



HEBREW AND ENGLISH  
LEXICON

OF

THE OLD TESTAMENT,

INCLUDING THE

BIBLICAL CHALDEE.

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FROM THE LATIN OF

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BY

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THIRD EDITION,

WITH CORRECTIONS AND LARGE ADDITIONS, PARTLY FURNISHED BY THE AUTHOR IN  
MANUSCRIPT, AND PARTLY CONDENSED FROM HIS LARGER THESAURUS.

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# PREFACE

TO THE EDITION OF 1844

BY THE TRANSLATOR.

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WILLIAM GESENIUS, the author of this work, died at Halle, October 23d, 1842, aged 56 years 8½ months. His life was devoted to the illustration of the Hebrew language; first, its Lexicography, and then its Grammar and the interpretation of the Sacred Writings.

The works of Gesenius in the department of Hebrew Lexicography have been the following, arranged chronologically.

*Hebräisch-deutsches Handwörterbuch des Alten Testaments*, 2 vols. 8vo. Leipz. 1810–12. The first volume was published at the age of twenty-four, in the same year in which the Author became Professor of Theology at Halle.—Translated and published in England by Christopher Leo: *A Hebrew Lexicon, etc.* 2 vols 4to. Cambr. 1825.

*Neues Hebräisch-deutsches Handwörterbuch, einer für Schulen un-  
gearbeiteter Auszug, etc.* 8vo. Leipz. 1815.—Translated and published in this country by J. W. Gibbs: *A Hebrew and English Lexicon of the Old Testament, etc.* 8vo. Andover 1824.

*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testa-  
ment*, 8vo. Leipz. 1823. A new and improved edition of the preceding, introduced by a valuable Essay on the Sources of Hebrew Lexicography. This essay was translated and printed in the Biblical Repository, 1833, p. 1 sq

*The same work*, 3d edit. Leipz. 1828. This edition received many improvements, especially in the Particles.

Of each of the editions of the above Manual three thousand copies were printed.

*Thesaurus philologicus criticus Linguae Hebrææ et Chaldææ Veteris Testamenti*, Tom. I. Fascic. 1. Lips. 1829. The printing was completed two years earlier; and this number was presented to Niemeyer, to whom it was dedicated, on the day of his *Jubilæum*, in April 1827.

*Lexicon Manuale Hebraicum et Chaldaicum in V T. Libros*, 8vo. Lips. 1833.

*Hebräisches und Chaldäisches Handwörterbuch, etc.* Leipz. 1834. A new edition of the German Manual, conformed to the preceding Latin edition.

*Thesaurus philologicus, etc.* Tom. I. Fascic. 2. Lips. 1835.—Tom. II Fascic. 1. ib. 1839. Fascic. 2. ib. 1840.—Tom. III. Fascic. 1. ib. 1842 This last Part includes the root שָׁבַר and its derivatives; and here the Author's labours terminated. The completion of this great work, in another Part, was intrusted by Gesenius at his death to his friend and colleague Roediger.

The above works are all distinguished by that accurate and thorough research, and by a skilful and judicious use of the materials collected which placed the Author in the first rank of modern philologists. In them was first exhibited a complete specimen of what may be termed the *historico-logical* method of lexicography; which first investigates the primary and native signification of a word, and then deduces from it in logical order the subordinate meanings and shades of sense, as found in various constructions and in the usage of different ages and writers; which, in short presents a logical and historical view of each word in all its varieties of signification and construction. This is doubtless the only true method and it was ably followed out by Passow in his admirable Greek Lexicon.

Of all the labours of Gesenius above enumerated, it will be seen that, with the exception of the present work, only the two earliest have been translated into English.

The work of which the present volume is a translation, was commenced in the year 1827; and was at first intended to be nothing more than a Latin version of the German edition of 1828, for the use of foreign students unacquainted with the German tongue. But about this time, the views of comparative philology, especially in respect to the Indo-European languages, developed by Bopp and Grimm in various works, and applied to the Hebrew and its kindred tongues by Hupfeld, Ewald, and others, appear to have given a new direction, or rather a new impulse, to the studies of Gesenius; and these pursuits, together with official duties, caused a suspension of the *Thesaurus*, and also protracted the completion of the Latin Manual until the close of 1832. At the same time the character of the latter was greatly changed; and it became a new and independent work, drawn chiefly from the materials collected for the *Thesaurus* under the influence of these more extended views.

The work thus exhibited a great advance upon the previous labours of the Author; both in the wider range of scientific principles, and in the skill and tact of their practical application. The main point of distinction was, and is, a more careful and thorough investigation of the primary signification of the Hebrew roots; the reference of whole families of trilateral roots to single biliteral ones, which are mostly onomatopœtic; and the illustration of these latter from the analogy of the Indo-European tongues, viz. the Sanscrit, Zend, Persian, Greek, Latin, Gothic, German, English, and other kindred dialects. Here it is found, that the Hebrew and the Semitic dialects generally, in their primary elements, (not in their

grammatical structure,) approach much nearer to the great family of Eastern and Western languages, than has usually been supposed. From a similar comparison of other languages is also given a more full and complete exposition of the power and use of the Hebrew particles and pronouns. From all these sources, the Author was able, both in the Latin Manual and especially in the later Parts of the Thesaurus, not indeed to obtain a new basis for Hebrew Grammar and Lexicography, but certainly to enlarge and strengthen the old one by new courses of solid materials and a new and firmer cement.

The same remarks apply to the *tenth* edition of the Author's smaller Hebrew Grammar, published in 1831; and reprinted in the eleventh and twelfth editions, in 1834 and 1839, without great change. The *thirteenth* edition, bearing extensive marks of further progress, was published in 1842.

To Gesenius unquestionably belongs the high merit of having given an impulse and interest to the cultivation of Hebrew Literature, far beyond any thing which has been felt since the days of the Buxtorfs. At the commencement of his labours, Hebrew learning in Germany, as elsewhere, was at a very low ebb. In the autumn of 1829, the writer was present at the opening of his course of Lectures on the Book of Genesis. He then stated, as illustrating the progress of this branch of literature, that he was now about to lecture on that book for the tenth time in course; that when twenty years before he had commenced his career in Halle with the same course, the number of his hearers was but fourteen; and that he had then felt gratified, inasmuch as his colleague, the celebrated Vater, had lectured on the same book the preceding year to a class of only seven. This statement was made to a class of more than five hundred hearers. But among the thousands who had been his pupils, many of whom were now devoting their lives to Hebrew and Oriental learning; and also among others who had been led on by his example and instructed by his labours; it would have been strange indeed, had there arisen none to penetrate further than he into some of the various departments and recesses of Hebrew philology. And it is perhaps, at the present day, a singular merit in Gesenius, that he was among the first to admit and adopt, with full acknowledgment, every valuable suggestion, from whatever quarter it might come; and also every result which would bear examination, however contrary it might be to his own previous views. The following sentence is doubtless a fair and candid exposition of his creed and practice on this point: "Unwearied personal observation and an impartial examination of the researches of others; the grateful admission and adoption of every real advance and illustration of science; but also a manly foresight and caution, which does not with eager levity adopt every novelty thrown out in haste and from the love of innovation; all these must go hand in hand, wherever scientific truth is to be successfully

promoted.”\* To the sincerity of this language the following pages bear ample testimony, as do all his later works, in the frequent references and acknowledgments to the works of Winer, Ewald, and others.

If therefore it be true, that others have in various respects made advances upon the earlier works of Gesenius, it may be said without hesitation, that these advances bear no proportion to those which he has made upon himself, in the present work as compared with former editions of his *Manual*, and in the later numbers of the *Thesaurus* as compared with the first.

The master of a wide and useful movement in the human mind has now been removed from the sphere of his labours; but those labours and their fruits will long live after him. Let the present state of the study and interpretation of the Bible, and especially of the Old Testament, be compared with what it was thirty years ago, when Gesenius commenced his career, and it will be seen that in no department of theological or philological learning has the advance been more rapid and great. The study of the Hebrew Scriptures is no longer an isolated pursuit, repulsive from the want of scientific helps, and the jargon of unmeaning technical terms. Indeed, it may be safely affirmed, that, at the present day, the lexicography and grammar of the Old Testament stand upon a higher step of scientific philology, than do those of the New.†

Out of Germany and Denmark, the influence of this movement in behalf of the Hebrew has been perhaps most perceptible in this western hemisphere. The good sense and ardour of Prof. Stuart early led him to adopt the philological principles and results of Gesenius, and to apply them zealously and successfully in the wide field of his own labour. His Hebrew Grammar, first published in 1821, was founded on those principles; and the successive issue of six editions testifies to the spirit awakened, and the results produced, by his efforts in this department of theology. This was followed in 1824 by Prof. Gibbs' translation of the Hebrew and German Manual of Gesenius, which removed many of the difficulties still remaining in the way of the student. The publication of Hahn's Hebrew Bible in 1831, and the Latin Manual of Gesenius in 1833, furnished great additional facilities; and large numbers of both these works were constantly imported. The translation of this Manual by the writer first appeared in 1836, in an edition of three thousand copies; which were all sold at the end of six years. Meanwhile the public received the excellent Hebrew Grammar of Dr. Nordheimer in two volumes, 1839-41, of which the first volume has been reprinted; and likewise Prof. Conant's translation of Gesenius' Elementary Hebrew Grammar, Bost. 1839, Lond. 1840.

\* Pref. to Heb. Gram. edit. 11, p. 7.

† For a fuller account of the life, character, and labours of Gesenius, the reader is referred to the *BIBLIOTHECA SACRA*, 1843, p. 361 sq.

When it became necessary in 1841 to prepare a new edition of the present work, Gesenius wrote proposing to furnish his own corrections and additions, made during an interval of several years while carrying at least four *fasciculi* of his Thesaurus through the press. The arrangement was entered into; and the corrected copy of the first 384 pages of the Latin Manual, extending to the end of the letter *Heth* (ח), was transmitted in April 1842. It was a transcript of his own copy prepared for a new edition of the same work, which he expected to put to press near the close of the same year. The portion sent covers nearly the whole of the first two *fasciculi* of the Thesaurus, which were completed in 1827 and 1835; and comprises all his emendations to those two earliest parts of his great work. With these his own revision of the Manual ceased. The remainder of the copy was received after his death. It contained, however, for the most part, only short hints and references, noted down by the Author for future use; but not wrought out by him and incorporated into the work. The labour therefore devolved upon the Translator of carrying out the remainder of the Lexicon in the same spirit, by conforming it to the latest views of the Author as exhibited in the Thesaurus. Under these circumstances it is a gratifying fact, that the Author was spared to revise just those earliest portions of the work which stood most in need of correction, and as to which there is yet no printed record of his latest views; while in the remaining portion, the Translator had only to follow those Parts of the Thesaurus which had recently appeared, and of course required comparatively very little correction. His effort was to make the new edition a condensed copy of that great work; and perhaps the conformity is most complete in those portions not revised by the Author himself. A large number of the articles, especially the most important, had to be entirely rewritten.

The Translator has added nothing of his own; except an occasional remark or reference, always with his signature. Nothing more seemed to be necessary; since the work is purely philological, and rarely presents an allusion to theological views. In respect to new expositions of various passages, which the Author had formerly been led to propose, it was his own remark, that the older he grew the more he was inclined to return in very many cases to the long-received methods of interpretation. The later numbers of his Thesaurus, as also the following pages, furnish abundant testimony to the sincerity of this declaration.



# P R E F A C E

## TO THE THIRD EDITION

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THE sale of a second impression of three thousand copies of the Lexicon, in less than five years, rendered necessary early measures for the preparation of a new edition. As the Author now rests from his labours; and his colleague Roediger, to whom he intrusted the completion of his Thesaurus, was understood to have nearly finished the manuscript; it seemed advisable to conform the present Lexicon every where to the latest views expressed in the Thesaurus and the accompanying corrections, and then give to the work a permanent form. Measures were accordingly taken to insure the reception of the sheets from the German publisher at the earliest moment; and the process of stereotyping the pages was begun and continued, until interrupted by the delay of the Thesaurus in Germany. It appears from the latest intelligence, that although the concluding *fasciculus* of that work is completed in manuscript, yet the printing and publication are likely to be delayed many months, both for the sake of final revision, and in consequence of the deranged state of public affairs and the general stagnation of business.

Meanwhile, the former edition of this Translation being entirely exhausted, the publishers, in order to meet the pressing demand, determined to strike off a limited impression from the plates so far as finished, and the rest from types. Accordingly, the present volume is thus printed from the plates as far as to p. 1032 inclusive, with the exception of pp. 623-634. This portion, having been thoroughly revised, is now permanent; and exhibits the latest views of Gesenius, as contained in the Thesaurus or transmitted to the Translator in manuscript just before the Author's decease. The remaining portion has also been carefully revised and compared with the later writings of the Author; but can receive its permanent form only when the publication of the Thesaurus shall have been completed.

It is not too much to say, that the present volume, even now, exhibits the only full summary of the latest labours and results of Gesenius in the department of Hebrew Lexicography. No other work yet published, of whatever pretensions, bears a like close relation to the Thesaurus and to the later views and corrections of its Author.

In this final revision, the Translator has occasionally made a correction, or added new information from later sources; but always preceded

by a bracket, and followed by the letter *R*. The most important change of this kind is in the article כִּרְשׁ. Great care has been taken to secure correctness in the printing. The sheets have been carefully read by my friend and associate Mr. W W TURNER, the extent and accuracy of whose learning as a Hebrew scholar and general philologist are well known; and the last proofs have always passed under my own eye and been laboriously compared throughout with the originals. The scriptural references will be found at least to be more correct than those of the Thesaurus or the Latin Manual.—Very many corrections in the work itself, and much of the minute filing, have been contributed by Mr. Turner; and where occasionally a remark has been added at his suggestion, it is distinguished by the letter *T*.

May the work, in its present form, be received as a further contribution to the cause of sacred learning; and aid in promoting the study of the Holy Scriptures, which are able to make wise unto salvation.

E. ROBINSON.

UNION THEOLOGICAL SEMINARY, }  
New-York, Feb. 1st, 1849. }

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#### FOR THE STUDENT.

The following are the full Titles of works by the Author (and one by the Translator) often referred to in the following pages :

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|------------------------------|---|
| <i>Thesaur.</i>              | i. e. <i>Thesaurus Philologicus criticus Linguae Hebraeae et Chaldaeae V. T.</i><br>See Pref. p. iii, iv.   |
| <i>Lehrgeb. or Lgb.</i>      | “ <i>Lehrgebäude der Hebräischen Sprache</i> , Leipz. 1817.   |
| <i>Heb. Gr.</i>              | “ <i>Hebräische Grammatik</i> , 14th edition, revised by Roediger, Leipz. 1845.—English, with the same divisions, <i>Hebrew Grammar, etc.</i> by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.  |
| <i>Gesch. der Heb. Spr.</i>  | “ <i>Geschichte der Hebräischen Sprache und Schrift</i> , Leipz. 1815.  |
| <i>Comment. on Is.</i>       | “ <i>Der Prophet Jesaia, übersetzt und mit einem Commentar begleitet</i> , 4 Theile, Leipz. 1820–21. The first Part, containing the Translation, was printed separately in 1829.  |
| <i>Monumm. Phæn.</i>         | “ <i>Scripturae Linguaeque Phœniciae Monumenta quotquot supersunt</i> , 4to. Lips. 1837.  |
| <i>Bibl. Res. in Palest.</i> | “ <i>Biblical Researches in Palestine, Mount Sinai, and Arabia Petrea</i> , by E. ROBINSON and E. SMITH. 3 vols. Boston, 1841. Lond. 1841. The references to this work were made by Gesenius in all those parts of the Thesaurus and Manual prepared by him after its publication. In the other parts they have been added by the Translator. |

## A D D E N D A .

The student is requested to mark the following *Addenda* in the proper places ; as also a few *Corrections* not yet made in the Plates :

Page 27. col. 1, before Art. אִישׁ add this article :

- אֲרוֹנָה, see אֲרוֹנָה.
- “ 32. “ 2, l. 3 from bott. for ‘q. d. etc.’ read: lit. *soothes*, keeps it within himself.
- “ 38. “ 1, l. 25 sq. read: *ksatrapa*, pr. protector (representative) of the regal power, viceroy ; Lassen in *Zeitschr. f. d. Morgenl.* VI. p. 18.
- “ 38. “ 1, l. 6 from bott. read: *khysyarsá, rex pius*, Lassen in *Zeitschr. f. d. Morgenl.* VI. p. 124. It is certain, etc.
- “ 66. “ 2, l. 3 from bott. after *to say* ; add : but see in זָמַר II. Note. Comp.
- “ 69. “ 2, l. 3, add at the end : See more in r. עָרַק.
- “ 92. “ 1, l. 8 from bott. for Josh. 15, 4 read : Josh. 15, 47.
- “ 92. “ 2, l. 2, for 23 read 24.
- “ 104. “ 2, bott. after [41]. add : In v. 6 [21] written וְאֶחָדֵי q. v.
- “ 157. “ 1, l. 18 from bott. for Fauna read : Flora.
- “ 165. “ 2, l. 26, for [3, 18]. read : [3, 13].
- “ 191. “ 2, after Art. גִּילְגַי add this article :
- גִּינָת (garden, r. גָּנַן) *Ginath*, pr. n. m. 1 K. 16, 21, 22.
- “ 211. “ 1, l. 12, read : to speak ; see more in r. זָמַר II. Note.
- “ 216. “ 2, before Art. הוֹדָה add this article :
- הוֹדָאִים, see in הוֹדָה.
- “ 288. “ 1, l. 10 from bott. read : צָחַר.
- “ 292. “ 1, l. 17, read : תְּהַבְלוּהָ.
- “ 298. “ 2, l. 28, add at the end : מְהִירָא.
- “ 312. “ 2, l. 16 from bott. add : See fully in adj. רִשְׁטָן no. 1.
- “ 335. “ 1, l. 5 from bott. for *she* read : *he*
- “ 343. “ 2, l. 26, read : תְּהַרְאָה.
- “ 1052. “ 1, l. 24, read : עֵינָיו.



אָב, constr. אָבִי, אָבִי, Chald. and Syr. אָבִי, אָבִי

1. In a proper sense, Gen. 19, 31 sq. 44, 19. 20. al. sæpiss.—But the word *father* often has a wider sense; see Fesselii Adv. Sacra VI. 6. E. g.

2. i. q. *forefather, ancestor*, 1 K. 15, 11. 2 K. 14, 3. 15, 38. 16, 2. al. E. g. a grandfather, Gen. 28, 13. 31, 42. 32, 10. 37, 35; a great-grandfather, Num. 18, 1. 2. 1 K. 15, 11. 24. al. Is. 43, 27 אָבֵינוּ קָדְמוֹתֵינוּ collect. *thy first forefathers sinned*.—Very frequent in Plur. אָבוֹת *fathers*, i. e. *forefathers*, Gen. 15, 15. Ps. 45, 17.—For the phrase אָבוֹתֵינוּ אֱלֹהֵינוּ, see under אָבוֹת.

3. i. q. the *founder, author*, i. e. first ancestor of a tribe or nation, Gen. 10, 21. 17, 4. 5. 19, 37. 36, 9. 43. Josh. 24, 3.—Here we may refer Gen. 4, 21 *the father of all such as handle the harp and the pipe*, i. e. the founder of the family of musicians, the inventor of the art of music.

4. Of the *author or maker* of any thing, espec. a *creator*; Job 38, 28 *hath the rain a father?* i. e. creator. In this sense God is called *the father of men*, their Creator, Is. 63, 16. 64, 7. Deut. 32, 6; comp. Jer. 2, 27.—Here too may be referred Job 34, 36 אָבִי יִדְבְּחֵנִי אֵינִי, Vulg. *mi pater, probetur Jobus*, i. e. *my Father, let Job be tried*; but the sense is languid. Others not unaptly make אָבִי i. q. אָבוֹת *wo!*

The above tropical senses come from the notion of *source, origin*; others are drawn from the idea of paternal love and care, the honour due to a father, etc. E. g.

5. i. q. a *nursing-father, benefactor*, as doing good and providing for others in the manner of a father. Job 29, 16 *I was a father to the poor*. Ps. 68, 6 *a father to the fatherless*. Is. 22, 21 *a father to the inhabitants of Jerusalem*, spoken of Eliakim the prefect of the palace. Is. 9, 5 עַד אָבִי יְעִיד *the everlasting father* of his people, i. e. the Messiah; comp. *pater patriæ* among the Romans. By the same metaphor God is called *the father* of the righteous and of kings, and these also are called his sons, 2 Sam. 7, 14. 1 Chr. 17, 13. 22, 10. Ps. 89, 27. 28.

6. For a *master, teacher*, from the idea

of paternal instruction, 1 Sam. 10, 12. Hence priests and prophets, as teachers sent with divine authority, are saluted with the title of *father*, out of respect and honour, even by kings, 2 K. 2, 12. 5, 13. 6, 21. 13, 14. (comp. 8, 9.) Judg. 17, 10 *be unto me a father and a priest*. 18, 19.—So the Rabbins are called אָבוֹת *fathers*; much as we use the honorary appellation of *fathers of the church, the holy father* i. e. the pope.

7. Spec. *father of the king*, in a similar sense, i. e. his chief adviser and prime minister, whom the modern orientals call *Vizier*. Gen. 45, 8 לָפָרְעֹה לָאֵב לְפָרְעֹה *and hath made me a father to Pharaoh*. So Haman is said to be δεύτερος πατήρ to Artaxerxes, Sept. Esth. 3, 13; comp. 1 Macc. 11, 32. Comp. also Turkish *Atabek*, father-prince, and *Lala* father, spoken of the Vizier; see Jablonsky Opusc. ed. te Water, T. I. p. 206. Barhebræi Chron. Syr. p. 219. l. 15.—Some of the ancient interpreters understand the same by the word אָבִיךָ Gen. 41, 43; explaining it *father of the king, or of the land, kingdom*; so Luther.

8. As expressing *intimate relationship*, close alliance. Job 17, 14 לְשִׁחָה קָרָאתִי לְאָבִי אָמָה *to the grave I said, thou art my father*; and in the other hemistich, *to the worm, thou art my mother and my sister*; comp. Ps. 88, 19.

9. In Arab. and Ethiopic, the name *father* is also put trop. for *possessor*, and is spoken of one who excels in any thing, and is distinguished for it, e. g. אָבוֹת אֲבוֹתֵינוּ father of odours, i. e. an odoriferous tree. So in Heb. only in pr. names, e. g. אָבוֹת אֲבוֹתֵינוּ father of peace, i. e. pacific.

NOTE. The grammatical form of this noun may be said to follow the analogy of verbs לָה, as if for אָמָה, Lehg. § 118. Still it is no doubt primitive; since both אָב *father* and אָמָה *mother* imitate the simplest labial sounds of the infant; as also πάπυς (παππύς), *papa, pappus, avus*, Turk. بابا.—Besides the usual form of the constr. אָבִי there is also an ancient form אָב, or also אָבִי, (like יָרִי, יָרִיכֵם,) found only in compound proper names, as אָבִיכֵם, אָבִיכֵם; although even in these the form אָבִי is also often employed, as אָבִיכֵם, אָבִיכֵם.

Once in Gen. 17, 4, 5, the form אב stands alone, in order to render the etymology of אבִּירָה more distinct and obvious.

אב Chald. m. c. suff. 1 pers. אבִּירָה; אבִּירָה; plur. אבִּירָה; אבִּירָה, the letter ה being inserted (comp. אבִּירָה), *father*, i. q. Heb. אב, Dan. 2, 23. Ezra 4, 15. 5, 12. Perh. for grandfather, Dan. 5, 2.

אב m. (r. אבב) *greenness, green, verdure*, of a plant. Job 8, 12 כִּדְנֵי קִבְיָהּ *while yet in its greenness*, i. e. yet green and flourishing. Cant. 6, 11 אבֵי הַנַּחַל *the greens (green things) of the valley*; Vulg. *poma*, after the Chaldee usage.

Arab. <sup>ف</sup>أب green fodder.

אב Chald. (r. אבב) *fruit*, c. suff. אבִּירָה, the Dag. forte being resolved into Nun, Dan. 4, 9. 11. 18. In Targg. often for פִּרֵי.

\* אבב in Heb. not used; Chald. PA. אבב to bear fruit, espec. early ripe, precocious fruit. Syr. <sup>ف</sup>أب to blossom. In Arab. and Heb. it seems to have signified *to be green, verdant, to sprout*, etc. see the deriv. אב greenness, אבִּירָה green ear. The primary idea would seem to be that of *protruding*, sprouting with impetus, comp. Engl. *to burst forth, to shoot*, Germ. *treiben*, whence אב pr. young shoots; so as to have affinity with the roots אבִּירָה, אבִּירָה, אבִּירָה, which express desire, eager impulse; see אבִּירָה.

אבגתא *Abagtha*, Pers. pr. n. of a eunuch of Xerxes, Esth. 1, 10.—It seems to be i. q. אבגתא, and may be explained from the Sanscr. *bagadāta* 'a fortuna datus'; from *baga* fortune, the sun. (Bohlen.)

\* אבד fut. יאבד, and at the end of a clause יאבד.

1. Prop. *to lose oneself, to be lost, to wander about*, espec. of a sheep wandering from the flock and lost; Arab. <sup>ف</sup>أبَد to flee away wild into the desert, to lose oneself in the waste. So אבד אבִּירָה a sheep lost and wandering, Ps. 119, 176; comp. Jer. 50, 6. Ez. 34, 4. 16. Of men, Is. 27, 13 אבדוּ הַאֲבִירִים בְּאֶרֶץ אַשּׁוּר *who are lost in the land of Assyria*, i. e. wander as exiles. Deut. 26, 5 אבדוּ אֲרָמִי אבִּירָה *a wandering Syrian*. Also of things, e. g. of streams which lose themselves in the

desert, Job 6, 18. Metaph. of wisdom become extinct, Is. 29, 14.—Hence

2. *to perish, to be destroyed*; Syr. Samar. id. The Arabic in this sense

has the kindr. <sup>ف</sup>بَا. Spoken of persons and other living things as perishing, Ps. 37, 20. Job 4, 11; sometimes with מַעַל מְאִירָה Deut. 4, 26. 11, 17. Josh. 23, 13. 16. Also of a land or houses which are laid waste, Jer. 9, 11. Am. 3, 15. Metaph. of hope, desires, vows, as failing, being disappointed, Ps. 9, 19. 112, 10. Prov. 10, 28. 11, 7. Ez. 12, 22.—Constr. with ל of pers. 1 Sam. 9, 3. 20; seq. מִן Deut. 22, 3. Job 11, 20 מְנוֹס אֲבִירָה מִן־הָאֲבִירָה *their refuge perished*. Jer. 25, 35. Ps. 142, 5. Ez. 7, 26 הַלֹּא הַחֵן הָאֲבִירָה מִפְּרוֹן יָצָא מִן־יָדַי *the law shall perish from the priest and counsel from the aged*, i. e. shall forsake them, comp. Jer. 18, 18. 49, 7. Hence Deut. 32, 28 אֲבִירָה עֲצוּת *a nation whose counsel is perished*, void of counsel, Vulg. *consilii expers*. Jer. 4, 9 יֶאֱבִד לֵב הַמֶּלֶךְ *the heart of the king shall perish*, i. e. for fear and terror. Job 8, 13 הַקִּנְיָה הִנָּה אֲבִירָה *and [so] shall the hope of the impious man perish*. Ps. 9, 19. 112, 10. Prov. 10, 28.

3. *to be ready to perish*, i. e. *to be wretched, miserable*. Part. אבִּירָה one wretched, miserable, unfortunate, Job 29, 13. 31, 19. Prov. 31, 6.

PIEL אבד 1. *to lose*, pr. to let be lost, to give up as lost, Ecc. 3, 6.

2. *to make wander, to scatter* a flock, Jer. 23, 1.

3. *to cause to perish, to destroy*; Ecc. 7, 7 יֶאֱבִד אֶת־לֵב מִתְּהִי *a gift destroyeth* i. e. corrupteth the mind. Seq. מִן, to destroy out of any thing, Jer. 51, 55.—Spec. a) Of things, *to destroy, to lay waste*, 2 K. 19, 18. Num. 33, 52. Deut. 12, 2. אבדוּ הַיַּיִן *to waste one's substance*, Prov. 29, 3. b) Of men, *to destroy, to kill, to put to death*, Esth. 3, 9. 13. 2 K. 11, 1. 13, 7.

HIPH. אבדוּ i. q. Pi. *to destroy, to cut off*, as men and nations, Deut. 7, 10. 8, 20; sometimes with the addition of הַעַם מִקְרַב הָאֲבִירָה Deut. 7, 24; also of a land, *to lay waste*, Zeph. 2, 5; of hope, Job 14, 19.—Very rarely the quiescent א in 1 pers. fut. is dropped, as אבִּירָה for אֲבִירָה Jer. 46, 8.

Deriv. אבדן—אבִּירָה.

**אָבֵר** Chald. fut. **יָאֵבֵר**, *to perish*, Jer. 10, 11.

APH. **הוֹבֵר**, fut. **יְהוֹבֵר**, inf. **הוֹבְדָה**, *to destroy, to cut off*, Dan. 2, 12, 18, 24.—HOPH. **הוֹבֵר**, after the Heb. manner, Dan. 7, 11.

**אָבֵר** m. 1. *one wretched, unfortunate*; see r. **אָבֵר** no. 3.

2. Participial noun, *destruction*, Num. 24, 20, 24. See Lehrs. p. 488.

**אֲבֵרָה** f. (Tseri impure) 1. *a thing lost, something missing*, Ex. 22, 8. Lev. 5, 22, 23.

2. i. q. **אֲבֵרוֹן** *place of destruction, abyss*, i. e. Sheol, Hades, Prov. 27, 20 Chethibh.

**אֲבֵרוֹן** m. 1. *destruction*, Job 31, 12.  
2. *place of destruction, abyss*, nearly synon. with **שְׂאוֹל**, Job 26, 6, 28, 22. Prov. 15, 11.

**אֲבָרָן** m. verbal of Piel for **אֲבָרַן**, hence without Dag. lene in **ר**, *destruction, slaughter*, Esth. 9, 5.

**אֲבָרָן** constr. **אֲבָרָן** id. *destruction death*, Esth. 8, 6.

\* **אָבֵרָה** fut. **יָאֵבֵרָה**, pr. *to breathe after, to desire*; comp. the kindred roots **אָנָה**, **רָאָב**, **תָּאָב**, also **אָחָב**, **תָּבָב**, Lat. *aveo*.—Hence

1. *to be willing, inclined, disposed; to will*, always with a negative partic. except Is. 1, 19. Job 39, 9. Constr. c. infin. either simpl. Deut. 2, 30, 10, 10, 25, 7. Is. 30, 9; or with **לֹ**, which however belongs rather to prose, Lev. 26, 21. 2 Sam. 13, 14, 16. Exod. 10, 27 **לֹא אָבֵרָה לְשִׁפְתֵיהֶם** *he would not let them go*. Job 39, 9 **הֲיִאֲבָרָה רִים עֲבָדָה** *will the buffalo be willing to serve thee?* Also c. acc. Prov. 1, 25; absol. Is. 1, 19 **אִם הָאֲבוּ וְשָׁמְעָהֶם** *if ye be willing and obedient, lit. if ye consent and obey*; see in **רָאָל** Hiph. no. 2. Prov. 1, 10. With dat. of pers. *to be willing towards* any one, willing-minded, *to obey* (often with synon. **לְשָׁמֵעַ**), Ps. 81, 12. Deut. 13, 9. Prov. 1, 30.

2. *to desire*, i. e. *to want, to need*, a signif. found in the derivatives **אָבֵרָה**, **אֲבֵרָה**, **אֲבֵרָה**.

NOTE. In Arabic this verb has the sense to be *unwilling, to refuse, to loathe*, corresponding to Heb. **לֹא אָבֵרָה**. But this

must not be regarded as a contrary signification; since the idea of *inclining*, which in Heb. implies *towards* any one, expressing good will, Germ. *Zuneigung*, is in Arabic merely referred to the opposite direction, i. e. *from* or *against* any one, expressing ill will, Germ. *Abneigung*,

i. e. aversion, loathing; whence **مَائِي** stinking swamp-water, pr. loathsome, **أَبَاءٌ** a reed growing in marshes, bulrush; comp. **אָנָם**, **אָנָן**

Deriv. **אָבֵרָה**, and those under no. 2.

**אָבֵרָה** m. *reed, bulrush, papyrus*, i. q.

Arab. **أَبَاءٌ**, collect. **أَبَاءٌ**, see r. **אָבֵרָה** note; although the Heb. word might come from the notion of a reed with its top *inclined*, bowed down, comp. Is. 58, 5.—Once Job 9, 26 **אֲנִיֹּת אָבֵרָה** *skiffs of reed*, i. e. boats or skiffs made of the papyrus of the Nile, in common use among the Egyptians and Ethiopians, and famous for their lightness and swiftness; see Comment. on Is. 18, 2. Others translate *ships of desire*, i. e. hasting with eager desire to the haven, Symm. *ναυτὸν σπενδοῦσαις*. The reading **איבה**, which is exhibited in 44 Mss. is doubtless to be pronounced **אֲבֵרָה**, and to be explained of hostile or robber-ships, which likewise sail swiftly; this gives a very good parallelism to the eagle in the other hemistich pouncing upon his prey. So the Syr. The same sense would also be expressed by the common reading, if for **אָבֵרָה** it were written **אָבֵרָה**.

**אָבֵרָה** m. (r. **אָבֵרָה** no. 2) *want, poverty, wretchedness*, once Prov. 23, 29; after the form **קָטוֹל**, prob. for the sake of paronomasia with the words **אָוִי** and **הוֹי**, comp. Lehrs. p. 374 note r, and Is. 15, 4, 17, 1, 59, 13. So Abulwalid, whom we do not hesitate to follow.—Kimchi, who is followed by most interpreters, makes it an exclamation of pain, *O! wo!* like **הוֹי** and **אָוִי**. Comp. Gr. *αἰβοῦ*, Arist. Pac. 1066.

**אָבֵרָה** m. (r. **אָבֵרָה**) by Syriasm for **אָבֵרָה**, whence constr. **אָבֵרָה** Is. 1, 3; plur. **אָבֵרָה**; *a stall, stable, barn*, where cattle are fed Job 39, 9; and fodder stored Prov. 14, 4. The signif. *stall* is also appropriate in Is. 1, 3; where however Sept.

and Vulg. render *præsepe*, i. e. *crib*, *manger*, which both here and in Job l. c. is not less apt and probable. Comp.

Arab. <sup>س</sup> <sup>ع</sup> <sup>ا</sup> <sup>ر</sup> <sup>ي</sup>, Chald. אִרְיָא, stall and crib.

So אבוס is also used in the Talmud.

\* אָבַח a root of doubtful signif. perh. i. q. אָבַח, אָבַח, *to turn, to turn about*. Hence

אָבַחָה f. once, Ez. 21, 20 אָבַחָה הָרֶבֶב *a turning of the sword*, i. e. a sword turning itself, perh. glittering, i. q. אָבַחָה הָרֶבֶב Gen. 3, 24. But more probably it should here read: אָבַחָה הָרֶבֶב *the slaughter of the sword*; and this conjecture is supported by the Sept. σφύγια σφύγια, Chald. אִרְיָא אִרְיָא, and the words of the text which follow, *ah! it is made bright, it is sharpened for slaughter*, לְטַבַּח; comp. v. 14. 15. The Greek words σφύγιον, σφύγη, are elsewhere often put for the Heb. טַבַּח, טַבַּחָה, טַבַּח.

אָבַטְיָהוּ (r. אָבַטְיָה, by transp. for אָבַטְיָה, טַבַּח to cook) m. plur. *melons*,

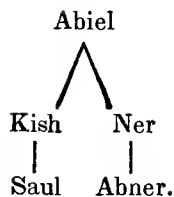
Num. 11, 5. Corresponding is Arab.

טַבַּיִחַ by transp. for טַבַּיִחַ from טַבַּיִחַ to cook, to ripen; like Gr. πέπων melon, squash, from πέπω, comp. אָבַטְיָה. The Hebrews prefixed the prosthetic א.— From the above Arabic word comes the Spanish *budiecas*, French *pastèques*.

אָבִי pr. n. f. *Abi*, the mother of Hezekiah, 2 K. 18, 2. In the parallel passage 2 Chr. 29, 1, she is called more fully and correctly אָבִיָּה, which is also read in some copies in 2 K. l. c.

אָבִירֵעֶלְבוֹן (father of strength, i. e. strong, from r. אָבִירֵעֶלְבוֹן *prævaluit*) *Abialbon*, pr. n. of one of David's officers, 2 Sam. 23, 31; called also אָבִירֵעֶלְבוֹן 1 Chr. 11, 32.

אָבִירֵעֶלְבוֹן (father of strength, i. e. strong) *Abiel*, pr. n. m. a) 1 Chr. 11, 32, see אָבִירֵעֶלְבוֹן. b) The grandfather of king Saul, 1 Sam. 9, 1. 14, 51. In the genealogical table in 1 Chr. 8, 33. 9, 39, Ner is said to have been the grandfather of Saul; but according to 2 Sam. 14, 5, he was his uncle. The true descent was as follows:



אָבִירֵעֶלְבוֹן (father of gathering, i. e. gatherer,) *Abiasaph*, pr. n. of a Levite of the family of Korah, Ex. 6, 24; called also אָבִירֵעֶלְבוֹן 1 Chr. 6, 8. 22, 9, 19.

אָבִירֵעֶלְבוֹן m. (r. אָבִירֵעֶלְבוֹן) *an ear of grain, a green ear*, Lev. 2, 14. Ex. 9, 31 הַשְּׂעוּרָה הַשְּׂעוּרָה (ב) אָבִירֵעֶלְבוֹן *the barley was in the ear*; comp. for the syntax Cant. 2, 13. הַשְּׂעוּרָה הַשְּׂעוּרָה *the month Abib*, i. e. of green ears, afterwards called נִסָּן Nisan, beginning with the new moon of April, or, according to the Rabbins, of March; the first month of the Heb. year, Ex. 13, 4. 23, 15. Deut. 16, 1.

אָבִירֵעֶלְבוֹן (whose father is exultation) *Abigail*, pr. n. f. a) The wife of Nabal and afterwards of David, 1 Sam. 25, 3. 14; called also by contr. אָבִירֵעֶלְבוֹן v. 32. 2 Sam.

3, 3 Cheth. Comp. Arab. <sup>أيش</sup> <sup>أيش</sup> <sup>أيش</sup> for <sup>أيش</sup> <sup>أيش</sup> <sup>أيش</sup> what? b) A sister of David, 1 Chr. 2, 16; called also אָבִירֵעֶלְבוֹן 2 Sam. 17, 25.

אָבִירֵעֶלְבוֹן (father of the judge) *Abidan*, pr. n. of a phylarch or chief of the tribe of Benjamin in the time of the exodus, Num. 1, 11. 2, 22.

אָבִירֵעֶלְבוֹן (father of knowledge, i. e. knowing, wise) *Abidah*, pr. n. of a son of Midian, Gen. 25, 4.

אָבִירֵעֶלְבוֹן (i. q. אָבִירֵעֶלְבוֹן whose father is *Jehovah*) pr. n. *Abijah*.

1. Masc. a) The second son of Samuel, 1 Sam. 8, 2. b) 1 Chr. 7, 8. c) 1 K. 14, 1. d) 1 Chr. 24, 10. Neh. 10, 8. e) i. q. אָבִירֵעֶלְבוֹן king of Judah, see the next article.

2. Fem. a) 1 Chr. 2, 24. b) See in אָבִירֵעֶלְבוֹן.

אָבִירֵעֶלְבוֹן (whose father is *Jehovah*) also אָבִירֵעֶלְבוֹן (id.) pr. n. *Abijah*, king of Judah, son and successor of Rehoboam, 2 Chr. 13, 1 sq. In the books of Kings always written אָבִירֵעֶלְבוֹן *Abijam*, 1 K. 14, 31. 15, 1. 7, 8, i. e. father of the sea, *vir maritimus*.



**אָבִיהוּא** (to whom *He*, i. e. God, is *father*) pr. n. *Abihu*, a son of Aaron, slain by fire from God for offering unlawful sacrifice, Lev. 10, 1 sq.

**אָבִיהוּד** (whose *father* is *Judah*, i. q. **אָבִי יְהוּדָה**) *Abihud*, pr. n. m. 1 Chr. 8, 3.

**אָבִיהוּל** (perh. for **אָבִי-חֹל**) *Abihail*, pr. n. f. a) The wife of Rehoboam, 2 Chr. 11, 18. b) 1 Chr. 2, 29.

**אָבִיוֹן** adj. (r. **אָבָה** no. 2) 1. *needy, poor*, Deut. 15, 4. 7. 11. *Sons of the needy*, i. e. the needy, the poor, Ps. 72, 4; see **בָּן** no. 8.

2. *poor*, i. e. *afflicted, distressed, wretched*, often coupled with *synon. עָנִי* Ps. 40, 18 **וְאָבִיוֹן עָנִי וְאָבִיוֹן** and *I am poor and afflicted*. 70, 6. 81, 1. 109, 22.—Spec. like *עָנִי*, spoken of one who suffers unjustly, with the accessory idea of humble and pious feeling; whence in Am. 2, 6 **אָבִיוֹן וְעָוִיר** and **אָבִיוֹן** are joined. Also of a whole people subjected to suffering and calamity, e. g. the Israelites in exile, Is. 41, 17; comp. 25, 4. In the same sense the sect of the *Ebionites* adopted this name, as being *οἱ πτωχοὶ τῷ πνεύματι, ὧν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν* Matt. 5, 3.

**אָבִיוֹנָה** f. pr. desire, appetite, *lust*, from r. **אָבָה** no. 1; then *the caper-berry*, which is said to be a provocative of appetite and lust, Plut. Quæst. Symp. 6. 2. Plin. H. N. 13. 23. ib. 20. 15. Once Ecc. 12, 5. So Sept. Vulg. Syr. The Rabbins use the plur. **אָבִיוֹנִי** not only for caper-berries, but also for the small fruits or berries of other trees, as the myrtle, olive, etc.

**אָבִיחַיִל** (father of might, i. q. mighty) *Abihail*, pr. n. m. a) Num. 3, 35. b) 1 Chr. 5, 14. c) The father of Esther, Esth. 2, 15. 9, 29.

**אָבִיטוּב** (father of goodness) *Abitub*, pr. n. m. 1 Chr. 8, 21.

**אָבִיטָל** (whose *father* is the *dew*) *Abital*, pr. n. of one of David's wives, 2 Sam. 3, 4.

**אָבִיבִים** see **אָבִיהוּ**.

**אָבִימָאֵל** m. Gen. 10, 28. 1 Chr. 1, 22, *Abimael*, pr. n. of one of the descendants of Joktan in Arabia, prob. the father or founder of an Arabian tribe called *מְאָל*, a trace of which Bochart (Phaleg 2. 24)

finds in Theophrast. Hist. Plant. 9. 4; where the name *Málu* prob. refers to the same wandering tribe in the vicinity of the modern Mecca, which Strabo calls *Μειναῖοι, Minæi*.

**אָבִימֶלֶךְ** (father of the king, or father king) in pause **אָבִי-מֶלֶךְ**, *Abimelech*, pr. n. a) Of several kings in the land of the Philistines at different periods of time, Gen. 20, 2 sq. 21, 22 sq. 26, 1 sq. Ps. 34, 1. The same king who in Ps. 1. c. is called *Abimelech*, in 1 Sam. 21, 11 bears the name of **אָכִישׁ** *Achish*; and hence the former might seem to be a common title of these kings, like the **پادشاه** *Padishah* (Pater Rex) of the Persian kings, and **اتالیک** *Atalik* (father, pr. paternity) of the Khans of Bucharía. b) A son of Gideon, Judg. 8, 31 sq. 9, 1 sq. 2 Sam. 11, 21. c) 1 Chr. 18, 16, where the true reading is prob. **אָבִי-מֶלֶךְ**, as in 2 Sam. 8, 17.

**אָבִינָדָב** (father of nobleness, or noble father) *Abinadab*, pr. n. m. a) A son of Jesse, 1 Sam. 16, 8. 17, 13. b) A son of Saul, 1 Sam. 31, 2. c) 1 Sam. 7, 1. d) 1 K. 4, 11.

**אָבִינוֹם** (father of pleasantness or grace) *Abinoam*, pr. n. of the father of Barak, Judg. 4, 6. 5, 1.

**אָבִינֵר** (father of a light) *Abiner*, pr. n. m. 1 Sam. 14, 50. Elsewhere **אָבְנֵר** *Abner*, q. v.

**אָבִיעֶזֶר** (father of help, like Germ. *Adolf*, from *Atta* father and *Holf* help) *Abiezer*, pr. n. m. a) A son of Gilead, Josh. 17, 2; also meton. of his descendants, Judg. 6, 34. 8, 2. Patronym. is **הַעֲזֵרִי** *the Abi-ezrite* Judg. 6, 11. 24. 8, 32.—An abridged form is **אִיעֶזֶר** *Iezer*, Num. 26, 30; and the patronym. **אִיעֶזְרִי** ib. b) One of David's warriors, 2 Sam. 23, 27. 1 Chr. 11, 28. 27, 12.

**אָבִיר** m. subst. (r. **אָבָר**) *one strong, mighty*, only in the formula **יַעֲקֹב אָבִיר**, *the mighty One of Jacob*, of *Israel*, spoken of God, Gen. 49, 24. Is. 1, 24.

**אָבִיר** adj. (r. **אָבָר**) 1. *strong, mighty*, spoken of persons, and often as subst. *one strong, a mighty one*, Judg. 5, 22. Lam. 1, 15. Jer. 46, 15. Ps. 76, 6 **אָבִירֵי יָב** *the strong of heart*, stout-hearted.—Poetically *κατ' ἐξοχήν* put: a)

For a bullock, Ps. 22, 13 אַבִּירֵי בָשָׁן *strong ones of Bashan*, i. e. bulls of Bashan. 50, 13. Metaph. for *princes* Ps. 68, 31. b) For a horse, only in Jeremiah, as 8, 16. 47, 3. 50, 11.—Comp. Heb. Gram. § 104. 2, note.

2. *powerful, potent, noble*, Job 24, 22. 34, 20. אַבִּירֵי לֶחֶם אַבִּירֵים *food of nobles or princes*, i. e. of superior quality, rich and delicate, Ps. 78, 25; comp. Judg. 5, 25.—אבִּיר הָרְעִים *chief of the herdsmen* 1 Sam. 21, 8.

3. *stout of heart*, i. e. *obstinate, wilful, perverse*, Is. 46, 12. Comp. הִזָּק לֵב.

אַבִּירָם (father of altitude) *Abiram*, pr. n. m. a) Num. 16, 1. 12. 26, 19. b) 1 K. 16, 34.

אַבִּישָׁג (father of error) *Abishag*, pr. n. of a concubine of David, 1 K. 1, 3. 2, 17.

אַבִּישׁוּעַ (father of welfare) *Abishua*, pr. n. m. a) 1 Chr. 8, 4. b) 6, 4. 5. 50. Ezra 7, 5.

אַבִּישׁוּר (father of the wall) *Abishur*, pr. n. m. 1 Chr. 2, 28. 29.

אַבִּישַׁי (father of a gift, see אֲבִישַׁי) *Abishai*, pr. n. of a son of David's sister and one of his chief officers, the brother of Joab, 1 Sam. 26, 6 sq. 2 Sam. 2, 18. 24; sometimes also written אַבִּישַׁי 2 Sam. 10, 10.

אַבִּישָׁלוֹם (father of peace) *Abishalom*, pr. n. of the father-in-law of Rehoboam, 1 K. 15, 2. 10. But in 2 Chr. 11, 20. 21, it is written אַבִּישָׁלוֹם.

אַבִּיתָר (father of abundance, for אַבִּיתָר) *Abiathar*, pr. n. of a son of Ahimelech the priest, and a faithful friend of David, by whom he was made high-priest along with Zadok, but was deposed by Solomon, 1 Sam. 22, 20 sq. 23, 6. 30, 7. 2 Sam. 15, 24.—For 2 Sam. 8, 17, see אַבִּיתָרָה.

\* אָבֵק prob. *to roll, to roll up or wind, to entangle*. Kindr. roots are בָּק, אָבֵק, to entangle, to be entangled, intricate, כָּבֵק to well or boil up, as a fountain, כָּבֵק to interweave, to braid; also the harsher אָבֵק, אָבֵק, to turn.—Once

HITHP. *to roll itself together, to be*

*rolled up, spoken of smoke rolling upwards in a dense column*; Is. 9, 17 אָבֵק וְיָהָא אָבֵקוּ אָבֵקוּ *so that (the thickets) shall roll upwards as the mounting up of smoke*; comp. Syr. Vulg.—Syr. אָבֵק is explained by the grammarians as i. q. to be proud, to walk proudly, perh. pr. 'to roll oneself forwards,' in the manner of a corpulent man.

\* I. אָבֵל fut. יָאָבֵל, *to mourn*, seq. אָבֵל *over any thing* Hos. 10, 5. Am. 8, 8. Arab. Syr. id. The primary idea seems to be, *to be languid, to go with the head hanging down*, as do mourners; comp. the kindr. roots אָבַל, אָבַל, also אָבַל, אָבַל, אָבַל, אָבַל, all which are from the biliteral stock *bal, fal*, and include the idea of falling, sinking; comp. σφάλω, fallo, Germ. fallen, Engl. to fall. It is transferred also from the dress and manner of mourners to the voice and to lamentation, see אָבַל.—Poet. of inanimate things, Am. 1, 2 אָבֵל וְאוֹתֵי הָרְעִים *the pastures of the shepherds mourn*. Is. 24, 4. 7 אָבֵל הַיְרוּשָׁה אָבַל לָהּ גִּפְתָּן *the new wine (i. e. the grapes) mourneth, the vine languisheth*. 33, 9.

HIPH. הָאָבֵל *to cause to mourn, to make lament*, Ez. 31, 15; of inanimate things, Lam. 2, 8.

HITHP. pr. *to show oneself as mourning, hence to mourn*, i. q. Kal, but chiefly in prose, while Kal is more usual in poetry, Gen. 37, 34. Ex. 33, 4; with אָבַל or אָבַל of pers. 1 Sam. 15, 35. 2 Sam. 13, 37.

Deriv. אָבַל I, אָבַל.

\* II. אָבַל, Arab. أَبَلَ and أَبَلَ *to be moist, wet*, sc. with the moisture of grass; hence Syr. مَصَّ grass. Kindr. is אָבַל, אָבַל, to water, אָבַל to flow. Hence אָבַל II.

I. אָבַל adj. (r. אָבַל I,) *mourning*, Gen. 37, 35. Lam. 1, 4 אָבַל וְדַרְכֵי צִיּוֹן אָבַל *the ways of Zion are mourning*, i. e. they mourn. Constr. אָבַל Ps. 35, 14. Plur. constr. אָבַלִּי Is. 61, 3, with Tere impure; comp. Arab. أَبِيلٌ.

II. אָבַל m. (r. אָבַל II,) prob. *a grassy place, pasture, meadow*, Arab. أَبَلٌ fresh

and long grass, sea-weed. So 1 Sam. 6, 18, unless instead of אָבֵל הַגְּדֹלָה it should read אָבֵן הַגְּדֹלָה which the context in v. 14, 15, seems to demand, and which is expressed by Sept. and Syr.—It is frequent in geographical pr. names:

a) אָבֵל בֵּית-מַאֲכָה *Abel Beth-Maachah* i. e. situated near Beth-Maachah q. v. [now called *Abil el-Kamh*, a town on the west side of the valley leading from Merj 'Ayûn to the plain of the Hâleh, west of Paneas and Dan; see Biblioth. Sac. 1846, p. 213 sq.—R.] 2 Sam. 20, 14, 15. 1 K. 15, 20. 2 K. 15, 29. Elsewhere אָבֵל-מַיִם *Abel-maim* 2 Chr. 16, 4, comp. 1 K. 15, 20. Also simpl. אָבֵל 2 Sam. 20, 18.

b) אָבֵל הַשְּׁטִיִּים *Abel-shittim* (acacia-meadow) Num. 33, 49; a place in the plains of Moab, prob. the same which in Num. 25, 1. Mic. 6, 5, is called simpl. שְׁטִיִּים.

c) אָבֵל בְּרָמִים *Abel-keramim*, (meadow of vineyards) Judg. 11, 33; a village of the Ammonites, according to Eusebius still rich in vineyards in his day.

d) אָבֵל מְחֹלָה *Abel-meholah*, a village of Issachar, not far from Scythopolis, the birth-place of the prophet Elisha, Judg. 7, 22. 1 K. 4, 12, 19, 16.

e) אָבֵל מִצְרַיִם Gen. 50, 11 (meadow of the Egyptians) *Abel-Mizraim*, name of an area or threshing-floor near the Jordan. Here prob. we should read with other points, and pronounce אָבֵל מִצְרַיִם, i. e. *mourning* of the Egyptians; see the context.

אָבֵל m. (r. אָבֵל I,) c. suff. אָבֵלִי, *mourning, lamentation*, Esth. 4, 3, 9, 22; espec. for the dead, Gen. 27, 41. אָבֵל יָחִיד *mourning for an only son*, Am. 8, 10. Jer. 6, 26. Mic. 1, 8 אָבֵל בְּבִנְיָהּ הַיְצִיחַ *a mourning as of ostriches*, which make a wailing cry. עָשָׂה אָבֵל לְ to *make a mourning for any one*, Gen. 50, 10.

אָבֵל adv. 1) Affirmative, in the earlier Hebrew, *truly, certainly, indeed*, Gen. 42, 21. 2 Sam. 14, 5. 2 K. 4, 14. Also with a corrective sense, *nay indeed, nay rather, immo vero*, Gen. 17, 19. 1 K. 1, 43.—It corresponds to the Arabic corrective partic. بَلْ but indeed, but more, nay

rather; and is derived from r. בָּלָה, pr. i. q. Heb. בָּל, so that its primary force seems to lie in denying the contrary. The א is prosthetic.

2. In later writers, adversative, *but, but yet, nevertheless*, Dan. 10, 7, 21.

Ezra 10, 13. 2 Chr. 1, 4, 19, 3. Arab. بَلْ but.—Other particles of this kind, which are both affirmative and adversative, are אָבֵן, אָבֵן. Comp. Lat. *verum, vero*.

אָבֵל see אָבֵל.

\* אָבֵן obsol. root, prob. *to build*, comp. בָּנִית *to build*, and אָמַן *to prop, to support, to found*, whence אָמֵן *artisan, τέκτων*. Hence

אָבֵן, in pause אָבֵן, c. suff. אָבֵנִי; plur. אָבֵנִים, constr. אָבֵנִי; comm. gend. mostly fem. and so even Job 28, 2; but m. 1 Sam. 17, 40.

1. *a stone*, of any kind, whether rough or polished, large or small. Collect. *stones*, Gen. 11, 3. Spoken of a foundation stone, Is. 28, 16; of vessels of stone Ex. 7, 19. Syr. اَحْلُ id. but rare. Eth.

אָבֵן.—Metaph. 1 Sam. 25, 37 *and he became stone*, i. e. stiff, rigid like stone. אָבֵן הַלֵּב *the heart of stone*, i. e. hard, obdurate, Ez. 11, 19. 36, 26; also of firm undaunted courage Job 41, 16. אָבֵן קָרֵר collect. *hailstones* Is. 30, 30; whence Josh. 10, 11 אָבֵן גְּדֹלֹת *large hailstones*, called just afterwards אָבֵן.

2. Spec. *a precious stone, gem*, Ex. 28, 9 sq. 35, 27; more fully אָבֵן חֶפֶץ Is. 54, 12; אָבֵן חָן Prov. 17, 8; אָבֵן יָקָר Ez. 28, 13; which last is also said of finer kinds of stones for building, as marble, 1 K. 10, 2, 11.

3. *stone-ore, ore*, Job 28, 2. Comp.

Arabic dual جَرْتَانِ the two stones, ores, i. e. gold and silver.

4. *a rock*, Gen. 49, 24 אָבֵן יִשְׂרָאֵל *the rock of Israel*, i. e. Jehovah; comp. צוּר.

5. *a weight* of a balance, even when not made of stone; since anciently, as at the present day, the Orientals often made use of stones for weights; comp. Engl. *stone* for a weight of 14 pounds, Germ. *Stein*. אָבֵן וְאָבֵן *diverse weights*, Deut. 25, 13. אָבֵן כִּיס *weights of the bag*, i. e. carried about in a bag, Prov.

16, 11.—Zech. 5, 8 **אבן העופרת** *the leaden weight*. 4, 10 **אבן הדיקל**.—Also a *plummet*, Is. 34, 11 *he shall stretch out upon it the line of wasteness* **וְאָבְנֵי בָהוּ** *and the plummet of desolation*, i. e. as if all things are to be destroyed by line and rule; as to the sense, comp. Am. 7, 8.

6. Sometimes a *stone* serves as a designation in geographical names, e. g. a) **אבן עזר** (stone of help) *Eben-ezer*, set up by Samuel at Mizpeh, 1 Sam. 4, 1. 5, 1. 7, 12. b) **אבן דִּבְרֵי** (stone of departure) 1 Sam. 20, 19; comp. **זִכְרֹת**.

**אבן** Chald. st. emphat. **אבנא**, id. Dan. 2, 34. 35.

**אבנה** 2 K. 5, 12 in Chethibh for **אבנה** q. v. Comp. in lett. ב.

**אבן** i. q. **אבן**, a *stone*, only in Dual **אבני** pr. *pair of stones*, and spoken:

1. Of a *potter's wheel*. Jer. 18, 3 **הִנֵּהוּ עֹשֶׂה מְלָאכָה עַל־הָאֲבָנִים** (the potter) *wrought a work upon the wheel*. It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian

monuments:  See Rosellini

Monum. Civil. Tab. L. Wilkinson's *Manners and Cust. of the Anc. Egypt*. 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 **סֵדֶן**, pr. trunk, stem, then cippus, then a potter's wheel made of a trunk, and also a cart-wheel 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 a midwife to the Hebrew women* **וְרָאִיתָ עַל־הָאֲבָנִים אִם־בֵּן הוּא** *then shall ye see (while yet) upon the stool, whether it be a boy*, etc. The midwife is directed, at the very moment of birth, while she yet sits on her stool and no one else has seen or touched the infant, to ascertain its sex by the sight or ra-

ther touch, and, if it be a male, to kill it; as she could easily do by the pressure of her hand or finger, unknown to the parents.

**אבנט** m. (for **בַּנֵּט**, Aleph prosthet.) c. suff. **אבנטה**; plur. **אבנטים**; a *belt, girdle*, worn by the priests, Ex. 28, 4. 39. 40. Lev. 16, 4; also by other persons of rank, Is. 22, 21. Comp. Jos. Ant. 3. 7. 2. Chald. **פְּנִדָּא, פּוּנְדָּא, אֶפְוִנְדָּא**, a belt. This word both in Heb. and Chald. is derived from the Persian, where **بند** (Sanscr. *bandha*, Germ. and Engl. *band*) denotes any thing that binds, and also a girdle.

**אבנר** pr. n. m. (father of a light) *Abner*, Saul's commander in chief, 1 Sam. 14, 51. 17, 55. 57. 20, 25. Sometimes called **אביר** q. v. 1 Sam. 14, 50. Sept. *Ἀβέρης*.

\* **אבס** as in Chald. and Talmud. *to fodder, to feed largely, to fatten*; pr. prob. to stamp in, comp. **ביס**, and hence to stuff, to cram; comp. Gr. **ισέφω**, pr. i. q. **ισχυσι**. Only in Part. pass. Prov. 15, 17; of geese, 1 K. 5, 3 [4, 23]. Deriv. **אבוס, אבויס**.

**אבעבועה** plur. fem. *blains, pustules*, rising in the skin, Ex. 9, 9. 10. It is a verbal from Chald. r. **ביע**, Pilp. **בַּעֲבַע**, to boil up, to swell up; hence Syr. **صَبَّحُوا** *pustules*. The Heb. prefixes **א** prosthetic. Comp. **ביע, נבע**.

\* **אבץ** obsol. root, perh. i. q. **ביץ**, *to be white*; whence Chald. **אבצא** *tin*. Hence the two following:

**אבז** *Abez*, pr. n. of a city in the tribe of Issachar, perh. so called from tin, Josh. 19, 20.

**אבזן** (perh. of tin) *Ibzan*, pr. n. of a judge of Israel, Judg. 12, 8. 10. R. **אבז**.

\* **אבק** not used in Kal, prob. *to pound, to beat small, to bray*, from the force of the onomatopoetic syllables **בק, בך, פג, פכ**, which like **דק, דך**, (see **דַּבַּק, דָּבַק**,) express the idea of pounding, beating small; comp. **בָּכָה** to distil, **דפק, פגע**, also **πηγή, πηγύς**. Germ. *pochen, boken*, espec. *Erz pochen*. Hence **אבק** dust, **אבקה**.

**אבק** Gen. 32, 25. 26; dcnom. from **אבק** dust, recipr. pr. *to dust each other* sc. by wrestling, and hence to wres-

*ile*, seq. עָם. So in Greek, *παλαιεω*, *συμπαλαιεω*, *συγκονιοῦσθαι*, from *πάλη*, *κόνις*. This rather unusual word seems to have been chosen by the writer here, by way of allusion to the torrent רִבְבֹק v. 23.

**אָבָק** m. *dust*, spec. such as is fine and light, comp. in r. אָבָק; easily driven by the wind, Is. 5, 24; or raised by horses in running, Ez. 26, 10. Hence distinguished from עָפָר thick and heavy dust, Deut. 28, 24. Poet. *the dust of God's feet*, for the clouds, as if trodden of God, Nah. 1, 3. Comp. שָׂחָק.

**אָבָקָה** f. id. whence רִבְבֹקָה *powder of the merchant*, i. e. aromatic, Cant. 3, 6.

\* **אָבַר** 1. pr. *to strive upwards, to mount, to soar*, see Hiph. and the deriv. אָבַר and אָבְרָה. Perhaps kindr. with עָבַר, עָבַר, comp. Pers. اَبَر *eber*, *ὑπέρ*, *super*, all which express the idea of *above, over, passing over*, transcending; see in עָבַר.

2. Trop. of any force or *ἐρέγγεια*, *to be strong, mighty*, see deriv. אָבַר, אָבַר.

HIPH. *to mount upwards in flight, to soar*, as the hawk, Job 39, 26.

Deriv. see in Kal no. 1, 2.

**אָבַר** m. *a wing-feather, pinion*, as the instrument of flying, soaring, e. g. of the eagle, Is. 40, 21; the dove, Ps. 55, 7. Distinguished from the wing itself, Ez. 17, 3.

**אָבְרָה** f. id. Job 39, 16 [13]. Ps. 68, 14. Poet. ascribed to God, Deut. 32, 11. Ps. 91, 4.

**אָבְרָהָם** pr. n. *Abraham*, the founder of the Jewish nation, son of Terah, born in Mesopotamia, which he left to wander through the land of Canaan with his flocks in the nomadic manner; see Gen. c. 12-25. In the book of Genesis as far as to c. 17, 5. he is called אָבְרָם 'father of altitude,' *Abram*. But in that place, where a numerous posterity is promised him, by a slight change of name he is called אָבְרָהָם 'father of a multitude,'

(comp. Arab. زَهَامٌ a great number, multitude,) or as the context explains it אָבְרָהָם.—So אֱלֹהֵי אָבְרָהָם *the God of Abraham*, i. e. Jehovah, 2 Chr. 30, 6. Ps. 47, 10. זֶרַע אָבְרָהָם *the seed of Abraham*, i. e. the Israelites, Ps. 105, 6. Is.

41, 8. In the same sense simpl. אָבְרָהָם Mic. 7, 20.

**אָבְרָהָ** a word cried by the heralds before the chariot of Joseph, Gen. 41, 43. Were it a Hebrew word, it might be infin. absol. Hiph. from r. אָבַר, for the regular אָבְרָהָ, (comp. אֲשַׁבְּרִים for הַשְּׁבִירִים Jer. 25, 3,) here supplying the place of the imperat. i. q. *bow the knee*; Vulg. *clamante præcone, ut omnes coram eo genua flecterent*; and so Abulwalid and Kimchi; comp. Lehrs. p. 319.—More prob. the word is of Egyptian origin, but changed and inflected by the Heb. writer so that, although foreign, it might yet have a Heb. sound, and be referred to a Heb. etymology; comp. מִשָּׁה, מִשָּׁה, פְּרִיעָה. The true form of the Egyptian word which lies hid in אָבְרָהָ, is prob. either אֲפֵרֵק *afrek*, i. e. *let every one bow himself*, in an opt. sense; so Jablonsky Opusc. ed. te Water Tom. I. p. 4. Copt. Vers. John 8, 8; or better אֲפֵרֵק or אֲפֵרֵק, *aperek, aprek*, i. e. *bow the head*, Rossii Etymologiæ Ægypt. s. v.—See also in אָב no. 7.

אָבְרָשִׁי see אָבְרָשִׁי.

**אָבְשָׁלוֹם** (father of peace, i. e. *pacific*) *Absalom*, pr. n. a) The third son of David, by Maacah, 2 Sam. 3, 3, celebrated for his rebellion against his father; for an account of his life and death, see 2 Sam. c. 13-18. As to the sepulchre near Jerusalem which in modern times has borne his name, see Bibl. Res. in Palest. I. p. 519, 520. b) i. q. אָבְרָשָׁלוֹם q. v.

\* אָבָא obsol. root, Arab. أَجَا *to flee*.—Hence

אָבָא (fugitive) *Agee*, pr. n. m. 2 Sam. 23, 11.

\* אָבַג obsol. root, Arab. أَجَج *to burn*, *to flame*, as fire. Hence the two foll. pr. names.

אָבַג and אָבַג (Num. 24, 7) *Agag*, pr. n. of Amalekitish kings, Num. 24, 7. 1 Sam. 15, 8. 9. 20. 32.

אָבַגִּי *Agagite*, gentile n. of Haman, Esth. 3, 1. 10. 8, 3. 5. Josephus explains it by *Αμαληκίτης*, Ant. 11. 6. 5.

\* אָגַד obsol. root, Chald. *to bind, to tie*, comp. אָבַד, אָקַד, אָקַד, and the remark under r. גִּיר. In Arabic some of its derivatives are used trop. of *arched work*, edifices of arched and firmly compacted structure, in reference to the firm coherence of all their parts; comp. אָגַדָּה and אָגַדָּה no. 4.—Hence

אָגַדָּה f. 1. *a band, knot*. אָגַדוֹת מוֹטָה *bands of the yoke*, Is. 58, 6.

2. *a bundle, bunch*, tied together, e. g. of hyssop, Ex. 12, 22.

3. *a band of men, troop*, 2 Sam. 2, 25. Comp. הַבָּל.

4. *an arch, vault*, e. g. of the heavens, Am. 9, 6. Comp. Germ. *Gat, Gaden*, story of a building, from the verb *gaden, gatten*, which implies a binding; see Adelung Lex. h. vv.

אָגִיד m. *a nut*, Cant. 6, 11. Syr. and Arab. جَوْز, كوز, Pers. کوز. The Heb. word seems derived from the Persian, prefixing א prosthetic. Comp. in lett. א.

אָגִיר Agur, pr. n. of a wise man, the son of Jakeh, יַקֵּה, to whom the 30th chapter of Proverbs is ascribed, v. 1. If the name be symbolical, like Kohcleth, it may denote *an assembler, one of the assembly*, sc. of wise men, i. q. בַּעַל אֲסֵפָה Ecc. 12, 11. R. אָגִיר.

אָגִירָה f. *a small coin, piece of money, penny*, so called from the idea of collecting, from r. אָגַר; as Lat. *stips* in the phrase *stipem colligere*. 1 Sam. 2, 36. In the Maltese idiom, *agar* denotes the same. [Or perh. pr. *hire, wages*, from r. אָגַר no. 2, comp. Syr. اِغْر Is. 23, 18; then *money*, 1 Sam. 2, 36, where too Syr. اِغْر.—T.] Sept. Vulg. ὀβολός, *nummus*. Rabb. אָגִירָה q. v.

\* אָגַל obsol. root, pr. *to flow together*, to be collected, as water, kindr. with r. גָּלַל, which is also used of the rolling waves; comp. in אָגַר. Arab. اَجَلَ Conj. II, to make flow together, hence to collect water; مَآجِل standing water, a pond, reservoir; comp. also אָגַר.—Hence

אָגַל, Job 38, 28 אָגַלִּי הַיָּם *the reservoirs*

*of the dew*, i. e. in the heavens; comp. in v. 22 the storehouses of the snow and hail.—Vulg. Chald. Syr. give it by *drops of the dew*, q. d. globules, comp. גָּלַל; but the former is better.

אָגַלִּים (two ponds) Is. 15, 8 *Eglaim*, pr. n. of a village in the territory of Moab, the Ἀγαλλεῖμ of Eusebius, called by Josephus Ἀγαλλα, Ant. 14. 1. 4.

\* אָגַם obsol. root; in Arabic:  
1. Mid. A. *to burn, to be hot*, comp. הָמַם, רָחַם. Hence אָגַמוֹן no. 1.

2. Mid. E. *to be warm, spoiled, dead*, as water; hence אָגַם and אָגַמוֹן no. 2.

3. Mid. E. *to loathe, to abhor*, and Chald. אָגַם *to be pained, sad, to grieve*; hence אָגַם.

אָגַם m. (r. אָגַם no. 2) absol. Is. 35, 7; constr. 41, 18. Ps. 107, 35; plur. אָגַמִּים, constr. אָגַמִּי.

1. *stagnant water, a pool, marsh*, Is. 35, 7. 41, 18. 42, 15. Ps. 114, 8. Spec. of the pools of stagnant water left by the Nile after its inundation, Ex. 7, 19. 8, 1.

2. i. q. אָגַמוֹן, *a reed, cane*, Jer. 51, 32, with which fortifications (stockades, palisades) were constructed. Hence R. Jonah explains it *strong-holds*; comp. اَجْمَة the marshy lair of the lion, then a refuge, strong-hold.

אָגַם adj. once in plur. constr. אָגַם נֶפֶשׁ *sad, sorrowful in mind*, Is. 19, 10. R. אָגַם no. 3.

אָגַמוֹן, אָגַמִּין, m. (r. אָגַם) 1. *a caldron, heated kettle*, Job. 41, 12 [20]. Others translate the words אָגַמוֹן וְאָגַמִּין *as a boiling pot and a (burning) reed*. See the root no. 1.

2. *a reed, bulrush*, growing in marshes, from אָגַם marsh, and the ending וֹן, Is. 58, 5. For Is. 9, 13. 19, 15, comp. קָפַה.—Hence

3. *a rope made of reeds, a rush-cord*, like Gr. σχοῖνος, Job 40, 26 [41, 2]. Comp. Plin. H. N. 19. 2.

\* אָגַן obsol. root; Arab. اَجَن i. q. وِجَن (see וִגַן) *to tread with the feet, to stamp, to beat*; then *to wash clothes, to full*, as a washer or fuller by treading them in a trough.—Hence

**אָנ** m. pr. a trough for washing garments, *loutrig*, from root אָנ q. v. then any *laver, basin, bowl*; constr. אָנ Cant. 7, 3. Plur. אָנִים Is. 22, 24. Ex. 24, 6.

—Arab. and Syr. **اَجَانَةٌ**, **اَجَانٌ**, id.

**אָנִים** m. plur. (r. אָנ) a word found only in Ezekiel, *hosts, armies*, Ez. 12, 14, 17, 21, 38, 6, 9, 39, 4. It corresponds to the Chald. אָנָא, אָנָא, *wing*; hence pr. *wings of an army*, comp. אָנִים Is. 8, 8. The Arabic and Chaldce have the same trop. use of the word *wings*; comp. Comment. on Is. l. c.

\* **אָנַר** fut. אָנַר 1. *to gather, to collect*, e. g. the harvest, Deut. 28, 39. Prov. 6, 8, 10, 5. Comp. אָנַר no. 3, and אָנַר; also Gr. *ἀνείρω*. The primary idea seems to be that of *scraping together*, comp. אָנַר. By softening the letter א we have אָנַל and אָנַל, which denote the rolling and flowing together of water.

2. In the kindred dialects it has the signif. *to gain, to make profit*, from the idea of scraping together; and hence *to hire for wages*; see אָנַר.

Deriv. אָנַר, אָנַר, pr. n. אָנַר, and according to most אָנַר.

**אָנַר** Chald. stat. emphat. אָנַר, a *letter, epistle*, i. q. Heb. אָנַר q. v. Ezra 4, 8, 11, 5, 6.

**אָנַר** m. (for אָנַר, Aleph. prosthet. from r. אָנַר no. 2) *the fist*, Ex. 21, 18. Is. 58, 4. So Sept. and Vulg. in both passages; the Rabbins also use this word in the same sense.

**אָנַר** m. Ezra 1, 9 **אָנַר**, *basins, chargers of gold, of silver*. In the Jerus. Talmud this word is said to be compounded from אָנַר to collect, and אָנַר a lamb, and basins are so called, because the blood of lambs is collected in them. But there is here no mention of blood. It seems rather a quadriliteral formed with אָנַר prosthet. and denoting *slaughter-basin*, for אָנַר, אָנַר, see under letter אָנַר; and this is prob. i. q. אָנַר, אָנַר, (comp. Zab. אָנַר for אָנַר),

from אָנַר to slaughter, אָנַר to cut the throat.—Some also hold it to be i. q. Gr. *κάρταλος, κάρταλλος*, which in the Sept. signifies *a basket, fruit-basket*, whence

Arab. **قِرطَلَةٌ**, Rabb. אָנַר, Syr. **مِرطَلَةٌ**; and it might perhaps in Ezra l. c. be understood of baskets of the first-fruits. But this Greek word itself seems rather of Semitic origin, from the verb אָנַר to plait.

**אָנַר** f. plur. אָנַר, a word of the later Hebrew, *a letter, epistle*, espec. spoken of royal letters and edicts, written by public authority and transmitted by a public courier, *ἄγγαρος*, to those to whom they were directed, 2 Chr. 30, 1. The word comes most prob. from an obsol. form אָנַר, which denoted *one hired*, spec. *a letter-carrier, courier*, from r. אָנַר no. 2; and was adopted by the Greeks under the form *ἄγγαρος*; see Lex. N. T. h. v. Neh. 2, 7, 8, 9, 6, 5, 17, 19. Esth. 9, 26, 29.—Lorsbach, in Stäudlin's Beytr. V p. 20, supposes it to be derived from the Persian; comp. mod. Pers. **انگاریدن** *engârîden*, to paint, to write, whence **انگاره** *engâreh*, any writing.

**אָנַר** m. *vapour, mist*, rising from the earth and forming clouds, so called because it *surrounds* the earth like a veil or covering, from r. אָנַר no. 1. This etymology is also supported by the Arabic, in which **أَيَانٌ** (from r. **أَانَ** mid. Ye, to surround, comp. in אָנַר no. 1) is any thing which protects and strengthens, as a bulwark, bark, a veil, also the atmosphere. Corresponding is also Chald. אָנַר vapour.—Gen. 2, 6. Job 36, 27.

**אָנַר** see אָנַר.

\* **אָנַר** by transpos. i. q. אָנַר q. v. to *pine away, to languish*. Found only in

HIPH. causat. inf. **לְאָנַר** for **לְאָנַר** 1 Sam. 2, 33. Comp. espec. Deut. 28, 63.

**אָנַר** (perh. miracle of God, from **أَنْبَأَ** miracle) *Adbeel*, pr. n. of a son of Ishmael, Gen. 25, 13.

\* **אָנַר** obsol. root, Arab. **أَنَّ** i. q. **هَدَّ** to *befall* any one, as misfortune; whence **أَنَّ** misfortune. Hence אָנַר and

**אָנַר** *Adad*, pr. n. of an Edomite, 1 K. 11, 17; called also **הָדַד** *Hadad*, v. 14.

\* אָדָה obsol. root, prob. i. q. אָדָה and אָדָה to pass.—Hence אָדָה.

אָדָה pr. n. *Iddo*, Ezra 8, 17. R. אָדָה.

אָדָה see אָדָה.

אָדָה m. (r. אָדָה q. v.) with suff. and in plur. defect. אָדָה, אָדָה; with pref. אָדָה, אָדָה, אָדָה; *master, lord, dominus*. Spoken a) Of an owner, possessor, 1 K. 16, 21 *owner of mount Shomron*, i. e. Samaria. Hence of the owner and master of slaves, Gen. 24, 14. 27. 39, 2. 7; of kings as the lords of their subjects, Is. 26, 13; of a husband as lord of the wife, Gen. 18, 12, comp. אָדָה and Gr. *κύριος γυναικίος*, Germ. *Eheherr*. Also of God as the owner and governor of the world, Josh. 3, 13 אָדָה אָדָה, *Lord of the whole earth*; hence called אָדָה אָדָה Ex. 23, 17, and without art. אָדָה Ps. 114, 7; comp. אָדָה in next art. b) Of a ruler, governor, Gen. 45, 8. So אָדָה *my lord!* an honorary title of address to nobles and others to whom honour and reverence are due; e. g. to a father Gen. 31, 35, a brother Num. 12, 11, to a royal consort 1 K. 1, 17. 18; espec. to kings and princes, as אָדָה אָדָה 2 Sam. 14, 9. 1 K. 3, 17. In respectfully addressing a person, the Hebrews, instead of the second personal pron. *thou*, were accustomed to say *my lord*, and instead of the first person, *thy servant, thy handmaid*, Gen. 33, 8. 13, 14. 15. 44, 7. 9. 19 אָדָה אָדָה *my lord asked his servants*, i. e. thou didst ask us. In a style of still stronger adulation, this mode of speaking is also used in the case of an absent person, as Gen. 32, 4.

PLUR. אָדָה *masters, lords*, Is. 26, 13 with a verb plural; and so c. suff. אָדָה, i. e. *my lords* Gen. 19, 2. 18. Elsewhere the plural forms אָדָה, אָדָה, c. suff. אָדָה, אָדָה, etc. are always *plur. excellentiæ*, and of the same signif. as the sing. Gen. 39, 2 sq. Hence joined with an adj. in the sing. number, as Is. 19, 4 אָדָה אָדָה *a hard master*, cruel lord. Gen. 42, 30. 33 אָדָה אָדָה *lord of the land*. Gen. 42, 30. 33 אָדָה אָדָה *thy master* 2 K. 2, 3. 5. 16. Ps. 45, 12; אָדָה *his master* Gen. 24, 9. 39, 2. 3. 40, 7. Job 3, 19. Deut. 10, 17 אָדָה אָדָה *Lord of lords*, i. e. Je-

hovah. Ps. 136, 3. Spoken of idols, Zeph. 1, 9; comp. אָדָה.

NOTE. This word is wanting in all the kindred dialects, except the Phœnician, where it is applied to princes, kings, and gods, see *Monumenta Phœnic.* p. 346 (comp. *ʿAdaw, ʿAdawis, Hesych. κύριος*); and perhaps the Chaldean, where a vestige of it seems to be preserved in the pr. n. אָדָה.

אָדָה *Lord, the Lord*, spoken every where where *καὶ ἔξοχόν* of God, chiefly (in the Pentat. always) where God is submissively and reverently addressed; as in the formulas אָדָה בְּרִי Ex. 4, 10. 13. Josh. 7, 8; אָדָה אָדָה 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. Is. 6, 8. 8, 7. Frequently other divine names are added; as אָדָה אָדָה (which the Masorites write אָדָה אָדָה) Is. 40, 10. Jer. 2, 22; אָדָה אָדָה Dan. 9, 13.—As to the ending אָדָה grammarians differ in opinion. Many regard it as a plural form put for the sing. as spoken of the divine majesty (*pluralis excellentiæ*), i. q. אָדָה, the Kamets being put for Pattah to distinguish it from אָדָה *my lords*; see Gram. § 86. 1. c. § 106. 2. b. Others consider אָדָה i. q. אָדָה, and make it strictly a suffix plural; so that אָדָה is pr. *my lords*, then as plur. excell. *my Lord*, and at last, the force of the suffix being by degrees neglected, *Lord, the Lord, ó Kúριος*. Comp. Syr. *ܐܕܘܗ* and Fr. *Monsieur*. This latter view seems preferable, for the following reasons: a) The words of Ps. 35, 23 אָדָה אָדָה. 16, 2. b) The ancient usage of the Pentat. where it is for the Voc. *my Lord!* c) A similar usage in possessive pronouns, afterwards neglected, in the Phœnician names of gods, as אָדָה *ʿAdawis*, בעל־אָדָה *Baalawis*, for which see *Monum. Phœnic.* p. 400. Heb. Gr. § 119. 6. n. 4. d) אָדָה never has the article, and so nouns with a suffix.—To all this it might be answered: α) That אָדָה is plural. But in one place only is it coupled with a plural, Gen. 19, 2; in the two remaining passages it is singular, *my Lord!* Gen. 18, 3. 19, 18. β) That God twice calls himself אָדָה, Is. 8, 7. Job 28, 28. But



this arose from the superstitious practice of the Jews, who never pronounce יהנה in the sacred text, but always substitute for it אנה in reading; whence in writers of a later age this latter word was sometimes received into the text itself; Dan. 9, 3. 7. 8. 9. 15. 16. 19. See in יהנה.

**אָדוֹרַיִם** (two mounds or tumuli) *Adoraim*, pr. n. of a city of Judah, 2 Chr. 11, 9. Comp. *Ἀδωρα, Ἀῶρα*, Jos. Ant. 8. 10. 1. ib. 14. 5. 3. Now *Ḍûra*, a village W. of Hebron; see *Bibl. Res. in Palest. III. p. 2 sq.*

**אָדוֹרָם** see **אָדוֹרָם**.

**אָדָרְךָ** Chald. adv. of time, *at that time, thereupon, then*, i. q. Heb. **אָז, אָזֶיךָ**, q. v. Dan. 2, 15. 17. 19.—**בְּאֵדָרְךָ** pr. *in that time, thereupon, immediately*, Dan. 2, 14. 35. 3, 13. 19. 21. 26. **מִן אָדָרְךָ** *from then, since that time*, Ezra 5, 16, i. q. Hebr. **מִמָּזֶיךָ**.

**אָדוֹרִים** adj. (r. **אָדָר**) 1. *large, great, mighty*, e. g. mighty waves Ps. 93, 4; of a large ship Is. 33, 21.

2. *mighty, powerful*, of kings Ps. 136, 18; of nations Ez. 32, 18; of gods 1 Sam. 4, 8.

3. *a chief, a prince*, plur. *chiefs, nobles, princes*, 2 Chr. 23, 20. Neh. 10, 30. **כַּפְלֵי אֲדוֹרִים** *a princely bowl* i. e. precious, Judg. 5, 25. **אֲדוֹרֵי הַצֹּאֵן** *chiefs of the flock* i. q. shepherds, רעים, Jer. 25, 34 sq.

4. *splendid, glorious*, Ps. 8, 2.

5. Trop. of moral qualities, *noble, excellent*, excelling in piety and virtue. Ps. 16, 3 *the saints who are in the earth*, **וְאֲדוֹרֵי כָל־הָאֲרֶצֶת בָּם** *and the excellent [of the earth] all my delight is in them*, i. e. I delight in them alone.

**אָדָלְיָה** Persian, *Adaliah*, pr. n. of a son of Haman, Esth. 9, 8.

\* **אָדָם** *to be red, ruddy*; Arab. mid. *E* and *O*, and Ethiop. id. also to be beautiful. Once in Kal, Lam. 4, 7 *their princes are whiter than milk*, **אָדָמִי עֲצָם** *they are more ruddy in body than corals*. Whiteness and ruddiness belong to the description of youthful beauty; hence it is not correct to refer **אָדָמִי** in this passage to the idea of dazzling whiteness, as Bochart has done in *Hieroz. II. p. 688*, and Ludolf in *Comm. ad Hist. Æthiop. p. 206*; although the

Romans do indeed use *purpureus* of any shining whiteness, Hor. Od. 4. 1. 10; comp. Voss ad Virg. Georg. p. 750. But these writers would hardly have fallen into this opinion, had they not been anxious to make out for **פְּרִינִים** the signification of *pearls*.

PUAL Part. **מֵאָדָם** *made red, dyed red*, Nah. 2, 4. Ex. 25, 5. 35, 7. 23.

HIPH. *to be red*, pr. to make oneself red, *to redden*, Is. 1, 18.

HITHPA. *to be red*, e. g. wine in a cup, *to blush, to sparkle*, Prov. 23, 31.

Deriv. **אָדָם**—**אָדָמִי**; comp. also **דָּם**.

**אָדָם** m. 1. *a man, a human being, male or female*, pr. one *red, ruddy*, as it would seem. The Arabs distinguish two races of men; the one *red, ruddy*, or perh. *copper-coloured*, which we call *white*; the other *black*. This word has neither construct nor plural form, but is very often collect. for *men, mankind*, the human race, Gen. 1, 26. 27. 6, 1. Ps. 68, 19. 76, 11. Job 20, 29; **כָּל־אָדָם** *all men* Job 21, 33. Sometimes put in the gen. after adjectives, as **אָדָמִי אֲבִיּוֹנִים** *the poor of men*, among men, i. e. poor men, Is. 29, 19, comp. Hos. 13, 2; so with **בְּ** intervening, as **בְּאָדָם בְּגֵרִים** Prov. 23, 28.—Spec. a) For *other men*, the rest of mankind, opp. to those in question, Jer. 32, 20 **בְּיִשְׂרָאֵל וּבְאָדָם** *in Israel and among other men*. Judg. 16, 7. 18, 28. Ps. 73, 5. Is. 43, 4. b) Of *common men*, men of low degree, opp. to those of higher rank and better character; so **כְּאָדָם** *like (common) men*, Job 31, 33. Hos. 6, 7. Ps. 82, 7. So in antith. with **אִישׁ** men of high degree, nobles, Is. 2, 9. 5, 15; **שְׂרָרִים** Ps. 82, 7, comp. Is. 29, 21; and in Plur. **בְּנֵי אִישׁ** Ps. 49, 3. Prov. 8, 4. c) Of slaves, like **נַפְשׁ**, Num. 16, 32. d) Of soldiers, like **אִישׁ**, Is. 22, 6. Comp. **אִישׁ** no. 1. l.

2. *a man, not a woman*, i. q. **אִישׁ**. Ecc. 7, 28 *one man [worthy of the name] among a thousand have I found, but a woman among them all have I not found*.

3. *any man, any one*, Lev. 1, 2. With a negative, *no man, no one*, Job 32, 21. Comp. **אִישׁ** no. 3.

4. *Adam*, pr. n. a) Of the first man, Gen. 2, 7 sq. At least in these passages **אָדָם** assumes the nature of a proper name in a certain degree, designating

*the man* as the only one of his kind ; comp. **הַבַּעַל** Baal, the lord *κατ' ἑξῆς*. **הַשָּׂטָן** Satan. Lehg. p. 653, 654. Hence Sept. *Adam*, Vulg. *Adam*. b) Of a city near the Jordan, Josh. 3, 16.

5. **בְּנֵי-אָדָם**, with art. **בְּנֵי-הָאָדָם**, *son of man*, poet. for *man*, Num. 23, 19. Ps. 8, 5. 80, 18. Job 16, 21. 25, 6. 35, 8 ; so very often in Ezekiel, where the prophet is addressed from God, **בְּנֵי-אָדָם** *son of man*, i. e. mortal ! Ez. 2, 1. 3. 3, 1. 3. 4. 10. 4, 16. 8, 5. 6. 8. Often also in Plur. **בְּנֵי אָדָם** *sons of men*, i. e. men, Deut. 32, 8. Ps. 11, 4. al. and with art. **בְּנֵי הָאָדָם** 1 Sam. 26, 19. 1 K. 8, 39. Ps. 145, 12. Ecc. 1, 13. Comp. Syr. **بَنِيْ اِنْسَانٍ** son of man, for man.

**אָדָם** and **אָדוּם** adj. f. **אֲדָמָה**, plur. **אֲדָמִים** ; after the form **קָטָלָה**, **קָטַל**, which is common in noting colours, see Lehg. § 120. no. 21 ; *red, ruddy*, e. g. of a garment sprinkled with blood Is. 63, 2 ; of ruddy cheeks Cant. 5, 10 ; of a chesnut or bay-coloured horse Zech. 1, 8. 6, 2 ; of a red heifer Num. 19, 2 ; of the reddish colour of lentiles Gen. 25, 30. Subst. *red, redness* Is. 63, 2.

**אָדָם** pr. n. *Edom*. 1. The son of Isaac and elder twin-brother of Jacob, Gen. 25, 25 ; more freq. called Esau, **עֵשָׂו**

2. Collect. for the *Edomites*, the posterity of Edom or Esau, and likewise for their country, *Idumea*. Of the nation Num. 20, 20 ; more fully **בְּנֵי אָדָם** Ps. 137, 7, and poet. **בַּת אָדָם** *daughter of Edom* Lam. 4, 21. 22. Of the country, **אֶרֶץ אָדָם** Gen. 36, 16. 21. 31 ; **אָדָם** Amos 1, 6 ; and **אֶרֶץ אָדָם** Gen. 32, 3 [4]. Judg. 5, 4. Where it stands alone, it is masc. when spoken of the people, Num. 20, 20 ; but fem. when it denotes the country, Jer. 49, 17. The country of the Edomites, Idumea, was the mountainous tract between the Dead sea and the Elanitic gulf of the Red sea, afterwards called Gebalene, *Γεβαλονή*, now **جبال** *Jebal*.

The gentile n. is **אֲדָמִי** *Edomite*, Idumean, Deut. 23, 8 ; plur. **אֲדָמִים** 2 K. 16, 6 Keri. Fem. **אֲדָמִיָּה**, plur. **אֲדָמִיּוֹת** *Edomitish women* 1 K. 11, 1.

**אָדָם** a gem of a red colour, perh. *ruby, garnet*, Ex. 28, 17. 39, 10. Ez. 28, 13. Sept. Vulg. *σάρδιον, sardius*.

**אֲדָמָה**, f. **אֲדָמָה**, plur. f. **אֲדָמָהוֹת**, adj. *reddish*, e. g. spots in leprous persons, which are described as **לְבָנוֹת לְבָנוֹת אֲדָמָהוֹת** *white and somewhat reddish*, Lev. 13, 19 sq. 14, 37. R. **אָדָם**.

**אֲדָמָה** f. 1. *earth*, Ex. 20, 24. So called from its reddish colour ; see Credner on Joel p. 125 sq.—Spec. *the earth, ground, land*, as tilled, Gen. 4, 2. 47, 19. 22. 23. Ps. 105, 35. Is. 28, 24. **אִישׁ אֲדָמָה** *a husbandman* Gen. 9, 20 ; **אֲהַב אֲדָמָה** *a lover of the ground*, i. e. of husbandry, 2 Chr. 26, 10. Spoken of the produce of the earth, Is. 1, 7.

2. *a land, region, country*, Gen. 28, 15. **אֶרֶץ אֲדָמָה** *land of Jehovah*, i. e. Canaan, Is. 14, 2. Plur. **אֲדָמָהוֹת** *lands, countries*, once Ps. 49, 12, q. d. in all lands.

3. *the earth, orbis terræ*, Gen. 4, 11. 6, 1. 7, 4.

4. *Adamah*, pr. n. of a city in Naph-tali, Josh. 19, 36.

**אֲדָמָה** *Admah*, pr. n. of a city destroyed with Sodom and Gomorrah, Gen. 10, 19. 14, 2. 8. Deut. 29, 22. Hos. 11, 8.

**אֲדָמִי** and **אֲדָמִיָּה** adj. (after the form **קְרָמִי**) *red*, i. e. *red-haired*, e. g. Esau, Gen. 25, 25 ; David, 1 Sam. 16, 12. 17, 42. Sept. *πυρρόαυης*, Vulg. *rufus*.

**אֲדָמִי** (pr. human) *Adami*, pr. n. of a city of Naphtali, Josh. 19, 33.

**אֲדָמִי** see in **אָדָם**

**אֲדָמָתָא** *Admatha*, pr. n. of a Persian nobleman, Esth. 1, 14.

\* **אָדָן** obsol. root. 1. i. q. **הִיָּן**, Arab. **دان** mid. Waw, *to be low, humble, inferior*. Hence **אָדָן**.

2. Transit. i. q. **הִיָּן**, *to judge, to command, to domineer*. Hence **אֲדוּן** *dominus, lord*, and **אֲדוּנִי** *the Lord* ; also

**אֲדָן** *Addan*, pr. n. of a man who returned under Zerubbabel to Jerusalem, Ezra 2, 59 ; in the parall. passage Neh. 7, 61 written **אֲדוּן**.

**אֲדָן** m. plur. **אֲדָנִים**, constr. **אֲדָנֵי**, *a foundation*, e. g. of a column, *base, pedestal*, Cant. 5, 15. Ex. 26, 19 sq. 27, 10 sq. 36, 38 ; of a building, Job 38, 6. R. **אֲדָן** no. 1.

אָדָן see after אָדָן.

אָדָן־בֶּזֶק (lord of Bezek) *Adoni-Bezok*, name or title of a king of the Canaanitish city Bezek, Judg. 1, 5. 6. 7.

אָדָן־צֶדֶק (lord of justice) *Adonizedek*, pr. n. of a Canaanitish king of Jerusalem, Josh. 10, 1. 3.

אָדָן־יְהוָה (my lord is Jehovah) *Adonijah*, pr. n. m. a) A son of David, who attempted to usurp the succession, 1 K. 1, 8 sq. Called also אָדָן־יְהוָה v. 5. 2 Sam. 3, 4. b) 2 Chr. 17, 8. c) Neh. 10, 17. In Ezra 2, 13 the same person is called אָדָן־יְהוָה *Adonikam*, i. e. lord of the enemy. Comp. Ezra 8, 13. Neh. 7, 18.

אָדָן־יְהוָה see אָדָן־יְהוָה c.

אָדָן־יְהוָה (lord of altitude) *Adoniram*, pr. n. of a man who had charge of the public works under David and Solomon, 1 K. 4, 6. By an unusual contraction, called אָדָן־יְהוָה *Adoram*, 2 Sam. 20, 24. 1 K. 12, 18; also אָדָן־יְהוָה 2 Chr. 10, 18.

\* אָדָר in Kal not used, pr. to be large, great, ample, see deriv. אָדָר, אָדָרָה; comp. אָדָר to have the hernia, pr. to be swollen; אָדָר swollen, inflated, e. g. the belly. Kindr. is אָדָר.—Trop. to be great, splendid, powerful; see in אָדָר.

NIPH. to be made great, to be magnified, glorious. Part. Ex. 15, 6 אָדָר־יְהוָה *thy right hand, Jehovah, is magnified in might*, is made glorious in strength. The Yod in אָדָר־יְהוָה is paragogic.

HIPH. to magnify, to make honourable, Is. 42, 21.

Deriv. אָדָר, אָדָרָה, אָדָר, and the compounds אָדָר־יְהוָה, אָדָר־יְהוָה.

אָדָר *Adar*, the twelfth Hebrew month, from the new moon of March to that of April; or according to the Rabbins, from the new moon of February to that of March. Esth. 3, 7. 13. 8, 12. 9, 1. 15. 17. 19. 21. Gr. *Ἄδύρ*, 1 Macc. 7, 43. Syr. אָדָר, Arab. *أَدَار*, *أَدَار*, and *أَدَار*, the sixth month of the Syro-Macedonians.

Perh. from Pers. *آذر* fire.

אָדָר Chald. id. Ezra 6, 15.

אָדָר see אָדָר־יְהוָה.

אָדָר m. pr. largeness, amplitude; hence

1. a wide cloak, mantle, i. q. אָדָרָה, Mic. 2, 8.

2. greatness, splendour, whence Zech. 11, 13 אָדָר־יְהוָה *splendour of the price*, i. e. the splendid price, ironically.

אָדָר Chald. (r. נָדָר II) *area, threshing-floor*, pr. a wide open place, Dan. 2, 35.

Syr. *أَدْر*, Arab. *أَدْر* Hence some refer it to Arab. *أَدْر* excidit granum; but in Arab. *أَدْر* the *nd* seems to be for *dd*.

אָדָר־יְהוָה Chald. plur. m. *chief-judges*, Dan. 3, 2. 3. Compounded from אָדָר i. q. אָדָר greatness, comp. אָדָר no. 3; and אָדָר־יְהוָה judges, comp. אָדָר.

אָדָר־יְהוָה Chald. adv. Ezra 7, 2. 3 *rightly, diligently, carefully*, Vulg. *diligenter*. Prob. it is a Persian word, perh. i. q. Pers.

أَدْرُ *recte, vere, probe*.

אָדָר־כֶּסֶף m. only in Plur. אָדָר־כֶּסֶף 1 Chr. 29, 7. Ezra 8, 27, i. q. אָדָר־כֶּסֶף, a *daric*, a Persian coin of pure gold, common also among the Jews while they were under the Persian dominion. The א is prosthetic; comp. in Mishna אָדָר־כֶּסֶף and Syr. *أَدْرُ*. The etymology is not certain, although we can hardly doubt that the word is kindred to the pr. n. *Darius*, אָדָר־כֶּסֶף. Others make it either: a) Dimin. from אָדָר, *daric*, *δαριχάτης*, if the common reading is correct in Strabo XVI. p. 5874; or b) A compound from אָדָר king (*Darius*) and אָדָר appearance, figure.—The *daric* was equal in value to the Attic *χρυσός*, which, according to our mode of reckoning, was worth nearly  $1\frac{1}{2}$  German ducats, or about three Spanish dollars; see Boeckh Staatsh. der Ath. I. p. 23. The coin usually bears the image of an archer with a tiara. *Darics* of gold and silver are extant in the Museums of Paris and Vienna. See Eckhel Doctr. Num. P. I. Vol. III. p. 551.

אָדָר־מֶלֶךְ (contr. for אָדָר־הַמֶּלֶךְ splendour of the king) *Adrammelech*, pr. n. a) An idol of the Sepharvites or Sip-

parenes brought from Mesopotamia to Samaria, 2 K. 17, 31. b) A son of Sen-nacherib king of Assyria, who aided in slaying his father, Is. 37, 38. 2 K. 19, 37.

אָדְרֵעַ Chald. i. q. אָדְרֵעַ, *the arm*, with א prosthetic, Ezra 4, 23. Hebr. אָדְרֵעַ. In the Targums with Patah אָדְרֵעַ. Hence

אָדְרֵיעַ (strong, mighty) *Edrei*, pr. n. a) The former metropolis of Bashan, situated in the territory of Manasseh, Num. 21, 33. Deut. 1, 4. Josh. 12, 4. Called by Eusebius *Ἀδραύ*, by Ptolemy *Ἀδρα*, by Arabian geographers (زعر) Zer'a, now دَر'أ Der'á. [According to Euseb. and the Peut. Tables, it lay 24 Rom. miles from Bozrah on the way to Capitolias and Gadara. See Reland *Palæstina* p. 547. *Bibl. Res. in Pal. III.* App. p. 152.—R.] b) A city in Naph-tali, Josh. 19, 37.

אֲדָרְתָּ 1. Fem. of adj. אָדָר, *large, great, mighty*, (comp. שְׁלֵטָה, f. שְׁלֵטָה,) Ez. 17, 8 גִּפְנֵי אֲדָרְתָּ *a large vine*, i. e. full of branches and leaves. Comp. אָדָר no. 1.

2. Subst. *a wide cloak, mantle, pallium*, 1 K. 19, 13. 19. 2 K. 2, 13. 14. Jon. 3, 6. אֲדָרְתָּ שְׁנֵי אֲדָרְתָּ *a Babylonish mantle* Josh. 7, 21, i. e. variegated with figures, having the figures of men and animals interwoven in colours; comp. Plin. H. N. 8. 48. So אֲדָרְתָּ שְׁעָרָה *a hairy mantle, shaggy with hair*, or (according to some) *of fur*, Gen. 25, 25. Zech. 13, 4.

3. *splendour, glory*, Zech. 11, 3.

\* אָדַשׁ i. q. הָדַשׁ, *to thresh*, once inf. absol. Is. 28, 28 אָדוּשׁ יְרוּשָׁנָה *threshing he threshes it*.

\* אָהַב and אָהַב fut. יֵאָהֵב and יֵאָהֵב; 1 pers. אָהַב Prov. 8, 17 and אָהַב Hos. 14, 5; inf. אָהַב Ecc. 3, 8, also אָהַב q. v.

1. *to breathe after, to long for, to desire*, c. acc. Ps. 4, 4. 40, 17. 70, 5; seq. כִּי Ps. 116, 1.—This sense of *breathing after* belongs to the syllables אָהַב, אָהַב, and with the letters softened אָהַב, אָהַב;

comp. the roots אָהַב; אָהַב; אָהַב to desire, to love; אָהַב and אָהַב to desire, to be willing.

2. *to love*, in which signif. it is kindr. אָהַב

with אָהַב, ἀγαπάω. With acc. Gen. 37, 3. 4. Deut. 4, 37; rarely c. אָהַב Lev. 19, 18. 34. 1 K. 5, 15; c. אָהַב Ecc. 5, 9. 1 Sam. 20, 17 אָהַבְתָּ נַפְשׁוֹ אָהַבוֹ *he loved him as he loved his own soul*. Part. אָהַב *a friend*, loving and beloved, intimate, different from אָהַב a companion, Prov. 18, 24. Esth. 5, 10. 14. Is. 41, 8 אָהַבְתָּ אַבְרָהָם *the seed of Abraham my friend*.

3. *to love to do any thing, to delight in doing*, seq. infin. c. אָהַב, Hos. 12, 8 לְעֹשֶׂת אָהַב *he loveth to oppress*. Is. 56, 10. Jer. 14, 10.

NIPH. part. נִאָהַב *lovely, amiable, worthy of love*, 2 Sam. 1, 23.

PIEL part. מֵאָהַב 1. *a friend*, Zech. 13, 6.

2. *a lover*, but only in a bad sense, *a paramour, debauchee*, Ez. 16, 33 sq. 23, 5 sq. i. e. metaph. for an idolater.

Deriv. the three following.

אָהַב, only in plur. אָהַבִּים 1. *loves*, spec. in a bad sense, *amours*, trop. of intercourse and alliances with foreign nations, Hos. 8, 9.

2. *delight, loveliness*. Prov. 5, 19 אֵינְתָּ אָהַבִּים *a lovely hind*.

אָהַב m. *love*, in sing. once meton. for lovers, paramours, Hos. 9, 10. Sept. οἱ ἡγαπημένοι. Plur. אָהַבִּים *loves*, spec. *amours*, Prov. 7, 18.

אָהַבָּה f. 1. Inf. fem. of the verb אָהַב, with אָהַב pref. Is. 56, 6 יְהוָה אָהַבָּה לְיֵהוָה *to love the name of Jehovah*. Deut. 10, 15. 11, 13. 22. Josh. 22, 5. 23, 11. With אָהַב 1 K. 10, 9 בְּאֲהַבַת יְהוָה אֶרְצִישׁוּאֵל *in Jehovah's loving Israel*, i. e. because he loved Israel. In the same sense with pref. אָהַב Hos. 3, 1, and אָהַב Deut. 7, 8 מֵאָהַבְתָּ יְהוָה *because Jehovah loved you*.

2. *love*, espec. between the sexes, Cant. 2, 4. 5. 8. 8. 6. 7; of God towards men Hos. 3, 1; of friends towards each other, 1 Sam. 18, 3.

3. *love, delight*, concr. *one beloved*, fem. Cant. 2, 7. 3. 5. So perh. v. 10, where others as adv. *lovely*.

\* אָהַבְתָּ obsol. root, i. q. אָהַבְתָּ *to be one, united*. Hence אָהַבְתָּ and אָהַבְתָּ

אָהַב *Ohad*, pr. n. of a son of Simeon, Gen. 46, 10.

\* אָהַבְתָּ interj. expressing grief, sor-

row, and imitating the sound or cry, *ah!*  
*alas!* comp. Arab. *أح*, *أفف*, whence the  
 verbs *أف* and *أح* to grieve, lament, like  
 Germ. *ach*, *ächzen*. Mostly in the con-  
 nection *אהיה אלהיך אלהיך אלהיך* *ah! Lord God*,  
 Josh. 7, 7. Judg. 6, 22; or *אהיה אלהיך* 2 K.  
 6, 5. 15. Alone, 2 K. 3, 10; c. dat. Joel  
 1, 15.

*אהוד* (union, r. *אהד*) *Ehud*, pr. n. m.  
 a) A judge of Israel, Judg. 3, 15 sq. 4, 1.  
 Sept. *Ἀωδ*. b) 1 Chr. 7, 10.

*אהבה* *Ahava*, pr. n. of a river between  
 Babylon and Jerusalem, Ezra 8, 21. 31.  
 The same is probably meant in v. 15,  
 where we may render: *the river that*  
*runneth to the Ahava*. It is hardly  
 doubtful, that the word signifies pr. *wa-*  
*ter, 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 *אוי* *ἑξοχῆ*  
*the river*; comp. *הנהר*.

*אהי* Hos. 13, 10, i. q. *אי*, *where?*  
 Elsewhere *אהי* is always 1 pers. fut.  
 apoc. from r. *היה* to be; and not improb.  
 it is here an error of transcription arising  
 out of v. 7. 14, instead of *איה*. The  
 words are *איהי מלכך אפוא* *where then is*  
*thy king?* the two words *אפוא* *איהי* be-  
 ing closely joined, as elsewhere *איהי אפוא*.  
 —Ewald regards this word (Gr. § 444) as  
 compounded from *א* (i. q. *ה*) and *הי* i. e.  
*hic, here*; comp. Ethiop. *UP* *ibi*, *HP*  
*hic, huc*. So too Hupfeld.

\* *אהל* perh. i. q. *הלל*, *הל* 1. *to shine*,  
*to glitter*, from the mutual relation of  
 verbs *פא* and *עז*; see Hiph.—Hence  
*אהל* tent, from the shining, glittering  
 appearance.

2. Denom. from *אהל* tent, *to tent*, *to*  
*move one's tent*, in the manner of no-  
 mades, now pitching their tents in one  
 place and then removing to another.  
 Gen. 13, 12. 18 *ויהאהל אברהם*, Sept. *ἀπο-*  
*σταγνώσας Ἀβράμ*, Vulg. *movens taberna-*  
*culum suum*.

PIEL, fut. *יהל* contr. *יהל*, i. q. Kal no.  
 2, *to pitch one's tent*, in the nomadic man-  
 ner, Is. 13, 20. Comp. *מאלה* for *מלה*.

HIPH. i. q. Kal no. 1, *to shine*, pr. *to*  
*give light*. Job 25, 5 *עירגרה ולא*

*יהל* *lo! even the moon, it shineth not*,  
 i. e. is not bright, pure, in the sight of  
 God. Jerome: *ecce! luna etiam non*  
*splendet*. Sept. *οὐκ ἐπιφανέσκει*.

The deriv. follow.

*אהל* c. suff. *אהלי*, *אהלק* (*öhölka*),  
 with He parag. *אהלה*; Plur. *אהלים*  
 Syriasm for *אהלים* Lehg. p. 152, 572;  
 with pref. *באהלים* Judg. 8, 11. Jer. 35, 7.  
 10; constr. *אהלי*, c. suff. *אהליו*, *אהלך*,  
*אהליכם*.

1. *a tent, tabernacle*, Gen. 9, 27. al.  
*אהל מועד* *tabernacle of the congregation*  
 or of assembly, comm. tabernacle of the  
 covenant, i. e. the movable and portable  
 sanctuary of the Israelites in the desert,  
 described Ex. c. 26, comp. c. 36; also  
 called simply *האהל* 1 K. 1, 39. As to  
 the distinction in the tabernacle, between  
*אהל* and *משכן*, the former (*אהל*) denoted  
 the exterior covering, consisting of  
 twelve curtains of goats' hair, which was  
 placed over the proper *dwelling* (*משכן*)  
 i. e. the twelve interior curtains or hang-  
 ings which lay upon the frame-work;  
 see Ex. 26, 1. 7. 36, 8. 14. 19.

2. *a dwelling, habitation, house*, Is.  
 16, 5 *אהל דוד* *the habitation of David*.  
 1 K. 8, 66. Jer. 4, 20. Lam. 2, 4. Poet.  
 Ps. 132, 3 *אם אבא באהל ביהי* *I will not*  
*enter the dwelling of my house*.

3. Spec. *the temple*, Ez. 41, 1.

4. *Ohel*, pr. n. of a son of Zerubbabel,  
 1 Chr. 3, 20.

*אהלה* *Oholah, Aholah*, pr. n. of a  
 harlot, used by Ezekiel as the symbol  
 of Samaria, Ez. 23, 4 sq. Put for *אהלה*  
 (*Mappik*) i. e. she has *her tent*, her own  
 tabernacle, temple.

*אהלות* see in *אהלים*.

*אהליאב* (tent of his father) *Aholiab*,  
 pr. n. of an artificer, Ex. 31, 6. 35, 34.

*אהליבה* *Oholibah, Aholibah*, pr. n. of  
 a harlot, used by Ezekiel as the symbol  
 of the idolatrous kingdom of Judah, Ez.  
 23, 4 sq. lit. *my tabernacle is in her*, *בה*  
 for *בה*. Comp. *אהלה*.

*אהליבמה* (tent of the height) *Aholi-*  
*bamah*, pr. n. of a wife of Esau, Gen. 36,  
 2. 14; also of an Edomitish tribe, v. 14.

*אהלים* Num. 24, 6. Prov. 7, 17, and  
*אהלות* Ps. 45, 9. Cant. 4, 14, Plur. a spe-

cies of odoriferous tree growing in India, called by the Greeks *ἀγάλλοχον*, later *ξύλαλον*, in modern times *lignum aloës*, also *lignum paradisi*, and *lignum aquila*, *Excoecaria Agallocha* Linn. See Diosc. lib. I. 21. The Heb. as well as the Greek name is derived from the Indian name of the tree, Sanscr. *agaru* and *aguru* (the *r* being softened into *l*), also *agarukam*. See Celsius in Hierobot. T. I. p. 135–170. Gildemeister de rebus Indicis, Fasc. I. p. 65, 66. The Portuguese also would seem to have heard the name under the form *agulu* or the like; since they call this wood *aquila lignum*.

\* אָהַר a doubtful root; hence perhaps

אֶהָרִין pr. n. m. (perh. i. q. הָרִין mountaineer, comp. Arab. هارون) Aaron, the elder brother of Moses, Ex. 6, 20. 7, 7; and the first high-priest, Ex. c. 29. Lev. c. 8.—אֶהָרִין בְּנֵי אֶהָרִין sons of Aaron Josh. 21, 4. 10. 13; poet. בֵּית אֶהָרִין house of Aaron Ps. 115, 10. 12. 118, 3, put for the priests in general. So Aaron for any high-priest Ps. 133, 2.

אָר, constr. אִי, a noun after the form אָרִי, קָרִי, from r. אָרָה to will, to desire.

1. Subst. *will, desire; appetite*, once Prov. 31, 4 Cheth. וְלִרְזִינִים אִי יִשְׁכַּר nor for princes the desire of strong drink. Keri אִי יִשְׁכַּר (to say) *where is strong drink?*

2. *free-will, choice*, and hence constr. אִי as a Conjunction, implying the power of freely choosing this or that, *or, either*; comp. Lat. *vel*, apoc. *ve*, from *velle*.

Arab. أَوْ. Deut. 13, 2 אִי אִי מִיִּפֶת אִי מִיִּפֶת the sign or the wonder. Job 3, 15. 2. K. 2, 16 בְּאֶחָד הַהָרִים אִי בְּאֶחָד הַגְּבָעוֹת upon some mountain or into some valley. Repeated i. q. *sive—sive, whether—or*, Lev. 5, 1 אִי רָאָה אִי רָאָה whether he hath seen or known. Ex. 21, 31. Sometimes it is intensive, i. q. *or rather*, 1 Sam. 29, 3 *who hath been with me now these many days, אִי זֶה שָׁנִים or rather these years.*

So Arab. أَوْ, which they explain by بَلْ.—Sometimes also ellipt. for אִי אִי or (be it) *that, or (it must be) that*, with fut. subjunct. where we may properly render *or else, unless perhaps*. (Comp. Arab.

أَوْ c. fut. nasb. ellipt. for أَوْ أَنْ, which is explained by إِلَّا أَنْ unless.) Is. 27, 5 *I would burn them all together, אִי יִחָזֵק אוֹ בְּמִצְוֵי or else let them lay hold of my refuge, i. e. unless they take hold etc.* Lev. 26, 41. Ez. 21, 15 [10].—Hence

3. As a conditional particle, pr. *if one choose*, i. q. *if, if perhaps, but if*, Sept. εἰ, comp. Lat. *sive*, in which lies also

the *si* conditional. So Arab. أَوْ is often explained by the Grammarians by إِنْ.—With fut. 1 Sam. 20, 10 *who shall tell me if thy father answer thee any thing harshly?* Sept. εἰ, Vulg. *si forte*. (Winer attributes to this passage more than the context will bear, in endeavouring to make out a disjunctive sense, ad Sim. Lex. p. 26.) Ex. 21, 36 *but if it be known, that the ox was wont to push,* Sept. εἰ, Vulg. *sin autem*. Lev. 4, 23. 28. 2 Sam. 18, 13.—Without a verb, Gen. 24, 55 *let the maiden abide with us some days, if perhaps ten,* q. d. *ten days if she choose*; Sept. ἤμερας ὡς εἰ δέκα, Vulg. *dies saltem decem*. In this example the primary sense of *choice* remains; nor can it be well explained: *multos dies, aut saltem decem*.

אִי אִי אִי (prob. will of God, from אָרִי, קָרִי, r. אָרָה) Uel, pr. n. Ezra 10, 34.

\* אָרִי or אָרִי obsol. root, i. q. Arab.

أَوْب for أَوَّب.

1. *to come back, to return*; also to come to one's senses, *resipiscere*, whence

أَوَّب resipiscens.

2. *to go down, to set*, e. g. the sun.

3. *to come by night*, espec. in order to get water. Conj. V, VIII, id. أَوَّب a water-carrier, aquarius. Hence in Hebrew:

אָרִי, plur. אִיבִיִּים masc. comp. for the gender of the plur. Job 32, 19.

1. *a leathern bottle*, pr. *a water-skin*, for carrying water, see r. אָרִי no. 3. Spoken of skins for wine, Job l. c. כְּאִיבִיִּים לִכְמוֹת יַיִן לִכְמוֹת יַיִן like new bottles which burst, i. e. like skins full of new wine.

2. νεκρόμαντις or νεκυόμαντις, i. e. a

*necromancer, sorcerer*, a conjurer who professes to call up the dead by means of incantations and magic formulas, in order that they may give response as to doubtful or future things; comp. 1 Sam. 28, 7. Is. 8, 19. 29, 3.—Deut. 18, 11. 2 K. 21, 6. 2 Chr. 33, 6. Plur. אבֹוֹת Lev. 19, 31. 20, 6. 1 Sam. 28, 3. 9. Is. 8, 19. 19, 3. Spec. put a) For the *divining spirit, the foreboding demon, python*, supposed to be present in the body of such a conjurer; comp. Acts 16, 16. So Lev. 20, 27 אִישׁ אוב אוֹ אִשָּׁה כִּי יִהְיֶה בָּהֶם אוב *a man or a woman in whom is the spirit of divination*, Eng. 'familiar spirit.' 1 Sam. 28, 8 אִישׁ אוב קָסַמְיִנָּא לִי בְּאֹיֵב *divine unto me by the foreboding spirit*; whence such a sorceress is called בַּעֲלַת אֹיֵב *a woman in whom is a divining spirit*, 1 Sam. 28, 7. 8. b) For the *dead, the shade or spirit evoked*. Is. 29, 4 וְהָיָה כְּאֹיֵב מִמָּרְץ קוֹלָהּ *and thy voice shall be like a shade out of the ground*.—The LXX usually render אבֹוֹת by ἐγγυατολογισται, *ventriloquists*, and correctly; since among the ancients this power of ventriloquism was often misused for the purposes of magic.—As to the connection between these two significations of *bottle* and *necromancer*, it prob. arose from regarding the conjurer, while possessed by the demon, as a *bottle*, i. e. vessel, case, in which the demon was contained. Hence

אובֹוֹת (water-skins) *Oboth*, pr. n. of a station of the Israelites in the desert, Num. 21, 10. 34, 43. It must be sought in the desert on the eastern skirts of Idumea, not far from Moab.

אובֹוֹב 1 Chr. 27, 30, *Obil*, pr. n. of an Ishmaelite, who had charge of the camels of David. It signifies pr. *chief of the camels*, like Arab. أَبَال and أَيْبَل from *camel*.—The form אובֹוֹבִיל is for אובֹוֹבִיל, as תומֹוֹבִיל for תומֹוֹבִיל Ps. 16, 5.

אובֹוֹב and אובֹוֹב, m. (רֹבֵל) *a stream, river*, only in Dan. 8, 2. 3. 6.

\* אובֹוֹב and אובֹוֹב obsol. root. 1. *to bend, to inflect*, Arab. آَو mid. Waw; then *to turn, to turn about or over, to stir*, see subst. אובֹוֹב; also *to put around,*

*to surround*, see אובֹוֹב Corresponding is Heb. עוֹבֵר. Hence

2. *to load, to burden, to press down with weight*; whence אִיֵּד heavy, burdensome, אֹוֹנָה a load, weight, מֵאֹוֹנֹוֹ misfortunes, evils, calamities, by which one is weighed down; see אובֹוֹב.

3. i. q. אֹוֹנָה for אִיֵּד, *to be strong, robust*; Conj. II, *to strengthen, to aid*, אִיֵּד and אֹוֹנָה strength, might, force; whence Heb. מֵאֹוֹב. Comp. קָשָׁה and other verbs which also connect the notions of weight and strength.

אובֹוֹב m. pr. *a wooden poker*, with which a fire is stirred, see r. אובֹוֹב no 1; hence any burnt wood, *a fire-brand*, Zech. 3, 2. Am. 4, 11. Is. 7, 4. Syr. and Chald. id. Others make it i. q. עֹוֹב wood.

אובֹוֹב plur. pr. *turnings, turns*, see r. אובֹוֹב no. 1; then *circumstances, reasons, causes* of things. Comp. סִבָּב cause, from r. סָבַב to turn about; חָלַל way,

manner, cause, from חָלַל, *to turn oneself*; Germ. *um for wegen*; בגלל because of, from גָּלַל.—Found only in the formula *על-אודות* i. q. *על דבר*, *for the causes*, i. e. *on account of, because of, propter*, Gen. 21, 11. 25. 26, 32. Ex. 18, 8; c. suff. *על אודותי* *on my account*, Josh. 14, 6. *על כל-אודות אשר* *for all these causes that*, for this very cause that, Jer. 3, 8.—In some edit. is found 2 Sam. 13, 16 *על אודות*, which has arisen from combining two readings, *על אודות* and *על-אודות*.

\* I. אובֹוֹב not used in Kal, pr. *to bend, to inflect*; comp. kindr. עָוָה. Hence

1. *to turn aside, to take lodging, to lodge, to dwell*; i. q. Arab. أَوَى Conj. I, II; *מֵאֹוֹב* a lodging, dwelling. See deriv. אובֹוֹב.

2. i. q. Arab. أَوَى *to incline, to have a bent*, i. e. *to desire, to long for, to wish*; see Pi. Hithpa. and comp. קָמַץ. Kindr. roots are אובֹוֹב, Lat. *aveo*, Arab. هَوَى, Sanscr. *aw*, *to desire*.

PIEL. אָה i. q. Kal no. 2, *to desire, to long for*, ascribed mostly to the soul, נָפֶשׁ. Prov. 21, 10 רָשָׁע אֹהֶתָה רָע *the soul of the wicked desireth evil.* Deut. 12, 20, 14, 26. Job 23, 13, 33, 20. 1 Sam. 2, 16, 2 Sam. 3, 21. Mic. 7, 1. Without נָפֶשׁ Ps. 132, 13, 14. Is. 26, 9 נִפְשֵׁי אֹהֶתְהָרָה *my soul even I desire thee in the night*; comp. עֲבָדְךָ for I, with 1 pers. Gen. 44, 32.

HITHPA. הִתְאַוָּה, fut. apoc. יִתְאַוָּה Prov. 23, 3, 6, i. q. Pi. but pr. *to desire for oneself, to long*; absol. 1 Chr. 11, 17; c. acc. Deut. 5, 18. Jer. 17, 16; c. dat. Prov. 23, 3, 6. הִתְאַוָּה הַתְּאַוָּה *to long a longing*, i. e. to long for with eagerness, to lust after, Num. 11, 4. Ps. 106, 14. Hithpael differs also from Piel, in that it is never joined with נָפֶשׁ, which is the common usage with Piel.

Deriv. אָוִי constr. אָוִי, אֹהֶתָה, אָוִי, אָוִי I, הַתְּאַוָּה, בְּאַוִּיִּים.

\* II. אָוָה obsol. root, onomatopoetic, *to cry, to howl, ululare*; so Arab. عَوَى *to howl*, as a dog, wolf, jackal; see the deriv. אָוִי, אָוִי.

\* III. אָוָה, in Kal. not used, prob. *to sign, to mark, to describe* with a mark; kindr. with הָאָה and הָוָה. Comp. אָבָה, אָוָה I, הָאָב, *to desire.* Hence

HITHPA. id. Num. 34, 10 הִתְאַוִּיתֶם לָכֶם *ye shall mark out for yourselves a border*, etc. comp. v. 7, 8, where in the same connection is read fut. הִתְאַוִּיתֶם לָכֶם. Sept. and Syr. in all three passages, καταμετρήσατε, 22 مخرج, *ye shall measure out, determine.*—Hence also אָוָה for אָוָה, a sign.

אָוָה f. (r. אָוָה I. 2) 1. *desire, longing*. e. g. after food, with נָפֶשׁ, Deut. 12, 15, 20, 21, 18, 6; of sexual desire, Jer. 2, 24. Comp. in אָוָה I. Pi.

2. *desire, pleasure, will*, with נָפֶשׁ, 1 Sam. 23, 20; simpl. Hos. 10, 10.

אָוָזִי (prob. i. q. אָוָזִי, אָוָזִי, strong, robust) *Uzai*; pr. n. m. Neh. 3, 25.

אָוָזִל Gen. 10, 27, pr. n. *Uzal*, a descendant of Joktan, here taken in a geographical sense for a city and district of the Joktanidæ in Arabia, prob. the same afterwards called *Sanaa*, the metropolis

of the kingdom of Yemen; see Bochart Phaleg. II. 21. J. D. Michaelis Spicil. Geogr. Heb. ext. T. II. p. 164 sq. Rutter's Hist. Jemanæ, p. 217.

אָוִי (desire or dwelling, i. q. אָוִי) *Evi*, pr. n. of a king of Midian, Num. 31, 8. Josh. 13, 31.

אָוִי (r. אָוָה II) 1. Subst. *wailing, lamentation*. Prov. 23, 29 לְמִי אָוִי לְמִי אָבִוִי *who hath wailing, who hath want?*

2. Interj. *wo!* a) Of sorrow, grief, c. dat. *wo to me!* etc. 1 Sam. 4, 8. Is. 3, 9, 6, 5; rarely c. acc. Ez. 24, 6, 8; absol. Num. 24, 23. b) Of threatening, imprecation, Num. 21, 29.—Kindr. is הָוִי.

אָוִיָה i. q. אָוִי, c. dat. Ps. 120, 5.

אָוִיל m. (r. אָוָל) plur. אָוִילִים 1. *foolish*, as adj. אִישׁ אָוִיל Prov. 29, 9. Hos. 9, 7. More freq. subst. *a foolish man, a fool*, Job 5, 2. Is. 19, 11, 35, 8. Prov. 7, 22, 10, 14, 11, 29, 14, 3, 15, 5. Opp. to a prudent man (צָרוּם) Prov. 12, 16; to a wise man (חָכָם) Prov. 10, 14.

2. Impl. *impious, wicked*, Job 5, 3.

אָוִילִי id. with adj. ending, *foolish*, Zech. 11, 15.

אָוִיל מְרֹדַךְ *Evil-Merodach*, pr. n. of a king of Babylon, who set at liberty Jehoiachin king of Judah after he had been long detained in prison by Nebuchadnezzar, 2 K. 25, 27. Jer. 52, 31. He succeeded Nebuchadnezzar, and reigned two years, according to Berosus in Jos. c. Ap. 1. 20.—As to the signification of the name, מְרֹדַךְ q. v. is the name of a Babylonish idol, and אָוִיל is in Heb. *foolish*. But we may take it for granted that some other name of Assyrian or Persian origin lies concealed under this, which the Jews thus wrested into the analogy of their own tongue; pleasing themselves perhaps with the idea of calling the hostile and gentile king in scorn *Merodach's fool*, i. e. his foolish worshipper.

\* אָוָל with Vav movable, obsol. root, i. q. יָאָל, יָאָל, *to be foolish*, pr. *to be turned away, perverse*, comp. kindr. אָוָל, and also אָוָל. Hence אָוִילִי, אָוִילִי, foolish, אָוִילִי folly.

\* אָוָל and אָוָל a root not used in



the verb, but of wide extent in the derivatives.

1. Pr. to roll, to twist, to twirl, as in kindr. חוּל, חוּל, חוּל, חוּל; comp. εἰλέω, εἰλῶ, ἰλλω, and see below under r. חוּל. — Hence חוּל a ram, from his twisted horns; also חוּל belly.

2. Trop. to be strong, stout, powerful; for the connection comp. in חוּל and חוּל. — Hence חוּל the Strong One, God; חוּל terebinth, q. d. the strong tree; חוּל an oak, Lat. robur; also חוּל, חוּל, strength, aid.

3. Trop. to be first, foremost, chief, from the notion of strength and power;

so Arab. <sup>أول</sup> to be foremost, to come out first, <sup>أول</sup> first, primus, (pr. princeps, like חוּל) comp. Heb. חוּל. — Hence חוּל, חוּל, the mighty, the chief, חוּל the front part, q. v. חוּל no. 2, and חוּל, a projection on a building; חוּל no. 3, the first place, rank.

חוּל m. 1. the belly, body, pr. a roll, roller, from the round form; r. חוּל no. 1.

Ps. 73, 4. Arab. <sup>أول</sup>, <sup>أول</sup>

2. Plur. the mighty, the powerful, the chief. 2 K. 24, 15 Cheth. חוּל חוּל the chief of the land. The Keri has the more usual form חוּל. R. חוּל no. 3.

I. חוּל compounded from חוּ constr. חוּ, and חוּ i. q. חוּ, חוּ, not; comp. חוּל, חוּל.

1. if not, unless, once Num. 22, 33 'unless she had turned from me, surely now I had slain thee.' Sept. εἰ μὴ. Aben Ezra well חוּל.

2. whether not, Is. 47, 12; and hence ellipt. [who knows] whether not, i. e. perhaps, peradventure, expressing doubt, fear, Gen. 24, 5. 27, 12. Josh. 9, 7; and also hope, Gen. 16, 2. Am. 5, 15.—Hos. 8, 7 the stalk shall yield no meal, חוּל [or if] perhaps it yield, strangers shall devour it. Jer. 21, 2.

—In like manner Arab. <sup>عَلَّ</sup> and <sup>عَلَّ</sup> perhaps, is pr. whether not, ellipt. As to its origin, for <sup>أَنَّ</sup>, and its various forms and use, see De Sacy Gramm. Arabe 1. § 867, and note. More nearly corresponding are the Talmudic particles חוּל and חוּל pr. whether not, annon, then

whether perhaps, if perhaps, fortasse; e. g. Pirke Aboth 2, 4 'ne dicas: cum otiosus fueris, discam, fortasse (חוּל) non eris otiosus.' Berach 2, 1. 9. Also חוּל what if? perhaps, which is put for Heb. חוּל Is. 47, 12.

II. חוּל pr. n. Ulai, Eulaeus, a river flowing by Susa in Persia, and emptying itself into the united stream of the Euphrates and Tigris, called by the Greeks Choaspes, now Kerah. Dan. 8, 2. See Hdot. 5. 49. Plin. H. N. 6. 27 or 31. R. K. Porter's Travels, Vol. II. p. 412, and Map.

חוּל, חוּל, (Kamets impure,) Plur. חוּל, (r. חוּל no. 3,) pr. the anterior part, front; hence

1. vestibule, porch, portico, 1 K. 7, 6 sq. Ez. 40, 7 sq. Spec. of the vestibule or porch erected on the eastern front of the temple of Solomon, Gr. ὁ πρόναος, 1 K. 6, 3. Joel 2, 17; more fully חוּל 2 Chr. 15, 8. 29, 17. The altitude of this porch is said (2 Chr. 3, 4) to have been 120 cubits, while the height of the temple itself was only 30 cubits, and its length 60 cubits, 1 K. 6, 2. This would give to the porch the form of a tower, unless there is here an error in the text. Perhaps for חוּל we may read with Meyer and others חוּל twenty cubits.

2. Adv. pr. in front, and therefore opposite, on the contrary; hence trop. as a strong adversative particle, but, yet, nay but, nevertheless, οὐ μὴν ἀλλά, as Sept. well. Job 2, 5. 5, 8. 13, 3. Often also חוּל, Sept. οὐ μὴν δὲ ἀλλά, Gen. 48, 19. Ex. 9, 16. Job 1, 11. 12, 7. 33, 1. Where two adversative propositions stand one after the other, the Hebrews repeat the adversative particle, as in Engl. e. g. חוּל—חוּל Job 13, 3. 4. Comp. חוּל—חוּל Once in Job 17, 10 it is written חוּל, where some Mss. falsely read חוּל.—It may be worth inquiry, whether this particle also, as well as חוּל, may not be compounded from חוּ i. q. חוּ an, whether, and חוּ i. q.

חוּ, not, in the ellipt. sense, [who knows] whether not, i. q. but perhaps. This conjecture would seem to be supported by the Syriac word חוּ,

which according to the ancient Syrian lexicographers signifies 'annon, fortasse.'

3. *Ulam*, pr. n. m. a) 1 Chr. 7, 16. b) 8, 39. 40.

אָנְלָה f. (ר. אָנל) 1. *folly*, very often in Proverbs, as 5, 23. 12, 23. 13, 16. 14, 17. 18. 29. 15, 2. 14. 21.

2. Impl. *impiety, wickedness*, comp. נְבָלָה Ps. 38, 6. 69, 6.

3. Perh. *the first place, high rank, power*, from r. אָנל no. 3. Prov. 14, 24 אָנְלָה פְּסִילִים אָנְלָה *the precedence of fools is folly*, i. e. high honour is to them only a source of foolish actions. There would seem to be here a paronomasia or play upon the twofold signification of אָנְלָה.

אָמֵר (perh. eloquent, talkative, Syr. اَمْرٌ, r. אָמֵר) *Omar*, pr. n. m. Gen. 36, 11.

\* אָנְן obsol. root. 1. Pr. *to be nothing, not to be*, i. e. having a negative power, like נִיח and kindred forms, as

נָאָה, to hinder, מְנִיח, מְנִיח; the same power which in most languages is expressed by the letter *n*; comp. Sanscr. *na, no, an* and *a* privative; Pers. *na, no*; Zend. and Copt. *an*; Gr. *νη* in *νήπιος, νηυστής*, and *ἄνευ*; Lat. *ne, nemo, non*, also *in* priv. prefixed to adjectives; Germ. *nie, nein*, and vulgar *nè*, also *ohne* and *un* prefixed to adjectives; Engl. *no, nay, not*, and *un, in* privative; also Greek *ἀναίνομαι*. Less frequently the negative power is expressed by the kindred letters *m*, comp. Sanscr. *ma*, Gr. *μη*; and *l*, comp. לֹא, לֹא, לֹא, לֹא, לֹא. Hence אָנְן nothing, not, אָנְן nothingness.

From the idea of *nothing* come the following tropical senses:

2. *to be vain, empty, fruitless*; and hence *to be false, worthless, wicked*, see אָנְן no. 1, 2, 3. Comp. in Engl. 'to be nothing worth,' 'there is nothing in him;' Lat. 'homo nequam.'

3. *to be deficient in strength, debilitated, exhausted*. Arab. *أَن* mid. Ye, to be weak, exhausted; *أَيْن* weariness, trouble, sorrow.—Hence אָנְן no. 4, אָנְנִים labours.

4. *to be light, easy, facile*; since

things light and easy are to us אָנְן, Engl. *as nothing*. Comp. *הוֹנֵן* to be light, easy.—Hence אָנְן I, faculty (facility) of doing any thing, ability, power.

אָנְן m. (r. אָנְן no. 1) c. suff. אָנְנָה, אָנְנִים Jer. 4, 14. Ps. 94, 23. Plur. אָנְנִים Prov. 11, 7.

1. *nothingness, vanity*, also a vain and empty thing, Is. 41, 29. Zech. 10, 2. Spec. of the nothingness of idols and of every thing pertaining to idolatry (comp. הָבֵל) 1 Sam. 15, 23; and so put for *an idol, idols*, Is. 66, 3. Hence in Hosea the city בֵּית-אֵל *house of God*, as being given to idolatry, is scornfully called בֵּית-אָנְן *house of idols*, Hos. 4, 15. 10, 5. Here too are to be referred: a) בְּקַעֲצָה אָנְן *plain of Aven (idols)*, Amos 1, 5, i. e. a certain valley in the vicinity of Damascus, perh. Heliopolis of Syria. b) אָנְן *Aven* for אָנְן i. e. Heliopolis of Egypt Ez. 30, 17; but with the notion of an idolatrous city.—Spec.

2. *nothingness of words*, i. e. *falsehood, deceit*, Ps. 36, 4. Prov. 17, 4.

3. *nothingness* as to worth, *naughtiness, wickedness, iniquity*, comp. r. אָנְן no. 2. Num. 23, 21. Job 36, 21. Is. 1, 13. מִיְהִי אָנְן, אָנְנֵי, *wicked men*, Job 22, 15. 34, 36. פְּעֹלֵי אָנְן *workers of iniquity, evil doers*, 31, 3. 34, 8. 22. Plur. אָנְנִים Prov. 11, 7, prob. for אָנְנֵי, as in Sept. Chald. Syr. Arab.

4. *toil, trouble, evil, calamity*, i. q. עָמַל. Ps. 55, 4 *they cast calamity upon me*. Prov. 22, 8 *he that soweth iniquity shall reap evil, calamity*. Ps. 90, 10. Job 15, 35. Hab. 3, 7.—Spec. *sorrow, pain*, Gen. 35, 18 בֶּן-אֹנִי Ben-oni, i. e. *son of my sorrow*. לֶחֶם אֹנִים *bread of sorrows* i. e. the food of mourners, which was reckoned unclean, Hos. 9, 4; comp. Deut. 26, 14.

NOTE. As אָנְן with suffixes coincides as to form with אָנְן, care must be taken not to confound the two words.

I. אָנְן m. (r. אָנְן no. 4) *faculty, ability*; hence

1. *strength, power*, Job 18, 7. 12. 40, 16. Spec. of manly vigour, power of procreation, רֵאשִׁית הָאָנְן *the first-fruits or first-ling of one's strength*, the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 105, 36. Plur. אֹנִים Is. 40, 26. 29. Ps. 78, 51.

2. *wealth, substance*, Hos. 12, 9. Job 20, 10.

3. *On*, pr. n. m. Num. 16, 1.

II. **אֹנִי** Gen. 41, 50 and **אֹנִי** 41, 45. 46, 20, *On*, the domestic pr. n. of an ancient Egyptian city, in Ez. 30, 17 written **אֹנִי** q. v. no. 1. b. Called also by the Hebrews, prob. as a translation of the Egyptian name, **בֵּית שֶׁמֶשׁ** *Beth-shemesh*, i. e. house of the sun, Jer. 43, 13; by the Greeks *Heliopolis*, city of the sun; by the Arabs **عين شمس** *Ain Shems*, i. e. fountain of the sun. Coptic **Ⲡⲏⲧ**, which signified *light*, and spec. *the sun*, as there seems hardly a doubt; comp. **אֹרְשֵׁן, אֹשֵׁן, מִנְוִשֵׁן**, light, luminary; see Peyron Lex. p. 273. The city stood on the eastern side of the Nile, a few miles north of Memphis; and was celebrated for the worship and temple of the sun, and for its obelisks, one of which remains to the present day; Diod. Sic. I. 85. Hdot. 2. 59. Near the ruins of the ancient city is a fountain still called *Ain Shems*, in the adjacent modern village of Matariyeh. Comp. Descr. de l'Egypte, Antiq. V. Pl. 26, 27. Bibl. Res. in Pal. I. p. 36, 37.

**אֹנִי** (strong, for **אֹנִי**) *Ono*, pr. n. of a city in Benjamin, Ezra 2, 33. Neh. 7, 37. 11, 35. 1 Chr. 8, 12; with a valley or plain of like name, Neh. 6, 2.

**אֹנִיּוֹת** f. plur. 2 Chr. 8, 18 Cheth. for **אֹנִיּוֹת** *ships*, with Vav as mater lectionis redundant.

**אֹנָם** (strong, stout) *Onam*, pr. n. m. a) Gen. 36, 23. b) 1 Chr. 2, 26.

**אֹנָן** (id.) *Onan*, pr. n. of a son of Judah, Gen. 38, 9. 46, 12. Num. 26, 19.

**אֹפֶז** *Uphaz*, pr. n. of a gold country, Jer. 10, 9. Dan. 10, 5. It seems to be corrupted out of **אֹפִיר**; since the letters **ר** and **ז** are also elsewhere interchanged, comp. **בָּזַק** and **בָּרַק** lightning, **פָּזַר** and **פָּזַר** to boast.

**אֹפִיר, אֹפִיר, אֹפִיר**, pr. n. *Ophir*, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phenicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and

bringing back every three years *gold*, precious stones, and sandal-wood, also silver, ivory, apes, and peacocks; 1 K. 9, 28. 10, 11. 2 Chr. 8, 18. 9, 10; espec. 1 K. 10, 22, where Ophir is to be understood, although not expressly mentioned. The *gold of Ophir* is frequently mentioned in the O. T. as Job 28, 16. Ps. 45, 10. Is. 13, 12. 1 Chr. 29, 4; once also **אֹפִיר** itself is put for *gold of Ophir* Job 22, 24.

As to the geographical situation of Ophir, there is the greatest diversity of opinion among commentators. Yet among modern interpreters, the best hesitate only between two regions, viz. *India*, and some part of *Arabia*.—That Ophir is to be sought in *India*, was the opinion of Josephus (Ant. 8. 6. 4), and among the moderns, of Vitringa, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above mentioned; and several of these, as ivory and sandal-wood, are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see **קִיָּה, הַפִּירִים**. b) The LXX have everywhere (except once in Gen. 10, 29) for **אֹפִיר** put **Σουφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφαρά, Σωφηρά**. But **σοφύρ**, according to the ancient Coptic lexicographers, (whose authority, however, is not very great,) is the name for India. c) There exists in India a district from the name of which both the names Ophir and Sopher may be readily explained, viz. **Σουπάρα**, the **Οὐππαρα** of Arrian, (*Sanscr. Uppara* upper,) situated in the hither Chersonesus where is now the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda.—Of not less weight are the arguments brought in favour of *Arabia*; which view is supported among the moderns by Michaelis (Spicil. II. p. 184 sq.) Gosselin, Vincent, Bredow (Histor. Unters. II. p. 253), T. C. Tychsen, Seetzen in Zach's Monatl. Corresp. XIX. p. 331 sq. and others. It is said: a) That Ophir, in Gen. 10, 29, is enumerated among other regions inhabited by the descend-

ants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabæa and Havilah, both of which are rich in gold; although it cannot be denied that Ophir, even if more remote and situated in India, might have been referred, in this genealogical list of nations, to the colonies of the Joktanidæ. b) Of the articles of traffic above mentioned, only certain ones, indeed, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and *ἄπυρος*, is testified not only by the writers of the O. T. e. g. Num. 31, 22. 50. Judg. 8, 24. 26. Ps. 72, 15; but also by Diod. Sic. 2. 50. ib. 3. 44, 47, (comp. in *בויזו*.) by Agatharchides ap. Phot. Cod. 250, by Artemidorus ap. Strab. 16. 4. 22, and by Pliny H. N. 6. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have failed. c) Ophir is expressly mentioned as an island of Arabia by Eupolemus ap. Euseb. Præp. Evang. IX. 30; and at the present day there exists a place called *el-Ophir* in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses, (for we cannot here exhaust the discussion,) they are both far more probable than that which assigns Ophir to the eastern coast of *Africa*, making it to comprise *Nigritia* and the *Sofala* of Arabian writers, now *Zanguebar* and *Mozambique*, where there is a gold district called *Fura*; an opinion held by Grotius, Huct, D'Anville, Bruce, Schulthess, and others.

**אופין** m. (r. *אפן*) constr. *אופין*, plur. *אופנים*, a wheel, Ex. 14, 25. al. Prov. 20, 26 *והשׁב עֲלֵיהֶם אופין* and *turneth over them the wheel* sc. of the threshing-sledge, i. e. he crushes them in pieces; see in *הושׁ*.

\* **אויץ** 1. to press on, to urge, to hasten

any one, Ex. 5, 13. Comp. Chald. *אציץ*. Kindr. both in sound and signif. are the roots *אצק*, *לחץ*, *נחץ*, comp. *πύσσω*.

2. Intrans. to urge oneself, to hasten, to make haste, Josh. 10, 13. Prov. 19, 2. 28, 20.—With *בן*, to hasten from, i. q. to withdraw oneself, Jer. 17, 16 *לֹא אֶצְתִּי מִרְעֵה לֹא אֶצְתִּי*, for *מִהֵיוֹת רֵעָה*, I have not withdrawn myself from being a pastor (prophet) after thee.

3. to press close, i. e. to be strait narrow, Josh. 17, 15.

**HI PH.** i. q. Kal no. 1, to press on to urge, to hasten any one; c. inf. et *ל*, Is. 22, 4; with *ב* of pers. Gen. 19, 15.

**אוצר** m. constr. *אוצר*, plur. *אוצרות*. R. *אצר*.

1. Pr. what is laid up, a store, stock, e. g. of fruits, produce, provision, 2 Chr. 11, 11. 1 Chr. 27, 27; espec. of gold, silver, and other precious things, treasure, e. g. of the treasures of the temple 1 K. 7, 51; of the king 14, 26. 15, 18. *אוצר בית אוצר* treasure-house, treasury, Neh. 10, 39.

2. i. q. *אוצר ב' אוצר* a store-house, garner, Joel 1, 17; a treasury 2 Chr. 32, 27.

\* **אור** to be or become light, to shine, to be bright, Gen. 44, 3; also of the eyes of a fainting person when he recovers 1 Sam. 14, 27. 29. Præt. impers. *אור* it is light 1 Sam. 29, 10. Imperat. *אורי*, Is. 60, 1 shine, be bright, i. e. be surrounded and resplendent with light.

**NIP H.** *אור*, fut. *יאור*, i. q. Kal, 2 Sam. 2, 32. Job 33, 30 *לאור* for *להאור* to become light, to be made light, to dawn. Part. *אור*, bright, splendid, glorious, Ps. 76, 5.

**HI PH.** *האיר* 1. to lighten, to make light, to illuminate, c. accus. Ps. 77, 19. 97, 4. 105, 39. a) *האיר עיני פ'* to enlighten the eyes of any one, which before were dark, dim, i. c. to recall him as it were to life, Ps. 13, 4; hence to refresh, to gladden, Prov. 29, 13. Ps. 19, 9. Ezra 9, 8. Comp. Eccus. 31, 17. b) *האיר פני פ'* to light up one's countenance, to cause it to shine, i. e. to cheer, to enliven, Ecc. 8, 1. Comp. synonym. *נהר* II. So of one's own countenance, *האיר פניו* to cause his face to shine, spoken. espec. of God as regarding men with a serene and propitious countenance, Ps. 80, 4. 8. 20; c. *אל* Num. 6, 2; *על* Ps. 31, 17; *ב* Ps. 119,

135; לְ 118, 27; אֵר Ps. 67, 2. Once omitting פְּנִים Ps. 118, 27. c) Trop. to enlighten, i. e. to impart knowledge and wisdom, Ps. 119, 130.

2. to give light, to shine, absol. Gen. 1, 15; c. dat. Ex. 13, 21. Is. 60, 19.

3. to light, i. e. to kindle, to set on fire, Mal. 1, 10. Is. 27, 11. Comp. אֵר fire.

Arab. <sup>أش</sup>أور to kindle.

Deriv. אור, אֵר, אֹרֶה, pr. names אֹרֶיךָ אֹרֶיךָ—אֹרֶהךָ, also מְאֹרֶה, מְאֹרֶה.

אור m. (once f. Job 36, 32; see Lehrg. p. 546) light, Gen. 1, 3. 4. 5. Job 3. 9. 12, 25. The diff. between it and מְאֹרֶה is apparent from Gen. 1, 3 comp. v. 14. 16, i. e. אור is light as universally diffused, e. g. the light of day and of the sun, while מְאֹרֶה is pr. a light, luminary, which gives light, and therefore admits the plural, which אור does not, except in one example Ps. 136, 7, where אֹרֶיךָ is poetically put for מְאֹרֶיךָ.—Spec. a) day-light, morning-light, dawn, Neh. 8, 3 מִן־הַיּוֹם מֵעַרְבַּיִם מֵעַרְבַּיִם מֵעַרְבַּיִם Job 24, 14 לְאֹרֶה with the light, at dawn. b) light of the sun, also the sun itself, Job 31, 26. 37, 21. Hab. 3, 4. Is. 18, 4; comp. φῶς for the sun Odys. 3. 335. Also light of day, the day, Ecc. 12, 2. אֹרֶה רְשָׁעִים light of the wicked, i. e. their day-time, put for the night, Job 38. 15. c) i. q. עֲלֵי־כַפָּיִם פָּסָה אֹרֶה Job 36, 32 he covereth his hands with light, i. e. lightning, q. d. his hands are red with lightning. Job 37. 3. 11. 15. d) the light of life, life, Job 3, 16. 20; more fully אֹרֶה חַיִּים Ps. 56, 14. e) Metaph. light as the emblem of welfare, prosperity, happiness; either so that the proper sense of light is retained, Job 22, 28. Is. 9, 1; or trop. for prosperity itself, Job 30, 26. Ps. 97, 11. In Is. 10, 17 Jehovah is called the light of Israel, as the author and source of prosperity and happiness to them; comp. 60, 1. 3. f) light for knowledge, instruction, doctrine, Is. 49, 6 אֹרֶה גּוֹיִם a light of the Gentiles, i. e. an enlightener, teacher. 51, 4. 2, 5 let us walk in the light of Jehovah, see v. 3. Comp. Prov. 6, 23 for the commandment (of God) is a lamp, and the law is light. g) אֹרֶה פְּנִים light of the countenance, i. e. a serene and cheerful countenance, Job 29, 24

(comp. Ps. 104, 15). Prov. 16, 15 בְּאֹרֶה פְּנֵי מֶלֶךְ in the light of the king's countenance, i. e. when his countenance is cheerful and pleasant. Ps. 4, 7. 44, 4.

אור m. 1. i. q. אור, light, and hence in Plur. אֹרֶיךָ a) lights, i. e. region of light, the East, Orient, Is. 24, 15. Comp. Hom. πρὸς ὦ ἡλιόρ τε, Il. 12. 239. Od. 9. 26. b) lights, metaph. for revelations, revelation, spoken of the sacred lot of the Hebrews, Urim, Num. 27, 21. 1 Sam. 28, 6; oftener more fully הָאֹרֶיִם וְהַתְּמִיִּם Urim and Thummim. light and truth, i. e. revelation and truth, Ex. 28, 30. Lev. 8, 8; once הָאֹרֶיִם וְהַתְּמִיִּם Deut. 33, 8. Sept. well, δὴλωσις καὶ ἀλήθεια, Luth. Licht und Recht. These sacred lots, which the high-priest alone might consult in matters of great moment, were worn in his breast-plate, as appears from Ex. 28, 30, where אֶל־כֶּתֶן־אֵל is to put into; comp. Deut. 23, 25. Num. 4, 10. Ex. 25, 21. What they were, was already matter of dispute in the time of Philo and Josephus. The latter supposed that the augury was taken from the twelve gems which decorated the exterior of the breast-plate, and from their degree of splendour; Jos. Ant. 3. 8. 9. But Philo teaches that the Urim and Thummim were two small images inserted between the double folds of the breast-plate, one of which symbolically represented revelation, and the other truth; Tom. II. p. 152. ed. Mangey. In this case, the Hebrews perhaps imitated a similar custom of the Egyptians, among whom the supreme judge wore suspended from his neck a small image of sapphire, as the symbol of truth; see Diod. Sic. 1. 48, 75. Ælian. V H. 14. 34.

2. light of fire, Is. 50, 11 בְּאֹרֶה אֵשׁ. Hence for fire itself, i. e. flame, blaze, Is. 44, 16. 47, 14. Ez. 5, 2. Comp. אור Hiph. no. 3.

3. Ur, pr. n. a) Of Abraham's native city, more fully אֵר בְּשָׂרֵיךָ Ur of the Chaldees, Gen. 11, 28. 31. 15, 7. Neh. 9, 8. A trace of it seems to have remained in the Persian fortress Ur, situated between Nesibis and the Tigris according to Ammian. 25. 8. But ūr as an appellative may perhaps have signified a fortress, castle; so at least Pers. اور castle,

Zend and Sanscr. *vara*, fortification, comp. Sanscr. *pura* a fortified city, after the analogy of *punar*, Pracrit. *unar*, etc. See F. Benary in the Berliner Jahrb. 1841. p. 146 sq. b) m. 1 Chr. 11, 35.

**אורה** f. 1. *light*, Ps. 139, 12; metaph. of welfare, happiness, Esth. 8, 16.

2. Plur. **אורות** *greens, green herbs*, 2 K. 4, 39. The idea of *brightness, splendour*, is often transferred in the Semitic tongues to verdure and flowers; comp. **נצץ**, Arab. **انوار** lights and flowers. Comp. also Samarit. **יאר** Gen. 1, 11. 12, for **טל אורה** herb.—So Is. 26, 19 **טל אורה** *for as the dew of herbs is thy dew*, i. e. God's quickening influence will raise the dead to life, as the dew of heaven refreshes plants. Comp. Ecclus. 46, 12. 49, 10. Others render *dew of light*, i. e. of life, *the vivifying dew*, comp. **אור** d.

**אורות** by transp. for **ארות** q. v. *stalls, cribs*, 2 Chr. 32, 28.

**אורי** (fiery, or perh. an abridged form for **אוריה**) *Uri*, pr. n. m. a) Ex. 31, 2. b) Ezra 10, 24. c) 1 K. 4, 19.

**אל אוריאל** (flame of God) *Uriel*, pr. n. m. a) 1 Chr. 6, 9. 15, 5. 21. b) 2 Chr. 13, 2.

**אוריה** (flame of Jehovah) *Uriah*, pr. n. m. a) A Hittite, the husband of Bathsheba, treacherously slain by order of David, 2 Sam. 11, 3. b) A priest in the time of Ahaz and Isaiah, Is. 8, 2. 2 K. 16, 10.

**אוריהה** (id.) *Urijah*, pr. n. of a prophet slain by order of Jehoiakim, Jer. 26, 20 sq.

**איש** see **האויש** under **איש**.

\* **אות** or **אזת** a root not used in Kal.

**אזת**. **אזת**. fut. 1 plur. **נאזת**, 3 plur. **תאזת**. *to consent*, 2 K. 12, 9; with dat. of pers. *to consent unto* any one, *to gratify* him, Gen. 34, 15. 22. 23. In Arabic this sense is found under the form **أَتَى** i. q. **אזתה** to come, Conj. III **أَتَى**, Heb. **אזתה**, whence seems to have arisen the new root **אזת**; unless by changing the points, instead of **נאזת**, **תאזת**, we prefer to read **אזת**, **תאזת**, which forms may then be referred to Poel of r. **אזתה**.

I. **אות**, plur. **אזות**. comm. gend. comp. sing. Gen. 9, 12. Ex. 4, 8; plur. Ex. 4, 9.

Josh. 24, 17. Contr. for **אזתה** from **אזתה** III, comp. **أَيَّة** or **أَيَّة** sign, for **أَوِيَّة** from **أوى**.

1. *a sign*, Chald. **אָז**, Syr. **أَوِيَّة**, plur. **أَوِيَّات**. Ex. 12, 13. Josh. 2, 12. Gen. 1, 14 **וְהָיוּ לְאֹתוֹת וּלְמוֹתוֹת** *and they shall be for signs and for seasons*, i. e. by Hendiadys, for signs of seasons.—Then

2. *an ensign, flag*, military standard, espec. of each single tribe, Num. 2, 2 sq. different from **דָגל** the banner of three tribes together.

3. *a sign of something past, a token, memorial*, Ex. 13, 9. 16. Deut. 6, 8. Hence *a memorial, monument*, Is. 55, 13. Ez. 14, 8.

4. *a sign of something future, a portent, omen*, **τύπος τοῦ μέλλοντος** Rom. 5, 14, i. q. **מוֹפֵת**. Is. 8, 18 *lo! I and the children whom Jehovah hath given me are signs and portents in Israel from the Lord of hosts*, i. e. through the names divinely given us, which are all of good omen, (viz. **רִשְׁעָה** salvation of Jehovah; **עִמָּנוּאֵל** God with us, 7, 14. 8, 8; Shear-Jashub 7, 3.) God has made us types of future things to prefigure future deliverance and prosperity. Comp. 20, 3. Ez. 4, 3.

5. *a sign or token of any thing in itself not visible or discernible*; e. g. *the token of a covenant*, as circumcision, Gen. 17, 11; the sabbath, Ex. 31, 13. Hence *a token, argument, proof*, Job 21, 29; comp. Lat. *signum* Cic. de Invent. 1. 34, Gr. **σημεῖον**, **σημειῶν**, Sept. Job 21, 29. So 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. Deut. 13, 2. 3. 1 Sam. 2, 27–34. 10, 7–9. 2 K. 19, 29. 20, 8. 9. Is. 7, 11–14. 38, 7. 22. Jer. 44, 29. 30; comp. Mark 13, 4. Luke 1, 18. 2, 12. Comm. on Is. 7, 10. 11.—Finally, *a wonder, prodigy, miracle*, as a sign of the divine power, i. q. **מוֹפֵת**, Deut. 4, 34. 6, 22. 7, 19. 29, 2. 34, 11.

II. **אות** or **אזת** only c. suff. **אזתה**, **אזתה**, etc. i. q. **אזת** I, pron. demonstr. commonly as sign of the accus.

**אזת** demonstr. part. originally of place,

in that place, there, kindred with זח,

Arab. **أذن** ecce! Then

1. Part. demonstr. of time, at that time, then, Chald. **אזרין**. Spoken: a) Of time past, Arab. **أذن**, Gen. 12, 6. Josh. 10, 12.

14, 11. With præt. 1 K. 8, 12. 2 Chr. 6, 1. 8, 12. 17; also with fut. in præter sense, Josh. 1. c. Ex. 15, 1. Deut. 4, 41. Comp. Lehrs. p. 773. b) Of a future time, then, thereupon, after that; with fut. in fut. sense, Ps. 96, 12 **אז ירצו** then shall they rejoice. Sometimes also with præt. in a future sense, where a future precedes, Judg. 5, 11. Ex. 15, 15.

2. Part. illat. then, for thence, therefore, on that account, Jer. 22, 15. Ps. 40, 8. 69, 5.

3. With pref. **מאז** and **מז-הז**, pr. from that time, from then; hence a) Adv. from ancient times, of old, long since, 2 Sam. 15, 34. Is. 16, 13. 44, 8. 45, 21. 48, 3. 5. 7. b) Prep. and Conj. from the time, from when, since, Fr. depuis, dès-lors, c. inf. Ex. 4, 10 **מאז דברך** since thou hast spoken. Josh. 14, 10. With subst. Ruth 2, 7 **מאז הבקר** from the time of morning, since morning. Ps. 76, 8 **מאז אפך** from the time of thy anger, i. e. when once thou art angry. As Conj. with a finite verb, pr. for **מאז אשר**, from the time that, since, Ex. 5, 23 **מאז באחי אל פריעה** since I came unto Pharaoh. Gen. 39, 5.

NOTE. Fuller forms from אז are אזי q. v. and Chald. **אזרין**. The latter seems to have come (by softening the letters) from **הזרין**, **הזרין**, here, also there; so that its ending appears to be plural, while in fact it is not so; comp. **זרין** for **זרין**. See, for these particles and their etymology, Hupfeld in Zeitschr. f. d. Kunde des Morgenl. II. p. 434.

\* **אזח** and **אזח** Chald. to light, to kindle; comp. Arab. **أذن** to be hot, to light a fire. Part. pass. **أذح** by Syriasm for **אזח** Dan. 3, 22; inf. **אזח** for **אזח**, c. suff. **אזח** 3, 19.

\* **אזח** obsol. root, whence **אזח** q. v.

**אזח** pr. n. m. Ezbai, 1 Chr. 11, 37.

\* **אזח** Chald. i. q. **אזח** to go away, to depart. For the interchange of d and

l, comp. **δάκρυον**, lacryma, and see under lett. ל no. 2. Hence Dan. 2, 5. 8 **אזח** **אזח** **אזח** the word has gone out from me, i. e. what I have said is ratified and cannot be recalled; comp. 9, 23. Is. 45, 23. The Heb. intpp. as Saadias and Tanchum of Jerus. have long ago well compared the Talmudic phrase **אזח** **אזח** **אזח** in *sententiam suam*, i. e. to follow one's opinion. As to the grammatical form, **אזח** is part. fem. from masc. **אזח**, after the form **אזח**, **אזח**.

**אזח** m. (by Syriasm for **אזח**.) **ύσσωπος**, hyssop. much used by the Hebrews in their sacred purifications and sprinklings, Ex. 12, 22. Lev. 14, 4. 6. 21. 49. Ps. 51, 9. 1 K. 5, 13.—Like the names of many other oriental plants, that of hyssop also seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common hyssop of the shops, but also other aromatic plants, espec. mint, wild marjoram, etc.—Some derive it from **אזח**, which

they regard as i. q. **אזח** to be hairy, shaggy; but the plants above named hardly admit this epithet.

**אזח** m. by Syriasm for **אזח** R. **אזח**.

1. a girdle, belt, Is. 5, 27. Jer. 13, 1 sq.

2. a band, bond, chain, Job 12, 18.

Vulg. *funis*.

**אזח** i. q. **אזח**, adv. at that time, then, thereupon, Ps. 124, 3. 4. 5. Similar is Chald. **אזרין**. See in **אזח**, note.

**אזח** f. (verbal of Hiph. from r. **זכר** in the sense of sacrificing Is. 66, 3; comp. Hiph. no. 1. b,) a memorial, a remembrance-offering. Sept. **μνημόσυνον**, Vulg. *memoriale*. This name was given to that portion of the vegetable oblation (**מזבח**) which was burnt with frankincense upon the altar; the sweet odour of which ascending to heaven, was supposed to commend the person sacrificing to the remembrance and favour of God. Lev. 2. 2. 9. 16. 5, 12. Num. 5, 26.—In Lev. 24, 7 the frankincense sprinkled upon the shew-bread, is also called **אזח**.

\* **אזח** fut. **אזח**, whence **אזח** for

האזלי Jer. 2, 36; prob. *to roll, to roll together*; hence

1. *to spin*, from the rolling or twisting of the thread. So Talmud. אזל, whence אזלֵא weaver, Arab. غزل Conj.

I, IV, غزل something spun, Syr. and Chald. עזל, id. comp. kindr. עזל to spin, to flow, both from the idea of rolling. See Pual.

2. Intrans. *to roll off*, i. e. *to go away, to depart*, espec. quickly, suddenly; comp. Germ. *sich trollen*, Engl. *to troll*, Gr. *réw* to spin, and Mid. *réouai* to go away, to flee. So in Chald. and Syr. Comp. Arab. عزل to put away, to remove.—Prov. 20, 14 where c. dat. pleon. לו, like הלה לו. Jer. 2. 36. Metaph. *to be gone, to fail*, as water Job 14. 11; food 1 Sam. 9, 7; power Deut. 32, 36.

Pual Part. מאזל something spun, thread, yarn, Ez. 27, 19.

Deriv. אזל

אזל Chald. i. q. Heb. no. 2. 1. *to go away, to depart*, Dan. 6, 19. So also in Syr. and Samar.

2. *to go any where, to take a journey*, Ezra 4, 23. 5, 8. 15.

אזל departure, see in אבן no. 6. b.

\* I. אזל in Kal not used, pr. according to the probable conjecture of Simonis, *to be sharp, acute, pointed*; whence אזל the ear, (which espec. in animals might be so called from its pointed shape,) and אזל arms, pointed weapons. Comp. *ἀσκή, ἀκούω*, and *ἀκί, acies, acuo*. Kindr. is perh. עזן q. v.

Hiph. אזלֵי denom. from אזל, q. d. to make ears, i. e. *to point or prick up the ears*, ἐρωιζέσθαι, a Greek word peculiar

to the Sept. version, Arab. أذن id. Hence, *to give ear, to hear, to listen*, absol. Is. 1, 2; c. accus. Gen. 4, 23. Job 33, 1; Job 34, 2; אזל Ps. 77, 2; אזל Prov. 17, 4; אזל Num. 23, 18, both of person and thing. Spec. of God, *to hear* and answer, Ps. 5, 2. 17, 1. 39, 13. 54, 4. Job 9, 16; of men, *to hear* and obey, c. dat. Neh. 9, 30. Ex. 15, 26.—Fut. 1 pers. אזלֵי for אזלֵי Job 32, 11; Part. מאזלֵי for מאזלֵי Prov. 17, 4.

Deriv. see in Kal, and the four after אזל.

כ\*

\* II. אזל, i. q. Arab. وزن, *to weigh, to poise*; whence מאזלֵי balances.— Found only in

PIEL. אזלֵי *to weigh*, trop. *to ponder, to consider*, Ecc. 12, 9, where it is followed by synonym. הקר Rabbin. אזלֵי to be weighed, proved.

אזל m. (r. אזל I) *furniture, implement*, pr. *weapon, arms*, comp. Chald. אזלֵי arms, and see r. אזל I. Deut. 23, 14 *and thou shalt have a little spade among thy furniture*; where many Mss. read אזלֵי among thy implements, which is preferable.—The same sense of both *utensil and weapon* exists in the word אזלֵי

אזל f. dual אזלֵי (used also for plur.) constr. אזלֵי, the ear, from r. אזל I.

Arab. أذن, Ethiop. አዘጊ, Chald. אזלֵי, contr. אזלֵי; Syr. אזלֵי Comp. Gr. *αὐτί*; Lat. *audio*.—

Ex. 29, 20. Lev. 8, 23. al. Phrases of which this word makes part, see under the verbs אזלֵי, אזלֵי Hiph. אזלֵי. אזלֵי. So אזלֵי דבר *to speak in the ears* of any one, i. e. before any one, in his presence and hearing, Gen. 20, 8. 23, 16. 44, 18. Ex. 10, 2. So Is. 5, 9 אזלֵי ריהוה *in mine ears* (said) *Jehovah*, comp. 22, 14. אזלֵי פ' *to put or lay up in the ears* of any one, i. e. to rehearse so that one may hear with the ear and lay up in his mind, Ex. 17, 14. אזלֵי *to hear with one's ears*, emphat. Ps. 44, 2. Job 28, 22.

אזלֵי שפירה (ear of Sherah, or Sherah's corner) *Uzzen-Sherah*, pr. n. of a small city founded by Sherah the daughter of Ephraim, 1 Chr. 7, 24.

אזלֵי תבור (pr. cars i. e. summits of Tabor) *Aznoth-Tabor*, pr. n. of a city in Naphtali, Josh. 19, 34.

אזלֵי (auritus) *Ozni*, pr. n. m. of a son of the patriarch Gad, Num. 26, 16.

אזלֵי (whom Jehovah hears) pr. n. m. *Azaniah*, Neh. 10, 10.

אזלֵי m. plur. (r. אזלֵי) *manacles, chains* for the hands, Jer. 40, 1, 4; i. q. אזלֵי with Aleph prosthetic, which some Mss. omit in v. 1.



\* אָזַר fut. יִאָזֵר Jer. 1, 17, c. suff. יִאָזְרִי Job 30, 18, *to gird, to bind around; also to gird oneself, to be girded.* Arab.

אָזַר to be strong, robust, but doubtful whether also pr. to be girded; Conj. II to gird, Conj. III to strengthen, to aid. Kindred roots, which all have the force of *binding around* or *together, girding, surrounding*, are אָסַר, אָצַר, [אָצַל], קָצַץ, קָצַר, קָצַר, קָצַר, קָצַר, קָצַר, קָצַר. — Spoken: a) Of a garment with which one is girded, e. acc. of pers. Job 30, 18. b) With acc. of the member girded, Job 38, 3 אָזַרְנָא חִלְצִיהָ *gird up now thy loins.* 40, 2. Jer. 1, 17. c) With acc. of the girdle or garment with which one is girded, only trop. 1 Sam. 2, 4 אָזַרְתָּ חַיִּל *they gird on strength.*

NIPH. part. נִאָזֵר *girded* Ps. 65, 7.

PIEL *to gird*, with acc. of pers. and also of the girdle, Ps. 18, 33. 40 וְהִאָזַרְתִּי חַיִּל *thou hast girded me with strength for the battle.* 30, 12 וְהִאָזַרְתִּי חַיִּל *thou hast girded [or surrounded] me with gladness.* Is. 50, 11 מִאָזַרִי זִיקוֹתָ *girded i. e. armed with burning weapons.*—For the construction of such verbs with two accusatives, see Lehrs. § 219. 1. Heb. Gr. § 136. 1.

HITHPA. *to gird oneself*, e. g. for battle, *to arm oneself*, Is. 8, 9; c. acc. trop. Ps. 93, 1.

Deriv. אָזוּר.

אָזְרוּץ i. q. זְרוּץ, *the arm*, (Aleph prosthet. see p. 1,) Jer. 32, 21. Job 31, 22.

אָזְרָה m. for זְרָה with Aleph prosthetic. R. זְרָה no. 2. c.

1. *a native tree*, growing in its own soil, not transplanted, Ps. 37, 35.—Hence

2. Of persons, *a native*, one born in the country, not a foreigner, Lev. 16, 29. 18, 26. al.

אָזְרָהי patronym. *an Ezrahite*, one of the descendants of Ezrah, אָזְרָה; spoken of Ethan, 1 K. 5, 11 [4. 31]. Ps. 89, 1; also of Heman Ps. 88, 1. In 1 Chr. 2, 6 both these are said to be descendants of Zerah, זְרָה, the son of Judah; so that we may regard אָזְרָה as another form of the same name, found only in the patronymic.

\* I. אָזַר constr. אָזַרְתִּי, c. suff. אָזַרְתִּי (my brother), אָזַרְתִּי, אָזַרְתִּי; Plur. אָזַרְתִּים (Dag. impl.) constr. אָזַרְתִּי, c. suff. אָזַרְתִּי, אָזַרְתִּים, c. suff. 3 pers. אָזַרְתִּי for אָזַרְתִּי, comp. Lehrs. p. 602.

1. *a brother*, undoubtedly a primitive word, Arab. أَخِي, أَخُو, st. constr. أَخُو, أَخِي, أَخَا;

Syr. اَخَا, Chald. אחא. It follows partly the analogy of verbs לָהַךְ, and partly that of verbs עָזַר; comp. Lehrs. § 118.—Spoken in a less exact sense of half-brothers, e. g. those born to the same father, but of different mothers, Gen. 42, 15. 43, 3. Judg. 9, 21; or vice versa those born of the same mother, but by different fathers, Judg. 8, 19. These, where there is need of greater definiteness, are called בְּנֵי-אֵם, בְּנֵי-אָב, Gen. 49, 8. 43, 29.—Sometimes emphat. of full brethren, by both the father's and mother's side, Gen. 42, 4. 44, 20. Comp. Gen. 49, 5 שִׁמְעוֹן וְלֵוִי אֲחֵיהֶם *Simeon and Levi are true brethren*, i. e. not only by birth but also in disposition.—The word *brother* is employed by the Hebrews in other and wider senses, e. g.

2. *a relative, kinsman*, in any degree of blood. Gen. 14, 16 *Lot his brother*, pr. his brother's son. 13, 8. 29, 12. 15.

3. *one of the same tribe, contribulis*, 2 Sam. 19, 13; e. g. of the Levites, Num. 8, 26. 16, 10. Neh. 3, 1.

4. *a fellow-countryman, popularis*, Judg. 14, 3. Ex. 2, 11. 4, 18. Spoken also even of kindred nations, e. g. of the Edomites and Hebrews, Gen. 9, 25. 16, 12. 25, 18. Num. 20, 14.

5. *an ally, confederate*, spoken of allied nations, as the Tyrians and Hebrews Am. 1, 9; or those of the same religion Is. 66, 20.

6. *a friend, associate*; so of the friends of Job 6, 15, and perh. also 19, 13; of Solomon, whom Hiram calls his brother, 1 K. 19, 13. Comp. Neh. 5, 10. 14.

7. *any one of the same nature, a fellow-man*, i. q. אֶחָד, Lev. 19, 17.—Hence preceded by אֶחָד, *one—the other*; Gen. 13, 11 וַתִּפְרְדוּ אֶחָד מִכֵּל אֶחָדוֹ *and they separated themselves one from the other.* 26, 31. This formula is applied also to inanimate things of the same kind in the masculine gender, just as אֶחָדוֹת—אֶחָדוֹת

are used in the same sense for things feminine, e. g. Ex. 25, 20 וּפְנֵיהֶם אִישׁ וּפְנֵיהֶם אִישׁ אֶל-אָחִיו and their faces (i. e. of the Cherubim, shall look) one towards another. 37, 9.

8. Trop. as expressing likeness of disposition, habits, etc. Job 30, 29 I am a brother to jackals, i. e. I cry and howl like them. Prov. 18, 9.

Deriv. אָחוּז, אָחוּזָה, and pr. n. אָחָאב, אָחָבָן, אָחָוִי, אָחָוִי, אָחָוִי.

\* II. אָחָ interj. expressing grief, complaint, onomatopoeic, ah! alas! c. dat. Ez. 6, 11, 21, 20.—Hence the Arabic verb

أَحَّاحَ to cry ah, ah, ah! repeatedly; see below in אָחָה.

III. אָחָ f. Arab. أَح, a large pot, a portable furnace or stove, in which fire was kept in the king's winter-apartment, Jer. 36, 22, 23. At the present day the Orientals sometimes make use of such pots or furnaces instead of fireplaces, for warming rooms; they are called in Persian and Turkish, تانور *tannur*. They have the form of a large pitcher; and are placed in a cavity sunk in the middle of the apartment. When the fire has burnt down, a frame like a table is placed over the pot, and the whole is then covered with a carpet; and those who wish to warm themselves sit upon the floor and thrust their feet and legs and even the lower part of their bodies under the carpet. R. אָחָה II.

אָחָ Chald. a brother; plur. c. suff. אָחָה Ezra 7, 18.

אָחָ only in plur. אָחָה, pr. howlings, shrieks; hence *howling animals*, doleful creatures, (comp. אָחָ II.) prob. *howlets*, *owls*. Is. 13, 21. The word is onomatopoeic, like Lat. *ulula*, Germ. *Uhu*, *Schubut*, Fr. *hibou*. See אָחָ II, and r. אָחָה.

אָחָבָ (father's brother) *Ahab*, pr. n. m. a) A king of Israel r. 918—897 B. C. noted for his uxoriousness and idolatry, 1 K. 16, 28.—22, 40. b) Jer. 29, 21.

אָחָבָן (brother of the wise, or for brotherly) *Ahban*, pr. n. of a man of the tribe of Judah, 1 Chr. 2, 29.

אָחָד a verb derived from the numeral אָחָד, not used in Kal, its place being there supplied by אָחָד to make one, to unite.

ἩΘΡΑ. to unite oneself, to collect oneself. Ez. 21, 21 הִתְאַחַדְרִי pr. unite thyself, [three-edged sword,] i. e. ravage with all thy force united; or, as the parallelism permits, collect thyself, i. c. attend!—The suggestion of C. B. Michaelis is not to be contemned, who regards the four first words of the verse as spoken in the character of a military chief: "Conjunge te, dextrorsum! [aciem] strue, sinistrorsum!" i. e. Fall together, right! to your post, left!

\* אָחָד constr. אָחָד (and so before מִן Lev. 13, 2; before עֲשֹׂרָה Gen. 32, 23; also Gen. 48, 22. 2 Sam. 17, 22. Zech. 11, 7,) fem. אָחָה for אָחָה, in pause אָחָה; a cardinal numeral having the force of an adjective, one; unus, a, um. Arab.

أَحَدٌ, f. أَحَدِي, Eth. አሐዱ. *ahadu*, Chald. and Syr. אָחָד, מֶ. The same radical letters are found in the Pehlvi *advek* one; and except the third rad. Daleth. in Sanscr. *eka*, and Pehlvi *jek*.—Gen. 42, 13 fin. Ex. 11, 1. Deut. 1, 23, 32, 30. Josh. 12, 9 sq.—Spec. also

1. one, i. q. the same, Gen. 40, 5. Job 31, 15.

2. As ordinal, the first, *primus*, a, um, but only in enumerating the days of the month. Ezra 10, 16, 17 בְּיּוֹם אָחָד לַחֹדֶשׁ on the first day of the month. בְּאַחָד לַחֹדֶשׁ on the first of the month Gen. 8, 5, 13; comp. *μία τῶν σαββάτων* Acts 20, 7. In enumerating years the construction is אָחָד, as sometimes in Engl. the year one. two, etc. for the first year. Dan. 9, 1, 2. Ezra 1, 1.—In other passages, as Gen. 1, 5, 2, 11, אָחָד retains its common signif. as a cardinal, and the numbers follow each other as in Engl. one. second, third; Lat. *unus, alter, tertius*, Sueton. Octav. 101.

3. some one, any one, Lev. 13, 2. Deut. 12, 14. 2 Sam. 7, 7. אָחָד הָעָם one of the people, Gen. 26, 10. 1 Sam. 26, 15. אָחָד לֹא, אֵין אָחָד, no one, Num. 16, 15. 1 K. 8, 56. Ps. 14, 3.—Hence often

4. i. q. the indef. art. a, an, one, espec. in the later Hebrew. 1 K. 20, 13 נְבִיאָה

**אָהַר** *a prophet*, a certain prophet, προφη-  
της τις. Dan. 8, 3 **אָהַר אֵיל** *a ram*. 1 K.  
19, 4. Also where **אָהַר** precedes; e. g.  
**אָהַר קָדוֹשׁ** *a holy one*, a certain angel, τις  
ἄγγελος, Dan. 8, 13. Sometimes also in  
the earlier books, as Ex. 29, 3. 1 Sam.  
1, 1; seq. gen. as **אָהַר הַבְּרוֹת** *one of the*  
*cisterns*, i. e. a cistern, Gen. 37, 20; comp.  
Job 2, 10.

5. *one only* of its kind, i. q. *only, alone,*  
*sole*, Job 23, 13. Ez. 7, 5. Cant. 6, 9. Arab.

**وَاحِدٌ** unique, incomparable, **وَحِيدٌ** id.

A. Schultens ad Job l. c. et 9, 5.

6. Repeated, **אָהַר—אָהַר**, *one—ano-*  
*ther, unus—alter*, Ex. 17, 12. 18, 3. Also  
thrice, 1 Sam. 10, 3. 13, 17. 18. In like  
manner distributively, Num. 13, 2 **אִישׁ אָהַר**  
*one man to a tribe shall ye*  
*send*, i. e. a man for every tribe. 34, 18.

7. **אָהַר** *as one*, i. e. *together, at once*,  
Ezra 2, 64 **בְּאֶחָד** *the whole con-*  
*gregation together*. 3, 9. 6. 20. Eccl. 11, 6  
**בְּאֶחָד שְׁנֵיהֶם** *both together, both alike*.  
Also *together, in company*, Is. 65, 25.—  
In the same sense is used **אָהַר**  
Judg. 20, 8. 1 Sam. 11, 7. Chald. **בְּאֶחָד**

8. Fem. **אֶחָה** ellipt. for **אֶחָה** *one*  
*time, once*, 2 K. 6, 10. Ps. 62, 12.

9. **בְּאֶחָד** a) i. q. **אֶחָה** no. 8. Num. 10,  
4. b) *at once*, i. e. *suddenly*, Prov. 28, 18.

c) i. q. **בְּאֶחָד** *together, altogether*, Jer. 10, 8.  
10. **אֶחָד לְאֶחָד** *one after another, one by*  
*one*, Is. 27, 12; and so Ecc. 7, 27 **אֶחָה**  
**לְאֶחָה**.

NOTE. In the difficult and vexed pas-  
sage Is. 66, 17, the common signification  
is to be retained: *those who sanctify and*  
*purify themselves in or for the [idol-]*  
*groves אָהַר אָהַר after one*, i. e. following  
and imitating the one priest who directed  
the sacred ceremonies. Comp. Com-  
ment. on Is. l. c.

PLUR. **אֶחָדִים** 1. *the same*. Gen. 11, 1.  
Comp. Lat. *uni*, e. g. 'unus moribus vivere'  
Cic. pro Flacco 26. Terent. Eun. 2. 3. 75.

2. *joined in one, united*, Ez. 37, 17  
**וְהָיָה לְאֶחָדִים** *and they (the two sticks)*  
*shall become one*.

3. *some, a few*, Gen. 27, 44. 29, 20.

Deriv. the verb **אָהַר**, also pr. n. **אֶחָה**.

**אָהַר** (Milél) an Egyptian word signify-  
ing *marsh-grass, reeds, bulrushes, sedge,*  
*every thing green which grows in wet*

*grounds*, Gen. 41. 2. 18. Job 8, 11. The  
word was adopted not only into the He-  
brew, but also into the Greek idiom of  
Alexandria, where it is written ἄχρ, ἄχρ,  
see Sept. Gen. 41, 2. 18. Is. 19, 7; like-  
wise in Ecclus. 40, 16, the author of which  
lived in Egypt. Jerome in his Comment.  
on Is. l. c. says: "quum ab eruditiss  
quarerem, quid hic sermo significaret,  
audivi ab Ægyptiis hoc nomine lingua  
eorum omne quod in palude vivens nasci-  
tur appellari." The Coptic translator has  
retained the same word, writing for the  
Gr. ἄχρ of the Sept. **Ⲡⲓ-ⲁⲪⲓ**. Comp.  
the same in Num. 11, 5. Kindred are  
**ⲁⲕⲎ**, **ⲀⲕⲎ**, bulrush, reed. See De  
Rossii Etymol. Ægypt. p. 24. Jablonski  
Opusc. ed. te Water T. I. p. 45. T. II. p.  
160. Peyron Lex. p. 16.

**אֶחָהִד** (for **אָהַר** union, from **אָהַר**) *Ehud*,  
pr. n. of a son of Benjamin, 1 Chr. 8, 6;  
called in the parallel passage Gen. 46,  
21 **אָחִי**.

**אֶחָהִד** f. *declaration* of one's mind, Job  
13, 17. It is a verbal of Hiph. from r.  
**הָיָה**, used in Hebrew only in Piel, but in  
Chaldee also in Hiph.

**אֶחָהִד** f. *brotherhood*, Zech. 11, 14.  
Denom. from **אָה** q. v.

**אֶחָהִד** *Ahoah* pr. n. 1 Chr. 8, 4, for which  
v. 7 **אֶחָהִד**.—Patronymic **אֶחָהִדִי** *Ahohite*,  
2 Sam. 23, 9. 28.

**אֶחָהִד** Chald. *a declaration, showing,*  
*explanation*, Dan. 5, 12. Strictly inf.  
Aph. from **הָיָה**.

**אֶחָהִדִי** (brother of water, i. e. dwelling  
near it) *Ahumai*, pr. n. m. 1 Chr. 4, 2.

**אֶחָהִד** m. (r. **אָהַר**) 1. *the hinder part,*  
*back-side, rear*. Arab. **أَخَّر** id. Hence  
a) **מֵאֶחָהִד** *from behind, i' e. behind*, in the  
rear, opp. **מִפְּנֵים**, 2 Sam. 19, 9. Arab.

**مِنْ أَخَّر**. b) **לְאֶחָהִד** *backward, back,*  
Ps. 114, 3. 5; with averted face, Jer. 7,  
24. c) **בְּאֶחָהִד** *backward, back*. Prov.  
29, 11 *a fool uttereth all his anger*, **וְיָחֲזֵק**  
**בְּאֶחָהִד** *but a wise man keepeth*  
*it back*, q. d. drives it backward, so that  
it comes back to himself. d) **אֶחָהִד** in acc.

as Adverb, Arab. **أَخَّرًا**, *behind, on the*

back-side, opp. to פָּנִים and קָדָם. Ez. 2, 10 and it (the roll) was written פָּנִים וְאַחֲרָיִךְ in front and on the back, i. e. within and without. 1 Chr. 19, 10. Ps. 139, 5. —Also backward, Gen. 49, 17 וַיִּפֹּל רֹכְבוֹ וְאָחֲרָיִךְ and his rider falleth backward. Jer. 15, 6. Often pleonast. after verbs of turning or going away, i. e. of turning back, Ps. 9, 4, 56, 10. 2 Sam. 1, 22. Ps. 35, 4, 40, 15; and so others. e) Plur. אַחֲרֵיכֶם the hinder parts, the back sides, Ex. 33, 23, 26, 12. 1 K. 7, 25. Ez. 8, 16.

2. the west, the western quarter; since the Hebrew, in speaking of the points of the compass, always regarded himself as looking towards the east. Job 23, 7, 8. Is. 9, 11 וַיִּבְלֹשְׁתֶּם בְּאַחֲרֵיכֶם and the Philistines behind, i. e. in the west. Comp. קָדָם, אֲחֵרִים, אֲחֵרִים, אֲחֵרִים, אֲחֵרִים; also C. B. Michælis Diss. de locorum differentia ratione anticæ, posticæ, dextræ, sinistræ, Halæ 1735; reprinted in Pott's Sylloge Commentt. V. p. 80 sq. § 8.—The Hindus, Mogols, and Irish, follow the same method.

3. after-time, the future, אַחֲרָיִךְ hereafter, Is. 41, 23, 42, 23.

אָחֹת f. (for אַחֲוִיתִי, from masc. אָחוּי, which in Arab. and Chald. is i. q. אַחֲרִי) plur. c. suff. אַחֲוִיתֶיךָ Ez. 16, 55 from a sing. אָחֹתָ. also אַחֲוִיתֶיךָ Ez. 16, 52 from a sing. אַחֲוִיתָ, which comes from masc. אָחִי; comp. Lehrg. p. 602.

1. a sister, Arab. أُخْتٌ, Syr. أُخْتٌ for [אָחֹת], Chald. אַחֲוִיתִי, id. Pr. a sister of full blood, i. e. of both the same father and mother; but spoken also less accurately of a half-sister, e. g. one born to the same father but of a different mother, ὁμοπατρίαι, Gen. 20, 12. 2 Sam. 13, 2, 5; or one born of the same mother by a different father, ὁμομητρίαι, Lev. 18, 9, 11, 20, 17.—The word sister is also employed by the Hebrews in other and wider senses; e. g.

2. a relative. kinswoman, Job 42, 11. So Gen. 24, 60, where the mother and brother say to Rebecca, אַחֲוִיתֵנוּ אַתְּ thou art our sister.

3. a countrywoman, one of the same tribe or country, popularis, Num. 25, 18.

4. an ally, a confederate city or state, Ez. 16, 46, 23, 31.

5. After אַחַת, one—the other, spoken also of inanimate things of the fem. gender. Ex. 26, 3 five curtains were coupled אַחַת-אֶל-אֶחָתָהּ one to another. v. 5, 6, 17. Ez. 1, 9, 3, 13.

6. Metaph. sister is said of any thing with which we are intimately connected; Prov. 7, 4 say unto wisdom, Thou art my sister. Job 17, 14. Comp. other words expressing relationship, espec. אָב no. 8. אָמָּה no. 8.

7. As a term of endearment addressed to a spouse, Cant. 4, 9 sq. Comp. Tibull. 3, 1, 26.

\* אָחַז fut. יִאָחַז, rarely יִאָחַז 1 K. 6, 10. Ecc. 7, 18.

1. to lay hold of, to take, to seize, espec.

with the hand. Arab. أَخَذَ, Chald. and Syr. אָחַז, אָחַז Constr. with acc. of pers. or thing, Ps. 56, 1. Judg. 12, 6; often also c. אָ. Ex. 4, 4, Job 23, 11. 2 Sam. 20, 9 and the right hand of Joab took hold of Amasa's beard.—Metaph. ascribed also to terror, fear, (like λαμβάνειν,) Ex. 15, 14 אָחַז יִשְׂרָאֵל פְּלִשְׁתִּים terror hath taken hold on the inhabitants of Philistia. v. 15. Ps. 48, 7. But also vice versa one is said as in Engl. to take fright, i. q. to be affrighted; Job 18, 20 אָחַז פְּתָיִם אָחֹזוּ שָׂעִיר the ancient ones took fright, were affrighted, for: 'terror seized upon them.' 21, 6. Is. 13, 8 צִירִים אָחַזוּ יְהוֹבָלִים they (the Babylonians) take hold of pangs and sorrows, for: 'pangs and sorrows seize upon them.'

2. to take, to catch, e. g. in hunting, fishing. Cant. 2, 15.

3. to hold, to hold fast that which one has taken hold of, c. acc. 1 Chr. 13, 9. 2 Chr. 25, 5; אָ Gen. 25, 26. Metaph. c. acc. Job 17, 9, comp. κρατέω Rev. 2, 25; c. אָ Job 23, 11. Part. pass. with active signif. Cant. 3, 8 אָחַז-חֶרֶב holding the sword. Comp. on this deponent use of passive participles. Lehrg. p. 309, 310. Heb. Gram. § 49. n. 2; also comp. for this same verb Syr. اَحْزَم holding, Ethiop. አኪህ ehûz, taken, held, also holding.

4. to hold or fasten together, to join, and in Pass. to be joined, to adhere. Many verbs of taking and holding thus pass over to the notion of joining and

*adhering*, these ideas being closely allied; comp. לָבַדַּר and לָקַח in Hithpa. and ἔχομαι τινός to hold or depend from any thing, ἐξόμενος joined with any thing; also αἰσῶ, whence Lat. *hæreo*.—Ez. 41, 6 וְלֹא יִהְיֶה יָחוּזִים בְּקִיר הַבַּיִת that they might not be joined to the wall of the temple, i. e. inserted in it. 1 K. 6, 6.—Hence

5. *to make fast, to shut, e. g. to bar*, Neh. 7, 3. So Syr. <sup>7</sup>أَسَف

6. *to join together timber, to cover with timber, beams, boards, etc. contabulare.* 1 K. 6, 10 *and he covered the house with cedar-wood.* Comp. תָּפַשׁ Hab. 2, 19.

7. *to take out or away, sc. from a larger number; whence Part. pass. taken out, taken, sc. from a lot or portion, (like synonym. נִלְבַּדַּר.)* Num. 31, 30 *and from the half which belongs to the children of Israel, shalt thou take one [part]* אָחִיז מִן אֶחָד מֵהַמִּשְׁפָּחִים taken from fifty. v. 47. 1 Chr. 24, 6 בֵּית־אֵב אָחִיז לְאֶלְנָזָר וְאָחִיז אָחִיז לְאִיתָמָר (where it should twice read with many Mss. אָחִיז אָחִיז) *one family being taken for Eleazar, and one being taken for Ithamar, i. e. in drawing lots they drew first a lot for a family of Eleazar, and then one for a family of Ithamar.*

NIPH. 1. Pass. of Kal no. 2, Ecc. 9, 12.

2. Pass. of Kal no. 3, Gen. 22, 13. Ecc. 9, 12.

3. *to make oneself possessor of any thing, to take or have possession,* Gen. 34, 10. 47, 27. Josh. 22, 9. 19. Comp. Syr. <sup>7</sup>أَسَف to possess, and deriv. אָחִיזָה.

PIEL *to shut up, as Kal no. 5.* Job 26, 9 *shutting up the face of his throne, i. e. veiling his throne with clouds.*

HOPH. *to be joined, fastened, to any thing.* pass. of Kal no. 4, 2 Chr. 9, 18.

Deriv. the six following.

אָחִיז (possessing, possessor) *Ahaz*, pr. n. m. a) A king of Judah, contemporary with Isaiah, Hosea, and Micah, r. 744—728 B. C. noted for his weakness of character and idolatry, 2 K. 16, 1 sq. 2 Chr. 28, 16 sq. Is. 7. 1 sq. 33, 8. Sept. Ἀχαζ. b) 1 Chr. 8, 35. 9, 42.

אָחִיזָה f. (r. אָחִיז Niph. no. 3) *possession*, espec. the possession of land, fields, etc. Lev. 27, 24 אָחִיזָה לְאִשְׁרָה

אָחִיזָה *to whom possession of the land belonged, i. e. who had been its owner.* v. 16. 21. 22. אָחִיזָה קְבֹרָה *possession of a sepulchre, i. e. a sepulchre belonging to a family, their own,* Gen. 23, 4. 9. 20. 49, 30. In the connection אָחִיזָה נִתְּלָה Num. 27, 7, and נִתְּלָה אָחִיזָה 35, 2. Spoken of slaves Lev. 25, 45. 46.

אָחִיזָה *Ahzai*, pr. n. m. Neh. 11, 13; for which 1 Chr. 9, 12 יְהוֹיָדָה. Prob. it should read in both passages אָחִיזָה, which see.

אָחִיזָה and אָחִיזָה (whom Jehovah holds) pr. n. *Ahaziah*. a) A king of Israel, the son of Ahab and Jezebel, 897—895 B. C. 1 K. 22, 40. 2 K. 1, 2. Sept. Ὀχοζίας. b) A king of Judah, the son and successor of Joram, 884 B. C. 2 K. 8, 24. 9, 16.

אָחִיזָה (their possession) *Ahuzzam*, pr. n. of one of the descendants of Judah, 1 Chr. 4, 6.

אָחִיזָה (possession) *Ahuzzath*, pr. n. of a Philistine, the friend of king Abimelech, Gen. 26, 26.

\* אָחִיזָה a root not in use. I. Arab.

أَحَاح onomatop. from the sound אָח interj. *to cry ah, ah, ah!* repeatedly; in Heb. perh. *to sigh, to groan, to howl*, whence אָחִיזָה.

II. In Arabic also *to be warm, hot, to glow*, sc. with anger, as in the words أَحَاح, أَحَاح; whence perhaps may be derived Heb. אָח, אָח, a pot, furnace.

Better however to derive the signif. furnace from r. אָח to flame, to burn, as fire, Conj. II to kindle, אָחָה heat, etc. See lett. ג.

אָחִיזָה see אָחִיזָה.

אָחִיזָה (perh. apoc. from אָחִיזָה) *Ahi*, pr. n. m. a) 1 Chr. 5, 15. b) 7, 34.

אָחִיזָה see אָחִיזָה.

אָחִיזָה (for אָחִיזָה father's brother, uncle) *Ahiam*, pr. n. m. 2 Sam. 23, 33. 1 Chr. 11, 35.

אָחִיזָה Chald. i. q. Heb. חִידָה with Aleph. prosthet. *a riddle, enigma*, Dan. 5, 12. R. חִידָה.

**אֶהֱיָהּ** (brother i. e. friend of Jehovah). *Ahiab*, pr. n. m. a) A priest in the time of Saul, 1 Sam. 14, 3. 18. b) 1 Chr. 8, 7. c) 11, 36. d) 1 K. 4, 2. e) 1 Chr. 26, 20. f) 2, 25. g) 1 K. 15, 27. 33. h) Neh. 10, 27. i) A prophet dwelling at Shiloh in the time of Jeroboam, 1 K. 11, 29. 12, 15; for which **אֶהֱיָהּ** 14, 6. 18. 2 Chr. 10, 15.

**אֶהֱיָהוּד** (brother i. e. friend of the Jews, for **יְהוּדִי** אֶהֱיָהּ) *Ahihud*, pr. n. m. Num. 34, 27.

**אֶהֱיָהוּ** (brotherly) *Ahio*, pr. n. m. a) 2 Sam. 6, 3. 4. b) 1 Chr. 8, 14. c) 1 Chr. 8, 31. 9, 37.

**אֶהֱיָהוּד** (brother i. e. friend of union) *Ahihud*, pr. n. m. 1 Chr. 8, 7.

**אֶהֱיָטוּב** (brother i. e. friend of goodness) *Ahitub*, pr. n. m. a) 1 Sam. 14, 3. 22, 9. b) 2 Sam. 8, 17. c) 1 Chr. 5, 37. Neh. 11, 11.

**אֶהֱיָלוּד** (brother of one born, for **אֶהֱיָ** יְלוּדִי) *Ahilud*, pr. n. of the father of Jehoshaphat, 2 Sam. 8, 16. 20, 24. 1 K. 4, 2.

**אֶהֱיָם** see **אֶהֱ**.

**אֶהֱיָמוֹת** (brother of death) *Ahimoth*, pr. n. m. 1 Chr. 6, 10 [25]; for which in the parallel passages stands **בְּיָהּ**.

**אֶהֱיָמֶלֶךְ** (brother of the king) *Ahimelec*, pr. n. m. a) A priest dwelling at Nob, father of Abiathar, and the intimate friend of David, 1 Sam. 21, 2. 22, 9. Ps. 52, 2; and on this account put to death by Saul. Different from him apparently is b) *Akimelech* the son of Abiathar, one of the two high priests in the time of David, 2 Sam. 8, 17. 1 Chr. 24, 3. 6. 31. But Korb, in Winer's Theol. Journal IV p. 295, very plausibly conjectures that in 2 Sam. 8, 17 instead of 'Ahimelech the son of Abiathar,' it ought to read *Abiathar the son of Ahimelech*; from which error he supposes the reading in 1 Chron. 1. c. to have flowed.

**אֶהֱיָמָן** (brother of a gift) *Ahiman*, pr. n. m. a) One of the Anakim Num. 13, 22. Josh. 15, 14. Judg. 1, 10. b) 1 Chr. 9, 17.

**אֶהֱיָמֵצַן** (brother of anger) *Ahimaaz*, pr. n. m. a) 1 Sam. 14, 50. b) A son

of Zadok the high-priest in the time of David, 2 Sam. 15, 27. 36, 17. 17, 20. 18, 19 sq. The same person seems intended in 1 K. 4, 15.

**אֶהֱיָן** (brotherly) *Ahian*, pr. n. m. 1 Chr. 7, 19.

**אֶהֱיָנָדָב** (liberal or noble brother) *Ahinadab*, pr. n. m. 1 K. 4, 14.

**אֶהֱיָנֹעַם** (brother of pleasantness) *Ahinoam*, pr. n. fem. a) 1 Sam. 14, 50. b) 1 Sam. 25, 43. 27, 3. 30, 5. 2 Sam. 2, 2. 3, 2.

**אֶהֱיָסָמָן** (brother of support or help) *Ahisamak*, pr. n. m. Ex. 31, 6. 35, 34.

**אֶהֱיָעֶזֶר** (brother of help) *Ahiezer*, pr. n. m. a) A phylarch or head of the tribe of Dan, Num. 1, 12. 2, 25. 7, 66. b) 1 Chr. 12, 3.

**אֶהֱיָקָם** (brother of the enemy) *Ahikam*, pr. n. of the father of Gedaliah, whom the Chaldeans made governor in Judea, 2 K. 25, 22. Jer. 39, 14. 40, 5 sq.

**אֶהֱיָרָם** (brother of the high) *Ahiram*, pr. n. m. Num. 26, 38. Patronym. **רָם־** ibid.

**אֶהֱיָרָע** (brother of evil) *Ahira*, pr. n. m. of a phylarch or head of the tribe of Naphtali, Num. 1. 15. 2, 29. 7, 78. 83. 10, 27

**אֶהֱיָשָׁחַר** (brother of the dawn) *Ahishahar*, pr. n. m. 1 Chr. 7, 10.

**אֶהֱיָשָׁר** (brother of the singer, or for **אֶהֱיָשָׁר** brother of the upright) *Ahishar*, pr. n. m. 1 K. 4, 6.

**אֶהֱיָתָפֶל** (brother of folly) *Ahithophel*, pr. n. of an early friend of David, who conspired with Absalom against him, 2 Sam. c. 15-17.

**אֶהֱלָב** (fatness, fertility) *Ahlab*, pr. n. of a place in the tribe of Asher, Judg. 1, 31. R. **הֶלֶב**.

**אֶהֱלִי** Ps. 119, 5, and **אֶהֱלִי** 2 K. 5, 3, a particle of wishing, *O that! would God!* with fut. Ps. 1. c. without verb 2 K. 1. c. It is commonly derived from r. **הֶלֶה** Pi. **הֶלֶה פָּנִים** to stroke one's face, to caress, to court. But not improb. it may be compounded from **אֶהֱ** and **לִי** i. q. **לִי**.

**אֶהֱלִי** (*O that!*) *Ahlai*, pr. n. m. and f. 1 Chr. 2, 31; comp. 11, 41.

**אַחֲמֶתָהּ** f. Ex. 28, 19, the name of a gem, Sept. Vulg. *ἀμέθυστος*, *amethyst*; but Josephus gives it by *ἀγάτης*, *agate*, though there seems to be some confusion in the order of his words. The form is that of a verbal of Hiph. from **ר. חלם** to dream; perhaps because it was worn as an amulet to induce dreams. A similar superstition is also the ground of the name *ἀμέθυστος*, this stone being regarded as a charm against drunkenness. Comp. Braun de Vestitu sacerdot. Heb. II. 16.

**אַחַמְתָּהּ** Ezra 6, 2, *Achmetha*. i. e. *Ecbatana*, the ancient metropolis of Media, the summer residence of the Persian kings. The ancient orthography of this name is traced by Lassen (Ind. Biblioth. III. 36) in the Sanser. *agrathana*, i. e. *ἄραστια*; the Sanser. *ç* passing over sometimes into a guttural and sometimes into *s*. The corresponding modern name is *Ispahan*.

**אַחַסְבַּי** pr. n. m. *Ahasbai*, 2 Sam. 23, 34. From **אָחַסָה בָּיָהּ** I take refuge in Jehovah.

\* **אַחֲרֵי** to be after, behind; to stay behind; hence, to stay, to delay, to remain, in Kal once, 1 pers. fut. **יֵאָחֵר** Gen. 32, 5.—

Arab. **أَخَّرَ** Conj. II, to defer, to delay. Syr. Aph. and Shaph. **أَسَّسَ** and **أَسَّسَ** id.

PIEL **אַחֲרֵי**, plur. **אַחֲרָיו** for **אַחֲרָיו** Judg. 5, 28, fut. **יֵאָחֵר**

1. to delay, to retard, to hinder any one, Gen. 24, 56; to delay, to defer any thing Ex. 22, 28. Also ellipt. Deut. 7, 10 he will not delay (punishment) to him who hateth him.

2. Intrans. i. q. Kal, to stay, to delay, to linger Judg. 4, 28 why linger the paces of his chariots? Ps. 40, 13 **אַל־אֲחַרֵּי** delay not. 70, 6. Gen. 34, 19.

3. to stay long, to tarry late in or by any thing, with **עַל**, Prov. 23, 30 **מְאַחֲרֵים עַל הַיַּיִן** who tarry long at the wine, i. e. who drink till late in the night. Comp. Is. 5, 11. Ps. 127, 2.

Deriv. **אַחֵר**—**אַחֲרֵיָהּ**, and **אַחֲזֹר**.

**אַחֵר** (Dag. forte impl.) f. **אַחֲרָהּ**, Plur. **אַחֲרֵיהֶם**, **אַחֲרֵיהֶן**, from an obsol. sing. **אַחֵר** with Kamets pure.

1. Adj. pr. after, hinder, following spec. next following, next, second. (comp. *secundus* a sequendo.) Gen. 17, 21 **בְּשָׁנָה בְּאַחֲרֵיהֶן** in the next year, the following year. 1 K. 3, 22.—Hence genr. *another, other; alius, alia, aliud*; Gen. 4, 25, 8,

10. 12. 29, 19. al. sæp. Arab. **أَخَّرَ** id. Syr. **أَسَّسَ**, plur. **أَسَّسَات**, Chald. **אַחֲרֵי**.—So **אַחֲרֵיהֶם** *other gods*, i. e. idols, Deut. 6, 14, 7, 4. Jer. 1, 16, 7, 18. al. sæp. Sing. **אַחֵר אֵל** Ex. 34, 14; without **אֵל** id. Is. 42, 8 **לֹא־אֲחֵר לְאֲחֵר** and my glory will I not give unto another god. 48, 11. Ps. 16, 4 **אַחֵר (אֲשֶׁר) מְהֵרָה** who hasten to another god, i. e. away from the true God after idols.

2. *Aher*, pr. n. m. 1 Chr. 7, 12.

**אַחֲרֵי** pr. after, the after part, hinder part, extremity. Hence

1. Adv. a) Of place, behind, in the back-ground. Gen. 22, 13 **וְהָיָה אֵיל אַחֲרַי** and lo! a ram in the back-ground, caught in a thicket by his horns. Abraham did not see the ram behind himself, as the Vulgate renders, and as it is usually taken; but in the distant part, the back-ground, of what lay before his eyes. [Yet he may naturally be supposed to have looked round on hearing the angel's voice.—T.] Nor is it necessary to read **אַחֲרֵי**, with the Samar. Sept. Syr. and 42 Mss. b) Adv. of time, afterwards, then, Gen. 10, 18. 18, 5. 24, 55. 30, 21. al.

2. Prep. a) Of place, behind, Cant. 2, 9. Ex. 3, 1 behind the desert, back of it, i. e. on the west of the desert, see in **אַחֲזֹר** no. 2. Also after, as **הֲלֵךְ אַחֲרַי** to go after, to follow any one, Gen. 37, 17. Job 31, 7. **מֵאַחֲרֵי** prægn. pr. from after, Ps. 78, 71 **מֵאַחֲרֵי עֲלִיָּהּ הֵבִיאָהּ** from after the ewes he brought him, i. e. from following the ewes, from being a shepherd. b) Prep. of time, after, Gen. 9, 28. So **אַחֲרֵי הַדְּבָרִים הָאֵלֶּה** after these things, i. e. afterwards, a formula of transition, Gen. 15, 1. 22, 1. With infin. **אַחֲרֵי כֵן** after that, after, Num. 6, 19. pr. after so, i. e. after it had so happened, afterwards, Lev. 14, 36. Deut. 21, 13.

3. Conj. **אַחֲרֵי אֲשֶׁר** after that, Ez. 40, 1; and without **אֲשֶׁר**, Lev. 14, 43. Job 42, 7.

NOTE. Instead of the sing. אָהַר, the plur. אָהָרִי is far more frequently used; see below. With suffixes the plur. form is always used.

PLUR. אָהָרִים, only in constr. אָהָרִי, א. c. suff. אָהָרִי, אָהָרִיָם, אָהָרִיָּהֶם, etc.

1. Subst. *the hinder parts*, 2 Sam. 2, 23 אָהָרִי הַחֲנִיתָ בְּאֶחָרֶי הַחֲנִיתָ *with the hinder end of the spear*.

2. Prep. a) Of place, *behind*, Judg. 18, 12 where it is i. q. *on the west of*, see in אָהָר no. 2. More freq. *after, behind* any one, Lev. 26, 33. 1 Sam. 14, 37. 2 K. 19, 21. אָהָרֵיהֶם (אָשָׁר) *those who go after them, their flatterers, parasites*, Ps. 49, 14. Hence, with verbs of going, *to follow*; also אָהָרִי פ *to be after, to go after* any one, i. q. *to follow, to be on one's side*, Ex. 23, 2. 2 Sam. 2, 10. Comp. 1 K. 1, 7. Prov. 28, 23 מוֹדִבֵּי אָדָם אַחֲרַי הוּא יִמְצָא *he that rebuketh a man after me (i. e. after my precepts) shall find favour*. b) Of time, *after*, Gen. 16, 13, 17, 8. With inf. *after that, after*, Gen. 5, 4.

3. Conj. אָשָׁר אָהָרִי *after that*, Deut. 24, 4. Josh. 9, 16, 23, 1; rarely with אָשָׁר omitted, Lev. 25, 48. Once בְּאָשָׁר אָהָרִי *Josh. 2, 7*.

4. אָהָרֵיָן pr. *after so, after* it had so happened, i. e. *afterwards*, Gen. 6, 4, 15, 14, 23, 19, 25, 26. al. Comp. Syr. عَلاَءُ and عَلَاؤُ. With אָשָׁר added it becomes a conjunction, i. q. אָהָרִי אָשָׁר *after that*, like Lat. *posteaquam* for *postquam*, Deut. 24, 4. 2 Sam. 24, 10. In the later Hebrew we find also אָהָרִי זֹאת *after this, afterwards*, Job 42, 16. Ezra 9, 10. Comp. Chald. אָהָרִי דְנָה Dan. 2, 29, 45.

5. With other prepositions:

a) בְּאֶחָרֵי, once אָהָרִי בֵּין 1 Chr. 17, 7, pr. *from after, from behind*, from going or following after; chiefly used of those who abandon a person or party whom they have before followed, Num. 14, 43. Deut. 7, 4. 2 Sam. 20, 2. Also *at or on the back, behind, after*, (comp. בֵּין no. 3. h.) Josh. 8, 2. Ex. 14, 19. Jer. 9, 21.—Of time, *after*, Ecc. 10, 14; and in Neh. 4, 7 לְ מֵאַחֲרַי, in the same sense. Hence אָהָרִי בֵּין pr. *after so*, i. e. *afterwards*, 2 Sam. 3, 28. 15, 1.

b) אַחֲרַי אֶל־אֶחָרֵי *after*, with verbs of mo-

tion. 2 K. 9, 18 אַחֲרַי כֹּב אֶל־אֶחָרֵי *turn thee after me, behind me*, 2 Sam. 5, 23.

c) עַל־אֶחָרֵי i. q. אָהָרִי, Ez. 41, 15. Comp. עַל no. 3. b.

אָהָר Chald. plur. constr. אָהָרֵי, *after*, Dan. 2, 29; but by Hebraism. The pure Chaldee preposit. is בְּתֵר.

אָהָרוֹן, fem. אָהָרֹנָה, from אָהָר with the adj. ending וֹן.

1. *hinder, hindermost, latter*, opp. to *foremost, former*, (רֵאשִׁוֹן) Gen. 33, 2. Ex. 4, 8. Deut. 24, 3. אָהָרוֹן הַיָּם הַחֲזָרִי *the hinder sea*, i. e. western, the Mediterranean, Deut. 11, 24, 34, 2. Joel 2, 20.

2. *after, later, following*, as דוֹר אָהָרוֹן דוֹר אָהָרוֹן *after time, future*, Prov. 31, 25. Is. 30, 8. Plur. אָהָרִיָּם *those after, posterity*, Job 18, 20.

3. *the last, latest*, Neh. 8, 18. Is. 44, 6 I [Jehovah] *am the first, and I the last*. Job 19, 25.—Fem. אָהָרֹנָה adv. *last, the last*, Dan. 11, 29. Also בְּאָהָרֹנָה Deut. 13, 10. 1 K. 17, 13, and לְאָהָרֹנָה Num. 2, 31. Ecc. 1, 11, *at last, last*.

אָהָרָה (for אָהָרָא, *after the brother*), Aharah, pr. n. 1 Chr. 8, 1.

אָהָרְהֵל (behind the breast-work sc. born) Aharhel, pr. n. m. 1 Chr. 4, 8.

אָהָרִי Chald. constr. see אָהָר Chald.

אָהָרִי Chald. adj. fem. *another, alia*, Dan. 2, 39. 7, 5, 6; for the common אָהָרִי, the ה of the fem. gender being dropped by apocope, like רֵאשִׁי for רֵאשִׁיָה, מְלָכֵי for מְלָכֵיהָ.

אָהָרִיִּן Chald. adj. (fr. אָהָרֵי הֵן) Dan. 4, 5 עַד־אָהָרִיִּן pr. *at the last, at last*, at length; the עַד being pleonastic, see עַד Chald. A. 2.—Keri אָהָרִיִּן.

אָהָרִית f. (r. אָהָר) 1. *the last or extreme part, uttermost part*, Ps. 139, 9.

—Often of time: a) *the end of a period*, Deut. 11, 12; *the end, event* of any course of things, *latter state, final lot*, Job 8, 7, 42, 12. Prov. 5, 4 אַחֲרִיתָהּ בִּרְהָהּ *her end is bitter*, i. e. the final lot of those whom the adulteress seduces; comp. 23, 32. Sometimes of a happy end or result, Prov. 23, 18, 24, 14. b) *after-time, the future, espec. in the prophetic formula בְּאַחֲרֵי הַיָּמִים in future time, in the last days*, Is. 2, 2. Gen. 49, 1. Mic. 4, 1. Num. 24, 14. Dan. 10, 14.



2. Concr. *those who come after, descendants, posterity*, Ps. 109, 13. Am. 4, 2. 9, 1. Dan. 11, 4.

אָהַרְיָה Chald. f. i. q. Heb. אָהַרְיָה no. 1. b. Dan. 2, 28.

אָהַרְתָּן Chald. adj. *another, alius*, Dan. 2, 11.

אָהַרְנָה adv. (r. אָהַר) *backwards*. Gen. 9, 23. 1 Sam. 4, 18. Comp. אָהַרְנָה.

אָהַרְשָׁרִים m. plur. Esth. 3, 12. S. 9, 3. Ezra 8, 36, *satraps, the governors or viceroys of the large provinces among the ancient Persians, possessing both civil and military power, and being in the provinces the representatives of the sovereign, whose state and splendour they also rivalled. Single parts or subdivisions of these provinces were under procurators or prefects. פְּהוּיָה; the satraps governed only whole provinces. See Brisson de regio Pers. principatu I. § 168. Heeren Ideen T. I. p. 489 sq. ed. 4.—The genuine form of this name, which has lately been found in the inscriptions of ancient India, is kśatrapa i. e. warrior of the host; see Benfey in Gött. Gel. Anz. 1839. p. 805 sq. Lassen Zeitschr. f. d. Morgenl. III. p. 161. To this harsher form corresponds the Greek ἑσατάραρος, ἑσατρούραρος, (Boeckh Corp. Inscr. no. 2691. c.) whence arose by degrees the softer σατάραρος. The ך is appended. Comp. אָהַרְשָׁרִים.*

אָהַרְשָׁרִים Chald. m. plur. i. q. Heb. Dan. 3, 2. 3. 27. 6, 2. 3.

אָהַרְשָׁרִישׁ *Ahasuerus, the Hebrew form of the name Xerxes, as it would seem. It is found Esth. 1, 1, and often in this book; also Ezra 4, 6, where the order of time would require it to be understood of Cambyses; and further in Dan. 9, 1, where it stands for Astyages, the father of Darius the Mede. The true native orthography of the name Xerxes has recently been brought to light from the cuneiform inscriptions; where it is written kh-sh-y-á-r-sh-á, which seems to correspond to the modern Persian شیرشاه i. e. lion-king; since it is certain that for the softer pronunciation of s and sh, as uttered by the modern Persians, the ancient Persians had far harsh-*

*er sounds, as in the words khshayathiya i. q. Shah king. khshatrap i. q. Satrap. From this ancient harsher form, the Hebrews, by prefixing their prosthetic Aleph, made אָהַרְשָׁרִישׁ *Ahashcerosh*, and the Greeks Ἐσέρης. See St. Martin in Journal Asiatique III. p. 85. Champollion Précis du Système hiéroglyphique, Tableau général. Tab. 7. 2. p. 24. Lassen üb. d. Keilschrift p. 165; also in Zeitschr. f. Kunde des Morgenl. VI. p. 124 sq.*

אָהַרְשָׁרִישׁ Esth. 10, 1 in Chethib, for אָהַרְשָׁרִישׁ.

אָהַרְשָׁרִי (prob. mule-driver, a name of Persian origin, see next art.) pr. n. m. *Ahashtari*, 1 Chr. 4, 6.

אָהַרְשָׁרִים plur. m. *mules*, Pers. استار *estár*, استر *ester*, a mule, Sanscr. *açwatará*. Esth. 8, 10, where it is rendered definite by the addition *sons of mares*.—The ך is appended, as in אָהַרְשָׁרִים.

אָהַר see אָהַר.

אָהַר subst. m. (r. אָהַר) 1. *a gentle sound, murmur, whisper*, and plur. אָהַרִים concr. *mutterers, whisperers*, i. e. νεκρομύταις, *necromancers, ventriloquists, imitating artificially the supposed murmur or thin voice of the shades or manes*, Is. 19, 3. See under אָהַר.

2. *a going softly, gentle motion; whence often adverbially, אָהַר, אָהַר, אָהַר, softly, gently, slowly*, e. g. of the still slow gait of a mourner, 1 K. 21, 27; of water gently flowing, Is. 8, 6. So אָהַרִי pr. in my slow gait. *slowly, at my convenience*, Gen. 33, 14.—Also of the manner of acting and speaking; 2 Sam. 18, 5 אָהַרִי לְעֵינַי (deal) *gently with the young man for my sake!* Job 15, 11 אָהַרִי עִמָּךְ *and words gently (spoken) towards thee.*

\* אָהַר a root not in use; Arab. *to be fast, firm*; Conj. II, to make fast, to confirm.—Hence

אָהַר m. *the southern buckthorn, Christ's thorn, Rhamnus paliurus* Linn. so called from the firmness of its roots, Judg. 9, 14.

15. Ps. 58, 10. Arab. أَطَدٌ, i. q. the more usual عَرَجٌ.

אָהַרִין m. (by Syriasm for אָהַרִין, r. אָהַרִין) *thread, yarn, of linen or cotton; in Chald.*

sinew, string. Once Prov. 7, 16 *tapestry, coverings, of Egyptian yarn*, which was distinguished for its firmness and beauty. Comp. Celsii Hierob. I. 89 sq. A. Schultens compares Gr. *ὀφύρη, ὀφύριον*, linen cloth.

\* **אָט** a root not in use. 1. i. q. **אָט** to utter a gentle sound, to murmur, spoken of the sighing of the camel when weary; also of the rumbling of the bowels when one is hungry, *ῥυζέω*. See Comment. on Is. 19, 3.

2. to go softly, gently, see **ט** no. 2.

\* **אָט** to shut, to close, to stop, e. g. the mouth, the ears, Prov. 17, 28. 21, 13. *חלונות אָטוּת* Ez. 40, 16. 41, 16. 26, windows closed, sc. with bars or lattices, which being let into the walls or beams could not be opened and shut at pleasure. Sept. *σφιδεῖ; διακλωται*, Symm. *τοξυαί*. Comp. 1 K. 6, 4. Kindr. is Arab.

**אָט** to cover a window with a curtain.

HIPH. id. Ps. 58, 5.

\* **אָט** obsol. root, perh. to bind, to bind together, kindr. with **אָט**. Arab. **أَسَن** tent-cords.—Hence **אָט**.

\* **אָט** fut. **אָט**, to shut, to close, once Ps. 69, 16. Arab. **أَطَر** to shut in, to enclose. Kindred roots are **אָט**, **אָט**.—Hence the two following:

**אָט** (shut up, bound, perh. dumb) *Ater*, pr. n. m. a) Ezra 2, 16. Neh. 7, 21. b) Ezra 2, 42. Neh. 7, 45.

**אָט** m. adj. (r. **אָט**) shut up, bound, i. e. impeded. Judg. 3, 15. 20, 16 **אָט** *impeded as to his right hand*, i. e. who cannot use the right hand freely, and hence i. q. *left-handed*. Arab.

**אָט** Conj. V, to be impeded; comp. **אָט** to bind, to tie, transferred also to the tongue, like Engl. tongue-tied.

\* **אָ**, constr. **אָ** 1. Interrog. adverb, where? c. suff. **אָ** where art thou? Gen. 3, 9. **אָ** where is he? Ex. 2 20. **אָ** where are they? Is. 19, 12. More freq. with He parag. **אָ** q. v.—This particle seems to have arisen by dropping the Nun from **אָ** II. (q. v. in **אָ** whence?) and this again seems to have

been originally the same as the negative **אָ** I; just as many other negative words have also passed over to an interrogative power; comp. Lat. *ne*, Germ. *nicht wahr?* Engl. *not so?* Hence **אָ** pr. *he is not there*, not present, i. q. **אָ**, comp. Job 14, 10; and interrog. *is he not there?* q. d. *where is he?* In this way **אָ** no. I and II become closely related. Comp. Heb. Gram. § 150. no. 1 ult. In

Arabic **أَي** has passed over into an interrog. pron. *who?* f. **أَيَّة**; and the same also is Eth. **አይ**. Comp. Germ. *wo?* Engl. *who?*

2. As a mere sign of interrogation, put before adverbs and pronouns in order to give them an interrogative power; just as **אָ** gives them a relative sense. Comp. Germ. *wovon?* for *von welchem?* Engl. *wherefore?* i. q. *for what?* Hence a) **אָ**, *which? what?* but always with reference to place (except in Ecc. 11, 6), 1 K. 13, 12 **אָ** *what way went he?* (Or perh. i. q. Lat. *ubi viæ? quorsum viæ?* see under **אָ** in lett. b.) 2 K. 3, 8. 2 Chr. 18, 23. Job 38, 24. Also without interrogation, Jer. 6, 16. Ecc. 11, 6. Elsewhere i. q. *where?* (from **אָ** here,) Job 28, 12. Esth. 7, 5. Sometimes written in one word, **אָ**, q. v. b) **אָ** from *what? whence?* (from **אָ** thence.) Gen. 16, 8. 1 Sam. 30, 13. Jon. 1, 8 **אָ** *from what people art thou?* 2 Sam. 15, 2 **אָ** *from what city art thou?* strictly Lat. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. 1. 170 *πόθεν ἄρδωων*. c) **אָ** *wherefore? why?* from **אָ** therefore, Jer. 5, 7.

NOTE. With certain other particles **אָ** is joined more closely, so as to coalesce with them into one word, as **אָ**, q. v. The same use of this particle is found in Syr. **أَمْطًا** in what way? how? **أَمْطًا** whence? **أَمْطًا** who? Chald. **אָ** who then? **אָ** id. Eth. **አይ** where? how?—In Prov. 31, 4 Keri **אָ** *render: nor for princes [to say], Where is strong drink?* See in **אָ** no. 1.

I. **אָ** contr. for **אָ**, (as **אָ** for **אָ**, **אָ** for **אָ**, comp. Lehrg. p. 510,) m. perhaps

fem. Is. 23, 2; plur. אַיִם, once אַיִן Ez. 26, 18. R. אֵיה I.

1. Pr. *habitable ground, dry land*, opp. to water, the sea, rivers; see the root no. 1. Is. 42, 15 שְׁמַתִּי נְהַרֹּה לְאֵיִם *I will make the rivers dry lands*; comp. 43, 19, 50, 2. Hence

2. *terra maritima*, land adjacent to the sea, *sea-coast*, whether on the shore of the main land, or an island; like the East-Indian *Dvipa*, which signifies both coast and island. Spec. a) *the coast, the sea-coast*, Is. 20, 6. 23, 2. 6. Ez. 27, 7 אֵיה אֵלֶיִשָׁה *the coast of Elishah*, i. e. of Peloponnesus or Greece. b) *an island*, Jer. 47, 4 אֵיה בְּצֹרָר *the isle of Caphtor*, i. e. Crete. אֵיה בְּחִיִּים *the isles of Chittim*, Ez. 27, 6. Jer. 2, 10; comp. Esth. 10, 1, where אֵיה הַיָּם are put in antith. with the main land, continent. c) Plur. אֵיִם very often for *coasts, maritime regions*, espec. *beyond sea*, as in Jer. 25, 22 is added by way of epexegetis הַיָּם אֲשֶׁר בְּעֵבֶר הַיָּם. Hence genr. of *coasts and islands* far remote, Is. 24, 15. 40, 15. 41, 1. 5. 42, 4. 10. 12. 49, 1. 51, 5; espec. those of the Mediterranean Ps. 72, 10. Dan. 11, 18, which also are called more definitely אֵיה הַיָּם Is. 11, 11, and אֵיה הַיָּם Gen. 10, 5. Zeph. 2, 11.—In Ez. 27, 15 the Indian Archipelago is to be understood.

II. אֵי contr. for אֵי (r. אֵיה II, see in אֵי I) pr. *a howling, wailing cry*. Hence

1. Concr. *the howler*, i. e. *the jackal*, Arab. ابن آوى, piur. بنات آوى, son, daughters of howling, Pers. شغال, whence Germ. *Schakal*, Engl. *jackal*. So called from its nocturnal cry or howl, which resembles the scream of a child. Damiri ap. Bochart. Hieroz. I. p. 843. Found only in plur. אֵיִם, Is. 13, 22. 34, 14.

2. Interj. i. q. אֵי! *ah! alas! wo!* c. dat. Ecc. 10, 16. 4, 10 לוֹי אֵי, which several editt. read in one word, אֵילוֹי *wo to him!*

III. אֵי adv. *not, non*, found Job 22, 30, and in the pr. names אֵי־כְבוֹד (inglorious) *Ichabod* 1 Sam. 4, 21, and אֵי־בֶל *Jezabel*. It is much more freq. in Rabbinic, espec. as prefixed to adjective forms with a privative signification, like Engl. *in, un*, in the same usage; and also in

Ethiopic, where א is prefixed also to verbs. It is doubtless an abridged form from אֵיִן, see r. אֵיִן, אֵיִן; like the Greek and Sanscr. *a* priv. from *an*.

אֵי־כְבוֹד (inglorious) *Ichabod*, pr. n. 1 Sam. 4, 21. See in אֵי III.

\* אֵיב to be an adversary, enemy, to any one; to persecute, to hate. The primary idea is prob. to be sought in *breathing, blowing, puffing* at or upon any one, which is often referred to anger and hatred, Germ. *anschnauben*. Kindred is אֵהב, in which the idea of *breathing after* passes over into that of desire and love. The finite verb occurs only once, Ex. 23, 22; but very freq. is Part. אֵיב as subst. *an adversary, enemy*, Gen. 22, 17. 49, 8. al. Sometimes it retains the construction of a participle, 1 Sam. 18, 29 אֵיב אֶת־דָּוִד *an enemy to David*.—Fem. אֵיבָה collect. *enemies*, Mic. 7, 8. 10. Comp. Lehrs. p. 477.

Deriv. אֵיבָה, and

אֵיבָה f. (contr. for אֵיבָה, as אֵיבָה for אֵיבָה) *enmity, hostility*, Gen. 3, 15. Num. 35, 21.

אֵיד m. pr. *a load, burden*, by which one is oppressed, crushed; from r. אֵיד no. 2. Hence

1. *misfortune, calamity*, Ps. 18, 19. Job 21, 30.

2. *destruction, ruin*, Job 18, 12. 21, 17. 30, 12. אֵיד אֵל *destruction from God*, Job 31, 23.

אֵיהָ f. (for אֵיהָ, r. אֵיהָ II) pr. *cry, clamour*; hence

1. As the name of a *clamorous bird* of prey, unclean, Lev. 11, 14. Deut. 14, 13; also keen-sighted, Job 28, 7. Sept. and Vulg. sometimes *vulture*, sometimes *kite*. The opinion of Bochart is not improbable, Hieroz. II. p. 193 sq. that it is the species of *falcon* called by the Arabs *يويو yuyu*, i. e. *falco aesalon*, called also *smirle, emerillon*, Engl. *merlin*. Or perhaps the Heb. word is a general term for *hawk, falcon*, etc. whence in Lev. and Deut. II. cc. is added לְמֵינָהּ.

2. *Ajah*, pr. n. m. a) Gen. 36, 24. b) 2 Sam. 3, 7. 21, 8.

אֵיהָ i. q. אֵי *where?* with הָ= parag. as אֵיהָ from הָהָן, Gen. 3, 9. 18, 9. al. Also

without interrogation, Job 15, 23 *he wandereth about for bread*, אֵיה where-ever it may be.

**אֵיב** pr. n. *Job*, an Arab of Uz or Ausitis, distinguished for wealth and also for piety and virtue, but tried of God with the heaviest calamities. Besides the book of Job, he is also mentioned in Ez. 14, 14. 20. Sept. Ἰοῖβ, Arab. أَيُّوب. The name signifies pr. *one persecuted*, from r. אָבַד, as אֵיבֹד one born, from יָבַד; and refers to the calamities by which he was afflicted.—Others render it: *serio*

*resipiscens*, i. q. Arab. أَوَّاب, from r. אָוַב, אָב, to return, to convert, comp. Cor. Sur. 38. 40–44; but see against this, Thesaur. Ling. Heb. p. 81. col. 1.

**אֵיבָה** f. (pr. non-cohabited, i. e. ἀλοζος Plat. p. 249. B, Lat. *intacta*, chaste, comp. *Agnes*; an appropriate female name, and not to be estimated from the character and conduct of Ahab's queen;) *Jezebel*, *Isabella*, pr. n. of a notorious woman, the daughter of Ethbaal king of Tyre, and wife of Ahab king of Israel, infamous for her idolatry and cruel persecution of the prophets. 1 K. 16, 31. 18, 4. 13. 21, 5 sq. 2 K. 9, 7 sq.

**אֵיזָה** *where?* Job 38, 19. 24. Compounded from the interrog. part. אֵי, אֵי q. v. no. 2, and אֵה here.

**אֵיךְ** *how?* apoc. from אֵרְכָה, Gen. 26, 9. Without interrogation, Ruth 3, 18. 2 K. 17, 28.—Often as an exclamation of pain or grief, *how!* Ps. 73, 19. Is. 14, 4. Ecc. 2, 16.

**אֵיכָה** from אֵי no. 2, and אֵה i. q. אֵה so, here.

1. *how?* in what way? Deut. 1, 12. Without interrogation, Deut. 12, 30.

2. *where?* Cant. 1, 7.

3. Often as an exclamation of pain or grief, *how!* like אֵיךָ, Is. 1, 21. Lam. 1, 1.

**אֵיכָה** (id.) *where*, not interrogative, once 2 K. 6, 13, where Keri has אֵיכֹה id.

**אֵיבָה** (Milél) *how?* Cant. 5, 3. Esth. 8, 6. From אֵי and אֵבָה i. q. אֵה, so.

**אֵיב** see r. אֵוַל.

**אֵיל** m. 1. *a ram*, so called from his twisted horns, q. d. rolled up; see r. אֵוַל.

Gen. 15, 9. Plur. אֵילִים Ex. 25, 5, and אֵילִים Job 42. 8.—Hence intens. אֵילִים q. v.

2. A term of architecture, referring, as it would seem, to a *projection* in a lateral wall, serving as a *post* or *column*, i. e. *a pilaster*; either from r. אֵוַל no. 3, or like Lat. *aries*, *capreolus*, Germ. *Bock*, used for a *buttress*. 1 K. 6, 31. Ez. 41, 3. Plur. אֵילִים, Ez. 41. 1. 40, 10. 14. 16. 38; comp. v. 26. 31. 34. 37. The ancient versions render it sometimes *posts*, sometimes *columns*. See Boettcher's Proben alttestamtl. Schrifterkl. p. 302.

**אֵילִים** m. *a stag, hart, male deer*, Deut. 12, 15. 14. 5. Is. 35, 6. Plur. אֵילִים Cant. 2. 9. 17. Always masc. but in Ps. 42, 2 joined with a fem. in the manner of comm. gen. thus denoting *a hind*, which elsewhere has the specific name אֵילִיָּה,

אֵילִיָּה. Chald. and Syr. id. Arab. اَيْل wild goat, mountain-goat, chamois. Eth.

אֵילִיָּה, by which orthography the affinity of the roots אֵוַל and אֵוַל is distinctly confirmed.—As to the etymology, אֵילִיָּה is a sort of intensive of אֵיל therefore pr. *a large ram* or *buck*, and אֵילִיָּה *a large she-goat* or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of *large rams* or *wild rams*; just as the Germans call the same animals *Bergziegen*, *wilde Ziegen*, and the Latins *caprea*, from their general resemblance to a goat, capra. Sept. every where ἔλαφος.

**אֵילִים** m. *strength, might*, once Ps. 88, 5. R. אֵוַל no. 2.

**אֵילִים** m. (r. אֵוַל) plur. אֵילִים, pr. *strong, stout, mighty*.

1. Plur. *the mighty, the powerful, the nobles* of a state, city, Ex. 15, 15. Ez. 17, 13. 2 K. 24, 15 Keri.

2. *a strong, stout, mighty tree*, like δρυς, spec. the oak, *terebinth*, and sometimes also the palm, i. q. אֵילִים, אֵילִים, which is more usual. Sing. once Gen. 14. 6 in the pr. n. אֵילִים פֶּאֶרֶן, Sept. τρεῖς κρημαίνοντες τῆς Φαράων. Plur. אֵילִים, אֵילִים Is. 1, 29. 57, 5. 61, 3.

**אֵילִיָּה** f. *a hind*, female deer, and perh. also *caprea, wild she-goat*, these two ani-

mals being hardly distinguished in the common usage of the Hebrew. Gen. 49, 21. Plur. אֵילֹתֵי constr. אֵילֹתֵי 2 Sam. 22, 34. Cant. 2, 7. See in masc. אֵיל.

אֵילֹן (from אֵיל, q. d. *Deerfield*, from the number of deer,) *Ajalon*, pr. n. a) A Levitical city in the tribe of Dan, Josh. 10, 12, 19, 42, 21, 24. Judg. 1, 35. See *Bibl. Res. in Palest.* III. p. 63. b) A city in Zebulun, Judg. 12, 12.

אֵילֹן (an oak. see אֵילֹן) *Elon*, pr. n.

1. A city in Dan, Josh. 19, 43. 1 K. 4, 9.

2. Of several men: a) Gen. 26, 34, 36, 2. b) Gen. 46, 14. c) Judg. 12, 11.

אֵילֹת (trees, a grove, perh. palm-grove, see under אֵלָה) 1 K. 9, 26. 2 K. 16, 6, also אֵילֹתֵי (for אֵילֹתֵי *Lehrg.* p. 467, and that collect. for אֵילֹתֵי) Deut. 2, 8. 2 K. 14, 22. 16, 6 bis, *Eloth, Elath*, pr. n. of a city of Idumea on the eastern gulf of the Red Sea, which is called from it *Sinus Ælanites*, or *Elanitic Gulf*. The Edomites being subdued, 2 Sam. 8, 14, David took possession of it, and after him Solomon, whose fleet sailed hence to Ophir, 1 K. 9, 26. It was again recovered by the Idumeans; and once more subdued by Uzziah king of Judah, 2 K. 14, 22; but Rezin king of Syria took it at length from the Jews, who seem never again to have recovered it, 2 K. 16, 6. Josephus calls it *Ἰλιάνη*, Ptolemy *Ἰλάνα*, Pliny *Ælana* H. N. 6. 32 or 38. See *Relandi Palæst.* p. 217, 554 sq. *Le Quien Oriens Christ.* T. III. p. 758. By Arabian writers it is called *أَيْلَة* *Aileh, Ailat*. The ruins of the former city are still visible near to the fortress of 'Akabab, on the N. W. *Rüppell's Reisen*, p. 248 seq. *Frankf.* 1829. *Bibl. Res. in Palest.* I. p. 241 sq.

אֵילֹתֵי f. i. q. אֵילֵי pr. *strength, might*, then *help*, Ps. 22, 20. R. *אֵיל* no. 2.

אֵילֵם plur. אֵילֵם and אֵילֵם, an architectural term, which the Sept. Vulg. and Targums make i. q. אֵילֵם *porch*; from which however it is manifestly distinguished, Ez. 40, 7 sq. The אֵילֵם were carried round an edifice, and are usually mentioned along with the אֵילֵם;

see Ez. 40, 16. 22. 26. 29. *Comp. Boettcher Proben*, p. 319.

אֵילֵם (trees, perh. palm-trees) *Elim*, pr. n. of a station of the Israelites in the desert, the second after leaving Egypt, with twelve fountains and seventy palm-trees, Ex. 15, 27. 16, 1. Num. 33, 9. With He loc. אֵילֵם־מָה Ex. 15, 27.—Geographers rightly assume the place of Elim in the Wady Ghüründel, a valley of that region; see *Bibl. Res. in Palest.* I. p. 100, 105.

אֵילֵן *Chald. m. a tree*, Dan. 4, 7. 8 sq. *Syr.* ܐܝܠܢܐ id. It corresponds to Heb. אֵילֵן; but the Chaldee word is used in a wider sense.

אֵילֵת see in אֵילֵת.

אֵילֵת f. i. q. אֵילֵת (to which it is also st. constr.) *a hind*, as a term of endearment towards a female, Prov. 5, 19.—More difficult of explanation is it in the inscription of Ps. 22 כִּלְיֵי אֵילֵת הַשָּׁחַר upon (according to) *the hind of the dawn*. These words seem to be the name of some other poem or song to the measure of which this Psalm was to be sung or chanted; comp. קִישֵׁי 2 Sam. 1, 18. The phrase *hind of the dawn* prob. stands for the morning sun scattering his first rays upon the earth; just as the Arabian poets call the rising sun *the gazelle*, comparing his rays with the horns of that animal; comp. קִישֵׁי lett. e. See *Schultens ad Job.* p. 1193; *ad Har. Cons.* V p. 163.

\* אֵיִם obsol. root, *Chald. and Talmud.* אֵיִם, *to terrify*. The primary idea seems to be *to strike dumb*; comp. r. הֵמֵם, הֵמֵם; perh. also הֵמֵם q. v.—Hence the two following:

אֵיִם adj. f. אֵיִמָה, *terrible, formidable*, Hab. 1, 7. Cant. 6, 4. 10.

אֵיִמָה and אֵיִמָה f. (for אֵיִמָה) *terror, dread*, Deut. 32, 25. With genit. of that which inspires terror; Prov. 20, 2 אֵיִמָה מֶלֶךְ *the dread of a king*, which one feels before him. Job 33, 7 אֵיִמָה *the terror of me*, i. e. which I inspire. With He parag. אֵיִמָה־יָהוָה Ex. 15, 16. Plur. אֵיִמָה־יָהוָה Ps. 55, 5.

PLUR. אֵיִמָה־יָהוָה 1. *terrors*, Ps. 88, 16.

2. *idols* Jer. 50, 38, so called from the terror with which they inspire their worshippers. *Comp. מִפְּלִצָּת*.

3. *Emim*, pr. n. of an ancient people who originally inhabited the land of Moab, Gen. 14, 5. Deut. 2, 11.

\* אין obsol. root, i. q. אין q. v. Hence

I. אין constr. אין, pr. subst. *nothing, nothingness*. Is. 40, 23 להנהיג רזנים לאין who bringeth princes to nothing. Hence adverbially:

1. *nothing, nought*, usually including the idea of the subst. verb to be, e. g. 1 K. 8, 9 אין בארון רק שני להות האבנים *nothing was in the ark save the two tables of stone*. Ps. 19, 7. Ex. 22, 2. So 2 Sam. 19, 7 אין לה שרים ושבדים *nought to thee are princes and servants*.

2. *no, not*, including the idea of the subst. verb, *there is not, was not; there are not, were not*, etc. i. q. לא יש. Arab.

לִיִּס, Aram. לחם, ליה, לא. Num. 14, 42 כי אין יהוה בקרבכם *for Jehovah is not among you*. Judg. 21, 25 in those days אין מלך בשרא *there was no 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 the same phrases where יש is said affirmatively, אין is also used negatively, as אין לאל דר *Gen. 31, 29, and אין לאל דר Neh. 5, 5*. Further: a) Where the subject of a sentence is a personal pronoun, this latter is often appended as a suffix to the word אין; e. g. איני I am not, etc. אתה אינה *thou art not*, etc. איני, אינה, אינם, אינכם, איננה, אינמו, אינמו, (איננים), Ps. 59, 14, 73, 5. b) The substantive verb being implied in this negative particle, as above, the latter is almost always joined with a participle; e. g. Dan. 8, 5 behold, a he-goat came from the west over the face of the whole earth, ואין נגש בארץ *and touched not the ground*, i. q. לא נגש. Esth. 3, 8, 7, 4. Ezra 3, 13. Ex. 5, 16 אין נתן *straw there is none given*, i. q. לא נתן. It often in this way forms a periphrasis for *no one, none, nemo*, Josh. 6, 1 אין יוצא ואין בא *none went out, and none came in*. Lev. 26, 6. Is. 5, 29. Rarely joined with a finite verb, Ex. 3, 2. Ecc. 8, 11. Jer. 38, 5 אין המלך יוכל אהכם *for the king cannot do any thing against you*. Job 35, 15; and so with the particle יש, Ps. 135, 17 אין

nor is there any breath in their mouth. In both these passages לא would be more correct. In like manner the modern Arabs write ليس for لا-c) אין there is not to me, i. e. I have not, I had not, etc. Lev. 11, 10. 1 Sam. 1, 2. So Arab. ليس. Before an infin. it is often i. q. non licet, it is not lawful, not permitted, like οὐκ ἔστω for οὐκ ἔστω, and Arab. كان لي est mihi for licet mihi, Cor. 4, 94. ib. 10, 100. So Esth. 4, 2 אין לבוא *it is not lawful to enter*, none might enter. Ruth 4, 4. Ps. 40, 6 אין ערה אלה *there is nothing to compare unto thee*, i. e. nothing which can rightly be compared, where ערה is poetic for לערה. d) Joined with various words: אין איש there is no man, Gen. 31, 50. Ex. 2, 12. אין דבר Ex. 5, 11, and אין מאומה 1 K. 18, 43, there is not any thing. אין כל there is nothing at all, Ecc. 1, 9.

3. As יש is sometimes i. q. to be present, to be here or at hand, so אין is not to be present, not to be here or at hand, etc. Fr. il n'y a pas. Num. 21, 5 אין בראי *for there is no bread here, nor water*. 1 Sam. 9, 4, 10, 14 and we saw that they were nowhere. Gen. 2, 5. Num. 20, 5, 24 of Enoch: ואיננו בר לבת אהו אלהים. 1 K. 20, 40 והוא איננו *lo! he was not*, i. e. he was gone. So of death, Ps. 39, 14.

4. Sometimes it may be rendered without, i. q. באין; but the examples strictly fall back under no. 2; e. g. Joel 1, 6 strong and without number, pr. 'and there is no number.' Deut. 32, 4.

5. With prefixes: a) באין pr. in not, in there not being, in defect of: α) i. q. 'when there was not,' Prov. 8, 24 באין ההומות *when there were no deeps*, i. e. before the floods were yet created; comp. בשרם. β) Often i. q. בלא, without, Ez. 38, 11 באין חומה *without a wall*. Prov. 5, 23, 11, 14.

b) באין as nothing, nothing wanting, i. e. almost, well-nigh, Ps. 73, 2. Comp. במעט little wanting, i. e. almost; see מעט.

c) לאין α) For לאשר אין *to whom there is no, nothing*, Is. 40, 29. Neh. 8, 10. β) ללא יהיה *so that there should be no, etc.* Ezra 9, 14.

d) אין pr. from there being no, i. q.

אין, but intensive, none, not one; see on this idiom in מן 1. b. ב. Jer. 10, 6. 7. 30, 7. So מֵאֵין יוֹטֵב i. q. אֵין יוֹטֵב, Is. 5, 9, 6, 11. 50, 2.

NOTE. The absol. form אין stands only at the end of a clause; while the constr. אֵין everywhere depends on something following; e. g. Num. 20, 5 אֵין מַיִם there is no water, for which might also be said מַיִם אֵין.

II. אין adv. of interrog. where? Arab.

מֵאֵין; found only with מן prefixed, מֵאֵין מֵן whence? Gen. 29, 4. Nah. 3, 7. al.—Originally this was the same with the negat. אֵין I, and passed over into the interrogative sense; hence by apoc. אֵי, אֵי, אֵי III. See in אֵי no. 1. Heb. Gram. § 150. 1. fin.

אין 1 Sam. 21, 9, i. q. אֵין, but interrogatively for הֲאֵין.

אֵינְךָ see אֵינְךָ.

אֵפָה, rarely אֵפָה, f. an ephah, a measure of grain, containing three seahs, סָאָה, or ten omers, עֶמֶר, Ex. 16, 36. According to Josephus, Ant. 8. 2. 9, the ephah contained 72 sextarii, equal to the Attic (liquid) metretes, or 1993.95 Paris cubic inches, about 1  $\frac{1}{8}$  bush. English; see Boeckh Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony; so that there is doubtless an error in another passage of Josephus, Ant. 15. 9. 2, where the ephah seems to be equal to 96 sextarii, or the Attic medimnus. 1 Sam. 17, 17. Zech. 5, 6 sq. Judg. 6, 19. Ruth 2, 17. Also אֵפָה וְאֵפָה a double ephah, one just, the other false, Prov. 20, 10. Deut. 25, 14. Am. 8, 5.—The origin of this word is to be sought in the Egyptian language; where the Heb. אֵפָה corresponds to  $\mu\alpha\sigma\alpha$  measure, spec. of corn, modius, from r. אפ, אפ, to number; whence Sept.  $\sigma\acute{\iota}\phi\iota$ , Arab. وقيط, an Egyptian measure. See Rüdiger in Allg. Encyclop. art. *Epha*. Thes. Ling. Heb. in Append.

אֵפָה (from אֵי and פָה here) where? Is. 49, 21. Ruth 2, 19; how? what kind of? Judg. 8, 18. In an indirect inquiry, Jer. 36, 19.

אֵיפָה i. q. אֵפָה, q. v.

\* אֵישׁ, c. suff. אֵישׁ, אֵישׁ; Plur. אֵישִׁים only thrice, Ps. 141, 4. Prov. 8, 4. Is. 53, 3; instead of which the common usage has substituted אֲנָשִׁים (from obsol. sing. אֲנָשׁ), constr. אֲנָשִׁי, c. suff. אֲנָשִׁיךָ, אֲנָשִׁיהֶם; also as periphrastic plur. אֵישׁ בְּנִי, comp. no. 6.

1. a man. Spec. a) a male, opp. to a female; Gen. 4, 1 I have gotten a man with the Lord, i. e. a man-child. 1 Sam. 1, 11. So even of brutes, Gen. 7, 2; comp. 1, 27. 6, 19. So Lat. *vir* of beasts, Virg. Eclog. 7, 7. b) a husband, opp. to a wife, Ruth 1, 11. Gen. 3, 6. 29, 32. 34. With suff. אֲנָשִׁינוּ our men, i. e. our husbands, Jer. 44, 19. So Gr  $\alpha\nu\acute{\iota}\rho$  Il. 18. 291; Lat. *vir* Hor. Sat. 1. 2. 127. c) As opp. to an old man, one of manly age, vigour, 1 Sam. 2, 33. d) Emphat. of manliness, warlike valour, comp. Hithpa. below. 1 Sam. 4, 9 הִתְחַזְקוּ וְהִיִּי לְאֲנָשִׁים be strong, and be ye men! 1 K. 2, 2. Comp. Hom.  $\alpha\upsilon\tau\acute{\iota}\rho\ \acute{\alpha}\nu\delta\rho\acute{\omega}\nu\ \tau\epsilon\ \theta\epsilon\acute{\omega}\nu\ \tau\epsilon$ . Opp. to beasts, Ex. 11, 7 Gen. 49, 6. f) Joined in apposition with other substantives, as אִישׁ סָרִיס a man a eunuch i. e. a eunuch Jer. 38, 7; אִישׁ כֹּהֵן a priest Lev. 21, 9; espec. with gentile names, e. g. אִישׁ עֵבֶרִי a Hebrew Gen. 39, 14. Comp. Gr.  $\acute{\alpha}\nu\delta\rho\acute{\varsigma}\ \Gamma\alpha\lambda\lambda\iota\kappa\acute{\alpha}\iota\omicron\iota\ \acute{\alpha}\nu\delta\rho\acute{\varsigma}\ \text{Ἰσραηλ\iota\tau\alpha\iota}$ , Acts 1, 11. 3, 12. g) With genit. of a city, land, people, it denotes a citizen, inhabitant, etc. e. g. אִישׁ יִשְׂרָאֵל a man of Israel, i. e. Israelite; אֲנָשִׁי יִשְׂרָאֵל 1 Sam. 7, 11; אֲנָשִׁי הַיְהוּדָה 2 Sam. 19, 42; also אֲנָשִׁי הָעִיר Gen. 24, 13. In this signif. the sing. אִישׁ is mostly put collectively, as אִישׁ יִשְׂרָאֵל for אֲנָשִׁי יִשְׂרָאֵל Josh. 9. 6. 7. 10, 24. Judg. 7, 8. 8, 22. al. h) With genit. of a king, leader, military chief, master, etc. the men of any one, for his companions, followers, soldiers. his people, 1 Sam. 23, 3. 12. 24, 5. 8. 28, 1. Once perhaps spoken of relatives and near friends, like Syr.  $\text{أئمتك}$ , e. g. Ez. 24, 17. 22, where אֲנָשִׁים לֶחֶם אֲנָשִׁים the bread of men, is the food which relatives and friends were accustomed to send to mourners. i) So too אִישׁ אֶלְהֵיִם and with art, אִישׁ הָאֱלֹהִים;

*man of God*, i. q. servant and minister of God; spoken of angels Judg. 13, 6. 8; of prophets 1 Sam. 2, 27; of Moses Deut. 33, 1; of David 2 Chr. 8, 14. k) With genit. of an attribute, quality, virtue, vice, etc. it denotes one possessing that attribute or quality; and in this way the Hebrews form a periphrasis for an adjective; e. g. אִישׁ הָאֵר a *man of form*, i. e. handsome; אִישׁ הַמַּיִם a *man of blood*, bloody; אִישׁ אֲנֹשִׁי לֵבָב intelligent, see in לֵב no. 1. e; אִישׁ אֲנֹשִׁי הַשֵּׁם *men of name*, famous, Gen. 6, 4; comp. אִישׁ הָאֲרָמָה a husbandman, Gen. 9, 20. l) Collect. for *men*, i. e. *soldiers, troops*, Is. 21, 9. Comp. אָדָם Is. 22, 6. m) אִישׁ marks also a *man of rank*, a great man, noble, as opp. to אָדָם a man of low condition; see in אָדָם no. 1. b. n) As joined with numerals, we find after numerals below ten אֲנָשִׁים, אֲנָשִׁים Gen. 18, 2; between ten and twenty sometimes אִישׁ, Num. 1. 44; and above twenty always אִישׁ, 1 Sam. 14, 14. 22, 2. 18. al. sæp.

2. With אֶחָד or רֵעַ, *one—another*; see אֶחָד and רֵעַ.

3. Put for *any man*, i. e. *one, some one, any one*, Gen. 13, 16. Ex. 16, 29. Cant. 8, 7. So Syr. اِنْف for *τις*; e. g. מִבְּנֵי אִישׁ a certain Jew. Plur. אֲנָשִׁים *men*, certain men, like Syr. اِنْمَئِ, 1 K. 20, 17. Jer. 37, 10.

4. *each, every one*. 1 K. 20, 20 וַיַּכּוּ אִישׁ אִישׁ *and they slew every one his man*. אִישׁ וְאִישׁ *this and that man*, each and every one, Ps. 87, 5. Esth. 1, 8. Once like כָּל prefixed to another subst. Gen. 15, 10 וַיִּתֵּן אִישׁ-בְּתֵרוֹ לְקַרְאֵת רֵעֵהוּ *and laid each part of each (animal) one over against the other*, where אִישׁ-בְּתֵרוֹ is i. q. כָּל-בְּתֵרוֹ, but the sacred writer puts אִישׁ for כָּל in order to correspond with the following רֵעֵהוּ. So too אִישׁ אֶחָד Gen. 9, 5.

5. Impers. like Germ. *man*, Fr. *on*, Engl. *one*. plur. *men*, e. g. one says, men say, etc. 1 Sam. 9, 9 כֹּה בִּישְׂרָאֵל כֹּה אִישׁ אֶתְרֵי אִישׁ *formerly in Israel men said thus*, i. q. it was said.

6. אֲנָשִׁים *sons of men*, as a periphrastic plur. for *men* simply, Ps. 4, 3; like אָדָם, see אָדָם no. 5.—Sometimes emphat. for *the noble, the high*, opp. to

אָדָם, Ps. 49, 3. Prov. 8, 4; see no. 1. m, and אָדָם no. 1. b.

NOTE. As to the etymology, we hold אִישׁ to be a primitive word; yet softened from the harsher form אֲנָשׁ (אֲנָשׁ) q. v. whence also אֲנָשָׁה for אֲנָשָׁה, and plur. אֲנָשִׁים. In like manner the Arabic has اِنْسَانٌ and اَيْسَانٌ

Deriv. אִישׁ-בִּשְׁת, אִישׁ-הוֹד, אִישׁ-שׁוֹן, also

אִישׁ denom. verb, only in HITHPAL. אִישׁ הָתְאוּשׁ to *show oneself a man*, ἀνθελίζεσθαι; Is. 46, 8 הִתְאַשְׁטוּ *show yourselves men, be men*, i. e. be wise, cast away the childish trifles of idolaters. Chald. הִתְאַשַׁשׁ and הִתְאַשַׁשׁ id.

אִישׁ-בִּשְׁת (man of shame, i. e. *shaming himself*, perh. bashful,) pr. n. *Ishbo-sheth*, the son of Saul, who for two years after the death of his father and brothers reigned over eleven tribes in opposition to David. 2 Sam. c. 2-4.

אִישׁ-הוֹד (man of glory) *Ishhod*, pr. n. m. 1 Chr. 7, 18.

אִישׁוֹן m. (dimin. from אִישׁ) 1. a *little man*, *manikin*, *homunculus*, and with עֵינַי the *little man of the eye*, i. e. the *pupil*, apple of the eye, in which, as in a mirror, a person sees his own image reflected in miniature. Deut. 32, 10. Prov. 7, 2. This pleasing image is found in several languages; e. g. Arab.

اِنْسَانُ الْعَيْنِ *homunculus oculi*, Gr. κόρη, κορούσιον, κορασιδιον, Lat. *pupa*, *pupula*, *pupilla*, Pers. مردک; see more in Thesaur. p. 86.—More fully Ps. 17, 8 אִישׁוֹן בַּת עֵינַי i. e. *the pupil, daughter of the eye*; see in בַּת no. 7.

2. Metaph. *the middle, the midst* of any thing; like Arab. نَوْنُو apple of the eye, for the midst, the summit.—Hence Prov. 7, 9 *in the eye-ball (pupil) of the night*, i. e. at midnight. 20, 20 *in the very eye-ball of darkness*, i. e. in the midst of darkness; where in Keri is read בְּאִשְׁתֵּי הַלַּיְלָה *in the darkness of night*.

אִישְׁרֵי Chald. for יֵשׁוּרֵי *Jesse*, 1 Chr. 2, 13.

אִישְׁרוֹן m. Ez. 40, 15 Keri, *an entrance*, from ר. אִתְרָה i. q. בּוֹא to



come, to enter. In Chethibh the letter Yod is transposed so as to read יאֵתוֹן.

**אֵתִי** Chald. i. q. Heb. יש there is, from which it is derived. Arab. اَيْسٌ, but only in a few phrases; Syr. ܐܝܣܐ, in Targg. אֵיח, Talmud. אֵיחא.—Dan. 5, 11 אֵתִי אֵתִי גִבֹר בְּמַלְכוּתָהּ; *there is a man in thy kingdom.* 2, 28. 30. 3, 25. With a negative partic. **לֹא אֵתִי** Dan. 2, 10. 11. 3, 29. With plur. Dan. 3, 12. In order to express the various persons of the substantive verb *to be*, pronouns are suffixed, mostly in the plural: **הוּא אֵתִי** *he is* Dan. 2, 11; **אֵתֵנָּה** *we are* 3, 18; **אַתָּה אֵתִי** *thou art* 2, 26; **אַתְּ אֵתִי** *ye are* 3, 14. These forms construed with a participle, constitute a periphrasis for the finite verb, e. g. Dan. 3, 18 **לֹא אֵתֵנָּה פְּלִהֵינָּה** *we worship not.* Where it stands absolutely, it is sometimes to be rendered *there is, there exists, il y a*, Dan. 2, 10. 11. With dat. **אֵתִי לְ** *there is to any one, he has*, Ezra 4, 16.

**אֵתִי** pr. n. see אֵתִי.

**אֵתִי אֵלַי** (for אֵתִי אֵלַי, God with me) pr. n. m. *Ithiel*, Prov. 30, 1. *Ithiel* and *Ueal* seem to have been children or disciples of *Agur*, to whom he addressed his maxims.

**אֵתִימָר** (palm-coast) *Ithamar*, pr. n. of the youngest son of *Aaron*, Ex. 6, 23. 28, 1.

**אֵתִי**, also אֵתִי Job 33, 19, for אֵתִי with *Aleph* prosthet. from *r.* אֵתִי to be perennial, constant.

1. *perennity, perpetuity*, spoken espec. of water. Ex. 14, 27 *the sea returned to its perpetuity* i. e. to its perpetual, ceaseless flow. Num. 24, 21 אֵתִי מוֹשֵׁבָהּ *perpetuity (perpetual) is thy habitation.* Joined in the genit. with other nouns; as אֵתִי נְהַרִים *perennial streams* Ps. 74, 15; אֵתִי גֵיהֵנָּה *perennial pasture* i. e. ever verdant, Jer. 49, 19. 50, 44; אֵתִי נְחַל *a perennial brook, ever flowing, never failing* Deut. 21, 4. Am. 5, 24; and so without נְחַל, 1 K. 8, 2 יַרְדֵּן הַחֹשֶׁבֶת *the month of flowing brooks*, elsewhere called *Tisvi*, the seventh month of the Heb. year. from the new moon of October to the new moon of November. Prov. 13, 15 *the way of transgressors אֵתִי is a*

*perennial stream, full of water, by which one may easily be borne away and overwhelmed.*—Job 33, 19 וְרִיב בְּעָצְמוֹ אֵתִי *and the strife in his bones is perpetuity, perpetual.*

2. *firmness, strength.* Gen. 49, 24 הַשֵּׁב בְּאַיְתוֹ *his bow abides in strength*, i. e. is strong, firm. Jer. 5, 15 גֹּי אֵתִי *a people of strength*, i. e. strong, mighty. Plur. אֵתִי *the strong, the mighty*, Vulg. *optimates*, Job 12, 19.

3. *Ethan*, pr. n. an *Ezrahite*, (see אֵתִי,) a wise man 1 K. 5, 11; to whom Ps. 89 is attributed in the inscription.

אֵתִי 1. Part. of affirmation, *yea, surely, certainly, without doubt.* Kindr. are אֵתִי, אֵתִי, אֵתִי, see Hupfeld in *Zeitschr. f. d. Morgenl.* II. 143.—Gen. 44, 28 אֵתִי שֵׁרָה *surely he is torn in pieces.* Judg. 3, 24. 1 K. 22, 32. 2 K. 24, 3. Ps. 58, 12. Job 18, 21.—Hence

2. Adv. of restriction, limitation, *only, merely.* Ex. 10, 17 אֵתִי הַפַּעַם *only this once.* Lev. 11, 21 אֵתִי אֲתֵרְדָה הַאֲבָלִי *only these may ye eat.* Ps. 37, 8 *be thou not angry (which is) only for doing evil.* i. e. anger is the frequent source of evil. Prov. 14, 23 *empty talk אֵתִי לְמַהֲסוֹר (tendeth) only to pennyry.* 11, 24. 21, 5.—Spec. a) Before adjectives, where *only* is equiv. to *wholly, altogether.* Deut. 16, 15 אֵתִי שִׂמְחָה *and thou shalt be only joyful*, i. e. shalt wholly rejoice. Is. 16, 7 אֵתִי נִבְאִים *wholly contrite.* 19, 11. b) Before substantives, *only, nothing but*, where we may render it *alone, merely.* Ps. 139, 11 אֵתִי הַחֹשֶׁךְ *the darkness alone*, i. e. nothing but the darkness. Ps. 39, 12 אֵתִי הַבָּל *nothing but vanity, merely vanity.* c) Before adverbs and verbs. *only*, i. q. *wholly, comp.* above in lett. a. Ps. 73, 13 אֵתִי רֵיק *only in vain*, i. e. wholly in vain. 1 Sam. 25, 21. Job 19, 13 יַרְדֵּי אֵתִי זָרוּ מִמֶּנִּי *mine acquaintance are wholly estranged from me.* Judg. 20, 39. Job 23, 6. Comp. Ex. 12, 15 אֵתִי הַיּוֹם הַרְאשׁוֹן *wholly the first day*, i. e. the very first day, on no other but the first day.

3. As a particle of exception, *only, but,* Gen. 20, 12 אֵתִי לֹא בַת אִמִּי *only not (mororovzi) the daughter of my mother*, i. e. but not. Lev. 11, 4. Num. 26, 55. Deut. 18, 20. Josh. 3, 4.

4. Of time, *only now*, i. e. *just now*,

scarcely. Gen. 27, 30 אָךְ רָצָא יָצָא וַיִּשְׁקֹב אֶת־בְּאֵר אֶזְרִי בָּא וַיֵּצֵא—*and Jacob was scarce gone out. . . when Esau his brother came in.* Judg. 7, 19.—So Lat. *tantum quod*, Cic. ad Fam. 8, 23, "*tantum quod ex Arpinati veneram, cum mihi a te litteræ redditæ sint.*" Vellei. 2. 117.

\* אָכַר obsol. root, i. q. אָמַר, אָמַר, to bind; then to strengthen, to fortify a city. Hence

אָכַר (fortress, castle) *Accad*, pr. n. of a city built by Nimrod, Gen. 10, 10. Sept. *ʿAqzûd*, comp. דְּרַמְשֵׁק and דְּרַמְשֵׁק The Targums and Jerome understand *Nesibis* a city of Mesopotamia.

אָכַז (for אָכַז, Aleph. prosthet. r. אָכַז) pr. *falsehood, deceit*, but every where concr. for אָכַז a deceitful brook, a failing torrent, soon drying up and disappointing the hope of the traveller, Jer. 15, 18. Mic. 1, 14. Opp. אָיָהוּן a perennial stream. Comp. Lat. *fundus mendax* Hor. Carm. 3. 1. 30.

אָכִיב (i. q. אָכִיב) *Achzib*, pr. n. a) A city on the sea-coast of Asher, between Acco and Tyre, Gr. *Ecdippa*, now called *ez-Zib*. Josh. 19, 29. Judg. 1, 31. b) A city in the tribe of Judah, Josh. 15, 44. Mic. 1, 14. Comp. אָכִיב and אָכִיב.

אָכִיב m. (r. אָכִיב) pr. *violence*, but every where as concr. *violent*, Lam. 4, 3. Job 30, 21. Of poison, *violent, deadly*, Deut. 32, 33.—Once in a good sense for *bold, brave*, Job 41, 2.—Hence

אָכִיב *ferce, cruel*, Prov. 5, 9. Jer. 6, 23. Also *cruel, terrible*; Prov. 17, 11 a *terrible messenger*, who brings fatal tidings, as of a sentence of death. Is. 13, 9. Jer. 30, 14.

אָכִיב f. (from אָכִיב with the ending אָכִיב, see Heb. Gram. § 85. 6.) *fierceness, cruelty*, of wrath Prov. 27, 4.

אָכִיב f. *an eating, a meal*, 1 K. 19, 8. R. אָכִיב.

אָכִישׁ (r. אָכִישׁ) *Achish*, pr. n. of a king of the Philistines in Gath, 1 Sam. 21, 11. 27, 2. 1 K. 2, 39.

\* אָכַל inf. constr. אָכַל, with pref. אָכַל, אָכַל, c. suff. אָכַל, אָכַל; fut. אָכַל, in pause אָכַל, once אָכַל Ez. 42, 5.

1. to eat, to eat up, to devour; absol.

Deut. 27, 7. 1 Sam. 9, 13; oftener with acc. of food; rarely אָכַל Lam. 4, 5; אָכַל Ex. 12, 43–45. Lev. 22, 11; אָכַל Lev. 7, 21, 25, 22. Num. 15, 19, comp. *ἐσθίειν τρώς*. Spoken not only very frequently of men, but also of beasts, Is. 11, 7; whence אָכַל the eater, in Samson's riddle Judg. 14, 14, is the lion, comp. Arab.

אָכַל.—The following phrases are to be

noted: a) to eat of a land, a field, a vine, i. e. to eat the fruit of them, Gen. 3, 17.

Is. 1, 7. 36, 16, comp. 37, 30. b) to devour sacrifices, spoken of idols in allusion to the lectisternia, Deut. 32, 38. Ez. 16, 20.

c) אָכַל לֶחֶם to eat bread, i. q. to take food, 1 K. 21, 7. Ps. 102, 5; with לֶחֶם, not to take food, to fast, 1 Sam. 28, 20. 30, 12. Also, to take a meal, to dine or sup. to feast, Gen. 31, 54. 43, 16. Jer. 41, 1. 52, 33; comp. *φαγῆν ἄγρον* Luke 14, 1. Sometimes אָכַל לֶחֶם is simply i. q. to live, Am. 7, 12.

d) אָכַל לִפְנֵי יְהוָה to eat before Jehorah, spoken of the sacrificial feasts held in the temple, Deut. 12, 7. 18. 14, 23.

Ex. 18, 12. e) to eat the flesh of any one, Ps. 27, 2, spoken of fierce and cruel enemies, thirsting for one's blood.—Different is f) to eat one's own flesh, Eccl. 4, 5, spoken of the fool devoured by envy. Comp. Hom. Il. 6. 202 *ὃν θυμὸν κατέδων*.

g) אָכַל הָעָם, אָכַל הָעָם, to eat up or devour a people, the poor, spoken of rulers or nobles who consume the wealth of a people by oppression and extortion, Ps. 14, 4. Prov. 30, 14. Hab. 3, 15. Comp. *δημοβόγος βουσιλεύς* Il. 1. 231. So also to devour the flesh of a people id. Mic. 3, 3. Elsewhere to eat, to devour, is i. q. to consume in war, by slaughter, Hos. 7, 7. Is. 9, 11.

Deut. 7, 16. Jer. 10, 25. 30, 16. 50, 7. 17. 51, 34. Comp. Judith 5, 24. h) to eat or devour the words of any one, i. e. to receive them greedily, to listen eagerly; Gr. *φαγῆν ῥήματα*, dicta devorare, Plaut. Asin. 3. 3. 59. So Jer. 15, 16 נִמְצָאוּ דְבָרַי וְאָכַלְתִּים *thy words were brought to me, and I did eat them*, i. e. devoured them eagerly, made them wholly mine. (Comp. ad Carm. Samarit. 4. 16.) Hence

is to be explained the vision of the roll or volume given to the prophet to be devoured, Ez. 2, 8. 3, 1 sq. comp. Rev. 10, 9. 10.

2. to devour, to consume, often spoken

of inanimate things, e. g. fire, Num. 16, 35, 21, 28, 26, 10. Job 1, 16. al. With א Zechar. 11, 1; comp. *ignis edax*, Virg. *Æn.* 2. 758; *πάντας πῖρ ἐσθίει* II. 23. 182. Also of the sword, 2 Sam. 2, 26, 18, 8. Deut. 32, 42; of famine and pestilence Ez. 7, 15; of deadly disease Job 18, 13; of the wrath of God Ex. 15, 7; of a curse Is. 24, 6; of heat and cold Gen. 31, 40; of ardent zeal Ps. 69, 10.

3. i. q. *to enjoy* any thing, e. g. good, good-fortune, c. א Job 21, 25; the fruits of good or bad actions, sensual pleasures, Prov. 30, 20; comp. 9, 17. So Lat. *vesci voluptatibus* Cic. Fin. 5. 20.

4. Perh. *to taste*, to have the sense of taste, Deut. 4, 28.

5. *to eat off*, i. e. *to take from, to diminish*. Ez. 42, 5 *the upper chambers were shorter, כי יוכלו אחריקם מהנה* for *the galleries took away from them*, i. e. occupied part of the space.

NIPH. אכל, fut. יאכל, *to be eaten*, Ex. 12, 46, 13, 3, 7; also of what *may be eaten*, to be fit for food, Gen. 6, 21. Metaph. *to be devoured by fire*, Zech. 9, 4.

PIEL אכל i. q. Kal, like Arab. *أَكَلَ*, *to eat up, to consume*. Job 20, 26 *האכלהו אש* a fire consumes him, for *האכלהו*. The Dagesh forte extruded is compensated by the long vowel Kamets; though some Mss. read *האכלהו*. See Lehrs. § 72. n. 2. p. 251.

PUAL *to be consumed*, with fire Neh. 2, 3, 13; by the sword Is. 1, 20.

HIPH. אכל, fut. יאכל, once 1 pers. אכל Hos. 11, 4; inf. *האכל* for *האכל* Ez. 21, 33; pr. *to make eat up or consume*, e. g. the sword Ez. 21, 33. Spec. *to give to eat, to feed with* any thing, with two acc. of pers. and thing, Ex. 16, 32. Num. 11, 18. Deut. 8, 16. Is. 49, 26; with מן of food, Ps. 81, 17.

Deriv. the four following, and אכלה, מכל, מכלה, מאכלה, מאכל

אכל Chald. fut. יאכל, i. q. Heb. *to eat, to devour* אכל כרצוהו רי pr. *to eat the pieces of any one, to eat him up piecemeal*, metaph. for *to slander, to accuse falsely, to inform against*, Dan. 3, 8, 6, 25. So in Targg. אכל קורצין for Heb. *הלה רכיל, רגל*. Syr. *أَکَلَ* for Gr. *διαβύλλω* Luke 16, 1; whence part. *أَكَل*

*أَكَلَ* diabolus, Arab. *أَكَلَ* لحم فلان id. See also in Chald. *ܐܟܠܐ*.

אכל m. c. suff. אכלו 1. *an eating, devouring*, i. e. act of eating, Ex. 12, 4 *אכלו לפר אכלו* every one according to his eating. 16, 16. 18. 21. Job 20, 21.

2. *food, spec.* a) *grain, fruits, produce, provision*, Gen. 14. 11. 41, 35 sq. 42, 7 sq. 43, 2 sq. 44, 1. b) *prey, meat*, of wild animals, Job 9, 26. 39, 3. 32. [38, 41. 39, 29.]

אכל or אכל pr. n. m. *Ucal*, Prov. 30, 1; see in *איתא*.

אכלה f. (r. אכל) *food*, Gen. 1, 29, 6, 21; so of the *meat or prey* of animals Jer. 12, 9; food i. e. *fuel* of fire Ez. 15, 4, 6.

אכל adv. pr. inf. absol. Hiph. from r. אכל, for *הכל, הכל, הכל*; *firmly*, Josh. 3, 17, 4, 3. Chald. *ܐܟܠܐ*. Others, i. q. אכל with א prosthetic.

1. Strongly affirming, *surely! truly!* of a certain truth! Gen. 28, 16. Ex. 2, 14. Jer. 8, 8.

2. Adversat. *but, yet*, Ps. 31, 23. Is. 49, 4, 53, 4.

\* אכלה 1. *to load up* a beast of burden, pr. prob. *to bend, to make bow down* under a load, kindr. with אכלה q. v. Arab.

אכל II, to bind fast the pack-saddle; IV, to put on the pack-saddle. See deriv. אכלה.—Hence

2. *to impel to labour, to urge on*, like Syr. *أَعَفَ* Once Prov. 16, 26 *אכלהו פיהו* for *his mouth urges him on*, i. e. his hunger drives him to labour. The construction with אכל is to be explained from the primary signif. of *laying on* a load.

אכלה m. *a load, burden*; hence metaph. *weight, dignity, authority*, like אכלה Job 33, 7 *לא רכבתי לא רכבתי* and *my dignity shall not weigh heavy upon thee*. So Chald. Syr. But Sept. *ἡ χεῖρ μου*, and so Kimchi, regarding אכלה i. q. אכל in the similar passage Job 13, 21. The former sense is to be preferred.

\* אכל a root not in use, i. q. Arab.

אכל Conj. V, *to dig*, espec. the earth;

whence <sup>אָכַר</sup> אָכַר, a pit, ditch. Kindr. roots are <sup>אָכַר</sup> אָכַר, <sup>אָכַר</sup> אָכַר, <sup>אָכַר</sup> אָכַר, <sup>אָכַר</sup> אָכַר.—Hence

<sup>אָכַר</sup> אָכַר m. a digger, husbandman, Jer. 51, 23. Am. 5, 16. Plur. <sup>אָכַרִים</sup> אָכַרִים, c. suff. <sup>אָכַרִים</sup> אָכַרִים 2 Chr. 26, 10. Joel 1, 11. Is. 61, 5. Chald. id. Syr. and Zab. <sup>أَكَر</sup> أَكَر Arab. <sup>أَكَر</sup> أَكَر. Perh. from the same stock may come Gr. *ἀγρός*, Lat. *ager*, Goth. *akr*, Germ. *Acker*, whence Engl. *acre* as a measure of land.

\* <sup>אָכַשׁ</sup> אָכַשׁ a root not in use, Syr. <sup>أَكش</sup> أَكش to be angry. Hence <sup>אָכַשׁ</sup> אָכַשׁ.

<sup>אָכַשׁ</sup> אָכַשׁ (fascination, r. <sup>אָכַשׁ</sup> אָכַשׁ) *Achshaph*, pr. n. of a city in the tribe of Asher, Josh. 12, 20, 19, 25.

\* I. <sup>אֵל</sup> אֵל a negative word, like the kindr. <sup>לֹא</sup> לֹא, <sup>לֹא</sup> לֹא, <sup>לֹא</sup> לֹא, <sup>לֹא</sup> לֹא

1. Subst. *nothing, nought*. Job 24, 25 *who will bring my speech to nought?*

2. Conj. in the sense of *prohibiting, dehorting, deprecating*, i. e. of wishing *that not*, that something *may not* be done. Joined always with the future, viz. with 1 pers. paragog. Ex. 16, 29 <sup>אֵל-יֵצֵא אִישׁ</sup> אֵל-יֵצֵא אִישׁ *let no man go out*. 1 Sam. 26, 20. In 2 pers. Gen. 22, 12 <sup>אֵל-תִּשְׂלַח יָדְךָ</sup> אֵל-תִּשְׂלַח יָדְךָ *stretch not forth thine hand*. <sup>אֵל-תִּירָאוּ</sup> אֵל-תִּירָאוּ *fear ye not* 43, 23. Jer. 7, 4. In 1 pers. Ps. 25, 2 <sup>אֵל-אֲבוֹשָׁה</sup> אֵל-אֲבוֹשָׁה *let me not be ashamed*, i. e. God grant that I may not be put to shame. Rarely is it separated from the verb, Ps. 6, 2 <sup>אֵל-בְּאַפֶּךָ תוֹכִיחַנִּי</sup> אֵל-בְּאַפֶּךָ תוֹכִיחַנִּי *not in thine anger reprove me*. Also in imprecation, Gen. 49, 4 <sup>אֵל-תוֹתֵר</sup> אֵל-תוֹתֵר *excel thou not!* thou shalt have no privilege. In entreaties <sup>נָא</sup> נָא is added, Gen. 13, 8 <sup>אֵל-נָא</sup> אֵל-נָא *let there not be now*, I pray thee. 18, 3. 30. 32.—The partic. <sup>לֹא</sup> לֹא construed with the fut. is a direct and absolute negative; <sup>נֶפֶן</sup> נֶפֶן *ne forte, lest perhaps*, implies milder dissuasion.—But a) As the fut. apoc. which properly expresses an optative, subjunctive, or imperative idea, is also put poetically for the simple future (Heb. Gr. § 126. 2), so <sup>אֵל</sup> אֵל with the fut. is put not only prohibitively, but sometimes also poetically for the simple idea of time future. So <sup>אֵל-יִרְאָה</sup> אֵל-יִרְאָה pr. a command, *let him not see, ne videat*, but poet. for simple fut. *he will*

*not see, non videbit*, Job 20, 17; comp. for a similar use of the imperat. Heb. Gr. § 127. 1. So <sup>אֵל-יִחַרְשׁ</sup> אֵל-יִחַרְשׁ *will not keep silence* Ps. 50, 3, comp. 41, 3. 2 K. 6, 27 <sup>אֵל-יִוֹשֶׁקֶה יְהוָה</sup> אֵל-יִוֹשֶׁקֶה יְהוָה *Jehovah will not save thee*. Job 5, 22 <sup>אֵל-תִּירָא</sup> אֵל-תִּירָא *thou shalt (wilt) not fear*, there will be nothing to fear. b) The verb is sometimes omitted, whether it has preceded or not. Am. 5, 14 <sup>וְאֵל רָע</sup> וְאֵל רָע *and not (seek) evil*. 2 Sam. 1, 21 <sup>וְאֵל מָטָר עָלֵיכֶם</sup> וְאֵל מָטָר עָלֵיכֶם *no dew and no rain (descend) upon you!* c) Absol. *nay! not so!* like <sup>מִי</sup> מִי for <sup>מִי</sup> מִי *τοῦτο γένηται* (Aristoph. Acharn. 458); as Gen. 19, 18 <sup>אֵל-נָא אֲדוֹנָי</sup> אֵל-נָא אֲדוֹנָי *not so now, my lord!* Ruth 1, 13 <sup>אֵל בְּנוֹתַי</sup> אֵל בְּנוֹתַי *not so, my daughters!* i. e. let it not be.

3. Interrog. like Gr. *μή*, i. q. Lat. *num, whether*, presupposing a negative answer; see Passow Lex. *μή* lett. C. Buttm. Gr. Gram. § 148. 5. Once, 1 Sam. 27, 10 <sup>אֵל-פִּשְׁטָתֶם הַיּוֹם</sup> אֵל-פִּשְׁטָתֶם הַיּוֹם *ye have then not made any incursion in these days?* The reply is: *No*, for on every side dwell the Hebrews, my countrymen.

Deriv. perh. <sup>אֵלִי</sup> אֵלִי, since the assumed root <sup>אֵל</sup> אֵל I, is quite doubtful.

<sup>אֵל</sup> אֵל Chald. i. q. Heb. no. 3, but found only in the biblical Chaldee, Dan. 2, 24-4, 16. 5, 10.

\* II. <sup>אֵל</sup> אֵל the Arabic article, i. q. Heb. <sup>הָ</sup> הָ, prefixed to a few Hebrew words in the O. T. which are either of Arabic origin, or at least have been received through the Arabic into the Hebrew; see <sup>אֵל-גִּבּוֹרִים</sup> אֵל-גִּבּוֹרִים, <sup>אֵל-מִוֹדָד</sup> אֵל-מִוֹדָד, <sup>אֵל-מִגִּירִים</sup> אֵל-מִגִּירִים. Kindred is the demonstr. pron. plur. <sup>אֵל</sup> אֵל, q. v.

I. <sup>אֵל</sup> אֵל m. 1. Participle of the verb <sup>אָוַל</sup> אָוַל, no. 2, *strong, mighty, a mighty one, hero, champion*; comp. <sup>אֵיל</sup> אֵיל no. 1. (See note.) Sing. Ez. 31, 11 <sup>אֵל גּוֹיִם</sup> אֵל גּוֹיִם *the mighty one, hero, among the nations*, i. e. Nebuchadnezzar; Sept. *ἄγγελος ἐθνῶν*. (Many Mss. read <sup>אֵיל גּוֹיִם</sup> אֵיל גּוֹיִם, and so espec. Babylonish copies.) Is. 9, 5 <sup>אֵל גִּבּוֹר</sup> אֵל גִּבּוֹר *the mighty hero*, i. e. the Messiah. Is. 10, 21 of God. Kindred to this is the phrase in Plur. Ez. 32, 21 <sup>אֵלֵי גִבּוֹרִים</sup> אֵלֵי גִבּוֹרִים (23 Mss. <sup>אֵילֵי</sup> אֵילֵי) pr. *the mighty among the heroes*, i. e. the mightiest heroes, comp. Lehg. p. 678. So Job 41, 17 <sup>אֵלִים</sup> אֵלִים, where many Mss. and editions read <sup>אֵילִים</sup> אֵילִים.

2. *strength, might, power*, comp. <sup>אֲבִי-אֵל</sup> אֲבִי-אֵל

So in the phrase רַשׁ לְאֵל יְדִי *it is in the power of my hand*, in my power, e. g. Gen. 31, 29 רַשׁ לְאֵל יְדִי לְעֲשׂוֹת עִמָּכֶם רֵעָה. Prov. 3, 27. Mic. 2, 1; also negatively, Deut. 28, 32 אֵין לְאֵל יְדֶךָ *nothing is in the power of thy hand*, thou canst avail nothing. Neh. 5, 5. The לְ here indicates state or condition. Some, with a very slight perception of the nature of this phrase, understand אֵל of God, and render: *my hand is for God*, i. e. instead of God, comp. Job 12, 6. Hab. 1, 11; also Virg. *Æn.* 10. 773 *Dextra mihi Deus*, etc. Those passages are indeed parallel among themselves; but have nothing to do with this phrase. See in אֱלֹהִים.

3. *God, the Mighty One, the Almighty.* In order to illustrate how far the Hebrew usage in respect to the names of God, as אֵל, אֱלֹהִים, יְהוָה, יְהוֹה, is synonymous, we note here the following in respect to this word: a) In prose, when spoken of *God καὶ ἕξοχόν*, it never stands alone, but always either with an attribute, as אֵל עֲלִיּוֹן; אֵל תָּיִל; אֵל תָּיִל אֵל קָנָא; אֵל יְשִׁי; or with another name of God, as אֵל אֱלֹהֵי יִשְׂרָאֵל Gen. 33, 20; הָאֵל הַזֶּה אֱלֹהֵי אֲבֹתֵינוּ Gen. 46, 3; אֵל אֱלֹהִים יְהוָה Josh. 22, 22. Ps. 50, 1, where it may be rendered, *God of gods, Jehovah*, comp. Dan. 11, 36 אֵל אֱלִים; or lastly with the genitive of a place or person of which God is called the God, as אֵל בְּרֵית־אֵל Gen. 31, 13. b) Far more frequently it is the poetic name for God, and stands in poetry very often alone, sometimes with the art. הָאֵל. Ps. 18, 31. 33. 48. 68, 21. Job 8, 3. c) It takes the suff. of 1 pers. אֱלִי *my God!* Ps. 18, 3. 22, 2. 11. The other suffixes are never found with it; and for *thy God, his God*, etc. is always said אֱלֹהֶיךָ, אֱלֹהֵיהֶם. d) It is also a general name for a divinity, and is thus used of idols; either alone Is. 44, 10, 15; or with an epithet, as אֵל אֲחֵר *another god* Ex. 34, 14, אֵל זָר *a strange god* Ps. 81, 10.

*To God* is said in Scripture to belong whatever is excellent, distinguished, superior in its kind; since the ancients were accustomed to refer all excellence directly to the deity as its immediate author. Hence אֵל אֲרָזִים Ps. 80, 11 *cedars of God*, i. e. the loftiest, most beautiful, as if planted by Jehovah; comp. עֲצֵי יְהוָה Ps. 104, 16, יְהוָה גֵּן Gen. 13, 10.

So in the phrase הַרְרֵי אֵל *mountains of God* Ps. 36, 7. Comp. ἄλς δῖα, δῖα Λακεδαιμῶν. See in אֱלֹהִים no. 6.

PLUR. אֱלִים 1. *mighty ones, heroes*; see above in Sing. no. 1.

2. *gods*, in a wider sense, spoken of Jehovah and also heathen gods, Ex. 15, 11, comp. 18, 11. Dan. 11, 36 אֵל אֱלִים *God of gods*, i. e. the supreme God. Also אֱלִים בְּנֵי אֱלִים Ps. 29, 1. 89, 7, *sons of the gods*, by an idiom of Heb. and Syriac syntax, poet. for *sons of God*, i. e. angels.

NOTE. Following the example of most etymologists, we have above referred אֵל to the root אֵל; but to speak more accurately, אֵל would seem rather to be a primitive word, yet adapted in a certain measure to an etymology from אֵל, so that to the mind of the Hebrew it always presented the idea of strength and power. However this may be, we may note in respect to Semitic usage: a) That from the word אֵל (Arab. اَيْلٌ, اَيْلٌ, and اَيْلٌ) as from a root or stem, are formed several other derivative words, e. g. אֱלֹהֵי to invoke God, espec. in an oath; אֱלֹהֵי, to worship God; also אֱלֹהֵי, אֱלֹהֵי, אֱלֹהֵי, God; comp. اَبٌ to be a father, اَبَةٌ fathers, from اَبٌ. b) That in Hebrew, besides אֵל, which follows the analogy of verbs אֵל, there are two other forms following the analogy of verbs אֵל, viz. אֵל, אֵל, which are usual in pr. names, comp. אֱלֹהֵי, אֱלֹהֵי, etc.—Among the Phenicians, *ALA, Alos*, was used καὶ ἕξοχόν of Saturn; see Monum. Phœnic. p. 406.

II. אֵל pron. plur. i. q. אֵלֵה *these*, Lat. *hi, hæ, hæc*, found only in the Pentateuch and in 1 Chr. 20, 8. Kindred is the form of the art. הָאֵל, Arab. اَلٌ.

III. אֵל, only in constr. אֵל, almost always with Makkeph, (without Makk. 2 Sam. 8, 7. 1 K. 7, 34,) rarely and poet. in Plur. constr. אֵלֵי Job 3, 22. 5, 26.

15, 22. 29, 19, (comp. Arab. اِلَى), plur. c. suff. אֵלֵי, אֵלֵיךָ, אֵלֵינוּ, אֵלֵיכֶם, אֵלֵיהֶם, אֵלֵיהֶם, once אֵלֵיהֶם Ez. 31, 14, poet. אֵלֵינוּ Ps. 2, 5; pr. a subst. implying *motion and direction to or towards a*

place, but in common usage always passing over into a preposition.

A) Prep. signifying in general to tend or verge to or towards a place, whether one reaches and so enters that place, or not; whether spoken of motion or direction of the body, or of the mind, thoughts, attention, etc. i. q. *to, into, towards*; Lat. *ad, versus, in*; Germ. *zu, gen*; Greek *πρός, εἰς*. It differs from ל, which is abridged from it, chiefly in being more commonly used in the physical and proper sense; see under ל.—Spec.

1. Of *motion* to a place, *to, unto, towards*; espec. with verbs of going, הִלֵּךְ, הָיָה, בּוֹא, שׁוֹב, גֵּן Gen. 8, 9, רָרָה 2 K. 1, 15, צָלָה Deut. 17, 8, רִוַּח Gen. 24, 29, קָרַב Ex. 14, 20; of placing, casting, 1 Sam. 6, 11. Lev. 1, 16. Is. 5, 14; also of giving, delivering over, Ex. 25, 16. 21; of selling, Joel 4, 8; and with other like verbs, where the Lat. and Germ. use the dative, the French and Engl. *à, to*. Sometimes in constructio pragnans, as אֵל *to commit whoredom* (by going in) *unto*, Num. 25, 1. Ez. 16, 29; אֵל *to seek* an oracle (in turning) *unto* any one Is. 8, 19. Opp. is מִן, as מִן-הַקְּצֵצָה אֶל-הַקְּצֵצָה *from end to end* Ex. 26, 28; מִפְּהַ אֶל-פִּיהָ Ezra 9, 11. Of time, מִיּוֹם אֶל-יּוֹם *from day to day*, Num. 30, 15. 1 Chr. 9, 25.

2. Of a *turning* or *direction* to or towards any thing, e. g. a) Of the body, as after verbs of turning, Is. 38, 2; of looking, beholding, Gen. 4, 4. 5. Ex. 3, 6; of speaking, 19, 9; of commanding, Num. 36, 13. b) Of the mind, as after verbs of desiring, Lam. 4, 17; of expecting, Hos. 12, 7; of accustoming oneself, Jer. 10, 2.

3. Where the motion or direction is hostile, *against, contra*, like *εἰς, πρὸς*, oftener *ἐν*. Gen. 4, 8 אֶל-הֶבֶל בְּרֹחַ אָבֶל וְעַד אָבֶל *and Cain rose up against Abel his brother*. Is. 3, 8 אֵל יְהוָה וּמַעַלְלֵיהֶם אֵל יְהוָה *their tongue and their doings were against Jehovah*. 2. 4. Josh. 10, 6. Judg. 12, 3. 20, 30. Hence after a verb of contending, fighting, Hos. 12, 5. Espec. belongs here the phrase הִנְיִי אֵלֶיךָ *lo! I am against you*, (Targ. *ecce milto iram meam contra vos*.) Ez. 13, 8. 21, 8. 31, 10. Jer. 50, 31. 51, 25. Nah. 2, 14; which also very rarely is taken in the opp. sense, *lo! I am for you*, Ez. 36, 9.—So too אֵל

is taken in a sense of favour, *towards*, 2 Chr. 16, 9 אֵלָיו שְׁלֵם לְבָבָם *their heart is upright toward him*. 2 Sam. 3, 8. Comp. Ex. 14, 5.

4. Denoting also the *reaching* or *attaining* to any term, limit, object, *even to, usque ad*, i. q. עַד. Jer. 51, 9 *his judgment* (punishment) *reacheth* אֶל-יְהוָה *even unto heaven*. אֶל-פִּיהוּ *even unto his mouth* Job 40, 23. Metaph. Hos. 9, 1 *rejoice not, Israel*, אֶל-גֵּיבֹל *even unto joy*. Job 3, 22. To these latter examples may not unaptly be applied the remark of the Arabian Grammarians, that اَلِي includes what is of the same kind, but excludes what is of a different kind; see Cent. Reg. p. 44, 45.—Here belongs also the use of אֵל: a) As denoting measure, e. g. אֶל-אַמְמָה Gen. 6, 16, *even to a cubit*, a cubit long; comp. Gr. εἰς ἐνιαυτόν till the completion of a year, a year long; εἰς ἑξήκοντα ἡμέρας, Bast. Ep. Crit. p. 12, 13. Schaef Ellips. p. 108. b) Compounded, וְאֶל-מִצְנֵימָן *even out of*. Job 5, 5 וְאֶל-מִצְנֵימָן *and taketh it even out of the thorns*, i. e. thorn-hedges which enclose fields, etc. Comp. the like use of ל Deut. 24, 5; also עַד Judg. 4, 16. In Arabic we may compare كَيْفَ utique ex, Cor. 26, 41, pr. adeo ex. Indeed كَيْفَ seems to have been derived from this signification of אֵל.

5. As implying the *entering* or *passing into* a term, limit, object, *into, εἰς*, i. q. the fuller אֶל-הַיָּהוֹן. Deut. 23, 25 אֶל-בְּלֵי הַיָּהוֹן לֹא תִשָּׂא *thou shalt not put* (grapes) *into thy vessel*. בּוֹא אֶל-הַתְּבִינָה *to come into the ark* Gen. 6, 18. 7, 1. 8, 9; אֶל-הַבַּיִת *into the house* Gen. 19, 3. 2 Sam. 5, 8; אֶל-הַיָּם *(to cast) into the sea* Jon. 1, 5; אֶל-הָאָרֶץ *into the land* Deut. 11, 29.—Hence, where spoken of a number or multitude, it may be rendered *among*, i. q. the fuller אֶל-בֵּין. Jer. 4, 3 *sow not* אֶל-קוֹצִים *among thorns*. 1 Sam. 10, 22 *lo, he hath hid himself* אֶל-הַבְּגָלִים *among the baggage*.

6. As we have seen above (no. 1) that אֵל is used to denote *giving*, so also it expresses an *adding*, *superadding*, (comp. אֵל הוֹסִיפָה 1 K. 10, 7.) *to*, i. e. in addition to, *together with, besides*; comp. Gr. ἐνὶ τοῖσιν besides these, and Arab. اَلِي for مع Cor. 4, 2. Cent. Reg. p. 43.

—Lev. 18, 18 *nor shalt thou take a wife to her sister*. Lam. 3, 41 נשֹׂא לְאֵלֶיךָ אֶת־אֵתְּךָ לְאֵלֶיךָ לְבָבֵנוּ אֶל־פְּפֹרֵם אֶל־אֵלֶיךָ let us lift up our heart WITH our hands unto God; Sept. ἐπὶ χειρῶν, Arab. مع. After a verb of joining together, Dan. 11, 23.—But the prep. עַל is more frequent in this sense.

7. Metaph. of *regarding, having respect to* any thing; hence a) *in respect to, as to*, Ex. 14, 5; comp. Gr. εἰς μὲν ταῦτα. b) *on account of, because of, propter*. Ez. 44, 7 אֶל־כָּל־הוֹעֲבוּרֹתֶיכֶם because of all your abominations; comp. v. 6 where in the same connection is read מִן, and v. 11 where it is ב. 2 Sam. 21, 1. 1 K. 14, 5, 21, 22. So בָּכָה אֵל to weep on account of, for any one, 2 Sam. 1, 24; אֵל שָׁחַס אֵל שָׁחַס אֵל Judg. 21, 6. c) *about, concerning, of*, after verbs of speaking, narrating, as אָמַר Gen. 20, 2, דָּבַר Jer. 40, 16, סָפַר Ps. 69, 27; also of hearing Ez. 19, 4, שְׁמִיעָה אֵל tidings about any thing 1 Sam. 4, 19. (Comp. in N. T. εἰς Acts 2, 25. Eph. 5, 32.) See also 1 Sam. 1, 27 אֶל־הַיְצֵר הַחַיִּל לְהַיָּדָה הַחַיִּל לְהַיָּדָה for (concerning) this child I prayed; where אֵל marks also the end or object of the prayer.

8. Metaph. also of a *rule or norm, according to, secundum*; as אֶל־פִּי according to the commandment Josh. 15, 13, 17, 4; אֶל־נֶכֶד according to the certainty, for certain, 1 Sam. 26, 4; אֶל־הַנְּחִילֹתָי ad tibias Ps. 5, 1, 80, 1. So too after verbs of likeness, as דָּמָה, נִמְשַׁל, q. v.

9. When put before prepositions denoting rest *in* a place, אֵל gives to them the signif. of motion or direction *to, towards* that place; לְ without, out of doors, but לְ אֶל־מַחוּץ to without. forth without Lev. 4, 12, comp. foris and foras; בֵּין between, אֶל־בֵּין in between Ez. 10, 2, 31, 10. Comp. אֶל־מִבֵּית, אֶל־אֶחָד, אֶל־הַמִּצֵּבָה, אֶל־מִנְגֹבָה Josh. 15, 3, אֶל־נֹכַח, אֶל־מִנְגֹבָה.

B) Less frequently and in a less accurate use of language, but yet in many certain and definite examples, אֵל as Prep. is used also of *rest or delay at, on, in* a place to which one has come; comp. לְ lett. B, and also Gr. εἰς, ἐς. for ἐν, as εἰς δόμους μένειν Soph. Aj. 80, οἰκადε μένειν, see Passow Gr. Lex. ἐν no. 6. Bernhardt Gr. Synt. p. 215, 216. So in common Engl. *to home, to bed*; Germ. *zu Hause,*

*zu Leipzig*; comp. vice versa also מִן at a place, no. 3. h. In all this, however, the idea of motion is not wholly lost, viz. a motion which preceded.—Hence spec.

1. *at, by, near*. יָשַׁב אֶל־הַשֻּׁלְחָן to sit at table, Germ. *zu Tische sitzen*, 1 K. 13, 20; comp. ἐς θρόνον ἐζῆστο Od. 4. 51. Jer. 41, 12 וַיִּמְצְאוּ אֹתוֹ אֶל־מַיִם רַבִּים they found him by the great waters near Gibeon, comp. 2 Sam. 2, 13. Bibl. Res. in Palest. II. p. 136, 138.—1 Sam. 17, 3 the Philistines stood by a mountain on this side; where the same sense would be given by מִן־הַהָר see no. 3. h. אֶל־בְּרֵכָה at the hill Josh. 5, 3. Ez. 7, 18 אֶל־כָּל־פָּנִים בּוֹשָׁה shame shall be on all faces; comp. just after, בְּכֹל־רְאִישֵׁיהֶם.—Here does not belong Gen. 24, 11 וַיִּבְרָךְ הַיְוֵנִי אֶת־בְּיָרֵי מַיִם הַנְּזָלִים... אֶת־בְּיָרֵי מַיִם, which Winer inaccurately renders: *bibendum dedit ad puteum aquæ*, but which strictly signifies, 'he made them kneel down to the well of water,' a verb of motion.

2. *in, at*, as in the phrase of Sophoc. εἰς δόμους μένειν. Deut. 16, 6 בְּרֵאשִׁית אֶת־הַפֶּסַח בְּרֵאשִׁית הַמָּקוֹם... שָׁם תּוֹבַח אֶת־הַפֶּסַח but in the place which Jehovah shall choose. there shalt thou sacrifice the passover. (Samar. Cod. במקום.) Ps. 5, 8. 1 K. 8, 30 וְאָתָּה תִשְׁמַע אֶת־מִקְוֹם שְׁבֵתְךָ אֶת־הַשָּׁמַיִם hear thou in thy dwelling-place in heaven. Here by a slight change it might be: 'let our prayers come up into heaven;' but as the words now stand, אֵל follows a verb of rest. Gen. 6, 6 וַיִּתְעַב אֵל אֶת־לִבּוֹ it grieved him at his heart, he felt grief in his heart; not, as Winer renders, 'it grieved him to his heart;' since וַיִּתְעַב as being intrans. does not express the idea of penetrating into the mind.—Hence also

3. אֵל as sometimes put before particles denoting rest in a place, does not always change the sense; comp. above in A. 9. 1 Sam. 21, 5 אֵין לָחֶם הוּל אֶל־תַּחַת אֵין there is no common bread under my hand. אֵל־מִיֵּל for מִיֵּל q. v.

NOTE. Other significations have been ascribed to אֵל, which are foreign to its true power; e. g. *with*, appealing to Num. 25, 1. Josh. 11, 18, see in A. 1, 3, but comp. in no. 6; also *by, with*, Jer. 33, 4, etc.

אלה (terebinth, i. q. אלה) *Ela*, pr. n. m. 1 K. 4. 18.

אלה m. i. q. אלה *ice*, *κρύσταλλος*, whence אלהי אלהי pr. *stones of ice*, i. e. *hail-stones, hail*, Ez. 13, 11. 13. 38, 22. The word perhaps is rather

Arabic than Hebrew, viz. الجبس, which the Camoos p. 742 explains by الجامد i. e. *concretum*, spec. *congelatum*. See in אלה II.

אלה see אלהים.

אלה (whom *God loveth*, Theophilus) *Eldad*, pr. n. m. Num. 11, 26. 27.

אלה (whom *God calls*, see אלה) *Eldaah*, pr. n. of a son of Midian, Gen. 25, 4.

\* אלה a root not in use, Arab. آله *to worship God, to adore*; mid. Kesra *to be astonished, affrighted*. See note under אלה I; comp. אלה.

\* אלה I. pr. *to be round, rotund*; hence *to be thick, fat, gross*; kindr. with ר. אלה, comp. espec. אלה abdomen, belly, Ps. 73, 4. Arab. آلي *to have thick buttocks, of a man*; *to have a fat tail, of a sheep*.—Hence אלה.

II. Denom. from אלה I, where see note; pr. *to call on God, to invoke God*; hence

1. *to swear*, Arab. آله for آله Conj. IV, V, pr. *to call on God as a witness, to affirm by God*. 1 K. 8, 31.

2. *to curse*, Judg. 17, 2. Hos. 4, 2.

3. *to lament, to wail*, pr. *to call on God for mercy*, like Engl. 'God have mercy!' Joel 1, 8.

NOTE. It may perhaps be worth inquiry, whether this root be not strictly onomatopoetic, like גלגל; and then the signification which we have here put last (no. 3), would be the primary one.

Hebr. *to cause to swear, to bind by an oath*, c. acc. 1 K. 8, 31. 2 Chr. 6, 22. 1 Sam. 14, 24.—Fut. apoc. אלה from אלה for אלה 1 Sam. I. c.

Deriv. אלה and אלה.

אלה f. Kamets impure, from אלה no. II, for אלה, which again is for אלה, אלה, Arab. آله, see Lehrg. p. 509.

1. *an oath*. אלה *to come into or under an oath*, i. e. *to take an oath*, Neh. 10, 30; hence אלה *to put to an oath* Ez. 17, 13. So אלה *my oath*, i. e. *sworn to me*, Gen. 24, 41.

2. *an oath of covenant, a sworn covenant*, Gen. 26, 28. Deut. 29, 11. 14. Ez. 16, 59.

3. *an imprecation, curse, execration*, Num. 5, 21. Is. 24, 6. אלה *an oath of cursing*, i. e. *joined with curses*. Num. 5, 21. אלה *to be for an execration* Jer. 44, 12. 42, 18. Plur. אלה *curse, execrations*, Num. 5, 23. Deut. 29, 11.

אלה f. *an oak*, Josh. 24, 26, i. q. אלה. R. אלה III.

אלה f. (r. אלה) i. q. אלה no. 2, *a strong hardy tree*, spec. *a terebinth, Pistacia Terebinthus* Linn. a tree common in Palestine, long-lived, and therefore often employed for landmarks and in designating places, Gen. 35, 4. Judg. 6, 11. 19. According to Pliny (16. 12) it is an evergreen; but this is contrary to the fact. The ancient versions render it sometimes *a terebinth*, and sometimes *an oak*; see more in Thesaur. p. 50, 51. Hence the word would seem to have been taken in a broader signification, for any large and durable tree, like Gr. δρυς. The modern name is *butm*; see Bibl. Res. in Palest. III. p. 15.

אלה Chald. m. emphat. אלה, i. q. Heb. אלה *a god*, generally Dan. 3, 28. 6, 8. 13; stat. emphat. spec. of Jehovah Dan. 2, 20. 3, 32. With a prefix, אלה 2, 19; but also with suffix contr. אלה Dan. 6, 24. Plur. אלה *gods* Dan. 2, 11. 5, 4. 11. 23. בר אלה *a son of the gods* Dan. 3, 25.

אלה pron. demonstr. plur. comm. *these*, Lat. *hi, hæ, hæc*, employed in common usage as the plural of זה *this*. The simple form is אלה q. v. which is less frequent; the ending ה has a demonstrative power, comp. אלה. Arab.

أَلَا، أَلِي، أُولَى، fem. أَلَاتٌ, Ethiop. አላ hi, አላ hæ, Chald. אלה.—It refers both to what follows, Gen. 2, 4. 6. 9. 11, 10; and also to what precedes, Gen. 9, 19. 10, 20. 29. 31. Usually put after the noun, as אלה *הקבר* Gen. 15, 1; rare-



ly before the noun, where it is  $\delta\epsilon\iota\alpha\iota\omega\acute{\alpha}\varsigma$ , Ps. 73, 12. Comp.  $\text{זָה}$  Sometimes it is thrice repeated, Is. 49, 12.—Like  $\text{זָה}$  it refers also to space,  $\text{זָה-אֵלֶּה}$  i. q.  $\text{זָה}$  Lev. 26, 18.—Some suppose  $\text{אֱלֹהִים}$  to be used also for the Sing. as 2 Chron. 3, 3. Ez. 46, 24. Ezra 1, 9; but these passages are uncertain. See on this pron. Hupfeld in *Zeitschr. f. d. Morgenl.* II. 161.

$\text{אֱלֹהִים}$ , see  $\text{אלוה}$

$\text{אֱלֹהֵי}$  Chald. see, lo, behold! i. q.  $\text{אֲרִי}$  q. v. Dan. 2, 31. 4, 7. 7, 8. Comp. under lett. ל.

$\text{אֲלֵי}$  if, although, a particle of the later Hebrew, Ecc. 6, 6. Esth. 7, 4. Syr.  $\text{أَلَيْ}$  According to Hupfeld (*Zeitschr. f. d. Morgenl.* II. 130) it is i. q.  $\text{לֵי}$  with the demonstr.  $\text{אֵן}$  prefixed.

$\text{אֱלֹהֵיהֶּ$  m. a god, God, with pref. and suff.  $\text{לְאֱלֹהֵיהֶּ}$  Dan. 11, 38,  $\text{לְאֱלֹהֵיהֶּוּ}$  Hab. 1, 11.

Arab.  $\text{الْاِله}$ ,  $\text{الْاِله}$ , c. art.  $\text{الْاِله}$  the true God, Syr.  $\text{ܐܠܗܐ}$ , Chald.  $\text{ܐܠܗܐ}$ . In unison with Aramæan usage, the form of the singular is employed only in the poetic style and later Hebrew; while the *pluralis majesticus* v. *excellentiæ*,  $\text{אֱלֹהִים}$ , is the common and very frequent form.

SING. 1. a god, i. e. any god, Dan. 11, 37. 38. 39. 2 Chr. 32, 15. Neh. 9, 17. So in the proverbial phrase, Hab. 1, 11  $\text{זו כחו לאלהיו}$  *this his strength is his god*, spoken of a self-confident person who contemns God, and trusts to the strength of his own hand and sword. Comp. Job 12, 6  $\text{אֲשֶׁר הִבִּיֵּא אֱלֹהֵיהֶּ בְּרִדּוֹ}$  *who carries his god in his hand*, i. e. his sword, weapons. Comp. Virg. *Æn.* 10. 773 *Dextra mihi deus, et telum Nunc adsint.*

2. More comm. God, the true God  $\text{καὶ}$

$\text{ἕξοχίῃ}$ , for  $\text{הַאֱלֹהֵיהֶּ}$ ,  $\text{אֱלֹהִים}$ , Deut. 32, 15. Ps. 50, 22; and often in the book of Job. Constr. with an adj. sing. Deut. l. c. and plur. Job 35, 10.

PLUR.  $\text{בְּאֱלֹהִים}$  with pref. contr.  $\text{בְּאֱלֹהִים}$ ,  $\text{לְאֱלֹהִים}$ .

A) In a plural sense: 1. *gods, deities*, in general, true or false.  $\text{אֱלֹהֵי מִצְרַיִם}$  *the gods of the Egyptians* Ex. 12, 12.  $\text{אֱלֹהֵי הַנְּכַר}$  *strange or foreign gods* Gen.

35, 2. 4. Deut. 29, 18.  $\text{אֱלֹהִים חֲנֻשִׁים}$  *new gods* 32, 17. Sometimes in the language of common life, both Jehovah and idols are included under this common appellation; as Ps. 86, 8 *among the gods there is none like unto thee, O Lord!* Ex. 18, 11. 22, 19. But elsewhere the attribute of deity is expressly denied to idols, and ascribed to Jehovah alone, as Is. 44, 6 *besides me there is no god.* 45, 5. 14. 21. 46, 9. Idols are even called  $\text{לֹא-אֱלֹהִים}$  *no-gods* 2 Chr. 13, 9.

2. Once of kings, i. q.  $\text{בְּנֵי אֱלֹהִים}$ , Ps. 82, 1; espec. v. 6.

NOTE. Many interpreters, both ancient and modern, assign also to  $\text{אֱלֹהִים}$  the signif. *angels*, see Ps. 8, 6 *ibique* Sept. et Chald. 82, 1. 97, 7. 138, 1; and also *judges*, Ex. 21, 6. 22, 7. 8. For an examination and refutation of this opinion, see *Thesaur. Ling. Heb.* p. 95.

B) In the sense of the Sing. spoken of *one God*; see on this *pluralis majesticis* s. *excellentiæ*, *Lehrg.* p. 663, 664. Heb. Gram. § 106. 2. b. Construed with verbs (Gen. 1, 1. 3 sq.) and adjectives singular, as  $\text{אֱלֹהִים הָיָה}$  2 K. 19, 4. 16;  $\text{אֱלֹהִים צָדִיק}$  Ps. 7, 10. 57, 3. 78, 56.—Construed with a verb plural only in certain formulas, retained possibly from the usage of polytheism, in which  $\text{אֱלֹהִים}$  may perhaps be translated in the plural and understood of the higher powers or intelligences. Gen. 20, 13  $\text{הִחַזְנִי אֶת־יְהוָה}$  q. d. *the gods caused me to wander.* 35, 7. Ex. 22, 8. 32, 4. 8. 2 Sam. 7, 23. 1 K. 19, 2. Ps. 58, 12. Comp. *Comment. de Pent. Sam.* p. 58.—Hence

1. *any god, deity.* Deut. 32, 39 *there is no god besides me.* Ps. 14, 1. So where the divine nature is opp. to the human, Ez. 28, 2. Ps. 8, 6 *thou hast made him but little less than a god*; comp. Heb. 2, 7.

2. *an idol-god, god of the heathen.* Ex. 32, 1 *make us a god*, i. e. an idol. 1 Sam. 5, 7 *Dagon our god.* 2 K. 1, 2. 3. 6. 16. So of a goddess, 1 K. 11, 5.

3. *the God of any one*, is the god whom one worships, his domestic and tutelary god,  $\text{θεὸς ἐπιτρόπος}$ . Jon. 1, 5 *they cried every one unto his god.* Ruth 1, 16. Gen. 17, 7. 8. 28, 21. So *the God of Israel* is Jehovah, hence very often called  $\text{אֱלֹהֵי יִשְׂרָאֵל}$  Ex. 5, 1. Ps. 41, 14;



**אֶלְיָהוּ** adj. m. (r. אֶלְיָהוּ) 1. *familiar, intimate, a friend*, Prov. 16, 28. 17, 9. Mic. 7, 5. **אֶלְיָהוּ הַנְּעָרִים** *friend of one's youth*, i. e. *a husband*, Jer. 3, 4; comp. **רֵעַ** Jer. 3, 20.

2. *wanted*, i. e. *tame, gentle*. Jer. 11, 19 and *I was אֶלְיָהוּ כְּכֶבֶשׂ לִי* like a tamed lamb.

3. *an ox, bullock*, i. q. אֶלְיָהוּ no. 1, so called as tamed and accustomed to the yoke; in gender it is *masculine epicane*, so that under the masculine the female of the ox-kind is also included; Ps. 144, 14 **אֶלְיָהוּ מִן־הַבְּרִיָּה**.

4. *head of a family or tribe*, *φύλαρχος, a chief, chieftain, prince*; espec. of the chiefs of the Edomites, Gen. 36, 15 sq. 1 Chr. 1, 51 sq. More rarely of the Jews, Zech. 9, 7. 12, 5. 6. Also genr. of *chiefs, leaders*, Jer. 13, 21.

**אֶלֻשׁ** (Talmud. *turba hominum*) *Alush*, pr. n. of a station of the Israelites, Num. 33, 13.

**אֶלְזָבָד** (whom God hath given, Θεοδωρος, Theodore) *Elzabad*, pr. n. m. a) 1 Chr. 26, 7. b) 12, 12.

\* **אֶלְזָח** in Kal not used; Arab. Conj.

VIII **אֵינְתֻלַּח** *to become acid, sour*, as milk.

NIPH. **נֶאֱלַח** trop. *to be corrupt*, in a moral sense, Ps. 14, 3. 53, 4. Job 15, 16.

**אֶלְתָּנָן** (whom God bestowed) *Elthan*, pr. n. of one of David's warriors, who according to 2 Sam. 21, 19 slew Goliath; see under pr. n. **לְחָמֵי**. The one mentioned 2 Sam. 23, 24 does not seem to be a different person.

**אֶלְיָאָב** (to whom God is father) *Eliab*, pr. n. m. a) A phylarch or chief of Zebulun, Num. 1, 9. 2, 7. b) Num. 16, 1. 12. 26, 8. c) A brother of David, 1 Sam. 16, 6. 17, 13. 28. d) 1 Chr. 16, 4.

**אֶלְיָאֵל** (to whom God is strength) *Eliel*, pr. n. m. a) Of two of David's warriors, 1 Chr. 11, 46. 47. 12, 11. b) A phylarch of Manasseh, 1 Chr. 5, 24. c) A phylarch of Benjamin, 1 Chr. 8, 20. d) ib. v. 22. e) 15, 9. 11. f) 2 Chr. 31, 13.

**אֶלְיָאֲתָהּ** (to whom God cometh) *Eliathah*, pr. n. m. 1 Chr. 25, 4; in v. 27 written **אֶלְיָאֲתָהּ**.

**אֶלְיָדָד** (whom God loveth) *Eliadad*, pr. n. of a phylarch of Benjamin, Num. 34, 21.

**אֶלְיָדָע** (whom God knoweth, i. e. careth for) *Eliada*, pr. n. m. a) A son of David, 2 Sam. 5, 16, for which 1 Chr. 14, 7 **בְּעֶלְיָדָע**. b) 1 K. 11, 23. c) 2 Chr. 17, 17.

**אֶלְיָה** (r. אֶלְיָה I) i. q. Arab. **أَلْيَاءُ** the *fat tail* of the common species of oriental sheep, *ovis laticaudia* Linn. the smallest of which according to Goliuz, himself an eye-witness, weigh ten or twelve pounds, p. 146. Comp. Hdot. 3. 113. Diod. Sic. 2. 54; and other writers quoted by Bochart in Hieroz. P I. p. 494 sq. See Russell Nat. Hist. of Aleppo II. p. 147. —Ex. 29, 22. Lev. 7, 3. 8, 25. 9, 19. 3, 9 *the whole tail let him take off near the back-bone*.

**אֶלְיָהוּ** and **אֶלְיָהוּ** (my God is Jehovah) *Elijah, Elias*, pr. n. m. a) A celebrated prophet, the chief of the prophets in the kingdom of Israel during the reign of Ahab, distinguished by many miracles, and received up into heaven, 2 K. 2, 6 sq. But comp. 2 Chr. 21, 12. The Jews expected him to reappear before the coming of the Messiah, Mal. 3, 23 [4, 5]. b) 1 Chr. 8, 27. c) Ezra 10, 21. 26.

**אֶלְיָהוּ** (whose God is He, i. e. Jehovah) *Elihu*, pr. n. m. a) 1 Chr. 26, 7. b) 1 Chr. 27, 18. c) i. q. **אֶלְיָהוּ** lett. a.

**אֶלְיָהוּא** (id.) *Elihu*, pr. n. m. a) The son of Barachel the Buzite, a friend of Job and the fourth disputant against him, Job c. 32–35. Sometimes written **אֶלְיָהוּ** Job 32, 4. 35, 1. b) 1 Sam. 1, 1. c) 1 Chr. 12, 20.

**אֶלְיָהוּעֵינִי** (towards Jehovah are my eyes) *Elihoenai*, pr. n. m. a) Ezra 8, 4. b) 1 Chr. 26, 3.

**אֶלְיָהוּעֵינִי** (id.) *Elioenai*, pr. n. m. a) 1 Chr. 3, 23. b) 4, 36. c) 7, 8. d) Ezra 10, 22. e) 10, 27.

**אֶלְיָהֲבָא** (whom God hideth) *Eliahba*, pr. n. of one of David's warriors, 2 Sam. 23, 32.

**אֶלְיָהֲרֵפָה** (God his recompense, from **חָרַף** Conj. III to recompense,) *Elihareph*, pr. n. m. 1 K. 4, 3.

**אָלֵל** (r. אָלֵל I) 1. Adj. of nothing, nought, empty, vain, 1 Chr. 16, 26. Ps. 96, 5. Plur. the nought, i. e. idols, Lev. 19, 4, 26, 1. Comp. **הַבֵּל**

2. Subst. nought, vanity. Job 13, 4 **אֲלֵלֵי רִפְאֵי** physicians of nought, nothing worth, i. e. empty comforters; comp. Zech. 11, 17.

**אֱלִימֶלֶךְ** (God his king) *Elimelech*, pr. n. of Ruth's father-in-law, Ruth 1, 2, 1.

**אֱלִין** and **אֱלִן** Chald. pron. demonstr. plur. comm. these, Lat. *hi, hæ, hæc*, i. q. Heb. **אֵלֵה**. Dan. 2, 44, 6, 7.

**אֱלִיָּסָפְ** (whom God hath added) *Elisaph*, pr. n. m. a) A chief of the tribe of Gad, Num. 1, 14, 2, 14. b) 3, 24.

**אֱלִיעֶזֶר** (God his help) *Eliezer*, pr. n. m. a) A man of Damascus, whom Abraham before the birth of Isaac had intended for his heir, Gen. 15, 2. According to v. 3 he was a servant born in his house, *verna*. b) A son of Moses, Ex. 18, 4. c) 1 Chr. 7, 8. d) 27, 16. e) 15, 24. f) 2 Chr. 20, 37. g) Ezra 8, 16, 10, 18. h) 10, 23. i) 10, 31.

**אֱלִיעֵנִי** (perh. contr. from **אֱלִיעֶזֶר**) *Elienai*, pr. n. m. 1 Chr. 8, 20.

**אֱלִיָּם** (i. q. **אֱלִיָּאם**, **אֱלִיָּאב**) *Eliam*, pr. n. m. a) The father of Bathsheba, 2 Sam. 11, 3; for which 1 Chr. 3, 5 **עֲמִירְאֵל**. b) 2 Sam. 23, 34.

**אֱלִיפַז** (God his strength) *Eliphaz*, pr. n. m. a) A son of Esau, Gen. 36, 4 sq. b) A friend of Job and one of the disputants against him, Job 2, 11, 4, 1, 15, 1. al.

**אֱלִיפַל** (whom God judgeth, from **פָּלַל**) *Eliphal*, pr. n. m. 1 Chr. 11, 35.

**אֱלִיפְלֵהוּ** (whom God makes distinguished) *Eliphelah*, pr. n. m. 1 Chr. 15, 18, 21.

**אֱלִיפְלֵט** (God his deliverance) *Eliphel*, pr. n. m. a) 1 Chr. 3, 6, 14, 7; for which 14, 5 **אֱלִפְלֵט**. b) 2 Sam. 23, 34. c) 1 Chr. 8, 39. d) Ezra 8, 13. e) 10, 33.

**אֱלִיצוּר** (God his rock) *Elizur*, pr. n. m. Num. 1, 5, 2, 10, 7, 30, 35, 10, 18.

**אֱלִיזָפָן** (whom God protects) *Elizaphan*, pr. n. m. a) Num. 3, 30; for

which **אֱלִזָּפָן** Ex. 6, 22. Lev. 10, 4. b) Num. 34, 25.

**אֱלִיקָא** pr. n. m. *Elika*, 2 Sam. 23, 25. The etymology is unknown.

**אֱלִיָּקִים** (whom God hath set up) *Eliakim*, pr. n. m. a) A prefect of the palace under king Hezekiah, 2 K. 18, 18, 19, 2. Is. 22, 20, 36, 3. b) A son of king Josiah, set upon the throne by Necho king of Egypt, who also changed his name to **יְהוֹיָקִים** (whom Jehovah hath set up) *Jehoiakim*, 2 K. 23, 34, 24, 1. Jer. 1, 3, 1 Chr. 3, 15. c) Neh. 12, 41.

**אֱלִישֶׁבַע** (God her oath, q. d. worshipper of God, comp. Is. 19, 18,) pr. n. f. *Elisheba, Elisabeth*, Ex. 6, 23. Sept. *Ἐλισαβέτ*, as Luke 1, 7.

**אֱלִישָׁה** *Elishah*, pr. n. of a region situated on the Mediterranean, whence purple was brought to Tyre, Gen. 10, 4. Ez. 27, 7. Most prob. *Elis*, a district of the Peloponnesus, (comp. Cod. Samar. in which it is written **אליש** without ה,) the name of which seems to have been employed by the Hebrews as an appellation for the whole Peloponnesus; as not unfrequently whole countries, espec. if remote, are designated by the names of single provinces; comp. **יִוֶן**. The *purpura*, or shell-fish producing the purple dye, was found not only in Laconia (Hor. Od. 2. 18. 7), but also in the gulf of Corinth and the islands of the Ægean sea; comp. Bochart Phaleg III. 4.—Others understand by **אלישה**, *Hellas*; see Michaelis Spicil. Geogr. Hebr. T. I. p. 78.

**אֱלִישׁוּעַ** (God his salvation) *Elishua*, pr. n. of a son of David, 2 Sam. 5, 15, 1 Chr. 14, 5.

**אֱלִישִׁיב** (whom God restoreth) *Elishib*, pr. n. m. a) 1 Chr. 3, 24. b) 1 Chr. 24, 12. Ezra 10, 6. c) Neh. 3, 1, 20, 12, 10. d) e) Ezra 10, 24, 27, 36.

**אֱלִישָׁמַע** (whom God heareth) *Elishama*, pr. n. m. a) 2 Sam. 5, 16. b) Num. 1, 10, 2, 18. c) 2 K. 25, 25. Jer. 41, 1. d) 1 Chr. 2, 41. e) 2 Chr. 17, 8.

**אֱלִישָׁע** (for **אֱלִי הִשָּׁע** God his salvation) pr. n. m. *Elisha*, a celebrated prophet, the disciple as well as the companion and successor of Elijah, and distinguished by many miracles. He flour



people and district of southern Arabia. Assuming an ancient error in transcription, ר for ר, i. e. אלמורר, we might compare *Morad*, בני מראן or מראן, the name of a tribe inhabiting a mountainous region in Arabia Felix, near to Zabid.

אַלְמֵלֶךְ (perh. king's oak, for אֶלֶת הַמֶּלֶךְ) *Alammelech*, pr. n. of a place in the tribe of Asher, Josh. 19, 26.

אַלְמָן m. adj. *forsaken, widowed*, Jer. 51, 5. R. אֶלְמָן no. 3.

אַלְמָן m. *widowhood*, trop. of a state deprived of its king, Is. 47, 9. R. אֶלְמָן no. 3.

I. אֶלְמָנָה f. *a widow*, Arab. <sup>9</sup>أَمَلَةٌ, Syr. <sup>9</sup>أَمَلَةٌ Gen. 38, 11. Ex. 22, 21. al. Metaph. of a state deprived of its king, Is. 47, 8; comp. v. 9 and 54, 4. R. אֶלְמָן no. 3.

II. אֶלְמָנוֹת f. plur. Is. 13, 22, *palaces*, i. q. אֶרְמְנוֹת, which latter is read in some Mss. The letter ר is here softened into ל, as is very often done; comp. in אֶרְמֹן.—Others retain the idea of a *widow*, and understand trop. *desolate palaces*.

אַלְמָנוֹת plur. אֶלְמָנוֹתִים *widowhood* Gen. 38, 15. Metaph. of the condition of the Israelites in exile, Is. 54, 34. R. אֶלְמָן no. 3.

אַלְמָנִי m. *a certain one, some one*, ὁ δεινός, pr. *one kept silent*, whose name is not mentioned, from r. אֶלְמָן no. 2. Always preceded by פְּלָנִי q. v.

אַלְנָן Chald. i. q. אֶלְנָן *these*, q. v.

אַלְנָעַם (God his delight) *Elnaam*, pr. n. m. 1 Chr. 11, 46.

אַלְנָתָן (whom God hath given, comp. יְהוֹנָתָן, q. d. Theodore, Diodate) *Elnathan*, pr. n. m. a) The grandfather of king Jehoiakim, 2 K. 24, 8; perhaps the same mentioned Jer. 26, 22. 36, 12. b) Three Levites in the time of Ezra, Ezra 8, 16.

אַלְסָר Gen. 14, 1. 9, *Ellasar*, pr. n. of a country or district in the vicinity, as it would seem, of Babylonia and Elymais; since it is read between שְׁנַעְרָא and עִירָם.

Symm. and Vulg. *Pontus*. Targ. Hieros. הַלְאֲשִׁר Is. 37, 12. But the Assyro-Babylonish name of its king, אֲרִירֹךְ, would seem to indicate some province of Persia or Assyria; comp. Dan. 2, 14.

אַלְעָד (whom God applauds, from עָד, comp. Job 29, 11,) *Elad*, pr. n. m. 1 Chr. 7, 21.

אַלְעָדָה (whom God puts on, i. e. fills with himself, comp. לְבַשׁ Job 20, 14,) *Eladah*, pr. n. m. 1 Chr. 7, 20.

אַלְעִזָּי, in some Mss. אֶלְעִזָּי (pr. God is my praises, i. e. the object of my praise) *Eluzai*, pr. n. m. 1 Chr. 12, 5.

אַלְעָזָר (whom God helpeth) *Eleazar*, pr. n. m. a) Ex. 6, 23. 25. 28, 1. Lev. 10, 6 sq. Num. 3, 2. 4. 32. Deut. 10, 6. Josh. 14, 1. al. b) 2 Sam. 23, 9. 1 Chr. 11, 12. c) 1 Sam. 7, 1. d) 1 Chr. 23, 21. 24, 28. e) Ezra 8, 33, comp. Neh. 12, 42. f) Ezra 10, 25.—Sept. *Ἐλεάζαρ*. From *Ἐλεάζαρος* was afterwards made by contraction the name *Ἀλέζαρος*.

אַלְעֵלָה and אֶלְעֵלָה (whither God ascends) *Elealeh*, pr. n. of a town or large village in the tribe of Reuben, near Heshbon, where there are still ruins called *العَال el-Al*. See Burekhardt's Travels in Syria etc. p. 365. Bibl. Res. in Palest. II. p. 278.—Num. 32, 3. 37. Is. 15, 14. 16, 9.

אַלְעִשָּׂה (whom God made, i. e. created, Job 32, 10,) *Eleasah*, pr. n. m. a) 1 Chr. 2, 39. b) ib. 8, 37. 9, 43. c) Jer. 29, 3.

\* אֶלְנָה or אֶלְנָה fut. יִאֲלֶה Prov. 22, 25, Arab. <sup>9</sup>أَلَفَّ; *to join together, to associate*, Arab. Conj. I, III, IV; whence אֶלְנָה a thousand, a family.—Kindred senses are: *to be accustomed, wonted, to learn*, Prov. 22, 25. Syr. Chald. id. Hence אֶלְנָה, אֶלְנָה ox.—R.

PIEL *to cause to learn, to teach*, like Syr. <sup>9</sup>أَلَفَّ, with two acc. of pers. and thing, Job 15, 5. 33, 33; with acc. of pers. only, Job 35, 11, where Part. מְלַמְּנִי for מְאֲלֵפְנִי, comp. <sup>9</sup>مَلَّفَ.

HIPH. denom. from אֶלְנָה, *to bring forth thousands*, Ps. 144, 13. Arab. <sup>9</sup>أَلَفَّ mille fecit.

אלה 1. *an ox or cow*, as tame and wonted to the yoke; comm. gend. like Gr. *βοῦς*, Lat. *bos*, Germ. *Rind*, Engl. *beever*; see אלה no. 3. Only in plur. אלה *oxen* Ps. 8, 8. Prov. 14, 4; fem. *kine* Deut. 7, 13. 28, 4. The singular is found only in the name of the first letter of the alphabet, *Aleph, Alpha*.

2. *a thousand*, Arab. ألف, Syr. ألف id. but Eth. አልፋ a myriad, ten thousand. Perh. pr. 'conjunction of numbers.'—The nouns enumerated for the most part follow the numeral word; some in the singular, as ארש Judg. 15, 16; others in the plural, 2 Sam. 10, 18. 1 K. 10, 26. Deut. 1, 11; and others again promiscuously, as בפר 1 Chr. 19, 6, and בפרים 29, 7. Rarely and only in the later Hebrew does the noun precede, 1 Chr. 22, 14. 2 Chr. 1, 6. Comp. Lehrs. p. 695, 697, 699. The construction is different in the phrase אלה כסף *a thousand (shekels) of silver*, for which see Lehrs. p. 700. Not unfrequently it is put for a large round number, Job 9, 3. 33, 23. Ps. 50, 10.—Dual אלהים *two thousand* Judg. 20, 45. 1 Chr. 5, 21.—Plur. אלהים *thousands*, e. g. אלהים Ex. 38, 26. Put also for an indefinitely large round number, אלהים רבבה *thousands of myriads* Gen. 24, 60.

3. *a family*, i. q. משפחה q. v. as the subdivision of a tribe (שבת, משנה) Judg. 6, 15. 1 Sam. 10, 19. 23, 23. Spoken of a city, Bethlehem, as the residence of such a family, Mic. 5, 1.

4. *Eleph*, pr. n. of a city of Benjamin Josh. 18, 28.

אלה, אלף, Chald. *a thousand*, Dan. 5, 1. 7, 10.

אלפל see אלהפל.

אלפל (God his wages, comp. פצל, wages) *Elpaal*, pr. n. m. 1 Chr. 8, 11. 12, 18.

\* אלץ in Kal not used, i. q. איץ q. v. לחץ.

PIEL אלץ *to urge, to press* any one, Judg. 16, 16. More frequent in Syriac and Zabian.

אלץ see אלהץ.

אלקים i. q. Arab. القوم, with the art. retained, *the people, populace*; see in

אל II. Prov. 30, 31 מלך אלקים עמו *a king with whom is the people*, i. e. who is surrounded by his people, in the midst of his people. See Pococke ad Spec. Hist.

Arabum p. 207. Arab. قوم *people* seems to come from the idea of *living*; comp. Samar. קים to live, Heb. יקים what lives, and חיה *people*, from חיה to live. Sept. δημοτογοῶν ἐν ἔθρει.—The Heb. intpp. regard אלקים as a compound from אל part. of negation, and קים to rise up, (comp. אל-מיה Prov. 12, 28,) and translate: *a king against whom there is no rising up*, i. e. who cannot be resisted. But this does not accord with the context.

אלקנה (whom God created) *Elkanah*, pr. n. m. a) 1 Sam. 1, 1 sq. 2, 11. 20. b) Ex. 6, 24. c) 2 Chr. 28, 7. d) 1 Chr. 12, 6. e) 1 Chr. 6, 8. 10. 11. 20. 21. 15, 23.

אלקשי gentile n. *Elkoshite*, spoken of Nahum the prophet, Nah. 1, 1. Sept. and Vulg. without o, Ἐλκשוῖος, *Elcesaius*. As to a place *Elkosh* there are two opinions; one, that of the ancient fathers, makes it a town of Palestine and spec. of Galilee, see Hieron. Proem. ad Nahum; the other, that of the oriental Jews, regards it as the village القوش *el-Kūsh*, near Mosul. Both are very doubtful; see Thesaur. p. 1211. B.

אלתולד (perh. God its race or posterity) *Eltolad*, pr. n. of a place in Judah, Josh. 15, 30. 19, 4. See הולד.

אלתקה and אלתקה (God its fear) *Eltekeh*, pr. n. of a Levitical city in the tribe of Dan, Josh. 19, 44. 21, 23.

אלתקן (God its foundation) *Eltekon*, pr. n. of a place in the tribe of Judah, Josh. 15, 59.

\* אמ f. constr. אמ, c. suff. אמרי; plur. אמות.

1. *a mother*, Arab. أم and ام, Eth. አሙ, Aram. אמא, Sam. אמי, id. E. g. אב ואם *father and mother*, parents, Judg. 14, 16. Ps. 27, 10. Esth. 2, 7. בן-אמרי *the son of my mother*, my womb-brother, Gen. 43, 29. Poet. בני אמרי i. q. *my brethren*, gener. Gen. 27, 29. Cant. 1, 6. With less exactness *mother* is also

put for a *step-mother* Gen. 37, 10; comp. 35, 16 sq. the latter being more accurately called אָב אֲשֶׁתָּא Lev. 18, 11.—But *mother* has often a wider sense, e. g.

2. i. q. a *grandmother* 2 K. 15, 10; also of any female ancestor, Gen. 3, 20.

3. Metaph. for a *benefactress*, Judg. 5, 7.

4. As expressing *intimate relationship*, close alliance, Job 17, 14; see in אָן no. 8.

5. Of a *nation* or *people*, as opp. to the children i. e. individuals born of it, Is. 50, 1. Jer. 50, 12. Ez. 19, 2. Hos. 2, 4. 4, 5.

6. אָם הַדֶּרֶךְ, *the mother of the way*, i. e. *bivium*, place where a way divides, pr. the source, beginning, head of the way, Ez. 21, 26 [21], i. q. אָם הַדֶּרֶךְ בָּרִים ibid.

Arab. <sup>أَم</sup> root, beginning of a thing; but

أَمُّ الطَّرِيقِ the highway.

7. i. q. אֲמָה, *mother-city*, *metropolis*, i. e. any large and important city, although not the capital. 2 Sam. 20, 19 אֲמָה בְּיִשְׂרָאֵל a city, even a mother in Israel. So on the Phœnician coins of

Tyre and Sidon; comp. Arab. <sup>أَم</sup> metropolis; also Gr. *μήτηρ* Callim. *Fragm.* 112, and *mater* Flor. 3. 7. 18. Ammian. 17. 13.

8. Metaph. of *the earth*, as the common mother of all, Job 1, 20.

NOTE. This word is without doubt primitive; and like אָב (see p. 2. n.) imitates the earliest sounds of the lisping infant; comp. Gr. *μάμα, μάμη, μαμαία, μάια*, Sanscr. *mā, ambā*, Copt. *mau*, Germ. Engl. Fr. *Mama*, Germ. *Ammē*. Deriv. fem. is אֲמָה, used only in tropical significations. In Arabic there is a denom. verb <sup>أَمَّ</sup> to be a mother; then, to be related, to set an example, to teach.

\* אָם mostly with Makkeph, a particle demonstrative, interrogative, and conditional; the various significations of which are distinguished in the more copious

Arabic by various forms, as <sup>أَمَّ</sup>, <sup>أَنَّ</sup>, <sup>أَنْ</sup>, <sup>أَنَّ</sup>, <sup>أَنَّ</sup>; while on the other hand

the Ethiopic and Syriac also have only one, አዎ, ܐܘܢ Traces of this particle exist also in the occidental languages; as in Gr. ἤν, lo, if, Lat. *en*, Germ. *wenn, wann*.

A) The primary power seems to be demonstrative, lo! behold! (kindr. הֵן, Gr.

ἤν, Lat. *en*.) Arab. <sup>أَنَّ</sup> truly, certainly, <sup>أَنَّ</sup> id. see De Sacy *Gramm.* *Arabe* I.

§ 889, <sup>أَنَّ</sup> lo! as in the phrase <sup>جَاءَ وَأَنَّ</sup> he came and lo! Comp. Hupfeld in *Zeitschr. f. d. Morgenl.* II. p. 130.—Hos. 12, 12 <sup>גִּלְעָד אָם</sup> lo! *Gilead is wickedness*, i. e. wholly wicked; where the other member has אָם. Job 17, 13 אָם בֵּיתִי <sup>אֶתְקַוָּה שְׂאוֹל בֵּיתִי</sup> lo! *I wait for Sheol, my house*. vs. 16. Prov. 3, 34. Preceded by הֵן in the same sense, Jer. 31, 20.—There are some who deny the demonstrative power of this particle in these passages, and claim for it here the usual conditional sense. But granting that it might be here so explained, still analogy shows that the former is the primitive and native power of the word.—Hence

B) Adv. of interrogation, comp. הֵן II. 3, and the remarks there made; also <sup>אֵל</sup>, <sup>הֵל</sup>, <sup>הֵל</sup>, <sup>הֵל</sup>, interrogative, from <sup>הֵל</sup>, demonstrative.

1. In a direct interrogation, Lat. *num?*

*an?* corresp. with Arab. <sup>أَم</sup>. 1 K. 1, 27. Is. 29, 16. Job 39, 13. 31, 5. 16. 24. 25. 29. 33. From the whole of Job c. 31 is seen the close connection between this interrogative power of אָם and its conditional sense in lett. C, since between sentences beginning with אָם interrog. are interposed others beginning with אָם conditional followed by an apodosis; see v. 7. 9. 13. 19. 20. 21. 25.—Far more frequent in disjunctive forms of interrogation, where הֵן precedes, *utrum—an? whether—or?*

Arab. <sup>أَمْ</sup>—<sup>أَمْ</sup>. Josh. 5, 13 <sup>הֲלֹנִי אֶתָּה אָם</sup>—<sup>אֵל</sup>—<sup>אֵל</sup> *art thou for us, or for our enemies?* 1 K. 22, 15 <sup>אֵם נִהְיֶה</sup>—<sup>אֵם</sup> *shall we go... or shall we not go?* The same is אָם—<sup>הֵן</sup> Gen. 17, 17. Job 21, 6; and אָם—<sup>הֵן</sup> Gen. 34, 17. 40, 8. 9.—The two are also used together in a question with two clauses, though not disjunctive, as אָם—<sup>הֵן</sup> Gen. 37, 8, אָם—<sup>הֵן</sup> 17, 17. But



where two questions follow each other with a less degree of coherence, אָן is repeated, 1 Sam. 23, 11. See Heb. Gr. § 150. 2.

2. In indirect interrogation, *whether*, *if*, after verbs of inquiring, examining, doubting, Cant. 7, 13. 2 K. 1, 2. So in a double and disjunctive question, אָן — הֲ Gen. 27, 21. Num. 13, 20. The phrase אָן מִי יוֹדֵעַ Esth. 4, 14, *who knoweth whether*, corresponds to the Lat. *nescio an*, i. q. perhaps.

C) Conj. 1. Mostly conditional, *if*, Gr. εἰ, Lat. si, q. d. supposing that, etc. comp. הֲ lo, num? if; Syr. [lo, if. In this signif. correspond Arab. اِنْ, Sam. اِنَّا, اِنَّا, Eth. አዎ. — Followed, according to the sense, by the præter, Esth. 5, 8 אָן מִצְּאֵתִי הֲוֵן בְּעֵינֵי ה' *if I have found favour in the eyes of the king*. Gen. 43, 9, 18, 3; and fut. Judg. 4, 8 אָן תֵּלְכֵנִי עִמִּי וְהָלַכְתִּי אִתִּי *if thou wilt go with me, I will go*. Gen. 13, 16, 28, 20. Job 8, 4 sq. 11, 10; more rarely by a particip. Judg. 9, 15, 11, 9; by the infin. for a finite verb, Job 9, 27; also without a verb, Job 8, 6, 9, 19.—This particle differs from לִי, in that אָן implies a true and real condition, where the fact is left uncertain, whether a thing exists or will exist, is or will be done, 'si fecisti, si facturuses'; while לִי implies that a thing does not exist, is not or will not be done, or is at least very uncertain and improbable, 'si faceres, si fecisses,' Gr. εἰ εἴχευ. See לִי, and also for the like distinction

between אֲנִי and לֹא De Sacy Gramm. Arabe I. § 885. By an ingenious and delicate usage, אָן is every where put in conditional curses and imprecations, where we might perhaps expect לִי; e. g. Ps. 7, 4-6 אָן עָשִׂיתִי וְאָחִי אִם יֵשׁ עָלַי *if I have done this, if there be iniquity in my hands, if I have done evil to my friend, ... let the enemy persecute me*, etc. The Psalmist here denies, (if we look at his object,) that he had done such things; but, as if on trial, he leaves this point undecided, or even assumes the truth of the allegation, and then invoking the severest punishment upon himself, he thus adds great emphasis to the imprecation.

Comp. Ps. 44, 21, 73, 15, 137, 5, 6. Job 31, 7 sq. Other examples, where more accurately לִי would be put instead of אָן, are: Ps. 50, 12 אָן אֶרְצַב *if I were hungry*. Hos. 9, 12. Yet אָן is here not incorrect; since its usage has a wide extent. — Spec. a) Condition or supposition is modestly or timidly expressed by אָן-אָן, see in אָן. b) אָן-אָן disjunctive, *if—if*, i. q. *whether—or*, Gr. εἴτε-εἴτε, εἴν τε-εἴν τε, Lat. *sive-sive*; comp. si—si Gell. 2, 28. So Ex. 19, 13 שֶׁ-אִם-אִם-יִהְיֶה אָן-אָן *whether it be beast or man*. 2 Sam. 15, 21. Lev. 3, 1. Deut. 18, 3; also preceded by a negative, *neither—nor*, 2 K. 3, 14. The same is אָן-אָן Gen. 31, 52. Josh. 24, 15. Ecc. 11, 3, 12,

14. Arab. اِنَّ—وَ اِنَّ and اِنَّمَا—وَ اِنَّمَا c) By an ellipsis of the formula of an oath, אָן becomes in some connections a negative particle. The full form is read in 1 Sam. 3, 17 *God do so to thee, and more also, if thou*, etc. 24, 7. 2 Sam. 3, 35. Hence by ellipsis, espec. in oaths; 2 Sam. 11, 11 *by thy life*, [let God do so to me, and more] אָן אֲעֲשֶׂה אֲחֵרֵי הַדָּבָר הַזֶּה *if I do this thing*, i. e. I will not do this thing. 20, 20. 1 K. 1, 51; also in obtestations, Cant. 2, 7, 3, 5. Neh. 13, 25; rarely elsewhere, and chiefly in poetry, Is. 22, 14, 62, 8. Judg. 5, 8. Prov. 27, 24, where the other member has לִי.—In the same manner the Arabs use اِنَّ, more fully مَا اِنَّ, for *not*.

2. As concessive, *though*, *although*, Arab. اِنَّ, Gr. εἴν καὶ, καὶν. Followed by the præter, to express the idea 'though I am,' Job 9, 15, 29; more usually by the fut. expressing the idea 'though I were,' Is. 1, 18, 10, 22. Ps. 139, 8. Job 20, 6; but comp. Job 9, 20. Also with a verbal noun, Nah. 1, 11.

3. As a particle of wishing, *oh if!* *would that!* *oh that!* εἰ γάρ. Comp. לִי. With fut. Ps. 68, 14, 81, 9, 95, 7, 139, 19. An anacoluthon occurs in Gen. 23, 13 שָׁמַעְנִי לִי שְׁמַעְנִי אָן *would that thou—oh that thou wouldst hear me*.

4. It passes over also into a particle of time, *when*, *pr. if*; comp. Germ. *wenn* and *wann*. Followed by the præter, which is often to be rendered by the pluperfect or by the fut. exactum; Is

24, 13 **כִּלְה בְּצִיר אִם** *when the vintage is done*, pr. if it shall have been ended. Am. 7, 2 **לְאַכֵּל אִם כִּלְה לְאַכֵּל** *and it came to pass when they had finished eating*. Is. 4, 4 **אִם רָחַץ אֲדֹנָי אֶת צֵאת בְּנוֹת־צִיּוֹן** *when the Lord shall have washed away the filth of the daughters of Zion*. Gen. 38, 9. Ps. 63, 7. Job 8, 4, 17, 13. So also in connection with other particles, as **עַד אִם** *until when, until*, Gen. 24, 19; **עַד אִם** *until when, until*, Gen. 24, 19; **עַד אִם** 28, 15. Num. 32, 17. Is. 6, 11.

5. Rarely for *when* causal, i. e. *since*, Arab. **أَنَّ**. Gen. 47, 18 *we will not hide it from my lord, that אל ... תִּבְקֶשׂה אֵל* *when (since) all our money is spent ... there is nothing left for my lord*, etc. Is. 53, 10.

D) In composition with other particles:

1. **הֲאִם**, twice in the beginning of an interrogation, i. q. **הֲלֹא**, put affirmatively, *is not? nonne?* i. q. *lo!* Num. 17, 28 [13]. Job 6, 13.

2. **אִם-לֹא** a) *is not? nonne?* preceded by **הֲלֹא**, Is. 10, 9. b) *if not, unless*, Ps. 7, 13. Gen. 24, 8. Hence after formulas of oaths it appears as a strong affirmation and asseveration; comp. above in C. 1. c. Num. 14, 28. Josh. 14, 9. Is. 14, 24; also in obstestations, Job 1, 11, 2, 5, 17, 2, 22, 20, 30, 25. Is. 5, 9. c) After a negative partic. in the sense of *but*, Gen. 24, 37, 38. Comp. *εἰ μὴ, nisi*, Chald. **אִם-לֹא** from **אִם-לֹא**.

\* **אִמָּה** f. subst. plur. **אִמָּהוֹת**, the letter ה being inserted, comp. Chald. **אִמְהָהוּ**, and Lehrs. p. 530; *a maid-servant, handmaid, female slave*. Hence **אִמָּהוֹת** *thy handmaid*, for *I*, spoken even by a free woman in addressing her superiors, Judg. 19, 9. 1 Sam. 1, 11, 16, 25, 24 sq. 2 Sam. 14, 15. Comp. in **אִמָּהוֹת**. Also **בְּנֵי-אִמָּהוֹת** *son of a handmaid*, i. e. a servant, slave, Ex. 23, 12. Ps. 116, 16.—Hence is derived the Arab. **أَمَة** to be a handmaid. The word **אִמָּה** is prob. primitive; least of all is it to be referred to a root **אִמָּה**, **אִמָּה**, inito pacto indixit.

**אִמָּה** pr. i. q. **אִמָּה**, but everywhere metaph. *the beginning, head, foundation of any thing*. Spec.

1. *mother of the arm, i. e. the fore-arm,*

below the elbow, *cubitus*, Deut. 3, 11. Hence

2. *a cubit, ulna*, a measure of length; comp. Lat. *cubitus, ulna*, Gr. *πῆχυς* and *πυγών*, Arab. **ذراع**, Egypt. *mahi*. The mode of enumerating cubits is as follows: **אִמָּהוֹת שְׁלֹשׁ** *two cubits* Ex. 25, 10, 17; **אִמָּהוֹת שְׁלֹשׁ** 27, 1, and so on up to ten cubits; in the later Hebrew **אִמָּהוֹת שְׁלֹשׁ** 2 Chr. 6, 13. With numbers above ten, in the earlier Hebrew **אִמָּהוֹת שְׁלֹשׁ** Gen. 6, 15, in the later **אִמָּהוֹת שְׁלֹשׁ** Ez. 42, 2, or **אִמָּהוֹת שְׁלֹשׁ** 2 Chr. 3, 4. Further, it is joined with numerals of every kind, both in the early and later Hebrew, by means of **בְּ**, as **אִמָּהוֹת בְּאַרְבַּע** lit. *four by the cubit*, i. e. *four cubits*; **אִמָּהוֹת בְּמֵאוֹת** *a hundred cubits* Ex. 27, 9, 18, 36, 15, 38, 9. The common cubit of the Hebrews (2 Chr. 3, 3) was reckoned at 6 palms, or 18 inches; though some without good reason make it only 4 palms, or 12 inches. A larger cubit of seven palms, *επιπλάλαιστος*, is mentioned Ez. 40, 5, 43, 13, which agrees with the royal cubit of the Babylonians (Hdot. 1. 178) and Egyptians; see Boeckh Metrol. Untersuch. pp. 212 sq. 265 sq.—Metaph. Jer. 51, 13 *thine end is come, the measure of thy rapine*, i. e. the time when God will set bounds and measure to thy iniquitous gain.

3. i. q. **אִמָּה** no. 7, *a metropolis*. 2 Sam. 8, 1 *and David took the bridle (bit) of the metropolis out of the hand of the Philistines*, i. e. he subdued the metropolis of the Philistines. Comp. the Arabic proverb: *I give thee not my bridle*, i. e. do not subject myself to thee; see Schult. ad Job. 30, 11, and Hariri Cons. IV p. 24. See also Gesch. der Hebr. Sprache p. 41.

4. *a foundation*, Is. 6, 4 **אִמָּהוֹת הַסְּפִיּוֹת** *the foundations of the thresholds*. Comp. **אִמָּהוֹת**, **אִמָּהוֹת**, roots, beginnings.

5. *Anmah*, pr. n. of a hill, 2 Sam. 2, 24.

**אִמָּה** Chald. f. plur. **אִמָּהוֹת**, *a cubit, ulna*, Dan. 3, 1. Ezra 6, 3. Syr. **أَمَة**, plur. **أَمَات**.

**אִמָּה** i. q. **אִמָּה** q. v. *terror*.

**אִמָּה** f. (ר. **אִמָּה**) *a people, nation, tribe*, Arab. **أمة** *a people*, Aram. **אִמָּה**

אמה id. Found only in Plur. אמהו Gen. 25, 16. Num. 25, 15; also אמהים Ps. 117, 1. Syr. [ܐܡܗܐ].

אמה Chald. f. id. Dan. 3, 29. Plur. אמהין, emphat. אמהינא, Dan. 3, 4. 7. 5, 19, 7, 14. Ezra 4, 10.

I. אמן m. 1. *an architect, builder, opifex*, (r. אמן no. 1. b.) i. q. אמן q. v. Prov. 8, 30 spoken of the hypostatic wisdom of God as the architect of the world. The word seems not to have admitted the form of the fem. gender, any more than the Lat. *artifex, opifex*, whence Plin. II. 1 *artifex omnium natura*. Quinct. 2. 15 *rhetorica persuadendi opifex*.—Others understand *son* or *foster-child*, from r. אמן no. 1. a.

2. *Amon*, pr. n. a) The son and successor of Manasseh, king of Judah, r. 644–642 B. C. 2 K. 21, 18–26. 2 Chr. 33, 20 sq. b) 1 K. 22, 26. c) Neh. 7, 59, for which Ezra 2, 57 אמי.

II. אמן i. q. אמן, *a multitude* of people, Jer. 52, 15. R. אמה.

III. אמן *Amon*, pr. n. of the supreme god of the Egyptians, worshipped at Thebes with great pomp, Jer. 46, 25, see נא אמן; called by the Greeks *Ἄμμων, Ammon*, and compared by them to Jupiter, see Hdot. 2. 42. Diod. Sic. 1. 13. On Egyptian monuments he is usually depicted with a human body and the head of a ram; and the name is there written *Amn*, more fully *Amn-Re* i. e. *Amon-Sun*; see the figures as given in Thesaur. p. 115. Comp. also Kosegarten de Scriptura vett. *Ægyptiorum*, p. 29 sq. Wilkinson's *Mann. and Cust. of the Anc. Egyptians*, Second Ser. I. p. 243 sq.

אמן m. (r. אמן) by Syriasm for אמן, *faithfulness, fidelity*, Deut. 32, 20.—Plur. אמינים id. Prov. 20, 6 אמינים *a man of fidelity, faithful*.

אמה f. (r. אמן) 1. *firmness, stability*. Ex. 17, 12 וידי יריא אמהיה and his (Moses') hands were firm, steady, lit. firmness.

2. *security*, Is. 33, 6. Arab. <sup>ف</sup>أمن,

אמן, id.

3. *faithfulness, fidelity*, espec. in ful-

filling one's promises; so of God, Deut. 32, 4. Ps. 36, 6. 40, 11; of men, Plur. אמינותה Prov. 28, 20. Also *faith, trust, confidence* of men towards God, Hab. 2, 4. Ps. 37, 3; see in אמה no. 2.

אמן (strong) pr. n. *Amoz*, the father of the prophet Isaiah, Is. 1, 1. 2, 1. 13, 1. 20, 2.

אמי *Ami* pr. n. m. Ezra 2, 57. It seems to be a corrupted form for אמן Neh. 7, 59.

אמים see ארים.

אמינון (faithful) *Aminon*, pr. n. i. q. אמינון, a son of David, 2 Sam. 13, 20.

אמיץ m. (r. אמיץ) adj. *strong, mighty*, Job 9, 4. 19; more fully as joined with כח, Nah. 2, 2. Abstr. *strength, might*, Is. 40, 26.

אמיר m. (r. אמיר q. v. no. 1; and Hithp.) *the top, summit*, e. g. of a tree, Is. 17, 6 בראש אמיר *in the highest top*. Also of a mountain Is. 17, 9; see under art. אמה.

\* אמל or אמל to *languish, to droop*, pr. to hang the head, kindr. with אמל q. v. In Kal part. pass. of a drooping heart, Ez. 16, 30.

PUL. אמל only in poetry. 1. *to languish, to droop*, as of plants, Is. 24, 7; hence of fields Is. 16, 8. Nah. 1, 4; of a sick person Ps. 6, 3, where אמל seems to be for אמל; so Maurer.

2. *to mourn, to lament*, Is. 19, 8; so of a land laid waste Is. 24, 4. 33, 9; of walls thrown down Lam. 2, 8.—Hence in prose

אמל m. *languid, feeble*, Neh. 3, 34.

\* אמם obsol. root, perh. i. q. אמם, אמם q. v. *to join together, to collect, to congregate*. Arab. <sup>ف</sup>أم to be near, related.—Hence the noun אמה i. q. אמם a people, and

אמם *Amam* pr. n. of a place or city in the southern part of the tribe of Judah, Josh. 15, 26.

\* I. אמן 1. pr. *to prop, to stay, to support*. a) Spec. with the arm, *to bear or carry* a child, Num. 11, 12. Lam. 4, 5. Part. אמן, παιδαγωγός, a

*nursing-father*, one who carries a child on his arm and takes care of it, Num. 1. c. Is. 49, 23; also a *foster-father*, Esth. 2, 7. 2 K. 10, 1. 5. Comp. בְּלִבֶּל, Arab.

אָמֵן sustentavit, aluit.—Fem. אֲמִינָה a nurse, Ruth 4, 16. 2 Sam. 4, 4. b) *to found, to build up*, kindr. with בָּנָה, אָבָן; hence אָמֵן, אֲמִינָה, architect, אֲמִינָה a pillar, prop.

2. Intrans. *to stay oneself, to be stayed up, supported*; hence *to be firm, stable*, such as one may safely lean upon, metaph. *to be faithful*. Part. pass. אֲמִינִים the faithful, πιστοί, Ps. 12, 2. 31, 24. Comp.

אֲמִינִי Is. 26, 3. Arab. أَمَّنَ to be faithful, اَمَّنَ to lean upon and trust in any one, اَمِنَ to trust, to be secure.

NIPH. 1. *to be supported*, i. e. *to be borne in the arms as a child*, Is. 60, 4. Comp. Kal no. 1.

2. *to be founded*, i. e. *to be firm, stable, sure*, e. g. of a house 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 16. 1 K. 11, 38; of a firm place, where a nail holds fast, Is. 22, 23. 25; of a firm and stable condition 7, 9.

3. *to be durable, lasting, permanent*, e. g. of waters which never fail (opp. אֲכָזֵב) Is. 33, 16. Jer. 15, 18; of diseases Deut. 28, 59; of a covenant Ps. 89, 29.

4. Metaph. *to be faithful, trustworthy, sure*, such as one can lean upon; so of a servant 1 Sam. 22, 14. Num. 12, 7; a messenger Prov. 25, 13; a witness Jer. 42, 5. Is. 8, 2; of God Deut. 7, 9. Is. 49, 7. Hos. 12, 1.—Ps. 78, 8 נֶאֱמְנָה אֱתֵּי־אֵל לֹא נֶאֱמְנָה אֱתֵּי־רוּחוֹ his spirit was not faithful towards God. Part. אֲמִינִי faithful, upright, Prov. 11, 13. 27, 6 פְּצַעֵי אֲהָבָה אֲמִינִים faithful are the wounds of a friend, i. e. his severe rebukes proceed from fidelity and sincerity. Also of a man of tried wisdom, Job 12, 20.

5. *to be sure, certain, true*, Hos. 5, 9; of the word of God Ps. 19, 8. Also *to be found true, to be verified, confirmed*, Gen. 42, 20. 1 K. 8, 26.

HIPH. הִאֲמִינִי 1. *to stay upon, to build upon*; pr. Is. 28, 16 he that buildeth thereon shall not flee away.—Usually

2. Metaph. *to trust, to confide in*, like Arab. اَمَّنَ c. ب. Job 4, 18 הֲקֵן בְּבִבְרִי

לֹא הִאֲמִינִי lo! he putteth no trust in his servants. 15, 15. 39, 12. Ps. 78, 22. 32. 119, 66. הִאֲמִינִי בִיהוָה to trust in Jehovah Gen. 15, 6; ה' בְּתַרְסֵי לֹא הִאֲמִינִי to have no trust in one's life, i. e. to fear for one's life, Deut. 28, 66; c. acc. et inf. Judg. 11, 20.

3. *to believe, to receive as true*, absol. Is. 7, 9; oftener with לְ of pers. and thing, Gen. 45, 26. Ex. 4, 1. 8. 9. Prov. 14, 15. Ps. 106, 24; פִּי Ex. 4, 5. Job 9, 16. Also with infin. Job 15, 22 he believeth (hopeth) not to escape out of darkness i. e. terror.

4. Perh. intrans. *to stand firm, still*. Job 39, 24 he standeth not still, when the voice of the trumpet sc. is heard. Comp. Virg. Georg. 3. 83. According to a common idiom of speech, it might also be explained: 'He so longs for the battle that he scarce believes or trusts his ears for joy,' etc. Comp. Job 9, 16. 29, 24.

Deriv. אָמֵן—אֲמִינָה, אֲמִינִי, אֲמִינָה, אֲמִינָה, אֲמִינָה.

II. אָמֵן HIPH. הִאֲמִינִי i. q. denom. הִימִינִי to turn to the right hand, Is. 30, 21.

אָמֵן Chald. אַפּ. הִימִינִי to trust, c. ב. Dan. 6, 24; like Syr. اَمَّنَ.—Part. pass. אֲמִינִי faithful, trustworthy, Dan. 6, 5. 2, 45. Syr. اَمَّنَ.

אָמֵן m. an architect, artist, workman, Cant. 7, 2; see r. אָמֵן no. 1. b. Syr. اَمَّنَ, Chald. اَمَّنَ, id. To this Aramæan form inclines the orthography אָמֵן ömman, which Kimchi and Judah Ben Karish read in their Mss.

אָמֵן (r. אָמֵן no. 2) 1. Adj. verbal firm; metaph. faithful; Arab. اَمِيْن, Syr. اَمَّنَ. Abstr. i. q. faithfulness, fidelity; as אֱלֹהֵי אָמֵן the God of faithfulness Is. 65, 16. Comp. Rev. 3, 14.

2. Adv. amen, i. e. verily, truly, certainly, Jer. 28, 6. אָמֵן וְאָמֵן Ps. 41, 14. 72, 19. 89, 53. Its proper place is, where one person confirms the words of another, and adds his wish for success to the other's vows and predictions, amen, so be it. Sept. well, γέροντο. 1 K. 1, 36. Jer. 11, 5. Num. 5, 22. Deut. 27, 15 sq. Neh. 5, 13. 8, 6. 1 Chr. 16, 36.

אָמֵן m. (r. אָמֵן) faithfulness, verity, Is. 25, 1.

**אִמְנָה** f. (ר. אָמַן) 1. a covenant, pr. a confirmation, surety, Neh. 10, 1. Arab. **أَمَانَةٌ**.

2. Something *fixed, appointed*, i. e. an allowance, portion, i. q. חֶקֶן, Neh. 11, 23; spoken of a daily allowance for the subsistence of the singers.

3. *Amanah*, pr. n. of a perennial stream (comp. Is. 33, 16) which rises in Anti-Lebanon, and waters the territories of Damascus, 2 K. 5, 12. Hence also that part of Anti-Lebanon bore the same name, Cant. 4, 8. The Greek name was *Chysorrhoeas*; now *el-Barada*.

**אִמְנָה** f. pr. supporting; hence a pillar, column, plur. **הָאִמְנוֹת** 2 K. 18, 16. R. אָמַן.

**אָמַן** f. (ר. אָמַן) 1. a bringing-up, tutelage, Esth. 2, 20.

2. *verity*, only as adv. *verily, truly, indeed*, Josh. 7, 20. Gen. 20, 12.

**אִמְנוֹן** (faithful) *Amnon* pr. n. m. a) The eldest son of David, by Ahinoam, slain by his brother Absalom, 2 Sam. 3, 2, 13, 1-39; once **אִמְנוֹן** q. v. b) 1 Chr. 4, 20.

**אָמַן** adv. (from אָמַן with the adv. ending מָה,) *verily, truly, indeed*, Job 9, 2, 19, 4, 5. Is. 37, 18. **אָמַן כִּי** true that, it is true that, Job 12, 2. Ruth 3, 12.

**אָמַן** id. Gen. 18, 13. Num. 22, 37.

\* **אָמַן** fut. **אָמַן**, to be alert, active, firm; kindr. with **הָמַן**, **הָמַם**, to be sharp, eager. Hence of the feet, to be strong in the feet, to be swift-footed, comp. Piel no. 1, **אָמַן**, and the Arabic usage. Trop. of activity and alertness of mind, a firm and undaunted spirit, 2 Chr. 13, 18; opp. **בָּנֵי** and **בָּרֵעַ** to have the knees sink, to be feeble-minded. With **מִן** to be stronger than, to prevail over any one, Gen. 25, 23. Ps. 18, 18. 142, 7. **הָזִק** **וְאָמַן** be strong and of good courage, i. e. brave and undaunted, Deut. 31, 7, 23.

Josh. 1, 6-18.—Arab. **أَبَصَّ** to be active, fleet, of a horse; whence **أَبْرَص** i. q. **אָמַן**, a fleet horse.

PIEL **אָמַן** 1. to make firm, to strengthen, pr. sinking knees, faltering feet, Job 4, 4. Is. 35, 3. Trop. to render alert, to encourage. Deut. 3, 28. Job 16, 5.

2. to strengthen, to make strong, Is. 41, 10. Ps. 89, 22. 2 Chr. 11, 17. Prov. 31, 17, 24, 5.

3. to restore, to repair a building, i. q. **הִקַּח**, 2 Chr. 24, 13. Also to found, to set fast, Prov. 8, 28.

4. to strengthen, i. e. to harden the heart, to make obstinate, Deut. 2, 30. 15, 7. 2 Chr. 36, 13.

5. to set fast, i. e. to appoint, to choose. Ps. 80, 18 whom thou hast chosen for thyself, comp. v. 16. Is. 44, 14.

HITHPA. intrans. to be alert, of good courage, undaunted, Ps. 27, 14. 31, 25.

HITHPA. 1. to be alert, active, c. infin. to do any thing with alacrity, eagerly, 1 K. 12, 18. 2 Chr. 10, 18.

2. to make oneself strong, of conspirators, 2 Chr. 13, 7.

3. to make oneself firm, i. e. to resolve firmly, to be resolute, Ruth 1, 18. Comp. **הִקַּח**.

Deriv. **אָמַן**, **אָמַן**, and the five following:

**אָמַן** plur. **אָמַנִּים**, active, spirited, fleet, of horses Zech. 6, 3. It is read also in v. 7, where the context demands

**אָמַנִּים** red.—Arab. **أَبْرَص** and **أَبْص** active, fleet, of a horse.

**אָמַן** m. strength, Job 17, 9.

**אָמַנָה** f. strength, protection, i. q. **מָעוֹז**, Zech. 12, 5. R. **אָמַן**

**אָמַצִּי** (strong) *Amzi*, pr. n. m. a) 1 Chr. 6, 31. b) Neh. 11, 12.

**אָמַצְיָה** (whom Jehovah strengthens) *Amaziah*, pr. n. m. a) A king of Judah, son of Joash and father of Uzziah, r. 838-811 B. C. 2 K. 12, 22. 14, 1 sq. 2 Chr. 25, 1 sq. Written also **אָמַצְרָה** 2 K. 14, 1. 9. 11. b) A priest of the golden calf at Bethel, hostile to Amos, Amos 7, 10 sq. c) 1 Chr. 4, 34. d) 6, 30.

\* **אָמַר**, inf. absol. **אָמַר**, constr. **אָמַר**, c. pref. **בְּאָמַר** Deut. 4, 10, **בְּאָמַר** Josh. 6, 8, but always **לְאָמַר** contracted; fut. **אָמַר**, **וְאָמַר**, with conj. accent. **וְאָמַר**, with Aleph dropped **אָמַרְהוּ** Ps. 139, 20.

1. to say, very freq. The primary idea is to bear forth, to bring out to light, and hence to utter, to say; comp. **נָשָׂא**, **נָבֵא**, **נָבֵר**, and Gr. *φημι*. Hence Hithpa. **אָמַרְהוּ** also **אָמַרְהוּ** to submit and



*it is said*, they say, Gen. 10, 9. 22, 14. Num. 21, 14.

2. **אָמַר לְ** *to be said to any one*, sc. this or that, i. e. *to be so called, to be named*, Is. 4, 3. 19, 18. 61, 6. 62, 4. Hos. 2, 1.

ἩΡΗ. **הָאָמַר** *to make say*, to cause to promise. Deut. 26, 17 *thou hast this day made Jehovah say or promise*, 18 and *Jehovah hath made thee promise*, i. e. ye have mutually promised, have mutually accepted and ratified the conditions of each other.

ἩΤΗΡΑ. **הִתְאָמַר** *to lift up oneself, to boast oneself*, Ps. 94, 4. Comp. Kal no. 1.

Deriv. **אָמַר** — **אֲמַרְפֶּל**, also **אָמַר**, **מְאָמַר**.

**אָמַר** Chald. 3 fem. **אָמַרְתָּ** for **אָמַרְתִּי** Dan. 5, 10; fut. **אָמַרְתָּ**, inf. **מְאָמַר** and **מְאָמַר** Ezra 5, 11; part. **אָמַר**; i. q. Hebr.

1. *to say*, with dat. of pers. Dan. 2, 25; acc. of thing, Dan. 7, 1; also followed by the words spoken, Dan. 2, 24, or even written, Dan. 7, 2. See our remarks on the oriental usus loquendi in Luke 1, 63, in the London Class. Journ. no. 54. p. 240.—Plur. **אָמַרְתֶּיךָ** pr. they are saying, i. q. *they say*, put for the Pass. *it is said*, proclaimed; Dan. 3, 4 **אָמַרְתֶּיךָ עַמְּמִיזָא לְבוֹן יְהוָה** *it is proclaimed, O people, etc.* Theod. λέγειται. On the idiom see Lehrs. p. 798.

2. *to command*, see the examples in Heb. **אָמַר** Kal. no. 3.

Deriv. **כְּנִזְמָא**.

**אָמַר** in sing. only c. suff. **אָמַרְוּ** Job 20, 29; plur. **אָמַרְתֶּם**, constr. **אָמַרְתֶּיךָ**. For the sing. absol. the form **אָמַר** is used.

1. *a word, discourse*, what is said, i. q. **דְּבַר**; but, with the exception of Josh. 24, 27, only in the poetic style. Espec. of the words of God, **אָמַרְתִּי אֵל** Num. 24, 4. 16. **אָמַרְתִּי אֵל** Prov. 22, 21; **אָמַרְתִּי נֶזֶם** 15, 26. Ps. 19, 15. Prov. 6, 2. al. Gen. 49, 21 *Naphtali is אֵילָה שְׁלֵיחָה a slender hind*, i. e. pleasant, persuasive; prob. to be referred to some poetic or oratorical talent of this tribe, otherwise unknown. If it be objected, that words cannot be ascribed to a hind, we may reply that **הַנְּתַן** refers to Naphtali and not to אֵילָה hind; and hence there is no necessity for the conjecture of Bochart, following the Sept. that it should read אֵילָה and

**אָמַרְתִּי**. For this use of the art. הַ, see Heb. Gr. § 107. init.

2. *a command*. Job 20, 29 **הִלַּח אָמַרְוּ מֵאֵל** lit. *the lot of his command from God*, i. e. his appointed lot from God. Comp. **אָמַר** no. 3.

**אָמַר** Chald. m. plur. **אָמַרְתֶּיךָ**, *a lamb*, Ezra 6, 9. 17. 7, 17. Syr. **اَلْحَمْلُ**, Arab.

**اَلْحَمْلُ**, **اَلْحَمْلُ**, **اَلْحَمْلُ**, a lamb. The root is **اَمَرَ** Conj. I, IV, to make much, to multiply, **اَمَرَ** to be much, multiplied; hence pr.

progeny of the flock. Or it may also be 'progeny of the flock' from the idea of *bringing forth*, see in r. **אָמַר** no. 1.

**אָמַר** (talkative) *Immer*, pr. n. m. a) Jer. 20, 1. b) Ezra 2, 59. Neh. 7, 61.

**אָמַר** i. q. **אָמַר**, the forms of which it borrows in the plural; a poetic word.

1. *a word, discourse*, Ps. 19, 4.

2. Spec. *a song, hymn*, ἕλος, Ps. 19, 3; a song of triumph, epinicium, Ps. 68, 12.

3. *a promise*, from God, Ps. 77, 9. In a punitive sense, *threat*, Hab. 3, 9.

4. *a matter, thing*, like **דְּבַר**, Job 22 28. Arab. **اَمْرٌ** id.

**אָמַרְתָּ** f. (r. **אָמַר**) plur. **אָמַרְתֶּיךָ**, i. q. **אָמַר**, **אָמַר**, and like them only poetic; *a word, discourse*, mostly of God, Ps. 18 31. 119, 38. 50. 103. 140; also *a song hymn*, Gen. 4, 23. Deut. 32, 2. Ps. 17, 6

**אָמַרְתָּ** f. id. Lam. 2, 17.

**אָמַרְתִּי** according to the probable conjecture of Simonis pr. *mountaineer*, from an obsol. **אָמַר** height, mountain, see under r. **אָמַר** no. 1; hence as gentile n. *an Amorite*, collect. *the Amorites*, Sept **Ἀμορῖται**, a Canaanitish people, apparently the largest and most powerful of all, and whose name is sometimes taken in a wide sense so as to include all the other Canaanitish tribes; Gen. 15, 16 48, 22. Am. 2, 9. 10. Deut. 1, 20. A part of them dwelt in the mountainous tract which afterwards belonged to the tribe of Judah, and were subject to five kings Gen. 14, 7. 13. Num. 13, 29. Another part held the country beyond Jordan north of the Arnon as far as to the Jabok and even beyond this stream, Num 21, 13. 24. 32, 39. These were subject

to two kings, viz. of Heshbon and Bashan or Batanea, Deut. 4, 47. Josh. 2, 10.

אָמְרִי (eloquent) *Imri*, pr. n. m. a) 1 Chr. 9, 4. b) Neh. 3, 2.

אָמְרִיהוּ (whom Jehovah said, i. e. promised, q. d. Theophrastus) *Amariah*, pr. n. m. a) 1 Chr. 5, 33 [6, 7]. b) 1 Chr. 5, 37 [6, 11]. Ezra 7, 3. Comp. אָמְרִיהוּ a. c) Neh. 10, 4, 12, 2, 13. d) Ezra 10, 42. e) Neh. 11, 4. f) Zeph. 1, 1. g) See אָמְרִיהוּ b.

אָמְרִיהוּ (id.) *Amariah*, pr. n. m. a) 2 Chr. 19, 11. b) 1 Chr. 24, 23, written also אָמְרִיהוּ 23, 19. c) 2 Chr. 31, 15.

אָמְרֶפֶל *Amraphel*, pr. n. of a king of Shinar, i. e. Babylonia, in the time of Abraham, Gen. 14, 1. 9. It seems to be Sanscr. *amarapāla*, keeper of the gods; comp. *Sardanapalus*, Sanscr. *sridhanapāla*, keeper of the treasures; so Bohlen and F. Benary.

אָמֶשׁ for אָמֶשֶׁת from ר. מֶשֶׁה, מֶסָא, *vesperi fecit*; comp. אָשֶׁת from שָׁבַח.

1. Pr. *the past night*, as adv. *yesterday, last night*, Gen. 19, 34, 31, 29, 42. Also *yesterday*, i. q. הַמּוֹלַח, 2 K. 9, 26.—It implies strictly the last part of the preceding natural day, (not the civil,) i. e. the evening and night of yesterday, and is then transferred so as to denote evening and night in general; just as the words which signify to-morrow, are also often referred to morning in general. Of yesterday we remember the close; of to-morrow the beginning is more impressed

on our mind. See Arab. أَمْسٌ adv. yesterday, أَمْسٌ subst. yesterday, comp.

מֶסָא *vesperi fecit*; and for to-morrow, see Heb. בֹּקֶר *morning* and *morrow*, like Germ. *Morgen*; Gr. *αὔριον* to-morrow, from *αὔρα* morning air; Arab. عَدَاةٌ morning, عَدٌ *morrow*, عَدَا to-morrow. Hence

2. *night, darkness*, genr. Job 30, 3 *they flee אָמֶשׁ וּמֶשֶׁתָּהּ שׁוֹמֵהּ אֶמֶשׁ into the night or darkness of desolate wastes*, the pathless desert being strikingly compared by the Orientals to night and darkness; see Jer. 2, 6, 31, and Is. 42, 16. Others: *yesterday of desolation*, i. e. places long since deso-

lated; but against this it may be urged, that אָמֶשׁ, according to Arabian grammarians, is spoken only of time just past.

אָמֶת f. (for אָמֶתָהּ, r. אָמֶן) c. suff. אָמֶתִּי, אָמֶתוֹ.

1. *firmness, stability, perpetuity*, Ps. 19, 10, parall. עֲמִדָה לְעֶד. Is. 39, 8 שְׁלוֹמִים וְאָמֶת *peace and stability*, i. e. firm and stable peace, by εἰν διὰ δὲ σὺν, comp. no. 2. Also *sureness, certainty*; Josh. 2, 12 אָמֶת אֹיֵה *a token of sureness*, i. e. sure and certain.

2. *faithfulness, fidelity, truth*, i. e. firmness and constancy in oneself, in keeping and executing one's promises, etc. Ascribed to a people Is. 59, 14, 15; to a king Ps. 45, 5; to God Ps. 30, 10, 71, 22, 91, 4. Very freq. joined with חֶסֶד, Ps. 25, 10, 40, 11, 57, 4, 11, 108, 5, 138, 2, all which passages, by εἰν διὰ δὲ σὺν, are to be understood of the faithful and constant goodness of God. So עָשָׂה חֶסֶד עִם וְאָמֶתָהּ *to deal kindly and truly with any one*, to show him sincere kindness, Gen. 24, 49, 47, 29. Josh. 2, 14. 2 Sam. 2, 6, 15, 20.

3. *truth*, as opp. to falsehood, Gen. 42, 16. Deut. 22, 20. 2 Sam. 7, 28. אָמֶתִּים אָמֶת *words which are truth* Prov. 22, 21. Ascribed to the word of God Ps. 119, 142; to prophecies Jer. 26, 15; to the servant of God Is. 42, 3. Hence אָמֶת הַיְהוָה *the truth of Jehovah*, often put for his true doctrine, the true religion, Ps. 25, 5, 26, 3, 86, 11.

4. *good faith, uprightness, integrity*. Ex. 18, 21 אָמֶתִּים שְׂנֵאִי בְּצַע *men of integrity, not eager for gain*. Neh. 7, 2. Judg. 9, 16, 19. Opp. רָשָׁע Prov. 8, 7. Spec. of a judge, *uprightness, justice*; Ps. 19, 10 *the judgments of Jehovah are upright, just*. Is. 16, 5. Prov. 29, 14.—Also *sincerity*, opp. to hypocrisy, Josh. 24, 14. 1 Sam. 12, 24. 1 K. 2, 4. Is. 10, 20.

אָמֶתֶחַת f. (r. מָתַח to expand) plur. constr. אָמֶתֶחֹת, *a sack*, Gen. 42, 27 sq. 43, 18, 21, 22.

אָמֶתַּי (true, veracious) *Amittai*, pr. n. of the father of the prophet Jonah, 2 K. 14, 25. Jon. 1, 1.

אָמֶתֶנִּי Chald. f. (for רִת) *strong, mighty*, Dan. 7, 7. R. מֶתֶן q. v.

אָנְּ interrog. adv. contr. from. אָנְּ II, pr.



where? מֵאַן whence? 2 K. 5, 25 Cheth. Then, where? whither? 1 Sam. 10, 14.— Also of time, עַד-אַן until when? how long? Job 8, 2.

Hence אָנָה, with ה local; but Milra Deut. 1, 28. Ps. 139, 7.

1. whither? also without interrogation Josh. 2, 5. Neh. 2, 16. Prægn. Is. 10, 3 אָנָה תַּעֲזֹבוּ כְבוֹדְכֶם whither will ye (carry and) leave your wealth?

2. where? Ruth 2, 19.

3. Of time, עַד-אַנָּה until when? how long? Ex. 16, 28. Ps. 13, 2. Job 18, 2 עַד-אַנָּה תִּשְׂרִימוּן מִנְּפִי לְמַלְכִּי how long ere ye make an end of words?

4. Without interrogation, אָנָּה הֲאָנָּה hither and thither, any whither, 1 K. 2, 36. 42.

אָן i. q. אֵין Heliopolis, q. v.

אָנָּא Chald. pron. 1 pers. I, Dan. 2, 8; oftener אָנָּה 2, 23. 3, 25. 4, 6. As genit. Dan. 7, 15.

אָנָּא Milél (read *ánna*, not *ónna*) interj. of entreaty, compounded from אָנָּה and אָנָּה, pr. *ah now! ah I pray thee!* With an imperat. Gen. 50, 17; or fut. apoc. as Opt. Neh. 1, 5; elsewhere absol. Ex. 32, 31. Dan. 4, 4. Written also אָנָּה Milél, 2 K. 20, 3. Is. 38, 3. Jon. 1, 14.

\* I. אָנָּה (for אָנָּה, Arab. <sup>ف</sup>أَنَّى) i. q. אָנָּה, אָנָּה, אָנָּה, onomatopoeitic, to *sigh*, to *groan*, Is. 3, 26. 19, 8. Hence the noun אָנָּה, Gr. *ἀνία* (*áníá*, *áníáz*), and פִּיאָנָּה.

\* II. אָנָּה in Kal not used, to *approach*, to *come to meet*, to *be present*.

Arab. <sup>ف</sup>أَنَّى to be in good time, <sup>ف</sup>أَنَّى fit time. Conj. V, X, to delay, to be patient, pr. to take time. IV, to retain.

PIEL to *cause to meet*, to *let fall in with*, spoken of God, Ex. 21, 13.

PUAL pr. to be made to meet, i. q. to be brought upon, to befall, e. g. evil, calamity, sent from God, Prov. 12, 21. Ps. 91, 10.

HITHPA. to *seek occasion against* any one, c. ה 2 K. 5, 7.

Deriv. אָנָּה, אָנָּה II (for אָנָּה), תִּיאָנָּה, תִּיאָנָּה.

אָנָּה whither? when? see אָן.

אָנָּה Chald. I, see אָנָּה.

אָנָּה see in אָנָּה.

אָנָּה *we*, pron. i. q. אָנָּה, once Jer. 24, 6 Cheth. This unusual form, which is found also in Rabbinic, is derived from אָנָּה, as אָנָּה from אָנָּה; and from it come the suffixes אָנָּה, אָנָּה. In Keri is read the common אָנָּה, but most prob. אָנָּה is the genuine reading.

אָנָּה Chald. pers. pron. 3 plur. i. q. Heb. הֵם, *they*, Dan. 2, 44. Fem. אָנָּה *they*, 7, 17, and in this passage strictly for *sunt, they are*. The more regular fem. form would seem to be אָנָּה; but אָנָּה stands in all the editions, so e. g. Ex. 1, 19 Onk.—The form אָנָּה comes from אָנָּה, and אָנָּה or אָנָּה from אָנָּה, the demonstrative syllable אָן (*ecce!*) being prefixed. So also in the Talmud, אָנָּה i. q. הוּא. See under אָנָּה, note. In the Targums also, אָנָּה, fem. אָנָּה Syr. <sup>ف</sup>أَنَّى and <sup>ف</sup>أَنَّى.

אָנָּשׁ m. 1. *a man*, (see below in אָנָּשׁ,) i. q. אָדָּם, but only in poetic style. Rarely in the sense of the singular, Ps. 55, 14. Job 5, 17; more usually collect. for the whole human race, *man*, Job 7, 17. 15, 14. Ps. 8, 5. The same is אָנָּשׁ בְּנֵי-אָדָּם Ps. 144, 3.—Spec. a) Of a multitude, *the common people, vulgus*; hence Is. 8, 1 בְּחֶרֶט אָנָּשׁ pr. *with a man's stylus*, i. e. with common letters, not artificial, so that the common people may read without difficulty; see Comment. on Is. l. c. and Rev. 13, 18. 21, 17; also *κατὰ ἀνθρώπων* Gal. 3, 15. b) *wicked men*, Ps. 9, 20. 56, 2. 66, 12. Comp. אָדָּם no. 1.

2. *Enos*, pr. n. of a son of Seth and grandson of Adam, Gen. 4, 26. 5, 6. 9.

\* אָנָּה in Kal not used, kindr. with the roots אָנָּה I, אָנָּה, אָנָּה.

NIPI. to *sigh*, to *groan*, pr. to bemoan oneself, Fr. *se plaindre*, Ex. 2, 23. Joel 1, 18. Aram. Ethpa. id.—With עַל Ez. 21, 12, מִן Ex. 2, 23, of that on account of which one groans.—Hence

אָנָּה f. plur. אָנָּה, *a sighing, sigh, groaning*, Ps. 31, 11. Lam. 1, 22. Is. 21, 2 כָּל-אָנָּהּ הֵיאָה all the sighing on account of her i. e. Babylon. 35, 10. 51, 11.

אָנָּה pers. pron. 1 plur. comm. *we*, the common form; whence by aphæresis

נִהְיֶה. Arab. نَحَسٌ. Gen. 13, 8. 29, 4. 42, 31. etc. See אָנְכִי, note.

אֲנִיָּהּ, אֲנִיָּהָ, Ethal. id. Dan. 3, 16. 17. Ezra 4, 16.

אָנִי, with distinct. accent אָנִי, pers. pron. 1 pers. sing. of both genders, I, i. q. אָנְכִי q. v. Pleon. joined with the 1 pers. of verbs, espec. in the books of the silver age of the Hebrew, as אָנִי אֲמַרְתִּי אָנִי Ecc. 2, 1. 11. 12. 15. 18. 20. 3, 17. 4, 1. 2. 4. 7. 7, 25. Mostly in the nominative case; and put for the oblique cases only where these already precede, Heb. Gramm. § 119. 3.—Sometimes it includes the idea of the subst. verb, i. q. I am, Gen. 15, 7. 24, 24.—See אָנְכִי, note.

אָנִי comm. a ship, or rather collect.

ships, a fleet, navy. Arab. إِنَاءٌ, plur. أَوَانِيَة and أَوَانِي, a vessel, espec. for water, a bucket, urn, pitcher, so called from the idea of retaining and containing, comp. انى Conj. IV Comp. in Engl. vessel for ship; also Gr. γαυλός a milk-pail, and γαυλος ship, Hdot. 3. 136; σααφός milk-pail and ship; Heb. תִּבְיָה and תִּבְיָה Is. 18, 2.—So 1 K. 9, 26. 27. 10, 11 where it is joined with a verb masc. v. 22. Is. 33, 21, in both passages with a fem. In all these passages it seems to be a collective, to which the corresponding noun of unity is אָנִיָּהּ, after the analogy of the Arabic nomina vicis et singularitatis, as تَبَنَّةٌ one stalk of straw, تَبْنٌ straw, see De Sacy Gramm. Arabe I. § 577; whence also אָנִי wants the plural. The author of Chronicles by way of explanation has twice put for it the plur. אֲנִיָּהּ; see 1 K. 9, 26, comp. 2 Chr. 8, 18; 1 K. 10, 22, comp. 2 Chr. 9, 21. Vulg. always *classis*, Syr. *ships*.

אָנִיָּהּ f. noun of unity corresponding to collect. אָנִי, a ship, Prov. 30, 19. Jon. 1, 3. 5. Plur. Gen. 49, 13. Judg. 5, 17. אֲנִיָּהּ סוֹחֵר merchant-ships Prov. 31, 14. אֲנִיָּהּ תַּרְשִׁישִׁי ships of Tarshish Is. 23, 1; spoken genr. of any large merchant-ships (see in תַּרְשִׁישִׁי) 2 Chr. 9, 21. Ps.

48, 8. Is. 2, 16. אֲנִישֵׁי אֲנִיָּהּ ship-men, sailors, 1 K. 9, 27.

אֲנִיָּהּ f. sighing, mourning, Is. 29, 2. R. אָנָּה I.

אֲנִיָּעִים (sighing of the people) pr. n. m. Aniam, 1 Chr. 7, 19.

\* אָנָּה m. lead, Lat. plumbum, i. q. אֲנִיָּהּ; hence for a plumb-line, plummet, Am. 7, 7 חוֹמַת אָנָּה a wall of the plumb-line, i. e. built by rule, plumb. v. 8 I will lay the plumb-line to my people Israel, i. e. I will destroy utterly as if by rule and measure; comp. Is. 34, 11. 2 K. 21, 13.—This word appears to be primitive;

at least the Arabic verb أَنْكَ to be gross, unwieldy, dull, is prob. a denom. derived from lead, pr. to be leaden. Corresponding is Arab. أَنْكٌ, Syr. اُنْكَ. Eth. by transp. ነአ, also Armen. առաքանակ, which comprehends both black and white lead.

אָנִי (Milra), in Pause with a change of tone אָנִי (Milél), 1 pers. pron. of both genders, I, i. q. אָנִי. This is the primary and fuller form, and is in general more rare than the shorter one; yet in the Pentateuch it is more frequent, while in some of the later books, as the Chronicles and Ecclesiastes, it wholly disappears. The Phenicians have the same form written אנך, see Inscr. Citiens. 2, 1. 3, 1, in Monumenta Phœnicicæ; the ancient Egyptians and Copts also have it written ANoK, ANoG; while Aram. אָנִי, Arab. أَنَا, Eth. አኒ, accord more nearly with the form אָנִי.

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

Plur. 1.	ANaN	N
2.	eNTOTeN	TeN
3.	eNTSeN	SeN

This table shows 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. *anta* (sometimes *an-ka*), f. *an-ti, an-t*. Plur. 1. *an-ahnu*. 2. *an-tem, an-ten*. The *third* pers. has it not in biblical Hebrew; but the Talmud frequently has *an-he, ipse*; Plur. *an-hen* for *an-hen*. c) The demonstr. prosthetic syllable *an, in, (an)* has a clear analogy to the Heb. demonstr. *an, 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. Gram. pp. 293, 294, edit. 13. Leipz. 1842.

\* *an* in Kal not used, Chald. *an* to be grieved, to be sad, to mourn. Arab. *an* to groan, to sigh.

ἠτήρη. ἠτήρη pr. 'to show oneself sad;' hence to complain, to murmur, Lam. 3, 39; with the notion of impiety, Num. 11, 1.

\* *an* to urge, to press, to compel; kindr. are *an, an, an*, q. v. Once Esth. 1, 8 *an* none did compel sc. the guests to drink.—This root is frequent in the Targums for Heb. *an, an, an*. Syr. Ethpe. *an* to be compelled; Pa. *an* for *an* Wisd. 14, 19.

*an* Chald. id. Dan. 4, 6 [9] *an* no secret presseth upon thee, troubleth thee.

\* *an* fut. *an*, to breathe; also to breathe hard through the nostrils, to

snort; found in the verb only trop. to be angry, comp. *an* Ps. 10, 5.—Constr. absol. Ps. 2, 12. 60, 3. 79, 5; or with *an* of the object, Is. 12, 1. 1 K. 8, 46. Ps. 85, 6. Found only in the loftier and poetic style; in prose the more common form is

ἠτήρη. pr. to show oneself angry, hence to be angry, i. q. Kal, c. *an* Deut. 1, 37. 4, 21. 9, 8. 20.

Deriv. *an* II.

*an* Chald. only in plur. c. suff. *an*, i. q. Heb. *an*, the face, visage, Dan. 2. 46. 3, 19. In the Targums we more frequently find the contracted form *an*, with a plural termination, Targ. Gen. 32, 30. Deut. 1, 17. 34, 10. Cant. 1, 11.—A Dual *an* is not found in Chaldee.

*an* f. name of an unclean bird, to which are ascribed several species (*an*) Lev. 11, 19. Deut. 14, 18. Sept. *an*, i. e. a bird haunting clefts and chasms in the banks of rivers, perh. sand-piper. Bochart in Hieroz. II. 335 sq. renders it with the Rabbins *angry bird*,

and understands the bird *an* i. e. the wrathful, a species of eagle; which would also accord with the Heb. etymology from *an*. Among the more irascible birds is also the *parrot*, and so both the Arabic versions.

\* *an* 1. Pr. Lat. *angi*, to choke, to be in anguish; hence of cries extorted by pain and anguish, to shriek, to sob, to groan, Germ. *Angstgeschrey*, Jer. 51, 52. Ez. 26, 15.—Kindred are the roots *an, an, an*, and words depending from them, as *an, an, an*, *angere, angustus*, Germ. *enge, Angst*, Engl. *anguish, anxious*; and more softened *an, an*, for *an*.—Chald. *an*, Syr. *an*, id.

2. From the idea of *choking* (see *an*) comes also the signif. of collar, *an*, and to adorn with a collar, see *an*; hence also the neck, *an*. From its slender neck, a she-goat or kid is called in Arab. *an* q. d. long-neck, in Heb. perhaps anciently *an, an*, comp.

*an* to have a slender neck. From the goat, is derived the word for *roe*, i. e. *an*; comp. Lat. *caprea* from *capra*.

NIPH. i. q. Kal no. 1, Ez. 9. 4. 24, 17

הָיָהּ *sob in silence*, i. e. forbear to cry out.—Hence

אָנָקָה f. constr. אָנָקָה 1. *a shriek, cry, mourning*, Mal. 2, 13; of captives Ps. 79, 11. 102, 21; of the wretched Ps. 12, 6.

2. Lev. 11, 30, a species of reptile, prob. of the *lizard* genus, having its name from the moaning cry uttered by some species of lizards. Sept. and Vulg. *mus araneus* or *shrew-mouse*. See Bochart Hieroz. I. 1068 sq.

\* אָנָשׁ i. q. נוֹיֵשׁ, Syr. نَفِ (comp. Gr. νόσος,) *to be sick, ill at ease*; found only in Part. pass. אָנֹשׁ, f. אָנֹשָׁה, *ill, desperate, incurable, fatal*, of a disease or wound, Jer. 15, 18. Mic. 1, 9. Job 34, 6. Trop. of grief Is. 17, 11, like הוֹלָה, בְּהוֹלָה; of a day of calamity Jer. 17, 16; of a malignant disposition Jer. 17, 9.

NIPH. *to be very sick*, 2 Sam. 12, 15.

\* אָנָשׁ m. a primitive word, not used in the sing. pr. *a man, vir*, and then *man* in general, *homo*. Instead of it the Hebrews used the contracted and softened form אָדָם *a man*, comp. Gr. εἰς; for ἄνδρ, gen. ἄνδρ; and also the prolonged form אָנֹשׁ *homo*. From this primary form comes fem. אָנֹשָׁה for אָנֹשָׁה *a woman*, and plur. אָנָשִׁים *men*.—The signif. of sickness and disease, which lies in the root אָנָשׁ, is derived from another source, the primary syllable נָשׁ; and has no connection with this substantive root.

אָנָשׁ Chald. and אָנָשׁ Dan. 2, 10, stat. emphat. אָנָשׁ Dan. 2, 38, and אָנָשׁ 5, 21, also אָנָשׁ 4, 13 Cheth. *man, homo*, and collect. *men, mankind*, Dan. 4, 29. 30. So in אָנָשׁ בֶּרֶךְ i. q. בְּרֵךְ-אָדָם *son of man*, i. e. man, homo; Dan. 7, 13 *to! אָנָשׁ כְּבָר אָנָשׁ* *one like the son of man came with the clouds of heaven*, i. e. the king of the fifth empire, the Messiah. From this passage in Daniel was derived the appellation of the Messiah which in the times of our Saviour was the most common of all, viz. *Son of man*. Besides the N. T. traces of it are found also in the apocryphal Book of Enoch, written about the time of Christ's birth, but before the death of Herod the Great. See c. 46, ed. Oxon.—Plur. אָנָשִׁים Dan. 2, 38. 5, 21.

PLUR. אָנָשִׁים after the Heb. form, Dan. 4, 14

אָנָשׁ Chald. i. q. Heb. אָנָשׁ q. v. Pron. 2 pers. Sing. m. *thou*, Dan. 2, 29. 31. 37. 38. 3, 10. 5, 13. 18. 22. 23. 6, 17. 21 Cheth. This form is a Hebraism peculiar to the biblical Chaldee, instead of the usual אָנָה, אָנָה, comm. gen. and for that reason not acknowledged by the Masorites, who everywhere regard ה as redundant, and substitute in Keri אָנָה.

אָנָשִׁים Chald. *ye*, pron. 2 pers. plur. Dan. 2, 8. In the Targg. id. also אָנָשִׁים.

אָסָא (prob. physician) *Asa*, pr. n. m. a) A king of Judah, son of Abijam and grandson of Rehoboam, who died after a reign of 41 years, 914 B. C. 1 K. 15, 9 sq. 2 Chr. c. 14–16. b) 1 Chr. 9, 16.

\* אָסָה obsol. root, i. q. Arab. اذى, (א and ס being interchanged, see under א,) *to be hurt, injured*, and trans. *to hurt, harm, injure*.—Hence אָסָה and אָסָה.

אָסָה m. (r. אָסָה) pr. a vessel for holding ointment, *an oil-flask*, 2 K. 4, 2.

אָסָה m. (r. אָסָה) *hurt, harm, mischief*, done to any one, Gen. 42, 4. 38. Ex. 21, 22. 23.

אָסָה m. (r. אָסָה) plur. אָסָה, *a band, bond*, Ecc. 7, 26. בֵּית אָסָה Jer. 37, 15 *the house of bonds*, i. e. prison.

אָסָה Chald. id. Dan. 4, 12. Ezra 7, 26.

אָסָה m. (r. אָסָה) *collection, ingathering* of fruits, Ez. 23, 16. 34, 22. Formed after the analogy of the like nouns קָצִיר, זָמִיר, חֶרֶשׁ.

אָסָה m. (r. אָסָה) plur. אָסָה, *one bound, a captive, prisoner*, Job 3, 18. Ps. 68, 7. It differs from אָסָה, in that the latter retains the force of a participle, while אָסָה is a substantive; see Gen. 39, 20.

אָסָה m. (r. אָסָה) 1. id. Is. 10, 4. 24, 22. 42, 7.

2. *Assir*, pr. n. m. a) Ex. 6, 24. 1 Chr. 6, 7. b) 1 Chr. 6, 8. 22.

\* אָסָם obsol. root, i. q. רָשָׁם, שָׂם, *to put, to set, to lay up*; comp. Aram. אָסָם, (א and נ being interchanged,) to heap up, to lay up, whence אָסָם and אָסָם a heaping up, provision, אָסָם store-houses.—Hence

**אָסמרים** plur. *store-houses*, Deut. 28, 8. Prov. 3, 10. In the East these are often under ground, and are now called *Mat-mārāt*, **مطمرات**.

**אָסן** obsol. and doubtful root, Aram. *to lay up, to hoard*, see in **אָסם**. Hence

**אָסנה** pr. n. m. *Asnah*, Ezra 2, 50. It is an appellative, signifying either *store-house, or thorn-bush* i. q. Chald. **אָסנא**; Heb. **סנה**.

**אָסנפר** *Asnappar*, Sept. **Ἀσσηναφάρ**, Vulg. *Assenaphar*, pr. n. of an Assyrian king or satrap, who is said to have led out colonies into Palestine, Ezra 4, 10.—Bohlen compares Sanscrit. *Senāpa*, leader of an army; see also **סנהתריב**

**אָסנת** *Asenath*, Egyptian pr. n. of the daughter of Potiphar priest of Heliopolis, the wife of Joseph, Gen. 41, 45, 46, 20. The LXX, whose authority is considerable in Egyptian pr. names, write it **Ἀσενεθ**, Ms. Alex. **Ἀσενεθ**, which may be written in Egyptian thus, **ἌC-NEṬ** *she is of Neith*, i. e. belongs to Neith the Minerva of the Egyptians (**ἌC** she is); like *Asisi*, **ἌC-HCE** *she is of Isis*, i. e. devoted to her. A different explanation is given by Jablonsky in Opusc. II. 209. Panth. Ægypt. I. 56. For the goddess Neith, see Jablonsky l. c. and Champollion Panthéon Egyptien no. 6.

\* **אָסה**, imper. **אָסה**, **אָספה** Num. 11, 16, plur. **אָספוי** Ps. 50, 5; fut. **אָסה**, in plur. et c. suff. **אָספוי**, **אָספוי**, rarely with **א** quiescent or dropped **אָסה**, **אָסה**, 1 Sam. 15, 6. 2 Sam. 6, 1. Ps. 104, 29.—Pr. *to scrape, to scrape together*, kindr. with the verbs **אָסה** (whence **אָספה** whirlwind), **אָסה**, also **אָסה**, and the harsher **אָסה** q. v. Hence

1. *to collect, to gather*, as fruits Ex. 23, 10; ears of grain Ruth 2, 7; money 2 K. 22, 4. Also *to gather together, to assemble* men, a people, nations, Ex. 3, 16. Num. 21, 16. 2 Sam. 12, 28. Constr. with acc. to which is sometimes added **אָ** of pers. or place *to or at* which; Gen. 42, 17 **אָספוי אָספוי אָספוי** *and he gathered them together into prison*, i. e. put them all together in prison. 1 Sam. 14,

52. 2 Sam. 11, 27. Gen. 6, 21; also **אָס** 2 K. 22, 20.—Hence

2. *to gather to oneself, to take, to receive*, espec. to one's hospitality and protection, Deut. 22, 2. Josh. 20, 4. **אָספוי אָספוי** 2 K. 5, 3 sq. *to receive one from leprosy*, i. e. to restore a leprous person, so that he is again received into the society and intercourse of others.

3. *to gather up, i. e. to contract, to draw up or back, to withdraw*. Gen. 49, 33 *he gathered up his feet into the bed*. 1 Sam. 14, 19 **אָספוי אָספוי** *withdraw thy hand*, i. e. desist. Joel 2, 10 *the stars אָספוי אָספוי withdraw their brightness*, i. e. shine no more.—Hence

4. *to take back or away*, espec. that which one has formerly given. Ps. 104, 29 **אָספוי אָספוי אָספוי** *thou takest away their breath, they die*. Job 34, 14. Gen. 30, 23 **אָספוי אָספוי אָספוי** *God hath taken away my reproach*. Is. 4, 1, 10, 14.

5. *to take out of the way, to destroy*, Judg. 18, 25. 1 Sam. 15, 6 **אָספוי אָספוי אָספוי** *lest I destroy thee with them*. Ez. 34, 29 **אָספוי אָספוי אָספוי** *taken away by famine, consumed*. Jer. 8, 13. Zeph. 1, 2. Comp. the roots **אָספוי**, **אָספוי**.

6. *to bring up the rear, to be a rearward, agmen claudere*, as collecting and bringing together the stragglers, Is. 58, 8. Comp. Pi. no. 3.

**אָספוי** 1. *to be collected, gathered together, assembled*, with **אָ** of place, Lev. 26, 25; **אָ** 2 Chr. 30, 3; **אָ** 2 Sam. 17, 11; though more commonly **אָספוי** in this phrase signifies *against*, Gen. 34, 30. Ps. 35, 15. Also **אָספוי אָספוי אָספוי** Gen. 49, 29, and simpl. **אָספוי** Num. 20, 26, *to be gathered to one's people, fathers*, etc. i. e. to depart into Sheol, Hades, where the Hebrews supposed all their ancestors to be congregated. The *being gathered to one's people or fathers*, is expressly distinguished both from death and from burial, Gen. 25, 8, 35, 29. 2 K. 22, 20. Different are those passages in which **אָספוי** denotes the gathering of the dead slain in battle for the purpose of burial, Jer. 8, 2. Ez. 29, 5. Job 27, 19.

2. *to be received*, comp. in Kal no. 2, e. g. a leprous person, i. q. *to be restored*, as healed, Num. 12, 14. Reflex. of a sword, Jer. 47, 6 *put up thyself into thy scabbard*.

3. *to be taken away, to depart, to perish*, Is. 16, 10, 60, 20. Jer. 48, 33. Hos. 4, 3.

PIEL 1. i. q. Kal no. 1, *to collect, to gather*, Is. 62, 9.

2. *to receive in hospitality*, Judg. 19, 18.

3. i. q. Kal no. 6, *to bring up the rear, to be a rear-ward*, Num. 10, 25. Josh. 6, 9. 13. Is. 52, 12.

PUAL pass. of Piel no. 1, *to be collected, gathered together*, Is. 24, 22. 33, 4.

HIṬḤPA. *to gather themselves together, to be assembled*, Deut. 33, 5.

Deriv. אָסִיף, and the six here following.

אָסָף (collector) *Asaph*, pr. n. m. a) A Levite, the chief of David's singers, 1 Chr. 16, 4, 5; in a later age celebrated also as a poet and prophet, 2 Chr. 29, 30; to whom twelve Psalms (50, 73-83) are ascribed in their titles; and whose posterity, בְּנֵי אָסָף, in the times of Ezra and Nehemiah still occupied themselves with sacred poetry and song. 1 Chr. 25, 1. 2 Chr. 20, 14. 29, 13. Ezra 2, 41. 3, 10. Neh. 7, 44. 11, 22. b) 2 K. 18, 18. Is. 36, 3. c) Neh. 2, 8.

אָסָפִים (after the form אָסָפִים) only in Plur. אָסָפִים *collections*, i. e. *stores*, store-houses, 1 Chr. 26, 15. 17. אָסָפֵי הַשְּׁעָרִים *the store-chambers of the gates*, Neh. 12, 25.

אָסָף *collection, ingathering, harvest*, espec. of fruits, Is. 32, 10. 33, 4. Mic. 7, 1.

אָסְפָה f. *a gathering together, assemblage*. Is. 24, 22 pleon. אָסְפֵי אָסְפָה *they are gathered together with a gathering*, i. e. in one gathering, all at once.

אָסְפָה f. only in Plur. אָסְפֹת, *assemblies, congregations*, espec. of wise and learned men to dispute on divine things. Ecc. 12, 11 אָסְפֹת בְּעֵלֵי אָסְפֹת *masters of assemblies*, i. e. members, associates of such assemblies, i. q. הַקְּבִימִים in the other clause. In Arabic اصحاب المقامة; though the Arabian consessus, مقامات, are a different thing from these Jewish assemblies. [Others: *masters of collections*, i. e. compilers, composers of books; so Kimchi.—T.

אָסְפִים see אָסָף.

אָסְפָה m. pr. *collected*, adj. dimin. used in contempt for a *mixed multitude, rabble, vagabonds*, scraped together from

every quarter and following the Israelites in their exodus; with art. הָאָסְפָה Num. 11, 4, Aleph being quiescent.—The same is called in Ex. 12, 38 עֶרְבֵי רֶבֶב.

אָסְפָרְנָא (Milél) Chald. adv. *diligently, carefully, speedily*, Ezra 5, 8. 6, 8. 12. 13. 7, 17. 21. 26. Sept. ἐπιμελῶς, ἐπιμελῶς, Vulg. *studiose, diligenter*.—The etymology is doubtless to be sought in the Persian language, comp. אָסְפָרְנָא; but in respect to the root and signification there is little certainty. Bohlen, Symb. p. 21, regards it as from از فرنان *from wisdom*, i. e. *wisely, diligently*. Kosegarten prefers with Castell to compare اسپری and اسپری, *wholly, perfectly*.

אָסְפָהא Pers. *Aspatha*, pr. n. of a son of Haman, Esth. 9, 7. Prob. Sanscr. *Asvadāta*, Pers. اسپداده, 'ab equo datus,' (i. e. by Bramah under the form of a horse,) comp. Gr. Ἀσπιδῆς. So Benfey, Pott.

\* אָסַר fut. יִאָסַר and יִאָסֵר, c. suff. וְיִאָסְרֶהוּ, וְיִאָסְרֶהוּ.

1. *to bind, to make fast, to bind to any thing*, kindr. with אָזַר and other roots of binding, which see in art. אָזַר. Chald.

אָסַר, Syr. اَسَرَ Arab. اَسَرَ, Eth. አሰረ, and አሠረ id.—E. g. an animal, Gen. 49, 11; a victim, Ps. 118, 27; a sword upon the thigh, Neh. 4, 12; a person with cords, Ez. 3, 25.—Hence

2. *to bind, to put in bonds*, Gen. 42, 24; espec. in fetters, chains, Ps. 149, 8. Jer. 40, 1. 2 K. 25, 7. Part. אָסוּר *one bound, a captive, prisoner*, Ps. 146, 7; metaph. of a captive to woman's love, Cant. 7, 6.

3. *to put in prison*, to hold in confinement, although not bound, 2 K. 17, 4. 23, 33. Part. אָסוּר *a prisoner*, Gen. 40, 3. 5. Is. 49, 9. בֵּית הָאָסוּרִים *the house of prisoners*, i. e. prison, Judg. 16, 21. 25; contr.

אָסוּרֵי בֵּית הָאָסוּרִים Ecc. 4, 14. Arab. اَسْر id. اَسْر captivity.

4. *to make fast animals to a cart or vehicle*, i. e. *to harness, to yoke*. 1 Sam. 6, 7 וְיִאָסְרֶהֶם אֶת־הַחֲרוּתִים בְּעֵגְלָה *and yoke the kine to the cart*. v. 10. Also with acc. of the vehicle. *to harness a chariot*, Gen. 46, 29; or absol. 1 K. 18, 44 יָרַד אָסַר *harness thy chariot and go down*. 2 K. 9, 21.

5. Pr. to bind on, to join; hence אָסַר אֶת־הַמִּלְחָמָה to join battle, to begin the fight, 1 K. 20, 14. 2 Chr. 13, 3.

6. אָסַר עַל־נַפְשׁוֹ to bind a binding (interdict) upon oneself, i. e. to bind oneself by a vow of abstinence from the use of any thing otherwise lawful, Num. 30, 3 sq. Different from נָרַר נָרַר to vow a vow, which implies something to be performed.—Chald. אָסַר to prohibit, to forbid, Syr. **اَسَرَ** to bind and loose, to prohibit and permit.

NIPH. 1. to be bound, Judg. 16, 6. 13.

2. to be kept in prison, Gen. 42, 16. 19.

PUAL to be made captive in war, Is. 22, 3.

Deriv. the two following, and אָסוּר, אָסוּר, מוֹסְרִים, מְסֻרָה, אָסִיר, אָסִיר.

אָסַר and אָסַר m. pr. a binding, prohibition, interdict; hence a vow of abstinence, Num. 30, 3 sq. See in r. אָסַר no. 6. The absol. state is every where אָסַר, but c. suff. אָסְרָה, plur. אָסְרֶיהָ, Num. 30, 6. 8. 15.

אָסַר Chald. a prohibition, interdict, Dan. 6, 8 sq.

אָסַר־חַדְדוֹן pr. n. Esar-haddon, a king of Assyria, the son and successor of Sennacherib, 2 K. 19, 37. Is. 37, 38. Ezra 4, 2. Before his father's death, he had been made viceroy over the province of Babylonia, with regal honours. See Berosus in Eusebii Chron. Arm. T. I. p. 42, 43, where he is called Ἀσογδάν, as also in Sept. 2 K. et Is. l. c. elsewhere Σαζεφδάν, Σαζεφδονός Tob. 1, 21.—This name was perh. in ancient Assyrian equivalent to Athro-dána, Pers. **ازدانه** 'gift of fire,' which comes near to Asor-dan. Bohlen.

אָסְתֵר Esther, Pers. pr. n. of a Jewish virgin, before called Hadassah, הַדַּסָּה, Esth. 2, 7, who became the wife of Ahasuerus (Xerxes) and queen of Persia. The etymology is correctly given in Targ. sec. ad Esth. 2, 7, as i. q. Pers. ستاره sitáreh, star, also good fortune, happiness, Zend. stara, Sanscr. strī nom. stā for stár; whence in the occidental languages, Gr. ἀστὴρ, Lat. aster, Germ. Stern, Engl. star. See Lassen Ind. Biblioth. III. 18. In Syr. put for the star of Venus, (see Bar Bahlúl Ms.) and

we recognise the same Persian name in the Heb. עֲשֻׁתְרֵת, for which see in its place. This name therefore was particularly appropriate to the character and circumstances of Esther.

אָע Chald. st. emphat. אָעָא, wood, Ezra 5, 8. 6. 4. 11. Dan. 5, 4. It is softened from Heb. עָץ, the ע being changed into א, and צ into ע. See under the letters א, ע, צ.

I. אָה Partic. denoting: 1. addition, accession, espec. of something greater and more important, pr. yea more, besides, even, adeo. Kindr. with פֹּה, שָׁ, אֲפֹ; Hupfeld in Zeitschr. f. d. Morg. II. p. 143. Corresp. are Syr. **اَف**, Chald. **اَه**.

Arab. **ف**.—Job 15, 4 **הֲפֹרָה תִּפְרַח** yea more, thou dost bring to nought the fear of God. 14, 3. 34, 12. So with a partic. of interrogation, **הֲאֵה** is it even? shall even? followed by וְאִם, e. g. Job 34, 17. 40, 8. Am. 2, 11. Before a pronoun repeated for emphasis, Prov. 22, 19 **הֲאֵה הִדְבַּרְתִּי אֵלַי** I make known to thee, even to thee.—Hence i. q. Lat. *nedum, much more*, by impl. *much less, how much less*. (more fully בְּרֵי אֵה, which see in its order below, no. 2.) Job 4, 18. 19. So **אֵה בְּרֵי** separ. *much less when, if*, Job 9, 14 **אֵה בְּרֵי אֶעֱנֶנּוּ** how much less if I should answer him? 35, 14. Ez. 15, 5.

2. Simpl. marking accession in general, also, Lev. 26, 16. 28. 2 Sam. 20, 14. Ps. 93, 1. 108, 2. Job 32, 10. al. Often וְאֵה and also, Lev. 26, 39. Deut. 15, 17; once even וְאֵה־גַּם, like Lat. *etiam quoque*, Lev. 26, 44. Twice or thrice repeated, Is. 40, 24. 41, 26.—Often put poetically and with emphasis for the more common *and, also*; comp. Arab.

**ف**. Is. 48, 12. 13 **אֲנִי אֲנִי** I also am the last; my hand also hath founded the earth, i. q. and I . and my hand, etc. 26, 8. 33, 2. 41, 10.

3. By ellipsis of the conditional particle, i. q. אֵה אֵה even if, although. Job 19, 4 **וְאֵה־אֵה־מִן שְׂגִייתִי** although indeed I have erred. Syr. **اَف اَف**, and contr. **اَف**.—Also even though, when yet; Ps. 44, 10 **אֵה אֵה וְהִלַּכְנוּ** although thou hast cast us off and put us to shame. 68, 17.

אָה Chald. also, Dan. 6, 23.

אָה כִּי 1. pr. *yea more, that; but also, but even.* Ez. 23, 40 *yea furthermore, that ye did send for men from far.* Hab. 2, 5.—Gen. 3, 1 *אָה כִּי אָמַר*, put for *כִּי הִיאָה*, *is it even so, that God hath said?*—Hence

2. Lat. *nedum*, pr. *much more, how much more*, when preceded by an affirmative, 1 Sam. 14, 30. 2 Sam. 4, 11; where a negative precedes, *how much less*, Job 25, 6. Sometimes, with *כִּי* omitted, id.

II. אָה m. (for אָנָה, r. אָנָה) c. suff. אָפּי, אָפוּ, dual אָפִים, pr. 'a breathing-place,' the member with which we breathe; hence

1. *the nose*, Arab. <sup>سوف</sup>أَنْف, Eth. አንፋ, id. Spoken of men Num. 11, 20, and of animals Job 40, 24; anthropop. of God, Ps. 18, 9. אָה גְבוּהָ *pride*, see גְבוּהָ. Also אָה רִיחַ *breath or blast of the nose*, spoken of the hard breathing of an angry person, Job 4, 9. Hence

2. *anger*, which shows itself in hard breathing. אָה בְּעַל אָה Prov. 22, 24, and אָה אִישׁ 29, 22, *an angry man*. Very often of *the anger of God*, Deut. 32, 22. 29, 19. Job 36, 13.

DUAL אָפִים 1. Pr. 'the two breathing-places,' i. e. *the nostrils*, Gen. 2, 7.

2. *anger*, chiefly in the phrases אָרָה אָפִים *slow to anger*, patient, and קָצַר אָפִים *short i. e. quick of anger*, impatient; see in אָרָה, קָצַר.

3. Meton. *the face, countenance*, Syr. ܐܦܝܢ, Chald. אָפִינַן. Gen. 3, 19. Frequent in the phrase *to bow oneself אָפִים אֶרֶצָה the face to the ground*, Gen. 19, 1. 42, 6. אָפִים לְאַחַי דָּוִד before David 1 Sam. 25, 23, for the common לְפָנַי.

4. *two persons*, as if dual from Sing. אָה in the signif. of *face, person*; comp. *πρόσωπον*, פָּנִים, and Syr. ܐܦܝܢ 1 Sam. 1, 5 אָפִים אַחַת אֶחָד *a portion of two persons*, i. e. a double portion. See more fully in Thesaur. p. 127. Others, *he gave to Hannah one portion in anger*, i. e. with sadness, in a sad and sorrowful spirit; words signifying anger being sometimes transferred to express the idea of grief, sadness.

5. *Appaim*, pr. n. m. 1 Chr. 2, 30. 31.

\* אָפַד fut. יִפְּדוּ, *to gird on, to put on*, sc. the high-priest's ephod, אָפֹד, Ex. 29, 5. Lev. 8, 7.

Deriv. the two following, and אָפֹד.

אָפֹד (i. q. אָפֹד ephod,) pr. n. m. *Ephod*, Num. 34, 23.

אָפֹדָה f. 1. Inf. of r. אָפַד, *a girding on, putting on*, sc. of the ephod, Ex. 28, 8.

2. *a covering, overlaying* of a statue with gold, *plating*, Is. 30, 22, i. q. צָפוּי. Idols of wood were often thus overlaid with plates of gold or silver, *περιζύττωσσι, περιάργυρῶσσι*, Ep. Jer. 6, 34.

אָפֹדָן i. q. Syr. ܐܦܝܢܐ *a palace*; Dan. 11, 45 אָפֹדָנוּ *his palace-like taberna-*

*cles*.—It is i. q. Arab. فَدْنٌ a high tower, castle, fortress, with Aleph. prosthetic followed by Dag. forte; comp. אָפֹדָן, also דָּם, Chald. אָדָם, אָדָם, blood; גַּן, אָנָן, אָנָן, a garden.—R. פָּרַן q. v.

\* אָפַח imp. אָפִי for אָפִי Ex. 16, 23; fut. יִאֲפֹחַ, once וַיִּאֲפֹחַ 1 Sam. 28, 24; *to cook*, spec. *to bake*, e. g. bread or cakes in an oven. Chald. Syr. id. Arab.

وَفِي, whence مِيفَى oven, furnace. In the occidental languages comp. Gr. ἔψω, ὀπτύω, πείτω, Lat. *epulæ, epulari*.—Gen. 19, 3. Lev. 26, 26. Is. 44, 15. 19. With two acc. of the material and of that which is prepared from it; Lev. 24, 5 וַיִּאֲפֹחַ אֶת־הָאֵתָה שְׁתֵּי־עָשָׂר חֻלוֹת [of] *it twelve cakes*; comp. Lehg. § 219. Part. אָפֵחַ a baker Gen. 40, 1. הָאֲפִים *chief of the bakers*, chief-baker, an officer of the Egyptian court, Gen. 40, 2 sq. The same dignity exists among the Mogols.

NIPH. *to be cooked, baked*, Lev. 6, 10. 7, 9. Plur. הָאֲפִינָה Lev. 23, 17.

Deriv. אָפֵחַ, אָפֵינִים.

אָפָה an ephah, see אָיָפָה.

אָפֹד and אָפֹדָה, Aleph paragog. like רְבוּא, רְבוּאָה; pr. *here, hic*, and of time, *now*; but always a particle postpositive, which gives emphasis to the preceding word, like the Greek enclitics *ποτέ, πως, που*, Lat. *tandem*. It is subjoined: a) To interrogative pronouns,



and adverbs, Engl. *now*, Gen. 27, 33. Ex. 33, 16 בְּמָה אֲפֹא *wherein now?* Is. 22, 1 מַה־לָּךְ אֲפֹא *what aileth thee now?* Job 17, 15 אַיֵּה אֲפֹא *where now?* Judg. 9, 38. Is. 19, 12. Gen. 27, 37 וְלָבָה בְּנִי וְלָבָה מָה אֲפֹא *and what now shall I do for thee, my son?* b) To negative and affirmative particles or words. Job 9, 24 אִם לֹא אֲפֹא *if not now* (God), i. e. if it be not God, who is it? 24, 25. The contrary is found Gen. 43, 11 אִם כֵּן אֲפֹא *if so now*. c) In exhortations and wishes. Job 19, 6 דַּעַן אֲפֹא *know now*, know therefore, Sept. γινώτε οὖν. 19, 23. 2 K. 10, 10. Prov. 6, 3.—Corresponding is Chald. פּוּן indeed, truly, now, etc. see Buxtorf Lex. 1706. The primary force of אֲפֹא is demonstrative, as in פֹּה, הֵנָּה, *here*; with אָ prefixed, which is also demonstrative, like אֵּהּ *ecce!* Comp. Rabb. אֵהּ, אֵהּ, אֵהּ, i. q. הֵיא, הֵיא. See Hupfeld in Zeitschr. für d. Morg. II. p. 128, 137.—This אֲפֹא σου enclitic, and the interrogative אֲפֹא σου, are kindred.

אֲפֹד m. (by Syriasm for אֲפֹד) constr. also אֲפֹד 1 Sam. 2, 18. Syr. ʾṣṣ. from the Heb. אָפֶד. R. אָפֶד.

1. *an ephod*, a garment of the high priest, worn over the tunic and outer garment or pallium, אֲפֹד מְעִיל Ex. 28, 31. 29, 5; without sleeves, and divided below the armpits into two parts or halves, of which one was in front covering the breast and belly, and the other behind covering the back. These were joined above on the shoulders by clasps or buckles of gold and precious stones, and reached down to the middle of the thighs; they were also made fast by a belt around the body, הָשָׁב הָאֲפֹד; see Ex. 28, 6-12.—Besides the high-priest, the ephod was sometimes worn also by other persons; e. g. by David as leading the sacred choir and dance 2 Sam. 6, 14; by Samuel as the high-priest's minister 1 Sam. 2, 18. 28; and also by some priests of lower rank.—As to the material, the ephod of the high-priest was of gold, purple, scarlet, and byssus; that worn by others was usually of linen.

2. *an image, statue* of an idol, comp. אֲפֹדָה no. 2. Judg. 8, 27; prob. also in Judg. 17, 5. 18, 17-20. Hos. 3, 4.  
3. *Ephod*, pr. n. m. Num. 34, 23.

אָפִיחַ (refreshed, from an obsol. root אָפַח i. q. פָּחַח, פָּחַח, to breathe, to blow,) pr. n. m. *Aphiah*. 1 Sam. 9, 1.

אָפִיל adj. (r. אָפַל) *late, slow of growth*, long in ripening, spoken of fruit and grain, Ex. 9, 32.—Pr. weak, tender, see the root no. 2.

אָפִיק or אָפִיק, m. (r. אָפַק) constr. אָפִיק, plur. אָפִיקִים.

1. *a pipe, tube*, from the idea of holding, containing, see r. אָפַק no. 1. Job 40, 18 נְחִישֵׁי אָפִיקִי *tubes of brass*.—Spec. a) *a channel, bed* of a brook or stream, Is. 8, 7. Ez. 32, 6; also for *the bottom* of the sea, 2 Sam. 22, 16. b) *a brook, torrent*, Ps. 42, 2. 126, 4. Joel 1, 20. אָפִיק נְחָלִים *a valley-brook*, Job 6, 15. Hence c) *a valley* itself, as watered by a stream or torrent, i. q. נְחָל, Arab. وادي *wady*, Ez. 6, 3. 34, 13. 35, 8. 36, 4. 6.

2. Adj. *strong, mighty*, see r. אָפַק no. 2. Job 41, 7 [15] אָפִיקִי מְגִזִּים *the strong of shields*, i. e. the strong shields or scales of the crocodile. 12, 21 *he looseth the girdle of the mighty*; parall. נְדִיבִים.—Ewald ad Cant. 5, 12, ascribes to this word the notion of *swiftness*; but arbitrarily.

אָפִיק see in אָפַק no. 1.

אָפִיר see אוֹפִיר.

\* אָפַל a root not used in Hebrew; Arab. أَفَلَ is:

1. Pr. *to go down, to set*, as the sun; comp. the kindr. roots אָבַל, נָבַל, נָפַל; hence *to be dark, obscure*.

2. *to fail, to be weak, tender*; spec. of plants, *to be late, of slow growth*.

Deriv. from no. 1, אָפַל, אָפַל, אָפְלָה, אָפְלָה; from no. 2 אָפִיל.

אָפַל *dark*, e. g. the day, Am. 5, 20.

אָפַל m. *darkness, gloom*, espec. *thick darkness*, a poetic word, Job 3, 6. 10, 22. 28, 3. 30, 26. Trop. for *misfortune, calamity*, Job 23, 17; also of a place of ambush, Ps. 11, 2.

אָפְלָה f. (r. אָפַל) *darkness, thick darkness*, Ex. 10, 22. Comp. אָפַל. Trop. for *misfortune, calamity*, Is. 8, 22. Plur. אָפְלוֹת Is. 59, 9.

אֶפְלַל (judgment, r. פָּלַל) *Ephlal*, pr. n. m. 1 Chr. 2, 37.

\* אָפֵן obsol. root, prob. *to turn, to revolve*, like פָּנָה.—Hence אֶפְסָן a wheel, and

אֶפֶן m. *time, season*, from the idea of turning, revolving, see r. אָפֵן; comp. הוֹר, הִקְיֹפָה, *περίοδος*, and other words which denote a *year*, many of which signify pr. a circle, as *annus*, whence *annulus* a ring. Gr. *ἐνιαυτός*. Hence Prov. 25, 11 הָבֵר עַל-אֶפְסָיו *a word spoken in its times*, i. e. in due season, timely. (On the form אֶפְסָיו for אֶפְסָיו see Lehrs. p. 575.) So among the ancient intpp. Symm. Vulg. Abulwalid, who rightly

compares Arab. أَقَان time. Or, if we may take אָפֵן as i. q. אֶפְסָן a wheel, the phrase עַל-אֶפְסָיו might be rendered *upon its wheels*, as a proverbial expression implying *quickness, celerity* in replying. So Syr. رُح and رُح, رُح, *in rota*, i. e. quickly, rapidly.

\* אָפֵן *to cease, to fail, to have an end*, Gen. 47, 15. 16. Ps. 77, 9. Is. 16, 4. Kindred perh. is אָפֵן.—Hence

אָפֵן pr. *cessation, a coming to an end*; hence

A) Subst. m. 1. *an end, extremity*. אֶפְסֵי הָאָרֶץ *the ends of the earth*, poet. and hyperbol. for the remotest regions, Ps. 2, 8. 22, 28. al.

2. Dual אֶפְסָיִם pr. *the extremities* i. e. *soles of the feet*; e. g. Ez. 47, 3 מֵי אֶפְסָיִם *waters of the soles*, i. e. not deep, not rising above the soles. Comp. אָפֵן. Chald. Syr. Vulg. *ankles*.

B) Adv. 1. *no more, no further*, i. q. אֵין עוֹד, Is. 5, 8. 54, 15. Am. 6, 10. Deut. 32, 36. Also, *none besides*, Is. 45, 6. 46, 9. Once with עוֹד 2 Sam. 9, 3; and so with Yod parag. אֶפְסֵי עוֹד Is. 47, 8. 10. Zeph. 2, 15 אֲנִי וְאֶפְסֵי עוֹד *I am, and there is none besides*.—With prep. בְּאֶפְסֵי i. q. בְּאֵין עוֹד, with *no more*; Job 7, 6 בְּאֶפְסֵי הַתְּקוּהָה *with no more of hope*, i. e. *without hope*. Prov. 14, 28. Also for בְּאֵין Dan. 8, 25.

2. *nothing, nought*, Is. 41, 12. 29. בְּאֶפְסֵי *for nothing*, i. e. without cause, Is. 52, 4. בְּאֶפְסֵי *of or from nothing*, i. e. something from nothing, Is. 40, 17; see *מן* 1. b. ב.

3. Adv. of restriction, limitation, no-

thing but, only, Num. 22, 35 comp. v. 20. 23, 13.

4. Conj. פִּי אָפֵס pr. *only that*, i. q. *nevertheless, but yet*, Num. 13, 28. Deut. 15, 4. Am. 9, 8.

אֶפְסֵי דָמִים *Ephes-Dammim*, pr. n. of a place in the tribe of Judah, 1 Sam. 17, 1; for which 1 Chr. 11, 13 אֶפְסֵי-דָמִים.

אָפֵע found only once, and prob. a wrong reading for אָפֵס; spoken of the nothingness of idols, Is. 41, 24 פָּעֻלְכֶם מֵאֵפֵע, where the other clause has מֵאֶרֶץ. Some of the Rabbins regard אָפֵע as being i. q. אֶפְסֵי *viper*; and render, *your work is worse than vipers*; but wholly against the context, in which idols are said to be altogether nought. Better therefore with Vulg. Chald. Saad. to replace מֵאֶפֵס, which is read in the similar passages Is. 40, 17. 41, 12. 29; and is also very frequent in these chapters.

אֶפְסֵה comm. (f. Is. 59, 5) *a viper, adder*, any poisonous serpent, Joel 20, 16. Is. 30, 6. 59, 5. Arab. أَنْعَى R. אֶפְסֵה q. v.

\* אָפֵן i. q. סָבַב, *to surround, to encompass*, but only poetic, c. acc. Ps. 18, 5. 116, 3. 2 Sam. 22, 5. Jon. 2, 6; עַל Ps. 40, 13.—It is not contracted in flexion, whence אֶפְסֵי, אֶפְסֵי.

\* אָפֵן in Kal not used. 1. *to hold, to contain*, i. q. הִחִיט, Hiph. no. 1. b; see אָפֵן no. 1, and Hithpa.

2. *to be firm, strong*, see אָפֵן no. 2; the idea of *holding*, espec. of *holding firmly*, being often transferred to strength. Arab.

אֶפֶף *to overcome, to conquer*; אֶפֶף *to excel* (pr. to prevail, to be strong) in liberality, in eloquence, etc. אֶפֶף excellent, pre-eminent.

ΗΙΤΗΡΑ. *to contain oneself*, i. e. *to withhold or refrain oneself* from giving way e. g. to affection Gen. 43. 31. 45, 1; to grief Is. 42, 14; to anger Esth. 5, 10; to conscience 1 Sam. 13, 12. So Gen. 45, 1 and Joseph could not refrain himself. Is. 63, 15 הִחִיטָה לִּי אֱלֹהֵי הַחַמְדָּה *thy compassion toward me refraineth itself*. 1 Sam. 13, 12 of Saul, *I forced myself and offered*

a burnt-offering, i. e. did violence to my conscience, since I knew that this was forbidden.

Deriv. the two following and אָפֶּיק.

אָפֶּק (strength, a fortress, strong city) pr. n. *Aphek*.

1. A city in the tribe of Asher, Josh. 13, 4. 19, 30; also called אָפֶּיק Judg. 1, 31. This can hardly be any other than *Apheca*, a city of Mount Lebanon near the sources of the river Adonis, celebrated for a temple of Venus; the ruins are still called *Afka*, and are situated between Byblus and Heliopolis or Baalbec. See Burckhardt's Travels in Syria etc. p. 25, or p. 70 Germ. and p. 493 note.

2. A city near which Benhadad was defeated by the Israelites, 1 K. 20, 26 sq. To this corresponds the *Apheca* of Eusebius, situated east of the sea of Galilee near Hippius, Onom. s. v. *Ἀφεζύ*. It is called also by Arabian writers *أفيق* and *فيق Feik*; and is described by Seetzen and Burckhardt under this name; see Travels in Syria etc. p. 279.

3. A city in the tribe of Issachar near Jezreel, famous for several battles with the Philistines, 1 Sam. 4, 1. 29, 1; comp. 28, 4. Either this or the *Aphek* in no. 1 was the residence of a Canaanitish king, Josh. 12, 18.

אָפֶּקָה (strong place) *Aphekah*, pr. n. of a city in the mountains of Judah, Josh. 15, 53.

\* אָפֶּר a root of doubtful signification, kindred with קָפַר; prob.

I. to cover, i. q. עָפַר; whence אָפֶּר a covering.

II. to be whitish, Arab. عَفِرَ; whence

אָפֶּר ashes; unless this comes perhaps from the idea of grinding, pulverizing, אָפֶּר i. q. פָּרַר. Comp. עָפַר, עָפַר.

אָפֶּר m. (r. אָפַר) *ashes*, Num. 19, 9. 10. 2 Sam. 13, 19. Used chiefly in reference to mourning, Jer. 6, 26. Lam. 3, 16; where also belong the phrases, Ps. 102, 10 *I have eaten ashes like bread*, and Esth. 4, 1 וַיִּלְבַּשׁ שֵׁק וְאָפֶר *he put on sackcloth and ashes*, comp. 4, 3. Is. 58, 5. So in paronomasia, אָפֶר וְאָפֶר *dust and ashes*, Job 30, 19. 42, 6.—Metaph. of any thing light, worthless, fallacious, Job

13, 12 מְטִילֵי אָפֶר *maxims of ashes*, i. e. empty, fallacious. Is. 44, 20 רוּקְהָ אָפֶר *feeding on ashes* i. e. grasping after them as driven by the wind, i. q. elsewhere הָרָה רִיחָה to feed upon the wind, see in הָרָה no. 3.—For the difference between אָפֶר and הָרָה, see in הָרָה.

אָפֶר m. (r. אָפַר) a covering for the head, *head-band, turban*, 1 K. 20, 38. 41. Sept. *τελαμών*. Chald. and Abulwalid, by the help of their respective languages, employ for it almost the same word, the former מְעַפְרָה, the latter مِعْفَرَةٌ i. e. cap, helmet. The same word exists in Syriac, مَعْفَرٌ i. e. the turban or tiara of the priests and bishops.—Others make it by transpos. i. q. אָפֶר ornament of the head.

אָפֶרָה m. *the young of birds, a brood*, Arab. فَرَخٌ, comp. פָּרַחָה. Deut. 22, 6. Ps. 84, 4. R. פָּרַחָה to break forth, to sprout, as plants; in Arab. also of the young of animals.

אָפֶרֶיִן m. *a sedan, litter*, a portable couch or palanquin, once Cant. 3, 9, i. q. מְנַחָה in v. 7. Sept. *φορτίον* litter, comp. Athen. 5, 5; Vulg. *ferculum*. Talmud. אָפֶרֶיִן and פִּרְיָה bed; and so also Syr. فِرْيَانٌ.—The root is פָּרַח, Chald. פָּרָה, *to be borne along, to run*, comp. פָּרַח no. 2, Gr. *φέρω*, Lat. *fero*; like *currus* from *currendo*, *τρόχος* from *τρέχειν*, *φορτίον* *ferculum* from *φέρειν ferre*.

אָפֶרַיִם (perh. double land, twin-land, comp. מְצַרַיִם) pr. n. *Ephraim*.

1. The youngest son of Joseph, and founder of the tribe of Ephraim, בְּנֵי אָפֶרַיִם Num. 10, 22, and simpl. אָפֶרַיִם Josh. 16, 10; the territory of which lay almost in the middle of the Holy Land, Josh. 16, 5 sq. In this tract was הַר אָפֶרַיִם *mount Ephraim, or the mountains of Ephraim*, Josh. 19, 50. 20, 7. 21, 21. Judg. 2, 9. 3, 27.—Different is *the forest of Ephraim* 2 Sam. 18, 6, which according to the context is to be sought beyond the Jordan, comp. 17, 24–29; prob. so called from the slaughter of the Ephraimites, Judg. 12, 1 sq.—2 Sam. 13, 23 אֵם אָפֶרַיִם *at Ephraim*, i. e. in the territory of Ephraim.

2. The *kingdom of Ephraim*, i. e. of the ten tribes, or Samaria, so called because the tribe of Ephraim was the most important, and also because the family of Jeroboam the first king was of that tribe, 1 K. 11, 26. So espec. in the prophetic books, Is. 9, 8, 17, 3, 28, 3. Hos. 4, 17, 5, 3 sq. 9, 3 sq. Is. 7, 2 *Syria resteth upon Ephraim*, i. e. the Syrians are encamped in the territory of Ephraim.—When the land of Ephraim is meant, it is fem. Hos. 5, 9; when the people, masc. Is. 7, 8. Comp. אֶפְרַתָּה no. 2.

אֶפְרַתִּי Chald. plur. *Apharsites*, pr. n. of a people from which a colony was sent to Samaria, Ezra 4, 9. Hiller understands the *Parrhasii*, a tribe of eastern Media; better the Persians themselves, see in פָּרְס. The Aleph is prosthetic, as in the two names here following.

אֶפְרַתְכֵינָא Ezra 5, 6, and אֶפְרַתְכֵינָא Ezra 4, 9, Chald. plur. *Apharsachites*, *Apharsathchites*, pr. n. of two Assyrian tribes otherwise unknown; unless perhaps they are to be regarded as one and the same. Not improb. the *Parataceni*, between Persia and Media; comp. Hdot. 1. 101.

אֶפְרַתָּה Gen. 48, 7, oftener

אֶפְרַתָּה with He parag. Gen. 35, 16, 19. Ruth 4, 11, (land, region,) pr. n. *Ephrath, Ephratah*.

1. A city in Judah, called also *Bethlehem*, Gen. 48, 7; more fully *Bethlehem-Ephratah*, Mic. 5, 1.

2. i. q. אֶפְרַיִם *Ephraim*, Ps. 132, 6. Comp. אֶפְרַתָּה no. 2.

3. As pr. n. f. 1 Chr. 2, 19. 50, 4, 4.

אֶפְרַתִּי m. 1. an *Ephrathite*, a Bethlehemite, 1 Sam. 17, 12. Plur. אֶפְרַתִּים Ruth 1, 2.

2. i. q. an *Ephraimite*, Judg. 12, 5. 1 K. 11, 26; perh. 1 Sam. 1, 1. Comp. אֶפְרַתָּה no. 2.

אֶפְתָּח Chald. adv. perh. *in the end, at last*, from the Pers. *فدام* end, at last, comp. Pehlv. *Afdom* end. Once Ezra 4, 13 *וְאֶפְתָּח מַלְכֵימ הַמְּנִיָּקִים* and so at last *bring damage to the kings*; comp. v. 15, 22, where אֶפְתָּח is wanting.—Sept. *ἠεῖμα* και τοῦτο, Peshito *כּוֹסֵף*. Aben Ezra and others, by conjecture from the con-

text, render it *revenue* (of the kings); so the English version.

\* אֶעֱבֹב a doubtful root, perh. i. q. עָבַב, *to work, to toil*.—Hence

אֶעֱבֹב *Ezbon*, pr. n. m. a) A son of Gad, Gen. 46, 16; called also אֶזְבִּי q. v. b) 1 Chr. 7, 7; but comp. 8, 3.

אֶעֱבֵב f. (r. עָבַב I) c. suff. אֶעֱבֵבִי, plur. אֶעֱבֵבוּ; for עָבַב, Aleph. prosthet.

1. a *finger*, Ex. 31, 18; espec. the forefinger, which is more usually *dipped* in any thing, comp. r. עָבַב. Lev. 4, 6 sq. 14, 16. Ex. 8, 15 *אֶעֱבַב אֶל־הַיָּדִים הַזֵּאת* *this is the finger of God*, i. e. this is done by the power of God himself. Plur. *the fingers*, for the hand, Ps. 8, 4, 144, 1. As a measure, e. g. *four fingers* thick, Jer. 52, 21.

Chald. id. Arab. *أصبع*, Syr. *زُف*, espec. of the fore-finger.

2. With רַגְלִים, pr. finger of the feet, i. e. a *toe*, 2 Sam. 21, 20.—Chald. Syr. Arab. id.

אֶעֱבֵב Chald. f. id. plur. אֶעֱבֵבִי *fingers*, Dan. 5, 5; *toes*, Dan. 2, 41, 42.

אֶעֱבִל m. (r. אָבַל) 1. a *side*, i. q. אֶבֶל. Is. 41, 9 *אֶעֱבִל הָאָרֶץ* *the sides of the earth*, i. e. the extremities, remotest countries, as elsewhere הָאָרֶץ, בְּנִפְוֹת הָאָרֶץ, יַרְבְּתֵי הָאָרֶץ. In the other clause it is קְצוֹת הָאָרֶץ.

2. Adj. i. q. Arab. *أصيل* pr. *deep-rooted*, striking its roots deep and firmly into the earth; hence metaph. 'sprung from an ancient and noble stock,' *noble*, Ex. 24, 11. See, for both the Heb. and Arabic words, under r. אָבַל no. 1. In Engl. the corresponding metaphor is drawn from the *stock* or trunk.

אֶעֱבִל m. (r. אָבַל) a *junction, joint*; hence plur. אֶעֱבִלִים, אֶעֱבִילוֹת הַיָּדִים, *joints of the hands*, i. q. *the knuckles*, Jer. 33, 12. Ez. 41, 8. The same are to be understood in Ez. 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 only under the elbow.

\* אֶעֱבֵל 1. i. q. Arab. *وصل*, *to join, to connect*; whence אֶעֱבִיל joint, אֶעֱבִיל, אֶעֱבִיל

no. 1, the side, near by. Arab. **أَصْل** root, as that which joins a tree to the ground, **أَصَلَ** to take root deeply, pr. to be firmly joined to the ground; metaph. to be of an ancient and noble stock, comp. **אָצִיל** no. 2.

2. Denom. from **אָצַל**, pr. to put aside, to separate, comp. **אָצַל**; hence with **מִן** to take from or of any thing, Num. 11, 17; to keep back from, to refuse, Ecc. 2, 10. With **לְ**, to reserve for any one, Gen. 27, 36; comp. **הַבְּדִיל** and **בָּרַם** c. **לְ**.

NIPH. to be drawn in, contracted, Ez. 42, 6.

HIPH. fut. **וְהָאָצַל**, i. q. Kal no. 2. Num. 11, 25.

Deriv. see in Kal no. 1.

**אָצִיל** (noble) *Azel*, pr. n. m. a) 1 Chr. 8, 37. 9, 43; in Pause **אָצִיל** 8, 38. 9, 44. b) A place near Jerusalem on the east of the Mount of Olives, (in Pause **אָצִיל**.) Zech. 14, 5. Perh. appellat. side or root of a mountain, i. q. **أَصْل**

**אָצַל** m. (r. **אָצַל**) c. suff. **אָצִיל** 1. a side, i. q. **אָצִיל** no. 1, so called from joining, see r. **אָצַל** no. 1. 1 Sam. 20, 41 **מֵאָצַל הַיָּמִינִי** from the south side, from the south. **מֵאָצַל פִּי** from one's side, 1 K. 3, 20; also i. q. at the side of, by, Ez. 40, 7; comp. **מִן** no. 3.—More freq. as

2. Prep. at the side of, i. e. by, near, Gen. 41, 3. Lev. 1, 16. 6, 3. 10, 12. 1 Sam. 5, 2. 20, 19. Joined also with verbs of motion to a place, Gen. 39, 10. 2 Chr. 28, 15.

**אָצִילָהּ** (whom Jehovah reserved) *Azaliah*, pr. n. m. 2 Chr. 34, 8.

\* **אָצַם** an uncertain root, perh. i. q. **אָצַם**, to be strong.—Hence

**אָצִים** *Ozem*, pr. n. m. a) 1 Chr. 2, 15. b) ib. 2, 25.

**אָצִיקָהּ** f. i. q. **אָצִיקָהּ** with Aleph prosth. pr. step-chain, ankle-chain, i. q. **אָצִיקָהּ** no. 2, q. v. Hence, without reference to the etymology, an arm-band, bracelet, Num. 31, 50. 2 Sam. 1, 10.

\* **אָצַר** to lay up, to store, to treasure up, 2 K. 20, 17. Is. 39, 6. Am. 3, 10.—The primary idea is that of shutting up, enclosing, restraining; comp. the kindr.

roots **אָצַר**, **אָצַר**, also **אָצַר**, **אָצַר**, and Arab. **أَصَرَ** to shut up, to restrain, kindr. with which are **أَسَرَ** and **حَصَرَ**.

NIPH. pass. Is. 23, 18.

HIPH. 'to cause to store up or treasure up,' i. e. to set one over the store-house or treasury, to make treasurer; Neh. 13, 13 **וַיַּעֲצֵר עַל אוֹצְרוֹתַי** and *I made treasurers over the treasuries.*

Deriv. **אָצַר**, and

**אָצֵר** (treasure) *Ezer*, pr. n. m. Gen. 36, 21. 30.

**אָצַר** see **אָצַר**.

**אָקָדָהּ** m. a species of gem, precious stone; prob. as the name would indicate, a flaming, sparkling gem, from r. **קָדַח** to kindle. Once Is. 54, 12.

**אָקָר** m. (r. **אָנַק**) a roe, roe-buck, Lat. *caprea, capreolus*, from **אָנַק** or **אָנַק** i. q. Arab. **عناق** she-goat, and Talmud. **אָנָא** a goat, with the ending **י** i. q. **יָן**; just as Lat. *caprea* is from *capra*. Deut. 14, 5. See more under r. **אָנַק** no. 2. Comp. Bochart Hieroz. I. p. 900 sq.

**אָר** see **אָר** light, and **אָר**.

**אָרָא** (perh. i. q. **אָרִי** lion) *Ara*, pr. n. m. 1 Chr. 7, 38.

**אָרְיָל** prob. i. q. **אָרְיָל** lion of God, hero.—Hence

a) **אָרְיָלִי** (of heroic birth, son of a hero) *Areli*, pr. n. m. Gen. 46, 16. Num. 26, 17.

b) Also the difficult word **אָרְיָלִים** Is. 33, 7, *their hero*, or rather collect. *their heroes*, i. e. those of Israel, Engl. Vers. *their valiant ones*; in which interpretation no change is required in the form, except dropping the Dagesh from the letter **ל**, i. e. **אָרְיָלִים**. The common reading with Dagesh has doubtless arisen from another interpretation anciently received, in which **אָרְיָלִים** was regarded as contracted from **אָרְיָה־לָּם**, **אָרְיָה־לָּהֶם**, Symm. et Theod. *ἰδοὺ ὁφθῆναι σοῦσι αἰνῶσις*, Jerome *ecce videntes*; see also Chald. Syr. See Comment. on Is. l. c. and Thes. Heb. pp. 146, 1248.

\* **אָרַב** fut. **אָרַב** 1. to knot, to knit, to interlace, Lat. *nectere*; whence **אָרְבָּה** net-work, lattice. Kindr. is **אָרַב** to min-

gle, Arab. **أَرَبَ** to tie a knot, II id. **أَرَبَة** a knot.

2. to lie in wait, to lie in ambush. Arab.

**أَرَب** to be cunning, astute, III to act cunningly, pr. intricately. Verbs of knitting or weaving, also of twisting, spinning, sewing, are often transferred to wiles and plots, opp. to upright and open dealing; comp. **פָּחַל**, **צָמַד**, Gr. *δόλον* v. *μητιν ὑφαίνειν, κακία* v. *δόλον ὑάπτειν, nectere insidias* v. *scelera, suere dolos*, Germ. *Trug spinnen*, Engl. *to weave plots*.—Constr. c. **לְ** Ps. 59, 4. Prov. 24, 15. Josh. 8, 4; acc. Prov. 12, 6; **עַל** Judg. 9, 34. Elsewhere also to watch, to reconnoitre in ambush, Judg. 9, 32, 21, 20; c. inf. et **לְ** Prov. 1, c. Ps. 10, 9. Part. **אוֹרֵב**, **הַאוֹרֵב**, a *lier-in-wait*, often collect. *liers-in-wait, an ambush*, a band of soldiers placed in ambush, Josh. 8, 14, 19, 21. Judg. 20, 33sq. Hence with plur. Judg. 20, 37.

PIEL i. q. Kal, c. **עַל** 2 Chr. 20, 22; absol. Judg. 9, 25.

HIPH. to lay wait, to set an ambush, fut. **וַיִּאָרֵב** for **וַיִּאָרֵב**, 1 Sam. 15, 5.

Deriv. **אָרֵב**, **אָרַב**, **אָרְבָּה**, **אָרְבָּח**, **בְּאָרֵב**, and pr. names **אָרֵב**, **אָרְבָּאֵל**.

**אָרֵב** (ambush) Arab, pr. n. of a city in the mountains of Judah, Josh. 15, 52. Hence prob. the gentile n. **אָרְבִּי** *Arbite* 2 Sam. 23, 35.

**אָרֵב** m. 1. a lying-in-wait, ambush, of wild beasts, Job 38, 40.

2. Place of lying-in-wait, covert, lair of wild beasts, Job 37, 8.

**אָרֵב** m. c. suff. **אָרְבוּ**, wait, insidious attempts, plots; Jer. 9, 7 **וַיִּבְחַרְבוּ בְּחֵיטָו** and in his breast he layeth his wait, his plots.

**אָרְבָּאֵל** see **אָרְבָּאֵל** in **בֵּית** no. 12. d.

**אָרְבָּה** m. (r. **רָבָה**) a locust, Ex. 10, 4 sq. Lev. 11, 22. Joel 1, 4. Ps. 78, 46. Spoken also of a particular species, prob. the *gryllus gregarius* or common migratory locust, Lev. 11, 22. Joel 1, 4.—On the various species of locusts, see Bochart Hieroz. II. 447.

**אָרְבָּה** f. i. q. **אָרַב**, Plur. constr. **אָרְבוֹת**; only Is. 25, 11 **אָרְבוֹתָ עִם אָרְבוֹתָיִם**

**יְדִירִי** God will humble his (Moab's) pride with the plots of his hands, i. e. the plots which his own hands have woven, in allusion to the primary meaning of the root; see in r. **אָרַב** no. 1, 2.

**אָרְבָּה** f. (r. **אָרַב**) once in Sing. Hos 13, 3; elsewhere only Plur. **אָרְבוֹת**.

1. net-work, laced work; hence a lattice, a window, sc. as closed by a lattice and not with glass, Hos. 13, 3. Ecc. 12, 3.

2. a dove-house, dove-cote, as shut in with lattice-work, Is. 60, 8.

3. a chimney, or hole for the smoke covered with lattice-work, Hos. 13, 3. Comp. Voss ad Virg. Georg. 2. 242.

4. **אָרְבוֹת הַשָּׁמַיִם** the windows of heaven, i. e. sluices, flood-gates, which are opened to let fall the rain, Gen. 7, 11, 8, 2. 2 K. 7, 19. Is. 24, 18. Mal. 3, 10.

5. **אָרְבוֹת** *Aruboth*, pr. n. of a place, prob. in the tribe of Judah, 1 K. 4, 10.

**אָרְבַּע** f. and **אָרְבַּעַת** constr. **אָרְבַּעַת** m. See Heb. Gram. § 95. 1.

1. Card. num. four, for **רִבְעֵי** with Aleph prosthet. which is wanting in the derivatives, as in **רִבְעֵי**, **רִבְעֵי**, etc. With suff. **אָרְבַּעָתָם** they four Ez. 1, 8, 10. Dual **אָרְבַּעִים** fourfold, quadruple, 2 Sam. 12, 6. Plur. **אָרְבַּעִים** forty Gen. 8, 6. The number forty, like seven and seventy, is sometimes used by the Orientals as a common and indefinite round number; e. g. Gen. 7, 17. Jon. 3, 4. Ez. 4, 6, etc. Comp. *Chil minâr*, the forty towers, spoken of the ruins of Persepolis; see more in Lehrs. p. 700. Thes. Heb. p. 1258.

2. *Arba*, pr. n. of a giant of the race of the Anakim, Josh. 14, 15, 13, 21, 11. Comp. **קַרְוַת אָרְבַּע**.

**אָרְבַּע** and **אָרְבַּעַת** Chald. i. q. Heb. four, Dan. 3, 25, 7, 2, 3, 6, 17.

\* **אָרַג** fut. **וַיִּאָרֵג** Is. 59, 5, **תִּאָרְגִי** Judg. 16, 13.

1. to plait, to braid, Judg. 16, 13. Kindr. are **שָׂרָה**, **שָׂרָה**.

2. to weave, e. g. of the spider, whence Gr. *ἀράχνη*, Is. 59, 5.—Part. **אוֹרֵג** weaving Is. 19, 9; and subst. a weaver Ex. 28, 32. Is. 38, 12. **מִנּוֹר אוֹרֵגִים** a weaver's beam, *jugum textorium*, 1 Sam. 17, 7.

**אָרֵג** m. 1. anything plaited, a braid, Judg. 16, 14. R. **אָרַג** no. 1.

2. *a weaver's shuttle*. Job 7, 6 קָמַי קָמַי מְזִיר־אָרְגָּה *my days are swifter than a weaver's shuttle*; comp. 9, 25.

אֲרֻגָּה (for אֲרֻגָּה heap of stones, from r. אֲרֻגָּה i. q. אֲרֻגָּה) *Argob*, pr. n.

1. A region beyond Jordan, containing sixty cities, anciently subject to Og king of Bashan, Deut. 3, 4. 13. 1 K. 4, 13. [A vestige of it remains in the fortress and city *Paγυβῶ* beyond Jordan, Joseph. Ant. 13. 15. 5; mentioned also by Eusebius as *Λογύ* (read *Λογυβῶ*), fifteen Roman miles west of Gerasa. Now راجب *Rājib*, with ruins; see Bibl. Res. III. App. p. 166. Buckingham. Arab. Tr. p. 12.—R.

2. A man, 2 K. 15, 25.

אֲרֻגָּה Chald. *purple*, i. q. אֲרֻגָּה, Dan. 5, 7. 16. 29; also once by Chaldaism 2 Chr. 2, 6.—Arab. أَرْجَوَانٌ, Syr. أَرْجَوَانٌ. For the root see under אֲרֻגָּה, note.

אֲרֻגָּה m. *a box, chest, coffer*, hanging from the side of a cart or wain, 1 Sam. 6, 8. 11. 15. The form is for אֲרֻגָּה with Aleph prosthet. from r. אֲרֻגָּה to be moved, shaken; whence also Arab. رَجَازَةٌ a sack of stones suspended from a camel by way of equipoise.

אֲרֻגָּה m. 1. *purple, reddish purple*, a precious colour obtained from certain species of shell-fish or muscles found on the coasts of the Mediterranean, Gr. πορφύρα, Lat. *purpura*, 1 Macc. 4, 23. Plin. H. N. 9. 60 sq. So Ez. 27, 7. 16. אֲרֻגָּה אֲרֻגָּה a purple cloth or covering, Num. 4, 13. Different is the cerulean purple, אֲרֻגָּה q. v.—Comp. under the word אֲרֻגָּה, and Bochart Hieroz. II. 740 sq. Braun de Vestitu sacerdotum p. 201 sq. Amati de restitutione Purpurarum, edit. 3. Cesenæ 1784. Heeren Hist. Werke XI. p. 84.

2. Any thing dyed with purple, *purple cloths*, Ex. c. 25. 26. 27. Ez. 27, 16. Prov. 31, 22. Jer. 10, 9.

NOTE. The etymology of this word, and of the kindred אֲרֻגָּה, has been traced with great probability by F. Benary in the Sanscrit; Berl. Jahrb. 1841. p. 141. The form אֲרֻגָּה is Sanscr. *rāgamān*, and אֲרֻגָּה is Sanscr. *rāgavan*, 'tinged with a red colour;' from *rāga*

red colour, with the formative syllable *mat, vat*, see Wilson's Sanscr. Dict. p. 700. a. *Rāgamān* and *rāgavan* are put in the nom. the primary forms being *rāgamāt, rāgavat*.

\* אֲרֻגָּה obsol. root, perh. i. q. אֲרֻגָּה, to flee.—Hence the pr. names אֲרֻגָּה and the two following:

אֲרֻגָּה pr. n. *Ard*, a grandson of Benjamin Num. 26, 40, or a son Gen. 46, 21.—The gentile n. is אֲרֻגָּה Num. I. c.

אֲרֻגָּה (fugitive) *Ardon*, pr. n. m. 1 Chr. 2, 18.

\* I. אֲרֻגָּה 1. *to pluck, to pull, to pluck off, to gather*, e. g. leaves, Cant. 5, 1. grapes from a vine Ps. 80, 13.—Ethiop. አረፈ to pluck off, to gather, e. g. fruits, herbs; and አረረ to harvest.

2. *to feed by pulling, cropping*, in the manner of flocks and herds. Hence אֲרֻגָּה and אֲרֻגָּה a crib, manger, rack, from which animals *pull* or crop their fodder; אֲרֻגָּה lion, pr. one pulling in pieces; אֲרֻגָּה a hare, pr. cropping the grass. So other animals have their names from the idea of plucking, cropping, as אֲרֻגָּה, אֲרֻגָּה, אֲרֻגָּה, Arab. كَلْبَانٌ, كَلْبَانٌ, كَلْبَانٌ, Arab.

أَرْوُف lamb, from أَرْوُف to pluck.

3. *to gather, to collect*, see Ethiop. above; hence אֲרֻגָּה.

Deriv. see in no. 2, 3.

\* II. אֲרֻגָּה i. q. Arab. أَرَى, أَرَى, to burn, to inflame, أَرَى to kindle; kindr. with Heb. אֲרֻגָּה, אֲרֻגָּה, and the occidental *areo, ardeo, uro*.—Hence אֲרֻגָּה no. 2, hearth or altar of God.

אֲרֻגָּה Chald. also אֲרֻגָּה q. v. *lo!* behold! Dan. 7, 6. 7. 13.—Not found in other Chaldaic books; but kindred with it are in Chald. and Talmud. אֲרֻגָּה *lo*, then *for, because*, (like Chald. אֲרֻגָּה *lo*, *if*;) and אֲרֻגָּה *because*; also Samar. אֲרֻגָּה *lo*, then *for, because*. This demonstrative force exists elsewhere likewise both in the syllables אֲרֻגָּה, אֲרֻגָּה, (see אֲרֻגָּה, אֲרֻגָּה, אֲרֻגָּה, Arab. (أَل)) and also in אֲרֻגָּה, אֲרֻגָּה, (comp. אֲרֻגָּה, אֲרֻגָּה, here, in this place,) so that it is hard to say, which form is the more ancient and

primitive.—Commonly אַרִי is held to be by transposition from אַרִי see *ye*.

אַרְרָד (for אַרְרָד Aleph. prosthet. prob. wandering. place of fugitives, from r. אַרְרָד q. v.) *Arrad, Aradus*, a Phœnician city situated on a small island near the coast, founded according to Strabo by fugitives from Sidon, Strab. 16. 2. 13; see the etymology above. Ez. 27, 8. 11. The Arabian geographers write it **رَوَاد** *Ruwād*, which is now the name of the island. See Rosenmüller *Bibl. Geogr.* II. i. p. 6 sq. W. M. Thomson in *Miss. Her.* 1841, p. 98.—The gentile n. is אַרְרָדִית *Arradite* Gen. 10, 18. 1 Chr. 1, 16.

אַרְרָד (perh. i. q. אַרְרָד wild-ass) *Arod*, pr. n. m. Num. 26, 17. Gentile n. אַרְרָדִית *Arodite* Gen. 46, 16. R. אַרְרָד.

אַרְרָה and אַרְרָה f. after the form הַפְּסָה. Plur. absol. אַרְרוֹת 2 Chr. 32, 28, (by Syriasm for אַרְרוֹת, as אַהֲלִים for אַהֲלִים.) plur. constr. אַרְרוֹת 1 K. 4, 26 [5, 6] and אַרְרוֹת 2 Chr. 9, 25. R. אַרְרָה I.

1. *a crib, manger, rack*, whence cattle in a stall *pull out* their fodder, see the root אַרָה I. 2; hence for *stall, stable*, 2 Chr. 32, 28.—Arab. **أَرِي** stall, **أَرِي** crib.—By transpos. אַרְרוֹת 2 Chr. 32, 28.

2. *a stall of horses*, i. e. a certain number which usually stood in one stall, or were harnessed to one vehicle; perhaps *two*, as this was the number harnessed to a chariot, Engl. *a pair, span, team*. 1 K. 4, 16 [5, 6] and *Solomon had forty thousand stalls [pairs?] of horses*.

אַרְרָד adj. (denom. from אַרְרָד) of *cedar, cedrinus*, Ezra 27, 24.—Others explain it *firm, stable*; comp. r. אַרְרָד.

אַרְרָה and אַרְרָה f. in some copies also אַרְרָה, but against the Masora, see J. H. Michaelis ad Jer. 30, 17. R. אַרְרָה.

1. *a long bandage*, applied by a physician in order to heal a wound, see the root no. 1. E. g. **לְקַחְתָּ אַרְבָּבָה** *the bandage is applied to any one*, i. e. his wound is healed, Jer. 8, 22. Neh. 4, 1 [7]. 2 Chr. 24, 13; also in Hiph. **לְקַחְתָּ אַרְבָּבָה** *to apply the bandage to any one*, i. e. to heal his wound, Jer. 30, 17. 33, 6. Everywhere metaph. of the restoration of

the state Jer. l. c. or the repairing of the walls 2 Chr. Neh. ll. cc.—Hence

2. *a healing, health; trop. welfare, prosperity*, Is. 58, 8. Arab. **أَرِيكَة** healing of a wound.

אַרְרָמָה *Arumah*, pr. n. of a city near Neapolis, Judg. 19, 41; perh. the same with אַרְרָמָה 2 K. 23, 36.

אַרְרָמִים 2 K. 16, 6 Cheth. a corruption for אַרְרָמִים, which is read in Keri; see in אַרְרָם.

אַרְרָן and אַרְרָן comm. gen. (m. 1 Sam. 6, 8. f. 4, 17. 2 Chr. 8, 11,) *an ark, chest*, in which things to be preserved are *collected*, from r. אַרָה I. 3. Arab.

**أَرَان** and **أَرَان** a wooden chest, espec. a coffin. Spoken of a money-chest 2 K. 12, 10. 11; of a mummy-case or coffin Gen. 50, 26; but most frequently of the sacred *ark*, in which the two tables of the law were deposited, called more fully אַרְרָן הַקְּדוֹשׁ *the ark of the law* Ex. 25, 22. 26, 33; אַרְרָן בְּרִית וְהוֹהָה Deut. 10, 8. 31, 9. 25; אַרְרָן הַבְּרִית Josh. 3, 6. 4, 9; אַרְרָן יְהוָה 1 Sam. 5, 3. 4. 6, 8 sq.

אַרְרָמָה 2 Sam. 24, 20 sq. *Araumah*, pr. n. of a Jebusite, written in v. 16 Cheth. אַרְרָמָה; in v. 18 Cheth. אַרְרָמָה; in 1 Chr. 21, 18 sq. אַרְרָן *Ornan*.

\* אַרְרָד a root not in use, Arab. **أَرَر** *to contract oneself, to shrink together*, hence *to be compact, firm*; **أَرَر** firm, stable, **أَرَر** a tree firmly rooted. Hence A. Schultens and many after him derive Part. pass. אַרְרָד *made fast, firm*, Ez. 27, 24. But most of the ancient versions here render אַרְרָד *made of cedar, cedrini*, as a denom. from אַרְרָד, after the form נְחֹשֶׁת brazen, see *Lehrg.* p. 512; and to these we do not hesitate to accede.—Hence אַרְרָד for אַרְרָד, and

אַרְרָד m. plur. אַרְרָדִים, constr. אַרְרָדִי, *a cedar*, so called from the firmness of its roots, which is common to all trees of the pine genus, *Theoph. Hist. Plant.* 2. 7. It is the *cedrus coniferi*, or *pinus cedrus*, known as *the cedar of Lebanon*, a tree uncommonly tall, Is. 2, 13. 37, 24. Am. 2, 9; and wide-spreading Ez. 31, 3; formerly very frequent on Mount Leba-



non Ps. 29, 5. 92, 13. 104, 16, but now greatly reduced in number; Bibl. Res. in Pal. III. p. 440. The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the royal palaces for ornamental work, and espec. for the wainscot and ceiling. Hence put for *cedar-work*, wainscoting, 1 K. 6, 18. Arab. <sup>sof</sup>أرز, which is still in use among the inhabitants of Lebanon; Ethiop. ለርዝ, Aram. ארזא, ארזא — There is therefore no ground for understanding ארז to be *the pine*, and not *the cedar*, according to Celsius in Hierob. I. 106 sq.

ארז f. denom. from ארז, *cedar-work*, e. g. wainscoting, Zeph. 2, 14. The fem. has the force of a collective, as in עצה wood, Lehrg. 477.

\* I. ארז to go, to walk, to be on the way, as finite verb once Job 34, 8. Chald. ארז id. Similar is Gr. ἄραξ and softer forms from the same stock are ארז, ארז. — Part. ארז a wayfarer, traveller, Judg. 19, 17. 2 Sam. 12, 4. Jer. 14, 8. Plur. Jer. 9, 1. Fem. ארז collect. a company of travellers, espec. of merchants, a caravan, *ovrodiā*, Gen. 37, 25. Is. 21, 13. See Lehrg. p. 477. Comp. ארז, ארז.

Deriv. ארז — ארז.

\* II. ארז to decree, to appoint, i. q. ארז, whence ארז i. q. ארז, something appointed, fixed. Corresponding is Arab.

أرذ to appoint a time; whence أرذ a set time, era, epoch, أرذ to date a letter, أرذ a chronicle, annals. Perh. kindr. with r. ארז q. v.

ארז (perh. for ארז wayfaring) *Arah*, pr. n. m. a) Ezra 2, 5. Neh. 7, 10. b) 1 Chr. 7, 39.

ארז, plur. ארז, constr. ארז; c. suff. ארז, ארז, in place of which sometimes in Mss. and editions ארז, ארז, see J. H. Mich. ad Job 13, 27; comm. gen. e. g. masc. Prov. 2, 15, comp. Job 6, 18. 19; fem. Prov. 15, 19; a poetic word, a way, path, road, i. q. ארז. Chald. ארז, Syr.

أرذ, Samar. ארז id. — Gen. 49, 17. Judg. 5, 6. Ps. 19, 6. ארז the paths of the seas Ps. 8, 9, comp. ἄραξ ἀλέυσθαι Hom. Il. 1. 312. ארז the path of life i. e. to life or happiness Prov. 5, 6. — Hence: a) Metaph. way i. e. manner of life and conduct, i. q. ארז. So ארז false way, i. e. false and deceitful conduct, life, Ps. 119, 104. ארז the ways of Jehovah, i. e. a way of life pleasing to God, Ps. 25, 4. 119, 15. Is. 2, 3. The idea of a way is often preserved, as Prov. 4, 14. 8, 20. b) i. q. mode, manner, Gen. 18, 11 הנל להיות it ceased to be with Sarah after the manner of women, by euphemism for the menses, comp. 31, 35. c) The ways or paths of any one, i. q. his condition, lot, Job 8, 13. Prov. 1, 19. Comp. in Engl. 'the way it goes with him.' d) Poet. ארז is put for a wayfarer, traveller, Job 31, 32. Plur. ארז the travellers of Tema, the caravans, Job 6, 19.

ארז Chald. plur. c. suff. ארז, ארז, i. q. Hebr. ways, i. e. metaph. counsels of God, Dan. 4, 34; affairs, destinies of any one, Dan. 5, 23.

ארז f. company of travellers, caravan; see under r. ארז I.

ארז f. (r. ארז II) an appointed portion of food or provision, an allowance, delivered out daily or at fixed times, 2 K. 25, 30. Jer. 52, 34. Hence genr. a portion of food, meal, Prov. 15, 17. Jer. 40, 5.

ארי m. plur. ארי 1 K. 10, 20, elsewhere ארי 1 K. 10, 19. 2 Chr. 9, 18. 19, a lion, q. d. the puller in pieces, the render (see r. ארי I. 2). Num. 24, 9. 1 Sam. 17, 34 sq. 2 Sam. 23, 20. al. ארי a young lion Judg. 14, 5; ארי a lion's whelp Jer. 51, 38. Trop. as the emblem of strength and valour, Num. 23, 25; of fierceness and cruelty, Prov. 28, 15. See Bochart Hieroz. I. 715 sq. Syr. أرذ.

ארי m. compounded from ארי and ארי.

I. lion of God, i. e. lion-like champion, hero. a) Collect. 2 Sam. 23, 20 שני ארי two lion-like champions of Moab; see ארי and ארי 1 Chr. 11, 22.

Comp. Arab. **لَيْتُ اللَّهِ** and **أَسَدُ اللَّهِ**

*lion of God*, an epithet of heroic warriors; also Pers. **شیر خدا** *Shiri khoda* lion of God.—Spoken of Jerusalem, Is. 29, 1, 2, q. d. *city of heroes*, which should never be subdued; though others refer this passage to no. 2.—Hence b) As pr. n. m. *Ariel*, Ezra 8, 16.

II. *hearth* i. e. *altar of God*, comp. **אָרָה** hearth, fire-place, from r. **אָרָה** II; spoken of the altar of burnt-offerings, Ez. 43, 15, 16.

**אָרִידַי** *Aridai*, Pers. pr. n. of the ninth son of Haman, Esth. 9, 9. Comp. **Ἀρδαῖος** i. e. *the strong*, from Pers. *art, ard*.—Perh. from *Airyadao* ‘digna dans’ (Benfey), or *Aryaday* ‘donum Ariæ’ (Bohlen). Comp. the next article.

**אָרִידַתָּה** *Aridatha*, pr. n. of the sixth son of Haman, Esth. 9, 8.—The etymology like the preceding article.

**אָרִיהַ** i. q. **אָרִי**, with **יה** parag. comp. **אָרִי** and **אָשָׁה**; more frequent than **אָרִי**, but used only in the sing. *a lion*, Gen. 49, 9. Deut. 33, 22. Judg. 14, 8. al. Spoken of a powerful and cruel enemy, Is. 15, 9. Jer. 4, 7. Is. 21, 8 **וַיִּקְרָא אָרִיהַ** and he cried as a lion. Comp. Rev. 10, 3.

**אָרִיהַ** Chald. id. Dan. 7, 4. Plur. emphat. **אָרִיָּהַ** Dan. 6, 8.

**אָרִיהַ** see **אָרִיהַ**.

**אָרִיּוֹחַ** *Arioch*, an Assyrio-Chald. pr. n. a) A king of Ellasar Gen. 14, 1, 9; comp. Judith 1, 6. b) A captain of the royal guard at the court of Babylon, Dan. 2, 14.—Sanscr. *Aryaka* venerandus; Bohlen.

**אָרִיסַי** *Arisai*, Pers. pr. n. of a son of Haman, Esth. 9, 9.—Sanscr. *Aryāsāya* sagitta Ariæ; Bohlen.

\* **אָרַךְ** 1. pr. trans. *to make long, to prolong, to extend* in a straight line; kindr. with **אָרַךְ**, where see. Hence **אָרַךְ** a long bandage. Comp. Syr. **أَرَفَّ** to prolong, Arab. **أَرَكَ** to defer, to delay.

2. Intrans. fut. **יִאָרַךְ**, plur. **יִאָרְכוּ** *to be long, prolonged*; Syr. Arab. Samar. id. Aph. **أَوْرِيحُ**, **أَوْرِيحُ**, to prolong.—Ez.

31, 5. Gen. 26, 8 **וַיְהִי כִי אָרְכוּ-לָוֹ שָׁמַיִם** and it came to pass when the time there was long to him, i. e. when he had lived there a long time. Ez. 12, 22.

HIPH. **הָאָרַךְ** 1. *to make long, to prolong*, Ps. 129, 3; *to extend or thrust out the tongue*, Is. 57, 4. **הָאָרַךְ יָמֵי פֹ'** *to prolong the days of any one, to grant him long life*, 1 K. 3, 14; also **הָאָרַךְ יָמָיו** *to prolong one's own days, to live long, to be long lived*, Deut. 4, 26. 40, 5, 30. 17, 20. 22, 7. Is. 53, 10; and without **יָמִים** Prov. 28, 2. Ecc. 7, 15. 8, 12.

2. Intrans. *to be made long*, 1 K. 8, 8. Espec. of time, as **הָאָרַכְוּ יָמָיו** *his days are made long*, i. q. *to live long*, Ex. 20, 12. Deut. 5, 16. 6, 2. 25, 15. Comp. no. 1.

3. *to retard, to delay, to defer*, as **הָאָרַךְ אַפֵּי** *to defer one's anger*, i. e. *to be patient*, **μακροθυμος**, Is. 48, 9. Prov. 19, 11. So too **הָאָרַךְ נַפְשִׁי** id. Job 6, 11. Comp. **אָרַךְ אַפֵּי** in **אָרַךְ**.

4. *to remain long, to tarry*, Num. 9, 19. 22.

Deriv. **אָרוּכָה**, and those here following.

**אָרַךְ** Chald. i. q. Hebr. *to make long*; also *to fit, to adapt*. Part. **אָרַךְ** *fit, meet*,

Ezra 4, 14.—Talmud. id. Arab. **أَرَك** ap-tissimus, dignissimus.

**אָרַךְ** adj. found only in constr. **אָרַךְ**.

1. *long*, Ez. 17, 3 **אָרַךְ הָאָבֶר** *having long pinions or wing-feathers*.

2. *tardy, slow*, in the phrases **אָרַךְ רֵיחַ** *slow of spirit* Ecc. 7, 8, and **אָרַךְ אַפֵּי** *slow of anger*, patient, **μακροθυμος**, Prov. 15, 18. 16, 32. Ex. 34, 6. Num. 14, 18. Comp. Syr. **أَرَكٌ** patient, Arab.

**أَرَكٌ** *long*, i. e. *long-suffering, longanimis*.—Once **אָרַךְ אַפֵּי** is **τὸ μακροθυμιον**, *patience*, Jer. 15, 13. Opp. **רַחֵם**.

**אָרַךְ** adj. f. **אָרַכָה**, *long*, e. g. of space, Job 11, 9; of time, 2 Sam. 3, 1.

**אָרַךְ** (length) *Erech*, pr. n. of a city of Babylonia, Gen. 10, 10. Among the ancient interpreters, Pseudo-Jon. Targ. of Jerus. Jerome, and Ephrem understand *Edessa*; but Bochart, Phaleg IV 16. more correctly regards it as *Areca* or *Arecca*, situated on the confines of Babylonia and Susiana; comp. Ammian. 23. 21.

אָרְךָ m. c. suff. אָרְכוּ, *length*, Gen. 6, 15. Ex. 26, 2 sq. 27, 1 sq. אָרְךָ יָמַי *length of days, long life*, Ps. 21, 5. 91, 16. לְאָרְךָ יָמַי *as long as I live* Ps. 23, 6. אָרְךָ אִפְסִי *patience* Prov. 25, 15.

אָרְכָה Chald. fem. *length, a lengthening*, spoken of time, Dan. 4, 24, 7, 12.

אָרְכָה see אָרוּכָה.

אָרְכוּבָה Chald. fem. *the knee*, Dan. 5, 6. In the Targums רְכוּבָה, רְכוּבָה, the prosthetic Aleph being dropped. See in r. רְכַב.

אָרְכֻי Chald. plur. אָרְכֻיָא, gentile n. *Archevites* Ezra 4, 9; from the city אָרְךָ Gen. 10, 10.

אָרְכִי gentile n. *Archite*, an inhabitant of a city or district אָרְךָ situated in the territory of Ephraim, Josh. 16, 2, different from the city of like name in Babylonia. 2 Sam. 15, 32. 16, 16.

\* אָרִים a root not in use, i. q. רוּם, רָמַם, רָאָם, *to be high*; comp.

Arab. رَمَّ intumuit, extulit se.—Hence אָרְמִין, and

אָרִם constr. אָרִים pr. n. *Aram*, pr. high region, q. d. *Highlands*, opp. בְּנֵינָן *Lowlands*.

1. *Aramæa, the Aramæans*, i. e. *Syria, the Syrians*, constr. with a verb masc. sing. 2 Sam. 10, 14. 15. 18. 1 K. 20, 26; plur. 2 Sam. 10, 17. 19. 1 K. 20, 20; rarely with sing. fem. Is. 7, 2. To the Greeks also this ancient and domestic name of Syria was not wholly unknown; see Hom. Il. 2. 783. Hesiod. Theog. 304. Strabo 13. 4. 6. ib. 16. 4. 27. The name *Aramæa* however was of wider extent than *Syria*, and comprehended also Mesopotamia; although Pliny and Mela ascribe to Syria the same and even a greater extent; Plin. H. N. 5. 15. 12. Mela 1. 11. Where it stands alone, אָרִם, it is for the most part to be understood of Western Syria, or Syria strictly so called, Judg. 3, 10. 1 K. 10, 29. 11, 25. 15, 18; espec. the territory of and around Damascus, Is. 7, 1. 8. Am. 1, 5; which is more definitely called אָרִם הַמְּשָׁק *Syria of Damascus* 2 Sam. 8, 5. Where Mesopotamia is meant, the expression is אָרִם נְהַרִים *Syria of the two rivers* Gen.

24, 10. Deut. 23, 5. Judg. 3, 8; or פְּתֵן אָרִם *Padan Aram, Plain of Syria*, Gen. 25, 20. 28, 2. 5. 6. 7; and ellipt. פְּתֵן Gen. 46, 7; rarely simply אָרִם Num. 23, 7, where however it is made definite by a description; comp. אָרְמִי.—The kingdoms of Western Syria in the time of David, (not of Mesopotamia, as is often supposed,) were the following: אָרִם צוּבָה *Aram Zobah*, see צוּבָה; אָרִם בֵּית רְהוֹב *Aram Beth Rehob*, see בֵּית רְהוֹב in בֵּית no. 12. pp; אָרִם מַעֲכָה *Aram Maacah*, see מַעֲכָה; and also others; but these all became afterwards subject to the kings of Damascus, 1 K. 20, 1.—Comp. gentile n. אָרְמִי, אָרְמִי.

2. *Aram*, pr. n. m. a) A son of Kemu-el and grandson of Nahor, Gen. 22, 21. He seems to have given his name to the region of Syria. Comp. רָם. b) 1 Chr. 7, 34.

אָרְמוֹן m. (r. אָרִם) plur. constr. אָרְמוֹנוֹת, *a fortress, castle, palace*, so called from its height, Is. 32, 14. Prov. 18, 19. al. Also אָרְמוֹן בֵּית הַמֶּלֶךְ *the fortress of the king's house*, the innermost part, as the highest and strongest, q. d. *the citadel*, 1 K. 16, 18. 2 K. 15, 25. J. D. Michaelis (Suppl. 128) and after him most modern interpreters here translate it *the women's apartment*, comparing Arab. اَرْم i. q. حَرَم conclavia, Gol. p. 78, and حَرَم *Haram*; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple explanation above given.—Spoken of the citadel of a hostile metropolis, Is. 25, 2.

אָרְמִי i. q. אָרְמִי, fem. אָרְמִיָה, adv. *Aramaice, in Aramaean or Syriac*, Dan. 2, 4. Ezra 4, 7. Is. 36, 11.

אָרְמִי gentile n. *an Aramaean, Syrian*, i. e. an inhabitant either of Western Syria 2 K. 5, 20; or also of Mesopotamia, Gen. 25, 20. 28, 5. 31, 20. 24. Fem. אָרְמִיָה 1 Chr. 7, 14.—Plur. אָרְמִים 2 K. 8, 29; and by aphæresis הָרְמִים for הָאָרְמִים 2 Chr. 22, 5.

אָרְמוֹנִי (q. d. Palatinus, from אָרְמוֹן) pr. n. m. *Armoni*, 2 Sam. 21, 8.

\* אָרֵן a root not in use; Arab. اَرْن *to be active, nimble*; whence اَرْنَة wild goat Hence

אָרן (wild goat) *Aran*, pr. n. of a Horite, Gen. 36, 28. 1 Chr. 1, 42.

אָרן see אָרון.

אָרן m. 1. *the pine, pinus*, Is. 41, 14. In the Talmud of Babyl. (Para fol. 96. 1) are joined ארונים וברושים. Sept. *πινος*, Vulg. *pinus*.—So called, because when agitated by the wind it emits a tremulous sound; from r. רָנַן, i. e. אָרן contr. for אָרָנָן, as תָּרָן from תָּרָנָן. See תָּרָן.

2. *Oren*, pr. n. m. 1 Chr. 2, 25.

אָרְנַבֶּת f. epicœn. *a hare*, Lev. 11, 6.

Deut. 14, 7. Arab. <sup>أَرَنْبٌ</sup>, Syr. <sup>أَرَنْبًا</sup> id. See Bochart Hieroz. I. 994 sq. who regards this quadrilateral as compounded from אָרָה to crop, and גֵּיב produce, fruit.

אָרְנָן and אָרְנָן (for רָנוֹן a noise, murmur; concr. a noisy or murmuring stream,) *Arnon*, pr. n. of a torrent (נַחַל) with a valley of like name, running from the eastward into the Dead Sea, anciently the northern boundary of Moab and the southern of the Ammonites; now called <sup>الموجب</sup> *el-Môjeb*. Num. 21, 13 sq. 22, 36. Deut. 2, 24. 36. 3, 8 sq. 4, 48. Is. 16, 2. al. See Burckhardt's Travels in Syria, etc. p. 372. Also Comment. on Is. 16, 2. Bibl. Res. in Palest. II. p. 204.

אָרְנָה see אָרְנָה.

אָרָן (active, nimble, see r. אָרָן) *Arnan*, pr. n. m. 1 Chr. 3, 21.

אָרְמָן (id.) *Orman*, pr. n. of a Jebusite, on the site of whose threshing-floor Solomon built the temple. 1 Chr. 2, 15. 2 Chr. 3, 1. Comp. אָרְמָה.

אָרֶץ Chald. st. emph. אָרְצָא. 1. *the earth*, i. q. Heb. אָרֶץ, ע and צ being interchanged, see under ע. Dan. 2, 35. 39. 3, 31. al.

2. *the ground*, and as adv. *low, below*. Dan. 2, 39 *after thee shall arise another kingdom* אָרְצָא בְּקִנְיָ lower than thee, inferior to thee. Comp. Chald. מְלָאֲרֵי, אָרְצָא, low; אָרְצָא, אָרְצָא, low; מְלָאֲרֵי for מְלָאֲרֵי at the lowest part, below.—Hence

אָרְעִית Chald. f. *the ground*, the lowest part, *bottom* of a pit, Dan. 6, 25.

אָרְפָד (prop. support, i. e. a strong city; for רָפָד from r. רָפַד,) *Arpad*, pr. n. m. 1 Chr. 1, 26. 2 Chr. 1, 17. Is. 17, 34. Jer. 49, 23. [More prob. the same with אָרְבָד *Arvad*, i. e. the island Ruwâd, with its territory on the adjacent coast; which was contiguous to that of Hamath. The interchange of פ and ר (like כ and ר) is not unnatural.—R.

n. of a city and region of Syria, not far from the city Hamath, with which it is often coupled, governed by its own kings, and to be distinguished from אָרְבָד q. v. 2 K. 18, 34. 19, 13. Is. 10, 9. Jer. 49, 23. [More prob. the same with אָרְבָד *Arvad*, i. e. the island Ruwâd, with its territory on the adjacent coast; which was contiguous to that of Hamath. The interchange of פ and ר (like כ and ר) is not unnatural.—R.

אָרְפַּכְשָׁד *Arphaxad*, pr. n. of the third son of Shem, and denoting at the same time a people or region of country, Gen. 10, 22. 24. 11, 10–13. The conjecture of Bochart is not improbable (Phaleg. 2. 4), that it is the province <sup>Ἀρραπαχίτις</sup> *Arrapachitis*, in northern Assyria near Armenia (Ptol. 6. 1), the primitive country of the Chaldeans; see Comment. on Is. 23, 13. Josephus, Ant. I. 6. 4, <sup>Ἀρφαξάδος δὲ τοὺς νῦν Χαλδαίους καλοῦμένους Ἀρφαξάδαιους ἀνόμασεν</sup>. Bohlen ad Gen. l. c. compares Sanscr. *Aryapakshatâ* '(a land) by the side of Asia;' comp. Borussia i. q. *Po-rus*, near the Russians.

\* אָרְצָא a root of uncertain signif. Arab.

אָרֶץ <sup>أَرْضٌ</sup> *low, inferior*; but this is derived rather from the primary idea *earth*.

אָרֶץ comm. gend. (rarely masc. Gen. 13, 6. Ps. 104, 6. Is. 9, 18; or when the earth is put for its inhabitants, Is. 26, 18. 66, 8.) c. suff. אָרְצָי, c. art. הָאָרֶץ, He loc. אָרְצָה, *the earth*, Arab. <sup>أَرْضٌ</sup>, Chald. אָרְצָא, Syr. <sup>أَرْضًا</sup>.—Spec.

1. *the earth, orbis terrarum*, opp. to the heavens; הַשָּׁמַיִם וְהָאָרֶץ Gen. 1, 1. 2, 1. 4, and אָרֶץ וְשָׁמַיִם Gen. 2, 4, *the heavens and the earth*, the whole universe. Synecd. for the inhabitants of the earth, Gen. 9, 19. 11, 1. 19, 31.

2. *the earth, land*, opp. to the sea, Gen. 1, 28.

3. *a land, country*, Ex. 3, 8. 13, 5. Gen. 21, 32 <sup>פְּלִשְׁתִּים</sup> אָרֶץ. Ruth 1, 7 אָרֶץ. יְהוּדָה. So *the land of any one* is either the country subject to him, as *the land of Sihon* Neh. 9, 22; or consecrated to any one Jer. 2, 7. 16, 18; or in which one dwells Deut. 19, 2. 10. 28, 12; or was born, q. d. one's father-land Gen. 24, 4.

30, 25. Num. 10, 9. Is. 8, 9. Comp. *ἄγ* *ἄγος* Acts 7, 3; and the words *עיר*, *עיר*, *עיר*.—Absol. *אָרֶץ* and *הָאָרֶץ* often denote *Palæstine* *καὶ ἔξογί* Joel 1, 2; and so in the formula *שֶׁבַח אֶרֶץ*. Ps. 37, 9. 11. 22. 29. 44, 4. Prov. 2, 21. 10, 30.—Synecd. for the inhabitants of a land, Is. 26, 18; spec. of wicked inhabitants Is. 11, 4; comp. *אֲנָשׁ* no. 1. b.

4. *land*. i. e. a piece of land, a *field*, Gen. 23, 15. Ex. 23, 10. Of the fields or country around a city. Josh. 8, 1.

5. *the ground*, with He local *אֶרְצָה* (Milêl) *to the ground*. as *וַיִּשְׁתַּחֲוֶה אֶרְצָה* Gen. 33, 3. 37, 10. Hence poet. for *reptiles*, as crawling upon the ground, i. q. *וַיִּרְשֵׁת הָאָרֶץ* as Job 12, 8 *וַיִּדְבַּר לְאָרֶץ* *speaks to the ground*, i. e. to the reptiles crawling thereon; followed by 'the fishes of the sea;' comp. Gen. 9, 2. 1 K. 5, 13.

6. *earth*. i. e. the element, *earthy particles*, *scoriæ* of metals. Ps. 12, 7 *silver purified in a work-shop* *לְאָרֶץ* *as to the earth*, i. e. from its dross. *scoriæ*.

PLUR. *אֲרָצוֹת* *lands, countries, regions*, Gen. 26, 3. 4. So *הָאֲרָצוֹת* *the lands*, often espec. in the later Hebrew put *καὶ ἔξογί* for *heathen lands*, foreign countries, comp. *אֲרָצוֹת*, *גוֹיִם*, e. g. *עַמֵּי הָאֲרָצוֹת* *the nations of the (heathen) lands* 2 Chr. 13, 9. 17, 10. *מַמְלְכוֹת הָאֲרָצוֹת* *the kingdoms of the (gentile) lands* 1 Chr. 29, 30. 2 Chr. 12, 8. 17, 10. The origin of this usus loquendi is apparent from the following passages in Ezekiel. 5, 6. 11, 17. 12, 15. 20. 23. 22. 15. 20, 32. 22, 4.

NOTE. He paragogic in *אֶרְצָה* is for the most part local; but sometimes also it is merely a poetic form, so that *אֶרְצָה* does not differ from *אָרֶץ*, e. g. Job 34, 13. 37, 12. Is. 8, 23; comp. *לְרֵלָה* for *לְרֵל*.—Hence

*אֲרָצָא* (earth) *Arza*, pr. n. m. 1 K. 16, 9.

*אָרֶץ* Chald. stat. emphat. *אֲרִיקָא*, i. q. *אֲרִיקָא*, *the earth*, the letter *ע* being changed into the harsher *ק*, Jer. 10, 11. Freq. in the Targums.

\* *אָרַר* fut. *אָרַר*, imp. *אֲרֹר* Judg. 5, 23, with He parag. *אָרַר* Num. 22, 6, *to curse*;

corresponding is Arab. *هَرَّ* to abhor, to detest; and still more nearly Gr. *ἀρά*, *ἀράουαι*. Constr. c. acc. Num. 22, 6.

23, 7. Mal. 2, 2. Judg. 5, 23. Job 3, 8 *אֲרָרֵי יוֹם* *cursers of the day*. i. e. a class of magicians who were thought to render particular days unfortunate by their imprecations. Gen. 3, 14 *cursed art thou from every beast*, i. e. all beasts shall avoid thee as infamous and accursed. Deut. 27, 15 sq. 28, 16 sq.

NIPH. pass. Part. *נֶאֱרָרִים* Mal. 3, 9.

PIEL *אָרַר*, part. *מְאָרֵר* 1. i. q. Kal, *to curse*, Gen. 5, 29.

2. *to cause a curse*. Num. 5, 22 *הַמַּיִם הַמְאָרְרִים* *the waters causing a curse*, i. e. which cause destruction to the adulterous and perjured woman who drinks them.

HOPH. fut. *יוֹאֲרַ* pass. *to be cursed*, Num. 22, 6.

Deriv. *מְאָרָה*.

*אֲרָרַט* pr. n. *Ararat*. a region or province near the middle of Armenia, between the Araxes and the lakes Van and Oroomiah. 2 K. 19, 37. Is. 37, 38; still called by the Armenians *Ararat*, *וּמַעֲמֵקָא*; upon whose mountains, *הָהִי אֲרָרַט*, the ark of Noah rested, Gen. 8, 4. It is sometimes taken in a wider sense for Armenia itself, Jer. 51, 27. That it is the name of a region, and not strictly of a mountain, is affirmed also by Moses Chorenensis; see Schroeder Thes. Arm. p. 55. Mosis Choren. Hist. Arm. ed. Whiston, p. 289, 308, 358, 361.—For an account of this region, see Morier's Second Journey, p. 312. R. K. Porter's Travels Vol. I. p. 178 sq. Smith and Dwight's Researches in Armenia, Vol. II. p. 73 sq.—The root is Sanscr. *Aryavarta*, 'terra sancta,' Bohlen, Benfey, etc.

\* *אָרַשׁ* in Kal not used, but as is noted by Manger ad Hos. 2, 21, pr. i. q. *עָרַשׁ*, *عرش*, *to erect, to build*, whence *עָרַשׁ* a bed or couch, with a canopy.

Thence also *עָרַשׁ* a bed-fellow, husband or wife, *عَرُوس* one betrothed.—Hence

PIEL *אָרַשׁ* *to betroth* a woman, pr. to make her a spouse; c. acc. *אָרַשׁ אִשָּׁה* Deut. 20, 7. 28, 30; and *אָרַשׁ לְאִשָּׁה* Hos. 2, 21. 22. 2 Sam. 3, 14. The price paid for a wife is put with *ב* 2 Sam. 1. c.

PUAL *אָרַשׁ*, fem. in Pause *אֲרַשָּׁה*, *to be*

*betrothed*, Ex. 22, 15. Deut. 22, 28. Part. **אַרְשָׁה** Deut. 22, 23. 25. 27.—Chald. **אַרְס** Pe. and Pa. id.

\* **אַרְשׁ** obsol. root, i. q. Arab. **ورش** *to desire, to long for.* Hence

**אַרְשָׁה** f. *desire, longing*, Ps. 21, 3. Sept. **δέησις**, Vulg. *voluntas*.

**אַרְתַּחְשַׁתָּא** Ezra 4, 8. 11. 23. 6, 14, **אַרְתַּחְשַׁתָּא** 7, 1. 7, **אַרְתַּחְשַׁתָּא** 4, 7, *Artaxerxes*, pr. n. of several Persian kings; in Greek written **Ἀρταξέρξης**, by the Armenians **Արտաշես** *Ardashes*, by the modern Persians **اردشیر**, *Ardeshir*; by the ancient Persians, in the inscriptions of Nakshi-Rustam in Niebuhr's *Reisebeschr.* II. tab. 27, according to De Sacy, **אַרְתַּחְשַׁתָּא** *Artakhshetr, Artakhshatra*; whence by interchanging the letters *r* and *s*, and by transposition, arose the form *Artakhsharta* and the Heb. *Artakhshast, Artakhshasta*, as above. Comp. Lassen in *Zeitschr. f. d. Kunde des Morgenl.* VI. p. 160.

This name is compounded from the syllable *art*, strong, mighty, (comp. the pr. names **Ἀρτοβύουης, Ἀρταβύζης, Ἀρταφείουης**), and **חַשְׁתָּר**, which in the ancient usage denoted *king*, like the Zend and Sanscr. *ksatra*. Nor yet is Herodotus to be taxed with error in rendering it *mighty warrior* (6. 98), comp. *ksatra* 'soldier'; since kings also were warriors. See Lassen *Keilschrift* p. 36.

Two kings of this name are mentioned in the O. Test. a) *Pseudo-Smerdes* Ezra 4. 7. 8. 23 comp. 24, who not improb. took the name of Artaxerxes on his accession. b) *Artaxerxes Longimanus*, in whose seventh year Ezra led out a colony into Palestine, Ezra 7, 1. 7. 11. 12. 21. 8. 1; and from the twentieth to the thirty-second year of whose reign Nehemiah was governor of Judea, Neh. 2, 1. 5, 14. 13, 6. See more fully in *Thesaur.* p. 155, 156.

\* **אַשֶׁר** obsol. root, prob. i. q. **אַסֶּר** *to bind.* Hence the two following:

**אַשְׂרָאֵל** (whom God hath bound sc. by a vow) pr. n. m. *Asareel*, 1 Chr. 4, 16.

**אַשְׂרָאֵל** (vow of God) pr. n. m. *Asriel*, Num. 26, 31. Josh. 17, 2. 1 Chr. 7, 14. Patronym. is **אַשְׂרָאֵלִי** *Asrielite*, Num. 1. c.

\* **אַשׁ** c. suff. **אָשׁוּ** Job 18, 5, **אָשְׁבֵּת** Is. 50, 11, comm. gend. (rarely masc. Job 20, 26. Ps. 104, 4. Jer. 48, 45; comp. on the gender of words signifying *fire*, *Lehrg.* p. 546 note,) *fire*, comp. Chald. **אַשָּׁה**, **אַשָּׁה**, *fire, fever*, Syr. **أَمْدُ** *fever*, Ethiop. **አሰፕ** *fire*, Arab. **أَنْبَسَة**, which however is rarely used. The branches of this very ancient stock are widely spread throughout the languages of Asia and Europe; comp. Sanscr. *ush*

*to burn*, Pehl. and Pers. **آتش**, perh. Lat. *æstus*, Germ. *heitzen, heiss*.—Spec.

1. *the fire of God*, often for *the lightning*, 1 K. 18, 38. 2 K. 1, 10. 12. 14. Job 1, 16;

comp. Ex. 9, 23 and Pers. **آتش آسمان**. Trop. for *the anger and wrath of God*, (comp. Virg. *Æn.* 2. 575 *exarsere ignes animo, subit ira*, etc.) Deut. 32, 22 **אֵשׁ קָרְחָה בְּאָפִיר** *a fire is kindled in mine anger*. Jer. 4, 4. 15, 14. 21, 12. Lam. 2, 4. Ez. 22, 21. In like manner *fire* is put for *ardour* in men, q. d. burning zeal or passion, Jer. 20, 9. Ps. 39, 3. 4.

2. Poet. *fire for war*, e. g. *to be consumed by fire*, i. q. *to be consumed, wasted by war*, Num. 21, 28. Jer. 48, 45. Judg. 9, 15. 20. Is. 10, 16. 26, 11. Ps. 21, 10. So **אֵשׁ קָרְחָה** *to kindle a fire*, metaph. to kindle a war, to excite the tumult of war, Is. 50, 11.—The same figure is frequent in the Arabian poets; comp. *Comment.* on Is. 7, 4.

3. Trop. for *destruction, ruin*, of any kind, both of men and things, Job 15, 34. 20, 26. 22, 20. 31, 12. Is. 1, 31. 30, 30. 33, 11. 14.

4. *heat, scorching*, of the sun, Joel 1, 19, 20. 2, 3. 5.

5. *a flashing, brightness, splendour*, e. g. of arms Nah. 2, 5. **אֲבִי אֵשׁ** *stones of fire, glittering gems*, Ez. 28, 14. 16; comp. Stat. Theb. 2. 276 *arcano florentes igne smaragdi*.

Deriv. **אַשָּׁה**, q. v.

**אַשׁ** Chald. st. emphat. **אַשָּׁא**, id. Dan. 7, 11.

\* אֵשׁ i. q. יֵשׁ, *there is, there are*, 2 Sam. 14, 19. Mic. 6, 10. Arab. **أَيْسَ**, Chald. **אֵרִי**, **אֵרִי**.

אֵשׁ (*osh*) Chald. plur. **אֵשִׁין**, *foundations*, Ezra 4, 12, 5, 16. R. אֵשׁ. Arab. **أَس**.

\* **أَشَبَّ** obsol. root, perh. i. q. **أَشَبَّ**, **أَشَبَّ**, *to mingle, to compute*.—Hence

**אֲשָׁבֵל** (for **אֲשָׁבֵאל** *sententia Dei*) *Ashbel*, pr. n. of a son of Benjamin, Gen. 46, 21. 1 Chr. 8, 1. Hence patronym. **אֲשָׁבֵלִי** *Ashbelite* Num. 26, 38.

**אֲשָׁבָן** (i. q. **אֲשָׁבָן**) pr. n. m. *Eshban*, Gen. 36, 26.

**אֲשָׁבַע** (I adjure) pr. n. m. *Ashbea*, 1 Chr. 4, 21.

**אֲשָׁבַעַל** *Eshbaal*, pr. n. of a son of Saul, 1 Chr. 8, 33, 9, 39; i. q. **אֲשָׁבַעַת** p. 45.

\* **أَشَدَّ** obsol. root, i. q. Chald. and Syr. **أَشَدَّ**, **أَشَدَّ**, *to pour, to pour out*.—Hence the two following:

**אֲשָׁד** m. *an outpouring*. Num. 21, 15 **אֲשָׁד** i. e. places where the torrents from the mountains are poured out, or flow down, into the valleys and plains below, q. d. *ravines*.

**אֲשָׁדָה** f. id. *outpouring* of torrents, a low place or *ravine* at the foot of a mountain where a torrent flows down, Josh. 10, 40, 12, 8. **אֲשָׁדָה** **הַפִּגְגָה** *the ravines of Pisgah*, for the foot or base of the mountain, Deut. 3, 17, 4, 49. Josh.

12, 2, 3. Comp. **سَفْح** foot of a mountain or hill, from **سَفَح** to pour out.

**אֲשָׁדֹד** (strong-hold, castle, for **אֲשָׁדֹד** from **אֲשָׁדֹד**) pr. n. *Ashdod*, Gr. **Ἀσδός**, one of the five principal cities of the Philistines, (assigned to the tribe of Judah Josh. 15, 47,) Josh. 11, 22, 15, 46. 1 Sam. 5, 1. Is. 20, 1. It was a key of Palestine towards Egypt; comp. Is. 1, c. and Hdot. 2, 157. A village still stands upon its site, called *Esdûd*; see Rosenm. Bibl. Geogr. II. ii. p. 374 sq. Bibl. Res. in Palest. II. p. 368.—The gentile n. is **אֲשָׁדֹדִי**, fem. **אֲשָׁדֹדִי**, and this latter adver-

bially, *in the dialect of Ashdod*, Neh. 13, 24.

\* **أَشَدَّ** obsol. root, i. q. Arab. **أَسَا** for **أَسَوَّ**.

1. *to prop, to support*, i. q. **אֲשָׁשׁ**.

2. Metaph. *to heal, to cure*.

Deriv. **אֲשָׁדָה** and pr. n. **אֲשָׁדָה**.

**אֲשָׁה** fem. i. q. **אֵשׁ**, *fire*, as in Chald. Jer. 6, 29 Cheth. **אֲשָׁה** **עֲלֵפֶתָם** *by their fire the lead (is consumed)*. Keri **אֲשָׁה** **עֲלֵפֶתָם** *consumed by fire*.

**אֲשָׁה** m. constr. **אֲשָׁה**, plur. constr. **אֲשָׁה**, *a sacrifice, offering*, so called from the fire (**אֵשׁ**) which consumes it, as *πυρά* from *πύρ*, q. d. *the sacred fuel* to be burned before God, with **ה**-parag. like **אֲרִי**, **אֲרִי**; **הֵן**, **הֵנָּה**. Spoken of every kind of sacrifice and offering, and once even of those not burned, Lev. 24, 7, 9. Most freq. in certain ritual formulas, as **אֲשָׁה** **לְיהוָה** **אֲשָׁה** **לְיהוָה** **אֲשָׁה** **לְיהוָה** *a sacrifice of sweet odour unto Jehovah* Lev. 1, 9, 13, 17, 2, 2, 9, 3, 5. **אֲשָׁה** **לְיהוָה** **אֲשָׁה** **לְיהוָה** *Ex. 29, 41. Lev. 8, 21; elliptic. אֲשָׁה **לְיהוָה** *a sacrifice to Jehovah* sc. of sweet odour Lev. 2, 16. Ex. 29, 18, 25. Plur. **אֲשָׁה** **לְיהוָה** *sacrifices of Jehovah*, i. e. offered to him, Lev. 2, 3, 10.*

**אֲשָׁה** (for **אֲנָשָׁה**, fem. of the form **אֲנָשָׁה**), constr. **אֲנָשָׁה** (fem. of the form **אֲנָשָׁה**, for **אֲנָשָׁה**) which is sometimes also put for the absol. Deut. 21, 11. 1 Sam. 28, 7. Ps. 58, 9; c. suff. **אֲנָשָׁה**, **אֲנָשָׁה**, etc. once **אֲנָשָׁה** Ps. 128, 3; Plur. once **אֲנָשָׁה** Ez. 23, 44, elsewhere always **אֲנָשָׁה** (for **אֲנָשָׁה** by aphæresis, from sing. **אֲנָשָׁה**), constr. **אֲנָשָׁה**, c. suff. **אֲנָשָׁה**, **אֲנָשָׁה**.

1. *a woman, female*, of any age or condition, married or unmarried. Cant. 1, 8 **אֲנָשָׁה** **הַיָּפָתָה** **בְּנָשָׁה** *O thou fairest among women!* 5, 9, 6, 1. Gen. 31, 35 **אֲנָשָׁה** **לִי** *the way of women is upon me*, i. e. I have what is usual with women, the menses. 2 Sam. 1, 26 *thy love to me was . . . passing the love of women*. Job 42, 15. Of unmarried females Gen. 24, 5. Is. 4, 1.—Spec. a) As the name of the *sex*, and thus applied to animals, *a female*, Gen. 7, 2; so Lat. *femina*, French *femelle*, Gr. *γυνή* in Aristotle. See **אִשָּׁה** no. 1. a. With the artic. collect. *women*, the female sex, Ecc. 7, 26. b) *a wife*, opp.

to a husband, Gen. 24, 3. 4. 25, 1. 26, 34. 28, 1. 34, 4 sq. אִשְׁתֵּי אָבִיךָ *thy father's wife*, i. e. *thy step-mother*, Lev. 18, 8. 11. Comp. 1 Cor. 5, 1. Frequent in the phrase לָקַח לָהּ לְאִשָּׁה *to take to oneself a woman for a wife*, Gen. 4, 19. 6, 2. Spoken also of a concubine, Gen. 30, 4; of one betrothed, Gen. 29, 21. c) As a term of reproach for a man who is weak, cowardly, effeminate, Is. 19, 16. 3, 12. Jer. 51, 30. Nah. 3, 13. Comp. Hom. Ἀγαυίδες οὐκ εἶ Ἀγαυοί. Virg. Æn. 9. 617. d) Joined in apposition with various nouns, e. g. אִשָּׁה זֹנֵיחַ *a harlot* Josh. 2, 1; אִשָּׁה פְּרִילֵגַשׁ *a concubine* Judg. 19, 1; אִשָּׁה אֶלְמָנָה *a widow* 1 K. 7, 14; אִשָּׁה נְבִיאָה Judg. 4, 4; אִשְׁתֵּי מְדַבְּרוֹת לֵבָיִם Lev. 24, 10. e) With genit. of an attribute, instead of an adjective, e. g. אִשְׁתֵּי חַיִּל *a capable woman* Ruth 3, 11; אִשְׁתֵּי מְדַבְּרוֹת *a contentious woman* Prov. 27, 15; אִשְׁתֵּי זֹנֵינִים *a prostitute* Hos. 1, 2. f) Emphat. of a true woman, such as she should be, Ecc. 7, 28; see אָדָם no. 2, comp. in יִשְׂרָאֵל no. 1, and the saying of Diogenes, 'I seek a man.'

2. Followed by אַחֲרָיו or רְעֵיוֹתָ, *one, another; altera, altera*; see under these words.

3. *every one*, Ex. 3, 22. Am. 4, 3.

NOTE. In Chaldee the word for *woman* is אִתְהָא, st. emph. אִתְהָא, plur. אִתְהָא. Syr. ܐܬܗܐ, plur. ܐܬܗܐ. Arab. نِسْوَانٌ, plur. نِسْوَاتٌ, plur. نِسْوَاتٌ, plur. نِسْوَاتٌ. also أَنْثَى woman, plur. أَنْثٌ. Ethiop. አንሳን anest (not anset) which also is put for plur. *women*.

אִשְׁרָה see אִשְׁרָה.

אִשְׁרָה m. (r. אִשְׁרָה) *darkness, obscurity*, only Prov. 20, 20 Keri בְּאִשְׁרָה חֹשֶׁךְ; in Cheth. בְּאִשְׁרָה חֹשֶׁךְ. The Targ. gives the like orthography in Chaldee, אִשְׁרָה אִשְׁרָה חֹשֶׁךְ.

אִשְׁרָה or אִשְׁרָה m. only c. suff. אִשְׁרָה, plur. c. suff. אִשְׁרָה. R. אִשְׁרָה.

1. *a step, going*, Prov. 14, 15. Ps. 40, 3. Metaph. in reference to virtue and piety, e. g. to follow the steps of Jehovah. Job 23, 11; also one's steps are said to slide and fall, Ps. 37, 31. 73, 2. Comp. צֶדֶק.

2. i. q. אִשְׁרָה, a species of *cedar*,

Arab. *Sherbin*. Ez. 27, 6 קִרְשֵׁי צִנְדֹּ-שֵׁן thy benches (or decks) they make of ivory, the daughter of the Sherbin-cedars, i. e. ivory inlaid in cedar wood, bordered with it; comp. Virg. Æn. 10. 136. See in אִשְׁרָה.

אִשְׁרָה (r. אִשְׁרָה) 1. i. q. אִשְׁרָה, a step, constr. with a fem. Job 31, 7.

2. Rarely אִשְׁרָה 1 Chr. 5, 6, with He local אִשְׁרָה Gen. 25, 18, pr. n. *Assyria*, Hos. 9, 3. 10, 6. Zech. 10, 10; more fully אִשְׁרָה אִשְׁרָה Is. 7, 18. Also *the Assyrians*, constr. c. masc. Is. 19, 23. 23, 13. 30, 31. 31, 8. Ps. 83, 9. Hos. 14, 4. In the cuneiform inscriptions it is written *Assura*; see Lassen über d. Persepol. Keilschr. p. 71-79.—The name *Assyria* is variously employed by the Hebrews, e. g.

a) *Assyria proper*, in the ancient sense, Gen. 10, 11. 22, seems to have comprehended nearly the same countries which Ptolemy (6.1) assigns to *Assyria proper*, viz. those lying east of the Tigris, between Armenia, Susiana, and Media, and espec. Adiabene. b) Usually it stands for *the Assyrian empire*, which comprehended also *Babylonia* and *Mesopotamia*, Is. 10, 9. 10, comp. Comment. on Is. 39, 1; and extended to the Euphrates, Is. 7, 20, which river therefore is put as the emblem of the Assyrian empire Is. 8, 7. So too the name *Assyria* comprehends also *Babylonia* in Hdot. 1. 102, 106. Strabo 16 init. Arrian Exped. Alex. 7. 7. 6. Once also in the O. Test. the provinces beyond the Tigris seem to be left out of view, and the Tigris is thus said to flow *on the east of Assyria*, קְדָמָה אִשְׁרָה, Gen. 2, 14. c) After the overthrow of the Assyrian empire, the name *Assyria* continued to be sometimes used of the countries over which that empire had formerly extended, and of the new kingdoms which had then taken its place, e. g. of *Babylonia* 2 K. 23, 29. Jer. 2, 18 (comp. Is. 8, 8). Lam. 5, 6; also Judith 1, 5. 2, 1. 5, 1; of *Persia* Ezra 6, 22, where Darius is called אִשְׁרָה.—Hitzig attempts to show that אִשְׁרָה is put also for *Syria*. Is. 19, 23. Ps. 83, 9. (Begr. d. Kritik p. 98. Jes. p. 235.) But his arguments are not convincing.

אִשְׁרָה plur. אִשְׁרָה *Asshurim*, pr. n. of an Arabian tribe Gen. 25, 3; perh. the



same which is called in 2 Sam. 2, 9 אֶשְׁכּוֹל, to be sought in the vicinity of Gilead.

אֶשְׁכּוֹל (perh. blackness, black, r. שָׁחַר) pr. n. m. *Ashur*, 1 Chr. 2, 24. 4, 5.

אֶשְׁכּוֹל f. (r. אָשָׁה no. 1) *a support, column*; Plur. c. suff. אֶשְׁכּוֹלֹת Jer. 50, 15 Keri, Sept. ἐπάλλεις αὐτῆς, Vulg. better *fundamenta ejus*. Comp. Arab. آسِيَّة column. In Cheth. is אֶשְׁכּוֹלֹת from a form אֶשְׁכּוֹל.

אֶשְׁכּוֹל *Ashima*, the domestic idol of the city of Hamath, 2 K. 17, 30. The name is of uncertain etymology; most prob. it stands in connection with Pers. اسمان *asuman* heaven, Zend. *açmânô*.

אֶשְׁכּוֹל see אֶשְׁכּוֹל.

אֶשְׁכּוֹל m. (r. אָשָׁה) *a foundation*. Arab. أسيس, أس, أسس, أسس. Found only in plur. אֶשְׁכּוֹלֹת *foundations*, i. e. *ruins of buildings destroyed to the foundations, so that those alone remain.* (Comp. בִּזְרָרִים Is. 58, 12 of ruins.) Is. 16, 7 קִרְיַתְחֶרֶשֶׁת the ruins of *Kir-hareseth*, i. e. of the city Kerak. In Jer. 48, 31, where there is an imitation of this passage in Isaiah, is read אֶשְׁכּוֹלֹת קִרְיַתְחֶרֶשֶׁת the *men of Kir-heres*; but there is no need of supposing an exact correspondence in such passages. Later writers employed the words of earlier prophets only so far as they were applicable to their purposes; and sometimes added explanations, or even changed them, e. g. substituting for difficult or perhaps obsolete words others more easy and in current use. See *Gesch. der Heb. Spr.* p. 37 sq. and *Comment. on Is.* l. c.

אֶשְׁכּוֹל f. 2 Sam. 16, 19. 1 Chr. 16, 3; Plur. אֶשְׁכּוֹלֹת Hos. 3, 1. and אֶשְׁכּוֹלֹת Cant. 2, 5. *a cake, cakes*, Lat. *liba*, spec. such as were prepared from dried grapes or raisins. pressed or compacted into a certain form, from r. אָשָׁה; so אֶשְׁכּוֹלֹת raisin-cakes Hos. 1. c. They are mentioned as delicacies with which the weary and languid are refreshed. 2 Sam. 1 Chr. Cant. ll. cc. and were also offered to idols in sacrifice, Hos. 1. c. They differ-

ed from צְמִיחַ i. e. grapes dried, but not compacted into the form of cakes; and also from דְּבִלָּה i. e. figs pressed into cakes.—The etymology is doubtless to be sought in the idea of pressing together; (see the root, and comp. בָּנָן a cake, from בָּנָן to make firm, also צְפִיחָה from צָפַח to spread out;) and not in that of fire, אֵשׁ, as if cakes prepared with fire. The same word occurs in Pseudo-Jon. Ex. 16, 31, where אֶשְׁכּוֹלֹת is for Heb. צְפִיחָה; also in the Mishna, Nedarim 6. 10, where אֶשְׁכּוֹלֹת denotes a kind of food prepared from lentiles, prob. cakes made from boiled lentiles.

אֶשְׁכּוֹל m. *a testicle*, Lev. 21, 20. Syr. اشم and Ethiop. አሰባ id. The form is for אֶשְׁכּוֹל from r. שָׁכַח, (as אָשָׁח, אמס, from מָסָא,) Ethiop. ሰባ to indicate, to inform, whence ሰባ index, informer. So in Lat. *testis, testiculus*.

אֶשְׁכּוֹל plur. אֶשְׁכּוֹלֹת and אֶשְׁכּוֹלֹת as if from אֶשְׁכּוֹל, comp. אֶשְׁכּוֹלֹת; masc. Num. 13, 23.

1. *a bunch, cluster*, pr. *the stem or stalk of a cluster*, Lat. *racemus*; spoken of berries or flowers hanging in clusters like grapes, e. g. of dates, Cant. 7, 8; of the flowers of the henna, alienna, Cant. 1, 14; but chiefly of the *vine*, either fully with הַגִּפְתָּן 7, 9; אֶשְׁכּוֹלֹת Num. 13, 23. 24; or absol. Is. 65, 8. Mic. 7, 1. Once Gen. 40, 10 אֶשְׁכּוֹל is distinguished from עֵנָב, and denotes *the stem, racemus*, strictly so called, e. g. הַבְּשִׂילִים אֶשְׁכּוֹלֹת הַיַּיִן, i. e. *and its stems* (the cluster-stems of the vine) *ripened the grapes*, the berries, i. e. shot forth ripe grapes.—Corresponding is Arab. عِثْكَالٌ, اِثْكَالٌ, palm-branch, Ethiop. አሰባ a grape, a vine, whence the verb ሰባ to bear grapes; Syr. and Chald. ሰባ, ሰባ, a grape, cluster. Among all this variety of orthography, the etymology is doubtful. Perhaps אֶשְׁכּוֹל may be for אֶשְׁכּוֹל, from שָׁכַח, to bind, to braid. to plait, q. d. *a braid of grapes*; comp. עֵנָב.

2. *Eshcol*, pr. n. a) Of a valley abounding in vines, in the southern part of Palestine, Num. 13, 23. 24. 32, 9.

Deut. 1, 24. See Bibl. Res. in Palest. I. p. 316. b) Of a man, Gen. 14, 13. 24.

אֲשֵׁנָז Ashkenaz, pr. n. of a people and region in northern Asia, sprung from the Cimmericians (אֲשֵׁנִי) Gen. 10, 3, and situated in the vicinity of Armenia Jer. 51, 27; unless perhaps it was a province of that country itself. A similar form is אֲשֵׁנִי.—The modern Jews understand by it *Germany*, and even call this country by the Heb. name; a rare specimen of ignorance in geographical matters.

אֲשֵׁרָה m. for אֲשֵׁרָה, Aleph prosthet. a gift, present, Ez. 27, 15. Ps 72, 10. R. אֲשֵׁרָה II, i. q. אֲשֵׁרָה, to hire, to reward.

\* אֲשַׁל obsol. root, Arab. أَثَلَ and أَثَل i. q. أَصَلَ to strike deep root, to be deeply rooted, أَثَلَةٌ a root, stock, origin. Hence

אֲשָׁל (Kimchi אֲשַׁל) i. q. Arab. أَثَلَ, a tamarisk, myrica, *Tamarix orientalis* Linn. 1 Sam. 22, 6 תַּחַת הָאֲשָׁל under the tamarisk-tree. 31, 13, the parall. passage to which in 1 Chr. 10, 12 has תַּחַת הָאֲלִיָּה under a terebinth or tree generally.—Then perh. any large tree, (like אֲלִיָּה, אֲלִיָּהוּ,) and collect. trees, a wood, grove, Gen. 21, 33.—An accurate description of the tree אֲשָׁל is given by J. E. Faber, in Fab. and Reiskii Opusc. med. ex monum. Arabum, p. 137; see also R. K. Porter's Travels II. p. 311.

\* אָשַׁם Lev. 5, 19. Num. 5, 7, also אָשַׁם Lev. 4, 13. 5, 2. 3. 4. 17; fut. אָשַׁם.

1. to fail in duty, to transgress, to be guilty, Engl. Vers. to trespass. Arab.

أَشَام id. أَشَمَ causat. reum judicavit, أَشَام and أَشَام fault, guilt, a mulct, comp.

Ethiop. አሰላ fault, guilt, አሰላሰ maleficient. The primary idea seems to be that of negligence espec. in one's gait,

whence أَشِيم a camel of slow gait, faltering, weary. Comp. אָשַׁם, אָשַׁם —Lev.

4, 13. 22. 27. 5, 2. 3. 4. 17. Jer. 50, 7. The person towards whom one fails in duty is put with הָ Num. 5, 7. Lev. 5, 19;

that in which one is guilty, with הָ Lev. 5, 5, with הָ Hos. 13, 1. Ez. 22, 4.—

Others, in several passages, render אָשַׁם to acknowledge oneself guilty, as Hos. 5, 15. Zech. 11, 5. Lev. 4, 22. But there seems no good reason to depart from the common acceptation of אָשַׁם, since we need only render in Hos. l. c. until they suffer punishment, as in no. 2; in Zech. l. c. and are not punished; in Lev. l. c. when a ruler hath sinned through ignorance then he is guilty, has contracted guilt; here אָשַׁם is i. q. אָשַׁם in c. 5, 1. 17.

2. to bear one's guilt, i. e. its consequences, to suffer punishment, to be punished, Ps. 34, 22. 23. Is. 24, 6. Jer. 2, 3.

3. i. q. אָשַׁם and אָשַׁם, to be laid waste, destroyed, spoken of altars Ez. 6, 6. Comp. Syr. أَمْسَحَ a desert.

NIPH. to be punished; hence to be destroyed, to perish, e. g. flocks, Joel 1, 18.

HIPH. to punish, and hence to destroy, Ps. 5, 11.

Deriv. the three following.

אָשַׁם m. c. suff. אָשַׁמוּ, plur. c. suff. אָשַׁמוּ.

1. fault, blame, guilt, which one contracts, Gen. 26, 10. Jer. 51, 5.—Hence

2. Meton. trespass, i. e. the thing through which guilt is contracted, Num. 5, 7. 8.

3. a sacrifice for fault or guilt, Engl. Vers. a trespass-offering, 1 Sam. 6, 3 sq. 2 K. 12, 17. Is. 53, 10. Ez. 40, 39. In the Mosaic law these sacrifices for fault or trespass-offerings (אָשַׁמוּ) are carefully distinguished from sacrifices for sin or sin-offerings (חַטָּאוֹת). Not only were the rites and ceremonies of each different; (see Lev. 5, 1–26, or 1–19 and 6, 1–7; 7, 1–7, comp. 4, 1–35. 6, 17–23 or 24–30;) but the different victims pertaining to each were sometimes conjoined in one and the same offering, (as Lev. 14, 10 sq. Num. 6, 12 sq. comp. Lev. 5, 7–10,) and the particular faults or sins are carefully enumerated by the lawgiver, which were to be expiated by this or that rite; see Lev. c. 5. 14, 12. 24. 19, 20–22. Num. 6, 11. 12. Still, the precise point of distinction between the two kinds of faults or sins, has hitherto been sought in vain. See Jos. Ant. 3. 9. 3. Philo de Victimis

2. p. 247. ed. Mang. Rosenm. ad Lev. 5, 6. Carpzov. Antiquit. S. cod. p. 707 sq.

אָשָׁם m. adj. verbal 1. *in fault, guilty*, Gen. 42, 21. 2 Sam. 14, 13.

2. *bringing a trespass-offering*, Ezra 10, 19.

אֲשָׁמָה f. 1. Inf. of the verb אָשָׁם (like אָהָבָה, אָהָבָה, אָהָבָה), *a being in fault, trespassing*; Lev. 5, 26 [6, 7] מִכָּל אֲשֶׁר רָצָה לַאֲשָׁמָה בָּהּ *of all that he hath done in trespassing therein*, i. e. every thing in which he is in fault. Lev. 4, 3 לַאֲשָׁמָה לְהָצִיב i. e. so that the people incur guilt.

2. *a fault, blame, guilt*, Engl. Vers. *trespass*, 1 Chr. 21, 3. 2 Chr. 24, 18, 28, 13. Am. 8, 14 אֲשָׁמַת שְׁמֵרוֹן סַמְרִיאָה *the guilt of Samaria*, i. e. its idols. Plur. אֲשָׁמוֹת 2 Chr. 28, 10. Ps. 69, 6.

3. *the bringing of a trespass-offering*, see in אָשָׁם no. 3. Lev. 5, 24 [6, 5] בְּיֹדָיו אֲשָׁמָהוּ *in the day when he bringeth his trespass-offering*. Comp. אָשָׁם no. 2.

אֲשָׁמוֹתָהּ see אֲשָׁמָה.

אֲשָׁמִים m. plur. i. q. אֲשָׁמִים, Aleph prosthet. pr. *fatness*; hence *fat fields, fertile fields* (comp. Gen. 27, 28); Is. 59, 10 בְּאֲשָׁמִים כְּמֵתִים *in fertile fields we are as the dead*. The Rabbin and Jerome render it *darkness*, comp. Lam. 3, 6; but see Comment. on Is. l. c.

אֲשָׁמָה, אֲשָׁמִירָה, f. (r. אָשָׁר,) constr. אֲשָׁמָה (once absol. Judg. 7, 19), Plur. אֲשָׁמָה, *a watch, φυλακή*, a part of the night, so called from the military watches. Among the ancient Hebrews there were only three night-watches; the *first* or אֲשָׁמָה ראש Lam. 2, 19; the *middle* Judg. 7, 19; and the *third* אֲשָׁמָה הַשְּׁלִישִׁתָּה Ex. 14, 24. 1 Sam. 11, 11. Later and in the times of the N. T. there were four, after the Roman manner.

\* אֲשָׁן obsol. root, perh. I. *to be hard, firm, strong*; Chald. אֲשִׁין, אֲשִׁין, hard, strong; comp. אֲשִׁין, Arab. أَثِينٌ, hard, strong, robust.

II. *to be dark, obscure*, see אֲשָׁן.

אֲשָׁבָה m. *a lattice*, i. e. a latticed window, through which the cool breeze passes, Judg. 5, 28. Prov. 7, 6. R. אֲשָׁבָה q. v.

אֲשָׁנָה (the strong, fortified) *Ashnah*, pr. n. of two cities in the tribe of Judah, Josh. 15, 33. 43.

אֲשָׁעָן (prop, support) *Eshean*, pr. n. of a city in Judah, Josh. 15, 52. R. אֲשָׁעָן.

\* אֲשָׁהּ obsolete root, Syr. اَشَفَ to use incantation, enchantment. Simonis places the primary power in the notion of covering, hiding; whence Syr. to use incantation, pr. to practise hidden arts, comp. אָשָׁם and לֹחַשׁ; also אֲשָׁפָה a quiver, so called a *recondendo*. Kindred with the signif. of incantation is אֲשָׁפָה.

Deriv. the two following.

אֲשָׁחָה Heb. and Chald. *an enchanter, magician*, Dan. 2, 10. Plur. Heb. אֲשָׁחִים Dan. 1, 20. 2, 2; Chald. אֲשָׁחִין, emphat. אֲשָׁחִין (from a Sing. אֲשָׁחָה) Dan. 2, 27. 4, 4, 5, 7. 11. 15. Syr. اَشْحَا enchanter.

אֲשָׁפָה f. c. suff. אֲשָׁפָהוּ, *a quiver*, perh. so called as covering and concealing the arrows, see r. אֲשָׁה. Is. 22, 6. 49, 2. Jer. 5, 16. Ps. 127, 5. Job 39, 23. Lam. 3, 13 בְּנֵי אֲשָׁפָהוּ *the sons of his quiver*, his arrows.

אֲשָׁפָז *Ashpenaz*, pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1, 3. Roediger well compares Pers. اسپ, Sanscr. *aṣvas*, horse, and *nāsā* nose; pr. 'nose of the horse.' A similar form is אֲשָׁפָז.

אֲשָׁפָר an obscure word, found only twice, 2 Sam. 6, 19. 1 Chr. 16, 3; where Vulg. *assatura bubulae carnis*, deriving it absurdly enough from אֵשׁ fire and פָּר bullock. Engl. Vers. *a good piece of flesh*. But there can be little doubt that it was a certain measure of wine or drink, *a measure, cup*, for אֲשָׁפָר with Aleph prosthet. from r. אֲשָׁפָר no. 3, i. q. Ethiop. ለረረ, to measure, whence ለረረ a measure, cyathus, see Ludolph Lex. Æthiop. p. 187; comp. kindr. אֲשָׁפָר to number.—An approach to the truth was made by L. de Dieu, who, following the same etymology, understands a portion of the sacrifice *measured out*.

אֲשָׁפָה m. *a dunghill, fmetum*, for אֲשָׁפָה (Neh. 3, 13) with Aleph prosthet. from r. אֲשָׁפָה to put, to place, perh. also to heap up, comp. שָׂרַם. So אֲשָׁפָה Neh. 2, 13. 3, 14. 12, 31, contr. אֲשָׁפָה Neh. 3, 13, *the dunghill-gate, dung-gate*, in

Jerusalem, see in שָׁזַר. Trop. put as the emblem of deep and squalid poverty; . Sam. 2, 8 *he raiseth up the poor out of the dust*, אֶבְיוֹן רִים מְאַשְׁפָּח *he lifteth up the needy from the dunghill*. Ps. 113, 7.

Comp. Arab. بَعْرٌ dung, mire, put for the deepest poverty.—Plur. אֲשֻׁפְחוֹת, from a lost Sing. אֲשֻׁפְחָה or אֲשֻׁפְחָ. Lam. 4, 5 *they embrace dunghills*, i. e. lie in the lust, wallow in filth. Comp. the similar phrases 'to embrace the rock' Job 24, 8; 'to lick the dust,' etc.

NOTE. The signif. *dunghill*, which D. Michaelis needlessly calls in question, Suppl. p. 137, is expressed by all the ancient versions with once voice; and the same is found also in the Mishna, where occurs the Sing. אֲשֻׁפְחָה *dunghill*, Chetuvoth 7. 5. Baba Mezia 5. 7; and Plur. אֲשֻׁפְחוֹת of dunghills in the fields, Shevu'ith 3. 1-3. According to this first form, we might suppose the word to be derived from the root אָשַׁף, but whence then would come the Plur. אֲשֻׁפְחוֹת? Most prob. however this Sing. belongs to a later age, and arose from an error of etymology by which the earlier אֲשֻׁפְחָה was regarded as a Plur. Comp. אָמַה plur. אֲמָרוֹת, and thence Chald. Sing. אֲמָרָה.

אֲשַׁקְלוֹן (perh. migration, from r. שָׁקַל Aram. to migrate, comp. פָּלְשָׁה pr. n. *Ashkelon, Askelon*, a maritime city of the Philistines, Judg. 1, 18. 14, 19. 1 Sam. 6, 17. 2 Sam. 1, 20. Arab. عسقلان 'Askelan, which name is still retained by the village which stands among the ruins of the ancient city. The gentile n. is אֲשַׁקְלוֹנִי Josh. 13, 3.

\* אֲשֵׁר or אֲשֵׁר, see the pr. n. אֲשֵׁר.

1. Pr. *to be straight, right*, i. q. רָשָׁר no. 2. espec. of a way, and then also of what is *upright, erect*; whence comes the signif. *to be firm, strong*, in the Talmud.

2. *to go straight forward*, and gener. *to go on, to advance*, Prov. 9, 6.

3. *to go well, to prosper, to be happy*; comp. the kindr. verbs רָשָׁר no. 1, כָּשַׁר, עָשַׁר.

PIEL אֲשֵׁר *to cause to go straight, to guide right*, Prov. 23, 19. Is. 1, 17 אֲשֵׁרוּ אֶל-מוֹצֵי רַגְלְךָ *lead right the oppressor*, i. e. guide

him into the right path. Or it may here be taken as the Act. of Pual no. 2; and then we may render with the ancient versions: ὑποσσωθε ἀδικουµενον, Vulg. *subvenite oppresso*, Eng. Vers. *relieve the oppressed*. [More exactly: *right the oppressed*.—R.] Part. מְאַשֵּׁר gener. *leader, guide*, Is. 3, 12. 9, 15.

2. Intrans. *to go on, to advance*, i. q. Kal. no. 2. Prov. 4, 14.

3. *to pronounce happy, to call blessed*, Gen. 30, 13. Ps. 72, 17. Prov. 31, 23. Cant. 6, 9. Job 29, 11.

PUAL אֲשֵׁר and אֲשֵׁר 1. *to be led, guided*, Is. 9, 15.

2. *to be made happy, to be blessed*, Ps. 41, 3. Prov. 3, 18.

Deriv. אֲשֵׁר, אֲשֵׁרָה, אֲשֵׁר, אֲשֵׁר, אֲשֵׁר, אֲשֵׁר, אֲשֵׁר, אֲשֵׁרָה, אֲשֵׁרָה, אֲשֵׁרָה.

אֲשֵׁר (happy, blessed, comp. Gen. 30, 13) *Asher*, pr. n. a) A son of Jacob by Zilpah, Gen. 30, 13. 35, 26; the founder of the tribe of like name Num. 1, 40. 41, the territory of which lay in the northern part of Palestine and is described Josh. 19, 24-31. The gentile n. is אֲשֵׁרִי *Asherite* Judg. 1, 32. b) A city eastward from Shechem, Josh. 17, 7.

\* אֲשֵׁר A) Pron. relat. of all genders and numbers, like Engl. *who, which*; also *that, what*. In the later Hebrew and Rabbinic is found the abbreviated form שֵׁ, שֵׁ, which was elsewhere used only among the Phœnicians; in the other kindred dialects the relative has forms derived from the demonstrative הַ, as Chald. הַר, הַ, Syr. ܗܝܘܐ, Samar. ܗܝܘܐ, Arab.

الذي i. q. הַלְזֶה, Ethiop. H who, comp. H he, this; see Thesaur. p. 165.—The various uses of the relative belong strictly to Syntax; and we give here only the following:

1. Before the relative, the pron. for *he, she, it*, or their plurals, is often omitted, e. g. Num. 22, 6 וְאַתָּה תָּאָר *and he whom thou cursest*. Ruth 2, 2. Ex. 4, 12. Josh. 2, 10. The same pron. is also to be supplied wherever prepositions are prefixed to the relative; e. g. לְאַשֵׁר *to him who* Gen. 43, 16, *to them who* 47, 24; אֶת-אַשֵׁר *him who, that which*; מֵאַשֵׁר *from or of those which* Is. 47, 13. Sometimes the pron. implied refers to place, as אֶל-אַשֵׁר

to that place which Ex. 32, 34; בְּאֲשֶׁר in that place which, i. e. where, Ruth 1, 17. Lehrg. § 198.

2. Often אֲשֶׁר is merely a sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative sense; as אֲשֶׁר אֶחָד עָפָר which dust Gen. 13, 16; אֲשֶׁר אֶת־הַשָּׂדֶה which field 49, 30; אֲשֶׁר שָׁם where, from שָׁם there; מֵאֲשֶׁר whence, from מֵשָׁם thence; לִי אֲשֶׁר to whom, from לוֹ to him; בְּכִי אֲשֶׁר in whom; מֵמִזֵּי אֲשֶׁר from whom; מִלְּשׁוֹן אֲשֶׁר whose tongue Deut. 28, 49, etc. Indeed this is the usual mode in which the Hebrews express the oblique cases of the relative, Lehrg. p. 743; with a very few exceptions not as yet noted by any one, that I am aware of, viz. אֲשֶׁר בְּאֲשֶׁר Is. 47, 12, for אֲשֶׁר בְּהֵם (Targ. עם אֲשֶׁר, Syr. ܐܡܝܢܐ); and אֲשֶׁר עִם אֲשֶׁר Gen. 31, 32, for אֲשֶׁר עִמּוֹ with whom.

3. אֲשֶׁר לְ serves to circumscribe the genitive, like the Talmudic שֶׁל, espec. where several genitives depend on one governing noun, and in the later Hebrew; e. g. 1 Sam. 21, 8 לְשֹׁאֵל אֲשֶׁר הָרְעִים אֲבִיר הַשָּׂדֶה the chief of Saul's herdsmen. Cant. 1, 1 אֲשֶׁר הַשִּׁירִים אֲשֶׁר לְשֹׁלֵמָה the Song of Solomon, i. e. Solomon's Song of songs. See Lehrg. p. 672, 673.

4. In the later Hebrew אֲשֶׁר is sometimes redundant, like the Aram. ܕܝ, ܕܝ; e. g. Esth. 1, 12 דְּבַר הַמִּלְכָּה אֲשֶׁר בְּרַד; see v. 13, where אֲשֶׁר is omitted; comp. 2 Sam. 7, 14, 9, 8. See in art. דְּ.

B) It passes over also into a relat. Conjunction, like Heb. כִּי, Aram. ܕܝ, ܕܝ, Ethiop. H, Gr. ὅτι, Lat. quod, Germ. dass, Engl. that. Its various uses, in which it has a great resemblance to כִּי, may be reduced to the following:

1. that, quod, after verbs of seeing, hearing, knowing, Ex. 11, 7; of finding Ecc. 7, 29; of speaking Esth. 3, 4; confessing Lev. 5, 5; swearing 1 K. 22, 16, etc. Also after nouns of like power, Is. 38, 7. Ecc. 5, 4. The manner in which the neut. of the relative passes over into this power, is exemplified in the following passages: Josh. 2, 10 שָׁמַעְנוּ אֶת אֲשֶׁר-הוּא we have heard that which (how) Jehovah dried up the waters of the Red sea. 1 Sam. 24, 11, 19.

2 Sam. 11, 20. 2 K. 8, 12. Deut. 29, 15. Is. 38, 7 this shall be to thee a sign, that, etc. Comp. no. 9.

2. that, in order that, ut, denoting end, purpose, aim, before the Fut. Deut. 4, 40 and ye shall diligently keep his statutes which I command you this day, אֲשֶׁר יִרְטַב לְךָ וּלְבָנֶיךָ אַחֲרָיִךָ that it may be well with thee and with thy children. 6, 3. Ruth 3, 1. Gen. 11, 7. 2 K. 9, 37. Ps. 144, 12. Also after a verb of asking: Dan. 1, 18.—More fully לְמַעַן אֲשֶׁר in order that, see in מַעַן; once אֶת־אֲשֶׁר Ez. 36, 27.—Neg. לֹא אֲשֶׁר that not, lest, Ecc. 7, 21. Esth. 1, 19. 2, 10.

3. Causal, because that, because, before a Præt. Gen. 30, 18. 31, 49. 34, 27. Josh. 4, 7. 22, 31. 1 K. 15, 5. Ecc. 4, 9. 8, 11. Rarely before a Fut. referring to something still uncertain, 1 K. 8, 33; comp. 2 Chr. 6, 24, where in the same connection is כִּי More fully הִתְחַל אֲשֶׁר בְּי, אֲשֶׁר רָצַח אֲשֶׁר, see no. 9. Like כִּי it is also put at the beginning of an answer assigning a reason where one has been demanded; 1 Sam. 15, 19 wherefore then didst thou not 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. Vulg. 'imo audivi vocem domini.'—Sometimes it may be more conveniently rendered for, Deut. 3, 24; so Sept. Syr. Vulg. Here too belongs לְמַעַן אֲשֶׁר Dan. 1, 10 (comp. שֶׁלְמָה Cant. 1, 7), pr. for wherefore? for why? and hence i. q. ne, lest, Syr. ܕܝܠܐ. See under מַעַן D. 3. b.

4. Conditional, if that, if, Lev. 4, 22, comp. אִם in vv. 3, 27. Deut. 11, 27, comp. אִם v. 28. Deut. 18, 22. 1 K. 8, 31 (comp. 2 Chr. 6, 22). 2 Chr. 6, 29. Before a Fut. Gen. 30, 38. Is. 31, 4. Josh. 4, 21.—Rarely it is concessive, if that, i. q. although, Ecc. 8, 12.

5. Of time, when, ὅτε, pr. 'the time that;' before the Præt. Deut. 11, 6 when the earth opened her mouth. 1 K. 8, 9. Ps. 139, 15. 2 Chr. 35, 20 אֲשֶׁר הִכְרִין רֵאשִׁיתָהּ אֲשֶׁר אֶת־חִבְרִיהָ when Josiah had repaired the

temple. Comp. Syr. ? Mark 11, 3. Matt. 26, 51. 28, 1.

6. Of place, *where*, *ov*, pr. 'the place that,' for אֲשֶׁר שָׁם, Num. 20, 13. Ps. 95, 9. Is. 64, 10. Also for אֲשֶׁר נְשָׂמָה *whither, whithersoever*, Num. 13, 27. Ps. 84, 4. Is. 55, 11. Comp. Syr. ? Heb. 3, 9 for *ov*.

7. i. q. אֲשֶׁר, *as, like as*, in protasis Ex. 14, 13, Sept. *ὄν τροπον*. 1 K. 8, 24. Followed by כֵּן Jer. 33, 22. Also *in what way, how*; Job 37, 17 *knowest thou אֲשֶׁר בְּגָדֶיךָ הַחֲמִים how thy garments become warm?*

8. As a sign of the apodosis, pr. 'then is it that,' etc. i. q. *then*, like כִּי no. 5, where see. With אֵם preceding, Is. 8, 20 אֵם לֹא יֵאמְרוּ כְּדָבָר הַזֶּה אֲשֶׁר אֵין-לוֹ לֵהֲרֹא *if they speak not thus, then shall there be to them no dawn*. Like כִּי and וְ (Lehrg. p. 723) it is put where a nominative absolute precedes; 2 Sam. 2, 4 *the men of Jabesh-Gilead אֲשֶׁר קָבְרוּ אֶת-שָׂאוֹל then they buried Saul*. Also with other cases absolute, espec. those marking time and place; Zech. 8, 23 בְּיָמִים הַהֵמָּה אֲשֶׁר בְּיָמֵינוּ *in those days, then shall ten men take hold*, etc. Deut. 1, 31 אֲשֶׁר אֵין בְּרֵאשִׁית *in the desert, there thou hast seen*; comp. 2 Sam. 14, 15 וְעַתָּה אֲשֶׁר בָּאֵתִי *and now, so am I come*. Chald. *ḥ*.—This usage of the particle אֲשֶׁר is denied by Ewald, Heb. Gram. p. 650; but in so doing he seems to have overlooked the fact, that the Heb. and Aram. particles כִּי, וְ, ḥ, all have the like origin and signification.

9. Prepositions to which אֲשֶׁר is subjoined are converted into conjunctions; comp. כִּי. E. g. אַחֲרֵי אֲשֶׁר *after that*; עַד אֲשֶׁר *until that, even to*; מִבְּדֹל אֲשֶׁר *aside from that, except*, Esth. 4, 11; תַּחַת אֲשֶׁר *in order that*; וּבְמִן אֲשֶׁר *in order that*; עַל דְּבַר אֲשֶׁר *on account of that, because*; עַקֵּב, מִפְּנֵי אֲשֶׁר, בְּפִי אֲשֶׁר, מֵאֲשֶׁר, אֲשֶׁר. *on account of that, because*; comp. Lehrg. p. 636.—Once אֲשֶׁר is put first, עַל כֵּן אֲשֶׁר Job 34, 27, i. q. אֲשֶׁר עַל כֵּן *and on this account that, because*.

C) With prefixes.

1. אֲשֶׁר a) Pr. in what place, *where, wheresoever*, Ruth 1. 17. Judg. 5, 27. 17, 9; followed by שָׁם *there*, Job 39. 30. More fully בְּאֲשֶׁר-שָׁם Gen. 21, 17, and בְּמִקוֹם אֲשֶׁר שָׁם 2 Sam 15, 21 The

same sense may be retained in 1 Sam. 23, 13. 2 K. 8, 1, where it is commonly rendered *whither, whithersoever*, as if for אֲשֶׁר נְשָׂמָה. b) *in that, because*, i. q. Syr. בְּאֲשֶׁר, Gen. 39, 9. 23. Ecc. 8, 4. c) בְּאֲשֶׁר לְ *on account of, because of, propter*, where it takes the nature of a preposition, Jon. 1, 8. Contracted בְּשָׁל ib. 1, 7. 12. Both forms correspond to Syr. بَظَرٍ propter.

2. אֲשֶׁר see after בְּ.

3. אֲשֶׁר pr. from that, i. e. *since, because*, Is. 43, 4.

אֲשֶׁר m. (r. אֲשֶׁר) *happiness, blessedness*, found only in plur. constr. אֲשֶׁרֵי, where it takes the nature and force of an interjection; as אֲשֶׁרֵי הָאִישׁ lit. *O the happiness of the man*, i. e. *Happy the man!* Ps. 1, 1. 2, 12. 32, 1. 2. 33, 12. So by an ellipsis of the relative, Ps. 65, 5 אֲשֶׁרֵי תִבְחַר *happy he whom thou chooseth*. With suff. אֲשֶׁרֵיךָ *happy art thou!* Deut. 33, 29; אֲשֶׁרֵיךָ for אֲשֶׁרֵיךָ Ecc. 10, 17, אֲשֶׁרֵיךָ Prov. 14, 21, and אֲשֶׁרֵיהוּ for אֲשֶׁרֵיהוּ Prov. 29, 18, אֲשֶׁרֵיכֶם Is. 32, 20. For the shorter plural form of Segholate nouns, e. g. אֲשֶׁרֵיךָ for אֲשֶׁרֵיךָ, see in Lehrg. p. 575, 576. In the present word this shorter form pertains to its use in exclamation. Comp. the Gr. and Lat. exclamatory phrases, *εὐρισμυμῆξις, εὐρισμῶν, εὐρισμῶν, terque quaterque beatus*; Germ. *viel Glück!*

אֲשֶׁר id. c. suff. et pref. בְּאֲשֶׁרֵי pr. *with my happiness*, i. q. *happy am I*, Gen. 30, 13.

אֲשֶׁר־אֵלָה Milél (upright towards God) *Asharelah*, pr. n. of a Levite and singer, 1 Chr. 25, 2; in v. 14 written וַיִּשְׂרֵאֵלָה.

אֲשֶׁרֶת f. rarely אֲשִׁירָה Mic. 5, 13. Deut. 7, 5; Plur. אֲשֶׁרֶתִּים and אֲשֶׁרֶתִּים.

1. *Asherah*, a goddess of the Heb. idolaters, to whom they made statues, images. (מִשְׁלֵטִים,) 1 K. 15, 13. 2 Chr. 15, 16; and whom they often worshipped together with Baal, as at other times Baal and Astarte (Judg. 2, 13. 10, 6. 1 Sam. 7, 4. 12, 10). 1 K. 18, 19 *prophets of Baal - prophets of Asherah*. 2 K. 23, 4 *of Baal, of Asherah, and of all the host of heaven*. Judg. 3, 7 *and served אֲחֵרֵת וְאֵהֲדָתֵם Baals and Asherahs*, comp. 2 K. 17, 16. 21, 3. 2 Chr. 33

3. Judg. 6, 25. Once, where in the same context mention is made of אֲשֶׁרָה 2 K. 23, 6. 14. 15, and also of עֲשֶׂתְרָה v. 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.* Judg. 6, 25-27; which on account of its height was fixed or *planted* in the ground, Deut. 16, 21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria from the time of Ahab, 1 K. 16, 32. 33. 2 K. 10, 26. 17, 16; on the high place of Bethel, 2 K. 23, 15; at Ophra, Judg. 6, 25; and even in the temple at Jerusalem from Manasseh until Josiah, 2 K. 21, 3. 7. 23, 6.—Plur. אֲשֶׁרִים, *Asherahs, pillars, columns*, often coupled with the cippi or stone pillars (מַצְבּוֹת) consecrated to Baal, 1 K. 14, 23. 2 K. 17, 10. 23, 14. 2 Chr. 14, 2. Mic. 5, 12. 13. Ex. 34, 13. Deut. 7, 5. 12, 3; with בְּעֵלִים Judg. 3, 7; with הַמְּנִיִּם Is. 17, 8. 27, 9. 2 Chr. 34, 4. 7; and with other species of idols, Deut. 7, 5. 12, 3. 2 Chr. 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. Judg. 6, 25. 2 K. 23, 6. 15. etc.

NOTE. Of the ancient versions some render this word *Astarte*, others *a wooden pillar*, others *a tree*. Sept. very frequently ἄλσος, Vulg. *lucus*, (Engl. *a grove*.) by which they seem to have understood a sacred tree; but see 2 K. 17, 10. In the Mishna too it is explained by אֵילֵן נִיבֵד '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 sq. Bonn 1840); according to whom אֲשֶׁרָה is pr. *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 (σὺμβωμος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, Ὀφθία, Ὀφθωσία. The former idea was adopted by me,

(Thesaur. s. h. v. et in Append.) referring 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 אֲשֶׁרָה is pr. *Fortune, happiness*, (comp. אֲשֶׁר no. 3, אֲשֶׁר Gen. 30, 13, espec. אֲשֶׁרִי.) and hence became an attribute of *Astarte*, or Venus as *Fortuna datrix*, which was made great account of among the Hebrew idolaters; see the arts. מְנִי, מְנִי. 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. et al. 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. עֲשֶׂתְרָה, בְּעֵלִים, הַמְּנִיִּם. It is however quite possible that, the proper signification of אֲשֶׁרָה, אֲשֶׁרִים, being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. ἄγαλμα 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.

אֲשֶׁרָה Chald. *a wall*, so called as being upright, see r. אֲשֶׁר no. 1. Ezra 5, 3. For the form, see in בְּשִׁנָּה.

\* אֲשֶׁשׁ obsol. root, pr. *to cram or press together*, to make compact, either by treading, stamping, or in any other way; comp. Arab. أَثَّ to tread, to stamp, to subdue. Kindr. is אָצַץ to press, to urge; also אָוַץ and the roots there adduced.—Hence אֲשִׁישָׁה a pressed cake of dried grapes; אֲשִׁישׁ a foundation, sc. as made firm by stamping; also Arab. أَسَّ Conj. II, to found, to make firm; comp. אָשָׁה to prop.

NOTE. Hithp. הִתְאָוַשׁ see under r. אִישׁ p. 45.

אֲשֶׁה see אֲשָׁה.

**אֶשְׁתָּאֵל** (perh. recessus, as if Inf. from Syr. **ܐܫܬܐܠ** to recede, to withdraw, 1 Tim. 5, 11) *Eshtaol*, pr. n. of a city belonging to the tribe of Dan, situated in the plain of the tribe of Judah, Josh. 15, 33, 19, 41. Judg. 13, 25, 16, 31. Eusebius places it fifteen Roman miles north of Eleutheropolis on the way to Nicopolis.—Gentile n. **אֶשְׁתָּאֵלִי** 1 Chr. 2, 53.

**אֶשְׁתָּהוּר** Chald. *rebellion* Ezra 4, 15, 19; verbal of Conj. Ithpa. from r. **שָׁדַר** to strive, q. v.

**אֶשְׁתוֹן** (womanish, uxorious, from **אֶשָׁה**) pr. n. m. *Eshton*, 1 Chr. 14, 11, 12.

**אֶשְׁתֵּמוֹעַ** Josh. 15, 50, and **אֶשְׁתֵּמוֹעַ** (obedience, as if Inf. of Arab. Conj. VIII, from r. **شَمِعَ**) *Eshtemoh, Eshtemoa*, pr. n. of a Levitical city in the mountains of Judah, Josh. 21, 14. 1 Sam. 30, 28. 1 Chr. 4, 17, 19, 6, 42. Still called *Semû'a*, a large village south of Hebron; Bibl. Res. in Palest. II. p. 194, 627.

**אָח** Chald. comm. gend. i. q. Heb. **אוֹחַ**, a sign, portent, synonym. **חֵזַק**. Dan. 3, 32, 33, 6, 28. R. **אָחָה**.

**אָחָה** i. q. **אָחָה** thou, q. v.

**אָחָה**, with distinctive accent **אָחָה**, pers. pron. 2 pers. fem. *thou*, often. The form is apocopated from the fuller **אָחָהִי**, where see. Sometimes joined with a masc. Ez. 28, 14. Deut. 5, 24.

\* **I. אָחָה**, with Makk. **אָחָה־**, c. suff. **אָחָהִי**, **אָחָהֶיךָ**, in Pause **אָחָהֶיךָ**, **אָחָהֶיךָ**, **אָחָהֶיךָ** (all which are just as often written fully.) rarely **אָחָהֶיךָ** Josh. 23, 15, **אָחָהֶיךָ** Ex. 35, 26, more rarely **אָחָהֶיךָ** Gen. 32, 1, **אָחָהֶיךָ** Ez. 23, 45, **אָחָהֶיךָ** v. 47.

1. Pron. demonstr. **αὐτός**, *ipse, self, this same*. This primary demonstr. power appears less in the early Hebrew; but would seem to have been preserved in the language of common life, and afterwards to have emerged and become current in the later books, as also in Rabbinic and Syriac. Josh. 22, 17 *is it too little for us* **אִין אָחָהֶיךָ אֵלַי** *this same iniquity of Peor?* Hagg. 2, 17 *yet ye yourselves turned not to me*. Dan. 9, 13 *as is written in the law of Moses* **אִין אָחָהֶיךָ הוֹאֵת בָּאָה עָלֵינוּ** *all this same evil is come upon us*, e. g. as an-

nounced in Lev. c. 26 and Deut. c. 28. Jer. 38, 16 **אִין אָחָהֶיךָ עָשָׂה לִּי** *the same who gave us this life*. 2 K. 6, 5 *as one was felling a beam, the iron* (**אִין אָחָהֶיךָ**) *fell into the water*, where the word *iron* is at least to be pronounced with a certain emphasis. Neh. 9, 19. 1 Sam. 17, 34 **בָּא הַלֵּוֹן וְהַדָּבָר** *there came the lion and namely the bear*; or perh. *with the bear himself*, comp. **αὐτῆ σὺν φόρμιγγι** Hom. II. 9. 194. Others, and with the bear.—Here belong also in the O. T. the following: a) The reflexive use of **אָחָה**, as **אָחָהֶיךָ** **αὐτούς**. Ez. 34, 2 *wo to the shepherds* **אֶשְׁרֵי הָרֹעִים** *who do feed themselves*, i. q. **נִפְשָׁם** v. 8, 10. Jer. 7, 19. Num. 6, 13. b) In Ezekiel it is read four times without a noun following, being put for **αὐτό**, *this, it, itself*; while every where else, in a relaxed sense (see no. 2), it requires a noun or suffix; so Ez. 43, 7 **אָחָהֶיךָ** **מְקוֹם** **בְּפֹת** **רַגְלֵי** *this (αὐτό) is the place of my throne and this the place of the soles of my feet*. Ez. 47, 17, 18, 19; comp. v. 20, where **זֶה** is read in the same context.\*—Comp. the Rabbinic formula, **אִין אָחָהֶיךָ הוֹאֵת בָּאָה** *on the same day, that very day*; **בָּאָהֶיךָ** *in the same hour, that very hour*; also Syr. **ܐܫܬܐܠܝܢ**, comp. **αὐτῶ** *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 an 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.

2. By degrees **אָחָה** lost much of its primitive force; so that as set before nouns and pronouns already definite, it came to add little of demonstrative power; c. g. **אָחָהֶיךָ**, like Engl. *the thing itself, the same thing*, often put redundantly for simpl. *this thing, the thing*. As to

\* Some have suspected the reading in v. 17, 18, 19; and have proposed to substitute **זֶה**, as in v. 20. But the similar passage in c. 43, 7, where **זֶה** could not well be substituted, supports the common reading. Maurer supplies: *lo! the place, etc.* Sept. **ἐώμας τὸν τόπον** *z. τ. λ.*



case, it is put: a) Rarely before the *nominative*, e. g. 2 Sam. 11, 25 אל-יָרֵב הָזֶה בְּעֵינֶיךָ אַחֲרֵיהֶן הָזֶה *let not this thing displease thee.* 1 Sam. 20, 13. Neh. 9, 32. Not to mention, further, the examples where אח is coupled with a passive verb, as Gen. 4, 18 וַיִּנָּלַד לְהֵנֹכֶה אַחֲרֵי־צִירָר *and there was born unto Enoch Irad*; for which construction see Heb. Gr. § 140, 1. a. For the examples, see Lehrg. p. 682-685. Maurer Comment. on Hagg. 2, 5. b) Very freq. and chiefly, before the object of a proposition, when definite; comp. the pronouns αὐτός, *ipse*, which espec. in the *oblique* cases αὐτοῦ, αὐτῶ, αὐτόν, *ipsum, ipsi*, lose in a degree their demonstrative power. Hence it passes over into a particle designating a *determinate* object; so that Heb. אַחֲרֵי הַשְּׂמֵרִים, which would be pr. i. q. αὐτόν τὸν οὐρανόν, becomes in common usage i. q. τὸν οὐρανόν, like Gr. αὐτῶν Χρυσήϊδα II. 1. 143, without emphasis for Χρυσήϊδα; also אַחֲרַי pr. αὐτόν σε, σεαυτόν, and then simpl. σε. In this manner אח is put very frequently before substantives made definite by the article, as אח השמרים וְאֶחָרְךָ Gen. 1, 1, comp. אַחֲרֵי הַשְּׂמֵרִים וְאֶחָרְךָ 2. 4; or by a genitive or suffixes added, Esth. 9, 14. Ruth 2, 15; also before proper names, Jon. 2, 1. In all these constructions it is far more frequent in prose than in poetry. Very rarely is אח put before nouns not made definite; Ex. 2, 1. 21, 28. 2 Sam. 18, 18. Prov. 13, 21. Ecc. 3, 15.

NOTE. The origin of this particle is still uncertain. Corresponding to it in the Semitic languages are Chald. אַח, Syr. אַח, *ipse*; but these are of rare occurrence. Kindred are Ethiop. *enta* who (pr. demonstr. like all relatives), Egypt. *ent* who; and espec. the demonstr. 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 Heb. אַחֲרֵיהֶם, אַחֲרֵיהֶן, and *ent-of* to the Heb. אַחֲרַי; yet all these forms express the nominative. See the Table in אַחֲרַי, note. Heb. Gr. p. 293. cdit. 13. From *ent* comes both אח (as אח from אחֲרֵיהֶן) and אחֲרֵיהֶן; comp. Sanscr. *état*, Gr. *αὐτός*.—Others

refer אחֲרֵיהֶן, אחֲרֵיהֶן, to the Aram. אַחֲרֵיהֶן, i. q. אַחֲרֵיהֶן; so Hupfeld. On the demonstr. power of the letter ח, see Hupfeld in Zeitschr. f. d. Morgenl. II. p. 135.

II. אח, with Makk. אַחֲרֵיהֶן, c. suff. אחֲרֵיהֶן, in pause and fcm. אחֲרֵיהֶן Gen. 6, 18 comp. 20, 18, אחֲרֵיהֶן, אחֲרֵיהֶן Gen. 9, 9. 11, אחֲרֵיהֶן; more rarely and chiefly in the books of Joshua, Kings, Jer. and Ezek. אחֲרֵיהֶן, אחֲרֵיהֶן, אחֲרֵיהֶן, where it might seem to be confounded with אח as sign of the accus. Strictly a Subst. denoting *nearness, vicinity*, prob. for אחֲרֵיהֶן from r. אחֲרֵיהֶן II, to approach, as אחֲרֵיהֶן from אחֲרֵיהֶן. In common usage it passed over into a Preposition, of like force with אחֲרֵיהֶן q. v.

1. *with, apud*, i. e. *at, by, near, of* nearness and vicinity, comp. אחֲרֵיהֶן Gen. 19, 33. Lev. 19, 13. Job 2, 13. 1 K. 9, 26 *Ezion-geber* אַחֲרֵיהֶן אֵילֹתַי *which is near by Eloth*; comp. Judg. 4, 11. אַחֲרֵיהֶן פְּנֵי פ' *with i. e. in the presence of any one*, i. q. אחֲרֵיהֶן, see in אחֲרֵיהֶן. Unusual is Gen. 30, 29, *thou knowest what thy flock has become אחֲרֵיהֶן with me*, i. e. under my care as their shepherd; comp. 39, 6 *he took care for nothing אחֲרֵיהֶן with him*, i. e. so long as he had Joseph for his *οἰκόνομος*. v. 8.—Spec. a) As implying *possession*, like Lat. *penes*, comp. Gr. *ἐν παρ' ἐμοί*, Arab. *كان معي*, espec. of what one has in mind; Job 12, 3 אַחֲרֵיהֶן אֵלֶּה אֵינֶן כְּמוֹ אֵלֶּה 14, 5 *the number of his months is with thee*, i. e. in thy mind, is determined by thee; comp. אחֲרֵיהֶן no. 2. c. b) Rarely of motion *to or towards* a place, (like *παρὰ* c. acc. and vulg. *apud te* Inscr. Grut.) 2 Sam. 15, 23. Ps. 67, 2 אַחֲרֵיהֶן פְּנֵי פְּנֵי אַחֲרֵיהֶן, i. q. אחֲרֵיהֶן. Ps. 4, 7. c) i. q. *besides, præter*, (comp. *παρὰ ταῦτα* præter ista,) Ex. 1, 14. 1 K. 11, 1. 25. d) Ellipt. for אחֲרֵיהֶן Gen. 49, 25, where מֵן is implied from the preceding context. e) In some phrases and examples אחֲרֵיהֶן might seem to stand more laxly for *in*; as in Lat. *apud villam, apud forum, apud Hierosolyma* Suet. Vesp. 93; *apud Palæstinam* Eutr. 7, 13; see Handii Tursell. p. 414, 415. But still, in all such cases, the notion of *nearness* can and ought to be retained; e. g. 1 Sam. 7, 16 *and he judged Israel אחֲרֵיהֶן מְקוֹמוֹת הָאֵלֶּה at all these places*; the tribunals in

which justice was administered being in the gates of the cities, and therefore *at or by the cities*. 1 K. 9, 25 וְהִקְטִיר אֶת־הוֹֹ אֶת־זֶבֶחַ יְיָ and Solomon burned incense *at that altar which was before Jehovah*; comp. Suet. Aug. 35, 'ut thure et mero supplicaret—*apud aram ejus dei etc.*' and Deut. 16, 6 שָׁם הַזֶּבֶחַ... אֶל־הַמִּקְוֹם Sacrifices were offered strictly *at the altar*, and in 1 K. l. c. this phrase is employed as if the usual one for offering incense.

2. *with, cum*, comp. עם no. 1; pr. of accompanying, society, etc. Gen. 6, 13. 43, 16. Judg. 1, 16. Jer. 51, 59; of affinity 1 K. 3, 1; of a covenant Gen. 15, 18; of help, aid, Gen. 4, 1 *I have gotten a man-child אֶת־יְהוָה with Jehovah*, i. e. with his help, through his aid. Jer. 1, 8. 15. 20. Also, to speak *with* any one 1 K. 8, 15; to fight or wage war *with* any one, where אֶת can also be rendered *against*, Gen. 14, 9. 1 Chr. 20, 5. Prov. 23, 11. אֶת־יְהוָה הֵלְכָהּ to walk with God, q. d. as the companion of God, to live a life pleasing to God, Gen. 5, 24. עָשָׂה חֶסֶד אֶת־פִּי to do kindness i. e. to act kindly *with* any one, Zech. 7, 9. Deut. 1, 30; comp. Ruth. 2, 20. 2 Sam. 16, 17.

For אֶת see after מִן.

NOTE. Noldius in his Concord. has everywhere confounded the two words, אֶת I and II.

III. אֶת c. suff. אֶתוֹ 1 Sam. 13, 20; Plur. אֶתֵּיב ib. v. 21, and אֶתֵּיב Is. 2, 4. Mic. 4, 3. Joel 4, 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened, (1 Sam. l. c.) according to most of the ancient intpp. a *plough-share* or *coulter*, though in 1 Sam. l. c. it is joined with מְהַרְשֵׁה plough-share; according to Symm. and the Rabbins, a *mattock*. The LXX in Sam. l. c. use the more general word σκεῦος; .comp. Arab.

أَثَات household-stuff, flocks and herds, utensils. Better perhaps to regard אֶת as contr. for אֶתָּה (as עָרָה for עָרָה from אָרָה) i. q. Arab. أَدَاة instrument, أَدِي apparatus, instrument, espec. of war, from r. עָרָה אָרָה to help, also to be furnished with instruments, apparatus; and then this general word is prob. put

for some particular kind of instrument, perhaps for the *coulter of a plough*; see the passages above cited from Isaiah and Micah.

אֶת־בַּעַל (with Baal, i. e. enjoying the favour and help of Baal) *Ethbaal*, pr. n. of a king of Sidon 1 K. 16, 31. Josephus calls him Ἰθόβαλος, Ἐθόβαλος, (אֶת־בַּעַל,) Ant. 8. 13. 1, 2. c. Apion. 1. 18.

\* אֶתָּה Deut. 33, 2, and אֶתָּה Is. 21, 12, plur. אֶתָּהנוּ Jer. 3, 22 for אֶתָּהנוּ; Fut. אֶתָּה Job 37, 22, plur. אֶתָּהנוּ Job 16, 22, contr. and defect. אֶתָּה Mic. 4, 8, אֶתָּה Deut. 33, 21 and אֶתָּה for אֶתָּה Is. 41, 25; Imper. אֶתָּה for אֶתָּה Is. 21, 12. 56, 9. 12; most of which forms imitate the Aramæan.

1. *to come*, poetic instead of בּוֹיָא.

Chald. אֶתָּה, Syr. اُت, Arab. اُتَا, in these languages the common prose forms. Constr. with לְ of pers. *to whom one comes* Jer. 3, 22, and עָרָ Mic. 4, 8. Part. plur. fem. הַבּוֹיָוִת things *to come* i. e. future, Is. 41, 23. 44, 7. 45, 11. Arab.

آت for آتِي future.

2. *to come upon* any one, *to happen to* him, e. g. evil, Job 3, 25, i. q. اُتَا c. acc.

3. *to go, to pass away*, Job 16, 22. Vulg. transeunt.

HIPH. *to bring*, i. q. הֵבִיא. Præter. plur. הֵבִיאוּ for הֵבִיאוּ Is. 21, 14; also the same form for Imper. Jer. 12, 9.

Deriv. אֶתָּהוּן.

אֶתָּה Chald. Dan. 7, 22, inf. מֵהָא Dan. 3, 2, i. q. Hebr. *to come*, with עַל of pers. Ezra 4, 12. 5, 3.

APH. הֵבִיאתי, inf. הֵבִיאתי, by Hebraism, *to cause to come, to bring*, e. g. persons Dan. 6, 17. 25; things Dan. 5, 2. 23. Syr.

أَمَد.

HOPH. borrowed from the Hebrew, but anomalous, הֵבִיאתי, 3 fem. הֵבִיאתי Dan. 6, 18, plur. הֵבִיאתי 3, 13, *to be brought*.

אֶתָּה pers. pron. 2 pers. m. *thou*. With distinctive accent אֶתָּה (Milél) Gen. 3, 11, 4, 11. 27, 32; without ה five times in Cheth. אֶתָּה 1 Sam. 24, 19. Ps. 6, 4. Ecc. 7, 22. Job 1, 10. Neh. 9, 6. In oblique cases: *of thee*, thine, 1 K. 21, 19; *thee* Prov. 22, 19; see Heb. Gr. § 119. 3. Lehrg. p. 727.—Instead of the ה

doubled, the Arabic and Ethiopic have *nt*, **أَنْتَ**, f. **أَنْتِ**, vulg. **انتى**, **አንተ**, f. **አንተ**; the Syriac has Nun. occult, **ܐܢܬܐ** f. **ܐܢܬܐ**; and the same letter appears also in the Egyptian eNTok, f. eNTO; all which are compounded of the demonstr. syllable *en* and the simple pronouns *ta*, *ti*, *tok*, comp. Indo-europ. *tu*. See in **אֲנִי**, note. Heb. Gr. p. 293. edit. 13.

**אֲתֹנִי** f. (r. **אֲתֹנִי**) a *she-ass*, so called from its slow gait; Arab. **أَتَانٌ** *she-ass*, both domestic and wild, Aram. **אֲתֹנִי**, **אֲתֹנִי** id.—Num. 22, 23 sq. **אֲתֹנִי** **אֲתֹנִי** *son of his ass* i. e. his ass's colt, Gen. 49, 11. Plur. **אֲתֹנִים** Gen. 12, 16, 32, 16.

**אֲתֹנִי** Chald. comm. gend. a *furnace*, i. q. Syr. **ܐܬܢܐ**, Dan. 3, 6, 11, 15 sq.—The form **אֲתֹנִי** is for **אֲתֹנִי**, from r. **תֵּן** to smoke; like **תֵּן** for **תֵּן**.

**אֲתֹנִי** Ez. 41, 15 Cheth. for **אֲתֹנִי** q. v. **אֲתֹנִי** i. q. **אֲתֹנִי** pers. pron. 2 pers. sing. fem. *thou*. This form is rare in the O. Test. occurring only seven times in Cheth. 1 K. 14, 2. 2 K. 4, 16, 23, 8, 1. Judg. 17, 2. Jer. 4, 30. Ez. 36, 13; the Yod being everywhere dropped through the *ἀκρολογία* of the Masorites, and **אֲתֹנִי** substituted, so that in the text itself the apparent form is **אֲתֹנִי**. Still, there can be no doubt but that this (**אֲתֹנִי**) is a genuine form, (comp. Arab. **أَنْتِ** and Syr. **ܐܢܬܐ**.) and even the more ancient and primary form, which the negligent pronunciation of common life afterwards abridged into **אֲתֹנִי**. Yod at the end of words is a mark of the feminine, as in **תֵּן**.

**אֲתֹנִי** (perh. near, from **אֲתֹנִי** nearness, and the ending **י**.) *Ittai*, pr. n. m. a) A Gittite, one of David's military chiefs, 2 Sam. 15, 19, 22, 18, 2. b) A Benjamite 2 Sam. 23, 29; also written **אֲתֹנִי** 1 Chr. 11, 31.

**אֲתֹנִי** m. Ez. 41, 15 Keri, v. 16, 42, 3, 5, a term of architecture signifying *increment*, *projection* of a story or portico, *an offset*, *terrace*, *gallery*. It is a verbal Hiph. from **תֵּן** Hiph. *to tear away*, *to cut off*. So Böttcher recently, Proben p. 350; but so too Abulwalid long before,

i. q. **فصيل** augment, increment, etc. see his words quoted in Thesaur. Append. s. h. v.

**אֲתֹנִי** pers. pron. 2 pers. plur. m. *ye*, joined less accurately with a fem. Ez. 13, 20. Arab. **أَنْتُمْ**, Aram. **אֲתֹנִי**.

**אֲתֹנִי** Ex. 13, 20. Num. 33, 6, *Etham*, pr. n. of a place on the confines of Egypt and the Arabian desert; from which also the adjacent part of the desert as far as to Marah had the same name, Num. 33, 8. Sept. **᾽Οθώμ**. Jablonsky supposes it to be i. q. Egyptian **ⲁⲧⲓⲟⲩ** i. e. boundary of the sea; Opusc. ed. te Water II. p. 157. See Bibl. Res. in Palest. I. p. 80.

**אֲתֹנִי** 1 Sam. 4, 7, 14, 21, 19, 7, 2 Sam. 5, 2. Ps. 90, 4; **אֲתֹנִי** Mic. 2, 8. Is. 30, 33; once **אֲתֹנִי** 1 Sam. 10, 11; Adv.

1. *aforetime*, *of old*, spoken of time long past. Mic. 2, 8. Is. 30, 33.

2. *yesterday*; so in all the other passages above cited.

NOTE. There exists likewise a form **אֲתֹנִי** q. v. Also Syr. **ܐܬܢܐ**, Chald. **אֲתֹנִי**. The form seems compounded from **אֲתֹנִי** *with*, *at*, and **אֲתֹנִי** i. q. **אֲתֹנִי**, *fore-part*, *front*; hence of time, *antea*, *aforetime*.

\* **אֲתֹנִי** obsol. root, Arab. **أَتَن** i. q. **أَتَن** *to take short steps*, *to go slowly*; Conj.

IV to stop, to stand still; comp. **אֲתֹנִי** to delay.—Hence **אֲתֹנִי** a *she-ass*.

**אֲתֹנִי** in some Mss. and editions for **אֲתֹנִי** *perennity*, *perpetuity*, Mic. 6, 2. Job 33, 19. See **אֲתֹנִי**.

**אֲתֹנִי** pers. pron. 2 pers. plur. fem. *ye*; only once Ez. 34, 31, where some Mss. read **אֲתֹנִי**. Elsewhere with He parag. **אֲתֹנִי**, but only Gen. 31, 6. Ez. 13, 11, 34, 17; also Ez. 13, 20 **אֲתֹנִי** after the analogy of the forms **אֲתֹנִי**, **אֲתֹנִי**. Nun added at the end of words is a sign of multitude, espec. in the fem. comp. **אֲתֹנִי**.

**אֲתֹנִי** f. a *gift*, *reward*, spec. as given to a harlot, Hos. 2, 14 [12]. R. **תֵּן**.

**אֲתֹנִי** (giving, munificent, from **אֲתֹנִי**) *Ethni*, pr. n. m. 1 Chr. 6, 26 [41].



2. As denoting the being in the midst of a number or multitude, *in, among*; Lam. 1, 3 בְּגוֹיִם *among the nations*. Gen. 23, 18 בְּכָל־בָּאֵי שַׁעַר עִירוֹ *among all that went in at the gate of his city*, i. q. in their presence, before them. Spec. a) When a person or thing is one individual or *part* from among a large number. Cant. 1, 8 הַיְקָהּ בְּנָשִׁים *O thou fairest (fairest) among women*. 2 Sam. 15, 31 אֲחִיתוֹפֶל *is among the conspirators*, i. e. one of them. Ps. 118, 7 יְהוָה בְּעֲזָרִי *Jehovah is among my helpers*, i. e. is my helper. Ps. 54, 6. 99, 6. Judg. 11, 35. (Comp. ἐν σοφοῖς εἶναι.) Ps. 139, 16 יֵלֵא אֲדָהּ בְּהֵם *and there was not yet one among them*, i. e. of them. 1 Sam. 11, 11 בָּם שְׁנַיִם *two among them*, of them. Ex. 14, 28. Lev. 16, 36. Deut. 1, 35. Hence: b) After several verbs, when they relate only to a *part* of a large number; e. g. הָקָהּ בְּ *to smite among* i. e. of them, a part of them, 2 Sam. 23, 10; diff. from הָקָה c. accus. to smite them. Ps. 78, 31. Comp. אָכַל בְּ, שָׁתָה בְּ, *to eat of, to drink of*, Prov. 9, 5. c) Gen. 7, 21 *and all flesh (animals) died* וּבְבֵהֵמָה בְּעוֹרָהּ וּבְבְרִיתָהּ וּבְכָל־הַיְשָׁרִים pr. which was *among the birds, and among the cattle, and among the wild beasts*, etc. i. e. even all the birds, the cattle, and the wild beasts, etc. 8, 17. 9, 2. 10. Hos. 4, 3.

3. As referring to the bounds, limits, by which any thing is circumscribed, *in, within, intra*, e. g. בְּשַׁעְרֶיךָ *within thy gates* Ex. 20, 10. בְּחַמּוֹתַי *within my walls* Is. 56, 5.

4. Of high objects, spoken of being upon them, *in, on, upon*; as בְּהֹרֶב *in or on Horeb* 1 K. 8, 9. בְּאֹהֶל מוֹעֵד *on the tabernacle* Num. 14, 10. Deut. 31, 15. בְּסוּסֵיכֶם *upon horses* Is. 66, 20. So Gr. ἐν τῷ ὄρει, ἐν ἵπποις.

5. Trop. of a being or happening in time, *in, within*; as בְּרֵאשִׁיתָהּ *in the beginning* Gen. 1, 1. בְּשָׁנָה הַחֲדָשָׁה *in that year* Judg. 10, 8. בְּשָׁלֹשׁ שָׁנִים *in three years*, i. e. *within* three years, Is. 16, 14. Comp. בְּשָׁרֵם, בְּשָׁלוֹם.—So of being in any situation, condition; as בְּשָׁלוֹם *in peace* 1 Sam. 29, 7. So in later Hebrew even before adverbs, as בְּכֶן, בְּכֹה; see כֶּן, כֹּה.

6. Trop. of the mode or manner, the norm or rule, *in, after*; comp. ἐν τῷ τῶ-

πῶ, ἐν τῷ νόμῳ, Lat. 'hunc in modum,' Heb. בְּדֶרֶךְ *in (after) the manner of* Am. 4, 10. Is. 10, 24. 26; and, after the same analogy, בְּדִבְרֵי *in (after) the commandment of*, הִלְךְ בְּעֲצַת רְשָׁעִים *to walk in (live after) the counsel of the wicked* Ps. 1, 1. Gen. 1, 26 בְּצַלְמֵנוּ כְּדְמוּתֵנוּ *in our image after our likeness*. v. 27. 5, 1. 3 Adam begat a son בְּדְמוּתוֹ כְּצַלְמוֹ. The original form is here conceived of as the rule or standard, within which the copy is kept.—Hence, without further addition, בְּ takes the signif. *in, after, according to, secundum*; as Gen. 21, 12 בְּיִצְחָק יִקְרָא *Isaac shall thy seed be named*; comp. נִקְרָא עַל, καλεῖσθαι ἐπί τινος. Also *in the manner of, as, like as*; comp. in Greek ἐν ἰσχυρίῳ in the manner of beasts, like beasts, Arab. في البرنسا 'in homine,' i. e. in the manner of men. So Job 34, 36 *because of his answers* אֲנִי בְּאֲשֵׁרֵי אֲנִי *in the manner of wicked men*; Sept. ὡσπερ οἱ ἄφρονες. Two Mss. here read בְּ; and others translate, 'among wicked men,' contrary to the context. Is. 44, 4 *and they (the Israelites) shall spring up* בְּבֵין הָעֵצִיר *as among grass*, i. e. joyously and luxuriantly; parall. *as (בְּ) willows by the water-courses*; Sept. ὡς, and several Mss. and editions read בְּ. (It would be absurd to translate: 'the Israelites shall spring up in among the grass.') Ps. 37, 20 בְּלוּ בְּעָשָׁן כָּלוּ *they (the wicked) shall vanish away as the smoke*; parall. *as (בְּ) the beauty of the pastures*. Against the sense: *they vanish away in smoke*, we have here the parall. passage, Ps. 102, 4 בְּעָשָׁן כָּלוּ יָמַי *my days are consumed as smoke*, parall. בְּמִיָּקָר. Zech. 10, 5, parall. בְּ. Hos. 10, 15 *as the morning-dawn (בְּשָׁחֵר) shall the king of Israel be cut off*. Others, *to-morrow*, i. e. speedily.—The remarks of Ewald and others against this signif. of בְּ are not satisfactory. (Ewald Gr. p. 607. Winer's Lex. p. 109. Fäsi in Jahn's Jahrb. I. p. 183 sq.) As has been shown, it is not only susceptible of entire explanation and has the clearest analogies in several languages; but also in several of the passages above cited, (which those writers do not notice or else interpret

contrary to the context and in a forced manner,) it is necessary, and was therefore adopted in the ancient versions and even by copyists, who sometimes wrote בָּ as an explanatory gloss.

7. After verbs of motion, in the several relations of no. 1-4, *in, into, εἰς*. So with verbs signif. to go in, Gen. 19, 8. 31, 33; to send, Lev. 16, 22. Deut. 7, 20; to place, put, lay, 'ponere in loco,' Gen. 27, 17. Also, *into and through* any thing, so as to come out on the other side; Deut. 15, 17 *thou shalt take an awl and thrust it through his ear and into the door*; comp. 1 Sam. 18, 11. 19, 10.—So too *in, among*, Deut. 4, 27. 1 K. 11, 2; *on, upon*, 1 K. 2, 44 *Jehovah shall return thy wickedness upon thine own head*. Lev. 20, 9. Comp. בָּ הָרָהּ to tread upon; בָּ בָּטַח metaph. to put trust upon or in.

B) The other main signification is, *at, by, with*, expressing nearness; used also in several tropical senses, and put after verbs of motion.

1. Pr. *at, by, near, on*; בְּעֵין *at a fountain* 1 Sam. 29, 1; בְּנַהַר צְבָר *by the river Chebar, Chaboras*, Ez. 10, 15 (Gr. *ἐν ποταμῷ by the river*); בְּשָׁמַיִם *on the sky, ἐν οὐρανῷ*, Prov. 30, 19. Here belong also: a) The phrases, יוֹם בְּיוֹם *day by day, every day*, q. d. so that one day touches the other; חֹדֶשׁ בְּחֹדֶשׁ *month by month* 1 Chr. 27, 1; שָׁנָה בְּשָׁנָה *year by year* Lev. 25, 33. b) The formula בָּ נִשְׁבַּע *to swear by any one*, i. e. appealing to him and invoking his name, Gen. 21, 23. 22, 16. So *to curse by any one*, 1 Sam. 17, 43. Arab. بِاللّٰهِ *by God*. Here בָּ may indeed be referred to no. 4 below, as expressing that *to or towards* which one turns in taking an oath; comp. in Engl. 'I swear to God.'

2. Closely connected with the preceding is the signif. *with*; spoken: a) Of accompaniment, Num. 20, 20 בְּעַם קָדֹר *with much people*. Is. 8, 16 בְּלִמְרֵי *with my disciples*, i. e. they taking part. Jer. 11, 19 עֵץ בְּלֶחֶמוֹ *the tree with its fruit*. Hence בְּלֵא, בְּאֵין, בְּבָלֵי, *without*. Hence too α) Verbs of coming followed by בָּ denote a coming *with* something, i. q. *to bring*; see בּוֹא, נָרַד, קָהַם, פָּקַד; comp. Lehrs. p. 818. De Sacy Gramm.

Arabe I. p. 47. edit. 2. β) As it is said, Ps. 55, 19 *they come with many against me*, and Deut. 28, 62 *ye shall be left with few*, i. e. few of you shall remain; so also it is said, Num. 13, 23 *they bare it (the cluster) upon a staff with two*, i. e. by two at a time, Vulg. *duo viri*. b) Of help, aid, *with, by*; Ps. 18, 30 *with thee (בְּךָ)* i. e. with thy help *I have run upon a troop*. 44, 10 *thou (O God) goest not forth with our armies*. 14, 5. 60, 14. Is. 26, 13. c) Of the instrument; as בְּחֶרֶב *with the sword* Josh. 10, 11; בְּרַגְלָיִם *with the feet* Ez. 34, 11; בְּקוֹל קָרָא *to cry with the throat*, i. e. aloud, with full voice, Is. 58, 1; *to burn with fire*, בְּאֵשׁ, Lev. 8, 32; בְּיַד מֹשֶׁה, *by the hand of Moses, by Moses*; בְּכַפְּיָהּ *to serve with any one*, i. e. to impose labour or service upon him, Lev. 25, 29; see in עָבַד.—Sometimes also of the material, regarded as an instrument, *with, of, out of*. Ex. 38, 8 *he made the laver with (out of) the mirrors*. 1 K. 7, 14 *to work all works with copper*, i. e. out of copper, or as in Engl. *in copper*. Lev. 13, 52. 2 Chr. 9, 18. In like manner of the cause, author; as, to punish *with* hunger Lam. 2, 19; to prophesy *by* Baal Jer. 23, 13; and also of the efficient cause or agent after passive verbs, Num. 36, 2. Is. 45, 17. d) With a noun of quality בָּ forms a periphrasis for an adjective; as Ps. 29, 4 *the voice of Jehovah is (בְּכֹחַ) with power*, i. e. powerful. Also for adverbs; בְּחֵפוֹז *with haste, hastily*, Ex. 12, 11. בְּהִבְיָהּ *understandingly, wisely*, Prov. 3, 19. e) בְּכָל־זֶה *with all this*, i. e. for, in spite of, all this, Is. 9, 11. 16. 20. 10, 4. 47, 9. The בָּ here denotes something as done *with, along with*, other acts; hence pr. 'though all this has occurred or will occur, yet *along with* it this other will also take place.'

3. Spoken of price, wages, exchange, *for, at*, (derived from the local signif. *at, by*, comp. loco,) Deut. 19, 21 נָפֶשׁ בְּנַפֶּשׁ *life for life*. Gen. 29, 18 בְּבַתְּךָ *for thy daughter*. Is. 7, 23 *a thousand vines at (בְּ) a thousand shekels*, i. e. worth so much. 2 Sam. 23, 17 בְּנַפְשׁוֹהֶם *with jeopardy of their lives*.

4. As implying motion quite to a place

or thing, *to, unto, upon*; different from **אֶל** *towards* a place, which does not imply that the object is actually reached; this latter idea being still more definitely expressed by **עַד** *even to, usque ad*. Gen. 11, 4 *a tower whose top may reach unto heaven*; comp. Jer. 51, 9 with **אֶל**. 1 K. 16, 11 **מִשְׁתָּחִין בְּקִיר** *mingens ad parietem, upon (against) the wall*; see in **שָׁחַן**.—With **בְּ** in this sense are construed a large number of verbs, which denote motion *to* or *upon* any thing, and in Latin are compounded with *in* or *ad*; as **בְּ** **הִחֲזִיק** **בְּ**, **אָחַז** **בְּ**, to lay hold *upon*; **בְּ** **נָגַע** to touch *upon*; **בְּ** **סָנַע** to rush *upon*; **בְּ** **הָבַק** to cleave *to*, or hang *upon*; **בְּ** **קָרָא** to call *to* or *upon*; also **בְּ** **אָצַר** to chide *at*; **בְּ** **דָרַשׁ** **בְּ**, **שָׁאַל** **בְּ**, to ask or seek *at*, etc. Especially: a) After verbs of sense; as **בְּ** **רָאָה** **בְּ**, **הִזָּה** **בְּ**, to look *upon* or *at*; **בְּ** **שָׁמַע** to hear or listen *to*; **בְּ** **הִרְיַח** to smell *to* or *at*; sometimes too with the accessory idea of sympathy, usually complacent, rarely painful, as Gen. 21, 16 **אֶל-אֲרָאָה** **בְּ** **מֵמֵת הַיֶּלֶד** *I cannot look upon the death of the child*. 29, 32. 1 Sam. 1, 11. Lehrs. p. 814. b) In a hostile sense *upon*, i. e. *against*; as **בְּ** **כָל** **יְדוֹ** *his hand is upon (against) every man* Gen. 16, 12. 2 Sam. 24, 17; **בְּ** **נִלְחַם** to fight *against*; **בְּ** **מָרָה**, **בְּ** **גִבֹר** **בְּ**, **מִצֵּל** **בְּ**, to rebel or be faithless *against* any one; **בְּ** **חָרָה** **אָה** anger is kindled *against*.

5. Implying a reference or respect to any thing, e. g. a) *in respect to, as to*, 1 K. 5, 22 [S]. b) *for, i. e. for the sake of, because of*; Gen. 18, 28 **בְּחַמְשָׁה** *because of five*. Ex. 10, 12. 2 K. 14, 6. Jon. 1, 14. c) *about, concerning*, after verbs of rejoicing, see **שָׂמַח**, **גִּיל**, **שָׂמַח**; speaking *of* or *about*, see **הִזְכִּיר**; testifying, see **עָדָה**.

C) Particular consideration is demanded by that peculiar idiom of the Hebrew and Arabic called *Beth pleonastic*, **بَا الزيادة**, or also *Beth essentice*. In Arabic, where it is far more frequent, it is commonly put before the predicate, espec. where this is a participle or adjective, and in negative or interrogative sentences; rarely is it prefixed to a substantive, Hamas. ap. Schult. ad Prov. 3, 26; never to the subject. This use of it therefore approaches near to that

of the Accusative after the substantive verb in Arabic; so that one might say promiseously, **مَا اللّٰه بَغَافِل**, and **مَا اللّٰه غَافِلًا**, *God is not remiss*; where the former construction may be explained, 'God (acts) not as if remiss;' Fr. en, e. g. 'vivre en honnête homme.'

In the same manner most of the examples in the O. Test. may be explained; and thus this use of **בְּ** approaches near to its use in comparison, see in A. no. 6. Ex. 6, 3 *I appeared unto Abraham as God Almighty*, q. d. in the character of God Almighty. Is. 40, 10 **הִנֵּה יָבֹא אֲדֹנָי** *lo! the Lord will come as a strong one*. Ex. 32, 22 *thou knowest the people בְּרַע הוּא* *that they are evil*; Vulg. *pronus ad malum*, bent on evil. Eec. 7, 14 **בְּיוֹם** **שׂוֹכָה הָיָה בְּטוֹב** *in the day of joy be thou joyful*, pr. *conduet thyself as joyful*. Prov. 3, 26 **הָיָה יְהוָה** **יְהוָה** *Jehovah shall be thy hope*. Ps. 68, 5 **בְּיָה** **שָׁמוּ** *his name is Jah*. (Targ. Jon. **יָה** **שָׁמִיָּה** Sept. Syr. Vulg. omit **בְּ**; comp. Josh. 47, 4, 48, 2.) Is. 26, 4 **בְּיָה** **יְהוָה** *for Jah (i. e. eternal, unchangeable) is Jehovah*.—Some of these and other passages may indeed be differently explained; but it is in vain to deny the existence of the idiom itself in Hebrew, as has been done by Ewald, Heb. Gramm. p. 607; and after him by Wiener, Lex. p. 109. Still it is not less certain, that many examples which have been referred to this idiom, do not belong under it; but are to be otherwise explained. So Hos. 13, 9 **יְשׁוּעָה** **יְשׁוּעָה** **בְּיָה**, where Vulg. *perditio tua, Israel, tantummodo in me auxilium tuum*; but, comparing c. 7, 13, it should be so explained: *This hath destroyed thee, O Israel, that (thou art) against me thy helper*. 1 K. 13, 34 render: *and for this cause (בְּבֵית הָיָה) the house of Jeroboam fell into sin*.—In three examples, all in the later Hebrew, **בְּ** seems clearly to be prefixed to the subject; e. g. Ezra 3, 3 **בְּיָה** **עָלִיָּהֶם**, unless this is a mingling of two constructions, **עָלִיָּהֶם** and **בְּיָה** **עָלִיָּהֶם**. 1 Chr. 9, 33 **בְּיָה** **עָלִיָּהֶם** **בְּמִלְאָכָה**, where yet we might render, 'it was incumbent on them to be in the work.' 7, 23 **בְּרַע הָיָה** **בְּבֵיתוֹ** *because evil was in his house*, i. e.

alamity. Perhaps this is a solecism of the later age of the Hebrew.

D) With the Infinitive ב forms a periphrasis for the Lat. gerund, Engl. *in* with pres. particip. as בְּשֹׂחֵק *in ridendo*, Engl. *in laughing*, Prov. 14, 13. More commonly it may be better expressed in Engl. by an adverb or conjunction with a finite verb; e. g. a) *while, when*, i. q. *that*, of time, comp. in A. no. 5. Num. 15, 19 בְּפִגְזוֹ-וּ *when he lighteth upon him*. Prov. 30, 32. Cant. 5, 6. Esth. 2, 8. b) *when, after*, with a past tense, of time completed. comp. in A. no. 5; the infin. were having the force of the præter. Gen. 33, 18 בְּבֹאוֹ מִשְׁפֵּן אָרָם *when he had come from Mesopotamia*, after he came, etc. 2, 4. Ex. 3, 12. Is. 20, 1. Job 42, 10. c) *though, even if*, comp. in B. 2. e. Ps. 6, 3 בְּהִמְרִיר אָרְזָן *though the earth be hanged*. Is. 1, 15. d) *because*, comp. in B. 5; בְּעִזְזָם *because they had forsaken*, Chr. 28, 6.

NOTE. The opinion of the ancient grammarians is not improbable, that ב was originally apocopated from בֵּית, בֵּי, *n the house, within, in*; as ל from אֵל, מ from מִן. This view may be supported on the following grounds: a) The Chald. בֵּי, Syr. بَيْت, not only signifies *house*, but also has the power of the particle ב *in*, not unfrequently in the Targums, as Cant. 1, 9, 2, 15. b) Even now in the East the word *بيت* house, in geographical names, is often abridged into *بي*, as بيسان *Beisân* for Heb. בֵּית שֵׁאן *Beth-shean*; بیت زمار *Bith-zamar*; see note on Burckhardt's Travels in Syria. I. p. 491. Germ. c) An example of the same abbreviation occurs in the O. Test. itself, in the form בְּעִשְׁתָּרָה for בֵּית עִשְׁתָּרָה the house of Astarte; comp. *Bebeten* in Euseb. and Jerome, for *Beth Beten*. d) The Persian exhibits a like analogy; in which are promiscuously employed the separate forms *بَا in, with*, and the inseparable *ب*.—Comp. Arab. *في* prob. for *بي*, and also other words not less violently abbreviated, as *بِن*, see ב below; and *بِئَا* whence *بِئَا*, Chald. *בֵּי*, Arab. *بَيْت*, Gr. *γένηνα*.

בְּ Chald. *in*, i. q. Heb. e. g. *in heaven*, *in a dream*, Dan. 2, 19, 28, comp. Heb. A. 1; to drink *in* vessels Dan. 5, 2, comp. A. 1. b; to be given *into* one's hand Dan. 11, 11, comp. A. 7; *with* the hand Dan. 2, 34, comp. B. 2. c.

ב in proper names appears as a contraction for בֶּן *son*; as in בְּדָקָר i. q. בֶּן-דָּקָר *son of stabbing*; see also *בְּמִזְלָם, בְּעֵלִים, בְּשֵׁלָם, בְּרִישָׁע*. See Schol. ad Hamasa ed. Freitag, p. 3. Roediger de Libb. Hist. interp. Arab. p. 20, 21.

בָּאָה f. *an entrance, entry*, Ez. 8, 5. R. בּוֹא to enter.

בָּאֵשׁ Chald. adj. *bad, wicked*, Ezra 4, 12. R. בָּאֵשׁ.

\* בָּאָר in Kal not used, Arab. بَار *to dig*, e. g. a well, ditch. Kindred roots are *בוּר, בָּרַר*, also *פָּאָר*, Lat. *forare*, Germ. *bohren*, Engl. *to bore*. Comp. *בוּר, באַר, בָּאָר*.

PIEL 1. *to dig in, to grave*, e. g. letters on stone, to inscribe, c. *עַל* Deut. 27, 8. Hab. 2, 2.

2. *to expound, to declare*, pr. to dig out, to dig out and explain, Deut. 1, 5.

Deriv. *בוּר, בָּרַר, בְּרוּחָה* or *בְּרוּחֵי*, and those here following.

בְּאָרוֹת f. plur. *בְּאָרוֹת*, constr. *בְּאָרוֹת*; Gen. 14, 10.

1. *a well*, Arab. بَيْسَر, Syr. بَيْسَر, id. Gen. 24, 11. 20. 26, 19. 20. 21. al. Often more fully *בְּאָר מַיִם* Gen. 21, 19, 26, 19.—Different from a fountain (עַיִן) on the surface of the ground or flowing from a rock; although a *well* (בְּאָר) may also be called a *fountain* (עַיִן), as Gen. 16, 7 comp. v. 14. 24, 11. 13. 16. Spoken of pits of bitumen Gen. 14, 10.

2. *a pit*, Ps. 54, 24. 69, 16.

3. *Beer*, pr. n. a) A station of the Israelites in the confines of Moab, Num. 21, 16–18; prob. the same place which in Is. 15, 8 is called more fully *בְּאָר אֱלִים* *Beer-elim*, i. e. well of heroes. b) A place in Palestine, Judg. 9, 21. Perh. the place now called *el-Bîreh* in the plain of Judah; see *Bibl. Res. in Palest. II. p. 132*.

*בְּאָר אֱלִים*, see *בְּאָר*. no. 3. a.



**בְּאֵר לַחֵי רֹאִי** (well of life of vision, i. e. a vision of God, comp. Judg. 6, 22 sq.) *Beer-lahai-roi*, pr. n. of a well on the southern borders of Palestine, Gen. 16, 14, 24, 62, 25, 11. The etymology above given is that of the sacred writer, Gen. 16, 14. By neglecting the vowels, one might also conjecture it to be for **בְּאֵר לַחֵי רֹאִי** *well of the jaw-bone* (or rock) of vision, i. e. well of the conspicuous rock, comp. Judg. 15, 19; or also 'well of the far seen region,' comp. Arab. **عَارِضَةٌ** jaw-bone, region.

**בְּאֵר שֶׁבַע** (well of the oath, i. q. **בְּאֵר שֶׁבַע**), according to Gen. 21, 31, 26, 33) *Beer-sheba*, pr. n. of an ancient city on the southern border of Palestine, 2 Sam. 24, 7; whence the phrase, in describing the limits of Palestine: **מִקֵּץ עַד-בְּאֵר שֶׁבַע** from Dan to Beer-sheba Judg. 20, 1; and of the kingdom of Judah: **מִקֵּץ גֵּבָא עַד-בְּאֵר שֶׁבַע** from Geba to Beer-sheba 2 K. 23, 8.—Still called *Bir es-Seba'*, with two deep wells; see *Bibl. Res. in Palest. I. p. 300-3.*

**בְּאֵרָה** (well, fountain) pr. n. m. *Beerah*, 1 Chr. 7, 37.

**בְּאֵרָה** (id.) pr. n. m. *Beerah*, 1 Chr. 5, 6.

**בְּאֵרוֹת** (*wells Beeroth*, pr. n. of a city of the Gibeonites Josh. 9, 17, afterwards belonging to the tribe of Benjamin, Josh. 18, 25. 2 Sam. 4, 2. After the exile it was still in existence and inhabited, Ezra 2, 25. Neh. 7, 29. Now *el-Bireh* on the great road north of Jerusalem; *Bibl. Res. in Palest. II. p. 132.*—Gentile n. **בְּאֵרֹתַי** 2 Sam. 4, 2, 23, 37; and contr. **בְּרֹתַי** 1 Chr. 11, 39. Comp. in **בְּרֹתַי**.

**בְּאֵרוֹת בְּנֵי יַעֲקֹב**, *Wells of the sons of Jaakan*, pr. n. of a station of the Israelites in the desert, Deut. 10, 6. In the parallel passage Num. 33, 31 ellipt. **בְּנֵי יַעֲקֹב**. See *Bibl. Res. in Palest. II. p. 583.*

**בְּאֵרִי** (q. d. fontanus) *Beeri*, pr. n. m. a) The father of Hosea, Hos. 1, 1. b) Gen. 26, 34.

**בְּאֵר** (by Syriasm for **בְּאֵר**) i. q. **בּוֹר**, which is the more usual form, *a cistern*, 2 Sam. 23, 15. 16, 20, Cheth. where Keri

has **בּוֹר**, as also 1 Chr. 11, 17, 18, 22; comp. *Gesch. der Heb. Sprache*, p. 40, not. 46. Plur. **בְּאֵרוֹת** Jer. 2, 13.

\* **בָּאֵשׁ** fut. **יִבְאֵשׁ** 1. *to have a bad smell, to stink*, Ex. 7, 18, 21, 8, 10, 16, 20. Comp. **בָּאֵשׁ**.

2. i. q. Chald. *to be bad, wicked, to be of a bad disposition*; see **בְּאֵשִׁים**, **בְּאֵשִׁים**, **בְּאֵשִׁה**, and Hiph. no. 3. A1ab. **בּוֹס** to be bold, audacious, pr. to be bad; comp. Germ. *böse*.—Among Orientals the idea of bad smell is often transferred to a bad disposition; just as a good smell is put for a good and pleasant disposition; comp. **בְּטִיבִים** to have a good smell, to be fragrant, and Syr. **سَمِع** to be pleasant;

**טוֹב** to be good, and Arab. **طَابَ** to have a good smell.

**נִיפְח**. *to be made to stink; metaph. to become loathsome, hateful*, with **בָּ** and **אָחַז** (אָחַז) of pers. 1 Sam. 13, 4. 2 Sam. 10, 6, 16, 21. Comp. Engl. 'to be in good or bad odour.'

**חִיפְח**. 1. *to cause to stink*, Ecc. 10, 1. Metaph. *to make loathsome, hateful*, with **בָּ** of pers. Gen. 34, 30. More fully Ex. 5, 21 **וְהָבֵאתֶם אֹתֵינוּ יָחַד** *ye have made our odour bad*, i. e. ye have made us loathsome, objects of hatred.

2. Intrans. *to stink*, pr. to make a stink; Ex. 16, 24. Ps. 38, 6. Metaph. *to be loathsome, hateful*, c. **בָּ** 1 Sam. 27, 12.

3. *to act badly, wickedly*, like Syr. **أَبْأَم** Prov. 13, 5 *a righteous man hateth false words, וְהַיָּשָׁר הַיָּחִיד הַיָּשָׁר, but the wicked man acteth wickedly, and causeth shame*, sc. by his falsehoods.

**חִיפְחָה** i. q. Niph. c. **עָשׂ** 1 Chr. 19, 6. Deriv. those here following.

**בָּאֵשׁ** Chald. *to be bad, evil*, with **עַל** to displeas, Dan. 6, 15.

Deriv. **בְּאֵשִׁים**.

**בָּאֵשׁ** (*bēsh*) m. *a stink, stench*, Amos 4, 10; c. suff. **בְּאֵשִׁים**, **בְּאֵשִׁים**, Joel 2, 20. Is. 34, 3.

**בְּאֵשָׁה** f. *a bad plant, weed*, Job 31, 40.

**בְּאֵשִׁים** only in Plur. Is. 5, 2, 4, *bad grapes, unripe and sour, labruscæ, Fr. lambrusques*, i. e. *wild grapes, worthless*, as Jerome and Jarchi well. **Kimchi**

ענבים נכאשים, Saad. ענבים רעים, Aqu. *σαπριά*, Symm. *ἀτελή*. The same use of the word is found in the Mishna, Maaseroth I. § 2; where for אבשים is to be read באשים, as appears from the gloss of Tanchum of Jerusalem. See a full discussion in Comm. on Is. I. p. 230. II. p. 364; where it is shown that the sense of *aconitum* or *wolf's bane*, *monk's hood*, so commonly received among modern interpreters, rests upon a mere error of Celsius, Hierobot. II. p. 199.

בְּאַתֵּר Chald. *after*, see in art. אֶתֶר.

בְּבָה f. (Kamets impure, for בְּבָהּ, נְבָהָה, r. נְבָה) pr. *a hollow, hole*; and hence *a gate, door*, like Arab. بَابٌ. In Hebrew found only in the phrase בְּבַח עֵינַי *the gate of the eye*, i. e. the pupil, which is literally the door to the interior of the eye, Zech. 2, 12 [8]. Corresponding is بَحْطָא וְכַסְטָא, Chald. בְּבַחָהּ, בְּבָהּ.—Another etymology which I formerly followed, has perhaps no less probability; namely, that בְּבָהּ may be for בְּבַחָהּ i. q. بَوْبُو *boy, puellus*, Syr. بَوْبُو, from the onomatop. بابا πωπ-πύζω; and then this is transferred to the pupil of the eye, like אֵינְשׁוֹן q. v.

בְּבַי pr. n. m. *Bebai*, Ezra 2, 11. 8, 11. Neh. 7, 16.—Pehlvi *bab* signifies father.

בְּבֵל *Babel*, i. e. confusion, for בְּבֵלְל from r. בָּלַל, Gen. 11, 9; comp. Syr. بَصَل confusion of speech, stammering; and for the dropping of the second letter comp. בְּבֵלְלָהּ for בְּבֵלְלָהּ Lehrg. 134, 869. Others regard it as i. q. Arab. باب *gate* i. e. court of Bel; comp. the Sublime Porte. *Babel, Babylon*, is the name of the most ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10, 10. 2 K. 17, 24. 20, 12 sq. Mic. 4, 10. al. It was situated in lat. 32° 32' on both banks of the Euphrates. Its ruins are still visible near the small city Hil-

lah, حِلَّة, and have recently been explored and described with great accuracy and learning. See Hdot. 1. 178, 183. Strabo 16. 1. 6. R. K. Porter's *Travels* II. p. 283 sq. C. J. Rich *Memoirs on the Ruins of Babylon*. Ritter's *Erdkunde*

Th. XI. pp. 865–925. Berl. 1844.—The name of the city is also applied to the province *Babylonia*, Ps. 87, 4. 137, 1. Is. 14, 4; whence often מְלִכָּה בְּבֵל *the king of Babylonia*, a title ascribed also to the kings of Persia, as to Cyrus, Ezra 5, 13; and Artaxerxes, Neh. 13, 6. Comp. אֲשׁוּר.

בְּבִלְיָא Chald. plur. emphat. בְּבִלְיָא *Babylonians*, Ezra 4, 9.

בֶּגֶג a Persian word signifying *food*, Pers. بَاه, in Arab. بَاج, comp. φάγειν, and the Phryg. βέκος bread Hdot. 2. 2. Found in the compound פֶּתַח בֶּגֶג q. v. and also in Ez. 25, 7 Cheth. נְחִיחָהּ לְבֶגֶג לְגוֹיִם *I will give thee for food to the nations*. Here the Keri has לְבֶגֶג *for a spoil*, which also the ancient versions express; and this is likewise supported by the similar passages in Jer. 15, 13. 17, 3, and espec. Ez. 26, 5. 34, 28. The reading לְבֶגֶג is therefore prob. a mere error of transcription, like לָהּ for לָהּ in Ez. 47, 13.

\* בְּבִיגֵר fut. יִבְגֵּד, once יִבְגֵּד Mal. 2, 10; pr. *to cover*, whence בְּבִיגֵר a covering, garment.—Hence

1. *to act covertly, deceitfully; to deal falsely, faithlessly, treacherously*. Verbs of covering, concealing, are often thus transferred to deceit and treachery; comp. لبس *to cover, to clothe, to dissemble*; Samar. לַבִּס *to defraud, c. ב*. Ex. 21, 8; قَبِع *to cover, to hide oneself, whence קָבַע; also to defraud; comp. בָּעַל, בָּעַל, and ختل, دجل*.—Constr. absol. 1 Sam. 14, 33. Job 6, 15; oftener with בָּ of pers. (comp. בָּ B. 4.) q. d. *to treacherously desert any one* Judg. 9, 23. Lam. 1, 2; espec. towards a friend Lam. 1. c. a spouse Ex. 21, 8; God Hos. 5, 7. 6, 7. Rarely with מִן Jer. 3, 20; acc. Ps. 73, 15 בְּנִיחָהּ בְּנִיחָהּ *lo, I should deal falsely with the generation of thy children*. Part. בּוֹגֵד plur. בּוֹגְדִים, *treacherous dealers* sc. towards God, the *ungodly, wicked*, Sept. παρόνομοι, transgressors, Prov. 2, 22. 11, 3. 6. 13, 2. 15. Ps. 25, 3. 59, 6. Jer. 9, 1. Part. plur. fem. בּוֹגְדוֹת *treacheries* Zeph. 3, 4.

2. *to oppress, to pillage, to spoil*, i. q. הַבּוֹגֵד בּוֹגֵד c. בָּ. Is. 21, 2 עָשָׂק, גְּזֵל הַבּוֹגֵד הַשׁוֹדֵד *the spoiler spoileth and the*

*waster wasteth.* 24, 16 **בְּגָדִים בְּגָדוּ וּבְגָדוּ** | **בְּגָדִים בְּגָדוּ** the *spoilers spoil, yea, the spoilers spoil the spoiling.* 33, 1.—With the idea of *impudence, shamelessness,* Hab. 2, 5.

Deriv. the three following.

**בְּגָד** in pause **בְּגַד**, c. suff. **בְּגָדוּ**, as if from **בְּגַד**, the **ד** without Dag. lene, contrary to the rule, Lehg. p. 94; Plur. **בְּגָדִים**, **בְּגָדִי**, once **בְּגָדוֹתֶיהָ** Ps. 45, 9; m. once fem. Lev. 6, 20.

1. *a covering, cloth*, in which any thing is wrapped, Num. 4, 6–13; also for a bed, *a coverlet*, 1 Sam. 19, 13. 1 K. 1, 1.

2. *a garment, robe*, usually the outer garment of the Oriental, Gen. 39, 12. 13. 15. 41, 42; espec. costly, 1 K. 22, 10. 2 Chr. 18, 9. **בְּגָדוֹ מְלֵא** his *lap-full* 2 K. 4, 39. Sept. *ἡμίτιον, στολή*.

3. *faithlessness, treachery*, Jer. 12, 1.

4. *a spoiling, rapine*, Is. 24, 16.

**בְּגָדוֹת** see in **בְּגַד** no. 1, fn.

**בְּגָדִי** adj. (Kamets impure, Lehg. § 120. 3) f. **בְּגָדוּרָה**, *faithless, treacherous*, Jer. 3, 7. 10. R. **בְּגַד**.

**בְּגַי** *Bigvai*, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. 14. 8, 14. Neh. 7, 19.—Perh. Chald. **בְּגַי** husbandman, Syr. **بَغْد** garden, which passed over also into the Persian **باغ** *bâgh*, garden. Or i. q. Pers. *Buyânos* Hdot. 3. 128; according to Bohlen, Sanscr. *bhagî, bhagasan*, happy.

**בְּגָתָא** (perh. garden, gardener, see **בְּגָתִי**) *Bigtha*, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. For another etymology see **אֲבַגְתָּא**.

**בְּגָתָן** (id.) *Bigthan*, id. Esth. 2, 21; also **בְּגָתָנָא** Esth. 6, 2. Comp. Pers. and Sanscr. *bhagadâna* ‘gift of fortune;’ Bohlen.

I. **בַּד** m. pr. *separation, thing separated*, from. r. **בָּדַד** I.—Hence

1. *a part*, Ex. 30, 34 **בַּד בְּבַד** *part for part*, i. e. like parts, equal portions. Plur. **בְּדָיִם** spec. *parts of the body, the members, limbs*, Job 18, 13. 41, 4; of a tree, *the branches* (comp. Gr. *κῶλα*) Ez. 17, 6. 19, 14; hence *staves, bars, poles*. for bearing any thing, Ex. 25, 13 sq. Num.

4, 6 sq. Metaph. *bars of a city*, its princes, chiefs, Hos. 11, 6.—Sing. with prefix, **לְבַד** a) Adv. *apart, separately, by oneself*. Ex. 26, 9 *five curtains by themselves* (**לְבַד**), *six curtains by themselves* (**לְבַד**). 36, 16. In this sense a suffix is often added: Gen. 21, 28 and *Abraham set seven ewe-lambs by themselves*. 30, 40. 32, 17. 43, 32. al. b) Oftener **לְבַד** c. suff. is i. q. *alone; solus, a, um*; Gen. 2, 18 **לֹא־טוֹב הָיְוָה הָאָדָם לֵבְדוֹ** *it is not good for man to be alone*, pr. man’s being in his separation. **אֲנִי לְבַדִּי** *I alone* Num. 11, 14; **אֲתָה לְבַדְּךָ** Ex. 18, 14; **וַעֲתָב לְבַדּוֹ** Gen. 32, 25; **הַפְּתִינִים לְבַדָּם** Gen. 44, 20. Also after oblique cases, as Dat. **לִּי לְבַדְּךָ** *towards thee alone* Ps. 51, 6; Genit. Ps. 71, 16 **צְדִקְתֶּךָ לְבַדְּךָ** lit. the righteousness of thee, of thee alone, i. e. *thy righteousness, thine only*. c) Adv. of restriction, limitation, *only*, in the later Hebraism, Ecc. 7, 29. Is. 26, 13. d) With **מִן** it passes over into a Prep. *apart from, besides*; Ex. 12, 37 *besides children*. Num. 29, 39. Josh. 17, 5; with **עַל** Ezra 1, 6. The same is **מִלְּבַד** Gen. 26, 1. Num. 17, 14; c. suff. **מִלְּבַדּוֹ** *besides him* Deut. 4, 35; c. suff. **מִלְּבַד אֲשֶׁר** *besides that which* Num. 6, 21.

2. Spec. *a thread, collect. thread, yarn*, espec. of linen, comp. **צִמְטָן**; hence *linen*, i. e. fine white linen, Ex. 28, 42. 39, 28. Lev. 6, 3. Plur. **בְּדָיִם** *linen garments* Ez. 9, 2 sq. Dan. 10, 5.—Arab. **بَس** byssus.

II. **בַּד** m. plur. **בְּדָיִם**, from r. **בָּדַד** II.

1. *empty talk, lies, vain boasting*, Job 11, 3. Is. 16, 6. Jer. 48, 30.

2. i. q. **בְּדָיִם**, **אֲנִישֵׁי בְּדָיִם**, *liars, boasters*, spoken of conjurers and false prophets, Is. 44, 25. Jer. 50, 36.

\* **בְּרָא** 1. *to form, to fashion*, spoken of a potter; and this sense is preserved in the Zabian **بَرَأ**.

2. *to devise, to invent, to feign*, with **מְלַבֵּד** 1 K. 12, 33 where Sept. well. *ἐπιλάσασατο*. Neh. 6, 8. Part. c. suff. **בְּרָאֵם** by Syriasm for **בְּרָאֵם** Neh. 1. c.—Arab. **بَدَأَ** to begin; IV, to produce something new, to devise and do first; comp. **دَع** I, IV, to feign.

\* I. **בָּדַד** 1. pr. to *disjoin, to divide, to separate*, like Arab. **بَدَّ**.—The notion of cutting or tearing apart, and hence of dividing, lies in the primary syllable **בד**, as likewise with various modifications in the kindred and harder syllables **בח**, **פר**, **פז**; comp. **בָּדַל**, **בָּדַק**, **בָּחַח**, **בָּחַל**, **בָּחַר**, **בָּחַח**, **פָּחַח**, **פָּחַה**, **פָּחַח**; **בָּחַק**, **בָּחַר**, **פָּחַח**, **פָּחַה**, **פָּחַח**. Kindred also are the syllables **בו**, **בין**, **פץ**; for which see under **בָּצַע**, **בָּזַז**.

2. to *separate oneself, to be alone, solitary*. Part. **בִּזְרָד** *alone, solitary*, Ps. 102, 8. Hos. 8, 9. Is. 14, 31.

Deriv. **בַּד** I, and **בָּדַד**

\* II. **בָּדַד** i. q. **בָּטַט** q. v. **βαττολογεῖν**, *blaterare, to babble*, i. e. *to talk idly*. Talmud. **פְּנַט**, **פְּנַט**.—Hence **בַּד** II.

**בָּדַד** m. *separation*, i. q. **בַּד** I. Hence in Acc. as adv. *separately*, i. e. *solitary, alone*, Lev. 13, 46. Is. 27, 10 **עִיר בְּצִוְיָהּ בָּדַד** *the strong city is left solitary*, i. e. *desolate*. Deut. 32, 12 **יְהוָה בָּדַד יְהוָה** *Jehovah alone did lead him*.—Also **לְבָדָד** pr. *in separation*, i. q. *solitary, alone*, Num. 23, 9. Ps. 4, 9. Mic. 7, 14.

**בָּדַד** (separation, part.) *Bedad*, pr. n. m. Gen. 36, 35.

**בָּדַד** see **בַּד**

**בָּדִיָּה** (prob. i. q. **עַבְדִּיָּה** servant of Jehovah, see **בָּדִיָּה**) *Bedeiah*, pr. n. m. Ezra 10, 35.

**בָּדִיל** m. (r. **בָּדַל**) *stannum* of the ancients, i. e.

1. *alloy* of lead, tin, or other inferior metals, combined with silver in the ore and *separated* from it by smelting, *dross*; Pliny *plumbum nigrum*, H. N. 34, 16.—Is. 1, 25 **אֶסְרֶה כָּל-בָּדִילֶיךָ** *I will remove all thy alloy*, i. e. all thy impure and spurious parts. Comp. **סִיג** b.

2. *tin, plumbum album*, Num. 31, 22. Ez. 22, 18. 20. 27, 12.

\* **בָּדַל** in Kal not used, kindr. **בָּחַל**, **בָּתַל**, to *separate*.

HIPH. 1. to *separate, to divide*, Lev. 1, 17; e. g. two places by a curtain or wall, Ex. 26, 33. Ez. 42, 20; or things mixed together, Gen. 1, 4. Part. **מִבְּדִיל** *dividing, a divider*, Gen. 1, 6.—For the construction see no. 2.

2. Trop. of the mind, to *discern between different things, to distinguish*. Lev. 10, 9. 10 *ye shall drink neither wine nor strong drink . . . that ye may discern between what is holy and unholy*. 11, 47. 20, 25.—In both these significations (no. 1, 2) constr. c. **וּבִין**—**וּבִין** Gen. 1, 4, 7. Ex. 26, 33; **לְבִין**—**בִין** Is. 59, 2; **לְ**—**בִין** Gen. 1, 6.

3. to *separate from others, to select, to choose out*, in a good sense; with **מִן** Num. 8, 14. 16, 9. Lev. 20, 24. 26; also with **לְ** of that to or for which one is destined, 1 K. 8, 53. Without **מִן** Deut. 4, 41. 10, 8. 1 Chr. 25, 1; absol. Deut. 19, 7. Ez. 39, 14.

4. to *separate out, to shut out*, e. g. a mixed multitude from a people, with **מִן** Neh. 13, 3, **מֵעַל** Is. 56, 3. With **לְרָעָה** Deut. 29, 20.

NIPH. 1. Pass. of Hiph. no. 3, to *be separated, to separate oneself*, with **מִן** Ezra 6, 21. 9, 1. 10, 11. Also to *be selected, chosen out*, Ezra 10, 16; with **לְ** to or for any thing, 1 Chr. 23, 13.

2. Pass. of Hiph. no. 4, to *be separated, shut out*, Ezra 10, 8.

3. Pr. to *separate oneself from* a place, i. e. to *go away, to depart*, with **מִן** of place, Num. 16, 21; with **אֶל** of pers. to whom one departs, 1 Chr. 12, 8.

Deriv. **בָּדִיל**, **מִבְּדִילֹת**, perhaps **בָּדִילָה**, also

**בָּדִיל** m. *a part, piece*, e. g. of an ear, **אֵזֶן**, Am. 3, 12.

**בָּדִילָה** a costly article of merchandise, mentioned along with gold and precious stones Gen. 2, 12, and described as resembling the Arabian manna Num. 11, 7; which latter consisted of white grains and scales, and is elsewhere compared to hoar-frost, see Ex. 16, 14. Num. l. c. though according to Burckhardt, the colour of the present manna is a dirty yellow; Travels in Syria, etc. p. 599 sq. Most of the ancient interpreters, e. g. Aqu. Symm. Theodot. Vulg. Josephus (Ant. 3. 1. 6), understand **βδέλλιον** *bdellium*, a whitish gum or resin which distils from a tree growing in Arabia, India, and Babylonia; pellucid, approaching to the colour of frankincense, and with grains like frankincense, but larger; Plin. H. N. 12. 9 or 19. With this accord

the various names *μάδελκον, βδολχόν* (which latter rests on conjecture, see Diosc. 1. 71 or 80), *βδέλλα, βδέλλιον*.—On the other hand, *bdellium* is not of so costly a nature as to be properly ranked among gold and gems; or as that the region of Havilah should become celebrated for producing it. Hence, the opinion of the Rabbins is not to be contemned, which also Bochart has learnedly supported (Hieroz. II. 674–683), viz. that *בְּדִלָה* signifies a *pearl*, collect. *pearls*, which are found in great numbers on the shores of the Persian Gulf and of India, and which may not unaptly be compared with the grains of manna. Bochart also gives the etymology, as being quadril. *בְּדִלָה* from r. *בָּדַל*, i. q. something *selected, precious*, and hence a *pearl*; comp. Arab. *فَرِيد* a pearl, from r. *فرد* i. q. *בָּדַל*.

*בְּדָן* *Bedan*, pr. n. a) A judge of Israel, 1 Sam. 12, 11; not found written with these letters in the book of Judges. Sept. and Syr. read *בְּרָק*; the Targ. explains it by *בְּנִדָן* a Danite; see *בן* for *ב* p. 109. But *בְּדָן* is doubtless i. q. *בְּבִדָן* Judg. 12, 13, 15; the *ע* being dropped, as was often the case among the Phœnicians in the word *עבר*; e. g. *בדאשמן* for *עבר אשמן*, *Bodostor* for *עבר אשתר*. See Monumm. Phœnic. pp. 174, 175. b) 1 Chr. 7, 17.

\* *בְּבַק* 1. *to sunder, to make a breach*; whence *בְּבָק*. Comp. under r. *בַּר* I.

2. Denom. from *בְּבַק*, *to repair breaches*, and genr. *to repair, to rebuild*, 2 Chr. 34, 10. Syr. *כַּוַּב* and *כַּוַּב* id.

*בְּבַק* m. c. suff. *בְּבַקָה*, a *breach, gap, chink*, in a building 2 K. 12, 6. 7. 8. 9; in a ship Ez. 27, 9. 27.

*בְּבִדָר* *Bidkar*, pr. n. of one of Jchu's captains, 2 K. 9. 25.—The form is contr. for *בְּבִדְדָר* son of stabbing, i. e. stabber; see *ב* p. 109.

\* *בְּבַר* Chald. Pa. *בַּרַר*, *to scatter* Dan. 4, 11; i. q. Heb. *בָּזַר*, *בָּזַר*.

\* *בְּבִהָה* obsol. root, prob. *to be clean, pure*; hence in Arabic trop. of *neatness*,

*elegance*, whence *بَهَا* to be neat, bright, beautiful; but also of *emptiness*, whence *بَهِي* to be empty, waste, of a house.—Hence

*בָּהוּ* m. (for *בָּהוּ*, a Segolate form) *emptiness, voidness*, concr. *empty, void*; found thrice in paronomasia with *הוהו* Gen. 1, 2. Jer. 4, 23. Is. 34, 11.

\* *בְּבַהַט* obsol. root, either i. q. Arab. *بَهت* to lie, to feign; or i. q. Aram. *בְּבַהַט*, Heb. *בוש*, pr. to be white, shining; Redslöb.—Hence

*בְּבַהַט* Esth. 1, 6, a species of *marble* used for pavements; Sept. Vulg. *σμαργυδίνης, smaragdites*. Arab. *بَهت*, according to the Camoos p. 176, is a species of stone, either perh. *white marble*, or *imitation marble*; so called as *feigning* the appearance of marble; comp. r. *בְּבַהַט*.

*בְּבַהִילוֹ* Chald. f. *haste*, Ezra 4, 23. R. *בְּבַהִל*.

*בְּבַהִיר* adj. *bright, shining*, of the sun Job 37, 21. R. *בְּבַהִר*.

\* *בְּבַהִל* or *בְּבַהִל* in Kal not used, *to tremble, to be in trepidation*; comp. by transp. *בָּלַה*, and Ethiop. *ሀሀሀ* to inspire terror, *ל* and *ר* being interchanged.

NIPH. 1. *to tremble, to shake*, e. g. of the bones Ps. 6, 3; the hands Ez. 7, 27; trop. of the soul, Ps. 6, 4.—Hence

2. *to be in trepidation, to be amazed, confounded*, to be struck with terror, consternation; Ex. 15, 15. 1 Sam. 28, 21. 2 Sam. 4, 1. Ps. 48, 6. Ez. 26, 18; with *מִפְּנֵי* Gen. 45, 3. Job 6, 15. Ecc. 8, 3. Including also the idea of despondency, Job 4, 5. Is. 21, 3.

3. *to flee in trepidation*, in consternation, Judg. 20, 41. Hence genr. *to hasten to or after any thing*, c. *ל* Prov. 28, 22 *בְּבַהִל לְהוֹן אִישׁ רֵעֵהוּ* the man of evil eye hasteth after riches, i. e. anxiously seeks to be rich. Ecc. 8, 3 *אַל-תְּבַהִל מִפְּנֵי הַלֵּךְ* be not hasty to go out of his sight, i. e. depart not arrogantly, perversely.

4. *to perish suddenly*, as with fright, *to be destroyed*; Ps. 104, 29 *תַּחְתֵּי חֵמְלֵךְ תִּפְּרָשׁ* thy face, *תִּפְּרָשׁוּ* they perish at once, sc. thy creatures. So Ps. 90, 7, as required

by the parallelism. Comp. בְּהִלָּה. Part. fem. נִבְהִלָּה subst. *sudden destruction* Zeph. 1, 18; comp. נִהַרְצָה.

PIEL 1. *to cause to tremble, to terrify, to confound*, to strike with terror and consternation, Ps. 2, 5. 83, 16. Dan. 11, 44. Jo' 22, 10. Hence *to cause to despond*, Ezra 4, 4 Keri.

2. *to hasten, to quicken*, Esth. 2, 9. Hence with inf. c. הָלַךְ, i. q. מְהֵרָה, *to hasten to do any thing*, i. e. *to do it hastily*, rashly, Ecc. 5, 1. 7, 9.

PUAL *to be hastened, quickened*. Prov. 20, 21 Keri. נִבְהִלָּה מְהֵרָה *a possession hastily gotten*, i. e. *acquired with anxious haste*. Hence part. מְבִהֵל *hastened, quickened*, Esth. 8, 14.

HIPH. 1. i. q. Pi. no. 1. Job 23, 16.

2. i. q. Pi. no. 2. Esth. 6, 14.

3. Caus. of Kal no. 3, *to drive out in haste, to thrust out*, 2 Chr. 26, 20.

בְּהֵל Chald. in Pe. not used.

ITHPE. Inf. הִתְבְּהִילָה subst. *haste, speed*, with pref. בָּ adv. *in haste, quickly*, Dan. 2, 25. 3, 24. 6, 20.

PA. *to terrify, to put in trepidation*, Dan. 4, 2. 16. 7, 15.—ITHPA. pass. Dan. 5, 9.

Deriv. בְּהִילָה.

בְּהִילָה f. (r. בְּהֵל) *terror*, Lev. 26, 16. Plur. Jer. 15, 8. With the art. *terror*, κατ' ἐξοχῆν, i. e. *sudden destruction*, Is. 65, 23. Ps. 78, 33.

\* בְּהַם a root not in use, pr. *to shut, to close*, spec. the mouth, hence *to be mute, dumb*. Arab. بَهَم IV to shut, X to be mute, dumb. The like signification is found in many roots ending with the letter מ, and denoting sounds produced with the mouth shut; as דָּהַם, אָלַם, בָּלַם, הָמַם, הָמַם, comp. Lat. *hem*, Gr. *μύω*. Other roots ending with the same letter designate murmuring, whispering, humming sounds, which likewise are produced with the mouth closed; as נָהַם, נָחַם, הָמַה, נָחַם, Arab. هَمَّ, βροῦμαι, fremo, βρομῶμαι, נָחַם, Germ. *brummen*, Engl. *to hum*.

בְּהֵמָה f. constr. בְּהֵמָה, c. suff. בְּהֵמָהוּ, בְּהֵמָהוּ (as if from בְּהֵמָה); Plur. בְּהֵמוֹת, constr. בְּהֵמוֹת; *a beast*, pr. *a dumb beast*, from r. בָּהַם; spoken usually of

the larger land quadrupeds, opp. to birds and reptiles; but see in Plur. no.

2. Arab. بَهِيمَةٌ. Gen. 6, 7. 20, 7, 2.

8. 23. 8, 20. Ex. 9, 25. Lev. 11, 2. Prov. 30, 30 בְּבֵהֵמָה לְיָדָא גְבוּרָה *the lion, a mighty one among the beasts*.—Spec.

1. Collect. *domestic beasts, cattle*, Lat. *pecus*; opp. חֲמֵה הָאָרֶץ Gen. 1, 24, חֲמֵה הַשָּׂדֶה 2, 20. 3, 14, חֲמֵה הַשָּׂדֶה 7, 14. 21. Lev. 25, 7, i. e. *beasts of the field, wild beasts*. The word בְּהֵמָה includes both צֹאן and בְּקָר, Gen. 47, 18. Lev. 1, 2.—Elsewhere

2. *beasts of burden*, as asses, camels, opp. מְקָנָה, Gen. 34, 23. 36, 6. Num. 32, 26. 2 K. 3, 17. Comp. Is. 30, 6. 46, 1.

3. Poet. also for *beasts of the field, wild beasts*; so in plur. בְּהֵמוֹת Deut. 32, 24. Hab. 2, 17; espec. with הָאָרֶץ Deut. 28, 26. Is. 18, 6, הַשָּׂדֶה, הַשָּׂדֶה 1 Sam. 17, 44. Joel 1, 20, יָצַר Mic. 5, 7.

PLUR. בְּהֵמוֹת 1. *beasts, quadrupeds*, see above.

2. Plur. majest. joined with sing. masc. *Behemoth*, i. e. *the great beast, huge quadruped*, by which name is designated the *hippopotamus*, Job 40, 15. So Bochart, Hieroz. II. p. 754 sq. Ludolf, Hist. Æthiop. I. 11. Others wrongly understand *the elephant*; as Drusius, Grotius, Schultens, J. D. Michælis ad h. l. Schoder in Hieroz. Spec. I. p. 2 sq.—Probably under the form בְּהֵמוֹת there lies concealed some Egyptian name for the hippopotamus, so modified as to put on the appearance of a Semitic word; see in אֲבֵרָה. Thus Π-εγε-αωσιτ P-*ehe-mout* would signify *the water-ox*; by which epithet (*bomarino*) the Italians also designate the hippopotamus; see Jablonsky Opusc. ed. te Water, I. 52. It is true that this 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 *ehe* (ox) is of the fem. gender, and that the word for water is *mou*, not *mout*. But *ehe* is of the comm. gender and is frequently used as masculine, see Peyron p. 46; and the *t* in *mout* may be an article postpositive, see Lepsius Lettre à Rosellini p. 63.

\* בִּהַן obsol. root, prob. i. q. בָּהַם, **בְּהֵם** Conj. IV, to shut up, to cover.—Hence the two following:

בִּיָּד m. *the thumb* when followed by יָד, so called as skutting and covering the hand; also *the great toe* when followed by רֶגֶל; so Ex. 29, 20. Lev. 8, 23 sq. 14, 14. 17. 25. 28. Plur. constr. בְּהַיָּדוֹת Judg. 1, 6, 7, from a lost sing. בְּהַיָּדוֹן Arab.

بِهَام, and in vulgar Arab. بِيَهَم id.

בִּיָּד (thumb) *Bohan*, pr. n. of a son of Reuben; from whom also comes the name אֲבֵן-בִּיָּדוֹ *Stone of Bohan*, a place on the confines of Judah and Benjamin. Josh. 15, 6, 18, 17.

\* בִּהַן obsol. root; Syr. ابيض to be white, spec. with leprosy; Chald. אֲבֵהֵק to be bright, shining, בְּהֵיק bright, shining. Comp. בְּהֵר. —Hence

בִּהַן m. *vitiligo alba, white scurf, morpew*, an efflorescence on the skin, not uncommon in the East, consisting of spots of a palish white, בְּהֵרוֹת פְּהוֹה, בְּהֵרוֹת לְבָנוֹת, resembling the leprosy, but harmless, and neither contagious nor hereditary. Lev. 13, 39. Arab. بَهَق ap. Avic. See more in Thes. p. 183.

\* בִּהַן obsol. root, Arab. بَهَر to shine, to be bright, trop. to be conspicuous. Ethiop. ቢህ to be light, bright, ቢህ light, ቢህ a light, luminary. The primary idea lies in being tremulous, glittering, glancing; comp. בְּהַל. —Hence בְּהֵר and

בְּהֵרֹת f. plur. בְּהֵרוֹת, a brightness, i. e. a spot in the skin, for the most part white. When such a spot is lower than the rest of the skin, and has in it white hairs, it is a symptom of the oriental leprosy, Lev. 13, 2-4. 18-23. 24-28. Otherwise it is harmless, whether it be a scar, or arise from a burning, or from the morpew, בְּהַק, ib. v. 38. 39.—Jahn wrongly supposes the word בְּהֵרֹת to be the name of a particular disease, the λεύκη of Hippocrates; Archæol. I. § 215. Different is בְּהַק q. v. the name of a particular disease consisting of whitish spots.

\* בוֹא præter. בָּא, once בָּנִי Milél for בָּאנִי 1 Sam. 25, 8; imp. בּוֹא, בָּא, twice בָּאָה Milél 1 Sam. 20, 21. 1 K. 13, 7; inf. בּוֹא, once בָּאת Milra 1 K. 14, 12; fut. יבוא, once יבוא, once יבוא 1 K. 12, 12 Cheth. with He parag. and suff. sometimes irreg. תבאָה Deut. 33, 16, תבואָה Job 22, 21, תבואָה, Keri תבואָה 1 Sam. 25, 34; see Index at the end of the volume.

1. to go or come in, to enter; Ethiop. ቢህ id. Arab. باء to return. Kin-

dred is بَاة coëundi sensu. Corresponding are Sanscr. va to go, Gr. βύω, whence βαιω, rado, see signif. no. 3, which although less frequent is perhaps the primary one. Opp. יבוא Josh. 6, 1. 1 K. 15, 17.—The place into which one goes, as a house, city, country, ship, is put with בָּ Gen. 19, 8. Deut. 23, 25. 26; אל Gen. 6, 18. 7, 1. 19, 3; לְ Esth. 6, 4; with He local Gen. 12, 11. 14; and poet. c. acc. Ps. 100, 4. Lam. 1, 10, comp. Lat. ‘ingredi urbem;’ whence Gen. 23, 10. 18 בָּאֵי שַׁעַר עִירוֹ those entering the gates of his city. Prov. 2, 19.—The person to whom one enters, is put with אֶל Gen. 6, 20. 7, 13; with בָּ, to enter into e. g. one’s body, Ez. 2, 2 ריחַ בִּי ריחַ the spirit entered into me (comp. μένος ἄνδρας ἐσέσχεται II. 17. 157). 2 K. 18, 21.—Spec. a) בוֹא אֶל-אִשָּׁה to go in unto a woman, an euphemism for sexual intercourse, Gen. 6, 4. 16, 2. 30, 3; rarely with עַל Gen. 19, 31. Arab. بَا and بَاة id. b) to go or come into the house of a husband, spoken of a bride. Josh. 15, 18. Judg. 1, 14; with אֶל Dan. 11, 6. Comp. Hiph. no. 1. c) בוֹא בְּמִשְׁפַּט עַם to enter into judgment with any one, i. e. to bring before a tribunal, to arraign, Is. 3, 14. Job 22, 4. Ps. 143, 2. d) יבוא וְבוֹא to go out and come in, to go out and in, spoken of one’s daily walk and life, 1 Sam. 29, 6. Deut. 28, 6. Ps. 121, 8. Different is to go out and come in before the people, i. e. to lead out a people to war, spoken of a military leader, commander, Num. 27, 17. 1 Sam. 18, 16. 2 Chr. 1, 10; also without יבוא וְבוֹא Josh. 14, 11. 1 K. 3, 7; comp. Deut. 31, 2 of Moses. Comp. Hiph. e) בוֹא בְּ to enter in with any one, i. e. to have intercourse with, Josh. 23, 7. 12. Hence בָּאָה, et c.

acc. אָלָה, *to enter into an oath*, see אָלָה; בְּרִיתָהּ *into a covenant*, see בְּרִיתָהּ; בְּסוֹד *to enter into the secret counsels* of any one, to become his confederate, Gen. 49, 6. With אָל, Gen. 15, 15 בּוֹא אֶל-אֲבוֹתָיו *to go unto one's fathers*, i. q. to be gathered to one's fathers, to enter into Sheol; see אָסַף Niph. f) *to enter upon* an office, duty, 1 Chr. 27, 1. Opp. רָצָא 2 K. 11, 9. g) *to enter* sc. into his chamber Ps. 19, 6, spoken of the sun, i. q. *to go down, to set*, Sept. *δύω*. Gen. 15, 12. 17. 28, 11. al. Opp. רָצָא. h) *to come in*, spoken of the annual produce of the earth, *to be brought in, to be gathered*, Lev. 25, 22; hence of profits, revenues, *to come in, to be rendered*, 1 K. 10, 14. 2 Chr. 9, 13. Comp. הִבְנִיָּאָה. Opp. רָצָא *to go out, to be expended*.

2. *to come*, very often in O. T. Opp. הָלַךְ, Gen. 16, 8. 1 Sam. 20, 21. 22. Ecc. 5, 15. With אָל of pers. or place Gen. 37, 23; יָלַךְ Ex. 18, 23; עָרַד 2 Sam. 16, 5; הָלַךְ 1 Sam. 9, 12. Is. 49, 18; also acc. and hence Lam. 1, 4 מְבֹרָחֵי מוֹעֵד *those coming to the festival*. Often of inanimate things, Gen. 43, 23. Job 37, 9. 38, 11; espec. of time, Jer. 7, 32. Ecc. 2, 16; whence הַיָּמִים הַבָּאִים *the coming days*, adv. in the time to come, Is. 27, 6; comp. אָתָּה. Spec. a) *to come with* any thing, i. e. to bring it, to offer, see בָּ B. 2. 1 K. 13, 1. Ps. 66, 13. Ecc. 5, 2 פִּי כָּא הַחֲלוֹם בְּרֹב *for a dream brings much ado*, i. e. many and empty matters. Ps. 71, 16 אֲבֹא בְּגִבּוֹרֵי אֲדֹנָי *I will come with the mighty deeds of the Lord*, i. e. I will recount and celebrate them; parall. אֲזַכֵּיר.

Comp. Pers. آوردن *to bear and to narrate*; also Lat. *ferunt*. b) עָרַד לְבָא lit. even unto the coming, *until one come*, Judg. 3, 3, and ellipt. לְבָא Num. 13, 21. 34, 8. for *even unto, usque ad*, in geographical descriptions. The same is עָרַד-בְּאֵדָה *until thou comest* Gen. 19, 22; בְּאֵדָה, בְּאֵדָה, id. Gen. 10, 19. 30, 13. 10. c) With עָרַד, *to come to* a place or person Ex. 22, 8; and metaph. *to reach or attain unto* any one, *be equal to*, 2 Sam. 23, 19; אָל 2 Sam.

23, 23. Arab. بآء *to be equal, like*; comp. Germ. *gleichkommen*. d) *to come upon* any one, *to fall upon* unexpectedly; e. g. of an enemy, *to attack*, Gen. 34, 27.

1 Sam. 12, 12. Job 15, 21; of calamity Job 20, 22. In prose for the most part constr. c. עָלַךְ Gen. 1 Sam. 11, cc. אָל Gen. 32, 8; in poetry with acc. and לְ Job 3, 25. Is. 47, 9. Rarely spoken of good, something desired, c. עָלַךְ Josh. 23, 15; acc. Job 22, 21. Ps. 119, 41. 77. Arab.

أَنَا c. acc. *to come upon* any one, to fall upon. e) i. q. *to come to pass, to be fulfilled, accomplished*, e. g. of desire, Prov. 13, 12; espec. of prophecies 1 Sam. 9, 6. Deut. 13, 2. 18, 22. Judg. 13, 12; of a sign given by a prophet, 1 Sam. 10, 7. Opp. שָׁמַע, נָפַל. f) בּוֹא בְּשֵׁמוֹתָם *to come with their names*, i. e. *to be enumerated by name*, 1 Chr. 4, 38.

3. Rarely simpl. *to go*, i. q. הָלַךְ, the place whither being usually expressed. Gen. 37, 30 אֲנִי אָנֹכִי אֵינִי *whither shall I go?* whither turn myself. Gen. 45, 17. Jon. 1, 3 *he found a ship going to Tarshish*. Is. 7, 24. 22, 15. Num. 32, 6. Job 2, 11. With dat. pleon. לָךְ 1 Sam. 22, 5.—Metaph. *to walk, to live*, i. q. הָלַךְ; הִתְהַלַּךְ; so with אָתָּה and עִם *with* any one, i. e. *to have intercourse with, to associate with*, Ps. 26, 4. Prov. 22, 24.

Hiph. הִבִּיאַתְּ, 2 pers. הִבְאִיתָ, c. suff. הִבְאִיתָ Ps. 66, 11, הִבְאִיתָם Ez. 23, 22; more freq. הִבְיִאתִי, הִבְיִאתֶם, הִבְיִאתוּ; plur. הִבְיִאתֶם Lev. 23, 10, and הִבְיִאתוּ 1 Sam. 16, 17; inf. הִבְיִא, once הִבִּי Ruth 3, 15, with pref. לְהִבְיִא, twice לְבִי 2 Chr. 31, 10. Jer. 39, 7; fut. יִבְיֵא, יִבְיֵא, with א dropped אֲבִי 1 K. 21, 29; causat. of Kal in most of its significations.

1. *to cause to come in*, i. e. *to lead or bring in*, e. g. into a house Gen. 43, 17; a ship Gen. 6, 19; a land Ex. 6, 8. Spec. a) *to bring home* a wife Judg. 12, 9, see in Kal no. 1. b) הִבְיִא בְּמִשְׁפַּט *to bring into judgment*, i. e. before a tribunal, Job 14, 3. Ecc. 11, 9, see in Kal no. 1. c) הִבְיִא וְהִצִּיא *to lead out and in* a people i. e. *to and from* war, spoken of a king or other military leader, Num. 27, 17. 1 Chr. 11, 2; see in Kal no. 1. d) Also *to cause the sun to go down, to set*, Am. 8, 9; see in Kal no. 1. g) Spoken of inanimate things, e. g. *to bring in* fruits, produce, i. q. *to bring home, to gather*, 2 Sam. 9, 10; *to bring or bear in*, Sept. εἰσφέρειν, Gen. 27, 10. Lev. 4, 5.



16. to put in, to insert, e. g. the hand into the bosom Ex. 4, 6; staves or poles into rings Ex. 25, 14. 26, 11.

2. to bring to any one, to lead up, pr. of persons or animals; with בָּאֵל or בָּאֵלָהּ to any one, Gen. 2, 19. 22. 43, 9. 44, 32; to let come, i. e. to call for, to admit, Esth. 5, 10. 12. Also of things inanimate: a) to bring to any one, Gen. 27, 10. 30, 14. 31, 39. 33, 11. 2 Chr. 9, 10. Gen. 37, 2 וַיָּבִיֵא אֶת־הַדְּבָרִים רָעִים אֶל־אֲבִיהֶם he brought to their father an evil report concerning them. b) i. q. to offer, e. g. a present 1 Sam. 9, 7. 25, 27; a sacrifice Gen. 4, 4. c) With עָלַי to bring upon one any evil, destruction, e. g. the deluge Gen. 6, 17; calamity Jer. 4, 6. 5, 15. More rarely with לְּ Jer. 15, 8, and אָלָּ 32, 42. d) to bring to pass, to fulfil, to accomplish, e. g. one's words, purpose, a prophecy, Is. 37, 26. 46, 11. Jer. 39, 16. Comp. Kal no. 2. e.

3. to bring with oneself, to bear, to carry away, 2 Chr. 36, 7. Dan. 1, 2. Sept. ἀποφέρω. Hence a) Simpl. to bear, to carry, i. q. נָשָׂא Job 12, 6 who carries his god in his hand, see in אָלַי no. 1, p. 54. Ps. 74, 5 כְּמַבְרִיא לְמַעְלָה as one who beareth upward aces, i. e. lifteth up, as a wood-cutter. b) to bring back, to let return; comp. Arab. بَاء to return, IV to let return. Deut. 33, 7 hear, Jehovah, the voice of Judah, וְאַל־עֲמוּ חֲבִירָאָיו and bring him back unto his people. c) to bring away any thing, i. e. to get, to acquire, comp. Arab. بَاء c. ב. Ps. 90, 12 וְנָבִיא לְבָב that we may acquire a heart of wisdom, a wise heart.

הוּפַח הוּבָא 1. Pass. of Hiph. no. 1, to be led or brought in, Gen. 43, 18. Ps. 45, 15; to be brought in, Lev. 10, 18. 2 K. 12, 10 sq. to be put in, inserted, Ex. 27, 7.

2. Pass. of Hiph. no. 2, to be brought or led to any one, Lev. 13, 2. 9. 14, 2; to be brought to any one, Gen. 33, 11.

Deriv. הוּבָא, מוּבָא, also מוּבָא.

בִּיב a root usually assumed for the forms בָּבִיב and בָּבִיבָה; which belong rather to r. בָּבִיב q. v.

\* בִּוּזִי fut. רִבִּזוּ, to despise, to contemn; kindr. is בָּזָה. The primary idea is i. q. בִּוּס q. v. to tread under foot, which also is put for contempt, comp. Prov. 27, 7.—Constr. c. acc. Prov. 1, 7; oftener c. לְּ

Prov. 11, 12. 13, 13. 14, 21. 23, 9. Cant. 8, 1. 7. Prov. 6, 30 לֹא רִבִּזוּ לַצֹּנֵב men do not despise a thief, i. e. do not overlook his crime and let him go unpunished; comp. 30, 17. In Zech. 4, 10 בִּזִי is read in præter. 3 pers. for בִּזִי, as if from בִּזִּז.

Deriv. the two following:

בִּוּזִי m. 1. contempt, Job 12, 5. 31, 34.

2. Buz, pr. n. a) The second son of Nahor Gen. 22, 21; also as the name of a people and district of Arabia Deserta Jer. 25, 23. Gentile n. is בּוּזִי Buzite, Job 32, 2. b) 1 Chr. 5, 14.

בִּוּזָה f. contempt, meton. one contemned, collect. despised ones Neh. 3, 36 [4, 4].

בִּוּזִי (pr. a Buzite, see in בִּזִּז no. 2. a.) pr. n. Buzi, a priest, the father of the prophet Ezekiel, Ez. 1, 3.

בִּוּיִר Bavai, pr. n. m. of Persian origin, i. q. בְּבִי, Neh. 3, 18.

\* בִּוּיָה not used in Kal, prob. to roll up, to involve, to entangle, and hence to perplex; comp. אָפַק and הִפְקָה to turn, to turn about, Arab. بَاك to be confused and perplexed, e. g. a business, نَبك to entangle oneself in evil.

הוּפַח הוּבָא, Part. plur. נְבִיחִים Ex. 14, 3; to be perplexed, disquieted, Esth. 3, 15; to wander in perplexity, in perturbation, Joel 1, 18. Ex. 1. c.

Deriv. מְבִיחָה.

בִּוּלִי m. (for רִבִּיל, r. רָבַל) 1. Pr. rain, see the root no. 1; hence as the name of the eighth Hebrew month, Bul, i. e. rainy month, from the new-moon of November to that of December, 1 K. 6, 38.

2. produce, increase, i. q. הוּבִיאָה Job 40, 20.—Hence Is. 44, 19 בִּוּלִי עֵץ stock or trunk of wood, as in Chaldee.

\* בּוּטִים obsol. root, prob. to be high, whence בָּמָה high place, q. v. This root is not found in the other Semitic dialects, (yet see Syr. بَطْمُ 1 Sam. 10, 23 Pesh.) but obvious traces of it are extant in the languages of the Indo-European family; as Pers. بام top of any thing, roof; βωμός altar, tumulus, and βούρος hill; pomus, of tall trees; and in the Teutonic tongues Bom, Boom, Baum.

\* **בון** with its deriv. see in **בין**.

**בונה** (discretion) pr. n. m. *Bunah*, 1 Chr. 2, 25.

**בני** see **בני**.

\* **בוט** fut. **יבוט**, to tread down, to trample under foot, e. g. in neglect and contempt, Prov. 27, 7. Also to trample in pieces, to stamp upon enemies, i. e. utterly to subdue them, Is. 14, 25. 63, 6. Ps. 41, 6. 60, 14. Part. **בוטים** Zech. 10, 5.—The idea of treading is expressed in many languages by the syllable *pat* variously inflected; e. g. Sanscr. *pati* way, *pad*, *pada*, foot, path to go; Zend *pethô*, *pâte*, a path, (Pers. پا foot,) Gr. *πάτος*, *πατέω*, and *πούς* for *ποδς*, gen. *ποδός*, Lat. *pes*, *pedis*, also *petere*, Low Germ. *padden*, *pedden*, i. q. *πατεῖν*, *Pfad*, Engl. *path*, also to *pad*, to *pat*; in Heb. *t* being changed to a sibilant, *pas*, *bas*. In the kindred sense of stamping in, cramming, is **אָבס**; in that of despising, **בוז**, **בוזה**, like Gr. *πατέω* Il. 4. 157. Comp. also **הָבַב**, **הָבַה**.

PIE. **בוטס** to tread down a place, land, i. e. to lay waste, with the accessory idea of pollution, profanation, Jer. 12, 10. Is. 63, 18. Comp. *καταπατεῖν* i. q. *βεβηλοῦν* 1 Macc. 3, 45. 51. Rev. 11, 2; also **רַבַּס**.

HOPH. part. **מוּבַס** trodden under foot, e. g. a corpse, Is. 14, 19.

HITHPAL. **הִבּוּס** to be cast forth to be trodden under foot, Ez. 16, 6. 22. Comp. **הִרַבַּס**.

Deriv. **מְבוּסָה**, **הַבוּסָה**, and pr. n. **יְבוּס**.

\* **בויע** a root not in use, which with kindr. **בָּעַה**, **נָבַע**, signifies to swell, and is then variously applied, e. g. to water as boiling up, gushing forth; to ulcers and pustules as breaking forth, rising in the skin. Hence **אֲבַבְעָה**.

\* **בויע** obsol. root, i. q. Arab. **بَاَصَّ** mid. Ye, to be white, c. acc. to surpass in whiteness; II to make white; IX and XI to be of a white colour; whence

**أَبْيَضٌ** white, bright. Kindr. are Chald. **אָבַץ**, **אָבַץ**, **אָבַץ**, stannum, tin; also **בוּש** Comp. also Pers. **وینزه** white, bright, Germ. *weiss*, High Germ. *biess*. Hence **בִּיצָה** egg, and

**בויע** m. *byssus*, also cloth of byssus, so called from its whiteness; see r. **בויע** and Rev. 19, 8. 14; comp. also further in Thesaur. p 190. Spoken of the finest and most precious stuffs, as worn by kings 1 Chr. 15, 27, by priests 2 Chr. 5, 12, and by other persons of high rank or honour Esth. 1, 6. 8, 15. The word is of Aramæan origin, and is therefore used spec. of the Syrian byssus Ez. 27. 16, which seems to be there distinguished from the Egyptian byssus or **שֵׁשׁ** ib. v. 7. Elsewhere it seems not to differ from **שֵׁשׁ**, and is often put for it in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. So **سُت** and Chald. **בויע** in O. and N. T. for Heb. **שֵׁשׁ** and Gr. *βύσσος*.—After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, (see Celsii Hierobot. II. 167 sq. Forster de Byssu antiquor. Lond. 1776.) recent minute investigations at London with the aid of the microscope have decided the controversy so far as relates to cloths found around Egyptian mummies, and shown that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, III. p. 115.

**בויע** (shining, glittering, from **בַּעַס** to shine) *Bozez*, pr. n. of a rock near Gibeah, 1 Sam. 14, 4.

\* **בויק** i. q. **בָּקַק**, to empty; hence **מְבוּיקָה**, and

**בויקָה** f. emptiness, i. e. desolation, devastation, comp. **בָּקַק**. Once Nah. 2, 11 **בויקָה** and **מְבוּיקָה** intens. for uttermost desolation, like **שָׂאָה** and **שָׂאָה**, from the roots **שׂוּא**, **שָׂמַכ**.

**בויקָר** pr. a herdsman, keeper of cattle, denom. from **בָּקַר** q. v. In a wider sense also of a shepherd, Am. 7, 14, comp. v. 15. Vulg. *armentarius*, which is like comprehensive; comp. Virg. Georg. 3. 344.

I. **בור** and **בָּר** m. (for **בָּאָר**, **בָּאָר**, r. **בָּאָר**), plur. **בָּרוֹת**.

1. a pit, Arab. **بُورَة**, 1 Sam. 13, 6. 1 Chr. 11, 22.

2. Spec. a cistern, Gen. 37, 20 sq. **בָּרוֹת** **הַצְּבֹרִים** cisterns hewn, sc. in the rock, Deut. 6, 11. Cisterns when with

out water were often used as prisons, Zech. 9, 11. Jer. 38, 6 sq.—Hence,

3. i. q. a prison, *dungeon*, Is. 24, 22; more fully בית הבור Jer. 37, 16. Ex. 12, 29.

4. a sepulchre, the grave; freq. in the phrase יורדי בור *those who go down to the sepulchre*, i. e. the dead, Ps. 28, 1, 30, 4, 88, 5. Is. 38, 18. 14, 19 אלה-אבני-בור *who go down to the stones of the sepulchre*, i. e. those laid in costlier sepulchres hewn in the rock. בור ער *even to the sepulchre* Prov. 28, 17. Is. 14, 15 ירְכֹסֵי-בור *the recesses of the sepulchre*.

II. בור *alkali*, see בו II.

\* בור i. q. בַּר, *to search out, to examine, to prove*, once Ecc. 9, 1 inf. לְבוֹר; comp. 3, 18 לְבָרָם.

\* בּוֹשׁ, præt. בּוֹשֵׂהוּ; part. plur. בּוֹשִׂים; fut. יְבוֹשׁוּ.

1. *to be ashamed, to feel shame*. So Chald. Syr. בָּהַז, حَمَل; comp. also

Arab. بَهَتَ, بَهَتَ *to be astonished, amazed, struck dumb*; Lat. *pudere. pudor*. The primary idea seems not to lie in blushing, but in paleness and terror, thus kindr. with בּוֹיֵן and בָּהָה. [Or rather perh. *to be hot, to glow*, and then *to blush*, comp. גָּבַשׁ.—T] Ezra 8, 22 לְשָׂאֵל *I was ashamed to ask*, 9, 6. Once followed by a finite verb, Job 19, 3 לֹא-תִבְשֹׂוּ *ye are not ashamed, ye stun me*, i. e. shameless ye stun me. With מִן of that of which one is ashamed, Ez. 36, 32; comp. 43, 10, 11.—Hence

2. Spec. *to be disappointed* in one's hope or expectation, which is often conjoined with blushing and shame, Jer. 14, 3. Job 6, 20. Ascribed to enemies and wicked men who are put to flight after vain attempts, Ps. 6, 11, 25, 3, 31, 18, 35, 4. Also to persons oppressed with sudden calamity, Jer. 15, 9, 20, 11; to husbandmen disappointed of their harvest, Jer. 14, 4; comp. Is. 19, 9, and הוֹבִישׁ. On the contrary, it is said those who trust in God *shall never be ashamed, disappointed*, Ps. 22, 6, 25, 2, 3. With מִן of that which disappoints the hope, Jer. 2, 36.

3. Trop. of the mind, i. q. *to be confused, perplexed, troubled*; comp. Arab.

بَهت. So espec. in the phrase עַר בּוֹשׁ; Judg. 3, 25 *they waited until they were ashamed*, i. e. perplexed, troubled. 2 K. 2, 17.

4. Once apparently spoken of that which disappoints the hopes of any one; comp. בּוֹשֵׂהוּ. Hos. 13, 15 יְבוֹשׁ מְקוּרוֹ *his fountain shall be ashamed*, i. e. shall dry up, comp. Jer. 14, 3; followed by יִתְחַרֵּב. But more prob. יְבוֹשׁ is here equivalent to יִיבֹשׁ.

NOTE. This verb is frequent in poetry, and rare in prose; see in no. 2, 4. Kal is not found in the Pentateuch; see Hithpal.

PIL. בָּשַׁשׁ *to delay*, pr. to shame or disappoint a person waiting; constr. c. inf. et לְ Ex. 32, 1. Judg. 5, 28. Comp. עַר בּוֹשׁ Judg. 3, 25.

HIPH. הִבִּישׁוּהוּ, 2 pers. הִבִּישׁוּ.

1. *to shame, to put to shame, to frustrate evil designs*, i. q. *to disappoint*, Ps. 14, 6; so of God, Ps. 44, 8, 119, 31, 116.

2. *to bring to shame, to disgrace*, Prov. 29, 15.

3. Intrans. *to do shameful things, to act shamefully*; comp. הִיטִיב, הִרְטִיב. Part. מְשֻׁבֵּר *shameful, base, wicked*, opp. מְשֻׁבָּר, Prov. 10, 5, 14, 35, 17, 2. The idea of wickedness includes also folly; and elsewhere words signifying folly (בְּסִיל, נְבִלָה) are transferred to wickedness. Fem. אֲשַׁח חֵיל Prov. 12, 4, opp. הִבִּישָׁה.

NOTE. Another form of Hiphil, הִבִּישׁוּ, see under the root יָבַשׁ.

HITHPAL. *to be ashamed*, Gen. 2, 25. This seems to have been the prose form; comp. in הִתְאַבֵּל, הִתְאַזָּה.

Deriv. מְבֻשָּׂה, מְבֻשָּׂה, and

בוֹשָׁה f. *shame*, Ps. 89, 46. Ez. 7, 18. Obad. 10. Mic. 7, 10.

\* בּוֹיָה Chald. *to pass the night*, Dan. 6, 19. In Targg. often for לָנוּךְ. Syr. ܒܘܝܗ id. also to sojourn, to remain; Arab.

بَات mid. Ye, Ethiop. ባተ, *to pass the night, to remain*.—Hence is commonly derived the word בַּיִת *house*; but see in בַּיִת.

בִּז m. (r. בִּזּוּ) c. suff. בִּזָּה, *prey, spoil, booty*, spoken of men and beasts carried away in war, (elsewhere לְשָׁבִי, מַלְקָח,)

and also of goods or property plundered by an enemy; Num. 14, 3. Jer. 15. 13. 49, 32. בּוּזוּ בּוּז, see in בּוּזוּ. Very frequently in the phrase הָרְהָה לְבוּז to become a prey, to be carried off as spoil, Num. 14, 31. Deut. 1. 39. Is. 42, 22; sometimes c. dat. Ez. 26, 5. 34, 28. Also בָּהוּ לְבוּז to give for prey, as spoil, Jer. 17, 3. Ez. 25. 7 Keri.

\* בּוּזָא *ἄταξ λεγόμεν*. Is. 18. 2 a people... whose land rivers rend, i. e. break up into parts. בּוּזָא i. q. בּוּזוּ; or perh. *divide up*, בּוּזָא i. q. בּוּזָא fr. Chald. בּוּזָא to cleave. The allusion is to Ethiopia; see Comm. on Is. l. c.

\* בּוּזָה i. q. בּוּזוּ. to despise, to contemn; pr. to tread under foot, see בּוּז. בּוּזָה, Constr. c. acc. Num. 15. 31. Ps. 22. 25. 102, 15; more rarely with לְ 2 Sam. 6, 16, and (suitably to the primary idea) כָּל Neh. 2. 19. Opp. בּוּזָה 1 Sam. 2. 30. Also Prov. 19, 16 בּוּזָה הָרְהָהּ he that despiseth his ways. i. e. overlooks them, lives heedlessly. Esth. 3. 6 וַיִּבְזוּ בְּעֵינָיו לְשִׁלַּח יָד וַיִּבְזוּ and he despised to lay hands on Mordecai alone. i. e. this was too little. Ps. 73, 20.

NIPH. part. בּוּזָה despised, contemned, Is. 53, 3. Ps. 15. 4.

HIPH. i. q. Kal, Esth. 1, 17.

Deriv. בּוּזָה, בּוּזָה, בּוּזָה, also

בּוּזָה verbal adj. of the intrans. or pass. form, despised, contemned. Is. 49, 7 בּוּזָה בּוּזָה despised of men, i. q. בּוּזָה Ps. 22, 7.

בּוּזָה i. q. בּוּזוּ (r. בּוּזוּ) prey, booty, found only in the later Hebrew; comp. Aram. בּוּזָה. 2 Chr. 14, 13. 28, 14. Ezra, 9, 7. Neh. 3, 36. Esth. 9, 10 sq. Dan. 11, 24. 33. Often joined with the synon. שָׁלַל and שָׁבַר.

\* בּוּזָה, plur. בּוּזָה, בּוּזָה, once בּוּזָה; inf. בּוּזָה, fut. רָבּוּז; to prey upon, to spoil, i. e. to size as prey, to plunder. Arab. بَزَّ Conj. I, VIII. Aram. בּוּזָה, בּוּזָה, id. The primary notion seems to be that of pulling in pieces, scattering; comp. the kindred roots בּוּזָה, בּוּזָה, בּוּזָה. Hence Chald. בּוּזָה to squander, to dissipate, from which is commonly derived נְבוּזָה gift, q. v.—Construed: a) Absol. Num. 31, 53. 1 Sam. 14, 36. b) With acc. of the prey, to seize as prey, to carry off as

spoil, Gen. 34, 29. Num. 31, 9. Deut. 2, 35. 3, 7. בּוּזָה בּוּזָה to prey the prey, i. e. to take the prey, Is. 10, 6. 33, 23; בּוּזָה שָׁלַל id. 2 Chr. 28, 8. c) With acc. of a city, country, persons, Gen. 34, 27. Ez. 39, 10. 2 K. 7. 16. 2 Chr. 14, 13. Is. 42. 22.

NIPH. plur. נְבוּזָה, inf. and fut. רָבּוּזוּ, רָבּוּזוּ, to be spoiled, plundered, pass. of Kal lett. c. Amos 3, 11. Is. 24, 3.

PUAL. id. Jer. 50, 37.

Deriv. בּוּזָה, בּוּזָה.

בּוּזָה m. (r. בּוּזָה) contempt, Esth. 1, 18.

בּוּזָה (contempt of Jehovah) Biz-jothjah, pr. n. of a place in the south of Judah, Josh. 15, 28.

\* בּוּזָה obsol. root, prob. to scatter, to disperse, like Syr. حَبَّ. The Arab.

حَبَّ is to spit, to sow seed; also to rise, as the sun, pr. to scatter his rays; in which sense of radiating, coruscating, it would seem to be kindr. with בּוּזָה; for the interchange of ז and ר, see under ר. Hence

בּוּזָה m. ἄπαξ λεγόμεν. Ez. 1, 14. i. q. בּוּזָה, lightning, flash of lightning. So all the ancient versions; also Abulwalid and Kimchi.

בּוּזָה (lightning) Bezek, pr. n. of a Canaanitish city, whose king was Adonibezek, Judg. 1, 4 sq. 1 Sam. 11, 8. As to its site, see Studer on Judg. l. c.

\* בּוּזָה to scatter, to disperse, to dissipate, i. q. בּוּזָה, Dan. 11, 24. Arab. بَزَّ Conj. II. and بَذَرَ, to sow seed; comp. Aram. בּוּזָה.

PIEL. to scatter enemies, to put to flight, Ps. 68, 31.

בּוּזָה Biztha, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. Perh. i. q. Pers. بستَه beste ligatus sc. membro, i. e. spado.

בּוּזָה m. verbal adj. i. q. בּוּזָה, a trier of metals, assayer, Jer. 6, 27. R. בּוּזָה.

בּוּזָה m. (Dag. impl.) a watch-tower, tower, built by a besieging army, Is. 23, 13 Keri. R. בּוּזָה no. 2.

בּוּזָה m. plur. בּוּזָה, constr. בּוּזָה, (after the form קַטְוִיל, Dag. f. impl. to distinguish it from בּוּזָה,) a youth,

*young man*, pr. a *chosen youth*, i. e. choice, one in the prime of manhood, etc. See part. בְּחִיר in r. בְּחַר no. 2. Or perhaps the signif. may be derived from the kindr. בְּכַר no. 3, whence Arab. بَكْرٌ virgin.—E. g. Judg. 14, 10. 1 Sam. 8, 16. It denotes pr. a young man of ripe vigour, but unmarried, Ruth 3, 10. Is. 62, 5; often joined with בְּחִירָה Deut. 32, 25. Lam. 1, 18. 2, 21. al. Spec. *young men* for *young warriors*, Is. 9, 16. 31, 8. Jer. 18, 21. 49, 26. 51, 3. Am. 4, 10. Comp. יְלִירָה and שָׁלַל.

בְּחִירָה see בְּחִירִים.

בְּחִין Is. 23, 13 Cheth. see בְּחִין.

בְּחִיר m. (r. בְּחַר) verbal adj. *chosen*, *elect*, ἐκλεκτός, found only in the phrase בְּחִיר יְהוָה *the chosen of Jehovah*, spoken of Saul, 2 Sam. 21, 6; of Moses, Ps. 106, 23; of the people of Israel, Is. 43, 20. 45, 4, parall. בְּחִיר יְהוָה; of pious men and prophets, or of the Messiah, Is. 42, 1. Plur. of the righteous Is. 65, 9. 15. 22. Ps. 105, 43.

\* בְּחַל I. i. q. בָּעַל no. 3, with בָּ, to *loathe*, to *abhor*; comp. Syr. صَبَأٌ having nausea, sick at the stomach. Zech. 11, 8 בְּחַלָּה בְּרִי נַפְשָׁם בְּחַלָּה בְּרִי *their soul abhorred me*.—This signification may be drawn either from the kindr. בָּעַל, or also from בְּחִין and בְּחַר in the sense of *rejecting*.

II. i. q. Arab. بَخِلٌ to be *greedy*, *avaricious*. Hence PUAL Prov. 20, 21 Cheth. בְּחַלָּה מְבִחֵלָה *wealth greedily gotten*. See Schult. Animadv. ad h. l. The ancient versions express the sense of the Keri מבחלה.

\* בְּחִין fut. יִבְחִין 1. to *try*, to *prove*, to *put to the test*, espec. metals, like the synon. צָרָה; Jer. 9, 6. Zech. 13, 9. Ps. 66, 10. Metaph. Job 23, 10 בְּחִינִי בְּנִיבָה *let him try me, I shall come forth as gold*; also neglecting the primary force, Job 12, 11 הֲלֹא אֲנִי מִיָּד הַבְּחִין *doth not the ear try words?* 34, 3. a) Often of God as trying the hearts or minds of men, Ps. 7, 10. 17, 3. Prov. 17, 3. Ps. 81, 8; espec. by sending calamities upon them, Job 7, 18. b) Of men as proving or tempting God, i. q. נָסָה, i. e. by doubt,

unbelief, Mal. 3, 10. 15. Ps. 95, 9.—Chald. בְּחִין, Syr. صَبَّأٌ, to *try*, to *examine*. The Arabic in this sense has Conj. I, VIII, ب and م being interchanged; pr. to *rub*, to *rub upon*, and hence to *try* metals, sc. by rubbing them upon the lapis Lydius or touchstone, Gr. βύσσωνος.

2. to *keep a look-out*, to *watch*; whence בְּחִין, בְּחִינָה, watch-tower.

NIPH. to be *tried*, *proved*, Gen. 42, 15. 16. Job 34, 36.

PUAL בְּחִין id. Ez. 21, 18 בְּחִין בְּרִי *for it is tried*, i. e. trial is made, comp. Schnurser ad h. l. Sept. ὅτι δεδικαίωται. Others take בְּחִין as a noun, *for trial* sc. is made.

Deriv. the two following, and בְּחִינָה, בְּחִינָה.

בְּחִין m. a *watch-tower*, *tower*, see the root no. 2. Is. 32, 14 עֵפֶל וּבְחִין *the hill (Ophel) and the tower* upon it; prob. the tower upon the hill Ophel mentioned in Neh. 3, 26. 27.

בְּחִין m. *trial*, *proof*. Is. 28, 16 אֲבִן בְּחִין *a tried stone*, i. e. proved and found suitable for a foundation-stone. Ez. 21, 18, see in r. בְּחִין Pu.

\* בְּחַר fut. יִבְחַר 1. to *prove*, i. q. to *try*, to *examine*; like Syr. صَبَّأٌ, i. q. Hebr. בְּחִין. We place this signification first, although it is rare and mostly found only in the later Hebrew; since trial must precede choice. The primary idea is either that of *rubbing* upon the lapis Lydius or touchstone, so as then to be i. q. בְּחִין q. v. or else it lies in cutting in pieces and scrutinizing, comp. בְּחַר, صَبَّأٌ no. 1. Corresponding are Gr. περιός, Lat. perior, whence experior, comperior, periculum, peritus.—Is. 48, 10 בְּחַרְתִּיהָ בְּכִיבִיר עֲבִיר *I have proved thee in the furnace of affliction*. Job 34, 4. 2 Chr. 34, 6, where the Chethibh is to be thus read: בְּחַרְתִּיהֶם בְּחַרְתִּיהֶם *he proved their houses*, i. e. examined the houses of the idolaters.

2. to *approve*, i. q. to *choose*, to *select*. Comp. Arab. صَحَّرَ VIII to choose out the best, to take the best part; صَحْرَةٌ, صَحْرَةٌ, thing selected, chosen.—Job 9, 14. 15, 5. 29, 25. Often c. dat. לִי to *choose for oneself* Gen. 13, 11. Ex. 17, 9. Josh. 24, 15.

The thing chosen is put in the accus. see the examples already quoted; also more freq. with ב, (comp. ב B. 4,) Deut. 7, 6. 14, 2. 18, 5. Num. 16, 5. 17, 20. 1 Sam. 10, 24. 16, 8. 9. al. Once with על as marking desire, see על no. 4, Job 36, 21; also מן implying preference, Ps. 84, 11.—Part. בְּחֹרֵי, plur. constr. בְּחֹרֵי 1 Sam. 26, 2. a) *chosen, select*, Ex. 14, 7. b) *choice, excellent*, Cant. 5, 15.

3. *to choose*, i. q. *to like, to delight in, to desire*; c. acc. Gen. 6, 2. Is. 1, 29. 2 Sam. 15, 15 אֲשֶׁר-יִבְחַר אֲדֹנָי כָּל according to all that my lord shall please. Prov. 1, 29. 3, 31; ב Is. 14, 1 בְּיִשְׂרָאֵל and he will yet delight in Israel. Zech. 1, 17. 3, 2; ל 1 Sam. 20, 30, where yet many Mss. read ב. Once præg. with על of pers. 2 Sam. 19, 39 בְּלֹא אֲשֶׁר-יִבְחַר עָלַי פֶּלֶא אֲנִי-לְךָ whatsoever thou shalt desire to lay upon me, that I will do for thee.

NIPH. 1. *to be chosen*, i. e. *to be worthy of choice*, with מן *to be better*, rather *to be chosen*, Jer. 8, 3.—Part. נִבְחָר *chosen, choice, excellent*. כֶּסֶף נִבְחָר *choice silver* Prov. 10, 20. 8, 10. 19; with מן *choicer than*, rather *to be chosen, better*, Prov. 16, 16. 22, 1.

2. With ל, *to be chosen by any one*, i. e. *to be acceptable, pleasing to him*, Prov. 21, 3.

PUAL *to be chosen, selected*, only Ecc. 9, 4 Chethibh.

Deriv. בְּחָר, בְּחֹרֹת, בְּחֹרֵי, מְבָחָר, מְבָחֵר, pr. n. יִבְחָר, and the two here following:

בְּחָרִים (young men's village) Bahurim, a small town of Benjamin, beyond the Mount of Olives; Bibl. Res. in Palest. II. 103. n. 3.—2 Sam. 3, 16. 16, 5. 17, 18. 19. 17. 1 K. 2, 8.—Hence Simonis derives the gentile n. בְּחָרִימִי Baharumite 1 Chr. 11, 33; and with the letters transposed בְּרָחֵמִי 2 Sam. 23, 31.

בְּחָרִים (after the form זְקִינִים) m. plur. Num. 11, 28, and בְּחֹרֹת Ecc. 11, 9. 12, 1, *youth, youthful age*. Comp. בְּחָר.

\* **בָּטָא** and **בָּטָה**, i. q. בָּרַר II, βαττολογεῖν, blaterare, *to babble*, i. e. *to talk idly, unadvisedly*. onomatop. like the Greek, Latin, and English words. Part. בּוֹטֵא *an idle talker, babbler*, Prov. 12, 18.

PIEL id. Lev. 5, 4. Ps. 106, 33. In

both these passages בְּשִׁפְתָּיִם is added intensively, see שִׁפְתָּיִם in שָׁפָה no. 1.

Deriv. מְבָטֵא.

\* I. **בָּטַח** 1. *to trust, to confide, to place hope and confidence in any one*. Chald. and Samar. id. but rare. Arab.

بَطَح to throw one down upon his back, to throw in his face; whence Heb. בָּטַח perh. pr. 'to cast oneself or one's cares upon any one'; comp. גָּלַל Ps. 22, 9.—With ב Prov. 11, 28. Ps. 28, 7; עַל 2 K. 18, 20. 21. 24; אֵל Ps. 4, 6. 31, 7. With את. pleon. Jer. 7, 4 אֲלֵהֶבְטַחוּ לָכֵם אֶל-דְּבָרֵי הַשָּׁקֶר trust not for yourselves in lying words. v. 8. 2 K. 18, 21. Rarely in this sense absol. Job 6, 20; but often

2. Absol. *to be confident, i. e. to be secure, without fear*, Judg. 18, 7. 10. 27. Jer. 12, 5. Job 40, 23 בְּרִגְוֵי רִגְוֵי וְיִבְחַח בְּרִגְוֵי רִגְוֵי he feareth not, though Jordan break forth over his mouth, i. q. Engl. over his head. Prov. 11, 15 שֵׁנָא חֲקִיעִים בָּטַח he that hateth suretyship is sure, i. e. *secure, has nothing to fear*. Opp. רַע יְרוּעֵ. Further: a) In a good sense, of the trust and security of the righteous, Is. 12, 2. Prov. 28, 1. Job 11, 18. b) In a bad sense, of those who place trust and confidence in the things of this world, and have no fear of God nor of his punishments, Is. 32, 9. 10. 11. Prov. 14, 16. Comp. שָׁלַח, שָׁלַח, שָׁאָן.—Part. בְּטָח *trusting, confiding*, in an active signif. Is. 26, 3 כִּי בָּטַח בְּטָחָהּ for he is trusting in thee. Ps. 112, 7.

HIPH. fut. apoc. יִבְטַח 1. *to cause to trust, to persuade to trust*, with אֵל and עַל, Is. 36, 15. Jer. 28, 15. 29, 31.

2. Absol. *to make secure, without fear*, Ps. 22, 10.

Deriv. בְּטָחָה, בְּטָחוֹן, בְּטָחוֹן, מְבָטֵחַ, מְבָטֵחַ.

\* II. **בָּטַח** transp. i. q. طبخ, *to cook, to ripen*; whence אֲבִטְיָה a melon, where see more.

בָּטַח m. (r. בָּטַח I) 1. *trust, confidence*, as adv. *confidently, boldly*, Gen. 34, 25.

2. *security, fearlessness*, Is. 32, 17.—Elsewhere always לְבָטָה and בָּטַח adv. a) *in security, without danger*, i. e. *securely, safely*; so וְשָׁב לְבָטָה, וְשָׁב בָּטַח, וְשָׁב בָּטַח,

שָׁכַן בְּטַח, to dwell securely, safely, 1 Sam. 12, 11. Lev. 25, 18. 19. 26, 5. Deut. 33, 12. b) securely, i. e. without fear, Mic. 2, 8; also as implying too great security, want of care and caution, Judg. 8, 11.

3. *Betah*, pr. n. of a city of Syria, rich in brass, situated in the territory of Hadadezer, 2 Sam. 8, 8. In the parall. passage 1 Chr. 18, 8 written טְבַחָה.

בְּטָחָה f. trust, confidence, Is. 30, 15.

בְּטָחוֹן m. trust, confidence, Is. 36, 4; hope Ecc. 9, 4. R. בְּטַח I.

בְּטָחוֹת f. plur. Job 12, 6, security, tranquillity. R. בְּטַח I.

\* בְּטָל to be vacant, comp. בָּטֵן; espec. to be free from labour; hence, to cease, to rest from, Ecc. 12, 3. Arab.

בָּטַל and Ethiop. ቤለ to be empty, vain; more rarely, to cease.

בְּטַל Chald. id. Ezra 4, 24.

PA. to cause to cease, to hinder, to forbid, Ezra 4, 21. 23. 5, 5. 6, 8.

\* בָּטֵן obsol. root, pr. to be vacant, empty, hollow, i. q. בָּטַל, بطل. Hence the three following:

בָּטֵן c. suff. בְּטָנִי, fem. as being a female member, see no. 2; comp. Arab. بطن and Lat. *cunnius*, both of which are fem. for the same reason.

1. the belly, so called as being empty, hollow; comp. Gr. *κενών, λαγών, κοιλία*.

Arab. بطن id. بَدَنٌ body, mostly dead body, Ethiop. ቤን dead body.—Spoken of the external belly, both of man Cant. 7, 3, and of beast Job 40, 16. Mostly of the internal belly, as the receptacle of food, Prov. 13, 25. 18, 20. Job 20, 20. Ecc. 11, 5. Ez. 3, 3.—Also as the place of the fetus, and hence

2. the womb, Gen. 25, 23. 24. מִן־הַבֶּטֶן Judg. 13, 5. 7. מִבֶּטֶן Is. 48, 8. 49, 1, and more fully מִבֶּטֶן אִמִּי Ps. 22, 10. Judg. 16, 17, from the womb, i. e. as soon as born; hyperbol. i. q. from the tenderest years Job 31, 18. פְּרִי בֶטֶן fruit of the womb, i. e. offspring, progeny, Gen. 30, 2. Deut. 7, 13. Is. 13, 18. Mic. 6, 7, always spoken of children already born, and not of the fetus; also with gen. of the father, Mic. 1. c. Spoken of one child, בֵּר בְּטָנִי

son of my womb Prov. 31, 2, where the suffix refers to the mother; but in Job 3, 10 בְּטָנִי my womb is for my mother's womb. Also in Job 19, 17 בְּנֵי בְטָנִי the sons of my womb seem not to be the sons of Job, for these had perished, 1, 19 comp. 29, 5; but prob. his uterine brothers, ἀδελφοί, comp. Ps. 69, 9.

3. Trop. the inmost part, i. q. קֶרֶב. So בְּטָן שְׁאוֹל the womb of Sheol, its deepest recesses, Jon. 2, 3. Espec. the inmost part of man, where he thinks and feels; like the heart, breast, reins, etc. Job 15, 35. 32, 18. Prov. 22, 18. חַמְרֵי בֶטֶן chambers of the belly, depths of the heart, Prov. 18, 8. 20, 27. 30. 26, 22. Hab. 3, 16 וַחֲרָבֹת בְּטָנִי and my bowels trembled. Comp. *κοιλία* Eccus. 51, 21. John 7, 38.

4. belly of a column, protuberance, 1 K. 7, 20.

5. *Beten*, pr. n. of a place in Asher, Josh. 19, 25. Perh. valley, i. q. بَطْنٌ, *κοιλίας*.

בְּטָנִים plur. Gen. 43, 11, pistacia-nuts, pistachios, a kind of nuts of an oblong shape, so called from their form, which is flat on one side and round or bellied on the other. They grow on a tree resembling the terebinth, *Pistacia vera* of Linn. which is found in Syria, Plin. H. N. 13. 10. The kindred dialects have not this word; but بَطْمٌ, بوطم, صمنا signify terebinth, i. e. *Pistacia terebinthus* of Linn. a tree often confounded with the pistacia.

בְּטָנִים (pistacias) *Betonim*, pr. n. of a place in the tribe of Gad, Josh. 13, 26.

בֵּר (for בָּעִי, r. בָּעָה, as בָּל for בָּעַל) entreaty, prayer, in common use in accus. as a particle of entreaty, or rather of asking leave; everywhere joined with אֲדֹנָי, אֲדֹנִי, pr. with entreaty, i. q. Engl. with leave, by permission. Gen. 44, 18 בִּי אֲדֹנָי וְדַבַּרְתָּנָא עִבְדָּהָהּ דְּבַר בְּאֲזִנֵי אֲדֹנָי with leave, my lord, i. e. I beseech thee, let now thy servant speak one word in my lord's ears. Ex. 4, 10. 13. Num. 12, 11. Josh. 7, 8. Judg. 6, 13. 15. 13, 8. 1 Sam. 1, 26. 1 K. 3, 17. 26. Also when several speak, Gen. 43, 20 בִּי אֲדֹנָי הֲרִיר וַיֵּי וַיֵּרְדוּ וַיֵּי and they said, With leave, my lord, we came down indeed, etc. Of the

ancient versions, Sept. well  $\delta\acute{\epsilon}\omicron\mu\alpha\iota$ ,  $\delta\acute{\epsilon}\omicron\mu\epsilon\theta\alpha$ , Vulg. *obsecro, oramus*, Targg.  $\text{בְּדַעֲוֵי}$ , Syr.  $\text{صَلَّح}$  Judg. 13, 8 *cum rogatione, rogando*; all which correspond exactly to the Heb.  $\text{בִּי}$ , and confirm the etymology here proposed. Other opinions see reviewed in Thes. p. 222.

\*  $\text{בִּי}$  præt.  $\text{בִּנְהָה}$  Ps. 139, 2, also  $\text{בִּי}$  Dan. 10, 1,  $\text{בִּינְהִי}$  Dan. 9, 2; inf. and imp.  $\text{בִּי}$ ; fut.  $\text{יִבְיִן}$ , apoc. and conv.  $\text{יִבְיִן}$ ,  $\text{יִבְיִן}$ , see note under Hiphil; pr. *to separate, to distinguish*; comp.  $\text{בִּי}$ ,  $\text{בִּי}$ , and

Arab.  $\text{بَانَ}$  mid. Ye intrans. to be separate, distinct; metaph. Conj. I, V, X, to be distinct, manifest, easily discerned. Hence *to discern, to mark, to understand*, all which depend on the power of separating, distinguishing, discriminating; comp.  $\text{شَوَّل}$  Lat. *cerno, intelligo* for *inter-ligo*, Germ. *merken* comp. *Marke*,  $\text{בָּצַר}$ ,  $\text{בָּקַר}$ , etc.—Spec.

1. *to perceive, to discern*, e. g. a) With the eyes, i. q. *to see*, c. acc. Prov. 7, 7;  $\text{ב}$  Neh. 13, 7;  $\text{ל}$  Job 9, 11. 23, 8. b) With the ears, i. q. *to hear*, Job 23, 5. Prov. 29, 19. c) By the touch, i. q. *to feel*, of inanimate things, Ps. 58, 10.

2. As implying will, purpose, *to mark, to attend, to give heed to*; c. acc. Dan. 9, 2. 10, 1. Ps. 5, 2. 94, 7. Deut. 32, 7. Prov. 23, 1; with  $\text{ב}$ , which seems peculiar to the later Hebrew, comp. in no. 1 above, Ezra 8, 15. Dan. 9, 2. 23;  $\text{אָל}$  Ps. 28, 5;  $\text{ל}$  73, 17. Job 14, 21. Deut. 32, 29. Is. 32, 4;  $\text{עַל}$  Dan. 11, 30. 37; absol. Ps. 94, 7.

3. *to discern mentally, to understand*; Dan. 12, 8  $\text{וְלֹא אָבִירָה וְלֹא אָבִירָה}$  *I heard, but I understood not*. Is. 6, 9; with  $\text{בִּי}$  1 Sam. 3, 8. 2 Sam. 12, 19. Is. 43, 10.

4. To have understood, i. e. *to know, to be acquainted with*, c. acc. Ps. 19, 13. Job 38, 20;  $\text{ל}$  Ps. 139, 2.  $\text{בִּי מִשְׁפָּט}$  *to know the right* Job 32, 9. Prov. 28, 5.  $\text{בִּי בִּינָה}$  Prov. 29, 7, comp.  $\text{בִּינָה}$ .

5. Absol. *to have understanding, to be intelligent, wise*, Job 42, 3. 18, 2 *be wise, then will we speak*. Hos. 4, 14. Part. plur.  $\text{בְּנִיִּים}$  *the wise, the prudent*, Jer. 49, 7.

NIPH.  $\text{בִּינָה}$  *to be intelligent, discreet, knowing*, Is. 10, 13.—Part.  $\text{בִּינָה}$  as particip. adj. *intelligent, discreet, knowing*, often joined with  $\text{חָכָם}$  *wise*, Gen. 41, 33. 39. Deut. 1, 13. 4, 6. Is. 5, 21; opp. to words

signifying folly, Prov. 10, 13. 14, 33  $\text{בִּינָה}$  *knowing of speech, eloquent*, 1 Sam. 16, 18.

PIL.  $\text{בִּינָה}$  i. q. Kal no. 2. Deut. 32, 10  $\text{וְיִבְיִן אֹתוֹ וְיִבְיִן אֹתוֹ}$  *he compassed him about and gave heed to him*.

HIPH.  $\text{בִּינָה}$ , inf.  $\text{יִבְיִן}$ , imp.  $\text{יִבְיִן}$ , part.  $\text{בִּינָה}$ ; see note below.

1. Pr. causat. e. g. a) Causat. of Kal no. 3, *to cause to understand*, i. e. *to declare, to explain*, Dan. 8, 16. 27. Neh. 8, 8  $\text{וְיִבְיִנוּ בְּמִקְרָא}$ . b) Causat. of Kal no. 4, *to teach, to instruct*, with acc. of pers. Neh. 8, 9. Ps. 119, 34. 73. 130. Is. 40, 14; also with acc. of thing added, Ps. 119, 27  $\text{תְּלַמְּדֵנִי דְבָרֶיךָ פְּקוּדֵיךָ הַבְּרִינֵנִי}$  *teach me the way of thy precepts*. Prov. 8, 5. Elsewhere also with acc. of thing and dat. of pers. Job 6, 24. Dan. 11, 33; and with acc. of pers. and dat. of thing, Neh. 8, 7. Spoken also of one who reveals future events, Dan. 10, 14. c) Causat. of Kal no. 5, *to give understanding, to make intelligent*, Job 32, 8.

2. Like Kal, e. g. a) i. q. Kal no. 1, *to perceive*, e. g. a rumour, report, Is. 28, 19. b) i. q. Kal no. 2, *to mark, to give heed, to attend to any thing*, with  $\text{ב}$  Dan. 9, 23. 10, 11. Neh. 8, 12;  $\text{אָל}$  Ps. 33, 15; absol. Dan. 8, 5. 17. c) i. q. Kal no. 3, *to discern mentally, to understand*, 1 K. 3, 9. d) i. q. Kal no. 4, *to know, to be acquainted with*, Job 28, 23. Mic. 4, 12.  $\text{בִּינָה}$  Dan. 1, 4. Prov. 1, 2, *to be knowing, skilled in any thing*, c.  $\text{ב}$  Dan. 1, 17; acc. Dan. 8, 23. Prov. 1, 6; absol. Is. 29, 16. e) i. q. Kal no. 5, *to have understanding, to be wise*, Is. 57, 1. Part.  $\text{בִּינָה}$  *wise, intelligent*, Prov. 8, 9. 17. 10. 24. 28, 7. 11.

NOTE. In the examples adduced under no. 2, are found only the Praeter, Infin. Imper. and Participle; which forms alone can with certainty be referred to this conjugation. The forms of the Fut.  $\text{יִבְיִן}$ ,  $\text{יִבְיִן}$ , etc. we have assigned to Kal; and only a few examples are found where they have a causative power, e. g. Is. 28, 9. 40, 14. Job 32, 8.

HITHPAL.  $\text{בִּינָה}$  1. pr. *to show oneself attentive*, and hence for the most part i. q. Kal no. 2, *to mark, to attend, to consider*; absol. Jer. 2, 10. 9. 16. Job 11, 11; c.  $\text{אָל}$  1 K. 3, 21. Is. 14, 16;  $\text{עַל}$  Job 31, 1. Ps. 37, 10;  $\text{עַל}$  Job 32, 12. 38,



18; Jer. 30, 24. Job 30, 20; also, the force of the conjugation passing over to a transitive sense, c. acc. Job 37, 14.—Hence

2. to perceive, e. g. with the ears, i. q. to hear, c. acc. Job 26, 14.

3. to have understanding, to be intelligent, wise, pr. to show oneself intelligent, Ps. 119, 100.

Deriv. בין, בין, בינה, תבון, תבונה, and pr. n. בין.

בין constr. בין pr. subst. i. q. Arab.

בֵּין separation, interval, space interposed, see Dual below; found only in the constr. state בין, and with suffixes ביני, בינה, בינו; also plur. ביניהם, ביניהם, ביניהם, ביניהם, ביניהם, ביניהם, and ביניהם. In these forms it passes over into a Preposition.

1. between, betwixt, Lat. inter, Arab.

בֵּין אֶחָיִם between brethren Prov. 6, 19; בין שִׁיחִים betwixt the bushes Job 30, 7; בין עֵינַיִם between the eyes, i. e. upon the forehead, see עֵין no. 1. d. אֵילַי בין between the Ulai, i. e. among its windings and branches, Dan. 8, 16. Plur. בֵּינֵיהֶם id. Ez. 10, 7. After verbs of motion, i. q. אֶל־בֵּין, Judg. 5, 27.—In repetitions, between—and, inter—et, we find וּבֵין—בֵּין Gen. 26, 28. Ex. 11, 7. Josh. 22, 25; more rarely בֵּין—בֵּין (pr. interval—even to) Gen. 1, 6. Lev. 20, 25. Deut. 17, 8; לִבֵּין—בֵּין Is. 59, 2; וּבֵין—בֵּין Joel 2, 17. Where it is thus put after verbs of seeing, understanding, teaching, and the like, it gives them the sense: to see, understand, teach the difference between; Mal. 3, 18 יֵדְעוּ אֶת הַפֶּה וְאֶת הַלֵּב בֵּין צַדִּיק לְרָשָׁע ye shall discern the difference between the righteous and the wicked; comp. לֵב—בֵּין 2 Sam. 19, 36. Jon. 4, 11; לֵב—בֵּין 1 K. 3, 9; לֵב—בֵּין Ez. 44, 23.

2. within, Lat. intra. Job 24, 11 בֵּין שֻׁרָתָם within their walls. Prov. 26, 13 בֵּין הַרְחֹבוֹת within the streets, i. q. in the streets; comp. Zech. 13, 6. Of time, Neh. 5, 18 within ten days; comp. Arab.

بَيْنَ ذَلِكَ.

3. Sometimes בֵּין—וּבֵין, and וּבֵין—בֵּין, are put disjunctively, i. q. whether—or, sive—sive. 2 Chr. 14, 10 אֵין עֲמָדָה לְעֹזֵר בֵּין רַב לְאֹהֵן פֶּתַח it is nothing with thee to help, whether the strong or the weak; pr. with

thee, O God, is no distinction in helping, between the strong and the weak. The source of this idiom may be seen from Lev. 27, 12 and the priest shall value it (the beast) רַע וְטוֹב בֵּין whether it be good or bad, pr. deciding between the good and the bad, Sept. εἶτε καλῆς, εἶτε σαπυῆς. 2 Sam. 19, 36. So in Rabbinic, בין—בין whether—or, as—so.

4. With other prepositions:

a) אֶל־בֵּין pr. into-between, in amongst, i. e. between, after verbs of motion, Lat. inter, c. acc. Ez. 31, 10. 14; also אֶל־בֵּינֹתָ 10, 2.

b) עַל־בֵּין id. between, after a verb of motion, Ez. 19, 11.

c) מִבֵּין from between, Fr. d'entre; Zech. 6, 1 there came out four chariots מִבֵּין שְׁנֵי הַהָרִים from between two mountains. Ps. 104, 12 which sing מִבֵּין עֲפָאִים from between the branches, amid the foliage. Jer. 48, 45 מִבֵּין כִּיחוֹן ellipt. from the midst of the kingdom of Sihon.—So מִבֵּין רַגְלָיִם from between the feet, by euphem. for from the womb; Deut. 28, 57 תֵּיוֹצֵאת מִבֵּין רִגְלֶיהָ that cometh out from her womb; comp. Hom. II. 19. 110 ὅς κεν ἐπ' ἡμῶν τῶν σπέρματων ποσσὶ γυναικός. Also meton. i. q. from the seed, offspring, posterity of any one; Gen. 49, 10 the sceptre shall not depart... מִבֵּין רִגְלָיו from his seed. It is thus equivalent to מִמֵּצֵייו, מִמֵּצֵייו, מִמֵּצֵייו. Sept. ἐκ τῶν ὀστέων αὐτοῦ, comp. Gen. 46, 26.—Where two things are mentioned from between which any thing comes, מִבֵּין is repeated, וּמִבֵּין—מִבֵּין 2 K. 16, 14. Ez. 47, 18.

d) מִבֵּינֹתָ between, in between, i. q. בֵּינֹתָ, Ez. 10, 2. 6. 7.

e) בֵּין in between Is. 44, 4; see בֵּין A. 6.

DUAL between the interval between two armies, τὰ μεταίχμια Eurip. Phœn. 1285; whence אִישׁ הַבְּנִים 1 Sam. 17, 4. 23, a go-between, μισίτης, i. e. a champion, who decides between the two in single combat, as Goliath.

בֵּין Chald. between, Dan. 7, 5. 8.

בִּינָה f. (ר. בין) 1. understanding, i. e. the act, Is. 33, 19 a people of a foreign tongue, אִין בִּינָה which thou understandest not. Dan. 8, 15. 9, 22. 10, 1.

2. understanding, i. e. the faculty of insight, intelligence, Prov. 4, 5. 7. 8, 14.

9, 6. 10. 16, 16. Job 28, 12. 20. **יָדַע בִּינָה** *to know understanding*, i. e. to be or become intelligent, Job 38, 4. Prov. 4, 1. Is. 29, 24. Plur. **עַם בִּינֹתָא** *a people of understanding*, intelligent, Is. 27, 11.—Spec. of *skill* in any art or science, 2 Chr. 2, 12. 1 Chr. 12, 32 **לְעֵתֵיהֶם לְיָדָיו בִּינָה** *skilled to judge of the times*; comp. Esth. 1, 13.

**בִּינָה** Chald. f. i. q. Heb. no. 2, Dan. 2, 21.

**בִּינָה** f. *an egg*, so called from its whiteness, see r. **בּוּיָן**. Arab. **بَيْضَة**, Syr. **صَدَأ**. In Sing. not found. Plur. **בִּינָיִם** with adj. f. **עָזוּבוֹת** *eggs left, forsaken*, Is. 10, 14. Deut. 22, 6. Job 39, 14. Is. 59, 5.

**בִּיר** *a well*, i. q. **בְּיָר**, Jer. 1, 7 Keri. Comp. Arab. **بَيْر**.

**בִּירָה** f. a word of the later Hebrew.

1. *a fortress, castle, fortified palace*; see Chald. and Syr. below. If it be of Semitic origin, it may be for **אַבְרִירָה** *strong, fortified*; or, as some prefer, for **נְבִירָה**, from Ethiop. **ነበረ** *to sit*, whence

**ነበረ** *seat, tribunal, and* **مَنْبَر** *seat, tribunal, metropolis*, q. d. *royal seat*. Perhaps however it is of Pers. origin; comp. Pers. **بارو** *baru*, *fortress, wall, castle*, Sanscr. *pura, puri, pur*, Gr. **πύργος** and **βύργος**.—Very often in the phrase **שִׁישָׁן הַבִּירָה** *Shushan the palace*, not only of the royal palace or citadel, Neh. 1, 1. Esth. 1, 2. 2, 3. 8. 3, 15. Dan. 8, 2; but also of the whole adjacent city, Esth. 1, 5. 2, 5. 8, 14. 9, 6. 11. 12; comp. Ezra 6, 2. This city is elsewhere more definitely called **הַעִיר שִׁישָׁן**, Esth. 3, 15. 8, 15.—Where it refers to Jerusalem, *the fortress of the temple* is meant, prob. the same called **Βύργος** and afterwards Antonia, Neh. 2, 8. Comp. Jos. Ant. 15. 11. 4. Biblioth. Sac. 1846, p. 632.

2. *the temple*, 1 Chr. 29, 1. 19.

**בִּירָה** Chald. f. emphat. **בִּירְהָא** id. *a fortress, castle, palace*, Ezra 6, 2. Syr. **صَبْرَة**.

**בִּירְנִית** f. twice in Plur. **בִּירְנִיּוֹת** *fortresses, castles*, 2 Chr. 17, 12. 27, 4.

Comp. on the nature of this ending Lehrs. p. 516 note.

**בֵּית** m. but fem. Prov. 2, 18? constr. **בֵּיתָא**, with He parag. **בֵּיתָהּ** Gen. 19, 10, constr. **בֵּיתָהּ** 43, 17; Plur. **בֵּיתִים** *böttim*, c. suff. **בְּתֵינִי**, **בְּתֵיכֶם**, **בְּתֵיהֶם**, for **בְּתֵיהֶם** from a lost Sing. **בְּתֵהָ**, comp. Syr. **بَيْت** Lehrs. 604.

1. *a house, domus*, Arab. **بَيْت**, Syr. **بَيْت**, Ethiop. **ቤተ**, Phenic. defective **בֵּת**, see Monumm. Phæn. p. 348. It is commonly referred to the root **בּוּה** *to pass the night, to remain*. But it may be worth inquiry, whether **בֵּיתָא**, **בֵּיתָהּ**, is not rather for the harder form **בֵּיתָהּ** from r. **בְּנָה**, as *dómos, domus*, from *δέμω*. As to the form, we may then compare **אֶרֶץ** q. v. for **אֶרֶץ**, **אֶרֶץ**, **אֶרֶץ** *purse*, for **פָּנָס**; **כּוּפ** *cup*, for **פָּנָס**; Gr. **εἶς** (*éivós*) for *éiv*, Lat. *unus*; *εἰς* prep. for *éiv*, see Schmidt de Præposit. Gr. p. 7; **τῷ** *τῷ* for *τῷ* **εἶς**; **ὄδο** *for ὄδος*, Lat. *dens*. Adopting this conjecture, **בּוּה** might then be regarded as a secondary verb from the noun **בֵּיתָא**; and the plur. **בֵּיתִים** as for **בְּנֵיהֶם** from a sing. **בְּנֵהָ** i. q. **בְּנֵהָ**, after the form **בְּבִנִים**, **הַבְּנִים**, see Lehrs. p. 575.—E. g. **בְּנֵהָ הַבֵּיתָא** *son of the house* Gen. 15, 3. Ecc. 2, 7; also **בֵּיתָא** *one born in the house* Gen. 17, 12. 27. Jer. 2, 14, i. e. *verna, a home-born servant or slave*, whose fidelity was therefore greater. So **אֶתְּרָהּ עַל הַבֵּיתָא** *one over the house*, i. e. in private houses the *οἰκονόμος*, *steward, dispenser, a servant who had charge of the household affairs and of the other servants*, Gen. 43, 16. 44, 1; see also below in no. 3. **בְּתֵי חִמְרֵי** *houses of clay* Job 4, 19, spoken of the human body as frail and mortal; comp. 2 Cor. 5, 1, and the commentators. *The house of God* is put once for the whole world, Ps. 36, 9. The constr. **בֵּיתָא** in acc. often stands for **בְּבֵיתָא** *in the house of any one*, Gen. 24, 23. 38, 11, also genr. *in the house*; and **הַבְּרִיתָהּ** *into the house* Gen. 24, 32.—Spec.

2. *A movable house or dwelling, a tent, tabernacle*, Arab. **بَيْت**, Gen. 27, 15. 33, 17; of tabernacles consecrated to idols 2 K. 23, 7, comp. **בְּמָה** no. 3, 4. So **בֵּית הָאָלֹהִים**, *of the tabernacle of the covenant*, Ex. 23, 19. Josh. 6, 24.

Judg. 18, 31. 1 Sam. 1, 7. 24. 3, 15. 2 Sam. 12, 20. Ps. 5, 8. In other places בית and אהל are opposed, 2 Sam. 7, 6.

3. House of a king, a palace, castle, citadel; fully בית המלך 2 Sam. 11, 2. 9. 1 K. 9, 1. 10. 14, 26. 15, 18; בית המלכות Esth. 1, 9. Also *κατ' ἐξοχῆς* הַבַּיִת, whence בית המלך *one over the palace*, i. e. the prefect of the palace, one of the king's attendants and ministers, to whom the key of the palace or royal castle was committed, Is. 22, 22; who also had charge over all the household affairs of the king, much like the mod. *Maréchal du palais*, *Marshal of the Court*, 1 K. 4, 6. 2 K. 10, 5. 15, 5. Is. 22, 15, comp. Dan. 2, 49. In later Hebrew called רב הבית Esth. 1, 8; comp. in no. 1.—Further, בית הודר *the house* i. e. *palace of David*, Is. 22, 22; בית פרהו *the palace of Pharaoh* Gen. 12, 15. Sometimes also of single parts of the royal palace or castle, yet consisting of an entire house, e. g. בית הנשים *the harem* Esth. 2, 3. 9. בית משפחה 2 Sam. 20, 3.

4. House of God, i. e. a temple; spoken of idol-temples, Is. 37, 38. 44, 13. 1 Sam. 5, 2. 5. Oftener of the temple of Jehovah at Jerusalem, called בית יהוה, בית האלהים, 1 K. 6, 5. 37. 7, 12. Is. 66, 1, and often. Comp. above in no. 1.

5. House of the dead, i. e. a sepulchre, espec. one costly, sumptuous, Is. 14, 18; comp. משכן Is. 22, 16. More fully called also בית הנולד *the eternal house*, long home, Ecc. 12, 5.

6. a dwelling, habitation, place of any kind: a) Of men, e. g. Sheol, orcus, Job 17, 13. בית הקים collect. *houses of the people*, i. e. of the citizens, Jer. 39, 8, i. q. בית רודף 52, 13. בית עבדים *house of servants*, i. e. workhouse, prison, spoken of Egypt, Ex. 20, 2. b) Of animals, Job 39, 6. Ps. 84, 4. 104, 17; comp. Virg. Ge. 2. 209 *antiquasque domos avium*. בית עכבר *the spider's house*, her web, Arab. بيت العنكبوت, Job 8, 14; *house of the moth* Job 27, 18. c) place, space, receptacle for any thing; בית נפש perfume-boxes, *smelling-bottles*, Is. 3, 20. בתים, לבריהם, לבריהם, 26, 29. 36, 34. 37, 14. 38, 5. 1 K. 18, 32 and he made a trench זרע כביתם *about the space (capacity) of two measures of seed*. בית אבנים *place of stones*, i. e.

stony place in the soil, Job 8, 17. Neh. 2, 3. Ez. 41, 9 *בית אשר לבית* *the space of the side-chambers of the temple*.

7. In the house, i. e. *the inside, inner part, within*, (opp. חוץ out of doors, without.) ביתה Ex. 28, 26, מבית Gen. 6, 14. Ex. 25, 11. 37, 2, and מביתה 1 K. 6, 15, *inside, inward, within*, opp. מחוץ; comp. מן no. 3. h. So ל בית Ez. 1, 27, לבית 1 K. 6, 16, לבית Num. 18, 7, *within a certain space*. אל-מבית ל *to within*, Lat. *intra c. accus.* 2 K. 11, 15. Comp. אל A. 9.—From this signification comes the Chald. ב, *in*, whence also we have above derived the prefix ב; see p. 109, note.

8. Trop. of persons living together, a house, i. q. *household, family*, comp. Arab. *أهل*; i. e. including the wife, children, and all domestics, Gen. 7, 1. 12, 17. 35, 2. 36, 6. 42, 19. So *the king's household*, i. q. his court, courtiers, Is. 22, 18. בית פרהו i. q. עבד פרהו Gen. 50, 4.—Hence

9. Of those descended from one's household, house, for descendants, posterity, lineage, race, i. q. בנינים sons, children (hence joined with a Plur. Is. 2, 5), Gen. 18, 19. בית לוי i. q. בני לוי Ex. 2, 1. בית יוסף Josh. 17, 17; בית יהודה, בית הודר, בית היתה *house of David*, his descendants, 1 Sam. 20, 16. Is. 7, 2. 13. *οἶκος Δαβὶδ* Luke 1, 27. Like בני used also trop. as בית מלחמה i. q. מלחמה; pr. *my house of war*, i. e. my adversaries, enemies, 2 Chr. 35, 21; בית מרי *a stubborn house*, people, Ez. 2, 5; and vice versa בית יהוה *the house or family of God*, i. q. Israel, Num. 12, 7. Hos. 8, 1; as οἶκος Θεοῦ 1 Tim. 3, 15. In other phrases the figure of a house is more distinctly preserved: Ruth 4, 11 *Leah and Rachel did build the house of Israel*, i. e. founded the race of Israel. ל בנה בית ל *to build up a house to any one*, i. e. to give him posterity; spoken of one who marries his brother's widow (i. q. ל התקים שם ל) Deut. 25, 9; of God 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 27. The same is ל עשה בית ל 2 Sam. 7, 11. Ex. 1, 21.

10. Trop. also of the things contained in one's house, goods, substance, wealth; Esth. 8, 1 בית המן, Sept. *οσα υπαρχει* *Ἀμάν*, comp. v. 2. 7. Gen. 15, 2. Ex. 1, 21. So Gr. οἶκία, οἶκος.

11. בית אב, pr. *father's house* Gen. 24,

23; *father's household* 31, 30. In the enumeration or census of the Hebrew tribes, מְשׁוֹחַ, מְשׁוֹחַ, they are divided into families, מְשׁוֹחַח, and these again are subdivided into households, ancestral houses, בְּיַת הָאָבוֹת 1 Chr. 7, 40. In this signification the Plural, instead of בְּיַת אָב, takes the form הָאָבוֹת, as is common in Syriac; see in יוֹבֵל note. Heb. Gram. § 106. 3. c. Num. 1, 2 *number the children of Israel לְמִשְׁפְּחֹתָם לְבֵית הָאָבוֹתם* after their families and after their houses of fathers. v. 18. 20. 22. 24. 26 sq. 2, 2 sq. Over these households, or houses of fathers, were בְּיַת אָבוֹתָם Ex. 6, 14, בְּיַת אָבוֹתָם לְבֵית הָאָבוֹתָם 1 Chr. 5, 24; often by ellipsis הָאָבוֹת רְאֵשֵׁי הָאָבוֹת Num. 31, 26. Josh. 14, 1, or שְׂרֵי הָאָבוֹת 1 Chr. 29, 6, בְּיַת הָאָבוֹת נְשִׂיָאֵי הָאָבוֹת 2 Chr. 5, 2, i. e. heads, chiefs, princes of households, patriarchs.

12. Very often, espec. in later writers, בְּיַת is put before the pr. names of cities and places, sometimes necessarily, as forming part of the name; at other times more loosely, so that it can also be omitted; see below in the letters, e, h, i, l, v, x. So Syr. **ܠܘܫܢܐ**, comp. Germ. *hausen* in *Nordhausen, Mühlhausen*. Such are the following:

a) בְּיַת אֵין (house of nothingness i. e. of idols, see אֵין no. 1.) *Beth-aven*, a city in Benjamin, eastward from Bethel Josh. 7, 2. 1 Sam. 13, 5; with a desert of like name Josh. 18, 12. The Talmudists have confounded this city with the adjacent *Beth-El*, (lett. b,) which also is sometimes called by the prophets in contempt אֵין-בְּיַת; see אֵין.

b) בְּיַת אֵל (house of God) *Beth-El, Bethel*, a very ancient city of the Canaanites, afterwards belonging to Benjamin, in the time of Joshua still called לֵיזוֹ Josh. 18, 13, comp. Gen. 28, 19 and לֵיזוֹ; though once (Josh. 16, 2) it is more definitely called by both names. It lay upon high ground, 1 Sam. 13, 2. Josh. 16, 1, comp. Gen. 35, 1; and was for a long time the station of the sacred tabernacle, Judg. 20, 18. 26. 27. 21, 2. 1 Sam. 10, 3. Afterwards one of the calves of Jeroboam was set up here, 1 K. 12, 28 sq. Comp. אֵין-בְּיַת and אֵין. Its ruins are still seen near the high road north of Jerusalem, and are now called *Beitin*; see Bibl.

Res. in Palest. II. p. 125-30.—For the origin of the name, see Gen. 28, 10 sq. 35, 1 sq. 9 sq.—The gentile n. is בְּיַת הָאֵלִי *Bethelite* 1 K. 16, 34.

c) בְּיַת הָאֵצֶל (house of firm root, i. e. fixed dwelling) *Beth-ezel*, a town of Judea probably, Mic. 1, 11; where there is an allusion to this etymology.

d) בְּיַת אַרְבֵּאל (house of God's ambush) *Beth-arbel* Hos. 10, 14; prob. i. q. *Ἀρβηλα* in Galilee 1 Macc. 9, 2, situated between Sepphoris and Tiberias, Jos. Ant. 12. 11. 1. ib. 14. 15. 4. de Vit. § 60. Now *Irbid*, a site of ruins, with a singular fortified cavern in the vicinity; see Bibl. Res. in Palest. III. pp. 281, 282.

e) בְּיַת בְּעַל מְעוֹן Josh. 13, 17, elsewhere בְּיַת מְעוֹן Num. 32, 38, and בְּיַת מְעוֹן (house of habitation) Jer. 48, 23, *Beth-Baal-Meon*, a place or town assigned to the tribe of Reuben, but which soon came into the power of the Moabites. Its ruins, still called **مبعون** *M'ûn*, are mentioned by Burckhardt, *Travels in Syria*, p. 365. The same place seems meant by בְּעַן (for מְעוֹן) Num. 32, 3.

f) בְּיַת בְּרָאִי (house of my creation) *Beth-birei*, a city belonging to the tribe of Simeon, 1 Chr. 4, 31; perh. corrupted from בְּיַת לְבָאוֹת Josh. 19, 6.

g) בְּיַת בְּרָה (house of passage) Judg. 7, 24, *Beth-bara*, a place near the Jordan, prob. for בְּיַת עֲבָרָה (house of passage); comp. *Βηθαβαρά* John 1, 28 in many Mss.

h) בְּיַת גֵּרָר (house of the wall) *Beth-gader*, a place in the tribe of Judah, 1 Chr. 2, 51, i. q. גֵּרָרָה q. v.

i) בְּיַת גִּלְגָּל (house of Gilgal) Neh. 12, 29, *Beth-Gilgal*, i. q. גִּלְגָּל q. v.

k) בְּיַת גְּמִיל (house of the weaned) *Beth-gamul*, a city of Moab, Jer. 48, 23.

l) בְּיַת הַבְּלָתִים Jer. 48, 22, see הַבְּלָתִים.

m) בְּיַת דַּגּוֹן (temple of Dagon) *Beth-Dagon*, a city: α) of Judah, Josh. 15 41; β) of Asher, Josh. 19, 27.—Comp. mod. *Beit Dejan*.

n) בְּיַת הָרֵם (house of the height, q. d. mountain-house) *Beth-haram*, Josh. 13 27, a city of Gad, called בְּיַת הָרֵם Num. 32, 36, afterwards *Julias* and *Livias*; see Jos. Ant. 18. 2. 1. Jerome *Onomast. s. v. Betharam*.

o) בְּיַת הַחֲגִלָּה (partridge-house) *Beth-hoglah*, a place in Benjamin on the con-

finest of Judah, Josh. 15, 6, 18, 19, 21. The ancient name is still preserved in 'Ain Hajla near Jericho; Bibl. Res. in Palest. II. p. 268.

p) **בֵּית הַחֵן** (house of grace) *Beth-hanan*, a place belonging to Judah or Dan, 1 K. 4, 9.

q) **בֵּית הַרְוֵן** (house of the hollow) *Beth-horon*, the name of two towns belonging to the tribe of Ephraim, called *Upper* and *Lower* Beth-horon; both of which lay in the western part of the territory of that tribe, Josh. 16, 5, 21, 22; and the latter near the western extremity of Benjamin, Josh. 16, 3, 18, 13. Twice Beth-horon simply is mentioned, Josh. 10, 11, 2 Chr. 25, 13; where at least in Josh. l. c. the *Lower* Beth-horon is to be understood. These two towns still bear their ancient names; that on the mountain being *Beit 'Ur el-Fōka* (the upper), and the other in the valley being *Beit 'Ur et-Tahta* (the lower). Between them is a long, steep, difficult ascent or pass; Jos. l. c. 1 Macc. 3, 16, 24. The two towns and the pass lie on the present camel-road between Ramleh and Jerusalem. See Bibl. Res. in Palest. III. p. 59 sq.

r) **בֵּית הַיְשִׁימוֹת** (house of desolations) *Beth-jeshimoth*, a town in Reuben near the Jordan. Num. 33, 49. Josh. 12, 3, 13, 20. It afterwards became subject to Moab, Ez. 25, 9.

s) **בֵּית פָּר** (house of pasture) *Beth-car*, 1 Sam. 7, 11, perh. a guard-house or garrison of the Philistines in the territory of Judah.

t) **בֵּית הַכְּרֵם** (house of the vineyard) *Beth-hakkerem*, Jer. 6, 1. Neh. 3, 14, a town of Judah situated on a hill between Jerusalem and Tekoa, according to Jerome on Jer. l. c.

u) **בֵּית לֶבְאִיָּה** i. q. **לֶבְאִיָּה** q. v.  
 v) **בֵּית לְעִפְרָה**, see **עִפְרָה**.  
 w) **בֵּית לֶחֶם** (house of bread) *Beth-lehem*, masc. Mic. 5, 1. α) A city of Judah, more fully **יְהוּדָה לֶחֶם** Judg. 17, 7, 9. Ruth 1, 1, 2; also **אֶפְרָתָה לֶחֶם** Mic. 5, 1, since Ephratah was anciently the name not only of the city itself, Gen. 35, 19, but also apparently of the circumjacent region. It was the seat of the family of David (Ruth l. c.) and the birth-place of the Saviour; and is hence

still celebrated under the same name, **בֵּית לַחַם** *Beit Lahm*, lying six Roman miles distant from Jerusalem, west of south. The gentile n. is **בֵּית הַלְּחֵמִי** *Bethlehemite* 1 Sam. 16, 1, 18, 17, 58. β) A city in the tribe of Zebulun, Josh. 19, 15.

x) **בֵּית מְלוּא**, see **מְלוּא**.

y) **בֵּית מְעוֹן**, see lett. e.

z) **בֵּית מַעֲכָה** (house of Maachah) *Beth-Maachah*, a place situated in or near Merj 'Ayūn, not far from Mount Hermon, 2 Sam. 20, 14. See in **אֶבֶל בֵּית מַעֲכָה**.

aa) **בֵּית הַמְרוֹחֵק** (house of remoteness) *Beth-merhak*, a place near the brook Kidron, 2 Sam. 15, 17.

bb) **בֵּית הַמְרַקְבוֹת** (house of chariots) *Beth-marcaboth*, a place belonging to the tribe of Simeon, Josh. 19, 5, 1 Chr. 4, 31.

cc) **בֵּית נְמֵרָה** (house of limpid and sweet waters, see r. **נְמֵר** II) Num. 32, 36. Josh. 13, 27, and **נְמֵרָה** Num. 32, 3, *Beth-nimrah*, a city in the tribe of Gad, called *Βηθναββός* in the time of Eusebius, now *Nimrān*; Bibl. Res. in Palest. II. 279. The waters in the vicinity are called **מַי נְמֵרִים** Is. 15, 6.

dd) **בֵּית עֵדֵן** (house of pleasantness) *Beth-eden*, a city of Syria, the residence of a king, Amos 1, 5. Prob. the same called by the Greeks *Παράδεισος*, Ptolem. 5, 15, [and mentioned with Iabruda now Yebrūd on the eastern slope of Anti-Lebanon north of Damascus. Cellar. II. p. 374. Bibl. Res. in Palest. III. App. p. 171.—R.

ee) **בֵּית עֲזַמְוֶת** Neh. 7, 28, and simpl. **עֲזַמְוֶת** ib. 12, 29. Ezra 2, 24, a village in Judah or Benjamin, *Beth-azmaveth*.

ff) **בֵּית הָעֵמֶק** (house of the valley) *Beth-emek*, a place belonging to the tribe of Asher, Josh. 19, 27.

gg) **בֵּית עֲנוּה** (house of response, perh. of echo) *Beth-anoth*, a place in Judah, Josh. 15, 59. Perhaps mod. *Beit 'Ainūn*; Bibl. Res. in Palest. II. p. 186.

hh) **בֵּית עֲנָה** (id.) *Beth-anath*, a place in Naphtali, Josh. 19, 38. Judg. 1, 33.

ii) **בֵּית עֶקֶר הָרִעִים** (house of the shepherds' hamlet, comp. Arab. **عَقْر** hamlet, farm) a place near Samaria, 2 K. 10, 12; without **הָרִעִים** v. 14.

kk) **בֵּית עֲרָבָה**, with art. **הָעֲרָבָה**

se of the desert) *Beth-arabah*, a place on the confines of Judah and Benjamin, Josh. 15, 6, 18, 22; without בֵּית־אֲרָבָה 18, 18.

בֵּית פָּלֶט (house of escape) *Beth-palath*, a place in the south of Judah, Josh. 17.

בֵּית פְּעוֹר (temple of Peor, i. e. Baal-Peor, see פְּעוֹר) *Beth-Peor*, a place of Moab assigned to Reuben, noted for the worship of Baal-Peor, Deut. 32, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

בֵּית פַּצְצֵז (house of dispersion) *Beth-pazzez*, a place in Issachar, Josh. 17.

בֵּית צוּר (house of the rock) *Beth-zur*, a city in the mountains of Judah between Jerusalem and Hebron, Josh. 15, 58; fortified by Rehoboam 2 Chr. 27, 1; and again also by the Maccabees, 1 Macc. 14, 33. [The spot is now called *Sûr* and *ed-Dirweh*; see Bibl. Res. Palest. I. p. 320. Biblioth. Sacra. 1843. p. 10.—R.]

בֵּית רְהוֹב (house or region of the rehov) *Beth-rehob* Judg. 18, 28. 2 Sam. 17, 16; also רְהוֹב *Rehob*, (unless perhaps the latter denotes a district, and the other a city or district on the northern borders of Palestine Num. 13, 21, situated among the valleys of Lebanon north of the sources of the Jordan. The central part of Syria is called אֲרָם בֵּית־אֲרָם 2 Sam. 10, 6; אֲרָם v. 8. [Prob. the region of Wady et-Teim west of Hermon, and perh. including also אַיִן אַיִן.—R.]

בֵּית שָׁאֵן (house of quiet) Josh. 17, 6, contr. בֵּית שָׁן 1 Sam. 31, 10, 12, 2 Sam. 21, 12, *Beth-shean*, a city in the tribe of Manasse but long subject to the Canaanites and Philistines; situated on this side the Jordan, and afterwards called Scythopolis. Judg. 1, 27. Rabb. ביסן. Now called بیسان *Beisân*; see Bibl. Res. Palest. III. p. 174.

בֵּית הַשָּׁדָה (acacia-house) *Beth-shad*, a place near the Jordan between Beth-shean and Abel-meholah, Judg. 7, 24. Comp. Bibl. Res. in Palest. III. p. 219.

בֵּית שָׁמֶשׁ (house of the sun) *Beth-shemesh*, the name of several cities: a Levitical city Josh. 21, 16, situated

in Judah on the confines of Dan and Philistia, Josh. 15, 10. 1 Sam. 6, 12 sq. 2 Chr. 28, 18; large and populous, 1 Sam. 6, 19. 1 K. 4, 9. 2 K. 14, 11. Constr. c. plur. 1 Sam. 6, 13, where it is to be understood of the inhabitants. Its ruins are still visible, called *Ain Shems*; see Bibl. Res. in Palest. III. p. 18. The gentile n. is הַשְּׁמִיטִי בֵּית־הַשְּׁמִיטִי 1 Sam. 6, 14, 18. β) In Naphtali, Josh. 19, 38. Judg. 1, 33. γ) In Issachar, Josh. 19, 22. δ) i. q. אֵינֶן, i. e. Heliopolis in Egypt, Jer. 43, 13. Comp. אֵינֶן.

בֵּית הַפְּפוּחָה (house of apples) *Beth-tappuah*, a place in Judah, Josh. 15, 53. Now called *Teffûh*; see Bibl. Res. in Palest. II. p. 428.

בֵּית־בֵּית Chald. m. st. emphat. בֵּית־בֵּית, constr. בֵּית, c. suff. בֵּית־בֵּית, plur. בֵּית־בֵּית, i. q. Hebr. a house, Dan. 2, 5. בֵּית מַלְכָּה Ezra 6, 4, בֵּית מַלְכוּת Dan. 4, 27, house of the king, palace. בֵּית אֱלֹהִים house of God, temple, Ezra 5, 2 sq. also simpl. בֵּית־בֵּית id. v. 3. 9. 11.

בֵּית־בֵּית m. constr. בֵּית־בֵּית, a great house, palace, Esth. 1, 5, 7, 7. 8.

\* בֵּית־בֵּית obsol. root, i. q. בֵּית־בֵּית, to drop, distil; hence to weep. Arab. بَكَأ to pour milk by drops.—Hence

בֵּית־בֵּית 1. weeping, lamentation, Arab.

בֵּית־בֵּית, بֵּית־בֵּית. So בֵּית־בֵּית the vale of *Buca* i. e. of weeping, valley of lamentation, pr. n. of a valley in Palestine, probably gloomy and sterile; hence the allusion in Ps. 84, 7 בְּעָבְרֵי בְּעֵמֶק הַבְּכָה מַעַן יִשְׁתַּחֲוּוּ עָבְרֵי בְּעֵמֶק הַבְּכָה passing through the valley of *Buca* (of lamentation) they make it fountains, i. e. it becomes so to the pilgrims.

2. Plur. בֵּית־בֵּית 2 Sam. 5, 23. 24. 1 Chr. 14, 13. 14, the name of a certain tree, so called from its weeping i. e. distilling, q. d. weepers. According to Celsius, Hierobot. I. p. 335–340, i. q. the Arab.

בֵּית־בֵּית, similar to the balsam-tree, and distilling white tears of a pungent acrid taste.

\* בֵּית־בֵּית fut. יִבְכֶּה, convers. וַיִּבְכֶּה, i. q. בֵּית־בֵּית, to drop, to distil, to flow in drops, see בֵּית־בֵּית. Spec. to weep, and in this sense common to all the kindred languages and dialects, Ex. 2, 6. Gen. 43, 30.

2 Sam. 19, 2; often of a people making lamentation under public calamities, Num. 11, 10. 25, 6; also of the sorrow of a penitent, Ezra 10, 1. With acc. to *weep for* any one, to *mourn*, to *lament*; espec. for one dead, Gen. 23, 2. 37, 35. 50, 3; also with *על* of pers. or thing wept for, Lam. 1, 16. Judg. 11, 37; *אָל* 2 Sam. 1, 24. Ez. 27, 31, and *לְ* Jer. 22, 10. Job 30, 25. Further *בְּכָה* c. *על* is to *come weeping to* any one, Num. 11, 13. Judg. 14, 16; also to *weep upon* any one, i. e. in his embrace, Gen. 45, 15. 50, 1.

PIEL to *weep for* one dead, to *mourn*, c. acc. Jer. 31, 15. Ez. 8, 14.

Deriv. *בְּכִיָּה*, *בְּכִיָּה*, *בְּכִי*, *בְּכִיָּה*.

*בְּכָה* m. a *weeping*, Ezra 10, 1. R. *בְּכָה*.

*בְּכוֹר* m. (r. *בְּכַר*) 1. *the first-born, firstling*, both of man Gen. 25, 13. 35, 23; and of beast Ex. 11, 5. 12, 29. 13, 15. It denotes the eldest son on the *father's* side, Gen. 49, 3.—The first-born son enjoyed many rights and privileges, see *בְּכוֹרָה* no. 2; hence

2. Metaph. i. q. *the first, the chief* of its kind, whatever is most distinguished, pre-eminent. Job 18, 13 *בְּכוֹר מְוֵתָה* *the first-born of death*, i. e. the chief among deadly diseases, the most terrible disease. By the common Heb. idiom disease is aptly termed *the son of death*, as being its precursor and attendant; so the Arabs call fevers *بنات المنيّة* *the daughters of fate or of death*; and the most fatal and terrible disease is here figuratively described as *the first-born* among many brethren.—Is. 14, 30 *בְּכוֹרֵי הַלְּיָמִים* *the first-born of the poor*, the very poorest, the most wretched, q. d. the chief among the sons of the poor; or the first-born (next descendants) of the present wretched and oppressed generation; see Comment. on Is. l. c.

NOTE. As Fem. the form *בְּכוֹרָה* q. v. is in use, i. e. first-born daughter.

*בְּכוֹר* sing. Is. 28, 4 according to the Masora, see in *בְּכוֹרָה*; elsewhere only in plur. *בְּכוֹרִים*, *בְּכוֹרִים*, *the first-fruits*, spoken of fruit and grain, the first which is gathered from the trees or fields, Num. 13, 20; espec. of the first-fruits offered to God Lev. 2, 14. 23, 17. Neh. 10, 36. Sometimes *ראשית* is added, Ex. 23, 19. 34, 26. *לְחֵם הַבְּכוֹרִים*

*bread of the first-fruits*, made of the first new grain, Lev. 23, 20. *יִום הַבְּכוֹרִים* *day of the first-fruits*, the festival of Pentecost, Num. 28, 26.

*בְּכוֹרָה*, *בְּכִרָה*, f. (r. *בְּכַר*) 1. Adj. *first-born, firstling*; Plur. *בְּכוֹרוֹת* *the first-born offspring*, of men Neh. 10, 37; of beasts Gen. 4, 4. Deut. 12, 6. 17. 14, 23.

2. Subst. *earlier birth, seniority*, opp. *צְעִירָה*, Gen. 43, 33. *הַבְּכִירָה* *right of primogeniture, birthright*, Deut. 21, 17. Ellipt. for the same, *בְּכוֹרָה* Gen. 25, 31. 34. 27, 36.

*בְּכוֹרָה* f. (r. *בְּכַר*) *the first-ripe fig, early fig*, regarded as a delicacy Mic. 7, 1. Hos. 9, 10. In Is. 28, 4 it is better to read with several Mss. *בְּכוֹרָה* with *ה* quiescent, instead of *בְּכוֹרָה* with the Masora and editions; the suffix is prosaic.—In Mauritania the early fig is still called *باكورة*, *بوكر*, *boccore*, Span. *albacora*.

*בְּכוֹרָה* id. Plur. *הַבְּכוֹרוֹת* Jer. 24, 2.

*בְּכוֹרָה* (first-birth, first-born) *Bechorath*, pr. n. m. 1 Sam. 9, 1.

*בְּכִיָּה* f. (r. *בְּכָה*) *a weeping, mourning*. Gen. 35, 8 *בְּכִיָּה* *oak of weeping*.

*בְּכִי* m. in Pause *בְּכִי*, c. suff. *בְּכִי*. R. *בְּכָה*.

1. *weeping, lamentation*, Gen. 45, 2. Is. 15, 3. 22, 4. al. *בְּכָה בְּכִי גָדוֹל* *to weep a great weeping*, to make great lamentation, 2 Sam. 13, 36.

2. *a weeping, dropping, trickling* of water in mines, Job 28, 11. Comp. *flere* for *rorare, stillare*, Lucret. 1. 350, Gr. *δάσσειν*, and *הַמְצִיחַ*.

*בְּכִיָּה* (the weeping) *Bochim*, pr. n. of a place near Gilgal, Judg. 2, 1. 5.

*בְּכוֹרָה* adj. fem. *the first-born daughter*, Gen. 19, 31. 29, 26. 1 Sam. 14, 49. It corresponds to *בְּכוֹר*.

*בְּכִיָּה* f. *a weeping, mourning*, Gen. 50, 4. R. *בְּכָה*.

\* *בְּכַר* in Kal not used, pr. *to cleave, to open, to burst forth*, i. q. kindr. *בְּכַר*; hence *to be first, to come or do first*; also *to be early, seasonable*; *to do early, seasonably*. Referred

1. To the day, whence *בָּכַר* to rise

early, to do any thing early, **בְּכֶרֶ** early time, morning; comp. kindr. **בֶּקֶר**.

2. To the year and its produce; hence **בְּבִירָה** first-fruits, **בְּבִירָה** early fig, **בְּכִירָה** early fruit.

3. To the time of life, espec. birth; hence **בְּבִירָה**, **בְּבִירָה**, first-born, **בֶּכֶר** and **בְּכֶרֶ** a virgin, a woman who has her first child, **בְּכֶרֶ**, **בֶּכֶר**, young camel.

PIEL 1. to bear early fruit, as a tree, Ez. 47, 12. Comp. Kal no. 2.

2. to make or constitute as first-born, to give the birthright to any one, Deut. 21, 16.

PUAL to be treated as a firstling, to be devoted as a firstling se. to God, Lev. 27, 26.

HIPH. part. f. **מְבִירָה** one bearing her first child, Jer. 4, 31.

Deriv. see in Kal no. 2, 3.

**בֶּכֶר** m. (r. **בְּכֶרֶ** no. 3) a young camel, already fit for riding and light burdens; comp. **עֵרֶר** and **עָלָל**. Plur. constr. **בְּכֶרֶי** Is. 60, 6. Corresponding is Arab.

**בֶּכֶרֶ** young camel, which they describe as denoting the same age as **الفتى** *adolescens* in man. See Bochart. Hieroz. I. p. 82 sq. See also more in Comment. on Is. l. c. and in Thes. p. 206.

**בְּכֶרֶ** (i. q. **בְּכֶרֶ** young camel) *Becher*, pr. n. m. a) A son of Ephraim, Num. 26, 35. Gentile n. **בְּכֶרֶי** ibid. b) A son of Benjamin, Gen. 46, 21.

**בְּכֶרֶה** f. a young she-camel, in heat Jer. 2, 23. See **בְּכֶרֶ**.

**בְּכֶרֶה** see **בְּכֶרֶה**.

**בְּכֶרֶה** (i. q. **בְּכֶרֶה** the first-born is he) *Bocheru*, pr. n. m. 1 Chr. 8, 38. 9, 44.

**בְּכֶרֶי** (youthful) *Biehri*, pr. n. m. 2 Sam. 20, 1.

**בֵּל** (r. **בְּלָה** no. 3) 1. nothing, Ps. 17, 3 *try thou me*, **בֵּל תִּמְצָא** *thou shalt find nothing* se. of evil; unless like Sept. and Vulg. we connect **בֵּל תִּמְצָא זְמוֹתַי**, *thou shalt not find my evil thoughts*, i. e. those which perh. lurk within me.

2. Adv. *not, no*, i. q. **לֹא**, but poetic; with præter. Ps. 10, 11. 21, 3; with fut.

Ps. 10, 4. 6. 49, 13. Prov. 10, 30. Is. 26, 24. Also *not yet*, i. q. scarcely, Is. 40, 24, comp. 2 K. 20, 4. Once for **בְּבֵל** i. q. **בְּלָא**, Ps. 32, 9 *be not as horses to be held in with bit and bridle* **בֵּל קִרְוֹב אֶלַיְךָ** lit. *in not coming near to thee*, i. e. because otherwise they avoid thee.—Put for *is not, non est*, the verb being omitted, Ps. 16, 3 **טוֹבְחֵי בֵּל עָלַיְךָ**.

3. Conj. *that not, lest*, Lat. *ne*, i. q. **אַל**, c. fut. Ps. 10, 18. 78, 44. Is. 14, 21.

**בֵּל** Chald. m. *the heart* Dan. 6, 15.

Syr. **כַּלְא** heart, mind, Arab. **بَال** id. for **بَالِي** from **بَلَى** III to care for; pr. *care*, hence the mind as caring, full of care.

**בֵּל** contr. from **בַּעַל** i. q. **בַּעַל**, *Bel, Belus*, the chief domestic god of the Babylonians, worshipped in the celebrated tower of Babylon, Is. 46, 1. Jer. 50, 2. 51, 44; also Sept. Dan. c. 14. Greek and Roman writers compare him with Jupiter, Diod. Sic. 2. 8, 9. Plin. H. N. 37. 10. Cic. de Nat. Deor. 3. 16. Here however we are not to understand Jupiter as the father of the gods, of whom the Orientals were ignorant; but, in accordance with the peculiar mythology of the Babylonians, which was wholly connected with the worship of the stars, it stands for *the planet Jupiter, stella Jovis*, Cic. de Nat. Deor. 2. 20. This planet was regarded as a good genius, the author and guardian of all good fortune and felicity, hence called by the Arabs

**السعد الأكبر** *Fortuna major*; and, together with the planet Venus, (see **אִשְׁרָה**, **עֲשָׂהֶרֶת**,) was the object of worship to the Semitic nations. Comp. **גַּד**, **מְנִי**, and see **בַּעַל** no. 5.—Hence the frequency of this name in the compound pr. names of Chaldee men, as **בְּלִשְׁאֶצַּר**, **בְּלִשְׁשַׁצַּר**, *Belesys, Belibus*, etc.

\* **בְּלָא** Chald. i. q. Heb. **בְּלָה**. PA. *to afflict, to vex*, Dan. 7, 25. Comp. Heb. Pi. no. 2.

**בְּלָאֲדָן** (contr. from **בַּעַלְאֲדָן** i. e. Bel is his lord, worshipper of Bel) *Baladan*, pr. n. of the father of king Merodach-Baladan, 2 K. 20, 12. Is. 39, 1.



בִּלְגָל in Kal not used, Arab. بَلَج to be bright, to shine forth, as the dawn; V, to be cheerful, to smile.

Hiph. 1. to cause to shine forth, metaphor. Amos 5, 9 עַל-עֵזוֹ שָׁרַח הַמְּבֹרָךְ who causeth desolation to shine forth upon the mighty, i. e. who bringeth it suddenly upon them; the figure being taken from the swift and sudden diffusion of the dawning light; comp. Joel 2, 2.

2. to make cheerful, to enliven oneself, i. e. to be or become cheerful, joyful, glad, Ps. 39, 14. Job 9, 27. 10, 20.

Deriv. מִבְּלִיָּה, and

בִּלְגָה (cheerfulness) Bilgah, pr. n. m. Neh. 12, 5. 18; written in Neh. 10, 9 בִּלְגָי.

בִּלְדָד pr. n. (prob. i. q. לָדָד son of strife, quarreller, from r. לָדָד q. v. see in p. 109.) Bildad, the Shuhite, the friend of Job and the second disputant with him, Job 2, 11. 8, 1. 18, 1. 25, 1.

\* בָּהַל in Kal not used, prob. i. q. בָּהַל, to tremble, to be in trepidation; comp.

Arab. بَلَل to be feeble, bashful, pr. timid.

PIEL בִּלֵּה to terrify, to frighten; hence to cause to despond, Ezra 4, 4 Cheth. In Keri is read the more usual מבהלים.

Syr. بَلَّه quadril. to terrify.

Deriv. בִּלְהָה, and pr. names בִּלְהָה, בִּלְהָן.

\* בָּלוּ fut. רָבָלוּ, to fall, to fall away, to fail; like נָבַל, אָבַל, where see.—Spec.

1. Of garments, to fall away, to decay, e. g. to be worn out, to wax old; with מִצֵּל, Deut. 8, 4 thy raiment מִצֵּלְךָ לֹא בָלָה מִלְּפָנַי did not fall from thee, did not wax old or wear out. 29, 4; absol. Josh. 9, 13. Neh. 9, 21. Trop. of the heavens and earth as growing old and perishing like a garment, Is. 50, 9. 51, 6. Ps. 102, 27.

Arab. بَلِيَ to be worn out, as a garment.

2. Of persons labouring under disease, old age, cares, to fall away, to waste away, fail; comp. Gr. παλαιός, and with another flexion μέλω to care. Job 13, 28 והוא כְּרֻקָב רָבָה and he (δακτυλῶς for I) as a rotten thing falleth away, is consumed. Gen. 18, 12. Ps. 32, 3. Comp.

בָּאֵלֵי to care, to be consumed with cares, consumed with cares, בָּאֵל, בָּלָה, the heart, mind, as affected with cares, see Chald. בָּל Ethiop. ለልP to be or grow old.—Hence

3. to fail wholly, to be reduced to nothing; whence בָּל, בְּלִי, בְּלִיָּה, nothing, not.

PIEL 1. Causat. of Kal no. 2, Lam. 3, 4. Hence genr. to consume, Ps. 49, 15. Is. 65, 22. Spoken of time, like Lat. tempus terere, Gr. ἰσθῆναι βίον, Engl. to wear out the time, i. q. to spend, to pass, Job 21, 13 רָבִיבוּ בְּיָמֵיהֶם they spend their days in prosperity.—Hence

2. to afflict, to vex, 1 Chr. 17, 9. Arab.

IV. id. بَلَاءٌ and بَلِيَّةٌ sorrow, affliction, calamity.—Comp. Chald. בְּלָה.

Deriv. אָבַל, בָּל, בָּלָה, בָּלוּ, בְּלִי, בְּלִיָּה, בְּלִיָּה, בְּלִיָּה, and the compounds בְּלִיָּה, בְּלִיָּה, בְּלִיָּה.

בָּהַל pr. n. see in בְּהָה let. b.

בָּהָה adj. f. בָּהָה, decayed, worn out, old, e. g. garments, sacks, bottles, shoes, Josh. 9, 4. 5. Trop. of an adulteress, בָּהָה נֹאפֵת worn out with adulteries, effete, Ez. 23, 43. R. בָּהָה.

בְּהָה f. sing. once Is. 17, 14; often in Plur. R. בְּהָה.

1. terror, terrors, Job 18, 11. 24, 17. 27, 20. 18, 14 מֶלֶךְ בְּהָהוֹת the king of terrors; see in צָדָה Hiph.

2. sudden destruction, comp. בְּהָה no. 2. Ps. 73, 19 הַמָּוֶה מִן-בְּהָהוֹת they perish with sudden destruction. Ez. 26, 21 בְּהָהוֹת אֶת-הָאָרֶץ וְאֶת-הָיָם, Sept. ἀπόλωλον σε ὄσω, καὶ οὐχ ὑπόκεις εἶμι, Vulg. in nihilum redigam te. 27, 36. 28, 19.

בְּהָה (perh. bashfulness, see בָּהָה in Kal) Bilhah, pr. n. a) The handmaid of Rachel, the mother of Dan and Naphtali by Jacob, Gen. 30, 3 sq. 35, 22. b) A place belonging to the tribe of Simeon, 1 Chr. 4, 29; written also בְּהָה Josh. 19, 3; sometimes בְּבָהָה q. v.

בְּהָה (perh. bashful, modest) Bilhan, pr. n. m. a) Gen. 36, 27. b) 1 Chr. 7, 10.

בָּלוּ Chald. tribute of some kind, prob. a tax on articles consumed, excise,

Ezra 4, 13. 20. 7, 24. Comp. also בְּלוֹא .  
R. בְּלוּהַ.

בְּלוֹא m. (ר. בְּלוּהַ) only in plur. constr. בְּלוֹאֵי Jer. 38, 12, and contr. בְּלוֹנֵי v. 11, *old clothes, rags*. The latter form (pron. *belo-vê*) is from a sing. בְּלוּ for בְּלוֹ ; but in some Mss. (see J. H. Michaelis) is read בְּלוֹנֵי, and in edit. בְּלוֹנֵי, after the form גּוֹרֵי, גּוֹרֵי, from a sing. בְּלוֹי of the form אֲבוֹי.

בְּלִטְשָׁאצַּר (Bel's prince, i. e. whom Bel favours, compounded from בֵּל, *tsha* an ending which in Zend marks the genitive, and *tsar* i. q. שׂוֹר prince) *Belteshazzar*, an Assyrio-Babylonish name given to Daniel at the court of Nebuchadnezzar, Dan. 1, 7. 2, 26. 4, 5. 6. 15. 16. 10, 1.

בְּלִי subst. (ר. בְּלוּהַ) 1. *consumption, destruction*, Is. 38, 17. Arab. بَلَى id.

2. *failure, nought, nothing*; hence as Adv. of negation, i. q. לֹא, joined with verbs and nouns; Gen. 31, 20. Hos. 7, 8. 8, 7. Is. 14, 6. 32, 10.—Sometimes בְּלִי is so closely joined with a subst. as to coalesce with it into one idea, like Engl. *in, un*; e. g. בְּלִי שֵׁם *no-name*, i. e. a bad name, *infamy*, Job 30, 8.

3. For בְּבִלִי *with no*, i. e. *without*, only in poetry; Job 8, 11 בְּלִי מֵיִם *without water*. 24. 10. 31, 39. 33, 9. 34, 6. Ps. 59, 5.

4. With prepositions: a) בְּבִלִי pr. in defect of *with no*, i. e. *without*, i. q. בְּלֹא. So בְּבִלִי דַעַת *without knowledge*, Job 55, 16; also i. q. *unknowingly, unawares*, Deut. 4, 42. 19, 4; *unexpectedly*, Job 36, 12. Comp. in no. 2.

b) בְּבִלִי id. comp. לֵּ let. B. 3. Job 38, 41 בְּבִלִי לֶבְלִי-אֶבֶק *without food*. 41, 25. Is. 5, 14.

c) בְּבִלִי pr. from defect of, *from not*, i. e. a) *because not*, c. infin. Deut. 9, 28 בְּבִלִי יָהוָה *because Jehovah was not able*, lit. from Jehovah's not being able. Is. 5, 13. With particip. *because no one, none*; Lam. 1, 4 בְּבִלִי מוֹעֵד *because no one came to the solemn festival*. Sometimes pleon. בְּבִלִי אֵין, 2 K. 1, 3. 6. 16. Ex. 14, 11. Syr. مَتَى حَتَّى and مَتَى حَتَّى because not. β) *so that not*; Job 18, 15 בְּאֶהְלוֹ הַיְסָפוֹן *terror shall dwell in his tent*, so *that* it shall be *no longer his*, i. e. *terror shall take possession of the tent of the*

wicked, and drive him out of it. Job 6, 6. Deut. 28, 55. With particip. *so that no one*; מְבִלֵי יֹשֵׁב *so that no one dwells there*, so that there is no inhabitant, Jer. 2, 15. 9, 10; comp. Ez. 14, 15. With אֲשֶׁר forming a Conj. and with pleon. לֹא, Ecc. 3, 11 לֹא-יִמָּצָא הָאָדָם *so that man cannot find out*, etc.

d) בְּלִי עַד pr. until failure, i. e. *as long as, quamdiu*, Ps. 72, 7. Mal. 3, 10.

e) בְּלִי עַל-בְּלִי *because not*, with Præt. Gen. 31, 20.

בְּבִילִי m. (ר. בְּבִילִי) pr. mixed, a mixture; spec. *meslin, mixed provender*, Lat. *far-rago*, made up of various kinds of grain, as wheat, barley, vetches, and the like, all mixed together, and thus sown or given to cattle, Job 6, 5. 24, 6. That grain is to be understood, is apparent from Is. 30, 24. See Varro de Re Rust. 1. 31. Plin. H. N. 18. 15 or 41.

בְּבִילִיָּהּ compounded from בְּבִילִי and מֵהָ, i. q. לֹא מֵאִוְמָהָ, *not any thing, nothing*, Job 26, 7. So at least Sept. Vulg. Syr. Chald. The Rabbins refer it to ר. בְּבִילִי, and explain it by *bridle, band*.

בְּבִילִיעַל compounded from בְּבִילִי not, with-out, and רַעַל use, profit; comp. הוֹרַעַל

to be of use, profit, and Arab. وَعَلَّ and

وَعَلَّ i. q. شريف noble, prince. Not from בְּבִילִי and עוֹל yoke, q. d. impatient of the yoke, obstinate, rebellious, as proposed by Fischer, Prolus. de Verss. Gr. p. 93.—Pr. *unprofitableness, worthlessness, nothingness, yielding no profit or good fruit*; comp. Arab. غير طائيل useless, without fruit, bad. See note below.—Hence

1. *worthlessness, badness, wickedness*, as אִישׁ בְּבִילִיעַל *a worthless man*, i. e. wicked, abandoned, 1 Sam. 25, 25. 30, 22. בְּבִילִיעַל אָדָם Prov. 6, 12, and בְּבִילִיעַל בְּנֵי בְּבִילִיעַל 1 Sam. 25, 17, id. Plur. often בְּבִילִיעַל אֲנָשִׁים, אֲנָשִׁים בְּנֵי בְּבִילִיעַל 1 Sam. 2, 12, and בְּבִילִיעַל בְּנֵי בְּבִילִיעַל Deut. 13, 14. Judg. 19, 22. 20, 13. בַּת בְּבִילִיעַל *a wicked woman* 1 Sam. 1, 16. הָדָבָר בְּבִילִיעַל *an evil thing, wicked*, Ps. 41, 9. 101, 3; comp. Deut. 15, 9 שֶׁן בְּבִילִיעַל רָבַר רָבַר *lest there be a wicked thought in thy heart*.

2. *destruction*. Nah. 1, 11 יוֹעֵץ בְּבִילִיעַל *purposing destruction*. Ps. 18, 5 נְחָלֵי

יבִעֲהוּנִי רִבְעֵהוּנִי *floods of destruction terrified me*; Sept. *χειμασσοὶ ἀρούρας* i. e. torrents of iniquity, q. d. of wicked men, enemies. Some of the moderns render it incorrectly: *torrents of the nether-world* or Sheol.

3. Ellipt. for אִישׁ בְּלִיעַל *a wicked man*, see no. 1. 2 Sam. 23, 6. Job 34, 18. Also *a destroyer* Nah. 2, 1; see no. 2.

NOTE. Hence was derived in later usage and in N. T. the pr. n. *Belial* or *Belialo*, *Belial*, i. q. ὁ πονηρός, *Satan*. The Engl. Vers. also often gives בְּלִיעַל in the O. T. as a pr. n. *Belial*; but incorrectly. See Thesaur. p. 210.

\* בָּלַל 1. *to pour over, to oint, to wet* all over; comp. Arab. بَلَّ to wet, to moisten, فَوَّلَ to flow, فَوَّلَ to sprinkle.—In Heb. only of oil; Part. pass. בִּשְׁמֵן בָּלוּג *poured over with oil*, e. g. oblations Lev. 2, 4. 5. 7, 10. 12. 14, 21. Num. 7, 13. 19.—Intrans. of persons, *to be poured over with oil, to be anointed*; Ps. 92, 11 בִּשְׁמֵן רִיעָנָן *I am anointed with fresh oil*. Comp. the deriv. הִבְלִיל and שִׁבְלִיל.

2. *to pour together*, Gr. συγγέω, i. e. trop. *to mingle, to confound*, espec. language. Gen. 11, 7 הָבֵה נִרְדָּה וְנִבְּלָה שָׁם *הָבֵה שָׁפְהֵם come, let us go down and confound their lips* i. e. speech, which is further explained, *so that they may not understand one another's speech*. The form נִבְּלָה is for נִבְּלָה; see v. 9, and Lehrgr. p. 372. Heb. Gr. § 66. 11. Comp. בָּלִיל. Arab. بلبل *to be confounded, as speech, confusion of languages*; Conj. II, *to stammer*.

3. *to smear, to soil, to stain*; comp. בָּלַל, פָּלַל, cited in Kal. So in the deriv. הִבְלִיל. Comp. Chald. בָּלַס *to mingle, also to stain*.

4. Denom. from בָּלִיל provender, *to give provender to beasts, to fodder*. Judg. 19, 21 וַיִּבְלֵ לְחֻמְרֵיהֶם, Vulg. *et pabulum asinis praeavit*.

HIPII. fut. plur. 1 pers. וְנִבְּלָה Is. 64, 5 as to form; but the signification is from r. בָּלַל, *we fade, we wither*, prob. for Hiph. 1 fut. וְנִבְּלָה; see Index.

HIITHPO. *to mix oneself, to be mixed*, with בָּ Hos. 7, 8.

Deriv. בָּלִיל, הִבְלִיל, הִבְלִיל, הִבְלִיל, and pr. n. בָּבֵל.

\* בָּלַם *to bind together, to shut fast, to stop*, spec. the mouth with a bit or muzzle, Ps. 32, 9. Syr. صَكَمَ id. Ethpe. *to be shut*, e. g. one's mouth, i. q. *to be dumb*, صَكَمًا *a muzzle*. In form and signif. בָּלַם is kindr. with אָלַם; see on roots ending in ב, under בָּהֵם.

\* בָּלַס (denom. from بَلَسَ, በለስ, fig. in Ethiop. also sycamore-fig.) *to cultivate figs or sycamore-figs, to gather figs*; comp. συκάειν and ἀποσυκάειν. Am. 7, 14 בְּדִלְסֵי שְׂקָמִים, Sept. technically κλιζων συκάμυνα, Vulg. *vellicans sycamina*, i. e. *one who nips sycamore-figs*, a process by which they were ripened. Theophr. Hist. Pl. 4, 2 πέπειν οὐ δύναται ἂν μὴ ἐπικυσθῆ· ἀλλ' ἔχοντες ὄνυχας σιδηρᾶς ἐπικλιζουσιν· ἃ δ' ἂν ἐπικυσθῆ, τετραταῖα πέπειται. Plin. H. N. 13. 7. 14. Bochart Hieroz. I. 384 sq.

\* בָּלַע fut. יִבְלַע 1. *to swallow, to devour*, with the idea of eagerness, greediness. Arab. بَلَعَ and quadril. بَلَعَمَ id.

Ethiop. በለሀ *to eat, to eat up*. Kindr. roots are לִוַע, חָכַע, and many others beginning with לוַע —Spoken of persons eating any thing greedily, Is. 28, 4; of animals, Ex. 7, 12. Jon. 2, 1. Jer. 51, 34. Gen. 41, 7. 24. In a proverbial expression, Job 7, 19 *nor let me alone עַד-בָּלְעִי יְרִקִי till I can swallow my spittle*, i. e. not for a moment, as in Engl. 'till I can fetch a breath.' So in Arabic أَبْلَعْنِي رِيقِي

*let me swallow my spittle*, i. e. give me a moment's time, Har. Consess. 15. p. 142. ed. De Sacy. See more in Schult. ad Job l. c. In like manner Pers. آجور *a swallowing of spittle*, for delay. Comp. Pi. no. 1.

2. Metaph. a) *to consume, to destroy*, yet so that the figure of *swallowing up, devouring*, is preserved, e. g. *to devour substance, wealth*, Job 20, 18; comp. 'devoratum pecuniam evomere' Cic. Pis. 37. Prov. 1, 12 *let us swallow them up alive as Sheol*, i. e. consume, destroy them. Ps. 124, 3. Comp. אָבַל no. 1. g. b) Ascrib-

ed to inanimate things, e. g. a chasm of the earth Num. 16, 30 sq. the sea Ps. 69, 16; comp. Ex. 15, 12.

NIPH. pass. of Pi. no. 2, *to be swallowed up, destroyed, lost*, Hos. 8, 8. Spec. of drunkards, Is. 28, 7 **בְּבִלְעוּ מִן הַיַּיִן** *they are swallowed up of wine*, i. e. overcome, broken down. Comp. **הָלַם**, **רָגַן**, **עָבַר**. The Syriac Vers. retains the same word, **ܐܘܟܠܢܟܢܢ**; the Arabic in the same phrase uses the verb **بلع**.

PIEL 1. i. q. Kal, *to swallow*; once ellipt. Num. 4, 20 *nor shall they go in to look at the holy things* **כְּבִלְעַתְּ** *for a swallowing* sc. of spittle, i. e. not for a single moment; comp. in Kal. no. 1. Sept. well **ἐξάπινα**.—Metaph. **בְּלִיעַ יָגוֹן** *to derour iniquity*, to fill oneself with wickedness, Prov. 19, 28; comp. **שָׂהָה** Job 15, 16.

2. *to destroy*, spec. a) *to give over to destruction*, to ruin, Job 2, 3. 10, 8. Is. 49, 19. Hab. 1, 13. b) *to destroy utterly*, to exterminate, Ps. 21, 10. 35, 25; c. **מִן** Job 8, 18. c) *to lay waste* a country 2 Sam. 20, 19. 20. Lam. 2, 8; also *to waste, to spend* property, Prov. 21, 20; to destroy counsel, i. e. *to disappoint*, to render vain, Is. 19, 3, comp. Ps. 55, 10; *to destroy one's way*, i. e. to lead him into destruction, Is. 3, 12.

PUAL pass. of Pi. no. 2, *to be destroyed, to perish*, Is. 9, 15. Impers. c. **לָּ**, *destruction is prepared for any one*, 2 Sam. 17, 16.

HITHPA. id. *to vanish away*, Ps. 107, 27.—Hence

**בִּלְעַי** m. c. suff. **בִּלְעִי** 1. *a swallow, thing swallowed, devoured*, Jer. 51, 44.

2. *destruction*, Ps. 52, 6.

3. *Bela*, pr. n. of a city near the southern extremity of the Dead Sea, called also **זֹאֵר** (the small) *Zoar*, Gen. 14, 2. 8; comp. 19, 20 sq.

4. *Bela*, pr. n. m. a) A king of Edom Gen. 36, 32. b) Gen. 46, 21. c) 1 Chr. 5, 8.

**בִּלְעָדִי** c. suff. **בִּלְעָדִי**, **בְּלִיעָדִי**, compounded from **בל** *not, non*, and **עָדִי**, *to, even to*.

1. Pr. *not unto, nothing to or for*, a particle of deprecating or declining any thing. Gen. 14, 24 **בִּלְעָדִי רַק אֶכְלֶה**

**הַיְצִירִים** *nothing for me*, I ask nothing for myself, *only that which the young men have eaten*, etc. 41, 16 **בְּלִעְרֵי אֱלֹהִים** **פְּרַעְיָה** **יִצְחָק** **אֶת־שְׁלוֹם פְּרַעְיָה** *it i. not for me, God will answer as to the welfare of Pharaoh.*

2. *without*. Gen. 41, 44 *without thee*, i. e. without thy knowledge and assent, *shall no man lift up his hand*, etc.

3. *besides*, Is. 45, 6. Ellipt. for **בְּלִעְרֵי אֲשֶׁר** *besides that which*; Job 34, 32 **בְּלִעְרֵי אֲחֵיהֶם** **אֲחֵיהֶם הוֹרִינִי** (if I have sinned) *besides what I see, show thou it me.* Syr. **ܘܫܘܪܝܢܝܢ**, id.

**בְּלִעְרֵי** id. only with prefix **מִן**, i. e. **מִבְּלִעְרֵי**.

1. *without*. Is. 36, 10 *am I now come up without the Lord against this land?* i. e. without his will and permission. Jer. 44, 19. Comp. **בְּלִעְרֵי** no. 2.

2. *besides*, Ps. 18, 32. Num. 5, 20. Is. 43, 11.

**בְּלִעָם** (compounded from **בל** and **עָם**, perh. non-popularis, i. q. a foreigner, stranger) pr. n.

1. *Balaam*, a false prophet, Num. c. 22-24. Deut. 23, 5. 6. Josh. 13, 22. 24, 9. Mic. 6, 5. Sept. *Balaam*.

2. *Bileam*, a city of Manasseh beyond Jordan, 1 Chr. 6, 55 [70]; elsewhere called **יְבִלְעָם** (**יְבִלְעָה**) *Ibleam* q. v.

\* **בִּלְקָן** *to empty out, to make empty, waste*, i. q. **בִּלְקָן**, and like it onomatopoeic, imitating the sound of emptying out a bottle. Is. 24, 1. Comp. Arab.

**بَلَقَ** I, IV, *to open* a bottle.

PUAL part. f. **מְבִלְקָה** *emptied out*, i. e. *wasted, desert*, Nah. 2, 11.—Hence

**בִּלְקָן** (emptier, spoiler) *Balak*, pr. n. of a king of Moab in the time of Moses, Num. 22, 2 sq. Josh. 24, 9. Judg. 11, 25. Mic. 6, 5.

**בִּלְשַׁאצַּר** Dan. 5, 1. 2. 9. 22. 29. 30. 8, 1, and **בִּלְשַׁזְצַר** 7, 1, *Belshazzar*, pr. n. of the last of the Chaldean kings, whom the book of Daniel speaks of as the son of Nebuchadnezzar, 5, 2. 11. 13. 18. 22; comp. Bar. 1, 11. 12. Sept. *Balsazar*. The last king of the Babylonians is called by Herodotus *Βαβυλινοῦς*, 1. 188; by Berosus in Jos. c. Ap. 1. 20, *Ναβόννηδος*.—It seems to be i. q. **בִּלְשַׁאצַּר** q. v

בְּלָשָׁן (i. q. בֶּן-לָשׁוֹן son of the tongue, i. e. eloquent, see in ב p. 109) *Bilshan*, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. Neh. 7, 7.

בְּלָת or בְּלָח a subst. not in use, from r. בָּחַ, after the form בָּסָה from בָּסָה, Lehrg. p. 507; pr. *nothing, a reducing to nothing*, i. q. בָּל, בְּלִי. Hence, in the construct state with Yod paragogic, comes the form:

בְּלֹתִי 1. Adv. of negation, i. q. לֹא, *not*, 1 Sam. 20, 26.

2. Prep. for. בְּבִלְתִּי, i. q. בְּלֹא, *without* Is. 14, 6; *except, besides*, where a negative precedes, Gen. 21, 26. Ex. 22, 19. Num. 11, 6. 32, 12.—With suff. בְּלֹתִי *besides me* Hos. 13, 4. Is. 10, 4. בְּלֹתֶהָ *besides thee* 1 Sam. 2, 2. In Is. l. c. render: *without me (forsaken by me) they shall sink down under the prisoners, and shall fall beneath the slain*, i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their companions, comp. בֵּין רְגֵלֶיהָ Judg. 5, 27; and part of them slain in battle shall be covered with the corpses of their fellows.

3. Conj. for בְּלֹתִי אֲשֶׁר *besides that* Dan. 11, 18; *except that, unless*, Gen. 43, 3 *ye shall not see my face אַחֲרֵיכֶם בְּלֹתִי אַחֲרֵיכֶם except your brother be with you*. More fully אִם בְּלֹתִי אִם *unless if, unless it be that*, Amos 3, 4; also simply *unless, save*, Judg. 7, 14. Gen. 47, 18.

4. With other prepositions: a) לְבִלְתִּי c. Inf. pr. *to not, in that not*, Judg. 8, 1. The Hebrews use this particle whenever the infin. with ל (לְקַטֵּל) is to be put negatively (לְבִלְתִּי קָטַל), and it may usually be rendered *so as not to do so and so, in not doing so and so, etc.* Ex. 8, 25 [29]. 9, 17; e. g. after verbs of resisting, Jer. 16, 12; of forgetting, Deut. 8, 11; of hindering, Num. 9, 7. Also, *so that not, lest*, Gen. 38, 9.—With acc. and inf. after verbs of commanding, Gen. 3, 11; of consenting, 2 K. 12, 9. Once pleonast. לְבִלְתִּי 2 K. 23, 10. Thrice לְבִלְתִּי is followed by a finite verb for לְבִלְתִּי אֲשֶׁר, Jer. 23, 14. 27, 18. Ez. 13, 3.

b) מִבִּלְתִּי *from not, i. e. because not*, with Inf. Num. 14, 16; before a verbal noun Ez. 16, 28.

c) עַד בְּלֹתִי *until not, until none*, with Præf. Num. 21, 35. Deut. 3, 3. Josh. 8, 22. 10, 33; hence i. q. *so long as, quamdiu*, Job 14, 12. Comp. בְּלִי עַד

בְּמָה Kamets impure, (r. בּוּם,) plur. בְּמֹה, constr. id. and בְּמֹתַי Deut. 32, 13. Is. 58, 14. Mic. 1, 3 Chethibh, but in Keri בְּמֹתַי, and so in the text Job 9, 8. Is. 14, 14. Amos 4, 13, see note; c. suff. בְּמֹתַי, etc.

1. *a high place, height*, a general word comprehending mountains and hills, see the root; 2 Sam. 1, 19. 25. בְּמֹתַי רִצְרִי *mountains with forests*, Jer. 26, 18. Mic. 3, 12. Ez. 36, 2, comp. v. 1 בְּמֹתַי אַרְנוֹן *the heights of Arnon*, i. e. through which that river flows, Num. 21, 28.

2. *a fastness, strong-hold*, an inaccessible retreat; comp. Lat. *arx*, Germ. *Burg*. Ps. 18, 34 עַל-בְּמֹתַי יַצִּימֵנִי *he set me upon my fastnesses*, i. e. put me in safety from the enemy. Hab. 3, 19.—Whoever possesses the fastnesses of a country has also secure possession of the whole land; hence the poetical phrase: הָרָה עַל-בְּמֹתַי אֶרֶץ *he walketh upon the fastnesses of the earth*, spoken of God as the Lord and governor of the world, Amos 4, 13. Mic. 1, 3. Deut. 33, 29. Trop. עַל-בְּמֹתֵי-הַיָּם Job 9, 8 *upon the fastnesses of the sea*; עַל-בְּמֹתֵי-עָבָב Is. 14, 14 *above the fastnesses of the clouds*; all spoken in like manner of God. Also הָרְקִיבִיב אֶרֶץ עַל-בְּמֹתַי אֶרֶץ Deut. 32, 13. Is. 58, 14.

3. The Hebrews, like most other ancient nations, supposed that sacred rites performed on *high places* were particularly acceptable to the Deity; see Comment. on Is. 65, 7, and Vol. II. p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. 9, 12 sq. 1 Chr. 13, 29 sq. 1 K. 3, 4. 2 K. 12, 2. 4. Is. 56, 7; and also to build there *chapels, fanes, tabernacles*, בְּמֹתַי הַבְּמֹה 1 K. 13, 32. 2 K. 17, 29; with their priests and other ministers of the sacred rites, בְּמֹתַי הַבְּמֹה 1 K. 12, 32. 2 K. 17, 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited.) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. 12, these centi-

ued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 K. 12, 14. 14, 4. 15, 4. 35; comp.

Chr. 20, 33. 15, 17. 2 K. 23, 8. 9. 19. 1z. 6, 3. 20, 29. Lev. 26, 30. Even Solomon himself sacrificed in chapels of this sort, 1 K. 3, 2. 3, comp. 11, 7. See the author's discussion respecting these *high places* in Pref. to Gramberg's Religionsideen des A. T. Vol. I. p. xiv, etc.

4. Very often *בְּמִזְבֵּחַ* is i. q. *בֵּית הַמִּזְבֵּחַ* *house of the high-place*, i. e. *a hill-chapel*, erected to God or to idols upon a mountain or hill. see in no. 3. 1 K. 11, 7. 14, 3. 2 K. 17, 9. 21, 3. 23, 15. Transferred also to any *chapel* or *fane*, e. g. in the valley of Hinnom, Jer. 7, 31; comp. Ethiop. *Ḥ-N-C* mountain, also cloister.—Prob. these chapels or fanes were sometimes *tents* or *tabernacles*, decked with curtains. Ez. 16, 16; comp. 2 K. 23, 7. Am. 5, 26. Such tabernacles were in use among the Carthaginians, and also among the ancient Slavi; Diod. 20. 25. None in Creuzer's Symbol. 5. 176.

5. Rarely *a sepulchral mound*, *tumulus*, Gr. *βουμός*, Ez. 43, 7; comp. v. 8 and the intpp. on Is. 53. 9, where also this signification is applicable.

NOTE. The form of the Plur. constr. *בְּנֵי*, in which there is a double plural ending, has its counterpart in *רְאֵשׁוּתֵי* Sam. 26, 12; comp. Lehrs. p. 541. The Masorites reject this form, and substitute or it *בְּנֵיהֶם*. This latter many pronounce *â-m<sup>o</sup>thê*; but *י*, as being immutable, could not thus be shortened into *Hateph-Kamets*. More correctly therefore it is pronounced *bō-m<sup>o</sup>thê*, for *בְּמִתֵּי*, from a sing. *בֵּית* after the form *בְּשֵׁת*, the *ת* being retained in the plural, as in *הַלְּתֵי*, *הַלְּתֵי*. But disregarding this judgment of the Masorites, it should prob. every where be read *בְּמִתֵּי*, *בְּמִתֵּי*.

*בְּמִתֵּל* (son of circumcision, i. e. circumcised, for *בְּנֵי-מִתֵּל*, see in *ב* p. 109) *Bimhal*, pr. n. m. 1 Chr. 7, 33.

*בְּמוֹ* see *מוֹ*.

*בְּמֹת* (heights) *Bamoth*, Num. 21, 19, more fully *בְּעֵל בְּמֹת* (heights of Baal) 22, 41. Josh. 13, 17, pr. n. of a town in Moab on the river Arnon.

*בֵּן* (for *בְּנָה* from r. *בָּנָה* no. 3) constr. *בְּנֵי*, and so before the prefixes *בְּ*, *בְּ*, *בְּ*, without Makkeph; rarely *בֵּן* Prov. 30, 1. Deut. 25, 2. Jon. 4, 10, and always before the pr. n. *בְּנֵי*; once *בְּנֵי* (like *אֲבֵי*) Gen. 49, 11, and *בְּנֵי* Num. 24, 3. 15. Plur. *בְּנֵי* as if from a Sing. *בֵּן*; constr. *בְּנֵי*.

1. *a son*. Arab. *ابْن*, plur. *بَنُونَ*, constr. *بنو*, *بنی*; in the Phenician remains very often *בֵּן*; Aram. sing. *בַּר*, *בַּר*, from *בָּרָא* to beget, but with plur. *בְּנֵי*, *בְּנֵי*, *בְּנֵי*.—Spoken *κατ' ἐξοχήν* of *a king's son* Is. 9, 5; comp. *בְּנֵי-מִלְכָּה* Ps. 72, 1. Plur. *בְּנֵי* *sons* sometimes for *children* of both sexes, Gen. 3, 16. 21, 7. 30, 1. 31, 17. 32, 12. Deut. 4, 10; though this idea is more frequently put fully, *sons and daughters* *בְּנֵי וּבָנוֹת* Gen. 5, 4. 7. 10. 13. 11, 11 sq. In the Sing. there is also a trace of comm. gend. in *בְּנֵי-זָכָר* (more correctly *בֵּן זָכָר*) *a man-child* Jer. 20, 15; comp. *υἱὸς ἀνδρός* Rev. 12, 5.—Poet. *sons of the Greeks* for the Greeks themselves Joel 4, 6, like *υἱὸς Ἀχαιῶν*; also *sons of the Ethiopians* i. q. Ethiopians Am. 9, 7; comp. *בְּנֵי זָכָרִים* i. q. strangers Is. 2, 6, *בְּנֵי אֲבִיּוֹן* i. q. the poor Ps. 72, 4, Gr. *δυστήνων παιδες* Il. 21. 151. This mode of speaking every where implies a like condition of the father and son.

The word *son*, like those of father and brother (see *אָב*, *אָח*), is employed by the Hebrews in various other and wider senses, e. g.

2. *a grandson*, like *אָב* a grandfather, Gen. 29, 5. Ezra 5, 1; comp. Zech. 1, 1. More definitely a grandson is called *בְּנֵי-בְּנֵי* Judg. 9, 22. Plur. *בְּנֵי* *grandsons* Gen. 32, 1 [31, 55]. 31. 28; though where greater accuracy is used grandsons are called *בְּנֵי בְּנֵי*, Ex. 34, 7. Prov. 13, 22. 17, 6. Plur. also for *children*, i. e. *descendants*, *posterity*, as *בְּנֵי יִשְׂרָאֵל* *children of Israel*, Israelites, *בְּנֵי יְהוּדָה* *children of Judah*, of *Levi*, i. e. Jews, Levites, *בְּנֵי עַמּוֹן* Ammonites, *בְּנֵי חִתִּים* Hittites, *בְּנֵי יִשְׁמָעֵאל* Ishmaelites.

In the same sense is said **בֵּית יִשְׂרָאֵל**, **בֵּית יְהוּדָה**, see **בֵּית** no. 9; also **אִישׁ יִשְׂרָאֵל** see **אִישׁ** no. 1. g.

3. As a name of age, i. q. *a boy, youth*, like Gr. *παῖς*, comp. **בֵּת** no. 3. Cant. 2, 3. Prov. 7, 7.

4. Put for *a subject, vassal*, yielding obedience to a king or lord, as to a father, 2 K. 16, 7.—Hence metaph. *son of death* i. e. one condemned to death, q. d. delivered over to the power of death, 1 Sam. 20, 31. 2 Sam. 12, 5; *a son of stripes*, i. e. condemned to be beaten, Deut. 25, 2. Comp. *υἱὸς γέννης* Matt. 23, 15; *υἱὸς τῆς ἀπωλείας* John 17, 12.

5. *a foster-son*, educated as a son, Ex. 2, 10, comp. Acts 7, 21. Also *a pupil, disciple*, since teachers were regarded and obeyed as in the place of parents, and were also addressed by the title of *father*, see in **אָב** no. 6. Hence **בְּנֵי הַנְּבִיאִים** *the sons* i. e. *disciples of the prophets*, spoken of the schools of prophets, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 4, 38. al. comp. Am. 7, 14. So among the Persians *the sons of the magi* are their disciples; comp. among the Greeks *ἱατρῶν υἱοί, ὑγιόρων υἱοί, παιδῆς μουσικῶν, φιλοσόφων*, for *ἱατροί, μουσικοί*, etc. Syr. **בְּנֵי חַבְלֵי סַלְמָנָא** *sons* i. e. *disciples of Bardesanes*.—Hence also in the book of Proverbs, the poet (teacher) addresses the reader as his *son*, Prov. 2, 1. 3, 1. 21. 4, 10. 20. 5, 1. 6, 1. 7, 1; comp. **בֵּת** Ps. 45, 11.

6. With a genit. of *place*, **בֵּן** denotes a *native* of that place, one born and brought up there; e. g. *sons of Zion*, *Zionites*, Ps. 149, 2; *sons of Babylon*, *Babylonians*, Ez. 23, 15. 17; *sons of the East*, *Arabians*, see **קְדָרִים** no. 2; *sons of the province* Ezra 2, 1; *sons of a strange land* Gen. 17, 12; *son of the house*, i. e. a home-born slave, *verna*, see **בֵּית** no. 1; *son of my womb*, i. e. born of the same womb, see in **בְּטֶן** no. 2. This arises from the more general idiom, by which whatever is done in any place or time is ascribed to that place or time itself, see Is. 3, 26. 8, 23. Job 3, 3, etc. So too countries or cities are regarded as *mothers* of the individual inhabitants, see **אִם** no 5; and also nations or a people, as *fathers*; whence is said likewise **בְּנֵי עַמִּי** *the sons of my*

*people*, i. e. my countrymen, my tribe'smen, see **עַם**; and **בְּנֵי הָעָם** are *the common people* Jer. 17, 19. 26, 23. Spoken of animals, Deut. 32, 14 *rams, the sons of Bashan*. Trop. also of things contained in any place, as *sons of the quiver*, i. e. arrows, Lam. 3, 13.

7. With a genit. of *time*, it denotes a person or thing born or appearing in that time, or which has existed *during* that time. So *the son of one's old age*, i. e. begotten in old age, Gen. 37, 3; *the son of one's youth*, i. e. begotten in his father's youth, Ps. 127, 4; *sons of bereavement*, born of a mother bereaved, i. e. in exile, Is. 49, 20. Also *the son of five hundred years*, i. e. five hundred years old, Gen. 5, 32; *a lamb בְּן־שָׁנָה* *the son of a year*, a yearling. Ex. 12, 5; of the ricinus, Jon. 4, 10 **שָׁבַע־לַיְלָה הָיָה וַיָּבֹא־לַיְלָה אַחֲרַי** *which came up in a night and perished in a night*. Poet. *son of the morning* for the morning star, Lat. *Lucifer*, Is. 14, 12.

8. With a genit. of *a quality* good or bad, or of *a condition* in life, **בֵּן** denotes a man possessing that quality or brought up in that condition; e. g. **בֵּן־חַיִל** *son of strength* or *of the host*, i. e. a warrior, hero, see in **חַיִל**; also **בֵּן־בְּלִיעַל** *son of wickedness*, a wicked man, **בֵּן־עֲוֹנוֹתָא** id. **בְּנֵי שִׁתְחֹן** *sons of pride*, poet. of wild beasts; **בֵּן־קָנָי** i. q. *afflicted* Prov. 31, 5; *son of possession* i. e. possessor, heir, Gen. 15, 2; *sons of suretyship* i. e. hostages, 2 K. 14, 14. Comp. *υἱὸς τῆς ἀπειθείας* Eph. 2, 2; *τέκνον ὑπακοῆς* 1 Pet. 1, 14.—In other figurative and poetical expressions of this kind, which are also frequent in the kindred languages, (see Gol. Lex. Arab. art. **ابن**, Castell and Buxtorf art. **בֵּר**, Jones de Poësi Asiat. p. 128 sq.) that is said to be *the son of any thing*, which is similar to that thing, as *sons of the lightning* for birds of prey which fly swift as the lightning Job 5, 7; or which is dependent on it, as *sons of the bow* i. q. arrows Job 41, 20; or which is in any close connection with it, as *sons of oil* i. e. anointed Zech. 4, 14; *son of oil* or *fatness* i. e. fat, fertile, Is. 5, 1. Comp. **אִישׁ אֶבֶן**, **בְּעַל**.

9. *Sons of God*, an appellation given in the O. T. a) To angels, Gen. 6, 2 sq. Job 1, 6. 2, 1. 38, 7. Ps. 90, 1. 99, 7. either

as constituting the hosts and ministers of God, see אֲנָשִׁים; or because of their greater resemblance to the divine nature, although a body is ascribed to them in Gen. 1. c. b) To *kings*, not only of the Hebrews, but sometimes also to those of foreign nations, comp. Ps. 89, 28; as being the vicegerents of God on earth, taught and aided by a divine spirit, 1 Sam. 10, 6. 9. 11, 6. 16, 13. 14. Is. 11, 1. 2; on this account called also by the Greek poets *Διογενεῖς βασιλῆες*. Ps. 2, 7 *Jehovah said unto me, Thou art my son this day have I begotten thee*, i. e. constituted thee king, comp. Jer. 2, 27. Ps. 82, 6. 7 *I have said, Ye are gods*, (O ye kings.) *and all of you sons of the Most High; but ye shall die like common men*, etc. Ps. 89, 28. 2 Sam. 7, 14. c) To *righteous men*, the pious worshippers of God, *saints*, Ps. 73, 15. Prov. 14, 26. Deut. 14, 1. Spec. to *the Israelites*, although often ungrateful children, Is. 1, 2. 30, 1. 9. 43, 6. Hos. 2, 1. Jer. 3, 14. 19. In Sing. *Israel* is called *the son of God* Hos. 11, 1; and also the first-born and beloved son, Ex. 4, 22. 23, comp. Jer. 31, 20.

10. Spoken of *the young* of animals, as אֲנָשִׁים *sons of the flock*, lambs, Ps. 114, 4; בְּנֵי אֶהֱמוֹתָי *the son of his ass*, i. q. his foal, יֵירוֹ, Gen. 49, 11; *sons of the dove*, i. e. young doves, Lev. 12, 6; *sons of the raven* i. e. young ravens, Ps. 147, 9.

11. Poet. *son of a tree* seems put for a *shoot, branch, bough*, (comp. יוֹנֵקָה יוֹנֵק,) Gen. 49, 22 פֶּרֶה יוֹנֵקָה בֶּן פֶּרֶה *Joseph is the son of a fruitful tree*; here בֶּן (or perh. more correctly בְּנֵן) seems to be in the constr. state, and פֶּרֶה to be i. q. פֶּרִיָּה Is. 17, 6, i. e. *fruit-bearing, fruitful*, sc. tree; see in r. פֶּרֶה no. 1. a.—בֶּן-גֵּרִי Is. 21, 10, see in גֵּרִי.

12. *Ben*, pr. n. m. 1 Chr. 15, 18. Other compound pr. names are the following:

a) בֶּן-אֲוִי *(son of my sorrow) Ben-oui*, a name given by his mother to Benjamin, Gen. 35, 18.

b) בֶּן-הַדָּד *(son or worshipper of Hadad or Adad, the chief divinity of the Syrians. comp. Macrobian Saturnal. 1. 23, and pr. n. הַדָּדִיָּה) Ben-Hadad*, pr. n. of three kings of Syria of Damascus. The first of them waged war with Baasha king of the ten tribes, 1 K. 15, 20 sq.

2 Chr. 16, 2 sq. The second was the son of the preceding and contemporary with Ahab (1 K. 20, 34); he twice besieged Samaria, and became more famous than his father, 1 K. 20, 1 sq. 2 K. 24, 6 sq. 8, 7. The third was the son of Hazael, and lost most of the provinces acquired by his predecessors, 2 K. c. 13.—*The palaces of Ben-hadad*, i. e. of Damascus, Jer. 49, 27. Am. 1, 4.

c) בֶּן-זוּחֶתָה *Ben-zoheth*, pr. n. m. 1 Chr. 4, 20. See זוּחֶתָה.

d) בֶּן-חַיִל *(son of strength, warrior) Ben-hail*, pr. n. m. 2 Chr. 17, 7.

e) בֶּן-חֲנֻן *(son of one gracious) Ben-hanan*, pr. n. m. 1 Chr. 4, 20.

f) בֶּן-יְמִין *(son of the right hand, i. e. of good fortune, see in art. בְּנֵי-יְמִין, also רְמִין,) Benjamin*, pr. n. m. a) 1 Chr. 7, 10. b) Ezra 10, 32. Neh. 3, 23.—Where the patriarch Benjamin is meant, this name is always written as one word, בְּנֵי-יְמִין q. v. except once in 1 Sam. 9, 1 Cheth.

g) בְּנֵי-בְרַק *(sons of lightning) Beneberak*, pr. n. of a place in the tribe of Dan, Josh. 19, 45.

h) בְּנֵי גֵזֶק see בְּנֵי גֵזֶק.

בֶּן Chald. id. found only in Plur. בְּנֵין, the place of the Sing. being filled by בְּרִי.—E. g. בְּנֵי גְלוּתָא *sons of exile*, i. e. exiles, captives, Dan. 2, 25. בְּנֵי הוֹרֵיין *young bullocks*, Ezra 6, 9. Syr. بَن, plur. بَنَان id.

בְּנָא Chald. c. suff. בְּנֵיהִי Ezra 5, 11, infin. לְמַבְנָא Ezra 5, 2. 17, לְמַבְנֵיהָ 5, 9, לְבָנָא 5, 3. 13, i. q. Hebr. בְּנֵה, *to build*, Dan. 4, 27.

ITRPE. pass. Ezra 4, 13, 21; with acc. of material Ezra 5, 8.

\* בְּנֵה fut. יִבְנֶה, conv. וַיִּבְנֶן, and six times וַיִּבְנֶה, וַיִּבְנֶה.

1. *to build, to erect, to construct*, as a house, temple, city, walls, fortifications Ez. 4, 2; an altar Gen. 8, 20; chapels or tabernacles Jer. 7, 31; the frame-work of ships Ez. 27, 5; once apparently of laying the foundation of an edifice 1 K. 6, 1, comp. 2 Chr. 3, 1 where it is לְבִנוֹתָהּ. Arab. بِنَا, Aram. بِنَا, id. Comp. אֶבֶן and אָמֵן.—The material *with, of, from* which any thing is built, is mostly put in the acc. 1 K. 18, 32 וַיִּבְנֶה אֶת-



מִזְבֵּחַ and he built the stones (into) an altar, i. e. with or of them; comp. Lehrs. p. 813. Ex. 20, 22. Deut. 27, 6. 1 K. 15, 22. More rarely with בָּ 1 K. 15, 22 fin. Construed also: a) With acc. of place on which one builds, to build up or over, 1 K. 6, 15. 16, 24. b) With acc. of person, where it is i. q. to build a house for any one, i. e. to give him a fixed abode, and trop. to make him prosperous (for another sense of this formula see no. 3); Jer. 24, 6 I will bring them again into this land, וּבְנִיתֵיהֶם וְלֹא אֶהְרֹס וְנִשְׁתַּחֲתִים, וּבְנִיתֵיהֶם וְלֹא אֶהְרֹס and I will build them and not pull down, and I will plant them and not pluck up, i. e. I will give them a fixed abode and make them prosperous. 31, 4. 33, 7. 42, 10. Ps. 28, 5. Arab. **بنا** beneficiis auxit aliquem. c) With בָּ, to build on any thing, to be occupied in building, Neh. 4, 4. 11. Zech. 6, 15. With עַל, to build against any one, to obstruct; Lam. 3, 5 God hath builded against me, obstructed me, shut up my way on every side so that I cannot get out; comp. **בָּנָה** v. 7. 9.—Trop. to construct, i. e. to form, to make, with לָ, into a woman Gen. 2, 22.

2. to build up, to rebuild, to restore, e. g. a house or city in ruins, Amos 9, 14. Ps. 122, 3 O Jerusalem thou restored! 147, 2. Josh. 6, 26. 1 K. 16, 34. 2 K. 14, 22. Comp. **בָּנָה** חֲרִבוֹת under art. **חֲרָבָה** no. 2. So of the fortifications of a city, 1 K. 15, 17.

3. **בָּנָה** בֵּית לָ to build a house to or for any one, i. q. to give him offspring, posterity; see **בֵּית** no. 9, and Niph. no. 3. By a common oriental metaphor, house is transferred to a family, and children; and whoever begets children, is said to build a house. Hence **בֵּן** son comes from the idea of building, i. e. of begetting. The same metaphor is elegantly carried out in Plaut. Mostell. 1. 2. 37.

NIPH. 1. Pass. of Kal no. 1, to be built, Num. 13, 22. Deut. 13, 17; with acc. of material 1 K. 6, 7. Persons are said to be built up, when they are placed in a fixed abode and rendered prosperous, see in Kal no. 1. b. Jer. 12, 16. Mal. 3, 15. Job 22, 23.—A different metaphor see in no. 3.

2. Pass. of Kal no. 2, to be rebuilt, restored, Is. 44, 28.

3. A woman is said to be built up when her house (family) is built up, i. e. when offspring is given her; see in Kal no. 3. Gen. 16, 2 אֲבִיָּה מִמֶּנָּה perhaps I may be built up through her, i. e. obtain children by her. 30, 3.

Deriv. **בָּנָה**, **בְּנִיָּה**, **בְּנִיָּה**, **בְּנִיָּה**, to which may be added many pr. names, as **בְּנִיָּה**, **בְּנִיָּה**, **בְּנִיָּה**, **בְּנִיָּה**, **בְּנִיָּה**, **בְּנִיָּה**, **בְּנִיָּה**.

**בְּנִיָּה** (a building) *Binnui*, pr. n. m. freq. after the exile: a) Neh. 7, 15; written **בְּנִי** Ezra 2, 10. b) Ezra 10, 30. 38. c) Ezra 8, 33. d) Neh. 3, 24. 10, 10: 12, 8.

**בְּנִיָּה** daughters, see **בַּת**.

**בְּנִיָּה** (built) *Bani*, pr. n. m. a) One of David's warriors 2 Sam. 23, 36. b) 1 Chr. 6, 31. c) 1 Chr. 9, 4 Keri. d) Neh. 3, 17. 9, 4. 5. 10, 14. 11, 22. e) See **בְּנִיָּה** a. f) Ezra 10, 29. 34. 38. Neh. 8, 7. 10, 15.

**בְּנִיָּה** (built, a verbal of Pual) *Bunni*, pr. n. m. Neh. 9, 4. 10, 16.—Different is **בְּנִיָּה** *Bunni*, pr. n. m. Neh. 11, 15.

**בְּנִיָּה** (whom Jehovah hath built up, see **בָּנָה** no. 1. b.) *Benaiah*, pr. n. m. a) 1 Chr. 4, 36. b) 2 Chr. 20, 14. c) Ezra 10, 25. 30. 35. 43. d) See next art. c. e.

**בְּנִיָּה** pr. n. m. *Benaiah* (i. q. **בְּנִיָּה**) a) 1 Chr. 15, 24. 16, 5. b) 1 Chr. 27, 34. c) 2 Sam. 8, 18. 23, 20. 22; written also **בְּנִיָּה** 20, 23. d) 1 Chr. 15, 18. 20, 16, 5. e) 2 Sam. 23, 30; written also **בְּנִיָּה** 1 Chr. 11, 31. 27, 14. f) 2 Chr. 31, 13. g) Ez. 11, 1. 13.

**בְּנִיָּה** f. a building, Ez. 41, 13. R. **בְּנִיָּה**. Comp. **בְּנִיָּה**.

**בְּנִיָּה** (son of the right hand i. e. of good fortune, q. d. Felix, see **יָמִין** no. 4.) pr. n. *Benjamin*, Sept. *Benjamin*, the patriarch, youngest son of Jacob and Rachel, and founder of the tribe of like name, **בְּנִיָּה** Num. 1, 36, **בְּנִיָּה** Josh. 21, 4. 17, and simpl. **בְּנִיָּה** m. Judg. 20, 39. 40. Their territory, **אֶרֶץ בְּנִיָּה** Jer. 1, 1, lay nearly in the middle of Palestine on this side Jordan, and is described Josh. 18, 21 sq. A certain warlike disposition in this tribe is alluded to in Gen. 49, 27.—The **שַׁעַר בְּנִיָּה** gate of Benjamin was on the northern side of Jerusa-

Jer. 37, 13. 38, 7. Zech. 14, 10; prob. same called elsewhere the gate of hram. 2 K. 14, 13. Neh. 8, 16.—When this name designates the patriarch Benjamin, it is written in one word; see בן־בני p. 141. The gentile n. is written separately, בְּנֵי־רַמְיָנִי (comp. Lehrs. 515) 1 Sam. 9, 21. Ps. 7, 1, *Beninite, Benjamite*; with the art. בְּנֵי־הַרְדֵּן (like בֵּית־הַשְּׂמֵשִׁי) Judg. 3, 15. 1 Sam. 16, 11. Plur. בְּנֵי־רַמְיָנִי Judg. 16. Ellipt. אִישׁ בְּנֵי־רַמְיָנִי for אִישׁ בְּנֵי־רַמְיָנִי, 1 Sam. 9, 1. 2 Sam. 20, 1; also

בְּנֵי־רַמְיָנִי 1 Sam. 9, 4, like Arab. **بَكْرِي** krite for Abubekrite, from **ابو بكر**.

בְּנֵי־מִן m. (r. בְּנֵה) 1. *a building, edifice*, Ez. 41, 12. Syr. **حَمْنًا** a building; Arab. **بُنْيَانٌ** id.

2. *a wall*. Ez. 40, 5.

בְּנֵי־חַדְלָה Chald. i. q. Hebr. no. 1, Ezra 5, 4. בְּנֵי־חַדְלָה (our son, from the Segolate form Gen. 49, 11) *Beninu*, pr. n. m. Neh. 14 [13].

\* בְּנֵי־חַדְלָה Chald. *to be angry, indignant*, n. 2, 12. Often in the Targums.

בְּנֵי־חַדְלָה (according to Simonis i. q. בְּנֵי־חַדְלָה rushing forth, fountain) *Binea*, pr. n. 1 Chr. 9, 43; also בְּנֵי־חַדְלָה ib. 8, 37.

בְּסוֹדֵי־יְהוָה (in the intimacy of Jehovah, Besodeiah, pr. n. m. Neh. 3, 6.

בְּסֵי־יְהוָה pr. n. m. *Besai*, Ezra 2, 49. Neh. 12. Perh. Sanscr. *bigaya* victory, also n. So Bohlen.

\* בְּסֵי־יְהוָה a spurious root, see בּוֹסִים Hithp.

\* בְּסֵי־יְהוָה a root not used in Hebrew, vb. *to be sour*, i. q. טָאָר q. v. whence ab. **בָּסַר** to do any thing too soon; so *to look sour*, to make a sour face.—ance

בְּסֵי־יְהוָה c. suff. בְּסֵי־יְהוָה Job 15, 33, and

בְּסֵי־יְהוָה m. collect. *unripe grapes, sour apes*, Is. 18, 5. Jer. 31, 29, 30. Ez. 18,

Different from בְּאֵשִׁים q. v. *labruscæ*, *ld-grapes*. Sept. **δμυαῖς**. Chald. בְּסֵי־יְהוָה

Syr. **حَمْنًا** sour grapes.

בְּסֵי־יְהוָה Chald. see after בְּעָה .

\* בְּעָה a root not used in Hebrew;

Arab. **بَعَدَ** to be distant, absent, remote; IV, to remove; Ethiop. pr. to be other, different, and hence Præt. A, trans. **በሆድ** to change, to exchange, **ተሆድ** to be made other, different, **ሆድ** and **ሆድ** other, another, different. Among the Hebrews it would seem to have denoted: *to be without* (opp. to within), *to be near, close by*. Hence

בְּעָה and בְּעָה, c. suff. בְּעָה־י et בְּעָה־י Ps. 139, 11, בְּעָה־י in Pause בְּעָה־י, בְּעָה־י, once בְּעָה־י Amos 9, 10, בְּעָה־י, בְּעָה־י; primarily a Subst. but in usage always a Preposition denoting in general the being *without* an object (opp. to within), but *near* to it; and then spec. the two following more definite relations of place.

1. *about, round about*, which latter idea is expressed more definitely by **כְּבִיב**.

a) Genr. see for both particles (בְּעָה and כְּבִיב) Job 1, 10 בְּעָה־י וְכָתַבְתָּ בְּעָה־י הַלֵּא אֶת־הוֹסֵף בְּעָה־י לֹא מִסְבִּיב וְכָתַבְתָּ בְּעָה־י הַלֵּא אֶת־הוֹסֵף בְּעָה־י לֹא מִסְבִּיב *hast thou not made an hedge about him, and about his house, and about all that he hath, on every side?* Lam. 3, 7 בְּעָה־י הַלֵּא אֶת־הוֹסֵף בְּעָה־י *he hath made a wall round about me.*

Ps. 139, 11 בְּעָה־י אֲוִיר הַלַּיְלָה *even the night is light about me.* Hence a) With verbs of shutting up, (pr. shutting up *around* or *upon* any one,) as סָגַר בְּעָה־י רַחֵם 1 Sam. 1, 6, and יָצַר בְּעָה־י רַחֵם Gen. 20, 18, *to shut up the womb*, i. e. to render a woman unfruitful. Poet. סָגַר בְּעָה־י רַחֵם God *sealeth up the stars* Job 9, 7. For סָגַר בְּעָה־י רַחֵם and סָגַר בְּעָה־י רַחֵם, see no. 2.

β) With words implying protection; Ps. 3, 4 בְּעָה־י מָגֵן בְּעָה־י *a shield round about me.* Zech. 12, 8. γ) Put, like the Gr. **ὕπερ**, for all that one does for, *on account of, in behalf of* any one; e. g. to pray for any one 1 Sam. 7, 9, see הָיָה־לְּיָדָה; to bring a sin-offering for, Job 42, 8, see בְּעָה־י.

So of consulting an oracle Is. 8, 19. Jer. 21, 2; bribing a judge Job 6, 22; and of other like ideas, Ez. 22, 30. 2 Sam. 10, 12. 2 Chr. 19, 12. Ps. 138, 8. In Prov. 20, 16 to take a pledge for any one, for whom one becomes security. Then without a verb, Job 2, 4 עוֹר בְּעָה־י עוֹר *skin for skin*. Prov. 6, 26 אִשָּׁה זוֹנָה עוֹר בְּעָה־י עוֹר *for a whore one comes to a piece*

of bread, i. e. he who yields to her, lives for her and comes to want.

b) In a passive relation as surrounded round about by any thing, i. e. in or through the midst of, amid, among, through; like *ἀμφί* in the phrases *ἀμφί κλάδοις, ἀμφί δρυμοῖς, ἀμφί πύρι στήσαι τριπόδα*, sec Matthiæ Gr. Gramm. § 583. b. Joel 2. 8 *בְּצֵד הַשְּׁלַח הַפְּלוֹי* in the midst of the weapons (missiles) do they fall; comp. *περιπλνταιν τινι* to rush into the midst of any thing. Very often in the phrase *הַחֲלֹזִין בְּצֵד* through a window, with a verb of looking, Gen. 26, 8. Prov. 7, 6; of passing in or out, Josh. 2, 15. 1 Sam. 19, 12. Joel 2, 9; of falling, 2 K. 1, 2. *בָּגֵר אֲרָבַל* surrounded with darkness Job 22, 13. Is. 32, 14 *מִגְדָּה וְצִיּוֹן תִּהְיוּ בְּצֵד* mound and watch-tower shall be amid caverns, i. e. surrounded by them. Amos 9, 10 *לֹא לֵא הַרְעָה בְּצֵד הַרְעָה* the evil will not draw near nor come among us.

c) As expressing indefinite nearness, like Gr. *περί*, Engl. *about*, i. e. *by, near*. 1 Sam. 4, 18 *בְּצֵד יַד הַשַּׁעַר* by the side of the gate; comp. *אֶל-יַד הַשַּׁעַר* 2 Sam. 18, 4. Here *בְּצֵד יַד* is pr. 'about the side,' i. q. *at hand, near by*.

2. *behind, after*; Arab. *بَعْدَ, بَعْدُ*, after, spoken of time. This signif. connects itself directly with no. 1. a, b; for whoever is surrounded by certain limits or objects, e. g. a wall, is *behind* the same; see 2 Sam. 20, 21. Cant. 4, 1. Job 22, 13. This sense is also clear and necessary (though questioned by Fäsi) in Judg. 3, 23 *תָּחַל עֲהֻד וַיִּשְׁלַח בְּצֵד הַדֶּלֶת* then Ehud went forth through the porch and shut the door of the chamber (בְּצֵדוֹ) after him. Here it is impossible to translate *בְּצֵדוֹ* *וַיִּכְסֶה*, he shut himself in; for Ehud shut up the murdered king in the chamber, and he himself fled; nor can *בְּצֵדוֹ* be referred to Eglon, who is not mentioned in this connection. [But see the Note below.] In the same manner we may best construe the phrases *סָגַר הַדֶּלֶת בְּצֵד פּ*, *סָגַר בְּצֵד פּ*, to shut to (the door) after one who enters a place, Gen. 7, 16. 2 K. 4, 4. 5; and *סָגַר בְּצֵדוֹ*, *סָגַר הַדֶּלֶת בְּצֵדוֹ*, to shut to after oneself on entering a place or room, Judg. 9, 51. 2 K. 4, 33. Is. 26, 20. It is true, in both these cases so far as the

to shut in any one or oneself, pr. to shut in round about, as in no. 1. a. α; but against this is the construction with *הִלָּח*, since we cannot speak of shutting a door round about any one, inasmuch as the door does not surround the person.—Judg. 3, 22 *הַחֶבֶב בְּצֵד הַחֶבֶב* behind the blade. Cant. 4, 1 *מִבְּצֵד לְצִמְחָהּ* behind thy veil, *לְ* *מִבְּצֵד* being i. q. *בְּצֵד*. v. 3. 6, 7. 2 Sam. 20, 21 *רֹאשׁוֹ תִּשְׁלַח בְּצֵד הַחוֹמָה* pr. behind the wall, i. e. from behind the wall, where the thrower stood; others, *around the wall*, i. e. over it, since the thing thrown describes a curve over the wall.—So in Job 22, 13 *בְּצֵד אֲרָבַל* might be rendered: *behind the darkness*; see in no. 1. b.

NOTE.—See on this particle Ewald's Gramm. p. 613; Fäsi in Jahn's Neue Jahrbücher I. p. 187–9. Against the latter we have here endeavoured to vindicate the sense: *behind, after*; which the former also at a later period acknowledged, Schulgramm. § 550. [But it is not easy to see why the passage chiefly relied upon above, Judg. 3, 23, may not be rendered as in the English version: *and shut the door בְּצֵדוֹ upon him* sc. Eglon, who is distinctly referred to, both in the preceding and following verse; and to shut a door upon one in this way, is to shut him up in an enclosed space, and in so far to shut up around him, as in no. 1. a. α. So too of the other similar phrases above cited. Further, in Judg. 3, 22 we may say, *the fat closed around the blade*; in Cant. 4, 1 the doves' eyes are *in the midst of the veil*, surrounded by it, or else seen through it; while in 2 Sam. 20, 21 it is more easy to conceive that the head may have been thrown through a window or hole in the wall, than to adopt the explanation given above. There seems, therefore, to be no necessity for the sense no. 2; since all the passages may be satisfactorily explained by the different shades of the meaning no. 1.—R.

\* *בָּעָה* fut. *יִבָּעָה* 1. to make swell, to cause to boil, as water; Is. 64, 1 *מֵיִם יִבָּעָה* as the fire causeth the water to

of a tumor or swelling Chald. **בָּעָא** to boil. For the kindred roots **בִּיעַ**, **נָבַע**, see under **בִּיעַ**. From the idea of swelling and heat comes in Arab. the signif. of absorbing, and also of ardently desiring, longing; hence likewise in Hebrew:

2. to seek, to ask, to inquire, Is. 21, 12 bis. Aram. **בְּעָא**, **بَعَا**.

NIPH. 1. Pass. of Kal no. 1, to be swollen, tumid, and hence to swell out, to be prominent. Is. 30, 12 **בְּפָרִץ נָפַל נְבָהָה** as a breach ready to fall, swelling out in a high wall.

2. Pass. of Kal no. 2, to be sought out, searched, Obad. 6.

Deriv. **בְּעִי**, and **בִּי** for **בְּעִי**.

**בְּעָא** Chald. fut. **בְּעָא** 1. to seek, to search after, c. acc. Dan. 2, 13. 6, 5. In the Targums often for Heb. **בִּקַּשׁ**.

2. to ask, to petition, to entreat of any one, c. מִן Dan. 2, 16, **בְּרָם**, 6, 12, **מִן בְּרָם** 2, 18. **בְּעָא בְּעוּ** to ask a petition Dan. 6, 8.—Hence

**בְּעִי** Chald. f. a petition, request, Dan. 6, 8, 14.

**בְּעוּר** (a torch, lamp, r. **בְּעַר**) *Beor*, pr. n. a) The father of Balaam, Num. 22, 5. Deut. 23, 5. Sept. *Baúq, Balaúq*. 2 Pet. 2, 15 *Boúq*. b) The father of Bela king of the Edomites, Gen. 36, 32. 1 Chr. 1, 43.

**בְּעוֹתוֹת** m. plur. (r. **בְּעַת**) terrors, Ps. 88, 17. Job 6, 4.

\* **בְּעִז** obsol root, Arab. **بَغِز** alacer, agilis fuit.—Hence

**בְּעִז** (alacrity) *Boaz*, pr. n. a) A Bethlehemite who married Ruth, Ruth 2, 1 sq. b) A column set up before the temple of Solomon, so called either from the architect, or, if it was perhaps an *ἀνάθημα*, from the name of the donor. 1 K. 7, 21. 2 Chr. 3, 17. See too Movers, Phœnizier I. p. 293.

\* **בְּעָט** fut. **בְּעָט** 1. to tread down, to trample under foot. Chald. Pe. et. Pa. id. Syr. **بَعَطَا** a treading down, leaping; comp. further under r. **בוֹס**.—Metaph. to contemn, to neglect, (comp. Prov. 27, 7,) 1 Sam. 2, 29 **לְמָה חֲבַעְתָּ בְּזִבְחִי** **לָמָּה חֲבַעְתָּ בְּזִבְחִי** why trample ye upon my sacrifice and upon mine offering

which I have commanded? i. e. in contempt. Sept. *ἐπέβλεψας*, Vulg. 'quare calce abjecistis victimam meam et munerera mea?'

2. to kick, as an ox; trop. of obstinacy and rebellion against God, Deut. 32, 15.

**בְּעִי** m. (r. **בְּעַת**, comp. Chald. **בְּעָא**) *entreaty, prayer*. Job 30, 24 **לֹא בְּעִי יִשְׁלַח** **וְיָרֶךְ יְיָ** yea, prayer. is nought, when God stretcheth forth his hand, nor in his (God's) destruction doth their cry avail. The **בְּ** in **בְּעִי** is doubtless a radical letter; and hence by contr. **בִּי** q. v.

**בְּעִיר** m. (r. **בְּעַר**) *cattle, beasts*, so called from feeding, grazing; comp. **אָרָה** no. 2. Only in Sing. collect. like Lat. *pecus, -oris*, of every species of cattle, large and small, Ex. 22, 4. Num. 20, 4. 8. 11. Ps. 78, 48. Spec. of beasts of burden, Gen. 45, 17.—Syr. **بَعِيرَا** with Ribbui as a mark of the plural, Arab. **بَعِيرٌ** id.

\* **בְּעִל** fut. **יְבַעַל** 1. to be lord or master over any thing, to have dominion over, to possess. Ethiop. **በሀለ** to possess much, to be rich, **በሀለ** rich.—Is. 26, 13 **בְּעִלְנוּ אֲדֹנָיִם וְיִלְחָדוּ** lords besides thee have had dominion over us. With **לְ** 1 Chr. 4, 22.—Hence

2. to become the husband of any one, to marry a wife, like Arab. **مَلَكَ** to rule, to marry. Arab. **بَعَلَ**, Syr. **بَعَل** id.—

Deut. 21, 13. 24, 1. Mal. 2, 11. Is. 62, 5, Part. act. **בְּעִלְיָה** in Plur. majest. thy husband, thy lord, Is. 54, 5. Part. pass. f. **בְּעִלְיָה** Is. 54, 1, and **בְּעִלְיָה** one married, married to a husband, Gen. 20, 3. Deut. 22, 22. Metaph. of a land desolated, but again filled with inhabitants, Is. 62, 4.

3. **בְּעִל** prob. to disdain, to reject. Jer. 3, 14 **וְאָנֹכִי בְּרִים שׁוֹבְבִים** **וְאָנֹכִי בְּרִים שׁוֹבְבִים** turn ye, O rebellious children... for I have rejected you. 31, 32 **וְאָנֹכִי בְּרִים שׁוֹבְבִים** and I rejected them. Sept. *καγὼ ἤμειψα αὐτῶν*, comp. Heb. 8, 9. So Syr. Abulwalid, and other ancient interpreters. See Pococke ad Port. Mosis p. 5-10, and comp. Arab. **بَعَلَ** c. **ب** to

fear, to disdain. In c. 31 the common signif. might perhaps be adopted, q. d. *although I (וְאֵלֵינוּ) was their lord*. But this sense is not so easy; and besides, the signif. of disdain is not foreign from the primary meaning of the verb. In Arabic there are also other verbs, in which the signif. of subduing, being high, having dominion, is transferred also to that of *looking down upon, despising, contemning*, as *أجس* to subdue, c. *ب* to despise; *خبق* V, to be high; Conj. I, to look down upon, to contemn.

NIPH. *to have a husband, to be married*, Prov. 30, 23. Metaph. Is. 62, 4.

Deriv. בעל—בעלתה, בעלת.

בעל c. suff. בעלי, בעלה; Plur. בעלים, constr. בעלי, c. suff. 3 sing. בעלו Ex. 21, 29. 34. 36. 22, 10–14. Ecc. 5, 12, and בעליה Job 31, 39. Ecc. 7, 12, sometimes for Sing. like אֲדֹנָי his lord, comp. Lehrs. 663; but c. suff. 3 plur. בעליהם Esth. 1, 17, 20, as plural.

1. *lord, master, possessor, owner*. Frequent in the Phœnician dialect; see Monumen. Phœn. p. 348. Aram. בעל, בעל, id. Arab. بَعْلٌ in the dialect of Yemen *lord, master*, elsewhere *a husband*; Ethiop. ቤላ. Comp. also Sanscr. *pāla* lord.—Spoken of the master and owner of a house, Ex. 22, 7 Judg. 19, 22; of land Job 31, 39; of cattle Ex. 21, 28. Is. 1, 3; of money lent, i. e. a creditor Deut. 15. 2. Spoken of the head of a family Lev. 21, 4; also בעלי גוים *the lords of the nations* Is. 16, 8, spoken of the Assyrians as the conquerors of nations; or according to others, of their princes.

2. *a husband*, Arab. Syr. Chald. id. Comp. Sanscr. *pati* lord, also husband. Ex. 21, 22. 2 Sam. 11, 26 אִשָּׁה בַּעַל *husband of a wife*, i. e. married Ex. 21, 3. בעל נעוריו *husband of one's youth*, i. e. to whom one was married in youth, Joel 1, 8, i. q. *κορηδιδος πόσι*; Il. 5. 414.

3. Plur. with gen. of a city, *lords of a city*, i. q. *inhabitants, citizens*, בעלי יריחו Josh. 24, 11, שָׂרֵי בָּעַל יְרֵיחוֹ Josh. 9, 2 sq. בעלי רֵבֶשׁ 2 Sam. 21, 12, who also are called in 2 Sam. 2, 4. 5 גִּבּוֹרֵי יְרֵיחוֹ. Some modern interpreters understand *chiefs no-*

*bles, princes*, misled perhaps by the words in Judg. 9, 51 הַבְּעָלִים וְהַנְּשִׂאִים לְכָל הָעָרִים הָעִירָה, where also Sept. πάντες οἱ ἰγούμενοι τῆς πόλεως. Better, *all the men and women, even all the inhabitants of the city*, the latter expression comprehending the two former; Engl. Vers. *and all they of the city*.

4. With genit. of thing, *lord or possessor of a thing*, i. e. *one having that thing*, one to whom that attribute or quality belongs; thus often forming a periphrasis for an adjective; comp. אֵיל בַּעַל הַקַּרְנַיִם no. 1. k. בַּב no. 9. E. g. אֵיל בַּעַל הַקַּרְנַיִם *a ram having two horns, aries bicornis*, Dan. 8, 6, 20; בַּעַל הַכַּנְפַּיִם *the winged one*, poet. for a bird Ecc. 10, 20; אִישׁ בַּעַל שֵׁעַר *a hairy man* 2 K. 1, 8; בַּעַל הַחֲלֹמוֹת *the dreamer*, one who has dreams, Gen. 37, 19; בַּעַל הַדְּבָרִים *one who has a law-suit, controversy*, Ex. 24, 14, comp. בִּי מִשְׁפָּטִי *my adversary* Is. 50, 8. So too *possessor of my covenant, of my oath*, i. e. joined in covenant with me, confederate, Gen. 14, 13. Neh. 6, 18; בַּעַל הַלְּשׁוֹן *master of the tongue*, i. e. a charmer, enchanter, Ecc. 10, 11; בַּעַל נַפֶּשׁ *given to appetite, greedy*, Prov. 23, 2, comp. 29, 22; also *the receiver of a bribe* Prov. 17, 8.—Prov. 16, 22 מְקוֹר חַיִּים שֶׁבֶל בַּעֲלָיו *a fountain of life is understanding to its possessor*, i. e. to him who hath it, is endued with it. 1, 19. 17, 8. Ecc. 8, 8 לֹא יִמְלֹט רָשָׁע אֶת אֲדֹנָי הַבְּעָלָיו *nor shall wickedness deliver its possessor*, i. e. him who is given to it, the wicked man. 7, 12. Prov. 3, 27 מִבַּעֲלָיו אַל-תְּמַנְעַנּוּ טוֹב *withhold no good from its lord*, from him to whom it is due, to whom it pertains, i. e. from the needy.

5. With the Art. הַבְּעַל, and pref. בַּבְּעַל, לַבְּעַל, *Baal*, i. e. *the Lord*, καὶ ἑξομνη, as the name of a chief domestic and tutelary god of the Phœnicians, and particularly of the Tyrians; worshipped also by the Hebrews espec. at Samaria with great pomp, along with Astarte; see in אֲשֶׁרֶת, עֲשֶׂתֶרֶת Judg. 6, 25 sq. 2 K. 10, 18 sq. Hence הַבְּעַל *the temple of Baal* 1 K. 16, 32; נְבִיאֵי הַבְּעַל *the prophets of Baal*, 1 K. 18, 22. 25; שְׂאֵר הַבְּעַל *the remnant of Baal*, i. e. of his worshippers, Zeph. 1, 4. Plur. הַבְּעָלִים *Baalim*, i. e. images of Baal, Judg. 2, 11.

Of the currency and extent of this worship among the Phenicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phenician men, as אֶחְבַּלְבַּל q. v. *Jerombalus* (הַרְבַּעַל), and also of Carthaginians, as *Hannibal* (הַנְּבַעַל grace of Baal), *Hasdrubal* (עֲזֵר־בַּעַל help of Baal), *Muthumballes* (מָהוּבַעַל man of Baal), etc. Among the Babylonians the same god was called in the Aramæan manner בַּל *Bel*, *Belus*, for בַּעַל, see בַּל. Among the Tyrians themselves the full name of this divinity appears to have been מַלְכֵּרֶת בַּעַל צַר (Inscr. Melit. biling.) i. e. *Malke-reth lord of Tyre*; where again מַלְכֵּרֶת is for מַלְכֵּה קֶרֶת *king of the city*. The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of Hercules, Hercules Tyrius, and compared him with Jupiter; see Inscr. laudat. See more in Ersch and Gruber's Encyclop. Vol. VIII. p. 397 sq. under the articles *Baal*, *Bel*, *Belus*. Münter, Religion der Babylonier p. 16 sq. Movers Phœnizier I. p. 169 sq. These writers suppose that under this name *the sun* was worshipped; but I have elsewhere endeavoured by various arguments to show that not the sun, but the *planet Jupiter, stella Jovis*, as the guardian and giver of good fortune, was the object of this worship. See Comment. on Is. Vol. II. p. 335 sq. Encyclop. l. c. p. 398 sq. and so Roscnmüller in his Bibl. Alterthumskunde I. ii. p. 11. Yet I would not deny, that בַּעַל with certain attributes, as בַּעַל הַמָּזֶן (see הַמָּזֶן), is also referred to the sun.—In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g. a) בַּעַל בְּרִית *Baal-berith*, i. e. lord or guardian of covenants, worshipped by the Shechemites, Judg. 8, 33. 9, 4. comp. v. 46; q. d. *Zeús ὄρκιος, Deus fidius*; or, according to Movers l. c. 'Baal in covenant with the idolaters of Israel.' b) בַּעַל זְבוּב *Baal-zebub*, worshipped by the Philistines at Ekron 2 K. 1, 2; q. d. *fly-Baal*, fly-destroyer, like the *Zeús Ἀπόμυιος* of Elis, Pausan. 5. 14. 2; and the *Mylægrus deus* of the Romans, Solin. Polyhist. c. 1. c) בַּעַל פְּזוּר *Baal-pozur* of the Moabites, see פְּזוּר.

6. As denoting *the possessor* of a thing it is trop. also applied to *a place* which *has* or *contains* any thing, i. e. a place *at* or *in* which any thing is or is found, equivalent to בֵּית no. 6. So in the pr. names of cities and places:

a) בַּעַל *Baal*, 1 Chr. 4, 33, perh. the same place elsewhere called בַּעַל בְּאֵר *Baalath-beer* (having a well) in the borders of the tribe of Simeon, Josh. 19, 8.

b) בַּעַל גַּד *Baal-Gad*, so called from the worship of Gad i. e. Fortune, at the foot of Hermon near the sources of the Jordan, prob. i. q. בַּעַל הַרְמוֹן in lett. e. Josh. 11, 17. 13, 5. By some it is erroneously supposed to be the same with the celebrated Ba'albek or Heliopolis; see Thesaur. p. 225.

c) בַּעַל הַמִּזְוֶה *Baal-hamon* (place of multitude, or i. q. בַּעַל אַמְוִן sacred to Jupiter Ammon) a place near which Solomon had a vineyard, Cant. 8, 11. A town *Βελαμῶν* (Sept. *Βαλαμῶν*) situated in Samaria is mentioned Judith 8, 3.

d) בַּעַל הַצֹּר *Baal-hazor* (having a village or hamlet) *Baal-hazor*, a town or village near the territory of Ephraim, 2 Sam. 13, 23; perh. i. q. הַצֹּר Neh. 11, 33, in the tribe of Benjamin. q. v.

e) בַּעַל הַרְמוֹן *Baal-Hermon*, a town and an adjacent height near Mount Hermon, 1 Chr. 5, 23. Judg. 3, 3. Comp. lett. b.

f) בַּעַל מִצְוֶה *Baal-meon* (place of dwelling), see בֵּית מִצְוֶה p. 129.

g) בַּעַל פְּרָצִים *Baal-perazim*, a place or village near the valley of Rephaim, 2 Sam. 5, 20. 1 Chr. 14, 11; comp. Is. 28, 21.

h) בַּעַל צִפְוֶה *Baal-Zephon*, a place in Egypt near the head of the Red Sea, Ex. 14, 2. 9. Num. 33, 7. The name accords well with the site of this place, near the desert tracts between the Nile and the Red Sea, which were held to be the abode of Typhon, the evil genius of the Egyptians. See Creuzer in Commentt. Herodoteis I. § 22. Symbolik I. 317 sq. Bibl. Res. in Palest. I. p. 81.

i) בַּעַל שַׁלִּישָׁה *Baal-shalisha* 2 K. 4, 42, the name of a place prob. situated in the district שַׁלִּישָׁה, near the mountains of Ephraim; comp. 1 Sam. 9, 4.

k) *Baal-tamar* (place of palm-trees) Judg. 20, 33.

l) *Baalath* (cives Judæ) 2 Sam. 6, 2, a city elsewhere called also *Baalath* (civitas) *Baalath* and *Kirjath-jearim*, comp. 1 Chr. 13, 6. See *Baalath* no. 2. a.

7. As pr. n. of several men, e. g.

a) *Baal* α) 1 Chr. 5, 5. β) 8, 30, 9, 36.

b) *Baal-hanan* (lord of grace) *Baal-hanan*, pr. n. α) A king of Edom Gen. 36, 38. 1 Chr. 1, 49. β) A royal prefect or overseer, 1 Chr. 27, 28.

*Baal* Chald. m. i. q. Heb. *Baal*, lord; for *Baal* see *Baal*. From this form comes by contraction *Bal* q. v.

*Baalath* f. (corresp. to *Baal*) 1. a *mistress*, *Baalath* 1 K. 17, 17. Metaph. *mistress of any thing*, i. e. possessing or endued with any thing, as *Baalath-avob* a woman having a divining spirit, see *avob*; *Baalath* *baš-paim* *mistress of sorceries*, a sorceress, Nah. 3, 4.

2. Collect. *civitas*, i. q. *Baalath* cives, inhabitants, see *Baalath* no. 3; as *Bat* daughter, for *Bath*. So I explain *Baalath* *Baalath* as the pr. n. of towns or cities, viz. a) One in the northern part of the tribe of Judah, Josh. 15, 9. 1 Chr. 13, 6; called also *Baalath* (cives Judæ) see *Baalath* no. 6. lett. l; *Baalath* q. v. and *Baalath*. It seems likewise to have given name to a mountain *Baalath* Josh. 15, 11, lying in the same region, but nearer the sea. b) Another city was situated in the southern part of the same tribe, Josh. 15, 29; and seems to be the same which elsewhere is called *Baalath* Josh. 19, 3, and *Baalath* 1 Chr. 4, 29, and was assigned to Simeon. c) See in *Baalath* no. 6. a.

*Baalath* (civitates, see *Baalath* no. 2) *Baalath*, pr. n. of a town in the southern part of Judah, Josh. 15, 24; different from *Baalath* in v. 9. 29.

*Baalath* (whom the Lord knows and cares for, comp. *Baalath*) *Beeliada*, pr. n. of a son of David, 1 Chr. 14, 7; called in 2 Sam. 5, 16 *Baalath* i. e. whom God knows, q. v.

*Baalath* (whose lord is Jehovah) *Baalath*, pr. n. m. 1 Chr. 12, 5.

*Baalath* (i. q. *Baalath*) son of exultation,

the Ammonites, Jer. 40, 14. Some Mss. read *Baalath*; and so Josephus Ant. 10. 9. 2.

*Baalath* (civitas i. q. *Baalath* no. 2, after the form *Baalath*, *Baalath*) *Baalath*, a city of the tribe of Dan, Josh. 19, 44; rebuilt or fortified by Solomon, 1 K. 9, 18. 2 Chr. 8, 6.

*Baalath* see in *Baalath* no. 6. a.

*Baalath* see in *Baalath* no. 12. e.

*Baalath* (i. q. *Baalath* son of affliction, see in *Baalath* p. 109) *Baalath*, pr. n. m. a) 1 K. 4, 12. b) ib. v. 16. c) Neh. 3, 4.

*Baalath* (id.) *Baalath*, pr. n. m. a) 2 Sam. 4, 2. b) 2 Sam. 23, 29. 1 Chr. 11, 30. c) Ezra 2, 2. Neh. 7, 7. 10, 28.

\* *Baalath* fut. *Baalath* 1. to feed upon, to eat up, to consume; see Pi. and Hiph. no. 1, also *Baalath* cattle, so called from feeding. Syr. *Baalath* to glean, *Baalath* a gleaner.

2. Spec. to consume with fire, to burn up; comp. *Baalath* no. 2. Chald. *Baalath* to burn, Pa. to kindle.—Ps. 83, 15 *Baalath* as a fire burneth a forest. Mostly with *Baalath*, to set fire to, to burn up; Job 1, 16 the fire of God is fallen from heaven and hath burned up the flocks and the servants. Num. 11, 1. 3. Ps. 106, 18. Is. 42, 25. Jer. 44, 6. Lam. 2, 3. Also to cause to burn, to kindle, Is. 30, 33.—Elsewhere intrans. a) to be consumed with fire, to be burned, Ex. 3, 3. Is. 1, 31. 9, 17. b) to burn, as fire Jer. 20, 9; pitch Is. 34, 9; coals Ez. 1, 13; trop. of anger Is. 30, 27. Ps. 79, 5. 89, 47. c) to be set on fire, kindled. Hos. 7, 4 as an oven *Baalath* kindled by the baker. Also to kindle up, to inflame, as coals Ps. 18, 9; metaph. anger, Ps. 2, 12. Esth. 1, 12.

3. Denom. from *Baalath* cattle, to be brutish, Jer. 10, 8. Part. *Baalath* brutish men Ps. 94, 8; savage Ez. 21, 36.

NIPH. to be or become brutish, Jer. 10, 14. 21. 51, 17. Is. 19, 11 *Baalath* the counsel is become brutish.

PIEL *Baalath*, inf. constr. *Baalath*, fut. *Baalath*.

1. to feed upon, to eat up, to consume, e. g. a field, vineyard, Is. 3, 14. 5, 5; with *Baalath* Ex. 22, 4 [5].

2. i. q. Kal no. 2, to cause to burn, to

5 [12]. Also to burn, to consume, Neh. 10, 35. Is. 44, 15. 40, 16; בַּעַר אֵשׁ אֶת to set fire to any thing, Ez. 39, 9. 10.

3. to take or put away, to remove, to destroy. 1 K. 22, 47 and the remnant of the Sodomites מִן־הָאֶרֶץ בַּעַר he put away out of the land. Deut. 26, 13. 14. 2 Sam. 4, 11. 2 K. 23, 24. 2 Chr. 19, 3. A usual formula in Deuteronomy, implying the punishment of death, is: וּבַעַרְתָּ הָרָע וּבַעַרְתָּ הָרָע תְּהַיָּה לְךָ תְּהַיָּה לְךָ thou shalt put away the evil person from the midst of thee, Deut. 13, 6. 17, 7. 19, 19. 21, 21. 22, 21. 24, 24, 7; or מִן־הָאֶרֶץ 17, 12. 22, 22; comp. Judg. 20, 13. (For synon. formulas in Exodus, Levit. and Numbers, see r. פָּרַח Niph.) Is. 6, 13 although a tenth part remain in the land, לְבַעַר וְהָיְתָה לְבַעַר yet shall this be again destroyed. Num. 24, 22 הָיְתָה לְבַעַר הָיְתָה לְבַעַר the Kenites shall be driven out, destroyed. Is. 4, 4 when Jehovah shall have washed away the filth of the daughters of Zion בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בְּיָר בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בְּיָר with a spirit of judgment and a spirit of destroying. i. e. judging and destroying the wicked by his Spirit, his divine energy or power. Construed also with אַחֲרָי, implying pursuit and destruction from behind, 1 K. 14, 10 וּבַעַרְתָּ אַחֲרָי and I will take away the house of Jeroboam, as one taketh away dung. 21, 21.

PUAL to be kindled, to burn, of a furnace or stove, Jer. 36, 22.

HIPH. 1. to feed upon, to eat up, i. q. Pi. no. 1, Ex. 22, 4 [5].

2. i. q. Pi. no. 2. to cause to burn, to kindle, Ex. 22, 5 [6]; also to burn up, to consume, c. acc. Ez. 5, 2. Judg. 15, 5. With בָּאֵשׁ 2 Chr. 28, 3. הַבְּעִיר אֵשׁ בְּ to set fire to any thing Judg. 15, 5 init.

3. i. q. Pi. no. 3, to take or put away, to destroy, with אַחֲרָי 1 K. 16, 3.

Deriv. the three following, also בְּעִיר, הַבְּעִירָה, and pr. n. בְּעִיר.

בַּעַר m. pr. brutishness, stupidity; only as concr. brutish, stupid, like cattle; spoken of men, Ps. 49, 11. 73, 22. Prov. 12, 1. 30, 2. Comp. r. בָּרַר no. 3, and Niph.

בַּעַרָה (brutish) Baara, pr. n. f. 1 Chr. 8, 8; written in v. 9 הָרַשׁ, by a manifest error.

בַּעַרָה f. a burning, fire, conflagration,

espec. of produce in the field, Ex. 22, 5 [6]. Comp. r. בָּרַר no. 2.

בַּעַשְׂיָה (for מַעַשְׂיָה work of Jehovah) Baaseiah, pr. n. m. 1 Chr. 6, 25 [40]. Comp. under lett. b.

\* בַּעַשׂ obsol. root, Chald. בַּעַשׂ i. q. בָּאֵשׁ, to be bad, offensive. Hence

בַּעַשָּׂא Baasha, pr. n. of a king of Israel, r. 952-930 B. C. 1 K. 15, 16 sq. c. 16. 2 Chr. 16, 1 sq. Jer. 41, 9.

בַּעַשְׂתֵּרָה (i. q. עַשְׂתֵּרָה house of Astarte, see in בָּ note, lett. c, p. 109) Beeshterah, pr. n. of a Levitical city in the tribe of Manasseh beyond Jordan, Josh. 21, 27; called in 1 Chr. 6, 56 עַשְׂתֵּרָה.

\* בַּעַת or בַּעַת in Kal not used. Syr. סָכַת to fear, to be terrified.

PIEL בַּעַת fut. הַבְּעִית 1. to make afraid, to terrify, only poetic, Ps. 18, 5. Job 3, 5. 6, 4. 7, 14. 9, 34. 13, 11. 21, 15. 24, 14.

2. to come upon suddenly, to seize suddenly. 1 Sam. 16, 14 הָיָה רִיחַ מֵאֵת רִיחַ הַיְהוָה an evil spirit from Jehovah came upon him suddenly. v. 15.—Arab. بَعَثَ to come suddenly, to happen unexpectedly; III, to attack unexpectedly; بَعَثَ suddenly.

NIPH. to be afraid, terrified, Dan. 8, 17; with מַפְנִי 1 Chr. 21, 30. Esth. 7, 6.

Deriv. בַּעֲתִים and

בַּעֲתָה f. terror Jer. 8, 15. 14, 19.

בִּץ m. (r. בָּצַץ) mire, mud, in which one sticks fast, Jer. 38, 22.

בִּצָה f. (r. בָּצַץ) a marsh, fen, Job 8, 11. 40, 21. Plur. c. suff. בַּצְאִי by an incorrect orthography for בַּצְאִי, Ez. 47, 11.

בְּצִי (prob. i. q. בְּצִי q. v.) Bezai, pr. n. m. Ezra 2, 17. Neh. 7, 23. 10, 19.

בְּצִיר m. (r. בָּצַר no. 1) 1. a vintage, Lev. 26, 5. Is. 24, 13. 32, 10. Jer. 48, 32.

2. Adj. inaccessible, lofty, steep, i. q. בְּצִיר, spoken of a forest Zech. 11, 2 Keri. Comp. r. בָּצַר no. 2.

\* בַּצַּל not in use, i. q. פָּצַל, Arab.

בַּצַּל, to strip, to peel; kindr. is בְּצִיר, comp. in בָּצַח, פָּצַח.—Hence בַּצְלִיָּה and



בָּצֵל only plur. בְּצָלִים, *onions*, Num. 11, 5. Syr. ܒܨܠܐ, Ethiop. ቦልል, Arab.

בָּצַל, id. Comp. quadril. בְּצָלִיָּה.

בְּצֵלֶיךָ (in the shadow of God, i. e. in his protection) *Bezaleel*, pr. n. m. a) Ex. 31, 2. 35, 30. b) Ezra 10, 30.

בְּצָלִיָּה (a stripping, nakedness) *Bazluth*, pr. n. m. Ezra 2, 52; in Neh. 7, 54 written בְּצָלִיָּה *Bazlith*.

\* בָּצַע fut. יִבְצַע 1. *to cut in pieces, to break or dash in pieces*. Chald. בְּצַע to cut in pieces, to divide. as bread; Syr. ܒܨܥܐ to break, Arab. بضع to cut, to cleave asunder, to cut off, بَصَّعَ, بَصَّعَ,

a part, piece. Kindr. is פָּצַע to wound; comp. in בָּצַר.—Amos 9, 1 *smite the capitals of the columns בְּרָאשׁ בָּלָם and dash them in pieces upon the heads of all*; בָּצַע for בָּצַע. Intrans. *to be wounded*; Joel 2, 8 of locusts, *they rush among the weapons, לֹא יִבְצַעוּ they are not wounded*; others less well, *they break not off their course*. Comp. in בָּצַר no. 1. b.

2. *to tear in pieces, i. q. to plunder, to spoil*, pr. of enemies Hab. 2, 9. Ps. 10, 3. Trop. in the formula בָּצַע בָּצַע *to spoil the spoil, to get unlawful gain, to be greedy after gain*, spoken of those who rob and defraud others by extortion and oppression, Germ. *Geld schneiden*. Part. בָּצַע בָּצַע Prov. 1, 19. 15, 27. Jer. 6, 13. 8, 10. Inf. Ez. 22, 27. Comp. בָּזַל, and A. Schult. Opp. min. p. 61.

PIEL. בָּצַע fut. יִבְצַע 1. *to cut off*; Is. 38, 12 מִהַרְקָה יִבְצַעֲנִי *he (God) cutteth me off from the thrum*, a metaphor drawn from a weaver, who, when his web is finished, cuts it off from the thrum by which it was fastened to the beam. Job 6, 9.

2. i. q. Kal no. 2, *to plunder, to defraud any one*, Ez. 22, 12.

3. *to bring to an end, to finish, to complete*, e. g. the temple Zech. 4, 9. Of God, who *executes* his judgment upon the wicked Is. 10, 12; or *fulfils* his promise Lam. 2, 17.—Hence

בָּצַע m. in pause בָּצַע, c. suff. בָּצַעָה.

2; pr. of enemies Judg. 5, 19. Jer. 51, 13. Mic. 4, 13. Trop. of the rapine and extortion of kings and nobles who despoil a people, Jer. 22, 17. Ez. 22, 13. Hence

2. *unjust gain, lucre*, e. g. from bribes 1 Sam. 8, 3. Is. 33, 15; or by other unlawful means, Is. 57, 17. Also Ex. 18, 21. Prov. 28, 16. Is. 56, 11. Ez. 33, 31.

3. *gain in general, profit*; מַה־בָּצַע *what profit?* Gen. 37, 26. Job. 22, 3. Ps. 30, 10.

\* בָּצַע obsol. root, Arab. بَصَّ to flow gradually, to trickle, e. g. water, بَصَّصَ, بَصَّيَصَ, بَصَّيَصَ, little water.—Hence בָּצַע, בָּצַע.

\* בָּצַע to swell; hence spoken of the foot as unshod, *to become callous*, to have callous spots or tumors, Deut. 8, 4. Neh. 9, 21. Sept. in Deut. well, ἐτυλιώθησαν. Hence

בָּצֵק m. *dough*, so called from its swelling, rising; but spoken also of that not yet fermented, Ex. 12, 34. 39. 2 Sam. 13, 8. Jer. 7, 18.

בְּצֵקָה (stony region, high, Arab. بَصْقَاة) *Bozkath*, pr. n. of a place in Judah, Josh. 15, 39. 2 K. 22, 1. Josephus Βοσκεία, Ant. 10. 4. 1.

\* בָּצַר 1. *to cut off*. Syr. Pa. to shorten, to diminish, ܒܨܪܐ diminished, small, low. Kindred roots are בָּצַל, בָּצַע; see on the primary power of the syllables בז, בץ, under the roots בָּזַח, בָּצַח; comp. also under בָּרַר I. 1.—Spoken mostly of the vintage of grapes, e. g. *to gather grapes, to hold a vintage*, c. acc. Lev. 25, 5. 11; of a vineyard Deut. 24, 21. Judg. 9, 27. Part. בָּצַר *a vintager, grape-gatherer*, Jer. 6, 9; Plur. בָּצָרִים *vintagers*, metaph. of enemies preparing destruction, Jer. 49, 9. Obad. 5; comp. בָּצַר Metaph. Ps. 76, 13 יִבְצַר רִיחַ *he cutteth off the spirit of princes*, q. d. cuts down their pride, breaks their spirit.

2. *to cut off access, i. q. to restrain, to prevent*, see Niph. and בָּצַרָה; also *to make inaccessible*. Hence Part. pass.

walls Deut. 1, 28. 28, 52. Is. 2, 15; of a lofty impervious forest Zech. 11, 2 Keri; of fortified cities, strong, Num. 13, 28. Deut. 3, 5. Josh. 14, 12. 2 Sam. 20, 6. Is. 25, 2. Deut. 1, 28. Metaph. difficult to be understood, Jer. 33, 3.

3. to cut out, to break or dig out, e. g. metals, see **בָּצָר**.

NIPH. pass. of Kal no. 2, to be cut off or restrained from any one, to be inaccessible, difficult; c. **בִּין**, Gen. 11, 6 **לֹא יִבְצָר מֵהֶם כָּל אִשָּׁר יִזְמִין לַעֲשׂוֹת** nothing will be restrained from them, will be too hard for them, which they may purpose to do. Job 42, 2.

PIEL i. q. Kal no. 2, to make inaccessible, e. g. a fortification, Jer. 51, 53. Also simply to fortify, to rebuild a wall, Is. 22, 10.

Deriv. **בָּצָר** — **בְּצֻרָה**, also **בְּצֻרִים**, **מִבְּצָר**.

**בָּצָר** Job 36, 19, i. q. **בָּצָר** q. v. no. 1.

**בָּצָר** m. 1. ore of gold and silver, precious metals, in the rude state, as cut or dug out of the mines, from r. **בָּצָר** in the sense of cutting or breaking Ps. 76,

13; like Arab. **تَبْر** native gold or silver, not yet subjected to the fire and hammer,

**تَبْرَة** noun of unity, i. q. a piece or particle of such gold, from **تَبْر** i. q. **תִּבַּר** II,

to break; VIII, to be cut off, broken off; comp. Germ. *brechen* as a technical word in mining.—Job 22, 24 **שִׁיתָ עַל-עֲפָרָה בָּצָר** cast upon the earth the precious ore,

parall. with gold of Ophir in the other hemistich. Plur. v. 25 **יְהִי שְׁהִי בְּצֻרֶיהָ וְיִהְיֶה אֱלֹהִים וְיִהְיֶה אֱלֹהִים** and the Almighty shall be thy precious ores, parall. with **הַיְעֲפֹתָ**. So also **בָּצָר**, in pause **בָּצָר** Job 36, 19, id.—

This satisfactory explanation of an obscure word we owe to Abulwalid; see more in Thesaur. p. 230. Winer ad Sim. Lex. prefers the signif. a piece, particle of native gold or silver, from the

notion of cutting off, comparing **تَبْرَة** piece of gold. But the notion of piece, particle, in this word, does not come from the root, but from the circumstance that

**تَبْرَة** is a noun of unity. So from **دَهَب** gold, comes **دَهَبَة** a particle or bit of

gold; from **تَبْن** straw, **تَبْنَة** a bit of

straw, chaff; although these feminine forms do not always thus imply a part or particle.

2. *Bezer*, pr. n. a) A Levitical city of refuge in the tribe of Reuben, Deut. 4, 43. Josh. 20, 8. 21, 36. Vulg. *Bosor*. b) m. 1 Chr. 7, 37.

**בְּצֻרָה** f. 1. a fold, sheep-fold, Mic. 2, 12; so called from the idea of restraining, see r. **בָּצָר** no. 2; comp. **מִבְּצָרָה** from **בָּצָר**. Chald. **בְּצוּרְהָא** an enclosure, stall.

2. Pr. a fortress, strong-hold, i. q. **מִבְּצָר**; hence pr. n. *Bozrah*, one of the chief cities of the Edomites, Is. 34, 6. 63, 1. Jer. 49, 13. 22. Am. 1, 12; comp. Gen. 36, 33. There can scarcely be a doubt that it was the same with *el-Busaireh*

(**البصيرة** dimin. from **بصرة** Busrah),

a village and castle in Arabia Petraea south-east of the Dead Sea; see Bibl. Res. in Palest. II. p. 570. I formerly held that Bozrah of the Edomites was identical with Bozrah of Auranitis or Haurân; see Comm. ad Is. l. c. Burckhardt's Travels in Syria etc. p. 226 sq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson l. c.

**בְּצֻרֹן** m. a fortress, strong-hold, Zech. 9, 12. R. **בָּצָר** no. 2.

**בְּצֻרָה** f. (r. **בָּצָר** no. 2) a cutting off of rain, drought, Jer. 17, 8; Sept. **ἀβυστία**. Plur. **בְּצֻרוֹת** Jer. 14, 1; comp. Lehrs. p. 600.—Some refer hither the word **בְּצֻרָה** Ps. 9, 10. 10, 1; but **בָּ** is there a prefix.

**בְּקַבִּיק** m. (r. **בָּקַק**) 1. a bottle, so called from the gurgling or bubbling sound made in emptying; 1 K. 14, 3. Jer. 19, 1. 10. Syr. **بِقْبِق**, and Gr. **βουβυλος**, **βουβύλη**, also from the sound. Comp. Maltese *bakbûka*, under r. **בָּקַק**.

2. *Bakbuk*, pr. n. m. Ezra 2, 51. Neh. 7, 53.

**בְּקַבְּקִיָּה** (emptying i. e. wasting of Jehovah) *Bakbukiah*, pr. n. m. Neh. 11, 17. 12, 9. 25.

**בְּקַבְּקָר** (perh. i. q. **בְּקַבִּיק** wasting of the mount) *Bakbakkar*, pr. n. m. 1 Chr. 9, 15.

**בְּקִי**, i. q. **בְּקִיָּה**, *Bukki*, pr. n. m. a) Num. 34, 22. b) 1 Chr. 5, 31 [6, 5]. 6 36 [51].

בְּקִירָהוּ (wasting from Jehovah) *Buk-kiah*, pr. n. m. 1 Chr. 25, 4. 13.

בְּקִירִים m. plur. בְּקִירִים, *clefts, fissures, breaches*, Am. 6, 11. Is. 22, 9. R. בְּקִיעַ.

\* בְּקִיעַ fut. וּבְקִיעַ, inf. c. suff. בְּקִיעַ.

1. to cleave asunder, to rend, to divide.

Kindred are פָּקַע, Syr. **فصع**. The signification of cleaving and opening, as proceeding from a blow or violence (see אָבַק, בָּכָה, אָבַק, בַּק, פַּק, is found also in the kindred roots פָּקַח, בָּקַר, בָּבַר.—Spec. to cleave wood Ecc. 10, 9; to divide the sea, spoken of God, Ex. 14, 16; to rip up women with child Am. 1, 13; to rend or wound the shoulder Ez. 29, 7. Of a city, to rend its walls, to break open, to take by storm, to subdue; 2 Chr. 32, 1 וַיֹּאמֶר וַיֵּאמְרוּ לְבַקְעֵם אֶלְיָו and thought to subdue these cities to himself. 21, 17.—With בָּ, to cleave into or through any thing, to break through, 2 Sam. 23, 16. 1 Chr. 11, 18.

2. to cleave, to lay open any thing shut, so that what is enclosed may be set free and break forth. Is. 48, 21 he clave the rock, the waters gushed forth. Judg. 15, 19.—Prægn. and constr. with acc. of the thing bursting forth; Ps. 74, 15 בְּקִיעָהּ וַיִּבְרַח מִיָּדְךָ וַיִּבְרַח מִיָּדְךָ thou didst cleave (and make burst forth) fountains and torrents. Comp. Niphal, Pi. no. 3, and Gr. ῥήγνυσι δάκρυα, πηγάς, to shed tears, to send forth fountains.

3. to cleave eggs, spoken of a fowl, i. e. to hatch, Is. 34, 15.

NIPH. 1. Pass. of Kal no. 1, to be cleft asunder; intrans. to be divided, to open itself, e. g. the earth Num. 16, 31. Zech. 14, 4. Also to be rent, ruptured, Job 26, 8. 32, 19. 2 Chr. 25, 12; to be broken in upon, to be taken by storm, as a city 2 K. 25, 4. Jer. 52, 7.

2. Pass. of Kal no 2, to be opened, as fountains Gen. 7, 11. Spoken also of waters which break forth, Is. 35, 6. Prov. 3, 20; so the light Is. 58, 8. Comp. synonym. פָּטַר, בָּבַר, בָּקַר, in which the idea of cleaving, rending, is also transferred to the thing bursting forth.

3. Pass. of Kal no. 3, to be hatched, to break forth from an egg, as the viper's

4. to be rent, hyperbol. for to be shaken, to tremble, e. g. the earth, 1 K. 1, 40.

PIEL בִּקַּע, fut. וּבִקַּע 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 K. 8, 12. 15, 16.

2. to rend, to tear in pieces, as wild beasts, i. q. טָרַף, Hos. 13, 8. 2 K. 2, 24.

3. i. q. Kal no. 2, to open, to cause to break forth, e. g. waters from a rock Job 28, 10; torrents Hab. 3, 9, comp. in Kal Ps. 74, 15; a wind Ez. 13, 11. 13.

4. i. q. Kal no. 3, to hatch eggs, Is. 59, 5.

PUAL בִּקְעַע to be cleft, rent, Josh. 9, 4; to be ripped up Hos. 14, 1 [13, 16]; of a city, i. q. Niph. to be broken into, to be taken by storm, Ez. 26, 10.

HIPH. 1. i. q. Kal no. 1, to rend or break open a city, i. e. to take it by storm, to subdue, Is. 7, 6.

2. With אָל, to cleave or break through to any one, 2 K. 3, 26. Comp. in Kal no. 1 ult.

HOPH. הִבְקַע pass. of Hiph. no. 1, to be broken open, taken, as a city, Jer. 39, 2.

HITHPA. to be cleft, rent, Josh. 9, 13. Mic. 1, 4.

Deriv. בְּקִיעַ, and the three here following.

בִּקְעַע m. a part, half; spec. half a shekel, Gen. 24, 22. Ex. 38, 26.

בְּקִיעָא Chald. Dan. 3, 1, i. q. Heb. בְּקִיעָה.

בְּקִיעָה, f. (ר. בְּקִיעַ) plur. בְּקִיעוֹת, a valley, pr. a cleft of the mountains; opp. to mountains Deut. 8, 7. 11, 11. Ps. 104, 8; to hills Is. 41, 18. Often also for a low plain, a wide plain, level country, Sept. πεδιον, e. g. that in which Babylon was situated, Gen. 11, 2; comp. Ez. 3, 23. 37, 1. 2. בְּקִיעַ הַלְבָּנוֹן valley or plain of Lebanon, lying at the foot of Hermon and Anti-Lebanon around the sources of the Jordan, Josh. 11, 17. 12, 7; not the valley between Lebanon and Anti-Lebanon, the Cœlesyria of Strabo, and el-Būka'a البقاع of the Arabs. Other plains take their names from adjacent cities, as בְּקִיעַ מְנַהֵן 2 Chr. 35, 22; בְּרִחֵי בְּרִחֵי Deut. 34, 3; בְּקִיעַ אֶןְן Am. 1, 5; see in מְגִדוֹן אֶןְן no. 1. a.—Syr.   
 ܒܩܝܥܐ ܒܩܝܥܐ ܒܩܝܥܐ

\* **בָּקַק** 1. *to pour out, to empty*, sc. a vessel, bottle, see **בִּקְבִיב**. Arab. **بَقَبَقَ** onomatopoeic from the sound of a bottle in being emptied; like Pers. **غلغل** *gulgul*, Engl. *to gurgle, to bubble*. In the Maltese dialect, *bakbak* is to boil, as water, like Arab. **بَغِبَغ**; *bokka*, a bubble in water; *bakbjka, bekbjka*, a bottle. Comp. also **בִּזֵּב**, **בִּזְבֵּב**, **בִּזֵּב**.—Trop. a) *to empty of inhabitants, to depopulate a land* Is. 24, 1; *to spoil, to pilage a people*, Nah. 2, 3. b) Jer. 19, 7 **בִּקְחִי אֶת־עֵצָה יְהוּדָה** *I will empty out, pour out, the counsel of Judah*, i. e. will make them without counsel. Comp. Niph. Is. 19, 3.

2. Intrans. *to be poured out*, i. q. *to spread wide*, spoken of luxuriant growth and foliage. Hos. 10, 1 **גִּבְוֹן בִּקַּק** *a spreading vine*; Sept. *ἄμπελος εὐκλήματοῦσα*, Vulg. *frondosa*.

NIPH. **יִבְקַק**, infinit. **הִבְקִיק**, fut. **יִבְקִיק**.

1. Pass. of Kal no. 1. a, Is. 24, 3.

2. Pass. of Kal no. 1. b. Is. 19, 3 **יִבְקַח הַיְהוּדִים מִבְּקִרְיָם מִבְּקִרְיָם** *the spirit of Egypt shall be emptied out from within him*, i. e. Egypt shall be wholly deprived of spirit, understanding. The form **יִבְקַח** is for **יִבְקַח**, see Lehrg. p. 372.

Po. **בִּזְקַק** i. q. Kal 1. a, *to empty a land, to depopulate*, Jer. 51, 2.

Deriv. **בִּקְבִיב**, and pr. names **בִּקְבִיבָה**, **בִּקְבִיבָה**, **בִּקְבִיבָה**.

\* **בָּקַר** in Kal not used, pr. i. q. Arab.

**בָּקַר** *to cleave, to divide, to lay open*, kindr. with r. **בָּכַר**. The notion of cleaving; laying open, is in this root transferred to signify:

1. *to cleave the soil, to plough*, Lat. *arare*, comp. **הִרְשָׁה**, **הִרְשָׁה**, **הִרְשָׁה**. Hence **בִּקְרָה** arimentum qs. aramentum, cattle.

2. *to burst forth, to break forth*, as light, see **בָּקַע** Kal and Niph. no. 3. Hence **בִּקְרָה** morning.

3. *to search into, to inquire*; Syr. **صَفَّرَ** *to search, to examine*, **صَفَّرَ** and **صَفَّرَ** search, inquisition. Also in the sense *to look at, to inspect*; so in

PIEL **בִּקְרָה** 1. *to search, to inspect carefully, to take note of any thing*, with **לְ** Lev. 13, 36; **לְ**—**לְ** (comp. **בִּיֵּן** no. 1)

Lev. 27, 33. With **בְּ**, *to look at with pleasure, to behold with admiration, to admire*, Ps. 27, 4. Comp. **בְּ** B. 4. a.

2. *to look after, to take care of*, c. acc. Ez. 34, 11, 12.

3. *to look at mentally, to consider, to think upon*, 2 K. 16, 15. Prov. 20, 25.

4. *to take note of any one, to animadvert*, i. e. *to punish*; comp. **בִּקְרָה**.

The derivatives all follow.

**בִּקְרָה** Chald. in PE. not used.

PA. **בִּקְרָה**, plur. **בִּקְרָה**, fut. **יִבְקִרָה**, inf. **בִּקְרָה**, *to search, to inquire, to examine*, Ezra 4, 15. 19. 6, 1; c. **עַל** 7, 14.

ITHPA. pass. Ezra 5, 17.

**בִּקְרָה** comm. gend. m. Ex. 21, 37; f. Job 1, 14.

1. *a beeve*, Lat. *bos*, male or female, *ox or cow*, so called as used for *ploughing*; see r. **בִּקְרָה** no. 1. So according to Varro de L. L. 4. 19, Lat. *armentum* for

*aramentum*; and Arab. **بَقَرٌ**, according to Damiri so called as *cleaving the ground with a plough*; see Bochart Hieroz. I. 280; or according to Ewald from the *cloven hoofs*, Gramm. § 358.—Plur. Am. 6, 12. Neh. 10, 37. 2 Chr. 4, 3. Elsewhere always

2. Collect. *oxen, cattle, herd of neat*

cattle, Arab. **بَقَرٌ** id. and noun of unity **بَقْرَةٌ** an ox. Syr. **صَفَّرٌ** a herd, pr. of oxen, but in a wider sense also of other herds and flocks. Comp. **בִּזְרָה**.—So **צֹאֵן**

**בִּזְרָה** *sheep and oxen, flocks and herds*, Gen. 12, 16. 13, 5. 20, 14. Deut. 32, 14

**בִּזְרָה** *milk of kine*. It is joined: a) With numerals, opp. **שׂוֹר**, etc. comp. **שָׁנָה** and **צֹאֵן**. Ex. 21, 37 [22, 1] *if a man steal an ox (שׂוֹר)...*

**שָׁנָה** *five oxen shall he restore for the one*. Num. 7, 3 **שָׁנָה** *שֵׁנִי עֶשֶׂר* v. 17 **בִּזְרָה** *שֵׁנִים* b) With verbs and adjectives plural; 2 Sam. 6, 6 **כִּי**

**בִּזְרָה** *for the oxen were restive*. 1 K. 5, 3. Also with fem. where *kine* are understood, Job 1, 14. Gen. 33, 13.—

**בִּזְרָה** *a young calf* Lev. 9, 2; **בִּזְרָה** Is. 7, 21, and simpl. **בִּזְרָה** Gen. 18, 7, 8, a calf. Of the figures of oxen, 1 K. 7, 29.

Hence the denom. **בִּזְרָה**.

**בָּקַר** m. plur. **בִּקְרִים** 1. *morning, the dawn, or even before light*, Ruth 3, 14; pr. *day-break*, from the breaking forth of the light; see r. **בָּקַר** no. 2. Arab.

**בִּקְרָה**, **בִּקְרָה** id. comp. r. **בִּבְרָה** no. 1.—So **בִּקְרָה** אור *the morning light* 2 Sam. 23, 4. Acc. as adv. *in the morning, early*, (like

Arab. **بَكْرًا**), Ps. 5, 4; oftener **בִּבְקָר** *early* Gen. 19, 27, and poet. **לְבִקְרָה** Ps. 30, 6. 59, 17; which elsewhere is also **עַר** **בִּבְקָר** Deut. 16, 4. Ps. 130, 6. Distributively **בִּבְקָר** **בִּבְקָר** Ex. 16, 21. 30, 7. 36, 3. Lev. 6, 5; **לְבִבְקָר** 1 Chr. 9, 27; **לְבִבְקָרִים** Ps. 73, 14. 101, 8. Is. 33, 2. Lam. 3, 23; **לְבִבְקָרִים** Job 7, 18; all signifying *every morning*.—Metaph. *morning*, q. d. dawn of prosperity, happiness, Job 11, 17.

2. Spec. *the next morning*, Ex. 29, 34. Lev. 19, 13. 22, 30. Num. 9, 12. Judg. 6, 31 **אֲשֶׁר יָרִיב לוֹ יוֹמָת עַד-בִּבְקָרָה** *he that will plead for him, let him be put to death before morning*; Vulg. *antequam lux crastina veniat*, Sept. *ἕως πρωῆς*.—Hence *the morrow*, i. q. **בִּמָּחָר** (comp. **אֶמָּשׁ**), and as Adv. *to-morrow*, Ex. 16, 7. Num. 16, 5 (comp. v. 16); i. q. **בִּבְבִּקְרָה** 1 Sam. 19, 2. Also for *early, soon, speedily*, Ps. 5, 4 init. 90, 14. 143, 8; **לְבִבְקָרָה** id. Ps. 49, 15.

**בִּבְקָרָה** f. (Kamets impure, pr. Inf. Aram. in Paël) *a looking after, care*, Ez. 34, 12. R. **בִּבְקָרָה** Pi. no. 2.

**בִּבְקָרָה** f. *animadversion, i. e. punishment, chastisement*, Lev. 19, 20. R. **בִּבְקָרָה** Pi. no. 4.

\* **בִּבְקָשׁ** in Kal not used, *to seek, to search*, (see Pi.) corresponding to Arab. **بَكَث**, Chald. **בַּחַשׁ**, to inquire into, to scrutinize, which is kindr. with **חָפַשׁ**. The primary idea seems to be that of *touching, feeling out*; Syr. **حَسَمًا** a touching; comp. **חָפַשׁ** to feel out, **חָפַשׁ** to seek pr. by feeling.

PIEL **בִּבְקָשׁ** 1. *to seek, to search for, to inquire after*; absol. 2 K. 2, 17; acc. of pers. or thing Gen. 37, 15. 16. 1 Sam. 10, 14. With **לְ**, to search or inquire into any thing, Job 10, 6; different is Gen. 43. 30 **וַיִּבְקַשׁ לְבִבְקָרָה** *he sought where to weep*, i. e. a place where. Sometimes c. dat. commodi **לְ**, 1 Sam. 28, 7. Lam. 1, 19; hence, with this dat. *to seek out*

*for oneself*, i. q. *to choose*, 1 Sam. 13, 14. Is. 40, 20; comp. Ez. 22, 30.—Spec. a) *to seek the face, presence, of a king*, i. e. to go to him, to wish to see him, 1 K. 10, 24; also to supplicate his favour, Prov. 29, 26. b) *to seek the face of Jehovah*, pr. to turn unto him, to draw near to him, espec. with prayer and supplication, 2 Sam. 12, 16. Ps. 24, 6. 27, 8. 105, 4; or *to inquire of him*, to seek a response, 2 Sam. 21, 1; or in order to appease his anger, Hos. 5, 15. The same is: c) **בִּבְקָשׁ אֶת-יְהוָה** Ex. 33, 7. 2 Chr. 20, 4. Opp. **מָצָא** to find God, i. e. to be heard by him, Deut. 4, 29. Is. 65, 1. **מִבְּקָשֵׁי יְהוָה** *they who seek Jehovah*, his worshippers, Ps. 40, 17. 69, 7. 105, 3. Is. 51, 1. Comp. **הִרְשָׁה** no. 2.

2. *to seek, to strive after, to try to gain*, e. g. the priesthood Num. 16, 10, falsehood Ps. 4, 3, love Prov. 17, 9; rarely with **לְ** Prov. 18, 1. So **בִּבְקָשׁ נַפְשׁ פ'** *to seek the life of any one, to plot against him*, Ex. 4, 19. 1 Sam. 20, 1. 22, 23. 23, 15. 2 Sam. 4, 8. 16, 11; once in a good sense, *to seek to preserve one's life*, Prov. 29, 10; comp. **חָפַשׁ לְנַפְשׁ** Ps. 142, 5. Also **בִּבְקָשׁ רָצוּחַ פ'** *to seek the hurt of any one, to strive to do him harm or to destroy him*, 1 Sam. 24, 10. Ps. 71, 13. 24. **בִּבְקָשׁ אֶל** **רָצוּחַ** id. 1 Sam. 25, 26. With inf. c. **לְ** *to seek to do any thing*, e. g. 1 Sam. 19, 2 **מִבְּקָשׁ שְׂאוּל אָבִי לְהַמִּיתָהּ** *Saul my father seeketh to kill thee*. Ex. 2, 15. 4, 24; inf. simpl. Jer. 26, 21.

3. *to require, to demand*, Neh. 5, 18; c. מִן Ps. 104, 21; **מִיָּד** Gen. 31, 39. 43, 9. Is. 1, 12. Spec. **פ' מִיָּד פ'** *to require the blood of any one at the hand of or from any one*, i. e. to exact or inflict punishment for bloodshed, 2 Sam. 4, 11. Ez. 3, 18. 20. 33, 8; without **הָם** 1 Sam. 20, 16.

4. *to seek from any one, i. e. to ask, to request*, with מִן of pers. Ezra 8, 21. Dan. 1, 8; also acc. of thing Esth. 2, 15. With **עַל** *to entreat for any one, to supplicate for*, Esth. 4, 8. 7, 7.

5. *to inquire of any one, to interrogate*, c. מִן Dan. 1, 20.

PUAL *to be sought* Ez. 26, 21. Jer. 50, 20. Esth. 2, 23.—Hence

**בִּבְקָשָׁה** f. (Kamets impure) *request, entreaty*, Esth. 5, 3. 7. 8. Ezra 7, 6.

I. **בַּר** m. c. suff. **בָּרִי**, a son, from the idea of begetting, being born, see r. **בָּרָא** no. 3, and Niph. no. 2; the common word for son in the Chaldee, but in Hebrew only poetic. Twice, Prov. 31, 2. Ps. 2, 12 **בַּר נִשְׁקִי בַר** kiss the son sc. of Jehovah, the king; comp. v. 7, and **בֶּן** Is. 9, 5. Others here take **בַּר** in the sense of chosen or pure (from **בָּרַר**, see **בַּר** no. II), and suppose the king to be saluted by the title of the chosen, the pure, i. q. **בְּחִיר** ; **יְהוָה**; but this is less satisfactory.

II. **בַּר** f. **בָּרָה**, adj. from r. **בָּרַר**.

1. chosen, beloved. Cant. 6, 9 **בָּרָה הִיא לִי לְיוֹלָתָהּ** she is the beloved of her mother, her mother's delight.

2. pure, clear. Cant. 6, 10 fair as the moon, **בָּרָה כְּחַמְצָה** clear as the sun, i. e. of purest brightness. Metaph. in a moral sense: **בַּר יֵלֶבֶב** pure in heart, Ps. 24, 4. 73, 1. See r. **בָּרַר** no. 3. b.

3. clean, i. e. empty, of a stall or barn, Prov. 14, 4.

III. **בַּר** m. Am. 5, 11. 8, 6. Ps. 72, 16; elsewhere **בָּר**, subst. R. **בָּרַר**.

1. corn, grain, pr. that which has been cleansed, winnowed, (comp. Jer. 4, 11,) and is stored up in garners or sold, Gen. 41, 35. 49. Prov. 11, 26. Joel 2, 24. Once of grain standing in the fields, Ps. 65, 14.—Arab. **بُر** wheat; corresponding is also Lat. *far*, whence *farina*.

2. the open fields, country, Job 39, 4. See Chald. **בַּר** II.

I. **בַּר** Chald. m. c. suff. **בָּרָה** Dan. 5, 22. Plur. **בָּרִי**, see in **בֶּן** p. 139.

1. a son, Dan. 6, 1. **בַּר-אֱלֹהִים** son of the gods Dan. 3, 25.

2. a grandson, descendant, Ezra 5, 1; comp. Zech. 1, 1.

II. **בַּר** Chald. m. emph. **בָּרָא**, the open field, campus, pr. campus purus Liv. 24, 14; i. e. the open country without woods or villages, Dan. 2, 38. 4, 18. 22. 29.—

Arab. **بَرِّيَّة** campus, the open fields, desert, Syr. **ܒܪܝܐ** id.

**בַּר** see **בָּרִים**.

I. **בַּר** a pit, see **בּוֹר**.

II. **בַּר** m. (r. **בָּרַר**) once **בּוֹר** Job 9, 30.

1. cleanness, pureness, mostly with

**יְהוָה** Ps. 18, 21. 25, or **בְּפִים** Job 9, 30. 22, 30, i. e. cleanness of hands, metaph. for innocence. Once **בַּר** simpl. in the same sense, 2 Sam. 22, 25.

2. That which cleanses, salt of lye, vegetable salt, alkali, e. g. potash or soda, i. q. **בְּרִית** q. v. Job 9, 30. The ancients made use of alkali, both as mingled with oil instead of soap for washing, Job 9, 30; and also in smelting metals to make them melt and flow more readily and purely, Is. 1, 25.

\* **בָּרָא** fut. **יִבְרָא** 1. pr. to cut, to cut out, to carve, to form by cutting or carving, see Piel. Arab. **بَرَا** final **Ye** and fut. **I**, to cut out, to cut or pare down, to plane and polish. For the notion of breaking, cutting, separating, which is inherent in the radical syllable **בַּר**, see under **בָּרַר**. The same belongs also to the softer syllable **בַּר**; comp. **בָּרַר**, **בָּרָה**, **בָּרַשׁ**, **בָּרַח**, **בָּרַד** to scatter, **בָּרַח** pr. to break; also **הִבַּר**, **זִבַּר**.

2. to form, to create, to produce. Comp.

**חָלַק** to smooth, to polish, then to form, to create; also Germ. *schaffen*, Dan. *skabe*, which is of the same stock with Germ. *schaben*, Belg. *schaeven*, Eng. to shave. Arab. **بَارَأ** id. **بَارِئ** creator. Syr.

Chald. **ܒܪܐ**, **ܒܪܐ** id.—Spoken of the creation of the heavens and the earth Gen. 1, 1; of men Gen. 1, 27. 5, 1. 2. 6, 7; spec. of Israel Is. 43, 1. 15. Jer. 31, 22 **יְהוָה בָּרָא יְהוָה חֲדָשָׁה בְּאֶרֶץ** Jehovah hath created a new thing in the earth, a woman shall protect a man; comp. Num. 6, 30. Is. 65, 18 **אֶת-יְרוּשָׁלַיִם בָּרָא** behold, I create Jerusalem a rejoicing, i. e. cause her to rejoice. Part. **בּוֹרְאֵיךְ** in Plur. majest. thy creator Ecc. 12, 1.—In Gen. 2, 3 is read: **בָּרָא לְעִשׂוֹת** which he created in making, i. e. which he made in creating. As to the construction, comp. the formulas **לְעִשׂוֹת**, **יַחְדָּה לְעִשׂוֹת**.

3. to beget, to bring forth, whence **בַּר** son; see Niph. no. 2. Chald. Ithpe. *genitus est*.

4. to feed, to eat, to grow fat, from the idea of cutting up food; hence Hiph. to fatten, and adj. **בְּרִיא** fattened, fat. Comp.

**בָּרָה** no. 2. Kindred roots are **וָרָא** to be filled with food, **וָרִי** and **וָרִי** to be fat, **מָרָא** to be well-fed, **מָרִיא** i. q. **בָּרִיא** fattened, fat, and Gr. *βρώω* (*βιβρώσκω*), whence *βρογά*, Lat. *vorare*.

**PIPH.** 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 Ez. 21, 35 [30]. 28, 13. Ps. 104, 30.

**PIEL בִּרָא** 1. to cut, to cut down, e. g. with a sword Ex. 23, 47; wood, a forest with an axe, Josh. 17, 15 *get thee up to the forest and there cut thee down* room; Vulg. well, *ibique succide tibi spatia*; so v. 18 *but the mountain shall be thine, and thou shalt cut it down*.

2. to form, to fashion, to make, i. q. **רָצַר**, Ez. 21, 24 [19].

**HIPH.** causat. of Kal no. 4, to feed, to fatten, to make fat, 1 Sam. 2, 29.

Deriv. **בִּר** I, **בְּרִיא**, **בְּרִיאָה**; and pr. n. **בְּרִיאָה**

**בְּרִיאָה**, see **בִּית־בְּרִיא** p. 129.

**בְּרִיאָדָךְ בְּלִאָדָךְ Berodach Baladan**, pr. n. of a king of Babylon, 2 K. 20, 12; called also *Merodach Baladan* Is. 39, 1. This latter orthography seems to be more ancient, and accords better with the etymology; see in **בְּרִיאָדָךְ**.

**בְּרִיאָה** (whom Jehovah created) *Be-raiah*, pr. n. m. 1 Chr. 8, 21.

**בְּרִבְרִים** m. plur. *fowls*, which are said to be fattened for the table of Solomon, 1 K. 5, 3 [4, 23]. Kimchi understands *capons*; but more prob. with the Targum of Jerus. *geese*, so called from the *pureness* and *whiteness* of their plumage; from r. **בָּרַר** no. 3.

\* **בָּרַר** pr. to strew, to scatter, to sprinkle, comp. **סָרַר** and **בָּרַר**, **סָרַר**; hence to scatter hail, to hail, Is. 32, 19. Eth.

**ΩΛΡ.**, Syr. **ܠܗܝܠܐ** hail; Arab. **بَرَد** hail;

**בָּרַד** to be cold, to hail; but the signif. of cold is secondary, and derived from that of hail.

**בָּרַד** m. *hail*, Ex. 9, 18 sq. 10, 5 sq. Ps. 18, 13. 14. 78, 47. 48. **אֲבָנֵי בָרַד** *hailstones*, i. q. hail; see **אָבֵן**.

**בָּרַד** adj. (r. **בָּרַר**) plur. **בְּרִידִים**, pr. *strewed or sprinkled with spots, spotted, piebald*, spoken of goats Gen. 31, 10. 12; of horses Zech. 6, 3. 6. So Lat. *sparsus* albo *pelles*, Virg. Ecl. 2. 41. It differs from **נָקַד** in Gen. 1. c. in that the latter denotes smaller spots, speckled.—

Arab. **بَرْد** and **بَرْدَة** party-coloured garment; by transp. **بَرْد** Conj. II, to be spotted, piebald, spoken of sheep. Syr. **ܠܗܝܠܐ** a leopard, panther, so called from his spots; and from this source have doubtless come also Gr. and Lat. *πίργος*, *pardus*. From the above Arabic word comes the Fr. *broder*, Engl. *to broider*.

**בָּרַד** (hail) *Bered*, pr. n. a) A place in the desert of Shur, Gen. 16, 14; comp. v. 7. b) m. 1 Chr. 7, 20.

\* **בָּרַר** fut. **יִבְרֶה** 1. i. q. kindr. **בָּרָא**, to cut, to cut asunder; comp. Arab. **بَرَا** final Waw, to cut out or off, also **بَرَا** no. 1. Hence **בְּרִית** covenant, so called from cutting in two or dividing the victims.

2. to eat, i. q. **בָּרָא** no. 4, from the idea of cutting up food; like **בָּרַר** no. 3, and many verbs of cutting in Arabic, see Thesaur. p. 238. Comp. *βρώω*, *βιβρώσκω*.—2 Sam. 12, 17 **בָּרָה לָחֶם**, i. q. **אָבַל לָחֶם**, see **אָבַל** no. 1. c. 2 Sam. 13, 6. 10.

3. to select, to choose out, likewise from the idea of cutting out and separating, see **בָּרַר** no. 2. 1 Sam. 17, 8 **בָּרוּ לָכֶם אִישׁ** *choose you out a man*.

**PIEL** inf. **בָּרוּחַ** i. q. Kal no. 2. Lam. 4, 10.

**HIPH.** causat. of Kal no. 2, to cause to eat, to give to eat, with two acc. 2 Sam. 3, 35. 13, 5.

Deriv. **בְּרִית**, **בְּרִיָּה**, **בְּרִיָּה**, **בְּרִיָּה**.

**בְּרִיָּה** (blessed, Benedict) *Baruch*, pr. n. a) The friend and companion of the prophet Jeremiah, to whom the apocryphal book of the same name is ascribed, Jer. 32, 12–16. 36, 4 sq. 43, 3–6. 45, 1. 2. b) Neh. 3, 20. 10, 7. c) Neh. 11, 5.

**בְּרוּמִים** m. plur. Ez. 27, 24, *variegated*

of various colours are woven together in figures, etc. comp. r. בָּרָם no. 2. So Kimchi correctly. Arab. **بريم** a thread or cord of two colours, **سومبرم** stuff woven of such threads.

**ברוש** m. plur. **ברושים** 1. a cypress, a tall and fruit or cone-bearing tree, Is. 55, 13. Hos. 14, 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Is. 14, 8. 37, 24. 60, 13. Zech. 11, 2 comp. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 K. 5. 22. 24. 6, 15. 34. 2 Chr. 2, 7. 3, 5; also for the decks and sheathing of ships Ez. 27, 5; for spears Nah. 2, 4; and for musical instruments 2 Sam. 6, 5. Once by Syrians called **ברוה** Cant. 1, 17.—That the cypress and not the fir-tree is to be understood, is apparent from the nature of the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus; see more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of *cutting up* into boards, planks, etc. see r. **ברש**. [The cypress is not now indigenous on Lebanon, while the species of pine known as the *Pinus brutia* is found in large tracts; Schubert *Reise ins Morgenl.* III. p. 347, 353. Hence, if an inference may be drawn from the present Flora to that of ancient times, the **ברוש** was probably not the cypress, but the pine.—R.

2. Any thing made of cypress [or pine], e. g. a) a lance Nah. 2, 4. b) a musical instrument, 2 Sam. 6, 5.

**ברות** m. plur. **ברותים** a cypress [or pine]. i. q. **ברוש** q. v. a form tending to Aramaism, Cant. 1, 17. R. **ברה**.

**ברנה** f. food, Ps. 69, 22. R. **ברה** no. 2.

**ברותה** Ez. 47, 16, and **ברותי** 2 Sam. 8, 8, (my wells, for **ברותי**,) *Berothah*, *Berothai*, pr. n. of a city rich in brass, formerly subject to the kings of Zobah, and situated in the northern extremity of Palestine. Some suppose it to be i. q. *Berytus*, *Beirut*, a maritime city of Phœnicia; but from Ez. l. c. it would seem

not to have been situated on the coast, but rather in the neighbourhood of Hamath. See Rosenm. *Bibl. Geogr.* I. ii. p. 292. *Bibl. Res. in Palest.* III. p. 441 sq. In the parallel passage 1 Chr. 18, 8 it is **בון** q. v.

\* **ברז** obsol. root, Chald. and Talmud. to transfix, to pierce; also **ברזא** a hole, wound, made by piercing.—Hence quadrilit. **ברזל** and **ברזות** in next art.

**ברזות** (perh. **באר זית** well of olives) *Birzaith*, pr. n. prob. fem. 1 Chr. 7, 31 Keri. But Chethibh has **ברזות** (holes, wounds, r. **ברז**) *Birzoth*.

**ברזל** m. Deut. 19, 5, iron, a quadril. from Chald. to transfix, with **ל** added; comp. **ברמל** from **ברם** from **הרגל** from **הרג**. Chald. **ברזל** and **ברזל**, Syr. **ܒܪܙܠܐ**.—Gen. 4, 22. Ez. 27, 12. 19. etc. Often put as the symbol of hardness and firmness, as **נשפט ברזל** a sceptre of iron, for stern dominion Ps. 2, 9. Is. 48, 4 **גיד ברזל** a sinew of iron is thy neck, in allusion to the perverse obstinacy of a people. Spec. an iron, i. e. an iron tool, Deut. 27, 5. Josh. 8, 31; an axe 2 K. 6, 5. Is. 10, 34; irons, iron fetters Ps. 105, 18, fully **ברזל** 149, 8.

**ברזלי** (iron, of iron, unless perh. we compare Talmud. **ברזלא** herdsman, **ברזילין** princes.) *Barzillai*, pr. n. a) A Gileadite distinguished for his hospitality and liberality towards David, 2 Sam. 17, 27. 19, 32–39. 1 K. 2, 7. b) A Meholathite, father of Adriel, 2 Sam. 21, 8. c) Ezra 2, 61.

\* **ברה** fut. **יברה** 1. to pass through, to reach across, as a bar or bolt; prob. pr. to cut through, to break through; comp. **ברה**, and for the signif. of cutting and breaking which belongs to verbs beginning with **בר**, **פר**, see above in **ברא**.—Ex. 36, 33 and he made the middle bar **בהוה הקרשים בין הקצה אל הקצה** to pass through the middle of the boards from one end to the other. Comp. Hiph. no. 1, and **ברית** a bar, bolt.—Hence

2. to break away, to flee; Arab. **برح** to depart, to slip away, to escape into a desert place, **ابن برح** the son of flight,



a gazelle.—Absol. Gen. 31, 22. 27. 1 Sam. 19, 18; acc. of place *whither*, 1 Sam. 27, 4; also לְ Neh. 13, 10, אֶל Num. 24, 11; with מֵן of place *whence* 1 Sam. 20, 1. The person *from* whom one flies is preceded by מִפְּנֵי Gen. 16, 8. 35, 1. 7, מִלְּפָנַי Jon. 1, 3, מִן Is. 48, 20, מִיַּד *from one's hand* i. e. his power Job 27, 22, מֵאֵת *from with* 1 K. 11, 23.—It differs from הִמְלִיט to escape, e. g. 1 Sam. 19, 12 וַיִּמְלֵט וַיִּבְרַח וַיִּבְרַח וַיִּמְלֵט and he departed, and fled, and escaped.—To the imperat. is sometimes added the dat. בְּרַח־לְךָ q. d. in Engl. *get thee away, flee*, Gen. 27, 43. Num. 24, 11. Am. 7, 12. Comp. Fr. *s'enfuir*.

NOTE. In one passage, Ex. 14, 5, Michaelis and others assign to בָּרַח the signif. of Arab. بَرَحَ to turn the left side or to the left. But this is needless; for it might well be said of a people, whom Pharaoh had expected to return after three days, but who were now preparing to pass into Arabia, that they fled.

HIPH. 1. i. q. Kal no. 1, Ex. 26, 28. 2. to make flee, to put to flight, Job 41, 20. Also to chase away, Neh. 13, 28.

Deriv. בְּרִיחַ, בְּרִיחַ, and

בְּרִיחַ Is. 27, 1. Job 26, 13, and בְּרִיחַ plur. בְּרִיחִים Is. 43, 14; for בְּרִיחַ, after the form צְדִיק.

1. One who flies, a fugitive, Is. 43, 14. Also fleeing, the fleet, as a poetical epithet for the serpent, Is. 27, 1; likewise a constellation Job 26, 13.

2. Bariah, pr. n. m. 1 Chr. 3, 22.

בְּרַח־מִי see in בְּהָרִים.

בְּרִי adj. (r. בָּרַח) f. בְּרִיחַ, fat, i. q. בְּרִיא, comp. the root no. 2. Ez. 34, 20 בְּרִיחַ אֵשׁ a fat sheep, where perh. it should read בְּרִיחַ, or with three Mss. בְּרִיאָה.—In Job 37, 11 אֵת בְּרִי וַיִּטְרִיחַ עָבָר, many interpreters following the Chaldee and Rabbits explain בְּרִי by *pureness*, spec. *clearness, serenity* of the heavens, (Targ. בְּרִירוּחָא) and then render the whole clause: *also serenity dispelleth the cloud*. But the interpretation given below in art. טְרַח is more satisfactory.

בְּרִי (i. q. בְּאָרִי q. d. fontanus) *Beri*, pr. n. m. 1 Chr. 7, 36.

of men Judg. 3, 17. Dan. 1, 15; of kine Gen. 41, 2. 4. 18. 20; of ears of grain ib. v. 5. 7, comp. הִמְלֵט; of food Hab. 1, 16. Fem. הַבְּרִיאָה collect. *the fallings*, the fat flock or herd, Zech. 11, 16. Ez. 34, 3.

בְּרִיאָה f. (ר. בָּרָא) a creation, thing created or performed of God, espec. new and unheard of, Num. 16, 30. Comp. Jer. 31, 22.

בְּרִיחַ f. food, 2 Sam. 13, 5. 7. 10. R. בְּרַח no. 2.

בְּרִיחַ see בְּרִיחַ.

בְּרִיחַ m. plur. בְּרִיחִים, from r. בָּרַח no. 1.

1. a bar, cross-bar, which passed from one side of the tabernacle to the other through rings attached to each board, and thus held the boards together; so called from *passing through*, as Lat. *transtrum* for *transitrum*. Ex. 26, 26 sq. 35, 11. 36, 31 sq. Num. 3, 36. 4, 31.

2. a bar, bolt, for fastening a gate or door, Judg. 16, 3. Neh. 3, 3 sq. al. In Jon. 2, 7 the bars of the earth are the bars of the gate which leads into the deep recesses of the earth, i. e. into Sheol, i. q. בְּרִי שְׂאוֹל Job 17, 16.—Metaph. bars, bolts, for *princes*, as aiding to protect and defend a state (comp. בָּר Hos. 11, 6); Is. 15, 5 בְּרִיחֶיהָ עַד צִיֵּר *his princes flee unto Zoar*. Jerome, *rectes ejus*. Yet perhaps such an ellipsis of the verb *to flee* is here too harsh, especially as there has been no previous mention of flight; and I would prefer therefore with Chald. Saad. Kimchi, to render בְּרִיחֶיהָ *his fugitives*; whether we read it בְּרִיחֶיהָ, or derive בְּרִיחֶיהָ from בְּרִיחַ with Kamets pure, after the form עָשִׂיר.

בְּרִים (put for בְּאָרִים, wells) *Berim*, pr. name of a place or district in the north of Palestine, 2 Sam. 20, 14.—R.

בְּרִיעָה (gift, donation, r. בָּרַע) *Beriah*, pr. n. m. a) A son of Ephraim; 1 Chr. 7, 23 and he called his name *Beriah* because a gift was unto his house; so at least Michaelis Suppl. 224. Better it would seem: *because evil, calamity, was unto his house*; being for רָעָה with Beth pleonastic, see בְּ lett. C; comp. v. 21. 22. Sept. οὐκ ἐν ματαιῶς ἐγένετο ἐν οὐνοῦ μου. Vulg. eo

Gen. 46, 17. c) 1 Chr. 8, 13. d) 1 Chr. 23, 10.—Patronym. from b, בְּרִיעֵי *Be-riite* Num. 26, 44.

בְּרִית f. (r. בְּרָה) 1. *a covenant, league*, usually referred to the *cutting in pieces* of the victims which were sacrificed on concluding a solemn covenant, and between the parts of which the contracting parties were accustomed to pass; see in r. כָּרַת and Gen. 15, 9 sq. But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרָה 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 בְּרִית מְלַח *covenant (an eating?) of salt*, see מְלַח. —Spoken of a league between nations or tribes Josh. 9, 6 sq. or between private persons and friends 1 Sam. 18, 3. 23, 18; of the matrimonial covenant Mal. 2, 14. אֲנֹשֵׁי בְרִית פ' Gen. 14, 13, and אֲנֹשֵׁי בְרִית פ' Obad. 7, *possessors or men of a covenant*, i. e. *confederate* with any one. בְּרִית אֵל Judg. 9, 46, i. q. בְּרִית v. 4, god or guardian of covenants; see in בְּעַל no. 5. a.—The verbs employed to express the making and sanctioning of a covenant, are: כָּרַת, הִקִּים, נָחַן, שׂוּם 2 Sam. 23, 5, בּוֹא בּוֹ, עָבַר Deut. 29, 11, all which see in their order. Those which denote its violation, are: הִפָּר, הִלָּל, עָזַב, שָׁקַר בּוֹ. *The covenant of any one* is the covenant made *by* or *with* him, Lev. 26, 45. Deut. 4, 31; בְּרִית יְהוָה *the covenant entered into with Jehovah* Deut. 4, 23. 29, 24. al. Spec. and very freq. spoken of the covenant instituted between God and Abraham Gen. c. 15, c. 17; confirmed with Moses Ex. 24, 7. 8. 34, 27. Deut. 5, 2; to be renewed and ennobled in after times through the intervention of prophets and the Messiah, Is. 42, 6. 49, 8. Mal. 3, 1; comp. Jer. 31, 33. The *land* promised and given to the people of Israel by this covenant is called אֶרֶץ הַבְּרִית *the covenant land* Ez. 30, 5; and the people itself, בְּרִית קָדָשׁ *the holy covenant (people)* Dan. 11, 28. 30. מְלַחַת הַבְּרִית

*the messenger of the (new) covenant*, μωσῆς, i. e. the Messiah, Mal. 3, 1.

2. Elsewhere it signifies also *the condition* of God's covenant with Israel, viz. a) *the covenant promise* of God, Is. 59, 21. b) Oftener *the precepts* of God which are to be observed by Israel, *the divine law*, i. q. הוֹרָה. Hence לְהוֹרֹת הַבְּרִית Deut. 9, 9. 15; אֲרוֹן בְּרִית יְהוָה and אֲרוֹן הַבְּרִית *the ark of the covenant or law*, i. e. in which the tables of the law were preserved; see אֲרוֹן. So דְּבַר הַבְּרִית *the words of the covenant or law* Jer. 11, 2–8. 34, 18. Ex. 34, 28 הַבְּרִית הַבְּרִית הַבְּרִית *the words of the covenant or law, the ten commandments*. סֵפֶר הַבְּרִית *the book of the law*, spoken both of its earliest beginnings, Ex. 24, 7; and also of the whole collection of laws, 2 K. 23, 2. 21. 2 Chr. 34, 30.—For a *covenant of salt*, see in מְלַח.

3. Ellipt. a) i. q. מְלַחַת הַבְּרִית *the messenger of the (new) covenant*, its interpreter, μωσῆς, i. e. the introducer of a new law and new dispensation, the Messiah, Is. 42, 6. 49, 8; comp. Mal. 3, 1. b) i. q. אֵימַת הַבְּרִית *the sign of the covenant*, i. e. circumcision, Gen. 17, 10. 13; comp. v. 11.

בְּרִית f. pr. that which *cleanses*, any thing used for cleansing and scouring; from בָּרָה q. v. with the fem. adj. ending בְּרִית. Spec. *salt of lye, vegetable salt, alkali*, (that from minerals is called נֶחֶר q. v.) obtained from the ashes of various plants of a saltish or alkaline nature, Arab. قلى، اِشْتَان، اَشْتَان، *Salsola Kali* Linn. The ancients made use of this along with oil for washing and scouring garments instead of soap, Jer. 2, 22; and also in refining metals, Mal. 3, 2.—See more on the various names and uses of these plants, in Bochart Hieroz. II. p. 43 sq. Celsius Hierob. I. 449 sq. C. B. Michaelis Epist. ad Fr. Hoffmannum de herba Borith, Halæ 1728. J. Beckmann Beyträge zur Geschichte d. Erfindd. IV. p. 10 sq.

\* בָּרָה fut. יִבְרָה 1. *to bend the knee, to kneel*; Arab. بَرَكَ، Ethiop. ባረከት, Syr. بَرَك، id. The primary notion is that of *breaking down*, comp. פָּרַק; and for the connection of these two ideas,

see under *כָּרַע*, פָּנַע.—2 Chr. 6, 13 וַיִּכְרַע וַיִּבְרַךְ עַל-בְּרַכְיָיו and he kneeled down upon his knees ; comp. Dan. 6, 11. Ps. 95, 6 *Oh come... let us kneel before Jehovah our maker.* See Hiph. and בָּרַךְ knee.

2. to invoke God, to bless ; often in Piel, but in Kal only Part. pass. בָּרַךְ adored, blessed, Sept. εὐλογημένος, εὐλογητός. The fuller detail in respect to בָּרַךְ is given in Piel.—The forms בָּרַךְ (inf. absol. for בָּרַךְ after the form קָנוֹא, רִסוֹר, יִסוֹר, בָּרַכְנוּ Gen. 28, 6. 1 Sam. 13, 10. 2 Sam. 8, 10. 1 Chr. 18, 10, are more correctly referred to Piel.

NIPH. reflex. i. q. Hithpa. to bless oneself, Gen. 12, 3, 18, 18, 28, 14. See fully in Hithpa.

PIEL בָּרַךְ, once בָּרַךְ Num. 23, 20 ; fut. יִבְרַךְ, יִבְרַכְנָה, יִבְרַכְנֶנּוּ, with a distinctive accent יִבְרַכְנֶנּוּ.

1. Spoken in respect to God, to invoke, to bless God, i. e. to celebrate, to praise, to adore, which is done with bended knees ; see 2 Chr. 6, 13. Ps. 95, 6. Dan. 6, 11, etc. Arab. برك Conj. V, to bless, to praise ; VI, God is praised with reverential mind.—Constr. c. acc. (like γονυπετείν τινά Matt. 17, 14,) Ps. 104, 1. 26, 12. 34, 2. 63, 5. 66, 8. 103, 1. 2. 104, 35 ; rarely c. ל. 1 Chr. 29, 20. So Part. passive of Kal, בָּרַךְ יְהוָה, בָּרַךְ אֱלֹהִים, i. e. blessed be Jehovah, i. e. praised, adored, Ex. 18, 10. 1 Sam. 25, 32. 39. Ps. 28, 6. 31, 22. 41, 14.—Job 2, 9 בָּרַךְ אֱלֹהִים וּמָתָה, i. e. bless and praise God as thou wilt, yet thou must now die ; thy piety towards God is in vain. The language is that of an impious woman. For this use of two imperatives, one of which is concessive, while the other affirms, promises, threatens, see Heb. Gram. § 127. 2. b.—More fully בָּרַךְ שֵׁם יְהוָה to bless the name of Jehovah Ps. 96, 2. and בָּרַךְ בְּשֵׁם יְהוָה (like בָּרַךְ בְּשֵׁם יְיָ) Deut. 10, 8. 21, 5.—Once of the invocation of idols Is. 66, 3 ; also of self-praise, Ps. 49, 19.

2. Of men towards men, to bless, pr. to invoke blessings upon any one in the name of God, בָּרַךְ בְּשֵׁם יְהוָה Ps. 129, 8. 1 Chr. 16, 2. Arab. برك, Ethiop. ለገደ, id.—Gen. 27, 27. 28. Spoken of the vows and prayers of a dying parent in behalf of his family, his last blessing, Gen

27, 4. 7. 10. 48, 9 ; of a priest for a people, Lev. 9, 22. 23. Num. 6, 23 ; of one or more tribes for others, Deut. 27, 12. Constr. usually with acc. rarely ל Neh. 11, 2.—Once of the consecration of a sacrifice, 1 Sam. 9, 13.

3. God too is said to bless men and other created things, Gen. 1, 22. 9, 1. Often implying also the effect of the divine favour and blessing, i. q. to prosper, to make prosperous ; Gen. 12, 2 וַאֲבָרְכָה וַאֲנַדְלָה שְׁמֶךָ I will bless thee, and I will make thy name great. v. 3. 17, 16. 22, 17. 24, 1. 30, 27. Constr. with two acc. of pers. and of that in or with which one is blessed of God, Deut. 12, 7. 15, 14 ; or בְּ of thing, Gen. 24, 1. Ps. 29, 11. Where a blessing is invoked upon any one from God, the formula is : לִיהוָה : בָּרַךְ אַתָּה לִיהוָה : blessed be thou of Jehovah 1 Sam. 15, 13 ; בָּרַךְ הוּא לִיהוָה Ruth 2, 20 ; comp. Gen. 14, 19. Judg. 17, 2. בָּרַךְ יְהוָה blessed of Jehovah Gen. 24, 31. 26, 29. Num. 24, 9.—God is also said to bless inanimate things, i. q. to cause them to prosper, thrive, be abundant, Ex. 23, 25. Job 1, 10. Ps. 65, 11. 132, 15. Prov. 3, 33. So of the consecration of the Sabbath, Gen. 2, 3.

4. Of men, to bless, i. q. to salute, to greet, implying the wish or invocation of every good, 1 Sam. 15, 13 ; comp. εὐχολογῆσαι, Arab. السلام عليك. (This of course is more emphatic than the mode of salutation which merely asks after one's welfare, לְשָׁלוֹם, see שָׁלוֹם.) Prov. 27, 14. 2 K. 4, 29. 1 Sam. 25, 14, comp. v. 6. Spoken of a person who comes to any one, Gen. 47, 7. 2 Sam. 6, 20 ; of one who departs and bids farewell, Gen. 47, 10. 1 K. 8, 66 ; also of those present who salute a person on coming, 1 Sam. 13, 10 ; or bid farewell to those departing, Gen. 24, 60. 28, 1. Josh. 22, 6. 7.

5. In the sense of invoking evil, i. q. to curse, to invoke a curse from God, to wish destruction to any one ; comp. Job 31, 30. This is one of the class of intermediate verbs, verba media, like Arab. ابتلك, Ethiop. ለገደ, to bless and to curse ; بهل VIII, to supplicate, also to wish one ill ; see more in Thesaur. p. 241.—Spoken strictly only of men. bu

transferred also to curses and impious words uttered against God, 1 K. 21, 10. Ps. 10, 3. Job 1, 5. 11. 2, 5.—Some interpreters, as Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell (see no. 4) a signif. *to deny, to renounce*, which they apply in the passages above cited; comp. Gr. *χαλῆσαι ἐγὼ, χαλῆσαι φοβῶμαι τινά*. But the signif. of *cursing* is supported both by the words in 1 K. 21, 10, and by the analogy of the kindred languages as above exhibited.

PUAL בִּרְךָ, part. מְבָרֵךְ, 1. Pass. of Pi. no. 1. *to be blessed, i. e. adored, praised*, sc. God, Job 1, 21.

2. Pass. of Pi. no. 3, *to be blessed, i. e. prospered of God, with כֵּן of the thing with which*; Deut. 33. 13 מְבָרַכֶת יְהוָה אֶרֶצוֹ מִמַּגְדֵי הַשָּׁמַיִם וּגו' *blessed of Jehovah be his land with the precious gifts of heaven, etc.* Comp. בְּרִיךְ יְיָ i. e. בְּרִיךְ לִיהוָה. The prep. כֵּן has here the same force as elsewhere after verbs of abundance, Ex. 16, 32.

HIPH. הִבְרִיךְ causat. of Kal no. 1, *to make kneel down*, e. g. camels, in order to rest and drink, Gen. 24, 11. Arab.

أَبْرَكَ id. Eth. አብረከ, Syr. اَبْرَكَ id. See בְּרַכָּה, also אֲבָרַךְ p. 10.

HITHPA. הִתְבָּרַךְ reflex. of Pi. no. 2, *to bless oneself*, Deut. 29, 18. Constr. with בָּ: a) Of God as invoked in blessing oneself. comp. בְּרַכְּהוּ בְּשֵׁם יְיָ Is. 65, 16 הַמְּבָרַכֶת בְּאֶרֶץ יְהוָה בְּאֶרֶץ יְהוָה בְּאֶרֶץ יְהוָה *he that blesseth himself in the land, shall bless himself in (by) the true God.* Jer. 4, 2. b) Of a person or people whose happiness one invokes for himself. comp. Gen. 48, 20. Ps. 72, 17 spoken of the king there celebrated: וְהִתְבָּרְכוּ בּוֹ כָּל-גּוֹיִם וְהִתְבָּרְכוּ בּוֹ כָּל-גּוֹיִם *in (by) him shall all nations bless themselves, they shall call him blessed.* In a similar manner is to be explained the formula occurring with slight variation five times in the book of Genesis: וְהִתְבָּרְכוּ בּוֹ כָּל-גּוֹיִם הָאֵרֶץ *and in thy seed shall all the nations of the earth bless themselves*, i. e. they shall invoke for themselves the lot of Israel, Gen. 22, 18. 26, 4, comp. 28, 14 where Niph. is read for Hithpael; also 12, 3. 18, 18, where for בְּרִיכָה is read בָּהּ, בּוֹ.

So Jarchi, Le Clerc, and others.—But many interpreters, as I also formerly, prefer to follow the Sept. and Chald. (comp. Gal. 3, 8,) and explain this passively: *and in thy seed shall all the nations of the earth be blessed*, i. e. prospered, be brought by them to the knowledge and worship of the true God. See Jahn Archæol. II. ii. § 163 note. But the analogy of the other examples in which בְּרַכָּה, בְּרִיכָה, are read, favour the other interpretation.

The derivatives follow, except the pr. names בְּרִיכָה, בְּרִיכָה; comp. אֲבָרַךְ.

בְּרַכָּה Chald. 1. i. q. Heb. no. 1, *to fall upon the knees, to kneel down*, sc. in prayer to God Dan. 6, 11.

2. *to bless*; Part. pass. בְּרִיכָה i. q. Heb. בְּרִיכָה. Dan. 3, 28.

PA. בְּרַךְ for comm. בְּרַכְּהוּ, *to bless God, to praise, to adore*, with לְ Dan. 2, 19. 4 31. Part. pass. Dan. 2, 20.

בְּרִיכָה *a knee*, once in sing. Is. 45, 23. Syr. ܒܪܝܚܐ, Ethiop. ብርከ, id. Chald. transp. אֲרַכְבָּא.

DUAL בְּרִיכָי, constr. בְּרִיכָי, *knees, the knees*, spoken not only of two but also of many, for the plural. כָּל-בְּרִיכָי *all knees*, every knee, Ez. 7, 17. 21, 12. מַיִם בְּרִיכָי *waters reaching to the knees* Ez. 47, 4. עַל בְּרִיכָי *upon the knees*, upon the lap, where new-born children are received by the parents or nurses, Gen. 30, 3. 50, 23. Job 3, 12; where also children are fondled by their parents, Is. 66, 12.

בְּרִיכָה Chald. id. Dan. 6, 11.

בְּרַכְאֵל (whom God hath blessed) *Barachel*, pr. n. of the father of Elihu, Job 32, 2. 6.

בְּרַכָּה f. once בְּרַכָּה Gen. 27, 38, constr. בְּרַכַּת, c. suff. בְּרַכַּתִּי; plur. בְּרַכּוֹת. R. בְּרַכָּה

1. *a blessing, benediction*, as of a dying parent, Gen. 27, 12 sq. 33, 11. בְּרַכַּת יִשְׂרָאֵל *the blessing of the upright* Prov. 11, 11. בְּרַכַּת יְהוָה *the benediction of Jehovah, the divine blessing*, the source of prosperity and happiness of every kind, Gen. 35, 9. Ps. 3, 9. Is. 44, 3; so also בְּרַכָּה simpl. Is. 19, 24. Joel 2, 14; sometimes with genit. of him whom God thus blesses, Gen. 28, 4 אֲבָרַכְהֶם *the*

*blessing of Abraham*, i. e. with which God has blessed him. 49, 26 בְּרִכּוֹת הוֹרֵי צֶדֶק *the blessings of the everlasting mountains*, i. e. with which God has blessed them. With gen. in another sense, Prov. 24, 25 בְּרִיחַ טוֹב *benediction of good*.—Plur. בְּרִכּוֹת *blessings from God*, Prov. 10, 6. 28, 2; but oftener *benefits, favours, gifts*, sent from God, Ps. 84, 7. Gen. 49, 25. Comp. Is. 65, 8 *destroy it not* (the cluster) בִּי בְּרִכָּה בּוֹ *for a blessing is in it*, i. e. a gift from God.

2. Concr. i. q. an *object of blessing*, one blessed of God, one prosperous and happy. Gen. 12, 2 וְהָיָה בְּרָכָה Ps. 21, 7 תַּשְׁרִיחֵהוּ בְּרִכּוֹת קָדֶד *thou dost make him most blessed forever*. Collect. Zech. 8, 13.

3. a *gift, present*, as signifying kindness and good-will, usually offered with congratulations and good wishes, Gen. 33, 11. 1 Sam. 25, 27. 30, 26. 2 K. 5, 15. בְּרִכָּה נְפֶשׁ *the liberal soul*, i. e. a munificent man, Prov. 11, 25. Syr. ܘܒܪܟܬܐ, Eth. በረከት, id.

4. i. q. שְׁלוֹם, *peace*, 2 K. 18, 31 עֲשׂוּ אִתִּי שְׁלוֹם *make ye peace with me*. Is. 36, 16.

5. *Berachah*, pr. n. a) A valley in the desert near Tekoa, 2 Chr. 20, 26. Still called *Wady Bereikût*, near the village *Bereikût*; see *Bibl. Res. in Palest. II. p. 189. Biblioth. Sac. 1843, p. 43.* b) m. 1 Chr. 12, 3.

בְּרִכָּה f. constr. בְּרִיחַ, a *pond, pool*, pr. at which camels kneel down to drink; see r. בְּרִיחַ Hiph. Arab. بِرْكَة the basin of a fountain or other like reservoir for water, Span. *alberca*.—2 Sam. 2, 13. 4, 12. Cant. 7, 5; fully בְּרִיחַ מַיִם Nah. 2, 9. Ecc. 2, 6. There were two pools of this kind on the western side of Jerusalem, one at the head of the valley of Hinnom, and the other lower down in the same valley, intended to preserve the waters of the rainy season and perhaps those of Gihon; viz. *the upper pool* Is. 7, 3, called also *the old pool* Is. 22, 11; and *the lower pool* Is. 22, 9. See *Bibl. Res. in Palest. I. p. 483–87.*

בְּרִכָּה (whom Jehovah hath blessed, for בְּרִכָּה) *Berechiah, Barachiah*, pr. n. m. a) A son of Zerubbabel 1 Chr. 3, 20. b) ib. 9, 16. c) Neh. 3, 4. 30.

בְּרִכָּהוּ (id.) *Berechiah, Barachiah*, pr. n. m. a) The father of the prophet Zechariah, Zech. 1, 7; but in v. 1 בְּרִכָּהוּ. b) 1 Chr. 3, 24. c) 2 Chr. 28, 12.

\* בְּרַם a root not used in the verb, pr. onomatopoeic, i. q. βρέω, βρῦμάουαι, Lat. *fremo*, Germ. *brummen, summen*, Engl. *to hum, to buzz*. In Arabic it is spoken:

1. Of the noise and murmuring of morose and discontented men, *to murmur, to grumble*; whence in 1 Pet. 4, 9 for Gr. γογγυσμός the Arabic version has تَبَرَّمَ; comp. also بَرَمَ to be disdainful, proud, pr. to be peevish, morose.

2. Of the sound made in spinning and twisting a thread, *to hum, to buzz*; and hence بَرَمَ Conj. II, IV, *to twist threads together*, e. g. of different colours. Hence Heb. בְּרוּמִים.

3. Like other verbs of twisting and binding, (see חוּל, חוּק.) this is also transferred to the idea of *firmness*,

*strength*, as بَرَّمَ to make firm; comp. Lat. *firmus*. Hence perhaps

בְּרַם Chald. pr. adv. of affirmation, *yea, truly, certainly*, as in the Targums and Syr. ܒܪܡܐ; but in the O. T. it is every where adversative, *but, yet, nevertheless*, Dan. 2, 28. 4, 12. 5, 17. Ezra 5, 13. Comp. אָבַל no. 2.—The possible derivation of this word from r. בְּרַם is denied by some; who however do not suggest any other. Kindred perhaps with Chald. אַרְוִים; see אַרְוִי, אַרְוִי.

בְּרִינֵי see בְּרִינֵי.

\* בְּרַע obsol. root, Arab. بَرع to excel; Conj. V, *to give spontaneously*.—Hence pr. n. בְּרִיעָה.

בְּרִיעָה 1 Chr. 7, 23, see in בְּרִיעָה.

בְּרַע (for בְּנִירַע, see ב p. 109) *Bera*, pr. n. of a king of Sodom, Gen. 14, 2.

\* בְּרַק to *lighten, to send forth lightning*, as God, once Ps. 144, 6. Arab.

بَرَقَ, Syr. ܒܪܩܐ id. Ethiop. በረቆ fulsit, አብረቆ fulminavit.

**בָּרַק** m. 1. *lightning*, Syr. Arab. **بَرْق**, id. Dan. 10, 6. Collect. *lightnings*, Ps. 144, 6. 2 Sam. 22, 15. Ezra 1, 13. Plur. **בְּרָקִים** Job 38, 35. Ps. 18, 15. 77, 19. al. Trop. of the brightness or glittering of a sword, Ez. 21, 15. 33. Deut. 32, 41 **בְּרַק הַרְבִּי** the lightning of my sword i. e. my glittering sword. Nah. 3, 3. Hab. 3, 11; comp. Zech. 9, 14.—Hence

2. Poet. for a *glittering sword*, Job 20, 25.

3. *Barak*, pr. n. of a leader of the Israelites, who with the aid of Deborah, obtained a great victory over the Canaanites, Judg. 4, 6 sq. 5, 1. 12. 15. He is called *Barak* i. e. thunderbolt, Lat. *fulmen* (Cic. pro Balb. 15), as among the Carthaginians Hamilcar was called *Barcas*.

**בָּרַק**, see **בִּינֵי-בָרַק**, p. 141. g.

**בַּרְקוֹס** (painter, for **בְּנֵי-רְקוֹס**, see ב p. 109; from Arab. **رَقَش** to paint with colours; or from the quadril. **برقش** id.) *Barkos*, pr. n. m. Ezra 2, 53. Neh. 7, 55.

**בְּרָקִים** m. plur. i. q. **מִזְרְגִים**, *threshing sledges, tribula*, see in **מִזְרַג**. Judg. 8, 7. 16. The bottom or the rollers were set with jagged iron or stone, prob. flint-stone so common in Palestine, Gr. **πυρίτις** fire-stone; see *Bibl. Res. in Palest.* III. p. 143.—This name is perhaps derived from an obsol. form **בְּרָקֵן** lightning, giving out light, which prob. denoted flint, *firestone*, **πυρίτις**; comp. **בְּרָקָה** stony ground, perh. pr. abounding in flint-stone, as is the case with a great part of Palestine and Arabia. Hence Sing. **בְּרָקָי** a *threshing-sledge of flint*, Plur. **בְּרָקָיִם**.

**בְּרָקָה** f. Ex. 28, 17, and **בְּרָקָה** (Lehrg. p. 467) Ez. 28, 13, a species of *gem*, so called from its *glittering, sparkling*, from r. **בָּרַק**. Sept. Vulg. and Josephus render it *smaragdus, emerald*, which Braun also advocates, de Vest. Sacerdott. p. 517 sq. appealing to the Greek form **μάργαδος, σμάραγδος**, which seems to come from the Heb. word. And not unaptly; since also Gr. **μαραγή, σμαραγή**, with their derivatives, which have the signif.

of *noise, thunder*, correspond also to the Heb. **בָּרַק**; while **μάργαδος**, as the name of a gem, would come from the notion of brightness, sparkling, which is primary in this root.

\* **בָּרַר**, praet. 1 pers. **בְּרוּחִי** Ez. 20, 38, inf. c. suff. **בָּרַם** Ecc. 3, 18 after the form **שָׁן** from **שָׁנָה** Kindr. are **בָּרָא**, **בָּרָה**.

1. *to separate, to sever out*. Ez. 20, 38 **אֲנִי אֶפְרָח מִבְּרַחֲמֵי הַמְּבָרָרִים** I will separate from among you the rebellious. Arab. **بَرَّ** Conj. VIII, to stand separate from others.

2. *to select, to choose out*, comp. **בָּרָה** no. 3. Part. pass. **בְּרוּר**, *selected, chosen*; 1 Chr. 9, 22 **כָּל אֵלֶּם הַבְּרוּרִים לְשָׂרָרִים** all those chosen for porters, as porters. 16, 41. Also *select. chosen, choice*, 1 Chr. 7, 40; animals Neh. 5, 18.

3. *to separate and remove filth, impurity*, i. q. *to cleanse, to purge, to purify*, e. g. a) An arrow from rust, *to polish, to make bright and sharp*, Is. 49, 2. See Hiph. Arab. **بَرَأ** to cut or pare down, to point a weapon. b) In a moral sense, of words and actions, *to cleanse, to purify*. Part. pass. Zeph. 3, 9 **שִׁפְהָ בְּרוּרָה** a pure lip, i. e. language. Adv. Job 33, 3 **וְיָדַעַתִּי טָהוֹרָה בְּרוּרָה מִכָּל דָּבָר** and what I know, my lips shall utter purely, i. e. with sincerity, without falsehood. Ps. 19, 9 **הַצִּוִּיאוֹת יְהוָה טָהוֹרוֹת** the commandment of Jehovah is pure, i. e. true, just, holy. Comp. Niph.

Pi. Hithpa.—Arab. **بَرَّ** mid. *E*, to be just, true, **بَرٌّ** just, true. Syr. **صَبْرًا** pure, neat, simple, **صَبْرًا** purity. In the literal signification it corresponds with Lat. *purus*, Engl. *pure*, Germ. *bar*, Engl. *bare*; and trop. with Lat. *verus*, Germ. *wahr*.

4. *to search out, to examine, to prove*, which is done by separating and distinguishing, comp. **בָּקַר** no. 3. Ecc. 3, 18 **לִבְרָרִים**; corresp. to inf. **לְבוּר** Ecc. 9, 1.

See **בוּר**. Arab. **اِسْتَبَّرَ** scrutatus est veritatem, **بَارَّ** mid. Waw, exploravit.

5. *to be clean, clear*, i. e. empty, see adj. **בָּר** II. no. 3, and Chald. **בַּר** II.

NIPH. **נָבַר** reflex. *to purify oneself, to be clean*, sc. for the performance of a sacred office, Is. 52, 11. Part. **נָבַר** pure

i. e. upright, pious, Ps. 18, 27. 2 Sam. 22, 27. See Kal no. 3. b.

PIEL to *cleanse, to purify*, morally, Dan. 11, 35.

HIPH. to *cleanse, to clean*, e. g. arrows, to *make bright and sharp* Jer. 51, 11, see Kal no. 3. a. Also grain in the threshing-floor, Jer. 4, 11.

HITHPA. 1. to *purify oneself*, sc. from the filth of idolatry and sin, to *be purified, to reform*, Dan. 12, 10; comp. 11, 35.

2. to *show oneself pure*, i. e. *just, upright*, benignant, spoken of God, comp. in Kal no. 3. b. Ps. 18, 27 **עַם נָקֵר** **עַם נָקֵר** with the pure thou wilt show thyself pure. The form **תְּהַבֵּר** 2 Sam. 22, 27, is for **תְּהַבֵּר** in Ps. l. c. see Lehrs. p. 374.

Deriv. **בַּר** II, **בָּר**, **בְּרִית**, **בְּרִיית**, **בְּרִיית**.

\* **בְּרֵשׁ** obsol. root, prob. i. q. Arab. **بَر** to *cut, to cut in*, see under r. **בְּרָא**; whence Arab. **نَبْت** axe.—Hence **בְּרוֹשׁ** cypress or pine, q. v.

**בְּרֵשַׁע** (i. q. **בְּנֵי-רֵשַׁע** son of wickedness, see **ב** p. 109,) *Birsha*, pr. n. of a king of Gomorrah Gen. 14, 2.

\* **בְּרַח** obsol. root, prob. to *cut, to hew*; see **בְּרֵשׁ**. Hence **בְּרוֹחַ** cypress or pine.

**בְּשׂוֹר** (cool, cold, comp. Arab. **بَسِ** V, to be cool, e. g. water,) every where with art. **הַבְּשׂוֹר** q. d. the cold, *Besor*, pr. n. of a torrent emptying itself into the Mediterranean near Gaza, 1 Sam. 30, 9. 10. 21.

**בְּשׂוֹרָה** and **בְּשׂוֹרָה** f. (r. **בְּשַׂר**) 1. *glad tidings, good news*, 2 Sam. 18, 22. 25. 2 K. 7, 9; once with **טוֹבָה** added, 2 Sam. 18, 27.

2. *reward for good tidings*, 2 Sam. 4, 10.

\* **בְּשִׂים** obsol. root, to *have a good smell, to be fragrant*. Chald. et Syr. **בְּשִׂים**, **בְּשִׂים**, id. but oftener genr. to *be sweet, pleasant*. Comp. **בָּשָׂא**.

Deriv. the pr. names **רִבְשִׂים**, **רִבְשִׂים**; also the three following:

**בְּשִׂים** or **בְּשִׂים** (Kamets impure) m. *balsam, balsam-plant*, frequent in the gardens of the Hebrews, Cant. 5, 1.

Arab. **بَشَام** a fragrant shrub, similar

inserted quadril. **بلسان, بلسام**, **βάλσαμος**, balsam, balsam-plant or tree. Chald. and Talmud. **בְּוֹסְמִן**, also **אַפְרִסְמִין**. *l* being changed into *r*.

**בְּשִׂים** and **בְּשִׂים** m. both in Ex. 30, 23.

1. *aromatic odour, fragrance*, espec. as diffused by spices; Syr. **سَمَكُن** spice Is. 3, 24. **הַנְּזִמֵּן-בְּשִׂים** *spicy cinnamon, aromatic*, Ex. l. c. Plur. Cant. 4, 16.

2. *spice itself, spicery*, 1 K. 10, 10. Ex. 35, 28. Ez. 27, 22. Plur. **בְּשִׂמִים** *spices, aromatics*, Ex. 25, 6. 35, 8. **הַרֵי הַבְּשִׂמִים** *mountains bearing spices, spice mountains*, Cant. 8, 14.

3. i. q. **בְּשִׂים**, *balsam-plant*, Cant. 5, 13. 6, 2.

**בְּשִׂמַת** (fragrant) *Basemath*, pr. n. f. a) A wife of Esau, spoken of as a Hittite Gen. 26, 34, and also as a daughter of Ishmael Gen. 36, 3. 4. 13. b) A daughter of Solomon, 1 K. 4, 15.

\* **בְּשִׂיר** in Kal not used, Arab. **بَشِيْر**

to *be cheerful, joyful*, espec. on account of good news; mid. A and Conj. II, to *cheer by good news*, with acc. of pers. and **ב** of thing. The primary idea seems to be that of *fairness, beauty*, perh. *rudeness* or *brightness*, see **אָרַם**; whence **בְּשִׂיר** fair, beautiful; since the countenance is made fairer by cheerfulness and joy; (comp. **טוֹב** good, fair, joyful; **לְחִי** cheek, from r. **לָחַח** to be fair;) as vice versa it is deformed by sternness and anger. Hence **בְּשִׂרָה**, **בְּשִׂרָה** the human skin, **בְּשִׂר** flesh, in both which is the seat of beauty.

PIEL **בְּשִׂיר** 1. pr. to *cheer with glad tidings*, i. e. to *bring glad tidings*, good news, to *announce (good news) to* anyone, with acc. of pers. 2 Sam. 18, 19 **אָרוּזָה-נָא אֲבַשְׂרָה אֶת-הַמֶּלֶךְ בִּי וְגו'** *let me now run and bring the king tidings*, etc. Ps. 68, 12 **הַמְבַשְׂרוֹת צָבָא רַב** (females) *announced the glad tidings to the mighty host*. 1 Sam. 31, 9. Is. 40, 9. Absol. 2 Sam. 4, 10 **הָיָה כְּמַבְשִׂיר בְּיַדְיוֹ** *he thought to have brought good tidings*. Also with acc. of the thing announced, Is. 60, 6. Ps. 40, 10. Part. **מַבְשִׂיר** *mes-*

peace 52, 7, of victory 1 Sam. 31, 9. Ps. 68, 12.

2. Rarely in a more general sense of any messenger, *to bear tidings*, 2 Sam. 18, 20. 26; even of evil, 1 Sam. 4, 17. Hence twice more definitely בִּשְׂרָה טוב 1 K. 1, 42. Is. 52, 7.

ἩΓΗΘΑ. *to receive good tidings*, 2 Sam. 18, 31. Arab. Conj. I, mid. *E*, and Conj. IV, VIII, X.

Deriv. בְּשׂוּרָה, and

בְּשָׂרָה m. once plur. בְּשָׂרִים Prov. 14, 30.

1. *flesh*; for the etymology see in r. בְּשָׂרָה Kal. Syr. <sup>5</sup>صسأ, Chald. בְּשָׂרָה and

בְּשָׂרָה, id. Arab. <sup>5</sup>بَشَرَة and <sup>5</sup>بَشَر the

skin, but metaph. the human race, which comes from the idea of flesh.—Spoken :

a) Of the flesh of the living body, both of men and beasts, Gen. 41, 2. 19. Job 33, 21. 15. Once, it would seem, for the

*skin*. (comp. Arab.) Ps. 102, 6 הִבְקָה עַצְמִי לְבָשָׂרִי *my bones cleave to my skin*, as

denoting extreme emaciation. b) Of the flesh of cattle for eating, *meat*, Ex.

16, 12. Lev. 7, 19. Num. 11, 4. 13. So Job 31, 31 in praise of his hospitality :

מִי יִתֵּן מִבְּשָׂרוֹ לֹא יִשְׂבֵּעַ *where is one who is not satiated with his meat?* i. e. his

feasts.—Also

2. Meton. *flesh*, i. q. *the body*, the whole body, opp. נַפְשׁ, Is. 10, 18. Job 14, 22.

Prov. 14, 30 חַיֵּי בְּשָׂרִים לֵב מְרַפֵּא *the life of the body is a quiet heart*. Sometimes

with the accessory notion of frailty and proneness to sin, (comp. Matt. 26, 41,) Ecc. 2, 3. 5, 5.

3. Spoken of *all living creatures*; as בְּשָׂרָה כָּל-בְּשָׂרָה *all flesh*, i. e. all animate beings,

men and animals, Gen. 6, 13. 17. 19. 7, 15. 16. 21. 8, 17; all animals Gen. 8, 17. Spec. *all men*, the human race,

mankind, Gen. 6, 12. Ps. 65, 3. 145, 21. Is. 40, 5. 6. Vcry often as opp. to God

and the divine Spirit, (רוּחַ אֱלֹהִים, רִיחָה, רִיחָה,) with the accessory notion of weakness, frailty, mortality, Gen. 6, 3. Job 10, 4

הֲיֵשׁ לְךָ בְּשָׂרָה הַיְיָ *hast thou eyes of flesh?* i. e. mortal eyes, dull, not clear-sighted.

Is. 31, 3 *the Egyptians are men, and not gods*; רִיחָה וְלֹא רִיחָה *their horses are flesh, and not spirit*, i. e. not endowed

with a divine spirit. Ps. 56, 5. 78, 39. Jer. 17, 5; comp. 2 Cor. 10, 4. In N. T.

σὰρξ καὶ αἷμα are in like manner opp. to God and his Spirit, Matt. 16, 17. Gal. 1, 16.

4. עַצְמִי וּבְשָׂרִי, *my bone and my flesh*, i. e. my relative, blood-relation, Gen. 29,

14. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14; comp. Gen. 2, 23. Also simpl. בְּשָׂרִי id.

Gen. 37, 27 אָחִינִי בְּשָׂרִי הוּא. Spoken of any other person, a fellow-mortal, Is.

58, 7. Comp. שָׂאֵר

5. By euphemism i. q. *pudenda viri*, comp. Gr. σῶμα, Gen. 17, 11 sq. Lev.

15, 2. 3. 7. 19. Also בְּשָׂרָה עָרְוָה *flesh of nakedness* Ex. 28, 42.

בְּשָׂרָה Chald. i. q. Heb. *flesh*, Dan. 7, 5; in stat. emphat. בְּשָׂרָה, spoken of man-

kind, mortals, Dan. 2, 11. כָּל-בְּשָׂרָה *all flesh*, all living creatures, men and animals, Dan. 4, 9 [12].

בְּשׂוּרָה see בְּשׂוּרָה.

\* בְּשָׂל or בְּשָׂלָה *to be cooked, ripened*, i. e.

1. By fire, *to be boiled, seethed*, Ez. 24, 5.

2. In the sun's heat, *to ripen, to be ripe*, e. g. a harvest, Joel 4, 13 [3, 13].

Syr. <sup>5</sup>صص, Chald. בְּשָׂל, Eth. ሰላ *to*

*be cooked, to be ripe*. In the same manner the ideas of cooking and ripening

are united in other verbs; as in Arab. طبخ, Pers. بختن and بختن *bukhten*

and *pukhten*, to which nearly corresponds Germ. *backen*, Engl. *to bake*;

Gr. πέτω, πέσσω, Lat. *coquitur uva*, *vindemia*, Virg. Georg. 2. 522, i. q.

Germ. *die Traube kocht*.

PIEL causat. of Kal no. 1, *to cook*, i. e. *to seethe, to boil*, espec. flesh, Ex. 16, 23.

29, 31. 1 K. 19, 21; other kinds of food, Num. 11, 8. 2 Sam. 13, 8. 2 K. 4, 38.

6, 29. PUAL pass. of Pi. Ex. 12, 9. Lev. 6, 21.

HIṬH. causat. of Kal no. 2, *to ripen*, to bring to maturity, Gen. 40, 10; see under אָשָׂל.

Deriv. מִבְּשָׂלוֹת and בְּשָׂלָה m. Ex. 12, 9, בְּשָׂלוֹת f. Num. 6,

19, *the boiled, the sodden*.

בְּשָׂלָה (for בְּן-שָׁלָם son of peace, see in ב p. 109) *Bishlam*, pr. n. of a Persian officer in Palestine Ezra 4, 7



\* **בִּשְׁן** not used in Hebrew; Arab. **بَشْنَة** light and level soil, soft sand. Hence pr. n. **בִּשְׁן** and **בִּשְׁן**.

**בִּשְׁן** (light sandy soil) often with art. **הַבִּשְׁן**, *Bashan*, pr. n. of the northern part of the country beyond Jordan; bounded on the northwest by the region adjacent to Mount Hermon 1 Chr. 5, 23; on the south by the Jabbok and mountains of Gilead; and extending on the east as far as to Salchah (Sülkhad) Deut. 3, 10. 13. Josh. 12, 4. It was taken by the Israelites from Og, king of the Amorites; and given with a part of Gilead to the half tribe of Manasseh, Num. 21, 33. 32, 33. It is often celebrated for its groves of oaks, Is. 2, 13. Ez. 27, 6. Zech. 11, 2; and for its rich pastures and fat cattle and flocks, Deut. 32, 14. Ps. 22, 13. Am. 4, 1. Ez. 39, 18. [Though comparatively a level region, yet there are high mountains in its southwestern part, Ps. 68, 16.—R.] Chald. **בוֹחֶן**, **בוֹחֶן**, Syr. **بَوَّحَنَ**, Gr. in Josephus and Ptolemy *Bataraba*, *Batanaea*, Arab. **الْبَثْنِيَّة** *el-Bethenyeh*; see Bibl. Res. in Palest. III. App. p. 158. n. 5.

**בִּשְׁוֹה** f. (r. **בוֹשׁ**) *shame*, Hos. 10, 6. Nouns ending in the syllable **וֹה**, **וֹה**, appended to the root, are found also in Chaldee, see art. **אֲשִׁרְוֹה**; and more frequently in Ethiopic, see Ludolf Gram. *Æthiop.* p. 90. It is analogous to the ending **וֹה**.

\* **בִּשְׁס** once read in Po. **בוֹשֵׁס** for **בוֹשֵׁס** to tread down, to trample upon, c. **עַל** Am. 5, 11. For the interchange of **ס** and **שׁ**, see under lett. **ס**.

**בִּשְׁשׁ** a spurious root, whence some derive the form **בוֹשֵׁשׁ** Pil. of the verb **בוֹשׁ**, q. v.

**בִּשְׁשֵׁת** f. (r. **בוֹשׁ**) c. suff. **בִּשְׁשֵׁתִי**, **בִּשְׁשֵׁתִים**.  
1. *shame, confusion*, often with **בְּנִים** added, where Engl. Vers. *confusion of face*, Jer. 7, 19. Ps. 44, 16. Dan. 9, 7. 8. So **בִּשְׁשֵׁת לְבַשׁ** Job 8, 22. Ps. 35, 26, and **בִּשְׁשֵׁת עָטָה** Ps. 109, 29, to be clothed with *shame, to be covered with confusion*.

2. *shame, i. e. disgrace, ignominy*, Is.

54, 4. 61, 7. Hab. 2, 10. Mic. 1, 11 **קְרוּיָה בִּשְׁשָׁה** in nakedness and shame; others: *having thy shame (pudenda) naked*.

3. *an idol*, which only disappoints the hopes of its worshippers, and puts them to shame and disgrace, Jer. 3, 24. 11, 3. Hos. 9, 10.

I. **בַּת** f. (contr. from **בָּתָה** for **בִּתָּה**, r. **בָּתָה**) c. suff. **בַּתִּי** from **בָּתָה**; Plur. **בָּתוֹת**, constr. **בָּתוֹת** as fr. a Sing. **בָּתָה**, comp. **בָּתִּים** sons.

1. *a daughter*. Arab. **بِنْتٌ**, plur. **بَنَاتٌ**; Syr. **بِنْتٌ**, plur. **بَنَاتٌ**; Chald. **בַּת** and **בַּתָּה**, constr. **בַּתָּה**, c. suff. **בַּתָּה**, plur. **בָּתוֹת**.—So **בָּתוֹת הָאָדָם** the daughters of men, women, opp. to the sons of God, Gen. 6, 2. 4. Cant. 7, 2 [1] **בַּת־פְּרִיב** *O prince's daughter*, a term of courteous address to a high-born maiden. So the queen herself is addressed as **בַּת**, Ps. 45, 11; comp. **בַּת** no. 4.

The word **בַּת** *daughter*, like **בֶּן**, is employed also by the Hebrews in wider senses:

2. *a grand-daughter*, and genr. *a female descendant*. So **בָּתוֹת הַיִּשְׂרָאֵל** daughters of Israel for the Hebrew women, Judg. 11, 40; **בָּתוֹת קְנָזָן** daughters of Canaan, the Canaanitish women, espec. maidens, Gen. 28, 8; and so with the name of a particular people, **בָּתוֹת הַפְּלִשְׁתִּים** 2 Sam. 1, 20; **בָּתוֹת עַמִּי** my countrywomen Ez. 13, 17. So also **בָּתוֹת יְהוּדָה** Ps. 48, 12, where some incorrectly understand the towns of Judah; since the small places around a city are called the daughters of that city, and not of the district. In this passage the daughters i. e. women of Judah (no. 5) are put in antith. with Zion, i. e. the sons or men of Zion, and thus both together according to the laws of parallelism designate the inhabitants of Zion and the rest of Judah of both sexes. Comp. Is. 4, 4.

3. *a maiden, young woman*, comp. **בַּת** no. 3; Gr. *θυγάτηρ*, Fr. *fille*. Gen. 30, 13. Cant. 2, 2. 6, 9. Judg. 12, 9. Is. 32, 9. Poet. **בַּת הַנְּשִׁים** daughter of women, a maiden, Dan. 11, 17.

4. *an adopted daughter, foster-daughter*, Esth. 2, 7. 15.—Also *a female pupil, disciple*, comp. **בַּת** no. 5; here in reference to a god, i. q. *female worshipper*.

Mal. 2, 11 בַּת־אֵל נִבְרָה the daughter of a strange god.

5. With a genit. of *place*, espec. of a city or country, בַּת denotes a native of that place, one born and brought up there, a female inhabitant, espec. of youthful age; e. g. בְּנוֹת יְרוּשָׁלַם Cant. 2, 7. 3, 5. 5, 8. 16; בְּנוֹת צִיּוֹן Is. 3, 16. 17. 4, 4; בְּנוֹת הָאָרֶץ Gen. 34, 1.—By a peculiar idiom of the Hebrew and Syriac tongues, the word בַּת daughter, like other feminines (comp. Lehrg. p. 477. Heb. Gram. § 105. 3. d.) is used by the poets as a collective, for בָּנוֹת sons; comp. בַּת גְּדוּד Mic. 4, 14 for בְּנֵי גְדוּד 2 Chr. 25, 13; and then the daughter of a city, country, people, is put poetically for its inhabitants. E. g. בַּת־צַר for בְּנֵי צַר the Tyrians Ps. 45, 13; בְּנוֹת־יְרוּשָׁלַם Is. 37, 22; בַּת־צִיּוֹן Is. 16, 1. 52, 2. Jer. 4, 31; בַּת־אֲדָם Lam. 4, 22; בַּת־מִצְרָיִם Jer. 46, 11. 19, 24; בַּת־תְּרַשִׁישׁ Is. 23, 10; בַּת־עַמִּי i. q. בְּנֵי עַמִּי my countrymen Is. 22, 4. Jer. 4, 11. 9, 6. So also in Syriac, אֲבֻתָא the daughter of Abraham, for the sons or descendants of Abraham, the Hebrews; see Comment. on Is. 1, 8. Hence has arisen the προσωποποιῖα so common to the Hebrew poets, by which the whole body of inhabitants in a place is personified as a female, (Is. 23, 12 sq. 47, 1 sq. 54, 1 sq. Lam. 1, 1 sq.) and thus the daughter of a land is also said to be a virgin, as בְּתוּלַת בַּת־צִיּוֹן i. e. thou virgin, daughter of Sidon, st. constr. instead of apposition, Is. 23, 12; בַּת־בָּבֶל Is. 47, 1, בַּת־יְהוּדָה Lam. 1, 15, בַּת־מִצְרָיִם Jer. 46, 11. בַּת־עַמִּי Jer. 14, 17. But as the name of a people is often transferred to designate its land, and vice versa, (Lehrg. p. 469,) so this use of בַּת, which strictly designates inhabitants, is transferred by the poets to the city or country itself. Thus בַּת־צִיּוֹן i. q. the city Jerusalem Is. 1, 8. 10, 32; בַּת־בָּבֶל Ps. 137, 8; and so we find even בַּת־בָּבֶל יוֹשְׁבֹתָהּ inhabitant of the daughter of Babylon, i. e. inhabitants, dwellers in Babylon, Zech. 2, 11. Jer. 46, 19. 48, 18.

6. With genit. of *time*, as denoting a female who has lived during that time; e. g. בַּת־תְּשַׁעִים שָׁנָה the daughter of ninety years, i. e. ninety years old, Gen. 17, 17. Comp. בָּן no. 7.

7. Trop. the daughter of any thing is that which is dependent on, connected with, or distinguished for that thing; comp. בָּן no. 8. Thus the daughters of a city are the small towns and villages lying around it and dependent on its jurisdiction, Num. 21, 25. 32, 42. Josh. 17, 11. Judg. 11, 26. So בַּת־עֵינַי daughter of the eye, i. e. the pupil, Ps. 17, 8, see in אֵינֹן; also בְּנוֹת הַשִּׁיר the daughters of song, songstresses, Ecc. 12, 4; בַּת בְּלִיעַל a wicked woman, 1 Sam. 1, 16; בַּת־אֲשָׁרִים (ivory) the daughter of cedar-wood, i. e. inlaid in cedar, Ez. 27, 6.

8. Once of animals, in the phrase בַּת־רִגְנָה بنت النعام, daughters of the ostrich, i. q. the ostrich, see under רִגְנָה. Comp. בָּן no. 10.

9. Poet. daughters of a tree, for its boughs, branches; Gen. 49, 22 בְּנוֹת צִפְרָה its daughters mount over the wall, i. e. the branches of the fruitful tree to which Joseph is compared; see צִפְרָה.

10. In a few feminine proper names:

a) בַּת־רַבִּים (daughter of many) Bath-rabbim, pr. n. of a gate in Heshbon, Cant. 7, 5 [4].

b) בַּת־שֶׁבַע (daughter of the oath) Bath-sheba, pr. n. of the wife of Uriah, defiled by David, and then taken as his wife after the murder of her husband; known also as the mother of Solomon. 2 Sam. c. 11, c. 12. 1 K. 1, 15 sq. Called also בַּת־שׁוּא Bath-shua, 1 Chr. 3, 5.

c) בְּהִיָּה (daughter i. e. worshipper of Jehovah) Bithiah, pr. n. f. 1 Chr. 4, 18.

II. בַּת (r. בָּתָה no. 1) plur. בָּתַיִם, comm. gend. m. Ez. 45, 10. f. Is. 5, 10; bath, a measure of liquids, as of wine and oil, equal to the ephah (אֵיפָה q. v.) in dry measure, i. e. about 8½ gallons. Ten baths made one homer (הוֹמֶר, see Ez. 45, 11. 14), 1 K. 7, 26. 38. 2 Chr. 2, 9. 4, 5. Ez. 45, 10 sq. Is. 5, 10.

בַּת Chald. i. q. Hebr. no. II. Plur. בָּתַיִן Ezra 7, 22.

בָּתָה f. (r. בָּתָה no. 2) desolation; Is. 7, 19 בָּתָה הַבָּתָּהּ the desolate valleys, deserts. Or perh. abrupt valleys, precipitous, craggy; comp. בָּצוּר cut off, abrupt, precipitous, and ἀγᾶγος from ἀγᾶγος. But the former sense is preferable. Comp. in בָּתָה.

**בְּתָה** f. (r. **בְּתָה** no. 2) *desolation*; spoken of a vineyard Is. 5, 6 **אֲשִׁיתְהוּ בְּתָה** q. d. **אֲשִׁיתְהוּ בְּלָה** *I will make it a desolation*, pr. a cutting off, consumption; Vulg. *ponam eam desertam*. The grammarians have not been consistent in respect to this and the preceding form **בְּתָה**; they ought both to have been pointed with the same vowels.

**בְּתוּאֵל** *Bethuel*, pr. n. 1. Of a man, (i. q. **מְהוּאֵל** man of God.) the father of Laban and Rebecca, Gen. 22, 22. 23. 24, 15. 24. 47. 50. 25, 20. 28, 2. 5.

2. Of a place, (from **בְּנָא** i. q. **בּוֹיָה**, pr. abode of God.) belonging to the tribe of Simeon, 1 Chr. 4, 30; written by contraction **בְּהוּל** in Josh. 19, 4. In the same list of cities in Josh. 15, 30, we find instead of it **בְּסָל**. See Reland Palæstina p. 152, 153.

**בְּתוּאֵל** see in **בְּתוּאֵל** no. 2.

**בְּתוּלָה** f. (r. **בְּהַל** q. v.) 1. *a virgin*,

pure and unspotted; Arab. **بَتُولٌ**, Syr. **ܒܬܘܠܐ**, id. Gen. 24, 16 **וְהַעֲבִיר... בְּתוּלָה** *and the maiden... was a virgin, neither had any man known her*. 2 Sam. 13, 2. 18. **נַעֲרָה בְּתוּלָה** *a maiden who is a virgin, intacta*, Deut. 22, 23. 28. Judg. 19, 24. 21, 12. 1 K. 1, 2.—Hence also

2. *a virgin just married, a young spouse*, Joel 1, 8. Sept. *νύμφη*. So Lat. *virgo* Virg. Ecl. 6. 47. Æn. 1. 493;

*puella* Georg. 4. 458; also Arab. **بِكْرٌ** virgin.

3. By a *προσωποποιΐα* common to the Hebrews, in which *cities* or *countries* are personified as females, the same are also called *virgins*, see the examples cited in **בַּת** no. 5. So too where **בַּת** is omitted, simpl. **בְּתוּלָה יִשְׂרָאֵל** *virgin of Israel*, i. e. the Israelitish people, Jer. 18, 13. 31, 4. 21. Am. 5, 2. Chald. Vers. correctly **דְּרִיִּשְׂרָאֵל בְּתוּלָה** *cætus Israël*.—Hence

**בְּתוּלִים** m. plur. 1. *virginity*. Lev. 21, 13 **וְחָיָה אִשָּׁה בְּתוּלֶיהָ רַקָּה** *he shall take a wife in her virginity*, who is a virgin. Judg. 11, 37. Ez. 23, 3 **דְּרִי בְּתוּלֵיהֶן** *their virgin breasts*.

**בְּרִיָּה** no. 3. b, sign of a covenant,) i. e. the bed-clothes stained with blood on the wedding-night, Deut. 22, 14 sq. Comp. Leo Afric. p. 325. Niebuhr's Descript. of Arabia p. 35 sq. Germ. Michaelis Mosaisches Recht II. § 92.

**בְּתִיָּה** see **בַּת** I. no. 10. c.

**בְּתִיָּים** plur. *houses*, see **בַּת**.

\* **בְּתַל**, whence **בְּתוּלָה** virgin. Arab. **بتل** is *to separate*, i. q. **בְּרַל**; hence **בְּתוּלָה** is one *separated* and secluded from intercourse with men. But it may be worth inquiry, whether **בְּתַל** is not i. q. **בְּשַׁל** *to ripen*; whence **בְּתוּלָה** one *ripe, mature*. Comp. **עֲלָמָה**

\* **בְּתַתַּן** in Kal not used; once in PIEL Ez. 16, 40 **וַיִּבְתְּקוּןָ בְּחַרְבוֹתָם** *and they shall cut (hew) thee in pieces with their swords*; Sept. *κατασφάξουσίν σε*, Vulg.

*trucidabunt te*. Arab. **بَتَكَ** to cleave asunder, to cut in pieces, to cut off; Ethiop. **በተሰ** to break.

\* **בְּתַר** *to cut in two or in pieces, to divide*, as victims in sacrifice, so in

KAL and PIEL, Gen. 15, 10. Arab. **بَتَر** to cut off, to break off. Kindred roots are **פָּתַר**, **פָּטַר**, **מָטַר**, **בָּטַר**.

Deriv. **בְּתָרוֹן**, **בְּתָר**.

**בְּתָר** Chald. *after*, for **בְּאַתַּר**; see art. **אַתַּר** p. 105.

**בְּתָרִי** m. (r. **בְּתָר**) c. suff. **בְּתָרוֹ**, plur. constr. **בְּתָרֵי**.

1. *a piece, part* of a victim as cut up, Gen. 15, 10. Jer. 34, 19.

2. *section*, i. e. the being cut up; spoken of a region *cut up* or divided by mountains and valleys, rugged, craggy, precipitous, comp. **בְּתָרוֹן**. Cant. 2, 17 **עַל-הַרְרֵי-בְּתָר**, Sept. *ἐπὶ ὄρη κοιλωμάτων*, i. e. mountains cut up with valleys.

**בְּתָרוֹן** m. (r. **בְּתָר**) pr. *section*, i. e. *a region cut up* with mountains and valleys; or better, *a valley cutting into* mountains, i. q. *a craggy valley, mountain gorge, defile*, *κοίλωμα*, like *δράγος* from *θήγγνω*. 2 Sam. 2, 29. Comp. **בְּתָר** no. 2.—Others take it as the pr. n. of some particular valley or region; but this would make

have been derived from the nature of the place.

\* **בָּתַח** obsol. root, Arab. **بَتَّ** I, IV, to cut, to cut off, to break off, comp. under r. **בָּרַר** I; **بَتَّاتٌ** something broken off, finished, destroyed, **بَتَّة** and **الْبَتَّة** whol-

ly, entirely. In Hebrew it seems to have signified :

1. to cut or mark out, to define, and hence to measure ; whence **בַּר** II, as a measure of liquids.

2. to cut off any thing, to make an end of, to lay wholly waste, i. q. **בָּלָה** ; whence **בָּתַח**, **בָּתַה**.

**Gimel**, **גִּמְל**, the third letter of the Hebrew alphabet ; as a numeral denoting 3. Its name differs only in form from **גִּמְל** camel ; and its figure in Phœnician inscriptions (**A**, **Λ**) bears a certain resemblance to the camel's hump or neck ; see Monumen. Phœn. p. 22.

As the softest of the palatal letters (**גימל**) except Yod, it is often interchanged: a) With the harder *palatals* **כ** and **ק**, both in the Hebrew itself, and in the corresponding forms of the kindred dialects ; e. g. **גְּדִישׁ**, **גְּדִישׁ**, **גְּדִישׁ**, a heap of sheaves ; **גְּבִירִים**, **גְּבִירִים**, sulphur ; **גָּנַן** and **גָּנַן**, to cover, to protect ; **גָּנַן** and **גָּנַן**, to collect, to heap up ; **רָגַל** and **רָגַל** to run up and down, **גְּבִיעַ**, **גְּבִיעַ**, calix of flowers ; **גָּרַר** and **גָּרַר** to cut ; **שָׁקֵד**, **שָׁקֵד**, an almond-tree.

b) More rarely with the *gutturals* ; as **ע**, e. g. **נָבַע**, Chald. **נָבַע**, to burst forth ; **גָּרַה**, Arab. **غَرَى** to provoke ; also **ח**, e. g. **אֲפֻרָה**, **אֲפֻרָה**, young of birds ; comp. **אָפַח**.

**גָּא** m. adj. for **גָּאָה** (r. **גָּאָה**) *elated*, i. e. *haughty, proud*, Is. 16, 6.

\* **גָּאָה** fut. **יִגָּאָה**, a poetic word.  
1. to lift up oneself, to rise, to increase, e. g. of rising waters Ez. 47, 5 ; of a plant growing Job 8, 11.—Job 10, 16 **וְיִגָּאָה כְּשֹׁחַל הַצְּהַרִּי** (sc. my head) *thou huntest me as a lion.*

2. Metaph. to be exalted, majestic, glorious, spoken of God, Ex. 15, 1. 21.—Hence in the derivatives also :

3. to be eminent, excellent, splendid ; see deriv. **גָּאוֹן** no. 2.

4. to be elated, i. e. *haughty, proud* ; see deriv. **גָּאוּה** no. 2, **גָּאוֹן** and **גָּאוֹן** no. 3.

Syr. Pa. **ܓܝܠܐ** to decorate, to make splendid, magnificent ; Ethpa. to boast oneself ; **ܓܝܠܐ**, **ܓܝܠܐ** decorated, elegant, magnificent. In the signif. of pride it corresponds with Gr. *γαίω*.

Deriv. **גָּא**, **גָּוָה** I, and those here following.

**גָּאָה** adj. 1. *lifted up, high, lofty*, Is. 2, 12. Job 40, 11. 12 **וְרָאָה כָּל־גָּאָה וְהִשְׁפִּילָהּ** look upon every high thing and bring it low.

2. *elated, i. e. proud, haughty*, Jer. 48, 29. Plur. **גָּאִים** the proud, often with the accessory notion of impiety, ungodliness ; as elsewhere gentleness and humility include also the idea of piety, see **קָדוֹ** Ps. 94, 2. 140, 6. Prov. 15, 25. 16, 19. Sept. **ὑψηλοφρονες, ὑψηλοταται**.

**גָּאוּה** f. *pride, haughtiness*, Prov. 8, 13.

**גָּאוּל** (majesty of God) *Geuel* pr. n. m. Num. 13, 15.

**גָּאוֹה** f. (r. **גָּאוּה**) pr. elevation, exaltation ; hence

1. *majesty, glory*, as of God, Deut. 33 26. Ps. 68, 35.

2. *ornament, excellency, splendour*, Job 41, 7. Deut. 33, 29.

3. *pride, haughtiness* ; Ps. 73, 6 **לִבֵּן גָּאוֹה יִנְקָחֵמוּ גָּאוֹה** therefore pride surroundeth them like a neck-chain, i. e. clothes their neck, as being the seat of pride. Ps. 31.

24. Prov. 14, 3. Is. 9, 8. 13, 3. 11. 16, 6. 25, 11. Trop. of the sea, Ps. 46, 4 *the mountains tremble through its pride*, i. e. its proud swelling or heaving.

**נְאֻלִים** m. plur. (r. נְאָל, after the form יְשֻׁקִים, יְקֻדְמִים) *redemptions, redemption*; Is. 63, 4 **שְׁנֵי גְאֻלֵי יְיָ** *the year of my redemption*, i. e. in which I will redeem my people. So Sept. Vulg. Syr. Usually: *the year of my redeemed*.

**נְאוֹן** m. (r. נְאוָה) constr. נְאוֹן, once plur. נְאוֹנִים Ez. 16, 56; pr. elevation, exaltation; hence

1. *majesty, grandeur*, e. g. of God, Ex. 15, 7. Is. 2, 10. 19. 21. 24, 14 **נְאוֹן יְיָ צְהִלֵהוּ** *they shout for the majesty of Jehovah*. Job 37, 4 **נְאוֹנוֹ קוֹל** *the voice of his majesty*, i. e. thunder. 40, 10 **עֲרֵה-נָא גְאוֹן יְיָ** *deck thyself now with majesty and grandeur*. Mic. 5, 3.

2. *ornament, excellence, splendour*, Is. 4, 2. 60, 15 **אֶעֱלֶמְךָ גְאוֹן עוֹלָם** *a perpetual excellency, glory*. 13, 19 **הַפְּאֲרָה חַבְדֵּי-יָם** *the glorious ornament of the Chaldeans*, i. e. the city of Babylon. 14, 11. Ps. 47, 5 **נְאוֹן יַעֲקֹב** *the excellency, ornament, of Jacob*, q. d. the pride of Jacob, the Holy Land; also of God, Am. 8, 7. **נְאוֹן יַרְדֵּן** *the excellency, pride, of Jordan*, poet. for its green and shady banks, clothed with willows, tamarisks, and cane, in which lions make their covert, Jer. 12, 5. 49, 19. 50, 44. Zech. 11, 3. Comp. Jerome on Zech. l. c. Relandi Palæstina p. 274.

3. i. q. נְאוּהָ no. 3, *pride, haughtiness*; Prov. 16, 18 *pride goeth before a fall*. **נְאוֹן יַעֲקֹב** *the haughtiness of Jacob* Am. 6, 8. Nah. 2, 3. Job 35, 12. Is. 13, 11. 16, 6. Hos. 5, 5. Ascribed also to waves, Job 38, 11; see in נְאוּהָ no. 3. Comp. נְאוּהָ no. 4.

**נְאוּהָ** f. (r. נְאוָה) Tseré impure.

1. *a lifting up, any thing high*. Is. 9, 17 **נְאוּהָ עֶשֶׂן** *a column of smoke*.

2. *majesty of God*, Ps. 3, 1.

3. *ornament, excellency, splendour*, Is. 28, 1. 3. Concr. Is. 12, 5.

4. *haughtiness, pride*, Ps. 17, 10. Trop. of the sea, Ps. 89, 10; comp. in נְאוּהָ no. 3.

**נְאוּוֹן** adj. (r. נְאוָה) *proud, haughty*, Ps. 123, 4 Cheth. In Keri **נְאוּוֹן יְיָ** *the proud oppressors*.

**נְאוּוֹת** *valleys*, see נְאוָה.

\* I. **נָאֵל** fut. יִנְאֵל 1. *to redeem, to ransom*, e. g. a field or farm sold, by paying back the price, Lev. 25, 25. Ruth 4, 4. 6; any thing consecrated to God, Lev. 27, 13. 15. 19. 20. 31; a slave Lev. 25, 48. 49. Part. **נֹאֵל** *redeemer*, one who redeems a field, Lev. 25, 26.—Trop. and very often spoken of God as redeeming and delivering men and espec. Israel, e. g. from the bondage of Egypt Ex. 6, 6; from the Babylonian exile Is. 43, 1. 44, 22. 48, 20. 49, 7. al. Constr. with מִן Ps. 72, 14; מִיָּד Ps. 106, 10. Part. pass. **נֹאֲלִים**, **נֹאֲלֵי יְהוָה**, *the redeemed of Jehovah*. Is. 35, 9. 51, 10. Part. act. Job 19, 25 **אֲנִי יְדַעְתִּי נֹאֲלֵי יְיָ** *I know that my redeemer liveth*, i. e. God himself, who will deliver me from these calamities.—Job 3, 5 in curses upon his natal day: **יִנְאֲלֶהוּ חֹשֶׁךְ וְצִלְמָוֶת** *let darkness and death-shade redeem it for themselves*, i. e. recover it, again take possession of it.

2. With הָם, *to redeem blood*, i. e. to avenge bloodshed, to demand or inflict punishment for blood; found only in Part. **נֹאֵל הָרֵחַ** *the avenger of blood*, Num. 35, 19 sq. Deut. 19, 6. 12. Josh. 20, 3. 2 Sam. 14, 11; without הָם id. Num. 35, 12.

3. As the right of redemption (no. 1) and the duty of blood-revenge (no. 2) belonged to the nearest relative, hence **נֹאֵל** denotes *a blood relative, kinsman*, Num. 5, 8. Lev. 25, 25. Ruth 3, 12. With the art. הַנֹּאֵל *the Goël, the next of kin, nearest kinsman*, Ruth 4, 1. 6. 8; comp. 3, 9. 12. The one next after him is called **נֹאֲלִים** *blood-relatives, kinsmen*, 1 K. 16, 11.—So to Heb. שְׂאֵר i. e. *blood-relative*, corresponds Arab. نَائِرٌ *avenger of blood*, and وَلِيٌّ *a friend, kinsman, also a protector, avenger*.

4. Since also by the Mosaic law, when a man died without children, it was the duty of the next of kin to marry his widow and raise up children in his name, (see רֵבֵם, רֵבֵם,) the verb **נָאֵל** was also transferred to denote this right and duty of relationship, and is then denominated **נֹאֵל**. E. g. Ruth 3, 13, where Boaz says: **אִם-יִנְאֲלֶהָ טוֹב יִנְאֵל וְאִם-לֹא רָחֵם** *if he will perform*

unto thee the kinsman's part (i. e. marry thee), well; let him do the kinsman's part; but if he will not, then I will do the kinsman's part to thee, i. e. will marry thee. Comp. Tob. 3, 17.

NIPH. pass. of Kal no. 1, to be redeemed, ransomed, e. g. a field or farm Lev. 25, 30; things consecrated Lev. 27, 20. 27. 28. 33; a slave Lev. 25, 54.—Reflex. to redeem oneself Lev. 25, 49.

Deriv. נָאָה, נָאָה־יָרֵם, and pr. n. נָאָה־יָרֵם.

\* II. נָאָה, a verb of the later Hebrew, in Kal not used, to be defiled, polluted, unclean, i. q. Chald. נָאָה, נָאָה, Ithpe. נָאָה־נָאָה to be polluted.

PIEL נָאָה to defile, to pollute, Mal. 1, 7.

PUAL 1. to be polluted. Part. נָאָה־נָאָה polluted, unclean, of food Mal. 1, 7. 12.

2. to be pronounced unclean, i. e. to be removed as polluted from the priesthood, Ezra 2, 62. Neh. 7, 64. Comp. Syr.

نَاقَا to cast away, to reject, and נָאָה Hiph.

NIPH. נָאָה Zeph. 3, 1, and נָאָה Is. 59, 3. Lam. 4, 14, to be defiled, polluted. The latter form is similar to the Arabic

passive Conj. VII أَنْقَبِلَ.

HIPH. to soil, to stain, as a garment with blood, Is. 63, 3. The form נָאָה־נָאָה for נָאָה־נָאָה is by Syriasm.

HITHPA. to defile oneself, e. g. with unclean food, Dan. 1, 8.—Hence

נָאָה plur. constr. נָאָה־נָאָה, defilement, pollution, Neh. 13, 29.

נָאָה f. (r. נָאָה I) 1. redemption, repurchase of a field or farm, Lev. 25, 24. Ruth 4, 7.—Hence a) i. q. right of redemption, fully נָאָה־נָאָה Jer. 32, 7, comp. v. 8 and see נָאָה־נָאָה. Lev. 25, 29. 31. 48. נָאָה־נָאָה perpetual right of redemption, in perpetuity, Lev. 25, 32. b) With gen. of pers. a field to be redeemed by any one as next of kin, Ruth 4, 6. c) price of redemption, Lev. 25, 26. 51. 52.

2. relationship, kindred. Ez. 11, 15 נָאָה־נָאָה thy relatives, thy kindred. See r. נָאָה I. 3.

נָב m. (r. נָב no. 1) c. suff. נָב־יָרֵם, plur. נָב־יָרֵם and נָב־יָרֵם, see no. 5, 6; pr. something gibbous, convex, arched; hence

1. the back, e. g. of animals Ez. 10, 12; also of men, Ps. 129, 3 נָב־יָרֵם הָרָשִׁים the ploughers ploughed upon my back, i. e. they made deep furrows on my back with their blows.

2. the boss of a shield or buckler, i. e. the exterior convex part; comp. Arab.

جَوْب shield, and Fr. bouclier from boucle. So in the proverbial expression, Job 15, 26 נָב־יָרֵם הָרָשִׁים he runneth upon him with the thick bosses of his bucklers, a metaphor drawn from soldiers who join their shields together and so rush upon the enemy. Comp. Schult. ad l. c. Har. Cons. 23, p. 231. 40, p. 454, ed. de Sacy.—Hence

3. a bulwark, intrenchment, stronghold. Job 13, 12 נָב־יָרֵם הָרָשִׁים bulwarks of clay are your bulwarks; here spoken of weak and futile arguments behind which his opponents intrench themselves; comp. Is. 41, 21. So Arab. ظَهْر back, also for bulwark.

4. a vault, fornix, spec. of a brothel, arched cell, in which harlots prostituted themselves, Ez. 16, 24. 31, 39. Sept. οὐρανὸν πορνικόν, πορνείον. So Lat. fornix Juven. 3. 156.

5. the rim of a wheel, the circumference, felloes. Plur. נָב־יָרֵם 1 K. 7, 33; נָב־יָרֵם Ez. 1, 18.

6. an eye-brow, q. d. arch of the eye, Plur. נָב־יָרֵם Lev. 14, 9. Arab. جَبَّة the bone which the eye-brow covers.

7. the back, i. e. upper part, top of an altar, Ez. 43, 13. Sept. τὸ ὕψος τοῦ θυσιαστηρίου. So Gr. ῥῶτος for the surface of the sea, of the land, etc. The same is נָב־יָרֵם Ex. 30, 3. 37, 26; so that one might doubt whether it ought not to be so read in Ez. l. c.

נָב Chald. i. q. Heb. the back; plur. for sing. like Gr. τὰ ῥῶτα, Dan. 7, 6 Cheth. it had four wings נָב־יָרֵם upon its back; Keri נָב־יָרֵם Sept. ἐναντὶ αὐτῆς, Theod. ἐναντὶ αὐτῆς, Vulg. super se.

נָב plur. נָב־יָרֵם 2 K. 25, 12 Cheth. see r. נָב no. 3.

I. נָב m. (r. נָב) 1. a board, from the idea of cutting; plur. נָב־יָרֵם 1 K. 6, 9.

2. a well, cistern; plur. נָב־יָרֵם Jer. 14, 3. 2 K. 3, 16.

II. **גָב** (for **גְבָה**, r. **גְבָה**) a locust, plur. **גְבָרִים** Is. 33, 4. Sept. *ἀκρίδες*.

**גֹב** Gob, pr. n. see **גֹב**.

**גָב** Chald. (r. **גָב** no. 2) emph. **גָבָא**. a pit, den, in which lions were kept. Dan. 6. S sq. In Targg. for Heb. **בֹר**. Syr.

**جَب**, Arab. **جَب**, Eth. **ገብ**, id.

\* **גָבָה** obsol. root, i. q. Arab. **جَبَا** final Waw and Ye. to gather together, to collect, e. g. waters into a reservoir, tribute;

**جَبَّ** IV, to gather together, to collect.—Hence

**גְבָה** m. 1. a reservoir, cistern, Is. 30, 14. Vulg. *fovea*.

2. a marsh, pool, Ez. 47, 11.

\* **גָבַב** a verb of twofold signification, one its own, the other derived.

1. Pr. to be curved, hollow, or also to be gibbous, convex, in the manner of an arch, vault; hence **גָב** q. v. something gibbous, the back, etc. The same primary idea lies also in the kindred roots, as **גָוָה**, whence **גָו**, **גָוָה**, whence **גָוָה**; **גָוָה**, whence **גָוָה**; **גָוָה**, whence **גָוָה**; also in **גָבַב**, where see more, and **גָבַב**; **גָבַב**, and even **גָבַב**. Corresponding are also Lat. *gibbus*, Engl. *gibbous*, Germ. *Giebel*, *Gipfel*. Comp. also the roots **גָבַב**, **גָבַב**, **גָבַב**.

2. The other signif. is borrowed from **גָבַב**, **גָבַב**, to cut in, to dig; Arab. **جَبَّ** to cut, to cut or hew out; comp. **جَاب** mid. Waw and Ye id. Conj. VIII, to dig a well. Hence Chald. **גָב** a well or pit.

\* **גָבָה** obsol. root, i. q. Arab. **جَبَا** to come forth out of the ground, to creep forth, as a serpent from his hole; whence

**جَاب** for **جَابِي** a locust, so called as issuing from the earth when hatched; comp. Eth. **አለጣ** the great locust, from **نبط** to emerge from the water. Comp. Plin. H. N. 11. 29 or 35. Bochart Hieroz. II. p. 443.—Hence **גָב** II. **גֹב** I.

\* **גָבָה** inf. **גָבַה**, once **גָבָה** Zeph. 3, 11; fut. **יִגְבֵה**, 3 plur. fem. irregular **הִגְבְּהוּ** Ez. 16, 50.

no. 1. E. g. a tree Ez. 19, 11; the heavens Ps. 103, 11; a man Sam. 10, 23.

2. to be elevated, exalted, to a higher degree of dignity and glory, Is. 52, 13. Job 36, 7.

3. **גָבָה לְבֹ** one's heart lifts itself up, is lifted up, elated: a) In a good sense, i. q. to take courage, 2 Chr. 17, 6 **וַיִּגְבֵהוּ** and his heart was encouraged in the ways of Jehovah. b) In a bad sense. to be lifted up in pride, to be proud, haughty, Ps. 131, 1. Prov. 18, 12. 2 Chr. 26, 16.—Hence

4. Of a person himself. to be proud, haughty, Is. 3. 16. Jer. 13, 15.

HIPH. **הִגְבִיחַ** to make high, to exalt, Ez. 17, 24. 21, 31 [26]. Prov. 17, 19 **מִיִּגְבִיחַ פִּתְחוֹ** who maketh his gate high. Jer. 49, 16 **כַּעֲשֵׂר הַקָּדָה** though thou makest thy nest high like the eagle, i. e. buildest thy castles upon the highest cliffs; comp. Obad. 4, where **הַקָּדָה** is omitted. Adverbially with an infin. Ps. 113, 5 **הַמְגִבְיחִי לְשִׁבְתָּהּ** pr. who maketh high to dwell, i. e. who dwelleth on high. Job 5, 7 **וַיִּגְבִיחוּ עֹדָה** they fly on high, soar aloft; so with **עֹדָה** impl. Job 39, 27 [30]. Also followed by a finite verb, Is. 7, 11.

Deriv. the four following, and pr. n. **הִגְבְּהוּ**.

**גָבָה** i. q. **גָבָה** adj. high, lofty, proud, only in constr. **גָבָה עֵינַיִם** Ps. 101, 5; **גָבָה לֵב** Prov. 16, 5; **גָבָה רִיחָה** Ecc. 7, 8.

**גָבָה** adj. once **גָבָה** Ps. 138, 6; constr. **גָבָה** 1 Sam. 16, 7, comp. **גָבָה**; f. **גָבָה**.

1. high, lofty, tall, e. g. a tree Ez. 17, 24; a tower Is. 2, 15; a mountain Gen. 7, 19. Is. 57, 7; a man 1 Sam. 9, 2. Trop. powerful Ecc. 5, 7. Subst. height, tallness, 1 Sam. 16, 7.

2. proud, haughty, Is. 5, 15. 1 Sam. 2, 3.

**גָבָה** m. c. suff. **גָבָהוּ** 1. height, altitude, as of trees, buildings, etc. Ez. 1, 18. 40, 42. 1 Sam. 17, 4. Am. 2, 9. Job 22, 12 **הֲלֹא־אֵלֹהִים גָבָה לְשָׁמַיִם** is not God in the height of heaven? i. e. in the lofty heavens. Plur. constr. Job 11, 8 **לְשָׁמַיִם מַה־הַפְּעָלִים** as the heights of heaven are the mysteries of divine wisdom, what canst thou do?

2. majesty, grandeur, Job 40, 10.

fully **גְבוּהָ** 2 Chr. 26, 16; **גְבוּהָ רִיחַ** Prov. 16, 18; **גְבוּהָ אֵהָ** Ps. 10, 4. This latter expression is also very frequent in Arabic, see Thesaur. p. 257.

**גְבוּהוּתָּ** f. (r. **גְבוּהָ**) *pride, haughtiness*, Is. 2, 11, 17.

**גְבוּלִי**, **גְבוּלֵי**, **גְבוּלֵי** e. suff. **גְבוּלֵי**, plur. **גְבוּלִים**.

1. *a bound, limit, border*, as of a field, district, country; pr. a cord or line by which a limit is measured out; see r. **גָּבַל** no. 1. Deut. 19, 14, 27, 17. Prov. 22, 28. Judg. 11, 18. **גְבוּלֵי רֵם** *western border* Num. 34, 3, 6. Spoken of the bounds of the sea, Ps. 104, 9.—The idiom **וּגְבוּלֵי** Num. 34, 6 etc. see in **ו** eopul. no. 1. f.

2. The space included within certain borders, *territory, country, district*, like Engl. *bounds, limits*. Gen. 10, 19 **גְבוּלֵי הַקְּנַעֲנִי** *the bounds, territory, of the Canaanites*. **כָּל־גְבוּלֵי מִצְרַיִם** *the whole bounds, land, of Egypt* Ex. 10, 14, 19. **גְבוּלֵי בְּנֵי יִשְׂרָאֵל** 1 Sam. 11, 3, 7; plur. **גְבוּלֵי**, *territories*, Jer. 15, 13. Is. 60, 18. 2 K. 15, 16. Ez. 27, 4 *thy borders, territories, are in the midst of the sea*, spoken of Tyre.

3. *a margin, edge*, e. g. of an altar, Ez. 43, 13, 17.

**גְבוּלָהּ** f. (**גְבוּלָהּ**) *a border, margin*. Is. 28, 25 **וְכַסְפָּיִם גְבוּלָתוֹ** *and spelt in the border of it*, sc. of the field.—Plur. **גְבוּלוֹת**, *borders, bounds*, as of a field, Job 24, 2; of regions, countries, Num. 34, 2, 12; of nations, Deut. 32, 8.

**גִּבּוֹר**, **גִּבּוֹרֵי**, **גִּבּוֹרֵי** adj. (r. **גִּבּוֹר**) 1. *strong, mighty, valiant*; spoken of a hunter, Gen. 10, 9; mostly of an impetuous warrior, champion, hero, 2 Sam. 17, 10. Ps. 33, 16, 45, 4. **מֶלֶךְ גִּבּוֹר** *a mighty king*, impetuous, i. e. Alexander the Great, Dan. 11, 3. **אֵל גִּבּוֹר** *the mighty hero* Is. 9, 5, 10, 21. comp. Ez. 32, 11. Gen. 6, 4 **יְהִי אֲנִי הַיָּמִים הַגְּבוּרִים** *these were the mighty men, heroes, who of old were men of renown*. Prov. 30, 30 *the lion is mighty among the beasts*. Also genr. *a warrior*, Jer. 51, 30. Ps. 120, 4, 127, 4; **גִּבּוֹר חַיִל** *a mighty man of valour*, valiant warrior, Judg. 6, 12, 11, 1. 1 Sam. 9, 1; plur. **גִּבּוֹרֵי חַיִלִּים** 1 Chr. 7, 5, 11, 40. So of God, Ps. 24, 8 **יְהוָה עֲזוּז וְגִבּוֹר יְהוָה**

**גִּבּוֹר מִלְחָמָה** *Jehovah strong and mighty, Jehovah mighty in battle*. Deut. 10, 17. Jer. 32, 18. Neh. 9, 32. Ironically, Is. 5, 22 **הוֹרֵי גִבּוֹרִים לִשְׁתֹּת יַיִן אֲנִישֵׁי־חַיִל לִמְסָךְ שִׁכָר** *wo unto those mighty to drink wine, the valiant to mingle strong drink*; see Comment. on Is. 28, 1.—Trop. spoken also of *ability, activity*, in the transaction of business, etc. **גִּבּוֹר חַיִל** *strong in ability*, i. e. active, capable, enterprising, 1 K. 11, 28. Neh. 11, 14; also of *wealth*, **גִּבּוֹר חַיִל** *mighty in wealth*, of great substance, Ruth 2, 1. 1 Sam. 9, 1. 2 K. 15, 20; of *power*, Gen. 10, 8.—Hence

2. Like Engl. *warrior*, put for *a leader in war, war-chief*. Is. 3, 2 **גִּבּוֹר וְאִישׁ מִלְחָמָה** *the war-chief and the soldier*; comp. Ez. 39, 20. The same is prob. to be understood of those who are called **גְבוּרֵי הַיָּד** 2 Sam. 23, 8. 1 K. 1, 8. 1 Chr. 11, 26, 29, 24. Genr. of any *chief, prefect*; 1 Chr. 9, 26 **הַשְּׂפָרִים** *the chiefs of the porters*.

3. In a bad sense, *violent, an oppressor, tyrant*, Ps. 52, 3. So Arab. **جَبَّارٌ**.

4. Poet. *a man*, i. q. **גִּבּוֹר**; 2 Sam. 22, 26. In the parall. Ps. 18, 26 is **גִּבּוֹר**.

**גְבוּרָהּ** f. (r. **גִּבּוֹר**) 1. *strength*. Ecc. 9, 16 **חֵכְמָה הַמְּבוּרָה מִגְּבוּרָה** *wisdom is better than strength*. 10, 17 **וְהַיְהוּדִים יֹאמְרוּ** *O happy land! ... whose princes eat in due season* **וְלֹא בְּשִׁתֵּי** *for strength and not for drunkenness*, i. e. in order to strengthen the body. Plur. Ps. 90, 10 **שְׁנַיִם עָשָׂר שָׁנָה** *our years are seventy years* **וְאִם בְּגִבּוֹרָתָם יִשְׁנִי** *and if by reason of strength they be eighty years*, etc. Job 41, 4 [12].

2. Spec. *valour, strength, might*, sc. for war, Judg. 8, 21. Is. 36, 5; ascribed also to the horse, Job 39, 19. Once trop. of the bold and intrepid spirit of a prophet, Mic. 3, 8. Sometimes as concr. *might, for mighty deeds*; 1 K. 15, 23 *and the rest of all the acts of Asa* **וְכָל־גְבוּרָתוֹ** *and all his mighty deeds*, and **כָּל־אֲשֶׁר עָשָׂה** *and all that he did*, etc. 16, 27, 22, 46. Also concr. for **גִּבּוֹרִים** *mighty men, heroes*, Is. 3, 25.

3. *power, might*, Is. 30, 15; espec. of God, Ps. 21, 14, 54, 3, 66, 7, 71, 18, 89, 14. Plur. **גְבוּרֵי יְהוָה** *mighty acts, wonders of Jehovah*, Deut. 3, 24. Ps. 106, 2. Job 26, 14.



4. *victory*, Ex. 32, 18; comp. the verb in Ex. 17, 11.

גְּבוּרָה Chald. emph. גְּבוּרְתָא, *power, might*, of God, Dan. 2, 20.

\* גְּבוּחַ i. q. גְּבוּה, *to be high*; spec. of *stature* and of the *forehead*. So Chald.

גְּבוּחִים one who is too tall; Arab. أَجْبَعُ one who has a high broad forehead, Lat. *fronto*. جَبْهَةٌ forehead. Hence the two following:

גְּבוּחַ m. adj. one who has the forehead too high, *fronto*, since nouns of the form קָטַל denote blemishes of the body; hence, *bald in front, forehead-bald*, Lev. 13, 41. Sept. ἀρυσφάλυτος. Opp. קָרַח i. e. bald behind.

גְּבוּחַת f. (r. גָּבַח) *baldness in front, a bald forehead*, Lev. 13, 42. 43. Trop. *bareness*, a threadbare spot on the outer or right side of cloth, Lev. 13, 55. Opp. קָרַח baldness behind, also a threadbare spot on the wrong side of cloth.

גַּבַּי (i. q. Syr. ܓܒܝ tax-gatherer) *Gabbai*, pr. n. m. Neh. 11, 8.

גְּבִים (cisterns Jer. 14, 3, or locusts Is. 33, 4) *Gebim*, pr. n. of a small place a short distance north of Jerusalem, Is. 10, 31.

גְּבִינָה f. (r. גָּבַן no. 3) *curdled milk, cheese*, Job 10, 10. Arab. جبن IV to curdle milk; V, to be curdled, coagulated; جَبْنٌ, جَبْنٌ, Ethiop. ገበጎ, Syr. ܓܒܝ cheese.

גְּבִיעַ m. (r. גָּבַע) 1. *a cup, goblet, bowl*, of a large size, Gen. 44, 2 sq. So *a bowl or goblet* of wine Jer. 35, 5. distinguished from the כַּסִּית or smaller cups into which the wine was poured from the larger goblet.

2. *cup, calix* of flowers, as an ornament of the sacred candelabra, Ex. 25, 31 sq. 37, 17. 19. Comp. Arab. قُبْعَةٌ calix of flowers, and Heb. קַבְעַת cup, calix.

גְּבִיר m. (r. גָּבַר) *a master, lord*, from the notion of might and power, Gen. 27, 29. 37.

גְּבִירָה f. (fem. of preced.) *a mistress*, everywhere for a queen, e. g. the king's

consort, 1 K. 11, 19. 2 K. 10, 13; the king's mother, 1 K. 15, 13. 2 Chr. 15, 16.

גְּבִישׁ m. (r. גָּבַשׁ) pr. *ice*, see גְּבִירֵשׁ. Trop. for *crystal*, which resembles ice, and was in fact supposed to be ice, Plin. H. N. 37, 2; comp. Gr. κρύσταλλος and Eth. ጸብጽ hail-stones, also crystal.—Once, Job 28, 18.

\* גְּבַל 1. *to twist, to wreath*, as a cord or rope, wreathen work; kindr. תָּבַל, גְּבַל, comp. also جُمَل a rope. Hence גְּבִילֵי מְגַבְּלָה wreathen work; also גְּבִיל pr. a cord, *line*, with which boundaries are measured, and then for *a bound or limit* itself; comp. Lat. *finis* and *finis*, Engl. *line* i. q. cord and boundary. Then from the signif. *boundary* comes Arab.

جَبَل mountain, chain of mountains, as the natural boundary of countries; comp. ὄρος and ὄρος, and Heb. גְּבַל, גְּבַל.

2. Denom. from גְּבַל, *to bound, to limit*, e. g. a) As a boundary, Josh. 18, 20 *Jordan shall be its boundary.* b) With acc. of boundary, *to set, to determine*; Deut. 19, 14 *thou shalt not remove thy neighbour's boundary, אֲשֶׁר קָבְלוּ רֵאשֵׁינֵם which they of old time have established.*

3. With בָּ, *to border upon*, also denom. from גְּבַל. Zech. 9, 2.

HIPH. *to set bounds around* any thing. Ex. 19, 23 אֲחִי-הָהָר set bounds around the mountain. v. 12 וְהִגְבַּלְתָּ אֶת-הָעָם and set bounds to the people round about.

\* Deriv. see in Kal no. 1.

גְּבַל (i. q. جَبَل *Jebel*, mountain, see r. גְּבַל no. 1.) *Gebal*, pr. n. of a Phœnician city between Tripolis and Beirût, situated on a *hill*, and inhabited by seamen and builders, Ez. 27, 9; comp. 1 K. 5, 32 [18]. Strabo XVI. p. 755 Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz. rarely Βίβλος. The Arabs still call it جيبل *Jebeil*, i. e. little mountain.—Gentile n. גְּבִלִי *Giblite*, plur. גְּבִלִים 1 K. 5, 32 [18].

גְּבַל m. (mountain, see in r. גְּבַל no. 1.) *Gebal* Ps. 83, 8, i. e. *Gebalene*, pr. n. of the mountainous tract inhabited by the Edomites extending from the Dead Sea

southwards to Petra, and still called by the Arabs **جبال** *Jebal*. In Judith 3, 1 Lat. Vers. and also in the writings of the Crusaders, it is called *Syria Sobal*; by Josephus, Euseb. and Steph. Byz. *Ἰσβο-λίτις, Γεβαλίτη, Γύβαλα*. See Bibl. Res. in Palest. II. p. 552.

**גָּבַל** see **גָּבַל**.

**גָּבַל** f. (r. **גָּבַל**) *wreathen work*, twisted like cords, see the root Kal no. 1. Ex. 28, 22 and *thou shalt make upon the breast-plate זָהָב וְזָהָב מְעֻשָׂה עֲבֹת וְזָהָב מְעֻשָׂה עֲבֹת וְזָהָב מְעֻשָׂה עֲבֹת* (*wreathed chains* (i. e. like cords), *braided or laced work of pure gold*; Sept. well *κροσσούς συμπλεγμένους*. Ex. 39, 15. The same thing is expressed in Ex. 28, 14, *and two chains of pure gold, wreathed (like cords) shalt thou make them, braided work*; Sept. *καταμειγμένα (ἐν ἀν-θρασι)*. Most prob. we are to understand small chains made of gold threads or wire twisted or braided together like cords; and then *מְעֻשָׂה עֲבֹת* is added by way of epexegetis.

\* **גָּבַן** not used in Heb. 1. *to be gibbous, curved*, see under **גָּבַב** no. 1; so of the body, see **גָּבַן**; of a mountain, see **גָּבַנִּים**; of the eye-brow, arch of the eye, see Syr. and Chald. **גָּבִינָא**.

2. Trop. of the body, *to shrink together from fear, terror*, Arab. **جَبَنَ** and **جَبِنَ** to be timid, fearful; Act. to terrify.

3. Of milk, *to curdle, to coagulate*; comp. Germ. *die Milch erschrickt*, i. e. curdles. Hence **גָּבִינָה** curdled milk, cheese.

**גִּבּוֹן** m. adj. *gibbous, hunch-backed*, Lev. 21, 20. R. **גָּבַן** no. 1.

**גָּבַנִּים** m. plur. (r. **גָּבַן** no. 1) *heights, summits*, q. d. humps, hummocks of a mountain. Ps. 68, 16 **הַר-גְּבַנִּים הַר-בְּשָׁן** *O mount of summits, mount of Bashan*; and v. 17 **הַרִים גְּבַנִּים** by apposit. *ye mountains. summits*, i. e. abounding in summits.—Comp. Talm. **גָּבַנִּינָה** crown of the head, summit; Syr. **جَبْنَا** summit of a mountain, arch of the eye-brow; Arab. **جَبَانَة** rough uneven country; also a cemetery, so called from the sepulchral mounds, tumuli.

\* **גָּבַע** not found in the verb, kindr. with the roots **גָּבַב** q. v. **גָּבַח**, etc. and signifying *to be high*, like a mountain, hill; and spec. *to be arched, convex, round*, like a cup, the top of the head, etc. see **גָּבַע**, **גָּבַעַל**, **מְגָבָעָה**. Comp.

Arab. **قَب** head, chief, Gr. *κεφαλή*, Lat. *caput, capo*, all which flow from the same primary source.

Deriv. **גָּבַע**, **מְגָבָעָה**, and the six here following.

**גָּבַע** (hill) *Geba, Gaba*, pr. n. of a Levitical city in Benjamin, Josh. 18, 24, 21, 17; situated on the northern border of the kingdom of Judah, 2 K. 23, 8. Zech. 14, 10. More fully **גָּבַע בְּנֵימִין** 1 Sam. 13, 16. 1 K. 15, 22. It was near to Gibeah (**גָּבְעָה** no. 2. a), towards the northeast, Is. 10, 29. Josh. 18, 24, 28. From these passages too it is evident that Geba and Gibeah could not have been the same place; although in Judg. 20, 10, 33, **גָּבַע** is inaccurately put for **גָּבְעָה**; comp. the context. [Now **جبع** *Jeb'a*; see Bibl. Res. in Palest. II. p. 113, 114. Biblioth. Sac. 1844. p. 598 sq.—R.]

**גָּבְעָה** (hill) *Gibea*, pr. n. m. 1 Chr. 2, 49.

**גָּבְעָה** f. (r. **גָּבַע**) plur. **גָּבְעוֹת** 1. *a hill*, 2 Sam. 2, 25. Is. 40, 12. 41, 15. Cant. 2, 8, al. **גָּבְעוֹת עוֹלָם** *everlasting hills*, i. e. ever the same from the creation until now, Gen. 49, 26. Job 15, 7 **לָפָנַי גָּבְעוֹת הוֹלֵלָה** *wast thou brought forth before the hills?* Prov. 8, 25. **גָּבְעוֹת יְהוָה** *the hill of Jehovah*, i. e. Zion, Ez. 34, 26, comp. Is. 31, 4. Many of the hills in Palestine were distinguished by pr. names; as **גָּבְעוֹת יְהוָה**, **גָּבְעוֹת יְהוָה**.

2. Meton. *a city on a hill*; comp. the termination *dunum* in the early names of cities in Germany, France, and Britain, which in Celtic signifies *a hill*, as *Augustodunum, Caesarodunum, Lugdunum*, etc. Hence as pr. n. *Gibeah*:

a) **גָּבְעוֹת בְּנֵימִין** 1 Sam. 13, 2, 15, **גָּבְעוֹת בְּנֵימִין** 2 Sam. 23, 29, *Gibeah of Benjamin*; likewise called **גָּבְעוֹת שָׁאוּל** *Gibeah of Saul* 1 Sam. 11, 4; **גָּבְעוֹת הָאֵלֹהִים** 1 Sam. 10, 5, comp. 10; also **κατ' ἑξοχῆς** *Gibeah*, Hos. 5, 8, 9, 9, 10, 9; **גָּבְעוֹת** 1 Sam. 10, 26, **גָּבְעוֹת** Josh. 18, 28;

a city of Benjamin, the birthplace of Saul, noted for the atrocious crime committed by its inhabitants Judg. 19, 12 sq. 20, 4 sq. Like Bethel it seems to have been reckoned among the ancient sanctuaries of Palestine, 1 Sam. 10, 5, 6. [It lay on and around a high and sharp hill, now called *Tuleil el-Fül*, about three miles north of Jerusalem, near the great road; see Biblioth. Sac. 1844, p. 598 sq. Bibl. Rcs. in Palest. II. p. 144, 317. Joseph. B. J. 5. 2. 1.—R.] Gentile n. גִּבְעָתִי *Gibeathite* 1 Chr. 12, 3.

b) גִּבְעַת פִּינְחָס *Gibeah of Phinehas*, in the mountains of Ephraim, Josh. 24, 33.

c) גִּבְעָה *Gibeah*, a place in the tribe of Judah, Josh. 15, 57. Now called *Jeb'ak*, a village southwest of Jerusalem near the foot of the mountains; see Bibl. Res. in Palest. II. p. 327.

גִּבְעוֹן (hill-city, i. e. built on a hill,) *Gibeon*, a large city of the Hivites Josh. 10, 2, 11, 19, afterwards belonging to Benjamin Josh. 18, 25, 21, 17; to be distinguished from the neighbouring cities Geba גִּבְעָה, and Gibeah גִּבְעָה, lying westward of both, and northwest of Jerusalem; now called *el-Jib*; see Bibl. Res. in Palest. II. p. 135-9. In the reigns of David and Solomon the sacred tabernacle was stationed here, 1 K. 3, 4. 5. 9, 2.—Gentile n. גִּבְעוֹנִי *Gibeonite*, 2 Sam. 21, 1 sq.

גִּבְעָל quadril. m. *the calix* or *corolla* of flowers, i. q. גִּבְעִיעַ *calix* with ל added, which sometimes seems to have the force of a diminutive, comp. תְּרִיגָל from תְּרִיגָה. Once spoken of flax, Ex. 9, 31 *for the barley was in the ear גִּבְעָל and the flax in the calix*, i. e. in flower.—It is used also in the Mishna for the *calix* or *corolla* in the flowers of hyssop or origanum, which exhibits almost the appearance of ears of grain, e. g. Para 11. § 7, 9. ib. 12. § 2, 3; where the more learned Rabbins have long ago explained it correctly. See more in Thesaur. p. 261.

גִּבְעָת see in גִּבְעָה no. 2. a.

\* וַיִּגְבֵּר and וַיִּגְבַּר 2 Sam. 1, 23, fut. וַיִּגְבֵּר, *to be or become strong, mighty, to prevail*, The primary idea is that of *binding*, kindr. with גָּבַל; like Arab. جَبَّ I, VII,

VIII to bind up something broken, to make firm and solid, which is also referred to strength and power, as in Conj. V, *to be strong, strengthened, confirmed*; Syr. اَمْلَحَ, اَمْلَحَ, to show oneself strong. Ethiop. ብላ, to labour, to do, which seems derived from the idea of force and strength. Kindred is also גָּבַר, کبر.—Absol. of an enemy Ex. 17, 11; of waters rising and increasing, Gen. 7, 18. 19. 20. 24; of wealth Job 21, 7. With מִן *to be stronger than any one*, 2 Sam. 1, 23; also with עַל, Gen. 49, 26.

PIEL *to make strong, to strengthen*, Zech. 10, 6. 12. Ecc. 10, 10 הִקְלִים וַיִּגְבֵּר *he puts to more strength*.

HIPH. 1. *to make strong, to confirm*, Dan. 9, 27 הַגְּבִיר בְּרִיחַ לְרַבִּים *he shall make a firm covenant with many*.

2. Intrans. *to prevail*, pr. *to exercise strength*, comp. synon. הִחְזִיק, הִחְזִיץ, and Lat. *robur facere* Hirt. Bell. Afr. 85. Ital. *far forze*.—Ps. 12, 5 לְשׁוֹנֵנוּ נִגְבֵּיר *with our tongue will we prevail*. Comp. Is. 28, 15.

HITHPA. 1. *to show oneself strong, to prevail*, with עַל Is. 42, 13.

2. *to conduct oneself proudly, insolently*, ἰσχυρίζω, Job 36, 9; with אַל *against any one*, Job 15, 25. Arab. V, to be proud,

contumacious, جَبَّار proud, contumacious.

Deriv. גְּבוּרָה, גְּבוּרָה, גְּבוּרָה, and those here following.

גִּבְרָה m. plur. גְּבָרִים 1. *a man*, so called from his strength, i. q. אִישׁ; found only in poetry except a few examples, Deut. 22, 5. 1 Chr. 24, 4. 26, 12, comp. לְגְבָרִים; but the usual word in Aramæan, אִשְׁרֵי הַגְּבָר, אִשְׁרֵי, אִשְׁרֵי.—Ps. 34, 9 אִשְׁרֵי הַגְּבָר *happy the man who trusteth in him*. 52, 9. 94, 12. al. לְגְבָרִים, לְגְבָרִים, *man by man*. Josh. 7, 14. 17. 1 Chr. 23, 3. Spec. a) Opp. to woman, *a man, male*, Deut. 22, 5. Jer. 30, 6. 31, 22; and so even of a *man-child* just born, Job 3, 3 *the night when it was said הָרָה גְּבָר a man-child is conceived*. Comp. אִישׁ 1. a. b) Opp. to a wife, *a husband*, Prov. 6, 34. c) Sometimes put for *manly vigour, might*. Is. 22, 17 *behold Jehovah will cast thee out with a manly cast*, i. e.

mighty, violent. Job 38, 3. 40, 7. Ps. 88, 5. Comp. אִישׁ 1. d. d) *a man, mortal*, opp. to God, comp. אִישׁ 1. e. Job 4, 17. 10, 5. 14. 10. 14. e) *a soldier, warrior*, comp. אִישׁ 1. l. Judg. 5, 30; comp. Jer. 41, 16 מִלְחָמָה אֲנִישֵׁי מִלְחָמָה .

2. i. q. אִישׁ no. 4, *each, every one*. Joel 2, 8 גְּבוֹר בְּמַסְלָחֵהוּ יִלְכֹּן they shall go every one in his path. Lam. 3, 39 in the second hemistich.

3. *Geber*, pr. n. m. 1 K. 4, 19, comp. 13.

גְּבוֹר i. q. גְּבוֹר, *a man*, a form imitating the Chaldee, Ps. 18, 26. In the parallel passage 2 Sam. 22, 26 is גְּבוֹר

גְּבוֹר Chald. id. *a man*, Dan. 2, 25. 5, 11. Plur. גְּבוֹרִין, גְּבוֹרָא, (as if from גְּבוֹרָא), *men*, Dan. 3, 8 sq. 6, 6 sq.

גְּבוֹר Chald. m. i. q. גְּבוֹר, plur. constr. גְּבוֹרִין .

1. *a mighty man, hero, warrior*, Dan. 3, 20.

2. *Gibbar*, pr. n. of a place, Ezra 2, 20; apparently for גְּבוֹרִין, comp. Neh. 7, 25.

גְּבוֹר see גְּבוֹר .

גְּבוֹרִיאֵל (man of God) *Gabriel*, one of the archangels, Dan. 8, 16. 9, 21. Comp. Luke 1, 19.

גְּבוֹרָה f. (for גְּבוֹרִית from masc. גְּבוֹרִי) c. suff. גְּבוֹרָהּ, *a mistress*, opp. to a maid-servant, Gen. 16, 4. 8. 9. 2 K. 5, 3. Prov. 30, 23. גְּבוֹרָה מִמְּלָכוֹת *mistress of kingdoms* Is. 47, 5. 7.

\* גְּבַת not found in the verb, i. q.

Arab. جَبَسَ and جَمَسَ *to freeze, to congeal*; whence אֶלְגְּבִית and גְּבִישׁ. But Chald. גְּבַת is *to collect, to gather*; hence pr. n. מְגַבֵּשׁ .

גְּבוֹרִין (a height, hill, r. גְּבֵב, comp. Chald. גְּבוֹרָא) *Gibbethon*, pr. n. of a city of the Philistines in the territory of Dan, Josh. 19, 44. 21, 23. 1 K. 15, 27. It is called by Eusebius Γαβυθών τῶν Ἀλλοφύλων, by Josephus Γαβαθά.

גֶּבֶן m. constr. גְּבָנִים, c. suff. גְּבָנָיו, with He parag. גְּבָנָה Josh. 2, 6, plur. גְּבוֹרִין .

1. *a roof*, the flat roof of an oriental house, Josh. 2, 6. 8. 1 Sam. 9, 25. 26. Prov. 21, 9. al. Spoken of the roof of a tower Judg. 9, 51; of a temple Judg. 16, 27.

2. *the top, upper part* of an altar, Ex. 30, 3. 37, 26.

NOTE. The suggestion of Redslob is not improbable, that גָּב may be for גְּבָנִים, גְּבָנִים, and this from גְּבָנִים; as שְׂרָשְׁהָ from שְׂרָשְׁרָה; כֶּרֶךְ, from כְּרָכָה; Γολγοθῶ Arab. جَلْجَلَة from גְּלָלָה It can also be for גָּבָה, גָּבָה, from the root

جَمَّ, whence جَمَّ a plain, level surface; comp. سَطَحَ roof, from سَطَحَ to expand.

גְּדֵר m. (r. גְּדֵר) 1. *coriander*, the seed, so called from the little furrows or stripes on the grains, see r. גְּדֵר no. 1. Ex. 16, 31. Num. 11, 7. Sept. Vulg. κόριον, coriandrum; and so the other oriental interpreters, except the Chald. and Samar. This is also supported by the Carthaginian usage; comp. Dioscorid. 3. 64 Αἰγύπτιοι ὄριον, Ἀφροί (i. e. the Carthaginians) γοιδ.

2. i. q. גְּדֵר no. 1, *fortune*, with the art. spec. *the god Fortune, Gad*, worshipped by the Babylonians and the Jewish exiles, Is. 65, 11. He is elsewhere called also *Baal, Bel*, בַּל, בַּל, i. e. the planet Jupiter, *stella Jovis*, which was regarded throughout the east as the genius and giver of good fortune, and is hence called by the Arabs السعد الأكبر *bona fortuna major*; see more in art. בַּל. In the other hemistich in Is. l. c. is also mentioned מְנִי, prob. the planet Venus, which is called in the east *bona fortuna minor*, see in מְנִי. See more fully on these superstitions in Comment. on Is. II. p. 283 sq. 335 sq. Sept. well Τύχη, Vulg. *Fortuna*. Comp. גְּדֵר בַּל p. 147.

גְּדֵר m. 1. *fortune*, i. q. גְּדֵר no. 2, comp.

r. גְּדֵר no. 3. Arab. جَدُّ and Syr. كَرْمٌ

id. جَدُّ to be fortunate, to be rich,

جَدِيدٌ fortunate.—Gen. 30, 11 Cheth.

גְּדֵר. Sept. ἐν τύχη, *in fortune, fortunately*, Vulg. feliciter sc. hoc mihi accidit. Keri גְּדֵר גָּא *fortune cometh*.

2. *Gad*, pr. n. a) A son of Jacob, the name being prob. derived from good fortune, Gen. 30, 11; although another



גָּדוֹל m. adj. (r. גָּדַל) rarely defect. גָּדוֹל Gen. 1. 16; constr. גָּדוֹל, גָּדֹל, thrice in Keri גָּדְלֵי Ps. 145, 8. Nah. 1, 3. Prov. 19, 19; fem. גָּדוּלָה, גָּדוּלָה.

1. *great*, in magnitude and extent, הָיָה הַגָּדוֹל Num. 34, 6; גִּזְרָם הַגָּדוֹל הָאֵלֶּם a large (tall) man among the Anakim Josh. 14, 15; in number and multitude, as גִּזְרָם גָּדוֹל Gen. 12, 2; in intensity, as joy Neh. 8, 12, mourning Gen. 50, 10; in weight, importance, Gen. 39. 9. Joel 2, 11. Also Gen. 29, 7 גָּדוֹל it is yet great (high) day, i. e. much of the day yet remains; comp. French *grand jour*, Germ. *hoch am Tage*. Sept. *ἔτι ἐστὶν ἡμέρα πολλή*. Subst. גָּדֹל the greatness of thine arm Ex. 15, 16. Plur. גָּדוֹלוֹת great things, mighty deeds, espec. of God, Job 5, 9, 9, 10, 37, 5. Spec. a) Of greater age, *natu major*, elder, eldest; Gen. 10, 21 אָחִי רִפְּחָא הַגָּדוֹל the elder brother of Japhet. 27, 1 בְּנוֹ הַגָּדֹל his eldest son. v. 15. 42. b) *great* in power, dignity, rank, wealth, *powerful*, *high*, *noble*, Ex. 11, 3. 2 K. 5, 1. Job 1, 3. חֲבִיבֵי הַגָּדוֹל the high priest Hag. 1, 1. 12. 14. Plur. גָּדֹלִים the great, i. e. men of rank and power, Prov. 18, 16; גָּדֹלֵי הַעִיר 2 K. 10, 6. 11.

2. *haughty*, *proud*, *insolent*, comp. גָּדַל Hiph. Hithpa. no. 2. Ps. 12, 4 לְשׁוֹן גָּדוֹל the tongue speaking proud things, i. e. insolent, impious. Comp. Dan. 7, 8. 11. 20. 11, 36. Rev. 13, 5; also Gr. *μέγα εἰπὼν* Od. 16. 243. ib. 22. 288.

גָּדוּלָה or גָּדוּלָה, see גָּדְלָה.

גָּדוּרָה only in Plur. גָּדוּרָה Is. 43, 28. Zeph. 2, 8, and גָּדוּרָה Is. 51, 7, *reproaches*, *revilings*. R. גָּדְרָה.

גָּדוּרָה f. id. Ez. 5, 15.

גָּדִי 1. a *Gadite*, patronym. from גָּד; see גָּד no. 2. a.

2. *Gadi*, pr. n. m. 2 K. 15, 14.

גָּדִי (fortunate, from גָּד, גָּד) *Gaddi*, pr. n. m. Num. 13, 11.

גָּדִי m. (r. גָּדָה) a *kid*, so called from its cropping the herbage, see the root.

Arab. *جَدِي* id. *جدية* a she-kid.— Gen. 38, 23. Ex. 23, 19. Deut. 14, 21; more fully גָּדִי עֲזִים a *kid of the goats*

Gen. 38, 17. 20. Plur. גָּדִיִּים 1 Sam. 10, 3; גָּדִי עֲזִים Gen. 27, 9. 16.

גָּדִיֵּאל (fortune of God, i. e. sent from God) *Gaddiel*, pr. n. m. Num. 13, 10.

גָּדִיָּה or גָּדִיָּה f. (r. גָּדָה) *bank* of a river; Plur. גָּדִיָּוִתָיו or גָּדִיָּוִתָיו 1 Chr. 12, 15 Cheth. In Keri גָּדִיָּוִתָיו, see גָּדָה subst.

גָּדִיָּה f. a *she-kid*, plur. גָּדִיָּוִתָיו Cant. 1, 8. Comp. גָּדִי

גָּדִיל m. only in plur. גָּדִילִים, pr. *twisted threads*, see r. גָּדַל no. 1. Chald. גָּדִילָא a thread, cord, Syr. *ܓܕܝܠܐ* plaited locks,

Arab. *جَدِيل* a rein or halter of braided thongs. Hence

1. *fringe*, *tassels*, i. q. צִיצִית, worn by the Israelites on the corners of the outer garment, Deut. 22, 12.

2. *festoons*, on the capitals of columns, 1 K. 7, 17.

גָּדִישׁ m. (r. גָּדַשׁ) 1. a *heap of sheaves* in the field, a *shock* or *stack* of grain, Ex. 22, 5. Judg. 15, 5. Job 5, 26. Syr. Chald. *ܓܕܝܫܐ* id. Arab. espec. among the Moors, *جديس*,

*جُدَس*, comp. *جَدَس* to heap up.

2. a *tomb*, *tumulus*, sepulchral mound, Job 21, 32. Comp. Arab. *جَدَتْ* sepulchre.

\* גָּדַל 1. to *twist*, to *twist together*, to *bind together*, like Arab. *جدل* to turn, to twist a cord, Chald. *ܓܕܠ*, Syr. *ܓܕܠ* to twist, to twine; hence Heb. גָּדִילִים twisted threads q. v. This primary signification is in the kindred dialects transferred, on the one hand to *wrestling*,

whence *جَادَل* to wrestle, also Ethiop. *ገደል* to wrestle, to contend; and on the other to *strength* and *force*, like other verbs of twisting and binding, as *דוּל*, *דוּל*, whence *جَدَل* strength, might. And from this again comes the intrans. signification alone current in Hebrew, viz.

2. to *be* or *become great*, to *grow*; once præt. *E*, *גָּדַל*, Job 31, 18; fut. always *יִגְדַל*. (A trace of transitive power lies

in the pr. n. גְּדֻלָּהּ q. v.) Gen. 21, 8. 25, 27. 38, 14. Ex. 2, 10. 11. Job 31, 18 **גָּדַלְנִי כְּאָב** *he grew up to (with) me as with a father*, i. e. the orphan, the suff. being here for the dative.—Trop. of *wealth and power*; Gen. 26, 13 **עַד כִּי־גָדַל עַד מְאֹד** *until he became very great*, i. e. very wealthy. 24. 35. 48, 19. 41, 40 *only in the throne will I be greater than thou*, i. e. as possessing royal dignity.

3. *to be great in value, i. e. to be greatly valued, to be highly prized*, 1 Sam. 26, 24; comp. v. 21. Also *to be magnified, i. e. praised, extolled*; Ps. 35, 27 **יִגְדַל יְהוָה** *let Jehovah be magnified*. 40, 17. 70, 5. 2 Sam. 7, 26.

PIEL גָּדַל Josh. 4, 14. Esth. 3, 1; at the end of a clause **גָּדַל** Is. 49, 21; comp. Lehrs. § 93. n. 1. Heb. Gram. § 51. n. 1.

1. *to make great, to cause to grow, to let grow*, i. q. to nourish, to train; e. g. the hair Num. 6, 5; so the rain nourishes plants, trees, i. e. causes them to grow, Is. 44, 14. Ez. 31, 4; *to bring up children* 2 K. 10, 6. Is. 1, 2. 23, 4.—Trop. *to make great, powerful*, Josh. 3, 7. Esth. 3, 1. 5, 11. 10, 2. Gen. 12, 2.

2. Trans. of Kal no. 2, *to value greatly, to prize highly*. Job 7, 17 *what is man that thou shouldst so greatly prize him?* Hence *to magnify, i. e. to praise, to extol*, Ps. 69, 31; with לָ 34, 4.

PUAL pass. of Pi. no. 1, *to be brought up, trained up*, Part. Ps. 144, 12.

HIPH. 1. *to make great, to increase*, Gen. 19, 19. Is. 9, 2. 28, 29. **הִגְדִּיל לַעֲשׂוֹת** pr. to make great in doing, i. e. *to do great things, wonders, spoken of God*, Joel 2, 21, and with **לַעֲשׂוֹת** impl. 1 Sam. 12, 24; see also below. So with the ellipsis of a different infin. 1 Sam. 20, 41 *and they both wept* **עַד־הִגְדִּיל הָיָה** (sc. **לְבַכּוֹה**) *until David wept greatly*, vehemently.—The like construction is also taken in a bad sense: **הִגְדִּיל פִּיהוּ** Obad. 12, **הִגְדִּיל בְּפִיהוּ** Ez. 35, 13, pr. to make great the mouth, i. q. *to speak great things, i. e. proudly, insolently*. Also **הִגְדִּיל לַעֲשׂוֹת** *to do proud things, to act proudly, insolently*, Joel 2, 20; and simpl. **הִגְדִּיל** Lam. 1, 9. Zeph. 2, 8; with עַל Ps. 35, 26. 38, 17. 55, 13. Job 19, 5. Jer. 48, 26. 42. Comp. **גָּבַר** Hithpa.

2. *to make high, to lift up*, Ps. 41, 10.

*powerful, to magnify oneself, of God*, Ez. 38, 23.

2. *to magnify oneself in a bad sense, i. e. to act proudly, insolently*, c. על Is. 10, 15. Dan. 11, 36, 37.

Deriv. **גָּדוֹל**, **גְּדֻלָּהּ**, **מְגֻדָּל**, and pr. n. **יִגְדֻלְיָהוּ**, **יִגְדֻלָּהּ** or **מְגֻדוֹל**. The rest here follow.

**גָּדַל** m. part. or verbal adj. *becoming great, growing up*, 1 Sam. 2, 26. Gen. 26, 13; *great* Ez. 16, 26.

**גְּדֻלָּהּ** m. c. suff. **גְּדֻלְיוֹ**, once **גְּדֻלְיוֹ** Ps. 150, 2. R. **גְּדֻלָּהּ**

1. *greatness, magnitude*, Ez. 31, 7.  
2. *greatness, i. e. majesty, magnificence*, as of a king Ez. 31, 2. 18; of God, Deut. 3, 24. 5, 21.

3. **גְּדֻלַת לֵבָב** *greatness of heart, i. e. pride, insolence*, Is. 9, 8. 10, 12.

**גְּדֻלָּהּ** (perh. *too great*, giant, after the form of adjectives expressing blemishes of the body, as **גִּבְחָה**, **קִרְחָה**, **פִּקְחָה**) *Giddel*, pr. n. m. a) Ezra 2, 47. Neh. 7, 49. b) Ezra 2, 56. Neh. 7, 58.

**גְּדוֹל** see **גָּדוֹל**.

**גְּדֻלְיָהוּ** f. (r. **גְּדַל**) five times **גְּדֻלְיָהוּ** or **גְּדֻלְיָהוּ** (the copies differ, see J. H. Mich. ad 2 Sam. 7, 23. 1 Chr. 17, 19) a word of the later Hebrew.

1. *greatness, concr. great things, mighty deeds, espec. of God*, 2 Sam. 7, 23. 1 Chr. 17, 19. Plur. **גְּדֻלְיָהוּ** 1 Chr. 17, 19. 21, also Ps. 145, 6 Chethibh.

2. *greatness, i. e. majesty, magnificence, of God* Ps. 145, 3; of a king, Esth. 1, 4. Ps. 71, 21.

**גְּדֻלְיָהוּ** (whom Jehovah hath made great or powerful, see r. **גְּדַל** no. 2) *Gedaliah*, pr. n. m. a) Of the governor of Judea appointed by Nebuchadnezzar, 2 K. 25, 22 sq. Jer. 40, 5 sq. 41, 1 sq. called also **גְּדֻלְיָהוּ** 39, 14. b) Ezra 10, 18. c) Zeph. 1, 1.

**גְּדֻלְיָהוּ** (id.) *Gedaliah*, pr. n. m. a) Jer. 38, 1. b) 1 Chr. 25, 3. 9. c) See **גְּדֻלְיָהוּ** lett. a.

**גְּדֻלְתִּי** *Giddalti*, pr. n. of a son of Heman, 1 Chr. 25, 4. 29. R. **גְּדַל** Pi.

\* **גָּדַע** fut. **יִגְדַע** 1. *to cut or hew down to cut off. to fell trees*. see Pual. Trop.

to cut off the hands, nose, ears, mutilated. Kindr. is גִּזַע; see e under גִּדַר.—Once of the beard as off in mourning, Is. 15, 2 קַל־זָקֵן גִּדּוּקָה y beard is cut off, mutilated. In the responding passage Jer. 48, 37 is read גִּדָּר clipped, which some 80 Mss. have adopted in Is. l. c. though without reason; since Jeremiaah, in the man- of later writers, substitutes a more mon word in the place of one less al. See Comm. on Is. l. c. comp. sch. d. hebr. Sprache p. 37; see also ve under אֲשִׁירָשׁ p. 94.

to cut or break asunder, as a staff, ch. 11, 10. 14. Trop. God is said to ik the arm of any one 1 Sam. 2, 31, he horn of any one Lam. 2, 3 (comp. 75, 11), i. q. to break his power, to e away his stength. So also in bic.

לִפְה. to be cut off or down, Judg. 21, 6. 14, 12. 22, 25. Also to be broken, e. g. ns Is. 48, 25, statues Ez. 6, 6.

יֵל גִּדַע, with distinct. accent גִּדַע, to or break asunder, to break in pieces, ars, bolts, Is. 45, 2; horns, Ps. 75, 11; s, images, Deut. 7, 5. 12, 3.

טַל to be cut down, as a tree Is. 9, 9. 'he derivatives all follow.

גִּדְעוֹ (perh. tree-feller, i. e. impetuous rior, comp. Is. 10 33) Gideon, pr. n. warrior and judge of Israel, who dered the nation from the bondage of lian, Judg. c. 6-8. Sept. Γεδεων.

גִּדְעָא (a cutting down) Gidom, pr. n. place in the tribe of Benjamin, Judg. 45.

גִּדְעָה (id. after the form גִּדְעָה) Gid-i, pr. n. m. Num. 1, 11. 2, 22.

גִּדַּע pr. i. q. Arab. جَدَف to cut off, up. under גִּדַר; trop. to use cutting ds, verbis proscindere. Hence יֵל גִּדַע to reproach, to revile; Arab. nj. II. Syr. Pa. id. So as to men, see גִּדַע; mostly of God, to blaspheme, 19, 6. 22. Is. 37, 6. 23. Ps. 44, 17. also by actions, by presumptuous voluntary sins, with which men mock contemn Jehovah, Num. 15, 30. Ez. 27.

deriv. גִּדְעָה, גִּדְעָה, גִּדְעָה.

\* גִּדַר to wall, to wall in or around, also to build a wall. Arab. جَدَر id.

The primary idea is that of surrounding, enclosing, e. g. with a wall, hedge, etc. comp. the kindr. roots גִּדַר, גִּדַר, etc. and sec under אָזַר p. 30. Comp. also גִּדַר, גִּדַר. The same stock of roots is widely diffused likewise in the occidental languages, designating now that which encloses, and now the space enclosed. Compare in later Lat. *cadarum*, Ital. *catarata*, Germ. *Gatter*, *Gitter*; oftener with the letter *r* transposed, as Gr. *χόρος*, Lat. *hortus*, *cors*, *chors*, *cohors*, Germ. *Garten*, Engl. *garden*, also Germ. *Gard*, i. e. a fortified enclosure, fortress, as in the pr. n. Stuttgart, etc. Slavic *gorod* i. e. fortified city, comp. Russ. *Novogorod*, Engl. *yard*, etc. etc.—Part. גִּדְרִים masons, Germ. *Maurer*, 2 K. 12, 13. Trop. a) גִּדַר גִּדַר to build a wall around any one, i. e. to protect, to defend, Ez. 13, 5, comp. 22, 30. b) גִּדַר גִּדַר to wall up around any one, i. e. to obstruct his way, shut him up, Lam. 3, 7. 9. Job 19, 8. Hos. 2, 8.

The derivatives all follow.

גִּדַר comm. gend. m. Ez. 42, 7; f. Ps. 62, 4.

1. a wall Ez. 13, 5; spec. wall of a vineyard Num. 22, 24. Is. 5, 5.

2. a walled place, enclosure, Ezra 9, 9.

Arab. جَدَر, جَدَار, a wall of a house or enclosure, جَدِير place walled in.

גִּדַר m. 1. i. q. גִּדַר, a wall of a court, garden, etc. twice in constr. state, Prov. 24, 31. Ez. 42, 10. Comp. Lehg. p. 565.

2. Geder, pr. n. of a Canaanitish city, the residence of a king, Josh. 12, 13; perhaps the same with גִּדְרָה.

גִּדַר (wall) Gedor, pr. n. a) A place in the mountains of Judah, Josh. 15, 58. Now called *Jedar* on the brow of the mountains; see Bibl. Res. in Palest. II. p. 338. b) m. 1 Chr. 8, 31. 9, 37.

גִּדְרָה f. (r. גִּדַר) constr. גִּדְרָה; plur. גִּדְרֹת, constr. גִּדְרֹת, c. suff. גִּדְרֹתֵי Ps. 89, 41.

1. a wall, as of a city Ps. 89, 41; of- tenger of a vineyard Jer. 49, 3. Nah. 3,



17. It differs from a hedge, מִשְׁוֹפָה Is. 5, 5.

2. a place walled in, enclosure ; hence i. q. Arab. جَدِيرَة, a fold for flocks and cattle, i. e. a stall in the open fields, open above and surrounded with a wall ; fully אֲנָן גְּדֵרוֹת צֹאן sheep-folds Num. 32, 16. 24, 36. For such folds, comp. Hom. Od. 9. 185.

3. With art. הַגְּדֵרָה, Gederah, pr. n. of a city in the plain of Judah, Josh. 15, 36 ; perh. the same elsewhere called בֵּית גְּדֵר Comp. Pun. גדר i. e. Gades in Spain, see Monumm. Phœn. p. 304 sq. also Γαδαγιά a city of Peræa, Γαδαγγός Matt. 8, 28. al.—The gentile n. is גְּדֵרְתָי Gederathite 1 Chr. 12, 4.

גְּדֵרוֹת (folds) Josh. 15, 41, and with art. הַגְּדֵרוֹת 2 Chr. 28, 18, Gederoth, also a town in Judah. R. גְּדֵר .

גְּדֵרוֹתַיִם (two folds, comp. מְשַׁפְּתַיִם) Gederothaim, pr. n. of a town in the plain of Judah, Josh. 15, 36. R. גְּדֵר .

גְּדֵרִי gentile n. Gederite, from בֵּית-גְּדֵר, or from גְּדֵר q. v. 1 Chr. 27, 28.

\* גְּדַשׁ i. q. Chald. גְּדַשׁ, to heap up. Hence גְּדֵרֵשׁ q. v.

גֵּה Ez. 47, 13, a corrupt reading for גֵּה, which stands in v. 15, and is also expressed in the Sept. Vulg. Chald. and Engl. Vers. So also in 14 Mss. See under בג .

\* גְּתָה pr. to thrust away, to remove, sc. the bandage or dressing from a wound, i. q. to cure. Hos. 5, 13 וְלֹא-הִגְתָּה מִמֶּנּוּ וְלֹא-הִגְתָּה מִמֶּנּוּ nor remove from you the sore, i. e. the king of Assyria could not cure the wounds of the Jewish state ; as in the other clause. Syr. اِجْمَل to go away, to flee ; Aph. to give rest, to relieve, to deliver ; Arab. جَا to repulse. The Rabbins explain גְּתָה by רָפָא.—Hence

גְּתָה f. pr. 'removal of the dressings,' i. e. a healing, cure of a wound. Prov. 17, 22 לֵב שִׂמְחָה יִשְׂתִּיב גְּתָה a joyful heart maketh a happy cure ; comp. 16, 24. Sept. εὐταίειν ποιεῖν.

\* גָּתַר to bow oneself down, to prostrate oneself, spoken of Elisha

to raise the dead child, 2 K. 4, 34. 35 עָלָיו וַיִּגְתֶּר וַיִּשְׁתַּחֲוֶה אֵלָיו and he bowed himself upon him. Also 1 K. 18, 42 וַיִּגְתֶּר אֶרְצָה and he bowed himself to the ground. This signif. is demanded by the context, and is also unanimously expressed by all the ancient versions and interpreters ; except Chald. and Arab. in 2 K. The Syriac has the same word under the form ܓܬܐ Ethpe. with which corresponds Chald. גָּתַן ; the letters ר and ך being frequently interchanged ; see examples under lett. ג .

גָּ m. (r. גָּה I) c. suff. גָּרִי, the back ; only in the phrase הִשְׁלִיךְ אַחֲרָי גָּרִי to cast behind one's back, i. e. to neglect, to contemn, 1 K. 14, 9. Ez. 23, 35. Neh. 9, 26. Comp. הִשְׁלִיךְ. So the Arabic خبذ وراء ظهره, جعل بظهوره.

גָּ Chald. m. constr. גָּ and גָּא, c. suff. גָּה, גָּהָה ; the middle, midst, see r. גָּהָה

I. Syr. ܓܘ id. Arab. جَو the inside of

a house, جَوًا within.—Hence a) בגו, בגוא, i. q. בְּחִזְקָה ; in the midst of, or simpl. in ; as בגו נִירָא in the fire Dan. 3, 25. 4, 7. 7, 15. גְּבִינָה in it Ezra 4, 15. Ezra 6, 2 וְכֵן כָּתוּב בְּגִינָה הַזֶּה כְּרוּנָה and in it (the roll) was a record thus written. 5, 7. b) לְגִוָּא into the midst of, i. q. into, Dan. 3, 6. 11. 15. c) מִן-גִּוָּא from the midst of, Dan. 3, 26.

גָּ for גָּהָה m. (r. גָּהָה, as בָּן for בְּנָה) constr. גָּרִי, c. suff. גָּרִי, גָּהָה

1. the back, Prov. 10, 13. 19, 29. 26, 3. Is. 50, 6. 51, 23. הִשְׁלִיךְ אַחֲרָי גָּרִי Is. 38, 17, see in גָּי .

2. Trop. the middle, midst ; pr. the belly, see r. גָּהָה. Job 30, 5 מִן-צִי רִגְשָׁם וּמִן-צִי הִדְרִיבָם they are driven forth from the midst of men, from among men.

גָּא see גָּי Chald.

\* גָּבַב 1. i. q. جَاب mid. Waw and Ye, to cleave, to cut ; whence גָּב a board, plank.—Hence

2. to dig a well, like Arab. Conj. VIII. See גָּב I. 2.

3. i. q. גָּבַב, to plough, to cleave the ground with a plough. Hence 2 K. 25, 12 Cheth. (גָּבַבִּים) ploughers ; in

I. גוב m. (r. גָּבָהּ q. v.) a locust, Nah. 3, 17. Plur. or collect. גֻּבִי and גֻּבֵי (for גֻּבִים, Heb. Gram. § 86. 1. c) Am. 7, 1. Nah. 3, 17 גֻּבֵי locust of locusts, denoting swarms of locusts. Chald. גֻּבָא, גֻּבָא, גֻּבֵי, plur. גֻּבָאֵי.

II. גוב and גֹּב pit, cistern, (r. גֹּב no. 2.) Gob, pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sam. 21, 18. 19; in 1 Chr. 20, 4 גֹּבֵר.

\* גוג Gog, pr. n. a) The king of the land Magog, אֶרֶץ הַמָּגוּג, Ez. 38, 2. 3. 14. 16. 18. 39, 1. 11; also of Meshech and Tubal, Ez. 38, 2. 3; who is described by the prophet Ezekiel as about to come with a vast army from the extreme north, 38, 15. 39, 2, after the exile, 38, 8. 12, in order to invade the Holy Land; where, however, he is to perish. See מָגוּג.—In Rev. 20, 8 *Tog*, like Magog, seems to be the name of a region, and not of a king; as also in Arabic, *ياجوج*. b) A Reubenite, 1 Chr. 5, 4.

\* גוד i. q. גָּדַד no. 2, to press or crowd upon any one, to invade, Gen. 49, 19. Hab. 3, 16.

\* גָּיָה and גָּיָר a root not in use, having the same general force as גָּבַב, i. e. to be rising, gibbous, like a back or belly. The derivatives follow partly the analogy of verbs כָּעַ, as גָּי, גָּיָר; and partly that of verbs לָהַ, as גָּיָה for גָּיָה, גָּיָה, גָּיָה; and have partly the signif. of back, see גָּי; and also that of belly, see גָּי no. 2. From the belly comes then the word for body, see גָּיָה, גָּיָה; and this idea is then transferred to the signif. of a people, see גָּיָה

I. גָּיָה f. contr. for גָּאָה, from r. גָּאָה.

1. a lifting up, exaltation. Job 22, 29 גָּיָה בִּי הַשְׁפִּילוּ וְהִאֲבִיר גָּיָה when men humble themselves, thou dost command exaltation. i. e. the humble and meek thou dost exalt. Others: when they (thy ways, v. 28) are cast down, then thou shalt say, exaltation, i. e. thou shalt soon pass from the lowest to the most prosperous condition.

2. haughtiness, pride, Jer. 13, 17. Job 33, 17.

II. גָּיָה f. i. q. גָּי, the body, Job 20, 25. See in r. גָּיָה.

גָּיָה Chald. *pride*, Dan. 4, 34.

\* גָּיָה kindr. with גָּיָה, pr. to cut in pieces, to cut through; hence

1. to pass through, to pass over or away, i. q. Arab. *جَارَ* mid. Waw, Syr. *جَارَ* to pass away, to fail. Ps. 90, 10 *כִּי-יָזוּ חַיֵּי וְנַפְשָׁהּ* for it (life) soon passeth over, and we fly away.

2. Causat. to cause to pass through or over, to bring over. Num. 11, 31 *וַיֵּצֵא רֵיחַ מִן-הַיָּם* and brought up quails from the sea; Sept. *ἐξέπεσαν*, Vulg. *detulit*; Heb. intpp. and cut them off from the sea, comp. גָּיָה.—[Also to bring or take out, e. g. an infant from the mother's womb; Ps. 71, 6 *מִמְעֵי אִמִּי גָיָה* thou didst take me out of my mother's bowels, where גָּיָה is a less usual form of the participle, Lehrs. p. 402; comp. part. גָּיָה Ps. 22, 10, and see in גָּיָה no. 2. But see also r. גָּיָה no. 2.—R.

גָּיָה m. (r. גָּיָה II) a young bird, e. g. a dove or pigeon Gen. 15, 9; an eaglet Deut. 32, 11. So called from its peeping, see the root. Arab. *جَوْرَلٌ* the young of doves and other birds of the same genus; Syr. transp. *جَوْرَلٌ*

גָּיָה (r. גָּיָה, as גָּיָה from גָּיָה, perh. quarry,) *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians 2 K. 19, 12. Is. 37, 12, situated on the river Chaboras 2 K. 17, 6. 18, 11. 1 Chr. 5, 26; whither a part of the ten tribes were carried away by Shalmaneser 2 K. 17, 6; Gr. *Tavζαῖτις*, Ptolem. 5, 18. Cellarius II. p. 603.—In 1 Chr. 5, 26 indeed, in the words *וְהַחֲבֹר וְהַחֲבֹרָה* גָּיָה, the Chaboras is separated from the river of Gozan by the word *וְהַחֲבֹרָה* interposed; so that these might seem to be different streams. But this is prob. to be attributed to a laxness of construction in the writer.

גָּיָה see גָּיָה.

גָּיָה m. (r. גָּיָה) e. suff. 1 pers. once גָּיָה Zeph. 2, 9; plur. גָּיָה, constr. גָּיָה,

sometimes in Cheth. גוֹיִם Ps. 79, 10. Gen. 25, 23.

1. *a people, nation*, pr. it would seem, *body, corpus*, see the root; and then transferred to a *body politic* or whole people; comp. Lat. '*corpus reipublicæ, populi, civitatis*' in Cicero and Livy. It is a general word, spoken of nations universally, and also of the Israelites, notwithstanding the doubts of some interpreters; e. g. Is. 1, 4. 9, 2. 26, 2. 49, 7. Gen. 35, 11. 12, 2. Ps. 33, 12.—The Plur. גוֹיִם is spoken spec. of *nations other than Israel, foreign nations*, Neh. 5, 8. Comp. אֲדָם no. 1. a, espec. Jer. 32, 20; also אֲרֻצוֹת p. 90. Often with the accessory notion of *hostile and barbarous*, Ps. 2, 1. 8. 9, 6. 16. 20. 21. 10, 16. 59, 6. 9. 79, 6. 10. 106, 47; comp. זָרִים. Or also as profane, aliens from the true God, i. e. *Gentiles, heathen*, (see below,) Jer. 31, 10. Ez. 23, 30. 30, 11. Ps. 135, 15. al. גְּלוֹלֵי הַגּוֹיִם *the circle of the Gentiles*, Galilee of nations, see גְּלוֹל. So אֲדָתֵי הַגּוֹיִם *isles of the Gentiles*, comp. אֲדָתֵי. Collect. גוֹיִם for גוֹיִם Is. 14, 32. Sometimes opp. to עַם, הָעַם, which the Israelites usually applied to themselves; Is. 42, 6 לְבָרִית עִם לְאֹדֵי גוֹיִם *I will set thee as a covenant for the people and a light to the Gentiles*, i. e. a teacher, enlightener, comp. v. 1. 49, 6. Deut. 26, 18. 19. 32, 43.—Very rarely found with a genit. or suff. גוֹיִ הַרְזָה, גוֹיִ הַרְזָה Zeph. 2, 9; usually עִמּוֹ, עִמִּי, עִם הַרְזָה. The LXX commonly render עִם by *λαός*, גוֹיִ by *ἔθνος*, Vulg. *gens*; whence also in N. T. τὰ ἔθνη opp. ὁ λαός θεοῦ Ἰσραὴλ Luke 2, 32.

2. Poet. of flights or troops of animals, Joel 1, 6. Zeph. 2, 14. Comp. עִם Prov. 30, 25. 26; Gr. ἔθνη αἰχμῶν, γεγραμένων, μυιάων, μελισσάων, χοίρων, Hom. Il. 2. 87, 458, 469. Od. 14. 73; equorum gentes Virg. Geor. 4. 430.

3. Sometimes גוֹיִם *Gentiles* approaches nearly to the nature of a proper name. Josh. 12. 23 לְגִלְגַל גוֹיִם לְגִלְגַל *the king of the Gentiles at Gilgal*, where apparently, as afterwards in Galilee, Gentiles had settled down among the Hebrews. In Gen. 14, 1 it is uncertain where the גוֹיִם are to be sought who joined in the war against Sodom; Le Clerc understands the people of Galilee, comparing גְּלוֹלֵי הַגּוֹיִם Is. 8, 23; perhaps comparing Gen.

10, 5 we might understand *nations of the West*. Not unaptly Interp. anon. βουλεύς Παμφυλίας.

גְּרוֹתָ f. (r. גָּרָה) 1. *the body*, pr. the belly, as Syr. ܡܘܬܐ trunk. Ez. 1, 11. 23. Dan. 10, 6. Gen. 47, 18 *there is nothing left*, בְּלֹהֵי אִם-גְּרוֹתֵינוּ וְאֲדָמֵינוּ *but our bodies and our lands*. Neh. 9, 37 *they have dominion over our bodies and over our cattle*.

2. *dead body, corpse, carcass*, of men 1 Sam. 31, 10. 12. Nah. 3, 3; of animals Judg. 14, 8. 9.

גְּרוֹל see גָּרָל.

גְּלוּלָהּ f. 1. Part. act. fem. of the verb גָּלוּ no. 2; collect. *exiles, company of exiles, captives*, (comp. sing. גּוֹלָהּ *an exile* 2 Sam. 15, 19,) Ezra 1, 11. 9, 4. Jer. 28, 6. Ez. 1, 1. 3, 11. 15. 11, 24. 25. al. Spoken also of those who have been in exile and returned, Ezra 10, 8.

Arab. جَالِيَّةٌ and جَالِيَّةٌ exiles.

2. Abstr. *exile, captivity, emigration*. 1 Chr. 5, 22 עַד-הַגּוֹלָהּ *until the exile*. גְּלוּלָהּ כְּלֵי הַגּוֹלָהּ *equipment for exile, vessels or baggage for wandering*, Ez. 12, 7. הָלַךְ בַּגּוֹלָהּ *to go into exile, captivity*, Jer. 29, 16. al. בְּנֵי הַגּוֹלָהּ *exiles, captives*, also those who have been in captivity, Ezra 4, 1. 6, 19. 8, 35.

גּוֹלָן (exile) *Golan*, pr. n. of a city of Bashan, afterwards belonging to Manasseh, and assigned as a city of refuge to the Levites, Deut. 4. 43. Josh. 20, 8. 21, 27 (where Cheth גִּלְדֹן). 1 Chr. 6, 56. Josephus mentions both the city, which he calls Γαυλόνη, B. J. 1. 4. 4, 8; and the adjacent region, Γαυλανῆτις, Ant. 8. 2. 3. ib. 8. 13. 4; which latter he sometimes distinguishes from Bashan and places west of it on the Upper Jordan and Sea of Galilee, though elsewhere he includes it under Bashan. Its modern name is *Jaulân*. See Bibl. Res. in Palest. III. pp. 308, 312. App. 149, 162.

גְּרִמְצָן m. (r. גָּרַץ) *a pit*, once Ecc. 10, 8. Syr. ܡܘܬܐ id. Chald. ܡܘܬܐ, the letter ג being interchanged with כ.—The root גרַץ has in Syr. and Chald. the signif. *to dig*.

\* גָּנִיז a root not used; Syr. ܓܢܝܘܢ colour, Chald. ܓܢܝܢ to colour, to dye. Hence

גִּנְיָ (coloured, dyed) *Guni*, pr. n. m. a) Gen. 46, 24; whence also patronym. of the same form, for גִּנְיָ, *Gumite*, Num. 26, 48. b) 1 Chr. 5, 15.

\* גָּנַע inf. גָּנַע and גָּנַע, fut. יִגְנֹעַ, to breathe out one's life, to expire, to die, Gen. 6, 17. 7, 21. Num. 17, 27; mostly poet. Job 3, 11. 10, 18. 13, 19. 14, 10. 27, 5. al. Sometimes with מוֹת Gen. 25, 8.

\* גָּוַה i. q. Arab. جَوَّاف to be hollow, see in גָּבַב no. 1; Conj. V, id. also to be, or be hid, within any thing; Conj. II, to shut, to close a door or gate, pr. to cause any thing to be or be hid within.

ГІВН. to shut, e. g. a door, Neh. 7, 3. —Hence

גוֹפֵה f. a body, i. e. dead body, corpse, so called from its hollowness, 1 Chr. 10, 12; i. q. גוֹוֵה in the parall. passage 1 Sam. 31, 12. Arab. جَوْف a hollow, the belly, جَيْفَة dead body. Rabb. גוֹה body, person.

\* I. גָּר i. q. Arab. جَار pr. to turn aside from the way, like זָהַר; then, to turn aside to any person or place, sc. in order to lodge or remain; and hence in common usage:

1. to sojourn, to dwell for a time, i. e. as a stranger or guest; e. g. of single persons Gen. 12, 10. 19, 9. 20, 1. Judg. 17, 7; also of a people Ex. 6, 4. Ps. 105, 23. Ezra 1, 4. Poet. of beasts, Is. 11, 6. With א of the land in which one sojourns Gen. 21, 23. 26, 3. 47, 4. The person or people with whom one sojourns is put with אָבָה Gen. 32, 5; אָבָה Ex. 12, 48. Lev. 19, 33; אָבָה Is. 16, 4; but poet. also in the accus. Ps. 120, 5 אֲוִי-הַיָּדָי אֲנִי מֵשֶׁכְּךָ, the Moschi. Judg. 5, 17 וְדָן לָמָּה רָגַע אֲנִי בַיָּם and Dan, why abides he at the ships? i. e. why dwells he listless on the coast of the sea? as aptly Sept. Vulg. Luth. Job 19, 15 גָּרִי בֵּיתִי the sojourners in my house, i. e. my servants, parall. with maids in the other hemistich. Ex. 3, 22 גָּרָה בֵּיתָהּ the sojourner in her house, Sept. ὑποστυπος, Vulg. hospita ejus;

others understand neighbours, from the Arabic usage. Is. 33, 14 מִי הֲגִיר לָנוּ אֵשׁ מִי הֲגִיר לָנוּ מִוֹקְדֵי כוֹלֵם who among us shall dwell with devouring fire? who among us shall inhabit everlasting burnings? the language of sinners trembling for themselves in sight of destruction and overthrow from God, v. 12, 13. גָּר בְּאֹהֶל יְהוָה to dwell in the tabernacle of Jehovah, i. e. to frequent the temple, to be as it were the guest of Jehovah, and by impl. under his care and protection, Ps. 15, 1. 61, 5, comp. 39, 13; also c. acc. Ps. 5, 5 לֹא יִרְדֶּה דָע לָא nor shall the wicked dwell with thee; parall. God hath no pleasure in wickedness. Arab. جَار Conj. III, to remain in a temple out of a sense of religious duty, also to receive under one's protection; جَارَ اللَّهِ guest

of God, i. e. one who has sojourned in the sacred city.—Part. גָּר a stranger, foreigner, to be distinguished from the verbal noun גָּר; whence Lev. 17, 12 הַגֵּר הַגֵּר הַגֵּר הַגֵּר the stranger that sojourneth among you. 18, 26. 19, 34. Fem. גָּרָה Ex. 3, 22. Plur. גָּרִים strangers, nomades, Is. 5, 17.—Job 28, 4 in the description of a mine, פָּרַץ נַחַל מַעַם, גָּר he breaketh a channel, shaft, from where men dwell, i. e. from the surface of the ground as the abode of man; here מַעַם אָשֶׁר גָּר אֵשׁ is for the fuller מַעַם גָּר i. q. afterwards מַאֲנוֹשׁ. So with R. Levi would I interpret this passage.

2. to fear, to be afraid, like הָגַר and וָחַר, from the primary idea of turning out of the way; since he who is timid and in fear of any one, yields the way to him, gets out of his way. With מִן, (comp. מִן no. 3. b.) Job 41, 17; מִפְּנֵי Num. 22, 3. Deut. 1, 17. 9, 19. 18, 22. 1 Sam. 18, 15; once with acc. of the thing feared Deut. 32, 27; with ל of that for which one fears Hos. 10, 5. Of fear or reverence towards God, Ps. 22, 24. 33, 8.

3. to gather themselves together, to be gathered together, a signification which it has in common with kindr. אָגַר, גָּרַר, q. v. pr. to scrape together; see more in Thesaur. p. 274, where this meaning is vindicated against J. D. Michaelis. Ps. 56, 7 יִגְבְּרוּ יְצִיפוּנִי they gather themselves

together, they hide themselves, i. e. in troops they lurk in ambush. With גַּל and נֶגַד *against* any one, Ps. 59, 4. Is. 54, 15. See Hithpal.—Once, it would seem, trans. i. q. Chald. and Syr. גַּרְגַּר, ܓܪܓܪ; Ps. 140, 3 מִלְחָמוֹת *they gather together wars*, i. e. multiply wars, strifes.

HITHPAL. הִתְגַּדְּרָה 1. i. q. Kal no. 1, *to sojourn*, 1 K. 17, 20.

2. i. q. Kal no. 3, *to gather themselves together*. Hos. 7, 14 עַל-הִקְנֹן וְהִירוֹשׁ *for corn and wine they assemble themselves, they rebel* (turn away) *against me*, i. e. they assemble to supplicate idols in behalf of the fertility of their fields.—For מִתְגַּדְּרָה Jer. 30, 23, see under גַּרַר.

Deriv. מְגוֹר, מְגוֹרָה, מְגוֹרָה, מְגוֹרָה, מְגוֹרָה, pr. n. הַגֵּרָה.

\* II. גוּר, a different root, perh. *to suck*; whence גוּר, גוּר, *a suckling*, the sucking whelp of a lion. Comp. עִיר, Ethiop. ሁፊል, a young ass; עוּל a sucking child; حَيَّةٌ a young animal.

גוּר m. (r. גוּר II) *a whelp*, sc. of a lion, plur. גִּרִים אֲרִיִּים Jer. 51, 38; גִּרִים נָהָר Nah. 2, 13.

גוּר m. (r. גוּר II) plur. גוּרִים 1. *a whelp, cub*, so called as still *a suckling*; see the root. Spec. of *a lion's whelp*, Ez. 19, 2, 3, 5. גוּר אֲרִיָּה Gen. 49, 9. Deut. 33, 22. Different from כַּפִּיר i. e. a young lion already weaned and beginning to seek prey for itself. Once of the whelp of the jackal (הֶזֶן) Lam. 4, 3.—

Arab. جَرَوْ, جَرَوْ, جَرَوْ whelp of the lion and of the dog. Syr. ܓܪܘܢ.

2. Pr. n. מַעֲלֵה-גוּר (ascent of the whelp or whelps) *Maaleh-gur*, a place near Ibleam, 2 K. 9, 27.

גוּר בַּעַל (sojourn of Baal) *Gur-Baal*, pr. n. of a place in Arabia. prob. so called from a temple of Baal, 2 Chr. 26, 7.

גוּרָל m. (r. גָּרַל) plur. גוּרָלוֹת, pr. a small stone, calculus, ἄλγος, as used in casting lots; hence

1. *a lot*, Lev. 16, 8 sq. To express the casting of lots the verbs used are

which see; for the *lot as cast*, נֶפֶל Jon. 1, 7. Ez. 24, 6; of the lot as shaken from the urn is said עָלָה גוּרָל על Lev. 6, 9, and הִצָּא גוּרָל לְ Num. 33, 54. Josh. 19, 1 sq. That as to which the lot is consulted is put with עַל Ps. 22, 19, אֵל Joel 4, 3.

2. *lot*, that which falls to one by lot, espec. *a portion, inheritance*. Judg. 1, 3 עֲלֵה אִתִּי בְּגוּרָלִי *come up with me into my lot, my portion*. Is. 57, 6. Ps. 125, 3. Metaph. *lot, portion, destiny*, as assigned to men from God, Ps. 16, 5. Dan. 12, 13 וְהִתְעַמַּד לְגִבְתְּךָ *and arise to thy lot in the end of days*, in the Messiah's kingdom; comp. Rev. 20, 6.

\* גִּישׁ, גִּישׁ, *a clod, lump* of earth or dust; once Job 7, 5 Keri בְּשָׂרִי רַמְיָה לִבִּי בְּשָׂרִי רַמְיָה לִבִּי *my body is clothed with worms and lumps of dust* i. e. they coverit, referring to the ashy skin of a sick person, which, as being also rough and scaly, has in a measure the appearance of being sprinkled over with lumps of dust. Sept. βάλαντες γῆς, Vulg. sordes pulveris. The Talmudists also use this word for *a clod*, or *mass like a clod*, Mishna Tehor. 3. § 2. ib. 5. § 1. See more in Thes. p. 276. From it they then derive the denom. הִתְגַּיֵּשׁ *to wrestle*, pr. to raise the dust in wrestling; see נֶאֱבַק.—The etymology is very obscure. Simonis regards גִּישׁ and גִּישׁ as

put for נִגְנֵשׁ, נִגְנֵשׁ, from r. نَجَسَ to be

unclean, filthy, whence نَجَاسَةٌ filth. Better perh. to assume a root גִּישׁ i. q. نَجَس; whence also pr. n. גִּישָׁן.

גִּזַּר m. (r. גָּזַז) plur. cstr. גִּזֵּי 1. *a shearing*, meton. *wool shorn, a fleece*. Deut. 18, 4 גִּזַּת צֹאןְךָ *the first of the fleece of thy sheep*. Job 31, 20. Comp. גִּזָּה

2. *a mowing*, e. g. a mown meadow, Ps. 72, 6. Am. 7, 1 הַמְלִיכָה *the king's mowings*, referring perhaps to some right of the Israelitish kings to exact the earliest grass.

גִּזְבָּר m. Ezra 1, 8, *a treasurer*, the keeper of the royal treasures among the Persians; see in r. גָּזַז. Plur. Chald. גִּזְבָּרִין Ezra 7, 21; and dropping the sibi-

is Syr. **ܩܘܨܐ**, **ܩܘܨܐ**, **ܩܘܨܐ**, Pers. **گنجوار**, all which are compounded from **ܩܘܨܐ**, **ܩܘܨܐ**, and the Pers. syllable **وار**, **ور**, (like Germ. *bar* in *ehrbar*, *achtbar*,) which seems to denote possession.

\* **ܩܘܨܐ** pr. *to cut*, like **ܩܘܨܐ** q. v. Spec.

1. *to cut stone, to hew*, to form by cutting or hewing; whence **ܩܘܨܐ**. Syr. **ܩܘܨܐ** to cut off, to shear.

2. Metaph. *to divide out* to any one, *to mete out*, to assign as a portion; comp. Gr. *ταμίας* from *τέμνειν*. Espec. like synon. **ܩܘܨܐ**, spoken of benefits, kindness bestowed; Ps. 71, 6 **ܩܘܨܐ** **ܩܘܨܐ** **ܩܘܨܐ** *from my mother's womb thou hast meted out to me* in kindness, i. e. hast been my benefactor. [Better from r. **ܩܘܨܐ** no. 2, where see.—R.] Arab. **جَزَا** to retribute, to repay, **جَزَا** retribution, punishment, reward.

Deriv. **ܩܘܨܐ**. and pr. n. **ܩܘܨܐ**, **ܩܘܨܐ**.

**ܩܘܨܐ** f. (r. **ܩܘܨܐ**) i. q. **ܩܘܨܐ** no. 1, *a fleece*, Judg. 6, 39. 40; more fully **ܩܘܨܐ** v. 37. Arab. **جَزَة**.

**ܩܘܨܐ** (r. **ܩܘܨܐ**, after the form **ܩܘܨܐ**, perh. quarry) *Gizoh*, pr. n. of a place otherwise unknown, whence is derived the gentile n. **ܩܘܨܐ** *Gizonite*, 1 Chr. 11, 34. Comp. **ܩܘܨܐ** from **ܩܘܨܐ**, **ܩܘܨܐ** from **ܩܘܨܐ**.

**ܩܘܨܐ** see preced. art.

\* **ܩܘܨܐ** *to cut*, e. g. grass, *to mow*, see **ܩܘܨܐ** no. 2. Spec. *to shear* a flock, Gen. 31, 19. 38, 12. 1 Sam. 25, 4. 7. Also of the hair, *to shave* the head in mourning Job 1, 20.

Mic. 1, 16. Syr. Chald. and Arab. **ܩܘܨܐ** id. Kindred roots, all having the primary idea of cutting, are **ܩܘܨܐ**, **ܩܘܨܐ**, **ܩܘܨܐ**, **ܩܘܨܐ**, and transp. **ܩܘܨܐ**; see under **ܩܘܨܐ**.—The form **ܩܘܨܐ** Num. 11, 31, see under the root **ܩܘܨܐ**.

NIPH. plur. **ܩܘܨܐ**, *to be shorn*, *to be shaven*, spoken of enemies, i. e. to be cut off, slain, Nah. 1, 12. Comp. as to the metaphor, Is. 7, 20.

Deriv. **ܩܘܨܐ**, **ܩܘܨܐ**, and

**ܩܘܨܐ** (shearer) *Gazez*, pr. n. of two men, 1 Chr. 2, 46.

**ܩܘܨܐ** f. (r. **ܩܘܨܐ**) *a cutting, hewing of stone*; hence **ܩܘܨܐ** **ܩܘܨܐ** *hewn stones*, espec. *squared*, 1 K. 5, 31; and simpl. **ܩܘܨܐ** id. Is. 9, 9. 1 K. 6, 36. 7, 9. 11. 12. Ex. 20, 22.

\* I. **ܩܘܨܐ** fut. **ܩܘܨܐ**, kindr. with **ܩܘܨܐ**.

1. *to strip off*, as skin from the flesh,

*to flay*, Mic. 3, 2. Arab. **جَزَل** of a beast of burden, to be galled, wounded, flayed. Hence

2. *to pluck off or away, to tear away, to take by force*, like Syr. transp. **ܩܘܨܐ**.

a) By open violence, 2 Sam. 23, 21 **ܩܘܨܐ** **ܩܘܨܐ** *he plucked the spear out of the Egyptian's hand*. 1 Chr. 11, 23. Job 24, 9 *they tear the orphan from the mother's breast*. Gen. 31, 31 *I feared lest thou wouldst take by force thy daughters from me*. Deut. 28, 31. Of the carrying off of women, Judg. 21, 23. Trop. Job 24, 19 **ܩܘܨܐ** **ܩܘܨܐ** *drought and heat carry of the snowwaters*, i. e. absorb them, dry them up. b) Oftener by fraud or injustice of any kind, e. g. the property or possessions of others, *to seize upon, to take by force*, Job 20, 19. 24, 2. Mic. 2, 2. Espec. of the rich and powerful who seize upon the possessions of the poor by fraud and violence, Lev. 5, 23. Jer. 21, 12. 22, 3.

3. With acc. of pers. *to strip, to spoil, to rob* any one, Judg. 9, 25. Ps. 35, 10. Also by fraud and injustice, i. q. **ܩܘܨܐ**, Lev. 19, 13. Prov. 22, 22. 28, 24. Part. pass. **ܩܘܨܐ** Deut. 28, 29.

NIPH. pass. *to be taken away*, e. g. sleep, Prov. 4, 16.

\* II. **ܩܘܨܐ** obsol. root. i. q. Arab. **جَزَل** *to peep*, as a young bird. Hence **ܩܘܨܐ**.

**ܩܘܨܐ** m. *robbery*, concr. *any thing taken by violence, plunder*, Lev. 5, 21. Is. 61, 8. **ܩܘܨܐ** **ܩܘܨܐ** Ez. 22, 29. R. **ܩܘܨܐ** I.

**ܩܘܨܐ** m. (r. **ܩܘܨܐ** I) *a spoiling, violence, violation*, Ez. 18, 18. Ecc. 5, 7.

**ܩܘܨܐ** f. (r. **ܩܘܨܐ** I) constr. **ܩܘܨܐ** Is. 3, 14, *a spoiling, violence*; **ܩܘܨܐ** **ܩܘܨܐ** Ez. 18, 7. 12. **ܩܘܨܐ** **ܩܘܨܐ** *the spoil of the poor*, i. e. goods taken from them by violence and injustice, Is. 3, 14.

\* **גָּזַם** obsol. root, *to cut off*, like Arab. **جَدَمَ** and **جَزَمَ**, whence **גִּזְמָה** *Jesm*, the cutting off of a syllable; comp. under r. **גָּזַז**. In Heb. trop. *to crop, to eat off, to devour*, like kindr. **בָּרַסַם**, **בָּרַסָם**, comp. **גָּזַר** no. 3.—Hence

**גָּזַם** m. *a locust not yet winged, bruchus*, Joel 1, 4. 2, 25. Am. 4, 9. Targ. **חַמְדָּה** *a creeping locust*; Syr. **חַמְדָּה** (*exuens, detrahens*) *a locust without wings*; Sept. **ἀύμη**, Vulg. *eruca*. See Credner ad Joel. l. c.

**גָּזַם** (devouring) *Gazzam*, pr. n. m. Ezra 2, 48. Neh. 7, 51.

\* **גָּזַע** obsol. root, i. q. **גָּדַע** no. 1, *to cut down a tree*. Comp. **جذع** Conj. II, and **جزع** I, II, *to cut off*; VIII, *to cut wood from a tree*.—Hence

**גָּזַע** m. c. suff. **גָּזְעִי**, *the trunk of a tree cut down, the stump*, Job 14, 8. Then, genr. *a trunk, stock, stem*, Is. 11, 1; also of a tree just planted and taking root, Is.

40, 24. Arab. **جذع** *trunk of the palm*, Syr. **جذع** *a trunk, espec. a slender trunk*.

\* **גָּזַר** fut. **יִגְזֹר** see no. 3, and **יִגְזֹר** see no. 4.

1. *to cut, to cut in two, to divide*, 1 K. 3, 25. 26. Ps. 136, 13. Arab. **جَزَرَ** *to cut off*, Syr. **جَزَأَ** *to cut away or around*. Comp. under the roots **גָּזַז** and **גָּדַר**. Kindr. are also **קָצַר**, **בָּזַר**, **כָּסַר**, and by transp. **בָּרַח**, **קָרַח**, **גָּרַח**.

2. *to cut down trees, wood*, 2 K. 6, 4. See **מִגְזָרָה** and **מִגְזָרִים** *axe*, from kindr. **גָּרַח**.

3. *to eat, to devour*, from the notion of cutting up food, see **בָּרַח** no. 4, and **בָּרַח** no. 2. So Fut. O, Is. 9, 19, trop. of war and slaughter, parall. with **אָכַל**. Arab. **جَزَز** *to eat quickly, to slaughter, to kill*.

4. Trop. *to cut off*, i. e. *to decide, to determine, to decree*, fut. A, Job 22, 28. So Chald. Syr. **גָּזַר**, **גָּזַר**. Comp. **גָּזָרָה**

5. Intrans. *to be cut off, to fail*. Hab. 3, 17 **יִגְזַר מִמְּכַלָּה בְּאֵן** though *the flock*

*fail from the fold*; Sept. **ἐξέλιπεν πρόβατα**. Arab. **جَزَز** spec. of failing water.

NIPH. 1. pass. of Kal no. 4, *to be decreed*, Esth. 2, 1.

2. *to be cut off*, i. e. *separated, excluded*, 2 Chr. 26, 21 **כִּי נִגְזַר מִבֵּית יְהוָה** *for he was cut off, excluded, from the house of Jehovah*. Is. 53, 8 **כִּי נִגְזַר מֵאֶרֶץ חַיִּים** *for he was cut off from the land of the living*. Ps. 88, 6.

3. *to be cut off*, i. q. *to perish*, Lam. 3, 54; c. dat. pleon. Ez. 37, 11 **וְנִגְזְרוּ לָנוּ** *we*

*perish*. Arab. **جَزَزَة** *calamity, destruction*.

The derivatives follow, except **מִגְזָרָה**.

**גָּזַר** Chald. 1. i. q. Heb. no. 1, *to cut, to cut off*; see Ithpe.

2. i. q. Heb. no. 4, *to decide, to determine, to decree*, spec. of fate, destiny. Part. plur. **גָּזָרִים** pr. *deciders, determiners*, put for the Chaldean *astrologers, diviners*, who by casting nativities from the place of the stars at one's birth, and by various arts of computing and divining, foretold the fortunes and destinies of individuals, (*numeri Babylonii* Hor. Carm. I. 11. 2.) Dan. 2, 27. 4, 4. 5, 7. 11. Comp. Chald. **גָּזָרָה** *decree*, in Rabbinic spoken of the divine decree, fate; **גָּזָרִים** *the art of casting nativities, astrology*; on which see Comment. on Is. II. p. 349.

ITHPE. *to cut off or out*, 3 præt. fem. **אֶתְגָּזְרָה** Dan. 2, 45; and in the Heb. manner **הִתְגָּזְרָה** v. 34.

**גָּזַר** m. (**גָּזָר**) 1. *a piece, part*, plur. **גָּזָרִים** *pieces of victims* Gen. 15, 17; *parts of the sea as divided* Ps. 136, 13.

2. *Gezer*, (prob. a steep place, precipice,) pr. n. a) A city anciently the seat of a Canaanitish king Josh. 10, 33. 12, 12; situated on the western border of Ephraim and assigned to the Levites Josh. 16, 3. 21, 21; although the ancient inhabitants were not expelled, Josh. 16, 10. Judg. 1, 29. It was destroyed by the Egyptians, and again rebuilt by Solomon, 1 K. 9, 15 sq. b) A place elsewhere called **גִּבְ** *Gob*, 1 Chr. 20, 4; comp. 1 Sam. 21, 18.

**אֶל־אֶרֶץ גְּזָרָה** f. once Lev. 16, 22 *into a desert land or tract*. The same is expressed in v. 10. 21. 22 fin. by **הַמִּדְבָּרָה**. Sept. **εἰς γῆν ἄβατον**, Vulg. *in*

*terram solitariam*. Lit. *into a land eaten off, cropped*, naked, without herbage, see r. גזר no. 3. So Arab. جَزَزَ, جَزَزَ, see Camoos p. 699. Syr. ܓܙܘܠ sterile.

גזרה Chald. f. constr. גזרה, a decree, sentence of God, of angels, Dan. 4, 14. 21. Often in the Targums. Comp. r. גזר no. 4, and Syr. ܓܙܘܠ.

גזרה f. (r. גזר) 1. cut, i. e. form, figure of a man, the body; comp. קצב from קצב and Fr. taille. Lam. 4, 7.

Corresponding is Arab. جَزَزَ.

2. Pr. a place cut off, a separate place, prob. an area, enclosure, court, in the middle of which the temple was built, Ez. 41, 12-15. 42, 1. 10. 13.

גזרי 1 Sam. 27, 8 Keri (Cheth. גזרי) Gezrites, pr. n. of a people attacked by David while sojourning among the Philistines; prob. the inhabitants of the city Gezer, גזר.

גזרון m. (r. גזר) the belly of reptiles, so called from its bent or curved form, Lev. 11, 42; of a serpent Gen. 3, 14. Comp. Germ. Bauch from beugen, bücken.

גזרתי 2 K. 4, 31. 5, 25, oftener גזרתי (valley of vision) Gehazi, pr. n. of the servant of Elisha, 2 K. 4, 12. 14. 25 sq. 5, 20 sq.

\* גזל obsol. root, prob. i. q. Arab. جَزَمَ (ב and כ being interchanged) to light a fire, to kindle; mid. Damm. to burn, to flame, whence גזים a great fire burning fiercely, Gehenna; from the primary root גז, גזים.—Hence

גזלה f. plur. גזלים, constr. גזלי (f. Ez. 1. 13) a coal, a burning coal, diff. from גזל a black coal Prov. 26, 21. So Job 41. 13. Prov. 6, 28. Is. 44, 19; more fully גזלי אש Lev. 16, 12. Poet. coals for lightnings. 2 Sam. 22, 9. 13. Hence put for punishments to be sent from God, Ps. 140, 11. Coals upon the head, a proverbial expression denoting something exceedingly troublesome, which causes the severest pains and torments; so Prov. 25, 21 if thine enemy be hungry, give him bread to eat; and if he be

thirsty, give him water to drink; 12 fo<sup>t</sup> so thou shalt heap coals of fire on his head, i. e. thou wilt overwhelm him with shame and remorse for his enmity towards thee; comp. Rom. 12, 20. In like manner the Arabs speak of coals of the heart, fire of the liver, to denote burning care, anxiety, remorse, and shame. See the author's remarks on this expression in Rosenmüller's Repert. I. p. 140, and in the Lond. Class. Journ. no. LIV. p. 244.—Further, a coal, as being kept in order to preserve fire, is put for the last hope or scion of a race or family, like Gr. ὄπιον, 2 Sam. 14, 7.

\* גזם i. q. Arab. جَزَمَ to burn, to flame, see גזל.—Hence

גזם Gaham, pr. n. of a son of Nahor, Gen. 22, 24; perh. appellat. i. q. جَزَمَ having flaming eyes.

\* גזן i. q. Chald. גזן, Syr. ܓܙܢ to incline, to bend.—Hence גזון

\* גזר obsol. root, Arab. جَزَمَ to hide oneself, to lurk, جَزَمَ lurking-place.—Hence

גזר (lurking-place) Gahar, pr. n. m. Ezra 2, 47. Neh. 7, 49.

גז see גיה.

\* גזת or גזת to flow together, as water.—Hence

גזת rarely גזת Zech. 14, 4, and גזת Is. 40, 4, without Aleph גזת; constr. גזת and גזת; Plur. pr. גזת (גזת) 2 K. 2, 16. Ez. 6, 3 Chethib, but oftener transp. גזת, c. suff. גזת Ez. 35, 8; comm. gend. (m. Zech. 14, 5. f. v. 4,) a valley, so called as the place where waters flow together; then a level region, low plain;

Arab. جَزَا valley, level tract, جَزَا Arab. جَزَا, place where waters flow together, valley, depressed tract.—It differs from גזל, which signifies a valley watered by a brook or torrent; also from גזל and גזל, which denote plains of greater extent; see Relandi Palæst. 348 sq. Hence it is spoken only of certain particular valleys; just as others are called גזל, גזל, גזל. Thus

a) גזל, גזל, Jer. 7, 32. 19, 2. 6.



גִּי הַנָּחַל 2 K. 23, 10 Cheth. הַנָּחַל גִּי בְנֵי הַנָּחַל Josh. 15, 8, *valley of Hinnom, of the sons of Hinnom*, etc. on the south and west of Jerusalem, through which passed the southern boundary of Benjamin and the northern of Judah, Josh. 15, 8, 18, 16. It was noted for the human sacrifices here offered to Moloch, 2 K. Jer. II. cc. and was also called הַנָּחַל and *zur' ḥogzot' עֲרֻזַת הַנָּחַל* Jer. 2, 23. See *Bibl. Res. in Palest. I.* p. 382, 402 sq.

b) גִּי הַחֲרָשִׁים, with Art. הַחֲרָשִׁים, *valley of craftsmen* (see חֲרָשׁ) near Jerusalem, with a village of like name, 1 Chr. 4, 14. Neh. 11, 35.

c) גִּי הַפְּתוּחָאֵל (valley which God hath opened) *the valley of Jiphthah-el* in the northern part of Zebulun, Josh. 19, 14, 27.

d) גִּי הַמֶּלַח 2 Sam. 8, 13. Ps. 60, 2, *the valley of salt*, [prob. the very remarkable *Valley of Salt* a few miles southeast of Aleppo; see Russell's *Nat. Hist. of Aleppo I.* p. 55. Maundrell p. 213.—Another *valley of salt*, גִּי הַמֶּלַח, is mentioned 2 K. 14, 7, in the vicinity of the Dead Sea; see *Bibl. Res. in Palest. II.* p. 483.—R.

e) גִּי הַעֲבָרִים *the valley of the passengers*, east of the sea of Galilee, Ez. 39, 11.

f) גִּי הַצִּבְעִים *the valley of Zeboim* i. e. *hyenas*, in the tribe of Benjamin, 1 Sam. 13, 18.

g) גִּי הַצְּפָתָה *the valley of Zephathah* in the plain of Judah, 2 Chr. 14, 9 [10]. Comp. the mod. *es-Sāfeh*, *Bibl. Res. in Palest. II.* p. 345.

h) גִּי הַצִּבְעִים, with Art. הַצִּבְעִים, *the valley*, a place in Mount Pisgah, opposite to Beth-peor in the land of Moab, a station of the Israelites, Num. 21, 20. Deut. 3, 29, 4, 46.

\* גִּיד a root not in use, signifying *to bind, to tie together, to couple*, like Arab. قَاد mid. Ye Conj. II, to bind, to fetter, قَيْدٌ a bond, fetter, thong; and with a guttural prefixed עָבַד, אָבַד, אָבַד, perh. אָבַד. In the occidental languages comp. the roots *gaden, gatten*, i. e. to couple, whence Germ. *Gatte, Gattung, Kette*, Lat. *catena*, etc.—Hence

גִּיד m. *a nerve, sinew, tendon*, Chald. גִּידָא, Syr. جِيدٌ. Gen. 32, 33. Plur.

Ez. 37, 8. Job 10, 11, 40, 17. Trop. Is. 48, 4 of a stiff-necked people: גִּיד בְּרִזְלֵ עֲרֻזָּה *a sinew of iron is thy neck*.

\* גִּיה and גִּיהָ Mic. 4, 10, fut. גִּיְיָ, conv. גִּיְיָ.

1. *to break or burst forth*, spoken of a fountain or stream of waters, Job 40, 23; of an infant breaking forth from the womb, Job 38, 8; of a warrior rushing forth to battle, Ez. 32, 2.—Syr. كَسِبَ to break forth, as water or as an infant. Chald. id. and espec. to break forth to battle.

2. Trans. *to cause to break forth, to bring or draw forth*; e. g. an infant from the mother's womb, Ps. 22, 10 בְּיַצְאָהָּ לְבֶן מִבֶּטֶן לְמִן הַבֶּטֶן *for thou didst bring me forth out of the womb*, where גִּיהָ is a less usual form of the participle, comp. Lehrs. p. 402. So of a mother, *to bring forth*, Mic. 4, 10.

הִיָּה *to break forth, to rush forth* from a place of ambush, Part. מִיָּהָּ Judg. 20, 33.

Deriv. גִּיהוֹן.

גִּיָּה or גִּיָּהָ Chald. APH. *to break forth, to rush forth*, e. g. the winds, as if to battle, Dan. 7, 2. See the Heb. root no. 1.

גִּיָּה (breaking forth sc. of a fountain) *Giah*, pr. n. of a place near Gibeon, 2 Sam. 2, 24.

גִּיָּהוֹן pr. *a stream, river*, so called as *breaking forth* from fountains; comp. Job 40, 23. Corresponding is Arab.

جَيْحَانُ and جَيْحُونُ, which is used by the Arabs before the names of several large Asiatic streams, as the Ganges, the Araxes, etc. In Heb. it is a pr. n. *Gihon*, e. g.

1. A fountain with a stream and pools on the west and southwest of Jerusalem, 1 K. 1, 33, 38. 2 Chr. 32, 30, 33, 14. See *Bibl. Res. in Palest. I.* p. 512.

2. The second of the four rivers of Paradise, which is said to flow around the land of בּוּשׁ *Cush*, Gen. 2, 13. Some follow here the Arabic usage of the word جَيْحُون mentioned above, and understand the *Araxes*; thus taking בּוּשׁ in a sense different from the usual one. On

the other hand, the constant testimony of the ancients is in favour of the Nile, as Sept. Jer. 2, 18. Ecclus. 24, 37. Joseph. Ant. 1. 1. 3. On this supposition, prob. the Ethiopian Nile is to be understood, which may be truly said to flow around Ethiopia. See Thesaur. p. 281 sq.

גִּיחוֹזִי see גִּיחוֹזִי.

\* גִּיל rarely גִּוֹל or גִּוֹל Prov. 23, 25 Cheth. fut. הִגִּיל, apoc. הִגִּל; pr. to move in a circle, to revolve, whence deriv. גִּיל,

comp. גִּלָּל; also like Arab. جَال mid. Waw, to dance in a circle, comp. הוֹל and הִגֵּג.—Hence

1. to exult, to rejoice, poetic. Job 3, 22 גִּילֵי אֶל־יְהוָה הַשְׂחִיחַ אֶל־יְהוָה joyful even unto rejoicing, pr. unto leaping for joy. Is. 49, 13. 65, 18; with ב of pers. or thing in which one rejoices, Ps. 9, 15. 13, 6. 21, 2. 31, 8. 149, 2; also יָל Zeph. 3, 17. גִּיל בִּיהוָה to rejoice in Jehovah, espec. in his goodness and mercies, Is. 29, 19. 41, 16. Joel 2, 23. Ps. 35, 9. 89, 17. Trop. joy is also ascribed to inanimate things, Ps. 96, 11. Is. 35, 1.

2. to tremble, to fear, which comes from the leaping or palpitation of the heart. see Job 37, 1. Ps. 29, 6; comp. the roots הִגֵּג and הוֹל and הִגֵּג. So Gr. ὀρᾶται καρδία φόβῳ Æschyl. Choëph. 164, 1022; ἢ καρδία πάλλει, πάλλει φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. cor salit Plaut. So vice versa פָּחַד implies a trembling for joy, Is. 60, 5. Jer. 33, 9.—Hence Ps. 2, 11 גִּילוֹ בְּרִעְדָה fear with trembling; others, rejoice with trembling, as no. 1. Hos. 10, 5 for the people shall mourn over it (the calf) וּבְמִקְרָיו עָלְיוּ הַגִּילוֹ and its priests shall tremble for it.

The derivatives follow.

גִּיל see אֲבִירָל.

גִּיל m. 1. pr. a circle, circuit; hence an age, ævum, and meton. men of an age, generation, i. q. הוֹר, comp. אָפֶן. Dan. 1, 10 הַיְלָדִים הַיְלָדִים אֲשֶׁר בְּגִילָבָם the youths of your age. Arab. جِيل or جَيْل i. q. הוֹר, דוֹר, γένεά. In the Talmud בן גִּילִי is one born in the same hour and under the same star with me.

2. exultation, rejoicing, gladness, Hos. 9, 1. Is. 16, 10. Jer. 48, 33.

גִּילָה f. i. q. גִּיל no. 2, exultation, rejoicing, gladness, Ps. 65, 13. Is. 35, 2 גִּילָה וְרִנָּן rejoicing and shouting, i. e. st. constr. for the absol.

גִּילָה see in גִּילָה.

\* גִּיר obsol. root, Arab. جَار mid. Ye, prob. to boil up, to effervesce, whence

גִּירָה a boiling of the breast, from anger, hunger, thirst. Corresponding is Germ. gähren, in some dialects gohren, gähren. Hence

גִּיר or גִּר m. lime, so called from its effervescing when slacked, Is. 27, 9.

Arab. جَبَّار and جَبَّار unslacked lime.

גִּיר Chald. emphat. גִּירָא id. Dan. 5, 5. Comp. Targ. Is. 27, 9. Am. 2, 1.

גִּיר a sojourner, stranger, i. q. גִּר q. v. 2 Chr. 2, 16. R. גִּיר.

גִּיש see גִּיש.

גִּישָׁן (filthy, see גִּיש) Geshan, pr. n. m. 1 Chr. 2, 47.

גִּל m. (גִּלָּל) plur. גִּלִּים 1. a heap of stones, Job 8, 17; mostly with אֲבָנִים added, Josh. 7, 26. Often of ruins Is. 25, 2. Plur. heaps, ruins, Jer. 9, 10 וְנִהְיֶה יְרוּשָׁלַיִם לְגִלִּים וְאֶחָדָם יֹאמַר וְאֶחָדָם יֹאמַר וְאֶחָדָם יֹאמַר וְאֶחָדָם יֹאמַר and I will make Jerusalem heaps, ruins. 51, 37.

2. a fountain, spring, so called from the rolling or welling up of the waters, Cant. 4, 12. See גִּלָּל Niph. no. 1.—Plur. rolling waves, billows, Ps. 42, 8. 89, 10. 107, 25. 29. Syr. ܓܝܠ a wave, billow.

גִּל m. a bowl, reservoir for oil upon the sacred candelabra, so called from its round form, i. q. גָּלָה no. 2. Zech. 4, 2. R. גִּלָּל to roll.

גִּלָּא see גִּלָּה.

\* גִּלָּב obsol. root, softened from גִּרָב, to scratch, to scrape, to shave; kindr.

Arab. جَلَف to scrape, to abrade, جَلَم to shear wool. Hence

גִּלָּב m. a barber, Ez. 5, 1. Syr. ܓܝܠܒ a razor.

גִּלְבָּע (boiling fountain, from גִּל and גִּבּוּע ebullition, see r. בוּע) Gilboa, pr. n. of a mountain or mountainous tract in

the tribe of Issachar, where Saul was defeated and slain by the Philistines. 1 Sam. 28, 4. 1. 2 Sam. 1, 6. 21.—From the etymology it would seem to be strictly the name of a fountain (*Tubania*?) or of a village near a fountain; whence it was prob. transferred to the neighbouring mountain. A village called Γεβονέ (r. Γελοβονέ) is mentioned by Eusebius; and the same exists upon the mountain at the present day as *Jelbôn*; see *Bibl. Res. in Palest.* III. p. 157, 170.

גָּלָהּ m. (r. גָּלַל) plur. גָּלָהִים 1. *a wheel*, e. g. of a chariot, etc. Is. 5, 28. Ez. 10, 2. 6. 23, 24. 26, 10; of a well, for drawing water, Ecc. 12, 6.

2. *a whirlwind*, Ps. 77, 19. Ez. 10, 13.

Syr. ܓܠܗܐ. Hence

3. *chaff, stubble*, any thing driven round before a whirlwind. Ps. 83, 14 גָּלָהּ אֱלֹהֵי שִׁיחֵמוֹ בְּגָלָהּ *O my God, make them as the chaff*, etc. Is. 17, 13 בְּגָלָהּ לְפָנַי כְּגָלָהּ לְפָנַי *like stubble before the whirlwind*; parall. מִן. —Aram. ܓܠܗܐ, chaff, dust, or the like, which is driven round by the wind; Arab. جَلَّ id.

גָּלָהּ Chald. *a wheel*, Dan. 7, 9.

גָּלָהּ m. (r. גָּלַל) 1. *a wheel*, Is. 28, 28.

2. With the art. הַגָּלָהּ (circle, or according to Josh. 5, 9 a rolling away) *Gilgal*.

a) A place situated between Jericho and the Jordan, Josh. 4, 19. 20. 9, 6. 10, 6. 7. 14, 6. 15, 7; where Samuel and Saul offered sacrifices, 1 Sam. 10, 8. 11, 14. 15. 13, 4–9. 15, 21. 33; and where the prophets dwelt, 2 K. 4, 38, although idols were also worshipped there, Judg. 3, 19. Hos. 4, 15. 9, 15. Am. 5, 5. More fully הַגָּלָהּ Neh. 12, 29. Gr. Γύλαγαλα, 1 Macc. 9, 2. No trace of the name or site of Gilgal now remains; see *Bibl. Res. in Palest.* II. p. 287.

b) [A place or region near the western coast of Palestine, Deut. 11, 30. Josh. 12, 23. Euseb. and Jerome speak here of a *Galgula*, and the modern name *Jiljûleh* is still found; *Bibl. Res. in Palest.* III. p. 47.—R.

גָּלָהּ f. (r. גָּלַל) *a skull, cranium*, so called from its round form, 2 K. 9, 35. Also used like Lat. *caput*, Engl. *head*,

*poll*, where the individuals of a tribe or people are enumerated or mentioned, as Ex. 16, 16 לְאִשָּׁה לְאִשָּׁה *an omer the head*, i. e. for each person. Num. 1, 2 לְכָל זָכָר לְאִשָּׁה *all the males according to their polls*, i. e. singly, man by man. v. 18. 20. 22. Comp. ראש Judg. 5, 20.—Among the Rabbins פְּסוּתָהּ הַגָּלָהּ is 'poll-money,' a poll-tax. Syr. ܓܠܗܐ id. Lamed being dropped in the first syllable; Arab. جَلَّ, id. where the second Lamed is dropped, comp. Γολγοθῶ Matt. 27, 33.

\* גָּלַהּ obsol. root, signifying prob. *to be smooth, polished*. Kindr. are הָלַהּ, הָלַהּ, q. v.—Hence

גָּלָהּ m. c. suff. גָּלָהּ, *the skin*, i. e. the human skin, as smooth and naked, Job 16, 15. Arab. جِلْد, Syr. ܓܠܗܐ id.

\* גָּלָהּ fut. הַגָּלָהּ conv. וְהַגָּלָהּ, pr. *to be naked*, and trans. *to make naked*; kindr. with r. גָּלַהּ *to be naked, bald*, whence with a softer pronunciation גָּלָהּ, גָּלָהּ. It is applied espec. to the ear as uncovered by removing the hair, or to the face when the veil is removed. Comp. Arab. جَلَّ *to put off a garment, to put off a veil and so uncover the face*; metaph. *to disclose any thing*. Hence in Hebrew:

1. *to make naked, to uncover*; and then *to disclose, to reveal*; espec. in the phrase גָּלָהּ אָזְנוֹ פֶּה *to make bare or uncover the ear* of any one by removing the overhanging locks, as is often done in whispering a secret to another; hence *to tell to any one, to disclose, to show*. 1 Sam. 20, 2 *my father doeth nothing...* וְלֹא יְהַגֵּל אֶת-אָזְנוֹי *but that he telleth me*. v. 12. 13. 9, 15. 22, 8. 17. Also in a slightly different sense spoken of God, Job 36, 10 *he openeth their ear to discipline*, to instruction, i. e. causes them to hear. v. 15. 36, 16. Hence trop. גָּלָהּ סֵדֶר *to reveal a secret*, Am. 3, 7. Prov. 20, 19.—Also גָּלָהּ סֵפֶר *to unfold or open a book, to unroll a volume*. Jer. 32, 11. 14.

2. *to make bare a land of its inhabitants*, i. e. *to migrate, to emigrate*, (Arab. جَلَّ and جَلَّى id.) either voluntarily as 2 Sam. 15, 19; or involuntarily, i. e. *to be*

carried away captive, to go into captivity or exile, 2 K. 17, 23. 24, 14. 25, 21. Am. 1, 5. 6. 7. al. Spoken of inanimate things, Is. 24, 11 *the joy of the land is banished, gone.* Job 20, 28. Prov. 27, 25.

**NIPH.** 1. *to be uncovered, made naked*; Is. 47, 3 *thy nakedness shall be uncovered.* Ez. 13, 14. 16, 36. 23, 29. Also of removing a veil, Jer. 13, 22.

2. *to be revealed, i. e.* a) Of men and God, *to discover oneself, to appear*, as if a veil were removed, i. q. נִרְאָה, with אֵל Gen. 35, 7. 1 Sam. 14, 8. 11; comp. Is. 53, 1, where c. על. b) *to be discovered, manifested, to come to light*, spoken of what before was concealed, Is. 49, 9. Hos. 7, 1. c) *to be uncovered*, with ל and אֵל, Is. 23, 1. 1 Sam. 3, 7.

3. *to be carried away, removed*, pass. of Hiph. Is. 38, 12.

**PIEL** i. q. Kal, but oftener in the literal and primary signification.

1. *to make naked, to uncover*, e. g. the feet Ruth 3, 4. 7; the foundations of a building Mic. 1, 6. Also with acc. of the veil or covering removed, Is. 22, 8. 47, 2. Nah. 3, 5. Job 41, 5.—Spec. a) גָּלְתָה אֶשְׁתְּךָ *to uncover the nakedness of a woman*, i. e. to have carnal intercourse with her, Lev. 18, 8 sq. 20, 17 sq. So *to uncover the nakedness of a man* is to have unlawful intercourse with his wife, Lev. 20, 11. 20. 21, as is explained by Lev. 18, 8; and in the same sense is used the phrase *to uncover one's skirt* or *coverlet*, Deut. 23, 1. 27, 20. b) God is said *to uncover the eyes* of any one, i. e. *to open the eyes*, to discover secret things to mortal eyes, Num. 22, 31. Ps. 119, 18. עֵינַיִם פִּתְּחָה לִּי *opened as to the eyes*, having the eyes open, spoken of a prophet, Num. 24, 4. 16.

2. Metaph. *to reveal* any thing hidden, Job 20, 27; a secret Prov. 11, 13; *to betray* a fugitive Is. 16, 3; *to lay open, to make known*, e. g. God his attributes Ps. 98, 2. Jer. 33, 6. So גָּלְתָה עַל דָּ' *to uncover that which is upon* any thing, to remove the veil from upon it, Lam. 2, 14. 4, 22.

**PUAL** *to be uncovered, made naked.* Nah. 2, 8 גָּלְתָה *she is made naked*, i. e. ignominiously, spoken of Nineveh.

**HIPH.** הִגְלָה and הִקְלָה, fut. conv. יִגְלֶה,

*to carry away captive, to carry into exile*, 1 K. 15, 29. 17, 6. 11. 18, 11. al.

**HOPH.** pass. of Hiph. Esth. 2, 6. al.

**HITHP.** 1. *to uncover oneself*, Gen. 9, 21.

2. *to disclose or reveal oneself*, e. g. the heart, Prov. 18, 2.

Deriv. גּוֹלָה, גּוֹלִית, גּוֹלִיּוֹן, and pr. n. הַגְּלִי, הַגְּלִיּוֹת, הַגְּלִיּוֹת.

גָּלָה, Chald. *to reveal*, Dan. 2, 22. 28. 29.

**APH.** after the Heb. manner הִגְלִי, i. q. Heb. Hiph. *to carry away captive, to cause to migrate*, Ezra 4, 10. 5, 12.

גָּלָה i. q. גּוֹלָה q. v. *exile, migration.*

גְּלָה (after the form קִיטוֹר *שִׁילָה*; *exile*, r. גְּלָה,) *Giloh*, pr. n. of a city in the mountains of Judah, Josh. 15, 51. 2 Sam. 15, 12.—Gentile n. גִּילוֹנִי *Gilonite* 2 Sam. 1. c. from a form גִּילוֹן, as שִׁילִנִי from שִׁילָה.

גָּלָה f. (r. גָּלָה) 1. *a fountain, spring*, i. q. גָּל no. 2. Plur. Josh. 15, 19. Judg. 1, 15.

2. *a bowl, reservoir*, so called from its round form; spoken of the reservoir for oil above the sacred candelabra, Zech. 4, 3, comp. v. 2, where is masc. גָּל. Trop. Ecc. 12, 6 in describing old age and death: עַד אֲשֶׁר לֹא-יִרְחֶק הַכֵּל הַכֶּסֶּה: *before the silver cord be loosed, and the golden bowl be broken*, i. e. lamp-bowl, oil-cup.

3. *a ball or globe*, as an ornament on the tops or capitals of columns, 1 K. 7, 41. 2 Chr. 4, 12. 13.

4. גְּלִיּוֹת עֲלִיָּה and גְּלִיּוֹת תַּחְתִּיָּה, *Gulloth*, *Upper and Lower*, pr. n. of two towns, not far from Hebron, Judg. 1, 15. In the parall. passage Josh. 15, 19 it is עֲלִיּוֹת ג' and תַּחְתִּיּוֹת ג'.

גְּלָלִים m. plur. (r. גָּלָה note, lett. b) pr. *trunks, logs, blocks*, which are rolled; hence in derision, *idols*, Lev. 26, 30. Deut. 29, 16. al. So in various phrases; as הִלַּךְ אַחֲרֵי הַגְּלָלִים *to go after idols*, 1 K. 21, 26; עָבַד הַגְּלָלִים *to serve or worship idols* 2 K. 17, 12. 21, 21; נִשְׂא עֵינָיו *to lift up the eyes unto idols* Ez. 18, 12. Often joined with other contemptuous names of idols, as שְׂקוּצִים Deut. 29, 17, הוֹעֲבֹת Ez. 16, 36; אֱלֹהִים 30, 13; also very freq. in expressions in

which idol-worship is reprobated, as **הַגְּלוֹתָא בְּנִצְמָא** *to pollute oneself with idols* Ez. 20, 7; **נָאֵה אֶת־רַגְלֵי הַגְּלוֹתָא** 6, 9; **נָאֵה אֶת־רַגְלֵי הַגְּלוֹתָא** 23, 37; etc.

**גְּלוֹתָא** m. (r. **גָּלַת**) a covering, mantle, *pallium*, in which one is wrapped, Ez. 27, 24. Chald. **גְּלוֹתָא**, **גְּלוֹתָא**, id.—Hence Gr. *χλαμύς, χλαρίς, χλαῖρα*.

**גְּלוֹתָא** Josh. 21, 27 Cheth. i. q. **גְּלוֹתָא** q. v.

**גְּלוֹתָא** f. once **גְּלוֹתָא** Obad. 20, with Kamets impure. R. **גְּלוֹתָא**.

1. a carrying away, captivity, exile, 2 K. 25, 27. Jer. 52, 31. Ez. 1, 2. 33, 21.

2. Collect. captives, exiles. **גְּלוֹתָא דִּיהוּדָא** the exiles of Judah, Jer. 24, 5. 28, 4. 29, 22. 40, 1. **גְּלוֹתָא דִּיהוּדָא** spoken of Israel living in exile Is. 45, 13.

**גְּלוֹתָא** Chald. f. emph. **גְּלוֹתָא**, captivity, exile. **גְּלוֹתָא בְּנֵי גְּלוֹתָא** the exiles Dan. 2, 25. 5, 13. Ezra 6, 16. Syr. **ܩܠܘܬܐ**.

\* **גְּלוֹתָא** in Kal not used, pr. to be smooth, and hence to be bare, naked, comp. **גְּלוֹתָא**; spec. to be bald, Arab.

**גְּלוֹתָא** to have a bald forehead. This is a softened root from the harsher **קָרַח**; comp. by transpos. **הַלֵּק**. In the western languages correspond *calvus*, Slavic *goly, holy*, Germ. *kahl*; also *gelu, glaciers*.

PIEL to make bare, bald; hence to shave the head, Num. 6, 9. Deut. 21, 12; a person 1 Chr. 19, 4. Also to shave off, to cut off the hair, see Pual; the beard 2 Sam. 10, 4. Once intrans. to shave oneself, the hair and beard, Gen. 41, 14. Metaph. to shave a land, i. e. to lay it waste with fire and sword, Is. 7, 20.—Chald. **גְּלוֹתָא** to shave, to shear, **גְּלוֹתָא** shaving, spoken by the Rabbins of monks, like Bohem. *holy*.

PUAL to be shaven, shorn, Judg. 16, 17. 22.

HITHPA. 1. to shave oneself, Lev. 13, 33.

2. to shave or cut off from oneself, c. acc. Num. 6, 19. Comp. Lehrs. p. 284. d.

**בְּלוֹתָא** m. (r. **גָּלַת**, after the form **בְּלוֹתָא**, **בְּלוֹתָא**, **בְּלוֹתָא**) a table, tablet, of wood, stone, or metal, on which to write or inscribe any thing, i. q. **לוֹתָא**, so called as being smooth, bare, naked, or empty; see the root. Is. 8, 1.—In Talmudic

**בְּלוֹתָא** is the empty margin of a page or volume, roll.

PLUR. **גְּלוֹתָא** Is. 3, 23, mirrors, i. e. tablets or plates, laminae, of polished metal, which were used by the Hebrew women as mirrors, Ex. 38, 8. Job 37, 18; and which were carried about by them in the manner of other nations, being mostly of a round form and furnished with a handle; see Comment. on Is. l. c. So Chald. Vulg. Kimchi in Comment. Abarbenel, Jarchi.—On the other hand, the LXX and Kimchi in Lex. understand transparent garments, *δυσφανῆ Λαυρονικά*, as if making naked the body; comp. Schroeder de Vestitu mul. Heb. p. 311, 312.

**גְּלוֹתָא** m. (r. **גָּלַת**) 1. Adj. rolling, turning, e. g. the leaves of a folding door, 1 K. 6, 34. Comp. Ez. 41, 24.

2. Subst. a ring, Esth. 1, 6. Cant. 5, 14 **יָדָיו גְּלוֹתָא זָהָב מְמַאָּרִים בְּהַרְשֵׁישׁ** his hands are as gold rings set with gems of Turshish, i. e. the fingers when curved are like gold rings, and the nails dyed with henna or the like resemble gems.

3. a circle, circuit, region, i. q. **בְּרֵי**. Spec. **גְּלוֹתָא דִּיהוּדָא** Is. 8, 23 'the circle of the Gentiles,' i. e. Galilee; and *καὶ ἐξοχή*, **הַגְּלוֹתָא** Josh. 20, 7. 21, 32; **הַגְּלוֹתָא** (He parag.) 2 K. 15, 29; **הַגְּלוֹתָא** 1 K. 9, 11, i. e. the district with twenty small cities, in the tribe of Naphtali, around the city Kedesh (thrice called **בְּגְלוֹתָא**), inhabited mostly by Gentiles, espec. by the neighbouring Phenicians. Sept. *Γαλιλαία*, Galilee.

**גְּלוֹתָא** f. i. q. **גְּלוֹתָא** no. 3, a circle, circuit, region. **גְּלוֹתָא דִּיהוּדָא** the circles or districts of the Philistines Josh. 13, 2; **גְּלוֹתָא דִּיהוּדָא** Joel 4, 4; *Γαλιλαία* *Ἀλλοφύλων* 1 Macc. 5, 15. **גְּלוֹתָא דִּיהוּדָא** i. q. **בְּרֵי דִּיהוּדָא**, **בְּרֵי דִּיהוּדָא**, the circuit or borders of the Jordan, *el-Ghôr*, Josh. 22, 10. 11. The same region seems to be meant in Ez. 47, 8.

**גְּלוֹתָא** (fountains) *Gallim*, pr. n. of a city of Benjamin, lying north of Jerusalem, 1 Sam. 25, 44. Is. 10, 30.

**גְּלוֹתָא** (exile, an exile) *Goliath*, a Philistine giant, slain by David in single combat, 1 Sam. 17, 4. 23. 21, 10. 22, 10; comp. Ecclus. 42, 5. On 1 Chr. 20, 5 see under art. **לְחָמֵי**.

\* גָּלַל, 1 pers. גָּלַלְתִּי, but 3 plur. גָּלְתֶּם Gen. 29, 3. 8; imp. גַּל, גֹּל, once גַּל Ps. 119, 22; to roll, e. g. a stone Gen. 29, 3. 8. Metaph. with מֵעַל to roll off or away from any one, e. g. reproach Josh. 5, 9. Ps. 119, 22; with אָל and עַל to roll from oneself to or upon another, Ps. 37, 5 גֹּל אֶל-יְהוָה הַרְבֵּה עַל-יְהוָה הַרְבֵּה roll or devolve thy way upon Jehovah, i. e. commit all thy affairs to him. Prov. 16, 3 אֶל-יְהוָה מִצְעִדֶיךָ גַּל commit unto Jehovah thy works, deeds. Ellipt. Ps. 22, 9, where the poet introduces his enemies as deriding his confidence in God and saying: גַּל אֶל-יְהוָה רַבְּלָהּ [roll all upon Jehovah, rely upon him; let him deliver him; comp. a like change of person in v. 27.—R.] Or, גַּל may be infin. put for the finite verb, he rolleth etc.

NOTE. The genuine force of this widely extended root, which imitates the sound of a globe, ball, or other round body rolling rapidly forwards, is expressed by the Germ. *rollen*, Engl. *to roll*, each onomatopoeic like the Hebrew word. Hence in the derivatives it is referred: a) To things round, rolling, revolving, as גָּלְגָל wheel, also a whirlwind, גָּלְגָלִית a ring, מְגִלָּה a roll, volume, גִּלְגָּל a skull, גִּלְגָּל ball of dung, גִּלְגָּל a bowl, reservoir. b) To things heavy, which are rolled along, and not carried; whence גִּלְגָּל a heap of stones, גִּלְגָּלִים logs, blocks, put for idols; גִּלְגָּל weight, a large stone; Arab. جَلَلٌ a heavy business. c) Also spoken of rolling waves, like Germ. *quellen*, Engl. *to well*, whence גָּל, גִּלְגָּלִים, i. q. Germ. *Wellen*, Engl. *waves*, *billows*.—From this most fertile monosyllabic stock have also flowed the trilateral roots גָּלַל: Arab. أَجَلَ, whence مَجَلَّةٌ wagon, wain; and as increased at the end, גָּלַל to roll or wrap up. גִּלְגָּלִים, גִּלְגָּל, Lat. *glomus*, *glomeravit*, *globus*, Germ. *Klumpen*, Engl. *clump*. Other kindred roots in the Hebrew itself are: גָּרַל to move in a circle; and, changing the palatal to a guttural, חָרַל, חָרַל, q. v. Beside these, there is also a multitude of shoots branching off into the occidental languages, espec. the Greek; comp. *κύλλω*, *κύλλω* (Valck. ad Hdot. 7. 155), *κύλλω*, *κύλλω* (Valck. ad Hdot. 7. 155), *κύλλω*, *κύλλω* (comp. *κόλλωψ*, *κόλλαβος*, *κόλλις*, *κύλλος* (comp. *κοῦλος*), *κόλλωμα* a round cake (כִּפְרִי); also, the palatal being dropped or transferred to the end, *ἴλλω*, *εἴλω*, *εἰλέω*, *εἰλύω*, *ἴλη*, *οὔλος*, *ἴουλος*, *ἴλιγγος*, *ἔλιξ* and *ἐλίσσω*, etc. Lat. *volvō*, later Lat. *callus* i. q. Fr. *gallet*, *caillou* (גַּל), Germ. *Galle*, *Gölle* i. q. *Quelle*, *quellen*, *wallen*, *wälzen*, onomat. *kullern*, Swed. *kula*, low Germ. *Kaul*, whence *Kugel*.—Where any thing is rolled along or revolves on a rough, stony, gravelly soil, so as to cause a harsh, grating, scraping sound, this is expressed by similar roots made harsh by the letter ר, as גָּרַר, גָּרַר, פָּרַר, the branches of which are no less widely diffused.

NIPII. גָּלַל, plur. 3 pers. גָּלְלוּ, fut. גָּלְלוּ. 1. to be rolled, to roll along, as billows, Am. 5, 24.

2. to be rolled together, as a scroll, e. g. the heavens, Is. 34, 4.

HIPHI. fut. conv. גָּלְלוּ, to roll, to roll away a stone, Gen. 29, 10.

POAL, to be rolled, e. g. in blood, to be stained with blood, Is. 9, 4.

HITHPO. id. 2 Sam. 20, 12. With עַל to roll oneself upon any one, i. e. to rush or fall upon him, Gen. 43, 18.

PILP. גָּלְגָּל i. q. Kal no. 1, to roll, to roll down, Jer. 51, 25.

HITHPALP. גָּלְגָּל to roll oneself down upon an enemy, i. e. to rush or fall upon. Job 30, 14.

Deriv. see in Note above.

גָּלְגָּל m. 1. dung, ordure, so called from its globular form, i. q. גָּלְגָּל; see r. גָּלְגָּל note, lett. a. 1 K. 14, 10.—Arab. جَلَّةٌ the round dung of camels, sheep, etc.

2. a circumstance, cause, reason, Germ. *Umstand*; comp. as to this turn of the etymology, אֲדוּרָה, אֲדוּרָה. Hence גָּלְגָּל as Prep. c. suff. בְּגִלְגָּלֶיךָ, on account of, because of, Gen. 12, 13. 30, 27. Deut. 15, 10. 18, 12. Jer. 11, 17. Mic. 3, 12. Corresponding is Arab. *من جلالك* and *من اجلك* with Elif prosthet.

3. *Galal*, pr. n. m. perh. weighty, worthy, like Arab. أَجَلٌّ a) 1 Chr. 9, 15. b) ib. v. 16. Neh. 11, 17.

גָּלְגָּל Chald. m. pr. a rolling, then weight, magnitude, see r. גָּלְגָּל note, lett.

b. Ezra 5, 8 and 6, 4 גָּלֵל אֲבָן *great or heavy stones, hewn stones, which must be rolled along, not carried.*—So Talmud. without גללא אבן, spoken of a large stone, Buxt. Lex. p. 433.

גָּלֵל m. i. q. גָּלָל no. 1, *dung, ordure of men*; in Sing. once, Job 20, 7 גָּלְלֵנִי לְנִצָּחַן, Chald. and Vulg. well, *sicut ster-cus suum in aeternum peribit.* Comp. for this degrading figure of destruction, 1 K. 14, 10.—Plur. גָּלְלִים *balls of dung, dung,* Zeph. 1, 17; spec. human ordure Ez. 4, 12, 15.

גִּלְלַי (perh. dungy) *Gilalai*, pr. n. m. Neh. 12, 36.

\* גָּלַם fut. יִגְלֵם, *to roll or wrap together, to fold*, once 2 K. 2, 8. See r. גָּלָל Kal and note.

Deriv. גָּלוּם, and

גָּלָם m. pr. *any thing rolled or wrapped together*; hence *an unformed mass, substance*, not yet wrought, the parts of which are not yet unfolded nor developed; spoken of the embryo foetus, Ps. 139, 16.—Often in the Talmud for any thing not yet wrought, elaborated, perfected, see Chelim 12. § 6; also trop. of an unformed unlettered man, Pirke Aboth. 5. § 7.

\* גָּלְמִיד quadril. not in use, formed from גַּמַּל and גַּלַּד, both which roots signify *to be hard.*—Hence

גָּלְמוּד adj. quadrilit. *hard*, Arab.

גָּלְמוּד; hence *sterile, barren*, as a hard stony soil, comp. στείργός, *sterilis*; then of a woman, Is. 49, 21. Poet. of a night in which none are born, Job 3, 7. Trop. *lean, famished*, emaciated with hunger, Job 15, 34. 30, 3.

\* גָּלַע in Kal not used, Arab. Conj. III, *to quarrel with any one, espec. in a game of dice, drinking, or in dividing an inheritance.* So in Hebrew:

HITHPA. *to become angry, to be irritated, to grow warm, sc. in strife.* Prov. 20, 3 it is *an honour to a man to cease from strife*, וְכָל־אִוִּירֵל יִהְיֶה־עָצֵב, *but every fool becometh angry.* With גָּ of thing or cause, Prov. 18, 1.—Spoken also of strife itself as growing warm. Prov. 17, 14.

\* גָּלְעִיר obsol. quadrilit. comp. Arab.

גָּלְעִיר hard, rough.—Hence

גִּלְעָד *Gilead*, pr. n. 1. Of several men: a) A son of Machir and grandson of Manasseh, Num. 26, 29, 30. Patronym. גִּלְעָדִי *Gileadite*, Judg. 11, 1, 12, 4. b) Judg. 14, 1. 2. c) 1 Chr. 5, 14.

2. With the art. הַגִּלְעָד, *Gilead, Gileaditis*, (pr. hard, stony region, or i. q. גִּלְעָד hill of witness,) a district of Palestine beyond Jordan, strictly comprehending the mountainous region south of the river Jabbok, Gen. 31, 21–48. Cant. 4, 1; with a city of like name, Hos. 6, 8, comp. Sept. Judg. 12, 7, apparently the same with גִּלְעָד. Here is the highest part of the mountains east of the Jordan; and one ridge is still named *Jebel Jel'ad* or *Jel'ûd*, from two ruined towns so called upon it; see Burckhardt's Travels in Syria, etc. p. 348. Bibl. Res. in Palest. II. p. 243, 306. III. App. p. 167. But the name *Gilead* was also employed in a wider sense, so as to include the whole mountainous tract between the Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and part of Manasseh, now called جبل عجلون and البلقا, i. e. *el-Belka* and *Jebel 'Ajlân*, Num. 32, 26, 29. Deut. 3, 12. Josh. 12, 2. 5. 13, 10. 11. 30. Am. 3, 13. Hence put for the territory of the tribes of Gad and Reuben Ps. 60, 9. 108, 9; for the tribe of Gad Judg. 5, 17, comp. 5, 16; although too this usage is not constant, and in 1 Sam. 13, 7 *the land of Gad and Gilead* are joined.—Once it comprehends also Bashan, and extends to the northern extremity of Palestine, Deut. 34, 1.

גִּלְעָד (i. e. גַּל עַד heap of witness) *Galeed*, pr. n. Gen. 31, 47, 48.

\* גָּלַשׁ i. q. Arab. جالس *to sit down, to lie down.* Cant. 4, 1. 6, 5 *thy locks are as a flock of goats* וְגִלְשֵׁי מִהָרַיִם מִהָרַיִם *which lie down upon Mount Gilead*, i. e. upon its side, as if hanging from it, see מן no. 3. h.—Jerome Cant. 4, 1 *quæ ascenderunt.* Sept. Complut. Cant. 6, 5 ἀνέβησαν. Comp. جلس Conj. II, to ascend.

גָּלַח see גָּלוּחַ.

גָּם Conj. (r. גָּמַם) 1. Implying conjunction, *together, at once*; so in the

phrases שְׁנַיִם גַּם *two together, both*, Gen. 27, 45. Prov. 17, 15. 20, 10. 12 ; גַּם כָּל *all together*, i. e. every one, *cuncti*, 2 Sam. 19, 31. Ps. 25, 3 ; גַּם יַהֲרֹר Ps. 133, 1.

2. Implying accession, *also, etiam*, Gen. 3, 6. 22. 7, 3. 19, 21. 35. 30, 15. 35, 17. al. It is commonly put before the word to which it refers ; but where a word is repeated for the sake of emphasis, its place is before the latter, e. g. with pronouns היא גַּם היא *she, she herself also*, Gen. 20, 5 ; גַּם בְּפִי גַם הוּא in his mouth also, 2 Sam. 17, 5. Prov. 23, 15. Gen. 27, 34, comp. Lehrig. § 191. Heb. Gr. § 119, 3. With verbs, Gen. 46, 4 גַּם אֶעֱלֶה גַּם וְאֶעֱלֶה *and I will also come up with thee*. 31, 15. 1 Sam. 1, 6. Sometimes at the beginning of a clause it refers not to the next word, but to another more remote, Prov. 20, 11. Repeated גַּם — גַּם *also—also*, i. q. *both—and*, Gen. 24, 25. 43, 8. Ex. 12, 31. Jer. 51, 12 ; thrice repeated Is. 48, 8 ; גַּם — גַּם — גַּם Gen. 24, 44.

3. Intensive, *even*, see אֲנִי no. 1 ; Prov. 14, 20. 17, 26. Joël 3, 2. With a negative particle, *not even, not so much as*, Ps. 14, 3. 53, 4. 2 Sam. 17, 12. 13. comp. כִּי C. 3. So גַּם Gen. 6, 4.—Often it serves merely to give emphasis to the following word, and frequently cannot be rendered into English, q. d. *yea, indeed*, 1 Sam. 24, 12 רָאָה גַּם רָאָה *see, yea see!* Gen. 29, 30 *and he loved Rachel more than Leah*, where it shows merely that the word *Rachel* is emphatic. Gen. 16, 13 הִנֵּם הֵלֶם רְאִיתִי אַחֲרַי רְאִי *do I then here see (live) after the vision*, sc. of God ? i. e. in this place, *just here*, and not elsewhere. Job 2, 10 *what! shall we receive good at the hand of God, and not etc.* Hos. 9, 12 *for wo to them!* Gen. 42, 22. Job 13, 16. 19. Is. 66, 4. גַּם עַתָּה *yea now, now then*, Gen. 44, 10.

4. Adversative, *even so, yet, nevertheless*. Ez. 16, 23 *yea thou hast played the harlot with them, and art not satisfied*. Ps. 129, 2. Ecc. 4, 16.—Hence גַּם כִּי *even when, even if, although*, Is. 1, 15 ; and without כִּי id. Is. 49, 15. Ps. 95, 9. כִּי גַם id. Ecc. 4, 14.

\* גָּמַל in Kal not used, *to absorb, to drink up, to swallow*, i. q. Chald.

PIEL poet. of the horse *swallowing* as

it were the ground in his eagerness and fleetness. Job 39, 24 יִגְמַל-אֶרֶץ *he swalloweth the ground*, q. d. he runs away with it.—The same metaphor is common in Arabic in the verb لَهَم to drink, to take a draught, as التهم الأرض ; see Schultens ad h. l. and Bochart Hieroz. I. p. 142-148.

HIPH. *to let swallow, to give to drink*, Gen. 24, 17.—Hence

גָּמָל m. *a bulrush, spec. the Egyptian papyrus, papyrus nilotica, paper-reed*, so called from its porous nature as absorbing moisture ; comp. *bibula papyrus* Lucan. 4. 136.—Job 8, 11. Is. 35, 7. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, and especially boats or skiffs, Plin. H. N. 13. 21-26. So Ex. 2, 3 תֵּבַח גָּמָל *an ark or skiff of papyrus*. Is. 18, 2.

\* גָּמַד a root not in use, Arab. جَمَدٌ *to cut off, to amputate* ; Ethiop. ገመድ, transp. גָּמַד, גָּמַד. Hence is derived גָּמַד a cut, i. e. a rod, staff, and then *cubit*. The same verb is transferred to brave warriors, who *cut down* the enemy like trees ; whence Arab. جَمَدٌ and Syr. APH. *to be bold, brave, fierce*, of a soldier.—Hence

גָּמָד m. (r. גָּמַד q. v.) pr. a cut, i. e. a staff, rod, as being cut from a tree ; Zab. גָּמַדְמָד a staff, rod, the letter ר being inserted, and ז and ד interchanged ; Chald. בִּרְמִיזָא. Then a *cubit*, the measure of a cubit, Judg. 3, 16.—Syr. גָּמַדְמָד cubit, גָּמַדְמָד, id.

גָּמָדִים m. plur. Ez. 27, 11 *brave soldiers, fierce warriors*, Jerome bellatores. This word has given rise to endless conjectures among interpreters ; see Thesaur. p. 292.

גָּמָל (weaned) Gamul, pr. n. m. 1 Chr. 24, 17. Comp. גָּמָל.

גָּמָל m. (r. גָּמַל) 1. *act, work, deed*, whether good or evil. q. d. *desert* ; more fully גָּמָל הַדָּרִים Judg. 9, 16. Prov. 12, 14. Is. 3, 11 ; in a good sense, *benefit*, Ps. 103, 2. Hence הַשִּׁיב גָּמָלִי לְ הַשִּׁיב *to any one his desert*, to repay his doings, works ; Ps. 28, 4 הַשִּׁב גָּמָלִים לְהֵם. Prov.



12, 14; c. על Ps. 94, 2. So גמול ל' שאל id. Ps. 137, 8. Prov. 19, 17; c. על Joel 4, 4.

2. recompense, retribution, Is. 35, 4.

גמולה f. (r. גמל) 1. i. q. גמול no. 1. Is. 59, 18; some copies read plur. גמולות. 2. i. q. גמול no. 2, 2 Sam. 19, 37.

\* גמל obsol. root, prob. i. q. גמר to cut off; whence Arab. جَمِيذ acute-minded, sagacious, and جَمِيذ sycamore, from the idea of cutting, see גבלם. Hence

גמזו (for גמזון, place fertile in sycamores) Gimzo, pr. n. of a place in the plain of Judea, 2 Chr. 28, 18. Now Jimzu, a village east of Lydda; see Bibl. Res. in Palest. III. p. 56, 57.

\* גמל fut. יגמל I. 1. to do, show, or cause to any one, sc. good or evil, to deal well or ill with him, with two acc. of pers. and of thing (comp. Gr. εἶ, κακῶς πρὸς τινά τινα). 1 Sam. 24, 18 אַתָּה גַּמְלָתָהּ אֵלַי thou hast done me good, hast dealt well with me. Gen. 50, 15 אֵלֶּיךָ גַּמְלָתָהּ אֵלֶּיךָ which we did unto him. v. 17. Prov. 3, 30. 31, 12. Is. 63, 7. With ל' of pers. Is. 3, 9 גַּמְלוּ לָהֶם רָעָה they have brought evil upon themselves. Ps. 137, 8 אֵלֶּיךָ גַּמְלָתָהּ שְׂנֵאֲמֶלְתָּ לָנוּ thy deed which thou hast done to us.

2. to do good to any one, to benefit; Prov. 11, 17 גַּמֵּל נַפְשׁוֹ he doeth good unto himself. With על Ps. 13, 6. 116, 7. 119, 17. 142, 8.

3. to reward, to render, to recompense to any one good or evil; c. acc. Ps. 18, 21 הַיְהוָה יְגַמְלֵנִי הַיְהוָה פְּצֵרָתִי the Lord rewarded me according to my righteousness. With על 2 Chr. 20, 11. Ps. 103, 10; ל' Deut. 32, 6, unless by a diff. division of the words הַיְהוָה הַיְהוָה is here acc. of person.

Deriv. גמול, גמולה, and pr. n. גמליאל

II. 1. to wean a child. Is. 28, 9 where מִחֶלֶב is added. Is. 11, 8. 1 K. 11, 20 Hos. 1, 8.—Hence pr. n. גמול

2. to ripen fruit, to make ripe, Num. 17, 23. Intrans. to ripen, to become ripe, Is. 18, 5.

NIPH. pass. of no. II. 1, Gen. 21, 8. 1 Sam. 1, 22.

NOTE The primary signification of

this verb, and the origin and connection of the other senses, are illustrated by A. Schultens (ad Prov. 3, 30) by comparing Arab. غَمَلَ pr. to cover with fomentations so as to produce warmth and heat, to cherish; which idea of warming and cherishing he supposes is then transferred: a) To the ripening of fruit; b) To a child as weaned; c) To benefits done to any one, by which we as it were cherish him; and also even to evils which we bring upon any one. But the verb غَمَلَ can refer only to the significations in no. II; while for those in no. I. we may compare עָמַל, Arab. عَمِل, to labour, to do.

גמל plur. גמלים, comm. gend. a camel, male or female, Gen. 32, 16. al.—This word is found in all the Semitic languages; also not only in Greek and Latin, but likewise in Egyptian,  $\chi\alpha\mu\sigma\iota\lambda$ ,  $\kappa\alpha\mu\sigma\iota\lambda$ , and in Sanscrit under the form kramēla, kramēlaka. If the origin of the word is to be sought in the Semitic languages, גמל is prob. bearer, carrier, from גמל i. q. Arab. حَمَلَ to bear.

גמלה see גמולה

גמלי (camel-driver, or camel-rider) Gemalli, pr. n. m. Num. 13, 12.

גמליאל (reward or benefit of God) Gamaliel, pr. n. m. Num. 1, 10. 2. 20. 7, 55.

\* גמם a root not used, i. q. גמם q. v. to congregate, to conjoin, to heap up;

comp. Arab. جَمَّ to heap up, to increase, also intrans. to be heaped up, to be much.—Hence גם and מגמה.

\* גמגם a root not used in Hebrew, to dig, see גומץ.

\* גמר fut. יגמר 1. to bring to an end, to complete, to perfect. Ps. 57, 3 אֵל גֹּמֵר עֲלַי God who will complete for me, i. e. will do all for me, will maintain my cause; c. בְּיַד Ps. 138, 8.

2. Intrans. to come to an end, to cease, to fail, Ps. 7, 10. 12. 2. 77, 9.—In the Aramæan dialects this verb is very frequent in both significations.

גמר Chald. id. Part. pass. גמיר, perfect, complete, finished, in skill or learning. Ps. 7, 10.

**גֹּמֶר** *Gomer*, pr. n. 1. A northern people sprung from Japheth, Gen. 10, 2; from which Togarmah or the Armenians are said to be descended, Gen. 10, 3; and who are mentioned along with Togarmah in the armies of Gog, Ez. 38, 6. Most prob. we are to understand *the Cimmericians*, *Κιμμέριοι*, inhabiting the Chersonesus of Taurica and the adjacent regions as far as the mouths of the Tanais and the Ister, and celebrated for their incursions into Asia Minor in the sixth century before Christ; see Herodot. I. 6, 15, 103. IV 1, 11, 12. The Arabs call this people by transpos.

**גִּמְרָה**, whence the modern *Krim*, *Crimea*, i. e. the Taurican Chersonesus; also **בַּיַּם אֲלֵהֶם** the Cimmerician sea, for the Euxine. Wahl compares *Gamir*, the Armenian name for Cappadocia; Altes and neues Asien I. p. 274.

2. The wife of the prophet Hosea, a harlot, Hos. 1, 3. Perh. appell. i. q. **גִּמְרָה** coals.

**גִּמְרִיָּה** (whom Jehovah has perfected) *Gemariah*, pr. n. m. Jer. 29, 3.

**גִּמְרִיָּהוּ** (id.) *Gemariah*, pr. n. of a man of rank in the time of Jeremiah, Jer. 36, 10–12.

**גֶּן** c. suff. **גִּנְיָ** (r. **גִּנְיָן**) comm. gend. (f. Gen. 2, 15.) *a garden*, espec. *a park*, *orchard*, place planted with trees; pr. a place surrounded and protected by a fence or wall; Gen. 2, 8 sq. **גֶּן הָעֵדֶן** *a garden of herbs*, plants, Deut. 11, 10. 1 K. 21, 2. **בֵּית הַגֶּן** *a garden-house* 2 K. 9, 27, or perh. pr. n. of a place. **גֶּן עֵדֶן** *the garden of Eden*, planted of God, Gen. 3, 24. Joel 2, 3; also called **גֶּן אֱלֹהִים** Ez. 28, 13. 31, 8, 9; and **גֶּן יְהוָה** Gen. 13, 10. Is. 51, 3. *A garden enclosed, shut up*, as the emblem of a chaste female, Cant. 4, 12.—Plur. **גִּנְיִם** Cant. 4, 13, 6, 2.

\* **גָּנַב** fut. **יִגְנֹב** 1. *to steal, to take by stealth. secretly*. This verb would seem strictly to be a denom. from Arab.

**גִּבְיָה** side, *latus*. Chald. **גַּב**, and hence to signify pr. *to put aside* privily; comp. Sanscr. *pārgvaka* thief, from *parḡva* side; and so Arab. **جنب** has several significations drawn from the idea of

side, as *fregit latus, duxit a latere*.—In Heb. with acc. of thing, Gen. 31, 19, 30. 32; acc. of pers. 2 Sam. 19, 42. Deut. 24, 7. Job 21, 18 **גִּבְיָהוּ סוּפָה** and *as chaff which the storm stealeth* (carrieth) away. 17, 20. Part. pass. fem. with Yod parag. **גִּבְיָהָ** Gen. 31, 39.

2. *to deceive*, like Gr. *κλέπτειν*. Gen. 31, 27 **וַיִּגְנֹב אֶתִּי** and *didst deceive me*. Espec. with **לֵב**, pr. *to deceive the heart or mind* of any one, as *κλέπτειν νόον* Hom. Il. 14. 217. Gen. 31, 20 **וַיִּגְנֹב יַעֲקֹב** and *Jacob deceived Laban*. v. 26. See L. de Dieu ad Gen. l. c.

NIPH. pass. of no. 1, Ex. 22, 11.

PIEL i. q. Kal. 1. *to steal*, Jer. 23, 30.

2. With **לֵב**, *to deceive*, 2 Sam. 15, 6.

PUAL pass. i. q. *to steal* intrans. Job 4, 12 **אִלֵּי הָדָר הִגְנֹב** *an oracle stole secretly upon me*. Inf. absol. **גָּנַב** Gen. 40, 15.

HITHPA. *to do by stealth*, with inf. and **לֵב**, 2 Sam. 19, 4 **וַיִּגְנֹב הָעָם בַּיּוֹם הַהוּא** and *the people that day gat them by stealth into the city*. Syr. **لَاغَب لَعْمًا** *to steal oneself away*.

Deriv. the three following:

**גַּנָּב** m. *a thief*, Ex. 22, 1. 6. 7.

**גַּנְבָּה** f. *a theft*, thing stolen, Ex. 22, 3.

**גִּנְבָּת** (thcft) *Genubath*, pr. n. m. 1 K. 11, 20.

**גִּנְיָה** fem. of **גֶּן**, *a garden, park*, Job 8, 16; Plur. **גִּנְיֹת** Am. 4, 9, 9, 14; *a grove*, where idolatrous rites were performed, Is. 1, 29. 65, 3. 66. 17. R. **גִּנְיָן**

**גִּנְיָה** f. id. chiefly in the later Hebrew, Esth. 1, 5, 7, 7, 8. Cant. 6, 11. R. **גִּנְיָן**.

\* **גָּנַז** obsol. root, i. q. Arab. **جنز** and Chald. **גַּנְזָה**, *to hide, to hoard, to lay up in store*, Kindred roots are **כָּנַז**, **קָנַז**, and transp. **נָכַז**, **קָנַז**, **חָסַן**, **קָסַן**, and **חָזַן**.—Hence

**גִּנְזָיִם** plur. constr. **גִּנְזָיִם** 1. *treasures*, Esth. 3, 9, 4, 7.

2. *chests, treasure-chests*, in which precious goods or wares are stored, Ez. 27, 24.

**גִּנְזֵיךָ** Chald. plur. m. *treasures*, Ezra 6, 1. **בֵּית גִּנְזָיָא** *house of treasures, treasury*, Ezra 5, 17, 7, 20. Comp. **גִּנְזָר**.

**גִּנְזֵיךָ** m. plur. **גִּנְזָיִם**, *treasury* of the temple, 1 Chr. 28, 11. The ending **יָךְ**,

וְיָ, occurs also in other Chaldee words, as וְיָ, וְיָ; Lehrg. p. 516. R. וְיָ.

\* וְיָ to cover, to cover over, i. q.

Arab. وِجِن; kindr. וְיָ, וְיָ. Trop. to protect, every where of God as protecting men, c. וְיָ, like other verbs of covering, see וְיָ no. 2. b. 2 K. 20, וְיָ וְיָ וְיָ and I will protect this city. Is. 37, 35. 38, 6; c. וְיָ 2 K. 19, 34. Inf. absol. וְיָ Is. 31, 5.

HIPH. fut. וְיָ i. q. Kal, c. וְיָ Is. 31, 5. Zech. 9, 15; with וְיָ Zech. 12, 8, see וְיָ no. 1. a.

Deriv. וְיָ, וְיָ, וְיָ, and pr. n. וְיָ, וְיָ.

וְיָ (gardener) *Ginnethon*, pr. n. m. Neh. 10, 7, 12, 6. In v. 4 is the corrupted reading וְיָ.

\* וְיָ to low, as an ox or cow, an onomatopoeitic root, 1 Sam. 6, 12: Job 6, 5. Talm. id. Syr. وَاُ to cry out, to exclaim. Corresponding is Gr. *βοῶ*, Sanscr. and Zend. *gau-s*, Pers. *کاو, گاو* *kau, gau*, ox or cow, Lat. *ceva* cow, Columel. 6. 24 fin. Teut. *Ko, Kuh*, Engl. *cow*, so called from their lowing. See Grimm's Deutsche Gramm. III. p. 327.—Hence

וְיָ (lowing) *Goah*, with He local וְיָ, *Goath*, pr. n. of a place near Jerusalem, Jer. 31, 39.

\* וְיָ to abhor, to reject with loathing, to cast away. Chald. Ithpe. to be polluted, impure, unclean, see וְיָ II; whence too the signif. of loathing. abhorring may be derived, i. q. to hold as polluted, unclean, comp. וְיָ.—Often in the phrase וְיָ נַפְשִׁי אֵהּ *my soul abhors any thing*, Lev. 26, 11. 15. 30. 43; c. וְיָ Jer. 14, 19; also without נַפְשִׁי Lev. 26, 44. Ez. 16, 45.

NIPH. to be cast away. 2 Sam. 1, 21 וְיָ וְיָ וְיָ *for there was cast away the shield of the mighty*; Vulg. *ibi enim abjectus est clypeus heroum*; Sept. *ἠεὶ ἀποσπασθῆναι*.

HIPH. i. q. Kal, Job 21, 10 וְיָ וְיָ *his cow breedeth and casteth not*, i. e. does not suffer abortion; Vulg. *bos eorum concepit, et non abortivit*; and so Aqu. Symm. Sept. But Saadias, Kim-

chi, and others, *his bull gendereth* 'pr lets pass in, sc. membrum genitale) and suffereth not to cast his seed. See in וְיָ Pi.—Hence the two following:

וְיָ (loathing) *Gaal*, pr. n. m. Judg. 9, 26. 28. 30.

וְיָ a loathing. Ez. 16, 5 וְיָ וְיָ with loathing of thy soul, i. e. so that thou didst loathe thyself, i. q. וְיָ. Not, as some suppose, with loathing of thy life.

\* וְיָ fut. וְיָ, to rebuke, to reprove, to chide, e. g. as a father his son, c. וְיָ Gen. 37, 10 וְיָ וְיָ and his father rebuked him. Ruth. 2, 16. Jer. 29, 27. Syr. وَاُ id. Ethiop. **ገረ** to cry out.

Kindred is Arab. وَاُ to low, to ask with a loud voice, to supplicate with wailing and lamentation.—Often spoken of God as rebuking his enemies, constr. with וְיָ or accus. Is. 17, 13. 54, 9. Ps. 9, 6. 68, 31. 119, 21. Espec. as thereby restraining and deterring them from their wicked purposes; Zech. 3, 2 וְיָ וְיָ the Lord rebuke thee, Satan! i. e. restrain thee, deter thee. Mal. 3, 11 וְיָ וְיָ I will rebuke (restrain) for your sakes the devourer, i. e. voracious and hurtful animals. 2, 3 וְיָ וְיָ behold, I will rebuke your seed, i. e. will restrain it from coming into your garners, will deny you the usual harvest. Spoken also of the sea as dried up at God's rebuke, Ps. 106, 9. Nah. 1, 4.

Deriv. וְיָ and

וְיָ f. constr. וְיָ, rebuke, reproof, Prov. 13, 1. 17, 10. Ecc. 7, 5. Is. 30, 17. Spoken of the rebuke of God upon his enemies, by which they are destroyed, Ps. 76, 7. 80, 17; also as causing the sea to become dry, Ps. 104, 7. Is. 50, 2.

\* וְיָ pr. to push, to thrust, to shake by a sudden impulse. Syr. وَاُ to push with the horns, to butt; and in the passive conjugations, to be shaken, to be moved violently to and fro, to quake. So Heb. once in Kal, Ps. 18, 8 וְיָ וְיָ then the earth shook and trembled. In the parall. passage 2 Sam. 22, 8 Keri, Hithpael is read, which is more frequent in this signification; while in Ps. l. c. the writer seems to have employed Kal





*granule* of lead (as Gr. ὄβολος; according to Aristotle is from the figure of a spit or needle, Chald. מְצָא a little stone, obolus); or because in weighing small things the Hebrews used *grains* or *kernels* either of barley (comp. Engl. *barleycorn*), or perhaps the seeds of the carob tree, *ceratonia siliqua*, like the Greeks and Romans. But it must be remembered, that the Mosaic *gerah*, which is 13<sup>1</sup>/<sub>10</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. حَبَّة grain, berry, and حَرْوْبَة carob bean, Pers. دانق (*danīq*) i. q. دانك, دانه, all of which refer also to small weights.

גָּרוֹן m. (r. גָּרַה) constr. גָּרוֹן, *the throat*, so called as giving forth rough, harsh, hoarse sounds; see the root, also גָּרַר no. 3, גָּרְגוּרָה, comp. Ps. 69, 4. Spoken of as the instrument of speech, Ps. 115, 7. 149, 6. 5, 10 פְּהוּיָהּ קֶבֶר פְּהוּיָהּ גָּרוֹנָם *their throat is an open sepulchre*, i. e. they utter smooth speeches, while like an open sepulchre they meditate destruction. Is. 58, 1 קָרָא בְּגָרוֹן *cry with the throat*, i. e. with open throat, aloud, with full voice coming from the throat and breast; while vice versa one who speaks low uses only the lips and tongue, 1 Sam. 1, 13.—Of the external *throat, the neck*; Is. 3, 16 נִטְהַרְתָּהּ גָּרוֹן *with outstretched throat or neck*, i. e. tossing back the head. Ez. 16, 11.

גֵּרוֹת f. *place of sojourning, habitation, encampment*, Jer. 41, 17. R. גֵּרִי I. 1.

\* גָּרַן in Kal not used, i. q. גָּזַר q. v. Arab. جرز *to cut, to cut off, to separate*; also to devour, whence Samar. גְּרָמָר locust. Comp. in גָּזַז.

NIPH. i. q. גָּזַר Niph. no. 2. Ps. 31, 23 I am cut off from before thine eyes, excluded from thy sight or presence; comp. נָגַז Ps. 88, 6. But 14 Mss. in Ps. 31 read also נַגְזָהּ.

The derivatives follow.

גְּרָזִי or גְּרָזִי (after the form גְּרָזִי, dwelling in a shorn or desert land, comp. Arab. جَرَزٌ sterile land,) *Girzite* or *Gerizite*, pr. n. of a tribe, in the vicinity

of the Philistines, attacked and subdued by David, 1 Sam. 27, 8 Chethibh. In Keri גְּרָזִי q. v.

גְּרִזִים, always הַר גְּרִזִים *Mount Gerizim*, one of the mountains of Ephraim, situated over against Mount Ebal, Deut. 11, 29. 27, 12. Josh. 8, 33; and over Shechem Jos. Ant. 4. 8. 44; on which after the exile a temple was built by the Samaritans as the seat of their national worship; see Joseph. Ant. 11. 7. 2. ib. 11. 8. 2, 4, 6. On the reading of the Samar. Codex Deut. 27, 4, see the author's Comment. de Pent. Sam. p. 61.—As to the etymology, הַר גְּרִזִים seems to be pr. *Mount of the Gerizites*, see גְּרִזִי; so called prob. from some colony or settlement of that people which anciently dwelt there; just as the Amalekites their neighbours also gave name to another mountain in the same tribe, הַר הַקְּיִלָּה, Judg. 12, 15. Now called *Jebel et-Tûr*, overhanging Nâbulus; see Bibl. Res. in Palest. III. p. 97 sq.

גָּרַז m. (r. גָּרַז) *an axe*, for cutting or chopping wood, Deut. 19, 5. 20, 19. Is. 10, 15; for hewing stone, 1 K. 6, 7.—Kindred words are כִּרְזִים, כִּרְזִין, כִּרְזִים, an axe.

\* גָּרַל obsol. root, softened from גָּרַר, (as הָרַל from הָרַר to burn,) pr. *to be rough*, espec. of a *rough, gravelly, gritty soil*, in which the foot partially sinks with a grating sound; comp. Arab. جَرَلٌ a gravelly place, جَرَلٌ gravel, grit. Hence Heb. גֵּרֵל pr. *a small stone, lapillus*, then *lot*, Gr. transp. *KAnPos*, Lat.

*GLaRea*; also Arab. جَرَلٌ to be stony, gravelly, Camoos p. 1412, derived from the noun جَرَلٌ q. v. above.

Deriv. גֵּרֵל and

גָּרַל *rough, morose, stern*, comp. Germ. *grollig, grillig*, from the same stock. Prov. 19, 19 Cheth. גְּרֵל-הַמָּה *stern in anger*, i. e. rough, harsh, angry. All the versions express the Keri גְּרֵל הַמָּה, which however is too feeble.

גֵּרֵל see גֵּרֵל.

\* גָּרַם pr. to cut off or away, as Syr.

גָּרַם, and Arab. جَرَّمَ. Once in Kal, c. dat. to cut off for any thing, i. q. to reserve, to keep, to lay up. Zeph. 3, 3 לא גָּרְמוּ לַבֹּקֶר for the morrow; Sept. well οὐχ ὑπελάμοιστο, Vulg. non relinquebat ad mane. Comp. גָּרַם Gen. 27, 36; also جَزَم Koran 11. 87.

PIEL גָּרַם denom. from גָּרַם, to gnaw, crush, craunch bones. Num. 24, 8 he shall devour the nations his enemies, and shall craunch their bones. Hence trop. Ez. 23, 34 thou shalt drink and suck it out (the cup) וְאָחַז וְאָחַז and thou shalt craunch the sherds thereof, i. e. hyperbol. thou shalt lick it out clean, lest a single drop be left therein.

גָּרַם m. 1. a bone, i. q. גָּרַם, but rarer and only poetic, Prov. 17, 22. 25, 15. Plur. Job 40, 18. Syr. Chald. גָּרַם.

גָּרַם, Sam. גָּרַם id. Arab. جَرَم the body. The letters r and s being interchanged, kindred words are Chald. גָּרַם, גָּרַם, and even גָּרַם itself.

2. the body, as in Arabic. Gen. 49, 14 an ass of body, well-bodied, i. e. strong, stout; Vulg. asinus fortis.

So also Arab. جَرَم body is used of a beast of burden, e. g. فرس جرم a horse of body, large bodied, حمار جرم a strong ass. The same is expressed by a special adj. جَرِيم.

3. the very bone, substance, of any thing, i. q. self, ipse, like גָּרַם. 2 K. 9. 13 then took every man his garment and spread them under him (Jehu) אֶל-גָּרָם אֶל-הַמַּעֲלוֹת upon the steps themselves, the very steps.

גָּרַם Chald. a bone, Dan. 6, 25.

גָּרַם (bony) Garmi, pr. n. m. 1 Chr. 4, 19.

\* גָּרַן obsol. root, Arab. جَرَن to make smooth, level, to wipe or sweep off; kindr. with גָּרַם and other roots beginning with גר.—Hence

גָּרַן m. (but fem. Jer. 51, 33) c. suff. גָּרַן, He parag. גָּרְנָה Mic. 4, 12; Plur. גָּרְנוֹת Joel 2, 24, constr. גָּרְנוֹת Hos. 9, 1; a place made level, an area. Arab.

גָּרַן id.—Spoken: a) Of the area or open place around the gates of cities, called also רְחֹב, 1 K. 22, 10. 2 Chr. 18, 9. b) Mostly of the area on which grain is trodden out or threshed in the open field, a threshing-floor, Ruth 3, 2 sq. Judg. 6, 37. al. הַבּוֹצֵץ the produce of the threshing-floor, i. e. grain, Num. 18, 30. בֶּן-גָּרְן id. Is. 21, 10 בֶּן-גָּרְנִי my son (grain) of the threshing-floor, i. e. my country, my people! now broken and trodden down, as grain upon a threshing-floor; parall. מְדֻשָּׁה my threshing. Comp. Mic. 4, 12. 13. Meton. for the grain itself, Job 39, 12.

\* גָּרַס pr. to break in pieces by scraping, grating, rubbing; and genr. to grate, to break in coarse pieces, to crush; comp. גָּרַס, גָּרַס. So Syr. גָּרַס, Arab. جرش, comp. Heb. גָּרַס, whence גָּרַס grits, groats, Germ. Gries, Grütze. —In O. T. once intrans. Ps. 119, 20 גָּרַס לְחַאבָה my soul is broken, crushed, for longing.

HIPH. to break in pieces, to crush. Lam. 3, 16 בָּהֶצֶץ שִׁנָּי he hath broken my teeth with gravel-stones, trop. for a state of calamity and wretchedness. See below in גָּרַשׁ.

\* גָּרַע fut. יִגְרַע, pr. to scratch, to scrape, like many verbs beginning with גר, see in גָּרַב, גָּרַר.—Hence

1. to scrape off, to shave off the beard, like Syr. גָּרַע, Jer. 48, 37; also Is. 15, 2 in some Mss. see under גָּרַע. Corresponding is Gr. ἀίρω, Germ. scheeren, Eng. to shear.—Then

2. Genr. to take away, to detract, to withhold; kindr. γῆρος, and intrans. careo. Jer. 26, 2 אַל הִגְרַע דְּבַר thou shalt not withhold aught therefrom; with גָּרַע Job 36, 7. Often גָּרַע מִן is i. q. to take away (aught) from any thing, the accus. of the part taken away being omitted, comp. opp. הוֹסִיף no. 2. Deut. 4, 2. 13. 1. Ex. 5, 8. 19. Ecc. 3, 14. Hence c. acc. to diminish, pr. to take away or with-

hold from. Ex. 21, 10. Ez. 16, 27. Job 15, 4 **אָל** **וְהִקְרַעְתָּ שִׁיחָה לְפָנַי** *and withholdest prayer (adoration) before God. With אָל to take to or for oneself, i. e. to reserve, to keep, to lay up for oneself, comp. קָרַם*. Job 15, 8 *hast thou listened in the council of Jehovah, וְהִקְרַעְתָּ אֵלַיָּהּ חֵכְמָה* *and dost thou reserve all wisdom to thyself?* Similar is the Arabic usage, in which **جرع** is to absorb, to drink in.

PIEL i. q. Kal no. 2, *to take to oneself, to attract*; Job 36, 27 **פִּי הִקְרַע נְבִי־מַיִם** *when (God) attracteth, draweth upwards, the drops of water.*

NIPH. 1. Pass. of Kal no. 2, *to be taken away, withheld*; construed so that the thing to be taken away is either expressly mentioned, Num. 27, 4. 36, 3; or else it is implied, **נִקְרַע מִן** *it (something) is taken away from a thing, i. q. to be diminished, Num. 36, 3 fin. Ex. 5, 11. Lev. 27, 18.—Hence*

2. *to be put back, to be made less of*, Num. 9, 7.

Deriv. **מִקְרָעוֹת**.

\* **קָרַע** 1. *to snatch or hurry away, to drag off, to pluck off*; comp. Engl. *to grab, to gripe*. There is something onomatopoeic in this root, both in the letters **קָרַע**, which include the notion of scraping, grating, see under **רָקַע**; and also in the syllable **קָרַע**, comp. Lat. *rape-re*, Germ. *raffen*. Arab. **جرف** *to scrape away, to clear off, e. g. mire with a shovel*; Conj. II, *to carry off, to wear away, as a stream a part of its bank*; **جُرْفٌ**, **جُرْفٌ**, a shore eaten away by a stream. Ethiop. **ገረፋ**: a drag-net, which sweeps all before it. Chald. and Talmud. *to sweep*; Syr. **קָרַע** of water sweeping away whatever it meets.—Once in O. T. Judg. 5, 21 **נִחַל קִישׁוֹן קָרַעם** *the river Kishon swept them away*; Sept. *ἔξῆσεν*, Vulg. *traxit cadavera eorum*.

2. *to grasp, to gripe*, whence **מִקְרָעוֹת** the fist. See also **מִקְרָעוֹת**.

\* **קָרַע** an onomatopoeic root, expressing the idea of *grating, scraping, dragging, sawing*, and other similar rough and harsh sounds, such as are produced in the throat; comp. Gr. *σαίω, σαπόω, σάω*, Lat. *sario, sarrio, serro, verro, gar-*

*rio*, Germ. *zerren, scharren, schüren, scheuern, kehren*, Eng. *to grate, to scrape, to scour, to drag, to saw*; comp. also **מִקְרָעוֹת** no. 1, **מִקְרָעוֹת**. Spec.

1. *to drag or sweep away*, Hab. 1, 15. Prov. 21, 7. See Hithpo. Syr. and Arab. id.

2. *to saw, to cut with a saw*; whence **מִקְרָעוֹת** a saw. See Poal. In Syr. and Arab. this signif. belongs to the kindred form **קָרַע**.

3. Lat. *gargarizare, to gargle, to gurgle*, to give forth harsh or gurgling sounds

from the throat. Comp. Arab. **جَرَجَرَ**, **عَرَعَرَ**, which denote various guttural or gurgling sounds as made either by a liquid or by the voice; also Germ. *schlürfen, schnarren, schnarchen, gurgeln*, Gr. *γαργαρίζω*, Fr. *gargariser*, Eng. *to gurgle, to guggle, to gulp*. Hence **מִקְרָעוֹת**; comp. **מִקְרָעוֹת** throat.

4. *to ruminare, to chew the cud*; pr. *to bring up again through the gullet, sc. the food in order to chew it over*; which is usually attended with a gurgling noise. So fut. **קָרַע** Lev. 11, 7. Arab. **جَرَجَرَ** IV and VIII; Syr. **كِرَعَلَ**. This form **קָרַע** may be either in Kal by Chaldaism, or in Niphal; as also the Syriac and Arabic languages express this idea by passive or reflexive forms, pr. *to ruminare with oneself*.

5. Sometimes this verb remits something of its roughness of signification, and expresses the softer sound *to roll*, which elsewhere pertains to the kindr. **קָרַע**. So Ethiop. **አረገረ** *to roll oneself*, Syr. **كِرَعَلَ** i. q. **كِرَعَلَ** a chariot, and in O. T. **קָרַע** for **קָרַע** a berry, which latter form is read in the Talmud! Comp. **קָרַע**, **קָרַע**, and Lat. *currere*.

NIPH. 1. *to be dragged or scraped together, collected*, spoken of wealth, riches; comp. kindr. **מִקְרָעוֹת**, which also is used of wealth scraped together and collected from every quarter.—So doubtless Part. plur. **מִקְרָעוֹת** after the Chaldee form Job 20, 28, i. e. *gathered riches*, i. q. **מִקְרָעוֹת** in the other hemistich. The whole verse may then be rendered: *The increase of his house shall depart, his riches shall depart in the day of his anger.*



2. *to ruminare*, see in Kal no. 4.

POAL *to be sawed*, to be cut with a saw 1 K. 7, 9. Comp. Kal no. 2.

HITHPO. i. q. Kal no. 1, spoken of a whirlwind *sweeping* all before it, Jer. 30, 23.

Deriv. גְּרָה, גְּרָהוֹת, מְגָה, מְגָרָה, מְגָרָה q. v.

גֶּרָר (according to Simonis, a sojourn, lodging-place, from r. גָּרָר i. q. גָּרָר, comp. Gen. 20, 1; perh. also water-pots, Arab.

جَرَار) *Gerar*, pr. n. of a city, anciently the residence of a Philistine king, and in the time of the patriarchs subject to king Abimelech, Gen. 20, 1, 26, 1. נַחַל גֶּרָר *valley of Gerar* Gen. 26, 17.

\* גָּרַשׁ i. q. גָּרַס q. v.—Hence

גָּרַשׁ c. suff. גָּרַשְׁתִּי, something *crushed, broken, pounded*, Lev. 2, 14, 16.

\* גָּרַשׁ pr. *to drive, to thrust, to carry off or away*, as in Chald. Spec.

1. *to drive or cast out, to expel*, as a people from a land, Ex. 34, 11; but this signif. is more usual in Piel. Spoken of inanimate things, Is. 57, 20 *the wicked are like the troubled sea when it cannot rest, וַיִּגְרְשׁוּ מִיַּמֵּי רַפְּשׁ וְטִיט, whose waters cast up mire and dirt, mud.*—Also *to put away a wife, to divorce*; Part. pass. גְּרוּשָׁה one *put away, divorced*, Lev. 21, 7, 14, 22, 13. Num. 30, 10. Ez. 44, 22.

2. *to plunder, to pillage, to spoil*, Ez. 36, 5 *לְמַעַן מְגַרְשָׁהּ לְבֵיתָהּ to spoil it (the land) as a prey, booty*; here מְגַרְשָׁהּ is infin. after the Aramæan form.

3. *to drive out*, i. e. *to put forth fruit*, see גָּרַשׁ.

4. *to drive to pasture*, e. g. cattle, see מְגַרְשׁ.

PIEL גָּרַשׁ *to drive or cast out, to expel*, with acc. of pers. Gen. 3, 24, 4, 14, 21, 10; also מִן of place whence, Ex. 11, 1. Judg. 11, 7. גָּרַשׁ מִפְּנֵי פ' *to drive out from before any one*, so as to make room for any one, e. g. God the Canaanites before Israel, Ex. 23, 29, 31. Judg. 2, 3.

PUAL גָּרַשׁ pass. of Piel, Ex. 12, 39.

NIPH. 1. *to be driven or cast out*, Jon. 2, 5.

2. *to be carried off, swept away*, by the violence of waters. Am. 8, 8 *וַיִּגְרַשׁ וַיִּנְשָׁקָהּ וַיִּנְשָׁקָהּ it shall be swept away and drowned as with the flood of Egypt.*

3. *to be driven, agitated, tossed*, e. g. the sea. Is. 57, 20 *וַיִּגְרַשׁ יָם הַיָּם the tossed sea, troubled.*

Deriv. מְגַרְשׁ and those here following.

גָּרַשׁ m. pr. what is put forth, protruded; hence *produce, product*. Deut. 33, 14 *וְגָרְשׁ הַחַדָּשִׁים the produce, products of the months*, that which each month produces from the earth. Comp. r. גָּרַשׁ no. 3.

גְּרִשָּׁה f. *a driving out, expulsion*; spec. of a person from his possessions, *extortion, exaction*, Ez. 45, 9. R. גָּרַשׁ.

גְּרִשׁוֹן (expulsion) pr. n. *Gershon*, a son of Levi and the founder of the Levitical family of the Gershonites, Gen. 46, 11. Ex. 6, 16. Num. 3, 17 sq. Once גָּרַשׁ q. v. lett. b. Hence patronym. גְּרִשְׁנִי *a Gershonite*, and collect. *Gershonites*, Num. 3, 23, 26, 57.

גְּרִשׁוֹם (expulsion i. q. גְּרִשׁוֹן) pr. n. *Gershom*. a) A son of Moses and Zipporah, Ex. 2, 22, 18, 3. In the first of these passages there is an allusion to the etymology of the name, as if it were for גָּרָשׁ i. q. גָּרָשׁ *a sojourner there* (comp. גָּרָשׁ i. q. גָּרָשׁ); and hence the LXX, in order the more clearly to express this etymology, write it Γηροσώμ. b) A son of Levi, 1 Chr. 6, 1; elsewhere called גְּרִשׁוֹן q. v. c) Judg. 18, 30. d) Ezra 8, 2.

גְּשׁוּר (a bridge, Arab. جسر, Syr. ܓܫܘܪ) pr. n. *Geshur*, a district of Syria subject to king Tolmai, whose daughter David married, 2 Sam. 3, 3, 13, 37, 15, 8. From 1 Chr. 2, 23, we may gather that *Geshur* is to be sought in the neighbourhood of Gilead, and that its inhabitants are not to be distinguished from the גְּשׁוּרִים; see the next article.

גְּשׁוּרִי *Geshurite*, a gentile name: a) Of a people dwelling at the foot of Mount Hermon, near Maachah, on the north of Bashan and Argob; included indeed within the boundaries of the Holy Land, but not subject to the Hebrews. Deut. 3, 14. Josh. 12, 5, 13, 13. 1 Chr. 2, 23; comp. גְּשׁוּר [Perh. near the present bridge in that quarter over the Jordan, called *Jisr Benat Ya'kôb*; see Burckh. Syr. p. 315. Bibl. Res. in Palest. III. p. 361.—R. b) Of a people in the

neighbourhood of the Philistines, Josh. 13, 2. 1 Sam. 27, 8.

\* **גָּשָׁם** in Kal not used, to rain, espec. with violence, to pour.

Pual Ez. 22, 24; see in **גָּשָׁם**.

Hiph. to cause to rain, Jer. 14, 22.— Hence the two following:

**גְּשָׁמִים** m. plur. **גְּשָׁמִים**, constr. **גְּשָׁמֵי**.

1. rain, i. e. violent rain, heavy shower, diff. from **מָטָר**, which denotes rain in general. Hence **גְּשָׁמֵי מָטָר** shower of rain Zech. 10, 1; also **גְּשָׁמֵי מָטָר** Job 37, 6. The same is apparent from the epithets, as **גְּשָׁמֵי גְדוּלָה** 1 K. 18, 45, **גְּשָׁמֵי גְדוּלָה** Ez. 13, 11, 13.

2. *Geshem*, pr. n. m. Neh. 2, 19, 6, 1, 2; written also **גַּשְׁמִי** *Gashmu* Neh. 6, 6.

**גָּשָׁם** c. suff. **גְּשָׁמָה** Ez. 22, 24, rain. But it is better to write without Mappik, **גְּשָׁמָה** for **גְּשָׁמָה**. Pual of **גָּשָׁם**, is rained upon, Vulg. *compluta est*. R. **גָּשָׁם**.

**גָּשָׁם** Chald. c. suff. **גְּשָׁמָהוּן**, *the body*, Dan. 4, 30, 5, 21.—Syr. **ܓܫܡܐ**, Arab. **جِسْم** and **جُثْمَان** id. See in **גָּרָם**.

**גַּשְׁמִי** *Gashmu*, pr. n. see in **גָּשָׁם** no. 2.

**גֹּשֶׁן** pr. n. *Goshen*. 1. A region of Egypt where the Hebrews dwelt from the time of Jacob until Moses, i. e. during four hundred and thirty years, Gen. 45, 10, 46, 28, 34, 47, 27, 50, 8. Ex. 9, 26. As the name of this region is mentioned by none of the Greek geographers, interpreters and modern geographers have differed widely in respect to its site. But it seems well ascertained, that Goshen was the name given to that part of Lower Egypt lying east of the Pelusian branch of the Nile, between Heliopolis and the extremity of the Sinus Heroöpolitanus or Gulf of Suez. This opinion is supported: a) By several passages of the O. Test. which indicate the same not obscurely; e. g. Gen. 46, 29. Ex. 13, 17. 1 Chr. 7, 21. b) By the authority of the LXX. who render **גֹּשֶׁן** by *Γεσέμ* *Ἀραβίαις* Gen. 45, 10, and *Ἠρώων πόλις ἐν γῆ Ἰμμεσσῆ* 46, 28. Other opinions are reviewed in Thesaur. p. 307. See *Bibl. Res. in Palest.* p. 76 sq.

2. A city with the neighbouring dis-

trict in the mountains of Judah Josh. 10, 41, 11, 16, 15, 51.

\* **גָּשָׁף** obsol. root, Syr. **ܓܫܦ** to stroke, to caress, to flatter. Hence

**גִּשְׁפָּא** (caress, flattery) *Gishpa*, pr. n. m. Neh. 11, 21.

\* **גָּשָׁר** obsol. root, Arab. **جَسَرَ** to bridge, to build a bridge, pr. to join, comp. **קָשָׁר**; also to be bold, daring; since the building of a bridge, espec. in war or over a rapid stream, requires boldness and energy. Syr. **ܓܫܪ** id.— Hence **גָּשָׁר**.

\* **גָּשַׁשׁ**, only in PIEL, to feel, i. e. to seek by feeling, to grope for, c. acc. Is.

59, 10.—Arab. **جَسَّ**, Aram. **ܓܫܫ** and **ܓܫܫ** id. but mostly trop. to examine, to explore. Kindr. is **קָשַׁשׁ**.

**גָּת** f. (contr. from **גָּתָה**, after the form **בָּתָה**, **בָּתָה**; for **הָגָתָה**, r. **הָגָתָה**) plur. **גָּתוֹת**.

1. a press, wine-press, or rather trough, vat, in which the grapes were trodden with the feet, and from which the juice flowed off into a lower vat placed near, **הָגָתָה**, *ὑπολήμιον*. Joel 4, 13. **הָגָתָה** to tread the wine-press Neh. 13, 15. Lam. 1, 15.

2. *Gath*, pr. n. of one of the chief cities of the Philistines, the birth-place of Goliath, Josh. 13, 2. 1 Sam. 6, 17, 21, 11. 1 K. 2, 39, 40.—Hence patronym. **גִּתִּיתֵי** *Gittite*.

3. **גָּת הַבְּרֵךְ** (wine-press of the well) *Gath-hepher*, a city of Zebulun, with He loc. **הָגָתָה הַבְּרֵךְ** Josh. 19, 13; the birth-place of the prophet Jonah, 2 K. 14, 25.

4. **גָּת רִמְמוֹן** (press of the pomegranate) *Gath-rimmon*, a city of the tribe of Dan, Josh. 19, 45.

**גִּתִּיתֵי** *Gittite*, gentile n. from **גָּת** no. 2, 2 Sam. 6, 10, 11, 15, 18. For **גִּתִּיתֵיהֶם** see in its place.

**גִּתַּיִם** (two wine-presses) *Gittaim*, pr. n. of a city in Benjamin, Neh. 11, 33.

**גַּתִּיתָה**, a stringed instrument of music, Ps. 8, 1, 81, 1, 84, 1. So called from **גָּת**, **גָּתָה** for **הָגָתָה** (r. **הָגָתָה**) 'music of stringed instruments;' hence similar to, if not identical with **הָגָתָה** q. v. See *Redslob*

de voc. גְּתִירָה, Lips. 1831. 8.—The usual derivation from גַּת a city or wine-press is less probable.

גְּתִירָה Gen. 10, 23, *Gether*, pr. n. of an Aramæan region, otherwise wholly unknown.

ד

*Daleth*, דָּלֶת, the fourth letter of the Hebrew alphabet; as a numeral denoting 4. The name signifies a door, and the most ancient form of the letter (ד) obviously imitated the triangular door of a tent.

In sound Daleth is kindred: a) To the harder *dentals*, as ט, ת, with which it is often interchanged; see דָּבַב, טָבַב, טָפַה, טָפַה; דָּבַב, טָבַב, בְּתַל, בְּתַל, בְּרַל. Rarely it passes over also into ל, see דָּוָר, and lett. ל no. 2. b) To the sibilant ז, see below under lett. ז

דָּא Chald. i. q. Heb. זֶה and זָאֵר, *this*, fem. and neut. *hæc, hoc*; elsewhere דָּהּ, דָּהּ. Dan. 4, 27. 5, 5 דָּהּ זָאֵר *this upon that, together*.—In the Targg. written with ה demonstrat. דָּהּ, דָּהּ; Syr. דָּ.

\* דָּאבָּ to melt away; hence to pine away, to languish. This signif. of melting or pining away is widely extended in the kindred verbs, as דָּבַב, דָּבַב, דָּבַב, דָּבַב; Syr. דָּבַב, Arab. دَابَّ, دَابَّ; and is variously transferred, both to the languor of sickness and old age, and to the weakness of terror.—Spoken of the eye as pining away for grief Ps. 88, 10, see דָּבַב; of the spirit, דָּבַב, Jer. 31, 25; of a person Jer. 31, 12.

Deriv. the two following:

דָּבַבָּ f. *terror, dread*, from the idea of melting away, becoming weak, comp. דָּבַבָּ Niph. Job. 41, 14, 22.

דָּבַבּוֹן m. (r. דָּבַב) constr. דָּבַבּוֹן, a pining, languor, faintness of spirit, דָּבַבּוֹן, Deut. 28, 65. Comp. Jer. 31, 25.

דָּג i. q. דָּג, a fish, Neh. 13, 16. Since Kamets in this word (signifying a fish, and not a fisherman) is pure, as coming from דָּגָה, the letter א which the Masora notes as being omitted in very

many Mss. is here a *mater lectionis redundans*, as in מְלֹאכִים 2 Sam. 11, 1.

\* דָּאָבָּ fut. דָּאָבָּ, to be anxious, to fear, to be afraid, not found in the kindred dialects. Absol. Jer. 17, 8; c. acc. Jer. 38, 19. Is. 57, 11; מִן Jer. 42, 16. Also with ל of pers. for whom one fears 1 Sam. 9, 5. 10, 2; and מִן of that from or on account of which one fears, Ps. 38, 19.

Deriv. the two following:

דָּאָבָּ (fearful) *Doeg*, pr. n. of an Edomite, the chief of Saul's herdsmen, 1 Sam. 21, 8. 22, 9. Ps. 52, 2.—In Chethibh 1 Sam. 22, 18. 22, it is written דָּוָג, after the Syrian pronunciation.

דָּאָבָּה f. i. q. דָּאָבָּה, fear, dread, anxiety, Ez. 4, 16. 12, 18. 19. Prov. 12, 25. Ascribed also to the sea as agitated, Jer. 49, 23. R. דָּאָבָּ.

\* דָּאָהָּ fut. דָּאָהָּ, apoc. and conv. דָּאָהָּ Ps. 18, 11, to fly, to dart, Sanscr. दृ id. Spoken of the rapid flight of birds of prey, Deut. 28, 49. Jer. 48, 40. 49, 22. Trop. of the Deity, Ps. 18, 11 דָּאָהָּ עַל-רִיחַ וּדָהָּ וּפְנֵי רִיחַ and did fly upon the wings of the wind.—For 2 K. 17, 21, see דָּהָּ I.

Deriv. דָּהָּ and

דָּהָּ f. only Lev. 11, 14, a species of ravenous bird, having a rapid flight, Sept. γύψ, Vulg. *milvus*. Comp. Bochart Hieroz. II. p. 191.—In the parall. passage Deut. 14, 13 is read דָּהָּ, by an error of the copyists.

דָּהָּ see דָּהָּהָּ.

דָּהָּ see דָּהָּ no. 3.

דָּבָּ and דָּבָּ masc. epicæn. (r. דָּבַב) a bear, so called from its slow gait; 1 Sam. 17, 34. 36. 37. 2 Sam. 17, 8. Prov. 17, 12. Hos. 13, 8 דָּבָּ לֹבֵאֵל a bear bereaved of her whelps. Plur. דָּבָּים bears, she-bears,

2 K. 2, 24. Arab. **دَبَّ**, **دَبَّةٌ**, bear, she-bear.

**דב** Chald. id. Dan. 7, 5.

\* **דָּבָא** a root not in use, i. q. Arab. **دَبَّ** to rest, to be quiet, kindr. with **דָּבָא** q. v. A vestige of this root appears in the pr. n. **מִירְדָּא Medeba**, i. e. waters of quiet.—Hence

**דָּבָא** m. rest, quiet, i. e. a condition of rest; once Deut. 33, 25 **בְּיָמֶיךָ דָּבָא** as thy days, so shall thy rest be, i. e. as long as thy life endures, so long shall thy condition of rest continue, i. e. thy prosperity. Vulg. *senectus tua*; but old age cannot well be put in antithesis with life.

\* **דָּבַב**, Arab. **دَبَّ** 1. pr. to go softly and slowly, to creep along, an onomatopoeic root like Germ. *tappen*, Fr. *tapper*, comp. Engl. *to tap, to step*. Similar is **דָּבַב**, spoken of a light and quick gait, which we express by the verb *to trip*, Germ. dim. *trippeln*; comp. also **נָהַב** whence **נָהַיב**, Gr. *στειβω*. In the signif. of *treading* the Semitic languages have by transp. *pat*, see under **בָּוַס**.—Hence **דָּב** a bear.

2. to creep about, as a slanderer, tale-bearer; then i. q. to slander, to disparage, whence **דָּבָה**; comp. **הָלַב** and **הָלַב** **הָלַב**.

3. Of liquids, to flow softly, e. g. wine Cant. 7, 10; for which passage see in art. **הָלַב** adj.

**דָּבָה** f. (r. **דָּבַב** no. 2) slander, evil report, e. g. **הוֹצִיא דָּבָה** to bring out an evil report, to spread a slander, Num. 14, 36. Prov. 10, 18. The genitive which follows is either active, i. e. of the slanderer, as Ps. 31, 14 **בִּי שָׁמַעְתִּי דְּבַר רַבִּים** for I hear the slander of many. Jer. 20, 10; or also passive, i. e. of the person slandered, as Num. 13. 32. 14. 37. Gen. 37, 2. Prov. 25, 10 **וְדָבָה לֹא תִשׁוּב** and let thine infamy (ill report) turn not away, i. e. not depart from thee.—Arab. **دَبَّابٌ** a secret detractor, one who spreads slanders. Syr. **ܕܒܒܐ** report, rumor, and **ܕܒܒܐ** to spread a report. Chald. **ܕܒܒܐ** reproach, contumely.

**דְּבוּרָה** f. (r. **דָּבַר** no. 2) 1. a bee, Is. 7, 18; plur. **דְּבוּרִים** Judg. 14, 18. Ps. 118, 12.—Syr. **ܕܒܘܪܐ** a bee, wasp. Arab.

**دَبَّ** collect. a swarm of bees, wasps, comp. Lat. *examen*, qs. *exagimen*, ab *exagendo*; like *agmen*, qs. *agimen*, ab *agendo*; comp. r. **דָּבַר** no. 2. But in Heb. this word is a noun of unity from

an obsol. form **דְּבוּר** i. q. **דָּבַר**.

2. *Deborah*, pr. n. f. a) A prophetess, Judg. 4, 4. 5. 5, 1. b) Rebecca's nurse, Gen. 35, 8.

\* **דָּבַח** Chald. to sacrifice, to offer sacrifice, i. q. Heb. **זָבַח** Ezra 6, 3.—Hence **מִזְבֵּחַ** altar, and

**דָּבַח** Chald. plur. **דְּבַחִין**, a sacrifice, Ezra 6, 3.

**דְּבוּרִים** m. plur. 2 K. 6, 25 *Keri*, doves' dung, a softer expression for **דְּבוּרִים**, which stands in Chethibh; pr. the flowing, flux of doves, from the verb **דָּבַח**, i. q. **דָּבַב**, to flow. Comp. *ύεσμα γαστρῶς, διάρροια*, flux, diarrhœa.

**דְּבוּר** m. (r. **דָּבַר** no. 3) 1. the inner sanctuary, *adytum*, of the Mosaic tabernacle and of Solomon's temple, also called **קֹדֶשׁ קֹדֶשׁ** holy of holies, 1 K. 6, 5. 19–22. 8, 6. 8. 2 Chr. 3, 16. 4, 20. 5, 7. 9. Aquil. Symm. *χρηματιστήριον*, Vulg. *oraculum*, from **דָּבַר** to speak; but more prob. it is pr. *pars postica*, the hinder part, i. e. the western side; see in **אַחֲרֵי** no. 2. See Iken, in *Dissert. philol. theol.* P. I. p. 214.

2. *Debir*, pr. n. a) A royal city of the Canaanites Josh. 12, 13; afterwards within the limits of Judah, lying on the mountains not far from Hebron, Josh. 11, 21. 15, 49; and assigned to the priests 21, 14. Called also **קְרִיַת הַכֹּהֲנִים** q. v. b) A town of the Gadites, Josh. 13, 26. c) A king of the Eglonites, Josh. 10, 3.

\* **דָּבַח** Chald. obsol. root, prob. i. q. **דָּבַק** to cleave, to adhere; trans. to join together; see **דָּבַח**.

\* **דָּבַל** to press together, espec. into a round mass; kindr. **דָּבַל** Hence Arab. **دَبَالٌ** ball of dung (comp. **دَبَلٌ**),







also render, *the measure, manner of his strength*, comp. דְּבָרָה no. 1.

2. *thing, matter, affair, business*; pr. *thing spoken of*, subject of discourse; comp. *lógos* in Passow, A. no. 11, ἔπος, ἕημα from ἕω, Germ. *Sache* from *sagen*. The same signif. *word* and *thing* are united in Aram. מְלָה, מְלָה, מְלָה, Arab. <sup>5</sup>أمر and <sup>6</sup>خَطْبٌ.—E. g. דְּבָרָה הַזֶּה *this thing*, Gen. 20, 10, 21, 11, 26; כָּל-דְּבָרֵי הַדְּבָרִים הָאֵלֶּה *all these things* Gen. 20, 8. דְּבָרָה הַזֶּה Gen. 18, 25, 32, 20, 44, 7, and דְּבָרֵי הַדְּבָרִים הָאֵלֶּה 24, 28, 39, 17, 19, i. e. in this manner, so. אַחֲרֵי הַדְּבָרִים הָאֵלֶּה (LXX μετὰ τὰ ἕήματα ταῦτα) *after these things*, afterwards, Gen. 15, 1, 22, 1, 39, 7. דְּבָרֵי הַדְּבָרִים הַזֶּה *the things of Solomon*, i. e. his acts, deeds, 1 K. 11, 41. דְּבָרֵי הַיּוֹמִים *daily affairs*, i. e. course of events, chronicles, 1 Chr. 27, 24. Esth. 6, 1. Also דְּבָרָה יוֹמִית *daily matter*, hence בְּיוֹמוֹ דְּבָרָה *the daily task in its day*, i. e. day by day, every day, Ex. 5, 13, 19, 16, 4. Lev. 23, 37. 1 K. 8, 59; בְּדָבָר יוֹם בְּיוֹם 2 Chr. 8, 13, and לְדָבָר יוֹם בְּיוֹמוֹ v. 14, 31, 16. Often pleonast. like Gr. *χρημα*, 1 Sam. 10, 2 נָטַשׁ אָבִיךָ אֶת-דְּבָרֵי הָאֵלֶּה *thy father hath left the matter of the asses*, i. e. has done thinking of the asses. Ps. 65, 4 מָנִי עֲוֹנוֹת גָּבְרוּ מִנִּי *iniquities prevail over me*. Ps. 105, 27, 145, 5.—Hence

a) *cause*, in a forensic sense, *suit* at law. Ex. 18, 16 כִּי-יִהְיֶה לָהֶם דְּבָרָה *if they have a cause*, suit. v. 22, 22, 8. עַל-פְּלִי-דְּבָרָה *in every suit of trespass, fraud*, etc. 24, 14 בַּעַל דְּבָרִים *one who has causes*. Fully דְּבָרָה הַשֹּׁפֵט 2 Chr. 19, 6.

b) *something, any thing*, Gen. 18, 14. אֵין דְּבָרָה *nothing*; 1 Sam. 20, 21 אֵין דְּבָרָה *there is nothing* sc. to fear. Judg. 18, 7, 28 וְדָבָר אֵין-לָהֶם עִם-אֲדָם *and they had nothing to do with other men*. כָּל-דְּבָרָה *every thing* Num. 31, 23. Deut. 17, 1. דְּבָרָה טְמֵאָה *any unclean thing* Lev. 5, 2. דְּבָרָה עֲרוּמָה *any thing filthy* Deut. 23, 15. 21, 1. דְּבָרָה רָעָה *evil thing, harm*, 2 K. 4, 41. Also Plur. דְּבָרִים טְבוֹבִים 2 Chr. 12, 12.

3. *a cause, reason*, Josh. 5, 4. Hence עַל דְּבָרָה *because of, for the sake of*, Gen. 12, 17, 20, 11, 43, 18. Ps. 45, 5; עַל דְּבָרֵי id. Deut. 4, 21. Jer. 7, 22, 14, 1. עַל דְּבָרָה אֲשֶׁר before a verb, *because that, because*,

Deut. 22, 24, 23, 5. 2 Sam. 13, 22. Comp. דְּבָרָה no. 3.

דְּבָרָה m. plur. דְּבָרִים Hos. 13, 14, pr. *destruction, death*, like Arab. <sup>5</sup>دَبْرٌ, see r. דְּבָרָה no. 4. Hence *plague, pestilence*, comp. מַדְיָה; often with the art. דְּבָרָה (Heb. Gr. § 107. n. 1) Lev. 26, 25. Deut. 28, 21. 2 Sam. 24, 13. 1 K. 8, 37; *murrain* among beasts Ex. 3, 9. Sept. mostly *θύνατος*, comp. Ecclus. 39, 29.

דְּבָרָה m. (r. דְּבָרָה no. 2) i. q. מְדָבָר, *a pasture*, whither flocks and herds are driven; Mic. 2, 12. Is. 5, 17.—Syr. <sup>6</sup>دَبْرٌ and <sup>6</sup>دَبْرٌ, Arab. <sup>5</sup>دَبْرٌ field, tilled field.

דְּבָרֹת plur. f. (r. דְּבָרָה no. 2) pr. *drifts*, i. e. *floats, rafts*, as driven by the sea, 1 K. 5, 23 [9]. Sept. *σχεδιου*.

דְּבָרָה or דְּבָרָה a form assumed in Deut. 33, 3. But see r. דְּבָרָה Hithp. no. 1.

דְּבָרָה f. i. q. דְּבָרָה, but mostly in the later Hebrew.

1. *thing*, i. e. *manner, mode*, see in דְּבָרָה no. 1 fin. Ps. 110, 4 *thou art a priest forever* עַל-דְּבָרָה מְלִיכִי-צֶדֶק *after the manner of Melchizedek*; here the - is paragogic, see Lehrs. § 127. 2.

2. i. q. דְּבָרָה no. 2. a, *cause, suit* at law, Job 5, 8.

3. i. q. דְּבָרָה no. 3, *cause, reason*; hence עַל דְּבָרָה *because of* Ecc. 3, 18, 8, 2. עַל דְּבָרָה *for this cause that, to the end that*, Ecc. 7, 14.

דְּבָרָה Chald. f. *a cause, reason*. Dan. 2, 30 עַל דְּבָרָה-הִיא *for this cause that, to the end that*.

דְּבָרִי (perh. eloquent) *Dibri*, pr. n. m. Lev. 24, 11.

דְּבָרָה Josh. 21, 28; with art. הַדְּבָרָה 19, 12; *Daberath*, pr. n. of a town in Issachar; prob. now *Debûrieh* at the foot of Mount Tabor; see Bibl. Res. in Palest. III. p. 210.

\* דְּבִישׁ a root not in use, prob. i. q. *δέψω*, Lat. *depso*, *to knead, to make soft* by kneading, working over, etc. Kindr. are דִּישׁ, לִישׁ, perh. טִישׁ *to be fat*.—Hence the two following.

דְּבִישׁ m. c. suff. דְּבִישֵׁי, *honey*, so called as being glutinous, like a kneaded mass;



Arab. **دُبْس**, Syr. **ܕܒܫܐ**, id. Maltese *dibsi* yellow, i. e. honey-coloured. There is now in the Semitic languages no verb from which this noun can be derived; in Greek however there is derived from this word the verb *τιθυιβώσω* to make honey, Od. 13. 106.—Spec.

1. *honey of bees*, Lev. 2, 11. 1 Sam. 14, 26. 27. 29. 43. Prov. 16, 24. 24, 13. al. Spoken of wild honey, i. e. from wild bees, Deut. 32, 13. Ps. 81, 17 **מַצִּירֵי הַבֶּשֶׂת מֵאֲבָרֵי סָלֶה** *with honey from the rocks I will satisfy thee*.

2. *honey of grapes, syrup*, i. e. the newly expressed juice of grapes, must, boiled down to the half or third part, Gr. *ξύμημα*, Lat. *sapa, defrutum*, Ital. *musto cotto*. At the present day this syrup is in common use in Palestine under the Arabic name **دبس** *dibs*, and is exported espec. from the district of Hebron into Egypt; see Russell's Nat. Hist. of Aleppo, I. p. 82. Bibl. Res. in Palest. II. pp. 442, 453.—Gen. 43, 11. Ez. 27, 17. Often joined with milk, as the spontaneous products of nature; and hence the frequent phrase: *a land flowing with milk and honey*, Ex. 3, 8. 17. 13, 5. 33, 3. Lev. 20, 24. Num. 13, 27. Honey and milk are put also for pleasant discourse, Cant. 4, 11.

**הַקֶּשֶׁת** f. 1. *the hump* of a camel, Is. 30, 6. This signif. is sufficiently certain from the context, and is expressed by the Chald. Syr. Vulg. but the etymology has long exercised the ingenuity of interpreters. Perhaps so called from the softness of the flesh or fat of which the kump is composed; it being a mere mass of fat, soft and yielding to the touch; comp. r. **הַבֶּשֶׂת**. See Burckh. Notes on the Bedouins II. p. 82 sq.

2. *Dabbasheth*, pr. n. of a place, Josh. 19, 11.

**דָּג** m. (r. **הָדָה**) *a fish*, so called as multiplying abundantly (comp. **נָהַן**), Jon. 2, 1. 11. Plur. **דָּגִים**, constr. **הָדָג**, Gen. 9, 2. Num. 11, 22. 1 K. 5, 13. Hence comes the denom. verb **הָדַג** to fish. The form **דָּגָה** see in its order.

**הָדָה** constr. **הָדָה**, fem. of the preceding, *a fish*, Deut. 4, 18. Jon. 2, 2; mostly col-

lect. *fish*, (comp. **סוּסָה**,) Gen. 1, 26. 28. Ex. 7, 18. 21. Num. 11, 5. Ez. 29, 4. 5.

\* **הָדָה** pr. to cover, Arab. **دجا**; then to cover over by numbers, to multiply, to be increased; once Gen. 48, 16.

Deriv. **הָגָה**, **הָגָה**, **הָגָה**.

**הָגָה** (pr. little fish; then in endearment and worship, 'dear little fish;' comp. on this use of diminutives in sacred things, J. Grimm's Deutsche Gram. III. p. 665,) *Dagon*, pr. n. of an idol of the Philistines worshipped at Gaza and Ashdod, Judg. 16, 23 sq. 1 Sam. 5, 1; having a human head and arms, but the rest of the body like a fish; see 1 Sam. 5, 2 sq. espec. v. 4. Judg. 16, 23. 1 Chr. 10, 10; comp. 1 Macc. 10, 83. 11, 4.—Similar was the figure of *Derceto*, worshipped at Askelon under the like form of a fish; comp. Diod. Sic. 2. 4, *αὐτὴ δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος*. See on the worship of fishes in this region, Selden de Diis Syris II. 3. Creuzer Symbol. II. § 12. Movers Phœnizier I. p. 590.

\* **הָגָל** perh. i. q. Arab. **دجل**, to cover, to cover over; then also to act covertly, to deceive, comp. **בָּגַד**. Hence **הָגָל** a flag, banner, standard, pr. a covering, like Germ. *Fahne* from *πίρος, pannus*.—The signif. of glittering, shining, which I formerly ascribed to this root, with Nanninga Diss. Lugd. II. 916, and Muntinghe ad Ps. 20, 6, now seems to me hardly susceptible of proof.—From the noun **הָגָל** is then again derived the denom. sense of **הָגָל**, to set up a banner, to erect a standard; Ps. 20, 6 **בָּשָׂם אֱלֹהֵינוּ נִרְגַל** in honour of our God will we set up our banners; comp. the formulas **הִזְכִּיר בָּשָׂם יְיָ**, and **קָרָא בָשָׂם יְיָ**. Sept. *μεγαλυνθῆσομεθα*, reading or conjecturing **נִגְדַל**. Muntinghe (l. c.) from his etymological conjecture, *gloriabimur, exultabimus*. Part. pass. **הָגָל** lifted up as a banner, i. e. conspicuous, distinguished, spoken of a noble youth, Cant. 5, 10.

**נִרְחַב** to be furnished with banners; Cant. 6. 4. 10 **אֶמְצָה בְּנִדְלוֹתַי אֶרְחַב** terrible as an army with banners; Symm. *ὡς τύγματα παρεμβολῶν*. The virgin is here represented as victorious and triumphant over hearts. Comp. the similar figure drawn

from an army in c. 2, 4; the same is very common in Arabian poets.

הַגָּל m. (r. הַגֵּל) c. suff. הַגְּלוּ, plur. הַגְּלִים, constr. הַגְּלֵי, a flag, banner, standard, i. e. of a larger kind, serving for three tribes together; the smaller flags being called אֶהוּה. Num. 1, 52. 2, 2. 3. 10. 18. 25. 10, 14. 55. Cant. 2, 4 אֶהוּהָ עָלַי וְדָגְלוֹ עָלַי אֶהוּהָ and his banner over me is love.

\* הָגַן obsol. root, to cover, i. q. הָגָה; then, to multiply, to increase. Hence

הָגַן m. constr. הָגָן, corn, grain, pr. as covering the ground, increase; Gen. 27, 28. 37. Num. 18, 27. Deut. 28, 51. Me-ton. for bread Lam. 2, 12.—Samar. דַּגַּן, דַּגִּין, אַדְגַּן, id.

\* הָבֵר, like Chald. הָבֵר, to brood, to sit upon, as a bird her eggs or young. Jer. 17, 11 קָרָא דָּבָר וְלֹא יָלְדָה the partridge sitteth on eggs she hath not laid, so is he that gathereth riches and not by right. Sept. πῆξις συνηγαγεν ἃ οὐκ ἔτεκεν. In Is. 34, 15 spoken of a serpent brooding its young, not eggs. Vulg. in each passage well, *fovere*.—The rash assertions of J. D. Michælis in respect to this root, have been well refuted by Rosenmüller, ad Bocharti Hieroz. II. 632 sq.

\* הָדָר i. q. הָדָר, q. v. breast, pap, found only in the Dual, constr. הָדָרִי, c. suff. הָדָרִה. breasts, paps, Ez. 23, 3. 8. 21. Prov. 5. 19.

\* הָדָדָה to go slowly, softly. Talmud. הָדָה to lead slowly, gently, e. g. a child.

הִתְדָדָה for הִתְדָדָה, Is. 38, 15 אֶדְדָה כָּל-שָׁנוֹתַי I will go softly all my years, i. e. submissively, comp. אָט אֶלְכֵךְ 1 K. 21, 27; q. d. I will walk humbly and submissively all my life, I will never cease to mourn.—Hence spoken of a slow and solemn procession, Ps. 42, 5 אֶדְדָה אֲנִי אֶדְדָה אֲנִי אֶדְדָה I went with them (in slow procession) to the house of God; here the suffix ם is for לָהֶם, and this dative is to be referred to the circumstance, that the poet as leader of the choir prob. led the way for the procession.

דֶּדָן Dedan, pr. n. 1. A people with a region of like name, descended from Raamah, Gen. 10, 7. Ez. 27, 15. Raamah, רַעְמָה, Sept. Ρέγμα, is to be sought

on the shore of the Persian Gulf (see רַעְמָה no. 2), and so also Dedan; in which, with Bochart (Phal. IV. 6) and J. D. Michælis, we recognise דַּדָּן Dāden, an island of the Persian Gulf, called by the Syrians دَدَان; see Assemani Biblioth. Orient. III. ii. p. 560, 564, 744. Most of the islands of this gulf were anciently occupied by colonies of the Phenicians; see Heeren's Ideen I. 2. p. 227, 419.

2. A people of northern Arabia, descended from Keturah, Gen. 25, 3, adjacent to the Edomites Jer. 49, 8. 25, 23. Ez. 25, 13; and also following traffic, Is. 21, 13. According to Eusebius and Jerome, they dwelt not far from the city Phæno; prob. a colony of the former (no. 1), or vice versa.

הִדְדָנִים m. plur. Dodanim Gen. 10, 4, pr. n. of a people descended from Javan, i. e. from the Greeks. It is usually referred to the inhabitants of Dodona in Epirus; but possibly הִדְדָנִים may be for הִדְדָנִים i. e. Dardani, the Trojans. For ד thus softened into a vowel, see Monumm. Phœnic. p. 432. Still we must not overlook the reading רִדְדָנִים Rodanim, the Rhodians, which is expressed by the Samar. Sept. and by the Heb. text itself in 1 Chr. 1, 7. See in רִדְדָנִים.

הָדָבָה Chald. m. emph. הָדָבָה, gold, i. q. Heb. זָהָב. Dan. 2, 32. 3, 1. 5. 7.—Hence מִדְּהָבָה.

דְּהָוִיָה Chald. or in Cheth. דְּהָוִיָה, m. plur. Dahi, Dehavites, pr. n. of a people from which a colony was led out into Samaria, Ezra 4, 9. Most prob. the Δάοι Hdot. 1. 125, (i. e. perh. pagani, villagers, from Pers. ده deh, dih, a village,) a Persian tribe near the Caspian Sea, sometimes enumerated with the Scythians, Strab. XI. p. 580. Plin. H. N. VI. 17.

\* הָדָהִם in Kal not used, prob. to be dumb, to be struck dumb, like בָּהֵם, an idea which is also kindred to stupor, astonishment, as in הָמָה, שָׁמָם. Arab. هَم is to come upon suddenly, pr. to confound, to amaze, دهيم stupified, stupid. هَمِيم sudden calamity, pr. astounding, stupifying.

NIPH. part. נִדְהָם *struck dumb, astonished*, by sudden calamity, Jer. 14, 9.

\* נִדְהָר i. q. נִדְהָר, pr. *to move in a circle*, and espec. *swiftly*; comp. also נִדְהָר. Hence

1. *to move swiftly, to press on rapidly, to course*, spoken of a horse and his rider, Nah. 3, 2; pr. to run, course, prance in a circle, as is usual with horses in breaking and exercise. See the noun נִדְהָרָה.

2. *to revolve in a circle*; then *to endure, to last*. Hence נִדְהָר; also

נִדְהָרָה f. *rapid course* of a horse, Judg. 5, 22. See Bochart Hieroz. P. I. p. 97.

דֹב i. q. דֹב q. v. *a bear*.

\* דֹהֵב i. q. דֹהֵב q. v. *to pine away, to languish*. Not used in Kal.

HIPH. causat. *to cause to pine away, to consume*, Lev. 26, 16.

Deriv. pr. n. דֹהֵבֹן.

\* דֹהֵב and דֹהֵב a secondary root, denomi. from דָהָה, *to fish*. Jer. 16, 16 נִדְהָגוּם *and they shall fish them*.

Deriv. דֹהֵב, דֹהֵב, דֹהֵב fisher.

דֹהֵב m. *a fisher, a fisherman*, Ez. 47, 10 and Jer. 16, 16 Cheth.

דֹהֵבָה f. (r. דֹהֵב) *a fishing, fishery*; hence דֹהֵבָה סִרְרוֹת *fishing-hooks, harpoons*. Am. 4, 2 *he will take you away with hooks*, וְאַחֲרֵיהֶם בְּסִרְרוֹת דֹהֵבָה *and your posterity with fishing-hooks*, a figure taken from animals which are tamed by putting hooks and rings in their noses; comp. Is. 37, 29. Why *fishing-hooks* are here mentioned, may be understood from Ez. 29, 4. Job 40, 26; comp. Oedmann Verm. Samml. aus d. Naturkunde V 5. The larger fishes when taken were again let down into the water, suspended by a ring or hook in their nostrils.

\* דֹהֵב obsol. root. 1. i. q. דֹהֵב, *to boil*, as water; hence דֹהֵב a pot.

2. Trop. of the mind, *to be moved, agitated*, Syr. דֹהֵב; espec. *to love*, i. q.

דֹהֵב, דֹהֵב. Hence דֹהֵב love, דֹהֵב, דֹהֵב, and pr. names דֹהֵב, דֹהֵב, דֹהֵב.

דֹהֵב m. c. suff. defect. דֹהֵב, דֹהֵב, etc.

1. *love*, chiefly as between the sexes, only in Plur. דֹהֵב, *loves, caresses, endearments*, Cant. 1, 2. 4. 4, 10. Ez. 16, 8, 23,

17 דֹהֵב מִשְׁכַּב הָרִים *bed of love*. Prov. 7, 18 דֹהֵב לָהֶם נִרְוָה דֹהֵב *come, let us drink our fill of love*.

2. Concr. *object of love, one beloved*

comp. דֹהֵב, דֹהֵב, דֹהֵב, love and one

beloved, a lover, friend; מִרְצֵה acquaintance, also an acquaintance; Engl. *my love, my first love*, etc.—Cant. 1, 13. 14. 16. 2, 3. 8. 9. 10. 16. 17.

3. *a friend*, Is. 5, 1. Spec. *an uncle*, the father's brother, Syr. *أخو* called *the friend* of the family, as also Chald. *חֲבִיבָא* friend, then uncle; comp. *חֲבִיבָא* mother-in-law, Germ. and Eng. *Freund, friend*, for a relative, Lat. *amita* aunt, qs. *amata*. Lev. 10, 4. 20, 20. 1 Sam. 10, 14. 15, 16. Esth. 2, 15. Jer. 32, 7. 8. 9; in v. 12 it seems to be put for *בְּדֹהֵב* uncle's son.

דֹהֵב m. 1. *a boiler, pot*, see r. דֹהֵב no. 1. Job 41, 11. 1 Sam. 2, 14. Plur. דֹהֵבִים 2 Chr. 35, 13.—Syr. *أفكس* a large pot, *كف* kettle, Samar. דֹהֵבִים pots.

2. *a basket*, Jer. 24, 2. Ps. 81, 7. Plur. דֹהֵבִים 2 K. 10, 7.

דֹהֵב, also דֹהֵב in Chron. Ezra, Nehem. Zech. and rarely in the earlier books, Hos. 3, 5. Am. 6, 5. 9, 11, (beloved, verbal adj. from דֹהֵב i. q. דֹהֵב no. 2.) *David*, pr. n. of the son of Jesse, the second king of the Israelites, r. 1055-1015 B. C. renowned for his warlike achievements as well as for his sacred songs. The account of his life is chiefly contained in the books of Samuel, from 1 Sam. c. 16 to the end of the second book; also 1 Chr. c. 12-30.—By meton. *David* is put for בֵּית־דָּוִד spoken of the Messiah, *the son of David*, Ez. 34, 23. 24. 37, 24; elsewhere also i. q. דֹהֵב, Hos. 3, 5. בֵּית־דָּוִד *the city of David* i. e. Zion, 1 K. 3, 1. 8, 1. 9, 24. Is. 22, 9 דֹהֵב *the house of David*, i. e. the palace or citadel of his race, Is. 22, 22; elsewhere his family, posterity, Is. 7, 2. 13. Jer. 21, 12.

דֹהֵבָה f. *aunt*, father's sister, Ex. 6, 20; also an uncle's wife, Lev. 18, 14. 20, 20.

דֹדוֹ (for דֹדוֹ amatory) *Dodo*, pr. n. m. a) 1 Chr. 11, 12. 2 Sam. 23, 9 Kerib) Judg. 20, 1. c) 2 Sam. 23, 24. 1 Chr 11, 26.

הַיְקָרָה (for הַיְקָרָה love of Jehovah)  
*Dodavah*, pr. n. m. 2 Chr. 20, 37.

הַיְרִי 2 Sam. 23, 9 Cheth. See הַיְרִי a.

הַיְרִי adj. with Chald. ending יְרִי i. q.  
הַיְרִי from r. הַיְרִי In Sing. not used;  
Plur. הַיְרִיִּים.

1. Pr. boiling; hence a boiler. pot, i. q.  
הַיְרִי no. 1; then a basket, Jer. 24, 1.

2. *loving, amatory*, from r. הַיְרִי no. 2;  
plur. *love-apples*, Gen. 30, 14 sq. i. e. the  
apples of the mandragora, *Atropa man-*  
*dragora* Linn. a plant similar to the  
*belladonna*, with a root like a beet, white  
and reddish fragrant blossoms Cant. 7,  
14, and with yellow apples also fragrant,  
which ripen from May to July. To these  
apples the Orientals to this day ascribe  
the power of exciting to venery; comp.  
Gen. l. c. See Dioscorid. 4. 76, *Μανδρα-*  
*γόρουσ*... οἱ δὲ *Κιρκυαίων* καλοῦσι, ἐπειδὴ  
δοκεῖ ἢ ὄζει φιλτρῶν εἶναι ποιητικῆ...  
καὶ πρὸς αὐτὰ (φύλλα) μῆλα, οὓσις (sor-  
bis) ἐμπερῆ, ἀχρῆ, ἐνώδη, ἐν οἷς καὶ καρ-  
πός, ὡσπερ ἀπίου. Schulz Leitungen  
des Höchsten, V. p. 197. D'Herbelot  
Biblioth. Oriental. p. 17. Sept. μῆλα μαν-  
δαγορῶν. Chald. יְרִיִּים which denotes  
the same; comp. Arab. *يبروح*, and see

Sprengel Hist. Rei herbariæ I. p. 215,  
ed. 2. Tuch Comm. in Gen. l. c.

\* הַיְרִי i. q. הַיְצֵא q. v. to be languid, faint,  
*unwell*, Arab. *كَوَى* and *كَوَا* for *كَوَى*;  
spoken espec. of women in their monthly  
courses. Lev. 12, 2 *the uncleanness of*  
*her being sick*, i. e. of her courses, comp.  
15. 33.

2. to be sick at heart, sad; see הַיְרִי  
no. 2.

Deriv. הַיְרִי, הַיְרִי, הַיְרִי.

הַיְרִי f. הַיְרִי, adj. 1. *languid, faint,*  
*sick*. spec. of women in the menses, Lev.  
15, 33 הַיְרִי בְּהַיְרִי. 20, 18. Hence הַיְרִי  
Is. 30, 22 *a menstruous cloth*, i. e. polluted  
with menstrual blood.

2. *sick at heart, sad*, Lam. 5, 17; *af-*  
*flicted, unhappy*, Lam. 1, 13. Syr. *ܐܘܢܝܢ*  
to grieve, to be unhappy; Aph. to af-  
flict, to make unhappy. *ܐܘܢܝܢ* afflicted,  
*wretched*; *ܐܘܢܝܢ* affliction, misery.

\* הַיְרִי in Kal not used, i. q. הַיְרִי, הַיְרִי,  
to thrust away, to cast off; Arab. *دَاخ*  
to render abject; also intrans. to be ab-  
ject, vile; VI, to project.

HIPH. הַיְרִי 1. to thrust away, to cast  
out, Jer. 51, 34.

2. to wash away, to cleanse, e. g. an  
altar, 2 Chr. 4, 6. Ez. 40, 38; blood-  
guiltiness Is. 4, 4.

הַיְרִי m. (r. הַיְרִי, after the form הַיְרִי)  
constr. הַיְרִי.

1. *languor, sickness*, Ps. 41, 4.

2. Spoken of any thing *sickening*, i. e.  
*insipid, loathsome*, exciting loathing,  
nausea. Job 6, 6 *can that which is un-*  
*seasoned be eaten without salt? or is*  
*there flavour in the tasteless herb?* (7)  
*My soul refuseth to touch, כְּדִנְיָ לֶחְמִי*  
*these are as the loathsomeness of my*  
*food*; i. e. heavy calamity is described  
under the figure of insipid and loath-  
some food (comp. in הַיְרִי), in accord-  
ance with the common Oriental figure  
by which one is said to eat or taste of  
any thing. i. q. to experience it; comp.  
הַיְרִי Job 21, 25, *געטעמל טראַרִיט*,  
Syr. *ܢܚܡܐ*.

הַיְרִי m. (after the form הַיְרִי) *faint, sick*  
at heart, Is. 1, 5. Jer. 8, 18. Lam. 1, 22-  
R. הַיְרִי.

הַיְרִי see הַיְרִי.

\* הַיְרִי i. q. הַיְרִי, to pound, to beat in  
a mortar, to bray, Num. 11, 8. Chald.

הַיְרִי, Arab. *دَاخ*, id.

Deriv. הַיְרִי a mortar.

הַיְרִי f. Lev. 11, 19. Deut. 14, 18;  
a species of *unclean bird*, according  
to Sept. Vulg. Saad. *the hoopoe*, Lat.  
*upupa*; according to the Targum  
*gallus montanus, mountain-cock*, a spe-  
cies of large grouse, *Tetrao urogallus*.  
Perh. compounded from הַיְרִי, *דיק*, gal-  
lus, and הַיְרִי, one כ being dropped.  
The ending הַיְרִי is for הַיְרִי, see Heb. Gr.  
§ 77. ה. 2.

\* הַיְרִי obsol. root, i. q. הַיְרִי no. 1, to be  
*dumb, silent, still*. Arab. *دَام* to be still,  
quiet, to remain; II, to quiet, to allay.—  
Hence the three following nouns.

הַדְּמִיָּה f. 1. *silence, land of silence*, poet. for Sheol, the region of the dead, Ps. 94, 17. 115, 17.

2. *Dumah*, pr. n. of a tribe and district of Ishmaelites in Arabia, Gen. 25, 14. Is. 21, 11. Prob. the same called at this day *دومة الجندل Stony Dumah*, and *دومة الشامية Syrian Dumah*, situated on the confines of the Syrian desert and Arabia, with a fortified castle, marked on D'Anville's map under lat. 29°, 30', long. 58°; the *Δουμυιθου*, of Ptolemy. See Abulfeda ed. Paris, p. 82. Edrisi par Jaubert I. p. 355. Niebuhr Arabien p. 344.

הַדְּמִיָּה f. 1. Adj. fem. (from an obsol. masc. הַדְּמִי) *silent, mute*; Ps. 62, 2 אֶל־נַפְשִׁי הַדְּמִיָּה נִשְׁפָּטִי *my soul is silent unto God*, i. e. trusts in him. R. דַּמּ

2. Subst. *silence*, and adv. *silently*, Ps. 39, 3; *quiet, remission of pain*, Ps. 22, 3; *trust, confidence in God*, Ps. 65, 2 לָךְ דִּמְיָהּ תְּהַלֵּלָהּ *(belongeth) confidence and praise*.

הַדְּמָם (r. דַּמּ) 1. Subst. *dumbness, silence*, Hab. 2, 19 אֶבֶן הַדְּמָם *the dumb stone, silent, lifeless*. Or it could be taken here adverbially, comp. הַדְּמָם.

2. Adv. *silently*, in *silence*, Is. 47, 5. Lam. 3, 26 it is *good that one wait דְּמָם even in silence, quietly*.

הַדְּמִשָּׁק pr. n. 2 K. 16, 10, a rare form in Hebrew, but usual in Syriac for הַדְּמִשָּׁק or הַדְּמִשָּׁק, *Damascus*.

\* הַדְּוִן or הַדְּוִן prob. i. q. דָּוַן mid. Waw intrans. *to be low, depressed, humble*; whence perh. הַדְּוִן trans. *to subject to oneself, to rule, to judge*. Kindred is אָדִין q. v. whence אָדִין lord, master. Once Gen. 6, 3 בְּאָדָם לֹבֹלָם *my spirit shall not be made low in man for ever*, i. e. the higher and divine nature shall not for ever be humiliated in the lower, shall not ever descend from heaven and dwell in flesh upon the earth; comp. v. 1. 2. Others here take הַדְּוִן as i. q. הַדְּוִן, thus: *my spirit shall not rule in man for ever*.—Most of the ancient versions give to הַדְּוִן the sense of *remaining and dwelling*; Sept. οὐ μὴ καταμείνη τὸ πνεῦμά μου κ. τ. λ. Vulg. non permanebit; Syr. Arab. *shall not dwell*. This is best adapted to the con-

text; whether they regarded the spirit as the *ruling* and therefore *indwelling* principle in man, or perhaps read הַדְּוִן; comp. לִזְנוּט *μῦθος* Judg. 19, 9.

הַדְּוִן Job 19, 29 Keri, i. q. חֶתֶת judgment.

הַדְּוִן Ps. 97, 5, and הַדְּוִן m. *wax*, Ps. 22, 15. 68, 3. Mich. 1, 4. R. הַדְּוִן q. v.

\* הַדְּוִן *to leap, to skip, to dance*; Job 41, 14 [22] הַדְּוִן תְּדוּחַת הַדְּוִן *before him danceth terror*. So the trepidation of terror is compared to skipping, dancing, in Ps. 29, 6. Corresponding is Arab.

דָּוַס mid. Waw and Ye, see Schult. ad l. c. Syr. دَوَس in N. T. for σκωπτῶν, Chald. הַדְּוִן, whence הַדְּוִן caprea, Lacon. δίξυ. Kindred roots are הַדְּוִן, הַדְּוִן.

\* הַדְּוִן obsol. root, Chald. and Syr. *to look around, to keep a look-out*. Chald. הַדְּוִן Dan. 2, 35, see in r. הַדְּוִן.—Hence הַדְּוִן.

\* הַדְּוִן 1. i. q. Arab. دَوَّر *to move round in a circle, to go round*; whence دَوَّر and دَوَّر circle, orb, دَوَّر round. Kindr.

roots are הַדְּוִן, הַדְּוִן, הַדְּוִן, and the dental being changed to a sibilant זוּר, סוּר, שוּר, all which express the idea of going round, turning oneself, surrounding, variously modified. Hence הַדְּוִן no. 1, and הַדְּוִן

2. *to remain, to dwell*, like Chald. הַדְּוִן, Ps. 84, 11. This sense comes perhaps from the circumstance that the primitive dwellings were usually erected in a circle (Simonis); or better, the signif. of moving round, turning oneself, is transferred to the idea of moving about in a place, Lat. *versari*; comp. הַדְּוִן, הַדְּוִן.

הַדְּוִן Chald. *to dwell*, Dan. 4, 9. 18. Part. הַדְּוִן, Keri הַדְּוִן Dan. 2, 38. 3. 31. 6. 26. Deriv. הַדְּוִן, הַדְּוִן, הַדְּוִן.

הַדְּוִן m. 1. *a circle*, Arab. دَوَّر. Is. 29, 3 הַדְּוִן *as a circle*; i. e. round about.

2. *a ball*, Is. 22, 18.

3. *a round pile of wood or bones for burning*, Ez. 24, 5; comp. הַדְּוִן v. 9.

הַדְּוִן and הַדְּוִן m. 1. *an age, generation of men*, q. d. the revolving period or circle of the years of human life, from r.

דור no. 1. Comp. Arab. *قارة* time, from *تار* to go round; also other words signifying time, see under *אָפֶן*. Corresponding to the letter is *דָּפֶר* time, age, middle Waw and He being interchanged, see lett. ה.—Ecc. 1, 4 *דור הלכה ודור בא* one generation goeth, and another generation cometh. Deut. 23, 3. 4. 9 *דור שלישי, דור עשירי, דור תשיעי*, the third, the tenth generation. Job 42, 16. Judg. 2, 10 *דור אחר* another generation. Num. 32, 13 *עד שהם כליההדור* until all the generation was consumed. *הר דור* generation and generation, every generation, many generations, all ages, for ever, Ps. 61, 7. Joel 2, 2 *עד שני דר דור* to the years of many generations, all future time. Ps. 45, 18 *דור דור* through all generations, all coming ages. So *דור* unto all generations, all future ages, Ex. 3, 15. Joel 4, 20; *לדר דור* Ps. 10, 6. 33, 11. 49, 12; simpl. *לדור* id. Ps. 22, 31. 71, 18. *עד דור* 100, 5. Is. 13, 20; *דור* Ex. 17, 16 Elsewhere also of past ages or generations. Deut. 32, 7. Is. 58, 12. 60, 15; *בדר דור* Ps. 90, 1. Comp. Plur. below. With genit. or suff. *הדור* of any one, i. e. the men of his age, his contemporaries, Is. 53, 8. Gen. 6, 9 *המים הטהורים בדרהו* Noah was upright among his generation.—The Hebrews, as we do, seem commonly to have reckoned the duration of a generation at from thirty to forty years, comp. Job 42, 16; but in the times of the patriarchs it was reckoned at a hundred years, see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. So among the Romans the word *seculum* originally signified an age or generation of men, and was later transferred to denote a century; see Censorin. de Die natali c. 17.— Dropping the notion of an age, *דור* signifies also a race, class of men, e. g. of the righteous Ps. 14, 5. 24, 6. 73, 15. 112, 2; of the wicked Deut. 32, 5 *דור הרע* a deceitful and perverse generation, race. v. 20. Jer. 7, 29 *דור עברהו* the generation of his wrath, i. e. against which God is angry.

PLUR. with two forms in this sense, *דורות* and *דורים*, both masc. Job 42, 16. The former occurs thrice in the phrase *דור דור* ages of ages, generations of

generations, signifying perpetuity, eternity, everlasting, Ps. 72, 5. 102, 25. Is. 51, 8. The latter is very frequent for future ages, generations to come, posterity; Lev. 23, 43 *למען ידעו דורותיכם* 22, 3. Num. 9, 10 *לדורותיכם או לזרעכם* of you or your posterity. 15, 14. Espec. in the legislative formula *עולם לדורותיכם* a perpetual law for your posterity, Lev. 3, 17. 23, 14. 31. 41; comp. Gen. 17, 7. 9. 12. Ex. 12, 14. 17. 16, 32. 33.

2. a dwelling, habitation, Arab. *دار*. Is. 38, 12. Ps. 49, 20 *דור אבותיו* the dwelling of his fathers, i. e. their sepulchre.

3. Dor, pr. n. of the city of a Canaanitish king, Judg. 1, 27; written also *דאר* Josh. 17, 11; more fully *גבה דור* (height of Dor) Josh. 12, 23; 1 K. 4, 11; 1 K. 12, 2; Gr. *Δωρα, τὰ Δωρα, ἡ Δωρα*. It belonged to Manasseh; but lay in the territory of Issachar, on the coast, near Mount Carmel. Now *Tantûra*. See Reland Palæst. p. 738 sq. Prokesch Reise p. 27.

*דורא* Chald. pr. n. *Dura*, a town, it would seem, in Babylonia. Dan. 3, 1 *בקעת דורא* the plain or valley of Dura; comp. *בקעת מגדון, בקעת ירהו*. Interpreters usually compare *Dura* a city mentioned by Ammian. Marcell. 25. 6, situated on the Tigris; or another of like name in Polyb. 5, 48, on the Euphrates near the mouth of the Chaboras.

*היש* Mic. 4, 13, and *היש* Deut. 25, 4, softened from *היש* q. v.

1. to beat, to bruise in pieces, espec. by treading; comp. Engl. to dash. Hence to tread, to trample, to crush, Job 39, 15. Hab. 3, 12; enemies, Mic. 4, 13. 2 K. 13, 7.

2. to tread out grain, to thresh, by driving cattle round upon the grain, Jer. 50, 11. Hos. 10, 11. Spoken also of persons who thus thresh with cattle; 1 Chr. 21, 20 *וארן דש חשים* and Ornan was threshing (treading out) wheat. Trop. of a cruel punishment inflicted by the Hebrews upon captives, by crushing them with threshing-drays like grain on the threshing-floor, Am. 1, 3. Arab.

*דאס* to trample the earth, to trample upon enemies, to tread out grain. Syr. *داس* id. Comp. *דאש*.

NIPH. *נָדוּשׁ*, inf. constr. *הִדוּשׁ*, pass. of Kal no. 1. Is. 25, 10.

HOPH. pass. of Kal no. 2. Is. 28, 27. Deriv. *מְדוּשָׁה*, *הִדוּשׁוֹן*, *הַדוּשׁ*.

*דוּשׁ* Chald. i. q. Heb. no. 1, Dan. 7, 23.

\* *דָּחָה* to thrust, to push or knock down, to overthrow. Arab. *دحا* id. also de coitu, like *ضرب* and other verbs of thrusting, pushing, see *דָּחָה* Syr. and Chald. *דָּחָה*, *דָּחָה*, id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs of which the primary syllable is *דח*, as *דָּחָה*, *דָּחָה*, *דָּחָה*, *דָּחָה*, *דָּחָה*, *דָּחָה*, *דָּחָה*, *דָּחָה*, *דָּחָה*, *דָּחָה*; comp. similar families of roots under *דָּחָה* and *דָּחָה*.—Ps. 35, 5. 118, 13 *תוּ דָּחָה דָּחָה דָּחָה לְנַפְלִי לְנַפְלִי I should fall.* 140, 5. 62, 4 *גָּדַר הַדָּחָה אֶת הַיָּתֵד א wall thrust down, overthrown.*

NIPH. pass. of Kal, to be thrust down. Prov. 14, 32 *the wicked is thrust down in his wickedness*, i. e. rushes to destruction, perishes. Comp. *דָּחָה* from *דָּחָה*, Jer. 23, 12.—But Part. plur. constr. *דָּחָה*, as *דָּחָה יִשְׂרָאֵל*, is more properly referred to r. *דָּחָה* q. v.

PUAL præt. *דָּחָה*, to be thrust down, made to fall, Ps. 36, 13.

Deriv. *מְדָחָה*, *דָּחָה*, and

*דָּחָה* Chald. f. plur. *דָּחָה*, a concubine,

from r. *דָּחָה*, Arab. *دَحَا* and *دَحَا* *subegit feminam*.—Dan. 6, 19 *לֹא-יָבִיאוּ לְפָנָיו וְדָחָה וְדָחָה* and his concubines he did not let come before him. Theodot. and Syr. render it *food*, but arbitrarily. The Rabbins, *instruments of music*, spec. those which are struck.

\* *דָּחָה* i. q. *דָּחָה*, to thrust; whence fut. Niph. *דָּחָה* Jer. 23, 12. But by simply writing it *דָּחָה*, it may be referred to *דָּחָה*

*דָּחָה* m. (r. *דָּחָה*) in Pause *דָּחָה*, a thrust, push, so as to fall; hence a fall, falling, Ps. 56, 14. 116, 8.

\* *דָּחָה* Chald. to fear, to be afraid, i. q. Heb. *דָּחָה*, pr. to creep along hesitatingly and timidly. Corresponding is Syr. *دح* to fear, Arab. *دحل* to flee, to get away, pr. to steal away, to withdraw covertly.—Constr. c. *מִן סָרַם* (comp. *ירא*

*מִפְּנֵי*) Dan. 5, 19. Part. *דָּחָה* *fearful terrible*, Dan. 2, 31. 7, 7.

PA. *דָּחָה* to terrify, Dan. 4, 2.

\* *דָּחָה* not in use, Arab. *دخن* to smoke, and trop. of a smoky, tawny colour. Hence probably

*דָּחָה* m. Arab. *دُحْن*, Ez. 4, 9, the *holcus dochna* of Linn. a species of millet of which several kinds are cultivated in Italy, Syria, and Egypt, and used partly as green fodder, and partly for the grain; which is of a dark smoky colour, and is employed for bread, potage, etc. The ancient versions render it *milium*, i. q. *Panicum Italicum* Linn. panic-grass; see Celsii Hierob. I. 453 sq.

\* *דָּחָה* to thrust, to impel, to urge, see under r. *דָּחָה*. Part. pass. *impelled, hastened*, Esth. 3, 15. 8, 14.

NIPH. *דָּחָה* to urge oneself, to hasten, 2 Chr. 26, 20. Esth. 6, 12.

Deriv. *מְדָחָה*.

\* *דָּחָה* to thrust, to push, to press upon, as is done in a great crowd, Joel 2, 8.

Arab. *دحق* to repulse, to drive away, *دحق* rejected. Aram. *دحق*, i. q. Heb. Comp. Gr. *δύωω*.—Part. *דָּחָה* oppressor of a people, Judg. 2, 18.

*דָּחָה*, constr. *דָּחָה*, c. suff. *דָּחָה*, *דָּחָה*.

1. Subst. *sufficiency, quantum sufficit, enough*; and hence as Adv. *enough*. The form is as if from a verb *דָּחָה* i. q.

*דָּחָה* (like *דָּחָה*, from *דָּחָה*) which according to Simonis is equivalent to

Arab. *أَدَى* to be much. Or one might also conjecture that *דָּחָה* is put for *דָּחָה*; but this is quite uncertain.—Esth. 1, 18 *וְדָחָה בְּזֵיוֹן וְקִצְוָה* and there will be enough of contempt and strife. Mal. 3, 10 *I will pour you out a blessing דָּחָה בְּלִי דָּחָה* until there is not enough, i. e. until my abundance shall be exhausted; hence, as this can never be, the sense is: *perpetually, for ever*; comp. Ps. 72, 6.—The genitive or suffix which follows mostly designates the person or thing to or for whom any thing is sufficient. Prov. 25, 16 *דָּחָה דָּחָה* what is sufficient for thee, pr. thy quantum sufficit. Ex. 36, 7 *דָּחָה* sufficient for them. Obad 5 Jer 49 9 Lev. 5. 7

כֹּחַ *enough for a lamb*, i. e. to buy a lamb; not as Simonis renders, *quot suffi- ciant ad agnum comedendum*. 12, 8. 25, 26 *כֹּחַ בְּרֵי גְאֻלָּהוּ enough to redeem it*. Neh. 5, 8 *כֹּחַ בְּרֵי כִנּוּ quantum in nobis erat*, after our ability. Rarely the genit. denotes that of which there is enough; Prov. 27, 27 *כֹּחַ חֵלֶב עֲזִימִים enough of goat's milk*.

2. To the construct *כִּי*, the preposi- tions *בְּ*, *כִּי*, *בְּ*, are often prefixed, with which it then forms new compound pre- positions; in all of which, however, the notion of sufficiency and abundance is more or less preserved.

a) *כִּי* according to the abundance of, i. q. according to, as. Judg. 6, 5 *they came up כִּי אֲרָבָה לֵרֵב as the locust for multitude*. Deut. 25, 2 *כִּי רִשְׁעָהוּ according to his fault*.

b) *כִּי* id. according to the abundance or multitude of, comp. *כִּי* no. 2. g. Hence with inf. as often as, whenever; 1 Sam. 18, 30 *וַיָּרֶדוּ וַיֵּצְאוּ and it came to pass, as often as they went out*, made an excursion; comp. 1, 7. 1 K. 14, 28 *וַיֵּרֶד וַיֵּלֶךְ וַיֵּרֶד וַיֵּלֶךְ and it was so, as often as the king went*, etc. Is. 28, 19. Jer. 31, 20. 2 K. 4, 8. Also before a finite verb, where suppl. *כִּי*. Jer. 20, 8 *כִּי אֲדַבֵּר as often as I speak*. In like manner before a noun, where there is an ellipsis, as *כִּי הוֹדֵשׁ מִיָּד בְּחֻדְשׁוֹ* Is. 66, 23, i. e. *as often as the new-moon cometh in its new-moon*, i. q. in its time, every month; and so *כִּי שָׁנָה בְּשָׁנָה from year to year*, every year, 1 Sam. 7, 16. Zech. 14, 16.

c) *כִּי* a) according to the abun- dance or multitude of, i. q. *כִּי* and *כִּי*, comp. A. 6; hence *as often as*, Job 39, 25 *כִּי שֹׁפָר as often as the trumpet sc. is sounded*. β) to sufficiency for any one, (comp. B. 4.) i. e. until he have enough, i. q. for any one, usually where there is mention of food; Nah. 2, 13 *כִּי גִדְדוּ for his whelps*, comp. in the other hemi- stich *לְלִבְאֵי* Hab. 2, 13 *the nations labour כִּי אֵשׁ for the fire* (i. e. they only become food for the fire), yea, *the nations labour כִּי רִיק for nothing*, in vain. Jer. 51, 58, where the same words are read.

*כִּי* Chald. A) Pron. relat. *who, which, what, that; qui, quæ, quod*; i. q. Heb. *כִּי* This form of the relative comes from the demonstr. *כִּי*, Arab. *ذو، ذى*, 19\*

which latter is often rendered *lord, mas- ter, possessor*; e. g. *ذو القرنين* possessor of two horns, *bicornis*; but still it is nothing more than a pronoun, and in the Tayitic dialect is used for the relat.

*الذی*. So plur. *اولو* and *اولی* commonly *lords, masters*, but pr. i. q. *اولا*, *أله*, *qui*; comp. *די דקה*. Hence in Syriac and Chald. the apocopated prefix *די* On the use of the Chaldee relative the following is to be noted:

1. It is often put for *he who, that which*, Dan. 2, 23; more fully *די מזה* 2, 28. 43. Comp. *אשר* no. 1.

2. Often it is merely *a sign of rela- tion*, comp. *אשר* no. 2. *די המה* where Ez. 6, 1. *די מדרהון* whose dwelling Dan. 2, 11. *די ארין* Dan. 7, 17.

3. Also as *a sign of the Genitive*, comp. *אשר* no. 3; e. g. *מלכא די מלכא* the king's captain, pr. who was of the king, Dan. 2, 15. The preceding subst. is thus put either in stat. emphat. as Dan. l. c. or in the constr. *די ניה* Dan. 7, 10; or c. suff. pleon. *די אלהה* the name of God, comp. Engl. 'God his name,' Dan. 2, 20; *די דהנהא* trop. *accusa- tions of the Jews* 3, 8. So with a genit. of material, Dan. 2, 32 *די דיהב* his head was of fine gold. Ezra 6, 4.

4. In the verbose manner of the Chal- dee, it is sometimes redundant before the prepositions *בְּ*, *כִּי*; e. g. *די בירושלם* the temple (which is) in Jerusalem Dan. 5, 2. *די ברהא* the palace (which is) in Media Ez. 6, 2. Dan. 6, 14; espec. Dan. 2, 34, comp. Esth. 1, 12 with v. 15.

B) It also passes over into a relat. Conjunction, like Heb. *אשר* lett. B, and then signifies:

1. *that*, Dan. 2, 23; *because that, since*, 4, 15. *די הן* Dan. 2, 9, i. q. Heb. *כִּי אם*, *but if*; Theodot. well *εἰν ὅν*.

2. *that, so that, ut*, Dan. 2, 16. 47.

3. Put before words directly quoted or spoken, like *כִּי*, ὅτι. Dan. 2, 25 *and said unto him, די השפחה גבר* I have found a man, etc. v. 37. 5, 7. 6, 6. 14.

C) With Prefixes. 1. *כִּי* i. q. *כִּי*, as soon as, when, comp. *כִּי* no. 3. Dan. 3, 7. 5, 20. 6, 11. 15.

2. *כִּי* from *what time, after*, Dan. 4, 23. Ez. 5, 12.

3) *כִּי*, see in *כִּי* no. 2.



**די זָהָב** (of gold, i. e. a place rich in gold, comp. under Chald. די no. 1) *Dizahab*, pr. n. of a place in the desert of Sinai, apparently so called from the presence of gold, Deut. 1, 1. Now called *Dahab*, on the western shore of the Elanitic gulf, abounding in palms; see Burckhardt's Travels in Syria, etc. p. 523. Bibl. Res. in Palest. I. p. 217 and Map. II. p. 600. n.—Sept. *Καταχρύσεα*, comp. Euseb. et Hieron. in Onom. h. v.

**די־בִּיבֹן** (a pining, wasting, r. דיב) pr. n. *Dibon*.

1. A city in the borders of Moab, on the northern bank of the Arnon, rebuilt by the Gadites Num. 32, 34; hence called *Dibon-Gad*, Num. 33, 45; afterwards assigned to Reuben, Josh. 13, 9, 17; and at last again occupied by the Moabites, Is. 15, 2. Jer. 48, 18, 22. At the present day it is called *Dhibān*; see Burckhardt's Travels in Syria, etc. p. 372.—Once by an interchange of the letters ב and ב it is written די־בִּיבֹן, for the sake of harmonizing with the word דָּב, Is. 15, 9.

2. A city in the tribe of Judah, Neh. 11, 25; also written די־בִּיבֹנָה Josh. 15, 22.

**די־בֵּשׂ** *to fish*, see דיג.—Hence

**די־בֵּשׂ** m. *a fisher, fisherman*, Is. 19, 8 and Jer. 16, 16 Keri.

\* **די־בֵּה** a root not in use and doubtful:

I. Perh. i. q. Chald. די־בֵּה *to be dark, dusky*; hence די־בֵּה ink.

II. *to be enough, sufficient, much*; see די־בֵּה

**די־בֵּה** f. Deut. 14, 13. Is. 34, 15, *a bird of prey*, inhabiting ruins. Bochart understands *the black vulture*, comparing די־בֵּה. Better. *the kite or falcon*, so called from its swift flight; deriving די־בֵּה from r. די־בֵּה, the ם when doubled being changed into ם, as Syr. مَيْلُ, Pa. مَيْلُ. Vulg. *milvus*.

**די־בֵּה** m. (r. די־בֵּה, after the form בְּלוּ) *ink*, Jer. 36, 18. Aram. די־בֵּה, מִבְּלוּ, as Syr. مَيْلُ, Pa. مَيْلُ. Vulg. *milvus*.

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\* **די־בֵּה** fut. די־בֵּה, praet. די־בֵּה 1. *to rule, to govern*; pr. as it would seem, *to subjugate, to subject* to oneself, causat. of r. די־בֵּה n. v. as if for די־בֵּה.—Constr. c. acc.

1 Sam. 2, 10. Zech. 3, 7 *then shalt thou rule my house*. Gen. 6, 3, see in r. די־בֵּה.

2. *to judge*, i. q. די־בֵּה, but more frequent in poetic style. The ideas of ruling and judging are closely allied not only in Oriental practice and polity, but also in their languages; comp. די־בֵּה, also

**די־בֵּה** and **די־בֵּה**.—Gen. 49, 16 *Dan shall judge his people*. Often of God as judging the nations. Ps. 7, 9, 9, 9, 50, 4. 72, 2. 96, 10. Is. 3, 13.—Spec. *to judge* any one is i. q. a) *to condemn, to punish* the guilty, Gr. καταδικάζειν, Gen. 15, 14. Job 36, 31; c. ב Ps. 110, 6. b) *to protect the cause of any one, to defend his right*, to see that he obtains justice; spoken of a just judge, espec. of God. Prov. 31, 9 *אֲבִיבֵי דִין עֲנִי יִצְדִּיקוּן* *defend the cause of the poor and needy*. Gen. 30, 6 *וַיִּשְׁפֹּט אֱלֹהִים אֶת־דָּוִד וַיִּצְדַּק אֶת־דָּוִד* *God hath judged me, hath protected my cause*. Ps. 54, 3 *וַיִּצְדַּק אֱלֹהִים וַיִּצְדַּק אֶת־דָּוִד וַיִּצְדַּק אֶת־דָּוִד* *and in thy might defend me, i. e. protect and avenge me*. More fully Jer. 5, 28. 22, 16 *וַיִּצְדַּק אֱלֹהִים וַיִּצְדַּק אֶת־דָּוִד וַיִּצְדַּק אֶת־דָּוִד* *he judgeth the cause of the poor and needy*. 30, 13.

3. With עָבַד, *to contend with any one*, pr. before a judge, as in Niph. Ecc. 6; 10.

NIPH. די־בֵּה recipr. *to contend together*, pr. before a judge, *to strive together*, 2 Sam. 19, 10. Comp. synonym. נִשְׁפָּט. Arab. **حَكَم** *to judge*; III, IV *to strive together*.

Deriv. די־בֵּה, מְדִינָה, מְדִינָה, and pr. n. מְדִינָה, מְדִינָה, די־בֵּה; also those here following:

**די־בֵּה** and די־בֵּה Chald. id. part. Ezra 7, 25.

**די־בֵּה** m. 1. *judgment*, Ps. 76, 9. **בֵּית־דִּין** *judgment-seat, tribunal*, Prov. 20, 8.—Spec. a) *a judgment-seat, tribunal*, Is. 10, 2. b) *a cause, right*, which is brought for judgment; Deut. 17, 8 **בֵּין־לְדִין** *between cause and cause*, i. e. between the rights of the parties. Prov. 29, 7. **דִּין־עֲשָׂה־דִּין** Ps. 140, 13, i. q. *to judge or protect the cause of any one*. c) *wrong, guilt*, as being judged; Job 36, 17 *and fillest thou up the guilt of the wicked, guilt and punishment take hold on each other*. d) *sentence of a judge*, Ps. 76, 9. e) *right, justice*; Esth. 1, 13 **כָּל־יֹדְעֵי דָת דָּתֵי־דִין** *all who knew law and justice*.

2. *controversy, strife*, Prov. 22, 10; see r. דין no. 3, and Niph.

דין Chald. m. 1. *judgment*, and meton. *tribunal*, i. e. *the judges*; comp. **דיִוָּאן**

*Dirān*, the highest tribunal. Dan. 7, 10 **הָיָה הַדִּינִים יוֹשְׁבֵי** *the judges were seated*. v. 26.

2. *justice, right, righteousness*, Dan. 4, 34 **אֲרָהֵבָהּ דִּינָהּ** *his ways are righteousness*, i. e. just. upright. Dan. 7, 22 **וְדִינָהּ יִרְדָּהּ** *and until justice was rendered to the saints of the Most High*.

3. *punishment*, Ezra 7, 26.

דין m. (r. דין) 1. *a judge*, 1 Sam. 24, 16.

2. *a defender, advocate*, Ps. 68, 6. Chald. Ezra 7, 25.

דינה (judged, acquitted) *Dinah*, pr. n. of the daughter of Jacob, Gen. 30, 21. 34. 1 sq.

דינא Chald. m. plur. *Dinaites*, pr. n. of an Assyrian people transferred to Samaria, Ezra 4, 9.

דיפת 1 Chr. 1, 6, a various reading for ריפת in the parallel passage Gen. 10, 3. But many Mss. have ריפה also in 1 Chr. l. c. and so Sept. and Vulg. *Riphath*. See ריפת.

דינק m. (r. דנק Chald. and Syr. q. v.) pr. *a watch-tower, specula*; then genr. *a tower*, erected by besiegers to overlook and harass a city; i. q. **בְּתִין** and Syr. **دِينَك**. Mostly collect. 2 K. 25, 1. Jer. 52, 4. Ez. 4, 2. 17, 17. 21, 27. 26, 8. Freq. **בְּנֵה דִינָה**; once **בְּנֵה דִינָה** Ez. 26, 8.—J. D. Michaelis understands *a wall or line of circumvallation*, Sept. in 2 K. **περιτειχος**, and this I have formerly followed; but see Rosenm. ad Ez. 4, 2, and also Barhebr. p. 206, 'exstruxit turrim **دِينَك** ad speculandum.'

\* **דִּישׁ** i. q. **דִּישׁ** q. v. *to tread out grain, to thresh*. Hence

**דִּישׁ** m. *threshing-time*, Lev. 26, 5.

דישון m. 1. A species of *antelope*, so called from its leaping, springing; from r. **דִּישׁ** pr. *to tread*, but prob. also i. q. **דִּישׁ** *to leap, to spring*, whence Aram. **דִּישׁ**, **דִּישׁ** *caprea, pygarg*; comp. Bochart Hieroz. II. p. 270, ibique Ro-

senm.—Deut. 14, 5. Sept. **πύγαργος**, Engl. Vers. *pygarg*, Syr. and Targ. **דִּישׁ**, Arabs (both) **الاروي**, all which words denote a species of antelope, gazelle, etc.

2. *Dishon*, pr. n. a) A son of Seir, also of a region of Idumea bearing his name, Gen. 36, 21. 30. 1 Chr. 1, 38. b) A grandson of Seir, Gen. 36, 25. 1 Chr. 1, 41.

דין m. adj. (r. **דִּבְּרָה**) *crushed, broken*; hence *dejected, afflicted, oppressed, unhappy*, Ps. 9, 10. 10, 18. 74, 21. Once apparently in an active signification, i. q. *crushing*, i. e. *chastising*; so with Luther and Geier I understand Prov. 26, 28 **לִשׁוֹן שֹׁקֵר הִשָּׁנָה דְּבָרָיו** *hateth them that chastise it*. Verbal adjectives of the forms **דִּבְּרָה**, **דִּבְּרָה**, and also of the form **דִּבְּרָה** from which these are contracted, are indeed for the most part intransitive, and are derived from intransitive verbs, as **הָבַח**, **הָלַח**, **רָבַח**, and many others; yet there is nothing in the nature of the case, why a form of this sort derived from a transitive verb, such as is **דִּבְּרָה**, should not also have a transitive sense, **דִּבְּרָה** contr. **דִּבְּרָה**, **דִּבְּרָה**, i. q. **דִּבְּרָה**; and that in some instances this is the fact, is shown by the words **שָׁבַח**, **אָמַן**. Sept. well as to the sense, *γλῶσσα ψευδῆς μισεῖ ἀλήθειαν*. The other clause favours the same sense, *a flattering mouth worketh ruin*.—Those who prefer to take it intransitively, may render: *a lying tongue hateth those crushed by it*, q. d. its victims.

דין Chald. m. *this, hic*, Ezra 5, 16. 17. 6, 7. 8; and **דִּינָה** fem. *this, hæc*, Ezra 4, 15. 16. 19. 5, 8. Corresponding is Arab.

**دَانِك**; and both have arisen from the simple demonstrative **זֶה** (**זֶה**), with the pleonastic suffix of the second person,

**דָּא** pr. *hic tibi*, elsewhere **ذَلِكَ**; and where one speaks with several, **ذَلِكَ**

*hic vobis*. In the Targums for Heb. **זֶה** are put **דִּישׁ**, **דִּישׁ**, **דִּישׁ**.

\* **דִּבְּרָה** i. q. **דִּבְּרָה**, *to be broken in pieces, beaten small, crushed*, in Kal not used. Comp. **דִּבְּרָה**.

PIEL **הָבַא** 1. *to break in pieces, to crush.* Ps. 72, 4 **וַיִּדְבֹּא עוֹשֵׁק** *he breaketh in pieces the oppressor.* 89, 11. 143, 3. Job 6, 9 **וַיִּדְבֹּא אֱלֹהֵי וַיִּדְבֹּא אֲנִי** *and would that God might crush me!* destroy me. 4, 19 *those dwelling in houses of clay they are crushed* (lit. they crush them) as by the moth, in the manner of the moth.—Infin. **הָבַא** as noun, *a bruising, bruise, wound,* Is. 53, 10 **וַיִּהְיֶה חֲפִיז הָבַא** *it pleased Jehovah, he made sick his wound,* i. e. it pleased Jehovah to wound him severely, incurably; the construction is *ἀσπράδατος*. Others: *it pleased Jehovah that disease should crush him;* **הָבַא** for **הָחֲלִי**; so Hitzig.—Metaph. Job 19, 2 **וַתִּדְבֹּא יַנְיִי בְּמִלִּים** *and (how long) break me in pieces with words?*

2. *to crush under foot, to trample upon,* Lam. 3, 34. Hence *to oppress,* e. g. the needy, Is. 3, 15. Ps. 94, 5; espec. in the forum, in court, Prov. 22, 22.

NIPH. part. *broken in spirit, contrite, humble,* Is. 57, 15.

PUAL 1. *to be broken, crushed, bruised;* e. g. the arm, Job 22, 9; with plagues, calamities, Is. 53, 5.

2. *to be broken in spirit, afflicted, humbled,* Is. 19, 10; with penitence, *contrite,* Jer. 44, 10.

HITHP. fut. **יִדְבֹּא**, pass. of Pi. no. 1, Job 5, 4. 34, 25.—Hence

**הָבַא** adj. intensive from r. **דָּבַא**, after the form **קָטַל**.

1. *broken very small, beaten fine;* hence as Subst. poet. for *dust.* Ps. 90, 3 **וַתִּשָּׁב אִנּוֹשׁ עַד-דְּבַא** *thou turnest man to dust.*

2. *broken in spirit, contrite, humble,* Is. 57, 15. Ps. 34, 19.

\* **הָבַא** i. q. **דָּבַא**, *to be broken in pieces, crushed;* in Kal once, Ps. 10, 10 **וַיִּשָּׁב וַיִּדְבֹּא** *and he is crushed, he sinks down.* Keri **יִדְבֹּא** id.

PIEL *to break in pieces, to crush;* Ps. 44, 20. 51, 10 **וַתִּגְלִיחַ עַצְמוֹת דְּבִירָה** *that the bones thou hast broken may rejoice,* i. e. broken with the consciousness of guilt.

NIPH. *to be broken, crushed,* Ps. 38, 9; trop. of the mind, heart, Ps. 51, 19 **וַיִּדְבֹּא לֵב נִשְׁבָּר** *a broken and contrite heart.*

Deriv. **הָבַי**.

**הָבַה** f. (r. **הָבַה**) *a crushing;* Deut. 23, 2 **וַיִּצְוֶה הָבַה** *wounded or mutilated by crushing,* sc. the testicles. The allusion is to a peculiar kind of emasculation, still practised in the East, as we have learned from Greek physicians; it consists in softening the testicles of very young boys in warm water, and then rubbing and pressing them till they disappear. The Greeks call a eunuch of this kind *ἑλαδίας*, as Sept. h. l. Vulg. well, *eunuchus attritis testiculis*.

**הָבַי** m. (r. **הָבַה**) *a crushing, dashing, beating together of waves;* hence *a raging, roaring noise.* Ps. 93, 3 **וַיִּשָּׂא וַיִּרָם הַיָּם** *the floods lift up their roaring;* parall. **קוֹלָם**.—Arab. **وَكَا** to beat, to thrust; VI to beat together, to collide; comp. **وَكَا** VI to press upon each other in the tumult of battle, **وَكَاةٌ** tumult, conflict.

\* **הָבַה** obsol. root, Arab. **وَكَا**, *to beat small, to break in pieces, to crush,* i. q. **הָבַא**, **הָבַה**, **הָבַה**, Chald. **הָבַה**. Hence **הָבַה** **הָבַה** Comp. **הָבַה** and the remarks under **הָבַה** In the western languages comp. Gr. *δάκω, δάκνω*.

**הָבַה** Chald. *this, hic,* i. q. **הָבַה**. Dan. 2 31. 7, 20.

\* **הָבַר** Chald. i. q. Heb. **זָכַר**, *to remember;* whence **הָבַרְוֹן**, and

**הָבַר** Chald. plur. **הָבַרְוֹן**, *a ram,* Ezra 6, 9. 17. 7, 17. It signifies pr. *a male,* i. q. Heb. **זָכַר**; but is put spec. for *a male sheep, ram,* like Gr. *ἄρῆς* male, *ἄρῆς, ἄρῆς, aries,* a ram.

**הָבַרְוֹן** Chald. m. (r. **הָבַר**) *emph. הָבַרְוֹן, a record, register,* in which any thing is noted for remembrance, Ezra 6, 2.

**הָבַרְוֹן** Chald. m. id. Ezra 4, 15 **סֵפֶר הַבְּרִיאוֹת** *the book of the records,* i. e. the public records of the kingdom kept by the king's secretary or recorder, Heb. **מִזְמָרֵי**. Syr. **קְטִיבָא** record, memoir, e. g. memoirs of the martyrs.

**הָבַל** m. (for **הָבַה**, r. **הָבַה**) constr. **הָבַל**, pr. something *hanging, swinging;* hence *valve of a door, a door,* as hanging suspended and moving to and fro. Once, metaph. *door of the lips* for the mouth

Ps. 141. 3; comp. Mic. 7, 5, and *πύλαι στόματο*; Eurip. Hippol. 882.—The fem. *דַּלְתָּ* door is far more frequent, q. v.

*דָּל* m. (r. *דָּלַל*) in pause *דָּל*, plur. *דָּלִים*, weak. *feeble, powerless*. 2 Sam. 3, 1 *Darid waxed stronger and stronger*, *יָבִיחַ וְשָׂאוֹל הַלְכִים וְדָלִים* and the house of Saul waxed weaker and weaker, i. e. continually weaker.—Spec. a) *lean, thin*, 2 Sam. 13, 4 *דָּל אָתָּה כָּכָה דָּל* why art thou so lean? emaciated. Once plur. fem. *דָּלוֹת* of kine, Gen. 41, 19. b) *weak, low, poor*, of low estate, Ex. 23, 3. Lev. 14, 21. 1 Sam. 2, 8. Ruth 3, 10. Ps. 41, 2. 72. 13. Prov. 10, 15. Is. 14, 30. al. sæp.

\* *דָּלַג* to leap, to spring, in Kal once Zeph. 1, 9.

PIEL id. Is. 35, 6 *אֲזוּ יִרְלַג פְּאֵיל פִּסְחָה* then shall the lame man leap as the hart; with *עַל* Cant. 2, 8; acc. Ps. 18, 30 *בָּאֵלֵהי אֶדְלַג-טוֹר* with my God have I leaped walls.

\* *דָּלָה* 1. i. q. *דָּלַל*, to hang down, to be pendulous; comp. Arab. *دلى* Conj. V, spoken of pendulous boughs, and Eth. *ደለወ* to wave, to hang down. See *דָּלִיר*.—For the form *דָּלִיר* Prov. 26, 7, see under *דָּלַל*.

2. to let hang down, i. e. to let down a bucket or pitcher into a well, to draw water, Ex. 2, 16. 19. Arab. *دلى* and *دلى*, Syr. *ܕܠܝ* id. Metaph. Prov. 20, 5 *counsel in the heart of man is deep water*, *בְּרֵחַ הַבְּוֹנָה וְדָלָה* but a man of understanding will draw it out.

PIEL to draw out, pr. from a well; metaph. to deliver, to set free. Ps. 30, 2 *אֲרוּמְךָהּ כִּי דָּלִיתִי* I will extol thee, for thou hast delivered me.

Deriv. *דָּלַח*, *דָּלָה*, *דָּלִיר*, and pr. n. *דָּלִירָה*, *דָּלִירָהוּ*.

*דָּלָה* i. q. *דָּלִיר* a door, see in *דָּל*. Is. 26, 20 Keri. Hence Dual *דָּלִירִים*, see under *דָּלִיר*.

*דָּלָה* f. (r. *דָּלַל*) pr. something hanging down. pliant, slender. Spec.

1. *thread*. spoken of the threads or thrums which tied the web to the weaver's beam. Is. 38, 12 *מִדָּלָה יִבְצָעֵנִי* from the thrum he cutteth me off, an image of death drawn from the weaver, who when

his work is finished cuts it out of the loom. Chald. *דָּלִיל* filamentum.

2. *hair, locks*, hanging down, Cant 7, 6. Vulg. *coma capitis*.

3. *slenderness*, i. e. *weakness, lowness, poverty*; concr. *the poor*, 2 K. 24, 14. 25, 12. Plur. *דָּלוֹת הָעָם* id. Jer. 52, 15, and *הָאָרֶץ* v. 16.

\* *דָּלַח* to trouble water with the feet, to make turbid, Ez. 32, 2. 13. Syr. *ܕܠܚ* id.

*דָּלִי* m. (r. *דָּלָה*) a bucket, any vessel for drawing water, Is. 40, 15. Arab. *دلو*.

*דָּלִיר* m. (r. *דָּלָה*) id. Num. 24, 7 *מִדָּלִירֵי הַמַּיִם* the waters stream from his buckets, i. e. his posterity will be numerous; a metaphor drawn from water as flowing from a bucket, and applied to the semen virile; comp. *سجل*, *سجل*, and Is. 48, 1. In the other hemistich *דָּלִירֵי הַמַּיִם* רַבִּים. The form *דָּלִירֵי* (*döl-yäv*) is from Dual *דָּלִירִים* the two buckets (as was usual), Metheg being retained in the penultima.

*דָּלִירָה* (whom Jehovah hath freed) *Delaiiah*, pr. n. m. a) Neh. 6, 10. b) 1 Chr. 3, 24. c) Ezra 2, 60. Neh. 7, 62.—The Phenicians had the pr. n. *Δελαιωστύγτος*, as read in Jos. c. Ap. 1, 18, i. e. *freed by Astarte*.'

*דָּלִירָהוּ* (id.) *Delaiiah*, pr. n. m. a) Jer. 36, 12. 25. b) 1 Chr. 24, 18.

*דָּלִילָה* f. (feeble, pining with desire) *Delilah*, pr. n. of a Philistine woman whom Samson loved, Judg. 16, 4–18.

*דָּלִירָה* f. (r. *דָּלָה*) only plur. *דָּלִירָהוּ* (Kamets impure), *boughs; branches*, so called as hanging down, waving; Jer. 11, 16. Ez. 17, 6. 23. 31, 7. 9. 12. Syr. *ܕܠܝܪܗ* id.

\* *דָּלַל*, præt. 3 plur. *דָּלְלוּ* Is. 19, 6, *דָּלְלוּ* Job 28, 4, and *דָּלִיר* Prov. 26, 7 (see in no. 1), 1 pers. *דָּלִירָה* Ps. 116, 6.

1. to hang down, to be pendulous, to swing, to wave; e. g. as a bucket let down in a well, the slender and pendulous branches of the palm, willow, etc. which wave to and fro. Kindr. is *דָּלָה*, also *דָּלַל*, *دلى* q. v. Comp. in the Indo-European tongues, Sanscr. *tilla* to

go, to be moved, Gr. *σαλεύω, σαλάσσω, σάλος*, to wave, to fluctuate, etc. To the same family may be also referred *הדל*, *خطل*, *عطل*, in all which the primary notion is that of hanging down, laxness, languor.—In Job 28, 4 spoken of miners letting themselves down into the pits or shafts: *הלו מן אנוש נטו they hang down far from men, they swing to and fro*. Here too I would refer Prov. 26, 7 *הליו הליה* *the legs hang down from a lame man* (sc. as a useless weight), and so is a *sententious saying in the mouth of fools*. In this passage if we read *הליו* (with Patah), it may be for *הליו*; so several Rabbins, and comp. *הרוש* Ezra 10, 16 for *φύλλον folium, ἄλλος alius*, and vice versa *filia, fille*. But it is easier with R. Judah, R. Jonah, and several Mss. to read *הליו* i. q. *הלו*, from r. *הלה*.

2. *to be slack, languid, feeble, weak*. Spoken a) Of shallow and languid waters; Is. 19, 6 *הללו והרבו יארי מצור the streams of Egypt languish and are dried up*; comp. 'flumen languidum' Hor. Od. 2. 14, 17, 'aqua languida' Liv. 1. 4. b) Of persons, *to be brought low, to be afflicted, oppressed*, Ps. 79, 8. 116, 6. 142, 7. c) Of the eye, *to languish, to pine with desire*, Is. 38, 14 *הלו עיני למירום*.

NIPH. pass. of no. 2, *to be enfeebled, to be brought low*, of a people, Judg. 6, 6. Is. 17, 4.

Deriv. *הל*, *הלה*, and pr. n. *הליו*.

\* *הלע* obsol. root, Arab. to thrust out the tongue; Chald. *הלע* a gourd, perh. oblong, tongue-shaped. Hence

*הלען* (gourd-field) *Dilean*, pr. n. of a city in Judah, Josh. 15, 38.

\* *הלת* fut. *הלת* 1. *to drop, to drip, to distil*; spoken of a house, Ecc. 10, 18 *הלת הבהר the house droppeth*, i. e. leaks, lets the rain drop through the roof.

2. *to shed tears, to weep*, as the eye, Job 16, 20 *אל-אלוהי הלפה עיני my eye weepeth unto God*. Ps. 119, 28 *הלפה נפשתי my soul weepeth*; comp. *נפש* no. 3. Aram. id. Arab. *دلف* to go slowly, to creep along; VII, to be poured out, to flow; comp. *דבב*.—Hence

*הלת* m. *a dropping, dripping*, from a roof, Prov. 19, 13. 27, 15.

*הלתפון* pr. n. of a son of Haman, *Dalphon*, Esth. 9, 7.

\* *הלתק* fut. *הלתק* 1. *to burn, to flame*, Aram. *הלתק* id. Ps. 7, 14 *התקו ליהלוקים he maketh his arrows flaming*, i. e. shooteth burning arrows. With *הלתק* to inflame, to kindle, Obad. 18.

2. Trop. in various senses: a) Of love, ardent friendship, *to burn*. Prov. 26, 23 *התקו שפתיהם הלוקים burning lips*, i. e. discourse professing ardent affection, burning love. b) Of burning anxiety, *to burn with anguish*, often compared to heat, Ps. 10, 2 *through the pride of the wicked יתק עני הלתק* *doth the poor man burn*, is troubled, anxious; comp. Is. 13, 8. Ps. 39, 4. c) Of burning persecution, whence *הלתק אחריו* *to burn after any one, to pursue hotly*, Germ. *nachfeuern*. Gen. 31, 36 *הלתק אחריו כי רתקתה אתה* *that thou so hotly pursuest after me*. 1 Sam. 17, 53. With acc. id. Lam. 4, 19 *הלתקו עליה ההרים* *they pursued us hotly upon the mountains*.

HIPH. *to make burn, to kindle*, Ez. 24, 10. Trop. *to inflame*, e. g. as wine, Is. 5, 11 *הלתקו רתו* *wine inflames them*.

Deriv. *הלתק*.

*הלתק* Chald. *to burn*, Dan. 7, 9.

*הלתקה* f. (r. *הלתק*) *inflammation, fever*, Deut. 28, 22.

*הלת* f. (r. *הלתק*) comp. the masc. *לת* *λεγομ. הל*; pr. *valve* of a door, so called as hanging and swinging; then *a door*, as hanging and turning on hinges Prov. 26, 14; as shut and opened Gen. 19, 10. 2 K. 4, 4. 9, 3; as knocked at, beaten, Judg. 19, 22. Diff. from *הלת*, which denotes a door-way or opening for a door. Where a *double* or *folding door* is meant, the Dual (q. v.) is for the most part employed; but the Sing. also sometimes includes both valves; e. g. 1 K. 6, 34 *הלת אחת גלגלים* *the two leaves of the one door were folding*, turning. In Ez. 41, 24 *הלת* is laxly put both for the single valve and also for the whole door: *הלת אחת ושתי* *two leaves were to each door, two turning leaves, two to the one*

door and two to the other door. Spoken of the lid of a chest, 2 K. 12, 10.—Metaph. Cant. 8, 9 *if she be a door* sc. our sister, i. e. if she make herself easy of access to suitors.

DUAL הַלְהִימִים constr. הַלְהִימִי (pr. from a form הִלְהִי) *folding doors*, Lat. *fores*, espec. large, as of a city, *gates*, Deut. 3, 5. 1 Sam. 23, 7. Is. 45, 1. Jer. 49, 31. Metaph. *doors of heaven*, through which the rain flows down. (elsewhere אֲרָבוֹת,) Ps. 78, 23. Job 3, 10 הַלְהִימִי בְּבִטְנִי *the doors of my (mother's) womb*. 41, 6 הַלְהִימִי פִּנְיָו *the doors of his face*, i. e. the jaws of the crocodile. 38, 8 *or shut up the sea with doors*, comp. v. 10.

PLUR. הַלְהִימוֹת constr. הַלְהִימוֹת f. but in Neh. 13, 19 masc.

1. *doors*, i. e. *leaves* of a folding door or gate, 1 K. 6, 31. Ez. 41, 24; see Sing. Hence

2. *a door, gate*, Judg. 3, 23–25, 19, 27. Ez. 26, 2 נִשְׁבְּרָה הַלְהִימוֹת הַעַמִּים *broken is the gate of the nations*, i. e. Jerusalem.

3. *the columns* of a book or roll, so called as resembling a door in their form, as in Lat. from their likeness to a column, Jer. 36, 23. Others, *chapters* of a book, like Rabb. שְׂפָר.

הַמָּקֵם m. constr. הַמָּ, c. suff. הַמָּזוֹ, דְּמָזוֹ Gen. 9, 5.

1. *blood*; prob. for אֲדָם, r. אָדָם to be red; whence Talmud. אֲדָם, אָדָם, אֲדֻמָּה, Punic *edom* according to Augustine on Ps. 136. Arab. دَمٌ, rarely دَمٌ, whence a new verb دَمَى to bleed, to

let blood; II, to wound.—So אֲכַל עַל דָּם *to eat (flesh) with the blood*, 1 Sam. 14, 32, 55. Ez. 33, 25; this was contrary to the Mosaic law, Lev. 17, 11. Deut. 12, 23. דָּם נָקִי *innocent blood* 2 K. 21, 16. Ps. 106, 38; spoken likewise of an innocent person, Ps. 94, 21 דָּם נָקִי בְּרִשְׁתִּי *and condemn innocent blood*; also דָּם נָקִי *blood of the innocent* Deut. 19, 10, 13, 27, 25. Jer. 19, 4, 22, 17.

2. Trop. *blood*, for *bloodshed, murder*, Lev. 19, 16. Also for the guilt of murder. *blood-guiltiness*, Gen. 37, 26. Lev. 17, 4. Deut. 17, 8 בְּיַדְּךָ לָהֵט *Num. 35, 27 he is not guilty of blood*, no blood-guiltiness is upon him.

3. *blood of grapes*, poet. for *wine*, which

in Palestine is red, Gen. 49, 11. Deut. 32, 14. Comp. αἷμα τῆς σταφυλῆς Ecclus. 39, 26.

PLUR. הַדָּמִים *bloods*, i. e. drops of blood, but put like the sing.

1. *blood*, espec. as shed. Gen. 4, 10. Is. 9, 4. Hos. 1, 4. Ps. 106, 38.

2. *bloodshed, blood-guiltiness*; אִישׁ אִישׁ הַדָּמִים *a man of blood, bloody man*, Ps. 5, 7, 26, 9, 55, 24. עִיר, בְּרִית הַדָּמִים *house or city of blood*, i. e. guilty of bloodshed, 2 Sam. 21, 1. Ez. 22, 2, 24, 6. הָדָמוּ בוֹ Lev. 20, 9. Ez. 18, 13, and הָדָמוּ עָלָיו Lev. 20, 11 sq. *his blood be upon him, their blood be upon them*, i. e. they are guilty of their own blood.

NOTE. To דָּם is once usually ascribed the signif. *likeness, similitude*, i. q. הַדְמוּהָ, in Ez. 19, 10 בְּגִבְעוֹן בְּרִמְהָ אִמְךָ *thy mother is like a vine after thy likeness*, than which nothing can be more languid, especially as there follows: *planted by the waters*. Most prob. we ought to read with Calmet: בְּגִבְעוֹן בְּרִמְהָ *like a vine of thy vineyard*.

\* I. הַדְמוּהָ, Aram. הַדְמָא, נִסְמָא, *to be or become like, similar, to resemble*, c. הַ Ps. 102, 7, 144, 4. Cant. 2, 9, 7, 8; אֵלֶּךְ Ez. 31, 8. With dat. pleonast. Cant. 2, 17 הַדְמוּהָ לָךְ דוֹדִי לְצַבִּי *be thou, my beloved, like a roe*, 8, 14.

NIPH. *to become like, to resemble*, c. acc. Ez. 32, 2.

PIEL הִדְמָה 1. *to liken, to compare*, c. אֵלֶּךְ Is. 40, 18, 25; הַ 46, 5. Cant. 1, 9. Lam. 2, 13 מָה אֶדְמֶה לָּךְ *what shall I liken unto thee?*—Hence *to use similitudes, parables*, i. q. מִשַׁל, מִשַׁל. Hos. 12, 11 בְּיַד הַנְּבִיאִים *by the prophets... I have used similitudes*; so in accordance with the context. Others, *I have destroyed*, i. e. announced destruction.

2. *to liken in one's mind*, i. q. Engl. *to deem, to think*. Ps. 50, 21 הַמִּיתָ הַיְהוָה *thou thoughtest me to be like thyself*. Esth. 4, 13. Is. 10, 7.

3. *to think*, i. e. *to purpose, to meditate*, sc. to do any thing; Num. 33, 56. Judg. 20, 5 אֲחֵרֵי דָמוּ לְהַרְגֵנִי *they thought to have slain me*. Is. 14, 24, 2 Sam. 21, 5 הָאִישׁ לָנוּ *the man who consumed us and who meditated against us* sc. destruction.

4. *to think upon, to remember*. Ps. 48,

10 *we remember, O God, thy loving-kindness.*

HITHPA. fut. 1 pers. אֲדַבֵּר Is. 14, 14, *to make oneself like, to become like, with ל'.*

Deriv. דְּמִיּוֹן, דְּמוּיָה.

NOTE. This signif. of *likeness* seems to be the appropriate and primary one in this verb; but it has still another, borrowed from the kindred family דְּבַר, דְּבַר, as in the following article:

\* II. דְּבַר 1. *to be dumb, silent, still; to rest, to cease.* Jer. 14, 17 *my eyes flow down with tears night and day, and do not rest.* Lam. 3, 49.

2. Causat. *to cause to cease, to make an end of; hence to destroy, comp. הָרַם, הָחִיד, הִשְׁבִּית, הִשְׁחַד, הִשְׁחַד, to lay waste, to destroy a country, Hos. 4, 5 דְּמִיתִי אִמִּי I will destroy thy mother, i. e. will lay waste thy country. Jer. 6, 2 דְּמִיתִי בַת-צִיּוֹן I will destroy the daughter of Zion, i. e. thee.*

NIPH. *to be destroyed, cut off, to perish; of persons, Hos. 10, 15 בְּשַׁחַר נְרַמָּה נְרַמָּה to-morrow the king of Israel shall be cut off. Is. 6, 5 אֹיִר־לִי כִי-נִדְּמִיתִי wo is me, for I perish! So of brutes Ps. 49, 13, 21; of nations Zeph. 1, 11. Hos. 4, 6; of cities, lands, Is. 15, 1. Jer. 47, 5. Hos. 10, 7.—In all the examples here quoted, the Præter only is read. For the Fut. are used the forms יִדְּמִי, יִדְּמִי, from the syn. דְּבַר.*

Deriv. דְּמִי, דְּמִי.

דְּבַר Chald. *to be like, similar, Dan. 3, 25, 7, 5.*

דְּבַר f. (r. דְּבַר) *desolation, destruction; also for concr. desolated, laid waste.* So commonly Ez. 27, 32 מִי כְצוֹר מִי כְצוֹר *who is like Tyre, like the destroyed; but probably it is better with Hitzig to read מְדְבַר the desolated.*

דְּבַר f. (r. דְּבַר I) 1. *a likeness, image, i. q. Syr. ܕܒܪܐܘܬܐ. Gen. 1, 26 let us make man בְּדְמוּתֵנו after our likeness; comp. 5, 1, 3 he begat a son בְּדְמוּתוֹ in his own likeness, after his own image. 2 Chr. 4, 3 דְּבַר בְּקָרִים images of oxen, i. e. cast, molten. Is. 40, 18 מַה-דְּמוּת תַּעֲרֹכּוּ לוֹ what likeness, image, will ye compare unto him?*

2. *a model, pattern, e. g. for an altar, 2 K. 16, 10.*

3. *an appearance, form, shape. Ez. 1, 16 לְאַרְבַּעַת אִשׁוֹת אִשׁוֹת אִשׁוֹת one shape was to the four. With genit. the appearance, likeness, shape of any thing, i. e. something having that form; e. g. spoken of what is indistinctly seen in dreams or visions; Ez. 1, 5 אַרְבַּע דְּמוּת אֲרָבַע חַיּוֹת and in the midst of it the appearance, likeness, of four living creatures, i. e. an appearance like four animals. v. 26 אִשׁוֹת הַמִּזְבֵּחַ the appearance of a throne. v. 28, 8, 2, 10, 1, 21. Dan. 10, 16. Comp. מְרָאָה. Hence*

4. Adv. *like, as, Is. 13, 4; id. כְּדְמוּת; Ps. 58, 5.*

דְּמִי m. (r. דְּבַר II) *stillness, rest, quiet, i. q. דְּמִי. Is. 38, 10 בְּדְמִי דְּמִי in the quiet of my days. i. e. now when I might reign in quiet. Sept. ἐν τῷ ἴψει τῶν ἡμερῶν μου, either reading or conjecturing בְּדְמִי. See more in Comment. on Is. l. c.*

דְּמִי m. (r. דְּבַר II) *stillness, quiet; Ps. 83, 2 אַל-תְּדַמֶּינָהּ אֱלֹהִים O God, be thou not quiet, i. e. look not in quiet inactivity upon our persecutions, defer not thy help; comp. הַשָּׁמֶת, הַרְשָׁה. Is. 62, 6, 7.*

דְּמִי see דְּמִי.

דְּמִי m. (r. דְּבַר I) i. q. דְּמוּת, *a likeness, Ps. 17, 12.*

\* דְּבַר præter. דְּמִי, imp. and inf. דְּמִי Josh. 10, 12. Ps. 37, 7; fut. דְּבַר, plur. דְּבַר in the Chald. manner.

1. *to be dumb, silent, still, Lev. 10, 3. Lam. 3, 28. Ez. 24, 17 הִשְׁתַּכֵּחַ; Vulg. ingemisce tacens. With ל' to be silent to any one, i. e. to listen to him in silence; hence Job 29, 21 וְדִמְיוֹ לְמִו עֲצָתִי they kept silence at my counsel. דְּבַר לִיהוָה to be silent towards Jehovah, i. e. to wait in silent patience and confidence for his help, Ps. 37, 7. 62, 6.—Jer. 8, 14 why do we sit still? assemble yourselves and let us enter into the fenced cities וְנִדְּמָה שָׁם and let us be silent there (i. e. remain quiet), for Jehovah hath put us to silence, q. d. hath brought our affairs to such a strait that we cannot resist. Here דְּבַר is fut. Kal with He paragogic.*

2. *to be struck dumb, i. e. to be astonished, amazed, see note below; i. q. שָׁמַע. E. g. with admiration and terror, Ex. 15, 16. Is. 23, 2 הַיָּם יִשְׁבֵּר אֵר be astonished. ue inhabitants of the coast, sc. of*

Tyre. Lam. 2, 10.—The idea of silence, stillness, is also transferred from speaking to acting, comp. הָרַשׁ, הָשָׁה; hence

3. to rest, to cease, to leave off, Ps. 4, 5. 1 Sam. 14, 9. Job 31, 34. Lam. 2, 18 **אַל-הָרָם בְּחַדְעֵינָהּ** let not the apple of thine eye cease sc. to weep. Job 30, 27 **מַי בְּצִיר רִחְחוּ וְלֹא דַמּוּ** my bowels boil, and rest not. Also to stand still; Josh. 10, 12 **שָׁמַשׁ בְּגִבְעוֹן הַיָּם** Sun, stand thou still on Gibeon! v. 13 **וַיָּהִים חֹשֶׁמֶט** and the sun stood still.

NOTE. This root is onomatopoeic and widely spread in other families of languages. imitating, like the kindred הָקַם, הָיַם, הָקָה, and Gr. *μύω*, the sound made with the lips closed, *hm, dm*. It is therefore pr. to be dumb, which is referred either to *silence* and *stillness, quiet*; or also to *stupor, astonishment*; or lastly in the causative and transitive conjugations to *desolation* and *destruction*, as implying subsequent silence.—Most nearly kindred to דָּמַם are the roots דָּמַם (the obscure sound made with the lips closed, comp. the Lat. and Teutonic words below) and דָּמָה, which see; and the same primary force lies in the roots שָׁמַם, שָׁמַה, הָרַם, etc. not to mention those in which the idea of the mouth as closed is referred to the taste (טָמַם), to hunger (צָוִם), to inarticulate or unmeaning sounds (בָּרַם, נָחַם, נָאָם, חָמָה), or lastly to the general sense of *closing, shutting*, see אָנַם, שָׁנַם, etc. In the Greek language a root of the same family is *μύω*, which is spoken of the mouth, lips, eyes, as closed; and also of sounds made with the lips closed; see Passow's Lex. in *μῦ*, *μύω*, and the citations there made; then also *θαύμα, θάμβος*, i. q. Heb. שָׁמַם, Chald. הָמָה. In Lat. *mutus* from *μύθος*, *μύω*; and still more in the Teutonic languages. Germ. *dumm* stupid, Anglo-sax. and Engl. *dumb, mute*, which is nearer the primary idea; also with a sibilant, Germ. *stumm*, comp. Lat. *stupor, stupidus*, Germ. *stammen*, Engl. *to stun*, Fr. *étonner*.

PO. הָדַמַם to silence, to quiet, Ps. 131, 2.

HIPH. הָדַמַם to make silent, Jer. 8, 14; see in Kal no. 1.

NIPH. נָדַם, plur. נָדַמוּ Jer. 25, 37; fut. יִדְמוּ, also הָדַמַם Jer. 48, 2; pass. of Hiph. to be destroyed, cut off, to perish;

spoken of persons, 1 Sam. 2, 9 **וְהַשְׂרִים יִרְמּוּ** the wicked perish in darkness. Jer. 49, 26. 50, 30. 51, 6. Of a region, to be laid waste, destroyed, Jer. 25, 37. 48, 2.

Deriv. דָּמָה, דָּמָה

הָדַמָה f. *silence, stillness*, e. g. of the winds, a calm Ps. 107, 29. קוֹל הָדַמָה a voice of stillness, i. e. still, gentle, 1 K. 19, 12. So poet. by Hendiadys, Job 4, 16 **אֶשְׁמַע וְקוֹל אֶשְׁמַע** I hear stillness and a voice i. e. a still voice, light whisper. Sept. and Vulg. *lenis aura*, gentle breeze.

\* דָּמַן obsol. root, Arab. *دَمِن* to dung, to manure; perh. denom. from *دَمِنٌ*. Hence the deriv. מְדַמֵּן, מְדַמֵּן, and the two following.

הָדַמַן m. *dung, manure*, 2 K. 9, 37. Jer. 8, 2. 16, 4. 25, 33. Arab. *دَمِنٌ* and *دَمَانٌ*.

הָדַמָה *Dimnah*, pr. n. of a city in Zebulun, Josh. 21, 35. But prob. we ought here to read *רַמְמָה Rimmon*, see Josh. 19, 13. 1 Chr. 6, 62 [77]. Comp. Mover's Chronik, p. 72, 73.

\* דָּבַע to weep, to shed tears, Jer. 13, 17. Aram. and Arab. id.—Hence the two following.

דָּבַע m. a tear, collect. tears; metaph. tears of olives and grapes, i. e. wine and oil. Ex. 22, 28 **מִלְאֵהָהּ דָּבַעַהּ**. Sept. *ἀπαρχὰς ἄλωνος καὶ ληνοῦ*.—Comp. Gr. *δάκρυον τῶν δένδρων* Theophr. *arborum lacrimæ* Plin. 11. 6.

הָדַמָה f. (r. דָּבַע) a tear, but only collect. tears; Arab. *دَمْعٌ* tears, *دَمْعَةٌ* a tear; and so Gr. *δάκρυ* is often used collectively by the poets. Ps. 6, 7. 39, 13. 56, 9. Plur. דָּבַעוּ Ps. 80, 6. Lam. 2, 11. For the poetic phrase in Jeremiah: **תָּרַד עֵינַי דָּמָה** my eye flows down with tears, see in r. דָּרַד no. 1 fin.

\* דָּבַר obsol. root, whence דָּבַר q. v.

\* דָּמִשִּׁק quadril. not used; Arab.

דָּמִשִּׁק to be quick, hasty, active;



דִּמְשִׁק, דִּמְשִׁק, quick, active, alert.

—Hence perh. pr. n.

דִּמְשִׁק, Arab. دِمَشْقُ and دِمَشْقُ

*Dimeshk*, (activity, alertness, perh. in reference to traffic,) sometimes דִּמְשִׁק, דִּמְשִׁק q. v.

2. *Damascus*, the metropolis of western Syria, situated on the river Chrysorrhoas, now *Bārada*, in a large and beautiful plain at the eastern foot of Anti-Lebanon, Gen. 14, 15. 15, 2. It was subdued by David, but in the reign of Solomon recovered its independence, 2 Sam. 8, 6. 1 K. 11, 24; and was governed by its own kings, until Tiglath-pileser king of Assyria annexed it to his empire, 2 K. 16, 9. Is. 7, 4. 8, 4. 10, 9. At the present day Damascus is one of the most opulent cities of hither Asia.

2. *Damascene*, Gen. 15, 2, i. q. אִישׁ דִּמְשִׁק or בְּנֵי דִּמְשִׁק a man of *Damascus*; as בְּנֵי חֹסֵי Hos. 12, 8 for בְּנֵי דִּמְשִׁק. The writer doubtless chose this form, and not דִּמְשִׁק, for the sake of paronomasia with the preceding מְשִׁק. See more under מְשִׁק.

דִּמְשִׁק (in very many Mss. דִּמְשִׁק, דִּמְשִׁק, see De Rossi Schol. Crit.) a species of *cloth*, *stuff*, of silk artificially woven, *silk stuff*, manufactured at Damascus, and still bearing in the western languages the name of that city, Engl. and Dan. *damask*, Ital. *damasco*, Fr. *damas*, Germ. *Damast*. Amos 3, 12. The same word with the letters variously interchanged and transposed is found also in Arabic, viz. دِمَشْقُ *silk*, according to the Camoos p. 760, espec. that made from cocoons from which the insects have broken forth, *flos-silk*; or according to others, white silk. Also دِمَشْقُ, دِمَشْقُ. At the present day there is still a great culture of the silk-worm around Mount Lebanon.

דָּן (judge) *Dan* pr. n. 1. The son of Jacob and the tribe descended from him, whose territories are described in Josh. 19, 40–48.

2. A city in the northern extremity of Palestine, formerly called לַיִשׁ, but named

*Dan* from a colony of Danites, Josh. 19, 47. Judg. 18, 29. It lay west of Paneas at the spot now called *Tell el-Kady*; see Bibl. Res. in Palest. III. pp. 351, 358. Biblioth. Sac. 1846, p. 196, 211. In the words דָּן דָּן 2 Sam. 24, 6, there seems to be an error in transcribing, for which דָּן should be restored. Vulg. *silvestria*.—For דָּן Ez. 27, 19, see in its order under דָּן.

דָּן Chald. st. emphat. דָּן, Pron. demonstr. i. q. Heb. דָּן, comm. *this*, Lat. *hic, hæc, hoc*; Dan. 2, 18. 28. 30. 36. 43. 47. al. בְּדָן *as this, so, thus*; Ezra 5, 7 בְּדָן כְּתִיב *thus it was written*. Jer. 10, 11. Dan. 2, 10 מִלִּבָּה בְּדָן *a word like this, such a word*. על דָּן *on this account, therefore*, Dan. 3, 16. Ezra 4, 14. 15. אַחֲרֵי דָּן *after this, afterwards*, Dan. 2, 29.—In the Targums mostly fully written דָּן, דָּן, דָּן, דָּן, for Heb. דָּן; דָּן *thus*.

דָּן see in דָּן.

\* דָּן obsol. root, prob. *to melt, to become liquid*, like דָּן, דָּן, דָּן. See under lett. Vav, Thesaur. p. 393.—Hence דָּן wax.

דָּן (ר. דָּן) *Dannah*, pr. n. of a city in Judah, Josh. 15, 49.

דָּן (perh. for דָּן lord i. e. place of plundering, q. d. robber's den; comp. דָּן *to rob, to plunder*.) *Dinhabah*, pr. n. of an Edomitish city, Gen. 36, 32. 1 Chr. 1, 43.

דָּן (judge of God, i. e. who judges in the name of God, ר. דָּן) *Daniel*, pr. n. a) The celebrated Heb. prophet and sage attached to the court of Babylon, whose life and prophecies are contained in the book bearing his name. Mentioned also Ez. 14, 14. 20. 28, 3; where it is דָּן. b) A son of David, 1 Chr. 3, 1. c) Ezra 8, 2. Neh. 10, 7.

\* דָּן obsol. root, Arab. دَنَّ *to whisper, to murmur*. Hence דָּן.

דָּן m. pr. infin. of ר. דָּן, as Subst. *what one knows, knowledge, opinion*. Job 32, 10 אֲחַזְנָה דָּן אֲחַזְנָה *I also will show my opinion*. v. 6. 17. 36, 3. Plur. דָּן *perfect in knowledge or wisdom*, Job 37, 16.

יָדָעָה (fem. of preced.) a knowing, knowledge, Ps. 73, 11; c. acc. Is. 11, 9 יָדָעָה אֶת-יְהוָה knowledge of Jehovah, pr. a knowing Jehovah. 28, 9.—Plur. יָדָעוּ 1 Sam. 2, 3. Job 36, 4.

יָדָעָה Prov. 24, 14, see r. יָדָעָה init. and Index.

\* יָדָעָה obsol. root, i. q. Arab. دَعَا to call. A trace of this root is found in pr. n. אֶלְדָּעָה, and in

יָדָעוּ אֱלֹהִים (invocation of God) Deuel, pr. n. m. Num. 1, 14. 7, 42; for which in 2. 14 יָדָעוּ אֱלֹהִים q. v. lett. d.

\* יָדָעָה i. q. יָדָעָה and Syr. يَكْفِي, to go out, to be quenched, extinguished, as a light lamp. Prov. 13, 9 יָדָעָה נֵר רָשָׁעִים הַנֵּר יִכָּשֵׁם the lamp of the wicked shall be put out, i. e. their good fortune shall perish; comp. the Arabic proverb الدهر اطفأ سراجي ill fortune has put out my lamp. Prov. 20, 20. 24, 20. Job 18, 5. 6. 21, 17. Trop. of the destruction of enemies, Is. 43, 17.—Also of water drying up, see Niph.

NIPH. to become extinct, e. g. water, to dry up, Job 6, 17.—Comp. extinguere aquam Liv. 5. 16, succum Curt. 6. 4, mammas Plin. 23. 2.

PUAL to be quenched, destroyed, e. g. enemies, Ps. 118, 12.

\* יָדָעָה obsol. root, in Samar. i. q. יָדָעָה to fear. Hence pr. n. יָדָעָה.

יָדָעָה inf. fem. of r. יָדָעָה, as Subst. like יָדָעָה and יָדָעָה.

1. a knowing, knowledge sc. of any thing; which is thus put as the object, either in the acc. Gen. 2, 9 עֵץ הַיָּדָעָה; or in the genit. as יָדָעָה אֱלֹהִים knowledge of God Hos. 4, 1. 6. 6; once c. art. יָדָעָה id. Hos. 4, 6. With genit. of the subject, Job 10, 7. Also יָדָעָה בְּלִי יָדָעָה without knowing, un-awares, (opp. on purpose, with intent.) Deut. 4, 42. 19, 4. Josh. 20, 3. 5. מְבָלִי יָדָעָה Is. 5, 13 either: because of no knowledge i. e. because of their lack of knowledge of God, religion, comp. Hos. 4, 6 where once יָדָעָה הַיָּדָעָה; or: unexpectedly, suddenly, see r. יָדָעָה no. 1. a. Sept. διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν Κύριον.

2. intelligence, understanding, insight,

wisdom, i. q. הַבְּיָנָה, הַבְּרָמָה, Prov. 1, 4. 7. 2, 6. 24, 5. al. יָדָעָה to have wisdom Prov. 17, 27. בְּרָעָה wisely, discreetly Prov. 13, 16; contra בְּרָעָה לֹא unwisely, indiscreetly, Job 34, 35; יָדָעָה id. 38, 2. 42, 3; בְּבָלִי יָדָעָה id. 35, 16.

\* יָדָעָה obsol. root, Arab. دَفَعَ to thrust, to push sc. so as to make fall; comp. the similar roots יָדָעָה, דָּפַע, דָּפַע. Hence

יָדָעָה m. in pause הַיָּפִי, a stumbling-block, cause of falling, Ps. 50, 20; Sept. Vulg. σκανδαλον, offendiculum.—The Rabbins, by a conjecture drawn from the other hemistich, explain it by יָדָעָה evil report, slander.

\* יָדָעָה 1. to thrust, to beat, to knock sc. at a door, Cant. 5, 2. Comp. Hithpa. 2. to drive hard, to overdrive a flock, Gen. 33, 13.—Arab. دَفَعَ to go swiftly, pr. to be thrust forward, propelled.

HITHP. Part. מְהַדְּפָקִים knocking in rivalry at a door, i. e. emulously, eagerly, Judg. 19, 22. This seems here to be the force of the conj. Hithp.—Hence

יָדָעָה Dophkah, pr. n. of a station of the Israelites in the desert, Num. 33, 12. Comp. Bibl. Res. in Palest. I. p. 107.

יָדָעָה adj. (r. דָּפַק) f. יָדָעָה 1. beaten small, fine, minute, spoken of dust. Is. 29, 5 דָּפַק אֶבֶן small dust, fine. Lev. 16, 12. Hence Subst. any thing small, minute, q. d. small dust, atom, Ex. 16, 14. Is. 40, 15.

2. slender, thin, lank, withered; e. g. hair Lev. 13, 30; of kine and ears of grain Gen. 41, 3 sq. So of a person, tabid, withered, dwarf, or having a withered member, Lev. 21, 20. Also small, light, slight, of a sound or whisper, 1 K. 19, 12.

יָדָעָה m. pr. inf. of r. דָּפַק, fineness; hence fine cloth, a garment, curtain, etc. Is. 40, 22.

\* יָדָעָה obsol. root, Arab. دَقَل, Aram. دَقَل, palm-tree.—Hence

יָדָעָה f. Gen. 10, 27, Diklah, pr. n. of a district of Joktanian Arabia, prob. abounding in palm-trees; of such there are several in Arabia. One famous place of palm-trees existed at the very en-

trance of Arabia Felix, called by the Greeks *Φουαιών* Ptol. 6. 7; but this was remote from the other territories of the Joktanidæ. With Bochart therefore (Phaleg II. 22) I would understand the district of the *Minæi*, which was also rich in palm-trees, Plin. 6. 28.

\* **דקב** præt. **דק**, fut. **דק**, i. q. **דבב** q. v. and Arab. **دق**, onomatopoeitic. Kindred are **דבב**, **דבא**, also **דחח**, **דחה**.

1. *to beat small, to break in pieces, to crush*, espec. by pounding, stamping, threshing. Is. 41, 15 *behold I will make thee as a new sharp threshing-sledge.*

**והדק** **ההרים** **הרדוש** **ההרים** **והדק** *thou shalt thresh the mountains and crush them small.* There is a play upon a twofold usage in Is. 28, 28 **לחם יינדק כי לא לנצח אדוש ירושנה לא ידקנה** *bread-corn is beaten out, but yet one does not thresh it always . . . nor does he crush it.* Here the first **יינדק** is i. q. **יינדש** in v. 27 (perh. it should be so read) 'to beat or tread out with a dray or cattle,' opp. **ייחבט** v. 27; while **ידקנה** implies the *crushing* of the kernels, which the husbandman avoids.

2. Intrans. *to be beaten small, crushed, to be made fine.* Ex. 32, 20 **ידבטחן ער** **אשר ידק** *and he brake it in pieces until it was made fine*, like powder. Deut. 9, 21.

HIPH. **הדק** i. q. Kal no. 1, *to beat or stamp small, to break in pieces*, e. g. altars, idols, 2 K. 23, 6. 15. 2 Chr. 15, 16. 34, 4. 7. Inf. **הדק** adv. *very small, fine*, like powder, Ex. 30, 36. Metaph. Mic. 4, 13 *and thou shalt beat in pieces many nations.* Inf. **הדק** 2 Chr. 34, 7. Fut. c. suff. **אדקם** for **אדקום** 2 Sam. 22, 43.

HOPH. pass. Is. 28, 28, see Kal no. 1. Deriv. **דק**, **דק**.

**דקב** Chald. id. *to be beaten small, broken in pieces*; in PEAL only **דקי** for **דקא**, Dan. 2, 35.

APH. **הדק** *to beat small, to break in pieces*, in 3 præt. fem. **הדקת** Dan. 2, 34. 45; fut. **תדק**, **תדק**; part. **מדקת**, f. **מדקת** Dan. 7, 7. 19.

\* **דקב** fut. **ידקב**, *to thrust through, to pierce, to stab*, as with a sword, spear, Aram. **דקב**, id. Num. 25, 8. Judg. 9, 54. 1 Sam. 31, 4.—Metaph. *to curse*,

*to contemn*, Zech. 12, 10; comp. **דקב**, **דקב**.

NIPH. fut. **ידקב**, *to be thrust through*, Is. 13, 15.

PUAL id. Jer. 37, 10. 51, 4. Lam. 4, 9 *happier those slain with the sword than those slain with hunger*, **שמתם יובי מדקרים** **שירי** **מהגבוה שירי** *for these pine away, being thrust through (perishing) for want of the fruits of the field*; here **מדקרים** by the force of antithesis is put for those perishing of famine, as in the preceding member **הללי דקב** is opp. **הללי דרב**; comp. Is. 22, 2. Vulg. *contabuerunt consumti a sterilitate terræ.*

Deriv. **מדקרות**, **בדקרי**, and

**דקב** (a thrusting through) *Dekar*, pr. n. m. 1 K. 4, 9.

**דב** m. Esth. 1, 6, commonly taken as i. q. Arab. **درة**, **درة**, a pearl, espec. a large pearl, from r. **דבר** to glance, to glitter. Nor indeed would pavements inlaid with pearls be foreign from Asiatic luxury; see Bochart. Hieroz. II. 708 sq. Yet we may perhaps understand a species of marble resembling pearl; perhaps a kind of alabaster called *mother of pearl stone*; or possibly *mother of pearl* itself.

**דב** Chald. i. q. **דור**, age, generation, Dan. 3, 33. 4, 31.

**דב** see **דור**.

\* **דבב** obsol. root, Arab. **دب** i. q. **دب**,

**دب**, *to thrust away from oneself, to repulse*, espec. evil. Hence the two following:

**דבב** m. constr. **דבבון**, *repulse*; hence *aversion, abhorrence.* Dan. 12, 2 *and these to shame לדרבון עולם* *to everlasting abhorrence.* Sept. et Theod. *αἰσχύνῃ*. Syr. **دبب**.

**דבב** m. Is. 66, 24, *an abhorrence*, object of horror. R. **דבב**.

\* **דבב** obsol. root, i. q. Arab. **دب** *to be sharp, pointed.*—Hence

**דרבב** only in plur. **דרבבות** (*dōrbōnōth*, comp. Lehg. p. 43) *goads, ox-goads*, **βούβεντα**, Ecc. 12, 11.

**דרבב** m. (*dōrbān*) a goad, ox-goad, **βούβεντος**, 1 Sam. 13, 21. It differs from

מַלְמֵד, the latter being strictly the staff in which the goad is fixed.—As to the form, Dag. lenē is not more necessary in דַּרְבָּן than in אֲבָנָן Esth. 8, 6, or in מַלְבֵּיחַ, מְלֻבְּחָה.

\* דַּרְגָּה obsol. root, Arab. دَرَج to go on, to advance, espec. by steps, and so to ascend by steps, kindr. דַּרְגָּה. Hence מְדַרְגָּה.

דַּרְדֵּי (pearl of wisdom, compounded from דַּר, דַּרְ, and דַּר i. q. דַּרְ, דַּרְ, דַּרְ, wisdom.) Darda, pr. n. of a wise man contemporary with Solomon or a little before him, 1 K. 4, 31 [5, 11]. In the parall. passage 1 Chr. 2, 6 by contraction or corruption דַּרְדֵּי.

דַּרְדֵּיר m. (r. דַּרְר no. 3) a thorny plant, caltrop, thistle, tribulus terrestris Linn. growing in fields and among grain; collect. Gen. 3, 18. Hos. 10, 8. Syr. ܕܪܕܝܐ for Gr. τριζόλοι Heb. 6, 8, and for ἄκανθαι Matt. 7, 16.

דַּרְרוֹם m. (for דַּרְרוֹם, r. דַּרְר no. 2,) pr. bright sunny region, hence the south, the southern quarter, Ez. 40, 24 sq. 42, 12 sq. Ecc. 1, 6. Poet. for the south wind, Job 37, 17.—Opp. דַּרְפוֹן region covered with darkness, the north, comp. Hom. πρὸς Ἡῶ τ' Ἠελιόν τε, and πρὸς ζόφον.

דַּרְרוֹר m. but fem. Ps. 84, 4. R. דַּרְר.

1. Pr. swift flight, a wheeling, a gyration; hence concr. for a bird which flies in circles. wheels in gyrations, according to the Heb. intpp. the swallow; in the other member is דַּרְפוֹר a sparrow. According to the ancient versions a turtle-dove, i. q. דַּרְ, which is less suited to the context. Ps. 84, 4. Prov. 26, 2.

2. spontaneous flow, a flowing freely and abundantly, comp. r. דַּרְר no. 3. Ex. 30, 23 מַיִתְדַרְרוֹר myrrh flowing spontaneously, q. d. pure.—Hence

3. a letting go free. freedom, liberty. So לְדַרְרוֹר to proclaim liberty to any one, Is. 61, 1. Jer. 34, 8, 15, 17; c. בְּ Lev. 25, 10. שְׁנַת דַּרְדֵּיר the year of liberty i. e. of the manumission of slaves, i. q. year of jubilee, Ez. 46, 17.

דַּרְדֵּירֻשׁ Darius, pr. n. of several Median and Persian kings.

1. Darius the Mede, Dan. 6, 1, 9, 1; of whom Josephus says, Ant. 10. 11. 4, מֶלֶךְ Ἀστυάγουσ υἱός, ἔτερον δὲ παρὰ τοῖς Ἑλ-

λησιν ἐκαλεῖτο ὄνομα. This was apparently Cyaxares II, the son and successor of Astyages, and uncle of Cyrus; who held the empire of Media between Astyages and Cyrus, yet so that Cyrus was his colleague and viceroy, on which account he alone is mentioned by Herodotus. See Xenoph. Cyrop. I. 5. IV 5, 8, 18, 27, 51, 53. V. 1. 5. See also Berthold's Daniel p. 842 sq. Against this view see v. Lengerke ad Dan. p. 219 sq. Hitzig Begriff der Kritik p. 141 sq.

2. Darius Hystaspes, king of Persia, Ezra 4, 5, 5, 5. Hagg. 1, 1. Zech. 1, 1.

3. Darius Nothus, king of Persia, Neh. 12, 22.

NOTE. The genuine form of this name appears in the cuneiform inscriptions of Persepolis, nom. DAR Ya WUS, accus. DAR Ya WUM; see Lassen über d. keilförmigen Inschriften p. 158. Zeitschr. für d. Morgenl. VI. p. 9, 169 sq. Beer in Allg. Lit. Zeit. 1838. no. 5. It is compounded according to Lassen (p. 39) from the root darh (dary), Zend. dere, Sanscr. dhri, to preserve, with the affirmative awu, and s as sign of the nominative; all which accords sufficiently with Herodotus (6. 98), who translates the name by ἐφείτης, perh. coercer, conservator.

דַּרְרוֹשׁ Ezra 10, 6, see דַּרְשׁ Piel.

\* דַּרְבָּן fut. דַּרְבָּן. 1. to tread, to trample with the feet. Syr. and Chald. id.

Kindred are דַּרְג, דַּרְג, طَرِيقٌ a way, Gr. τρεῖσι; and of the same family are also דַּרְשׁ, דַּרְס, pr. to rub, beat, pound; and from the occidental languages tero, δρεῖσι, trappen, treten, to track, to tread; in all which the initial letters or sounds tr imitate the sound of the foot planted firmly upon the ground, espec. as in stamping any thing in pieces, TReTen, zertreten, Engl. to TReaD.—Spec. a) דַּרְבָּה דַּרְבָּה Job 24, 11, or בְּגַת, בְּגַת, Lam. 1, 15. Is. 63, 2, to tread the wine-press, etc. i. e. in order to crush the fruit and express the wine or oil. Also דַּרְבָּה דַּרְבָּה Is. 16, 10, דַּרְבָּה זַיִת Mic. 6, 15, and simpl. דַּרְבָּה to tread sc. the grapes, etc. Judg. 9, 27. Jer. 25, 30. Metaph. of enemies trodden down as grapes Is. 63, 3;

and so also Judg. 5, 21 **וְהִדְרִכְתִּי נַפְשִׁי עָלָיו** *O my soul, thou didst tread down strength* i. e. the mighty. b) **וְהִבֵּיתָ קֶשֶׁת** *to tread a bow*, i. e. *to bend* a bow by placing the foot upon it, as is usually done when the bow is strong and stiff; comp. Arrian. Ind. 16. Diod. Sic. 3. 8. So Ps. 7, 13. 11, 2. 37, 14. 1 Chr. 5, 18. 8, 40. 2 Chr. 14, 7. Is. 5, 28. al. Trop. and without reference to the origin of the phrase, **וְהִבֵּיתָ חֲצִיצִים** *to bend the arrows* i. e. to fit the arrows upon the bent bow, Ps. 58, 8. 64, 4.

2. Spec. *to tread* a way or place, by going or walking upon it, entering into it; hence *to tread in or upon, to walk, to enter* a place, Mic. 5, 4; in a place, c. **בָּ** Deut. 11, 24. 25. Josh. 1, 3. 14, 9. Is. 59, 8; c. acc. Job 22, 15; **עַל** 1 Sam. 5, 5; c. **מִן** *to tread forth out of a place, to come forth*, Num. 24, 17. **עַל** *to tread upon, to walk or go upon* any thing, Job 9, 8. Ps. 91, 13.

HIPH. 1. Causat. of Kal no. 2, *to cause to tread, go, walk*. Is. 11, 15 **וְהִדְרִיכָה בְּנַעֲלֵיהֶם** *and he shall make them tread* (the channel of the Euphrates) *in shoes*, i. e. pass over dry-shod, scarcely wet. With **בָּ**, *to cause to tread in a way, to lead, to guide*; Ps. 107, 7 **וַיְהַדְרִיכֵם בְּיָמֵי יְשׁוּעָתָם** *he caused them to go in a right way*, he led them forth in a right way. 119, 35. Is. 42, 16. 48, 17. Prov. 4, 11. Ps. 25, 5 **בְּאֵמֶתֶךָ בְּאֵמֶתֶךָ** *cause me to walk* (lead me) *in thy truth*. v. 9.

2. i. q. Kal no. 1, *to tread* a threshing-floor, i. e. to tread out the grain, Jer. 51, 33; also a bow, but metaph. Jer. 9, 2 **וַיִּדְרֹכוּ אֶת-לְשׁוֹנָם כְּשֶׁתָּם שֶׁקֶר** (*tread down*) *their tongues, as their bow, for lies*.—Also i. q. Kal no. 2, *to tread* a way, *to walk* in it, poet. c. acc. Job 28, 8.

3. i. q. Arab. **أَدْرَكَ** and Syr. Aph. *to tread upon*, i. e. *to overtake* in pursuing, c. acc. Judg. 20, 43.

Deriv. **מִדְרָךְ** and the two following:

**דְּרָךְ** i. q. **דְּרָךְ**, *way*, only in the Dual **עֲקַבֵּשׁ דְּרָכָיו** *perverse in his double way*, spoken of a double-tongued deceitful person. Prov. 28, 6. 18.

**דְּרָךְ** comm. gend. (m. 1 Sam. 21, 6. f. Ezra 8, 21.) c. suff. **דְּרָכָיו**, plur. **דְּרָכָיו** constr. **דְּרָכָיו**. R. **דְּרָךְ**.

1. Pr. the act of treading, walking, going; *a going, way, journey*; e. g. **עָשָׂה דְּרָךְ**, *ποιήσασθαι ὄδον, to make one's way* Judg. 17, 8, and **הָלַךְ הַדְּרָךְ** *to go one's way* Prov. 7, 19, i. e. to be on one's way, *to journey*. 1 K. 18, 27 **לִי הַדְּרָךְ** lit. a way is to him, i. e. *he is journeying*; or perh. *he is gone out*, is away from home. **הַדְּרָךְ יוֹם** *a day's journey* 1 K. 19, 4; see Rosenm. Bibl. Geogr. I. p. 161. **הַדְּרָךְ שְׁלֹשָׁתַיִם יָמִים** *three days' journey* Gen. 30, 36, comp. 31, 23. Ex. 5, 3.

2. *a way, path*, ἡ ὁδός, in which one treads, goes; very freq. So **עַל הַדְּרָךְ** *by the wayside* Gen. 38, 21. 1 Sam. 24, 3. Also **הָלַךְ הַדְּרָךְ** *to go (by) a way*, comp. Engl. *the way he went*, Deut. 1, 31. Judg. 2, 17; and after other verbs of going, Num. 21, 34. Josh. 13, 18. a) With genit. of place, it is i. q. the way leading to that place; comp. on the Attic usage Valck. ad Hippolyt. 1197. E. g. **הַדְּרָךְ עֵץ** *the way to the tree* Gen. 3, 24; **הַדְּרָכֵי שָׂאוֹל** Prov. 7, 27; comp. Gen. 16, 7. 35, 19. 38, 14. Ex. 13, 17. Rarely another word is interposed, as Hos. 6, 9 **הַדְּרָכֵי רַחֲבָהוּ** *they murder in the way to Shechem*. In the Accus. it approaches to the force of a preposition, *the way to*, i. q. *towards*; e. g. **הַדְּרָכֵי הַיַּרְדֵּי** *towards the south*, **הַדְּרָכֵי צְפוֹנָה** *towards the north*, Ez. 8, 5. 21, 2. 40, 20 sq. 41, 11. 12. Deut. 1, 19 *we passed through the desert... towards the mountain of the Amorites*. b) With genit. of pers. *the way of any one*, i. e. the way by which he is wont to go or pass, e. g. **הַדְּרָכֵי הַמֶּלֶךְ** *the king's way*, i. e. the public highway, military road, Num. 20, 17. 21, 22; comp. ἡ ὁδός βασιλική Herod. 5. 53. **לִי הָלַךְ הַדְּרָכֵי** *to go on in one's way*, to proceed on one's journey by the usual road, Gen. 19. 2. 32, 2. Num. 24, 25. Josh. 2, 16. **הַדְּרָכֵי כָּל-הָאָרֶץ** *the way of all the earth* i. e. of all mankind, the way to Sheol, 1 K. 2, 2. Josh. 23, 14.—Sometimes it includes a whole region or district in or through which a way passes; Is. 8, 23 **הַדְּרָכֵי הַיָּם** *the way* i. e. *region of the sea*, the coast of the sea of Galilee.

3. *a way*, i. e. *course, mode, manner*, in which one walks, lives, which one follows; like Gr. ὁδός Arab. **سَبِيلًا** **سَبِيلًا**.

Eth. 45, 45י, 10H, Germ. *einen Gang nehmen*.—Gen. 19, 31 כְּדָרְךָ בְּלֹא-דָאֲרָץ *after the manner of all the earth, of all mankind*. Spec. a) *way of living, acting, one's walk, conduct, life*. Prov. 12, 15 יְהִי דְרֹךְ אִיּוֹל הָשֵׁר פְּתִיחוֹ הָאֵינִי הַיָּמִים *the way of a fool is right in his own eyes*. Ps. 107, 17 פְּרִי דְרֹךְ פְּשִׁעַ *sinful way*. Prov. 1, 31 פְּרִי דְרֹכָם *the fruit of their ways, the good or evil resulting from their own conduct*. 1 Sam. 18, 14 *and David acted wisely* לְכַל-הַדְּרָכִי. Often the figure of a way is retained, comp. הִלֵּךְ no. 2; הִלְךָ בְּדָרְךָ; פָּדַרְכִּי פָּ, *to walk in the way of any one, to imitate his conduct*, 1 K. 16, 26, 22, 43, 2 K. 22, 2, 2 Chr. 17, 3, 21, 12, 22, 3. Also הִרְכִּי הִרְכָּה, הִרְכָּה, spoken of men, a way or conduct which Jehovah approves, and in which men ought to walk. Ps. 5, 9, 27, 11, 25, 4; spoken of God, his mode of acting, agency, Ps. 18, 31, Deut. 32, 4; spec. of the creation, as the effect of the agency, operation of God, Prov. 8, 22 יְהוָה הִבְדִּיל הַדְּרָכִי *Jehovah created me the beginning of his way, i. e. as the firstling of his agency, work*. Plur. *ways of God, i. e. his works*, Job 26, 14, 40, 19 [14]. b) *way of worshipping God, worship, religion*; comp. سَبِيلُ اللَّهِ، مَنَهَجٌ, Pers. 43, 43, ὁδός Act. 19, 9, 23. So Amos 8, 14 הַדְּרֹךְ בְּאֶרֶץ-שֵׁבַע *the way of Beer-sheba, i. e. idol-worship*. Ps. 139, 24 יִצְבֹּב הַדְּרֹךְ *idol-way, idolatry*; ibid. הַדְּרֹךְ עוֹלָם *the way of old, i. e. the fathers' way, the true and genuine worship*; comp. שְׂבִיבִי הַדְּרֹךְ *Sometimes passive, way, manner of one's experience, i. e. lot, how it goes with any one*. הַדְּרֹךְ אַחֲרַי *after the manner, lot, of Egypt*, Is. 10, 24. Ps. 37, 5 עַל יַד הַדְּרֹכָה *commit thy way, lot, fate, unto Jehovah*. So, retaining the figure of a way, Job 3, 23, Amos 2, 7.

דָּרְכִיּוֹן m. Ezra 2, 69. Neh. 7, 70–72, *a daric, a Persian gold coin, i. q.* דָּרְכִיּוֹן q. v. from which however it differs perh. in its origin, being i. q. Pers. داراکمان *bow of Darius, as bearing the image of an archer*.

דָּרְמֶשֶׂק i. q. دَامِصْקُ *Damascus*, 1 Chr. 18, 5, 6. The Dagesh forte is by Syriasm resolved into ־.

\* דָּרַע Chald. i. q. Heb. זְרִיעַ *the arm*, Dan. 2, 32.—Hence אֲדָרְעִי, אֲדָרְעֵי.

דָּרַע pr. n. see הִרְדֵּיעַ.

\* דָּרַק obsol. root, Chald. i. q. זָרַק *to strew, to scatter*; Arab. دَرَقَ *to hasten*.—Hence

דָּרְקוֹן pr. n. m. *Darkon*, Ezra 2, 56.

\* דָּרַר an onomatopoeic root, not in use, imitating the sound of swift rotary motion, like Engl. *to drill, to twirl, to whirl*; comp. kindr. דָּוַר and the roots there quoted; also τόγνος, τρογνεύω, Germ. *dorl, drillen, trillern, trillern*, Engl. *to trill*. In Arabic spoken of a spindle, دَرَارَةٌ a spindle, مُدِرٌّ a woman turning her spindle.—Hence in Hebrew:

1. *to fly in circles, to wheel in flight*; whence דָּרוֹר the swallow, so called from its gyrations. Also to run swiftly in a circle, as a horse, comp. דָּהַר; whence

Arab. دَرِيْرٌ a fleet horse.—From the idea of swift motion comes the sense

2. *to glance, to sparkle, to radiate*.

Hence دُرِّيٌّ radiant star, דָּר, דֻּרָה a pearl, (although this might also be so called from its roundness,) and דְּרוֹם for הַדְּרוֹם bright region.—Also

3. *to flow out like rays, to spout, as milk, blood, rain*; Arab. دَرَّ ap. Gol. no.

1–3, دَرَّةٌ abundance of milk. Hence *to flow freely, spontaneously*, see דָּרוֹר no. 2, 3. Trop. *to grow luxuriantly, exuberantly, as a plant*; hence דָּרַר.

\* דָּרַשׁ fut. יְדַרְשׁ, pr. Lat. *terere, to rub with the hands; to stamp, to tread with the feet*, like Syr. دَرَسَ *to tread or beat a path, Arab. دَرَسَ to rub, to beat, to thresh; trop. terere libros, i. e. to use books, to study*. The kindred roots are collected under דָּרַח, all having the common idea of treading. The letter ־ being softened into a vowel, there comes from this root the bilateral דָּרַשׁ; comp. Germ. *dreschen*, Engl. *to thresh*, Belg. *dörschen*, low Germ. *döschen*.—Hence in Hebrew:

1. Pr. to tread a place, i. e. to go or come to it, to frequent, c. acc. 2 Chr. 1, 5. Amos 5, 5; c. אל Deut. 12, 5. Part. pass. הרושח a city frequented, celebrated, Is. 62, 12.—The signif. of going or coming to a place or person, is also transferred to express the ideas of seeking, inquiring, demanding, and also caring for; hence the following:

2. to seek, to search for, Ez. 34, 6; c. acc. of thing, Lev. 10, 16; ל Job 10, 6; אחר to search after Job 39, 8.—Chiefly in the phrase דרש את־יהוה Engl. Vers. to seek Jehovah, pr. to go to him, to have recourse to him for aid, by prayer, etc. (Often coupled with synon. בקש q. v. no. 1.) 2 Chr. 16, 12 yet in his disease לא־דרש את־יהוה פי כּל־פּאִים he sought not the Lord (implored not his aid) but to the physicians. Deut. 4, 29. Ps. 34, 5. 88, 34. Lam. 3, 25. al. sæp. Often of the pious who habitually invoke God, to worship, to adore, Ps. 14, 2. Is. 58, 2; דרשי יהוה seekers of God, his pious worshippers, Ps. 9, 11. 22, 7. 34, 11. al. Sometimes with בקל־לב Ps. 109, 2. 10. 2 Chr. 22, 8. Also in the later Hebrew with ל, as דרש ליהוה 1 Chr. 22, 19. 2 Chr. 15, 13. 17, 4. Ezra 4, 2. 6, 21. Once with אל Job 5, 8.—Spoken also rarely of false gods of whom their followers implore aid, 2 Chr. 25, 15. 20. Jer. 8, 2; with ל Deut. 12, 30.—Part. pass. Ps. 111, 2 the works of the Lord are great, לְבַלְיָהוּצִיָּהֶם sought out of all those delighting therein, i. e. sought and obtained of God by their prayers.

3. to seek from any one, i. e. to ask, to inquire, Judg. 6, 29. Deut. 13, 15. 17, 4. 9. With acc. of pers. or thing about or into which one inquires; 2 Chr. 32, 31 קל־לִבְבוֹת הַרֵשׁ הַיְיָ to inquire concerning the miracle. 1 Chr. 28, 9 הַיְיָ קל־לִבְבוֹת הַרֵשׁ הַיְיָ Jehovah inquireth into all hearts, i. e. examines, searches them; also with ל 2 Sam. 11, 3; על 2 Chr. 31, 9. Ecc. 1, 13. Spec. to inquire of any one, to ask an oracle, to consult, e. g. God, c. acc. Gen. 25, 22. Ex. 18, 15. 2 K. 22, 13; also idols, magicians, with ב, pr. to inquire at or of any one, 1 Sam. 28, 7. 2 K. 1, 2. 1 Chr. 10, 14; אל, pr. to go with inquiry to any one, Is. 8, 19. 19, 3. Deut. 18, 11; ל Ez. 14 7. מִכֵּל סֵפֶר יָרִי מִכֵּל סֵפֶר יָרִי out of the book of

Jehovah Is. 34, 16. The prophet by or through whom one inquires of God, is put with מַצֵּם 1 K. 14, 5, מַצֵּת 2 K. 3, 11. 8, 8, ב Ez. 14, 7; e. g. 1 K. 1. c. the wife of Jeroboam cometh לְדַרְשׁ דְּבַר מִמְצֵמָה אֶל־בְּנֵיהָ to ask an oracle of thee concerning her son.

4. to ask for, to demand, to require, with acc. of thing and מִן, מַצֵּם of pers. Deut. 22, 2. 23, 22. Mic. 6, 8. Absol. to ask bread, to beg; Ps. 109, 10 הָרֵשָׁה לְדַרְשׁוּ בָרֶחֱבֹתֵיהֶם let them beg far from the desolations of their home. Also to require or demand back, with מִיָּד Ez. 34, 10; and hence by impl. to avenge, to punish, absol. Ps. 10, 4 בַּל־יִדְרֹשׁ אֱלֹהִים לֹא־יִפְשֹׁעַ v. 13. Deut. 18, 19.—Spec. הַרֵשׁ דָּם מִמֵּנִי, מִיָּד to require blood from or at the hand of any one, i. e. to punish bloodshed, to avenge murder, (comp. גָּאַל,) Gen. 9, 5. 42, 22. Ez. 33, 6. Ps. 9, 13.

5. to seek, i. e. to apply oneself unto, to regard, to follow, to practise; comp. טָרַס to apply oneself, to study, Eth. ἔλεγε to compose a book with study.—E. g. to seek or practise justice Is. 1, 17. 16, 5; good Am. 5, 14; the divine law Ps. 119, 45. 1 Chr. 28, 8. דָּרַשׁ שְׁלוֹם, דָּרַשׁ טוֹבָתָהּ פ', to seek the good, the welfare of any one Deut. 23, 7. Ezra 9, 12; דָּרַשׁ לְשָׁלוֹם Jer. 38, 4; דָּרַשׁ רַעַתָּהּ לְשָׁלוֹם לְ Jer. 38, 13. Prov. 11, 27. 31, 13 הָרֵשָׁה צֹמֶר she applieth herself to wool, etc.—Hence, to care for, to take care of any thing; comp. no. 1 and פָּקַד. Deut. 11, 12 אֶרֶץ אֲשֶׁר יְיָ אֱלֹהֵינוּ יִדְרֹשׁ אֶת־הָאָרֶץ a land which Jehovah careth for. Job 3, 4. Ps. 142, 5. Ez. 34, 8; c. ל Ps. 112, 5. Jer. 30, 14. 17; על 2 Chr. 24, 6.

הִדְרֹשׁ, inf. absol. נִדְרַשׁ for דָּרַשׁ Ez. 14, 3; 1 fut. אֶדְרֹשׁ.

1. Pass. of Kal no. 1, to let come to oneself, to grant access to any one, with ל; hence of God, to hear and answer any one, to listen to his prayer. Ez. 14, 3 הֲיִשְׁמָע אֱלֹהִים אֶת־הַדְּרֹשׁ לָהֶם should I listen unto them? i. e. to their prayer. 20, 3. 31. Is. 65, 1 לֹא־שָׁמְעוּ לְבָבָם אֲנִי לְבָבָם I have listened unto those that asked not. So with accus. of the thing granted, Ez. 36, 37; comp. בָּנָה c. acc. to bestow.

2. Pass. of Kal no. 2, to be sought out, mustered i. e. חָסַד 1 Chr. 26 31.

3. Pass. of Kal no. 4, *to be required*, e. g. blood. Gen. 42, 22.

PIEL inf. **הִרְיוֹשׁ** Ezra 10, 16, if the reading be genuine, for **הִרְיוֹשׁ**, comp. under r. **הִדְלֵל** no. 1.

Deriv. **מִדְרֵשׁ**.

\* **הִצְיָא** *to sprout, to spring up*; hence *to be green*, Joel 2, 22.—Kindr. is Arab.

**וְדָסָס**, whence **וְדָסָס** sprouts from the earth.

HIPH. *to cause to sprout, to bring forth herbage*, e. g. the earth Gen. 1, 11; comp. **הוֹצִיא** v. 4.—Hence

**הִצְיָא** m. *the first shoots from the earth, tender grass, young herbage*, Gr. *χλόη* (so Sept. five times), Is. 66, 14; as clothing the meadows Deut. 32, 2. 2 Sam. 23, 4; as the choice food of beasts Job 6, 5. **הִצְיָא** *greenness of the herbage, green herbage*, Ps. 37, 2.—Diff. from **הִצְיָא** ripe grass, ready for mowing, Prov. 27, 25. Ps. 104, 14; and also from **הִצְיָא** an herb full grown and setting seed, Gen. 1, 11. 12. Chald. **הִצְיָא**, Syr. transp. **هَضَّ**, Zab. **هَضَّ**

\* **הִצְיָא** *to be or become fat*, Deut. 31, 20. Arab. **دَسَمَ** id. **ס** and **ן** being interchanged.

PIEL 1. *to make fat, marrowy*, e. g. the bones. Prov. 15, 30 **הִצְיָא** *good news maketh the bones fat*, q. d. fills them with marrow, gives strength.—Hence also *to anoint*, Ps. 23, 5.

2. *to pronounce or regard as fat*. Ps. 20, 4 **הִצְיָא** *and pronounce fat thy burnt-offering*, i. e. regard it favourably, accept it. For **הִצְיָא** parag. comp. 1 Sam. 28, 15.—Kimchi here takes it as denom. from **הִצְיָא** comp. no. 3, i. e. *to reduce to ashes* sc. by fire from heaven, comp. 1 K. 18, 24. 36.

3. Denom. from **הִצְיָא**, *to cleanse from ashes, to take away ashes*, Ex. 27, 3. Num. 4, 13.

PUAL pass. of Pi. no. 1, *to be made fat*, spoken of the ground moistened with blood Is. 34, 7; of men Prov. 11, 25. 13, 4. 29, 25. where it is metaph. i. q. *to become rich*.—Trop. *to be satiated, abundantly satisfied*, Prov. 13, 4 **הִצְיָא**

**הִצְיָא** *the desire of the diligent shall be abundantly satisfied*. 28, 5.

HOTH. **הִצְיָא** for **הִצְיָא** *to be smeared with fat*, e. g. a sword, Is. 34, 6.

The derivatives here follow.

**הִצְיָא** adj. *fat, comp. שָׂמֵן*. 1. *rich, fertile, of soil* Is. 30, 23.

2. *full of sap, fresh, of a tree* Ps. 92, 15.

3. *rich, opulent*, Ps. 22, 30. Comp. **שָׂמֵן**.

**הִצְיָא** m. c. suff. **הִצְיָא**. 1. *fatness, fat*, Judg. 9, 9. Meton. of fat food, i. e. sumptuous, Job 36, 16. Is. 55, 2. Jer. 31, 14. Trop. *fertility, abundance*, Ps. 65, 12.

2. *ashes, pr. fat ashes*, from the victims consumed upon the altar, Lev. 1, 16. 4, 12. 6, 3. 4. 1 K. 13, 3; also from corpses burned, Jer. 31, 40. Diff. from **הִצְיָא** q. v.—Ashes were also used by the ancients, as by us, for *fattening* i. e. manuring the soil; see Plin. 17. 9.

**הִצְיָא** f. constr. **הִצְיָא**, plur. constr. **הִצְיָא**, a word of the later Hebrew; see note.

1. *a mandate of a king, an edict, decree*, Ezra 8, 36. Esth. 1, 8. 2, 8. 3, 14.

2. *a law, statute*, Esth. 1, 19. 2, 12. 3, 8. 4, 11. 15. Here too we may refer the difficult words, Deut. 33, 2 **הִצְיָא** *at his (Jehovah's) right hand fire a law to them* sc. the Israelites, where we may understand perhaps the pillar of fire guiding their way in the desert. Others render: *a fire of law*, referring it to the law as given in fire. Vulg. *lex ignea*, Engl. Vers. *fiery law*.

NOTE. The origin of this word is doubtful. Many regard it as Persian, comparing **דָּאן** *right, justice*, from the verb **דָּאן** *dāden*, to give, to publish, to command, coll. **הִצְיָא**. But it may be Semitic, for **הִצְיָא**, from r. **הִצְיָא** to throw, to cast, perhaps also *to point out, to teach*, like the synon. **הִצְיָא**; hence pr. *a pointing out, concr. one who points out, a guide, leader*, as in Deut. l. c. then i. q. **הִצְיָא** *law, mandate*.

**הִצְיָא** Chald. f. 1. *an edict, decree*, Dan. 2, 9. 13. 15.

2. *a law, collect. laws, law*, Dan. 6, 9. 13. 16. **הִצְיָא** *the law of God*, Ezra 7, 12. 21.

3. *divine law, i. q. religion, system of faith and worship*. Dan. 6, 6 **הִצְיָא** *in his religion*, comp. 7, 25.—So the



Rabbins call the Christian and Moham-  
medan religions.

**דְּחָא** Chald. st. emph. **דְּחָאָה**, i. q. Heb. **דְּחָא**, *tender grass, young herbage*, Dan. 4, 12, 20.

**דְּחָבַר** Chald. m. (pr. Pers.) only plur. emph. **דְּחָבְרִיָּא** Dan. 3, 2, 3, *skilled in the law, judges*; compounded from **חָבַר** law, and the ending **בָּר**; **וָרָר**; comp. in Pehlvi *datouber* is a judge, Pers. **دات واران** lawyers.

**דְּחָיִן** (two cisterns, dual of Talm. **חָיִן** a cistern, r. **יָדַח**) Gen. 37, 17, contracted **דְּחָיִן** 2 K. 6, 13, comp. Lehrs. p. 536; *Dothain, Dothan*, pr. n. of a place in the north of Samaria. Gr. **Δωθαίμ** Judith 4, 6, 7, 18; *Larata* 3, 9.

**דָּחַן** (perh. fontanus, from **חָת** i. q. **חָה** a well, see in **דְּחָיִן**) *Dathan*, pr. n. of one of the conspirators with Korah, Num. 16, 1, 26, 9. Deut. 11, 6. Ps. 106, 17.

ה

*He*, **הָא**, the fifth letter of the Hebrew alphabet, as a numeral denoting 5. Its original figure represented perhaps a *lattice* or *window*, and the same seems to be expressed by the word **הָא** *lo! see!* Compare the German *Hahá*, a garden-window opening upon a prospect. See Heb. Gr. p. 291. edit. 13.

As a guttural, **ה** holds a middle place between the softer **א** and the harsher **ח**.—It is interchanged with **א**, see p. 1; rarely with **ח**, as **הָחַן**, **חָחַן**; etc. Not unfrequently also **ה**, as the middle letter of a root, is softened into Vav quiescent; although in the present state of the Semitic languages, the harder form with **ה** is more frequent in the later dialects. Comp. **בוֹשׁ**, Aram. **בְּהַה**, **חַחַה** to be ashamed; **דָּחַר**, **דָּחַר** age; **מִיֵּל**, **מִיֵּל** to circumcise; **נָהַר**, **נָהַר** to shine; **רוּץ**, **רוּץ** to run.

**הֵא, הָא, הַא**, 1. Pron. demonstrative, *this*, Lat. *hic, hæc, hoc*; like **ὁ, ἡ, τό** in Homer and often in Herodotus. So in the forms **הַיּוֹם**, **אֲלֵיּוֹם**, *this day*, i. e. to-day; **הַיּוֹם** *this time* Ex. 9, 27; **הַלַּיְלָה** *this night* Gen. 19, 34, comp. 35. **הַיּוֹם** *on a day*, at a time, pr. at *this* time, about this time.—Rarely: a) Prefixed to the relative as in Engl. 2 K. 6, 22 **הַאֲשֶׁר** **שָׁבַתָּהּ בְּחַרְבָּהּ וּבְקַשְׁתָּהּ** *those whom thou hast taken captive with thy sword and with thy bow*. b) Or it stands itself in the place of the relative, and is then

prefixed to the verb, but mostly only in the later Hebrew. Josh. 10, 24 *the chiefs of the warriors* **אֲשֶׁר הָיוּ לְבָנָהּ אִתּוֹ** *who had gone with him*. Ezra 8, 25 *the vessels and his ministers had offered*. 10, 14, 17. 1 Chr. 26, 28, 29, 17. Dan. 8, 1.—In like

manner Arab. **ال** for **الذی** is put before verbs and prepositions; see De Sacy Gramm. Arabe I. § 793.—Hence

2. As *the definite article*, Engl. *the*, like Gr. **ὁ, ἡ, τό**, in the insertion or omission of which the Hebrews and Greeks and also the English and Germans follow similar laws, for which see the usual grammars, e. g. Lehrs. p. 652 sq. Heb. Gramm. § 107 sq. One topic however, which has latterly been much discussed, although superficially and carelessly, as is usual where the deductions are made from a few examples, it will be proper here to consider, and to give the result of recent and careful investigations. See Winer's Lex. p. 239. Gramm. Excurs. p. 57. Ewald Heb. Gramm. p. 568. The question is raised: Whether the definite article is used *indefinitely*? This is wholly denied by some, and affirmed by others. The true answer is, that the definite article cannot indeed be rightly said to stand indefinitely; but yet the Hebrew conceives and expresses many things definitely, which in Greek, German, English, French, are expressed without the article. Just as the modern lan-

guages differ much in this respect among themselves; and espec. the French language by a peculiar idiom inserts the article before very many words, which in English and German do not admit of it. Thus in French it is said correctly: nous aurons aujourd'hui *la* pluie, soyez *le* bien venu, il a *la* mémoire bonne, *l'esprit* inquiet; in all which phrases the idiom of the English and German does not tolerate the definite article. The Hebrew usage in this respect may be reduced to certain classes; which however for the most part all flow from the one principle, that the article is prefixed to things well known. Apollon. de Synt. 1. 6 τὸ ἄρθρον προὑφιστάσων γινώσκω δηλοῦν, et ibid. ἄρθρον, οὐ ἐξαιρείτό; ἐστὶν ἡ ἀναφορά, comp. 2. 3 ἰδίωμα ἀναφορᾶς προσαυτιλιγμένον προσώπου δεύτερον γινώσκω. See the excellent remarks of Harris in his *Hermes*, B. II. c. 1.—Hence, in a manner differing from English usage, the article is put:

a) Before nouns which denote *objects* and *classes* or *species of things* which are *known to all*; such as הַצֶּהָר, הַזֶּהָב, הַכֶּסֶּף, הַיַּמִּים. Gen. 13, 2 Abraham was very rich בַּמִּקְנֵהוּ וּבַכֶּסֶּף וּבַזָּהָב. Deut. 14, 26 and thou shalt lay out that money בַּבֶּקֶר וּבַצֶּהָר וּבַיַּיִן וּבַכֶּסֶּף. Ex. 31, 4 לַעֲשׂוֹת בְּזָהָב וּבַכֶּסֶּף. Lam. 4, 2 מִקְלָאִים בַּפֶּן. Is. 1, 22 מְהוּל בַּיַּיִן. Ex. 2, 3 and daubed it (the ark or skiff) בַּחֹמֶר וּבַפִּיֶּתָה with bitumen and pitch. 2 K. 9, 30 הִתְשֵׁם בַּפִּיֶּתָה. 2 K. 9, 30 הִתְשֵׁם בַּפִּיֶּתָה she put her eyes in paint, painted them. Comp. Is. 28, 7. 40, 19. 43, 24. Comp. Heb. Gramm. § 107. n. 1.

b) Before abstract nouns, like Gr. τὸ πολιτικόν, τὸ ἠπικικόν, espec. before the names of virtues and vices; comp. Fr. 'la modestie convient à la jeunesse, la superstition engendre l'erreur,' where Engl. omits the article. So הַלֵּל בַּשֶּׁקֶר Jer. 23, 14, comp. 51, 19. 16. 4. 5. Is. 29, 21. Prov. 25, 5 רִבּוֹן בַּצָּדֵק כִּסְאוֹ. Yet freq. in such cases the article is omitted. Also before words signifying evils and calamities; e. g. מוֹת בַּצְּמָא Is. 41, 17. 50, 2. Judg. 15, 18; הַסְּנִינִיִּים blindness (which in Engl. is indefinite, though we too say *the* plague, *the* small-pox), Gen. 19, 11 הִסְמִתָם אֹתָם בַּסְּנִינִיִּים. Is. 45, 16 הִסְמִתָם אֹתָם בַּסְּנִינִיִּים i. e. into dis-

grace, shame; comp. 32, 19 הַשֶּׁפֶלָה הַשֶּׁפֶלָה הַזֶּהָרָה into (the) lowness sinks the city. 46, 2 בְּשָׂבִי הִלְכָה. 47, 5 בָּאֵרִי בַחֲשֵׁהָ, comp. 60, 2.

c) The most frequent use of the article in this manner is after כִּי, the particle of comparison; since a thing can properly be compared only with what is presupposed to be *well known*. See Heb. Gram. § 107. n. 1. a. Comp. in Engl. 'quick as the bird in the air, as the fish in the water; white as the driven snow.' So כִּי צִבְאוֹן Is. 53, 6. Ps. 49, 15; כִּי פֶטֶחַ Is. 53, 7; כִּי בִבְקָר 11, 7. 65, 25. Job 40, 15; כִּי צִבְאוֹן Is. 1, 18. 51, 8; כִּי בַצֵּל Job 17, 8. 14, 2; כִּי שָׁנִים, כִּי צִבְאוֹן, as the coccus, as crimson, Is. 1, 18. How very widely this usage is extended, is apparent from the following examples taken from the single book of Isaiah: 5, 24 כִּי יִהְיֶה. v. 25 כִּי יִהְיֶה. v. 28 כִּי יִהְיֶה and כִּי יִהְיֶה, comp. 66, 15. Jer. 4, 13. Is. 10, 14 כִּי יִהְיֶה. 13, 8 כִּי יִהְיֶה (and so always in this word, Ps. 48, 7. Is. 42, 14. Jer. 6, 24. 30, 6. 49, 24. Mic. 4, 9. 10). 14, 17 כִּי יִהְיֶה (comp. 27, 10. Jer. 9, 11. Hos. 2, 5). 22, 18 כִּי יִהְיֶה as the ball, comp. 29, 3. 24, 20 כִּי יִהְיֶה like the drunkard, etc. see 30, 17. 29. 34, 4. 35, 6. 38, 14. 41, 15. 42, 13. 43, 17. 44, 22. Here it is to be noted, that the article is mostly omitted before the noun or object of comparison, whenever this is rendered definite by an adjective or in any other way; comp. כִּי יִהְיֶה Is. 10, 14, but כִּי יִהְיֶה מִשְׁפָּחָה 16, 2; כִּי יִהְיֶה Ps. 1, 4. but כִּי יִהְיֶה עֵבֶר Is. 29, 5; כִּי יִהְיֶה שׁוֹמֵרָה 30, 28; כִּי יִהְיֶה עֵבֶר Ex. 16, 31. Add כִּי יִהְיֶה and כִּי יִהְיֶה Ps. 131, 3; also Is. 17, 13. 24, 13. 28, 4. 29, 4.

The following usages with the article are more commonly known:

d) Before Collectives, see Lehrs. p. 653. Heb. Gr. § 107. 1.

e) Sometimes the article is put before a noun which more accurately would be made definite by a suffix; comp. De Sacy Gramm. Arabe II. § 482. 1; as when a German woman calls her husband *καὶ* ἑξοχήν, the husband; or a servant his master, the master. So Is. 9, 6 לְמַרְבֵּהָ for מְשֻׁרָה, which the Engl. Vers. expresses; v. 2 שְׂמֵחָהּ for הַשְּׂמֵחָהּ. So too is prob. to be explained הַלְלָמָה Is. 7, 14, which, with the Hebrew intpp. and Grotius, I understand as for עֲלֵמָה.

After this exposition it is hardly ne-

cessary to repeat, that every noun which has the article, is, and ought to be taken as, definite and demonstrative. As to the examples which we have elsewhere cited in support of the contrary opinion, *Lehrg.* p. 655, they may be explained as follows: 1 Sam. 17, 34 **הַלְיוֹן** *the lion*, as the known and perpetual enemy of flocks, comp. *ὁ λύκος* John 10, 12, Arab. **الذئب**. Ex. 2, 15 **הַבְּאֵר** *the well of that region*. Num. 11, 27 **הַיָּעָר** *the young man*, i. e. the servant, minister; and so Gen. 14, 13 **הַפְּלִיט** *the fugitive*, the only one who escaped. 1 Sam. 17, 8 lo, *I am the Philistine*, **הַפְּלִשְׁתִּי**, i. e. he who challenges you to single combat. So in Is. 66, 3 **שׂוֹחֵט הַשּׂוֹר מִבְּחַר אֵישׁ זֹבַחַת הַשֶּׁה עִרְתָּ כְּלָב**. Here it may be asked why the words **שׂוֹר**, **שֶׁה**, take the article, while **אֵישׁ** and **כְּלָב** omit it. The reason is, that the slaughterers of oxen and sheep really existed and could be pointed out by the writer as with the finger; but homicides and sacrificers of dogs are here only supposed, for the sake of comparison; *the ox-slaughterer is as a homicide*, etc. —The precept is also correctly given by Grammarians, that *the predicate of a sentence does not take the article*; comp. *χαλεπὰ τὰ κυλά* and *τὰ χαλεπὴ κυλά*. See Heb. Gr. § 108. 3.

NOTE 1. The vowels with which ה is to be written, may be specified as follows:

a) Commonly before letters not guttural, it takes Patah followed by Dagesh forte, **הַשֶּׁשׁ**.

b) The gutturals do not admit Dagesh forte, and before them ה therefore takes different vowels; e. g. α) Before א, which wholly rejects all duplication, the Patah is every where prolonged into Kamets, as **הַאֲרוֹן**, **הַאֲשֶׁר**, **הַאֲרִיץ**, **הַאֲשֶׁם**. So also before ר, as **הַרְקֵל**, **הַרְקֵל**; and often also before ע and ה, as **הַהָר**, **הַהָר**. β) On the other hand the harsher gutturals ה and ח admit a certain degree of duplication, although no Dagesh forte is marked in them by the Grammarians; (just as Germ. *sicher*, *verglichen*, are pronounced almost as if with double *ch*;) and the syllable being therefore more acute, the Patah is mostly retained, as **הַחֹרֵשׁ**, **הַחֹרֵשׁ**. But see nevertheless **הַחֹרֵשׁ** Gen. 6, 19. γ) But whenever the gut-

tural has Kamets, the Patah passes over into Segol, according to the general rule, Heb. Gram. § 27. n. 2. b. So espec. before ח, as **הַחֹרֵשׁ**, **הַחֹרֵשׁ**. Before ה and ע in monosyllables the vowel is Kamets, (see above in α,) as **הַהָר**, **הַהָר**; and Segol stands only in dissyllables or trisyllables, where the tone is thrown forward towards the end, as **הַחֹרֵשׁ** (although **הַחֹרֵשׁ**), **הַחֹרֵשׁ**, **הַחֹרֵשׁ**.

NOTE 2. Corresponding to the Heb. article in the kindred languages are: a) Phœnician א, more rarely ה, once אל; see Monumm. Phœn. p. 437. b) Arabic **أل**, rarely and in the vulgar tongue **هل**, kindr. with Heb. **אל**, **אלה**. Many grammarians suppose therefore that ה

comes from **הל** i. q. **אל**; and this not without reason, compare **הַשֶּׁשׁ** the

sun, Arab. **الشَّمْسُ** pron. *esh-Shems*. On the other hand, it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in Chald. **הַי**, **הַי**; Arab. **هذا**; and this syllable Hupfeld supposes to be the source of the Heb. article, so that Dagesh in **הַשֶּׁשׁ** arises in the same way as in **הַשֶּׁשׁ** for **הַשֶּׁשׁ**. See *Zeitschr. f. d. Kunde des Morgenl.* II. p. 449.

**הַי**, **הַי**, **הַי**, for the origin and use of which forms see the note below; Adv. of

*interrogation*, like Arab. **أ**, a prefix put before the first word of a clause, and apocopated from the fuller **הַל** (Deut. 32, 6 in the reading of the Nehardeenses, see

Kennic. and De Rossi), Arab. **هل**.

1. In simple and direct interrogation, i. q. Lat. *-ne?* Job 2, 3 **הַשְׁמַתָּ לְבָרָה אֵלַי** *hast thou observed my servant Job?* Ex. 10, 7. 33, 16. etc. a) The interrogation is often so put as to require a negative answer; and then the question itself has the force of a negative, i. q. Lat. *num?* Gen. 4, 9 **אֲנִי אֶחָיו אֲנִי אֶחָיו** *am I my brother's keeper?* i. e. I am *not* his keeper. Job 14, 14 **אִם יָמוּת אִם יָחַי** *if a man die, shall he live again?* i. e. he shall *not* revive. 8, 11. 21, 22. Comp. Job 23, 6. 36, 19, where the negative answer is given by the speaker. A strik-

ing example is 2 Sam. 7, 5 **הַאֲתָהּ הַבְּנֵהָ** **לִי בְיָה**, which in 1 Chr. 17, 4 is expressed without interrogation in the negative, **לֹא אֲתָהּ ה' .** b) Sometimes the interrogation seems to have an affirmative force, equivalent to a negative question in Engl. Job 20, 4 **הַיָּדָעָה הַזֹּאת רָדַעְתָּ** *knowest thou (not) this?* Ez. 20, 30. Elsewhere **הַלֵּא** is put in the same sense; comp. Gr. *ἢ γὰρ*; and *ἢ γὰρ οὐ*; for *is not?* and Lat. *-ne* for *nonne?* see also Heusinger ad Cic. Off. 3. 17. c) In disjunctive questions, where the latter clause is preceded by **אִם** and **וְאִם**, see above on p. 61; e. g. **אִם-הָ** *utrum?*—*an?* more rarely **אִו-הָ** Job 16, 3. But in the poetical books **הָ-הָ** and **וְהָ-הָ** are frequently employed, where two questions expressing the same or a like sense in different words, follow one another in poetic parallelism, i. q. *num—an? num—et?* (not *utrum—an?*) though even here there is a sort of disjunctive relation, which however lies more in the words than in the sense. Job 4, 17 **הַאֲנֹשׁ מֵאֲלוֹהַי וְצַדִּיק מֵעֲשָׂהוּ יִטְהַר גִּבֹר**, comp. 6, 5. 6. 8, 3. 10, 4. 5. 11, 2. 7. 22, 3. Hence in such parallelism, the second member is often preceded merely by the simple copula, as **וְ-הָ** Job 6, 26. 10, 3. 13, 7. 15, 7. 8. 11. 18. 4; comp. espec. 13, 7. 8; and even the copula is omitted 22, 4.

2. In indirect interrogation, *whether*, (comp. **אִם** B. 2.) after verbs of proving, trying, Ex. 16, 4. Judg. 2, 22. Deut. 8, 2. 13, 4; of seeing, Ex. 4, 18. Gen. 8, 8. In a disjunctive proposition, followed by **אִם** Gen. 18, 21; or **הָ**, Num. 13, 18 *and see the land and the people, הַחֹזֶק הוּא הַרְפָּה* **הַחֹזֶק הוּא אֲחֵרֵב** *whether they be strong or weak, whether few or many*. So too **הָ-הָ** Ecc. 2, 19.

Prefixed to other particles, as **הָאִם**, see **אִם**; **הָכִי**, see **כִּי**; **הָלֹא**, see **לֹא**.

NOTE. As to the vowels under **ה**, the following may be noted: a) Before letters not guttural, and which have not Sheva simple, the interrogative **ה** takes the Hhateph-Patah, as **הַחֹזֶק**; the vividness of interrogation causing it to be made still shorter than in the demonstrative **הַ**. b) Rarely it takes the same form as the Article, as **הַיָּרִיב** Lev. 10, 19. Ecc. 3, 21; mostly before letters with Sheva simple, as **הַלְבָּן** Gen. 17, 17.

18, 21. 37, 32. c) So too it sometimes coincides with the Art. in form before gutturals, as **הַאֲלֵךְ**. d) Also before gutturals with Kamets, as **הַחֹזֶק**, **הַאֲנִכִּי**.

**הָא** Chald. interj. *lo! behold!* Dan. 3,

25. Syr. **ܐܢ**, Arab. **لَا** id.

**הָא** Heb. and Chald. id. Gen. 47, 23. Ez. 16, 43. Chald. pleon. Dan. 2, 43 **הָא הָא** *lo as*, etc. So Syr. **ܐܢ** often.

**הָאָה** interject. onomatopoe. of joy, rejoicing, *aha!* Lat. *eja!* Is. 44, 16. Espec. in exultation over a fallen enemy, Ps. 35, 21. 25. 40, 16. Ez. 25, 3.

**הָב** imperat. of the verb **יָהַב** q. v.

**הַבְּהָבִים** m. plur. Hos. 8, 13, pr. *gifts, offerings*, here sacrificial, for **יְהַבְהָבִים**. R. **יָהַב** to give.

\* **הַבֵּל** fut. **יָהַבֵּל** 1. *to breathe, to breathe out, to exhale*; for the idea of *breathing* as connected with the syllable **הב**, see under **אָהַב**. Hence **הַבֵּל** breath, something vain, vanity; whence also

2. *to be or become vain, to act or speak vainly*, i. e. idly, foolishly. 2 K. 17, 15 **וַיִּלְכוּ אַחֲרַי הַבֵּל וַיַּהֲבֵלוּ** *they followed after vanity (i. e. idolatry) and acted vainly*. Jer. 2, 5. Job 27, 12 **לְמַדְרוֹהָ הַבֵּל** *why then do ye thus act (or speak) so vainly?* Also *to cherish vain hopes*; Ps. 62, 11 **בְּגוֹל אֶל-הַהֲבֵלוּ** *place not vain hope in robbery*.

HIPH. *to make vain, to seduce to vanity*, i. e. to idolatry, Jer. 23, 16.

**הַבֵּל** c. suff. **הַבְּלִי**; plur. **הַבְּלִים**, constr. **הַבְּלִי**.

1. *a breath, breathing*, e. g. of air, a gentle breeze, Is. 57, 13. Vulg. well, *aura*; Sept. less well *καταυγίς*.—Oftener *breath* of the mouth, Kimchi **אֵיר שִׁיצָא** מפה, Aqu. *ἀμῖς*, Symm. *ἀμῖός*, which word in Wisd. 7, 25 the Syr. Vers. translates **ܐܢܗܘ**. Prov. 21, 6. Ps. 144, 4. So very often for any thing evanescent, transient, frail; Job 7, 16 **כִּי הַבֵּל רַמִּי** *for my days are a breath*. Prov. 13, 11 **הוֹן הַמַּעַט מֵהַבֵּל** *wealth vanisheth more swiftly than a breath*. Ecc. 11, 10 *for childhood and youth are a breath*. 21, 6. 31, 30. Ps. 39, 6. Ecc. 1, 2. 14, 2, 11. 17. 23. 4, 4. 8. 5, 9. 6, 9. al.—Hence the signif. *vanity*,

i. e. something *vain, empty, fruitless*, Lam. 4, 17. Jer. 10, 3, 8; also as Adv. in *vain, vainly*, Job 9, 29, 21, 34, 35, 16. Is. 30, 7. Ps. 39, 7. Spec. of *idols* as things vain and worthless, and also of their worship, 2 K. 17, 15. Jer. 2, 5.—Plur. הבלים *vanities*, espec. *idols*, Jer. 10, 8. Ps. 31, 7. Jon. 2, 9.

2. *an exhalation, vapour, mist*, which one cannot see through; so of an abortion, Ecc. 6, 4 *for he cometh in mist and departeth in darkness*, seen by none. 11, 8 *כל־שפא הבל* *all that cometh is mist*, i. e. shrouded in darkness. 8, 14.

3. *Abel*, pr. n. Sept. Ἀβελ, the second son of Adam, prob. so called from the shortness of his life. Gen. 4, 2 sq.

הבל i. q. הבל no. 1, *breath*, hence *vanity*, with Chald. form הבל הבלים Ecc. 1, 2, 12, 8.

\* הבלן obsol. root, i. q. אבן; hence

הבני m. (stony, qs. אבני from אבן i. q. אבן a stone) plur. הבנים Ez. 27, 15 Keri, in Cheth. הובנים, *ebon-wood, ebony*, q. d. stone-wood, so called from its hardness. This etymology is so obvious, that we need not look for another, much less for a foreign one. The Semitic name is preserved in the Gr. and Lat. *ebenus, ebony*, see Bochart Hieroz. II. p. 141; and from the Greek it has been transferred back with an epenthesis into the Arabic and Persian, where it is written *أبنوس, أبنوس*. The Hebrews use the plural, prob. because this wood was cut up into pieces or sticks for exportation, called by the Greeks *φύλαγες*. Comp. אבנים, אבנים.

\* הבר to cut, to cut up, to divide out, i. q. Arab. هبى. Once Is. 47, 13 Keri הברי sky-dividers, i. e. astrologers, who divide up the heavens for augury, or to take a horoscope. Sept. ἀστρολόγοι τοῦ οὐρανοῦ, Vulg. *augures celi*. Cheth. is הברי (אשר).—Others take הבר as i. q. حبرى to know; and some again prefer to read הברי, comparing הברי v. 10.

הגה Esth. 2, 3, and הלי v. 8, 15, *Hege, Hegai*, Pers. pr. n. of a eunuch in the court of Ahasuerus. Benfey compares *Āja* eunuch; Monatsnamen p. 192.

\* הניג obsol. root, Arab. هج IV to set on fire, to kindle, هكيم heat Hence הניג.—Others, to moan, as הנה I. 1 ult.

\* I. הנה fut. הנהה 1. to murmur, to mutter, to growl, pr. to utter a low rumbling sound, nearly i. q. המה. Spoken of the *growling* of the lion over his prey Is. 31, 4, Gr. ὑποβρυχάουμαι (to roar is ψάλλω, βρυχάουμαι); also of low thunder, see הנהה Job 37, 2; of the *muttering* of enchanters, see Hiphil; of the low tones of a harp, see הניון Ps. 9, 17, 92, 4; of the *murmuring* or cooing of doves, Is. 38, 14, 59, 11; of the *moaning* and sighing of men, οἰμώζειν, Is. 16, 7, Jer. 48, 31.

2. Poet. i. q. to speak. a) Absol. pr. to utter a sound, Ps. 115, 7. b) With acc. of thing, Job 27, 4, Ps. 37, 30, Is. 59, 3, Prov. 8, 7. Hence to speak of, i. q. to sing, to celebrate, (comp. אמר,) Ps. 35, 28 לשוני הנהה צדקה *my tongue shall speak of (sing) thy righteousness*. 71, 24.

3. to meditate, pr. to speak with oneself in a low murmuring voice, as is often done by a person in deep meditation; comp. no. 1, and אמר בלבו, אמר. With ה to meditate in or on any thing, to think upon it; Josh. 1, 8 ולילה ויהיה בו יומם ולילה *and thou shalt meditate thereon (the law) day and night*. Ps. 1, 2, 63, 7, 77, 13 בכל־פעולה *I meditate on all thy works*. 143, 5. (Synon. is שירת.) Prov. 15, 28 לב צדיק ינהה לענות *the heart of the righteous meditateth what to answer*. With acc. to think upon, to remember; Is. 33, 18 לבה הנהה ארמה *thine heart remembereth the time of terror*. Also in a bad sense, to devise, to plot; Ps. 2, 1 לאמים הנהה ריק *why do the nations devise a vain thing?* i. e. attempt resistance in vain. Prov. 24, 2, Is. 59, 13.—Syr. ה to meditate, to read by syllables; Pa. to meditate, to contemplate; Ethpa. to read. Comp. Eth. הנהה to murmur, to utter inarticulate sounds, to speak, to meditate;

Conj. IV, to read. Arab. نَبَّ to mutter.

POEL inf. הנה i. q. Kal no. 2, Is. 59, 13.

HIPH. part. plur. מהנים, the mutters, i. e. soothsayers muttering enchantments; or the sighing, the whimpering;

i. e. jugglers pretending to imitate the low thin voice of the shades, Is. 8, 19.

Deriv. הַגָּה, הַגָּה, הַגָּה.

\* II. הַגָּה i. q. הַגָּה II, *to be separated, taken away*, comp. הַלֵּךְ and הַלֵּךְ. Transit. *to separate, to take away*; Prov. 25, 4 הַגָּה סִינִימָה מִבְּסֶסֶה *separate the dross from the silver*, where it is Inf. abs. for the imperat. Symm. *ἀφαιρέσει*, Vulg. *aufer*. v. 5. Here too is apparently to be referred Is. 27, 8 הַגָּה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָרוֹם *he taketh them away with his strong wind in the time of the east-wind*. Kimchi well הַסִּיר.

NOTE. Maurer not unaptly explains the connection of this second signification with no. I, by supposing that הַגָּה II is pr. *to cause to puff or pant for breath*, then *to drive* (comp. הַנִּיחַ, ἄγω), *to impel*, Is. 27, 8; and with מָן, *to drive off, to separate*, Prov. 25, 4. See Maurer ad Prov. l. c.

הַגָּה m. (r. הַגָּה I) 1. *a muttering, growling of thunder*, Job 37, 2.

2. *a sighing, moaning*, Ez. 2, 10.

3. *a meditation, thought*, Ps. 90, 9;

i. q. הַגָּה.

הַגָּה f. (Kamets impure) *meditation, thought*, Ps. 49, 4. R. הַגָּה I.

הַגָּה see in הַגָּה.

הַגָּה m. (r. הַגָּה) *heat, fervour of mind*. Ps. 39, 4 אֶשׁ בַּהֲגִינִי הַבַּיֵּת *in my fervour the fire burned*. Hence *fervent cry*, prayer, Ps. 5, 2.—Others, *moaning*.

הַגָּה m. (r. הַגָּה I) constr. הַגָּה, c. suff. הַגָּהִי Ps. 19, 15. Lam. 3, 62.

1. *murmur, sound of the harp or cithara*; comp. הַמְּרִיחַ Is. 14, 11.—Ps. 92, 4 הַמְּרִיחַ כִּלְיֵי הַמְּרִיחַ *with the murmur of the harp*, with its murmuring tones; Sept. μετ' ὤψης ἐν αὐτῶν. In Ps. 9, 17 הַמְּרִיחַ is a musical sign, Sept. ὠψὲς διαψάλματος; and so Symm. Aqu. Vulg. see in סִלָּה.

2. *meditation*. Ps. 19, 15; *device, machination*, Lam. 3, 62; comp. Ps. 2, 1.

הַגָּה m. adj. (r. הַגָּה) *convenient, commodious, suitable*, i. q. Talmud. הַגָּה. Ez. 42, 12.

\* הַגָּה *to be convenient, commodious*; but not found in this signification in any of the kindred languages.

\* הַגָּה obsol. root, Arab. هَجَرَ *to flee*; whence هَجْرَة Hejrah, *flight of Mohammed*; kindr. הַרַג.—Hence

הַגָּר (flight) pr. n. *Hagar*, the handmaid of Sarah, of Egyptian birth, the mother of Ishmael; so called as having fled from her mistress. Gen. 16, 1. 25, 12.—Also

הַגָּרִי (fugitive) *Hagri*, 1 Chr. 11, 38 27, 31; Plur. הַגָּרִים Ps. 83, 7, and הַגָּרִיִּים 1 Chr. 5, 10. 19. 20, *Hagrim, Hagarenes*, pr. n. of an Arabian people, with which the tribes living beyond Jordan carried on war. It doubtless corresponds to the Arab. هَجَرَ, whence the gentile n. هاجري, a people and region adjacent to the Persian Gulf, called Ἀγοῖοι in Strabo XVI p. 767 Casaub. Ἀγοῖες Dionys. Perieget. 956, in the province now called *Bahrein*.

הַדָּר m. i. q. הַדָּר, *shout of joy, rejoicing*, Ez. 7, 7; comp. Is. 16, 9. 10. R. הַדָּר.

הַדָּרִי Chald. m. plur. *counsellors of state, ministers, viziers*, Dan. 3, 24. 4, 33. 6, 8; also הַדָּרִי מַלְכָּא 3, 27 *the king's counsellors*.—It seems to be a compound word; and if Semitic, may be either Chald. הַדָּרִי (r. הַדָּר) *leaders, governors*, with the Heb. article prefixed, which then coalesced with the word itself, as elsewhere the Arabic article also with several Heb. words, see in אֵל p. 49; or it may be compounded from הַדָּרִי הַדָּרִי, comp. אֵל הַדָּרִי; so Lee.

\* הַדָּר obsol. root, Arab. هَدَدٌ *to break*, kindr. הַדָּה; in Heb. trop. *to break forth into joy, to shout for joy*, comp. הַדָּה, הַדָּה. Hence הַדָּר, הַדָּר.—The Arabic root is likewise transferred to sound, comp. هَدَدٌ cry of the camel, a deep hoarse voice, هَادٌ the sound of waves dashing upon the shore, هَدَدَةٌ a crashing, fragor.

הַדָּד *Hadad*, pr. n. 1. An idol of the Syrians, and perhaps of the Edomites; see הַדָּדִי and הַדָּדִי.

2. Of several Edomites and Ishmaelites. a) A king of Edom, Gen. 36, 35. 1 Chr. 1, 46 comp. 50. b) 1 Chr. 1, 30. c) 1 K. 11, 14; called in v. 17 אָדָד.

הַדָּדִי עֲזָרָה pr. n. (Hadad i. e. Adod is his help, see in בְּנֵי-הַיָּרֵד Hadadezer a king of Syria-Zobah, contemporary with David, 2 Sam. 8, 3 sq. Written הַדָּדִי עֲזָרָה 2 Sam. 10, 16. 19. 1 Chr. 19, 16. 19; though some Mss. every where retain the better and genuine form with ד.

הַדָּדִי רִמּוֹן Hadad-rimmon, pr. n. of a place in the plain near Megiddo, Zech. 12, 11; afterwards according to Jerome called Maximianopolis. Prob. so called from the worship of the idol Hadad-rimmon; see Hitzig ad Jes. 17, 9. Movers Phœnizier p. 297. See Biblioth. Sac. 1844, p. 220.

\* הִדְדָה i. q. יָדָה (comp. הָגָה and יָגָה) pr. to throw out the hand, i. e. to stretch or put out the hand; once Is. 11, 8.—

Arab. هَدَى to lead right, to show the way; Syr. هَدْيَةٌ, هَدْيَةٌ, way, custom, Gr. ὁδός.

הַדִּי (for הַדִּי) Syr. هَدِي, Arab.

הַיַּד, India, Esth. 1, 1. 8, 9. The form Hidhus, is old Pers. for Sanscr. Sindhus (omitting n), the land of Sind; Lassen in Zeitschr. f. d. Morgenl. VI. p. 62.

הַדּוֹרָם Hadoram, pr. n. a) A tribe of the Joktanites in Arabia Felix, Gen. 10, 27. They would seem to be the Ἀδραμίται, Atramiæ, Ptolem. VI. 7, and Plin. 28 or 32, on the southern coast of Arabia, between the Homeritæ (Himyarites) and the Sachalitæ. b) Masc. i. q. אֲדוֹרָם, אֲדוֹרָם q. v. 2 Chr. 10, 18.

הַדַּי Hiddai, pr. n. m. 2 Sam. 23, 30; for which in the parall. passage 1 Chr. 11, 32 is הַיָּרֵד.

\* הִדָּה to tread down to the ground, to trample under foot, once Job 40, 12. Kindr. roots are הִדָּה, הִדָּה, הִדָּה. Arab. هَدَى to tear down sc. a house, to destroy.

\* הִדָּה obsol. root, perh. to tread down, intrans. to be trodden down; whence

trop. to serve, to wait upon; Arab. خدام. Hence הַדָּם footstool.

הַדָּם Chald. i. q. Syr. مَعْبَرٌ membrum, a member; comp. Pers. اندام, هندام, member. Dan. 2, 5 עָבַר הַדָּמִין (Gr. μέλη ποιῶν 2 Macc. 1, 16) pr. to make into members, i. e. to cut or hew in pieces, a species of punishment common to many ancient nations. Comp. Barhebr. p. 218.

הַדָּם m. (r. הָדָם) a stool, footstool, every where with רַגְלָיִם. Only trop. Is. 66, 1 the earth is thy footstool. Ps. 110, 1 until I make thine enemies thy footstool.—Spec. the ark of the covenant is called the footstool of God, because his presence was supposed to be always upon it, 1 Chr. 28, 2. Ps. 99, 5. 132, 7. Lam. 2, 1.

\* הִדָּה obsol. root. Talmud. to leap, to spring, to hasten.—Hence

הַדָּם m. plur. הַדָּסִים, the myrtle, so called according to some because it leaps or springs up rapidly and grows quickly; like salix à saliendo according to Verrius, though salix is from ελεῖ.—Neh. 8, 15. Is. 41, 19. 55, 13. Zech. 1, 8. 10, 11. See Celsius Hierob. P. II. p. 17 sq. Arab.

הַדָּס id. in the dialect of Yemen; among the other Arabs this tree is called

آس

הַדָּסָה (myrtle) pr. n. Hadassah, the earlier Jewish name of Esther, Esth. 2, 7.

\* הִדָּה fut. הִדָּה 1. to thrust, to push, to smite. Chald. הִדָּה id. Comp. הִדָּה, הִדָּה. Num. 35, 20. 22. Ez. 34, 21. With הִדָּה, to thrust away; Job 18, 18 הִדָּהוּ מֵאֹרֶחַ הַלְּחִי they shall thrust him from the light into darkness. Is. 22, 19.—Hence to thrust down, to overthrow, Jer. 46, 15.

2. to thrust away, to repulse, 2 K. 4, 27. Prov. 10, 3.

3. to thrust out, to drive out, with הִדָּה, מִלְּפָנָי, Deut. 6, 19. 9, 4. Josh. 23, 5.

\* הִדָּה 1. to cause to swell, to make tumid, and intrans. to be swollen up, tumid. Arab. أَهْدَرُ tumid, حدر to become tumid.—Hence part. pass. הִדָּה swollen, tumid, raised. Is. 45, 2. הִדָּה

אִשָּׁר *the swelling* (raised) *places will I make plain*, level. LXX. ὄση, unless, perch. they read הררים. So *tumidos montes* Ovid. Amor. 2. 16. 51. Comp. Engl. *a swell*, i. q. a low hill.

2. Trop. of ornament and splendour, in allusion to the wide and flowing robes of Oriental pomp; hence *to decorate, to adorn*, pr. of apparel, see הָרַר. Is. 63, 1 הָרוּר בְּלִבְשׁוֹ *decked, glorious, in his apparel*. Also *to honour* a person, with פָּנָיו *to honour the face, person, of any one, to reverence*, Lev. 19, 32; also in a bad sense, *to favour his cause, to be partial* in judgment, like נָשָׂא פָּנָיו, Lev. 19, 15; c. acc. of pers. Ex. 23, 3.

ΝΙΡΗ. Præt. plur. in Pause נִהַרְוּ, *were honoured* Lam. 5, 12. Comp. Kal no. 2.

ΗΙΤΗΡ. *to show oneself proud, to carry oneself proudly*, Prov. 25, 6.

The derivatives follow.

הִרְרַח Chald. PA. הַרְרַח, *to honour*, Dan. 4. 31. 34.

הָרַר m. (r. הָרַר no. 2) 1. *ornament, decoration, splendour, pomp*, Ps. 45, 4. 96, 6. Ez. 16, 14. הַרְרֵי קֹדֶשׁ *holy ornaments* Ps. 110, 3; see in הִדְרָה. Prov. 20, 29 זְקָנִים שִׁיבָה הָרַר *the ornament of old men is the gray head*. Lev. 23, 40 גִּזְרֵי הָרַר *ornamental trees*.—Spec. of the *splendour, majesty* of God. Ps. 104, 1 הָרוּר וְהָרוּר הוּד *thou art clothed with splendour and majesty*. Job 40, 10. Ps. 29, 4 קוֹל הַיְהוָה בְּהָרָה *the voice of Jehovah is in majesty*, majestic.

2. *honour*, Ps. 149, 9.

הִרְרַח Chald. i. q. Heb. הָרַר, c. suff. הִרְרִי Dan. 4, 27 [30].

הָרַר m. (r. הָרַר) *ornament, splendour*; once Dan. 11, 20 מְעַבְרֵי הָרַר מְלִכּוֹתָא *sending forth an exactor of tribute through the ornament of the kingdom*, Palestine, q. d. the best part of the kingdom, like אֶרֶץ הַצְּבִי v. 16, comp. Zech. 9, 8. For the historical allusion, see 2 Mac. 3. 1 sq.—Others understand *tribute, census*, by a Græcism, like τιμή. But see in Gesch. d. Heb. Sprache p. 64.

הִדְרָה f. (r. הָרַר) constr. הִדְרָה, i. q. הָרַר, *ornament, decoration*, Prov. 14, 28. הַרְרֵי קֹדֶשׁ *holy adornment*, i. e. apparel worn on solemn festival occasions, (not

sacerdotal as some suppose,) Ps. 29, 2. 96, 9. Comp. הַרְרֵי קֹדֶשׁ Ps. 110, 3.

הִדְרָה so written sometimes for הַרְרֵי q. v.

הִי interj. expressing grief, onomatopoeic, like אָהָה, *ah! wo!* Ez. 30, 2.

הוּ interj. expressing grief, onomatop. like הוּי, *O! wo! alas!* Am. 5, 16.

הוּא m. הִיא f. *he, she; is, ea, id*; personal pronoun of the third person. The same form dropping the ה is found in the pr. n. אֵלֶיהָ. Corresponding forms are: Phen. הַא; Samar. הוּא, f. הוּי, and הוּא, הִיא; Syr. הוּ, f. הוּי; Arab. هُوَ, f. هِيَ.

As to its origin, see Hupfeld on the Semitic demonstr. Particles in Zeitschr. f. d. Kunde des Morgenl. II. p. 127 sq. 147 sq.—In the Pentateuch הוּא includes also the feminine gender, and is put for הִיא, which latter (according to the Masora on Gen. 38, 25) is read only eleven times in the whole Pentateuch. The punctators, who prob. did not notice this idiom of the Pentateuch, wherever הוּא refers to a feminine object, seem to have regarded it as an error, and wrote it הִיא, signifying that הִיא ought to be read. Besides the Pentateuch, הוּא is found as fem. in 1 K. 17, 15. Job 31, 11. Is. 30, 33, where it is also written by the punctators הִיא.

Like the Lat. *is, ea, id*, so the pronouns הוּא, הִיא, point out a definite person or thing already mentioned or well known from the context. They thus differ from זֶה, זֹאת, which is i. q. οὗτος, *this*, pointing to a person or thing present and near; and correspond rather to the Greek αὐτός, especially in the oblique cases, as לוֹ i. q. αὐτῷ, אֹתוֹ i. q. αὐτόν. Hence הוּא and הִיא are put:

1. Without emphasis, *he, she*, like Lat. *is, ea*. Gen. 4, 20 and Adah bare Jabal, הוּא הָיָה אָבִי יִשָּׁב אֹהֶל *he was the father of such as dwell in tents*. v. 21. 10, 8. 9. 12. 19. 36. 37. 20, 16. That its proper place is where a person or thing is mentioned a second time, (see the remarks above on the article,) is obvious from passages where it refers to זֶה preceding; so Judg. 7, 4 הוּא אָמַר אֵלֶיהָ זֶה גִּלְגָּל *he was the father of such as dwell in tents*, where Sept.



well: καὶ ἔσται, ὃν ἔαν εἶπω πρὸς σέ, οὗτος πορεύεται σὺν σοί, αὐτὸς πορεύεται σὺν σοί· καὶ πᾶς ὃν ἔαν εἶπω πρὸς σέ, οὗτος οὐ πορεύεται μετὰ σοῦ, αὐτὸς οὐ πορεύεται μετὰ σοῦ. So too in the same relation, אָהָה and הָמָה, Gr. οὗτοι and αὐτοί, Ps. 20, 8. 9.

2. With a degree of emphasis, as again taking up a preceding noun. Is. 33, 22 יהוה מלִּכְנֵנוּ הוּא יוֹשִׁיעֵנוּ *Jehovah our king, he will save us.* 38, 19. So in various ways and examples; as Gen. 13, 1 *Abraham* הוּא וְאִשְׁתּוֹ, Sept. αὐτὸς καὶ ἡ γυνὴ αὐτοῦ, *he and his wife.* 14, 15. Gen. 4, 4 הוּא גַם הַכֵּל, Sept. Ἀβελ καὶ αὐτὸς, *Abel, even he.* Gen. 20, 5 הֲלֹא הוּא אָמַר לִי 5 *he said HE not unto me?*—Spec. a) Sometimes הוּא i. q. αὐτός is referred to God, as HE who alone is to be adored, who alone created and governs the world. Ps. 33, 9 הוּא אָמַר וַיְהִי 9. Job 5, 18. Deut. 32, 39. So in the pr. names אֱלֹהֵינוּ, אֲבֹהֵינוּ, etc. b) Put also by way of contempt, 2 Chr. 28, 22; like Gr. οὗτος, Lat. iste. c) Like ὁ αὐτός, *the same, idem*, Ps. 102, 28 הוּא אַתָּה *thou art the same.* Is. 41, 4. 43, 13. 48, 12. d) Put after a noun it is often i. q. αὐτός, *ipse, self.* Is. 7, 14 לָכֵן יִתֵּן יְהוָה אֶרְנֵי הוּא לָכֵם אוֹת 14 *therefore the Lord himself (Sept. Κύριος αὐτός) will give you a sign, i. e. of himself, of his own accord.* Often and emphatic after the pronouns אָנֹכִי (Is. 43, 25), אַתָּה, מִי; as Jer. 49, 12 אַתָּה וְהוּא *and shalt thou go unpunished?* Is. 50, 9 מִי הוּא יִרְשָׁעֵנִי 9 *who then shall condemn me?* Gen. 27, 33.

3. Put with the art. after a noun having the art. it expresses the remote demonstr. *that; ille, illa, illud;* and so הֵהֵם, הֵהֵן. Job 1, 1 הוּא הָאִישׁ הַהוּא *that man.* Gen. 28, 11 בְּמָקוֹם הַהוּא *in that place.* Mic. 3, 4 בְּעֵת הַהִיא *at that time.* So very often בְּיוֹם הַהוּא *in that day, at that time;* spoken both in the historical books of a day just before mentioned, Gen. 15, 18. 26, 32. 30, 35. 33, 16; and also in the prophetic writings of a day just before announced, Is. 2, 17. 20. 3, 7. 18. 4, 1. 2 (comp. 2, 12). 5, 30. 7, 18. 20. al. Sept. ἐν τῇ ἡμέρᾳ ἐκεῖνη.—In Syriac ܘܗܘܐ, ܘܗܘܐ, are used to correspond with Heb. הוּא, הַהוּא.

4. Like the other personal pronouns, so

הוּא, (also הֵם,) involve the idea of the verb of existence or substantive verb, i. q. *he is, she is, it is.* Gen. 24, 65 *what man is this?* הוּא אֲרֵנִי *he is my master.* 20, 7 *for he is a prophet.* 2, 11 הוּא הַסּוֹבֵב אֶת-כָּל-אֶרֶץ הַחִוִּילָה *that is it which compasseth the whole land of Havilah.* More frequently put last; as Gen. 25, 21 הוּא כִּי עָקְרָה *for she was barren.* Ps. 18, 31. Is. 41, 7. In both genders it is not seldom put by way of explanation, i. q. *that is, etc.* Gen. 14, 8 בְּלַע הוּא צֹעַר *Bela, that is Zoar, now called Zoar.* v. 7. 23, 2. 19. Josh. 15, 8. 9.—Hence it comes that these pronouns frequently stand instead of the substantive verb itself; as Gen. 7, 2 *and of the beasts* הוּא לֹא טָהוֹרָה *that ARE not clean.* Ps. 50, 6 בְּי אֱלֹהִים הוּא *for God is judge.* Gen. 41, 26 שְׁבַע שָׁנֹת הַטֹּבֹת שְׁבַע שָׁנִים הִנֵּה וְשִׁבְעַת שָׁנֹת הַשָּׁפָלִים הַטֹּבֹת שְׁבַע שָׁנִים הִנֵּה *the seven good kine ARE seven years, and the seven good ears ARE seven years;* comp. v. 27 fin. where instead of הִנֵּה we have וַיְהִי. Gen. 25, 16 אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל *these ARE the sons of Ishmael.* Zech. 1, 9 *I will show thee* מָה הֵנָּה אֵלֶּה *what these ARE.* Espec. Zeph. 2, 12, where הִמָּה even refers to a different (the second) person: גַּם אַתֶּם פּוֹשִׁים הַלְלֵי הַרְבִּי הִמָּה *also ye Ethiopians SHALL BE slain with my sword.* Comp. Ezra 5, 11; also Syr. Matt. 5, 13.

הוּא m. הִיא f. Chald. i. q. Heb. *he, she; is, ea, id;* Dan. 2, 22. 6, 11. 17. Often as implying the verb of existence or substantive verb, *he is, she is, etc.* Dan. 2, 9. 20. 28. 32. 47. 6, 5. Put also for the substantive verb, Dan. 4, 27.

הוּא Chald. i. q. הוּא q. v.

הוּד aphæresis for הוּדִיר (ר. הוּדִיר) Arab. *to swell, e. g. the flesh, the female breast.*

1. *a swelling* sc. in the exuberance of health and strength; hence *vigour, strength, e. g. of the youthful body* Prov. 5, 9; of a noble steed Zech. 10, 3. Dan. 10, 8 הוּדִיר נְהַפְּתָה עָלַי לְמַשְׁחִית *my strength was turned within me to destruction, i. e. was destroyed.* Hos. 14, 7 כְּנֵזֶרֶת הוּדִיר *like the olive-tree his strength.*—Trop. of strength of voice, snorting, Job 39, 20 [23].

2. *splendour, majesty*, e. g. a) Of God, often with הָרָר, Ps. 21, 6. 96, 6. 104, 1. 111, 3. Job 40, 10. b) Of kings and princes, 1 Chr. 29, 25. Dan. 11, 21. Comp. Num. 27, 20.

3. *Hod*, pr. n. m. 1 Chr. 7, 37.

הוֹדִיָּה (perh. i. q. הוֹדִיָּה praise ye Jehovah) *Hodaviah*, pr. n. m. a) 1 Chr. 5, 24. b) 9, 7. c) Ezra 2, 40.

הוֹדִיָּה (id.) *Hodaviah*, pr. n. m. 1 Chr. 3, 24.

הוֹדִיָּה (splendour of Jehovah) *Hodaviah*, Neh. 7, 43, i. q. הוֹדִיָּה lett. b.

הוֹדִיָּה (id.) *Hodijah*, pr. n. of several Levites, Neh. 8, 7. 9, 5. 10, 11. 14. 19.

\* הָרָר *to be, to exist*, i. q. הָרָר. In Aramæan this is the usual form for the substantive verb, Chald. הָרָר, Syr. ܠܫܢ; in Hebrew it rarely occurs, and only in the poets and later writers. That it is however the primitive form and earlier than הָרָר, is apparent, because the form has obviously an onomatopoeitic origin; and hence הָרָר comes from הָרָר, as הָרָר from הָרָר. The origin of הָרָר lies in the idea of *breathing*, comp. אָנָּה, Arab. هَوَى, and see in no. 2, 3. This idea is then transferred to the breathing of persons and animals; whence *to live* i. q. הָרָר, and so *to be*.—Part. הָרָר Neh. 6, 6. Ecc. 2, 22. Imp. הָרָר Gen. 27, 29. Is. 16, 4. Fut. apoc. אָנָּה Ecc. 11, 3, for אָנָּה from אָנָּה.

2. *to breathe after, to desire*, i. q. אָנָּה,

אָנָּה I. 2. Arab. هَوَى *to desire, to love, to will*.—Hence הָרָר no. 1, *desire*.

3. Intens. *to strive eagerly, to rush headlong*; hence *to fall headlong, to fall*

from on high, i. q. هَوَى. Job 37, 6 אָנָּה בִּי לְשָׁלֵג רֶגֶם אָרֶץ *for to the snow he saith, Fall (rush down) upon the earth*; Vulg. *ut descendat in terram*, Sept. as in no. 1, γίνομαι ἐπι γῆς.—Hence הָרָר no. 2, הָרָר.

הָרָר and הָרָר Chald. *to be*, i. q. Heb. הָרָר. Often joined with the participle of another verb, e. g. הָרָר הָרָר *thou wert seeing*, i. e. thou sawest, Dan. 4, 7. 10. 7, 2. 4. al.

NOTE.—In the formation of the Fut.

of this verb, there occurs this singularity, that in the *third pers. sing. and plur.* is found the prefix לְ, where we should expect the preformative וּ; and this with the regular and usual signification of the future or subjunctive. Thus, לְהָרָר *will be* Dan. 2, 28. 29. 45. 4, 22. Ezra 7, 26; *be it, let it be*, Dan. 3, 18. 5, 29. Ezra 7, 23. 4, 12. 13. 5, 8; plur. לְהָרָר *may be* Dan. 6, 2. 3. 27. Ezra 7, 25; fem. לְהָרָר Dan. 5, 17; but in 3d fem. sing. הָרָר Dan. 2, 40–42. 4, 24; הָרָר 7, 23. Ezra 6, 8. Forms of the same kind are found in the Targums, as Hieros. Ex. 10, 28. Jonath. Ex. 22, 24; and more in the Talmud, as לשמעו for ישמעו, למרו for ימרו, ליעו for ידעו, see Fürst Chald. Lehrg. p. 114. From all this it appears, that these forms are not infinitives, as is sometimes supposed; but that in such examples either the לְ is put for the *Nun* of the Syrians (so de Dieu, Beer Inscr. et Papyri I. 19, 20), or else these forms have arisen out of the Hebrew usage which began to put לְקַטֵּל instead of קַטֵּל, Heb. Gr. § 129. n. 1. Comp. Winer Chald. Gr. p. 67. edit. 2.

הָרָר f. (r. הָרָר) verbal of Pi. 1. *desire, cupidity*, see the root no. 2. Prov. 10, 3 הָרָר רָשָׁעִים יָהֳרֵם *he thrusteth away the desire of the wicked*; parall. נָפֵשׁ צָדִיק.

Comp. אָנָּה. Arab. هَوَى *desire, will*.

2. *fall, ruin*, Arab. هَوَى, see the root no. 3. Only in the plur. *calamities, destruction*; Ps. 57, 2 הָרָר הָרָר *until these calamities are overpast*. 91, 3 הָרָר הָרָר *fatal pestilence*. 94, 20. Prov. 19, 13. Job 6, 2. 30, 13. (In Job II. cc. Chethib הָרָר.)—Hence also, '*calamities which one prepares for another, mischief, injury, wickedness*'; Ps. 5, 10 קָרָבָם הָרָר *their inward part (or mind) is wickedness*. 38, 13 הָרָר הָרָר *they speak mischief, mischievous things*. 52, 4. 9. 55, 12. Prov. 11, 6. 17, 4 מִזִּין עַל-לְשׁוֹן הָרָר *giving ear to a wicked tongue*. Job 6, 30. Sing. id. Ps. 52, 9.

הָרָר i. q. הָרָר no. 2, *fall, ruin, calamity*, Is. 47, 11. Ez. 7, 26. R. הָרָר no. 3.

הוֹרָם (prob. for הוֹרָם, whom Jehovah impels, r. הָרָם,) *Hoham*, pr. n. of a king of Hebron, Josh. 10, 3.

אוי interj. onomatopoeic, like הוי.

1. Of threatening, *ho! wo!* *ovot, o'z*, with nominat. for the vocative; comp. Sept. Is. 1, 4 הוי גוי חטא *wo, sinful nation!* 5, 8. 11. 18. 20. 21. 10, 5. 28, 1. 29, 1. 15. 30, 1. 31, 1; with אל Jer. 48, 1; על 50, 27. Ez. 13, 3; ל 13, 18.

2. Of grief, *O! wo! alas!* 1 K. 13, 30 הוי *alas, my brother!* Is. 17, 12.

3. Of exhortation, *ho!* Zech. 2, 10 [6]. Is. 18, 1. 55, 1.

\* הויה Chald. *to go*, a softened form from הלה; comp. הוש and הוש; and in modern languages Engl. *to talk*, Fr. *doux* from Lat. *dulcis, faux* from *falsus*. Fut. A (the only instance in verbs "י") הויה i. q. הלה, Ezra 5, 5. 6, 5. 7. 13. Infin. מהויה 7, 13. —The same forms are found in the Targums.

הוללה f. (r. הלל Po.) plur. הוללות, *folly*, Ecc. 1, 17. 2, 12. Then, *improbability, wickedness*, Ecc. 9, 3.

הוללות f. id. Ecc. 10, 13.

הולם (Milél) m. Is. 41, 7; see in הלם.

\* הוים *to put in motion, throw into commotion, consternation, to agitate*; kindr. הים, הים. Deut. 7, 23 הים גדולה *he will bring upon them great consternation.*—Hence הוים.

NIPH. see in הים.

HIPH. *to make commotion, to make a noise*, (comp. השקיש *to keep quiet*.) of a noisy multitude Mic. 2, 12; of an unquiet mind, internal commotion, Ps. 55, 3.

Deriv. מהוים, הוים.

הומם (destruction, r. המם) *Homam*, pr. n. m. 1 Chr. 1, 39; for which in Gen. 36, 22 הים.

\* הוין i. q. Arab. هان, *to be light, easy*; comp. kindr. הין, הין.

HIPH. *to act lightly, with levity*; Deut. 1, 41 הוינו ליעלות *ye acted lightly to go up, went up heedlessly*; comp. Num. 14, 44.

Deriv. הין, and

הון m. 1. *riches, wealth, substance*, Prov. 1, 13. 6, 31. 8, 18. Ps. 44, 13 בלא הון *for nought*, pr. for no wealth. Plur.

הוים Ez. 27, 33.—Arab. هون ease,

comfort; comp. اآن mid. Waw, *to live in comfort and quiet*, اآن quiet, comfort, און wealth, substance.

2. Adv. *enough*, Prov. 30, 15. 16. So Sept. *agau*, Chald. Syr. Arab. Vers.

הור and הר 1. An old and unusual word, i. q. הר, *a mountain*, Gr. *ōros*. Gen. 49, 26 הורי עד (i. e. הורי עד) *eternal mountains*, parall. with נבזה עולם *everlasting hills* in the other hemistich. —The Masorites direct it to be read הורי, and seem to follow the interpretation embraced by the Vulg. and Chald. i. e. taking הורי as particip. of the verb הרה, i. q. *my parents, progenitors*, and referring עד to the words following. But against this is the comparison of the similar passages in Deut. 33, 15. Hab. 3, 6; and also the parallelism of the members.

2. *Hor*, pr. n. of two mountains: a) One on the borders of Idumea, one and a half days' journey from the Dead Sea towards the south; at its eastern foot lay the city Petra. At the present day it takes its name from Aaron, who died on it, جبل نبي هارون *Jebel Neby Harân*, Mount of the Prophet Aaron. See Comment. on Is. 16, 1. Bibl. Res. in Palest. II. p. 548, 651.—Num. 20, 22. 33, 32. b) The other was perhaps a spur of Lebanon at the northeastern extremity, Num. 34, 7. 8.

הושמע (for יהושמע, whom Jehovah heareth,) *Hoshama*, pr. n. m. 1 Chr. 3, 18.

הושע (deliverance, safety, see r. ישע Hiph. and Niph.) pr. n.

a) *Oshea*, afterwards *Joshua*, the minister and successor of Moses, Num. 13, 8. 16. etc.

b) *Hoshea*, a king of Israel, 2 K. 15, 30. 17, 1 sq. 18, 1 sq.

c) *Hosea*, a prophet, Sept. *Ἠοσῆ*, Hos. 1, 1. 2.

הושעיה (whom Jehovah helpeth, r. רשע) *Hoshaiah*, pr. n. of several men: a) Neh. 12, 32. 33. b) Jer. 42, 1. 43, 2.

\* הוית see הית.

\* הויה *to dream, to talk in one's*

*dreams*, Is. 56, 10. Kindr. is **חִזֶּה**; and the primary idea seems to be that of nocturnal *vision*. Sept. *ἐνυπνιαζόμενοι*, Aqu. *φανταζόμενοι*, Symm. *ὄραματισται*.—Arab. **هَذَا** and **هَذَا** to talk at random, espec. of one delirious; and nearly the same in the Talmud.

**וַיִּהְיֶה** m. (for **יָהִי**, r. **נָהָה**, as **בִּיגֵל** for **רִבִּיגֵל**) *wailing, lamentation, wo*, Ez. 2, 10.

**הִיא** pron. of 3 pers. sing. fem *she*, Lat. *ea*, neut. *id*; see fully in **הָיָא**. Sometimes in the Masoretic text it is read **הִיא**, where **הִיא** used in a neuter sense is referred to the masculine, and the Jewish critics expected **הִיא**; e. g. Job 31, 11. Ecc. 5, 8. Ps. 73, 16.

**הִיא** Chald. i. q. Heb. *she*, Dan. 2, 9. 20. 21. 7. 7. Ezra 6, 15. See in **הָיָא**.

**הִירָר** m. (r. **הָרָר**) *shout of joy, joyful acclamation*, e. g. a) Of vintagers treading the grapes, *vintage-shout*, Jer. 25, 30. 48. 33. b) Of soldiers rushing to battle, *battle-shout*, Jer. 51, 14. Is. 16, 9. 10, where these two senses are put in antithesis.

**הִירָדוֹת** Neh. 12, 8, a corrupted form, prob. for **הַיְרָדוֹת** *choirs*, as 1 Chr. 25, 3. Comp. also Neh. 11, 17; where in a like context is **הַיְרָדוֹת**.

\* **הִיָּה**, fut. **יִהְיֶה**, apoc. **יְהִי**, with Vav convers. **וַיִּהְיֶה**; inf. absol. **הִיָּה** and **הִיָּו** Num. 30, 7; inf. constr. **הִיָּוִת**, once **הִיָּה** Ez. 21, 15, with pref. **לְהִיָּוִת**; imp. **הִיָּה**; part. f. **הִיָּה** Ex. 9, 3; signifying i. q. **הָיָה**, Chald. **הִיָּה**, Syr. **ܗܝܐ**, **ܗܝܐ**.

1. *to come to pass, to happen, to be*; for the origin and etymology see the Note. Ex. 32, 1 *we know not לֹא יָדָעָהּ לָּו* *what has happened to him*. Ecc. 3, 22 *what shall be (happen) אַחֲרָיו* after him. Is. 14, 24 *as I have thought, so shall it come to pass. בְּאֲשֶׁר חֲמַמְתִּי בֶן הָיָהָה*. 1 K. 13. 32. So *מָה תָּרָה שׁ* *how comes (is) it that?* Ecc. 7, 10, i. q. Gr. *τί γέγοθεν οὗ*; John 14, 22. Often in the phrase *הָיָה דְבַר יְיָ* *the word of Jehovah happened (came)* to any one; see examples in **דְּבַר** no. 1. c, and comp. Lat. *fama accidit ad aures alic.* Liv.—Most frequent of all is the form **וַיִּהְיֶה**, Gr. *καὶ ἐγένετο*, and *it came to pass*, in historical

narrative, with a notation of time. Gen. 22, 1 **וַיִּהְיֶה אַחֲרַי הַיְבָרִים הָאֵלֶּה וְהָאֵלֶּהִים** *and it came to pass after these things, and God did try Abraham*. 23, 1. 26, 32 **וַיִּהְיֶה בַיּוֹם הַהוּא וַיָּבֹאוּ** *and it came to pass on the same day, and they came*, etc. Josh. 4, 1 **וַיִּהְיֶה כְּשֶׁמָּעוּ** *and it came to pass when they heard*. . . **וַיִּמְסוּ** *then their heart melted*. The notation of time, as appears from these examples, is variously expressed; e. g. with **בְּ** and inf. Gen. 24, 30. Ex. 16, 10; **בְּ** and inf. Gen. 35, 17. 18. Num. 10, 35; **פֶּאֶשֶׁר** with præt. Gen. 24, 22. 52. 1 Sam. 8, 1; **כִּי** with præt. Gen. 6, 1. 27, 1.—Corresponding to this is also the form **וַיָּהִי** *and it shall come to pass*, referring always to a future event, and usually followed by a notation of time. Is. 7, 18 **וַיָּהִי בַיּוֹם הַהוּא** *and it shall come to pass in that day, Jehovah shall hiss*, etc. Ex. 12, 25 **וַיָּהִי כִּי תָבֹאוּ אֶל־הָאָרֶץ** *and it shall come to pass when ye shall come to the land*. . . *then shall ye keep*, etc. So with **כִּי** Ex. 12, 26. Judg. 12, 5; **אִם** denoting time or a condition Ex. 4, 8. Deut. 8, 19; **כִּי** and **כִּי** with inf. Deut. 17, 18. 20, 2. 9. Judg. 2, 19.

2. *to begin to be, i. e. to become, to be made or done*. Spec. a) *To come into existence, to begin, to arise, to be*; Gen. 1, 3 **וַיִּהְיֶה אֹר** *let light be, and light was*. v. 6. Is. 66, 2 **וַיִּהְיֶה כְּלִי־אֵלֶּה** *and all these things have arisen, have come into existence*. With **מִן**, *of or from any source*, Gen. 17, 16 **מְלַכֵּי עַמִּים** *kings of nations shall be of her*, spring from her. Ecc. 3, 20. b) *to be done, established, opp. to fall, to be in vain*. Is. 7, 7 **וְלֹא תִהְיֶה** *it shall not stand, neither shall it be done*. With **לְ** auctoris, Is. 19, 15 **לֹא יִהְיֶה לְמִצְרַיִם** *neither shall any work be done by the Egyptians*.—It is construed as follows: α) With a subst. following, *to become or be made any thing*. Gen. 19, 26 **וַתֵּהִי נְצִיב מְלַח** *and she became a pillar of salt*. 4, 20. 21. So Gen. 1, 5 **וַיְהִי עֶרֶב** *and the evening was* and *the morning was one day*, i. e. evening and morning became one day. β) In the same sense, with **לְ** before the subst. Gen. 2, 7 **וַיִּהְיֶה הָאָדָם לְנֶפֶשׁ חַיָּה** *and man became a living soul*. v. 24. 9,

15. Is. 1, 22. 31. 5, 9.  $\gamma$ ) But  $\text{הָיָה לְ}$ , to be or become to any one, as his possession, property, etc. Is. 17, 2  $\text{עָרֵי עֲרֵירַר}$   $\text{לְעִדָּרִים תְּהִינָה}$  the cities of Aroer shall be for the flocks, i. e. be given up to them. 23, 18. Job 30, 31. So espec. of a woman,  $\text{הָיָה לְאִישׁ}$ , she became to a man, i. e. became his wife, ( $\text{לְאִשָּׁה}$  being often added, Num. 36, 3,) Num. 30, 7. 36, 3. Deut. 21, 15. 24, 2.  $\delta$ )  $\text{הָיָה כְּ}$  to be or become as or like any thing. Gen. 3, 5  $\text{וְהָיִיתֶם כְּאֱלֹהִים}$  and ye shall become as God. v. 22. Ps. 1, 3. Cant. 1, 7. Then also, to be or become like any one, is to have the like lot with him; comp. Fr. 'je ne sais pas ce qu'il est devenu.' Is. 1, 9  $\text{בְּסֹדֶם הָיִינוּ}$  we should have become like Sodom, i. e. have experienced the fate of its inhabitants. Gen. 18, 25. Num. 17, 5. Is. 17, 3. 24, 2. 28, 4. 29, 7. 30, 13. Comp. Is. 10, 9. 20, 6; where  $\text{הָיָה}$  is omitted.

3. to be, i. e. the substantive verb, like Gr.  $\epsilon\acute{\iota}\mu\iota$ , Lat. *sum*. a) As the copulative connecting the subject with the predicate; whether the latter be an adjective, noun, numeral, or adverb; or whether it stand alone, or in connection with a particle. So with an adjective, Gen. 3, 1  $\text{וַהֲנַחֵשׁ הָיָה עָרוֹם}$  and the serpent was cunning. 2, 25. With a substantive, Gen. 3, 20  $\text{כִּי הִיא הָיְתָה אֵם כָּל-חַיִּי}$  for she was the mother of all living. 5, 32. 16, 12. With a subst. and numeral, Gen. 5, 5  $\text{וְכָל יְמֵי אָדָם}$  and all the days of Adam. . . were nine hundred and thirty years. v. 8. 11. Job 1, 3. With an adverb, Gen. 15, 5  $\text{כִּי תִרְאֶה וְיָרָדָה}$  so shall thy seed be. With a subst. having the prefix  $\text{כְּ}$ , Ps. 22, 15  $\text{הָיָה לִּי כְּבֶרֶךְ}$  my heart is like wax. Is. 1, 18. 30, 9, 18. In very many examples of this kind the substantive verb may be omitted; and indeed is more frequently omitted than inserted; see Lehrs. p. 849. But the rules laid down as to its use by Ewald are too narrow; Krit. Gr. p. 632. Kl. Gr. § 571. 2. b) As expressing the being or remaining in any place or state; Gen. 4, 8  $\text{בָּשָׂרָהּ בָּהִיּוּתָם}$  and it came to pass when they were in the field, pr. in their being in the field. 13, 3. 17, 13. Is. 7, 23. Gen. 2, 18  $\text{לֹא טוֹב הָיָה הָאָדָם לֵבְדּוֹ}$  it is not good for man to be alone. Ecc. 7, 14. c) Emphatic, to be in existence, to exist, e. g. in some place, Gen. 2, 5

$\text{שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בְּאָרֶץ}$  the plants of the field were not yet in the earth, did not yet exist. 6, 4. Is. 11, 16. Absol. Gen. 13, 7  $\text{וַיְהִי רִיב}$  and there was strife. 15, 17  $\text{עָלְמָה הָיָה}$  there was darkness. Zech. 14, 6. Is. 15, 6. Ecc. 1, 9. 10.—Also, to exist, to live; so Gr.  $\epsilon\acute{\iota}\mu\iota$ , e. g.  $\epsilon\acute{\iota}\tau\epsilon\ \epsilon\acute{\iota}\sigma\iota$  Hom. Od. 15. 432;  $\sigma\acute{\upsilon}\ \eta\delta\eta\ \eta\gamma\epsilon$  Il. 6. 131. Matt. 2, 18. So Job 3, 16  $\text{כִּי הָיָה לִּי אֲחֵרָה}$  I had not been, should not have existed, lived. Is. 23, 13. Dan. 1, 21. Ecc. 2, 7. 18. 4, 16. 6, 12.

The following constructions and phrases may also be noted: aa)  $\text{הָיָה נוֹטֵל}$ , he was slaying, for he slew; comp. Syr.  $\text{הָיָה מַטְּלֵנִי}$ . Gen. 4, 17  $\text{וַיְהִי בְנָהּ}$  and he was building. 15, 17  $\text{וַיְהִי הַשֶּׁמֶשׁ בֹּאֵה}$  and the sun was going down. Is. 10, 14. Often in the later writers, Job 1, 14. Neh. 1, 4. 2, 13. 15. bb)  $\text{הָיָה לְ}$ , to be to any one, i. e. to belong to, and with a personal subject, to have. Gen. 12, 16  $\text{וַיְהִי לְ}$  and he had sheep and oxen. Ex. 20, 3  $\text{לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים}$  thou shalt have no other gods. Gen. 13, 5. 2 Sam. 12, 2. Is. 5, 1;  $\text{לְ}$  omitted 2 Sam. 4, 2. Comp.  $\text{הָיָה לִי}$ , Gr.  $\epsilon\acute{\iota}\sigma\tau\iota\ \mu\omicron\iota$ , Arab.  $\text{لِيَ}$  est mihi, i. q. habeo, Cor. 10. 100. cc) Also  $\text{הָיָה לְ}$ , to be for any thing, i. e. to serve as or for any thing, to be any thing, Gr.  $\epsilon\acute{\iota}\nu\alpha\iota\ \epsilon\acute{\iota}\varsigma\ \tau\iota$ ,  $\gamma\epsilon\nu\epsilon\sigma\theta\alpha\iota\ \epsilon\acute{\iota}\varsigma\ \tau\iota$ . Gen. 1, 15  $\text{וַיְהִי לְמֵאוֹרוֹת}$  and they shall be for lights. v. 14. 29. Is. 1, 14  $\text{וַיְהִי עָלַי}$  they are to me for a burden. With  $\text{לְ}$  c. inf. Is. 5, 5  $\text{וְהָיָה לְבָעֵר}$  and it shall be for consuming, burning, pr. Eng. it shall be to burn. With a dat. of pers. Gen. 6, 21  $\text{וְהָיָה לְךָ וּלְחָם לְאֹכְלָהּ}$  and it shall be to thee and to them for food. Ex. 4, 16  $\text{וַיְהִי לְךָ לְפִהּ וְאָמַר הַחַיָּה לּוֹ}$  he shall speak in public whatever thou shalt suggest to him in private.—Sometimes  $\text{לְ}$   $\text{הָיָה}$  is i. q. to show oneself so and so, to acquit oneself as; 1 Sam. 4, 9  $\text{וְהָיָה חֲתֻמָּתְכֶם כְּחֻמָּתֵינוּ}$  be strong and quit yourselves like men. So with  $\text{לְ}$  twice, 1 Sam. 18, 17  $\text{וְהָיָה לִי כְּבִירוֹל}$  be thou valiant for me, pr. quit thyself for me as a man of valour. dd) The formula  $\text{הָיָה לְעֲשׂוֹת}$  has a double signif.  $\alpha$ ) to be about to do, to begin to do, as Gen. 15, 12  $\text{וַיְהִי הַשֶּׁמֶשׁ בֹּאֵה}$  and the

*sun was about to go down, was in going down.* 2 Chr. 26, 5 וַיְהִי לְדָרֵשׁ אֱלֹהִים and he began to seek God, applied himself to seeking God. β) to be about to be done, implying necessity, it must, it ought, etc. Josh. 2, 5 וַיְהִי תִשְׁעַר לְסָגֹר and the gate was to be shut, it was time to shut the gate. Is. 6, 13 אֶתְּשֵׁן חֵצֵי הַהָרִים shall be to destroy, i. e. shall be destroyed. So with the passive, Ez. 30, 16 וְנָא תִהְרֶה לְהַבְקֵץ and No (Thebes) shall be to be rent asunder, i. e. shall be destroyed. ee) פ' הָיָה עִם to be with any one, in various senses: α) to be on his side, of his party, 1 K. 1, 8; see עִם no. 1. Comp. εἶναι μετὰ τινος Matt. 12, 30. β) הָיָה עִם אִשָּׁה to be with a woman, i. q. to lie with her, Gen. 39, 10. 2 Sam. 13, 20. Comp. Syr. ܫܘܢܝܢܝܢ, Hist. of Susann. 14. Judith 12, 16. γ) to be in one's mind, heart, i. q. הָיָה עִם לְבָב 1 K. 11, 11; see עִם no. 2. c. ff) הָיָה עֵינַי בְּכַתְּבֵי פ' to be in the eyes of any one, i. e. to seem to him, see עֵינַי no. 1. b. gg) הָיָה עָלַי to be over any one, i. q. to protect him; pr. of a wall, 1 Sam. 25, 16. Metaph. Zech. 12, 2 וְגַם עַל יְהוּדָה יִהְיֶה and also over Judah shall (God) be, i. e. he will protect Judah.

NIPH. הָיָה only in Præter. and Part. q. Kal. but less frequent.

1. to come to pass, to happen, to be. Judg. 19, 30 לֹא-יָבִיחָהּ וְלֹא-יָרְאָהּ כִּזְוָהּ to such thing had come to pass nor was seen. 20, 3, 12. Deut. 4, 32. Jer. 5, 30. Ez. 21, 12. Neh. 6, 8. Dan. 12, 1.

2. to become, to be made or done, to be accomplished. Part. fem. הָיָה it is done! t is over! Mic. 2, 4. So הָיָה הַצֵּדָקָה a lesire accomplished, fulfilled, Prov. 13, 9; comp. parall. בָּצָא v. 12. With ל' to become any thing, lit. for any thing, Deut. 27, 9. With מֵאֵי noting the author, 1 K. 12, 24. 1, 27. 2 Chr. 11, 4.

3. to be, as the subst. verb, Joel 2, 2. Twice emphat. implying the idea of something finished and past; as Lat. fuimus Troes. Dan. 2, 1 וְשָׁנָהוּ יְהוּדָהּ and his sleep for him had been, i. e. sleep for him was over, existed no more; לוֹ, אֵלָיו לְלִי. Theodot. well, ὁ ἄνθρωπος αὐτοῦ ἀπεγένετο ἀπ' αὐτοῦ, Vulg. fugit ab illo. Comp. 6, 19. Dan. 8, 27 and I Daniel נְהַיֵּיתִי וְנִגְלִיתִי had BEEN (vulg.

Engl. was done up) and was sick. Vulg. langui et aegrotavi.

NOTE. As the notion of the substantive verb is too abstruse and metaphysical to be regarded as primitive, etymologists have with good reason sought after the origin of the Heb. verbs הָיָה and הָוָה. With some I formerly embraced the conjectural opinion, that the primary idea was that of falling, comp. Arab. هوىruit, decidit; and that the sense of falling out, coming to pass, was derived from this; in support of which one might appeal to Pers. افتادن to fall, to fall out, to happen. But I cannot now regard this signification as the primary one. The notion of existence would seem rather to come from that of living, applied metaph. even to inanimate things; so that then the verbs הָוָה, הָיָה, and הָיָה, הָיָה, may all be referred to the same origin. Of these הָוָה and הָיָה signify primarily to breathe, to blow, (comp. הָוָה, אָוָה, אָהַב, הָבַל,) which notion then passes over into the signif. partly of breathing after, desiring, rushing, and partly of living, existing. See more under הָוָה. Some also regard the verbs הָוָה and הָיָה as very closely related to the pronouns הוּא and הִיא.

הָיָה f. in Cheth. Job 6, 2, 30, 31, for הָיָה fall, ruin, calamity.

הָיָה a form imitating the Chaldee, for הָיָה how? 1 Chr. 13, 12. Dan. 10, 17.—Freq. in Chaldee writers; Samar. ܫܘܢܝܢܝܢ id.

הָיָה comm. gend. once fem. Is. 44, 28. Plur. הָיָה, once הוּא Hos. 8, 14.

1. a large building, edifice, a palace, Prov. 30, 28. Is. 39, 7. Dan. 1, 4.—It comes from r. הָיָה i. q. הָיָה, to take, to hold; espec. to be capacious, spacious. Syr.

הָיָה, Arab. هَيْكَل, Ethiop. ሆክል, id. also a temple. There is likewise a verb هَيْكَل.

2. הָיָה הַיְרֵבָל the palace of Jehovah, i. e. the temple at Jerusalem, 2 K. 24, 13. 2 Chr. 3, 17. Jer. 50, 28. Hagg. 2, 15. Zech. 6, 14, 15; elsewhere הָיָה בַּיִת הָיָה. Spoken also of the sacred tabernacle in use before the building of the temple, comp. בַּיִת no. 2; 1 Sam. 1, 9, 3, 3. Ps.

5, 8; not 2 Sam. 22, 7. Ps. 29, 9, where the heavens are to be understood. Poet. for *the heavens*, Ps. 11, 4, 18, 7 et 2 Sam. 22, 7. Ps. 29, 9. Mic. 1, 2. Sometimes the epithet *holy* is added.

3. Spec. for a part of the temple of Jerusalem, *the outer sanctuary*, or rather the temple itself, ὁ ναὸς κατ' ἐξοχὴν, as distinguished from the holy of holies (הַדְּבִיר); so 1 K. 6, 5 וְלַדְּבִיר וְלַהֵיכָל. v. 17, 7, 50.—But הַיֵּכָל does not stand for the holy of holies itself.

הַיֵּכָל Chald. m. emphatic. הַיֵּכָלָא, c. suff. הַיֵּכָלָה, as in Hebr.

1. *palace* of the king, Dan. 4, 1, 26. Ezra 4, 14.

2. *the temple*, Dan. 5, 2, 3, 5.

הַיֵּלל Is. 14, 12, according to Sept. Vulg. Targ. Rabbin. Luth. *brilliant star*, i. e. *Lucifer*, the morning star. Aptly, since it is followed by בְּנֵי־שָׁרָר *son of the morning*; and in Chaldee also this star

is called נְהָרָה, כּוֹכַב נְהָרָה, Arab. نُجُومَةٌ, i. e. splendid star. In this sense הַיֵּלל would be derived from r. הָלַל to shine, as a participial noun from a conj. הַיֵּלֵל, comp.

Arab. بَيِّنَطِرٌ, Syr. شَمَصٌ, and the like; or rather it is for הָלַל verbal of Pi. *light-giving, radiant*.—The form הַיֵּלל is elsewhere Imperat. Hiph. of the verb הָלַל in the signif. *wail, lament*, Ez. 21, 17. Zech. 11, 2. This gives here a less apt sense; though adopted by Syr. Aqu. Jerome.

הַיֵּמִם see in הַזְּמִים.

הַיֵּמָן (i. q. מְהֵימָן Chald. and Syr. faithful) *Heman*, pr. n. a) A wise man of the tribe of Judah, who lived before the times of Solomon, 1 K. 5, 11. 1 Chr. 2, 6. b) A Levite, of the family of the Kohathites, one of David's chief singers, 1 Chr. 6, 18 [33]. 15, 17. 16, 41. 42. Ps. 88, 1.—Some have supposed these to be one and the same person; but see Thes. p. 117.

הֵינן *a hin*, a measure of liquids containing the seventh part of a *bath*, i. e. twelve Roman sextarii, according to Jos. Ant. 3. 8. 3. ib. 3. 9. 4; or nearly five quarts English.—Num. 15, 4 sq. 28, 5. 7. 14. Ezra 4, 11. Sept. εἷν, ἕν, ὕν.—This word corresponds to the Egyptian *hn*,

*hno*, which signifies pr. *vessel*, and then a small measure, *sextarius*, Gr. ἕνω. See Leemans Lettre à Salvolini p. 154. Böckh Metrol. Untersuch. pp. 244, 260. But it is not certain that these Heb. and Egypt. measures were of the same size.

הַיֵּי see בִּי.

\* הַיֵּי once in fut. Kal (or perh. Hiph. Heb. Gr. § 52. n. 4) Job 19, 3 לֹא תִבוֹשׁוּ לִי הַיֵּי, Sept. οὐκ αἰσχυνόμενοι με ἐπιταύσθη μοι, Jerome: *et non erubescitur opprimentes me*. Usually compared with Arab. هَكَر to be stupified, stunned; Hiph. *to stupify, to stun*; whence in Job l. c. *shameless ye stun me*. Better perhaps i. q. Arab. خَكِر to *injure*, to litigate pertinaciously; whence in Job l. c. *shameless ye injure me*.—Several Mss. read הַיֵּי.

הַיֵּי f. (r. הַיֵּי, verbal of Hiph. after the form הַיֵּי, Heb. Gr. § 83. 28. § 84. 1) *a regarding*; hence הַיֵּי הַיֵּי *the regarding of their persons*, i. e. respect of persons, partiality, in a judge, Is. 3, 9. Comp. the phrase הַיֵּי הַיֵּי in Hiph. no. 1.

\* הַיֵּי 1. The article, Arab. ال, in Hebr. הַיֵּי, the letter הַיֵּי being assimilated to the next letter and inserted in it; see above on p. 240, note 2.

2. Particle of interrogation, Arab. هَلْ, whence comes הַיֵּי interrogative, q. v. The full form is found once Deut. 32, 6, according to the reading of the Nahardeenses; who separate הַיֵּי הַיֵּי, which is elsewhere written as one word, הַיֵּיהַיֵּי. In that case, הַיֵּי is to be construed with the accusative, as is often done.

הַיֵּי (Milél, pron. há-l'ah) adv. *off, afar off*, pr. *to a distance, thither away*. It is for הַיֵּי from הַיֵּי *that*, as הַיֵּי Is. 8, 1 for הַיֵּי. Corresp. are Chald. הַיֵּי, הַיֵּי, Syr. ܗܝܠܐ, ܗܝܠܐ, id. whence the verb ܗܝܠܐ to prolong, to remove.

1. Of space, Gen. 19, 9 גַּשְׁ-הַיֵּי *stand off, stand back*, see in גַּשְׁ; Sept. ἀποστήναι, Vulg. *recede illuc*; see Comment. on Is. 49, 20. (Others, *come nearer*, but inaptly.) 1 Sam. 10, 3 הַיֵּי *from*

*hence further.* 20, 22 מִמֶּנָּה מִמֶּנָּה *from thee further.* i. e. *beyond thee.* v. 37. (Opp. מִמֶּנָּה *this side of thee.*) Num. 32, 19. Is. 18, 2. 7 נֹרָא מִן־הוּא וְהִלָּאָה *a people terrible and further off than he, beyond;* others here of time: *from the first and onward;* see Comm. on Is. l. c. So לְמִלְאָה מִמֶּנָּה *further off than, beyond,* as Am. 5, 27 לְדַמְשֶׁק מִמֶּנָּה *beyond Damascus.*

2. Of time, *further, forward, onward.* 1 Sam. 18, 9 מִיְדוּם הַיּוֹם הַזֶּה וְהִלָּאָה *from that day forward.* Lev. 22, 27. Is. 18, 2. 7, see in no. 1.

Hence as a denom. verb comes

NIPH. part. fem. הִתְהַלְאָה *removed, remote;* collect. the far remote, Mic. 4, 7.

הַלְלוּיִם m. plur. (הִלֵּל) verbal of Piel. *days of rejoicing, thanksgiving festivals,* after the ingathering of the fruits and harvest, Judg. 9, 27. Lev. 19, 24.

הִלֵּם see הִלֵּם.

הִלְזוּ pron. demonstr. comm. *gend. this, these.* Masc. Judg. 6, 20. 1 Sam. 14, 1. 17. 26. 2 K. 23, 17. Zech. 2, 8. Dan. 8, 16. Fem. 2 K. 4, 25.—The fuller form is הִלְזוּהָ, which is apocopated also in Arabic, اَلَّذِى, اَلَّذِى.

הִלְזוּהָ m. *this,* Gen. 24, 65. 37, 19. It is compounded from זָה and the full form of the article הַזֶּה, comp. עִמָּהֶם for עִמָּהֶם; or according to Hupfeld from זָה and הִלְזָה i. q. הִלְזָה, which is also favoured by the Talmudic plur. הִלְזוּ אֵלָיו.

Corresponding is Arab. اَلَّذِى, which also takes the force of a relative.—Hence by apoc. اَلَّذِى, הִלְזוּ, by aphæresis لَذِى.

הִלְזוּ id. once Ez: 36, 35; joined with אָרָץ, and therefore fem.

הִלְזוּ or הִלְזוּ m. (r. הִלְזוּ) *a going, step.* Job 29, 6 הִלְזוּ מִיְדוּמִי *my steps.*

הִלְיָכָה f. (הִלָּךְ) only in plur.

1. *goings, progress,* Nah. 2, 6. Spec. *pomp, processions,* in honour of God, Ps. 68, 25.

2. *ways,* Hab. 3, 6 לֹא הִלְיָכָה עִדְלִים לִפְנֵי ה' *the ancient ways are to him,* i. e. *his ways are as of old, in ancient times.*—Trop.

*ways of life;* Prov. 31, 27 הַלִּיכוֹת בֵּיתָהּ *(she looketh well) to the ways of her household,* i. e. *to her domestic affairs.*

3. *companies of travellers, caravans,* Job 6, 19.

\* הִלְךָ and הִלְכָה (Heb. Gr. § 77) fut. הִלְכָה, הִלְכָה, from הִלַּךְ, once with Yod הִלְכָה Mic. 1, 8; poet. הִלְכָה from הִלְכָה, twice הִלְכָה Ex. 9, 23. Ps. 73, 9; Imp. הִלְכָה, with He parag. לִבָּהּ (see in no. 7), or He being dropped הִלְכָה fem. לִבָּהּ, לִבָּהּ rarely הִלְכָה Jer. 51, 50; Inf. abs. הִלְכוּ. constr. לִבָּהּ, c. suff. לִבָּהּ; part. הִלְכָה.

1. *to go, to walk, to go forth,* also rarely *to come,* etc. Chald. and Syr. Pa. id. Arab. هَلَك to perish.—1 Sam. 17, 39. Gen. 3, 14. Is. 6, 8 מִי מֵלָנָה לָנוּ *who will go for us?* sc. *as our messenger, prophet.* Job 38, 35. Often before an infin. with ל, as הִלְכָה לָנוּ *he went to shear* Gen. 31, 19. הִלְכָה לְקָרָא *he went to call* 1 K. 22, 13. Judg. 8, 1. In a different sense, Gen. 25, 32 הִנֵּה אֲנֹכִי הֹלֵךְ לְמוֹת *lo! I am going to die,* am at the point of death.—With another finite verb הִלְכָה is often apparently redundant, mostly in the language of common life; as Job 1, 4 הִלְכוּ וַיַּעֲשׂוּ מִשְׁתָּהּ *they went and made a feast.* Gen. 35, 22. Ex. 2, 1. Josh. 9, 4. al.

The following constructions are to be noted: a) With אֵל of the person to whom one goes. Num. 22, 37 לָמָּה לָאָהָרָה *wherfore wentest (camest) thou not unto me?* 1 Sam. 17, 44. Sometimes in a hostile sense; see אֵל A. 3. 1 Sam. 17, 33. 2 Chr. 11, 4. Also of place to which, Gen. 22, 2. Jon. 1, 2. b) With ל of place whither; as הִלְכָה לְבֵיתוֹ *he went to his house,* went home, 1 Sam. 10, 26. הִלְכָה לְאֹהֱלֹו *to his tent* Judg. 19, 9. הִלְכָה לְמִקְוֵמוֹ *to his tent* Judg. 19, 28. c) With an accus. and He parag. in the same sense; Gen. 28, 2 לֵךְ פָּדָן אֲרָם *go to Padan-aram, to the house of Bethuel.* 1 K. 17, 9. Without He, 2 Chr. 9, 21 אֲנִיּוֹת הַלְכוֹת תַּרְשִׁישׁ *ships going to Tarshish.* Judg. 19, 18.—But with a simple accus. the sense is also *to go through, to pass through;* Deut. 1, 19 הִלְכָה אֶת כָּל־הַמִּדְבָּר *we went through all the desert.* 2, 7. So too הִלְכָה הַדֶּרֶךְ *he went the way,* see in הִלְכָה no. 2. d) With בְּ, Gen. 22, 5. Judg. 19, 18. al.



e) Rarely with **על**, Jer. 3, 18. 2 Sam. 15, 20 **הַלֵּךְ אֲנִי עַל אֲשֶׁר אָנִי הַלֵּךְ** and *I go whither I go*. Jer. 3, 6. f) The phrase **בְּ הַלֵּךְ** has several senses: *a) to go* i. e. move about *in* a place; Josh. 5, 6 **הַלְכּוּ בְּנֵי יִשְׂרָאֵל בְּמִדְבַר** *the children of Israel went (walked) in the desert*. 14, 10. Judg. 11, 16. 18. *β) to go into* a place, *to enter*, see **ב** A. no. 7. Is. 38, 10 **אֶלְכָה בְּשַׁעַר שְׂאוֹל** *I shall enter the gates of Sheol*. **הַלֵּךְ בְּגוֹלָה** and **הַלֵּךְ בְּשָׂבִי** *to go into captivity*, Is. 46, 2. Jer. 20, 6. Lam. 1, 18. *γ) to go with* a person or thing, i. q. *to take along*, Ex. 10, 9. Jer. 46, 22. Hos. 5, 6. *g) הַלֵּךְ עִם*, *to go with* any one, *to accompany*, Gen. 24, 58. Ex. 10, 24; particularly as an ally in war, Gen. 14, 24. Josh. 10, 24. Judg. 1, 17. 4, 8. 7, 4. More rarely *to go in company with*, *to accompany with*, Job 34, 8; metaph. 31, 5. *h) הַלֵּךְ לִפְנֵי* *to go before* any one, 2 Sam. 6, 4. So of God and his angel as leading his people, Ex. 13, 21. 23, 23. 32, 1. 21. 34. *i) הַלֵּךְ אַחֲרַי* *to go after* a person or thing, *to follow*; comp. in N. T. *ἕξασθαι ὀπίσω*. Gen. 24, 5 **אִשְׁתִּי לֹא תָאָבִיחָה לָלֶכֶת אַחֲרַי** *perhaps the woman will not be willing to follow me*. v. 8. 31, 17. Ruth 2, 9. Often in a bad sense; Hos. 2, 15 [13] **וַתֵּלֶךְ אַחֲרַי** *and she went after her lovers*. **הָאֲחֵרִים אַחֲרֵי** *to go after other gods* Deut. 8, 19. 11, 28. 13, 3. Judg. 2, 12. Jer. 35, 15. Metaph. **הָאֲחֵרִים לֵב** *to follow stubbornness of heart* Jer. 3, 17. 9, 13. 11, 8.

2. Metaph. *to walk*, i. q. *to live*, to pursue a way of life, see **הִלַּךְ** no. 3. Very often in the phrase **הַלֵּךְ בְּדַרְכֵי פ'** *to walk in the way of* any one, to imitate his life and conduct, see in **הִלַּךְ** no. 3. a. So **הָלַכְתִּי בְּחֻקֵי יְהוָה** *to walk in the statutes of Jehovah* Ez. 5, 6. 7. 11, 12. 20. **בְּמִשְׁפָּטַי** Ez. 37, 24. Ps. 89, 31. **בְּדִרְאָתַי** Neh. 5, 9 etc. etc. Also **הַלֵּךְ בְּצַדִּיקוֹתַי** *to walk in the counsel of* any one, to live and act as he does, Ps. 1, 1, comp. Mic. 6, 16. Ps. 81, 13. 2 Chr. 22, 5. Poet. c. acc. (like **הָלַךְ בְּדִרְכֵי**, ה' **הָלַךְ בְּדִרְכֵי**.) Is. 33, 15 **הַלֵּךְ בְּצַדִּיקוֹתַי** *walking in righteousness, living a righteous life*. Mic. 2, 11 **הַלֵּךְ רִיחַ וְשָׂקֶר** *walking in wind and falsehood*. So with an adjunct. subjoined, **הַלֵּךְ תְּמִימִים** *walking uprightly* Ps. 15, 2. Prov. 28, 8.

3. Used often of inanimate objects;

thus ships are said *to go* Gen. 7, 8. 2 K. 22, 46; wheels Ez. 1, 19. 10, 16; the moon in the heavens Job 31, 26; rumours 2 Chr. 26, 8. Spec. of waters, streams, *to flow, to run*; Gen. 2, 14 **וְהָיָה הַחַיָּתַיִם הַלֵּךְ לְפָנֵי אֲשֶׁר** *which flows before Assyria*. Josh. 4, 18. 1 K. 18, 35. Ecc. 1, 7. Is. 8, 6. 7. Comp. Virg. *Æn.* 8. 726 'Euphrates ibit jani mollior undis.'—Poet. of a land, *to go or flow with* any thing, i. e. to produce it in abundance, see Heb. Gr. § 135. l. n. 2; with accus. Joel 4, 18 **הַגְּבִיעוֹת הַלֵּכְנָה** *the hills shall flow with milk*, וְכָל-וְאֵלֵי הַיַּרְדֵּן וְהַיַּרְדֵּן יִלְכּוּ מֵיָם *and all the valleys of Judah shall flow with water* sc. in abundance. So too Ez. 7, 17 et 21, 12 [7] **כָּל-יַרְדֵּי הַיַּרְדֵּן יִלְכּוּ מֵיָם**, Vulg. *omnia genua fluent aquis*, sc. for terror.

4. Spec. *to go away, to depart*; in this sense opp. to **בִּיאָה** q. v. no. 2 init. 1 Sam. 15, 27 and **שָׁמֹעַ הָלַכְתָּ** *to go away*. 10, 9. With **מֵן** *from* any place or person 1 K. 2, 41; **מֵיָם** 1 Sam. 10, 2. 14, 17; **מֵאֵר** Jer. 3, 1; **מֵמָוֶת** Ecc. 8, 3; **מֵחַיַּי** Judg. 6, 21. So by euphemism for death, Gen. 15, 2 **אֲנֹכִי הַלֵּךְ עֲרִירִי** *I depart (die) childless*. Ps. 39, 14. 2 Chr. 21, 20.—Also *to be gone, to perish*, Arab. **هَلَكَ**, of men Job 19, 10. 14, 20; *to vanish*, of a cloud Job 7, 9. 27, 21; of the breath Ps. 78, 39.

NOTE. In the preceding senses and constructions, and espec. in no. 4, there is sometimes appended to **הַלֵּךְ** a pleonastic dative of the subject, **לוֹ הַלֵּךְ** i. q. Fr. *s'en aller*, Ital. *andarsene*; which seems to have belonged chiefly to the language of every-day life. Cant. 4, 6 **אֶלֶּה לִי אֶל-הַר הַמְּוִר** *I will go (get me) to the mount of myrrh*. Jer. 5, 5. Imperat. **הֵלֵךְ-לָךְ** *go for thyself, get thee away*, Gen. 12, 1. 22, 2. **הֵלֵךְ-לָךְ** Cant. 2, 10. 13.

5. A not unusual formula is the following: **הַלֵּךְ הַלֵּךְ הַלֵּךְ וְדַבֵּר** *he went on going and talking*, i. e. talking as he went, 2 K. 2, 11. So 1 Sam. 6, 12 **הָלַכְוּ הַלֵּךְ וְהָלַכְוּ** *they went on loving as they went*. Is. 3, 16 **הָלַכְוּ טְפוּחַ תְּלוּכָה** *they walk mincing as they go*. 2 Sam. 3, 16. Josh. 6, 9. In this sense the same idiom is found in other verbs of going, as **קָלוּ עָלָה וּבָכָה** 2 Sam. 15, 30; **יָצָא יָצָא וּמָקָלָל** 16, 5; comp. 1 K. 20, 37. Jer. 12, 47.—But it is peculiar to **הַלֵּךְ** that *to go* is also used

trop. for *to go on* in any thing, *to increase*; and that in a threefold construction: a) With the infin. pleonast. הָלַךְ and a participle or verbal adj. of another verb; Gen. 26, 13 וַיֵּלֶךְ הַלֵּךְ וַיִּגְדַּל *he went on going and growing*, i. e. grew more and more. Judg. 2, 24 וַתֵּלֶךְ יָרַד בְּנֵי-יִשְׂרָאֵל *and the hand of the Israelites went on going and being hard*, i. e. grew harder and harder upon Jabin. 1 Sam. 14, 19. 2 Sam. 5, 10, 18, 25. b) Instead of the first הָלַךְ, is not seldom put the verb itself which expresses the action thus increased; as Gen. 8, 3 וַיָּשָׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּוֹךְ וַיָּשֹׁב *and the waters returned (flowed) from off the earth, going and returning*, i. e. more and more. 12. 9. Rarely for the first הָלַךְ is put הָיָה, as Gen. 8, 5 *and the waters were going and decreasing*, i. e. decreased continually, more and more. c) With the part. הֹלֵךְ and a participle of another verb; 1 Sam. 17, 41 וַיֵּלֶךְ הַפְּלִשְׁתִּי וַיִּקְרַב *and the Philistine went on, going and drawing near*, i. e. drew nearer and nearer. 1 Sam. 2, 26 וַיִּזְעַר שָׁמוּאֵל וַיֵּלֶךְ *and the child Samuel went on, going and growing*, i. e. grew more and more. 2 Sam. 3, 1. Esth. 9, 4. Jon. 1, 11. Prov. 4, 18. Comp. in Fr. 'la maladie va toujours en augmentant et en empirant.'—See on the above idioms, Heb. Gr. § 128. 3, and notes.

6. Intensive, *to go swiftly, to run, to rush*, also *to rage*; e. g. of lightning, Ex. 9. 23 וַתֵּלֶךְ אֵשׁ אַרְצָה *and fire ran along the ground*. Ps. 73. 9 בְּאֶרֶץ לְשׁוֹנִים תֵּהְלֶךְ *their tongue rageth through the earth*. 91, 6 הָיָה בְּאֶפֶס הַלַּיְלָה *the pestilence that walketh (rageth) in darkness*. Comp. Piel no. 4.—In Kal this signif. is marked by the harder forms הִלְכָה, הִלְכָה.

7. Imperat. לֵךְ with He parag. is not only: *go, depart*, etc. Num. 10, 29. 1 Sam. 22, 5. al. sæp. but it also passes over into a participle of inciting, *go to! come! come now! Lat. age!* Gen. 31, 44. Num. 22, 6. Judg. 19, 11. It is even addressed to females, instead of לָכֵי, Gen. 19, 32. So without He parag. בֵּא לֵךְ *go to! go*, 2 K. 5. 5.—Plur. לְכֹוּ id. Gen. 37, 20. 1 Sam. 9, 9. al. sæp.

NIPH. נִלְכָה pr. *to be made to go*; hence, *to be gone, to vanish away*, like a shadow, Ps. 109, 23. Comp. Kal no. 4.

PIEL הִלְכָה i. q. Kal, but only poetic, except 1 K. 21, 17; in Chald. and Syr. the usual form.—Spec.

1. i. q. Kal no. 1, *to go about, to walk*, like Hithp. Ps. 115, 7. With an adjunct of manner, Job 30, 28. 38, 7. 1 K. 21, 27. Ps. 38, 7. With בָּ Ps. 131, 1.

2. i. q. Kal no. 2, trop. *to walk, to live*; as בָּאֱמֶתָה יֵי Ps. 86, 11; בְּחַקֹּתָי יֵי Ez. 18, 9; also Ps. 89, 11. Prov. 8, 20. Ecc. 11, 9.

3. i. q. Kal no. 3, *to go, to flow*, of inanimate things; as ships Ps. 104, 26; streams Ps. 104, 10.

4. Intens. i. q. Kal no. 6, *to go swiftly to speed, to fly*; spoken of arrows Hab. 3, 10; of God on the wings of the wind Ps. 104, 3. Also *to roam about, to ravage*; Lam. 5, 18 *the foxes ravage upon it*. Part. מְהַלְכִים *a rover, ravager, robber*, Prov. 6, 11; parall. אִישׁ מְגַנֵּן.

HIPH. הוֹלִיכָה (fr. הִלְכָה), rarely הוֹלִיכָה Ex. 2, 9; part. plur. מְהַלְכִים Zech. 3, 7 from הָלַךְ, formed in the Chaldean manner.

1. Causat. of Kal no. 1, pr. *to cause to go*, hence *to lead*, Deut. 8, 2. 2 K. 24, 15. Is. 42, 16. al. Part. מְהַלְכִים *leaders, companions*, Zech. 3, 7.—Of things, *to take away, to carry*, Zech. 5, 10. Ecc. 10, 20. Ex. 2, 9 הִלְכֵי אֶת-הַיֶּלֶד הַזֶּה *take away this child*. 2 Sam. 13, 13 הִלְכֵי אֶת-חַרְפְּתִי אֵינָה אוֹלֵיכָה *whither shall I carry my shame? whither shall I go with it?*

2. Causat. of Kal no. 3, *to cause to flow*, e. g. a river, Ez. 32, 14; *to cause to flow off or out*, e. g. the sea or tide, Ex. 14, 21.

3. Causat. of Kal no. 4, *to cause to perish, to destroy*, Ps. 125, 5.

HITHPA. הִתְהַלְכָה 1. Pr. *to go for oneself*, Fr. *se promener*, comp. Gr. πορεύομαι; hence *to walk up and down*, as for exercise or amusement, Gen. 3, 8. 2 Sam. 11, 2; *to go about, to walk about*, Ex. 21, 19. Job 1, 7. Zech. 1, 10. 11. 6, 7; *to go, to walk*, Ps. 35, 14. With acc. (like Kal) Job 22, 14 הִתְהַלְכָה רִתּוֹן שָׁמַיִם *he walketh the vault of the heavens*.

2. Trop. like Kal no. 2, Piel no. 2, *to walk, to live*. הִתְהַלְכָה בְּאֵמֶתָה *to walk in truth, in uprightness*, i. e. so to live, Ps. 26, 3. 101, 2. Prov. 20, 7. 23, 31. *To walk before God* Gen. 17, 1. 24, 40. 48, 15, also *to walk with God* 5, 22. 24. 6

9, i. e. to live in a manner well pleasing unto God.

3. i. q. Kal no. 3, to flow, e. g. wine, Prov. 23, 31.

4. Part. מְהַרְבֵּה Prov. 24, 34, a ravager, robber. Comp. Pi. no. 4.

Deriv. besides those here following, are הִרְבָּה, הִלְרִיבָה, מְהַרְבֵּה, תְּהַלְרִיבָה.

הֵלֵךְ Chald. Pa. to go, to walk, Dan. 4, 26.

APH. id. Part. plur. מְהַלְכִין Dan. 3, 25, 4, 34.

הֵלֵךְ m. 1. a way, journey; then i. q. הֵלֵךְ אִישׁ a wayfarer, traveller, 2 Sam. 12, 4. Comp. Heb. Gram. § 104. 2. a.

2. a flowing, a stream. 1 Sam. 14, 26 שֶׁשׁ הֵלְכָה אֶת הַדְּבַשׁ a flowing of honey, i. e. honey was flowing. Comp. הֵלֵךְ no. 3.

הֵלֵךְ Chald. m. a way-tax, toll, Ezra 4, 13, 20, 7, 24.

\* הֵלֵל 1. to give a clear sharp sound, an onomatopoeic root. In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellelelelelelelelelele*; whence to make *ellele* is i. q. to rejoice; see Isenberg Amhar. Lex. p. 112. Comp. Germ. *hellen, gellen*; Engl. *halloo, yell*; and with a sibilant, Germ. *schallen*, Heb. הִלְלֵל.

2. Transferred to light, to be clear, bright, to shine, Arab. هَلَّ, Germ. *hell seyn*. Job 29, 3 בְּהַלּוֹ נִירוֹ when his candle shined; for the pleonastic suffix, comp. 33, 20. Ez. 10, 3. See Hiph. and n. הִירִיל.

3. Trop. of persons to shine, to make a show, i. e. in external things and in words, i. q. to boast, to glory, Ps. 75, 5. Part. הוֹדֵלִים boasters, the proud, Ps. 5, 6, 73, 3, 75, 5.—Hence

4. to be foolish; see Poel. In the minds of the sacred writers the idea of boasting and pride is always connected with that of folly; as on the other hand modesty and humility are the attendants of wisdom and piety. Comp. הִנֵּי.

PIEL 1. to praise, to celebrate, mostly spoken of God, c. acc. הִלְלֵנוּ יְהוָה praise Jehovah, *Hallelujah*, Ps. 104, 36, 117, 1, 145, 2. In the later books c. לְ, pr. to sing unto Jehovah, 1 Chr. 16, 36, 25, 3, 2 Chr. 20, 21, 30, 21. Ezra 3, 11; c. בְּ Ps. 44, 9. Also of men, to praise, Prov. 27, 2, 28, 4;

with אֶל, to praise to any one, to commend, Gen. 12, 15.

2. Intrans. to glory; Ps. 56, 5 בְּאַלְהִים אֶהְיֶה in God will I glory; c. עַל Ps. 10, 3.

PUAL to be praised, celebrated, renowned, Ez. 26, 17. Part. מְהֻלָּל one to be praised, worthy of praise, e. g. God, Ps. 18, 4, 96, 4, 145, 3.—Ps. 78, 63 וְכַהֲלִילֵי וְכַהֲלִילֵי לֹא הוּמָלְלוּ as the vowels now stand: and their virgins were not praised, sc. in nuptial songs; comp. Chald. הַלְלָה nuptial song. But this does not accord with the parallel sentiment in v. 64; and therefore it is better to read הוֹלְלוּ for הִלְלוּ, they made no lamentation; see in הִלֵּל Pu.

POEL הוֹלֵל fut. הוֹלִיל, causat. of Kal no. 4, to make foolish, Ecc. 7, 7. Also to show to be foolish, to put to shame, Job 12, 17. Is. 44, 25 הוֹלִיל וְקַסְמִים and showeth diviners to be fools, puts them to shame.

POAL part. מְהוּלָּל pr. made foolish; hence mad, raving. Ps. 102, 9 מְהוּלָּלִי those mad against me, like קָמִי Ecc. 2, 2.

HIPH. 1. Causat. of Kal no. 2, to cause to shine, Is. 13, 10. Job 41, 10.

2. to shine, pr. to cause light, to give forth light, i. q. הִזְאִיר no. 2, Job 31, 26.

HITHPA. 1. Pass. of Piel no. 1, to be praised, Prov. 31, 30.

2. to boast oneself, to glory, 1 K. 20, 11. Prov. 20, 14 אֲנִי לֹא אֶזְכָּר אֶת הַגְּאִי וְהוֹדֵלֵי אָז וְהוֹדֵלֵי אָז he goeth away, and then he boasteth sc. of his gain. With בְּ of that in which one glories, Prov. 25, 14, 27, 1; espec. in God Ps. 34, 3, 64, 11, 105, 3. Once c. עַם Ps. 106, 5.

HITHPO. 1. to be foolish; hence to be mad, to rage, Jer. 25, 16, 51, 7. Nah. 2, 5 הִתְהוֹלְלוּ הַחֲרֹבֹת הַחֲרֹבֹת they are mad, i. e. rage, are driven furiously. Jer. 50, 38 הִתְהוֹלְלוּ בְּאִדְמִים they are mad in (after) idols.

2. to feign oneself mad, 1 Sam. 21, 14.

Deriv. הוֹלִיל, הִירִיל, הוֹלִילָה, הוֹלִילוּת, הוֹלִילֵי, מְהֻלָּל, תְּהַלְלָה, תְּהַלְלָה; pr. names הִלְלָאֵל, מְהֻלָּאֵל, and

הִלֵּל Hillel, pr. n. m. Judg. 12, 13, 15.

\* הִלֵּם fut. הִלֵּם Ps. 74, 6. 1. to beat, to strike, to smite. Judg. 5, 26 הִלֵּם שִׁסְרָא she smote Sisera. Ps. 74, 6, 141, 5. Is. 41, 7 פָּצַם הוֹלֵם who smote the anvil, pr

הזלם פצם; for this change of accent see Lehrs. p. 175. 308. Of a horse's hoof smiting the ground, Judg. 5, 22. Metaph. Is. 28, 1 הלמי נהן *smitten of wine*, drunkards; comp. Gr. *οἰσολήξ*, Lat. *percussus tempora Baccho* Tibull. and for similar expressions in Arabic see Thesaur. Heb. p. 383.

2. to smite in pieces, to break, Is. 16, 8.

3. Intrans. to break up, e. g. an army, i. q. to disband, to scatter themselves. 1 Sam. 14, 16 ונהלם ונהלם and they went on and were scattered, i. e. dispersed themselves more and more.

Deriv. the three following, and הלהם, מהלהם.

הלם pr. a stroke or tap of the foot, as if showing where to come; hence Adv. of place, *hither*.—Corresp. is Arab.

הלם come hither, declined as an imper.

whence fem. هَلَيْتِي. Ewald regards it as from הלצה with ה- added, § 448; but ה seems to be radical.

1. *hither*, to this place, Ex. 5, 3. Judg. 18, 3. 1 Sam. 10, 22. צרהלם *hitherto, thus far*. 2 Sam. 7, 18. 1 Chr. 17, 16.

2. *here*, in this place, Gen. 16, 13.

הלם (stroke) *Helem*, pr. n. m. 1 Chr. 7, 35.

הלמוזא f. a hammer, mallet, Judg. 5, 26. R. הלם.

הם or הם *Ham*, pr. n. of a region or district otherwise unknown, the residence of the *Zuzim*. prob. in or near the country of the Ammonites. Gen. 14, 5.

הם or הם m. (המה) only in Plur. c. suff. המהם for המיהם *their riches, wealth*. Ez. 7, 11 ולא מהמותם ולא למיהם (there shall remain) *nothing of them, neither of their multitude, nor of their wealth*. The paronomasia of the words מהמותם, מהמותם seems to have given occasion for this new or at least unusual form.

הם and המה pers. Pron. 3 plur. masc. *they*. Lat. *ii*; sometimes connected with a fem. as if for Lat. *æ*, Zech. 5, 10. Ruth 1, 22.—The general use of this pron. is similar to that of הוא q. v. viz.

1. Without emphasis, *they*; Lat. *ii*, Gen. 37, 16 ויאמר להם רעים *tell*

*me where they are feeding*. 44, 4. Often with a particip. marking the present time. Ex. 5, 8, 6, 27, 14, 3.

2. With a certain emphasis, i. q. *αὐτοί*. Ps. 37, 9 ארץ ארץ יהיה המה ירשנו ארץ ארץ *those that wait upon Jehovah, they shall possess the land*. 23, 4, 43, 3. Gen. 14, 24.—Gen. 44, 3 *the men were sent away*, המה והמריהם *they and their asses*. 7, 14, 42, 35.

3. Subjoined to nouns, and with the article; e. g. in the formula הים הים *in those days*, Sept. *ἐν ταῖς ἡμέραις ἐκείναις*, Gen. 6, 4. Ex. 2, 11. Deut. 17, 9. al. sæp. More rarely המה הים Joel 3, 2, 4, 1. Zech. 8, 23. See in הוא no. 3.

4. As involving the idea of the substantive verb, *they are*, Gen. 3, 7 *and they knew* הם בני ישראל *that they (were) naked*. 34, 23. Ex. 15, 23. Is. 37, 19. sæp.—Hence הם, המה, stand also instead of the substantive verb itself; Gen. 25, 16 ואלה הם בני ישראעאל *these are the sons of Ishmael*. 34, 21. Ps. 16, 3. Zech. 1, 9. So even with feminines, Cant. 6, 8 וששים מלכות המה *there are threescore queens*. Also for the third person, Zeph. 2, 12; see in הוא no. 4.

5. With prefixes: a) במהם *by them* Hab. 1, 16, i. q. comm. בהם. b) כהם, במהם, *as they*, i. q. such, like, 2 Sam. 24, 3. Jer. 36, 32; comp. 2 K. 17, 3. c) להם i. q. להם, Jer. 14, 16. d) מהם *from them* Ecc. 12, 12. Jer. 10, 2. But מהם Ez. 8, 6 is for הם; see מה.

\* המה fut. המה, onomatop. like Engl. *to hum*, Germ. *hummen*, of bees, whence *Hummel* humble-bee; comp. also Germ. *brummen, summen*, Arab.

همهم, زمزم, and همس; pr. spoken of any murmuring, confused noise or sound; similar to הנה q. v.—Hence:

1. Of the sounds uttered by certain animals, e. g. *to growl* as a bear Is. 59, 11; *to growl or snarl* as a dog Ps. 59, 7, 15; *to coo* as a dove Ez. 7, 16. Trop. of the sighing, moaning of men Ps. 55, 18, 77, 4; which also is compared with the growling of bears Is. 59, 11, and the cooing of doves Ez. 7, 16.

2. Of various sounds and noises, *gener. to sound, to make a noise*; so of the humming sound of the harp, comp. Germ. *Hummel* as the name of a species of harp or guitar, Is. 16, 11, comp. 14, 11; also

of other musical instruments Jer. 48, 36; of rain 1 K. 18, 41; of waves, to rage, to roar, Ps. 46, 4. Is. 51, 15. Jer. 5, 22. 31, 35. 51, 55; also of a tumultuous crowd, to be noisy, clamorous, Ps. 46, 7. 59, 7. 83, 3. Is. 17, 12.—Part. fem. הומיה Is. 22, 2. Hence הומיות poet. noisy places, i. e. the public streets, Prov. 1, 21.—Prov. 20, 1 הומה שבר wine is a mocker, strong drink is raging, noisy. Comp. Zech. 9, 15.

3. Trop. of internal emotion, tumult, of a mind agitated and disquieted by cares, anxiety, pity, and the like, i. q. to moan internally, to be disquieted, Ps. 42, 6. 12. Jer. 4, 19. 31, 20; comp. Cant. 5, 4.—This internal moaning or commotion is sometimes compared by the poets to the sound of musical instruments, comp. no. 2; just as Forster relates of the natives of some of the islands in the Pacific, that they call pity 'the barking of the bowels.' Is. 16, 11 מצי למואב כפנור יהמור יהמה my bowels sound (moan) like a harp for Moab. Jer. 48, 36 לבי למואב כבתלים לבי יהמה my heart shall moan for Moab like pipes.—Hence

4. Of a person roving about from inquietude, q. d. to buzz about, to ramble, e. g. an adulterous woman Prov. 7, 11. 9, 13.

Deriv. המה, המיה, המון, pr. n. המונה.

המה see המ.

המו and המון Chald. pers. Pron. 3 pers. plur. m. they, i. q. Heb. המ, Dan. 2, 34. Ezra 4, 10. 23:

המוה see המה.

המון m. (r. המה) once fem. Job 31, 34. Comp. המן.

1. noise, sound, e. g. of rain 1 K. 18, 41; of singers Ez. 26, 13. Am. 5, 23; espec. of a multitude 1 Sam. 4, 14. 14, 19. Job 39, 7.—Hence

2. Meton. a multitude, crowd of men. המון קול the noise of a multitude, Is. 13, 4. Dan. 10, 6; espec. a tumultuous crowd, a tumult, Is. 33, 3. 2 Sam. 18, 29. המון גוים Gen. 17, 4, 5, עמים Is. 17, 12, a multitude of nations. המון נשים a multitude of women, many wives, 2 Chr. 11, 23. Espec. of troops, a host, army,

Judg. 4, 7. Dan. 11, 11. 12. 13. Also a multitude of waters Jer. 10, 13. 51, 16.

3. multitude of possessions, i. e. abundance, riches, wealth, Ps. 37, 16. Ecc. 5, 9. Is. 60, 4. Concr. the rich Is. 5, 13.

4. commotion of mind, disquietude. Is. 63, 15 מצייה המון pr. the sounding (moaning) of thy bowels, i. e. thy compassion. Comp. r. המה no. 3.

המון see המו.

המונה (multitude) Hamonah, prophetic name of a city in a valley where the slaughter of Magog is to take place, Ez. 39, 16. R. המה.

המיה f. sound of a harp, Is. 14, 11. R. המה.

\* המל obsol. root, Arab. همل to rain continually, kindr. with המר. The primary idea is prob. that of noise, sound; comp. המה spoken of rain 1 K. 18, 41.—Hence

המולה and המולה f. noise, sound, i. q. המון Jer. 11, 16. Ez. 1, 24 בלכתם קול המון (I heard) as they went the sound of their noise as the sound of a host. Comp. קול המון Is. 13, 4. 33, 3. 1 K. 20, 13. 28; espec. Dan. 10, 6.

\* המים fut. יהם, i. q. הים, pr. to put in motion; hence

1. to put in commotion, consternation; to disturb, to discomfit, e. g. God his enemies, Ex. 14, 24. 23, 27. Josh. 10, 10. Ps. 144, 6 יהמה ויהמה send forth thine arrows and discomfit them sc. the enemies. Ps. 18, 15. 2 Chr. 15, 6 אלהים המהם אלהים בבל-צרה God did discomfit them with all affliction.—Hence

2. to destroy utterly, to make extinct, Deut. 2, 15. Esth. 9, 24 joined with אבד; Jer. 51, 34 joined with אכל.

3. to impel, to drive. Is. 28, 28 המם הו עגלהו he driveth the wheels of his car, i. e. threshing-dray.

NIPH. fut. יהם, to be moved, disturbed, e. g. a city, land. Ruth 1, 19. 1 Sam. 4, 5. 1 K. 1, 45.—Simonis wrongly refers this form to הים.

המון i. q. המון q. v. hence Ez. 5, 7 ורעו רעו רעו רעו because of your tumult more than the nations, i. e. because you have been more tumultuous than the nations round about; comp. r. המה

10. 2. Here **הַמְּנִיכָם** is for **הַמְּנִיכָם** (from **הַמְּנִיךְ**); or perh. this latter form is the true reading.

**הַמְּנִיךְ** *Hamān* pr. n. of a Persian noble, celebrated for his plots against the Jews, Esth. 3. 1 sq.—Perh. Pers. **הוֹמָאם** *homām* magnificent, splendid; or Sanscr. *hēman*, the planet Mercury.

**הַמְּנִיכָה** Chald. or according to Cheth. **הַמְּנִיכָה**. Dan. 5, 7. 16. 29, a necklace, neck-chain. Lat. *monile*. Corresponding is Syr. **ܡܢܝܚܐ**, and Gr. **μνιχίος**, **μνιχίον**, **μάνος**, also **μνιχίον**, **μνιχίον**, all which are diminutives from **μάνος**, **μάνρος**, **μόνρος**, words chiefly Doric. whence also Lat. *monile*; see Polyb. 2. 31. Pollux 5. 16; also the LXX, in Biel and Schleusner. The **ה** in the Chald. and Syriac words is prosthetic. and **י** or **יִי** is a diminutive ending common also to the Persians and Greeks. Comp. also Sanscr. *mani*, a gem, pearl.

\* **הַמְּנִיכָה** obsol. root, i. q. **הַמְּנִיכָה**, **הַמְּנִיכָה**, which are spoken of any *light noise*, comp. **הַמְּנִיכָה**, **הַמְּנִיכָה**; e. g. as of persons moving or walking; or of small boughs or brushwood thrown together and breaking. i. e. the cracking or crackling of brushwood; comp. by transpos. **הַמְּנִיכָה** to break any thing dry, as twigs, brushwood. **הַמְּנִיכָה** brushwood.—Hence

**הַמְּנִיכָה** m. plur. Is. 64, 1, *brushwood, twigs*. Saadias well retains **הַמְּנִיכָה**.

\* **הַמְּנִיכָה** not in use in Hebrew; Arab. **הַמְּנִיכָה** to flow rapidly, to stream, to pour; **הַמְּנִיכָה** rain, a heavy shower. The primary idea is doubtless that of *noise. sound*. (comp. **הַמְּנִיכָה**, and see **הַמְּנִיכָה** II, note.) as in **הַמְּנִיכָה**, which indeed comes from this root, the **ר** being softened into **ל**. Hence prob. also the Greek **ἄμβρος**, Lat. *imber*. Similar is **הַמְּנִיכָה**.

Deriv. **הַמְּנִיכָה**.

\* **הַמְּנִיכָה** pers. Pron. 3 pers. plur. fem. *they, ea*; found only with prefixes, as **הַמְּנִיכָה** Gen. 19, 29. 30, 26. 37; **הַמְּנִיכָה** Ez. 18, 14; **הַמְּנִיכָה** Ez. 16, 47; **הַמְּנִיכָה** therefore Ruth 1, 13. As a separate pronoun it always takes **הַמְּנִיכָה** par. as **הַמְּנִיכָה**, q. v.

\* II. **הַמְּנִיכָה**, with Makk. **הַמְּנִיכָה** 1. Adv. or interj. demonstrative, *lo! behold!* Kindred particles are Arab. **هنا** *lo! أن*, **هنا** here, Gr. **ἔγωγε**, **ἔγωγε** i. q. **הַמְּנִיכָה**, Lat. *en*; also Chald. **הַמְּנִיכָה**, **הַמְּנִיכָה**, pron. demonstr. *hic, hæc, hoc*. Indeed, demonstrative pronouns and adverbs are often expressed by the same or similar words;

comp. **הַמְּנִיכָה** *lo! and هذا* this; **הַמְּנִיכָה** where, and **הַמְּנִיכָה** 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. More frequent is **הַמְּנִיכָה** q. v.

2. It passes over into a particle of affirmation, *lo! i. q. yea, surely*, as in the Talmud. Gen. 30, 34 where Saadias well, **הַמְּנִיכָה**. Hence **הַמְּנִיכָה** i. q. **הַמְּנִיכָה**.

3. Also into a particle of interrogation, *num?* or at least of oblique interrogation, *whether?* Jer. 2, 10 **הַמְּנִיכָה** **הַמְּנִיכָה** **הַמְּנִיכָה** see, *whether there be such a thing*. Comp. Chald. **הַמְּנִיכָה** no. 2. This transition of demonstrative particles into interrogatives is easy; comp. Heb. **הַמְּנִיכָה**, **הַמְּנִיכָה** lett. B; also Syr. **הַמְּנִיכָה** *lo!* which is used interrogatively in some formulas, as **הַמְּנִיכָה** **הַמְּנִיכָה** is not? Lat. *ecquid?* for *en quid* or *ecce quid*.

4. As a conditional particle, *if*, i. q. **הַמְּנִיכָה** lett. C; like Chald. **הַמְּנִיכָה**, Syr. **הַמְּנִיכָה**; but chiefly in the later books which verge towards Chaldaism. E. g. 2 Chr. 7, 13 where **הַמְּנִיכָה** follows. Job 40, 23. Is. 54, 15. Jer. 3, 1. The manner in which this signification has arisen, is apparent from the following passages of the Pentateuch: Lev. 25, 20 *what shall we eat the seventh year?* **הַמְּנִיכָה** **הַמְּנִיכָה** for *lo! we shall not sow*, etc. i. q. unless we sow, *if we do not sow*. Ex. 8, 22.

**הַמְּנִיכָה** Chald. 1. *lo! surely*, Dan. 3, 17.  
2. *whether*, Ezra 5, 17.  
3. *if*, Dan. 2, 5. 6. 3, 15. 18. Repeated, *if—or, whether—or*, Ezra 7, 26.

**הַמְּנִיכָה** (Milél) I. As pers. Pron. 3 pers. plur. fem. *they, ea*, Gen. 41, 19; also *themselves, ipsæ, aural*, Gen. 33. 6; with art. *these* 1 Sam. 17, 28.—Often as including the substantive verb, Gen. 6, 2

הנה or put directly for it, Gen. 41, 26. שְׁבַע פְּרוֹת הַטְּבוּחַ שְׁבַע שָׁנִים הָיָה v. 27.—With prefixes, e. g. בְּהִנֵּה Lev. 5, 22. Num. 13, 19; מִהִנֵּה Lev. 4, 2. Is. 34, 16; לְהִנֵּה Ez. 1, 5, 23; כְּהִנֵּה as they, such, Gen. 41, 19. Job 23, 14; כְּהִנֵּה וְכְהִנֵּה such and such things 2 Sam. 12, 8.—See הוּא, הֵם.

II. Adv. of place: a) *hither, to this place*, compounded from הֵן II, lo, here, and ה parag. local; Gen. 45, 8. Josh. 3, 9. al. הִנֵּה הִנֵּה *hither and thither*. this way and that way, Josh. 8, 20. 1 Sam. 20, 21. מִמָּה הִנֵּה *from thee hither*, i. e. on this side of thee, opp. מִמָּה וְהִלָּאָה, see הִלָּאָה.—So עַד-הִנֵּה *hitherto* in place. *thus far*, Num. 14, 19. 1 Sam. 7, 12; *hither* 2 Sam. 20, 16. 2 K. 8, 7; spoken of time, *hitherto*, as yet, Gen. 15, 16. 1 Sam. 1, 16, etc. Contracted into עֵינַי, עֵינֶיךָ, q. v. b) *here, in this place*, Arab. ههنا, where ה is merely demonstrative, Gen. 21, 29. Repeated, *here . . . there* Dan. 12, 5; הִנֵּה הִנֵּה *here and there* 1 K. 20, 40.

הִנֵּה, with Makk. הִנֵּה-נָא Gen. 19, 2, i. q. הֵן with ה parag. having a demonstrative power, (like אֵי, אֵיךָ,) a demonstrative particle, interj. *lo! behold!* For the etymology, or rather analogy, see in הֵן II. It serves to point out both persons and things, places and actions; Gen. 12, 19. הִנֵּה אִשְׁתְּךָ *behold, thy wife*. 16, 6. 18, 9. בְּאֵהָלִי *behold, in the tent*. 20, 15. 16. 1, 29. וְגו' לָכֶם *lo, I give unto you every herb*, etc. Espec. in descriptions and in lively narration, animated discourse; Gen. 40, 9. בְּחִלְמֵי וְהִנֵּה *in my dream, and lo, a vine was before me*. v. 16. 41, 2. 3. Is. 29, 8; comp. Dan. 2. 31. 7, 5. 6. Sometimes it serves for incitement, exhortation; Ps. 134, 1. הִנֵּה הִנֵּה בְּרַכְּבֵי אֵת יְיָ *behold, bless ye Jehovah*.

When the thing to be pointed out is expressed by a personal pronoun, this is appended to הִנֵּה as a suffix; as in Plautus *eccum* for *ecce eum*. The forms are: הִנֵּנִי *behold me*, the pron. being in the accus. since the particle contains a verbal idea, see Heb. Gr. § 98, 5; in Pause הִנֵּנִי Gen. 22, 1. 11. 27, 1, and הִנֵּנִי 22, 7. 27, 18. הִנֵּךָ *behold thee* Gen. 20, 3, once הִנֵּכָה 2 K. 7, 2; fem. הִנֵּךְ Gen. 16, 11. הִנֵּהוּ *behold him, eccum*, Num. 23, 17.

הִנֵּנוּ *behold us* Josh. 9, 25; in Pause הִנֵּנוּ Job 38, 35, הִנֵּנוּ Gen. 44, 16. 50, 18. הִנֵּכֶם Deut. 1, 10. הִנֵּם Gen. 47, 1.—The forms הִנֵּנִי *behold me!* הִנֵּנוּ *behold us!* are used by way of answer when persons are called, and imply that they are present and ready, Gen. 22, 1. 7. 11. 27, 1. 8. Num. 14, 40. 1 Sam. 3, 8. Job 38, 35. Is. 52, 6. 58, 9. 65, 1.—Further, הִנֵּה c. suff. is very often in animated discourse put before a participle standing for a finite verb, and espec. for the future; Gen. 6, 17. הִנֵּנִי מְבִיא אֶת ה' *pr. behold me about to bring a deluge*, i. e. *behold, I will bring*, etc. 20, 3. הִנֵּךָ מֵת *behold thee about to die*, i. e. *behold thou art a dead man*. Is. 3, 1. 7, 14. 17, 1. Jer. 8, 17. 30, 10. Also for the præter, Gen. 37, 7. 1 Chr. 11, 25; and the present, Gen. 16, 14. Ex. 34, 11. Rarely a finite verb follows, the person being changed; as Is. 28, 16. הִנֵּנִי רֹסֵד *behold me, who layeth*, etc.

הִנְיָחָהּ f. (verbal of Hiph. r. הִנִּיחַ) *permission of rest, rest, quiet*, Esth. 2, 18. Sept. and Chald. understand a remission of tribute.

הִנְנוֹם *Hinnom*, see in הִנָּא lett. a.

הִנֵּה *Hena*, pr. n. of a city of Mesopotamia, otherwise unknown, 2 K. 18, 34. 19, 13. Is. 37, 13.

\* הִסֵּס an interject. onomatopoeic like *hist! hush!* implying *silence!* comp. Gr. σιῶω. Hab. 2, 20. Zeph. 1, 7. Zech. 2, 17. Judg. 3, 19. Amos 6, 10. Adv. *silently* Am. 8, 3, Sept. σιωπῶν. It was declined like Imp. Piel; so plur. הִסִּי Neh. 8, 11.—Hence the verb

הִסָּה denom. only in Hiph. fut. הִסִּיחַ, *to hush, to still*, e. g. a people, Num. 13, 30.

הִפְּסִיחָהּ f. *intermission, pause*, Lam. 3, 49. R. פּוּגַי.

\* הִפְּסִיחַ fut. הִפְּסִיחָהּ, 1 pers. הִפְּסִיחָהּ Zeph. 3, 9. Aram. הִפְּסִיחָהּ, Arab. أَفَلَّ.

1. *to turn, to turn about or over*, e. g. a cake Hos. 7, 8; a dish 2 K. 21, 13; a bed, i. q. *to make*, Ps. 41, 4. הִפְּסִיחָהּ *turn thy hand* sc. in driving a chariot, so as to cause the horses to turn round, i. e. turn about, return, 1 K. 22, 34. 2 Chr. 18, 33; comp. 2 K. 9, 23. הִפְּסִיחָהּ עֵרֶה *to turn the back (neck) to any*

one, Josh. 7, 8.—Intrans. like Engl. *to turn*, also *στροφή* in Hom. *to turn oneself, to turn about*, 2 K. 5, 26; hence *to turn back, to flee*, Judg. 20, 39, 41. Ps. 78, 9.

2. *to overturn, to overthrow, to destroy cities*, Gen. 19, 21, 25. Deut. 29, 22; c.

ב Am. 4, 11.—Arab. **المُوتَفِكَاتُ** the overturned, destroyed, *καὶ ἐξοχὴν* of Sodom and Gomorrah.

3. *to turn, to convert, to change*, Ps. 105, 25. With הָ to *turn into* any thing, Ps. 66, 6, 105, 29. Jer. 31, 13; without הָ Ps. 114, 8.—Intrans. as in no. 1, *to turn, to be turned, changed, c. acc. into* any thing; Lev. 13, 3 *בְּנִיבַת הַפֶּה לְבָנָן* the hair in the plague (spot) is turned white. v. 4, 10, 13, 20.

4. *to turn away, to pervert*, e. g. the words of any one, Jer. 23, 36. Comp. הִפְּקָה.

НИПН. הִפְּקָה, inf. absol. נִהְפִּיךָ, part. f. in pause נִהְפְּכָה Jon. 3, 40.

1. *to turn oneself about, to turn back*, Ez. 4, 8. Lam. 1, 20. Prov. 17, 20 *נִהְפֶּה לְשׁוֹנוֹ* who turns about, is versatile, with his tongue. With בָּ to *turn against* any one Job 19, 19; *עַל* to any one Is. 60, 5; *אֵל* Josh. 8, 20; *לְ* Lam. 5, 2.—1 Sam. 4, 19 *נִהְפְּכוּ עָלֶיהָ צָרֵיהָ* her pains turned themselves within her, i. e. began to cause writhings within her; see in *עַל* no. 3. e.

2. *to be overturned, overthrown, destroyed*, Jon. 3, 4.

3. *to be turned, i. e. to be changed*, with הָ Ex. 7, 15. Lev. 13, 16, 17; acc. Lev. 13, 25. Spec. *to be changed for the worse* Dan. 10, 8, see in הוֹדֵר no. 1; *to be changed, dried up*, as moisture, Ps. 32, 4.

НОПН. הִרְפֶּה c. *עַל* to be turned or to turn against any one, to assail, Job 30, 15.

НИПНА. 1. *to turn oneself*, Gen. 3, 24 *חָרַב מִהִפְּכָה* a sword continually turning itself, i. e. brandished, glittering. Of a cloud turning itself, i. e. moving about on the sky, Job 37, 12.

2. *to be turned, changed*, Job 38, 14.

3. i. q. *to roll oneself, to tumble*, Judg. 7, 13.

Deriv. those here following, and also הִפְּכָה, הִפְּכָה, הִפְּכָה.

הִפְּקָה or הִפְּקָה m. *the reverse, the contrary*, Ez. 16, 34.

הִפְּקָה m. trop. *perverseness*. Is. 29, 16 **וְהִפְּכֶם** O your perverseness!

הִפְּכָה f. *overthrow, destruction*, Gen. 19, 29. R. הִפְּקָה no. 2.

הִפְּכָה adj. *turning, winding, crooked*, Prov. 21, 8. Opp. רָשָׁר. R. הִפְּקָה.

הִפְּכָה f. (verbal of Hiph. r. נִצַּל) a *snatching away, deliverance*, Esth. 4, 14.

\* הִפְּכָה obsol. root, prob. i. q. חֲסֵן

and חֲסֵן, the letters ה and ח being interchanged, *to be firm, strengthened, fortified*; whence חֲסֵן defence. weapons, Ethiop. **ጸጸ** iron, plur. iron implements, weapons.—Hence

הִפְּכָה Ez. 23, 24, *weapons, arms*, as the Targums and Kimchi well. Many copies read הִפְּכָה.

הָר m. (r. הָרָה q. v.) with He loc. הָרָה Gen. 14, 10; with art. הָהָר, and He local הָהָרָה Gen. 12, 8, 19, 17, 19. Plur. הָרִים, constr. הָהָר, with art. הָהָרִים.

1. *a mountain, mount*, Germ. *Berg*; corresponding is Gr. *ōgos*, Slav. *gora*. Is. 30, 25, 40, 9, 57, 7. al. sæp. Often with a pr. n. as הָר סִינַי *Mount Sinai*, הָר תְּבוֹר *Mount Tabor*; and with the art. הָר הַלְבָנוֹן *Mount Lebanon*.—Further, הָר הַאֵלֹהִים *the mountain of God*, i. e. a) Sinai, as the place where the law was given, Ex. 3, 1, 4, 27, 18, 5. b) Zion Ps. 24, 2. Is. 2, 3; which also is often called *God's holy mountain*, mostly הָר קְדֹשׁ, הָר קְדֹשׁ, where the suff. refers to God, Is. 11, 9, 56, 7, 57, 13. Ps. 2, 6, 15, 1, 43, 3. Obad. 16. Ez. 20, 40. More fully Zion is called הָר בְּיַהּ Is. 2, 2. c) In plur. the Holy Land, Palestine, as being mountainous, *the mountains of God*, Is. 14, 25, 49, 11, 65, 9.—On the superstition of the ancient nations and partic. of the Hebrews, by which they regarded mountains as sacred and the seats of the Deity, see Comment. on Is. Vol. II. p. 316 sq. Gramberg die Religionsideen des A. T. Pref. p. XV sq.—הָר הַמְּשֻׁחָה *the mount i. e. citadel, castle, of the destroyer*, spoken of Babylon, Jer. 51, 25.



2. Collect. *mountains, mountainous region*, Germ. *Gebirge*, Josh. 14, 12; e. g. הר שֵׁעִיר *the mountains of Seir*; הר יהודה *the mountains of Judah*, Josh. 15, 48. הר בָּשָׁן *the mountains of Bashan*, Ps. 68, 16. With the art. הַהָר *the mountains*, *har* שֹׁזְרִיף, viz. a) The high mountainous tract extending nearly through Palestine between the plain on the sea-coast and the valley of the Jordan, Gen. 12, 8. Josh. 9, 1. b) The mountains of Judah, i. e. the same tract south of Jerusalem, (ἡ ὄρενῆ Luke 1, 39,) Num. 13, 29. Deut. 1, 2. c) The mountainous region east of the Dead Sea, afterwards the country of Moab, Gen. 14, 10, 19, 17. 19. 30.

3. In proper names: a) הַר הָרִים (mount of the sun) *Mount Heres*, a city of the Samaritans, Judg. 1, 35. b) הַר הַעֲרִים, see הַעֲרִים.

הַר see הַר.

הַרְאָה (mountainous land) *Hara*, pr. n. of a region of Assyria, 1 Chr. 5, 26. Prob. *Media Magna*, now called عِراق عجمי *Irāk 'Ajamy*, also الجبال *el-Jebal* the mountains. See Bochart Phaleg III. c. 14.

הַרְאֵל (mount of God) put for *the altar of burnt-offering*, Ez. 43, 15; called also there and in v. 16 אֲרִיאֵל q. v. no. II.

\* הָרַג fut. יִהְיֶה, *to kill, to slay*, viz. a) Men, spoken not only of homicide between private persons (for which also רָצַח) Gen. 4, 8 sq. Ex. 2, 14; but also of the slaughter of enemies in war, Is. 10, 4, 14, 20. Josh. 10, 11. 13, 23; and of any killing, 1 K. 19, 10 sq. 2 K. 11, 18. Esth. 9, 6; whether done with the sword Ex. 22, 23. 2 Sam. 12, 9. Am. 4, 10, or by a stone thrown Judg. 9, 54. Hence ascribed also to the pestilence Jer. 18, 21; to a viper Job 20, 16; and poet. even to grief, vexation, Job 5, 2. b) Beasts, Is. 27, 1; hence *to slaughter* for eating, Is. 22, 13. c) Plants, like Engl. *to kill*. Ps. 78, 47 הָרַג בְּרִיבֵי הַיַּיִן *he killed their vines with hail*; comp. מִדָּ Job 14, 8, and see in מִדָּ. Virg. Georg. 4. 330 *felices inter-fice messes*.—Construed mostly c. acc. rarely c. ל, 2 Sam. 3, 30. Job 5, 2; also c. ב, q. d. *to slay among* them, 2 Chr. 28, 9. Ps. 78, 31. Comp. א. A. 2.

NIPH. pass. *to be killed, slain*, Ez. 26, 6. 15.

PUAL id. Is. 27, 7. Ps. 44, 23.

Deriv. the two following:

הָרַג m. *a killing, slaughter*, Is. 27, 7. 30, 25. Ez. 26, 15. Esth. 9, 5. Prov. 24, 11.

הַרְגָה f. id. צֹאן הַהַרְגָה *sheep for the slaughter* Zech. 11, 4. 7; comp. the verb Is. 22, 13. הַרְגָה הַיַּרְדֵּן *the valley of slaughter* Jer. 19, 6. R. הָרַג.

\* הָרָה fut. conv. וְהָרָה; inf. הָרָה, הָרִי.

1. *to become pregnant, to conceive*, spoken of a female; the etymology seems to lie in the idea of *swelling*, kindred with הָרַר, הָרָה.—Gen. 4, 1. 17. 16, 4. 21, 2. 25, 21. 29, 32; with ל of the man *to or by* whom one conceives, Gen. 38, 18. Part. הוֹרָה *she that conceives*, hence poet. for a mother, Cant. 3, 4. Hos. 2, 7.—The Heb. interpreters also affirm that plur. הוֹרִים is put as if by Zeugma for both *parents* Gen. 49, 26; comp.

Arab. أَبَان the two fathers, i. e. the parents. But see under הוֹר.

2. Metaph. *to conceive* in mind; hence *to meditate, to purpose* any thing. Ps. 7, 15 הָרָה עַמְלֵי וְיָלַד שִׂקָרָה *he conceived mischief and brought forth disappointment*. Job 15, 35. Is. 33, 11. 59, 4.

NOTE. Some ascribe also to this verb the sense *to bring forth, to bear*, appealing to 1-Chr. 4, 17 וְהָרָה אֶת-מִרְיָם. But here the writer only omits to mention the birth.

PUAL הָרָה pass. *to be conceived*. Job 3, 3 and. (perish) הָרָה הַלַּיְלָה *the night which said a man-child is conceived*. Schultens well: "Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis."

Po. inf. absol. הָרִי Is. 59, 13, i. q. Kal no. 2.

Deriv. הָרִיז, הָרִי, הָרִיז, and

הָרָה adj. only fem. הָרָה *pregnant, with child*, Gen. 16, 11. 38, 24. 25. Ex. 21, 22. al. With ל of pers. *to or by* whom, Gen. 38, 25. הָרָה לְלֵתָה *with child near to be delivered* 1 Sam. 4, 19. הָרָה עוֹלָם *ever pregnant* Jer. 20, 17.—Plur. הָרִיז Jer. ibid. With suff. הָרִיזָה, הָרִיזָה (forms with Dag. f. impl. as if from Pi.) 2 K. 8, 12. 15, 16.

**הרהר** Chald. *conception, thought*, from **הרהר** to conceive in mind, to think, see Chald. r. **הרר**. Plur. Dan. 4, 2, spoken of visions in dreams, like the synon. **הריון** 2. 29. 30. 4. 16. Syr. **הרהל** fancy, imagination.

**הרין** m. (r. **הרה**) *conception, pregnancy*; Gen. 3, 16. T'sere impure.

**הרי** i. q. **הרה**, fem. **הריה**, whence **הריהו** Hos. 14, 1. R. **הרה**.

**הרין** m. (r. **הרה**) *conception*, Ruth 4, 13. Hos. 9, 11.

**הריקה** f. (r. **הרס**) something *tried down, a ruin*, e. g. a house demolished, Am. 9, 11.

**הריסה** f. (r. **הרס**) *a tearing down, destruction*, Is. 49, 19.

\* **הרם** obsol. root, i. q. **ארם**, **רומ**, to be high. Arab. **هرم** to make great, to lift up; whence **هرم** a pyramid, lofty building.—Hence **הרמון** and

**הרם** (height, after the form **עולם**; or mountaineer, from **הר** with the ending **רם**.) *Horam*, pr. n. of a Canaanitish king. Josh. 10, 33.

**הרם** (exalted) *Harum*, pr. n. m. 1 Chr. 4, 8.

**הרמון** i. q. **ארמון**, *a fortress, castle*, sc. of an enemy, Am. 4, 3. R. **הרם**.

**הרן** (mountaineer, from **הר**) *Haran*, pr. n. m. a) The brother of Abraham, Gen. 11, 26, 27. b) 1 Chr. 23, 9.—For **הרן** see p. 129, n.

\* **הרס** fut. **הרס** Job 12, 14. Is. 22, 19, and **הרס** Ex. 15, 7. 2 K. 3, 25.

1. to pull or tear down, to destroy. The primary signif. lies in the syllable **רס**, which like **רץ**, Gr. **ρήσσω**, **ρήσσω**, Germ. *reißen*, is onomatopoeic, with the notion of *rending, tearing, pulling in pieces*, etc. Comp. **רצה**, **רצץ**, also **هرس**, **هرس**, etc. Arab. **هرس**, to tear in pieces, to lacerate.—Pr. and mostly to tear down houses, cities, walls, (opp. **בנה** Ps. 28, 5,) 1 K. 18, 30, 19, 10. Is. 14, 18. Jer. 1, 10, 45, 4. Lam. 2, 2. Ez. 13, 14, 16, 39. Mic. 5, 10. al. Elsewhere also to tear out teeth, i. e. to

break out, Ps. 58, 7; to pull down from a station Is. 22, 19; to pull or tear down a people, to destroy, Ex. 15, 7; and hence of a kingdom, Prov. 29, 4 *a king by justice establisheth the land*, **ואיש הרומה יהרסנה** but he that loveth bribes pulleth it down, i. e. an unjust king destroys it.

2. Intrans. to tear through, to break in; Ex. 19, 21 **פנה הרסו אליה** lest they break through unto Jehovah. v. 24.

**נרס** to be torn down, overthrown, destroyed, Ps. 11, 3. Joel 1, 17. **עז**. 30, 4. al. Also of mountains, Ez. 38, 20.

**פיה** i. q. Kal no. 1. Ex. 23, 24. Is. 49, 17.

Deriv. **הריסה**, **הריסות**, and

**הרס** **ὑπαξ λεγόμεν**. and of doubtful authority, *destruction*, Is. 19, 18; where most Mss. and editions, as also Aqu. Theod. Syr. read: **עיר ההרס יאמר לאמה** one (of these five cities) shall be called, *The city of destruction*, i. e. in the idiom of Isaiah, *one of these cities shall be destroyed*; comp. **הרס** Niph. no. 2. **γ**. The Jews of Palestine, who approved this reading, referred it to Leontopolis in Egypt and its temple, which they abhorred, and the destruction of which they supposed to be here predicted.—But the more probable reading is **הרס** q. v. no. 2. See more in Comment. on Is. l. c.

\* **הרר** a root not in use, prob. to swell; kindr. with **הרה** to become pregnant, pr. to swell, to become tumid; Chald. **הרהר** to become pregnant.—Hence **הר**, **הרי**, **הררי**, mountain, **הררי**.

**הרהר** Chald. in Peal not used, kindr. with Heb. **הרה** to conceive; PALP. **הרהר** to conceive in mind, to think. Hence **הרהור**.

**הרר**, once c. suff. **הררי** Jer. 17, 3, and **הרר** only c. suff. **הררי** Ps. 30, 8; Plur. constr. **הררי**, c. suff. **הרריה** Deut. 8, 9, i. q. **הר**, a mountain, but mostly poetic. Jer. 17, 3 **לבו אהרן**—**לבו אהרן** my mountain (Zion) with the field will I give as spoil; in the parallel clause is **במותיה בהטאה** thy high places with their sin i. e. with their idols. R. **הרר**.

**הררי** 2 Sam. 23, 33, and **הררי** v. 11, a mountaineer, inhabiting the mountainous tract of Ephraim or Judah. R. **הרר**.

הַשֵּׁם (perh. i. q. הַשֵּׁם fat) *Hashem*, pr. n. m. 1 Chr. 11, 34; in the parall. passage 2 Sam. 23, 32 is הַשֵּׁן.

הַשְּׁמָעוּת verbal of Hiph. (ר. שָׁמַע) i. q. inf. *a causing to hear*. Ez. 24, 26 לְהַשְׁמָעוֹת אֲזִנָּוֹת לְהַשְׁמָעוֹת אֲזִנָּוֹת.

הַתָּהָה verb. Hiph. (ר. תָּהָה) *a melling*, Ez. 22, 22.

הַתָּחַח *Hatach*, pr. n. of a eunuch in the court of Xerxes, Esth. 4, 5. Bohlen compares הַתָּחַח verity.

\* הַתָּחַל a secondary root not used in Kal, formed from Hiph. of the verb הַחֵל. Most of the forms exhibit manifestly an origin from הַחֵל; while in others the letter הַחֵל acquires the nature of a radical. The former is the case in Præter. הַחֵל Gen. 31, 7; inf. הַחֵל Ex. 8, 25; fut. הַחֵל Job 13, 9; pass. הַחֵל Is. 44, 20; all which are real forms of Hiph. and Hoph. from הַחֵל. The latter has place in הַחֵל 1 K. 18, 27; הַחֵל Jer. 9, 4; and the derivatives הַחֵל, הַחֵל; in all which הַחֵל is retained as if radical. These forms signify:

1. *to deceive*, c. הַחֵל Gen. 31, 7. Judg. 16, 10. 13. 15. Job 13, 9. Jer. 9, 4.
2. *to mock, to deride*, 1 K. 18, 27. See the derivatives above.

NOTE. In the kindred languages the root הַחֵל is both primary and secondary, and the guttural preformative (הַחֵל) assumes also the power of a radical letter.

Thus Arab. تَحَلَّل is *to cause to fall, to*

*prostrate*; whence Hiph. הַחֵל *to deceive*, like הַחֵל, σφάλω, *fallo*; which trop.

sense also belongs to the kindr. طَلَّ to defraud. Then from הַחֵל, the letter הַחֵל being changed for a harsher guttural,

comes خَتَلَ to deceive, to defraud, خَتَلَ fraud, cunning; comp. Ewald, Heb. Gramm. p. 487, where he errs only in denying that הַחֵל is at all radical. Other secondary roots of this kind, in which one or another servile letter becomes radical, are הַחֵחַ, הַחֵחַ, הַחֵחַ, q. v. Also from the kindred languages we may add: קֹשֶׁת bow from r. קוּשׁ, and thence مَقْبَضٌ; הַחֵמִיד from מוּד, thence Rabb. הַחֵמִיד; הַחֵמִיד before, from مَصَّ, thence مَقْحَفٌ.

Deriv. מַחֲחֵלוֹה, and

הַחֵלִים m. plur. *mockings, derisions*, poet. for *mockers*, Job 17, 2.

\* הַחֵחַח in Kal not used, prob. i. q.

הַחֵחַח, הַחֵחַח, to break; whence *to break in upon, to set upon, to assail* any one. Hence as ἀπαξ λεγόμεν.

POEL Ps. 62, 4 אַיֵּן אֶתְּהוֹחֵחֵי עַל אִישׁ עַד אַיֵּן אֶתְּהוֹחֵחֵי עַל אִישׁ עַד *how long will ye break in upon a man?* i. e. set upon him. Sept. ἐπιτίθεισθε, Vulg. *irruitis*.—Less well Abulwalid assigns to this root the sense of talking, prating. Others assume a root הַחֵחַח, comp. Arab. هَات to acclaim, to applaud. Simonis compares Arab. هَات to harm, to injure.

Vav, the sixth letter of the Hebrew alphabet; as a numeral denoting 6. The name Vav, וָו, sometimes written וָוִי, denotes a *peg, nail, hook*, see in its order; to which its form in many ancient alphabets bears a resemblance.

For the twofold power and office of this letter, as movable and quiescent, see the Grammars. As a consonant, it is rarely found at the beginning of a root, Yod (י) being mostly substituted for it,

as וָוִי for וָוִי; in the middle of a root it is sometimes movable, and is there interchanged with וָו q. v. but oftener it is quiescent, see Lehrs. p. 406; at the end of a root or word it is quiescent, except in a few examples, as וָוִי, וָוִי. See Thesaur. p. 393.

וָו, or וָו before Sheva movable and the letters בַּמֶּה, also וָו before monosyllables and barytones espec. when marked with

a distinctive accent (see Heb. Gr. § 102. 2), the Conjunction copulative, *and*, *et*, *xui*, Arab. **و** *Waw* and **ف**, Syr. **ܘ**, Ethiop. **ወ**. The use of this particle is of wide extent; since the Hebrews, in many cases where sentences are to be connected, did not accurately distinguish the exact manner of connection; but in the simplicity of an early language rested satisfied with this one copula, where more cultivated tongues employ various particles, adversative, causal, final etc. To its very frequent use is to be ascribed especially an appearance of loose simplicity, which is characteristic of the Hebrew.—Hence

1. Primarily and most frequently Vav is merely a *Copula*, serving both to connect *words*, as **וְהָאָרֶץ וְהָאֲרָץ** Gen. 1, 1; **וְהָאֵלֹהִים וְהָאֱלֹהִים** 1, 2; and also *sentences*, espec. as *continuitive* of discourse, e. g. Gen. 1, 2 **וְהָאָרֶץ הָיְתָה הָרֵה וְהָיְתָה הָרֵה**.—Special uses as connecting *words*, are the following:

a) Where three, four, or more nouns or verbs are connected, the copula is inserted, either before each one after the first. Gen. 6, 21. Ex. 25, 4. Deut. 14, 26; or only before the latter ones, as the third, if there are three, Gen. 13, 2. Ex. 28, 19; the third and fourth, if four, Deut. 18, 10; the third, fourth, and fifth, if five; 2 K. 23, 5. Or, what is more remote from our usage, it is inserted between the first and second, and not before the subsequent ones; as Ps. 45, 9 **מִרְיָאֵלֶיךָ וְנָחְלֶיךָ** *myrrh and aloes and cassia*. v. 5. Deut. 29, 22. Job 42, 9. Is. 1, 13.—For the omission of the copula, *constructio asyndeta*, see Lehrs. p. 842. Ewald Heb. Gr. § 354. 5.

b) Sometimes two nouns are connected by Vav, of which the first denotes a genus and the other a species, or at least the latter is included in the former; here Vav is i. q. *and especially, and particularly, and namely*. So **יְהוּדָה וְיְרוּשָׁלַם** *Judah and especially Jerusalem*, Is. 1, 1, 2, 1. In like manner, Is. 9, 7 *Ephraim, and among them the inhabitants of Samaria*. Ps. 18, 1.—More rarely is the special word put first, 2 K. 23, 2 *Jerusalem and the rest of Judah*. Is. 24, 23 *Zion and Jerusalem*. Jer. 21, 7. So

Lat. *Pæni et Hannibal* Just. 29, 3; *Hannibal et Pæni* Liv. 21, 40.

c) The copula is occasionally inserted between words strictly in apposition, Engl. *even, and that too*. 1 Sam. 28, 3 **בְּרָמָה וּבְעִירוֹ** *in Ramah, even in his own city*. Chald. Dan. 4, 10 **עִיר וְקֹדֶשׁ** *a watcher (angel), even a holy one*.—Sometimes the copula thus adds emphasis to the word to which it is prefixed; 2 Sam. 13, 20 **וְהַטֶּבֶת וְהַמֶּרְקָב** *and Tamar abode, and that desolate*. Lam. 3, 26. Is. 57, 11 *have I not held my peace even from of old?* Am. 3, 11.

d) The copula sometimes connects two words, whether nouns or verbs, in such a way that they coalesce and form one idea. *α)* In nouns this constitutes the figure *Hendiadys* (*ἓν διὰ δυοῖν*); in which the latter noun depends upon and serves to define the former, as elsewhere the genitive. Gen. 1, 14 *and they shall be for signs and for seasons*, i. e. for signs of seasons. Gen. 3, 16 *I will multiply thy sorrow and thy pregnancy*, i. e. the sorrow of thy pregnancy. So **וְהַסֵּד וְהַחֶסֶד** *favour and fidelity*, i. e. constant favour, see in **אֱמֶת** no. 2. But the defining noun may also stand first; as 2 Chr. 16, 14 **בְּטַמְרִים וּבְזִיָּתִים** *odours and kinds*, i. e. divers kinds of odours. Job 10, 17. *β)* Of two verbs: so connected by the copula, the latter is dependent on the former, and elsewhere is oftener put in the infin. or in a finite form without the copula; see Heb. Gr. § 139. Esth. 8, 6 **וְהָאֵתֵר אֵיבָל** *how can I endure and see?* i. e. endure to see. Cant. 2, 3. Very often we may best render the first verb in Engl. by an adverb; as **וַיִּקַּח וַיִּבֶן** *he added and took*, i. q. he *again* took, Gen. 25, 1, 26, 18; **וַיִּחַד וַיִּחַד** *he returned and dug*, i. e. he *again* dug. Dan. 9, 25.

e) The copula is also used where to the primary person there is subjoined a person or thing less important; which is expressed in Engl. more definitely by *with*, and likewise in Heb. often by the particles **עִם**, **בְּ**. Esth. 4, 16 **אֲנִי וְנַעֲרָתַי** *I and my maidens will fast*, i. q. **עִם נַעֲרָתַי** *I with my maidens*. Jer. 22, 7. Gen. 3, 24 *Cherubim and the blade of a glittering sword*, i. e. *with* a glittering sword. 1 K. 20, 20. Judg. 7, 10. In a

similar way the ancient interpp. understood the difficult passage: 1 Sam. 14, 18 *the ark of God was at that time* וַיְהִי אֲרוֹן יְהוָה עִמָּם וַיִּשְׁרָאֵל אֶת יִשְׂרָאֵל; Engl. Vers. *with the children of Israel*; Vulg. *cum*, Syr. Chald. *ܘܥܡܗ*, עִם. Better to read 'לְפָנֵי יְהוָה' as Sept. or 'בְּפָנֵי יְהוָה'.

f) In the following idiom peculiar to the Pentateuch and Joshua, Vav is put like Lat. *etiam, simul*, i. q. *also as, even for, at the same time*. Num. 34, 6 וְגִבּוֹל הַיָּם הַמְּזֻרָה לְכֶסֶם הַיָּם הַמְּזֻרָה וְגִבּוֹל and *as for the western border, there shall be to you the great sea even for a border*; i. q. in Greek *ἔσται ἕως... καὶ ἕως*,

Arab. *مَعَ*. Deut. 3, 16 עַד נַחַל אַרְנוֹן הַיָּדָיִם וְגִבּוֹל הַיָּם הַמְּזֻרָה *even unto the brook Arnon, to the middle of the brook, which is even for the border*. v. 17. Josh. 13, 23 וְגִבּוֹל הַיָּם הַמְּזֻרָה וְגִבּוֹל הַיָּם הַמְּזֻרָה *and the border of the children of Reuben was Jordan, even for a border*. v. 27. 15, 12. 47. See Thesaur. p. 394 sq.

g) When a noun is repeated, the insertion of the copula denotes: α) *Pr. a doubling*, something two-fold; Ps. 12, 3 וְלִבִּי בְּלִבִּי *with a double heart* i. e. with duplicity of mind, comp. 1 Chr. 12, 38. Deut. 25, 13 אֶבֶן וְאֶבֶן *double weights*, one full and the other light. Heb. Gr. § 106. 4. β) *Single things of a kind, distributively, each, every*. Ezra 10, 14 וְזִקְנֵי כָּל עִיר וְזִקְנֵי כָּל עִיר *the elders of every city*. 2 Chr. 11, 12 בְּכָל-עִיר עִיר *in every several city*. 2S, 23. Jer. 48, 8. Esth. 1, 8. וְדוֹר וְדוֹר *every generation*, see in הוֹר no. 1. Esth. 3, 4 יוֹם וְיוֹם and 2, 11 בְּכָל-יוֹם וְיוֹם *every day, daily*.

h) Repeated וְ—וְ, i. q. Lat. *et—et*, Engl. *both—and*. Ps. 76, 7 נִרְדָּם וְנִרְדָּם *both the chariot and horses are stunned*. Dan. 8, 13 וְקֹדֶשׁ וְקֹדֶשׁ *both the sanctuary and the host*. Num. 9, 14. Josh. 7, 24. Is. 16, 5.—Here too belong the examples where it may be rendered, *whether—or*; e. g. Ex. 21, 16 *and he that stealeth a man whether he sell him or he be found in his hand, he shall surely be put to death*; pr. *and if he sell him, and if he be found in his hand*. Lev. 5, 3. Deut. 24, 7.

i) That Vav is put as a *disjunctive* between words, i. q. *or*, is hardly supported by a single probable example;

those usually referred hither not requiring such a signification. Thus in Ex. 21, 15, 17 *he that curseth his father and his mother shall surely be put to death*; here the verb refers not to one or the other, but to both: *he that curseth his father and he that curseth his mother* etc. Ex. 12, 5. For 1 Sam. 17, 34, see in אֶת I. no. 1. [But in 1 K. 18, 27, it is difficult to avoid the disjunctive sense of Vav; and so the author himself elsewhere admits, see in כִּי no. 2. a. γ, ḡn. Thesaur. p. 679.—R.

k) It sometimes connects two imperatives, and then the latter expresses a promise or threat. Gen. 42, 18 *do this and live*, i. e. and thou shalt live; comp. John 7, 52, also Lat. *divide et impera*. See Heb. Gr. § 127. 2.

As to the use of Vav as a copula in *connecting sentences* and giving continuity to discourse, for which also Vav conversive serves, the following may be noted:

aa) Sometimes, though rarely and for various causes, the copula stands at the beginning of discourse, e. g. α) At the beginning of some books, Ex. 1, 1. 1 K. 1, 1. Ezra 1, 1. In these cases the history is continued from a former book. β) Twice, 2 K. 5, 6. 10, 2, וְעַתָּה stands at the beginning of an epistle; the salutation and exordium being prob. omitted. Comp. Arab. *أما بعد*; also Lat. *et* at the beginning of epistles, Cic. ad Fam. 10. 1. ib. 13. 62; see Handii Tursell. II. p. 494. γ) Ex. 2, 20 *and he (Jethro) said unto his daughters, And where is he?* So Lat. *et* often; Handii Tursell. I. c. p. 493. no. 14.—See more in no. 4 below.

bb) It serves to introduce the apodosis, espec. where this is to be distinctly marked; Engl. *then*, Germ. *da*; comp. Arab. *ف*. So when preceded by אִם, Gen. 13, 9 וְאִם תִּקַּח אֶת הַיְמִינִי וְאִם תִּקַּח אֶת הַשְּׂמֵאלִי *if thou take the left hand, then I will go to the right; and if the right hand, then I will go to the left*. Ps. 78, 34 וְהִרְשׁוּהוּ *when he slew them, then they sought him*. Ruth 3, 13. Job 10, 14. Preceded by וַיֵּץ 1 Sam. 15, 23; וַיֵּץ Deut. 7, 12; כִּי Gen. 29, 15. Is. 28, 18; בְּ c. infin. Gen. 3, 5. Ez. 33, 18 *בְּשׁוֹבֵב*

וְצַדִּיק... Comp. in N. T.  $\alpha\varsigma$ ...  $\kappa\alpha\iota$   $\dot{\iota}\delta\omicron\upsilon$  Luke 7, 12. Acts 10, 17.—Very often it is put with a certain emphasis after words and clauses which stand absolutely, espec. those which mark time. Ex. 16. 6  $\text{עָרֵב וַיִּרְצָהֶם}$  *at evening, then shall ye know*. Prov. 24, 27  $\text{אַחַר וּבְנִיתָ בֵּיתְךָ}$  *afterwards, then build thy house*. Gen. 40, 9. 48, 7. Jer. 7, 25.—Here too belong examples where the copula is inserted in a clause between the subject and predicate, so as to take up a sentence not yet completed; e. g.  $\alpha$ ) Where the subject precedes and the copula is put before the predicate; Prov. 23, 24  $\text{בּוֹ יוֹלֵד הַכֶּסֶם וַיִּשְׂמָח בּוֹ}$  *he that begetteth a wise son, and (then) he shall have joy in him*; here the copula is emphatic. 31, 28  $\text{בְּעֵלָה וַיְהַלְלָהּ}$  *her husband, and he praiseth her*, i. e. he too praiseth her. 1 Sam. 25, 27. Gen. 22, 14. Job 36. 26.  $\beta$ ) When the predicate stands first; 2 Sam. 15, 34  $\text{עָבַד אָבִיךָ וְאָנֹכִי מֵאָז}$  *thy father's servant, and I was so hitherto*. Job 4, 6  $\text{הַתְּקוּחָה וְהִם דְּרָכֶיךָ}$  *thy hope, and it is the uprightness of thy ways*, i. e. in the integrity of thy life lies thy hope.  $\gamma$ ) Where the object stands first; 2 Sam. 22, 41  $\text{מִשְׂנְאָי וְאַצְמִיתֶם}$  *them that hate me, and (then) I will destroy them*. Num. 23, 3.

cc) It has an *intensive* or *cumulative* force, like Gr.  $\kappa\alpha\iota$ , i. q. *even, yea, yea even*, e. g.  $\alpha$ ) It augments; as Job 5, 19 *in six troubles he shall deliver thee, yea in seven there shall no evil touch thee*. Ps. 74, 11. Prov. 6, 16. 30, 15. 18 sq. 21 sq. Am. 1. 3. 6. 9. 11.  $\beta$ ) It diminishes; as Job 21, 6  $\text{זָכַרְתִּי וַיִּבְהַלְתִּי וְאֵם זָכַרְתִּי}$  *if I remember, I am afraid*, i. q. if I only remember, if I barely think thereon. So  $\text{וְלֹא}$  *not even*, Deut. 28, 39.

dd) It is put between clauses which are to be *compared* together, and marks espec. an equality or likeness of lot, i. q. *as, so*. (So  $\text{כִּי}$  q. v. no. 1. e, f. g.) This is called by Grammarians  $\text{וַיִּשְׁוֶוּהוּ}$  *Var adaequationis*. Job 5, 7 *man is born to trouble, and the sons of lightning soar on high*, i. e. *as* swift birds of prey soar on high. 14, 19 *the waters wear away the stones, their flood washeth away the dust of the earth, and (so) thou destroyest the hope of man*. 12, 11. 34, 3. Prov. 26, 9.

ee) It is put before clauses inserted

by way of *parenthesis*, where also the relative often stands. Gen. 49, 25  $\text{מֵאֵל אֲבִיךָ וּמֵעֶזְרֵתֵי יְהוָה וְיִבְרַכְּךָ}$  *from the God of thy father (and he hath helped thee), and from the Almighty (and he hath blessed thee)*, shall come the blessings of heaven above. Job 29, 12 *for I delivered the poor... לֹא עִזָּר לוֹ* *and the orphan, and there was none to help him*, i. q. *to whom* there was no helper. Is. 13, 14. Ps. 55, 20.—On the intimate connection between the copula and the relative, see Harris' *Hermes*, B. I. c. 5 penult.

2. Vav is also put before *adversative* clauses, *and yet, but, since*. But here the antithesis lies in the thought or in the collocation of the words, rather than in the particle Vav; and when it is to be more strongly expressed, the regular adversative particles are used, as  $\text{אָבֵן, אָבֵל, אֵימֵם}$ . Cant. 1, 5  $\text{שְׁחֹרָה אָנִי וְנֹאזָה}$  *I am black, and yet comely*. Gen. 2, 16. 17 *of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it*. 17, 21. 42, 10. Judg. 16, 15 *how canst thou say, I love thee, וְלִבִּי אֵין אִתִּי* *and yet (since) thine heart is not with me?* Ruth 1, 21. Job 6, 26.—Where the subject of a clause in this construction is a personal pronoun, it is put first. Gen. 15, 2  $\text{מִהִיתָ לִּי לְיָרִירָה}$  *what wilt thou give me, and yet (since) I depart childless?* So  $\text{וְאָנֹכִי}$  18, 13. 27;  $\text{וְאָנֹכִי}$  Is. 49, 21;  $\text{וְאָנֹכִי}$  Neh. 2, 2;  $\text{וְהוּא}$  Is. 10, 7. 42, 22;  $\text{וְאָנֹכִי}$  Gen. 26, 27;  $\text{וְיָהִם}$  Is. 1, 2.—Sometimes also it may be rendered *though, although*; but here  $\text{וְ}$  is in itself only *and*, the conditional particle being omitted. Job 15, 5 *for thy mouth teacheth thine iniquity, וְתִבְחַר לְשׁוֹן עֲרֻמִּים* *although thou chooseth the tongue of the crafty*. Mal. 2, 14. Is. 32, 7.

3. Before *causal* clauses, i. e. those assigning a cause or reason, i. q. *for, because of*. Gen. 20, 3 *behold! thou art a dead man because of the woman thou hast taken, וְהוּא הָיָה בְּעַל* *for she is a man's wife*. 6, 17. Ps. 7, 10. 60, 13 *give us help from the enemy, for (וְ) vain is the help of man*. Is. 3, 7. 39, 1.

4. Before *inferential* clauses, *therefore, wherefore; then, so then*. Ez. 18, 32 *I*

*desire not the death of the sinner,* וְהַשִּׁיבוּ וְהוֹדוּ *wherefore turn ye and live.* Zech. 2, 10. Ps. 81, 13.—Here belong most of the examples in which Vav stands at the beginning of discourse (see others in no. 1. aa); since there is usually here some reason implied in the preceding circumstances, from which the proposition to which Vav is prefixed is a conclusion; i. q. *then, so then.* 3 K. 4, 41 וַיֹּאמֶר וְקָהוּ קָמָה *and he said, Then bring meal,* sc. since these things are so. Is. 3, 14 וְאָתָם בְּעֵרְתָם הַכְּרָם *so then ye have eaten up the vineyard.* Ps. 4, 4 וְיָדַעוּ *know then.* 2, 10. וְיַעֲקֹב מִלְּכִים *now therefore, O ye kings,* comp. v. 6. 2 Sam. 24, 3. Is. 47, 9. 58, 2.

5. Before *final* and *consecutive* clauses, marking end or aim and result, *that, in order that, so that*; followed by the future, often apocopated or paragogic. So where a sentence precedes including a command, Gen. 27, 4. 42, 34. 1 Sam. 15, 16; or an entreaty, Job 10, 20. Judg. 16, 28; or an interrogation, 1 K. 22, 7. Is. 41, 26; or a hope, Jer. 20, 10. Thus Gen. 42, 34 *and bring your youngest brother unto me,* וְאֶדְרֹעָה *that I may know.* Judg. 16, 28 *strengthen me only this once,* וְאֶנְקָמָה *that I may be avenged.* 1 K. 22, 7 *is there not here a prophet of the Lord besides,* וְנִדְרֹשָׁה מֵאַחֵר *that we might inquire of him?*

6. Before clauses dependent on verbs of *perceiving* and *uttering*, where common usage admits the relat. conjunction כִּי *that*. So after a verb of knowing Gen. 47, 6; of swearing Josh. 2, 12; of augury Gen. 30, 27. Also without a verb, Is. 43, 12 *ye are my witnesses* וְאַנְיִי כִּי אֱלֹהֵי הוּא *that I am God*; comp. v. 10 הוּא כִּי אֱלֹהֵי הוּא *that I am God* in the same connection. Lam. 3, 26 טוֹב כִּי יִחַיֵּל וְיִדְמָם *good that one wait even in silence,* comp. v. 27 טוֹב כִּי *Num. 14, 21.*

7. *Vav conversive of the Præter*, (so called as *converting* the præter into a future,) is merely the Copula; and affects the Præter simply by connecting it back to a preceding future. Yct it also has the effect, that in most verbal forms having the tone on the penultimate, the same is moved forward by it upon the final syllable; e. g. וָלֵכְתִּי *I went,* וְלֵכְתִּי *and I will go,* Judg. 1, 3. See Heb. Gr. § 48 b. 1, 3.

וְ, and before a gutt. וְ, a particle prefixed to the Future, and imparting to it (when a præter precedes) the sense of the Imperfect; hence called *Vav conversive of the Future*; e. g. וְרָצַח *he will slay,* וְרָצַח (with preced. præter.) *and he slew.* It appears to be nothing more than *Vav copulative* with a peculiar punctuation; and affects the Future simply by connecting it back to a preceding præter. When a shortened form of the Fut. exists, this is preferred; and very often the tone is drawn back from the last syllable to the penultimate; e. g. fut. וְיָמִיד, apoc. וְיָמִיד, with Vav convers. וְיָמִיד. But in the first pers. especially in the later books, the fut. paragog. is sometimes employed; e. g. וְאָמַרְתָּ Ezra 9, 3. See Heb. Gr. § 48 b. 1, 2.

NOTE. In former editions the preference was given to another view of this *Vav*; according to which it was regarded as a contraction or fragment of the verb הָיָה *to be*, put before the Future so as to form by periphrasis the narrative tense, viz. וְרָצַח הָיָה *it came to pass (that) he slew*; then dropping הָיָה as in Syriac וְרָצַח, and contracted וְרָצַח, like מָה־מָה־

זָה; comp. קָאן יִפְתְּלֵהוּ *he was (that) he will slay, for he slew.*—But on the other hand it is evident that the *Copula* lies in this *Vav*, for the following reasons: a) The *Fut. conversive* as connected with what precedes always stands before the noun, as וְיֹאמֶר אֱלֹהִים; and where the noun is put first, the *Vav* is separated from the verb, e. g. Is. 6, 4 וְהִבְרִיתִי רַמְלֵא עֲשֵׂן *and trembled the foundations of the thresholds* and the house was filled with smoke. 3, 16. b) It never stands after the Relative or Conjunctions, which exclude the copula. c) In parallel passages there often stands for it a simple וְ, see Is. 59, 16; comp. 63, 3. 5. 6; also in the same connection a simple וְ Is. 43, 28. d) When whole sections or books begin with *Vav conversive*, as is often the case, this denotes that they are connected with an earlier narrative, Ex. 1, 1. Ezra 1, 1; or at least are regarded as having such connection, Ruth 1, 1. Esth. 1, 1. In 1 K. 1, 1 the book begins with a simple וְ. See in no. 1. aa. Heb. Gr. l. c.

וּדָן *Vedan*, pr. n. of an Arabian city, whence cloths, wrought iron, cassia, and other spices were brought to Tyre, Ez. 27, 19. Very prob. the prophet here speaks of the city and mart עדן, 'Aden, in connection with which Edrisi enumerates these very wares, T. I. p. 51. ed. Jaubert: "La ville d'Aden est petite, mais renommée à cause de son port de mer, d'où partent des navires destinés pour le Sind, l'Inde, et la Chine. On y apporte de ce dernier pays des marchandises telles que le fer, les lames de sabre damasquinées, . . . le cardamome, la cannelle. . . les myrobalans, . . . diverses étoffes tissées d'herbes, et d'autres riches et veloutées. etc."—The text ought therefore prob. to read וּדָן or וּדָן; unless perhaps וּדָן is here for וּדָן.

וּדָבָה a doubtful word, found only in Num. 21, 14 אֶת־וּדָבָה, pr. n. of a place, *Vaheb*, in the territory of Moab on the Arnon; according to Le Clerc i. q. בִּית־וּדָבָה v. 18, comp. וּדָבָה to give, i. q. וּדָבָה.—Kimchi found it in some Mss. written in one word אֶת־וּדָבָה, which would be Aram. Ethpa. of the verb וּדָבָה i. q. וּדָבָה, *Jehovah dedit se in turbine*. But the whole passage is abrupt and fragmentary, and therefore very obscure.

וּדָמָה m. plur. וּדָמָה (Kamets impure) a peg, nail, hook, spoken only of the pins or hooks from which the curtains of the tabernacle were suspended, Ex. 26, 32, 37, 27, 10, 11, 17, 36, 36, 38, 38, 10 sq. The etymology is unknown; see Thes. p. 399.

*Zayin*, וּזָיִן, the seventh letter of the Hebrew alphabet; as a numeral denoting 7. The name is i. q. Syr. זַיִן a weapon; which the figure of this letter resembles in all the ancient alphabets.—In Arabic there are two corresponding letters, differently pronounced, viz. זַיִן *dh* (d, z), and זַיִן, as זַיִן זַיִן to slaughter; זַיִן זַיִן seed. For the for-

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\* וּזָרָה Arab. وَزَّرَ to bear, to carry, portare; whence وَزِيرٌ *Vizier*, pr. porter of public business; comp. *bajulus* used by writers of the middle ages for an envoy, *chargé d'affaires*, whence Engl. *bailliff*, Ital. *bailo*. Also in Pass. to be laden with guilt, borne down with punishment; since sin and guilt in the Semitic idiom are a burden laid upon the wicked, Ps. 38, 4. Is. 53, 11. Comp. וּזָרָה; αἶψα, to take off or away, i. q. to pardon.—Hence

וּזָרָה m. laden with guilt, guilty, Prov. 21, 8.

וּזָרָה (Pers. وَبِشْرَه pure, pr. white, see also וּזָרָה) *Vajezatha*, Pers. pr. n. of the youngest son of Haman, Esth. 9, 9.

\* וּזָרָה i. q. וּזָרָה, to bear, to bring forth; Arab. وُلِدَ.—Hence the two following:

וּזָרָה m. a child, offspring, Gen. 11, 30.

וּזָרָה m. id. 2 Sam. 6, 23.—Keri וּזָרָה, and so the occidental Mss.

וּזָרָה pr. n. m. *Vaniah*, Ezra 10, 36.

וּזָפְסִי (perh. i. q. וּזָפְסִי *additamentum meum*) pr. n. m. *Vophsi*, Num. 13, 14.

וּזָשְׁנִי pr. n. m. *Vashni*, 1 Chr. 6, 13 [28]. Prob. a corrupted form for וּזָשְׁנִי, comp. 1 Sam. 8, 2. The passage should read: וּזָשְׁנִי וּזָשְׁנִי וּזָשְׁנִי; see *Movers Chron.* p. 54.

וּזָשְׁתִּי (Pers. وَشْتِي a beauty, *la belle*), *Vashti*, the former queen of Xerxes, Esth. 1, 9.

ז

mer the Aramæan has ז; for the latter it sometimes also has ז; hence זָבַח, זָרַע, זָרַע, for זָבַח to slaughter; זָרַע, for זָרַע to sow, etc. Comp. in lett. ז.

But ז and ז are also interchanged; e. g. זָרַע and זָרַע to help; זָרַע, זָרַע and זָרַע to cut off.

Further, ז is interchanged: a) With



in זָפַץ and זָפַץ to cry out; זָלַז and זָלַז to exult, to shout; זָהָב gold, comp. זָהָב yellow, tawny. b) With ז, ט, as זָיַר and זָיַר to go away; זָלַז and זָלַס to exult; זָזָה, Syr. זָזָה to despise; זָזָה harm, from זָזָה, זָזָה to harm. c) With ז, as זָזָה and זָזָה, etc.

\* זָזָה obsol. root, prob. i. q. זָזָה, זָזָה, to be yellow, tawny.—Hence

זָזָה m. (Tseré impure) 1. a wolf, so called from its tawny colour; like Lat. *vulpes* from *fulvus*, Goth. *wulfs*, whence *wolf*. Arab. زَيْبٌ, Syr. زَيْبٌ.—Gen.

49, 27. Is. 11, 6. 65, 25. Jer. 5, 6. זָזָה evening wolves, prowling at night, Hab. 1, 8. Zeph. 3, 3; comp. λύκοι *vukitigwoi* Oppian. Cyneget. 3. 266, *vukitipóoi* *ibid.* 1. 440.

2. Zeeb, pr. n. of a Midianitish prince, Judg. 7, 25. 8, 3. Ps. 83, 12.

זָזָה *this, hæc*, fem. of the pron. זָה q. v.

\* זָזָה obsol. root, onomatopoeet. prob. i. q. זָזָה to murmur, to hum, to buzz. Germ. *summen*; whence זָזָה a fly, from its buzzing, like Lat. *musca* fr. *μύσσω*, *musso* (*mussito*). Bochart compares זָזָה to move up and down in the air; but this is secondary.

\* זָזָה once Gen. 30, 20, to give, to present with any thing, to endow, Lat. *donare*; Sept. well *δεδωσθηται*, Vulg. *dotavit*. Comp. Chald. Saad. Abulw. Arab. زهد id. Syr. زهد spec. dowry; see The-saur. p. 401.—That this root was in frequent use in Hebrew, is shown by the many pr. names derived from it; e. g. those which here follow, six in number, and also זָזָה, זָזָה, זָזָה, זָזָה.

זָזָה m. a gift, dowry, Gen. 30, 20.

זָזָה (whom God gave, as זָזָה for זָזָה, זָזָה) Zabad, pr. n. m. a) 1 Chr. 2, 36. b) 1 Chr. 7, 21. c) 1 Chr. 11, 41. d) 2 Chr. 24, 26. In the parall. passage 2 K. 12, 22 is זָזָה.

זָזָה (for זָזָה gift of Jehovah) Zabdî, pr. n. m. a) Josh. 7, 1; in the parallel passage 1 Chr. 2, 6 זָזָה. b) 1 Chr. 8, 19. c) 1 Chr. 27, 27. d) Neh. 11, 17.

זָזָה (gift of God) Zabdîel, pr. n. m. Neh. 11, 14. Comp. Σαβδουλ 1 Macc. 11, 17.

זָזָה (Jehovah gave) Zebadiah, Zebedee, Gr. Ζεβεδαιος, pr. n. of several men: a) 1 Chr. 8, 15. b) *ib.* v. 17. c) *ib.* 12, 7. 27, 7. d) Ezra 8, 8. e) 10, 20.

זָזָה (id.) Zebadiah, pr. n. m. a) 1 Chr. 26, 2. b) 2 Chr. 17, 8. c) 19, 11.

זָזָה m. (r. זָזָה q. v.) a fly, Is. 7, 18. Ecc. 10, 1 זָזָה זָזָה dead flies. For the pr. n. זָזָה זָזָה Beelzebub, see in זָזָה

no. 5. b.—Arab. زَبَابٌ, Chald. זָזָה, id.

זָזָה (donatus) Zabud, pr. n. m. 1 K. 4, 5. R. זָזָה

זָזָה (id.) Zabbud, Ezra 8, 14 Cheth.

זָזָה (donata) Zebudah, pr. n. f. 2 K. 23, 36 Keri; but Cheth. is זָזָה.

זָזָה and זָזָה m. (זָזָה) 1. a dwelling, habitation. Ps. 49, 15. Hab. 3, 11 זָזָה זָזָה שָׁמַשׁ וְרֵיחַ עֲמֵד זָזָה sun and moon stand still in their habitation, i. e. they hide themselves, do not shine.—Of the habitation of God, Is. 63, 15; so זָזָה זָזָה id. 1 K. 8, 13.

2. Zebul, pr. n. m. Judg. 9, 28.

זָזָה, זָזָה, זָזָה (habitation, see Gen. 30, 20.) Zebulun, pr. n. of the tenth son of Jacob, born of Leah; also of the tribe descended from him, the territory of which is described in Josh. 19, 10 sq.—The gentile n. is זָזָה Zebulonite, from a form זָזָה, Num. 26, 27.

\* זָזָה kindr. with זָזָה, Arab. ذَبَحَ, Syr. ذَبَحَ, Zab. ذَبَحَ and ذَبَحَ, Eth. ዘ-በሐ. Perhaps from the same stock is Gr. *σφάσσω*, *σφάζω*, i. e. *σφατ*.

1. to slaughter, to kill animals, sc. for eating, Deut. 12, 15. 1 Sam. 28, 24. 1 K. 19, 21. Ex. 39, 17.

2. Spec. to kill for sacrifice, to sacrifice, to immolate victims, 1 Sam. 1, 4; with ז of the deity to whom sacrifice is offered 1 K. 8, 63, also לָזָה 1 K. 8, 62. 2 Chr. 7, 4. Lev. 9, 4.—This verb is not used of the priests as slaughtering victims in sacrifice; but of private persons offering sacrifices at their own cost; Num. 22, 40. Deut. 12, 21. 27, 6.

PIEL זָבַח, fut. יִזְבֹּחַ, to sacrifice, i. q. Kal no. 2. 1 K. 12, 32. 2 K. 12, 4. Spoken also of a multitude of sacrifices, 1 K. 8, 5; of repeated or customary sacrifice, 1 K. 3, 2. 3. 11, 8. Hos. 4, 14. al. So Arab. ذَبَحَ to sacrifice much, often.

Deriv. מִזְבֵּחַ, and

זָבַח m. c. suff. זָבָחִי; plur. זְבָחִים, constr. זְבָחַי. once זְבָחוֹת Hos. 4, 19.

1. Pr. a slaughtering, e. g. a) Of men, slaughter Is. 34, 6. Zeph. 1, 7. Ez. 39, 17. b) Of beasts, meton. the flesh of slaughtered animals, i. q. a repast, Gen. 31. 54. Prov. 17, 1 זְבָחֵי־רִיב *banquets of strife*, quarrelsome feasts.

2. a sacrifice, i. e. the act of sacrificing, Lev. 19, 6. Also the thing sacrificed, victim, Is. 1, 11. Ps. 51, 18; opp. both to מִנְחָה a bloodless offering 1 Sam. 2, 29. Ps. 40, 7. and to עֹלָה a burnt-offering; so that זָבַח denoted a sacrifice which was only in part consumed by fire, such as were the sin and trespass-offerings, the thank-offerings, etc. Ex. 10, 25. Lev. 17, 8. Num. 15, 5. זָבַח שְׁלָמִים a victim of thank-offering Lev. 3, 1. 4, 10. al.—Spoken also genr. of any great and solemn sacrifice and of sacrificial feasts, as זְבָחֵי הַיָּמִים the yearly sacrifice 1 Sam. 1, 21. 20, 6. זְבָח מִשְׁפָּחָה a family sacrifice 20, 29; comp. 9, 12. 13. 16, 3.

3. Zebah, pr. n. of a Midianitish prince, Judg. 8. 5. Ps. 83, 12.

זָבַי pr. n. m. Zabbai, Ezra 10, 28. Neh. 3. 20 Cheth. Prob. a corrupt reading for זָבַי, as is read in Ezra 2, 9. Neh. 7, 14.

זְבִידָה see זְבִידָה

זְבִינָא (bought, r. זָבַן) Zebina, pr. n. m. Ezra 10, 43.

\* זָבַל 1. pr. prob. i. q. דָּבַל to be round, to make round, comp. גָּבַל; whence Talm. זָבַל, דָּבַל, dung in balls, round dung, as of goats, camels. Syr. and

Arab. زَبَلَةٌ, زَبَلٌ.

2. to dwell, see in דָּוַר no. 2. Gen. 30, 20 זְבִילִי he will dwell with me, sc. my husband, with the accessory idea of conjugal intercourse, as in Engl. to cohabit. Other verbs of dwelling also take the

accus. in the sense 'to dwell with;' see שָׁכַן, גִּיר.

Deriv. זְבִילִין, זְבִיל.

זָבַל see זְבִיל

זְבִילִין see זְבִילִין

\* זָבַן Chald. to get for oneself, to buy, to gain, as in Syr. and Samar. Dan. 2, 8 דֵּר עֲקָנָא אֲנַחְוִין זְבִין that ye would gain the time, i. e. make delay.

Deriv. pr. n. זְבִינָא

זָג m. Num. 6, 4, the skin of a grape hush, as being transparent. R. זָג.

\* זָגַג to be clear, transparent; comp. Samar. זָגַג i. q. זָכַךְ to be pure. Arab.

زجاج glass, i. q. זְכִיכִיָּה; Chald. זָגַג to be clear, transparent.—Hence זָג.

זָד m. verbal adj. (r. זָדַד) proud, arrogant, pr. boiling, swelling, inflated; with the accessory notion of wickedness and impiety, comp. in הִלַּל no. 3, 4.—Is. 13, 11. Jer. 43, 2. Ps. 19, 14. 119, 21. 51. 69. 78. 85. 122.

זָדוֹן m. (r. זָדַד) constr. זָדוֹן as if from a root זָדַד, c. suff. זָדוֹנָה 1 Sam. 17, 28. Jer. 49, 16; pride, arrogance, haughtiness, combined with insolence, Prov. 11, 2. 13, 10. 21. 24. זָדוֹן לִבָּהּ the pride of thy heart, proud insolence, Jer. 49, 16. Obad. 3. Deut. 17, 12. Concr. spoken of haughty Babylon, Jer. 50, 31. 32.

זָה m. rarely put with a subst. fem. Josh. 2, 17; with pref. זָהָה, זָהָה; Fem. זָהָה, more rarely זָהָה Ecc. 2, 2. 5, 15. 18. 7, 23. 9, 13; so in the formula קְזָהָה Judg. 18, 4. 2 Sam. 11. 25. 1 K. 14, 5; also זָה Hos. 7, 16. Ps. 132, 12 (here relat.) once זָהָהָה Jer. 26, 6 Cheth. Plur. זָהָה q. v.

1. Pron. demonstr. this, Lat. hic, hæc, hoc. Arab. هَذَا, هِذَا hic, Syr. הַזֶּה, הַזֵּה hæc, Eth. H, fem. H, Ht. Hence the Aram. הַזֵּה, הַזֵּה, and Eth. H, which have passed over into relatives. Corresp. are Sanscr. sa-s, sâ, tat; Goth. sa, so, that; hic, hæc, hoc.—It stands:

a) Absol. i. e. by itself, this, this one; Gr. οὗτος, αὐτή, τοῦτο. Job 1, 17 עוֹד זָהָה this one was yet speaking. Ecc. 6, 9 גַּם זָהָה הִקְבֵּל גַּם זָהָה this also is vanity. 9, 13

Ex. 2, 6. 2 Sam. 23, 17. So in the genit. 1 K. 21, 2 **כֶּסֶף מְחִיר זֶה** *money, the price of it* Dat. לְזֶה *to this one, to him*, 1 Sam. 21. 12 [11]; לְזֹאת *to this woman* Gen. 2, 23. Sometimes in contempt, like Gr. οὗτος, Lat. iste; 1 Sam. 10, 27 **מִהַיִשְׁעֵנִי זֶה** *how shall this (fellow) save us?* Ex. 10, 7.

b) With a subst. and so that like an adj. it is often put after the subst. and both take the article; as **הַדָּבָר הַזֶּה** *this word*, **הָאִשָּׁה הַזֹּאת** *this woman*, **בַּיּוֹם הַזֶּה** *on this day*. Rarely without the art. where the noun has it; comp. **הַדָּוִד** Ps. 12, 8. Poet. also **זֶפֶן זֹאת** *this vine* Ps. 80, 15.—But **זֶה** without the art. is also put before a noun made definite, e. g.

α) When the pronoun marks the subject or predicate of the sentence, the substantive verb being implied. Ex. 35, 4 **זֶה הַדָּבָר** *this is the word*. Judg. 4, 14 **זֶה הַיּוֹם** *this is the day*. 2 K. 6, 13. Ps. 118, 20. Is. 14, 16. β) More rarely also **זֶה הַבַּיִת** is i. q. **הַבַּיִת הַזֶּה**; yet so that the former has a stronger demonstrative force. So too in Aramæan and Arabic; comp. Chald. **הַדֵּה הַלְּמָא** *this dream* Dan.

4, 15; Syr. **הַזֶּה אֵלֵּי זְמַן** *this time*; **הַזֶּה** **אֵלֵּי** **זְמַן** *this book*; also in Greek οὗτος **ὁ οἶκος**.—Ezra 3, 12 **זֶה הַבַּיִת** *this house, this temple*, Sept. **τοῦτον τὸν οἶκον**, opp. **הַבַּיִת הַרְאשׁוֹן**. 1 K. 14, 14 **זֶה הַיּוֹם** *this day*, Sept. **ταύτην ἡμέραν**, Vulg. *in hac die*. Ps. 49, 14. Josh. 9, 12 **זֶה לֶחֶמֶנִּי** *this our bread*. Ps. 73, 12 **הִנֵּה אֱלֹהֵי הַרְשָׁעִים** *lo! these ungodly*.

e) The difference between **זֶה**, **זֹאת**, and **הֵיא**, **הִיא**, has been pointed out in art. **הֵיא** init. The former, **זֶה**, **זֹאת**, refer to a person or thing present, which one can as it were point at with the finger; and also to the present time. Gen. 38, 28 **זֶה בָּרָא רֵצָא רֵאשִׁיטָה** *this came out first, was first born*. Is. 29, 11 **קְרָא נֹא-זֶה** *read this, I pray thee*. Very often in the phrase **בַּיּוֹם הַזֶּה** *on this day*, i. e. this day, to-day, Lev. 8, 34. Josh. 7, 25. **עַד הַיּוֹם הַזֶּה** *unto this day*, se. this very day when I am speaking or writing, Sept. **ἕως τῆς ἡμέρας ταύτης**, Gen. 32, 33. 47, 26. 48, 15. Deut. 2, 22. 3, 14. 10, 8. 11, 4.—In historical narrative also the following are regarded as present: α) That

which has just been mentioned; Gen. 7, 11 *on the seventeenth day of the month*, **בַּיּוֹם הַזֶּה** *on this very day*, were all the fountains, etc. v. 13. Ex. 19, 1. β) That which is immediately to follow, and which is as it were pointed at; Gen. 5, 1 **זֶה סֵפֶר הַדּוֹרֹת אָדָם** *this is the book of the generations of Adam*. 6, 15 **זֶה אֲשֶׁר תַּעֲשֶׂה אִתָּהּ** *this is how thou shalt make it*, i. e. so shalt thou make it; Sept. **οὕτω ποιήσεις**, comp. Ex. 29, 38. Gen. 45, 19. Ps. 7, 4.

d) These idioms are also to be noted: α) Repeated, **זֶה — זֶה** i. q. *this—that, one—another*, Job 1, 16. 1 K. 22, 20. Ps. 75, 18; **זֹאת — זֹאת** id. 1 K. 3, 16; **זֶה זֶה** *one to another* Ex. 14, 20. Is. 6, 3. β) Vividly demonstrative is it, when **זֶה** is added to interrogatives to increase their strength; Is. 63, 1 **מִי זֶה בָּא** *who is this that cometh?* Job 38, 2. 42, 2. The same is **הֵיא** see in **הֵיא** no. 2. d.—A similar usage with **זֶה** as adv. see below in no. 3. e.

2. Rarely and only in poetic style it is put for the relative, like Engl. *that*, which is both demonstr. and relative; see **זֶה** no. 1. Comp. the relatives as derived mostly from demonstratives, under **אֲשֶׁר** A, p. 97, **זֶה** no. 1.—Ps. 104, 8 **אֶל-מְקוֹם זֶה יִסְדַּתְּ לָהֶם** *unto the place which thou hast founded for them*, i. e. destined. Prov. 23, 22. Job 15, 17. Ps. 78, 54. In this signif. it seems, like **אֲשֶׁר**, to be indeclinable, and is put also for the plur. Job 19, 19.—Also as a mere sign of relation, like **אֲשֶׁר** no. 2. Ps. 74, 2 **בּוֹ מֵהַר צִיּוֹן זֶה שְׁכֵנְתָּ בּוֹ** *mount Zion, wherein thou dwellest*. Is. 25, 9.

3. It passes over into a demonstr. Adv. a) Of place, **הֵנָּה** *in this place*, Gen. 28, 17. Num. 13, 17. al. **מִהֵנָּה** *from here, hence*, Gen. 37, 17. Ex. 11, 1. **מִהֵנָּה** *hence and hence*, i. e. on this side and on that side, Num. 22, 24. Josh. 8, 33. It often corresponds to Engl. *here, there*, Germ. *da, davorwärts*. Judg. 5, 5 **זֶה סִינַי** *this Sinai*, Sinai itself. Dan. 10, 17 **זֶה אֲדֹנָי** *my lord here*. So **הֵנָּה** *lo here! see here!* Cant. 2, 8. 1 K. 19, 5. b) Of time, pr. *at this time, now*. Mic. 5, 4 **וְהָיָה זֶה שְׁלוֹמִים** *and now there shall be peace*. **זֶה עַתָּה** *just now, even now, this moment*, Ruth 2, 7. 1 K. 17, 24 **עַתָּה זֶה יָדַעְתִּי** *now I know*. In this

signif. it is often put before numerals, as Gen. 27. 36 פַּעַמַּיִם זָה now twice. 31, 38 זֶה עֶשְׂרִים שָׁנָה this twenty years, now for twenty years. v. 41. 43, 10. 45, 6. Num. 14. 22. Judg. 16, 15. Zech. 7, 3 זָה יָמֵינוּ כַּמָּוֶה this (now) so many years. c) Of manner, thus, so, Gen. 6, 15. Ps. 49, 14. It is often added to interrogatives to augment their force; as זָה מַה־זָּה how so, how then, Gen. 27, 20; זָה לָּמָּה pr. why so that, wherefore, Gen. 18, 13.

4. With prefixes: a) בְּזָה in this sc. place, here, comp. no. 3. Gen. 38, 21. Ex. 24, 14. Trop. of time, then, Esth. 2, 13. b) כְּזָה such, see in כָּ B. 1. a. c) לְזָה on this account, therefore; whence אֵי לְזָה wherefore? Jer. 5, 7. Comp. הֲלֹזוּ הַזֶּה. הֲלֹזוּ.

\* זָהָב obsol. root, i. q. צָהַב, to shine, to glitter, to be yellow, as gold; comp. זָהָב.

זָהָב m. constr. זָהָב, once זָהָב Gen. 2, 12.

1. gold. Arab. ذَهَبٌ, Syr. Chald. זָהָב id. Gen. 24, 22. 53. 36, 39. Ex. 3, 22. al. Where numerals precede. the weight שֶׁקֶל shekel is to be supplied, e. g. Gen. 24, 22 עֶשְׂרֵה זָהָב ten (shekels) of gold.

2. Metaph. of the golden brightness of the sky, perhaps for the sun itself, Job 37, 22. Also for golden oil, i. e. pure and bright as gold, Zech. 4, 12.

\* זָהָה obsol. root, Arab. زَهَا to shine, to be bright and beautiful; also to be proud; زَهْوٌ brightness, beauty, espec. of flowers, and hence a flower; comp.

زَهْرٌ flower, from زَهَرَ to shine. Syr. זָהָה to be proud, Ethpa. to be made bright, splendid.

Deriv. זָהָה, זָהָה, and זָהָה.

\* זָהָם in Kal not used, Arab. زَهَمَ to stink, to be rancid, spoken of fat; Chald. to be dirty, filthy. In the Zabian dialect this verb is used of stinking water. Kindr. are زَهَمَ, زَهَمَ, زَهَمَ.

PIEL, to regard as filthy; hence to loathe. Job 33. 20 זָהָהוּ לְחַם he loatheth it, the bread. The suffix is pleonastic; see Lehrig. § 195. 2.—Hence

זָהָם (loathing) Zaham, pr. n. m. 2 Chr. 11, 19.

\* זָהָר in Kal not used, i. q. זָהָר, זָהָר, to be bright, to shine, comp. צָהָר. Hence זָהָר

HIPH. הִזְהִיר 1. to cause to shine, to make light, i. e. metaph. a) to enlighten, to teach, with two acc. of pers. and thing, Ex. 18, 20; acc. of pers. 2 Chr. 19, 10. b) to admonish, to warn, sc. to beware of any thing 2 K. 6, 10; to desist from any thing Ez. 3, 19, 20, with בֵּן to warn from any thing, Lev. 15, 31 הִזְהִירָהּ, others הִזְהִירָהּ. Ez. 3, 18 לְהִזְהִיר רָשָׁע לְהִזְהִיר מִדְרָכֵי הַרְשָׁעָה to warn the wicked from his evil way, to admonish him to turn from it. But Ez. 3, 17 et 33, 7 הִזְהִירָהּ אֲהֵם מִמִּנִּי in my name, by my authority. Syr. Pa. et Aph. Chald. Aph. id.

2. Intrans. to give light, to shine, Dan. 12, 3. Chald. אִזְהִיר id.

NIPH. to be taught, admonished, Ps. 19, 12. Also to receive instruction, admonition, to take warning, Ecc. 4, 13. Ez. 33, 4. 5. 6; to beware Ecc. 12, 12, where יוֹהָרֵי בֵּן belongs to יוֹהָרֵי.

זָהָר Chald. id. Part. pass. זָהָרֵי admonished, cautious, Ezra 4, 22. Syr. Ethpe. to take heed, to be watchful over any thing.

זָהָר m. brightness, splendour, of the heavens, Ez. 8, 2. Dan. 12, 3. R. זָהָר.

זָהָר m. i. q. זָהָר which is read in many Mss. (pr. for זָהָרֵי, r. זָהָה,) brightness, beauty, espec. of flowers; hence as the name of the second Hebrew month, Ziv, from the new-moon of May to that of June, or according to the Rabbins from the new-moon of April to that of May; q. d. flower-month. 1 K. 6, 1. 37. Chald. זָהָרֵי זָהָרֵי the month of the brightness of flowers. The same month is called in Chald. Syr. Arab. أَيَارٌ, also from brightness, splendour.

זָהָר see זָהָר.

זָהָר comm. gen. i. q. זָהָר and זָהָר

1. Pron. demonstr. Ps. 12, 8. Hab. 1, 11 זָהָר כֹּחַוּ לְאֵלֵהוּ this his strength is his god.
2. Oftener as relat. comp. זָהָר no. 2.

Ex. 15, 13. Ps. 9, 16, 10, 2, 142, 4. Also as a sign of relation, Is. 42, 24 **זו הַטָּאֵנוּ לָזוּ** *against whom we have sinned.*

NOTE. In the Talmud זו is not unfreq. put for זור, and also in compounds. Among the Tayitic Arabs, **ذو** is often used for **الذی**; see Schult. ad Har. II. p. 75.

\* **זרב** 1. *to flow*, pr. of water, Ps. 78, 20, 105, 41. Is. 48, 21. Often also of the monthly courses in women, Lev. 15, 25; of the seminal flux or gonorrhœa in men, Lev. 15, 2.—*To flow with any thing*; is also by an idiom of language said of a person or thing *in* or *from* which any thing flows; so of a woman having the menstrual flow Lev. 15, 19; of a man having gonorrhœa Lev. 15, 4 sq. 22, 4. Num. 5, 2. 2 Sam. 3, 29. Espec. also of *affluence*, abundance, with acc. of that *with* which any thing flows or overflows; Ex. 3, 8 **וַיִּזְרַח הַלֵּב וַיִּדְבֹשׂ** *a land flowing (with) milk and honey.* v. 17, 13, 5, 33, 3. Lev. 20, 24. Num. 13, 27, 14, 8, 16, 14. Absol. Jer. 49, 4 **וַיִּזְרַח הַנָּחַל** *thy valley flows*, sc. with blood.—Aram. **זר**, **זר**, **זר**, to flow, to flow down, to melt.

2. Trop. *to flow away*, i.e. *to pine away*, *to die*, Lam. 4, 9.—Arab. **دَابَّ** to pine away, sc. with hunger, disease. See under r. **זרב**.

**זרב** m. (r. **זרב**) *a flowing, flux*, as of the semen in men, *gonorrhœa benigna*, Lev. 15, 1–15; of the monthly courses in women, Lev. 15, 16 sq.

\* **זרר** or **זיר** 1. i. q. kindr. **הדר**, *to boil, to boil over*, as water; onomatopoeitic, like Engl. *to seethe*, Germ. *sieden*, Gr. **ζέω**, whence **ζύθος** (Germ. *Sud*, Ab-*sud*, Engl. *suds*); comp. the similar **σιζω**. See Niph. and Hiph. no. 1.

2. Trop. of the mind, *to boil, to be fer-vid*, like Gr. **ζέω** and Lat. *ferveo*; (comp. **פָּהַז** and Arab. **بغا**, Schultens Opp. min. p. 80;) also of *pride, insolence, wickedness*.—Hence, *to act proudly, wickedly towards or against any one*, c. **על** Ex. 18, 11, **אַל** Jer. 50, 29. In this signif. it is kindred with **צָדָה**.

NOTE. Both the Arabic roots **زاد** mid. Waw, and **زاد** mid. Ye. have significations derived from the idea of boil-

ing; but only secondary. The former, for **زود**, signifies, *to prepare provisions for a journey*, **زَادَ** provision for a journey, from the idea of cooking, boiling. The latter, for **زيد**, is, *to increase, to exceed*, from the idea of boiling over.

NIPII. part. **נִזְרֵר** (from the form **זיר**, see Lehrs. p. 411, nor is it necessary to assume a root **נִזְר**), something *seethed, sodden, pottage*, Gen. 25, 29. 2 K. 4, 38–40. Hag. 2, 12.

HIPII. 1. *to seethe, to cook*, see Kal no. 1; *to prepare by boiling, seething*. Gen. 25, 29 **וַיִּזְרַח וַיִּקָּבַח** and *Jacob sod pottage*. Sept. **ἠψησεν δὲ Ἰακώβ ἐψημα**.

2. *to act insolently, presumptuously, wickedly*, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin, Deut. 1, 43, 17, 13. Neh. 9, 16, 29; with inf. et **ל** Deut. 18, 20; **על** of pers. Ex. 21, 14 **כִּי יִזְרַח אִישׁ עַל-רֵעֵהוּ לְהַרְגוֹ** *if a man act wickedly against his neighbour in slaying him with guile*. Neh. 9, 10.

Deriv. **זיר**, **זיר**, **זיר**.

**זרר** Chald. id. APII. Inf. **הִזְרָה** i. q. Heb. Hiph. no. 2, *to act proudly, wickedly*, Dan. 5, 20.

\* **זרה** obsol. root, Arab. **زوى** *to hide, to conceal*, by putting away, comp. **סָתָה**; VII *to hide oneself, to get in a corner*; in Heb. also prob. *to lay up, to hoard*.

Deriv. **זָרַה**, **זָרַה**.

\* **זרז** obsol. root. 1. i. q. **צוּץ** *to glitter, to sparkle, to throw out rays*; hence of milk, *to flow out like rays, to spout*; see **זרי** no. 1. Comp. **דָּרַר**.

2. *to move, to move about*, from the idea of sparkling, glancing; Talmud. id. Hence **זרי** no. 2, **מְזוּזָה**.

**זרזים** Gen. 14, 5 *Zuzim*, pr. n. of a people on the borders of Palestine. Sept. **ἔθνη ἰσχυρά**, and so Syr. Onk. So called perl. from the *fertility* of their country; see **זרי** no. 1, and r. **זרי** no. 1.

**זוהת** *Zoheth* pr. n. m. 1 Chr. 4, 20. A root **זחה** is not found, either in Hebrew or the kindred languages.

**זָרִית** f. (Kamets impure) only in plur. **זָרִית**, *corners*, from r. **זרה**. Syr. **أَسْفَل**, Arab. **زَاوِيَة**. Spoken of the corners of

an altar, Zech. 9, 15. Meton. of the corner-columns of a palace; Ps. 144, 12 בְּנוֹהֵינִי כְּזוֹיֹת מְהֻבְּטוֹת lit. *that our daughters may be as corner-columns finely sculptured*, in allusion prob. to the Caryatides, or columns representing female figures, so common in Egyptian architecture; Aquil. ὡς ἐπιγώνια, Vulg. quasi anguli. The point of comparison lies in the slenderness and tallness combined with elegance; comp. Cant. 5, 15, 7, 8.

\* זָלַל 1. i. q. זָלַל, comp. נָזַל, to shake out. to pour out; once Is. 46, 6 הַזָּלִים זָהָב מִבָּגִים they pour out gold from the bag,

lavish it. Arab. دَالَ IV, to make light of.

2. Pr. to shake off, i. q. to remove, to put away or aside; comp. Arab. دَالَ mid. Waw and Ye, to remove, to put away; intrans. i. q. to go away, to desist, to fail.—Hence

זָלָה f. pr. remoral, a putting aside; only in constr. זוּלָה, et c. suff. זוּלָהּ, with the force of a Prep. besides, aside from, except. E. g. זוּלָהּ besides me. aside from me, pr. by my removal, I being removed, Is. 45, 5, 21; constr. 2 K. 24, 14. Sometimes with Yod paragog. זוּלָהּ for זוּלָה Deut. 1, 36, 4, 12; comp. בְּלָהּ.—Once as a Conj. for זוּלָה זוּלָה except that, save that, 1 K. 3, 18.

\* זָוַן in Kal not used; Chald. Syr. and Sam. to nourish, to feed, to pasture.

Horn. Jer. 5, 8 סוֹסִים מְזוּנִים Cheth. fed horses, i. e. well fed, fat.—Keri has מְזוּנִים, which, according to Schultens, is derived from זָוַן, to weigh, in the sense: ponderibus instructi, bene vasati; pondera i. q. testes, see Catull. 62, 5. Stat. Silv. 3, 4, 77. Comp. Engl. stone-horses. Sept. ἵπποι θηλυμαρῆς.

Deriv. מְזוּן.

זָוַן Chald. id. ITHPE fut. זָוַוִּין pass. Dan. 4, 9.

Deriv. מְזוּן.

זָוָה f. a harlot, prostitute, part. fem. of r. זָוָה, where see more.

\* זָרַע, very frequent in Syr. Chald. Zab. i. q. Gr. σείω, σείω, (comp. נִיעַ reuō,) pr. to shake, to agitate, see Pil.

and זָרַע In Kal intrans. to be shaken, agitated; hence

1. to move oneself, Esth. 5, 9.

2. to quake, to tremble, Ecc. 12, 3.

PIL. part. מְזוּזָע, to agitate, to disquiet, to maltreat, Hab. 2, 7. Aram. and Arab. id.

Deriv. pr. n. זָרַע, and the two here following.

זָרַע Chald. to tremble, to fear, c. מִן. Part. זָרַעִין, or as in Keri זָרַעִין, Dan. 5, 19, 6, 27.

זָרַעָה f. (r. זָרַע) with Vav movable.

1. agitation, i. e. disquiet, ill treatment. Jer. 15, 4 לְכֹל מַמְלָכוֹת לְזָרָה לְנַחֵם הַמְּאָרֶץ I will give them over for ill treatment to all the kingdoms of the earth. 24, 9, 29, 18, 34, 17. 2 Chr. 29, 8.—Keri in all these examples has the form זָרַעָה q. v. as being more easily pronounced.

2. a quaking, terror, Is. 28, 19.

\* זָרַה obsol. root, prob. i. q. זָרַב to flow to become liquid; comp. وَدَف, وَدَف, to flow, to liquefy.—Hence זָרַה pitch, and pr. n. זָרַה

\* I. זָרַר fut. conv. זָרַר 1. to press together, to press out. Syr. زَرَّ, زَرَّ, to press

in the hand, to grasp, Arab. زَبَّرَ to compress, to pinch, spec. the lip of a horse. The primary idea is to straiten, to bring into a narrow compass; comp. the kindr. roots צָרַר, צָרַר.—Fut. Judg. 6, 38 זָרַר and he pressed out the fleece, wrung it out. Job 39, 15 בְּרֵגְלֵי הָאֵרֶבֶת and (the ostrich) forgetteth that the foot may press them, i. e. may crush her eggs.—Intrans. Præt. זָרַר (for which intrans. form see Lehrs. p. 401) Is. 1, 6 זָרַר they have not been pressed out, sc. the wounds, i. e. not cleansed from blood.—Part. pass. Is. 59, 5 of an egg: זָרַרָה and being crushed it breaketh out a viper, i. e. when broken a viper comes forth.

Deriv. מְזוּר I.

\* II. זָרַר kindr. with זָרַר and זָרַר; 3 plur. præt. זָרַר, also זָרַר Ps. 58, 4, Lehrs. p. 401.

1. to go off, to turn aside or away, to depart, like Arab. زَارَ mid. Waw Conj. VI, VIII; with זָרַר from one Job 19,

13. Ps. 78, 30; espec. from God Ps. 58, 4. So from the way of truth and right, whence מזור II, falsehood, זור, a falsehood, lie, זור Conj. I, to speak falsehood. Comp. גיר and Arab. جار.

2. to turn aside to a place or person, sc. in order to lodge, to take lodging; Arab. زار to visit any one. Hence to be strange, to be a stranger, Arab. زائر a visitor, stranger; only in

PART. זר strange, a stranger, foreigner. Spec. a) one of another nation, not an Israelite. Ex. 30, 33. With this is often connected the accessory idea of an enemy, a barbarian; just as Lat. hostis was primarily a stranger, Cic. de Off. 1. 12, and Gr. ξένος also denoted an enemy, Hdot. 9. 11; and vice versa Samar. אֲחֵי pr. a hater, then a stranger. So Is. 1, 7. 25, 2. 29, 5. Ps. 54, 5. Ez. 11, 9. 28, 10. 30, 12. Hos. 7, 9. 8, 7. Obad. 11. זר אל a strange god, i. e. the domestic god of another people, foreign to the Hebrews, Ps. 44, 21. 81, 10; ellipt. זר id. Is. 43, 12. Plur. זרים Deut. 32, 16. Jer. 3, 13. 5, 19.

b) one of another family, Deut. 25, 5; then for another, any other, Prov. 11, 15. 14, 10. 20, 16. 27, 13. Fem. זרה a strange woman, the wife of another, (i. q. אשה רעה Prov. 6, 29), spoken espec. in respect to unlawful intercourse with her, an adulteress, prostitute, Prov. 2, 16. 5, 3. 20, 7. 5. 22, 14. 23, 33. (Syr. and Sam. זרה, זרה, is to commit adultery, pr. to lodge with.) So זרים strangers, i. q. adulterers, debauchees, Jer. 2, 25. Ez. 16, 32. זרים בנים strange children, i. e. spurious, bastard children, Hos. 5, 7.

c) Opp. to true, right, lawful, strange, i. q. unlawful; so זרה אש strange fire i. e. unlawful, profane, opp. to the sacred fire, Lev. 10, 1. Num. 3, 4. 26, 61. קטרה זרה strange incense, Ex. 30, 9.

d) Trop. strange, i. e. new, unheard of, Is. 28, 21.

3. i. q. Arab. ذار mid. Ye, to loathe; intrans. to be loathsome. Job 19, 17 ריחתי זרה לאשתי my spirit (as agitated, querulous) is loathsome to my wife.—Hence זרה loathsomeness, for זרה.

NIPH. i. q. Kal no. 1. Is. 1, 4.

HOPH. part. מזור made strange, estranged, Ps. 69, 9.

Deriv. זרה, מזור II.

\* זרח in Kal not used, i. q. Arab. زح and زحج to move, to shove, to displace.

Aram. זרח, זרח.—Hence

NIPH. to be moved, shoved, displaced, Ex. 28, 28. 39, 21.

\* זחל 1. to creep, to crawl. Part. זחלי-עפר pr. crawlers of the dust, serpents, Deut. 32; 24. Mic. 7, 17.—Hence

2. to fear, to be afraid; pr. to creep timidly along, see זחל. Job 32, 6 עליך נאירא therefore I was afraid and feared.

זחלת (serpent) Zoheleth, pr. n. אבן זחלת i. q. the stone of Zoheleth, near Jerusalem, 1 K. 1, 9. R. זחל.

זחר see זרה no. 2. c.

זידון adj. m. (r. זור) boiling, swelling, raging, e. g. waters, Ps. 124, 5.

זיר Chald. m. brightness, splendour, (contr. from זיהו, i. q. Heb. זיהו, r. זיהו q. v.) Dan. 2, 31. 4. 33. Plur. of a bright and cheerful countenance, bright looks, Dan. 5, 6. 9 זיהו שנינו עלוהי his bright looks were changed, i. e. his cheerful countenance grew pale. v. 10. 7, 28. Comp. the Heb. in c. 10. 8. Syr. زير splendour, Arab. زير and زير ornament.

זיר m. (r. זיהו) 1. a full breast; so, retaining the image, Is. 66, 11 למען תמצוי זירי that ye may suck and delight yourselves (i. e. suck with delight) from her abundant breast, as overflowing with milk. Parall. משרי תנחמיה.

2. any moving thing, whatever lives and moves; so poet. זירי שדרי what moves on the field, i. q. beasts of the field, Ps. 50, 11. 80, 14. Comp. Gr. κνώδαλον beast, for κνώδαλον, also κνώπετον; κνώψ, from κινέω; πρόβατον from προβαίνω.

זירא (full breast, abundance, i. q. זיר) Ziza, pr. n. m. a) 1 Chr. 4, 37. b) 2 Chr. 11, 20.

זירה (id.) Zizah, pr. n. m. 1 Chr. 23, 11; for which in v. 10 זירא.

זיע (motion) *Zia*, pr. n. m. 1 Chr. 5, 13. R. זיע.

זיפה (a flowing, r. זיפה) *Ziph*, pr. n. a) A city in the tribe of Judah, Josh. 15, 55. 2 Chr. 11, 8; also a desert of like name in its vicinity, 1 Sam. 23, 14. 15. Now *Zif*, a place of ruins between Hebron and Carmel; Bibl. Res. in Palest. II. p. 191. Gentile n. זיפאי *Ziphite*, 1 Sam. 23, 19. 26, 1. b) A man, 1 Chr. 4. 16.

זיקות plur. f. (for זוקות, זוקות, r. זיק) *burning arrows, fiery darts*, Is. 50, 11; i. q. זקיה Prov. 26, 18, where many Mss. read זיקיה Syr. זיקא a weapon, thunderbolt.—On the form, comp. the examples collected in Lehrs. p. 145, and add זיק for זיק, זיק for זיק.

זית m. (r. זית) constr. זית, plur. זיתים

1. *an olive, olive-tree*, Judg. 9, 9; more fully זית זית oil-olive Deut. 8, 8. זית זית *olive-oil*, Ex. 27, 20. 30, 24. Lev. 24, 2. זית זית the *Mount of Olives*, near Jerusalem. Zech. 14, 4. 2 Sam. 15, 30; used as a high-place for sacrifice, 1 K. 11, 7.

2. *an olive, the fruit*; זית זית the *olive-tree* Hagg. 2, 19. זית זית to *tread olives*, in order to express the oil, Mic. 6, 15.

3. *an olive-branch*, Zech. 4, 11, comp. v. 12.

NOTE. This word is current in all the kindred dialects; Syr. זית olive-tree,

Arab. زيت olive-oil, زيت olive, Eth. **HP** olive and oil; hence it passed

into the Coptic **Ⲭⲟⲩⲏ**, Theb. **Ⲭⲟⲩⲏ**, olive, and Span. *azeyte* oil. The etymology is to be sought in the root

זיה to *shine* q. v. Arab. زهى (for زهى) to adorn, pr. to cause to shine; V, to be clothed (adorned); زي ornament, pr. splendour; see Castell p. 1040, and the examples there cited; Heb. זי, Chald. זי Hence זית would be pr. fem. of

a form זי, זי, and denote *brightness, shining*. This might be referred either to the freshness and beauty of the *olive-tree*, comp. אורוח; or, better, to the

*shining* of the oil, comp. זיהר oil, from זיהר to shine, also זיהר spoken of shining and transparent oil, Zech. 4, 12. After the true etymology had become neglected or forgotten, the ז came to be regarded as a radical letter; and hence it is that זיה is of the masc. gender, and the Arabs have thence formed a new verb, زات to preserve in oil; II, to procure oil.

זיתן (olive-tree, Arab. زيتون) *Zethan*, pr. n. m. 1 Chr. 7, 10.

זק and זקה, fem. זקה, adj. *clean, pure*, e. g. oil Ex. 27, 20, frankincense 30, 34. Trop. in a moral sense of the heart and life, Job 8, 6. 11, 4. 33, 9. Prov. 16, 2. 20, 11. 21, 8. R. זקה.

\* זקה i. q. זקה, to be *clean, pure*, every where in a moral sense, Job 15, 14. 25, 4. Ps. 51, 6. Mic. 6, 11.—Arab. زكا, Syr. زكا and زكا id.

PIEL to *cleanse, to make clean, pure*, e. g. one's way, heart, Ps. 73, 13. Prov. 20, 9. Ps. 119, 9 **בטהרה יטהר** *how shall a young man cleanse his way?* i. e. keep himself pure.

HITHPA. הטהר for הטהר, to *cleanse oneself, to make oneself clean, pure*; Is. 1, 16 **הטהרו** *make yourselves clean*. Others regard this form as Niph. of the verb זקה, which however is against the accent; for הטהר (Milra) implies a verb להטהר, while Niph. of זקה would be הטהר (Milél).

זכר Chald. f. *purity, innocence*, Dar. 6, 23. R. זכה

זכרית f. (r. זכה) once Job 28, 17,

*glass or crystal*. Arab. زجاج, Syr. زجاج id. Comp. זג.

זכר m. i. q. זכר, a *male*, spoken both of men and of animals, Ex. 23, 17. 34, 23. Deut. 16, 16. 20, 13. R. זכר.

זכור (mindful) *Zaccur*, pr. n. of several men, Num. 13, 4. 1 Chr. 4, 26. 25, 2 (in 9, 15 זכרי). Neh. 3, 2. 10, 13. 13, 13. R. זכר.

זכי (pure, innocent): *Zaccai*, pr. n. m. Ezra 2, 9. Neh. 3; 20 Keri. 7, 14. Prob. also Ezra 10, 38; see in זכי. R. זכה.



\* זָכַר i. q. זָהָה q. v. to be clean, pure, physically of things Lam. 4, 7; in a moral sense Job 15, 15. 25, 5. Comp. kindr. זָנַג  
 НИЖ. to cleanse, to wash, Job 9, 30.

Deriv. זָקַה or זָקַה, זָכַרְיָה, and pr. n. זָכַר

\* זָכַר fut. יִזְכֹּר, to remember, to recollect, to call to mind; Lat. meminisse, recordari, reminisci, for the difference of which words see Cic. pro Ligar. 12. 35; Doederlein Lat. Synonyme und Etymologien I. 166. Arab. ذَكَر, Syr. زَكَر, Chald. זָכַר, id.—The origin seems to lie in the idea of pricking, piercing, comp. kindr. זָקַר; whence זָכַר membrum virile, which like the corresponding fem. זָקָה seems to be derived from the shape. The idea of memory then may come from that of penetrating, infixing; comp. Ecc. 12, 11. A different etymology was proposed by me in Monumm. Phen. p. 114, viz. that as in Athen. 1. 1, סָכַר is written for זָכַר memory, perhaps זָכַר is primarily i. q. סָכַר to shut up, and then to keep, to preserve; comp. זָכַר no. 2. But the other view is favoured by the noun זָכַר.—Hence

1. to remember, to call to mind, as above; with an accus. Gen. 8, 1. 19, 29. al. sæp. more rarely with לְ Ex. 32, 13. Deut. 9, 27. Ps. 25, 7. 136, 23; בְּ Jer. 3, 16; יָ Job 7, 7. 10, 9. Deut. 5, 15. Part. pass. זָכָר remembering, mindful, Ps. 103, 14.—Spec. a) to call to mind, to recollect, Gr. ἀναμνησκω, opp. to forget. Gen. 40, 23 זָכַר הַחֲמִשָּׁתִּים וְלֹא זָכַר הַשֵּׁשִׁים וְיָשָׁבְתָהּ v. 14. 42, 9. Num. 11, 5. Ecc. 9, 15. Job 21, 6. Jer. 44, 21 synon. with זָכַר זָכַר עַל לֵב. Often with the accessory idea of care, kindness, to renew one's care for any one, i. q. זָכַר, Gen. 8, 1. 19, 29. 30, 22. b) to remember, i. e. to bear in mind, to be mindful of, Ps. 9, 13. 98, 3. 105, 5. 42. 2 Chr. 24, 22. Ex. 13, 3 זָכַר הַיּוֹם הַזֶּה remember this day, be mindful of it. 20, 8. זָכַר אֶת־הַבְּרִיתָהּ to remember a covenant, to bear it in mind, Gen. 9, 15. Lev. 26, 43. Am. 1, 9. c) to bear in mind, to consider, to reflect. Deut. 5, 15 remember that thou wast a servant in Egypt. 15, 15. 16, 12. 24, 18. Job 7, 7 זָכַר כִּי רֵיחַ חַיִּי O consider, that my life is a breath! Ps. 103, 14. d) to recall to mind and con-

template, Lat. recordari. Ps. 119, 55 זָכַרְתִּי בַלַּיְלָה שְׁמִיךָ יְיָ I call thy name to mind in the night, O Lord! i. e. I meditate upon it. v. 52. 143, 5. 63, 7. e) With dat. of pers. and acc. of thing, to remember a thing to or for any one, i. e. to bear it in mind either to his advantage or disadvantage; e. g. for good, Neh. 5, 19 זָכַרְתָּ לִּי אֱלֹהֵי לִטְבִּיבָה כָּל אֲשֶׁר עָשִׂיתָּ לִּי remember to me for good, O my God, all that I have done, i. e. so that I may at last obtain from thee reward. 13, 22; for evil Neh. 6, 14. 13, 29. f) Referred also to things future, i. q. to think upon, to consider, comp. Lat. memento mori. Lam. 1, 9 she remembereth not her latter end. Is. 47, 7. Hence also i. q. to think of, to meditate, to attempt, Job 40, 32 זָכַר מִלְחָמָה think of the battle, i. e. prepare to attack.

2. to mention, to make mention of, Gr. ἐπιμύομαι, Jer. 20, 9.

NIPII. 1. to be remembered, recollected, Job 24, 20. Jer. 23, 16. With dat. of pers. לְ, to be remembered to or against any one, to his detriment, Ez. 18, 22. 33, 16. נִזְכַּר אֶל־יְהוָה Ps. 109, 14 and זָכַר יְיָ לְפָנָי Num. 10, 9, to be remembered with or before Jehovah, to be borne in mind of him.

2. to be mentioned, Jer. 11, 19. Job 28, 18.

3. Denom. from זָכַר, to be born a male, Ex. 34, 19. Arab. ذَكَر IV, to bear a male.

HIPII. הִזְכִּיר, inf. c. suff. הִזְכִּירְכֶם Ez. 21, 24.

1. to cause to remember, to bring to remembrance, to keep in remembrance. Construed: α) With an acc. of thing 2 Sam. 18, 18. So freq. הִזְכִּיר עֲוֹן to bring to remembrance iniquity, 1 K. 17, 18. Ez. 21, 24. 28, 29, 16. Num. 5, 15 זָכַר מִזְבְּחֵי זָכָר מִנְחַת אִי־טוֹבָה an offering of memorial, bringing iniquity to remembrance sc. with God. β) With an acc. of object and אֶל of pers. Gen. 40, 14 זָכַרְתָּ לִּי אֱלֹהֵי מִצְרָיִם bring me to remembrance to Pharaoh. γ) With an acc. of pers. Is. 43, 26 הִזְכִּירְנִי put me in remembrance sc. of thy virtues and merits. δ) Absol. לְהִזְכִּיר to bring to remembrance sc. oneself with God, in the inscr. Ps. 38, 1. 70, 1; comp. 38, 23. 70, 2. 6.—Spec. a) memoriae prodere, i. e. to

*record, to register*; Part. מְזַכֵּיר as subst. a recorder, register, i. q. historiographer, the king's annalist, whose duty it was to record the deeds of the king and the events of his reign, 2 Sam. 8, 16. 20, 24. 1 K. 4. 3. 2 K. 18, 18. 37. 1 Chr. 18, 15. 2 Chr. 34, 8. Is. 36, 3. 22. The same office is mentioned as existing in the Persian court, both ancient and modern, where it is called *Waku' Nuwish*; Hdot. 6. 100. ib. 7. 90. ib. 8. 100. Chardin Voyage en Perse T. III. p. 327; T. V p. 258. ed. Langlès. So too in the time of the Roman emperors Arcadius and Honorius, under the name of *magister memoriae*. b) In the ritual language, to offer as a memorial sacrifice, אֲזַכְּרָה q. v. Is. 66, 3 לְבַנֵּה מְזַכֵּיר he that burneth incense sc. as a memorial sacrifice.

2. i. q. Kal no. 2, to mention, to make mention of; with acc. of thing, 1 Sam. 4, 18. Ex. 23, 13. Is. 49, 1. With אֵל of pers. added, Is. 19, 17; לְ of pers. Ps. 87, 4 אֲזַכְּרֶה רַחֵם וּבְבִל לְיַדַּי I will make mention of Egypt and Babylon to them that know me; and without an accus. of thing, Jer. 4, 16 הַזְכִּירוּ לְגוֹיִם make ye mention to the nations sc. of this, announce this to the nations. Spec. to mention with praise, to praise, to celebrate; with an acc. 1 Chr. 16, 4. Ps. 71, 16. Is. 63, 7. הַזְכִּיר שֵׁם יְהוָה Ex. 20, 24. Is. 26, 13. ה' בְּשֵׁם יְיָ Josh. 23, 7. Ps. 20, 8. 45, 18. Is. 48, 1. 63, 7. ה' לִיהוָה 1 Chr. 28, 4; with כִּי Is. 12, 4.—Once, to cause to praise, to let be praised, Ex. 20, 21 [24].

3. i. q. Kal no. 1, to remember, to call to mind sc. with oneself, Gen. 41, 9.

Deriv. the five here following, and אֲזַכְּרָה, זָכוּר, זָכוּר, זָכוּר

זָכוּר m. a male; spoken of men, Gen. 1, 26. 5, 2. 17, 10 sq. 34, 15 sq. Also of animals. Gen. 7, 3. 9. 16. Ex. 12, 8. Plur. זָכוּרִים Ezra 8, 4 sq. Compr. זָכוּר Niph.

no. 3. also זָכוּר. Arab. زَكَرَ, Syr. زَكَّرَ, id. The Arabic word also denotes pr. the membrum virile. For the etymology, see r. זָכוּר init.

זָכוּר m. and זָכוּר Ex. 17, 14. Is. 26, 14. Prov. 10, 7. (where however other Mss. have Tserē. comp. J. H. Michaelis Nott. crit.) c. suff. זָכוּרִי R. זָכוּר.

1. remembrance, memory, Arab. زِكْرٌ.

Ex. 17, 14 I will utterly put out the remembrance of Amalek. Deut. 25, 19. 32, 26. Ps. 9, 7. 34, 17. 109, 15. al.

2. memorial, i. e. name, by which one is brought to remembrance, mentioned, i. q. שֵׁם. Ex. 3, 15 וְהֵשִׁיב לְעוֹלָם וְיָוָה אֱלֹהֵי דָוִד זָכוּרִי לְדָוִד הַזֶּה וְזֶה הוּא שֵׁם זָכוּרִי לְדָוִד הַזֶּה this is my name for ever, and this my memorial (name) to all generations. Ps. 30, 5 הוֹדוּ לַיהוָה לְזָכוֹר קֹדְשׁוֹ praise his holy name. 135, 13. Hos. 12, 6.

3. praise, laud, Ps. 6, 6. 102, 13. Arab.

זָכוּר laud.

4. Zecher pr. n. of a man 1 Chr. 8, 31; called also זָכוּרָה 9, 37.

זָכוּרִים m. (r. זָכוּר) constr. זָכוּרִים, plur. זָכוּרִים and זָכוּרִים

1. remembrance, memorial, Ecc. 1, 11. 2, 16. הַזְכִּיר הַזֶּה לְזָכוּרִים לְיָוָה to be for a memorial to any one, so that his memory shall not perish, Ex. 12, 14. Josh. 4, 7. So אֲבָנֵי זָכוּרִים stones of remembrance, memorial stones, i. e. the two engraved stones upon the shoulder-braces of the high-priest's ephod, Ex. 28, 12. 39, 7. מִנְחַח זָכוּרִים a memorial sacrifice Num. 5, 15. זָכוּרִים to set up a memorial, sc. of oneself by procreating children, Is. 57, 8.

2. a memento, record, Gr. ἀπόμνημα, Fr. memento. Ex. 17, 14 זָכוּרִים זָכוּרִים כָּתוּבִים וְזָכוּרִים זָכוּרִים זָכוּרִים write this as a memento in the book. Mal. 3, 16, and Plur. זָכוּרִים זָכוּרִים זָכוּרִים Esth. 6, 1, book of records, annals, register or journal, comp. זָכוּרִים. Also of a memorial sign, Ex. 13, 9.

3. i. q. מְשָׁל, a memorable saying, ἀπόφθεγμα, Job 13, 12.

4. a day of memorial, a celebration, festival, Lev. 23, 24. Comp. the verb in Esth. 9, 28. Ex. 20, 8.

זָכוּרִים (remembered, renowned, comp.

זָכוּרִים renown) Zichri, pr. n. of several persons, Ex. 6, 21. 1 Chr. 8, 19. 23. 9, 15 (in 25. 2. 10 זָכוּרִים). 2 Chr. 23, 1. Neh. 11, 9. al.

זָכוּרִים and זָכוּרִים (whom Jehovah remembers, r. זָכוּר) pr. n. Zechariah, Gr. Ζαχαρίας.

a) A king of Israel, son of Jeroboam II. put to death by Shallum after a reign of six months, B. C. 773. 2 K. 14, 29. 15, 8–11.

b) A prophet who flourished after the exile, whose writings are preserved in the sacred canon, son of Berechiah and grandson of the prophet Iddo, see in בן no. 2. Zech. 1, 1. 7. Ezra 5, 1. 6, 14.

c) A son of Jeberechiah, contemporary with Isaiah, prob. also a prophet, Is. 8, 2; comp. v. 16.

d) A prophet, son of Jehoida the priest, slain in the court of the temple during the reign of Joash, 2 Chr. 24, 20 sq.

e) A prophet at Jerusalem in the reign of Uzziah, 2 Chr. 26, 5.—Also of several other persons; see in זכר no. 4.

\* זָלָה *obsol. root, perh. i. q. הָלָה, הָלַל, to draw sc. water. Hence pr. n. מְזֻלָּה.*

\* זָלַג *obsol. root, prob. i. q. Arab. ذَلَج to draw up, kindr. הָלָה. Hence מְזֻלָּג, מְזֻלָּה, fork.*

זָלוּת f. *ἀπαξ λεγόμεν.* pr. a shaking, trembling, earthquake, see r. זָלַל Niph. Hence a storm, tempest; Ps. 12, 9 *the wicked walk on every side, כָּרַם זָלוּת לְבָנֵי אָדָם like the rising of a tempest upon the sons of men.*—[Others better, *abjectness, vileness*, see r. זָלַל no. 3.—R.]

זָלוּל m. (r. זָלַל Niph.) only in plur. זָלוּלִים, *shoots, twigs* of a vine, so called from their waving and tremulous motion, Is. 18, 5. Comp. סְלִסְלוּת, סִנְסִינִים, הַלְחָלִים.

\* זָלַל *to shake, kindr. with הָלַל and the roots there compared.*

1. *to shake, to make tremble or quake*, see Niph.

2. *to shake out, to pour out*, trop. *to squander*, spoken of property, reputation, etc. Part. זָלוּל *a squanderer, prodigal*, Prov. 23, 21. 28, 7. Deut. 21, 20. Prov. 23, 20 זָלוּלֵי בָשָׂר *squanderers of their own body, voluptuaries, debauchees.* Comp. זָלוּל.—And as one *shakes out* and casts away only worthless things, hence

3. Intrans. *to be abject, vile, despised*, Jer. 15, 19. Lam. 1, 11. Arab. ذَلَّ id. זָלָל *vileness, abjectness of mind.* Syr. ܙܠܐ to be vile. Comp. Hiph.

NIPH. זָלוּ, *to be shaken, to tremble, to quake.* Is. 64, 2 *בְּפָנֵיהֶם הָרִים נָזְלוּ at thy presence the mountains quaked.* So also

Judg. 5, 5 *הָרִים נָזְלוּ the mountains quaked.* the form נָזְלוּ being for נָזְלוּ, Lehrg. § 103. n. 15. Sept. well *ἐσαλεύθησαν*, (the root זָלַל corresponding in etymology also with *σαίλος, σαλεύω*.) and the same is expressed by Chald. and Arabs Polygl.

Arab. زَلَزَلَ to shake the earth, زَلَزَلَة earthquake. See זָלוּלִים

HIPH. הִזְלִיל, with Chaldee flexion, causat. of Kal no. 3, *to lightly esteem, to despise*, Lam. 1, 8.

\* זָלְזָה quadrilit. not used, i. q. נָזְזָה *to be hot, to glow*, the letter ז being inserted, comp. Lehrg. p. 864.—Hence

זָלְזָה and זָלְזָה, plur. זָלְזָה—Ps. 11, 6. Lam. 5, 10, *violent heat, glow*, espec. of a wind Ps. 11, 6, prob. the wind called *es-Simûm* the poisonous.—Also of a famine, Lam. 5, 10; comp. Ez. 5, 2 and v. 12. 16. 17; also *λιμός αἰσίου* Hes. Op. 361, *igneae famae* Quintil. Declam. 12. Arab. نار الجوع fire of famine, Hariri Consess.—Of anger, Ps. 119, 53.

\* זָלַל *obsol. root, Chald. Pa. to drop, to trickle*, i. q. הָלַת.—Hence

זָלְפָה (a dropping) *Zilpah*, pr. n. of Leah's maid, Gen. 29, 24. 30, 9.

זָמָה f. (r. זָמַם) 1. *purpose, counsel, plan*, sc. for evil, Prov. 21, 27. 24, 8; rarely for good, Job 17, 11.

2. *mischief, wickedness, crime*, Ps. 26, 10. 119, 150. Spec. of crimes arising from unchastity, as rape, incest; Lev. 18, 17 זָמָה הִיא *this is wickedness.* Job 31, 11. Ez. 16, 27. 22, 9. 11.

3. *Zimmah*, pr. n. m. 1 Chr. 6, 5. 27. 2 Chr. 29, 12.

זָמָה f. (r. זָמַם) *purpose, thought*, i. q. זָמָה, מְזָמָה; Plur. c. suff. זָמָה for זָמָה Heb. Gr. § 89. 3. n. Ps. 17, 3 *זָמָהי בְּלִי לִי my mouth doth not pass over (go beyond) my thoughts*, i. e. my language and thoughts are the same. Or: *my thoughts transgress not my command*, i. e. do not swerve from the laws of God and of virtue which I have imposed on myself; see Thesaur. p. 1087 fin. [Others take זָמָה as infin. of זָמַם c. suff. *my thinking, thought*, which gives the same general sense.—R]

זְמִירָה f. (ר. זָמַר I) Plur. זְמִירִים Nah. 2, 3.

1. a vine-shoot, twig, so called from being pruned, Num. 13, 23. Is. 17. 10.

2. Genr. a twig, shoot, branch; Ez. 15. 2. S. 17 and lo. they put the branch to their nose; in allusion to the custom of the Persians (Parsees), who adore the rising sun holding in their left hand a bundle of twigs called Barsom; see Strabo XV p. 733 Causab. τὰς δ' ἐποδὺς ποιοῦνται ποτὶν χρόνον ἑὺβδων μυρταίνων λέπτων δεσμεύει κατέχοντες. Comp. Hyde de Rel. vett. Persarum p. 350. Zendavesta ed. Anquetil du Perron, II. 532.

\* זְמִירָה quadril. obsol. i. q. Arab.

זְמִירָה onomatop. like Germ. summen, i. e. to hum, to murmur, to make a noise;

whence זְמִירָה noisy multitude.—Hence

זְמִירָה m. plur. (noisy people) Zam-zummin. pr. n. of a race of giants dwelling anciently in the territory of the Ammonites but extinct before the time of Moses. Deut. 2. 20. Comp. זְמִירָה

זְמִירָה m. (ר. זָמַר I. after the form זְמִירָה. Lehrs. § 120. no. 5.) pruning-time sc. for vines. Cant. 2. 12; Sept. well ζαιρός; τὴς τομῆς, Symm. z. τὴς ἀλαδέυσεως, Vulg. tempus putationis. Others. time of the singing of birds, but contrary to the usage of the verb זָמַר and to the analogy of nouns of the form זְמִירָה.

זְמִירָה m. Is. 25. 5. (ר. זָמַר II) plur. זְמִירָה, a song. Ps. 119. 54. 2 Sam. 23. 1. Spec. song of praise, hymn, Is. 24. 16. Job 35. 10 who giveth songs in the night. i. e. joy, rejoicing in misfortune. Also song of triumph, Is. 25. 5.

זְמִירָה (song. fem. of preced.) Zemi-rah. pr. n. of a man, 1 Chr. 7. 8.

זְמִירָה praet. זְמִירָה and זְמִירָה; fut. זְמִירָה plur. זְמִירָה for זְמִירָה see Heb. Gram. § 65. n. 11. Lehrs. p. 372; to meditate, to have in mind, to purpose; Arab. زَمَّ 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. זְמִירָה to murmur, also זְמִירָה, זְמִירָה, זְמִירָה no. 1, 2, 3.—With

accus. Prov. 31, 16 וְהִקְהִיחָהּ שָׂדֶה וְזָמְרָה she meditateth upon a field (purposes to buy it) and acquireth it. With inf. c. זָמַר Gen. 11. 6; absol. Jer. 51. 12. Lam. 2, 17. For זְמִירָה Ps. 17, 3, see art. זְמִירָה.—Spec. in a bad sense. to meditate evil Prov. 30, 32; c. inf. et זָמַר Ps. 31, 14. With זָמַר of pers. to plot against Ps. 37. 12.

Deriv. זְמִירָה, זְמִירָה, זְמִירָה, and

זְמִירָה m. a purpose, plan, device, sc. for evil, Ps. 140, 9.

\* זְמִירָה not used in Kal, to determine, to fix, to appoint; kindr. with זְמִירָה Chald. and Syr. Pa. id.

PCAL plur. part. מְזַמְּרִים Ezra 10, 14. Neh. 10, 35. and מְזַמְּרֵיהֶם Neh. 13, 31. appointed times, stated times.

Deriv. זְמִירָה

זְמִירָה Chald. PA. to determine, to appoint, to prepare.

HITHPA. הִתְזַמְּרוּ convenire inter se, to agree together, pr. to appoint time and place with each other. Dan. 2. 9 Keri; comp. Am. 3, 3 Targ. The Chethibh is to be read הִתְזַמְּרוּ, and is Aphel; which is used also in Chaldee and Samaritan.

זְמִירָה m. (ר. זָמַר) plur. זְמִירָה, time, spec. an appointed time, season; Arab. زَمَنٌ, زَمَانٌ time. Syr. وَصْر id. Ecc. 3, 1 זְמִירָה לְכֹל לְכֹל לְכֹל to every thing a stated time, i. e. every thing remains but for a time, all things are frail and fleeting. Neh. 2, 6. Esth. 9, 27. 31.—A word of the later age, instead of the earlier זְמִירָה.

זְמִירָה and זְמִירָה Chald. m. st. emphat. זְמִירָה; plur. זְמִירָה

1. time, an appointed time, season, Dan. 2. 16. זְמִירָה בְּהַה זְמִירָה at that time Dan. 3, 7. 8. 4. 33. זְמִירָה וְזְמִירָה even to a season and time. 7. 12. Spoken of sacred seasons, festivals, Dan. 7, 25. Comp. זְמִירָה no. 3.

2. Plur. times, Lat. vices, Dan. 6, 11 זְמִירָה זְמִירָה זְמִירָה three times. So Syr. وَصْر and Arab. وَقْتٌ, time, plur. times, Lat. vices.

\* I. זְמִירָה to prune a vine, Lev. 25, 3. 4. Arab. زَبَر id.

NIPH. pass. Is. 5, 6.

Deriv. זְמִירָה, זְמִירָה, זְמִירָה, זְמִירָה.

\* II. זָמַר in Kal not used; but frequent in

PIEL to touch or strike the chords of an instrument, to play. Gr. ψάλλειν; and hence to sing, to chant, as accompanying an instrument. Chald. Syr. id. Eth. ḤṢZ, to sing, c. Ḥ to strike an instrument. Arab. زَمَرَ I. II, to sing to the pipe.—With dat. of pers. to or in honour of whom, i. q. to celebrate, Judg. 5, 3. Ps. 9. 12. 30. 5. 47, 7. 66, 4. al. With אֵל Ps. 59, 18; accus. 30, 13. 57, 10. 66, 2. 68, 5. Sometimes with אֵל of instrum. Ps. 33, 2. 98, 5. 145, 3.

Deriv. זָמַר, מְזַמֵּר, and the seven here following.

NOTE. The origin of this root, no. II, seems to lie in the hum, murmur, clang of chords, of the harp, etc. which is elsewhere expressed by the verb הָמָה, and also by various kindred verbs, as referred to the humming or buzzing of bees and flies, to the murmur of water, the noise of a multitude, and other like sounds; of which the following comprises a large family: a) זָמַם and זָמַזַם to hum, to murmur, Germ. *summen, sumsen*, whence also the first means to meditate; זָבַב id. spoken of the buzzing of flies, whence זָבַב a fly; also with an aspirate in place

of the sibilant, הָמַם in Arab. هَمَمَ to hum, Germ. *hummeln* (whence *Hummel* humble-bee), הָמָה to clang as a harp, to clamour as a multitude. b) זָמַר to clang as a harp; Chald. זְמַרְה, Arab.

زَمَّرَ, Heb. הַבְּזָרָה, a bee, so called from its humming, buzzing; דָּבַר to speak (comp. הָקָה no. 1, 2, also נָאָם comp. נָהַם, הָמָה); סָבַר and שָׁבַר to meditate (comp. in זָמַם); רָמַר and רָמַר i. q. רָמַן to give forth a tremulous vibrating sound, as a rod or branch; and with an aspirate in place of the sibilant or dental, רָמַר,

רָמַר, to murmur as water; and also without much doubt, אָמַר to speak, which then is of like origin with דָּבַר. c) With mid. radical *n* for *m*, אָצַר to make a noise as the rushing of falling water, comp. Germ. *schnarren, schnurren*; שָׁנַר to clang, to clatter, as arms; קָנַר to give a quavering sound, Germ. *knarren*, whence קָנַר harp. See Hupfeld in

Zeitschr. f. d. Kunde des Morgenl. III. p. 394 sq. Thesaur. App. h. v.

זָמַר Chald. m. *music of instruments*, Dan. 3, 5. 7. 10. 15.

זָמַר Chald. m. *a singer*, Ezra 7, 24.

זָמַר m. once Deut. 14, 5, an animal of the deer or gazelle species, so called from its leaping and springing; as דִּישׁוֹן from דִּישׁוֹן i. q. דִּישׁוֹן. Arab. زَمَرَ *saliit caprea*. The idea of leaping (i. e. dancing) is connected with that of singing; comp. זָמַר II.

זָמְרָה f. (r. זָמַר II) *song, music*, e. g. of the voice Ps. 81, 3. 98, 5; of instruments, Am. 5, 23. 2 Sam. 23, 1.—Meton. זָמְרָה הָאֲרֶץ *the song of the land*, i. e. its best and most celebrated fruits, Gen. 43, 11. Comp. Gr. *ἀοιδίμος* sung, celebrated in song, i. e. renowned.

זָמְרִי m. (sung, celebrated in song, *ἀοιδίμος*) *Zimri*, pr. n. a) A king of Israel who slew and succeeded Elah. B. C. 930. 1 K. 16, 9. 10. 2 K. 9, 31. Gr. *Zαμυρί*. b) A phylarch or chief of the tribe of Simeon, Num. 25, 14. c) 1 Chr. 2, 6; in Josh. 7, 1 זָבְדִי d) 1 Chr. 8, 36. 9, 42. e) Apparently also as patronym. from זָמְרָן for זָמְרִי *Zimranite*, Jer. 25, 25.

זָמְרָן (id.) *Zimran*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him; Gen. 25, 2. 1 Chr. 1, 32. We may compare perhaps *Zabram*, a city with a king, according to Ptolemy, situated between Mecca and Medina. See also זָמְרִי lett. e.

זָמְרָה f. (r. זָמַר II) i. q. זָמְרָה, *song*, meton. for the object of song or of praise. Ex. 15, 2 עָנִי זָמְרָה יְהוָה *Jehovah is my glory and song*. Ps. 118, 14. Is. 12, 2.

זָמְרָן m. plur. זָמְרָנִים, *form, sort, kind, manner*; for the etymology see under r. זָמַר. Ps. 144, 13 מִן אֶל־זָמְרָן *from sort to sort*, of every sort. 2 Chr. 16, 14. Chald. Syr. id.

זָמְרָן Chald. id. Dan. 3, 5. 7. 10. 15.

\* זָנַב subst. m. plur. זָנָבִים, constr. זָנָבִים, *tail of an animal*, Arab. ذَنَبٌ, ذَنَبَةٌ, Syr. ذَنْبًا id. The verb זָנַב to follow after, is secondary.—Ex. 4, 4. Judg. 15, 4. Job 40, 17. Metaph. *end stump*; זָנָבֵי זְנָבוֹת הָאֵדִירִים *these two tails*,

*stumps, of firebrands*, Is. 7, 4.—Put also for *something small, mean, contemptible*, mostly in opp. to ראש Deut. 28, 13 *Jehovah will make thee the head, and not the tail*. v. 44. Is. 9, 13, 19, 15. In the same sense the Arabs put in antithesis **أنف وذنب** nose and tail; see Comment. on Is. 9, 13.—Hence the denom. verb

PIEL **זָנַב** pr. *to hurt or cut off the tail*; hence trop. *to smite the rear of an army, to cut of the rear-guard* (Arab. **ذنب**, comp. Gr. *ὄψα, ὄψαγία*), Deut. 25, 18. Josh. 10, 19.—Denominative verbs derived from nouns signifying members of the body, often have in the Semitic tongues this sense of injuring or cutting off those members; see Lehrg. p. 257. Ewald's Heb. Gram. p. 200.

\* **זָנָה** fut. **זִנְיָה**, apoc. **זִנְיָן** 1. *to commit fornication, to play the whore or harlot*. Arab. **زنى** coivit, scortatus est, Syr. **זָנָה** id. Eth. **ዘጸፀ**, although Nun is retained in **ዘጸፀ** semen coitus.—Pr. and chiefly spoken of a female, whether married (where it may be rendered to *commit adultery*) or unmarried, Gen. 38, 24. Lev. 19, 29. Hos. 3, 3. Constr. with acc. of the male paramour, Jer. 3, 1. Ez. 16, 23. Is. 23, 17 unless here **זָנָה** is *with*; also **בָּ** *with* Ez. 16, 17; **אֵל** Ex. 16, 26, 28; very often with **אַחֲרַי**, pr. *to go a whoring after any one, to run after a paramour*: Ez. 16, 34. Lev. 17, 7, 20, 5, 6. Deut. 31, 16. al. On the other hand, the husband *from* whom a woman departs in playing the whore, *against* whom she commits this crime, is put with **בֵּן** Ps. 73, 27, **בְּאַחֲרַי** Hos. 1, 2, **בְּמִתְחַת** 4, 12 and **בְּחַתְּךָ** Ez. 23, 5 (comp. Num. 5, 19, 29), **בְּעַל** Hos. 9, 1 and **עַל** Judg. 19, 2 where however the reading is doubtful. Ez. 16, 15 **עַל** i. e. *with* a husband, having a husband, in spite of him.—PART. fem. **זֹנָה** *a whore, harlot*, Gen. 38, 15. Deut. 23, 19. al. more fully **אִשָּׁה זֹנָה** Lev. 24, 7. Josh. 2, 1. Judg. 11, 1. Plur. **זֹנָהוֹת** Hos. 4, 14. 1 K. 3, 16; also 1 K. 22, 38 where Sept. *αἱ πόρναι*. Nor is there any ground to render **זֹנָה** in Josh. 1. c. *hostess*, one who keeps a public house, as if from **זָנָה** to nourish.—Rarely this verb is applied to men, e. g. with **אֵל** Num.

25, 1; comp. Arab. **زانی** for **زانی** whore-monger.

2. Trop. and often spoken: a) Of idolatry, *to go a whoring*; i. q. *to commit idolatry*; the relation existing between God and the Israelitish people being every where shadowed forth by the prophets under the emblem of the conjugal union, see Hos. c. 1. 2. Ez. c. 16, 23; so that the people in worshipping other gods are compared to a harlot and adulteress. For the prepositions with which it is construed, see above in no. 1. A very frequent formula is **זָנָה אַחֲרַי אֱלֹהִים אֲחֵרִים** *to go a whoring after other gods* Lev. 17, 7, 20, 5, 6. Deut. 31, 16. Judg. 2, 17; also **זָנָה מִמִּתְחַת אֱלֹהֵיהֶם** *to go a whoring from their god*, see in no. 1. Further, **זָנָה אַחֲרַי הַגּוֹיִם** *to go a whoring after i. e. in the manner of the heathen* Ez. 23, 30. b) Of superstitions connected with idolatry, **זָנָה אַחֲרַי הַאֲכֹזִיִּם** *to go a whoring after wizards, necromancers*, Lev. 20, 6. c) Of the intercourse and commerce of heathen nations among themselves, e. g. of Tyre, Is. 23, 17 *and commits fornication with all the kingdoms of the world*. Comp. Nah. 3, 4, and **אַחֲרַיָּן**.

PUAL **זִנְיָה** pass. Ez. 16, 34.

HIPH. **הִזְנִיחַ**, fut. apoc. **הִזְנִיחַ** 2 Chr. 21, 11.

1. *to seduce, to fornication, to whore-dom*, Ex. 34, 16; *to cause to commit fornication, to let be a whore*, Lev. 19, 29.

2. Intrans. i. q. *Kal to commit fornication*, Hos. 4, 10, 18, 5, 3.

Deriv. **הַזְנִיחָה**, **זִנְיָה**, **זִנְיָנִים**.

**זִנְוָה** (perh. marsh, bog, comp. r. **זִנְיָה** Hiph.) *Zanoah*, pr. n. of two places in the tribe of Judah, Josh. 15, 34, 56. Neh. 3, 13, 11, 30. 1 Chr. 4, 18.

**זִנְיָנִים** m. plur. abstr. from r. **זָנָה**, with formative Nun added, as **קָצִין** from **קָצָה**, **הַזְנִיחָה** from **הִזְנִיחַ**, Lehrhg. p. 508.

1. *whoredoms, fornication*, Gen. 38, 24. Hos. 1, 2 **זִנְיָנִים וְיִלְדֵי זִנְיָנִים** *a wife of whoredoms and children of whoredoms*, i. e. a wife who is a whore and bastard children. 2, 6, 4, 12, 5, 4, 2, 4 **וְהִסֵּר זִנְיָנֶיהָ מִפְּנֵיהָ** *and let her put away her whoredoms from her countenance*, i. e. lay off her wanton countenance, 'vultum protervum' Hor. Carm. 1. 19, 7, 8. Comp. Ez. 6, 9.

2. Trop. spoken: a) Of idolatry, 2 K.

9, 22. b) Of the intercourse and commerce of heathen nations, Nah. 3, 4; comp. the verb in Is. 23, 17.

זָנִיחַ f. (r. זָנַח) plur. זְנוּחִים, *whoredom, fornication*, only trop. a) Of idolatry, Jer. 3, 2. 9. Ez. 23, 27. 43, 7. 9. Hos. 4, 11. b) Of any breach of fidelity towards God, e. g. of a murmuring and seditious people, Num. 14, 33.

\* זָנַח 1. *to be foul, rancid, to stink*, see Hiph. Arab. زَنِخ, سنخ. Kindr.

are זָחַן, זָחַם, זָחַן; זָחַן, זָחַן; Gr. *τάγγος* and *ταγγή* rancidity, *ταγγός* rancid, Engl. *tang*; also *σιχχός* loathsome, *σιχχάινω*.—Metaph. *to be loathsome, abominable*. Hos. 8, 5 זָנַח בְּגִלְיָהּ *thy calf, O Samaria, is an abomination*. Hence

2. Trans. *to loathe, to spit out*, i. e. *to reject, to cast off*, comp. זָחַם; Hos. 8, 3 זָנַח יִשְׂרָאֵל טוֹב *Israel hath rejected good*. Often of Jehovah as rejecting a people, Ps. 43, 2 לָמָּה זָנַחְתָּנִי *why dost thou cast me off?* 44, 10. 24. 60, 3. 12. 74, 1. 77, 8. 89, 39. With זָנַח *to thrust away, to repulse from* any thing, Lam. 3, 17 זָנַחְתָּ מִשְׁלוֹם נַפְשִׁי *thou hast thrust me far away from prosperity*, hast destroyed my welfare.

HIPH. 1. i. q. Kal no. 1, pr. *to emit a stench, to stink*, Is. 19, 6 הַנְּחִירִים נִחְרוּ *the rivers stink*, i. e. fail, become shallow and foul. Sept. Vulg. *deficient flumina*.—The form הַנְּחִירִים is scarcely Hebrew, and seems to be made up of two readings, הַנְּחִירִים and הַנְּחִירִים, the latter of which imitates the Chaldee.

2. i. q. Kal no. 2, *to reject, to cast off*, 1 Chr. 28, 9; c. זָנַח 2 Chr. 11, 14. Causat. *to cause to cast away*, i. q. *to profane*, 2 Chr. 29, 19.

Deriv. זָנַח pr. n.

\* זָנַח obsol. root, prob. i. q. Arab. سَنَّ (kindr. with Heb. זָנַח) *to form, to shape*; whence سَنَّ form, appearance, سَنَّ rule, mode. Hence Heb. זָנַח form, sort, species, (the origin of which has escaped etymologists,) although afterwards, the etymology being overlooked, it was inflected after the analogy of nouns from verbs לָח.

\* זָנַח in Kal not used. Syr. زَنَف *to throw, to shoot* an arrow, spec. to a great distance. Talmud. *to spring, to leap forth*; and so by transpos. Arab.

نَزَق. The primary idea seems to be that of *binding*; comp. Arab. زَنْق *to bind underneath*, Syr. زَنْقٌ a cord with which a load is bound. Spoken espec. of animals, which draw their feet together before a leap (comp. קָפַץ, קָפַץ) pr. *to contract the feet for a leap, to throw oneself forward*; and so of an arrow. Comp. זָקַם

PIEL *to leap or spring forth* with violence, of the lion Deut. 33, 22. Sept. *ἐκπυθίσαι*, and in other Mss. *ἐκπυθίσαι*. Kimchi רלג.

Deriv. זָקַם for זָקַם, זָקַם, זָקַם.

זָעָה f. for הִזְעָה (r. הִזַּע, as הִזַּע from הִזַּע) *sweat*, Gen. 3, 19; i. q. הִזַּע.—Talmud. הִזַּע *swcat*, הִזַּע *to sweat*; Syr. هَزَعٌ *sweat*, whence a new verb نَذَّ to sweat.

זָעָה f. by transpos. for הִזְעָה (as הִזְעָה for הִזְעָה) pr. *a shaking, agitation*, i. e. *oppression, ill treatment*, in Cheth. Deut. 28, 25. Ez. 23, 46; in Keri Jer. 15, 4. 24, 9. 29, 18. 34, 17.

זָעָה (unquiet, comp. הִזְעָה) *Zaavan*, pr. n. m. Gen. 36, 27. 1 Chr. 1, 42.

זָעִיר m. (r. זָעַר) *a little*, Job 36, 2; like μικρόν. The form imitates the Chaldee.

זָעִיר Chald. *little, small*, i. q. Heb. זָעִיר, Dan. 7, 8. R. זָעַר.

\* זָעַר i. q. הִזַּע, *to be extinguished, extinct*, once in

NIPH. id. Job 17, 1; where three Mss. read נִדְעַר, as if from הִזַּע.

\* זָעַם fut. יִזַּע Num. 23, 8, and יִזַּע Prov. 24, 24, i. q. Arab. زعم Conj. V, *to foam at the mouth*, spoken of a camel; also, *to speak in anger*. Of the same family is Germ. *Schaum, schäumen*, Engl. *to scum, to skim*, Fr. *écume*; comp. זָעַה. Hence

1. *to be very angry, to be indignant* towards any one; often with the idea of punishment, *to pour out one's anger upon any one, to punish with indigna-*

tion, c. acc. Mal. 1, 4. Zech. 1, 12 עָרַר יְהוּדָה אֲשֶׁר זָמַמְתָּהּ upon which thou hast poured out thy indignation, etc. Is. 66, 14; עָלַד Dan. 11, 30. Part. זָמֵם יְהוּדָה Prov. 22, 14.

2. to curse, c. acc. Num. 23, 7. 8. Prov. 24, 24. Mic. 6, 10.

NIPH. as if pass. of Hiph. to be provoked to anger, to be angry. Prov. 25, 23 פָּנִים נֹזְמִים an angry countenance, i. e. morose, ill-natured; Vulg. *facies tristis*. Comp. זָמַם no. 2.—Hence

זָמַם m. foam, as one angry foams at the mouth, Is. 30, 27. Lam. 2, 6; then trop. *wrath, anger*, Hos. 7, 16. Spoken espec. of the indignation of God, as manifested in punishment; so Is. l. c. Ez. 22, 24 זָמַם בְּיוֹם in the day of God's indignation. Absol. הַזָּמַם Dan. 8, 19; without art. Dan. 11, 36 עַד פְּלֵה זָמַם until the indignation (punishment) be accomplished. Is. 10, 25.

\* זָמַם fut. זָמַמְתָּ. 1. to be angry, c. עָלַד Prov. 19, 3; כָּם 2 Chr. 26, 19. The primary idea lies either in *breathing, blowing*, Sam. זָמַמְתָּ id. comp. Chald. זָמַמְתָּ a strong wind; or else in *burning*, comp. Syr. זָמַמְתָּ Ethpe. to be burned, and quadril. זָמַמְתָּ; or possibly in *foaming*, so that זָמַמְתָּ is i. q. זָמַם, comp. זָמַם אָפוּי Lam. 2, 6 and זָמַם אָדָה Is. 30, 30.

2. to be morose, gloomy, sad; the connection of the significations lying in the pain of mind; comp. in r. זָמַמְתָּ Part. זָמַמְתָּ gloomy, sad, Gen. 40, 6, i. q. רָעִים in v. 7. Dan. 1, 10 of the countenance as fallen away from long fasting, and also sullen and sad. Theod. aptly *στυφωπός*, comp. Matth. 6, 16.

Deriv. the two following:

זָמַם m. adj. *angry*, 1 K. 20, 43. 21, 4.

זָמַם m. c. suff. זָמַמְתָּ, *anger, rage*, 2 Chr. 16, 10. 28, 9. Trop. of the raging sea Jon. 1, 15.

\* זָמַם fut. זָמַמְתָּ, imp. זָמַם, inf. זָמַם, i. q. זָמַם. to cry out, to exclaim, espec. in pain, by way of complaint and for help. The form זָמַם belongs more to the earlier books of the O. T. while זָמַם, זָמַם. is the common form in Aramaean; the Arabic like the Heb. having both

forms, (זָמַם and זָמַם), also זָמַם — The person to whom one cries, whom one implores, is put with זָמַם Ps. 22, 6. 142, 6. Hos. 7, 14; לְ 1 Chr. 5, 20; in acc. Judg. 12, 2. Neh. 9, 28. The thing or cause of complaint is put after עָלַד Jer. 30, 15; לְ Is. 15, 5. Jer. 48, 31; מִלְּפָנֶי 1 Sam. 8, 18; also in acc. as Hab. 1, 2, where both constructions are joined: זָמַם אֶלֶיךָ חָמָס (how long) shall I cry out unto thee because of violence? comp. Job 19, 7.

NIPH. pass. of Hiph. no. 3, to be called together, convoked, Judg. 18, 22. 23. Hence to come together, to assemble, 1 Sam. 14, 20. Judg. 6, 34. 35.

HIPH. 1. i. q. Kal to cry out, pr. to make an outcry, Job 35, 9; to proclaim, to make proclamation, absol. Jon. 3, 7.

2. to cry unto any one, to call upon, to invoke, c. acc. Zech. 6, 8.—Hence, as referring to many,

3. to call together, to convoke, 2 Sam. 20, 4. 5. Judg. 4, 10. 13.

Deriv. זָמַם, זָמַמְתָּ

זָמַם Chald. to cry out, Dan. 6, 21.

זָמַם m. outcry, cry, Is. 30, 19. More frequent is

זָמַם f. outcry, cry, espec. from pain and sorrow, or as imploring help, Is. 15, 10. 65, 19. Neh. 5, 6. 9, 9. Jer. 18, 22. 20, 16. 50, 46. R. זָמַם.

\* זָמַם obsol. root, Aram. זָמַם, to be small, i. q. Heb. זָמַם. Comp. in זָמַם.—Hence זָמַם, זָמַמְתָּ.

\* זָמַם obsol. root, Arab. زَفَرَ to emit sweet odours, to be fragrant, e. g. a garden.—Hence

זָמַם (sweet odour) Ziphron, pr. n. of a city in the north of Palestine, once Num. 34, 9.

זָמַם f. (r. זָמַם) pitch, Ex. 2, 3. Is. 34, 9.

Arab. زَفَّتْ, Aram. زَفَّتْ, but also זָמַם

זָמַם m. plur. for זָמַם, from a lost sing. זָמַם for זָמַם, r. זָמַם.

1. bonds, fetters, chains, with which captives are bound; see the root in its primary sense. Ps. 149, 8. Is. 45, 14. Nah. 3, 10. Job 36, 8. Chald. זָמַם id. Comp. זָמַם.



2. burning arrows, fiery darts, fitted with combustibles; Prov. 26, 18. Comp.

זיקוח Arab. زَنْقُ the sharp point of an arrow.

\* זקן subst. comm. gend. Is. 15, 2. 2 Sam. 10, 5, the bearded chin Lev. 13, 29. 30. Meton. the beard Lev. 19, 27.

2 Sam. 20, 9.—Arab. دَقْنٌ the chin; بَعْدُ beard, chin.—Hence the verb

זקן denom. fut. יִזְקֶן to be or become old, to grow old, to be aged; pr. to have the chin hanging down, from זָקַן, like

זִקְנָן an old man with a hanging chin, decrepit; whence perhaps may come the Lat. senex, senectus, which some absurdly suppose to be for semineux. But זָקַן is spoken not only of decrepit, but also of vigorous old age, Gen. 18, 12. 13. 19, 31. 24, 1. 27, 1. 1 Sam. 2, 22. al. For the difference between this word and the synon. רָשָׁן, שָׁב, רָשַׁיִשׁ, see those articles.

HIPH. intrans. to grow old, to be old, Prov. 22, 6; qs. to contract old age, comp. הִזְהִירָה in Heb. Gram. § 52. 2. n. Also of plants, Job 14, 8; as Pliny, 'senescunt arbores.'

זקן m. (r. זָקַן) constr. זָקֵן Gen. 24, 2, plur. זְקֵנִים, זְקֵנֵי, old, aged, an old man; as adj. joined with a subst. הָאִישׁ הַזָּקֵן Judg. 19, 17; אָב זָקֵן Gen. 44, 20; and also separately as subst. Gen. 19, 4. Is. 20, 4. al. sæp. With מִן older than some one, Job 32, 4 כִּי זְקֵנִים-הָיְתָה מִמֶּנּוּ לְזֶרְמֹהּ for they were elder than he.—זְקֵנֵי יִשְׂרָאֵל, זְקֵנֵי מִצְרָיִם, זְקֵנֵי מִצְרָיִם, elders of Israel, of Egypt, of the city, i. e. proceres, senators, the chief men, magistrates, the notion of age being neglected, Ex. 3, 16. 4, 29. Deut. 19, 12. 21, 3. 4. 6. 22, 15. 17. 18.

Ps. 105, 22. In like manner Arab. شَيْخٌ Sheikh, an old man, and then, 'chief of a tribe; also Ital. Signor, Fr. Seigneur, Span. Señor, Engl. Sir, all which come from the Lat. Senior elder; also Germ. Graf, Count, is pr. i. q. graw, krawo. gray-headed.—Metaph. of an old and decrepit people, Is. 47, 6. Plur. fem. זְקֵנוֹת old women Zech. 8, 4.

זָקֵן m. (r. זָקַן) old age, Gen. 48, 10.

זְקֵנָה f. (r. זָקַן) old age, Gen. 24, 36. Ps. 71, 9. 18. Metaph. of a people Is. 46, 4, comp. 47, 6.

זְקֵנִים m. plur. (r. זָקַן) old age, Gen. 21, 2. 7. 44, 20. בְּנֵי-זְקֵנִים son of old age, i. e. born in one's old age, Gen. 37, 3. On this form of denominatives, see Lehg. § 122. 13.

\* זָקַף to raise up, e. g. those bowed down, trop. to comfort, Ps. 145, 14. 146, 8. Syr. اَصَف id.

זָקַף Chald. to raise up, to hang up, e. g. a criminal upon a stake or cross, Ezra 6, 11. Syr. اَصَف to crucify.

\* זָקַף 1. i. q. שָׁקַף, to strain, to filter, to fine, e. g. wine, see Pual; comp.

Arab. زَقِي wine newly strained. Trop. of metals, to refine, Job 28, 1.—In this signif. corresponding words are Gr. σακκος, σάκος sackcloth, strainer, σακκίω, σακκίω, σακκίζω, Lat. saccus, saccare, Heb. שָׁקַף; and of the same family are Germ. seihen, seigen, seigern, a form appropriate to metals; stronger sickern.

2. to make flow, i. e. to pour, to pour out, genr. as Fr. couler from Lat. colare, Job 36, 27.

PIEL זָקַף, to refine, to purify metals, Mal. 3, 3.

PUAL, to be strained, fined, e. g. wine Is. 25, 6; to be refined, as metals 1 Chr. 28, 18. 29, 4. Ps. 12, 7.

זָר a stranger, enemy, see r. זָר II. 2.

זֶר m. (r. זָר I) a border, wreath, crown, around a table, the ark of the covenant, etc. Ex. 25, 11. 24. 25. 37, 2. 11. 26. Syr. زَمْلٌ necklace, collar.

זָרָה f. for זָרָה (r. זָר II. 3) loathsomeness, once Num. 11, 20; Vulg. nausea.

\* זָרַב in Kal not used; Chald. Ithpe. to pour out, to flow off or away; whence יִזְרִיב gutter, and by transpos. יִזְרִיב Arab. مَرزَب, channel.—Once in

PUAL, spoken of streams, torrents, full in winter, but drying up and failing in summer; Job 6, 17 בַּעַת יִזְרְבוּ נַצְמָתָהּ: what time they flow off, they fail, i. e.

when the waters flow off the streams dry up. See more in Thesaur. p. 423.

**זֶרְבָבֶל** (prob. for **זְרוּעַ בָּבֶל** sown i. e. begotten in Babylon) pr. n. *Zerubbabel*, Sept. Ζοροβουβελ, one of the descendants of David, who led out the first colony of Jews into their own country after the exile, Ezra 2, 2. 3, 2. Hag. 1, 1.

\* **זָרָה** obsol. root, Aram. **זְרַי** to *prune trees*. to remove the superfluous boughs and foliage; **זָרַר** exuberant growth of trees. Hence

**זֶרֶד** *Zered*, pr. n. of a valley Num. 21, 12, and of the stream flowing through it Deut. 2. 13. 14. in the territory of Moab on the east of the Dead Sea. Targ. of Jonath. *brook of willows, willow-brook*; comp. **נַחַל הַזְּבֵדִים** Is. 15, 7. Prob. the modern Wady el-Ahsy; see Bibl. Res. in Palest. II. p. 555.

\* **זָרָה** 1. *to scatter, to cast loosely about*. Ex. 32, 20. Num. 17, 2 [16, 37]. Is. 30, 22.—Arab. **زَرَى** to scatter, as the wind dust; II. to winnow. Syr. and Chald. **זָרַה**. The following are kindred roots. all having the primary idea of *scattering*, e. g. **זָרַע**, **זָרַק**, **זָרַר** II, also **זָרַח**, Arab. **زَرَى** to sow. In the Indo-European tongues correspond Sanscr. *sri* to scatter, Lat. *sēro*; and with *p* or *t* added to the sibilant, Sanscr. *strī*, Gr. *σπείρω*, Lat. *sterno*, Germ. *streuen*, Engl. *to strew*; *σπείρω*, *spargo*, Goth. *spreihan*, Germ. *sprühen*, *Spreu*, chaff.—Espec.

2. *to winnow*, by casting up and scattering in the wind, Is. 30, 24. Jer. 4, 11. Ruth 3. 2 **זָרָה אֶת-גֶּרְנֵן הַשְּׂעִירִים** *lo, he winnoweth the threshing-floor of barley*.—Trop. of enemies as routed and scattered, Jer. 15, 7. Is. 41, 16. Ez. 5, 2.

3. Genr. *to spread out*; whence **זָרַח** a span.

**זָרַח** *to be scattered*, Ez. 6, 8. 36, 19.

**זָרָה** PIEL 1. *to scatter, to strew*, Prov. 15, 7; *to scatter, to disperse*, e. g. nations Lev. 26 33. Ez. 5, 10. 6, 5. 12, 15. 30, 26. Prov. 20, 8 *the king . . . scattereth all evil with his look*.

2. *to winnow*, i. q. Kal no. 2, Prov. 20, 26. Hence trop. i. q. *to winnow out, to sift*, i. e. *to search out, to prove*; Ps. 139, 3 **אֶרְדְּרֵי**

**זָרַעִי** *my walking and my lying down thou searchest out*; Jerome *eventi-lasti*, Sept. *ἐξέχνυστος*. In Arab. trop. **زَرَى** to know.

**זָרַע** PUAL, *to be scattered, strewed*, Job 18, 15; *to be bestrewed, besprinkled*, Prov. 1, 17.—The form **זָרַח** Is. 30, 24, which some refer hither, is part. Kal impers. The form **זָרַח** in Ps. 58, 4, is from **ר. זָרַח** II.

Deriv. **זָרַח**, **מְזָרַח**, **מְזָרִים**.

**זְרוּעַ** fem. rarely masc. Is. 17, 5. 51, 5. Dan. 11, 15. 22, chiefly in signif. no. 2. Comp. Lehrgeb. p. 470. Plur. **זְרוּעִים** and **זְרוּעוֹת** R. **זָרַע** no. 1.

1. *the arm*, Is. 17, 5. 40, 11. al. Spec. *the lower arm*, below the elbow, in Lat. also called *brachium* κατ' ἐξοχήν, diff. from **קַנְיָה** the upper arm, Job 31, 22. In animals *the fore leg, shoulder*, βαρῆσιον,

Num. 6, 19. Deut. 18, 3. Arab. **ذِرَاعٌ**,

Aram. **זְרוּעָא**, **זְרוּעָא**, arm, also a cubit.—Hence **זְרוּעַ נְטוּיָה** *a stretched-out arm*, ascribed to God and signifying his power and promptness to protect or punish, Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 34; in like manner **זְרוּעַ רַמְיָה** Job 38, 15.

2. Trop. a) *strength, might, power*, 2 Chr. 32, 8 **זְרוּעַ בָּשָׂר** *an arm of flesh* i. e. human might. Ps. 44, 4. Job 40, 9. **זְרוּעֵי יָדָיו** *the powers (might) of his hands*, Gen. 49, 24. Hence *military force, an army*, Dan. 11, 15. 22. 31. b) *violence* Job 35, 9. **אִישׁ זְרוּעַ** *the violent man* Job 22, 8. Here belongs the phrase, *to break the arm of any one*, i. e. to destroy his power, to put an end to his violence, 1 Sam. 2, 31. Job 22, 9. 38, 15. Ps. 10, 15. 37, 17. Comp. Arab. **فَتَّ عَضُدَهُ**.

c) *strength* as imparted to any one, hence *help, aid*, Ps. 83, 9. Is. 33, 2. So Arab. **عَضُد**, Pers. **بازو** arm, also help, Syr. **زُرَى** son of the arm, i. e. helper; see more in Comment. on Is. l. c. Meton. *a helper, ally*, Is. 9, 19; comp. Jer. 19, 9 where it is **רֵעַ**. Sept. cod. Alex. ἀδελφός.

Hence denom. **זָרַעִי**, with Aleph prosthetic.

**זָרַעִי** m. verbal of Pi. (**זָרַע**, after the form **חֲבוּק**,) *sown, to be sown*, Lev. 11, 37. Plur. **זָרַעִים** *things sown, garden herbs*, Is. 61, 11.

זָרְזִיף m. quadril. *a pouring rain, violent shower*, Ps. 72, 6. Syr. ܙܪܙܝܦܐ shower, Talmud. זְרוּפֵי דַמְיָא adspersiones aquæ, guttæ.—It comes from זָרַף to flow, by repeating the first radical between the second and third; comp. זָרְזִיר from r. זָרַר; also Zab. ܙܪܙܝܦܐ and ܙܪܙܝܦܐ accendit.

זָרְזִיר m. *bound together, girded*, verbal Pilp. from r. זָרַר I, q. v. Once Prov. 30, 31, where, among those comely in going, is mentioned זָרְזִיר מְתַנְנֵם *one girded about the loins*; by this some understand *a war-horse*, as ornamented with girths and buckles about the loins; others *a greyhound*, as having the loins contracted and slender; and others again *a wrestler*, see Talm. Hieros. Taanith, fol. 57. Maurer ad h. l.

\* זָרַח fut. יִזְרַח 1. *to rise*, as the sun Gen. 32, 31. Ez. 22, 2. 2 Sam. 23, 4. Ps. 104, 22. al. So of the light Is. 58, 10; the splendour or glory of God Is. 60, 1. 2. Deut. 33, 2.—Pr. *to scatter* rays, comp. kindr. זָרַה, זָרַר II. In the kindred dialects this root has undergone various changes; in Arabic and Ethiop. there have come from it شَرَقَ, WSZΦ; in Aram. ܙܪܗܐ, ܙܪܗܐ.

2. Trop. spoken: a) Of leprosy rising in the skin, 2 Chr. 26, 19.—Further, in the derivatives: b) Of a fetus breaking forth from the womb, see זָרַח and Gen. 38, 30. c) Of a plant springing up, germinating, i. q. פָּרַח; see אֶזְרַח.

Deriv. יִזְרַח, מִזְרַח, pr. n. יִזְרַח, and the three here following.

זָרַח m. 1. *a rising*, of light Is. 60, 3. 2. *Zerah, Zarah*, pr. n. Gr. Ζαρά. a) A son of Judah by Tamar, Gen. 38, 30. Num. 26, 20. b) A son of Reuel, Gen. 36, 13. 17. c) Num. 26, 13, for which in Gen. 46, 10 צָרַח. d) 1 Chron. 6, 6. 26. e) A king or leader of the Ethiopians, who invaded Judea in the reign of Asa, 2 Chr. 14, 8 [9]. See the conjecture of Champollion, Précis p. 257; et contra, Rosellini in Monum. Storici II. 87–91.

זָרַחִי patronym. *a Zarahite*, from זָרַח no. 2. a. Num. 26, 13. 20. See אֶזְרַחִי.

זָרַחִי (whom Jehovah caused to be born, r. זָרַח no. 2. b) *Zerahiah*, pr. n. m.

a) 1 Chr. 5, 32. 6, 36. Ezra 7, 4; for which יִזְרַחִי 1 Chr. 7, 3. b) Ezra 8, 4.

זָרַחִים m. (r. זָרַח) i. q. זָרַח, *a violent shower, inundation, bursting of a cloud*; Is. 1, 7 כְּמַהֲפַחַת זָרַחִים *as the destruction of an inundation* or overwhelming rain. So Saadias, Aben Ezra, Michaelis, etc. Better, זָרַחִים is here plur. *strangers*; and זָרַחִי is the *Caph veritatis* so called, see in בָּ B. 4.

\* זָרַחִים *to flow, to pour*, i. q. זָרַח q. v. With acc. *to pour upon, to overwhelm*, to wash away, Ps. 90, 5.

Po. *to pour out*, c. acc. *with* any thing, Ps. 77, 18.—Hence זָרַחִי, perh. זָרַחִים, also

זָרַחִים m. *a pouring rain, violent shower, storm*, Is. 4, 6. 25, 4. 28, 2 זָרַחִים בָּרַד *a hail-storm*. Is. 25, 4 זָרַחִים קִיר *a wall-storm*, i. e. which prostrates walls. Hab. 3, 10 זָרַחִים מַיִם *gush or flood of waters*.

זָרַחִי f. (r. זָרַח) *a flowing, emission of seed*, spoken of seed-horses, Ez. 23, 20.

\* זָרַע fut. יִזְרַע 1. *to scatter, to disperse*, Zech. 10, 9. See the kindred roots beginning with זר under art. זָרַה. From the kindred sense of *spreading out, expanding*, comes זָרַע arm; as זָרַע span, from זָרַה. But a secondary form, and derived from זָרַע, זָרַע, is the Arabic verb זָרַע *to attack violently, to seize*, IV to take in the arms.—Spec.

2. *to scatter seed, to sow*, Arab. زرع, Syr. ܙܪܥܐ, Ethiop. HCU, id. Construed:

a) Absol. Job 31, 8. Is. 37, 30. b) With accus. of the seed sown, e. g. זָרַע חֲטַיִם *to sow wheat* Jer. 12, 13. Hagg. 1, 6. Lev. 26, 16. Ecc. 12, 6. c) With acc. of the field sown, Gen. 47, 23. Ex. 23, 10. Lev. 25, 3. Jer. 2, 2 זָרַע לֹא זָרַעָה *a land not sown*. d) With two acc. of the seed and field; Lev. 19, 19 שָׂדֶךָ לֹא תִזְרַע כְּלִמְצוּמִים *thou shalt not sow thy field with mixed seed*. Deut. 22, 9. Is. 30, 23. Judg. 9, 45. *To scatter its seed* is said of a seed-bearing plant or tree, Gen. 1, 29; comp. v. 12. Metaph. *to sow righteousness* Prov. 11, 18; also *to sow iniquity* 22, 8, mischief Job 4, 8, the wind Hos. 8, 7; i. e. *gener. to prepare for oneself the rewards or pun-*



Comp. Chald. זריר a sneezing. see Schult. ad Job. 41, 40.

זרש (gold, from Pers. زر gold, with the ending ش) Zeresh, pr. n. of the wife of Haman, Esth. 6, 13.

זרה f. a span, Ex. 28, 16. 39, 9. 1 Sam. 17, 4. Aram. זרז, זרז, זרזא id. R. זרה to spread out, to expand; whence זר for זרה, f. זרה, as קרה from קרה, פסה from פסה.—According to the Rabbins זרה is also *the little finger* (זרזן), for זרז; and hence they derive the mean-

ing span, as being terminated by the little finger.

\* זרזא obsol. root, perh. i. q. Aram. זרזא i. q. זרזא to sprout; hence

זרזא pr. n. m. Zattu, Ezra 2, 8. 10, 27. Neh. 7, 13. 10, 15.

זרז (perh. i. q. זרז, זרז, olive) pr. n. m. Zetham, 1 Chr. 23, 8. 26, 22.

זרז (perh. i. q. זרז star) Zethar, pr. n. of one of the eunuchs of Xerxes. Esth. 1, 10.

## ח

*Hheth* or *Cheth*, חיה, the eighth letter of the Hebrew alphabet, as a numeral denoting 8. The figure of this letter on Phœnician monuments and on Hebrew coins, is **ח** **ח**, whence the Greek *H*; and the name חיה prob. signifies *an enclosure, fence*, from ח, סב, סב, to surround, to enclose. ח and ט being interchanged. The name corresponds to that of the Ethiopic letter ח *Haut*. Comp. Monumm. Phœn. p. 28.

As to pronunciation, this letter, the harshest of the gutturals, seems anciently to have been uttered sometimes in a softer manner, like a strong *h* or *hh*, and sometimes more forcibly and harshly, like the letters *kh*; which double pronunciation was afterwards marked in Arabic and Ethiopic by different letters or characters, viz. *hh* by ח, ח (Haut), and *kh* by خ, ח (Harm); although at a still later period this distinction was neglected in Ethiopic, and both letters softened down into the simple *h*. Hence the same Hebrew root is often written in Arabic in two ways, as רצח to kill, Arab. رضح and رضح to break or dash in pieces. Still more frequently, however, the various significations of one Hebrew root are distinguished in Arabic by this double manner of pronouncing;

as חלק a) to be smooth, Arab. حلق trans. to make smooth or bare, to shear; b) to smooth, to form, Arab. خلق to form, to create; also חלל a) to pierce, to perforate, Arab. حَلَل Conj. I, V;

b) to open, to loose, Arab. حَلَّ. Comp. the roots חבב, חטב, חרם, חרש.

It is interchanged chiefly with ח q. v. Besides the gutturals, it passes over also on account of the similar sound into the palatals, espec. ג, comp. the roots חגל and חגל; חגל and חגל; חגל and חגל; also כ, as חתח, חתח, חתח; חגל, חגל, חגל; so too with ק, as חקח to seek, as the sun, חקח חקח to be short.

Sometimes also, like ח and ח, it is prefixed to trilateral roots, and thus forms quadrilaterals, as חקח, חקח, see Lehrgr. p. 863.

חב m. (r. חבב q. v.) c. suff. חב, the *bosom, lap*, so called from cherishing, Job 31, 33. Chald. חבא, חבא, חבא, id. Samar. חב.

\* חבא in Kal not used, i. q. חבא, to hide, to conceal; comp. the kindr. roots

חבא, חבא. Arab. خبا, Eth. חבא, to hide; also חבא for חבא to put out fire, pr. to hide or cover it, Conj. X to hide oneself.

NIPH. *to hide oneself, to lie hid*, Gen. 3, 10. Judg. 9, 5. Job 29, 8 *the young men saw me and hid themselves*, i. e. gave place to me from reverence and modesty. v. 10 *the voice of the nobles lay hid*, i. e. they held their peace. With **א** Josh. 10, 16. 2 Sam. 17, 9; **אל** 1 Sam. 10, 22. With infin. it may be rendered by an adverb (like *λανθάνειν* with part.) Gen. 31, 27 **לָמָּה נִחַבְתָּ לְבָרְיָהּ** *wherefore hast thou secretly fled away?*

PUAL id. pr. *to be made to hide oneself*, Job 24, 4.

HIPH. *to hide, to conceal*, Josh. 6, 17. 25. 1 K. 18, 13. 2 K. 6, 29.

HOPH. pass. Is. 42, 22.

HITHP. i. q. Niph. Gen. 3, 8. 1 Sam. 13, 6. 14, 11. al.

Deriv. **מִהַבֵּא**, **מִהַבּוֹא**.

\* **הָבַב** *to love*, once Deut. 33, 3.

Arab. **حَبَّ** I, III, X. Syr. **مُف** Pe. and Pa. id. The primary idea lies in breathing upon, warming, cherishing; whence **הב** lap, bosom, in which we cherish; comp. further under the root **אָהַב**. A manifest trace of this origin is found in Syr. **سُف** to burn, as fire, **سُط** a burning, heat, espec. from blowing.

Deriv. **הב** and

**הֶבֶב** (beloved) *Hobab*, pr. n. of the father-in-law of Moses, Num. 10, 29. Judg. 4, 11. Comp. **הָבַר**, **הָבַר**.

\* **הָבַה** i. q. **הָבַא**, *to hide, to hide oneself*, in Kal once Imper. **הָבַר** Is. 26, 20.

NIPH. inf. **הִבְיָה** id. 1 K. 22, 25. 2 K. 7, 12.

Deriv. **הִבְיָה**, and pr. n. **הִבְיָה**, **הִבְיָה**, **הִבְיָה**.

**הַבִּיָּה** Chald. f. (r. **הַבֵּל**) *evil deed, crime*, Dan. 6, 23; comp. Heb. **הַבֵּל** no. 3, and Neh. 1, 7.

**הַבּוֹר** (joining together, r. **הָבַר**) pr. n. *Habor. Chaboras*, a river of Mesopotamia which rises in Mount Masius near *Rās el-'Ain*. and flows into the Euphrates near *Circesium*, 2 K. 17, 6, 18, 11. 1 Chr. 5, 26. Arab. **خابور** *Khābūr*. Gr. **Ἀβόρουα** Strabo XVI. p. 748 Casaub. **Χαβώρας** Ptolem. Ritter's *Erdk.* Th. XI. p. 253 sq. See more under **פָּבַר**.

**הַבְיָה** and **הַבְיָה** Is. 53, 5, f. *a stripe, veal, bruise*, i. e. the mark or print of blows in the skin, Gen. 4, 23. Is. 1, 6. 53, 5. Ps. 38, 6. R. **הָבַר** no. 3. q. v.

\* **הָבַט** fut. **הִבַּט**, *to beat off or out with a stick or club*, Arab. **خبط** to beat off leaves with a stick.—Hence

1. *to beat off apples or olives from a tree*, Deut. 24, 20. Is. 27, 12.

2. *to beat out grain with a stick or flail, to thresh*, Judg. 6, 11. Ruth 2, 17. See *Bibl. Res. in Palest.* II. p. 385.

NIPH. pass. of no. 2. Is. 28, 27.

**הַבְיָה** (whom Jehovah hides, protects, r. **הָבַח**) *Habaiah*, pr. n. m. Ezra 2, 61; for which **הַבְיָה** Neh. 7, 63.

**הַבְיָה** m. *a hiding, covering, veil*, Hab. 3, 4. R. **הָבַה**.

\* **הָבַל** 1. *to tighten a cord, to twist; and so to bind, to bind fast*. Corresponding is Arab. **حبل**, for which see *Camoos* p. 1219. Kindr. are the roots **קָבַל**, **קָבַל**, also **הָבַר**, **הָבַל**. Hence **הָבַל** a cord, rope.—PART. **הַבֵּל** pr. binding, a binder, bond, poet. for *a cord*. So is prob. to be understood the parabolic name of the staff or crook, plur. **הַבְלִים** *bands*, Zech. 11, 7. 14, i. e. *a crook of cords, bands*, which being broken, the fraternal league between Judah and Israel is dissolved, v. 14.

Comp. Arab. **حَبَل** league, covenant.

2. *to bind by a pledge, to take a pledge of any one, with acc. of pers.* Job 22, 6. Prov. 20, 16. 27, 13. Also with acc. of thing. *to take as a pledge or in pledge*, spoken of one who compels a debtor to give pledges, Deut. 24, 6. 17. Ex. 22, 25. Job 24, 3. Ibid. v. 9 **עַל עֲנִי הָחֵלְוּ** for **וְאֵשֶׁר עַל עֲנִי** *and what is on the poor man (his garment) they take as a pledge*, comp. **עַל**. Part. pass. **הַבֵּל** *taken in pledge* Am. 2, 8.

Comp. Arab. **حَبْل** debt, usury, *Camoos* p. 1434; Syr. **سَطَل**, Chald. **הַבּוּלְיָא** id.

3. Metaph. *to twist, to pervert; intrans. to be perverse, corrupt; to act perversely, corruptly*. Job 34, 31 **לֹא אֶחְבֵּל** *I will no more do corruptly*. With **ל** Neh. 1, 7. Syr. and Chald. Pa. to act corruptly.

NIPH. pass. of Piel no. 2, *to be destroyed*, Prov. 13, 13.

**PIEL** 1. i. q. Kal no. 1, *to twist*; hence *to writhe, to be in pain*; and so of a female, *to travail, to bring forth*, Cant. 5. 5. Ps. 7, 15.

2. *to turn upside down*, i. e. *to destroy*, Ecc. 5. 5; spoken of persons Is. 32, 7. Mic. 2. 10; of countries, i. q. *to lay waste*, Is. 13, 5. 54, 16.

**PCAL** pass. Job 17. 1 *רוח־הַיְיָ הַמְּחַיֶּה לִי* *my spirit is destroyed*, i. e. my vital powers are spent. Is. 10, 27 *וְהָיָה עֲלֵינוּ יִשְׁמָר וְהָיָה עֲלֵינוּ יִשְׁמָר וְהָיָה עֲלֵינוּ יִשְׁמָר* *and the yoke (of Israel) is destroyed (broken off) for fatness*, where Israel is thus compared to a fat and wanton bullock which shakes off the yoke; comp. Deut. 32. 14. Hos. 4. 16.

Deriv. *הַמְּחַיֶּה*—*הַמְּחַיֶּה* and *הַמְּחַיֶּה*.

**הָבֵל** Chald. Pa. 1. *to overthrow, to destroy*, Dan. 4. 20. Ezra 6. 12.

2. *to hurt, to harm*, Dan. 6. 23.

**ITHPA.** *to be overthrown, destroyed*, e. g. a kingdom Dan. 2, 44. 6, 27. 7. 14.

**הָבֵל** m. (r. *הָבֵל*) Is. 66. 7. mostly in plur. *הַבְּלִים*. constr. *הַבְּלִים*. *writings, pains, pangs*, espec. of a woman in travail, *throes*, (see the root in Pi.) Gr. *ᾠδίνες*, Syr. *ܘܫܬܐ* id. Is. 13. 8. Jer. 13, 21. 22. 23 *וְכַתְּבֵנָה לְךָ בְּאֵזְבֵּי הַבְּלִים* *when pangs come upon thee*. Is. 66. 7. Hos. 13, 13. Job 39. 3 *וְהֵצִיאוּ הַבְּלִים פְּרִיָּהֶם* pr. *they cast forth their pangs*, i. e. they bring forth their young with throes; and since the pangs cease with the birth, the mother may strictly be said to cast forth her pains with her young. In like manner the Greeks put *ᾠδίς*, *ᾠδίνες*, for a fœtus brought forth with pain, Eurip. Ion. 45. Æschyl. Agam. 1427.—Once of other pains. Job 21, 17.

**הָבֵל** m. once f. Zeph. 2. 6. c. suff. *הַבְּלִי*; plur. *הַבְּלִים*, constr. *הַבְּלִים* Ps. 18, 5. 116, 3, and *הַבְּלִים* Josh. 17. 5. R. *הָבֵל*.

1. *a cord, rope*, Arab. *حَبْل*, Syr. *ܘܫܬܐ*, Eth. *ሐብል*. Corresponding is Gr. *κάμιλος*, Fr. and Engl. *cable*; nor is there any good reason why philologists should regard this Greek word as spurious, see Passow Greek Lex. art. *κάμιλος*.—Josh. 2. 15. Ecc. 12. 6 *וְהָיָה חַבְלֵי הַכֶּסֶף* *the silver cord*, i. e. made of silver threads. Spec. a) *a measuring-line*, Am. 7, 17. 2 Sam. 8, 2. Hence, *a por-*

*tion measured out*, as of land, and assigned to any one by lot, Josh. 17, 14. 19, 9; and so genr. *an hereditary portion of land, possession, inheritance*. Ps. 16, 6 *וְהָיָה חֵלְקִי בְּמַעְרָבֵי מְנוּחָה* *my portion has fallen to me in pleasant places*. Deut. 32. 9 *וְהָיָה חֵלְקֵי יַעֲקֹב* *Jacob is his portion of inheritance*. Ps. 78, 55. Also genr. *a tract, district, region*, Deut. 3, 4. 13, 14. *וְהָיָה חֵלְקֵי הַיָּם* *the region of the sea, sea-coast*, Zeph. 2. 5, 6. b) *a snare, gin, toil*, Ps. 140, 6. Job 18, 10. *וְהָיָה חֵלְקֵי שְׁהוֹל* *toils of Sheol, of death*, Ps. 18, 5, 6. 116, 3. c) *A cord or thong used as a bit, bridle*, Job 40, 25 [41, 1].

2. As in Engl. *a band of men, a company*, 1 Sam. 10, 5, 10.

3. *destruction, desolation*, Mic. 2, 10. So Syr. Vulg. See the root in Pi. no. 2.

**הָבֵל** m. *a pledge*, Ez. 18, 12, 16, 33, 15. Comp. r. *הָבֵל* no. 2.

**הָבֵל** Chald. m. *hurt, harm*, Dan. 3, 25.

**הָבֵל** Chald. m. *hurt, damage*, Ezra 4, 22.

**הָבֵל** m. (r. *הָבֵל*) *mast of a ship*; so called from the ropes and stays by which it is fastened. Once, Prov. 23, 34 *וְהָיָה לְךָ כְּמַשְׁבֵּט הָבֵל* *at the top of a mast*, at mast-head; the other hemistich has. *one lying in the heart of the sea*. Vulg. freely: *sicut septilus gubernator omisso clavo*.

**הָבֵל** m. (denom. from *הָבֵל* a ship's rope.) *a shipman, sailor*, Jon. 1, 6. Ez. 27, 8, 27–29.

**הָבֵל** f. (r. *הָבֵל*) i. q. *הָבֵל*, *a pledge*, Ez. 18, 7.

**הַבְּלִי** f. Cant. 2, 1. Is. 35, 1, a flower growing in meadows and pastures, which the ancient versions render sometimes *the lily*, and sometimes *the narcissus*. More accurate, however, is the Syriac translator, who uses the same word, *ܘܫܬܐ*, which according to the Syriac lexicographers (cited in full in Comment. on Is. 35, 1) signifies *the colchicum autumnale* Linn. or *meadow saffron*, an autumnal flower similar to saffron, springing from poisonous bulbous roots, and of a white and violet colour. This is favoured by the etymo-

logy; the word being compounded from חָמָץ acid, acrid, and בָּצֵל bulb.

חֲבַצְיָהּ pr. n. m. *Habaziniah* Jer. 35, 3.—Appellative, perh. light or lamp of Jehoyah, from Chald. חַבְצִינָא lamp, and יהוה Jehovah, the ח being prefixed; see in ח fin. p. 290.

\* חָבַק in Kal thrice. 1. to fold the hands, spoken of a sluggard, Ecc. 4, 5.

2. to fold in one's arms, to embrace; c. acc. 2 K. 4, 16; absol. Ecc. 3, 5.

PIEL חָבַק, fut. יִחַבֵּק. part. יֹחַבֵּק. to embrace, c. acc. Gen. 33, 4. Prov. 4, 8, 5, 20; c. dat. Gen. 29, 13, 48, 10. To embrace the rock, the dunghill, i. e. to make a bed of them, Job 24, 8. Lam. 4, 5.

Deriv. the two following.

חָבַק m. a folding of the hands, as characteristic of the sluggard, Prov. 6, 10, 24, 33.

חָבַקְתִּי (embrace, after the form חָבַקְתִּי) *Habakkuk*, pr. n. of a prophet, Hab. 1, 1, 3, 1. Sept. Ἀμβακούμ, after the form חָבַקְתִּי. and with \* corrupted into μ at the end. R. חָבַק.

\* חָבַד pr. to bind, to bind together, kindr. with חָבַל; see Piel. Hence

1. to join together, but almost always intrans. to be joined together, to adhere; Aram. חָבַד, Eth. ለገረ, id. Ex. 26, 3, 28, 7, 39, 4. Ez. 1, 9, 11. Spoken of nations, to be confederate, allied, Gen. 14, 3 קָלְיֵאֱלֹהִים חָבְדוּ אֶל־עֲצָתָם הַצְּדִימִים all these came together as allies in the valley of Siddim. Part. pass. Hos. 4, 17 חָבְדוּ אִל־עֲצָתָם allied with idols.

2. to bind with spells, to fascinate, to charm, spoken of a species of magic which was practised by binding magic knots, Gr. καταδέω, καταδέσμος, comp. Germ. bannen, i. q. binden, and other words of binding, which are transferred to magic incantation, as Eth. ለገረ. Spoken of the charming of serpents, Deut. 18, 11. Ps. 58, 6.

3. to be bound around with stripes, i. e. to be marked with lines or stripes, to be striped, Arab. حَبْر, whence حَبْرَة a striped garment, Pass. حَبْر the skin is striped, i. e. covered with stripes and

marks of blows, see Camoos p. 491.—Hence חֲבֻרָה a stripe, weal, and חֲבֻרֹת the stripes and spots of a leopard. Comp. Schult. ad Har. Cons. V. p. 156, 157.

PIEL חָבַר 1. to join together, to connect, Ex. 26, 6 sq.

2. to join in a league, to confederate. 2 Chr. 20, 36 וַיַּחְבְּרֵהָ עִמּוֹ and he made alliance with him.

PUAL חָבַר, once חָבַר Ps. 94, 20.

1. to be joined together, Ex. 28, 7, 39, 4, Ecc. 9, 4 Keri. Ps. 122, 3 of Jerusalem as restored, חָבְרָה לָהּ הָיְתָה as a city that is joined together, compacted, i. e. whose stones and ruins, so long thrown down and scattered, are now again brought together.

2. to be confederated, allied. Ps. 94, 20 חָבְרָה הַתְּהַבְּרָה כִּסֵּא דָוִד shall the throne of iniquity be confederate with thee?

HIPH. to join together words, espec. empty and false. (Comp. חָבַר שִׁקְרָא על Targ. Ps. 119, 69.) Job 16, 4 אֶחְבְּרֶנָּה אֶת־מִלִּיִּם אֶת־יָדְיָהּ I would join together (with) words against you. i. e. I might heap up vain and lying words against you, imitating your example. For this use of חָבַר see Heb. Gr. § 135, n. 3.

HITHP. חָבַרְתִּי and by Syriasm חָבַרְתִּי, to join oneself with any one, to make a league with, to be confederate, c. עִמּוֹ, 2 Chr. 20, 35, 37. Dan. 11, 6. Infin. in the Syriac manner is חָבַרְתִּי Dan. 11, 23.

Deriv. see in Kal no. 3, also מְחַבְּרֵה, חָבְרָה, pr. n. חָבְרָה, and those here following. חָבְרָה—חָבַר.

חָבַר m. an associate, companion, i. q. חָבֵר. Job 40, 30; where fishermen are to be understood, who follow their vocation in partnership; see in חָבַר I.

חָבֵר m. an associate, companion, Cant. 1, 7, 8, 13. Judg. 20, 11 פְּאִישׁ אֶחָד חָבְרִים associated as one man, joined or knit together. Ps. 119, 63. Ps. 45, 8 מְחַבְּרֶיךָ above thy companions, fellows, i. e. other kings; comp. Barhebr. p. 328.

חָבַר Chald. m. id. Dan. 2, 13, 17, 18.

חָבַר m. 1. society, company, community, Hos. 6, 9. Prov. 21, 9 בֵּית חָבַר a common house. 25, 24.

2. spell, enchantment, Deut. 18, 11. Plur. חָבְרִים Is. 47, 9, 12.



3. *Heber*, pr. n. a) Gen. 46, 17, for which *הֶבֶר* Num. 26, 45. b) Judg. 4, 11. 17. c) 1 Chr. 8, 17. d) 4, 18.

*חֲבֵרֹת* f. plur. *variegated spots* of the panther; or rather, *stripes, streaks*, of the tiger, Jer. 13, 23. See r. *הֶבֶר* no. 3.

*חֲבֵרָה* Chald. fem. *an associate, companion*. and then *fellow, other*, i. q. רֵעִית, Dan. 7, 20.

*חֲבֵרָה* f. (r. *הֶבֶר*) *society, company*, Job 34, 8.

*חֲבֵרוֹן* (conjunction, alliance, r. *הֶבֶר*) *Hebron*. pr. n.

1. An ancient city in the tribe of Judah, first called *קִרְיַת אַרְבֵּעַ* Gen. 13, 18. 23, 2. comp. Judg. 1, 10; and which for a time, before the capture of Jerusalem, was the royal residence of David. 2 Sam. 2, 1. 5. 5. It is now called *الخليل* *el-Khülil*, fully *خليل الرحمان* i. e. [city of] the friend of the Most Merciful sc. God, i. e. Abraham. See Bibl. Res. in Palest. II. p. 431 sq. 454 sq.

2. Of several men. a) Ex. 6, 18. 1 Chr. 5, 28. Patron. — Num. 3, 27. b) 1 Chr. 2, 42. 43.

*חֲבֵרִי* patronym. *a Heberite*, from pr. n. *הֶבֶר* lett. a. Num. 26, 45.

*חֲבֵרָה* f. (r. *הֶבֶר*) *a companion, wife*, Mal. 2, 14.

*חֲבֵרָה* f. (r. *הֶבֶר*) *a joining, junction*, Ex. 26, 4, 10.

\* *חָבַשׁ* fut. *וְחָבַשׁ*, once *וְחָבַשׁ* Job 5, 18.

1. *to bind, to bind on, to bind around*, e. g. a) As a head-band, turban, Ex. 29, 9. Lev. 8, 13. Jon. 2, 6 *כִּסֵּה חֲבוּשׁ לִי-אֲשֵׁר* *the sea-weed was bound around my head*, as if my head-dress, turban. Ez. 16, 10 *וְאֶחְבַּשְׁתִּי בִשְׁשׁ* *I bound thee around with fine linen*. i. e. adorned thy head with a turban. b) *to bind up a wound*, Job 5, 18. Is. 30, 26; c. לְ Ez. 34, 4. 16. Is. 61, 1. Part. *חָבַשׁ* *a binder up, dresser*, sc. of the wounds of the state, Is. 3, 7; comp. 1, 6.

2. *to saddle* an animal, which is done by *binding on* the saddle or panniers, c. acc. Gen. 22, 3. Num. 22, 21. Judg. 19, 10. 2 Sam. 17, 23.

3. *to bind fast*, i. q. *to shut up*; Job 40, 13 [8] *פָּנִיָהֶם חֲבוּשׁ בְּטַמְרוֹן* *shut up their*

*faces in darkness*, in Sheol. See Piel no. 2.

4. *imperio coërcuit, to bind to allegiance*, i. e. *to rule, to govern*; Job 34, 17 *הֲאֵה שׁוֹיָא מְשַׁפֵּט וְחָבַשׁ* *shall even he that hateth right, govern?* Some here take *חָבַשׁ* in the sense of anger; but less well, on account of the parall. passage c. 40, 8, 9.

PIEL 1. *to bind up wounds*, c. לְ Ps. 147, 3.

2. *to bind fast*, i. e. *to shut up, to stop, to restrain*. Job 28, 11 *מִבְּנֵי נְהִירוֹת הַבַּיִת* *he stoppeth up the streams (rills) that they trickle not*, spoken of a miner shutting off water from flowing into the pits.

PUAL *to be bound up*, as a wound, Is. 1, 6. Ez. 30, 21.

\* *חָבַת* obsol. root, prob. *to cook, to bake bread*, Eth. *ḫāḫā*, Arab. *خَب* bread, *خَبز* to bake bread. Hence *חָבַת* cooking-pan, frying-pan, and

*חֲבֵתִים* m. plur. *things cooked or fried*, 1 Chr. 9, 31. Comp. *בְּחָבַת*.

*חָג* m. (r. *חָגַג*) constr. *חָג*, and so before לְ Ex. 12, 14. Num. 29, 12; c. suff. *חָגִים*; with art. *הַחָג*; plur. *חָגִים*.

1. *a festival, feast*. Ex. 10, 9. 12, 14. *חָג חָג, חָג חָג, חָג חָג* *to keep a festival*, Lev. 23, 39. Deut. 16, 10. Spoken *זֶה חָג* of the passover Is. 30, 29; of the feast of tabernacles 2 Chr. 5, 3. 1 K. 8, 2. Comp. Arab. *حج* pilgrimage to Mecca.

2. Meton. *a festival sacrifice, victim*, Ps. 118, 27 *אֶסְרוּ-חַג בַּעֲבֹתֵיהֶם* *bind the sacrifice (victim) with cords*. Ex. 23, 18 *חֵלֶב חַגִּי* *the fat of my victim*. Mal. 2, 3. Comp. *בְּזָגַר* 2 Chr. 30, 22.

*חָגָה* or *חֲגָה* which is read in many Mss. fem. *vertigo*, i. q. *consternation, terror*, Is. 19, 17. R. *חָגָה* no. 3.

\* *חָבַב* obsol. root, Arab. *حَب* *to hide, to cover over*. Hence

*חָגַב* m. 1. *a locust*, winged and edible Lev. 11, 22; also Num. 13, 33. Is. 40, 22. Ecc. 12, 5. So called, it is said, as covering the ground, hiding the sun, etc.—Another etymology is proposed by Credner, ad Joel. p. 309. The Samar. in Lev. 1, c. for *חָגַב* has *חַגְבָּה*, which can

signify a leaper, comp. Arab. **حرجل** ; and from הרגב then might come the trilateral הַגַּב ; comp. **حرجل**, **הַגַּב**.

2. *Hagab*, pr. n. m. Ezra 2, 46.

**הַגַּבָּה** (locust) *Hagabah*, pr. n. m. Ezra 2, 45; written also **הַגַּבָּא** Neh. 7, 48.

\* **הַגַּבֵּג** kindr. with **הַגַּב**, pr. to move in a circle. Hence

1. to dance, pr. in a circle, 1 Sam. 30, 16.

2. to keep a festival, to celebrate a holiday, sc. by leaping and dancing, by sacred dances, Ex. 5, 1. Lev. 23, 41; spec. of a public solemnity, Ps. 42, 5.

Syr. **ܗܗܝܓܘܢ**, id. Arab. **حج** to perform the Haj. to make a pilgrimage to Mecca.

3. to reel. to be giddy, spoken of drunkards Ps. 107, 27. Also to be astonished, amazed; whence **הַגָּא** terror, consternation.

Deriv. **הַג**, **הַגָּא**, and the pr. names **הַגִּי**, **הַגִּי**, **הַגִּי**, **הַגִּי**.

\* **הַגָּה** obsol. root, i. q. Arab. **حجأ** to take refuge.—Hence **הַגָּוִים**.

**הַגָּה** see **הַגָּא**.

**הַגָּוִים** m. plur. (r. **הַגָּה**) *refuges*, **הַגָּוִים** *the asylums of the rocks*, Cant. 2,

14. Obad. 3. Jer. 49, 16. Arab. **حجاء** refuge, asylum.

**הַגִּיר**, verbal adj. intrans. (r. **הַגִּיר**) *girded*; Ez. 23, 15 **הַגִּירֵי אֶזְרוֹר** *girded with girdles*; comp. 2 K. 3, 21.

**הַגִּיר** m. (r. **הַגִּיר**, after the form **קָשׁוּל**) *a girdle*, absol. Prov. 31, 24; constr. 2 Sam. 20, 8 **הַגִּיר קָרַב**; c. suff. 1 Sam. 18, 4.

**הַגִּירָה** f. (r. **הַגִּיר**) *a girdle* 2 Sam. 18, 11. Also *an apron* Gen. 3, 7.

**הַגִּי** (festive. from **הַג** with the ending **י** i. q. **י**) *Haggi*, pr. n. of a prophet, Hagg. 1, 1. Sept. *Ayyaios*.

**הַגִּי** (id.) *Haggi*, pr. n. of a son of Gad, Num. 26, 15. Patronym. is the same, *ibid*.

**הַגִּיָּה** (festival of Jehovah) *Haggiah*, pr. n. m. 1 Chr. 6, 15 [30].

**הַגִּיִּת** (festive) *Haggith*, pr. n. f. of a wife of David, the mother of Adonijah, 2 Sam. 3, 4. 1 K. 1, 5.

\* **הַגַּל** obsol. root, Arab. **حجل** to hop, to advance by short leaps, in the manner of a bird, or of a person with his feet shackled. This trilateral seems to have come from the quadril. **הַגַּלֵּל** q. v. by dropping **ל**.—Hence

**הַגְּלָה** (partridge, like Arab. **حجل**, Syr. **ܗܘܒܠܐ**) *Hoglah*, pr. n. f. Num. 26, 33. 27, 1. 36, 11.—Comp. **הַגְּלָה** p. 129.

\* **הַגִּיר** fut. **יִהְיֶה**, to bind around, to gird, to gird up; kindr. are Arab. **حجر** to restrain, Syr. **ܗܘܒܠܐ** to be lame. Construed: a) With acc. of the part to be girded, 2 K. 4, 29. 9, 1; and also with **בְּ** of that *with which* one is girded, trop. Prov. 31, 17 *she girdeth her loins with strength*. b) With acc. of the garment or thing girded on, e. g. **הַגִּיר אֶת־הַחֶרֶב** to gird on one's sword, 1 Sam. 17, 39. 25, 13. Ps. 45, 4; **הַגִּיר שֵׁק** to gird on sackcloth, to gird oneself with sackcloth, Is. 15, 3. Jer. 49, 3. Part. act. 2 K. 3, 21 **מִכָּל הַגִּיר הַחֶרֶב** from all who girded on a girdle, i. e. who were able to bear arms. Part. pass. **הַגִּיר אֶפְרוֹד** *girded with an ephod* 1 Sam. 2, 18; with gen. Joel 1, 8 **הַגִּירֵי שֵׁק** *girded with sackcloth*, and so sometimes ellipt. Joel 1, 13 **הַגִּירוּ** *gird yourselves* sc. with sackcloth. 2 Sam. 21, 16 **וְהָיָה חֶגְרוֹ הַחֶרֶב** and he was girded with a new sword.—Metaph. Ps. 65, 13 **הַגִּיר הַתְּהוֹרָה** *the hills gird on rejoicing*, comp. v. 14. Ps. 76, 11. With **בְּ** of a girdle Lev. 16, 4. c) With two acc. of pers. and that with which one is girded, Ex. 29, 9. Lev. 8, 13; also **בְּ** of that *with which*, Lev. 8, 7. d) Absol. to gird oneself, Ez. 44, 18. 1 K. 20, 11 Here belongs 2 Sam. 22, 46 **וַיִּהְיוּ מִמְּצִיְוֹתָם** they gird themselves (and go) forth out of their strongholds; unless we follow the Syriac usage, 'they creep or limp forth out of their strongholds;' comp. Mic. 7, 17. Hos. 11, 11.

Deriv. **הַגִּירָה**, **הַגִּירָה**, **הַגִּירָה**.

I. **הַגִּיר** adj. (r. **הַגִּיר**) fem. **הַגִּירָה**, sharp, spoken of a sword, Ez. 5, 1. Ps. 57, 5. Prov. 5, 4.

II. **הַגִּיר** i. q. Chald. **ܗܘܒܠܐ**, Heb. **אָחַד**, one, Ez. 33, 30.

הדר Chald. num. f. הדרה, הדרה, *one*, i. e. *unus, a, um*, for Heb. אָדָר, the א being dropped by aphæresis. Used: a) Often for the indef. article; Dan. 2, 31 צֶלֶם הַדָּר *an image, a certain image*, comp. 6, 18. Ezra 4, 8. b) Fem. הַדְּרָה is put also for the ordinal, *first*, espec. in the enumeration of years, as לְבוּרֵשׁ הַדְּרָה שְׁנַת הַדְּרָה *Engl. the year one of Cyrus*, Ezra 5, 13. 6, 3. Dan. 7, 1. c) Before numerals הדר implies multiplication, *times*; as Dan. 3, 19 הַדְּרָה שֶׁבַע עַל הַדְּרָה *lit. one seven more than*, i. e. *one seven times more*. So Syr. ܡܢܢ d) בְּהַדְּרָה *as one*, i. e. *at once, together*, i. q. Heb. בְּאַחַד. Dan. 2, 35.

\* הַדְּרָה 1. *to be sharpened, sharp*, Prov. 27, 17, see in Hiph. Arab. حَدَّ fut. I. Kindr. هَدَّر, and the roots there quoted.

2. *to be quick, vehement, fierce*; comp. Gr. ὄξύς, Lat. acer. Hab. 1, 8. Comp. הַדְּרָה.

HIPH. *to sharpen*. Prov. 27, 17 בְּרִזֵּל בְּבָרָזֶל הַדְּרָה וְאִישׁ הַדְּרָה פְּנֵי-רֵעֵהוּ *iron is sharpened on iron, and a man sharpeneth the countenance of his friend*; here הַדְּרָה is fut. A of Kal for הָדַר; and הַדְּרָה is fut. Hiph. formed in the Chaldee manner for הָדַר, הָדַר, as הָדַל Num. 30, 3, אָחַל Ez. 39, 7. See Lehrg. § 38. 1. § 103. n. 14.

НОРН. הַדְּרָה *to be sharpened*, e. g. a sword, Ez. 21, 14. 15. 16.

Deriv. הַדְּרָה I, הַדְּרָה, pr. n. הַדְּרָה, and

הַדְּרָה *Hadad*, pr. n. of one of the twelve sons of Ishmael Gen. 25, 15, where many read הַדְּרָה; 1 Chr. 1, 50, where most read הַדְּרָה; and this should probably stand in both places.

\* הַדְּרָה fut. apoc. הַדְּרָה, *to rejoice, to be glad*, Aram. ܡܢܢ id. Corresponding in the occidental languages are γη-θίζω, γαυθίζω, gaudeo.—Ex. 18, 9. Job 3, 6 אַל-יִתְחַדַּח בְּיָמֵי שָׁנָה *let it not rejoice among the days of the year*.

PIEL *to make glad, joyful*, Ps. 21, 7.

Deriv. הַדְּרָה, pr. n. הַדְּרָה, הַדְּרָה.

הַדְּרָה (r. הַדְּרָה) *sharp*, and perh. subst. *sharpness, a point*. Job 41, 22 [30] הַדְּרָה-הַרֶשֶׁת *sharp points of a potsherd*, sharp potsherds, broken pieces of earthen-ware, put for the scales of the crocodile. Comp. ÆL. Hist. Anim. 10. 24.

הַדְּרָה f. *joy, gladness*, 1 Chr. 16, 27. Neh. 8, 10. In Chald. context, Ezra 6, 16. R. הַדְּרָה.

הַדְּרָה (sharp, r. הַדְּרָה) *Hadid*, pr. n. of a city in Benjamin, situated on a mountain, Ezra 2, 33. Neh. 7, 37. 11, 34. אֲדֹמָה 1 Macc. 12, 38; comp. Jos. Ant. 13. 6. 5.

הַדְּרָה Chald. plur. *the breast*, Heb. הַדְּרָה, Dan. 2, 32. In Targg. occurs Sing. הַדְּרָה. See Heb. Gr. § 106. 2. a.

\* הַדְּרָה and הַדְּרָה fut. הַדְּרָה, in pause הַדְּרָה Job 10, 20. For the anomalous form הַדְּרָה see Index.

1. *to leave off, to cease, to desist*. Arab.

حَدَلَ id. also to desert, to forsake, see Scheid ad Cant. Hiskiaë p. 53. Schul- tens ad Job. p. 72. The primary idea lies in *becoming pendulous, languid, flaccid*, which is transferred to slackening and desisting from labour. It belongs to the family of roots quoted under הַדְּרָה, which all express the idea of being pendulous, flaccid, flabby.—Construed: a) With infin. and ל, Gen. 11, 8 וַיַּחְדְּלוּ וַיִּבְנוּ הָעִיר *and they left off to build the city*. 41, 49. 1 Sam. 12, 23. Prov. 19, 27; poet. also with inf. Is. 1, 16 חָדְלוּ הָרַע *cease to do evil*; or with a verbal noun, Job 3, 17 חָדְלוּ רִגְזוּ *they cease from tumult*. b) Absol. *to cease from labour*; 1 Sam. 2, 5 וְעִבְרִים חָדְלוּ *the hungry do not labour*. Also *to rest*, Job 14, 6. Judg. 5, 6 *the highways rested*, were not travelled. c) Absol. i. q. *to cease to be, to be at an end*, Ex. 9, 34 *the rain and the hail ceased*. v. 29. 33. Is. 24, 8. Also *to fail, to be wanting*, Deut. 15, 11 *the poor shall never fail*. Job 14, 7.

2. *to cease from any person or thing*: a) With מִן of pers. *to desist from any one, to forbear from, to let alone*, Ex. 14, 12. Job 7, 16 חָדְלֵנִי מִמְּנִי *let me alone*. persecute me no more. 2 Chr. 35, 21 *forbear from God, strive against him no longer*. Without מִן, absol. Judg. 15, 7. Job 10, 20. b) *to cease from, to leave, sc. a person or thing formerly loved, undertaken, pursued*, i. q. *to desert, to give up*, Job 19, 14; with מִן 1 Sam. 9, 5. Judg. 9, 9 sq. Is. 2, 22 מִן-הָאָדָם *cease ye from man*, i. e. *leave the vain confidence ye have reposed in man*. Absol. Ps. 49, 9. c) With מִן and inf. *to cease*

from, to desist, 1 K. 15, 21. Hence to forbear from doing any thing, i. q. to beware of. Ex. 23, 5; see in עָזַב no. 1.

3. to leave undone, to let alone, to forbear, not to do. 1 K. 22, 6. 15 אָם .. הַיָּלֵךְ .. shall we go ..or shall we not go? lit. or let it alone. Ez. 2, 5. Jer. 40, 4. Job 16, 6. Zech. 11, 12. With infin. and לְ, Num. 9, 13. Deut. 23, 23. Ps. 36, 4.

Deriv. the three following:

הָדַל m. verbal adj. 1. ceasing to be, frail, Ps. 39, 5.

2. forbearing to do any thing, Ez. 3, 27.

3. Intrans. left, destitute, forsaken, comp. Arab. حَذُول id. Is. 53, 3 הָדַל, 3 הָדַל forsaken of men, comp. Job 19, 14.

הָדַל m. pr. place of rest, region of the dead, hades, Is. 38, 11. R. הָדַל no. 1. b.

הָדַל (resting. r. הָדַל no. 1. b) Hadlai, pr. n. m. 2 Chr. 28, 12.

\* חָדַק obsol. root, i. q. Arab. حَذَق to prick, to sting, with which are kindr. חָדַק to be sour, biting, as vinegar, and חָדַק to be sharp-sighted.—Hence

חָדַק Mic. 7, 4, and חָדַק in pause חָדַק Prov. 15, 19, a species of thorn.

Arab. حَذَق melongena spinosa, i. e. solanum insanum Linn. prickly mad-apple; see Abulfadli ap. Cels. in Hierob. II. p. 40 sq.

חָדַק in pause חָדַק, pr. n. Hiddekel, i. e. the Tigris, Gen. 2, 14. Dan. 10, 4. In

Aramæan חָדַק, דְּחַלָּה, Arab. دَجَلَةٌ, also Zend. Teđer, Pehl. Teđer. stream. whence have arisen both the Greek name Tigris and the Aram. and Arab. forms. In Hebrew is prefixed חָד active. vehement, rapid; so that חָדַק is pr. the rapid Tigris; comp. Hor. Carm. 4. 14. 46. The Hebrews seem not to have been aware that the name Teđer, חָדַק. of itself signifies velocity; (so in the language of Media, Tigris is an arrow, Strabo 11. 527. Plin. H. N. 6. 27, Pers. تیر arrow, Sanscr. tigra sharp, swift;) and hence arose a pleonasm, such as we have in חָדַק מְלִיכָה פְּרָכָה king Pharaoh and in Engl. the Alcoran.

\* הָדַר i. q. Syr. سَوَّج to surround, to enclose, e. g. with a wall or rampart; and in a hostile sense to beset, to besiege. This root is of the same family with הָדַר and הָדַר q. v. A secondary form is Arab.

حَدَّر curtain, and حَدَرَ to hide behind a curtain; also Eth. ለደረ to dwell. Hence Ez. 21, 19 [14] הָדַר הַחֶרֶב לָהֶם the sword which besiegeth them, which besets them on every side. Abulwalid derives the same sense of besetting, lying in wait, from the idea of dwelling or lurking; see Ethiop. and Arab. above. The ancient versions render, the sword that terrifieth them, as if i. q. הָדַר.—Hence

הָדַר m. in pause הָדַר, constr. הָדַר, c. suff. הָדַר; plur. הָדַרִים, constr. הָדַרִי.

1. an apartment, chamber, espec. an inner one, either of a tent or house, Gen. 43, 30. Judg. 16, 9. 12. Hence, a bed-chamber 2 Sam. 4, 7. 13, 10; female apartment, harem, Cant. 1, 4. 3, 4; a bride-chamber Judg. 15, 1. Joel 2, 16; a store-chamber Prov. 24, 4; הָדַר בְּהָדַר a chamber within a chamber, i. e. an inner chamber, 1 K. 20, 30. 22, 25. 2 K.

9, 2. Arab. حَدَّر curtain, hanging, by which the inner apartment is concealed; the inner chamber, private apartment; comp. חָדַר תְּרִיבָה tent-curtain, and Syr. مَتَك tent.

2. Metaph. הָדַרִי הַמֶּזֶן Job 9, 9, the chambers of the south, the remotest recesses of the south, comp. הָדַרִי הַבֶּטֶן. Also הָדַרִי הַבֶּטֶן the chambers of the belly, the inmost breast, Prov. 18, 8. 26, 22. הָדַרִי הַמָּוֶת the chambers of death, i. e. the grave, Sheol, Prov. 7, 27.

הָדַר ἡπείξ λεγόμε. and very obscure, Hadrach, pr. n. of a country; Zech. 9, 1 אֶרֶץ הָדַר land of Hadrach, in the parall. member is Damascus. Perhaps the land of Hadrach is the region of Damascus itself.

הָדַר pr. n. see in הָדַר.

\* הָדַש in Kal not used, to be new, Aram. חדש id. Arab. حدث to be new, recent; IV, to produce something new; but Conj. III, IV, also to polish a sword.

Perhaps the original idea is *to shine, to glitter*; comp. קָדַשׁ to be *pure, holy*.

PIEL *to make anew, to renew*, 1 Sam. 11, 14. Job 10, 17. Ps. 51, 12. Espec. buildings, cities, *to rebuild, to repair*, Is. 61, 4. 2 Chr. 15, 8. 24, 4.

HITHP. *to renew oneself*, Ps. 103, 5.

Deriv. the three following:

חָדַשׁ adj. f. חֲדָשָׁה *new*, e. g. a cart, threshing-dray, 1 Sam. 6, 7. Is. 41, 15; a house Deut. 20, 5. 22, 8; a wife Deut. 24, 5; a king Ex. 1, 8; a song Ps. 33, 3. 40, 4; a name Is. 62, 2. Often also it is i. q. *fresh, of this year*, spoken of grain (opp. רָשָׁן) Lev. 26, 10; *unheard of* Ecc. 1, 9. 10. So *new gods* i. e. not before worshipped Deut. 32, 17. חֲדָשָׁה *a new thing* Is. 43, 19; plur. Is. 42, 9. For חֲגִיר חֲדָשָׁה 2 Sam. 21, 16, see in חָגֵר lett. b.

חֲדָשׁ m. (r. חָדַשׁ) 1. *the new moon, day of the new moon*, the first day of the lunar month, which was a festival among the Hebrews, Num. 29, 6. 1 Sam. 20, 5. 18, 24. Ex. 19, 1 בַּחֲדָשׁ הַשְּׁלִישִׁי *in the third new moon*, i. e. on the first of the third month. Hos. 5, 7 עֲתֵהּ יֹאכְלֶם חֲדָשׁ הַשְּׁלִישִׁי *now shall the new moon consume them*, i. e. in the time of the new moon they shall be consumed.—Plur. חֲדָשִׁים *new moons*, often coupled with sabbaths and festivals, 2 Chr. 2, 3. 8, 13. Ezra 3, 5. Is. 1, 13. 14. Ez. 45, 17. al.

2. *a month*, i. e. a lunar month, beginning with the new-moon, Gen. 8, 5. Ex. 13, 15. al. חֲדָשׁ יָמִים *a month of time*, for the space of a month, (see יָמִים.) Gen. 29, 14. Num. 11, 20. 21.

3. *Hodesh*, pr. n. f. 1 Chr. 8, 9.

חֲדָשִׁי *Hodshi*, metronym. of חֲדָשׁ no. 3, 2 Sam. 24, 6.

\* חֲדָשׁ Chald. *to be new*, i. q. חָדַשׁ.—Hence

חֲדָשׁ Chald. adj. *new*, Ezra 6, 4. Syr. ܚܕܫܐ.

חֲדָשׁ sc. חֲדָשׁ.

\* חֲדָשׁ in Kal not used, *to be or come under penalty, reum esse v. fieri*, like Syr. ܚܕܫܐ, Arab. ܚܕܫܐ of debt (Ez. 18, 7) and of guilt.

PIEL *to bring under penalty, to cause to forfeit*, Dan. 1, 10.—Hence

חֲדָשׁ m. *debt*, Ez. 18, 7.

חֲדָשָׁה (hidden, hiding-place, r. חֲדָשָׁה) *Hobah*, pr. n. of a place to the northward of Damascus, once Gen. 14, 15; comp. *Xωβά* Judith 4, 4. 15, 4. Eusebius in Onomast. confounds this place with *Cocaba*, the seat of the Ebionites; see the author's note to Burekhardt's Travels in Syria, etc. II. p. 1054. Germ.

\* חֲדָשׁ *to describe a circle, to mark out with a compass*, Job 26, 10. Syr. ܚܕܫܐ to move in a circle, ܚܕܫܐ circle. Kindr. roots are חָגַג and עָגַג.

Deriv. מְחַדְּשֵׁה and

חֲדָשׁ m. *circle, sphere*, e. g. the arch or vault of the heavens, Prov. 8, 27. Job 22, 14; the circuit of the earth, orbis terrarum. Is. 40, 22.

\* חֲדָשׁ 1. pr. i. q. Arab. ܚܕܫܐ mid. Ye, *to turn aside*; II, *to tie knots*; whence may be derived Heb. חֲדָשָׁה an enigma, riddle, parable.—Hence

2. Joined with חֲדָשָׁה, *to propose a riddle* Judg. 14, 12 sq. *to propose a parable* Ez. 17, 2. Comp. לִיץ and מְלִיצָה, also Gr. ἐπιλέγειν αἰνίγματα Æsch. Prometh. Vinct. 610.

Deriv. מְחַדְּשֵׁה, אֲחֻדְּשָׁה, מְחַדְּשֵׁה.

\* חֲדָשׁ in Kal not used. 1. Pr. *to breathe*, comp. Piel. For this power in the syllable חֲדָשׁ, אָב, אָו, אָו, see under אָוּב, אָוּב, אָוּב. Hence

2. *to live*, i. q. חֲדָשׁ, comp. subst. חֲדָשׁ.

PIEL חֲדָשׁ pr. *to breathe out*; hence *to declare, to show*, a poetic word for the prose חֲדָשׁ. Chald. and Syr. ܚܕܫܐ, Arab. transp. وحي; like אָוּב, Arab. وصى.—Job 32, 10. 17; with dat. of pers. Ps. 19, 3; also accus. Job 32, 6; c. suff. 15, 17. 36, 2.

Deriv. אֲחֻדְּשָׁה.

חֲדָשׁ Chald. in Kal not used.

PA. חֲדָשׁ i. q. Hebr. חֲדָשָׁה, *to declare, to show*, Dan. 2, 11; with לְ of pers. Dan. 2, 24; c. suff. 5, 7.

APH. inf. חֲדָשָׁה, fut. חֲדָשָׁה, id. with לְ Dan. 2, 16. 24. 27; accus. 2, 6. 9.

Deriv. אֲחֻדְּשָׁה.

חֲדָשׁ f. i. q. חֲדָשָׁה. R. חֲדָשׁ i. q. חֲדָשָׁה, comp. חֲדָשָׁה and חֲדָשָׁה.

1. *life*, i. q. **חַיָּה**. Hence pr. n. of the first woman, *Havvah, Eve*, as the mother of all the living, **אִם כָּל־חַיִּי**, Gen. 3, 20. 4. 1. Sept. *Eva*, (comp. **חַיִּי** *Evaïos*.) Vulg. *Hera*.

2. i. q. **חַיָּה** no. 2, *a village, nomadic encampment*, (pr. place where one *lives*, dwells; so Germ. *leben* in pr. names, *Eisleben, Aschersleben*, etc.) Num. 32, 41. Hence **חַיִּי** *Havvoth-Jair*, towns or villages of *Jair*, i. e. Bashan or a part of it, so called from *Jair*, a descendant of Manasseh, Num. 1. c. Deut. 3, 14. Josh. 13, 30. 1 K. 4, 13. In Judg. 10, 4 this name is given to thirty towns in Gilead pertaining to *Jair*, one of the judges; comp. 1 K. 1. c.

\* **חָרַץ** obsol. root, prob. i. q. **עָזוּ** *to flee to*; **ח** and **ז** being interchanged. Hence **חָרַץ**.

**חֹזַי** (seer, r. **חָזָה**) *Hozai*, pr. n. m. 1 Chr. 33, 19.

**חֵיָה** m. contr. for **חֵינָה**, from r. **חָנַח**; see other like forms in **כּוּס**. Others derive it from a root **חֵינָה** of the like signif.

1. i. q. **חֵיָה**, *a hook, ring*, or the like, which was put through the nostrils of large fishes in order to let them down again alive into the water, Job 40, 26 [41. 2].—A similar instrument was used in binding captives, 2 Chr. 33, 11; comp. Am. 4, 2.

2. *a thorn, thorn-bush*, Job 31, 40. Prov. 26, 9. 2 K. 14, 9. Plur. **חֵיָהִים** Cant. 2, 2, and with Vav movable **חֵיָהִים** 1 Sam. 13, 6, *thorn-bushes, thickets*.—In the kindred languages are found

**حَوْج**, **سَمَا** the sloe, sloe-thorn.

\* **חָרַץ** Chald. *to sew, to sew together*, Syr. **سَب**. Arab. **خاط** mid. Ye, id.

APH. *to mend, to repair*, e. g. a wall, Ezra 4, 12. Comp. **רָפָא**.—Hence

**חַיִּת** m. *a thread*, Judg. 16, 12. Ecc. 4, 12. Cant. 4, 3. Collect. *thread*, Josh. 2, 18. Proverbially, Gen. 14, 23 **מִחַיִּת** *from a thread to a shoelatchet*, i. e. neither a thread nor a sandal-thong, not even the least thing. Corresponding is the Lat. *neque hilum* Lucr. 3. 784. Enn. ap. Varr. L. L. 4. 22, for 'neque filum,' whence *nihil*. The Arabs

have a similar proverb; see Hamasa ed. Freytag. p. 245. ed. Schult. p. 404.

**חִיִּי** (perh. villager, from **חַיָּה** i. q. **חַיָּה** no. 2.) gentile n. *Hivite*, often collect. *the Hivite, Hivites*, Sept. *Evaïos*, a Canaanitish people dwelling at the foot of Hermon and Lebanon, Josh. 11, 3. Judg. 3, 3; but living also at Shechem and Gibeon, Gen. 34, 2. 2 Sam. 24, 7. 1 K. 9 20. Josh. 11, 19.

**חַוִּילָה** *Havilah*, pr. n. 1. A region of Arabia, inhabited by descendants of Joktan Gen. 10, 29; eastward of the Ishmaelites and Amalekites, Gen. 25, 18. 1 Sam. 15, 7. Probably the *Χαυλοταῖοι* of Strabo are to be understood (XVI. p. 728 Casaub.) dwelling on the Persian Gulf, on the coast of which Niebuhr mentions a town and district **حويلة** *Havilah*; Beschr. v. Arab. p. 342.

2. A region of the Cushites, Gen. 10, 7. 1 Chr. 1, 9, which is to be sought in Ethiopia. Most prob. the *Avalitæ*, dwelling on the *Sinus Avalites*, now *Zeilah*, to the southward of the Straits of Babel-Mandeb, Pliny 6. 28. Ptolem. 4. 7. So also Saadias apparently, who three times in Genesis for **חַוִּילָה** puts **زيلة** i. q. **زيلة** *Zeilah*.

3. The first *Havilah* (no. 1) enables us probably to ascertain *the land of Havilah*, **אֶרֶץ חַוִּילָה** Gen. 2, 11, abounding in *gold*, pearls (comm. bdellium), and gems, and flowed around by the river Pishon (Indus?); since the *Havilah* of Gen. 10, 29, is also enumerated among gold countries, and, as being on the Persian Gulf, was adjacent to India. Indeed we are here probably to understand *India*, in accordance with the ancient usage, in so far as it also embraced *Arabia*. See Assemani Bibl. Orient. T. III. P. II. p. 568 sq.—Those who regard the Pishon as the Phasis, make *Havilah* to be Colchis; so Reland Diss. I. p. 17. Rosenm. Bibl. Geogr. I. i. p. 202. But the name of the Colchians is **בְּכַלְחִים**.

\* **חָרַץ** and **חָרַץ**, fut. **חָרַץ** and **חָרַץ**, apoc. **חָרַץ** Ps. 97, 4, **חָרַץ** 1 Sam. 31, 3, **חָרַץ** Jer. 51, 29; Imp. **חָרַץ** Mic. 4, 10, and **חָרַץ** Ps. 96, 9; pr. *to turn around, to twist, to whirl*; and intrans. *to be turned around, to be twisted, to be whirl or be*



Lam. 2, 7. Metaph. of a maiden chaste and difficult of access. Cant. 8, 9, 10.

PLUR. הַחֲוֹת *walls* of a city, Is. 26, 1. Ps. 51, 20; with a verb plur. Jer. 50, 15. So too Jer. 1. 18 lo. *I have made thee this day a defenced city... and brazen walls*; although in the same phrase in 15, 20, it is in the singular.

DUAL הַחֲוֹתַי, formed from the Plural, *two walls*; hence בֵּין הַחֲוֹתַי *between the two walls*, 2 K. 25, 4. Jer. 39, 4. These were near the king's gardens below Siloam, [and may refer to the wall on the east of Zion and the eastern wall of the city; see Bibl. Res. in Palest. I. p. 460, 461. In Is. 22, 11 the same expression seems to refer to the western part of Jerusalem, and may perhaps denote the first and second walls described by Josephus. B. J. 5. 4. 2. Biblioth. Sacr. 1843. p. 199.—R.]

\* אָחוּם fut. יָחֹם, 1 pers. אָחוּם Jer. 13, 14. Ez. 24, 14. Jon. 4, 11.

1. *to pity, to have compassion on*, c. עָלַ Ps. 72, 13; also *to be grieved for any thing*, Jon. 4, 10 אָתָּה חָסַף עַל-הַקִּיקוֹן *thou wast grieved for the ricinus which perished*; comp. Gen. 45, 20.—Hence

2. *to spare, to treat with pity*, c. עָלַ, Neh. 13, 22. Jer. 13, 14. Ez. 24, 14. Joel 2, 17. Aram. ܥܠܬ c. ܥܠܝܢ id.

NOTE. In connection with this root, it is to be observed that the ideas both of *pity* and of *sparing* are attributed more frequently to the eye than to the person himself; as elsewhere *weakness* and *strength* to the hands, comp. רָפָה, הִוָּץ; *longing* or *pinning* also to the eye, see כָּלָה. Hence we may gather, that the primary idea of the verb is that of a *gentle and benign countenance*; like Engl. *to overlook*, Germ. *nachsehen*, *Nachsicht*. So Deut. 7, 16 לֹא-תַחֲסֹם עֵינֶיךָ *spare them not*, pr. *let not thine eye have pity on them*, i. e. behold them not with a feeling of pity. 13, 9. 19, 13. 21. 25. 12. Is. 13, 18. Ez. 5, 11. 7, 4. 9. Gen. 45, 20 עֵינֵיכֶם אַל-תַּחֲסֹם עַל בְּלִיְתֵיכֶם *be not grieved for your stuff* left behind, pr. *let not your eye grieve*. Once ellipt. 1 Sam. 24, 11 וַתַּחֲסֹם עֵינַי *but* (mine eye) *spared thee*. In like manner the Arabs attribute *pity* to the eye; Vit. Timur. T. I. p. 542. l. 14.

הוּץ or הוּץ m. (r. חוּץ II) *a coast, shore*, as washed by the sea, Gen. 49, 13. Deut.

1, 7. Josh. 9, 1.—Arab. حَافِي, حَافِي, margin, sea-coast. Of the same origin are also سَاحِل and سَعْفُ sea-coast.

חופָם (perh. coast-man, from הוּץ) *Hupham*, pr. n. of a son of Benjamin Num. 26, 39; for which Gen. 46, 21 חֲפָם.—Patronym. חופָמִי *Huphamite*, Num. l. c.

\* הוּץ obsol. root. Syr. Pa. سَوَّى *to gird*; comp. سَبَّ, حَاط, to surround.—Hence חוּץ wall; also

חוּץ m. pr. *wall, side* of a building; then spec. *the outside* of a house; whence the antithesis וּמַחוּץ *on the inside and on the outside*, pr. on the house-side and on the wall-side or outside, Gen. 6, 14. Ex. 25, 11. Hence

1. Subst. *whatever is out of doors* or abroad, i. e. a) Out of a house, *the street*, Jer. 37, 21 הוּץ הַבָּאִים *the bakers' street*, in Jerusalem. Is. 51, 23. Prov. 7, 12. Plur. חוּצוֹת *streets* Is. 5, 25. 10, 6. 15, 3. Jer. 7, 17. al. 1 K. 20, 34 *and thou shalt make streets for thee in Damascus*; as my father made in Samaria, i. e. build whole streets of houses. Others, *markets*. b) Out of a city, *the country, the fields, pastures, the desert*, Aram. ܥܪܘܬ, Job 5, 10. 18, 17. Hence in opp. אֶרֶץ *the (tilled) land and the deserts*, Prov. 8, 26; comp. Mark 1, 45.

2. Adv. *out of doors, without, abroad*, Deut 23, 14; e. g. מוֹלְדֵה-חוּץ *born abroad*, out of the house, Lev. 18, 9. Also *forth, forth abroad*, Deut. 23, 13. Also with ה loc. חוּצָה *abroad, without*; 1 K. 6, 6; *forth abroad* Ex. 12, 46; c. art. הוּץ *forth abroad* Judg. 19, 25; Neh. 13, 8, pr. into the street; and so חוּצָה Gen. 15, 5.—With prepositions: a) בְּחוּץ *without, abroad*, i. e. out of a tent Gen. 9, 22; a house Ex. 21, 19; a city Gen. 24, 31. b) לְחוּץ poet. id. Ps. 41, 7, and לְחוּצָה 2 Chr. 32, 5. c) מִחוּץ *from without*, on the outside, opp. מִבְּרִית Gen. 6, 14. מִחוּץ id. Ez. 41, 25. d) לְחוּץ *without*, implying rest, e. g. מִחוּץ לְעִיר *without the city* Gen. 19, 16. 24, 11. עַל-מִחוּצָה Ez. 40, 40. 44. e) עַל-מִחוּצָה לְ





\* **חזש** 1. *to haste, to make haste.*  
 Arab. **حاش** mid. Ye, to flee hastily. This root is onomatopoeic, imitating the sound of rapid and hasty motion, like Germ. *huschen*, transit. *haschen*, also *hasten*, *Hast*, *hetzen*, Engl. *to haste, to chase*. Kindr. are Arab. **هز** i. q. Germ. *hissen*, *hetzen*, to rouse up, to urge on, to chase, **هزحز** id. **هزح** to rouse, to chase, intrans. to be swift, **خشى** to fear, Heb. **עזז** to flee, to take refuge, **עזז**, **עזז**, q. v.—Constr. a) Absol. 1 Sam. 20, 38; also i. q. *to come hastily*, to approach speedily, Deut. 32, 35. b) With infin. and **ל**, *to make haste to do any thing*. Ps. 119, 60. Hab. 1, 8. Also with dat. of a noun, Ps. 22, 20 **לְעִזְרָתִי הַיְשִׁיעָה** *make haste for my help*, i. e. to help me. 38, 23. 40. 14. 70, 2. 71, 12; and in the same sense dat. of pers. Ps. 70, 6 **אֶל־הָיְהוָה לֵי** *O God, make haste for me, help me quickly*. 141, 1. Part. pass. with active power. plur. **הַחֲשִׁים**, *hasting, hasty, quick*. Num. 32, 17.

2. Trop. a) Of vehement emotion, internal *haste* or ardour. Job 20, 2 **בְּעִבּוֹר בִּי** *because of my hasting within me*, i. e. the fervid impulse by which I am driven. b) Of the passions, appetites, lusts. Ecc. 2, 25 **מִי רָאָה בְּמִי רָחֵשׁ** *who doth banquet or who is hasty* i. e. eager therein? i. q. who doth gratify his appetite, or enjoy the pleasures of life? In the Mishna it is not unfrequently used of the feelings of pleasure and of pain. Syr. **سَف** and **سَف** to feel, to perceive, **سَف** emotion of mind, passion, **سَف**

lust, Arab. **حَسَّ** to feel, whence **حَسَّ** and kindr. **حَاسَّة**, Ethiop. **ከቆከ** feeling-sense.

HIPII. 1. *to hasten, to urge on*, Is. 5, 19. 60, 22.

2. i. q. Kal intrans. *to haste, to make haste*, Ps. 55, 9. Judg. 20, 37. Job 31, 5 **וַיִּהְיֶה** for **וַיִּהְיֶה**; see in r. **עִיט**.

3. Pr. to make haste to flee, i. e. *to flee hastily*, Is. 28, 16.

Deriv. **חֵיט** and the four following pr. names.

**חֵיט** (*haste*) *Hushah*, pr. n. 1 Chr.

4, 4; see **חֵיט**. Patron. **חֵיט** *Hushathite*, 2 Sam. 21, 18. 1 Chr. 11, 29. 20, 4.

**חֵיט** (*hasting*) pr. n. *Hushai*, David's friend and ally in the war against Absalom, 2 Sam. 15, 32 sq. 16, 16 sq.

**חֵיט** (*the hasting*) *Hushim*, pr. n. m. a) A son of Dan, Gen. 46, 23; see **חֵיט**. b) 1 Chr. 7, 12. c) 1 Chr. 8, 8. 11.

**חֵיט** (*haste*) *Husham*, pr. n. of a king of Edom, 1 Chr. 1, 45. Written defect. **חֵיט** Gen. 36, 34. 35.

**חֵיט** a spurious root. For **חֵיט** Hab. 2, 17, see r. **חֵיט** Hiph. no. 2.

**חֵיט** m. (r. **חֵיט**) 1. *a seal, signet-ring*; Ex. 28, 11. 21. Job 38, 14. 41, 7. Jer. 22, 24. al. The Hebrews, like the Persians of the present day, sometimes wore their signet-ring suspended upon the breast by a string, Gen. 38, 18; to which allusion is made in Cant. 8, 6.

Arab. **حَاتِم** and **حَاتِم**.

2. *Hotham*, pr. n. m. a) 1 Chr. 7, 32. b) 11, 44.

**חֵיט** and **חֵיט** 2 Chr. 22, 6 (whom God beholds i. e. cares for, r. **חֵיט**) pr. n. *Hazael*, king of Syria, 1 K. 19, 15. 17. 2 K. 8, 9. 12. **בֵּית חֵיט** *house of Hazael*, i. e. Damascus, Am. 1, 4. Lat. *Azelus* Justin. 36. 2.

\* **חֵיט** fut. **חֵיט**, apoc. **חֵיט** Mic. 4, 11, in Pause **חֵיט** Job 23, 9; *to see, to look*, Engl. *to gaze*, the common verb in Aramæan (**ܚܘܫܐ**, **ܚܘܫܐ**, **ܚܘܫܐ**) for Heb. **חֵיט**; in Heb. mostly poetic, like Engl. *to behold*, Germ. *schauen*, Ps. 46, 9. 58, 9. al.—Spec.

1. *to see God*, sometimes of the actual vision of the divine presence, Ex. 24, 11. Job 19, 26, comp. 38, 1; elsewhere spoken of those who worship in the temple Ps. 63, 3. So *to behold the face of God* is metaph. i. q. *to enjoy his favour*, to find him propitious, the figure being drawn from the practice of kings, who admit to their presence only those whom they favour, Ps. 11, 7. 17, 15.

2. Spoken espec. and as the usual word for what is presented by a divine influence to the prophet's mind, either in visions properly so called, or in reve-

lations, oracles. Hab. 1, 1 **הַמַּשָּׂא אֲשֶׁר רָאָה ה'** *the oracle which Habakkuk saw*, i. e. which was divinely presented to his mental vision, revealed to him. Is. 1, 1, 2, 1. 13, 1. Num. 24, 4. Am. 1, 1. Ez. 13, 6 **הֵיוּ שֹׂאֵי הַזֵּוֹת** *they behold lies*, false revelations. Zech. 10, 2. With **לְאָמֹר**, to announce or declare visions or revelations to any one, Lam. 2, 14 **שֹׂאֵי לָךְ שֹׂאֵי לָךְ הַנְּבִיאִים אָמְרוּ לָךְ שֹׂאֵי לָךְ** *thy prophets announce unto thee lies*, false revelations. Is. 30, 10.

3. to look upon, to gaze upon, to contemplate, c. **בְּ** Is. 47, 13; espec. with pleasure, to delight in beholding, to feast the eyes upon, Ps. 27, 4. Cant. 7, 1. Job 36, 25. Mic. 4, 11. With an acc. to look upon with favour, to care for; Ps. 17, 2 *let thine eyes look upon the right*, i. e. regard justice. Also to look out for oneself, to choose, to select, Ex. 18, 21. Is. 57, 8; comp. **רָאָה לִי** Gen. 22, 8.

4. Trop. to see, i. e. to perceive, to experience, to feel, mentally; comp. **רָאָה** no. 3. Job 15, 17. 24, 1. 27, 12. 34, 32. By a bold metaphor ascribed to the roots of a plant, which feel the stones, i. e. meet with, strike upon the stones; Job 8, 17 *it (thy root) seeth the stony place*.

Deriv. **הִזְיָה**—**הִזְיָה**, **הִזְיָה**, **הִזְיָה**, and the pr. names **הִזְיָה**, **הִזְיָה**, **הִזְיָה**.

**הִזְיָה** and **הִזְיָה** Chald. to see, c. acc. Dan. 5, 5. 23, 3. 19 **הִזְיָה עַל דֵּי הַזֵּוֹת** *one seven times more than (ever was) seen*. Inf. **הִזְיָה** Ezra 4, 14. Also absol. to behold, to look on, Dan. 2, 34. 7, 4. 9. 21.

**הִזְיָה** m. (r. **הִזְיָה**) *the breast* of animals, pr. the part seen, front. Ex. 29, 26. 27. Lev. 7, 30, 31. Plur. **הִזְיָה** Lev. 9, 20. 21.—Chald. in plur. **הִזְיָה** q. v.

**הִזְיָה** m. (r. **הִזְיָה**) 1. a seer, prophet, a word mostly of the silver age of Hebrew, signifying i. q. **נְבִיא**, 1 Chr. 21, 9. 25, 5. 29, 29.

2. Segolate (like **רָאָה** Is. 28, 7) and abstr. i. q. **הִזְיָה** no. 3, q. v. pr. a vision; then a league, covenant, agreement, Is. 28, 15. See Comment on Is. l. c.

**הִזְיָה** (perh. for **הִזְיָה** vision) *Hazo*, pr. n. of a son of Nahor, Gen. 22, 22.

**הִזְיָה** Chald. m. emphat. **הִזְיָה**, plur.

constr. **הִזְיָה**, a vision, Dan. 2, 28. 4, 2. 7. 7, 7. 13. 20. Syr. **ܠܘܫܢܐ**.

**הִזְיָה** m. (r. **הִזְיָה**) 1. a vision, spoken of a night-vision or dream, Is. 29, 7. Spec. a vision from God respecting future events, prophetic vision, Lam. 2, 9. Mic. 3, 6. Ps. 89, 20. Dan. 1, 17.—Hence 2. an oracle, prophecy, Hos. 12, 11. Hab. 2, 2. 3. Obad. 1. Nah. 1, 1. Collect. Is. 1, 1, where it is for **הִזְיָה**.

3, a revelation, divine communication, 1 Sam. 3, 1. Prov. 29, 18.

**הִזְיָה** f. a vision, revelation, 2 Chr. 9, 29. R. **הִזְיָה**.

**הִזְיָה** Chald. sight, view, prospect, Dan. 4, 8. 17.

**הִזְיָה** f. Kamets impure, r. **הִזְיָה**.

1. look, appearance, espec. something conspicuous, remarkable, comp. **מִרְאָה**. Dan. 8, 5 **קָרְן הַזֵּוֹת** a horn of appearance, i. e. conspicuous, large. v. 8 **וַתֵּלֶךְ אֲרֵבַת הַזֵּוֹת** and there came up four conspicuous horns; for so the sense seems to demand, on account of v. 5.

2. a vision, i. e. prophetic, Is. 21, 2.

3. a revelation, revealed law, Is. 29, 11; and hence, league, covenant, these two ideas being kindred in the mind of the Hebrew, whose whole religion was a covenant with God, Is. 28, 18, comp. **הִזְיָה** v. 15.—Hitzig derives the signif. of covenant from the fact that in making a covenant the prophets were consulted; comp. **מִסְכָּה** libation and covenant.

\* **הִזְיָה** obsol. root, Arab. **حَزَّ** to pierce through, to transfix, e. g. with an arrow;

**حَزَّ** to cut in, to perforate, to wound. Kindred is **הִזְיָה**.—Hence **הִזְיָה**.

**הִזְיָה** (vision of God) *Haziel*, pr. n. m. 1 Chr. 23, 9. R. **הִזְיָה**.

**הִזְיָה** (whom Jehovah beholds) *Hazaiah*, pr. n. m. Neh. 11, 5. R. **הִזְיָה**.

**הִזְיָה** (vision) *Hezion*, pr. n. m. 1 K. 15, 18. R. **הִזְיָה**.

**הִזְיָה** m. (r. **הִזְיָה**) constr. **הִזְיָה**, plur. **הִזְיָה**.

1. a vision, Job 4, 13. 7, 14. 20, 8.

2. a revelation, 2 Sam. 7, 17. **הִזְיָה** Is. 22, 5 (comp. v. 1) valley of vision, or collect. of visions, i. e. Jerusalem, as the

seat and home of the divine revelations, comp. Is. 2. 3. Luke 13, 33; perhaps also in allusion to הַצִּיּוֹן (whence Sept. Ζιὼν), or to בְּרִיָּה, which latter is explained as signifying 'vision of Jehovah,' Gen. 22, 2. 2 Chr. 3, 1. The city is situated on the side of a valley.

חֲזִיר or חֲזִירָה m. (r. חֲזַר) pr. arrow, hence lightning, Zech. 10, 1; more fully חֲזִירָה קִלְיָה thunder-flash Job 28, 26. 38, 25.

חֲזִיר m. a swine Lev. 11, 7. Syr.

حَزِير, Arab. حَنْزِير id. with Nun inserted; whence is perh. derived the verb حَزَرَ to have small eyes or swines' eyes. See r. חָזַר.

חֲזִיר (swine) Hezir, pr. n. m. 1 Chr. 24, 14. Neh. 10, 21 [20].

\* חָזַק fut. יַחֲזִיק 1. to bind fast, to gird tight, e. g. bands, ligatures. Arab. حَزَق and حَزَق id. Syr. to gird. Of the same family are Heb. חָזַק, Gr. ἰσχυρῶ, ἰσχυρῶς, ἰσχυρός, both in the sense of adhering and of being strong.—Intrans. to be bound fast, made tight, Is. 28, 22. Hence

2. Intrans. to hold fast to anything, to cleave. to adhere firmly. 2 Sam. 18, 9 וַיִּחַזַק רֹאשׁוֹ בְּאֵזָה and his head caught fast in the terebinth. Trop. בְּהִזְרָה to hold fast to the law, to be zealous in it, 2 Chr. 31, 4. With חֲזַק c. infin. to persist in any thing. to be constant, diligent in it, Deut. 12, 23. Josh. 23, 6. 1 Chr. 28, 7.

3. to make firm, strong. to strengthen. Verbs of binding, binding together, girding, are thus transferred also to the idea of strength, because things are made firmer and stronger by girding or binding together; as also persons with tight loins girded feel stronger and more active: see the roots חָזַק, חָזַק, חָזַק, חָזַק; also the similar Arabi. حَزَق, حَزَق, حَزَق, حَزَق, חָזַק in Bochart Hieroz. I. p. 514 of p. 18. Schultens Opp. Min. p. 101 Gen. 42, 24. Ez. 30, 21; hence i. q. to help Lev. 5, 20.—Oftener intrans. to be strong; spoken of a person what Josh. 17, 13. Judg. 1, 28 the holy thing which becomes severe, 2 K. 25, 3. Jer. 52, 6; thing, i. e. to fasten upon a fixed purpose, will, 2 as penalty, c. חָזַק

21, 4. With חֲזַק to be stronger than, to prevail over, 1 Sam. 17, 50; c. חֲזַק id. 2 Chr. 8, 3. 27, 5; acc. 1 K. 16, 22. Trop. a) Of bodily health, to grow strong, to recover, Is. 39, 1. b) Of the mind, to be strong, firm, undaunted, as in the formula חֲזַק וְאַמִּץ (Hom. ἰσχυροῦ) be strong and of good courage Deut. 31, 23, comp. Dan. 10, 19; also in the same sense spoken of the hands of any one, Judg. 7, 11. 2 Sam. 16, 21. Comp. in חָזַק ult. c) to be confirmed, established, e. g. a kingdom, dominion, 2 K. 14, 5. 2 Chr. 25, 3. d) In a bad sense, to be firm, hardened, obstinate, of the heart, Ex. 7, 13. 22; comp. Mal. 3, 13.

4. to be strong upon any one, i. e. to be urgent, to press upon, c. חֲזַק Ex. 12, 33. Ez. 3, 14; acc. Jer. 20, 7.

PIEL חָזַק 1 Causat. of Kal no. 1, to bind a girdle around any one, to gird, with two acc. Is. 22, 21; with acc. of the member girded Nah. 2, 2.

2. to make firm, strong, to strengthen; espec. to fortify a city, 2 Chr. 11, 11. 12. 26, 9; to repair ruins, to build anew, 2 K. 12, 8. 9. 13. 15; c. חֲזַק 1 Chr. 26, 27; comp. Neh. 3, 19.—Spec. a) to heal, to cure, comp. Kal no. 3. a. Ez. 34, 4. 16. b) to strengthen one's hand, i. q. to encourage him, Judg. 9, 24. Jer. 23, 14. Job 4, 3. 1 Sam. 23, 16; without חֲזַק id. Deut. 1, 38. Is. 41, 7; with חֲזַק to or for any thing 2 Chr. 35, 2. חָזַק חֲזַק to strengthen one's own hands, i. q. to take courage, Neh. 2, 18. c) to help, to assist one, 2 Chr. 29, 34. Ezra 6, 22. 1, 6 and all their neighbours חָזְקוּ בְּכֵלֵי-כֶסֶף aided them with vessels of silver, etc. i. e. made them presents. d) In a bad sense, with חֲזַק, to harden one's heart, to make obstinate, Ex. 4, 21. חָזַק פָּנָיו to harden one's face, i. e. to be obstinate, perverse, Jer. 5, 3. Ps. 64, 6 לְמֹד דְּבַר רָע they are obstinate in wickedness.

חָזַק HITH. חָזַק 1. to bind fast to anything, i. q. to fasten to or upon; so in formula חָזַק יָדוֹ to fasten one's hand upon any thing, i. e. to lay hold of, to return, comp. Gr. ἰσχυρῶ to hold. Gen. 21, 10 חָזַק יָדוֹ אֶת-יְרֵכָה fasten thine hand upon him, i. e. take him, hold him.—So Deriv. חָזַק, impl. with חֲזַק of pers. or thing, חָזַק m. (r. חָזַק) id. of, to take, to seize a person Dag. forte comp. Gr. κρατεῖν τινος,) חָזַק



The form is contracted for חֲנִיחַ, as חוּחַ for חֲנִיחַ, חוּחַ for חֲנִיחַ, etc.

1. a hook, ring, inserted in the nostrils of animals, to which a cord was fastened, in order to drag them about, or subdue and tame them, 2 K. 19, 28. Is. 37, 29. Ez. 19, 4, 29, 4, 38, 4. Comp. Job 40, 26, and חוּחַ no. 1.

2. a hook or clasp, according to Kimchi, for fastening the garments of females. Ex. 35, 22. Comp. Fr. *épingle*, Germ. *Spendel*, from *spinula*, see Tacit. Germ. 17.—Others understand a nose-ring, elsewhere called נִיחַ, see Bochart Hieroz. I. p. 764.

חָחִי i. q. חָח, plur. חָחִיִּים Ez. 29, 4 Cheth.

\* חָטָא fut. יִחָטֵא, inf. constr. חָטֵא, חָטִיא, once חָטוּ Gen. 20, 6; part. חוּטֵא, also חָטָא Ecc. 8, 12.

1. Pr. to miss, not to hit the mark, spoken of an archer, slinger, see Hiph. in Judg. 20, 16; also of the feet, to miss, to make a false step, to stumble and fall, Prov. 19, 2. The same primary idea lies in Arab. حَطَىٰ to

miss, opp. صَاب to hit the mark; also in Gr. *ἀμαρτάνω*, spoken of a weapon Hom. Il. 10. 372. ib. 4. 491, of a way Od. 7. 292.—So too as opp. מָצָא to light upon, to find. Prov. 8, 36 חוּטֵאִי הוּמָס נָפְשִׁי *whosoever misseth me (doth not find me) harmeth his own life*, opp. מָצָאִי v. 35. Job 5. 24 *thou musterest thy pasture (flocks). וְלֹא הָחֵטָא and missest nought, nothing is gone, all thy flocks are there.* In this sense corresponds Ethiop. ረገሐ not to find, not to have.

2. to sin, i. e. to err from the path of right and duty; Syr. Chald. Arab. id. Job 1. 22. 2. 10. al. sæpiss. חָטָא חָטָא *to sin a sin* Lev. 4, 3. 28. 35. 5, 6. 10. 19, 22. With ל of him towards or against whom one sins, e. g. לַיהוָה חָטָא Gen. 20, 6. 9. 1 Sam. 2. 25. 7. 6. al. With ב of pers. and thing in which one sins, Gen. 42, 22. Lev. 4, 23. Neh. 9, 29; עָלַי Lev. 5, 4. Num. 6, 11. Neh. 13. 26. Prægn. Lev. 5, 16 *אֲשֶׁר חָטָא מִן־הַקְּדוֹשִׁים what he hath taken sinfully of the holy things, sc. through ignorance.*

3. to sin away any thing, i. e. to forfeit by sinning, to incur as penalty, c. acc.

Lev. 5, 7, comp. v. 11. Prov. 20, 2 חוּטֵאִי *he forfeiteth his own life*, i. e. exposes it to danger, comp. Hab. 2, 10. Gen. 43, 9 *if I bring him not again, וְחָטָאתִי וְגו' then will I bear the blame all my life.*

PIEL חָטָא 1. to bear the blame or loss of any thing, to atone for, c. acc. Gen. 31, 39.—Hence

2. to offer as a sin-offering, as a sacrifice of atonement or expiation; Lev. 6, 19 [26] הַמִּחְטֵא אָתָּה *he who offereth it for sin*, as a sin-offering. 9, 15 וַיִּחְטֵאָהּ וַיִּזְרֶהָ *and offered it as a sin-offering.* Also

3. to make atonement, to expiate, i. e. to cleanse by a sacred rite, to purify, i. q. כִּפֶּר, as men Num. 19, 19. Ps. 51, 9; a building, vessels, etc. Lev. 14, 49; c. עַל Ex. 29, 36. Sept. *καθαρίζω*.

HIPII. חָטָא 1. Causat. of Kal no. 1, to let miss, not to make hit the mark; so a slinger Judg. 20, 16. Arab. Conj. IV.

2. Causat. of Kal no. 2, to cause to sin, to lead into sin, c. acc. Ex. 23, 33. 1 K. 15, 26 וּבְחַטְאוֹתָיו אֲשֶׁר הָחֵטָא אֶת־יִשְׂרָאֵל *and in his sin, which he made Israel to sin*, i. e. idolatry, as often. 16, 26. 2 K. 3, 3. 10, 29.

3. to cause to be accused of sin, Deut. 24, 4. Ecc. 5, 5. Also i. q. הִרְשִׁיעַ, to pronounce guilty, to condemn, as before a tribunal, Is. 29, 21.

HITHP. 1. i. q. Kal no. 1, to miss one's way, to lose oneself, spoken of a person in astonishment and terror missing his way in precipitate flight, Job 41, 17 [25]. Comp. Schultens Opp. min. p. 94.

2. Reflex. of Piel no. 3, to purify oneself by a sacred rite, Num. 19, 12 sq. 31, 20.

Deriv. the five following.

חָטָא m. c. suff. חָטָאִי; plur. חָטָאִים, constr. חָטָאִי, which latter is from חָטָא.

1. a sin, fault, Lev. 19, 17. 22, 9. הָיָה בָּךְ חָטָא *it is sin unto any one, he is guilty of a sin*, Deut. 15, 9.

2. punishment of sin, calamity, Lam. 3, 39.

חָטָא m. (Kamets impure) 1. a sinner, not in the sense in which all are sinners, but as wont to sin, Gen. 13, 13. Is. 1, 28. Ps. 1, 1. 5. al. sæp.

2. one held guilty, an offender, 1 K. 1, 21.

הַטָּאָה f. (r. תָּטָא) 1. *a sin*, Gen. 20 9. Ps. 32, 1.

2. *a sin-offering*, Ps. 40, 7.

הַטָּאָה f. (r. הָטָא) 1. Fem. of הָטָא, *a sinner*, Am. 9, 8.

2. i. q. הָטָא a) *a sin* Ex. 34, 7. b) *a sin-offering*; Ezra 6, 17 Keri. c) *punishment*, like הָטָא no. 4, Is. 5, 18.

הַטָּאת f. once הָטָת Num. 15, 24, constr. הַטָּאת, plur. הַטָּאות. R. הָטָת.

1. *a miss, missstep, slip* of the foot, Prov. 13, 6.

2. *a sin*, Gen. 4, 7. Is. 6, 7. al. sæp. Rarely for the habit of sinning, *sinfulness*, Prov. 14, 34. Is. 3, 9.—Meton. of that in which one sins, *the cause or occasion of sin*, as idols, Hos. 10, 8. Deut. 9, 21; comp. 2 K. 13, 2. מֵי הַטָּאת *water of sin*, i. e. of expiation or purification for sin, Num. 8, 7.

3. *a sin-offering*, Ex. 29, 14. Lev. 4, 1–35. 6, 18. 23. al. On the difference between it and אָשָׁם, see this latter, no. 3. p. 95.

4. *punishment for sin*, Lam. 4, 6. Zech. 14, 19. Hence for *calamity, misfortune*, Is. 40, 2.

\* הָטַב 1. *to cut wood, to hew*, Deut. 29, 10 sq. Josh. 9, 21. 23. 2 Chr. 2, 10.

Jer. 46, 22. Arab. حَطَبٌ wood cut or hewed, حَطَبٌ to go after wood. Kindr. is הַצַּב to hew stones; also קָצַב and the roots there given.

2. Intrans. like Arab. mid. *E*, pr. *to be cut* with a whip, rod, etc. Hence *to be marked with stripes, to be striped, variegated*; comp. הָבַר no. 3. Arab. حَطَبٌ

to be variegated, versicoloured; Syr. حَسْبُصَا an embroidered garment, pr. striped.—Hence Part. pass. plur. הַטְּבוֹת, Prov. 7, 16 *I have decked my bed with coverings* מְצַרְרִים מְצַרְרִים *variegated (striped) with the thread of Egypt*; where מְצַרְרִים as adj. is to be referred to הַטְּבוֹת.

PUAL pass. of no. 1, *to be hewn out, sculptured*, Ps. 144, 12.

הַטְּבוֹת see in הָטַב no. 2.

הַטָּה f. (r. הָטָה no. 3) *wheat*, as being of a reddish tinge. Arab. حِنَطٌ, حِنَطَةٌ,

Chald. הַטְּטִין. In the sing. mostly of the *plant* as growing in the fields, Ex. 9, 32. Deut. 8, 8. Job 31, 9. Is. 28, 25. Joel 1, 11. But the following formulas are to be understood of the *grain*, e. g. הַטָּה הַלֶּבֶב *fat of wheat* Ps. 81, 17, and הַלֶּבֶב הַטָּה *kidney-fat of wheat* Deut. 32, 14; for here the fat denotes the marrow or flour, farina, *μυελὸν ἀρδωῶν*, and is also called הַלֶּבֶב הַטָּה Ps. 147, 14.

PLUR. הַטָּה *wheat*, i. e. the grains, collect. the grain. Sing. הַטָּה of a single grain, Mishna Chelaim 1. § 9. Hence הַטָּה זָרַע Jer. 12, 13; קָצִיר הַטָּה Gen. 30, 14. Judg. 15, 1; דֹּגַשׁ הַטָּה 1 Chr. 21, 20; פֶּרִי הַטָּה 2 Chr. 27, 5. By Chaldaism הַטְּטִין Ez. 4, 9.

הַטְּשָׁה (prob. assembled, r. הָטַשׁ) *Hat-tush*, pr. n. m. a) 1 Chr. 3, 22. Ezra 8, 2. b) Neh. 3, 10. c) Neh. 10, 5. 12, 2.

\* הָטַט obsol. root, Aram. טָט to dig, to explore, Arab. حَطَّ to cut in, to write.—Hence pr. n. הַטְּטָא.

הָטָר Chald. m. *a sin*, c. suff. הָטָרִי Dan. 4, 24. R. הָטָא i. q. Heb. הָטָא.

הַטְּרָה Chald. i. q. Heb. הַטְּרָה, *a sin-offering*, Ezra 6, 17 Cheth. R. הָטָא.

הַטְּרִיטָא (a digging, exploring) *Hatita*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. הָטַט.

הַטְּרִיל (wavering) *Hattil*, pr. n. m. Ezra 2, 57. Neh. 7, 59. R. הַטְּל.

הַטְּרִיפָא (seized, captive) *Hatipha*, pr. n. m. Ezra 2, 54. Neh. 7, 56. R. הַטְּפָא.

\* הָטַל obsol. root, Arab. حَطَلٌ to be pendulous, loose, to wave to and fro; kindr. הָטַר. Hence pr. n. הַטְּטִיל.

\* הָטַם to muzzle an animal; Arab. حَطَمٌ, whence حِطَامٌ a muzzle. Kindr.

are הָטַם, הָטַם, also הָטַם; comp. on the signif. of the syllables דַם, טַם, תַם, what is said in the note under art. הָטַם. Of a kindred power with this root are Lat. *domare*, Germ. *dämmen, zudämmen, zähmen*. Engl. *to tame*.—Metaph. Is. 48, 9 אָהַטְּסֵךְ לָךְ pr. *I muzzle (myself) towards thee*, i. e. refrain myself.

\* הָטַח fut. הַטִּחַ, i. q. הָחַח, to catch, to seize, to make captive, Judg. 21, 21. פָּחַח

10, 9 bis. Aram. سَبَف, Arab. حَطَف id.  
—Hence pr. n. הטרפא.

\* הטר obsol. root, to wave, to brandish a rod, spear, etc. to wag the tail; Arab. خطر. Kindr. are the roots הטרל, הטרל, and others, whose primary syllable is *dal, tal, sal*, implying the idea of being pendulous, or waving, or swinging to and fro; see under הטרל p. 225. Hence

הטר m. a rod, i. e. slender and flexible, Prov. 14, 3; a shoot, twig, Is. 11, 1.

Arab. حَظْر twig, branch, Syr. سَطْرُ a staff, rod. Samar. אַטַר, Aleph and Heth being interchanged.

\* הטרס obsol. root, perh. i. q. حَتَس to gather together, to assemble, as a people.—Hence pr. n. הטרס.

הטר constr. הטר, fem. הטרָה; plur. הטרִים, fem. הטרִיָּה. R. הטרִי.

A) Adj. 1. *alive, living*, Gen. 43, 7 הטר הטרִי is your father yet alive? v. 27. 28. 45, 3. 20. 46, 30. all *living*, every living thing, Gen. 6, 19, 8, 21. Job 12, 10; espec. all men, every man, Gen. 3, 20. Ps. 143, 2. Plur. הטרִים *living, alive*. Num. 16, 30, 33; and without subst. *the living*, Ecc. 4, 2. 15. 6, 8. Is. 8, 20. הטרִי הטרִי the land of the living, opp. Sheol. Ps. 27, 13. Is. 53, 8. Ez. 26, 20; c. art. הטרִים Ps. 142, 6. Job 38, 13.—Very often of God, who is called הטרִי the living God, i. e. eternal, efficient, true, (opp. to dead idols Ps. 106, 28.) Josh. 3, 10. Hos. 2, 1; comp. 1 Thess. 1, 9. בְּהִיָּה by the living forever, i. e. God, Dan. 12, 7. So in the usual formula of an oath: הטרִי הטרִי living is Jehovah, i. e. as Jehovah liveth, Ruth 3, 13. 1 Sam. 14, 45. 2 Sam. 4, 9; הטרִי הטרִים 2 Sam. 2, 27; poet. הטרִי הטרִי Job 27, 2; also הטרִי הטרִי as I live, where Jehovah himself speaks, Num. 14, 21. 28. Is. 49, 18. Jer. 22, 24. Ez. 5, 11. 14. 16. 18; so Dcut. 32, 40. Without oath, Ps. 18, 47. 2 Sam. 22, 47.

2. *lively, rigorous, strong*, 2 Sam. 23, 20 Cheth. in Keri הטרִי; comp. הטרִיה. Also *flourishing, prosperous*, 1 Sam. 25, 6.

3. *living again, reviving*; whence metaph. הטרִיה Gen. 18, 10. 14. 2 K.

4, 16, 17, with the reviving year, i. e. the coming spring, when the winter shall be past and nature revives; περιπλομέ-ρου ενιαυτου Od. 11. 247.

4. *live, fresh, raw*, of flesh, 1 Sam. 2, 15. Lev. 13, 14 sq.

5. *living, fresh*, e. g. of a plant, green, not dry, Ps. 58, 10; of flowing water as opp. to stagnant and putrid, which latter is called in Arab. الماء الميت dead water, Gen. 26, 19. Lev. 14, 5. 20.

B) Subst. *life*, Lev. 25, 36. 1 Sam. 25, 6 הטרִי כהן הטרִיהם and thus shall ye say: For life, a form of salutation, Lat. *salve*; הטרִי in pause for הטרִי. Often in the formula of an oath by things other than God; in the accus. as הטרִי פריעה by the life of Pharaoh Gen. 42, 15. 16; הטרִי נפשי by the life of thy soul, by thy life, 1 Sam. 1, 26. 17, 55. Am. 8, 14. The name Jehovah in the like formula is preceded by הטרִי, see in A. no. 1; whence הטרִי הטרִיה הטרִי נפשי 1 Sam. 20, 3. 25, 26.—Far more usual in this sense is the

PLUR. הטרִים, once הטרִין Job 24, 22, *life*, Gen. 2, 7. 3, 14. 15. 7, 15. al. ריח הטרִים *breath of life* Gen. 6, 17; ספר הטרִים *book of life*, Ps. 69, 29; עץ הטרִים *tree of life*, i. e. of long life, θεοεικος, of immortality, Gen. 2, 9, comp. 3, 22. 24.—Hence a) *living, sustenance, bios*, Prov. 27, 27. b) *refreshment, recreation*, Prov. 3, 22. 4, 22. c) *welfare, prosperity, happiness*, Ps. 34, 13. Prov. 4, 22. 23. 12, 28. 13, 14. 14, 27. ארה הטרִים *the way of life*, of happiness, Prov. 2, 19. 5, 6. Comp. Syr. مَتَا Luke 3, 6. 19, 9, for Gr. σωτηρια.

הטרִי Chald. emph. הטרִיה, plur. הטרִין.

1. Adj. *alive, living*, Dan. 4, 31. 6, 21. 27. Plur. *the living*, Dan. 2, 30. 4, 14.

2. Subst. in plur. הטרִין, *life*, Ezra 6, 10. Dan. 7, 12.

הטרִיהל (perh. for הטרִיהל God liveth) Hiel, pr. n. m. 1 K. 16. 34.

הטרִיה f. pr. something *entangled, intricate*; sec r. הטרִי, espec. no. 2; comp. Dan. 5, 12.—Hence

1. *trick, stratagem*, Dan. 8, 23.

2. *intricate speech, a riddle, enigma*, 1 K. 10, 1; comp. מליצה. To propose a riddle is expressed by הטרִי q. v. to solve a riddle by הטרִי Judg. 14, 14.

3. i. q. ממשל, a *sententious saying*,



*maxim*, Prov. 1, 6; *a parable* Ez. 17, 2; *a poem, song*, Ps. 49, 5. 78, 2, comp. Hab. 2, 6; *an oracle, vision*, Num. 12, 8.

\* **חָיָה**, inf. absol. **חַיָּה** Ez. 18, 9 and **חַיָּה** 3, 21. 18, 28; inf. constr. c. suff. **חַיָּהוּ** Josh. 5, 8, with pref. **לְחַיָּהוּ** Ez. 33, 12; Imp. with pref. **חַיָּהוּ** Gen. 20, 7, plur. **חַיָּהוּ** 42, 18; Fut. **חַיָּהוּ**, apoc. **חַיָּהוּ**.

1. *to live*, the usual and frequent word.

Arab. **حَي**, which form is also in Heb. see **חַיָּה**; Eth. **ሕዖ**, Syr. **س** id. The primary idea is that of *breathing*, as the manifestation of animal life, comp. **נָפֵשׁ**; and its more ancient form is **חַיָּה** q. v. The same origin belongs to the Gr. **ζάω**, **ζώω**, kindr. with **ἄω**, **ἄνωμι**, to breathe, and used by Æschylus also of the winds as breathing, blowing; comp. Passow in **ζάω**.—Construed: a) With acc. of time, Gen. 5, 3 *and Adam lived a hundred and thirty years*. 11, 11 sq. b) With **ב** of place Lam. 4, 20; also of that *on* or *from* which one lives 2 K. 4, 7; and of that *by* which one lives and prospers Hab. 2, 4. c) With **עַל**, to live *on* any thing, see **עַל** 1. a. ε.—Further, **חַיָּה** *to live* is also put: aa) i. q. *to live well, to prosper, to thrive*, Deut. 8, 1. 30, 16. Neh. 9, 29. **יְרַחֵם הַמֶּלֶךְ** *let the king live, prosper, flourish*, 1 Sam. 10, 24. 2 Sam. 16, 16. **יְרַחֵם לְבַבְכֶם** *let your heart live*, i. e. be lively, cheerful, joyful, Ps. 22, 27. 69, 33. bb) *to live, to be preserved alive*, Josh. 6, 17. Num. 14, 38. Espec. in the formula **חַיָּהוּ נַפְשִׁי** *my soul liveth, I remain alive*, Gen. 12, 13. 19, 20. Is. 55, 3. Jer. 38, 17. 20. Contra, **לֹא יִחְיֶה** *he shall not live, he shall die*, Gen. 31, 32. Ex. 19, 13. Zech. 13, 3. 2 K. 20, 1.

2. *to live again, to revive*, Job 14, 14. Ez. 37, 5 sq. 1 K. 17, 22. Hence a) *to become well, to recover* one's health, Gen. 20, 7. Josh. 5, 8; with **מִן** of disease, 2 K. 1. 2. 8, 8. b) *to recover, to revive*, spoken of one overcome with grief or fatigue, Gen. 45, 27. Judg. 15, 19.

PIEL **חַיָּה** 1. *to make live, to give life* to any one, Job 33, 4. A woman is said *to make live* or *to quicken* the seed of a man, when she conceives by him, Gen.

19, 32. 34; and in like manner Hos. 14, 8 **יְחַיֵּהוּ רְגֵן** *they shall quicken the corn*, make it live and flourish, sc. in the deserted land, by tilling and sowing the fields anew. Metaph. Hab. 3, 2 *Jehovah, let thy work live*, i. e. accomplish it, complete it. Also *to make live prosperously, to make prosper, to give life and prosperity* to any one, Ecc. 7, 12. Job 36, 6. Ps. 119, 156.

2. i. q. *to preserve alive, to let live*, comp. Kal no. 1. bb. Gen. 12, 12. Ex. 1, 17. Ps. 40, 3. 138, 7; **חַיָּה נֶפֶשׁ פ'** id. 1 K. 20, 31. Ps. 22, 30. **חַיָּה זֵרַע** *to preserve seed* Gen. 7, 3. **חַיָּה בְּקָר** *to keep cattle*, lit. to keep them alive, Is. 7, 21.

3. i. q. *to revive, to bring to life again, to restore to life*, 1 Sam. 2, 6. Ps. 30, 4. Deut. 32, 39. Hence *to revive, to comfort, to refresh*, Ps. 71, 20. 85, 7. Trop. *to revive a city*, i. e. *to rebuild, to repair*, 1 Chr. 11, 8. Neh. 3, 34 **חַיָּהוּ אֲרֵי-הַבְּנוֹיִם** *will they revive the stones again?* i. e. again build them up. So Syr. **لصم** suscitare ruinas.

HIPH. **חַיָּה** 1. i. q. Pi. no. 2, *to preserve alive, to let live*, Gen. 6, 19. 20; with **נֶפֶשׁ** Gen. 19, 19; *to save one's life*, i. e. to preserve from death, Gen. 47, 25. 50, 20; c. **ל** 45, 7. Also, *to permit to live, to grant one's life*, Josh. 6, 25. 14, 10. 2 Sam. 8, 2.

2. i. q. Pi. no. 3, *to restore to life*, 2 K. 5, 7. 8, 1. 5.

Deriv. **חַיָּה**, **מַחְיָה**, and pr. n. **חַיָּאֵל**, **חַיָּאֵל**.

**חַיָּה** and **חַיָּה** Chald. id. Dan. 2, 4 **מַלְכָא לְעַלְמִין חַיָּה** *O king, live for ever!* a form of salutation towards a king. 3, 9. 5, 10. 6, 7. 22. Comp. Neh. 2, 3 **חַיָּהוּ** *let us live*. 1 K. 1, 31.

APH. Part. **מַחְיָה** *saving alive, preserving alive*, Dan. 5, 19. Comp. Syr. **حيا**.

**חַיָּה** adj. plur. f. **חַיָּוִת**, *lively, vigorous, strong*, Ex. 1, 19. See **חַי** no. 2. R. **חַיָּה**.

**חַיָּה** f. constr. **חַיָּה** and poet. **חַיָּהוּ** Vav parag. Gen. 1, 24. Ps. 50, 10. 79, 2. 104, 11, comp. Heb. Gram. § 88, 3. b; c. suff. **חַיָּהוּ** Is. 40, 16; pr. fem. of adj. **חַיָּה**, i. e. *living*, where see; then as subst. *living thing*. Hence

1. *an animal, beast*, e. g. **חַיָּה רָעָה** *a ravenous beast* Gen. 37, 20. 33. Plur. **חַיָּוִת**

Ps. 104, 25. Is. 35, 8. Ez. 1, 5; **חַיַּת קָנָה** *the beast of the reeds*, i. e. the crocodile, Ps. 68, 31. Oftener in the Sing. collect. **כָּל-חַיָּה** *every living thing*, all beasts, Gen. 8, 19, 9, 5. Lev. 11, 46. The word is thus used: a) In the widest sense, of all kinds of beasts, including also aquatic animals, Lev. 1. c. b) Oftener of quadrupeds. as opp. to birds, Gen. 1, 30, 2, 19. 8, 19, 9, 2. Lev. 11, 2, 27, 17, 3. Is. 46, 1. c) Of wild animals, as opp. to tame cattle (**בְּהֵמָה**) Gen. 1, 25, 2, 20, 7, 14, 21, 8, 1, 9, 10; spec. of wild beasts, where it is sometimes more fully **חַיַּת הַשָּׂדֶה** Ex. 23, 11. Lev. 26, 22. Deut. 7, 22. Hos. 2, 14, 13, 8. Jer. 12, 9. Ez. 33, 27; also **חַיָּה רָעָה** collect. Ez. 14, 14, 34, 25. **חַיֵּי-חַיִּים** gregarious animals, Zeph. 2, 14. Arab. **حَيَّة** denotes spec. a serpent.

2. Collect. pr. *the living*; hence a *band of men, troop*, 2 Sam. 23, 11, 13. Poet. *a people* Ps. 68, 11; and so Ps. 74, 19 **לֹא-תִתֵּן לְחַיַּת הַדָּם נַפְשׁ תְּרִיָּה** *deliver not over to the bloody-minded troop thy turtle-dove*, where **נַפְשׁ** signifies a desire of slaughter and vengeance; see **נַפְשׁ** no. 3.

3. *life*, but only poetic, i. q. **חַיִּים**, Job 33, 18, 22, 28. Ps. 143, 3. So in **נַפְשׁ חַיָּה**, c. art. **נַפְשׁ חַיָּה**, *animal of life*, i. e. living animal, see **נַפְשׁ** no. 4.—*Life* is also put for *vigour, strength*, Is. 57, 10 **חַיַּת יְדֶיךָ חֲזָא** *thou findest yet strength in thy hand*.—Hence

4. i. q. **נַפְשׁ** no. 2, *life, vital spirit, anima*, to which is ascribed hunger, thirst, loathing. Job 33, 20. **בָּלַע הַיָּה** Job 38, 39 i. q. **נַפְשׁ**, *to fill the spirit*, i. e. *to satisfy, to satiate*.

**חַיָּוָה**, **חַיָּיָה**, **חַיָּיָה** Dan. 7, 5, Chald. f. emph. **חַיָּוָה**. **חַיָּוָה**. *an animal, beast*, Dan. 4, 12 sq. 7, 3, 12, 17. It is for **חַיָּה**, the double Yod being changed into י.

**חַיָּיָה** f. *life*, 2 Sam. 20, 3. R. **חַיָּיָה**.

\* **חַיָּיָה** i. q. **חַיָּה**, *to live*, a verb of the form **כָּתַב**, like Arab. **حَيَّ**. Here belongs 3 Præter. **חַיָּיָה**, Gen. 5, 5 **כָּל-יְמֵי אָדָם אֲשֶׁר-חַיָּיָה** *all the days of Adam, which he lived*. 3, 22 **וְחַיָּיָה וְחַיָּיָה לְעוֹלָם** *lest he eat and live for ever*. Num. 21, 8.—From these are *to be distinguished the passages in which*

**חַי** is an adjective, as **חַי הַעוֹד אֲבִיכֶם** *is your father yet alive?* Gen. 43, 7.

Deriv. **חַיָּה**, **חַיָּה**, **חַיָּוָה**.

**חוגל** see **חוגל**.

**חִיל** m. also **חִיל** Is. 36, 2. Job 20, 18; constr. **חִיל**, c. suff. **חִילִי**, plur. **חִילַיִם**. R. **חוגל** no. 5.

1. *strength, might, valour*, Prov. 31, 3. Zech. 4, 6; espec. in war, Ps. 18, 33, 40, 33, 16. **חִיל עָשָׂה חִיל** *to display valour, to do valiantly*, Num. 24, 18. Ps. 60, 14. **אֲנָשֵׁי חִיל** *men of valour, valiant men*, Judg. 3, 29. 1 Sam. 31, 12; metaph. Is. 5, 22; **חִיל בָּנֵי חִיל** id. 2 Sam. 2, 7, 13, 28.—Hence

2. *forces, a host, army*, Ex. 14, 28. 1 K. 20, 25. **שַׂר הַחִיל** *captain or leader of the host*, 2 Sam. 24, 2. **בָּנֵי חִיל**, **אֲנָשֵׁי חִיל**, *men of the host, men of war, soldiers*, Deut. 3, 18. 1 Sam. 14, 52. Ps. 110, 3 **בְּיוֹם חִילֶךָ** *in the day of thy warfare*, i. e. of thy warlike expedition, campaign.

3. *ability*, i. q. *substance, wealth, riches*, Gen. 34, 29. Job 20, 15. Is. 8, 5. Jer. 15, 13. Zeph. 1, 13. al. **עָשָׂה חִיל** *to get riches, to acquire wealth*, Deut. 8, 17, 18. Ruth 4, 11. Prov. 31, 29. **מְבוֹרֵי חִיל** 2 K. 15, 20.

4. Trop. moral strength, *good quality, integrity, virtue*. **אֲנָשֵׁי חִיל** *active, capable men* Gen. 47, 6. Ex. 18, 21, 25. **אִשְׁתּוֹ חִיל** *a capable woman*, well qualified for her station, Ruth 3, 11. Prov. 12, 4, 31, 10. **בֶּן-חִיל** *an honest man* 1 K. 1, 52.

5. *strength of a tree*, poet. for its *fruit*, Joel 2, 22; comp. **כֹּחַ** Job 31, 39.

**חִיל** Chald. m. 1. *strength, valour*, Dan. 3, 4.

2. *forces, a host, army*, Dan. 3, 20, 4, 32.

**חִיל** and **חַל** m. strictly i. q. **חַיָּל**. Spec.

1. *a host, army*, 2 K. 18, 17. Is. 36, 2. Once **חַל** Obad. 20; also Ps. 10, 10 Keri, where **חַל-בְּאֵיִם** may be rendered *the host of the afflicted*; but it is better to follow the Chethibh, see **חַלְבָּה**.

2. *fortification, intrenchment*, espec. the exterior low wall or *rampart* which surrounds and covers the trench, 2 Sam. 20, 15. Is. 26, 1. Nah. 3, 8. Lam. 2, 8. Comp. 1 K. 21, 23. Ps. 48, 14, 122, 7. Sept. **ἀντιτείχος, περιτείχος**, Vulg. *antemurale*.—In the Talmud **חִיל** is the exterior space surrounding the wall of the temple; see Lightfoot Opp. T. II. p. 193.

חיל m. also once חילָה f. Job 6, 10.

1. *pain, pang*, espec. of childbirth, Ps. 48, 7. Jer. 6, 24, 22, 23. Mich. 4, 9. R. חיל no. 3.

2. *trembling, terror*, Ex. 15, 14. R. חיל no. 4.

חילָה Ps. 48, 14, according to the common reading i. q. חיל no. 2; but Sept. Vulg. Syr. Chald. Jerome, and 18 Mss. read with Mappik חילָה, from חיל q. v. no. 2, and this is to be preferred.

חילָם 2 Sam. 10, 16, and חילָם v. 17, *Helam*, pr. n. of a city near the Euphrates, where David gained a victory over Hadadezer. R. חיל, subst. חיל.

חילָן *Hilen*, pr. n. of a city of the priests, in the tribe of Judah, 1 Chr. 6, 43 [58]. Written also חילָן *Holon*, Josh. 21, 15. al.

חיל m. (r. חילָן) i. q. חילָן, *grace, beauty*; Job 41, 4 [12] חילָן עֲרֵבּוֹ the beauty of his trappings, armature, i. e. of the crocodile. The form is contr. for חילָן, as חילָן for חילָן, אֲנִישׁ for אֲנִישׁ.

חילָן m. (r. חילָן) a wall, side of a house, Ez. 13, 10. Arab. حَائِلٌ id.

חילָן adj. (r. חילָן) f. חילָן, *outer, exterior*, Ez. 10, 5, 40, 17, 31. Hence *civil*, as opp. to sacred, 1 Chr. 26, 29; comp. Neh. 11, 16. חילָן לְחַיְצוֹן without, on the outside, 1 K. 6, 29, 30.

חילָן m. rarely חילָן Prov. 17, 23, c. suff. חילָן Ps. 35, 13, and חילָן Job 19, 27. R. חילָן q. v.

1. *bosom* of a garment, Ex. 4, 6, 7. Prov. 6, 27, 16, 33. שֶׁחֵד בְּחֵק a present in the bosom, i. e. given secretly, Prov. 21, 14; comp. 17, 23. Comp. Lat. *sinum laxare* v. *expedire*, spoken of a person expecting a gift, see Senec. Epist. 119. Thyest. 430.

2. *bosom* of a person, as שָׁכַב בְּחֵיקָא to lie in the bosom, e. g. of a wife 1 K. 1, 2. Mic. 7, 5; of a mother 1 K. 3, 20, spoken of a child; comp. Ruth 4, 16. Hence of the tenderest conjugal affection, אִשְׁתֵּי חֵיקָא the wife of thy bosom, the object of thy love, Deut. 13, 7, 28, 54, comp. 56. שָׁלַם חֵיקָא Jer. 32, 18, חֵיקָא אֶל-חֵיקָא Ps. 79, 12, to repay or restore into one's bosom, to requite, (as God the actions of men,) i. q. elsewhere בְּרֵאשׁוֹ Judg. 9, 57.

1 Sam. 25, 39. Joel 4, 7. Comp. the similar Arabic phrase رَدِي فِي حُجْرَةٍ 'redit in jugulum alicujus,' Hist. Tim. T. I. p. 30. Mang.—Spoken of the internal bosom, the breast, mind, Job 19, 27. Ecc. 7, 9.

3. Metaph. the bosom of a chariot, the inside, hollow part, 1 K. 22, 35; the bosom of an altar, the cavity or hollow in the hearth, where the fire is kept burning, Ez. 43, 13.

חירָה (noble birth, r. חירָה) *Hirah*, pr. n. m. Gen. 38, 1, 12.

חירָם and חירָם see חירָם.

\* חירָם i. q. חירָם, to hasten, to make haste, imper. חירָם Ps. 71, 12, Cheth. Hence

חירָם adv. *hastily, soon*, Ps. 90, 10.

חירָם m. (r. חירָם) c. suff. חירָם, the palate, together with the corresponding lower part of the mouth, the inside mouth, the jaws, like חירָם. Arab. حَنَكٌ the palate and corresponding lower part of the mouth, beak, Syr. مَنَابُ palate.—Hence Job 20, 13 חירָם חֵיקָא in the midst of his mouth. 33, 2. Spec. a) As the organ of taste, Job 12, 11, comp. 6, 30. Ps. 119, 103. b) As an organ of speech, Prov. 8, 7 חירָם חֵיקָא אֵמְתָהּ for my mouth (palate) speaketh truth. Job 31, 30 nor have I suffered my mouth (palate) to sin; comp. Hos. 8, 1 the trumpet to the mouth! Comp. חירָם.—In Cant. 7, 11, palate seems put by way of delicacy for the moisture which accompanies a kiss, comp. 5, 16. Lette ad Amrulk. Moall. p. 180: See fully in adj. חירָם no. 1.

\* חירָם to look, to look out; hence with לְ to look for, to wait for, to desire. In Kal once Part. constr. חירָם לְ those who wait for him Is. 30, 18.—More usual in PIEL חירָם id. 2 K. 7, 9; c. acc. et לְ Job 32, 4; espec. חירָם לְיְהוָה to wait (full of hope and confidence) for Jehovah, Ps. 33, 20. Is. 8, 17. With infin. and לְ, Is. 30, 18 חירָם לְיְהוָה וְלֹא יִחְזַק וְיִחְזַק וְיִחְזַק and therefore Jehovah waiteth, that he may be gracious unto you, he desires nothing more than to favour you again, and therefore he delays punishment. In the parallel member is חירָם he doth arise sc. in order to do this or that, which thus comes near

to the Arab. **حَكَم**, i. q. *ὀφείεσθαι*.—Inf. in the Chald. manner, **חַכְּרִי** Hos. 6, 9.

**חֲפָה** f. (r. **חָפַה**) a hook, angle, so called as contracting the mouth of a fish, etc. Job 40, 25. Is. 19, 8.

**חֲכִילָה** (darksome) *Hachilah*, pr. n. of a hill near the desert of Ziph, 1 Sam. 23, 19, 26, 1. 3. R. **חָכַל**.

**חָכִים** Chald. adj. *wise* Dan. 2, 21; spec. a wise man. *magus, magician*, Dan. 2, 12 sq. 4, 3. 5. 7. 8. R. **חָכַם**.

\* **חָכַל** obsol. root, to be dark, black; kindr. with **חָכַל**, and spoken in the derivatives of the *dark flashing* eyes of a person excited with wine: a) In a good sense Gen. 49, 12; see **חָכַלְיָהוּ**. b) In a bad sense and referring to the *fierceness* arising from intoxication, Prov. 23, 29; see **חָכַלְיָהוּ**. See Thesaur. App.

Deriv. the three following :

**חֲכִילָה** (whose eyes Jehovah enlivens) pr. n. m. *Hachaliah*, Neh. 10, 2.

**חָכַלְיָהוּ** adj. *dark, dark-flashing*, spoken of the eye, see r. **חָכַל**. Gen. 49, 12 **חָכַלְיָהוּ עֵינָיו מִיַּיִן** *his eyes darkly flashing from wine*, implying abundance of wine; *dark eyes* are here contrasted with *white teeth*. Aquila well *κατάκοποι* satiated with colour, dark; Sept. *χαροποι*.

**חָכַלְיָהוּ** f. Prov. 23, 29 **חָכַלְיָהוּ עֵינָיו** *dark flashing of the eyes*, fierceness, as arising from intoxication. See r. **חָכַל**.

\* **חָכַם** fut. **יִחְכַּם**. to be or become wise, to act wisely, Prov. 6, 6. 23, 19. Ecc. 2, 19. 1 K. 4, 31. Job 32, 9. al. Arab. **حَكَم** to judge. to govern, **حَكْم** judgment, **حَكَم** and **حَاكِم** a judge; Aram. to know, rarely to be wise.

PIEL to make wise, to teach wisdom, Job 35, 11. Ps. 105, 22.

PUAL part. *made wise*, i. e. taught wisdom, wise, Prov. 30, 24; of a magician, Ps. 58, 6.

HIPH. i. q. Pi. Ps. 19, 8.

HITHP. 1. to be wise in one's own eyes, Ecc. 7, 16.

2. to show oneself wise, i. e. cunning;

with **ל** to outwit, to deceive, Ex. 1, 10. Comp. Gr. *σοφός* cunning.

Deriv. the six following, and Chald. **חַכְּרִים**.

**חָכָם** adj. i. q. Gr. *σοφός*, wise.—Spec.

1. *knowing, skilful, skilled* in the arts, Is. 3, 3. 40, 20. 2 Chr. 2, 6. 12; more fully **חָכָם-לֵב** Ex. 28, 3. 31, 6. 35, 10. 36, 1. 2. 8. Comp. Hom. *εἰδύϊα προπίδες*. Jer. 10, 9 **מַעֲשֵׂה חָכְמִים** *the work of skilful artisans*. 9, 16 (**קִינָה**) **חָכְמוֹת** i. e. mourning women *skilled* in lamentation.

2. *wise*, i. e. *intelligent, φρόνιμος*, sensible, judicious, endowed with reason and using it, Deut. 4, 6. 32, 6. Prov. 10, 1. 13, 1. Hos. 14, 10. Often coupled with **נְבוֹן** Deut. 11. cc. and opp. **נָבָל** *ibid.* **אֲיִל**, **פְּטוּל** Prov. 17, 28. Ecc. 6, 8. Also *sagacious, shrewd*, never at a loss, 2 Sam. 13, 3. Jer. 18, 18. Is. 19, 11. 29, 14; *wise* from the experience of life and human affairs Prov. 1, 6. Ecc. 12, 11; also *skilled* in divine things Gen. 41, 8; and hence spoken of magicians and enchanters Ex. 7, 11; comp. Chald. **חַכְּרִים**. Further, *skilful to judge*, wise in judging, 1 K. 2, 9; and hence *cunning, artful*, 2 Sam. 13, 3. Job 5, 13; firm and constant in mind, consistent, Is. 31, 2.—The wide circle of virtues and mental endowments which the Hebrews comprised under this word, is best gathered from the history and character of those whose wisdom became proverbial among the Hebrews, e. g. Solomon 1 K. 5, 9 sq. Daniel Ez. 28, 3; the Egyptians 1 K. 1. c. Thus the wisdom of Solomon is manifested in his acute judgment 1 K. 3, 16 sq. 10, 1 sq. in his knowledge of very many objects, espec. of nature 5, 13; in the multitude of verses and sentences which he either composed himself or retained in his memory 5, 12; Prov. 1, 1; in a right judgment as to human affairs, etc. Elsewhere wisdom also includes skill in civil matters, Is. 19, 11; the faculty of prophesying, and interpreting dreams, Dan. 5, 11; and the art of enchantment and magic, Ex. 7, 11. A higher and more enlightened wisdom is ascribed to angels, 2 Sam. 14, 20; to God, Job 9, 4. 28, 1 sq.—The seat of wisdom is placed in the heart; hence

often חֵבֶל לֵב Prov. 16, 23, and חֵבֶל לֵב 11. 29. 16. 21.—Plur. חֵבֵלִים *wise men, magi, magicians*, Ecc. 9, 17. Gen. 41, 8. Jer. 50, 35. Esth. 1, 13.

חֵבֶל f. (r. חָבַט) 1. *skill in an art, dexterity*, Ex. 28. 3. 31, 6. 36, 1. 2.

2. *wisdom*, for the notion and extent of which, see in חָכָם no. 2. Job 11, 6. 12, 2. 12. 15. 8. 26. 3. 20. 18. It comprises various learning Dan. 1, 17; also reverence and piety towards God Job 28, 28; is attributed to a leader Deut. 34, 9; to a king Is. 11, 2; and in a higher and more perfect sense to God, Job 12, 13. 28. 12 sq.

חֵבֶל Chald. id. Dan. 2. 20.

חֵבֶלִים (wise) *Hachmoni*. pr. n. m. 1 Chr. 11, 11. 27. 32.

חֵבֶלִים f. sing. (perh. for חֵבֶלִים) *wisdom*; constr. with sing. Prov. 9, 1, comp. 14, 1; perh. Prov. 1, 20, where however חֵבֶלִים can also be plural. With plur. Prov. 24, 7. Elsewhere only once, Ps. 49, 4. R. חֵבֶל.

חֵבֶלִים id. with sing. Prov. 14, 1.

חֵל see חֵל.

חֵל m. *unholy, profane, common*, opp. to holy, consecrated, Lev. 10, 10. 1 Sam. 21, 5. 6. R. חֵל Pi. no. 3.

\* חֵל to rub, to wear away; then to be sick. i. q. חֵל no. 2. 3. Once fut. חֵל 2 Chr. 16, 12.

Deriv. חֵל and

חֵל f. 1. *rust*, on a brazen pot, Ez. 24, 6. 11. 12.—Prob. pr. external disease, scab, leprosy of metal. Arab.

חֵל is spoken of pustules on the lips, an eruption.

2. *Helah*, pr. n. f. 1 Chr. 4, 5. 7.

חֵל see חֵל.

חֵל see חֵל.

\* חֵל obsol. root, to be fat. The primary idea lies in the smoothness and slipperiness of fat things; corresponding are Gr. λιπά, λιπάω, λιπόω, ἀλείφω, Lat. lippus.—Hence pr. n. חֵל and the five here following.

חֵל m. c. art. חֵל, constr. חֵל (as if from חֵל), c. suff. חֵל, milk, i. e. new

milk, different from חֵל, and so called from its fatness, Gen. 18, 8. 49. 12. Prov. 27. 27. Is. 7, 22. Yet in 1 Sam. 17, 18 it seems to be for curdled milk; see in חֵל. For the phrase חֵל חֵל חֵל see under art. חֵל Poet. to suck the milk of nations, i. q. to make their riches one's own, to get possession of their wealth, Is. 60, 16.—Arab. حَلَب,

id. whence حَلَب to milk, Eth.

חֵל milk.

חֵל m. also חֵל Is. 34, 6. c. suff. חֵל; plur. חֵל, constr. חֵל Gen. 4, 4.

1. *fat, fatness*, of victims Lev. 3, 3. 4. 9. 10. 15 sq. Is. 1, 11; of persons Judg. 3, 22. 2 Sam. 1, 22. Job 15, 27. Plur. Gen. 4, 4. Lev. 8, 26. 10, 15.—Metaph. a) For the best, richest part of any thing, as חֵל חֵל חֵל the fat of the land, i. e. its best fruits, richest productions. Gen. 45, 18; חֵל חֵל Ps. 81, 17, and חֵל חֵל 147, 14, the fat of wheat; also חֵל חֵל חֵל Deut. 32, 14 (comp. Is. 34, 6) the kidney-fat of wheat, i. e. the finest wheat, the finest flour. b) For a fat heart, i. e. covered thick with fat, and therefore torpid, dull, unfeeling. Ps. 17, 10; comp. Ps. 73, 7; also Gr. παχὺς, Lat. pinguis, for dull, stupid. Some have

here compared Arab. حَلَب pericardium; but this seems rather to be so called from its fatness; although under the root حَلَب the Arabs comprise almost every thing.

2. *Heleb*, pr. n. of one of David's military chiefs, 2 Sam. 23, 29; for which 1 Chr. 11, 30 חֵל, and also 1 Chr. 27, 15 חֵל.

חֵל (fatness, fertile region) *Helbah*, pr. n. of a city in the tribe of Asher, Judg. 1, 31. R. חֵל.

חֵל (fat, fertile) *Helbon*, pr. n. of a Syrian city, celebrated for its wine, Ez. 27, 18; Gr. Χαλιβόν. On its excellent wine, see Strabo XV. p. 1068 (al. 735). The city is famous in Arabian history in the middle ages, under the name حَلَب

*Haleb*, now *Aleppo*; see Freytag Hist. Halebi. Bochart Hieroz. I. 543. Abul-

fedā Syria p. 118. Golius ad Alferganum p. 270 sq.—J. D. Michaelis, Supplem. p. 748 sq. conjectures without sufficient ground that the city *Kennesrin*, or Old Aleppo, is to be understood.

הַלְבָנָה f. *galbanum*, Gr. *γαλβάνη*, a gum of a strong odour, flowing from the *ferula galbanifera*, which grows in Syria and Arabia, *Bubon galbanum* Linn. Ex. 30. 34. Syr. **سحل** gum. Comp. Celsii Hierob. T. I. p. 267.

\* הָלַךְ a root not in use, pr. *to be smooth, slippery*; then also of smooth and swift motion, *to glide, to slip away, to fleet*; kindr. with הָלַב, הָלַט, הָלַח, הָלַךְ. See Thesaur. p. 474.

Deriv. the five following.

הָלַךְ m. in pause הָלַךְ 1. *life*, as fleeting and transient, Ps. 39, 6. 89, 48. Job 11, 17.

2. *this world*, as fleeting, transient, vain, Ps. 49, 2. 17, 14.

הָלַךְ pr. n. see הָלַב no. 2.

הָלַךְ m. *a weasel*. Lev. 11, 29. So called from its swift gliding motion, or from its gliding into holes; comp. Syr. **سحل** insinuavit se. So Sept. Vulg. Targ. Jon. and so Talmud. הילדה a weasel.—

Syr. **سحل** and Arab. **سحل** signify a mole.

הַלְדָה (weasel) *Huldah*. pr. n. of a prophetess. 2 K. 22. 14. 2 Chr. 34, 22.

הַלְדָה (worldly, see הָלַךְ no. 2) *Heldai*, pr. n. m. a) See הָלַב no. 2. b) Zech. 6, 10; and also to be read in v. 14 for הָלַט.

\* הָלַח 1. *to rub smooth, to polish*, kindr. הָלַט; intrans. *to be polished*; pr. from the idea of smoothness, lubricity, so that הָלַח (חֲלִי) is kindred to the verbs הָלַב, הָלַט, הָלַךְ. and also הָלַךְ q. v. Hence הָלַח, הָלַח, necklace, female ornaments, so called as being polished.—Syr. **سحل** to be sweet, pleasant. (pr. smooth.) Pa. to adorn, **سحل** sweet. So of sweet and pleasant sounds, as Eth. **ረዕ** to sing, whence Heb. הָלַח q. v.

2. *to be worn down in strength, to be weak*, Judg. 16, 7 sq. Is. 57, 10.

3. *to be sick, diseased*, Gen. 48, 1. הָלַח הָלַח, as Gr. *ροσθῆν νόσον*, 2 K. 13, 14. הָלַח הָלַח הָלַח *to be diseased in the feet*, lame, 1 K. 15, 23; of disease from a wound or hurt, 2 K. 1, 2. הָלַח הָלַח *a deadly evil*, sore evil, i. e. scarcely curable, Ecc. 5, 12. 15. הָלַח הָלַח *sick with love* Cant. 2, 5. 5, 8.

4. *to be pained, hurt*, Prov. 23, 35. Jer. 5, 3.—Hence metaph. *to be concerned, anxious, grieved*, c. **על** 1 Sam. 22, 8. Comp. Eth. **ረዕ** to be anxious, for Gr. *μεριμνῶν* Matt. 6, 28; see Lud. de Dieu ad h. l.

NIPI. הָלַח 1. *to be worn down in strength, to be wearied*, Jer. 12, 13.

2. *to be made sick, to be sick*, Dan. 8, 27. Part. fem. הָלַח, e. g. מַצָּה הָלַח *a deadly wound*, i. e. severe, scarcely curable, Jer. 14, 17. 30, 12; comp. 10, 19. Nah. 3, 19. So ellipt. הָלַח id. Is. 17, 11.

3. *to be concerned, anxious, grieved*, c. **על** Am. 6, 6.

PIEL הָלַח, imperative הַל 1 K. 13, 6.

1. Pr. *to rub or stroke* the face of any one, from the primary force of the root; see in Kal no. 1, and comp. Gr. *αγλῆω* to soothe, to caress. Always fully, **פ** הָלַח *to stroke one's face*, i. q. to soothe, to caress; spoken: a) Of one who strives to please a king or noble, i. q. *to caress, to flatter, to court*, Job 11, 19. Prov. 19, 5. Ps. 45, 13 *the richest of the nations shall make court to thee with gifts*. b) Of one who entreats God's favour, i. q. *to beseech, to supplicate*, Ex. 32, 11. 1 Sam. 13, 12. 1 K. 13, 6. 2 K. 13, 4. Dan. 9, 13. al. Comp. Iliad 8. 371. ib. 10. 454 sq.

2. *to make sick, to afflict* with disease, Deut. 29, 21. Ps. 77, 11 הָלַח *this maketh me sick*, ill.

PUAL pass. *to be made weak*, so of a shade in Shcol, Is. 14, 10.

HIPI. præt. הָלַח, by Syriasm for הָלַח, Is. 53, 10.

1. *to make sick, diseased, incurable*, e. g. a wound Is. l. c. Mic. 6, 13. Also *to make oneself sick*; Hos. 7, 5 *in the day of our king שָׂרוּם הַמֶּלֶךְ הַמֵּת מִיַּיִן* *the princes make themselves sick with the glow of wine*.

2. Trop. *to afflict, to grieve*, Prov. 13, 12.

HOPE. *to be hurt, wounded*, 1 K. 22, 34.

HITHP. 1. *to make oneself sick, to fall sick*, for grief, 2 Sam. 13, 2.

2. *to feign oneself sick*, 2 Sam. 13, 5. 6.

Deriv. from the signif. *to polish* etc. see in Kal no. 1; from the signif. *to be sick*, הִלֵּי, מִהֲלָה, מִהֲלָה, מִהֲלָה.

הִלֵּה f. *a cake* 2 Sam. 6, 19; espec. as offered in sacrifices, Lev. 8, 26. 24, 5. R. הִלֵּל no. 1, *to bore, to pierce*; since such cakes were perforated like biscuits, as among the Arabs and modern Jews.

הִלֵּם and הִלֵּם m. plur. הִלֵּמוֹת *a dream*, Gen. 20, 3. 6. 31, 10. 11. 24. Dreams are put for *trifles, follies, nugæ*, Ecc. 5, 6; comp. v. 2. R. הִלֵּם.

הִלֵּן comm. Josh. 2, 18. Ez. 41, 16; plur. הִלֵּן—Joel 2, 9, and הִלֵּן—Ez. 40, 16; *a window, hole for the light*, from r. הִלֵּל *to perforate*. הִלֵּן בְּצֵד הַחִלֵּן *through a window, out of a window*, Gen. 26, 8. Josh. 2, 15. Judg. 5, 28.

הִלֵּן and הִלֵּן (sandy, comp. הוֹל) pr. n. *Holon*. a) A city of the priests in the tribe of Judah, Josh. 15, 51. 21, 15; the same called הִלֵּן 1 Chr. 6, 43. b) A city of Moab, Jer. 48, 21.

הִלֵּן m. (r. הִלֵּן) *a passing away, departure, decease*, as of parents. Prov. 31, 8 הִלֵּן בְּנֵי הִלֵּן *children of decease*, i. e. orphans. Symm. υἱοὶ τῶν ἀποικοιμένων. Arab. خلف II, *to leave children at death*, Mark 12, 19. 20. Acts 18, 21.

הִלֵּשׁ f. *overthrow, defeat*, Ex. 32, 18. R. הִלֵּשׁ.

הִלָּה *Halah*, pr. n. of an Assyrian province, into which a part of the ten tribes were transported by Shalmaneser. Prob. *Calachene*, Καλαχηνή Strab. XVI. 1, Καλακηνή Ptol. VI. 1, the northernmost province of Assyria proper, on the eastern bank of the Tigris. 2 K. 17, 6. 18, 11. 1 Chr. 5, 26. Comp. פָּלַח no. 2.

הִלְהוּל *Halhul*, pr. n. of a town in the mountains of Judah, Josh. 15, 58. Jerome places it near Hebron; and its remains still bear the name *Hülhül*; Bibl. Res. in Palest. I. p. 319.

הִלְהוּלָה f. (r. הוֹל Pilp.) 1. *pain, pang*, of a woman in travail, Is. 21, 3.

2. *trembling, terror*, Nah. 2, 11. Ez. 30, 4. 9.

\* הִלֵּשׁ ἀπαξ λεγόμεν. in Hiph. i. q. Arab حَلَطَ, حَلَطَ, *to be quick and hasty* in any thing, *to press, to urge*; for the primary idea see in kindr. הִלֵּר. 1 K. 20, 33 and they hastened and urged whether it was from (or of) him. The form הִלֵּשׁ is for Hiph. הִלְהִישׁ, as הִלְהִישׁוּ for הִלְהִישׁוּ 1 Sam. 14, 22. 31, 2. Lehrg. p. 322.

הִלֵּי m. plur. הִלֵּיִם for הִלֵּיִם Lehrg. p. 575. R. הִלֵּה no. 1. 1. *necklace, trinket*, so called as being polished, Prov. 25, 12. Cant. 7, 2. Arab. حَلِي id.

2. *Hali*, pr. n. of a town in the tribe of Asher, Josh. 19, 25.

הִלֵּי m. in pause הִלֵּי, c. suff. הִלֵּי, plur. הִלֵּיִם R. הִלֵּה.

1. *sickness, disease*, both internal Deut. 7, 15. 28, 61; and external Is. 1, 5.

2. *anxiety, affliction, grief*, Ecc. 5, 16 הִלֵּי לִי for הִלֵּי.

3. *an evil, calamity*, Ecc. 6, 2.

הִלֵּיָה fem. of הִלֵּי, *a necklace, trinket*, Hos. 2, 15. R. הִלֵּה no. 1.

הִלֵּיָה m. 1. Subst. *a pipe*, as an instrument of music; so called as being perforated, see r. הִלֵּל no. 1. Is. 5, 12. 30, 29. 1 K. 1, 40.

2. Adj. *unholy, profane*, see r. הִלֵּל Pi no. 3; also as Neut. *something profane*, whence with He parag. הִלֵּלָה, הִלֵּלָה (Milél), pr. *ad profana, profane be it*, i. q. *absit, far be it*, Talmud. חוֹלֵין לֵךְ, an exclamation of abhorrence. So 1 Sam. 20, 2 הַמֵּיתָ לֹא הִלֵּלָה *far be it! thou shalt not die*, comp. 2, 30. Construed a) הִלֵּלָה לִי with מֵךְ and inf. *far be it from me to do so* and so, Gen. 18, 25. 44. 7. 17. Josh. 24, 16; comp. Job 34, 10. b) With אֶפְרָה before a fut. Job 27, 5. 1 Sam. 14, 45 without לֵךְ. 2 Sam. 20, 20.—To both these constructions there is sometimes added מִיְהוָה, 1 Sam. 24, 7. 26, 11. 1 K. 21, 3, so that the sense is: ‘*profane or accursed be it from Jehovah, God forbid*, Sept. μή γένοιτο, or, the primary signification being neglected: ‘*wo to me from Jehovah, if*





3. i. q. Piel no. 3, to profane, to defile, Ez. 39, 7.

4. to begin, like Engl. to open, as also in many synonymous words, e. g. Arab.

فتح to open, to begin; Syr.  $\text{ܦܢܝܢ}$  to loose, to open, to begin; Germ. eröffnen.

—Constr. with  $\text{ה}$  and inf. Gen. 6, 1, 10, 8; without  $\text{ה}$  Deut. 2, 25, 31. 1 Sam. 3, 2. Rarely followed by a finite verb, as Deut. 2, 24  $\text{הָחֵל רֵשׁ}$ . 1 Sam. 3, 12  $\text{הָחֵל וְכָלָה}$  beginning and finishing, i. e. from beginning to end. Gen. 9, 20  $\text{וַיַּחֵל נֹחַ וַיֵּאָרָם וַיֵּאָרָם אִישׁ אִישׁ הָאָרָםָה$  and Noah began to be a husbandman, was the first husbandman. —Also to have a beginning, to be begun, Num. 17, 11 [16, 46]. 2 Chr. 29, 27.

HOPH. pass. to be begun, ceptum est, Gen. 4, 26.

Deriv.  $\text{הָל}$ ,  $\text{הָלָה}$ ,  $\text{הָלִיל}$ ,  $\text{הָלוּן}$ ,  $\text{מְהָלָה}$ ,  $\text{תְּהָלָה}$ , and

$\text{הָלַל}$  m. adj. 1. pierced, wounded, i. e. mortally, Job 24, 12. Ps. 69, 27. Jer. 51, 52. Often also killed, slain, in a private feud Deut. 21, 1, 2, 3, 6; oftener in battle Josh. 11, 6. Judg. 9, 40. al. Collect. Deut. 32, 42. Ez. 6, 7.  $\text{הָלַל הָרֶבֶר}$  slain with the sword Num. 19, 16. Ez. 31, 17, 18; and trop. on account of the antith.  $\text{הָלִירֶבֶר}$  slain of famine Lam. 4, 9; comp. Is. 22, 2.—In respect to the active signif. of slayer, i. e. soldier, which some have unnecessarily proposed, see Comment. on Is. 22, 2. Thesaur. p. 478.

2. profane, polluted, Ez. 21, 30 [25]; see the root Pi. no. 3. Fem.  $\text{הָלָלָה}$  (joined with  $\text{זִזְיָה}$ ) one profaned, polluted, a prostitute, Lev. 21, 7, 14.

\*  $\text{הָלַם}$  fut.  $\text{יִהְיֶה לֵם}$  1. i. q. Arab.  $\text{حَلَم}$  Conj. I, V, to be fat, full, rounded, kindr. with  $\text{הָלַב}$ ; and as this takes place at puberty, hence to arrive at puberty,

to become ripe, manly, like  $\text{עָלַם}$  puber, coeundi cupidus fuit.—Job 39, 4 [7] their young ones  $\text{יִתְגַּדְּמוּ}$  grow up ripe, puberes fiunt, full of manly vigour; spoken of the ibex.

2. to dream; spoken primarily of the sensual dreams of puberty; comp.  $\text{חֵלֵם}$  nocturnal pollution, a dream;  $\text{חָלַם}$  to suffer nocturnal pollution. to dream:

VIII, to arrive at puberty; Syr. and Ethiop. to dream; see Thesaur. p. 479. —Gen. 37, 5 sq. 42, 9. Is. 29, 8.  $\text{הוֹלֵם}$  a dreamer of dreams, i. q.  $\text{נְבִיא}$ , since dreams were regarded as a medium of divine communication, Deut. 13, 2, 4. Comp. Joel 3, 1. Num. 12, 6.

HIPH. 1. Pr. to make fat, sound, well; hence to heal, to let recover, Is. 38, 16. Syr. Pe. Ethpe. to be sound, strong, robust.

2. to cause to dream, Jer. 29, 8.

Deriv.  $\text{הוֹלֵם}$ ,  $\text{הוֹלְמָה}$ ,  $\text{אֶתְהַלְמָה}$ .

$\text{הָלַם}$  m. 1. Chald. emph.  $\text{הַלְמָא}$ , a dream, Dan. 2, 4 sq. 4, 2 sq.

2. Helen, pr. n. m. see  $\text{הָלַיְתִי}$  b.

$\text{הָלַם}$  see  $\text{הוֹלֵם}$ .

$\text{הָלַמְוָה}$  f.  $\text{ἄπαιξ λεγόμεν}$ . Job 6, 6, a much vexed passage, where however all agree that the context requires this word to mean some kind of insipid, tasteless food. The exact signification can be determined only by the etymology. The form  $\text{הָלַמְוָה}$  then (from r.  $\text{הָלַם}$ , after the form  $\text{פָּלַצְוָה}$ ) denotes pr. somnolency, dreaminess, and hence fatuity, simplicity, folly (comp. Ecc. 5, 2, 6), any thing simple, foolish; which may then be trop. referred to tasteless food, just as vice versa the notion of insipidness is transferred from food to discourse; comp.  $\text{μωρός}$  in Dioscorides, spoken of tasteless roots. What this food was, is clearly shown by the Syriac translator, who renders it  $\text{سحلمة}$ , a word similar to the Heb. name, and denoting portulaca, purslain, an herb formerly eaten as salad, and proverbial for its insipidity among the Arabs, Greeks, and Romans;

comp.  $\text{أَحْمَقٌ مِّن رِّجْلَةٍ}$  portulaca stultior, see Meidanii Prov. no. 344, p. 219 ed. H. A. Schultens; Golius ad Sententias Arab. no. 81. So Greek  $\text{μορῶν λάχανον, βλίτον}$ , whence  $\text{βλίτον, βλιτός, βλιτομάμας}$  Aristoph. Nub. 997, of a silly person; and so Lat.  $\text{bliteus}$  Plaut. Trucul.

4. 4. 1. Hence called  $\text{البقلة الحماة}$  olus fatuum, silly herb, which very word the Arabic translator of Job puts for the Syr.  $\text{سحلمة}$ . Hence in Job l. c.  $\text{הָלַמְוָה}$  purslain-slime, prob. spoken contemptuously for purslain-broth, as in



2. to draw out, to take away, e. g. stones from a wall, Lev. 14, 40. 43.

3. to deliver sc. from danger, 2 Sam. 22, 20. Ps. 6, 5. 50, 15. 81, 8.

NIPH. 1. Pass. of Kal no. 3, to expedite oneself for war or battle, to arm oneself, Num. 31, 3. 32, 17.

2. Pass. of Piel no. 3, to be delivered sc. from danger, Ps. 60, 7. 108, 7.

HIPH. to make alert, strong, vigorous, e. g. the bones, Is. 58, 11.

Deriv. הַלְצוּהוּ, הַלְצוּהוּ, and the two here following.

הַלְצוּ only Dual הַלְצוּם the loins, where one girds himself for strength, vigour, activity; see r. הַלְצוּ Kal no. 3. Hence to gird up the loins, to prepare for an encounter, Job 38, 3. 40, 7; to come forth out of one's loins, i. e. to be begotten of him, Gen. 35, 11.—Chald. הַלְצוּ, Syr. هَلَّز, ל or 7 being dropped.

הַלְצוּ in pause הַלְצוּ (perh. loin, i. q. הַלְצוּ) Helez, pr. n. ni. a) 1 Chr. 2, 39. b) 2 Sam. 23, 26; for which הַלְצוּ 1 Chr. 11, 27. 27, 10.

\* הַלְצוּ fut. הַלְצוּ 1. to be smooth.

Arab. خَلَقَ and خَلَقَ id. but خَلَقَ act. to form, to make, pr. to smooth off;

to which is kindr. خَلَقَ to cut off the hair, pr. to make smooth the head or chin. This signif. of smoothness is found in several families of roots beginning with gl, and espec. glc, in the occidental languages also; as Gr. χαλκός, χαλκίς smooth silex, calculus; κόλυξ a smooth man, flatterer, i. q. הַלְצוּ no. 2; γλυκύς of which the primary idea lies in touch; γλοῖος, γλισχρος, Lat. glacies, glaber, gladius, glisco, gluten; Germ. glatt, gleiten, Glas, gleissen i. q. glänzen; Engl. to glide, glass, glue, etc. comp. Heb. הַלְצוּ, جلا, to polish.—Metaph. to be smooth, bland, flattering, e. g. the heart Hos. 10, 2; the lips, words, Ps. 55, 22.

2. to divide, to distribute, to appropriate, espec. by lot, Josh. 14, 5. 18, 2. 22, 8. This signif. is derived from the noun הַלְצוּ, which denotes pr. a smooth stone used as a lot, comp. Chald. הַלְצוּ a reckoning-stone, lot, خَلَاقَةٌ id. Secondary forms

are Arab. خَلَقَ to destine, to predetermine, Eth. ገለግሎ to number, to reckon among, ገለግሎ number, lot; comp. Aram. סַחְמָא, הַלְצוּ lot, הַלְצוּ land divided by lot, an inheritance.—2 Sam. 19, 30. 1 Sam. 30, 24 יִחַדּוּ יַחְדָּם they shall divide (share) together, i. e. alike, in equal portions. Prov. 17, 2 he shall share the inheritance along with the brethren, i. e. shall have an equal portion, comp. Job 27, 17. With בָּ to divide with any one, to be partner with him, Prov. 29, 24; with לְ to divide out to any one, to impart to him, Deut. 4, 19. 22, 25. Neh. 13, 13; with בָּ of thing, Job 39, 17 לֹא הָלַק לָהּ בְּבִינָה nor hath he imparted to her with (of) understanding. Comp. הַלְצוּ no. 2.

3. to divide out as spoil, i. q. to spoil, from הַלְצוּ no. 2. 2 Chr. 28, 21 Ahaz spoiled the house of the Lord and the house of the king and the princes. Sept. well ἔλαβεν τὰ ἐν τῷ οἴκῳ, the house being put for what is therein contained, see בָּרַח no. 10.

NIPH. 1. to be divided out, distributed, Num. 26, 53. 55.

2. to divide or distribute oneself, Job 38, 24. Prægn. Gen. 14, 15 וַיִּחַדּוּ אֶתְּמֹלֶךְ וַיִּחַדּוּ אֶתְּמֹלֶךְ and he divided himself against them, i. e. divided his forces and attacked them. Job 38, 24.

3. to divide among themselves, like Hithp. 1 Chr. 23, 6 וַיִּחַדּוּ אֶתְּמֹלֶךְ and he divided them into courses. 24, 3. But the better reading is וַיִּחַדּוּ אֶתְּמֹלֶךְ, see Lehrs. p. 462.

PIEL 1. Like Kal no. 2, to divide out, to distribute, e. g. spoil, prey, Gen. 49, 27. Ps. 68, 13; with לְ to distribute among, 2 Sam. 6, 19. Is. 34, 17. 1 K. 18, 6 וַיִּחַדּוּ אֶתְּמֹלֶךְ they divided the land between them. Also c. לְ i. q. to apportion, to assign. Job 21, 17. Is. 53, 12 אֶתְּמֹלֶךְ אֶתְּמֹלֶךְ I will assign him a portion among the great.

2. to disperse, Gen. 49, 7. Lam. 4, 16.

PUAL to be divided out, distributed, Is. 33, 23. Ani. 7, 17. Zech. 14, 1.

HIPH. 1. Trans. of Kal no. 1, to make smooth, to shape, as an artisan Is. 41, 7. Metaph. to make smooth the tongue, i. q. to flatter, Ps. 5, 10. Prov. 28, 23; and so to make smooth one's words, id. Prov.

2, 16, 7, 5; also without aceus. Prov. 29, 5 **גִּבֹר מְחַלְקִים עַל־רֵעֵהוּ** a man who flattereth another. Ps. 36, 3.

2. Causat. of Kal no. 2. Jer. 37, 12 **מִצָּע לְחַלֵּק מִצָּע** to obtain from thence his portion, his inheritance; so Vulg. Targ. But Kimchi: *that he might slip away from thence*, a signif. which might easily come from that of smoothness.

HITHP. to divide among themselves, Josh. 18, 5.

Deriv. חֲלָקָה — חֲלָקָה לְקוֹחַ, חֲלָקָה.

חֲלָקָה m. adj. 1. smooth, opp. to hairy, rough, Gen. 27, 11; hence bare, bald, of a mountain Josh. 11, 17, 12, 7. Trop. smooth, i. e. bland, flattering, of the palate (i. e. mouth, words) of a harlot, Prov. 5, 3; comp. 26, 26.

2. slippery, deceitful, false, Ez. 12, 24; comp. 13, 7.

חֲלָקָה Chald. lot, portion, part, Ezra 4, 16. Dan. 4, 12, 20. Comp. Heb. חֲלָקָה.

חֲלָקָה m. c. suff. חֲלָקָה; plur. חֲלָקָהִים, constr. חֲלָקָהִי, once חֲלָקָהִי Dag. euph. Is. 57, 6.

1. smoothness, polish, Is. 57, 6 spoken of idol-worshippers: **בְּחֲלָקָהֵי נַחַל חֲלָקָהֵי** with the smooth (stones) of the torrent is thy portion; these, these are thy lot. i. e. with idols formed of smooth stones set up (comp. 1 Sam. 17, 40) is thy intercourse, these are thy gods; as immediately follows: *even to them hast thou poured out a drink-offering*, etc. So Targ. and most intpp. Others: *in the bare (smooth) places of the valley is thy lot*, i. e. in the open (not wooded) places dost thou worship idols. In either case there is a play upon the double meaning of חֲלָקָה i. e. smoothness, also portion.—Metaph. smoothness, flattery, Prov. 7, 21.

2. part, portion, share, lot, Job 32, 17. Josh. 18, 5, 6, 9. חֲלָקָה חֲלָקָה portion as portion, like portions, Deut. 18, 8. Spoken of the portion of the sacrifices allotted to the Levites Lev. 6, 10; of a portion of spoil Gen. 14, 24. Num. 31, 36. 1 Sam. 30, 24. Hence for spoil itself Job 17, 5 **לְחַלֵּק לְיָדֵי רֵעֵים** who betrayeth friends to the spoil. i. e. coner. spoilers. Hab. 1, 16. Especially of a lot or portion by inheritance. Josh. 14, 4, 15, 13, 18, 7 the Levites shall have no portion (חֲלָקָה) among you.

חֲלָקָה the portion of my people i. e. the land of Israel, Mic. 2, 4; comp. Is. 61, 7.—In phrases: a) **יָשׁ (אִינן) לֹא חֲלָקָה עִם פִּי** he has (or has not) lot and possession with any one, i. e. receives a like portion, partakes with him (*κοινωνεῖν τιμι*) Deut. 10, 9, 14, 27, 29, 18, 1; ib. 12, 12. Metaph. to participate with, to consort with, Ps. 50, 18; comp. Dan. 4, 12. b) **יָשׁ (אִינן) חֲלָקָה לֹא בְּ** he has (or has not) part in any thing, partakes in it (*κοινωνεῖν τιμος*) Num. 18, 20. Ecce. 9, 6. Hence **יָשׁ אִינן חֲלָקָה לֹא בְּ** to have no part in any one, i. q. to have nothing to do with him, 2 Sam. 20, 1. 1 K. 12, 16. Gen. 31, 14. Josh. 22, 25, 27; also Neh. 2, 20. c) **חֲלָקָה יַעֲקֹב** the portion of Jacob, i. e. Jehovah, whom it is allotted to Israel to worship, Jer. 10, 16, 51, 19; comp. Deut. 4, 19. Ps. 16, 5, 142, 6. Vice versa, חֲלָקָה יְהוָה the portion of Jehovah, i. e. the people of Israel, whom God has allotted to himself to protect and cherish, Deut. 32, 9. d) lot, portion in this life, *μοῖρα*, Ecce. 2, 10, 3, 22, 5, 17. Job 20, 29, 31, 2 חֲלָקָה אֱלֹהֵי lot appointed of God.

3. a portion of land, q. d. fields, territory, 2 K. 9, 10, 36, 37. So by transpos. Chald. חֲלָקָה and Ethiop. ስፍራ field. Hence the land, terra firma, as opp. to the sea, Am. 7, 4.

4. Helek, pr. n. of a son of Gilead, Num. 26, 30. Josh. 17, 2.—Patronym. חֲלָקָה Helekite Num. l. e.

חֲלָקָה adj. (r. חֲלָקָה) smooth; 1 Sam. 17, 40 חֲלָקָה חֲלָקָה חֲלָקָה five smooth ones of the stones, i. e. five smooth stones. For this idiom comp. Is. 29, 19. Hos. 13, 2; see Lehrs. p. 678.

חֲלָקָה f. i. q. חֲלָקָה 1. smoothness, smooth part, Gen. 27, 16. Plur. smooth i. e. slippery places Ps. 73, 18. Metaph. flattery Prov. 6, 24. Plur. חֲלָקָה smooth things, flatteries, Is. 30, 10. חֲלָקָה חֲלָקָה flattering lips Ps. 12, 3, 4.

2. portion, part; with שָׂדֵה added, portion of a field Gen. 33, 19. Ruth 2, 3; so without שָׂדֵה id. 2 Sam. 14, 30, 31, 23, 12.

3. Constr. חֲלָקָה as pr. n. Helkath. a) A city of the Levites in Asher, Josh. 19, 25; written חֲלָקָה 21, 31. b) חֲלָקָה הַצְּרִים Helkath-hazzurim (field of swords) a place near Gibeon, 2 Sam. 2, 16.

הַלְקָה f. plur. הַלְקוּהוּ *flatteries*, Dan. 11, 32. R. הַלֵּק Hiph.

הַלְקָה f. *partition, division*, 2 Chr. 35, 5. R. הַלֵּק.

הַלְקִי (for הַלְקֵהוּ Jehovah his portion) *Helkai*, pr. n. m. Neh. 12, 15.

הַלְקֵהוּ and הַלְקֵהוּ (portion of Jehovah, i. e. specially assigned to God,) pr. n. *Hilkiah*. a) A high priest in the reign of Josiah, 2 K. 22, 8. 12. b) The father of Jeremiah, Jer. 1, 1. c) The father of Eliakim, 2 K. 18, 18. 26. Is. 22, 20. 36, 3. d) 1 Chr. 26, 11. e) Jer. 29, 3. f) 1 Chr. 6, 30. g) Neh. 8, 4.

הַלְקֵהוּ plur. f. (r. הַלֵּק) 1. *slipperiness, q. d. smooth or slippery places*, Ps. 35, 6. Jer. 23, 12.

2. *flatteries, blandishments*, Dan. 11, 21. 34.

\* הַלֵּשׁ 1. Fut. הַלֵּשׁ, *to prostrate, to overthrow, to discomfit*, Ex. 17, 13; with עַל Is. 14, 12, like Engl. *to triumph over*.

Arab. حَلَسَ to prostrate, حَلِيسٌ manful, brave.—Hence הַלֵּשׁ.

2. Fut. הַלֵּשׁ intrans. pr. *to be prostrate, i. e. to be weak, frail, to waste away*, Job 14, 10. Syr. Ethpa. to be weakened, سَكَمٌ weak.—Hence

הַלֵּשׁ m. *weak*, Joel 4, 10.

I. הָם m. (r. הָמָה) only c. suff. הָמִיָּה, *a father-in-law*, Gen. 38, 13. 25. 1 Sam. 4, 19. 21. Fem. is הָמִיָּה q. v. It follows the analogy of the irregular nouns אָב, אָמָּה, Lehrs. p. 479, 605, 606.

Arab. حَمٌّ, حَمْرٌ, father-in-law, a relative of husband or wife, Eth. ḥm father-in-law, ḥm to contract affinity, to become a son-in-law, Samar. ḥm father-in-law, also one betrothed. Corresponding is the Greek γαμβρός for γαμρός father-in-law, son-in-law, bridegroom, kinsman, from γάμος, γαμία. See r. הָמָה, also הָמָה

II. הָם (r. הָמָה) 1. Adj. *warm, hot*, e. g. of bread just baked Josh. 9, 12. Plur. הָמִים Job 37, 17.

2. *Ham*, pr. n. a) A son of Noah, whose posterity are described in Gen. 10, 6–20 as occupying the southernmost

regions of the known earth, thus according aptly with his name, i. e. warm, hot.

b) A name of Egypt, prob. its domestic name among the Egyptians themselves; but so inflected by the Hebrews as to refer it to Ham the son of Noah, as the progenitor of the Egyptians as well as other southern nations. Ps. 78, 51. 105, 23. 27. 106, 22.—In the Coptic language, the name of Egypt is written ΧΗΜ, in the Sahidic dialect KHM; which words, according to Plutarch, have the signification of blackness and heat; de Iside et Osir. VII. p. 437. Reisk. So also according to their Coptic etymology; see Peyron Lex. p. 66. In the hieroglyphic language it is written with two letters, KM. The same name for Egypt is likewise found in the Rosetta Inscription, in which this word occurs more than ten times, (line 1, 6, 7, 8, 11, 12, 13,) and is read by Champollion *Chmè*. See Jablonski Opusc. ed te Water I. p. 404 sq. Champollion l'Egypte sous les Phar. I. p. 104 sq. Gramm. p. 152. Åkerblad Lettre à Silv. de Sacy sur l'inscription de Rosette p. 33–37.

הָם m. 1. pr. inf. of r. הָמָה *to be warm*, e. g. הָמָה Jer. 51, 39.

2. Subst. *warmth, heat*, Hos. 1, 6; of the day Gen. 18, 1. 2 Sam. 15, 5; of the sun 1 Sam. 11, 9. Neh. 7, 3; comp. Gen. 8, 22. Is. 18, 4.

\* הָמָה obsol. root, Arab. حَبَأ to become thick, to curdle, to coagulate, as milk. The primary idea seems to be that of *growing together, coalescing*; see הָמָה, and the remarks on the syllables הָם, עָם, גָּם, under עָמָה.—Hence הָמָה, מִתְחַמָּה, and הָמָה no. II.

הָמָה. by Chaldaism for הָמָה, *anger, wrath*, Dan. 11, 44.

הָמָה, הָמָה, Chald. f. i. q. Hebr. הָמָה, *heat, anger, wrath*, Dan. 3, 13. 19.

הָמָה f. (r. הָמָה) 1. *curdled milk, curds*, Gen. 18, 8. Judg. 5, 25 where comp. Jos. Ant. 5. 5. 4 γάλα διεφθόρος ἰδῆ, milk in this state having an inebriating power. Is. 7, 22. 2 Sam. 17, 29. Poet. also for *milk* in general, Job 20, 17. Is. 7, 15. Deut. 32, 14. *To eat curdled milk and honey* Is. 7, 22, i. e. by those

who remain in the land after it is desolated by the enemy, without fruits and grain; see in פרי B. 2. a.—Sept. βούτυρον, Vulg. *butyrum*, which in most places is inept; see Thesaur. p. 486.—Plur. חמדות. scc במחמדות.

2. *cheese*, Prov. 30, 33.

Deriv. by syncope חמה II. q. v.

\* חמד fut. יחמד and יחמד, whence plur. 1 pers. יחמדתי Is. 53, 2.

1. *to desire, to covet*, Ex. 20, 17. 34, 24. Mic. 2, 2.

2. *to delight in any thing, to take pleasure in*, Ps. 68, 17. Is. 1, 29. Prov. 12, 12; also with dat. pleon. לו, Prov. 1, 22.—Part. pass. חמד pr. *desired, delighted in*; hence *something desirable, pleasant, a delight*, what is dearest to any one, Job 20, 20. Ps. 39, 12. חמדותיהם Is. 44, 9 *their delights*, i. e. idols, comp. Dan. 11, 37.

NIPH. part. נחמד *desired*, i. e.

1. *desirable, pleasant, grateful*, Gen. 2, 9. 3, 6.

2. *precious*. Ps. 19, 11. Prov. 21, 20.

PIEL i. q. Kal no. 1. Cant. 2, 3 בצלו חמדתי in his shade I desire to sit down. Heb. Gr. § 139. 3.

Deriv. מחמד, מחמד, and the four here following.

חמד m. *desirableness, pleasantness, beauty*; Ez. 23, 6 בחמדי חמד comely young men. Is. 32, 12 חמדי שדד *pleasant fields*, comp. Am. 5, 11. Is. 27, 2 in some copies; others חמד.

חמה f. (r. חמד) 1. *desire*, 2 Chr. 21, 20 he departed חמה בלא חמה *undesired*, i. e. regretted by none.

2. *object of desire, a delight*, 1 Sam. 9, 20. Dan. 11, 37 חמה נשים *the delight of women*. where the context requires us to understand some idol specially worshipped by the Syrian women, as As-tarte, Anaitis.

3. *pleasantness, excellence*. Jer. 3, 19. חמה ארץ *a pleasant land*. Ez. 26, 12. חמה כלי *precious vessels* 2 Chr. 32, 27. 36, 10. Nah. 2, 10.

חמדות and חמדות f. plur. *precious things*, Dan. 11, 38. 43. חמדות חמדות *goodly raiment, precious vessels*, Gen. 27, 15. 2 Chr. 20, 25. לחם חמדות *savoury food, delicacies*, from which a person fasting was wont to abstain, Dan.

10, 3. ארש חמדות Dan. 10, 11, 19, and without ארש 9, 23, *man of God's delight*, i. e. *beloved of God*. R. חמד.

חמדן (pleasant) *Hemdan*, pr. n. m. Gen. 36, 26. In 1 Chr. 1, 41 it is written חמדן, by an error of the transcribers.

\* חמה obsol. root. 1. *to join together*, spec. *to join in affinity*; hence חם father-in-law, חמה. Comp. חמה, and also the force of the syllables חם, עם, גם, under צמם.

2. *to surround with a wall*; pr. to keep or hold together things conjoined. Arab. حبا. Hence חומה, and pr. names חמח, חמחי.

חמה f. (r. חם) 1. *warmth, heat of the sun*, Ps. 19, 7.

2. Poet. for *the sun* itself, Job 30, 28. Cant. 6, 10. Is. 30, 26. So often in the Mishna.

I. חמה f. once חמה Dan. 11, 44, constr. חמה; for יחמה from r. יחם.

1. *heat*, sc. from wine, Hos. 7, 5; hence meton. for *wine* itself as heating, Hab. 2, 15.

2. *heat of anger, i. q. anger, wrath*, often coupled with synon. אה, espec. in the later books and in poetry, Gen. 27, 44. Deut. 29, 27. Jer. 7, 20. Esth. 2, 1. 3, 5. Ps. 37, 8. Prov. 15, 1. 21, 14. al. ארש חמה, *a man of wrath*, an angry man, Prov. 15, 18. 29, 22. Often of *the wrath of God*, Is. 27, 4. 34, 2. Ez. 7, 8. Nah. 1, 6. al. כוס היין החמה *cup of wrath*, of which Jehovah causes the nations to drink; see in כוס no. 1, comp. Rev. 16, 19 and Job 21, 20 *he shall drink of the wrath of the Almighty*.—Plur. חמות Prov. 22, 24. Ps. 76, 11.

3. *poison*, so called as causing inflammation, Deut. 32, 24. 33. Ps. 58, 5. Job 6, 4. Arab. حمة<sup>5</sup> id.

II. חמה f. i. q. חמה, the radical ח being dropped, *milk*, Job 29, 6.

חמה (wrath of God) *Hammuel*, pr. n. m. 1 Chr. 4, 26. R. חמם.

חמות see חמות.

חמותל (father-in-law or kinsman of the dew, or perh. for חמות של *Hamutal*, pr. n. of the wife of king Josiah, 2 K.

23, 31, 24, 18. Jer. 52, 1. In these latter passages the Chethibh is חֶמֶט.

חֶמֶל (pitied, spared) *Hamul*, pr. n. m. Gen. 46, 12. 1 Chr. 2, 5.—Patron. חֶמְלִי *Hamulite* Num. 26, 21. R. חֶמֶל.

חֶמְוֶן (warm, sunny, r. חֶמֶם) *Hammon*, pr. n. a) A place in Asher Josh. 19, 28. b) A town in Naphtali, 1 Chr. 6, 61.

חֶמְוֶן m. (r. חֶמֶן no. 3) *a violent man, oppressor*, i. q. חֶמֶץ, Is. 1, 17.—According to others, pass. *one who suffers violence, oppressed*, Sept. ἄδικούμενος, Vulg. *oppressus*; nor would I object, since an intransitive form (חֶמְוֶן) may assume a passive sense.

חֶמְוֶן m. *circuit, compass*. Cant. 7, 2 חֶמְוֶן הַמְּוֶן הַמְּוֶן הַמְּוֶן *the roundings of thy hips are like neck ornaments*, i. e. like the knobs or bosses of a necklace. The maiden is here painted as *καλλιπυγος*. R. חֶמֶץ.

חֶמֶר, חֶמֶר m. 1. *an ass*, so called from the reddish colour, which belongs not only to the wild ass, but also often to the common ass in southern countries; hence called in Spanish *burro, burrico*. Gen. 12, 16. 24, 35. Ex. 13, 13. Judg. 10, 4. 2 Sam. 17, 23. al. R. חֶמֶר no. 2.

2. *a heap*, i. q. חֶמֶר; and this rarer form is chosen perhaps on account of the paronomasia in Judg. 15, 16 בְּלֶחֶי חֶמֶר הַחֶמֶר *with the jaw-bone of an ass. a heap, two heaps*, sc. have I slain. R. חֶמֶר no. 3.

3. *Hamor*, pr. n. of a Hivite, contemporary with Jacob and his sons, Gen. 33, 19. 34, 2. Josh. 24, 32. Judg. 9, 28.

חֶמְוֶה f. *a heap*, i. q. חֶמֶר no. 2, q. v.

חֶמְוֶה f. (r. חֶמֶה, after the form חֶמְוֶה q. v.) *a mother-in-law*, Ruth 1, 14. 2, 11. See חֶמֶר I.

חֶמְוֶה pr. n. see חֶמֶה.

\* חֶמֶט obsol. root, Chald. *to bow down, to lie upon the ground*, in the Tar-gums for Heb. כָּרַע.—Hence

חֶמֶט m. Lev. 11, 30, prob. a species of lizard. Sept. σαύρα, Vulg. *lacerta*.

חֶמְטָה (place of lizards, or i. q. Syr. حُمَّتْ bulwark.) *Humtah*, pr. n. of a city in Judah, Josh. 15, 54.

חֶמֶט see חֶמֶט.

חֶמֶץ m. adj. *salted, seasoned*. Is. 30, 24 בְּלֶיֶל חֶמֶץ *salted provender*, i. e. sprinkled with salt, which is eaten so greedily by flocks and herds as to have occasioned the Arabic proverb: 'sweet fodder (خلة) is the camels' bread; salted, it is their sweet-meats.' See Bochart Hieroz. T. I. p. 113.

חֶמֶשׁ and חֶמֶשׁ m. (fr. card. חֶמֶשׁ) fem. חֶמֶשׁ, Adj. ordinal, *fifth*, Gen. 1, 33. 30, 17. Lev. 19, 25. Num. 6, 36. al. Fem. ellipt. *the fifth*, the fifth part, Gen. 47, 24. Lev. 5, 16. 17, 15. Plur. irreg. חֶמֶשִׁים Lev. 5, 24; comp. חֶמֶשִׁים.

\* חֶמֶל fut. חֶמֶל, inf. חֶמֶלָה Ez. 16, 5, *to be mild, gentle, clement*. Arab. by transpos. حَمَّ to be mild, clement, حَمِيمٌ

μακροθυμία, حَمِيمٌ mild, gentle. The primary idea is that of *softness*; and this is preserved in Gr. ὑμῖλος, ἡμῖλος, ἀπαλός.—Hence

1. *to pity, to have sympathy, compassion*, with עַל of pers. Ex. 2, 6. 1 Sam. 23, 21.

2. *to spare, to treat with pity*, c. עַל 1 Sam. 15, 3. 15. 2 Sam. 21, 7. 2 Chr. 36, 15. 17; אֶל Is. 9, 18 [19]. Also of things, *to spare*, to use sparingly, c. אֶל Jer. 50, 14; וְ c. inf. 2 Sam. 12, 4; עַל Job 20, 13.—Ez. 36, 21 *and I will spare my holy name*, i. e. have regard for its honour.

Deriv. חֶמֶל, unless this is from Arab. حَمَل; also pr. n. חֶמֶל and

חֶמְלָה f. *pity, mercy*, Gen. 19, 16. Is. 63, 9.

\* חֶמֶם, præt. חָם, fut. חָם, conv. יָחַם Is. 44, 15. 16. Also fut. אֶחָם Deut. 19, 6; חָם Ez. 24, 11; plur. חֶמְמִים Hos. 7, 7; fut. impers. חָם 1 K. 1, 1; חָם Ecc. 4, 11; see below. These forms of the fut. are by some referred to חָם, but they belong rather here; comp. præt. חָם, fut. חָם. Inf. חָם, חָם, see below.—*To be or become warm*,

kindr. with חָם. Arab. حَمَّ to make warm, mid. Kesr. to be warm; حَمَّى to be hot, e. g. the day.—Ex. 16, 21. Is. 44,

16. Impers. לו יהא, fut. לו יחם, *it is warm to him, he is made warm, gets warmth*, 1 K. 1, 1. Ecc. 4, 11.—Trop. of the mind as heated, excited, Ps. 39, 4; and so of heat from wine Jer. 51, 39; from lust Hos. 7, 7. Also of cattle, *to be in heat*, to conceive, Gen. 30, 38. 39; see in יהא.—Inf. חם, c. suff. בְּחָם Jer. 51, 39. Once חָם, with pref. in pause לְחָם for *warming* sc. oneself, Is. 47, 14.

NIPH. part. plur. נִחְמִים, *burning, inflamed*, sc. with lust, c. בְּ Is. 57, 5.

PIEL *to warm, to make warm*, Job 39, 14.

HITHP. *to warm oneself*, Job 31, 20.

Deriv. חם II. חם, חָמָה, חָמָן, חָמֵן, and the proper names חַמְוִיָּאל, חַמְוִיָּן, חַמְוִיָּה.

חָמָן, only in plur. חַמְוִיָּים, *images, idols* of some kind for idolatrous worship, Lev. 26, 30. Is. 17, 8. 27, 9. Ez. 6, 4. 6. 2 Chr. 14, 4. 34, 7; in which passages it is several times joined with statues of Astarte, and אַשְׁתִּירִים; while from 2 Chr. 34, 4 it appears further that the חַמְוִיָּים stood upon the altars of Baal. Arabs Erpen. and Kimchi long ago explained the word by *suns, images of the sun*; and both this interpretation and the thing itself are now clearly illustrated by ten Punic cippi with inscriptions, consecrated to חַמְוִיָּ (בעל כמין) i. e. *to Baal the solar, Baal the sun*. See the subject fully treated in Thesaur. p. 489. Monumm. Phœnic. p. 170 sq.—The form חָמָן *solar* is from חָמָה the sun; and the plur. חַמְוִיָּים in the O. T. is put ellipt. for חַמְוִיָּים חַמְוִיָּים, and is found in the same context as elsewhere חַמְוִיָּים חַמְוִיָּים.

\* חָמָם fut. יִחְמַם 1. *to do violence to any one, to oppress, to wrong*; pr. to be eager, vehement, and hence violent, i. q. חָמֵן no. 3. a. Arab. حَمَسَ in a good sense, to be active, brave, constant, حَمَاسَةٌ warlike valour; comp. שָׁדַד Jer. 22, 3. Prov. 8, 36 *he that sinneth against me, חָמַם נַפְשׁוֹ wrongeth his own soul. injures himself.* Job 21, 27 חָמַם עֲלַי הַחַמְסִים *the plans wherewith ye think to oppress me, how ye may overcome me.* חָמַם הַיְדֵה *to violate a law* Ez. 22, 26. Zeph. 3, 4.

2. *to tear away with violence, e. g. a*

hedge, Lam. 2, 6. Also *to tear off from oneself, i. q. to shake off*; Job 15, 33 יִחְמַם כְּפִתּוֹן בְּסִרּוֹ *like a vine he shall shake off his unripe grapes.*

NIPH. *to be treated with violence*, Jer. 13, 22; i. e. by impl. *to be violently made bare*, as the other clause shows.

Deriv. חָמָם, and

חָמָם m. 1. *violence, oppression, wrong*, Gen. 6, 11. 13. 49, 5. חָמָם אִישׁ Ps. 18, 49. Prov. 3, 31, and חָמָם אִישׁ 2 Sam. 22, 49. Ps. 140, 2. 5, *a violent man, oppressor.* חָמָם יָדוֹ *a wrongful witness, i. e. false*, Ex. 23, 1.—A genitive or suffix after this word may refer either to him who does the wrong, or to him who suffers it. Of the former kind are חָמָםוֹ *his wrong* i. e. which he does, Ps. 7, 17, חָמָם יְדֵיכָם 58, 3, comp. Ez. 12, 19. Of the latter, חָמָםוֹ *my wrong* i. e. done to me Gen. 16, 5, חָמָם בְּנֵי יְהוּדָה Joel 4, 19; also Judg. 9, 24. Obad. 10. Hab. 2, 8. 17. Jer. 51, 35. So Lat. *injuria*, e. g. Cæs. Bell. Gall. 1. 30 ‘pro veteribus Helvetiorum injuriis populi Romani,’ i. e. done to the Roman people; see the Commentators, and comp. Heinrich ad Cic. part. inedit. p. 21.

2. Meton. *what is got by wrong, ill-gotten wealth*, Am. 3, 10. Plur. id. Prov. 4, 17.

\* חָמֵץ fut. יִחְמֵץ, inf. חֲמִצָּה Hos. 7, 4, *to be sharp, pungent.*

1. As to taste, *to be sour, acid, leavened*, e. g. fermented or leavened bread Ex. 12, 39. Hos. 7, 4; or vinegar, see חָמֵץ. Also *to be salted, seasoned*, see חָמֵץ.—

Arab. حَمَصَ, Syr. حَمَصَ.

2. As to sight, colour, *to be bright, splendid*, so as to dazzle the eyes; spoken espec. of a bright red or scarlet colour. Part. pass. חָמֵץ *splendid, gorgeous*, spoken of the scarlet mantle or pallium of a prince, Is. 63, 1; comp. אָדָם v. 2, and Sept. Syr.—In the same manner the Greeks say χρῶμα ὄζυ i. e. κόκκινον, πορφύρου ὄζυτατου, ὄζυφραγῆ ὄδα, see Bochart Hieroz. I. p. 114. Simonis Arc. Formarum p. 66, 102.

3. Trop. of the mind: a) *to be eager, vehement*; *to do violence*, like kindr. חָמָם; whence part. חָמֵץ *a violent man, oppressor*, Ps. 71, 4. Comp. חָמֵץ and



המץ no. 2. Eth. ὄσθ to be unjust, violent, to wrong. b) to be sharp, bitter. spoken of pain, see Hithpa.

HIPH. part. intrans. מְהֻצָּצָה soured, leavened, pr. what has contracted sourness, Ex. 12, 19, 20.

HITHPA. to be embittered, pained, i. e. moved with anger, pain, Ps. 73, 21. Chald. Pa. id.

Deriv. הַמְצִיץ, הַמְצִיץ, and the two here following.

הַמְצִיץ m. 1. any thing soured, leavened, Ex. 12, 15, 13, 3, 7. al.

2. Prob. i. q. הַמְצִיץ, what is got by wrong, ill-gotten wealth, Am. 4, 5; see r. הַמְצִיץ no. 3. So Chald.—The common signification of something leavened might also serve; but the other is preferable.

הַמְצִיץ m. vinegar Num. 6, 3. Ruth 2, 14. Ps. 69, 22. Sept. and Syr. render it ὄμψαξ, sour grapes, in Ps. l. c. and Prov. 10, 26; and this Michaelis also endeavours to vindicate, Suppl. p. 828. But the common signification is not unapt.

\* הַמְצִיץ 1. to go round, kindr. with הַמְצִיץ. See Hithpa.

2. to turn about, to go away, to depart, Cant. 5, 6.

HITHPA. to go or wander about, Jer. 31, 22.

Deriv. הַמְצִיץ.

\* הַמְצִיץ 1. to boil up, to ferment, to foam. Arab. خمر Conj. I, II, VIII, to ferment, to rise, as leaven; Conj. VIII, to ferment, as wine.—Spoken of the sea Ps. 46, 4; of wine Ps. 75, 9, where others assign to it the sense of redness, see no. 2. Comp. Poalal, הַמְצִיץ wine, הַמְצִיץ no. 1.

2. to be red, from the idea of boiling, foaming, becoming heated or inflamed.

Arab. حمر Conj. IX, XI, to be red; Conj. I mid. E, to burn with anger; Conj. II to write with red ink; أَحْمَرٌ red, حمرٌ redness, حمرٌ vehement ardour; حمرٌ to blush, to feel shame.—

Spoken of wine according to some Ps. 75, 9; but see in no. 1. Hence הַמְצִיץ, הַמְצִיץ no. 1, הַמְצִיץ no. 2, הַמְצִיץ.

3. to swell, to rise in bubbles or heaps, from the idea of boiling up, foaming, as

the sea, leaven, etc. Hence הַמְצִיץ no. 3, הַמְצִיץ no. 2, הַמְצִיץ heap.

4. Denom. from הַמְצִיץ bitumen, to daub with bitumen, to pitch, Ex. 2, 3.

POALAL, pass. הַמְצִיץ, doubling the last two radicals.

1. to be made to boil, to be in a ferment, to be troubled, Lam. 1, 20, 2, 11. Comp. הַמְצִיץ no. 3, הַמְצִיץ.

2. to become red, e. g. the countenance as inflamed by weeping, Job 16, 16.

NOTE. Forms of this kind, with the radical letters doubled, are chiefly employed where rapid motion is to be expressed; as has been abundantly shown by Hupfeld in his Exercitatt. Æthiop. p. 27, 28.

Deriv. see in Kal no. 1, 2, 3.

הַמְצִיץ m. ἄσφαλτος, asphaltus, bitumen, which boils up in the manner of boiling oil or pitch, from subterranean fountains not far from Babylon, also from the bottom of the Dead Sea; afterwards it hardens in the sun, and is collected even on the surface of the Dead Sea, which is thence called Lacus Asphaltites; see Tac. Hist. 5, 6. Strabo XVI. p. 763. Diod. Sic. 2, 48. ib. 19, 98, 99. Q. Curt. 5, 16. Comp. also Bibl. Res. in Palest. II. p. 228 sq.—Gen. 11, 3, 14, 10. Ex. 2, 3.

Arab. الخمر el-Hummar. It is so called either from its boiling up from fountains (Gen. 14, 10) from r. הַמְצִיץ no. 1; or from its redness, the best kind being of that colour, Dioscor. 1, 99 ἄσφαλτος διαφέρει ἢ Ἰουδαϊκῆ τῆς λοιπῆς. ἐστὶ δὲ καλὴ ἢ πορφυροεἰδῶς στίλβουσα. Γενῆται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

הַמְצִיץ m. (r. הַמְצִיץ no. 1) wine, so called as being fermented, Deut. 32, 14. Is. 27, 2 in most editions; others הַמְצִיץ.

Arab. حَمْرٌ, Syr. مَمْرٌ id.

הַמְצִיץ Chald. m. emph. הַמְצִיץ, id. Ezra 6, 9, 7, 22. Dan. 5, 1, 2, 4, 23.

הַמְצִיץ an ass, see הַמְצִיץ.

הַמְצִיץ m. 1. a boiling, foaming, e. g. of waters, waves, Hab. 3, 15. R. הַמְצִיץ no. 1.

2. clay, loam, sc. of a reddish colour; see r. הַמְצִיץ no. 2. E. g. potter's clay Is. 45, 9, 64, 7; as used for sealing Job 38

4; mortar, cement, Gen. 11, 3; mire, Is. 0, 6. Job 10, 9. 30, 19.

3. a heap, Ez. 8, 10 [14]; see r. חמר o. 3.—Hence *homer*, *chomer*, a measure of things dry, containing ten ephahs, or 1½ bushels; Lev. 27, 16. Num. 11, 32. Ez. 45, 11. 13. 14. Called elsewhere פו, q. v.

חמרן *Hamran*, pr. n. see in חמרן.

\* I. חמית obsol. root, to be fat, whence חמת II, belly, abdomen. Arab.

חמיש fat, fatness, Camoos p. 826; out, far more usual is by transpos. חמ

ח, fatness. חמ to be fat, corpulent; also חשמ to become fat after leanness.

\* II. חמית a root having affinity with חמס and חמץ, i. q. Arab. חمس

to be fierce, active, brave in battle; II, IV. to provoke to anger; XII to be angry; V to show oneself stern and obstinate in (religion and) war; חמיס,

חמיס brave, warlike, חמاسة bravery, valour; comp. חמש to be angry, חמש

to kindle with anger; all which senses come from the primary idea of sharpness, pungency; see r. חמץ init.—Hence

PART. pass. plur. חמיתים, a word of which the etymology was long sought in vain, i. e. fierce, active, eager, brave in battle, Ex. 13, 18. Josh. 1, 14. 4, 12.

Judg. 7, 11. (Comp. also the use of חמיתים in the same connection Josh. 4, 13 comp. v. 12. Num. 32, 30. 32.) Aquil. ἐνοπλισμένοι, Symm. καθοπλισμένοι, Vulg. armati; and so Onk. Syr.—Some have referred. this form to חמת III, comp. חמיס, i. e. in battle-array, pr.

quinquepartitum, q. d. quinquefied, as consisting of five parts, the centre, the two wings, and the front and rear guard, Theod. πεμπταίμοις. Other solutions have also been given; but the one above presented is best suited to the context and to the genius of the language.

\* III. חמית f. constr. חמת; חמית m. constr. חמית, card. numeral five; Arab.

חمس, חמسة, חמת. In the Indo-European family, this numeral is Sanscr. *pantshan*, Zend. and Pehlv. *peantshe*, *pandj*, Pers.

پنج, Gr. πέντε (*Æol.* πέμπε), all of which have affinity with the Semitic form in the last two radicals; and with a palatal instead of the labial we have also Lat. *quinque* (κένκε), like πῶς κῶς, λύκος *lupus*, ἵππος *equus*, ἕπομαι *sequor*, etc.—Like the number seven, so also *five* is sometimes put as a round number, Is. 17, 6. 30, 17; especially, it would seem, in what has reference to Egypt, Gen. 43, 34. 45, 22. 47, 2. Is. 19, 18. This usage perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other oriental nations; among whom *five* minor planets, and *five* elements and elementary powers, were accounted sacred. Comp. the sacred *πενιύς* of the Basilidiani, Iren. adv. Hæres. 1. 23. Epiphani. I. p. 68. Colon.

PLUR. חמשים *fifty*, c. suff. חמשיה, חמשי, חמשי, thy *fifty*, his *fifty*, 2 K. 1, 9–12. חמשי a captain of fifty sc. soldiers, πεντηκόνταρχος, 2 K. 1, 9–14. Is. 3, 3.

Denom. חמש, חמץ I.

חמש PIEL denom. from חמש, q. d. to *filth* land, i. e. to exact the *filth* part, e. g. of all the produce as a tax, Gen. 41, 34.

I. חמש m. a *filth*, fifth part, from חמש five; as ארבע a fourth, from רבע. Spec. the *filth* of all produce, paid by the Egyptians to the king as tribute, Gen. 47, 26.

II. חמש m. (r. חמט I) the *belly*, *abdomen*, 2 Sam. 2, 23. 3, 27. 4, 6. 20, 10. Syr. حَمْسُ id. 2 Sam. 3, 27. 4, 6. Eth. ሕፍህ womb, Talmud. חמץ abdomen, ח and צ being interchanged.—From this Semitic word seems to have come Lat. *omasum*.

חמשי see חמשי.

\* חמת obsol. root, Arab. حَمَت to be warm, hot, as the day; mid. E, to be spoiled, foul, rancid, as water, butter, etc.

whence חמת and חמות a bottle or skin, and any thing becoming rancid

within it. Or perhaps this root is secondary, and derived from these very nouns; while the primary root may be **חַי** to be warm, hot, whence **חַיִּית** for **חַיִּיָּה**. Hence perhaps

**חַמָּה** m. Gen. 21, 15, 19, constr. **חַמַּת** v. 14, a *leathern-bottle, water-skin*. R. **חַמָּה** or **חַמָּה**. But constr. **חַמַּת** Job 21, 20. Hos. 7, 5, is from **חַמָּה** heat, anger.

**חַמָּת** (fortress, citadel, from r. **חַמָּה**, kindr. **חוֹמָה** wall,) pr. n. *Hamath*, a large and important city of Syria, situated on the Orontes near the northern boundary of the Holy Land, Num. 13, 21, 34, 8. It was anciently the seat of a powerful king, the ally of David; and was called by the Greeks *Epiphania*, while the Arabs retain the ancient name, **חַמָּה** <sup>5</sup>*Hamah*. Fully Am. 6, 2 **חַמַּת רַבָּה** *Hamath the great*; also **חַמַּת צוֹבָה** 2 Chr. 8, 3. The gentile name is **חַמַּתִּי** *Hamathite* Gen. 10, 18. **אֶרֶץ חַמָּה** 2 K. 25, 21 *land of Hamath*, i. e. the country or district around. See Abulfeda, who was a prince of this still noble city, Tab. Syriæ p. 108, 109. Relandi *Palæstina* p. 119 sq. Burckhardt's *Travels in Syria*, etc. p. 146.

**חַמָּת** (warm springs, r. **חַמָּם**) *Ham-math*, pr. n. of a town of Naphtali near Tiberias, Josh. 19, 35. Josephus calls it *Ἀμμοῦς*, which he interprets by *ἄρμα*, B. J. 4. 1. 3. *Bibl. Res. in Palest.* III. p. 260. The same prob. is **חַמַּת דָּאָר** *Ham-math* Josh. 21, 32.

**חַן** m. (r. **חָנַן**) c. suff. **חַנּוּן** 1. *grace, favour, kindness*, Ecc. 9, 11. a) **מָצָא חַן בְּעֵינַי פְּלִנִּי** *to find favour in the eyes of any one*, i. e. with him. Gen. 6, 8, 19, 19, 32, 6, 18, 3 **אִם-נָא מָצָאתִי חַן בְּעֵינֶיךָ** *if now I have found favour in thy sight*, if thou favourest me. Gen. 30, 27, 47, 29, 50, 4. In the same sense, **נָשָׂא חַן וְגו'** Esth. 2, 15, 17. b) **נָתַן חַן פ' בְּעֵינַי פ'** *to give one favour in the eyes of any one, with any one*. Ex. 3, 21 **וְנָתַתִּי אֶת-חַנּוּן יְהוָה וְנָתַתִּי חַן בְּעֵינֵי מִצְרַיִם** *and I will give this people favour in the sight of the Egyptians*. 11, 3, 12, 36. Gen. 39, 21.—*Spec. compassion* Zech. 12, 10.

2. *grace, i. q. gracefulness, beauty, ele-*

*gance*, Prov. 22, 11, 31, 30, 5, 19 **רַעֲלָה חַן** *the graceful chamois*. Ps. 45, 3. Ecc. 10, 12. **אֶבֶן חַן** *stone of beauty*, i. e. precious stone, Prov. 17, 8.

3. *Hen*, pr. n. m. Zech. 6, 14. But comp. v. 10.

**חֲנָדָד** (for **חַדָּד** *Hadad*, see **חֲדָד**) *Henadad*, pr. n. m. Ezra 3, 9. Neh. 3, 18.

\* **חָנָה** fut. **יִחַנֶּה**, apoc. **וַיִּחַן** 1. *to bend, to bow down, to incline*; kindr. **חָנַן**, **עָנָה**. Arab. **حنا** to bend, to incline; metaph. to incline, to be favourably disposed, comp. **חָפַץ**.—Judg. 19, 9 **הַיָּמָה הַזֹּאת הַיּוֹם** *to! the declining of the day*, i. e. the day is declining.—Hence **חַנִּיָּה** a spear, lance, so called as being flexible.

2. *to set oneself down in any place, to sit down*, i. e. *to pitch one's tent*, Gen. 26, 17; *to pitch a camp, to encamp*, Ex. 13, 20, 17, 1, 19, 2. Num. 1, 51 **בְּמַשְׁכַּן** *where the tabernacle is set down*, i. e. pitched. Poet. of locusts, Neh. 3, 17. *Spec.* a) With **עַל**, *to encamp against a city*, i. q. *to besiege*, Ps. 27, 3, 2 Sam. 12, 28. Is. 29, 3; with **בְּ** id. Judg. 9, 50; also c. acc. id. Ps. 53, 6. b) With **לְ**, *to encamp for or around any one*, i. q. *to defend*, Zech. 9, 8; comp. Ps. 34, 8.

3. Poet. i. q. *to dwell*, Is. 29, 1; comp. **אֹהֶל** i. q. house.

Deriv. **חַנּוּיָה**, **חַנּוּיָה**, **חַנּוּיָה**, pr. n. *חַנּוּן*.

**חֲנֻנָה** f. (r. **חָנַן**) 1. Plur. **חַנּוּנִים**, *grace, favour, compassion*, Ps. 77, 10.

2. *Perh. entreaty, supplication, prayer*, see the root in Hithp. Job 19, 17 **וְחַנּוּתִי לְבָנֵי בִטְנִי** *and my prayers (are loathsome) to the sons of my womb*, i. e. to my brethren. The form **חַנּוּתִי** is then for **חַנּוּתִי**, see Heb. Gram. § 89. 3. n; not 1 pers. Præter. from **חָנַן**, contrary to the accent.

3. *Hannah*, pr. n. the mother of Samuel, 1 Sam. 1, 2 sq.

**חֲנוּךְ** (initiated or initiating, r. **חָנַן**) pr. n. *Henoch, Enoch*. a) The first-born son of Cain, whose name was also given to a city founded by his father, Gen. 4, 17. b) The father of Methuselah, translated to heaven on account of his piety, Gen. 5, 18–24. The later

Jews, founding a conjecture on the etymology of the name, make him out to have been not only the most distinguished of the antediluvian prophets, but also the inventor of letters and learning; and have forged in his name a spurious book, comp. Jude v. 12. These fables are current also among the Arabs; by whom he is called **أدریس** *Idris*, i. e. the learned. c) The eldest son of Reuben, Gen. 46, 9. Ex. 6, 14. Patronym. **חֲנוֹכִי** *Henochite* Num. 26, 5. d) A son of Midian Gen. 25, 4.

**חָנוּךְ** (graciously regarded, favoured, r. **חָנוּךְ**) *Hannu*, pr. n. a) A king of the Ammonites, 2 Sam. 10, 1. 1 Chr. 19, 2. b) Neh. 3, 30. c) Neh. 3, 13.

**חָנוּךְ** m. adj. *gracious, merciful, compassionate*, Ps. 111, 4. 112, 4. R. **חָנוּךְ**.

**חֲנוּיָה** f. (r. **חָנוּךְ**) plur. **חֲנוּיֹת**, *a vault, cell*, so called from its *curved* or *arched* form. Chald. and Syr. **חֲנוּיָה**, **سُنْدُؤُ**, a tradesman's cell, stall, Arab. **كَنْوَتٌ**, **كَنْوَاتٌ**. Hence in Jer. 37, 16 the prophet is said to be cast **אֶל-בֵּית הַבּוּר וְאֶל-חֲנוּיָה** *into the dungeon and into the vaults*, i. e. under ground. So commonly and not unaptly.—An exposition perhaps more suitable to the context is given by E. Scheid in Diss. Lugdun. p. 988, who understands *curved blocks or stocks, nervi curvi et obtorti*, in which a prisoner sat bent and distorted, elsewhere called **בַּרְהַפְסָה**. q. v. comp. Jer. 20, 2. 3. 29, 26; Gr. *κύρω* from *κύρω*. Comp.

Arab. **حَنْوٌ** a saddle-bow, saddle-tree, i. e. the curved wood which constitutes the frame.

\* **חָנוּךְ** not in use, i. q. **חָנוּךְ** and **חָנוּךְ** (comp. Gr. *ἄγγω*, Lat. *ango*), *to straiten, to choke, to suffocate*; intrans. *to be narrow, strait, close*. Hence deriv. **חָנוּךְ** and **חָנוּךְ** for **חָנוּךְ**.

\* **חָנוּךְ** *to spice, to season with spices*. Hence

1. *to embalm* dead bodies Gen. 50, 2. 3. 26. Arab. **حنط** I, II, id.

2. Poet. the fig-tree is said *to spice* its fruit, i. e. to fill it with aromatic juice, *to ripen*, Cant. 2, 13. Arab. **حنط** *to*

ripen fodder; IV *to be ripe*, of the harvest, grain.

3. *to be reddish*; Arab. **حنط** *to be red*, e. g. leather; see **חֲפָה** wheat.

Deriv. **חֲפָה**, also

**חֲנֻטִים** m. plur. *the embalming* of dead bodies, and hence time of embalming, Gen. 50, 3. It follows the analogy of other nouns designating time, as **נְעָרִים**, **זְקֵנִים**.

**חֲנֻטִין** Chald. m. plur. *wheat*, Ezra 6, 9. 7, 22, i. q. Heb. **חֲנֻטִים** q. v. in **חֲפָה**.

**חַנְיָאֵל** (grace of God) *Hanniel*, pr. n. a) A phylarch or chief of the tribe of Manasseh, Num. 34, 23. b) 1 Chr. 7, 39.

**חֲנִינָה** m. (r. **חָנוּךְ** no. 2) pr. *initiated*, hence *trained, proved*, of tried fidelity,

Gen. 14, 14. Arab. **حَنَّكَ** *tried, proved*, **حَنَّكَ** *experience*.

**חֲנִינָה** f. *grace, favour, mercy*, Jer. 16, 13. R. **חָנוּךְ**.

**חֲנִינֹת** f. plur. **חֲנִינֹתִים** 2 Chr. 23, 9, **חֲנִינֹתִים** Is. 2, 4. Mic. 4, 3; *a spear, lance*, so called as being flexible, 1 Sam. 18, 11. 19, 10. 20, 33. R. **חָנוּךְ** no. 1.

\* **חָנוּךְ** 1. *to straiten, to choke*, Lat. *angere*; also intrans. *to be narrow, strait, close*, i. q. **חָנוּךְ**, **חָנוּךְ**, q. v. Hence **חָנוּךְ** for

**חָנוּךְ**, Arab. **حَنَّكَ**, the jaws, palate. Comp. **חָנוּךְ** neck, from kindr. **חָנוּךְ**, and **חָנוּךְ** to choke.

2. Denom. from **חָנוּךְ**, **حَنَّكَ**, the palate, jaws, fauces, pr. *ἐμβύειν*, Lat. *imbuiere*, i. e. *to stuff into one's mouth or jaws, to give to taste*, and then by a common metaphor transferred to the intellect; comp. **חָנוּךְ** and Job 12, 11. Hence a) *to imbue one with any thing, to initiate, to train*; (comp. **חָנוּךְ** to put into one's mouth, also to teach, to train;) Prov. 22, 6 *train up a child according to his way, according to his disposition and habits*. b) Of things, *to initiate*, i. e. *to dedicate, to consecrate*, e. g. a house before taking possession, Deut. 20, 5; the temple 1 K. 8, 63. 2 Chr. 7, 5.—Arab. **حَنَّكَ** to understand.

Deriv. **חָנוּךְ**, **חָנוּךְ**, **חָנוּךְ**, pr. name **חָנוּךְ**, also



הַנַּנְיָהוּ (id.) *Hananiah*, pr. n. m. a) A military leader under Uzziah 2 Chr. 26. 11. b) 1 Chr. 25, 23; comp. הַנַּנְיָהוּ v. 4. c) Jer. 36, 12.

הַנֵּס once Is. 30, 4. *Hanes*, pr. n. of a city of middle Egypt on the west side of the Nile, called by the Greeks *Heracleopolis*, Ἡρακλείους πόλις, Arab. *اهناس*, Egypt. ζηες. ζηης. εζηης, anciently a royal residence. See Etienne Quatremère Mémoires sur l'Égypte T. I. p. 500, 501. Champollion l'Égypte sous les Pharaons I. p. 309. Comment. on Is. l. c.

\* הִנִּיחַ fut. הִנִּיחַ 1. to pollute, to defile. i. q. הִנִּיחַ Jer. 3, 9.

2. Intrans. to be polluted, defiled, as a land with blood Ps. 106, 38. Is. 24, 5. Jer. 3, 1; or persons with crimes Jer. 23, 11.

HIPH. to pollute, to profane, e. g. a land Num. 35, 33. Jer. 3, 2; so of persons, to make profane, i. e. to seduce to impiety and apostasy. Dan. 11, 32.—Syr. *سلف* one unclean, a heathen, *أسلف* to apostatize from the faith. Sept. well *μιαίρεσθαι, μολύεσθαι*; but Vulg. wrongly renders הִנִּיחַ by *hypocrita*, a meaning drawn from the Talmudic and Rabbinic usage.

Deriv. the three following :

הִנִּיחַ one profane, impious, godless, pr. polluted; Job 8, 13, 16, 15, 34, 17, 5. al. Sept. *ἀσεβής, ἄνομος, παρὰνομος*, twice *ἕτοιμοίς*, see in r. הִנִּיחַ Hiph.

הִנִּיחַ m. *profaneness, impiety, wickedness*. Is. 32, 6.

הִנִּיחַ f. id. Jer. 23, 15. R. הִנִּיחַ.

\* הִנִּיחַ in Kal not used, pr. to be strait, close, to choke, of the same family with הִנִּיחַ (הִנִּיחַ). and in the occidental languages *ἀγγω, ἀνύγκη, angō, angustus, enge (Zange, Zwang), anxious*.—Hence

PIEL to strangle, to throttle, Gr. *ἀγγω, πνίγω*, as a lion his prey, Nah. 2, 13. Arab. *خنق*, Ethiop. *ጸጸፍ*, Syr. *سلف*, id.

NIPH. to strangle oneself, to hang oneself, 2 Sam. 17, 23.

Deriv. הִנִּיחַ.

הַנִּיחַן (graciously regarded, r. הַנִּיחַן) *Hannathon*, pr. n. of a place in Zebulun Josh. 19, 14.

\* הִסְדַּח not used in Kal, but commonly said to have the signif. of *kindness, benignity*, and by antiphrasis that of *reproach, disgrace*. The primary idea seems to be that of *eager and earnest desire, ardour, zeal*, by which one is actuated, i. q. קָנָא, and then like קָנָא transferred to the trop. senses :

1. to be zealous towards any one, i. e. to feel desire, kindness, love towards him; see Hithpa. and הִסְדַּח no. 1.

2. to be jealous, envious towards any one, to envy. Arab. *حَسَد* to envy. *حَسَد* envy; and hence i. q. to hate, to reproach, to treat with reproach and contumely; see Piel, and הִסְדַּח no. 2.

PIEL to reproach, to disgrace, to treat with reproach and contumely, Prov. 25, 10. Syr. *مش* id. in Targ. הִסְדַּח for Heb. הִרְיָה to reproach. Syr. *سقم* oppressed with envy, also beloved, see in Kal.

HITHP. to show oneself kind, benign, merciful, Ps. 18, 26. Comp. Kal no. 1.

Deriv. הִסְדַּח, הִסְדַּח, הִסְדַּח, and pr. n. הִסְדַּח

הִסְדַּח in pause הִסְדַּח. c. suff. הִסְדַּח; plur. הִסְדַּח, constr. הִסְדַּח, pr. desire, ardour, zeal. see r. הִסְדַּח Kal.—Hence

1. In a good sense, *zeal towards any one, kindness, love*. Spec. a) Of men towards one another, *kindness, good-will*, as shown in doing mutual favours, benefits, Gen. 21, 23, 2 Sam. 10, 2. As referring to the afflicted, *pity, compassion*, Sept. freq. *ἔλεος*, Job 6, 14. Frequent in the formula, הִסְדַּח הִסְדַּח to do or show kindness with or to any one, Gen. l. c. 2 Sam. 3, 8, 9, 1, 7; also with אֲדָמָה Zech. 7, 9; אֲדָמָה 1 Sam. 20, 8; more fully אֲדָמָה הִסְדַּח וְאֲדָמָה Gen. 24, 49, 47, 29. Josh. 2, 14. 2 Sam. 9, 3 אֲדָמָה הִסְדַּח אֲדָמָה I will show him kindness like that of God. Also הִסְדַּח הִסְדַּח to turn kindness upon any one, to procure favour for him, Gen. 39, 21; more fully Ezra 7, 28 וְעָלִי הִסְדַּח הִסְדַּח and God turned kindness upon me before the king, i. e. gave me favour with him; also Dan. 1, 9 וַיִּתֵּן הָאֱלֹהִים אֶת־דִּנְנָאֵל לְחַסְדֵּי וַיִּתֵּן אֱלֹהִים אֶת־דִּנְנָאֵל לְחַסְדֵּי and God gave Daniel good-will, favour

etc. b) Of men towards God, *piety, goodness, love* of God. אֲנָשֵׁי חֶסֶד i. q. הַחֲסִידִים *the pious*, Is. 57, 1. Plur. חֲסִידִים *good deeds, goodness*, 2 Chr. 6, 42. 32, 32. 35, 26. Neh. 13, 14. c) Of God towards men, *goodness, mercy, grace*, Ps. 5, 8. 36, 6. 48, 10. al. Very often coupled with אֱמֶת *truth, fidelity*, (q. v. no. 2,) i. e. *faithful mercy, constant goodness*. Here also occur the same formulas as above in lett. a, as עֲשֵׂה חֶסֶד עִם Gen. 24, 12. 14; c. לְ Ex. 20, 6. Deut. 5, 10; עֲשֵׂה חֶסֶד וְאֱמֶת עִם 2 Sam. 2, 6. 15, 20. Trop. of God himself as a merciful benefactor, Ps. 144, 2. Jon. 2, 9.—Plur. חֲסִידִים *mercies, benefits* from God, Ps. 89, 2. 50. 107, 43. Is. 55, 3 נְאֻמֵּי חֶסֶד הַיְיָ *the sure mercies of David*, i. e. the perpetual benefits bestowed on David. d) Once, like *synon. חֵן*, it seems to denote *grace, favour*, i. q. *elegance, beauty*, Is. 40, 6. Sept. δόξα, and so 1 Pet. 1, 24.

2. In a bad sense, *zeal against* any one, *envy*; hence *reproach, disgrace*, see the root in Kal no. 2. Prov. 14, 34. Lev. 20, 17. Some also refer hither Job 6, 14.

3. *Hesed*, pr. n. m. 1 K. 4, 10.

חֲסִידָה (whom God loveth) *Hasadi-ah*, pr. n. of a son of Zerubbabel, 1 Chr. 3, 20.

\* חָסָה fut. יִחָסֶה, Præter. 3 pers. fem. before pause חָסָה Ps. 57, 2, see Lehrg. p. 429. Heb. Gr. § 74. I. 4; pr. *to flee*; see under r. הוּשׁ no. 1. Spec.

1. *to flee to* a place, *to take refuge* or *skelter*, with אָ of place, as אֶל בְּצֵל פֶּן *in the shadow (protection) of any one*, Judg. 9, 15. Is. 30, 2; אֶל בְּצֵל כַּנְּפֵי יְיָ *in the shadow of Jehovah's wings* Ps. 57, 2. 61, 5.—Hence

2. *to put trust in* any one, *to trust, to confide*, espec. in God, c. אָ Ps. 2, 12. 5, 12. 7, 2. 25, 20. 31, 2. 37, 40. al. Absol. Ps. 17, 7. Prov. 14, 32 חֹסֶה בְּמוֹתוֹ צַדִּיק *the righteous in his death trusteth* sc. in God.

Deriv. מְחַסֶּה, מְחַסֵּה, and

חֹסֶה (taking refuge, or a refuge) *Hosah*, pr. n. m. 1 Chr. 16, 38. 26, 10.

חֲסוֹן adj. *strong*, Am. 2, 9; collect. *the mighty*, the powerful in a state, Is. 1, 31. R. חָסָן.

חֹסֶה f. *refuge*, Is. 30, 3. R. חָסָה.

חֲסִיד adj. (r. חָסַד) 1. *kind, merciful, benevolent*, Ps. 12, 2. 18, 26. 43, 1. לא חֲסִיד *malevolent, wicked*, Ps. 43, 1.—Spoken in allusion to the stork, Job 39, 13; see in next art.

2. *pious towards God, godly*, e. g. הַחֲסִידִי הַיְיָ *the pious of Jehovah*, i. e. his pious worshippers, saints, Ps. 30, 5. 31, 24. 37, 28; לוֹ חֲסִיד Ps. 4, 4.

3. Of God, *kind, merciful, gracious*, Jer. 3, 12. Ps. 145, 17.

חֲסִידָה f. (r. חָסַד) *the stork*, pr. *the pious, avis pia*, so called from the affection and tenderness it manifests towards its parents and its young, for which it was celebrated in antiquity; see Plin. H. N. X. 23. Ælian. Hist. An. 3. 23. ib. 10. 16. On the contrary, the Arabs call the male ostrich ظَلِيم *the impious*, on account of its neglect and cruelty towards its young; and comp. Job 39, 13 sq.—Lev. 11, 19. Deut. 14, 18. Ps. 104, 17. Jer. 8, 7. Zech. 5, 9. See Bochart Hieroz. II. 327 sq.—In Job 39, 13 חֲסִידָה does not stand for *the stork*, but as an adj. fem. *pia*, pious, affectionate, in allusion however to the stork, thus: *the wing of the ostrich exults, אֵם אֲבָרָה, but are her pinions and feathers pious?* i. e. she is not, like the stork, affectionate towards her young, but treats them with cruelty, v. 14. 15. 16.

חָסִיל m. (r. חָסַל) pr. *devourer*, put for a species of *locust*, 1 K. 8, 37. 2 Chr. 6, 28. Ps. 78, 46. Is. 33, 4. Joel 1, 4.—Sept. ἀσπίς and in 2 Chr. βροῦχος, which however is rather the חָסִיל.

חֲסִין adj. *strong, mighty*, Ps. 89, 9. R. חָסָן.

חָסִיר Chald. adj. *wanting, deficient*, sc. in weight, *light*, Dan. 5, 27. R. חָסִיר.

\* חָסַל *to eat off, to devour*, Deut. 28, 38. Chald. id. Kindr. are the roots קָצַר, גָּזַר, חָסַר, q. v.—Hence חָסִיל.

\* חָסַם *to muzzle* an ox Deut. 25, 4; *to stop* the nostrils, Ez. 39, 11 וְחָסַם הַחֲסִירִים (the valley) shall stop the nostrils of them that pass by, i. e. by

its stench. Others render with the Syriac: *it shall stop the way to them that pass by*, sc. from the multitude of the slain. Kindr. חָטַם where see; comp. also חָטַם.—Hence מְחַסֵּם.

\* חָסַן 1. *to be strong, mighty*, like Syr. and Chald. חָסַן, حَسَن. The primary idea lies in *binding together*; comp. in חָסַן no. 3.—Hence חָסוֹן, חָסִין, חָסֵן.

2. Trop. *to be rich, wealthy*, see חָסַן; hence *to heap together, to lay up, to hoard*, Arab. حَزَن, whence مَحْزَن storehouse, magazine.

NIPI. *to be laid up, hoarded*, Is. 23, 18. Deriv. see in Kal no. 1, 2.

חָסַן Chald. APH. or rather HIPH. after the Hebrew manner, *to possess, to have in possession*, Dan. 7, 18. 22.—Hence

חָסַן Chald. m. emphat. חָסַנָא, *strength, might, power*, Dan. 2, 37. 4, 27.

חָסַן m. (r. חָסַן no. 2) *riches, wealth*, Prov. 15, 6. 27, 24. Jer. 20, 5. Ez. 22, 25; *treasure, abundance*, Is. 33, 6 חָסַן חָסַן *abundance of deliverance*, parall. חָסַן treasure.—Chald. אָחַסַן to possess.

\* חָסַף in Kal not used, i. q. חָשַׁף, *to strip off bark, to peel, to scale, to scrape*. Arab. حَسَف to peel dates, and transp. حَسَف to scrape off; hence Chald. חָסַף, Arab. حَرْشَف and حَرْف, a scale, sherd, fragment of an earthen vessel, Syr. مَرْف id. In the occidental tongues words of the same stock are Gr. σκάπτω, Lat. scabo, squama; Germ. schaben, schuppen. Schuppe, Scherbe, Schiefer, schaufeln; Engl. scab, scale, shell, sherd; in all which a sibilant precedes, as also in Heb. and Arab. حَسَف, حَسَف.—Hence quadrilit. חָסַפֶּס. part. pass. מְחַסַּפֶּס; Ex. 16. 14 חָסַפֶּס חָסַפֶּס *something small scaled off*, like scales.—Hence

חָסַף Chald. m. *sherds, burnt clay*, earthen-ware, Dan. 2, 33 sq.

חָסַפֶּס quadril. see in r. חָסַפֶּס.

\* חָסַף fut. יַחְסַף, plur. יַחְסַפּוּ, pr. *to diminish, to be cut short*, intrans.—Kindr. are חָסַף, חָסַף; comp. חָסַל, חָסַל.—Hence

1. *to be diminished, to fail*, Gen. 8, 3. 5. 1 K. 17, 14.—Also *to fail, to be wanting*, Ecc. 9, 8; with חָ of pers. Deut. 15, 8.

2. *to want, to lack, to be without any thing*, with acc. like other verbs of plenty and want, Deut. 2, 7. 8, 9. Ps. 34, 11. Prov. 31, 11. Gen. 18, 28 אֲנִלִּי יִחְסְרוּן חֲמִשָּׁה אֱלֹהִים הַצְדִּיקִים *perhaps there shall lack five to the fifty righteous*, lit. perhaps the fifty righteous shall lack five. Absol. *to want*, i. e. *to be in want*, to suffer need, Ps. 23, 1. Prov. 13, 25.

Neh. 9, 21. Comp. Arab. حَسَرَ and حَسِرَ to suffer harm or loss.

PIEL *to cause to want or lack*. Ps. 8, 6 אֵלֹהִים מְעַט מְאַלְהֵימָה *thou hast caused him to lack but little of a god*; see in אֵלֹהִים B. 1. p. 54. With מֵן of thing, Ecc. 4, 8.

HIPH. 1. Causat. *to cause to fail*, with accus. Is. 32, 6.

2. Intrans. *to want, to lack*, i. e. *to suffer want*, Ex. 16, 18.

Deriv. חָסַר, מְחַסֵּר, and the five here following.

חָסַר verbal adj. *wanting, lacking*, with acc. 1 K. 11, 52; with מֵן Ecc. 6, 2. חָסַר לֶחֶם *lacking bread* 2 Sam. 3, 29. חָסַר יָב *lacking understanding* Prov. 6, 32. 7, 7. 9, 4. Subst. *want of understanding*, Prov. 10, 21.

חָסַר m. *want, poverty*, Prov. 28, 22. Job 30, 3.

חָסַר m. *want, poverty*, Am. 4, 6. Deut. 28, 48. 57.

חָסַרָה Hasrah, pr. n. m. 2 Chr. 34, 22; for which in the parall. passage 2 K. 22, 14 is חָסַרָה.

חָסַר m. (r. חָסַר) *deficiency, defect*, Ecc. 1, 15.

חָסַף adj. m. *clean, pure*, morally, Job 33, 9. R. חָפָה II.

חָסַף see חָפָה.

\* חָפָה prob. i. q. חָפָה and חָפָה I, *to cover*; whence PIEL, *to do covertly, secretly*, 2 K. 17, 9.

\* חָפָה *to cover, to veil*, e. g. the head 2 Sam. 15, 30. Jer. 14, 4; the face Esth.



6, 12. 7, 8. Syr. **سفا**, Arab. **خفا** id. Comp. **חפה** I.

PIEL to *overlay* with gold, silver, etc. with two acc. 2 Chr. 3, 5. 7. 8. 9.

PUAL to be *covered*, Is. 4, 5; see in **חפה** no. 1.

NIPH. pass. of Pi. Ps. 68, 14.

**חפה** f. (r. **חפה** I) 1. a *covering, protection*, Is. 4, 5 **על-כל-כבוד חפה** *over all the glory shall be a covering*, i. e. protection. Others here take **חפה** as Pual of **חפה**.

2. a *canopy*; hence a bed with a canopy, curtains, *bridal-bed, nuptial-couch*, comp. **עפרש**. Ps. 19, 6. Joel 2, 16.

3. *Huppah*, pr. n. m. 1 Chr. 24, 13.

\* **חפז** fut. **יחפזו** to *leap or start up*; kindr. with **חפזו**, **חפז**, comp. **חפזו**, **חפז**, **חפז**.—Spec.

1. to *start up, to rise up suddenly*, in order to flee, 2 Sam. 4, 4. Job 40, 23. 2 K. 7, 15 Cheth.—Hence

3. to be *startled, alarmed*, Deut. 20, 3. Ps. 31, 23. 116, 11.

NIPH. to *flee away* sc. in terror, to *shrink away*, 1 Sam. 23, 26. Ps. 48, 6. 104, 7.—Hence

**חפזון** m. *haste, hasty flight*, Ex. 12, 11. Deut. 16, 3.

**חפיים** (coverings) *Huppim*, pr. n. m. a) Gen. 46, 21, elsewhere **חפיים** q. v. b) 1 Chr. 7, 12. 15.—R. **חפה** I.

\* **חפן** obsol. root, Arab. **حَفَن** to *take with both hands, to fill both hands*.—Hence, unless the verb itself be a denominative,

**חפן** only in dual **חפנים**, *the two fists*, Ex. 9, 8. Lev. 16, 12. Prov. 30, 4. Ez. 10, 2. 7. Ecc. 4, 6. Aram. **سحفن**, Arab.

**حَفْنَة**. By transpos. *πυγμή*, *pugnus*.

**חפני** (perh. fister, fighter, from **חפן**) pr. n. *Hophni*, one of the sons of Eli, 1 Sam. 1, 3. 2, 34. 4, 4.

\* I. **חפה** i. q. **חפה**, to *cover*, with **על**, comp. **בסה**; hence to *protect*, Deut. 33, 12.

Arab. **حَف** to *cover* with a garment. The idea of covering lies in the syllable **ח**, as also in the kindr. **חב**, **כה**, **קה**, **קח**, **עב**, **עב**; comp. besides **חפה** and **חפא**, the

roots **חבא** and **חבה** to *hide*; **כפר**, **כפר**, **כפר**, and **כפש**, to *cover*; **עיה** Is. 31, 5, **עבה**, **עבה**, etc. also **בנה**, **עלה**, in which Nun and Lamed are inserted in the primary syllable, as in **אלין**, **אויך**, etc.

Deriv. **חפה**, **חפים**.

\* II. **חפה** obsol. root. 1. to *rub, scrape, wipe off*. Arab. **حَف** *rasit*, *fri-cuit*.

2. to *wash off or away, to lave*; hence deriv. **חיה**, **חיה**.

\* **חפץ** fut. **יחפץ** and **יחפץ** Ps. 37, 23. al.

1. to *bend, to curve*; Job 40, 17 **יחפץ**, **זנבו** *he bendeth his tail*, etc. Arab.

**חפצ** to *bend wood*.

2. Intrans. and metaph. to *incline, to be favourably disposed*: a) Towards any one, to *delight in, to favour, to love*, e. g. a person, c. **ב** Gen. 34, 19. 2 Sam. 20, 11; God towards man, Num. 14, 8. 2 Sam. 15, 26. Ps. 18, 20. al. Also of things, c. **ב** 2 Sam. 24, 3. Is. 56, 4. Ps. 112, 1; acc. Ps. 40, 7. Mic. 7, 18. b) To doing any thing, i. q. to *will, to desire, to please*; absol. Cant. 2, 7. 3, 5; with a finite verb Is. 42, 21. 53, 10; infin. c. **ל** Deut. 25, 8. Ps. 40, 9. Job 9, 3. 1 Sam. 2, 25; inf. simpl. Job 13, 3. 33, 32 **יחפצתי** **צדקה** *I desire to justify thee*, i. e. thy justification.

Deriv. the three following:

**חפץ** m. plur. constr. **חפציי** Ps. 35, 27. 40, 15; but **חפציהם** Ps. 111, 2; fem. **חפצה**; verbal adj. from r. **חפץ**.

1. *delighting in, loving* any thing. Ps. 5, 8 **לא אל חפץ רשע אמה** 34. 13 **חפץ חיים** *loving life*. 35, 27. 111, 2. With infin. and **ל** Nah. 1, 11. Also *desiring*, Ps. 40, 15 **יחפצתי רצתי** 35, 27. Mal. 3, 1.

2. *willing*, 1 K. 21, 6 **אמה חפץ** *if thou art willing, if it please thee*. 30, 33. 1 Chr. 28, 9 **נפש חפצה** *a willing mind*.

**חפץ** m. c. suff. **חפציי** 1. *inclination* to any thing, and hence *favour, love, delight* in any thing, Prov. 31, 13. **יש לו חפץ** *one delights in any thing* 1 Sam. 15, 22. 18, 25. Ecc. 5, 3. 12, 1. Ps. 1, 2.—Concrete, *that which delights, pleases* any one, 1 K. 10, 13. **יש חפץ** *to do the pleasure of God*, etc. Is. 44, 28. 46,

10. 48. 14. 1 K. 5, 8. 9.—Spec. *desire*, Ps. 107, 30. Job 31, 16.

2. *beauty, elegance*, as causing delight; so *הפצן אבני חפצן* beautiful stones, i. e. precious. Is. 54. 12. *הפצן* a pleasant land Mal. 3, 12. Plur. *הפצאים* precious things Prov. 3, 15. 8, 11.

3. Any application or purpose of mind, *purpose, studium*; hence *a business, a matter, affair*, Sept. *πράγμα*.—Ecc. 3, 1 *הפצן לכל-הפצן* and a time to every matter, i. e. all things are frail and fleeting, nothing is stable and enduring. 5, 7 *אל-הפצן* marvel not at the matter. S. 6. The transition to this signification is manifest in passages like these: Is. 53, 10 *הפצן יהוה בידו הצלה* the pleasure of Jehovah (i. e. his cause, affair) shall prosper in his hand. 44, 28. 58, 3. 13. Job 21, 21. 22. 3.—Similar is Syr. *ܩܘܕܥܐ* a matter. business, affair, from *ܩܘܢܐ* i. q. *הפצן* to will.

*הפצירבה* (my delight is in her) *Hephzibah* pr. n. of the mother of king Manassch, 2 K. 21, 1. Also as a symbolic name of Zion, Is. 62, 4.

\* I. *הפר* fut. *יִהְיֶה* 1. *to dig, to excavate*; Arab. *حفر* I, VIII, X, to dig the ground, *حَفْرٌ*, *حَفْرٌ*, a well, pit; Syr. *ܣܦܪܐ* to dig, *ܣܦܪܐ* a pit, ditch. Hence with mid. rad. softened *הפר* q. v. In the Indo-European tongues the idea of *digging* is expressed by transpos. in *γράφο*, *χαίρω*, Germ. *graben*, Engl. *grave*; and with a sibilant prefixed Lat. *sCRiBo*; with *r* softened *γλάφω*, *γλύφω*, *sCaLPo*, *sCuLPo*.—Absol. Jer. 13, 7; with acc. e. g. a pit, well, Ecc. 8, 8. Ps. 7, 16. Gen. 21, 30. Num. 21, 18. So to dig for any thing, Ex. 7, 24. Job 3, 21. Poet. of the war-horse pawing the ground, Job 39, 21 *יִהְיֶה בְּהֶקֶחַ* they paw in the valley; comp. Virg. Georg. 3. 87, *ss cavat tellurem*.—Metaph. to dig a pit for any one, i. e. to plot against him, c. לְ Ps. 35, 7.

2. *to dig out*, i. e. *to search or spy out, to explore*; Job 39, 29 *from thence he spieth out the prey*. With acc. *to explore a land, to spy out*, Deut. 1, 22. Josh. 2, 2. 3.—For Is. 2, 20 see *הפרפרה*.

Deriv. *הפרפרה*, pr. n. *הפרים*, *הפרים*.

\* II. *הפר* fut. *יִהְיֶה*, plur. *יִהְיֶי*; in pause *יִהְיֶי*, Arab. *حَفِرَ*, to become red, to blush, kindr. perhaps with *המר* no. 2 to be red. Hence to be ashamed, to be put to shame, espec. as being frustrated or disappointed in one's plans and expectations, Ps. 35, 4. 26. 40, 15. 70, 3. 83, 18. Is. 24, 23. Jer. 15, 9; with *פנים* Ps. 34, 6. Job 11, 18 *השקב* now thou art ashamed, then shalt thou lie down in quiet. With *בן* of that in which one is disappointed, ashamed, Is. 1, 29; comp. *בוש*.

*הפר* to bring to shame, to cause disgrace, Prov. 19, 26.

2. Intrans. like Kal; comp. verbs of colour, Heb. Gram. § 52. 2. n; to be ashamed, to be put to shame, Is. 54, 4. Trop. of Mount Lebanon, as grieving for the loss of its beauty, Is. 33, 9. Also to act shamefully, to come to shame, Prov. 13, 5.

*הפר* see *הפרפרה*.

*הפר* (a pit, well, r. *הפר* I) *Hepher*, pr. n.

1. A royal city of the Canaanites, Josh. 12, 17; comp. 1 K. 4, 10.

2. Of several men: a) A son of Gilead Num. 26, 32. 27, 1. Josh. 17, 2. Patronym. *הפרית* Hephherite Num. 26, 32. b) An officer of David 1 Chr. 11, 36. c) 1 Chr. 4, 6.

*הפרים* (two pits) *Hapharaim*, pr. n. of a place in Issachar, Josh. 19, 19.

*הפרע* pr. n. *Hophra*, a king of Egypt, contemporary with Nebuchadnezzar, Jer. 44, 30. Sept. *Ὀυαφρη*, in Manetho *Ὀυαφρις*, the eighth king of the second Sattic dynasty; the same who is called by the Greeks *Ἀπριης*, Hdot. 2. 161, 162, 169. ib. 4. 159. Diod. Sic. 1. 68. See Rosellini Monum. Storici II. 143.

*הפרפרה* f. (r. *הפר* I) an animal which frequents houses, so called from its digging or burrowing; Jerome, *a mole*; better perhaps, *a rat*. In Is. 2, 20, where we now read divided *פרוה* i. e. into the digging of rats, q. d. rats' holes, the plural form of this noun ought prob. to be restored, as better suited to the context, viz. *לְהַפְרִירוֹת* to the rats, or moles. Comp. *פרה*.

\* **הפש** fut. plur. **יִחְפְּשׂוּ**, pr. *to dig*, Sept. *σκαλλω* Ps. 76, 7; Chald. and Samar. **הפס** id. Kindred perhaps with **הפר** I, the **ר** and **ש** being interchanged. In Heb. only trop. *to seek, to search after, to find out*, e. g. wisdom Prov. 2, 4; secret things Prov. 20, 27; one's conduct Lam. 3, 40. Also *to devise, to contrive*; Ps. 64, 7 **יִחְפְּשׂוּ עוֹלוֹת** *they devise wickedness*.

NIFH. pass. *to be searched out*, Obad. 6.

PIEL *to seek, to search*, absol. Gen. 31, 35. 44, 12. With acc. *to search out*, 1 Sam. 23, 23; *to search through* 1 K. 20, 6. Zeph. 1, 12. Metaph. once Ps. 77, 7 **וַיִּחְפְּשׂ רִוְחִי** *my spirit maketh search, inquiry*.

PUAL 1. *to be sought*, and so 'to let oneself be sought,' i. e. *to hide oneself*, Prov. 28, 12; comp. v. 28, and Hithpa.

2. *to be searched out, devised*, Ps. 64, 7.

HITHPA. pr. *to let oneself be sought*, i. e. *to hide oneself*, see Pu. no. 1; hence *to disguise oneself*, 1 Sam. 28, 8. 1 K. 20, 38 **וַיִּתְחַפֵּשֶׂת בְּאַפְרַי עַל-עֵינָיו** *and disguised himself with a bandage over his eyes*. 22, 30. Job 30, 18 **בְּרַב-כַּחַשׁ יִתְחַפֵּשֶׂת לְבַיְשִׁי** *through the violence (of disease) my garment is disguised*, i. e. my skin or external appearance is changed; comp. v. 19. —Hence

**הַפְּשֵׁת** m. *a device, purpose*, Ps. 64, 7. See r. **הָפַשׂ** Pu. no. 2.

\* **הִפְשֵׁת** pr. *to be loose, free*, opp. to what is bound, restrained. Hence

1. *to spread out loose things, to spread loosely*, see **הָפַשׂ** Arab. **خفش** II, to stretch out, to prostrate.

2. *to lie prostrate*, and hence *to be weak, feeble, exhausted*. Comp. **הָלַשׁ**. Arab. **خفش** mid. *E*. Hence **הַפְּשֵׁת**.

3. *to set free*, e. g. a slave. Arab. **خفش** *to be poured out freely*. Hence **הַפְּשֵׁת**, **הַפְּשִׁי**.

PUAL *to be set free, to be freed*, as a slave, Lev. 19, 20.

Deriv. the four following.

**הַפְּשֵׁת** m. *a spreading out, stratio*; once Ez. 27, 20 **בְּגָדֵי-הַפְּשֵׁת לְרִכְבָּה** *tapetes stratae ad equitandum*, i. e. *cloths spread out, carpets*, for riding and driving.

**הַפְּשֵׁת** f. *freedom*, Lev. 19, 20. R. **הַפְּשֵׁת** no. 3.

**הַפְּשֵׁת** and **הַפְּשִׁי** f. *weakness, infirmity, disease*, whence **בֵּית הַחֲפְשִׁי** *the sick-house, infirmary, hospital*. 2 K. 15, 5. 2 Chr. 26, 21. R. **הַפְּשֵׁת** no. 2.

**הַפְּשִׁי** adj. (pr. from a subst. **הַפְּשֵׁת** i. q. **הַפְּשֵׁת**, with the adj. ending **י**—) plur. **הַפְּשִׁים**.

1. *prostrate, weak, feeble*, Ps. 88, 6. But see in no. 2.

2. *free*, opp. to a slave or captive, Job 3, 19. **שְׁלַח הַפְּשִׁי** *to let go free*. e. g. a slave, Deut. 15, 12. 13. 18; **שְׁלַח לְחַפְשִׁי** id. Ex. 21, 26. 27. **וְיָצֵא לְחַפְשִׁי**, **וְיָצֵא הַפְּשִׁי** [Ps. 88, 6 **בְּמַתְיָם הַפְּשִׁים** *free among the dead*, sc. from the cares and oppression of life; comp. Job 3, 19.—R.

3. *free from public taxes and burdens*, 1 Sam. 17, 25.

**הַפְּשִׁי** see **הַפְּשִׁי**.

**חֲצִי** m. (r. **חָצַץ**) c. suff. **חֲצִי**, plur. **חֲצִיִּים**; also **חֲצִי** (Milél) with Yod parag. 1 Sam. 20, 36. 37. 38 Cheth. 2 K. 9, 24.

1. *an arrow*, 2 K. 13, 17. 1 Sam. 20, 20. **בְּעֲלֵי-חֲצִיִּים** *arrow-men, archers*, Gen. 49, 23. Trop. *the arrows of God* are lightnings, Hab. 3, 11; also poet. evils, calamities, inflicted upon men, Deut. 32, 23 comp. v. 42. Job 6, 4. Ps. 38, 3. 91, 5; espec. famine Ez. 5, 16.—Num. 24, 8 **וְיָחַץ הַחֲצִי** *he doth shake his arrows in blood*; comp. Ps. 68, 24, and **מִחַץ** no. 2.

2. *an arrow-wound, wound*, Job 34, 6. —Vice versa, in Eurip. Iphig. Taur. 314, missile weapons are called *τραύματα ἐπιόντια*, flying wounds.

3. **חֲצִי הַחֲבִירִי** 1 Sam. 17, 7 Cheth. *the iron point of a spear*. But in Keri and the similar passages 2 Sam. 21, 19. 1 Chr. 20, 5, the reading is **עֵץ** *wood*, i. e. the handle or shaft of a spear; and this alone is suited to the context.

\* **הַחֲצִב** and **הַחֲצִב** Is. 5, 2, fut. **יִחְצֹב**.

1. *to cut, to hew, to hew out*, espec. stones; kindr. **הָצַב**. For the primary idea of *cutting*, which lies in the syllable **חַץ**, see in **חָצַץ**.—Deut. 6, 11. 8, 9. Is. 5, 2. 10, 15. 22, 16. Prov. 9, 1. Part. **הַחֲצִבִּים** *hewers of stone, stone-cutters*, 2 K. 12, 13. 1 Chr. 22, 2. 15. 2 Chr. 24, 12; also *hewers of wood, wood-cutters*, 1 K. 5, 29 [15]. 2 Chr. 2, 1. 17. Metaph. Ps. 29, 7 *the voice of Jehovah cleaveth out*



force of cutting, hewing, sharpening to a point, is possessed by the syllable **הצץ** in common with the kindred **הו**, **הר**, **הר**, see **הו**, **הר**, **הר**, **הר**, **הר**; also **קץ**, **כס**, **גו**, **גר**, see under **הר**, **הו**, **הר**.—Prov. 30, 27 *the locusts have no king*, **וַיֵּצֵא הַצִּץ כָּלֹו** yet go they forth all of them divided, i. e. in divisions, bands; comp. Gen. 14, 15. Jerome: *per turmas suas*.

**PIEL** part. **מְהַצְצִים** Judg. 5, 11, either: *those dividing* sc. the booty, spoil; comp. Is. 9, 2. 33, 23. Ps. 68, 13; or, with the Targg. and Rabbins, *sagittarii, archers*, as denom. from **הץ** an arrow; comp. Targ. Judg. 5, 8.

**PUAL** *to be divided out, to be allotted*, e. g. the months of one's life, Job 21, 21. Deriv. **הץ**, and the two following.

**הָצֵץ** m. 1. i. q. **הָצֵץ**, *an arrow*, poet. for lightnings, Ps. 77, 18.

2. *a small stone, gravel-stone*, as cut or broken small; collect. *gravel, grit*, Prov. 20, 17. Lam. 3, 16.—Syr. **ܚܘܨܐ**, Arab. **حَصَى**, Eth. **ሕረ**.

**הַצְצוֹן-תָּמָר**, **הַצְצוֹן-תָּמָר** (pruning of the palm) Gen. 14, 7. 2 Chr. 20, 2, *Hazezon-tamar*, pr. n. of a city on the western shore of the Dead Sea, renowned for its palm-trees; afterwards called **עֵדֵי עֵדֵי** En-gedi. On the palms of En-gedi, see Plin. H. N. V 7. Celsii Hierob. II. 491.

**הַצְצֵרָה** and **הַצְצֵרָה** f. *a trumpet*, Num. 10, 2 sq. 31, 6. Hos. 5, 8. 2 K. 12, 14. This was the *straight* trumpet, different from the **שׁוֹפָר** *buccina* or *horn*, which was crooked like a horn; see Joseph. Ant. 3. 12. 6. Jerome ad Hos. 5, 8. Buxtorf Lex. p. 816.—The etymology has occasioned various conjectures. With most interpreters, I have formerly referred it to **הצר**, Arab. **حضر** to be present. Conj. X to call together, to convoke; whence then the form **הַצְצֵרָה** after the analogy of Arab. Conj. XII, i. q. to convoke sc. with the trumpet; and hence **הַצְצֵרָה** trumpet, so called as used for convoking an assembly. Others, as recently, Ewald. Heb. Gram. p. 242, suppose the trumpet to be so called as being *narrow and slender*; a meaning which is not found in the root either in Hebrew

or Arabic. But there can be little doubt, that this is an onomatopoeic word, imitating the broken pulse-like sound of the trumpet, like the Lat. *taratantara* in the verse of Ennius ap. Serv. ad Virg. Æn. 9. 503. Germ. *trarara*. Similar to this is the Hebrew word, especially if pronounced in the Arabic manner, **حَضَاذَرَة** *hadâderah*.—Hence the denom. verb:

**הַצְצֵר** *to trumpet, to blow the trumpet*, found only in part. **מְהַצְצִים** (מְהַצְצִים) 1 Chr. 15, 24. 2 Chr. 5, 13. 7, 6. 13, 14. 29, 28 Chethibh. In Keri, one **צ** being dropped, it is every where **מְהַצְרִים** i. e. **מְהַצְרִים** Part. Pi. by a needless correction of what was an unusual form.—In 2 Chr. 5, 12 is **מְהַצְרִים**, which seems to be an error of the transcriber.

\* **הָצֵר** obsol. root. 1. *to surround, to enclose with a wall, hedge, etc.* Arab. **حَصَرَ** to surround, to besiege, Eth. **ሕረ** to wall in. Comp. in **הָרַר**.—Hence **הָצֵר**, **הָצֵר** no. 1, and pr. n. **הַצִּיר**, **הַצִּיר**.

2. *to be green, verdant.* Arab. **خَفِرَ** to be green, sc. a field, grain, etc.—Hence **הָצֵר** no. 2, grass.

NOTE. Etymologists have usually assumed here two different roots. But the connection of the ideas is shown in the Greek **χόστος**, which like **הָצֵר** signifies first *an enclosure, court*, especially for cattle; and then a *pasture*, and by meton. *pasturage*, i. e. *grass, green herbage*, etc. See Passow and other Gr. Lex. art. **χόστος**.

**הָצֵר** constr. **הָצֵר** c. suff. **הַצְרִים**; plur. **הַצְרִים** constr. **הַצְרִים** constr. **הַצְרִים**, comm. gen. *an enclosure*, i. e. an open place surrounded by a fence, paling, wall, etc.—Spec.

1. *a court, before or surrounded by a building*; e. g. a private dwelling, Ex. 8, 9. 2 Sam. 17, 18. Neh. 8, 16. **הַצְרִים** *court of the guard* or *prison* Jer. 32, 2. 12. 33, 1. Neh. 3, 25. Of a palace, 1 K. 7, 8. 9. 12. Esth. 2, 11. Before the tabernacle Ex. 27, 12 sq. 35, 17. 18. 40, 8. Also of the temple, which had two courts; one *inner*, **הַצְרִים הַפְּנִימִי** Ez. 40, 28. 32. and *—* 1 K. 6, 36. Ez. 10, 3;

called also *the court of the priests* 2 Chr. 4, 9; the other *the outer*, הַהַיְצוּנָה Ez. 10, 5. 40, 17. 31. Plur. Is. 1, 12. Ps. 65, 5.

2. *a village, hamlet*, Lat. *villa, pagus*, i. e. farm-buildings, farm-hamlets, usually erected around an open space or court, often in the neighbourhood of cities, Josh. 13, 23. 28. 15, 32 sq. 1 Chr. 4, 33. Neh. 11, 25. Diff. from הַצֵּיר Josh. 15, 47. Spoken also of the movable villages or encampments of nomadic tribes, who usually pitch their tents in a circle, or so as to form an enclosure, Gen. 25, 16. Deut. 2, 23. Is. 42, 11; comp. Ps. 10, 8.—Hence

3. As the name of several cities and villages:

a) הַצֵּיר-אַדָּר *Hazar-Addar* (village of Addar) a place on the border of the tribe of Judah Num. 34, 4; called shortly אַדָּר Josh. 15, 3.

b) הַצֵּיר סוּסָה Josh. 19, 5, and הַצֵּיר 1 Chr. 4, 31, *Hazar-susah* or *Hazar-susim* (village of horses) in the tribe of Simeon.

c) הַצֵּיר עֵינָן Ez. 47, 17, and הַצֵּיר עֵינָן 48. 1. Num. 34. 9. 10, *Hazar-enan* (village of fountains) on the northern border of Palestine.

d) הַצֵּיר שׂוּאֵל *Hazar-shual* (village of jackals) Josh. 15. 28. 19, 3. 1 Chr. 4, 28. Neh. 11, 27, in the tribe of Simeon.

e) הַצֵּיר הַחֵיבֹן *Hazer-hatticon* (middle village) Ez. 47, 16, on the borders of Hauran, Auranitis.

f) Plur. הַצֵּירוֹת *Hazeroth*, a station of the Israelites after leaving Sinai, prob. the fountain now called 'Ain el-Hülthera, الحضر; see Bibl. Res. in Palest. I. p. 223.—Num. 11, 35. 12, 16. 33, 17. Deut. 1, 1.

הַצֵּיר *Hezro*, see in הַצֵּירִי.

הַצֵּירוֹן (enclosed, walled in, r. הַצֵּיר) *Haron*. pr. n. a) A son of Reuben Gen. 46. 9. Ex. 6, 14. Patronym. is הַצֵּירִי Num. 26. 6. b) A son of Perez Gen. 46. 12. Ruth 4, 18. Gr. Ἑρῶμ Matt. 1, 3. c) A city in the south of Judah, called also הַצֵּיר Josh. 15, 25.

הַצֵּירִי (id.) *Hezrai*, pr. n. of one of David's military chiefs, 2 Sam. 23, 35 Chethibh. In Keri and 1 Chr. 11, 37, הַצֵּיר *Hezro*.

הַצֵּירְמֵינָה (court of death) *Hazarmaveth*, pr. n. of a district in Arabia Felix, situated on the Indian ocean and abounding in frankincense, myrrh, and aloe; but noted for the insalubrity of the climate, whence the name; still called

by the Arabs حَضْرَمَوْت, *Hadramaut*. Gen. 10, 26. 1 Chr. 1, 20. See Abulfedæ Arabia ed. Gagn. p. 45. Niebuhr's Deser. of Arabia p. 283–294. Germ.

הִק see הִיק.

הִק m. (r. הִק no. 3) c. Makk. הִק, c. suff. הִקִּי, but הִקָּה Lev. 10, 13, הִקָּבִים Ex. 5, 14; plur. הִקָּיִם constr. הִקָּיִי and הִיקָּיִי Ez. 20, 18; pr. something *decreed, prescribed, appointed*; e. g. הִקָּיִי that which is decreed or appointed for me, Job 23, 14.—Spec.

1. An appointed *portion*, e. g. of labour, *a task*, Ex. 5, 14. Prov. 31, 15; of food, *an allowance*, Prov. 30, 8. Gen. 47, 22.

2. An appointed *bound, limit*, Job 26, 10. Prov. 8, 29. Jer. 5, 22. הִק לְבָלִי *without bound*, without measure, immeasurably, Is. 5, 14.

3. An *appointed time, set time*, Job 14, 13. Mic. 7, 11.

4. A prescribed *statute, ordinance, law*, Gen. 47, 26. 1 Sam. 30, 25. Ps. 81, 5. In Sing. also collect. of a body of laws (comp. הִירָה) Ex. 15, 25. Is. 24, 5. Plur. *statutes, laws*, espec. laws prescribed from God to men, Deut. 4, 5. 8. 14. 6, 24. 11, 32. 12, 1; of the laws of nature Job 28, 26. Ps. 148, 6. Also: a) *a decree of God* Ps. 2, 7; comp. Job 23, 14. b) *a statutory portion, appointed portion*, as fixed by law, Ex. 29, 28. Lev. 7, 34. 10, 15. Num. 18, 8. c) *a custom*, having the authority of law, Judg. 11, 39. 2 Chr. 35, 25.

\* הִקָּה in Kal not used, i. q. הִקָּק, pr. *to cut in, to hew*, i. q. *to hack*; hence *to engrave, to carve*, see Pual no. 1; *to delineate, to portray*, see Pual no. 2, comp. הִקָּק no. 2; also *to hack up the ground, to dig*, see Hithpa.

Pual part. הִקָּה 1. *engraved, carved*, 1 K. 6, 35.

2. *delineated, portrayed, painted*, Ez. 8, 10; comp. 23, 14.

הִקָּק *to hack up the ground with a*

hoe or pickaxe, to dig a trench, etc. So from the primary signification I would explain Job 13, 27 *על-שרשי רגלי ההחקה* around the roots (soles) of my feet hast thou digged, i. e. hast made a trench, so that I can go no further, thou hast stopped my way; comp. 19, 8. Lam. 3, 7. Usually, around the roots of my feet hast thou drawn lines, i. e. made marks how far I may go.

**הקה** fem. of **הק** no. 4, a statute, law, ordinance. Sing. spoken always of a single law; e. g. **הקה הפסח** the law of the passover Ex. 12, 43. Num. 9, 14. 19, 2. Lev. 3, 17. al.—Plur. statutes, laws, Lev. 18, 5. 26. 20, 13. Ez. 5, 6. 43, 18. Deut. 8, 11. 2 Sam. 7, 19. al. Of the laws of the heavens, of nature, Job 38, 33. Jer. 31, 35. 33, 25. Also customs, 1 K. 3, 3. Mic. 6, 16; of the heathen i. e. idolatry 2 K. 17, 8. Lev. 20, 23.

**הקיפא** (bent, crooked) *Hakupha*, pr. n. m. Ezra 2, 51. Neh. 7, 53. R. **הקה**.

\* **הקף** i. q. Arab. **حقف** to bend oneself, to be crooked. Hence pr. n. **הקיפא**.

\* **הקק** pr. to cut in, to hew, to hew in; comp. the kindred verbs (all of which also are onomatopoeitic) **הקה** and **הקק** to cut or hew with the sword, and then also to stamp violently, to encounter violently; **הקק** and **הקה** id. Germ. *hacken*, Engl. *to hack*. We may remark in passing, that espec. in verbs **קק**, which double the middle radical, there are many which are onomatopoeitic, and therefore common to several languages, as **לקק** to lick, **קרב**, **קפה**, to tap, to grope, **קלל** *hallen*, **קלל** *tinnio*, **קלל** to beat, to pound, etc. and also in doubled forms, as **קקריז** *gargarizavit*, **קקריז** *pipivit*, **קקריז** *tintinnum edidit*, etc. Spec.

1. to cut in, e. g. a sepulchre in a rock, to hew in, Is. 22, 16; letters and figures on a tablet, to grave in, to inscribe. **קקריז**, Is. 30, 8. Ez. 4, 1.

2. i. q. **קקריז**, to grave, to trace, to portray, Is. 49, 16. Ez. 23, 14.

3. to ordain, to appoint, Prov. 8, 27. 29; to decree, as a judge Is. 10, 1. Part. **הקה** poet. for **קפ**, judge, leader, ruler, Judg. 5, 9.

PUAL part. **מִתְקַקֵּם** pr. what is prescribed, i. e. a law, statute, Prov. 31, 5.

HOPH. fut. **יִתְקַקֵּם** (for **יִתְקַקֵּם** Dag. f. being dropped) to be graven in, inscribed, Job 19, 23.

Po. i. q. Kal no. 3, to decree Prov. 8, 15. Part. **מִתְקַקֵּם** a) a lawgiver, Deut. 33, 21. Is. 33, 22; a judge, leader, ruler, i. q. **קפ**, Judg. 5, 14. b) a sceptre, as the badge of power, Num. 21, 18. Ps. 60, 9. Gen. 49, 10.

Deriv. **הקה**, **הקה**, pr. n. **הקה**, and

**הקה** m. only in plur. constr. **הקה** decrees Is. 10, 1; resolves, determinations, Judg. 5, 15, where it corresponds to the similar word **הקה** in v. 16.

**הקה** *Hukkok*, pr. n. of a town on the confines of Asher and Naphtali, Josh. 19, 34; for which **הקה** 1 Chr. 6, 60. Perh. mod. *Yakuk*, Bibl. Res. in Palest. III. App. p. 133. Biblioth. Sac. 1843, p. 80.

\* **הקר** fut. **יִתְקַרֵּם** Job 13, 9, to search, to search out, to examine, pr. the interior of the earth, spoken of mining, Job 28, 3. The primary idea lies in boring and digging; kindred with **קרב**, **קרה**.—Constr. absol. Deut. 13, 15. Ez. 39, 14; with acc. of pers. or thing, to search out, to explore, e. g. a land Judg. 18, 2; food and drink, i. q. to taste, to try, Prov. 23, 30; wisdom Job 28, 27; the mind or heart of any one 1 Sam. 20, 12. Ps. 139, 1. Prov. 28, 11 the rich man is wise in his own eyes, **יִתְקַרֵּם** but the poor man who hath understanding searcheth him through; Sept. *κατακρύπτει*, Aqu. Theod. *εξέκρυπται*.

PIEL i. q. Kal, Ecc. 12, 9.

NIPH. pass. of Kal, Jer. 31, 37. 1 K. 7, 47 **לא יתקר משקל נחשת** the weight of the brass was not to be searched out, ascertained; comp. **אינו יתקר**.

Deriv. **מִתְקַרֵּם** and

**הקר** 1. a searching out, examination, Job 34, 24; Prov. 25, 27 see in **קבד** no. 2; hence **הקר** **אינו יתקר** no searching out, past finding out, unsearchable, Prov. 25, 3; so of what is innumerable. Job 5, 9. 9, 10. 36, 26. Also **הקר** **לבו** searchings of mind, queries, deliberations, Judg. 5, 16.

2. What is known only by searching out, a secret, the inmost part, Job 38, 16 **הקר** **ההום** the secret recesses of the deep.

Metaph. חָקַר אֱלוֹהַּ Job 11, 7, i. q. τὰ βύθῃ τοῦ Θεοῦ 1 Cor. 2, 10.

I. חור m. only in plur. חורים, nobles, free-born, 1 K. 21, 8. 11. Neh. 2, 16. 4, 13; once fully written חוררים Ecc. 10, 17. R. חרר no. 3, q. v.—But חורים Horites see in חרי II.

II. חור a hole, see חורר.

חר see חורר.

חור הגנדר pr. n. see in גנדר.

\* חררא or חררא obsol. root, Arab.

חָרַי to ease oneself, the vulgar word for this act. Hence, wherever a derivative from it occurs in the text, the Hebrew critics have placed in the margin or Keri a less offensive expression. See the deriv. חרראית, and

חֲרָאִים m. plur. constr. חררי for חרראי 2 K. 6, 25; c. suff. חֲרָאִיקָה Is. 36, 12, and contr. חֲרָאִיקָה 2 K. 18, 27; excrements, dung. In Is. l. c. and 2 K. 18, 27 is read in Keri the less vulgar צוֹאָה, the vowels of which are written under this word in the text.—2 K. 6, 25 חֲרָי יוֹזִיָם doves' dung, which may be taken literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals; comp. Celsii Hierobot. II. p. 32. Rosenmüller ad Bocharti Hieroz. II. p. 573. Still, it is not improbable, that some kind of vegetable food is to be here understood; just as the Arabs call the herb Kali, sparrows' dung, خرو العصافر; and as in Germ. asafetida is called devil's dung. See Bochart Hieroz. II. p. 550 sq. But comp. Celsius l. c. p. 233, who clearly shows that Bochart was mistaken in affirming that among the Arabs doves' or sparrows' dung is a common epithet for chickpeas or vetches fried. In Keri 2 K. l. c. is חֲרָיִם q. v.

\* חרב and חרב fut. חרבו, once חרבו Jer. 26, 9 in some copies; imperative חרב.

1. to be dried up, to be dry, spoken of water, streams, Gen. 8, 13. Hos. 13, 15. Ps. 106, 9.—It seems to denote merely the absence or failure of water, and thus differs from רבשׁ to be fully dry, dried;

see Gen. 8, 13 comp. 14; also Job 14, 11. Is. 19, 5, where וְנָהַר יְחָרַב וְרָבַשׁ expresses gradation. Of the same family is Gr. ξήρασις.

2. to be laid waste, to lie desert, e. g. lands, cities; since dry places quickly become waste and desert (comp. Is. 42, 15. 48, 21); Is. 34, 10. Jer. 26, 9.; of sanctuaries Am. 7, 9. Also to be wasted, destroyed, of a people, Is. 60, 12; and trans. to waste, to destroy, Jer. 50, 21. 27.

—Arab. حَرَبَ to be laid waste, Conj. II, to waste to destroy; kindr. with which is حَرَبَ I, III, IV, to wage war.

3. to be amazed, astonished, Jer. 2, 12; since the silence and solitude of the desert overpower the mind. See the synon. נִיָּמָם.

NIPH. 1. Pass. of Kal no. 2, to be desolated, to be laid waste, Ez. 26, 19. 30, 7.

2. Recipr. to waste one another, to fight together, 2 K. 3, 23.

PUAL pass. of Kal no. 1, to be dried, Judg. 16, 7. 8.

HIPH. 1. to dry up, water 2 K. 19, 24. Is. 50, 2. Jer. 51, 36.

2. to desolate, to lay waste cities, lands, Ez. 19, 7. Judg. 16, 24; to destroy a people 2 K. 19, 17. Is. 49, 17.

HOPH. pass. of Hiph. no. 2. Ez. 26, 2. 29, 12.

The deriv. all follow.

חַרְבַּ Chald. i. q. Heb.

HOPH. to be laid waste, destroyed, Ezra 4, 15.

חַרְבַּ adj. fem. חַרְבָּה 1. dry, Lev. 7, 10. Prov. 17, 1.

2. waste, desolate, Jer. 33, 10. 12. Neh. 2, 3. 17. Ez. 36, 36.

חַרְבַּ f. in pause חַרְבַּ, c. suff. חַרְבֵּי, plur. חַרְבֹּת, constr. חַרְבֹּת.

1. a sword, as laying waste, destroying; Arab. حَرْبٌ, Syr. حَرْبًا, whence Gr. ἄσκη, see Bochart Hieroz. II. p. 760. So חַרְבַּ לְפִי חַרְבָּה to smite with the edge of the sword, i. e. to slay with the sword. Deut. 13, 16. 20, 13. Josh. 6, 21. 8, 24. 10, 28. חַרְבַּ בְּחַרְבַּ to slay with the sword Josh. 13, 22. חַרְבַּ נָפַל בְּחַרְבַּ to fall by the sword, Num. 14, 3. Is. 3, 25. Jer. 11, 22. חַרְבֹּת iniquities (worthy) of the sword i. e.



of death, Job 19, 29. Metaph. of a false and slanderous tongue, Ps. 57, 5.

2. Trop. of other cutting instruments, e. g. *a knife* for circumcising Josh. 5, 2, 3; *a knife or razor* Ez. 5, 1; *a graver or chisel* Ex. 20, 25; *an axe* Ez. 26, 9. Poet. of the curved tusks of the hippopotamus, Job 40, 19.

3. *dryness, drought*, Deut. 28, 22; unless perhaps it should be written הרב.

הרב and הורב (dry, desert) pr. n. *Horeb*, a lower part or peak of Mount Sinai, so called at the present day, from which one ascends towards the south the summit of Sinai properly so called, or جبل موسى *Jebel Mûsa*. Ex. 3, 1, 17, 6. Deut. 1, 2, 6, 4, 10, 15, 5, 2, 18, 16, 1 K. 8, 9, 19, 8. Mal. 4, 4. Comp. Burckhardt's *Travels in Syria*, etc. p. 566 sq. [But Horeb seems rather to have been a general name for the whole mountain, of which Sinai was a particular summit; see Hengstenberg *Auth. des Pentat. II.* p. 396. *Bibl. Res. in Palest. I.* pp. 177, 551.—R.]

הרב m. 1. *dryness* Judg. 6, 37, 39. Hence, *drought, heat*, Gen. 31, 40. Hagg. 1, 11. Is. 4, 6, 25, 4, 5. Also of the dryness and heat of fever, Job 30, 30.

2. *waste, desolation*, Ez. 29, 10. Zeph. 2, 14. הרב נבחרה *waste cities* Is. 61, 4.

ההרבות f. plur. הרבות, with art. ההרבות, constr. הרבות. R. הרב.

1. *dryness*, plur. *dry places, deserts*, Is. 48, 22.

2. *wasteness, desolation; concr. waste, desolate*. Lev. 26, 31 נהרתי את עריכם *I will make your cities desolate*. Ez. 25, 19, 35, 4. Plur. *waste places, ruins*, Ps. 102, 7. Ez. 13, 4, 33, 24, 27. הרבות בנה *to build up waste places, to rebuild ruins*, Ez. 36, 10, 33, 38, 12. Mal. 1, 4. Is. 58, 12, 61, 4; also קימים הרבות id. Is. 44, 26. Somewhat different is: Job 3, 14 *kings and counsellors of the earth הבנים הרבות למי build up ruins for themselves*, i. e. who build up splendid palaces which will soon be ruins. הרבות מהים *ruins of the rich*, i. e. their ruined houses, etc. Is. 5, 17.

הרבה f. (for תרבה) only with art. הרבה, the dry, the dry land, Gen. 7,

22. Ex. 14, 21. 2 K. 2, 8; comp. in יבש R. הרב.

הרבוני m. (r. הרב) plur. constr. הרבוני, *dryness, drought, heat of summer*, Ps. 32, 4.

הרבונה (prob. Pers. *חרבانا* ass-driver) *Harbona*, pr. n. of a eunuch of Xerxes, Esth. 1, 10; for which in 7, 9 הרבוניה.

\* הרב *ὑπαξ λυγόν. to tremble, to be in trepidation, to fear*. Chald. הרבא fear, trepidation. The primary syllable is רב, which like רז denotes tremulous motion, see רבו, רבב, רבב, רבב.—Ps. 18, 46 ויחרגו מבצורותיהם *and they were dismayed out of their strong-holds, they came out trembling from their strong-holds and delivered them up; comp. Mic. 7, 17. Hos. 11, 11.* Others here compare Arab. *خرج* to go forth, i. e.

*they came forth from their strong-holds*, but this is languid. In the parall. passage 2 Sam. 22, 46 is ויחרגו; see in חגר.

\* הרביל obsol. quadril. i. q. Arab.

חַרְבַּל *to leap, to gallop, as a horse, locust*. It comes from the trilateral הרב to tremble, to be in trepidation, which is also referred to leaping, comp. גיל. By dropping the ר from this root, there remains the trilateral הרביל q. v.—Hence.

חַרְבִּיל m. *a locust*, so called from its leaping; see r. חרביל, and comp. *ὑπτιός, ὑπτιέλιβος*, from *ὑπτιεν*. Spoken of a winged and edible species of locust, Lev.

11, 22.—Arab. *حَرْجَلَة* a troop of horses, a flight of locusts, *حَرْجَوَان* a kind of locusts without wings, *l* and *n* being interchanged.

\* הרב fut. יחרב 1. *to tremble*, e. g. a mountain, Ex. 19, 18. Elsewhere only of persons, *to be in trepidation, to be terrified*, Ex. 19, 16. Gen. 27, 33. Ruth 3, 8. Is. 10, 29. al. Ascribed to the heart, 1 Sam. 28, 5; with ל of cause, Job 37, 1. Prægn. a) Gen. 42, 28 ויחררו איש אל-אחיו לאמר *they trembled one towards another i. e. they turned trembling one to another, saying.* b) With אחרי, *to follow any one trembling*, 1 Sam. 13, 7. c) With תראה, *to trem-*

ble at meeting any one, to meet him trembling, 1 Sam. 16, 4, 21, 2.

2. Trop. a) i. q. to come trembling, to hasten, (comp. Lat. *trepidare*, Virg. *Æn.* 9. 14.) with מן from a place, Hos. 11, 10, 11. b) With אָל, to tremble for any one, i. q. to care for, 2 K. 4, 13.

HIPH. to terrify, to make afraid, Judg. 3, 12. 2 Sam. 17, 2. Lev. 26, 6. Job 11, 19. Is. 17, 2. al.

Deriv. pr. n. הַרְרֹד and those here following.

הַרְרֹד adj. 1. trembling, fearful, Judg. 7, 3; with עַל of that for which one trembles 1 Sam. 4, 13.

2. Trop. of reverence towards God, piety. i. e. fearing, revering. Ezra 10, 3 אֶל־הַיְהוָה בְּמִצְוֵי אֱלֹהֵינוּ fearing, revering the commandment of our God, comp. 9, 4. Is. 66, 2 הַרְרֵ עַל הַדְּבָרִי who trembleth at my word; with אָל v. 5.

הַרְרֹת f. constr. הַרְרֹתָ, plur. הַרְרֹתוֹת Ez. 26, 16. R. הַרְרֵ.

1. a trembling, terror, fear. Gen. 27, 33 and Isaac trembled גְּדֹלָה אַתְּ הַרְרָה a great trembling, i. e. was in great trepidation and alarm. 1 Sam. 14, 13. Is. 21, 4. al. The genit. following refers to the person feared, as אֶת־הַרְרָה אָדָם fear of man Prov. 29, 25; הַרְרָה אֱלֹהִים a terror of God, a great or panic terror, 1 Sam. 14, 15; comp. *θεσπέσιος φόβος* II. 9. 2.

2. care, concern, 2 K. 4, 13; see the root no. 2. b.

3. Haradah, pr. n. of a station of the Israelites in the desert, Num. 33, 24.

\* נִיחַר fut. יִחַרְהוּ, apoc. יַחַר. But חָרָה Is. 24, 6 is from חָרַר.

1. to burn, to be kindled, to glow, kindr. חָרַר; spoken only of anger, espec. in the following phrases: a) חָרָה אֵף פ' against any one Gen. 30, 2. 44, 18. Job 32, 2. 3; often of God, Ex. 4, 14. Num. 11, 33. Josh. 23, 16. Is. 5, 25. Hos. 8, 5; rarely with אָל Num. 24, 10; עַל Zech. 10, 3. b) Impers. לִי חָרָה it was kindled to him, i. e. he was angry, wrath, where אֵף anger is usually supplied, Gen. 31, 36. 34, 7. 1 Sam. 15, 11. 2 Sam. 19, 43. al. c) חָרָה בְּעֵינָיו (anger) is kindled in his eyes, anger being chiefly visible in the kindling eyes and inflamed

countenance. Gen. 31, 35. 45, 5.—Sometimes these formulas express the feeling of grief, sadness, rather than anger; and hence are rendered in Sept. by the verb *λυπέομαι*, as Gen. 4, 5. Jon. 4, 4. 9. Neh. 5, 6. On the affinity of these ideas, see in עָצַב.

2. to be angry, wrath, c. בָּ Hab. 3, 8.

NIPH. Part. plur. נִחַרִים, i. q. Kal no. 2, to be angry, wrath, with בָּ of pers. Is. 41, 11. 45, 24. The form נִחַרִי Cant. 1, 6 is from r. חָרַר.

HIPH. הִחַרְהוּ, fut. וַיִּחַר 1. to let burn, to kindle sc. anger, c. עַל Job 19, 11.

2. to be ardent, zealous, to do with ardour, zeal, followed by a finite verb. Nch. 3, 20 אַחֲרָיו הִחַרְהוּ הַחֲזִיק בְּרוּחָהּ after him Baruch zealously repaired, etc. or, emulating him repaired, etc.

TIPH. fut. יִתְחַרְהוּ (after the form הִתְקַטַּל) to emulate, to rival, Jer. 22, 15; c. אֶחָד to contend with any one, Jer. 12, 5.

HITHPA. fut. apoc. הִתְחַרְהוּ, to fret oneself, to be angry, indignant, Ps. 37, 1. 7. 8. Prov. 24, 19.

Deriv. חָרוֹן, חָרִי, תַּחְרָא.

חַרְחִיָּה (he was dry) Harhaiah, pr. n. m. Neh. 3, 8. R. חָרַר.

חָרוֹד (trembling, terror, r. חָרַר) Harrod, pr. n. of a fountain, or of a place near by it, עֵין חָרוֹד Judg. 7, 1.—Hence gentile n. חַרְדִּי Harodite, 2 Sam. 23, 25.

חַרְחִימִים m. plur. (חָרוֹ) strings of pearls, gems, corals, or the like, necklaces, Cant. 1, 10. Syr. *ܫܚܢܐ* and

Arab. *حَرَّ* a necklace of gems or pearls.

חָרוֹל m. Job 30, 7. Zeph. 2, 9; Plur. חַרְחִלִים Prov. 24, 31, a thorn-bush, bramble, so called from its pricking, burning; from a root חָרַל i. q. חָרַר. Comp. Eth. *ሕረረ* to burn, for *ሕረረረ*. See Celsius Hierobot. T. II. p. 166.

חַרוּמִּיָּה (i. q. אֵף אָף snub-nosed) Harumaph, pr. n. m. Neh. 3, 10.

חָרוֹן m. (r. חָרָה) a burning, something burning, Ps. 58, 10. Of anger, חָרוֹן אֵף glow of anger, burning anger, fierce wrath, Num. 25, 4. 32, 14. 1 Sam. 23, 18. Hos. 11, 9. Job 20, 23. Jer. 25, 37.—Hence

2. Trop. anger, wrath, Neh. 13, 18.

Ps. 2, 5. Ez. 7, 12. 14. Plur. **הַרְרִים** bursts of anger Ps. 88, 17.

**I. הַרְרִיץ** m. plur. constr. **הַרְרִצוֹת** Am. 1, 3; part. pass. from r. **הַרְרַץ** to cut in, etc.

1. Pr. something cut in, dug out; hence a) a ditch, trench of a fortified city, Dan. 9, 25; where the verb **הַרְרִיץ** only by Zeugma. Chald. **הַרְרִיצָא**. b) Poet. for gold, pr. something dug out, fossil, Ps. 68, 14. Prov. 3, 14. 8, 10. 16, 16. Zech. 9, 3.

2. *sharpened, pointed*, see the root no. 2; hence as a poetical epithet for the *threshing-sledge, tribulum*; fully **מוֹרֵג הַרְרִיץ** a sharp threshing-sledge Is. 41, 15; and then without the subst. in the same sense, Is. 28, 27. Job 41, 22. Plur. **הַרְרִצוֹת** Am. 1, 3. On the form of this instrument see in **מוֹרֵג**.

3. Trop. *decided*, see the root no. 3; and hence *decision, judgment*. Joel 4, 14 **בְּצִמְקֵי הַהַרְרִיץ** in the valley of judgment, i. e. of punishment. Sept. ἐν ἡ κοιλίαι τῆς δικης.

**II. הַרְרִיץ**, Kamets impure, for **הַרְרִיץ**, r. **הַרְרַץ**.

1. Adj. *eager*, see the root no. 5; hence *active, diligent, strenuous*, Prov. 12, 27. 21, 5. Plur. **הַרְרִיצִים** Prov. 10, 4. 12, 24. 13, 4.

2. *Haruz*, pr. n. of the father-in-law of king Manasseh, 2 K. 21, 19.

\* **הַרְרָו** obsol. root, kindr. with **הַרְרַץ**, to cut in, to puncture; hence to bore through, to perforate. Arab. **خرز** to bore through, e. g. pearls or gems, in order to string them. Hence **הַרְרִיזִים**.

**הַרְרָס** pr. n. m. *Harhas*, 2 K. 22, 14; in 2 Chr. 34, 22 written **הַסְרָה** q. v.

**הַרְרָה** m. (r. **הַרַר**) 1. *inflammation, burning fever*, Deut. 28, 22. Sept. ἐρεθισμός, Vulg. *ardor*.

2. *Harhur*, pr. n. m. Ezra 2, 51. Neh. 7, 53.

\* **הַרְרַט** obsol. root, Syr. **سَرَط**, pr. to scrape, to scratch; hence to cut in, to grave, to unsculp, like kindr. **הַרַס**, **הַרַץ**, **הַרַשׁ**, **הַרַשׁ**, **χαράσσω**, **χαράττω**. See more under r. **הַרַר**.—Hence **הַרְרַט** a graver, **הַרְרִיט**.

**הַרְרַט** m. 1. a graver, graving-tool, chisel Ex. 32, 4.

2. a *stylus, style*, with which letters were written or inscribed on wood or stone; hence poet. of a manner of writing, Is. 8, 1 **בְּהַרְט אָנוּשׁ** with a man's style, i. e. with the common letters, so as to be read without difficulty by the common people.

**הַרְרָטִים** m. only in plur. **הַרְרָטִים**, *sacred scribes*, skilled in the sacred writing or hieroglyphics, *ἱερογροφιστῆς*, a class of Egyptian priests; see Jablonski Proleg. in Panth. Ægypt. p. 91 sq. Creuzer Symbolik und Mythologie, I. p. 245.—Gen. 41, 8. 24. Ex. 7, 11. 22. 8, 3. 14. 15. 9, 11. The same name is applied also to the *Magi* of Babylon, Dan. 1, 20. 2, 2.—The word seems to be of Hebrew origin, and derived either from **הַרְרַט** style, and **ט**-formative, comp. **פְּרִיזִים** from **פָּרַה**, **פְּרוֹם** from **פָּרַר**; or else a quadrilateral made up from the trilaterals **הַרַס** to grave, and **הַרַט** to be sacred. See Michaelis Suppl. 923.

**הַרְרָטִים** Chald. id. Dan. 1, 20. 2, 10. Plur. **הַרְרָטִים** Dan. 2, 27. 4, 4. 6, 5, 11.

**הַרְרִי** m. (r. **הַרְרָה**) *heat, glow*, sc. of anger, with **אָה** Ex. 11, 8. Deut. 29, 23. Is. 7, 4. al. With the idea of *grief*, 1 Sam. 20, 34.

**I. הַרִי** m. (r. **הַרִי**) *white bread*, made of fine flour; once Gen. 40, 16 **סֵלֵי הַרִי**, Vulg. *canistra farinæ*, Sept. *κανὴ γονόκητων*.—In the Mishna, Tract. Edaioth 3. § 10, **הַרִי** is a species of bread or cake;

Arab. **حَوَارِي** white bread, white flour.

**II. הַרִי** (a dweller in caverns, troglodyte, from **הוּר** II, a hole, cavern, and the ending **י**) pr. n.

1. *Horite, Horites*, a people who anciently dwelt in Mount Seir, Gen. 14, 6; and were afterwards driven out by the Edomites, Deut. 2, 12. 22.—Gen. 36, 20–30. Plur. **הַרִיִּים** id. Deut. 2, 12.

2. *Hori*, pr. n. m. a) Gen. 36, 22. b) Num. 13, 5.

**הַרְרִי יוֹנִים** see in art. **הַרְרָיִם**.

**הַרְרִיטִים** m. (r. **הַרְרַט**) twice pl. **הַרְרִיטִים**, *purses, bags*, for money; prob. so called from their long and round form, perh. like an inverted cone, 2 K. 5, 23. Is. 3, 22.

Arab. **خَبِيْطَة**. Comp. Schröder de Vest. mul. Heb. c. 17.

יָרִיב (Arab. خَرِيف<sup>s</sup> the autumnal rain, from יָרַח autumn,) *Hariph*, pr. n. of a man, Neh. 7, 24. 10, 20.—Instead of this is read יָרִיחַ (autumnal rain) Ezra 2. 18.

יָרִיץ verbal n. (r. יָרַץ) 1. *a cutting*, *τμήμα*, piece cut off, slice; 1 Sam. 17, 18 *יָרִיצוּ עֲשָׂרָה הַיָּצִי הַהֶלֶב ten cuttings (slices) of curds*, new or soft cheese. Sept. *τροφαλίδες* i. e. according to Hesych. *τμήματα τοῦ ἀπαλοῦ τυφοῦ*. Vulg. *decem formellæ casei*. Chald. Syr. גִּיבְנִין. Arab. كَرِيص soft cheesc.

2. *a threshing-sledge, tribulum*, i. q. יָרִיץ no. 2; spcc. for a sharp threshing-sledge, 2 Sam. 12, 31. 1 Chr. 20, 3.

יָרִישׁ m. (r. יָרַשׁ) *a ploughing*, old Engl. *earing*, 1 Sam. 8, 12; *time of ploughing*. ἄροτος, Gen. 45, 6. Ex. 34, 21. 1 Sam. 8, 12.

יָרִישִׁי adj. (r. יָרַשׁ no. 5) *silent, still*, and hence *sultry*, spoken of the east wind, Jon. 4, 8.

\* יָרַח a root ἄραξ λεγόμε. Prov. 12, 27 *לֹא יָרַח רֶגֶל צַדִּיק*, i. e. either: *the slothful man roasteth no game*, comp. Chald. יָרַח to burn, to scorch; or better: *he snareth no game*, pr. does not take it with a net; comp. יָרַח net. Kindr. is אָרַג.

יָרַח Chald. *to burn, to singe*, i. q. Arab. حرق.

יָרַח ITHPA. יָרַח *to be singed*, e. g. the hair, Dan. 3, 27.

יָרַח m. plur. *lattices of windows*, pr. net, net-work, Cant. 2, 9; Sept. *δίκτυα*. Chald. יָרַח a lattice-window. R. יָרַח kindr. with אָרַג.

\* יָרַח see יָרַח.

\* יָרַח pr. *to shut up, to shut in*; see יָרַח net, no. 1.

1. Spec. *to shut in the nose, to draw in, to contract*. comp. יָרַח. Hence part. יָרַח Lev. 21, 18 pr. *drawn in as to the nose*, i. e. *snub-nosed, flat-nosed*; Vulg. *parvo naso*. Arab. *خرم* and *خرم* to bore through between the nostrils of a camel and pass in a ring; pr. to contract the nose.

2. *to shut up from common use, to*

*make sacred, to consecrate, to devote to God*, opp. יָרַח. Arab. *حَرَم* to shut up, to prohibit, sc. from common use; II to make sacred; IV to devote. *حَرَم* a sacred place, adytum; also the women's apartment, harem. Ethiop. ሐረም to esteem unlawful, ሐረም to forbid, to prohibit. See Hiph.

יָרַח 1. *to consecrate, to devote unto God*, so that the person or thing thus devoted can never be redeemed, Lev. 27, 28. 29. Mic. 4, 13. Ethiop. ሐረም to anathematize, to put under a curse.—In the exterminating wars against the Canaanites, cities were often thus devoted; and these when taken were razed to the foundations, and the inhabitants, both man and beast, utterly destroyed; so as to prevent them from ever being redeemed from this vow. Hence

2. *to devote to destruction, i. q. to utterly destroy, to exterminate*, e. g. cities and their inhabitants, Deut. 2, 34. 3, 6. 7, 2. 20, 17. Josh. 8, 26. 10, 28. 37. 11, 21. Judg. 1, 17. Is. 37, 11. Jer. 51, 3. Sometimes with יָרַח added, Josh. 11, 12. 1 Sam. 15, 8. The formula *יָרַח אֶתְּרֵי פִי* Jer. 50, 21, seems to denote the enemy as pursuing after those who are to be utterly destroyed; comp. *בָּעַר אֶתְּרֵי* 1 K. 14, 10. 21, 21.—Poetically, God himself is said thus to devote any person or thing, i. e. *to utterly destroy*, Is. 34, 2. Jer. 25, 9; also Is. 11, 15 *יָרַח יְהוָה אֶת לְשׁוֹן יַם־מִצְרַיִם* and *Jehovah will utterly destroy (dry up) the tongue of the Egyptian sea*; comp. Ps. 106, 9.

יָרַח *to be consecrated, devoted*, Ezra 10, 8; of persons i. q. *to be put to death* Ex. 22, 19. Lev. 27, 29.

Deriv. the five following, and יָרַח.

יָרַח (devoted) *Harem*, pr. n. of a place in the tribe of Naphtali, Josh. 19, 38.

יָרַח for יָרַח (i. q. יָרַח flat-nosed) *Harim*, pr. n. m. Ezra 2, 32. 10, 31. Neh. 3, 11.

יָרַח once יָרַח Zech. 14, 11, c. suff. יָרַח, plur. יָרַח. R. יָרַח.

1. *a net*, for fishing or fowling, so called from its *shutting in* the prey, see the

root init. Hab. 1, 15. 16. 17. Ez. 26, 5. 14. 47, 10. Metaph. *nets*, for female enticements, Ecc. 7, 26.

2. *devotion* of any thing to destruction, *utter destruction*, Mal. 3, 34. Zech. 14, 11. *one devoted by me to destruction* 1 K. 20, 42. Is. 34, 5.—Often concr. *any thing devoted to God* without power of redemption, and, if animated, to be put to death, Lev. 27, 21. 28. 29. Num. 18, 14. Deut. 7, 26. 13, 18. al. Sept. generally *ἀνύθμα*.

הַרְמָה (place desolated, r. חָרַם) *Hormah*, pr. n. of a royal city of the Canaanites, in the south of Judah towards Edom, afterwards assigned to the tribe of Simeon, Num. 14, 45. 21, 3. Deut. 1, 41. Josh. 12, 14. 19, 4. Anciently called צִפְתָּה Judg. 1, 17. See Bibl. Res. in Palest. II. p. 591.

הַרְמוֹן (i. q. <sup>ס</sup>חֶרֶם, <sup>ס</sup>חֶרֶם, prominent summit, peak, of a mountain; perh. pr. nose of a mountain, comp. <sup>ס</sup>אַף) *Hermon*, the high southern part of Anti-Lebanon, Josh. 11, 3. 17. Ps. 89, 13. 133, 3. It lies around the sources of the Jordan, and is now called *Jebel esh-Sheikh*, جبل الشيخ. It has two or more summits, and is therefore spoken of in the plur. הַרְמוֹנִים Ps. 42, 7. According to Deut. 3, 9. 4, 48, this mountain was called by the Amorites שְׁנִיר, by the Sidonians שְׁרִיזוֹן, and sometimes also it was named שִׁיאֵן; but in Cant. 4, 8. 1 Chr. 5, 23, *Senir* and *Hermon* are distinguished. Probably different summits or parts of the chain bore different names, which were applied in a wider or narrower acceptation at different times. See Bibl. Res. in Palest. III. p. 357. Biblioth. Sacr. 1843, p. 13.

הַרְמִישׁ m. *a sickle*, Deut. 16, 9. 23, 26. Prob. made up from חֶרֶם to cut off, and חָרַשׁ to cut in.

הָרָן (i. q. Arab. حَرَّانٌ parched, dry, r. חָרַר) *Haran*, pr. n. a) A city of Mesopotamia in the time of the patriarchs, Gr. and Lat. *Karḗnai*, *Carrae*, Arab. and Syr. حَرَّانٌ, afterwards celebrated for the defeat of Crassus; Gen. 11, 31. 12, 5. 27, 43. 2 K. 19,

12. Ez. 27, 23. See Golius ad Alferg. p. 249. Schult. Ind. Geogr. v. *Charrae*. b) A man 1 Chr. 2, 46.

הַרְנַיִם (two caves, dual of הַרְנָיִם i. q. הַרְנַיִם) *Horonaim*, pr. n. of a Moabitish city, situated upon a declivity, Is. 15, 5. Jer. 48, 3. 5. 34. Gentile n. הַרְנִי Horonite, Neh. 2, 10. 19.—Different is בֵּית הַרְנָן.

הַרְנִפֶּר (perh. for נַחֲרִפֶּר fr. נָחַר to snort, to snore, and Syr. نَحَرَ to breathe hard, to pant,) *Harnepher*, pr. n. m. 1 Chr. 7, 36.

\* חָרַשׁ and חָרַשׁ obsol. root. 1. i. q. חָרַשׁ, *to scrape, to scratch*; intrans. *to be scratched, rough*; حَرَشٌ a sherd, potsherd, so called from being rough and scratching, comp. Job 2, 8.—Hence חָרַשׁ potsherd, also חָרַשׁ.

2. Perh. *to be dry, arid, hot*; the idea of roughness being transferred to what is dry, or shrivelled and cracked from dryness, and so to *heat* as the cause of dryness; see under r. חָרַר.—Hence חָרַשׁ the sun.

חָרַשׁ m. (r. חָרַם) in Pause חָרַשׁ Judg. 8, 13.

1. *the itch*, as the cause of scratching, Deut. 28, 27.

2. *the sun*, a sense not frequent and rather poetic, Job 9, 7. Judg. 8, 13; with He parag. חָרַשׁה Judg. 14, 18, like חָרַשׁה. Prob. חָרַשׁ is here pr. *heat*, like חָרַשׁה, see the root no. 2; unless one chooses with Hitzig to take it as denoting *the orb or disk* of the sun, Germ. 'die Sonnen-scheibe,' from the idea of scraping, forming, making, as Germ. *Scheibe* from the verb *schaben* to scrape; see Adelung h. v.—As to חָרַשׁה Is. 19, 18, (which is read in 16 Mss. and some editions, and is expressed by the Sept. Complut. *Ἀχραῖς*, by Symm. *πόλις ἡλίου*, by the Vulg. *civitas solis*, by Saadiah *قريّة حرس*, and has also the testimony of the Talmudists in Menachoth fol. 110. A,) if we follow the certain and ascertained *usus loquendi*, it denotes *city of the sun*, i. e. *Heliopolis* in Egypt, elsewhere called חָרַשׁ and שְׁמֵת; whatever we may determine as to the authenticity of the words: חָרַשׁ וְחָרַשׁה וְחָרַשׁה.

Or, from the Arabic *usus loquendi*, (comp. *حرس* to defend, to preserve,) it may be rendered, *one shall be called, A city preserved*, i. e. one of these five cities shall be preserved. Whichever interpretation may be chosen, this reading is to be preferred to the other, *עיר החרס*, for which see *הרס* p. 263.

*הַרְסוּת* f. (from subst. *הָרֵשׁ*) a pottery, a potter's work-shop. Hence *שַׁעַר הַחֲרֻסָּה* the pottery-gate Jer. 19, 2 Cheth. a gate of Jerusalem near the valley of Hinnom; see in *שַׁעַר* no. 1. *הַרְסִיָּה* id.

\* *חָרַע* a doubtful root, Syr. Ethpa. to be cunning; whence *חָרַעַע*.

\* *חָרַבָּה* fut. *חָרַבָּה* Job 27, 6. Is. 18, 6.

1. to pull, to pluck, to gather fruit, Arab. *خرف*. Kindr. are *גָּרַבָּה*, *זָרַבָּה*, *טָרַבָּה*; comp. in *רָפָא*. Corresp. is Lat. *carpo*, Engl. to carp.—Hence *חָרַבָּה*, *חָרִיפ*, time of gathering fruits, autumn; and from this again:

2. Denom. to pass the autumn and winter. to winter, *χαίμαζω*. Is. 18, 6 *וְכָל־בְּהֵמַת הָאָרֶץ צָלְיוּ תַּחֲרָבָה* and all the beasts of the field shall winter upon it, as Chald. Jerome, Luth. Engl. Vers. correctly. Opp. *קָיַץ* to summer, to pass the summer, from *קָרַץ*.—The Arabic verb *خرف* has also many denom. significations derived from *خريف*.

3. Trop. *carpere conviciis*, Engl. to carp. i. e. to upbraid, to reproach, to scorn, c. acc. Ps. 69, 10. 119, 42. Prov. 27, 11. Job 27, 6 *לֹא תַחֲרָבָה לְבָבִי מִיָּמַי* my heart reproacheth not one of my days, i. e. my conscience upbraids me for no day of my life.

**PIEL** *חָרַבָּה* 1. i. q. Kal no. 3, to upbraid, to reproach. to scorn, c. acc. 1 Sam. 17, 26. 36. 1 Chr. 20, 7. Ps. 42, 11. Zeph. 2, 8. 10; spec. God, 2 K. 19, 4. 16. Is. 37, 4. 17; also his anointed, Ps. 89, 52. With *לְ* 2 Chr. 32, 17; *בְּ* 2 Sam. 23, 9. *חָרַבָּה* Ps. 79, 12. 89, 51. 52. Prægn. Judg. 5, 18 *וְזָבְלוּ עַם חָרָבָה נַפְשׁוֹ לַמָּוֶת* Zebulun, that people, scorned their life even unto death, i. e. jeopardized their lives, exposed themselves to instant death. In like manner the Arabs use the words

*عرض*, *بذل*, *اهان*, see Comment. on Is. 53, 12.

**NIPH.** to be betrothed, spoken of a woman; Lev. 19, 20 a *handmaid נְהַרְפָּה לְאִישׁ* betrothed to a man. So in the Talmud. *הַרְוֵפָה* is i. q. *אֲרוּסָה* betrothed. Pr. to be delivered over to a husband; like Arab. *بذل*, *رخص*, pr. to esteem lightly, and then to deliver over a woman to a man; see Schultens Opp. min. p. 145 sq.

Deriv. the three following, and *חָרַיָּה*.

*חָרַף* (plucking off) *Hareph*, pr. n. m. 1 Chr. 2, 51.

*חָרַף* m. (r. *חָרַף* no. 1) autumn, the season when fruits are gathered, Arab.

*חָרִיפ*, see Schult. ad Job 29, 4. Not unfrequently it includes also the winter, so that *קָרַץ חָרַף* summer and autumn is put for the whole year, Gen. 8, 22. Ps. 74, 17. Zech. 14, 8. *בֵּית חָרַף* winter-house Am. 3, 15. Metaph. of ripe manly age; Job 29, 4 *בְּיָמַי חָרַפִּי* in the days of my ripeness, *ἡς ἀκμῆς μου*, of my manly vigour, in the flower of my age. Comp. Gr. *ἀκτὺμα* Pind. Isthm. 2. 8. Nem. 5. 10; Lat. *auctumnus* Ovid. Met. 15. 200. Hor. Carm. 2. 5. 11.

*חָרַפָּה* f. (r. *חָרַף* no. 3) 1. reproach, cast upon another, scorn, contumely, Job 16, 10. Ps. 69, 21. 79, 12. Jer. 51, 51. Lam. 3, 61. So *נָטָא חָרַפָּה עַל* to take up a reproach against any one, Ps. 15, 3; but also to bear reproach on account of, Ps. 69, 8. Jer. 15, 15; without *עַל* id. Mic. 6, 16. For Zeph. 3, 18 see in *מִשְׁאָח*. With gen. of him who casts reproach, Zeph. 2, 8. Neh. 5, 9. Is. 51, 7; c. suff. id. Nch. 3, 36. Hos. 12, 15, also of him suffering reproach, Ps. 74, 22. Meton. a reproach, i. e. the object of reproach, a person or thing subject to scorn and contumely, Neh. 2, 17. Ps. 22, 7. Joel 2, 17. 19.—Plur. *חָרַפּוֹת* reproaches, Ps. 69, 17. Dan. 12, 2.

2. reproach, which rests upon any one, i. q. disgrace, shame, Gen. 34, 14. 1 Sam. 11, 2. 17, 26. Ps. 119, 22. Is. 4, 1. With genit. of that for which one suffers, Ez. 36, 30. Is. 54, 4 *אֲלֵמִינִיתְּךָ הִיא חָרַפְתְּךָ* the reproach of thy widowhood, i. e. which rests upon widows. Josh. 5, 9 the reproach of Egypt,

i. e. the reproach of being uncircumcised, resting on Israel as having dwelt in Egypt. Is. 25, 9. Jer. 31, 19.

3. *puđenda*, Is. 47, 3.

\* **הָרַץ** fut. **יִהְרֹץ** 1. pr. *to cut, to cut in*, kindr. with **הָרַשׁ**, **הָרַת**. The LXX. sometimes render it by *συντέμνειν* Prov. 21, 5. Is. 10, 23. 28, 22. Hence **הָרַץ** a cutting, slice.—Spec. a) *to cut into the skin, to wound slightly*; Part. **הָרֹץ** *slightly wounded* Lev. 22, 22. Arab.

**חָרַס** to cut the skin, **חָרַסָה** a wound skin-deep, **חָרַסָה** id. upon the head.

b) *to dig*, see **הָרֹץ** I. 1.

2. *to cut to a point, to make pointed, to sharpen*, comp. Arab. **خَرِيس** point of a spear, Schult. ad Prov. p. 251. Only in the proverbial phrase, Ex. 11, 7 **לְכָל בְּנֵי יִשְׂרָאֵל לֹא יִהְרֹץ פֶּהָם לְשׁוֹנֵי יִשְׂרָאֵל** *against all the children of Israel not a dog shall sharpen (point) his tongue*, i. e. no one shall even slightly offend or provoke them; Vulg. *non mutiet canis*. Josh. 10, 21. Comp. Judith 11, 13 [19].—Hence **הָרֹץ** I. 2.

3. Trop. *to decide, to determine*, from the idea of cutting off. 1 K. 20, 40 *such is thy sentence*, **הָרַצְתָּ אֶתְּךָ** *thou thyself hast decided*. Job 14, 5 **אִם הָרַצְתָּ יָמָיו** *if his days be determined*. Is. 10, 22 **הָרַץ הַלְיוֹן הָרֹץ** *destruction is decreed*. Comp. Niph. and **הָרֹץ** I. 3.

4. Trop. *to be sharp*, spoken of the taste, i. e. *to be acid, sour*; comp. Arab. **خَرَص** alkali. Hence **הָרַצְתָּ** grape-kernels.

5. Trop. of the mind, *to be sharp, eager, active*. Comp. in Germ. 'sich's sauer werden lassen.' Hence adj. **הָרֹץ** II. q. v. and once in the verb 2 Sam. 5, 24, **אֲזִי הָיִיתִי** *then be thou on the alert*, i. e.

bestir thyself, make haste.—Arab. **حَرَصَ** to desire eagerly, to be impelled by eager desire, VIII to covet, to strive after, to be strenuous and ready, **حَرَصَ** studium.

NIPH. part. f. **נִהְרָצָה**, constr. **נִהְרָצָה**, something *decided, determined*, i. e. *a decision, decree*, Dan. 11, 36; chiefly in the phrase **נִהְרָצָה וְנִהְרָצָה** *destruction and*

*decree*, by Hendiadys for *destruction decreed* sc. from God, Is. 10, 23. 28, 22. Dan. 9, 27.—Dan. 9, 26 **נִהְרָצָה שְׁוִימָבוֹה** *desolations decreed*.

Deriv. **הָרֹץ** I, II, **הָרֹץ**, **הָרֹץ**.

**הָרֹץ** Chald. m. *loin, lumbus*, plur. *the loins*, the lower part of the back around which the girdle passes, i. q. Heb. **הַלְצִים**, the letters **ל** and **ר** being interchanged. In Targg. Sing. Deut. 33, 11. 2 K. 1, 8; Plur. **הָרֹצִין** Ex. 28, 42. Job 40, 11. Also in Syriac, where Sing. **سُرَا** (Resh being dropped) is often put for *the back*, Rom. 11, 10; see Castell Lex. Syr. ed. Michaelis p. 316.—So Dan. 5, 6 **הָרַצְתָּ הַמְשָׁתָרְרָן** *the joints of his loins were loosed*, i. e. the joints of his back, the vertebrae.

\* **הָרַצְבָּ** obsol. quadril. i. q. Arab.

transp. **חָפְרַב** *to bind fast a cord, to draw tight*, comp. **חָפְרַב** and **חָפְרַב**.—Hence

**הָרַצְבָּ** plur. **הָרַצְבוֹת** 1. *tight bands, cords tightly drawn*, Is. 58, 6.

2. Impl. *pains, pangs, torments*, Ps. 73, 4. Comp. **הַקֵּל** and **הוֹל** no 3.

**הָרַצְתָּ** m. plur. (r. **הָרֹץ** no. 4) *grape-kernels, grape-stones*, so called from their acrid taste, once Num. 6, 4. Syr. **سُرَاب** Onk. **פִּירָצְתִּין**, grains. So also the Talmudists; see Mishna Tr. Nasir. 6. § 2. R. Tanchum in Lex. v. זוג. See The-saur. p. 527.—Others: *sour grapes*.

\* **הָרַק** fut. **יִהְרֹק**, *to grate, to gnash with the teeth*, onomatopoetic. Arab.

**חָרַק**, Syr. **سَرَف**, **سَرَفًا** *grating of the teeth*; corresponding is also Gr. **κατασκαρῶ**, aor. **ἐκατασκαρῶν**, from the old root **ΚΡΑΤΙ**. Construed, **הָרַק בְּשִׁנָּיִם** Job 16, 9; and **הָרַק בְּשִׁנָּיִם** Ps. 35, 16. 37, 12. 112, 10. Lam. 2, 16.

\* **הָרַר** 1. *to be dry, arid, parched*; Job 30, 30 **הָרַר מִי הָרַר מִי** *my bones are dried up with heat*; comp. Niph. no. 1. Syr. **سَر** to be dried up with heat. Kindr. are **הָרַר**, **הָרַר** no. 2, Lat. *areo*.

9. *to burn, to glow*. Arab. **حَر** to be warm, hot, to glow, Ethiop. **ሐረረ** to be hot, to boil. For this signification of

heat, burning. comp. **הָרַל**, **הָרָה**, **חָרַק**, Lat. *areo, ardeo*, old Germ. *har, hyr*, fire, *Heerd, harsten* to roast, Engl. *hearth*. Spoken of glowing metal Ez. 24, 11; of persons as consumed, Is. 24, 6 **חָרֵי יִשְׁבֵי אֶרֶץ**.

3. i. q. Arab. **حَرَّرَ** for **حَرَّرَ** to be of noble birth. *to be free, free-born*; whence Heb. **חָוֵר**, **חָוֵר**, free-born, noble; Syr. **ܚܪܝܐ** to make free, Chald. **חָרַר** id. The primary idea seems to lie in the *glowing brightness*, the purity of one whose rank and character is obscured by no stain.

NIPH. **נָחַר**, also **נָחַר** Ps. 69, 4. 102, 4, after the form **נָחַל** from **נָחַל** and **נָחַת** from **נָחַת**; fut. **נָחַר** Ez. 15, 5.

1. *to be dried up*, Ps. 69, 4. 102, 4.

2. *to be burned, scorched*, Jer. 6, 29. Ez. 15, 4. 5. 24, 10.

3. Trop. *to burn with anger, to be angry*, Cant. 1. 6 **נָחַרֵי בִי**. Others make this form from **חָרַה**.

PILP. inf. **חָרַחַר** *to kindle strife*, Prov. 26, 21.

Deriv. **חָר** I, **חָרַחַר**, and **חָרָן**

**חָרָרִים** m. plur. *arid places, parched by the sun*, Jer. 17, 6.

\* **חָרַשׁ** i. q. **חָרַס** q. v.—Hence

**חָרַשׁ** m. in pause **חָרַשׁ**, a *sherd, potsherd*, i. e. fragment of an earthen vessel. comp. in **חָרַס** no. 1. Job 2, 8. 41, 22. Ez. 23, 34. Hence **כְּלֵי חָרַשׁ** *an earthen vessel* Lev. 6, 21. 11, 33. 14, 5. 50, 15, 12; for which poet. simply **חָרַשׁ** Prov. 26, 23. Proverbially, a *potsherd* is put for any thing mean and contemptible, Is. 45, 9; also for any thing very dry Ps. 22, 16. For **חָרַשׁ** see in **קִיר** no 2.—Arab.

**חָרַס** a wine-jar, **חָרַס** to make earthen wine-jars, Golius ex Maruph.

**קִיר חָרַשׁ** see in **קִיר** no. 2.

\* **חָרַשׁ** fut. **יְחַרַשׁ** and **יְחַרַשׁ**, see no. 3, 4.

1. *to cut in, to grave, to inscribe letters upon a tablet*, Gr. *χαράσσω, χαράττω*, Jer. 17, 1.—Kindred roots are **חָרַץ**, **חָרַץ**, **חָרַץ**, **חָרַח**, which see. Syr. **ܫܪܫ** to cut one's throat.

2. *to grave, i. e. to form, to make, to fabricate*, e. g. in metal 1 K. 7, 14; in

wood, stone, see **חָרַשׁ**; with acc. of material 1 K. 1. c.—Metaph. *to work, to devise, to machinate evil, mischief*, Prov. 6, 14. 14, 22 where once by Zeugma also **חָרַשׁ טוֹב**; with **עַל** *against* any one 3, 29. So Lat. *fabricari fraudem* Plaut. Asin. I. 1. 89; *doli fabricator* Virg. *Æn.* 2. 264; *κακῶν τεύχειν, δόλον τεύχειν*, Hom. Hesiod. *τεχνάζω* to machinate, *τεκτων* machinator, *τεκταινεσθαι μητιω* Il. 10, 19. In Chald. Syr. Ethiop. spoken of magic arts; see in **חָרַשׁ** no. 2.

3. Fut. **יְחַרַשׁ** *to plough*, Arab. **حَرَبَ**

Eth. **ሠራሰ** id. **حَارِبٌ** a ploughman, husbandman, **يَحْرَبَاتٌ** a plough.—Spoken of cattle ploughing, Job 1, 14; also of the plougher, with **בְּ** of the animal Deut. 22, 10. Judg. 14, 18. Am. 6, 12; with acc. of the field 1 K. 19, 19. Ps. 129, 3 **עַל גְּבִי** **חָרַשׁוּ הַרְשָׁמִים** *the ploughers ploughed upon my back*, i. e. they furrowed my back with stripes.—Metaph. *to plough in iniquity*, as elsewhere *to sow iniquity* (Prov. 22, 8), is to prepare for oneself the punishment of it, Job 4, 8. Hos. 10, 13; opp. *to reap calamity*.

4. Fut. **יְחַרְחַשׁ**, *to be deaf*, Mic. 7, 16; comp. **חָרַשׁ** deaf.—Also

5. *to be dumb*, which often depends on deafness and is joined with it, *to be mute, to keep silence*. Syr. **ܫܪܫ** mid. *E,*

Arab. **أَخْرَسَ** id. **حَرَسَ** dumb. The origin of this signif. lies in the idea of *cutting with repeated strokes, hacking, beating*; so that **חָרַשׁ** is pr. *blunted, dull*, as also *κωφός* is both *deaf and dumb* from *κόπτειν*, and Germ. *stumm*, dumb, is of the same origin with *stumpf*, dull. So *obtusus* from Lat. *obtundere, tundere*. But the examples show that **חָרַשׁ** implies only voluntary silence, and so differs from **אַלֵּם** which refers to that which is involuntary.—Spoken of God, Ps. 50, 3; as not listening to and answering the prayers of men (opp. **עָנָה**), Ps. 35, 22 **חָרַשׁ יְיָ אֵל-חָרַשׁ** *thou beholdest all things, O Lord, keep not silence*. 39, 13. 83, 2. 109, 1. With **מִן** præg. Ps. 28, 1 **אַל תְּחַרַשׁ מִמֶּנִּי** *keep not silence from me, turn not away from me in silence*.

NIPH. pass. of no. 3, *to be ploughed*, Jer. 26, 18. Mic. 3, 12.



HIPH. 1. i. q. Kal no. 2, trop. *to work, to devise* sc. evil, c. זל 1 Sam. 23. 9.

2. i. q. Kal no. 4, *to be deaf*, pr. to act the deaf man, as if deaf, 1 Sam. 10, 27.

3. Corresp. to Kal no. 5. a) Causat. *to put to silence, to make one hold his peace.* Job 11, 3 *will thy lies make men hold their peace?* So Chald. b) Intrans. *to keep silence, to be silent, to hold one's peace,* Gen. 24, 21. 34, 5. 2 K. 18, 36. Prov. 17, 28. Job 6, 24; as abstaining from complaint, 2 Sam. 13, 20. Job 13, 19. Is. 42, 14; or also from confession, Ps. 32, 3. With ל *to be silent towards* any thing, to allow it silently, to let pass in silence, Num. 30, 5. 8. 12. 15. With מן *to be silent from* any one, i. e. not to interrupt him, Job 13, 13; with אל id. *to keep silence towards,* Is. 41, 1. With acc. *to be silent as to* any thing, *to conceal,* Job 41, 4. c) Often by impl. *to be still, quiet, inactive.* Ex. 14, 14 *the Lord shall fight for you, וְאַתֶּם וְהַחֲרִישׁוּן and ye shall remain quiet.* With מן, *to withdraw quietly from* any one, to leave him alone, Jer. 38, 27. 1 Sam. 7, 8. Also with ל and inf. *quietly to neglect doing* any thing, comp. Engl. 'to say nothing of doing it,' 2 Sam. 19, 11. Spoken of God, *to be quiet as to sin,* to bear it in silence, i. q. to forgive, opp. to punishment, Zeph. 3, 17.

HITHPA. *to keep oneself still, quiet,* Judg. 16, 2.

Derivat. חָרַשׁ—חָרַשְׁתָּ, חָרַשׁ, חָרַשְׁתִּי, חָרַשְׁתָּ, מַחְרָשׁ, מַחְרָשָׁה.

חָרַשׁ m. (for חָרַשׁ) constr. חָרַשׁ Ex. 28, 11. Is. 44, 12. 13; comp. פָּרַשׁ constr. פָּרַשׁ Ez. 26, 10. Plur. חָרַשִׁים, constr. חָרַשֵׁי.

1. *a graver, engraver* in stone, Ex. 28, 11.

2. *a workman, artificer, craftsman,* e. g. a) In stone, fully אָבֵן חָרַשׁ 2 Sam. 5, 11. 1 Chr. 22, 15. b) In wood, *a carpenter,* Jer. 10, 3; fully חָרַשׁ עֵצִים Is. 44, 12; plur. 2 K. 12, 1. 1 Chr. 14, 1. c) In metals, *a smith,* 1 Sam. 13, 19. Jer. 10, 9. Hos. 8, 6. חָרַשׁ בְּרִזָּה Is. 44, 12; plur. 2 Chr. 24, 12. d) Metaph. חָרַשֵׁי מַשְׁחִיתִים *artificers of destruction,* skilful to destroy, Ez. 21, 36 [31].

חָרַשׁ adj. (for חָרַשׁ after the form קָטַל) plur. חָרַשִׁים, *deaf,* see r. חָרַשׁ no.

4. Ex. 4, 11. Lev. 19, 14. Ps. 38, 14. Metaph. of those who refuse to hear the prophets and obey the law, Is. 29, 18, 42, 18. 19. 43, 8.

חָרַשׁ m. 1. *artificial work, work of the חָרַשׁ;* hence יַד חָרַשִׁים *valley of artificial works, valley of craftsmen,* near Jerusalem, Neh. 11, 35; comp. 1 Chr. 4, 14.

2. In a bad sense, *an artifice, art,* spoken of *magic arts,* like Syr. سَهْمًا, سَهْمًا, comp. سَهْمًا, Chald. חָרַשׁ, magician, enchanter. Is. 3, 3 חָכֵם חָרַשִׁים *one skilled in magic arts,* a skilful magician; followed by לְחַשׁ כְּבוֹן לְחַשׁ *a skilful enchanter.* So Chald. But Sept. Vulg. Saad. understand *a skilful artificer.*

3. *silence,* comp. the root no. 5. Hence as Adv. *silently, secretly,* Josh. 2, 1.

4. *Heresh,* pr. n. m. 1 Chr. 9, 15.

חָרַשׁ m. pr. part. Kal of חָרַשׁ no. 1, 2, *cutting, graving, forming;* hence *a cutter, grater,* i. e. any *cutting instrument, tool.* Gen. 4, 22 כָּל-חָרַשׁ נְחֹשֶׁת *every cutting instrument of brass.*

חָרַשׁ *a thick wood, thicket, forest,* either as being to be cut (r. חָרַשׁ), or from Chald. חָרַשׁ to be entangled, interwoven, חֲרִישָׁה *a wood, חֲרִישָׁה thicket of trees;* comp. Samar. אַרְשָׁה *a wood.*—Is. 17, 9. Ez. 31, 3. With He parag. חֲרִישָׁה 1 Sam. 23, 16; so too with prep. בְּחֲרִישָׁה v. 15, 18. Plur. חָרַשִׁים 2 Chr. 27, 4.

חָרַשָׁא (Chald. enchanter, magician) *Harsha,* pr. n. m. Ezra 2, 52. Neh. 7, 54.

חָרַשְׁתָּ f. (חָרַשׁ) 1. *a work, working* in wood, stone, etc. Ex. 31, 5. 35, 33.

2. חָרַשְׁתָּ הַ חֲגֹזִים *Harosheth of the Gentiles,* pr. n. of a city in the north of Palestine, Judg. 4, 2. 13. 16.

\* חָרַשׁתִּי i. q. חָרַשׁ no. 1, *to cut in, to grave, to inscribe,* comp. χαράσσω, χαράσσω. Once Ex. 32, 18. Chald. חָרַשׁ id.—Hence

חָרַשׁתִּי (prob. i. q. חָרַשׁ thicket) *Hereth,* pr. n. of a wood in the mountains of Judah, 1 Sam. 22, 5.

חָשׁוּפָה (stripped, r. חָשַׁף) *Hasupha,* pr. n. m. Ezra 2, 43. Neh. 7, 46.

חָשִׁיף m. (r. חָשַׁף) pr. something peeled off, separated; hence *a flock,* i. e. *a little*

*flock.* 1 K. 20, 27 חֲשִׂיפֵי עֲזִים *two little flocks of goats*; Sept. δύο ποίμνια αἰγῶν, Vulg. duo parvi greges caprarum. Abulwalid compares قطيعة *a little flock*, so called from being cut off, separated from a larger one.

\* חֲשִׂיף fut. יִחְשֹׁף, once אֶחְשֹׁף Job 7, 11; pr. *to hold, to keep*, kindr. with חִזַּק q. v. Job 16, 5 וְנִייד שְׂפָתַי יִחְשֹׁף and *the comfort of my lips should hold you*, i. e. hold you up, ironically; parall. אֶאֱמָצְדֶם. Oftener

1. *to hold or keep back, to withhold*, with בְּן from any thing. e. g. a) Genr. Gen. 20, 6 *I also withheld thee from sinning against me.* 1 Sam. 25, 39. Ps. 19, 14. Job 30, 10. Absol. that being omitted from which one is withheld; 2 Sam. 18, 16 *Joab held back the people* sc. from pursuing. Prov. 10, 19, 17, 26. Job 7, 11. Is. 58, 1 *cry aloud* (pr. with thy throat), *hold not back.* 54, 2. b) With acc. of thing and בְּן of pers. *to keep back or withhold a thing from any one*, Gen. 39, 9, 22, 12 *and hast not withheld thy son from me*; comp. v. 16 where בְּן is implied. Poet. Ps. 78, 50 *he kept not back their life from death.* c) *to keep from danger*, i. e. *to save, to preserve*, Job 33, 18.

2. *to forbear, to spare*, e. g. a) Things, c. acc. Prov. 13, 24 חוֹשֵׁף שִׁבְטוֹ *whoso spareth his rod, hateth his son.* With an inf. 24, 11 הַעֲלֵם אֶם הַחֲשׂוֹף *if thou forbear. .to deliver, etc.* With לְ *to spare for any thing, to reserve*, Job 38, 23. Absol. Prov. 11, 24, 21, 26. b) Persons, i. q. *to deal gently with*, c. acc. 2 K. 5, 20. Absol. Ezra 9, 13 חֲשִׂנוּ לְמַטָּה *thou hast forborne below our iniquities, hast punished us less than our sins deserve.* Is. 14, 6.

NIPH. 1. Pass. of Kal no. 1, *to be restrained*, spoken of pain, Job 16, 6.

2. Pass. of Kal no. 2, *to be spared, reserved*, for any thing, Job 21, 30.

\* חֲשִׂיף fut. יִחְשֹׁף, i. q. חָסַף q. v.

1. *to strip off bark, to bark, to peel*, e. g. a tree, Joel 1, 7. So of a forest, *to strip off the foliage, to make bare*, Ps. 29, 9.

2. *to strip off a covering, to uncover*, with acc. of covering, Is. 47, 2 חֲשִׂפֵי עֲבָרָה

*uncover the train.* Jer. 13, 26. With acc. of pers. i. q. *to make naked, bare*, Jer. 49, 10. Is. 52, 10 *the Lord hath made bare his holy arm.* Ez. 4, 7. Is. 20, 4 חֲשִׂפֵי שֵׁת *with the buttocks uncovered.*

3. *to draw water from the surface, to skim off*, Is. 30, 14. Hag. 2, 16.—In Arabic حَسُوف is a well of living water in sandy ground; but the etymology is different.

Deriv. חֲשִׂיף, חֲשִׂיף, and pr. n. חֲשִׂיפָא.

\* חֲשִׂב fut. יִחְשֹׁב, but יִחְשֹׁב־ Ps. 40, 18, יִחְשֹׁבִין Ps. 35, 20.

1. *to think, to regard* as so and so. The primary idea is that of *computing, reckoning*, see Piel no. 1; Arab. حَسَبَ, Syr. حَسَب, Eth. ለሰበ and ለዘበ id. Or perhaps it may be that of *mingling*, like Arab. حَشَب and أشب; whence חֲשִׁב a weaver in colours, pr. mingling threads of different colours.—Is. 10, 7 חֲשִׁב לֹא בֶן יִחְשֹׁב *nor doth his heart think so.* Often, *to think to be so and so, to hold or count as*, Gr. λογίζεσθαι τινα εἰς τι, c. acc. et לְ Gen. 38, 15 וַיִּחְשְׁבֶהָ לְזוֹנָה *and he thought her a harlot*, regarded her as such. 1 Sam. 1, 13. Job 13, 24 הֲאֵינִי לְאֹיֵב *and holdest me for (as) thine enemy.* 19, 15, 35, 2. al. With two acc. Is. 53, 4; acc. et בְּ Job 19, 11.—With acc. simpl. *to think of, i. e. to regard, to esteem*; Is. 13, 17 אֲשֶׁר בָּסָף *who regard not silver.* 33, 8. 53, 3. Mal. 3, 16. Comp. Rabb. חֲשׂוֹב the one esteemed, honoured.

2. *to think of as belonging to any one, to impute, to reckon to any one*; with acc. of thing and לְ of pers. e. g. sin 2 Sam. 19, 20. Ps. 32, 2; a good deed Gen. 15, 6, comp. Ps. 106, 31. Ellipt. perh. Ps. 40, 18, comp. Ps. 32, 3–5.

3. *to think, to meditate, to purpose.* a) With acc. *to think out, to invent, to devise*, e. g. musical instruments Am. 6, 5; artificial work Ex. 31, 4. Hence PART. חֲשִׁב *an inventor, artificer*, as of warlike engines 2 Chr. 26, 15; also an inventive weaver, an artist, Vulg. plumarius, whose work is called חֲשִׁבָה חֲשִׁבָה Vulg. opus plumarium. Ex. 26, 1. 31. 28, 6. 15. 36, 8. 35. 39, 3. 8. Here is to be understood a fabric artificially woven

with figures of various colours, as also of gold and silver, such as flowers, fruits, and birds; used mostly in Babylonia (see אֲדָרְתָּ שְׂנָנִיר Josh. 7, 21); and diff. from חָשַׁב, חֲשָׁבָה, in Vulg. likewise *opus plumarium*, which consisted of figures embroidered or stitched upon the cloth, and not woven into it; see in חָשַׁב See Braun de Vest. sacerd. I. §267 sq. The-saur. p. 531, 1310 sq. b) With ח and infin. *to think to do any thing, to purpose, to devise*; Ps. 140, 5 אֲשֶׁר חָשְׁבוּ אֲשֶׁר לְדַחוּת פְּעָמֵי לְדַחוּת פְּעָמֵי *who have purposed to overthrow my goings*. 1 Sam. 18, 25. Jer. 18, 8. Lam. 2, 8. Job 6, 26. c) In a bad sense, *to meditate evil* against one, *to devise, to plot*; so חָשַׁב מְחַשְׁבוֹתָי עָלַי *to devise devices against any one, to lay plots*, Esth. 8, 3. 9, 25. Jer. 11, 19. 49, 30. Dan. 11, 25; אֵל Jer. 49, 20. 50, 45. חָשַׁב רָעָה *to devise* Mic. 2, 3. Nah. 1, 11; comp. Gen. 5, 20, where by antith. it is also put in a good sense. חָשַׁב מְזִמָּה, חָשַׁב אֲוֵן, Ps. 10, 2. 21, 12. 52, 4. Ez. 11, 2. Mic. 2, 1. al.

NIPH. 1. Pass. of Pi. no. 1, *to be computed, reckoned, accounted*, 2 K. 22, 7; *to be reckoned or counted to any one*, c. חָל Josh. 13, 3; עָלַי 2 Sam. 4, 2.

2. Pass. of Kal no. 1, *to be regarded, counted, esteemed as so and so*; c. acc. Prov. 17, 28 *even a fool, so long as he is silent, חָשַׁב חָכֵם is counted wise*. Gen. 31, 15. Neh. 13, 13. With חָל *to be counted as, to be esteemed like*, Job 18, 3. 41, 21. Hos. 8, 12. (Hence *to be like* Is. 5, 28.) With חָל id. 1 K. 10, 21. Lam. 4, 2; חָל Is. 2, 22 בְּמַה חָשַׁב הוּא *to what is he to be esteemed like?* i. e. how is he to be estimated? עָם Ps. 88, 5.

3. Pass. of Kal no. 2, *to be imputed to any one*, c. חָל Lev. 7, 18. 17, 4. Num. 18, 27. Ps. 106, 31.

PIEL 1. *to compute, to reckon*; see for the primary signification as often preserved in Piel, Lehg. p. 242. With acc. Lev. 25, 27. 50. 52. 27, 18. 23; אִתָּה (אִתָּה) *to reckon with any one*, 2 K. 12, 16.

2. *to make account of, to regard highly*, Ps. 144, 3. Comp. in Kal no. 1.

3. *to think upon, to consider*, Ps. 77, 6. 119, 59.

4. *to think, to meditate, to purpose*, i. q. Kal no. 3; absol. Ps. 73, 16; c. acc. *to think out, to plan*, Prov. 16, 9. In a bad sense. *to devise, to machinate*. Prov. 24,

8; with עָל of pers. חָשַׁב מְחַשְׁבוֹתָי עָלַי Dan. 11, 24; אֵל of pers. Nah. 1, 9. Hos. 7, 15. —Metaph. of things, *to be about to do or suffer*. Jon. 1, 4 *the ship was about to be broken, wrecked*.

HITHEF. reflex. i. q. Niph. no. 1, *to reckon oneself*, c. חָל among, Num. 23, 9.

Deriv. חָשְׁבוֹתָי, מְחַשְׁבוֹתָי, and those here following.

חָשַׁב Chald. i. q. Hebr. no. 1, *to repute, to regard, to count as so and so*, c. חָל Dan. 4, 32.

חָשַׁב m. *girdle, belt of the high-priest's ephod*, חָשַׁב הַזָּפוֹר Ex. 28, 27. 28. 29, 5. 39, 20. 21. Lev. 8, 7; חָשַׁב אֲפֻדָּתוֹ Ex. 28, 8. 39, 5. So called from its being woven in colours; see r. חָשַׁב no. 3. a.

חָשַׁב בְּרִינָה (for חָשַׁב בְּרִינָה thought in judging, perh. thoughtful judge,) *Hashbadanah*, pr. n. m. Neh. 8, 4.

חָשְׁבָה (esteemed, i. q. חָשַׁב with art. Aram.) *Hashubah*, pr. n. m. of a son of Zerubbabel, 1 Chr. 3, 20.

חָשְׁבוֹן m. (r. חָשַׁב) 1. Power of thinking, *reason, intelligence, understanding*, Ecc. 7, 25. 27. 9, 10. Vulg. *ratio*.

2. *Heshbon*, pr. n. of a city, celebrated for its fish-ponds Cant. 7, 5; formerly the seat of an Amorite king Num. 21, 26 sq. afterwards within the bounds of Reuben and Gad and assigned to the Levites, Josh. 13, 17. 21, 39; and still later ranked among the cities of Moab, Is. 15, 4. Jer. 48, 2. Phny mentions a tribe of Arabs called *Esbonita*, H. N. 5. 11; comp. Abulfeda Tab. Syr. p. 11. Now called *Hesbân*, حَسْبَان, according to Seetzen and Burckhardt, Travels in Syria etc. p. 365. Comp. Bibl. Res. in Palest. II. p. 278.

חָשְׁבוֹן m. plur. חָשְׁבוֹנוֹת, Ecc. 7, 29; pr. *inventions*, from r. חָשַׁב no. 3. a. Spec.

1. *warlike engines*, for casting darts, stones, etc. 2 Chr. 26, 15. Comp. Lat. *ingenium*, which in the middle ages came to signify a warlike machine, *ballista*, whence Engl. *engine*.

2. *arts, devices*, Ecc. 7, 29.

חָשְׁבִיָּה, חָשְׁבִיָּהוּ (whom Jehovah regards) *Hashabiah*, pr. n. of several Levites: a) 1 Chr. 6, 30. b) 9, 14. Neh. 11. 15. c) 1 Chr. 25. 3. 19. Ezra

8, 19. d) 1 Chr. 26, 30. 27, 17. e) Ezra 8, 24. Neh. 12, 24. f) Neh. 3, 17, 10, 12. 11, 22.

הַשְׁבָּנָה (id. נ for י) *Hashabnah*, pr. n. m. Neh. 10, 26.

הַשְׁבָּנִיָּה (id.) *Hashabniyah*, pr. n. m. a) Neh. 3, 10. b) 9. 5.

\* הִשָּׁה fut. הִשָּׂה, *to be hush, silent, still*, an onomatopoeic root, comp. Engl. *hush! hist!* Ecc. 3, 7. Is. 62, 1. 6. Ps. 107, 29. Kindr. is הָסָה, הָסָה.—Spoken also of one not acting, i. q. *to be still, quiet, to rest*; espec. of God as not affording help, Is. 64, 11. 65, 6. With כִּן i. q. *to turn away in silence from any one, not to render him aid*, Ps. 28, 1. Comp. הָרַשׁ no. 5.

הִפְח. הִשָּׁה 1. Causat. *to silence, to still, to make quiet*, Neh. 8, 11.

2. Intrans. *to keep silence, to be still*, like Kal. (comp. הִתְרַשׁ, הִתְרַשׁ,) 2 K. 2, 3. 5. 7, 9. Ps. 39, 3.—Also as in Kal, *to be still, quiet, inactive*, Is. 57, 11. 1 K. 22, 3. Judg. 18, 9.

NOTE. The form הִתְרַשׁ in Job 31, 5 belongs to הָרַשׁ; comp. in r. עִישׁ.

הַשְׁבּוּב (thinking, r. הָשַׁב) *Hasshub*, pr. n. m. a) 1 Chr. 9, 14. Neh. 3, 23. 11, 15. b) Neh. 3, 11. 10, 24.

הַשְׁוֹךָ Chald. m. emphat. הַשְׁוֹכָא, *darkness*, Dan. 2, 22. R. הַשְׁוֹךָ.

הַשְׁוֹקִים see הַשְׁוֹקִים.

הַשָּׁח Chald. 1. *to be needed, necessary*. Ezra 6, 9 מה־הַשָּׁחן *whatever things are necessary*. Syr. سَمَّ to be suitable.

2. *to have need*, c. inf. et לָ, Dan. 3, 16.—Hence

הַשְׁחָה f. *need, necessity*, i. e. what is necessary, Ezra 7, 20.

הַשְׁיָכָה see הַשְׁיָכָה.

\* הִשָּׁה fut. הִשָּׂה, *to be dark, darkened, obscured, to be shrouded in darkness*. Chald. הִשָּׂה, Syr. سَمَّ, id. Spoken of the light of the sun, Job 18, 6. Is. 5, 30. 13, 10; of the stars, Job 3, 8; the day, Ez. 30, 18; of the eyes as dim, not able to see, Lam. 5, 17. Ps. 69, 24, and so of persons Ecc. 12, 3; of the colour of the skin Lam. 4, 8; of the earth darkened by locusts, Ex. 10, 15.

הִפְח. 1. *to darken, to make dark*;

Am. 5, 8 יוֹם לַיְלָה הִשָּׂהָ *he maketh the day dark even unto night*; with לָ Am. 8, 9. Metaph. Job 38, 2 מִי זֶה מְשַׁיֵּה עֵצָה וְגו' *who is this that darkeneth my counsel by words without wisdom?* i. e. strives to hinder it.

2. Intrans. *to be dark*, pr. to keep dark, Ps. 105, 28. 139, 12. Jer. 13, 16.

Deriv. the five following; comp. הִשָּׁה.

הַשָּׁה adj. plur. הַשְּׁוֹכִים, *dark, metaph. obscure, mean*, Prov. 22, 29. Chald. הַשְׁוֹכָא, הַשְׁוֹכָא id.

הַשָּׁה m. c. suff. הַשְּׁוֹכִי 1. *darkness*, opp. to אֹר, Gen. 1, 2 sq. Ex. 10, 21. 22. al. Also of a dark place, as of Sheol, Hades, Job 17, 13. Ps. 88, 13 comp. Job 10, 21; הַיָּמִים הַשְּׁוֹכִים *days of darkness*, to be spent in Sheol, Ecc. 11, 8; of a subterranean prison, Is. 42, 7. 47, 5. 49, 9. הַשְּׁוֹכִים אֲצֻרֹת הַשָּׁה *treasures of darkness*, i. e. laid up in dark subterranean cells, Is. 45, 3.

2. Metaph. a) *adversity, misery, calamity*, Is. 9, 1. Job 15, 22 לֹא יָאֲמִין שׁוֹב הַשָּׁה *he hopeth not to return out of darkness, destruction*. v. 23. 30. 20, 26. 23, 17. Mic. 7, 8. Am. 5, 18. 20. Ps. 18, 29. b) *darkness of mind, ignorance*, Job 37, 19; comp. 12, 22. 25. c) *sorrow, sadness*, Ecc. 5, 16. d) *wickedness*, Prov. 2, 13; comp. τὸ σκότος Rom. 13, 12, and see Job 38, 13. 15. Is. 29, 15.

הַשְּׁוֹכָה f. *darkness*, Gen. 15, 12. Is. 8, 22. Ps. 82, 5; once הַשְּׁוֹכָה Ps. 139, 12. Plur. הַשְּׁוֹכִים id. Is. 50, 10. R. הַשְּׁוֹכָה.

הַשְּׁוֹכָה or הַשְּׁוֹכָה (Tseré pure) constr. הַשְּׁוֹכָה Ps. 18, 12, *darkness*, sc. of waters, clouds. R. הַשְּׁוֹכָה.

הַשְּׁוֹכָה f. id. Mic. 3, 6 וְהַשְּׁוֹכָה לָכֶם *and darkness shall be around you from divining*, i. e. so that ye cannot divine. Some editions read הַשְּׁוֹכָה, as if præter. 3 pers. fem. impers. *it shall be dark unto you*; but the formeris to be preferred on account of the subst. לַיְלָה in the other member.

\* הַשָּׁל in Kal not used, *to prostrate, to enfeeble*; kindr. הַלֵּשׁ no. 2.

הִפְח. part. הַשְּׁוֹכִים *enfeebled, exhausted*, Deut. 25, 18. Sept. κοπιῶντες, Vulg. *lassi*.

הַשָּׁל Chald. *to make thin, small*; hence *to crush, to beat fine*, i. q. הִדַּק.



together the tops of the columns around the court of the tabernacle, and from which the curtains were suspended. Ex. 27, 10, 11, 36, 38, 38, 10 sq.

הַשְּׁקִים m. plur. *spokes* of a wheel, which connect the rim with the nave, 1 K. 7, 33. R. הַשְּׁקָ.

\* הַשֵּׁר obsol. root Arab. حَشِيَ to gather together, to assemble. Hence the two following:

הַשְּׂרָה f. constr. הַשְּׂרָה, a gathering of waters, poet. for clouds 2 Sam. 22, 12. In the parall. passage Ps. 18, 12 it is הַשְּׂרָה.

הַשְּׂרִים m. plur. *the nave* of a wheel, into which the spokes are gathered, 1 K. 7, 33. R. הַשְּׂרָ.

\* הַשֵּׁשׁ obsol. root. Arab. حَشَّ is to fodder with hay; but this is denom. from حَشِيبٌ hay, dry grass; while the primary signif. is in Conj. IV, to be dried up, to be dry.—Hence

הַשֵּׁשׁ m. *dry grass, hay*. Is. 5, 24 הַשֵּׁשׁ הַלְהָבָה *the dry grass of flame*, i. e. flaming, burning. 33, 11.

הַתָּה m. (r. הַתָּה) c. suff. הַתָּהִים Gen. 9, 2. 1. Adj. *broken*, e. g. a bow 1 Sam. 2, 4. Trop. *broken* in spirit, *dismayed, terrified*, Jer. 46, 5.

2. Subst. *dismay, terror, dread*, Gen. 9, 2. Job 41, 25.

הַתָּה (terror, dread, r. הַתָּה) *Heth*, pr. n. of a son of Canaan, Gen. 10, 15; whence הַתָּה *children of Heth*, Gen. 23, 5 sq. 25, 10, also הַתָּה plur. הַתָּהִים *the Hittites*, a Canaanitish tribe dwelling in the vicinity of Hebron, Gen. 23, 7. Josh. 11, 3; sometimes also further north, Judg. 1, 24 sq. They still remained in the times of the kings, and also after the exile, 1 Sam. 26, 6. 2 Sam. 11, 3 sq. 23, 29. Ezra 9, 1. מְלֻכֵי הַתָּהִים 2 K. 7, 6, spoken of all the Canaanitish kings.—Fem. הַתָּהִי Ez. 16, 3. Plur. הַתָּהִים 1 K. 11, 1; also בְּנוֹת הַתָּה Gen. 27, 46.

\* הַתָּה fut. הַתָּה, to take, to lay hold of, to seize; perh. kindr. with הַתָּה, whence by softening the third radical might come הַתָּה and הַתָּה. Spoken once

of a person Ps. 52, 7; elsewhere always of taking up fire, coals, Is. 30, 14 לְהַחֲזִיק אֵשׁ מִמִּקְוֵי כִּי גְחָלִים אָתָּה for thou shalt take up and heap coals of fire upon his head; see under גְּחָלָהּ.

Deriv. מִתְּהָה fire-pan, and pr. n. מִתְּהָה.

הַתָּה f. (r. הַתָּה) *terror*, Gen. 35, 5.

הַתָּהִל m. (r. הַתָּהִל) a bandage, roller, for binding up a wound, Ez. 30, 21.

הַתָּהִת adj. plur. הַתָּהִתִּים, *timid, terrified, dismayed*, Ecc. 12, 5. R. הַתָּהִת.

הַתָּהִי see הַתָּה.

הַתָּהִי f. (r. הַתָּהִי) *terror, dread*, Ez. 32, 23, 27. With suff. הַתָּהִיִּם *the dread of them*, i. e. which they inspire, Ez. 26, 17, 32, 24, 25, 26.—Also as gent. n. fem. see in הַתָּה.

\* הַתָּהִי in Kal not used, pr. to cut off; trop. to divide, and so to determine, to decree, as in Chald. and Rabbinic; comp. הַרְצָה, הַרְצָה.

NIPH. pass. Dan. 9, 24 *seventy weeks decreed upon thy people*. Theod. and Gr. Venet. *συνειμύθησαν, τέμνηται*. Sept. *ἐξοιμύθησαν*.

\* הַתָּהִל in Kal not used, to wrap in bandages, e. g. a wound, see הַתָּהִל; also a new-born infant, to swathe, to swaddle, see Pual and Hoph. Arab. *ختل* pr. to cover, also to hide, to deceive.

PUAL and HOPH. pass. Ez. 16, 4.

Deriv. הַתָּהִל, and the two here following.

הַתָּהִלָּה f. a bandage, swaddling-band, Job 38, 9.

הַתָּהִלָּן (wrapped up, hiding-place) *Hethlon*, pr. n. of a city in northern Syria, Ez. 47, 15, 48, 1. R. הַתָּהִלָּן.

\* הַתָּהִם fut. הַתָּהִם 1. to shut up, to close; kindr. with other words of shutting up, closing, as הַתָּהִם, אָשַׁם, עָצַם; see Piel, Hiph. Arab. *ختم* id. Conj. IV, to shut fast, to lock. The general sense of closing is found also in some forms of the Ethiop. root *ተጠጠ*; see Ludolph col. 282.

2. Spec. to seal, to seal up, to close by a seal. Chald. Syr. Zab. id. Arab.

חַתֵּם I, II, Eth. **ḤTṢ**, id. So Gr. *σφραγίς* seal, from *σφράσσω* to shut up. a) With acc. Is. 8, 16 הַחֵם הַזֶּה seal up the oracle. Part. pass. חֲתוּם sealed; Cant. 4, 12 מַעְיֵן חֲתוּם a sealed fountain, metaph. for a chaste maiden. Deut. 32, 34. Job 14, 17. The ancients were accustomed to make fast with a seal many things for which we use a lock, as doors, gates, fountains, etc. Cant. l. c. comp. Dan. 6, 18. Matt. 27, 66. See Lips. ad Tac. Annal. 2. 2. Salmas. Exercitatt. c. 45.—They also sealed up rolls or volumes, espec. oracles Is. 29, 11. Dan. 12, 4. 9; bills of sale or purchase Jer. 32, 10. 11. 44. The seal also, as in the East at the present day, was the token and confirmation of signature, e. g. in covenants Neh. 10, 1. 2; in letters 1 K. 21, 8. Esth. 8, 10. b) Absol. Jer. 32, 10. 44; with **בְּ** of the ring 1 K. l. c. Esth. l. c. c) With **בְּצֵר** pr. to seal up around any thing, Job 9, 7. d) With **בְּ**, e. g. בְּיַד כָּל־אָדָם יִחַתֵּם he sealeth up the hand of every man, i. e. binds up their hands, hinders the use of them, Job 37, 7. Diff. is Job 33, 16 בְּמִסְרָם יִחַתֵּם he sealeth up their admonition, i. e. admonishes them in secret, q. d. under seal; comp. Arab. **حتم** c. **ب** to reveal to any one; see Schult. ad h. l.

3. As a letter or roll when completed was sealed up, hence to complete, to finish; Dan. 9, 24 וְנִבְיָא חֲזוּן לְחַתֵּם חֲזוּן לְחַתֵּם חֲזוּן לְחַתֵּם to complete the vision and the prophets, i. e. until the prophecies are fulfilled. Ez. 28, 12.—Arab. **حتم** to mark with *finis*, to finish.

NIPH. pass. of no. 2, to be sealed, with **בְּ** of the ring Esth. 2, 12. 8, 8.

PIEL to shut up, see in Kal no. 1; with **לְ**, q. d. to oppose a barrier to any one, Job 24, 16 יִדְמִים הִתְמָוּ לְמִוּי by day they shut themselves up.

HIPH. i. q. Pi. to shut up, to stop; once Lev. 15, 3 אוּ הִתְחַתֵּם בְּשָׂרוֹ מִזִּבְוֹ אוּ הִתְחַתֵּם בְּשָׂרוֹ מִזִּבְוֹ or whether he stop his flesh from the issue, i. e. the part become so obstructed that the issue cannot flow off freely.

Deriv. הוֹחֵם, הוֹחֵמָה.

חַתֵּם Chald. i. q. Hebr. to seal, to seal up, Dan. 6, 18.

הַחֵם see הוֹחֵם a seal.

הַחֲתָמָה f. a seal, signet, Gen. 38, 25.

\* הִתְנָה to marry, i. e. 1. to give in marriage, to marry away a daughter. Hence PART. הִתֵּן a father-in-law, i. e. the father of the wife, one who gives his daughter in marriage; and the father of the husband is called הָאָב q. v. So הִתֵּן מֹשֶׁה הִתֵּן מֹשֶׁה the father-in-law of Moses Ex. 3, 1. 4, 18. 18, 1-27. Judg. 1, 16. 4, 11. Fem. הַחֲתָמָה a mother-in-law, mother of the wife, Deut. 27, 23.

2. to take in marriage, to marry a wife; hence הִתְנָה, הִתְחַתְּנָה.

HIṬHPA. to mutually give and take daughters in marriage, to contract affinity by marriage, with any one, c. חָה Gen. 34, 9. 1 K. 3, 1; **בְּ** Deut. 7, 3. Josh. 23, 12. 1 Sam. 18, 22. 23. 26. 27. Ezra 9, 14; **לְ** 2 Chr. 18, 1.

NOTE. In Arabic we find: **حتم** Conj. III, to contract affinity by marriage;

حَتْنٌ father-in-law, son-in-law, any affinity. Further, this root signifies: Conj.

I, to circumcise an infant; حَتَانٌ cir-

cumcision; حَتِينٌ an infant circum-

cised. That these two significations are connected by a common bond, is shown not only by Ex. 4, 25, see in הִתֵּן no. 1; but also by another signification of **حتم**, viz. Conj. I, to give a feast, both a nuptial feast and one at the circumcision of a child; حَتْنٌ, حَتَانٌ,

a feast, either at a wedding or a circumcision. The primary idea is perhaps that of cutting off, circumcising;

(comp. حَتْنٌ a cutting off, also the roots קָבַץ, קָבַץ, and others beginning with the syllable *kat*;) and then the word for the celebration of this rite was transferred to the like celebration of nuptial rites.

הִתְנָה m. (r. הִתֵּן no. 2) one who marries the daughter of another, Gr. *γαμβρός*.—Hence

1. In respect to the bride, a bridegroom, spouse, Ps. 19, 6. Is. 62, 5. Jer. 7, 34. Joel 2, 16. al.—In Ex. 4, 25 an in-

fant son after being circumcised by his mother, is called by her **הַתֵּן דְּמַיִם** *a bloody spouse*, in allusion probably, to the signif. *circumcision*, i. e. an infant circumcised; see r. **הַתֵּן** note. Aben-Ezra: "mos est mulierum, filium, cum circumciditur, sponsum vocare." Others regard these words as spoken not of the child, but of Moses.

2. In respect to the parents, *a son-in-law*, Gen. 19, 12. Judg. 15, 6. Neh. 6, 18. al.

3. *a relative by marriage, affinis*, 2 K. 8, 27.

**הַתְּחַן** f. (r. **הַתֵּן**) *espousals, nuptials*, Cant. 3, 11.

\* **הִתְחַן** fut. **יִתְחַן**, i. q. **הִצִּחַ**, *to catch, to seize*, in the manner of a lion, Job 9, 12. Comp. Ps. 10, 9.—Hence

**הַתָּמָה** m. *prey, rapine*, then poet. for **הַתָּמָה** *a robber*, Prov. 23, 28. Comp. **הַתָּמָה** for **הַתָּמָה** 2 Sam. 12, 4.

\* **הִתְחַר** fut. **יִתְחַר**. 1. *to dig or break through a wall*, kindr. with **הִחַר**, **הִחַרְשׁ**, **הִחַרְשׁוּ**. Constr. c. acc. **הִתְחַר בְּבָתִּים** *to break through houses*, as a thief, to break into them, Job 24, 16. With **בְּ**, as **הִתְחַר בְּקִיר** id. Ez. 8, 8. 12, 5. 7. 12; also *to break through into*, Am. 9, 2 **אִם יִתְחַרוּ בְּשֵׂאוֹל** *though they break through into Sheol*.

2. *to dig through or plough the waves by rowing*, i. q. *to row*, absol. Jon. 1, 13. Comp. 'arare aquas' Ov. Trist. 3. 12. 36; 'scindere freta' Metam. 11. 468.

Deriv. **מִתְחַרְרָה**.

\* **הִתְחַת** fut. **יִתְחַת**, plur. **יִתְחַתּוּ** 1 Sam. 2, 10. al. The same form is also fut. Kal of **נָחַת** q. v. and Job 21, 13.

1. *to be broken, weakened, destroyed*; kindr. with the other onomatopoeic roots

**הִתְחַת** m. 1. *terror, dismay*, Job 16, 21.

2. *Hathath*, pr. n. m. 1 Chr. 4, 13.

dom Is. 7, 8; of the justice of God Is. 51, 6.

2. Metaph. *to be broken with fear, to be terrified, dismayed, confounded*. Other verbs of breaking are also transferred to terror, as **שָׁבַר** Job 41, 17, Arab. **فَرَقَ**, **كَسَرَ**, **هَدَّدَ**, Schult. Opp. Min. p. 93.—So Is. 8, 9. Obad. 9. Jer. 50, 36. Often coupled with synonym. **יָרָא**, as Deut. 31, 8 **לֹא תִירָא וְלֹא תִתַּח** *fear not, neither be dismayed*. Josh. 1, 9. 8, 1. 10, 25. With **מִפְּנֵי** *before any one* Jer. 1, 17. Ez. 2, 6. 3, 9; with **מִן** of that *from which one flees in dismay*, Is. 30, 31. 31, 4. Jer. 10, 2. Coupled also with **בוֹיֵשׁ**, **הוֹבִישׁ**, where it signifies *to be confounded, faint-hearted*, sc. from fear, terror, Is. 20, 5. 37, 27. Jer. 8, 9. 17, 18. 50, 2; also from shame, Job 32, 15.

NIPH. **נִתַּח** (comp. **נָחַל** from **הָלַל** **נָחַר** from **חָרַר**) i. q. Kal no. 2, with **מִפְּנֵי** Mal. 2, 5.—Another **נִתַּח** is from **נָחַת**.

PIEL. 1. Intrans. but with an intensive power, *to be broken in pieces*, e. g. a bow Jer. 51, 56.

2. Causat. of Kal no. 2, *to terrify, to dismay*, Job 7, 14.

HIPH. **הִתְחַח**, fut. **יִתְחַח**, c. suff. **יִתְחַחֲנִי**, once **יִתְחַחֲנִי** for **יִתְחַחֲנִי** Hab. 2, 17, see Lehrig. p. 369; once in the manner of regular verbs **יִתְחַחֲנִי** Jer. 49, 37.

1. *to break, to break in pieces*, Is. 9, 3.

2. *to terrify, to confound, to put to fear and shame*, Jer. 1, 17. 49, 37. Job 31, 34. Hab. 2, 17 **וְיִשָּׂר בְּהַמּוֹחַ יִתְחַחֲנִי** *and the destruction of the beasts (which) terrifies them*, sc. shall cover thee, shall return

upon thine own head.—Arab. **أَخَتَّ** to be terrified, put to shame.

Deriv. **הַתְּחַחֲנִים**, **הַתְּחַחֲנִים**, **הַתְּחַחֲנִים**, **מִתְחַחֲנִים**, pr. n. **תְּחַח**, and

**הַתְּחַחֲנִים** m. 1. *terror, dismay*, Job 16, 21.

2. *Hathath*, pr. n. m. 1 Chr. 4, 13.

ט

**Teth**, **ט**, Sept. in Lamentations **Ἰθ**, the ninth letter of the Hebrew alphabet; as a numeral denoting 9; whence **ט** i. q. 9 + 6, for **יה** 15. The signification is

uncertain. It is commonly explained to mean *a serpent*, Arab. **طَيْط**; others make it something *rolled or twisted to-*



gether, טרה from r. טרה, Arab. طيبة, so Lee; or perhaps it is Egypt. *tôt* hand; all which views accord well enough with the figure of this letter in the Phœnician alphabet; see Monumm. Phœn. p. 30.

As to the pronunciation, ט is *t* pronounced with a certain roughness or scraping of the throat, (appropriately written *t'*;) but differing from ט whether aspirated *th*, ט, or smooth ט, *t*, ט; just as ק, *k'*, pronounced at the back part of the palate near the throat, differs from כ whether aspirated *ch*, כ, or smooth כ, *k*, כ.—Ewald, in his Gramm. p. 26, maintains the opinion, that ט is strictly an aspirated letter; but in this he has been ably met by Hupfeld, in his review of that work in *Hermes* Vol. 31, p. 9, 10; and more recently by Ehrenberg, in *Archiv f. Philologie* VIII. fasc. 1. Ewald appeals: a) To the Greek ט, which accords with ט both in name (טרה טητα) and in its place in the alphabet; and which is unquestionably aspirated. But however much in general the Greek letters may accord with the Semitic, yet we are not warranted in deducing from their nicer and more exact pronunciation, rules for the Hebrew pronunciation; especially since some of them have manifestly changed their nature and power; e. g. ה = *E*; ח = *H*; ע = *O*; א = *A*. b) To the Arabic ط, which also has a semi-guttural sound. Correctly; but this must not be confounded with an aspirate.—The common mode of pronunciation rests also upon the authority of the LXX. who with the exception of a very few examples (one only, 2 Sam. 5, 16, is quoted by Hartmann in his *Ling. Einleitung* page 63, and by Ewald l. c.) constantly render it by τ, as טטן Σατανᾶς, טוביה Τωβίας, טרפליא Ταρφαλαῖοι; and likewise upon the contrary usage of the Syriac translators, who for the Greek τ everywhere put ט, and for ט always ט; as Τιμόθεος טמτῶ, Τίτος טטוט.

In Arabic, the letters corresponding to the Heb. ט are ط and ظ, more frequently the former; since the latter, as approaching more to a sibilant, nearly corresponds to Heb. צ, see under צ. Comp. the roots טרה, טלל, טען, טען

It is interchanged: a) With צ, which see. b) With ט, as טנה, טנה to seize, טל, טנה, טנה, טנה, to wander. c) With ד, which see.

\* טאב Chald. *to rejoice, to be glad*, c. טל Dan. 6, 24. Syr. טאב id. See r. טב no. 3.

טאט see after טיש.

טב Chald. *good*, i. q. Heb. טוב. Dan. 2, 32. Ezra 5, 17 טב טב if it seem good to the king, if it be his pleasure. Comp. טוב Esth. 1, 19, 3, 9.

טבאל in pause טבאל (God is good, by Syriasm for טובאל, comp. טבאל, טבאל) *Tabaal*, pr. n. Syr. a) A person of low condition, whose son the Syrians and Ephraimites were about to make king in Jerusalem, Is. 7, 6; see Comment. on Is. ad h. l. b) A Persian governor or prefect in Samaria, Ezra 4, 7.

\* טבב obsol. root. Syr. טבב Aph. is i. q. Heb. טבב no. 2, *to creep about, to slander*; and also in a good sense, *to spread a good report*.—Hence טבה.

טבולים m. plur. *head-bands, tiaras, turbans*, Ez. 23, 15. Sept. Alex. τιάραι βαπταί, Vulg. *tiaræ tinctæ*.—The usual etymology is from טבל to dip, to which corresponds Arab. طبل to dye with colours. Better perhaps from Ethiop. ጠብላ to wrap or wind around; so Simonis.

טביר m. (r. טביר) *the highest part, height, summit*. Judg. 9, 37 ירדו מן הטביר they come down from the height of the land, in v. 36 ראשי ההרים. Ez. 38, 12 ישבי על-טביר who dwell on the height of the earth, i. e. in the Holy Land, which the Hebrews regarded as higher than all other lands; comp. יהרי ישראל for the land of Israel, Ez. 6, 2, 33, 28, 35, 12, 38, 8. Corresponding is Samar. 𐤒𐤁, Ethiop. ቀበረ, mountain.—Sept. and Vulg. render טביר by *umbilicus, navel*, as the top or height of the belly; comp. Talmud. טביר navel.

\* טבה 1. *to slaughter, to kill animals*, Ex. 21, 37 [22, 1]. Deut. 23, 31.

Jer. 11, 19; espec. for eating, Gen. 43, 16. 1 Sam. 25, 11. Prov. 9, 2. To slaughter for sacrifice is expressed by the kindred verb זָבַח q. v.—Ethiop. ጠብሐ to slaughter, to butcher, Arab. طح to cook, to roast; comp. art. أَطْبَخُوا.

2. to slay, to kill men, Ps. 37, 14. Lam. 2, 21. Ez. 21, 15.

Deriv. טָבַחַת and the six following.

טָבַח m. pr. a slaughterer, slayer; hence

1. a cook, 1 Sam. 9, 23. 24. Arab.

طَبَّاحٌ id.

2. an executioner, then a lifeguardsman, body-guard of a king; since these in the East act as executioners. So טָרַף הַטְּבָחִים Gen. 37, 36. 39, 1. 40, 3. 4. 41, 10. 12, and later רֵב הַטְּבָחִים 2 K. 25, 8 sq. Jer. 39, 9. 11. 40, 1-5, the captain of the body-guard, pr. the chief executioner. In Egypt he had a public prison in his house, Gen. 40, 3; in Babylon Nebuzaradan, who held this office, commanded also a part of the royal army, Jer. 39, 13. 52, 15.

טָבַח Chald. i. q. Heb. no. 2, an executioner, and hence lifeguardsman, body-guard, Dan. 2, 14.

טָבַח m. in pause טָבַחַת, c. suff. נִטְבַּחַת.

1. slaughter. e. g. of cattle, Prov. 7, 22. Is. 53, 7. 65, 12. Also of men, Is. 34, 2. 6. Jer. 48, 15. 50, 27.

2. Meton. cattle slaughtered, meat, butcher's meat, Prov. 9, 2. Gen. 43, 16. Comp. זָבַח no. 1.

3. Tebah, pr. n. of a son of Nahor, Gen. 22, 24.

טָבַחַת f. a cook, 1 Sam. 8, 13. R. טָבַחַת.

טָבַחַת f. (r. טָבַח) i. q. masc. טָבַח.

1. slaughter of cattle, Ps. 44, 23. Jer. 12, 3.

2. cattle slaughtered, meat, 1 Sam. 25, 11.

טָבַחַת Tibhath, pr. n. of a city of Syria 1 Chr. 18, 8. In the parall. passage 2 Sam. 8, 8, it is written בָּטַחַת q. v.

\* טָבַל fut. יִטְבַּל, to dip, to dip in, to immerse, with acc. of thing and ַ of the liquid Gen. 37, 31. Lev. 9, 9. Deut. 33, 24. Job 9, 31 Ruth 2, 14; also without

acc. Ex. 12, 22. 2 K. 8, 15. Intrans. to dip, to immerse oneself; 2 K. 5, 14 he went down וַיִּטְבַּל בְּיַרְדֵּן שֶׁבַע פְּעָמִים and dipped himself seven times in Jordan.—Chald. טָבַל, Arab. طبل, id.

NIPH. pass. Josh. 3, 15.

Deriv. טְבִילִים and

טְבִילָהוּ (whom Jehovah has immersed, purified,) Tebaliah, pr. n. m. 1 Chr. 26, 11.

\* טָבַע 1. pr. to sink, to press in, to impress into any soft substance, as clay; then to impress a seal, to seal. Arab.

طبع. Hence טְבִיעָה a seal.—Kindr. is טָבַע, to dip in, to immerse, Eth.

טָבַע id. as also טָבַל. The primary syllable is טב, which in the western languages also expresses depth and immersion; comp. Goth. diup, Engl. deep, Germ. tief; also Goth. doufan, Germ. taufen, Engl. to dip; Gr. δύνω and softened δέω.

2. Intrans. to sink, to be sunk, immersed, as in the mire, a pit, c. ַ Ps. 9, 16. 69, 3. 15. Jer. 38, 6. Lam. 2, 9 קָבַעוּ בְּאֶרֶץ הַשָּׁמַיִם her gates are sunk into the ground. Trop. 1 Sam. 17, 49 וַיִּטְבַּע הָאֶבֶן בְּמִצְחוֹ and the stone sunk into his forehead, was fixed in it.

PUAL i. q. Kal no. 2. Ex. 15, 4.

HOPH. id. Jer. 38, 22; of the foundation of the earth or mountains, to be sunk, settled, Job 38, 6. Prov. 8, 25.

Deriv. the two following.

טְבִיעוֹת f. plur. טְבִיעוֹת, constr. טְבִיעוֹת.

1. a seal, signet-ring, Gen. 41, 42. Esth. 3, 10. Ex. 35, 22. Is. 3, 21. al. The signet-ring was worn by the Hebrews on the right hand, Jer. 22, 24; comp. Ecclus. 49, 11 [13]. The person to whom a king committed his signet-ring became thereby prime minister, Gen. 41, 42. Esth. 3, 10. 8, 2; comp. 1 Macc. 6, 15. Q. Curt. 10, 5.

2. a ring, of any kind, Ex. 25, 12 sq. 26, 24. 28, 28.

טְבִיעוֹת (rings) Tabbaoth, pr. n. m. Ezra 2, 43.

\* טָבַר obsol. root, prob. i. q. צָבַר to heap up. Hence טְבִירָה q. v.

טָבַרְמוֹן (for טָב רִמּוֹן, good is Rimmon, comp. in רִמּוֹן no. 2,) Tabrimmon,

pr. n. of the father of Benhadad king of Syria, 1 K. 15, 18.

**טַבַּת** perh. i. q. **صَبَّ** the celebrated, r. **טַבַּב** *Tabbath*, pr. n. of a place not far from Abel-meholah in the tribe of Ephraim, Judg. 7, 22.

**טֵבֶת** *Tebeth*, the tenth Hebrew month, from the new moon of January to that of February, Esth. 2, 16. So Jerome ad Ez. 39, 1: "Decimus mensis, qui Hebræis appellatur Tebeth, et apud Ægyptios *Τύβη*, apud Romanos *Januarius*."

Copt. **ⲚⲁⲤⲁ** *La Croze Lex.* p. 107. Arab. **طوبّة**. The etymology is unknown.

**טָהוֹר** m. adj. constr. **טָהוֹר**, fem. **טְהוֹרָה**, *clean, pure*, spec. a) In a physical sense, opp. to filthy, soiled, of a garment Zech. 3, 5; a place Lev. 4, 12; water Ez. 36, 25. b) *pure, unalloyed*, spoken of gold Ex. 25, 11 sq. 28, 36. al. c) In the Levitical sense, opp. to profane, polluted, Lev. 7, 19. 10, 10. 1 Sam. 20, 26. Is. 66, 20; and hence of animals which might be eaten, Gen. 7, 2. 8, 20. d) In a moral sense, Ps. 12, 7. 19, 10. 51, 12 **לֵב טָהוֹר** *a clean heart*. Job 14, 4.—See also **טָהַר**.

\* **טִיהַר** fut. **יִטְהַר** 1. *to shine, to be bright*, like kindr. **זָהַר**, **צָהַר**. Syr. **ܛܝܗܪܐ** noon, Chald. **ܛܝܗܪܐ** id.—Hence **טָהַר** no. 1, **טָהַר**.

2. *to be or become clean, pure*. a) In a physical sense, opp. to the filth of leprosy, 2 K. 5, 12. 13. b) In the Levitical sense, opp. **טָמֵא**, Lev. 12, 8. 13, 6. 34. 58. Num. 19, 12. 19. al. c) In a moral sense, Ps. 51, 9. Jer. 13, 27. Job 4, 17. Prov. 20, 9.—Arab. **طهر** to be clean, pure, espec. from the monthly courses; kindr. **ظہر** to be manifest, conspicuous. Ethiop. **ጸፍህ**, to purify, to wash oneself with water.

PIEL **טָהַר**, fut. **יִטְהַר** 1. *to cleanse, to purify*. a) Physically, as metals from dross Mal. 3, 3; a land from corpses Ez. 39, 12; the heavens from clouds Job 37, 21. b) Levitically, e. g. things Ez. 43, 26. 2 Chr. 29, 15. 18. Neh. 13, 30; persons Lev. 14, 11. Num. 8, 6. 7. c) Morally, Jer. 33, 8. Ez. 24, 13. Mal. 3, 3.

2. *to pronounce clean*, spoken of per-

sons or things. a) In a Levitical sense, Lev. 13, 6 sq. 16, 30. b) In a moral sense Ps. 51, 4.

PUAL *to be cleansed*, part. fem. Ez. 22, 24.

HIṬHP. **הִטְהַר** and **הִטְהַרְתָּ**, *to purify or cleanse oneself, to make oneself clean*.

a) Levitically, Gen. 35, 2. Lev. 14, 4 sq. Num. 8, 7. Ezra 6, 20. Neh. 12, 39. 13, 22. b) Morally, *to cleanse oneself from sin*, c. **מִן** Josh. 22, 17.

Deriv. the four here following, and **טָהוֹר**.

**טָהוֹר** m. *Holem pure*, constr. **טְהוֹרִי**, i. q. **טָהַר**, *cleanness, pureness*, e. g. of hands, innocence, Job 17, 9; of heart Prov. 22, 11 Keri.

**טְהוֹר** m. 1. *brightness, clearness, purity of ether*, Ex. 24, 10.  
2. *purification, cleansing*, Lev. 12, 4. 6.

**טְהוֹר** m. *brightness, splendour*, see r. **טָהַר** no. 1. Ps. 89, 45 **מִטְהוֹרֵי הַשֶּׁבַע** *thou makest his brightness to cease*. The verb **הִטְהַרְתָּ** c. **מִן** is also found thus construed Ez. 34, 10, according to which it should here be rendered, *thou causest him to cease from his brightness*; or, better, it is a constructio prægn. for, *thou causest to cease and takest away from his brightness*. But as nouns of the form **טְהוֹר** are of very doubtful authority, it may be worth inquiry, whether by transposing the Sheva we ought not here to read **מִטְהוֹרֵי** from the common **טְהוֹר**. This strikes me now more favourably, than the solution of Aben Ezra and Kimchi which I have formerly followed, *Lehrg.* p. 87, viz. that Dagesh in the **ט** is euphonic, and **מ** is formative, so that **מִטְהוֹרֵי** or **מִטְהוֹרֵי** (as is read in some Mss.) would be for **מִטְהוֹרֵי** from the subst. **מִטְהוֹר**.

**טְהוֹרָה** f. (r. **טָהַר**) 1. *pureness*, in a moral sense, 2 Chr. 30, 19.

2. *purification, cleansing*, Lev. 13, 35. 14, 2. al. **דַּמַּת טְהוֹרָה** *blood of purification*, i. e. from which a lying-in woman is to be purified, Lev. 12, 4. 5.

**טוֹב**, see **טָמֵא** after **טִיט**.

\* **טוֹב** præt. **טָבִי** Num. 24, 5. Cant. 4, 10; for the fut. is used the form **יִטְבֵּן** from **יָטַב**.

1. to be good, well. Chald. Syr. id. Arab. طَاب mid. Ye, to be good, sweet, pleasant, espec. of fragrant odour, comp. בַּאֲשׁ, בַּאֲשׁ. Always impers. in the foll. plurases: a) לִי טוֹב *it is well with me*, it goes well with me, etc. Deut. 5, 30, 15, 16, 19, 13. Num. 11, 18. Ecc. 9, 4; also *I am well*, 1 Sam. 16, 16, 23. With אֵל id. 1 Sam. 20, 12. Job 13, 9 פִּי הַטּוֹב *is it well* (for you) *that?* etc. For Job 10, 3 see lett. b. b) טוֹב בְּעֵינַי *it is good in my eyes*, i. e. *it pleaseth me*, is my pleasure, Num. 24, 1. In the later books with ל, 1 Chr. 13, 2. Esth. 1, 19 אִם-עַל-הַמֶּלֶךְ טוֹב *if it please the king*. 3. 9. 5, 4. 8. 7, 3. Neh. 2, 5. comp. Ezra 5, 17; once with ל Job 10, 3 הַטּוֹב לָךְ *doth it please thee?* So Vulg. Chald.

2. to be goodly, fair, pleasing, Num. 24, 5. Cant. 4, 10.

3. to be in good humour, i. e. to be cheerful, joyful, the prevailing usage in Syriac; espec. of the heart, 1 Sam. 25, 36. 2 Sam. 13, 28. Esth. 1, 10.

Hiph. הִטִּיב fut. יְטִיב 1. to do well, to act right, c. acc. 1 K. 8, 18. 2 Chr. 6, 8; inf. c. לָ 2 K. 10, 30.—Also to do good to others, to confer benefits, Ez. 36, 11.

2. to make goodly, fair, Hos. 10, 1.

3. to make cheerful, to cheer, Ecc. 11, 9.

NOTE. More frequent is Hiph. הִיטִיב from קָטַב.

Deriv. the five following.

טוֹב m. good. A) Adj. having fem. טוֹבָה.

1. good, καλός, bonus, in various senses, according to the character of the objects; e. g. of a land, field, pasture, i. e. fertile, fruitful, Ex. 3, 8. Ez. 17, 8. 34, 14; of cattle, in good case, fat. (opp. רַע Gen. 41, 26, 27.) Lev. 27, 10 sq. Gen. 18, 7. 27, 9; of a tree, fruitful, 2 K. 3, 19; of fruits, fresh, sound, Jer. 24, 2; of gold, pure, Gen. 2, 12. 2 Chr. 3, 5. 8.—Spec.

a) Spoken of what is grateful to the senses, good, pleasant, sweet, etc. α) To the sight, good to look upon, goodly, fair, beautiful. Dan. 1, 15 מְרֵאִיהֶם טוֹב וגו' *their appearance was better*, fairer, than, etc. So of persons Gen. 6, 2. Ex. 2, 2. 1 Sam. 9, 2; often with a word added, as מְרֵאִה Gen. 24, 16. Esth. 1, 11. 2, 3. 7; הַזָּר הַטוֹב 1 K. 1, 6; הַטוֹב הַזֶּה 1 Sam. 16, 12. Of houses Is. 5, 9. β) To the hearing, pleasing,

well sounding, harmonious, spoken of a poem Ps. 45, 2. γ) To the smell, pleasant, fragrant, sweet-scented; as שֶׁזֶן טוֹב fragrant ointment Is. 39, 2. Ps. 133, 2. קִנְהַ הַטּוֹב the fragrant cane Jer. 6, 20. δ) To the taste, good, pleasant; לֶמְאֱכָל טוֹב good to eat Gen. 2, 9. 3, 6. Prov. 24, 13 eat thou honey, because it is good, tastes good. Comp. הֵינן הַטּוֹב Cant. 7, 10. ε) To the senses and feelings generally; Gen. 49, 15 he saw the rest, that it was good, pleasant. Ps. 73, 28 but to draw near to God is good for me. 84, 11 a day in thy courts is better than a thousand. 133, 1. So יוֹם טוֹב a good day, i. e. joyful, Esth. 8, 17. 9, 19. 21. Zech. 8, 19; comp. bonus dies Ovid. Fast. 1, 72. Also very freq. טוֹב בְּעֵינַי פ' good in the eyes of any one, i. e. grateful, pleasing to him, Num. 24, 1. Deut. 6, 18. Gen. 16, 6 עָשִׂי לָהּ הַטּוֹב בְּעֵינַיָּךְ do to her as it pleaseth thee. 19, 8. Is. 9, 25. Judg. 10, 15. 19, 24. Esth. 8, 8. Jer. 26, 14. In the later books for בְּעֵינַי is put לְפָנַי, Ecc. 7, 26 לְפָנַי הָאֱלֹהִים טוֹב whoso pleaseth God. 2, 26; also לָ Deut. 23, 27; comp. Job 10, 3.

b) good for a particular purpose, i. e. well adapted, useful, profitable, etc. Gen. 1, 4 and God saw the light, that it was good. 2, 18 it is not good that the man should be alone. 29, 19. With פִּי, it is good that, Ruth 2, 22. 2 Sam. 18, 3. With dat. of pers. good for any one, Ex. 14, 12 מִמָּחֲנוּ וגו' . . . טוֹב לָנוּ עֲבֹד . . . מִמָּחֲנוּ וגו' better for us to serve the Egyptians, than to die in the wilderness. Num. 14, 3. Ps. 119, 71. Ecc. 2, 3. 8, 15; with פִּי Ecc. 2, 24.

c) good in measure and quantity, i. e. much, great, abundant; Syr. كَثَرٌ very, comp. Fr. bien. So a good profit Prov. 31, 18; good wages Ecc. 4, 9; a good (ample) present Gen. 30, 20; טוֹבָה טוֹבָה a good old age Gen. 15, 15. 25, 8. Ps. 69, 17 הַטּוֹב הַזֶּה לְפָנַי for great is thy loving-kindness. 63, 4. 109, 21. Comp. הֵן טוֹב Prov. 22, 1.

d) good in a moral sense: α) Of persons, good, well-disposed, upright, Lat. vir bonus, honestus, 1 Sam. 2, 26. Prov. 12, 2. 13, 22. 14, 14. Ecc. 9, 2. Espec. kind, benevolent, benign, of Jehovah Ps. 25, 8. 34, 9. 52, 11. 54, 8; with dat. towards any one Ps. 73, 1. Lam. 3, 25

Prov. 22, 9 עֵינַי טוֹב *good of eye*, i. e. looking with kindness, Sept. ὁ ἐλεῶν πτωχόν. Comp. also טוֹב דְּבָרַי *a kind word* Prov. 12, 23. β) Of actions, *good, right, true*; e. g. טוֹב דְּרָגָהּ *the right way* Jer. 6, 16; opp. לֹא טוֹב Ps. 36, 5. Prov. 16, 29. טוֹב הַדָּבָר *the right path* Prov. 2, 9. Job 34, 4 *let us know among ourselves מה-טוֹב what is good, true*. So לֹא טוֹב *not good, not right, wrong*, Prov. 18, 5. 20, 23.—Hence often as Subst. *the good*, τὸ καλόν, see in B. no. 1, and טוֹבָה.

2. Spoken of the character or feelings as affected by *good*, viz. a) *glad, joyful, joyous*; 1 K. 8, 6 לֵב טוֹבֵי *glad of heart*. Ecc. 9, 7 בְּלֵב טוֹב *with a glad heart*. b) *well, prosperous, happy*; so of persons as made prosperous and happy, Is. 3, 10. Jer. 44, 17. Ps. 112, 5 איש טוֹב *happy the man*; comp. Syr. *أشبهته* Oh, the happiness of! i. q. *אֲשֶׁרִי*, see Matt. 5. 2 sq.—Of things as making prosperous and happy, 1 Sam. 2, 24 שְׂמֵחָה טוֹבָה *a good report, pleasing*. Prov. 15, 30. 25, 25. 2 Sam. 18, 27 בְּשׂוֹרָה טוֹבָה *glad tidings*. Josh. 21, 45 טוֹב דְּבָרַי *a good word, glad promise*. 23, 14. 15.

B) Subst. for which also fem. טוֹבָה is employed, q. v.

1. *good* which one does, *the right*, τὸ καλόν, in a moral sense, Prov. 11, 27. טוֹב עָשָׂה *to do good*, to lead a good life, Ps. 14, 1. 3. 34, 15. 37, 3. 27; with עִם *to do good with* or *to any one*, to deal well with, Gen. 26, 29. Ps. 119, 65. So אָהַב טוֹב *to love good* Am. 5, 15; רָדָה טוֹב Ps. 38, 21; פָּרַשׁ טוֹב Am. 5, 14; also שָׂנֵא טוֹב Mic. 3, 2; חָרַשׁ טוֹב Prov. 14, 22; comp. in הָרַשׁ no. 2. Hence יָדַע טוֹב וְרָע *to know good and evil*, see in יָדַע no. 5. bb.

2. *good* which one receives; Job 2, 10 *shall we receive good from God?* Ps. 21, 4. Hos. 8, 3 זָנַת הַיִּשְׂרָאֵל טוֹב *Israel rejects the good* sc. that is proffered.—Spec. a) *a good thing, a benefit*, spoken of single benefits; Ps. 34, 11 לֹא יִחְסְרוּ כָּל-טוֹב *they shall not want any good* i. e. any benefit from God. 84, 12. Prov. 18, 22 *whoso findeth a wife, findeth a good thing*. 3, 27. Collect. for all good, benefits from God; Ps. 104, 28 *thou openest thy hand, רִשְׁבָּעוּן טוֹב they are satisfied with good*, i. e. with thy benefits. 107, 9. Prov. 12, 14. b) *goods,*

*wealth*; Job 22, 18 מָלֵא בְּחֵיהֶם טוֹב *he filled their houses with goods, wealth*. 1 K. 10, 7. c) *good fortune, welfare, prosperity*; Ps. 25, 13 נַפְשִׁי בְטוֹב תְּלִין *his soul shall abide in good*, he shall prosper. 23, 6. Job 21, 13. 36, 11. So in the phrases: טוֹב רָאָה *to see good*, to prosper, Ps. 4, 7. Job 7, 7; רָאָה בְטוֹב id. Ecc. 2, 1; אָכַל טוֹב id. Prov. 13, 2; מָצָא טוֹב id. Prov. 16, 20; etc. So too לִי טוֹב (it is) *good for me* Ps. 119, 71. Lam. 3, 27; also Ecc. 8, 12. 13. לְטוֹב *for good* Deut. 30, 9. Ps. 119, 122; c. dat. Deut. 6, 24. 10, 13. Jer. 32, 39.

3. *Tob*, pr. n. of a region beyond Jordan, Judg. 11, 3. 2 Sam. 10, 6. Prob. i. q. *Τοῦβιστορ* or *Τώβιστορ* 1 Macc. 5, 13.

C) Adv. *good, well, καλῶς*, Ruth 3, 13. 1 Sam. 20, 7. 2 Sam. 3, 13. 1 K. 2, 18. So too the phrase: טוֹב הַדְּבָרִי *the thing is good*, i. q. *well*, 1 K. 2, 38. 42. 18, 24.

טוֹב אַדְוִיָּה *Tob-Adonijah*, pr. n. m. 2 Chr. 17, 8.

טוֹב m. subst. 1. *goodness*, the quality of being or doing good. Ps. 119, 66 *goodness of understanding, good insight*. Often of the *goodness* or *benignity* of God, Ps. 25, 7. 31, 20. 145, 7. Is. 63, 7.—Concr. *good things*, i. e. things good in themselves, wealth, Deut. 6, 11. 2 K. 8, 9; precious things Gen. 24, 10, comp. v. 22. 30. With a gen. *the goodness of any thing, the best*, Gen. 45, 18. 20. Spec. a) *טוֹב אֶרֶץ the goodness of the land*, its best fruits and products, Gen. 45, 23. Is. 1, 19. Jer. 2, 7. Ezra 9, 12. b) *טוֹב יְהוָה the good gifts of Jehovah*, which in his goodness he bestows on men, e. g. the gifts of nature, fruits, wine, oil, flocks, etc. Jer. 31, 12. 14. Hos. 3, 5. Ps. 27, 13. 65, 5.

2. *goodness* of appearance, *fairness, beauty*; comp. adj. טוֹב A. 1. a. α. Hos. 10, 11. Spoken of the divine majesty and glory, Ex. 33, 19. Zech. 9, 17.

3. *gladness of heart, joy*, Deut. 28, 7. Is. 65, 14. Comp. adj. טוֹב A. 2. a.

4. *good fortune, welfare, prosperity*, Job 20, 21. 21, 16. Prov. 11, 10. Comp. adj. טוֹב A. 2. b.

טוֹבָה fem. A) Adj. fem. of טוֹב q. v. lett. A.

B) Subst. i. q. טוֹב lett. B, *good, a good thing*, opp. רָעָה; so לְטוֹבָה *for*

good, not for evil, Neh. 5, 19. 13, 31. Ps. 86, 17. Jer. 24, 6.—Spec.

1. good which one does, confers, *benefit*; so in formulas: עָשָׂה טוֹבָה *to do good to any one* Ex. 18, 9. Num. 24, 13. Judg. 9, 17; טוֹבָה חָמָה רָעָה Gen. 44, 4. Ps. 35, 12; הָשִׁיב טוֹבָה *to requite good* 1 Sam. 25, 21. 2 Sam. 16, 12. Hence *goodness*, the doing of good, Ps. 68, 11.

2. good which one receives, viz. a) *welfare, prosperity, happiness*, e. g. רָאָה טוֹבָה *to see good*, to enjoy prosperity, happiness, Job 9, 25. 22, 21. Ecc. 5, 17. 6, 6; אָכַל בְּטוֹבָה *to eat in prosperity*, to enjoy it, Job 21, 25. So Ps. 16, 2 טוֹבָתִי בַל־עָלְיָהּ *my happiness is nought beyond thee*, i. e. I delight in nothing more than thee, besides thee. b) *goods, wealth, riches*, Ecc. 5, 10. Ps. 65, 12 שָׁנַת טוֹבָהָהּ *the year of thy riches*, i. e. of thy rich bounties; comp. טוב Ps. 104, 28.

3. *goodness*, sc. in any one; plur. טובוֹת *good qualities* Neh. 6, 19.—The signif. *goodness* in the sense of *kindness, benignity*, is by some ascribed to this word in Ps. 65, 12. 68, 11; but see in nos. 1, 2.

טוֹבָהּ and טוֹבָהָהּ (i. q. לַיהוָה טוב *pleasing to Jehovali*) pr. n. *Tobiah, Tobias*, Gr. *Τωβίας*, a name common after the exile. a) Neh. 2, 10. 4, 1. b) Ezra 2, 60. Neh. 7, 62. c) Zech. 6, 10. 14.

\* טוֹהַ 1. i. q. Arab. طَوَى *to roll up or together, to twist*; hence *to spin*, Ex. 35, 25. 26. Hence מְטוֹהַ.

2. *to be hungry, famished, to fast*, i. q.

Arab. طَوَى, whence طَوَى *hunger*, طَاو *hungry, famished*; pr. *to be convolved, twisted*, sc. in one's bowels; so the Arabs ascribe to hungry persons bowels convolved, twisted, e. g. Hariri Cons. 3. p. 142. ed. Schult. طوى الأحشا *طوى الطوى* *to twist up the bowels from hunger*. Comp. Schult. l. c. Cons. 3. p. 136. Hence טוֹהַ.

Deriv. מְטוֹהַ, מְטוֹהַ.

\* טוֹחַ *to spread over, to daub, to besmear*, e. g. a wall with mortar, *to plaster*, Lev. 14, 42. 1 Chr. 29, 4; the eyes, so as not to see, Is. 44, 18. where præter. טוֹחַ לֹא רָחַ; with two acc. Ez. 13, 10–15. 22, 28.—Arab. طاح mid. Ye, II *to cover*

over with fat, to besmear, see Camoos p. 328. In the occidental languages, comp. *tingo, to tinge*, Germ. *tünchen*.

NIPH. pass. infin. Lev. 14, 43. 48.

Deriv. טוֹחַ, טוֹחַ.

\* טוֹט *obsol. root*, Arab. صَوَّط *to collect, to gather*. Hence טוֹט.

טוֹטפֹת plur. f. *bands, fillets*, spec. the prayer-fillets or *phylacteries* of the Jews, תְּפִלִּין, φυλακτήρια Matth. 23, 5; i. e. strips of parchment on which are written various sentences from the Mosaic law, e. g. Ex. 13, 1–10. 11–16. Deut. 6, 4–9. 11, 13–21, and which the Jews are accustomed to bind around the forehead and the left wrist while they are at prayers, Ex. 13, 16. Deut. 6, 8. 11, 18. Chald. טוֹטפֹת, טוֹטפֹת, a bracelet, frontlet.—The form is for טוֹטפֹת, as בְּבָל for בְּבָל; כְּבָבֶב for כְּבָבֶב; אֶלְלָהּ, Syr. اَلَلَّه, Lehrs. p. 869. The root is טוֹט q. v. not טוֹט, to which the signif. of binding has been attributed without good reason.

\* טוֹל in Kal not used; Arab. طَالَ mid. Waw, *to be long*.

HIPH. הִטִּיל pr. *to throw down at full length, to prostrate*, comp. Hoph. and Is. 22, 17; hence *to throw, to cast*, Ez. 32, 4; a spear 1 Sam. 18, 11. 20, 33; *to cast out*, as from a land Jer. 16, 13. 22, 26, from a ship Jon. 1, 5. 12; *to send out a wind* Jon. 1, 4.

HOPH. הִטִּיל, fut. הִטִּיל.

1. *to be cast down at full length, to be prostrated*, Ps. 37, 24. Job 41, 1.

2. *to be cast*, as the lot, Prov. 16, 33; *to be cast out* Jer. 22, 28.

PILP. הִטִּיל i. q. Hiph. *to cast down, to prostrate*, Is. 22, 17.

Deriv. הִטִּיל.

\* טוֹף *obsol. root*, Arab. طاف mid. Waw, *to go around, to surround*. Hence טוֹפֹת q. v. *bands, fillets*.

\* טוֹר *obsol. root*, prob. like kindr. הוֹר, *to go round about, to surround*.—Hence

טוֹר m. 1. *a wall round about, an enclosure*, Ez. 46, 23. Arab. طَوَّر border, bound, طَوَّار fence, enclosure.

2. a row, range, as of gems, Ex. 28, 17 sq. 39, 10 sq. Also a course of hewn stones 1 K. 7, 12; of beams 6, 36. 7, 4; of pomegranates 7, 42. etc.

טור Chald. m. a rock, mountain, i. q. Heb. צור. Dan. 2, 35. 45.—Syr. ܨܘܪ, Arab. ٴطور, id.

\* טויש to fly swiftly, to pounce upon the prey, as an eagle, Lat. *tundere*; comp. Germ. *stossen* spoken of birds of prey, whence *Stösser*, *Stossvogel*; also Engl. *to toss*. Job 9, 26 כְּנִשֵּׁר וְרִשָּׁשׁ עֲלֵי אֶבֶל.—Corresponding is Syr. ܨܘܫ of the flight of the eagle, vulture, for Heb. קָיָה Jer. 48, 40. 49, 22; Pa. Deut. 32, 11. Job 39, 13; ܨܘܫ lofty and rapid flight.

טוה Chald. f. a fasting; as Adv. *fasting*, without food, Dan. 6, 19. R. טוה no. 2; the form is like כְּנָה from כְּנָה.

\* טוהה in Kal not used, to stretch, to extend. Arab. طحا to spread out.

PIL. part. מְטַחֲנֵי-קֶשֶׁת pr. those drawing the bow, i. e. bowmen, archers, Gen. 21, 16.—For the form, comp. טַהה, Hithpal. הִטַּחְתִּיהָ, doubling the last radical.

טחון m. a mill, hand-mill, Lam. 5, 13. R. טחן.

טחורים m. plur. (r. טחר) *tumores ani*, i. e. the piles, hemorrhoids, so called as protruded from the fundament, with straining or tenesmus and a flow of blood, 1 Sam. 6, 11. 17; also Deut. 28, 27. 1 Sam. 5, 6. 9. 12. 6. 4. 3 in Keri, for Chethibh עַפְלִים, which seems to have been the more vulgar or less usual word.

טחורת plur. f. the reins, according to the Heb. interpreters; so called because overspread with fat, from r. טוח q. v. Comp. חֶלֶב and לֶב. Like לֶב and כְּלִיֹּת it is put as the seat of the mind, feelings, intellect; Ps. 51, 8 to! thou lovest truth in the reins sc. of a man. Job 38, 36 who hath put wisdom in the reins, i. e. so that thou knowest and understandest all these things; the other member has טַחור the mind, intellect. However this whole passage may be understood, the same signif. must be attributed to the word טחורת as in Ps. l. c.

\* טַחַח, see טח Is. 44, 18 in r. טוה.

\* טַחֵן fut. וְטַחֵן, imper. fem. טַחֲנִי, to crush, to beat small, c. acc. Ex. 32, 20. Deut. 9, 21; spec. to grind with a hand-mill, Judg. 16, 21. Num. 11, 8. Is. 47, 8. Arab. طحن, Aram. ܦܚܢ, id.—Trop. טַחֵן פְּנֵי פְּנֵי to grind the person (not face) of the poor, i. e. to oppress him with exactions, Is. 3, 15; comp. רָכַח. Job 31, 10 לְמַעַן לֹא אֶחַדֵּר אֶשְׁתִּי let my wife grind for another, i. e. be his mill-wench, his abject slave, (comp. Ex. 11, 5. Is. 47, 2.) and also his concubine, a sense required by the other clause and v. 9; so Sept. Vulg. and Chald. The Rabbins understood the phrase to grind for another in a trop. and unchaste sense, q. d. 'let her be ground, violated, by another man;' just as Gr. *μύλλειν* Theocr. 4. 58, and Lat. *molere*, *permolere*, are spoken of intercourse with a woman; see the commentators ad Petron. Sat. 23. Hor. Sat. 1. 2. 35. Bochart Hieroz. I. p. 188. But in such instances the word for grinding is every where attributed to the man.

Deriv. טחון, and the two here following.

טחנה f. a mill, hand-mill, Ecc. 12, 4.

טחנות plur. f. grinders, for the double-teeth, *dentes molares*, Ecc. 12, 3. Arab. ٴطاحنة id.

\* טחר obsol. root, Syr. ܦܚܝ to breathe hard, to blow, as under a load; also in easing the belly with a great effort; to have tenesmus; hence ܦܚܝܐ, ܦܚܝܐ, tenesmus with flow of blood; Arab. طحى, espec. زحى, spoken of the same.—Hence טחורים q. v.

טיח m. plaster, roughcast, spread over a wall, Ez. 13, 12. R. טיח.

טיט m. (r. טוט) mud, mire, Eth. ጸጥ

mire, Arab. ٴصريطة mud collected in the bottom of a pool; see the root.—Spec. a) mud, mire, as in streets Ps. 18, 43. Mic. 7, 10; at the bottom of the sea Is. 57, 20; in a cistern or subterranean prison Jer. 38, 6; on the banks of

the Nile Job 41, 22 [30]. Trop. for deep calamity Ps. 69, 15. b) clay, potter's clay, Is. 41, 25. Nah. 3, 14.

Hence the denom. verb :

**טאטא** PILP. to remove mud or dirt, to sweep away ; comp. **הִטִּיחַ** to remove ashes. **הִטִּיחַ**. Once, Is. 14, 23 **טאטא** **הִטִּיחַ** **בְּבֵשֶׁתָּהּ** **הַשְּׂמֵר** I will sweep her (Babylon) away with the besom of destruction, i. e. will wholly destroy her, so that her site shall be as a place swept clean ; comp. 1 K. 14, 14. 21, 21. 2 K. 21, 13.— In the Talm. is the form **טאטי** ; Kimchi has **טאית**, and also **טראוט** a sweeping away. Heb. **טאטא** is either for **טאטי** adding **א**, or else by transp. for **טאית**.— A derivation from a root **טא** is less certain.

Deriv. **בְּבֵשֶׁתָּהּ** a broom, besom.

\* **טין** Chald. m. clay, potter's clay, Dan. 2, 41. 43 **הַסֵּסָה** **הַסֵּסָה** earthen ware, sherds of clay. Arab. and Syr. **طين**, **طِين**, id. whence the denom. verb **טאן** mid. Ye. to besmear with clay or mud, to form from clay. Kindr. are **טין**, **טאן**, q. v.

**טירה** f. (r. **טיר**) 1. a wall round about a place, i. q. **טיר** no. 1. Ez. 46, 23.

2. A place surrounded by a wall, an enclosure ; hence a) a fortress, castle, Cant. 8. 9. b) A nomadic encampment, rustic village, hamlet, usually enclosing a space in which the cattle were secured, Gen. 25, 16. Num. 31, 10. 1 Chr. 6, 39 [54]. Ez. 25, 4. Poet. of a habitation Ps. 69, 26. Syr. **طَيْر** enclosure, fold. See **טיר** no. 2.

**טל** m. (r. **טלל** I) in pause **טל**, c. suff. **טלתי**, dew. Gen. 27, 28. 39. Ex. 16, 13. 14. Num. 11, 9. Job 29, 19. Zech. 8, 12. **טל אורזה** Job 26, 19, see in **אורזה** no. 2. The dew as moistening plants is the emblem of freshness and refreshing. Deut. 32, 2. Prov. 19, 12. Hos. 14, 6. The drops of the dew are put for a multitude, 2 Sam. 17, 12. So Ps. 110, 3 from the womb of the morning shall be to thee the dew of thy youth, i. e. the youths of thy people numerous and fresh as the drops of the morning dew shall go forth to fight thy battles. Mic. 5, 6. Also, the morning dew is the symbol of something evanescent, Hos.

6, 4. 13, 3. Arab. **طَلٌّ** fine rain, dew ; Syr. **ط**, Ethiop. **ጠጠ**, id.

**טל** Chald. id. Dan. 4, 12. 20, 5, 21.

\* **טלף** to patch, to mend ; see Pual. Chald. **טלף** id. In Kal only Part. pass. **טלף** patched. i. e. spotted, having large spots like patches, Gen. 30, 32 sq.

Pual part. **טלף**, clouted, Josh. 9, 5 **טלף** **נְעָלוֹת** shoes clouted.

**טלף** see **טלף**

\* **טלף** obsol. root, i. q. Syr. **ط** to be new, fresh, young ; kindr. is **טרה**, comp. Gr. **φύλλω**.—Hence **טלף** and

**טלה** m. a lamb, young and tender

1 Sam. 7, 9. Is. 65, 25. Arab. **طَلًا** a young animal of any kind, espec. a young gazelle just born, Eth. **ጠጠ**, kid, Syr. **طَل** boy, **طَلَة** girl.

**טלטה** f. a casting down Is. 29, 17. See r. **טל** Pilp.

**טלתי** m. (r. **טלה**) i. q. **טלה**, only in plur. **טלתי** for **טלתי**.

1. lambs, young and tender, Is. 40, 11. Comp. Lehrs. p. 575.

2. Telaim, pr. n. of a place in the tribe of Judah, 1 Sam. 15, 4. See also **טלתי**.

\* I. **טלל**, Arab. **طَلَّل**, Eth. **ጠጠጠ**, to moisten gently, as the dew, light rain. Hence **טל** dew.

\* II. **טלל** i. q. **צלל** II, and Arab. **طَلَّل** II, to shade, to overshadow ; hence to cover, to cover over. Chald. **טלל**, Syr. **طَلَّل**, id.

PIEL **טלל** to cover, espec. with beams, timber, contignare, Neh. 3, 15 ; elsewhere **קרה** q. v. Comp. Gen. 19, 8 **צל** **קרהתי**

PILP. **טלל** is from **טלל**, q. v.

**טלל** Chald. i. q. Heb. **טלל** II.

APH. **טלל** to get shade, to lie in the shade, Dan. 4, 9.

\* **טלם** obsol. root, Aram. **טלם**, **טלם**, Arab. **ظلم**, Ethiop. **ጠጠ**, to oppress, to do wrong. Hence the two following :

**טלם** (oppression) Telem, pr. n. of a city in Judah, Josh. 15, 24. According to



Kimchi and others it is the same which is called in 1 Sam. 15, 4 טָאִים.

טלמון (oppressed) *Talmon*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. טלם.

\* טָבֵאָה fut. וְטָבְאָה inf. טָבְאָה Lev. 15, 32; to be or become unclean, impure; to be defiled, polluted. Syr.  $\text{ܬܘܒܐ}$  to pollute,  $\text{ܬܘܒܐ}$  polluted; comp. Lat. *contamino, attamino, intamino*. The primary idea is that of *immersing*; see in טָמַן. a) Chiefly spoken of Levitical uncleanness, both of persons and animals, (i. e. animals not to be eaten, see Lev. 11, 1–31.) and also of things, as buildings, vessels, etc. opp. טָהַר, Lev. 11, 24 sq. 12, 2. 5. al. With  $\text{ב}$ , to be defiled with any thing, Lev. 15, 32, 18, 20. 23. b) Spec. to defile oneself sc. with idolatry, guilt. c.  $\text{ב}$  Ps. 106, 39. Ez. 22, 4.

NIPH. נִטְבָּאָה, part. plur. נִטְבָּאִים Ez. 20, 30. 31; pass. of Pi. no. 1, to defile oneself, to be defiled, polluted, as a woman by adultery, Num. 5, 13. 14; a people by whoredom or idolatry, Hos. 5. 3. 6, 10. With  $\text{ב}$  of that with which one is defiled, e. g. idols, Ez. 20, 7. 23, 30;  $\text{ל}$  Ez. 20, 31.

PIEL טָבַא 1. to make unclean, to defile, to pollute, Lev. 15, 31. Hence a) to defile, to profane, e. g. the name of God Ez. 43, 7. 8; the sanctuary Lev. 15, 31. Jer. 7, 30. Ps. 89, 1; a land by wickedness and idolatry, Num. 35, 34. Jer. 2, 7. Ez. 36, 18; oneself, נִטְבָּאָה, Lev. 21, 44. So of idolatrous high places,  $\text{בְּמִזְבֵּי}$ , i. q. to destroy, 2 K. 23, 8. 10. 13. 16. Is. 30, 22; this was done by casting unclean things, as dead men's bones, upon the places, in order that they might not be rebuilt, 2 K. 23, 6. 14. 16. 20. b) to deflower, to violate a woman, virgin, Gen. 34, 5. 13. 27. Ez. 18, 6. 15.

2. to pronounce unclean, e. g. as a priest, Lev. 13, 3. 8. 11 sq.

3. to let pollute oneself, to let be polluted, c. acc. Ez. 20, 26.

PUAL part. defiled, polluted, Ez. 4, 14.

HITHP. fut. טָבְאָה i. q. Niph. to make oneself unclean, to defile oneself, Lev. 21, 4. Hos. 9, 4; with  $\text{ב}$  of that with which one is defiled, Lev. 11, 43. 18, 30; also  $\text{ל}$  Lev. 21, 3. 11.

НОТНР טָבַא id. Deut. 24, 4.

Deriv. the three following.

טָבֵאָה adj. f. טָבְאָה, unclean, defiled, impure, opp. טָהוֹר, Lev. 10, 10. 11, 47. Deut. 12, 15. 22. a) Levitically, as persons Lev. 13, 11. 15. 36. 44 sq. 15, 2. Num. 19, 13. 15. 20; spec. נִטְבָּאָה defiled by a dead body Hagg. 2, 13; טָבֵאָה לִנְפֶשׁ id. Num. 5, 2. 9, 6. 7. 10. Of animals which may not be eaten, Lev. 5, 2. 7, 21. 11, 4. 5. 7. Deut. 14, 8. 10; of food Judg. 13, 4. Ez. 4, 13; of houses, from leprosy, Lev. 14, 44. etc. b) Morally, Job 14, 4. Is. 6, 5 טָבְאָה טְפֵהִים unclean of lips, i. e. sinning with the lips, uttering blasphemies and falsehood. טָבְאָה הַשֵּׁם the unclean of name, infamous, Ez. 22, 5. Of the gentiles, Is. 35, 8. 52, 11. טָבְאָה אֲדָמָה Am. 7, 17.

טָבְאָה f. Mic. 2, 10 (r. טָבֵאָה) also

טָבְאָה f. uncleaness, impurity, pollution. a) In the Levitical sense, Lev. 5, 3. 7, 20. 21. 14. 19. Num. 19, 13. 2 Sam. 11, 4. הַנְּבֵאָה Lev. 15, 26. Ez. 36, 17. Also an unclean thing, Judg. 13, 7. 14. 2 Chr. 29, 16. b) In a moral sense, impurity from crime, e. g. adultery, fornication, idolatry, Lev. 16, 16. 19. Num. 5, 19. Lam. 1, 9. Ez. 22, 15. רִיחַ הַטָּבְאָה the unclean spirit, moving the false prophets, Zech. 13, 2. Of the gentiles, Ezra 6, 21. 9, 11.—Plur. constr. טָבְאָה Lev. 16, 16. 19. Ez. 36, 25. 29.

\* טָבְאָה i. q. טָבֵאָה; at least some forms of this latter verb follow the analogy of verbs לָה. Thus

NIPH. to be unclean, to be defiled, נִטְבָּאָה Lev. 11, 43. Job 18, 3 נִטְבָּאָה בְּעֵינֵינוּ we are unclean in your eyes, i. e. impious, wicked, comp. 14, 4. Vu.g. *sorduimus*. Some of the Hebrew interpreters, favoured by the parallelism, here make טָבְאָה to be i. q. Chald. טָבַא, Heb. אָטַט, to be stopped up, i. q. to be stupid, foolish; and this sense perhaps is better in Job l. c. *we are foolish* (stupid) *in your eyes*.

\* טָמַן fut. וְטָמַן, to hide, to conceal, Josh. 2, 6. Job 31, 33. The primary idea is that of *immersing*, and is common to several verbs beginning with the syllable טַ (ט), some of which retain the idea of *immersing*, while others pass over to that of *hiding* and also of *defiling, polluting*; comp. *synon* טָמַן and see more in

Thesaur. p. 552.—Spec. to hide under ground, to bury, Gen. 35, 4. Ex. 2, 12. Josh. 7, 21. 22. Jer. 43, 10. נִפְלַל טְמוּן a hidden abortion Job 3, 16. So טְמוּן פֶּחַל לְּ Ps. 140, 6. 142, 4; טְמוּן רֶשֶׁת לְּ Ps. 9, 16. 31, 5, i. e. to hide a snare, net, for any one, i. q. to lie in wait, to plot against him; comp. Ps. 64, 6. Job 18, 10. With לְּ to hide for any one, i. e. to hoard up, to reserve for him, Job 20, 26 כָּל-הַשֶּׁהָרָה לְּ טְמוּן לְּצַפְיָיו all darkness (calamity) is hoarded up for his treasures, where observe the paronomasia in the kindred words טְמוּן and צַפְיָיו. Similar is Deut. 33, 19 הוּלֵל טְמוּן הַחֹלֶל pr. the hidden of the hid treasures of the sand, perh. glass. Ironically, Prov. 19, 24 רָדוּ בַצֶּלְהָר טְמוּן the slothful hideth his hand in the dish, i. e. he plunges it slowly and deeply into the dish. Pass. part. בְּטְמוּן in the hidden, i. e. in secret, in darkness, Job 40, 13.

NIPII. to hide oneself, under the earth, Is. 2, 10.

HIPHI. i. q. Kal, 2 K. 7, 8.

Deriv. מְטַמֵּן.

\* טָנָא m. c. suff. טְנִינָה, a basket, Deut. 26, 2. 4. 28, 5. Chald. טְנִינָא id. Kindr. אֶרֶץ טְנִינָא basket, **وضن** to weave, whence מִיִּטְנָה basket; also סָלִים, etc.

For the origin, see r. טָלַל no. 2.

\* טָנָה in Kal not used, Aram. **תַּנַּ** to be soiled, dirty.

PIEL to soil, to defile, Cant. 5, 3.

\* טָנָה i. q. **תָּנָה**, to go astray, to wander, Aram. טְנָה, **تَنَّا**, and Arab. **طَعَا**, **طعى**.

HIPHI. to lead astray, to seduce, Ez. 13, 10.

\* טָעַם 1. to taste, as in all the kindred dialects; e. g. a) to try the flavour, Job 12, 11. b) to eat a little, 1 Sam. 14, 24. 29. 43. Jon. 3, 7. c) to have the sense of taste, to perceive the flavour, 2 Sam. 19, 36.

2. Metaph. to perceive by the mind, to feel, Prov. 31, 18. Ps. 34, 9 טָעַמוּ וּרְאוּ כִּי-יְהוָה טוֹב יְהוָה O taste and see that Jehovah is good.

Deriv. those following, and מְטַעְמִים.

טָעַם Chald. id. PA. to make taste, i. e. to cause to eat, to feed, Dan. 4, 22. 5, 21.

טָעַם m. 1. taste, flavour of food, Num. 11, 8. Jer. 48, 11. Job 6, 6. Arab. **طَعْمٌ** id.

2. Metaph. intellectual taste, i. e. judgment, discernment, understanding; comp. Lat. *sapere, sapiens, sapientia*, et contra *insipidus*. 1 Sam. 25, 33. Ps. 119, 66. Job 12, 20. אִשָּׁה סָרְתָה טָעַם an insipid woman, i. e. without discernment; Prov. 11, 22. טָעַם שֶׁנָּה he changed his understanding, i. e. feigned himself mad, Ps. 34, 1. מְשִׁיבֵי טָעַם who answer discreetly Prov. 26, 16.

3. From the Chald. judgment of the king, i. e. mandate, decree, Jon. 3, 7. See Chald. טָעַם no. 3.

טָעַם Chald. m. i. q. Hebr. no. 3, mandate, decree, Ezra 6, 14.—More frequent is

טָעַם Chald. m. 1. taste, flavour, espec. pleasant. Dan. 5, 2 בְּטָעַם הַמְּרֵא in the flavour of wine, i. e. while drinking.

2. judgment, discernment, reason, see Heb. טָעַם no. 2. Dan. 2, 14. Hence, reason as demanded or given, an account; to render an account, Dan. 6, 3; טָעַם עַל to make account of, to regard, Dan. 3, 12.

3. judgment of the king, mandate, edict, decree, Dan. 3, 10. 12. 29. טָעַם שׁוֹמֵר to give command Ezra 4, 19. 21. 5, 3. 9. 13. 6, 1. 7, 13. Of a cause to be judged, decreed, Ezra 5, 5. **לֹרְדוֹ בְּצֵל טָעַם** lord of judgment, the title of the Persian governor in Samaria, Ezra 4, 8. 9. 17.

\* I. טָעַן to thrust through with a sword, Arab. **طَعَنَ** id. **طَاعِنٌ** thrust through, **طَاعِنَةٌ** a thrust. Chald. Pa. id. PUAL pass. Part. plur. constr. מְטַעֲנֵי Is. 14, 19.

\* II. טָעַן to load up beasts of burden, Gen. 45, 17. Aram. **תַּעַן**, **תַּעַן**, to be loaded, laden. Arab. **طعن** VIII to sit upon a camel, **طُعُونٌ** a loaded camel, **طعينة** camel's saddle i. e. with a tent or canopy. Comp. טָעַן.

טָעַן m. (r. טָעַן) c. suff. **טַעְנָם**, collect. little ones, little children, boys and girls, so called from their quick and tripping

gait, see the root; comp. **טולל**. Gen. 34, 29. 43, 8. 45, 19. 46, 5. Opp. to youths and maidens Ez. 9, 6; to men above twenty years old, Ex. 12, 37; to maidens, Num. 31, 18. Often **הַנְּשִׂיִם וְהַנְּעוּרִים** Deut. 20, 12; **נָה וְנָשִׁים** Josh. 1, 14; **נָה וְנָשִׁים וְנָעוּרִים** Jer. 40, 7. etc.—Sometimes it is applied to a *whole family*, excepting only the father or head of the family; 2 Chr. 20, 13 **בְּנֵי-טַפָּם וְנִשְׂיָהֶם** also *their families*, to wit, *their wives and their children*. 2 Chr. 31, 18. Gen. 47, 12 **לְפִי הַנְּשִׂא** according to their families. Ex. 10, 10. Num. 32, 16. 24, 26.

\* **טַפַּח** in Kal not used. Syr. **بَفَس**, to spread out, to expand. Kindr. **צפח**.

PIEL **טַפַּח** 1. to spread out, to expand, trans. e. g. the heavens, Is. 48, 13.

2. Denom. from **טַפַּח** no. 1, to bear upon the palms, sc. a child, in Engl. 'to carry in the arms,' Lam. 2, 22.

Deriv. **מְטַפְּחֵיהֶּם**, and the three following.

**טַפַּח** m. plur. **טַפְּחוֹת** 1. Pr. the spread hand, palm; put as a measure of four fingers, a hand-breadth, 1 K. 7, 26. 2 Chr. 4, 5, comp. Jer. 52, 21. Ps. 39, 6 **הַיָּה טַפְּחוֹת נְחֹתָה יָמִי** lo! thou hast made my days hand-breadths, i. e. very short.

2. As a term of architecture, plur. *mutuli, corbils*, i. e. projecting stones on which the ends of timbers are laid, 1 K. 7, 9. Sept. *τὸ γῆσσα*.

**טַפַּח** m. i. q. **טַפַּח** no. 1, a palm, hand-breadth, Ex. 25, 25. 37, 12. Ez. 40, 5. 43. R. **טַפַּח**.

**טַפְּחוּם** m. plur. verbal noun (r. **טַפַּח**) Piel no. 2) a bearing on the palms, nursing of children, Lam. 2, 20.

\* **טַפַּל** fut. **יַטַּפֵּל**, pr. to patch, as in Talmudic; then trop. to patch up falsehood, i. e. to devise, to forge; comp. **δόλον ἑκείναι**, Lat. *suere dolos*. Ps. 119, 69. Job 13, 4. Ellipt. Job 14, 17 **וְהַטַּפַּל עָלַי** thou devisest (falsehoods) upon my iniquity, i. e. thou makest my sins more numerous by false accusations in addition. Comp. the similar passage in Targ. Jonath. Deut. 1, 1 **מִיָּלִי שֶׁתְּקַרְא** concinnastis contra eum verba menda-

cia.—Arab. **طفل** to arrange one's discourse artificially.

**טַפְּסָר** m. Jer. 51, 27, plur. c. suff. **טַפְּסָרֵיהֶּם** Nah. 3, 17, a foreign word, a satrap, military governor of a province among the Assyrians and Medes. If we may form a conjecture from the modern Persian language, we may compare **تاجسر**, war-chief, prince. Bohlen in his posthumous sheets compares Sanscr. *adhipacára* king's legate. In Targ. Jonath. Deut. 28, 12, it occurs as the name of an angel of high rank.

\* **טַפְּהָה** Arab. **طَفَّ** and **دَتَّى** to take short and quick steps, to trip, spoken of the walk of children, whence **טַה**. Also of the affected gait of coquette females, to mince; once infin. absol. Is. 3, 16 **הִלְכוּ הַלְכֵינָה וְטַפְּהָה** walking and mincing as they go; Luth. well as to the sense: *sie treten einher und schwänzen*, i. e. wag, waddle; so Saad. **تخظرن**, Chald. **מְטַפְּחֵיהֶּם**. Corresponding are **הַבב**, Germ. *tappen, trappen*, and its dimin. *trippeln*, Engl. to tap, to trip.

\* **טַפְּרָה** Chald. m. plur. **טַפְּרִין**, i. q. Heb. **צַפְרֵן**, nail of a man, Dan. 4, 30; hoof of an animal, Dan. 7, 19.

\* **טַפְּשָׁה** to be fat; metaph. to be dull, stupid, like Gr. *παγίς*, Lat. *pinguis*, Ps. 119, 70. Comp. **הַטְּשִׁינ** Is. 6, 10.—More frequent in Chaldee.

**טַפַּח** (for **טַפְּפָה** drop, r. **נָפַח**) *Taphath*, pr. n. of a daughter of Solomon, 1 K. 4, 11.

\* **טַרְדָּה** to thrust, Lat. *trud-o* with the same radical letters; hence to follow on continually one after another; only Part. Prov. 19, 13. 27, 15 **טַרְדָּה טַרְדָּה** *stillicidium trudens*, i. e. a continual dropping of the eaves, one drop following another and thrusting it forward; comp. Engl. 'driving rain.'—Arab. **طرد** trusit, propulit; IV, res consecuta est aliam; see Schult. ad Prov. l. c. Chald. **טַרְדָּה**, Syr. **تارد**, to extrude.

Deriv. pr. n. **מְטַרְדָּה**.

**טַרְדָּה** Chald. to thrust, to drive forth, Dan. 4, 22. 29. 30.

\* טָרָה<sup>א</sup> obsol. root, i. q. טָלָה, *to be fresh*,  
*new*. Arab. طَرِيَ and طَرَّو id. Eth.  
 טֶרֶפ raw, uncooked. The primary  
 idea perhaps lies in *plucking off*, so that  
 טָרָה (טָרַב, טָרַי) may be i. q. טָרָה q. v.—  
 Hence טָרַי.

טָרַם i. q. טָרַם *not yet*, Ruth 3, 14  
 Chethibh.

\* טָרַח in Kal not used, Arab. طَرَح

Conj. I. IV, VIII, *to cast down, to project*.

HIPH. once Job 37, 11 אֶהֱבִירֵי הַבְּרִייתָ אֶהֱבִירֵי  
 אֶהֱבִירֵי אֶהֱבִירֵי אֶהֱבִירֵי *he (God) casts down the  
 thick cloud*, precipitates it, implying the  
 descent and sudden fall of clouds through  
 the weight of water in them, the burst-  
 ing of a cloud. But Arab. طَرَح c. على

signifies also *to cast upon, to lay upon*  
 any thing, comp. טָרַח a load, burden;  
 and hence the passage might be ren-  
 dered: *with rain he loads the thick  
 clouds*; so some of the Rabbins. Symm.  
 εὐβλασταί. Still another interpretation  
 see in art. בָּרַי, p. 158.—Hence

טָרַח m. *a cumbrance, trouble*, Deut.  
 1, 12. Is. 1, 14.—Chald. טָרַחַא toil, wear-  
 ness, טָרַח to be wearied, Eth. ሰጠ id.

טָרַי adj. fem. טָרַיָה, *fresh, new*, e. g. a  
 wound Is. 1, 6; the jaw-bone of an ass,  
 Judg. 15, 15. R. טָרַח.

\* טָרַם obsol. root, prob. i. q. טָרָה *to  
 pluck off*, comp. טָרַם to cut off.—Hence

טָרַם pr. *a cutting off*; the place where  
 a bough has just been cut from a tree;  
 then, *beginning*.—Hence, though this  
 etymology is doubtful:

1. *before, sooner than*; with fut. in a  
 past sense, Ex. 12, 34 *the people took  
 their dough before it was  
 leavened*. Josh. 3, 1. Ps. 119, 67; with  
 fut. in fut. sense, Is. 65, 24.—In this  
 signif. we more freq. find בָּטָרַם.

2. *not yet*; with præter. Gen. 24, 15  
 בָּטָרַם לְדַבֵּר *he had not yet done speaking*.  
 1 Sam. 3, 7. Oftener with fut. in past  
 sense, Gen. 2, 5 *and every plant of the  
 field was not yet in the earth*. Ex. 10, 7.  
 Josh. 2, 8. 1 Sam. 3, 3; fut. in fut. sense,  
 Ex. 9, 30.

3. With the prepositions בְּ and מִן, id.

a) בָּטָרַם *when not yet, before*; with

præter. Ps. 90, 2. Prov. 8, 25. With fut. in  
 the fut. signif. Is. 66, 7. Job 10, 21 בָּטָרַם  
 אֶלְקָה *before I shall go*; but often in the  
 signif. of præter. Jer. 1, 5 *I sanctified thee  
 before thou camest forth*. Gen.  
 27, 33. 41, 50. Ex. 1, 19. Ruth 3, 14. 2 K.  
 6, 32. With inf. Zeph. 2, 2 לְרַחֵם  
 בָּטָרַם. Ibid. pleonast. לֹא יָבוֹא pr. *before  
 it come not upon you*, strictly a double  
 negation. With a subst. בָּטָרַם מִן *be-  
 fore the harvest*, pr. in there being yet  
 no harvest, Is. 28, 4.

b) מִן בָּטָרַם i. q. בָּטָרַם, *when not yet*,  
 Hagg. 2, 15. Comp. מִן in the formula  
 מִן מִקְרָם, מִקְרָם, Is. 46, 10.

\* טָרַח fut. יִטְרַח, once in pause יִטְרַח  
 Gen. 49, 27.

1. *to pull or pluck off*, kindr. טָרַח,  
 comp. Gr. φέρω. Hence Arab. طَرَف  
 to be fresh, new, i. e. freshly plucked,  
 Heb. טָרַח, טָרַח no. 1.

2. *to pull or tear in pieces, to rend*, as  
 wild beasts, Gen. 37, 33. 44, 28. Deut. 33,  
 20. Ps. 22, 14. Nah. 2, 13. Trop. of fierce  
 warriors and enemies, Gen. 49, 27. Ps. 7,  
 3; even of God, Ps. 50, 22 פְּנֵי-אֶרְצָה *lest  
 I tear you in pieces*. Hos. 4, 14. 6, 1.  
 Ascribed also to anger, as of God, Job  
 16, 9; of men Am. 1, 11. Job 18, 4.

NIPH. pass of no. 2, Ex. 22, 12. Jér. 5, 6.  
 PUAL id. Gen. 37, 33. 44, 28.

HIPH. *to tear up food, i. e. into small  
 pieces or mouthfuls, to cause to eat, to  
 feed a person*, Prov. 30, 8.

Deriv. the three following.

טָרַח adj. *fresh, new*, of a leaf, Gen. 8,  
 11. See r. טָרַח no. 1.

טָרַח m. c. suff. טָרַח 1. *a green leaf,  
 fresh foliage*, pr. freshly plucked off, Ez.  
 17, 9; comp. Gen. 8, 11. Chald. et Syr.  
 טָרַח, id.

2. *prey of a wild beast, pr. an animal  
 torn in pieces*, Job 4, 11. 29, 17. 38, 39.  
 Is. 5, 29. Am. 3, 4. Nah. 2, 13. 3, 1.  
 Trop. הַרְרֵי טָרַח *mountains of prey* i. e.  
 of plunderers, robbers, fastnesses whence  
 they sally forth for prey, Ps. 76, 5.

3. *food*, of animals Job 24, 5; of men,  
 Prov. 31, 15. Mal. 3, 10. Ps. 111, 5. Comp.  
 the verb in Hiph.

טָרַח f. collect. *what is torn in pieces,  
 flocks torn by wild beasts*, Gen. 31, 39.

Ex. 22, 12. Lev. 7, 24. Ez. 4, 14. Nah. 2, 13. R. טַרְפָּה.

טַרְפְּלִיָּא Chald. *Tarpelites* Ezra 4, 9, the name of a people from which the

Assyrian kings sent colonists to Samaria. Sept. *Ταρφαλαῖοι*. Perh. the *Tarpyri*, *Ταπουροί*, dwelling on the east of Elymais; Ptol. p. 148.

*Yod*, the tenth letter of the Hebrew alphabet, as a numeral denoting 10. The name of this letter, יוד, is doubtless i. q. יָד *the hand*, comp. יָדַי, plur. יָדַי from obsol. יָדָה; and its figure in the Phenician and Samaritan alphabets and on Maccabean coins, still presents a rude image of the hand; see Monumm. Phœnic. p. 30, also Pl. 3. So too the Ethiopic, where this letter is called *Yaman*, i. e. right hand.

It is interchanged: a) With the other feeble letters, א, ה, ו, so that these three aspirates are softened into *Yod*; e. g. with א, see in א; with ה, as הָלַף, הִלַּף, הִלְפָה, see Thes. p. 360; often with ו. Indeed most of the Heb. roots which have *Yod* for the first radical, i. e. verbs פִּי, are in Arabic and Ethiopic פִּי, see Lehrg. p. 379 sq. as פִּי, פִּי, פִּי etc. For the affinity of verbs פִּי with other biliteral roots, espec. verbs פִּי and פִּי, see Lehrg. § 112. 2. b) With the semi-vowel נ, as נָאָה, נָאָה, etc. see in נ. c) With the other palatals; e. g. with ג, as גִּידוּר, גִּידוּר, גִּידוּר Iturea; גִּידוּר Ethiop. גִּידוּר, to chastise; גִּידוּר Armen. *gini* wine. Also with כ and ק, as קִישָׁר and קִישָׁר; see Thesaur. p. 557.

\* יָאָב *to long for, to desire earnestly*, c. לְ Ps. 119, 131; Sept. *ἐπιπόθου*. Syr. *ܝܘܒܐ* and *ܝܘܒܐ* id. Kindr. are יָאָב, יָאָב; comp. יָאָב where see, יָאָב.

\* יָאָה *to be comely, becoming*, i. q. נָאָה (Ps. 33, 1. Prov. 17, 7). Impers. with לְ, *it is becoming, suitable for any one*; once Jer. 10, 7 יָאָה לְךָ *for thee doth it become*. Sept. ed. Compl. *σοὶ γὰρ πρόκειται*.—Syr. *ܝܘܐܗ* it is becoming, c. *ܝܘܐܗ* for any one, *ܝܘܐܗ*.

יָאָר see יָאָר river.

יָאָזְנִיָּה (whom Jehovah hears, r. אָזַן) *Jaazaniah*, pr. n. m. a) Jer. 35, 3. b) Ez. 11, 1.

יָאָזְנִיָּה (id.) *Jaazaniah*, pr. n. m. a) 2 K. 25, 23. Contr. יָזְנִיָּה *Jezeaniah* Jer. 40, 8; יָזְנִיָּה 42, 1. b) Ez. 8, 11.

יָאָיר (whom God enlightens, r. אָוִיר) pr. n. *Jair*, Gr. *Ίάειρος* Mark 5, 22. a) A descendant of Manasseh, 1 Chr. 2, 21-23, comp. Gen. 50, 23; called also his son, Num. 32, 41. Deut. 3, 14. b) A judge of Israel, Judg. 10, 3. Patronym. יָאִירִי *Jairite* 2 Sam. 20, 26. c) Esth. 2, 5.

\* I. יָאָל for יָאָל, in Kal not used, *to be foolish*, i. q. אָוִל q. v.

NIPH. יָאָל *to become foolish, to dote*, Is. 19, 13. Jer. 50, 36. Also *to act foolishly*, Num. 12, 11. Jer. 5, 4.

\* II. יָאָל *to will, to desire*; kindr. with Sanscr. *val*, Gr. *βούλομαι*, Lat. *volo*, Germ. *wollen*, Engl. *to will*. Found only in

HIPH. יָאָל, fut. apoc. יָאָל, *to will*, in two senses:

1. Of one who *undertakes* that which he *wills*, however difficult, implying active volition, i. q. *to take upon oneself, to assay*; Sept. often *ἄρχομαι* *to begin*. With inf. c. לְ Gen. 18, 27. 31. Josh. 17, 12. Judg. 1. 27. 35. 1 Sam. 17, 39. With verb fin. *ἄσπιδεῖτας* Deut. 1, 5.

2. Of one *willing* to yield to the request or entreaty of another, implying passive volition, i. q. *to be content, to consent, to please*, sc. to do any thing. Job 6, 28 הָאִירָהּ *be content, look upon me*. 2 K. 6, 3. Spec. a) Of one who yields and accepts a kindness offered; Judg. 17, 11 לְשָׁבֵתָהּ *and the Levite consented to dwell*, etc. Ex. 2, 21. 2 K. 5, 23. So Josh. 7, 7 *would we had been content, and dwell on the other*

*side Jordan!* b) Of one who yields to sin; Hos. 5, 11 **כִּי הוֹאִיל הַלֵּךְ אַחֲרֵי-צַדִּיק** for he consented and went after vanity i. e. idols; צַדִּיק being for צַדִּיק i. q. צַדִּיק. c) Of God, who in his clemency yields to prayer; Job 6, 9 **יִרְאֵל אֱלֹהֵי יִרְדְּבָאֵן** that it may please God, and he destroy me. 1 Sam. 12. 22. 2 Sam. 7. 29.—Constr. infin. c. הֵן Judg. 17, 11; with verb fin. ἀσυνδέτως 2 K. 5. 23. Hos. 5, 11. Job 6. 23; with verb fin. c. הֵן Josh. 7, 7. 2 Sam. 7. 29. Job 6. 9.

**יָאֵר** and **יָאִיר** m. an Egyptian word, signifying canal, channel, river; in the dialect of Memphis **ἰαπο**, in that of Thebes **ἰεπο**, see Jablonski Opusc. ed. te Water T. I. p. 93. 444. Peyron Lex. Copt. p. 40. In the Inscription of Rosetta, l. 14. 15, it is written **IOR**; see Kosegarten de Scriptura vett. Ægyptiorum p. 14. Among the Hebrews it signified:

1. a ditch. canal, channel, Is. 33, 21, where it is the fosse of a fortified city; Sept. δῶρον. So of the canals of the Nile, Ex. 8, 1 [5]. Nah. 3, 8; comp. in no. 3.

2. a channel, shaft, sc. of a mine, Job 28, 10.

3. a river. **ναῖ ἕξοχη** the river of Egypt. the Nile; fully **יָאֵר מִצְרַיִם** Am. 8, 8. 9, 5; often with the art. **הַיָּאֵר**, ὁ ποταμός, Gen. 41, 1 sq. Ex. 1, 22. 2. 3. 7, 15. 18. So with prefixes: **בְּיָאֵר** Ex. 7, 18. 20. Is. 19, 8; **כַּיָּאֵר** as the Nile Jer. 46, 7. 8. Am. 9, 5. once contracted **כַּאֵר** id. Am. 8, 8. Poet. also without art. Is. 19, 7. 23, 3. Ez. 29, 9. Zech. 10, 11; whence **כַּיָּאֵר** as the Nile Am. 8, 8. 9, 5. In one place only is it spoken of another river, Dan. 12, 5. 6. 7.—PLUR. **יָאֵרִים** Is. 7, 18, and **יָאֵרֵי מִצְרַיִם** 2 K. 19, 24. Is. 19, 6, the rivers of Egypt. i. e. the branches and canals of the Nile. So with suff. Ez. 29, 3. 4. 5. 10. Ex. 7, 19. Ps. 78, 44.

**יָאֵשׁ** \* in Kal not used, Arab. **يَأْس** and transp. **أَيْسَسَ**, to despond, to despair.

**NIPI**. **יָאֵשׁ** id. with **מִן** prægn. to despair of and desist from; 1 Sam. 27, 1 **וְנֹאֵשׁ מִמֶּנִּי שְׂאוּל לִבְקִשְׁתִּי מִדָּוִד** and Saul shall desist from me to seek me any more.

—Part. **נִיאֵשׁ** one in despair, desperate, Job 6, 26. Impers. **desperatum est, there is no hope**, it is in vain, Is. 57, 10. Jer. 2, 25. 18. 12.

**PIEL** inf. **יָאֵשׁ**, with **לְבַד**, to let despair, to give over to despair, Ecc. 2, 20.

**יָאֵשִׁיָהוּ** (see next art.) Josiah, pr. n. m. Zech. 6, 10.

**יָאֵשִׁיָהוּ** (whom Jehovah heals, r. **אֵשָׁה**) pr. n. Josiah, king of Judah 642–611 B. C. the restorer of the Mosaic law, slain at Megiddo in battle with Necho king of Egypt, 2 K. 23, 23. 2 Chr. 34, 33. Gr. *Iwoias*.

**יָאֵתְרַי** Jeatherai, pr. n. m. 1 Chr. 6, 6 [21]; for which v. 26 **אֵתְרַי** q. v.

\* **יָבַב** in Kal not used. **PIEL**, to call aloud, to cry out. Judg. 5, 28. Aram. id. spec. of shouts of rejoicing, in the Targums for Heb. **הִרְרִית**; Syr. also to blow the trumpet, **مَدَّصَا** sound of the

trumpet. Arab. **أَبَّ** id. chiefly of the shout of battle; but from **يَبَّ** is also

**يَبَابٌ** desert, so called from the howling of wild beasts. Comp. **יֹזֶבֶל**.

Deriv. pr. n. **יֹזֶבֶב**.

**יָבֹוּל** m. c. suff. **יְבֹוּלָה**, once **יְבֹוּלָה** or **יְבֹוּלָה** Deut. 32, 22; produce, increase of the earth, Lev. 26, 4. 20. Deut. 11, 17. 32, 22. Judg. 6, 4. Ps. 67, 7. 85, 13. Hab. 3, 17. Trop. Job 20, 28 **יְבֹוּל בְּרִחוֹ** the increase of his house departs, disappears, i. e. the wealth laid up in his house.—R. **יְבֹוּל** Hiph. i. q. **יְבֹוּלָה**, as **בֹּוּא** **יְבֹוּלָה** proventus, from **יָבֹוּל**.

**יְבוּס** (place trodden down, threshing-floor, r. **בֵּיס**) *Jebus*, the ancient name of Jerusalem among the Canaanites, Judg. 19, 10. 11. 1 Chr. 11, 4. 5.—The gentile n. is **יְבוּסִי** *Jebusite*, collect. *the Jebusites*, a Canaanitish tribe who inhabited this city and the neighbouring mountains; they were subdued by David, but still existed in the time of Ezra; Gen. 10, 16. 15, 21. Num. 13, 30. Josh. 15, 63. 2 Sam. 5, 6. Ezra 9, 1. The same gentile name is sometimes put for the city itself (i. q. **יְבוּסִי** Judg. 19, 11), Josh. 15, 8. 18, 16; also poetically in later times for Jerusalem Zech. 9, 7, as **בְּשָׂדֵי** for Chaldea.

**יְבַחֵר** (whom God chooses, r. **בַּחַר**) *Ibhar*, pr. n. of a son of David, 2 Sam. 5, 15. 1 Chr. 14, 5.

**יְבִינֵן** (whom God observes, r. **בִּינָן**) *Jabin*, pr. n. of two kings of Hazor. a) Josh. 11, 1. b) Judg. 4, 2. Ps. 83, 10.

**יְבִישׁ** see **יָבֵשׁ**.

\* I. **יָבַל** 1. *to well, to flow*, sc. copiously and with impetus. Arab. **وَجَلَّ** to flow copiously, to rain, whence **وَجَلٌّ**, rain, a shower. Corresponding are Germ. *wallen*, whence *Welle*; Engl. *to well*. Hence **יָבַל**, **יְבִיבֵל** I, **יְבִיבֵל** a river, **בִּיבֵל** for **יְבִיבֵל** rain, **יְבִיבֵל** deluge.—Also *to flow, to run*, sc. with matter, as a sore, whence **יָבַל** sanie diffluens.

2. Poet. *to go, to advance gently*; as in Engl. *to flow, to glide*, also Germ. *wallen*, poet. for *to go*, the figure being taken from water; chiefly spoken of the waving motion of a crowd or of a solemn procession; hence

HIPH. **הַיְבִיל**, Syr. **أَوْسَلَّ**, Chald. **הַיְבִיל**, causat. of no. 2; poet. for **הַבְרִיא**.

1. *to lead, to bring, to conduct*, sc. persons, chiefly in solemn pomp, Ps. 60, 11. 108, 11. Jer. 31, 9. Is. 23, 7.

2. *to bring, to offer*, e. g. presents Ps. 68, 30. 76, 12. Zeph. 3, 10.

HOPH. **הַיְבִיל** 1. *to be led, brought, conducted*, Is. 53, 7. Jer. 11, 19. So of persons, mostly in state or solemn pomp, Ps. 45, 15. 16. Is. 55, 12; of funeral pomp, Job 10, 19. 21, 30. 32.

2. *to be brought, offered*, e. g. gifts, presents, Is. 18, 7. Hos. 10, 6. 12, 2.

Deriv. see in Kal no. 1, also **יְבִיל** and **יְבִיל** produce, **יְבִיל**.

\* II. **יָבַל** a root not in use, onomatopoe. like Lat. *jubilare*, i. q. *to shout in joy and triumph*; other kindred forms see in **יָבַל**. Hence **יְבִיבֵל**, **יְבִיבֵל** II.

**יָבַל** Chald. i. q. Heb. I. APH. **הַיְבִיל** *to bring*, Ezra 5, 14. 6, 5.

**יָבַל** m. (r. **יָבַל** I) 1. *a stream, river*. **יְבִיבֵלִים** Is. 30, 25. 44, 4.

2. *Jabal*, pr. n. son of Lamech, the father of nomadic pastoral life, Gen. 4 90

**יָבַל** adj. f. **יְבִילָה**, *flowing, running*, sc. with matter as a sore, i. e. having running sores, ulcers, spoken of a flock Lev. 22, 22. Vulg. *papulas habens*, having pimples, pustules; and so in Talmudic,

see Mishna Erubhin 10.13. Arab. **وَأَيْلَةٌ** defluxus pilorum.

**יָבַל** see in **יְבִיבֵל**.

**יְבִילָעַם** (for **יְבִילָה עַם** he consumes the people, r. **בָּלָה**) *Ibleam*, pr. n. of a city in Manasseh, Josh. 17, 11. Judg. 1, 27. 2 K. 9, 27; written in 1 Chr. 6. 55 **בְּלָעַם**.

\* **יָבַם** m. c. suff. **יְבָמִי**, *a brother-in-law, husband's brother*, Lat. *levir*, who by the Mosaic law, when a husband died without heirs, was bound to marry the widow, Deut. 25, 5-9. Hence the denom. verb:

PIEL **יָבַם** pr. *to act the husband's brother, to perform his duty, to marry a brother's widow*, Deut. 25, 5. 7. Gen. 38, 8.

**יְבָמָה** f. c. suff. **יְבָמָתָהּ**, **יְבָמָתָהּ**, *sister-in-law, a brother's wife*, Deut. 25, 7. 9. Also the wife of a husband's brother, Ruth 1, 15.—Fem. of **יָבַם**.

**יָבַעַל** (God lets build) *Jabneel*, pr. n. a) A city in Judah Josh. 15, 11. b) In Naphtali Josh. 19, 33. R. **בְּנֵה**.

**יָבַנְהָה** (God lets build, r. **בְּנֵה**) pr. n. *Jabneh*, a city on the Mediterranean, taken from the Philistines by Uzziel, 2 Chr. 26, 6, comp. Josh. 15, 46. Sept. **Ἰαβνία** 1 Macc. 4, 15, and **Ἰαβνεα** 5, 58. 2 Macc. 12, 8. Strab. XVI. 2. Arab. **يَبْنَا** *Yebna*, which name is still borne by a village among the ruins of the ancient city. See Bibl. Res. in Palest. III. p. 22.

**יְבִנְיָה** (Jehovah will build) *Ibneiah*, pr. n. m. 1 Chr. 9, 8. R. **בְּנֵה**.

**יְבִנְיָה** (id.) *Ibnijah*, pr. n. m. 1 Chr. 9, 8.

\* **יָבַץ** obsol. root, Arab. **وَبَّص** *to shine, to be bright*. Hence pr. n. **יְבִיצָה**.

**יָבֶק** *Jabbok*, pr. n. of a stream or torrent near Mount Gilead, flowing from the east into the Jordan on the northern border of the Ammonites, now called **Wadi Zerka** i. e. *cerulean*,

Num. 21, 24. Gen. 32, 23. Deut. 2, 37, 3, 16. Josh. 12, 2. Judg. 11, 13. See Burckhardt's Travels in Syria, p. 347. Bibl. Res. in Palest. II. p. 121.—As to the etymology, Simonis (Onomast. p. 315) not unaptly derives יָבַשׁ from יָבַק to pour out, to empty, by Chaldaism for יָבַשׁ, i. e. *a pouring out, emptying*. Yet in Gen 32, 23, 25, there is an allusion to this name, as if it were for יָבַשׁ, from ר. פֶּאֶשׁ.

יְבֶרְכֶהוּ (whom Jehovah blesses) *Jeberechiah*, pr. n. m. Is. 8, 2.

יְבֶשֶׁם (pleasant, r. בָּשָׂם) *Jibsam*, pr. n. m. 1 Chr. 7, 2.

\* יָבַשׁ fut. יִבְשֶׁת, יִבְשֶׁת, plur. יְבֻשִׁים; inf. constr. יְבֻשָׁה Gen. 8, 7, with prep. יְבֻשָׁה Is. 27, 11.

1. Perh. pr. *to be hot, to glow*, comp. בִּישׁ; then *to be arid, to be or become dry, to dry up*, as plants, trees, grass, Is. 15, 6, 19, 7, 40, 7, 8. Joel 1, 12; bread Josh. 9, 5, 12; fields tilled and sown Jer. 23, 10. Is. 27, 11; the earth after the deluge Gen. 8, 14; bones as destitute of marrow Ez. 37, 11; the hand as paralyzed 1 K. 13, 4. Zech. 11, 17, comp. Mark 3, 1; hence of the vital strength, Ps. 23, 16 בְּחַרְשׁ כְּחַיִּי *my strength is dried up like a potsherd*.—The moisture itself is also said *to dry up*; hence of streams and the sea Job 14, 11. 1 K. 17, 7. Joel 1, 20; a fountain Hos. 13, 15.—Aram. id. Arab. يَبَس id. For the difference between יָבַשׁ and יָבַשׁ to be dry, see under יָבַשׁ.

2. Like בִּישׁ, *to be ashamed, to be put to shame*, see Hiph. no. 2. Arab. يَبَس pudendum. [This signification comes from the idea of *heat, blushing*; comp. in בִּישׁ no. 1.—T.

PIEL יָבַשׁ *to make dry, to dry up*, Job 15, 30. Prov. 17, 22. Nah. 1, 4, where יְבֻשָׁה is for יְבֻשָׁהוּ.

HIPH. הִבְשִׁית 1. *to make dry, to dry up*, as plants, trees, Ez. 17, 24. Is. 42, 15; streams, the sea, Josh. 2, 10, 4, 23. Is. 44, 27. Jer. 51, 36.—Intrans. *to become dry, to be dried up*, of plants, fruits, the harvest, Joel 1, 10, 12, 17. Metaph. v. 12 *joy is dried up, withered away, from the sons of men*.

2. *to shame, to make ashamed*, see Kal

no. 2. 2 Sam. 19, 6.—Intrans. i. q. בִּישׁ in Kal, *to be ashamed, to feel shame*, Jer. 2, 26, 6, 15, 8, 12. Often of persons who are disappointed in their hopes, Joel 1, 11. Jer. 2, 26. Zech. 9, 5. Poet. of cities overthrown, *to be put to shame, disgraced*, Jer. 48, 1, 20, 50, 2. Also *to act shamefully*, Hos. 2, 7 [5].

יָבַשׁ adj. f. יְבֻשָׁה R. יָבַשׁ no. 1.

1. *dry*, Job 13, 25. Ez. 17, 24, 37, 2, 4.

2. *Jabesh*, pr. n. a) A city in Gilead, fully written יְבֻשַׁת גִּלְעָד Judg. 21, 8 sq. also יְבֻשַׁת 1 Sam. 11, 1, 3, 5, 10, etc. distant a night's journey from Bethshean 1 Sam. 31, 11. It was prob. on the *Wady Yabes*, which enters the Jordan from the east not far below Beisân; Burckh. Trav. in Syr. p. 239. According to Eusebius, it was six miles from Pella towards Gerasa. b) A man, 2 K. 15, 10, 13, 14.

יָבַשׁ adj. an intensive form, i. q. יָבַשׁ, found only in fem. יְבֻשָׁה, *dry*; so יְבֻשָׁה on the dry, i. e. on dry ground, Ex. 14, 16, 22, 29. Josh. 4, 22. Then for *the dry land*, opp. the sea, Gen. 1, 9. Ex. 4, 9. Jon. 1, 9, 13, 2, 11. Ps. 66, 6. Comp. חֲרָבָה.—So Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23, 15, opp. ἡ ὑάλασσα. 1 Macc. 8, 32. Vorstius de Hebraismis N. T. ed. Fischer. cap. 2. § 2.

יְבֻשָׁה f. id. Ex. 4, 9. Ps. 95, 5.—Chald. st. emphat. יְבֻשָׁהּ id. Dan. 2, 10.

יְגָאֵל (God will avenge) *Igal, Igeal*, pr. n. m. a) Num. 13, 7. b) 1 Chr. 3, 22. c) 2 Sam. 23, 36. R. יְגָאֵל.

\* יָגַב i. q. גִּיב, *to cut* sc. with a plough, *to plough, to till*; only Part. plur. יֹגְבִים *ploughmen, husbandmen*, 2 K. 25, 12 Keri. Jer. 52, 16.—Hence

יָגַב m. plur. יְגָבִים, *a field*, as ploughed, Jer. 39, 10.

יְגַבְהָה (elevated, verb. fut. Hoph. r. יָגַבְהָה; comp. יָגַבְהָה) *Jogbehah*, pr. n. of a place in the tribe of Gad, Num. 32, 35. Judg. 8, 11.

יְגַדְלֶהוּ (Jehovah will make great, r. יְגַדְלֶהוּ) *Igdaliah*, pr. n. m. Jer. 35, 4.

\* I. יָגַה in Kal not used; *to grieve*. The primary idea lies either in *being pained*, kindr. יָגַע; or else in *panting, sighing, groaning*, kindr. יָגַה.



PIEL הִיָּגָה, to afflict, to grieve, fut. יִיָּגֶה for הִיָּגָה Lam. 3, 33. Comp. רָבַשׁ Pi.

HIPH. הוֹיָגָה to afflict, to grieve, Job 19, 2. Lam. 1, 5. 12. 3, 32. Is. 51, 23.

NIPH. Part. נִיָּגָה for נִוָּגָה, afflicted, grieved; plur. זִיָּגִי בְּמוֹעֵד those grieved as prohibited from the sacred assembly. Fem. נִוָּגָה afflicted Lam. 1, 4.

Deriv. רָגוּן, רָגָה.

\*II. יָגָה i. q. הָקָה II, to be separated, apart.

HIPH. הוֹקָה for הוֹקָה, to take away, to remove, 2 Sam. 20, 13. Arab. وَجَى Conj. IV, id. Syr. اَوَّج to expel, to eject.

יָגוֹן m. affliction, grief, sorrow, Gen. 42, 38. 44, 31. Ps. 13, 3. al. R. יָגָה no. 1.

יָגוֹר part. or adj. verbal (רָגַר) fearing, used with pers. pronouns for a finite verb, Jer. 22, 25. 39, 17.

יָגוּר (lodging-place. r. גָּיִר) Jagur, pr. n. of a place in the tribe of Judah, Josh. 15, 21.

יָגִיעַ m. adj. wearied, weary, Job 3, 17. R. יָגַע.

יָגִיעַ m. (יָגַע) 1. labour, toil, espec. difficult and wearisome; Gen. 31, 42 יָגִיעַ כַּפַּי the labour of my hands.

2. Meton. the product of labour; hence a work, Job 10, 3. Oftener earnings, gain, wealth, Is. 45, 14. 55, 2. Jer. 3, 24. 20, 5. Ez. 23, 29. Ps. 109, 11. Neh. 5, 13; espec. as derived from tillage, Ps. 78, 46. Job 39, 11; יָגִיעַ כַּפַּי Hag. 1, 11, id. Ps. 128, 2. Plur. יָגִיעַי id. Hos. 12, 9.

3. As connected with suffering, labour, pain, i. e. the effort and pain of parturition; spoken of the ostrich Job 39, 16.

יָגִיעָה f. (רָגַע) labour, weariness, Ecc. 12, 12.

יָגִיל (exiled, r. גָּלָה) Jogli, pr. n. m. Num. 34, 22.

\*יָגַע fut. יִיָּגַע 1. to labour, to toil, espec. with wearisome and painful effort, Arab. وَجَع to pain; kindr. is יָגָה I. Constr. absol. Job 9, 29 לָמָּה אֶלְבָּשׁ אֵינִי לָמָּה אֶלְבָּשׁ אֵינִי why then should I labour in vain? Is. 49, 4. 65, 23; with לָ c. inf. Prov. 23, 4; with בָּ of that in which one labours,

Josh. 24, 13. Is. 43, 22 thou hast not called upon me, O Jacob, so that thou hast laboured in me, i. e. so that thou hast taken much pains about me (comp. v. 23. 24). 47, 12. 62, 8; once with acc. in the same sense, v. 15; with בְּרִי for any thing Hab. 2, 13. Jer. 51, 58.

2. to be wearied, faint, 2 Sam. 23, 10. Is. 40, 31. With בָּ of that in or with which one is weary, Ps. 6, 7 יָגַעְתִּי בְּאַהֲבָתִי I am weary with my groaning. Jer. 45, 3. Ps. 69, 4.

PIEL to weary, to make faint, Josh. 7, 3. Ecc. 10, 15.

HIPH. הוֹיָגַע to weary any one, to be burdensome to him; with acc. of pers. and בָּ of thing, Is. 43, 23 לֹא הוֹיָגַעְתִּיךָ I have not wearied thee with incense, i. e. have not burdened thee by demanding it. v. 24 הוֹיָגַעְתִּי בְּעֲוֹנוֹתַיָּךְ thou hast wearied me with thy iniquities. Mal. 2, 17.

Deriv. יָגִיעָה, יָגִיעַ, יָגַע, and the two which here follow.

יָגַע m. labour, i. e. product of labour, earnings, Job 20, 18.

יָגַע adj. verbal (רָגַע) weary, exhausted, faint, Deut. 25, 18. 2 Sam. 17, 2. Ecc. 1, 8 כְּלֵי-הַדְּבָרִים יָגַעוּ all words become weary, i. e. would fail in trying to recount all those things.

יָגַר Chald. m. a heap of stones, Gen. 31, 47, where it is i. q. Heb. גִּלְעָדִי. Syr. اَوَّج id. Ethiop. ጠር id. ጠረ to stone. Kindr. in Heb. is r. אָגַר.

\*יָגַר, only in I and 2 pers. יָגַרְתָּ, יָגַרְתִּי, i. q. גָּיַר no. 2, to fear, to be afraid of, c. acc. Job 3, 25. 9, 28. Ps. 119, 39; with מִפְּנֵי Deut. 9, 19. 28, 60. Arab. وَجَى id.—Hence

יָגַר adj. see יָגוֹר.

יָד f. (רָדָה) constr. יָד, c. suff. יָדִי, רָדָה, but also יָדְכֶם, יָדְכֵן (for יָדְכֶם, יָדְכֵן); Dual יָדַי constr. יָדִי, c. suff. יָדִי; Plur. יָדוֹה, constr. יָדוֹה.

I. the hand, strictly the whole hand, as extended, (and so diff. from יָתָה the hollow hand,) from r. רָדָה espec. Hiph. no. 1; comp. זְרוֹעַ arm, and זָרָה span, both from the idea of expanding; also Goth. handus i. e. a hand, à prehend-

endo. Syr. <sup>6</sup>ܡܡ, Arab. <sup>6</sup>يَد, Eth. አ.ፆ. id. Strictly and usually only of the human hand; once spoken of the feet of the lizard as resembling the hand of a man Prov. 30, 28.—The following are the principal phrases in which the literal signification is retained.

a) <sup>6</sup>יָדִי אֶחָדָם, <sup>6</sup>רַעֲמִי, *my hand is with any one*, i. e. I aid him, am on his side, 1 Sam. 22, 17. 2 Sam. 3, 12. 2 K. 15, 19.

b) <sup>6</sup>יָדִי הַיְהוָה בָּךְ, *my hand is upon any one*, i. q. *against him* (Gen. 16, 12), i. e. I do him violence and harm, Gen. 37, 27. 1 Sam. 18, 17. 21. 24, 13. 14. Josh. 2, 19. So <sup>6</sup>יָד הַיְהוָה בָּךְ, of the hand of God as afflicting and punishing Ex. 9, 3. Deut. 2, 15. Judg. 2, 15. 1 Sam. 7, 13. 12, 15; rarely in a sense of kindness, as aiding, favouring, 2 Chr. 30, 12. Ezra 9, 2; and for avoiding the ambiguity of this phrase there is added <sup>6</sup>לְרָעָה Judg. 2, 15.—So in a sense of disfavour only: <sup>6</sup>נָתַן יָדוֹ בָּךְ (of God) Ex. 7, 4, and <sup>6</sup>בָּ רַחֵם רֹחַמֵי יְהוָה Ruth 1, 13; but in a sense of favour, Is. 25, 10 <sup>6</sup>הַיְהוָה הַנְּתִיב יָדוֹ בְּדָר הַהֵוא *the hand of Jehovah shall rest upon this mount*.

c) <sup>6</sup>יָד הַיְהוָה הַנְּתִיבָהּ עָלֶיךָ *the hand of Jehovah is upon any one*, both for good and for evil, but more usually in a good sense. E. g. as aiding, favouring, Ezra 7, 6 <sup>6</sup>כִּי יָד יְהוָה עִמָּו *when the hand of Jehovah his God was upon him*. v. 28. 8, 18. 31. (Hence to *withdraw his hand*, i. q. to take away his favour, Ps. 74, 11.) Twice it is added expressly, <sup>6</sup>יָד אֱלֹהִים לְטוֹבָהּ Ezra 7, 9. Neh. 2, 8; also <sup>6</sup>הַיְהוָה Ezra 8, 22. In a good sense further, Is. 1, 25 <sup>6</sup>אֲשִׁיבָה יָדִי עָלֶיךָ. But in a hostile sense, Am. 1, 8 <sup>6</sup>אֲשִׁיבָה יָדִי עָלֶיךָ *I will turn my hand upon i. e. against Ekron*; and so with <sup>6</sup>עָלֶיךָ, Ez. 13, 9. Comp. in N. T. Acts 13, 11 <sup>6</sup>χειρ Κυριου επι σε, και εση τυφλος & τ. λ.

d) The phrase, *the hand of Jehovah is upon any one*, is further used in the sense: *the Spirit of Jehovah is upon a prophet*, the prophet is moved, inspired, by the Spirit of God; since the divine Spirit was communicated to men by the laying on of hands, Ez. 1, 3. 3, 14. 22. 37, 1. 2 K. 3, 15; with <sup>6</sup>עָלֶיךָ, 1 K. 18, 46. The same is <sup>6</sup>יָד הַיְהוָה עָלֶיךָ Ez. 3, 14 (comp. Is. 8, 11), and <sup>6</sup>יָד הַיְהוָה עָלֶיךָ Ez. 8, 1, comp. 11, 5 where for <sup>6</sup>יָד is <sup>6</sup>רִיבָהּ.

Hence also Jer. 15, 17 <sup>6</sup>מִפְּנֵי יָדֶיךָ *because of thy hand*, i. e. because of the divine Spirit which rests upon me, by which I am moved.

e) <sup>6</sup>נָתַן יָד *to give the hand*, as a pledge of fidelity, as confirming a promise, i. q. *to promise*, 2 K. 10, 15. Ezra 10, 19. Spec. of the vanquished giving their hands as a pledge of submission and fidelity to the victors, Ez. 17, 18. Jer. 50, 15. Lam. 5, 6. 2 Chr. 30, 8 <sup>6</sup>לִיהוָה *give the hand* i. e. *submit yourselves to Jehovah*.—Similar is the formula <sup>6</sup>נָתַן יָד *to pledge fidelity under* i. e. to any one, 1 Chr. 29, 34. Here belongs also the gloss of the Arabic lexicogra-

phers, <sup>6</sup>يَد, i. e. surety by a pledge, fidejussio; surrender, sujectio, *χειρωσις*.

f) <sup>6</sup>הַיָּד, THE *hand*, και εξοχη, is sometimes spoken: α) Of the hand of God, as <sup>6</sup>יְהוָה הַיָּד for <sup>6</sup>יְהוָה הַיָּד, <sup>6</sup>יָד הַיְהוָה for <sup>6</sup>יְהוָה הַיָּד. So Is. 8, 11 <sup>6</sup>בְּחַזְקַת יָדֶיךָ *with strength of the hand*, i. e. with the powerful hand of God. β) Without art. of the hand of man, i. e. human help, as <sup>6</sup>לֹא בְיָד *Job 34, 20*, and <sup>6</sup>בְּאִפְסֵי יָד *Dan. 8, 25*, *without man's hand*, i. e. without human aid or interference. Chald. <sup>6</sup>לֹא בִידֵךְ *Dan. 2, 34. 35*. Comp. Lam. 4, 6.

g) The *hand of God* is put: α) For the divine agency, mode of action, providence; Job 27, 11 <sup>6</sup>אֲוִרָה אֶתְהַבֵּן בְּיַד־אֱלֹהִים *I will teach you concerning the hand of God*, his providence, how he acts. β) For the power, care, protection of God; hence <sup>6</sup>בְּיַד יְהוָה *in the power of God*, Ps. 31, 16. 95, 4. Prov. 21, 1; *in the care or providence of God*, Is. 62, 3; comp. Ps. 74, 11.

h) <sup>6</sup>יָד לְיָד, *hand to hand*, from hand to hand, i. e. through all ages and generations, ever, and with a negative particle never. Prov. 11, 21 <sup>6</sup>לֹא יִנְקָה רָע *through all generations the wicked shall not go unpunished*. 16, 5. Similar is the Persian formula, دست بدست, Schult. Animadverss. ad Prov. l. c. Also Syr. <sup>6</sup>اَمَامًا سَامًا i. e. *sigillatim*, one after another. For a like reason Arab. <sup>6</sup>يَد i. q. succession.

i) <sup>6</sup>יָד לְפִהָ *the hand to the mouth*, i. e. lay thy hand upon thy mouth, i. q. be silent,

hold thy peace, Prov. 30, 32. Comp. Job 21, 5. 29, 9. 39, 34. Mic. 7, 16. Pers.

دست بر دهان

k) שׂוּם יָד עַל רֹאשׁ 2 Sam. 13, 19, i. q. to smite the hands together over one's head, a gesture of despairing grief; comp. Jer. 2, 37.

For other phrases see under the verbs מִצָּא, מִצָּא, נָשָׂא, נָשָׂא, רָפָה, שָׁלַח, תָּמַד, תָּמַד, תָּמַד, תָּמַד, תָּמַד, etc. and the adjectives רָם, תָּמַד, תָּמַד.

With prepositions, where sometimes the proper force of the noun itself is lost:

aa) בְּיָדֵי α) in my hand, often for with me, after verbs of bearing, bringing, leading, etc. as to bring in one's hand, i. e. with him, 1 Sam. 14, 34 וַיָּבִיאוּ בְּיָדוֹ וַיָּבִיאוּ בְּיָדוֹ וַיָּבִיאוּ בְּיָדוֹ and all the people brought every man his ox with him, etc. Jer. 38, 10 קַח בְּרָדָה מִזֶּה שְׁלֹשִׁים אָנָשִׁים take from hence thirty men with thee. Gen. 32, 14. 35, 4. Num. 31, 49. Deut. 33, 3. 1 Sam. 16, 2. 1 K. 10, 29.—That which one has in his hand, or takes with him, he has in his possession; hence this phrase is also referred to possession, like פֶּנֶס, עֵט, Lat. penes. Ecc. 5, 13 he begetteth a son בְּיָדוֹ מֵאוֹמֶה who has nothing in his hand, i. e. possesses nothing; comp. Heb. יָדִי מִצָּאָה דָּבָר under the art. מִצָּא no. 2. c. Chald. Ezra 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 verbs of delivering over, Gen. 9, 2. 14, 20. Ex. 4, 21. 2 Sam. 18, 2. Hence צֹאן יָדוֹ the flock of his hand, i. e. delivered into his hand, Ps. 95, 7; and here too belongs Is. 20, 2 Jehovah spake בְּיָדֵי רְשָׁעִים, Sept. πρὸς Ἠσαΐαν, sc. as about to deliver him a revelation. γ) by my hand, often for by me, by my intervention. Num. 15, 23 whatever Jehovah hath commanded you by the hand of Moses, i. e. by Moses. 2 Chr. 29, 25. 1 K. 12, 15. Jer. 37, 2. al. Often after verbs of sending, 1 K. 2, 25 and king Solomon sent בְּיָדֵי בְּנֵיהֶוָה. Ex. 4, 13. Prov. 26, 6. 1 Sam. 16, 20. 2 Sam. 12, 25. Comp. Acts 11, 30. 15, 33. δ) at my hand, i. e. before me, in my sight, i. q. לְפָנַי. 1 Sam. 21, 14 he feigned himself mad בְּרָגֵם at their hands, i. e. before them. Job 15, 23 he knoweth בִּי נֶכּוֹן בְּיָדוֹ יוֹם חֹשֶׁךְ that the day of darkness is ready at his hand, impends

over him.—In this sense the Arabs often say, بَيْنَ يَدَيْنِ between the hands of any one, see Korân Sur. 2. 256. Sur. 3. 2. Sur. 20. 109. Schult. Opp. min. p. 29, 30, et ad Job. p. 391. So the Greeks ἐν χειρὶν Apollon. Rhod. 1. 1113; comp. πρὸ χειρῶν, Germ. vorhanden, at hand. διὰ χειρῶν ἔλαβον, Lat. 'hostes sunt in manibus' i. e. in conspectu, Cæs. Bell. Gall. 2. 19. Sallust. Jug. 94. Virg. Æn. 11. 311 'ante oculos interque manus sunt omnia vestras,' i. e. προχειρῶ ἐστίν.

bb) בֵּין יָדַיִם between the hands, i. e. on the breast, on the front of the body, Zech. 13, 6. Comp. בֵּין עֵינַיִם on the forehead.

cc) בְּיָדֵי pro manu, according to one's hand, in the phrase בְּיָדֵי הַמֶּלֶךְ according to the hand i. e. bounty of the king, 1 K. 10, 13. Esth. 1, 7. 2, 18. The phrase denotes the open and liberal hand of the king. Others less well: according to the royal power; but power and strength do not here belong to the subject of discourse, but liberality.

dd) מִיָּדֵי פ' from or out of the hand of any one, i. q. Engl. at his hand or out of his power; often after verbs of demanding Gen. 9, 5. 31, 39. Is. 1, 12; of receiving Gen. 33, 19. Num. 5, 25; of delivering Gen. 32, 12. Ex. 18, 9. Num. 35, 25. Hence also we find: from the hand (power) of the lion and the bear 1 Sam. 17, 37, of dogs Ps. 22, 21, of the sword Job 5, 20, of Sheol Ps. 49, 16. 89, 49, of the flame Is. 47, 14.

ee) עַל יָדֵי פ' upon the hand or hands of any one. i. q. into his hand, after verbs of delivering over, committing, Gen. 42, 37. 1 Sam. 17, 22. 2 K. 10, 24. 12, 12. 22, 5. 9. Ezra 1, 8. So to deliver עַל יָדֵי הַרֶבֶב into the hand (power) of the sword Ps. 63, 11. Jer. 18, 21. Also in the same sense is said עַל יָדֵי פ', הַיָּדֵי פ', הַחַת יָדֵי פ' under the hand of any one, Gen. 16, 9. 41, 35. Is. 3, 6. β) עַל יָדֵי on or at the hands of any one, as in Engl. under the hands of any one, i. q. under his guidance and auspices, his hand guiding and directing, Germ. 'an der Hand jemandes.' 1 Chr. 25, 3 עַל יָדֵי אֲבִיהֶם under the guidance or auspices of their father. v. 2. 6. 7, 29. Also of one absent or dead, whose ordinances

are followed by posterity, 2 Chr. 23, 18 על יְרֵי דָוִד at the hands of David, i. e. under his guidance, according to his ordinances. Ezra 3, 10. Of things, 2 Chr. 29, 27 the song began with the trumpets על יְרֵי כְלֵי דָוִד at or under the lead of the instruments of David, i. e. it followed the measures of the instruments appointed by David. Comp. on this idiom Lud. de Dieu ad Jer. 5, 31, Criticæ Sacræ p.

240. So Arab. عَلَى يَدَيْهِ, عَلَى يَدَيْهِ, under the auspices or care of any one; a formula often used on Arabic coins to denote the persons by whom they are coined. See also below under no. 5.

ff) לְיָד, see no. 1. h; also no. 5.

Dual יְרֵי the two hands of a person; also for the plural, Job 4, 3. Prov. 6, 17. Is. 13, 7.

2. Plur. יְרֵי artificial hands, also of things which bear resemblance to hands, e. g. a) tenons on boards, Ex. 26. 17. 19. 36, 22. 24. b) axles, axletrees, for wheels, 1 K. 7, 32. 33.—For the distinction between the dual and plural fem. in nouns denoting members of the body, see Lehrg. p. 539.—Arab. يَدٌ handle, as of a mill, axe. Syr. plur. ܐܡܢܝܢܐ handles, tenons. Comp. ܦܘܝܢܐ.

3. Metaph. power, strength, might, the hand being regarded as the seat of strength; here too the proper force of the word is sometimes lost, comp. above in no. 1. dd. בְּיָד with might, Is. 28, 2. Ps. 76, 6 none of the men of might have found יְרֵיהֶם their hands, i. e. they found themselves without strength. (Comp. in Vita Timur. I. 44, they found their hand and side, i. e. had all their strength ready.) So of one powerful deed, mighty work, Ex. 14, 31; comp. manus Virg. Æn. 6. 688. Spec. protection. help. Deut. 32, 36 אָזְלַת יָד help is departed.—So Arab. يَدُ الصَّبَا the force of the east-wind, لَا يَدُ لَكَ thou hast no power in this or that. Syr. ܐܡܢܐ ܩܘܨܢܐ the power of the Romans. Pers. دست power.—For the phrase a short or long hand, see under the verb קָצַר.

4. Meton. a stroke. blow, pr. as given with the hand. Job 20, 22 כְּכֹל יָד עֲמַל every stroke of the wretched cometh

upon him, i. e. all that befalls the wretched. Job 23, 2 my stroke, calamity.—Comp. Lat. manus for blow, as used of gladiators.

5. a side, pr. of the sides of the body, where the hands and arms are situated; comp. Engl. 'on the right hand, left hand,' Lat. 'ad hanc manum' Terent. Ad. 4. 2. 31. Hence Dual יְרֵי pr. the two sides, chiefly in the phrase רָחֵב יְרֵי large on both sides, on every side, i. e. broad-sided, spacious, (comp. in רָחֵב,) Gen. 34, 21. Ps. 104, 25. Is. 33, 21. al.—Sing. of the side or shore of a river, Ex. 2, 5. Deut. 2, 37. Syr. ܣܘܦܐ shore, coast.—With prepositions: לְיָד 1 Sam. 19, 3. 1 Chr. 18, 17. 23, 28. Prov. 8, 3; בְּיָד 1 Sam. 4, 18; אֶל יָד 2 Sam. 14, 30. 18, 4; עַל יָד Josh. 15, 46. 2 Sam. 15, 2. 2 Chr. 17, 15. 31, 15. Job 1, 14. Neh. 3, 2 sq. עַל יְרֵי Num. 34, 3. Judg. 11, 26; all signifying at, on, by the side of any one, near. Syr. ܠܥܘܒܐ near. 1 Chr. 6, 16 [31] אֲשֶׁר הָעֲמִיר דָּוִד עַל יְרֵי שִׁיר בַּיִת [31] whom David appointed by the side of the temple-singing, i. e. to whom he gave an appointment in or by the temple-music. See further on the partic. יָד in no. 1. ee.—Plur. יְרֵי sides, e. g. a) Of a throne, i. e. lateral supports, arms, 1 K. 10, 19. b) lateral projections, side-borders of a base or pedestal, 1 K. 7, 35. 36.

6. a place, Deut. 23, 13. Num. 2, 17 יָד אִישׁ עַל יָדוֹ every one in his place. Jer. 6, 3. Is. 56, 5, see in no. 8. Is. 57, 8 יָד תִּהְיֶה הַחַיִּית thou lookest out for thee a place. Ez. 21, 24. Dual id. Josh. 8, 20 לֹא הָיָה לָהֶם יָד בָּהֶם they had no place to flee to.

7. a part, perh. pr. a handful, a part of a thing taken up at once in dividing, Dan. 12, 7. Plur. יְרֵי, 2 K. 11, 7 שְׁתֵּי יְרֵי the two parts of you, opp. the third part. Gen. 47, 24 אַרְבַּע הַיְדוּת the four parts, opp. חֲמִישִׁית the fifth part. Neh. 11, 1. Comp. פֶּה no. 4. Also in the connection: Dan. 1, 20 and he found them עַל כָּל-הַחֲרָטְמִים ten parts above (ten times wiser than) all the magicians, etc. Gen. 43, 34. 2 Sam. 19, 44.

8. a monument, trophy, i. q. שָׂם, e. g. of victory, 1 Sam. 15, 12; a sepulchral monument 2 Sam. 18, 18. Is. 56, 5 to them will I give a place within my walls

יָדָם *a monument (or portion) and a name.*—Perhaps this name for monument in the Hebrew language may stand in some connection with the ancient custom of sculpturing upon the *cippi* or sepulchral columns *an uplifted hand with the arm.* See Hamacker Diatribe de monumentis Punicis p. 20; also Reuvens ad eadem Animadvers. p. 5 sq.

DUAL see no. 1. 3. 5. 6. For. PLUR. יָדוֹת see no. 2. 5. 7.

יָד Chald. st. emph. יָדָא Dan. 5, 5. 24; c. suff. יָדָה. יָדָה, יָדָהם, יָדָהם Ezra 5. 8; Dual יָדָן Dan. 2, 34. 45; i. q. Heb. יָד, *the hand.* So בְּיָד in *one's hand*, spoken of what one has *with him*, in possession, Ezra 7, 14. 25; comp. Heb. יָד no. 1. aa. יָדָה בְּיָדָה *to give into the hand*, power, of any one, Ezra 5, 12. Dan. 2, 35. 7. 25. Also יָדָה בְּיָדָה *from or out of one's hand* or power, after verbs of delivering, comp. Heb. יָדָה in יָדָה no. 1. dd; e. g. from the power of lions, Dan. 6, 28.

יָדָה Chald. i. q. Heb. יָדָה, *to cast.*

APH. *to praise God*, i. q. Heb. Hiph. no. 2; Part. מְיָדָה Dan. 2, 23; contr. מְיָדָה 6, 11.

יָדָהָה *Idalah*, pr. n. of a place in Zebulun, Josh. 19, 15.—Perhaps from a doubtful root יָדָה i. q. Arab. دَاَل and دَاَل to go softly and secretly. Or, according to Simonis, for יָדָהָה 'what God exalts,' by Syriac flexion from دَاَل to show.

יָדָהָה (perh. honied, comp. יָדָהָה) *Idbash*, pr. n. m. 1 Chr. 4, 3.

\* I. יָדָה i. q. יָדָה, *to throw, to cast*, e. g. lots; only Præt. 3 plur. יָדָה Joel 4, 3. Nah. 3, 10. Obad. 11.

\* II יָדָה i. q. יָדָה, *to love, to esteem highly*, Arab. دَاَل. Hence יָדָה one beloved, יָדָה, and the pr. names יָדָה, יָדָה, יָדָה, יָדָה.

\* יָדָה *to throw, to cast*, i. q. יָדָה I. Kindr. is יָדָה. Eth. ጸጸ id.—Imp. יָדָה Jer. 50, 14.

PIEL i. q. Kal, *to cast* e. g. stones. Fut. יָדָה for יָדָה Lam. 3, 53. Inf. יָדָה Zech. 2, 4.

HIPH. הִיָדָה, fut. יִיָדָה, sometimes יִיָדָה Ps. 28, 7. 45, 18. Neh. 11, 17.

1. *to profess, to confess*, perhaps i. q. *to point out, to show* with the hand extended, as if with the hand *thrown out*, projected; see Kal, and comp. יָדָה and יָדָה Kal and Hiph. *to cast, to throw*, and then 'to point out with extended hand.' Arab. دَاَل, Conj. X. Syr. Aph. id.—Constr. c. acc. Prov. 28, 13; c. עַל *concerning* Ps. 32, 5.

2. *to give thanks, to praise, to celebrate*, since the acknowledgment (confession) of benefits is naturally followed by thanksgiving and praise; with acc. Gen. 29, 35. Jer. 33, 11. Ps. 7, 18. 30, 13; also לְ of pers. Ps. 92, 2. 106, 1. 1 Chr. 16, 7. 8. Neh. 12, 46. al. So in the phrase יָדָה הִיָדָה *to celebrate the name of Jehovah* 1 K. 8, 33. Ps. 54, 8; יָדָה id. 106, 47. 122, 4; absol. id. Neh. 12, 24.

HITHPA. הִתְיָדָה, Vav being assumed in place of Yod, i. q. Hiph.

1. *to confess*, pr. *concerning oneself*, to point out oneself as guilty; Ethiop. ለሰጠጥ to accuse, to criminate, pr. prob. *to object*, Germ. vorwerfen, from the sense of casting, i. q. to cast in one's teeth; ጸጸ accusation, objection, Vorwurf.—Dan. 9, 4; with acc. of thing, Lev. 5, 5. 16, 21. 26, 40; עַל Neh. 1, 6. 9, 2.

2. *to praise, to celebrate*, c. לְ 2 Chr. 30, 22.

Deriv. יָד hand, perh. יָד law, יָדָה; also הִיָדָה, and the pr. names יָדָה, יָדָה, יָדָה; likewise those which again come from this latter, as יָדָה, יָדָה, יָדָה.

יָדָה (for יָדָה loving) *Iddo*, pr. n. m. a) 1 Chr. 27, 21. b) Ezra 10, 43 Cheth.

יָדָה (judge) *Jadon*, pr. n. m. Neh. 3, 7.

יָדָה (known) *Jaddua*, pr. n. m. a) Neh. 10, 22. b) 12, 11. 22.

יָדָה, יָדָה, and יָדָה 1 Chr. 16, 38, (praising, celebrating, from obsol. subst. יָדָה laud. with the ending יָדָה, r. יָדָה Hiph.) *Jeduthum*, pr. n. of a Levite, one of the choristers appointed by David, 1 Chr. 9, 16. 16, 38. 41. 42. 25, 1. Put also for his descendants (בְּנֵי יָדָה) *the Jeduthumites*, who also were musicians, Neh. 11, 17. Ps. 39, 1. 62, 1. 77, 1.

יָדַד (i. q. יָדָה) *Jaddai*, pr. n. m. Ezra 10, 43 Keri. R. יָדַד II.

יָדִיד m. (r. יָדַד II) constr. יָדִיד.

1. Adj. *lovely, pleasant*, Ps. 84, 2. Plur. שִׁיר יָדִידוֹת *delights*, as Ps. 45, 1 שִׁיר יָדִידוֹת *a delightful song*. Others 'a song of love,' i. e. an epithalamium.

2. Subst. *one beloved, a friend*, Is. 5, 1. יָדִיד יְהוָה *the beloved of Jehovah* Ps. 127, 2; so of Benjamin Deut. 33, 12; of Israel Jer. 11, 15. Plur. of the Israelites, Ps. 60, 7. 108, 7. Syr. *ܝܕܝܕܐ* beloved.

יָדִידָה (one beloved, fem.) *Jedidah*, pr. n. of the mother of king Josiah, 2 K. 22, 1. R. יָדַד II.

יָדִידוֹת f. *something beloved, a delight*, Jer. 12, 7. R. יָדַד II.

יָדִידָה (beloved of Jehovah) *Jedidiah*, the name given to Solomon at his birth by the prophet Nathan, 2 Sam. 12, 25. R. יָדַד II.

יָדִידָה (praise God, r. יָדָה) *Jedaiah*, pr. n. m. a) 1 Chr. 4, 37. b) Neh. 3, 10.

יָדִיעָאֵל (known of God, r. יָדָה) *Jediael*, pr. n. of a son of Benjamin, 1 Chr. 7, 6. 10. 11.

יָדִידָהּ see יָדִידוֹת.

יָדִלָּף (tearful, r. יָדָּל) *Jidlaph*, pr. n. of a son of Nahor, Gen. 22, 22.

\* יָדַע fut. יָדַע, once יָדַע Ps. 138, 6; inf. absol. יָדַע, constr. יָדַע, יָדַע; imp. יָדַע, with הָ parag. once יָדַע for יָדַע Prov. 24, 14; Part. יָדַע, fem. יָדַע; pr. *to see*, and hence *to perceive, to come to know, to know*; corresponding to Gr. *εἶδον, οἶδα*. It comprehends the action of *knowing*, both as inchoative and completed, i. e. *to come to know, to gain a knowledge of*, and also *to know, to have a knowledge of*. This root is widely spread in the Indo-European tongues, in the sense both of seeing and knowing; as Sanscr. *vid*, Zend. *weedem*, Gr. *εἶδω, ὄδω, οἶδα*, Lat. *vidēb*, Goth. *witan*, Germ. *weten, wissen*, Engl. *to weet, to wit*; and so also in the Slavic languages, as Pol. *widze* to see, Bohem. *wedeti* to see. See Pott Etymol. Forschungen I. p. 246. In all these examples the first radical is *w*; and so יָדַע is for יָדַע.

A) The primary signif. *to see* in יָדַע is apparent in these examples; Gen. 3, 7 *and their eyes were opened* כִּי וַיִּדְעוּ כִּי נָגְדוּ אֶת עֵינֵיהֶם *and they saw that they were naked*. Ex. 2, 4 *and his sister stood afar off* לֹא לָרְעָה מִחַד-הַעֲשָׂה לוֹ *to see what would be done to him*. 1 Sam. 22, 3. So too Deut. 34, 10 אֲשֶׁר רָאָה יְיָ פָּנִים אֵל-פָּנִים; elsewhere in the same connection we find רָאָה Gen. 32, 31. Judg. 6, 22. 2 K. 14, 8. 11. So Esth. 2, 11 רָאָה אֶת-שְׁלוֹם פִּי, i. q. רָאָה אֶת-שְׁלוֹם פִּי Gen. 37, 14. Sometimes יָדַע *to see* is coupled with a verb of *hearing*, to indicate what one *perceives* with his eyes and ears; Is. 40, 21 הֲלֹא הִדְעוּ הָלֹא הִשְׁמָעוּ *have ye not seen? have ye not heard?* v. 23. 43, 19. 44, 18 לֹא יָדְעוּ וְלֹא רָבִינוּ *they see not, they understand not, for he hath daubed their eyes from seeing, and their hearts from understanding*, where יָדַע and רָאָה are attributed to the eyes, as בֵּין וְהַשְׂבִּיל to the heart or mind. The LXX also often translate יָדַע by *εἶδον to see*; as 1 Sam. 10, 11. Job 28, 13. 31, 6. Ecce. 3, 21.—Hence

B) The verb יָדַע signifies *to perceive, to know*, pr. what follows seeing, or from seeing, unless one is destitute of the senses and of intellect, or obstinately shuts up his understanding; as in Is. 6, 9 *seeing they shall see and shall not perceive, understand*. Ecc. 6, 5.—To be more specific, יָדַע is

1. *to know*, i. e. *to perceive, to discern, to become aware of*, e. g. with the eyes Is. 6, 9, see above; often with the mind, and hence *to understand, to comprehend*, Judg. 13. 21. Gen. 8, 11. 1 Sam. 20, 33; with אֶת Deut. 8, 5. With אֶת that *by or from* which one understands, knows, Gen. 15, 8 בְּמָה אֲדַע *whereby shall I know?* 24, 14. Ex. 7, 17.—Spec.

a) Often with intent and purpose, *to take knowledge of any thing, to observe, to mark*; 1 Sam. 23, 22 יָדַע וְרָאָה אֶת-מְקוֹמוֹ *observe and see his place*. v. 23. 12, 17. 25, 17. Job 5. 27 לָךְ הֵעֵל לָךְ *mark it for thee*.—Hence by a peculiar poetic idiom, *not to know, not to mark*, is said in respect to things which happen *unexpectedly, suddenly*, as if before one knows or marks them. Ps. 35, 8 *let destruction come upon him* יָדַע לֹא *and he know it not*, i. e. *unexpectedly, un-*

awares, Job 9, 5 God *removeth mountains* לֹא יִדְעוּ they know it not, i. e. unexpectedly, suddenly. Cant. 6, 12 לֹא יִדְעָהּ I knew not, my soul made me etc. i. e. unexpectedly, before I was aware. Jer. 50, 24. So מִי יוֹדֵעַ who knoweth? who marketh? i. e. no one marketh, for *unexpectedly, suddenly*, Prov. 24, 22; parall. פֶּתְאִים.—Korân Sur. 16. 28 'everitit eos Deus **ولا يشعرون** et non animadvertabant.' Lokm. Fab. 28.

b) With the like idea of volition, often to know, i. e. to see after, to care for, to regard. Gen. 39, 6 לֹא יָדַע מֵאוֹמְרוֹ he saw after nothing of what he had. Prov. 9, 13. 27, 23. Job 9, 21, opp. מֵאִם. Is. 51, 7 יְדַע יְדַעֵי צְדָקָה those who regard right. With בְּ Job 35, 15 לֹא יָדַע בְּפֶשַׁע he regardeth not iniquity.—Spec. aa) Of God as *knowing* i. e. regarding men and kindly caring for them, Ps. 144, 3. Nah. 1, 7; with מִן Am. 3, 2 you only have I known, regarded, loved, of all the families of the earth. Gen. 18, 19 יִדְעָהוּ לְמַעַן him (Abraham) have I known, regarded, chosen, that he may command, etc. With בְּ Ps. 31, 8, parall. רָאָה q. v. no. 2. d. Comp. Ps. 1, 6. bb) Of men as *knowing* God, i. e. as honouring and worshipping him, Hos. 8, 2. 13, 4. Ps. 36, 11. 9, 11 שֶׁפָּקַד יִדְעֵי who know thy name, i. e. who worship thee. Job 18, 21 לֹא יָדַע אֵל (אֱשֶׁר) he knoweth not God, i. e. who careth not for him, an atheist. 1 Sam. 2, 12. Job 34, 4.

2. to know, i. e. to come to know, to learn, to discover, e. g. by the sight, Ex. 2, 4. 1 Sam. 22, 3, see above; or by hearing, Gen. 9, 24. Deut. 11, 2. Neh. 13, 10; also to learn by experience, to experience, Job 5, 25. With an acc. Ecc. 8, 5; Ex. 6, 7. Is. 45, 6. Ez. 6, 7. 13. 7, 4. 9. 11, 10. al. Often in threats, comp. Engl. you shall soon know, learn, feel; Lat. tu ipse videbis, senties. Hos. 9, 7 יִדְעוּ רִשְׁוֹאֵל Israel shall see and know, shall learn. Job 21, 19 יִדְעַתְּ אֱלֹהֵי וְיִדְעַתְּ אֱלֹהֵי יְהוָה God shall recompense him, so that he shall know, feel. Is. 5, 19. 9, 8. Ps. 14, 4.—In the Korân a frequent phrase is **وسوف يعلمون** then they shall know, understand, learn, e. g. Sur. 26. 48; see Schult. Opp. min. ad Job 21, 19.

3. to know, i. e. to become acquainted with, e. g. a person Deut. 9, 24; a land Num. 14, 31; so Prov. 24, 14.—Often also by euphemism for intercourse with the other sex, e. g. a) Of a man, to know a woman, i. e. to lie with her, Gen. 4, 17. 25. 1 Sam. 1, 19. al. Also of unnatural lust, sodomy, Gen. 19, 5.—This euphemism is frequent also in verbs of knowing in other languages both oriental and occidental; e. g. Syr. **سَحَبَ**, Arab.

**عرف**, Ethiop. **አክረ**, Gr. **γινώσκω**, see Fesselius Advers. Sac. II. 14. Lat. cognosco Justin 5, 2; and so even Ital. and Fr. *conoscere, connaître*, although in these the usage is perhaps derived from the Scriptures. b) Of a woman, יִדְעָהּ to know a man, to have lain with man, Gen. 19, 8. Judg. 11, 39; more fully יִדְעָהּ אִישׁ לְמִשְׁכַּב זָכָר Num. 31, 17. 18. 35. Comp. Ovid. Heroid. 6, 133, 'turpiter illa virum cognovit adultera virgo.'

4. to know, i. e. to be acquainted with, any person or thing; with acc. of pers. Gen. 29, 5. Ex. 1, 8. 2 Sam. 3, 25. Is. 45, 4. 5. Ps. 18, 44 לֹא יִדְעָהּ יַעֲקֹבִי a people whom I have not known shall serve me. 81, 6 לֹא יִדְעָהּ הַלֵּשׁ the lip (language) of one I knew not. Job 11, 11. With acc. of thing. Deut. 34, 6 לֹא יָדַע אִישׁ אֶת מְקוֹמֹתָיו no man knoweth his sepulchre, where it is. Is. 29, 12 לֹא יִדְעָהּ סֵפֶר I know not writing, am unacquainted with writing and reading. Ps. 104, 19. Job 21, 27. 28, 13. 23. al. With לְ of thing Ps. 69, 6; acc. et פִּי 2 Sam. 17, 8. Jer. 10, 23. Ps. 119, 75. With acc. of pron. impl. Job 36, 26 behold, God is great, וְלֹא יָדַע and we know him not, sc. his greatness. 37, 5. Is. 1, 3. Also בְּשֵׁם פִּי יָדַע to know one by name, i. e. to know him well, to have familiar intercourse with him, Ex. 33, 12. 17.—PART. ACT. יָדַע one who knows a person or thing. Job 19, 13 יִדְעֵי those who know me, my acquaintances. With a genit. of thing, knowing, skilled, skilful in any thing, Gen. 25, 27 יָדַע צֹדֵד skilled in hunting, a skilful hunter. 1 K. 9, 27 יָדַע יָם skilled in the sea, in maritime affairs. Am. 5, 16. Esth. 1, 13.—PART. PASS. יָדוּעַ known, with לְ Deut. 1, 13 men known unto your tribes; dat. impl. v. 15. Poet. c. gen. Is. 53, 3

יָדַע known of disease, i. e. familiar with sickness, for the common prose construction יָדַע לְהַלִּי. Comp. Syr. **ܝܕܥܐ** known, renowned.

5. to know a thing, to have a knowledge of it; followed: a) By a subst. in the acc. as יָדַע בִּינָה (see בִּינָה), יָדַע דַּעַת, to know understanding, knowledge, i. e. to excel in knowledge, wisdom, etc. Prov. 17, 27. al. Job 15, 9 יָדַע וְלֹא יָדַע מִה־דַּעְתָּהּ וְלֹא יָדַע יָדַע וְלֹא יָדַע מִה־דַּעְתָּהּ what knowest thou and we know it not? 20, 4. 38, 18; with אֵל, to know of a thing, Gen. 19, 33. 35. 1 Sam. 22, 15. Jer. 38, 24; with עַל id. Job 37, 16; יָדַע בֵּין—לְ to know (discern) between one thing and another, Jon. 4, 11. 2 Sam. 19, 36. b) By a verb, as the infin. Jer. 1, 6 לֹא יָדַעְתִּי דַּבַּר רַבִּי. 1 Sam. 16, 18; infin. c. לְ Ecc. 4, 13. 10, 15; a finite verb, Job 32, 22 לֹא יָדַעְתִּי יָדַעְתִּי אֲנִי I know not to flatter. 1 Sam. 16, 16. Neh. 10, 29; so with וְ interposed Job 23, 23. c) By a clause, mostly with כִּי, Gen. 20, 6. 3, 5. Ex. 34, 29. Num. 11, 16. Job 9, 2. 28. al. rarely with מִי impl. Job 19, 25 הִי יָדַעְתִּי גֹאֲלִי הִי I know that my redeemer liveth. Also with הֲ whether Judg. 18, 5; often with interrog. pronouns, as מִי Gen. 21, 26. 43, 22; מִה־ Ex. 32, 1. 16, 15; לְמִה־ Dan. 10, 20; מִי־אֵן Josh. 2, 4. 5. etc. d) With an acc. of a pron. impl. as after verbs of speaking; Gen. 48, 19 יָדַעְתִּי בְנֵי יָדַעְתִּי I know, my son, I know, i. e. I know it. 4, 19. Cant. 1, 8. Job 38, 5. 21. Ps. 139, 14.—Spec. in phrases: aa) מִי יָדַע who knoweth? i. e. no one can well know, c. acc. Ecc. 6, 12. 8, 1 (comp. 3, 21); with הֲ—אִי Ecc. 2, 19. So too as expressing desire and hope, i. q. ‘who can tell but,’ etc. with fut. 2 Sam. 12, 22 מִי יָדַע הֲחַיֵּי יְהוָה הֲחַיֵּי יְהוָה who knoweth? perhaps Jehovah may have mercy upon me. Joel 2 14. Jon. 3, 9. With אִם and a praet. Esth. 4, 14. bb) יָדַע טוֹב וְרָע to know good and evil, to know what is good and what is evil, i. e. to be wise, prudent, Gen. 3, 5. 22; whence יָדַע טוֹב וְרָע יָדַע הַדָּעָה טוֹב וְרָע Gen. 2, 17, the tree of wisdom. Hence young children are said not to know good and evil Deut. 1, 29, comp. Is. 7, 15; also old and decrepit persons who are in their second childhood. 2 Sam. 19, 36. See Hom. Od. 18. 228. οἶδα ἐκαστα, Ἴσθλά τε καὶ χέσθηα· πάρος; δ’ εἶτι νήπιος ἦα.

6. Absol. to know, to be knowing, to be wise; Job 8, 9 we are of yesterday וְלֹא יָדַע and know nothing, i. e. are not wise. Ps. 73, 22. Is. 32. 4. 44, 9. 18. 45, 20. 56, 10. Part. יָדַעִים i. q. הַקְּמִים Job 34, 2. Ecc. 9, 11. Hence הֵיטָא wisdom, q. v.

NIPII. וְיָדַע fut. וְיָדַע 1. Pass. of of Kal no. 1, to be perceived, known, with the eyes; Gen. 41, 21 וְלֹא יָדַע כִּי בָאוּ אֵלָי וְלֹא יָדַעְתִּי וְלֹא יָדַעְתִּי and it could not be known that they had come into their bellies, no one could perceive it. 1 K. 18, 36. Ps. 77, 20. 74, 5.

2. to be or become known, sc. to or by any one, with לְ Ruth 3, 3; or by any thing, with אֵל Ex. 33, 16. Hence genr. a) Of persons, with אֵל of place where, Ps. 76, 2. 79, 10. Prov. 31, 23. Is. 61, 9; or לְ of pers. to or by whom, Ex. 6, 3. Is. 19, 21. Ez. 20, 5; אֵל Ez. 20, 9. Comp. 1 Sam. 22, 6. Ps. 9, 17. b) Of things, Ex. 2, 14. Lev. 4, 14. Judg. 16, 9. Nah. 3, 17. Impers. it is known, with לְ of pers. 1 Sam. 6, 3; כִּי Ex. 21, 36; מִי Deut. 21, 1.

3. Pass. of HiPh. no. 2, to be made to know, to be taught by experience, i. q. to be punished, comp. Kal no. 2. Prov. 10, 9 מִי־יָדַע מִי־יָדַע מִי־יָדַע מִי־יָדַע מִי־יָדַע מִי־יָדַע he that liveth perversely shall be made to know, shall be punished. Jer. 31. 19 אַחֲרַי הֻדַּעְתִּי after I was taught by experience; Luther well, ‘nachdem ich gewitzigt bin,’ i. e. made wiser.

PIEL causat. to cause to know, to show one something; with two accus. Job 38, 12.

PUAL part. מִי־יָדַע known, c. suff. מִי־יָדַע my acquaintance Ps. 31, 12. 55, 14. 88, 9. 19. Fem. מִי־יָדַע a known thing, Is. 12, 5 Cheth.

Po. יִדְרַע i. q. Pi. to show, and hence to appoint, with acc. of pers. 1 Sam. 21, 3. But perhaps it should read הוֹדַעְתִּי for יִדְרַעְתִּי

HIPII. הוֹדַעְתִּי, imp. הוֹדַע 1. Causat. of Kal no. 1, to cause to see, to let perceive, to show; with two acc. Jer. 16, 21 אֶחֱדַע אֶחֱדַע אֶחֱדַע I will cause them to see my hand, i. e. my power. With לְ of pers. Ex. 18, 20 and shalt show them the way.

2. to let know, to show any thing to any one; with two acc. Gen. 41, 39. Ex. 33, 12. 13. Ez. 20, 11. 22, 2; acc. of thing and dat. of pers. Deut. 4, 9. Ps. 145, 12. Neh. 9, 14; acc. of pers. and a whole clause, Job 10, 2. 1 Sam. 6, 2. 1 K.



1, 27; comp. Josh. 4, 22; acc. of thing, Ps. 77, 15. 98, 2. Job 26, 3.

3. *to make known, to acquaint, to teach*, with acc. of pers. Job 38, 3. 40, 7. 42, 4; dat. Prov. 9, 9; acc. of thing Ex. 18, 16; two acc. of pers. and thing Is. 40, 14. Ps. 16, 11. 51, 8; acc. of pers. and infin. c. לְ Prov. 22, 19. Spec. *to teach* by experience, or by punishment, i. q. *to punish*; comp. Kal no. 2. Judg. 8; 16 he took thorns of the desert and threshing-sledges, וַיַּדַּע בָּהֶם אֶת אַנְשֵׁי סִבּוֹת and with them made the men of Succoth know, i. e. punished them, prob. by crushing them with the drays upon a layer of thorns; see חוּשׁ no. 2. Sept. and Vulg. ἡλιόθεον, contrivit, as if from Heb. וַיַּדַּשׁ, which seems indeed better adapted to the context, than is the common reading.

НОРН. הוֹדַע *to be made known, to become known*, with אֶל of pers. Lev. 4, 23. 28. Part. fem. מוֹדַעַת Is. 12, 5 Keri.

НИТЯ. הוֹדַע *to make oneself known, to let oneself be known*, Gen. 45, 1; *to reveal oneself*, c. אֶל Num. 12, 6.

Deriv. מוֹדַע, מוֹדַעַת, מוֹדַע, מוֹדַעַת, מוֹדַע, מוֹדַעַת, and the pr. names מוֹדַע, מוֹדַעַת, מוֹדַע, מוֹדַעַת.

יָדַע Chald. fut. יִדְעַד Dan. 2, 9. 30. 4, 14; i. q. Heb. *to know*. Spec.

1. *to perceive, to understand*, Dan. 2, 8. 5, 23.

2. *to come to know, to learn, to discover*, Dan. 4, 6. 6, 11.

3. *to know, to have knowledge of*, Dan. 5, 22. Part. pass. יָדוּעָא לְמַלְכָא *be it known unto the king*, Ezra 4, 12. 13.

ΑΡΗ. הוֹדַע, fut. הוֹדַעַת, part. מוֹדַעַת, *to make known, to show*, with dat. of pers. Dan. 2, 15. 17. 28; acc. as suff. Dan. 2, 23. 29. 4, 15. 5, 15. 16. 17. 7, 16.

Deriv. מוֹדַעַת.

יָדַע (knowing, wise) Jada, pr. n. m. 1 Chr. 2, 28. 32.

יְדוּעָה (Jehovah cares for him) Jediah, pr. n. m. 1 Chr. 9, 10. 24, 7. Comp. Zech. 6, 10. 14.

יָדוּעַי m. (רָדַע) plur. יָדוּעַיִם.

1. Pr. *knowing, wise*; and hence a *wizard, sorcerer*, Lev. 19, 31. 20, 6. Deut.

18, 11. 1 Sam. 28, 3. 9. Comp. עָלִים pr. knowing, wise, magus; so Engl. *wizard* is pr. a wise man.

2. *a wizard spirit*, spirit of divination, by which wizards were supposed to be attended, Lev. 20, 27. Comp. אוֹב no. 2. a.

יָהּ Jah, a poetic form from יְהוָה Jehovah, or rather from the more ancient pronunciation יְהוֹה, whence by apocope יָהּ (as יָהּ for יְהוֹה), and then יָהּ by dropping the unaccented ה, see Lehrg. p. 157. Both these forms (יָהּ and יְהוֹה) are promiscuously used at the end of many compound pr. names, as אֱלֹהֵי יָהּ and אֱלֹהֵי יְהוֹה, and יְהוֹה יָהּ and יְהוֹה יָהּ; the latter always in such cases without Mappik. The form יָהּ is chiefly employed in certain customary formulas or refrains; as הַלְלוּ יָהּ hallelujah, praise ye Jehovah, Ps. 104, 35. 105, 45. 106, 1. 48. 111, 1. 112, 1. 113, 1. al. Further, e. g. Ps. 89, 9. 94, 7. 12. Is. 38, 11. Ex. 15, 2 וְזָמְרָה יָהּ Jah is my glory and my song. Ps. 118, 14. Is. 12, 2. Ps. 68, 5 בְּיָהּ שְׁמוֹ Jah is his name, see in בּ lett. C. Is. 26, 4.—This form is also retained in the Syriac in a few doxologies, as חֲסֵן יָהּ glory to Jah; Assem. Bibl. Orient. II. 230. III. 579.

\* יָתַב i. q. יָתַן, *to give, to set, to put*; a verb defective and rare in Hebrew, but very common in the kindred languages; Chald. יָתַב, Syr. يَتَب, Arab.

وهب, Eth. ወህቦ. Once in Præt. Ps. 55, 23 הַשְׁלֵךְ עַל-יְהוָה יָחֶבְדְּךָ cast upon Jehovah what he hath given (or laid upon) thee, i. e. thy lot, for יָחֶבְדְּךָ. The person to whom is often thus expressed after a verb of giving, by a suffix pron. e. g. נָתַתִּי לְיָהּ Josh. 15, 19; comp. in r. נָתַן no. 1. Others here take יָתַב as a subst. lot, burden, trouble.—Elsewhere only in imper. יָתַב once Prov. 30, 15; usually with He parag. הָבֵה, f. הָבֵה Ruth 3, 15. plur. הָבוּ Ps. 29, 2. a) give, give here, Gen. 29, 21. Job 6, 22. 2 Sam. 16, 20 הָבוּ לָכֶם עֲצָה give ye counsel! b) set, put, place, 2 Sam. 11, 15. Deut. 1, 13 הָבוּ לָכֶם אֲנֹשִׁים set ye for yourselves men, i. e. appoint. Josh. 18, 4. c) Adv. of exhorting, of incitement, come, come on! go to! Gen. 11, 3. 4. 7. 38, 16. Ex. 1, 9.

Arab. هَبْ give, grant.—For הָבוּ Hos. 4, 18, see Index.

Deriv. הַבְּהָבִים.

**יהב** Chald. Dan. 3, 28, imp. **יהב** Dan. 5, 17; part. act. **יהב** 2, 21, pass. **יהיב**; **יהב**; Præt. pass. **יהיב**, **יהיב** Dan. 7, 11, 12. Ezra 5, 14. The fut. and inf. are borrowed from **נתן**; comp. Syr. **سحب**, fut. **سحب** from **سحب** i. q. **נתן**.—*To give, to set*, i. q. Hebr.

1. *to give*, with acc. and dat. Dan. 2, 21. 23. 37. 5, 17. 19. 7, 4. 6; *to give or deliver over* Dan. 2, 38. Ezra 5, 12; with acc. *to offer, to yield*, Dan. 3, 28. **יהב** **תצא** *to give account* Dan. 6, 3.

2. *to set, to put, to lay a foundation*, Ezra 5, 16; in the fire Dan. 7, 11.

ITHEP. **אהיב**, fut. **יהיב**, part. **מהיב**, *to be given, to be delivered over*, Dan. 4, 13. 7, 25. Ezra 4, 20. 6, 4. 8. 9.

**יהב** Ps. 55, 23, see in r. **יהב**.

\* **יהד** a secondary root, denom. from **יהוד**, **יהוד**, *Judah*, r. **יהד**.

HITHP. **היהיהו** pr. *to make oneself a Jew, to become a Jew*, by embracing the Jewish religion, Esth. 8, 17. So Eth.

TPUR, Arab. **هَاد** *to become a Jew*, from **יהוד** Jews, for **יהוד**. See in **יהוד**.

**יהד** see **יהוד** no. 2.

**יהדי** or **יהדי** (for **יהדי** whom Jehovah directs, r. **יהדי**) *Jahdai*, pr. n. m. 1 Chr. 2, 47.

**יהוה** *Jehovah*, see in **יהוה**.

**יהוא** (for **יהוהוא** i. q. **יהוהוא** Jehovah is He, comp. **אליהוא**, **אליהוא** and the same contraction in **ישו**) *Jehu*, pr. n. a) A king of Israel who destroyed the family of Ahab, r. 884-856 B. C. He was hostile to idolatry, but of great cruelty, 1 K. 19, 16. 2 K. c. 9. 10. b) A prophet in Samaria in the reign of Baasha, 1 K. 16, 1. 2 Chr. 19, 2. 20, 34. c) 1 Chr. 2. 38. d) ib. 4, 35. e) ib. 12, 3.

**יהואחז** (whom Jehovah holds, sustains, r. **אחז**) *Jehoahaz*, pr. n. a) A king of Israel, r. B. C. 856-840, the son of Jehu, 2 K. 10, 35. 13, 1-9. b) A king of Judah, r. 611 B. C. the son of Josiah, 2 K. 23, 31-35. 2 Chr. 36, 1; written also **יהואחז**, v. 2. Sept. **Ιωαχάζ**.

**יהואש** (whom Jehovah bestowed, **אש**

prob. from obsol. **אש**, **אש**, donavit,) *Jehoash*, pr. n. a) A king of Judah 877

-838 B. C. the son of Ahaziah, 2 K. 12, 1. 21. 14, 13; written also **יהואש** ib. 11, 2. 12, 20. b) A king of Israel 840-825 B. C. the son of Jehoahaz, 2 K. 13, 10-25; written also by contraction **יהואש** ib. v. 9. Sept. **Ιωάς**.

**יהוד** apocop. from **יהודה**. 1. *Judah*, i. e. the land of Judah, *Judea*. Dan. 2, 25 **יהוד** **דרי** **גליתא** **דרי** *the captives of Judea*. 5, 13. 6, 14. Ezra 5, 1. 8. Arab.

**יהוד**, **יהוד**, collect. the Jews. Hence denom. **היהודי**, see in **יהוד**.

2. *Jehud*, written **יהוד**, pr. n. of a town of the Danites, Josh. 19, 45.

**יהודה** (pr. verbal from fut. Hoph. of **יהד**). *celebrated, lauded*, comp. Gen. 29, 35. 49, 8) pr. n. *Judah*.

1. The fourth son of Jacob, born of Leah, Gen. 29, 35. 35, 23; also the tribe descended from him, **יהודה** Num. 1, 27. **בית** 2 Sam. 2, 7. 10, **בני** Num. 1, 26; the bounds of whose territory are described in Josh. c. 15. **הרי יהודה** *the mountains of Judah*, Josh. 15, 48. After the secession of the ten tribes, the name of Judah was given to the subsequent kingdom, which comprised the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis. The other kingdom was called **ישראל** Israel, and also **אפרים** Ephraim; the latter chiefly in the prophets. Hence **אדמה יהודה** *the land of Judah*, the kingdom of Judah, Is. 19, 17. **עיר יהודה** *the city of Judah*, i. e. Jerusalem, 2 Chr. 25, 28, i. q. **עיר יהוד** 2 K. 14, 20.—After the carrying away of the ten tribes and after the Babylonish exile, the name *Judah, Judea*, was applied to the whole country of the Israelites, Hagg. 1, 14. 2, 2.—Where the land, *Judea*, is signified, **יהודה** is fem. Is. 7, 6. Joel 4, 20. Ps. 114, 2; where the people is intended, *the Jews*, it is masc. Is. 3, 8. Hos. 4, 15. al. but also coupled with a fem. Nah. 2, 1. Jer. 14, 2. al.

2. Of several persons: a) Neh. 11, 9. b) Ezra 3, 9. Neh. 12, 8. c) Neh. 12, 34. d) ib. v. 36.

**יהודים** plur. **יהודים**, sometimes **יהודים** Esth. 4, 7. 8, 1. 7. 13. 9, 15. 18, Cheth.

1. As a gentile name, *a Jew, the Jews*. a) A member of the kingdom of Judah

2 K. 16, 6. 25, 25. Jer. 32, 12. 38, 19. al.  
b) In the later Hebrew, after the carrying away of the ten tribes, put for any Hebrew, the Hebrews, Neh. 1, 2. 2. 16. Esth. 3, 4 sq. 4, 3 sq. 8, 1. al. Fem. יהודייה *a Jewess* 1 Chr. 4, 18.

2. *Jehudi*, pr. n. m. Jer. 36, 14. 21.

יהודי Chald. *a Jew*, only in plur. יהודאין, s. emphat. יהודיא, *the Jews*, Dan. 3, 8. Ezra 4, 12. 5, 1. 5.

יהודייה f. 1. Gentile n. fem. of יהודי, as Adv. *Judaicè*, in *Jewish*, i. e. in the Jews' language, 2 K. 18, 26. Neh. 13, 24.

2. *Judith*, pr. n. of the wife of Esau, Gen. 26, 34.

\* יהוה *Jehovah*, pr. n. of the supreme Deity, האלהים, among the Hebrews. The later Hebrews, for several centuries before the Christian era, either misled by a false interpretation of certain laws (Ex. 20, 7 Lev. 24, 16), or following out some ancient superstition, regarded this name as too sacred to be uttered, as the ineffable name which they scrupled even to pronounce; see Philo Vit. Mosis T. III. p. 519, 529, ed. Colon. Jos. Antt. 2. 12. 4. Hence in the sacred text, wherever this *ὄνομα ἄσφρητον* was written, they substituted for it in reading, or pronounced for it the word יהוה; and for this reason the vowels of the name יהוה are in the Masoretic readings every where written with the four letters יהוה. The initial Yod, however, takes only a simple Sheva, and not the composite one, יהוה not יהוה; while prefixes receive the same points as if followed by יהוה, e. g. ליהוה, ביהוה. This practice must already have existed in the time of the LXX interpreters; since they uniformly render יהוה by ὁ Κύριος i. e. יהוה. The Samaritans also followed the same custom; pronouncing however instead of יהוה the word יהוה i. q. יהוה. Wherever the sacred text has יהוה, in order not to repeat יהוה twice in succession, the Jews pronounce אלהים, and write יהוה.

Hence it appears that the name יהוה is furnished not with its own vowels, but with those of another word; and the question arises, what are its true and

genuine vowels? Many interpreters regard it as for יהוה, after the analogy of יהוה, justly appealing to the authority of several ancient writers, who relate that the God of the Hebrews was called ΙΑΩ, e. g. Diod. Sic. 1. 94. ιστοροῦσι τοῖς νόμους; διδόναι—παρὰ δὲ τοῖς Ἰουδαίοις; Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrobi. Sat. 1. 18. Hesych. v. Ὀζίας. Clem. Alex. Strom. p. 666. Oxon. See more, Thesaur. p. 577. To this may be added, that the same form is conspicuous as the name of God on the gems of the Egyptian Gnostics; Iren. adv. Hæres. I. 34. Bellermann über die Gemmen der Alten mit dem Abraxas-bilde, I. II. Not very unlike is the form ΙΕΥΩ of Philo Byblius ap. Euseb. Præp. Evang. 10. 11; and ΙΙΟΥ (יהו) ap. Clem. Alex. Strom. V. p. 562.—Others, as Reland in his Decad. Exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, following the Samaritans, suppose it anciently to have been pronounced יהוה, and have a support for their opinion in the abbreviated forms יהו and יה. So Theodoret Quæst. 15 in Exod. καλοῦσι δὲ αὐτὸ Σαμουεῖται ΙΑΒΕ, Ἰουδαῖοι δὲ ΑΙΑ (יהוה); Cod. Aug. ΙΑ.—Even those who regard יהוה as the true pronunciation, as Michaelis in Supplem. p. 254, are not destitute of some apparent grounds; for the abbreviated syllables יהו and יה, which stand first in many compound proper names, can be so readily explained from no other form.—But those only waste their time and labour, who endeavour to refer this name to a foreign origin, or assign to it any special relation with *Jupiter*, *Jov-is*, or the like.

My own view coincides with that of those, who regard this name as anciently pronounced יהוה, like the Samaritans; since from this all the apocopated forms can be more readily derived (יהוה, יהוה, יהוה, for יהוה); and because allusion is made in the O. T. to such an etymology; e. g. Ex. 3, 14 אהיה אשר אהיה *I shall be what I am*, (comp. Rev. 1. 4. 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,) the name יהוה being derived from the verb יהוה *to be*, and regarded as designating God as *eternal, immutable, who will never be other than the same*. A like allusion is

found in Hos. 12, 6 **יהוה** זכרו *Jehovah* is *his name*, i. e. the Eternal, the Immutable. Comp. also the Inscription on the Saitic temple of Isis, Plut. de Iside et Osir. 9. *ἐγὼ εἶμι τὸ γεγονὸς καὶ ὄν καὶ ἐσόμενον*. See Tholuck on the Hypothesis of the Egyptian or Indian origin of the name Jehovah, Vermischte Schriften I. p. 377 sq. transl. in Bibl. Repos. IV p. 89 sq. 1834. Hengstenb. Authentie des Pentat. I. p. 204 sq.

As to the *usus loquendi* of this name, some of the differences of usage between it and **אלהים** or **אלהים** have already been noted; see in **אלהים** B. no. 6. It may be further added, that in the prophetic books for the most part only **יהוה** is employed, as being the more august and venerable name; **אלהים** being there used of the true God only in certain formulas, as Is. 13, 19, 53, 4. Jer. 35, 4. etc. On the other hand, in certain other usual formulas, **יהוה** alone is employed, e. g. **יהוה** **נאם**, **יהוה** **אמר**, **יהוה** **קבר**, etc. Thes. p. 578.—Spec. we may note:

a) **יהוה אלהים**, i. e. *Jehovah God*, comm. the LORD God, by apposition, and not as some would have it *Jehovah of gods*, i. e. chief, or prince of gods. This is the customary appellation of Jehovah in Gen. c. 2, 3; elsewhere less frequent, as Ex. 9, 30. 2 Sam. 7, 22. 1 Chr. 28, 20, 29, 1. 2 Chr. 1, 9, 6, 41, 42. Ps. 72, 18. Jon. 4, 6; also **יהוה האלהים** 1 Sam. 6, 20. 1 Chr. 22, 1, 19. 2 Chr. 32, 16. Far more frequent is this compound form when followed by a genit. as **יהוה אלהי** **ישׂראל** Josh. 7, 13, 19, 20, 8, 30, 9, 18, 19. al. **יהוה אלהי אבותיה** Deut. 1, 21, 6, 3, 27, 3; **יהוה אלהי** **יהוה אלהיך** Deut. 1, 1, 31, 2, 7, 4, 5, 18, 16, 26, 14. al.

b) **יהוה צבאות** *Jehovah (God) of hosts*, i. e. of the celestial armies, see in **צבא** no. 2. b.

c) **ארני יהוה**, for the points in **יהוה** see above at the close of the first paragraph; 2 Sam. 7, 18, 19. Is. 50, 4. Jer. 32, 17; also very freq. in Ezekiel.

d) **לפני יהוה**: see in **לפני**, under art. **פני** D.

**יהוזבד** (whom Jehovah bestows, r. **זבד**) *Jehozabad*, pr. n. m. a) 1 Chr. 26, 4. b) 2 K. 12, 22. c) 2 Chr. 17, 18.

**יהוחנן** m. (whom Jehovah bestows, r. **זנן**, q. d. *Θεοδωρος*) *Jehohanan*, pr. n. a) A military commander under Jehoshaphat, 2 Chr. 17, 15, 23, 1. b) 2 Chr. 28, 12. c) 1 Chr. 26, 3. d) Neh. 12, 13. e) ib. 6, 18. f) Ezra 10, 6, contr. **יהוחנן** Neh. 12, 22, 23. g) Ezra 10, 28. h) Neh. 12, 42.—See **יהוחנן**. Hence Greek *Ἰωαννῆς* and *Ἰωάννης*.

**יהויָדע** m. (whom Jehovah knows, favours, r. **ידע**) *Jehoiada*, pr. n. m. a) A priest of great authority in the kingdom of Judah, 2 K. 11, 4. al. b) 2 Sam. 8, 18, 20, 23. c) 1 Chr. 27, 34. d) ib. 12, 27.—Hence contr. **יהודע** q. v.

**יהויָחין** m. (whom Jehovah hath appointed, r. **פין**) pr. n. *Jehoiachin*, son of Jehoiakim, king of Judah B. C. 600, 2 K. 24, 6, 8–17. The same name is written **יהויָחין** Ez. 1, 2; **יהויָחין** Esth. 2, 6. Jer. 27, 20, 28, 4; **יהויָחין** for **יהויָחין** Jer. 24, 1 Chethibh; and **יהויָחין** Jer. 22, 24, 28, 37, 1.

**יהויָקים** m. (whom Jehovah hath set up, r. **קים**) pr. n. *Jehoiakim*, son of Josiah, king of Judah 611–600 B. C. 2. K. 23, 34, 36, 24, 1. Jer. 1, 3. His former name was **אלְיָקִים** q. v.

**יהויָריב** and **יהויָריב** (whom Jehovah defends, r. **ריב**) pr. n. *Jehoiarib*, *Joiarib*, a distinguished priest at Jerusalem, 1 Chr. 9, 10, 24, 7. Ezra 8, 16. Neh. 11, 10, 12, 6, 19. Hence Gr. *Ἰωαριβ* 1 Macc. 2, 1.

**יהיכל** (potent, verbal fut. Hoph. from **יכל**) *Jehucal*, pr. n. m. Jer. 37, 3; for which contr. **יהיכל** Jer. 38, 1.

**יהונָדָב** and **יהונָדָב** (whom Jehovah impels, r. **נדב**) *Jehonadab*, *Jonadab*, pr. n. a) A son of Rechab, an ancestor of the nomadic Rechabites, who bound his tribe by a vow to abstain from wine, 2 K. 10, 15. Jer. 35, 6. See **נדב**. b) 2 Sam. 13, 5 sq.

**יהונָתָן** and **יהונָתָן** (whom Jehovah gave, r. **נתן**, Gr. *Θεοδωρος*) *Jonathan*, pr. n. m. a) A son of Saul, celebrated for his noble friendship towards David, 1 Sam. c. 13–31. b) A son of Abiathar, 2 Sam. 15, 27, 36. 1 K. 1, 42, 43.—Also of several others, called only **יהונָתָן**, viz. c) A son of Gershom, an idolatrous

priest, Judg. 18, 30. d) 2 Sam. 21, 21. 1 Chr. 20, 7, 27, 32. e) 2 Chr. 27, 25. f) 2 Chr. 17, 8. g) Jer. 37, 15, 20, 33, 26. h) Neh. 12, 18.—See more in יהוֹנָדָב.

יהוֹסֵפֶה i. q. יוֹסֵפֶה (by Chaldaism not contracted, r. יוֹסֵפֶה) *Joseph*, pr. n. Ps. 81, 6, poetically for the nation of Israel. See יוֹסֵפֶה.

יהוֹעֲדָה (whom Jehovah adorns, r. עֲדָה) *Jehoaddah*, pr. n. m. 1 Chr. 8, 36; for which 9, 42 יהוֹדָה.

יהוֹעֲדָן (fem. of preced.) *Jehoaddan* pr. n. f. 2 Chr. 25, 1. 2 K. 14, 2 Keri; but יהוֹעֲדָן Cheth.

יהוֹזָדָק and יוֹזָדָק (whom Jehovah makes just, r. צָדָק) *Jehozadak, Jozadak*, pr. n. of the father of Joshua the high priest, Hagg. 1, 1, 12. Ezra 3, 2, 8, 5, 2.

יהוֹרָם (whom Jehovah has exalted, r. רָם) *Jehoram, Joram*, pr. n. a) A king of Judah 891–884 B. C. son of Jehoshaphat, 2 K. 8, 16–24. b) A king of Israel 896–884 B. C. son of Ahab, 2 K. c. 3. c) A priest 2 Chr. 17, 8.—Written also contr. יוֹרָם.

יהוֹשֵׁבֶת (Jehovah is her oath, i. e. worshipper of Jehovah, comp. אֶל־יְשֵׁבֶת) *Jehosheba*, pr. n. of a daughter of king Joram, and wife of Jehoiada the priest, 2 K. 11, 2; written in 2 Chr. 22, 11 יהוֹשֵׁבֶת.

יהוֹשֻׁעַ and יהוֹשֻׁעַ (Jehovah his help, r. שָׁע, comp. אֶל־יְשֻׁעַ, Germ. *Gotthilf*.) *Jehoshua, Joshua*, pr. n. m. a) The minister and assistant of Moses, afterwards his successor and leader of the Israelites, the son of Nun, Ex. 17, 9, 24, 13; elsewhere called also הוֹשֻׁעַ Num. 13, 8, 16; see also יְשֻׁעַ. b) A high priest contemporary with Zerubbabel, Zech. 3, 1, 6, 11. Hagg. 1, 1, 12; see also יְשֻׁעַ. c) 1 Sam. 6, 14, 18. d) 2 K. 23, 8.—Sept. Ἰησοῦς, Vulg. *Josua*.

יהוֹשָׁפָט (whom Jehovah judgeth, i. e. whose cause he sustains.) pr. n. *Jehoshaphat*. a) A king of Judah, 914–889 B. C. son of Asa, 1 K. 22, 41–51. From him the valley between Jerusalem and the Mount of Olives is supposed to have received the same name, Joel 4, 2, 12. 2 Chr. c. 20. See *Bibl. Res. in Palest.* I. p. 396. b) The recorder or annalist

of king David, 2 Sam. 8, 16, 20, 24. c) 1 K. 4, 17. d) The father of Jehu king of Israel, 2 K. 9, 2, 14.

יהוֹרִי adj. (r. הוֹרִי) *elated, proud, arrogant*, Prov. 21, 24. Hab. 2, 5.—Chald. and Talmud. id. אֶהְיֶה to be proud; יהוֹרִי, יהוֹרִי, pride.

יהוֹלֵלֵאל (who praises God, r. הָלַל) *Jehalelel*, pr. n. m. a) 2 Chr. 29, 12. b) 1 Chr. 4, 16.

יהֵלֵם m. (r. הָלַם) a species of *hard gem*, so called from *beating*, hammering, Ex. 28, 18, 39, 11. Ez. 28, 13. Several of the ancient versions render it ὄνυξ, ὄνυξιον, the *onyx*, which is not improbable. Others, *adamant*, but less well; so Braun de Vestitu Sacerdotum, II. 13.

\* יוֹדֵץ obsol. root, Arab. وحص, to tread down, to trample upon.—Hence

יֹהֵץ Is. 15, 4. Jer. 48, 34, elsewhere יוֹהֵץ, (place trodden down.) *Jahaz, Jahazah*, pr. n. of a Moabitish city situated near the desert, afterwards reckoned to the tribe of Reuben and assigned to the priests. Num. 21, 23. Deut. 2, 32. Josh. 13, 18, 21, 36. Judg. 11, 20. 1 Chr. 6, 63. Jer. 48, 34.—In several of these examples the final ה in יוֹהֵץ is local; as Num. Deut. l. c.

\* יוֹדֵר a root not in use, prob. to be *high, tumid*, kindr. with יוֹרֵר, הוֹרֵר. Arab. <sup>5</sup> يَدْرَج a prominent heap of sand.—Hence יהוֹדֵר.

יֹאָב (whose father is Jehovah) pr. n. *Joab*. a) The nephew and chief military officer of David, 2 Sam. 2, 24. 1 K. 2, 5, 22. al. b) 1 Chr. 4, 14. c) Ezra 2, 6, 8, 9. Neh. 7, 11.

יֹאָח (whose brother i. e. helper is Jehovah) pr. n. *Joah*. a) A son of Asaph, the recorder or annalist of Hezekiah, 2 K. 18, 18. Is. 36, 3. b) The annalist of king Josiah, 2 Chr. 34, 8. c) 1 Chr. 6, 6. 2 Chr. 29, 12. d) 1 Chr. 26, 4.

יֹאָחֵז see יהוֹאָחֵז.

יֹאָל (Jehovah is his God, i. e. worshipper of Jehovah,) pr. n. *Joel*. a) A pro-

phet, son of Pethuel, Joel 1, 1. b) The eldest son of Samuel, 1 Sam. 8, 2. c) A son of king Uzziah 1 Chr. 6, 21; for which, by a manifest error in transcribing, is read in v. 9 **שֹׁאֵל**.—Also of several other persons; see Thesaur. p. 582.

**יֹאָשָׁה** (i. q. **יְהוֹאָשׁ** q. v.) *Joash*, pr. n. m. a) See in **יְהוֹאָשׁ** a. b) See *ibid.* b. c) The father of Gideon Judg. 6, 11. d) 1 K. 22, 26. 2 Chr. 18, 25. e) 1 Chr. 12, 3. f) *ib.* 4, 22.

**יֹב** *Job*, pr. n. of a son of Issachar Gen. 46, 13; perhaps an error in copying for **יֹשֵׁב** Num. 26, 24. 1 Chr. 7, 1 Keri.

**יֹבָב** (i. q. **יְבָב**) desert, see in r. **יֹבָב**) *Jobab*, pr. n. a) A people of Arabia, descended from Joktan, Gen. 10, 29. 1 Chr. 1, 23. A trace of this tribe is to be found perhaps in Ptolemy, who mentions a people on the eastern coast of Arabia near the Sacalitæ, whom he calls *Ἰωβαριται*, or as Salmasius and Bochart conjecture *Ἰωβαβίται*, changing the ρ into β. See Bochart Phaleg II. 29. b) A king of Idumea Gen. 36, 33. 34. 1 Chr. 1, 44. 45. c) A king of the Canaanites Josh. 11, 1. d) 1 Chr. 8, 9. e) *ib.* 8, 18.

**יֹבֵל** comm. see in no. 2, (r. **יָבֵל** II,) onomatopoeitic, i. q. Lat. *jubilum*, Germ. *Jubel*, comp. Engl. *jubilee*, signifying a cry of joy, joyful shout, and then transferred to the sound or clangour of trumpets, trumpet signal, alarm, like **הַרְוֵנָה** q. v.—Roots of like sound and signification denoting outcry, clamour, as the expression both of joy and pain, (since the two are often hardly to be distinguished, and are frequently expressed by the same words, comp. **צְהִל**, **רִיחַ**.) are in the Semitic tongues **יָבֵל**, **יָבֵל**, also **יָבֵב**, **أَبَب**; Gr. *ὀλολύειν*, *ἀλαλάζειν*, Lat. *ejulare*, *ululare*; in the Teutonic dialects, Swed. *jolen*, whence the ancient Scandinavian festival called *Jul* (Engl. *Yule*), Dutch *joelen*, comm. Germ. *jodeln*. In all these syllables *jöl*, *jobl*, *jodl*, the primitive idea is to cry io; comp. Lat. *io triumphe*. Hence

1. **קֶרֶן הַיֹּבֵל** *the horn of jubilee, signal-horn*, i. e. with which a signal of attack or alarm is sounded, Josh. 6, 5; also ellipt.

**יֹבֵל** Ex. 19, 13. Plur. **שׁוֹפְרוֹת יֹבֵלִים** Josh. 6, 6, with art. **שׁוֹפְרוֹת הַיֹּבֵלִים** 6, 4. 8. 13, *trumpets of jubilee* (for the plur. form see note) i. e. with which a signal is given, *alarm-trumpets*, signal trumpets. Between **קֶרֶן הַיֹּבֵל** *the signal-horn* and **שׁוֹפֵר הַיֹּבֵל** *the signal-trumpet*, there seems to have been no difference, see Josh. 6, 4, comp. v. 5. 6.—**בְּמִשְׁעֵי הַיֹּבֵל** Ex. 19, 13, and **בְּקֶרֶן הַיֹּבֵל** Josh. 6, 5, *when the signal-horn is sounded*, i. q. elsewhere **בְּשׁוֹפְרוֹת**, comp. Josh. 6, 4 and v. 5.—The Chaldee translator and the Rabbins by an absurd conjecture interpret **יֹבֵל** a ram, and **קֶרֶן הַיֹּבֵל** *the ram's horn*; nor are several modern conjectures much better, for which see Fuller's Miscell. IV. 8. Carpzov. Appar. Antiqu. Cod. sac. p. 449. Bochart Hieroz. I. lib. 2. c. 43.

NOTE. The plural **שׁוֹפְרוֹת הַיֹּבֵלִים** *trumpets of alarms*, which stands where we should expect **שׁוֹפְרוֹת הַיֹּבֵל**, depends on an idiom of the Hebrew language, which has hitherto been overlooked by Grammarians; see Heb. Gram. § 106. 3. In Hebrew, as in Syriac (Hoffmann Gramm. Syr. p. 254). there are three modes of forming the plural of compound nouns, or nouns in construction, viz. either: a) The governing noun alone is put in the plural, and this is much the most common method, as **גְּבוּרֵי חַיִל**, plur. **גְּבוּרֵי חַיִלִּים**; or b) The Genitive or noun governed is also put in the plural, as **שְׁרֵי מַסִּים** 1 Chr. 7, 5, **בְּנֵי אֱלִים** Ps. 29, 2 for **בְּנֵי אֵל**; or farther: c) The governing noun remains unchanged, and the Genitive alone is made plural, of which a striking example is the phrase **בְּתֵי אֲבוֹת** 'houses of fathers,' **בְּתֵי אָב**, see in **בְּתֵי** no. 11.—The example above in question belongs to the second form, lett. b.

2. **שְׁנֵי הַיֹּבֵל** Lev. 25, 13. 15. 31. 40, and ellipt. **יֹבֵל** *ib.* v. 28. 30. 33, (comm. gender, m. Num. 36, 4. but often fem. on account of the ellipsis of **שְׁנֵי** Lev. 25, 10.) *the year of jubilee*, Vulg. *annus jubileus*, *annus jubilei*, so called from *the sounding of trumpets* on the tenth day of the seventh month, by which it was announced to the people, Lev. 25, 9. It occurred every *fiftieth* year, Lev. 25, 10.

11. Jos. Ant. 3. 12. 3; not as some suppose in the forty-ninth; and according to the Mosaic law, in this year all lands which had been sold returned to their first possessor, all slaves were to be set free, and the lands lay untilled. Sept. *ἔτος ἀφείσεως, ἄφρσις.*

**יובל** m. 1. *a river, stream of water,* Jer. 17, 8. R. **יבל** I.

2. *Jubal*, pr. n. of a son of Lamech, and the inventor of music, Gen. 4, 21. The name *Jubal* signifies perhaps pr. *jubilum*, or the sound of trumpets and other instruments, i. e. *music*, kindr. with **יובל**; and was afterwards applied to its inventor.—R. **יבל** II.

**יזבד** (i. q. **יהזבד**) *Jozabad*, pr. n. of several Levites, a) 2 Chr. 31, 13. b) Ezra 8, 33. 10, 23. c) 10, 22.

**יזכר** (whom Jehovah remembers) *Jozachar*, pr. n. of the murderer of king Joash, 2 K. 12, 22. In 2 Chr. 24, 26 written **זכר**, a manifest error in transcribing.

**יחא** (perh. contr. from **יחיה** whom Jehovah revives, comp. **מִיכָה** for **מִיכָה**) *Joha*, pr. n. m. a) 1 Chr. 8, 16. b) 11, 45.

**יחנן** (i. q. **יהוחנן** where see) *Johanan*, pr. n. as contracted borne also: a) By two of David's officers, 1 Chr. 12, 4. 12. b) A son of king Josiah 1 Chr. 3, 15. c) A priest ib. 5, 35. d) 2 K. 25, 23. Jer. 40, 8. e) 1 Chr. 3, 24. f) Ezra 8, 12.

**יטה** see **יטה**

**יודע** (i. q. **יהודע** q. v.) pr. n. *Joiada*, Neh. 3, 6. 12, 10.

**יזכין** see **יהזכין**.

**יזקים** (i. q. **יהזקים**) *Joiakim*, pr. n. m. Neh. 12, 10.

**יזריב** (i. q. **יהזריב**) *Joiarib*, pr. n. a) See **יהזריב**. b) Neh. 11, 5.

**יזכבד** (whose glory is Jehovah, r. **יזכבד**) *Jochebed*, pr. n. of the mother of Moses and wife of Amram, Ex. 6, 20. Num. 26, 59.

**יובל** *Jucal*, see **יהובל**.

**יום** \* a root not in use, prob. *to be warm. hot.* like the kindred roots **הים**.

**יום**, **יָהָם**, **חָמִי**; the **ח** being gradually softened into **ה** and so into **י**; see p. 370. And as there exist three roots with the harsher guttural, **הָיָם**, **חָמִים**, **יָהָם**; so also with the softer letter, **יָהָם**, **יָהָם**.—From the root **יום** come **יום** day, **יָהָם** warm springs; from **יָהָם** comes plur. **יָהָם** constr. **יָהָם** days.

**יום** c. suff. **יָהָם**, **יָהָם**, plur. **יָהָם**, constr. **יָהָם**; poet. **יָהָם**; masc. rarely fem. as Ecc. 7, 14. Jer. 17, 18. Ez. 7, 10.

1. *a day*, so called from the diurnal heat, r. **יום**. Chald. Samar. id. Syr.

**יָהָם**, Arab. **يَوْمٌ**, id.—Spoken of the natural day, from the rising to the setting sun, opp. the night, Gen. 1, 14. 16. 7, 4. 12. 8, 22. 31, 39; also of the civil day or 24 hours, which includes the night, Gen. 7, 24. 50, 3. al. Job 3, 6 *let not (that night) rejoice among the days of the year.* **יָהָם** **אָחַד** in or on one day Gen. 27, 45. 33, 13. Num. 11, 19; *the same day* Is. 9, 13. **בְּצַעַם הַיּוֹם הַזֶּה** in the self-same day Gen. 7, 13, see in **צָעַם**. Gen. 18, 1 **בְּהַם הַיּוֹם** in the heat of the day, at noon, elsewhere called **נֶכּוֹן הַיּוֹם** Prov. 4, 18, see in **בּוֹן**.—**יּוֹם הַשַּׁבָּת** the sabbath-day Ex. 20, 8. **יּוֹם בְּפָרִים** day of atonement, expiation, Lev. 23, 28. **יּוֹם** **יָהָם** Num. 29, 1. Prov. 27, 1 *boast not thyself of to-morrow, for thou knowest not מה-יָבִילֶךָ יּוֹם what a day (to-day) may bring forth.*—Put for the light of day, day-light; comp. Gen. 1, 5. So Zech. 14, 7 **וְהָיָה יּוֹם אָחַד לֹא יוֹם וְלֹא לַיְלָה** and there shall be a day when there will be neither day-light nor night. Job 3, 5. Also for a day's journey, i. q. **יָהָם**, Deut. 1, 2; comp. Num. 11, 31.—Adv. absol. **יּוֹם** i. q. **יּוֹמָם**, by day, in the day-time, Ps. 88, 2. Also **יּוֹם יּוֹם** *day by day, daily*, Gen. 39, 10. Ex. 16, 5. Is. 58, 2. Ps. 68, 20; in genit. **יּוֹם יּוֹם** *daily vows* Ps. 61, 9; **יּוֹם יּוֹם** id. Esth. 3, 4; **יּוֹם יּוֹם** pr. *day by day* 1 Chr. 12, 22. Neh. 8, 18; **יּוֹם יּוֹם** *from day to day, daily*, 2 Chr. 24, 11; but **יּוֹם יּוֹם** as *day by day* 1 Sam. 18, 10; also **מִיּוֹם יּוֹם** *from day to day* Num. 30, 15. 1 Chr. 16, 23.—With a genit. of pers. *the day of any one* signifies: a) In a good sense, his *festival day*. Hos. 7, 5 **יּוֹם מַלְכֵנוּ** the day of our king, his birthday or day of inauguration. 2, 15 **יּוֹם**

הַבְּעָלִים *the festivals of idols*. 2, 2 [1, 11] יוֹם יוֹרְצָאֵל *the day of Jezreel*, i. e. when the people shall be assembled at Jezreel. Spoken of one's *birth-day* Job 3, 1; not 1, 4. So ἡμέρα τῆς γενέσεως Diog. Laert. 4. 41; comp. Cic. Att. 13. 42. b) In a bad sense, *day of calamity*; Obad. 12 יוֹם אַחֲרֵיךָ *the day of thy brother*. Job 18, 20 *posterity shall be astonished at his day*, יוֹמוֹ, i. e. at his calamity. Ps. 37, 13. 137, 7. 1 Sam. 26, 10. Ez. 21, 30. Arab.

יוֹם day of misfortune.—Also Is. 9, 3 יוֹם מִדְיָן *the day of Midian*, when the Midianites were defeated with slaughter. Comp. *dies Alliensis, Cannensis*, Arab. יוֹם בְּדֵר *dies pugnae Bedrensis*, Kor. 3. 119. c) *the day of Jehovah*, i. e. the day of judgment and punishment which Jehovah will hold upon the wicked, Joel 1, 15. Ez. 13, 5. Is. 2, 12. 13, 6. 9. Am. 5, 18. 20. Obad. 15. al. Plur. Job 24, 1. Gr. ἡμέρα τοῦ κυρίου 1 Thess. 5, 2. 2 Pet. 3, 10.

2. *time*, like ἡμέρα and Lat. *dies*, Judg. 18, 30. Is. 48, 7. Job 15, 32. 30, 25.—See the forms הַיּוֹם, הַיּוֹם, בְּיוֹם, בְּיוֹם, etc. below in no. 3, under the letters a, b, d, e, f, g. More frequent in this sense in Plur. רְמִים, see below in Plur. no. 2.

3. With the art. and prepositions prefixed:

a) הַיּוֹם *this day, to-day*, Gen. 4, 14. Ex. 22, 14. 24, 12. 30, 32. 31, 48. al.

Arab. *اليوم* id.—Also: a) *by day, in the day-time*, opp. הַלַּיְלָה *by night*, Neh. 4, 16 [22]. Hos. 4, 5, i. q. רְמִים. β) *at this time, now*, Deut. 1, 39. 1 Sam. 12, 17. 2 K. 6, 26. γ) *that day, at that time, then*, 1 Sam. 1, 4 יוֹרֵי הַיּוֹם 14, 1. 2 K. 4, 8. Job 1, 6, where some render *a day, a certain time*, i. q. יוֹמוֹ, neglecting the force of the article.

b) בְּיוֹם with infin. α) *in the day that, etc.* Gen. 2, 17 אֲכַלְךָ בְּיוֹם *in the day that (when) thou eatest*. 3. 5. Lev. 7, 36. β) *in the time that, i. q. when*; Gen. 2, 4 בְּיוֹם עָשָׂה יְיָ אֱלֹהִים אֶרֶץ וְשָׁמַיִם *when Jehovah made the earth and the heavens*. Ex. 10, 28. 32. 34. 1 K. 2, 8. Is. 11, 16. Lam. 3, 57; *after*, 2 Sam. 21, 12. With praet. Lev. 7, 35. 2 Sam. 22, 1.

c) בְּיוֹם α) *in the day-time*, opp. בַּלַּיְלָה Gen. 31, 40. Jer. 36, 30. β) *in*

*that same day*, i. e. *immediately, at once*, Prov. 12, 16. Neh. 3, 34. γ) *on that day*, i. q. *the other day, lately*, Judg. 13, 10.—For בְּיוֹם הַיּוֹם see in הַיּוֹם no. 3.

d) בְּיוֹם (with בְּ of time) *this day, at this time, now*, 1 K. 1, 31. Is. 58, 4. Sometimes it refers to an action about to take place, *now*, i. q. *before, first*, Gen. 25, 31. 33. 1 Sam. 2, 16. 1 K. 22, 25.

e) בְּיוֹם הַיּוֹם α) *as at this day*, as at this time, as things now are; a phrase marking the present state of things as if pointed to with the finger. Gen. 50, 20 where Sept. ὡς σήμερον. Deut. 2, 30. 4, 20. 38. 29, 28. 1 Sam. 22, 8. 13. 2 Chr. 6, 15. Jer. 11, 5. al. So too הַיּוֹם בְּהַיּוֹם Deut. 6, 24. Jer. 44, 22. Ezra 9, 7. 15. Neh. 9, 10. β) *Once הַיּוֹם הַזֶּה, about that time, then*, בְּהַיּוֹם הַזֶּה, β being taken as a particle of time, Gen. 39, 11.

f) בְּיוֹם *from the time that, since*, Ex. 10, 6. Deut. 9, 24.

g) כָּל-הַיּוֹם α) *all days, every day, daily*, Ps. 42, 4. 11. 44. 23. 56, 2. 3. 6. 71, 8. 15. 24. 73, 14, parall. לְבֹקֶרֶם every morning. Sept. sometimes καθ' ἑκάστην ἡμέραν. γ) *the whole day, all the day*, Is. 62, 6 parall. כָּל-הַיְלָלָה. Ps. 32, 3. 35, 28. 37, 26. 38, 7. 13. Sept. ὅλην τὴν ἡμέραν. γ) *at all times, always, continually*. Ps. 52, 3 כָּל-הַיּוֹם אֵל תְּהִי הַיּוֹם *the goodness of God is manifested continually*. Prov. 21, 26 הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה *the wicked continually burneth with desire*. 23, 17. Is. 28, 24 *doth the ploughman always plough?* 65, 5 אֵשׁ יִקְרָה כָּל-הַיּוֹם *a fire always burning*. Often with הַמִּיד added, Is. 51, 13. 52, 5. Ps. 72, 15. The same is כָּל-יְמֵי בְּכָל-יְמֵי *every day at all times*, Ps. 7, 12. 88, 10. 145, 2.—This formula belongs to the poetic style; in prose the corresponding expression is כָּל-הַיּוֹם q. v. below in no. 2.

DUAL יוֹמַי *two days* Ex. 16, 29. 21, 22. Num. 9, 22. Hos. 6, 2 מַלְמַי בְּיוֹם *after two days on the third day*, i. e. soon; comp. John 2, 19. 20.

PLUR. יָמִים as if from a sing. יָם (רְמָה), by Chaldaism יָמִין Dan. 12, 13; constr. יָמֵי, poet. יָמִין Deut. 32, 7. Ps. 90, 15. Comp. Aram. יוֹמַי, יוֹמַי.

1. *days*, e. g. שֶׁבַע יָמִים *seven days* Gen. 8, 10. 12. יָמִים אֲחֵרִים *some days*, i. e. some time, for a time, Gen. 27, 44.



In the same sense ימים is put absol.

(like אַיָּמָא some days, some time, Syr. אַיָּמָא after some time, Barhebr.

Chron. p. 391, 418,) Neh. 1, 4. Dan. 8, 27. Gen. 40, 4 בְּאַשְׁמֵר יָמִים וַיְהִי וַיִּזְכְּרוּ אַחֲרַיִם אַחֲרַיִם after some time Judg. 11, 4. 14, 8. 15, 1. לְקַח יָמִים id. Gen. 4, 3. 1 K. 17, 7. לְקַח יָמִים id. Neh. 13, 6. The space of time thus signified, often several months, never a whole year, is apparent from these examples: Gen. 24, 55 *let the damsel abide with us קָטוֹר אוֹ קָטוֹר יָמִים some days, perhaps ten*, the indefinite יָמִים being made specific by the adjunct קָטוֹר. Is. 65, 20 *an infant of a few days*. A longer time is implied in Num. 9, 22 *two days or a month or some longer time*. 1 Sam. 29, 3 *he hath been with me זֶה יָמִים אוֹ זֶה יָמִים אוֹ זֶה יָמִים for these many days or rather these years*.

2. *days, time*, as consisting of a succession of days, very frequent. So 1 K. 2, 11 *and the time (הַיָּמִים) that David reigned over Israel was forty years*. 1 Sam. 27, 11. Gen. 47, 8 יָמֵי שְׁנֵי הַיָּדֵיךָ *the time of the years of thy life*. בְּיָמֵי הַהֵם *in those days*, at that time, Ex. 2, 11. 23. Josh. 20, 6. 1 Sam. 28, 1. Jer. 3, 16. 18. Joel 3, 2. al. כָּל-הַיָּמִים *for all time, for ever*, Fr. *toujours*, (ἡμεῖς πάντα Hom. II. 8. 593. ib. 12. 133.) Deut. 4, 40. 5, 26. 6, 24. 11, 1. 1 Sam. 1, 28. 18, 29. Job 1, 5. Jer. 31, 36. 32, 39. al. הַיָּרֵי הַיָּמִים pr. the daily affairs, i. e. *annals*, see in הַיָּרֵי no. 2. בְּיָמֵי אַבְרָהָם *in Abraham's time* Gen. 26, 1. 15, 18; so espec. of kings and princes, e. g. בְּיָמֵי שָׁאוּל *in the time of Saul*, during his reign, 1 Sam. 17, 12; of David 2 Sam. 21, 1; Solomon 1 K. 10, 21; so Esth. 1, 1. Neh. 12, 26. 47. בְּיָמֵי פְלִשְׁתִּים *in the time of the Philistines*, during their rule, Judg. 15, 20.—Is. 39, 6 הַיָּמִים בָּאִים behold *the days come*, the time cometh, etc. a phrase frequent in prophecies, espec. in those containing threats; Jer. 7, 32. 9, 24. 16, 14. 23, 5. 7. 31. 27. 31. 38. al. comp. Is. 7, 17.—With a genit. or suff. *time appointed to any one*; Gen. 29, 21 *my time is full*, completed, out, comp. v. 18.—Spec. a) Often i. q. *time*

*of life, age*. So בְּיָמֵיךָ far gone *in days*, advanced in age, Gen. 24, 1. Josh. 13, 1; comp. προσηβητικός ἐν ταῖς ἡμέραις Luke 1, 7. בְּבִיר יָמִים *great of age*, i. e. of great age, very aged, Job 15, 10; opp. קָצֵר יָמִים *short of age*, short-lived, 14, 1. כָּל-הַיָּמִים *all one's days*, one's whole life, Gen. 43, 9. 44, 32. With genit. יָמֵי אָנוּשׁ *a man's days*, life, Job 10, 5; יָמֵי מִיָּדְךָ *my life* 7, 6; מִיָּדְךָ *all thy life long*, so long as thou hast lived, Job 38, 12. 1 Sam. 25, 28. 1 K. 1, 6. בְּיָמֵיכֶם *in your days*, while ye live, Jer. 16, 9. הַאֲרִיךְ יָמֵיךָ *to prolong one's days, to live long*, see in אָרַךְ Hiph. Poet. Job 32, 7 *let age speak*, i. e. the aged. Trop. of things, Gen. 8, 22 הָאָרֶץ *all the days of the earth*, while the earth endures. b) יָמִים in accus. is often put pleon. after words denoting a certain and definite time, as שְׁנַת־יָמִים Engl. *two years of time* Gen. 41, 1. Jer. 28, 3. 11; שְׁלֹשָׁה שָׁבָעִים יָמִים Dan. 10, 2. 3; אֶחָד יָמִים *a month of time*, i. q. a month long, Gen. 29, 14; יָרַח יָמִים id. Deut. 21, 13. 2 K. 15, 13. See on this idiom, Lehrgeb. p. 667. In like manner the Arabic subjoints زمان *time*, and the Ethiopic ሰዓል *days*, like the Hebrew; see the Ascension of Isaiah by Laurence, I. 11. XI. 7.

3. Sometimes יָמִים marks a definite space of *time*, viz. *a year*; as also Syr. and Chald. יָמֵי, יָמֵי, denote both *time* and *year*; and as in Engl. several words signifying *time*, *weight*, *measure*, are likewise used to denote certain specific times, weights, measures; see in בְּבִירָה. —Certain examples of this idiom are the following: 1 Sam. 27, 7 *and the time that David dwelt in the country of the Philistines was יָמִים וְאַרְבַּעַת הַחֳדָשִׁים a year and four months*. Lev. 25, 29. Judg. 17, 10. הַיָּמִים זָבַח *the yearly sacrifice* 1 Sam. 2, 19. מִיָּמִים יָמִים *from year to year*, every year, Ex. 13, 10. Judg. 11, 40. 21, 19. 1 Sam. 1, 3 (comp. שָׁנָה v. 7). 2, 19. יָמִים עַל-שָׁנָה Is. 32, 10, for which is read 29, 1 *עַל-שָׁנָה*. —Also for Plur. *years*, with numerals added, (as פָּנִים plur. *faces*.) 2 Chr. 21, 19 *after the end of two years*.—Am. 4, 4 *years*, or is doubtful, either *every three years*, or

better every three days, the latter in bitter irony.

יום Chald. m. i. q. Heb. *day*, Ezra 6, 15. *day by day*, daily, Ezra 6, 9. Emphat. יומא Dan. 6, 11.

PLUR. has a threefold form: a) יומין, constr. יומי, emphat. יומיא, Dan. 2, 28. 5, 11. 6, 8. 13; and so in the Targums. b) Constr. יומה Ezra 4, 19, like the Syr. and Samar. c) Heb. constr. ימי Ezra 4, 7.—Like Heb. ימים it denotes in Plur. *time*, Dan. 4, 31. 5, 11. Ezra 4, 15; espec. *time of life, age*, as ימיוק יומיא advanced in age, the ancient one, Dan. 7, 22.

יומם adv. (from יום with the adv. ending ׀) *by day, in the day-time*, opp. לילה, Ex. 13, 21. 22. Job 5, 14. יומם לילה *day and night*, i. e. continually, Ps. 1. 2. Is. 60. 11. Jer. 8, 23. Once i. q. כל-היום, *all the day*, Ps. 13, 3; so with genit. צרי יומם *every-day enemies*, constant Ez. 30, 16. Once with ׀, as ביומם Neh. 9, 19.—Syr. اَمَمًا day-time, صَمَمًا daily.

\* יון (יון) obsol. root, prob. *to boil up, to be in a ferment*; whence יון mud, mire, and יין wine; as חמר mire, and יין wine, from חמר to boil up, to ferment. Kindred roots are יום, יום, יום.

Deriv. יון, יום, יום.

יון pr. n. *Javan*, i. e. 1. *Ionia*, the name of which province as being adjacent to the East, and better known than others to the orientals, was extended so as to comprehend the whole of *Greece*, as is expressly said by Greek writers themselves; see Aristoph. Acharn. 104, ibique Schol. AEschyl. Pers. 176, 561. Syr. مَدَنًا, مَدَنًا, مَدَنًا, Greece; Arab. يُونَانِي Greek.—Gen. 10, 2. Dan. 8, 21. Is. 66, 19. Ez. 27, 13. Zech. 9, 13. Patronym. is יוני an *Ionian, Greek*; hence בני היונים *the sons of the Greeks, vics Axiaw*, i. the Greeks, Joel 4, 6.

2. In Ez. 27, 19, יון is prob. a city of Arabia Felix; comp. يَوَانُ, يَوَانُ, *Yawan*, a town in Yemen; Camoos p. 1817.

יון m. (r. יון) constr. יון, *mud, mire*, pr. prob. *dregs, faeces*, Ps. 69, 3. 40, 3. יון ברת *mire of clay, deep miry clay*.

יהונקב see יונקב.

יונה f. (r. יון) plur. יונים 1. *a dove*, Gen. 8, 8 sq. Hos. 11. 11. Ps. 55, 7. al. בני יונה *young doves* Lev. 5, 7. 12, 8. al. מי יונה *my dove*, a term of endearment, Cant. 2, 14. 5, 2. 6, 9. 1, 15 עיניך יונים *thine eyes are dove-like*, i. e. like the eyes of doves. 4, 1.—Derived from r. יון, referring to the sexual *warmth* of the dove.—Another יונה see as part. fem. of r. יונה.

2. *Jonah*, pr. n. of a prophet, Jon. 1, 1. 2 K. 14, 25.

יוני see in יון no. 1.

יונק, יונקה, see r. ינק Part.

יונתן pr. n. *Jonathan*, i. q. יהונתן q. v. This contracted name was borne by several: a) 1 Chr. 2, 32. b) Jer. 40, 8. c) Ezra 8, 6. d) 10, 15. e) Neh. 12, 11. f) 12, 14.

יוסף m. (whom may God increase, r. יוסף) *Joseph*, pr. n. יהוסף Ps. 81, 6.

1. The son of Jacob, the youngest except Benjamin, sold by his brothers into Egypt and afterwards advanced to the highest honours; see Gen. c. 37—50.—The two sons of Joseph, Ephraim and Manasseh, were adopted by Jacob, and became heads of tribes in Israel; hence ברת יוסף and יוסף are put: a) For these two tribes, Josh. 17, 17. 18, 5. Judg. 1, 23. 35; so also בני יוסף Num. 26, 28 sq. Josh. 14, 4. 17, 14. b) Poet. for the kingdom of Ephraim, i. e. of the ten tribes, see אפרים no. 2. Ps. 78, 67. Ez. 37, 16. 19. Zech. 10, 6. c) For the whole nation of Israel Ps. 80, 2. 81, 6. Am. 5, 15. 6, 6.

2. Several other persons, a) 1 Chr. 25, 2. 9. b) Neh. 12, 14. c) Ezra 10, 42.

NOTE. In Gen. 30. 23. 24. allusion is made to a double etymology, both as if for יוסף *he will take away*, or also for Fut. Hiph. apoc. from יוסף *he will add*; and this latter is also supported by the Chaldaizing form יהוסף Ps. 81, 6.

יוסףיה (id.) *Josiphiah*, pr. n. m. Ezra 8, 10.

יועלה (perh. for יועלה, whom Jehovah helps) *Joelah*, pr. n. m. 1 Chr. 12, 7. R. יעל Hiph.

**יֹעֵד** (his witness is Jehovah) *Joed*, pr. n. m. Neh. 11, 7. R. **עֹדֵד**.

**יֹעֶזֶר** (whose help is Jehovah) *Joezer*, pr. n. m. 1 Chr. 12, 6. R. **עֹזֵר**.

**יֹעִץ** see r. **עֵצָה** no. 2, Part.

**יֹעֵשׂ** (to whom Jehovah hastens sc. with help, r. **עָשָׂה**) *Joash*, pr. n. m. a) 1 Chr. 7, 8. b) 27, 28.

**יֹעֲזֵק** see **הֹעֲזֵק**.

**יֹעֲרָ** see r. **עָרָה** Part.

**יֹוֹקִים** (contr. from **יֹוֹקִים**) *Jokim*, pr. n. m. 1 Chr. 4, 22.

**יֹוֶרָה** (i. q. **יֹוֶרָה**) *Jorah*, pr. n. m. Ezra 2, 18. Elsewhere called **חֲרִירָה** q. v.

**יֹוֶרָה** m. (part. act. Kal of r. **רָרָה**) pr. *sprinkling, watering*, Hos. 6, 3. Hence *the first or early rain*, which falls heavily in Palestine from about the middle of October until December or January. The first showers prepare the ground for receiving the seed. Deut. 11, 14. Jer. 5, 24. Comp. **מַלְקוֹשׁ**. See *Bibl. Res. in Palest. II. p. 97.*

**יֹוֶרֵי** (for **יֹוֶרֵיהֶם** whom Jehovah teacheth, r. **רָרָה** Hiph.) *Jorai*, pr. n. m. 1 Chr. 5, 13.

**יֹוֶרָם** (i. q. **יֹוֶרָם**) *Joram*, pr. n. m. a) i. q. *Jehoram* king of Judah 2 K. 8, 23; comp. v. 16. b) i. q. *Jehoram* king of Israel, 2 K. 8, 16; comp. 3, 1. c) 2 Sam. 8, 10; for which 1 Chr. 18, 10 **הַדְּרוֹרָם**. d) 1 Chr. 26, 25.

**יֹוֶשֵׁב הַחֶסֶד** (whose love is returned) *Jushab-hesed*, pr. n. m. 1 Chr. 3, 20.

**יֹוֶשְׁבֵיהֶם** (whom Jehovah lets dwell, r. **רָשַׁב**) *Joshibiah*, pr. n. m. 1 Chr. 4, 35.

**יֹוֶשָׁה** (contr. for **יֹוֶשְׁבֵיהֶם** q. v. or from r. **רָשַׁה** after the form **גִּזְלָה**) *Joshah*, pr. n. m. 1 Chr. 4, 35.

**יֹוֶשְׁבֵיהֶם** (for **יֹוֶשְׁבֵיהֶם**, i. q. **יֹוֶשְׁבֵיהֶם** q. v.) *Joshaviah*, pr. n. m. 1 Chr. 11, 46.

**יֹוֶהָם** (Jehovah is upright) pr. n. *Jo-tham*. a) A son of Gideon, Judg. 9, 5. 7. b) A king of Judah, son of Uzziah, r. 759-743 B. C. 2 K. 15, 5. 7. 32-38. Is. 1, 1. c) 1 Chr. 2, 47.

**יֹוֶתֵר** and **יֹוֶתֵר** act. part. Kal of r. **תָּתַר**. 1. Pr. 'that remaining,' 'what is over and above;' hence as subst. *the rest, re-*

*sidue*, 1 Sam. 15, 15. Also *gain, profit, emolument*, Ecc. 6, 8. 11.

2. Adv. a) *more, further*, of time, with **אֲזַ** Ecc. 2, 15; comparat. Ecc. 7, 11. With **מִן** *more than* Ecc. 12, 12. Chald. **יֹוֶתֵר**, Syr. **مَتَمَّ** id. b) *too much, overmuch*, i. q. **مَتَمَّ**; Ecc. 7, 16, parall. **הַרְבֵּה**. c) *besides*; Esth. 6, 6 **מִמֶּנִּי יֹוֶתֵר** *besides me*. So **יֹוֶתֵר שֶׁ** Conj. *besides that*; Ecc. 12, 9 **וְיֹוֶתֵר שֶׁהָיְתָה תְּחִלָּתָהּ חָכָם** *and besides that Koheleth was wise*.

**יֹוֶתֵרָת**, only defect. **יֹוֶתֵרָת**, (fem. of **יֹוֶתֵר**, pr. redundant,) in full **הַיֹּוֶתֵרָת** Ex. 29, 13. Lev. 3, 4, also **הַיֹּוֶתֵרָת** **מִן** **הַקֶּבֶד** Lev. 9, 10, and **יֹוֶתֵרָת** **הַקֶּבֶד** Ex. 29, 22. Lev. 8, 16. 25. 9, 19, i. e. collect. *the lobes of the liver*, qs. the redundant parts of the liver, the flaps. Sept. **λοβὸς τοῦ ἥπατος**, Saad. **يَبَادَة** id. of like origin with the Heb. from **יָבַד** i. q. **תָּתַר**. See other views in Thesaur. p. 645 sq.

\* **יֹוֶתֵר** obsol. root, Arab. **وزى** intrans. *to gather together, to assemble*.—Hence

**יֹוֶזְיָאֵל** (assembly of God) *Jeziel*, pr. n. m. 1 Chr. 12, 3.

**יֹוֶזְיָה** (for **יֹוֶזְיָה**, whom Jehovah sprinkles, r. **נָזָה**) *Jeziiah*, pr. n. m. Ezra 10, 25.

**יֹוֶזִיז** (whom God moves, to whom he gives life and motion, r. **זָז**) *Jaziz*, pr. n. m. 1 Chr. 27, 31.

**יֹוֶזְיָהָה** (whom God draws out, **נָזַז** serves, r. **נָזָה**) *Jizliah*, pr. n. m. 1 Chr. 8, 18.

\* **יֹוֶזֶם** a root sometimes assumed for the form **יֹוֶזְמִי** Gen. 11, 6; but see r. **זָמַם**.

\* **יֹוֶזֶן** see in r. **זָהַן** Hoph.

**יֹוֶזְנֵה** see **יֹוֶזְנֵה**.

\* **יֹוֶזֵעַ** obsol. root, Arab. **وع**, *to flow, to run*, as water, Amhar. **ወደ** for **ወሀ** to sweat. Hence **יֹוֶזֵעַ** and

**יֹוֶזַע** m. *sweat*, i. q. **זָעָה**; **ἀπαξ λεγόμεν**. Ez. 44, 18.

**יֹוֶזְרָה** c. art. **הַיֹּזְרָה** *the Izrahite* 1 Chr. 27, 8; prob. for **יֹוֶזְרָה**, i. q. **יֹוֶזְרָה**.

**יֹוֶזְרָהָה** (whom Jehovah brings forth, r. **זָרָה** no. 2.) *Izrahiah*, pr. n. m. a) 1 Chr. 7, 3, see **יֹוֶזְרָה** b) Neh. 12, 42.

יָרָעַל, once יָרָעַל 2 K. 9, 10 (God hath planted) pr. n. *Jezreel*.

1. A city in the tribe of Issachar, Josh. 19, 18; the royal residence of Ahab and his successors, 1 K. 18, 46. 21, 1. 2 K. 9, 15; whence הַמַּי יָרָעַל Hos. 1, 4, *the blood of Jezreel*, i. e. the blood there shed by Ahab and Jchu. [The city lay in the midst of the great plain, on the brow of the descent into the *lower* broad middle arm of it, which runs down eastwards to the Jordan valley, between the mountains of Gilboa and the modern Little Hermon. This latter seems to have been the Valley of Jezreel, עַמְקֵי יָרָעַל Josh. 17, 16. Judg. 6, 33. Hos. 1, 5. The great plain on the west is τὸ μέγα πεδῖον Ἐσδραελῶν *the great plain of Esdraelon*. Judith 1, 8. 1 Macc. 12, 49; now called *مرج ابن عامر Merj Ibn 'Amir*. The town itself is called زرعين *Zer'in*, a corruption of יָרָעַל. In the valley below the city, about twenty minutes east, is a large and fine fountain, 1 Sam. 29, 1. See *Bibl. Res. in Palest.* III. pp. 162 sq. 173, 227 sq. This great plain has ever been a celebrated battle-field, Judg. c. 4. 6, 33. 1 Sam. 29, 1. c. 31.—R.] There too the prophet Hosea (1, 5) predicts a great slaughter of the people, יוֹם יָרָעַל Hos. 2, 2. The same prophet gives to his oldest son, then just born, the name of *Jezreel*, 1, 4; and afterwards makes him, together with his brother *Lo-Ammi* and his sister *Lo-Ruhamā* (1, 6, 9), emblems of the people to be restored after punishment and dispersion and augmented by new favours, 2, 24, 25, comp. 2, 2. In this way is to be understood the vexed passage Hos. 2, 24, *the earth shall answer, and yield her corn, wine, and oil; and these (gifts of the earth) shall answer Jezreel*, i. e. the earth rendered fertile from heaven (v. 23) shall again yield her produce to Jezreel. The prophet then proceeds in the allusion thus made to Jezreel, v. 25 יָרָעַתִּיהָ בְּאָרְצָאִי *I will sow her for myself in the land, and I will again cherish Lo-Ruhamā* (the non-cherished), *and I will say to Lo-Ammi* (not my people), *thou art my people*, i. e. the whole people of Israel (whom the prophet thus represents

emblematically by his three children) I will again plant, cherish, and vindicate as my own. Here יָרָעַל is construed c. fem. as a collect. like Ephraim Is. 17, 10, 11. al.—The gentile n. is יָרָעַלִּית *Jezreelite*, 1 K. 21, 1; fem. יָרָעַלִּיתָ *Jezreelitess*, 1 Sam. 27, 3, 30, 5.

2. A town in the mountains of Judah, Josh. 15, 56.

3. Masc. pr. n. a) A son of Hosea, comp. in no. 1. Hos. 1, 4. b) 1 Chr. 4, 3.

\* יָרָד fut. יָרַד, kindr. אָחַד, אָחַד, *to become one, to be united, joined; to unite oneself*, c. בָּ Gen. 49, 6; אָח (אָה) Is. 14, 20.

PIEL *to make one, to unite*, Ps. 86, 11. Arab. وحّد Conj. II.

Deriv. יָחַד, יָחַד, also

יָחַד m. 1. *a being one, oneness, union*. 1 Chr. 12, 17 לִבְךָ לְיָחַד לִי עֲלֵיכֶם *my heart shall be towards you for oneness, shall be one with you; comp. opp. לָבַד apart* p. 112.—Hence

2. Adv. *in union, conjointly, together; spoken:*

a) Of united action, together. Ps. 2, 2 יָחַד לִנְסֵרוּ *they take counsel together*. 31, 14. Ezra 4, 3 *but we Israelites יָחַד נִבְנֶה לַיהוָה will together build unto the Lord*, with our united strength. So after verbs of *contending together*; as יָחַד לְנַלְחֵם *to fight together* 1 Sam. 17, 10; also Is. 43, 26, 50, 8.

b) As to place, *together*, in one place; יָחַד לְשֹׁב *to dwell together* Ps. 133, 1. 2 Sam. 10, 15. 1 Sam. 11, 11 *so that two of them were not left together*.

c) As to time, *together*, at the same time, Job 6, 2. Is. 45, 8. Sometimes sameness of both time and place is implied, 2 Sam. 14, 16. 21, 9.

d) It connects two or more nouns more closely by the idea of equality, likeness, *together, alike*, in like manner. Ps. 49, 3 *high and low, יָחַד עָשִׂיר וְאֶבְיֹן rich and poor together, alike*. v. 11. Job 34, 29. So also as connecting verbs, Is. 42, 14, 44, 11 יָחַד יִפְחָדוּ יִבְשׁוּ יָחַד *they shall fear, they shall be ashamed together*, i. e. shall both (alike) fear and be ashamed. Ps. 40, 15.

e) With nouns or pronouns it implies oneness, a whole, *all, all as one*. Ps. 62,

10 *they all are swifter than a breath.* Job 40, 13. Ps. 74, 6 *all the carved work thereof.* v. 8. Is. 27, 4. Also after *כל*, *all together*, all as one, wholly, Job 34, 15 *all flesh together*, all as one. Is. 22, 3.— Hence

f) With *כל* implied, *altogether*, *all as one*, *wholly*, poet. for *כל* itself. Job 38, 7 *when the morning stars all sang together*, i. e. all as one. 3, 18. 24, 44. 31, 38. Deut. 33, 5. So without a noun, Job 16, 10 *all they have gathered themselves against me.* 17, 16. 19, 12. Ps. 40, 15. 41, 8. With a negative, *no one*, *none at all*, i. q. *כל*. Hos. 11, 7 *none of all exalts him.*

g) As referring to a single thing, i. q. *כל*, *altogether*, *wholly*. Ps. 141, 10 *until that I wholly pass over*, escape. Job 10, 8 *thine hands have fashioned me wholly round about.*

יָהָדִירִי Jer. 46, 12. 21. 49, 3, elsewhere יָהָדִיר, (from the preced.) pr. in his unions, conjunctions, for לְיָהָדִירִי, i. e. conjointly, together; so Is. 40, 5 *all flesh together*. Ex. 19, 8 *all flesh together*. But by degrees the force of the suffix was lost, so that יָהָדִיר is referred not only to the Sing. as in these examples, but also to nouns and verbs plural, Deut. 33, 17. 2 Sam. 2, 16; and even to those in the first and second persons, Is. 41, 1. 23. Ps. 34, 4. Job 9, 32, also Is. 45, 20. Hence it is i. q. יָהָד, but more frequent. Opp. לְבָדִי in בָּד no. 1. b.— Spoken:

a) Of united action, *together*; Ps. 34, 4 *O magnify the Lord with me*, וְנִרְמָמָה וְנִרְמָמָה *and let us exalt his name together*. Is. 11, 4. So with reciprocal verbs, as *to consult together*, etc. Job 2, 11. Ps. 55, 15. 83, 6. Is. 45, 21. Also with verbs of contending, fighting, Is. 41, 1. 23.

b) As to place, *together*, in one place, Deut. 22, 10. 11; וַיֵּשְׁבּוּ יָהָדִירִי *to dwell together* Gen. 13, 6. 36, 7. Deut. 25, 5; *to go together* Gen. 22, 6. 8. 19. Job 9, 32; *to eat together* Judg. 19, 6. Jer. 41, 1; *to gather together* Josh. 9, 2. Judg. 6, 33. Ps. 102, 23.

c) As to time, *together*, at the same time; Is. 1, 31 *and they shall both burn together*. 65, 7. 66, 17. 1 Sam. 31, 6. 1 Chr. 10, 6.

d) With the idea of equality, likeness, *together*, *alike*, in like manner; 1 Sam. 30, 24 *they shall part alike*, share equally. Deut. 12, 22. Am. 1, 15. 2 Sam. 2, 17. In this way it often connects more closely two nouns; comp. שְׂדוֹת וְנָשִׁים יָהָדִירִי no. 2. d. Jer. 6, 12 *fields and wives together*, alike. v. 11. 21. 13, 14. Is. 41, 19. 60, 13. Also verbs, Ps. 35, 26. Is. 46, 2.

e) Put with a plural, as if comprising many in one, *all*, *all as one*; Jer. 5, 5 *they all*, all together. Job 24, 17 *the morning is to them all the shadow of death*, i. q. יָהָדִירִי. So after *כל*, *all together*, all as one, Is. 31, 3 *they all shall fail together*. 43, 9. 45, 16. Jer. 31, 24.

f) With *כל* implied, *altogether*, *all*, all as one; Is. 10, 8 *are not all my princes kings?* Ps. 37, 38. 48, 5. Deut. 33, 17. So without a noun, *they all*, i. q. בְּכֻלָּם, Ps. 14, 3. 19, 10. Is. 18, 6. 48, 13. Jer. 51, 38. Prov. 22, 18.

יָהָדִיר (his union) *Jahdo* pr. n. m. 1 Chr. 5, 14.

יָהָדִירִיאֵל (whom God makes joyful, r. *Jahdiel*) *Jahdiel*, pr. n. m. 1 Chr. 5, 24.

יָהָדִירִיהוָה (whom Jehovah makes joyful, r. *Jehdeiah*) *Jehdeiah*, pr. n. m. a) 1 Chr. 24, 20. b) 27, 30.

יָהָדִירִיאֵל (whom God saves alive, for *Jehavel*, r. *Jahiel*) *Jehavel*, pr. n. m. 2 Chr. 29, 14 Cheth.

יָהָדִירִיאֵל (whom God beholds) *Jahaziel*, pr. n. m. of several persons, 1 Chr. 12, 4. 16, 6. 23, 19.

יָהָדִירִיהוָה (whom Jehovah beholds) *Jahziah*, pr. n. m. Ezra 10, 15.

יָהָדִירִיאֵל (for יָהָדִירִיאֵל 'whom God makes strong,' Patah in a short syllable being changed to Segol, as אֶבְלָה Ex. 33, 3 for אֶבְלָה, Heb. Gr. § 27. n. 2. a,) *Ezekiel*, pr. n.

a) A celebrated prophet, the third in the prophetic canon, son of Buzi a priest. He was carried into captivity

with king Jehoniah, and lived in the Jewish colony on the river Chaboras; Ez. 1, 3. 24, 24. His prophecies extend to the sixteenth year after the capture of Jerusalem by Nebuchadnezzar, comp. Ez. 29. 17. Sept. *Ἐζεκιῆς*, and so Ecclus. 49, 8 [10]. Vulg. *Ezechiel*. Comp. the like forms in יהזקיה, *Ἐζεκιῆς, Ezechias*.

b) A priest, 1 Chr. 24, 16.

יהזקיה m. i. q. הִזְקִיָּה, q. v.

יהזקיה pr. n. m. *Jehizkiah*, 2 Chr. 28, 12. For the form, see in יהזקיה.

יהזרה (whom God leads back, fut. Hiph. parag. of Chald. יהזר to return,) *Jahzerah*, pr. n. m. 1 Chr. 9, 12. Better perh. to read יהזרה q. v. See also in יהזרי.

יהיאל (God liveth, r. יהיה) *Jehiel*, pr. n. of several persons: a) 1 Chr. 15, 18, 16, 5; called also יהיה 15, 24. b) ib. 27, 32. c) 2 Chr. 21, 2. d) ib. 29, 14 Keri, but Cheth. יהיאל. 31, 13. e) ib. 35, 8. f) Of others Ezra 8, 9. 10, 2. 21. 26.—From lett. *a* comes Patronym. יהיאל 1 Chr. 26, 21. 22.

יהיח adj. (r. יהיה) f. יהיחה. 1. *unicus, one alone, only*, espec. an only child, *only begotten*, with בן Gen. 22, 2. 12. 16; absol. Am. 8, 10. Jer. 6, 26. Zech. 12, 10. Prov. 4, 3.—Fem. יהיחה Judg. 11, 34; poet. *the only one*, put for *life* as not to be replaced, Ps. 22, 21. 35, 17. Comp. יבבוד.

2. *alone, lonely, forsaken, wretched*, Ps. 25, 16. 68, 7.

יהיה see in יהיאל lett. a.

יהיל m. *waiting, hoping*, sc. in God Lam. 3, 26. R. יהל.

\* יהיל in Kal not used, i. q. חיל no. 3; *to be in pain*; see Hiph. no. 2. Also to *stay, to delay*, and so *to wait*, i. q. חיל no. 6; see Pi. Hiph. Niph.

PIEL יהיל 1. *to wait*, Job 29, 21 לִי יָרְחוּנִי וְיָרְחוּנִי unto me they gave ear and waited sc. for my opinion; the Dag. is euphonic, Lehrs, p. 85. Espec. with hope, confidence; hence i. q. *to expect, to hope*; Job 6, 11 אֲרַחֵל כִּי אֲרַחֵל what is my strength, that I should (longer) hope? 13, 15.—With an acc. of time, Job 14, 14; לְ of pers. Job 29, 23. Mic. 5, 6; לְ of thing Job 30, 26. Is. 42, 4. Frequent is

יהיל לִיהוָה *to hope in Jehovah, to await his aid*, Ps. 31, 25. 33, 22. 69, 4; אֶל יְיָ לְרַבֵּר יְיָ *to hope in the word of Jehovah, to trust in his promise*, Ps. 119, 74. 81. 114. 147; also Ps. 33, 18. 147, 11. 119, 43.

2. Causat. *to cause to hope*, Ps. 119, 49; inf. c. לְ Ez. 13, 6.

HIPH. 1. *to wait, to tarry*, i. q. Piel no. 1; with acc. of time 1 Sam. 10, 8. 13, 8; absol. 2 Sam. 18, 14; לְ of thing Job 32, 11. Also *to wait with hope, to hope*, c. לְ, as יהיל לִיהוָה *to hope in Jehovah, to await his aid*, Ps. 38, 16. 42, 6. 12. 2 K. 6, 33. Mic. 7, 7; לְרַבֵּר יְיָ Ps. 130, 5; absol. id. Lam. 3, 21, comp. v. 24.

2. i. q. חיל no. 3, *to be in pain*; Jer. 4, 19 Keri אוֹחִילָה קִירוֹת לִבִּי *I am pained at my very heart*. So too, many Mss. in the text. Cheth. אוֹחִילָה, made up perhaps from אוֹחִילָה and אֹחִילָה which is read in some Mss.

NIPH. יהיל fut. יִחַל (for יִחַל) i. q. Piel and Hiph. *to wait*, pr. to be made to wait; with acc. of time Gen. 8, 12; absol. Ez. 19, 5.

Deriv. יהיל, הוֹחִלָה, also

יהילאל (hoping in God) *Jahleel*, pr. n. of a son of Zebulun, Gen. 46, 14. Patronym. יהילאל *Jahleelite* Num. 26, 26.

\* יהים i. q. חם *to be or become warm*, espec. as cattle in heat; Arab. وَحْم to be warm, as the day; V, to be in heat.

as cattle; وَحْم heat, lust. The forms usually referred to Kal of this verb. I have referred above to חם p. 324. Thither too may be referred יִחַמוּ for יִחַמוּ Gen. 30. 39 and *the flocks were in heat*, i. e. conceived; also יִחַמְנָה v. 38, which is 3 plur. fem. in the Chald. and Arab. manner for the comm. וְיִחַמְנָה, see Lehrs. p. 276.

PIEL יהים or יהים, *to be warm in lust, of a flock, to be in heat, to rut*, Gen. 30, 41. 31, 10. Hence *to conceive*, of a woman, Ps. 51, 7 וְבִחַמְנָה יִחַמְנִי אִמִּי and *in sin did my mother conceive me*, where יִחַמְנִי is for יִחַמְנִי, as אִחָרוּ for אִחָרוּ or אִחָרוּ Judg. 5, 28.

Deriv. יהמה for חמה

יהמור Deut. 14, 5. 1 K. 5, 3 [4, 23]; Arab. يحمور, a species of deer, of a red-

dish colour. (see r. הָמַר no. 2.) with serrated horns which are cast every year; prob. the *cervus dama* or *fallow-deer*. See Bochart Hieroz. P. I. p. 913, or T. II. p. 284, Lips. Oedmann Verm. Samml. I. p. 30 sq.

יְחַמֵּי (for יְחַמְרֵי, whom Jehovah guards, r. חָמַה) *Jahmai*, pr. n. m. 1 Chr. 7, 2.

\* יָחַת obsol. root, *to be barefoot*. Arab.

חָפֵי id. Syr. شَمَّ unshod, اُنْسَف to take off one's shoes. The ultimate root lies in the syllable חה, and the primary notion is that of *rubbing off*, qs. peeling, removing the bark or shell, etc. see r.

חָפַה II. Hence חָפֵי is also 'to have the hoof worn,' as a beast of burden; 'to have the skin rubbed, galled,' as a horse; IV, to cut off the mustachios, to trim the beard.—Hence

יָחַת adj. *unshod, barefoot*, 2 Sam. 15, 30. Is. 20, 2. 3. 4. Jer. 2, 25.

יְחֻצֵאל (whom God allots, r. חָצַה) *Jahzeel*, pr. n. of a son of Naphtali, Gen. 46, 24; in 1 Chr. 7, 13 written יְחֻצֵאל. —Gentile n. יְחֻצֵאלֵי Num. 26, 48.

\* יָחַר i. q. אָחַר, *to delay, to tarry*, once 2 Sam. 20, 5 Cheth. וַיִּיחַר i. e. וַיִּיחַר fut. Kal. The Keri וַיִּיחַר is Hiph. of r. יָחַר, or also of אָחַר by Chaldaism.

\* יָחַשׁ obsol. root, prob. *to protrude itself, to swell out*, and hence *to put forth, to sprout*, of plants. Comp. Arab. نَهَض to shoot up, to grow, as a plant; also Heb. שָׁחַס, whence שָׁחִיס 'what grows of itself' and שָׁחַץ to lift up oneself, to rise.—Hence

יָחַשׁ m. a word of the silver age, *stem, lineage, family*; once Neh. 7, 5 סֵפֶר יְחֻשׁ the *genealogical table or register*. —Chald. יָחַשׁ and יָחַשׁ in Targg. are put for Heb. מִשְׁפָּחָה and הוֹלָדוֹת Ruth 2, 1. Gen. 6, 9. Simonis compares also

نُحَاس nature, origin; but this word strictly denotes *brass*, i. q. נְחֹשֶׁת, and the formula כְּרִימַת הַנְּחָס 'of a liberal and generous disposition,' is merely tropical, pr. 'of fine brass.'—Hence the denom. verb in

HiThP. הִתְרַחֵשׁ *to enrol one's name in the genealogical tables, to be registered*, ἀπογραφῆσαι, 1 Chr. 5, 1. 7. 17. 9, 1. Neh. 7, 5.—Inf. הִתְרַחֵשׁ often as a noun, i. q. *register, genealogical table*, 1 Chr. 7, 5. 7. 9. 40. 2 Chr. 31, 16. 17. 2 Chr. 12, 15 *the acts of Rehoboam, ... are recorded in the annals of Shemaiah ...* לְהִתְרַחֵשׁ *in the manner of a register*; Vulg. 'diligenter exposita.'

יָחַח (perh. union. contr. for יְחַחָה) *Jahath*, pr. n. m. 1 Chr. 4, 2. 6, 5. 28. al.

\* יָטַב i. q. טוֹב, used only in fut. וַיִּטַּב, יִטַּב, once וַיִּטַּבְנִי Nah. 3, 8. In the præt. only טוב is used.

1. *to be good, well*, before מן comparat. *to be better* Nah. 3, 8.—Elsewhere impers. a) וַיִּטַּב לִי *it shall be well with me*, Gen. 12, 13. 40, 14. Deut. 4, 40. Præt. טוב לִי. b) וַיִּטַּב בְּעֵינָי *it was good in my eyes*, i. e. *it pleased me*, was my pleasure, Gen. 41, 37. 45, 16. Lev. 10, 19. 20; in the later books with לִפְנֵי Esth. 5, 14. Neh. 2, 5. 6; לְ Ps. 69, 32.

2. *to be cheerful, joyous*, i. e. the mind or heart. לֵב, Judg. 19, 6. 9. Ruth 3, 7. Ecc. 7, 3. 1 K. 21, 7.

HiThP. הִיטִיב, fut. וַיִּטִּיב, once וַיִּטִּיב Job 24, 21, conv. וַיִּטִּיב.

1. Genr: a) *to make or do well*, sc. what one does, Deut. 5, 25 [28] וַיִּטְבְּוּ הַבְּרִי כְּלֵי-אֲשֶׁר דִּבְּרוּ *they have done well all that they have spoken*, i. e. have well and rightly spoken, 18, 17. With infin. c. לְ, Jer. 1, 12 וַיִּטְבְּחָה לְרֵאוּתִי *thou hast done well in seeing*, hast well seen. 1 Sam. 16, 17 מִיִּטְבֵיב לְנַגֵּן *who can play well*; and so לְ being omitted, poet. Is. 23, 16. Inf. absol. הִיטִיב, הִיטִיב, pr. *doing well* or *right*, as Adv. *well, carefully, diligently*, Deut. 9, 21. 13, 15. 17, 4. 19, 18. 27, 8. So best Mic. 7, 3 עַל הָרַע בְּפִיטֵיב לְהִיטִיב *for evil are their hands diligently*, i. e. they do evil diligently. b) וַיִּטְבְּוּ הַרְקִיּוֹ *to make good one's ways, one's doings*, i. e. to conduct oneself well, to live uprightly, virtuously; also ellipt. the acc. being omitted, Jer. 4, 22 וַיִּטְבְּוּ וְלֹא יָדְעוּ *to do well they know not*. 13, 23. Gen. 4, 7. Inf. abs. הִיטִיב as Adv. *well, right*, Jon. 4, 4. 9. c) *to do good to any one, to benefit*; absol. Is. 1, 17. Jer. 10, 5; with dat. of pers. Gen. 12, 16. Ex. 1,

20. Judg. 17. 13; **עם** of pers. Gen. 32. 10. 13. Num. 10. 32; **איה** (איה for איה) Jer. 18. 10. 32. 41; acc. of pers. Deut. 8. 16. 30, 5. Job 24. 21. Once in a bad sense, Ps. 49. 19 they do praise thee **בִּי הִי־יִטֵּב** **לְךָ** because thou doest well to thyself. i. e. indulgest thine appetites, etc. d) Intrans. to be good, well, Mic. 2. 7. Hence with **אֵל**, to please, as in Kal, 1 Sam. 20. 13.

2. to make well. comely, to adorn; Prov. 30. 29 bis; there are three **בִּי־יִטְבִּי** **עָזִי** which make comely their going. i. e. walk or run gracefully. Jer. 2. 33. So to dress the head, to tire, 2 K. 9. 30; to trim lamps Ex. 30. 7.

3. to make cheerful, joyous, Judg. 19. 22. Prov. 15. 13.

Deriv. **בִּי־יִטֵּב**, and those here following.

**יִטֵּב** Chald. fut. **יִיטֵב** id. with **עַל** to seem good, to be pleasing to any one, Ezra 7. 18.

**יִטְבָּה** (goodness, pleasantness, r. **יִטֵּב**) *Jotbah*, pr. n. of a place elsewhere unknown, 2 K. 21. 19.

**יִטְבַּחַה** (id.) *Jotbathah*, Num. 33. 33. Deut. 10. 7, pr. n. of a station of the Israelites in the desert, with water.

**יִטְּה** and **יִיטְּה** (extended, r. **נָטָה** fut. Hoph.) *Juttah*, pr. n. of a city in the south of Judah, assigned to the priests,

Josh. 15. 55. 21. 16. [Now **יִטְּה** *Yutta* south of Hebron, see Bibl. Res. in Palest. II. p. 190, 195. 628. Prob. the *πόλις* *Toiða* of Luke 1. 39, the birth-place of John the Baptist; see Reland *Palæst.* p. 870.—R.

**יִטְּר** (prob. i. q. **טִירָה**, *an enclosure, nomadic camp*, from r. **טִיר**, after the form **יִיטְּר**) pr. n. *Jetur*, a son of Ishmael, Gen. 25. 15. 1 Chr. 1. 31; put also for his posterity, the *Itureans*, dwelling beyond Jordan east of Mount Hermon, 1 Chr. 5. 19. Here was later the province of *Iturea*, Luke 3. 1. See Reland *Palæst.* p. 106; now called **جيدور** *Jeidôr*. Burckhardt's *Travels in Syria*, etc. p. 286. The general boundaries of this province seem to have been *Gaulanitis* and *Bashan* on the south, *Mount Hermon* on the west, the territory of *Damascus* on the north, and *Trachonitis*

(*el-Lejah*) and *Haurân* on the east; but its limits appear to have varied at different times. The inhabitants were skilful archers and daring robbers; Cic. *Philipp.* 2. 8. 44. *Strabo* 16. 2. 10, 18, 20 *κακοῦργοι πάντες*. See *Thesaur.* p. 548. *F. Münter Progr. de rebus Ituræorum ad Luc.* 3, 1. *Hafniæ* 1824.

**יִינ** m. (r. **יִין**) constr. **יִינ**, once **יִינ** Cant. 8. 2, c. suff. **יִיני**.

1. wine, so called from its fermenting, effervescing; as **הַיַּיִן** from **הָיַר**. Arab.

**וַיִּינ** collect. clusters turning black, with the noun of unity **וַיִּינָה**, Ethl. **OPZ** a vineyard, wine, Gr. *οἶνος*, Lat. *vinum*, Armen. **գինի** *gini*.—Gen. 14. 18. 19, 32 sq. Ex. 29. 40. **יִינ** **וַיִּינָה** wine and strong drink Lev. 10. 9. Num. 6. 3. Judg. 13. 4. 7. **נֹאֵר יִינ** wine-bottle i. e. skin, 1 Sam. 16. 20. Hence **בֵּית הַיַּיִן** the house of wine Cant. 2. 4. poet. for **בֵּית הַבְּשִׁימָה** **הַיַּיִן** the banqueting-hall Esth. 7. 8; and the words in Cant. l. c. **הֵבִיאָנִי אֶל-בֵּית הַיַּיִן** he brought me to the banqueting-house, imply 'he made me drunk with love,' *μεθύσασμαι ἔρωτι*. Vulg. *cella vinaria*. Others understand a vineyard; but less well.

2. Meton. of cause for effect. wine, for drunkenness, intoxication, Gen. 9. 24. 1 Sam. 1. 14. 25. 37.

**יִי** 1 Sam. 4. 13 *Chethibh*, a manifest error of copyists for **יִי** *side*, which stands in *Keri*.

\* **יִכָּח** in Kal not used. 1. Pr. i. q. **יִכָּח** to be right, straight, direct; then

2. to be in front, right before the eyes; and so to be clear, manifest. Kindr. is Arab. **يُضَح** i. q. **يُجَم**, to appear; IV to be clear, manifest, of a way.

**יִכָּח** 1. Pr. to make or set right, e. g. a cause, to decide, to judge, comp. Gr. *εὐθύνω, ἰσθύνω*. Is. 11. 3 **וְלֹא יִכָּח** nor decide after the hearing of his ears, according to what his ears have heard. Gen. 31. 42.—Hence, to do justice to any one, to defend his right, see **יִינ**, **שָׁפַט**; so with **לְ** Is. 11. 4. Job 16. 21. Also to adjudge to any one, to appoint, c. **לְ** Gen. 24. 14. 44. With **בֵּין** to judge between parties, to



sct right, to be an arbiter, Gen. 31, 37. Job 9, 33.

2. to show to be right, to justify, to prove; Job 13, 15 אֶת־דְּרָבִי אֶל־פְּנֵי אֲדֹנָי only I will prove my own ways before him, show that they are right. v. 3 I desire to prove my cause, to justify myself. 19, 5 prove against me my reproach, show that I have deserved it. 6, 25 see in no. 3.—Spec. to defend one's cause in court, to plead, Is. 29, 21. Am. 5, 10; comp. Job 13, 3 above.

3. to set right from error, etc. to admonish, to warn; with acc. of pers. Lev. 19, 17. Prov. 9, 8. 28, 23; לְ of pers. Prov. 9, 7. 15, 12. 19, 25. Also to confute, to convict, to show to be wrong; Job 22, 4 הֲמִירָאֲתָהּ יִבְיָחָהּ will he confute thee for fear of thee? 32, 12. Ps. 50, 21; c. בּ Prov. 30, 6.—Often with the idea of censure, i. q. to reprove, to rebuke, to chide, Gr. ἐλέγχειν. Ps. 50, 8 not for thy sacrifices will I reprove thee. Job 6 25 מִה־מִּבְּמַם יוֹבִיחַ הַיּוֹבֵחַ what doth your reproving prove? i. e. your censure (הַיּוֹבֵחַ for הַיּוֹבִיחַ). v. 28. 15, 3. Gen. 21, 25. Part. מְיֹבֵחַ a reprover, censurer, Prov. 25, 12. Ez. 3, 26; מ' אָדָם Prov. 28, 23; מ' אֱלוֹהִים Job 40, 2.

4. Intens. to set right by punishment, i. q. to correct, to chasten, to punish. (Comp. ἰθύνω θανάτω Hdot. 2. 177.) Ps. 141, 5 let the righteous smite me . . let him chastise me. Prov. 24, 25. Hence of God as punishing men; Job 5, 17 happy the man whom God correcteth, chasteneth, comp. Heb. 12, 6 παιδεύει. Prov. 3, 12. Ps. 6, 2. 105, 14. Job 13, 10. 2 Sam. 7, 14. Hab. 1, 12. 2 K. 19, 4 it may be the Lord thy God will hear all the words of Rabshakeh וְהַיּוֹבִיחַ בְּדִבְרָיִם and will punish him for the words, etc. Is. 37, 4.

HOPH. pass. of Hiph. no. 4, to be chastened, Job 33, 19.

NIPH. נוֹבַח 1. Pass. of Hiph. no. 3, to be confuted, convicted. Gen. 20, 16 וְיִבְחַח and she (Sarah) was convicted, had nothing to say in excuse.

2. Recipr. pr. to set right one another, i. e. to argue or reason together, to dispute with any one, Is. 1, 18; e. עָם Job 23, 7.

HITHP. הִתְיֹבַח i. q. Niph. no. 2, c. עָם Mic. 6, 2.

Deriv. הוֹבִיחַ, הוֹבִיחָהּ.

יְבִילָהּ see in יְבִילָהּ.

יְבִין (whom God makes firm, r. בִּין) Jachin, pr. n.

1. Of men: a) A son of Simeon Gen. 46, 10; for which 1 Chr. 4, 24 הַיָּבִין. Patronym. is יְבִינִי Num. 26, 12. b) Neh. 11, 10. 1 Chr. 9, 10. c) 1 Chr. 24, 19.

2. The column on the right before the porch of Solomon's temple, 1 K. 7, 21.

\* יָבַל, rarely יְבֹל 2 Chr. 7, 7. 32, 14, יָבַלְתִּי Judg. 8, 3, יָבַלְתִּי Ps. 13, 5; fut. יֵבֵל, יֵבֵל, pr. fut. Hoph. 'to be enabled,' see Lehrg. p. 460; (that it is not fut. Kal is apparent from the fact, that the pr. n. יֵבֵל Jer. 38, 1, is also written יֵבֵל Jer. 37, 3;) fut. plur. יֵבְלוּ, יֵבְלוּ Ps. 18, 39; inf. constr. יֵבֵלְתָּ Num. 4, 16.

1. to be able, I can. Chald. et Samar. id. Kindr. is בּוּל to take in or hold, to contain to sustain. Constr. with acc. Job 42, 2; more freq. inf. c. לָ, to be able to do any thing, etc. Gen. 13, 6. 16. 45, 1. 3. Ex. 7, 21. 24; inf. simpl. Ex. 2. 3. 18, 23; also with a finite verb Esth. 8, 6 וְיֵבֵלְתָּ אֵיבֹלְתָּ הָאֵיבֹלְתָּ how shall I be able to see the evil; and without ! Lam. 4, 14. Num. 22, 6 see in נָתָה Pi. Absol. Is. 39, 11. Job 31, 23. 33, 5.—

Spec. a) to be able to effect, to accomplish, to prevail, stronger than עָשָׂה; 1 Sam. 26, 25 וְכָל הַיּוֹבֵל וְגַם יָבֵל עֲשֵׂה תַעֲשֶׂה וְגַם יָבֵל וְגַם יָבֵל 1 K. 22, 22. Jer. 3, 5. With negat. Ps. 21, 12. Jer. 20, 11. Is. 16, 12. b) to be able legally, I may, i. q. impers. it is lawful for any one. Gen. 43, 32 the Egyptians could not eat with the Hebrews, sc. by law, it was not lawful for them. Num. 9, 6. Deut. 12, 17. c) In a moral sense, to be able sc. to bring oneself to do any thing. Gen. 37, 4 they could not (bring themselves to) speak kindly with him. Job 4, 2. Hos. 8, 5 ellipt. לֹא יֵבֵלְתִּי לֹא יֵבֵלְתִּי how long will they yet not be able (to show) cleanness of hands, suppl. לְעֲשׂוֹת, q. d. how long that they cannot resolve to practise integrity? d) to be able to bear, for the fuller לָשֹׂא Jer. 44, 22. Prov. 30, 21; so Is. 1, 13 לֹא אֵיבֵל לֹא אֵיבֵל I cannot bear iniquity, etc. Ps. 101, 5.

2. to be able, strong, to prevail, to overcome, sc. in battle or in any business, undertaking, etc. Hos. 12, 5. Gen. 30, 8. 32, 29. With לְ of pers. to prevail over any one in contest, Gen. 32, 26. Judg. 16, 5.

1 Sam. 17, 9. Jer. 20, 10. With a verbal suffix, either as dat. or acc. Ps. 13, 5. With dat. of thing, metaph. *to master any thing difficult, to comprehend it*, Ps. 139, 6.

Deriv. pr. names יְהוֹכָד, יוֹכָד, יוֹכָדָה.

יָכַל or יָכַל Chald. fut. יָכַל Dan. 3, 29, 5, 16; and with Heb. form יוֹכָל Dan. 2, 10.

1. *to be able, I can*, with inf. c. יָכַל Dan. 2, 47, 3, 17, 4, 34.

2. *to prevail, to overcome*, with dat. of pers. Dan. 7, 21.

יָכַלְהָ and יָכַלְהָי (able through Jehovah, r. יָכַל) *Jecholiah*, pr. n. of the mother of king Uzziah, 2 K. 15, 2; also 2 Chr. 26, 3 Keri, where Cheth. יָכַלְהָי id.

יָכַנְהוּ, יָכַנְהוּ, see יְהוֹיָכִין.

יָדַר, 1 pers. יָדַרְתִּי, c. suff. יָדַרְתִּיךָ Ps. 2, 7, יָדַרְתִּי Jer. 15 10, יָדַרְתִּי 2, 27, Patah changed to Hirek, Heb. Gr. § 27. n. 3; Infin. absol. יָדַר, constr. יָדַרְתָּ (יָדַרְתָּ) Is. 37, 3, מִיָּדָה Hos. 9, 11), usually יָדַרְתָּ, once לָהּ 1 Sam. 4, 19, c. suff. יָדַרְתָּ; Fut. יָדַר; Part. fem. יוֹדַרְתָּ, יוֹדַרְתָּ and יוֹדַרְתָּ Gen. 16, 11. Judg. 13, 5, 7.

1. *to bear, to bring forth*, as a mother,

Arab. وَكَلَّ, Eth. ባለ, comp. יָדַרְתָּ, יָדַרְתָּ;

Aram. יָדַרְתָּ, יָדַרְתָּ. The primary

idea seems to be that of *slipping or gliding out*; so that יָדַר is kindred with יָדַרְתָּ, comp. מָלַט, פָּלַט. Spoken of mankind Gen. 4, 1. 17. 20. 25, and often; also of beasts Gen. 30, 39. 31, 8. Job 39, 1; and of birds, *to lay eggs*, Jer. 17, 11, comp. Gr. *ὠὸν τίξαιεν*. Constr. absol. Gen. 17, 17. 1 K. 3, 17. Judg. 13,

2. Ecc. 3, 2; with accus. and often with dat. of the father to whom a child is born,

Gen. 17, 21 *with Isaac, יָדַרְתָּ לָהּ שָׂרָה, unto thee*. 21, 3,

41, 50. Judg. 8, 31. Hos. 1, 3. al. and so ellipt. with the dat. alone Gen. 6, 4,

16, 1. 30, 2; comp. Niph. and Pual.—

PART. fem. has three forms distinguished as follows: a) יוֹדַרְתָּ as subst. *a woman in travail*, a lying-in woman, Hos.

13, 13 יוֹדַרְתָּ. Is. 21, 3. Jer. 6, 24. Mic. 4, 9. 10. Ps. 48, 7. b) יוֹדַרְתָּ as

real particip. often put for a finite verb, Gen. 17, 19 יָדַרְתָּ לָהּ בֵּן. Is.

7, 14. Jer. 31, 8; rarely as a subst. *a woman in travail* Lev. 12, 17. With

genit. *genitrix, mother* of any one, Prov. 17, 25. 23, 25 יָדַרְתָּ *she that bare thee*, thy mother. Cant. 6, 9. Jer. 50, 12. c) יָדַרְתָּ like the Arabic (comp. يَدَّرُ for يَدَّرُ), for the finite verb in the like formula: הִנֵּה הָרָה וְיֹדַרְתָּ בֶּן Gen. 16, 11. Judg. 13, 5, 7.—Part. pass. יוֹדַרְתָּ *born*, hence *a child, son*, just born, 1 K. 3, 26. 27. 1 Chr. 14, 4; with gen. יוֹדַרְתָּ *born of a woman*, i. e. a man, mankind, Job 14, 1. 15, 14. 25, 4.—Trop. *to bring forth* deceit, wickedness, comp. in הָרָה, Job 15, 35. Ps. 7, 15; comp. Is. 33, 11. By a like metaphor, Prov. 27, 1 *for thou knowest not what this day may bring forth*. Zeph. 2, 2 בְּיָדָהּ חֹק *before the decree (of the Lord) bring forth*, i. e. take effect.

2. *to beget*, as a father; so Arab. Ethiop.

as above, Gr. *τίξαιεν, γεννώειν*, Lat. *parere*, of both sexes. So יָדַרְתָּ Zech. 13, 3

*parents, οἱ τέκοντες* Hom. Gen. 4, 18 *Methuselah beget (יָדַרְתָּ) Lamech*. 10, 8.

13. 15. 24. 26. 25, 3. Prov. 23, 22. al. sæp. Spoken of God in two senses: a) *to create, to produce*, i. q. בָּרָא, comp. Job 38,

8. 9. So Job 38, 28. 29 *hath the rain a father (creator) יָדַרְתָּ מִי וְיָדַרְתָּ*

*and the hoar-frost of the heavens who hath begotten it?* Deut. 32, 18. Comp.

בָּא father, also creator, no. 4. So of an idol, Jer. 2, 27. b) *to constitute, to appoint*, sc. as son of God, as king; Ps. 2, 7

יָדַרְתָּ בְּנִי הַיּוֹם הַזֶּה *thou art my son, this day have I begotten thee*, constituted thee as king. Comp. *ἐγέννησα*

1 Cor. 4, 15.

NIPH. נוֹדַרְתָּ, twice plur. נוֹדַרְתָּ for נוֹדַרְתָּ 1 Chr. 3, 5. 20, 8, (with Dag. euphon.

and *o* shortened to *u*, Heb. Gr. § 27. n. 1,) *to be born*, as הַיּוֹם הַזֶּה *the day of one's being born*, his natal day, Ecc. 7, 1.

Hos. 2, 5; comp. Job 3, 3. עַם נוֹדַרְתָּ *a people to be born*, yet unborn, Ps. 22, 32.

With לְ of father, Job 1, 2. 2 Sam. 14, 27. Gen. 10, 1; impers. or with בֶּן impl. Gen.

17, 17, *shall there be born (יָדַרְתָּ) unto him that is a hundred years old?* With

מִן of the mother, 1 Chr. 2, 3. Ezra 10, 3; לְ 1 Chr. 3, 1.

PIEL יָדַרְתָּ *to help bring forth, to deliver* a woman, as a midwife, Ex. 1, 16. Part.

f. מְיָדַרְתָּ *a midwife* Gen. 35, 17. 38, 28. Ex. 1, 15 sq.

PUAL יָדַרְתָּ and יָדַרְתָּ Judg. 18, 29. Job

5, 7; *to be born*, i. q. Niph. Judg. 13, 8. Ps. 87, 4. 5. 6. With ל of father Gen. 4, 26. 24, 15. Judg. 18, 29; with בן impl. Gen. 10, 21. So with ל of a near relative, Ruth 4, 17 לְנֶפְעָמִי רִיבֵר בֶּן לְנֶפְעָמִי. Is. 9, 5; ל of thing Job 5, 7.—Trop. *to be brought forth, created*, e. g. the mountains, Ps. 90, 2.

Hiph. הוֹלִיד 1. *to cause to bring forth*, as God a woman Is. 66, 9; a man his wife, *to make fruitful*, to have children by her, 1 Chr. 2, 18. 8, 8.—Trop. of rain as fertilizing the earth Is. 55, 10.

2. *to beget*, as a father, i. q. Kal no. 2; Gen. 5, 4. 7. 11, 11 sq. 1 Chr. 2, 10 sq. Ecc. 6, 3. al.—Trop. *to create*, Job 38, 28 מִי־הוֹלִיד אֲגֻלֵי־טַל (created) *the store-houses of the dew?*

3. i. q. Kal no. 1, *to bear, to bring forth*; but only trop. *to bring forth wickedness*, Is. 59, 4; parall. קָמַל.

Hoph. pr. 'to be begotten,' hence *to be born*. Inf. הֻלְדָה Gen. 40, 20. Ez. 16, 5, and הוֹלְדָה Ez. 16, 4, a being born, *birth, nativity*. Gen. l. c. יוֹם הַהֻלְדָה אֶת־פַּרְעֹה *the birth-day of Pharaoh*, pr. the day of Pharaoh's being born. On the accus. with passives, see Heb. Gr. § 140.

Hithpa. *to declare one's birth* or descent, pedigree; to give one's name to be enrolled in genealogical tables, Num. 1, 18.—In the later books this idea is expressed by הִתְחַוֵּשׂ.

Deriv. מוֹלִידָה, מוֹלְדָה, מוֹלִיד, מוֹלְדֵי, מוֹלְדֵי, מוֹלְדֵי, מוֹלְדֵי; and the four here following.

מִי־רִבֵּר m. in pause רִבֵּר; plur. רִבְרִים, constr. רִבְרֵי, once רִבְרֵי Is. 57, 4.

1. *one born, a son*, poet. i. q. בֶּן; spoken נֶאֱסַף אֶפְסֹקֶיךָ *of the king's son* Is. 9, 5. Hence רִבְרֵי זָרִים *sons of strangers*, poet. for foreigners, see בֶּן no. 1; also *sons of transgression*, for transgressors, Is. 57, 4.—Plur. comm. *children*, i. q. בְּנִים, Ex. 21, 4. Ezra 10, 1. Hos. 1, 2; also for *the young* of animals, Is. 11, 7. Job 38, 41.

2. *a boy, child*, recently born, an infant, Ex. 1, 17. 2. 3 sq. Ruth 4, 16. 2 Sam. 12, 15 sq. 1 K. 3, 25; as borne in the arms Gen. 21, 8; also as older and mingling in childish sports 2 K. 2, 24. Job 21, 11. Zech. 8, 5; but still of tender age Gen. 33, 13. Is. 57, 5. Also as more

advanced, *a youth, young man*, Gen. 4, 23 parall. אִישׁ. 37, 30. 42, 22 of Joseph when 17 years old. Dan. 1, 4. 10. 1 K. 12, 8. 10. Ecc. 4, 13.

יְלֵדָה fem. of יָלַד, *a girl, maiden*, Gen. 34, 4. Joel 4, 3. Plur. יְלֵדוֹת Zech. 8, 5.

יְלֻדָה f. (denom. from יָלַד) *childhood, youth*, Ecc. 11, 9. 10.—Concr. *youth, for young men*, Ps. 110, 3.

יָלַד adj. verbal, *born*, i. q. יָלַד, Ex. 1, 22. Josh. 5, 5. 2 Sam. 5, 14.

יָלַד (passing the night, abiding, r. לַיִן) *Jalon*, pr. n. m. 1 Chr. 4, 17.

יָלִיד m. (r. יָלַד) 1. Adj. verbal, *born*, chiefly in the phrase יָלִיד בֵּית *one born in the house*, a house-born slave, *verna*, Gen. 14, 14. 17, 12. 13. 23. Lev. 22, 11.

Jer. 2, 14. Arab. وَلِيدٌ, id.

2. Subst. *a son, child*, יְלֵדֵי הַבְּנֵן *the sons of Anak* Num. 13, 22. 28; יְלֵדֵי רַפְּאֵה *the sons of Rapha*, i. q. רַפְּאִים *Rephaim*, 2 Sam. 21, 16. 18.

\* יָלַד *to go*, see יָלַד.

\* יָלַל not used in Kal, onomatopoeic,

*to yell, to wail*, Arab. وَلَوْلٌ, Syr. and Zab. 𐤗𐤋𐤋, Chald. ܝܠܠ Aph. 𐤗𐤋𐤋. Kindred roots are 𐤗𐤋𐤋 II, 𐤗𐤋𐤋, Gr. ὀλοῦσθαι, Lat. ejulare, ululare, Engl. *to yell*; also Armen. *lal*, Germ. *lullen*, Engl. *to lull*.

Hiph. יִלְדֵל; fut. יִלְדֵל Mic. 1, 8; oftener יִלְדֵל Is. 15, 2. 3, from the form יִלְדֵל Is. 52, 5; ה between two vowels being softened to י.

1. *to wail, to lament*, Jer. 47, 2. Ez. 21, 17. al. With עַל of that over or for which, Jer. 48, 31. 51, 8. Mic. 1, 8; י id. Is. 16, 7.—Ascribed also to inanimate things, as trees Zech. 11, 2; places, as filled with wailings, יִלְדֵלֵי שַׁעַר Is. 14, 31. 23, 1. Often in prophetic denunciations Is. 13, 6. 23, 6. Jer. 25, 34. Joel 1, 11. 13. Zeph. 1, 11. Amos 8, 3 יִלְדֵל שִׁירֵי הַיְּבֵלָה *the songs of the palace wail*, are turned to wailings.

2. Once of the exulting cries of haughty victors, *to yell, to shout*, Lat. *ululare*, Is. 52, 5. So 𐤗𐤋𐤋 of a warlike

cry, Barhebr. p. 411, 413; Gr. ὀλολύζειν of a shout of joy, Æschyl. Sept. ante Theb. 831. Agam. 28 sq. Vice versa ἀλαλούζειν of wailing. Eurip. Phœn. 358. Comp. also רָנַן, הִרְרַע, הִרְרָה, מִרְרָה, signifying a cry of either kind.

Heb. הוֹלֵל (as הוֹלָרָה) to be made to wail. Ps. 78, 63 the fire consumed their young men and their virgins made no wailing, comp. v. 64 'their widows made no lamentation;' Sept. οὐκ ἐπένθησαν, Vulg. non sunt lamentatæ. So Schnurrer; but perhaps it should be read הוֹלִיל in the active i. q. הוֹלִילוּ.—More usually taken as Pual of הָלַל, where see.

Deriv. הוֹלָל and the two here following.

יָלַל m. a yelling, howling of wild beasts in the desert, Deut. 32, 10. Comp.

Arab. يَبَابُ howling, poet. for the desert in which wild beasts howl; see Willmet's Lex. Arab. s. v. Comp. also Heb. אָרַם.

יָלַח f. (r. יָלַח) constr. יָלַחַה, wailing, lamentation, Is. 15, 8. Jer. 25, 36. Zeph. 1, 10. Zech. 11, 3.

\* יָלַע 1. i. q. לָוַע to lick up, to swallow down; see in לָוַע. Hence הוֹלָעַה, הוֹלָעַה.

2. to speak rashly, to utter at random; a signif. connected with the former, and frequent in the syllable לַע; see in לָוַע, note. Prov. 20, 25 מוֹקֵשׁ אָדָם רָלַע קִדָּשׁ מוֹקֵשׁ אָדָם רָלַע וְאֶחָדִי נִדְרָיו לְבַקֵּר אַחֲרָיו אֵת הַנֶּזֶק אֲשֶׁר עָלָיו אַחֲרַיִם אֵת הַנֶּזֶק אֲשֶׁר עָלָיו אַחֲרַיִם אֵת הַנֶּזֶק אֲשֶׁר עָלָיו אַחֲרַיִם it is the snare of a man, that he rashly utters a vow, and after the vow makes inquiry. Arab. لغى id. chiefly of those who take rash oaths, Kor. Sur. 2. 225.

Deriv. see in no. 1.

\* יָלַח obsol. root, Arab. ولف Conj. III, to stick fast, to cling. Hence

יָלַחַח f. a sort of itching scab, scurf, tetter, so called as sticking fast. Lev. 21, 20. 22. 22. Sept. λειχήν, Vulg. impetigo.

\* יָלַק obsol. root, i. q. לָקַק to lick, to lap, also to lick up or off, as an ox in feeding, to feed off, comp. לָקַח Num. 22, 4. also יָלַע.—Hence

יָלַק m. feeding, the feeder; put for a species of locust, winged Nah. 3, 16, and hairy Jer. 51, 27; so Ps. 105, 34. Joel 1,

4. 2, 25. Prob. the ἀτιέλαβος, attelabus, a locust with small short wings, not yet full grown, and therefore not yet able to fly; so Jerome in Nah. l. c. See The-saur. p. 597.

יָלַקוּת m. a sack, pouch, scrip, 1 Sam. 17, 40. R. לָקַט to collect.

יָם m. (r. יָמַם) constr. יָם except in יָם-סוּיָה; c. suff. יָמָה Jer. 51, 36; with He loc. יָמָה; Plur. יָמִים.

1. a sea, so called from its tumult and roaring. Arab. يَمٌّ, Syr. مَمًا and مَمًا, but the latter is more usually a lake, Egypt. يَمٌّ, ειομ, id.—Where the sea καὶ ἐξοχήν is spoken of, the article is usually added: הַיָּם הַזֶּה the sand of the sea Gen. 32, 13 [12]. 41, 49; שָׁפַח הַיָּם Judg. 7, 12. 1 Sam. 13, 5; יָמֵי הַיָּם Gen. 1, 26. 28. Job 12, 8; also in poetry Job 36, 12. 36, 30. Ps. 8, 9. 33, 6. 78, 53. al. But in poetry the art. is often omitted, Ex. 15, 8. 10. Job 9, 8. 11, 9. 38, 8. 16. Ps. 66, 6. 68, 23. Is. 5, 30. 50, 2. 60, 5. al. sæp. likewise in prose, but more rarely, as יָם הַיָּם towards the sea 1 K. 18, 43; יָם עַל-יָם on the sea, by sea, 2 Chr. 2, 15 [16], comp. יָם אֲלֵי-יָם Ezra 3, 7.—Is. 11, 9 כַּמְיָם לְיָם מְכַסִּים as the waters cover the sea i. e. its depths, bottom. Hab. 2, 14. מֵיָם עֵרֶרְיָם from sea to sea, from the Mediterranean to the Persian Gulf or Indian Sea, Am. 8, 12. Zech. 9, 10. Ps. 72, 8; comp. Mic. 7, 12.—Various parts of the ocean, and also several lakes (for יָם is used of these Job 14, 11, comp. Syr. مَمًا), are denoted by special names: α) The Mediterranean, as הַיָּם הַחֲדָרִי הַיָּם the hinder or western sea Deut. 11, 24. Joel 2, 20; יָם הַפְּלִשְׁתִּים the sea of the Philistines Ex. 23, 31; הַיָּם הַגָּדוֹל the great sea Num. 34, 6. 7. Josh. 1, 4. 9. 1. Ez. 47, 10. 15. 20. β) The sea of Galilee, or lake of Tiberias; הַיָּם הַקָּטָן the sea of Chinnereth Num. 34, 11. γ) The Dead sea: הַיָּם הַמֵּלַח the salt sea Gen. 14, 3; הַיָּם הַיַּבֵּשׁ the sea of the Arabah or desert Deut. 4, 49; הַיָּם הַקָּדְמוֹנִי the eastern sea Joel 2, 20. Zech. 14, 8. δ) The Red sea: יָם-סוּיָה the weedy sea Ps. 106, 7. 9, 22; יָם מִצְרַיִם the Egyptian sea Is. 11, 15.—Absol. הַיָּם according to the context is put for the Mediterranean

Josh. 15, 47; the lake of Galilee Is. 8, 23; the Red sea Is. 10, 26; the Dead sea, without art. Is. 16, 8.—Poet. *the sea* is put for *maritime regions*; so נְשִׂיֵי הַיָּם *the princes of the sea* i. e. of countries around and beyond the sea Ez. 26, 16, i. q. לֵאמֹר לְ אֲרָצוֹת Is. 60, 5. Deut. 33, 19. So Is. 23, 4 אֲמַר רָם מְעוֹז הַיָּם *the sea hath spoken, the fortress of the sea*, i. e. Tyre.—PLUR. יַמִּים *seas* Gen. 1, 22. Lev. 11, 9. 10. Ps. 135, 6. Poet. often where the sing. stands in prose; as הַדָּג הַיָּם *the sand of the sea* Job 6, 3. Ps. 78, 27. Jer. 15, 8; comp. sing. above. הַחֹק הַיָּם *the coast of the sea* Gen. 49, 13. Judg. 5, 17 (comp. הַחֹק הַיָּם Josh. 9, 1); לֵב יָם *the heart of the sea* Ps. 46, 3. Jon. 2, 4; comp. also Gen. 1, 10. Deut. 33, 19. Ps. 8, 9. al.—The word יָם *sea* is also transferred:

a) To a large *river*; e. g. the Nile Is. 18, 2. 19, 5. Nah. 3, 8. Job 41, 23; the Euphrates Is. 27, 1. (prob. 21, 1.) Jer. 51, 36. Plur. the branches of the Nile

Ez. 32, 2.—So Arab. <sup>5</sup>יַם of the Nile, Kor. Sur. 20, 39. al. In like manner البحر *the sea* for the Nile, Elmac. I. 12. Eutyech. Alex. I. 86. II. 377, 499. The Egyptians still use البحر *the sea* in common parlance for the Nile; see Bibl. Res. in Palest. I. p. 542.

b) By hyperbole, to a large *vase* or *basin*; hence הַיָּם הַבְּרָזֶה *the sea of brass, brazen sea*, i. e. the great laver in the court of the priests before Solomon's temple, 2 K. 25, 13. 1 Chr. 18, 8; also הַיָּם מִיָּצֵק 1 K. 7, 23; הַיָּם v. 24. 29. 2 K. 16, 17. 2 Chr. 4, 3 sq.

2. *the West, the western quarter*, since the Mediterranean sea lies west from Palestine; see in אֲחֹרֵי no. 2. p. 33. רוּחַ יָם *the west wind* Ex. 10, 19; פְּאַת־יָם *the west side* Ex. 27, 12. 38, 12; יָמָה *westward* Gen. 28, 14. Ex. 26, 22. (But הַיָּמָה is *to or at the sea*, Num. 34, 5. Josh. 16, 6. 8. 24, 6; so לַיָּמָה 19, 11.) מִיָּם *from the west*, i. e. *at or on the west*, Gen. 12, 8. Josh. 11, 2. 3; מִיָּם לְ מִיָּם *on the west of any place*, Josh. 8, 9. 12. 13.—Twice, Ps. 107, 3. Is. 49, 12, יָם is joined with צִפּוֹן *the north*; whence some have preferred to understand it, at least in these passages, of *the south*; but elsewhere too, other quarters are coupled

together not opposite but adjacent to each other, comp. Am. 8, 12. Deut. 33, 23.

יָם Chald. emphat. יַמָּא *the sea*, Dan. 7, 2. 3.

\* יָמָה <sup>5</sup>absol. root, i. q. יָם, יָמָם, q. v. *to be warm, to be hot*. Comp. حمى *et* یخ *ferbuit dies*.—Hence יָמָה and יָמָה plur. of יָם; also

יָמֹהַל (day of God, יָמָה i. q. יָם, יָם, comp. יָמָה i. q. יָם, יָמָה i. q. יָמָה man,) *Jemuel*, pr. n. of a son of Simeon, Gen. 46, 10; for which יָמֹהַל Num. 26, 12.

יָמָה poet. plur. of the noun יָם, q. v.

יָמָה id. see יָם.

יָמָה m. (r. יָם) plur. <sup>5</sup>πάσας λεγόμε. Gen. 36, 24, prob. as Vulg. *aquæ calidæ, warm springs*; such being actually found in the region in question on the eastern shore of the Dead sea, see in

יָמָה. Arab. حميم, Syr. سحمتا, id. Jerome says, in Quæst. ad. l. c. “nonnulli putant *aquas calidas* juxta linguæ Punicæ [Syriacæ?] viciniam, quæ Hebrææ contermina est, hoc vocabulo significari;” and this is not to be disregarded, nor is it destitute of etymological grounds; see under יָם and יָמָה.—The Cod. Samar. reads הַיָּמָה *the Emim* or giants, and so Onkelos and Pseudo-Jonathan understand it. By a groundless conjecture from the context, some of the Rabbins and modern versions render it *mules*.

יָמִיָּה (dove, Arab. <sup>5</sup>يَمَامَة, r. יָם; comp. יָמִיָּה, r. יָמִיָּה) *Jemimah*, pr. n. of one of Job's daughters, Job 42, 14.

יָמִין comm. gend. rarely masc. Prov. 27, 16. Ex. 15, 6; constr. יָמִינִי. R. יָמִין.

1. *the right hand*, as the pledge of good faith and as lifted up in swearing, 2 K. 10, 15. Is. 62, 8. Lat. *fidissima destra* Valer. Flacc. 5. 65. Arab. <sup>5</sup>يَمِين; <sup>5</sup>يَمِين, Ethiop. የላይ, Syr. <sup>5</sup>مَيمِنًا, the right hand, the right.—Gen. 48, 8. 14. Ex. 15, 6. Ps. 44, 4. al. sæp. Ps. 144, 8. 11 *their right hand is a right hand of falsehood, deceit*. Is. 62, 8 *the Lord hath sworn by his right hand*. (Comp. the Arabic oath يمين)

אלה by the right hand of Allah; whence **ימיני** fem. oath.) Is. 41, 10 *I will uphold them בְּיַמִּינִי צְדִיקִי with my righteous right hand.* Hence אִישׁ הַיְמִינָה *the man of thy right hand*, whom thou sustainest, aidest, Ps. 80, 18. So freq. יְמִין הָיָה Ex. 15, 6. Ps. 118, 15. 16. Hab. 2, 16; יְמִין הָיָה וַיִּמְרָקָה Ps. 77, 11. al. Pleon. הָיָה וַיִּמְרָקָה Ps. 74, 11.—The following constructions may be noted: a) *On the right, at the right hand*, is עַל יְמִין Job 30, 12, מִיְמִין 1 K. 7, 39. 49. b) *On the right of any one, at the right hand of any person or thing*: is עַל יְמִין פ' Ps. 109, 6. Zech. 4, 11, הָיָה יְמִין דְּבָר, 1 Sam. 23, 24, מִיְמִין פ' Ps. 109, 31. Is. 63, 12, מִיְמִין פ' Gen. 48, 13. Ps. 16, 8, לְיְמִין ל' 2 K. 23, 13. 2 Sam. 24, 5. 8. c) *On or at the right hand*, after verbs of motion, is עַל יְמִין Neh. 12, 31, זָבַח לְיְמִין 6; of any one, לְיְמִין פ', as Ps. 110, 1 שָׁב לְיְמִינִי sit thou on my right hand. d) *To or towards the right hand*, is עַל הַיְמִין 2 Sam. 2, 19. Is. 9, 19, אֶל-הַיְמִין Ez. 1, 10, הַיְמִין Gen. 13, 9; also יְמִין Is. 54, 3. Zech. 12, 3. So יְמִין chiefly in phrases: לְיְמִין אוֹ שְׂמָאל Num. 20, 17. 22, 26. 1 Sam. 6, 12, and סוּר יְמִין אוֹ שְׂמָאל, to turn to the right or to the left, Deut. 2, 27. 17, 20. Josh. 1, 7. 23. 6.—Further in the phrases: aa) *To stand or be at one's right hand*, i. q. to aid, to assist any one, Ps. 16, 8. 109, 31. 110, 5. Is. 63, 12. bb) *To sit on the right hand of the king*. as the highest place of honour, e. g. spoken of the queen 1 K. 2, 19. Ps. 45, 10; of one beloved of the king and vicegerent of the kingdom Ps. 110, 1, where see the Commentators. Comp. Heb. 8, 1. Jos. Ant. 6. 11. 9. Elsewhere too the right hand is the place of honour, to which there is allusion in Job 30, 12. cc) *To take or hold the right hand of any one*, i. q. to sustain. to aid, Ps. 73, 23. Is. 41, 13. 45, 1.

2. *the right*, i. e. the right side, part, quarter; comp. יָד signifying both *hand and side*. In the genit. after other nouns it expresses the adj. *right* (יְמִינִי), as שׁוֹךְ הַיְמִין *the right leg* Ex. 29, 22. Lev. 8, 25; הָרֶגֶל הַיְמִינִי *his right thigh* Judg. 3, 16. 21; כָּל-עֵינֵי הַיְמִין *all your right eyes* 1 Sam. 11, 2; also יָד הַיְמִינִי *his right hand* Gen. 48, 17. Judg. 3, 15. 20, 16;

יְמִינִי יָד *my right hand* Ps. 73, 23. Jer. 22, 24; יָד הַיְמִינִים *their right hand* for their right hands Judg. 7, 20, comp. פִּימוּ Ps. 17, 10 *their mouth* for their mouths.—*The right part or side* seems also to be put for the right place, the proper and legitimate position; Ecc. 10, 2 *a wise man's heart* is לְיְמִינוֹ *at his right*, i. e. in its right and proper place, is itself right; *but a fool's heart* is *at his left*, i. e. in the wrong place, perverse.

3. *the South, the southern quarter*, see יָד in אָחוּר no. 2. p. 33. Ps. 89, 13. Acc. יְמִין *in the south* Job 23, 9. 1 Sam. 23, 19 הַיְשִׁימוֹן מִיְמִין *on the south of the desert*. v. 24. 2 Sam. 24, 5.

4. *good fortune, prosperity, happiness*, since the right hand was of good omen;

hence Arab. **يسمين** to be happy, **يسمين** happiness. So in the pr. name בְּנֵי-יָמִין q. v. p. 142.—Hence

5. *Jamin*, pr. n. m. i. q. Felix. a) A son of Simeon Gen. 46, 10. 1 Chr. 4, 24. b) 1 Chr. 2, 27. c) Neh. 8, 7.—Hence

יְמִינִי *Jaminite*, patronym. from pr. n. יְמִין, Num. 26, 12.

יְמִינִי 1. Adj. i. q. יְמִינִי, *right*, not left, only 2 Chr. 3, 17 Cheth. Ez. 4, 6 Cheth.

2. בְּנֵי-יְמִינִי and ellipt. יְמִינִי, *Benjamite*; gentile n. from בְּנֵי-יָמִין q. v. p. 142.

יְמִלָּה and יְמִלָּה (whom God makes full, r. מְלָא) *Imlah*, pr. n. of the father of the prophet Micaiah, 1 K. 22, 8, 9.

יְמִלֵּךְ (whom God makes king, r. מְלָךְ) *Jamlech*, pr. n. of a phylarch or chief in the tribe of Simeon, 1 Chr. 4, 34.

\* יְרִיבִים obsol. root. I. i. q. הָרָם and הָרָה *to make a noise, to rage and roar*, as the billows of the ocean. Hence יָם sea.

II. i. q. יָרָם, *to be warm, hot*, as the day, whence Syr. **يَوْمًا** day-time; comp. in יָרָם. Trop. of desire, love; whence יְמִימָה *dove*, as pr. n.

\* יְמִין in Kal not used, kindr. with אָמַן *to be firm*, also *to be faithful*. Hence הַיְמִין *the right hand*, as the pledge of good faith, etc.

הַיְמִין and הַיְמִין 2 Sam. 14, 19, denom. from יְמִין.

1. *to use the right hand*, (opp. **הַשְּׂמְאִיל**), part. plur. **מְרַמְיָיִם** *right-handed* 1 Chr. 12, 2.

2. *to take the right, to turn to the right*, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. So proverb. *to turn to the right or left* of any thing, i. q. *to evade*, 2 Sam. 14, 19.—

Arab. **يَمِين** and **يَمَان** a dextra accessit.

Deriv. **הַיְמָן** see Kal, **הַיְמָנִי**, perh. **הַיְמָא**; also the two following.

**יִמְנָה** (good fortune, i. q. **יְמִנָה**) *Jimnah*, pr. n. m. a) A son of Asher, Gen. 46, 17. Num. 26, 44. 1 Chr. 7, 3. b) 2 Chr. 31, 14.

**יְמָנִי** adj. (r. **יְמָן**) f. **יְמָנִית**, *right*, not left, Ex. 29, 20. Lev. 8, 23. 1 K. 6, 8. al.—The form is as if from a subst. **יְמָן**, **יְמָן**, the right side.

**יִמְנָע** (whom God keeps back, r. **יִמְנָע**) *Imnah*, pr. n. m. 1 Chr. 7, 35.

\* **יְמָר** in Kal not used, i. q. **מָדַר**, *to change, to alter*, intrans. Hence

HIPH. **הִימַר** *to change* trans. *to exchange*, Jer. 2, 11; where several Mss. read **הִמַּר** from r. **מָדַר**.

HITHP. **הִתְיַמַּר** *to change oneself* with any one, i. e. *to substitute oneself for him, to take the place of any one*. Comp. Arab. **بَدَلَ** *to change, to exchange*; Conj. V, *to take the place of any one*.—Is. 61, 6 **בְּכְבוֹדָם הִתְיַמְרוּ** *in their splendour ye shall take their place*, i. e. possess it in their stead. So Saadias and Jarchi. Others, as Vulg. Chald. Syr. 'in their splendour shall ye glory,' as if i. q. **הִתְאַמַּר**.

**יִמְרָה** (refractory, r. **מָרָה**) *Imrah*, pr. n. m. 1 Chr. 7, 36.

\* **יְמִישׁ** i. q. **מָשַׁשׁ**, *to feel, to touch*, in Kal not used.

HIPH. id. Judg. 16, 26 Cheth. **הִימִישֵׁנִי**, read **הִימִישֵׁנִי**, *let me feel, touch*.

\* **יִקָּה** fut. **יִקָּה**, part. f. **יִקָּה**, *to be violent, raging, cruel*; the primary idea being that of *heat*, so that **יִקָּה** is kindr. with **יִזַּן** *to boil up*, and also with **יָזַם**, **יָזַם**, see in **יָזַם**.—Part. fem. Zeph. 3, 1 **הַיִּזְנָה** *the violent or oppressing city*. Elsewhere as an epithet of the

sword, **הַיִּזְנָה** *the cruel, the oppressing sword*, sword of violence, Jer. 46, 16. 50, 16; and without **הַיִּזְנָה** id. Jer. 25, 38 **הַיִּזְנָה** *the wrath of the cruel* sc. sword, where the epithet is put for the thing itself, as Schnurrer well; or perhaps, with Sept. Chald. and some Mss. it ought to read **הַיִּזְנָה**.—With an accus. Ps. 74, 8 **הַיִּזְנָה** *let us maltreat them all, destroy them*.

HIPH. **הִיזְנָה**, fut. **יִזְנָה**, *to treat with violence, to maltreat, to oppress*; with acc. as princes a people Ez. 45, 8; the Chaldeans Israel Is. 49, 26; espec. of the rich and noble as oppressing the poor, widows, orphans, strangers, Ex. 22, 20. Lev. 19, 33. Deut. 23, 17. Jer. 22, 3. Ez. 18, 7. 12. 26. 22, 7. 29; of fraud and overreaching in buying and selling Lev. 25, 14. 17. With acc. of pers. and **יָזַן**, *to thrust out of a possession by violence, to dispossess*, Ez. 46, 18. Chald. Aph. **אִזְנָר** id.

**יְנוּחַ** (rest, quiet, r. **נָוַח**) *Janoah*, pr. n. of a place on the confines of Ephraim and Manasseh, 2 K. 15, 29. With ה local **יְנוּחָה** Josh. 16, 6, 7.

**יְנוּם** (slumber, r. **נָוַם**) Josh. 15, 53 Cheth. for which Keri has **יְנוּם** (flight, r. **נָוַם**) *Janum*, pr. n. of a place in the tribe of Judah.

**יְנוּם** *Janus*, see in **נָוַם**.

\* **יָנָה** a spurious root, assumed for Hiph. **הִינָה**. But see **נִינָה** Hiph.

**יִנְקָה** f. i. q. **יִנְקָה**, *a sucker, sprout*, Ez. 17, 4. It has the pass. form but active power. Chald. **יְנִיק**, **יְנִיק**, suckling. R. **יְנִיק**.

\* **יִנְקָה** fut. **יִנְקָה** *to suck*; Chald. **יְנִיק**, Syr. **يَنْق**, Sam. **יְנִיק** id. Absol. Job 3, 12; pr. *to suck the mother's breast*, c. acc. Cant. 8, 1. Joel 2, 16; but also other things, as Job 20, 16 *he sucketh the poison of asps*. Trop. Is. 60, 16 *thou shalt suck the milk of the nations, and shalt suck the breast of kings*, i. e. thou shalt be made rich with the wealth of nations and kings. Deut. 33, 19 **כִּי יִשָּׁבַע** *for they shall suck the abundance of the seas*, i. e. of nations beyond the sea. Is. 60, 11. 12.—PART. **יִנְקָה** a) *a suckling, sucking child*, (Syr. **يَنْقَا**,

יִנְשָׁה, Num. 11, 12. Deut. 32, 25. 1 Sam. 15, 3. 22, 19. Is. 11, 8. Jer. 44, 7. Ps. 8, 3. a. More fully יִנְקֵי שְׂדֵימָה Joel 2, 16. b) Trop. a sucker, sprout, as drawing the sap from the parent stock, Is. 53, 2. More frequent in this sense is fem. יוֹנְקָה, Job 8, 16. 14, 7. 15, 30. Plur. יוֹנְקוֹת Ez. 17, 22. Hos. 14, 7. Ps. 80, 12.

HIPH. הִינְיֵק also הִינְיֵק Lam. 4, 3, to give suck, to suckle, as a mother her infant, Gen. 21, 7. Ex. 2, 7. 9. 1 Sam. 1, 23; also of animals, Lam. 4, 3; absol. מִיִּנְקוֹת (camels) giving suck, milch-camels, Gen. 32, 16. Trop. to cause to suck sweet things, i. e. to give to taste, to let enjoy, Deut. 32, 13.—PART. fem. מִיִּנְקָה Ex. 2, 7, c. suff. מִנְקָהוּ 2 K. 11, 2, giving suck, as subst. a wet-nurse. Plur. מִיִּנְקוֹת Is. 49, 23.

Deriv. יִנְיָה.

יִנְשָׁה m. once יִנְשָׁה Is. 34, 11, an unclean bird, prob. a water or marsh fowl Lev. 11, 17. Deut. 14, 16; frequenting deserts or marshes, Is. l. c. Sept. and Vulg. render it *ibis*, i. e. the Egyptian heron; Chald. and Syr. *the owl*, which also Bochart adopts, Hieroz. P. II. p. 281 sq. and supposes it to be derived from נִשָּׂה twilight. Most prob. some species of heron or crane is to be understood, whose cry resembles the blowing of a horn or trumpet, as the *ardea stellaris* or *bittern*, the *ardea agami* or trumpeter-bird, or the common crane, etc. and this is supported by the etymology from נִשָּׂה to blow. In the list of unclean birds in Lev. l. c. this bird is followed by the הִנְשָׁה, derived from the similar verb נִשָּׂה i. q. נִשָּׂה.

\* יִסֵּד inf. with pref. לִיִּסֵּד Is. 51, 6, לִיִּסֵּד 2 Chr. 31, 7 (as if from יָסַד), c. suff. יִסְדֵי Job 38, 4; pr. to set, to place, to seat. comp. Niph. no. 1, and יִסֵּד seat. The primary monosyllabic root is Sanscr. *sad* to sit, Lat. *sed-ere*, Goth. *sat-jan* to put, Engl. *to set*; the same root with harder letters is Heb. יָסַד; Gr. *σιῶν, ἰσθημι*, and with softer letters Gr. *ἰδ- (ἰδομαι)*. Arab. *وسد* is spec. to put or place under, e. g. a cushion, pillow.—Hence

1. to set, i. e. to place, put, lay the foundations of any thing, to found, e. g. a

building Ezra 3, 12; a city Is. 54, 11. (Comp. שָׂדֵימָה Is. 42, 4. 44, 7; שָׂדֵימָה 1 Sam. 2, 8.) More freq. in this sense in Piel; in Kal mostly poet. of God as founding the heavens and the earth, Ps. 78, 69. 89, 12. 104, 5. Job 38, 4. Is. 48, 13. Zech. 12, 1. Am. 9, 6 יִסְדָהּ עַל אֶרֶץ וְאָנְקָהּ and hath founded his vault upon the earth, i. e. the vault of the heavens as apparently resting upon the earth. Ps. 24, 2.—Of a heap, to lay down sc. the bottom, 2 Chr. 31, 7.

2. to set, i. e. to appoint, to assign sc. a place to any one (comp. שָׂדֵימָה Ex. 21, 13). Ps. 104, 8 they go up mountains, they go down valleys, מָה יִסְדָהּ לָהֶם אֶל מְקוֹמָם וְהָיָה לָהֶם אֶל מְקוֹמָם unto the place that thou hast appointed for them. So of a people, Is. 23, 13 lo the land of the Chaldeans; this people till now was not, אֲשׁוּר יִסְדָהּ לְצַדִּיקִים Assyria appointed it for dwellers in the desert, i. e. for the Chaldeans; see Comment. on Is. ad loc. Hence to appoint or constitute for some specific purpose, Hab. 1, 12 לְהוֹרִיחַ לְהוֹרִיחַ לְהוֹרִיחַ for chastisement hast thou appointed them sc. the Chaldeans, i. e. hast called them forth; parallel לְמַשְׁפַּח שְׂמָהוּ.

3. to set laws, to ordain, Ps. 119, 152. Comp. שָׂדֵימָה Gen. 47, 26, also Gr. *νομοθετης*.

NIPH. יִסֵּד 1. to be settled, seated down, i. e. a) to settle in a land, Ex. 9, 18 in Egypt הַיּוֹם הַזֶּה לְמַן הַיּוֹם הַזֶּה since the day of their settling in it until now, i. e. since the Egyptians settled down in the land. b) to sit down together for consultation; hence to consult, to take counsel together, with עַל against any one Ps. 2, 2. 31, 14.

2. to be founded, as the temple Is. 44, 8.

PIEL יִסַּד 1. to set, place, lay, e. g. a foundation-stone Is. 28, 16; to found an edifice Zech. 4, 9. Ezra 3, 10; a city Is. 14, 32. Josh. 6, 26 בְּבִכְרוֹ יִסְדָהּ with his first-born (i. e. with the loss of him, בַּ of price) shall he lay its foundation. Also acc. of material 1 K. 5, 17 [31].—Trop. Ps. 8, 3 out of the mouth of babes and sucklings עוֹ יִסְדָהּ hast thou founded for thee praise, glory; so Arabic writers compare glory to an edifice firmly founded and fortified, see Muntinghe ad h. l. Thesaur. p. 602.

2. to set, i. e. to appoint, to constitute



for any purpose, 1 Chr. 9, 22. Also to set fast, i. e. to prescribe, to ordain, c. על Esth. 1, 8.

Pual to be founded, e. g. columns Cant. 5, 15; the temple 1 K. 6, 37. Ezra 3, 6. Hagg. 2, 18. Zech. 8, 9; with an acc. of material, as in Pi. 1 K. 7, 10.

Hoph. i. q. Pual. Inf. הוּסַד 'the being founded,' subst. *foundation*, Ezra 3, 11. 2 Chr. 3, 3. Part. מוּסַד (Dag. euphon.) *founded*, Is. 28, 16 מוּסַד מוּסַד a *foundation founded*, i. e. firm, sure; comp. הַפֶּשֶׁת מְהַפֶּשֶׁת Ps. 64, 7, בָּשָׁל מְבָשָׁל Ex. 12, 9.

Deriv. the three next following, and סוּדִי. מַסַּד, מוּסַד, מוּסַד, מוּסַד, pr. n. סוּדִי.

יָסַד m. *foundation*, metaph. *beginning*, Ezra 7, 9. R. יָסַד.

יָסוּד m. *foundation*, as of an altar Ex. 29, 12. Lev. 4, 7, 8, 15, 9, 9; of a building Job 4, 19. Ps. 137, 7. al. [Poet. *foundation of the sea, the ground or bottom on which it rests, the depths*, Hab. 3, 13; see in צָנָאָר.—R.]—Plur. יָסוּדִים Mic. 1, 6, and יָסוּדוֹת Lam. 4, 11; also metaph. *princes* Ez. 30, 4, comp. שָׂהוֹת. R. יָסַד.

יָסִידָה f. *foundation*, Ps. 87, 1. R. יָסַד.

יָסוּר m. (ר. יָסַר) a *corrector, reprover, censurer*, verbal subst. of the form גְּבוּר Job 40, 2 [39, 32] הָרַב עִם־יְהוָה יָסוּר *contending shall the reprover of God contend with the Almighty?* רַב is here inf. absol. from יָרַב instead of the finite verb (comp. Judg. 11, 25 הָרַב רַב עִם יִשְׂרָאֵל, where the finite verb is added), and to יָסוּר then corresponds in the other hemistich מוּכִרֵת אֶלֹהֵי מוֹכֵרֶיהָ, comp. Prov. 9, 7. The single words of this clause have often been correctly explained, (see for יָסוּר Junius and Tremellius, and for the form רַב Aben Ezra and Kimchi.) but I have found no one who has rightly apprehended the whole sense. The above interpretation was proposed in former editions, and has been adopted by Umbreit, Winer, De Wette, but neglected by Rosenmüller.

יָסַר (verbal of fut. r. סוּר, as יָרַיב from יָרַיב) *departing, one who departs*; Jer. 17, 13 Cheth. יָסוּרִי *those departing from me*. Keri יָסַרִי.

\* יָסַךְ a doubtful root, i. q. נָסַךְ to pour, but intrans. to be poured, comp. שָׁיַח and

רָשַׁח; once Ex. 30, 32 לֹא יִרְסַךְ *it shall not be poured*. Perhaps it should read יָרְסַךְ Hoph. of סוּךָ.

יִסְכָּה (she looks abroad, r. סָכָה) *Isach*, pr. n. of the sister of Lot, Gen. 11, 29.

יִסְמַכְיָהוּ (whom Jehovah upholds, r. סָמַךְ) *Ismachiah*, pr. n. m. 2 Chr. 31, 13.

\* יִסְכָּה in Kal and Hiph. both of which are defective, thus: Præt. יִסְכָּה, rarely הוּסַכְיָהוּ 2 K. 20, 6. Ecc. 1, 16; Inf. הוּסַכְיָהוּ; Imper. twice סָפַי Is. 29, 1. Jer. 7, 21, though this form can be referred to סָפַה; Fut. יוּסַכְיָהוּ, apoc. יוּסַכְיָהוּ, in pause הוּסַכְיָהוּ Job 40, 32, אֶל־הוּסַכְיָהוּ Prov. 30, 6, and by a wrong orthography יִאֲסַכְיָהוּ Ex. 5, 7. 1 Sam. 18, 29 (as vice versa יוּסַכְיָהוּ, from אָסַה q. v.) convers. וַיִּסְכָּה; Part. יוּסַכְיָהוּ for יוּסַכְיָהוּ Is. 29, 14. 38, 5, plur. יוּסַכְיָהוּ Deut. 5, 22; also מוּסַכְיָהוּ Neh. 13, 18.

1. to add, Syr. and Chald. Aph. אֲוַסַּךְ, אֲוַסַּכְיָהוּ. The primary idea seems to be that of *scraping, scraping together*; like kindr. סָפַה, comp. סוּכָה.—With accus. of the thing added and על of that to which it is added, Lev. 5, 16 הוּסַכְיָהוּ יוּסַכְיָהוּ *and shall add the fifth part of thereto*. Lev. 22, 14. 27, 13 sq. Deut. 19, 9; אל 2 Sam. 24, 3. Often too the accus. of the thing added is omitted, Deut. 13, 1 [12, 32] הוּסַכְיָהוּ עָלָיו וְלֹא תִקַּרַע מִמֶּנּוּ *thou shalt neither add thereto nor diminish therefrom*, sc. any thing. Prov. 30, 6. Ecc. 3, 14.—Hence

2. to add to, i. e. to increase, to enlarge, comp. French *ajouter à*. With על Ps. 71, 14 הוּסַכְיָהוּ עַל־כָּל־תְּהִלָּתְךָ *I will add to, increase, all thy praise*; comp. Lat. 'detrahere (aliquid) de laudibus alic.' Ps. 115, 14. Ezra 10, 10; אל Ez. 23, 14; לְ Is. 26, 15; \*acc. Lev. 19, 25. יוּסַכְיָהוּ יְהוָה אֶת־כָּל־אֲשֶׁר לְאִיּוֹב *and Jehovah increased twofold all that Job had*. Ecc. 1, 18. Prov. 9, 9, 16, 21. 19, 4. Job 17, 9. Is. 29, 19. Imper. יוּסַכְיָהוּ לְךָ שָׁנוֹת *shall they increase the years of thy life*, i. e. thy years shall be increased; comp. Heb. Gr. § 134. 3.—To increase any thing to any one, is sometimes i. q. to give more, as Ps. 120, 3 מַה־תֵּן לְךָ וּמַה־ *what giveth to thee and what giveth more (adds to give) to*

*thee thy false tongue?* i. e. what doth thy false tongue profit thee? comp. Lev. 26. 21. Ez. 5, 16. Elsewhere to *increase* is also i. q. to *surpass, to exceed*, as 2 Chr. 9, 6 הִשְׁתַּדְּדָה עַל הַשָּׂמַיְמָה thou *exceedest* (hast added to) *the fame that I heard*; comp. 1 K. 10, 7. So Ecc. 1, 16. 2, 9.

3. to *add to do* any thing, with infin. either simply or with pref. לִ; more rarely followed by a finite verb with or without the copula, Prov. 23, 35. Is. 52, 1. Hos. 1, 6. Hence a) i. q. to *do again*, another time, so that it may be expressed in Engl. by the adverb *again*. Gen. 4, 2 וַחֲסָה לְבָרָה *and again she bare*. 8, 10. 12, 18, 29 וַיִּסַּר עוֹד לְבָרָה *and he spake yet again*. 25, 21. Ex. 10, 28, 29. b) to *do further, longer; to continue to do* any thing. Gen. 4, 12 לֹא-הָיְתָה תִּתְּרֶכְתְּהָ לְךָ *the ground shall no longer yield to thee her strength*. Num. 32, 15. Josh. 7, 12. 1 Sam. 19, 8. 27, 4. Is. 47, 1. c) to *do the more*; Gen. 37, 5 וַיִּסְפוּ עוֹד שָׂנְאָה *and they hated him yet the more*. v.

8. 1 Sam. 18, 29. 2 Sam. 3, 34.—Sometimes the action which is thus to be repeated or continued is not directly expressed, but is implied in the preceding words. Job 20, 9 וְעַיִן שֹׁפְתוֹ וְלֹא עָרַן *the eye saw him, but shall not add sc. לְשׂוֹנוֹ*, i. e. shall see him *no more*. 34, 32 *if I have done iniquity, I will (do it) no more*. 38, 11. 40, 5. 32. Ex. 11, 6 *such as was never before, sc. לְהַיּוֹם, and such as never more shall be*. Num. 11, 25 *and when the spirit rested upon them they prophesied, sc. וְלֹא יִסְפוּ* but never again or more after that day; so Sept. and Syr. well. Here belongs also the phrase: כֹּה יַעֲשֶׂה אֱלֹהִים *God do so and so add to do*, i. e. and more also, 1 Sam. 3, 17. 14, 44.

NIPH. נוֹסַף 1. to be added, c. על Num. 36, 3, 4. Reflex. to join oneself Ex. 1, 10. 2. to be increased, i. e. intrans. to increase, to grow, e. g. in wealth, Prov. 11, 24. Part. נוֹסְפוֹת Is. 15, 9 *additions, accessions, sc. of calamities, i. q. new calamities*.

Deriv. pr. names יוֹסֵף, יוֹסֵפֶת, יוֹסֵפֶה.

יִסַּף Chald. in Kal not used. HOPH. in the Hebrew manner הוֹסַף to be added, Dan. 4, 33.

\* יִסַּר rarely found in Kal, fut. c. suff. אֶסְרֶם Hos. 10, 10; part. יִסַּר Prov. 9, 7. Ps. 94, 10. Elsewhere with the same sense:

PIEL יִסַּר, fut. יִסַּר, inf. יִסְרֶה Lev. 26, 18, יִסֹר Ps. 118, 18.

1. to *chastise or chasten, to correct, to punish* with blows, strokes, Deut. 22, 18. 1 K. 12, 11. 14 *my father chastened you with whips*. Espec. of children as corrected by their parents, Prov. 19, 18. 29, 17; of men as chastened of God, Lev. 26, 18, 28. Ps. 6, 2. 38, 2. 39, 12. 118, 18. Jer. 2, 19. 10, 24.—Eth. ገሠረ to chastise, to reprehend, to instruct; the palatal י being changed into the harder ገ.

2. to *chasten with words, i. e. a) to admonish, to exhort*, Prov. 9, 7. Job 4, 3 (comp. Hos. 7, 15). Ps. 16, 7 אֶתְּרִילֹת רַב־יְהוָה אֲרִיבֵי *also by night my reins admonish me sc. to praise the Lord*. With מִן to *admonish or dehort from* any thing, Is. 8, 11. Often of the admonition and discipline which parents give to children, Deut. 21, 18; or which God bestows on men, Deut. 4, 36. 8, 5. Ps. 94, 12. b) to *set right, to instruct*; Is. 28, 26 אֶתְּרִילֹת רַב־יְהוָה אֲרִיבֵי *he doth instruct him according to the right, his God doth teach him*. With two acc. Prov. 31, 1.—It is often coupled with הוֹכִיחַ, which differs from יִסַּר only as it primarily denotes a milder discipline consisting in admonition and confutation, and is transferred to the severer which employs blows and punishment; while the latter is used pr. of the severer discipline, and trop. of that which is milder. Like the former is also Gr. παιδεύειν, Germ. züchtigen, from Zucht, ziehen, erziehen; like the latter, Heb. לָמַד.

HIPH. i. q. Kal and Piel; once אֶסְרֶם Hos. 7, 12.

NIPH. נוֹסַר to be chastened, admonished, to take warning, Ps. 2, 10. Jer. 6, 8. 31, 18; c. ב Lev. 26, 23. Prov. 29, 19.

NITHPA. נִסְרִי Ez. 23, 48, to be instructed; for נִסְרִי, see Lehrg. p. 249. Yet the common analogy would be preserved by giving it the vowels of Niph. as נוֹסְרִי.

Deriv. מוֹסֵר, מוֹסֵרֶת, מוֹסֵרֶה.

יֵע m. (רָעָה) plur. יֵעִים, a shovel, for removing ashes, mentioned among the

furniture of the altar. Ex. 27, 3. 38, 3. Num. 4, 14. 1 K. 7, 40. 45. al. Vulg. *forceps*.—In Arab. several nouns derived from the root **ועי** signify *vessel*; but the Arabic usage in this root seems nevertheless to have differed from the Hebrew.

**יַעֲבֹץ** (he causes pain, r. **עָבַץ**) *Jabez*, pr. n. a) A man 1 Chr. 4, 9, 10, where the name is so explained. b) A place in the tribe of Judah, 1 Chr. 2, 55.

\* **יָעַר** fut. **יִיעֵר** 1. *to point out, to appoint, to fix, to or for any one, with לְ*; espec. a place Jer. 47, 7, or time 2 Sam. 20, 5; also punishment, Mic. 6, 9.—Arab. **وعد** to point out beforehand, sc. good, but also evil; III, to appoint a time or place. The primary idea is that of *commanding*; kindr. are **רָצַץ**, **רָצַץ**, q. v. Arab. **وعز**.

2. *to fix upon as a wife or concubine, to betroth, with acc. and לְ* Ex. 21, 8. 9.

NIPH. **נוֹעַר** 1. Reflex. *to meet with any one at an appointed place, by appointment, with לְ* Ex. 25, 22. 29, 42. 43. 30, 6. 36; **נָאָל** Num. 10, 4.

2. Recipr. *to meet together at an appointed time and place, by appointment*, Neh. 6, 2. 10. Job 2, 11. Am. 3, 3. Also

3. Genr. *to come together, to assemble*, Josh. 11, 5. 1 K. 8, 5. Ps. 48, 5; with **עַל** *against any one, of conspirators* Num. 14, 35. 16, 11. 27, 3.

HIPH. **הוֹעִיר**, *to cause or appoint to meet at a certain time and place, espec. before a tribunal, to cite before a court, to arraign, c. acc.* Job 9, 19 **יֹעִירֵנִי מִי** *who shall arraign me?* Jer. 49, 19. 50, 44.

HOPH. 1. *to be fixed, set*, Jer. 24, 1.

2. *to be turned, directed, of the face*, Ez. 21, 21.

Deriv. **עָרָה**, **מוֹעֵד**, **מוֹעֵד**, **מוֹעֵדָה**, and pr. names **מוֹעֵדָה**, **מוֹעֵדָה**, and

**יַעֲדוֹ** 2 Chr. 9, 29 Keri (in Cheth. **יַעֲדוֹ**) *Jedo*, pr. n. elsewhere **עֵדוֹ** *Iddo*, q. v.

\* **יָעַף** **יָעַף** *ἀπαξ λεγόμεν. to snatch away, to sweep away*; Is. 28, 17 **יָעַף בָּרֶד מִחֹסֶה** *and the hail shall sweep away the refuge of lies*. Vulg. *subvertet*, Saad. **جرى** *abripiet*.—Arab. **وعى** to collect;

IV, to lay up; but the primary idea seems to be that of *snatching*, which is applied both to snatching or scraping together and to snatching away; comp. **סָפַח**, **סִיף**, **רָצַח**, **אָסַף**.

**יַעֲזֹאֵל** (perh. treasured of God, from the Arab. see in r. **יָעַז**) *Jeuel*, pr. n. m. 1 Chr. 9, 6.—Elsewhere **יַעֲזֹאֵל** is found only in Chethibh, where Keri has **יַעֲזֹאֵל**, as: a) The founder or restorer of Gibeon, 1 Chr. 9, 35. b) A military officer of David, ib. 11, 44. c) A scribe of Uzziah, 2 Chr. 26, 11. d) ib. 29, 13. e) Ezra 8, 13.

**יַעֲזֹר** (counselling, verbal fut. r. **עֲזַר**) *Jeuz*, pr. n. m. 1 Chr. 8, 10.

**יַעֲזִיר** see in **יָעַר**.

**יַעֲזָרִים** plur. *woods, forests*, i. q. **יַעֲזָרִים**, Ez. 34, 25 Cheth. See **יָעַר** no. 2.

**יַעֲזֹשׁ** (to whom God hastens, r. **עֲזַשׁ**) *Jeush*, pr. n. a) A son of Esau, Gen. 36, 18; for which **יַעֲזִישׁ** vv. 5. 14 Cheth. b) A son of Rehoboam, 2 Chr. 11, 19. c) 1 Chr. 7, 10. d) ib. 8, 39. e) ib. 23, 10.

\* **יָעַז** in Kal, not used, prob. i. q. **עֲזַז** *to be strong, firm, robust*; see in **יָעַז**.

NIPH. Is. 33, 19 **עַם נֹעֵז** *a firm people*, i. e. *fierce, obstinate*, sc. the Assyrians. So Symm. *ἀναιδέης* *shameless*, Vulg. *impudens*.

**יַעֲזִיאל** (whom God consoles, from r. **עָזַי** to console,) *Jaaziel*, pr. n. m. 1 Chr. 15, 18; for which v. 20 **יַעֲזִיאל**.

**יַעֲזִיָּה** (whom Jehovah consoles, see preced. art.) *Jaaziah*, pr. n. m. 1 Chr. 24, 26. 27.

**יַעֲזֹר** and **יַעֲזִיר** 1 Chr. 6, 66. 26, 31 (whom God helps, r. **עָזַר**) *Jazer*, pr. n. of a city in the tribe of Gad, on the border of the Ammonites, and for a long time subject to Moab; Num. 21, 32. 32, 1. 3. 35. Josh. 13, 25. 21, 37. Is. 16, 8. 9. *The sea of Jazer*, **יַעֲזֹר יָם** Jer. 48, 32, is of doubtful authority, as no such sea is known to exist; see Comment. on Is. 16, 8. Gr. *Ἰαζήρ* 1 Macc. 5, 8.—Comp. Eusebius de locis Heb. voc. *Ἰαζήρ*. *Re-land Palæst.* p. 825. It was perh. situated where now are found the ruins *'Ain Házir*, or those of *Sar* or *Sir*; Burckh.

Travels in Syr. p. 355, 357. Seetzen in Zach's Monatl. Corr. XVIII. p. 429, 430.

\* יעט a root *ἄναξ λεγόμεν.* i. q. *עָטָה* to clothe Is. 61, 10.

יעט Chald. i. q. Heb. *יָצַךְ*, to counsel. Part. *יָצַח* counsellor of the king, plur. c. suff. *יָצַחוּ* Ezra 7, 14. 15.

ITHP. to consult together, Dan. 6, 8.

Deriv. *עָטָה*.

יעאל (i. q. *יְעֹאֵל*) *Jeiel, Jehiel*, see Keri in *יְעֹאֵל*. Elsewhere: a) A prince of Reuben 1 Chr. 5, 7. b) A Levite ib. 15, 18. 21. 16, 5. 2 Chr. 20, 14. c) 2 Chr. 35, 9. d) Ezra 10, 43.

יעיר (whom God awakes, r. *עוּר*) *Jair*, pr. n. of a man 1 Chr. 20, 5 Keri; in Cheth. is *יְעוּר*. In the parallel passage 2 Sam. 21, 19, there stands instead of it *יְעִיר אֲרָגִים* (forests of the weavers); but *אֲרָגִים* is prob. repeated from the following *מְנוּר אֲרָגִים* by an error of transcription.

יעיש see in *יְעוּשׁ* lett. a.

יעכן (afflicted, r. *עָכַן*) *Jachan*, pr. n. m. 1 Chr. 5, 13.

יעל in Kal not used: 1. to go up, to ascend, to rise above, kindr. with *עָלָה*,

Arab. *وَعَلَّ* to rise above, to ascend a mountain, to stand upon the summit, *عَلَّ* eminent, noble, a prince. Hence *יעל* rock-goat, ibex.

2. to be eminent, to have worth, to be profitable; comp. *יעל* in the compound *בְּלִיעַל*, and see Hiph.

HIPH. *הוּעֵל* 1. to be of use, to profit, to help, absol. Prov. 10, 2. 11, 4. Jer. 2, 8 *לֹא יוּעֵלוּ הָאֱלֹהִים* they go after those that profit nothing, i. e. false gods, idols. 1 Sam. 12, 21. Is. 44, 10. Hab. 2, 18. With dat. of pers. Is 30, 5. Jer. 23, 32; or of thing, Job 30, 13 *לְהוֹתִי יוּעֵלָה* they help my fall. With suff. *יוּעֵלֶיךָ* Is. 57, 12.

2. Intrans. to profit, to receive profit, from any thing. Job 21, 15 *מַה נּוּעֵלֵנוּ* what profit should we have, etc. 15, 3 words *לֹא יוּעֵל בָּם* by which he is not profited. 35, 3. Is. 47, 12. 48, 17. Jer. 12, 13.

Deriv. the two following.

יעל m. plur. *יעלים* constr. *יעלי* 1. the wild or mountain goat, ibex, Germ. *Steinbock*, Arab. *وَعَلٌ* and *وَعَلٌ*. Ps. 104, 18.

Job 39, 1. *צוּרֵי הַיְעָלִים* the rocks of the wild goats, situated in the desert of Engedi, 1 Sam. 24, 3. See Bochart Hieroz. P. I. p. 915 sq.

2. *Jael*, pr. n. a) A judge in Israel before the age of Deborah, Judg. 5, 6. b) The wife of Heber the Kenite, who slew Sisera, Judg. 4, 17. 18. 5, 24. Some suppose the same to be meant in Judg. 5, 6.

יעלא see next art. no. 2.

יעלה fem. of the preced. 1. a wild she-goat, the female ibex; Prov. 5, 19 *הַיְעָלָה הַיָּדוּמָה* the graceful ibex, an epithet for a lovely woman. The Arabs say proverbially *أزهي من الوعل* more beautiful than the ibex, Bochart Hieroz. I. 899.

2. *Jaalah*, pr. n. of a man, Ezra 2, 56; written *יעלא* Neh. 7, 58.

יעלם (hidden, r. *עָלַם*) *Jaalam*, pr. n. of a son of Esau, Gen. 36, 5. 14.

\* יען obsol. root, Syr. Ethpa. *أَمَنَعَ* to be greedy, voracious, to be avaricious, *مَحَنًا* greedy, voracious. Hence *יען*, ostrich.

יען (for *יענה*, r. *עָנָה* I. no. 4) pr. subst. purpose, intent, aim. But it everywhere passes over into a particle, viz.

1. Preposit. with a subst. on account of, because of, propter, Ez. 5, 9. Hagg. 1, 9. With inf. Is. 30, 12. 37, 29. Jer. 7, 13. 48, 7. Ez. 5, 7. 16, 36. al.

2. Conjunct. *יען אֲשֶׁר* because that, because, Gen. 22, 16. 1 Sam. 30, 22. 1 K. 3, 11. al. So less freq. *יען כִּי* Num. 11, 20. Is. 7, 5. al. Both forms are followed by a præter. With fut. *יען אֲשֶׁר* to the intent that, in order that, Ez. 12, 12.— With *אֲשֶׁר* impl. i. e. *יען* alone as Conjunct. because, with præter. Num. 20, 12. 1 K. 20, 42. 2 K. 22, 19. al. Thrice it is repeated emphat. *יען וַיְבִיעֵן* because, even because, Lev. 26, 43. Ez. 13, 10; and without copula *יען בְּרִיעֵן* Ez. 36, 3. Comp. *יען*.

יען m. (r. *יען*) the ostrich, the male; so called from its greediness and glut:

tony; once in plur. רַעֲבִירָה Lam. 4, 3 Keri, and there prob. *ἐπιτοίως, ostriches*. Sept. ὡς στρουθίου, Vulg. *sicut struthio*. Compare for the sense, Job 39, 16. 17.—Much more frequent is

רַעֲבָה fem. of the preced. *the female ostrich*, (for the form comp. רַעֲבָה fem. רַעֲבָה, not רַעֲבָה,) always coupled with בַּת, i. e. הַרַעֲבָה *the daughter of the ostrich*, i. e. *the female ostrich* herself, see Bochart Hieroz. II. 230; opp. הַרַעֲבָה the male ostrich, Lev. 11, 16. Deut. 14, 15.—Plur. רַעֲבָה רַעֲבָה, *ἐπιτοίως* for both sexes, Is. 13, 21. 34, 13. 43, 20. Jer. 5, 39. Mic. 1, 8. Job 30, 29; in which passages they are said to inhabit the desert and to utter a plaintive cry. The Arabs also call the ostrich, without distinction of sex, بِنْتُ نَعَامٍ نَعَامٍ.—

—Others derive רַעֲבָה from רַעֲבָה to cry out, referring to the doleful cries of the ostrich. Others again without good reason render it *an owl*.

רַעֲבָה (for רַעֲבָה, whom Jehovah answers, r. רַעֲבָה) *Jaanaï*, pr. n. m. 1 Chr. 5, 12.

\* רַעֲבָה Jer. 51, 58. 64, fut. רַעֲבָה, *to be wearied, faint*, comp. רַעֲבָה, *either with running*, Jer. 2, 24 מְרַעֲבָהּ *they that seek her will not be wearied*. Is. 40, 30. 31; or also with severe labour, Is. 40, 28. Hab. 2, 13; and also thirst, Is. 44, 12. Hence *to be wearied out, exhausted*, Jer. 51, 64. Arab. رَعِبَ to run swiftly; IV, to go with fatigue, to loll as a dog; I, IV, to look feeble. The primary idea seems to be that of *breathing hard, panting*, like one weary with running; so the syll. רַעֲבָה, comp. רַעֲבָה, רַעֲבָה, רַעֲבָה.

Hoph. part. *wearied, faint, exhausted*, Dan. 9, 21 מְרַעֲבָהּ *wearied with a wearisome course*, i. e. long and swift; comp. הוֹרַעֲבָה no. 2. Sept. *τάχει φερόμενος*. Others following Theod. Vulg. Syr. derive מְרַעֲבָה from r. רַעֲבָה, and render it *flying*; but unaptly, since it is followed by רַעֲבָה.

Deriv. הוֹרַעֲבָה and the two following.

רַעֲבָה m. *wearied, faint*, Is. 40, 29; of a people 50, 4.

רַעֲבָה m. *weariness, fatigue*, from a *swift course*, Dan. 9, 21; see r. רַעֲבָה Hoph.

\* רַעֲבָה fut. רַעֲבָה; for imper. is twice רַעֲבָה from r. רַעֲבָה, Judg. 19, 30. Is. 8, 10; *to consult, to advise*, i. e. both *to take and give counsel*. Phenic. אִישׁ יַעֲזָר מֶלֶךְ counsellor of the king, Monum. Phœn. p. 152. Chald. יַעֲזָר id. Arab. وَعِظَ to admonish, to exhort, as prophets. The native power of this root is prob. *to command*, which is kindred to that of taking and giving counsel, of exhorting and predicting, comp. *consul* and *consulo*; although the ultimate primary idea seems to be that of *strength, firmness, power*, which lies in the root רַעֲזָה, רַעֲזָה. Kindr. roots are: רַעֲזָה to make firm, strong, to

be firm, whence عَصَا, wood; عَصِيَ and حَزِيَ to be firm, obstinate; عَصَّ to be hard, firm, strong; also رַעֲזָה; further: رַעֲזָה, عَزَّ, UHH, to strengthen;

רַעֲזָה and אָהָה to command; also רַעֲזָה q. v. The LXX express the native power of the root Ps. 32, 8; where they render the Heb. אִישׁ יַעֲזָר עֲלֶיךָ עֲזָרִי by ἐπιστηθῶ ἐπὶ σε τοὺς ὀφθαλμούς μου.—Hence

1. *to consult, i. e. to take counsel, to purpose, to determine*. Is. 14, 24 בְּאַשֵׁר אֲנִי רַעֲזָהּ *as I have purposed (decreed) so shall it stand*. v. 27. With an acc. Nah. 1, 11 יַעֲזָר בְּלִגְגָל *purposing destruction*. Is. 32, 7. 8. רַעֲזָה *to take counsel, to purpose a purpose*, Is. 8, 10. 14, 26. Ez. 11, 2. With infm. and לְ 2 Chr. 25, 16; with עַל *against* any one Is. 7, 5. 19, 12. 17. Jer. 49, 30; אֶל Jer. 49, 30.—Sometimes *to consult* i. q. *to devise*, e. acc. Hab. 2, 10 *thou hast consulted shame to thy house*, hast devised it, prepared it by thy counsels. Mic. 6, 5; with inf. and לְ Ps. 62, 5.

2. *to counsel, i. e. to advise, to give counsel*, Judg. 19, 30. 2 Sam. 17, 15; with acc. of counsel רַעֲזָה ib. 16, 23. 17, 7. Prov. 12, 20; with עַל *against* any one 2 Sam. 17, 21; followed by a whole sentence v. 11. With dat. of pers. Job 26, 3; for which is put a suffix Ex. 18, 19. 1 K. 1, 12. 12, 8. 13. 2 Chr. 10, 8. Jer. 38, 15.—Spec. a) Of God as coun-

selling, admonishing, and persuading men, by the law and prophets; Ps. 16, 7 *I bless the Lord אֲשֶׁר רָצַעַנִי who giveth me counsel* sc. to abstain from idolatry, comp. v. 4-6. Prægn. Ps. 32, 8 אֲרַעֲצֶה אֶתְּךָ וְאֶתְּךָ אֶתְּךָ I will counsel thee and keep mine eye upon thee, will be propitious to thee; see in עָוֶן. Others refer this to the psalmist, comp. Jer. 38, 15. b) Of future things, to advise, to advertise, to predict, Num. 24, 14; comp. Is. 41, 28. So Arab. **وعظ**.—Hence

**PART.** יוֹעֵץ as Subst. *a counsellor, adviser*; Prov. 11, 14, 15, 22, 24, 6. 2 Chr. 25, 16. Ezra 4, 5. Espec. *a king's counsellor*, royal adviser, 2 Sam. 15, 12. Ezra 7, 28, 8, 25, comp. 7, 24, 25. יוֹעֵץ לְמֶלֶךְ *the king's counsellor* 1 Chr. 27, 33. 2 Chr. 22, 4. יוֹעֵצֵי פְרִיעָה Is. 19, 11. Also יוֹעֵצֵי אֶרֶץ Job 3, 14 and יָעַר י' Is. 1, 26. comp. Mic. 4, 9, *the counsellors, chief men* (q. d. *consuls*) of a state or city; and so simpl. יוֹעֵץ Is. 3, 3. Job 12, 17. In Is. 9, 5 יוֹעֵץ is one of the attributes of the Messiah, as mighty in counsel.—Fem. יוֹעֵצָה *a female counsellor* to evil, 2 Chr. 22, 3.

\* **NIPH.** נוֹעֵץ 1. Reflex. *to let oneself be counselled, advised*; Part. נוֹעֵץ q. d. *well advised* Prov. 13, 10.

2. Recipr. *to consult or take counsel together*; spoken of several. often with יוֹדְדֵי. Ps. 71, 10. 83, 6 יוֹדְדֵי לֵב יוֹדְדֵי *they have consulted together with one heart*, mind. Is. 45, 21. Neh. 6, 7. Of one. 1 K. 12, 28. With עם, *to consult with any one*, 1 Chr. 13, 1. 2 Chr. 32, 3; with אֵת (אִתָּא) id. Is. 40, 14. 1 K. 12, 6, 8. Also with אֶל, spoken of a king consulting with his servants and giving them his commands, 2 K. 6, 8. 2 Chr. 20, 21.

3. *to decide after consultation, to counsel, to advise*, 1 K. 12, 6, 9 מִה אֲתָם נוֹעֲצִים *what do ye advise? what is the result of your deliberation?* 2 Chr. 10, 6. With inf. and הַ 2 Chr. 30, 23.

ἩΠΕΡΑ. i. q. Niph. no. 2. Ps. 83, 4.

Deriv. מוֹעֵצָה, עֲצָה.

**יַעֲקֹב** (heel-catcher, supplanter, liar-in-wait, r. עֲקָב, comp. Gen. 25, 26, 27, 36. Hos. 12, 4,) pr. n. *Jacob*, the youngest of the twin sons of Isaac, called also *Israel*, יִשְׂרָאֵל, the founder of the Israelitish nation, Gen. c. 25-50; hence אֱלֹהֵי

יַעֲקֹב *the God of Jacob*, i. e. *Jehovah*, Is. 2, 3. Ps. 20, 2; and so prob. Ps. 24, 6. where אֱלֹהֵי seems to have been dropped in transcribing. Also בֵּית יַעֲקֹב *the house or family of Jacob*, poet. for the people of Israel, i. q. יִשְׂרָאֵל, יִשְׂרָאֵל, Ex. 19, 3. Is. 2, 5, 6. Am. 3, 13; and simpl. יַעֲקֹב id. Num. 23, 7. Ps. 14, 7. Is. 27, 6, 9. al. Elsewhere put for the whole people regarded as one individual, e. g. Is. 44, 1, 45, 4. Jer. 30, 10. Obad. 10. al. Put also later, like *Israel*, for *the kingdom of Ephraim* or the ten tribes, Hos. 12, 3. Mic. 1, 5. Is. 17, 4; as likewise afterwards for the one remaining kingdom of Judah, Obad. 18. Nah. 2, 3.

יַעֲקֹבָה (id.) *Jaakobah, Jacobah*, pr. n. m. 1 Chr. 4, 36.

יַעֲקֹן see יַעֲקֹן.

\* יַעֲרָה obsol. root i. q. Arab. **وغر** pr. *to boil up and over*; then *to be redundant*, spoken of any kind of redundancy or exuberance, as of plants. Hence the two following:

**יַעֲרָה** m. c. suff. יַעֲרֵי, with He local יַעֲרֵה Josh. 17, 15. Plur. יַעֲרִים Ez. 39, 10; יַעֲרֹה Ps. 29, 9.

1. *redundance or overflowing of honey, the droppings*, i. e. honey flowing or dropping of its own accord from the combs, which the Greeks and Romans call *ἀκητον μέλι, mel acetum*, (Plin. H. N. 15, 11.) Cant. 5, 1. More fully יַעֲרֵה יַעֲרֵה 1 Sam. 14, 27, from the fem. form יַעֲרֵה. Some have wrongly rendered it *favus mellis*, which signifies *honeycomb*, i. e. the cells in which the honey is contained; comp. Ovid. Fast. 4. 152 'expressis mella liquata favis.' It is rather i. q. נֶפֶת צִיפִּים *dropping of the honeycombs*, Germ. *Honigseim*, i. e. liquid honey, Ps. 19, 11.

2. *a thicket of trees*, so called from the *exuberance, luxuriousness* of trees and shrubs. Syr. **كح** thicket of briars, Arab.

**وعر** rugged tract, whence the verb **وعر** to be rugged, difficult of passage.—Is. 21, 13. Ez. 21, 2, 3. Hence genr. *a wood, forest*, Deut. 19, 5. Josh. 17, 15, 18. al. siep. יַעֲרֵי הַיַּדְרָה *trees of the forest* Ps. 96, 12. Is. 44, 14; יַעֲרֵי הַיַּדְרָה *beasts of the forest*, wild beasts, Ps. 50, 10, 104, 20

Contrasted with **יער** is **בְּרִמְל** a park, garden, as the smaller with the greater, the cultivated with the wild, Is. 29, 17, 32, 15; but the forest of cedars in Lebanon, as being small and beautiful, is called **יער בְּרִמְלֵי** *the forest of his park* i. e. like a park, 2 K. 19, 23. Is. 37, 24. **בֵּית הַיַּעַר** *the house of the forest* Is. 22, 8, fully **הַלְּבָנוֹן יַעַר בֵּית הַיַּעַר** *the house of the forest of Lebanon* 1 K. 7, 2, 10, 17, i. e. the armoury or arsenal of king Solomon, called also **נֶשֶׁק** Neh. 3, 19, and having its name from the cedar of Lebanon of which it was built. Metaph. *a forest of enemies*, Is. 32, 19, comp. 10, 18, 19, 34.—Spoken of the sanctuary or tabernacle, Ps. 132, 6 *to we heard of it at Ephratah, we found it יַעַר בְּשָׂדֵי יַעַר* in the fields of the forest, implying a region of Ephraim with forests where Shiloh was situated; or perh. in allusion to the name of the city **קִרְיַת יַעֲרִים** *Kirjath-jearim*, where the ark was kept twenty years.

**יעֲרָה** or **יעֲרָה** (ר. **יעַר**) 1. Fem. *honey*, 1 Sam. 14, 27; see in **יעַר** no. 1.

2. *Jarah*, pr. n. m. 1 Chr. 9, 42; prob. a corrupted form, see **יהֲעֲרָה**.

**יעֲרֵי אֲרָגִים** see in **יעַר**.

**יעֲרֵשֶׁיהָ** (whom Jehovah makes fat, r. **עָרַשׁ**) *Jareshiah*, pr. n. m. 1 Chr. 8, 27.

**יעֲשֵׂי** (contr. for **יעֲשֵׂיהָ**, whom Jehovah has made, r. **עָשָׂה**) *Jaasai*, pr. n. m. Ezra 10, 37 Keri. In Cheth. **יעֲשֵׂוּ** *Jaasu*.

**יעֲשִׂיאֵל** (whom God has made, r. **עָשָׂה**) *Jaasiel*, pr. n. of one of David's military officers, 1 Chr. 11, 47, comp. 27, 21.

**יעֲפֹדֶיהָ** (whom Jehovah sets free, r. **פָּדָה**) *Iphedeiah*, pr. n. m. 1 Chr. 8, 25.

\* **יעֲפֹה** fut. **יעֲפֹה**, apoc. **יעֲפֹה** Ez. 31, 7.

1. Pr. *to be bright, to shine*, kindr. with **יעֲפֹה**, comp. **יעֲפֹה** and **יעֲפֹה**. Hence **יעֲפֹה** no. 1, and **יעֲפֹה** splendid deed, miracle.

2. *to be fair, comely, beautiful*, of a woman Ez. 16, 13. Cant. 7, 2, 7, comp. 4, 10; of a tree Ez. 31, 7.

PIEL *to beautify, to deck*, with silver and gold Jer. 10, 4.

PU. **יעֲפֹה**, the two first radicals being doubled, intens. *to be very beautiful*, Ps. 45, 3.—But this form is without analogy, there being no other example of thus

doubling the *first* radicals. According to some the letters **יע** at the beginning are spurious; having arisen perhaps from a mode of abbreviation practised by the copyists, which has been the fruitful source of errors; see Thesaur. Heb. p. 64. Others propose a different punctuation, **יעֲפִיָּה** or **יעֲפִיָּה**, comparing the adj. **יעֲפִיָּה** q. v. so that the signif. would then be diminutive rather than intensive. But in all languages diminutives are used to express strong affection and praise. See Thes. p. 612.

HITHP. *to beautify oneself, to deck oneself*, e. g. a woman, Jer. 4, 30.

Deriv. the three following, also **יעֲפִי**, **יעֲפִי**, and **יעֲפִי**.

**יעֲפִי** adj. m. constr. **יעֲפִי**, f. **יעֲפִי** constr. **יעֲפִי**; plur. **יעֲפִי**, constr. **יעֲפִי**.

1. *fair, comely, beautiful*, of both men and women, Gen. 12, 14. 2 Sam. 13, 1, 14, 25. Cant. 1, 8, 16, 5, 9; often with **יעֲפִי** 1 Sam. 17, 42, or **יעֲפִי** Gen. 29, 17; of animals Gen. 41, 2 sq. Of a region or country Ps. 48, 3; of the boughs of a tree Ez. 31, 3; of a pleasing voice Ez. 33, 32.

2. *good, excellent, καλός*. Ecc. 3, 11 *God hath made all things beautiful*, i. e. good, well, *καλός*. 5, 17.

**יעֲפִיָּה** adj. f. Jer. 46, 20, *fairish*, tolerably fair. The form is pr. **יעֲפִיָּה**, a diminutive, Lat. *pulcherula*, Span. *bonitina*, and should be thus written as one word, the letter **ה** being quiescent, as in **יעֲפִיָּה** 2 K. 8, 8, 15, **יעֲפִיָּה**, **יעֲפִיָּה**; or perh. **יעֲפִיָּה** with many Mss. which however savours of emendation. The division into two words has arisen from copyists, who did not perceive the grammatical character of the word; comp. also in Is. 2, 20, 61, 1.

**יעֲפִי** (beauty) Josh. 19, 46. 2 Chr. 2, 15. Jon. 1, 3, also **יעֲפִי** Ezra 3, 7, pr. n. *Japho*, Gr. *Ἰόππη*, *Joppa*, a maritime city in the territory of Dan, with a harbour on the Mediterranean, now called **יעֲפִי** *Yafa*, and still distinguished for its port. Reland *Palæstina* p. 864.

\* **יעֲפִי** i. q. **יעֲפִי**, *to puff, to blow*, in Kal not used.

HITHP. *to pant, to sigh, to bewail oneself*, Jer. 4, 31.—Hence

**יָפָה** adj. *breathing, puffing out*. Ps. 27, 12, **וַיִּפֶּה הָמָס** and *breathing out violence*. Comp. Prov. 6, 19. Acts 9, 1. Cic. Catil. 2. 1.

**יָפִי** Ez. 28, 7, elsewhere **יָפִי**, m. in pause **יָפִי**, c. suff. **יָפִיּוֹ**. R. **יָפָה**.

1. *splendour*, e. g. of a king Is. 33, 17; of a city Ps. 50, 2. Ez. 27, 3. 4. 11; of a people Zech. 9, 17.

2. *beauty*, of a woman Ps. 45, 12. Is. 3, 24. Ez. 16, 25. Esth. 1, 11. al.

**יָפִיעַ** (splendid) pr. n. *Japhia*.

1. A place in the tribe of Zebulun, Josh. 19, 12. Now *Yāfa* near Nazareth; see Bibl. Res. in Palest. III. p. 200.

2. Of persons: a) A king of the city of Lachish, Josh. 10, 3. b) A son of David, 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

**יָפִיעַל** (whom God delivers, r. **פָּלַט**) *Japhlet*, pr. n. m. 1 Chr. 7, 32. 33. Patronym. with the syllable **יָ** added, Josh. 16, 3.

**יָפְנָה** (perh. for whom is prepared, see r. **פָּנָה** Pi. no. 2.) pr. n. *Jephunneh*. a) The father of Caleb, Num. 13, 6. 14, 6. b) 1 Chr. 7, 38.

\* **יָפֵעַ** in Kal not used, *to be bright, to shine*, kindr. with **יָפָה**. Chald. Zab. id.

הִפְיַח. הוֹפִיעַ 1. *to cause to shine*, said of God, Job 37, 15.

2. *to shine forth*, pr. to give light, to scatter light, (like **הִאֲרִיר**,) Job 3, 4. 10, 22. Espec. of Jehovah as appearing in light and splendour, Deut. 33, 2. Ps. 50, 2. 80, 2. 94, 1.—Trop. Job 10, 3, *to shine upon*, i. e. to approve, to aid.

Deriv. pr. names **יָפִיעַ**, **יָפִיעַל**; also

**יָפְנָה** f. *splendour, beauty*, of a city, Ez. 28, 7. 17.

**יָפֶת** pr. n. *Japheth*, the second son of Noah, Gen. 5, 32. 7, 13. 9, 18 sq. whose posterity are described as occupying chiefly the western and northern regions, Gen. 10, 2–5. This accords well with the etymology of the name, which signifies pr. *widely spreading*, from r. **פָּתַח**; see Gen. 9, 27. Sept. *Ἰούεθ*.

**יָפְתָהּ** pr. n. perh. for **יָפְתָהּ** whom God sets free, r. **פָּתַח**; comp. **יָפְתָהּ**.

1. *Jiphthah*, a place in the tribe of Judah, Josh. 15, 43.

2. *Jephthah*, a judge of the Israelites, who by a rash vow bound himself to immolate his daughter, Judg. c. 11. 12. 1 Sam. 12, 11. Gr. *Ἰεφθαίε*, Vulg. *Jephthe*.

**יָפְתָהּ־אֵל** (which God opens, r. **פָּתַח**) *Jiphthah-el*, pr. n. of a valley in the territory of Zebulun and Asher, Josh. 19, 14. 27.

\* **יָצָא**, præt. once **יָצָא** Job 1, 21; fut. **יָצָא**; imp. **צֵא**, with He parag. **צֵאָה** Judg. 9, 29, plur. once anomalous **צֵאִינָה** Cant. 3, 11; inf. absol. **יָצָא**, constr. **יָצָאָה**; part. **יָצֵא**, f. **יָצְאָה** for **יָצְאָה** Ecc. 10, 5, **יָצְאָה** Ps. 144, 14, and **א** being dropped **יָצֵא** Deut. 28, 57.—*To go out, to go forth*, Ethiop. **ፀአ** id. In Syr. and Chald. the corresponding verb as to the radicals is **יָצָא**, **يَظُنُّ**, to put forth, to germinate, i. e. a plant; but of men and other things the usual word for the idea of going out is **يَخْرُجُ**, **يَخْرُجُ**, and in Arabic,

**خَرَجَ**. Opp. is **بָא** *to go in, to come*, see in **בּוֹא** no. 1. d; and see there also the phrase *to go in and out*.

Constr. α) absol. Gen. 24, 11. Ex. 16, 4. Judg. 3, 24. al. sæp. β) The place whence one goes out is put with **מִן**, Gen. 8, 19. Job 3, 11; also with acc. like Lat. *egredi urbem, to go out of a place*, Gen. 44, 4 **הֵם יָצְאוּ אֶת־הָעִיר** they had gone out from the city. Ex. 9, 29. 33. Job 29, 7. Deut. 14, 22 **יָצְאָה הַשָּׂדֶה** what goeth forth from the field, its produce. Am. 4, 3 **יָצְאוּ הַפְּרָצִים** ye go forth from the breaches, ruins. So Part. **יָצְאוּ** **יָצְאוּ** Gen. 34, 24. 9, 10. Ex. 1, 5.—The gate through or by which one goes out is marked by **מִן** Judg. 11, 31; **בְּ** Jer. 17, 19. Neh. 2, 13; in acc. Job 30, 24. γ) The person from whom one goes out is put with **מֵעַם** Ex. 8, 26. 9, 33; **מֵאֵת** Ex. 5, 20; **מֵלְפָנַי** from the presence of a king, etc. Gen. 41, 46. 47, 10. Esth. 8, 15. Ecc. 10, 5. So **יָצְאוּ מֵלְפָנַי** Gen. 4, 16; **יָצְאוּ מֵאֵת פְּנֵי רַי** Job 2, 7. Poet. also c. acc. Jer. 10, 20 **יָצְאוּ בְנֵי יָצְאוּ** my children go forth from me, abandon me. Different are those passages where **יָצָא** is *to go forth from a people*, i. e. to go away, to depart from them; Is. 49, 17 **יָצְאוּ מִמֶּךָ** shall go forth of thee, i. e. shall depart from thee,



comp. v. 19. Jer. 43, 12; trop. Lam. 1, 6. δ) The *place whither* and *person* to whom, are put with אֶל, Ex. 33, 7. Ez. 3, 23. Jer. 19, 2. Deut. 23, 11; לְ, as יֵצֵא לְצִבְיָה Num. 31, 27. 28; בְּ 1 Sam. 28. 1; c. acc. as הַשְּׂבָרָה הַיָּצֵא Gen. 27, 3. Num. 11, 26; יֵצֵא מִצִּבְיָה whence in part. יֵצֵא מִצִּבְיָה 1 Chr. 5, 18. 7, 11. 12, 33; comp. below in b. Also with אֶל of pers. Gen. 19, 6. Ex. 2, 11; לְקָרְאתָ *to go out to meet* any one Prov. 7, 15.—Both constructions (γ, δ) are found trop. Jer. 9, 2. 25, 32. ε) The *time when* one goes out is put in regimen with the participle; 2 K. 11, 7. 9 הַשְּׂבָרָה הַיָּצֵא *who go out* (of duty) *on the Sabbath*. ζ) Once poet. with accus. of number or quantity with which any thing goes forth; Am. 5, 3 הַעִיר הַיָּצֵא הַיָּצֵא אֶלְהָה *the city that went forth a thousand*.

Spec. *to go out, to go forth*, is spoken:

a) Of those who *emigrate out of* a land; e. g. persons or families, Gen. 10, 11. 12, 4. Ruth 1, 7. Jer. 22, 11. 1 Sam. 22, 3; also a whole people, Ex. 34, 18. Num. 22, 5. Deut. 9, 7. Hence בְּגוֹלָה יֵצֵא *to go forth into captivity* Jer. 29, 16. 48, 7. Zech. 14, 2; and so prob. Ps. 144, 14 אֵין יֵצֵא *nothing going forth* sc. into captivity, exile.

b) Of soldiers, as *going forth*, marching out, e. g. from the city to war, from the camp to battle, 1 Sam. 23, 15. 26, 20. 1 K. 20, 39. 2 K. 19, 9. Is. 37, 9. al. or with לְמַלְחָמָה Judg. 3, 10. 1 K. 8, 44; לְמַלְחָמָה 2 Sam. 21, 17; with לְקָרְאתָ Num. 20, 18; אֶל *against* Deut. 28, 7; אֶת־יָדָיו Josh. 8, 17. Trop. of God who goes forth to conquer his foes, Is. 26, 21. 42, 13. Hab. 3, 13. Zech. 14, 3. Ps. 81, 6; of an angel warring for a people Dan. 10, 20; of a war-horse Job 39, 21. So יֵצֵא לְפָנֵי הָעָם *to go out before the people* to war, to be their leader, e. g. of a king 1 Sam. 8, 20; of Jehovah 2 Sam. 5, 24. Judg. 4, 14. Ps. 68, 8.—On the other hand, יֵצֵא is also spoken of soldiers as *going forth* out of a strong city in order to deliver it up, 1 Sam. 11, 3. 10. 1 K. 20, 31. Is. 36, 16. al.

c) Of persons *going forth* or out in various ways; e. g. from a house abroad Prov. 7, 15. Job 31, 34; a shepherd to hunt wild beasts 1 Sam. 17, 35; a husbandman to his labour Ps. 104, 23; a

merchant or sailor to exercise his calling, Deut. 33, 18 זְבֻלֹן בְּיָצֵא וְזָבֵן *rejoice, Zebulun, in thy going forth*, i. e. in thy voyages and commerce.

d) Of children, *to go forth, to issue* from the mother's womb, i. e. to be born; Gen. 25, 25. 26. 38, 28. Ex. 21, 22. With מִבֶּטֶן added Job 1, 21. 3, 11. Ecc. 5, 14; מִרְחֶם Jer. 1, 5. 20, 18; comp. Deut. 28, 57. Trop. Job 38, 29.—So too a son is said *to go forth* from the loins or bowels of his father; מִתְלֵצֵי Gen. 35, 11; מִיָּרֵךְ Gen. 46, 26; מִמֵּצֵי Gen. 15, 4. 2 Sam. 7, 12. Hence יֵצֵא מִן *to go forth from* any one is i. q. to be descended from him, Gen. 10, 14. 17, 6. 2 K. 20, 18. Is. 39, 7. al.—Of animals Is. 14, 29.

e) Persons are said *to go forth*, who are set free, escape, from prison, danger, etc. e. g. from prison Ecc. 4, 14 (comp. Ps. 88, 9); from trouble Prov. 12, 13; danger Jer. 11, 11; fire Ez. 15, 7; servitude, i. q. *to be delivered*, 2 K. 13, 5. So of slaves who *go forth free*, are manumitted, Ex. 21, 3. 4. 11. Lev. 25, 41. 54; more fully הַפְּשֵׁי יֵצֵא, as Ex. 21, 5. Trop. of lands reverting free to their former owner in the year of jubilee, Lev. 25, 28. 30. 31. 27, 21. Once c. acc. Ecc. 7, 18 *he that feareth God יֵצֵא אֶת־רֵבְלָם goeth forth (escapeth) from them all*. In a like sense, *to go forth free* from a lot 1 Sam. 14, 41; from trial Job 23, 10; contra רָשָׁע יֵצֵא *to go out guilty*, be condemned, Ps. 109, 7.

f) The soul, spirit, heart, is said *to go forth*, when one is overwhelmed, faints, with joy, Cant. 5, 6; or fear, terror, Gen. 42, 28.

Trop. also of inanimate things:

g) Of plants, *to go* or *come forth*, i. e. *to put forth, to spring up, to grow*, 1 K. 5, 13. Is. 11, 1. Job 31, 40; flowers Job 14, 2; fruits Deut. 14, 22; also a horn Dan. 8, 9. So Job 28, 5 *the earth תִּמְנָה לָהֶם out of which cometh forth bread*.—Hence יֵצֵא יָרֵךְ. Comp. Syr. ܝܨܬܐ *to germinate*.

h) Of the sun, *to go forth*, i. e. *to rise*, Gen. 19, 23. Judg. 5, 31. Is. 13, 10. Ps. 19, 6; the stars Neh. 4, 15; comp. the dawn Hos. 6, 3. Poet. of deliverance, as compared with the sun or dawn, Is. 51, 5. Ascribed also to fire, Num. 26,

אֵשׁ יִצְאָה מֵאֵרֶץ 21, 29; to lightning Ez. 1, 13; to the winds Zech. 6, 5.

i) Of waters, to go forth, to spring up, sc. from a fountain, source, Gen. 2, 10. Ex. 17, 6. Deut. 8, 7. Ez. 47, 11. Comp. מִיּוֹצֵא Is. 41, 18.

k) Of the lot as going forth from the urn, with לְ of pers. Num. 33, 54. Josh. 16, 1. 19, 17. 32. 40. So of an arrow that is sped, Zech. 9, 14.

l) Of things exported 1 K. 10, 29; comp. מִיּוֹצֵא v. 28.

m) Of money as being laid out, expended, with עַל 2 K. 12, 13. Talm. id. comp. the synon. verbs in Syr. Arab. Ethiop.

n) Of a border, boundary, to go forth, i. e. to run on, to pass on, Num. 34, 9. Josh. 15, 3. 4. 9. 11. 16, 6. 19, 12. Jer. 31, 39.

o) Of a building or a part of it which runs out, projects, Neh. 3, 25. 26. 27.

p) Of words, discourse, which go forth from the mouth, Josh. 6, 10. Num. 30, 3. Espec. of vows Num. 33, 24. Judg. 11, 36; also of a command Esth. 7, 8; promises Is. 45, 23; prophecies Is. 48, 3. Ez. 33, 30.

q) Of whatever goes forth, is promulgated, to the public; e. g. an edict of the king or of God Esth. 1, 19. Dan. 9, 23; a judicial sentence Hab. 1, 4. Ps. 17, 2; comp. Zech. 5, 3. So of rumours Esth. 1, 17.—Comp. Ps. 19, 5 בְּכָל-הָאָרֶץ יִצְאָה הַיָּם.

r) Of things which go or come forth, from any person or thing as their author, source; e. g. physically, Judg. 13, 14 כָּל אֲשֶׁר יִצְאֵה מִגִּפְתֵּי הַיַּיִן cometh forth of the vine. 14, 14. Also morally, 1 Sam. 24, 14. Jer. 23, 15. 30, 19. Comp. Job 26, 4. Of the divine counsel, Gen. 24, 50. Is. 28, 29; comp. Is. 2, 3. 51, 4.

s) Of things which come to an end, the outgoing or end of any thing. Ez. 7, 10 יִצְאָה הַצִּפְרָה the circle is out, the turn is ended. So of the outgoing or end of time, Ex. 23, 26 בְּצֵאת הַשָּׁנָה at the end of the year; and hence of the end, destruction of a city Ez. 26, 18. Comp. Chald. צֵאת צִירָה end.

Hiph. הוֹצִיא; fut. יוֹצִיא, conv. יוֹצֵא;

imper. הוֹצִיא, once הוֹצִיא Is. 43, 8; part. מוֹצִיא, once מוֹצֵא Ps. 135, 7; to cause to go out or forth; i. e.

1. to lead forth, to bring out, with acc of pers. and מִן of place whence, Ex. 13, 14. 16, 6. al. see below; also with מֵעַל of pers. from whom Gen. 45, 1. 2 Sam. 13, 9. With לְ of pers. to whom Gen. 19, 5. Jer. 38, 23. Hos. 9, 13, also of place to which Ez. 46, 21; לְ of place 2 Chr. 29, 16. The place through which is put with בְּ Ez. 12, 5.—E. g. to bring out the people from Egypt Ex. 13, 14. 16, 6. 18, 1. Deut. 1, 27. 7, 8. 16, 1; any one from prison Gen. 43, 23. Is. 42, 7. Jer. 39, 14. Ps. 68, 7; from distress Ps. 25, 17. 143, 11, comp. 31, 5; from the power of enemies, i. q. to deliver, 2 Sam. 22, 49 מוֹצִיאֵי מֵאֲרִבֵּי, for which in Ps. 18, 49 is מַפְלֵטֵי מֵאֲרִבֵּי, which is more usual. Also to lead forth to war Is. 43, 17; to bring or lead forth for punishment sc. without a city Gen. 38, 24. Deut. 17, 5. 22, 24. 1 K. 21, 10. In a stronger sense, i. q. to send forth, to put away, Ezra 10, 3. 19.—Trop. of various things: a) to bring forth out of the womb, i. q. to let be born Job 10, 18. Is. 65, 9; see Kal lett. d. Also of the magicians who brought forth flies Ex. 8, 14; and of the artisan who produces an instrument Is. 54, 16. b) to bring forth, to produce, as the earth herbage, trees, Gen. 1, 12. 24. Ps. 104, 14. Is. 61, 11. Hagg. 1, 11; also to put forth, as a rod buds, shoots, Num. 17, 23 [8]; see Kal lett. g. c) to bring or lead forth the stars, to cause to rise, Is. 40, 26. Job 38, 32; see Kal lett. h. d) to bring forth to light, to make conspicuous, Job 38, 11. Ps. 37, 6. Jer. 51, 10. e) to bring or take forth, i. q. to separate, Lev. 26, 10. Jer. 15, 19 מוֹצִיא הַקָּר מוֹצִילֵךְ if thou take forth (separate) the precious from the vile.

2. Of things, with the idea of bearing, to bring forth, to bear forth, to carry out, e. g. from the camp. Lev. 4, 12. 21, 6, 4. 14, 45; from the temple 2 K. 23, 4; from a house Ex. 12, 46. Amos 6, 10; into the field Gen. 14, 18. Deut. 24, 11. Judg. 6, 18. Also of a report, rumour, to bring out, to spread, to publish, with עַל of or about, Num. 14, 37. Deut. 22, 14. 19; with לְ, to report words to any one, Neh. 6, 19. Comp. Is. 42, 1 מְשֻׁטָּע לְאָזְנוֹ;

*יציא* he shall bring forth (publish) law to the nations: v. 3.

3. to take or draw out, as the hand from the bosom Ex. 4, 6, 7; a sword from the sheath Ez. 21, 8, 10. So to take out or bring forth from a coffer, etc. Gen. 24, 53. 2 Chron. 34, 14; from a pot Ez. 24, 6.—Hence

4. to exact money, and with על to impose a tribute, contribution, 2 K. 15, 20; comp. Kal lett. m.

HOPH. to be led forth, to be brought out, Gen. 38, 25. Jer. 38, 22. Ez. 14, 22. 38, 8; of water flowing out Ez. 47, 8.

Deriv. יציה, מוצאה, מוצאה II, מוצאות, מוצאות, מוצאות, מוצאות, מוצאות, מוצאות.

יצא Chald. in Kal not used. SHAPH. ושיצא and ושיצא in Targg. to bring to an end, to finish, for Heb. כלה. Hence ושיצא finished, Ezra 6, 15.

\* יצב in Kal not used, to set, to put, to place, i. q. נצב, from which latter verb Niph. Hiph. and Hophal, as also many derivative nouns, are formed.

HITHP. התיצב 1. to set or place oneself, to take a stand, to stand. 1 Sam. 17, 16 ויהתיצב ארבעים יום and took his stand (for combat) forty days. 2 Sam. 18, 30 התיצב פה. Ex. 2, 4, 14, 13. Num. 22, 22. 1 Sam. 3, 10. 12, 7, 16; i. q. to stand forth Jer. 46, 4, 14. With ב of place Ex. 19, 17. Deut. 31, 14. Judg. 20, 2; על Ps. 36, 5. Hab. 2, 1. Num. 23, 3, 15.—Other constructions are: α) With על of pers. to set oneself to any one, to present oneself, to resort to his party; 2 Chr. 11, 13 and the priests and the Levites התיצבו עליו resorted to him, Rehoboam, i. e. went over to his party, Vulg. venerunt ad illum. So יהיה על התיצב על יהוה to present oneself unto Jehovah, to stand before him, spoken of angels as his attendants, ministers, presenting themselves daily, etc. Job 1, 6, 2, 1. Zech. 6, 5; comp. Luke 1, 19. Once in a hostile sense, against, Ps. 2, 2. β) With עם to stand with, near, any one, Ex. 34, 5. Num. 11, 16. γ) With לפני, as ה לפני המלך to present oneself before the king, to attend upon him, Ex. 8, 16 [20]. 9, 13; comp. עמד Prov. 22, 29. So ה לפני יהוה to present oneself before Jehovah, in the holy place, Josh. 24, 1. 1 Sam. 10, 20.—It sometimes implies the idea of

rising up, c. מנגד against, 2 Sam. 18, 13; comp. Ps. 2, 2 and עמד

2. to stand, to stand forth, of things; Job 38, 14 כמו לבוש and (all things) stand forth as in splendid attire; see לבוש.

3. to stand firm, to endure, sc. before any one, either as victor before an enemy, לפני Deut. 9, 2. Job 41, 2, לפני Deut. 7, 24, 11, 25, עם 2 Chr. 20, 6; or as upright and innocent before a judge, לפני עיני Ps. 5, 6. Absol. 2 Sam. 21, 5.

4. to stand up for any one, to stand by him, with ל of pers. Ps. 94, 16.

NOTE. For the anomalous form הוצב Ex. 2, 4 for התיצב, see Lehrg. p. 386.

יצב Chald. Pe. not used, to be firm, sure, certain.

PA. to speak the truth, certainty, Dan. 7, 19. comp. v. 16.—Hence adj. וציב.

\* יציג in Kal not used, but kindr. with the roots יצב (יצב), יציע, and יצק Hiph.

HIPH. הציג, comp. יציע, Hiph. הצייע, pr. to cause to stand, i. e.

1. to set, to place, e. g. persons Gen. 43, 9, 47, 2. Judg. 7, 5. Jer. 51, 34. Job 17, 6; things Gen. 30, 38. Deut. 28, 56. al. Trop. to set up, to establish; Am. 5, 15 establish justice, right, in the gate.

2. to put, to place, Judg. 6, 37.

3. to let stand, i. e. to let stay, to leave, Gen. 33, 15.

HOPH. הציג pass. of Hiph. no. 3, to be left Ex. 10, 24.

יצהר m. from r. צהר to shine; comp. in וזהב no. 2.

1. oil, espec. new and of this year's growth, Num. 18, 12. Deut. 12, 17, 14, 23. Joel 1, 10. al. It is often coupled with תירוש must, new wine; and seems to differ from שמן, as תירוש from יין. Hence הציהר בני הציהר the sons of oil, i. e. the anointed, Zech. 4, 14.—Hence the denom. verb הציהר; see in צהר.

2. Izhar, pr. n. of a son of Kohath, Ex. 6, 18. Num. 3, 19. Patronym. in יזח. Num. 3, 27.

יציע subst. m. (pr. part. pass. Kal, r. יציע) any thing spread down or strewed; hence

1. a bed, couch, plur. Ps. 63, 7. 132, 3. Job 17, 13; of the marriage bed, sing. Gen. 49, 4.

2. a floor, story, Vulg. *tabulatum*, 1 K. 6, 5. 6. 10; Keri **רָצִיעַ**. Constr. with fem. v. 6; with masc. v. 10. In Solomon's temple this name is given (l. c.) to the three stories of side-chambers (**צָלְעוֹת**) which were built around the temple on three sides, five cubits in height, one above another. In v. 6, **רָצִיעַ** fem. is spoken of the single stories; in vv. 5. 10, where it is joined with the masc. it is put collect. for this whole part of the building. See A. Hirt der Tempel Salomo's p. 24, 25; who however makes these stories to have risen to the height of the temple itself, following indeed the testimony of Josephus, but contrary to the express words of the Hebrew text in v. 10: **וַיִּבְנוּ אֶת־הַרְצִיעֹת: עַל־כַּל־הַיְבֵיתָהּ מִמַּשׁ אַמּוֹת קִיּוּמָהּ**.

**רָצָה** (sporting, mocking, r. **צָחַק**, see Lehrs. p. 500; to which etymology allusion is made Gen. 17, 17. 19. 18, 12. 21, 6. 26, 8) pr. n. *Isaac*, Sept. *Ἰσαάκ*, the patriarch, son of Abraham and Sarah, Gen. c. 21. 22. 24-27. In the poetical books it is four times **רָצָה** (Syr. **رَضِب**, Arab.

**رَضِب**) Ps. 105, 9. Jer. 33, 26. Am. 7, 9, 16. In Am. l. c. put poetically for the whole nation of Israel, i. q. **רָצָה יִשְׂרָאֵל**.

**יצהר** *Izhar*, see **צַהַר**.

**רָצָה** m. adj. verbal (r. **רָצָה**) pass. in form but with active signif. plur. constr. **רָצָה** gone forth, come out, 2 Chr. 32, 21.

**רָצִיעַ** Chald. adj. m. (r. **רָצִיעַ**) 1. established, fixed, valid, Dan. 6, 13.

2. certain, sure, true, Dan. 2, 45. 3, 24. 7, 16. **מִן־רָצִיעַ** adv. *certainly*, 2, 8.

\* **רָצָה** to spread down, to strew as a bed, Lat. *sternere*. Arab. **رَضِع** to put or place, to strew. Kindr. are **רָצָה**, **רָצָה**, **רָצָה**. In Kal only Part. pass. **רָצִיעַ** as subst. q. v.

HIPH. **רָצִיעַ** to spread down or underneath, as a bed. Ps. 139, 8 **וַאֲצִיעָה שְׁאוֹל** and if I spread down Sheol as my bed, i. e. make Sheol my bed. Is. 58, 5.

HOPH. pass. Is. 14, 11 **וַתִּפְרֹדֵה רָצִיעַ רִמְיָהּ** worms are spread under thee, as thy couch. Esth. 4, 3; comp. Is. 58, 5.

Deriv. **רָצִיעַ**, **רָצִיעַ**.

\* **רָצָה** fut. **רָצָה**, plur. **רָצָה** 1 K. 18, 34; once fut. **רָצָה** intrans. 1 K. 22, 35; imp. **רָצָה** 2 K. 4, 41, and **רָצָה** Ez. 24, 3; Inf. **רָצָה** Job 38, 38.

1. to pour, to pour out; kindr. is **רָצָה** II, comp. **רָצָה**.—Spoken: a) Of liquids Gen 28, 18. 35, 14. Ex. 29, 7. 2 K. 3, 11. al. Metaph. to pour out the spirit, Is. 44, 3; also Part. pass. Ps. 41, 9 **רָצָה** his wicked deeds are poured out upon him, i. e. the wrath of God is poured upon him on account of his wickedness; see also in **רָצָה** I. b) Of melted metal for molten work or vessels, to cast, Ex. 25, 12. 26, 37. 36, 36. al. Part. pass. **רָצָה** poured out, cast, 1 K. 7, 24. 30; hence hard, firm, solid, as of cast metal, Job 41, 15. 16.

2. Intrans. to be poured out, to flow out, 1 K. 22, 35. Job 38, 38 **וְכַתְּמָה עָפָר לְמוֹצָק** when the dust flows into a molten mass, i. e. when wet with rain it flows together and becomes hard.

PIEL to pour out, Part. fem. **רָצָה** 2 K. 4, 5 Chethibh.

HIPH. **רָצָה**, Part. fem. **רָצָה** id. 2 K. 4, 5 Keri. But with another form:

HIPH. **רָצָה** to set or lay out, to place, i. q. **רָצָה**, Josh. 7, 23. 2 Sam. 15, 24. The idea of pouring out is kindred with those of laying out, setting, placing, etc.

HOPH. **רָצָה** to be poured out, as liquids Lev. 21, 10. Job 22, 16; trop. Ps. 45, 3; of metal, to be cast, molten, 1 K. 7, 23. 33. Job 37, 18.—Part. **רָצָה** molten, i. e. molten work, 1 K. 7, 16; trop. firm, steadfast, intrepid, Job 11, 15. The form **רָצָה** 1 K. 7, 37. Job 38, 38, see in its order; also in Kal no. 2, above.

Deriv. **רָצָה**, **רָצָה**, and

**רָצָה** f. a pouring out, casting of metal, 1 K. 7, 24.

\* **יצר** 1. Pr. i. q. **יצר**, but intrans. to be straitened, narrow, scanty; found in this signif. only in fut. **יצר**, plur. **יצרו**, Prov. 4, 12. Is. 49, 19. Job 18, 7. Elsewhere impers. **יצר לו** it is strait to him, i. e. a) he is in a strait, in trouble, Judg. 2, 15. 10, 9. Job 20, 22. b) he is in distress, in anxiety, Gen. 32, 8; and so in fem. **יצר לו** 1 Sam. 30, 6. c) he is grieved, takes it to heart, 2 Sam. 13, 2. For the præter. is used **יצר**, from r. **יצר**.

2. to form, to fashion, to make; from the idea of *cutting*, see in ציר. In this signif. we find præter. יצר; part. יוצר; fut. יצר, also יוצר Gen. 2, 7, יוצר 2, 19, c. suff. יצרהו Is. 44, 12.—Spoken of a workman in wood who carves statues, Is. 44, 9, 12; also in iron, who forges any thing, Is. 54, 17; and of a potter who moulds clay Is. 64, 7. Hence of God as the creator, Gen. 2, 19 and the Lord God formed out of (יוצר מן) the ground every beast of the field; with acc. of material, v. 7. Often without mention of the material, Ps. 94, 9 יוצר עין who formed the eye. 95, 5. 104, 26. Am. 4, 13. Is. 45, 8; whence, the idea of *fashioning* being neglected, it is i. q. to create, as Ps. 74, 17 thou hast created summer and winter. Is. 45, 7. Ps. 33, 15. Zech. 12, 1; in all which passages it differs little from the synon. ברא, עשה, with which it is often coupled, Is. 43, 7, 45, 7, 18. Am. 4, 13. Jer. 33, 2.—Further: a) With ל it is to form for any thing, to destine; Is. 42, 6 אצרה ואחנה לברית עם I have formed and set thee for a covenant with the people, as the author or mediator of a covenant. 49, 5, 8. 45, 18 fin. Without ל Is. 41, 21. b) Of things predestined, preformed, purposed of God in his counsels, to take place afterwards, (opp. עשה of the actual event,) Is. 22, 11. 37, 26. 46, 11 אצרה את אשתי I have purposed, I will also do it. 2 K. 19, 25. c) With על, to form in mind, to devise, to plot against, Ps. 94, 20; of God Jer. 18, 11.—Hence

PART. יוצר as subst. 1. a potter. Is. 29, 16. 41, 25. Jer. 18, 2 sq. Lam. 4, 2. יוצר a potter's vessel, earthen, Jer. 19, 11. Ps. 2, 9. 2 Sam. 17, 28; comp. Is. 30, 14.—Zech. 11, 13 cast it אל-היוצרי to the potter and I took the thirty pieces of silver, and cast them ביהוה אל-היוצר in the house of the Lord to the potter. Here Grotius interprets אל-היוצרי to the potters, to the pottery, or place where the potters dwell, where was prob. a court into which were thrown all the broken vessels of the temple (comp. Jer. 19, 2. 10. 11), and where it may be supposed that other filth was cast out; so that the expression is i. q. 'to cast upon the dung-hill,' ἐς κόρακας. This pottery was apparently on the south-east part of the

city, at the pottery-gate, טצר חרסיה, near to the valley of Hinnom, which was polluted by various kinds of filth; and some understand here this valley itself, Hengstenb. Christol. II. p. 249. But the words ביהוה יהוה seem not to be reconcilable with this interpretation. [Yet such a place for refuse pottery may well have been connected with the temple itself.—R.] Hence the other and earlier explanation is preferable, which here regards יוצר as i. q. אוצר treasurer, from ר. אצר; so Chald. and Syr. Vars Kimchi: היוצר הוא כמו אוצר. Two Mss. read אל האוצר. The letters א and י are elsewhere not unfrequently interchanged; see in א, and Thesaur. p. 2.

2. a statuary, maker of statues, Is. 44, 9.

3. a creator, spoken of God Is. 43, 1 44, 2, 24.

NIPH. pass. of Kal no. 2, to be formed, created, Is. 43, 10.

PUAL יצר pass. of Kal no. 2. b, to be preformed, predestined, Ps. 139, 16.

HOPH. fut. יוצר to be formed, e. g. weapons Is. 54, 17.

Deriv. the two following.

יצר m. c. suff. יצרו 1. formation, frame; Ps. 103, 14 יצרנו רגע יצרנו for he knoweth our frame, i. e. he knoweth how and whence we are formed. Hence thing formed, work, e. g. of the potter Is. 29, 16; spec. an image, idol, Hab. 2, 18.

2. Metaph. what is formed in the mind, imagination, thought, purpose, fully לב יצר, Gen. 8, 21. 6, 5. Deut. 31, 21. יצר סמוך staid in purpose, i. e. a man of stable mind, firm purpose, Is. 26, 3. Comp. Ps. 112, 8.

3. Jezer, pr. n. of a son of Naphtali Gen. 46, 24. Patronym. is יצרי Jezerite Num. 26, 49. This latter form afterwards was also the pr. n. of another person, Izri, 1 Chr. 25, 11, for which in v. 3 יצרי.

יצרים m. plur. (r. יצר) pr. things formed, forms, poet. for members, as Vulg. well. Job 17, 7.—Others understand lineaments of the face.

\* יצת, only in fut. יצת, plur. in pause יצתו Is. 33, 12, Dag. euphon. for יצתו.

1. to set on fire, to kindle, c. ק Is. 9, 17.

2. Intrans. to burn, i. q. to be burned, consumed, with בָּאֵשׁ, Is. 33, 12. Jer. 49, 2. 51, 58.

NIPH. præt. נִצַּח 1. to be set on fire, to be burned, consumed, Neh. 1, 3. 2, 17. Jer. 2. 15. 9, 9. 11. 46, 19.

2. Metaph. to kindle up, to burn, of anger, with אַגַּג against any one, 2 K. 22, 13. 17.

HIPH. הִצִּיחַ. once הוֹצִיחַ 2 Sam. 14, 30 Cheth. i. q. Kal no. 1, to set on fire, to burn, construed: a) הִצִּיחַ אֵשׁ בְּדָבָר to set fire to any thing, Jer. 17, 27. 50, 32. Lam. 4. 11. Am. 1, 14; c. עַל Jer. 11, 16. b) הִצִּיחַ דָּבָר בָּאֵשׁ to burn any thing with fire, Josh. 8, 8. 19. Jer. 32, 29. 2 Sam. 14, 30. 31. With בָּאֵשׁ impl. Jer. 51, 36.

\* יִקַּב obsol. root, to hollow out, to excavate; Arab. وَقَب and وَقْبَة a hollow in the rock, in which water collects; the former also of any hollow in the body, as of the eyes. Kindr. are Arab. قَاب I, II, to dig, to excavate, Heb. נָקַב to bore, Chald. קַבַּב to vault, and others which see under קָפַף.—Hence

יִקַּב m. c. suff. יִקְבֶּה Deut. 15, 14. 16, 13; plur. constr. יִקְבֵי Zech. 14, 10.

1. a wine-vat, ὑπολήνιον, the vat or receptacle into which the must or new wine flowed from the press (נֵיחַ), Joel 2, 24. 4, 13 [3, 18]. Prov. 3, 10. Hagg. 2, 16. Jer. 48, 33. It was often excavated in the earth or even in the rock.

2. the wine-press, i. e. the upper vat or receptacle in which the grapes were trodden out or pressed, Job 24, 11. 2 K. 6, 27; comp. Hos. 9, 2. See נָחַר.

יִקְבֵּאֵל (which God gathers, r. קָבַץ) Jehabzeel, Neh. 11, 25, and קַבְצֵאֵל (God's gathering) Kabzeel, Josh. 15, 21. 2 Sam. 23, 20, pr. n. of a place in the southern part of Judea.

\* יִקַּר fut. יִקַּר Is. 10, 16, also יִקְרַח Deut. 32, 22; to set on fire, to burn, Is. 65, 5. Arab. وَقَد id. Syr. تَمَر.—Part. pass. יִקְרַח as subst. a kindled or burning mass upon a hearth, Is. 30, 14.

Норн. הוֹקַד, to be kindled, to burn,

Lev. 6, 2. 5. 6; trop. of anger. Jer. 15, 14. 17, 4.

Deriv. מוֹקְדָה, מוֹקֵד, יִקְדֵי.

יִקְדֵי Chald. id. Part. fem. emphat. יִקְדֵּהא and יִקְדֵּהא burning, flaming, Dan. 3, 6. 15. 21. 23. 26.—Hence

יִקְדֵּה Chald. f. constr. יִקְדֵּה, a burning, conflagration, Dan. 7, 11.

יִקְדֵּם (possessed by the people, r. יִקְדֵּה) Jokdeam, pr. n. of a city in the mountains of Judah, Josh. 15, 56.

\* יִקְוֵה obsol. root, Arab. وَقَى to obey. Hence יִקְוֵה.

\* יִקְוֵה obsol. root, Arab. وَقَى V, to venerate; VIII, to fear God, to be pious. Hence pr. n. יִקְוֵהאֵל, also

יִקְוֵה (pious) Jakeh, pr. n. m. Prov. 30, 1.

יִקְוֵה f. (r. יִקְוֵה) only in constr. יִקְוֵהאֵל Dag. euphon. obedience, Gen. 49, 10 ולוֹ יִקְוֵה עַמִּים and until to him shall be the obedience of the nations, i. e. until the nations obey him. Prov. 30, 17.

יִקְוֵה m. a burning, Is. 10, 16. R. יִקְוֵה.

יִקְוֵה m. (r. קִים no. 3) whatever exists on the earth, living thing, Gen. 7, 4. 23. Deut. 11, 6.

יִקְוֵה m. Hos. 9, 8, also יִקְוֵה Ps. 91, 3. Prov. 6, 5; Plur. יִקְוֵהים Jer. 5, 26, a fowler. The first of the above forms is pr. intransitive; the other is passive, but with an intransitive sense.—R. יִקְוֵה.

יִקְוֵהאֵל (perh. piety towards God, r. יִקְוֵה) Jekuthiel, pr. n. m. 1 Chr. 4, 18.

יִקְוֵה (who is made small, r. קָטַן) Joktan, pr. n. of one of the sons of Eber, a descendant of Shem, Gen. 10, 25. 26, the progenitor of many tribes in southern Arabia. In the Arabian genealogies he is called قحطان Kahtân; see Bochart Phaleg II. c. 15. Pococke Spec. Hist. Arab. p. 3, 38. A. Schultens Hist. imperii Joctanidarum in Arabia Felice. Harderov. 1786. 4.

יִקְוֵה (whom God sets up, r. קִים) Jakim, pr. n. m. a) 1 Chr. 8, 19. b) 24, 12.

יִקְוֵה adj. dear, beloved, i. q. יִקְרַח no. 3, Jer. 31, 20. R. יִקְרַח.

יקר Chald. adj. (r. יקר) 1. *hard, difficult*, Dan. 2, 11.

2. *honoured, noble*, Ezra 4, 10.

יקמיה (whom Jehovah gathers, r. יקמה) *Jekamiah*, pr. n. m. a) 1 Chr. 2, 41. b) 3, 18.

יקמעם (who gathers the people, r. יקמה) *Jekameam*, pr. n. m. 1 Chr. 23, 19, 24, 23.

יקמעם (gathered by the people, r. יקמה) *Jokmeam*, pr. n. of a Levitical city in the tribe of Ephraim, 1 K. 4, 12. 1 Chr. 6, 53. For it is read in Josh. 21, 22 קבצרים q. v.

יקנעם (possessed by the people, r. יקנה) *Jokneam*, pr. n. of a place in the tribe of Zebulun, Josh. 12, 22. 19, 11. 21, 34.

\* יקע only in fut. יקע, i. q. יקע of which only the præter is used, *to be rent or torn away*; hence

1. *to be out of joint, dislocated*, as a limb Gen. 32, 26.

2. Metaph. *to be alienated from any one*, with מן Jer. 6, 8. Ez. 23, 17; מיעל v. 18.

HIPH. הוּקיע *to hang up on a stake or cross, to impale, ἀνασκολοπιζειν*, pr. to dislocate the limbs, since this was an accompaniment of this punishment; Num. 25, 4. 2 Sam. 21, 3. 9.

HOPH. pass. of Hiph. 2 Sam. 21, 13.

\* יקע only in fut. ייקע, ייקע, once ייקע Gen. 9, 24, also יקע 1 K. 3, 15 in some Mss. and editions; intrans. *to awake*, Gen. 28, 16. 41, 4. 7. al. For the præter. is used the form יקיע Hiph. of קיע Arab. يقط id.

\* יקר fut. ייקר 2 K. 1, 13, ייקר Ps. 72, 14, and יקר Ps. 49, 9.

1. Pr. *to be heavy*, Syr. ثق, Chald. יקר, Arab. وقس id.

2. *to be weighty, i. e. to be dear, precious, costly*; Ps. 49, 9 יקר פדיון נפשם *the redemption (λύτρον) of their life is precious, costly, i. e. they cannot be redeemed from death with money. With ביעיני to be dear, precious, in the eyes of any one, i. e. to him*; 1 Sam. 26, 21 יקר because my life was precious in thine eyes, because thou didst spare my life. 2 K. 1, 13. 14. Ps. 72, 14. With ל id. Ps. 139, 17. Also with מצל

*to be highly estimated, prized, by any one*, (comp. מן צדק מן, רשע מן,) Zech. 11, 13 *the noble price אשר הקרתי מצליהם which I was prized at of them, i. e. which I was held to be worth, ironically.* 1 Sam. 18, 30.

HIPH. הוּקיע *to make rare*, Is. 13, 12. Prov. 25, 17. Comp. adj. יקר no. 5.

Deriv. the three following, and יקר

יקר constr. יקר; fem. יקרה 1. Pr. *heavy, weighty*, see the verb; only metaph. of demeanour, *grave, calm*; Prov. 17, 27 קרי יקר רוח *calm of spirit*. In Cheth. is יקר רוח, see in קר Arab.

وقر to be grave, quiet, patient.

2. *precious, costly*, Jer. 15, 19. אבן יקרה collect. *precious stones, gems*, 1 K. 10, 2. 10. 11. 1 Chr. 20, 2. Ez. 27, 22. 28, 13; also of the costlier kinds of stones employed in building, as marble, and even hewn stones, 2 Chr. 3, 6. Is. 28, 16; plur. אבנים יקרות 1 K. 5, 31. 7, 9 sq. Metaph. Ps. 36, 8 מה יקר חסדך אלהים *how precious is thy loving-kindness, O God!* 116, 15, comp. 72, 14. Prov. 3, 15. 6, 26. Also *esteemed, prized*, Ecc. 10, 1.

3. Of persons, *dear, beloved*. Ps. 45, 10 *kings' daughters are among thy beloved ones*, in the number of thy maidens; where ביקרותיה is by Syriasm for ביקרותיה Dag. euphon. Lam. 4, 2.

4. *splendid, beautiful*, Job 31, 26 ירח יקר הלך *the moon walking in splendour*. Plur. f. יקרות *the splendid*, as an epithet for *the stars*; as Zech. 14, 6 Cheth. יקרות יקפאון *the splendid ones are drawn in, i. e. the stars grow pale, draw in their brightness*, comp. Joel 2, 10. — Subst. *splendour, beauty*, Ps. 37, 20 יקר פרים *like the beauty of the pastures, i. e. the grass, verdure*.

5. *precious, i. e. rare*, 1 Sam. 3, 1. See the verb in Hiph.

יקר m. Kamets impure. 1. *preciousness, costliness*. יקר בלי יקר *a precious vessel* Prov. 20, 15. Concr. פלי יקר whatever is precious, *precious things*; Job 28, 10. Jer. 20, 5. Hence *value, price*, Zech. 11, 13.

2. *honour, dignity*, Ps. 49, 13. 21. Esth. 1, 20. 6, 3. 6. 9. 11.

3. *splendour, magnificence*, Esth. 1, 4.

יקר Chald. m. 1. *precious or costly things*, Dan. 2, 6; comp. Is. 3, 17, 10, 3 Targ.

2. *honour, dignity*, Dan. 2, 37, 4, 27, 33.

\* יקשׁ (yakosh) 1 pers. יקשׁתי Jer. 50, 24. i. q. קישׁ וקישׁ q. v. *to lay snares*; with ל of pers. *to lay snares for any one*, i. e. *to plot against him*, Jer. 50, 24; more fully ל קישׁ פה Ps. 141, 9. Part. יקשׁת a *fowler* Ps. 124, 7.—Fut. יקשׁת Is. 29, 21 is from קישׁת.

NIPH. נקשׁ to be snared, caught in a snare, Is. 8, 15, 28, 13; c. א Prov. 6, 2. Metaph. *to be ensnared* by avarice, to be seduced, Deut. 7, 25.

PUAL part. plur. יקשׁתים for יקשׁתים Ecc. 9, 12; see, for this dropping of מ, Lehrg. p. 316.

Deriv. מוקשׁ, רקושׁ, and

יקשׁן (fowler) *Jokshan*, pr. n. of the second son of Abraham and Keturah, the ancestor of the Sabæans and Dedanites, Gen. 25, 2, 3.

יִקְחָאֵל (subdued of God, r. קחה) *Joktheel*, pr. n. a) A city in the tribe of Judah, Josh. 15, 38. b) Given by king Amaziah to the city Sela or Petra, the capital of Arabia Petræa, 2 K. 14, 7.

\* ירא, præt. plur. יראתם Deut. 5, 5, once יראתם Josh. 4, 24; Fut. יירא, יירא, plur. ייראו and יראו 2 K. 17, 28; Imp. ירא, plur. יראו by Syriasm for ייראו Lehrg. p. 417, 1 Sam. 12, 24. Ps. 34, 10; Inf. ירא Josh. 22, 25, with pref. לרא for לירא 1 Sam. 18, 29, elsewhere fem. יראה.—The primary signif. is pr. *to tremble*, since ירא is strictly a softened form of ירע and ירה q. v. Not found in the kindred dialects.—Hence

1. *to fear, to be afraid*, construed: a) Absol. Gen. 3, 10, 18, 15. אֶל־יִירָא, אֶל־יִירָא *fear not* Gen. 15, 1, 21, 17, 26, 24. al. sæpe. Poet. of the earth Ps. 76, 9. b) With acc. of pers. or thing feared, Num. 14, 9, 21, 34. Job 9, 35; also מן Ps. 3, 7, 27, 1. Job 5, 21; pr. *to be in fear from or before* any person or thing, in the manner of verbs of fleeing, comp. מן no. 3. b. With מפני 2 K. 1, 15. Jer. 1, 8. 2 K. 19, 6; מלפני 1 Sam. 18, 12. c) With ל, *to fear for* any pers. or thing, Josh. 9, 24 מֵאֵד יִירָא we feared greatly for

our lives because of you. Prov. 31, 21. d) With ל and מן c. inf. *to fear to do* any thing, to hesitate, Gen. 19, 30 בִּירָא for he feared to dwell in Zoar; oftener מן Gen. 46, 3. Ex. 3, 6, 34, 30. e) With מן, *to fear lest*, etc. Gr. *δειδω μὴ*, Gen. 31, 31, 32, 12.

2. *to fear*, i. e. *to reverence, to honour*, as parents Lev. 19, 3; a king 1 K. 3, 28. Ps. 72, 5; a leader Josh. 4, 14; a prophet 1 Sam. 12, 18; a sanctuary Lev. 19, 30; an oath 1 Sam. 14, 26.—Spec. ירא a) *to fear God*, pr. because of his wonders, portents, Ex. 14, 31. 1 Sam. 12, 18. Ps. 33, 8, 40, 4. Is. 41, 5. Mic. 7, 17. b) *to reverence God*, as the punisher of wrong; hence to abstain from evil, to be upright, pious, e. g. Lev. 19, 14, 32, 25, 17. Ex. 1, 17. Prov. 3, 7 *fear God and shun evil*. Job 1, 9. Ecc. 12, 13. With מלפני *before God*, Ecc. 8, 12, 13. c) *to worship or serve God*, 1 K. 18, 12; also of false gods 2 K. 17, 7, 35, 37. Deut. 3, 22.—In like manner in Syr. and Arabic, verbs of fearing are also transferred to religion and piety, as

حشى رهب يورع رقى.

NOTE. The form יראי (יראי) Is. 60, 5 is from יראה *to see*; comp. Is. 66, 14. Zech. 10, 7. Mic. 7, 16. etc. Thesaur. p. 622.

NIPH. נירא *to be feared*, fut. יירא Ps. 130, 4. Elsewhere only PART. נירא, *deivós*, i. e.

1. *fearful, dreadful, terrible*, of a people Is. 18, 2, 7. Hab. 1, 7; of a desert Deut. 1, 19, 8, 15; of the judgment-day Joel 2, 11, 3, 4.

2. *deserving reverence, august, awful, holy*, of God Deut. 10, 17, 7, 21. Neh. 1, 5. Ps. 47, 3, 96, 4; the name of God: Deut. 28, 58. Ps. 99, 5. Mal. 1, 14; an angel or celestial appearance Judg. 13, 6. Ez. 1, 22; a sacred place Gen. 28, 17.

3. As causing astonishment and awe. *stupendous, wonderful, great*, Ps. 66, 3, 5. Ex. 15, 11. Plur. ניראות *wonderful acts, glorious deeds*, of a king Ps. 45, 5; espec. of God Deut. 10, 21. 2 Sam. 7, 23. Adv. *in a wonderful way, wonderfully* Ps. 65, 6, 139, 14; like נפלאות.

PIEL ירא *to make afraid, to terrify*, c. acc. 2 Sam. 14, 15. 2 Chr. 32, 18. Neh. 6, 9, 14.

Deriv. מורא יראון—ירא.



רָאָה m. constr. יָרָא, plur. constr. יִרְאִי; fem. יִרְאָה, constr. יִרְאָה Prov. 31, 30; participial adj. r. יָרָא.

1. *fearing, reverencing*; joined with personal pronouns it forms a periphrasis for the finite verb, as יָרָא אֲנֹכִי *I fear* Gen. 32, 12; תוּ יָרָא אַתָּה *thou fearest* Judg. 7, 10; אֲנַחְנוּ יִרְאִים *we fear* 1 Sam. 23, 3; negat. יִרְאֵנִי יָרָא *he feareth not* Ecc. 8, 13. Followed by the case of the verb; c. acc. Prov. 13, 13. Ex. 9, 20. Ecc. 9, 2; also freq. יָרָא אֲרִי־הוּא *fearing God* 2 K. 4. 1. 17, 32 sq. Jon. 1, 9. Oftener with genit. יָרָא אֱלֹהִים, יָרָא יְהוָה, and therefore abstaining from evil, i. q. *upright, godly, pious*, Gen. 22, 12. Job 1, 1. 8. 2, 3. Fem. id. Prov. 31, 30. Plur. יִרְאִי אֱלֹהִים Ps. 15, 4. 22, 24. 115, 11. al. Comp. Ovid, 'timidas Deorum.'

2. *fearful, timid*, Deut. 20, 8.

יִרְאָה 1. Pr. inf. of the verb יָרָא, *to fear, to reverence*, with pref. לְ Neh. 1, 11 לְיִרְאָה אֶת־שְׁמִי *to reverence thy name*. Deut. 4, 10. 5, 26. 6, 24. 10, 12. 14, 23. 1 K. 8, 43. al. With pref. בְּנֵן, 2 Sam. 3, 11 *because he feared him*.

2. Subst. *fear, terror*; Jon. 1, 10 יִירְאִי הַיָּמִים *the men were afraid with great fear*. Ps. 55, 6. Ez. 30, 13. With genit. of the subject, i. e. of him who fears, Job 22, 4; also of the object, i. e. that which is feared, e. g. יִרְאָתְךָ *the fear of thee* Deut. 2, 25. Acc. as adv. Is. 7, 25 יִרְאָה שְׁמִיר וְשִׁירָה *for fear of briars and thorns*. Comp. Ez. 1, 18 יִרְאָה לָהֶם *terror was to or in them*, i. e. they were terrible, dreadful.

3. *holy fear, reverence. awe*; יִרְאָה אֱלֹהִים Gen. 20, 11. 2 Sam. 23, 3, also יִרְאָה יְהוָה, reverence towards God, *piety, religion*; Prov. 1, 7 יִרְאָה רֵאשִׁית דַּעַת *piety, religion*. Job 28, 28. Is. 11, 2. Ps. 34, 12. 111, 10. Meton. *precepts* of piety, of religion. Ps. 19, 10. With יְהוָה impl. Job 4, 6. 15, 4; and so c. suff. יִרְאָתִי *the fear of me*, sc. of God, piety, Jer. 32, 40. Ps. 5, 8. Ex. 20, 20. Rarely the suff. refers to the subject, as יִרְאָתָם אֲנִי *their piety towards me* Is. 29, 13.

יִרְאֹן (piety? r. יָרָא) *Iron*, pr. n. of a city in Naphtali, Josh. 19, 38.

יִרְאִיָּה (whom Jehovah looks upon, r. יִרְאָה) *Iriah*, pr. n. m. Jer. 37, 13, 14. Written יִרְאִיָּה in some editions.

יָרִיב i. q. יָרִיב, *an adversary*; hence יָרִיב מֶלֶךְ *an adverse king*, hostile, i. e. the king of Assyria, Hos. 5, 13. 10, 6. R. יָרִיב.

יִרְבֵּעַל m. (contr. for יָרִיב בַּעַל, with whom Baal contends, r. יָרִיב) *Jerubbaal*, a surname of Gideon, the judge of Israel, Judg. 6, 2. In 2 Sam. 11, 21 he is called יִרְבֵּשֶׁת, q. v. Sept. Ἰεροβαούλ.

יִרְבֵּעָם (whose people is many, r. יָרִיב) pr. *Jarobeam*, comm. *Jeroboam*, pr. n. of two kings of the ten tribes. a) One, the son of Nebat, was the founder of that kingdom, and introduced the worship of the golden calves, r. 975-54 B. C. 1 K. 11, 26-43. c. 12-14. b) The other, the son of Joash, r. 825-784 B. C. 2 K. 13, 13. 14, 23-29.

יִרְבֵּשֶׁת (with whom the idol contends, r. יָרִיב, comp. בִּשְׁתָּה) *Jerub-besheth*, pr. n. m. 2 Sam. 11, 21. See יִרְבֵּעַל.

\* יָרַד once by aphæresis יָרַד Judg. 19, 11; Fut. יִרְדֵּר, יִרְדֵּר, in pause יִרְדֵּר Ps. 18, 10; Imp. יִרְדֵּר, יִרְדֵּר, once יִרְדֵּר Judg. 5, 13; Inf. absol. יִרְדֵּר Gen. 43, 20, constr. יִרְדֵּר, c. suff. יִרְדֵּר, once יִרְדֵּר Gen. 46, 3.

1. *to go down, to descend*; Eth. יִרְדֵּר to descend; in Arabic comp. يَرِي to go to drink, to go to water, pr. to go down to the water, etc. but the word in common use is نَزَلَ.—Construed: a) Absol. Ex. 19, 24. Is. 47, 1. β) The place whence is put with בֵּן, Ex. 19, 14. Ez. 27, 29; יִרְדֵּר מֵעַל 1 Sam. 25, 23. Ez. 26, 16; also in acc. Jer. 13, 18 the crown shall come down as to your heads, i. e. from your heads. γ) The place whither with עַל upon, e. g. from heaven upon a mountain Ex. 19, 18, also Ez. 47, 8. Josh. 3, 16. Judg. 11, 37; with אֶל 2 Sam. 11, 10; יִרְדֵּר Cant. 6, 2; יִרְדֵּר Ex. 15, 5. Is. 63, 14; c. acc. with or without ה־ local Gen. 12, 10. Ps. 55, 16. Job 7, 9. 17, 16. Hence Part. c. genit. יִרְדֵּר בּוֹרֵי *those going down to the pit*, i. e. about to die, see בּוֹרֵי, Ps. 28, 1. 30, 4. al. Ps. 22, 30. Is. 42, 10. Also with אֶל of pers. to whom Ex. 11, 8. Neh. 6, 3. δ) Poet. like other verbs of running down, flowing, (see Heb. Gram. § 135. 1. n. 2.) it is construed with an accus. of that which descends or flows down in abundance; espec. of the eye as יִרְדֵּר עֵינָיו

*down with tears, weeping abundantly*; Lam. 3, 48 מֵיַד הַיָּם הָרַד עֵינַי *my eye runneth down with rivers of water*, i. e. pours them forth. 1, 16. Jer. 9, 17. 13, 17. 14, 17. Ps. 119, 136. The same idiom is frequent in Arabic, العين وردت البكى *my eye flows down with weeping*; see Schult. ad Prov. 20, 5. By a different turn, Is. 15, 3 יָרַד בְּבֹכָי *running down with weeping*, i. e. weeping abundantly.

Spoken of motion from place to place, not only of descending from a mountain Ex. 34, 29, but genr. of those who go from a higher to a lower place or region. Often of God as descending from heaven, Gen. 11, 5. 18, 21. Ex. 3, 8. Is. 31, 4. Mic. 1, 3.—Spec. a) Of those who go down to a fountain or river Gen. 24, 16. 45. Ex. 2, 5. Josh. 17, 9. 1 K. 2, 8; or to the sea Jon. 1, 3. Is. 42, 10. Ps. 107, 23, since the land is higher than the water; but comp. Ez. 27, 29. b) Of those who go out of a city, cities being mostly built on hills and mountains for the sake of security, Ruth 3, 3. 6. 2 K. 6, 18; or who go down from a citadel (acropolis) to the lower parts of a city 1 Sam. 9, 25. 27. 2 Sam. 11, 9. 10. 13. 1 K. 1, 25. 38. al. c) Of those who go out to battle, as occurring in plains, Judg. 5, 14. 1 Sam. 14, 36. 2 Sam. 21, 15. 2 Chr. 20, 16. d) Of those who go from a mountainous district or country to one lower and more level, as from Jerusalem or its vicinity to Egypt Gen. 12, 10. 26, 2 sq. 46, 3; or to the country of the Philistines and the sea-coast (שְׁפֵלָה) Gen. 38, 1. 1 Sam. 13, 20. 23, 4. 11; or to Samaria 1 K. 22, 2. 2 K. 8, 29. 2 Chr. 22, 6. e) Of those who go towards the south; since the ancients regarded the northern parts of the earth as the highest; 1 Sam. 25, 1. 26, 2. 30, 15. See the intpp. ad Virg. Georg. 1. 240 sq. Hdot. 1. 95. 1 Macc. 3, 37. 2 Macc. 9, 23. Comp. C. B. Michaëlis Diss. de notione superi et inferi, reprinted in Comment. Theol. a Velthusen aliisque, V p. 397 sq.

Often also of inanimate things, as of a stream descending from a mountain Deut. 9, 21; of the rain Ps. 72, 6; of a way and of boundaries which tend downwards or towards the south, Num. 34, 11. 12. Josh. 18, 13 sq. Of the

day as declining, Judg. 19, 11; of calamity as sent down from God Mic. 1, 12. etc.

2. *to be brought down, cast down, thrust down, to fall.* 1 Sam. 23, 6 אֶפְוֹד יָרַד בְּיָדוֹ *an ephod had fallen into his hand*, i. e. he had an ephod with him. So of a crown falling from the head (see above in β) Jer. 3, 18; a wood cut down Is. 32, 19. Zech. 11, 2; a wall thrown down Deut. 28, 52; a city destroyed Deut. 20, 20; horses killed in battle Hagg. 2, 22. *So to be cast into the sea, to sink*, Ex. 15, 5; into Sheol Is. 5, 14; also trop. of those who are cast down from a state of prosperity into poverty and want, Deut. 28, 43. Jer. 48, 18. Lam. 1, 9.

הִיפָּח הוֹרִיד *to make go down, to cause to descend*, in any way, either a person or thing, *to bring down*, Gen. 42, 38. 44, 29. 31. Hence

1. Of persons, *to lead or bring down*, cause to come down, Gen. 44, 21. Judg. 7, 4; *to let down*, as with a cord, Josh. 2, 15. 18; *to bring or send down*, as into Sheol, 1 Sam. 2, 6. Ez. 26, 20. Also with violence, *to cast down*, cause to fall, as God nations Ps. 56, 8; or kings from their thrones Is. 10, 13, comp. Obad. 3. 4; *to subdue nations* 2 Sam. 22, 48.

2. Of things, *to bring or carry down*, Gen. 37, 25. 43, 11; *to let or take down*, Gen. 24, 18. 46. Num. 4, 5; *to let descend, fall, flow down*, 1 Sam. 21, 14. Joel 2, 23. Lam. 2, 18. Ps. 78, 16. Also with violence, *to cast down*, Hos. 7, 12. Prov. 21, 22.

הוֹפָּח הוֹרִיד pass. of Hiph. *to be led or brought down* Gen. 39, 1; *to be taken down*, as a tent Num. 10, 17; *to be cast or thrust down* Is. 14, 15. Ez. 31, 18. Zech. 10, 11.

Deriv. the two following, and מוֹרִיד.

יָרַד (descent) *Jared*, pr. n. m. a) Gen. 5, 15. Gr. Ἰαρεδ Luke 3, 37. b) 1 Chr. 4, 18.

יַרְדֵּן, always with art. הַיַּרְדֵּן, except Ps. 42, 7. Job 40, 23, (pr. the flowing, the river, from the idea of descending, flowing down, r. יָרַד, as Germ. *Rhyn. Rhein*, from the verb *rinnen*) *the Jordan*, Gr. ὁ Ἰορδάνης, the chief river of Palestine, rising at the foot of Anti-Lebanon, and flowing into the Dead Sea, where

it terminates. Gen. 13, 10. 11. 32, 11. 50, 10. Arab. **الأردن** *el-Urdun*, and at present also **الشرية** *esh-Sher'ah*, watering-place. On the character of the Jordan, see *Bibl. Res. in Palest. II.* p. 257. III. p. 309 sq. and for its sources see *ib.* III. p. 347 sq. *Biblioth. Sac.* 1846, p. 187 sq. 208 sq.—Hence **כפר הירדן** *ἡ περίχωρος τοῦ Ἰορδάνου*, the valley and region through which it flows, Gen. 13, 10. 12. 19, 17. 2 Sam. 18, 23; comp. *Matt.* 3, 5. Poet. without art. **אָרְרָךְ הַיַּרְדֵּן** *id.* Ps. 42, 7. In Job 40, 23 Jordan is poet. put for any large stream; as a *Cicero*, for any distinguished orator.—On the etymology, see more in *The-saur.* p. 626.

\* **יָרָה** *ἀπᾶξ λέγόμεν.* kindr. with the roots **רָרַע**, **יָרָא**, *pr. to tremble*, and then *to be astonished, amazed*, like Arab. **عَجَبَ**. Hence **תָּרַהוּ**, in 2 Mss. **תִּירְהוּ**, Is. 44, 8. Sept. *μη̄ πλανᾷσθε*, but the other ancient versions express the sense *to be afraid*, as if it were *i. q.* **תִּירְאוּ**.

\* **יָרָה**, *inf. absol.* **יָרַח**, *constr.* **יָרוּחַ**, also **יָרוּא** 2 Chr. 26, 15; *fut.* **יִירָה**, *plur.* 1 pers. c. suff. **יִירָם** Num. 21, 30; *imp.* **יִירֵה** 2 K. 13, 17.

1. *to throw, to cast*, c. acc. Ex. 15, 4; e. g. lots Josh. 18, 6; an arrow 1 Sam. 20, 36. 37. Prov. 26, 18, hence *absol. to shoot* 2 K. 13, 17; *metaph. of plots* Ps. 11, 2. 64, 5; *acc. of pers.* Num. 21, 30. Part. plur. **יֹרְרִים** *archers* 1 Chr. 10, 3. 2 Chr. 35, 23. Eth. **ⲠⲗⲠ** *id.*

2. *to place, to lay a foundation, to found*; comp. Gr. **βάλλεισθαι ἄστν** *i. q.* *to lay the foundation of a city*, Syr. **ܘܨܘܢܐ** *to cast, also to lay a foundation*. Job 38, 6 *who hath laid the corner-stone thereof?* Gen. 31, 51 *to this pillar* **אֲשֶׁר הָרַיתִי** *which I have founded*, placed, erected.

3. *to sprinkle, to water*, c. acc. Hos. 6, 3; *pr. to throw water, to scatter drops of water*, comp. **יָרַק**.—Hence Part. **יֹרְהָ** as *subst. the early rain*, see above p. 392.

*NIPH.* pass. of Kal no. 1, *to be cast at, shot through*, with arrows; *fut.* **יִרְרָה** Ex. 19, 13.

*HIPH.* **הִירָה**, *fut.* **יִירָה**, *conv.* 2 K. 13, 17, *plur.* **יִירְרָאוּ** 2 Sam. 21, 24.

1. *i. q.* Kal no. 1, *to throw, to cast*, Job 30, 19; *spec. arrows, to shoot*, 1 Sam. 20, 20. 36. 2 K. 13, 17. 19, 32. The person shot at is put with **לְ** 2 Chr. 35, 23; in *acc.* Ps. 64, 5. 8.—Part. **מִיֹּרֵה** *an archer* 1 Sam. 31, 3. 1 Chr. 10, 3. By Aramaism, written in the manner of verbs **לָא**, 2 Sam. 11, 24 **וַיִּרְאוּ הַמִּיֹּרְאִים** *and the archers shot, etc.* comp. 2 Chr. 26, 15.

2. *to sprinkle, to water*, *i. q.* Kal no. 3; hence Part. **מִיֹּרֵה** *i. q.* **יֹרְהָ** *the early rain*, Joel 2, 23. Ps. 84, 7.

3. *to thrust out the hand*, like **יָרָה**; espec. in order to point out or show any thing; hence *to point out, to show*, Gen. 46, 28. Prov. 6, 13 **בְּאֶצְבָּעָיו מִיֹּרֵה** *pointing with his fingers*, i. e. making signs. With two *acc.* of pers. and thing Ex. 15, 25.—Hence

4. *to teach, to instruct*, comp. Gr. **δεικνύω**, **ἀναμαρτυρῶ**, *absol.* Ex. 35, 34. Mic. 3, 11; with *acc.* of pers. Job 6, 24. 8, 10. 12, 7. 8; *acc. of thing* Is. 9, 14. Hab. 2, 18; with two *acc.* of pers. and thing Ps. 27, 11. 86, 11. 119, 33. Also with **אֵל** of thing, *pr. to instruct in any thing*, Job 27, 11. Ps. 25, 8. 12. 32, 8; once with **אֵל** *pr. to teach or form to any thing* 2 Chr. 6, 27; with *dat.* of pers. and *acc.* of thing Deut. 33, 10. Hos. 10, 12.—Part. **מִיֹּרֵה**, *teaching, a teacher*, see in its order.

Deriv. **יֹרְהָ**, **מִיֹּרֵה**, **הִירָה**, and *pr. names* **יֹרְהָ**, **יֹרְרִי**, **יֹרְרֵאל**, **יֹרְרֵאל**, **יֹרְרֵאל**.

**יֹרְרֵאל** (founded of God, *r.* **יָרָה**) *Jeruel*, *pr. n. prob. of a town and of a desert adjacent*, 2 Chr. 20, 16.

**יֹרְרֹחַ** (*i. q.* **יָרַח** moon) *Jaroah*, *pr. n.* m. 1 Chr. 5, 14.

**יֹרְרוֹק** *m. green thing, green herb*, Job 39, 8. *R.* **יֹרְרוֹק**.

**יֹרְרֵשָׁא** and **יֹרְרֵשָׁה** (*possessed sc. by a husband, r.* **יָרַשׁ**) *Jerusha*, *pr. n. of the mother of king Jotham*, 2 K. 15, 33. 2 Chr. 27, 1.

**יֹרְרֵשָׁלַם**, according to the Masora five times fully **יֹרְרֵשָׁלַם** Jer. 26, 18. Esth. 2, 6. 1 Chr. 3, 5. 2 Chr. 25, 1. 32, 9; *fem.* Is. 3, 8. 10, 11. 40, 2. 9. al. (*poet.* **שָׁלַם** Gen. 14, 18. Ps. 76, 3;) *pr. n.* *Jeru-*

*saalem*, Gr. Ἱερουσαλήμ and Ἱερουσόλυμα, a royal city of the Canaanites Josh. 10. 1. 5. 15, 8; after the accession of David, the chief city of the Hebrews, and the royal residence of David and his posterity, situated on the confines of Judah and Benjamin. For a full description of its topography and antiquities, see *Bibl. Res. in Palest. I.* p. 371 sq. *Comp. Reland Palæst.* p. 832 sq.

As to the etymology and orthography of the name, there has been much dispute. In respect to the former, *Reland Palest.* p. 832 sq. and recently *Ewald Heb. Gram.* p. 332, hold ירושלים to be i. q. ירושתלם possession of peace, one ט being dropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a Dagesh forte in the other, as in ררבעל for רוב; and besides, the form ירוש nowhere occurs in the sense of possession (i. q. הרשה) either separately or in compounds. Hence it is better to regard ירו as derived from r. ררה no. 2, i. q. a founding, foundation; whence ירושתלם a foundation of peace, of prosperity; *comp. ירואל*.—As to the other part of the compound name, there are some who regard שלם and שלים as the dual of שלטה quiet, and suppose the city to be thus designated as double, or having two parts, *comp. 2 Sam.* 5, 9; so *Ewald and Maurer*. But in the passage cited there is no mention of a double city; and that the ט in this word is a primitive radical, and not servile, is apparent from the forms שלם Gen. 14. 18, Chald. ירושתלם, Gr. Σόλυμα, Ἱεροσόλυμα. More probably, therefore, it was anciently pronounced שלים peace, safety, prosperity; but in the later periods of the silver age, some began to write it שלים, and to regard it as a noun plural or perhaps dual which was to be pronounced שלים; and this in the seventh or eighth century, when the points were added, had become the established view, so that the grammarians supposed the same pronunciation was to be restored in all cases. It follows, in our view, that the defective form ought every where to be read and pointed ירושתלם. In like manner Samaria in Heb. and anciently, was

called שחרון, Chald. שחרון, and thence, as if dual, שחרון; *comp. Lehrg.* p. 538. See more in *Thesaur.* p. 628, 629.

ירושלים Chald. *Jerusalem*, Ezra 4, 12 20. 24. 5, 1. 2. 15, also ירושתלם Ezra 5, 14. 6, 9.

\* ירוח obsol. root, perh. i. q. ירק, to be pale, yellow, ח and ק being interchanged; see under ח, p. 290.—Hence the two following, and ירוח.

ירח m. the moon, so called from its paleness; in prose always with the article, in poetry usually without it; Gen. 37, 9. Deut. 4, 19. 17, 2. 2 K. 23, 5. Jer. 8, 2. Ecc. 12, 2. Ps. 8, 4. 104, 19. Job 25, 5. al. Ps. 72, 5 לפני ירח in the sight of the moon, i. e. so long as the moon shall give her light; *comp. v.* 7.

ירח m. plur. ירחים, constr. ירחי; denom. from ירח.

1. a month, i. e. a lunar month, as was customary among the Hebrews; *comp. Germ. Mond and Monat, Engl. moon and month, Gr. μήνη and μήν, Lat. mensis. Syr. مَسْأ month.* It is i. q. חרש, but less frequent, and used mostly by earlier writers, Ex. 2. 2; and in the poetic style Deut. 33, 14. Job 3, 6. 7, 3. 29, 2. 39, 2. Zech. 11, 8. But see 1 K. 6, 37. 38. 8, 2.—ירח ימים see in יום Plur. no. 2. b.

2. Jerah, pr. n. of a people and region of Arabia, of the descendants of Joktan, Gen. 10, 26. 1 Chr. 1, 20. *Bochart in Phaleg II.* 19. not unaptly supposes this name to be itself Hebrew, but yet a translation from an Arabic name of the same signification; and this being premised, he understands by it the *Alilæi*, dwelling in a gold region on the Red sea (*Agatharchides c.* 49. *Strabo XVI.* p. 277). whose true name he conjectures to be בני هلال sons of the moon, so called from the worship of the moon or Alilat, *Hdot.* 3. 8. For a tribe bearing this name in the vicinity of Mecca, see *Niebuhr's Descript. of Arabia* p. 270 *Germ.*—More probable however is the opinion of *J. D. Michaelis in Spicileg. II.* p. 60, who understands by it the *Moon coast* (غيب القمر), and *Moon mountain* (جبل القمر), near Hadramaut; since

ירח in Gen. 1. c. is joined with the land of Hadramaut, i. e. תְּצַרְמִית q. v. See Edrisi par Jaubert, I. p. 54.

יֶרֶח Chald. *a month*, Ezra 6, 15. Dan. 4, 26.

יְרִיחוֹ see יְרִיחוֹ.

יְרֵחָם (who finds mercy, r. רָחַם) *Jeraham*, pr. n. m. a) 1 Sam. 1, 1. 1 Chr. 6, 12. 19. b) 1 Chr. 9, 12. c) 27, 22. d) 2 Chr. 23, 1. e) Neh. 11, 12. f) Other persons, 1 Chr. 8, 27. 9, 8. 12, 7.

יְרֵחָמֶל (on whom God has mercy, r. רָחַם) *Jerahmeel*, pr. n. m. a) 1 Chr. 2, 9. 25. 26. 42. Hence patronym. in יְרֵחָמֶלִית *Jerahmeelite* 1 Sam. 27, 10. 30, 29. b) 1 Chr. 24, 29. c) Jer. 36, 26.

יְרֵחָה *Jarha*, pr. n. of an Egyptian slave 1 Chr. 2, 34. 35. The etymology is unknown.

\* יָרַט, Arab. وَرَط II, to throw headlong, to precipitate, وَرَطَةٌ a precipice, destruction; hence in Kal once, *to be headlong, rash, perverse*, Num. 22, 32; in Cod. Samar. stands יָרַט as gloss.

PIEL יָרַט *to throw headlong, to cast*; once Job 16, 11 יְדֵי הַרְשָׁעִים רָטַנִּי על יְדֵי הַרְשָׁעִים *God hath cast me into the hands of the wicked*; Sept. ἔρριπέ με, Vulg. tradidit me.

יְרֵיָאֵל (i. q. יְרֵיָאֵל q. v.) *Jeriel*, pr. n. m. 1 Chr. 7, 2.

יָרִיב m. (r. רִיב) 1. *an adversary*, Ps. 35, 1. Jer. 18, 19. Is. 49, 25.

2. *Jarib*, pr. n. a) See יָרִיבִין no. 1. a. b) Ezra 8, 16.

יְרִיבַי (see רִיבִי) *Jeribai*, pr. n. m. 1 Chr. 11. 46.

יְרֵיחָה and יְרֵיחָה (founded i. e. constituted of Jehovah, r. יָרָה) *Jeriah*, pr. n. m. 1 Chr. 23, 19. 24, 23. 26, 31.

יְרֵיחוֹ Josh. 2, 1. 2. 3. יְרֵחוֹ Num. 22, 1, and יְרֵיחָה 1 K. 16, 34, *Jericho*, a celebrated city of Palestine, situated near the Jordan and Dead Sea, in the territory of Benjamin, and in a most fertile region. Sept. Ἰεριχώ, Strabo Ἰεριχοῦς XVI. 2. 41, Arab. اريحا *Eriha*, called also *Riha*; see Reland *Palæstina* p. 383, 829 sq. *Bibl. Res. in Palest. II.* :279, 285 sq.—The form יְרֵיחוֹ is prob.

the primary one, signifying *place of fragrance*, from r. רוּחַ.

יְרֵימוֹת see in יְרֵימוֹת.

יְרֵימוֹת (heights, r. יָרַם) *Jerimoth*, pr. n. m. 1 Chr. 7, 8.

יְרֵיעָה f. (r. יָרַע) *a curtain, hanging*, so called from its tremulous motion; spec. of a tent Is. 54, 2. Jer. 4, 20. 10, 20. 49, 29; of the sacred tabernacle Ex. 26, 1 sq. 36, 8 sq. 2 Sam. 7, 2; of Solomon's palace Cant. 1, 5. Syr. مَرْتَبَات tent-curtain, also tent itself.

יְרֵיעוֹת (curtains) *Jerioth*, pr. n. f. 1 Chr. 2, 18.—R. יָרַע.

\* יָרַךְ obsol. root, of the same or a similar power with the kindred יָרַךְ, *to be tender, soft*. Hence יָרַךְ, יָרַכָה, pr. n. רָכָה.

יָרַךְ constr. יָרַךְ, c. suff. יָרַכִי; dual יָרַכִים; fem. Num. 5, 21.

1. *the thigh*, so called from its softness, see r. יָרַךְ; Gr. μηρός, Arab. وَرْك and وَرْك thigh, buttock, haunch. How far it differs from מַתְּנִים *the loins*, ὄσφρις, is apparent from Ex. 28, 42: *thou shalt make for them linen drawers to cover their shame, from the loins even unto the thighs*; as also from the general use of the word. That is, מַתְּנִים denotes the lower part or region of the back, while יָרַךְ, dual יָרַכִים, signifies the thick and fleshy double member which commences at the bottom of the spine and extends to the lower legs (שׁוֹכֵתִים), i. e. *the two thighs with the buttocks*. So יָרַךְ יָרַךְ *the socket of the thigh*, by which the thigh is connected with the pelvis, *the hip-joint*, Gen. 32, 26. 33. יָרַךְ על יָרַךְ *on or at the thigh*, where the sword is worn, Ex. 32, 27. Judg. 3, 16. 21. Ps. 45, 4. *To smite the thigh*, a gesture of mourning and of indignation, Jer. 31, 19. Ez. 21, 17; comp. Hom. II. 12. 162. ib. 15. 397. Od. 13. 198. Cic. cl. Orat. 80. Quinctil. XI. 3. Also, *to put the hand under the thigh*, as the accompaniment of an oath, prob. in some connection with the sacredness of circumcision, Gen. 24, 2. 9. 47, 29; *to come out from the thigh of any one*, i. e. *to be begotten by any one or descended from him*, Gen. 46,

26. Ex. 1, 5. Judg. 8, 30; comp. Koran Sur. 4. 27. Sur. 6. 98. The *buttocks* are prob. meant Num. 5, 21. 27. For שׂוֹךְ שׂוֹךְ Judg. 15, 8, see in art. שׂוֹךְ. In animals *the thigh, haunch, ham*, Ez. 24, 4.

2. Trop. of things, in which sense the fem. form יִרְבָּה is much more usual. E. g. a) *the shank* of the sacred candelabra, where the stem (קֶנֶה) separated into the three feet, Ex. 25, 31. 37, 17. b) *the side* of a tent or tabernacle Ex. 40, 22. 24; of an altar Lev. 1, 11. 2 K. 16, 14.

DUAL יִרְבָּיִם *the two thighs* Ex. 28, 42, see in no. 1, above. Cant. 7, 2.

יִרְבָּה f. (ר. יִרְבָּה) i. q. יִרְבָּה no. 2. b, *the side, hinder part*, e. g. of a country, c. suff. יִרְבָּה Gen. 49, 13. Comp. בָּתְחָה, שָׂכָם.

DUAL יִרְבָּיִם constr. יִרְבָּיִי, once יִרְבָּיִי 1 K. 6, 16 Cheth. pr. *the two thighs, buttocks, haunches*, but used only of things. E. g.

1. *the hinder part, hinder side, rear*, Ex. 26, 22. 23. 27. 36, 27. 28. 32; of the temple 1 K. 6, 16. Ez. 46, 19.

2. The interior of any thing, *the hinder or inner parts, recesses, penetralia*, as of a house Am. 6, 10. Ps. 128, 3; of a ship Jon. 1, 5; of a cavern 1 Sam. 24, 4; of a sepulchre Is. 14, 15. Ez. 32, 23. Hence יִרְבָּה לְבָנוֹן *the recesses of Lebanon*, i. e. the extreme and inaccessible parts of the mountain, Is. 37, 24; also Judg. 19, 1. 18 יִרְבָּהי הַר־אֶפְרַיִם *the recesses of mount Ephraim*. Hence

3. *uttermost parts, remote regions*, e. g. יִרְבָּה צָפוֹן *the uttermost parts of the north*, extreme northern regions, Is. 14, 13. So in Ps. 48, 3 *beautiful in its elevation, the joy of the whole earth is mount Zion*; the joy of the remotest north is *the city of the great king*, מְשׁוֹשׁ being repeated, and the remotest north being put by synecd. for the most distant nations; so De Wette ed. 4. יִרְבָּהי אֲרָץ *the extremities of the earth*, remotest lands, Jer. 6, 22. 25, 32; comp. בְּנִיבּוֹת הָאָרֶץ.

יִרְבָּה Chald. f. *the thigh*, Dan. 2, 32.

\* יִרְבָּה obsol. root, prob. i. q. יִרְבָּה, רוּם, *to be high*. Hence pr. n. יִרְבָּה, אֶרֶץ יִרְבָּה, also יִרְבָּה, יִרְבָּה, also

יִרְמוֹת (height) *Jarmuth*, pr. n. a) A city in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 3. 12, 11. Neh. 11, 29. Vulg. *Jerimoth, Jerinuth*; Euseb. and Jerome *Jarimuth, Jermucha*, ten miles from Eleutheropolis towards Jerusalem; now יַרְמוֹךְ *Yarmûk*, see Bibl. Res. in Palest. II. p. 344. b) A city of the Levites in Issachar, Josh. 21, 29; called רְמָה 19, 21.

יִרְמוֹת (heights, r. יִרְמָה) *Jeremoth*, pr. n. m. a) 1 Chr. 8, 14. b) Ezra 10, 26. c) v. 27. d) 1 Chr. 23, 23, for which יִרְמוֹת 24, 30. e) 25, 22, for which יִרְמוֹת v. 4. f) Ezra 10, 29 Cheth. Keri יִרְמוֹת.

יִרְמֵי (dwelling in heights, r. יִרְמָה) *Jeremai*, pr. n. m. Ezra 10, 33.

יִרְמֵיהּ and יִרְמֵיהּ (whom Jehovah setteth up, r. רָמָה Chald. no. 2) *Jeremiah*, Sept. Ἰερεμίας, pr. n. a) The distinguished prophet, son of Hilkiah a priest, Jer. 1, 1. 27, 1. Dan. 9, 2. etc. b) 1 Chr. 12, 13. c) 2 K. 23, 31, comp. Jer. 35, 3. d) 1 Chr. 5, 24. e) 12, 4. f) 12, 10. g) Neh. 10, 3. 12, 1. 12.

\* יִרְעָה *to tremble, and hence to fear, to be afraid*, i. q. יִרָא, יִרָא. Arab. يَرع and يَرع id. This signification lies in the primary syllable יִרַע, comp. the roots יִרַע, יִרַע, יִרַע. Once in præter. Is. 15, 4 יִרַע נַפְשׁוֹ הָרַעָה לוֹ *his soul trembleth within him* (Moab), sc. for fear, terror.—Fut. יִרַע belongs to r. יִרַע.

Deriv. יִרְיָעָה, pr. n. יִרְיָעָה.

יִרְפָּאֵל (what God heals, r. רָפָא) *Irpeel*, pr. n. of a place in Benjamin, Josh. 18, 27.

\* I. יִרְקָה 1. *to spit*, i. q. יִרְקָה II, Chald. יִרְקָה, Ethiop. ጸጸጸ, id. Præter. Num. 12, 14. Deut. 25, 9. Inf. absol. יִרְקָה Num. 1. c.—The fut. יִרְקָה is borrowed from יִרְקָה.

\* II. יִרְקָה obsol. root, *to be green, pale green*, as a plant; comp. يَرقون Arab.

וַרְקָה *to put forth leaves, as a tree*; IV, *to sprout*; both from the idea of greenness, verdure. Hence the six following, and יִרְקָה.

יִרְקָה m. adj. *green*, neut. *something green, green herbage*, 2 K. 19, 26. Is.

37, 27. Spec. *greens, herbs*; גַּן יֶרֶק *a garden of herbs* Deut. 11, 10. 1 K. 21, 2. יֶרֶק אֶרְתָּה *a portion of herbs, vegetables*, Prov. 15, 17. Syr. **ܝܪܩܐ**, **ܝܪܩܐ**, an herb.

יֶרֶק m. *greenness*, כָּל-יֶרֶק עֵשֶׂב *all greenness of plants*, every green plant, Gen. 1, 30, 9, 3. יֶרֶק הָאֵשׁ *greenness of grass* i. e. green grass, Ps. 37, 2. Elsewhere concr. *the green, the verdure, foliage*, of fields and trees, Ex. 10, 15. Num. 22, 4. Is. 15, 6.

יֶרֶקוֹן m. (r. יֶרֶק) *greenness, paleness*, **αλωρότης**, **ἀχρότης**. Spoken

1. Of persons, *paleness of face*, that ghastly greenish-yellow tinge which arises from sudden affright, Jer. 30, 6.

2. Of grain. *paleness, yellowness*, a turning yellow from disease, Deut. 28, 22. 1 K. 8, 37. Am. 4, 9. Hagg. 2, 17. Arab.

יֶרְקָן id. Coupled with יֶרֶקוֹן q. v.

יֶרֶקוֹן m. (r. יֶרֶק) *yellowness*, see מִי הַיֶּרֶקוֹן in art. מִי, מַיִם, bb.

יֶרֶקָם (paleness of the people, r. יֶרֶק; or perh. 'the people is spread abroad,' for יֶרֶקָע *Jorkeam*, pr. n. of a town of Judah, 1 Chr. 2, 44.

יֶרֶקָר plur. f. יֶרֶקָרִיחַ. R. יֶרֶק.

1. Adj. *greenish, yellowish*, **αλωρίζων**, spoken of a leprous colour in garments, Lev. 13, 49. 14, 37.

2. Subst. *paleness, yellowness*, of gold Ps. 68, 14. Ethiop. **ጥርቅ** gold itself.

Arab. **وَرَق** money, coin.

\* יֶרֶשׁ Jer. 49, 1, also יֶרֶשׁ, 2 pers. יֶרֶשֶׁת Deut. 6, 18, but c. suff. יֶרֶשֶׁתָּה 30, 5, plur. 2. p. יֶרֶשֶׁתֶם; Fut. יֶרֶשׁ, plur. יֶרֶשׁוּ; Imp. יֶרֶשׁ Deut. 1, 21, ib. 2, 24. 31, and fully יֶרֶשׁ, with He parag. יֶרֶשָׁה 33, 23; Inf. יֶרֶשֶׁת, c. suff. יֶרֶשֶׁתוּ.

1. *to take, to seize, to take possession of, to occupy*, mostly by force, 1 K. 21, 15, 16, 18.—That this, and not 'to inherit,' is the primary signification, is apparent from the derivatives יֶרֶשֶׁת net, and תִּירוֹשׁ must, new wine; as also from the syllable *resh*, which like *resh*, רֶשֶׁן, has the force of *taking, seizing*, see in יֶרֶשׁ. The secondary sense of inheriting is found in Arab. **ورث**, Syr. **ܐܪܫܐ**, Chald. **ܐܪܫܐ**,

Eth. **ጥረሰ**; and perhaps Lat. *heres* for *hered-s* is from the same source.—  
Construed: a) With acc. of thing, spoken very frequently of the occupation of the promised land, Lev. 20, 24. Deut. 1, 8. 3, 18. 20. Ps. 44, 4. 83, 13. al. So of the whole earth Is. 14, 21; houses Ez. 7, 24; the wealth of nations Ps. 105, 44. Part. יֶרֶשׁ *a possessor, conqueror*, Mic. 1, 15. Jer. 8, 10. b) With acc. of pers. *to take possession of any one*, i. e. to seize upon his possession, *to drive him out, to dispossess him*, to succeed in his place. Deut. 2, 12 יֶבְנֵי עֵשָׂו וּבְנֵי יֶרֶשׁוּם וְנִשְׁמִירוּם מִפְּנֵיהֶם *and the children of Esau drove them out (the Horites), and destroyed them from before them*. v. 21. 22. 9, 1. 11. 23. 12, 2. 18, 14. 19, 1. 31, 3. Prov. 30, 23 *a handmaid who has dispossessed her mistress*, has succeeded in her place. Is. 54, 3. Jcr. 49, 2. With מִפְּנֵי *from before* Deut. 12, 29. Judg. 11, 24. The proper force of the word is apparent in the following passages: Deut. 31, 3 *the Lord will destroy these nations from before thee, and thou shalt take possession of them, seize upon their possessions, succeed them*. Judg. 11, 23 *Jehovah hath driven out the Amorites before his people Israel, and wilt thou (Sihon) take possession of their land?*

2. *to possess, to hold in possession*, Lev. 24, 46. Deut. 19, 14. 21, 1. al. So of a land Obad. 19. Ez. 36, 12. Judg. 18, 9; wealth Judg. 18, 7. Very frequent in the phrase יֶרֶשׁ אֶרֶץ *to possess the (promised) land*, spoken of the quiet occupancy and abode of the Israelites in Palestine, promised of old to Abraham, and emblematic of the highest prosperity and happiness, Gen. 15, 7. Ps. 25, 13. 37, 9. 11. 22. 29. Is. 60, 21. Comp. Matt. 5, 5.—Poet. of animals Is. 34, 11; plants Hos. 9, 6.

3. Spec. *to inherit*, to receive an inheritance, with acc. of thing Num. 27, 11. 36, 8; also, acc. of pers. (comp. no. 1. b.) *to inherit one's estate, to be one's heir*, Gen. 15, 3. 4. Absol. Gen. 21, 10 *the son of the bond-woman shall not inherit with my son, with Isaac*. Part. יֶרֶשׁ *an heir*, Jer. 49, 1. 2 Sam. 14, 7.

NIPH. יֶרֶשׁ *to be dispossessed, to be driven out of one's possessions, to come*

to *poverty*, pass. of Kal no. 1. b. Gen. 45, 11. Prov. 20, 13. 30, 9. In this sense it has affinity with רוש to be poor.

PIEL ררש twice, i. q. Kal no. 1; with acc. of thing Deut. 28, 42; with acc. of pers. i. q. to drive out from a possession, to *dispossess, to bring to poverty*, Judg. 14, 15 הֲלִירְשֵׁנוּ קָרָאָהָם לָנוּ *have ye called us to impoverish us?* Here some Mss. and editions omit Metheg, and the form would then be Kal. But the regular Inf. Kal would be לְרִשָּׁתָּנוּ.

HIPH. הוריש 1. to cause to possess, to give possession of any thing to any one, with two acc. Judg. 11, 24. 2 Chr. 20, 11. Poet. Job 13, 26 וְחֹרֵי־שֵׁנִי יְבִינִהוּ נֶגְדֵי וְחַיִּי וְחֵיבֵי וְחַיִּי *and makest me to possess the sins of my youth, i. e. still imputest them to me.* With ל of pers. Ezra 9, 12.

2. i. q. Kal no. 1, to take possession of, to seize upon. a) With acc. of thing, e. g. a land Num. 14, 24; a city Josh. 8, 7. 17, 12; a mountainous tract Judg. 1, 19. b) With acc. of pers. to seize upon one's possessions, to drive out of a possession, to *dispossess, to expel*, Judg. 1, 29 sq. 11, 23. Josh. 3, 10. Ps. 45, 3. al. Often of God as driving out the Canaanites, Ex. 34, 24. Num. 32, 21. 1 K. 14, 24. 2 K. 16, 3. al. Trop. also of things, Job 20, 15 *God shall drive them out from his belly, sc. the riches swallowed.*—Hence

3. to *dispossess* of wealth, to *make poor*, 1 Sam. 2, 7. Comp. Niph.

4. to *destroy*, Num. 14, 12.

Deriv. מִרְשָׁה, רִרְשָׁה, רִרְשָׁת, מִרְשָׁת, מִרְשָׁה, מִרְשָׁה, מִרְשָׁה, and pr. n. m. רִרְשָׁה or רִרְשָׁה, מִרְשָׁה, מִרְשָׁה.

רִרְשָׁה f. a possession, Num. 24, 18.

רִרְשָׁה f. 1. a possession, Deut. 2, 5. 9. Josh. 12, 6. 7. Judg. 21, 17. Ps. 61, 6.

2. inheritance, Jer. 32, 8.

רִרְשָׁה see רִרְשָׁה.

רִשְׁמִיאל (whom God has set up, r. שִׁמְיָאֵל) *Jesimiel*, pr. n. m. 1 Chr. 4, 36.

\* רִשָּׂם 1. i. q. שָׂם, to put, to place; hence וְאִרְשָׁתָּהּ Judg. 12, 3 Cheth.

2. Intrans. to be put, placed; comp. וְצַר and וְצַר. Fut. וְרִשְׁמָם Gen. 50, 26; also Gen. 24, 33 Cheth. where in Keri שָׂם is וְרִשְׁמָם Hoph. of שָׂם.

רִשְׁמִיאל (for רִשְׁמִיאל, warrior or soldier of God, r. שָׂרָה, see Gen. 32, 29)

*Israel*, pr. n. given by Jehovah to the patriarch Jacob, see Gen. 32, 29. 35, 10; but more frequently put for his posterity, the people of *Israel*.—Hence

1. For the whole people of *Israel*, the twelve tribes, is put בְּנֵי יִשְׂרָאֵל *the children of Israel* in the Pentat. Josh. Judg. Sam. Kings and Chronicles; בֵּית יִשְׂרָאֵל *the house of Israel* Ex. 16, 31. 40, 38; also simpl. יִשְׂרָאֵל *Israel, the Israelites*, Ex. 5, 2. 9, 7. 11, 7; with sing. masc. Josh. 4, 22. 7, 8. 11. Am. 7, 11. 17; sing. fem. Is. 19, 24. Jer. 3, 11; plur. masc. Josh. 3, 17. 7, 25. Judg. 8, 27. So too in the phrases אֱלֹהֵי יִשְׂרָאֵל, i. e. *Jehovah*; בְּיַד יִשְׂרָאֵל *in Israel*, 1 Sam. 9, 9. Judg. 11, 40. Ruth 4, 7. Deut. 17, 4. אֶרֶץ יִשְׂרָאֵל *the land of Israel, Palestine*, 1 Sam. 13, 19. 2 K. 6, 23. Sometimes the whole people is presented as one person, Ex. 4, 22 *Israel is my son.* Num. 20, 14; and so Is. 41, 8. 42, 24. 43, 1. 15. 22. 28. 44, 1. 5; parall. וְיִצְחָק.—Emphat. יִשְׂרָאֵל is sometimes put for the true Israelites (ἀληθῆς Ἰσραηλίται John 1, 48), those distinguished for piety and virtue, and worthy of the name, Is. 49, 3. Ps. 73, 1; comp. Rom. 9, 6 οὐ γὰρ πάντες οἱ εἰς Ἰσραὴλ, οὗτοι Ἰσραήλ.

2. In consequence of the dissensions between the ten tribes and Judah after the death of Saul, these ten tribes, among whom Ephraim took the lead, as being the majority, took to themselves this honourable name of the whole nation, see 2 Sam. 2, 9. 10. 17. 28. 19, 40–43. 1 K. 12, 1; and on their separation after the death of Solomon into an independent kingdom, founded by Jeroboam, this name was adopted for the kingdom, so that thenceforth the kings of the ten tribes are called מְלָכֵי יִשְׂרָאֵל, and the descendants of David, who reigned over Judah and Benjamin, מְלָכֵי יְהוּדָה. So in the prophets of that period *Judah* and *Israel* are put in opposition, Hos. 4, 15. 5, 3. 5. Am. 1, 1. 2, 6. Mic. 1, 5. Is. 5, 7. al. Yet the kingdom of Judah was still reckoned as a part of the people *Israel*; as in Is. 8, 14 the two kingdoms are called *the two houses of Israel*, comp. Is. 10, 20. And hence, after the destruction of the kingdom at Samaria, the name *Israel* began to be applied to the whole surviving people; so in Jer. Ezck. Ezra,



Nehemiah, see 2 Chr. 12, 1. 15, 17. 19, 8. 21, 2. 4. 23, 2. 24, 5.

The gentile n. is **יִשְׂרָאֵלִי** *Israelite* 2 Sam. 17, 25; fem. **יִשְׂרָאֵלִיָּה** Lev. 24, 10.

**יִשְׂשַׁכָּר** *Issachar*, pr. n. of the fifth son of Jacob by Leah, Gen. 30, 18. The tribe of Issachar (**בְּנֵי יִשְׂשַׁכָּר**) inhabited the region adjacent to the sea of Galilee, Josh. 19, 17 sq. comp. Gen. 49, 14. Deut. 33, 18. Jos. Ant. 5. 1. 22.—The name, as it now stands in the text, is every where furnished with the vowels belonging to the constant Keri **יִשְׂכָּר** i. e. bought with a reward or price, see Gen. 30, 16. The fuller form in Chethibh may be read in two ways, either **יֵשׁ שְׂכָר** *there is reward*, or **יֵשׂא שְׂכָר** *he brings reward*, see Gen. 30, 18.

**יֵשׁ**, with Makk. **יֵשׂ** (ר. **יֵשׂה**, as **בֵּן** from **בָּנָה**) pr. *to ēvai, being, existence*; then *what is, what exists, there is*. Hence

1. Implying existence, presence, etc. *there exists, there is*; so Arab. **أَيْس**, Syr. **أَيْس**, Chald. **אֵיחַרִי** q. v. a) Spec. **יֵשׁ-אֱלֹהִים שָׁמַיְמִים** *there exists (exists) a God that judgeth in the earth*. Is. 44, 8 **הֲיֵשׁ אֱלֹהִים מִבְּלִעְדֵי** *is (exists) there a God besides me?* Ps. 14, 2. 2 Sam. 9, 1. Jer. 5, 1. Lam. 1, 12. b) Genr. *there is*, Fr. *il y a*, Germ. *es gibt*, implying existence, presence, readiness, etc. Ruth 3, 12 **יֵשׁ אֵלַי קָרוֹב מִמְּנִי** *there is (here) a kinsman nearer than I*. Judg. 19, 19 **יֵשׁ** *there is* **שֵׁבֶט וְעֵצִים** *both straw and provender*, i. e. here, ready. 1 Sam. 21, 5 **יֵשׁ לָהֶם קֶדֶשׁ**. Ecc. 1, 10. 2, 21. 7, 15. 8, 14. Prov. 13, 7. 18, 24. Hence comes in later Heb. the phrase **יֵשׁ אֲשֶׁר** *there are (were) who*, twice or thrice repeated, for *some, others, others*, Neh. 5, 2. 3. 4 **יֵשׁ אֲשֶׁר אָמְרוּ** *there were who said*, i. e. some said. Also **יֵשׁ אֲשֶׁר יְהִיָּה** *there was that it was*, repeated for 'it was (happened) sometimes,' i. q. **וַיְהִי כִי**, Num. 9, 20. 21. Onk. **אֵיחַ הַיְהוּה**. c) With a note of place added, Gen. 28, 16 **יֵשׁ יְהוָה בְּמַקְוֵים תְּהִיָּה**. 24, 33. Num. 13, 20. Judg. 4, 20. Job 6, 6; or a people, etc. *in or from which one is*, Deut. 22, 17. 2 K. 2, 16. Ezra 10, 44.

2. Put directly for the subst. verb *to*

*be*, i. q. **יֵשׁ**, *it is*; Judg. 6, 13 **יֵשׁ יְהוָה עִמָּנוּ** *and Jehovah is with us*. Gen. 23, 8 **יֵשׁ אִם יֵשׁ אֶת-נַפְשְׁכֶם** *if it is in your mind*, if it be your mind. For **יֵשׁ לְאֵל רִדָּה** see in **אֵל** I. 2. Also with a suffix, which then expresses the subject of the subst. verb; as **יֵשׁה** *thou art* Judg. 6, 36; **יֵשׁכֶם** *ye are* Gen. 24, 49; **יֵשׁנוּ** *he (it) is* Esth. 3, 8. 1 Sam. 14, 39. 23, 23; with a note of place Deut. 99, 14. So with a particip. Judg. l. c. Gen. 24, 49 **אִם יֵשְׁכֶם עִשִׂים** *if ye are dealing kindly*, if ye deal kindly.

3. **יֵשׁ לְ** *there is to any one, he has*, genr. *to have*, i. q. **לְ הִיָּה**, see in **הִיָּה** no. 3. bb. Syr. **أَيْسَ لَ** id.—Ruth 1, 12 **יֵשׁ לִי תִקְוָה** *there is to me hope*, *I have hope*. Gen. 44, 20 **יֵשׁ-לִנִּי אָב וְאָבִי** *we have a father*. 43, 7. 1 Chr. 29, 3. Job 25, 3. Jer. 41, 8; so **לֹא יֵשׁ לוֹ** *all whatsoever he had* Gen. 39, 4. 5. 8. 2 K. 4, 13 **הֲיֵשׁ לְרִדָּה לָךְ אֶל-הַמֶּלֶךְ** *hast thou to speak to the king?* So with the dative impl. Job 33, 32 **יֵשׁ לְךָ מִלִּין** *if thou hast words* i. e. any thing to say. Is. 43, 8. 2 Chr. 25, 9. Prov. 8, 21.

NOTE 1. It appears from the examples, that the subst. **יֵשׁ** corresponds, so far as the common use of language is concerned, to the substantive verb **הִיָּה**, viz. to those significations of it given in **הִיָּה** no. 3; in such a way indeed as of itself to mark no distinction of number or time, but more commonly implying the *present* time. Thus in very many examples it is put for *is*, plur. *are*, 2 K. 2, 16. Ezra 10, 44. Ps. 58, 12. Ecc. 8, 14; also Præt. *was, were*, Gen. 39, 4. 5. 8. Num. 9, 20. 21. Neh. 5, 2. 3. 4; Fut. *will or shall be*, Jer. 31, 6. So too in conditional clauses, after **אִם** Gen. 23, 8. 1 Sam. 14, 39; **לֹא** Num. 22, 29. Job 16, 4.

NOTE 2. For **יֵשׁ לֹא** *there is not*, which is found in Arabic and Aramæan contracted into one word (**كَيْسَ**, **كَيْسَ**), the Hebrews employ **אֵין**, **אֵין**; the various uses of which correspond to those of **יֵשׁ**; see above, p. 43. Strictly therefore a form **יֵשׁ אֵין** is not admissible; yet it is found twice, by a pleonasm of the subst. verb, 1 Sam. 21, 9. Ps. 135, 17; see in **אֵין** no. 2. b.

\* יָשַׁב, fut. יֹשֵׁב, conv. וְיֹשֵׁב; inf. abs. יֹשֵׁב 1 Sam. 20, 5, once יָשַׁב Jer. 42, 10; constr. יָשַׁב, c. suff. יֹשֵׁב; Imp. יֹשֵׁב, Part. fem. יֹשֵׁבָה Nah. 3, 8, elsewhere יֹשֵׁבָה, יֹשֵׁבָה. For יֹשֵׁבָה Ps. 23, i, see Index.

1. to sit down, to seat oneself; kindr. with יָצַב to set, to place; intrans. to be set, placed. Aram. יָשַׁב, id. The Arab. verb وَثَب has the signification to sit, only in the Himyaritic dialect; see the amusing story in Pococke Spec. Hist. Arab. p. 15 ed. White; but this sense is found in the common Arabic in the subst. وَثَابٌ throne, couch, consessus.

The verb is frequent in the sense to lie in wait, to spring upon the prey, and genr. in the sense of leaping, springing.—Construed: absol. Gen. 27, 19. Prov. 3, 1; with לְ of place Ps. 9, 5, 110, 1. Is. 7, 1. 1 K. 2, 19; c. dat. pleon. Gen. 21, 6 יָשַׁב לָהּ and sat down for herself; by herself.—Also to be seated, to sit, to be sitting; with בְּ Gen. 19, 1. 2 Sam. 7, 1; 1 K. 1, 35. 2 K. 13, 13. 1 Sam. 20, 4. Poet. with acc. of that on which one sits, Ps. 80, 2 יָשַׁב הַכְּרֻבִים who sitteth upon the cherubim, i. e. upon a throne borne by the cherubim. 99, 1. Is. 37, 16. mpl. to sit up, Is. 52, 2.

Spec. of יָשַׁב to sit is spoken: a) Of judges who sit to dispense justice, Is. 8, 6 יָשַׁב עַל הַמִּשְׁפָּט who sitteth at judgment, at the judicial table (comp. יָשַׁב עַל הַלֶּחֶם to sit at meat 1 Sam. 20, 24), i. e. as a judge. Joel 4, 12. Mal. 3, 3. Hence יָשַׁב הַכִּסֵּא the seat of violence, i. e. of unjust judgment, Am. 6, 3. b) Of kings sitting either as judges Ps. 9, 5, 8; or upon the throne, Germ. thronen, Ps. 61, 1, 55, 20. Is. 14, 13. Zech. 6, 13; comp. Rev. 18, 7. Hence in Is. 10, 13 יָשַׁב הַמְּלָכִים are kings sitting upon thrones. Of God as king and judge of the world, to sit enthroned for ever, Ps. 29, 10, 102, 13. c) Of those who sit in ambush, to lie in wait, to lurk, fully יָשַׁב לְמִדָּ אָרֶב Job 38, 10; with dat. of pers. Judg. 16, 9. Jer. 3, 1; absol. Ps. 10, 8, 17, 12. So وَثَب, see above; comp. Gr. λόγος, λοχεύω, λοχεύω, from λέγω to sit down, Lat. insidare. d) Of mourners, who sit upon

the ground Is. 3, 26, 47, 1. Job 2, 13; or solitary Lam. 1, 1, 3, 28; or who are said simply to sit, Ps. 137, 1. Neh. 1, 4. Deut. 21, 23. Hence of a widow. Gen. 38, 11. Is. 47, 8. e) Of those who sit still, who are quiet, idle, opp. to those who go out to war or to hunt, Jer. 8, 14. Is. 30, 7. Gen. 25, 27 יָשַׁב אֲחֵלָיִם sitting in tents i. e. remaining at home, occupied in domestic affairs. So κάθημαι Valckn. ad Hdot. 2, 86. f) Of an army which sits down in a place, holds it, 1 Sam. 13, 16. Lat. 'sedere contra aliq.' g) יָשַׁב עִם to sit with any one, to have intercourse, to associate with him, Ps. 26, 4, 5; comp. Ps. 1, 1. Jer. 15, 17. h) The phrase to sit at the king's right hand see in יָמִין no. 1. bb. i) Further יָשַׁב is used also of things which elsewhere are said to be set, put, placed, comp. the primary idea above and also Piel; and where other languages employ either verbs of standing, being laid, (comp. יָרָה, יָסַד.) or like the Heb. those of sitting, dwelling. Comp. מוֹיֵשֶׁב site of a city, 2 K. 2, 19; Chald. יָרָה to be situated, of a city, Targ. Is. 22, 1. Nah. 3, 1. Eth. ገገገ, id. So of thrones as set, placed, Ps. 122, 5 כִּסְאֵי הַיְשֻׁבִים but is set fast for ever. Zech. 12, 6, 14, 10; comp. Jer. 30, 18. Zech. 2, 8. This last example can also be referred to no. 4; to which also some interpreters refer all these passages. But the idea of inhabiting does not suit the most of them; while they all admit and even require the signif. of being set, placed.—Hence inf. יָשַׁב as subst. seat, see in its order.

2. to remain, to abide, to tarry; since those who continue in a place sit down. 2 Sam. 10, 5 tarry (יָשַׁב) at Jericho until your beards be grown. 1 Sam. 25, 13. Gen. 24, 55, 29, 19. Num. 35, 25. Judg. 6, 18. al. With acc. of place, as in no. 1; Ruth 2, 7 מְעַט יָשַׁב בְּבֵיתָהּ her tarrying in the house is little. With dat. pleon. Gen. 22, 5 יָשַׁב לְכֶם הֵנָּה abide ye here. With dat. of pers. Hos. 3, 3 יָשַׁב לִי abide for me, i. e. remain true to me; also to stay for any one, to wait, Ex. 24,

14; absol. id. Num. 22. 19.—Of things, Gen. 49, 24 וְהָיָה בְּאַיְתָן קִשְׁתּוֹ his bow abides in strength, remains strong.

3. to dwell, to dwell in, to inhabit, Gen. 13, 6. Ps. 133, 1. al. sǽp. With בָּ of place, e. g. a land Gen. 13, 12. 45, 10. Deut. 2, 10. 12. 20; a city Gen. 19, 29; a house Deut. 19, 1; with עַל as אֶרְצָהּ עַל on or in a land Lev. 25, 18. 19. Jer. 23, 8. Ez. 28, 25; also with אֵל at, by, Ez. 3, 15; לְ Judg. 5. 17; עִם Gen. 27, 44; אֶחָד with Gen. 34, 16; לְפָנַי before a teacher, master, i. e. with, 2 K. 4, 38. 6, 1; c. acc. as ישב ביה Is. 44, 13. 42, 11. Poet. Ps. 22, 4 יוֹשֵׁב הַהִלּוֹת הַשָּׁרָאֵל inhabiting (dwelling among) the praises of Israel, in the temple, where the praises of Israel resound before thee. But ישב c. acc. is also to dwell at, by, near a place, to be neighbour, comp. גִּיר, שָׁבֵן, גִּיר; e. g. in both senses Gen. 4, 20 וַיִּמְקְנֶה וַיֹּשְׁבוּ אֵלֶּיךָ those dwelling in tents and by (with) the flocks, i. e. nomades; also Ez. 26, 17 fin. יוֹשְׁבֵיהֶּר her neighbours, i. e. neighbouring cities. nations. To dwell in the house of God is to frequent his temple and its worship Ps. 23, 6. 27, 4. 84, 5; comp. גִּיר. Spoken often of God as dwelling either in heaven Ps. 123, 4. 1 K. 8, 39. 43. 49; or the temple Ps. 9, 12. 2 Sam. 7, 6; so too of an idol Is. 44, 13; of beasts Jer. 50, 39; and also of things, as the ark 1 Sam. 7, 2; justice Is. 32, 16.—PART. יוֹשֵׁב a dweller, inhabitant, often as subst. as יוֹשְׁבֵי יְרוּשָׁלַם Jer. 17, 25; יוֹשְׁבֵי יְרוּשָׁלַם 51, 12; יוֹשְׁבֵי יְרוּשָׁלַם 10, 18; יוֹשְׁבֵי יְרוּשָׁלַם Is. 18, 3. Ps. 33, 8. Sing. often collect. for inhabitants of Jerusalem Is. 5, 3; יוֹשְׁבֵי יְרוּשָׁלַם 9, 8; comp. 20, 6. 24, 17. Jer. 48, 43. al. Also in fem. יוֹשְׁבָה collect. for inhabitants Is. 12, 6. Jer. 21, 13. 48, 19. Mic. 1, 11 sq. See in בָּ no. 5. p. 167.

4. Poet. also pass. or intrans. to be inhabited, to be habitable, i. q. Hoph. with which Kal often agrees in signif. Comp. יוֹשֵׁב fut. יוֹשֵׁב. So too Gr. *vaiw*, espec. *vaietw* Od. 4. 404. Spoken of cities Jer. 17, 25; regions Joel 4, 20 Judah shall be inhabited for ever, opp. 'to be desolate' v. 19; Sept. κατοικηθήσεται, Vulg. habitabitur. Zech. 7, 7. Often יוֹשֵׁב לֹא to be uninhabited, not habitable, in the description of desolate cities and regions; e. g. Babylon Is. 13, 20 comp. parall. Jer.

50, 40; also Jer. 49, 18. 33. 50, 13. 3 Of Tyre Ez. 29, 11 no foot of man or beast shall pass through it, neither shall it be inhabited (לֹא יִשְׁבֶּה) forty year comp. Jer. 2, 6 and parall. Ez. 26, 2 Of Askelon Zech. 9, 5; the cities of Idumea Ez. 35, 9. Of regions Jer. 17, (also of single houses Job 15, 28, when Sept. οἴκους ἀοικητους. In all these passages the Sept. and Vulg. have the pass. κατοικῆσθαι, habitari; while the Chal. and Syr. mostly retain the active form which in those languages, as in Hebrew admits the passive or intransitive sense. This signif. therefore stands firm, although denied by Hengstenberg, a Zech. 12, 6. Christol. II. p. 286.

NIPH. נִישַׁב to be inhabited Ex. 16, 3. Jer. 6, 8. Ez. 12, 20, 17 מִיַּמַּיִם נִישַׁבָה inhabited from the seas i. e. frequented by maritime nations. 38, 12.

PIEL causat. of Kal no. 1. i, to set, place, to pitch tents Ez. 25. 4.

HIPH. הוֹשִׁיב, once c. suff. הוֹשִׁיבִים Zech. 10, 6 for הוֹשִׁיבִים as in some Ms. The writer prob. had in mind the similar form הוֹשִׁיבוֹתַי from r. שׁוּב.

1. Causat. of Kal no. 1, to cause to sit to seat, to set, 1 Sam. 2, 8. 1 K. 21, 9. 12. Job 36, 7.

2. Causat. of Kal no. 3, to cause to dwell or inhabit, Ps. 4, 9. 68, 7. 113, 8 with two acc. Ps. 113, 9; בָּ of place Gen. 47, 6. 2 K. 17, 6. Hos. 12, 10; עַל Ho. 11, 11. Also to let dwell with oneself, to cohabit with, as a wife; hence i. q. לָקַח take to wife, to marry, Ezra 10, 2. 10. 17. 18. Neh. 3, 27. Comp. Eth. *አሳሽ* id.

3. Causat. of Kal no. 4. to cause to be inhabited, Ez. 36, 33. Is. 54, 3.

HOPH. 1. to be made to dwell, Is. 5, 2. 2. to be inhabited, Is. 44, 26.

Deriv. הוֹשֵׁב, מוֹשֵׁב, שׁוֹבֵב, שׁוֹבֵב, הוֹשֵׁבָה, הוֹשֵׁבָה, הוֹשֵׁבָה, הוֹשֵׁבָה and the two following.

ישב בשָׁבֶת (sitting in the consessus Josheb-bashshebeth, pr. n. of one of David's chief officers, 2 Sam. 23, 8; in the parall. passage 1 Chr. 11, 11 הוֹשֵׁבָהּ.

הוֹשֵׁבָהּ (seat of one's father) Josheb, pr. n. m. 1 Chr. 24, 13.

הוֹשֵׁבָהּ (praising, r. שָׁבַח) Ishbah, pr. n. 1 Chr. 4, 17

יִשְׁבֵּי כְּנֹב (his seat is at Nob) *Ishbo-benob*, pr. n. m. 2 Sam. 21, 16 Cheth.

יִשְׁבֵּי כְּנֹב (my seat is at Nob) *Ishbi-benob*, pr. n. m. 2 Sam. 21, 16 Keri.

יִשְׁבֵּי לֶחֶם (r. שׁוּב) *Jashubi-lehem*, pr. n. m. 1 Chr. 4, 22.

יִשְׁבָּעִם (to whom the people turneth) *Jashobeam*, pr. n. m. 1 Chr. 11, 11. 27, 2.

יִשְׁבָּק (leaving, r. שָׁבַק) *Ishbak*, pr. n. of a son of Abraham by Keturah, Gen. 25, 2.

יִשְׁבֻּקָשָׁה (for יִשְׁבֵּי בְּקָשָׁה seat in hardness) *Joshebekashah*, pr. n. m. 1 Chr. 25, 4. 24.

\* יִשְׁתָּה not in use, pr. to stand, to stand out, to stand upright, and hence to be; whence the noun יִשְׁ being and הַיִּשְׁתָּה a setting upright, uprightness. Corresponding are Sanscr. *as* to be, Pers. *هستن*, Lat. *esse*; comp. Syr. *أشأ*, Arab. *وسى*. Comp. as to signification *to stand*, whence *كان* to be. Other traces of this root in Hebrew are found in the pr. names יִשְׁתָּה, יִשְׁתָּה.

יִשְׁבּוּ (he turneth, r. שׁוּב) *Jashub*, pr. n. a) A son of Issachar, Num. 26, 24. Hence patronym. יִשְׁבֵּי Num. l. c. b) Ezra 10, 29.

יִשְׁוָה (even, level, r. שָׁוָה) *Ishvah*, pr. n. of a son of Asher, Gen. 46, 17.

יִשְׁוֹחָה (whom Jehovah bows down, r. שָׁוַח) *Jeshohaiah*, pr. n. m. 1 Chr. 4, 36.

יִשְׁוִי (i. q. יִשְׁוִיָּה) *Ishvi*, pr. n. a) A son of Asher, Gen. 46, 17. b) A son of Saul, 1 Sam. 14, 49.

יִשְׁוִי pr. n. *Jeshua*, contracted from יְהוֹשֻׁעַ i. q. יְהוֹשֻׁעַ *Joshua* q. v. common in the later Hebrew; whence Gr. *Ἰησοῦς*.

1. Of men. a) Of Joshua the successor of Moses, Neh. 8, 17. b) Of the high priest of the same name, see יְהוֹשֻׁעַ no. 2. Ezra 2, 2. 3. 2. Neh. 7, 7. c) 1 Chr. 24, 11. d) Three Levites, 2 Chr. 31, 15. Ezra 2, 40. 8, 33. Neh. 7, 43. 8, 7. 9, 4. 5. 10, 10. 12, 8. 24. e) Neh. 3, 19, comp. 7, 11. Ezra 2, 6.

2. *Jeshua* a city of Judah, Neh. 11, 26.

יִשְׁוִיָּה f. (r. יִשְׁוִי) with הָ parag. poet. יִשְׁוִיָּה Ps. 3, 3. 80, 3. Jon. 2, 10.

1. *deliverance, safety, salvation* in a temporal sense, Is. 56, 1. 59, 11. Ps. 14, 7. al. Ps. 3, 9 לַיהוָה הַיִּשְׁוִיָּה *to Jehovah* belongeth *deliverance*, it comes from him. אֱלֹהֵי יִשְׁוִיָּה *God my deliverer* Ps. 88, 2. הָיָה לִי לַיִּשְׁוִיָּה *he is to me for deliverance*, is become my deliverer, Ex. 15, 2. 2 Sam. 10, 11. Ps. 118, 14. 21. So of deliverance from guilt Job 13, 16.—Concr. a) *a deliverer*, Ps. 68, 20 הַאֱלֹהִים יִשְׁוִיָּהנִי. 62, 3. 7. Is. 33, 2. Plur. Ps. 42, 12 and 43, 5 פָּנֵי יִשְׁוִיָּה *my deliverer and my God*; so too doubtless 42, 6. b) *delivered, rescued*, (comp. בְּרָכָה Gen. 12, 2, and plur. בְּרָכוֹת Ps. 21, 7,) Is. 26, 18 יִשְׁוִיָּה בְּלֹא נַעֲשָׂה אֶרֶץ *we have not made the earth delivered*, i. e. we have not delivered the earth, wrought deliverance in it.

2. *help, aid*, espec. from God, Ps. 9, 15. 13, 6. 20, 6. 21, 6; fully יְהוָה יִשְׁוִיָּה Ex. 14, 13. Is. 26, 1 וְיִשְׁוִיָּה הַיִּשְׁוִיָּה וְיִשְׁוִיָּה *his help will God set as walls and bulwarks*, i. e. God's help will be to us instead of walls, etc.—Hence, *victory*, 1 Sam. 14, 45. Is. 59, 17. Hab. 3, 8. Ps. 118, 15. Plur. *victories*, espec. those by which a people are delivered from danger through the divine aid, Ps. 18, 51. 44, 5. 74, 12. Comp. the root Hiph.

no. 2. Arab. *نَصْر* help, also victory.

3. *welfare, prosperity, happiness*, Is. 51, 6. 60, 18. Job 30, 15.

\* יִשְׁתָּה *obsol. root, Arab. transp. وحش to be empty*, spoken of a desert and desolate region, also of a hungry stomach. Conj. IV, to have an empty stomach, to be hungry, *وَحْشًا* fasting.. Hence

יִשְׁתָּה m. *emptiness, hunger*, once Mic. 6, 14.

\* יִשְׁט only Hiph. הוֹשִׁיט, *to stretch out, to extend*, c. acc. et לְ Esth. 4, 11. 5, 2. 8, 4. Chald. *أوسط*, Syr. *أوسط* id.

יִשְׁי (perh. firm, strong, see r. יִשְׁוָה) pr. n. *Jesse*, the father of king David, who as being of humble birth was often called by his enemies in contempt בְּנֵי-יִשְׁי *the son of Jesse*, 1 Sam. 20, 27. 30. 31. 22, 7. 8. 2 Sam. 20, 1. 1 K. 12, 16. (1 Sam. 16, 1 sq.) *The stem of Jesse*; poet. for the

family of David, Is. 11, 1; and the root (sprout) of Jesse for the Messiah, id. v. 10. Sept. *'Issoui*.

**יְשִׁיָּהוּ** (whom Jehovah lendeth, r. יָשָׂה) *Ishiah, Ishijah*, pr. n. a) 1 Chr. 7, 3. b) Ezra 10, 31. Also of several Levites.

**יְשִׁיָּהוּ** (id.) *Ishiah, Jesiah*, pr. n. m. 1 Chr. 12, 6.

**יְשִׁימָה** f. (r. יָשָׂם) plur. יְשִׁימוֹת *desolations, ruins, destruction*, Ps. 55, 16 Cheth. Comp. pr. n. בֵּית־הַיְשִׁימוֹת p. 130. r.

**יְשִׁימוֹן** m. *a waste, desert*, Is. 43, 19. 20. Ps. 68, 8. 78, 40. 106, 14. al. R. יָשָׂם

**יְשִׁישׁ** m. (r. יָשָׂשׁ) *an old man*, pr. one grey-headed, only poetic. Job 12, 12. 15, 10. 29, 8. 32, 6. In the kindr. dialects the corresponding word is **صَمَمًا**, **قَسِيئًا**, the letter י being changed to a rough palatal, see under lett. כ.

**יְשִׁישָׁי** (son of an old man) *Jeshishai*, pr. n. m. 1 Chr. 5, 14. R. יָשָׂשׁ.

\* **יָשָׂם** i. q. יָשָׂם *to be laid waste, made desolate*; hence fut. יָשָׂם Gen. 47, 19. Ez. 12, 19. 19, 7. But this form can be derived from יָשָׂם itself, as יָקַל from קָלַל, see Heb. Gramm. § 66. n. I. 3. Plur. חַיֵּי־יְשִׁימוֹן Ez. 6, 6.

Deriv. יְשִׁימוֹן, יְשִׁימָה, pr. n. יְשִׁימוֹן, and

**יְשִׁמָּה** (waste, desolation) *Ishma*, pr. n. m. 1 Chr. 4, 3.

**יְשִׁמְעֵאל** (whom God heareth, r. יָשָׂע) *Ishmael*, pr. n. a) The son of Abraham by Hagar, the ancestor of many Arabian tribes, Gen. 25, 12-18. Hence patronym. יְשִׁמְעֵאֵלִי 1 Chr. 2, 17. 28, 3, plur. יְשִׁמְעֵאֵלִי, *Ishmaelites*, Arabs descended from Ishmael; they are spoken of as carrying on a traffic with Egypt, Gen. 37, 25. 27. 39, 1; and living a wandering life as nomades at the eastward of the Hebrews and of Egypt as far as to the Persian gulf and Assyria, i. e. Babylonia, Gen. 25, 18; which same limits are elsewhere (1 Sam. 15, 7) assigned to the Amalekites. Judg. 8, 24 comp. v. 22. Ps. 83, 7. b) The murderer of Gedaliah, Jer. 40, 8. 14 sq. 41, 2 sq. c) Of several other

persons, 1 Chr. 8, 38. 2 Chr. 23, 1. Ezr 10, 22.

**יְשִׁמְעֵיָהוּ** (whom Jehovah heareth, r. יָשָׂע) *Ishmaiah*, pr. n. m. 1 Chr. 12, 4.

**יְשִׁמְעֵיָהוּ** (id.) *Ishmaiah*, pr. n. m. 1 Chr. 27, 19.

**יְשִׁמְרַי** (for יְשִׁמְרָה, whom Jehovah keepeth, r. יָשָׂר) *Ishmerai*, pr. n. m. 1 Chr. 8, 18.

\* **יָשָׁן**, 1 pers. יָשָׁנְתִּי Job 3, 13; fut. יָשָׁן, plur. יָשָׁנוּ Prov. 4, 16; inf. יָשָׁן Ecc. 5, 11; pr. *to be languid, weary* Hence

1. Of persons, *to fall asleep*, Gen. 2, 21. 41, 5. Ps. 4, 9. Also *to sleep*, 1 K. 19, 5. Prov. 4, 16. Ecc. 5, 11; of beasts Ez. 34. 25.—Arab. **وَسِنَ** *to begin to sleep, to slumber*, **بِسَاةٍ** *beginning of sleep*. Vice

versa, the Arabs use the verb **نام** of sleep itself, while the Hebrews denote by it only slumber, see נָדַם.—Coupled with נָדַם in the phrase **לֹא יָשָׁן וְלֹא נָדַם** *to neither slumber nor sleep*, spoken of an active soldier Is. 5, 27; of a sleepless guardian Ps. 121, 4.—*To sleep* is also spoken poetically: a) Of the listless those who do nothing, whence **ἀνεργατομύγοις** of God, Ps. 44, 24 *why sleepest thou, Jehovah?* 78, 65. b) Of the dead Job 3, 13; more fully c. acc. **יָשָׁן שְׁנַי עוֹלָם** Jer. 51, 39. 57, and **יָשָׁן רַקְוֹת** Ps. 13, 4.

2. Of things, *to be flaccid, flabby, dry*; hence *to be old*, not new, comp. נָבֵלָה. So adj. יָשָׁן, and

NIPH. נִישָׁן 1. *to be dry*, spoken of old grain of a former year, opp. to new or of this year, Lev. 26, 10.

2. *to be old*, i. e. of leprosy, *to be invertebrate*, Lev. 13, 11; of a person who has dwelt long in a country, Deut. 4, 25.

PIEL causat. of Kal no. 1, *to cause to sleep*, Judg. 16, 19.

Deriv. יְשָׁנָה, יְשָׁנָה, and the three here following.

יָשָׁן adj. fem. יְשָׁנָה, *dry*, i. e. *old*, not new, spoken of grain of a former year Lev. 25, 22. Cant. 7, 14; of an old or former gate Neh. 3, 6. 12, 39; of an old pool Is. 22, 11. See r. יָשָׁן no. 2.

יְשָׁן adj. fem. יְשָׁנָה, plur. constr. יְשָׁנִי Dan. 12, 2.

1. Part. and verbal adj. *sleeping*: *asleep*, 1 Sam. 26, 7. Ps. 78, 65. Cant. 7, 10 *thy palate* (i. e. its moisture) *is like roset wine flowing straight to my beloved*, *הַיָּבֵב טַפְּחֵי יִשְׁנִים* *gently stealing over the lips of the sleepers*, i. e. those sleeping together. The Arabian poets often thus refer to the moisture of kisses, see Hug ad Cant. p. 49. Doepke ad Cant. 4, 11. p. 142. Trop. of death Dan. 12, 2.—In the manner of participles it serves to form a periphrasis for the finite verb, 1 K. 3, 20 *אֲמָרְהָהּ יִשְׁנָה* *thy handmaid was sleeping*, i. e. slept. Cant. 5, 2.

2. *Jashen*, pr. n. m. 2 Sam. 23, 22; for which 1 Chr. 11, 34 *הַיָּשָׁם*.

*יִשְׁנָה* (old) *Jeshanah*, pr. n. of a city in Ephraim or Samaria 2 Chr. 13, 19; see Jos. Ant. 8. 11. 3. ib. 14. 15. 12.

\* *יִשְׁע* in Kal not used, Arab. *وَسِعَ* *to be broad, ample, spacious*; trop. *to be rich, opulent*; kindr. with *שׁוּבַע*. See Jauhari in A. Schultens Orig. Heb. T. I. p. 20. To the Hebrews *broad space, wide room*. is the emblem of liberty, deliverance from dangers and straits, comp. *רָחֵב*, *רָחֵב*; as on the other hand narrowness of space, straits, is put for difficulty, distress, danger, comp. *צָרָה*, *צָרָה*. Hence *הַיִּשְׁע*; fut. *יִשְׁעַר*, rarely with *ה* retained *יִשְׁעַרְעַר* 1 Sam. 17, 47. Ps. 116, 6, apoc. *יִשְׁעַרְעַר*, *יִשְׁעַרְעַר* Job 5, 15, once c. suff. *יִשְׁעַרְעַרְכֶּם* Is. 35, 4.

1. *to deliver, to save*, Sept. *σώζω*, with acc. of pers. Ps. 3, 8 *קוּמָה יְיָ הוֹשִׁיעֵנִי*. Is. 38, 20. Jer. 17, 14. al. So a city 1 Sam. 23, 2. Is. 37, 35. Often with *מִן* of pers. *from whom*, Ps. 7, 2. 22, 22. 109, 31; also *מִיַּד* Ex. 14, 30. 2 K. 19, 9; *מִיַּד* 2 K. 16, 7; also *מִן* of thing, as *מִיַּד* Job 5, 15, *מִיַּד* 2 Sam. 22, 3, etc. Rarely with *בְּ* or *בְּיַד* of pers. or thing *by or through whom*, 2 K. 14, 27. Hos. 1, 7. The acc. being omitted, Is. 59, 1. Ps. 118, 25 *הוֹשִׁיעֵנוּ נָא* *save now!* whence Gr. *σωσάντα*.—PART. *מוֹשִׁיעַ* *a deliverer, saviour*, Sept. *σωτήρ*, Judg. 3, 9. 15. 1 Sam. 10, 19. Is. 19, 20; of God as delivering, saving his people—Is. 43. 11. 45, 15. 21. al. *וְאֵין מוֹשִׁיעַ* *and there is no deliverer*, no hope of safety, Deut. 22, 27. 2 Sam. 22, 42. Often coupled with *הַצִּיל* in a like signif. Ps. 6, 5. Jer. 15, 20. al.

2. *to help, to aid, to succour*, Sept. *βοηθῶ*, with acc. of pers. Ex. 2, 17. 2 Sam. 2, 19; c. dat. Josh. 10, 6. 2 Sam. 10, 11. Absol. 2 Sam. 14, 4 *הוֹשִׁיעָה הַמֶּלֶךְ* *help, O king!* 2 K. 6, 26. Often of God as affording help, aid, c. acc. Ps. 12, 2. 28, 9. 76, 10, though these examples can also be referred to no. 1; c. dat. Ps. 72, 4. 86, 16. 116, 6. Prov. 20, 22; of idols Judg. 10, 14. Jer. 11, 12. Hence, as help from God brings victory, i. q. *to give victory, to let triumph*, Deut. 20, 4. Josh. 22, 22. 2 Sam. 8, 6, 14. 1 Chr. 11, 14 *וַיִּוֹשֶׁעַ יְיָ הַשּׂוֹעָה גְדוֹלָה* *and Jehovah gave them a great victory*, by which they were delivered from their enemies.—A customary phrase is *הוֹשִׁיעָה לִּי יְדִי* or *הוֹשִׁיעָה לִּי זְרָעִי*, *my own hand or arm hath helped me*, i. e. by my own might, my own valour, have I gotten the victory, sc. without the help of another, Judg. 7, 2. Job 40, 9 [14]; of God Ps. 44, 4. 98, 1. Is. 59, 16. 63, 5. But in a different construction and sense, 1 Sam. 25, 26 *הוֹשִׁיעַ יְדֶךָ לָּךְ* *to help thyself with thine own hand*, i. e. to avenge thyself privately. v. 33. Here *יְדֶךָ* and *יְדֶךָ* v. 33 is the accus. of instrument, which is elsewhere coupled with this verb, Ps. 60, 7. 108, 7, comp. 17, 13; for which see Heb. Gram. § 135. 1. n. 3.

NIPH. *נִישַׁע* 1. *to be delivered, saved*, Ps. 80, 4. Is. 30, 15. Jer. 4, 14. Zech. 9, 9; with *מִן* of pers. Ps. 18, 4. Num. 10, 9; *מִן* of thing Jer. 30, 7.

2. *to be helped, succoured from God*; and hence, *to gain the victory, to triumph*, Ps. 33, 16 where the parall. member has *הַצִּיל*, showing that the primary force of *יִשְׁע* is every where preserved. Deut. 33, 29. Is. 45, 17.

Deriv. the four here following, also *מוֹשִׁיעוֹת*, *יִשְׁעוֹת*, the pr. names *אֱלִישֶׁע*, *הוֹשִׁיעַ*, *יִשְׁע*, *יִשְׁע*, *יִשְׁע*, *יִשְׁע*, *יִשְׁע*.

*יִשְׁע* and *יִשְׁע* m. in pause *יִשְׁע*, c. suff. *יִשְׁעִי* Ps. 18, 36. once *יִשְׁעִי* Ps. 85, 8.

1. *broad place, wide room, freedom*, i. q. *מִרְחֹב*, opp. to straits, see the root. Ps. 12, 6 *אֶשִׁית בְּרֹחַב* *I will set him in a wide place*, at liberty. i. e. I will deliver him; comp. 18, 2.—Hence

2. *deliverance, help*, with acc. of the kindr. verb, Hab. 3, 13 *אֶהְרֹס יְשֻׁעָה*

for the deliverance of thine anointed. So צור יִשְׁעִי *my rock of deliverance*, through which I am secure from danger, 2 Sam. 22, 47. Ps. 95, 1; קָרַן יִשְׁעִי id. Ps. 18, 3; אֱלֹהֵי יִשְׁעִי *God of my deliverance*, i. e. God my deliverer, my helper, Ps. 18, 47. 25, 5. 27, 9. Mic. 7, 7. Concr. יִשְׁעִי *my deliverer, helper*, Ps. 27, 1.

3. *safety, welfare, prosperity*, Job 5, 4. 11. Ps. 132, 16. Is. 61, 10; comp. 2 Chr. 6, 41.

יִשְׁעִי (saving, salutary, r. יִשַׁע) *Ishi*, pr. n. m. a) 1 Chr. 2, 31. b) 5, 24. c) 4, 20.

יִשְׁעִיָּה (id.) *Jesaiiah*, pr. n. m. a) 1 Chr. 3, 21. b) Ezra 8, 7. c) v. 19. d) Neh. 11, 7.

יִשְׁעִיָּהוּ (help of Jehovah, r. יִשַׁע) *Isaiiah*, Sept. *Iscias*, Vulg. *Isaias*, pr. n. a) The celebrated prophet who lived and had great influence under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah; see Is. 1, 1. 6, 1 sq. 7, 1 sq. 20, 1 sq. 22, 15 sq. c. 36-39. b) 1 Chr. 25, 3. 15. c) 26, 25.

\* יִשַׁע obsol. root, kindr. with שָׁפַח to smooth, to polish, and صَفَى, صَفِي, to shine. Hence

יִשְׁפָּח (in some Mss. יִשְׁפָּה) Ex. 28, 20. 39, 13. Ez. 28, 13, *jasper*, a precious stone or gem of various colour, but mostly green. Arab. يَسْف, يَشْف, يَشْم.

יִשְׁפָּח (perh. bald, r. שָׁפַח) *Ishpah*, pr. n. 1 Chr. 8, 16.

יִשְׁפָּן (id.) *Ishpan*, pr. n. m. 1 Chr. 8, 22.

\* יִשַׁר fut. יִשַׁר, plur. 3 pers. יִשְׂרְוּ 1 Sam. 6, 12.

1. to be even, level, [which seems to be the primary idea of this verb and its derivatives.—T.] Arab. يَسِرُ facilis, lenis, prosper fuit.—Metaph. of an even mind, tranquil, composed, (comp. שָׁדָה Is. 38, 13.) opp. to inflated, proud. Hab. 2, 4 הַנֶּפֶשׁ לֹא-יִשְׁרָה נִפְשׁוֹ בּוֹ lo elated, not tranquil is his soul within him. Hence יִשַׁר no. 2, מִישׁוֹר, שְׂרוֹן.

2. to be straight, right, espec. of a way, kindr. with אָשַׁר, and also פָּשַׁר — 1 Sam. 6, 12 וַיִּשְׂרְוּ הַקֵּרוֹת בַּדֶּרֶךְ pr. and the kine were straight in the way, i. e.

took the straight way; for the grammat. form, see Heb. Gramm. § 47. n. 3. Metaph. only in the phrase יִשַׁר בְּעֵינַי *it is right in my eyes*, i. e. *is pleasing to me*, I approve it, Num. 23, 27. Judg. 14, 3. 1 Sam. 18, 20. 1 K. 9, 12. Jer. 18, 4.

PIEL 1. Causat. of Kal no. 1, to make even, to level, to make plain, e. g. ways Is. 40, 3. 45, 13; with לְ for any one. So God is said to make plain the ways of any one, i. e. to give him success, prosperity, Prov. 3, 6. 11, 5, opp. נָפַל.

2. to make straight one's way, Prov. 9, 15 who make straight their ways i. e. who go straight forwards, the upright. יִשַׁר לְלֶכְתָּהּ pr. to make straight to go, i. e. to go straight forwards, to walk uprightly, Prov. 15, 21. Hence to direct, to lead, e. g. an aqueduct 2 Chr. 32, 30; poet. the thunder Job 37, 3.

3. to esteem as right, to approve, Ps. 119, 128.

PUAL pass. of Pi. no. 1. Part. זָהָב מְיֻשָּׁר flattened gold, i. e. drawn out into plates, fitted, 1 K. 6, 35.

HIPH. הוֹשִׁיֵר, also הוֹשִׁיֵר Ps. 5, 9 and Is. 45, 2 Cheth.

1. to make even or level, to level, e. g. a way Ps. 5, 9, uneven places Is. 45, 2 Cheth.

2. to make straight one's way; ellipt. Prov. 4, 25 let thine eye-bds יִשְׂרְוּ עֵינֶיךָ make straight (their way) before thee, i. e. look straight before thee.

Deriv. מִישׁוֹר, מִישַׁר, pr. n. שְׂרוֹן, and the six here following.

יִשָּׁר adj. fem. יִשְׂרָה 1. even, level, plain, of a way Jer. 31, 9; hence יִשְׂרָה a plain way, not difficult i. e. prosperous Ezra 8, 21. Trop. יִשְׂרָה plain-minded, i. e. prompt, ready to do, c. inf. et לְ 2 Chr. 29, 34. Comp. Arab. يَسِرُ facilis, obsequiosus fuit. Conj. III, facilem se præbuit alicui.

2. straight, right, Ez. 1, 7. 23. Job 33, 27 יִשְׂרָה הִגְדִּיתִי I have made crooked the straight, i. e. have acted perversely; Mic. 3, 9. So espec. of a way 1 Sam. 12, 23. Is. 26, 7. Jer. 31, 9. Ps. 107, 7.—Metaph. a) יִשַׁר בְּעֵינַי *right in my eyes*, i. e. pleasing to me, what I approve. Judg. 17, 6 every one did יִשַׁר בְּעֵינָיו what was right in his own eyes. what he pleased. Josh. 9, 25. Deut. 12, 28 יִשַׁר

בְּצִינֵי יְהוָה i. e. what God approves. 1 K. 11, 33. 38. 2 K. 10, 30. al. 2 Sam. 19, 7. Rarely with לְפָנַי Prov. 14, 12. 16, 25. b) *upright, righteous, just*; so of God, Deut. 32, 4. Ps. 25, 8. 92, 16; of God's judgments Ps. 119, 37. Neh. 9, 13; of the divine word Ps. 19, 9. 33, 4. Of men, id. 1 Sam. 29, 6. Job 1, 1. 8. 23, 7. Ps. 11, 7; often in plur. יְשָׁרִים *the upright, the righteous*, Job 4, 7. Ps. 49, 15. 111, 1. Prov. 2, 21. al. s̄ap. More fully יְשָׁרֵי לֵב יְשָׁרֵי לֵב Ps. 7, 11. 94, 15; יְשָׁרִים בְּלִבָּוָהם Ps. 125, 4; also יֵשֶׁר הַדֶּרֶךְ Prov. 49, 27. יֵשֶׁר דְּרָכָה Ps. 37, 14. So of a way of life, conduct, Prov. 20, 11. 21, 8. Subst. יֵשֶׁר *uprightness, integrity*, Ps. 37. 37. 111, 8.—Hence יֵשֶׁר הַיְשָׁר *the book of the upright*, (Vulg. *liber justorum*, Engl. Vers. *the book of Jasher*.) a collection or anthology of ancient Heb. poems, twice quoted in the O. T. Josh. 10, 13. 2 Sam. 1, 18; so called as celebrating the praises of upright men, or perhaps for some other cause; since the Orientals often derive the titles of their books from words or things having little connection with the argument. See various conjectures in Wolf Bibl. Hebr. II. 219.

יֵשֶׁר (uprightness) *Jesher*, pr. n. m. 1 Chr. 2, 18.

יֵשֶׁר m. (r. יָשַׁר) 1. *evenness, smoothness, rightness*, of a way Prov. 2, 13. 4, 11.

2. Trop. a) *equity, right, duty*, what is right and proper; Prov. 11, 24 *who is more frugal than is meet*. With suff. יֵשֶׁרוֹ what is right for him to do, *his duty*, Job 33, 23. Prov. 14, 2. Also what it is right to speak, *right, uprightness, sincerity*, Job 6, 25. Adv. *rightly*, Ecc. 12, 10 וְכִהְיֶה יֵשֶׁר הַדְּבָרִי אֲמַתָּה *and the words of truth are rightly written*, i. e. consigned to this book, as is right. b) Of persons, *uprightness, integrity*. 1 K. 9, 4. Ps. 25, 21. עַל יֵשֶׁר *because of uprightness*, Prov. 17, 26. Often with לְבָב, לְבָב, Deut. 9, 5. Ps. 119, 7. Job 33, 3.

יֵשָׁרְאֵלָה (right towards God, r. יֵשֶׁר) *Jesharelah*, pr. n. m. 1 Chr. 25, 14.

יֵשָׁרָה or יֵשֶׁרָה f. (יֵשֶׁר) constr. יֵשָׁרָה, *uprightness, integrity*, 1 K. 3, 6.

יֵשָׁרִיךְ m. *Jeshurim*, a poetical name for the people of Israel, apparently expressive of affection and tenderness, and

occurring four times, Deut. 32, 15. 33, 5. 26. Is. 44, 2. The origin is doubtful; but prob. יֵשָׁרִיךְ is a diminutive (of the form זָבֻלִיךְ, יֵרֵחִיךְ) from יֵשֶׁר i. q. יֵשֶׁר (comp. שְׁלֵמִים and שְׁלֵמָה) q. d. *rectulus, justulus*, 'the good little people'; Aqu. Symm. εὐθύς, Vulg. *rectissimus et dilectus*.—Others, as Grotius, whom I formerly followed, make it a diminutive from the name יֵשָׁרְאֵל itself, for יֵשָׁרְאֵלִיךְ; but a contraction of this sort is without analogy.

\* יֵשָׁשׁ obsol. root, kindr. שָׁוֵשׁ, *to be white, hoary*; hence *to be grey-headed, aged*; comp. שִׁיבָה.

Deriv. יֵשֶׁשׁ, pr. n. יֵשֶׁשִׁי, and

יֵשֶׁשׁ m. *an old man*, pr. one grey-headed, 2 Chr. 36, 17.

יָתַר Chald. i. q. Hebr. יָצָא, a sign of the accusative, c. suff. יָתַרְתָּם *them* Dan. 3, 12.

\* יָתַב Chald. i. q. Heb. יָשַׁב 1. *to sit down, to sit*, Dan. 7, 9. 10. 26.

2. *to dwell*, Ezra 4, 17.

APH. הוֹתַב *to cause to dwell*, Ezra 4, 10.

\* יָתַד obsol. root, Arab. وَدَد, *to drive in firmly, to fix fast*, e. g. a pin or stake in the ground; comp. وَطَد. Hence

יָתַד constr. יָתֵד, plur. יָתֵדוֹת, constr. יָתֵדוֹת; masc. Ez. 15, 3; fem. Is. 22, 25. Deut. 23, 14.

1. *a peg, pin, nail*, as driven into the wall. Ez. 15, 3. Is. l. c. Spec. *a tent-pin, stake*, driven into the earth to fasten the tent, Ex. 27, 19. Judg. 4, 21. 22. Is. 33, 20. Judg. 16, 14 יָתֵד הַאֲרֵג *the pin of the web or braid*, with which it was fastened to the wall, etc. Hence, *to drive a peg, to fasten a nail*, sc. in the wall, is to the Hebrews an image signifying to render firm, stable, Is. 22, 23; for which also simpl. יָתֵד Ezra 9, 8. comp. יָתֵד v. 9. The Arabs have also the same figure, see Vit. Timuri, I. p. 134, 228. ed. Mang. —Further, *a nail, peg*, is put metaph. for *a prince*, on whom the care and welfare of the state depends, Zech. 10, 4; where the same person is also called פְּנֵה *corner stone*, on whom the state is founded.

• 2. *a little spade, spatula, paddle*, Deut. 23, 14.



**יָתוֹם** m. (r. **יָהָם**) *an orphan*, Ex. 22, 23.. Job 6, 27. 31, 17. al. Also of one whose father only is dead, a *fatherless* child, Job 24, 9. With genit. Ps. 109, 12; so of a people Is. 9, 16. Jer. 49, 11. Hence *the stranger, the orphan, and the widow* are named together as forlorn and needing help from others, Deut. 14, 29. 16, 11. 14. 24, 19. 20. 21. 26, 12. 13; so *the widow and orphan* Ex. 22, 21.

**יָתוּר** m. (r. **חָיַר**, after the form **יָקוּם**) *a searching out, search*, and meton. that sought out, what is found by search, Job 39, 8.

\* **יָתַח** obsol. root, Arab. **وتخ**, to beat with a club, **مِبْتَخَة** a club. Hence **הוֹתַח** club, q. v.

**יָתִיר** (pre-eminent, r. **יָהָר**) *Jattir*, pr. n. of a city in the mountains of Judah, assigned to the priests, Josh. 15, 48. 21, 14. 1 Sam. 30, 27. 1 Chr. 6, 42.—Perh.

the mod. **عَتِير** *Attir*; see Bibl. Res. in Palest. II. p. 194, 625.

**יָתִיר** Chald. (r. **יָהָר**) 1. Adj. *excellent, pre-eminent*, Dan. 2, 31. 5, 12. 14.

2. Adv. fem. **יָתִירָה**, *very, exceedingly*, Dan. 3, 22. 7, 7. 19.

**יָתִלָּה** (hanging, high, r. **יָתַל**) *Jithlah*, pr. n. of a place in the tribe of Dan, Josh. 19, 42.

\* **יָתַם** obsol. root, Arab. **يَتَم** and **يَتَمَم** to be lonely, bereaved. This signif. of loneliness seems to come from the idea of *silence*, so that this verb has affinity with **שָׁמַם**, **דָּמַם**, comp. in **אָלַם** no. 3. Hence **יָתוֹם** an orphan.—The form **אִיתָם** Ps. 19, 14 is from **תָּתַם**.

**יָתְמָה** (orphanage, r. **יָהָם**) *Ithmah*, pr. n. m. 1 Chr. 11, 46.

\* **יָתַן** obs. root, i: q. Arab. **وتن** to be perennial, to flow constantly, of water; III, to be assiduous, constant; **وَاتِن** any thing perennial, permanent; kindr. perh. is **أَتَن** to stand. The primary idea seems to be that of *extending, comp.* **יָתַן**.—Deriv. **אִיתָן**.

**יָתְנִיאל** (whom God bestows, r. **יָתַן**) *Jathniel*, pr. n. m. 1 Chr. 26, 2.

**יָתָן** (bestowed, r. **יָתַן**) *Ithnan*, pr. n. of a city in the tribe of Judah, Josh. 15, 23.

\* **יָתַר** in Kal not used. 1. Pr. to hang out over, to be redundant, sec **יָתַר** no. 1, and **מִיָּתַר**. Hence

2. to be abundant, to be more than enough, see Hiph. no. 1, **יָתַר** no. 2; also to have over and above, to gain, **πλεονεξείω**, see **יָתִירוֹן**, **יָתִיר** no. 1.

3. to be over and above, to be left, to remain; see Hiph. no. 2, Niph. no. 1, **יָתַר** no. 3, **יָתְרָה**.

4. to exceed bounds; and hence to be very great, excellent, pre-eminent; see Niph. no. 3.

PART. **יּוֹתֵרָה**, **יּוֹתֵר**, sec in their order, p. 392.

HIPH. **הוֹתִיר**. fut. **יּוֹתֵר**, in pause **יּוֹתֵר**, conv. **יּוֹתֵר**.

1. to cause to abound, to make abundant, sc. a person in any thing, constr. with acc. of pers. and **אֵל** of thing, Deut. 28, 11. 30, 9.

2. to let remain, to leave, with acc. of thing Ex. 10, 15. 16, 19. 20. Ruth 2, 18. Ez. 12, 16; and **ל** of pers. added Is. 1, 9. Jer. 44, 7. Absol. in the phrase 'to eat or drink, and leave,' sc. when satisfied, Ruth 2, 14. 2 K. 4, 43. 44; also Ex. 36, 7. Ez. 6, 8.—Ps. 79, 11 **הוֹתֵר בְּנֵי הַמָּוֶתָה** let remain the sons of death, i. e. preserve those appointed to die.

3. Intrans. to be more than others, to excel; Gen. 49, 4 **אַל-תּוֹתֵר** thou shalt not excel, i. e. shalt not be pre-eminent among thy brethren according to thy birthright.—But **הוֹתֵר** may also be Hoph. for **הוֹתֵר**, as **הוֹדַע** from **דָּע**, **יּוֹרָא** for **יּוֹרָה** Prov. 11, 25.

NIPH. **נוֹתַר** 1. to remain, to be left remaining, Gen. 44, 20. Neh. 6, 1; e. g. after a slaughter or destruction of others Num. 26, 65. Josh. 11, 11. 1 K. 17, 17. Is. 1, 8. 30, 17. al. sæp. so of things Ex. 10, 15; with dat. of pers. added 1 Sam. 25, 34. With **אַחֲרַי** after 1 K. 9, 21; **מִן** of, out of any number, quantity, etc. 2 Sam. 13, 30. Zech. 14, 16. Lev. 14, 29; **בְּ** in or of any thing Lev. 8, 32. 14, 18; also with **בְּ** in a like sense 2 Sam. 17, 12.—Part. **נוֹתֵר**, f. **נוֹתֵרָה**, that which is left,

the rest, remainder; remnant, Gen. 30, 36. Ex. 28, 10, 29, 34. Lev. 2, 3. 10. al. sæp.

2. to remain, to be left, sc. after the departure of others. Gen. 32, 25 and Jacob (יָהַר) was left alone. So also many intpp. Dan. 10, 13 וְאָנֹכִי נֹחַדְתִּי שָׁם וְאָנֹכִי נֹחַדְתִּי שָׁם and I remained there with the king of Persia; but the context favours a reference to no. 3.

3. to be more than others, to excel; hence to get the victory, to be victorious. Dan. 10, 13 וְאָנֹכִי נֹחַדְתִּי שָׁם אֶצֶל מְלָכֵי פָרְסַי and I there obtained the victory with the kings of Persia. Comp. Hiph. no. 3. Syr. Ethpa. præstans, excellens fuit.

Deriv. יָהַר, יוֹחַדְתָּ, יוֹחַדְתָּ, מוֹחַדְתָּ, מִיֹּחַדְתָּ, and those here following.

יָהַר m. c. suff. יָהַרְוֹ 1. a cord, rope, pr. something hanging over, redundant, see the root יָהַר no. 1. Judg. 16, 7. 8.

9. \* So Arab. وَتَرٌ id. string of a bow, of a lute, etc.—Spec. a) Of the cords by which a tent is fastened to the pins or stakes; metaph. Job 4, 21 נִסַּע יָהַרֵם בָּם וְיָהַרֵם בָּם their cord in them is torn away, their tent is thrown down, i. e. they die; comp. the figure of a tent in v. 19, also Is. 38, 12. b) The string of a bow, Ps. 11, 2. c) Of a cord used as a rein or halter; Job 30, 11 Cheth. פָּתַח יָהַרְוֹ he letteth loose (lets go) his rein, or collect. they let loose their rein, i. e. are unbridled, impudent. Keri יָהַרְוֹ they loosen my rein, i. e. the rein which I have put upon them, the reverence due to me.

2. abundance, Ps. 17, 14; comp. Ex. 23, 11. יָהַר עַל יָהַר abundantly, enough and more. Ps. 31, 24. Adv. יָהַרְוֹ, abundantly, exceedingly, Is. 56, 12. Dan. 8, 9.

3. remainder, residue, the rest. יָהַרְוֹ

הַצֵּם the rest of the people Judg. 7, 6. 2 Sam. 10, 10; יָהַר הַבְּרִי שׁ the rest of the acts of Solomon 1 K. 11, 41. 14, 19. al. sæp. Spec. what is left after destruction, the remnant, residue, Deut. 3, 11. Josh. 12, 4. 13, 12. Job 22, 20.—But Joel 1, 4 הַיָּהָר הַזֶּה that which the locust hath left, his leavings. Ez. 23, 11.

4. Spoken of what exceeds bounds or measure; hence a) excellence, pre-eminence, Prov. 17, 7. Concr. Gen. 49, 3. b) Adv. more than, besides, i. q. יוֹיָהַר no. 2. c. Num. 31, 32.

5. Jether, pr. n. m. a) The father-in-law of Moses, elsewhere יָהַרְוֹ, Ex. 4, 18. b) Judg. 8, 20. c) 1 Chr. 2, 32. d) 4, 17. e) 7, 38, for which יָהַרְוֹ v. 37. f) 1 K. 2, 5, for which יָהַרְוֹ 2 Sam. 17, 26.—Patronym. יָהַרְוֹ 2 Sam. 23, 38.

יָהַרְוֹ see יָהַר no. 5. f.

יָהַרְוֹ f. i. q. יָהַר no. 2, abundance, wealth, riches, Is. 15, 7. Jer. 48, 36.

יָהַרְוֹ (i. q. יָהַרְוֹ) Jethro, pr. n. of the father-in-law of Moses, Ex. 3, 1. 4, 18. Comp. יָהַר no. 5. a, and הַרְוֹ:

יָהַרְוֹ m. (r. יָהַר) a word of the later Hebrew.

1. excellence, pre-eminence, Ecc. 2, 13. 7, 12 10, 10.

2. gain, profit, emolument, what one has over and above, Ecc. 1, 3. 2, 11. 3, 9. 5, 8. 15. Syr. كَسْبٌ gain.

יָהַרְוֹ see יָהַר no. 5. e.

יָהַרְוֹ (residue of the people, r. יָהַר) Ithream, pr. n. m. 2 Sam. 3, 5. 1 Chr. 3, 3.

יָהַרְוֹ see יוֹיָהַרְוֹ.

יָהַרְוֹ (for יָהַרְוֹ pin, nail, r. יָהַר, so Simonis) Jetheth, pr. n. of an Edomitish chief, Gen. 36, 40.

כ

\* Caph, the eleventh letter of the Hebrew alphabet, as a numeral denoting 20. The name כָּפֶה signifies the hollow of the hand, palm, to which the ancient figure of this letter prob. bore a resemblance.

It is a palatal of a middle character as to roughness, and is therefore interchanged: a) With the softer ג, see p. 169; and even with י, as יָהַרְוֹ and יָהַרְוֹ, comp. also יָהַרְוֹ and יָהַרְוֹ senex. b)

With the harder palatal ק, see קָבַץ and קָבַץ; קָבַץ and קָבַץ; קָבַץ and קָבַץ; and others almost innumerable in the kindred dialects; see Schult. Clav. Dialectorum p. 295. Scheid ad Cant. Hiskiaë p. 196. c) Less freq. it passes over into the stronger gutturals ח and ע, as חָלַד, חָלַד, a mole; חָבַר, חָבַר, Chaboras; חָבַר, חָבַר, cheese; חָבַר, חָבַר, young lion; עָבַר and עָבַר to surround.

כְּ before monosyllables and barytones often כְּ (Lehrg. § 151, 1), c. suff. כְּבָם, כְּבָם, כְּבָם; with the other persons it takes the form כְּמוֹ, כְּמוֹ, q. v.

A) Adv. of quality, abridged from כֵּן, as כֵּן for אֲכֵן, and the like; see Heb. Gramm. § 100. 1.

1. Pr. demonstr. *thus, so, in this manner*, Gr. ὡς. Hence repeated, כְּ—כְּ, as *—so*, where two things are compared. Lev. 7, 7 כְּחַטָּאת כְּחַטָּאת *as the sin-offering so the trespass-offering*. Num. 15, 15. Hos. 4, 9. 1 K. 22, 4. Is. 1, 8. Sometimes (though rarely) inverted, *so—as*; Gr. ὡς—ὡς. Gen. 44, 18 כְּפָרְעֹה כְּפָרְעֹה *so thou, as Pharaoh*. Ps. 139, 12.—According to the various modes of comparison, this particle may also be variously rendered, e. g. *as well—as*, Lev. 24, 16 *all the congregation shall stone him, כְּבַיִת כְּבַיִת as well the stranger as the native*. Deut. 1, 17. Ez. 18, 4. Also *how great, so great*; *quantus, tantus*; *qualis, talis*; ὅσος, τόσος; οἷος, τοῖος; so Josh. 14, 11 וְכַבְּחֵי אֹז וְכַבְּחֵי אֹז *how great my strength then, so great my strength now*, or in Engl. shorter. *as—so*. 1 Sam. 30, 24.—More fully, כְּ—כֵן Ps. 127, 4. Joel 2, 4; also כְּ—כֵן Josh. 14, 11. 1 Sam. 30, 24. Dan. 11, 29. Ez. 18, 4.

2. Relat. *in what way, how*, after the verb יָדַע (as elsewhere אֵיךְ Ruth 3, 18), Ecc. 11, 5 *as thou knowest not what will be the way of the wind, וְכַצְּמִים בְּכַתָּן וְכַצְּמִים בְּכַתָּן nor how the bones grow in the teeming womb, so, etc.*

3. Indef. *in some way*, in some measure; hence, where numbers or measures of space and time are expressed without strict exactness, *about, nearly*,

Gr. ὡς (ὡς πενήκοντα), ὡσεὶ, ὅσον. 1 K. 22, 6 כְּאַרְבַּע מֵאוֹת אִישׁ *about four hundred men*. Ex. 12, 37. Ruth 2, 17 כְּאֵיפֶה *about an ephah of barley*. Num. 11, 31 כְּדֵרֶךְ יוֹם *about a day's journey*. Ruth 1, 4 כְּעֶשְׂרֵי שָׁנִים *about ten years*. Gen. 38, 24. Josh. 3, 4. al. sæp. 'With כְּ rarely, 1 Sam. 14, 14.—Also of a point of time not exactly defined. Ex. 11, 4 כְּעֵת *about midnight*. 9, 18 כְּעֵת *about this time to-morrow*. Dan. 9, 21 כְּעֵת מִנְחָה עָרַב *about the time of the evening sacrifice*. In all these examples, כְּ may be taken adverbially, as is here done; and the subst. is then in the accusative of time when. But see in B. no. 3.

B) Prep. 1. *as, like, as if*, denoting resemblance of any kind, 1 Sam. 25, 36 מִשְׁתָּה בְּדִתּוֹ כְּמִשְׁתָּה הַמְּלִיכָה. Gen. 9, 3. 29, 20. Ps. 1, 3. Job 32, 19. Gen. 25, 25. So of the form, appearance, Cant. 6, 6 *thy teeth are כְּצֶדֶר הַרְחֵלִים like a flock of sheep*. Judg. 8, 18. Job 41, 10. Of magnitude, Josh. 10, 2 *for Gibeon was a great city, כְּאַחַת עָרֵי מְמִלְכָה like one of the royal cities*, i. e. as great as one of them. Of number, Gen. 22, 17 כְּבוֹדֵי 13, 16 כְּעֶפְרָיִם. Also of time, Job 10, 5. Ps. 89, 37 כְּשֶׁמֶשׁ אֵשׁ *his throne shall endure like the sun*, i. e. as long as the sun shall shine, comp. 72, 17. Of lot, fortune, comp. הַיָּהוּה כְּ *to be as, like, to experience the same as, etc.* p. 250, col. 1. δ; also כְּ *נתן* see in *נתן*. Often so that the 'tertium comparationis' is subjoined, as Job 34, 7 *who is like Job, who drinketh in iniquity like water?* Gen. 3, 5.—Spec. to be noted are the following idioms: a) A subst. preceded by כְּ often denotes *something like itself*, a person or thing similar to that which the noun denotes. Dan. 10, 18 כְּמֵרְאָה אָדָם *(an appearance) like the appearance of a man*, (something) like the human form. Deut. 4, 32 *whether there hath been כְּדָבָר הַגָּדוֹל הַזֶּה any thing like this great thing?* Gen. 41, 38 הֲיִמָּצֵא כֹזֵב *can we find a man like this man?* i. e. such a man. Hence כְּכֵן, כְּכֵן, may often be rendered *such*, Judg. 13, 23. Is. 66, 8 מִי שָׁמַע כְּזֹאת מִי רָאָה כְּזֹאת *who hath heard such a thing? who hath seen such things?* Job 16, 2; also כְּזֹאת (what) is like this, i. e. the same.

in like manner, Judg. 8, 8. 2 Chr. 31, 20. **כְּזוֹה וְכַזוֹה** *thus and thus, so and so*, Judg. 18. 4. 1 K. 14, 5. **כְּזוֹאת וְכַזוֹאת** id. 2 Sam. 17, 15. b) With verbs of likeness **כְּ** is put by pleonasm, e. g. **כְּנִשְׁלַל** Ps. 49, 13, 21; as in Engl. to be made *like as* a person, etc. c) For the article so frequent after **כְּ** of comparison, see above under the art. **כִּי** no. 2. c. p. 239.

2. according to, after, Gr. *κατά*, implying accordance and conformity with some rule or model. Gen. 1, 26 **כְּדְמוּתֵנוּ** *after our likeness*. 4, 17 **כְּשֵׁם בְּנוֹ הַחוּדָה** *after the name of his son Enoch*. Josh. 6, 15 **כְּמִשְׁפַּח הַזֶּה** *after this manner*. 2 K. 1, 17 **כְּדְבַר יְהוָה** *according to the word of Jehovah*. 1 Sam. 13, 14 **אִישׁ כְּלִבּוֹ** *a man after his own heart*, such as is pleasing to him. Ps. 7, 18 *I will praise Jehovah כְּצִדְקוֹ according to his righteousness* i. e. as his righteousness demands. Zech. 2, 10. Ex. 8, 9. 27. Josh. 1, 7. Jer. 17, 10. Prov. 24, 12. al. Comp. **כְּדִי** according to one's hand, i. e. bounty, see **כִּי** no. 1. cc.—In this signif. also **כְּ** is followed in the apodosis by **כִּן**; Gen. 6, 22 **כְּכֹל אֲשֶׁר צִוָּה אֱלֹהִים כִּן נָשָׂא**.

3. From the adverbial use explained above in A. 3, comes also the use of this particle as a particle of *time* or *space*, like Germ. *um*, Engl. *about, at*, as in the phrase, *'um drey Uhr,'* which means not only *about* three o'clock, but also *at* three o'clock. So **כְּחֵמֹל שְׁלֹשִׁים** i. q. **הַיּוֹם הַיּוֹמָה** *yesterday and the day before*, formerly, 1 Sam. 14, 21. 21, 6; **כִּיּוֹם** *to-day, at this time, now*, see **כִּיּוֹם** no. 3. d. e; **כְּרֵגֵת** *in a moment, at once*, Num. 16, 21; **כְּמַעַט** *in a little while* Is. 26, 20.—So too of *space*; 1 Sam. 20, 3 **כְּפֶתַח** *there is as a step (but a step) between me and death*. Ps. 73, 2.

4. The notion of *likeness* and *comparison* is retained by **כְּ** in those places also where the Heb. grammarians give it the name of *Caph veritatis* (כַּה אֱמֵרוֹת), or also of *Caph confirmationis et identitatis* (כַּה הַצֵּם, כַּה הַקְּרִיב). Here, although no comparison is actually expressed, yet **כְּ** is not redundant, but implies a comparison with all other things of the same kind; see Lehrs. p. 846. Heb. Gr. § 151. 3. f. Neh. 7, 2 **כִּי הָיָה** *for he was as a faithful*

*man* is and should be, i. e. he was what is called a faithful man. Ecc. 8, 1 **מִי כְּהָחֵכֵם** *who is as the wise man? who is such that he may be called wise? who is truly wise?* Is. 1, 7 **שְׁמָמָה כְּמַהֲפַכַת זָרִים** *desolation like the overthrow of strangers, truly such as enemies make*.—This comparison is so far from weakening the force of the expression, that on the contrary it strengthens it: **כְּאִישׁ אֱמֵת** 'as only a faithful man can be,' most faithful, Lat. *quam fidissimus*; **כְּמַהֲפַכַת זָרִים** 'as only foreign enemies can destroy,' the utmost desolation; comp. the Gr. *ὡς ἀληθῶς*, Passow Lex. in *ὡς*; also *ὅσον* Viger. ed. Hermann p. 563. So espec. in the phrase **כְּמַעַט** *very few* 1 Chr. 16, 19; *very little* Prov. 10, 20, comp. Gr. *ὀλίγον*. **שְׂרִיר כְּמַעַט** *a very small remnant* Is. 1, 9.—But very many examples usually referred to *Caph veritatis*, belong rather to the *Caph* of resemblance or similitude (B. 1), though with various relations; e. g. **כְּהָיָה לוֹ** *to be as any one, to act like him*; Ex. 22, 24 **לֹא תִהְיֶה לוֹ כְּנִשָּׂא** *thou shalt not be to him as an usurer*. Num. 11, 1 **וַיְהִי הָעָם כְּמַתְאֲנָנִים** *and the people were as if complaining of evil*, complaining as if some evil had happened to them. 1 Sam. 10, 27. Job 24, 14 **וּבַלַּיְלָה יְהִי כְּגַנֵּב** *and by night is as the thief*, acts the thief. Hos. 5, 10, 10, 4. Cant. 1, 7. So Lam. 1, 20 **בַּבַּיִת כְּמָוֶת** *at home there is as death*, q. d. *as it were death* itself, viz. famine and plague; see no. 1. a. Is. 13, 6 **כְּשֶׁר מְשַׁהֵי רִבּוּא** *like a destroying tempest from the Almighty shall it come*, i. e. suddenly, as tempests are wont to come. Is. 1, 8 see in A. 1.—In Job 3, 5 **כְּמִרְרֵי**, the **כ** is radical.

5. Prefixed to the Infinitive **כְּ** is: a) *as, like*, comp. no. 1, 2. Is. 5, 24. Ironically, *as if*, Is. 10, 15 **כְּהִנִּיחַ יִטֵּבֵט** *as if the rod should brandish him who lifteth it up*. b) *as, i. q. after, when, as soon as*, a particle of time, (comp. no. 3,) where the time of two actions is compared, like Gr. *ὡς* for *ἐπει*, Passow in *ὡς* B. II. 5; comp. Ps. 89, 37. 38, in no. 1 above. Gen. 39, 18 **כְּהִרְרֵמִי** *as I lifted up my voice* (i. e. when, as soon as) *then he left*, etc. 1 Sam. 5, 10 **וַיְהִי כְּבּוֹא אֲרוֹן הָאֱלֹהִים** *as the ark of God came, then*

they cried out, etc. 1 K. 1, 21. Also of future time, in a conditional sentence, Gen. 44, 30 וְהָיָה כְּבָאִי אֶל-אָבִי וְהָיָה כְּבָאִי אֶל-אָבִי וְהָיָה כְּבָאִי אֶל-אָבִי . . . וְהָיָה וְהָיָה and it shall be as (when) I come to my father and as (soon as) he seeth then he will die, etc. comp. Deut. 16, 6. Jer. 25, 12. Strictly of both time and condition in Is. 28, 20 קָצֵר הַמִּצֵּעַ שְׁרָרָה כְּהַחֲפִיטֵס וְהַמְשַׁחֵרֵץ וְהַמְסַכֵּה צָרָה כְּהַחֲפִיטֵס shorter is the bed than that one can stretch himself, and the covering is too narrow when (if) he will wrap himself.—In the same sense כִּי is prefixed also to verbal nouns. 2 Chr. 12, 1 כְּהִזְקָחוֹ as his strength sc. increased. Is. 23, 5 כְּשִׁמְעַתְּ צֶרֶךְ when the report of Tyre sc. is heard. 30, 19. Rarely in like manner before a participle, Gen. 38, 29 וַיָּהִי כְּמֹשִׁיב יָדוֹ כְּשִׁיב יָדוֹ, as he drew back his hand. 40, 10.

C) Conjunct. rarely, where כִּי is then i. q. כְּאֲשֶׁר, and is put before a whole sentence, as, like as. Is. 8, 23 כְּעֵת הָרֵאשִׁיטוֹן וְהָיָה לָנוּ כְּעֵת הָרֵאשִׁיטוֹן וְהָיָה לָנוּ כְּעֵת הָרֵאשִׁיטוֹן וְהָיָה לָנוּ like as the times of old have brought despite upon the land of Zebulun so shall future times bring honour, etc. for כְּאֲשֶׁר הָיָה. 61, 11.—For prepositions thus converted into conjunctions by annexing to them the relative conjunction כִּי or אֲשֶׁר (which also may be omitted by ellipsis,) see Lehrgeb. p. 636. Heb. Gr. § 102. 1. c. Comp. also on the above example Ewald Heb. Gr. p. 614.

NOTE. For the alleged ellipsis of the prefix כִּי after כִּי, which many interpreters have unnecessarily assumed, see Heb. Gramm. § 116. note.

כִּי Chald. i. q. Heb. B. 1, like, as, Dan. 7, 4. 6. 9. 13; as, as if, as it were, Dan. 6, 1. כִּי כִּי i. q. Hebr. כִּי אֵלֶּה as this, i. e. so, thus, see in כִּי p. 230; such Dan. 2, 10. For כִּי i. q. כְּאֲשֶׁר, as, when, see כִּי.

כְּאֲשֶׁר (Aram. כִּי, כִּי) pr. as who, as one who, Job 29, 25; but varying according to the different significations of each particle.

1. according to what, i. e. a) according as, as much as, Gen. 34, 12 and I will give אֶלַי אֲשֶׁר תֹּאמְרוּ אֵלַי according as ye shall say to me. 1 Sam. 2, 16. b) according to what manner, as, like as, i. q. כִּי A. 2, not prefixed to single words, but to whole sentences only; Gen. 7, 9 כְּאֲשֶׁר צִוָּה אֱלֹהִים as God had commanded

him. 34, 22. Is. 9, 2. 1 K. 8, 57; also before an imperfect or elliptical sentence, Josh. 8, 6 they flee before us כְּאֲשֶׁר בְּרֵאשִׁיטָה as at the first. c) because, pr. in accordance therewith that. Num. 27, 14 כְּאֲשֶׁר מָרְדְּתָם כֹּנֵן כְּאֲשֶׁר מָרְדְּתָם כֹּנֵן because ye rebelled against my commandment. 1 Sam. 28, 18. 2 K. 17, 26. Mic. 3, 4. Compare the corresponding usage of the prefix כִּי in phrases like כְּצִדְקָתִי. d) Very often כְּאֲשֶׁר is followed by a corresponding כִּי, e. g. כְּאֲשֶׁר—כִּי, as—so, Num. 2, 17. Is. 31, 4; even as—so, Judg. 1, 7; in what manner—so, i. q. the more—the more, Ex. 1, 12. Is. 52, 14. 15. Hos. 4, 7. So where there is a double protasis, כִּי—כְּאֲשֶׁר—כְּאֲשֶׁר Is. 10, 10. 11.

2. as if, as though, comp. אֲשֶׁר B. 4. Job 10, 19 אֲשֶׁר לֹא הָיִיתִי אֲהָיָה I should be as though I had never been. Is. 29, 8. Zech. 10, 6.

3. Of time, as, so as, i. q. כִּי before an infin. (comp. כִּי B. 5. b.) i. e. after, when, as soon as. With præt. Ex. 32, 19 וַיָּהִי כִּי קָרַב כְּאֲשֶׁר קָרַב and as soon as he came nigh to the camp. Gen. 18, 33. 1 Sam. 8, 6. Ex. 17, 11. Ps. 51, 2. Jer. 39, 4. al. Esth. 4, 16 כְּאֲשֶׁר אֲבָדְתִי אֲבָדְתִי when I perish, I perish, the language of despair. Gen. 43, 14.—Before a future it acquires a conditional power; Ecc. 4, 17 when (if) thou goest to the house of God. 5, 3 when thou vowest a vow, i. e. if thou dost vow. Gen. 27, 40. Hos. 7, 12; so the verb being impl. Is. 23, 5.

\* כְּאֵב (see Syr. and Arab.) fut. כְּאֵב to have pain, to be sore, Gen. 34, 25. Trop. of the mind, to grieve, to be sad, Prov. 14, 13. Ps. 68, 30. By hyperb. pain is attributed to a dead body, with כִּי of cause, Job 14, 22; comp. Is. 66, 24. Judith 16, 7.—Chald. כְּאֵב, Syr. כאב to be in pain, to be sad, Arab. كَيْبٌ to be sad.

1. to cause pain, to wound, to make sad, Job 5, 18. Ez. 28, 24; acc. of pers. Ez. 13, 22.

2. to afflict, i. e. to mar, to destroy. 2 K. 3, 19 וְכָל הַחֲלָקָה הַטּוֹבָה הִכְאָבוּ בָּאֲבָנִים וְכָל הַחֲלָקָה הַטּוֹבָה הִכְאָבוּ בָּאֲבָנִים and every good field ye shall mar with stones, by casting stones upon it so as to render it sterile, Sept. ἀγγειώσατε, comp. Is. 5, 2. Job 5, 23; by a similar figure,

land left untilled is said *to die* Gen. 47, 19; and vines destroyed by the hail are poetically said *to be killed* Ps. 78, 47.—Simonis regards תַּכְּבֹּדוֹ as by Syriasm for תַּכְּבִּיבוֹ, from r. כָּבַב; Syr. כַּב, to harm, comp. רִמַּאס for רִמַּאס Job 7, 5; but this is unnecessary.

Deriv. תַּכְּבֹּדוֹ and

כָּאֵב m. (Tseré impure) constr. כָּאֵב Is. 65, 14. *pain of body* Job 2, 13. 16, 6; so of calamity, adversity, Jer. 15, 18. Ps. 39, 3. Also of mind, *grief*, Is. 17, 11; with לָב added Is. 65, 14.

\* כָּאָה in Kal not used, *to chide harshly, to upbraid*, like Syr. ܟܐܐ; then intrans. *to become dejected, desponding, to be sad*; comp. כָּהָה to rebuke, כִּהִי to be faint-hearted, כָּאָה to be sad, כָּעַ to terrify, to restrain, intrans. mid. *E* to be timid, faint-hearted. The primary idea lies perhaps in *smiting*, comp. נָכָה; whence intrans. and pass. *to be cast down, dejected*, so that Niph. נִכְּאָה is i. q. נָכָה.

Hiph. *to afflict, to make sad*, inf. Ez. 13, 22 רָגַן הַבְּאֹזֹר לָב.

Niph. *to be dejected, desponding, humble*, Ps. 109, 16. Dan. 11, 30. The form נִכְּאָה Job 30, 8 is Niph. of נָכָה.—Hence

כָּאָה m. *dejected, sad, unhappy*. Plur. כְּאָהִים Ps. 10, 10 Keri. But the Cheth. is to be preferred, see הִלְבֵּדָה.

כָּאָשֶׁר see after כָּ, p. 442.

\* כָּבַב obsol. root; Arab. كَبَّ, Eth. ከበበ, *to roll up*; ከብ-ብ ball, globe; Syr. كَبَّ something rolled up, a ball. Hence כִּבְבִין, כִּבְבִין star, pr. globule.

\* כָּבֵד Is. 24, 20 and כָּבֵד Judg. 20, 34, fut. יִכְבֵּד.

1. *to be heavy*; Eth. ከበ id. In Arabic and Syr. traces only of this signif.

remain; as כָּבֵד to be burdensome, troublesome, as cold, כָּבֵד to be indignant, angry. Spoken pr. of weight Job 6, 3; then trop. of any heavy guilt Gen. 18, 20; comp. in נָזַר. With עַל *to be heavy upon* any one, as a victorious power, which depresses and crushes an enemy, Judg. 1, 35; so of the punitive hand of

God Ps. 32, 4. 1 Sam. 5, 11, comp. also Job 23, 2; of sin Is. 24, 20, comp. Ps. 38, 5. Hence *to be burdensome, grievous, to any one*, Neh. 5, 18. Ex. 5, 9. 2 Sam. 13, 25 וְלֹא נִכְבְּד עֲלֶיךָ and *let us not be burdensome unto thee*. 14, 26. Job 33, 7. With אֵל for עַל 1 Sam. 5, 6.—Usually trop. as in the following senses:

2. *to be heavy* in the sense of *abundance, i. q. to be great, abundant, to be rich in any thing*, with בָּ. Gen. 13, 2 and Abraham בְּמִקְנֵה אֵלֶיךָ was very rich in cattle. See Niph. no. 1, כָּבֹד no. 1.

3. *to be great in number, to be many*; see Hithpa. no. 1, adj. כָּבֵד no. 2, and כָּבֵד no. 2.

4. *to be heavy, i. e. vehement, sore*, as a battle Judg. 20, 34; with אֵל 1 Sam. 31, 3. Comp. כָּבֵד no. 3, adj. כָּבֵד no. 3.

5. Of things as not easily moved, *to be heavy, i. q. to be dull, slow, sluggish*, e. g. of the senses, as the eyes Gen. 48, 10; the ears Is. 59, 1. Also of the mind or heart, *to be dull, stupid, hardened*, Ex. 9, 7. Comp. Piel no. 1, Hiph. no. 3, adj. כָּבֵד no. 4.

6. *to be weighty, honoured*, comp. Gr. βαρύς, Ez. 27, 25. Job 14, 21. Of God, *to be honoured, glorified*, Is. 66, 5. This signif. is more freq. in Piel no. 2; see Hiph. Niph. Hithp.

PIEL כָּבֵד 1. Causat. of Kal no. 5, *to harden the heart* 1 Sam. 6, 3.

2. Causat. of Kal no. 6, *to honour, to do honour or reverence to any one*; spoken: a) Of men, Ex. 20, 12 עֲבֹד אֶת־אֲבִיךָ וְאֶת־אִמְךָ *honour thy father and thy mother*. Deut. 5, 16. Num. 22, 17. 37. 1 Sam. 2, 29. Lam. 1, 8. 1 Sam. 2, 30 כִּי־יִכְבְּדוּ לְמִשְׁכַּב־יְהוָה *for them that honour me I will honour*. Ps. 15, 4. 91, 15. b) Of God, 1 Sam. 2, 30. Prov. 14, 31; and hence often i. q. *to glorify, to praise*, Ps. 22, 24. 50, 15. 23. Is. 24, 15; elsewhere also *to honour* with oblations, c. מִן Prov. 3, 9; בְּ Dan. 11, 38 (of idols); with two acc. Is. 43, 23. So כָּבֵד שֵׁם יְהוָה Ps. 86, 12; וְלִשְׁמִי v. 9. Poet. the beasts also are said to praise God Is. 43, 20. c) Of things, e. g. the sabbath Is. 58, 13; a sacred place 60, 13; of the olive, Judg. 9, 9 *should I leave my fatness, which in me both God and men do honour?*

PUAL כָּבֵד *to be honoured*, Prov. 13, 18. 27, 18. Is. 58, 13.

HIPH. 1. *to make heavy*, e. g. a yoke 1 K. 12, 10. Is. 47, 6; a chain Lam. 3, 7. Ellipt. Neh. 5, 15 *the former governors* הַקְּבִירִי עַל הָעָם, sc. לַל, *had made heavy the yoke upon the people*, had heavily oppressed them.

2. Causat. of Kal no. 2, *to make abundant, to heap up*, Hab. 2, 6. Comp. Niph. no. 1.

3. Causat. of Kal no. 5, *to make heavy, dull*, e. g. the ears Is. 6, 10. Zech. 7, 11; *to harden the heart* Ex. 9, 34.

4. Causat. of Kal no. 6, *to honour, to cause to be honoured*, Is. 8, 23 [9. 1]. Jer. 30, 19. Also, *to acquire honour, renown, for oneself*, 2 Chr. 25, 19.

NIPH. נִכְבְּדִים, Part. plur. נִכְבְּדִים Dag. euphon. Prov. 8, 24. Is. 23, 8. 9. Nah. 3, 10; but with grave suff. נִכְבְּדִיָּהֶם Ps. 149, 8.

1. *to be heavy*, from abundance, i. e. *to abound, to be rich* in any thing, comp. Kal no. 2. Prov. 8, 24 מַעְרְוֹת נִכְבְּדֵי מַיִם *fountains abounding in water*.

2. Pass. of Piel no. 2, and Hiph. no. 4, *to be honoured, to be held in honour, to enjoy honour*, Gen. 34, 19. 2 Sam. 6, 20. 22. 1 Sam. 22, 14. Is. 49, 5 אֶכְבֹּד בְּעֵינֵי יְיָ *yet am I honoured in the eyes of Jehovah*. 43, 4. 2 K. 14, 10 הַקְּבִירִי וְשָׁב בֵּיתִיךָ *enjoy the honour and abide at home*.—PART. נִכְבְּדֵי *honoured, honourable, distinguished*, Num. 22, 15. 2 Sam. 23, 19. 23. 1 Chr. 4, 9. Is. 3, 5. 23, 8. 9 (opp. הִזְהַל); comp. Nah. 3, 10. Ps. 149, 8; so of the name of God as *honoured, glorious*. Deut. 28, 58. Plur. fem. נִכְבְּדוֹת *glorious things, promises*, Ps. 87, 3.

3. Reflex. like Hithp. *to get honour to oneself, to show oneself great and glorious*, Lev. 10, 3. Is. 26, 15. Ez. 28, 22. Hagg. 1, 8; with בְּ *in or by* any one Ex. 14, 4. 17. 18.

HITHP. 1. *to make oneself many, to multiply oneself*, see Kal no. 3. Nah. 3, 15.

2. *to honour oneself, to glory, to boast*, Prov. 12, 9.

Deriv. קָבֵר — קְבִירֹת, קְבִיר, קְבוּדָה, קְבוּדָה.

קָבֵר constr. קְבִיר Ex. 4, 10, and קְבִירֹת Is. 1, 4.

A) Adj. 1. *heavy*, e. g. a load Ps. 38, 5; a yoke 1 K. 12, 4. 11; an old man of large frame 1 Sam. 4, 18; of a

cloud charged with rain Ex. 19, 16; a rock, i. e. *great* Is. 32, 2. In a bad sense, *heavy*, i. e. *oppressive, grievous, sore*, e. g. a murrain, Ex. 9, 3; locusts and flies Ex. 8, 20. 10, 14; hail 9, 18. 24; famine Gen. 12, 10. 41, 31. 43, 1. 47, 13. Trop of sin Ps. 38, 5; hence Is. 1, 4 *a people* עָרֵן קָבֵר *heavy with iniquity*, i. e. laden with heavy sin.—Also *burdensome, troublesome*, Prov. 27, 3; comp. Eccclus. 22, 17.

2. *much, many, great*, (comp. 'graves pavonum greges' Varro ap. Non. 4. no. 218.) spoken of an army Num. 20, 20. Is. 36, 2; a retinue 1 K. 10, 2. Gen. 50, 9; flocks Ex. 12, 38.

3. *great, vehement, sore*, see the root Kal no. 4; e. g. lamentation Gen. 50, 10.

4. Of things as not easily moved, *heavy*, i. e. *dull, slow, sluggish*; so of the speech and tongue Ex. 4, 10; of the heart, *hard*, Ex. 7, 14.

5. *difficult, hard*, sc. to be done, as a business Ex. 18, 8. Num. 11, 14; *hard to be understood*, as a language Ez. 3, 5. 6. Comp. Germ. *schwer, schwierig*.

B) Subst. *the liver*, Arab. كَبِدٌ, كَبِدٌ, كَبِدَةٌ, as being the *heaviest* of the viscera, both in weight and importance; Prov. 7, 23. Ez. 21, 26 [21]. Lev. 3, 4. 10. Lam. 2, 11 נִשְׁפָּה לְאַרְצָא קְבִירִי *my liver is poured out upon the ground*, hyperbol. expression for the severest mental suffering; comp. Job 16, 13.

קְבוּדָה and קְבוּרָה see in קְבוּרָה.

קְבוּרָה 1. *heaviness, weight*, Prov. 27, 3.

2. *a great number, multitude*, Nah. 3, 3.

3. *vehemence, violence*, e. g. of fire, Is. 30, 27; of war Is. 21, 15. See r. קְבוּרָה no. 4.

קְבוּרָה f. *heaviness, difficulty*, Ex. 14, 25. R. קְבוּרָה.

\* קְבִיבָה fut. יִקְבֵּה, *to go out, to be quenched*, pr. of fire Lev. 6, 5. 6. Prov. 26, 20; of a light 1 Sam. 3, 3. Prov. 31, 18. Metaph. of the anger of God 2 K. 22, 17. Jer. 7, 20; of enemies who *perish*, Is. 43, 17 *like a wick are they quenched*.—Arab. كَبَا to cover with ashes, not wholly to extinguish; but

כָּבַד to extinguish. The primary notion is that of *covering over, concealing*; comp. חָבַד, חָבַדָה.

PIEL to *put out, to quench*, e. g. fire Is. 1, 31, a light 2 Chr. 29, 7. Is. 42, 3. Metaph. anger Jer. 4, 4. 21, 12; love Cant. 8, 7. So 2 Sam. 21, 17 וְלֹא חִבְּבָה אֶת־יִשְׂרָאֵל that thou quench not the light of Israel, i. e. lest thou, the light of the nation, perish. Comp. 2 Sam. 14, 7, and art. גְּזַלְתָּ.

כָּבוֹד, defect. כְּבוֹד twice Gen. 31, 1. Nah. 2, 10; c. suff. כְּבוֹדִים, כְּבוֹדִים, rarely defect. כְּבוֹדִי Ex. 29, 43. 33, 22; m. but fem. Gen. 49, 6; pr. *weight*, but always .rop. R. כְּבֹד.

1. *abundance, substance, riches, wealth*, Nah. 2, 10. Ps. 49, 17. Is. 10, 3. Gen. 31, 1. al. See r. כְּבֹד no. 2.

2. *honour, glory*, Sept. δόξα, see the root no. 6. a) Of men, 1 K. 3, 13 עֲשֵׂר כְּבוֹד רִיכִים *riches and honour*. Ecc. 6, 2. Prov. 8, 18. 2 Chr. 1, 11. 12.—Prov. 20, 3 מִיֵּדוֹת מִיָּדוֹת לְאִישׁ לְאִישׁ שֶׁבֶת מִיָּדוֹת *it is honour for a man to cease from strife*. 11, 16. Ps. 8, 6. Job 19, 9. 1 Sam. 4, 21 of the ark.—Prov. 25, 27 *to eat much honey is not good, and the searching out of their honour is not honour*, i. e. to seek one's own honour is not honour, the negat. being repeated from the preced. member. Or it may be so divided: חֲקֹר מִכְּבוֹד הַחֵקֵר *the searching out of honour is without honour*; comp. for מִן Is. 14, 19. Job 11, 15. 21, 9. See The-saur. p. 515. b) Of God; Ps. 19, 2 אֵל הַשָּׁמַיִם מְסַפְּרִים כְּבוֹדוֹ *the heavens declare the glory of God*. 29, 1. Is. 42, 8. 48, 11. al. מֶלֶךְ הַכְּבוֹד *the King of glory* Ps. 24, 7. 8. 9.—*To give or render honour to any one is: נָתַן כְּבוֹד לְ*, as to men Prov. 26, 8, to God 1 Sam. 6, 5. Ps. 115, 1; *שָׁמוֹ כְּבוֹד לְ*, to God Is. 42, 12; *יָהֵב כְּבוֹד לְ* to God Ps. 29, 1. 9. 1 Chr. 16, 28; *עָשָׂה כְּבוֹד לְ*, 2 Chr. 32, 23. 33, comp. Is. 14, 18.—Concr. aa) God is called כְּבוֹד יִשְׂרָאֵל *the glory of Israel*, i. e. in whom Israel should glory, Jer. 2, 11. Ps. 106, 20; gener. כְּבוֹד פ' *the glory of any one*, i. e. who restores and protects his honour, Ps. 3, 4. 57, 9. bb) Also כְּבוֹד יִשְׂרָאֵל collect. *the glory of Israel, the nobility, nobles*, Is. 5, 13 (opp. תְּמוֹנוֹ). 17, 3. 4. Mic. 1, 15. So too *the nobles of Assyria* Is. 8, 7. 10, 16; of

Moab Is. 16, 14; comp. also Is. 22, 23. 24. cc) כְּבוֹד פ' *the honour, glory*, of any one, poet. for *the spirit, the heart*, as the noblest part of man, Gen. 49, 6 where it is joined with a fem. like נֶפֶשׁ. Ps. 7, 6 (parall. נֶפֶשׁ, חַיִּים, לֵב Ps. 16, 9). 16, 3. 30, 13. 57, 9. 108, 2. Comp. Gr. φίλον ἤτορ. Some here assign to כְּבוֹד the signif. of *liver*, i. q. כְּבֵד; but the liver is never (like the heart and reins) assumed as the seat of the mind and affections.—Adv. *with honour, gloriously*, Ps. 73, 24; comp. 149, 5.

3. *splendour, glory, majesty*. Gen. 45, 13 and ye shall tell my father אֶת־כְּבוֹדִי *of all my glory* (splendour) in Egypt. Is. 4, 5. 11, 10. 22, 18. כֶּסֶף כְּבוֹד *a throne of glory* 1 Sam. 2, 8. Jer. 14, 21. 17, 12. כְּבוֹד לְבָנוֹן *the glory of Lebanon*, its magnificence, beauty, Is. 35, 2. 60, 13. לְכְבוֹד לְ הָיָה *to be for glory* (honour) to any one, Is. 4, 2; comp. Zech. 2, 9. Espec. כְּבוֹד יְהוָה *the glory, majesty, of Jehovah*, Sept. δόξα Κυρίου, Is. 59, 19. 60, 1; pr. that *fiery effulgence* surrounded with dark clouds in which Jehovah is represented as appearing, or Jehovah himself as surrounded by this effulgence (from which lightnings proceed Lev. 9, 23. Num. 16, 35. Ps. 18, 13). such as he manifested himself at Sinai to Moses and the people, Ex. 16, 7. 10. 24, 16; comp. v. 17. 33, 18. Lev. 9, 6. 23; or appeared in the tabernacle Ex. 40, 34; or in the temple 1 K. 8, 11. 2 Chr. 7, 1, comp. Ez. 43, 2. 5. 44, 4; or was seen in prophetic visions Is. 6, 3. Ez. 1, 28. 3, 12. 23, 8. 4. 10, 4. 18; comp. in N. T. δόξα Κυρίου Luke 2, 9. 9, 11. Acts 22, 11. To this corresponds the שְׁכִינָה *Shekinah* of the later Jews, Buxtorf Lex. Chald. h. v.—God appears too in glory to punish transgressors Lev. 10, 2; and sinners are said to *provoke* כְּבוֹדוֹ *the eyes of his glory*, i. e. of him as thus appearing in his glory for their punishment, Is. 3, 8.

כְּבוֹדָה f. for כְּבוֹדָה, from a masc. כְּבוֹד, after the form אֲרָמָה, אֲרָמָה. R. כְּבֹד.

1. Adj. fem. *splendid, magnificent*, e. g. a bed Ez. 23, 41; the attire of a queen Ps. 45, 14.

2. Subst. *precious things, wealth*, Judg. 18, 21; i. q. כְּבוֹד n. 1, comp. Is. 10, 3. Gen. 31, 1.



כָּבִיל (ר. כָּבִיל) *Cabul*, pr. n. a) A city in the tribe of Asher Josh. 19, 27. It seems to correspond to the village *Xaβλω* mentioned by Josephus de Vit. s. § 43. 44. B. J. 3. 3. 1. Comp. Reland. Palæst. p. 668. A fortress *كابول Kabûl* is mentioned by Arabian writers in the district of Safed; see Rosenm. *Analecta Arab.* III. p. 20.

b) A district of Galilee comprising twenty cities and towns, given by Solomon to Hiram king of Tyre, 1 K. 9, 13; so called by the latter in token of dissatisfaction, comp. v. 12. Josephus says, prob. by conjecture from the context, Ant. 8. 5. 3: *μεθ'εμμενόμερον γὰρ τὸ Χαβιλὸν κατὰ Φοινίκων γλωττίαν οὐκ ἀρῆσζον σημαίνει.* The LXX have *ὄριον border*, as if כָּבִיל i. q. כָּבִיל; and so Bochart; but this neglects the context. Hiller, in *Onomast. V. T.* p. 435. takes כָּבִיל for כָּבִיל part. pass. of כָּבַל, 'as something exhaled, as nothing.' Something like this was perhaps present to the mind of the sacred writer; though the reading of the Sept. is in itself the more natural.

כָּבִיל (Syr. *حصن* cake, r. כָּבִיל) *Cabbon*, pr. n. of a place in the plain of Judah, Josh. 15, 40; perhaps the same with כָּבִיל 1 Chr. 2, 49.

כָּבִיר m. (ר. כָּבִיר) something *braided* or *plaited*; hence a *quill*, *mattress*. 1 Sam. 19, 13. 16 *כָּבִיר הַקָּזִים the mattress of goat's hair.* Comp. כָּבִיר

כָּבִיר m. adj. poet. mostly in Job. R. כָּבִיר no. 2 and Hiph.

1. *great, vast, mighty*, Arab. *كبير*. So *מַיִם בְּבִירִים mighty waters* Is. 17, 12. 28, 2. *רוּחַ בְּבִיר a mighty wind* Job 8, 2. Spoken of great men, renowned. Job 34, 24; of God as great, mighty, Job 34, 17. 36, 5. *כָּבִיר הַיָּמִים of great age, grandævus*, Job 15, 10; so Arab. *شيخ كبير senex grandævus*.

\* כָּבַל obsol. root, Talm. Syr. Arab. *to tie, to bind, to bind together*, kindr. with כָּבַל and כָּבַל; also כָּבַר, כָּבַר. Hence the quadrilit. כָּבִיל q. v. pr. n. כָּבִיל, and

כָּבַל m. a *fetter*, plur. constr. כָּבָלִי, Ps. 105, 18. 149, 8. Arab. and Syr. id.

\* כָּבַן obsol. root, Chald. and Talmud. *to bind, to bind together*, i. q. kindr. כָּבַל; Syr. *to bind around*. Hence pr. names כָּבָנִי, כָּבָנִי.

\* כָּבַס pr. *to tread, to trample with the feet*, kindr. with כָּבַשׁ; on the syllable, כַּס, which is primary in this root, see under art. כָּס p. 119.—Hence *to wash, to cleanse*. sc. garments by treading them in a trough, etc. differing from כָּבַשׁ to lave or wash the body, as Gr. *πλύνω* from *λούειν*. In Kal not found except in PART. כָּבֵס 2 K. 18, 17. Is. 7, 3. 36, 2. a *washer, fuller*, Gr. *πλυτήρ, πλυτής*, whose business it was to cleanse soiled garments, and to full new ones. See Schneider Ind. ad Scriptt. Rei Rusticæ p. 355. Schöttgen *Trituræ et fulloniæ Antiquitates*, Lips. 1763.—The כָּבֵס כָּבֵס *fuller's field* Is. l. c. was a place on the west of Jerusalem, where the fullers spread out the garments after washing to dry.

PIEL כָּבַס Gen. 49, 11. 2 Sam. 19, 25. elsewhere כָּבַס.

1. i. q. Kal, Ex. 19, 10. Lev. 11, 25. 28, 40. 13, 6. 34. Num. 19, 7. al. Part. כָּבֵס i. q. כָּבַס Mal. 3, 2.

2. Metaph. *to cleanse, to purify* the heart from sin, Ps. 51, 4. 9. Jer. 4, 14; yet so that the primary notion of washing is retained and alluded to, Jer. 2, 22. Mal. 3, 2.

PEAL Pass. Lev. 13, 58. 15, 17.

HOPTH. pass. הִכְבַּס Lev. 13, 55. 56.

\* כָּבַע obsol. root, like kindr. נָבַע and כָּבַע, *to be high*, espec. with a round form, as a tumor, a cup, the head. Hence כָּבַע helmet.

\* כָּבַר in Kal not used. 1. Pr. *to bind together, to plait, to braid*, i. q. כָּבַל and the verbs there compared, also כָּבַר II. Hence כָּבִיר plaited mattress, כָּבִיר sieve, כָּבִיר coarse cloth, כָּבִיר network.—Like many other verbs of twisting, plaiting, braiding, חוּל, חוּל (קָשַׁר, חוּל, חוּל) it is also transferred to the idea of *strength and magnitude*; hence

2. *to be great, much, many, also to be long, both in space and duration*, see כָּבַר, כָּבַר. Arab. *كبير* to be great, *كبير* to be advanced in years, Syr. *تا حصن*

increase in wealth, Eth. **ሁብ** to be honoured, illustrious.

Hiph. to make many, to multiply, Job 35, 16. Part. **כְּבִיר** subst. (after the form **מְשֻׁרֵיחַ**;) *multitude, abundance*, with לָּ pref. **לְכִבִּיר** i. q. לָּרֹב, *abundantly*. Job 36, 31.

Deriv. see in Kal no. 1 also **כְּבָר**, **כְּבִיר**, **כְּבָרָה**.

**כְּבָר** pr. subst. *length*, both of space and time, see the root **כְּבָר** no. 2. Hence

1. *Chebar*, pr. n. of a river in Mesopotamia, called also **הַבּוֹר** q. v. Gr. and Lat. *Chaboras*, Ez. 1, 3, 3, 15, 23, 10, 15, 22. This orthography of the name approaches to Syriasm, Syr. **ܚܒܪ**, **ܚܒܪܐ**; while the form **הַבּוֹר** (**خابور**) imitates the Arabic. Although each form admits of a tolerable etymology (**הַבּוֹר** conjoining **כְּבָר** long river), yet in a river of Mesopotamia the Aramæan would be more likely to exhibit the genuine and primitive orthography. See Ritter's *Erdkunde* Th. XI. p. 253 sq. Berl. 1844.

2. Adv. of time, *long ago, already, formerly*; found only in the book of Ecc. and belonging to the later Hebrew; Ecc. 1, 10, 3, 15, 4, 2, 6, 10, 9, 6, 7, 2, 16 **כִּשְׁנֵי־כָּבָר** *since in days to come all will have been long ago forgotten*; here **כְּבָר** qualifies the verb. Syr. **ܚܒܪܐ** long ago, already.

**כְּבִירָה** f. *a sieve*, Am. 9, 9. R. **כְּבָר** no. 1.

**כְּבִירָה** f. (r. **כְּבָר** no. 2) only constr. **כְּבִירָה** pr. *length*, and then a certain definite *measure* of distance, like many other words denoting measure, weight, time, which are also used to designate particular measures, weights, intervals of time; comp. Heb. **שָׁקֶל**, **סָאָה**, **יָמִים**, **מָנָה**, **יָמִים**, **מָנָה**, **שָׁקֶל**, **סָאָה**, a year; Aram. **ܫܩܠܐ**, **ܫܩܠܐ**, a short time, spec. an hour; Engl. *a measure* of wine; Lat. *pondo*, whence Engl. *pound*.—The exact length of the **כְּבִירָה** cannot be ascertained from the passages where it occurs, Gen. 35, 16, 48, 7, 2 K. 5, 19. The Sept. once adds (Gen. 48, 7) by way of explanation, *ἰππόδρομος*, which may be either a *stadium*, see Hody de bibl. Text. originalibus p. 115; or else a measure common among the Arabs,

**شوط الفرس** *the course of a horse*, i. e.

as far as a horse can run or travel without fatigue, a stage or post; see Koehler ad Abulf. Syriam in Addend. ad p. 7. not. 27.

\* **כָּבַשׁ** obsol. root, pr. i. q. **כָּבַשׁ** and **כָּבַס** to tread, to subdue, to force, spec. a female, comp. **כָּבַשׁ** no. 3. Arab. **كَبَس** subegit semel puellam. Hence

**כְּבֶשֶׂת** m. *a he-lamb, a young ram*, from one to three years old, already fit for coupling, whence the name. Lambs of this kind, chiefly a year old, were used for the sacrifices; hence frequently with the addition **בְּנֵי־שָׁנָה** *the son of his year*, one year old, Num. 7, 15, 21, 23, 39, 45, 51, 57, 63, 69, 75; also in plur. **בְּנֵי שָׁנָה** ib. 7, 17, 23, 29, 35, 41, al. Elsewhere lambs (**כְּבִישִׁים**) are mentioned as feeding in pastures Is. 5, 17, Hos. 4, 16; as yielding wool Job 31, 20, Prov. 27, 26; as an emblem of gentleness and patience Jer.

11, 19. Arab. **كَبَش** a he-lamb of one or two years; see the Arabian grammarians in Bochart Hieroz. I. p. 421 sq.—By transpos. sometimes **כְּבִישָׁה**, fem. **כְּבִישָׁה**; but the other forms, as the more difficult, are doubtless primitive; comp. **רִשְׁתֵּימָר**, transp. **רִשְׁתֵּימָר**.

**כְּבִישָׁה** 2 Sam. 12, 3, 4, 6, and **כְּבִישָׁה** Lev. 14, 10, Num. 6, 14, constr. **כְּבִישָׁה**, plur. **כְּבִישָׁה**; fem. of **כָּבַשׁ**, *an ewe-lamb*, from one to three years old. Plur. Gen. 21, 28, 29, 30.—By transpos. **כְּבִישָׁה**, see in **כָּבַשׁ**.

\* **כָּבַשׁ** fut. **יִכְבֹּשׁ** 1. to tread upon, to trample under foot, kindr. with **כָּבַס**. Zech. 9, 15 **וְכָבְשׁוּ אֶבְנֵי־קַלֵּב** and they shall trample under foot the stones of the sling, i. e. easily turn them aside as harmless; comp. Job 41, 20, 21 [28]. Metaph. Mic. 7, 19 **הַכְּבוֹשׁ יְזַלְזְלֵנוּ** he treadeth under foot our iniquities, i. e. disregards them, does not avenge them.

2. to subdue, to make subject to oneself, e. g. a man the beasts Gen. 1, 28; enemies, slaves, a hostile land 2 Chr. 28, 10, Jer. 34, 16, Neh. 5, 5. Comp. **רָדָה**.

3. to force a woman, Esth. 7, 8. So

Arab. **كَبَسَ**.

PIEL, to subdue a people, i. q. Kal no. 2. 2 Sam. 8, 11.

HIPH. i. q. Kal no. 2. Jer. 34, 11 Cheth.  
NIPH. 1. Pass. of Kal no. 2. Num. 32,  
22. 29. Josh. 18, 1. 1 Chr. 22, 18.  
2. Pass. of Kal no. 3. Neh. 5, 5 fin.  
Deriv. the two following.

כָּבֵשׁ m. a *footstool*, 2 Chr. 9, 18.  
Chald. כְּבִישׁ, Syr. كَبِشًا, id.

כְּבִשָּׁן m. a *furnace*, i. e. according to  
Kimchi a *lime-kiln*, or also for *smelting  
metals*, and different from כְּבִישׁ a kind of  
oven for baking. Gen. 19, 28. Ex. 9, 8,  
10. 19, 18.—So called from *subduing*  
metals, from r. כָּבַשׁ; comp. 'igne ferrum  
domatur' Plin. H. N. 36. 27.

כַּד f. (r. כָּדַד no. 2) 1 K. 17. 14. 16 ;  
Plur. כְּבִימִים masc. Judg. 7, 16. 1 K. 18, 34 ;  
a *bucket, pail*, both for drawing water  
and carrying it, Gen. 24, 14 sq. Ecc. 12,  
6 ; a *tub* for keeping meal, 1 K. 17, 12.  
14. 16. Water was carried by women  
upon their shoulders, Gen. 1. c.—Corre-  
sponding are Sanscr. *ghada*, Gr. *άδος*,  
*κάδος*, Lat. *cadus*, Slav. *kad*.

\* כָּרַב Chald. PA. *to lie*, not to speak  
the truth, i. q. Heb. קָרַב. Hence

כְּדָבָה Chald. f. a *lie, falsehood*, Dan.  
2, 9 מִלֵּה כְּדָבָה by apposit. *words, false-  
hood*, i. e. false words. Others make it  
an adj. contrary to the form and usage.

\* כָּרַד obsol. root, kindr. כָּתַח, Lat.  
*cudo*, *to beat, to pound*; hence

1. *to strike fire*, whence כִּירוֹד spark,  
and כִּירוֹד sparkling gem, ruby.

2. *to labour severely, to toil hard*, pr.  
in the manner of smiths and other arti-  
sans, comp. *cudo*; spec. *to draw out a  
well, to draw water*; whence כַּד. So

Arab. كَدَّ *to hammer or forge, toil hard,*  
*to draw out a well.* Comp. Eth. ጠጥጥ  
*to tread with the feet, to triturate.*

כָּרַד see כִּי.

כָּרַד Chald. see כִּי.

כְּדָד m. (r. כָּדַד) Ez. 27, 16. Is. 54,  
12, a *sparkling gem*, prob. *ruby*.—Chald.  
כְּדָדִין, כְּדָדִין id. Ex. 39, 11, Targ.  
Comp. also Arab. كَدَدَة *rubedo max-  
ima*.

\* כָּרַד obsol. root, kindr. כָּרַד, Arab.

כְּדָד and כְּדָד, *to be turbid, troubled*, as

water; metaph. of life, כְּדָד *to be dis-  
turbed, troubled*, by adverse fortune, ca-  
lamity, comp. כָּבַר. By another meta-  
phor the Hebrews transfer it also to the  
tumults of war; hence כִּירוֹד.

כְּדָדִינִי pr. n. *Chedorlaomer*, king  
of the Elamites in the time of Abraham,  
Gen. 14, 1. 9.—This name if Semitic  
may be i. q. handful of sheaves, from  
כָּדָד handful, and כָּדָד sheaf; but not  
improb. the etymology is to be sought  
in the ancient Persian.

כָּה contr. for כָּהוּ, Heb. Gr. § 57, 2; pr.

as this, i. q. כָּהוּ, Arab. كَدَا. Hence

1. *thus, so*, אוֹיָוֹס, referring pr. to what  
precedes; Gen. 15, 5 *tell the stars*

*and he said unto him, כָּה יְהִיָּה זְרַקָּה so  
shall thy seed be.* Ex. 5, 15 comp. 14.

1 Sam. 17, 27 comp. 25. But more freq.  
to what follows, Deut. 7, 5 *but thus shall*

*ye deal with them; ye shall destroy their  
altars*, etc. Gen. 31, 8. 2 K. 12, 10. Of-

ten where the words of any one are re-  
peated, Judg. 11, 15 *and said unto him,*

*כָּה אָמַר יִפְתָּח thus saith Jephthah.* Ex.

5, 10. 3, 15; also freq. in the formula  
*כָּה אָמַר יְהוָה thus saith Jehovah* Jer. 2,

2. 7, 20. 9, 16. 22. 22, 6. 49, 12. al. sæp.—  
There are also examples, where כָּה

stands without any thing to which it  
can refer; as in the formula of swearing

and adjuring: *כָּה יִבְשֶׁה לִי אֱלֹהִים (יְהוָה) כָּה יִבְשֶׁה לִי*  
*God do so to me and more*

*also*, where at first the words were prob.  
accompanied by some gesture of chas-

tisement or punishment; since they im-  
ply: *let God inflict dire punishment upon*

*me*; see Ruth 1, 17. 1 K. 19, 2. 20, 10.

1 Sam. 14, 44. 25, 22. Where this for-  
mula implies a negative, it is followed

by אִם, 2 K. 6, 31 *God do so and more  
also to me, if (אִם) the head of Elisha*

*shall stand on him this day*, i. e. it shall  
not remain on him. 1 K. 20, 10. 1 Sam.

3, 17. 25, 22; once כִּי אִם 2 Sam. 3, 35.  
On the contrary, when the oath is affirm-

ative, כִּי אִם follows, 2 Sam. 19, 14;  
oftener with כִּי 1 Sam. 14, 44. Ruth

1, 17. 2 Sam. 3, 9. 1 K. 2, 23. 19, 2.  
See in אִם C. 1. c.

2. Partic. of place, *here*, like Gr. ὅθεν,  
but rarely, Ruth 2, 8; so כָּה—כָּה *here*

—there Num. 11, 31. *to that place* sc. before spoken of, *yonder*, Fr. *jusque là*, Gen. 22, 5.—After verbs of motion, *hither, here*, Gen. 31, 37. Num. 23, 15. *כה* *hither and thither* Ex. 2, 12. Syr. *כָּה* here, in comp. *כָּהֵר* hither, *כָּהֵר* hence.

3. Partic. of time, *now*; *עַד-כָּה* until now, *hitherto*, Ex. 7, 16. Josh. 17, 14. *עַד-כָּה וְעַד-כָּה* till now and till then, in the mean time, *meanwhile*, 1 K. 18, 45.

*כָּה* Chald. i. q. *כה* no. 3. Dan. 7, 28 *עַד-כָּה* *hitherto*.

\* *כָּהוּ* fut. *יִכָּהוּ*, apoc. *יִכָּהוּ* Job 17, 7, kindr. with *כָּבֵה* and *קָהָה*; *to be weak, feeble, faint*, to be dispirited, to despond, Is. 42, 4. Spec. of a light about to go out, *to be feeble, dim*, Is. 42, 3. Also of eyes. *to be or become dim*, either from old age Deut. 34, 7. Zech. 11, 17. Gen. 27, 1; or from grief Job 17, 7.

PIEL *כָּהָה*, also *כָּהָה* Lev. 13, 56.

1. Intrans. *to become faint, pale*, as a spot on the skin. Lev. 13, 6. 56; comp. adj. *כָּהָה* v. 21. 26. 28. Also *to be faint-hearted, timid*, to despond, Ez. 21, 12; comp. Is. 61, 3.

2. *to chide, to admonish, to restrain*, with *ב* 1 Sam. 3, 13 *וְלֹא בָהָה בָּם* (because) *he rebuked them not*, i. e. did not restrain them. Comp. *כָּבֵהָה*. Deriv. the two following.

*כָּהָה* adj. found only in the fem. *כָּהָה* *weak, feeble, faint*, spec. of the *dim* wick of a lamp just about to go out, Is. 42, 3; of eyes *bedimmed, dull*, 1 Sam. 3, 2; or of a *faint or pale* colour. Lev. 13, 21. 26. 28. 39 *spots* *כָּהָה* *of a palish white*; comp. the root Pi. no. 1. So of a *faint* heart, desponding. Is. 61, 3.

*כָּהָה* f. *mitigation, alleviation*, sc. of a wound, i. q. *healing*, Nah. 3, 19. R. *כָּהָה*.

\* *כָּהָל* Chald. *to be able, I can*, kindr. with *כָּהַל*; *כָּהַל*; comp. on the affinity of verbs *כָּה* and *כָּה* under lett. ה. p. 238.—Part. *כָּהָל* plur. *כָּהָלִין*, with inf. c. *כָּה* Dan. 2, 26. 4, 15. 5, 8. 15.

\* *כָּהֵן* not used in Kal; whence *כָּהֵן* a priest. The etymology is doubtful;

Arab. *كَهَنَ* and *كَهَنَ* *to presage, to divine*; *كَاهِنٌ* a diviner, soothsayer,

often among the pagan Arabs; then, an internuncio, envoy; Ethiop. *አሁን* *to be a priest, to minister*; Syr. *כָּהֵן* *to be ministered, consecrated*; in Bar Ali, *to be rich, opulent*. to enjoy the comforts of life; *כָּהֵן* richness, riches, prosperity, happiness. But all these appear to be secondary meanings, derived from the station and power of the priesthood, i. e. from *כהן* priest, which is found in the Heb. Chald. Syr. and Eth. languages.—The native power of this word, therefore, is still to be sought by conjecture. Hitzig supposes (ad Is. 61, 10) that *כהן* is i. q. *כָּהֵן* *to stand*, whence *כָּהֵן* pr. *one who stands by, an assistant*. Maurer regards *כהן* as i. q. *גָּהֵן, גָּהֵן, to incline, to bend*, i. e. to bow down, as is done in worship, whence *כָּהֵן* pr. *one bowing down*, making prostrations. Both of these conjectures are worth attention; in favour of the last, we might perhaps also appeal to the Syro-Arabic gloss

*כָּהֵן* i. e. *to bow down oneself* in worship. Other conjectures see in Thesaur. p. 661, 662.

PIEL *כָּהֵן* denom. 1. *to minister as priest, to act as priest*, to perform the priestly functions. Ex. 31, 10. 35, 19. Lev. 16, 32. Num. 3, 34; often with *לִיהֵן* Ex. 28, 1. 3. 4. 29, 1. 44. Lev. 7, 35. al. Sept. *ἱερατεύω*.

2. *to be or become priest*, Deut. 10, 6.

3. Unusual is Is. 61, 10 *כָּהֵן יְבָהֵן* *כָּהֵן* *as the bridegroom priests it with his turban*, i. e. decks himself with a splendid turban such as the priests wore; q. d. 'plays the priest with his turban.' So Aqu. *ὡς νύμφιον ἱερατεύομενον στεφάνῳ*, comp. Jarchi, Symm. Vulg. Syr.

*כָּהֵן* m. plur. *כָּהֵנִים*, a priest; Chald.

emph. *כָּהֵנָא*, Syr. *כָּהֵנָא*, Arab. *كَاهِنٌ*,

Eth. *አሁን*, id. For the etymology see in r. *כָּהֵן*. Very freq. in Ex. Lev. Deut. of the priests of Jehovah, as Ex. 2. 16. 3. 1. 18, 1. al. sexcent. Also of the priests of idols, as Gen. 41, 45. 50. 46, 20. 47, 26. al. Constr. a) With genit. of the divinity, as *כָּהֵן יְהוָה* 1 Sam. 14, 3; *כָּהֵן* 2 Chr. 23, 17; *כָּהֵן יְהוָה* 1 Sam. 5,

5; *thy priests*, sc. of Jehovah, Ps. 132, 9. Sometimes with a genit. of the people or city where the priest officiates, as *אֵן כֹּהֵן* *priest of On* Gen. 41, 45. 50; *כֹּהֵן מִדְיָן* *priest of Midian* Ex. 3, 1. 18, 1; *כֹּהֵן בְּרֵיחַ אֵל* Am. 7, 10; *כֹּהֵן הַבְּמוֹת* *the priests of the high places* 1 K. 13, 2. 33; c. suff. *כֹּהֲנֵינוּ* *our priests* sc. of Israel, Ezra 9, 7. Neh. 10, 1. etc. b) With לְ of the divinity, as *כֹּהֵן לַיהוָה* Lev. 23, 20. 1 Sam. 1, 3. 2 Chr. 26, 17; *כֹּהֵן לְאֵל עֵלְיוֹן* Gen. 14, 18. *כֹּהֵן לְאֵל אֱלֹהִים* 2 Chr. 13, 9. Sometimes לְ marks the person who employs a priest, Judg. 17, 12. 13. 18, 4. 19. 2 Sam. 20, 26.—Among the Hebrews *the High Priest*, ὁ ὑψιστεύς, was called *הַכֹּהֵן הַגָּדוֹל* Lev. 21, 10. Num. 35, 25. 28. Josh. 20, 6. Hagg. 1, 1. 12. 14. al. also *כֹּהֵן הָרִאשׁ* 2 K. 25, 18. 2 Chr. 19, 11. 26. 20; *כֹּהֵן הַקֹּדֶשׁ הָרִאשׁ* Ezra 7, 5; *כֹּהֵן הַמְּשִׁיחַ* *the anointed priest* Lev. 4, 3. 5. 16. The next in dignity was called *כֹּהֵן הַשֵּׁנִי* *the second priest* Jer. 52, 24; but this phrase in the plur. *כֹּהֲנֵי הַמְּשִׁיחַ* 2 K. 23, 4 seems to imply all the other priests in opp. to the high priest.—Melchizedek, the earliest king of Jerusalem, is also called a *priest* of Jehovah Gen. 14, 18. Ps. 110, 4; and several of the earliest Hebrew kings were in fact also priests, as Solomon 1 K. c. 8; comp. Uzziah 2 Chr. 26, 16. So Virg. Æn. 3, 80: “Rex Anius, rex idem hominum Phœbique sacerdos.”

NOTE. It is an ancient opinion of the Heb. intpp. that כֹּהֵן signifies also *prince*. Not only have the Chaldee translators rendered it in several places by רֶבֶּא *prince*, as Gen. 41. 45. Ex. l. c. Ps. 110, 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. 8, 18 יְבִנֵי הַיָּד, giving in his manner a gloss: 1 Chr. 18, 17 יְבִנֵי דָוִד הָרִאשִׁימִים, *and the sons of David, the chiefs, were at the side of the king*, i. e. were the chief ministers of the kingdom. The chief passages are 2 Sam. 8, 16–18. 20, 23–26. 1 K. 4, 2–6; from all which it appears that there were priests connected with the court, partly exercising their proper functions, and partly as friends and counsellors of the sovereign; as was also often the case with prophets and priests in later times. The author

of Chronicles seems to have chosen this interpretation of the more ancient context, because priests of any other than the Levitical family were unknown to him. Of less weight is the authority of Onkelos. Hence in all the passages referred to, the signif. *priest* is the only true one. Comp. the case of Solomon above. See more in Thesaur. p. 663.

כֹּהֵן Chald. m. st. emphat. כְּהֵנָא plur. כְּהֵנִין, i. q. Hebr. כֹּהֵן, *a priest*, Ezra 7, 12. 21. Plur. Ezra 6, 9. 16. 7, 16. 24.

כֹּהֲנִיתָ f. *priesthood*, the priests' office, Ex. 29, 9. 40, 15. Num. 3, 10. 25, 13. 1 Sam. 2, 36. R. כְּהֵן, כְּהֵנָא.

כֶּרֶב Chald. plur. כְּרֵיין, *a window*, Dan. 6, 11. Syr. كَرَبٌ, Arab. كَوَّةٌ id. R. כְּרֵי II.

כֶּרֶב ἀπαξ λεγόμεν. Ez. 30, 5, *Chub*, pr. n. of a country, coupled with Egypt and Ethiopia. Some understand *Coben*, a port of Ethiopia, or *Cobium*, a town near the Mareotis. Perhaps it should be written נִיב *Nubia*, which at least is followed by the Arabic version, doubtless in accordance with the Septuagint, although this word is wanting in our Mss. of the latter. Thus the Arab. has أهل النوبية *the people of Nubia*; and a vestige of this reading remains in Cod. de Rossi 409, which for כֶּרֶב has a prima manu *Libya*.—Or perh. we might read לִיב *Libya*.

כֹּרֶבֶע (Milra) m. Ez. 27, 10, in pause כֹּרֶבֶע 38, 5; constr. כֹּרֶבֶע (Milél) 1 Sam. 17, 5. Is. 59, 17; plur. כֹּרֶבֶעִים Jer. 46, 4. 2 Chr. 26, 14, *a helmet*. Metaph. Is. 59, 17. R. כְּרֵבֶע.—Twice written with ק, as כֹּרֶבֶע (Milra) Ez. 23, 24, constr. כֹּרֶבֶע (Milél) 1 Sam. 17, 38.

NOTE. There is in this word a singular confusion of the Segolate and penacutic form כֹּרֶבֶע, פִּעֵל, with the acute form כֹּרֶבֶע, which may be thus explained. Strictly, the word in either shape was originally a Segolate, after the form

כֹּרֶבֶע, like the Arab. كَرَبَةٌ cup. But Holem, as strengthened by the tone, and also as fully written, contrary to the common Heb. usage and in the later Hebrew and Syriac manner (comp. כֹּרֶבֶע Dan. 11, 30, שׁוֹבֶבֶע 2 Sam. 18, 9, Syr.

כרה), became so strong in this word as to be retained also in the plur. כורבאים (instead of כורבאים, or כורבאים kōbaim), as if from a sing. כורב, after the form כורב (כורב). Hence it arose, that such a form (כורב) came into actual use, at least in the absolute state; although in the construct the primary segolate form was preserved; comp. כורב, constr. כורב. A lengthened and secondary form is the Syr. כרה. Intermediate forms fluctuating between the two, are כורב Ez. 27, 10, כורב 23, 24.

\* כרה a root not used in Kal.

I. to burn, Gr. *καλω* (*καύω*). Arab.

כרה, Syr. כרה, to burn in, to brand, to mark with cautery. Hence כרה II, כרה, מכה.

II. Like the kindred כרה, נכה, נכה, also כרה, כרה, prob. to hollow out, to excavate, of which there is a vestige in

Chald. כרה window, Arab. כרה hole in a wall, כרה window.—Simonis refers these to כרה to pierce, to bore through; but the word has not this meaning. The signif. given by the Arabic lexicons, כרה to prick or sting, as a scorpion, comes from the notion of burning; since the scorpion injecting the poison with his sting, may be said to mark the skin as with a hot iron.

NIPH. pass. of no. I, to be burned, scorched, with fire, Prov. 6, 28. Is. 43, 2.

כרה strength, Dan. 11, 6, see כרה.

כרה f. a burning, brand, i. e. a part of the body burned, Ex. 21, 25. R. כרה.

כרה m. (for כרה, כרה, then כרה, r. כרה) constr. כרה, a star, pr. a globule;

Arab. כרה. Chald. כרה, Syr. כרה, Eth. כרה and כרה, id.—Gen. 1, 16. 37, 9. Job 3, 9. 9, 7. Ps. 8, 4. al. Am. 5, 26 כרה, see in כרה. Often spoken of as animated, see כרה; as pure Job 25, 5; as praising God, 38, 7; also as innumerable Gen. 15, 5. 22, 17. Ex. 32, 13. Deut. 1, 10. al.—Metaph. of an illustrious prince Num. 24, 17. So Arab. כרה, see Camoos.

\* כרה to measure, to include or contain in a measure, e. g. grain, as in Syr.

Chald. and Arab. כרה for כרה. In Kal only once, Is. 40, 12.

PILP. כרה 1. to hold, to contain, as a vessel, measure. 1 K. 8, 27 to the heaven and the heaven of heavens cannot contain thee. 2 Chr. 2, 5. 6, 18.

2. to hold up, to sustain, a) i. q. to bear up, to endure, to hold out, Mal. 3, 2. Prov. 18, 14. Jer. 20, 9. b) i. q. to protect any one Ps. 55, 23; to maintain one's cause before a tribunal Ps. 112, 5.

3. to sustain, to nourish, to furnish with the means of living, c. acc. Gen. 45, 11. 50, 21. 1 K. 4, 7. 17, 4. With two acc. Gen. 47, 12. 1 K. 18, 4. 13.

POLP. pass. כרה to be furnished with provisions, etc. 1 K. 20, 27.

HIPH. כרה 1. i. q. Pilp. no. 1. 1 K. 7, 26. 38. 8, 64. 2 Chr. 4, 5. Ez. 23, 32 מרה להרה i. e. containing much.

2. i. q. Pilp. no. 2. a. Jer. 6, 11. 10, 10. Joel 2, 11. Am. 7, 10.

\* כרה obsol. root, Arab. כרה Conj. II, to heap up, כרה a heap. This word belongs to the widely extended family of roots כרה, כרה, כרה, for which see under r. כרה—Hence כרה.

כרה m. (r. כרה, after the form כרה) a globe, globule of gold, perh. collect. globules, drops, or rather a string of gold drops like beads worn around the neck or arm by the Israelites in the desert, Ex. 35, 22. Num. 31, 50. Such are found solid in Arabia according to Djod. Sic. 3. 44 or 50. Strabo XVI. p. 777 Casaub. Thesaur. p. 692.

\* כרה in Kal not used, pr. to stand upright; whence כרה upright, כרה place of standing, כרה base. Frequent in the kindred dialects in various forms and meanings: Chald. Pa. כרה i. q. Heb. כרה to set up, to establish; Syr. כרה to establish, to plant; Arab. כרה to exist, to be; II, to cause to exist, to create.

PIL. כרה 1. to set upright, i. e. to set, to place, e. g. a throne Ps. 9, 8; espec. to set up firmly, to establish, a throne 2 Sam. 7, 13. 1 Chr. 17, 12. Ps. 48, 9. Metaph. Ps. 7, 10. 40, 3. 108, 10. 90, 17. 99, 4.—Also to found, as a city Ps. 107, 36. Hab. 2, 12; the earth Ps. 24, 2. 119, 90. Is. 45, 18; the heavens Prov. 3. 19

2. *to form, to create*, as God creates man Deut. 32, 6. Ps. 119, 73; the moon and stars Ps. 8, 4. So *to form for oneself, to prepare*, sc. a people 2 Sam. 7, 24.—Here belongs Job 31, 15 **וַיִּבְרְאוּנִי וַיִּבְרְאוּ אֶתְרִי** and *did (not) the same one form us in the womb?* for **וַיִּבְרְאוּנִי**, the first and second Nun coalescing into a double one, and ו being shortened to וי.

3. *to fit, to direct, to aim*, as arrows, Ps. 11, 2 **פּוֹנֵנֵי הַחֲצָצִים** 7, 13; with **תְּצַיִם** impl. Is. 51, 13; with **עַל** of the mark Ps. 21, 13.—Metaph. for **פּוֹנֵן לֵב**, i. q. *animus advertere, to apply one's mind*, with **לְ** Job 8, 8. Comp. in Hiph. no. 3. a, c.

POL. **פּוֹנֵן** 1. Pass. of Pil. no. 1, *to be established*, metaph. Ps. 37, 23.

2. Pass. of Pil. no. 2, *to be formed, prepared*, Ez. 28, 13.

HIPH. **הִבְרִין** 1. *to set up*, i. q. *to set, to place*, e. g. a seat Job 29, 7. Ps. 103, 19; a statue Is. 40, 20. Also *to found*, as the earth, the heavens, mountains, Ps. 65, 7. Prov. 8, 27. Jer. 10, 12. 51, 15. Inf. absol. **הִבְרִין** and **הִבְרִין** as adv. *firm, firmly*, Josh. 3, 17. 4, 3.—Hence a) *to constitute, to appoint* any one, Josh. 4, 4. 2 Chr. 2, 6. Jer. 51, 12. Job 28, 27. So *to set or constitute* as king 2 Sam. 5, 12. 1 Chr. 14, 2. 1 K. 2, 24. b) *to establish, to confirm*, e. g. the throne of a kingdom Is. 9, 6. 1 Chr. 22, 10; the kingdom of any one 1 Sam. 13, 13. 2 Sam. 7, 12. 1 Chr. 17, 11. 2 Chr. 17, 5; one's posterity Ps. 89, 5; the heart Ps. 10, 17. 89, 5. c) *to repair, to restore*, e. g. the temple 2 Chr. 35, 20; comp. 34, 10.

2. *to set right*, i. e. *to make ready, to prepare*, Gen. 43, 25; e. g. wood and stones for building 1 K. 5, 33; a sacrifice Zeph. 1, 7 comp. c. **לְ** Is. 14, 21; a way Deut. 19, 3; a net Ps. 57, 7; food Gen. 43, 16. Ex. 16, 5. Josh. 1, 11; the parts of a building 1 K. 6, 19. 2 Chr. 31, 11; a place for any thing, c. **לְ** Ex. 23, 20. 1 Chr. 15, 1. 3. 12. Ps. 68, 11; war, i. q. to fit out, to arm, Ez. 7, 14. 38, 7. Jer. 46, 14. Metaph. Job 15, 35.—Also *to prepare*, i. q. *to procure, to provide*, often with a dat. besides the acc. Num. 23, 1. 29. 1 Chr. 22, 5. 14; e. g. food Job 39, 3 [38, 41]. Ps. 78, 20. Prov. 6, 8. 30, 25; arms 2 Chr. 26, 14; garments Job 27, 16. 17; *to take care of* a work, *to transact*

business, Prov. 24, 27. Of God, *to create, to prepare, to provide*, as fruits Ps. 65, 10; the rain 147, 8; the sun and light 74, 16.

3. *to set*, i. e. *to aim, to direct, to adjust*, e. g. weapons against, c. **לְ** Ps. 7, 14; one's face towards or against, c. **אֶל** Ez. 4, 3. 7. So God *directs* the steps of any one Prov. 16, 9. Ps. 119, 133; a man his own steps Jer. 10, 23; a man his ways 2 Chr. 27, 6. Prov. 21, 29. Spec. a) **לְ** **הִבְרִין לֵב לְ** *to set or fix the heart on* any thing, to apply the mind to do any thing; 2 Chr. 12, 14 *he had not applied his heart to seek the Lord*. 19, 3. 30, 19. Ezra 7, 10. With **לֵב** impl. 1 Chr. 28, 2. b) **לְ** **הִבְרִין לֵב אֶל־יְהוָה** *to set the heart upon Jehovah*, to apply the mind to the worship of God, 1 Sam. 7, 3; with **לְ** to idols 2 Chr. 20, 33. With **אֶל־יְהוָה** impl. Job 11, 13. Ps. 78, 8. c) **הִבְרִין** ellipt. for **לְ** **הִבְרִין לֵב** *to apply the mind, to give heed*, 1 Sam. 23, 22. Judg. 12, 6. 2 Chr. 29, 36.

HOPH. **הִבְרִין** 1. Pass. of Hiph. no. 1, *to be established*, as a throne Is. 16, 5.

2. Pass. of Hiph. no. 2, *to be made ready, prepared*, e. g. a funeral pile Is. 30, 33; a horse for battle Prov. 21, 31; mantlets Nah. 2, 6; *to be set in order, arranged*, Zech. 5, 11.

NIPH. **נִבְרִין** pass. of Pilel and Hiphil.

1. *to be set up*, i. e. *to rise up*, e. g. the breasts as becoming round and full Ez. 16, 7; *to be made to stand, to stand*, Mic. 4, 1 et Is. 2, 2; *to be founded*, with **עַל** upon any thing Judg. 16, 26; *to be established, confirmed*, as a kingdom 1 K. 2, 12. 45. 46. Hence i. q. *to stand firm*, e. g. a throne, kingdom, 2 Sam. 7, 16. 26. Ps. 25, 5. 29, 14 comp. 1 Sam. 20, 31; the world Ps. 93, 1; the moon 89, 38; of men i. q. *to flourish, to prosper*, Job 21, 8. Ps. 102, 29. 140, 12. Prov. 12, 3. 19. Ps. 101, 7 *he that telleth lies לֹא יִבְרִין לְעֵינַי shall not abide in my sight*, shall not prosper; parall. 'to dwell with.' So of the counsels of men Prov. 20, 18. 16, 3.—Peculiar is **נִבְרִין הַיּוֹם** *the fixedness (steadiness) of the day*, Prov. 4, 18, i. e. high noon, when the sun seems to stand immovable in the zenith, Gr. *σταθερὸν ἡμᾶς, σταθερὰ μεσημβρία*, Ruhnken ad Timæum p. 236, Arab. **قايمة النهار** Schult. ad Prov. 1. c.—Trop. mostly in

Part. נְכוּן: a) *to be firm, steadfast, fixed*; Ps. 51, 12 רִיחַ נְכוּן *a steadfast spirit*, a mind fixed in virtuous purpose. Ps. 78, 37. b) *to be firm, steadfast, intrepid, full of hope and confidence*; so the heart Ps. 57, 8. 108, 2. 112, 7. c) Of things, *to be firm, fixed, established*; Gen. 41, 32 נְכוּן הַהֶבֶר מֵעַם אֱלֹהִים *the thing is established from God*, is certainly decreed. Hence, *to be certain, sure*, Deut. 13, 15. 17, 4. Hos. 6, 3; and as subst. נְכוּן *the certain*, i. q. *certainly*, אֶל־נְכוּן *for certain, with certainty*, 1 Sam. 23, 23; adv. *certainly* 26, 4. d) *to be right, true*; Part. נְכוּן *right, true*, Job 42, 7. 8. Ps. 5, 10, comp. 78, 37. e) *to be right, fit, proper*, Ex. 8, 22 [26].

2. *to be made ready, prepared*, e. g. a) Of business, *to be taken care of, transacted*, 2 Chr. 8, 16. 29, 35. 35, 10. 16. b) Of things, *to be prepared, to be ready* for any one, with לְ Neh. 8, 10. Prov. 19, 29. Job 18, 12 *destruction לְצַלְעוֹ נְכוּן is ready at his side*, impends over him. 12, 5. 15, 23. But Ps. 38, 18 אֲנִי לְצַלְעֵי נְכוּן *I am ready to fall*, am near to ruin. c) Of persons, *to be prepared, ready*, Ez. 38, 7. Ex. 19, 11 (with an adjunct of time). v. 15. 34, 2. Josh. 8, 4. d) Intrans. or reflex. *to prepare* sc. oneself, Am. 4, 12.

HITHPAL. הִתְכַּוְּנוּ Prov. 24, 3, elsewhere הִכְבִּיטוּ.

1. *to be established, to be made firm, strong*, Prov. 24, 3. Num. 21, 27. Is. 54, 14.

2. *to prepare oneself*, Ps. 59, 5.

Deriv. מְכוּנָה, מְכוּנָה, מְכוּנָה, מְכוּנָה, and the pr. names מְכוּנָה, מְכוּנָה, and מְכוּנָה.

כּוּן *Chun*, pr. n. of a Syrian city, 1 Chr. 18, 8; which in the parallel passage 2 Sam. 8, 8, is called בְּרִתִּי. Perh. the *Conna* mentioned in the Itin. Antonini p. 199 ed. Wesseling; situated between Laodicea of Lebanon and Heliopolis or Ba'albek.

כּוּן m. a kind of *cake, wafer*, offered in sacrifice, Jer. 7, 18. 44, 19. Sept. *καύων, καύων, καβών*, the Heb. word in Greek letters. R. כּוּן, Pi. כּוּן, Chald. כּוּן. to prepare.

כּוּס f. plur. כּוּסוֹת Jer. 25, 15; for כּוּסוֹת (r. כּוּסוֹת) pr. a receptacle, vessel; as כּוּסוֹת for כּוּסוֹת, חוֹבָה, בְּנֵת for בְּנֵת, אֶנֶשׁ for אֶנֶשׁ; חוֹבָה for חוֹבָה; so Lebrecht.

1. *a cup*. Syr. כּוּסָא, Chald. כּוּסָא, כּוּסָא, פּוּזָא, פּוּזָא, Sam. כּוּסָא and כּוּסָא, Arab. كَوْز, كَأْس, كَأْس, a cup, cup of wine.—Gen. 40, 11. 13. 21. 2 Sam. 12, 3. Ps. 23, 5. al. Ps. 116, 13 פּוּסֵי־וַיִּשְׁעוּהָ אֶשְׁנָא *I will take the cup of deliverance*, i. e. I will pour out to Jehovah a cup of thanksgiving for his aid.—In the prophets Jehovah is often represented as pouring out for the nations a cup of intoxicating wine, כּוּס הַחֲרָפָה, in order that reeling they may rush into destruction: Jer. 25, 15 *take this wine-cup of wrath at my hand, and cause all the nations, to whom I send thee, to drink it*; 16 *and they shall drink and stagger and be mad, because of the sword that I will send among them*. Jer. 49, 12. 51, 7. Lam. 4, 21. Is. 51, 17. 22. Hab. 2, 16. Ez. 23, 31. 32. 33; comp. Rev. 17, 2. 4. For the same usage in Arabic poets, see Comm. on Is. 51, 17.—Further, *cup* is also put metaph. for *lot, portion*, and is so coupled with חֵלֶק *portion*, Ps. 11, 6. 16, 5; comp. Matt. 26, 39. 20, 22, also חֵלֶק no. 2. c. See on this metaphor as employed by Arabian writers, Comment. on Is. 51, 17, also on Matt. l. c. in Rosenm. Repertorium I. p. 130. Lond. Classical Journal no. LIII. p. 159.

2. A species of unclean bird, Lev. 11, 17. Deut. 14, 16; living among ruins, Ps. 102, 7. The ancient versions render it *an owl*, but against the etymology. Bochart more correctly, Hieroz. II. p. 267, understands *the pelican or cormorant*, so called from the receptacle or pouch under the throat, as Lat. *truo* from *trua*.

\* I. כּוּר a root, doubtful in the verb, but so far as can be gathered from the derivatives i. q. *to dig, to bore through, to pierce*, like the kindr. כּוּרָה, אָבֵר, קוּר, קוּר. Arab. كَار to dig in the earth, also to prostrate; comp. Sanscr. *khur* to cleave, to cut. Hence מְכוּרָה, *μάχαιρα*, a sword, so called from its *piercing*, כּוּר executioner; also מְכוּרָה, מְכוּרָה, place where metals are dug, then 'native place.'

The verb itself is found by many in the vexed passage referred to the Mes-siah, in Ps. 22, 17, where David as if



hard pressed by the troops of Saul exclaims: *for dogs do compass me about, the bands of evil-doers surround me, פְּאָרִי יְדֵי וְרַגְלֵי*. Here the simplest interpretation seems to be that which preserves the ordinary sense of the words: *as lions they gape upon my hands and my feet*, i. e. they threaten to tear my limbs in pieces. The form פְּאָרִי is pr. *ὡς ὁ λέων*, i. e. *as lions*, comp. Is. 38, 13; and the notion of surrounding, gaping upon, or the like, is then readily derived in this manner by zeugma from the preceding context.—Most of the ancient interpreters have taken כָּאֲרִי as a verb; and this is certainly possible, if we regard פְּאָרִי as particip. Kal in the Chaldean manner (קָיִם part. קָאֵם) and in the plural number for פְּאָרִים, as מְנִי Ps. 45, 9 for מְנִים; although to find two grammatical forms of such extreme rarity combined in this one word, is at least remarkable; comp. Lehrs. p. 401, 523. In this way it would be rendered: a) *piercing my hands and my feet*, i. e. my enemies wound me with darts and weapons on every side. And it is hardly necessary to remark, that all this applies as completely as possible to David, to whom the Psalm is assigned in the inscription; and there is at least no necessity for understanding here directly Christ as affixed to the cross. A verb of *boring through*, in the sense of wounding, (comp.

הִלְלָה and Arab. حَزَّ to pierce, to wound,) is aptly attributed to hostile weapons; and *the hands and feet* are put poetically for all the members and so for the whole body, comp. Hesiod Op. et D. 114. Sept. *ἄρυσαν*, which word is elsewhere used in Sept. for פָּרָה, נָקַר. Vulg. *foderunt*. Syr. حَاخَه. b) Aqu. Symm. in Hexapl. and Jerome in the reading *vinxerunt*, attribute to this word the sense of *binding*, which may also be defended on philological grounds, (and this Hengstenberg ought not to have denied,

Christol. des A. T. I. p. 180,) comp. كَارَ I, V, to fold or bind around the turban, كَوْر a wreath, turban. But this is far less suitable to the context. c) Finally Aqu. in the earlier edit. renders it *ἠσχυ-*

*vav they disfigure, stain with blood, etc.* prob. assigning to the root כָּאֲרִי the signif. of Aram. כְּאַרִי and כְּאַרִי.—That כָּאֲרִי was commonly held to be a verb, is also shewn by the reading found in two Mss. viz. פָּרָה (פְּאָרִי) for פָּרָה.

\* II. כָּרִי or כִּיר obsol. root, prob. i. q. גִּיר to *boil up*, and then to *cook*. Syr. *أَلْصَمَ* to boil up, to be hot.—Hence כִּירִים frying-pan, כִּיר basin, and the two following.

כִּיר m. (r. כִּיר II) *a furnace*, for smelting metals, Ez. 22, 18. 20. 22. Prov. 17, 3. 27, 21. Metaph. Is. 48, 10 *I have tried thee in the furnace of affliction*. Deut. 4, 20 *and hath brought you forth out of the iron furnace of Egypt*. 1 K. 8, 51. Arab.

كُور, Syr. *أَلْصَمَ*, id.

כִּיר i. q. כִּיר q. v.

כִּיר עֶשֶׂן (smoking furnace) *Chorashan*, pr. n. of a city in the tribe of Simeon, 1 Sam. 30, 30; elsewhere עֶשֶׂן q. v.

כִּירֶשׁ Ezra 1, 1. 7. 8, also כִּירֶשׁ, *Cyrus*, pr. n. of a king of the Persians, son of Cambyses and grandson of Astyages the Mede; Ezra 3, 7. 4, 3. 5. Is. 44, 28. 45, 1. 2 Chr. 36, 22. 23. Dan. 1, 21. 6, 29. 10, 1. The Greek writers affirm that this name in Persian signified *the sun*, Ctesias ap. Plut. Artax. Opp. T. I. p. 1012. Etym. M. *Κόρος, κοῦρος, ἥλιος*. Correctly, for it is the Pers. خور, Zend. *hvarē sun*, gen. *hūrō*; comp. Sanscr. *sūra, sūri*, and the more frequent *sūrya*. The כִּירֶשׁ is merely an ending, as in כִּירֶשׁ q. v. [This signification is doubted by Lassen, but without suggesting another; see Zeitschr. f. d. Morgenl. VI. pp. 152, 154.—R.

כִּירֶשׁ *Cush*, pr. n. 1. Of persons: a) A son of Ham, and father of Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod, Gen. 10, 6. 7. 8. 1 Chr. 1, 8–10. b) A Benjamite of the court of Saul, Ps. 7, 1.

2. As the name of a country or region, *Cush* was of wide extent, and variously employed. Of the descendants of Cush (Gen. 10, 6–8, see no. 1. a), Nimrod peopled Mesopotamia and Assyria; Raa-

mah and his sons Sheba and Dedan had their seats in eastern and southeastern Arabia (see these articles); while at least Seba and Sabtah are properly referred to Ethiopia. Hence the posterity of Cush, the *Cushites*, occupied the immense region stretching from Assyria in the N. E. through eastern Arabia into Africa; carrying with them into the latter country a branch of the Semitic language, viz. the Ethiopic, which stands in the closest affinity with the old Himyaritic dialect of eastern Arabia. The name *Cush*, *Cushites*, appears not to have been used of the posterity of Nimrod or their country in the north; though some find such an application of it in Gen. 2, 13; see גִּידוֹן. But these names were evidently applied to the descendants of Cush both in Arabia and Africa; and as a country *Cush* is therefore twofold:

a) As denoting *Eastern Arabia*, in which were situated the descendants and territories of Raamah, Sheba, and Dedan; Gen. 10, 7. 1 Chr. 1, 9. All these, as merchants trading with Tyre, are expressly coupled with Arabia, Ez. 27, 20. 21. 22. In 2 Chr. 21, 16 the Arabians are said to be עֲלֵי־רֵד כּוּשִׁים at the side of the *Cushites*. When the Israelites were at Hazereth, in or near the territory of the Midianites, Moses had married a *Cushite* woman, prob. from eastern Arabia, Num. 12, 1. In Hab. 3, 7 the prophet sees the tents of *Cushan* (*Cush*) and of Midian agitated, i. e. the nomadic tribes of both eastern and western Arabia troubled. at the advance of Israel. In Is. 11, 11 *Cush* is perh. doubtful, being mentioned between Egypt on the one hand, and Elam and Shinar, Persia and Babylonia, on the other. Perh. Job 28, 19; see פְּטָרָה. See Ritter's *Erdkunde*, Th. XII. p. 56. Berl. 1846. *Rothenm. Bibl. Geogr.* III. p. 154 sq.

b) Put for *Ethiopia*, (fem. Ps. 68, 32,) in part surrounded by the upper Nile, and therefore understood by ancient intpp. in Gen. 2, 13, see in גִּידוֹן and comp. Is. 18, 1. Zeph. 3, 10; inhabited by a people of dark colour Jer. 13, 23; opulent Is. 43, 3. 45, 14; situated on the south of Egypt Ez. 29, 10; and therefore often mentioned with Egypt Nah.

3, 9. Ez. 30, 4. 5. 9. Ps. 68, 32; with the Libyans 2 Chr. 12, 3. 16, 8; with Phut Jer. 46, 9. Ez. 38, 5; as the extreme western limit of Xerxes' empire Esth. 1, 1. 8, 9; also Ps. 77, 4.—Sept. Αἰθιοπία, Αἰθιοπες, Vulg. *Æthiopia*, *Æthiopes*; Chald. and Syr. retain כּוּשׁ, כּוּשִׁי. Josephus explains the ancient name; Ant. 1. 6. 2 Χοῦσον μὲν οὐδὲν ἐβλάψεν ὁ γῆγονος, Αἰθιοπες γὰρ κ. τ. λ. The name *Kush* for Ethiopia is also found upon the hieroglyphic monuments of Egypt; Champollion *Gramm. Egypt.* p. 150, 151. See more in *Thesaur.* p. 673.

NOTE. In the *Thesaurus*, art. כּוּשׁ, p. 673, the author strenuously maintains, in opposition to Bochart, Walton, and Vitranga, that the name *Cush*, *Cushites*, is applied only to Ethiopia in Africa. In the art. רַעְמָה, *Thes.* p. 1297, written some years later, he admits that this tribe (*Raamah*), as also Dedan and Sheba, were *Cushites*, and dwelt in Arabia.—R. for the whole article.

כּוּשִׁי m. 1. a *Cushite*, gentile n. from כּוּשׁ no. 2. a) Spoken of a native of eastern Arabia, plur. 2 Chr. 21, 16. Fem. כּוּשִׁיָּה Num. 12, 1; see in כּוּשׁ no. 2. a. b) i. q. an *Ethiopian*, see כּוּשׁ no. 2. b. Jer. 13, 23. 38, 7. 10. 12. 2 Chr. 14, 8. Plur. כּוּשִׁים 2 Chr. 14, 11. 12. 16, 8. Dan. 11, 43; also כּוּשִׁיָּים Am. 9, 7.—R.

2. *Cushi*, pr. n. of the father of the prophet Zephaniah, Zeph. 1, 1.

כּוּשָׁן *Cushan*, i. e. eastern Arabia, i. q. כּוּשׁ no. 2. a, where see. Hab. 3, 7.—R.

כּוּשָׁן רִשְׁתַּיִם *Chushan-rishathaim*, pr. n. of a king of Mesopotamia, Judg. 3, 8. 10.

כּוּשָׁרָה f. (r. כָּשַׁר no. 2) *prosperity*, plur. Ps. 68, 7. Syr. كُشْرًا, كُشْرًا, id.

כּוּתָה 2 K. 17, 30, and כּוּתָה v. 24, pr. n. *Cuth* or *Cuthah*, the land of the *Cuthites*, who with others were brought by the king of Assyria into the desolated kingdom of Israel, and there amalgamated with the ancient inhabitants into the Samaritan people; whence the latter are called by the Chaldee writers and Talmudists כּוּתָיִם. Nothing certain is known of the site of this country; Jo-

sephus places it in Persia, which is not improbable, Ant. 9. 14. 3; others seek it in Phenicia, because the Samaritans themselves professed to be of Sidonian origin, Jos. Ant. 11. 8. 6. ib. 12. 5. 5. See Michaelis Spicileg. P. I. p. 104 sq.

\* **כָּזַב**, in Kal only part. **כָּזַב** Ps. 116, 11; more usual in

PIEL **כָּזַב** to lie, to speak falsehood;

Chald. **כַּזַּב**, Syr. **כַּזַּב**, Arab. **كَذَبَ**, id. The primary idea lies perhaps in *breaking* and *cutting*, so that **כָּזַב** may be a softened form from **קָצַב**; and then this idea is transferred to falsehood and fraud; comp. **בָּצַע**.—Mic. 2, 11. Job 6, 28. 34, 6. Prov. 14, 5. With **ל** to lie unto any one, to deceive him, Ez. 13, 19. Ps. 78, 36. 89, 36 shall I then lie unto David? i. e. break my faith, comp. Num. 23, 19; with **בְּ** id. 2 K. 4, 16. Metaph. Hab. 2, 3; so of waters which dry up and thus deceive the hope of the traveller Is. 58, 11, see **אֶזְבֹּב**. Comp. Lat. 'spem mentita seges' Hor. Ep. 1. 7. 87; 'fundus mendax' Carm. 3. 1. 30.

HIPH. to make lie, i. e. to give the lie, to convict of lying, Job 24, 25.

NIPH. pass. of Hiph. to be proved false, fallacious, Job 41, 1 [9]. Prov. 30, 6.

Deriv. **כָּזַב**—**כָּזִיב**, also **אֶזְבֹּב**, **אֶזְבִּיב**.

**כָּזַב** m. a lie, falsehood, Is. 28, 15. 17. **כָּזַב** lying divination Ez. 13, 6; **כָּזַב** to divine lies Ez. 13, 7. 21, 34 [29]. 22, 28. **הִפְיֵה כָּזָבִים** to utter lies, to speak falsehood, Prov. 6, 19. 14, 5. 25. 19, 5. 9. Also *deceit, fraud, guile*; Dan. 11, 27 **כָּזַב**. Ps. 5, 7. 58, 4. Prov. 19, 22 **אִישׁ כָּזַב** a man of falsehood, a liar, deceiver. 23, 3 **לֶחֶם כָּזָבִים** deceitful food, spoken of the banquet of a prince, which allures his guests into danger.—Concr. liars, deceivers, deluding with false hope, e. g. idols Ps. 40, 5. Am. 2, 4.

**כָּזָבָא** (lying, false) Cozeba, pr. n. of a place 1 Chr. 4, 22; prob. the same with **כָּזִיב** and **אֶזְבִּיב** b.

**כָּזִיבִי** (lying, false, r. **כָּזַב**) Cozbi, pr. n. of the daughter of a Midianitish prince, Num. 25, 15. 18.

**כְּזִיב** (lying, false) Chezib, pr. n. of a place in the tribe of Judah Gen. 38, 5; prob. i. q. **אֶזְבִּיב** b.

\* **כָּזַר** obsol. root, kindr. with Arab.

**כָּזַר** (there being no Arabic root **كزر**) to break with violence, to rout an enemy; in Heb. transferred to the idea of violence in general.—Hence **אֶזְכָּרִי**, **אֶזְכָּרִית**.

**כָּזַר** m. once **כָּזַר** Dan. 11, 6, c. suff. **כָּזַרִי**. R. **כָּזַח** q. v.

1. strength, might, power, both to act and to endure, Job 6, 11. 12; spoken of men, as of military prowess Judg. 16, 5. 9. 19. Hab. 1, 11. Is. 63, 1; vital strength Ps. 22, 16. 31, 11. 38, 11; might and energy in business Gen. 31, 6. Is. 49, 4; virile strength, and poet. for its fruit, the first-born son, Gen. 49, 3; also of animals Job 40, 16. Dan. 8, 7. Spoken of the power and might of God, Jer. 10, 12 **עֲשֵׂה אֲמִיץ בְּכַחוֹ** Num. 14, 17. Job 23, 6. 24. 22. 37, 23. Ps. 65, 7.—**יֵשׁ (הֵיחָ) בְּכַח** there is strength, power, in any one, he has power, 2 Chr. 25, 8. 1 Sam. 28, 20, comp. 1 K. 19, 8; c. inf. et **ל** to have power to do any thing, i. q. to be able, I can, 1 Sam. 30, 4 **אַיִן בְּכַח** אין **לְבָכֹח** **בְּכַח** they had no power to weep, could weep no more. 2 Chr. 20, 12. 25, 8. Dan. 8, 7. 11, 15. Is. 50, 2.—Sometimes it is put in the genit. after substantives and adjectives; as **אֲמִיץ בְּכַח** mighty in strength Job 9, 4. Is. 40, 26; **בְּכַח** שְׂגִירָא Job 37, 23; **בְּכַח** גְּבוּרִי Ps. 103, 20; **לֹא בְּכַח** לֹא לְלֵא **בְּכַח** Job 26, 2.—Further: a) In a bad sense, violence, Ecc. 4, 1. b) Trop. ability, i. e. wealth, riches, comp. **חֵיל**, Job 6, 22. 36, 19. Prov. 5, 10. Hos. 7, 9. c) strength of the earth, its fruits, produce, brought forth by its vivifying power, Gen. 4, 12. Job 31, 39.

2. A species of large lizard, prob. so called from its strength, Lev. 11, 30. Sept. and Jerome the *chamelion*; Arab. Vers. **حردون** the land crocodile, or a species of it. [Not improb. as Bochart supposes (Hieroz. I. p. 1069), Arab. **الورل** the waral (vulg. waran), a species of lizard several feet in length. *lacerta Nilotica*, found occasionally in Palestine; see Bibl. Res. in Palest. II. p. 253.—R.]

\* כָּחַד in Kal not used, prob. like כָּחַשׁ and כָּחַל having the signif. *to cover, to hide*; which then passed over partly to the idea of *denying, deceiving, lying*, as in כָּחַשׁ, כָּחַד, כָּחַר; and partly to that of *besmearing, painting*, as in כָּחַל. The order of derivation is כָּחַשׁ, כָּחַר, כָּחַל; comp. medius, milieu. Eth. אַחַד to deny, to apostatize; Arab. كَحَى to deny.

PIEL כָּחַד, *to hide, to conceal*, with acc. and מִן of pers. Jer. 38, 14. 2 Sam. 14, 18; acc. impl. Josh. 7, 19. 1 Sam. 3, 17. 18. Jer. 50, 2; different is מִן in Job 15, 18. With כִּי Gen. 47, 18. By litotes, כָּחַד *not to hide* is for *to speak out openly, to proclaim*. Job 27, 11. Ps. 40, 11. 78, 4. Is. 3, 9; contra, *not to hide* what is true, i. q. *not to deny*, Job 6, 10; comp. כָּחַשׁ.

HIPH. הִכְחִיד 1. *to hide*, Job 20, 12.

2. *to destroy, to cut off*, pr. to make disappear, Gr. ἀφανίζω, e. g. men Ex. 23, 23. 2 Chr. 32, 21. Zech. 11, 8; with מִן 1 K. 13, 34. Ps. 83, 5.

NIPH. 1. Pass. of Piel, *to be hidden, concealed*, with מִן from any one, 2 Sam. 18, 13. Ps. 69, 6. 139, 15. Hos. 5, 3.

2. Pass. of Hiph. no. 2, *to be destroyed, to be cut off*, Job 4, 7. 15, 28. 22, 20. Zech. 11, 9, 16; מִן הִאָרֶץ Ex. 9, 15.

כָּחַד Chald. see in Chald. חִד p. 296.

\* כָּחַח obsol. root, prob. i. q. Syr. كَحَّ to *pant*, Germ. keuchen, comp. the similar onomatopoeic roots כָּפַח, נָפַח; then to *exert oneself, one's strength*, etc. Hence כָּחַח *strength, power*. The Arab. كَحَّ to prevail in battle, is apparently secondary, and derived from the Heb. כָּחַח.

\* כָּחַל ἄπ. λεγόμε. i. q. Arab. كَحَّل, to *paint* the eyes with stibium, Ez. 23, 40; comp. 2 K. 9, 30. Jer. 4, 30. The primary idea is that of *covering, besmearing*; see in כָּחַר. Chald. Syr. Arab. Ethiop. id.—The paint of the Hebrew women, called כִּיָּה q. v. Gr. στίγμα, στίβιον, was a powder producing a black colour, commonly prepared from antimony or from lead ore and zinc, which they mixed with water, and spread by means of a needle or probe of silver or

ivory upon the borders of the eye-lids; so that the white of the eye might appear still whiter by being surrounded with a black margin. See Böttiger's Sabina p. 22, 48. Hartmann's Hebræerin II. p. 149. sq. III. p. 198 sq.

\* כָּחַשׁ 1. pr. *to lie, to speak lies*, see Piel. For the primary idea see in kindr. כָּחַר.

2. Trop. *to fail, to waste away*, e. g. the body, Ps. 109, 24 כָּחַשׁ בְּשָׂרִי *my flesh faileth from fatness*, i. e. is without fatness, pines away. Comp. כָּחַשׁ, also Piel no. 3.

PIEL כָּחַשׁ 1. *to deny* what is true, Gen. 18, 15. Josh. 7, 11. With אֶ of pers. *to deny* any one, as if not knowing him, Job 8, 18; hence כָּחַשׁ יְהוָה *to deny Jehovah* Is. 59, 13. Jer. 5, 12. Josh. 24, 27; לְ id. Job 31, 28; absol. id. Prov. 30, 9. With אֶ of pers. and אֶ of thing, *to lie or deny* to any one *as to* any thing, Lev. 5, 21 [6, 2].

2. *to lie, to speak falsehood*, Lev. 19, 11. Hos. 4, 2. With לְ 1 K. 13, 18 כָּחַשׁ לּוֹ *he lied unto him*.

3. *to deceive or disappoint* hope, expectation; hence i. q. *to fail*, spoken of the products of the earth, Hos. 9, 2. Hab. 3, 17. Comp. in כָּזַב Pi.

4. *to feign, to flatter, to fawn upon*, chiefly of the vanquished, who profess devotedness and love towards their victors, c. לְ Ps. 18, 45. 66, 3. 81, 16.

NIPH. Deut. 32, 29, and HITHP. 2 Sam. 22, 45, c. לְ; i. q. Pi. no. 4.

Deriv. the two following.

כָּחַשׁ 1. *a lie, deceit*, Nah. 3, 1. Hos. 10, 13. 12, 1. Ps. 59, 13.

2. *a pining away, leanness*, Job 16, 8.

כָּחַשׁ m. adj. *lying, false*, e. g. children who deny their father, Is. 30, 9. R. כָּחַשׁ.

\* I. כִּי a primitive particle. A) Pr. a Pron. relat. i. q. אֲשֶׁר, although in this its primary sense it is extremely rare and therefore uncertain in the Hebrew writings. The use of this ancient and primitive word is also widely spread in the Indo-European tongues: comp. Sanscr. relat. *yas, yà, yat*, (softened for *qas, qà, qat*.) Lat. *qui, quæ, quod*; Pers. *ki*, poet. *ki*, and even Chinese *khê* he, and *tshê* who. Correlative to these are

demonstr. היא, هي, Gr. *i, is*, Lat. *is*, see Buttm. Ausl. Sprachl. I. p. 290; demonstr. and relat. הַי, ذِي, comp. Germ. *die*; interrog. הַי, מַה, *ti-s, ti*. By dropping also the initial palatal from the fuller and antique form *qui*, there has arisen the Pers. and Zab. وي, Germ. *wie*.—The most certain example of the relat. use, is prob. Gen. 3, 19 *till thou return unto the ground* בְּ-מִצְחָה לָקַחְתָּ from which (whence) thou wast taken, Sept. ἐξ ἧς ἐλήφθης, and so also Onk. Syr. Saad. The same idea is expressed in v. 23 by אֲשֶׁר לָקַח מִשָּׁם. Causal it can hardly be in these words; since the cause is immediately subjoined: בְּ-יָפַר אֶתָּה וְאֶל-עַפְרַיִם הַשּׁוֹב. So too in Gen. 4, 25 בְּ-הִרְגוּ בֶן-קַיִן, Vulg. *quem occidit Cain*, Sept. ὃν ἀπέκτεινε Κάϊν, and so Onk. Syr. since nothing could well be feebler than the expression, 'for Cain slew him.' The same ancient usage is again revived in Is. 54, 6 *the Lord calleth thee as a wife of youth* בְּ-הִמָּאֵס who hast been rejected, Sept. μεμισσημένη, Vulg. *abjectam*, Chald. *quæ abjecta eras*. Is. 57, 20 *the wicked are like the troubled sea* בְּ-הִשָּׁקַט לֹא יִשְׁכַּח which cannot rest, Vulg. *quod quiescere non potest*. Other examples which may be referred to this usage, are Prov. 30, 23. Deut. 14, 29. Ps. 90, 4. Further, the LXX take בְּ- as a relative in Gen. 1, 10, translating בְּ-יִלְכַּח עַל-בֶּן עֵינָיו οὗ ἐνέει, and בְּ-יִלְכַּח οὗ ἐνέει. Of the primary pronominal power of this word no one can well doubt, who considers the analogy of other languages, and compares the twofold use of אֲשֶׁר as relat. and conjunction.

B) As a relative Conjunction, like אֲשֶׁר, Gr. *ὅτι*, (whence *uti, ut*) Lat. *quod*, Fr. *que*.

1. *that*, (which also is a relat. pron.) before dependent clauses following an active verb and standing in the place of an accusative, as elsewhere אֲשֶׁר and fully אֲתָ אֲשֶׁר B. 1. Gen. 1, 10 *and God saw this, that it was good*. Job 9, 2 *and God saith I know that it is so*. So after verbs of seeing Gen. 1, 4. 10. 12. 3, 6; of hearing Gen. 14, 14. 29, 33. 39, 15; of knowing Gen. 22, 12. 24, 14. 42, 33; of point-

ing out Gen. 3, 11. 12, 18. Ps. 50, 6. 92, 16; of demanding Is. 1, 12; of believing Ex. 4, 5. Job 9, 16; of remembering Job 7, 7. 10, 9; of forgetting Job 39, 15. Repeated, בְּ-יָבִיב—בְּ-יָבִיב Gen. 29, 12.—In formulas with a verb (or verbal) *intransitive*, the dependent clause with בְּ- is to be regarded as in the nominative, e. g. בְּ-טוֹב כִּי it is *good that*, comp. Gen. 2, 18. —Here also belong the following uses of בְּ-, viz.

a) After formulas of swearing, as הַי בְּ-יְהוָה by the life of Jehorah (I swear) *that*, 1 Sam. 20, 3. 25, 34. 26, 16. 29, 6. 2 Sam. 2, 27; הַי אֵל Job 27, 2; הַי אֲנִי Is. 49, 18; כֹּה יִשְׁמַע לִי אֱלֹהִים כֹּה יִשְׁמַע לִי אֱלֹהִים 1 Sam. 14, 44. 2 Sam. 3, 9. 19, 2. 1 K. 2, 23; see in כֹּה no. 1. Hence, by an ellipsis of a like formula, בְּ- is put affirmatively even at the beginning of an oracle, Is. 15, 1.

b) Where בְּ- is put before a clause or words directly quoted, like Gr. *ὅτι*, Syr. *ܕܝ*, for which last see a host of examples in Agrelli Otiola Syr. p. 19. Gen. 29, 33 *and she said, Jehovah hath heard, pr. and she said that Jehovah hath heard*. Ex. 3, 12. 1 K. 11, 22. Ruth 1, 10. 1 Sam. 10, 19. al.

c) Subjoined to adverbs and interjections which have the force of a whole clause, e. g. Job 12, 2 אֲמַנְתָּ בְּ-אֶתָּה עַם אֲמַנְתָּ בְּ-אֶתָּה עַם no doubt that ye are the people. So הִנֵּה בְּ- behold that, i. q. the simple הִנֵּה בְּ-, Ps. 128, 4; הִנֵּה הַלּוֹא בְּ- id. 1 Sam. 10, 1; אָהָה בְּ- thereto that, see אָהָה; אָפַס בְּ- only that, see אָפַס; in all which phrases בְּ- can be omitted in rendering.

d) הֲכִי בְּ- is it so that? is it the case that? Fr. *est-ce que?* for *whether? num?* Job 6, 22 אָמַרְתִּי בְּ- הֲכִי בְּ- is it that I said? did I say? 2 Sam. 9, 1. So also where an affirmative answer is expected (comp. הַי no. 1. b), *is it not the case that?* Fr. *n'est-ce pas que?* i. q. *nonne?* Gen. 27, 36. 29, 15. 2 Sam. 23, 19; comp. 1 Chr. 11, 21.

2. As a relative causal particle, *ὅτι*, *quod*, viz.

a) As marking the cause and reason of any thing, *because, since*; so where the causal clause precedes, as Gen. 3, 14 *because thou hast done this, cursed art thou*, etc. v. 17 *because thou hast*

*hearkened unto thy wife, . . . cursed is the ground, etc.* So where it follows, which is far more common; Gen. 2, 3 *and God blessed the seventh day . . . because* (כי) *in it he had rested, etc.* Lam. 3, 28 *he sitteth alone and silent כי נטל עליו* because God hath laid it upon him. Ps. 22, 9. Where the causal clause is thus put last, כי may often be rendered by a demonstrative causal particle, *for*, Gr. *γὰρ*, e. g. Ps. 6, 3 *heal me, Jehovah, כי נבהלו* for my bones tremble greatly. 10, 14. 25, 16. Is. 2, 3. 6. 22. 3, 1. 10. 11. Gen. 5, 24. 30, 13. 41, 49. al. sǽpiss.—Almost always כי stands at the beginning of its clause; very rarely it is inserted after one or more words, like Lat. *enim*, Ps. 118, 10. 128, 2; so too Gen. 18, 20.

Where two or more causal clauses follow each other, כי is repeated, as כי—כי, כי—וכי, because—and because, or *for—and*. Of such examples there are several classes: α) Where more than one cause of a thing is assigned, as Is. 6, 5 *wo is me! for* (כי) *I am undone, כי ארש טמא שפתים אנכי . . . כי את הפלג כי צבאוהו ראה עיני* because I am a man of unclean lips . . . and because mine eyes have seen the king Jehovah of hosts, i. e. because I, a man of unclean lips have beheld the Deity. Ps. 22, 12. β) Where the clauses are either less closely connected, as Is. 9, 3. 4. 5. 15, 6. 8. 9. 28, 19. 20. 21. Job 3, 24. 25. 8, 9 (comp. *γὰρ—γὰρ* Matt. 6, 32. 18, 10. 11. 24, 27. 28); or one is, so to speak, continuative of the other, as Gen. 33, 11 *for* (כי) *God hath dealt graciously with me, and* (וכי) *I have all things.* Job 38, 20. Is. 65, 16. γ) When the latter clause depends on the former; Gen. 26, 7 *for* (כי) *he feared to say, she is my wife, lest the men of the place should slay him; because* (כי) *she was fair.* 43, 32. 47, 20.—To the first class (α) belongs also the ironical passage 1 K. 18, 27 *cry aloud* כי אלהים *for הוא כי שירת וכי שיג לו וכי דרר לו* *he is a god, and he is meditating, or has gone aside, or has gone out, etc.* the ׀ in *כי*, *וכי*, being here evidently disjunctive; see in ׀ no. 1. i. p. 266.

Sometimes the causal power of כי is not at once obvious, where yet on considering the connection of the sentences

it is found really to exist. E. g. Job 5, 22 *at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid; 23 for* (כי) *with the stones of the field shalt thou be in league, and the beasts of the field shall be at peace with thee, i. e. thou shalt fear nothing, because thy field shall be fertile, not covered with stones nor infested with wild beasts.* Is. 5, 10 *for* (כי) *ten acres of vineyard shall yield one bath, and the seed of an omer (ten ephahs) shall yield one ephah; where the prophet had just said, many houses shall be desolate, without inhabitant, sc. because of the impending sterility of the fields.* Is. 7, 21 *in that day a man shall keep a heifer and a couple of sheep, 22*

*כי המאה וירבש ראבל כל-הנוהר וגו'* for curds and honey shall every one eat, etc. i. e. those who remain in the desolated land, for want of fruits and wine, shall live only on curdled milk and honey, and therefore turn their attention to the keeping of cattle and flocks. Comp. Is. 17, 3 sq. 30, 9. In other examples כי refers not to the words next preceding, but to others more remote, as Is. 7, 14 *therefore the Lord himself will give thee a sign: Behold. a virgin shall conceive 16 for* (כי) *before the child shall know, etc.* i. e. in this very thing, contained in v. 16, consists the sign and prophecy which Jehovah will give; comp. 8, 4. Is. 10, 25 *fear not . . . 26 for yet a very little while and the punishment shall cease.* Josh. 5, 5. 14, 12. 17, 18. Ps. 45, 11. 12. Comp. for the like use of the particle *γὰρ*, Herm. ac Viger. p. 846; and for *enim*, Ramshorn's Lat. Gram. § 119. 1. With these particles כי has also this further in common, that it is put where one appeals to a thing as known to all, as matter of common notoriety, *for surely, for certainly, of course*, e. g. Job 5, 6 *כי לא יצא מעפר און* for surely affliction cometh not forth from the dust. Is. 32, 6. 13. So ironically, Prov. 30, 4 *what is his name and what his son's name? כי* *for thou knowest it of course.* Job 38, 5. 1 K. 18, 27, see end of preced. paragr.

Finally, to this causal signification belong the following uses of כי: αα) After verbs implying an affection of the

mind, as marking the cause of that affection; e. g. of rejoicing Is. 14, 29. Ps. 58, 11. 105, 38. 107, 30; of being angry Gen. 31, 35. 45, 5; of fearing Gen. 43, 18. Ps. 49, 17; of respecting Gen. 6, 6. 7. ββ) As introducing an explanation, or the application of a parable, etc. *for, for indeed*, Lat. *atqui*, Is. 5, 7. Job 6, 21.

b) As marking consecution, result, effect, i. e. the cause or reason why a thing is or will be so and so, i. q. *that, so that, so as that*; comp. Gr. *τι γέγονεν οὗτι*. Gen. 20, 9 *what have I sinned against thee, that (כי) thou hast brought on me ... a great sin?* 40, 15 *here also I have done nothing, that (כי) they should put me into the dungeon*. Is. 36, 5 *now on whom dost thou trust, that (כי) thou hast rebelled against me?* Ps. 8, 5 *what is man, that (כי) thou art mindful of him?* comp. Ex. 3, 11. Is. 29, 16 *shall the potter be accounted as the clay, that (כי) the work shall say of the workman, He made me not?* Hos. 1, 6; also Gen. 20, 10. Ps. 44, 19. 20. 2 K. 8, 13. Job 6, 11. 10, 5. 6. 15, 14. 21, 15. al.

3. From the preceding causal power is derived the use of כי in various ad-versative constructions. E. g.

a) Preceded by a negative it is i. q. *but*, Lat. *sed*, Germ. *sondern*. 1 K. 21, 15 *Naboth is not alive כי מית but dead*; pr. for he is dead. Gen. 24, 3 *thou shalt not take a wife for my son of the daughters of the Canaanites כי אלה כי אלה* but thou shalt go unto my country, etc. In v. 38 in the same context we find אהם לא. Gen. 45, 8 *it is not you who sent me hither, but (כי) God, pr. for God sent me*. Gen. 19, 2 לא כי לא כי ברחוב הליל *nay! but we will abide all night in the street*. Gen. 3, 4. 5. 17, 15. Ex. 1, 19. Josh. 17, 18. 2 Chr. 20, 15. Ps. 44, 8. Is. 7, 8. 65, 6. Dan. 9, 18. al. See below in אהם כי B. 1. Once for אהם כי B. 2, 1 Sam. 27, 1 *nothing is well for me, כי אפלט unless that I flee, except I flee*; Sept. *ἐν μὴ*.

b) Similar to this is the use of כי in passages where a preceding negative is not directly expressed, but yet a negative force lies in the sentence itself; e. g. where in Latin the full construction would be, '(minime vero) sed,' also sim-

ply *enim*, as in Cicero Tusc. 2. 24: "numtum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmoniis relinquebat, quam acceperat servientem," for: *Minime vero, nam —*; Germ. *nein sondern*; Engl. *may but; nay for; but no, for*; etc. Job 31, 17 *have I then eaten my morsel alone, and the orphan hath not eaten thereof?* 18 *Nay but (כי) from my youth he grew up with me as a father*. Mic. 6, 3 *what injury have I done to thee?* 4 *None, for (but) I brought thee up out of Egypt*, etc. Ps. 44, 21 sq. *if we had forgotten God ... would not God have searched it out?* 24 *But no (כי), for thy sake are we slaughtered*. Job 14, 13 *Oh that thou wouldst hide me in Sheol . . . until thy wrath be past* (and afterwards recal me to life, though I know this cannot be!) 16 כי עתה צערי תספר but no! instead of this thou numberest my steps; so far from dealing kindly with me, thou even liest in wait as it were against me. Ps. 49, 11. 130, 2. 2 Sam. 19, 23. Is. 49, 24. 25.

c) Rarely where no negative precedes, like *ἀλλὰ γὰρ*, but truly, but yet, yet, nevertheless; comp. אהם כי B. 3. Is. 28, 28 *bread-corn is beaten out, כי לא כי לנצח ארוש ירושפה but yet one does not thresh it always*; see in הַקָּן no. 1. Is. 8, 23 *כי לא מיתה לא אשר מוצק לה never-theless the darkness shall not abide where now distress is*. Job 23, 10.

4. As a particle of time, like *אֵשֶׁר* B. 5; pr. at which time, what time, when. With a præter. Ps. 32, 3 *כי החרשתי בלוי כי החרשתי when (while) I kept silent, my bones wasted away*. Judg. 2, 18. Ez. 3, 19. Job 7, 13. Oftener with a fut. Gen. 4, 12 *כי תעבד ארצה ארצה when thou tillest the ground, it shall not henceforth yield unto thee her strength*. 24, 41. Is. 43, 2. Jer. 2, 26. 1 K. 8, 44. Job 27, 8. 9; and so with fut. as pres. Job 22, 2 *is a man profitable unto God, when as a wise man he is profitable to himself?* Ps. 8, 4; *when I consider thy heavens*, etc. Job 4, 5. Ps. 11, 3. Is. 1, 12. Lev. 21, 9. al. With a participle Jer. 44, 19. So too without a verb, Hos. 11, 1 *כי נער ישראל was a child*. Job 39, 24. Very freq. in the construction *כי ויהי*, *and it came to pass, when*, etc.

Gen. 6, 1 and it came to pass when (וַיִּרְבּוּ) men began to multiply, etc. Sept. *καὶ ἐγένετο ἄνθρωποι* α. τ. λ. 2 Sam. 7, 1. 19, 26. al. *sæp.* Ex. 1, 10 and it come to pass when (וַיִּהְיֶה) there fall-eth out, etc. Judg. 21, 22. 1 Sam. 10, 7. Is. 16, 12. Jer. 5, 19. 15, 2. See in וַיִּהְיֶה no. 1. p. 249.—Sometimes this use approaches near to a conditional power (comp. אֲשֶׁר B. 4) as in Engl. *when* for *if*; so with a præter. Ex. 20, 25; or with a fut. 2 K. 4, 29 *when (if) thou meetest any man, salute him not.* Gen. 46, 33 where Sept. *ἐάν.* Ex. 7, 9. Deut. 14, 24. Josh. 20, 5. At other times, a strict distinction is observed between this particle and the conditional אם, as Ex. 21, 2 *when (כי) thou buyest a Hebrew servant, six years shall he serve thee, and in the seventh he shall go out free.* 3. *If (אם) he came in alone, he shall go out alone; if (אם) with a wife, then his wife shall go out with him.* 4. *If (אם) his master have given him a wife 5 and if (אם) the servant shall say, etc.* So very often, אם being every where used before the particular conditions of a law, and כי before the whole law. Comp. in the same chapter, v. 7 כי, and v. 8. 9. 10. 11, אם. v. 14. 18 כי, and v. 19 אם. v. 20 כי and v. 21 אם. v. 22 כי and v. 23 אם. So v. 26. 27. 28, comp. 29. 30. 32. Also Lev. 1, 2. 3. In Arabic the same distinction

exists between إِذَا i. q. כי and the conditional إِنْ i. q. אם.—This כי of time sometimes stands in a clause after the nominative, as Lev. 1, 2. 2. 1. 4, 2. Is. 28, 18. 1 K. 8, 37. 2 Chr. 6, 28. Ez. 14, 13. al.

To the same conditional usage pertain the examples where כי is for the fuller גם even when, even if, although; see גם no. 4. p. 197. Ex. 13, 17 *God led them not the way of the land of the Philistines, כי הוא קרוב* although that was near. Ps. 49, 19. 116, 10. Hab. 3, 17.

5. A less usual but certain use of כי is in the apodosi, Engl. *then, so.* The protasis then has a conditional particle, e. g. אם, Job 8, 6 *עֵתָה כִּי עֲתָה אֶתְּךָ אֵלַי וְנִשְׁפָּרְךָ אֶתְּךָ אֵלַי* if thou art pure and upright, then he will soon awake for thee. 37, 20; אם לא, Is. 7, 9 *if ye will not believe, then*

*ye shall not be established;* לוֹ Job 6, 2, 3; לְיָמַי Gen. 31, 42. 43, 10; לְיָמַי Num. 22, 33; אֲשֶׁר condit. Ecc. 8, 12; יֵצֵן אֲשֶׁר Gen. 22, 16. 17.—Some assume here an ellipsis, e. g. I affirm that, sure it is that, or the like. This accords with the like usage in no. 1. a, and is not improbable; although a demonstrative or affirmative power, which some assume as the primary one in this particle, is without any certain traces.

6. Prepositions to which כי is subjoined, (like אֲשֶׁר B. 9.) are thus converted into conjunctions, as כי וְיָצֵן and כִּי עַל-כֵּן on this account that, because; כי עַד-כֵּן until that, until; כי עַקְבֵּי and כִּי הַחֵץ for the reason that, because. Comp. Lehrs. p. 637.—For כִּי עַל-כֵּן see in its order after אם כי p. 462. For אִתָּה כי see p. 77.

NOTE. A remarkable example of the various significations of כי is found in Josh. 17, 17. 18 *Thou shalt not have one lot only, but (כי) the mountain shall be thine; since (כי) it is a forest, so thou shalt cut it down, and its utmost ends shall be thine; for (כי) thou shalt drive out the Canaanites, because (כי) they have iron chariots and because (כי) they are strong, i. e. because otherwise they will be a source of trouble and destruction to you.* Comp. 14, 12.

אם כי a compound particle having a twofold usage:

A) Where אם refers to an inserted or parenthetical clause, and each particle retains its own native force. Thus:

1. *that if*; see כי B. 1. Jer. 26, 15 *but know ye כי אִם-מְשִׁחִים אַתֶּם אֶת־כַּיִסְדֵּי יְהוָה THAT, IF ye put me to death, (that) ye shall bring innocent blood upon yourselves.* 1 K. 20, 6. So after a formula of swearing, 1 Sam. 14, 39 *חַי יְהוָה... כִּי אֶשְׁפָּטֶנּוּ כְּרוּתָתוֹ בְּיַד יְהוָה as Jehovah liveth... (I swear) THAT, IF it be even Jonathan my son, (that) he shall surely die.* Jer. 22, 24. In these examples כי is repeated after the parenthetical clause; in others Vav copulative is put instead: 1 Sam. 20, 9 *כִּי אֶשְׁפָּטֶנּוּ אֲדַע כִּי-כָלְתָה הָרְעָה אֵלַי* far be it אֵלַי אֶתְּךָ אֵלַי THAT, IF I knew that evil were prepared of my father... then I would not tell it thee.



Ex. 22, 22. Gen. 47, 18; comp. ךַּ p. 266. bb.

2. *because if, for if*, see כי B. 2. Ex. 8, 17 [21]. 9, 2. 10, 4. Deut. 11, 22. Esth. 4, 14. Is. 10, 22. Prov. 23, 18. al. sæp. Also interrog. *nam num? for whether?* see אִם B. 1. Lam. 5, 22 אִם-מָאֵס כִּי מָאֵס-הֲנִי for *wilt thou then utterly reject us?* comp. Jer. 14, 19 where it is הֲ instead of כִּי.

3. *but if*, after a negative, see כי B. 3. Lam. 3, 32 כִּי אֶם-הוֹיָה וְרַחֵם כִּי *but if he cause grief, yet will he have compassion.* Also without a previous negative, see in כי B. 3. c, Ex. 23, 22.

NOTE. In 1 Sam. 25, 34 כִּי introduces the apodosis, see כי B. 5; while אִם is the negative after an oath, see אִם C. 1. c. In 2 Sam. 3, 35 כִּי continues the clause after a formula of swearing, see כי B. 1. b; and אִם is negative as before.

B) Where both particles are closely conjoined and refer to the same clause.

1. *but if*, after a negative; Ps. 1. 1 *happy the man who walketh not* (q. d. *if he walk not*)... 2 *but if* (כִּי אִם) *his delight is in the law of Jehovah*; here it is simply *but*, Germ. *sondern*, after a negative, i. q. כי B. 3. a; the force of the other particle being attenuated and neglected. So Gen. 15. 4 *this shall not be thine heir, but* (כִּי אִם) *he that shall come forth, etc.* 32, 29 *thy name shall not be called Jacob, but* (כִּי אִם) *Israel.* Josh. 17, 3 *he had no sons, but* (כִּי אִם) *daughters.* 1 Sam. 8, 19 *and they said, Nay, but* (כִּי אִם) *we will have a king over us.* 2 Sam. 5, 6. 1 K. 18, 18. Is. 37, 19. 65, 18. Jer. 3. 10. al. sæp.—Sometimes the negative before אִם כִּי is to be supplied, comp. כי B. 3. b. 1 Sam. 26, 10 *as the Lord liveth יִצְפְּנוּ יְהוָה יִצְפְּנוּ אִם כִּי* (not I) *but the Lord smite him.* 2 Sam. 13, 33 *let not the king take it to heart because they say, All the king's sons are dead; (not so) but Amnon only is dead.*

2. *but if, but when*, i. q. *unless, except*, always after a negative. a) Before a verb, Gen. 32, 27 *I will not let thee go, except* (כִּי אִם) *thou bless me.* Am. 3, 7. Gen. 42, 15. Lev. 22, 6. Ruth 2, 16. 3, 18. 2 Sam. 5, 6. Ecc. 3, 12. b) Before a noun; Gen. 39, 9 *he hath kept back nothing from me except* (כִּי אִם) *thee,*

*because thou art his wife.* v. 6. Lev. 21, 1. 2 *there shall none be defiled for the dead... except* (כִּי אִם) *for his kin.* Num. 26, 65. Josh. 14, 4. 1 Sam. 30, 17. 22. Esth. 2, 15. Jer. 7, 23. al. The preceding negative is sometimes implied in a question, Mic. 6, 8. Is. 42, 19.

3. Without a preceding negative, *but*, Germ. *aber*, comp. כי B. 3. c. Gen. 40, 14 אִם זְכַרְתִּי כִּי *but remember me, when it shall be well with thee*; Sept. ἀλλά, Syr. אִן Num. 24, 21. 22 *strong is thy dwelling-place... but* (כִּי אִם) *Kain shall be wasted.*

C) It is seen above, that one of the two particles is often redundant and might be omitted; and so אִם is four times actually omitted in Keri, Ruth 3, 12. 2 Sam. 13, 33. 15, 21. Jer. 39, 12. Still more is this the case, where אִם כִּי stands in the following connections:

1. *that*, i. q. כי B. 1. a, after formulas of swearing, 2 Sam. 15, 21 where Keri omits אִם. 2 K. 5, 20; after a verb of swearing, Jer. 51, 14; after אִמְנָם Ruth 3, 12. So where the words of an oath or affirmation are implied, thus marking a strong affirmation, Judg. 15, 7 הַעֲשֵׂהוּ אִם תִּצְטַח אִם נִצְמַחְתִּי *if ye have done thus, (know assuredly) that I will be avenged.* 1 K. 20, 6.—For 2 Sam. 3, 35, see above in A, note.

2. *because, for, causal*, i. q. כי B. 2. Job 42, 8.

כִּי עַל-כֵּן a formula signifying lit. *for therefore*. and used to mark not *purpose* and *end*, but rather the *reason* and *cause* of a thing. The examples fall into two classes, viz.

1. Where כִּי and עַל-כֵּן are to be taken separately. *for because*; so that עַל-כֵּן is for עַל-כֵּן אֲשֶׁר *on this account that, because*, (see in כֵּן with Prep. d.) and introduces the protasis, which the apodosis then follows. So in these passages: Gen. 33, 10 *receive my present, כִּי עַל-כֵּן* *for, because I have seen thy face as though I had seen the face of God, so thou wilt receive me graciously.* Num. 10, 31. 14, 43 *for, because ye are turned away from Jehovah, so Jehovah will not be with you.*

2. Where the formula is i. q. עַל-כֵּן for עַל-כֵּן אֲשֶׁר *on this account that, be-*

cause, as above. Gen. 38, 26 she (Tamar) is more righteous than I, because (כי על־בן) I gave her not to Shelah my son; Vulg. quia. Judg. 6, 22 alas, O Lord God! (I must die) because I have seen an angel of the Lord face to face; comp. 13. 22. Is. 6, 5. Sept. ὅτι, Vulg. quia.—2 Sam. 18, 20 Keri. Jer. 29, 27. 28. 38, 4. Gen. 19, 8 only unto these men do nothing; because (כי על־בן) they have come under the shadow of my roof.

NOTE. From the examples in no. 1, it appears that in this formula כי originally retained its distinct native causal power; and no transposition or trajection is necessary, such as I formerly assumed. In the other examples כי על־בן seem to have coalesced into one compound particle, in which two causal particles are accumulated; and the power of the first became by degrees so attenuated as to be nearly or quite redundant; just like אֲרִי in Chaldee אֲרִי על־בן, which stands for the Heb. formula in the Targums.

II. כי subst. (for כִּי, r. כְּוִה, as אִי for אֲוִי, עִי for עֲוִי) a mark burnt in, brand, once Is. 3, 24. Arab. كَيْدٌ id.

\* כִּיד obsol. root, Arab. كَان mid. Ye, to use deceit, to overreach; whence كَيْدٌ trick, fraud, also destruction, ruin, war. Hence in Heb. כִּיד, כִּידוֹן.

כִּיד m. destruction, calamity, Job 21, 20. See also כִּידוֹן.

כִּידוֹד m. ἄπαιξ λεγόμεν. a spark, Job 41, 11. R. כִּיד

כִּידוֹן m. (r. כִּיד) 1. a javelin, spear, a smaller kind of lance, different from הַיָּהוּב (1 Sam. 17, 6. 7. 45. Job 39, 23); borne by soldiers suspended from the shoulder, 1 Sam. l. c. and thrown after brandishing Job 41, 21 [29]; common among the Babylonians and Persians Jer. 6, 23. 50, 42; and so made as to be conspicuous when lifted up Josh. 8, 18 comp. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi הוא הרומח שבו נס 'this is the spear with a flag on it.' Bochart aptly derives it from r. כִּיד, comp. חֶרֶב sword, and חָרַב war.

2. Chidon, pr. n. of a place between Kirjath-jearim and Jerusalem; 1 Chr. 13, 9 אֶרֶץ כִּידוֹן the threshing-floor of Chidon; in 2 Sam. 6, 6 אֶרֶץ נָכוֹן, see נָכוֹן.

כִּידוֹר m. (r. כִּידר) tumult, espec. war-like tumult, war, Job 15, 24. Vulg. praelium, Syr. war.

כִּידוֹן ἄπαιξ λεγόμεν. prob. a statue, image, from r. כִּיד Pi. כִּידוֹן, after the form הַבַּיִת, פְּגוֹל, etc. The prophet says of the Israelites in the desert: Am. 5, 26 ye bore the tabernacle of your king (idol), and the statue (כִּידוֹן, or statues, Heb. Gr. § 106. 3) of your idols, the star of your god which ye made to yourselves; so Vulg. imaginem idolorum vestrorum; comp. Acts 7, 43. According to this interpretation, the only one which the received vowels well admit, the name of the idol so worshipped by the Israelites is not given; and it can only be inferred from the mention of a star, that some planet is to be understood, which Jerome conjectures to have been Lucifer or Venus.—The Syriac translator gives a different explanation, translating כִּידוֹן צַלְמֵיכֶם by כִּידוֹן חַסֶּף, Saturn your idol; pronouncing the Heb. כִּידוֹן prob. as כִּידוֹן, and regarding it as i. q. Syr. حَسَفٌ Arab.

כִּידוֹן the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon to be propitiated with sacrifices; see Comm. on Is. II. p. 343.—The LXX held כִּידוֹן to be the proper name of an idol; although changing כ into ר (comp. כַּאֵשׁ Nah. 1, 6 Sept. ἄσχυς as if for רַאֵשׁ) they write it corruptly Ραιφάν, Ρηφάν, which by the further corruption of transcribers became Ρεμφάν, Ρεμφᾶ. It has been assumed, but cannot be shown, that Ραιφάν or Ρηφάν was an Egyptian word denoting the planet Saturn. It was so found indeed in two Coptic-Arabic Lexicons by Kircher, Ling. Ægypt. restit. p. 49, 527; but Jablonsky long since remarked, that this word and the other names of planets in these lexicons were of Greek origin, and were drawn from the Coptic version of Amos and the Acts. The more recent lexicographers of the Coptic tongue have been able to find no

other examples; Peyron. p. 184.—See more in Thesaur. p. 669, 670.

כִּיר and כִּיר m. plur. כִּירִים 2 Chr. 4, 6, and זֶה 1 K. 7, 38, 40, 43. R. כִּיר II.

1. Pr. a basin, fire-pot, fire-pan, so called from boiling or roasting, 1 Sam. 2, 14. So כִּיר אֵשׁ a fire-pan, fire-basin, Zech. 12, 6.

2. a basin, wash-basin, laver, from its form, Ex. 30, 18, 28, 31, 9, 35, 16, 39, 39. 1 K. 7, 38. al.—Further

3. a platform or pulpit, suggestus, for speaking in public, so called from the form, 2 Chr. 6, 13. The context does not determine whether this suggestus was round or square; and the measure of length and breadth given would rather imply the latter. But as the name implies a likeness to a basin, it was more probably round.

כִּירִי Is. 32, 5, and כִּירִי v. 7, deceitful, a deceiver, Vulg. *fraudulentus*; by aphæresis for כִּירִי, נְכִירִי (ר. נְכִיל) the adj. termination י- being added. Syr. כִּירִי id. The prophet perhaps uses the form כִּירִי for כִּירִי, in allusion to the following כִּירִי.

כִּירִים f. plur. (כִּירָה) sledge-hammers or axes, Ps. 74, 6. Syr. כִּירִים a hammer, axe, mattock. Kindr. is Chald. קִירָא club, cudgel.

כִּירָה f. (ר. כִּירָה) pr. a heap, cluster, espec. of stars, and hence for the constellation of the Pleiades, or the Seven Stars, consisting of seven large stars closely conglomerated with other smaller ones, Arab. ثَرِيًّا abundance, multitude, more fully عقد الثريا the binding together, bundle, cluster, of Pleiades; Syr. like Heb. כִּירָה.—Am. 5, 8. Job 9, 9, 38, 31, in which latter passage we have the similar figure כִּירָה כִּירָה *didst thou bind the bands of the Pleiades?* See more in Hyde on Ulugh-Beigh's Tab. p. 32. Niebuhr's Arabia p. 114 Germ. Ideler Ursprung und Bedeutung der Sternnamen, p. 146.

כִּירָה m. contr. for כִּירָה from r. כִּירָה, like כִּירָה q. v. for כִּירָה.

1. a bag purse, for money Prov. 1, 14. Is. 46, 6; used also by merchants to

carry their weights for money and merchandise, Deut. 25, 13. Mic. 6, 11; see Chardin Voyage T. III. p. 420. Hence כִּירָה אֶבְרִי Prov. 16, 11. Syr. and Chald. id.

2. a cup, i. q. כִּירָה, Prov. 23, 31 Cheth. where Keri כִּירָה. Hence כִּירָה and כִּירָה are seen to be kindred forms

כִּיר only Dual כִּירִים (r. כִּיר II) prob. a cooking-furnace, range for pots, perhaps of pottery, as it could be broken; and double, as having places for two pots or more, Lev. 11, 35, where it is coupled with כִּירִים oven. So Kimchi. Syr. כִּירָה pot-house, hearth, Sept. χυτρόποδες pot-feet, supporters.

כִּיר see כִּיר.

כִּירָה m. (ר. כִּירָה) a righter, director, sc. of a spindle, i. e. the whirl or twirl of a spindle, fixed upon its lower end for the purpose of twirling it; once Prov. 31, 19. So Kimchi. In the East the spindle is held in the hand, often perpendicularly; and is twirled with one hand, while the other draws out the thread. Comp. Thes. p. 722.

כִּירָה (Milél) contr. from כִּירָה so so, i. e. so and so, thus and thus, i. q. simpl. כִּירָה, but stronger. As referring to what precedes, Ex. 29, 35. Num. 8, 26, 11, 15. Deut. 29, 23. Hos. 10, 15; also to what follows Ex. 12, 11. 1 K. 1, 48. It is found in every age of the Hebrew, and stands always absol. being never preceded by כִּירָה. Hence כִּירָה how? q. v.—In Aramæan the final ה is dropped, leaving the form כִּירָה so; whence some have regarded כִּירָה as derived from כִּירָה with He paragogic. This opinion, though false, seems to have been followed by the Hebrew grammarians in placing the tone on the penult.

כִּירָה f. Gen. 13, 10. Ex. 29, 23. 2 K. 5, 5, constr. כִּירָה. pr. a circle, orb, for כִּירָה, from r. כִּירָה, Pilp. כִּירָה. Plur. see in no. 2, 3. In the occidental languages corresponding words are *circus, circulus*, and with the r softened κύκλος. Comp. כִּירָה.

1. a circuit, circumjacent tract of country, Neh. 12, 28. So כִּירָה הַיַּרְדֵּן the circuit or tract of the Jordan, i. e. the tract through which the Jordan flows into the Dead Sea, Gen. 13, 10, 11. 1 K. 7, 46.

2 Chr. 4, 17; Sept. ἡ περίχωρος τοῦ ἱεροῦ, and so Matt. 3, 5. Often also כָּל הַכֶּבֶד id. Gen. 13, 12, 19, 17. 25. 2 Sam. 18, 23. Neh. 3, 22. Now

العُور *el-Ghòr*.

2. כָּבֶר לֶחֶם lit. *a round of bread*, a round loaf or cake, Ex. 29, 23. 1 Sam. 2, 36. Prov. 6, 26. Plur. כֶּבֶרֹת לֶחֶם Judg. 8, 5. 1 Sam: 10, 3.

3. *a talent*, Syr. ܕܘܢܐ, a weight equal to 3000 shekels of the sanctuary, as appears from Ex. 38, 25, 26; comp. however 2 Sam. 12, 30. כֶּבֶר זָהָב *a talent of gold* 1 K. 9, 14, 10, 10, 14; כֶּבֶר כֶּסֶף 2 K. 5, 22, 23, 33; כֶּבֶר כֶּסֶף זָהָב Zech. 5, 7. Dual כֶּבֶרִים *two talents*, 2 K. 5, 23; כֶּבֶרִים כֶּסֶף *two talents of silver*, ib. where כֶּבֶרִים holds as it were the middle place between the stat. absol. כֶּבֶרִים and constr. כֶּבֶרֵי; which latter would not here mark the dual number. Plur. כֶּבֶרִים constr. כֶּבֶרֵי f. *talents* 2 K. 5, 5. 1 Chr. 22, 14, 29, 7. Ezra 8, 26.

כְּבָר Chald. plur. כְּבַרְיָן or כְּבַרְיָן, *a talent*, i. q. Hebr. no. 3. Ezra 7, 22.

כָּל m. once כּוֹל Jer. 33, 8 Cheth. c. Makk. כָּל־, pr. subst. *the whole, totality*, from r. כָּלַל to complete. Arab. كَلَّ, Syr. ܕܘܢܐ, Samar. 𐤊𐤍, Eth. 𐌸𐌹, id. Corresponding are Gr. ὅλος, Lat. *ullus*, Engl. *whole*. In the occidental languages it is mostly to be rendered by adjectives.

1. Where it refers to a single thing and includes the idea of oneness, totality, *whole, all*, Lat. *totus*, Gr. ὅλος; followed by a substantive in the genitive, made definite either by the definite article, as Gr. πᾶσα ἡ γῆ, *toute la terre, the whole earth*; or by the genit. of a noun or pronoun; unless it be a proper name which is in itself definite. E. g. כָּל־הָאָרֶץ *all the earth, the whole earth*, Gen. 9, 19, 11, 1; כָּל־הָעָם *all the people* Gen. 19, 4; כָּל־הַצֹּאן *all the flock* 31, 8; כָּל־הָאֵרֶל *the whole ram* Ex. 29, 18; כָּל־הַיּוֹם *all the day, the whole day*, see יוֹם no. 3. g. β; כָּל־הַיַּרְדֵּן *the whole tract of the Jordan* Gen. 13, 10; כָּל־אֶרֶץ בּוּשׁ *all the land of Ethiopia* Gen. 2, 13, comp. 14, 7. 41, 8. 45, 20; כָּל־עַמִּי *all my people* Gen. 41, 40; כָּל־לְבָבָהּ וּבְדִלְנִשְׁתָּהּ 2 Sam. 9, 9. Gen. 2, 2; כָּל־יִשְׂרָאֵל *all Israel*, the whole people of Israel, 1 Chr. 11, 1. But even in this signif. there occur certain examples where the subst. is without the art. (comp. in no. 2. c.) e. g. כָּל־לֵב וּכְלֵי־דָבָר *with all the heart and with all the mind* 2 K. 23, 3; so Ps. 111, 1, 119, 2, 34, 69, 145. Also כָּל־הַבָּשָׂר *all flesh*, all men, Gen. 7, 15; but כָּל־בָּשָׂר 6, 12, 13. Is. 40, 5, 49, 26.—With suff. כָּלְךָ, כָּלְךָ, *thou whole*, Is. 14, 29, 31, 22, 1; כָּלּוֹ *all of him* Gen. 25, 25.—Rarely כָּל is put in the genit. after a noun, (in the manner of the phrase הֵר הַקֶּדֶשׁ and the like,) as הֵר הַזֹּוֹת הַכֹּל *the whole vision or revelation*, Is. 29, 11; oftener with a suffix, as כָּל־יִשְׂרָאֵל pr. *Israel all of it*, i. e. all Israel, 2 Sam. 2, 9; מִצְרַיִם כָּלָה for כָּל־מִצְרַיִם Ez. 29, 2; הֵבֵל כָּלָה Job 34, 13. For the similar usage in the Arabic words كَلٌّ and جَمِيعٌ see De Sacy Gramm. Arabe II. § 68.

2. Where it refers to several things, many individuals, *all, every*, e. g. a) Absol. α) Without art. כָּל *all*, i. q. *they all*, but with verb sing. Is. 30, 5 כָּל הָבָאִשׁ *all were ashamed*. Is. 44, 24 *all things*, sc. which exist. Ps. 8, 7. Job 13, 1, 42, 2. β) With art. הַכֹּל *the whole, all*, i. e. *all men*, i. q. כָּל־הָאָדָם. Gen. 16, 12 כָּל־הַכֹּל *his hand against all*. Ecc. 9, 2 הַכֹּל לַכֹּל *all things alike to all*, i. e. the same lot awaits all. Job 24, 24 הַמָּוֶת כָּל־הֵמָּוֶת *they melt away, like all they die*. Joined with a verb sing. Ps. 14, 3. Ecc. 6, 6. So for *all things*, every thing, Ecc. 1, 2 הַכֹּל הַכֹּל *all is vanity*. 3, 11, 7, 15, 12, 8. Ps. 49, 18. Dan. 11, 2.

b) Before a plur. subst. made definite, comp. Fr. 'tous les hommes.' So כָּל־הַגּוֹיִם *all the nations* Is. 2, 2, 25, 7; כָּל־הַלַּיְלוֹת *all the nights*, every night, 21, 8. כָּל־הַרְשָׁעִים *all the wicked* Ps. 145, 20; כָּל־הַנֹּפְלִים *all the falling* 145, 14; כָּל־הַיָּמִים *all the days*, i. e. the whole time, see in יוֹם no. 2; כָּל־יְמֵי אָדָם *all the days of Adam* Gen. 5, 5; כָּל־בְּנֵי לֵוִי *all the Levites* Ex. 32, 26; כָּל־יִשְׂרָאֵל הַכֹּל Is. 18, 3; כָּל־נִפְלְאוֹתֶיהָ *all thy mighty works* Ps. 9, 2. Poet. and in the later books also without the art. כָּל־יְרֵדִים Is. 13, 7, כָּל־שְׁלַחַנֹתָי 28, 8, comp. 51, 18, 20; כָּל־נִשְׂתִּים *all the women* Ezra

10, 3. With suff. plur. **כָּלְנוּ** *all of us*, we all, Gen. 42, 11; **כָּלְכֶם** *all of you*, ye all, Deut. 1, 22; **כָּלָם** *they all* Is. 14, 10. 18. 31, 3, also **כָּלֵהֶם** 2 Sam. 23, 6; f. **כָּלְנָה** Gen. 42, 36, **כָּלְהֵנָה** 1 K. 7, 37.—Also before the relative, Gen. 6, 2 **כָּל־בָּחַר** *all (the daughters) whom they chose*. 7, 22 **כָּל־אֲשֶׁר נִשְׁמַתְרוּחַ חַיִּים** *all in whose nostrils was the breath of life*. 39, 5 **כָּל־אֲשֶׁר יֵשׁ לוֹ** *all that he had*; and ellipt. **כָּל־הַיְהוּנוֹתָי** *all that I have prepared* 1 Chr. 29, 3. So too before a periphrastic plural, **בְּכָל־דּוֹר וָדוֹר** *in all generations* Ps. 45, 18; **בְּכָל־יְמֵי** Esth. 2, 11.

c) Before a noun sing. collective. with the article, as **כָּל־הָאָדָם** *all men* Gen. 7, 21. Judg. 16, 7; **כָּל־הַחַיָּוִי** *all living things*, animals, Gen. 8, 1; **כָּל־בְּנֵי־הַיָּתָן** *all sons*, every son, Ex. 1, 22. Rarely without art. though still definite, as **כָּל־נַפְשׁוֹת** *all the souls* Gen. 46, 15. 22. Ex. 1, 5; **כָּל־זֹאת** *all this* Is. 5, 25, where the demonstr. pron. does not require the art. to make it definite. **כָּלְנוּ** *they all* Is. 1, 23.

d) Before a noun sing. without the art. **כָּל** signifies *all, every one, whoever, whatever*, Fr. *tout homme*; e. g. **כָּל־עַם** *every people*, nation, Esth. 3, 8; **כָּל־גֹּיִר** id. 2 Chr. 32, 15; **כָּל־אָדָם** *every man* Job 21, 33. 37, 7. Ps. 39, 6; **כָּל־בַּיִת** *every house* Is. 24, 10; **כָּל־רֵאשׁ** Jer. 48, 37. Am. 8, 10; **כָּל־זָכָר** *every male* Gen. 17, 12; **כָּל־שָׁנָה** *every year* Esth. 9, 21; **כָּל־יָמָה** *every month* Is. 9, 17; and in the same sense c. art. **כָּל־יְהוָה** 1 K. 19, 18; **כָּל־יְהוָה** *every son* Ex. 1, 22.

3. Before a noun not made definite, **כָּל** is also *any one, any thing*, as **כָּל־דָּבָר** *any thing whatever* Ruth 4, 7. Num. 35, 22. Ez. 15, 3. With plur. **כָּל מִצְוֹת** *any of the commandments*, any commandment, Lev. 4, 2.—Hence with a negat. part. *not any, no one, none, nothing*, e. g. a) Where **כָּל** stands absol. Deut. 8, 9 **לֹא תִחָסֵר כָּל בָּהָה** *thou shalt not lack any thing in it*, thou shalt lack nothing. Prov. 30, 30. b) With a genit. sing. Ex. 12, 36 **כָּל־מְלָאכָה** *no work shall be done*. 20, 4. 2 Chr. 32, 15. Gen. 3, 1. Lev. 3, 17. Prov. 12, 21. Dan. 11, 37. With negat. part. **אֵין**, Judg. 19, 19 **אֵין מִחָסֵר כָּל־דָּבָר** *there is no want of any thing*, nothing wanting. Ecc. 1, 9; c. **אֵל** Judg. 13, 4. c) With a plur. Dan. 8, 4 **וְכָל־חַיּוֹת לֹא יִרְמָדוּ** *and*

*no beast could stand before him*, pr. none of the beasts. Dan. 12, 10.—Different is **כָּל** with neg. in the passage Ps. 49, 18, **לֹא בְמוֹתוֹ יִקַּח הַכָּל** (where **כָּל** has the article) *dying he takes not this all with him*, i. e. all these things; and also in those passages where **כָּל** before a definite subst. signifies *the whole, totus*, as 1 Sam. 14, 24 **לֹא טַעַם גָּלִיִּים לָחֵם** *the whole people did not taste food*. Num. 23, 13 **לֹא תִרְאֶה** *thou shalt not see the whole* sc. of Israel, but only a part.

4. *all, i. e. of all kinds, of every kind and sort*, like Gr. *πᾶς* for *παιτιός, παντοδανός* Il. 1, 5; just as the Hebrews also use the periphrastic plural for things of various kinds, Heb. Gramm. § 106, 4; comp. in Engl. *many* for *many kinds*, Germ. *Viel* for *Vielerley*. E. g. **כָּל־עֵץ** *all manner of trees*, trees of every kind, Lev. 19, 23; **כָּל־מְקַר** *all manner of wares* Neh. 13, 16. 1 Chr. 29, 2.

5. Adv. for *πάντως, all, wholly, altogether*, e. g. a) Before substantives, Ps. 39, 6 **כָּל־הַקָּבֶל כָּל־אָדָם** *every man is altogether vanity*, wholly a vain thing. i. q. **אֵהָהָבֶל**. 45, 14. b) Before other adverbs, chiefly in the later Hebrew, as **כָּל־עַמָּתָא** *wholly as*, in all points like as, Ecc. 5, 15; **כָּל־עוֹד** *all the while yet*, wholly so long as, Job 27, 3. Comp. Lehrs. 626.

NOTE. When **כָּל** stands in connection with a subst. fem. or plural, the predicate usually agrees in gender and number with the noun as the more important word, e. g. **כָּל־הַנְּשִׂמָה תְהִלָּל** Ps. 150, 6; more rarely with **כָּל** as the governing word, Gen. 9, 29. Ex. 12, 16. Nah. 3, 7.—Once **כָּל** is found separated from its genitive, Hos. 14, 3 **כָּל־הַנְּשָׂא עִוֵן**; also Is. 40, 12 according to some.

**כָּל** Chald. with Makk. **כָּל**, i. q. Heb.

1. With the sing. *all, the whole, every*; **כָּל־מַלְכוּתָא** *the whole kingdom* Ezra 6, 11. 12. 7, 16.

2. With the plural, *all, every*, Dan. 3, 2. 5. 7. With suff. **כָּלְהוֹן** *all of them*, them all, Dan. 2, 38. 7, 19. Absol. in st. emphat. **כָּלָא** (Milél, as in Syr.) i. q. Hebr. **הַכָּל**, *all, i. e. all things* (not adverbially), Dan. 2, 40 **כָּלָא חֲשַׁל כָּלָא** *grinding small all things*. 4, 9 **כָּלָא בָהּ** *food for all* was in it sc. the tree. v. 25. Ezra 5, 7.

before the relat. ellipt. Dan. 2, 38 in every place where men dwell.

3. any one, whoever, Dan. 6, 8 mid. With לא, no one. Dan. 2, 10. 35. 6, 24.

4. Adv. like the Heb. no. 5, wholly, altogether, before other adverbs pleonastically in the diffuse manner of the kramæan dialects, which delight in the anguid accumulation of particles. So n the formulas: כל-תקבל-הנה wholly for his cause, כל-תקבל-הי wholly because, . q. simpl. because; see in קבל.

\* כלָּא fut. יקבלא Ps. 40, 10. 12. Is. 43, 3; but both in præt. and fut. often so inflected as to imitate verbs לה, as יקבלא Ps. 109, 101, יקבלני 1 Sam. 25, 33, יקבל 1 Sam. 6. 10; יקבלה Gen. 23. 6. Vice versa יקבלא Dan. 9, 24 is for יקבלה inf. Pi. from יקבל.

1. to close, and so to enclose, to shut up any one Jer. 32. 3. Part. pass. שָׁטוּט shut up v. 2. Ps. 88, 9. Intrans. to be shut up Hagg. 1, 10.

2. to withhold, to restrain, a person Num. 11, 28. Is. 43, 6; the wind Ecc. 8, 8; the lips Ps. 40, 10; also 1 Sam. 6, 10. With מן from doing any thing 1 Sam. 25, 33. Ps. 119, 101. With מן of pers. to withhold a thing from any one. to prohibit in respect to any thing, Gen. 23, 6. Ps. 40, 12; comp. Hagg. 1, 10. Chald. Syr. כלָּא, כלָּא, Ethiop. ጠጠጠ to prohibit,

Arab. كل to guard; II, to prohibit, to constrain.

3. From the idea of separating contained in no. 1, seems to come the notion of diversity in כלאיִם q. v. in כלָּא no. 2.

NOTE. This root is also widely spread in the occidental languages, e. g. in the signif. of shutting up, as κλείω, whence κλείς, κλειῖς, κλειῖς, clavis, claudio, Engl. to close; in the sense of restraining, κολύω, κολούω, comp. also celo, occulo.

NIPH. to be shut up, restrained. as waters Ez. 31, 15; the rain Gen. 8, 2. With מן and inf. to restrain oneself from, to cease from doing. Ex. 36, 6.

Deriv. כלויא, כלויא, כלויא and plur. מכלויא, also

כלָּא m. c. suff. כלָּאי Jer. 52, 33; plur. כלָּאים R. כלָּא.

א. a shutting up; hence a prison, Jer.

l. c. 2 K. 25, 29; elsewhere more fully כלָּא בֵּית 2 K. 17, 4. Is. 42, 7; c. art. כלָּא בֵּית הַכְּלָּא 1 K. 22, 27. Jer. 37, 15, 18; plur. בְּהֵי כְּלָּאִים Is. 42, 22.

2. separation; then things separated, diverse, see the root no. 3. Found only in Dual כלָּאִים two things of diverse kinds, heterogeneous, Lev. 19, 19. Deut. 22, 9.—Corresponding is Eth. ጠጠጠ

two, of two kinds; Arab. كل both, see De Sacy Gramm. Arabe II. p. 155, 156, edit. 2.

כלָּאב (perh. like to his father) Chi-leab, pr. n. of a son of David, 2 Sam. 3, 3.

כלָּאִים dual, see in כלָּא no. 2.

\* כלָּב obsol. root, onomatopoeic, pr. imitating the sound of striking, beating, like kindr. פֶּלֶק q. v. Engl. to clap, Germ. klappen, as a door when shut or the like; hence פלויב q. v. Thence transferred to the barking of dogs, as if a series of pulses or claps; as in Engl. also 'the dog strikes up;' comp. Germ. klaffen, French clapir, clabauder, Swed. glaffa, to bark, Engl. to yelp. Hence כלָּב dog, where see.

כלָּב (perh. dog, for כלָּב) Caleb, pr. n. a) The companion of Joshua, son of Jephunneh, Num. 13. 6. 14, 6 sq. Josh. 15, 14. Patronym. כלָּבִי 1 Sam. 25, 3 Keri. b) 1 Chr. 2, 18, 19, for which כלָּבִי v. 9. c) 1 Chr. 2, 50.

כלָּב אֶפְרָתָה Caleb-Ephratah, pr. n. of a place otherwise unknown, 1 Chr. 2, 24.

כלָּב m. (ר. כלָּב) plur. כלָּבִים constr. כלָּבִי, a dog, so called from his barking; pr. the barker. Arab. كلب, Syr. כלָּב, Eth. ጠጠጠ, id. Secondary verbs, derived from the nature and habits of the dog, are: כלָּב to be mad, rabid, to pursue enemies, כלָּב to be rabid.—Among the Hebrews, dogs were kept to guard houses and flocks Is. 56, 10. Job 30, 1; but throughout the East they are mostly without masters, and wander half famished and fierce in troops around the cities and villages, 1 K. 14,

11. 16, 4. 2 K. 9, 10; whence *dogs* is often an appellation for fierce and cruel enemies, Ps. 22, 17. 21. Further, as the dog was to the Hebrews an unclean and despised animal (Is. 66, 3), so by way of reproach a person is said to be *a dog* 2 K. 8, 13; *a dead dog* 1 Sam. 24, 15. 2 Sam. 9, 8. 16, 9; *a dog's head* 2 Sam. 3, 8; just as at the present day in the East, Christians are called *dogs* by the Muhammedan rabble.—In allusion to the lechery of this animal, the name *dog* is also applied to a male prostitute, sodomite, Deut. 23, 19, comp. v. 18 where it is קָדָשׁ. Comp. *λύτεις* Rev. 22, 15.

\* כָּלָה fut. יִכְלֶה, once יִכְלֶה like verbs לָא 1 K. 17, 14; apoc. יִכְלֶה, יִכְלֶה Job 33, 21; inf. constr. כְּלוּהוּ.

1. *to be complete, perfect, finished*; Sept. often *συντελεσθαι*. The primary idea is *pr. to close up, to come to a close*, kindr. with כָּלָה and כָּלַל, comp. הַמָּמָה. This root is almost peculiar to the Hebrew, few traces of it being found in the kindred dialects.—Spoken of any work, e. g. a building Ex. 39, 32. 1 K. 6, 38. 2 Chr. 29, 34. Hence a) *to become ready, to be ready, prepared*, sc. for a person, to impend over him; e. g. punishment, calamity, Ez. 5, 13 כָּלָה אַפִּי, *mine anger is prepared*, i. e. is ready to be poured out. Prov. 22, 8. With מִצָּח, מֵאֵת, *from or by any one*, and אֶל *for any one*, Esth. 7, 7; comp. 1 Sam. 20, 7. 9. 25, 17. b) Of a prophecy, *to be accomplished, fulfilled*, 2 Chr. 36, 22. Ezra 1, 1. Dan. 12, 7.

2. *to be finished, ended, past*, e. g. a season or period of time Gen. 41, 53. Ruth 2, 23. Is. 24, 13 כָּלָה בְּצִיר *when the vintage is ended*. 10, 25 וְכָלָה זַעַם *and the indignation will be past*, i. e. the time of punishment. 16, 4. 32, 10. Jer. 8, 20.

3. *to be ended, spent, consumed*, e. g. food 1 K. 17, 16; c. בֵּין Gen. 21, 15. Hence a) *to be consumed, destroyed, to perish*, as by the sword, famine, divine judgments; Jer. 16, 4 וְכָרַעַב וְכָרַעַב בְּחָרֵב יִכְלֶה *they shall be consumed by the sword and by famine*. Ps. 39, 11. 71, 13. 90, 7. Is. 1, 28. 29, 20. Mal. 3, 6. b) *to waste away, to pine away, to fail*, as the flesh, eyes, strength, Job 33, 21 וְכָל בְּשָׂרוֹ *his*

*flesh is wasted away*. Prov. 5, 11. Ps. 73, 26. Lam. 2, 11 כְּבָלוּ עֵינַי כְּבָלוּ עֵינַי *mine eyes do fail with tears*. Ps. 71, 9 כְּבָלוּ עֵינַי. So espec. in the phrases: כְּבָלוּ עֵינַי Ps. 69, 4. 119, 82. 123; כְּבָלוּ כֹלְוֹתַי Job 19, 27; כְּבָלוּהוּ נַפְשִׁי Ps. 84, 3. 119, 81; כְּבָלוּהוּ רֵוָחַי Ps. 143, 7, i. e. my eyes, reins, soul, spirit, *pine away with desire*, i. q. I myself pine away, languish, with the hope of deliverance so often disappointed; constr. either absol. Ps. 69, 4. 143, 7; or with לְ of thing Ps. 84, 3. So the *eyes*, as expressive of emotions, are said to *pine away, fail*, from disappointed hope, Job 11, 20. 17, 5. Lam. 4, 17; also of beasts Jer. 14, 6; comp. Pi. no. 3. b. c) *to pass away, to vanish*, as a cloud Job 7, 9; smoke Ps. 37, 20. 102, 4; time Job 7, 6. Ps. 31, 11. Jer. 20, 18.

PIEL כָּלָה, 1 pers. כְּלוּהוּ Ez. 6, 12. 7, 8, and כְּלוּהוּ Num. 25, 11. Is. 49, 4 כְּלוּהוּ Ez. 4, 6; Inf. constr. כְּלוּהוּ, absol. and constr. כְּלוּהוּ, once כְּלוּהוּ Dan. 9, 24; Fut. וְכָלוּהוּ, conv. וְכָלוּהוּ.

1. Causat. of Kal no. 1, *to complete, to finish, to end*; Gen. 2, 2 *and on the seventh day God ended (וְכָלוּ) his work*. Ex. 5, 14 חָקְכֶם לֹא כָלוּתָם *wherefore have ye not finished your task?* Ruth 3, 18. Lev. 19, 9 לֹא תִכְלֶה שָׂדֶה לְקָצֵר *thou shalt not finish reaping the corners of thy field*, i. e. shalt not wholly reap the corners, but leave them for the gleaners. 1 K. 6, 14. Ez. 42, 15. Ruth 2, 21. Dan. 9, 24 לְכַלֵּא הַפְּשָׁעִים *to finish the transgression*; see on the whole passage Thesaur. p. 538. In Gen. 6, 16 it differs little from עָשָׂה *to make*.—Hence, *to make ready, to prepare*. sc. evil against any one, Prov. 16, 30 *he who biteth his lips hath prepared evil* sc. in his heart. But כָּלָה אַפּוֹ (תְּמַחֲוֶהוּ) *is to complete one's anger upon any one, to pour it out*, spoken of God Ez. 6, 12. 7, 8. 13, 15. 20, 8. 21. Lam. 4, 11.

2. Causat. of Kal no. 2, *to finish doing any thing*, i. q. *to leave off, to cease*; Gen. 44, 12 *he began at the eldest and left off (כָּלָה) at the youngest*. 1 Sam. 3, 12. With inf. c. לְ, Gen. 18, 33 *as soon as he left off speaking (כָּלָה לְדַבֵּר) with Abraham*. 24, 19. 43, 1. 1 Chr. 27, 24 *he began to number כָּלָה וְלֹא but finished not*, sc. because of interruption. Deut. 31, 24. Josh. 8, 24. al. 2 Chr. 24, 10 לְכַלֵּא עַד

until they had finished, done. More rarely with כָּן. Ex. 34, 33. Lev. 16, 20. 1 Sam. 10, 13. Ez. 43, 23.—Also to finish, i. q. to make an end of, to make cease; Num. 17, 25 [10] וַתִּבַּל הַלִּינֹתָם and thou shalt make their murmurings to cease; comp. v. 20.

3. Causat. of Kal no. 3, to consume, to spend, e. g. food Is. 27, 10; strength Is. 49, 4; arrows, i. q. to use up, Deut. 32, 23. Hence a) to consume, to destroy, e. g. men, nations, Gen. 41, 30 and the famine shall consume the land. Often of God as destroying a people with famine and pestilence, Num. 25, 11. Josh. 24, 20. Jer. 5, 3. Job 9, 22. Ez. 22, 31. Of man 2 Sam. 21, 5. 1 Sam. 15, 18 עַד אֲהָרֵם בְּלֵהֶם אֹהֶם even unto the destroying of them, until they be destroyed. עַד לְבַיָּה id. 2 Chr. 31, 1. b) to make pine away, to cause to fail, e. g. the eyes Lev. 26, 16. Job 31, 16. 1 Sam. 2, 33. c) to cause to pass away, to make vanish, as time Ps. 78, 33. 90, 9. Job 36, 11.

Pual בָּלָה Ps. 72, 20, fut. יִבְלֶה Gen. 2, 1, to be completed, finished.

Deriv. בָּלָה, בָּלָה, בָּלִי, בָּלִיּוֹן, בָּלִיּוֹת, בָּלִיּוֹת, and pr. names בָּלִיּוֹן, בָּלִיּוֹת.

בָּלָה adj. f. בָּלָה, pining, failing, of the eye, Deut. 28, 32. See r. בָּלָה Kal no. 3. b.

בָּלָה f. 1. completion; hence acc. בָּלָה as adv. completely, wholly, altogether, Gen. 18, 21. Ex. 11, 1; also לְבָלָה id. 2 Chr. 12, 12. Ez. 13, 13.

2. consumption, destruction, Dan. 11, 16. So בָּלָה to make a destruction, i. e. to destroy utterly, Jer. 4, 27. 5, 10. Neh. 9, 31. Nah. 1, 8. 9; with בָּ Jer. 30, 11, and אָ of pers. Jer. 5, 18. 46, 28. Ez. 11, 13. 20, 17.—For בָּלָה וְנִחַרְצָה see in חָרַץ Niph.

בָּלָה f. (r. בָּלָה no. 2) 1. a bride, spouse, so called from her bridal chaplet, Cant. 4, 8 sq. Is. 49, 18. 61, 10. Jer. 2, 32. 7, 34. 16, 9. 25, 10. Syr. بَلَا, plur. بَلَا, id.

2. a daughter-in-law, Gen. 38, 11. 24. Lev. 18, 15. Ruth 1, 6. 7. 8. 4, 15. Comp. בָּלָה.

בָּלָה m. (r. בָּלָה) a prison, i. q. בָּלָה no. 1. Jer. 37, 4 and 52, 31 Keri. The

Cheth. has בָּלָה, which differs only in form.

בָּלָה m. (r. בָּלָה) 1. a bird-cage sc. of a fowler, in which he keeps a bird as a decoy; furnished with valves or clappers, which as soon as a bird has entered shut to with a clap, q. d. a trap-cage; see the root. Jer. 5, 27 as a cage (בָּלָה) is full of birds, so are their houses full of deceit; comp. v. 26. The Greeks have the same word adopted from the east, κλωβός, κλωβός, κλωβός; see Bochart Hieroz. I. p. 662. II. p. 90.

2. a basket, from its likeness to a cage, as made of wicker-work; or perhaps as having a clap-cover; Am. 8, 1. 2.

3. Chelub pr. n. m. a) 1 Chr. 4, 11. b) 27, 26.

בָּלָה see בָּלָה lett. b.

בָּלוּהַי, Keri בָּלוּהַי, Cheluhai, Cheluhu. pr. n. m. Ezra 10, 35. R. בָּלוּהַי.

בָּלוּהַי f. plur. denom. from בָּלָה, the bridal state, the condition of a bride before marriage, Jer. 2, 2. R. בָּלוּהַי.

\* בָּלָה obsol. root, perh. i. q. בָּלָה to be complete, finished; comp. קָשָׁה and קָשָׁה, פָּתַח and פָּתַח, פָּצָה and פָּצָה.—Hence

בָּלָה m. 1. old age, perh. a good or vigorous old age; Job 5, 26 וְהָבִיאוּ בְּבָלָה אֶתְּךָ אֶתְּךָ אֶתְּךָ thou shalt come to the grave in a good old age, as a shock of corn cometh in its season. Job 30, 2 spoken of despicable persons: even the strength of their hands, whereto is it to me? עָלִימוּ אַבְדֵי בָלָה to them old age perisheth, i. e. they are weak and exhausted, so as to have no hope of old age. So Kimchi עַתְּזוֹנָה...

—Secondary forms are Arab. كَلَحَ to look sullen, peevish, and كَلَحَ to contract the lips, to show the teeth. Some have compared here Syr. حلب 'integritas, sanitas;' but this rested on an error of Castell in translating a gloss of Bar-Bahlul.

2. Calah, pr. n. of a city and province of Assyria, Gen. 10, 11. 12; prob. the same which is elsewhere written חָלָה where see; comp. בָּבֶר and חָבוּר. See Bochart Phaleg 3. 14. Michaelis Supplem. p. 767.



כֶּלִי m. (r. כְּלֵה) in pause כְּלִי; Plur. כְּלִים (from an obsol. sing. כְּלֵה) constr. כְּלִי, c. suff. כְּלִיו; pr. 'any thing completed, prepared, made,' (comp. כְּלֵה Gen. 6, 16.) q. d. *apparatus, implement, equipment*, etc. Comp. Germ. *Zeug* from *zeugen*, Gr. *τεύχων* i. q. to make. Spec.

1. Of furniture, *utensil, vessel*, Gen. 31, 37. 45, 20. כְּלֵי כֶסֶף, כְּלֵי זָהָב. *vessels of gold, vessels of silver*. Germ. *Silberzeug*; Ex. 3, 22. 11, 2. כְּלֵי גֹזְלָה *vessels for captivity, equipment for exile*, Jer. 46. 19. Spec. *a vase, vessel*; כְּלֵי הָרֶשֶׁת *earthen vessel* Lev. 11, 33. Jer. 19, 11. כְּלֵי בַיִת *the vases, vessels of the temple*, Ezra 1, 7; כְּלֵי יָרֵי Is. 52, 11; also Num. 4, 15. Ex. 27, 19. 31, 7. 38, 3. 30.

2. Of clothing, *equipment*, i. e. *dress, garments, trappings*, Germ. *Zeug*. כְּלֵי נָגְבָר *a man's garments* Deut. 22, 5; of bridal ornaments Is. 61, 10. Hence כְּלִים *impedimenta, baggage*, of a person 1 Sam. 17, 22; of an army, 1 Sam. 25, 13. 30, 24. Is. 10, 28; כְּלֵי הַבָּגָדִים *the baggage-master* 1 Sam. 17, 22. Also of the harness or yokes of oxen, 2 Sam. 24, 22.

3. *a vessel for sailing, a boat, skiff*, Is. 18, 2. So *σκαῦτος*.

4. *implement, instrument, tool*, Germ. *Werkzeug*. כְּלֵי שִׁיר *instruments of music* 2 Chr. 34, 12. Am. 6, 5; כְּלֵי עֹז *instruments of praise* 2 Chr. 30, 21; כְּלֵי-נָבֶל pleon. *a harp-instrument* Ps. 71, 22. Metaph. כְּלֵי יְגֵם הַהוֹחַ *instruments of the divine wrath* Is. 13, 5. Jer. 50, 25. Is. 32, 7 כְּלֵי כְּלֵי הָרִשָׁעִים *the instruments of the deceiver are evil*, i. e. the means and devices which he employs to accomplish his purposes. Gen. 49, 5.

5. *implements of war, weapons, arms*, Germ. *Rüstzeug*, Gen. 27, 3; more fully כְּלֵי מְלָחָמָה *implements of death, deadly weapons*, Ps. 7, 14. כְּלֵי נֹשֵׂא *armour-bearer*, much like the mod. *aide-de-camp*, 1 Sam. 14, 1. 6. 7 sq. 31, 4. 5. 6. כְּלֵי בַיִת *house of arms, armoury, arsenal*, Germ. *Zeughaus*, Is. 39, 2.

כְּלִי see כְּלֵי

כְּלִיא see כְּלֵיאָה.

כְּלִיָּה f. only in plur. כְּלִיּוֹת, constr. כְּלִיּוֹת. R. כְּלֵה.

1. *the reins, kidneys*, Ex. 29, 13. 22.

Job 16, 13. חֵלֶב כְּלִיּוֹת אֲרָמִים *the fat of the kidneys of rams* Is. 34, 6; comp. Deut. 32, 14. Chald. sing. כְּלִיאָה, Syr. plur.

حَتَكُمَا, Arab. كَلِيَّةٌ, rarely and less well كَلِيَّةٌ id.—As to the etymology,

Schultens supposes the reins to be so called as being *in two parts*, double, comp. כְּלֵאָרִם, כְּלֵא; but this is not well founded, because כְּלֵאָרִם signifies rather things of different kinds, and the Arabs use this word in the sing. dual, and plural. Aben Ezra and Bochart derive it from כְּלֵה with the idea of desire, longing, comp. Job 19, 27. Perhaps כְּלִיָּה may be simply fem. of the noun כְּלִי, and so signifies pr. *instrument, vessel*, just as physicians call the veins and arteries vessels, *vasa*.

2. Meton. *reins for the inward part, mind, soul*, as the seat of the desires, affections, passions, like לֵב with which it is often coupled; Jer. 11, 20 בְּתֵן כְּלִיּוֹתַי לָהֶם (God) *trieth the reins and the heart*. Jer. 17, 10. 20, 12. Ps. 7, 10. Job 19, 27 כְּלִיּוֹתַי כְּלֵי שֵׁן *my reins pine away within me*, i. e. my soul pines. Ps. 73, 21. Prov. 23, 16.

כְּלִיּוֹן m. constr. כְּלִיּוֹנִים. R. כְּלֵה.

1. *consumption, destruction*, Is. 10, 22.

2. *a pining, wasting away; כְּלִיּוֹנִים פִּי a pining (failing) of the eyes*, i. e. in pining for one's home and country, Deut. 28, 65. See כְּלֵה no. 3. b.

כְּלִיּוֹן (a pining, r. כְּלֵה) *Chilion*, pr. n. m. Ruth 1, 2. 4, 9.

כְּלִיל m. (r. כְּלֵל) 1. Adj. *complete, finished, perfect*, espec. of beauty; Ez. 28, 12 כְּלִיל רִפְּיִים *perfect in beauty*. 27, 3. Lam. 2, 15. Ez. 16, 14.

2. Subst. *the whole*, Judg. 20, 40 כְּלִיל-הָעִיר *the whole city*. Ex. 28, 31 כְּלִיל הַבָּיָה *the whole of blue*, all blue. 39, 22. Num. 4, 6.

3. i. q. עֹלָה no. 2, *a holocaust, whole burnt-offering*, i. e. which is wholly consumed, Lev. 6, 15. 16. Deut. 13, 16. Ps. 51, 21; espec. 1 Sam. 7, 9.

4. Adv. *wholly*, Is. 2, 18. Lev. 6, 15 [22].

כְּלִיל (perh. sustenance, from כְּלֵל Pil. of פִּיל, Chalcol, pr. n. of a wise man

before the age of Solomon, 1 K. 5, 11 [4, 31]. 1 Chr. 2, 6.

\* **כָּלַל** 1. *to complete, to make perfect*, Ez. 27, 4, 11. Kindr. with **כָּלָא** and **כָּלָה** q. v. Hence **כָּלֵל**, **כָּלִיל**, **מְכַלֵּל**, **מְכַלֵּלִים**, pr. n. **כָּלֵל**.

2. *to deck*, espec. with a crown, *to crown*. Arab. **كَلَّ** Conj. II. Syr. **ܟܠܐ**, Ethiop. **ገለለ**, id. Hence **כָּלָה**, **כָּלִיזֶה**.

**כָּלַל** Chald. id. whence Shaph. **שְׁכַלְלַ** *to complete, to finish*, Ezra 5, 11, 6, 14. Inf. **שְׁכַלְלָה** Ezra 5, 3, 9. Pass. **ישתפח**. **אשחכלל** Ezra 4, 13. Often in the Targums.—Ezra 4, 12 Cheth. has **אשכללו**, but a form of this sort is elsewhere unknown.

**כָּלַל** (perfection, r. **כָּלַל**) *Chelal*, pr. n. m. Ezra 10, 30.

\* **כָּלַם** in Kal not used, Arab. **كلم** Conj. I, II, *to wound*. In Heb. it is always referred to threats, reproaches, injury, like other words of pricking, piercing, cutting, as **נָקַב**, **נָקַבָה**, etc.

HiPH. **הַכְלִים** and **הַכְלִים** 1 Sam. 25, 7.

1. *to reproach, to revile, to insult*, in words. pr. to wound any one, 1 Sam. 20, 34. Job 19, 3.

2. *to hurt, to harm, to injure*, in word or deed, 1 Sam. 25, 7. Judg. 18, 7. Ruth 2, 15.

3. *to shame, to put to shame*, Job 11, 3. Prov. 25, 8, 28, 7. Ps. 44, 10.

NOTE. This is a stronger word than the synon. **בוֹשׁ**. HiPH. **הוֹכִירֵשׁ**, comp. Is. 45, 16, 17. Jer. 31, 19. See Reimarus de Differentiis vc. Heb. Diss. I. p. 67 sq.

HOPII. 1. Pass. of HiPH. no. 2, *to be hurt, injured*, 1 Sam. 25, 15.

2. Pass. of HiPH. no. 3, *to be made ashamed, put to shame*, i. e. disappointed in one's hope, Jer. 14, 3. Comp. NiPH. no. 2.

NIPII. 1. *to be insulted, disgraced*, 2 Sam. 10, 5. 1 Chr. 19, 5.

2. *to be affected with shame*, i. e. a) *to be ashamed, to feel shame*. i. q. **בוֹשׁ** but stronger, Num. 12, 14. Jer. 8, 12. Is. 54, 4. 2 Chr. 30, 15. With **מִן** of that of which one is ashamed, Ez. 16, 27, 54, 43, 10, 11. b) *to be made ashamed, to be put to shame*. 2 Sam. 19, 4. Is. 41, 11, 50, 7. Jer. 31, 19. Spoken often of one

who suffers disappointment, fails in what he undertakes, Ps. 35, 4, 40, 15, 70, 3, 74, 21 *let not the oppressed return ashamed* (**וַיִּכְלַם**) i. e. disappointed. With **מִן** of cause, Jer. 22, 22; **בְּ** Ps. 69, 7.

Deriv. **כָּלְמָה**, **כָּלְמָה**.

**כָּלְמָד** *Chilmad*, pr. n. of a city or region, mentioned along with Assyria, Ez. 27, 23. Both the signification of this quadriliteral name, if indeed it be of Semitic origin, and the situation of the place, are unknown. Sept. *Χαυμάν*.

**כָּלְמָה** f. (r. **כָּלַם**) *shame, reproach, contumely*, Ps. 69, 8. Jer. 51, 51. Ez. 16, 54. Is. 30, 3. Job 20, 3. **לְבַשׁ כָּלְמָה** *to be clothed with shame*, i. e. wholly covered with it as with a garment, Ps. 109, 29. Plur. **כָּלְמוֹת** Is. 50, 6. Mic. 2, 6.

**כָּלְמוֹת** f. id. Jer. 23, 40.

**כָּלְנֵה** Gen. 10, 10, **כָּלְנֵה** Am. 6, 2, **הַכְּלָנוּ** Is. 10, 9, prob. also **כָּנֵה** Ez. 27, 23,

*Calneh, Calno, Canneh*, pr. n. of a large city subject to the Assyrians, according to the Targums, Euseb. Jerome, and others, i. q. *Ctesiphon*, situated on the eastern bank of the Tigris opposite Seleucia, and the winter residence of the Parthian kings; Strabo XVI. p. 312. Plin. H. N. 6, 30. Cellarii Not. Orb. II. p. 774. See Bochart Phaleg. IV. 18. Michaelis Spicileg. I. p. 228.—The **כָּנֵה** of Ez. 1. c. Michaelis refers to the *Karē* of Ptolemy, a promontory and port of Arabia Felix; but Arabia had already been mentioned in v. 21, 22, and **כָּנֵה** is here coupled with Haran and Eden, cities of Mesopotamia.

\* **כָּלָה** a root not in use, onomatopoeic, and imitating the sound of *beating, striking, pulsation*. i. q. Engl. *to clap*, Germ. *klappen, klopfen*; comp. Gr. *κολάπτω*, whence *κόλαφος, colaphus*, Ital. *colpo*, Fr. *coup*. Verbs of a kindred form are transferred, sometimes to the beating of the feet, i. q. to leap or dance, Gr. *κάλπη*, Engl. *to gallop*; sometimes to hewing or scraping, as **גָּלַה**, *γλυφω, sculpo, scalpo*; and also to the barking of a dog, as if a series of pulses or claps, see **כָּלַב**.—Hence subst. **כִּלְפוֹת** hammers.

\* **כָּבִיחַ** *to pine after any thing, to long for*, once Ps. 63, 2. Arab. **كَبَّح** to

become dark, as the eye, a colour, the mind. According to Firuzabadi (Camoos p. 1832) it is used spec. of a person who changes or loses colour; hence pr. to grow pale, and so metaph. of desire, longing, comp. **בְּמִהָה**. Similar is Sanscr. *kam* to desire, Pers. **کام** desire; comp. also Gr. *κόμω, κόμνω*.

Deriv. pr. n. **בְּמִהָה**.

**בְּמִהָה** see **מִהָה** D. 2.

**בְּמִהָה** (pining, longing, r. **בְּמִהָה**) *Chimham*, pr. n. of a son of Barzillai, 2 Sam. 19, 38. 39. Jer. 41, 17; Chethibh **בְּמִהָה**. Called also **בְּמִהָה** 2 Sam. 19, 41.

**בְּמִהָה**, **בְּמִהָה**, the former before simple nouns, also before grave suffixes, as **בְּמִהָהִים**, **בְּמִהָהִים**; the latter before light suffixes, e. g. **בְּמִהָהִי** as *I*, **בְּמִהָהִי**, **בְּמִהָהִי**; a separate particle, used chiefly in poetry, for the **בְּ** of prose; instead of which it is likewise almost every where employed with suffixes. For the force of **מִהָה**, see in **מִהָה** I.

A) Adv. of quality, demonstrative, i. q. **בְּ** lett. A, like Gr. *ὡς, thus, so*; e. g. in the difficult passage Ps. 73, 15: *should I say, בְּמִהָה אֶסְפָּדָה I will speak thus*, i. e. as the wicked speak. Sept. *οὕτως*. Others here take **בְּמִהָה** for **בְּמִהָה** as they; but then it should read **בְּמִהָה**.—Repeated, *as—so; qualis, talis*; Judg. 8, 18 **בְּמִהָהֶם בְּמִהָהֶם** as thou, so they; also inverted, *so—as; talis, qualis*; 1 K. 22, 4 **בְּמִהָהִי בְּמִהָהִי**, so *I as thou*, i. e. I am as thou. 2 K. 3, 7. 2 Chr. 18, 3.

B) Prep. implying likeness, similarity, *as, such as*, like Gr. *ὡς*. **בְּמִהָהִי אִישׁ כְּמִהָהִי** a man such as I, like me, Neh. 6, 11. Ex. 15, 5 *they sank into the depths כְּמִהָהֶם אֶבֶן* as a stone. Ps. 58, 9. Job 6, 15. 10, 22 **בְּמִהָהֶם אֶרֶץ עִיפָהה כְּמִהָהֶם אֶבֶן** a land of darkness like thickest darkness. Ex. 15, 8. 11. Ps. 29, 6. 58, 5. 9. al.—Hagg. 2, 3 **הֲלֹא כְּמִהָהֶם בְּעֵינֵיכֶם בְּמִהָהֶם** is not a temple like this as nothing in your eyes? **בְּמִהָהֶם אֵלֶּה** like these, i. e. such words, Job 12, 3. **בְּמִהָהֶם** like it, such as this, Ex. 9, 18.

C) Conj. i. q. **כְּמִהָהֶם**, before a whole sentence; pr. *as that which, like what*, as how, i. e.

1. *as, like as*, Is. 41, 25 **כְּמִהָהֶם יוֹצֵר יְרֵמְסֵהוּ** as the potter treadeth the clay.

2. Of time, *as, i. e. when, after, as soon as*; with præter. Gen. 19, 15 **כְּמִהָהֶם הִשְׁתַּחֲוֶה**

**כְּמִהָהֶם** when (as soon as) the dawn aros Is. 26, 18 **כְּמִהָהֶם יִלְדְּנֵנוּ רִיחָה** as we broug forth, it was wind.

NOTE. In the kindred dialects corresponding forms are: Arab. **كَمَا**, Chald. **כְּמִהָהֶם**, Syr. **כְּמִהָהֶם**, Eth. **ከመ**, as.

**כְּמִהָהֶם** defect. **כְּמִהָהֶם** q. v.

**כְּמִהָהֶם** m. (perh. subduer, vanquisher r. **כְּמִהָהֶם**) *Chemosh*, pr. n. of the nation-god of the Moabites, 1 K. 11, 7. 2 K. 2: 13. Jer. 48, 7; and of the Canaanite Judg. 11, 24; the worship of which was introduced at Jerusalem under Solomon 1 K. 2 K. 11. cc. Hence **כְּמִהָהֶם** *peopl of Chemosh*, i. e. the Moabites, Num. 21: 29. Sept. *Χαμώς*, Vulg. *Chamos*.

\* **כְּמִהָהֶם** obsol. root, Arab. **كمر** to conglobulate, whence **כְּמִהָהֶם** q. v.

\* **כְּמִהָהֶם** obsol. root, Syr. and Chald. *lay up, to hide away*; hence **כְּמִהָהֶם** treasures. Arab. **كَمِنَ, كَمَيْنَ**, id.—I Syr. also to *preserve, to season*, espec with salt, pr. to lay up in salt; hence

**כְּמִהָהֶם** m. *cumin*, Germ. *Kümmel, cuminum sativum* Linn. used along with salt as a condiment, Is. 28, 25. 27. See Plin H. N. 19. 8.—Arab. **كُمُون**, Chald. **כְּמִהָהֶם**, Syr. **כְּמִהָהֶם**, Eth. **ከሙን**, Gr. *κίμινον*.

\* **כְּמִהָהֶם** to lay up, to hide away, perh i. q. **כְּמִהָהֶם**, **כְּמִהָהֶם**. Once part. pass. Deut 32, 34 **הֲלֹא הֵיאָה כְּמִהָהֶם עִמָּוִר** is not this lau up with me? i. e. their sins for punishment; comp. Hos. 13, 12. Job 14, 17 Cod. Sam. **כְּמִהָהֶם** in the same sense.—Hence pr. n. **כְּמִהָהֶם**.

\* I. **כְּמִהָהֶם** in Kal not used, kindr. with **כְּמִהָהֶם**.

1. to be warm, to grow warm, to burn; see Niph. no. 1. Talmud. **כְּמִהָהֶם**, calefactio.

2. to be burned, scorched, see Niph no. 2; hence to be dark, obscured, comp **הָיָה** and **הָיָה**; also to be gloomy, sad like Syr. **כְּמִהָהֶם**, Aph. to go about it black, i. e. in mourning. Comp. **כְּמִהָהֶם** **כְּמִהָהֶם**.

NIPH. 1. to be warm, to burn, e. g one's affection, i. q. to yearn, with **כְּמִהָהֶם**

1 K. 3, 26; אָל Gen. 43, 30. So of pity, compassion, to be kindled, moved, Hos. 11, 8. Comp. Hom. Od. 1. 48 *μοι ἄμφ' Ὀδυσῆϊ δαίφρονι δαίεται ἦτορ*.

2. to be burned, scorched. Lam. 5, 10 *our skin is scorched as with a furnace from the glow of famine*. Vulg. *exusta est*.

\* II. כְּבִיר i. q. פְּבֵר, to plait, to braid, to interweave; whence מְכַמֵּר, מְכַמֵּר, מְכַבְּרֵת, net.

כְּמָר m. (r. כְּמַר I) only plur. כְּמָרִים idol-priests 2 K. 23, 5. Hos. 10, 5. Zeph. 1, 4. Syr. כְּמַרְאָ a priest, in general. But this word, as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship; see *Gesch. der Heb. Sprache* p. 58.—As to the etymology, כְּמָר, כְּמַרְאָ, is pr. blackness, sadness, and concr. 'one who goes about in black, in mourning;' hence an ascetic, a priest. Comp. *أَصْلًا, أَيَّيْلٌ*, gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See *Comment.* on Is. 22, 12. 33, 15.

כְּמָרִים plur. m. (r. כְּמַר I) *obscurations*. after the form שְׁפָרִיר, except Hirek in the first syllable, as in פְּרָחָה. Once Job 3, 5 *יִבְעָתָהּ הַכְּמָרִיר יוֹם* let *obscurations of the day terrify it* sc. my natal day, i. e. obscurations of the daylight or of the sun, eclipses, which were anciently supposed to portend evils and calamities.—Some ancient versions regard כ as a prefix before the subst. מְרִירָה, and then the sense is, *the bitternesses as of the day*, i. e. the greatest calamities which can happen to a day; comp. on this כ p. 441. no. 4. But the first sense is far better adapted to the parallelism.

\* כְּבִישׁ obsol. root, prob. i. q. כָּבַשׁ to *subdue, to depress*, כ and מ being interchanged; whence כְּבִישָׁא incubus, night-mare, Arab. كَابُوسٌ; grape-husks, refuse, as being trodden out. Hence Heb. כְּמוֹשׁ.

\* כְּבִית obsol. root, perh. i. q. כָּתַם to *hide*. Hence Heb. מְכַתַּח pr. n.

\* I. כֵּן a particle in frequent use, from כֵּן.

A) Pr. participial Adj. *upright, erect*; metaph. *upright, honest*, plur. כְּנִים Gen. 42, 11. 19. 31. Neut. *right* Ezra 10, 12. With negat. לֹא כֵן *not right, wrong*, 2 K. 17, 9; *empty, vain*, Is. 16, 6 לֹא כֵן *his lies are vain*. Prov. 15, 7. Jer. 23, 10.—Adv. *uprightly, right, well*; 2 K. 7, 9 לֹא כֵן אֲנַחְנוּ עֲשִׂים *we do not right*. Ecc. 8, 10. Ex. 10, 29 כֵּן דִּבַּרְתָּ *thou hast spoken rightly, well*. Num. 27, 7. 36, 5.

B) Adv. *so, thus*, Gr. *ὧς, οὕτως*, pr. *right* according to some rule or standard, *right so, just so*. But Gusset, Danz, and also Ewald (Kl. Gr. § 455. ed. 2 and 3) make כֵּן *so* a different word, as if contr. from כִּיָּן *as they*, like כֹּה from כֹּהֵן; but comp. אֲכֵן, and see *Thesaur.* p. 650, note. With Makkeph כֵּן־ Gen. 44, 10. Josh. 2, 21. Prov. 23, 7. Almost always כֵּן refers to what precedes: Gen. 1, 7 וַיְרֵא כֵּן *and it was so*, as God commanded. v. 9. 11. 1 K. 20, 40 כֵּן מִשְׁפָּטָה אָתָּה חָרַצְתָּ *so (this) is thy judgment, thou hast thyself decided*. 1 Sam. 23, 17 *and also Saul my father יָדַע כֵּן so knoweth*, where there is no need of reading כֵּן as a demonstr. pron. *this*. Jer. 5, 31 כֵּן עַמִּי אָהָבֵי כֵּן *my people love it thus, love to have it so*. Prov. 28, 2 *but with prudent and wise men, כֵּן יִאֲרִיךָ so shall he endure*, i. e. the prince (comp. the other clause) shall prolong his reign; here כֵּן approximates to a sign of the apodosis, comp. *οὕτω* Matthiæ Gr. Gramm. § 565. 1, 2. Ps. 61, 9. 63, 3. 90, 12.—Often as corresponding to each other are כֵּן—כֵּן, *as—so*, see in כֵּן A. 1; כֵּן—כֵּן, see פֶּאֶשֶׁר no. 1. p. 442. More rarely inverted, כֵּן—כֵּן, *so—as* Gen. 18, 5. 2 Sam. 5, 25; כֵּן—כֵּן Ex. 10, 14. In other places כֵּן is omitted in the protasis, Is. 55, 9 (comp. v. 10. 11). Judg. 5, 15.

Further, this adverb may be variously rendered, according as it refers to quality, to quantity, or to time, etc. a) As to quality or character, *so, such*, so constituted, etc. Job 9, 35 לֹא כֵן אֲנֹכִי עֲמָרִי *non ego sic sum (as Terence often) apud me, Engl. I am not so constituted with myself, I am not so at heart*. 1 K. 10, 12 לֹא כֵן בָּא כֵּן עָצִי אֶלְמָגִים *there came after-*

*wards no such almug-wood.* Also so very, Nah. 1, 12 וְכֵן רַבִּים אִם שְׁלֹמִים וְכֵן רַבִּים although they be secure and so very many; comp. Lat. negat. *non ita multi*, not so very many. Jer. 14, 10 בְּכֵן אֶהְיֶה לְנוֹעַד they have so loved to wander. Ps. 127, 2. b) As to quantity, i. q. *so much, so many.* Ex. 10, 14 בְּכֵן אֶרְבֶּה בְּמֵהָרָה so many locusts as these, in such multitudes. Judg. 21, 14 וְלֹא כָּצְאוּ לָהֶם כְּנָשִׁים בְּכֵן but they found not for them so many, i. e. not so many women as were needed, not women enough. c) As to time, i. q. *so long.* Esth. 2, 12 בְּכֵן רִמְּלוּהוּ הַיָּמִים מִרִּבּוּן הַיּוֹם so long continued the days of their purification. Also so often, Hos. 11, 2 הָרְאוּהוּ לָהֶם בְּכֵן הָלְכוּ מִפְּנֵיהֶם (as often as) they called them, so often did they go back from them.—Further, *so soon, straightway, immediately*, preceded by כּ of time (as soon as), 1 Sam. 9, 13 בְּכֵן אֶבְצֵאֲכֶם אִישׁוֹ as soon as ye be come. . so soon ye shall find him, i. e. straightway; comp. Gr. ὡς—ὡς Eurip. Phœniss. 1437. Hom. Il. 1. 512. ib. 14. 294. In poetry by a strong ellipsis כּ is sometimes omitted, Ps. 48. 6 בְּכֵן הִמְהוּרָה as they saw, so they were astonished, i. e. as soon as, immediately.

NOTE. This particle is found also in the kindr. languages; but so that in its form or signification it departs more from its original than in Hebrew. Arab. only in لَكِنَّ, لَكِنَّ, see below in c. Syr.

כּ refers to time, and is changed also into כֵּן. Chald. כֵּן, also כֵּן here, כֵּן hither, מֵכֵן hence. Zab. כֵּן so.

As connected with Prepositions :

a) אַחֲרֵי כֵן, אַחֲרֵי-כֵן, after so, i. e. thereafter, after things have so happened, afterwards; see אַחֲרֵי.

b) בְּכֵן in such a state or condition, i. e. so, then, therein, Ecc. 8, 10. Esth. 4, 16.—In the Targums very often then, so.

c) לְכֵן α) As causal adv. lit. 'on account of so,' i. e. on that account, therefore. Ex. 6, 6. Judg. 10, 13. 1 Sam. 3, 14. Is. 5, 24. Job 32, 10. al. Gen. 4, 15 לְכֵן 'וְגו' כִּלְיֹהֲרֵג כִּרְוֹן וְגו' therefore (lest it be as thou fearest) *whosoever slayeth Cain*, etc. Corresponding to each other are וְלְכֵן—בְּכֵן because—therefore Is. 8, 6. 7; וְלְכֵן—בְּכֵן Is. 29, 13. 14. Num. 20, 12.—

Once it is for אֲשֶׁר לְכֵן on this account that, because, Is. 26, 14, where it has the force of a conjunction; comp. עַל-כֵּן for עַל-כֵּן אֲשֶׁר. β) By degrees לְכֵן was also deflected so as to assume an adversative power, yet therefore, nevertheless, attamen, comp. אֲכֵן. So preceded by אִם in the protasis, Jer. 5, 2 אֲכֵן אֵם they say, As the Lord liveth; yet therefore (לְכֵן pr. for this very reason) they swear falsely. Also Is. 7, 14, 'although ye impiously refuse the offered sign, yet therefore (nevertheless) the Lord himself will give you a sign. Often in the prophets, where there is a transition from rebukes and threats to consolations and promises; as Is. 10, 24 nevertheless, thus saith Jehovah of hosts, . . . fear not, etc. Is. 27, 9. 30, 18. Jer. 16, 14. 30, 16. Ez. 39, 25. Hos. 2, 11 [14]. In Job 20, 2, Zophar begins אֲשֶׁר יִשְׁבוּנִי לְכֵן nevertheless my thoughts suggest to me an answer, i. e. notwithstanding thy vaunting and threatening words, I have yet something to reply.—Corresponding to this is the Arab. لَكِنَّ,

لَكِنَّ attamen, nevertheless, which is prob. derived from the Heb. לְכֵן; but see De Sacy Gr. Ar. I. p. 566.—This adversative לְכֵן many regard as another word and of a different origin; and so I have also formerly taken it, viz. as made up from לָא (לֹא) and כֵּן. This view may indeed be supported by the authority of the LXX, who have twice rendered it οὐκ οὐτως, Gen. 4, 16. Is. 16, 7; and by the Arabic orthography, where it is also written لَاكِنَّ, لَاكِنَّ, see Hamas. Schult. p. 312, 364, 412. But the adversative use, as we have seen above, is really connected with and dependent on its causal power; and so too in the Chaldee particle לְכֵן q. v.

d) עַל-כֵּן on that account, therefore, i. q. לְכֵן, but more frequent both in prose and poetry; Gen. 2, 24. 10, 9. 11, 9. Is. 5, 25. 13, 7. 16, 9. Job 6, 3. Ps. 45, 8. al. sæpiss.—In the poetic style it has also the force of a causal conjunction, for עַל-כֵּן אֲשֶׁר, on this account that, because; comp. לְכֵן Is. 26, 14, and עַל-כֵּן p. 462; also the remarks on the ellipsis

of relative conjunctions Lehrgr. p. 636. Ps. 45, 3 *thou art fairer than the children of men*... אֲלֵהֵימָם בְּרַבְּךָ יְבָרְכֶךָ *because that God hath blessed thee for ever*. Ps. 1, 5. 42. 7. Is. 15, 4. Jer. 48, 36.

e) יְרִיבְךָ lit. *until so*, i. e. *until now, as yet, hitherto*, Neh. 2, 16. Here כָּן refers to time as in Syriac; see note above.

f) כְּמוֹ-כֵן *like this, in like manner*, Is. 51, 6; comp. Engl. *such-like*. Sept. ὡσαύτῃ ταῦτα, Vulg. *sicut hæc*; and so all the ancient versions. But see in כָּן III.—R.

II. כָּן m. (r. כָּנָה I) c. suff. כְּנִי, כְּנִי.

1. *a stand, base, pedestal*; 1 K. 7, 31 מִצְעָדֵי-כָּן *in the manner of a base*, like a pedestal. Spec. of the base or foot of the laver in the court of the temple, Ex. 30, 18. 28. 31, 9. Lev. 8, 11. Of the base or socket of a ship's mast, Is. 33, 23; called in Greek *μῦσοδμη* Od. 15. 290, *ιστοδόμη* Il. 1. 494, *ιστοπέδη* Od. 12. 51.

2. *a stand, station, place*, Gen. 40, 13. 41, 13. Dan. 11, 20 *עַל כְּנֹי וְיָעֲמֵד* *and there shall rise up in his place*, in his stead. v. 21. 38. So v. 7 *וְיִצְרָר כְּנֹי שְׂרָשֻׁרָהּ* *and out of a shoot of her roots (one) shall rise up in his place*, pr. stand in his place. Sept. and Vulg. render כְּנֹי by *φυτόν αὐτοῦ*, *plantatio ejus*, taking it in the nom. case; see in כְּנֹי.

III. כָּן m. (r. כָּנָה II) *a gnat*, in Sing. once Is. 51, 6 *כְּמוֹ-כֵן like gnats*. Sept. frigidly ὡσαύτῃ ταῦτα, Vulg. *sicut hæc*; see in כָּן I. B. f. above.

PLUR. כְּנִיִּים Ex. 8, 12. 14. Ps. 105, 31; Sept. *σκινίφες*, Vulg. *sciniphes*, a species of small gnats, very troublesome from their sting, and abounding in the marshy regions of Egypt; *Culex reptans* Linn. *Culex molestus* Forsk. See Hdot. 1. 95. Philo de vita Mosis T. II. p. 97 ed. Mangey. Other ancient and modern testimonies are collected in Bochart Hieroz. II. p. 572. Oedmann's Verm. Samml. aus der Naturkunde, Fasc. I. c. 6.—The Hebrew intpp. and Josephus (Ant. 2. 14. 3) with little probability explain it by *lice*; and the Talmudists also use the sing. כְּנִי for *a louse*. Comp. כְּנִי.

כָּן Chald. i. q. Heb. *so, thus*, but referring always to what follows, where the Hebrews use not כָּן, but כֹּה; so Dan. 2, 25. 4, 11. 6, 7. Ezra 5, 3. 6. 2. al.

\* כְּנָה in Kal not used, Arab. كنى

I, II, IV, *to call a person or thing by another and more honourable name or title, to deck with a tittle*; see Tauriz. ad Hamas. Schult. p. 320. Teblebi ad Harir. Schult. II. 57. Chald. *to address one by his proper title*. The primary idea is perh. *to cover*, comp. קָנָן.—In Heb. only

PIEL fut. יִכְנֶה 1. *to address in a soothing manner, to speak kindly to any one*. Is. 44, 5 *וְיִכְנֶה אֱלֹהֵי יִשְׂרָאֵל* *and soothingly names the name of Israel*. 45, 4 *וְלֹא יִדְעֵמֶנִּי אֲכַנֶּה* *I called thee kindly, though thou hast not known me*.

2. *to flatter*, Job 32, 21. 22.

Deriv. subst. כְּנָה.

כְּנָה f. (r. כָּנָה I) *a plant, shoot*, as being set, placed; comp. נָצַב. שָׂחַל. Ps. 80, 16 *וְכַנְהוּ אֲשֶׁר נִשְׁעָה יְמִינָהּ* *and (visit, protect) the plant which thy right hand hath planted*. The ancient intpp. assumed also the masc. כָּן in the same sense Dan. 11, 7; see in כָּן II. 2.—Others here make כְּנָה imper. Kal with He paragog. from r. כָּנָן in a signif. *to cover, to protect*; of which however there is no other trace.

כְּנָה ἄπ. λεγόμεν. Ez. 27, 23, *Canneh*, pr. n. of a city, prob. *Ctesiphon*, i. q. כְּלִנָּה which also is read in one of De Rossi's Mss. Comp. חֲלָקָה for חֲלָקָה; see more in כְּלִנָּה.

כְּנֹרָה see כְּנָה.

כְּנֹר m. (r. כְּנָה) plur. כְּנֹרוֹת 1 K. 10, 12, c. suff. בְּנֹרוֹתֵינוּ Ps. 137, 2, once כְּנֹרָה Ez. 26, 13; Gr. *κίθαρα, κιθάρρα*, a species of *harp* or *lyre*, Lat. *cithara*, [whence the modern word *guitar*,] a stringed instrument of music, celebrated for David's skill in playing upon it, and employed both in sacred and profane music, in rejoicing and in mourning, 1 K. 10, 12. Is. 5, 12. 23, 12. Gen. 31, 27. Job 30, 31; usually as an accompaniment to the voice, Ps. 33, 2. 43, 4. 49, 5. 71, 22. al. Josephus relates, Ant. 7. 12. 3, that the *κίθαρα* had ten strings, and was struck with a plectrum; but this is contrary to the words in 1 Sam. 16, 23. 18, 10. 19, 9, from which it appears that this instrument was played with the fingers.

Corresponding are Arab. كِنَارَةٌ<sup>s</sup>, Syr. حَنْطَا, حَنْطَا, cithara, harp, lyre. The etymology lies in the tremulous, stridulous sound; comp. r. כְּנִיר.

כְּנִירָה Chald. see כְּנִירָה Chald.

כְּנִירָה pr. n. see יהוֹרִדִין.

כְּנִירָה i. q. כְּנִירָה gnats, Ex. 8, 13; comp. v. 12. 14. It is construed with the feminine; and seems to be a collective form from Sing. כְּנִיר. Cod. Samar. has plur. כְּנִירָה. Comp. Lehrs. p. 517.

כְּנִירָה Chald. adv. so, thus, in this manner, referring mostly to what follows, Ezra 4, 8. 5, 9. 11; but also to what precedes, 5, 4. 6, 13. It seems to be compounded from כְּ and נִירָה, which is often negligently used in the Talmud for נִירָה, נִירָה, we say, dropping the ר; pr. therefore as we say, as is said, referring sometimes to what precedes, and sometimes to what follows. The Heb. translator renders it in Ezra 4, 8 by כִּן אָמַר (read כְּנִירָה), and in 5, 4 by כִּשְׁנֵי אָמַר as is said. In like manner Syr. كِنَارَةً namely, is contracted from كِنَارَةً quasi dicas.

\* כְּנִירָה I. i. q. כְּנִירָה, but trans. to set, to place; comp. כְּנִירָה, כְּנִירָה. Hence כְּנִירָה stand, base, כְּנִירָה plant.

II. Perh. to nip, to pinch, Gr. κνίω, κνίω, Germ. kneipen, Engl. to nip; comp. κνίπος, κνίφος, κνίψ, a nipping insect; and with a sibilant prefixed κνίψ, κνίψες, a gnat, gnats. Hence כְּנִירָה, כְּנִירָה.

Deriv. כְּנִירָה II, III, כְּנִירָה, and the three here following.

כְּנִירָה (prob. for כְּנִירָה, whom Jehovah hath set) Chenani, pr. n. m. Neh. 9, 4.

כְּנִירָה (id.) Chenaniah, pr. n. m. 1 Chr. 15, 22. 26, 29; for which 15, 27 כְּנִירָה.

כְּנִירָה (id.) Conaniah, pr. n. of a Levite, 2 Chr. 31, 12. 13. 35, 9 Keri. In Cheth. כְּנִירָה.

\* כְּנִירָה 1. to collect, to heap up, as stones Ecc. 3, 5; treasures Ecc. 2, 8. 26; waters Ps. 33, 7. Hence כְּנִירָה, כְּנִירָה.

2. to gather together persons, to assemble, Esth. 4. 16. 1 Chr. 22, 2.

3. to hide, see Hithp. and deriv. כְּנִירָה.

Chald. כְּנִירָה id. but more freq. כְּנִירָה, whence כְּנִירָה congregation, synagogue. Arab. كِنَس to hide oneself; but in the deriv. also to collect, as كِنَيْسَةٌ, كِنَيْسَةٌ, synagogue, church, temple; but כְּנִירָה to collect, Eth. ከከ to assemble, ከከ church. See more in כְּנִירָה.

PIEL i. q. Kal no. 2, to gather together, to assemble persons, Ez. 22, 21. 39, 28. Ps. 147, 2.

HITHP. to hide oneself, to wrap oneself in any thing, see the Arabic above. Is. 28, 20 והמסכה צרה כההבנים and the covering is narrower than that he can wrap himself in it.

Deriv. כְּנִירָה, כְּנִירָה, כְּנִירָה, כְּנִירָה.

\* כְּנִירָה in Kal not used, pr. to bend the knee, to fall upon the knees, kindr. with כְּנִירָה q. v. This root is widely spread, comp. γόνυ, γυν in γυναικῶν, genu, Sanscr. gānu, Germ. Knie, Engl. knee; γωνία, ἰγνύα hollow of the knee; Aram. كِنَا, كِنَا, incubuit; also with the third radical strengthened, Germ. knicken, einknicken. In Heb. spec.

1. to fold together, to lay together, and hence to collect, to bind up, as packages, bundles, see כְּנִירָה; comp. Arab. كِنَع to contract, be contracted, Conj. I, V, VII.

2. to be bowed down, to be low, depressed, as a land, see כְּנִירָה; and trop. of the mind, to be depressed, like Chald. and Samar. כְּנִירָה. Arab. كِنَع Conj. I, IV, id.

HIPH. כְּנִירָה to bow down, to bring low, to humble any one, Job 40, 12. Ps. 107, 12. Is. 25, 5. So espec. enemies, to vanquish, to subdue, 2 Sam. 8, 1. 1 Chr. 17, 10. 18, 1. Ps. 81, 15; and sometimes God is said to subdue enemies before (לְפָנַי) any one, Judg. 4, 23. Deut. 9, 3. 2 Chr. 28, 19. Neh. 9, 24.

NIPH. כְּנִירָה 1. to be brought low, humbled, subdued, e. g. a vanquished enemy, with פָּ תָּחַת יְהוָה Judg. 3, 30. Ps. 106, 42 כְּנִירָה Judg. 11, 33; absol. 1 Sam. 7, 13. 1 Chr. 20, 4.

2. to humble oneself, to submit, espec. before God or a divine messenger, with

לְפָנַי 2 Chr. 34, 27; מִפְּנֵי 1 K. 21. 29  
*seest thou how Ahab hath humbled him-  
self before me?* 2 K. 22, 19; מִלְּפָנַי 2 Chr.  
33, 12. 23. 36. 12; absol. Lev. 26. 41.  
2 Chr. 12. 7. 12. 30, 11.

כְּנֵזֶה f. (r. כִּנֵּז) once c. suff. כְּנֵזֶהָ Jer.  
10, 17, *a package, bundle, bale*, so called  
from *folding* and binding together. Sept.  
by conject. ὑπόστασις. Targ. wares.

כְּנָעַן pr. n. *Canaan*. R. כְּנֵעַ Kal no. 2.

1. *Canaan*, the son of Ham, and father  
of the Canaanites, Gen. 9, 18. 22. 25–27.  
10, 6. 15. Sept. Χαναάν.

2. *Canaan*, the land of the Canaan-  
ites, Ex. 15, 15; fully אֶרֶץ כְּנָעַן Gen.  
13, 12. 16, 3. 23, 2. 19. 33, 18; pr. *low  
tract or region*. from r. כִּנֵּז with the end-  
ing י- as in אֶרֶץ כְּנָעַן, opp. to the higher  
land אֶרֶץ סוּר or Syria, see כְּנָעַנִי no. 1.—  
Spec. a) The country on this side  
Jordan, opp. to Gilead, Num. 33, 51.  
Josh. 21, 2. 22, 9. b) Phenicia, Is. 23,  
11, i. e. the northern part of Canaan at  
the foot of Lebanon, whose inhabitants  
call themselves כְּנָעַן on coins; comp.  
Comment. on Is. l. c. Monumm. Phœnic.  
p. 267. They are called by the Greeks  
Φοίνικες. The Carthaginians, a colony  
of the Phenicians, also retained this an-  
cient name; as is testified by Augustin  
(Expos. Ep. ad Rom. § 13) as follows:  
"Interrogati rustici nostri (i. e. Hippo-  
nenses), quid sint? Punice respondent  
*Canani*. corrupta scilicet. ut in talibus  
solet, una littera, quid aliud respondent,  
quam *Chananei*?" c) Philistia, Zeph.  
2, 5 בְּנֵי כְּנָעַן אֶרֶץ פְּלִשְׁתִּים.—Hence כְּנָעִי  
*Canaanitish women* Gen. 28, 1. 6.  
36, 2; אִדֹּלֵי כְּנָעַן *the idols of Canaan*, wor-  
shipped there. Ps. 106, 38; שִׁפְתֵי כְּנָעַן *the  
language of Canaan*, i. e. the Hebrew,  
which was spoken by the Canaanites  
and Hebrews. Is. 19, 18; comp. also Ps.  
135, 11. Judg. 3, 1.

3. Put for אִישׁ כְּנָעַן *a Canaanite*, Hos.  
12, 8; and so for *a merchant* generally.  
Is. 23, 8 כְּנָעֲנִיָּה *her merchants*; comp.  
Zeph. 1, 11, and see כְּנָעַנִי no. 2.

כְּנָעֲנִיָּה fem. of the preced. *Chenaanah*,  
pr. n. m. a) 1 Chr. 7, 10. b) 1 K.  
22, 11. 2 Chr. 18, 10.

כְּנָעֲנִיָּה Gen. 38, 2, fem. כְּנָעֲנִיָּה 46, 10.  
Ex. 6, 15; Plur. כְּנָעֲנִיָּה Neh. 9, 24. Ob.

20, but far more freq. Sing. with art.  
collect. הַכְּנָעֲנִי, a gentile noun.

1. *a Canaanite, the Canaanites*, i. e.  
a) A single people who inhabited, be-  
fore the Hebrews, the lower tracts of Pa-  
lestine on the sea-coast and the Jordan;  
Num. 13, 29 *the Canaanites dwell by the  
sea and by the side of Jordan*. Josh. 5, 1.  
11, 3. Deut. 11, 30; see the etymology  
in כְּנָעַנִי no. 2. Often coupled with the  
names of other tribes; and the sacred  
writers, while intending to comprise all  
the tribes dwelling in Palestine, some-  
times by synecdoche mention only two,  
the Canaanites and Perizzites, Gen. 13,  
7; sometimes three, the Canaanites,  
Hivites, Hittites, Ex. 23, 28; or again  
five, the Canaanites, Hittites, Amorites,  
Hivites, Jebusites, Ex. 13, 5; or six,  
adding the Perizzites, Ex. 3, 8. 17. Josh.  
12, 18; or seven, adding the Girga-  
shites, Deut. 7, 1. Josh. 3, 10; or finally  
ten, the Kenites, Kenizzites, Kadmon-  
ites, Hittites, Perizzites, Rephaim, Amor-  
ites, Canaanites, Girgashites, Jebusites,  
Gen. 15, 19–21. In this number are  
several which cannot be reckoned as  
Canaanites, but as other aborigines; as  
the Rephaim, the Kenites, etc. b) In  
a wider sense put for all the tribes  
dwelling west of the Jordan and in Phe-  
nicia before the Hebrews, deriving their  
descent from Canaan (Gen. 10, 15–18);  
Gen. 10, 18. 19. 12, 6. 50, 11. Josh. 16,  
10. 17, 12 sq. Judg. 1, 10. 28. 29; also  
Ex. 3, 8. 17. Deut. 11, 50. Ez. 16, 3.  
They are mentioned as Gentiles and  
unclean Zech. 14, 21.—Sept. for כְּנָעַנִי,  
כְּנָעֲנִי, has usually Χαναάν, Χαναάνιος,  
but sometimes also Φοινίκη, Φοίνιξ, Ex.  
6, 15. 16, 35. Josh. 5, 1. 12. Job 40, 25.  
So Mark 7, 25 comp. Matt. 15, 22.—The  
Canaanites were celebrated merchants,  
and hence

2. *Canaanite for merchant*, generally,  
Job 40, 30 [25]. Prov. 31, 24. So כְּנָעֲנִי  
Chaldean, for astrologer.

\* כְּנָה i. q. Arab. كنف *to cover, to  
protect*; whence כְּנָה covering, wing.  
Comp. r. עִנָה. Not found in Kal.

NIPH. *to cover or hide oneself*. Is. 30,  
20 לֹא-יִכְנְוּ עוֹד מוֹדְרֵיהֶם *no longer shall  
thy teachers hide themselves*, i. e. they  
shall come forth openly, and no longer



be vexed by persecutors. So Abulwalid and Jarchi; see Comment. on Is. l. c.—Hence

כָּנָה f. 1 K. 6, 24. 2 Chr. 3, 11, 12, constr. כָּנָה; Dual כְּנָפִים constr. כְּנָפֵי; but the same is used for the Plur. as כָּנָה Is. 6, 2, אַרְבַּע כְּנָפִים Ez. 1, 6, 10, 21. Plur. constr. כְּנָפוֹת fem. Deut. 22, 12. Is. 11, 12; but masc. in the signif. no. 2. a. b, Ez. 7, 2. R. כָּנָה.

1. *a wing*, so called as covering, protecting. Arab. كَفَّ wing, side, region, protection. Eth. አገላ wing; Chald. כְּנָה, Sam. כְּנָה, Syr. כַּנֵּפ, id. Comp. כָּנָה Heb. and Chald. from kindr. כָּנָה; also אֲגָפִים p. 12.—Is. 10, 14. Job 39, 13. 1 K. 6, 27. Ez. 1, 8 sq. al. כָּל-עוֹף כְּנָה every fowl of wing, every winged fowl, Gen. 1, 21; כָּל-צִפּוֹר כְּנָה birds of wing Ps. 148, 10; כָּל-צִפּוֹר כְּנָה Deut. 4, 17; כָּל-צִפּוֹר כְּנָה Ez. 39, 17 comp. v. 4; כָּל-צִפּוֹר כְּנָה every bird of every wing, every species of bird, Gen. 7, 14. Ez. 17, 23. So כָּנָה בעל Prov. 1, 17, and בעל הכְּנָפִים Ecc. 10, 20, 'one having wings,' poet. for *a bird*. Poet. כְּנָפֵי רֵיחַ the wings of the wind Ps. 18, 11. 104, 3; כְּנָפֵי שָׁחַר the wings of the morning 139, 9; expressive of the swiftness with which the winds and the dawn move onward.—Metaph. with the idea of protection, defence, Ps. 17, 8 כְּתַחֲמֵי כְּנָפֵי תַּחְתֵּי רַגְלֵי מִי חֲסֵהוּ תַּחְתֵּי כְּנָפֵי תַּחְתֵּי רַגְלֵי מִי חֲסֵהוּ hide me beneath the shadow of thy wings. 36, 8. 57, 2. 61, 5. 63, 8. 91, 4. Ruth 2, 12. Comp. Arab. جناح, جنح and كنف Schult. ad Job. 472.

2. *an extremity, corner*, e. g. a) Of a garment, *a skirt, flap*, πτερόν, πτερούγιον, fully כְּנָה הַמְצֵרֵל the skirt of the robe 1 Sam. 24, 5. 12. Num. 15, 38. Deut. 22, 12. Hagg. 2, 12; also, the name of the garment being omitted, Zech. 8, 23 כְּנָה אִישׁ יְהוּדִי the skirt of a Jew, i. e. of his upper garment. Ez. 5, 3.—As the outer garment was used by the Orientals to wrap themselves in at night, hence כְּנָה is also put for the *extremity or corner* of a bed-covering, coverlet, etc. Deut. 23, 1 וְלֹא יִגְלֶה כְּנָה אָבִיו nor shall he uncover his father's coverlet, i. c. he shall not violate his father's bed. 27, 20, comp. Ez. 16, 8. Ruth

3, 9 spread now thy covering over thy handmaid, i. e. receive me to thy bed; comp. Theocr. Idyll. 18. 19, and εἰσκαύζω Luke 1, 35. b) Spoken of a land, the earth, etc. *a border, corner, end*; as the habitable earth is often compared by the ancients to a garment spread out. Is. 24, 16 כְּנָה הָאָרֶץ corner, end of the earth. Mostly in the plur. Job 37, 3. 38, 13 כְּנָפוֹת הָאָרֶץ the corners of the earth, extrema terrarum; also Is. 11, 12 and Ez. 7, 2 אַרְבַּע כְּנָפוֹת הָאָרֶץ the four corners of the earth or land. c) Of an army, wing, as in Lat. and Engl. whence poet. for *an army* itself, Is. 8, 18, 1. Comp. אֲגָפִים p. 12. d) The highest point, *battlement, pinnacle* of the temple, Dan. 9, 27. Comp. πτερόγιον τοῦ ἱεροῦ, Matt. 4, 5.

\* כָּנָה obsol. root, onomatopoeitic, pr. to give forth a tremulous and stridulous sound, e. g. the quavering sound of a string when struck, Germ. schnarren, knarren. Hence כְּנָה harp, lyre, from its stridulous sound.—Kindred are Greek χινυρός, pr. whimpering, spoken of a querulous, mournful tone, whence Gr. χινύρα; also γιγγρος, γιγγρα, γιγγρος, Lat. gingrina, i. e. a pipe yielding a stridulous querulous tone, and gingritus the cackling of geese.—Deriv. כְּנָה, and

כְּנָה (i. q. כְּנָה lyre) Deut. 3, 17, כְּנָה (plur. lyres) 1 K. 15, 20, כְּנָה Josh. 11, 2, Chinnereth, Chinneroth, pr. n. of a city in the tribe of Naphtali, situated on the lake of Galilee, which is thence called כְּנָה Num. 34, 11. Josh. 13, 27; חַם כְּנָה Josh. 12, 3. In the Targums is found the later name גִּינִיסַר, whence Gr. Γεννησίρα 1 Macc. 11, 67. Jos. Ant. 2. 25. 3, 17; and in N. T. Γεννησαρέτ Matt. 14, 34. Mark 6, 53. Luke 5, 1. This beautiful lake is about twelve miles long by six broad in its widest part, with limpid water and abounding in fish. See Reland Palæst. p. 258 sq. Bibl. Res. in Palest. III. p. 261 sq. 312 sq.

\* כָּנָה Chald. to gather together, to assemble, i. q. Heb. כָּנָה, Syr. id. Inf. Dan. 3, 2.

ITHP. to be gathered together, assembled, Dan. 3, 3. 27. Freq. in the Targg.

**כָּנָה** m. (r. כָּנָה) only Plur. כְּנָוִי; pr. *a surname, cognomen, title*. Meton. *one having the same surname or title as another*, i. e. *sustaining the same office*, subject to the same king, i. q. σύνδουλος, *colleague, associate* in office. Corresponding is Syr. ܟܢܐ plur. ܟܢܐܝܘܬܐ, i. e. σύνδουλος, σύνδουλοι.—Once Ezra 4. 7 וְשָׂרֵי כְּנָוֵיהֶם and the rest of his colleagues; Sept. οἱ λοιποὶ σύνδουλοι.—The form כָּנָה is for כָּנָה, כָּנָה, and the plural is formed in the same manner as כְּנָוִי, כְּנָוִי, from כָּנָה, see Lehrg. p. 509, 606.

**כְּנָה** Chald. id. *a colleague*, σύνδουλος, only plur. c. suff. כְּנָוִיָּהּ *his colleagues*, Ezra 5, 6; כְּנָוִיָּהֶן *their colleagues* 4, 9, 17. 23, 5, 3, 6, 6, 13. Comp. the Heb.

**כֶּסֶה** m. ἄπ. λέγόμε. in the suspected reading Ex. 17, 16, commonly held to be i. q. כֶּסֶה *throne*, which is read in the Samaritan codex. But the context and the words of v. 15 יִהְיֶה נִסִּי, demand the reading כֶּסֶה *a standard, banner*, where see.

\* **כָּסָה** obsol. root, i. q. כָּסָה *to cover*; whence כָּסָה and

**כָּסָה** Prov. 7, 20, also כָּסָה Ps. 81, 4, *the full moon*, time of the full moon. Syr. ܟܣܐ, according to Isa Bar Ali, is 'the first day of the full moon,' and also 'the whole time of the full moon;' so also often in Barhebraeus and Ephrem Syrus.—The etymology is doubtful; unless we may say that the moon at her full is wholly covered with light, from r. כָּסָה. כָּסָה; comp. Ps. 104. 2 בְּשֵׁלֶמָה אִזְרַח בְּשֵׁלֶמָה *covering thyself with light as with a garment*. See Thesaur. p. 698, 699.

**כָּסָה** m. twice כָּסָה Job 26, 9. 1 K. 10, 19; c. suff. כָּסָה (for כָּסָה); plur. כָּסָה for כָּסָה. R. כָּסָה.

1. *a throne*, i. e. an elevated seat with a canopy and hangings which cover it;

Arab. كرسى, Aram. כְּרִיסָא, id.

the letter ר being inserted instead of doubling the ס, i. e. rs for ss, see under lett. ר. The Samaritan has also in the

root ܟܣܐ for כָּסָה.—So כָּסָה *a throne of ivory* 1 K. 10, 18; כְּסֵה הַמַּלְכָּה *the throne of the kingdom*, royal throne, Deut. 17, 18. 2 Sam. 8, 13; and so כְּ

הַמַּלְכָּה 1 Chr. 22, 10. 2 Chr. 7, 18. Esth. 1, 2. 5, 1; כְּסֵה הַמַּלְכָּה 1 K. 1, 46. Hence for the *royal dignity or authority*; Gen. 41, 40 *only as to the throne will I be greater than thou*, i. e. I reserve to myself only the royal dignity. Ps. 45, 7, see in אֱלֹהִים p. 55, note. So *to establish one's throne*, i. e. his kingdom, Is. 16, 5. Spoken of the *throne of God*, Ps. 9, 5, 47, 9. Is. 6, 1. Job 26, 9.—Also

2. For the *elevated seat or cathedra* of the high-priest, 1 Sam. 1, 9, 4, 13; *the tribunal* of a judge, Ps. 122, 5 (comp. Dan. 7, 9). Ps. 94, 20 הַיְוִזָּה כְּ הַיְוִזָּה *tribunal of wickedness*, i. e. unjust judges. Hence for *jurisdiction, district*, Neh. 3, 7. Of a *military tribunal*, Jer. 1, 15; also of any *seat*, e. g. a stool or chair, 2 K. 4, 10. Prov. 9, 14; espec. *an honourable seat*, 1 Sam. 2, 8. Metaph. Is. 22, 23 and he (Eliakim) shall be for a *seat of glory to his father's house*, i. e. through him shall all his kindred be honoured.

כְּסֵה Chald. *a Chaldean*, Ezra 5, 12; elsewhere כְּסֵה q. v.

\* **כָּסָה** *to cover*; kindr. are כָּסָה and כָּסָה. Syr. ܟܣܐ id. also 'to put on'; Arab. كسا to put on; Chald. כָּסָה to cover, and hence to hide, lie concealed.—In Kal only in particip. כָּסָה Prov. 12, 16, 23; and pass. constr. כָּסָה Ps. 32, 1. Far more usual is

PIEL כָּסָה, 1 pers. כָּסִיתִי, כָּסִיתִי Ps. 143, 9, כָּסִיתִי Ez. 32, 7; fut. יִכְסֶה; apoc. יִכְסֶה.

1. *to cover*, c. acc. Ex. 10, 5. Num. 9, 15, 22, 5; or also על (like other verbs of covering, e. g. כָּסֶה, כָּסֶה, q. d. *to cover over*, Num. 16, 33 יִתְכַסּוּ עֲלֵיהֶם הָאָרֶץ *the earth covered them over*, pr. was a covering over them. Job 21, 26 יִרְמָה הַכָּסָה *and worms cover them*. 2 Chr. 5, 8. Ps. 106, 17. Hab. 2, 14; c. ל Is. 11, 9.—So *to cover a person or thing with any thing*, e. g. construed: a) With acc. of pers. and כָּ of the covering, Lev. 17, 13 וְכָסָהוּ בְּעֵפֶר *he shall cover it (the blood) with earth*. Job 15, 27. Is. 51, 16. Num. 4, 5, 8, 11. b) With two acc. Ez. 16, 10, 18, 7, 16. c) With על of pers. and כָּ of covering, Ps. 44, 20. d) With acc. of the covering and על of the thing covered, Ez. 24, 7; comp. Job 36, 32.—

Trop. in the phrases: *to cover* any one with shame Mic. 7, 10; confusion Ps. 44, 16. Jer. 51, 51; terror Ez. 7, 18. Ps. 55, 6; so *God covers the faces of judges*, makes them blind, Job 9, 24. Also *to cover* any one (a wife) *with violence*, heap up injuries upon her, Mal. 2, 16.—Intrans. *to cover oneself*, *to put on* any thing, c. בָּ Gen. 38, 14. Deut. 22, 12; c. acc. Jon. 3, 6 יָרַבְסָ שָׂק *he covered himself with sackcloth*, put on sackcloth, Arab. كَسَا to put on, c. acc.

2. *to cover*, i. e. *to hide*, *to conceal*, comp. Chald. Prov. 10, 18, 12, 16, 23. Job 31, 33; with עַל of pers. Deut. 13, 9; with acc. of thing and מִן of pers. Gen. 18, 17. Job 23, 17 וַיִּכְסֵה אֶפְסֵל *and because he hath (not) covered the darkness from my sight*, hath not freed me from calamities.—Intrans. prægn. Ps. 143, 9 כְּסִיתִי אֵלַיָּהּ *unto thee do I hide*, I flee to thee for covert; Sept. πρὸς σὲ κατέφυγον.

3. Metaph. *to cover sin*, i. e. *to pardon*, *to forgive*, i. q. בָּפַר, c. acc. Ps. 85, 3; עַל Prov. 10, 12. Neh. 3, 37 [4, 5]. Ps. 32, 1 וְכִסִּי חַטָּאתֶיךָ *whose sin is covered*, i. e. pardoned. Comp. בָּפַר.

PUAL כָּסָה and כִּסְוָה Ps. 80, 11. Prov. 24, 31, fut. יִכְסֶה, part. מְכַסֶּה; *to be covered*, Gen. 7, 19, 20; with בָּ of the covering, 1 Chr. 21, 16. Ecc. 6, 4; also with acc. Ps. 80, 11 כָּסוּ הָרִים צֶלֶה *the mountains were covered with its shade*. Prov. 24, 31.

NIPH. id. Ez. 24, 8; c. בָּ Jer. 51, 42.

HITHP. *to cover oneself*, *to wrap oneself up*, with בָּ of the covering, Is. 59, 6. 1 K. 11, 29; once acc. Jon. 3, 8.

Deriv. כְּסִיָּה, כְּסִיָּה (and סוּיָה), כְּסִיָּה, מְכַסֶּה, מְכַסֶּה.

כְּסִיָּה see כְּסִיָּה

כְּסִיָּה i. q. כְּסִיָּה q. v.

כְּסוּתָה Is. 5, 25, see סוּתָה.

כְּסִיָּה m. only constr. כְּסִיָּה עוֹר *a covering of skins* Num. 4, 6, 14. R. כְּסִיָּה.

כְּסוּתָה f. (r. כְּסִיָּה) 1. *a covering*, cover, Ex. 21, 10, 22, 26. Job 24, 7, 26, 6, 31, 19. Metaph. כְּסוּתָה עֵינַיִם *a covering of or for the eyes*, i. e. a present offered as an expiation for some fault, in order that one may *shut his eyes* upon it, connive at it; or, a present made in the hope of

*pardon*, an atonement, a *penalty*. So in the much vexed passage Gen. 20, 16 הֲנִיָּה הִיא לָךְ בְּסוּיָה לְכָל אֲשֶׁר אָתָּה; הֲנִיָּה לָךְ לְכָל אֲשֶׁר אָתָּה לְכָל אֲשֶׁר אָתָּה לְכָל אֲשֶׁר אָתָּה לְכָל אֲשֶׁר אָתָּה lo, this (the thousand shekels) is *to thee a penalty for all* which has happened *with thee and before all men*. Comp. Gen. 32, 21 אֲבַטְרָה פָּנָיו בְּמִנְחָה pr. *I will cover his face* (appease him) *with the present*. The Sept. though here neglected or misunderstood by interpreters, renders it correctly: ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου, where τιμὴ is a fine, penalty, price, Il. 1. 159, i. q. elsewhere τιμῆμα.—Most interpreters understand this *covering of the eyes* to be *a veil*, and the whole passage they arbitrarily render thus: *lo, this shall be to thee a veil for the eyes unto all who are with thee and to all others*, i. e. so it shall be manifest to all that thou art a married woman. They add further, that only married women were accustomed to wear veils; but this is contrary to oriental custom, and is incapable of proof.

2. *a garment*, Deut. 22, 12.

\* כָּסָה *to cut off* a plant, vine, etc. *to cut down*, part. pass. כְּסוּתָה Is. 33, 12. Ps. 80, 17. Kindr. are קָצַע, קָצַע, קָצַע, קָצַע, also קָצַע, קָצַע, קָצַע. Chald. and Syr. כָּסַח, כָּסַח, to prune vines.

כְּסוּל m. (r. כְּסִיל) 1. *a fool*, Ps. 92, 7, 94, 8. Prov. 1, 32, 10, 1, 18, 13, 19, 20, 14, 8, 24, 33, 15, 2, 7, and often in Prov. and Ecc. The notion of impiety, ungodliness, is often implied, Prov. 15, 20, 19, 1, al. comp. the synonym. אָוִיל, נָבֵל, and the opp. חָכָם.

2. *Chesil*, as the name of a constellation, Job 9, 9, 38, 31. Am. 5, 8; according to most of the ancient interpreters the constellation *Orion*, which the Orientals call جَبَابُر, i. e. *the giant*.

They appear to have conceived of this constellation under the figure of an *impious giant* (כְּסוּל *impious*) bound upon the sky; whence Job 38, 31 *canst thou loose the bands of Orion?*—Plur. כְּסוּלִים Is. 13, 10, q. d. *the Orions* or *giants* of the sky, i. e. the greater constellations similar to Orion. So Lat. *Cicerones*, *Scipiones*, i. e. men like Cicero and

Scipio.—Abulwalid understands **سَهَيْل** or *Canopus*, a bright star in the rudder of Argo or the ship, in the southern hemisphere. See more in Comment. on Is. 13, 10. Michaelis Suppl. p. 1319 sq. Hyde on Ulugh Beigh's Tables, p. 74. Ideler über Ursprung u. Bedeut. der Sternennamen p. 240, 263.

3. *Chesil*, pr. n. of a city in the southern part of Judah, Josh. 15, 30.

**כְּסִילוֹת** f. *folly*, Prov. 9, 13. R. **כֶּסֶל**.

\* **כֶּסֶל** a root found only once in the verb, see no. 2. b; but of various significations in the derivatives. The primary idea seems to be:

1. *to be fleshy, fat*; whence **כֶּסֶל** loin, flank.—Then

2. As a denom. from **כֶּסֶל**, in a double signification: a) In a good sense, *to be strong, lusty*, the loins being the seat of strength; comp. **מְשָׁמֵן**, **לְמִשְׁמֵן**; metaph. *to be firm, confident*, whence **כֶּסֶלָה**, confidence, hope. b) In a bad sense, *to be dull, sluggish, languid*, like Arab.

**כִּסֵּל** to be weak. Hence also as a kindred idea, *to be foolish*; comp. **נָבַל**, **נִבְלָה**, **נִבְלָה**; and vice versa compare words signifying strength transferred to the idea of *virtue*, as **הֵייל**. Or perh. this sense may come by transpos. from **כֶּסֶל** to be foolish.—So once fut. **אֶכְסֵל** Jer. 10, 8. Hence the deriv. **כֶּסֶיל** foolish, **כְּסִילוֹת**, **כֶּסֶל**, *folly*.

**כֶּסֶל** m. 1. *loin, flank, lumbus*, Job 15, 27. Plur. **כֶּסֶלִים** the loins, pr. the internal muscles of the loins near the kidneys, to which the fat adheres, *φώαι, φώαι*, as Symmachus well. Lev. 3, 4. 10. 15. 4. 9. 7, 4. Job 15, 27 **כֶּסֶל** **עָלֵי כֶּסֶל** and because he maketh fatness upon his loins, i. e. the *γαστριδουλος* pampers himself. Also for the viscera generally, the bowels, inward parts, Ps. 38, 8. Comp. Bochart Hieroz. T. I. p. 506 sq.

2. *confidence, hope*, Ps. 78, 7. Job 8, 14. 31, 24. Prov. 3, 26. See r. **כֶּסֶל** no. 2. a.

3. *folly*, Ecc. 7, 25. See the root no. 2. b.

**כֶּסֶלָה** f. (r. **כֶּסֶל**) 1. *confidence, hope*, Job 4, 6.

2. *folly*, Ps. 85, 9.

**כְּסִילִי** m. Zech. 7, 1. Neh. 1, 1, Gr. *Χασελει* 1 Macc. 1, 54, *Chislev*, the ninth month of the Hebrews, beginning with the new moon of December.—The etymology is unknown; yet it might perhaps be so called from the languor and torpor of nature, from r. **כֶּסֶל** no. 2. b. Or it may be of Persian origin, as would appear from a Palmyrene inscription; see Benfey, die Monatsnamen, comp. Thesaur. p. 702.

**כְּסִילוֹן** (*confidence, hope*, r. **כֶּסֶל**) *Chesalon*, pr. n. of a place on the border of the tribe of Judah, Josh. 15, 10; there called also **הַר-רִצְרִים**.

**כְּסִילוֹן** (id.) *Chislon*, pr. n. m. Num. 34, 21.

**כְּסִילוֹת** (*hopes*, r. **כֶּסֶל**) *Chesulloth*, pr. n. of a place in the tribe of Issachar, Josh. 19, 18; prob. the same with the next art.

**כְּסִילוֹת-תַּבּוֹר** (*loins or flank of Tabor*) *Chisloth-Tabor*, pr. n. of a place near the western foot of mount Tabor, on the border of Zebulun, Josh. 19, 12. [Prob. the same as the preced. article, and both identical with the mod. *Iksal* **اِكسال**, Gr. *Ξαλώθ* Jos. B. J. 3. 3. 1. See Bibl. Res. in Palest. III. p. 182.—R.]

**כְּסִילוֹתִים** plur. Gen. 10, 14. 1 Chr. 1, 12, *Castuhim*, pr. n. of a people sprung from the Egyptians; probably, as Bochart supposes, Phaleg IV 31, the *Colchians*, whom the Greek writers also mention as being a colony of the Egyptians, Hdot. 2. 104. Diod. Sic. 1. 28, 55. Strabo I. 3 ult. The name *Colchians* might readily come from the fuller, **כַּסְלָה**, dropping the *s*.

\* **כָּסַם** to shear, to poll the head, once Ez. 44, 20. Kindred are **קָסַם**, and other verbs beginning with **קָסַ**; see **קָסַם**—Hence

**כְּסִמָּה** f. Ex. 9, 32. Is. 28, 25, plur. **כְּסִמִּים** Ez. 4, 9, a species of grain like wheat, with a smooth or bald ear as if shorn, Lat. *far, adoremum*, Gr. *ζέα, ὄλυρα*, the modern spelt, *triticum spelta* Linn.

Arab. **كِرْسَنَة**, which is in fact the same word as in Hebrew, *m* and *n* being interchanged and *r* inserted. See Comment on Is. l. c.

\* **כָּסַס** 1. Pr. to divide out, to distribute; kindr. with **כָּצַן** and other verbs beginning with **כָּן**, **כַּס**, **גו**. Hence **כָּסָה** tribute.

2. to number, to reckon, comp. **כָּרַה**; once Ex. 12. 4 every man according to his eating shall ye reckon for the lamb. Sept. *συναριθμηθήσεται*, Onk. *תִּרְכֹּהוּ*, Syr. *كس*.

Deriv. **כָּסָה**, **כָּסָה**, **כָּסָה**.

\* **כָּסַס** fut. **יִכְסֹס** 1. Pr. to be or become pale, as in Chald. Comp. Niph. no. 1, and **כָּסָה** silver.—Less near are **כָּסַף** and **כָּסַף** deficit sol, luna, caligavit oculus, diminutus est.

2. Trop. to pine or long after any thing, to desire greatly, with **לְ** of pers. Job 14, 15; inf. c. **לֵךְ** Ps. 17, 12.

NIPH. 1. to be pale, to turn pale, from shame, since this feeling is indicated not only by blushing, but also by turning pale; see **הָוֵה** and Talmudic **הַלְבִּיחַ** to make ashamed, comp. Comment. on Is. 29, 22. Hence, to be ashamed; Zeph. 2, 1 **לֹא יִכְסֹה** *O nation not ashamed*, i. e. without shame, shameless.

2. i. q. Kal no. 2, Gen. 31, 30. Ps. 84, 3.—Hence

**כָּסָה** m. c. suff. **כָּסָה** 1. silver, so called from its paleness, r. **כָּסָה**, as Gr. *ἀργυρος* from *ἀργός*: white, and *זָהָב* gold from its yellow colour; comp. **צָהָב**. Syr. Samar. id.—Gen. 23, 15 **אַרְבַּע מֵאוֹת שֶׁקֶל־כֶּסֶף** four hundred shekels of silver. v. 16. Lev. 27, 3. 6. Josh. 7, 22. Often with the word **שֶׁקֶל** omitted, e. g. **אֶלֶף כֶּסֶף** a thousand (shekels) of silver Gen. 20, 16. **כֶּסֶף עֶשְׂרִים** twenty shekels of silver Gen. 37, 28. Deut. 22, 19. Hos. 3, 2. Metaph. to purify silver, i. e. to cleanse a people from their sins, Mal. 3, 3 comp. v. 2. Is. 1, 25.

2. money, which anciently consisted of bars or pieces of silver weighed out and not coined; comp. *ἀργύριον*, Fr. *argent*. Gen. 23, 13, 43, 15, 21. Ex. 22, 6. Num. 3, 49, 51. Deut. 23, 20. **כֶּסֶף עֵבֶר** current money, see in **עֵבֶר** no. 2. Also, that which is bought with money, e. g. a slave, Ex. 21, 21 **כֶּסֶף הוּא כִּי** for he is his money, his purchase; also Gen. 17, 12. Ex. 12, 44. Plur. pieces of silver, money, Gen. 42, 25, 35.

**כָּסָה** Chald. m. id. silver, st. emphat. **כָּסָה** Dan. 2, 35. 5, 2, 4, 23. Ezra 5, 14, 6, 5, 7, 17, 18.

**כָּסָה** Ezra 8, 17. Casiphia, pr. n. of a place (**כָּסָה**) on the way between Babylon and Jerusalem.—To this corresponds neither the *Pylæ Caspiæ* nor the city *Kaswin*, as held by some.

**כָּסָה** f. (r. **כָּסָה**) plur. **כָּסָהוֹת** cushions, pillows, Ez. 13, 18, 20. Sept. *προσκεφάλαια*, Vulg. *pulvilli*, according to the Rabbins long pillows, bolsters.—The letter **ה**, although not radical and merely the sign of the fem. gender, is nevertheless retained also in the plural; as in **הָלָה**, **הָשִׁית**, comp. Lehrs. p. 474.

**כָּעַל** Is. 59, 18, see **עַל** lett. C. 1.

**כָּעַן** Chald. adv. of time, now, at this time, Dan. 2, 23, 3, 15, 4, 34, 5, 12. Ezra 4, 13. al. **כָּעַן עַד** until now Ezra 5, 16.—It is prob. derived as a prolonged form from Heb. **כֵּן** so, also now, comp. **עַד-כֵּן** Neh. 2, 16, and art. **כֵּן** lett. e. p. 475; just as Samar. **כָּעַן** from Heb. **קוּם**. Indeed **כָּעַן** seems also to have had the signif. so; whence the following art.

**כָּעַנְתָּ** Chald. fem. of the preceding, adv. so, thus, i. q. **כֵּן**, but found only in one formula **וְכָעַנְתָּ** and so forth, et cetera, Ezra 4, 10, 11, 7, 12; contracted **כָּעַנְתָּ** id. 4, 17.

\* **כָּעַס** fut. **יִכְעֹס** 1. to be indignant, rered, to take ill, Ecc. 5, 16, 7, 9. Neh. 3, 33 [4, 1]. Ps. 112, 10.

2. to be angry, Ez. 16, 42; with **אֶל** of pers. 2 Chr. 16, 10.

PIEL **כָּעַס** to provoke, to irritate, i. q. Hiph. Deut. 32, 21. 1 Sam. 1, 6

HIPH. **הִכְעִיס** 1. to vex, to grieve, to trouble any one, 1 Sam. 1, 7. Neh. 4, 5 [3, 37]. Ez. 32, 9.

2. to make angry, to provoke, often of men who provoke Jehovah by their sins, espec. by idolatry, c. **בְּ** Deut. 31, 29, 32, 16. 1 K. 14, 9, 15, 16, 2, 7, 13 sq. Ps. 78, 58. Jer. 8, 19. al. More fully **הִכְעִיס אֶת-יְהוָה** 1 K. 15, 30. 2 K. 23, 26; also with the name of God implied, 1 K. 21, 22 **אֶל-הַכְעֵס אֲשֶׁר הִכְעֵסְתָּ** because of the anger with which thou hast made me angry. 2 K. 21, 6, 23, 19. Hos. 12, 15.—Hence

**כַּעַס** m. 1.  *vexation, trouble, grief*, Ecc. 1, 18. 2. 23. 11, 10. Ps. 6. 8. Prov. 17, 25. 21, 19 **אִשָּׁה מְדוֹנִים וְכַעַס** a contentious and fretful woman. Deut. 32, 27.

2.  *anger*, Deut. 32, 19. 1 K. 15, 30. Ez. 20, 28. Plur. **כַּפְּסִים** bursts of anger, 2 K. 23, 26.

**כַּעַשׁ** m. i. q. **כַּעַשׁ**, found only in Job.

- 1.  *vexation, grief*, Job 5, 2. 6, 2. 17, 7.
- 2.  *anger, wrath of God*, Job 10, 17.

**כַּעַח** see in **כַּעֲנָח**.

**כָּף** f. (r. **כַּפָּה**) c. suff. **כַּפִּי**, pr. something curved, hollow.—Spec.

1.  *the hollow of the hand, the palm* ;

Arab. **كف**, Syr. **كف**. Lev. 14, 15 and pour (the oil) upon the palm (**כַּף**) of the priest's left hand. v. 18. 26. **כַּף מֶלֶאֱ הַחֹמֶת** a handful of meal 1 K. 17, 12, comp. **כַּף מֶלֶאֱ** Lev. 9, 17. Ps. 129, 7 ; so Is. 28, 4. 2 K. 18, 21. At other times **כַּף** is used like **יָד** the hand ; as Deut. 25, 12 **וְקָצַחְתָּ אֶת־כַּפָּהּ** and thou shalt cut off her hand. Often of the hand as that with which we lay hold of any thing, Ez. 21, 16. 29. 29, 7 ; or with which we labour, whence **כַּף רַמְיָהּ** a slack hand Prov. 10, 4. So espec. in the following phrases : a) **כַּף מִכָּהּ פ** out of the hand of any one, after verbs of freeing, delivering, like **מִיַּד**, 1 Sam. 4, 3. 2 Sam. 14, 16. 19, 10. 22, 1. 2 K. 16, 7. 20, 6. Ps. 18, 1. Jer. 5, 21. al. b) **כַּף עַל** to lay the hand upon any one, i. e. to attack him, Job 40, 32 [41, 8] ; also **כַּף שָׁרִים** to lay the hand upon one's mouth, sc. in order to stop it. i. q. to be silent, Job 29, 9. But **כַּף עַל** **כַּף עַל** to put the hand over any one, i. q. to protect him, Ps. 139, 5 ; comp. Ex. 33, 22. c) Judg. 12, 3 **וָאֲשִׁרְמָה נַפְשִׁי בְּכַפִּי** I put my life in my hand, i. e. exposed myself to great danger ; since what we thus take in our hands is liable to be dropped, or to be cast away. 1 Sam. 19, 5. 28, 21 ; comp. Job 13, 14. Ps. 119, 109. The same proverb occurs in Athenæus Deipnosoph. XIII. p. 569. C, ἐν τῇ χειρὶ ἡτοῦ ψυχῆς ἔχου. So the Danes also say of a man in danger of his life : at gaæ med Livet i Haenderne, i. e. he goes with his life in his hands. d) **כַּף אֶת־כַּף**, **כַּף אֶת־כַּף**, **כַּף אֶת־כַּף**, **כַּף אֶת־כַּף**, **כַּף אֶת־כַּף**, to clap the hands, see under these verbs.

DUAL **כַּפָּיִם**, c. suff. **כַּפֵּי**, **כַּפָּי**, both

*palms, the two hands, the hands*, Job 36, 32. Is. 49, 16 ; very freq. also for the plural. Hence, **כַּפָּיִם פָּרַשׁ** to spread out the hands in prayer, etc. see in **פָּרַשׁ** no. 2. c ; **כַּפָּיִם נִשְׂאָה** to lift up the hands, Lam. 2, 19. Ps. 63, 5 ; **כַּפָּיִם** **כַּפָּיִם** to bear upon the hands, to deal kindly with, to cherish, Ps. 91, 12 ; **כַּפָּיִם** **כַּפָּיִם** violence is in the hands of any one, i. e. he has done violence, wrong, Job 16, 17. Is. 59, 6. Ps. 7, 4. 1 Chr. 12, 17. Jon. 3, 8 ; contra. **כַּפָּיִם נְקִי** of clean hands, innocent, Ps. 24, 4 ; **כַּפָּיִם פָּעַל** the work of one's hands Ps. 9, 17 ; also **כַּפָּיִם יָגִיעַ** the labour of the hands, profit, Gen. 31, 42. Ps. 128, 2.—PLUR. **כַּפָּיִם** palms, used instead of the Dual before **יָדִים**, as **כַּפָּיִם** **כַּפָּיִם** the palms of the hands Dan. 10, 10 ; twice **כַּפָּיִם** **כַּפָּיִם** of hands cut off and dead, 1 Sam. 5, 4. 2 K. 9, 35 ; see Lehrg. p. 539. Comp. in no. 3, 4, 5, 6, below.

2. **כַּף רֵגְלִי** the sole of the foot, Deut. 2, 5. 11. 24. So in the phrase **כַּף רֵגְלִי וְכַף רֵאשׁ** (רֵגְלִי) from the sole of the foot even to the head, i. e. the whole body, Is. 1, 6. Deut. 28, 35. 2 Sam. 14, 25. Job 2, 7. Deut. 28, 65 **כַּף רֵגְלִי לְבָהּ** rest for the sole of thy foot, i. e. a quiet habitation, comp. Gen. 8, 9.—PLUR. always **כַּפָּיִם** Josh. 3, 13. 4, 18. Is. 60, 14. Ez. 43, 7 **מְקוֹם כַּפָּיִם רֵגְלִי** the place of the soles of my feet. i. e. the ark as the footstool of God ; comp. in **כַּף**. Once with **כַּף** 2 K. 19, 24.

3.  *the foot or paw of a quadruped having toes*, as the bear Lev. 11, 27. Sept.

**כַּף**. So Arab. **كف**.

4.  *a hollow vessel, a pan, dish, censer*, (so Syr. and Arab.) Num. 7, 14. 20. 26. 32. 38. al. Plur. **כַּפָּיִם** Ex. 25, 29. Num. 7, 84. 86.—Hence **כַּף הַקֶּלֶב** the hollow or dish of a sling 1 Sam. 25, 29. **כַּף הֵיקָה** the hollow of the thigh, socket of the hip, Gen. 32, 26. 33.

5. Plur. **כַּפָּיִם** handles of a bolt or bar Cant. 5, 5. Comp. **כַּפָּיִם**.

6. **כַּפָּיִם הַיָּרִיחַ** Lev. 23, 40, palms, i. e. palm-branches, with green leaves, so called from their bent or curved form. See **כַּפָּה**, and comp. Lat. *palma*.

**כַּף** m. (r. **כַּפָּה**) a rock, pr. hollow or arched, used only in plur. Jer. 4, 29. Job 30, 6. Syr. and Chald. **כַּפָּי**, id. whence in N. T. *Κηφῶς* i. q. *πέτρος*

\* **כָּפַה** *to bend, to bow*, kindr. with **כָּפַה**; and hence *to tame, to subdue*. Chald. and Talmud. **כפא** *to bow, to subdue, to compel, to turn away*, see Buxtorf Lex. p. 1070; Arab. **كفأ** *to turn away, to turn aside*.—Prov. 21, 14 **מִיָּהוֹן אֶת בִּסְתֵרִי יִבְפֶּה אֶת אָנָּה** *a gift in secret tameth anger*. Sept. *ἀνατρέπει ὀργάς*, and so Syr. Contra Symm. *σβέσει ὀργήν*, Vulg. *extinguit iras*, comp. **כָּבַה** *to extinguish*.

**כַּפָּה** f. (r. **כָּפַה**) 1. *a palm, palm-branch*, the fem. form being often employed for things without life, Heb. Gram. § 105. 3. Comp. **כָּה** no. 6. Chald. **כִּרְפָּא**, Syr. **كفأ**.—Is. 9, 13 and 19, 15 **וְכַפְּתֵי הַכֶּמֶץ וְכַפְּתֵי הַבִּלְרֹשׁ** *the palm-branch and the bulrush*, proverbially for the high and the low, noble and vulgar.

2. Genr. *branch, bough*, Job 15, 32.

**כַּפּוֹר** m. (r. **כָּפַר**) 1. *a cup, goblet*, prob. *covered* with a lid, 1 Chr. 28, 17. Ezra 1, 10. 8, 27.

2. *hoar-frost*, so called as covering the ground, Ex. 16, 14. Ps. 147, 16. Job 38, 29.

**כַּפִּיס** *ἀπ. λεγόμεν.* Hab. 2, 11, prob. *a cross-beam*, for binding together the walls of a building, from r. **כָּסַס** *to connect*. Sept. *κάνθαρος*, i. q. *cantherius* in Vitruv. 4. 2. Jerome: “*lignum quod ad continendos parietes in medio structuræ ponitur. vulgo ἰμάντωσις.*” Comp. Ecclus. 22, 16 [18].

**כַּפִּיר** m. (r. **כָּפַר**) 1. i. q. **כָּפַר**, *a village*, Neh. 6, 2.

2. *a young lion*, old enough to roar. Judg. 14, 5. Ps. 104, 21. Prov. 19, 12. Jer. 2, 15. Am. 3, 4; going forth for prey Is. 5, 29. Mic. 5, 7. Jer. 25, 38. Job 4, 10; ferocious and bloodthirsty in his youthful strength Ps. 17, 12. 91, 13. Is. 11, 6. How **כַּפִּיר** differs from **נִיר** *whelp*, appears from Ez. 19, 2. 3: *she* (the lioness) *brought up one of her whelps* (**אָחַד מִבְּרִיחֶיהָ**), *it became a young lion* (**כַּפִּיר**), *it learned to seize the prey, it devoured men*.—Trop. a) Of cruel and bloodthirsty enemies, Ps. 34, 11. 35, 17. 58, 7; comp. Jer. 2, 15. Ez. 32, 2 **כַּפִּיר בָּוִים** *a young lion of the nations*, an enemy prowling among them, sc. Pharaoh. b) Of the young princes or warriors of a state, Ez. 38, 13, comp. Nah. 2, 14.—The

etymology seems to be from r. **כָּפַר** no. 3, *to be shaggy*, with special reference to the lion's mane. Comp. Arab. **عَفْر**, **عُقَار**, hair upon the neck, back of the head, jaws; **عَفْر** hairy on the neck, face, back of the head.

**כַּפִּירָה** (i. q. **כָּפַר** no. 1, village) *Chephirah*, pr. n. of a city of the Hivites assigned to Benjamin, Josh. 9, 17 comp. v. 7. Josh. 18, 26. Ezra 2, 25. Neh. 7, 29.

\* **כָּפַל** 1. *to divide equally, to distribute*, i. q. Ethiop. **ከረረ**, whence **ከረረ** part, portion, Arab. **كفل** portion, like part, equal, and Dual **كفلا** two portions, double.—Hence

2. *to fold, to double*, Ex. 26, 6. Part. pass. **כָּפוּל** *doubled, double*, Ex. 28, 16. 39. 9.—Chald. **כַּפַּל** *to double, to fold around*, Syr. Ethpe. **كفلف** *to be doubled, infolded*.

**כַּפַּל** *to be doubled*, i. e. repeated, Ez. 21, 19 [14].

Deriv. **מִכְפָּלָה**, and

**כַּפַּל** m. *a doubling*, Job 41, 5 **כַּפַּל רִסְנוֹ** *the doubling of his jaws*, i. e. his double row of teeth.

DUAL **כַּפְּלִים** 1. Pr. *two folds*, double folds. Job 11, 6 **כַּפְּלִים לִהְיוֹתָהּ** *for double folds hath God's wisdom*, i. e. the wisdom of God is complicated, inexplicable. Others *double*, i. e. manifold infinite, is *the wisdom* of God.

2. *double, twice as much*, Is. 40, 2

Arab. **كفلان**.

\* **כָּפַן**, Arab. **كفن** *to roll up* (comp **כָּפַל** no. 2), *to twist, to spin*; whence Aram. **כָּפַן**, **כָּפַן**, *to be hungry*, **כָּפָא** **כָּפָא**, hunger, sc. as accompanied by a twisting and writhing of the bowels see in **כָּפָא** no. 2. In Syriac with **ל** it is also *to hunger or thirst for any thing to pine after*, see Thes. p. 705. Hence Heb. **כָּפַן** id. once prægn. Ez. 17, 7 *lo this vine כָּפָא לְלֵבִי שָׂרְשֵׁיהָ עָלָיו* (and bend) *her roots towards him*... *that he might water it*. Vulg. *mitten radices suas ad eam*.—Hence

כָּפַר m. *hunger, famine*, Job 5, 22. 30, 3.

\* כָּפַס a root of doubtful signif. prob. to *contract, to draw together*, and so to *connect*; kindr. with קָפַץ, קָפַז, קָפַץ, קָפַץ, to *contract, to compress, to gather oneself for leaping*; see also כָּפַץ. Syr. כָּפַס according to Castell: to *connect, to contract, to abbreviate*.—Hence כָּפַס.

\* כָּפַת to *bend, to curve, to bow*. Chald. id. Syr. כָּפַ to be *curved, bent*. This root with its kindred ones is found extensively in the Semitic and western languages, both in the sense of *bending, curving*, and in that of *being hollow, arched, vaulted*; see כָּפַה, כָּפַב no. 1,

כָּפַה II, קָבַב, קָבַב, קָבַב, to *hollow, to vault, to hollow out, excavate, to bore out*; and comp. Gr. κάμπω, κάμπω, γυάμπω, also κύπτω, κύβη, κύβη, Lat. con. κύβη cask; Pers. کفتن to *bend over, to incline, کو* a *hollow, a cavern*; Lat. cubo, cumbo, also cavus; old Germ. Gaff i. e. קָה, kippen, umkippen, in the sense of *folding*.—So Is. 58, 5. Intrans. to *bow oneself, to be bowed down*, trop. Ps. 57, 7. Part. כָּפוּיִם those *bowed down, depressed*, Ps. 145, 14. 146, 8.

NIPH. to *submit oneself to any one*, c. לָ Mic. 6, 6.

Deriv. כָּפַה, כָּפַה, כָּפַה.

\* כָּפַר 1. Pr. i. q. Engl. to *cover*, whence כָּפַר and כָּפַרְתָּ a *cover, lid*.

Arab. كَفَر fut. I, to *cover, to hide*; also كَفَر to *cover*.—Spec.

2. to *cover over, to overlay* with any thing, as pitch, i. q. to *pitch*, as the ark Gen. 6, 14. Comp. כָּפַר no. 2.

3. to *be covered with hair, to be shaggy*;

see כָּפַר. Arab. كَفَر I, XI to be *shaggy*, e. g. cloth.

4. to *cover over sins*, i. e. to *forgive*, comp. כָּפַר no. 4, and Piel. Arab. كَفَر II to *expiate a crime, كَفَر to pardon*. Chald. כָּפַר id.

PIEL כָּפַר found only with Vav וְכָפַר, 2 pers. כָּפַרְתָּ fut. יְכַפֵּר.

1. to *cover over sin, to hide*, spoken of God as the *offended party*, i. e. to *forgive, to pardon sin*, comp. כָּפַה. With

acc. Ps. 65, 4. 78, 38; with עַל like other verbs of *covering*, Jer. 18, 23. Ps. 79, 9; לָ Deut. 21, 8; also לָ of pers. Ez. 16, 63; once כָּפַר 2 Chr. 30, 18.

2. Spoken of the *offender or his representative, to cover sin, to hide*, i. e. to *do away by some expiatory act, to purge*, so that he may be *pardoned*; hence a) to *expiate an offence, fault, to atone for*, c. acc. Dan. 9, 24; עַל Lev. 5, 26 [6, 7]; כָּפַר for Ex. 32, 30; מִן Lev. 4, 26. Num. 6, 11. b) to *make expiation or atonement for an offender, to free him from guilt*, comp. הִטָּא; with עַל of pers. Ex. 30, 15. Lev. 4, 20; כָּפַר Lev. 16, 6; 11. 24. Ez. 45, 17; כָּפַר Lev. 17, 11. Spoken also of things without life which are *polluted*, c. acc. Lev. 16, 33. Ez. 43, 20. 26. Deut. 32, 43; עַל Lev. 16, 18. Ex. 29, 36. 37. 30, 10. Examples of full construction are: Lev. 5, 18 וְכָפַר עָלָיו הַכֹּהֵן עַל חַטָּאתוֹ and the *priest shall make expiation for him on account of his fault*. 4, 26 וְכָפַר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ and the *priest shall make expiation for him from his sin*. 14, 19. Num. 6, 11. c) to *appease, to placate* the person *offended*, with acc. of pers. Gen. 32, 21. Prov. 16, 14. So of *impending evil*, i. e. to *avert by expiation*, Is. 47, 11.—The gift or sacrifice by which *expiation is made*, is put with כָּ, 2 Sam. 21, 3. Num. 5, 8. Lev. 7, 7.

PUAL 1. to *be covered*, i. e. *done away, obliterated*, pr. of letters, writing, which are *covered or erased by drawing the stylus over them*; Is. 28, 18 וְכָפַר בְּרִיתְכֶם your *covenant shall be blotted out*, i. e. *cancelled, abolished, referring to the written law*. Aram. كَفَر, abstersit, diluit, abolevit.

2. Pass. of Piel no. 2. a, to *be hidden, expiated, purged*, sc. *iniquity*, Is. 6, 7. 22, 14. 27, 9.

3. Pass. of Piel no. 2. b, to *be freed from guilt*, i. e. an *offender, to obtain pardon*, Ex. 29, 33; c. לָ Num. 35, 33.

HITHPA. fut. יְכַפֵּר to *be expiated* 1 Sam. 3, 14.

NITHPA. Deut. 21, 8, to *be expiated, forgiven*, i. e. an *offence*. See Lehrgeb. p. 249. note.

Deriv. כָּפַר—כָּפַרְתָּ, also כָּפַר, and pr. n. כָּפַרְתָּ.



כָּפֶר m. a village, hamlet, so called as being a covering, shelter, to the inhabitants, Cant. 7, 12. 1 Chr. 27, 25. Neh. 6, 2. Arab. كُفْر Kefr id. very frequent.

כְּפַר הָעַמּוֹנִי (village of the Ammonites) *Chephar-haammoni*, pr. n. of a place in Benjamin, Josh. 18, 24. In Keri ב' הַצְמוֹנָה.

כְּפָר m. (r. כָּפַר) 1. i. q. כָּפַר, a village, hamlet, 1 Sam. 6, 18.

2. pitch, as a material for overlaying, see the root no. 2. Gen. 6, 14. Aram.

כּוּפְרָא, כּוּפְרָא, and Arab. كُفْر, id.

3. i. q. Gr. κύπρος, cyprus-flower, el-Henna of the Arabs, a shrub or low tree, with fragrant whitish flowers growing

in clusters like grapes, Arab. حِنْدَاء, حِنْدَاء, *Lawsonia inermis* Linn. So

called in Hebrew, as Simonis well suggests, because the powder of the leaves mixed with water into a paste, is used by oriental females to cover or besmear the nails, in order to produce the reddish colour which they regard as an ornament. Cant. 1, 14 אֲשַׁכַּל הַכְּפָר a cluster of el-Henna. Plur. כְּפָרִים Cant. 4, 13. —Comp. Celsii Hierob. I. p. 222. Rosenm. Bibl. Alterthumsk. IV. i. p. 132.

4. λύτρον, ransom, price of expiation or redemption, Ex. 21, 30. 12 כָּפַר נַפְשׁוֹ a ransom for his life. Is. 43, 3 כְּפָרָה thy ransom i. e. for thy redemption. Num. 35, 31. 32. 1 Sam. 12, 3. Job 33, 24. al.

כְּפָרִים m. plur. (r. כָּפַר) expiations, atonement, Ex. 29, 36. 30, 10. Num. 29, 11. יוֹם הַכְּפָרִים the day of atonement, Lev. 23, 27. 28. 25, 9. אֵיךְ הַב' Num. 5, 8.

כַּפֹּת f. (r. כָּפַר) a cover, lid, only of the lid of the ark with cherubim upon it, over which appeared ἡ δόξα τοῦ Κυρίου, Ex. 25. 17 sq. 30, 6. 31, 7. al. בְּיַהּ הַכְּפֹתִת the holy of holies, where the ark of the covenant was placed, 1 Chr. 28, 11. —Sept. ἱλαστήριον, Vulg. propitiatorium, Luth. Gnadenstuhl, Engl. mercy-seat, as if from the signification of appeasing, placating; see כָּפַר Pi. no. 2. c.

\* כַּפֵּשׁ ἀπαξ λεγόμεν. perh. i. q. كَبَسَ to fill up, to cover, sc. with earth, e. g. a

well, channel; V. to be filled up; كَبَسَ

earth with which a well etc. is filled up. So in Hiph. Lam. 3, 16 הִכְפִּיתֵנִי בְּאַפֵּי־הֵהָא הֵחַת כִּסְתָה עִמִּי he hath covered me with ashes.—The Talmudists use it to express crowded, pressed, heaped measure; also of the Jewish church bowed down in ashes, or covered with ashes, מוֹכַפְשָׁת בְּאַפֵּי Ber. Rabba, sect. 75. Chald. depressit me in cinerem. But Sept. and Vulg. ἐψώμυσέ με σποδόν, cibavit me cinere, from the context, because verbs of feeding precede.

\* כַּפֹּת Chald. to bind, to fetter; Præt. pass. כְּפִיָהּ Dan. 3, 21.

PA. id. Inf. כְּפָתָה Dan. 3, 20; Part. pass. כְּבִפְתָּהּ v. 23. 24.

כַּפְתָּר and כַּפְתֹּר Am. 9, 1, a quadril. lit. prob. compounded from the triliterals כָּפַר to cover, and כְּתָר to crown. Hence

1. a crown, chaplet, circlet. a) Of a column, the capital, Am. 9, 1. Zeph. 2, 14. b) An ornament of the golden candelabra, Ex. 25, 31. 33 sq. 37, 17 sq. Sept. σφαιρωτῆρες, Vulg. sphaerula. Josephus pomegranates Ant. 3. 6. 7. Comp. Syr. حَبَابَة blossom of the pomegranate.

2. Caphtor, pr. n. of a country on the sea Jer. 47, 4. Am. 9, 7. Plur. כַּפְתָּרִים Caphtorim Gen. 10, 14. Deut. 2, 23, the inhabitants. These are described as a colony of Egyptians and as ancestors of the Philistines; so that in Gen. l. c. the words אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים should prob. stand after כַּפְתָּרִים, comp. the other passages cited.—Almost all the ancient interpreters understand Cappadocia; but from Jer. l. c. it was clearly an island, or at least on the sea-coast, אִי; to which indeed the ancient limits of Cappadocia are said to have extended on the north upon the Euxine. Some have thought of Cyprus, and this is favoured both by the situation of the place, and a partial resemblance in the name; but on the other hand it is next to certain that the Cyprians were called כַּפְתִּים; comp. Michaelis Spicil. T. I. p. 292–308. Supplem. p. 1338. Better, the island of Crete, which is favoured by the circumstance that the Philistines are called כַּרְתִּי Cretans; see this word. The choice therefore would seem to lie

between Cappadocia and Crete; but the weight of ancient testimony is in favour of the former.

כר m. (r. פָּרַר) plur. פָּרִים 1. a carriage, litter, so called from running; comp. פָּרָה, פָּרָה from אֶפְרַיִם. Hence כַּר הַגָּמֶל Gen. 31, 34, a camel's litter, saddle, i. e. the small tent or canopy fastened upon the back of camels, in which females are accustomed to ride. Arab.

כָּר and מְכָר, also כָּר id. See Jahn Bibl. Archæol. I. i. § 58. [Engl. § 49.] Thesaur. p. 715.

2. a lamb, so called from its leaping and bounding, see the root no. 2; espec. as well fed and fat, feeding in rich pastures, Deut. 32, 14. Is. 34, 6. Ez. 39, 18; also Am. 6, 4. 1 Sam. 15, 9. 2 K. 3, 4. Ps. 37, 20. Jer. 51, 40. Collect. Is. 16, 1 מוֹשְׁלֵי אֶרֶץ בְּרֵי הַלְּהוֹדֵי בְּרֵי מוֹשְׁלֵי אֶרֶץ send ye the lambs of the lord of the land, i. e. which belong to him, are his due; comp. 2 K. 3, 4.—Trop. a) a battering-ram, Gr. *xelos*, a warlike machine for making a breach

in the walls of cities (Arab. كَبَش), plur. Ez. 4, 2. 21, 27. b) pasture for lambs, meadow, Is. 30, 23. Ps. 65, 14 לְבָשׁוּ בָרִים לְבָשׁוּ הַבָּשָׂא the pastures are clothed with flocks, i. e. adorned. 37, 20. This word was also adopted by the Ionians in the sense both of lamb and pasture. Hesych. Κάρος... πρόβατον. Κάρα. Ἰωνες τὰ πρόβατα. Κάρος... βόσκημα, πρόβατον. Κύρος... βόσκημα. Comp. Bochart Hieroz. I. 429.

כַּר m. (r. פִּיר I) pr. a digger through, piercer; hence a stabber, executioner, a kind of body-guard or soldiers attached to the person of the king, whose duty it was to execute capital punishment, not only by beheading (פָּרַח, see פָּרַח) but also by stabbing. Thrice in Plur. כַּר for פָּרִים Lehrs. p. 525; so 2 K. 11, 4. 19 וְהַרְצִים הַכָּרִי the executioners and the runners, spoken of the guards of Athaliah; and 2 Sam. 20, 23 Cheth. הַכָּרִי of David's guards; Keri וגו' הַכָּרִי. See more in Thes. p. 671.

כַּר m. (r. פָּרַר no. 1) cor, prop. a round vessel, then a measure both of things dry and liquid, 1 K. 5, 2 [4, 22]. Ez. 45, 14; containing ten ephahs or baths, i. e. 11  $\frac{1}{8}$  bushels or 88  $\frac{1}{4}$  gallons,

i. q. חָמַר.—In Aramæan כַּר, is usually put for Heb. חָמַר. It was also adopted by the Hellenists, i. e. *xogos*.

\* כָּרָא Chald. to be pained, to grieve, like Syr. كَرَأ.

TRHP. Dan. 7, 15 אַהֲבַרְתָּה רוּחִי my spirit was grieved.

\* כָּרַב a doubtful root, see כָּרַב fin.

\* כָּרַבֵּל quadrilit. i. q. כָּבַל, Pi. כָּבַל, to gird, to put on, with ר inserted; see Lehrs. p. 864. Pass. part. מְכַרְבֵּל girded, clothed, 1 Chr. 15, 27; in the parall. 2 Sam. 6, 14 is הַגִּיר.—Hence

כָּרַבְלָא Chald. f. a mantle, pallium, plur. c. suff. Dan. 3, 21.

\* I. כָּרָה to dig; Chald. פָּרָא and Arab.

כָּרָא to dig the ground. Kindr. are כָּרַר I, אָבַר, also כָּרַר, קוּר, נָקַר.—E. g. to dig a well Gen. 26, 25; a pit or sepulchre 50, 5. Prov. 26, 27. Trop. a) Of plots, devices against any one, to dig a pit, Ps. 7, 16; c. לְ Jer. 18, 20. 22. Ps. 119, 85; לְפָנַי Ps. 57, 7. With עַל of pers. the word for pit being omitted, Job 6, 27 עַל-רֵי עֵבֶם ye dig (a pit) for your friend; and so in the vexed passage, Job 40, 30 וְכָרוּ עִלָּיו חֲבָרִים do the companions (the fishermen in company) dig pits, lay snares, for him sc. the crocodile? do they part him among the merchants? i. e. do they catch him and sell him like fish? So by a bold figure Prov. 16, 27 אִישׁ בְּלִיעַל כָּרָה רֵעֵה a wicked man diggeth (deviseth) evil. b) Ps. 40, 7 אֲזַנֵּי כָרִיתָ לִּי pr. mine ears hast thou digged out, a bold poetical figure for the more common אֲזַנִּי אָנֹן כָּרִיתָ לִּי my ear hast thou opened, i. e. thou hast revealed (this) to me.

NIPI. to be digged, Ps. 94, 13.

Deriv. מְכָרָה I, מְכָרָה.

\* II. כָּרָה 1. to buy, to purchase, Deut. 2, 6. Hos. 3, 2 וְאָכְרָה c. Dag. euph.—Samar. id. Arab. كَرَأ III, IV to lend, VI, VIII to hire.

2. to give a feast, to make a banquet, 2 K. 6, 23. For Job 40, 30 see כָּרָה I.—Arab. وَكَم to make a feast, espec. at the completion of a building; also قَرَى to entertain as guest, قَرَاءُ entertainment,

hospitality.—Perhaps splendid and costly entertainments are to be understood, for which one's own stores do not suffice, so that he must *purchase* more.

I. כָּרָה or כֶּרֶה f. (r. כָּרָה I) only plur. constr. כְּרֹת, *pits, cisterns, wells*; Zeph. 2, 6 *בְּצִנּוֹת וּבְגִדְרוֹת צֹאן* *fields full of shepherds' cisterns and folds for flocks*. In the word כְּרֹת lies an allusion to כְּרֹתִים v. 5.

II. כָּרָה f. (r. כָּרָה II) *a feast, banquet*, 2 K. 6, 23.

כְּרוּבִים m. plur. כְּרוּבִים, כְּרוּבִים 1. *Cherub*, plur. *Cherubim*, in the theology of the Hebrews, a creature of a sacred and celestial nature; הָיָה Ez. 1, 5. 14 sq. 10, 17. 20; ζῶον πτευνόν, μορφήν δ' οὐδενὸν τῶν ὑπ' ἀνθρώπων ἐωραμένων παραπλήσιον, Joseph. Ant. 3. 6. 5. In the earlier books they are represented as having in great part the human form and erect, 1 K. 6, 23–27; with one face Ex. 25, 20; two wings ib. 1 K. 6, 24; and prob. also with hands Gen. 3, 24. Ezekiel on the other hand (c. 1. 10), while he ascribes to them the erect human figure (Ez. 1, 5 *לְהִנְיָה אָדָם דְּמוּת*), represents them as having four wings, of which two covered the body and two served for flying, 1, 6. 11. 23; with human hands under their wings 1, 8. 10, 7. 8. 21; and four faces (1, 6), viz. of a man, a lion, an ox (*פָּנֵי שׂוֹר* 1, 10, but *פָּנֵי כְּרוּב* 10, 14), and an eagle; though in c. 41, 19 only two are mentioned, those of a man and a lion; having the soles of the feet round like those of a bullock 1, 7; and the whole body full of eyes 1, 18. 10, 12, comp. Rev. 4, 6. Aboda Sara fol. 20. 2. Most of the attributes here assigned to them, go to imply the power of looking, walking, flying in any direction, without the necessity of turning the back.

The office ascribed to the cherubs is twofold. The earliest mentioned is where they are set to guard the approach to paradise, Gen. 3, 24; comp. Ez. 28, 14–16, where the king of Tyre guarding his treasures is compared to the Cherub which covered with his wings and protected radiant gems (*אֲבָנֵי אֲש*) in the holy mount of Eden. The other consists in bearing the throne of

God upon their wings through the clouds; whence 2 Sam. 22, 11 *וַיִּרְכַּב עַל כְּרוּב וַיֵּצֵא* *he rode upon a Cherub and did fly*. Ps. 18, 11. 80, 2 *יֹשֵׁב הַכְּרוּבִים* *who sitteth upon the Cherubim*, i. e. upon a throne borne by Cherubs. 99, 1. 1 Sam. 4, 4. 2 Sam. 6, 2. 2 K. 19, 15. Is. 37, 16. These celestial bearers, again, were represented by the two wooden images of Cherubs overlaid with gold, with expanded wings, which stood upon the cover of the ark in the holy of holies both of the tabernacle and temple, Ex. 25, 18, sq. 37, 8. 9. 1 K. 6, 23 sq. 2 Chr. 3, 10 sq. Throned upon these Jehovah is represented as communing with Moses, Ex. 25, 22. Num. 7, 89. Further, the figures of Cherubs were woven into the curtains of the tabernacle Ex. 26, 1. 31. 36. 8, 35; and were sculptured among palms and flowers upon the walls of the temple 1 K. 6, 29. 32. 35. 2 Chr. 3, 7, comp. Ez. 41, 18. 20. 25; and with the figures of lions and oxen upon the bases of the sacred lavers, 1 K. 7, 29. 36.

As to the symbolic meaning of this compound figure of the Cherubs, we are not informed. Many suppose, the forms of a man, a lion, an ox, and an eagle, denote valour and wisdom; and that these figures are symbols of these virtues. More prob. the attributes of the lion, the ox, and the eagle are thus added to the human figure, to mark partly the strength and partly the swiftness of these ministers of Deity.

The etymology is obscure. If the word be of Semitic origin, and I may be permitted to suggest a new derivation, perhaps we may take the root כָּרַח as having had a meaning like חָרַם, חָרַם, 'to prohibit from a common use,' Conj. II to consecrate; Ethiop. አረከ to forbid, to prohibit; at least Ethiopic

ሰ-ረከ-ሰ is i. q. <sup>s</sup>חָרַם a sanctuary, adytum, comp. in r. חָרַם p. 345. Hence כְּרוּב would be *a keeper, warder, guard*, sc. of the Deity, to guard against all approach; a sense according perfectly with their office as above represented.—Or, as assumed by Gussett, de Dieu, Rodiger, it may be by transpos. כָּרַח for רָכַח, and כְּרוּב as if רָכַח *steed or coursor of*

the sky (Ps. 18, 11) comp. Arab. **كريب**<sup>s</sup> navis vectoria.—Or, as Hyde supposes (de Relig. vet. Persarum, p. 263), **כְּרִיב** may be i. q. **קְרִיב** one near to God, his minister, one admitted to his presence; comp. **קרב** i. q. **קרב**.—Others, as Eichhorn (Einleit. ins A. T. III. p. 80. ed. 4), think the **כְּרִיבִים** to be the same with the *γρῦνες* griffins of the Persians, the guardians of the golden mountains, comp. Gen. l. c. In this case the root must be sought in the Pers. **گرفتن** to grasp, to seize, to hold.—See further Thesaur. p. 710; also the article of Rüdiger in Ersch and Gruber's Encyclop. XVI. art. *Cherub*.

2. *Cherub*, pr. n. m. Ezra 2, 59. Neh. 7, 61.

**כְּרוּז** Chald. m. emphat. **כְּרוּזָא**, a herald, Dan. 3, 4. Syr. **כְּרוּז**. R. **כְּרוּז**.

\* **כְּרוּז** Chald. to cry out, to make proclamation, in the manner of a herald. APH. Dan. 5, 29.—Syr. **כְּרוּז** Pe. et Aph. id. This root is widely diffused in the Indo-European languages, e. g. Sanscr. *krus* to cry out, Zend. *khresið* crying out, a herald, Pels. **گرشیدن**, **گریستن** to cry out, Gr. *κρούσσω*, also *κρίω*, *κράω*, Germ. *kreischen*, *kreissen*, Engl. to cry. Comp. **קָרָא**. Among the Christian Arabs **كروز** is to preach, for *κηρύσσειν*.

**כְּרוּ** 2 K. 11, 4, 19, see in **כר**.

**כְּרִיחַ** (a cutting, separation, r. **כרה**) *Cherith*, pr. n. of a torrent near the Jordan, 1 K. 17, 3, 5. [Perh. the modern *Wady el-Kelt*, **القلت**, near Jericho; see Bibl. Res. in Palest. II. p. 288.—R.]

**כְּרִיחָה** and **כְּרִיחָה** f. (r. **כרה**) pr. a cutting in two of wedlock, separation, divorce. **כְּפַר כְּרִיחָה** bill of divorce Deut. 24, 1, 3. Is. 50, 1. Plur. c. suff. **כְּפַר כְּרִיחָה** Jer. 3, 8.

\* **כְּרָה** obsol. root, Syr. **כְּרָה** to surround; also Syr. and Chald. to wrap around. It would seem to be a secondary root from **כָּרַר**, **כָּרַר** to surround (whence **כְּבַר** circuit, circle), one letter being dropped. Comp. **כְּרִשָּׁה** chain, for **כְּרִשָּׁה** from **כְּרָה** q. v.

Deriv. **כְּרִיחָה** mantle; comp. **כְּרִמִּישׁ**.

\* **כְּרִיב** obsol. quadrilit. Zab. to surround, compounded from **כְּרָה** to surround, and **כָּבַב** to roll up or together. Hence

**כְּרִבָּב** m. c. suff. **כְּרִבָּבוּ** Ex. 27, 5, 38, 4, a margin, border, surrounding the middle of the altar over the brazen grate or lattice, perhaps in order to receive what fell from the altar.

**כְּרִמִּישׁ** m. *crocus, saffron*, both the common plant, and also *crocus Indicus* or Indian saffron; Cant. 4, 14. Sept. *κρόκος*. Chald. **כְּרִמִּישָׁא**, **כְּרִמִּישָׁא** *crocus*, **כְּרִמִּישָׁא** to be dyed a *crocus* or *saffron* colour. Syr.

**כְּרִמִּישָׁא**, Arab. **كركم** id.

**כְּרִמִּישׁ** Is. 10, 9. Jer. 46, 2, 2 Chr. 35, 20, *Carchemish*, pr. n. of a city on the Euphrates, doubtless the same with the Greek *Κιρκήσιον*, Lat. *Cercusium*, Arab. **قرقيسيا**. The city is large and strong, and is said to be situated on an island formed by the Chaboras at its influx from the east into the Euphrates.—The Heb. name is compounded from **כְּרָה**, **כְּרִפָּא**, Syr. **כְּרִפָּא**, fortress, and the proper name **כְּמִישׁ** i. q. **כְּמִישׁ** pr. n. of an idol, pr. 'fortress of Chemosh.'

**כְּרִס** *Carcas*, pr. n. of a eunuch of Xerxes, Esth. 1, 10. Comp. Sanscr. *karkaça* severe; Benfey p. 199.

**כְּרִדָּרוֹת** f. plur. (r. **כרה**) *dromedaries, swift camels*, Is. 66, 20. Comp. Hdot. 3. 103 *αἱ γὰρ σφί κάμηλοι ἵππων οὐκ ἦσσαν ἐς ταχὺν ἐισί*. So called from their bounding or heaving motion, from **כְּרַב** to dance; their speed being also sometimes accelerated by musical instruments, according to Sadi Gulist. p. 190. See Bochart Hieroz. T. I. p. 90. On the speed of the dromedary see Burckhardt's Notes on the Bedouins II. p. 76 sq.

\* **כְּרָם** obsol. root, Arab. **كرم** to be noble, of a generous nature, **كريم** noble, generous, spoken both of persons and of things, as **أرض كرم** good and fertile soil. etc. Hence

**כְּרָמָה** m. (fem. Is. 27, 2, 3.) c. suff. **כְּרָמִי**; Plur. **כְּרָמִים**, constr. **כְּרָמֵי**.

1. *a field or park* of the nobler plants and trees, cultivated in the manner of a garden or orchard. So **כָּרְם זַיִת** *olive-yard* Judg. 15, 5; **כְּרָמִים הָרְדִּי** *the way to gardens and orchards*, i. e. leading to a cultivated and inhabited land, opp. to the desert, Job 24, 18.

2. Spec. *a vineyard*, Ex. 22, 4. Deut. 20, 6. 28, 30. al. sæp. Fully **כָּרְם חֲמֵר** *wine-garden* Is. 27, 2. In the prophets *a vineyard* is a frequent emblem of the people of Israel. Is. 3, 14. 5, 1 sq. 27, 2 sq. comp. Matt. 20, 1 sq. 21, 28. Luke 20, 9. In Cant. 1, 6 the spouse says: *my own vineyard have I not kept*, i. e. her beauty; comp. 8, 12. Chald. **כְּרִמָּא**, Syr. **כְּרִמָּא**, id.—Hence

**כָּרֵם** m. (denom. from **כָּרַם**, as **בָּכַר** from **בָּקַר**) *a vine-dresser*, Joel 1, 11. Is. 61, 5. Syr. **כְּרִמָּא** id.

**כְּרִמִּי** (vine-dresser) *Carmi*, pr. n. a) A son of Reuben, Gen. 46, 9. Ex. 6, 14. Also as patronym. *Carmite* Num. 26, 6, for **כְּרִמִּי**. b) Josh. 7, 1.

**כְּרִמְיִל** m. *crimson*, a colour prepared from insects inhabiting a species of oak, *coccus ilicis* of Linn. Also *crimson stuffs*, 2 Chr. 2, 6. 13, 3, 14. It is a word of the later Hebrew, for the earlier **שֵׁנִי יָצִיר**; see espec. in **שֵׁנִי**.—The Hebrews adopted the word from the Persians or Armenians. Among the latter it was called *karmir*, from Pers. **کرَم**, Sanscr. *krimi* worm; and Pers. **کرَمال** *kermiel* is ‘the red of worms,’ from **کرَم** and **آل** bright red; Lorsb. Archiv. f. morgenl. Lit. II. p. 305. Comp. Arab. **قرمز**, also **قرمزی**; dyed red; whence Fr. *cramoisi*, Germ. *carmesin*, Engl. *crimson*. In like manner from *vermiculus* comes Fr. *vermeil*, Engl. *vermillion*. See Thesaur. p. 714.

**כְּרִמְלֵי** m. c. suff. **כְּרִמְלֵי** 2 K. 19, 23; denom. from the noun **כָּרְם**, with **ל** appended, which perhaps may have a diminutive force; see in **ל**.

1. *a garden, orchard, park*, i. e. a place cultivated like a garden and planted with fruit-trees, herbs, corn, etc. (Kimchi: **מְקוֹם אֵילָנוֹת פִּירוֹת וְשִׁדוֹת**: opp. to the desert, and also to the forest. Is. 29, 17 *Lebanon shall be*

*turned into a garden, and the garden shall become a forest.* 32, 15. 16. Jer. 2, *I brought you אֶל-אֲרָץ הַכְּרָמִל* into land of gardens, that ye should eat the fruit thereof. Is. 10, 18. 16, 10. Jer. 41 33. 2 Chr. 26. 10. 2 K. 19, 23, of Lebanon, **רֵעֵר כְּרִמְלֵי** *his forest-garden*, prot the nursery of his cedars in the deep recesses of Lebanon.

2. Meton. most prob. *garden-fruit* the produce of gardens, as earlier and more valued than those of the fields just as with us the finer species of fruit and herbs are cultivated in gardens and are superior to those growing in the fields. Thus **נֶרֶשׁ כְּרִמְלֵי** Lev. 2, 14, i. e. *grits or polenta of early grain*, and so by an easy ellipsis in a word so common simply **כְּרִמְלֵי** Lev. 23, 14. 2 K. 4, 42. In both the passages in Leviticus **כְּרִמְלֵי** is offered on the altar along with the first-fruits, with which also it is coupled in 2 K. 1. c. and we may perhaps understand *grits or groats, polenta, ἀμύμη made from the new and earliest grain* i. e. fresh wheat or barley groats; in preparing which as an offering to God the best and earliest ears were selected from *garden* wheat or other grain.—The Jewish interpretation therefore is not at all surd, but opens the way to the true sense viz. **שְׂבֹלֶת רֶכֶה וְלֹחֶה** *a young and tender ear of grain*; not a *green ear*.

3. *Carmel*, pr. n. a) A lofty promontory, jutting out into the Mediterranean on the south-western borders of the tribe of Asher, beautiful for its forests and flowers; often with art. **הַכְּרִמְלֵי** Am. 1, 9, 3. Jer. 4, 26. Cant. 7, 6; fully **הַכְּרִמְלֵי** (the garden-mount) 1 K. 18, 19, 20; with out art. Is. 33, 9. Nah. 1, 4. Josh. 19, 2 Hence Cant. l. c. **רֹאשָׁהּ עֵלְיוֹהָ כְּכְרִמְלֵי** *the head is like Carmel*, i. e. adorned with locks, as Carmel with groves of trees. See Reland Palæst. p. 327. Bibl. Re in Palest. III. p. 190. b) A city about six miles south-east of Hebron, beyond Ziph, Josh. 15, 55. 1 Sam. 15, 12. 25, 5. 4

Now *Kurmul* **כְּרִמְלֵי**; see Bibl. Res. i Palest. II. p. 193, 196 sq. Biblioth. Sac 1843, p. 60. Comp. Reland Palæst p. 695.—Hence gentile n. **כְּרִמְלֵי** *Carmelite*, 1 Sam. 30, 5. 2 Sam. 23, 35 fem. **כְּרִמְלִית** *Carmelites*, 1 Sam. 27 3.

כָּרָן *Cheran*, pr. n. m. Gen. 36, 26. Arab. كِرَان i. q. كِنَار cithara, lyre.

כְּרִסָּא Chald. *throne*, i. q. Heb. כְּרִסָּא, where see; Dan. 5, 20. With suff. כְּרִסָּתָא Dan. 7, 9; plur. כְּרִסָּתָנָא ibid.

\* כְּרִסָּם quadrilit. for כְּרִסָּם Piel of כָּרַס q. v. (see כְּרִסָּא, and letter ר, ) to cut down or off, to lay waste, to devour, as the wild-boar a vineyard Ps. 80, 14. Jerome *vastavit*, Syr. اَحَس comedit eam.

\* כָּרַע to bend, to bow, intrans. spoken of the knees. Kindr. is כָּנַע q. v. Chald. id. Samar. 𐤒𐤏𐤏 to lie down. In Arabic only some vestiges of the primary signification remain, as 'to drink stooping,' pr. to stoop down to drink; 'appetivit congressum viri,' pr. to stoop down to him. By transpos. كَع is 'to be bent with age, to bow in prayer,' etc.—Hence Is. 45, 23 כָּל-כְּרָעָהּ every knee shall bow. Job 4, 4. Then of a person, כָּרַע יַל-בְּרִיחֵיהֶם to bow down upon his knees, to kneel. Judg. 7, 5. 6. 1 K. 8, 54. 2 K. 1, 13. Ezra 9, 5.—To bend the knee or to bow down upon the knees, to kneel, is also spoken: a) Of those who do reverence to a king, or who worship God, 2 Chr. 29, 29; in which sense it is coupled with הִשְׁתַּחֲוֶיִהּ Ps. 95, 6. With לְ of pers. Esth. 3, 2. 5. Is. 45, 23; כָּרַע לְפָנָי Ps. 22, 30. 72, 9. b) Of those whose strength fails and their knees become feeble and sink, where it is usually followed by נָפַל. Ps. 20, 9 כָּרַעוּ וְנָפְלוּ they bow down and fall. 2 K. 9, 24 he sank down in his chariot. Is. 10, 4. 46, 1. 2. 65, 12. Judg. 5, 27. So of the knees themselves, Job 4, 4 כָּרַעוּ בְּרִיחֵיהֶם bowing i. e. feeble knees. c) Of those about to lie down for rest, Gen. 49, 9 כָּרַע רַבֵּץ he bowed himself and lay down. Num. 24, 9. Or who kneel down to drink Judg. 7, 5. 6. c) Of women in labour, who were delivered kneeling, as is still the custom in Ethiopia (see Ludolf. Hist. Æthiop. I. 15), 1 Sam. 4, 19; so of the hind Job 39, 4.—Rarely spoken of those who bow down with the whole person, (comp. Arab.) 2 Chr. 7, 3 וַיִּכְרַעוּ אִפְסֵיהֶם אֶרֶצָה and they bowed themselves their faces to the ground. Hence כָּרַע עַל אֲפָסָה comprimere feminam Job

31, 10; comp. incurvare Martial 11. 44, inclinare Juvenal 9. 26. 10. 224.

HIPH. 1. to make bow down, to cast down, to prostrate, e. g. enemies Ps. 17, 13. 78, 31. 18, 40 and 2 Sam. 22, 40.

2. to bring low, to afflict any one, Judg. 11, 35.—Hence

כְּרָעִים dual fem. (Lev. 11, 21,) the legs of quadrupeds, both the fore legs and hind legs, from the knee to the ankle, so called as being bent under in kneeling or lying down; Ex. 12, 9. Lev. 1, 13. 8, 21. 9, 14. Am. 3, 12; also of locusts Lev. 11, 21. Chald. and Syr.

כְּרָעִין id. Arab. كِرَاعٌ.

כְּרִפָּס m. fine white cotton, cotton stuff, Esth. 1, 6.—Arab. كَرْفَسٌ. Pers. کرباس, Gr. κάρπασος, Lat. carbasus, a species of fine linen, or more prob. cotton, which the classic writers describe as produced in Spain and in India and the East. Sanscr. karpāsa cotton, cotton stuff. See Celsii Hierobot. T. II. p. 157.

\* כָּרַר in Kal not used. 1. Pr. to go or move in a circle. comp. כָּרַר no. 5, and the kindred but softened root כָּלַל, also כָּרַל, חוּל. Hence כָּר pr. a round vessel, i. q. ל. גַּל, קָלָה, from כָּלַל; also כָּרַר.

2. to dance, sc. in a circle, comp. חוּל no. 1, (Gr. with a sibilant σκαίρω,) to leap, to exult; whence כָּר lamb, from its leaping and springing. Also to run, as a wheel or carriage; whence כָּר no. 2, camel's litter or riding tent, כְּרָרוּהוּ. Comp. Lat. curro, currus, carrus, carrum, Engl. car.

PILP. כָּרַבֵּר to dance around, e. g. the ark, 2 Sam. 6, 14. 16; in the parall. passage 1 Chr. 15, 29 is כָּרַבֵּר.

Deriv. see in Kal no. 1, 2.

\* כָּרַשׁ to bend, to be curved, i. q. kindr. קָרַס. Hence

כָּרֶשׁ the belly, Jer. 51, 34; so called from its curved shape, like Germ. Bauch, from beugen to bend, and Heb. מְחוּזָה from ר. מְחוּזָה. Aram. כְּרִסָּא, כְּרִסָּא, i. q.

כְּרִשָּׁן Arab. كِرْشٌ ventricle of ruminating animals, كَرِشَاءٌ a big-bellied woman.

כָּרַשׁ pr. n. see כָּרַשׁ.

כַּרְשֵׁנָא *Carshena*, pr. n. of a prince in the court of Xerxes, Esth. 1, 14. Bohlen compares mod. Pers. *کارشن* belli spoliatio, or spoiler. Benfey suggests Zend *keresna*, Sanscr. *krishna*, black.

\* כָּרַת, 1 pers. כָּרַתִּי, fut. וְכָרַת. 1. *to cut, to cut off*; not found in the kindred dialects; comp. Sanscr. *krit* to split. So *to cut off* part of a garment 1 Sam. 24, 5, 12; a branch of a tree Num. 13, 23, 24; the prepuce Ex. 4, 25; the head 1 Sam. 5, 4, 17, 51; *to cut down* trees Deut. 19, 5, 20, 20. Is. 44, 14. Jer. 10, 3, 22, 7, 46, 23; whence כָּרְתֵי הַיְצִיִּים *woodcutters* 2 Chr. 2, 9; *to cut or hew down* idol-images Ex. 34, 13. Judg. 6, 25, 26, 30; *to cut in* *two parts* Jer. 34, 18. Part. pass. כְּרוּהָ Lev. 22, 24 and more fully כְּרוּהָ שְׂפֵכָה Deut. 23, 2, pr. *cut off as to the privy member*.

2. *to cut off* persons, *to destroy*, Jer. 11, 19. See Niph. and Hiph.

3. Spec. כָּרַת בְּרִית, Gr. ὄγκια τέμνειν, τέμνειν σπονδάς, *icere fœdus, to strike a league, to make a covenant*, in allusion to the victims offered in sacrifice and *cut in pieces* on occasion of entering into a covenant; see Gen. 15, 10. Jer. 34, 18, 19. Comp. Bochart Hieroz. T. I. lib. 2. cap. 35. Danzii Interpres p. 255. Grotius ad Gen. l. c. Comp. also Gr. σπονδή, libation, league, whence *spondere*.—Constr. c. עם *with* any one, Ex. 24, 8. Deut. 4, 23, 5, 3, 29, 11. 1 K. 8, 9, 21; or אֵת (אֵתָהּ) Gen. 15, 18. Ex. 34, 27. Deut. 28, 69. Jer. 11, 10. Ps. 105, 9. al. Mostly of the covenant of Jehovah *with* his people; but transferred also to other things, as Is. 28, 15 *we have made a covenant with death*. Job 40, 28 [23]. Also c. dat. *commodi* Hos. 2, 20.—But with ל: a) Where the more powerful party prescribes the terms of the covenant. 2 K. 11, 4; poet. Job 31, 1 *I made a covenant with my eyes*, i. e. imposed this law upon them, comp. 2 Sam. 5, 3. 1 Chr. 11, 3. Espec. where a victor grants to the vanquished the benefits of peace and a league, Josh. 9, 6 *בְּרִית לָנוּ בְּרִיתוֹ* *make now a league with us*. v. 7 sq. 1 Sam. 11, 1, 2. Ex. 23, 32, 34, 12, 15. Deut. 7, 2. Hence of Jehovah establishing a covenant with men, 2 Chr. 21, 7. Is. 55, 3, 61, 8. Jer.

32, 40. b) Where any thing is solemnly *promised* to God, Ezra 10, 3 *וַעֲתָה וְנָכְרַת-בְּרִית לְאֱלֹהֵינוּ לְהוֹצִיא כָּל-נָשִׁים* *let us now make a covenant with our God to put away all our wives*.—Further, כָּרַת בְּרִית עַל is *to make a league against* any one Ps. 83, 6.—Instead of בְּרִיתָהּ we find once אֲמָנָה *covenant* Neh. 10, 1 [9, 38]; and once הָבַר *word, promise* Hagg. 2, 5. But בְּרִיתָהּ can also be omitted, as 1 Sam. 20, 16, 22, 8. 2 Chr. 7, 18. Is. 57, 8 *וַהֲכַרְתִּי-לָהֶם מַהֵם* *prob. and thou didst covenant for thyself from them*, i. e. to receive from them the price of thy whoredom. Vulg. *fœdus pepigisti cum eis*, i. e. cum quibusdam *ex eis*.

NIPH. 1. Pass. of Kal no. 1, *to be cut down*, as a tree Job 14, 7.

2. Pass. of Kal no. 2, *to be cut off, destroyed, to perish*; spoken of persons, Gen. 9, 11. Ps. 37, 9. Prov. 2, 22, 10, 31. Dan. 9, 26. al. sæpe. Also of things, as a land (people) perishing with famine, Gen. 41, 36; the name of any one, Ruth 4, 10; a dwelling Zeph. 3, 7; hope Prov. 23, 18, 24, 14, comp. אָבַד Job 8, 13; with מִן Joel 1, 5. Jer. 7, 28.—*Not to be cut off* is said of those of whom there remains a perpetual succession; as Josh. 9, 23 *לֹא יִכָּרֵת מִפְּנֵי עַבְדְּךָ* *there shall not be cut off from you a servant*, i. e. ye shall be servants for ever. 2 Sam. 3, 29 *let there not be cut off from the house of Joab one having an issue or a leper*, i. e. let there never be wanting in the house of Joab such a person. 1 K. 2, 4, 8, 25, 9, 5. Jer. 33, 17, 18, 35, 19.—Here too belongs the frequent formula of the Mosaic law: *נִכְרְתָהּ הַנֶּפֶשׁ הַזֹּאת מֵעַמִּיהָ* *that soul (person) shall be cut off from his people*, Gen. 17, 14. Lev. 7, 20, 21; מִצִּיּוֹ Lev. 17, 9; מִפְּנֵי עַמּוֹ Lev. 17, 4, 18, 29, 20, 18. Num. 15, 30; מִיִּשְׂרָאֵל Ex. 12, 15. Num. 19, 13; מִחוּץ הַקֹּהֵל Num. 19, 20; מִצִּדֵּי יִשְׂרָאֵל Ex. 12, 19; and simpl. *נִכְרְתָהּ הַנֶּפֶשׁ הַזֹּאת* Lev. 17, 14, 20, 17; where this phrase denotes the punishment of *death* in general, without defining the manner, see Ex. 31, 14, 35, 2. Num. 15, 32–36; comp. Tob. 6, 12. Heb. 10, 28. It is never the punishment of *exile*, as is supposed by J. D. Michaelis Mos. Recht V. § 237.

3. *to be cut off* from one's city, i. e. *to be carried into exile*, Zechl. 14, 2.

4. to be consumed, devoured, as food, Num. 11, 33.

5. to be cut asunder, divided, as the waters of the Jordan, Josh. 3, 13. '4, 7.

PUAL פָּרַח Judg. 6, 28 and פָּרַח Ez. 16, 4; to be cut off, as the navel-string, Ez. l. c. to be cut down, as a statue, Judg. l. c.

HIPH. הִכְרִית, 1 pers. הִכְרִיתִי 1. i. q. Kal no. 2, to cut off, to destroy; e. g. single persons from a people מִקָּרֵב עִמּוֹ מִקָּרֵב (comp. in Niph. no. 2) Lev. 17, 10. 20, 3. 6. מִיִּשְׂרָאֵל Is. 9, 13; also whole races and nations Josh. 23, 4. 1 K. 11, 16. 14, 14. Is. 10, 7. Ez. 25, 16. al. Here belong the phrases: הִכְרִיתִי מִשְׁחֵינִי בְּקִיר 1 K. 14, 10. 21, 21; הִכְּ יָשָׁם וְיִשְׂאָר וְיִרָן וְנִכְדָּר Is. 14, 22, comp. Jer. 44, 7. 47, 4; הַ זָּכָר Ps. 34, 17. 109, 15. Soo too of beasts Ex. 8, 5. Lev. 26, 22. Mic. 5, 9; and of things Zech. 10, 10, as idols Lev. 26, 30. Mic. 5, 12; cities Zech. 9, 10. al. Sometimes from a place Am. 1, 5. 8. See in Niph. no. 2.

2. to cut off, to withdraw, sc. favour, kindness, from any one, c. מֵעַם 1 Sam. 20, 15.

HOPH. הִכְרַח to be cut off, to perish, c. Joel 1, 9.

Deriv. כָּרַח, כָּרַחָה, and the two following.

כָּרְוֹת f. plur. hewed beams, 1 K. 6, 36. 7, 12. R. פָּרַח.

כָּרְוִי m. (r. פָּרַח) 1. an executioner, see the root in 1 Sam. 5, 4. 17, 51; only in the formula הַכְּרִיתִי וְהַפְּלִיתִי 2 Sam. 8, 18. 15, 18. 20, 7. 23. 1 K. 1, 38. 44. 1 Chr. 18, 16, coll. the executioners and the runners or couriers, names applied to David's body-guard (σωματοφύλακες Jos. Ant. 7. 5. 4), whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers; comp. כָּר, כָּרַח, אֶקְרָה. See 1 K. 2, 25. 34. 36, comp. Dan. 2, 14. In 2 Sam. 20, 7 they are sent forth on an urgent occasion without the king.—Some understand here Cherethites i. e. Philistines; but it can hardly be supposed that David would choose his own life-guard from a people at all times so hostile and odious to the Hebrews.

2. Cherethite, a gentile name i. q. Philistine, 1 Sam. 30, 14; plur. כָּרְוִים Chere-

thites, Philistines, Ez. 25, 16. Zeph. 2, 5. Sept. and Syr. render it *Cretans*, from which and the passages Am. 9, 7. Jer. 47, 4. Deut. 2, 33, the conjecture would be strong that the Philistines sprang from Crete, were it certain that כַּפְּתוֹר *Caph-tor* signifies the island *Crete*; see כַּפְּתוֹר.

כָּשָׁב m. plur. כְּשָׁבִים, by transpos. of letters i. q. כָּבֵשׁ q. v. a *lamb*, from the first to the third year, Lev. 3, 7. 4, 35. 7, 23. Gen. 30, 32. 33. 35. al.

כְּשֻׁבָה f. by tranpos. for כְּבֻשָׁה q. v. a *lamb* Lev. 5, 6.

\* כָּשַׁד obsol. root, of doubtful signif.

Arab. كَشَد to cut in, كَسَد gain. Hence

כְּשֻׁד *Chesed*, pr. n. of a son of Nahor, the brother of Abraham, Gen. 22, 22. He is perhaps mentioned in order to derive from him the origin of the Chaldeans, כְּשָׁדִים. Comp. אֶפְרַיִם כְּשֻׁד.

כְּשָׁדִי only in plur. כְּשָׁדִים the *Chaldeans*, gentile n. Once כְּשָׁדִים Ez. 23, 14 Cheth.

1. Pr. as the inhabitants of Chaldea or *Babylonia*; Ez. 23, 23 כְּשָׁדִים וְכָל-בָּבֶל, where בָּבֶל refers only to the city. Often also called כְּשָׁדִי בָבֶל, 2 K. 25, 4 sq. Is. 43, 14. 48, 14. Jer. 21 9. 32, 4. 24. 25.. 28. 29. Ez. 23, 14. Hab. 1, 6-11; poet. כְּשָׁדִים Is. 47, 1. Their country is: called אֶרֶץ כְּשָׁדִים the *land of the Chal-dees, Chaldea*, often parall. with בָּבֶל, Jer. 25, 12. 50, 1. 8. 10. Ez. 12, 13. Is. 23, 13; and ellipt. כְּשָׁדִים f. (as Lat. *Bruttii*, *Samnites*, for their district,) Is. 48, 20. Jer. 50, 10. 51, 24, 35; with ה loc. כְּשָׁדִימָה unto *Chaldea* Ez. 16, 29. 23, 16. In a wider sense the name *Chaldea* comprehended also *Mesopotamia*, which was inhabited more or less by Chaldeans, Ez. 1, 3. 11, 24; hence אֵייר כְּשָׁדִים Gen. 11, 28 *Ur of the Chaldees*, a city of upper *Mesopotamia*. The Chaldeans in their irruptions into Palestine are said to come from the north, (not from the east,) through Syria by way of Hamath and Riblah, Jer. 1, 14. 4, 6. 6, 1. 39, 5. 52, 9. Ez. 26, 7; but this can be matter of difficulty to no one, since they would naturally march around the Arabian-desert, بادية الشام, nor indeed was there any other way.—Besides the:



Chaldeans inhabiting Babylonia, Greek writers mention a people of this name as dwelling among the Carduchian mountains bordering on Armenia; Xen. Cyr. 3. 1. 24. ib. c. 2. Anab. 4. 3. 4. ib. 5. 5. 9. ib. 7. 8. 14; and also Chaldeans adjacent to Colchis and Pontus, Strabo 12. 3. 19. Nor is the opinion improbable, as held by many, that the primitive seat of this people was in that mountainous region (now occupied by the *Kurds*); and that under the Assyrian sway a portion of them migrated into Mesopotamia and Babylonia, of which they afterwards became the masters; see Is. 23, 13 and the commentators, Vitringa ad Jes. I. p. 412 sq. Gesen. art. *Chaldäer* in Ersch and Gruber's Encyclop. Others maintain the Semitic origin of the Chaldeans, as implied in Gen. 22, 22; so Adelung Mithridat. I. p. 314 sq. J. Olshausen Emend. z. A. T. p. 41 sq. Comp. Comm. on Is. II. p. 748.—If the former opinion be adopted, the forms כַּשְׁדִּי and *Xal-daïos* may be easily reconciled. The primary form was not improbably כַּשְׁדִּי, still preserved in the name *كرد* *Kurd* (plur. *اكراد*); and from this the Hebrews made כַּשְׁדִּי (putting ש for ר), and the Greeks *Xaldaïos*. Gol. ad Alfarag. p. 17. Rödiger in Zeitschr. für die Kunde des Morgenl. III. p. 8. Lassen ib. VI. p. 49, 50.—Syr. *ܟܫܝܐ*.

2. Meton. *Chaldeans*, for *astrologers, magicians*, this nation being particularly devoted to astrology, Dan. 2, 2. 4. So also in profane writers, Strabo 16. 1. 6. Arrian. Exp. Alex. 7. 16. Amraian. 23. 6. Juv. Sat. 6. 553. Comp. Comment. on Is. II. p. 349 sq.

כַּשְׁדִּי Chald. m. emph. כַּשְׁדִּיָּה, plur. כַּשְׁדִּיָּה; emph. כַּשְׁדִּיָּה.

1. a *Chaldean*, Dan. 3, 8.

2. an *astrologer, magician*, Dan. 2, 5. 10. 4, 4. 5, 7. 11. See Heb. no. 2.

\* כָּשָׂה prob. i. q. כָּסָה *to cover*; spec. *to be covered* with fat, *to grow fat*, comp. Job 15, 27 בָּהֶלְבֵּן כָּסָה. Once Deut. 32, 15 of Israel, as likened to a bullock: *thou art waxen fat, thou art grown thick, thou art covered with fatness*.—We may compare Arab.

كشى to be stuffed with food, Camoos p. 31; though here is a *ὑστειρον προτειρον*.

כַּשְׁדִּי m. an *axe*, as a felling instrument, Ps. 74, 6. See r. כַּשְׁדִּי Hiph.—Chald. id. Jer. 46, 22 Targ.

\* כַּשְׁדִּי fut. רַבְּשָׁדִּי Prov. 4, 16 Cheth. Elsewhere fut. Niph. is used.

1. *to be or become weak, feeble, to fail*, Ps. 31, 11; see Niph. Sept. often *ὀσθενέω*, also *ἀδυνατέω, κοπιῶ*. Corresp.

is Heb. הַשֵּׁב, Arab. كَسِبَ *to be weak, feeble, sluggish*, pr. *weak in the loins*, from כַּסַּבְל loin. It is one of a class of verbs derived from the names of members of the body and signifying an injury or weakness of those members; e. g. קָרַל *to be weak in the ankles, to waddle*, from קַרְסַל ankle; *to have the liver affected*, from כִּבְדֵי liver. Kindred is כַּסַּבְל.

2. *to faint, to falter, to totter*, as being ready to fall; e. g. the knees Ps. 109, 24. Is. 35, 3. Oftener of persons who faint and falter from weakness, e. g. as arising from weariness and exhaustion, Is. 5, 27. 40, 30. Ps. 105, 37. Lam. 5, 13 נַעֲרִים בְּעַץ קַשְׁלֵי הַיָּדָיִם sc. which they had to carry; or as arising from wounds, followed by נָפַל, Jer. 46, 16. 50, 32. Is. 31, 3. Ps. 27, 2. כַּשְׁלֵי אַחֲרָיִם *to falter backwards* Is. 28, 13. Trop. of one who falters in mind, is disheartened, בּוֹשֵׁל Job 4, 4; of a city or state tottering and falling Is. 3, 8. Hos. 14, 2.—Hence also

3. *to stumble*, as accompanying a faint and faltering gait. Is. 59, 10 *we stumble* (כַּשְׁלֵנוּ) *at noonday as in the night*. v. 14. With בָּ of that *upon or against* which one stumbles, Is. 8, 15. Lev. 26, 37. Jer. 6, 21. 46, 12.

NIPH. 1. i. q. Kal no. 1, *to be weak*; Part. נִבְשָׁל *weak* 1 Sam. 2, 4. Zech. 12, 8.

2. i. q. Kal no. 2, *to faint, to falter*, Dan. 11, 19, with נָפַל. Also *to falter* so as *to fall*, Dan. 11, 14. Prov. 24, 16. 17. Ps. 9, 4, with אָבַד. Ez. 33, 12 where it is nearly i. q. אָבַד. Of a state Hos. 5, 5.

3. i. q. Kal no. 3, *to stumble*, Prov. 4, 12. Is. 63, 13. Jer. 20, 11. Hos. 14, 10. Nah. 2, 6; c. בָּ Nah. 3, 2. Prov. 4, 19.

PIEL to make falter Ez. 36, 14 Cheth. but the Keri is to be preferred, הַשְׁכִּילִי thou shalt bereave, comp. v. 13. So too in v. 15; see de Rossi Schol. crit. ad h. l.

HIPH. 1. to cause to fail, Lam. 1, 14. 2. to cause to fall, to fell, (comp. פִּשְׁלִי), to destroy, 2 Chr. 25, 8. 28, 23. Ps. 64. 9. Metaph. to seduce into sin, Jer. 18, 15. Mal. 2, 8.

HOPH. to be made to stumble and fall, to be overthrown, Jer. 18, 23.

Deriv. מְשִׁיל, מְשַׁלֵּל, מְשַׁלֵּחַ, and

מְשַׁלֵּחַ m. a fall, ruin, Prov. 16, 18.

\* כְּשֵׁה in Kal not used. Syr. Ethpa. <sup>7</sup>כְּשֵׁה to pray, to offer prayers or worship, e. g. Acts 4, 31. 13, 2, for Gr. *λατρεύειν*; Phil. 1, 4 for Gr. *δέξασιν ποιῆιν*. Like many other Syriac words pertaining to religious rites (as בַּעַל, בְּמִרְיָם, בְּמִרְיָם, קָסָם, q. v.) this word also in the Heb. language is limited to idol-worship; whence

PIEL כְּשֵׁה to practise magic, pr. to use magic formulas, incantations, to mutter, 2 Chr. 33, 6. Part. מְכַשֵּׁה a magician, sorcerer, Ex. 7, 11. Deut. 18, 10. Dan. 2, 2. Mal. 3, 5. Fem. מְכַשֵּׁהָ Ex. 22, 17. Sept. *φαρμακός, φαρμακεύουσα*, Vulg. *maleficus, maleficis artibus inservire*.

Deriv. pr. n. מְכַשֵּׁה, and the two following.

כְּשֵׁה only in plur. כְּשֵׁה incantations, sorceries, 2 K. 9, 22. Mic. 5, 11. Nah. 3, 4. Is. 47, 12. R. כְּשֵׁה.

כְּשֵׁה a magician, sorcerer, Jer. 27, 9. R. כְּשֵׁה.

\* כָּשַׁר fut. יִכְשֹׁר 1. to be right, like the kindred roots יָשַׁר, אָשַׁר. Constr. c. יִכְשֹׁר, Esth. 8, 5 הַמְלִיכָה לְפָנַי and if the thing be right before the king, i. e. if it be approved by, if it please, the king. Chald. id.

2. to prosper, to succeed; and hence of seed, to sprout, Ecc. 11, 6. Syr. id.

HIPH. to make prosper, Ecc. 10, 10.

Deriv. כּוֹשֵׁרָה, פִּישׁוּר, and

כּוֹשֵׁר m. Syr. <sup>1</sup>כּוֹשֵׁר 1. success, prosperity, Ecc. 2, 21. 4. 4. See כּוֹשֵׁרָה

2. profit, advantage, Ecc. 5, 10.

\* כָּתַב fut. יִכְתֹּב, יִכְתֹּב, to write, Arab. Chald. Syr. Samar. id. Ethiop.

כָּתַב letter, book. The primary idea is to cut in, to grave, comp. הִצַּב, הִצַּב; since the earliest writing was probably graven on stones.

1. Genr. to write. Ezra 4, 7 כְּתוּבָה written with Aramaean letters. Construed: a) With an acc. of that which is written; as words, discourse, Num. 5, 23. Deut. 10, 2. 17, 18. 31, 24. Jer. 45, 1. Also כְּתוּב סֵפֶר to write a book or record Ex. 32, 32; a letter 2 Sam. 11, 14; a book or writing of accusation Job 31, 35, which in Ezra 4, 6 is כְּתוּב שְׁטָנָה על מַגֵּלָה. Further, כְּתוּב שְׁטָנָה על מַגֵּלָה, volume, Jer. 36, 27; though this may also be referred to lett. b. b) The material or book upon or in which one writes, is often put after עַל, as עַל כְּתוּבָה Ex. 34, 1; עַל סֵפֶר Josh. 10, 13. 1 Chr. 29, 29 now the acts of David the king... הַנֶּחֱמָה עַל הַדְּבָרִים שֶׁמִּוּאֵל לֹא, they are written in the book entitled the Acts of Samuel. 2 Chr. 9, 29. Deut. 6, 9. Josh. 8, 32. Is. 8, 1; חֲפֹץ עַל לֵב to write upon the heart Jer. 31, 33. Also after אֵל Jer. 36, 2. Ez. 2, 10; אֵל Josh. 23, 6. Neh. 7, 5. 8, 14. 13, 1. So too with an accus. to inscribe, q. d. to be-write any thing. to cover with writing; as part. pass. Ez. 2, 10 וְהָיָא כְּתוּבָה עָנִים and it was written on before and behind. Ex. 32, 15 מִשְׁנֵי הַחֹתָם כְּתוּבָה עַל שְׁנֵי הַצִּדִּים tables written upon both sides. 31, 18. Deut. 9, 10. Here belongs Is. 44, 5 יִכְתֹּב יְדוֹ לְיִרְהוּהָ he inscribes his hand: I am Jehovah's, i. e. he writes this upon his hand. (Sept. *ἐπιγράφει χειρὸς αὐτοῦ τοῦ θεοῦ εἶπ.*) in allusion to the ancient custom by which servants bore the names of their masters, soldiers those of their generals, idolaters those of their idols, cut or burnt in upon the forehead, hand, wrist; see Rev. 13, 16. Spencer de Legib. Heb. ritual. § 135. 1, note 3. Others: he writes with his hand, etc. c) The instrument, stylus, is put with כְּ Is. 8, 1. Ex. 31, 18. For Is. 44, 5, see in lett. b. d) He to or for whom one writes is put with עַל, אֵל, לְ, אֶל; כְּ as כְּתוּבָה אֵל to write a letter to any one 2 Sam. 11, 14. 2 K. 10, 6; כְּתוּבָה עַל id. 2 Chr. 30, 1. Ezra 4, 7; but כְּתוּבָה לְ to write a bill of divorce for a wife Deut. 24, 1. 3. So to write any

thing for oneself, i. e. to write down, to note any thing, is put with ל of pers. Jer. 30, 2. Deut. 31, 19; אל Judg. 8, 14 he wrote down for him the princes of Succoth. e) To write of or concerning any one is אל פתב Jer. 51, 60 fin. or פתב על Ps. 40, 8; so Sept. and others, but see in no. 6 below. Also for any one, in his behalf or for his benefit, על פתב Esth. 8, 8.—Spec.

2. to write, i. e. to write down, to commit to writing, Num. 33, 2. Judg. 8, 14; e. g. acts, deeds, 1 K. 11, 41 and the rest of the acts of Solomon... lo, they are written in the book of the Acts of Solomon.

3. to write up, to inscribe in a register, e. g. men, inhabitants, soldiers; Ps. 87, 6 Jehovah counteth, when he writeth up the people, when he enrolls them. Is. 4, 3 כל־הקדוים לתוים every one who is inscribed unto life, i. e. in the book of life, the register of those predestined to live. Jer. 22, 30; comp. Is. 10, 19. Part. pass. פהובים the inscribed, enrolled, Num. 11, 26.

4. to write about, to describe, e. g. a land Josh. 18, 4. 6. 8.

5. to write or record a sentence, edict, i. q. to decree, Is. 65, 6; with על against Job 13, 26. Arab. كِتَاب i. q. حکم judicial sentence, Kor. 4, 104.

6. to write or record a law, i. q. to prescribe; with על, 2 K. 22, 13 ככל פתב according to all that is prescribed unto us. Ps. 40, 8 lo, I come with the volume of the book עלי prescribed unto me; where Sept. and others: εν κεφαλιδι βιβλιου γεγραπται περι εμου in the volume of the book it is written of me, see above in no. 1. e. Also with אל Esth. 9, 23; ל 2 K. 17, 37. Prov. 22, 20.

7. to subscribe, כ בפסר Jer. 32, 12.

NIKH. 1. Pass. of Kal no. 1, to be written Esth. 3, 12. 8. 5. 8. 9. al. With ב of the book in which, etc. Esth. 1, 19. 2. 23. 9, 32; trop. נכתב בארץ to be written in the dust, i. e. given over to oblivion, Jer. 17, 13. With על id. Ps. 139, 16; ל for any one Ps. 102, 19.

2. Pass. of Kal no. 2, to be written down, committed to writing. Job 19, 23.

3. Pass. of Kal no. 3, to be inscribed, enrolled, Ps. 69, 29.

PIEL to write a sentence, edict, to decree, i. q. Kal no. 5, Is. 10, 1.

Deriv. פתב, פתב, פתב.

פתב Chald. fut. יכתב, to write, Dan. 5, 5; with acc. as a letter Ezra 4, 8; with ל of pers. to whom Dan. 6, 26; ב of the book in which Ezra 5, 7. 6, 2. Also to write down, to commit to writing, Dan. 7, 1.

פתב m. (Kamets impure) a word of the later Hebrew for the earlier ספר R. פתב.

1. writing, a writing, 1 Chr. 28, 19. 2 Chr. 2, 10 ויאמר חזרים בכתב and Huram said in writing, by letter. So of the kind of writing, the form of the letters, Ezra 4, 7. Esth. 1, 22. 3, 12. 8, 9.

2. a prescript, precept, sc. as written, 2 Chr. 35, 4.

3. a document, book; e. g. an edict, decree, Esth. 3, 14. 8, 8. 13; fully כתב Esth. 4, 8; a register of names Ez. 13, 9. Ezra 2, 62. Neh. 7, 64; a book, כתב אמת the book of truth, in which God's decrees are written, Dan. 10, 21.—Syr.

כטב, Arab. كِتَاب, Ethiop. ትብብ a book.

פתב Chald. m. 1. writing, a writing, something written, e. g. an inscription Dan. 5, 8. 15. 16. 24. 25.

2. a prescript, precept, Ezra 6, 18. 7, 22 לכתב דר לא כתב without prescription, at will.

3. a document, edict, Dan. 6, 9. 10. 11.

פתב f. a writing, mark, Lev. 19, 28. R. פתב.

כתבים and כתבים Jer. 2, 10. Ez. 27, 6. Is. 23, 12 Cheth. a gentile n. plur. Kittim, Chittim, Lat. Chittæi, viz.

1. Citienses, Cyprians, i. e. inhabitants of the ancient Citium, Κίτιον, Κίτιον, Κήτιον, now Chieti or Chitti, a city of Cyprus founded by the Phenicians; as is shown by the thirty-three antique marbles with inscriptions in the Phenician character dug out of the ruins by R. Pococke, and first published by him; and also published and explained in the author's Monumm. Phœnic. p. 124-153 The sing. פתב does not occur in the O. T. but is found in a bilingual inscription at Athens; where the pr. n. of a man of Citium buried at Athens is written in Greek

*Νουμήμιος Κιτιεύς*, and in Phenic. letters *בְּנ־חֹדֶשׁ* ... *אִישׁ בְּחַי* ... *אִשׁ כְּחַי* *Ben-Hodesh* (son of the new moon) .. a man of *Citium*; see Boeckh Corp. Inscr. Græc. I. p. 523.—Among the Hebrews the name *בְּחַיִּים Chittim* seems to have comprised all *the Cyprians*, Gen. 10, 4. Is. 23, 12; *אֶרֶץ בְּחַיִּים* i. e. *Cyprus* Is. 23, 1; *כְּחַי* *the coasts of Cyprus* Ez. 27, 6. Comp. Epiphan. in note below. So in Gr. *Κιτιῖοι*, Menand. ap. Jos. Ant. 9. 14. 2.—Studer conjectures that *בְּחַי* is for *חַיִּי* *Hittite*, and that *Citium* was a colony of this Canaanitish people; B. der Richter p. 44. This is supported also by Inscr. Citiens. no. 33; see in Monumm. Phœnic. p. 152, 153.

2. In a wider acceptation this name comprehended *the islands and coasts of the Mediterranean sea*, especially the northern parts, and therefore stands for *the islands and coasts of Greece* and even *Italy*, (in the same manner as *אֲרָיִים*, which also has a wider sense,) Num. 24, 24. Jer. 2, 10. Dan. 11, 30 *אֲרָיִים בְּחַיִּים* *ships of Chittim*, i. e. Roman ships, Sept. *Ρωμαῖοι*, comp. Polyb. 29. 11. App. Syr. 66. In the like sense also Perseus is called *Κιτιέων βασιλεύς* 1 Macc. 8, 5, and Alexander the Great is said to have come *ἐκ τῆς γῆς Χεττιέμ* ib. 1, 1.

NOTE. The truth in regard to this twofold signification is thus expressed by Josephus, Ant. 1. 6. 1, *Χεθιμιος δὲ Χεθιμὰ τὴν νῆσον ἔσχεν· Κύπρος αὐτῆ νῦν καλεῖται. καὶ ἀπ' αὐτῆς νῆσοι τε πᾶσαι καὶ τὰ πλείω τῶν παρὰ Θάλασσαν Χεθιμ ὑπὸ Ἑβραίων ὀνομάζεται. μάρτυς δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολέων ἰσχύσασα τὴν προσηγορίαν φυλάξει. Κίτιος γὰρ ὑπὸ τῶν ἑλληνοσάντων αὐτὴν καλεῖται.* Also by Epiphanius, bishop of Cyprus, a native of Palestine and acquainted with Hebrew learning, e. g. adv. Hær. 30. 25. *παντὶ δὲ δήλόν ἐστι, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Ρόδιοι.* Hence it appears that some included Rhodes as well as Cyprus under this name. The Syro-Arabic lexicographers mostly understand *Greece*, so Bar-Bahlul; Jerome and many of the Heb. intpp. *Italy*, and so Bochart Phaleg p. 157. Vitranga ad Jes. 23, 1. But the name doubtless included both countries. See Thesaur. p. 726.

*בְּחַיִּית* m. (r. *בָּחַת*) *beaten*; hence *בְּחַיִּית שֶׁמֶן* *beaten oil*, Ex. 27, 20. 29, 40. Lev. 24, 2. Num. 28, 5. 1 K. 5, 25; i. e. according to the Heb. intpp. such as flowed from the olives when merely pounded in a mortar and not put into a press; hence, the purest and finest oil. Celsii Hierob. II. p. 349 sq.

\* *בְּחַל* obsol. root, Arab. *كُتِلَ* *in unum coëgit*; also *to enclose*; *كُنَّةٌ* a compact mass, etc. Hence

*בְּחַל* m. *a wall*, c. suff. *בְּחַלְנֵי* Cant. 2, 9.

*בְּחַל* Chald. id. Dan. 5, 5; plur. *בְּחַלְנָא* Ezra 5, 8. Comp. *אֲבָרָא* plur. *אֲבָרָא*.

*בְּחַלְיִשׁ* (prob. for *בְּחַל אִישׁ* a man's wall) *Kithlish*, pr. n. of a town in the tribe of Judah, Josh. 15, 40.

\* *בְּחַתִּים* in Kal not used; the various significations may be thus brought together:

1. i. q. *בָּחַב*, *חָצַב*, *חָצַב*, *to cut stones*, perh. *to cut out* or dig ore; hence *בְּחַתִּים* gold.

2. *to cut in letters, to grave, to write*, see Niph. and *בְּחַתִּים*.—Kindr. is Syr. *כַּלַּל* to make scars, to mark; also to spot, to soil.

NIPH. *to be written*. Jer. 2, 22 *for though thou wash thee with nitre, and take thee much soap, yet thine iniquity is written before me*; Kimchi *נִרְשָׁם*.—But Sept. *κακηλιδωσαι*, Vulg. *maculata eris*, after the Syriac usage.

Deriv. *בְּחַתִּים*, *בְּחַתִּים*.

*בְּחַתִּים* m. (r. *בָּחַת*) a poetic word, *gold*, Prov. 25, 12. Job 31, 24; *כֶּסֶף אֹפִיר* *gold of Ophir* Is. 13, 12. Job 28, 16. Ps. 45, 10; *כֶּסֶף אֹפִיר* id. Dan. 10, 5; also Lam. 4, 1. Job 28, 19. Cant. 5, 11.

\* *בְּחַתִּין* obsol. root, Eth. *ጠገረ* *to cover, to hide*, *ጠገረ* to clothe oneself, *ጠገረ* tunic. Hence

*בְּחַתִּיָּה* f. only absol. Gen. 37, 31. Ex. 29, 5. Lev. 8, 7; also *בְּחַתִּיָּה* mostly as constr. rarely absol. Ex. 28, 39, c. suff. *בְּחַתִּיָּה* Gen. 37, 23; comp. Gr. *χιτών*, Engl. *coat*; pr. *a tunic*, i. e. the inner garment next the skin Lev. 16, 4; worn also by females Cant. 5, 3. 2 Sam. 13,

18; and espec. by the priests and Levites Ex. 28, 4, 29, 5. Neh. 7, 70, 72; commonly with sleeves, and reaching to the knees, rarely to the ankles; see פָּסִים. Plur. בְּתוּרוֹת Ex. 28, 40, 29, 8, 40, 14, also בְּתוּרוֹת Ex. 39, 27; constr. בְּתוּרוֹת Gen. 3, 21; c. suff. בְּתוּרוֹתָם Lev. 10, 5.—The etymology is doubtful; Chald. בִּתְחָן, בְּתָחַן, בִּיתְחָן, Syr. ܕܘܢܐ, Arab. كَتَّنٌ, كَتَّنٌ, كَتَّانٌ is *flax, linen*; comp. قُطْنٌ, قُطْنٌ, *cotton, cotton cloth*; and the garment might be so named from the material; see Jos. Ant. 3. 7. 2. To the same effect Bohlen compares Sanscr. *katam* something woven, linen. But it is easier to derive בְּתוּרָה from the idea of covering, clothing; see ר. בְּתָחַן.

\* בְּתוּרָה f. constr. בְּתוּרָה; dual c. suff. בְּתוּרָהֵי Ex. 28, 22; plur. בְּתוּרוֹת, constr. בְּתוּרוֹתָם.

1. *the shoulder*, strictly so called, different from שֵׁבֶעַם, where see. Chald.

בְּתוּרָה, Syr. ܕܘܢܐ, Arab. كَتَّفٌ, id. whence is derived the denom. verb כָּתַף to wound in the shoulder, etc.—Burden is said to be borne *upon the shoulder*, עַל בְּתוּרָה Is. 46, 7. Ez. 12, 6, בְּבִתְחָה Num. 7, 9; also infants Is. 49, 22; so of animals, Is. 30, 6. Hence metaph. Neh. 9, 29 נִרְהוּ בְּתוּרָה סוּרְרָה and *showed a rebellious shoulder*, refused to bear the appointed burden, i. e. they refused to obey, comp. Zech. 7, 11. בֵּין בְּתוּרָיו *between his shoulders*, i. e. upon his back, 1 Sam. 17, 6.

2. Trop. of things, *the border, side*, e. g. of a building 1 K. 6, 8, 7, 39; of the sea Num. 34, 11; of a city or country Josh. 15, 8, 10, 11, 18, 12 sq. Hence poet. Deut. 33, 12 (Benjamin) *shall dwell between his shoulders* sc. Jehovah's, i. e. between the sacred mountains, Zion and Moriah. Is. 11, 14 (the enemies) *fly upon the shoulder of the Philistines*, i. e. rush upon their borders, the figure being taken from birds of prey.

PLUR. בְּתוּרוֹת, constr. בְּתוּרוֹתָם 1. *shoulder-pieces* of the high-priest's ephod, אֵפוֹד, Ex. 28, 7, 12, 39, 4, 7, 18, 20. See Braun de vest. Sacerd. p. 467.

2. *sides* of a gate, i. e. spaces on each side of a gate, Ez. 41, 2, 26.

3. *shoulders* of an axle, 1 K. 7, 30; also v. 34 בְּתוּרָיָהּ, as if from the dual.

\* בְּתָר in Kal not used, pr. *to surround*. Kindr. are עָצַר, עָצַר, עָזַר, הָצַר, הָצַר, הָצַר.

PIEL 1. *to surround*, in a hostile sense, c. acc. Judg. 20, 43. Ps. 22, 13.

2. *to wait*, as in Syriac and Chald. Job 36, 2; prob. from the idea of going round and round, comp. חוּל no. 6, and יָחַל.

HIPH. 1. i. q. Pi. no. 1; in a hostile sense, *to circumvent*, Hab. 1, 4; but also in a good sense, c. בְּ Ps. 142, 8.

2. Intrans. i. q. *to crown oneself* with any thing, *to be crowned*, see בָּתַר. Prov. 14, 18 עֵרוּמִים יְבִתְרוּ דַעַת *the prudent are crowned with insight*.

Deriv. בְּתָרָה, and

בְּתָר m. *diadem, crown*, of the Persian king Esth. 6, 8; of the queen Esth. 1, 11, 2, 17. Gr. *κίρακος, κίδακος*, comp. Quint. Curt. 3, 3.

בְּתָרָה plur. בְּתָרוֹת, f. *capital, chapter* of a column, made of brass, sometimes in the form of lilies 1 K. 7, 19; and sometimes with pomegranates or the like, 2 K. 25, 17; so 1 K. 7, 16–20. 2 Chr. 4, 12. R. בְּתָר.

\* בָּתַשׁ fut. יִבְתַּשׁ *to pound* in a mortar, *to bray, to mash*, kindr. בָּתַח; Prov. 27, 22.—Chald. בָּתַשׁ to pound, also to smite, to war.

Deriv. מִבְּתַשׁ a mortar.

\* בָּתַח fut. יִבְתַּח Deut. 9, 21; imper. בָּתַח plur.

1. *to beat, to hammer, to forge*, Joel 4, 10. Comp. *quatio, percutio*; kindr. בָּרַד to beat, Lat. *cudo*, Arab. كَدَّ to pound, in a mortar.

2. *to beat in pieces, to break*, e. g. a vessel Is. 30, 14; the golden calf Deut. 9, 21. Part. pass. בְּתוּחָה *crushed*, i. e. emasculated by crushing or bruising the testicles, Lev. 22, 24.

3. *to beat down, to rout* an enemy, Ps. 89, 24.

PIEL בָּתַח 1. i. q. Kal no. 1, Mic. 4, 3, Is. 2, 4.

2. i. q. Kal no. 2, 2 K. 18, 4. 2 Chr. 34, 7.

3. i. q. Kal no. 3, to smite a land, i. e. to lay it waste, Zech. 11, 6.

PUAL pass. to be dashed upon any thing; 2 Chr. 15, 6 they dash themselves nation upon nation, and city upon city, spoken of civil discord and war.

HIPH. fut. יִבְחֶה, to smite an enemy,

i. q. Kal no. 3; c. acc. Num. 14, 45. Deut. 1, 44.

HOPH. fut. יִבְחֶה, plur. יִבְחֵהוּ, to be beaten in pieces, broken, e. g. of a gate, Is. 24, 12; idol images, Mic. 1, 7; metaph. of persons, Job 4, 20. Jer. 46, 5.

Deriv. מִבְחָה, מִבְחָה, pr. n. בְּחָיִם.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral denoting 30. The name, לָמֶד, signifies the same as מְלָמֵד *ox-goad*, in allusion to the figure of this letter in the Phenician alphabet.

It is interchanged: 1. With the other consonants of the class of liquids or semi-vowels, of which it is the softest; e. g. a) With נ, as לְחַץ and נְחִיץ to urge; נִיָּה Chald. לְחִין, לְחִין sheath; נִשְׁבָּה and לְשָׁבָה cell, chamber; נָתַן Syr. نَتَن to give; in all which examples נ seems to be the primitive form. Vice versa,

ναιήριον, Chald. פִּסְנִיתָרִין, צֶלֶם, صَمَم image, etc. where נ seems to come from ל; comp. Dor. ηῆθον, βέντιστος, for ἡλθον, βέλτιστος, also the multitude of examples from the Arabic collected by Ev. Scheid in Diss. Lugdd. p. 953. b) With ר, mostly so that ר as the harder letter is softened into ל, espec. in the later books and dialects, e. g. שְׂרָשָׁרָה chain, Chald. and Arab. سلسلة, and even אֲרָמְנוֹת; سنسلة palaces, with a softer pronunciation אֲלִמְנוֹת Is. 13, 22;

אֲרָ and אֶלוֹ Chald. lo! قَلْبٌ קָרֵב midst; comp. λείριον, *lilium*. Yet elsewhere the ל sometimes appears to have gone over into the harder ר, e. g. אֲלִמְנוֹת, אֲלִמְנוֹת Chald. أَوْلِيَّةٌ widow; אֲלִמְנוֹת loins; מְזָרוֹת Job 38, 32 for מְזָרוֹת; 2 K. 23, 5; pr. n. סִלְכָה Arab. صرخة; אֲלִמְנוֹת Sam. אֲרַחוֹת divinity; see also the paronomasia in לְבַשׁ and לְבַשׁ Mic. 1, 13. c) Rarely with מ, as מְלָמֵד

Arab. جَنْكَبَةٌ skull.

2. Sometimes with ד, as דָּל Chald.

אָזַל and אָזַר, to go away, to depart, q. v. comp. the kindr. הוּשׁ and לוּשׁ; בָּחַל, בָּחַר; רָעַד, רָעַל; pr. n. אֲרַבְאֵל, mod. اربد. Ibid. see p. 129. Comp. also Ὀδυσσεύς Ulysses; δάκρυον, lacryma; odor and oleo; δαίς Lat. levir; medius, Fr. milieu, etc.

Quadrilaterals are occasionally formed from trilaterals by means of ל, viz. a) By inserting ל after the first radical, as זָזַה, לְזָזַה to glow. b) By annexing ל at the end, by which form perhaps the Semitic languages may have designated diminutives, like the Greek, Latin, and German; comp. Matth. Gr. Gram. § 102. Ramshorn Lat. Gram. p. 236, 257. Grimm's Deutsche Gramm. III. p. 665. Thus הֲרַגַל to hop, to gallop, Germ. huppeln; כַּרְמֵל garden, קַרְסֵל ankle, Germ. Knöchel, knuckle; גַּבְעַל calix of a flower, etc.

לְ, and before monosyllables and barytone dissyll. לְ (as לָרַב, לְנִצָּח, Lehrgr. p. 628); לְ see in its order; c. suff. לְיִ; לְיִ; לְיִ f. לוֹ; לְיִ f. לְיִ; לְיִ f. לְיִ; לְיִ f. לְיִ; לְיִ f. לְיִ; poet. לְיִ, f. לְיִ; Arab. ل, Ethiop. Λ, Syr. ܠ; a prefix preposition, abbreviated from אֶל, with which it is in a great measure synonymous; but with this distinction, that אֶל is more usual in the proper and physical signification, while לְ is more commonly employed in a tropical and metaphysical sense.

A) Pr. as denoting motion, or at least direction towards any thing, a turning to or towards any object.

1. to, towards, unto, Gr. εἰς, espec. after verbs of going, where it differs from

אל in that אל is put before the *person* to whom one goes, and ל before the *place*; so אל הלך and ל הלך, see in הלך no. 1. p. 253; בוא c. אל of pers. Gen. 37, 23. Judg. 3, 20, c. ל of place 1 Sam. 9, 12. 2 Chr. 28, 9; שוב c. אל of pers. and ל of place Ruth 1, 8; and so after קרב, קרב, קרב Job 33, 22, נוס 1 Sam. 4, 10. Also *to be led to*, as לטבח Is. 53, 7; לטבח Job 10, 19; Ez. 5, 10 *to scatter to all the winds*, לבל-ל Job 12, 22. Mic. 7, 9. Also לקרא ל to call to any one, see in לקרא. Put also before particles of place to intimate direction, like Engl. *-ward, -wards*, as לאחור backwards, למעלה upwards, למטה downwards, etc. So in phrases like the following: Ps. 99, 5 הִשְׁתַּחֲוִי לְהַדָּם רַגְלָיו *worship towards his footstool* i. e. turning towards it. Is. 51, 6 שִׂאוּ לְשָׁמַיִם עֵינֵיכֶם *lift up your eyes towards the heavens*.—Trop. of a turning or direction of the mind *to, towards, upon* any person or thing; e. g. ל הִפְתָּה ל, הִפְתָּה ל *to look to, to wait for*; ל שָׁמַע ל, הִאֲזִינוּ ל, *to listen to*; ל כָּתְבָה נִפְשִׁי ל Ps. 84, 3; ל אָרַב *to lie in wait for* any one. Opp. is בָּן, see Gen. 9, 10. So וְיָסַד ל— Neh. 3, 15.—Sometimes ל differs little from עַד *unto, even unto*; e. g. לִשְׂבֹּעַ *unto fullness, satiety*, Ez. 39, 19; לְמוֹתָם *even unto their death* Ps. 73, 4; ל— בִּין see in בִּין no. 1.

2. *into, eis*, spoken of a passing *into* another state or condition, e. g. to make or change *to or into* any thing. Gen. 2, 22 וַיִּבֶן נְי אֱלֹהִים אֶת־הַצֵּלַע... לְאִשָּׁה *and the Lord God made the rib... into a woman*. 2 Sam. 5, 3. Job 17, 12. Hence ל הִפְתָּה *to change into*; ל נָתַן ל, שָׂנִים ל, *to make or place a person or thing into or for* any thing; ל הָיָה ל *to be for* any thing, *to become* any thing, see in הָיָה no. 2. α, β. So by hyperb. for 'to become as any thing,' 1 Sam. 25, 37 וַיְהִי אֶבֶן לְאֶבֶן *and he became as a stone*. With הָיָה impl. Job 13, 12. Lam. 4, 3. Is. 1, 5 כָּל־רֹאשׁ לְחָלִי *the whole head is for sickness*, is sick; comp. 2 Chr. 21, 18. Job 30, 31. So פָּרַח לְשְׁנַיִם *to cut into two parts*, Jer. 34, 18; comp. Lev. 8, 20.

3. It serves to mark the *dative*, like Engl. *to* and Fr. *à* prefixed to nouns, where the Greek, Latin, and German employ the dative case.—Thus

a) After verbs of giving, ל, נָתַן ל, שָׂנִים ל, Ex. 4, 11; of rewarding, retributing,

הָבִיא ל, הָשִׁיב ל, גָּמַל ל, Gen. 27, 31; of forgiving, ל נָשָׂא; of giving over, leaving, ל עָזַב Ps. 16, 10, רָצַץ ל, הִנִּיחַ ל, etc. So too לוּ בִן הָרְדָה *she bare to him a son* Gen. 24, 36; ל פָּרַח בְּרִיתָהּ *to make (grant) a covenant* to any one, see in פָּרַח no. 3. a. Of a person *to whom* any thing is said, ל אָמַר Gen. 27, 31. 34. Deut. 33, 9; or narrated, ל הִגִּיד ל, סָפַר ל; or promised with an oath Deut. 6, 23. 26, 3. 15. But for ל אָמַר ל *to speak of* any one, see below in no. 11.—Very freq. verbs in Hiph. are followed by ל, if they include the idea of giving, imparting, causing *to* any one, e. g. ל הִחְיָה ל *to save life* to any one Gen. 45, 7; הִנִּיחַ ל *to give rest* to Ex. 33, 14. Is. 14, 3; ל הִשָּׁקָה ל 1 K. 19, 20; also Is. 53, 11. Judg. 7, 2.

b) As marking the person (or thing) *to or for* whose use, advantage, profit, a thing is done or serves. Lat. *Dat. commodi*. Gen. 2, 20 FOR ADAM there was not found a help, etc. 24, 4 and take a wife for my son Isaac. 45, 23. 50, 10. Ex. 26, 7. Neh. 8, 4. Gen. 12, 7 he built an altar unto Jehovah, in his honour. Ecc. 1, 3. 6, 11. 12, 8, 15. So too contra, as marking the *Dat. incommodi*, Prov. 17, 25 a foolish son is a grief לְאָבִיו *to his father*. 19, 13.—A reflexive dative of this kind is often added after verbs, and espec. verbs of motion, e. g. of going, as לָחָץ, אָזַל, שָׁוָה; of fleeing, as נִסָּה; signifying strictly that one does a thing for his own advantage or pleasure, *for himself*; although by degrees it passed over into a pleonasm, which cannot well be expressed in English. Cant. 2, 17 הִמָּה לְךָ דוּדִי לְצַבִּי *my beloved, be thou (for thyself) like a roe*. Job 15, 25 לֹא יֵשְׁבוּ לְמֹן הַבָּתִּים *houses which none inhabit (for themselves)*. Ez. 37, 11. Prov. 13, 13. al. Gen. 12, 1 לֵךְ לְךָ *go for thyself*. See Lehrgeb. p. 736, 737.

c) As implying an effect, impression, influence, *to or upon* a person or thing. Prov. 24, 9 לִין לְאָדָם הוֹעֵבָה *the scorner is an abomination to men*. Cant. 1, 3. Job 10, 3 לְךָ הַטּוֹב *is it good to thee?* sc. in thine eyes; comp. לִי וַיִּיטֵב לִי Ps. 69, 32. So חָלִיל לָהּ *profane (be it) to me!* far be it from me, see in חָלִיל no. 2. Here

too belongs Gen. 45, 1 *then Joseph was not able להצטרף לכל הנמצאים עליו to refrain himself to (before) all them that stood by him*, i. e. could not appear firm and unmoved to those present.

d) Implying *possession*, or a dative of the possessor, Lat. *est mihi*; as הָיָה לִי, אָיוּ, רֵשׁ לִי, אָיוּ, רֵשׁ לִי, see in הָיָה לִי, אָיוּ, רֵשׁ לִי. Also הָיָה לִי what is to any one, what he has; Gen. 31, 1 כֹּל-אֲשֶׁר לְאָבִירֵינוּ all that was to our father, i. e. all that was our father's. 29. 9. 47. 4. See Lehrs. p. 672. מָה-לִּי וְלָךְ what is there to me and to thee? what have I to do with thee? see in מָה A. 1. c. So too לָךְ שְׁלוֹמִים, לָכֶם שְׁלוֹמִים, *peace (prosperity) be to thee, to you*, i. e. be thine, yours, see שְׁלוֹמִים. Further: α) Of him who comes into the possession of any thing, to whom it becomes property, etc. as הָיָה לִי it becomes mine, see in הָיָה no. 2. γ. β) Of him to whom any thing belongs as a duty, office, etc. 2 Chr. 26. 18 הָיָה לְהַקְטִיר it is not unto thee (not thine), *Uzziah, to burn incense*. 20. 17. 35. 3. Ps. 50, 16. Mic. 3, 1. So perh. הָיָה לְיָד יֵשׁ לְאֵל רִדָּה it is permitted to the power of my hand; but see in אֵל I. 2. p. 50. γ) Of that to which a person or thing pertains; 1 K. 15. 27 and Baasha, the son of Ahijah, pertaining to that tribe.

e) As marking the *cause* and *author* of any thing, like the dative in Greek; also the instrument. Job 37, 1 לְזִמְרָה לְבִי הָיָה רָדָה for (at) *this my heart trembleth*. Ps. 18, 45 לְשִׁמְעַת אָזְנוֹ רִשְׁמַעַת לִי at the hearing of the ear they obey me, because of the report of my fame. Num. 16, 34. Is. 19, 22 לְהִשְׁמָעָם he is entreated of (by) them, listens to their prayers. Thus put: α) After passive verbs, Ex. 12, 16 הוּא לְבִירוֹ יַעֲשֶׂה לָכֶם *this only may be done by you*. Prov. 14, 20. Neh. 6, 1 הוּא שָׁמְעָה לְשִׁמְעַת לְסַבְּלָתָהּ it was heard by Sanballat. Gen. 14, 19. Ex. 13, 7. Lev. 21, 11. 1 Sam. 15, 13. Esth. 5, 12. Is. 65, 1. So Syr. ܠ, Hoffm. Gr. Syr. § 143. β) After other verbs having a passive sense; as הָיָה לִי to be done by any one, Is. 19, 15; הָיָה לִי to conceive by any one, Gen. 38, 18, 25. γ) In the inscriptions of poems, *Lamed auctoris* so called; comp. the *l* auctoris of the Arabs in

the titles of books, see Præf. ad Golii Lex. So לְדָוִד מְזֻמָּר psalm of or by David Ps. 3, 1. 4, 1. al. לְדָוִד מְזֻמָּר id. 24, 1; also without the noun, לְדָוִד of or by David Ps. 25, 1. 26, 1. 27, 1. al. comp. Ps. 86, 1. Hab. 3, 1. Is. 38, 9. etc. The same *Dat. auctoris* stands alone on Phœnician coins; e. g. לְצִדְוֹנִים (לְצִדְוֹנִים) of the Sidonians, i. e. struck by them; לְצִיר of Tyre; in the corresponding Greek Σιδωνίων, Τύρον. δ) In many other examples, where often some passive verb or the like is to be supplied; Is. 2, 12 כִּי יוֹם לִיהוָה עֲלֵי-כָל-גֹּאֲלָהּ for the day of Jehovah, etc. i. e. the day of wrath and judgment held by Jehovah. 22, 5 לְאֲזַנֵּי יְהוָה... שֶׁנְּשַׁלְּחָהּ... sent by the Lord Jehovah; Sept. παρὰ Κυρίου. 28, 2. Zech. 14, 1. Ps. 3, 9 הִשְׁלַחְתָּהּ הִשְׁלַחְתָּהּ from (by) Jehovah is deliverance. Job 33, 6. Jon. 2, 10. Is. 61, 2. 1 K. 10, 1. Jer. 10, 23. Ez. 1, 18 יִרְאָה לָהֶם fear was by them, they were terrible. 2 Sam. 3, 2. 3. 5. Hos. 6, 10.—Also of the instrument, as הִקְבָּה לְפִי הַרְבַּב to smite with the edge of the sword, see in פִּה no. 3; so רָאָה לְעֵינַי to see with the eye Ez. 12, 12. Ps. 12, 5 לְשִׁנֵּינוּ נִגְבִּיר with (by) our tongue will we prevail, conquer.

f) Often after nouns signifying *master*, lord, God, or *servant*, minister, also *friend*, *enemy*, and the like, as marking those relations to any one; comp. Gr. ἄναξ ἄνθρωπον Il. 5. 546, also εταῖρος, φίλος, ἐχθρὸς τινὶ et τινός. So espec. where the first noun is indefinite, as בֶּן לְיֵשׁוּעַ A son of Jesse 1 Sam. 16, 18, contra בֶּן-יֵשׁוּעַ THE son of Jesse. לְ אָדוֹן Gen. 45, 8, 18; לְ הָאֱלֹהִים Is. 37, 16; לְ אָדוֹן Gen. 9, 25–27. 40, 12; also Gen. 14, 18. 1 K. 18, 22. 1 Chr. 27, 33. 1 Sam. 14, 34. לְ אָדוֹן 1 K. 5, 15; לְ רֵעַ Job 30, 29; שִׁנְאָה לְ Deut. 4, 42; לְ אֹרֶב Num. 35, 23. etc. So the Phœnicians; see Monumm. Phœn. p. 199, 351.

g) Sometimes also Hebrew writers, especially the later ones, who inclined to Chaldaism, employ לְ (the sign of the dative) incorrectly after active verbs for the accusative, as in Chaldee, Syriac, and Ethiopic; e. g. לְ קָחָהּ Jer. 40, 2, לְ אָכַל Lam. 4, 5, לְ הָרַג Job 5, 2; comp. 1 Chr. 16, 37. 25, 1. Ps. 135, 11. etc. Once לְ is thus put before a whole sen-



tence, which must be regarded as in the accus. Is. 8, 1 *and write upon it with a common stylus* (these words), לְבִהַר הַחֵטְא *hasting to the spoil*, etc. comp. v. 3, where לְ is omitted; see in פְּיֵי Pi. no. 1.

4. Many of the examples above cited (no. 3. d. and e. γ) would properly be translated in Lat. by the *Genitive*, in Engl. by the *Gen.* or by *of* with its case; and hence in various other kinds of examples also, לְ maybe taken as a *sign of the Genitive*; comp. the like use of the Greek dative for the genitive by the figure called *Kologónion*, e. g. ἡ κεφαλὴ τῶ ἀνθρώπων, see Bernhardt's Greek Syntax, p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.* for *de*. Spec. a) Where several genitives are dependent on one nominative, as הַכְּרִי הַיָּמִין הַיְּמִינִים לְמֶלֶךְ יִשְׂרָאֵל *the chronicles, annals, of the kings of Israel* 1 K. 15. 31. הַקְּלָה לְבִצֵּן הַשְּׂדֵה לְבוֹאֵר *a part of the field of Boaz* Ruth 2. 3; also Judg. 3. 28. 1 K. 15. 31. 2 K. 5. 9. Josh. 14. 1. So too where the nominative has an adjective, as בֵּן אֶחָד לְאַחֵי הַקֵּלָה 1 Sam. 22. 20. In both these kinds of examples the usual form of the construct and absolute could not well be applied. Comp. Lehrg. p. 673. b) After numerals, Gen. 7. 11 *in the six hundredth year* נֶחֱמָה לְחַיֵּי נֹחַ *of Noah's life*. So לְכָל רִאשִׁית *the first of all* 2 Sam. 19. 21; בְּאַחַד הַחֳמֵשׁ *one of them* Ez. 1. 6; בְּאַחַד הַיָּמִים *on the first day of the month* Gen. 8. 13. Ez. 1. 2. c) As marking the genit. of the *possessor*, comp. in no. 3. d. Ecc. 5. 11 הַשֶּׁבַע לְעָשִׂיר *the abundance of the rich man*. Ps. 37. 16 מִצֵּט לְצַדִּיק *the little of the righteous man*. Is. 34. 6. Jer. 12. 2. d) Where adverbs with לְ are put before nouns, and thus take the force of prepositions; as לְ כָּרִיב prep. also לְ מִפְּתַח i. q. הַחַיָּה preposit. So לְ מִצֵּל לְ מִהַיִן לְ מִהַיִן, etc. Lehrg. p. 631. 3.

From the primary signification of direction or turning *to* or *towards* any thing, come also the following tropical senses:

5. Spoken of *time*, it denotes: a) The point of time *to* or *until* which something is done, etc. i. q. עַד Am. 4. 7 *I have withheld the rain from you when yet three months* לְקַצֵּיר *to the harvest*. Deut. 16. 4 *shall not remain all night* לְבֹקֵר un-

til the morning. Comp. לְעֵלְוֵי אֵלֶּיךָ *for ever* i. q. עַד עֹלָם; also לְעֵלְוֵי אֵלֶּיךָ *for ever* i. q. עַד נֶצַח. b) The point of time *for* or *against* which a thing is done; Ex. 34. 2 *be ready* לְבֹקֵר *for to-morrow*. Num. 11. 18 *sanctify yourselves* לְבֹקֵר *against to-morrow*. Esth. 5. 12. Is. 41. 23. Prov. 7. 20. Also of an *interval* of time; 1 K. 5. 2 [4. 22] *and Solomon's provision* אֶחָד לְיוֹם *for one day*, every day.—Other significations relating to time, see below in B. 2.

6. *to, even to, until, usque ad*; comp. in no. 1 fin. So חֶסֶד לְבָלִי *even to no measure*, i. e. without measure, Is. 5. 14; וְאֵינִי שְׂאֵרִיתָי *even to no remnant*, until none were left. Ezra 9. 14; also 2 Chr. 20. 25. 1 Chr. 22. 4; comp. 2 Chr. 36. 16. Judg. 16. 16 *reared* לְמוֹת *even unto death*, comp. Gen. 27. 46. Hence a) Of a number *to* which any multitude amounts, as Greek εἰς μυρίους, πρὸς μυρίους. 2 Chr. 5. 12 לְמֵאֶה וְעֶשְׂרִים *priests to the number of a hundred and twenty*. But 1 Sam. 29. 2 belongs in no. 13 below. b) Of degree, amount, *even*; Deut. 24. 5 לֹא תֵבֶר עָלָיו לְכָל דָּבָר *there shall not pass over (be imposed) upon him even any thing*, not the slightest charge; comp. עַד in the phrase לֹא—עַד אֶחָד *for even a dog alive is better than a lion dead*.

7. Like אֵל A. 6, it implies an *adding*, superadding *to*, i. e. in addition to, *upon, besides*. Is. 28. 10 צִו לְצִו הֵי לְקוֹ *precept upon precept, line upon line*. Ecc. 7. 27 אֶחָד לְאַחַת *adding one to another*. Ps. 135. 7 הַמַּטֵּר לְמַטֵּר *to the rain*, i. e. accompanying the rain in addition. Jer. 10. 13. Gen. 46. 26 *all the souls that came* לְרַעְקֹב *in addition to (besides) Jacob into Egypt*.—In this sense עַל is more frequent.

8. It marks a direction of mind *to-*wards any one, either *to, for, or against*; e. g. לְ חַסִּיד *pious towards God* Ps. 4. 4; לְ טוֹב *good to any one* Lam. 3. 25. Contra, לְ חַטָּא *against any one*, see in הַטָּא; לְ חַרָּה לוֹ *to be angry against*, see in הַרְהָ; לְ זָמַם *to plot against* Ps. 37. 12.

9. Here too it forms a *Dat. commodi* (comp. no. 3. b), *for, in behalf of* any one, for his advantage, on his side, etc.

Gen. 31, 42 לְיָדִי אֶלְהִיִּם הָיָה לִי unless God had been for me, on my side. Ps. 56, 10, 118, 6. Is. 6, 8 הֲלֹא־לִנִּי מִי הֲלֹא־לִנִּי who will go for us? Judg. 1, 1. Deut. 30, 12, 13. So Judg. 7, 20 the sword for Jehovah and for Gideon! comp. v. 18. Job 13, 7 הֲלֹא־לִי הֲרַבֵּנוּ עִוְלָה will ye speak wickedly for God? i. e. in his behalf, to defend him. Ps. 69, 22. לְנַפְשִׁי לְנַפְשִׁי for one's life, to preserve it, see in נָפֶשׁ no. 2. c. Also לְנַחֵם לְנַחֵם to fight for; לְרִיב לְרִיב to contend for; לְהִתְחַוֵּר לְהִתְחַוֵּר to entreat for.

10. Spoken of a cause, reason, motive, on account of, because of, for, Lat. propter;

comp. Arab. لام العلة Lam causal. So in לָמָּה, לָמָּה, wherefore? Gr. τί; τί; τίς; τίς; Germ. wozu? Also לָכֵן, לָכֵן, propterea, therefore. Gen. 4, 23 I have slain a man לְעַצְמִי for my wound (because he wounded me), וְיָלֵד לְחַבְרָתִי, yea, a young man for my stripe. Is. 14, 9, 15, 15, 36, 9, 60, 9 (comp. 55, 5, where it is more fully לְמַעַן). Hos. 10, 10. Lev. 19, 28. Josh. 9, 9. Ezra 3, 13.

11. As marking the object of discourse, etc. of, for, about, concerning, Lat. de. Lev. 14, 54 זֶה הַחֹרֶה לְכָל־נִגְעַת זֶה this is the law for (concerning) every kind of plague. Ps. 22, 31 יִסְפָּר לְאָדָמָי לְדֹר וָדֹר it shall be recounted concerning the Lord to the coming generation. So after verbs of speaking Gen. 20, 13. Ps. 3, 3; of commanding Ps. 91, 11. Esth. 3, 2; of singing Is. 5, 1, 27, 2; of inquiring, as לְשִׁאל לְשִׁאלִים; comp. Gen. 42, 9. Hence of the subject or argument of an oracle, as לְמִצְרַיִם concerning Egypt Jer. 46, 2, 48, 1, 49, 1, 7, 23, 28, 23, 9. So Arab. ل Kor. Sur. 3, 162. Sur. 4, 64.

12. Of the end or final object; as לְעֹזָרָה for help, either as sought or given, Is. 10, 3, 20, 6, 31, 1; לְשׂוֹא, לְשׂוֹא, for nought, in vain. So לְבִטְבוֹרָה for vanity.

13. Spoken of a norm, rule, etc. according to, after, by, Lat. secundum. Gen. 1, 11 לְמִינֵהוּ after its kind. 8, 19, 10, 5 אִישׁ לְלִשְׁוֹנוֹ every one according to his language. Num. 4, 29 after their tribes and families. 1 Sam. 10, 19, 2 Chr. 25, 5; לְצִדִּיק according to right and justice, i. e. justly, righteously, Is. 32, 1, 11, 3, 2 Sam. 18, 4 and all the people came out לְאֶלְפִים וּלְאֶלְפִים by hundreds

and by thousands. 1 Sam. 29, 2. Is. 27, 12. 1 Chr. 23, 3. Gen. 41, 46 לְקִמְצִים by sheaves.—Hence also the idea of likeness, q. d. like, like as, as if, as though, Job 39, 16 [19] הֲלֹא־לְבָנִיהָ הִקְשִׁיחָה she is cruel towards her young, as though not hers; Vulg. quasi non sint sui. Hos. 9, 13 Ephraim is planted in a pleasant place לְצִיר like Tyre, pr. as though he were Tyre. לְרָצָא לְחַפְשִׁי to go out (from servitude) as free, i. e. free; written also without לְ in the same sense, לְרָצָא לְחַפְשִׁי, see in חָפְשִׁי. So לְהִשָּׁב to regard as, see in הִשָּׁב no. 1.

14. As denoting reference or relation, as to, in respect to, as for, in; and thus subjoined: a) After adjectives, to mark the nature or quality of an attribute; e. g. גָּדוֹל לְעֵשֶׂר וּלְחֵכְמָה great in (as to) riches and wisdom, comp. 1 K. 10, 23; וְזָקֵנִים לְיָמִים older in years Job 32, 4; גָּדוֹל לְמַרְאֵה Josh. 22, 10. Comp. Lat. 'præstantior ad rationem sollertiamque,' Cic. Nat. Deor. 2. 62. b) After verbs, Gen. 17, 20 and לְיִשְׁמָעֵאל as for Ishmael, I have heard thee. 19, 21. Num. 18, 7. Ps. 12, 7. Comp. Lat. 'ad omnia alia ætate sapimus rectius' Ter. Ad. 5. 3. 45. c) After substantives; 2 Chr. 21, 3 and לְבָסָם לְבָסָם in (as to) silver and gold. 16, 8. Also before a subst. put absol. at the beginning of a clause; as Is. 32, 1 הַלְשִׁירִים וְהַלְשִׁירִים and as for princes they shall rule justly. Ps. 16, 3 כָּל־... לְקִדְוָשִׁים... כָּל־... לְקִדְוָשִׁים as for the saints... all my delight is in them. 17, 4, 32, 6.

NOTE. It is affirmed by some (Ewald Krit. Gramm. p. 603. Kl. Gramm. § 326), and denied by others (Winer in Simonis Lex. p. 509, 510), that לְ is also prefixed even to the nominative case; and the following examples are quoted: 1 Chr. 3, 2, 7, 1, 24, 20, 22. 2 Chr. 7, 21. Ecc. 9, 4. Ps. 89, 19. But it would seem that most of these examples may be referred to one or another of the acknowledged senses and constructions of this particle; (although in particular examples I would explain it differently from what Winer has done;) while nevertheless the לְ in such instances stands before what would otherwise have been the nominative. Thus Ps. 89, 19 our shield is of the Lord, and of the Holy one of

*Israel our king.* For 2 Chr. 7, 21 and Ecc. 9, 4, see above in no. 6. In 1 Chr. 7, 1 and 24, 20. 22 we may render: *to the sons of Issachar, to the Levites*, sc. belonged, are to be reckoned, those who follow. In 1 Chr. 3, 2 *הַשְּׁלִישִׁי לְאַבְשָׁלוֹם* *the third was Absalom*, the reading with לְ is indeed suspected, since it is wanting before the names of the other five sons v. 1-4, and is not found in 20 Mss. of Kennicott; yet לְ stands in the same way before the predicate after הָיָה in 2 Chr. 16, 8 *הָיוּ לְחַרְלֵל קָרִיב וּלְפָרָשִׁים* *they were (for) a huge host in (as to) chariots and horsemen.* So too 2 Chr. 15, 3, for which see below in B. no. 3.

B) Less frequently לְ is spoken:

1. Of rest or delay *at, on, in* a place, i. e. the being at a place to which one has come; comp. Lat. *ad*, also *εξ* *θρόνου* *ἐξοριτο* Od. 4. 581; Germ. *zu* *Hause*, *zu* *Leipzig*. E. g. *לְיָד פ'* *at one's side*; *לְיָמִין פ'* *at one's right hand*, see *רְמִין פ'*; *לְפֶתַח אֹהֶלוֹ* *at the door of his tent* Num. 11, 10; *לְפֶתַח קִרְיָהּ* *at the entrance of the city* Prov. 8, 3; *לְחוֹף רְמִים* *on the shore of the sea* Gen. 49, 13; *לְעֵינֵי פ'* *in i. e. before the eyes, in the sight of any one*; *לְפָנַי* id. This use of לְ is more extensive in the poets and later writers, who sometimes put it for the common בְּ, e. g. *לְחוּץ* Ps. 41, 7, and *לְחוּצָה* 2 Chr. 32, 5, i. q. *בְּחוּץ* *foris*; *לְמִצְפָּה* *at Mizpah* Hos. 5, 1; *לְשַׁחַת* *in the pit*, i. e. in prison, Is. 51, 14.

2. Trop. of time, and spoken of a point of time to which an action has approached so as to coincide with it; comp. in A. no. 5. Hence a) Of time *when*, i. e. the moment or point of time *at or in* which any thing is done; chiefly in poetic style and in the later writers who imitated this. E. g. *לְבֹקֶר* *in the morning*, early, Ps. 30, 6. 59, 17. Am. 4, 4, for the usual *בְּבֹקֶר*; so *לְאֹר* *at day-light*, dawn, Job 24, 14; *לְעָרֵב* *at evening* Gen. 49, 27. Ps. 90, 6. Ecc. 11, 6, for the usual *בְּעָרֵב*; *לְעֵת עָרֵב* Gen. 8, 11, *לְרוּחַ הַיּוֹם* Gen. 3, 8, *לְעֵת בֹּא הַשָּׁמֶשׁ* *at the time of sunset* Josh. 10, 27; also conjoined *וּלְעָרֵב* 1 Chr. 16, 40. 2 Chr. 2, 3. b) Of a time *within* which any thing is done, e. g. *לְשִׁלְשֵׁת הַיָּמִים* *within three days* Ezra 10, 8. *אַחַר* *once in three years* 1 K. 10, 22. c) Of a space or interval of time *after* the lapse of which any thing is to

be done; comp. Gr. *εἰς ἐνιαυτόν* both 'for a year,' and 'after a year,' and so Engl. 'in a year.' Gen. 7, 4 *לְרִמָּה עוֹד שִׁבְעָה* *in yet seven days*, i. e. *after seven days*. Am. 4, 4 *לְשָׁלֹשֶׁת רְמִים* *after (every) three years*. 2 Sam. 13, 23 *לְשָׁנָתַיִם רְמִים* *after two years*. 11, 1.

3. Also of the *state* or condition in which one is; where espec. in the later writings the partic. לְ is said to be used in nearly the same sense as בְּ. The examples however are doubtful; and most of those usually referred hither, admit of a different solution. E. g. *לְתָלִי* see in A. no. 2; *לְצַמְאֵר* Ps. 69, 22, see in no. 9; *רֵשׁ לְאַל רִדֵּי* see in no. 3. d. β. So *בְּיָד* *apart*, separately, may be referred to B. no. 1; also *לְבִטָּח* *in security*, securely; *לְצַדִּיק* *justly*; *לְאֵט* *gently*; for Is. 5, 14 see in A. 6; and so Job 41, 25.—Contra. 2 Chr. 15, 3 *לְיִשְׂרָאֵל* *to Israel (he hath been) without the true God, and without a teaching priest, and without law*; here it might be difficult to say in what לְלֵא differs from בְּלֵא; unless we prefer to render it: *and for a long time was Israel without the true God*, etc. see in A. 13. fin. Further, we have in 2 Chr. 20, 21 *לְהַרְרֵה קֹדֶשׁ* *in holy ornaments*, for *בְּהַרְרֵה קֹדֶשׁ* id. Ps. 29, 2. 96, 9. 1 Chr. 16, 29. This analogy also serves to strengthen the usual interpretation of Ps. 45, 15 *לְרִמָּה תִּיבֵל לְמִלְּחָה* *in embroidered garments (adorned with these) shall she be brought unto the king.*

C) The *Infinitive* with לְ prefixed has in general the nature and signification of a noun, or rather of the Engl. *inf.* with *to*; e. g. *לְעֲשׂוֹת*:

1. Lat. *ad faciendum*, *to do*, denoting end and purpose, like Engl. *to* before the *inf.* Thus Cant. 5, 5 *לְפָתַח* *to open*. *עַתָּה לְלָדָה* *a time to bring forth*, Ecc. 3, 2. *לְרִבְּהָ לְנֵים* *near to flee to*, Gen. 19, 20. *מַה לְעֲשׂוֹת* *what is to be done?* 2 K. 4, 13. Is. 5, 4. *בְּנֹב לְעֲמֹד* (הָיָה) *yet this day (he must) remain at Nob*, Is. 10, 32; comp. p. 251. dd. β.

2. Lat. *faciendo*, *for doing*, *הָיָה לְעֲשׂוֹת* *to be ready or disposed for doing (to do)*, see הָיָה no. 3. dd. Ellipt. *לְהוֹשִׁיעַנִי* *Jehovah is ready to save me*, i. e. will save me, desires my safety, Is. 38, 20. 21, 1. 44, 14. So ellipt. and negat. לֹא

לַעֲשׂוֹת one may not do, Am. 6, 10; or, one cannot do, etc. Judg. 1, 19, comp. Josh. 17, 12.

3. Lat. *faciendi*, of *doing*; Num. 1, 1 in the second year לְצֵאתָם of their coming out, i.e. after their departure from Egypt. — In other examples לְ c. inf. signifies:

4. even to, until, Is. 7, 15. Comp. above in A. 5. a.

5. on account of, because, Is. 10, 2 init. 30, 1 לְעֵשׂוֹת. Num. 11, 1. Comp. in A. 10.

6. as if, as though, 1 Sam. 20, 20. Comp. in A. 13.

7. at a time, when; לְפִנּוֹת עָרֶב lit. 'at the turning of evening,' when evening drew near, at even tide, Gen. 24, 63.

D) Once לְ seems to serve as a *Conjunction*, and is apparently prefixed to a finite verb, in the sense of *that*, like

Arab. لِي for لِيكِي; thus 1 K. 6, 19 in the common reading, לְהִתְחַן that thou mayest place. But as this sense is harsh in connection with the context, we may perhaps with Ewald, Heb. Gram. p. 213, regard הִתְחַן as a sort of reduplicated infin. for הִתְחַן, as also in 1 K. 17, 14 Cheth.

לְ Chald. prep. i. q. Hebr. 1. to, into, towards, spoken of place, Dan. 2, 17. 4, 19. 6, 11. 7, 2.

2. As sign of the *Dative*, Dan. 2, 5. 7.

9. Put often also with the *Accusative* after active verbs, Dan. 2, 10. 23. 24. 25.

5. 4. Also as a sign of the *Genitive*, Ezra 5, 11. 6, 3. 15.

3. Prefixed to the *Infinitive*, after verbs of speaking, commanding, etc. Dan. 2, 9. 10. 12.

NOTE. For Chald. לְ as prefixed to the forms of the fut. of הִוְרִי, e. g. לְהִוְרִי, לְהִוְרִי, etc. see in הִוְרִי, note, p. 247. The-saur. p. 734.

לָא, and 35 times לֹא according to the Masora, e. g. Gen. 37, 13; Adv. of negation, *no*, *not*. Antique forms were לָא, לִי, whence לֹאִי, לֹאִי. Syr. ܠܐ and ܠܝ, Chald. ܠܐ, Arab. لا. The ultimate root is נִיא q. v. whence also לֹא, ܠܐ.

1. Like Gr. οὐ, οὐκ, it expresses an absolute negative, and is put: a) With a *Præter*, unlike אֵל q. v. as Gen. 2. 5. 4, 5. 45, 1. 8. al. b) With *Futures*, as

Gen. 3, 4 מוֹת תִּמָּוֶת לָא thou shalt not surely die. Ps. 16, 10 הִשָּׁבֹב לָא thou wilt not leave. With the 2d pers. it often *interdicts*, and thus stands for the negat. imperative as Ex. 20, 15 הִגְנוֹב לָא thou shalt not steal. v. 5. Gen. 3, 1. 2. 24, 37.

Lev. 19, 4. 25, 17. Deut. 25, 4; here it differs from אֵל which expresses *dissuasion*, but comp. Prov. 22, 24. With the 3d pers. Gen. 31, 32 יִחְיֶה לָא he shall not live, i. e. let him die. So Arab. م with the Fut. condit. De Sacy Gr. I. § 419.

Whether לָא is put (like אֵל) with the fut. in clauses marking purpose, may justly be doubted; e. g. Ex. 28, 32 לָא יִקְרָע (so) it shall not be rent, not: 'that it be not rent.' Is. 41, 7 he fasteneth it with nails, לָא יִבּוֹט thus it moveth not, stands firm. Job 22, 11. c) It stands also where the substantive verb is omitted; as Ps. 5, 5 אֵל הָפִיץ רִשְׁעֵי אֱהֵה לָא thou art not a God having pleasure in wickedness. Ex. 16, 8. 2 Sam. 18, 12. Is. 63, 9. Very rarely with a Participle, where אֵין is the usual negative; or with an *Infinitive*, where בְּלֹאֵי is comm. employed.—

As to its *place* in a clause, לָא is always closely connected with the verb, and immediately precedes it; although occasionally for the sake of emphasis a word may be placed between the two, as Gen. 32, 9 עוֹד שָׁמָּה לָא. 1 Sam. 8, 7. Ez. 16, 47. Job 22, 7. 34, 23.

The following uses of this particle may likewise be noted:

2. Absol. in answer to a question, *no*, *nay*, Zech. 4, 5. Job 23, 6 will he contend with me with all his might? *No* (לָא), *but*, etc. Also in declining an invitation, Gen. 19, 2 *nay, but we will abide in the street all night*. 23, 11. Is. 30, 16; comp. Gen. 18, 15.

3. In neg. interrogations, where an affirmative answer is implied, (different from אֵל no. 3,) for הֲלֹא is not? *nonne?* like Gr. οὐκ Hom. II. 10. 165. ib. 4. 242. Mostly in clauses coupled with a preceding one; Job 14, 16 הֲשֹׁמֵר עַל חַטָּאתִי לָא dost thou not watch over my sin? 2, 10. 2 K. 5, 26. Jer. 49, 9. Lam. 3, 36. Jon. 4, 11; also Jer. 49, 25.

4. Put for בְּלֹא with *no*, i. e. *without*, 1 Chr. 2, 30 and Seled died לָא בְּנִים without children. Ps. 59, 4. 2 Sam. 23, 4. Job 34, 24. לָא דְרָךְ without way Job 12,

24. לא אִישׁ *without men*, deserted, desolate, Job 38, 26.

5. i. q. טָרַם *not yet*, 2 K. 20, 4. Ps. 139, 16.

6. Prefixed to nouns it gives them a negative or contrary meaning, like Engl. *un, in, im*. a) Before adjectives, לא הַקְיִיד *not pious*, i. q. ungodly, Ps. 43, 1; לא עִז *not strong*, i. q. infirm, weak, Prov. 30, 25; לא חָכָם *unwise* Deut. 32, 6. b) Before substantives, as לא אֵל q. d. *non-deus, a no-god*, i. e. an idol, Deut. 32, 21. Jer. 5, 7; לא עֵץ *not wood*, spoken of a man in opp. to a rod or instrument of wood, Is. 10, 15; לא אִישׁ, לא אָרַם, spoken of God, as not to be brought into comparison with mortals, Is. 31, 8. But the sense is different in phrases like לא לְבָנָה Job 26, 2 and לא חֲכָמָה ib. v. 3, where there is an ellipsis for: 'he who hath *no power, no wisdom*'; see below in C. 2. c) For the phrase לא בָּל see under לא no. 3. d) With an adverb, as לא מְעַט *no little*, i. e. *much*, Is. 10, 7.

7. לא-גַּם *not even*, see in גַּם no. 2; not much different is לא-בָּר *Judg. 4, 16*.—Also לא-לָ Deut. 24, 5; see in לָ A. 6. b.

8. By pleonasm לא is joined with אִין 1 K. 10, 21; with טָרַם Zeph. 2, 2.

NOTE. Some assign also to לא the power of a subst. *nothing*, but the examples adduced are not certain. In Job 6, 21 the reading is doubtful; and Job 31, 23 לא אֵיבַל may be rendered, *I could not sc. do any such thing*. Comp. however Chald. לָה, לָה, Dan. 4, 32.

With prefixes לא is connected as follows:

A) בְּלֹא 1. Prep. varying in signification, according to the different significations of the particle בְּ. a) *not in* a certain time, comp. בְּ of time, A. 5; i. e. *out of, beyond* a certain time. Lev. 15, 25 עַד-נִקְיָתָהּ בְּלֹא *beyond the time of her uncleanness*. Also *before*, i. q. בְּטָרַם, Job 15, 32 בְּלֹא יוֹמֹי *before his time*, comp. above לא for טָרַם, no. 5. b) *not for* a certain price, comp. בְּ of price, B. 3; Is. 55, 1. Ps. 44, 13; also בְּ לא Is. 45, 13. c) *not with* sc. any thing, i. e. *without*, 1 Chr. 12, 33 לֵב וְלֵב בְּלֹא *not with a double heart*, i. e. with one heart, with the whole soul, comp. Ps. 17, 1. Job 8, 11. Ez. 22, 29. 2 Chr. 30, 18 *they did eat the passover בְּלֹא כִפְיָהוּב without (doing) as*

*it was written*. In the same sense is said בְּ לא בְּיָד, as לא בְּיָד *without (man's) hand* Job 23, 20; לא בְּכֶסֶף *not with silver*, i. e. not so as to obtain silver, Is. 48, 10. Syr.

כְּ לֹא without. d) *not by or with*, comp. בְּ of the instrument and cause, B. 2. c; Job 30, 28 *I walk darkened בְּלֹא חַמָּה but not by the sun*.—In some instances also בְּלֹא is put concisely for בְּאֵשׁ, as Is. 55, 2 בְּלֹא לִשְׂבָּקָהּ *for (that which) satisfieth not*. Jer. 2, 11.

2. Conj. with fut. *in that not*, i. e. *so that not*. Lam. 4, 14 בְּלֹא יוֹכְלוּ הָעַמִּי וְלֹא יוֹכְלוּ *so that (men) cannot touch their garments*.

B) הֲלֹא *nonne? is not? etc.* Gen. 4, 7, 20, 5. Job 1, 10. Num. 23, 26; *annon?* 1 K. 1, 11; implying an affirmative answer, and הֲלֹא is often therefore nearly i. q. הִנֵּה, הִנֵּה. lo! *behold!* 1 Sam. 20, 37 הֲלֹא הָאֵרֶץ מֵעַד מִיָּדָה *lo! the arrow is beyond thee*. 2 Sam. 15, 35. Ruth 2, 8. Prov. 8, 1. 14, 22. 22, 20. Job 22, 12 (parall. רָאָה). Hence for הֲלֹא in the books of the Kings, we find in Chron. often הֲלֹא הֵא, c. g. 2 K. 15, 36 הֲלֹא הֵא *lo! they are written in the book, etc.* comp. 2 Chr. 27, 7; so 2 K. 20, 20, 21, 17, comp. 2 Chr. 32, 32, 23, 18, etc. Very rarely both particles stand together; as הֲלֹא הֵא 2 Chr. 25, 26; הֲלֹא הֵא Hab. 2, 13. See Gesch. d. Heb. Sprache p. 39. The LXX also often render הֲלֹא by *ἢ* Josh. 1, 9. 2 K. 15, 21. In Samar. and Rabbinic הֲלֹא is common for הֵא.—Arab. هَلَّا، هَلَّا.

C) לֹא 1. *in not*, i. q. *without*, once 2 Chr. 15, 3, pr. *in the not having*.

2. *as though not*, Job 39, 16, see in לָ A. 13. Elsewhere also for לֹא לְאָשֶׁר, Is. 65, 1. Job 26, 2, 3.

NOTE. By a certain laxness of orthography, לא is occasionally written for לוֹ to *him*, according to the Masorites fifteen times in all, Ex. 21, 8. Lev. 11, 21, 25, 30. 1 Sam. 2, 3. 2 Sam. 16, 18. Ps. 100, 3. 139, 16. Job 6, 21. 13, 15, 41, 4. Ezra 4, 2. Prov. 19, 7, 26, 2. Is. 9, 2, 63, 9. Vice versa also לוֹ is put for לא 1 Sam. 2, 16. 20, 2. But several of these examples are doubtful.

לָה, once לָה Dan. 4, 32 Chethib i. a. Heb. לָה .\*

1. *not, no, non*, Dan. 2, 5. 9. 10. 11. 3, 12. 14. **הָלֵא** *annon?* ib. 3, 24. 4, 27.

2. *nothing*, Dan. 4, 32.

**לֵא דְבָר** (no pasture) *Lo-debar*, pr. n. of a town of Gilead, 2 Sam. 17, 27; written in c. 9, 4. 5 **דְּבָר** ר.

**לֵא עַמִּי** (not my people) *Lo-ammi*, symb. name of a son of Hosea, Hos. 1, 9.

**לֵא רַחֲמָה** (not compassionate, r. רַחַם) *Lo-ruhamah*, symbolical name of a daughter of Hosea, Hos. 1, 6. 8. 2, 25.

\* **לָאֵב** obsol. root, kindr. with **לָבַב**, **לָבַב**, *to burn*, and thence *to thirst*.

Arab. **لَاب** mid. Waw, *to thirst*.—Hence **תִּלְאָבוּחַ** *thirst*.

\* **לָאֵה** in Kal only fut. **וְלָאֵה**, apoc. **וְלָאֵה**.

1. *to be wearied, exhausted*, i. q. **לָהָה**, where see for the origin. Chald. **לָאֵה** and **לָהָה** id. Syr. **لَا** id. Aph. **لَا**.—Job 4, 5 *but now it (calamity) is come upon thee, and thou faintest*. With **לָ** c. inf. *to labour in vain*, not be able, Gen. 19, 11.

2. *to be weary of any thing, to take ill*, Job 4, 2.

NIPH. i. q. Kal, but more usual.

1. *to be weary, exhausted, to faint*; Part. fem. **נִלְאָה** *weary* Ps. 68, 10. Espec. *to labour in vain*, Is. 16, 12; c. inf. Jer. 20, 9. Also *to weary oneself*, sc. by vain labour, Jer. 9, 4.

2. i. q. Kal no. 2, *to be weary of any thing, to take ill, to be grieved*, with inf. Is. 1, 14. Jer. 6, 11. 15, 6; inf. c. **לָ** Prov. 26, 15 *it grieveth him (the sluggard) to bring his hand again to his mouth*. Intens. *to disdain, to loathe*, Ex. 7, 18.

HIPH. **הִלְאָה** 1. *to make weary*, Jer. 12, 5. Ez. 24, 12.

2. *to weary out, to tire one's patience*, Is. 7, 13. Mic. 6, 3; comp. Job 16, 7.

Deriv. **הִלְאָה**, also

**לֵאָה** (wearied) pr. n. *Leah*, the elder daughter of Laban and wife of Jacob, Gen. 29, 16 sq. 30, 9 sq. 34, 1.

\* **לָאֵט** i. q. **לָיַט** and **לָהָט**, *to wrap around, to muffle, to cover*. 2 Sam. 19, 5. Comp. Sanscr. *lud*, Gr. *λύθω, λανθάνω*, Lat. *lateo*.—For **לָאֵט** Job 15, 11, see under **אָט**.

**לָאֵט** i. q. **לָיַט** part. Kal from r. **לָיַט** q. v.

**לָאֵט** adv. *softly, gently*, see **אָט**.

\* **לָאֵהָ** obsol. root; Arab. **لَا** Conj. IV, also Eth. **ለአኅ**, *to send a messenger, to wait upon, to minister*, **ለአኅ** a minister, servant. Kindred are **הִלְהָה**, **הִלְהָה**.

Deriv. **מִלְאָכָה**, **מִלְאָכָה**, and pr. n. **מִלְאָכָה**.

**לָאֵל** (of God sc. created, comp. Job 33, 5,) *Lael*, pr. n. m. Num. 3, 24.

\* **לָאֵם** obsol. root, of doubtful signification; Arab. **لَا** is to agree, to be congruent. Perh. **לָאֵם** may be softened from **רָהַם**, **رهم**, signifying *to make a noise*, whence **רָהַם** multitude, and pr. n. **אֲבָרָהַם**; comp. **רָהַב**, **רָהַב**.—Hence

**לָאֵם** m. c. suff. **לָאֵמִי**, **לָאֵמִי** Is. 51, 4; plur. **לָאֵמִים**.

1. *a people, nation*, only poetic, Prov. 11, 26. 14, 28; Plur. Gen. 25, 23. 27, 29. Ps. 7, 8. 9, 9. al.

2. Plur. *Leummim*, pr. n. of an Arab tribe, Gen. 25, 3; supposed to be the same with the *Ἀλλουμαῖοι* of Ptolemy 5. 7.

**לָב** m. (r. **לָבַב**) c. Makk. **לָבִי**, c. suff. **לָבִי**, plur. **לָבִי**; also

**לָבִי** m. constr. **לָבִי**, c. suff. **לָבִי**, plur. **לָבִי** 1 Chr. 28, 9, c. suff. once **לָבִי** Nah. 2. 8.

1. *the heart*, so called as being covered with fat; see the root. Arab. **لُب**, Syr. **لُب**, Eth. **ለብ**, id.—2 Sam. 18, 14. Ps. 45, 6. al. As the heart is the central point for the blood, and the seat of life, it is often put:

a) i. q. **נְשָׁמָה** (Hom. *ψῆμα*) *anima, life*, the vital principle, Ps. 84. 3. 102, 5. Jer. 4, 18, comp. **נִפְשָׁה** in v. 10. Hence *the heart is said to live*, to recreate itself, Ps. 22, 27; or *to be sick* Is. 1, 5; and even *to sleep and wake* Ecc. 2, 23, comp. 8, 16. Cant. 5. 2. Also *to stay the heart is to refresh oneself with food and drink*, see **סָדַד**. Ex. 9, 14 **אֶל-לָבִי** *upon thy heart*. i. e. upon thee, thyself.

b) Further, with the Hebrews as in Engl. *the heart* is the seat of the *feelings, affections, and emotions* of various

kinds: e. g. of love, as Judg. 5, 9, 16, 15 *thy heart is not with me*, i. e. thou lovest me not; (contra, *to love with all the heart*, Deut. 4, 29. 6, 5;) of confidence, Prov. 31, 11; contempt, Prov. 5, 12; joy, Ps. 104, 15; sorrow, Neh. 2, 2. Ecc. 7, 3; contrition, Ps. 109, 16; bitterness, Ps. 73, 21; despair, Ecc. 2, 20; security, לב נכון Ps. 57, 8. 108, 2. Poetically there is also ascribed to the sorrowful a heart *sick, wounded, grieved*, Prov. 13, 12. 14, 13. Is. 61, 1; to the timid a heart which *melts*, Is. 13, 7. Deut. 20, 8; to the inflexible and obstinate a *hard heart* (see קשה טריריות) like a stone Ez. 11, 19. 36, 26, not circumcised Lev. 26, 41. The words too by which we utter or express those feelings, are poetically ascribed to the heart; and thus *the heart* is said to cry out, Hos. 7, 14; to lament, Is. 15, 5; to pant, to sigh, Ps. 38, 9. Also *to pour out the heart* is i. q. to pour out one's feelings in tears, Lam. 2, 19.—Es-pec. *heart* is put for *fortitude* of mind, *courage*; so חסמט bold, courageous. 1 Sam. 17, 32 אדם עליו לב אדם let no man's heart fail, etc. Gen. 42, 28 ויצא לבם and their heart went forth, their courage failed. 2 Sam. 7, 27. 17, 10. Jer. 49, 22. Neh. 3, 38 [4, 6]. *Firmness of heart* is also put for the same, Job 41, 15 [24]. Commotion, agitation of mind seems to be implied in Job 15, 12: מה-יפה לבך whither doth thy heart carry thee away?

c) In reference to *the mode of thinking and acting*, i. e. to disposition and character; in which sense there is ascribed to any one a clean heart, Ps. 51, 12; sincere 1 K. 3, 6; faithful Neh. 9, 8; upright 1 K. 9, 4; also on the contrary, a heart perverse Ps. 101, 4; contumacious, froward, Prov. 7, 10; deep, i. e. hidden, crafty Ps. 64, 7; ungodly Job 36, 13; also double-minded men are said to speak *with a double heart* or mind, Ps. 12, 3 ולב רדברי; בלב; comp. contra, 1 Chr. 12, 33 ולב לב בלא with one heart, sincerely. Further, a heart or mind that is wide רחב Prov. 21, 4, great גדל Is. 9, 9, high גבה Ez. 28, 5, signifies *pride*; but the former also denotes *joy*, Is. 60, 5.

d) As the seat of *will, purpose, determination*. 1 Sam. 14, 7 עשה כל-אשר לב

לבך do all that is in thy heart, whi thou wilt or hast determined. Is. 10, לבך להשמיר to destroy is in his hear Is. 63, 4 the day of vengeance בלבי is my heart, i. e. I have decreed it, wi bring it to pass. So a thing is said to לב in my heart, i. e. I have purpose it, 1 K. 8, 17. 18. 1 Chr. 22, 7. 28, 2 Chr. 1, 11. 29, 10. לב i. e. after m own heart, to my own pleasure, 1 San 13, 14. Ps. 20, 5; so לב Jer. 3, 1 לב 1 Sam. 2, 35. Also אל-לב Nel 7, 5. Ecc. 11, 9 לבך בדרךך לבך the ways of thy heart, follow out yot own desires, will.

e) To *the heart* is also ascribed *understanding, intelligence, wisdom*, (com) לב heart, intellect, Lat. *cor* Cic. Tus 1. 9. Plaut. Pers. IV. 4. 71, also *cordatus* i. e. discreet, prudent,) and even to the *faculty of thinking*, Is. 10, 7. 1 Ch 29, 18.—1 K. 10, 2 she (the queen o Sheba) spake with him all that was i her heart, i. e. all she knew. Judg. 17 he told her all his heart i. e. all h knew. Ecc. 7, 2. Hence one is said t be לבב חכם wise of heart Job 9, 4, com) 1 K. 10, 24; et contra לבב חסר void o understanding, foolish, Prov. 7, 7. 9, לבב אנשי viri cordati, men of understand ing, intelligent, Job 34, 10. 12, 3 דלי לבב I too have understanding c well as you. לבב כח לבב strength of unde standing Job 36, 5, spoken of the infinit wisdom of God. A *fat heart*, i. e. cover ed over with fat, is put for a dull and calous understanding, Is. 6, 10; see in לבב—The *consciousness* of right and wron the Hebrews expressed by: *the heart knoweth*, is conscious to itself, Ecc. 7, 2 f) Trop. *heart* is put for *self*, like לבב no 5, in the formulas אמר בלבבו, אמר לבבו, to say in or to one's hear i. e. oneself; see in אמר no. 2, also i לבב Pi. no. 1. f.

2. Metaph. *heart*, for the *middle, mids inner part*, e. g. of the sea, Ex. 15, 8; o the heavens, Deut. 4, 11. 2 Sam. 18, 1 לבב האלה in the midst of the terebinti So καρδιαι της γης Matt. 12, 40.

לב and לבב Chald. m. *the heart*, i. e. mind, intellect, Dan. 4, 13. 7, 4; c. suf לבב 7, 28; לבבך 2, 30. 5, 22; לבבך 4, 1; 5, 20. 21.

\* **לְבָא** and **לְבָה** obsol. root, whence are derived **לְבִיא**, **לְבִי**, **לְבִיָּא**, **לְבִיָּה**. lion, lioness. Prob. onomatopoeitic, imitating the sound of *lowing, roaring*, like old Germ. *liuwôn, leuen.* Engl. *to low*, whence Germ. *Leu, Löwe.* comp. Gr. *λέων*, Lat. *leo*.

**לְבָאוֹת** (lions, see **לְבִי**) *Lebaoth*, pr. n. of a city of Simeon, Josh. 15, 32; more fully **בֵּית לְבָאוֹת** 19, 6.

\* **לְבַב** in Kal not used, prob. *to be fat*. The primary idea lies in the *slipperiness, lubricity, of fat things*; which notion is expressed by the syllables **לְבָה**, **לְבָה**, **לְבָה**, **לְבָה**, to be fat, **לְבָה**, **לְבָה**, **לְבָה**, to be smooth, slippery; Sanscr. *lip* illinere. Hence **לֵב**, **לֵב**, **לֵב**, the heart, as covered with fat, and therefore called also **לֵב הַלֵּב** q. v. no. 1. b. Also **לְבִיבוֹה** q. v.

NIPH. denom. from **לֵבָב**. pass. of Pī. no. 1, *to be without heart*, i. e. *to want understanding*. Job 11, 12 **וְאִישׁ נְבִיב וְלֵבָב רָלָב** *but man is hollow (empty) and wanteth understanding; yea, man is born like a wild ass's colt, signifying the weakness and dullness of human understanding in comparison with the divine wisdom. There is a paronomasia in the words נְבִיב and רָלָב. —To this interpretation, which alone accords with the context, I have formerly objected, that there was no example of the privative power of Piel thus transferred to Niphāl; but this objection is removed by examples in Arabic, as كَبِدٌ*

in hepate læsus est, hepate laboravit, **مَكْبُود** in hepate læsus. Others compare Syr. **حَصَّ** cordatum fecit, animum addidit; Ethpa. cordatus, confortatus est; and render thus: *but the foolish man will become wise, (when) the wild ass's colt is born a man, i. e. never; contrary to the dignity of the Hebrew.*

PIEL **לֵבָב** 1. Denom. from **לֵבָב**, *to rob one of his heart*. i. e. *to ravish the heart*, spoken of a maiden, Cant. 4, 9. Comp. on this species of denominatives, Heb. Gramm. § 51. 2. c.

2. Denom. from **לְבִיבוֹה**, *to make fat cakes*, 2 Sam. 13, 6. 8. See **לְבִיבוֹה**.

**לֵבָב** heart, see under **לֵב**.

**לֵבָב** Chald. see in Chald. **לֵב**.

**לְבַד** alone, see **בַּד**.

\* **לְבָה** see r. **לְבָא**.

**לְבָה** f. contr. for **לְהֵבָה** *flame*, Ex. 3, 2; as **יְהִי קָטִיל** for **יְהִי קָטִיל**.—Others derive it from r. **לְבַב**, **לְבַב** Samar. *to shine, to give light*, kindr. with **לְהַב**.

**לֵבָה** f. (r. **לֵבָב**) *the heart*, Ez. 16, 30; plur. **לְבָבוֹת** Ps. 7, 10. Prov. 15, 11.

**לְבִיבוֹה** see **לְבָבָה**.

**לְבוּשׁ** and **לְבִשׁ** m. once with fem. signif. see no. 2. R. **לְבִשׁ**.

1. *a garment, vestment*, i. q. **בְּגָד** and mostly poet. Job 24, 7. 10. 31, 19. 38, 9. Ps. 22, 19. 45, 14. Prov. 27, 6. Jer. 10, 9. Spec. *a splendid garment*, Job 38, 14 **וְיִתְנַצְּבוּ כְמוֹ לְבוּשׁ** *and (all things) stand forth as in splendid attire*, i. e. the earth as illumined by the morning sun; comp. Esth. 6, 9. 10. 11. Is. 63, 1. Trop. of the *skin* Job 30, 18; of the armature or scales of the crocodile Job 41, 5.

2. Metaph. *a wife, spouse*, Mal. 2, 16. Freq. in Arab. comp. Kor. Sur. 2. 183 *wives are your garment, and ye are theirs*; so the words **غَشِي** and **ثَاب**, to put on a garment, and also to lie with a woman. See more in Schultens Animadv. ad Ps. 65, 14.

**לְבוּשׁ** Chald. i. q. Hebr. no. 1. Dan. 3, 21.

\* **لَبَّط** in Kal not used. Arab. **لَبَّط** *to throw upon the ground, to prostrate*.

NIPH. *to be thrown down, to fall, to perish*, Prov. 10, 8. 10. Hos. 4, 14.

**לְבִי** m. (r. **לְבָא**) *a lion*, not found in sing. Plur. m. **לְבָיִם** lions Ps. 57, 5; fem. **לְבָיִת** lionesses, c. suff. **לְבָיִתוֹ** Nah. 2, 13; see **לְבִיא**.

**לְבִיא** *a lion*, pr. *a lioness*, so called from their roaring. see r. **לְבָא**; a poetic word. Gen. 49, 9. Num. 24, 9. Deut. 33, 20. Job 4, 11. 38, 39. Is. 5, 29. 30, 6. al. Arab. **لَبِيَّة**, **لَبِيَّة**, **لَبِيَّة**, also **لَبِيَّة**, etc.

lioness; Copt. **ΛΑΒΟΣ** lion, lioness, and also a bear. Bochart, in Hieroz. I. p. 719. supposes this word to denote, not the male *lion*, but the *lioness*; and this rests on good grounds, though different from those assigned by him, viz. a) It



is coupled with other nouns denoting a lion, where it can hardly be a mere synonyme, Gen. 1. c. Num. 1. c. Nah. 2, 12. Is. 30, 6. b) The passages in Job 4, 11 and 38, 39, accord much better with a *lioness* than with a lion. c) In Ez. 19, 2 the letters לְבִיָּא certainly imply a *lioness*, and the pointing לְבָנָא savours of grammatical artifice. d) The masc. termination is no objection, since there are many names of female animals with masc. endings; as אֶזְרוֹן she-ass, רְחֵל ewe, זֵי she-goat.

לְבִיָּא f. Ez. 19, 2 a *lioness*; see לְבִיָּא lett. c.

לְבִיבֹה f. plur. (r. לְבָב) a species of *cakes* prepared in a frying-pan, prob. with fat, q. d. *fat-cakes*, perhaps a kind of omelet or the like, fried in fat; 2 Sam. 13, 6. 7. 8. 10. Sept. *ἄλλυσιδες*, Vulg. *sorbitumcula*. Hence the denom. verb Pi. לְבַב no. 2, q. v.

לְבָרִים, see לְבָרִים.

\* לְבָן 1. *to be white*, in Kal not used, see לְבָנָה, לְבָנָה. Hence Arab. لَبَنٌ milk.

2. Denom. from לְבָנָה, *to make bricks*, Gen. 11, 3. Ex. 5, 7. 14. Arab. لَبَّنٌ id.

HIPH. 1. Causat. *to make white*, metaph. *to purify*, *to cleanse* from the filth of sin. Dan. 11, 35.

2. Intrans. *to become white*, Ps. 51, 9. Is. 1, 18. Joel 1, 7. On verbs of colour in Hiph. see Heb. Gramm. § 52. 2.

HITHP. *to purify* or *cleanse oneself*, Dan. 12, 10.

Deriv. מְלַבֵּן, and the nine here following (without לְבָן).

לְבָן adj. fem. לְבָנָה 1. *white*, Gen. 30, 35. 37. Ex. 16, 31. Lev. 13, 3 sq. Zech. 1, 8. *White raiment* was worn on festive occasions, Ecc. 9, 8; comp. Hor. Sat. 2. 2. 60. Ep. 2. 2. 3. 4.

2. *Laban*, pr. n. a) The son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24, 29. 50. c. 29–31. b) A place in Arabia Deut. 1, 1.

לְבָן i. q. לְבָן no. 1, *white*, constr. לְבָנִי Gen. 49, 12.

לְבָן in the phrase עַל-מִוִּית לְבָן Ps. 9, 1. Here some take לְבָן as a pr. n. *Labben*,

of one of David's enemies; others regard לְבָן as servile and לְבָן as the pr. n. of a Levite, as in 1 Chr. 15, 18. Some moderns suppose לְבָן מִוִּית to be the name of a musical instrument. Better to read עַל-מִוִּית לְבָן as in many Mss. *with virgins' voice* (עַל עַל-מִוִּית Ps. 46, 1) *for the boys*, to be sung by them; לְבָן being taken as collective. See לְבָן no. 3.

לְבָנָה f. (r. לְבָן) 1. *the white*, poet. *for the moon*, as חַמָּה for the sun, and

Arab. قَمَرٌ moon, from قَمِيَ to be white. Cant. 6. 10. Is. 24, 23. 30, 26.

2. *Lebanah*, pr. n. m. Ezra 2, 45. Neh. 7, 48.

לְבָנָה f. (r. לְבָן) a *brick*, a *tile*, dried in the sun or burnt, Gen. 11, 3. Ez. 4, 1. Plur. לְבָנִים Gen. 1. c. Ex. 1, 14. 5, 7 sq. Is. 9, 9. al. So called from the *white* and *chalky* clay of which bricks were made, as described by Vitruv. II. 3. Arab.

لَبْنٌ, لَبِنٌ, id. Comp. מְלַבֵּן.

לְבָנָה m. (r. לְבָן) a species of tree or shrub, so called from the *whitish* colour of its bark or leaves, Gen. 30, 37. Hos. 4, 13. According to the Sept. and Arab. in Gen. *styrax*, *storax*, called in Arab.

لَبْنِي; according to the Sept. in Hos. and Vulg. in Gen. *λείκη*, *populus alba*, *the white poplar*. See Celsii Hierobot. I. p. 292. Michaelis Supplem. p. 1404. Rosenm. Alterthumsk. IV p. 263.

לְבָנָה f. (r. לְבָן) 1. *whiteness*, *clearness*, transparency, Ex. 24, 10.

2. *Libnah*, pr. n. a) A city in the plain of Judah, the seat of a Canaanitish king, afterwards assigned to the priests and made an asylum, Josh. 10, 29. 12, 15. 15, 42. 2 K. 8, 22. al. b) A station of the Israelites in the desert, Num. 33, 20.

לְבָנָה and לְבֹנָה f. Gr. *λίβανος*, *λίβανωτός*, Arab. لَبَانٌ, Syr. حَصْدَانٌ.

1. *frankincense*, Lev. 2, 1. 15, 5, 11. 24, 7. Num. 5, 15. Is. 60, 6. al. So called from the *white* colour which marks the purest frankincense, Plin. H. N. 12. 14 or 32. It is found not only in Arabia, Is. 60, 6. Jer. 6, 20; but also in Palestine according to Cant. 4, 6. 14, unless in

these latter passages the word is to be understood of other odoriferous plants. Used chiefly for burning incense. See Celsii Hierobot. I. p. 231 sq. Rosenm. Alterthumsk. IV. p. 153 sq.

2. *Lebonah*, pr. n. of a city near Shiloh, Judg. 21, 19. Now *Lubban*, see Bibl. Res. in Palest. III. p. 90.

לְבָנוֹן, in prose always with the art. הַלְבָנוֹן 1 K. 5, 6. 9. Ezra 3, 7; poet. without it, Ps. 29, 6. Is. 14, 8 (comp. Ps. 29, 5); but also with it, Is. 29, 17. 33, 9. Cant. 4, 11. 15; pr. n. *Lebanon*,

*Libanus*, Gr. *Λιβανός*, Arab. لَبْنَان, Syr. كَحْف, a celebrated mountain on the confines of Syria and Palestine, described as abounding in cedars (see אֲרָז) vines Hos. 14, 8, and various kinds of fragrant plants Cant. 4, 11. Hos. 14, 7. It consists of two lofty parallel ridges, of which the western one is called κατ' ἄκρον, *Lebanon*, *Libanus*; while the eastern ridge bears the name of *Anti-Lebanon*, and in its high southern part that of Hermon, הַרְמֹן q. v. [The whole eastern ridge is called by the Arabs *Jebel esh-Shūrkiyeh*; while its southern part or Hermon, as having upon it ice in its ravines for a great part of the summer, takes the name of *Jebel eth-Thelj*, snow-mountain; but more commonly that of *Jebel esh-Sheikh*. The name לְבָנוֹן *Lebanon* comes from the whitish colour of the limestone rock; see Bibl. Res. in Palest. III. p. 439.—R.]—The valley between the two ridges of Lebanon and Anti-Lebanon is now called البقعة *el-Buká'a*; different from which is the בְּקַעַת הַלְבָנוֹן *the valley of Lebanon* Josh. 11, 17. 12, 7, see in בְּקַעַת. See Reland *Palæstina* I. p. 311. Burckhardt's *Travels in Syria*, p. 1 sq. Rosenm. *Bibl. Geogr. I. ii.* p. 236 sq. *Bibl. Res. in Palest. III.* p. 344, 345, 439.

לְבָנִי (white) *Libni*, pr. n. of a son of Gershon, Ex. 6. 17. Num. 3, 18. Also as patron. *Libnite* Num. 3, 21. 26, 58.

לְבָנִית, see לְבָנִית שִׁיחֹר.

\* לְבַשׁ and לְבַשׁ Lev. 16, 4. Ps. 93, 1; fut. יִלְבַּשׁ, imper. לְבַשׁ

1. to put on a garment, i. e. upon oneself; Arab. لَبَس, Syr. حَضَف, Ethiop.

ለ-ብሰ, id. With acc. of garment, Lev. 6, 4. Jon. 3, 5 וַיִּלְבְּשׁוּ שָׂקִים and they put on sackcloth. Gen. 38, 19. 2 Sam. 14, 2; to wear 2 Sam. 13, 18. With עַל of the member Lev. 6, 3; once c. בְּ Esth. 6, 8, as Lat. 'induit se veste,' and Arab. لبس c. acc. et ب. Absol. to clothe oneself, Hagg. 1, 6.—PART. pass. לְבוּשׁ, clothed, with acc. Ez. 9, 2. 3. Dan. 10, 5. Zech. 3, 3, comp. 1 Sam. 17, 5. Prov. 31, 21; or with gen. having the art. לְבוּשׁ הַבְּרִים Ez. 9, 11. 10, 2. 6. 7. Dan. 12, 6. 7.

2. Trop. in various senses: a) Ps. 104, 1 הַיָּד הַיְהוָה וְהָרַר לְבָשָׁה splendour and majesty hast thou put on, sc. as a garment. Job 7, 5 לְבַשׁ בְּשׂוּרֵי הַמָּה my body hath put on worms. is clothed or covered with worms. Ps. 65, 14 לְבָשׁוּ כְרִים הַצֹּאֵן the pastures are clothed with flocks. לְבַשׁ הַרְגִים clothed with slain, i. e. lying in a confused heap of the slain, and covered by them, Is. 14, 19. b) Often, to put on or be clothed with shame, i. e. to be covered with it. Job 8, 22. Ps. 35, 26. 109, 29; cursing Ps. 109, 18; righteousness Job 29, 14; terror Ez. 26, 16; astonishment Ez. 7, 27; salvation, welfare, 2 Chr. 6, 41. Ps. 132, 9; strength Is. 51, 9. 52, 1. etc. Comp. the Homeric formulas, δύνει ἄλκιον II. 19. 36; ἔνυσσθαι ἄλκιον 20. 381; ἐπιένυσσθαι ἄλκιον Od. 9. 214. There is a play upon this twofold use of the word in Job 29, 14: צָדֵק לְבַשְׁתִּי וַיִּלְבְּשֵׁנִי I put on righteousness, and it put me on, i. e. without I am clothed with righteousness as a garment, and within it fills me wholly. In like manner the Spirit of the Lord is said to put on any one, i. e. to fill him, to come upon or enter into him, Judg. 6, 34. 1 Chr. 12, 18. 2 Chr. 24, 20; comp. Luke 24, 49. Comp. the Syr. phrase סַבְלַן חֲסַמִּי Satan has put thee on, i. e. has entered into thee, Ephræm Opp. Syr. II. 504, 505.

Pual part. מְלַבְּשִׁים Ezra 3, 10, and מְלַבְּשִׁים בְּגָדִים 1 K. 22, 10. 2 Chr. 18, 9, clothed in (royal or priestly) robes.

Hebr. to put on a garment upon another, to clothe in or with any thing; with two acc. of pers. and garment; Gen. 41, 42 וַיִּלְבַּשׁ אֹהֶוּ בְגָדֵי שֵׁשׁ and clothed him with vestures of fine linen.

Ex. 28, 41, 29, 5, 40, 13, 14. 1 Sam. 17, 38. Ez. 16, 10. al. With acc. of garment and עַל of the member. Gen. 27, 16 *the skins of the kids על יָדָיו she put upon his hands*. With acc. of pers. only, Gen. 3, 21. 2 Chr. 28, 15. Esth. 4, 4.—Trop. Job 39, 19 *הֲתִלְבִּישׁ צְוָארוֹ רֶעֱמָה hast thou clothed his neck with shuddering?* i. e. with a mane; see in רֶעֱמָה. Job 10, 11. Is. 50, 3. So *to clothe with temporal salvation, prosperity*, i. e. to bestow it largely, Ps. 132, 16. Is. 61, 10; *to clothe (cover) with shame*, Ps. 132, 18. Deriv. לְבוּשׁ, מְלַבְּשׁ, לְבוּשׁ.

לְבוּשׁ Chald. fut. רִלְבֵּשׁ *to put on a garment*, c. acc. Dan. 5, 7, 16.

ΑΡΗ. הִלְבִּישׁ, after the Heb. form, *to clothe*, with acc. of garment and לְ of pers. Dan. 5, 29.

לְבוּשׁ, see לְבוּשׁ.

לֵבָי m. (r. לֵבַי) pr. as it would seem, 'a deep cavity, basin;' comp. Syr. ܠܒܝܢ basin, dish, Gr. λάκκος, λάκος, Lat. lacus, lacuna. Then as the smallest measure of liquids among the Hebrews, a log, containing according to the Rabbins the twelfth part of a Hin (הֵינ), or six eggs; equal to about 3½ gills Engl. Lev. 14, 10, 12, 15, 21, 24.

\* לֵבַי obsol. root. Arab. لَج has for one of its meanings, *to be deep*, e. g. water, the sea; لَج depth of the sea, abyss.—Hence Heb. לֵבַי.

לָד (perh. strife, quarrel, r. לָדָר) pr. n. Lod, a large village of Benjamites, Neh. 7, 37. 11, 35. 1 Chr. 8, 12. Ezra 2, 33.—Gr. Λύδδα, Λύδδα, Lydda, Acts 9, 32, 35, 38. 1 Macc. 11, 34. Jos. Ant. 20, 6, 2; afterwards Diospolis. Now لُد Ludd. See Reland Palæst. p. 877. Bibl. Res. in Palest. III. p. 49 sq.

\* לָדָר obsol. root, in Arab. *to strive, to quarrel*; hence pr. n. לָדָר, and בְּלָדָר son of strife, q. v.

לָה Chald. *nothing*, i. q. לָה, Dan. 4, 32 Cheth. See in לָה.

לָה Deut. 3, 11 Cheth. for לָה not.

\* לָהב obsol. root, Arab. لَهَب Eth. ለሀሀ, *to burn, to flame*. The origin lies in the notion of *licking, lapping*, gliding over, which is contained in roots beginning with the syllables לה, לח, לז, and is variously transferred (see under the verb לָהַב); especially to flame which seems like a tongue to lick, i. e. to be lambent; see לָהַב, and comp. γλώσσα πύρος Acts 2, 3.

Deriv. the three following, and לָהַב, שִׁלְהָהַב.

לָהַב m. plur. לָהַבִּים Is. 13, 8, constr. לָהַבִּי Is. 66, 15.

1. a flame, Judg. 13, 20. Job 41, 13. לָהַב Joel 2, 5. Is. 29, 6, 30, 30; פְּנֵי לָהַבִּים Is. 66, 15.—Is. 13, 8 לָהַבִּים פְּנֵי פְּנֵיהֶם *faces of flame are their faces*, i. e. red and burning (flushed) with anxiety, agitation; comp. Ps. 10, 2, 39, 4.

2. flame of a weapon, i. e. *glittering brightness*, e. g. of a spear Job 39, 23; of a sword Nah. 3, 3. Hence genr. blade of a sword Judg. 3, 22.

לָהַבָּה f. (r. לָהַב) constr. לָהַבָּה Ez. 21, 3; plur. לָהַבֹּת Ps. 105, 32, constr. לָהַבֹּת Ps. 29, 7.

1. a flame, i. q. לָהַב but more freq. Num. 21, 28. Is. 5, 24, 10, 17, 43, 2, 47, 14. Joel 1, 19, 2, 3. Dan. 11, 23. al. לָהַבָּה *fire of flame*, i. e. flaming fire, Is. 4, 5. Lam. 2, 3; לָהַבֹּת id. Ps. 105, 32; לָהַבֹּת אֵשׁ *flames of fire* Ps. 29, 7.

2. i. q. לָהַב no. 2, blade of a spear, its point or head, 1 Sam. 17, 7.

לָהַבִּים m. plur. ἡπαξ λεγόμεν. Gen. 10, 13, pr. n. Lehabim, a people of Egyptian origin. i. q. לִיבָיִם Libyans. Comp. on the affinity of forms עָי and תָּי under let. ה, p. 238. This is prob. the primitive form, since the roots לָהַב, לָהַב, are doubtless softened from לָהַב.

\* לָהַיג obsol. root, Arab. لَهِيح pr. *to be eager, greedy*, for any thing; often trop. *to be eager, zealous*, for any thing; *to hear or learn diligently*; nearly i. q. Engl. *to study*. The primary idea is that of *languishing, fainting*, sc. from exertion; see לָהַיג, לָהַיג, לָהַיג. Hence

להג m. *study of letters, learning*, as Aben Ezra well, Ecc. 12, 12; parall. with עֲשׂוּת סְפָרִים the making of books. Sept. μελέτη, Vulg. meditatio.

\* לָהַד obsol. root, Arab. لهد to press, to oppress. Hence.

לָהַד Lahad, pr. n. m. 1 Chr. 4, 2.

\* לָהָה to be languid, wearied, exhausted, i. q. לָצָה; comp. קָצָה and קָהָה. The origin seems to lie in the idea of fainting from thirst, when the tongue is thrust out, and one burns and longs for drink; comp. the verbs beginning with לה, as לָהַג, לָהָה, and see further under the root לָהַג. Comp. Lat. languere, also Germ. lechen, whence the frequentat. lechzen.—Once, Gen. 47, 13 וְהָלַח אֶרְצָן מִצְרַיִם מִפְּנֵי הָרָבָה the land of Egypt languished, fainted, because of the famine. Chald. לָהָה often for Heb. לָצָה.

\* לָהָה in Kal not used, prob. i. q. לָהַג and לָהַג, pr. to have burning thirst; hence, as this is a trait of rabid dogs, to be mad, rabid, like a dog; to be enraged, frenzied. Thus.

HITHPALP. part. מְהֻלָּח a madman, one insane, Prov. 26, 18. Sept. Aldin. and Symm. πειρώμενοι tempted, driven, sc. by a demon. Venet. ἐξιστώς.—A secondary form, prob. derived from the idea of insanity, is the Syriac ܠܗܗܘܘܐ obstupuit, horruit.

\* I. לָהַט pr. to lick, to lap, see in לָהַב; then to burn, to flame; Ps. 104, 4 לָהַט אֵשׁ flaming fire. So לָהַטִּים the flaming i. e. those breathing out fire and flames, trop. Ps. 57, 5. Syr. Chald. id.

PIEL לָהַט 1. to make burn, to set on fire, c. acc. Ps. 83, 15. Is. 42, 25. So of the breath, Job 41, 13 [21].

2. to burn up, to consume, c. acc. Joel 1, 19, 2, 3. Ps. 106, 18.

Deriv. לָהַט.

\* II. לָהַט i. q. לָאֵט, (comp. under ה, p. 238,) pr. to wrap up, to cover; then to use secret and magic arts; whence לָהַטִּים q. v.

לָהַט m. (r. לָהַט I) pr. flame; hence glittering blade of a sword Gen. 3, 24. Comp. לָהַב no. 2.

לָהַטִּים m. magic arts, enchantments, Ex. 7, 11, i. q. לָהַטִּים in v. 22. R. לָהַט II.

\* לָהֵם in Kal not used. Arab. لهم to swallow greedily; whence لهم greedy, an epicure, glutton. Kindr. is לָהֵם.

HITHP. part. מְהֻלָּחִים 'things greedily swallowed,' dainty morsels, Prov. 18, 8, 26, 22.

לָהֵן therefore Ruth 1, 13; see in הֵן I. p. 259.

לָהֵן Chald. (הֵן with ל) 1. i. q. Heb. propterea, therefore, Dan. 2, 6, 9, 4, 24. Hence

2. As an adversative particle, by a transition like that of Heb. לָכֵן, see in הֵן p. 474. c. β, nihilominus, nevertheless, i. q. but, Ezra 5, 12; and so after a negative Dan. 2, 30; i. q. except, Dan. 2, 11, 3, 23, 6, 8.—Some regard this as a different word, made up from לָא and הֵן.

לָהָה f. only 1 Sam. 19, 20, prob. by transposit. for קָהָה (r. קָהַל) an assembly, company; comp. the form רָקָה 2 Sam. 20, 14 Cheth.—Others make it from a doubtful root לָהַק. Eth. ἈΥΦ to grow old, whence Ἀ.Φ presbyter, prince; q. d. a senate.

לו twice for לוֹ not, see לוֹ note, p. 506. col. 2.

לוֹ דָבָר, see לוֹ דָבָר p. 507.

לוֹ, see in לוֹא.

\* לוֹא obsol. and perh. a secondary root, to negative, i. q. לוֹא q. v. Hence לוֹא not, also

לוֹא 1 Sam. 14, 30. Is. 48, 18, 63, 19; לוֹא 2 Sam. 18, 12 Cheth. elsewhere לוֹא; see note.

1. Interj. of wishing, i. q. Oh if! Oh that! would that! Constr. with fut. Gen. 17, 18. Job 6, 2. Imper. Gen. 23, 13. Præter, Num. 14, 2 לוֹא מָהָנָה לוֹ would that we had died! 20, 3 לוֹא גָּעַנָה לוֹ Josh. 7, 7; but with fut. signif. Is. 63, 19 לוֹא קָרְעָה לוֹא שְׁמַיִם Oh that thou wouldst rend the heavens! Also as merely concessive, Gen. 30, 34 לוֹא יִהְיֶה בְּדַבְרֶךָ i. q. let it be according to thy word.—Hence as

2. Conj. conditional, if, implying that the thing supposed does not exist, is not true, or at least is very uncertain and

improbable; comp. אָם C, and Arab. لَو, De Sacy Gr. I. § 885. It is followed, according as the sense requires: a) By the präter, Deut. 32, 29 לֹא הָבִינֵם לִי רִשְׁבִּילֵי זֵאֵרָא if they were wise (which they are not), they would understand this. Judg. 13, 23 לֹא הִמְרִיתֵנוּ לִי חֶפְצֵךָ דִּי לְהַמְרִיתֵנוּ if the Lord were pleased to kill us, he would not have accepted, etc. 8, 19. 1 Sam. 14, 30. Mic. 2, 11. b) The Future, Ez. 14, 15 if I shall send evil beasts upon the land (which I do not say will take place),... 16... these (three upright men) alone shall be delivered. In v. 13 is כִּי in the same sense; while in vv. 17. 19, the conditional particle is wholly omitted. c) A Particip. 2 Sam. 18, 12 אֶלְהָא בְּסָתָה עַל כַּפִּי אֶלְהָא אֶלְהָא וְלֹא אֶנְכִּי שִׂחַל עַל כַּפִּי אֶלְהָא אֶלְהָא even if I should have weighed out to me a thousand shekels (which no one will do), yet would I not put forth my hand, etc. Ps. 81, 14. d) לֹא, Num. 22, 29.—Comp. לֹא־נָא. An example of aposiopesis is Gen. 50, 15 לֹא יִשְׁתַּמְנֶה יוֹסֵף אִם יִשְׁתַּמְנֶה יוֹסֵף if now Joseph should persecute us! what then? Sept. well as to the sense, μή ποτε.

NOTE. As to the origin, לָב and לָה are prob. i. q. לָא, לָא, non, nonne? see לָא no. 2; which latter was so pronounced in interrogation as to express desire, and thus passed over into a particle of wishing; e. g. לֹא יִחְיֶה לִי shall he not live? i. e. Oh that he might live! לֹא יִחְיֶה לִי nonne sit? i. q. sit! Comp. Gr. οὐ in entreaties, as Od. 7. 22 οὐκ ἄν μοι δόμον ἀνέρος ἡγήσαιο Ἀλκυονόου. ib. 22. 132.—This view is confirmed by the analogy of the Syriac; in which the various significations of the Heb. particle are expressed by particular forms; thus the primitive negat. is ܠܐ non, also nonne? the optative is ܠܝ utinam; the conditional ܠܝܝ if.

\* לָבֹב obsol. root, i. q. לָאֵב to thirst; kindr. לָהֵב. Arab. id.—Hence

לִבְיָנִים gentile n. plur. 2 Chr. 12, 3. 16, 8. Nah. 3. 9, also לִבְיָנִים Dan. 11, 43. Libyans, every where joined with the Egyptians and Ethiopians. Comp. לִבְיָנִים. Arab. لُوبِيّ Libyan, strictly, 'inhabi-

tant of a dry and thirsty land,' from r. לָבֹב. Comp. צָיִים.

\* לָוֵד Lud, pr. n. of two nations or tribes, viz.

1. A people descended from Shem, Gen. 10, 22; not improbably the Lydians in Asia Minor, according to the opinion of Josephus, Ant. 1. 6. 4.

2. A people of Africa, (perh. of Ethiopia,) sprung from the Egyptians, and accustomed to fight with bows and arrows, Ez. 27, 10. 30, 5. Is. 66, 19; also plur. לְוִיִּם Ludim Gen. 10, 13. Jer. 46, 9. See J. D. Michaelis Suppl. 1418. Bochart Phaleg IV. 26.

\* לָוָה fut. רָוָה 1. to fold, to wreath, to twine, whence לָוָה and לָוִיָּה a wreath, garland, לָוִיָּהוּ a serpent coiling himself in folds; comp. לָפַח. Arab. لَوَّى to twist

a cord, لَوَّى to be distorted, Conj. III to coil oneself, as a serpent.

2. to join oneself to any one, to cleave to him; pr. to fold oneself around him. Chald. לָוָה, Syr. Zab. ܠܘܕܐ, id. Ecc. 8, 15 it is good for a man to eat and to drink and to rejoice, וְהוּא רָוָהוּ בְּעַמְּךָ לָוָה for this will cleave to him (abide with him) in his labour; Vulg. hoc solum secum aufert de labore suo. Hence

3. to borrow, q. d. to bind oneself to any one, Lat. nexus est, Neh. 5, 4. Deut. 28, 12. Part. לָוִיָּה a borrower Ps. 37, 31. Prov. 22, 7. Is. 24, 2.—Comp. Lat. nexus, i. e. a debtor given up, bound to serve his creditor till payment is made, Varro Ling. Lat. 6. 5. Liv. 2. 27. ib. 8. 28.

NIPII. to join oneself to any one, like Kal no. 2; either in society and friendship Is. 14, 1. Dan. 11, 34. Esth. 9, 27; or for aid Num. 18, 2. 4; or, in respect to the Deity, for worship Is. 56, 3. 6. Jer. 50, 5. Zech. 2, 15 [11].—Constr. c. על Num. 18, 2. 4. al. אֶל Gen. 29, 34. Is. 56, 3. al. עִם Ps. 83, 9.

HIPH. causat. of Kal no. 3, to let borrow, i. e. to lend; with acc. of pers. pr. 'to bind to oneself?' Deut. 28, 12. 44. Prov. 19, 17 מְלוּוֹה יְהוָה a lender to Jehovah; also with acc. of thing Ex. 22, 24. Absol. Is. 24, 2. Prov. 22, 7. Ps. 112, 5. Sept. δαυελίζω, ἐκδαυελίζω.

Deriv. לָוִיָּה, לָוִיָּהוּ, לָוִיָּהוּ pl. לָוִיָּהוּ, לָוִיָּהוּ and pr. n. לָוִיָּה.

\* לרז 1. *to bend, to bend aside*; Arab. **لَرَز** *to bend, to incline.*  
 2. *to turn away, to depart*, fut. plur. **لَرِزُوا** c. **לָרַז**. Prov. 3, 21.

HIPH. part. **לָרִיז** *perverted*, i. e. *perverse, wicked*, (comp. **עָרָב**, **עָרָב**;) Prov. 3, 32. Neutr. **לָרִיז** *perverseness, wickedness*. Is. 30, 12. More fully Prov. 14, 2 **לָרִיז בְּדַרְכָּיו** *perverse in his ways*, and 2, 15 **לָרִיז בְּדַרְכֵי עֲגֻלָּתוֹ** id.

HIPH. fut. **לָרִיז** inflected in the Chaldee manner (like **לָרַיַנְי** from **לָרַיַן**), i. q. Kal no. 2, *to turn away, to depart*, Prov. 4, 21. See Heb. Gr. § 71. n. 9.

לרז m. 1. As the name of a tree or shrub bearing nuts, Gen. 30, 37; either *the almond-tree*, Arab. **لَوْرَازَة**, **لَوْرَاز**, Syr. **لَوْرَاز**; or *the hazel*, Chald. **לָרִיז** almond or hazel. Interpreters are divided; but the former seems the more probable.—The etymology is hardly to be looked for in the Semitic dialects. It seems to be softened from a primitive form, which the Armenian has preserved in *engies*, Lat. *nut*, old Germ. *hnuz*; and which the Heb. also exhibits in another manner (dropping *n*) in **אֲגוּז** *nut*.

2. *Luz*, pr. n. a) An ancient city of the Canaanites, called also **בֵּית אֵל** *Beth-el* as the seat of a sanctuary, see **בֵּית אֵל** no. 12. b. Gen. 28, 19. 48, 3. Judg. 1, 23; with ה loc. **בְּיֹזָה** Gen. 35, 6. Josh. 16, 2. 18, 13. b) Another in the district of the Hittites, founded by an inhabitant of the preceding. Judg. 1, 26.

\* לרז obsol. root. Arab. **لَح** *to shine, to glitter*; comp. **λευκός**, **γλαυκός**; **λεύσσω**, **γλαύσσω**; Lat. *lux*, Germ. *leuchten*, Engl. *to lighten*. Hence *to be polished, smooth*.

Deriv. **לְרִיזָה**, **לְרִיזָה**.

לרז m. plur. **לְרִיזוֹת**, **לְרִיזוֹת**, *a tablet, table*. Syr. **لَحْزَا**, Arab. **لَوْح**, Ethiop. **ለዐሀ** id. a) Of stone, on which any thing is inscribed or cut in, **לְרִיזוֹת אֲבָנִים** Ex. 24, 12. 31, 18, and **לְרִיזוֹת אֲבָנִים** 34, 1. 4, *tables of stone*; **לְרִיזוֹת הַבְּרִית** Deut. 9, 9. 15, **לְרִיזוֹת הַבְּרִית** Ex. 31, 18, *the tables of the covenant, of the law*. b) Of wood, *a board*; **לְרִיזוֹת נָחָב** *hollow made with*

*boards* Ez. 27, 8. 38, 7; sculptured 1 K. 7, 36. So of *tablets* for writing, covered perh. with wax, Is. 30, 8. Hab. 2, 2. Of the *value* of a folding-door Cant. 8, 9. Dual **לְרִיזוֹת** *the deck* of a ship, which seems to have been double, Ez. 27, 5. c) Trop. Prov. 3, 3 *upon the tablet of thy heart*, comp. Jer. 17, 1. 2 Cor. 3, 3, and the **δέλτοι φρενῶν** of Æschyl. Hence

**לְרִיזוֹת**, with art. **הַלְרִיזוֹת** (made of boards, prob. having boarded houses,) *Luhith*, pr. n. of a Moabitish city, Is. 15, 5. Jer. 48, 5.

**לְרִיזוֹת**, with art. **הַלְרִיזוֹת** (enchanter, r. **לְרִיזוֹת**) *Lohesh, Hallohesh*, pr. n. m. Neh. 3, 12. 10, 25.

\* לרז 1. i. q. **לָרַז** II, *to wrap up, to muffle, to cover*; Arab. **لَط** id.—Part. act. **לָרִיז** *covering* Is. 25, 5. 7; also **לָרִיז** intrans. *covered, clandestine*, whence **בְּלָרִיז** *privately, secretly*, Ruth 3. 7. 1 Sam. 18, 22. 24, 5; once **בְּלָרִיז** Judg. 4, 21.—Part. pass. f. **לְרִיזָה** *wrapped up* 1 Sam. 21, 10.

2. *to do or act secretly*; hence Part. plur. **לְרִיזוֹת** *secret arts, magic arts, sorcery*, Ex. 7, 22. 8, 3. 14; for which **לְרִיזוֹת** 7, 11. See **לָרַז** II.

HIPH. i. q. Kal no. 1, 1 K. 19, 13.

Deriv. **לְרִיזוֹת**, pr. n. **לְרִיזוֹת**.

לרז m. 1. *a covering, veil*; Is. 25, 7 **לְרִיזוֹת הַלְרִיזוֹת** *the covering (muffler) which covers all nations*, which covers their face, makes them sad.

2. *Lot*, pr. n. the son of Haran, Abraham's brother, Gen. 13, 1 sq. 19, 1 sq. the ancestor of the Ammonites and Moabites, who are therefore called *the children of Lot*, Deut. 2, 9. Ps. 83, 9.

3. As the name of a fragrant gum; see in **לָרַז**.

**לְרִיזוֹת** (covering) *Lotan*, pr. n. of a son of Seir, Gen. 36, 20. 29.

לרז m. (a joining, r. **לָרַז**) *Levi*, pr. n. of the third son of Jacob by Leah, Gen. 29, 34. 34, 25. 35, 23; the head of the tribe of the Levites, **בְּנֵי לְוִי**, who were set apart for the worship of God, and of whom the family of Aaron (**בֵּית אַהֲרֹן**) possessed the right of the priesthood.—Also patronym. (for **לְוִי**) *a Levite*, Deut. 12, 18. Judg. 17, 9. 11. 18, 3. Plur. **לְוִיִּים** *Levites* Josh. 21, 1 sq. al. sæp.

לָוִי Chald. plur. emphat. לְוִיָּא *the Levites*, Ezra 6, 16. 18. 7, 13. 24.

לְוִיָּה f. (r. לָוִה) *a wreath, garland*, Prov. 1, 9. 4, 9.

לְוִיָּהוּן (from לָוִה with adj. ending הוּן, like עֲקֻלָּהוּן *brazen fr.* נְחֹשֶׁת fr. עֲקֻלָּה,) pr. an animal *wreathed*, gathering itself *in folds*, see r. לָוִה no. 1. E. g.

1. *a serpent*, espec. a large one Job 3, 8; see in r. עִיר Pil. So Is. 27, 1, as the symbol of the hostile kingdom of Babylon.

2. Spec. *the crocodile*, Job 40, 25 sq.

3. *a sea-monster*, Ps. 104, 26. Trop. for a cruel enemy. Ps. 74, 14; comp. Is. 51, 9. Ez. 29, 3. 32, 2. 3. See Bochart Hieroz. P. II. lib. V. cap. 16–18.

\* לָוִל obsol. root, kindr. with קָלַל, i. q. Engl. *to roll*, Germ. *rollen, to wind*. Hence לָוִל, לָוִיָּה, לָוִל.

לָוִל m. plur. לְוִילִים, *winding stairs*, 1 K. 6. 8. Chald. id.

לְוִילִים m. (r. לָוִל) only in plur. לְוִילִים, defect. לְוִילִים, constr. לְוִילִים (after the form הִירָרִים q. v.) *loops*, corresponding to the hooks or taches (קֶרְסִים) in the curtains of the tabernacle. Ex. 26, 4 sq. 36, 11 sq. Sept. ἄγκυλαι, Vulg. *ansulæ*.

לְוִילִים Gen. 43, 10. Judg. 14, 18. 2 Sam. 2, 27. Ps. 27, 13; elsewhere always

לְוִילִים (comp. from לוּ if and לא, i. q. לא *not*;) a conditional conjunct. negat. *if not*, i. e. *unless*, implying that the condition has a real existence, and therein differing from לאִם; compare also under לוּ no. 2. With Præter. Gen. 31, 42 הָיָה לִי אֲבִי לְוִילִים אֲלֵהֶי אֲבִי *unless God... had been for me*. Is. 1, 9. 1 Sam. 25, 34. 2 Sam. 2, 27. With Fut. Deut. 32, 27. With Part. 2 K. 3, 14 לְוִילִים פָּנִי רָהֹוֶשֶׁפֶט אֲנִי נֹשֵׂא *unless I regarded the presence of Jehoshaphat*, etc. With הָיָה impl. Ps. 94, 17. 119, 92. 124, 1. 2. The apodosis sometimes takes אֲזִי, אֲזִי, Ps. 119, 92. 124, 3; בי Gen. 43, 10.

\* לוּ and לוּן, præter. לוּ Gen. 32, 22. 2 Sam. 12, 16, fem. לוּהָ for לוּהָ Zech. 5, 4, 1 plur. לוּהָ Judg. 19, 13; inf. constr. c. pref. לוּהָ Gen. 24, 25 et sæpe, also לוּהָ ib. v. 23; Imper. לוּהָ Judg. 19, 6. 9, לוּהָ Ruth 3, 13. Joel 1, 13; Fut. לוּהָ, לוּהָ, apoc. לוּהָ 2 Sam. 17, 16, לוּהָ Judg.

19, 20. Job 17, 2; conv. לוּהָ Gen. 28, 11. 32, 14. Part. plur. לוּהָ Neh. 13, 21.

1. *to pass the night, to remain over night, to lodge*, kindr. with לוּהָ, לוּהָ, לוּהָ, לוּהָ, לוּ and לוּ being often interchanged, see lett. לוּ. Not found in the kindred dialects.—Gen. 19, 2 and often; see the examples above quoted. Spoken also of things which are kept over night, e. g. food. Ex. 23, 18. 34, 25. Deut. 16, 4. Lev. 19, 13 *the wages of the hireling shall not remain with thee all night until the morning*. Poet. Job 29, 19 *the dew lay all night upon my branches*. Cant. 1, 13. Also inchoat. *to stop for the night*, to turn in; Ps. 30, 6 *at evening weeping may come in, but in the morning there is joy*.

2. *to abide, to remain, to dwell*, comp. Arab. بَات *to pass the night*, to continue in any state. Is. 1, 21. Ps. 25, 13 *his life abides in good*, he enjoys constant prosperity. 49, 13 בִּירְקָה בַּל יָלִין *yet (such a) man in honour abideth not*, his honour is not permanent. Job 41, 14 *in his neck dwelleth strength*. 17, 2. 19, 4 אָחִי יָלִין אֲתִי בְּשִׁוְיָהִר *with myself abideth mine error*, i. e. *I have erred, not you, and I alone suffer the consequences*. Prov. 15, 31.

NIPH. *to show oneself obstinate, to be stubborn*, from the idea of remaining and persisting, taken in a bad sense; hence *to murmur, to complain*, with עַל *against* any one, as a people against their leader, Ex. 15, 24. Num. 14, 2. 17, 6. Josh. 9, 18 Keri.

HIPH. 1. Causat. of Kal no. 2. Jer. 4, 14 *how long wilt thou let thy vain thoughts remain with thee?* i. e. cherish them.

2. i. q. Niph. pr. *to show oneself obstinate, to be stubborn*, with עַל *against* any one; hence *to murmur*. Præter. הִלְלִנְתָּם Num. 14, 29; Fut. conv. יִלְלִין Ex. 17, 3; elsewhere always with the first radical doubled in the Rabbinic manner (see Lehrs. p. 407. Heb. Gr. § 71. n. 9); as הִלְלִינוּ Ex. 16, 8. Num. 14, 36. 16, 11 Keri; Part. מִלְלִינִים Num. 14, 27. 17, 20. This mode of flexion is found only in this signification.

HITHPAL. הִתְלַלְּתָּ, i. q. Kal no. 2, Ps. 91, 1. Job 39, 28.

Deriv. מְלִינָה, מְלִינָה, מְלִינָה.

\* לונ to swallow greedily, to suck down, Obad. 16. Hence לוץ gullet, swallow. Syr. 𐤊 and 𐤊 to lick, to suck up.—For לוץ Job 6. 3, see r. לונ.

PIL. לונ to suck up blood, Job 39, 30 [33], if we read לוץ for לוץ; see in r. לוץ.

NOTE. J. D. Michaelis long ago appositely remarked, Supp. p. 1552, that the syllable לו expresses the sound of swallowing greedily, sucking down; and this signification is found in many Semitic roots in which לו constitutes the first or primary syllable, e. g. לוץ to lick up, to swallow, לוץ (Arab. لعظم, لعظم) to eat eagerly and daintily, לוץ Ethpe. to

devour greedily, לוץ greedy, an epicure, לוץ, לוץ, לוץ, לוץ, the jaw. A similar power belongs to the kindred syllables לו, לו, לו, as לוץ to taste, לוץ, לוץ, to lick; לוץ (לוץ) to lick, לוץ to swallow down, and לוץ to eat, לוץ, לוץ, לוץ, to lick, לוץ and לוץ to lick, to be lambent as flame, i. e. to flame; comp. Sanscr. lih to lick, Gr. λείω, λικμῶω, λικνεύω, Lat. LinGo, LiGurio, transp. GuLa, deglutio, Germ. lecken, Engl. to lick, and with a sibilant prefixed Germ. schlucken, schlingen. See Pott Etymol. Forsch. I. p. 283.

To these may be added a large class of Semitic roots, beginning with the syllables לו, לו, לו, which denote various motions of the tongue; e. g. לוץ, sc. with open mouth and tongue thrust out, as in burning thirst and madness, see לוץ, לוץ, לוץ, Germ. lechen, lechzen, comp. לוץ, לוץ, also to vibrate the tongue and hiss, in the manner of serpents or of those speaking in a whisper, see לוץ; לוץ, to speak barbarously (unintelligibly) and ineptly. comp. לוץ where see more, לוץ, לוץ. The Greeks expressed the ideas of eating daintily, and of stammering or senseless babble, by the syllables la, lam, lab, lap, lal, comp. λάω to lick, λάβρος, λάμπρος voracious and loquacious, λαμός, λαίμος gullet, λαμία

the voracious (Lamia, man-eater, غولة Ghûlah, see in לוץ). λάπτω, λαφύσσω. Comp. Lat. lambo, labium, Pers. لب lip, Germ. Lippe, Engl. lip, also to lap, and vulgar Germ. labbern schlabbern, schlappen. Engl. to slapper; also λαλέω, Germ. lallen. The signification to deride, to mock, which comes from the idea of stammering (see in r. לוץ no. 2), was expressed by a transposition, as in γελάω, χλεύη.

\* לוץ pr. to stammer, to speak unintelligibly, comp. לוץ, and the note under לוץ. Hence

1. to speak in a barbarous or foreign tongue, since those who speak in a foreign language seem to ignorant persons merely to chatter unintelligibly. See Hiph.

2. to deride, to mock any one, pr. by imitating his voice or mode of speaking; comp. Is. 28, 10, 11, and לוץ. Corresp. is Sanscr. lad, Lat. ludere. Gr. λίσθη derision.—Prov. 9, 12. PART. לוץ a mocker, scoffer, scorners, i. e. a frivolous and impudent person, who sets at nought and scoffs at the most sacred precepts and duties of religion, piety, and morals, (comp. לוץ.) Ps. 1, 1. Prov. 9, 7. 8. 13, 14, 6. 15, 12. 19, 25. 22, 10. 24, 9. Is. 29, 20.

HIPH. 1. to act as interpreter, to interpret, from the idea of speaking a foreign tongue, comp. Kal no. 1. PART. לוץ an interpreter Gen. 42, 23, where Sept. well ἐρμηνευτής, Onk. מַהוֹרַתָּן. Hence also intercessor, internuncius, messenger, 2 Chr. 32, 31. Is. 43, 27; לוץ מַלְאָךְ Job 33, 23 the interceding angel, i. e. interceding with God for men, μισίτης, tutelary, comp. Matt. 18, 10.

2. i. q. Kal no. 2, to deride, to mock, c. acc. Ps. 119, 51. Prov. 14, 9. Job 16, 20; c. dat. Prov. 3, 34.

PIL. part. plur. לוץ scorers, for לוץ, Hos. 7, 5. See Lehrs. p. 316.

HITHPAL. לוץ to show oneself a mocker, i. e. frivolous, impudent, Is. 28, 22.

Deriv. לוץ, לוץ.

\* לוץ pr. to knead with the hands or feet; kindr. לוץ, also לוץ. Hence: 1. to knead dough, c. acc. Jer. 7, 18.



Hos. 7, 4; absol. Gen. 18, 6. 1 Sam. 28, 24. 2 Sam. 13, 8. Syr. and Chald. id. Ethiop. ለዋህ id.—Hence

2. to be firm, strong; whence לִיֹּן lion.

—Arab. لَوْث strength, لَاسْت mid. Ye III, V, to be firm, strong.

לִישׁ Lush, pr. n. m. 2 Sam. 3, 15 Cheth. See לִישׁ no. 2. c.

לִחָה Chald. (r. לִחָה, like קִצָּץ, מִנְיָן) pr. adhesion, connection; but passing over into a Preposit. by, with, like Syr. ܠܡܢ. Ezra 4, 12 מִן לִחָהּ from with thee, i. q. Heb. מִצֵּמָהּ, Fr. de chez toi.

לִחָה see לִחָהּ

\* לִחָהּ obsol. and doubtful root, i. q. לִחָה; whence perh. לִחָהּ.

לִחָהּ see לִחָהּ.

לִחָהּ see לִחָהּ.

לִחָהּ f. perverseness, frowardness, Prov. 4, 24. R. לִחָהּ or לִחָהּ q. v.

לִחָהּ adj. (r. לִחָהּ) plur. לִחָהּ with Dag. forte impl. see Heb. Gram. § 22. 1; pr. moist, and hence green, fresh, e. g. wood Gen. 30, 37; Ez. 17, 24. 21, 3; grapes Num. 6, 3; spoken also of new cords or ropes, Judg. 16, 7. 8.

לִחָהּ m. (r. לִחָהּ) freshness, vigour, Deut. 34, 7.

\* לִחָהּ obsol. root. Eth. ለሠP to be fair, beautiful; prob. pr. to be new, fresh, nearly i. q. לִחָהּ, and spoken of the fresh colour of the cheeks. Hence לִחָהּ cheek.

לִחָהּ or לִחָהּ m. (r. לִחָהּ) 1. Whatever is eaten, food, meat, Job 20, 23 and shall rain upon them with his food, i. e. God will send upon them what shall be their food, fire and brimstone, the divine wrath; comp. Ps. 11, 6. The phrase to rain with food, לִחָהּ, is here poetic, i. q. to send down food in rain, as we also say: It rains in or with large drops, it rains large drops.

2. flesh, body, Zeph. 1, 17; where for לִחָהּ other Mss. and edit. read לִחָהּ as if from a form לִחָהּ Arab. لحم flesh.

\* לִחָהּ obsol. root, to be moist, fresh; Eth. ለሠሠ to moisten, see Ludolf Lex. in Syllab. p. 635; in both editions

of the Lexicon itself, this word is omitted. Chald. לִחָהּ id. לִחָהּ, לִחָהּ, לִחָהּ, לִחָהּ moisture, freshness, vigour. Kindr. is לִחָהּ —Hence לִחָהּ, לִחָהּ.

לִחָהּ f. (r. לִחָהּ) in pause לִחָהּ, c. suff. לִחָהּ Job 40, 26; Dual לִחָהּ Deut. 18, 3, constr. לִחָהּ Is. 30, 28, c. suff. לִחָהּ Ez. 29, 4, but לִחָהּ Hos. 11, 4.

1. the cheek, so called from its fresh colour, see the root; Cant. 5, 13. Lam. 1, 2. So עַל לִחָהּ and הִבֵּה לִחָהּ פ' to smite one upon the cheek, or to smite the cheeks of any one, in chastisement or insult, Mic. 4, 14. 1 K. 22, 24. Job 16, 10; comp. Lam. 3. 30. Is. 50, 6.

2. the jaw-bone, Job 40, 26. Ps. 3, 8 הִבֵּה לִחָהּ אֶת-כָּל-אֹרְבֵי לִחָהּ thou hast smitten all mine enemies as to the jaw-bone, an image drawn from ravenous beasts, which are thus rendered harmless. So the jaw-bone of an ass, Judg. 15, 15-17. Dual Deut. 18, 3. Ez. 29, 4. 38, 4.—

Arab. لَحْي id. لَحْيَة beard.

3. Lehi, pr. n. of a district on the borders of Philistia, Judg. 15, 9. 14. 19; fully v. 17 רֵמַת לֵחִי the height or hill of Lehi (the jaw-bone), prob. so called from a chain of steep, craggy rocks; just as single rocks are called teeth, see לֵשׁ. So jaw-bone for a mountainous tract in the Chald. pr. n. לִחָהּ מוֹאֵב for Heb. עַר מוֹאֵב, Michaelis Suppl. p. 1453. The sacred writer himself (v. 17) seems to refer this name to the throwing away of the jaw-bone; as if written לֵחִי רֵמַת, from r. רֵמַת to throw.

\* לִחָהּ inf. לִחָהּ, i. q. לִחָהּ, to lick, Gerra. lecken. Arab. لَحَس, Syr. حَس

Pe. and Pa. id. In Kal once, of an ox which gathers the grass with his tongue before biting it off, to lick up herbage, to feed off, Num. 22, 4.

PIEL לִחָהּ to lick, to feed by licking, as the ox, see in Kal; comp. Arab. لَحَس to lick up pasture or fodder, as cattle.—Num. 22, 4; spoken of fire 1 K. 18, 38. לִחָהּ עָפָר to lick the dust, hyperbol. of one who prostrates himself as a suppliant, Ps. 72, 9. Mic. 7, 17. Is. 49, 23.

\* לִחָהּ fut. וְלִחָהּ 1. to eat, to take food, (kindr. with וְלִחָהּ and וְלִחָהּ to taste,

see note under לָבַד, i. q. אָבַל, but used only in poetic style; with acc. of food Prov. 4. 17. 23, 6; with אֲרָב to eat of any thing, Prov. 9, 5. Ps. 141, 4; absol. of a meal Prov. 23, 1. Metaph. to consume, Deut. 32, 24 לְחַוְמֵי רָשָׁה devoured by pestilence.

2. to fight, to war; Part. לָחֵם one fighting, i. q. an enemy, foe; with אִתָּא of pers. with whom Ps. 35, 1; c. לָ 56, 2. 3; more usual in Niph.—Soldiers in war or battle are hyperbolically said to devour their enemies, as Joshua the Canaanites, Num. 14, 9 לְחַמְנוּ יָהּ they shall be our bread; and the sword also is said to devour (אָבַל) Ez. 21, 33.

Is. 1, 20. Arab. لَحْمٌ to be slain in battle, pr. to be consumed; also مضغ to chew, Conj. II to fight, Pers. مردم خور man-eater, spoken of a fierce warrior; also Hom. πτολέμοιο μέγα στόμα II. 10. 8.

NIPH. נִלְחֵם, fut. יִלְחֵם, conv. וַיִּלְחֵם, inf. absol. נִלְחֵם, i. q. Kal no. 2, to fight, to wage war; to contend, in a recipr. signif. like Gr. μάχασθαι, Fr. se battre. Absol. Judg. 5, 19. 1 Sam. 17, 10 נִלְחֵמָה יַחְדָּר that we may fight together. The pers. with whom is put with אֲרָב Ex. 1, 10. Num. 21, 26. al. s̄ap. אֲרָב 2 K. 13. 12. 14. 15; אֲרָב (אֲרָב) 1 K. 20, 23. Is. 37, 9; אֲרָב Jer. 1, 19. 15, 20; אֲרָב Neh. 4, 8; also in the acc. according to some, but in part of the examples אֲרָב with a noun signifies with, as Judg. 12, 4. 2. K. 9, 15, and elsewhere אֲרָב is for אֲרָבָה, as Josh. 10, 25. 1 K. 20, 25 comp. v. 23. Once c. suff. וַיִּלְחֵמוּנִי they war against me.—The pers. for whom is put with אֲרָב Ex. 14, 14. 25. Deut. 1, 30; אֲרָב Judg. 9, 17. 2 K. 10, 3.—So too, אֲרָבָה Judg. 9, 45 and אֲרָבָה to fight against a city, to besiege it, Is. 7, 1. 2 K. 19, 8. Jer. 34, 22. 37, 8; so with אֲרָב Josh. 19, 47. Also מִלְחָמָה to war a war, to fight a fight or battle, 1 Sam. 8, 20. 18. 17. al.

Deriv. לָחֵם, לָחֵם, לָחֵם, and pr. n. לְחָמִי.

לָחֵם verbal of Piel (r. לָחֵם) war, siege. Judg. 5. 8 אֲרָב לָחֵם שְׂעָרֵיהֶם then was siege of their gates, i. e. their gates, cities, were besieged. Segol for Tsere, which most Mss. exhibit, is perh. on account of the constr. state; though other like

examples are wanting. Or, better, we may read with some Mss. לָחֵם, with tone retracted; comp. לָחֵם אֲרָבָה Prov. 17, 10.

לָחֵם of both genders; in. Num. 21, 5. f. Gen. 49, 20. R. לָחֵם.

1. food, meat, both for man Gen. 47, 12; and beasts Job 24, 5. Is. 65, 25. Ps. 147, 9. al. s̄ap. לָחֵם אָבַל to eat food, to take a meal, etc. see in אָבַל no. 1. c. לָחֵם לָחֵם to set on food Gen. 43, 31. לָחֵם לָחֵם see in אֲרָב no. 1. h. Poet. Obad. 7 לְחַמְּךָ לְחַמְּךָ אֲנֹשֵׁי לְחַמְּךָ those who eat of thy food, thy household. Num. 14, 9 see in r. לָחֵם no. 2. 1 Sam. 20, 24. לָחֵם אֱלֹהִים the food of God, spoken of a sacrifice Lev. 21, 6. 8. 17. 21. 22. So Jer. 11, 19 עֵץ בְּלַחְמִי the tree with its food i. e. its fruit;

comp. Arab. أَكْلُ food, also for fruit.—Further: a) provision, sustenance, living, Ecc. 9, 11. לָחֵם שְׁלֵמָה Solomon's provision, supplies, 1 K. 5, 2 [4, 22]. לָחֵם הַמֶּלֶךְ the provision of the governor, his table-allowance, Neh. 5, 14. 18. b) a meal, feast, as אָבַל לָחֵם see in אָבַל no. 1. c. עָשָׂה לָחֵם to make a feast Ecc. 10, 19.

2. Spec. a) bread, as in mod. Arab. لَحْمٌ spec. flesh; Gen. 21, 14. 25, 34. 28, 20. al. s̄ap. לָחֵם וּמַיִם bread and water, as daily and common food, 1 K. 18, 4. 13. Num. 21, 5. Is. 3, 1. לָחֵם אֶבֶר a cake or loaf of bread Ex. 29, 23; but when there is more than one loaf the word בְּבָרִית is omitted after the numeral (as שְׁתֵּי בָרֵסֶה and זֶהָבָה), e. g. שְׁתֵּי לָחֵם two loaves of bread 1 Sam. 21, 4. 17, 17. פֶּת לָחֵם see in פֶּת. For the phrase לָחֵם מִצֵּה see in מִצֵּה no. 2. So לָחֵם הַפְּרִישִׁים bread of the presence, Sept. ἄρτοι ἐρωπιῶν. Vulg. panes propositionis, Engl. shew-bread, i. e. the twelve loaves which were set out every sabbath before Jehovah in two rows upon the table in the sanctuary, Ex. 25. 30. 35, 13. 39, 36; comp. Lev. 24, 5-9. Called in the later books לָחֵם הַמִּצֵּה נֶחֱם Neh. 10, 34. 1 Chr. 9, 32. b) wheat, as that from which bread is made, bread-corn, grain; comp.

Arab. طَعَامٌ food, spec. wheat, and contra Gr. σίτος wheat and also food. Gen. 41, 54. 47, 13. 15. 17. לָחֵם וּבְרֵמִים Is. 36, 17; 28, 28 לָחֵם יִירָק see in דָּקָן no. 1.

לָחֵם Chald. *food, a feast*, Dan. 5, 1.

לָחֵם see in לָחֵם no. 2.

לָחֵמִי a) Gentile n. see בֵּית הַלָּחֵמִי *Bethlehemite*, art. בֵּית no. 12. w.

b) *Lahmi*, pr. n. of a man in 1 Chr. 20, 5, a passage perhaps corrupted from 2 Sam. 21, 19 וַיִּבֶן אֶלְחָנָן בְּנוֹ-רֵעִיר אֲרָגִים וַיִּבֶן אֶלְחָנָן בֵּית הַלָּחֵמִי אֶת גִּלְיָת הַגִּתִּית *Elhanan, son of Jaare-Oregim (אֲרָגִים is here doubtful, see in רֵעִיר) the Bethlehemite, slew Goliath the Gittite*; where, in order to remove the supposed discrepancy with the account of David's victory over Goliath, the text in 1 Chr. l. c. stands thus: וַיִּבֶן אֶלְחָנָן בְּנוֹ-רֵעִיר אֶת-לָחֵמִי אֶת-גִּלְיָת הַגִּתִּית *Elhanan, son of Jair, slew Lahmi, the brother of Goliath of Gath*. [Vice versa, Winler and others suppose the true reading to be preserved in 1 Chr. and the passage in Kings to be corrupted; Realw. ed. 3, art. *Goliath*.—R.]

לָחֵמִים *Lahmas*, pr. n. of a place in the plain of Judah, Josh. 15, 40; where 32 Mss. read לָחֵמִים. Vulg. *Leheman*, Engl. *Lahmam*.

\* לָחֵן Chald. a root not used in the verb, *to be longing, lustful*, like Gr. *λάγνος*; pr. *to be eager, greedy*, like kindr. לָחֵם, and transferred to sexual desire.—Hence

לָחֵנָה Chald. f. *a concubine*, Dan. 5, 2. 3. 23. More frequent in the Targums.

\* לָחֵץ fut. וְלָחֵץ 1. *to press, to crowd*, Sept. *θλιβω*. Num. 22, 25 the ass *crushed* (וַתִּלָּחֵץ) *the foot of Balaam against the wall*. Hence *to crowd out, to thrust forth*, 2 K. 6, 32; a people into the mountains Judg. 1, 34; comp. Am. 6, 14.

2. *to oppress, to distress*, e. g. persons Ps. 56, 2; strangers Ex. 22, 20. 23, 9; a people Judg. 2, 18. 10, 12. 1 Sam. 10, 18. 2 K. 13, 4. 22. Is. 19, 10. Jer. 30, 20. לָחֵץ פ' לָחֵץ Ex. 3, 9.

Kindred is לָחֵץ; also לָחֵץ, אֵיץ, אָנִים. Samar. *ܠܚܥܘܢ*, Arab. *لحص* II, to press, to distress; also *لحز* to press, to importune.

NIPH. *to press oneself*, sc. against a wall Num. 22, 25.—Hence

לָחֵץ m. *oppression, distress, affliction*, e. g. of persons Job 36, 15. Ps. 62, 10; of

a people Ex. 3, 9. With a genitive of the object, לָחֵץ יִשְׂרָאֵל *the oppression of Israel*, which he suffers, 2 K. 13, 4; c. suff. Deut. 26, 7. Ps. 44, 25. Also, with genit. of the subject, לָחֵץ אֵיבֵב, *bread and water of affliction* or calamity, one's food in time of distress, 1 K. 22, 27. 2 Chr. 18, 26. Is. 30, 20.

\* לָחֵשׁ in Kal not used, *to whisper*, Gr. *ψιθυρίζω*, Germ. *zischeln*, all which as well as the Heb. are onomatopoeic; comp. kindr. נָחַשׁ. Syr. *كسب* to whisper in the ear, Arab. *كس* the serpent vibrates his tongue, hisses; whence *كواحس* hissers, i. e. serpents. Ethiop.

Λῆσῖν id. also to mutter, to speak softly, for Gr. *γρῦζω, ἄλῆσῖν* to whisper in the ear, *ταψῖν* to whisper among themselves.

PIEL לָחֵשׁ *to whisper, to mutter*, spec. as magicians or sorcerers their incantations; only Part. מְלַחֵשִׁים *conjurers, enchanters*, also charmers of serpents, Ps. 58, 6. Syr. *كسب* Pe. to use enchantment, whence *كسم* charmer of serpents.

HITHP. *to whisper among themselves*, 2 Sam. 12, 19; with עַל *against* any one, Ps. 41, 8.

Deriv. pr. n. לָחֵשׁ and

לָחֵשׁ m. pr. *a whispering*; hence 1. *prayer*, uttered in a low voice, Is. 26, 16.

2. *incantation, magic*, also the charming of serpents, Is. 3, 3. Jer. 8, 17. Ecc. 10, 11. Comp. אָשִׁים in art. אַשׁ.—Hence

3. Plur. לָחֵשִׁים Is. 3, 20, pr. *charms, remedies against enchantment*, i. e. *amulets*, superstitious ornaments, often gems and precious stones, or plates of gold and silver, on which certain magic formulas were inscribed, and which were worn suspended from the neck or in the ears, by oriental females. According to Kimchi *ear-rings*, amulets being often so worn; and so Luth. and Engl. Vers. comp. Gen. 35, 4 and the commentators, also Syr. *عقوما*. But *ear-rings* had already been mentioned by Isaiah in v. 19.

לָט part. Kal, see in לָט.

לָט (in Cod. Samar. and many Heb. Mss. fully לַיָּט m. Gen. 37, 25. 43, 11, Lat. *ledum, ladanum*, Gr. *λίδον, λάδανον*, a fragrant resinous gum, which is gathered from the leaves of a shrub growing in the island of Crete, Arabia, and Africa, *κιστος, Cistus ladanifera*, Herod. 3. 112. So called perh. from covering over, concealing, from r. לָט; comp. כָּפַר pitch, from r. כָּפַר. Sept. Vulg. *στακίη, stacle*, Syr. and Chald. *pistacia*, Saad. *chestnut*. See Celsii Hierob. T. I. p. 280 sq.

\* לָטָא obsol. root, i. q. Chald. לָטָא i. q. לָט to hide; or Arab. لَطَى and لَطَأَ *terre adhesit*. Hence

לָטָא f. a species of lizard. Lev. 11, 30. Sept. *γαλαβώτης*, Vulg. *stellio*. See Boch. Hieroz. I. p. 1073. Zab. حَبَلَاءُ lizard.

לָטָשׁ (the hammered, the sharpened) *Letushim*, pr. n. of an Arabian tribe descended from Dedan, Gen. 25, 3. R. לָטָשׁ.

\* לָטַשׁ fut. לָטַשׁ 1. to hammer, to forge, Gen. 4, 22.

2. to sharpen by hammering, e. g. a ploughshare 1 Sam. 13, 20; a sword Ps. 7, 13. Metaph. Job 16, 9 לָטַשׁ עֵינָי לִי he sharpeneth his eyes against me, beholds me with a stern and threatening look.

Pual part. מְלָטָשׁ *sharpened, sharp*, Ps. 52, 4.

Deriv. pr. n. לָטָשׁ.

לָיָה for לָיָה, contr. for לָיָה (r. לָיָה) a wreath; only Plur. לָיָה *wreaths, festoons*, in architecture, 1 K. 7, 29. 30. 36.

לָיָל Is. 16, 3. Lam. 2, 19 Cheth. once לָיָל Is 21, 11 (in pause, as לָיָל and לָיָל), constr. לָיָל Ex. 12, 42. Is. 15, 1. 30, 29; but far more freq. with He parag. לָיָלָה (Milél, see note). in pause לָיָלָה; Plur. לָיָלָה; masc. R. לָיָלָה.

1. night; Arab. لَيْلَة, لَيْل, Syr. لَيْلَة, Eth. ሌላ, id. in all which there is a vestige of the He parag. as in לָיָלָה; see note. This word is by many regarded as primitive; and the

etymology is at least very doubtful. But as *יום day* comes from the idea of *heat*; so *לַיָּל night* may come from that of *cold*, viz. as causing one to roll or wrap himself in his cloak or bed-covering, r. לָוַל.

—So לָיָלָה אַרְבָּעִים *forty nights* Gen. 7, 4. 12. 1 K. 19, 8; לַיָּלָה 1 Sam. 30, 12. Jon. 2, 1; בְּכָל-לַיָּלָה *every night* Ps. 6, 7, but כָּל-הַלַּיָּלָה *the whole night* Ex. 14, 20. 21. Num. 11, 32. al. בְּלַיָּלָה *in one night* Gen. 40, 5. 41, 11. בְּלַיָּלָה *in that night* Gen. 32. 14. 22. בַּחֲצֵי הַלַּיָּלָה *at midnight* Ruth 3, 8; אִישׁוֹן לַיָּלָה see in אִישׁוֹן no. 2. מִיּוֹם עַד לַיָּלָה *from day-break even to night*, i. e. in one day, Is. 38, 12. 13. בּוֹן-לַיָּלָה see in בּוֹן no. 7. חֲזוֹן לַיָּלָה *vision of the night*, nocturnal vision, Job 4, 13. 20. 8. 33, 15; מְרֵאָה לַיָּלָה id. Gen. 46, 2; חֲלוֹם לַיָּלָה *nocturnal dream* Gen. 20, 3. בַּחֲדָר לַיָּלָה *nocturnal terror* Ps. 91, 5.—By *night* is expressed in Heb. by לַיָּלָה Gen. 14, 15. Ex. 13, 22; whence יוֹמָם וּלְיָלָה *by day and night* Ex. 13, 21. Lev. 8, 35. Num. 9, 21, and so לַיָּלָה וְיוֹמָם *night and day* Is. 27, 3, לַיָּלָה וְיוֹמָם 34, 10. Jer. 14, 17. Poet. בְּלַיָּלָה Job 24, 14. Ps. 42, 9. 77, 7. 88, 2. 119, 55, לַיָּלָה Ps. 16, 7, בְּלַיָּלָה Cant. 3, 1.—Also with art. הַלַּיָּלָה adv. *this night, to-night*, (like הַיּוֹם *this day, to-day*), Gen. 19, 5. 34. בְּלַיָּלָה *as by night* Job 5, 14.

2. Trop. a) For calamity, adversity, misery, comp. חֲשָׁה, Is. 21, 11. Job 35, 10. Mic. 3, 6. Arab. كَيْل misfortune, Schult. Opp. Min. p. 74. b) For *Sheol, Hades*, Job 36, 20.

NOTE. The form לָיָלָה with He parag. signifies pr. *by night*; but by degrees came also to stand for 'the time when it is night,' and so for *night* itself; in the same manner as צָפוֹנָה וְנֶגְבָּה, pr. the region towards the south, towards the north, are then put for the south, the north, whence בְּצָפוֹנָה וּבְנֶגְבָּה; comp. בְּיוֹמָם. Indeed the paragogic ending became so closely united with this substantive, that in Chald. and Syr. it was retained as a radical letter, and passed over in the stat. emphat. into י.—Hence

לַיָּלָה Chald. m. *night*, Dan. 2, 19. 5, 30. 7, 2. 7. 13. Often in Targg.

לַיָּלָה f. (from לָוַל, r. לָוַל) pr. *nocturna, a night-spectre, ghost, a creature*

of Jewish superstition, frequenting the desert, Is. 34, 14. According to the Rabbins it bore the form of a female elegantly dressed, and lay in wait for children by night. Similar are the Greek and Roman fables respecting the female *Λυαίόσα*, the *ὄνοζέρταυρος*, see Aristoph. Ran. 293. Creuzer Comment. Herod. p. 267; the *Lamia*, *Striges*; and the Arabian *Ghûl*, *Ghûlah*, (الغولة, الغول,) i. e. female monsters dwelling in deserts and tearing men in pieces. Comp. the other names of spectres, in Heb. e. g. עֲלִיקָה, שִׁיֵּרִים See more in Bochart Hieroz. T. II. p. 831. Buxtorf in Lex. Chald. Talmud. p. 1140. Also Comment. on Is. 13, 22. 34, 14.

\* לִיָּן see לִיָּן.

לִישׁ m. (r. לִישׁ) 1. Poet. a lion, so called from his strength and courage, Is. 30, 6. Job 4, 11. Prov. 30, 30. Arab.

לִישׁ, Chald. לִישׁ, Gr. λῆς Hom. Il. 11. 239. ib. 15. 275.

2. *Laish*, pr. n. a) A place in the northern extremity of Palestine, called also לִישׁ and דָּן Dan q. v. Judg. 18, 29; with ה loc. לִישׁה v. 7. b) Also with ה loc. לִישׁה Is. 10, 30, a place near Anathoth, northeast of Jerusalem; see Bibl. Res. in Palest. II. p. 149. c) A man, 1 Sam. 25. 44 and 2 Sam. 3, 15 Keri; in Cheth. לִישׁ.

לִיָּן imper. see לִיָּן init. and no. 7.

\* לָבֵד fut. לָבֵד 1. to take, to catch, sc. animals, e. g. in a net, snares, (pr. 'to strike or hit with a net,' comp. Arab. لكد percussit.) Judg. 15, 4. Am. 3, 5. Ps. 35, 8; in a pit, Jer. 18, 22; of a lion seizing his prey Am. 3, 4.—Metaph. Job 5, 13 *he taketh* (snareth) *the wise in their own craftiness*. Prov. 5, 22. Jer. 5, 26.

2. to take, to seize, to get possession of, viz. a) to take captive in war, Num. 21, 32. Josh. 11, 12. Judg. 8, 12. b) to take a city by assault, storm, to capture, Deut. 2, 34. Josh. 8, 21. 10, 1. 11, 10. c) to take or occupy a land, Josh. 10, 42. Dan. 11, 18; also single places, as the fords of Jordan, Judg. 3. 28. 12, 5. So Judg. 7. 24 וְלָבְדוּ לָהֶם אֶת-הַיַּרְדֵּן and seize the waters before them, even Jordan. d) Other things, as chariots of war,

1 Chr. 18, 4. 1 Sam. 14, 47 *Saul took* (לָבֵד) *the kingdom over Israel*. Sometimes with מִן of pers. from whom, 1 Chr. 18, 4. 2 Chr. 13, 19; comp. לָּ Judg. 7, 24.

3. to take, to choose any one by lot; comp. אָחָז no. 7. Josh. 7, 14 הַשִּׁבְטָה אֲשֶׁר-יִהְיֶה הַלְּבָבָהּ הַיְהוָה the tribe which Jehovah taketh, designates by lot. v. 17.

נִיחַ 1. to be taken, caught, with snares, Is. 8, 15. 28, 13. Jer. 48, 44. Ps. 9, 16.—Trop. Prov. 6, 2. 11, 6. Job 36, 8.

2. to be taken, captured; of men Jer 51, 56; a city 1 K. 16, 18. 2 K. 18, 10. Jer. 13, 28. 50, 2. 51, 31. 41.

3. to be taken by lot, Josh. 7, 15. 16. 18. 1 Sam. 10, 20. 21. 14, 41. 42 [43. 44].

חִיֵּחַ to take hold of one another, to hold fast together, to cohere. Arab. لكد Conj. V, to be joined together, to have the parts compacted. Job 41, 9 [17] וְחִיֵּי הַלְּבָבִי they hold together, sc. the scales of the crocodile. 38, 30 וְחִיֵּי הַחֹמֹם הֵחָלְדָּה is frozen. the surface of the deep coheres, is frozen. Comp. אָחָז no. 4.

Deriv. מִלְּבָדָה and

לָבֵד m. a being taken, capture, Prov. 3, 26.

I. לָבֵד imper. see in לָבֵד init. and no. 7.

II. לָבֵד for לָבֵד to thee, Gen. 27, 37.

לָבֵד (a going, journey, for וְלָבֵד;) *Lechah*, pr. n. of a place in the tribe of Judah, 1 Chr. 4, 21. R. רָבֵד.

לָבֵד (either: the smitten, captured; or: the tenacious, i. e. impregnable, r. לָבֵד) *Lachish*, pr. n. of a fortified city (Is. 36, 2. 2 Chr. 11, 9) in the plain of Judah, anciently the seat of a Canaanitish king. Josh. 10, 3. 12, 11. 15, 39. Neh. 11, 30. 2 Chr. 11, 9. Is. 36, 2. Jer. 34, 7. Mic. 1, 13. Comp. Bibl. Res. in Palest. II. p. 389, 393.

לָבֵד see לָבֵד p. 474. c.

\* לָבֵד obsol. root, prob. i. q. kindr. Arab. لكد, لكت: a) to strike, to smite. b) to adhere, to be tenacious; hence, to be difficult.—Deriv. pr. n. לָבֵד.

לָבֵד see לָבֵד.

\* לָבֵד fut. לָבֵד 1. Pr. to beat with a rod, to chastise, espec. beasts of burden; whence מִלְּבֵד an ox-goad. Arab. لكد i. q. لدم to strike, to beat with a

rod. Hence to discipline, to train, to teach, sc. beasts of burden, etc. see Pual Hos. 10, 11; also troops to war, 1 Chr. 5, 18 מְלֻמְמָה מְלֻמְמָה trained to war, i. e. practised, skilled. Comp. Pual no. 2.

2. Intrans. to be trained, taught, i. q. to learn, e. g. war, Is. 2, 4. Mic. 4, 3. With acc. Deut. 5, 1. Is. 26, 10. Prov. 30, 3. Jer. 12, 16; with infin. Is. 1, 17; infin. c. לְ Deut. 14, 23. 17, 19. 18, 9; verb. fin. with וְ Deut. 31, 12; see Heb. Gr. § 139. 3. a. Also, to accustom oneself, to be wont, c. אֵל Jer. 10, 2.

PIEL לָמַד 1. to train, to accustom. Jer. 9, 4 they have accustomed their tongue to speak lies. Ps. 18, 35.

2. to teach, absol. Ps. 60, 1. 2 Chr. 17, 7. With acc. of pers. to teach one any thing, Ps. 71, 17. Cant. 8, 2. Jer. 32, 33. Part. מְלַמֵּד a teacher, c. genit. Ps. 119, 99. Prov. 5, 13. With two acc. of pers. and thing. Deut. 4, 5. 14. 11, 19. Ps. 25, 4. Jer. 2, 33 אֲתָהּ-הָרַעְוִיתָ לְמַדְרֵי אֲתָהּ-רָבִיבָה wickedness hast thou taught thy ways. Ecc. 12, 9. With acc. of pers. and dat. of thing (pr. to train one to any thing) Ps. 144, 1; with בְּ in any thing, Is. 40, 14; מִן of thing Ps. 94, 12; inf. c. לְ Ps. 143, 10. Is. 48, 17. Jer. 12, 16; so with לְהִוִּיתָ impl. Jer. 13, 21 לְמַדְרֵי אֲתָם עָלֶיךָ לְמַדְרֵי אֲתָם thou hast taught them to be leaders over thee, accustomed them to exercise dominion over thee. With dat. of pers. Job 21, 22.

PUAL 1. to be trained, accustomed, taught, e. g. a heifer well trained, Hos. 10, 11; of troops (comp. Kal no. 1), Cant. 3, 8 מְלֻמְמָה מְלֻמְמָה trained to war, i. e. expert; comp. 1 Chr. 25, 7 מְלֻמְמָה מְלֻמְמָה instructed in song.

2. to be taught, spoken of that in which one is instructed; Is. 29, 13 מִצְוַת אֲנָשִׁים מְלֻמְמָה a mere human precept taught, inculcated, which they are made to learn. Deriv. מְלַמֵּד, מְלַמֵּד, לְמַמְד.

לָמַד see in למוד.

לְמָה, לְמָה, לְמָה, see in מה D. 3, 4.

לְמוֹ poet. for לְ, as כְּמוֹ for כְּ, see מוֹ; four times in the book of Job, c. 27, 14. 29, 21. 38, 40. 40, 4.

לְמוֹאֵל (of God sc. created, see לְאֵל) Prov. 31, 4, also לְמוֹאֵל Prov. 31, 1, Lemuel, pr. n. of a king otherwise un-

known, prob. not an Israelite, perh. an Arabian, to whom the moral maxims Prov. 31, 2-9 are directed.

לְמוֹר and לְמוֹר adj. 1. accustomed, used to any thing, Jer. 2, 24. 13, 23; practised, expert, Is. 50, 4 לְשׁוֹן לְמוֹרִים the tongue of the practised sc. in speaking, the eloquent.

2. one taught, a disciple, follower; לְמוֹרֵי יְהוָה the disciples of Jehovah, prophets, Is. 50, 4. 54, 13; pious men 8, 16.

\* לְמוֹר obsol. root. Arab. لَمَك to taste; but تَلَمَكَ a strong youth. Hence

לְמוֹר Lamech, pr. n. a) A son of Methusael, a descendant of Cain, and the first to misuse the arms invented by his son, Gen. 4, 18-24. b) The son of Methuselah, a descendant of Seth, Gen. 5, 25-31.

לְמוֹ see after לְמוֹ.

לְמוֹעַן on account of, because, see מִצְעַן.

לְעַ m. (r. לִיעַ) the swallow, gullet, throat, Prov. 23, 2. Chald. לִיעָא.

\* לְעַב in Kal not used, Arab. لَعِبَ

to play, to sport, to jest; also to jest at, to mock. Kindr. are לְעַב, לְעַב, see לְעַב note. Chald. לְעַרֵב mockery, derision, לְעַב לְעַב to mock at, to deride any one, Syr. لَعَج id. Comp. Gr. λῶβη, λωβόμαι.

HIPH. to mock at, to deride, part. c. עַב 2 Chr. 36, 16.

\* לְעַב fut. יִלְעַב, pr. to stammer, to speak unintelligibly, Syr. لَعَج, also

لَعَج, لَعَج, Eth. ለጮሎ and ለጸጸጸ stammering, comp. לְעַב and see לְעַב note. Hence

1. to speak in a barbarous or foreign tongue, see in לְעַב, comp. Niph. By transpos. יִלְעַב, Arab. عَجَّ barbore loquens.

2. to mock, to deride, pr. by imitating the stammering voice of any one in derision. Chald. לְעַב to mock. Comp. by transp. Gr. γελᾶω, also γλεῦν, γλεῦάζω, Goth. hlahjan, lahhan, Pers. لاغند

to jest, Germ. *lachen*, Engl. *to laugh*.—  
E. g. absol. Job 11, 3; oftener with לָּ of  
pers. and thing Job 9, 23. Prov. 17. 5. 2  
K. 19, 21. al. Spec. spoken: a) Of  
those who mock at others in distress,  
Job 9, 23; c. לָּ Prov. 1, 26; לָּ of pers.  
Ps. 22. S. Job 22, 19; also לָּ לָּ לָּ *they  
laugh among themselves* Ps. 80, 7. b)  
Of a scoffer, who mocks at God and reli-  
gion, Job 11, 3; comp. in לָּ no. 2. d)  
Of one who contemns the threats and ef-  
forts of enemies. Ps. 2. 4. 59, 9. Is. 37, 22.

NIPII. *to speak in a barbarous or for-  
eign tongue*, Is. 33, 19.

HIPH. i. q. Kal no. 2. *to mock. to de-  
ride*, Job 21, 3; c. לָּ Ps. 22, 8. Neh. 2.  
19; לָּ 2 Chr. 30, 10; לָּ Neh. 3, 33  
[4. 1].

Deriv. the two following.

לָּ m. 1. *mockery, derision, scorn*,  
Ps. 79. 4. Ez. 23. 32. 36, 4. Meton. for  
the cause of derision. Hos. 7, 16.

2. *scoffing*, i. e. impious discourse, Job  
34, 7; comp. in לָּ no. 2.

לָּ adj. (r. לָּ) 1. *speaking a bar-  
barous or foreign tongue*; Is. 28, 11  
לָּ לָּ i. e. as barbarians, foreign-  
ers, sc. the Assyrians.

2. *a mocker, jester, buffoon*. Ps. 35, 16  
לָּ לָּ pr. cake-jesters, table-buf-  
foons, i. e. parasites; Gr. *ψωμοκόλακες*,  
*κνισσοκόλακες*. So in the Talmud לָּ  
לָּ cake-talk, i. e. jesting, buffoonery.

\* לָּ obsol. root. Arab. *لَعَدَ* *to put  
in order*. Hence the two following:

לָּ (order) *Laadah*, pr. n. m. 1 Chr.  
4, 21.

לָּ (put in order) *Laadan*, pr. n. m.  
a) 1 Chr. 7, 26. b) 23, 7. 26, 21.

\* לָּ i. q. Arab. *لغى*. *to speak  
rashly*, to talk at random, kindr. with  
לָּ q. v. *لغى* rash discourse.—Once præter.  
3 plur. Job 6, 3 לָּ לָּ *therefore  
were my words rash*. לָּ Milra for לָּ  
Milra on account of the pause; like  
לָּ in pause לָּ.

\* לָּ *to speak in a barbarous or for-  
eign tongue*, part. לָּ Ps. 114, 1. Comp.  
לָּ, and see לָּ note. Syr. *لحن* *to  
speak in a barbarous (spec. the Egyp-  
tian) tongue*.

\* לָּ *to eat eagerly, to devour*; comp.

לָּ note. Arab. quadril. *لَعَمَ* id. *لَعَسَ*  
voracity.

HIPH. *to give to eat*; once Gen. 25, 30  
לָּ לָּ *give me now to eat* sc. ea-  
gerly, hastily, to devour; spoken of one  
hungry and greedy.

\* לָּ obsol. root, Arab. *لعن* *to curse*.  
Hence

לָּ f. *wormwood*, Jer. 9, 14. 23, 15.  
Prov. 5, 4. It was apparently regarded  
as a noxious or poisonous plant, and  
hence called the *accursed*; see the root,  
and Deut. 29, 17. Rev. 8, 10, 11. Indeed  
bitter herbs were commonly so regard-  
ed by the Hebrews; see Heb. 12, 15.  
Trop. of a *bitter lot, calamity*. Lam. 3,  
15, 19; *bitter injury* or injustice Am. 5,  
7, 6, 12.

\* לָּ obsol. root, *to flame, to shine*,  
Gr. *λάμπω*. The origin lies in *lap-ping*,  
being *lam-bent*, which likewise the  
Semitic and Greek tongues express by  
the syllable *lab, lap*, and apply also to  
flame; e. g. לָּ, לָּ, *labium*, لب lip,  
see לָּ note. The common radix there-  
fore of the Hebrew and Greek verb is  
לָּ, and the third radical לָּ is added in  
the same manner as in לָּ, לָּ. Gr.  
*λαμπος*, *λαμπος*; a vestige of it appears  
also in the Greek *λαμπάς*, gen. *λαμπάδος*.  
From the Semitic לָּ declined in the  
Aramæan manner לָּ, came the Greek  
*λάμπω*; and from לָּ, Syr. *لحيم*,  
Chald. לָּ the Gr. *λαμπάς*, *λαμπάδος*;  
and not vice versa.—Hence

לָּ m. 1. *a flame* Gen. 15, 17. Ex.  
20, 18. Job 41, 11. Nah. 2, 5. Dan. 10,  
6, al.

2. Gr. *λαμπάς*, Lat. *lampas, a lamp,  
torch*, see r. לָּ Judg. 7, 16. 20. Zech.  
12, 6. So according to some, Job 12, 5  
לָּ לָּ *a torch despised*, i. e. thrown  
aside because it ceases to give light,  
the emblem of a man once in high con-  
sideration, but now vile and contemned;  
comp. Is. 7, 4. and Comment. in loc.  
But it accords better with the parallel-  
ism to make לָּ correspond to לָּ  
in the other member: *for misfortune*  
(לָּ from לָּ and לָּ) there is *contempt*

in the thought of him that is at ease ; it (contempt) is prepared for those who slip with the feet ; see פיר.

לַפִּידוֹת (torches) *Lappidoth*, pr. n. of the husband of Deborah the prophetess. Judg. 4. 4.

לְפָנַי adj. anterior, front, in front, 1 K. 6, 17. It is formed from לָפַנַי, as סִטְטַי from סִטַּי. Heb. Gr. § 85. 5. Lehrgr. p. 516. See לָפַנַי in פְּתַח לֵבֶת lett. D.

\* לָפַת fut. וְלָפַת, pr. to bend, to turn to fold. Arab. لَفَت to inflect, to turn away the face ; V to look back by turning the head ; VIII, to turn oneself to any one ; Kor. Sur. 11. 83. Vit. Salad. p. 17. 22. 26. Hence, to enfold, to embrace, to clasp ; Judg. 16, 29 וְלָפַת וְהִלְבַּח וְשָׁדָדָיו וְיָמֵי וְשָׁדָדָיו וְיָמֵי and Samson clasped the two middle pillars... the one with his right hand and the other with his left. Sept. ἀπὸλαβε, Vulg. apprehendens ; Jarchi אֶמְבְּרָא i. e. Fr. embrasser.

לָפַת to bend oneself, i. e. a) to turn oneself around or back, in order to see. Ruth 3, 8. See Arab. above. b) to turn aside from a way ; Job 6, 18 וְלָפַת אֶת־הַדֶּבֶר אֲחֵיהֶם הַדֶּבֶר the wayfarers of their way turn aside, i. e. those who travel that way and turn aside to find those streams, are disappointed and perish.

לְבַיִן m. (r. לִבְיָן) mocking, derision, scorn, sc. of every thing good and noble, Prov. 1, 22. Hence לְבַיִן אֲנֹשִׁי i. q. לְצַרִּים mockers. Is. 28, 14. Prov. 29, 8.

\* לְבַיִן to mock, a doubtful root, from which some derive Part. plur. לְצַרִּים mockers, scorers. Hos. 7, 5. But this is rather for לְצַרִּים Pil. of r. לִבְיָן q. v.

לָקַח (pr. way-stopper, i. e. a fortified place, r. לָקַח) *Lakkum*, pr. n. of a place in the tribe of Naphtali, Josh. 19, 33.

\* לָקַח once 3 præter. קָח Ez. 17, 5 ; fut. לָקַח, plur. יִקְחוּ, imper. לָקַח Ex. 29, 1, oftener קָח with He parag. קָחָה Gen. 15, 9 ; Inf. absol. לָקַחָה Deut. 31, 26. Jer. 32, 14 ; constr. קָחָה once קָחָה 2 K. 12, 9. with pref. לָקַחָה (to be distinguished from לָקַחָה 2 fem. præter.) c. suff. קָחָה.

1. to take. i. q. λαμβάνω. Comp. Arab. لَقِم semen recent camela: Malt. la-

gach, fut. jylqach to receive as a guest, Vassali p. 430. Also by transpos. Arab.

لَحَق to take hold of each other, to cohere, see in Hithpael, also Gr. λάγω, λαγώνω.—Pr. to take with the hand, to lay hold of ; Gen. 8, 9 Noah put forth his hand וַיִּלְחֹקָהּ and took her sc. the dove. Ps. 18, 17. 1 Sam. 16, 23. 2 Sam. 22, 17. Job 40, 24. al. sæp. With acc. of pers. and מ of member or part, Ez. 8, 3 וַיִּלְחֹקֵנִי רֹאשִׁי and took me by a forelock of my head ; in Greek it would be τῆς κόμης, comp. Hist. of Bel v. 36. Rarely with ל of pers. Jer. 40, 2.—Then i. q. to take to oneself, with accus. of thing or pers. Gen. 8, 20 and (Noah) took of all beasts . and offered burnt-offerings. 2, 15 and God took Adam and put him into the garden. v. 21 and he took one of his ribs. 12, 5. 16, 3. Deut. 4, 20. 2 Sam. 2, 8. al. sæp. In these and similar examples לָקַח, like the Homeric λάβω (see Vigerus ed. Herm. p. 352). often appears as if pleonastic ; though it strictly serves to place the action more fully and vividly before the eyes. Here belongs also 2 Sam. 18, 18 וְאַבְשָׁלוֹם לָקַח וַיִּצְבֵּל וַיִּקְמַד וַיִּבְנֶה וַיִּשְׁתַּבַּח and Absalom had taken a column and erected it for himself in his lifetime. 1 K. 11, 37 and I will take thee and thou shalt reign. But in Jer. 23, 31 they take their tongues and pronounce oracles, it seems to signify that the false prophets misused their tongues.

To the object is often prefixed לְן participative, to take of a thing ; e. g. לָקַח מִדָּם to take of the blood i. e. some blood, Lev. 4, 25. Gen. 6, 21. 28, 11. 43, 11. The accus. of a pronoun is often omitted, as also after verbs of speaking ; Gen. 12, 19 behold thy wife וְלָקַח take her and go thy way. 24, 51. 27, 14. 33, 11.—The person or thing from whom any thing is taken or received, is put with לְן Gen. 23, 13 ; וְלָקַח Num. 5, 25. 1 Sam. 10, 4 ; וְלָקַח Lev. 7, 34. Ex. 25, 2 ; so too the place whence, with לְן Gen. 45, 19. Josh. 4, 20 ; וְלָקַח Is. 6, 6.

Sometimes also a *Dat. commodi* is added, לְן לָקַח pr. to take to or for oneself ; Gen. 38, 23 לָקַח לְהָאֵשֶׁת let her take it for herself. 14, 21. Num. 8, 16. More freq. the force of the pronoun is so attenuated



that it is apparently redundant; Job 2, 8 וַיִּקַּח לוֹ הַרְשָׁה and he took him a potsherd; espec. in the imperative, Lev. 9, 2 קַח לָךְ take thee a calf. 15, 14. 29. Ex. 30, 23. 1 Sam. 21, 10. Is. 8, 1. Ez. 4, 1. 3. 9. al. sæp. Plur. קָחוּ לָכֶם Gen. 45, 19. Ex. 5, 11. al.

Spec. a) לָקַח אִשָּׁה to take a wife, Gr. λαμβάνειν γυναῖκα, Gen. 6, 2. 19, 14. 1 Sam. 25, 43; more fully לָקַח לוֹ אִשָּׁה Gen. 4, 19. Ex. 21, 10; לָקַח לוֹ פְּלִיזְרִית לְאִשָּׁה Gen. 12, 19. Ex. 6, 25. al. Also לָקַח לְבָנוֹ אִשָּׁה he took a wife for his son, i. e. the father gave his son a wife, Gen. 34, 4. Judg. 14, 2. 3. Ellipt. Ex. 34, 16 וְלָקַחְתָּ מִבְּנֹתָיו (נָשִׁים) לְבָנֶיךָ. In the later books the more usual phrase is לָקַח אִשָּׁה q. v.

b) to take, i. q. to take away, sometimes with force and violence (וַיִּזְקֶה 1 Sam. 2, 16); 1 Sam. 12, 3. Gen. 34, 28. Judg. 5, 19. Jer. 28, 3. al. Hence to take captive and carry away, Gen. 14, 12. 1 Sam. 19, 14. 20.—וַיִּקַּח לָקַח אֶת חַיִּים לְבָנֵי אֶחָד מֵעַמֵּי הָאָרֶץ 1 K. 19, 10. 14. Prov. 1, 19; comp. Jon. 4, 3. Job 1, 21. Gen. 27, 35 thy. brother hath taken away thy blessing. Job 12, 20 he taketh away the understanding of the aged. Gen. 5, 24 וַיִּקַּח אֱלֹהִים אֹתוֹ לְבָרָה for God had taken him away, i. e. translated him to heaven. 2 K. 2, 3. 5.

c) to take, i. q. to take possession of, to capture, to seize upon, e. g. a city, hostile country, Num. 21, 25. Deut. 3, 14. 29, 7. Metaph. Job 3, 6 that night, let darkness seize upon it. Also to take or captivate one by blandishments, wisdom, etc. Prov. 6, 25. 11. 30.

d) to take a person any where, to any place, etc. i. q. to lead, to bring, to conduct, with acc. of pers. and אֶל of place. Num. 11, 16 and bring (וַיִּבְרָךְ) them to the tabernacle of the congregation. 23, 27. Job 38, 20. 2 K. 18, 32. Is. 36, 17; אֶל of pers. to whom, Gen. 48, 9; לְ Prov. 24, 11; לְ c. inf. Ex. 14, 11.

e) to take and bring to any one, to fetch; with acc. of thing Gen. 18. 5. 7. 8. 27, 13. 2 Sam. 4, 6 לְקַחְתִּי חֶטְאִים as if fetching wheat, as if in order to buy wheat. 1 K. 17, 11; with acc. of pers. 2 K. 3, 15 מִיָּנֵן לִי מִיָּנֵן bring me a minstrel. Gen. 42. 16. 43, 13. Judg. 11, 5. Am. 9, 2. 3. Often to fetch by another,

to let come, 1 Sam. 16, 11. Gen. 20, 2. Jer. 37, 17.—With מֵן of place whence, Am. 7, 15. Ps. 78, 70.

2. to take, i. q. δέχομαι, i. e. a) to accept, to receive, sc. any thing offered, as gifts 1 Sam. 12, 3. Ps. 15, 5. Am. 5, 12; food, מִיָּד פֶּן Judg. 13, 3. Also of a buyer receiving wares Neh. 10, 32; of God as accepting prayers Ps. 6, 10; of a person receiving and following counsel, Prov. 2, 1 בְּנֵי אֵם הִקָּחָה אֲמִרָה 4, 10. 10, 8. 24, 32. Job 22, 22. b) to take in, to receive; Gen. 4, 11 the earth, which hath opened her mouth to receive (וַיִּקַּח) thy brother's blood. So to receive a person under one's care and protection, Ps. 49, 16. 73, 24. c) to receive, i. e. to get, to obtain; Is. 40, 2 for she hath received (וַיִּקַּח) of the Lord's hand double, etc. Prov. 9, 7. 22, 25. Num. 23, 20. So Prov. 31, 16 she considereth a field and taketh it, i. e. gets it, buys it, Sept. ἐπιλατο; comp. 2 Sam. 4, 6. Neh. 10, 32. d) to receive, to perceive, sc. with the ears. Job 4, 12.

NIPH. נִקַּחְתָּ 1. Pass. of Kal no. 1. b. to be taken away, 1 Sam. 21, 6 [7]; of the ark as captured by the enemy, 1 Sam. 4, 11. 17. 19. 21. 22; of Elijah as taken up to heaven, 2 K. 2, 9. Also to be taken away from life by violence Ez. 33, 6.

2. Pass. of Kal no. 1. d, to be brought, c. אֶל Esth. 2, 8. 16.

PUAL לְקַח and Fut. HOPH. יִקַּח; the fut. of Piel and præter. of Hoph. being wanting.

1. Pass. of Kal no. 1, to be taken, with מֵן of that whence. Gen. 2. 23. 3, 19. 23. Job 28, 2. Ez. 15, 3. Trop. to be taken up. repeated, as a curse, Jer. 29, 22.

2. Pass. of Kal no. 1. b. to be taken away, of things, with מֵן of pers. Is. 49, 24. 25; לְ Judg. 17, 2; of persons e. g. to heaven 2 K. 2, 10, comp. Is. 53, 8. Also to be taken captive, carried away, Is. 52, 5. Jer. 48, 46.

3. Pass. of Kal no. 1. e. to be fetched, as things Gen. 18, 4; to be brought, as persons Gen. 12, 15.

HOPH. fut. see in Pual.

HITHP. part. מִתְּלַקְחָה Ex. 9, 24 and Ez. 1, 4, a fire taking hold on itself, holding together, continuous, i. e. a mass of fire. Comp. synonym. הִתְלַקְּחָה.

Deriv. מִקָּח, מִקָּחָה, מִקָּחִית, מִקָּחִיתִים, and the two following.

לקח m. c. suff. לקחי 1. *taking arts*, fair speech, by which the mind of any one is *captivated*, Prov. 7, 21; see r. לקח no. 1. c.

2. *doctrine, learning, knowledge*, which one *receives*, perceives, learns, see the root no. 2. c, d. Prov. 1, 5. 9, 9. 16, 21. Comp. Chald. קביל to receive and to learn. קבילה *cabbala*, learning; Gr. παρλαμάρω, Lat. *accipio*.—Hence so far as this is communicated to others:

3. *instruction, discourse* of a teacher, Prov. 1. 2. Deut. 32, 2. Job 11, 4.

לקחי (learned) *Likhi*, pr. n. m. 1 Chr. 7, 19. Comp. לקח no. 2.

\* לקח fut. ילקח, *to take up, to gather up, to collect*, pr. things upon the ground; as stones Gen. 31, 46; flowers Cant. 6, 2; manna Ex. 16, 4 sq. Num. 11, 8; ears of grain, *to glean*, Ruth 2, 8. Poet. of animals gathering up the herbage, pasture, etc. Ps. 104, 28. Usually with accus. but also absol. as לקח בטהרה *to glean in a field* Ruth 2, 8.—Arab. لقط to take up. لقط gleanings, etc. Syr. حَب id.

PIEL i. q. Kal, *to take up, to gather up*; as ears of grain, *to glean*, Ruth 2, 16 sq. Is. 17, 5; grapes scattered in a vineyard Lev. 19, 10; wood Jer. 7, 18; herbs 2 K. 4, 39; arrows 1 Sam. 20, 38. Trop. of money Gen. 47, 14. Usually with acc. but also absol. as לקח בשורה Ruth 2, 3. 17; and so Judg. 1, 7, comp. Matt. 25, 27.

PUAL *to be gathered*, as a people dispersed, Is. 27, 12.

HITHP. *to gather themselves together*, with לָ to any one, Judg. 11, 3.

Deriv. ילקוח and

לקח m. a *gleaning* of fields or vineyards, Lev. 19, 9. 23, 22.

\* לקח obsol. root, Arab. لقم *to stop the way*. Hence pr. n. לקוח.

\* לקק, 3 plur. ילקקו, fut. ילקק, onomatopoe. *to lick, to lap*, of dogs lapping as they drink, 1 K. 21, 19. 22, 38. Judg. 7, 5. Kindr. is לקח q. v. and see לקח note.

Armen. լակիլ *lakiel*, *to lick*, Arab.

لَقَلَّق tongue.

PIEL id. Judg. 7, 6. 7.

\* לקש in Kal not used; Syr. كشم *to be late ripe*, of fruit. Hence מלקוש the latter rain, and לקש after-grass.

PIEL *to gather the late fruits*, i. e. to glean a vineyard; Job 24, 6 קשם קשו they glean the vineyard of the wicked. But some Mss. read לקשו.

לקש m. *latter grass, ruten, after-math*, Am. 7, 1. R. לקש Kal.

\* לשד obsol. root, Arab. لسد *to lick, to suck*; hence

לשד m. c. suff. לשדי, pr. something usually licked or sucked, something sweet, etc.

1. *juice, sap*, as being sucked; spec. *vital moisture*, life-blood, vigour, Ps. 32, 4 לשיהי נהפח *my life-blood is changed*, i. e. is dried up.

2. *a sweet cake*. Num. 11, 8 לשד השמן *a sweet cake made with oil*. Sept. ἐλαίς εἰς ἐλαίου, Vulg. panis oleatus. Comp. מצה from r. מצץ.

לשון of both genders, but oftener fem. Ps. 12, 4. Prov. 6, 24. al. masc. Ps. 22, 16. Prov. 26, 28; constr. לשון, c. suff. לשוני Ex. 11, 7; plur. לשונות, c. suff. לשונות Gen. 10, 20. R. לשן.

1. *the tongue*, both of men and animals, as the instrument of licking, Ex. 11, 7. Ps. 68, 24. Job 20, 16. 40, 25 [41, 1]. al. Arab. لسان, Ethiop. ልሳን,

Aram. לשן, كشم. Comp. also from languages not Semitic, Sanscr. rasana, Armen. լակ, Copt. λαι, and even Gr. γλωσσα, in which the γ is an addition, comp. λείσσω, γλαύσσω; γνόφος, νέφος; χλαίνα, lana, and many others.

—Spoken with few exceptions of the human tongue as the instrument of speech; (exceptions are Ex. 11, 7. Ps. 22, 16. 68, 24. Lam. 4, 4. Is. 57, 4. Job 20, 16. 40, 25;) thus Job 33, 2 הברה לשוני בהבר *they speak with a lying tongue*, (for which accus. of instrum. see Heb. Gr. § 135, 1. n. 3.) Prov. 15, 4. 18, 21. Is. 33, 19. 45, 23. al.—The words which one is ready to utter, are said to be either upon the tongue, פ' בלשון Job 6, 30. Ps. 139, 4. פ' על לשון 2 Sam. 23, 2. Prov. 31, 26;

or also *under the tongue*, פ' תִּחַח לְשׁוֹן Ps. 10, 7. 66, 17, comp. Cant. 4, 11; which phrases seem not greatly to differ in meaning; comp. 'upon the lips' Ps. 16, 4, and 'under the lips' Ps. 140, 4.—With genit. לְשׁוֹן טָקַר *a lying tongue* Prov. 6, 17. (Meton. for a lying person, with masc. Prov. 26, 28.) לְשׁוֹן מְרַמֶּה id. Ps. 52, 6. תְּהַפְּכוֹת לְשׁוֹן id. Prov. 10, 31.—Also καὶ ἐξοχλῆν for a *spiteful, malignant tongue*, (or as in Chald. and Zab. 'lingua tertia.' comp. Eccclus. 28, 15.) whence Ps. 140, 12 אִישׁ לְשׁוֹן אִישׁ *a man of tongue*, i. e. a tattler, slanderer. (But בַּעַל לְשׁוֹן *an enchanter, charmer*, Ecc. 10, 11.) Jer. 18, 18 *come, let us smite him with the tongue*, i. e. as Chald. well, let us bear false witness against him. Job 5, 21 לְשׁוֹן תִּזְוֶה *the scourge of the tongue*, comp. the similar figure in Germ. *klatschen*, Engl. *lash*, Fr. *coup de langue*. Ez. 36, 3 *ye go up upon the lips of the slanderer's tongue*, i. e. are traduced in men's mouths.—Meton. a) i. q. *speech*, Job 15, 5 לְשׁוֹן צְרוּמִים *crafty speeches*. Prov. 16, 1. b) *tongue*, for *language, dialect*. Dan. 1, 4 לְשׁוֹן בְּשָׂדִים *the Chaldee tongue*. Gen. 10, 5 אִישׁ אַחַד אַחֲרֵי לְשׁוֹנוֹ *every one after his tongue*. dialect. Deut. 28, 49. Is. 28, 11. Neh. 13, 24. Esth. 1, 22.

3, 12. 8, 9. Arab. لِسَانٌ, لِسْنٌ, id.

Hence c) *a nation, people*, having a tongue or language of their own. Is. 66, 18 כָּל-הַגּוֹיִם הַהֲלֹשְׁנוֹת *all nations and tongues*; see Chald. לְשָׁן.

2. Trop. of what resembles a tongue, e. g. a) לְשׁוֹן זָהָב *a tongue of gold*, i. q. *bar of gold*, Josh. 7, 21. 24. Vulg. *regula aurea*. b) לְשׁוֹן אֵשׁ *a tongue of fire*, i. e. *a flame of fire*, Is. 5, 24, so called from its shape and motion, whence also it is said to *lap*, to be *lambent*; see לָהַב, לָהַט, and Virg. *Æn.* 2. 684. Comp. γλωσσαι ὡσεὶ πυρός Acts 2, 3. Arab. لِسَان

النار, Pers. زبان آتش *zabāni ātesh*.

c) לְשׁוֹן הַיָּם *a tongue of the sea, a bay*, Josh. 15, 5. 18, 19. Is. 11, 15; and simpl. הַלְשׁוֹן Josh. 15, 2. In Arabian geographers لِسَانُ الْبَحْرِ. Comp. Engl. 'tongue of land,' Germ. *Erdzunge*.

\* לְשָׁן obsol. root, perh. transp. i. q. שָׁלַח, but intransitive, to *throw oneself*

down, i. e. to lie, to lie down. Hence perhaps

לְשָׁפָה f. with He loc. לְשָׁפָה 1 Sam. 9, 22; Plur. לְשָׁפָה, constr. לְשָׁפָה; *a cell, chamber*, pr. *bed-chamber*; spoken esp. of the cells or chambers in the courts of the temple, mostly at the gates, 2 K. 23, 11. 1 Chr. 23, 28. 28, 12. Jer. 36, 10. Ez. 40, 17. 44 sq. 42, 13 sq. in which the treasure of the temple and every thing necessary for the temple-service were kept, 1 Chr. 9, 26. 28, 12. 2 Chr. 31, 5. 11 sq. Ezra 8, 29. Neh. 8, 38 sq. 13, 5. 9; where the priests, Levites, etc. lodged, Ez. 40, 38. 44 sq. 42, 1 sq. 45, 5. Neh. 13, 4; (comp. 1 Chr. 9, 33;) and where other persons were rarely admitted to dwell or as guests, 2 K. 23, 11. Jer. 35, 4. 5. Once of an eating-room, 1 Sam. 9, 22; also of the chamber of the king's scribe in the palace Jer. 36, 12.—Thrice written נְשָׁפָה Neh. 3, 30. 12. 44. 13. 7.

NOTE. The etymology is uncertain. If the more common לְשָׁפָה be the primary form, it may come from r. לְשָׁף as above; and at any rate has no connection with Gr. *λέσχη*, as has been suggested. But as *n* is more readily softened into *l* than the contrary, it may be that נְשָׁפָה is the older form; and this Bohlen derives from Pers. *نشستن* to sit, to sit down, whence might come *نشاه* seat, though this is not found. Others make it by transpos. for שְׁכֵנָה dwelling, from r. שָׁכַן. See Thesaur. p. 762, 763.

\* לְשָׁם obsol. root, Arab. لَسَمَ to taste, pr. to lick; see in לָשַׁד.—Hence

לְשָׁם m. 1. A species of *gem*, Ex. 28, 19. 39. 12; Sept. *λιγύριον*, Vulg. *ligurius*, Engl. *opal*.—The *λιγύριον* or *λυκοτύριον* is described as a species of *amber*, and also as a species of *hyacinth*; see Thesaur. p. 763.

2. *Leshem*, pr. n. of a city, elsewhere called לִישׁ and לִישׁ; see לִישׁ. Josh. 19, 47.

\* לְשָׁן in Kal not used, prob. to lick, to lap, like the kindr. لَسَمَ, لَسِبَ, لَسَّ, comp. لָحَسَ, لָحَسَ.

Po. לְשׁוֹן denom. from לְשׁוֹן, pr. to tongue, i. e. to use the tongue freely, and by impl. to slander; see לְשׁוֹן no. 1.

mid. Part. with י parag. מְלוֹשְׁנֵי Ps. 101, 5; in Keri מְלוֹשְׁנֵי for מְלוֹשְׁנֵי part. Pi. Arab. لسن to slander.  
 HIPH. id. Prov. 30, 10.

לְשׁוֹן Chald. m. *tongue*, and hence a *nation*, having a tongue or language of its own, see לְשׁוֹן no. 1. c. Dan. 3, 4 עַמְּמֵינָא יְלִשְׁנֵינָא tribes, nations, and tongues. v. 7. 31. 5. 19. 6, 26. 7, 14. al. Comp. Rev. 5. 9. 7, 9.

\* לָשַׁע obsol. root, Arab. لسع to *puncture, to sting*, as a scorpion; لَسْعٌ a chink, fissure, perh. of chasms in the earth, fountains, etc.—Hence

לֶשָׁע *Lesha*. pr. n. of a place, Gen. 10, 19; according to Jerome (in Quæst.) *Callirrhœ* on the eastern coast of the Dead sea, celebrated for its warm

springs; see Plin. H. N. 5. 16. Jos. B. J. 1. 33. 5. These springs were visited by Irby and Mangles; Travels, Lond. 1844, p. 144 sq.

\* לָתַח obsol. root, perh. i. q. מָתַח, Samar. נַחַח, to *spread out* a garment; whence Eth. አለተገ a garment, tunic, perh. wide. Hence מְלֻתְחָה.

\* לָתַח obsol. root, prob. i. q. נָתַח to *be poured out*. Hence

לִתְחָה m. a *measure* for grain, Hos. 3, 2; so called from pouring. Sept. ἡμι-χορος, Vulg. *corus dimidius*, accommodated to the context.

\* לָתַע obsol. root, i. q. לָנַע to *strike*; also to *bite*, whence מְלֻתְעוֹת biters, teeth.—To this root some refer the form נָתַעַי Job 4, 10; but it belongs rather to r. נָחַע.

מ

*Mem*, the thirteenth letter of the Hebrew alphabet, as a numeral denoting 40. The name מים probably signifies *water*, i. q. מַיִם, and the antique forms of the letter have a certain resemblance to *waves*; see Monum. Phœn. p. 35, 36. Its name accords with Gr. *Mū* i. e. Phœnic. מוֹ water; in Ethiop. also *Mai* water.

It is interchanged: a) Often with other labials, as ב and פ, which see; rarely with ו, as מַמְמָה, Chald. מַמְמָה, to be astonished. b) With liquids, chiefly

Nun, comp. מַנָּה, Syr. مَن, Arab. مَن; أَن, اُنْ

مَن, Arab. مَنَابِطُ thumb; مَنَابِطُ

*pistacia terebinthus* Linn. مَنَابِطُ, Arab. مَنَابِطُ to be fat;

מַמְמָה, Arab. مַמְמָה to be fat;

מַמְמָה, Arab. مַמְמָה to be fat;

מַמְמָה, Arab. مַמְמָה to be fat;

מַמְמָה, Arab. مַמְמָה to be fat;

מַמְמָה, Arab. مַמְמָה to be fat;

מַמְמָה, Arab. مַמְמָה to be fat;

מַמְמָה, Arab. مַמְמָה to be fat;

·מַ prefix, for מַה *what?* where see note.

·מַ prefix, for מַן, q. v.

מַיִם Chald. i. q. Hebr. מַה *what?* also without interrogation מַיִם מַה *that which* Ezra 6, 8. See מַה.

מַאֲבֹרֶס m. (r. אָבַס) a *store-house, granary*, plur. Jer. 50, 26. Sept. ἀποθήκη.

מַאֲרָה m. (r. אָרַר no. 3) c. suff. מַאֲרָה, מַאֲרָה

1. Subst. *might, vehemence*; Deut. 6; 5 and thou shalt love Jehovah, thy God, with all thy heart, with all thy soul, with all thy might, and with all thy might. 2 K. 23, 25; comp. Luke 10, 27. Is. 47, 9 בְּעֶצְמַת מַאֲרָה הַבְּרִיָּה מַאֲרָה *with (notwithstanding) the great abundance of thine enchantments*, where connect עֶצְמַת מַאֲרָה Job 35, 15.

Hence a) בְּמַאֲרָה מַאֲרָה *with might of might*, i. e. *mightily, very exceedingly*, Gen. 17, 2. 6. 20. Ez. 9, 9. b) עַד מַאֲרָה *even to vehemence*, i. e. *very exceedingly*, Gen. 27, 33. 1 K. 1; 4. Dan. 8, 8; *wholly, utterly*, Ps. 119, 8; *too much, too exceedingly*, Is. 64, 8. c) עַד מַאֲרָה i. q. עַד לְמַאֲרָה.

For Mem dropped at the end of words, see Lehrs. p. 138, 524. Comp. the similar usage in the language of the Etruscans and Umbri, in O. Müller's Etrusker T. l. p. 56.

but in later Hebrew, 2 Chr. 16, 14; comp. 2 Chr. 17, 12, 26, 15.

2. Adv. pr. acc. as adv. a) *mightily, vehemently, exceedingly*, Gen. 4, 5, 7, 18, 13, 19, 3. al. Often joined with adjectives and adverbs, as טוב מאד *very good* Gen. 1, 31. הרהב מאד *very much* Gen. 15, 1. Emphat. doubled מאד מאד Gen. 7, 19. Num. 14, 7.—Ps. 46, 2 עזרה בצרה נמצא מאד *he is found a help in trouble mightily*. i. e. a mighty helper. b) *speedily, quickly*, as being connected with the exertion of one's strength; 1 Sam. 20, 19 ירד מאד *come down quickly*; Vulg. *festinus*. Comp. Germ. *bald* from Lat. *valde*; Low Germ. *srieth*, Anglo-Sax. *swithe*, i. q. *valde*, Germ. *geschwind*, Engl. *swift*.

\* מֵאָה f. constr. מֵאָה; dual מֵאָהִים for מֵאָהִים; plur. מֵאוֹת.

1. a *hundred*; Arab. مائة and مائة, Ethiop. ሞአት, Syr. ܡܐܘܬܐ. If an etymology be sought, we may compare Pers. *ma, mah, meh*, great, much; of which also some uncertain traces are found in the Phœnician, see Monum. Phœn. p. 152.—Lev. 26, 8 מֵאָה מֵאָה *a hundred of you*. Ecc. 6, 3. al. With substantives it is joined variously, and is put: a) Before substantives in the *singular*, usually such as denote things often spoken of in great numbers; as שָׁנָה מֵאָה *a hundred years* Gen. 17, 17; מֵאָה אִישׁ 1 K. 18, 13; also Gen. 23, 19. Josh. 24, 32. 2 K. 23, 33. 1 Chr. 18, 4. al. b) Before substantives in the *plural*, usually those denoting things less frequently spoken of in great numbers; as מֵאָה נְבִיאִים *a hundred prophets* 1 K. 18, 4; מֵאָה מִפְּזָרִים 2 Sam. 24, 3. 1 Sam. 25, 18. Gen. 26, 12. c) In the *construct* in like manner, though rarely, before nouns sing. and plur. as מֵאָה כֶּכֶר Ex. 38, 25; מֵאָה אֲדָמָה v. 27. But, on the other hand, מֵאָה stands very frequently where the number *one hundred* is combined with others; as מֵאָה וְשִׁבְעִים שָׁנָה *a hundred and seventy years* Gen. 25, 7, 17, 35, 28; 28, 7, 24, 47, 28. Ex. 6, 18, 18. Num. 33, 39. al. d) Rarely and only in the later books is מֵאָה put *after* a noun plur.

as מֵאָה רַבְּבַיִם 2 Chr. 3, 16; comp. 4, 8, Ezra 2, 69, 8, 26.

2. Adv. *a hundred times*, Prov. 17, 10; constr. מֵאָה id. Ecc. 8, 12.

3. *the hundredth or one per centum*, sc. of money or other things, exacted in monthly usury; Neh. 5, 11 מֵאָה הַחֲמִשָּׁה וְיָהֳרָיִן, Vulg. *centesima*. For the *centesima* or one per cent. of the Romans, see Ernesti Clav. Cic. sub. v. and for the usury still common in the East, see Volney's Travels, II. p. 410. Bowring's Report on Egypt p. 82.

4. *Meah*. pr. n. of a tower in Jerusalem, Neh. 3, 1, 12, 39.

DUAL מֵאָהִים *two hundred*; put before a noun sing. שָׁנָה מֵאָהִים Gen. 11, 23. 1 Sam. 18, 27; before a plur. מֵ שָׁלֹשִׁים 2 Sam. 14, 26; after a plur. מֵ עֲזָרִים Gen. 32, 15.

PLUR. מֵאוֹת a) *hundreds*, as לְמֵאוֹת *by hundreds* 2 Sam. 18, 4; שָׂרֵי הַמֵּאוֹת *the captains of hundreds*, centurions, Num. 31, 14, 48, 52. Hence מֵ שֵׁשׁ *six hundred* Ex. 12, 37; מֵ שְׁמֹנֶה *eight hundred* Gen. 5, 7. etc. b) *a hundred*. q. d. each hundred, hundred by hundred, 2 Chr. 25, 9 Cheth. comp. v. 6. Keri מֵאוֹת.—A rare form of the plur. is Cheth. מֵאוֹתָה (מֵאוֹתָה) 2 K. 11, 4, 9, 10, 15. Comp. the Arabic.

מֵאָה Chald. *a hundred*, Dan. 6, 2, Ezra 6, 17, 7, 22. Dual מֵאוֹתָיִן Ezra 6, 17.

מֵאוֹרֵי m. (r. אָדָה I) *desire*; once plur. constr. מֵאוֹרֵי הַשָּׂעִר *the desires of the wicked*, Ps. 140, 9.

מֵאוֹם for מֵאוֹם, usually contr. מֵאוֹם q.v. *a spot, blemish*, Dan. 1, 4. Job 31, 7. R. מֵאוֹם.

מֵאוֹימָה Milél (prob. for מָה וּמָה, or perh. for מָה אוּ מָה, *what or what?* though the etymology is doubtful.) *whatever, something, any thing*. Num. 22, 38 *have I now any power at all* דְּבַר מֵאוֹימָה *to say any thing?* 2 K. 5, 20 *and accept of him* מֵאוֹימָה *something*.—Oftener with a negat. particle, *nothing, nothing whatever, nothing at all*; e. g. with לֹא Deut. 13, 18. Gen. 39, 6, 9, 1 Sam. 12, 5. With אֵינִי, 1 K. 18, 43 אֵינִי מֵאוֹימָה *nothing at all*. Judg. 14, 6. Ecc. 5, 13; more fully Gen. 39, 23 רָאָה אֵינִי

מֵאֵרְךָ *not looking to any thing at all.* With אֵל, Jer. 39, 12 מֵאֵרְךָ לֹוּ מֵאֵרְךָ אֵל רַע. 1 Sam. 21, 3.

מֵאֵר m. once מֵאֵר Ex. 25, 6, constr. מֵאֵר; plur. מֵאֵרִים Ez. 32, 8, and מֵאֵרוֹת Gen. 1, 16. R. אֵר.

1. *light, a light*, Ps. 90, 8. 74, 16; also *a luminary*, as the sun and moon, Gen. 1, 14. 16. Ez. 32, 8. How it differs from אֵר, see in h. v. מִנְיַרְתֵּי-הַמֵּאֵר the sacred candelabra, Num. 4, 9. 16.—Metaph. מֵאֵר עֵינַיִם *the light of the eyes*, i. e. bright eyes, joyous, Prov. 15, 30.

2. *a candlestick, candelabra*, Ex. 25, 6. 27. 20. 35, 14.

מֵאֵרָה fem. of מֵאֵר (ר. אֵר) pr. light, then *light-hole*, sc. by which light enters, and so meton. *hole, den* of a serpent, Vulg. *caverna*, Is. 11, 8.—Or it may also be taken for מַעֲרָה, מַעֲרָה, *مغارة, a cavern*, א and ע being interchanged.

מֵאֵזִיִּים m. dual (ר. אֵזִי II) *balances*, *a balance*, Arab. مِيزَان, Is. 40, 12. 15.

Job 6, 2. Ps. 62, 10 *so that they ascend in the balance*, sc. for lightness. זָרָה *a just or even balance* Lev. 19, 36. Job 31, 6; opp. מְרָבָה *a false balance* Prov. 11, 1. 20, 23. It differs from מֵאֵל q. v.

מֵאֵזִיִּין Chald. id. Dan. 5, 27.

מֵאֵרוֹת, see מֵאֵר Plur. fin.

מֵאֵבֶל m. (ר. אֵבֶל) *food*, Gen. 2, 9. 3, 6. 6, 21; espec. of grain, 2 Chr. 11, 11. מֵאֵבֶל צֵץ *a tree for food*, fruit-tree, Lev. 19, 23. Deut. 20, 20. צֹאן מֵאֵבֶל *flocks for food*, for slaughter, Ps. 44, 12.

מֵאֵבֶלֶת f. (ר. אֵבֶל) plur. מֵאֵבֶלֶת, *a knife*, as an instrument for eating, Gen. 22, 6. 10. Judg. 19, 29. Prov. 30, 14. Arab.

מֵיכָל spoon.

מֵאֵבֶלֶת f. (ר. אֵבֶל) *food*, trop. Is. 9, 4 אֵת מֵאֵבֶלֶת *food for fire*, fuel. v. 18.

\* מֵאֵם obsol. root, perhaps *to spot, to soil*; whence מֵאֵם, מֵוֹם, q. v.

מֵאֵמָצִים m. plur. (ר. אֵמָץ) *powers*; trop. of wealth. Job 36. 19 כֹּחַ מֵאֵמָצִים *all the powers (resources) of wealth*.

מֵאֵמֶד m. (ר. אֵמֶר) *an edict, mandate*, a word of the later Hebrew, Esth. 1, 15.

2. 20. 9, 32. Chald. מֵאֵמֶרָא, מֵאֵמֶרָא, מֵימֶרָא, id.

מֵאֵמֶר Chald. id. Dan. 4, 14.

מֵאֵן Chald. m. *vase, vessel, utensil*, i. q. Hebr. מְלִי, Dan. 5. 2. 3. 23. In Targg. defect. מֵן, Syr. مَعَان.—It seems to be for מֵאֵנָה, from r. אָנָה II, Arab.

אֵנִי IV, to retain; whence אֵנִי vase, אֵנִי a vessel, ship, q. v.

\* מֵאֵן in Kal not used, *to refuse*, see adj. מֵאֵן. Syr. مَعَان, every where impers. مَعَانَدَ مَعَانَدَ *tædet me*; Aph. cessavit, destitit. Kindred is מֵנֵעַ; comp. in נוֹא.

PIEL מֵאֵן *to refuse, to be unwilling*, (opp. אָבָה.) absol. Gen. 39, 8. Is. 1, 20. 1 Sam. 28, 23; with inf. Jer. 3, 3. Ps. 77, 3; inf. c. לְ Ex. 7, 14. 22, 16. 1 Sam. 8, 19. Jer. 25, 28. Hos. 11, 5. al.

Deriv. the two following.

מֵאֵן adj. *unwilling, refusing*, used with personal pronouns for a finite verb; Ex. 7, 27 אָבָה-מֵאֵן אָתָּה *if thou refusest*. 9, 2. 10, 4.

מֵאֵן m. verbal of Piel, *refractory, pertinaciously refusing*, Plur. מֵאֵנִים Jer. 13, 10. R. מֵאֵן.

\* מֵאֵס fut. יִמָּאֵס, inf. c. suff. מֵאֵסֵם Am. 2, 4.

1. i. q. מָסַס, *to melt, to melt away, to run*; see Niph. no. 1. Comp. Chald. מֵאֵס i. q. מָסַס, and מֵאֵה i. q. מֵבֵה. Spec. of a sore which *runs* with matter, see Job 7, 5; comp. Arab. مَتَس late patet vulnus. Kindred is the idea of being *fætid* and *loathsome*.

2. *to reject, to refuse*, prob. from the idea of loathing. comp. וָנִיחַ, (opp. בָּחַר to choose.) Is. 7, 15. 16. 41, 9. Job 34, 33. Constr. c. acc. Ps. 118, 22. Is. 31, 7; c. בְּ Is. 33, 15. Ps. 78, 67; acc. et inf. c. לְ Job 30, 1; acc. et מִן c. inf. 1 Sam. 16, 1; absol. Job 6, 14. 42, 6. Chiefly spoken: a) Of God, as rejecting a people or individuals, Jer. 6, 30. 7, 29. 14, 19. Ps. 53, 6. Job 8, 20. al. b) Of men rejecting God and his precepts, Num. 11, 20. 1 Sam. 15, 23. Am. 2, 4. Job 5, 7. al.

3. *to contemn, to despise*, c. acc. Prov. 15, 32. Job 9, 21; c. בְּ Job 19, 18. Judg. 9, 38; absol. יִבָּחַת מֵאֵסֵת *a spiteful*,

scornful tribe, Ez. 21, 18. Infin. מֵאֵס Lam. 3, 45 as subst. *aversion, contempt.*

NIPH. 1. *to be melted, to melt away*; Ps. 58, 8 וַיִּמָּאֵסוּ כְּמוֹ-מַיִם *let them melt away like water*, i. e. let them perish. Spec. of a running sore; Job 7, 5 עוֹרִי וַיִּמָּאֵס *my skin shrivels (cracks) and runs with matter.*

2. Pass. *to be rejected, contemned*, Is. 54, 6. Part. Ps. 15, 4 נִמָּאֵס.

מֵאֵפָה m. (r. אָפָה) *a baking, something baked*, Lev. 2, 4.

מֵאֵפֶל m. (r. אָפֶל) *darkness*, Josh. 24, 7.

מֵאֵפְלִיָּה f. (for מֵאֵפֶל יָהּ, compare שִׁלְהַבְחִיָּה Cant. 8, 6) *darkness of Jehovah*, i. e. thick darkness; Jer. 2, 31 אֶרֶץ מֵאֵפְלִיָּה *land of thick darkness*, spoken of a pathless desert, in which men wander as if in darkness. Comp. in v. 6 אֶרֶץ צִלְמָתָה, and Job 30, 3.

\* מֵאֵר in Kal not used, but prob. kindred with מָרַר *to be bitter, acrid*; comp. מָאֵס and מָסַס. Arab. مَأْر recruit vulnus, to excite hatred, مَيَّر to conceive hatred; all which may come from the idea of *bitterness*.

HIPH. part. מֵמָאֵר pr. *making bitter*, and hence *causing bitter pain*; Ez. 28, 24 סִבִּין מֵמָאֵר *a thorn causing pain*, i. e. pricking. Fem. מֵמָאֵרָה *painful leprosy*, i. e. fretting, malignant, Lev. 13, 51. 52. 14, 44.

מֵאֵר see מָאֵר.

מֵאֵרֵב m. (r. אָרֵב) *ambush*, i. e. place of ambush Josh. 8, 9. Ps. 10, 8. Concr. troops in ambush, *an ambushment*, 2 Chr. 13, 13.

מֵאֵרָה f. (r. אָרָה) constr. מֵאֵרָרָה, *a curse, execration*, Prov. 3, 33. Mal. 2, 2. Deut. 28, 20. Plur. Prov. 28, 27.

מֵאֵת, compounded of מֵן and אֵת, pr. *from with*, see next after מֵן.

מֵבְדָלוֹת f. plur. (r. בְּדַל) *separations*, i. e. separate places; Josh. 16, 9 הַעֲרִים הַמֵּבְדָּלוֹת *the cities separately assigned.*

מְבוֹא m. (r. בִּיא) constr. מְבוֹאִי; pl. מְבוֹאוֹת, constr. מְבוֹאֵי. c. suff. מְבוֹאֵי.

1. *an in-coming, entering*, Ez. 26, 10. 33, 31.

2. *an entrance, place of entering*;

Judg. 1, 24. 25 מְבוֹא הָעִיר *the entrance of the city*, i. e. the gate. Prov. 8, 3 מְבוֹא פְתָחַיִם *in the entrance of the gates*. 2 K. 11, 16. Jer. 38, 14.

3. מְבוֹא הַשְּׁמֶשׁ *the going down of the sun, the west*, Deut. 11, 30. Ps. 50, 1. 104, 19. Mal. 1, 11. Acc. *towards the west, westward*, Josh. 1, 4. 23, 4.

מְבוּבָה f. (r. בִּוּבָה) *perplexity*, Is. 22, 5. Mic. 7, 4.

מְבוּבָל m. (r. בִּבַל I, the radical Yod being represented by the Daghes in ב,) *an inundation, deluge*, spoken of Noah's flood, Gen. 6, 17. 7. 6. 7. 10. 9, 11. 28. 10, 1. 32. So of the floods above the firmament, Ps. 29, 10; where others: *the Lord did sit at the flood*. sc. of Noah, i. e. did sit in judgment, comp. Ps. 9, 5. 8. 9.

מְבוּבִים 2 Chr. 35, 3 Cheth. for מְבוּבִים Keri; if not a mere error in copying, it is abstr. *wisdom*, for concr. *wise teachers*. R. בִּין.

מְבוּסָה f. (r. בִּוּסָה) *a treading down*, sc. of enemies by the victors; Is. 22, 5. 18, 2. 7 *a people... מְבוּסָה of treading down*, i. e. treading their enemies under foot.

מְבוּעַ m. (r. נְבַע) *a fountain*, Ecc. 12, 6. Plur. constr. מְבוּעֵי מַיִם Is. 35, 7. 49, 10.

Arab. مَبْع id.

מְבוּקָה f. (r. בִּוּקָה) *emptiness*, Nah. 2, 11; see בִּוּקָה.

מְבוּחָר m. *choice*, 2 K. 3, 19. 19, 23. R. בְּחָר.

מְבוּחָר m. (r. בְּחָר) constr. מְבוּחָרֵי.

1. *choice*, and hence whatever is *chosen, choicest, best*; only in the constr. Is. 22, 7 מְבוּחָרֵי עֵמְקֵיךָ *thy choicest valleys*. 37, 24 מְבוּחָרֵי צִדְדֵי שֵׁנִי *its choice cypress-trees [or pines]*. Jer. 22, 7. Gen. 23, 6. Ex. 15, 4. Ez. 23, 7. 24, 4. Inverted מְבוּחָרֵי עַם *the people of his choice*, his chosen people, Dan. 11, 15.

2. *Mibhar*, pr. n. m. 1 Chr. 11, 38.

מְבוּטָה m. (r. בִּטָה) *expectation, hope*, Zech. 9, 5. Meton. for the object of expectation, Is. 20, 5. 6.—With suffix מְבוּטָה for מְבוּטָה Zech. 1. c. Patah being shortened into Seghol, as אֲבָהָרָה for אֲבָהָרָה; comp. Heb. Gram. § 27. not. 2. a.

מִבְּטָא m. (r. בָּטָא) something *rashly uttered*, as שִׁפְתֵיהֶם מ' Num. 30, 7. 9.

מִבְּטָח m. (r. בָּטַח) constr. מִבְּטָחָה, c. suff. מִבְּטָחִי and מִבְּטָחֵי, plur. מִבְּטָחִים, Dag. f. impl. in ח.

1. *trust, confidence*, firm and certain hope, Prov. 22, 19. Meton. of a person or thing in which confidence is placed, Ps. 40, 5. 65, 6. 71, 5. Job 8, 14. Jer. 17, 7. Plur. Jer. 2, 37.

2. *security, safety*; Job 18, 14 *his security shall be torn from his tent*, i. e. he himself in his too great security. Plur. Is. 32, 18.

מִבְּלִיגָה f. (r. בָּלַג) *exhilaration, cheerfulness*, Jer. 8, 18. The form is pr. denom. from the Hiph. part. מְבַלֵּג *exhilarans*; see Lehrg. p. 514, where to the examples ending in יָה this in יָה־ may be added.

מִבְּנָה m. (r. בָּנָה) *a building, edifice*, Ez. 40, 2.

מִבְּנֵי, see סִבְבֵי.

מִבְּצָר m. (r. בָּצַר no. 2) plur. מִבְּצָרִים, constr. מִבְּצָרֵי; once plur. מְבַצְרֹת Dan. 11, 15.

1. *a fortification, fortress, citadel*, Is. 25, 12; then for *a fortified city*, i. q. עִיר מְבֻצָּרָה, Is. 17, 3. Hab. 1, 10. The same is עִיר מְבֻצָּרָה, e. g. עִיר מְבֻצָּרָה Josh. 19, 29, מְבֻצָּרָה 2 Sam. 24, 7, i. e. fortified Tyre, or Palætyrus. old Tyre; comp. Comm. on Is. 23, 7.—Plur. Num. 13, 19. Jer. 48, 18. Lam. 2, 2. 5. Nah. 3, 12. 14. al. So עִיר מְבֻצָּרָה Num. 32, 36. Josh. 19, 35; or with both words in Plur. עִירֵי מְבֻצָּרֹת Jer. 5, 17; or the latter only, עִירֵי מְבֻצָּרֹת *fortified cities*, Dan. 11, 15. See in art. יוֹבֵל note. Heb. Gram. § 106. 3.—Metaph. Jer. 6, 27 *I have set thee as a watcher for my people*, מְבַצָּר *a fortress*, i. e. secure from the violence of enemies; comp. 1, 18.

2. *Mibzar*, pr. n. of a prince of the Edomites, Gen. 36, 42.

מִבְּרָח m. (r. בָּרַח) pr. *flight*, then as concr. *fugitive*, plur. Ez. 17, 21.

מִבְּשָׁם (sweet odour, r. בָּשַׁם) *Mibsam*, pr. n. a) A son of Ishmael, Gen. 25, 13. b) 1 Chr. 4, 25.

מִבְּשָׂמִים m. plur. (r. בּוֹשַׁם) *pudenda*, Deut. 25, 11.

מִבְּשָׁלוֹת f. plur. (r. בָּשַׁל) *boilers, boiling-places*, pr. part. Piel, Ez. 46, 23, comp. 24. Vulg. *culinae*.

מָג m. *Magus*, plur. *Magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. *great, powerful*; see Hyde de relig. vett. Persarum, p. 372 sq. Compare Pers. مَغ mogh magus, from *mo* mih magnus, dux; Zend. *meh, maē, mdo*; Sanscr. *mahat, mahā*, in which lies the Greek root *μέγας*, Lat. *magis, magnus*.—So רַב־מָג in appos. *the prince Magus*, chief of the Magi, Jer. 39, 3.

מִגְּבֹל, see in גָּבַל I. no. 3, and מָן no. 3. g.

מִגְּבִישׁ (a gathering, r. גָּבַשׁ) *Magbish*, pr. n. of a place, or, according to others, of a man, Ezra 2, 30.

מִגְּבָלוֹת f. plur. (r. גָּבַל) *cords*, i. e. wreathen work like cords, Ex. 28, 14; see in גָּבַל.

מִגְּבָעָה f. (r. גָּבַע) *a cap, turban*, sc. of the common priests, so called from its round form, differing from the מִצְנֵפֶת or mitre of the high priest; Exod. 28, 40. 29, 9. 39, 28. Lev. 8, 13. Comp. Jos. Ant. 3. 7. 3, 7.—Syr. كَبَد cap; Eth. ቀብሶ mitre or cap of the priests and monks.

\* מִגְּדָר obsol. root; Arab. كَبَد to be honoured, renowned; كَبَد nobility, honour, glory. Most prob. i. q. נָגַד (*m* and *n* interchanged), كَبَد, to be chief, to be noble, whence نَجِيد, prince.—Hence מְגִדְנִיָּה precious things, pr. n. מְגִדְיָאֵל, and

מִגְּדָר m. plur. מְגִדְרִים, *something most precious, most excellent*; Deut. 33, 13 מְגִדְרֵי שָׁמַיִם *the most precious things of the heavens*, i. e. rain, dew, as immediately follows. Verse 14 מְגִדְרֵי הַבַּיְאוֹת שָׁמַשׁ *the most precious products of the sun*. v. 15, 16. Cant. 4, 13 פְּרִי מְגִדְרִים *most precious fruits*. v. 16; and so without פְּרִי, 7, 14 פְּרֵי מְגִדְרִים *all precious or pleasant fruits*, apples, etc. Vulg. every where *poma*.—Syr. مَغْدَر fructus aridus.

מִגְּדוֹן see in מָגוֹן



**מִגְדוֹל** and **מִגְדֵּל** *Migdol*, pr. n. a) A city of lower Egypt, Jer. 44, 1. 46, 14, situated in the northern limits of Egypt, Ez. 29, 10. 30, 6; according to the Itin. Anton. p. 171, twelve miles from Pelusium. In Egyptian the name is written **מעטאול** (many hills); and the Hebrews seem to have softened this foreign word into **מִגְדוֹל** (tower); see Champollion l' Egypte sous les Pharaons, II. p. 79.

b) A place near the head of the western gulf of the Red sea, Ex. 14, 2. Num. 33, 7. See Bibl. Res. in Palest. I. p. 81.

**מִגְדוֹן** Zech. 12, 11, elsewhere **מִגְדוֹ** (perhaps place of troops, r. **גְּרֵר**, **גְּרִיר**) *Megiddo*, pr. n. of a fortified city of Manasseli, situated within the borders of the tribe of Issachar, and formerly a royal city of the Canaanites; Sept. *Μαγεδδών*, Vulg. *Mageddo*. Josh. 12, 21. 17, 11. Judg. 1, 27. 1 K. 9, 15; comp. 1 K. 4, 12. 1 Chr. 7, 29. [It is usually mentioned along with Taanach; and appears to have been the place afterwards called *Legio*, now *Lejjün*; see Bibl. Res. in Palest. III. p. 177-180.—R.] Hence **בְּרָצְחַת-מִגְדוֹן** *the plain of Megiddo* 2 Chr. 35, 22. Zech. 12, 11; this was part of the great plain of Esdraelon, and here king Josiah was slain 2 K. 23, 29. 30. 2 Chr. 35, 22. **מֵי מִגְדוֹ** *waters of Megiddo*, [prob. the brook with mills, flowing by Lejjün into the Kishon, Judg. 5, 19; see Biblioth. Sac. 1843, p. 77.—R.]

**מִגְדִּיאל** (praise of God) *Magdiel*, pr. n. of a prince of the Edomites, Gen. 36, 43. 1 Chr. 1, 54. R. **מִגְדֵּר**.

**מִגְדֵּל** m. (r. **גְּדֵל**) constr. **מִגְדֵּל**; plur. **מִגְדָּלִים**, **מִגְדָּלוֹת**, constr. **מִגְדָּלוֹת**.

1. *a tower*, so called from its altitude, Gen. 11, 4. 5; spoken chiefly of the towers of fortified cities and fortresses, Judg. 8, 9. 9, 46 sq. 2 Chr. 14, 6; of a *fortress* itself, 1 Chr. 27, 25. Prov. 18, 10; elsewhere of *watch-towers*, 2 K. 9, 17. 17, 9; of the watch-turret of a vineyard, Is. 5, 2, comp. Matt. 21, 33.—Metaph. of proud and powerful men, Is. 30, 25. 2, 15.

2. *an elevated stage, pulpit*, **βήμα**, Neh. 8, 4; comp. 9, 4.

3. *a bed* in a garden, elevated in the middle; Cant. 5, 13 *thy cheeks are as beds of spices*.

4. In pr. names, it marks a town fortified by a tower, *Migdal*, e. g.

a) **מִגְדֵּל-יָגֵל** (tower of God) *Migdal-el*, a fortified city in the tribe of Naphtali, Josh. 19, 38; prob. *Μαγδάλύ* Matth. 15, 39, now **مجدل** *Mejdel* on the western coast of the sea of Galilee, not far from Tiberias. See Bibl. Rcs. in Palest. III. p. 298.

b) **מִגְדֵּל-גָּד** (tower of Gad) *Migdal-Gad*, a town of the tribe of Judah, Josh. 15, 37.

c) **מִגְדֵּל-עֵדֶר** (tower of the flock) *Migdal-eder*, a village near Bethlehem Gen. 35, 21; hence put for the city Bethlehem itself, and trop. for the royal line of David, Mic. 4, 8. [Others, in Mic. l. c. a tower so called on Zion; or perh. for Zion itself.—R.]

**מִגְדָּל**, see **מִגְדוֹל**.

**מִגְדָּנוֹת** f. plur. (r. **מִגְדָּר**) *precious things*, Gen. 24, 53. Ezra 1, 6. 2 Chr. 21, 3. 32, 23.

**מִגּוֹג** *Magog*, pr. n. 1. A son of Japheth, Gen. 10, 2.

2. A region and also a great and powerful people dwelling in the extreme recesses of the north, who are to invade the Holy Land at a future time; Ez. 38, 2. 15. 39, 2. 6. Nearly the same people seem to be intended as were comprehended by the Greeks under the name of Scythians, Jos. Ant. 1. 6. 1. Jerome ad Ez. 38, 2; whom the Arabs call

**يَأْجُوجُ وَمَأْجُوجُ** *Yajuj and Majuj*,

and have embellished with various fables. Their king is called **גּוֹג**, q. v. See Kor. Sur. 18. 94-99. ib. 21. 96. Assemani Biblioth. Orient. T. III. P. II. p. 16, 17, 20. D'Herbelot Biblioth. Orient. arts. *Jagiouge, Magiouge*. Edrisi par Jaubert II. p. 349. Rosenm. Bibl. Geogr. I. 1. p. 240. In the same manner are joined **چين وماچين** *Chin and Machin*, i. e. the Chinese. On the syllable *ma* in these names, as signifying *place, region*, Frähn has given a learned dissertation: de Musci Spreviziani nummis Cuficis, p. 95.

**מִגְדָּר** m. (r. **גִּדָּר** I. 2) plur. **מִגְדָּרִים**. Lam. 2, 22; *fear, terror*, Ps. 31, 14. Jer. 6, 25. 20, 3. 10. Is. 31, 9.

מגור m. (r. גור I. 1) once sing. c. suff. מגורים Ps. 55, 16; elsewhere only Plur. constr. מגוריה, c. suff. מגוריה.

1. Plur. *journeyings, sojournings*, in foreign countries; Gen. 17, 8 ארץ מגוריה *the land of thy sojournings*, in which thou art a stranger. 28, 4. 36, 7. 37, 1. Trop. of human life, as a sojourning on earth, Gen. 47, 9. Ps. 119, 54; comp. Ps. 39, 13. 1 Chr. 29, 15.

2. *a dwelling*, Ps. 55, 16. Pl. Job 18, 19.

מגורה f. (r. גור I. 2) i. q. מגור, *fear*, Prov. 10, 24.

מגורה f. (r. גור I) 1. *fear*, also *object of fear*, plur. Is. 66, 4. Ps. 34, 5.

2. *a granary, storehouse*, Hagg. 2, 19.

מגורה f. *an axe*, 2 Sam. 12, 31. R. מגור no. 2.

מגל m. (r. גל) *a sickle*, Jer. 50, 16. Joel 4, 13. Arab. مِجْل, Syr. مِجْل, id.

מגלה f. (r. גל) *a volume, roll*, i. e. *a book*, Jer. 36, 14 sq. Ez. 2, 9. Ps. 40, 8 מגלה ספר *the volume of the book*, καὶ ἔσχευε of the roll of the law. Syr. مِجْل, id.

מגלה, Arab. مِجْل, id.

מגלה Chald. i. q. Heb. Ezra 6, 2.

מגמה f. (r. גמ) *a gathering, host*, once Hab. 1, 9, of the invading Chaldeans: מגמה פניהם קדימה *the gathering of their faces is forwards*, i. e. all their faces are turned forwards, pressing on. Arab. مِجْمَة, multitude.—Kimchi on Ps. 27, 8 uses this word for *desire*,

*longing*; comp. Arab. مِجْم appetit, prope fuit instituitque res.

\* מגן in Kal not used; PIEL מגן *to deliver over*, c. acc. Gen. 14, 20; with two acc. of pers. and thing, Prov. 4, 9. Also like מהך, שום, *to make one any thing, to make as*, Hos. 11, 8.—It seems

to be kindred with Arab. مِجْن potuit, valuit; II, in potestatem dedit; כ and ג being interchanged.

מגן pr. part. Hiph. (r. גן) comm. Mend. (f. 1 K. 10, 17. 2 Chr. 9, 16.) c. suff. מגנים plur. מגנות 2 Chr. 23, 9, constr. מגני; *a shield*, Judg. 5, 8. 2 Sam. 1, 21. 22, 31. 36. 2 K. 19, 32. al. Arab.

مِجْن, مِجْنَة, id.—The מגן was of less size and weight than the צנה, see 1 K. 10, 16. 17. 2 Chr. 9, 16. איש מגן *an armed man*, spoken of a robber, Prov. 6, 11. 24, 34.—Metaph. a) Of God as a protector, Gen. 15, 1. Deut. 33, 29. Ps. 3, 4. 18, 3. 31. 144, 2. Ps. 7, 11 מגני על-אליהם *my shield is upon God*. i. e. God holds as it were my shield, protects me with a shield; comp. 89, 19. b) מגני-ארץ *shields of the earth* or land, poet. for princes, chiefs, protecting the people by force of arms, Ps. 47, 10. Hos. 4, 18. Once of the crocodile's scales, Job 41, 7 [15].

מגנה f. (r. גן) *a covering*, once Lam. 3, 65 מגנת-לב *covering of the heart*, i. e. *obduracy, stubbornness*, comp. ἀλγυμα ἐπὶ τὴν καρδίαν 2 Cor. 3, 15, and Arab. أَكِنَّةٌ عَلَى الْقُلُوبِ coverings over the heart, Koran 6, 25. ib. 17, 48. Kimchi also properly compares *fatness of heart*, Is. 6, 10. But Jos. Kimchi, the father, understands failure of mind, fatal disease; comp. Arab. غاشية القلب i. e. *a veiling of the heart, failure of mind*.

מגערת f. (r. גע) *rebuke, curse*, sc. of God, fatal to men, Deut. 28, 20.

מגפה f. (r. גה) Tsere impure, constr. מגפתי Zech. 14, 15; plur. c. suff. מגפתי Ex. 9, 14.

1. *a plague* sent from God, Ex. 9, 14. Spoken chiefly of pestilential and fatal diseases. Num. 14, 37. 17, 13. 25, 18. 31, 16. 1 Sam. 6, 4. 2 Sam. 24, 21.

2. *slaughter* in battle, 1 Sam. 4, 17. 2 Sam. 17, 9.

מגפיעש (perh. for מגפיעש moth-killer, r. גה) Magpiash, pr. n. m. Neh. 10, 21.

\* מגיר i. q. גיר, גיר, *to cast before, to deliver over*; once Part. pass. Ez. 21, 17 מגירי אל-הקרב *cast down before the sword*, delivered over to it. Syr. intrans. مِجْر to fall.

PIEL מגיר, *to cast down, to overthrow*, Ps. 89, 45.

Deriv. pr. n. מגירון.

מגיר Chald. PA. מגיר id. *to cast down, to overthrow*, Ezra 6, 12.

מגירה f. (r. גר) no. 2) *a saw*, 1 K. 7, 9. 2 Sam. 12, 31. 1 Chr. 20, 3.

מִגְרוֹן (precipice, r. מָגַר) *Migron*, pr. n. of a place in the tribe of Benjamin not far from Gibeah, 1 Sam. 14, 2. Is. 10, 28.

מִגְרָעוֹת f. plur. (r. מָרַע no. 2) *contractions, drawings in of the wall, ledges, rests*, 1 K. 6. 6.

מִגְרָפָה f. (r. גָּרַף) *a lump or clod of earth, as taken up and turned by a spade or like instrument, pr. a spadeful*; Joel 1, 17 *the seeds die beneath their clods, a description of excessive drought*. So Aben Ezra and Kimchi.—Syr. مَغْرَفَة, مَغْرَفَة, spade.

מִגְרָשׁ m. (r. גָּרַשׁ, constr. מִגְרָשׁ; plur. constr. מִגְרָשִׁי, once מִגְרָשׁוֹת Ez. 27, 28.

1. Inf. after the Aram. form, *to plunder, to spoil*, Ez. 36. 5; see the root no. 2.

2. A place whither herds are *driven to graze, a pasture*, 1 Chr. 5, 16. Ez. 48, 15; see the root no. 4. Spoken especially of the open country set apart for pasture around the Levitical cities, Num. 35, 2 sq. Josh. 21, 11 sq. 1 Chr. 6, 40 sq. Hence these cities are called מִגְרָשִׁים, 1 Chr. 13, 2.

3. *an open place, area*, around a city or building, Ez. 27. 28. 45, 2. 48, 17.—Plur. once מִגְרָשׁוֹת (as if from a sing. מִגְרָשִׁית), but masc. Ez. 27, 28.

מֵד m. (r. מָדַד) c. suff. מְדֵי Ps. 109, 18, מְדָה Job 11, 9; Plur. מְדֵים Judg. 3, 16, once מְדֵין Judg. 5, 10, c. suff. מְדֵיָה Jer. 13, 25.

1. *a vestment, garment*, so called from its fulness and width, see the root no. 1; Ps. 109, 18. Lev. 6, 3. Also *a carpet* on which the wealthy sit, plur. מְדֵין Judg. 5, 10.

2. *a measure*, Job 11, 9. Jer. 13, 25 מְדֵיָה *the portion measured out to thee*.

מִדְבָּח Chald. m. emphat. מִדְבְּחָא, *an altar*, Ezra 7. 17. R. דְּבָחָ.

מִדְבָּר m. with ה loc. מִדְבָּרָה Ex. 4, 27; constr. מִדְבָּר, with ה loc. once מִדְבָּרָה 1 K. 19, 15. R. דְּבָרָ.

1. *pasture land, open fields*, i. e. an uninhabited tract or region, untilled, and adapted only to pasture, see the root no. 2; like Germ. *Trift* from *treiben*. Syr. مَدْبَرًا, مَدْبَرًا, id. Joel 2, 22

מִדְבָּר הַשָּׂדֵה נִאֲחָז *the pastures of the fields do flourish*. Ps. 65, 13 מִדְבָּר יִרְצַח *the pastures of the fields drop, distil, fatness, fertility*. So the opp. Jer. 23, 10 מִדְבָּר רָבֵשׁוּ *the pastures of the fields are dry*. Joel 1, 19.—Is. 42, 11 *let them exult in open fields and their cities*, i. e. the open country together with the cities; comp. 1 K. 2, 34.—Often also

2. *a desert, a sterile and solitary region*, Is. 32, 15. 35, 1. 50, 2. Jer. 3. 2. 4, 11. al. Also of a region desolated by violence, Is. 14, 7. 64, 9. מִדְבַר שְׁמָמָה Joel 2, 3. 4, 19. With the art. הַמִּדְבָּר everywhere *the great Arabian desert* towards and around Sinai, Gen. 14, 6. 16, 7. Ex. 3, 1. 13, 18. Deut. 11, 24, of which the different parts are distinguished by separate pr. names, see סִן, מִדְבַר יְהוּדָה, אֶן, שִׁיר, סִינַי, פֶּאֶרֶן, אֶן, שִׁיר, סִינַי *the desert of Judah*, on the west of the Dead Sea, Judg. 1, 16. Ps. 63, 1; see Bibl. Res. in Palest. II. p. 202 sq.—Metaph. Hos. 2, 5 שְׁמָמָה כְּמִדְבָּר *I have made her as a desert*, i. e. naked, destitute of every thing. Jer. 2, 31 הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל *have I been a desert to Israel?* i. e. have I commanded them to worship me for naught, have I been barren towards them? 9, 11. Is. 27, 10.

3. *Poet. instrument of speech, the mouth*, (r. דָּבַר to speak,) Cant. 4, 3 נִמְדָּבְתָּ *thy mouth is comely*, parall. thy lips.—Sept. *kallos*, Jerome *eloquium*, and so the Rabbins; but the context almost necessarily demands some member, as A. Schultens justly remarks.

\* מִדְּדָה, plur. 3 pers. מִדְּדוּ, twice contr. מִדְּדוּהִי Is. 65, 7, מִדְּדוּהִי Num. 35, 5; inf. מִדְּדָה Zech. 2, 6; fut. מִדְּדוּ, conv. וּמִדְּדוּ.

1. *to stretch, to extend*, i. q. Arab. مَدَّ; see Hithp. and the nouns מִדָּה, מִדָּה.

2. *to mete, to measure*. Corresponding are Sanscr. *mād, mā*, to measure, Zend. *meclê, matê*, Gr. *μέτρον, μέτρον*, Lat. *metior, meta*; Goth. *mitan*. Anglo-Sax. *metan*, Germ. *messen*, Engl. *to mete*; see Pott. Etymol. Forsch. I. p. 194.—Pr. *to measure a thing by extending a measuring line upon it*, Ez. 40, 5 sq. 41, 1 sq. Deut. 21, 2. Zech. 2, 6. Then also of hollow measures, as of grain, Ruth 3, 15.—Metaph. Is. 65, 7 *I*

will measure their deeds into their bosom, i. e. I will bring upon them just retribution.

NIPH. pass. of Kal no. 2, Jer. 31, 37. 33. 22. Hos. 2, 1.

PIEL מִדַּד, fut. יִמְדַּד 1. Intrans. and intens. to be extended, to be long; Job 7, 4 מִדַּד קָרָב long is the night! So Saad. —Others take מִדַּד as a noun; see the next art.

2. i. q. Kal no. 2, to mete, to measure, 2 Sam. 8, 2. Ps. 60, 8 I will mete out the valley of Succoth, sc. to my victorious troops, who shall become its inhabitants.

PO. מִדַּד i. q. Piel no. 2; Hab. 3, 6 עָמַד וַיִּמְדַּד אֶרֶץ God stood and measured the earth with his eyes, surveyed it. So Vulg. Kimchi and others; and this is best in accordance with the Hebrew usage. But Sept. and Chald. and shook the earth, from r. מִיד q. v. and this accords best with the parallel clause: 'he beheld and made the nations tremble.' But a root מִיד is elsewhere unknown in Hebrew.

HITHPO. הִתְמַדַּד to stretch oneself, 1 K. 17, 21.

Deriv. מִדַּד, מִדְּדָה, מִדְּדָה, pr. n. מִדְּדָה.

מִדַּד m. (r. נָדַד) flight; Job 7, 4 when I lie down, I say, When shall I arise? and when the flight of the night? poet. for: When will the night be gone? But see in מִדַּד Pi. no. 1.

\* מִדְּדָה i. q. מִדַּד, to stretch, to measure, a root not in use, Arab. مَدَد to extend,

מִדְּדָה a kind of measure.—Hence the nouns מִדְּדָה and מִדְּדָה II.

מִדָּה f. (r. מִדַּד) 1. extension, length. אִישׁ מִדָּה a man of stature 1 Chr. 11, 23. 20. 6. Plur. אֲנָשֵׁי מִדָּה Is. 45, 14, and אֲנָשֵׁי מִדָּה Num. 13, 32; comp. for the double form of the plur. in compounds, Heb. Gram. § 106. 3. Jer. 22, 14 בֵּית מִדָּה a large house, of ample extent.

2. i. q. מִדַּד no. 1, a vestment, garment, plur. בְּרֵית Ps. 133, 2.

3. measure, Ex. 26, 2. 8. 36. 9. 15. 1 K. 6, 25. Ez. 40, 10. 24. al. חֵבֶל מִדָּה a measuring line Zech. 2, 5. קֶנֶד מִדָּה a measuring reed or rod Ez. 40, 3. 5. Also a portion, as measured out, Neh. 3, 11. 19. 20. 21. etc.—Metaph. Ps. 39, 5.

4. From the Chald. tribute, Neh. 5, 4.

מִדָּה Chald. m. tribute, as if measured out to each person, Ezra 4, 20. 6, 8. Also with Dag. forte resolved, מִדְּדָה Ezra 4, 13. 7. 24. Syr. مَدَد.

מִדְּדָה ἄπ. λεγόμε. Is. 14, 4. If this be the correct orthography, it is a denom. from Aram. דְּהַב (q. v.) i. q. זָהָב gold, formed in the manner of part. Hiph. fem. pr. gold-maker, i. e. exactress of gold, a not unapt epithet of Babylon (parall. נִגְשׁ); or else heap or treasury of gold, where מ formative implies place, comp. דִּמְן דִּמְן dung, מְדִמְנָה dung-hill, Lehg. p. 512. n. 14. With Kimchi, Aben Ezra, and others, I prefer the former.—But most of the ancient versions (Syr. Chald. Sept. ἐπισπουδαστῆς, Vulg. tributum) give the sense of the Heb. מִדְּדָה, oppression, which is also read in the edit. Thessalon. 1600, and ought perhaps to be restored in the text; comp. Is. 3, 5, where the similar verbs רָהַב and נִגְשׁ correspond to each other in parallel members.

מִדְּדָה m. (r. מְדָה) plur. c. suff. מִדְּדָה, a vestment, garment, 2 Sam. 10, 4. 1 Chr. 19, 4.

מִדְּדָה m. (r. דָּנָה) disease, sickness, Deut. 7, 15. 28, 60.

מִדְּדָה m. plur. seductions, Lam. 2, 14. R. נָדָה see Hiph. no. 3.

I. מִדְּדָה m. (r. דָּוָן) plur. מִדְּדָה.

1. contention, quarrel, strife, Prov. 15, 18. 16, 28. 17, 14. al. Plur. Prov. 23, 29. 26, 21. 27, 15. al. So of an object of strife, Ps. 80, 7.

2. Madon, pr. n. of a royal city of the Canaanites, Josh. 11, 1. 12, 19.

II. מִדְּדָה m. (r. מְדָה) extension, tallness; 2 Sam. 21, 20 Keri אִישׁ מְדוֹן a tall man, i. q. אִישׁ מְדָה 1 Chr. 20, 6. The Cheth. is to be read מְדִין measures, from sing. מִדַּד.

מִדְּדָה (contr. from מַה-הִדְּדָה what is known, taught? i. q. for what reason? Gr. τί μαθών;) Adv. of interrog. why? wherefore? Josh. 17, 14. 2 Sam. 19, 42. 1 K. 1, 6. Job 3, 12. 18. 3. Jer. 8, 5. al. In an indirect interrog. Ex. 3, 3.—In Job 21, 4, מִדְּדָה אֵם are not to be closely joined; for אֵם corresponds to הָ interrog. in the prior clause, and causes the

whole verse to contain a double interrogation: *do I then complain of man?* wherefore then should I not be impatient? See אָם B. 1.

**מְדוּרָה** Chald. (r. הוּר) *habitation*, Dan. 4, 22. 29. 5, 21.

**מְדוּרָה** f. (r. הוּר) a round *pile* of fuel, i. q. הוּר no. 3. Ez. 24, 9. Is. 30, 33.

**מְדוּשָׁה** see מְדוּשָׁה.

**מְדוּחָה** m. *overthrow, ruin*, Prov. 26, 28. R. הָחָה.

**מְדוּחָפוֹת** f. plur. (r. הָחָה) pr. 'thrustings, impulses,' sc. to a fall; hence, *overthrow, ruin*; Ps. 140, 12 לְמְדוּחָפוֹת לְאֵלֵינוּ *to his overthrow*. Vulg. *in interitum*.

**מְדִיָּה** f. (Is. 21, 2) *Media*, a celebrated country of Asia, lying on the south and west of the Caspian sea, Esth. 1, 3. 2 K. 17, 6. 18, 11. Jer. 25, 25. 51, 11. 28. Metton. *the Medes*, Gen. 10, 2. Is. 13, 17. 21, 2. Dan. 9, 1. Syr. مَدْيَا. Gentile noun מְדִיָּה a *Mede*, Dan. 11, 1.—The etymology is perhaps from Pehlv. *miavad* mid, comp. Sanscr. *madhya* medium; implying that Media is in the middle of Asia, or rather of the world; comp. Polyb. V 44 ἡ γὰρ Μηδία αἰτῶται μὲν περὶ μέσην τῆν Ἀσίαν.

**מְדִיָּה** Chald. *Media*, Ezra 6, 2. Dan. 5, 28. 6, 13. Gentile n. emphat. מְדִיָּהָ a *Mede* Dan. 6, 1 Keri; but in Cheth. מְדִיָּהָ.

**מְדִיָּה** (contr. for מֵהֶרֶב) pr. *what is enough*, 2 Chr. 30, 3. See מָה, note.

**מְדִיָּה** see הֵי no. 2. b.

**מְדִיָּה** m. (r. הֵי Niph.) 1. *strife, contention*, only plur. מְדִיָּהִים Prov. 18, 18. 19, 13. Elsewhere in Keri, where Cheth. מְדִיָּהִים, see מְדִיָּה; also Prov. 6, 14 Keri.

2. *Midian*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him Gen. 25, 2. They would seem to have occupied portions of the tract of country extending from the eastern shore of the Elanitic gulf (where Arabian geographers still place a town **مَدْيَن**) to the region of Moab on the one hand, and to the vicinity of Mount Sinai on the other, Ex. 2, 15. 3, 1. 18, 1. Num. c. 31. Judg. c. 6–8. Sometimes the Midianites appear to be reckoned among the Ishmaelites, Gen.

37, 25 comp. 36. Judg. 7, 12 comp. 8, 22. 24; elsewhere they are distinguished from them, Gen. 25, 2. 4. 12–18. This arose prob. from their being nomadic in their habits; so that bands of them often moved from place to place.—Hence בְּכַרֵּי מְדִיָּה *the dromedaries of the Midianites* Is. 60, 6. יוֹם מְדִיָּה *the day of Midian* Is. 9, 3, i. e. the victory gained over Midian, see Judg. c. 7. 8.—Gentile n. מְדִיָּה *Midianite* Num. 10, 29, plur. מְדִיָּהִים Gen. 37, 28; once contr. מְדִיָּהִים Gen. 27, 36; לְרֵיבֵי מְדִיָּה Num. 25, 15.

**מְדִיָּה** (measures) *Middin*, pr. n. of a town in the desert of Judah, Josh. 15, 61. R. מְדִיָּה.

**מְדִיָּה** f. (r. הֵי) a word of the later Hebrew, see the Chaldee; pr. *judgment, jurisdiction*; hence

1. *a province, district*, under the jurisdiction of a prefect or viceroy, as the Persian provinces and satrapies, Esth. 1, 1. 22. 3, 12. 14. al. e. g. Elymais Dan. 8, 2. שְׂרֵי הַמְדִיָּהִים *the viceroys, rulers of the provinces*, Esth. 1. 3. 8, 9. 9, 3. בְּנֵי הַמְדִיָּה *the sons of the provinces*, i. e. Israelitish exiles dwelling in the Persian provinces, Ezra 2, 1. Neh. 7, 6.—

Syr. مَدْيَا id. Arab. مَدْيَنَة city.

2. In a wider sense, *land, region, country*, Dan. 11, 24. Lam. 1, 1. Ez. 19, 8. Ecc. 2, 8 (comp. Ezra 4, 13). 5, 7.

**מְדִיָּה** Chald. f. (r. הֵי) *a province, district*, Dan. 3, 2. 3. So of *the province of Babylon*, מְדִיָּה בָבֶל, not the empire, Ezra 4, 15. 7, 16. Dan. 2, 48. 49. 3, 1. 12. 30; so of Media, Ezra 6, 2; of Judea, Ezra 5, 8.

**מְדִיָּה** f. (r. הֵי) *a mortar*, Num. 11, 8. Chald. מְדִיָּה id.

**מְדִיָּה** (dunghill, r. הֵי) *Madmen*, pr. n. of a town in the borders of Moab, Jer. 48, 2.

**מְדִיָּה** f. (r. הֵי) 1. i. q. הֵי, *a dunghill*, Is. 25, 10.

2. *Madmenah*, pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Is. 10, 31.

**מְדִיָּה** (dunghill, r. הֵי) *Madmannah*, pr. n. of a town in the south of Judah, Josh. 15, 31.

מִדָּן m. (ר. דָּן) 1. *contention, strife*, only in plur. מִדָּנִים Prov. 6, 14. 19. 10, 12.

2. *Medan*, pr. n. of a son of Abraham and Keturah, the brother of Midian, Gen. 25, 2.

מִדְּיָנִים *Midianites*, see in מִדְּיָן no. 2 fin.

מִדְּעָ m. also מִדְּעָ 2 Chr. 1, 10, a word of the later Hebrew. R. יָדַע, the י being represented by Dagghesh forte, as in verbs פָּן.

1. *knowledge, intelligence*, 2 Chr. 1, 10. 11. 12. Dan. 1, 4. 17.

2. *consciousness, thought*; Ecc. 10, 20 *curse not the king even in thy thought*. Sept. *συνειδησις*. — Chald. מִנְדַּע, Syr. مَدْعُ id.

מִדְּעָ, see מִדְּעָ.

מִדְּקָרוֹחַ f. plur. constr. (ר. דָּקַר) *piercings, thrusts* sc. of a sword, Prov. 12, 18.

מִדְּרָ Chald. i. q. מְדוּר, *dwelling*, Dan. 2, 11. R. דָּר

מִדְּרֵגָה f. (ר. דָּרַג) *a steep mountain, precipice*, which can be ascended only by *steps* or *stairs*, Cant. 2, 14. Ez. 38, 20. Comp. *αλίμυς*, e. g. *αλίμυς Τυγρίων*.

מִדְּרֵגָה m. (ר. דָּרַג) *a treading*, i. e. *space trodden upon*, a foot-breadth, Deut. 2, 5. Comp. Deut. 11, 24. Josh. 1, 3.

מִדְּרָשׁ m. (ר. דָּרַשׁ no. 5) *a commentary*, as often in Rabbinic. Arab. مَدْرَسُ a commentary, book. 2 Chr. 24, 27 מִדְּרָשׁ סֵפֶר הַמְּלָכִים *a commentary on the book of the Kings*, i. e. an historical commentary containing a supplement. 13, 22. Comp. *Cæsar's Commentaries*.

מִדְּרָשׁ or מִדְּרָשָׁ f. (ר. דָּרַשׁ) pr. 'a treading out'; coner. *trodden out, threshed*, metaph. of a people trodden down and oppressed, Is. 21, 10.

מִדְּחָא with art. הַמְּדָחָא, *Medatha, Hammedatha*, Pers. pr. n. of the father of Haman, Esth. 3, 1. 8, 5.

\* מִדָּה, מִדָּה, מִדָּה, מִדָּה, מִדָּה, for the difference of which forms see note at the end of the article.

A) As a Pronoun. 1. Pron. interrog. used of things, as מִי of persons, *what?* Gr. *τί*; Syr. مَ, Arab. ما. In a direct

interrog. Gen. 4, 10 מַה עָשִׂיתָ *what hast thou done?* Is. 38, 15 מַה אֶדְבָּר *what shall I say?* Esth. 5, 6. 1 Sam. 4, 16. 2 K. 4, 13. al. sæpiss. In an indirect interrog. after verbs of asking, answering, speaking, seeing, and the like; 1 K. 14, 3 *he shall tell thee* מַה-יְהִיָּה לְנֶעַר *what shall be to the child*. Ex. 2, 4. Neh. 2, 12. Job 34, 33. Num. 13, 18. al.—Put also in the gen. after a subst. Jer. 8, 9 הַכְּמָה-מָה לָּהֶם *the wisdom of what thing is in them?* or vice versa before a subst. which is to be taken as a gen. as Ps. 30, 10 מַה-בְּצֵעַ *what of gain?* Is. 40, 18 מַה-הַדְּמוּיָה *what of likeness?* where in Engl. we say *what gain? what likeness?* So with plur. Zech. 1, 9. Ellipt. Judg. 18, 8 מַה אָחֶם *what word bring ye?*—Further:

a) Where מַה refers to substantives, it often expresses inquiry after *quality*, like Lat. *qualis*, Engl. *what, what kind of?* 1 Sam. 28, 14 מַה-יְהִיָּאָרוֹ *what form is he of?* 2 K. 1, 7 מַה מְשַׁפֵּט הָאִישׁ *what manner of man?* Num. 13, 18. 16, 11. So by way of depreciation, Ps. 8, 5 מַה-אֲנוֹשׁ *what is man?* 144, 3. Job 6, 11. 7, 17. 1 K. 9, 13 מַה הָעָרִים הָאֵלֶּה *what are these cities?* Hence also in reproaches, Gen. 44, 15. Judg. 8, 1. Is. 36, 4. Josh. 22, 16.

b) מַה-לָּךְ *what is to thee?* i. e. *what wilt thou?* Judg. 1, 14. So with כִּי, *what is to thee that thou doest so and so?* i. e. *what aileth thee that, etc.* Gr. *τί παθὼν τοῦτο ποιεῖς*; Is. 22, 1; with כִּי impl. Is. 3, 15. Comp. Arab. ما لك, Kor. Sur. 57, 8, 10.

c) מַה-לִּי וְלָךְ *what is to me and thee?* *what hast thou to do with me?* Judg. 11, 12. 2 Sam. 16, 10. 19, 23. 2 K. 9, 18 מַה-לָּךְ וְלְשָׁלוֹם *what hast thou to do with peace?* Without the copula, Jer. 2, 18 מַה-לָּךְ לְדָרְךָ מִצְרָיִם *what is to the chaff with the grain?* what likeness is there between them?—Comp. Syr. مَ مَا حَمَّ Barhebr. p. 170. l. 8. Arab. ما لي وما له, Gr. *τί μάχαισι κάμοι* Anacr. 17, 4. Comp. Matt. 8, 29. Mark 5, 7. John 2, 4.

2. Pron. indefinite, *whatever, something, any thing*; more fully מַה-וְיָמָה for מַה וְיָמָה q. v. Arab. ما id. Prov. 9, 13 בַּל-יִרְדֵּעַ *he careth for nothing*. 2 Sam. 18,

22 *whatever there is, let me run.* Job 13, 13 *מה עלי וְרַבְרַב עָלַי* and *let come upon me whatever will.* v. 14. Once put after the noun, as *מה דבר* *whatssoever thing* Num. 23, 3.—Also *מה־שׁ* *that which* (Syr. *مَلَأَ*) Ecc. 1, 9, 3, 15, 22, 6, 10, 7, 24, 8, 7, 10, 14. Or with the relat. impl. like Engl. *what*; Judg. 9, 48 *מה ראיתם עשיתי* *what ye saw that I did.* Sept. *ὃ εἶδείτε με ποιοῦντα.* Arab. *Lo id quod.*

B) Adv. of interrog. 1. *why? wherefore?* for the fuller *למה*, as Gr. *τι*, Lat. *quid?* Arab. *Lo.* Ex. 14, 15 *מה־הצפצק אלי* *why criest thou to me?* Ps. 42, 12. Job 7, 21. 2 K. 6, 33.

2. *how, how much*, in exclamations of admiration, as often Arab. *Lo.* Gen. 28, 17 *מה־נורא המקום הזה* *how dreadful is this place!* Ps. 8, 2 *how glorious is thy name!* Num. 24, 5 *מה־טובו אהליה* *how beautiful are thy tents!* Cant. 7, 2. Ps. 119, 97 *מה אהבתי הורקה* *how love I thy law!* Ironically, Job 26, 2 *מה עזרת ללא־כח* *how hast thou helped the weak!* v. 3.

3. *how? in what way?* Gen. 44, 16 *מה־נצטדק* *how shall we justify ourselves?*

4. *when?* Ps. 39, 5 *מה־הדיל אני* *when I shall cease to be.*

C) Sometimes *מה* of depreciation and reproach (see in A. 1. a) approaches very nearly to a *negative* power; comp. Lehrs. p. 834, and Lat. *quid multa?* for *ne multa.* So Job 16, 6 *if I speak, my grief is not assuaged; and if I forbear, מה־מני הלה* *what goeth from me?* i. e. even so *nothing* of my pain departs; Vulg. *non recedit a me.* Prov. 20, 24 *מה־יבין הרפו* *and man, how shall he know his own way?* i. e. he knows it not; Chald. *לָא.* Job 31, 1 *מה־אבונן על־מה אהבונן* *why should I look upon a maid?* Sept. *οὐ*, Vulg. *ne*, Syr. *لَا.* Cant. 8, 4 *מה־תעירו ומה־תזררו את־האהבה* *why awake ye . . . my love?* i. e. awake him not; comp. 2, 7, 3, 5, where *אֵס* stands in the same construction. Prov. 31, 2, 3.—Comp. below in *במה* Is. 2, 22, *במה* Job 21, 17, and *למה* lett. b. In Arabic, *Lo* has by degrees actually adopted this *negative* power, the origin of which we here clearly see in the Heb.

D) With various prepositions, viz.

1. *במה*, *במה*, pr. *in what? wherein?* Ex. 22, 26; *in what thing? whereby?* Gen. 15, 8; *with what?* 1 Sam. 6, 2; *by what? whereby?* Judg. 16, 5 latter part.—Then according to the various uses of *ב*, viz. *at what price?* see *ב* B. 3. Is. 2, 22 *מה־נחשב הוא* *at what price shall he be estimated?* i. e. at an empty price, he is nothing. So too *on what account? wherefore?* 2 Chr. 7, 21; see *ב* B. 5.

2. *במה*, *במה*, (for the art. after *ב* see 2. c.) Arab. *كَمَا*, *كَمَا*, pr. *as what?* i. e.

with what shall it be compared? Spoken: a) Of space, *how great*, Zech. 2, 6 *מה־רחבה* *how great is the breadth of it?* Also *how long?* Ps. 35, 17. Job 7, 19. b) Of number, *how many?* Gen. 47, 8. 2 Sam. 19, 35. 1 K. 22, 16 *עדי־כמה פעמים* *how many times? how often?* So in an exclamation, Zech. 7, 3 *זה כמה שנים* *this how many years!* Also *how often?* Ps. 78, 40. Job 21, 17, where *how oft* is the question of one in doubt, for *seldom*.

3. *למה* Milél (for *למה*) also *למה* Milra, this latter form except in a few examples (2 Sam. 2, 22. 14. 31. Ps. 49, 6. Jer. 15, 18) being used before the letters *א*, *ה*, *ו*, and the name *יהיה* (see Noldii Concord. Part. p. 904), thrice *למה* 1 Sam. 1, 8.

a) *wherefore? why? for what cause?* Gen. 4, 6, 12, 18, 44, 7. Ex. 5, 4. Ps. 49, 6. al. Emphat. *למה־זה*. see in *זה* no. 3. c. Gen. 18, 13, 25, 22 *למה־זה אנכי* *why then am I? why do I exist?* the language of an impatient woman. Jer. 6, 20. Prov. 17, 16. So in an indirect interrog. after a verb of knowing, 1 Sam. 6, 3. Dan. 10, 20.—Sometimes it expresses dehortation, warning, prohibition; as Prov. 5, 20 *why wilt thou, my son, be ravished with a strange woman?* i. e. be not thus ravished. Ps. 44, 24. 1 Sam. 19, 17 *let me go, why should I kill thee?* i. e. else I must kill thee. 2 Chr. 25, 16. Gen. 27, 45.—Hence

b) In later writers, where it is chiefly used by way of dehortation or prohibition, it often passes over into a *prohibitive* or *negative* power of itself, *lest, lest perhaps*; like Syr. *لَعَلَّ*, *لَعَلَّ*, Chald. *למה יקצח האלהים* *יהי למה*; Ecc. 5, 5

על קולך *wherefore should God be angry at thy voice?* for, lest God be angry; Sept. well, *iva μῆ*, Vulg. *ne forte*, Syr. *ܘܠܡܢܐ*. Ecc. 7, 16. 17. Neh. 6, 3. To the Syriac form *ܘܠܡܢܐ* corresponds exactly *ܘܠܡܢܐ* Cant. 1, 7, Sept. *μη ποτε*, Vulg. *ne*; as also *ܘܠܡܢܐ*, which is put after a verb of fearing, like *ܘܠܡܢܐ*, as Dan. 1, 10 *I fear my lord the king* *ܘܠܡܢܐ* lest he should see, etc. Theod. *μη ποτε*.

4. *ܘܠܡܢܐ* on account of what, on this account that, i. e. because; from *ܠ* propter (see *ܠ* A. 10) and *ܡܢܐ* what? So once, 1 Chr. 15, 13 contr. *ܘܠܡܢܐ* for *ܘܠܡܢܐ* because that from the beginning, etc. Comp. *ܘܠܡܢܐ* enough, 2 Chr. 30, 3.

5. *ܘܠܡܢܐ*, Gr. *εἰ*; *τι* II. 5. 465, till when? how long? Ps. 74, 9. 79, 5. 89, 47. But Num. 24, 22 *how long till Asshur shall carry thee away captive?* i. e. he will carry thee away shortly.

6. *ܘܠܡܢܐ* pr. upon what? Is. 1, 5. Job 38, 6; then, *wherefore, why?* Num. 22, 32. Jer. 9, 11. Job 13, 14. In an indirect interrog. Job 10, 2. Esth. 4, 5.

NOTE. On the use of the forms of this particle, the following may be noted:

a) The primitive form *ܡܢܐ* is found every where in pause, and also before *א* and *ר*, Makkeph being inserted or omitted, as *ܡܢܐ* Zech. 1, 9, *ܡܢܐ* Judg. 9, 48. More rarely before *ה* Josh. 4, 6. 21. Num. 13, 19. 20. Deut. 6, 20; *ה* Josh. 22, 16. Judg. 8, 1; *ה* Gen. 21, 29; *ה* 1 K. 9, 13; also *ע* 2 K. 8, 13; *ע* Gen. 31, 32. b) The form *ܡܢܐ* is particularly frequent before letters not guttural, with Dag. forte conjunctive, as *ܡܢܐ* Judg. 14, 3. *ܡܢܐ* Ex. 3, 13, *ܡܢܐ* 1 K. 14, 3. al. *sepiss*. Also before the harder gutturals, e. g. *ה* with Dag. forte impl. as *ܡܢܐ* Num. 16, 11, *ܡܢܐ* Num. 13, 18. Ps. 39, 5. But before *ה* it can also take Kamets; see above in a. c) Sometimes *ܡܢܐ* with Dag. unites with the foll. word into one, as *ܡܢܐ* for *ܡܢܐ* Is. 3, 15, *ܡܢܐ* Ex. 4, 2, *ܡܢܐ* Mal. 1, 13, *ܡܢܐ* q. v. So with a foll. guttural, *ܡܢܐ* for *ܡܢܐ* Ez. 8, 6; also the pr. names *ܡܢܐ*, *ܡܢܐ*. d) The form *ܡܢܐ* is put before the letters *ה*, *ע*, *ח* with Kamets, according to the known canon,

Heb. Gram. § 27. n. 2. b. Lehrg. § 47. 1. *ܡܢܐ* Ps. 39, 5. 89, 48; also *ܡܢܐ* 1 Sam. 20, 1. Very frequently also it stands before letters not guttural, chiefly at the beginning of sentences, *ܡܢܐ* 2 K. 1, 7. Ps. 4, 3. 10, 13. Is. 1, 5. Jer. 11. 15. Still more frequently it is found after prefixes, as *ܡܢܐ* 1 Sam. 1, 8, *ܡܢܐ* 1 K. 22, 16. 2 Chr. 18, 15. Zech. 7, 3, also *ܡܢܐ* Ex. 22, 26. 33, 16. Judg. 16, 5. 1 Sam. 6, 2. 29, 4. Mal. 1, 7. al. Followed by Dag. f. *ܡܢܐ* Judg. 16, 5.

*ܡܢܐ* Chald. once *ܡܢܐ* q. v. 1. Interrog. *what?* Dan. 4, 32.

2. Indef. *what, whatever*, Dan. 2, 22. Ezra 6, 9. *ܡܢܐ* whatever it is which, Dan. 2, 28. 29.

3. With pref. a) *ܡܢܐ* how! how exceedingly! Dan. 3, 33. b) *ܡܢܐ* wherefore? in dehortations, and hence i. q. *lest*, Ezra 4, 22. *ܡܢܐ* id. 7, 23. Comp. Heb. *ܡܢܐ* in *ܡܢܐ* D. 3. b.

\* *ܡܢܐ* or *ܡܢܐ* in Kal not used, prob. to deny, to refuse. Comp. in Arabic the particles *ܡܢܐ*, *ܡܢܐ*, Syr. *ܡܢܐ*, *ܡܢܐ*, beware, desist; whence *ܡܢܐ* to forbid, to hinder; II, to abstain, to desist; comp.

*ܡܢܐ* and with the final He softened *ܡܢܐ*, abegit, prohibuit, interdixit; see on negative verbs under *ܢܘܐ*. Hence

HIṬHP. *ܡܢܐ* pr. to refuse, to be reluctant; hence *to delay, to linger*, Gen. 19, 16. 43, 10. Ex. 12, 39. Judg. 3, 26. 19, 8. 2 Sam. 15, 28. Is. 29, 9. Hab. 2, 3.

*ܡܢܐ* f. (r. *ܡܢܐ*) 1. *confusion, consternation*, Is. 22, 5. Deut. 7, 23. 28, 20. 1 Sam. 5, 9. 11 *ܡܢܐ* a deadly consternation.

2. *tumult*. Ez. 22, 5 *ܡܢܐ* full of tumult. Trop. of the unquiet and troubled life of the rich, Prov. 15, 16. Plur. *ܡܢܐ* tumults Am. 3, 9. 2 Chr. 15, 5.

*ܡܢܐ* (i. q. Syr. *ܡܢܐ* faithful then eunuch, r. *ܡܢܐ*) *Mehuman*, pr. of a eunuch in the court of Xerxes, Esth. 1, 10.

*ܡܢܐ* (whom God does good to, Chald. for *ܡܢܐ*) *Mehetabeel*, pr. n. a) m. Neh. 6, 10. b) f. Gen. 36, 39.



מָהֵר m. (r. מָהַר I. 2) *quick*, hence *prompt, apt, skilled* in business, etc. Prov. 22, 29. Is. 16, 5. Ps. 45, 2. Ezra 7, 6. Syr. مَهْرٌ id.

\* מְהֵל *ἀλαξ λεγόμεν.* i. q. Chald. מְהַל, Heb. מֵיל (comp. under lett. ה), *to cut off, to prune; trop. to adulterate, to spoil wine by mixing water with it*, Is. 1. 22. The Arabs have the like trope with verbs of cutting, breaking, wounding, killing, which they use for diluted wine, etc. See Thesaur. p. 772. So too Martial forbids 'jugulare Falernum,' Ep. 1. 28. [In Engl. also one might speak of *cutting down the wine*, diluting it.—R.]

מְהֵלָה m. (r. הֵלָה) 1. *way, journey*, Neh. 2, 6. Jon. 3, 3. 4.

2. *a walk, place for walking*, Ez. 42, 4.—But מְהֵלָבִים Zech. 3, 7 is part. Hiph. of r. הֵלָה, *way-fellows, companions*.

מְהַלֵּל m. (r. הֵלֵל Pi.) *praise, applause*. Prov. 22, 21 *as the crucible to silver...* so let a man be to the mouth of his praise, i. e. let him try closely the mouth which praises him.—Hence

מְהַלְלֵאל (praise of God) *Mahalaleel*, pr. n. a) A patriarch descended from Seth, Gen. 5, 12. b) Neh. 11, 4.

מְהַלְמוֹת f. plur. *strokes, blows*, Prov. 18, 6. 19, 29. R. הַלֵּם.

מְהַמְרוֹת f. plur. (r. הֵמַר) ἄπ. λεγόμεν. Ps. 140, 11, *streams, whirlpools, abysses of waters*. Comp. مَهِمَات many waters, whirlpools. The Rabbins, Symm. and Jerome understand *pits of water*.

מְהַפְּכָה f. (r. הֵפֵךְ) *overthrow, destruction*, Deut. 29, 22. Jer. 49, 18. Is. 1, 7. In the manner of verbals, constr. with the case of its verb, e. g. acc. Is. 13, 19 כְּמַהַפְּכָה אֱלֹהִים אֶת־סוֹדֹם *like God's overthrowing Sodom*. Jer. 50, 40. Am. 4, 11.

מְהַפְּתָה f. (r. הֵפֵךְ) pr. *torsion, distortion*; hence *a wrench, stocks*, Lat. *nervus*, a wooden frame in which the feet, hands, and neck of a person were so fastened, that his body was held bent; Jer. 20, 2. 3. 29, 26. 2 Chr. 16, 10 בֵּית מְהַפְּתָה *the house of the stocks, the prison*. Comp. סֵד. Scheid in Diss. Lugd. p. 986. Bochart Hieroz. I. p. 694.

\* I. מָהֵר 1. *to hasten* intrans. in Kal once, Ps. 16, 4 אַחַר מָהֵרוּ *they hasten after other gods*.—The primary idea of *haste* lies in the syllable מה; comp. High Germ. *hurjan* to hasten, whence Germ. *hurtig*, Engl. *to hurry*.

2. *to be quick, prompt, skilled*, in any art or business. Arab. مَهْرٌ solers, ingeniosus fuit; see Pi. no. 3 and מְהִיר.

PIEL מָהֵר fut. יִמְהֵר 1. *to hasten, to make haste*, 1 Sam. 9, 12. Is. 49, 17. Jer. 48, 16. With אֵל of place whither Prov. 7, 23; with הָ loc. Gen. 18, 6; impl. Nah. 2, 6. Inf. absol. in the symbolic name, Is. 8, 1. 3 בַּז מְהֵרָה שָׁלַלְתָּ מַחֲשַׁבְתֵּי הַיָּם *Mahershalal-hash-baz, i. e. hastening to the spoil he speeds to the prey*; the subject is the king of Assyria; comp. in לְ no. 3. g.—Often coupled with another verb, to do any thing *quickly*, where in the occidental languages we use an adverb, *hastily, quickly*, etc. a) With a finite verb and copula; Gen. 45, 9 מְהֵרָה וָעֹלָה *haste ye and go up*, i. e. go up quickly. v. 13. 24, 18. 20. 46. 1 Sam. 4, 14. 23, 27. b) With a fin. verb without copula, Judg. 9, 48. Esth. 6, 10. c) With inf. and לְ, Gen. 18, 7 וַיְהַרְרָה לְבָשֶׁתָּהּ אִתּוֹ *and he hastened to dress it*. 41, 32. Ex. 10, 16. 12, 33. Prov. 6, 18. d) With inf. simpl. Gen. 27, 20 מַהֲצִיחָהּ מְהֵרָה לְמַצָּא *how is it that thou hast found it so quickly?* Ex. 2, 18. Ps. 106, 13.—Inf. מָהֵר as adv. *hastily, quickly*. Ex. 32, 8. Deut. 4, 26. Judg. 2, 17. 23. Zeph. 1, 14. al.

2. Causat. *to hasten, to let make haste*, of persons Esth. 5. 5. 1 K. 22, 9; of things Gen. 18, 6. So of God, Is. 5, 19.

3. *to be quick, prompt, apt*, Is. 32, 4.

NIFH. יִמְהֵר pr. *to be hurried, precipitate*; Job 5, 13 נְמַהֲרָה נְמַהֲרָה *the counsel of the cunning is headlong*, i. e. hastily executed and therefore fruitless.—Part. נְמַהֵר *hurried, hasty*, i. e. a) *rash, headlong*, Is. 32, 4. b) *impetuous, rushing on in haste*, Hab. 1, 6. c) With לָב, *timid*, pr. *hastening to flee*, Is. 35, 4.

Deriv. מְהִירָה, מְהִירָה, pr. n. מְהִירָה.

\* II. מָהֵר *to buy*, espec. a wife for a price (מָהַר) paid to her parents, Ex. 22, 15.—Kindred are מָהַר q. v. and מְהַר *hardened, mither, mither*. Hence

**מהר** m. *price*, paid for a bride to her parents, Gen. 34, 12. Ex. 22, 16. 1 Sam. 18, 25.—Different from the Arab. **مهر** gift, dowry, promised by a bridegroom to his future wife; also from Lat. *dos*, Engl. *dowry*, given by a father to his daughter on her marriage.

**מהרה** f. (r. **מהר** I) *haste, speed*; hence **במהרה** Ecc. 4, 12, **עַרְמְהָרָה** Ps. 147, 15, and **מהרה** adv. *quickly, speedily*, Num. 17, 11. Deut. 11, 17. Josh. 8, 19. al.

**מהרי** (impetuous, see **מהר** I. Niph.) **Maharai**, pr. n. of one of David's captains, 2 Sam. 23, 28. 1 Chr. 11, 30. 27, 13.

**מהר** שָׁלַל חֵשֶׁת בְּזוֹ, the symbolical name of one of Isaiah's sons, Is. 8, 1. 3; see in **מהר** I. Pi. no. 1.

**מהתלות** f. plur. (r. **התל**) *delusions*, Is. 30, 10.

\* I. **בו** pr. i. q. **מה** *what*, Arab. **ما**, often annexed pleonastically to the prepositions **ב**, **ב**, **ל**, so as to form the separate words **בְּבוֹ**, **בְּמוֹ**, **לְבוֹ**; as in Arab. **בִּמָּ** for **ב**, **כִּמָּ** for **כ**, see De Sacy *Gramm. Arabe*, edit. 2. Tom. I. § 1037, 1047, 1048. II. § 117. These separate forms belong almost exclusively to poetry; except that before suffixes **בְּמוֹ** and **לְבוֹ** are almost always used for **ב**.—Hence **בְּמוֹ** poet. i. q. **ב** a) *in*, Ps. 11, 2. Is. 25, 10. Keri. 43, 2. 44, 16. 19. b) *into*. Job 37, 8. c) *by, with*, i. q. **ב** of instrument, Job 16, 4. 5.—For **בְּמוֹ** and **לְבוֹ** see in their order.

II. **מֵי** for **מֵיזָא** (r. **מֵיזָא**) *water*; once Job 9, 30 Cheth. **בְּמוֹ** שֶׁלֶג *with snow-water*; Keri. **בְּמֵי** שֶׁלֶג.—Found also in the pr. n. **מֵיזָבָא** *aqua* (i. e. *semen*) *patris*, for which figure see in **מֵי** **מֵרֵם** lett. c. Corresponding is Chald. **מֵי** like the form **מֵי**; and Phenic. *mû, my*. fem. **מֵיזָא** *muth*, found in pr. names, as *Mysocarus* מֵי שֶׁקֶר *aqua mendax*. *Mutigena* מֵיזָא *aqua horti*, etc. See Monumm. Phœn. pp. 418, 425. Thesaur. p. 774.

\* **מֵיזָא** obsol. root, prob. *to be fluid, to flow*; whence **מֵי** for **מֵיזָא** *water*, and **מֵי** for **מֵיזָא** (as **מֵי** for **מֵיזָא**) plur. **מֵיִם** *wa-*

*ter*.—From the r. **מֵיזָא** Arab. **مَاء** comes Arab. **مَاء**, **مَاء**, **مَاء**, *water*; and in the verb is found **مَاء** to have water, sc. a well; II, to pour out water. These roots are softened forms from the harder **מֵיזָא**, **מֵיזָא**, **מֵיזָא** mid. *Ye, to flow, to be liquid*; also **מֵיזָא**, **מֵיזָא**, **מֵיזָא**, **מֵיזָא**, all which contain the idea of being fluid, flowing.

Kindred are also Arab. **مَهَا** *aqua perfudit*, and **מֵיזָא** q. v. Compare in the Indo-European languages, Sanscr. *mih* to pour out, to void, Gr. *ὀμιχεῖν*, Lat. *mingere, mejere*, and others; see Pott. *Etymol. Forsch.* I. p. 283.

**מוֹזָבָא** (semen patris, see in **מֵי** II) **Moab**, pr. n. a) The founder of the Moabitic people, born of incest, Gen. 19, 37. See vv. 30–38. Also b) *The Moabites*, descended from Moab, masc. Num. 22, 3. 2 K. 1, 1. Jer. 48, 11. 13; fem. Judg. 3, 30. 2 Sam. 8, 2. Put also for their country, fem. Jer. 48, 4. The proper territory of the Moabites, more fully **מֵיזָבָא** *the field of Moab* Ruth 1, 1. 2. 6. 2. 6. 4, 3, lay on the east of the Dead Sea and Jordan, strictly on the south of the torrent Arnon. Num. 21, 13. 26. Judg. 11, 18; but in a wider sense it included also the region anciently occupied by the Amorites over against Jericho, called usually **מֵיזָבָא** *the plains (desert) of Moab*, Num. 22, 1. 26, 3. 31, 12. 33, 49. 50. 35, 1. Deut. 34, 1; or elsewhere simply **מֵיזָבָא** Deut. 1, 5. 28, 69. 32, 49. 34, 5; which latter region was afterwards assigned to the Reubenites, but during the captivity was again occupied by the Moabites, see Is. c. 15. 16. Jer. c. 48. This region is now called the district of *Kerak*, from the city of that name; see **מֵיזָבָא**. *Bibl. Res.* in Palest. II. p. 569.—Gentile n. **מֵיזָבָא** *Moabite* Deut. 23, 4. Neh. 13, 1. Fem. **מֵיזָבָא** *Moabites* 2 Chr. 24, 26; **מֵיזָבָא** id. Ruth 1, 22. 2. 2. 6. 4, 5. 10; plur. **מֵיזָבָא** Ruth 1, 4. 1 K. 11, 1.

**מֵיזָבָא** i. q. **מֵיזָבָא**, q. v. *over against*, Neh. 12, 38 Cheth.

**מֵיזָבָא** m. for **מֵיזָבָא** (r. **מֵיזָבָא**) *in-coming, entrance*. Ez. 43, 11. 2 Sam. 3, 25 Keri; a word formed contrary to grammatical

rule in order to correspond to the accompanying word מוּצָא; comp. Lehrs. p. 374. n. See also in מִשְׁקַח.

\* מוּג 1. to melt, to flow down, see Pil. and Hithp. It corresponds to Arab.

מֵא mid. Ye.—Trop. to melt, to be dissolved, with fear and terror, comp. מִסָּס; Ez. 21, 20. Ps. 46, 7. Am. 9, 5.

2. Trans. to cause to melt; trop. to cause to melt away and perish, Is. 64, 6.

NIPH. to melt away, of a host 1 Sam. 14, 16. Trop. to melt with fear and terror, Ex. 15, 15. Josh. 2, 9. 24. Ps. 75, 4. Is. 14, 31. Jer. 49, 23. Nah. 2, 7 הַהִיכַל נְמוּגָה the palace melts with terror, i. e. the king and his courtiers; or perhaps better: the palace is dissolved, is broken down, sinks into ruin.

PIL. מוּגָה trans. to cause to flow, to soften, e. g. the dry earth with showers, Ps. 65, 11 הַמְגִנְנָה בְּרִבְיָהִם הַמְגִנְנָה.—Metaph. Job 30, 22 Keri, הַמְגִנְנִי הַשָּׁמַיְמָה thou causest my health to melt away; Cheth. הַמְגִנְנִי הַשָּׁמַיְמָה thou causest me to melt, thou terrifiest me.

HITHPAL. to flow down, to melt; Am. 9, 13 hyperbol. all the hills shall flow down, as if into wine and oil.—Trop. to melt with fear and terror, Nah. 1, 5. Ps. 107, 26.

\* מוּד obsol. root. I. i. q. מָדַד to stretch, to measure. Hence הַמִּיד.

II. Perh. i. q. Arab. مَوَّ mid. Ye, to be moved, to be agitated, to shake, e. g. of an earthquake; kindr. מוּד, נוּד, מוּד. Pil. מוּדָר is perhaps found Hab. 3, 6, he stood אֶרֶץ אֲרָץ and shook the earth; so Sept. and Chald. But see in מָדַד Po.

מוּדָע m. Ruth 2, 1 Keri, מוּדָע Prov. 7, 4, acquaintance; concr. an acquaintance, friend. R. דָּע.

מוּדָעָה f. id. Ruth 3, 2. R. דָּע.

\* מוּט fut. קָמוּט, to waver, to totter, to move or be moved; Chald. et Syr. id. Arab. مَوَّ mid. Ye, to swerve from the right, Ethiop. ለገጠ to incline; comp. Syr. مَوَّ to vacillate. Kindr. are נוּט, נוּד.—Spoken of mountains, Ps. 46, 3. Is. 54, 10; of a land or kingdom Ps. 46, 7. 60, 4; of persons whose affairs are not prosperous, who fail and are ruined,

Prov. 25, 26. Ps. 66, 9; in which *sen* also we find מוּטָה רַגְלֵי פ' the foot wavers, slides, Deut. 32, 35. Ps. 38, 17. So Le 25, 35 if thy brother becomes poor יָבֵהּ וְיָדוּ עִמָּהּ and his hand wavers with th i. e. if he is threatened with ruin.

NIPH. קָמוּט, fut. קָמוּט, i. q. Kal, b more freq. to be moved, shaken, i. e. shake, to waver; e. g. of the foundation of the earth Ps. 82, 5; also of men, com in Kal, Ps. 13, 5.—With a negat. not waver, not to be moved, is said: a) ( persons or things that stand firm, secur as things Is. 40, 20. 41, 7. Ps. 93, 1. 9 10; the earth 1 Chr. 16, 30; person Ps. 112, 6. Prov. 10, 30. 12, 3. b) ( those who are of firm mind, intrepid fearing nothing, Ps. 21, 8. Job 41, 14.—Metaph. Ps. 17, 5 בְּלִי מוּטָה פְּעָמַי let n my footsteps waver, slip, sc. from th paths of virtue.

HIPH. to make totter over any one, b impl. to cause to fall upon, to bring dou upon, Ps. 55, 4. 140, 11 Cheth.

HITHP. i. q. Kal and Niph. spoken c the earth Is. 24, 19.

Deriv. the two following.

מוּטָה m. 1. a wavering, a bein moved, of the foot Ps. 66, 9. 121, 3.

2. a staff, pole, bar, for bearing on th shoulder, so called from its unstead motion, Num. 13, 23. Also, a fram for bearing, Num. 4, 10. 12.—Hence

3. a yoke, Nah. 1, 12. See מוּטָה no. 1.

מוּטָה f. (r. מוּט) 1. i. q. מוּט no. 2, pole, staff, bar, for bearing, 1 Chr. 11 15. מוּטָה מוּטָה הַעֲלֵ the bars of the yoke, i. e. the ox-bows, of the same form as nov Lev. 26, 13. Ez. 34, 27.

2. a yoke, Jer. 27, 2. 28, 10. 12. Ez. 31 18.—Metaph. Is. 58, 6. 9.

\* מוּדָה i. q. מוּדָה to pine away, troj to wax poor. be reduced to poverty, Lev 25, 25. 35. 39. 47. Syr. and Chald. id.—Some absurdly refer to this root the p names מוּדָה, מוּדָה, מוּדָה, which se in their places.

\* מוּל fut. conv. יַחַל, to cut off, spei the prepuce, to circumcise. περιτομή Kindred are מוּלָה, מוּלָה II, מוּל. Const with acc. of pers. Gen. 21, 4. Ex. 12. 4i Josh. 5, 4. 7; acc. of the pudenda Ger 17, 23. Metaph. Deut. 10, 16 מוּלָה אֵת

מְחַדְּשׁוֹתָם and *circumcise the foreskin of your hearts*, put away impurity from your hearts. 30, 6. Comp. *πεισιτομήν καρδίας*, Rom. 2, 29. Arab. *طهر* circumcidit, pr. purgavit, since the prepuce is held as something unclean and profane.—Imper. מול Josh. 5, 2. Part. pass. מול Josh. 5, 5. Jer. 9, 24.

NIPH. מול by Chaldaism for מול Heb. Gramm. § 71. note 9; fut. מול, inf. מול, part. plur. מולים; to be circumcised, to circumcise oneself, Gen. 17, 10. 13. 34, 15. 17. 22. Ex. 12, 48. Lev. 12, 3. Josh. 5, 8; usually of the person, once of the genitals Lev. 1. c.—Trop. Jer. 4, 4 ליהנה מולו *circumcise yourselves unto Jehovah*, i. e. putting away all impurity from your hearts, consecrate yourselves to Jehovah.

PIL. מול to cut down; impers. Ps. 90, 6 לָעֶרֶב יִמּוּלְל יִבְבֵּשׁ *in the evening one cutteth it down and it withereth*, i. e. grass as the emblem of man.

HIPH. to cut off a people, to destroy, Ps. 118, 10. 11. 12.

HITHPAL. מול to be cut off. sc. the points of arrows, to be blunted; Ps. 58, 8 הִצֵּנוּ חֲצֵצֵי כַּמּוֹ יִמּוּלְלָהֶם when he fitteth his arrows, let them be as if cut off, blunted; comp. in מול no. 1. b.

Deriv. מול and

מול, once מול Deut. 1, 1, מול Neh. 12, 38 Cheth. c. suff. מול Num. 22, 5; pr. subst. *the forepart, front*, used always as a preposition, *before, in front of, etc.* The etymology is doubtful. In a former edition I suggested that perhaps in the verb מול to cut off, there lies the notion of *the forepart*, i. q. מול; and then the מול in מול might be inserted in order to lengthen the syllable. as at the end of מול for מול. comp. Germ. *hohl. Huhn*, Eng. *foal seal*. But I would prefer with Redlob, to regard the form מול as by transpos. for מול (comp. מול and מול) from מול; and this is better than the etymology proposed by Ewald (Krit. Gramm. p. 612), who derives מול from מול, as if for מול. See more in Thesaur. p. 777.—Hence

1. *before, in the presence of*, sc. a person. Ex. 18, 19 מול ה' *before God*. Deut. 2, 19.

2. *over against, opposite, e. g. a place*

or city, Deut. 1, 1. 3, 29. 4, 46. 11, 30. Josh. 19, 46; the desert Josh. 18, 18.—The force of a subst. seems to be retained in 1 K. 7, 5 מול מול *the face of a window to a window*, i. e. window over against window.

3. Preceded by various prepositions:

a) מול pr. *to before*, i. e. *towards* any one, after verbs of motion, 1 Sam. 17, 30. Ex. 34, 3; also of rest, Josh. 8, 33 מול ה' *towards mount Gerizim*. 9, 1. Spec. מול pr. *in face or front of*, after verbs of motion; 2 Sam. 11, 15 מול *set ye Uriah* מול *in the fore-front of the battle*. Ex. 26, 9. 28, 25. 37. Lev. 8, 9. Num. 8, 2.

b) מול as adv. *over against*, Neh. 12, 38.

c) מול α) pr. *from before, from the front of*, i. q. מול, after verbs of motion. Lev. 5, 8. 2 Sam. 5, 23 מול *from before the trees called Bacha*. Mic. 2, 8 *ye strip off the mantle of the traveller* מול pr. *from before the robe or upper garment*. i. e. *from over it*. β) Of rest in a place. 1 K. 7, 39 מול i. e. *on the south side*. Num. 22, 5 *and they abide מול over against me*. With מול *on the forepart, in front*, Ex. 28, 27. 39, 20.

מול (birth, lineage, r. מול) *Moladah*. pr. n. of a town in the southern part of the tribe of Judah, afterwards yielded to the tribe of Simeon, Josh. 15, 26. 19, 2. 1 Chr. 4, 28. Neh. 11, 26. Gr. *Μολάθρα*, Joseph. Ant. 18, 7, 2. [Perhaps the mod. *Milth*. nine hours south of Hebron; see Bibl. Res. in Palest. II. p. 621.—R.]

מול f. (r. מול) 1. *birth, nativity*, Esth. 2, 10. 20. Plur. מול *natales, nativity*, Ez. 16, 3. 4. So מול *native country, patria*, Gen. 11, 28. 24, 7; simpl. מול id. Gen. 12, 1. 24, 4. al.

2. Concr. *offspring, progeny, children*, Gen. 48, 6; so of one child, Lev. 10, 9. 11.

3. *kindred, family*. Gen. 31, 3. 43, 7; *race, countrymen*, Esth. 8, 6.

מול f. *circumcision*, Ex. 4, 26. R. מול.

מול (genitor, r. מול) *Molid*, pr. n. m. 1 Chr. 2, 29.

**מָרַם** m. (for מָרַמִּים, r. מָרַם) *a spot, blemish*; Syr. مَرْمَل id. Arab. مَرْمَم macula, spec. of the small-pox, Gr. μῶμος.—Spoken: a) Physically of any corporeal blemish, Lev. 21, 17 sq. 22, 20. 24, 19. 20. al. It was essential to personal beauty to be without blemish, 2 Sam. 14, 25. Cant. 4, 7. b) Morally Deut. 32, 5. Job 11, 15. 31, 7. Prov. 9, 7.

\* **מִיָּוֶן** obsol. root, Arab. مَان mid. Ye, to tell lies; Ethiop. ጠፀፀ to be wily, cunning; Heb. prob. *to wear an appearance, to pretend*. Hence מִיָּוֶן species, תְּבִינָה.

**מִיָּסָב** m. (r. סָבַב) *circuit*, sc. around an edifice, Ez. 41, 7.

**מִיָּסְדוֹת** m. (r. יָסַד) only in plur. מִיָּסְדוֹת Jer. 51, 26, constr. מִיָּסְדֵי.

1. *foundations*, e. g. of a building, Jer. 51, 26; of the earth, Prov. 8, 29. Is. 24, 18. Mic. 6, 2; of the world, 2 Sam. 22, 16. Ps. 18, 16; of heaven, i. e. lofty mountains on which the sky seems to rest, 2 Sam. 22, 8; of the mountains, i. e. subterranean rocks, Ps. 18, 8. Deut. 32, 22.—Is. 40, 21 *have ye not marked the foundations of the earth?* i. e. how they are laid, etc.

2. *ruins*, i. e. buildings of which only the foundations remain, Is. 58, 12.

**מִיָּסֵד** m. i. q. מִיָּסֵד, *a foundation*; Is. 28, 16 מִיָּסֵד מִיָּסֵד *a foundation well founded*, i. e. firm, lasting. Comp. r. יָסַד Hoph.

**מִיָּסְדָה** f. (r. יָסַד) 1. *foundation*, plur. Ez. 41, 8 Keri, where Chethibh מִיָּסְדוֹת.

2. *appointment, decree*, sc. of God; Is. 30, 32 מִיָּסְדָה *the rod appointed of God, sent by him*; comp. יָסַד Kal and Pi. no. 2.

**מִיָּסָף** m. (r. סָפַף) *a covered walk, portico*, 2 K. 16, 18 Keri, where Cheth. מִיָּסָף.

**מִיָּסָר** m. for מִיָּסָר (r. אָסַר) only in plur. מִיָּסָרוֹת and מִיָּסָרִים.

1. *bands, bonds*, spec. of a yoke, often metaph. Ps. 2, 3. 107, 14. 116, 16. Is. 28, 22. 52, 2. Jer. 5, 5. 27, 2. Job 39, 5.

2. As pr. n. Sing. c. ה loc. מִיָּסָרָה *Moserah* Deut. 10, 6; also Plur. *Moseroth*

Num. 33, 30; a station of the Israelites in the desert.

**מִיָּסָר** m. (r. יָסַר) 1. *correction, chastisement*, of children by parents, of a people by kings, of men from God. Prov. 22, 15 לֹא תִמְנַע מִיָּסָר אֶל־תִּמְנַע מִיָּסָר *withhold not correction from a child*. Job 12, 18 מִיָּסָר מְלָכִים פָּתַח *he looseth the chastisement i. e. discipline, authority, of kings*; others here take מִיָּסָר as for מִיָּסָר, i. e. *band or girdle*; so Vulg. *balteum regum dissolvit. et praeingit funes eorum*.—Job 5, 17 מִיָּסָר יְהוָה *the chastisement of the Almighty*. Hos. 5, 2 *I will be chastisement to all*. Prov. 15, 10.

2. *discipline*, i. e. *warning, admonition, reproof*, such as parents give to children, God to men, etc. Ps. 50, 17. Jer. 2, 30. Prov. 1, 8. 4, 1. 5, 12. 8, 33. So of the reproof of other men, Job 20, 3.—Hence *example*, by which others are warned, Ez. 5, 15; comp. the verb 23, 48.

3. *instruction, learning*, joined usually with תְּבִינָה, הַכְּמָה, Prov. 1, 2. 4, 13. 23, 23.

**מִיָּעָד** m. (r. יָעַד) *assembly*, poet. for *troop, host*, of soldiers, Is. 14, 31; comp. מִיָּעָד Lam. 1, 15.

**מִיָּעָד** m. מִיָּעָד Deut. 31, 10 (r. יָעַד) c. suff. מִיָּעָדוֹ, מִיָּעָדוֹ Lam. 2, 6; plur. מִיָּעָדִים. מִיָּעָדוֹת 2 Chr. 8, 13, constr. מִיָּעָדֵי.—But מִיָּעָד Job 12, 5 is Part. of r. יָעַד q. v.

1. *appointment*, of time; 2 Sam. 24, 15 מִיָּעָד *the time of appointment*, i. e. appointed time. 1 Sam. 13, 11 מִיָּעָד הַיָּמִים *the appointment of days* i. e. time appointed; comp. יוֹם מִיָּעָד in lett. b.—Hence, *a set time, appointed season*; spoken: a) Of a point of time, set moment, 1 Sam. 13, 8. 2 Sam. 20, 5. Gen. 17, 21 הַיָּעָד *about this set time another year*. 18, 14. 21, 2. 2 K. 4, 16. 17. Jer. 8, 7 *the stork knoweth her seasons*, sc. of migration. Hab. 2, 3 זִיוֹן לְמִיָּעָד *the vision has respect to a set time* sc. more remote. Dan. 8, 19. 11, 27. 35. Ps. 75, 3. b) Spec. *festive day, festival*, Lam. 1, 4. 2, 6; more fully יוֹם מִיָּעָד Hos. 9, 5. 12, 10. מִיָּעָדֵי יְהוָה *the festivals of Jehovah* Lev. 23, 2. 4. 37. Hence meton. spoken of the victims, *festive offerings*, 2 Chr. 30, 22; comp. הַגּ no. 2 c) Spoken of a space of time, appointed and definite, i. q. יָמֵי, Gen. 1, 14. Poet

in the prophetic style for a year, Dan. 12, 7; comp. Chald. בָּדָן Dan. 7, 25.

2. a coming together, sc. at a time and place appointed, an assembly, congregation; comp. r. רָצַד Niph.

a) Genr. Job 30, 23 מוֹעֵד לְכָל־יְהוֹי *the place of assembly for all the living, where all convene*, i. e. Sheol. Is. 33, 20. Num. 16, 2 קְרָאִי מוֹעֵד *those called to the assembly*, elsewhere הַזֵּבֶדֶה קְרָאִי הַזֵּבֶדֶה, Zeph. 3, 18. Lam. 1, 15. אֹהֶל מוֹעֵד *the tent or tabernacle of the congregation*, spoken of the sacred tent of the Hebrews, also called the tabernacle of the covenant, Ex. 27. 21. 23. 43. 30, 16. 18. 40, 6 sq. Lev. 1, 1. 3. Josh. 18, 1. 1 Sam. 2, 22. 1 K. 8, 4. al. sæp. It is so called, either because God there met Moses, Ex. 25, 22. Num. 17, 19; or because the assemblies of the people were held before it. Sept. *συναγωγὴ τοῦ μαρτυρίου*, Vulg. *tabernaculum testimonii*, both taking מוֹעֵד as equivalent to מְדִינָה. i. e. *μαρτύριον, testimony*, it being elsewhere also called אֹהֶל הַעֲדוּתָה Num. 9, 15. 17, 22. 23 [7. 8]. 18, 2.—The place mentioned in the words of the king of Babylon Is. 14, 13, הַר־מוֹעֵד *the mountain of assembly* (of the gods), is prob. the

Persian mountain البرز, البرج, *el-Burj, el-Burz*. (comp. Gr. *πύργος*, Germ. *Burg*.) called by the Hindoos *Meru*, supposed to be situated in the extreme north, and, like the Greek Olympus, regarded by the Orientals as the *seat of the gods*; see *Asiat. Researches* VI. p. 448. VIII. p. 350 sq. Hyde de Relig. Persar. p. 102. Also Comm. on Is. II. p. 316 sq.

b) Meton. *place of assembly*, sc. as appointed, Josh. 8, 14. 1 Sam. 20, 35. מוֹעֵד אֱלֹהִים *the place of God's assembly*, the temple, Lam. 2, 6; but Ps. 74, 8 כָּל־בָּתֵּי מוֹעֵדֵי־אֱלֹהִים *all the sacred places of assembly in the land*, i. e. other places in a certain sense *sacred*, as Ramah, Bethel, Gilgal, etc. distinguished as *seats of the prophets* and as *high places*, בְּמִזְבְּחֵי; see בָּמָה no. 3.

3. an appointed sign, signal, Judg. 20, 38.

מוֹעֵדָה f. (r. רָצַד) *an appointed place where fugitives assemble*, i. e. *an asylum, refuge*; Josh. 20, 9 הַמּוֹעֵדָה *cities of*

*refuge*. Syr. سَحَابٌ portus; سَحَابٌ asylum, perfugium.

מוֹעֵדָה pr. n. see מַצְרֵדָה.

מוֹעֵדָת see r. מָצַד.

מוֹעֵדָה m. (verbal Hoph. r. עִוָה) *darkness*, Is. 8, 23.

מוֹעֵצָה f. (r. רָצַח) i. q. עֲצָה, only in plur. מוֹעֲצוֹת *counsels*, which one takes or follows, Ps. 5, 11. 81, 13. Jer. 7, 24. Mic. 6, 16. Prov. 1, 31 מִמְּעַצְחֵיהֶם וַיִּשְׂבְּעוּ *let them be satiated with their own counsels*, i. e. the fruits of them.

מוֹעֵקָה f. (verbal Hoph. r. עִוָה) *heavy burden*, Ps. 66, 11.

מוֹפְעָתָה Jer. 48, 21 Cheth. see מִיִּפְעָתָה.

מוֹפְתָה m. (r. רָפָה) plur. מוֹפְתִים, מוֹפְתִים Ex. 4, 21, *a miracle, prodigy*. The etymology was long uncertain, but there is little doubt that it belongs to the root רָפָה, and means *a great and splendid deed*, for מוֹפְתָה; although, the etymology being neglected, the Tseré of the syllable הַ is dropped in the plur. Another derivation see in Thesaur. p. 143.

1. Spoken chiefly of *miracles, wonders*, exhibited by God and his messengers, Ex. 4, 21. 7, 3. 9. 11, 9. Ps. 78, 43. 105, 5. 27. Often joined with אֵיזוֹת, as אֵיזוֹת וּמוֹפְתִים *signs and wonders* Ps. 135, 9. Deut. 4, 34. 7. 19. 26. 8. 29, 2. 34, 11. Jer. 32, 21. הֵבִי אֵיזוֹת וּמוֹפְתִים *he gave signs and wonders* Deut. 6, 22. Neh. 9, 10. Also with the verb נִיחַ Jer. 32, 20.

2. a sign, token, proof, since prodigies were accounted as tokens of divine authority; e. g. of the divine protection, Ps. 71, 7; of the divine justice in punishing the wicked, Deut. 28, 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise. i. q. אֵיזָה no. 5; 1 K. 13, 3. 5. 2 Chr. 32, 24. 31. Deut. 13, 2. 3; see in אֵיזָה no. 5. Hence

3. a sign of something future, a portent, omen, i. q. אֵיזָה no. 4. Is. 8, 18 *lo I and the children whom Jehorah hath given me לְאֵיזוֹת וּלְמוֹפְתִים are for signs and portents to Israel*, i. e. our significant names shadow forth future things; see in אֵיזָה no. 4. Is. 20, 3. Zech. 3, 8 מוֹפְתֵי אֲנָשִׁי *men of omen*, who themselves shadow forth future things. Ez. 12, 6. 11. 24, 24. 27.

**מוץ** 1. *to press*; hence Part. מוץ *oppressor* Is. 16, 4. Kindred is מוצה *to press out*. Syr. مَضَى *to suck out*.—Deriv. מריץ.

2. Prob. in general, *to separate out*, like Arab. مَال mid. **מוץ**—Hence

**מוץ** Zeph. 2, 2, oftener defect. מוץ m. *chaff*, separated from the grain by winnowing; Chald. מוּז, מוּזָא, מוּזָא. So. Is. 17, 13, 41, 15. Ps. 35, 5 יִדְהוּ כַמֵּץ יִדְהוּ לְפָנֵי יְרִיחוֹ *they are as chaff before the wind*, driven, dissipated by the wind; and so Ps. 1, 4. Job 21, 18. Is. 17, 13. al.

**מוצא** m. once מוצא Job 38, 27 (ר. צא) Kamets impure, plur. constr. מוצאי, c. suff. מוצאיהם.

1. *a going out or forth, exit*, 2 Sam. 3, 25; plur. Num. 33, 2. Ez. 12, 4. מוצא *the going forth of an oracle* Dan. 9, 25, comp. v. 23. So for *the rising of the sun* Ps. 19, 7, comp. Hos. 6, 3; *the exportation* (bringing up) of horses from Egypt 1 K. 10, 28, comp. v. 29.

2. *place of going forth*; e. g. מוצא *fountain of waters*. i. e. *spring-head*, source of a stream, 2 K. 2, 21. Is. 41, 18, 58, 11. Ps. 107, 33; comp. 2 Chr. 32, 30. מוצא *vein, mine of silver*, Job 28, 1. מוצא *a place springing up in grass* Job 38, 27.—Absol. for *the east*, whence the sun goes forth, Ps. 75, 7; and by zeugma, Ps. 65, 9 יִצְרָב הַרְנוֹן בְּעֶרְבֵי הַמֶּזְרָח וּבְעֶרְבֵי הַמַּגֵּרֶת *the outgoing of the morning and of the evening thou causest to rejoice*, i. e. the east and the west. Comp. *surgit uox* Ovid. Met. IV 92; *surgunt tenebrae* Senec.—Also *a way out, a gate*, Ez. 42, 11, 43, 11.

3. *that which goes forth*, as מוצא שְׂפָתַיִם 'whatever issues from the lips,' i. e. *words, language*. Num. 30, 13. Deut. 23, 24; promises, Jer. 17, 16. Ps. 89, 35; a divine command, Deut. 8, 3.

4. *Mozu*. pr. n. m. a) 1 Chr. 8, 36, 9, 42. b) 2, 46.

**מוצאה** f. of the preced. only plur. מוצאותיה, c. suff. מוצאותיה.

1. *outgoings*, i. e. *origin, descent*, Mic. 5, 1.

2. *cloaca, latrina, sewer*, by which filth is carried forth, 2 K. 10, 27 Keri. Comp. צואה, צואה, and Mark 7, 19 εἰς τὸν ἀφροδύνα ἐκπορεύεται.

**מוצק** m. (ר. צק) *something fused, a melted mass*; spoken of dust wet by the rain, which flows together and afterwards becomes hard, Job 38, 38; of fused metal, a casting, 1 K. 7, 37.

**מוצק** m. in pause מוצק (verbal Hoph. r. צוק I) *something narrow, straitness*, opp. רחב. Job 37, 10 רחב מים במוצק *the breadth of the waters becomes narrow*, is contracted; comp. 36, 16, whence it appears that מוצק in this place cannot be referred to צק to fuse.—Trop. *straitness, distress*, Is. 8, 23 מוצק without pause accent.

**מוצקה** f. (ר. צק) *a tube, tunnel, for pouring*, Zech. 4, 2.

**מוצקת** f. (ר. צק) *a fusion, casting*, c. suff. 2 Chr. 4, 3.

\* **מוק** in Kal not used. Arab. مَوَان mid. Waw, to be light, foolish.

HIPH. הַמִּיק pr. 'to make light of,' and so *to mock, to deride*, Ps. 73, 8.—Aram. Pa. מוּקַם, id. Comp. μακός, μωκός, -άουμαι, μωκίζω, μωκεύω, Fr. *se moquer*, Engl. *to mock*.

**מוקר** m. (ר. קר) *a burning, conflagration*. Is. 33, 14. Meton. *fuel, faggot*, Ps. 102, 4.

**מוקרה** f. (ר. קר) *fuel*, upon the altar, Lev. 6, 2 [9].

**מוקש** m. (ר. קש) plur. מוקשים, מוקשי; constr. מוקשי, מוקשי, once מוקשה Ps. 141, 9.

1. *a noose, snare, springe*, by which beasts and birds are taken, Am. 3, 5; strictly here perhaps the *stick or rod* by which the springe was set. see fully in art. פח no. 2.—Once of a ring or hook in the nostrils of a beast, Job 40, 24; comp. חוה, חוה.

2. Metaph. לִּשְׂחָת מוקשים לִּי *to lay snares for any one*, i. e. *to plot against him* Ps. 140, 6. 141, 9. מוקשי מוֹת *the snares of death, fatal dangers*, Ps. 18, 6; so of sins as causing destruction Prov. 13, 14, 27. Also of a person or thing as a *cause of ruin, destruction to any one* 1 Sam. 18, 21. Ex. 10, 7, 23, 33, 34, 12 Deut. 7, 16. Prov. 18, 7. Job 34, 30. al.

**מור** see מור.

\* **מור** in Kal not used, *to change, to alter*, intrans. i. q. **מיר**. The Syrians include in this root the idea of *buying*; the Arabs in the form **مور** mid. Ye, that of *selling*; both from the practice of barter.—The form **מיר** is softened from **מיר** II. q. v.

HIPH. **המיר** 1. *to change* for something else, *to exchange*, c. acc. Lev. 27, 33. Ez. 48. 14. Mic. 2, 4. With **ב** of the thing for which exchange is made, Ps. 106, 20. Jer. 2, 11. Lev. 27, 10; also of that into which any thing is changed, Hos. 4, 7.

2. Absol. *to change*, intrans. Ps. 15, 4 *he swears המיר ולא ומיר and changes not* sc. his mind. i. e. does not violate his oath. 46. 3 **לא נירא בהמיר ארץ** *we will not fear though the earth should change*, i. e. perish, comp. 102. 27.

NIPH. **נמר** (as if from a root **מרר**) *to be changed*, Jer. 48, 11.

Deriv. **המורה**.

**מורא** m. once **מורא** Deut. 26, 8. R. **ירא**.

1. *fear*, Gen. 9, 2 **מוראכם** *the fear of you*. Deut. 11, 25. Also *reverence*, Mal. 1, 6.

2. *object of fear* or *reverence*, spec. of God, comp. **פחד**. Is. 8, 12. 13. Ps. 76, 12.

3. Meton. *a fearful and wonderful deed. a miracle*. Deut. 26. 8. 34, 12. Jer. 32. 21. Ps. 9, 21 Keri: **שיתה יהנה מורא** *set forth, Jehovah, terrible deeds among them*; Cheth. **מורה**. Plur. **מוראים** Deut. 4, 34.

**מורג** m. (r. **מרג**) Is. 41, 15, plur. **מורגים** 2 Sam. 24. 22, and with the syllable prolonged in the later manner (comp. Lehrs. p. 145) **מורגים** 1 Chr. 21, 23, *a threshing-sledge*, Lat. *tribulum*,

Span. *trillo*, Ital. *trebbio*, Arab. **كرواح**,

a rustic instrument for rubbing or beating out grain upon the threshing-floor. It is of two kinds. The one is a sledge of thick planks, having the bottom fixed full of sharp stones or irons, and dragged about by oxen over the grain; see Bibl. Res. in Palest. III. p. 143. The other consists of three or four rollers of wood, iron, or stone, made rough, and joined together in the form of a sledge

or dray, drawn in like manner by oxen over the grain; see Varro de R. R. 1. 52. Niebuhr's Reisebeschr. T. I. p. 151. Of these the former is pr. the Hebrew **מורג**; the latter is called **עגלה** Is. 28, 26.

**מורה** m. (r. **רה**) 1. *a descent, declivity*, Josh. 7, 5. 10, 11. Jer. 48, 5. Mic. 1, 4.

2. 1 K. 7, 29 **מורה מנשה** *hanging-work, festoons*.

**מורה** m. pr. part. Hiph. of r. **רה**.

1. *an archer*, see **רה** Hiph. no. 1.

2. *the early rain*, see **רה** Hiph. no. 2; also in **מלקוש**.

3. *teaching*, Is. 9, 14. 2 K. 17, 28; *a teacher*, Prov. 5, 13; plur. of prophets, Is. 30, 20.—Job 36, 22 *lo, God is mighty in his power, מורה מיהו* *who is a teacher like him?* i. e. wise, and imparting unto us wisdom; comp. 35, 11 **מלפניו מבהמות ארץ ומעוף השמים יחכמונו**.

Sept. **διδασκων**, perhaps from the analogy of the Aramæan **מורה**, **ܡܘܪܗ**, lord.

Others here make **מורה** i. q. **מורה** Ps. 9, 21, and **מורה**, fear, object of fear and reverence.

4. *Moreh*, pr. n. a) A Canaanite, like Mamre, whence **מורה** **אלון מורה** Gen. 12, 6. and **אלוני מורה** Deut. 11, 30, *the oaks of Moreh*, not far from Shechem, so called from their former owner. b) **מורה** **המורה** *the hill of Moreh* (teacher's hill) in the valley of Jezreel, Judg. 7, 1.

I. **מורה** m. (r. **מה**) *a razor*, Judg. 13, 5. 16, 17. 1 Sam. 1, 11.

II. **מורה** Ps. 9, 21 Cheth. i. q. **מורה**, *fear, terror*, which stands in Keri by way of gloss. See in **מורה** no. 3.

**מורה** see **מרה**.

**מורש** m. (r. **רש**) Kamets impure, *possession*, Is. 14. 23. Obad. 17. Trop. Job 17, 11 **מורשי לבבי** *the possessions of my heart*, i. e. my delights, my pleasing hopes, possessed and cherished in my heart.

**מורשה** f. (r. **רש**) *possession*, Ex. 6, 8. Deut. 33, 4. Ez. 11, 15. 25, 4. 10. al.

**מורשת גת** (possession of Gath, r. **רש**) *Moreseth-Gath*, pr. n. of a town near Eleutheropolis, the birth-place of Micah the prophet. Mic. 1, 14. See Bibl. Res. in Palest. II. p. 423.—Gentile n. **המורשהי** Mic. 1, 1. Jer. 26, 18.



\* I. מורש 1. to give way, to recede, to depart; absol. Is. 22, 25. 54, 10; with acc. of place whither, Zech. 14, 4; מן of place whence, Num. 14, 44. Judg. 6, 18. Josh. 1, 8. Is. 59, 21; מֵאָרֶץ id. Is. 54, 10; מִלְּבָבָי of pers. Jer. 31, 36.—Not found in the kindred dialects.

2. Causat. to put away, to remove, Zech. 3, 9.

HIPH. 1. Trans. to let remove, to let go, e. g. prey, Nah. 3, 1; to withdraw from, c. מן, Mic. 2, 3 from which ye shall not withdraw your necks. v. 4.

2. More frequently i. q. Kal, to give way, to withdraw, to depart, absol. Ex. 13, 22. Job 23, 12; with מן of place, Ex. 33, 11. Prov. 17, 13 Cheth. Ps. 55, 12; וְלֹא תִמְשַׁח מִצְעֹתַי פְּרִי מִן and doth not withdraw (cease) from yielding fruit.

\* II. מורש i. q. מְיַשׁ and רִמַּשׁ, to feel, to touch, to try by the touch, Gen. 27, 21.

HIPH. id. Ps. 115, 7. Judg. 16, 26 Keri.

Deriv. pr. n. מוֹשֵׁר.

מוֹשֵׁב m. (r. רָשַׁב) constr. מוֹשְׁבָה, c. suff. מוֹשְׁבֵי; plur. constr. מוֹשְׁבוֹת מוֹשְׁבֵי מוֹשְׁבֵי Ez. 34, 13.

1. a seat, 1 Sam. 20, 18. 25. Job 29, 7. Of things, as a city, seat, i. e. site, situation, 2 K. 2, 19.

2. a sitting, session, an assembly of persons sitting together, Ps. 1, 1. 107, 32.

3. seat, dwelling, Gen. 27, 39. Num. 24, 21. 1 K. 10, 5. Ps. 132, 13. בֵּית-מוֹשֵׁב a dwelling-house, Lev. 25, 19. עִיר מוֹשֵׁב a city of dwelling, to dwell in, Ps. 107, 4. 7. Meton. a time of abode, Ex. 12, 40. Concr. dwellers, inhabitants, 2 Sam. 9, 12 פְּלִי-מוֹשֵׁב בֵּית צִיּוֹן.

מוֹשֵׁר (prob. for מוֹשְׁרֵה felt out by Jehovah, r. מוֹשֵׁר II) Mushi, pr. n. m. Ex. 6, 19. Num. 3, 20; defect. מוֹשֵׁר 1 Chr. 6, 4.—Patronym. also מוֹשֵׁר for מוֹשְׁרֵי Num. 3, 33. 26, 58.

מוֹשְׁבוֹת f. plur. (r. מוֹשְׁבָה) the drawers, poet. for cords, bands, with which one is bound, Job 38, 31. Comp. Arab. مَسَكَةٌ a fetter, from مَسَكَ firmiter tenuit.

מוֹשְׁעוֹת f. plur. (r. מוֹשֵׁעַ) deliverances, Ps. 68, 21.

\* מורת præt. מָתָה, מָתָה, plur. מָתוּ, מָתוּ; inf. abs. מוֹת, constr. מוֹת; imper. מוֹת; fut. יָמוּת, 3 pers. יָמוּת, conv. וְיָמוּת.

1. to die, and so in all the Semitic languages; Arab. مَات mid. Waw, Syr. مَات. The middle radical ו, however, seems to be softened down from the liquid ר, comp. דָּרַשׁ, דָּרַשׁ; so that the primary root is probably *mrt*, comp. Sanscr. *mri* to die, *mrita* dead, *mrityu* death, also *mâth*, *muth*, *mîth*, *mêth*, *mid*, *mêd*, to kill; Malay *mita* to kill and to die; Zend. *mretê*, *meretê*, Pehl. *murdeh*, *mard*, mortal, man; Pers. مَرَد to die, Gr. μορτός i. q. βροτός, Lat. *mors*, *mortis*, *Morta* in Liv. Andr. Germ. *Mord*, in old Germ. used not only of killing but also for *death*, Engl. *murder*.—Spoken of the death of men or animals, Ex. 11, 5. Ecc. 9, 4; both natural Gen. 5, 8. 11. 14. 17. 20. 27. 31. al. sæpiss. and violent Ex. 21, 12. 15. Deut. 13, 10. 19, 11. 12. 21, 21. Job 1, 19. al. The instrument or cause of death is put usually with בָּ, Num. 35, 17. 18. 23; as בְּהַרְבֵּי Jer. 34, 4. 42, 17. Am. 9, 10; also Jer. 11, 21. 22. 21. 6. 2 Chr. 21, 19. al. Josh. 10, 11 more died הַבָּרָד of the hail-stones than, etc. Judg. 15, 18 אָמַתָּה בְּצִמָּא I die of thirst. Ez. 5, 12; also מִפְּנֵי Jer. 38, 9.—Freq. is the phrase מוֹת יָמוּת dying he shall die, i. e. he shall surely die, Gen. 2, 17. 3, 4. 20, 7. 1 Sam. 14, 39. 44. 2 Sam. 12, 14. al. Slightly different is the phrase יָמוּת with fut. Hoph. he shall surely be put to death, used in the Mosaic law to denote punishment, Ex. 21, 12. 15 sq. 22, 18. Lev. 20, 2. 9 sq. 27, 29. Num. 15, 35. al. Also מוֹת לָמוּת to be sick unto death, 2 K. 20, 1. 2 Chr. 32, 24; and hyperbol. Judg. 16, 16 קָצְרָה נַפְשׁוֹ לָמוּת his soul was vexed unto death, impatient.—Trop. the heart of any one is said to die, i. e. to faint, to fail, 1 Sam. 25, 37; comp. opp. הָיָה Gen. 45, 27. Judg. 15, 19. So the trunk of a tree Job 14, 8, comp. הָרַג; or land untilled, Gen. 47, 19 why should we die, we and our land, which is afterwards explained by הָיָה לֹא הָיָה. Comp. Arab. مَات inculta, sterilis, deserta fuit terra. Kor. 2. 159. ib. 25. 51. ib. 29. 63.—Spoken ironically Job 12, 2 עֲמָקָם יָמוּת wisdom will die with you.—

**PART.** מוֹת a dead person, i. e. one about to die, Gen. 20, 3; or actually dead, Num. 19, 11. 13. 16; without distinction of gender, like Germ. *ein Todter, ein Kranker*, Gen. 23, 4; comp. Heb. Gr. § 105. 1. n. —Plur. מוֹתִים the dead, spoken of idols as opp. to the living God, אֱלֹהֵי הַיָּהּ, Ps. 106, 28; of men Is. 8, 19. Lam. 3, 6.

2. to perish, to be destroyed, of a state or people, Am. 2, 2. Hos. 13, 1. See מוֹתָר.

**PIL.** מוֹתָה to kill, to slay, Ps. 34, 22. Judg. 9, 54. 1 Sam. 14, 13. 2 Sam. 1, 9 sq.

**HIPH.** הִמִּיתָ 2 pers. הִמִּיתָ, 1 pers. c. suff. הִמִּיתִי 1 Sam. 17, 35, הִמִּיתֶיךָ Hos. 2, 5; fut. הִמִּיחַ, conv. הִמִּיחַ; to put to death, to kill, to slay, Judg. 16, 30. 2 Sam. 3, 30. 21, 1. Often of death through diseases, faminc, etc. sent from God, Is. 65, 15. Hos. 2, 5. Ex. 16, 3. 17, 3. Num. 14, 15. 16, 13; and thus opp. to הִרִיג, which implies a violent death by the hand of man, comp. Is. 14, 30.—Part. הִמִּיטִים destroyers, perh. angels of death, Job 33, 22.

**HOPH.** הִמִּיטָה to be put to death, to be slain, Deut. 21, 22. 1 Sam. 19, 11.—For the phrase מוֹת יוֹמֵהּ see in Kal no. 1.

Deriv. הִמִּיטָה, הִמִּיטָה, and

מוֹתָה m. constr. מוֹתָה, with הִי parag. הִמִּיטָה Ps. 116, 15; plur. constr. מוֹתָהֵי Ez. 28, 10; c. suff. מוֹתָהֵי Is. 53, 9.

1. death, Arab. مَوْتٌ, Syr. مَوْتٌ. Spoken of both natural and violent death; so כְּלֵי מוֹתָה deadly weapons Ps. 7, 14; הַשֵּׁן בְּמוֹתָה to sleep the sleep of death Ps. 13, 4; בְּמוֹתָה 1 Sam. 20, 31. 26, 16, and אִישׁ־מוֹתָה, one worthy of death, condemned, 1 K. 2, 26. 2 Sam. 19, 29. מוֹתָה מְשֻׁפֵּט מוֹתָה sentence of death, q. d. capital crime, Deut. 19, 6. 21, 22. זַפְרֵי מוֹתָה the dust of death, the sepulchre, Ps. 22, 16. מִבְּקֵשֵׁי מוֹתָה, מִבְּקֵשֵׁי מוֹתָה, the snare of death, with which death lies in wait for mortals, Ps. 18, 5. 6. Prov. 13, 14; comp. the personification of death Ps. 49, 15. Cant. 8, 6. Also Jon. 4, 9 מוֹתָה לִי עַד מוֹתָה, q. d. I will die for you, comp. Ecclus. 27, 2. Matt. 26, 38.—Poet. the dead, Is. 38, 18.

2. place of the dead, Sheol, Hades, the grave, Job 28, 22. Hence שְׁעַר־מוֹתָה the gates of death, i. e. of Sheol, of the grave, Ps. 9, 14; הַחַמְרֵי־מוֹתָה the chambers of the grave Prov. 7, 27.

3. deadly disease, plague, pestilence, Jer. 15, 2. 18, 21. 43, 11. Job 27, 15. Comp. θάνατος Rev. 6, 8. 18, 8. Chald.

מוֹתָה, Syr. مَوْتَانٌ, Arab. مَوْتَانٌ, id. also Germ. schwarzer Tod, the black death, a pestilence which raged in the middle ages.

4. destruction, ruin, opp. הַיָּהּ prosperity, happiness; Prov. 11, 19. 12, 28. Is. 25, 8. Ex. 10, 17.

מוֹתָה Chald. death, Ezra 7, 26.

מוֹתָר m. (ר. יוֹתָר) pr. 'what is over and above;' hence

1. gain, profit, Prov. 14, 13. 21, 5.
2. excellence, pre-eminence, Ecc. 3, 19.

מוֹזֵבָה m. (ר. זֵבַח) constr. מוֹזֵבָה, c. suff. מוֹזֵבָהֵי, מוֹזֵבָהֶיךָ 1 K. 8, 31, plur. מוֹזֵבֹתָה; an altar, Lev. 1, 9. 13. 15. 2 Chr. 29, 22. al. Sept. θυσιαστήριον,

Arab. مَذْبَحٌ, Syr. مَذْبَحًا.—To build

an altar is מוֹזֵבָה Gen. 8, 20. 12, 7; מוֹזֵבָה 35, 1. 3. 2 Chr. 28, 24; מוֹזֵבֹתָה 1 K. 16, 32. 2 K. 21, 3. Often followed by a genitive: a) Of the materials, as מוֹזֵבָה מִן־אֲבָנִים Ex. 20, 24; מוֹזֵבָה מִן־אֲבָנִים 20, 25. Josh. 8, 31. b) Of the divinity to which the altar is dedicated, as מוֹזֵבָה לַיהוָה Lev. 17, 6. Num. 12, 27. Deut. 26, 4. al. מוֹזֵבָה מִן־הַבַּעַל Judg. 6, 25. 28. 30. c) Of the species of sacrifice offered upon it; according to which the altars in the sanctuary both of the tabernacle and temple were: α) מוֹזֵבָה הַזֹּבְחָה the altar of burnt-offering Ex. 30, 28; or מוֹזֵבָה הַזֹּהֶבֶת the brazen altar Ex. 39, 39; this stood in the vestibule. β) מוֹזֵבָה הַקְּטֹרֶת the altar of incense Ex. 30, 27. 31, 8; or מוֹזֵבָה הַזָּהָב the golden altar 39, 38. 40, 5. 26. 1 K. 7, 48; in the outer sanctuary of the temple (בְּהֵיכָל).—Plur. often of idol-altars, Is. 17, 8. 27, 9. 2 K. 21, 3. 4. 2 Chr. 14, 2. 33, 3. 34, 4. al.

\* מוֹזֵג obsol. root, i. q. מִסָּה q. v. to mingle, spec. to mix wine, to prepare it with spices; see Thesaur. p. 808, and comp. Gr. μερόννυμι. Chald. מוֹזֵג id. Syr. مَوَزٌ Pe. and Pa. to mingle; Pa. also for Gr. καταμειώνω 2 Cor. 2, 17. Arab. مَزَجٌ to mingle, spec. wine with water Abulf. Ann. IV. 468. Kor. 76, 17.—Hence

**מִזְגִּי** m. wine sc. as *mixed*, i. e. prepared with spices, *spiced wine*, Cant. 7, 3. Pliny mentions (H.N. XIV. 13 v. 15, 19) a 'vinum aromatites,' made with myrrh and fragrant cane; and this seems to be the kind of wine implied in **מִזְגִּי**, and also in **מִמְסָה**, **מִמְסָה**, q. v.—Others, from the use of the verb **מִזַּג** in the kindr. dialects, understand wine *tempered* with water. See in Thesaur. p. 808.

\* **מִזָּה** obsol. root i. q. **מִצָּה**, **מִצָּץ**, q. v. Arab. **مَرَّ**, to suck. Hence

**מִזָּה** m. verbal adj. intrans. *sucked out, exhausted*; once plur. Deut. 32, 24 **מִזָּה מִזָּה** *exhausted with famine*. Sept. **τακόμενοι λιμῶ**, Vulg. *consumentur fame*.

**מִזָּה** (fear, r. **מִזָּה**) *Mizzah*, pr. n. m. Gen. 36, 13, 17.

**מִזָּה** (for **מִזָּה**, r. **זָה**) plur. **מִזָּהִים**, *cells, garners*, Ps. 144, 13. Sept. **ταμῆυ**.

**מִזְזָה** f. (r. **זָה** no. 2) *a door-post*, on which the door moves on its hinges. Ex. 21, 6. 1 Sam. 1, 9. Is. 57, 8. Ez. 41, 21. al. Plur. **מִזְזָהִים** Deut. 6, 9. 1 K. 6, 31. Prov. 8, 34; also **מִזְזָהִים** Ex. 12, 7, 22, 23.

**מִזְזָה** m. (r. **זָה**) *food*, Gen. 45, 23. 2 Chr. 11, 23.

**מִזְזָה** Chald. *food*, Dan. 4, 9, 18.

I. **מִזְזָה** m. (r. **זָה** I) *compression, binding up* of a wound; trop. of remedies applied to the wounds of a state, Jer. 30, 13. Meton. *a wound, sore*, sc. to be pressed and bound up, Hos. 5, 13.

II. **מִזְזָה** m. (r. **זָה** II. 1) *falsehood*; then *treachery, plot*, Ob. 7. So Sept. Vulg. Chald. Syr. well.—Others, *a net, snare*, from Aram. **מִזָּר** to spread out.

\* **מִזָּה** obsol. root i. q. **מִסָּס**, Chald. **מִזָּה** to flow down, to melt with fear. Hence pr. n. **מִזָּה**.

\* **מִזָּה** obsol. root, perh. to gird; whence are usually derived **מִזָּה** and **מִזָּה** *girdle*. This sense of these words is indeed certain, espec. from Ps. 109, 19; but the etymology is doubtful. Thus **מִזָּה** and **מִזָּה** may come from r. **מִזָּה** (after the forms **מִצָּה**, **מִצָּה**); and also from **מִזָּה**, **מִזָּה**, in which case **מִזָּה** would be

part. Hiph. of **מִזָּה**, and **מִזָּה** or **מִזָּה** part. Hiph. of **מִזָּה**. But none of these roots, neither **מִזָּה** nor **מִזָּה** nor **מִזָּה**, is found in the Semitic languages with the requisite signification. Still, we may with probability ascribe to the monosyll. root **מִזָּה**, **מִזָּה**, **מִזָּה**, and transp. **מִזָּה**, the signif. *to bind, to strengthen*; comp. **מִזָּה**, **מִזָּה**, **מִזָּה**, to bind, etc. **מִזָּה**, **מִזָּה**, etc. and there is nothing to hinder us from assigning the same power to the biliterals **מִזָּה**, **מִזָּה**, and to the trilateral **מִזָּה**. Simonis, Jahn, Hitzig, and others, follow the etymology from **מִזָּה**; the other from **מִזָּה**, accords better with the common analogy.

**מִזָּה** m. *a girdle* Ps. 109, 19. Trop. of the bonds of a subject people, Is. 23, 10. See in r. **מִזָּה**.

**מִזָּה** m. constr. **מִזָּה**, *a girdle*, Job 12, 21. See in r. **מִזָּה**.

**מִזָּה** f. plur. (see note) *constellations*, spec. *the twelve signs of the zodiac*. 2 K. 23, 5. Sept. **μωσσοῦθ**, as if reading **מִזָּה** as in Job 38, 32. Vulg. *duodecim signa*. Targ. **מִזָּה**, Syr. **مَعْدَنَات**.—The same word is frequent in later Hebrew writers, and also in a form slightly changed in Aramæan; e. g. **מִזָּה** *the constellations of heaven* Targ. Is. 47, 13; **מִזָּה** *the twelve signs* Targ. Esth. 3, 7. al. The sense *signs of the zodiac*, therefore, is supported not only by the context, but also by the Aramæan usage, as well as by the almost constant tradition of ancient interpreters. See Thesaur. p. 869.

NOTE. More difficult is it to determine the origin and true signification of the forms **מִזָּה** and **מִזָּה**, which are justly regarded as identical, *r* and *l* being interchanged (see in **ל**); although it is uncertain which form is the primary one. Taking first the softer, **מִזָּה**, these constellations are held to be so called from their *influx* or *influence* upon the destinies of men, from r. **מִזָּה** to flow (comp. Lat. *influxus stellarum* Firmic.); or from their *going, revolving*, from r. **מִזָּה** q. v. or again the signs of the zodiac were regarded as the *stations* or *lodgings* of the sun in his course; comp. **מִזָּה** station,

night-quarter, from r. **נזל** to descend, dismount; as the Arabs in like manner call the zodiac **فلك البروج** the circle of palaces. More correctly, however, the harder **מְזֻרוֹת** Job 38, 32, is assumed by others as the earlier and primary form, though they have not succeeded in pointing out its true origin; for the **מְזֻרוֹת** are not *crowns*, as if kindred with **מְזֻרָה** diadem; nor *zones, belts*, from r. **אָזַר**, as implying either the belt of Orion or the zone of the zodiac; but, in accordance with the certain usage of the Hebrew and Arabic, the word signifies *premonitions, forewarnings*, concr. *forewarners, presagers*, (comp. *præsaga* Stat. Theb. 8. 145.) i. e. constellations having a foreknowledge of future events and foretoking them to mortals, according to ancient and popular belief; see in r. **נָזַר** Hiph. no. 1, for the Arabic usage.

**מִזְלָה** m. (r. **זָלַג**) a fork, flesh-hook, with which flesh was drawn out of the pot, 1 Sam. 2, 13. 14.

**מִזְלָה** f. (r. **זָלַג**) a fork, flesh-hook, enumerated among the utensils of the altar, Ex. 27, 3. 38, 3. Num. 4, 14. al.

**מִזְמוֹהַר** f. (r. **זָמַם**) with ה parag. **מִזְמוֹהַר** Jer. 11, 15; plur. **מִזְמוֹהָרִים**.

1. *meditation. cogitation, thought*; Ps. 10, 4 **אֵינֶן אֱלֹהִים כָּל-מִזְמוֹהָרוֹתָיו** there is no God! such are all his thoughts.—Spec. *counsel, purpose*; Job 42, 2 *no purpose is withholden from thee*, i. e. thou dost accomplish all thy counsels. Ps. 37, 7 **עֲשֵׂה מוֹצְאוֹ** who executeth his purposes (parall. **מַצְלִיחַ הַרְכֹּבוֹ**). i. e. who prospers in his plans. Oftener in a bad sense, *evil counsel, wicked purpose*, Ps. 10, 2. 21, 12. Job 21, 27. Jer. 51, 11; **מִזְמוֹהָרֵי לְבוֹ** Jer. 23, 20. 30, 24. Hence

2. *machination, device, plot*, Prov. 12, 2. 14, 17. 24, 8.—Also *nischief, wickedness*, i. q. **זָמָה**, Ps. 139, 20.

3. i. q. **הַעֵצָה מוֹצְאוֹת** (Prov. 8, 12), *counsel, prudence, sagacity*, Prov. 1, 4. 3, 21; plur. 5, 2.

**מִזְמוֹר** m. (r. **זָמַר** II) a song, psalm, Sept. *psalmós*, found only in the inscriptions of the Psalms, e. g. Ps. 3. 4. 5. 6. 8. 9 etc. 24. 47. 48. 68. 98. etc.

**מִזְמָרָה** f. (r. **זָמַר** I) a pruning-knife, pruning-hook, only plur. **מִזְמָרוֹת**, Is. 2, 4. 18, 5. Mic. 4, 3; c. suff. Joel 4, 10.

**מִזְמָרָה** f. (r. **זָמַר** I) only plur. **מִזְמָרוֹת**, forceps, snuffers, 1 K. 7, 50. 2 K. 12, 14. Jer. 52, 18. 2 Chr. 4, 22.

**מִזְעָר** m. (r. **זָעַר**) smallness, fewness; Is. 16, 14. 24, 6 **אֲנֹשֵׁי מִזְעָר** few men. Of time, **מִזְעָר מַעַט מִזְעָר** emphat. a very little time, Is. 10, 25. 29, 17.

\* **מִזְרָה** obsol. root of uncertain signification either i. q. **מִזְרָה** to be corrupt, foul, whence **מִזְרָה** rotten, as an egg, and filthy, polluted, of a man; or else i. q. **נִזְרָה** (מ and נ being interchanged) to despise, to contemn, pr. i. q. **נָזַר** to separate out, to expel; and Syr. **مَضَر** to contemn. Hence **מִזְמָר** bastard.

**מִזְרוֹת** f. plur. *ἄπαξ λεγόμεν.* Job 38, 32; i. q. **מְזֻלוֹת**, the twelve signs of the zodiac. See fully in **מְזֻלוֹת**, and note. R. **נִזְרָה**.

**מִזְרָה** m. (r. **זָרָה**) a winnowing fork or shovel, Is. 30, 24. Jer. 15, 7.

Arab. **مِذْرَى**, Syr. **مِذْرَا**, id. See: Bibl. Res. in Palest. II. pp. 277. 371.

**מִזְרָה**, see **מִזְרָה**.

**מִזְרָה** m. (r. **זָרָה**) the sun-rising, only by meton. for the orient, the east, Ps. 103, 12. Dan. 8, 9. Am. 8, 12. al. Zech. 8, 7 **אֶרֶץ מִזְרָה** the land of the east, east country. Neh. 3, 29. 2 Chr. 29, 4. With genit. **מִזְרָה יְרִיחוֹ** on the east of Jericho Josh. 4, 19. 1 Chr. 4, 39. 6, 63; c. ל id. 2 Chr. 5, 12. 1 Chr. 5, 10 **עַל-כָּל-פְּנֵי מִזְרָה** on all the eastern quarter of Gilead.—With Prep. a) **לְמִזְרָה** towards the east Neh. 3, 26; 1 Chr. 12, 15; once **לְמִזְרָה** 2 Chr. 31, 14. b) **מִמִּזְרָה** from the east Is. 41, 2. 43, 5. 46, 11. Dan. 11, 44. Ps. 107, 3; also at or on the east (see in **מִן** no. 3 h) Josh. 11, 3. 17, 10. More fully **מִמִּזְרָה שָׁמֶשׁ** from the east Judg. 11, 18. Is. 41, 25. Ps. 50, 1; also on the east Num. 21, 12. Judg. 20, 43.—Further: c) Accus. **מִזְרָה** towards the east, eastward, 1 Chr. 9, 24. Neh. 12, 37; and **מִזְרָה שָׁמֶשׁ** Deut. 4, 47. Josh. 1, 15. 13, 5. al. d) With ה- local

מִזְרָחָה *towards the east, eastward*, Ex. 27, 13. 38. 13. Num. 2, 3, 3, 38; מִזְרָחָה מִשְׁמַשׁ id. Deut. 4, 41. Josh. 12, 1. Judg. 21, 19.

מִזְרִים m. plur. (pr. part. Pi. מִזְרָה, r. זָרָה) lit. *the scattering*, poet. for the *north winds*, which scatter the clouds and bring severe cold. Job 37, 9; Vulg. *Arcturus*, Sept. ἀρκτοῦρις, perhaps to be read ἀρκτοῦρα or ἀρκτοῦρος. Comp. راسمست and ذاريات *dispergentes*, of winds, Kor. 51. 1.—Others make it the same with מְזֻרָה Job 38, 31.

מִזְרַע m. (r. זָרַע) constr. מִזְרַע place sown, a field; Is. 19, 7 מִזְרַע יָרֵא the fields of the Nile, i. e. watered by the Nile. Arab. مَرْعَة id.

מִזְרָק m. (r. זָרַק) plur. מִזְרָקִים constr. מִזְרָקִי; also מִזְרָקוֹת, c. suff. מִזְרָקְתִּי a vase, vessel, from which was sprinkled the blood of victims, a *sacrificial bowl, basin*, Num. 4. 14. 7, 13. 19. 25 sq. Ex. 38, 3. al. Also of a *wine-bowl* Am. 6, 6.

מִיָּה m. adj. (r. מָחָה) 1. fat, marrow, spec. of fat sheep, plur. מִיָּהִים, Ps. 66, 15; in some copies מִיָּהִים. Arab. مَخِيخ marrow, of a fat sheep.

2. Trop. rich, noble, comp. הֵשֵׁן, Is. 5, 17.

מִיָּה m. (r. מָחָה) marrow, Job 21, 24.— Arab. مَخِيخ and مَخِيخ, Aram. مَخِيخ, id.

\* מָחָה i. q. Aram. مَحَا, to strike, to smite, in Heb. poet. for the common הָכָה; comp. מָחָה no. 2. With פָּה i. q. הָכָה (2 K. 11, 12) to clap the hands. Ps. 98, 8 נְהִירוֹת יָמְחֶא-יָרְכָה let the floods clap their hands, in exultation. Is. 55, 12.

PIEL id. inf. c. suff. יָרַח, Ez. 25, 6.

מָחָה Chald. to strike, to smite, Dan. 2, 34. 35, and often in the Targums. Comp. Gr. μάχουμαι, μάχην, Heb. מָחָה, מָחָה, מָחָה.—Some refer hither מָחָה or מָחָה Dan. 5, 19; but this is part. Aph. from מָחָה, 'saving alive.'

PA. מָחָה id. with בְּיָד to smite upon one's hand, i. e. to stay his hand, to restrain. Dan. 4, 32 [35] none can stay his (God's) hand, and say unto him,

*What dost thou?* This phrase is more common in the Targums (comp. Ecc. 8, 3) and Talmud, for to restrain, to hinder; and in the same sense the Arabs have the formula ضرب على يده, Ca-moos.

ITHPE. to be affixed, to be fastened upon, sc. by nails, Ezra 6, 11.

מָחָה m. (r. חָבָה) a hiding-place, Is. 32, 2.

מָחָהִים m. plur. (r. חָבָה) hiding-places, 1 Sam. 23, 23.

מָחָהֶת f. (r. חָבַר) c. suff. מָחָהֶת, junction, juncture, i. e. the place where one thing is joined upon another, e. g. of curtains, Ex. 26, 4. 5; of the parts of the ephod, Ex. 28, 27. 39, 20.

מָחָהֶרֶת f. plur. (pr. Part. Pi. r. חָבַר) conjoiners, couplers, i. e. a) beams, braces of wood for joining and fastening a building. 2 Chr. 34, 11. b) cramps, hooks, of iron for joining, etc. 1 Chr. 22, 3.

מָחָהֶת f. Ez. 4, 3 (r. חָבַת) contr. for מָחָהֶת, a pan, frying-pan. Lev. 2, 5. 6, 14. 7, 9. 1 Chr. 23, 29. Ez. 4, 3.

מָחָהֶת f. (r. חָבַר) a girdle, belt, cincture, Is. 3, 24.

\* מָחָהֶת fut. יִמְחָה, pr. to stroke, to rub over, to wipe. Hence

1. to wipe off, to wipe away. a) Genr. e. g. a dish 2 K. 21, 13 see below; tears Is. 25, 8; the mouth Prov. 30, 20. So of letters, writing, to blot out. Ex. 32, 32. 33. Num. 5, 23. Trop. to blot out sins, to forgive them, Ps. 51, 3. 11. Is. 43, 25. 44, 22. b) So to blot out, i. q. to destroy, as men from the face of the earth Gen. 6, 7. 7, 4; the name and memory of any one Ex. 17, 14. Deut. 9. 14. 25, 19. Ps. 9. 6. 2 K. 14, 27. So 2 K. 21, 13, where the native power is preserved: I will wipe (destroy) Jerusalem as one wipeth a dish, he wipeth and turneth it upside down.

2. to stroke, i. e. emph. to strike, to smite, i. q. מָחָה; hence מָחָה stroke.—Trop. c. עָלַ, to strike upon, in a geographical sense i. q. to reach unto, to extend to, as a boundary Num. 34, 11.

3. to rub over with a fat substance

hence intrans. *to be fat, marrowy*, i. q. מָחָה q. v. see below in Pual.

NOTE. From the primary signif. of *stroking, rubbing over*, which is also the usual one in this root, have arisen the other two; and these are more common in the kindred forms מָחָה and מָחָה q. v. Chald. מָחָה to wipe off, to strike; Arab. مَحَا to wipe or wash off, to blot out, to destroy. In the Indo-European tongues corresponding in signif. are *μύσσω μέμυγα, μύσσω*, and with a sibilant *σμάω, σμίω, σμήγω, σμύλω*.

PIEL privat. *emedullavit*, q. d. *to unmarrow*, i. q. Arab. مَحَّ Conj. II; see Kal no. 3. Hence

PUAL pass. *emedullatus est*; Is. 25, 6 מְחָהּ שְׁמֵמִים *fatness unmarrowed*, i. e. drawn out from marrow-bones and therefore the most delicate. The form is from a sing. מְחָהּ, for the common מְחָהּ, and corresponds to the form מְזַקְקִים in the other clause.

HIPH. fut. apoc. תִּמְחֶה Neh. 13, 14, also תִּמְחֶה masc. Jer. 18, 23 for תִּמְחָה; i. q. Kal no. 1, *to blot out, to destroy*. Neh. 13, 14. Jer. 18, 23.—Prov. 31, 3 דִּרְבֵּיךָ לִמְחֹחַ *nor give thy ways to the destroying of kings*, לִמְחֹחַ for לְהַמְחֹחַ; so those who suppose a warlike spirit to be here reprehended. Better, *to the corrupters, destroyers of kings*, i. e. courtesans; either reading לִמְחֹחַ as part. fem. of Kal, or else regarding מְחֹחַ as fem. plur. of an adj. מְחָה in an active sense.

NIPH. נִמְחָה, fut. יִמְחָה, apoc. יִמַח for נִמַח Ps. 109, 13. Gen. 7, 23.

1. Pass. of Kal no. 1. a. *to be wiped away, to be blotted out*. e. g. from the book of life, Ps. 69, 29. So of reproach, Prov. 6, 33; of sin Ps. 109, 14. Neh. 3, 37; comp. Ez. 6, 6.

2. Pass. of Kal no. 1. b. *to be destroyed*, as men Gen. 7, 23; a tribe from Israel Judg. 21, 17; the name of any one Deut. 26, 6. Ps. 109, 13.

מְחָה adj. fem. מְחָה, see in r. מְחָה Hiph.

מְחֹקֶה f. (הויג) *a compass, compasses*, for drawing circles, Is. 44, 13.

מְחֹר m. (הויז) pr. *a refuge*; hence *a haven, harbour*, Ps. 107, 30. So Chald. Syr. Vulg.

מְחֹרֶאֱל and מְחֹרֶאֱל (perh. smitten of God, for מְחֹרֶי אֱל, r. מְחָה) *Mehujael*, pr. n. of a patriarch descended from Cain, Gen. 4, 18.

מְחֹרִים (r. חוה) *Mahavites*, a gentile name 1 Chr. 11, 46, where we should expect the sing. מְחֹרִי. Elsewhere unknown.

מְחֹל m. (הויג) constr. מְחֹל.

1. *a dance, dancing*, sc. in a circle, Ps. 30, 12. 149, 3. 150, 4. Jer. 31, 4. 13. Lam. 5, 15.

2. *Mahol*, pr. n. m. 1 K. 5, 11 [4, 31].

מְחֹלָה or מְחֹלָה f. (הויג) *a dance*, i. q. מְחֹל no. 1, Cant. 7, 1; Plur. מְחֹלוֹת Ex. 32, 19. Judg. 11, 34. 21, 21. al.

מְחֹזָה m. (ר. חוה) *a vision*, Gen. 15, 1. Num. 24, 4. 16. Ez. 13, 7.

מְחֹזָה f. (ר. חוה) *a window*, 1 K. 7, 4. 5.

מְחֹזְאוֹת (visions) *Mahazioth*, pr. n. m. 1 Chr. 25, 4. 30. R. חוה.

\* מְחָה obsol. root, i. q. מְחָה no. 3, Arab. مَحَّ IV, *to be marrowy*, of a bone;

*to be fat*, of a sheep; whence מֶחַ marrowy, מֶחַ marrow.—The primary notion lies in *rubbing over*, besmearing, with a fatty substance, comp. מְחָה note. Kindr. are מְרַח and מְשֵׁחַ.

מְחָה m. (r. מְחָה no. 2) *a stroke, percussion*. Ez. 26, 9 מְחֵי קִבְלוֹ *the stroke of what is over against it*, i. e. battering-rams or the like. See in קִבַּל.

מְחִידָא (perh. junction, r. חיד Pa. חיד to join) pr. n. m. *Mehida*, Ezra 2, 52. Neh. 7, 54.

מְחִיָּה f. (ר. חיה) 1. *preservation of life*, Gen. 45, 5. 2 Chr. 14, 12. Ezra 9, 8. 9. Meton. *means of life, living, sustenance*, Judg. 6, 4. 17, 10.

2. Prob. *something live, the quick*, a raw spot on the body; hence *a spot, the quick*; Lev. 13, 10 בְּשֵׂאתָ חַי בְּשָׂרָה *and if there be a spot (the quick) of raw flesh in the tumour*. v. 24 *and if the spot of burning be a white spot*. So Syr. Chald.

מְחִיר m. (ר. מחיר) 1. *price*, for which a thing is *bought or sold*, Prov. 17, 16. 27, 26. בְּמִחִיר *at a price*, for money, 2

Sam. 24, 24. **לֹא בְמַחִיר** *not for price, gratis*, i. q. **הָזֶם**, Is. 45, 13. 55, 1. al.

2. *hire, wages*, Mic. 3, 11. Deut. 23, 19. Dan. 11, 39. Plur. **מְחִירִים** Ps. 44, 13.

3. *Mehir*, pr. n. m. 1 Chr. 4, 11.

**מַחְלָה** m. (r. **הָלָה** no. 3.) constr. **מַחְלָה**, *sickness, disease*, Prov. 18, 14. 2 Chr. 21, 15.

**מַחְלָה** (disease, r. **הָלָה**) *Mahlah*, pr. n. a) Fem. Num. 26, 33. 27, 1. Josh. 17, 3. b) 1 Chr. 7, 18, where the sex is uncertain.

**מַחְלָה** f. i. q. **מַחְלָה**, *disease*, Ex. 15, 26. 23, 25. 1 K. 8, 37. 2 Chr. 6, 28.

**מַחְלָה** f. (r. **הָלָה**) *a cave, cavern*, plur. Is. 2, 19.

**מַחְלָה** f. see **מַחְלָה**.

**מַחְלוּן** (sickly, from the form **מַחְלָה** and ending **וֹן**) pr. n. m. *Mahlon*, Ruth 1, 2. 4, 9. 10.

**מַחְלִי** (sickly, r. **הָלָה**) *Mahli*, pr. n. m. a) Ex. 6, 19. Num. 3, 20. b) 1 Chr. 23, 23. 24, 30.

**מַחְלָיִים** m. plur. (r. **הָלָה** no. 3) *diseases*, 2 Chr. 24, 25.

**מַחְלָה** m. (r. **הָלָה**) *a slaughter-knife*, with which the victims were killed for sacrifice, so called as *gliding* or *passing* through the flesh; once in Plur. **מַחְלָפִים** Ezra 1, 9. Syr. **سكف**, Rabb. **חֲלִיף** knife; hence r. **سكف** *to shave* the hair, comp. **הַצֵּבִיר מִזְרָה**.

**מַחְלָפוֹת** f. plur. (r. **הָלָה**) *braids, plaits*, of hair, Judg. 16, 13. 19; so all the ancient versions. The idea of *braiding* differs little from that of *changing, interchanging*, see the root in Pi. and Hiph. no. 1; and a trace of it is found also in Arab. **خَلِيف** *twisted, convolute*.

**מַחְלָצוֹת** f. plur. (r. **חָלַץ**) *costly or festive garments, holiday clothes*, which are put off at home, Is. 3, 22. Zech. 3, 4. Comp. Arab. **خلع** *exuit vestem, veste solemnem donavit*; **خَلَعَة** *a costly garment*.

**מַחְלָקָה** f. (r. **חָלַק**) c. suff. **מַחְלָקָהּ**, plur. **מַחְלָקוֹת**.

1. *smoothness*; hence *a slipping away*,

*escape*, comp. the root Hiph. no. 2. So in pr. n. **הַמַּחְלָקוֹת סֶלַע** *the rock of escapers*, 1 Sam. 23, 28.

2. *division, class, course*; spec. of the 24 classes of the Levites and priests, **ἐφορευταί, κληροί**, 1 Chr. 24, 1. 28, 13. 2 Chr. 8, 14. 31, 2. 35, 4. al. Also of the people of Israel, Josh. 11, 23. 12, 7. 18, 10. Ez. 48, 29; of an army 1 Chr. 27, 1 sq.

**מַחְלָקָה** Chald. id. only plur. **מַחְלָקָן** *courses of the Levites*, Ezra 6, 18.

**מַחְלָה** m. (r. **הָלָה** no. 1) 1. A stringed instrument, **κιθάρα**, *cithara*, i. e. *a lyre, guitar*, accompanied by the voice, Ps. 53, 1. 88, 1. Comp. Eth. **ጫለተ** *song*, also **κιθάρα**, see Vers. Æthiop. Gen. 4, 21.

2. *Mahalath*, pr. n. f. a) The daughter of Ishmael, the wife of Esau, Gen. 28, 9. b) The wife of Rehoboam, 2 Chr. 11, 18.

**מַחְלָתִי** *Meholathite*, gent. n. from **מַחְלָה**, see **אַבְל** II. d. 2 Sam. 21, 8.

**מַחְמָאוֹת** Ps. 55, 22, commonly taken as a noun derived from **חָמָא** *curdled milk*, q. d. *milky words*, but against the context.—Better, if we take **מַחְמָאוֹת** as for **מַחְמָאוֹת** or **מַחְמָאוֹת** (as Cod. R. 368), Hirek or Tseré being changed to Patah on account of the foll. Hateph-<sup>1</sup> Patah; comp. **אַחֲרַי** for **אַחֲרַי** Judg. 5, 28, **יְחִמְנֵנִי** for **יְחִמְנֵנִי** Ps. 51, 7, and the like; and then we may render, *smoother than curds of milk is his mouth*. Chald. and Symm. also take the *Mem* here for *מֶן*; and this accords too with the parallelism. So Kimchi.

**מַחְמָד** m. constr. **מַחְמָד**; plur. **מַחְמָדִים**, constr. **מַחְמָדֵי**. R. **חָמֵד**.

1. *desire*; then *thing desired, a delight*, e. g. **מַחְמָד עֵינַיָּךְ** *the desire, delight, of thine eyes*, 1 K. 20, 6. Ez. 24, 16. Is. 64, 10. Hos. 9, 16 *the delights of their womb*, i. e. their dearest offspring.

2. *loveliness*, Cant. 5, 16.

3. *something precious, costly*, plur. Joel 4, 5. 2 Chr. 36, 19. Is. 64, 10. Lam. 1, 10.

**מַחְמָדִים** m. plur. (r. **חָמֵד**) *something precious, costly*, Lam. 1, 7; also fully written **מַחְמָדִים** v. 11 Cheth.

**מחמל** m. (r. חמל) constr. מחמל, pr. *object of pity, sympathy*; then of love and affection, *a delight*; Ez. 24, 21 **מחמל נפש** *the delight of your soul*. The prophet employs the word in an unusual signification, for the sake of *paronomasia* in the nouns מחמד and מחמל; comp. משא נפש v. 25 in the same context.

**מחמץ** f. see r. חמץ Hiph.

**מחנה** (r. חנה) usually masc. but fem. Gen. 32, 9. Ps. 27, 3; constr. מחנה; sing. c. suff. מחנה Deut. 23, 15. 29, 10; מחנה Am. 4, 10; מחנה Num. 5, 3. Josh. 10, 5, 11, 4. Judg. 8, 10; perh. also 1 Sam. 17, 1. 53. 28, 1. 29, 1 (comp. Heb. Gr. § 91. 9. n). which last passages the ancient interpreters and Kimchi take as in the plural; see in פרה. For the plur. see after no. 2.

1. *an encampment, camp*, either of troops Josh. 6, 11. Judg. 7, 10 sq. 8, 11. 12. 1 Sam. 4, 3. 14, 15. 19; or of nomades Gen. 32, 21. Ex. 14, 19; and so of the encampment of the Israelites in the desert Ex. 32, 19. 26. Lev. 14, 18. Num. 4, 5. 15, 2. 10, 34. 11, 9. 30. 31. al. sæp. —Hence

2. *an army, host*; מחנה ישראל Ex. 14, 19. Josh. 6, 18. 1 Sam. 28, 19; מ' מדן Judg. 7, 15; מ' פלשתים 1 Sam. 17, 46. 28, 5; מ' אלהים *God's host*, of angels Gen. 32, 3 (elsewhere השמים); perh. also 1 Chr. 12, 22, comp. Dan. 7, 10; elsewhere of the Israelites 2 Chr. 14, 12. and poet. of locusts as sent of God Joel 2, 11. So of any *troop, company, band*, Gen. 33, 8. 50, 9.

PLUR. with a threefold form: a) מחנים *camps*, Num. 13, 19. But c. suff. מחנה, מחנה are in the sing. see above. b) מחנים m. whence מ' שני *two camps or bands* Gen. 32, 8. 11. Num. 2, 17. 32. 1 Sam. 17, 4. Ez. 4, 2. Zech. 14, 15; but מחנות *the camps* i. e. *courts of Jehorah*, where the priests as it were encamped, 2 Chr. 31, 2. c) מחנים, as from a sing. מחנה; comp. מחנים in ביהה Pual. Cant. 7, 1 **המחנים** *the heavenly hosts*, as in Gen. 32, 3, i. e. angels (צבאות). to whom the poet here ascribes dances. as elsewhere song, Job 38, 7; comp. the pr. n. מחנים, which some very ineptly apply in Cant. l. c.

**מחנה דן** (camp of Dan) *Mahaneh-Dan*, pr. n. of a place near Kirjath-jearim in the tribe of Judah, Judg. 18, 12.

**מחנים** (camps, see מחנה Plur. lett. c, according to Gen. 32, 3 'camps or hosts of angels.') *Mahanaim*, pr. n. of a town beyond Jordan on the confines of the tribes of Gad and Manasseh, afterwards assigned to the Levites, Josh. 13, 26. 30. 21, 38. 2 Sam. 2, 8. 12. 29. 17, 24. 27. 1 K. 2, 8. 4, 14. [In the same region are still the ruins of a place called מחנה *Mahneh*; Bibl. Res. in Palest. III. App. p. 166.—R.

**מחנק** m. (r. חנק) *a strangling*, parall. מנה, Job 7, 15.

**מחסה** Ps. 46, 2, elsewhere מחסה m. (r. חסה) constr. מחסה, c. suff. מחסי Ps. 62, 8 and בתי 71, 7; *a refuge, shelter*; Is. 25, 4 **מחסה מנצח** *a refuge from the storm*. Job 24, 8. Ps. 104, 18. Is. 4, 6. 28, 15. 17. Often of God, in various constructions, Prov. 14, 26. Joel 4, 16. Ps. 46, 2. 71, 7. 73, 28. 91, 9. 142, 6.

**מחסים** m. (r. חסם) *a muzzle*, fastening for the mouth. Ps. 39, 2.

**מחסור** and מחסר m. חסר

1. *want, deficiency*, sc. of any particular thing; אין מחסור בליבך *there is no want of any thing* Judg. 18, 10. 19, 19. 20; comp. Deut. 15, 8.

2. *want, need, poverty*, Prov. 6, 11. 11, 24. 14, 23. 21, 5. 17 **איש בחסור** *a poor man*. 22, 16. Plur. Prov. 24, 34, comp. 6, 11.

**מחסוה** (his refuge is Jehovah, r. חסה) *Mahseiah*, pr. n. m. Jer. 32, 12. 51, 59.

\* **מחש** fut. רמהח 1. *to smite through and through* sc. with a shock, *to dash in pieces*, e. g. the head of any one Ps. 68, 22. 110, 6. Hab. 3, 13; the loins Deut. 33, 11; the temples Judg. 5, 26; enemies Ps. 18, 39. 2 Sam. 22, 39; absol. Deut. 32, 39. Job 5, 18. Trop. Job 26, 12 *by his wisdom he smiteth through (crusheth) the pride* sc. of the sea, i. e. restrains its proud waves.—Arab. **حس** to smite the earth with the foot, to stamp.

2. *to shake*, i. e. *to move to and fro, to stir*, as the foot in blood dipping it in blood, Ps. 68, 24 **רגלה בדם**. So prob. Num. 24, 8 (Israel as victor)



doth eat up the nations his enemies, he doth crumch their bones. וְחָצְיוּ רִמְחָיו (בָּרָם) and shake (stir, dip) his arrows in their blood; comp. Ps. l. c. Some ancient interpreters take חָצְיוּ as instrument: and with his arrows he doth crush sc. his enemies; Sept. καὶ ταῖς βολαῖω αὐτοῦ κατατοξεύσει ἐξ ὀφθόν. Vulg. et perforabunt sagittis. Others: his (the enemy's) weapons doth Israel crush.

—Arab. مَحَض to shake, to agitate, e. g. a bucket in the water, milk in a skin for butter; see Schultens de Defect. Ling. Heb. p. 75. Origg. Heb. I. p. 100. ad Job I. 153, 722.—Hence

מִיָּחָז m. a contusion, wound, Is. 30, 26.

מִחְצָב m. (r. חָצַב) a hewing of stones, perh. a quarry; אֲבָנֵי מִחְצָב hewn stones, quarried stones, 2 K. 12, 13. 22, 6. 2 Chr. 34, 11.

מִחְצָה f. (r. חָצָה) the half, Num. 31, 36. 43.

מִחְצֵיתָ f. (r. חָצָה) 1. the half, Ex. 30, 13. Num. 31, 30. 42, 47. al.

2. the middle, sc. of a day, Neh. 8, 3.

\* מִחָק to smite through, to crush, once Judg. 5, 26.—Arab. مَحَق delevit, Conj. II, perdidit. Kindred are מָחָא, מָחָץ. מָחָה.

מִחְקָר m. (r. חָקַר) 'what is known by searching,' the inmost depth, the recesses, i. q. חָקַר no. 2, Ps. 95, 4.

\* מִיָּחָר obsol. root, i. q. מָכַר to buy, to sell; see in מָחָר II.—Hence מָחֵר price.

מָחָר subst. and adv. 1. to-morrow, the morrow, Syr. مَحَار, Samar. id. Judg. 20, 28. 1 Sam. 20, 5. Is. 22, 13. al. יוֹם מָחָר id. Is. 56, 12. Prov. 27, 1. לְמָחָר for the morrow Num. 11, 18. Esth. 5, 12; also to-morrow Ex. 8, 6. 19, comp. ἐξ αὐθιων. מָחָר בְּפֶתַח to-morrow about this time. see in מָחָר no. 1. c; more fully מָחָר בְּפֶתַח הַיָּמָה Josh. 11, 6. מָחָר הַשְּׁלִישִׁית about this time to-morrow or the third day. 1 Sam. 20, 12, as Vulg. Chald. well; others here join together מָחָר הַשְּׁלִישִׁית, as if crastinum tertium, the day after to-morrow, but less well; so Syr.

2. in time to come, hereafter, Ex. 13, 14. Josh. 4, 6. 21. מִיּוֹם מָחָר id. Gen. 30, 33. Comp. מִתְחַרֵּת.

NOTE. This word seems not to come from r. מָחַר, but is rather connected closely with r. אָחַר. Not indeed for מָחָר as if from Pi. מָאָחַר; but it comes more prob. from רִוּם אָחַר, and מִתְחַרֵּת from רִוּם אָחַרָה; contr. מָחַר, מִתְחַרֵּת; as in Targ. Jonath. often רִוּם מִתְחַרֵּת, רִוּם מָחָר, see Buxtorf Lex. Chald. p. 941. In the מ therefore we have a vestige of רִוּם. See more in Thesaur. p. 784.

מִחְרָאָה f. (r. חָרָא) cloaca, a sink, privy, 2 K. 10, 27 Cheth.

מִתְחַרְשֵׁת and מִתְחַרְשֵׁתָּה f. (r. חָרַשׁ) 1 Sam. 13, 20, two agricultural cutting instruments, one of which perhaps is the plough-share, and the other the coulter. The plur. of both is מִתְחַרְשֵׁוֹת v. 21.—For the form of oriental ploughs, see Paulsen Ackerbau d. Morgenländer p. 52. Niebuhr's Descr. of Arabia p. 155 Germ. On the Egyptian plough, see Descr. de l'Egypte I. Plates 70, 71.

מִתְחַרֵּתָּה f. (see מָחָר note) constr. מִתְחַרֵּתָּה, c. suff. מִתְחַרֵּתָּה, the morrow, to-morrow, once with יוֹם, viz. יוֹם הַמִּתְחַרֵּתָּה the day of the morrow, to-morrow, Num. 11, 32. Elsewhere לְמִתְחַרֵּתָּה (comp. לְמָחָר) Jon. 4, 7, לְמִתְחַרֵּתָּה 1 Sam. 30, 17 (the suff. is pleon.) and more freq. מִמִּתְחַרֵּתָּה, on the morrow, the next day, Gen. 19, 34. Ex. 9, 6. Num. 17, 6. 23. Josh. 5, 12. Judg. 6, 38. al. עַד-מִמִּתְחַרֵּתָּה even unto the morrow Lev. 23, 16. With genit. מִתְחַרֵּתָּה הַיּוֹם the morrow of that day, the day after, 1 Chr. 29, 21. Lev. 23, 11. 15. 16. מִתְחַרֵּתָּה הַיּוֹם הַשְּׁבִיעִת the day after the sabbath. Num. 33, 3. 1 Sam. 20, 27.

מִחְשָׁה m. (r. חָשָׂה) a peeling, decortication, adverbially Gen. 30, 37.

מִחְשָׁבָה and מִחְשָׁבָתָּה f. Ex. 35, 33. 2 Chr. 2, 13; constr. מִחְשָׁבָתָּה, c. suff. מִחְשָׁבָתָּהוּ; plur. מִחְשָׁבוֹת, constr. מִחְשָׁבוֹתָּה. R. חֶשֶׁב.

1. work of art or skill. see the root no. 1. Ex. 31, 4. 35. 32. 33. 35. 2 Chr. 26, 15.

2. counsel, purpose, plan, what one meditates or has devised. 2 Sam. 14, 14. Job 5, 12. Ps. 33, 10. 11. Prov. 15, 22. al. So of God's counsels. Ps. 40, 6. 92, 6. Jer. 29, 11. Mic. 4, 12.—Gen. 6, 5 every imagination לְבוֹ מִחְשָׁבוֹת of the purposes of his heart, which his heart has meditated; comp. 1 Chr. 28, 9. 29, 18.—Spec.

of wicked counsels, devices, machinations, as אֵין מ' Prov. 6, 18. Is. 59, 7. Jer. 4, 14; אֵין מ' Ez. 38, 10. Esth. 9, 25; simpl. Esth. 8, 3. 5. For the phrase מ' הָשִׁב see in הָשִׁב no. 3. c.

מְהִשֵּׁן m. (r. הִשָּׁן) darkness Is. 29, 15. Ps. 88, 19 מְהִשֵּׁן מְהִשֵּׁן my acquaintances are in darkness, i. e. are lost from my sight.—Plur. מְהִשֵּׁן מְהִשֵּׁן darknesses, i. e. dark places, Ps. 88, 7. 74, 20 אֶרֶץ מְהִשֵּׁן the dark places of the earth. Spec. of Sheol, Ps. 143, 3. Lam. 3, 6.

מֵהַת (apoc. for מְהַתָּה taking, grasping r. הָתָה) Mahath, pr. n. m. 1 Chr. 6, 20. 2 Chr. 29, 12. 31, 13. See אֶחָיְמוֹת.

מְהַתָּה f. (r. הָתָה) plur. מְהַתָּה 1. a fire-pan, fire-shovel, censer, in which coals were taken up and incense kindled, Lev. 16, 12. Ex. 27, 3. 38, 3. Num. 16, 6. sq. 1 K. 7, 50. al.

2. Plur. snuff-dishes, trays, Ex. 25, 38. 37, 23; Sept. ὑποθήματα, Vulg. vasa, ubi quæ emuncta sunt, exstinguantur. This accords with the context, which treats of the lamps.

מְהַתָּה f. (r. הָתָה) pr. a breaking in pieces; hence

1. destruction, ruin, Prov. 10, 14. 13, 3. 18, 7. Ps. 89, 41.

2. consternation, terror, Prov. 10, 15. 29, 21, 15. Is. 54, 14. Jer. 17, 17; comp. 48, 39.

מְהַתָּה f. (r. הָתָה) a breaking in, sc. of a thief by night, Ex. 22, 1. Jer. 2, 34.

מֵשׁ m. (for מְשָׁה, r. נָשָׂה; as מַעַל for מַעֲלָה) inclination, depression, a low place; only with He local מְשָׁה, which see below.

מֵשׁ see מֵשׁ.

\* מְשָׁה Chald. Dan. 4, 25, מְשָׁה 7, 13, 22; comp. Heb. מֵצָא, in which however the usus loquendi differs. Freq. in the Targg.

1. to come to any place or person, c. לְ Dan. 6, 24. 25; יָרַד 7, 13.

2. to reach to, c. לְ Dan. 4, 8. 17. 19.

3. to come, to come on, as time Dan. 7, 22; with יָצַל to come upon any one, to happen to him, Dan. 4, 21. 25.

מִטְאָטָא m. a broom, besom, Is. 14, 23; see טְאָטָא under art. מִיטָא p. 365.

מִטְבָּח m. (r. טָבַח) slaughter, Is. 14, 21.

מִטָּה m. but f. Mic. 6, 9, prob. Hab. 3, 9; constr. מִטָּה, c. suff. מִטָּהּ, מִטָּהּ; plur. מִטּוֹת Num. 1, 16. Josh. 14, 1. 2; once c. suff. מִטָּיו Hab. 3, 14. R. נָטָה.

1. a branch, bough, shoot, Ex. 19, 11 sq. So called from its stretching or extending itself, comp. נִטְשָׁה from נִטַּשׁ.

2. a rod, staff, for walking. supporting oneself, Gen. 38, 35 (comp. Hdot. 1. 195). Ex. 4, 2. 4. 17. 7, 15 sq. Num. 17, 21 sq. 1 Sam. 14, 43; with which grain is beaten out Is. 28, 27; espec. for chastisement, Is. 10, 5. 15. 24. 9, 3 שִׁבְמוֹ מִטָּה the rod of his back, with which he is beaten. 14. 5. 30, 32. Ez. 7, 11 הִקְמַס הָקֶס לְמִטָּה הַשָּׂנֵא the violence (of the enemy) is risen up for a rod of wickedness, i. e. to chastise it. v. 10 צִנֵּן הַמִּטָּה the rod hath blossomed. sc. for your chastisement. Hab. 3, 9 אֶמְרֵי מִטּוֹת הַמִּטָּה are the rods of his word, i. e. the promised chastisements, he hath sworn the overthrow of his enemies; but more in accordance with the parallelism the Syr. reads שִׁבְמוֹת i. e. sated are the spears sc. with blood. a song! Mic. 6, 9 שְׁמִינֵי מִטָּה hear ye the rod, the chastisement, punishment.—Trop. לִבְרֵי מִטָּה לִבְרֵי to break the staff of bread, i. e. to cause a dearth of bread. which the Hebrews call also 'the strengthener of the heart' (see in סִדְרָה). pr. therefore i. q. to break the staff of life, which bread is. Lev. 26, 26. Ps. 105, 16. Ez. 4, 16. 5, 16. 14, 13.—Spec. for a) a sceptre of a king Ps. 110, 2; hence as an emblem of power, empire, Jer. 48, 17 b) a spear, lance, 1 Sam. 14, 27. Hab. 3, 14.

3. a tribe of Israel, (pr. a branch, no. 1.) i. q. לְבָבֵט Num. 34, 11. 15. 36. 3. 4. מִטָּה לְוִי Num. 1, 49; מִטָּה לְוִי 13, 2 sq. Josh. 20, 8 sq. 21, 4; also מִטָּה בְּנֵי הָרָן, מִטָּה בְּנֵי שִׁמְעוֹן Num. 34, 20. 22. 24 sq. Josh. 13, 29. 18, 11. al. מִטָּה הַמִּטּוֹת the heads of the tribes 1 K. 8, 1; מִטָּה הַמִּטּוֹת the heads of the fathers (families) of the tribes, Josh. 14, 1. 21, 1.

מִטָּה (Milél) adv. from מֵשׁ q. v. with ה loc. down, downwards, beneath, Deut. 28, 43. Prov. 15, 24. Opp. מִעֲלָה upwards, above. With Prefixes:

a) לְמִטָּה α) down, downward, Deut.

28, 13. Ez. 1, 27. 8, 2. Ecc. 3, 21.  $\beta$ ) *below, beneath*, 2 K. 19, 30. Jer. 31, 37. 1 Chr. 27, 23 *twenty years old* מִלְמַטָּה *and under*. With מִן Ezra 9, 13 לְמַטָּה מִצְּוֹנוֹנֵינוּ *below our guilt, less than our sins* deserve.

b) מִלְמַטָּה *from below, underneath*, (opp. מִלְמַעְלָה *from above, above*.) Ex. 26, 24. 27, 5. 28, 27. 36, 29. 38, 4. 39, 20.

מִטָּה f. (r. נָטָה) constr. מִטָּה, plur. מִטּוֹת; comp. Gr. κλίνη from κλίνω.

1. *a bed*. genr. Gen. 47, 31. 48, 2. 49, 33. Ex. 7, 28. al.—So for reclining at table, Esth. 1, 6. Ez. 23, 41; for ease and quiet, *a couch, divan*, Am. 3, 12. 6, 4. 1 Sam. 28, 23. Esth. 1, 6. 7. 8. Prov. 26, 14.

2. *a litter, palanquin*, Cant. 3, 7.

3. *a bier*, for dead bodies, 2 Sam. 3, 31.

מִטָּה m. (pr. part. Hoph. r. נָטָה) 1. *a spreading out, expansion*, plur. מִטּוֹת Is. 8, 8.

2. *a stretching, bending, wresting of right*, i. e. wrong, iniquity, sing. Ez. 9, 9.

מִטָּה see מוֹטָה.

מִטְּוּה m. (r. טָוָה) *a spinning*, i. e. *thing spun*, Ex. 35, 25.

מִטְּוֶה m. *a hammered bar*, as of iron, once Job 40, 18. R. מִטְּוֶה.

\* מִטְּוֶל *to draw out, to make long*, kindr. with טָוָה; hence *to forge, to hammer* sc. iron. Arab. part. مطول *hammered iron*.

מִטְּמוֹן m. (r. טָמַן) plur. מִטְּמוֹנִים, constr. מִטְּמוֹנֵי Is. 45, 3.

1. Place where any thing is hidden under ground, espec. *a subterranean cell, storehouse* for grain, Jer. 41, 8. Such subterranean storehouses for grain are still common in Palestine; see Bibl. Res. in Palest. II. p. 354, 385.

2. *hidden stores, hid treasure*, sc. under ground, Prov. 2, 4. Job 3, 21. Is. 45, 3. So genr. *treasure*, Gen. 43, 23.

מִטְּעֵי m. (r. נָטַע) constr. מִטְּעֵי; plur. constr. מִטְּעֵי Mic. 1, 6; *a planting, plantation*, Ez. 17, 7. 34, 29. Is. 61, 3. 60, 21 Keri. נֶצֶר מִטְּעֵי *the branch of my planting, planted by me*.

מִטְּעֵמִים m. plur. (r. טָעַם) Gen. 27, 4, and מִטְּעֵמוֹת f. plur. Prov. 23, 3. 6, *dainties, savoury dishes*. A. Schultens ad Prov. l. c. remarks that the Arab. مَطْعَم is used espec. of dishes from the flesh of animals taken in hunting, which the nomades esteem a great delicacy. This accords well with Gen. l. c. Comp. his Epist. 2 ad Menk. p. 78.

מִטְּפַחַת f. (r. טָפַח) Ruth 3, 15, plur. מִטְּפַחוֹת Is. 3, 22, *a wide upper garment of a woman, a mantle, cloak*. See Schroeder de Vestitu mulier. Heb. c. 16.

\* מִטְּרָא in Kal not used, *to rain*, as Chald. Syr. Arab. مطر.

HIPH. *to rain*, i. e. *to give or send rain*, so God, Gen. 2, 5. 7, 4. Am. 4, 7; the clouds Is. 5, 6 (here more fully הַמְטִיר הַמְטִיר); with עַל *upon* any thing, Am. Is. l. c. Trop. of other things which God sends down from heaven in the manner of rain; as hail Ex. 9, 18. 23; lightning Ps. 11, 6; fire and brimstone Gen. 19, 24. Ez. 38, 22; manna Ex. 16, 4. Ps. 78, 24. Constr. with acc. of the thing rained down, and עַל *upon* any thing, see the passages cited above. Once with אֵל of the thing rained down, Job 20, 23; see in לְהַטִּיף.

NIPH. *to be rained upon*, Am. 4, 7.

Deriv. pr. n. מִטְּרָא and

מִטְּרָא m. constr. מִטְּרָא, plur. constr. מִטְּרָאוֹת Job 37, 6; *rain*, Ex. 9, 33. Deut. 11, 17. al. הֵטֵן מִטְּרָא עַל *to give or send rain upon* any one, so of God 1 Sam. 12, 17. 18. 1 K. 8, 36. 2 Chr. 6, 27. al. Also הַמְטִיר אֶרְצָה *the rain of thy land*, i. e. necessary for watering the ground. Deut. 28, 12. 24. 11, 14; and so הַמְטִיר אֶרְצָה Is. 30, 23. *To the rain* is compared pleasing and flowing discourse Deut. 32, 2 comp. Job 29, 23; also gentle and beneficent rule Ps. 72, 6.

מִטְּרָד (propelling, r. טָרַד) *Matred*, pr. n. f. Gen. 36, 39.

מִטְּרָה f. also מִטְּרָא Lam. 3, 12. R. נֶטֶר.

1. *place of guard*, i. e. *a prison, jail*, Neh. 3, 26. 12, 39. Jer. 32, 2. 8. 33, 1. al.

2. *scope, aim*, hence *mark* to shoot at

(see the root no. 3; like Gr. *σκῆπός* from *σκέπτομαι*.) 1 Sam. 20, 20. Job 16, 12. Lam. 3, 12.

מִטְרֵי (for מִטְרֵיהָ, rain of Jehovah) pr. n. m. *Matri*, 1 Sam. 10, 21.

מִי for מֵיָא (r. מֵיָא where see) a sing. not in use, *water*. The only vestige of it is in the pr. n. מֵיָא (brother of water), Eth. *ጠጥ*, Zab. *ጠጥ* Norb. Lex. ed. 119.—Hence

PLUR. מַיִם, constr. מֵי and rarely מֵימֵי (comp. on such reduplicated forms Ewald's *Krit. Gram.* p. 508. n.) c. suff. מֵימֵי, מֵימֵיהֶם, מֵימֵיהֶן, with ה local הַמַּיִם Ex. 7, 15. 8, 16; *waters, water*, comp. Chald. מֵיָא, Syr. مَيَا, مَيَا.—Sometimes the absol. מַיִם is found where we should expect the construct, as מַיִם לַחֵץ 1 K. 22, 27. Is. 30, 20; also מַיִם בְּרַבְּתָם *waters to the knees* Ez. 47, 4, comp. מַיִם מְהַנִּיחִים *waters to the loins*, which immediately follows; see Heb. Gr. § 114. n. β.—Joined with plur. adjectives: מַיִם חַיִּים *living water* Gen. 26. 19. Lev. 14, 5. 50. מַיִם קֹדְשִׁים *consecrated water* Num. 5, 17. מַיִם רַבִּים Ps. 18, 17. With verbs plural, Gen. 7, 19. 8. 5. Ez. 47, 1. So also with verbs sing. not only where the verb precedes, Gen. 9, 15. Num. 20, 2. 24, 7. 33, 14. 2 K. 3, 9; but sometimes where it follows, Num. 19, 13. 20. Coupled also with a suff. sing. fem. Job 14, 19; see Heb. Gr. § 143. 3.—Spoken of the waters of the ocean Ps. 18, 6, comp. 2 Sam. 22, 16; of the waters above the firmament Gen. 1. 7. Ps. 29, 3. 104. 3. 148, 4; of water held in the clouds Job 26, 8. Ps. 18, 12; of rain Job 5, 10, etc.—Joined with the name of a place, it denotes waters situated near that place, a fountain, stream, torrent, lake, marsh, etc. So מֵי קִישׁוֹן Judg. 5, 19, either the river Kishon or a stream flowing into it; so of fountains, מֵי מַרְיָבָה Jer. 48, 34, מֵי מַרְיָבָה, מֵי יַרְדֵּן Josh. 15, 7; of a brook, מֵי יְרֵחוֹ Josh. 16, 1, מֵי יְרֵחוֹ Is. 15, 9. מֵי מִרוֹם (q. v.) of a lake or marsh; comp. מֵימֵי מִצְרַיִם *the waters of Egypt* Ex. 7, 19. 8. 2. מֵימֵי יִשְׂרָאֵל 2 K. 5, 12. מֵי נֹחַ *the waters of Noah*, the deluge, Is. 54, 9.

Trop. a) מֵי רֹאשׁ *water of poppies*,

i. e. the juice, Jer. 8, 14. b) מֵימֵי רַגְלִים *water of the feet* Is. 36, 12 Keri, by euphemism for *urine*, like Syr. مَيَا، مَيَا،

Talmud. מֵימֵי רַגְלִים; Pers. آبِ زدن, Engl. to make water. c) *the water of a man* is put for the *semen virile*, i. q. זָרַע; comp. Arab. ماء id. Kor. 86. 5. Pers. آبِ پشت *aqua dorsii*. Is. 48, 1 *who have come forth from the waters of Judah*, are his offspring, Num. 24, 7. Ps. 68, 27. But not improb. for the word מֵי should here be read מֵימֵי, comp. Gen. 15, 4. 2 Sam. 7, 12. 16, 11.

In poetry, *water* is an emblem: α) Of multitude, abundance, Ps. 79, 3. 88, 18. Is. 11, 9. Hab. 2, 14. β) Of great and overwhelming dangers, Ps. 18, 17 *he drew me out of many waters*. 32, 6. 69, 2. 3. 16. Job 27, 20. Comp. also many examples from the Arabian and Greek poets, in Dissertatt. Ludg. p. 960 sq. γ) Of terror, Josh. 7, 5 *the heart of the people melted* מֵימֵי וַיִּהְיֶה לַמַּיִם *and became as water*.

Comp. Arab. مَاءٌ *water-hearted*, timorous. Opp. is a heart like stone, Job 41, 16. δ) Of weakness, debility, Ps. 22, 15 *I am poured out like water*. ε) Of lust, as likened to boiling water, Gen. 49, 4.

Further, as found in proper names:

aa) מֵי זָהָב (water i. e. lustre of gold, comp. Arab. ماء) pr. n. m. *Me-zahab*, Gen. 36, 39.

bb) מֵי הַיַּרְקוֹן (waters of yellowness) *Me-jarkon*, a town of the Danites, prob. so called from a fountain or stream in the vicinity, Josh. 19, 46.

cc) מֵי-נֶפְתּוֹחַ *Waters of Nephtoah* (opening), a fountain in the tribe of Judah, south-west of Jerusalem, Josh. 15. 9. 18, 15. See *Bibl. Res. in Pal.* II. p. 334.

In other pr. names, מֵי with its gen. coalesces into one word, as מֵי־רָבָא q. v.

\* מִי a primitive personal pronoun.

1. Interrog. *is; who?* pr. of persons, as מִי of things. For the correlatives *הִי, הִיא, הֵי, הֵי*, see in פִּי A. In the kindred languages the Eth. alone has *ጠጥ*, but in the sense of *what?* spoken of things; Aram. מֵן, מֵן, Arab. مَنْ. —Gen. 24, 65 *הַאִישׁ הַזֶּה מִי* *who is this man?* Ruth 3, 9 *מִי אַתָּה* *who art thou?*

Cant. 6, 10. Also where the question respects several, (Arab. **مَنْوَن**.) Gen. 33, 5 **מי אלה** *who are these?* Is. 60, 8; here too for the sake of explicitness we find **מי ומי**, Ex. 10, 8 **מי ימי** *who are the going? who shall go?* comp. Eth. **ሴፈ, ዐሴፈ, አነተሴ**, *quinam vos?* Lud. Lex. p. 80.—More rarely it refers to things, but so that the idea of person or persons is included. Gen. 33, 8 **מי לך** *who to thee* (what to thee) *are all these bands?* Judg. 9, 28 **מי שכם** *who* (what) *are the Shechemites, that we should serve them?* 13, 17 **מי אנכי** *who* (what) *are the Shechemites, that we should serve them?* 13, 17 **מי שמה**. 1 Sam. 18, 18 **מי פשע** *who* (what) *is the transgression of Jacob... who (the authors of) the high places of Judah?*

Specially to be noted are the following uses: a) Put in the gen. as **בת מי** *the daughter of whom? whose daughter?* Gen. 24, 23. 47. 1 Sam. 12, 3. 17, 55. Jer. 44, 28. With prefixes marking the other cases: **למי** *cui? to whom?* Gen. 32, 18. 38, 25; for plur. Ex. 32, 24; *on account of whom?* Jon. 1, 3. **אחמי** *whom?* 1 Sam. 12, 3. 28, 11; **במי** Ez. 32, 19; **עלמי**, etc. b) For the Lat. *quis eorum?* Engl. *who of or among them?* is put **מי בהם** Is. 48, 14; or **מן**, Judg. 21, 8 **מי אחר** *what one among the tribes of Israel?* c) Put also in an indirect interrogation, after a verb of knowing, Gen. 43, 22. Ps. 39, 7; of seeing 1 Sam. 14, 17; of pointing out, 1 K. 1, 20. d) As made intensive, in the phrases **מי זה**, **מי הוא**, **מי הוא זה**, **מי הוא זה**, see **הוא זה**, **זה**. e) Often where the question implies a negative answer, so that the interrogative form assumes almost a negative power. Num. 23, 10 **מי מנה** *who can count the dust of the earth?* i. e. no one. Is. 53, 1 **מי האמין** *who hath believed?* i. e. no one, few. 51, 19. Also with fut. Job 9, 12 **מי יאמר** *who will say? who would say?* (comp. *τις ὄν* with Opt.) for, *no one will say.* Prov. 20, 9. Ecc. 8, 4. 2 Sam. 16, 10. With part. in the formula **מי יודע** *who knoweth?* for *no one knoweth*, Ps. 90, 11. Ecc. 2, 19, (opp. **מי לא ידע** Job 12, 9,) in the sense of the Lat. *nescio an*, i. e. *perhaps*, see **ידע** no. 5. aa.; also un-

*expectedly, suddenly*, see *ibid.* no. 1. a. Put also with a following noun by way of disparagement and contempt; Judg. 9, 28 **מי אנכי** *who is Abimelech, that we should serve him?* Ex. 3, 11 **מי אנכי** *who am I, that I should go unto Pharaoh?* for, I am not the proper man to go to him. f) With fut. it often expresses *wish, longing*. 2 Sam. 15, 4 **מי ישמיני** *who will make me judge?* i. e. Oh that I were made judge! Is. 27, 4 **מי יהנני** *who will give to me?* i. e. Oh that I might have! Judg. 9, 29. Ps. 53, 7. 55, 7. Job 29, 2. Hence **מי יהן** is a usual formula in wishing, see **נהן** no. 1. i.

2. Indefinite, *whoever, any one who*, Ex. 24, 14 **מי יביא** *whoever has a suit, let him come to them.* Judg. 7, 3 **מי יחזר** *whoever is timid and fearful, let him return.* Prov. 9, 4. Ecc. 5, 9. Is. 54, 15. In Gr. and Lat. this may properly be rendered by *εἰ τις, si quis*, Eng. *if any one*.—2 Sam. 18, 12 **מי יבשר** *take care of the young man every one of you.* With **אשר**, Ex. 32, 33 **מי אשר חטא** *whosoever hath sinned.* 2 Sam. 20, 11. Comp. Syriac **ܡܢ**.

NOTE. Sometimes **מי** is said to be put as an adv. for *how? in what way?* like **מה** B. 3. But in all the examples given, it is better to retain the common signification; Am. 7, 2. 5 **מי יקום** *pr. who shall Jacob stand, concisely for, Who is Jacob, that he should stand? sc. under these calamities.* Comp. the formulas above in no. 1. e. Is. 51, 19 **מי אנכי** for the fuller **מי אנכי זה**.

Proper names beginning with **מי**, as **מירבאל**, **מירבה**, **מירבה**, etc. see below in their places.

**מִידְבָּא** (waters of quiet, r. **מִדְבָּא**) *Medeba*, pr. n. of a city of the Reubenites, situated on a plain of the same name, Num. 21, 30. Josh. 13, 9. 16. 1 Chr. 19, 7. It was afterwards reckoned to Moab, Is. 15, 2. Gr. *Μηδαβία, Μηδαβη, Μηδαβα*, see 1 Macc. 9, 36. Jos. Ant. 13. 1. 4, 9. ib. § 1. Euseb. h. v. Reland *Palæstina* p. 893. At the present day ruins, called *Madeba*, are found in that region; Burekhardt's *Trav. in Syria*, etc. p. 365 sq.

**מִדָּד** (love, r. מִדָּד) pr. n. m. *Medad*, Num. 11, 26. 27.

**מִיָּחִים** see in מִתָּה .

**מִיטֵב** m. (r. יָטַב) *the good*, and with genit. *the best of any thing, the best part.* 1 Sam. 15, 9. 15 **מִיטֵב הַצֹּאֵן** *the best of the flocks.* Ex. 22, 4 **מִיטֵב שָׂדֵהוּ וּמִיטֵב כְּרֵמֵהוּ** *the best of his own field, and the best of his own vineyard.* Gen. 47, 6 **מִיטֵב הָאָרֶץ** *in the best part of the land.* v. 11. Sept. ἐν τῷ βέλτιστῷ γῆ, Vulg. in optimo loco.

**מִיָּכָא** see מִיָּכָיָה lett. b.

**מִיָּכָאֵל** (who like God?) *Michael*, pr. n. m. a) One of the seven archangels, the advocate of Israel with God, Dan. 10, 13. 21. 12, 1. Gr. *Μιχαήλ* Rev. 12, 7. b) 1 Chr. 27, 18. c) 2 Chr. 21, 2. d) Others, Num. 13, 13. 1 Chr. 5, 13. 14. 6, 25. 7, 3. 8, 16. 12, 20. Ezra 8, 8.

**מִיָּכָה** (for מִיָּכָהוּ, who like Jehovah?) *Micah*, Sept. *Micahus*, pr. n. m. a) The sixth among the twelve minor prophets, surnamed הַמְרַשְׁטֵהוּ q. v. Mic. 1, 1. Jer. 26, 18 Keri, where Cheth. has מִיָּכָה. b) 2 Chr. 34, 20, for which in 2 K. 22, 12 מִיָּכָה. c) and d) see מִיָּכָהוּ a, b. e) and f) see מִיָּכָהוּ a, b.

**מִיָּכָהוּ** see in מִיָּכָהוּ lett. b.

**מִיָּכָיָה** (who like Jehovah?) *Micaiah*, pr. n. m. a) See מִיָּכָה a. b. b) Neh. 12, 35, i. q. מִיָּכָה 11, 17. 22. c) Neh. 12, 41.

**מִיָּכָיָהוּ** (id.) *Micaiah*, pr. n. a) A commander under Jehoshaphat. 2 Chron. 17, 7. b) The wife of Rehoboam, daughter of Uriel, 2 Chr. 13, 2; but comp. 2 Chr. 11, 21. 22. 1 K. 15, 2, where the same wife of Rehoboam and mother of Abijah is called Maachah, מַאֲכָה, the daughter of Absalom.

**מִיָּכָיָהוּ** (id.) *Micaiah*, pr. n. a) A Levite who set up idol-worship in the tribe of Dan, Judg. 17, 1. 4. Also more shortly called מִיָּכָה, v. 5. 8. 9. 10. al. b) A prophet in the age of Jehoshaphat and Ahab, the son of Imlah, 1 K. 22, 8. 2 Chr. 18, 7; called also מִיָּכָה v. 24, and מִיָּכָהוּ v. 8 Cheth. c) Jer. 36, 11. 13.

I. **מִיָּכָל** m. (r. מָבַל) *a brook*; 2 Sam. 17, 20 **מִיָּכָל הַמַּיִם** *the brook of water*, rivulet. Sept. *μύκρον τοῦ ἕδατος*.

II. **מִיָּכָל** (contr. for מִיָּכָאֵל, q. v.) *Michal*, pr. n. of the daughter of Saul, the wife of David, 1 Sam. 14, 49. 19, 11 sq. 2 Sam. 6, 16 sq.

**מַיִם** constr. מַי *waters*, see under מַי .

**מִיָּמִין** (a dextra, unless it is rather for בְּמִיָּמִין.) *Mijamin*, pr. n. m. a) 1 Chr. 24, 9. b) Ezra 10, 25. Neh. 10, 8. 12, 5; also **מִיָּמִין** *Minjamin* 12, 17. 41.

**מִיָּן** m. (r. מִיָּן) Lat. *species*, i. e. form, but also *kind, sort*, Engl. *species*, comp. Gr. *ιδέα*, which also denotes form and kind. Only with suffixes: **לְמִיָּנֵהוּ**, *according to its kind*, Gen. 1, 11. 12. 21. 25. Lev. 11, 15. 16. **לְמִיָּנָה** Gen. 1, 24. 25. Plur. once **לְמִיָּנֵיהֶם** Gen. 1, 21. Syr. **مِئَان** family, tribe.

**מִיָּנֵקֶת** *nurse*, Part. Hiph. r. **נָקָה** q. v.

**מִיָּסָה** 2 K. 16, 18 Cheth. a very doubtful orthography for מִיָּסָה q. v.

**מִיָּפְעַת** Josh. 21, 37. Jer. 48, 21, also **מִפְעַת** Josh. 13, 18, (splendour, r. **רָפַעַת**, or perh. lofty place, hill,) *Mephaath*, pr. n. of a Levitical city in the tribe of Reuben, afterwards belonging to Moab, Jer. 1. c. where Cheth. מִפְעַת.

**מִיָּץ** m. (r. מִיָּץ) *pressure*, Prov. 30, 33 ter.

**מִישָׂא** (retreat, r. מוּשָׂא) *Mesha*, pr. n. m. 1 Chr. 8, 9.

**מִישָׂאֵל** (who is what God is? from מִי, אֵל, comp. מִישָׂאֵל) *Mishael*, pr. n. m. a) Ex. 6, 22. Lev. 10, 4. b) One of the companions of Daniel, Dan. 1, 6. 2, 17, afterwards called מִישָׂה. c) Neh. 8, 14.

**מִישׁוֹר** m. and מִישָׁר Ps. 47, 7. R. **רִשָׁר**.  
1. *evenness*; hence *a level region, plain*, 1 K. 20, 23. 25. Is. 40, 4. 42, 16. al. Trop. Ps. 26, 12. 27, 11. 143, 10.—With the art. **הַמִּישׁוֹר**, *ματὶ ἐξοχῆς*, *the plain* in the tribe of Reuben near the city מִיָּרְבָּא, Deut. 3, 10. 4, 43. Josh. 13, 9. 16. 17. 21. 20, 8. Jer. 48, 21; of the plain of Judah 2 Chr. 26, 10. So Jerusalem is called **צִוְרֵי הַמַּיִם** *the rock of the plain* Jer. 21, 13. Trop. *peace, concord* Mal. 2, 6, where

it is coupled with **שָׁלוֹם**; see in **מִישָׁר** no. 1.

2. *equity, righteousness*, Ps. 45, 7. 67, 5. Is. 11, 4.

**מִישָׁח** Chald. pr. n. *Meshach*, see **מִישָׁחֵל** lett. b. Dan. 1, 6. 2, 49. 3, 12. Pers. **میز شاه** guest of the Shah.

**מִישַׁע** (deliverance, r. **יָשַׁע**) *Mesha*, pr. n. of a king of Moab, 2 K. 3, 4.

**מִישָׁר** (id.) *Meshar*, pr. n. of a son of Caleb, 1 Chr. 2, 42.

**מִישָׁר** m. (r. **יָשַׁר**) only in plur. **מִישָׁרִים**, once **מְשָׁרִים** Prov. 1, 3.

1. *evenness, smoothness*, of a way Is. 26, 7, as in the other clause. Adv. **לְמִישָׁרִים** Prov. 23, 31, and **בְּמִישָׁרִים** Cant. 7, 10, *in smoothness, smoothly*. Trop. for *peace, concord*; Dan. 11, 6 **מִישָׁרִים** לְעָשׂוֹת לַעֲשׂוֹת *to make peace*, lit. to make things smooth.

2. *equity, uprightness*, Prov. 1, 3. Ps. 17, 2. 99, 4. **שָׁפַט מִישָׁרִים** *to judge uprightly, equitably*, Ps. 58, 2. 75, 3; id. Ps. 9, 9. 98, 9. Also *uprightness, sincerity*. in speaking or acting, Prov. 8, 6. Is. 33, 15. 45, 19. Cant. 1, 4. 1 Chr. 29, 17.—R. for the art.

**מִישָׁר** see **מִישָׁר**.

**מִיתָר** m. (r. **תָּר**) i. q. **תָּר** no. 1, only in plur. c. suff. **מִיתָרֵי**; *cords* of a tent or tabernacle, Num. 3, 37. 4. 32. Jer. 10, 20. Is. 54, 2. al. *strings* of a bow Ps. 21, 13.

**מִכְאוֹב** and **מִכְאוֹב** m. (r. **כָּאֵב**) plur. **מִכְאוֹבִים**, c. suff. **מִכְאוֹבָיו** Ex. 3, 7, also **מִכְאוֹבוֹת** Is. 53, 3; *pain*. Job 33, 19. Ps. 69, 27. 2 Chr. 6, 29. Metaph. *pain of mind, sorrow, grief*, arising from adversity, calamity, Ex. 3, 7. Lam. 1, 12. 18. Ps. 32, 10. 38, 18.

**מִכְבִּיר** *abundance*, see r. **כָּבַר** Hiph.

**מִכְבֵּנָה** (pallium, r. **כָּבַן**) *Machbenah*, pr. n. of a place, 1 Chr. 2, 49; see **כָּבֹן**.

**מִכְבְּנַי** (i. q. **מִכְבְּנֵי** for **מִכְבְּנֵי** what like my sons?) *Machbanai*, pr. n. m. 1 Chr. 12, 13.

**מִכְבֵּר** m. (r. **כָּבַר**) *coarse cloth*, i. e. of a coarse texture, perh. *hair-cloth, cilicium*, 2 K. 8, 15.—The idea of *κωνωριον*, fly-net, proposed by J. D. Michaelis, does not seem adapted to the context.

**מִכְבֵּר** m. (r. **כָּבַר**) constr. **מִכְבֵּר**, *network, grate*, of brass, Ex. 27, 4. 35, 16. 38, 4. 5. 30. 39, 39.

**מִכָּה** f. (r. **נָכָה**) constr. **מִכָּה**; plur. **מִכּוֹת**, twice **מִכָּה** 2 K. 8, 29. 9, 15.

1. *a beating, smiting*, the act; Is. 30, 26 **מִחַץ מִכּוֹתוֹ** *the wound of his smiting*. with which he is smitten. Esth. 9, 5 *they smote them מִכָּה חֶרֶב* *with the smiting of the sword*, i. e. with the sword. Jer. 30, 14. Is. 10, 26. 14, 6.—Spec. a) *a beating* with rods Deut. 25, 3. b) *a beating out* of grain; so 2 Chr. 2, 9 **הַחִטִּים מִכּוֹת** (in appos.) *wheat, the beatings out*, i. e. wheat beaten out. threshed. But prob. it should read: **לְעִבְדֵיךָ מִכָּלֵת לֶחֶמְךָ** *wheat as food for thy servants*; as in 1 K. 5, 25 [11] **ח. מִכָּלֵת לֶחֶמְךָ**. So Sept. **ἡ βρώματα δέδομαι οἱς τὸν πῶστον σου**, Vulg. *servis tuis dabo in cibaria tritici*, etc. Syr. id.

2. *a stroke, blow*, either as inflicted by a rod, Prov. 20, 30. Jer. 30, 17 (comp. Is. 14, 6); or by a sword or other iron instrument, *a wound* 1 K. 22, 35. Is. 1, 6. Jer. 6, 7. Mic. 1, 9. Nah. 3, 19. Zech. 13, 6; where it is sometimes trop. for the wounds of the state, as Is. l. c. Spec. *strokes*, i. e. calamities inflicted of God, Lev. 26, 21. Deut. 28, 59. 61. 1 Sam. 4, 8. Jer. 10, 19. 49, 17. al.

3. *defeat, slaughter*, 1 Sam. 4, 10. 14, 14; so in the phrase **מִכָּה גְדוֹלָה** *to smite with a great slaughter* Josh. 10, 10. 20. Judg. 11, 33. 15, 8. 1 Sam. 6, 19.

**מִכְוָה** f. (r. **כָּוָה**) *a burning, burnt spot* on the body, Lev. 13, 24. 25, 28.

**מְכוּן** m. (r. **כָּוֵן**) constr. **מְכוּן** 1. *a foundation, basis*, Ps. 89, 15. 97, 2. Plur. Ps. 104, 5.

2. Genr. *a place*, e. g. the temple Is. 4, 5. Ezra 2, 68; espec. in the phrases: **מְכוּן לְשִׁבְתְּךָ** *the place of thy habitation*, for thee to dwell in, Ex. 15, 17. 1 K. 8, 13; **מְכוּן שְׁבִתְךָ** id. 1 K. 8, 39. 43. 49; **מְכוּן שְׁבִתִּי** Ps. 33, 14; and **שְׁבִתִּי** being omitted, **בְּמְכוּנִי** *in my dwelling-place* Is. 18, 4.

Dan. 8, 11. Arab. **مَكَانَةٌ**, **مَكَانٌ**, place; Eth. **ጠቅላይ** place, spec. temple.

**מִכּוֹנָה** and **מִכּוֹנָה** f. (r. **כָּוֵן**) c. suff. **מִכּוֹנָה** Zech. 5, 11 (Heb. Gr. § 27. 1); plur. **מִכּוֹנוֹת**, **מִכּוֹנוֹת**.

1. a base, stand, for the layers in the court of Solomon's temple, 1 K. 7, 27-40.

2. a place, Zech. 5, 11. Ezra 3, 3; comp. 2. 68.

3. *Mekonah*, pr. n. of a place in the tribe of Judah, Neh. 11, 28, situated between Jerusalem and Eleutheropolis according to Jerome, Onomast. art. *Beth-macha*. Reland Palest. p. 892.

מְכִירָה and מְכִירָה f. (r. פִּיר I) c. suff. מְכִירָה Ez. 29, 14; plur. מְכִירָה 16, 3, מְכִירָה 21, 35; nativity, birth, pr. a digging out, a mine, whence metals are dug. The metaphor is here drawn from metals (comp. Is. 51, 1), as the German *Abstammung* is drawn from plants; comp. also in Engl. 'a genealogical tree.'—Ez. 16, 3. 21, 35. 29, 14 אֶרֶץ מְכִירָהם to the land of their birth.—The Hebrew interpreters take it as i. q. מְגִירָה habitation.

מְכִיר (sold, r. מְכִיר) *Machir*, pr. n. m. a) A son of Manasseh, and father of Gilead, Gen. 50, 23. Num. 27, 1; hence poet. for that portion of the tribe of Manasseh inhabiting Gilead beyond Jordan, Deut. 3, 15. Judg. 5, 14. Patronym. מְכִירִי *Machirite* Num. 26, 29. b) 2 Sam. 9, 5. 17, 27.

\* מְכִירָה fut. יִמְרָה, to tumble down, to fall in ruins; Chald. and Syr. מְכִירָה, id. Pa. to depress, to humiliate. Kindred are מִירָה, Chald. מְכִירָה, Arab. مَكَّ to consume away, to perish. The primary idea is that of melting, pining away, comp. מִירָה, Trop. to be brought low, to perish; Ps. 106, 43 יִמְרָהוּ בְעֵינֵינוּ.

\* Niph. fut. יִמְרָה to tumble down, to fall in ruins, e. g. a frame, frame-work, Ecc. 10, 18.

\* Hoph. plur. הִמְכִיר a Chaldaizing form for הִמְכִירָה, to be brought low, to perish, Job 24, 24.

\* מְכִירָה obsol. root; Arab. مَكَل spoken of a well, to have little water, to have muddy water; مَكْوَل, مَكَل, a well of this sort; مَمَكَل a pool with little water. Hence מִירָה I.

מְכִירָה II. see in מְכִירָה II.

I. מְכִירָה f. (r. פְּלָה) completion, perfection, once plur. 2 Chr. 4, 21 מְכִירָה זָהבִּי perfections of gold, i. e. the most perfect, purest gold.

II. מְכִירָה m. (for מְכִירָה, r. פְּלָה; like מִירָה Ps. 9, 21 for מִירָה) a fold, sheep-fold, Hab. 3, 17. Plur. constr. מְכִירָה Ps. 50, 9. 78, 70.

מְכִירָה m. (r. פְּלָה) perfection, sc. in beauty, splendour. Ez. 23, 12 and 38, 4 מְכִירָה לְבָשֵׁת מְכִירָה clothed in perfection, i. e. splendidly, gorgeously.

מְכִירָה m. (r. פְּלָה) perfection, sc. of beauty, Ps. 50, 2.

מְכִירָה m. plur. (r. פְּלָה) pr. perfections, beautiful things; hence costly merchandise, espec. splendid garments, Ez. 27, 24; comp. 23, 12. 38, 4.

מְכִירָה f. food, once 1 K. 5, 25 [11], contr. for מְכִירָה. R. אָכַל.

מְכִירָה m. plur. treasures, once Dan. 11, 43. R. קָבַע to hide.

מְכִירָה Ezra 2, 27. Neh. 7, 31, מְכִירָה 1 Sam. 13, 2. 5. 14, 31. Is. 10, 28, מְכִירָה Neh. 11, 31, (something hidden, r. מְכִירָה.) *Michmash*, pr. n. of a city of Benjamin situated on the east of Beth-aven, 1 Sam. 13, 2. 5. Gr. *Μοχμῆς* 1 Macc. 9, 73; *Μοχμῆ* Jos. Ant. 13. 1. 6. Still called *Μικχμῆς* *Mikchmās*, two miles N. E. of Geba, with a deep and difficult ravine between; see Bibl. Res. in Palest. II. p. 115 sq. Comp. 1 Sam. 14, 1. 5 sq.

מְכִירָה m. Is. 51, 20, and מְכִירָה whence plur. מְכִירָה Ps. 141, 10, a net, hunter's net. Talmud. id. R. קָבַע II.

מְכִירָה Is. 19, 8, c. suff. מְכִירָה (as if from מְכִירָה) Hab. 1, 15. 16, a net, fish-net. R. קָבַע II.

מְכִירָה and מְכִירָה, see מְכִירָה.

מְכִירָה (perh. hiding-place, r. מְכִירָה) *Michmethath*, pr. n. of a town on the confines of Ephraim and Manasseh, Josh. 16, 6. 17, 7.

מְכִירָה (what like the liberal?) for מְכִירָה (מְכִירָה) *Machmadebai*, pr. n. m. Ezra 10, 40.



**מְכַנְּסִים** m. (r. כָּסַם) only in plur. or dual constr. **מְכַנְּסִים**, *drawers*. Vulg. *feminalia*, worn by the Heb. priests in order to hide the parts of shame, Ex. 28, 42. 39, 28. Lev. 6, 3. 16, 4. Ez. 44. 18. Josephus describes them as follows, Ant. 3. 7. 1: *διάζωμα περι τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστής εἰσγνύμεον, ἐμβαιούτων εἰς αὐτὸ τῶν ποδῶν ὡς περὶ ἀναξυρίδας· ἀποιέμεται δὲ ὑπὲρ ἡμῶν, καὶ τελευτήσαν ἄγχι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται*. Comp. Braun de Vestitu Sacerdot. Hebr. lib. II. c. 1. p. 345 sq.

**מִכְסָּה** m. (r. כָּסַם, as **מִמָּר** from **מָרַר**.) c. suff. **מִכְסָּה**, *a portion, tribute*, paid to the Lord, Num. 31, 28. 37. 38. 39. 40. 41. Sept. *τέλος*, Vulg. *pars*.—Syr. **مَكْسَا**, Arab. **مَكْس** census, tax; whence the new verb **מָכַס** to collect tribute; also denom. noun **מַכְסֵּי**, **מַכְסֵּי**, publican.—Contracted **כֶּסֶם** q. v.

**מִכְסָּה** fem. of **מִכְסָּה** (r. כָּסַם) 1. *number*, as of persons Ex. 12, 4. Sept. *ἀριθμός*.

2. *price of purchase*, Lev. 27, 23.

**מִכְסָּה** m. (r. כָּסַם) constr. **מִכְסָּה**, *a covering, cover*, sc. of a tent, Ex. 26, 14. 36, 19. Num. 3, 25. al. of Noah's ark Gen. 8, 13.

**מִכְסָּה** m. (pr. part. Pi. r. כָּסַם) constr. **מִכְסָּה**.

1. *a covering, coverlet, stragula*, Is. 14, 11; in a ship, perh. *an awning* Ez. 27, 8. Hence *clothing* Is. 23, 18.

2. *the caul, omentum*, which covers the intestines, Lev. 9, 19; fully **הַמְכַסֶּה הַחֵלֶב הַיְהוֹנֵק** Ex. 29, 13. 22.

**מִכְפֵּלָה** (portion, part, lot, r. כָּפַל, like Eth. **ሠጥጊልት**) *Machpelah*, pr. n. of a field or tract near Hebron, where Sarah was buried, Gen. 23, 17. 19. 49, 30. 50, 13; *מִצְרַת חַם* *the cave of Machpelah* Gen. 23, 9. 25, 9.—The ancient versions render it as an appellative from r. כָּפַל nō. 3; Sept. *τὸ σπήλαιον τὸ διπλοῦν*, Vulg. *spelunca duplex*.

\* **מִכְרַר** fut. **יִמְכַר**, *to sell*, kindr. with **מָחַר**, **מָחַר** II, perh. Arab. **حجر** III, IV, *to sell on interest*. The primary root is perh. the syllable **כַּר**, as in **כָּרַח** I; **Şan-**

scr. *kri*.—Constr. with acc. of thing Gen. 25, 31. 37, 28. 36. 47, 20. 22. Lev. 27, 30; with **כֶּן** partit. Lev. 25, 25. With **ל** added of pers. *to whom*, Lev. 25, 27. Joel 4, 6; or **כֶּן** of price Deut. 21, 14. Ps. 44, 13. Joel 4, 3. Am. 2, 6; or acc. of place whither Gen. 45, 5. Joel 4, 7.—Spec. a) *to sell* a daughter, i. e. *to give her in marriage for a price*, **מָכַר**, Gen. 31, 15. Ex. 21, 7. Syr. **مَكَّن** *to give in marriage*. b) Of God, *to sell* a people, i. e. *to give them over to the power of their enemies*, Deut. 32, 30. Ps. 44. 15 **הַיְהוֹכֵרְךָ בְּלֹא הוֹן** *thou sellest thy people for nought*. Judg. 2, 14 **וַיִּמְכְּרֵם בְּיַד אֲרִיִּיהֶם** *and he sold them into the hand of their enemies*. 3, 8. 4. 2. 9. 10. 7. 1 Sam. 12, 9. Ez. 30, 12. Comp. Judith 7, 25 *πέπρακεν ἡμῶς θεὸς εἰς τὴν χεῖρα αὐτῶν*.—So of a nation, Nah. 3. 4 *the beautiful harlot, the sorceress*, **וַיִּמְכְּרֵהָ לְיָדֵם בְּזִנְיֹתָהּ** *that selleth the nations through her whoredoms*, i. e. *reduces them to slavery, makes slaves of them*.

**נִמְכַר** 1. *to be sold* Lev. 25, 34; with dat. of pers. Neh. 5, 8. Jer. 34. 14. **לְצַדִּיק נִמְכַר** *to be sold for a servant*, slave, Ps. 105, 17. Esth. 7, 4. Trop. see **כַּל** lett. b, Is. 50, 1. 52, 3.

2. *to sell oneself for a slave*, Lev. 25, 39. 47.

**חִתּוּר** 1. *to be sold*, Deut. 28, 68.

2. Trop. *to sell oneself to do evil*, to become a slave to the doing of evil, 1 K. 21, 20. 25. 2 K. 17, 17.

Deriv. **מְכַרֵּי**, **מְכַרֵּי**, **מְכַרֵּי**, and

**מְכַר** m. c. suff. **מְכַרֵּי** 1. *ware*, any thing to be *sold*, Neh. 13, 16.

2. *price, value*, Num. 20, 19.

**מִכָּר** m. (r. נָכַר) pr. acquaintance; concr. *an acquaintance, friend*, 2 K. 12, 6. 8.

**מִכְרָה** m. (r. כָּרַח I) *a pit*, Zeph. 2, 9 **מִלְּחָה מִכְרָה מַלְּחָה** *a salt-pit*.

**מִכְרָה** f. (r. כָּרַח I, Tsere impure) *ἀπὸς λεγόμεν*, perh. *sword*, so called as piercing; hence Gr. *μάχαιρα*. Once plur. Gen. 49, 5 **מִכְרֹתֵיהֶם** *their weapons of violence are their swords*; Jerome *arma eorum*. Among the Rabbins this interpretation is followed by R. Eliezer in Pirke Aboth. c. 38, **יַעֲקֹב קָלַל אֶת חַרְבּוֹ**, *Jacob cursed their swords* יוֹנִית

(i. e. of Levi and Simeon) in the Greek tongue.—Another view deserving attention is that of L. de Dieu in Critici Sacri ad h. l. and of Ludolf in Lex. Æth. p. 87, who translate *machinations, wicked devices*, comparing Arab. **مَكْر** machinatus est, and **مَكْر** consultavit. **מכר** consilium. The Tsere impure in this case would create no difficulty, comp. Lehrs. p. 595.

**מכרי** (for **מכריה** price of Jehovah) Michri, pr. n. m. 1 Chr. 9, 8.

**מכרתי** Mecherathite, gentile n. from **מכרה**, a place otherwise unknown 1 Chr. 11, 36.

**מכשול** m. also **מכשול** Lev. 19, 14 (r. **כש**) plur. **מכשולים**, a stumbling-block; Is. 8, 14 **מכשול** צד- a stone of stumbling. 57, 14. Trop. a) a cause of falling, cause of ruin to any one, Ez. 3, 20 וְנָתַתִּי מִכְשׁוֹל לְפָנָיו יְיָ I lay a stumbling-block before him, and he shall die. Ez. 18, 30. 44, 12. Jer. 6, 21. Ps. 119, 165. b) In a moral sense, cause of offence, enticement, incitement to sin, (comp. the root Mal. 2, 8,) Ez. 7, 19. 44, 3 **מכשול** חַטֹּאתֵיהֶם their enticements to iniquity, i. e. idol-images. c) **מכשול** מ' לֵב offence of mind, scruple of conscience, 1 Sam. 25, 31.

**מכשלה** f. (r. **כש**) 1. ruin, i. e. a state in ruins, Is. 3, 6.

2. cause of offence, incitement to sin, i. q. **מכשול** lett. b; plur. **מכשלות** of idols, Zeph. 1, 3.

**מכתב** m. (r. **כתב**) 1. writing, Ex. 32, 16. 39, 30. Deut. 10, 4.

2. a writing, thing written; hence a) a rescript, edict, 2 Chr. 36, 22. Ezra 1, 1; a prescript, 2 Chr. 35, 4. b) a letter, epistle, 2 Chr. 21, 12. c) a poem, psalm. Is. 38, 9. Comp. **מכתב**.

**מכתה** f. (r. **כתה**) fracture, a breaking in pieces, Is. 30, 14.

**מכתם** m. (r. **כתם** Niph.) i. q. **מכתב** no. 2. c; **כ** and **מ** being often interchanged. comp. in **כ** lett. c; a writing, espec. a poem. psalm. song. found only in the inscriptions of Ps. 16 and Ps. 56–60, comp. Is. 38, 9.—Others translate **מכתם** as if from **כתה** gold. viz. golden psalm, i. e. precious, pre-eminent.

**מכתש** m. (r. **כתש**) 1. a mortar, Prov. 27, 22.

2. Prob. socket of a tooth, Judg. 15, 19; Lat. *mortariolum*, Gr. *ὄλμίσκος*. See Bochart Hieroz. T. I. p. 202.

3. *Maktesh*, pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar, Zeph. 1, 11.

**מל** see **מול**.

\* **מלא**, once **מלא** trans. Esth. 7, 5; præt. 1 pers. **מלאהי**, rarely without Aleph **מלתי** Job 32, 18, **מלו** Ez. 28, 16; infin. **מלאה** Lev. 8, 33, **מלאה** Job 20, 22; fut. **מלאה**.

1. Trans. to fill, to make full. Arab.

**מל**, Syr. **مل** id. This root prevails widely also in the Indo-European languages, where however *p* is put for *m*, as Sanscr. *plê* to fill, Gr. *πλέω* (*πληθής*, *πιμπλημι*), *πλέος*, perh. *μάλα* very, pr. fully, comp. **מלא** Jer. 12, 6; Lat. *plere*, whence *implere*, *complere*, *plenus*; Goth. *fulljan*, Germ. *füllen*, *voll*, Engl. *full*, to fill. Further, Polish *pełny*, Bohem. *plny*. The primary idea seems to be that of abundance, overflow, Germ. *überfließen*, as we may infer from the kindred words *πλέω*, *πλείω* to sail, and also *φλέω*, *φλύω*, *fleo*, *fluo*, *pluo*.—Spec. a) to fill up or out an empty space with one's own bulk or abundance, with acc. of place, Gen. 1, 22 **מלאו את המים בים** fill the waters in the sea. v. 28. 9, 1. Ez. 40, 34 **מלאו את המזבחות** the glory of Jehovah filled the tabernacle. 1 K. 8, 10, 11. Ez. 10, 3. Jer. 51, 11 **מלאו הגלים** fill out the shields sc. with your own bodies, put on your shields. b) to fill a place with any thing. with two acc. of place and of thing; Ez. 8, 17 **מלאו את הארץ חמס** they fill the land with violence. 28, 16. 30, 11. Jer. 16, 18. 19, 4; rarely with **מן** of thing, Ex. 16, 32. c) Often with the accus. of thing implied, Ex. 32, 29 **מלאו ידכם ליהוה** fill your hand unto Jehovah, sc. with offerings. Esth. 7, 5 **מלאו את הלב** that hath filled his heart (sc. with boldness, audacity) to do this? i. e. who has dared, presumed, to do it? The suffix in **מלאו** is pleonastic. as in Job 29, 3; comp. also Eccl. 8, 11. Acts 2, 5.—Job 36, 17 **מלאו רגש**

and fillest thou up the guilt of the wicked, i. e. the measure of a wicked man's sins; comp. Gen. 15, 16.

2. Intrans. to be full, to be filled. Josh. 3, 15; with acc. of that with which any thing is filled, Gen. 6, 13 מלאה הארץ חמס the earth is filled with violence. Judg. 16, 27 the house was full of men. Job 32, 18 I am full of words. Ps. 10, 7. 26, 10. 33, 6. 48, 11. 65, 10. Is. 11, 9. al. With מן Is. 2. 6.—Spec. a) מלאה נפשי my soul is filled, my desire is satisfied, e. g. with vengeance, Ex. 15, 9. b) Of a space of time, to be fulfilled or completed; Gen. 25, 24 ומלאה רמיה ללדה and her days were fulfilled to bring forth, her time to be delivered was come. 50, 3 כן רמלאו ימי החנטום so were completed the days of embalming, i. e. so many days did the time of embalming continue, comp. Esth. 2, 12. Also Gen. 29, 21. Lev. 8, 33. 12. 4. 6. Lam. 4, 18. Jer. 25, 34. Syr. ܐܢܝܢܢ often of time; comp. πληροῦσθαι in N. T.

NIPH. chiefly in the fut. רמלא, i. q. Kal no. 2, to be filled, with acc. of thing, Gen. 6, 11 ומלאה הארץ חמס and the earth was filled with violence. Ex. 1, 7 ומלאה הארץ אהם and the land was filled with them. 1 K. 7, 14. 2 K. 3, 17. Also with מן of thing Ezra 32, 6. Ecc. 1, 8; ל Hab. 2, 14.—Spoken of desire, to be filled, satisfied, Ecc. 6, 7; of a time completed Ex. 7, 25. Job 15, 32. So רמלא ברזל to be filled with iron i. e. with armour, q. d. to be fenced with armour, to be armed, 2 Sam. 23, 7.

PIEL מלא, rarely מלא Jer. 51, 34; inf. מלא and מלאות; fut. רמלא, once רמלה Job 8, 21; to fill, to make full, to fill up or out.

1. Constr. with acc. of the place or thing filled, i. q. Kal no. 1. c. Thus in phrases: a) to fill the hand of any one, i. e. give over the priesthood into his hand, Ex. 28. 41. 29, 9. Lev. 21, 10. al. b) to fill one's hand to Jehovah, sc. with abundant offerings, 1 Chr. 29, 5. 2 Chr. 13, 9. 29, 31. Comp. in Kal Ex. 32, 29: c) Trop. of time, to fulfil, to complete, comp. Kal no. 2. b. Gen. 29, 27 complete this work, finish it. v. 28. Job 39, 2 [5]. Dan. 9, 2 comp. 2 Chr. 36, 21. d) to fill up, to complete, sc. a number; Ex. 23, 26

I will complete the number of thy days, comp. Is. 65, 20. 1 Sam. 18, 27 David brought the foreskins למלאה and completed them to the king, i. e. gave them in full number. 1 K. 1, 14 ומלאה את־דבריה and I will complete thy words, i. e. supply what may be wanting. e) to fulfil, to satisfy, e. g. one's desire, hunger, etc. Jer. 31, 25. Job 38, 39. Prov. 6, 30; comp. under היה subst. no. 4. The opp. is an empty, famished soul Is. 29, 8; comp. Kal no. 2. a. f) to fulfil a promise 1 K. 8, 15; a petition Ps. 20, 6; a prophecy 1 K. 2, 27. g) Joined with another verb it has an adverbial force. fully, i. e. strongly, much, etc. Jer. 4, 5 קראו מלאו cry fully, aloud, fortiter, as Vulg. well. Comp. Arab. تبلا النظر الى

تبعلا النظر الى to look fully at any one, وَمَلَاً جَعَلَ to do fully. So in elliptical constructions, the other verb being suppressed, מלא הקשת to fully bend the bow, for מלא לרהק הקשת, Zech. 9, 13; comp. Arab. املأ الترع مملأً, fully

املأ الترع في القوس, Schult. Opp. Min. pp. 176, 355. Syr. مملأ. Also מלא אחרי יי, מלא לזכת אחרי יי, to follow God fully, to yield him full obedience, Num. 14, 24. 32, 11. 12. Deut. 1, 36. Josh. 14, 8. 9. 14. 1 K. 11, 6. al. sæp.

2. With acc. of that with which one fills any thing, to fill up. e. g. libations. Is. 65, 11 וממלאים למניי במסה they fill up libations to fortune, i. e. they fill the goblets with libations in honour of good fortune. So מלא אבנים to fill in gems, i. e. to set them in sockets, chasings, Ex. 28, 17. 31, 5. 35, 33. Once absol. 1 Chr. 12, 15 ורמא ממלא על־כל־צדותיו and (Jordan) filled up to all its banks, i. e. ran with full banks, was brim-full; see Bibl. Res. in Palest. II. p. 262.

3. With two acc. of the thing filled and that with which it is filled, see Kal no. 1. b. Ex. 35, 35 ומלאה את־מחשבתיהם he hath filled them with wisdom of mind. Job 3, 15. 22, 18. Is. 33, 5. al. More rarely with מן of the thing with which, Ps. 127, 5. Jer. 51, 34. Lev. 9, 17. Also with מן in the phrase מלא ידו בקשת to fill the hand with the bow, i. e. to fully draw the bow, 2 K. 9, 24; comp. in no. 1. g.

PUAL Part. מְמַלֵּאִים *filled, set, with gems inserted, c. 7 Cant. 5, 14. Comp. Pi. no. 2.*

·HITHP. pr. *to fill out each other mutually. i. e. to stand by each other, and each fill out what others lack; hence with על to stand together against any one, to assail together, Job 16, 10.*

Deriv. מְמַלֵּאִים—מְמַלֵּאִים, מְמַלֵּאִים, and pr. names מְמַלֵּאִים, מְמַלֵּאִים

מְמַלֵּאִים Chald. *to fill, Dan. 2, 35. ITHP. pass. Dan. 3, 19.*

מְמַלֵּאִים m. מְמַלֵּאִים fem. A) Adj. verbal: 1. Trans. *filling, with acc. of place, Is. 6, 1 מְמַלֵּאִים אֶת-הַהֵיכָל his train was filling (filled) the temple. Jer. 23, 24. Comp. the verb מְמַלֵּאִים Kal no. 1. a.*

2. Intrans. *full, filled, as בְּכֶסֶף מְמַלֵּאִים the full money, i. e. full price, value, Gen. 23, 9, 1 Chr. 21, 22, 24. With acc. Deut. 6, 11 מְמַלֵּאִים בָּהִימוֹת מְמַלֵּאִים בְּלִטְוֵי כָל-טוֹב houses filled with all good things. 34, 9. Is. 51, 20; with genit. Jer. 6, 11 מְמַלֵּאִים הַיָּמִים full of days, advanced in age. Is. 1, 21; once with dat. pleonast. לֵה מְמַלֵּאִים Am. 2, 13. So a full wind is strong, vehement; Jer. 4, 12 מְמַלֵּאִים רֵיחַ מְמַלֵּאִים אֶת-הַשָּׁמַיִם a wind stronger than for these, i. e. than is necessary for winnowing grain. Of a female, one pregnant, Ecc. 11, 5.*

B) Subst. *fulness, Ps. 73, 10 מְמַלֵּאִים מַיִם waters of fulness. i. e. full, abundant.*

C) Adv. *fully, i. e. in full number, Nah. 1, 10. Jer. 12, 6. Comp. Thesaur. p. 788.*

מְמַלֵּאִים m. also מְמַלֵּאִים, once מְמַלֵּאִים Ez. 41, 8. R. מְמַלֵּאִים.

1. *fulness, i. e. that which fills, or with which any thing or space is filled. Is. 6, 3 מְמַלֵּאִים כְּבוֹדוֹ בְּלִי-הָאָרֶץ the fulness of the whole earth is his glory, i. e. the whole earth is full of his glory. 8, 8. So הַיָּם מְמַלֵּאִים the sea and its fulness Ps. 96, 11. 98, 7. Is. 42, 10; מְמַלֵּאִים אֶרֶץ הָאָרֶץ the earth and its fulness Ps. 24, 1. Is. 34, 1. Jer. 8, 16. Mic. 1, 2; מְמַלֵּאִים הַיָּם Ps. 50, 12. 89, 12; מְמַלֵּאִים עֵיר Am. 6, 8.—With a gen. of space or measure; often best expressed in English by the syllable full appended; as מְמַלֵּאִים חַפְזֵיכֶם your hands (fists) full, handfuls. Ex. 9, 8. Lev. 16, 12; מְמַלֵּאִים מְמַלֵּאִים his handful Lev. 5, 12; מְמַלֵּאִים מְמַלֵּאִים an omer-full Ex. 16, 33; מְמַלֵּאִים מְמַלֵּאִים a censer-full Lev. 16, 12. So too in measures of*

length, מְמַלֵּאִים הַקָּנֶה *the fulness of a reed, i. e. a full reed, Ez. 41, 8; מְמַלֵּאִים הַחֵבֶל a full line 2 Sam. 8, 2; מְמַלֵּאִים קוֹמָתוֹ the fulness of his stature. at full length, 1 Sam.*

28, 20.—Arab. مَلَأَ, مَلَأَ, fulness, that which fills; مَلَأَ كَيْفَ handful; Syr.

מְמַלֵּאִים πρός ὥραν a moment, Gal. 2, 5. —The thing so measured, as after other words of measure. is put in the accus. Heb. Gr. § 116. 3; so מְמַלֵּאִים כֶּסֶף קְמַח a handful of meal 1 K. 17, 12; מְמַלֵּאִים מִיַּם a bowl-full of water Judg. 6, 38; so Num. 22, 18. But Ecc. 4, 6 *better a handful with quiet, than both hands full with travail.*

2. *a multitude, company. Gen. 48, 19 מְמַלֵּאִים הַגּוֹיִם. Is. 31, 4.—Arab. مَلَأَ id.*

מְמַלֵּאִים f. (r. מְמַלֵּאִים) *fulness, abundance, spoken espec. of that portion of the corn and wine which was to be offered to Jehovah as a tithe or first fruits; the lawgiver thus signifying to the Israelites. that such things only were required of them as they possessed in abundance. Of grain. Ex. 22, 28 מְמַלֵּאִים וְדִמְיָהּ Sept. ἀπὸ τοῦ ἄλλου καὶ κηροῦ. Deut. 22, 9 מְמַלֵּאִים הַדֶּשֶׁת... יַחְבִּיאוּ הַפָּרֶם; see Heb. Gr. § 116. 3. Of wine, Num. 18, 27 מְמַלֵּאִים מִן-הַיֵּקֶב as the abundance of the wine-press, Sept. ἀφαιρέμα ἀπὸ κηροῦ.*

מְמַלֵּאִים f. *filling, i. e. setting of gems, Ex. 28, 17. Plur. מְמַלֵּאִים v. 20, 39, 13. See r. מְמַלֵּאִים no. 2.*

מְמַלֵּאִים m. plur. also מְמַלֵּאִים Lev. 7, 37. 1 Chr. 29, 2. R. מְמַלֵּאִים.

1. *consecration to the priest's office, pr. the delivering over of the office; Lev. 8, 33. Ex. 29, 22, 26, 27.—Meton. the sacrifice of consecration (comp. חַטָּאת sin and sacrifice for sin) Lev. 7, 37, 8, 28, 31.*

2. *i. q. מְמַלֵּאִים a setting of gems, Ex. 25, 7, 35, 9. 1 Chr. 29, 2.*

מְמַלֵּאִים m. (r. מְמַלֵּאִים) constr. מְמַלֵּאִים, c. suff. מְמַלֵּאִים; plur. מְמַלֵּאִים, constr. מְמַלֵּאִים

1. *one sent, a messenger, e. g. from private persons Job 1, 14. 1 Sam. 11, 3. 2 Sam. 11, 19 sq. 2 K. 5, 10; also from a king 1 Sam. 16, 19, 19, 11, 14, 20. 1 K. 19, 2. Prov. 17, 11. al.*

2. Spec. *a messenger of God*, viz.  
 a) *an angel*; Syr. <sup>ܐܢܠܐܚ</sup> ܐܢܠܐܚ, Arab. <sup>مَلَك</sup> مَلَك, Eth. <sup>ጌላ</sup> ጌላ, id. Fully מְלַאָּךְ Gen. 16, 9. 10. 11. Ex. 3, 2. Judg. 2, 1. 4. al. more rarely מְלַאָּךְ Gen. 21, 17. Ex. 14, 19. 2 Sam. 14, 7. al. but also καὶ ἔξοχόν simply מְלַאָּךְ *an angel*, מְלַאָּךְ *the angel*, Gen. 48, 16. Ex. 23. 20. 33. 2. 1 K. 19, 5. 1 Chr. 21, 9. Hos. 12, 5. Zech. 1, 9. al. Job 33, 23 מְלַאָּךְ 'מ, see in r. לַיִן Hiph. מְשַׁחֵת *the angel destroying*, sent from God to destroy, 2 Sam. 24, 16.—To angels there is attributed, when they appear on earth, a human form, Gen. 18, 2. Judg. 13, 15. 20; but more august and sublime, 2 Sam. 24, 16. Dan. 8. 15. 16. 10, 5. 6; without wings Gen. 28, 12 (on Dan. 9, 21 see in r. רָצָה); in habiliments like the sacerdotal costume, Dan. 10. 5. 12, 5. 6; and of the moral virtues there is ascribed to them superior wisdom 2 Sam. 14, 20. 19, 28; justice 2 Sam. 14, 17; clemency 1 Sam. 29, 9; integrity, though not wholly free from imperfection, Job 4, 18. 15, 15. The office of angels is to assist God in the government of the world Job 2, 1 sq. chiefly as his messengers to execute his will and his decrees. By their agency are wrought the phenomena of nature, Ps. 104, 4; it is their office to protect the righteous from danger, and save them from destruction, Gen. 24, 7. 40. Ex. 23. 20. 33. 2. 1 K. 19, 5. Ps. 34, 8. 91, 12; to plead their cause with God, Job 5, 1. 33, 23. Dan. 10, 13. 21. 12. 1; to bear the divine commands and revelations to men, Judg. 13. 3 sq. Dan. 9, 21; and on the other hand to execute the divine judgments, and bring punishment upon the guilty, Is. 37, 36. 2 Sam. 14, 6. Ps. 35, 5. 6. 78. 49. See on the angelology of the O. T. von Coelln Bibl. Theol. I. p. 187 sq. Steudel Theol. des Alt. Test. p. 215 sq. Stuart Sketches of Angelol. in Biblioth. Sacra, 1843, p. 88 sq.—Sometimes the same divine appearance, which at one time is called יהוה, מְלַאָּךְ, is afterwards called simply יהוה, as Gen. 16, 7 sq. comp. v. 13; 22, 11 comp. 12; 31, 11 comp. 16; Ex. 3, 2 comp. 4; Judg. 6, 14 comp. 22; 13, 18 comp. 22. This is to be so understood, that the *angel of*

*God* is here nothing else than the invisible deity itself, which thus unveils itself to mortal eyes; see J. H. Michaelis de angelo Dei, Hal. 1702. Tholuck Comment. zum Ev. Johannis c. 1, 1. p. 52. Ed. 6. 1844. Hence oriental translators, as Saadias, Abusaides, and the Chaldee-Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God the *angel of God*.

b) *a prophet*, Hagg. 1, 13. Mal. 3, 1; perh. Judg. 2, 1.

c) *a priest*, Ecc. 5, 5. Mal. 2, 7.

d) Once of the people of Israel, as the messenger of God and teacher of the nations, Is. 42, 19.

מְלַאָּךְ Chald. *an angel*, c. suff. מְלַאָּכָה Dan. 3, 28. 6, 23.

מְלַאָּכָה f. (r. לָאָךְ, by Syriasm for מְלַאָּכָה.) constr. מְלַאָּכָה, c. suff. מְלַאָּכָה; plur. constr. מְלַאָּכוֹת 1 Chr. 28, 19.

1. *ministry, service*, pr. on which one is sent; then *work, labour, business*; Sept. *ἔργον, ἐργασία*. Ex. 20, 10 לֹא תַעֲשֶׂה כֹּל־מְלַאָּכָה *thou shalt not do any work*. 12, 16. 31, 14. 15. 35, 2. Lev. 16, 29. Num. 4, 3. Deut. 5, 14. al. More fully Lev. 23, 7 לֹא תַעֲשֶׂה עֲבֹדָה קְלִי־מְלַאָּכָה *ye shall do no work of labour*, no servile work; Sept. *πῶν ἔργον λειτουργιῶν οὐ ποιήσετε*. v. 8. 21, 25. Num. 28, 18. 25. 26. 29. 1. 12. So מְלַאָּכָה הַשָּׂדֶה *work of the field*, tillage, 1 Chr. 27, 26. Ps. 107, 23 מְלַאָּכָה בַּיָּם *they that do business on the great waters*, i. e. sailors, merchants, who follow business on the sea.—Spec. a) *work, labour* of an artisan, chiefly of an architect or others employed in building, Ex. 31, 3. 5. 14. Jer. 18, 3; מְלַאָּכָה מְלַאָּכָה *work of the artificer* Ex. 35, 35; מְלַאָּכָה הַמְּלַאָּכָה *the doers of the work*, the workmen, Ex. 36. 8. 2 K. 12, 12. 15. 16. Ezra 3, 9. Neh. 11, 12; comp. Hagg. 1, 14. אֲשֶׁר עָלַי הַמְּלַאָּכָה *the overseer of the works* 1 K. 5, 30 [16]. מְלַאָּכָה בְּיַד יְהוָה *work upon the house of Jehovah* 1 Chr. 23, 4. Ezra 3, 8. Neh. 10, 34. b) *business* of the public, of the king, etc. מְלַאָּכָה *to do the king's business* Dan. 8, 27; מְלַאָּכָה הַמְּלַאָּכָה *one doing the public business*, espec. a quæstor, procurator in fiscal matters. Esth. 3, 9. 9, 3. Neh. 2, 16; Vulg. *arcarius*. So

שָׁרֵי מְלָאכְתָּהּ הַהֵלֶךְ 1 Chr. 29, 6; comp. *πράγμα του βασιλείως* 2 Macc. 3, 8. Fesselii Adv. Sacra lib. I. c. 1. c) *service, ministry*. of the Levites, 1 Chr. 9, 13, 28, 13. 20. 2 Chr. 24, 12. d) *work of God*. e. g. in the creation, Gen. 2, 2; so of divine judgments, like *בְּעִשְׂתָּה יְיָ*, Jer. 50, 25. Plur. of God's works Ps. 73, 28.

2. *work* sc. as wrought, thing done or made. Ex. 13, 3. 5. *מְלָאכְתָּה עוֹר* a *work of skin*, made of skin, Lev. 13, 48.

3. That which is acquired by work, labour, business, as *goods, substance, property*. 2 Chr. 17, 13. Spec. household *goods, stuff*, Ex. 22, 7. 10; *cattle, herds and flocks*. Gen. 33, 14. 1 Sam. 15, 9; comp. *מְקָנָה*.

*מְלָאכְתָּה* f. constr. *מְלָאכְתָּה*, a *message*, Hagg. 1, 13. From *מְלָאכָה*.

*מְלָאכִי* (apoc. for *מְלָאכְתָּה*) messenger of Jehovah, comp. *אֹהֲרֵי* for *אֹהֲרֵה* (,) *Malachi*. pr. n. of the latest prophet of the O. T. Mal. 1, 1. Sept. *Malachias*, Vulg. *Malachias*.

*מְלֵאחַ* f. (r. *מָלַח*) *fulness*, sc. of waters; concr. *full streams*. Cant. 5, 12 *his eyes as of doves by the rivers of waters, washed with milk, מְלֵאחַ*, *sitting in fulness*, i. e. by full streams. Sept. Alex. Ald. *ἐπὶ πληροτάτοις ὑδατίων*, Vulg. *superfluenta plenissima*.—Others, not unaptly, i. q. *מְלָאָה*, a *setting, bezel* of a ring, so that the eyes are compared to a gem filling the socket of a ring; though *יִשְׁבֹּתֵי* cannot so well be referred to the eyes.

*מְלֵבוֹשׁ* m. (r. *לְבַשׁ*) a *garment, vestment*, i. q. *לְבוֹשׁ*, 2 K. 10, 22. Ez. 16, 13. Zeph. 1, 8; collect. *raiment* Job 27, 16. Plur. *מְלֵבוֹשִׁים* 1 K. 10, 5. 2 Chr. 9, 4. Is. 63, 3.

*מְלֵבָן* m. (denom. fr. *לְבֵנָה* brick.) a *brick-kiln*. place where bricks are made, Jer. 43, 9. Nah. 3, 14. Erroneously written *מְלֵבָנִי* 2 Sam. 12, 31 Cheth.

*מְלֵה* f. (r. *מָלַל*) c. suff. *מְלֵהִי*; plur. *מְלֵהִים*. see below.

1. a *word*, i. q. *דְּבַר*, only poetic, 2 Sam. 23, 2. Ps. 139, 4. Chald. and Syr. *مَلَا*, Zab. *مَلَا*, word, thing, cause. —Often in plur. *מְלֵהִים* and more freq.

*מְלִין* (Syr. *مَلَّح*) *words*, but excepting Prov. 23, 9 and Ps. 19, 5, only in the book of Job; as Job 6, 26. 33, 32 *אִם יֵשׁ מְלִין* if thou hast words, answer me. 36, 2 *עוֹד לְאָלוֹהֵי מְלִים* there are yet words to God, God has yet wherewith to answer. 4, 4. 8, 10. 12. 11. al.

2. *speech, discourse*; in sing. Job 13, 17. 21. 2. 24, 25. 29, 22. Plur. *discourses* Job 32, 11.—Meton. object of discourse or of talk, q. d. *by-word, proverb*, Job 30 9 *וְאֶהְיֶה לָהֶם לְמֵלָה*.

*מְלָה* Chald. f. Dan. 2, 9; emphat. *מְלָה*, once *מְלָחָה* Dan. 2, 5; Plur. *מְלִין*, emphat. *מְלִיָּה*; i. q. Heb.

1. a *word*, Dan. 4, 28; spec. *command* Dan. 3, 28. Plur. Dan. 7, 11. 16. 25.

2. *speech, discourse*, Dan. 2, 9. 10.

3. a *thing, matter*, Dan. 2, 5. 8. 15. 17. Comp. Heb. *דְּבַר*.

*מְלוֹא*, see *מָלַח*.

*מְלוֹאִים*, see *מָלַח*.

*מְלוֹא* m. (r. *מָלַח*) a *mound, rampart*, so called as *filled in* with stones and earth; hence *fortress, castle*. Chald. *מְלוֹא*, *מְלוֹחָה*, *מְלוֹחָה*.—Spec.

a) A part of the citadel of Jerusalem, prob. *the rampart, intrenchment*, 2 Sam. 5, 9. 1 K. 9, 15. 24. 11. 27. 1 Chr. 11, 8. 2 Chr. 32, 5. Sept. thrice *ἄχα*. Targ. *מְלוֹחָה*, *מְלוֹחָה*, vallum. See Lightfoot Opp. II. p. 189. Hamelsveld Bibl. Geogr. II. 46 sq.—The same with *מְלֵיָּה*, or a part of it, is prob. also *בֵּית מְלֵיָּה*, where Joash was killed, 2 K. 12, 21.

b) A *for'tress* in Shechem; Judg. 9, 6 *כָּל-בְּעָלֵי טָבָח וְכָל-בְּרֵית מְלוֹא* all the men of Shechem and all that dwell in the castle; also v. 20 bis.

*מְלוֹחָה* m. (denom. fr. *מָלַח* salt,) Gr. *ἄλιμος*, *atriplex halimus* Linn. *orach, sea-purslain*, a marine plant, the buds and leaves of which were eaten by the poor both raw and boiled, Job 30, 4. Comp. Engl. Fr. Ital. Germ. *salad, salade*. *Salat*, pr. salt-plant.—Athen. Deipnos. IV 16. See Abenbitar in Bochart Hieroz. T. I. p. 873 sq. The-saur. p. 791.

*מְלוֹחֵה* (reigning, r. *מָלַח*; or i. q. Syr. *مَلَّح* counsellor,) *Malluch*, pr. n. m. a) 1 Chr. 6, 29 [44]. b) Neh. 10 5

12, 2. Called also מְלוּכִי *Malluchi* Neh. 12, 14 Cheth. where Keri מְלוּכִי *Melicu*. c) Ezra 10, 29. d) Neh. 10, 28.

מְלוּכָה f. also מְלֻכָה 1 Sam. 10, 25 (r. מְלֻכָה) *a kingdom*, 1 Sam. 10, 16. 11, 14. 1 K. 2, 15. 22. al. Often in the genit. e. g. צִנּוֹר הַמְּלוּכָה *the royal diadem* Is. 62, 3; עִיר הַמְּלוּכָה *the royal city* 2 Sam. 12, 26; כִּסֵּא הַמְּלוּכָה *the royal throne* 1 K. 1, 46; זֶרַע הַמְּלוּכָה *the seed royal, royal line*, Jer. 41, 1. Dan. 1, 3; עָשָׂה מְלוּכָה *to administer the kingdom, to reign*, 1 K. 21, 7. Of Jehovah's *kingdom*, Ps. 22, 29. Obad. 21.

מְלוּכִי see מְלוּכָה b.

מְלוּךְ m. (r. לֵוִי) pr. place where travellers lodge, either in the open air or under a roof, *lodging-place, inn, caravanserai*, Gen. 42, 27. 43, 21. Ex. 4, 24. Of an encampment of troops for the night, Is. 10, 29.

מְלוּכָה fem. of the preced. *a lodge, hut*, of the keeper of a garden or vineyard, Is. 1, 8. Also *a hanging-bed, hammock*, suspended from trees, in which travellers and also the keepers of gardens and vineyards sleep for fear of wild beasts, Is. 24, 20. Arab. and Aram. عِرْضَال, عِرْضَال, عِرْضَال. See Buxtorf's Lex. Chald. h. v. Niebuhr's Arabien p. 158 Germ.

\* I. מְלַח prob. i. q. מְרַח (*r* being softened to *l*), *to rub in pieces, to pulverize*. Once in

NIPH. *to be rubbed small, to vanish in dust*. Is. 51, 6 כְּעָשָׁן נִמְלָחוּ בְּרִישֵׁי שָׁמַיִם *for the heavens like smoke shall vanish away*, be dispelled; parall. הָאָרֶץ כְּבִגְדֵי הַבְּלָה *the earth like a garment shall wax old*. Hence it appears that there lies a similar power in the two roots מְלַח and בְּלָה, whence מְלַחִים (see מְלַח II) and בְּלָוִים *old clothes*. But it also marks a distinction between the two roots, that מְלַח is here referred to smoke, and בְּלָה to a garment; so that the former seems to imply *a vanishing away as fine dust*, Germ. *zerstieben*, i. e. the being dispelled as dust or smoke.

II. מְלַח denom. from מָלַח salt, *to salt, to season with salt*, בְּמָלַח Lev. 2, 13. Syr. Arab. Ethiop. id.

PUAL pass. Ex. 30, 35.

HOPH. הִמְלַח, inf. absol. הִמְלִיחַ, *to be salted*, i. e. touched or sprinkled with salt, as a new-born infant, Ez. 16, 4. Jerome in h. l. "tenera infantium corpora solent ab obstetricibus sale contingi, ut sicciora sint et restringantur." Galen de Sanit. I. 7.

\* I. מְלִיחָה, in pause also מְלִיחָה Gen. 14, 3, salt; Chald. מְלִיחָה, Syr. مَلْحًا, Arab.

مِلْحٌ. If an etymology be sought, מְלַח salt may be something *rubbed small, pulverized*, from r. מְלַח I; comp. Syr. مَلْحًا to preserve in salt and spices, with مَلْحًا contritum, and r. مَلْحًا contrivit.—

Job 6, 6. Judg. 9, 45. יַם הַמְּלַח *the Salt sea*, i. e. the Dead sea, the waters of which are very strongly impregnated with salt, and deposit it in the low places along the shores, especially in the southern part (Ez. 47, 11. Zeph. 2, 9); Gen. 14, 3. Num. 34, 12. Deut. 3, 17. Josh. 3, 16. 18. 19. al. See Bibl. Res. in Palest. II. pp. 223-26. הַגְּרָא מְלַח *the valley of salt*, see art. גְּרָא lett. d. עִיר הַמְּלַח *the city of salt*, see in עִיר no. 1. aa.—Also בְּרִית מְלַח *a covenant of salt* 2 Chr. 13, 5, i. e. a league for ever sacred and inviolable, whence עוֹלָם מְלַח בְּרִית Num. 18, 19. This formula arose from the circumstance, that salt as preserving from decay is a symbol of duration and perpetuity, see Philo Opp. II. p. 225; and hence the Arabs are said by some to eat bread and salt together in making a covenant; Steph. Schulz V. p. 246. At any rate they have the phrase بَيْنَنَا مِلْحٌ *there is salt between us*, i. e. a covenant; whence lexicographers explain مِلْحٌ, مِلْحَةٌ, by *covenant, oath*. But see also the conjecture of Lee in בְּרִית no. 1. Hence we may understand why the offerings of the Hebrews were to be seasoned with salt, as in Lev. 2, 13 וְלֹא תִשָּׂרֵף מְלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחֹתֶיךָ *nor shall thou let lack the salt of the covenant of thy God from thy offering*, i. e. the offerings are to be seasoned with salt, because salt is the symbol of the perpetual covenant between God and Israel, which he thus daily renews and

confirms. With other nations, too, salt was a symbol of friendship, and was added to their sacrifices; see Syke's Essay on Sacrifices. Rosenm. Schol. ad Lev. 2, 13.—Further, Gen. 19, 26 *a pillar of salt*, i. e. statue of fossil salt, bearing the appearance of a pillar or cippus; see, for the fossil salt at the south end of the Dead Sea, Bibl. Res. in Palest. II. pp. 482 sq. and for the legends of the Arabs respecting Lot's wife, see *ibid.* p. 589.

Deriv. מלח II, מלח, מלחה, מלוח.

II. מלח only in plur. מלחים, *old clothes, worn out garments*, Jer. 38, 11. 12. R. מלח I. q. v.

מלח Chald. *salt*, Ezra 4, 14.

מלח Chald. (denom. fr. subst. מלח) *to eat salt*; Ezra 4, 14 *because we have eaten the salt of the palace*, i. e. are the servants of the king, have our maintenance from him. Syr. *أكل مالح* to take salt with one, to eat at his table. Arab. *مالح* to eat with one. Comp. 'men of thy bread' Obad. 7. So with the Persians and Hindoos *to eat one's salt* is said of servants who are fed by their masters; see Rosenm. Morgenl. no. 688.

מלח m. *a seaman, mariner*, Ez. 27,

9. 27. 29. Jon. 1, 5. Arab. *ملاح*, Syr.

מלח id.—It is a denom. of the form מלח from מלח in the signif. *sea*, like Gr. *ἡ ἕλας*, Lat. *sal*, put poet. for the sea, whence *ἀλιεύς* seaman; comp. Arab. *بحر الملح* salt sea, the ocean.

מלחה f. (denom. fr. מלח) *a land of salt*, and therefore *barren, a desert*, Job 39, 6. Ps. 107, 34; fully מלחה ארץ Jer. 17, 6. Comp. Eccles. 39, 30. So Virg. Georg. 2, 228 *Salsa tellus—frugibus infelix*. Plin. H. N. 31, 7.

מלחמה f. once מלחמה 1 Sam. 13, 22, c. suff. מלחמה; plur. מלחמות, constr. מלחמות. R. לחם no. 2.

1. As a verbal noun, *warring, fighting*, i. e. the act, Is. 7, 1 *למלחמה עליה* to war against it (the city), to besiege it. Hence *fight, battle*, Ex. 13, 17. Job 39, 25. Is. 28, 6. Ecc. 9, 11. מלחמה see

in ערה no. 1. a. Arab. *مَلْحَمَة* battle, overthrow.

2. *war*; so מלחמה *to make war* Prov. 20, 18; *עם* with any one Deut. 20, 12, 20; *אח* (אח) id. Gen. 14, 2. *היתה* ב' *there was war with* 2 K. 21, 20; *בין ובין* between—and, 1 K. 14, 30. 15, 6, 7. *הלה* למ' see in *הצא* lett. b. *הלה* למ' id. 1 K. 22, 4. *קדש* מ' see in *קדש* Piel no. 3.—Hence *איש מלחמה*, plur. *אנשי מ'*, *a man of war, warrior*, Num. 31, 28. Is. 3, 2. Joel 2, 7. Jer. 38, 4. al. Poet. of Jehovah Ex. 15, 3; comp. *גבור* מ' of the same Ps. 24, 8. Also *איש מלחמות* id. 1 Chr. 28, 3. Is. 42, 13. So with genit. of the adversary, 2 Sam. 8, 10 *איש מלחמות העיר*. 1 Chr. 18, 10; so too *בית מלחמתי* *the house of my war*, i. e. with which I wage war, 2 Chr. 35, 21. *עם* מ' *people of war, troops*, Josh. 8, 11. 11, 7; *צבא* מ' id. Is. 13, 4. Also *פלי מ'* *weapons of war*, see in *פלי* no. 5; and so poet. *מלחמה* id. Ps. 76, 4.

\* מליט in Kal not used, pr. *to smooth, to smooth over*, as in Arabic; then intrans. *to be smooth, slippery*; and hence trop. *to slip away, to escape*, i. q. פליט. Syr. *ملاط* to smooth over; Arab. *ملاط* to smooth over a wall with mortar (whence *مليط*), to shave the head;

to be smooth, to be without hair; then Conj. I, IV, to cast (let slip) the foetus. Kindr. are מליץ to be smooth, מלס id. V, VII, to escape, מלס to be smooth, מלץ to escape, מלח to smooth, to soften; *أَمَلَدُ، مَلَدُ*, tender, soft, comp. Gr. *μελδω*, Germ. and Engl. *mild*; also with the third radical a guttural or palatal *ملق* to smooth, *ملح* III to caress, to flatter, Gr. *μαλακός, ἀμελγω, μέλι*, Lat. *mulgeo, mulceo*. The mid. radical being hardened, we have מרש q. v.

PIEL מליט Ecc. 9, 15, in pause מליט, fut. *ימליט*, to let slip away, i. e.

1. *to let escape, to save from danger, to deliver*, with acc. of pers. Job 22 30, 29, 12. Jer. 39, 18; acc. of thing 2 K. 23, 18. Ecc. 9, 15. Is. 46, 2. So, *מליט נפש פ'* to save the life of any one 2 Sam. 19, 6. Ps. 116, 4; *מליט נפשו* id. 1 Sam. 19, 11. Jer. 48, 6. Ez. 33, 5. Am. 2, 14, 15. Once with



ב of thing partitively (see א A. 2. b); Job 20, 20 **יִמְלֹט** לֹא בְּחִמּוֹדוֹ he shall not save aught among his delights. Sometimes with **מִיַּד** from the hand or power of any one Job 6, 23. Ps. 89, 49; **מִבְּיָד** 2 Sam. 19, 10; **מִן** Ps. 107, 20. Absol. Ps. 33, 17. Is. 46, 4.

2. to lay eggs, Is. 34, 15; comp. in Kal and Hiph. no. 2. Arab. **مَلِيطٌ** foetus.

**HIPH.** 1. i. q. Piel no. 1, to save, to deliver, Is. 31, 5.

2. to bring forth, as a woman, c. acc. Is. 66, 7. Comp. Piel no. 2.

**NIPH.** 1. to be delivered from danger, to be saved, Ps. 22, 6. Job 22, 30. Prov. 11, 21. Ez. 17, 15. Oftener reflex. to deliver oneself, to escape; with **מִיַּד** 1 Sam. 27, 1. Jer. 34, 3. 38, 23; **מִחַרְבָּב** 1 K. 19, 17; **מִן** Ecc. 7, 26; also with **מִן** of place whence, 1 Sam. 23, 13. 2 Sam. 1, 3; acc. of place whither Is. 37, 38; with **ה** loc. Gen. 19, 17. Judg. 3, 26. Absol. Ps. 124, 7. 1 Sam. 30, 17. Coupled with **בָּרַח** to flee, 1 Sam. 19, 12. 18.

2. to hasten away, without the idea of escape or flight, 1 Sam. 20, 29.

**HITHP.** i. q. Niph. no. 1; Job 19, 20 **וְיָצָאתִי מִלְּטָה בְּעוֹר שֹׁנֵי** I am (scarce) escaped with the skin of my teeth, proverbially for 'there is no soundness left in all my body.' The Arabs have a similar proverb, **نجا برأسه** he escaped with his head, i. e. just saved his life, Vit. Tim. 1. 180.—Poet. of sparks emitted, Job 41, 11.

Deriv. the two following.

**מִלְּטָה** m. mortar, cement, from smearing or smoothing over, Jer. 43, 9; see the Arabic usage in r. **מִלְּטָה** Kal.—Arab.

**مِلَاطٌ**, Syr. **مَلَاطٌ**, id. Comp. also Gr. **μάλθα**, Lat. *maltha*, Ital. *malta*.

**מִלְּטָה** (whom Jehovah delivers) *Me-latiah*, pr. n. m. Neh. 3, 7. R. **מִלְּטָה**.

**מְלִיכָה** see **מִלְּכָה** lett. b.

**מִלְּכָה** f. (r. **מִלַּל** II) an ear of grain, pr. an ear cut off; once Deut. 23, 26. Comp. Job 24, 24.

**מִלְּצָה** f. (r. **לִצֵּן**) 1. Pr. interpretation; meton. what needs interpretation, an enigma, obscure maxim, aphorism, Prov. 1, 6. Sept. *σκοτεινὸς λόγος*.

2. a song of derision, taunt, Hab. 2, 6.

\* **מִלְּךָ**, fut. **יִמְלֹךְ**, inf. c. suff. **יִמְלֹכוּ**,

1. to reign, to be king. Eth. **ጠላክ** id. Arab. **ملك** to possess, to reign; Syr. to consult; Chald. and Samar. to consult, to reign. So in other languages the words for consulting, judging, and reigning, are the same; comp. Lat. *consult*, and Germ. *rathen*, Anglosax. *rædan* and Swed. *råda* to command.—Constr. with **עַל** of persons and people Gen. 37, 8. 1 Sam. 8, 7. 1 K. 6, 1; or of a land 2 K. 11, 3; rarely with **אֶ** 1 K. 11, 37. 2 Sam. 3, 21. Oftener with **בָּ** of the royal seat, or residence, where the king dwells, 2 Sam. 5, 5. Josh. 13, 12. 21. Judg. 4, 2. al. sæp. With an acc. of time how long, 1 K. 11, 42. 14, 20. 2 K. 10, 36. 12, 2. Absol. as **בְּשָׁנָה שְׁמִינִית לְמַלְכוֹ** in the eighth year of his reign 2 K. 24, 12. 25, 1. Esth. 1, 3. Jer. 1, 2. Ps. 93, 1. 96, 10. 97, 1. So of Jehovah, Ps. 11, cc. Ex. 15, 18. Mic. 4, 7. Of the rule of the wicked Job 34, 30.

2. to begin to reign, to be made king, 2 Sam. 15, 10. 16, 8. 1 K. 1, 11. 13. 22, 41. 2 K. 9, 13. 2 Sam. 2, 10 *Ishbosheth was forty years old בְּמַלְכוֹ when he began to reign*, was made king. 1 K. 16, 15. 23. 2 K. 3, 1.

**NIPH.** recipr. to consult, to take counsel, Neh. 5, 7. Comp. the Syriac and Chald. usage in Kal above.

**HIPH.** to make king, to constitute as king, e. g. as done by a people 1 Chr. 11, 10, or by a more powerful king 2 K. 23, 34. 24, 17. Jer. 37, 1, or by Jehovah 1 Sam. 15, 35. 1 K. 3, 7; constr. usually with the accus. rarely the dat. 'to give the kingdom to any one.' 1 Chr. 29, 22. Sometimes with **מִלְּךָ** pleonast. 1 Sam. 12, 1. Is. 7, 6; **לְמַלְכֵךְ** Judg. 9, 6. 1 Sam. 15, 11. With **עַל** of the people over whom 2 Sam. 2, 9. 1 Chr. 28, 4; **אֶל** 2 Sam. 2, 9; **לְ** 1 Sam. 8, 22. Absol. Hos. 8, 4.

**HORH.** pass. of Hiph. Dan. 9, 1.

Deriv. **מְלִיכָה**, **מִלְּכָה**, and the nineteen here following (except **מִלְּפָרֶיךָ**).

**מִלְּךָ** m. in pause also **מִלְּכָה**, c. suff. **יִמְלֹכֶיךָ**; plur. **מִלְּכָרִים**, once **מִלְּכָרִין** Prov. 31, 3, and with **א** as mater lectionis **מִלְּכָרִים** 2 Sam. 11, 1, constr. **מִלְּכֶיךָ**.

1. a king, Arab. **مَلِكٌ**, rarely

**مَلَكٌ**; Syr. **مَلَكٌ** id. Ethiop. **ጠላክ**

moderator. Coupled often with a gen. of people or country, as מֶלֶךְ יְהוּדָה, מֶלֶךְ אֲשׁוּר, מֶלֶךְ מִצְרַיִם, מֶלֶךְ יִשְׂרָאֵל, etc. But מֶלֶכִי, מֶלְכִי, *my or his king*, i. e. Jehovah's king, the king of Israel constituted by Jehovah, Ps. 2. 6. 18, 51. Where the king of any people is spoken of καὶ ἑξοχῆν, the article is often prefixed הַמֶּלֶךְ, ὁ βασιλεύς, e. g. הַמֶּלֶךְ יְהוִי long live the king! 1 Sam. 10, 24; also in poetry Ps. 20. 10. 45. 6. 12. Cant. 1, 4. 3, 9; but not seldom the art. is omitted in such case in both prose and poetry, as 1 K. 21. 10. 13. Is. 32. 1. Prov. 24. 21. Ps. 21, 2. 45, 2. 16. 61, 7. In Ps. 72, 1 בְּרוֹ-מֶלֶךְ the son of a king is said by way of honour for a king descended from kings, parall. with מֶלֶךְ in the preced. clause, opp. to one of ignoble birth or without royal ancestors; comp. βασιλεὺς ἐκ βασιλείων Xen. Agesil. 1. 2. Comp. also in the title of the modern kings of Persia the phrase السلطان بن السلطان the Sultân son of the Sultân.—As in the East inferior princes and likewise the viceroys and satraps of powerful monarchs were often dignified with the title of kings, (comp. Is. 10, 8 are not my princes altogether kings?) so the great sovereigns of Asia took loftier titles, viz. α) הַמֶּלֶךְ הַגָּדוֹל the great king, put καὶ ἑξοχῆν for the king of Assyria, Is. 36, 4. So the king of Persia in the arrow-headed inscriptions, see Lassen die Altpers. Keil-inschr. 4. 140, 146, 165, 174; and also among the Greeks, μέγας βασιλεύς, ὁ βασιλεύς ὁ μέγας, Aristoph. Plut. 170. Plat. Gorg. p. 470. E. Menex. p. 78. D. So too the emperor of Germany by Syrian writers of the middle ages, מַלְכָּא Barhebr. 334. β) מֶלֶךְ מְלָכִים king of kings, so the king of Babylon Ez. 26, 7, and Chald. מֶלֶךְ מְלָכִים Dan. 2, 37; also the king of Persia, Ezra 7, 12 Chald. So too the king of Persia in the arrow-headed inscriptions, Syr. מַלְכָּא Barhebr. Gr. βασιλεὺς βασιλείων, see Brisson de regio Persarum princ. § 3. See also Lassen l. c. Thesaur. p. 794.—Plur. מְלָכִים kings is sometimes put for foreign and therefore hostile kings, Ps. 2, 10. 68, 15. 30. 110, 5; i. q. מְלָכֵי גוֹיִם Ia. 14, 9. 18.

Trop. the title of king is applied: a)

To Jehovah, as king both of the whole nation of Israel (מֶלֶךְ יִשְׂרָאֵל Is. 41, 21, מֶלֶךְ יִשְׂרָאֵל 44, 6). and of each individual; Deut. 33, 5 יְהוָה בִּישׁוּרֵן מֶלֶךְ and he was king in Jeshurun i. e. Israel. Ps. 5, 3. 10, 16. 29, 10. 44, 5. 98, 6. 145, 1. Is. 33, 22. 43, 15. 1 Sam. 12, 12. al. So with art. הַמֶּלֶךְ the king Jer. 46, 18. 48, 15. 51, 57, comp. Is. 57, 9. With epithets, מֶלֶךְ רַב Ps. 48, 3; מֶלֶךְ הַקְּבוֹד 24, 7-10; מֶלֶךְ יְרֵ צְבָאוֹת Is. 6, 5. So Eth. and Arab. of God. b) To idols, in the language of their worshippers, Is. 8, 21. Am. 5, 26. Zeph. 1, 5. Comp. Gr. ἄναξ, βασιλεύς, Hom. Il. γ'. 351. π'. 233. c) To animals, e. g. the crocodile Job 41, 26 [34]; of locusts, Prov. 30, 27. Here it is put for chief, leader; since kings are often introduced as the chiefs and leaders of armies, Job 15, 24. 18, 14. 29, 25.

2. Melech, pr. n. m. 1 Chr. 8, 35. 9, 41. Also with the art. הַמֶּלֶךְ Jer. 36, 26. 38, 6.

מֶלֶךְ Chald. m. emphat. מְלָכָא, plur. מְלָכִין (Kaph without Dag.) Dan. 2, 21. 47. al. and by Hebraism מְלָכִים Ezra 4, 13, emphat. מְלָכִים Dan. 2, 44; a king, Ezra 5. 6. 7. 6. 3. 4, 23. Dan. 2, 46. 4, 15. For the king καὶ ἑξοχῆν, emphat. מְלָכָא Dan. 2, 5 sq. 3. 2 sq. Also מְלָכִים מְלָכִים king of kings, spoken of the king of Babylon Dan. 2, 37, and of Persia Ezra 7, 12; see above in Heb. מֶלֶךְ 1. β. Dan. 4, 34 [37] שְׁמַיָּה מֶלֶךְ הַשָּׁמַיִם the king of heaven i. e. Jehovah.—Dan. 7, 17 four kings, i. e. four kingdoms. as Theod. and Vulg. comp. v. 23. 24; so 8, 21, comp. v. 20. 22.

מֶלֶךְ Chald. m. c. suff. מְלָכִי, counsel, Dan. 4, 24.

מֶלֶךְ 1 K. 11, 7, elsewhere with art. הַמֶּלֶךְ, לְמֶלֶךְ, Lev. 18, 21. 20, 2 sq. 1 K. 11, 7. 2 K. 23, 10. Jer. 32, 35, Molech, pr. n. of an idol of the Ammonites, Aqu. Symm. Theod. Μολόχ, Vulg. Moloch, Sept. appellat. ὁ ἄγρον, βασιλεύς; called also מְלָכָא Milcom 1 K. 11, 5 (comp. v. 7). 33. 2 K. 23, 13; and מְלָכָא Malcam, Sept. Μελαχόμ, Jer. 49, 1. 3. Syr. مَلِكَمَة comp. Zeph. 1, 5. To this idol the Hebrews from the time of Solomon sacrificed infants on בְּמוֹת erected in the

valley of Hinnom ; see מְנַחֵם no. 4. According to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox ; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries ; see Jarchi ad Jer. 7, 3. Lund Jud. Heiligthümer p. 638. Carpzov. Antiq. 87, 404. Such a tradition is strongly confirmed by a passage in Diodorus Siculus, respecting human sacrifices offered by the Carthaginians to Κρόνος i. e. *Saturn*, Diod. Sic. 20. 14. Hence it has been commonly held, that the *Molech* of the Old Test. was also *Saturn*, and indeed the planet Saturn, which the ancients regarded as a κακοδαίμων to be appeased with human sacrifices ; see Comm. on Is. II. p. 343, and comp. in בְּיָדָם p. 463.—But from the language of Jeremiah, e. g. 32, 35 and they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, comp. 19. 5 they have built also the high places of Baal. to burn their sons in the fire for burnt-offerings unto Baal. it would seem to follow that the idol *Molech* (הַמֶּלֶךְ) was no other than *Baal* (הַבַּעַל), to whom also in the region of Carthage and Numidia children were immolated ; see three Punic inscriptions, Monumm. Phœnic. pp. 448, 449, 453. It may be supposed that מֶלֶךְ, מְלָכִים, מְלָכָה, was an epithet of Baal in current use chiefly among the Ammonites, as מְלָכָה was an epithet of the same god among the Tyrians ; see in בַּעַל no. 5. Among the Phenicians also a customary epithet of Baal was מֶלֶךְ עֹלָם *king eternal*, and also simply מֶלֶךְ *king* ; see Monumm. Phœn. l. c. The forms מְלָכִים, מְלָכָה, may be compared with בְּגִזָּה p. 214 ; i. e. the endings ם- and ך- may be regarded as diminutive forms of endearment affixed to the names of gods ; although in these syllables there may also lurk a suffix, the force of which was by degrees lost, as in the names of the gods Ἄδωνις, Ἄδωνι ; Βαυλίτις, בְּעֵלְתֵי, Monumm. Phœnic. p. 400 ; see also art. אֲדֹנָי p. 13 above.—For the apologetic comments of the Rabbins see in עֵבֶר Hiph. no. 4.

מְלָכָה Chald. f. emphat. מְלָכָה, a queen, i. q. Heb. מְלָכָה, Dan. 5. 10.

מְלַכְרָה f. (ר. לְכַר) c. suff. מְלַכְרָהוּ, a noose, snare, springe, Job 18, 10.

מְלָכָה f. (ר. מְלָךְ) constr. מְלָכָה, a queen, i. e. the consort of a king Esth. 1, 9 sq. 7, 1 sq. or as reigning in her own right, e. g. the queen of Sheba 1 K. 10, 1. 4. 10. 13. Plur. מְלָכוֹת of the wives of Solomon who were of royal birth, opp. to concubines (פְּרִיגְנָטִים) Cant. 6, 8. 9.

מְלָכָה (id. or Chald. counsel) *Milcah*, pr. n. of the daughter of Haran, the wife of Nahor, Gen. 11, 29. 22, 20.

מְלָכָה, see מְלָכָה.

מְלָכָה Chald. f. constr. מְלָכָה, emphat. מְלָכָה, i. q. Heb. מְלָכָה, a kingdom, i. e.

a) *dominion, reign*, the exercise of kingly power, Dan. 4, 28. 6. 2. 7. 14. al. In the genit. as adjunct for an adj. *royal* ; as בֵּית מְלָכֻוּ בֵּית מְלָכֻוּ the royal residence, metropolis, Dan. 4, 27 ; הַיְסֵד מְלָכֻוּ the royal palace 4, 26. מִן הַרְרֻשׁ מִן הַרְרֻשׁ the reign of Darius Ezra 4, 24. 6. 15. Spoken of the kingdom or dominion of God Dan. 3, 33 ; and of the future reign of the saints 7, 18. 22. 27.

b) *realm*, a country under kingly rule, Dan. 2, 39. 44. 7, 23. Plur. emphat. מְלָכֻוּ Dan. 2, 44. 7, 23. Syr. مَلَكُوت, Arab. مَلَكُوتٌ, id.

מְלָכָה f. (ר. מְלָךְ) plur. מְלָכוֹת, a word of the later Hebrew, freq. in the books of Chron. Esth. and Daniel, but rare in the earlier books, as Num. 24, 7. 1 Sam. 20, 31. Ps. 45, 7. 103, 19. 145, 11 sq.

1. a kingdom, i. e. the royal dignity, dominion, reign, Dan. 11, 21 comp. v. 4. Esth. 1, 19. מִן הַמְּלָכֻוּת מִן הַמְּלָכֻוּת the kingdom (dominion) of Saul 1 Chr. 12, 23. 2 Chr. 12, 1. Often in the following phrase : Dan. 1, 1 in the third year הַשְּׁלִישִׁי הַשָּׁנָה הַשְּׁלִישִׁי of the reign of Jehoiakim. 2, 1. 8, 1. 1 Chr. 26, 31. 2 Chr. 15, 10. al. comp. the earlier phrase הַמְּלָכֻוּת הַרְבֵּעִי 1 K. 15, 1. 9. Often in the genit. as adjunct for the adj. *royal*, e. g. בֵּית הַמְּלָכֻוּת the royal house, palace, (i. q. בֵּית מְלָךְ,) Esth. 1, 9. 2, 16. 5, 1 ; דְּבַר הַמְּלָכֻוּת (i. q. דְּבַר הַמֶּלֶךְ) a royal mandate Esth. 1, 19 ; מִן הַמְּלָכֻוּת

the royal throne 1 Chr. 22, 10. Esth. 1, 2. 5. 1. al. תִּבְבַּט מ' Ps. 45, 7; מ' הוֹדֵר 1 Chr. 29, 25. Dan. 11, 21; also מ' רִיזֵן מ' royal wine Esth. 1, 7.—Ellipt. Esth. 5, 1 לְבָשָׁה לְמַלְכָּה she put on royal apparel.

2. a kingdom, i. e. a realm, a people under kingly rule; e. g. מ' יְהוּדָה the kingdom of Judah 2 Chr. 11, 17; מ' בְּשָׁדִים the kingdom of the Chaldeans Dan. 9, 1; מ' פָּרַס the kingdom of the Persians 2 Chr. 36, 20. Dan. 10, 13. etc. מ' הַצִּי the half of the kingdom Esth. 5, 3. 6. 7. 2. Plur. מַלְכוּתִים Dan. 8, 22.

מַלְכִּיָּאֵל (God's king, i. e. appointed by him, fr. מַלְכָּה,) *Malchiel*, pr. n. m. Gen. 46, 17. Num. 26, 45. 1 Chr. 7, 31.—Patron. in י— Num. 26, 45.

מַלְכִּיָּהּ and מַלְכִּיָּהוּ (Jehovah's king) *Malchiah*, pr. n. m. a) 1 Chr. 9, 12. Neh. 11, 12. Jer. 38, 1. b) Ezra 10, 31. Neh. 3, 11. 14. 13. c) Neh. 8, 4. 10, 3. d) Jer. 38, 6. e) Ezra 10, 25.

מַלְכִּי־צְדָק (king of righteousness) pr. n. *Melchizedek*, king of Salem (Jerusalem) and a priest of Jehovah, Gen. 14, 18. Ps. 110, 4. Comp. Heb. c. 7.

מַלְכִּירָם (king of altitude) *Malchiram*, pr. n. m. 1 Chr. 3, 18.

מַלְכִּישׁוּעַ (king of help) *Malchishua*, pr. n. of a son of Saul, 1 Sam. 14, 49. 31, 2. Also written separately מַלְכִּי־שׁוּעַ 1 Chr. 8, 33. 9, 39.

מַלְכָם (their king) *Malcam*, pr. n. a) An idol of the Moabites and Ammonites, i. q. מַלְכָם and מַלְכָּה, Jer. 49, 1, 3; see in מַלְכָּה. But in Zeph. 1, 5 and Am. 1, 15 מַלְכָם is *their king*. b) A man, 1 Chr. 8, 9.

מַלְכָם I *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 K. 11, 5. 33. 2 K. 23, 13. See in מַלְכָּה.

מַלְכָּה an error for מַלְכָּה q. v.  
מַלְכָּה fem. of the Chald. form מַלְכָּה, (as מַלְכָּה fr. מַלְכָּה) a queen, found only in Jer. 7, 18. 44, 17. 18. 19. 25; in which passages מַלְכָּה הַשָּׁמַיִם the queen of heaven, which the Hebrew women worshipped, is either the moon, or *Astarië* (כַּשְׁתַּוְיָה) i. e. the planet Venus. So Sept. in c. 44. and Vulg. everywhere. But several Mss. read the word fully

written מַלְכָּה הַשָּׁמַיִם the service or worship of heaven, as also the Syr. renders it מַלְכָּה מַלְכָּה *cultus cæli*, i. e. abstr. for coner. the gods of heaven.

מַלְכָּה f. with art. הַמַּלְכָּה (the queen) *Moleketh*, *Hammoleketh*, pr. n. 1 Chr. 7, 18.

\* I. מַלַּל *to speak*, mostly poet. for the comm. דָּבַר. Chald. and Syr. מַלַּל, מַלַּל, id. It has something of the onomatopoeic character, like Gr. *λαλέω* Germ. *lallen*.—In Kal once part. מוֹלֵל Prov. 6, 13.

PIEL מַלַּל, *to speak*, c. acc. Job 8, 2 how long wilt thou speak such things? 33, 3. Ps. 106, 6; with dat. of pers. and a direct clause following, as Gen. 21, 7 מַלַּל לְאַבְרָהָם וְגו' who would have said to Abraham, Sarah shall give children suck? Comp. דָּבַר no. 1. c.

Deriv. מַלְכָּה word, pr. n. מַלְכָּה.

\* II. מַלַּל i. q. מַיַח, *to cut off*, or *to be cut off*, espec. of grass, herbage, ears of grain. Fut. in the Chald. form, יִמְלַל Job 14, 2. 18, 16. plur. in pause יִמְלְלוּ 24, 24. Ps. 37, 2, *to be cut off*; see Bleek on these forms, in Rosenm. Repertor. I. p. 80.—Job 14, 2 וַיִּמַּל וַיֵּצֵא כַּצִּיחַ like the flower he cometh forth and is cut down. 18, 16 *beneath, his roots are dry*, וַיִּמַּל מִמַּעַל וַיִּצְרֵר *above, his branches are cut off*.—Others, as Kimchi and Simonis, derive these forms from מַמַּל, which seems to be supported by the noun נַמְמָה; but the preceding mode is better established.

NIPH. *to be circumcised*, i. q. נִמְוֵל or נִמְוֵל from r. מוּל. Præt. נִמְלָחָם for נִמְלָחָם, Gen. 17, 11.

Po. מוּלַל, fut. יִמְוֵל, *to cut off*, Ps. 90, 6; see מוּל Pil.

Deriv. מַלְוֵלָה.

מַלַּל Chald. PA. מַלַּל, *to speak*, Dan. 7, 8. 11. 20. 25; c. עם with any one Dan. 6, 22.

מַלְלַי (eloquent, r. מַלַּל I) *Milalai*, pr. n. m. Neh. 12, 36.

מַלְמֵד or מַלְמֵד m. (ר. לָמַד) once in constr. Judg. 3, 31 מַלְמֵד הַבָּקָר an ox-goad, a stout staff with an iron point at one end for urging on oxen; see Maun

drell's Journ. Ap. 15. Gr. βουπλήξ Il. 6. 135, and βούκεντρον. See Schöttgen de Stimulo boum, Francof. 1774.

\* מְלֵעֵךְ in Kal not used, *to be smooth*, i. q. מְלֵעֵךְ q. v.

ΝΙΡΗ. Ps. 119, 103 *how smooth (בְּמֵלֵעֵךְ) to my palate are thy words*, i. e. pleasant, sweet.

מְלֵעֵר with art. הַמְלֵעֵר Dan. 1, 11, 16, a name of office in the Babylonian court, prob. Pers. ملسی *master of wine, chief butler*; so Bohlen Symb. p. 22.

\* מְלֵקַס *to nip, to nip off, to crack*, e. g. the neck of a fowl Lev. 1, 15, 5, 8. Sept. ἀποκλιζω. Kindr. is מְרַקַס, the ר being softened into ל, and פ interchanged with מ. Syr. and Chald. מְלַגַּל to pluck.

מְלֻקָּה m. (r. לָקַח) 1. *prey, booty*, espec. of cattle and animals. Num. 31, 12 אֲחֵי־הַשְּׂבִי וְאֵחֵי־הַמְּלֻקָּה וְאֵחֵי־הַשְּׂבִי *the captives, and the prey, and the spoils*; but in v. 11, 27, 32, the *captives* also are included under this word. Is. 49, 24, 25.

2. DUAL מְלֻקָּהיִם *the two jaws*, with which food is taken, Ps. 22, 16.

מְלֻקֵּשׁ m. (r. לָקַשׁ) *the latter rain*, i. e. the vernal, the showers which fall in Palestine in the months of March and April before the harvest, Prov. 16, 15. Zech. 10, 1. Hos. 6, 3; often coupled with יוֹרֵה, מוֹרֵה, the early or autumnal rain, Deut. 11, 14. Jer. 3, 3, 5, 24. Poet. of eloquent discourse, Job 29, 23.—On the rains of Palestine see Bibl. Res. in Palest. II. p. 97.

מְלֻקָּהיִם m. dual (r. לָקַח) *tongs* for the fire, Is. 6, 6. So of small *tongs* or the like, *snuffers*, for lamps, etc. 1 K. 7, 49. 2 Chr. 4, 21. With suff. מְלֻקָּהיָהּ id. Ex. 25, 38, 37, 23. Num. 4, 9.

מִלְתָּהָ f. (r. לָתַח) *a wardrobe, vestry*, sc. of the king, 2 K. 10, 22. So the context demands, and so Vulg. Chald. Arab. Kimchi.

מִלְתִּי (perh. for מִלְאָתִי my fulness, r. מָלָא) Mallothi, pr. n. m. 1 Chr. 25, 4, 26.

מִלְתָּעוֹת f. plur. (r. לָתַעַ) constr. מִלְתָּעוֹת Ps. 58, 7; also with the letters transp. מִתְלָעוֹת Job 29, 17. Prov. 30, 14. Joel 1, 6; *the biters, the grinders*, poet. for the

*teeth*. Comp. Ethiop. ሙሉሉት the jaw, pr. that with which one bites; Ludolf p. 19. There seems to be no reference to a particular class of teeth, as the incisors, maxillary, etc.

מִמְגָּרָה f. (Dagesh euphonic) plur. מְמַגְרֵי Joel 1, 17, *garners, storehouses*, places or buildings where grain is laid up, i. q. מְגוֹרֹה. It is a denom. from מְגַרָה Hag. 2, 19, with מ local prefixed; comp. מְרַאֲשׁוּהָ, מְרַגְלֵי, and Lehrgeb. § 122. 1. no. 14. R. מְגַר I. 3.

מִמְדָּרִים m. plur. (r. מְדַר) *measures*, sc. of the earth, Job 38, 5.

מְמוּקָּן Memucan, pr. n. of a prince or satrap in the court of Xerxes, Esth. 1, 14, 16, 21. Also מוּמְקָן v. 16 Cheth.

מְמוּתָהּ m. (r. מוּתָהּ) only in plur. מְמוּתָהֶם, *deaths*, Jer. 16, 4. Ez. 28, 8.—In 2 K. 11, 2 Cheth. constr. *the dead, the slain*, where Keri מוּמְתָהֶם.

מְמִזְרֵר m. (r. מְזַר) *filthiness*, constr. *filthy, polluted*; hence

1. *one spurious, a bastard*, Deut. 23, 3. Sept. ἐκ πορνῆς, Valg. de scorto natus, and so the oriental intpp. as also the Rabbins, who use this word of a bastard.

2. Metaph. *a stranger, foreigner*, Zech. 9, 6. Sept. ἀλλογενής. In like manner, foreign nations are often compared to harlots by the Hebrew poets, comp. Is. 23, 17, 18.

מְמַכֵּר m. (r. מָכַר) 1. *sale*, Lev. 25, 27, 29, 50.

2. Constr. *thing sold*; Lev. 25, 25 אֲחֵי־הַמְּכָר *that sold by his brother*. v. 28, 33. Ez. 7, 13. Plur. Deut. 18, 8.

3. *something for sale, ware*, etc. Lev. 25, 14. Neh. 13, 20.

מְמַכְרָתָּהּ f. (r. מָכַר) *sale, a selling*, i. q. מְמַכֵּר no. 1, Lev. 25, 42.

מְמַלְכָּהּ f. (r. מָלַךְ) constr. מְמַלְכָּהּ, c. suff. מְמַלְכָּהּי; plur. מְמַלְכוֹת, constr. מְמַלְכוֹת; i. q. מְלָכָהּ, but of an earlier age, though also found in the later books, as 2 Chr. 11, 1, 14, 4, 17, 5, a1.

1. *kingdom*, i. e. the royal dignity, *dominion, reign*, 1 K. 11, 11, 14, 8, 1 Sam. 28, 17. In genit. for the adj. *royal*, as מְמַלְכָּהּ עִיר *the royal city* Josh. 10, 2,

Sam. 27, 5; מִיָּה אֵינִי Am. 7, 13; also Chr. 23, 20. 2 K. 11, 1. Abstr. for concr. Sam. 10, 18 כְּלֵי־הַמְּלָכֹת i. e. *all kings*. 2. *a kingdom*, i. e. *a realm*, a people under kingly rule; Num. 32, 33. 1 Sam. 14, 21. Ex. 19, 6.

מִמְּלֹכֹת f. (r. מְלָךְ) only constr. מְּלָכֹת *kingdom*, i. q. מְּלֹכָה no. 2; Josh. 13, 12 sq. 1 Sam. 15, 28. 2 Sam. 16, 3. Jer. 26, 1.

מִמֶּנּוּ, see מִן and מִן init.

מִמְּסָה m. (r. מִסָּה) *mixed wine, spiced wine*, i. q. מִסָּה q. v. Prov. 23, 30. Is. 65, 11. See in מִזֶּגֶן.

מִמְּטָר m. *grief, sorrow*, Prov. 17, 25.—R. מִמְּטָר; as מִמְּטָר, r. מִמְּטָר; מִמְּטָר, r. מִמְּטָר.

מִמְּרָא (pr. fattening, then concr. fat, r. מִמְּרָא) *Mamre*, pr. n. of an Amorite who made a league with Abraham, Gen. 14, 13. 24. Hence מִמְּרָא אֵלֹנֵי מִמְּרָא *the oaks of Mamre*, Gen. 13, 18. 18, 1; and simpl. מִמְּרָא *Mamre* 23, 17. 19. 35, 27; the name of a grove of oaks not far from Hebron. [Mamre is said to be Hebron, Gen. 23, 19. 35, 27. But the *oaks* or *terebinths* of *Mamre* are distinguished from Hebron or Mamre itself, Gen. 13, 18. 18, 1. They are placed by a tradition older than Josephus at some distance from Hebron towards Jerusalem; Jos. B. J. 4. 9. 7. See *Bibl. Res. in Palest. II.* p. 454. I. p. 318. *Bibliotheca Sacra*, 1843, p. 52.—R.

מִמְּרָרִים m. plur. (r. מִמְּרָר, Dag. euphon.) *bitternesses, calamities*, Job 9, 18.

מִמְּשָׁח m. (r. מִשָּׁח) *expansion*; Ez. 29, 14 מִמְּשָׁח כְּרוּב *cherub of expansion*, Vulg. *cherub extensus*, i. e. with expanded wings; comp. v. 16 and Ex. 25, 20.

מִמְּשָׁל m. (r. מִשָּׁל) *dominion, rule*, Dan. 11, 3. 5. Plur. מִמְּשָׁלִים concr. *princes, lords*, 1 Chr. 26, 6.

מִמְּשָׁלָה f. (r. מִשָּׁל) Mic. 4, 8; constr. מִמְּשָׁלָה Gen. 1, 16. Ps. 136, 8; c. suff. מִמְּשָׁלָה Is. 22, 21; Plur. constr. מִמְּשָׁלוֹת Ps. 136, 9, c. suff. מִמְּשָׁלוֹתָיו Ps. 114, 2; *dominion, rule*, Mic. 4, 8. Dan. 11, 5; also 1 K. 9, 19. 2 Chr. 8, 6. Jer. 51, 25. 34, 1; of Jehovah's dominion Ps. 114, 2. 145, 13; also the office of a prince of

the court, Is. 22, 21. Trop. of the rule of the sun and moon, Gen. 1, 16. Ps. 136, 8.—Hence concr. a) *dominions, jurisdiction, realm*, 2 K. 20, 13. Ps. 103, 22. b) *rulers, princes, chief officers*, 2 Chr. 32, 9. Less well Sept. Vulg. *power, army*. Comp. 1 Chr. 26, 6.

מִמְּשָׁק m. (r. מִשָּׁק) *possession*; once Zeph. 2, 9 מִמְּשָׁק הַרְוֵל *the possession of the bramble*, a place overgrown with brambles. Comp. Is. 14, 23.

מִמְּתָקִים m. plur. (r. מִתָּקִים) *sweetnesses, sweet things*, Cant. 5, 16. Neh. 8, 10.

מִן m. (r. מִינָה) c. suff. מִינָה Neh. 9, 20, but in other Mss. without Dag. *manna*, which some regard as identical with the *manna Arabica*, a sweet resin similar to honey, which in Arabia and other oriental regions exudes chiefly in July and August, before sunrise, from the leaves of several species of trees and shrubs, but principally from the tamarisk genus. Ex. 16, 15–35. Num. 11, 6 sq. Deut. 8, 3. 16. Josh. 5, 12. Ps. 78, 24. Within the present century English naturalists first proved that a certain insect, similar to the *coccus*, is cooperative in producing the manna; see Hardwicke in *Asiatic Researches XIV* p. 182 sq. Frederick in *Transact. of the Lit. Soc. of Bombay, Lond.* 1819. Vol. I. p. 251 sq. This has more recently been confirmed by Ehrenberg, who has shown that the manna flows out of the leaf in consequence of the punctures of this insect. The tree which produces it at Sinai is the *Tamarix gallica mannifera*, Arab. طرفا *Turfa*; and the insect is called *coccus manniparus*. See Ehrenb. *Symbol. Phys. Berl.* 1829. *Bibl. Res. in Palest. I.* pp. 170, 550. Comp. Niebuhr's *Descr. of Arab.* p. 145. Germ. J. E. Fabri *Historia Mannæ in Fabri et Reiskii Opusc. med. Arab.* p. 121.—Arab. مَن id. pr. *a portion, gift* from heaven, fully من السما. But allusion is made to another derivation Ex. 16, 15. 31; comp. *Chald. מִן*. [Of all the characteristics ascribed in Scripture to the manna, not one belongs to the present manna; nor could there ever have been a supply of it sufficient for the consump-

tion of a host like that of Israel, containing at least two millions of people; see *Bibl. Res. in Palest. l. c.*—R.

מן Chald. Pron. 1. Interrog. *who?* Ezra 5, 3. 9. Dan. 3, 15. Also in an indirect interrog. Ezra 5, 4.

2. Indef. מן־דֵּי *whoso, whoever*, Dan. 3, 6. 11. 4, 14.

מן m. (r. מִן) 1. *part, portion*. The proper subst. force of this word does not indeed occur in common use in the O. T. since the form מְנָהוּ Ps. 68, 24, which Simonis explains by: *the portion of him (them)*, i. e. of the dogs, is more readily solved another way, viz. by rendering it: *that the tongue of thy dogs may lap (המְנִיחַ) of it*. But the primary subst. power is manifest in the forms מִמֶּנִּי pr. *a parte mea*, Fr. *de ma part*, Engl. *for or on my part*, (comp. Ez. 3, 17 *warn them מִמֶּנִּי on my part*, from me.) and מִמֶּנּוּ *a parte ejus, on his part*; and hence the prep. מִן is pr. originally nothing but the constr. state sing. of מִן; and מִנֵּי Is. 30, 11 is its constr. plural.

2. Plur. מְנִיִּם *strings* of an instrument, pr. slender threads, from their being *divided*, Ps. 150, 4. Syr. مَنَ id. Prob. also we may refer hither Ps. 45, 9: *out of ivory palaces מְנֵי שְׂמֵחֵיהֶן the strings (resounding music) have made thee glad*. On the plural ending מֵיִ for מֵיִ, see *Lehrg.* p. 525, 526. *Ewald's Gram.* § 359.

מִן and מִי, before a guttural מ, rarely מ (as מִהוּט Gen. 14, 23, מִרְדֵּה 2 Sam. 18, 16, and constantly in the forms מִהוּץ, מִהוּרֹת), poet. מִנִּי with Yod paragog. as annexed to the constr. state Judg. 5, 14. Job 6, 16. Ps. 44, 10. 11. Is. 46, 3. al. once מִנֵּי plur. constr. Is. 20, 11; c. suff. מִמֶּנִּי (see מִן no. 1), poet. מִנִּי and מִנֵּי (by Syriasm); מִמֶּנּוּ in pause מִמֶּנּוּ, f. מִמֶּנּוּ; מִמֶּנּוּ for מִמֶּנּוּ *from him*, poet. מִמֶּנּוּ, f. מִמֶּנּוּ; plur. מִמֶּנּוּ for מִמֶּנּוּ *from us*; מִמֶּנּוּ poet. מִמֶּנּוּ, f. מִמֶּנּוּ. Syr. مَن; Arab. مِّن, usually joined to the next word by dropping Nun, as with the art. مِّنْ for مِّنْ De Sacy *Gram. I.* § 838. Strictly מִן is constr. state of the noun מִן, (as מִן constr. מִן,) pr. *part of* any thing, and hence a Preposition; see מִן no. 1.

1. Strictly as a Prep. *partitive*, (מן קִצְחֵיהֶּהּ Mem partitive as the Hebrews call it,) denoting a part taken from or out of a whole, which in Gr. and Lat. is expressed by the prepositions ἐξ, ἐκ, ex, e, and also by ἀπό, ab, a, rarely by de.

a) Put after numerals; Ruth 4, 2 *ten men מִזְקְנֵי הָעִיר of the elders of the city*. 2 K. 2, 7 *fifty men מִבְּנֵי הַנְּבִיאִים of the sons of the prophets*. Neh. 1, 2 *אחד מֵאַחֵי מֵאַחֵי one of my brethren*. Job 5, 1 *מִי מִקְדָּשִׁים who of or among the holy?* Jer. 45, 28 *אֲדָבָר מִי רָקוּם מִמֶּנִּי shall know whose word shall stand, of me or of them*, mine or theirs, where מִן refers to מִי, as in Job l. c.—So after substantives which denote a part; 2 Chr. 31, 3 *הַמֶּלֶךְ מִן הַמֶּלֶךְ the king's portion from (מִן) his substance*. Is. 21, 11 *מָה מִלַּיְלָה what of the night?* i. e. what part (time) of the night?

b) Indefinitely, the noun being omitted. α) As referring to number or multitude, it implies *some out of* a whole number; Ex. 17, 5 *תִּקְחִי מִזְקְנֵי יִשְׂרָאֵל (some) of the elders of Israel*. 16. 27 *יָצְאוּ מִן הָעָם there went out (some) of the people*. Gen. 33, 15. Num. 13, 23. 2 Sam. 11, 17. Ez. 5, 4. Am. 2, 11. Cant. 1, 2 *רִשְׁקוּנִי מִפִּי שִׂיחוֹת פִּיהוּ let him kiss me (with some) of the kisses of his mouth*. So Arab. مِنْهُمْ some of them Kor. 57.

26; also بَعْضٌ c. genit. a part, some; Syr. مَن. Comp. the Fr. indef. art. *des anciens, des baisers*.—More rarely it marks *one out of* a number; Gen. 28, 11 *וַיִּקַּח מִן הַבָּתָּרִים אֶת אֶחָד מֵאֲבֹתָיו one of the stones of the place, comp. v. 18*. Ex. 6, 25 *אֶתְּיָר מִן הַבָּתָּרִים Eleazar took him one of the daughters of Putiel to wife*. Jer. 1, 1. Dan. 11, 5 *הַמֶּלֶךְ מִן הַמֶּלֶךְ the king of the south שְׂרָרִי וְאֶחָד מִן שְׂרָרָיו and one of his princes*, Sept. εἷς ἐκ τῶν δυναστῶν. So Arab. بَعْضٌ, Syr. مَن, of one. β) As referring to a whole, *something, some of*; as מִדָּם (some) of the blood, some blood, Ex. 12, 7. 29, 21. Lev. 5, 9. (So מִן־שָׂטָן Barhebr. 529.) Job 11, 6 *אֲנִי מִן־עֲוֹנוֹתֶיךָ (something) of thy guilt*. Ps. 137, 3. With a negat. part. *nothing, none at all*; 1 K. 18, 5 *וְלֹא נִבְרְרָה מִן וְלֹא נִבְרְרָה and that we destroy none of the beasts*. 2 K. 10, 10. Deut. 16, 4. Nah. 1, 14 *וְלֹא יִזְרַע מִן־שָׂדֶה עוֹר there shall be sown*

*nothing of thy name* more, nothing which bears thy name. γ) Hence is manifest the proper force of the Arab. من 'pleonastic,' treated of by Agrell, de Variet. gen. et num. in Lingg. Orient. p. 142 sq. and corresponding to which there are similar phrases in Hebrew. In these Arabic formulas, ما من الا الله, lit. *nothing of God but God*, i. e. there is no God but God, Kor. Sur. 3, 55. 5, 77. 38, 65 (comp. the same words without من Sur. 3, 1. 11, 27. 20, 7); ما من احد *nothing of one, not even one*, Sur. 2, 96. 19, 98; ما لهم من علم lit. *nothing to them of knowledge*, i. e. they have no knowledge, Sur. 18, 4 (comp. without من 22, 70. 24, 14); in these and many other like instances, מן is not pleonastic, but partitive: *not a single part of God*, i. q. *no god; not a particle of one, not even one; not a particle of knowledge*, etc. In Syriac the corresponding form is ܡܢ ܡܢܐ and contr. ܡܢܐܡܢܐ nequaquam, Gal. 5, 16.—Hence in Heb. א) מֵאֶחָד lit. *any part of one*, i. e. *even one, ullus*. Deut. 15, 7 *if there be a poor man among you* מֵאֶחָד אֶחָד *any one of your brethren*. Lev. 4, 2 *and if he doeth* מֵאֶחָד מֵהֵנָּה *any one of them*; comp. Ez. 18, 10 where אֶחָד seems to be spurious. Dan. 8, 9 see in מֵבְיָרֵךְ. ב) In the negative phrases מֵאֵיֶשֶׁת, Is. 40, 17. 41, 24, i. e. (something) *from nothing, nihili quid*, as if diminutive of *nothing*, q. d. *less than nothing*. though there is here no comparative force in מן. Is. 40, 17 *all nations before him are* מֵאֵיֶשֶׁת *as nothing, and they are counted to him* מֵאֵיֶשֶׁת *less than nothing*. 41, 24 *ye are from (less than) nothing, and your work, from (less than) nought*; comp. v. 12. 29. The rendering *less than nothing* is rather mathematical than poetical, though it correctly expresses the fact that the idea of *nothing* is diminished by prefixing this particule. Nor is this usage peculiar to Isaiah; to it indeed belongs the form מֵאֵיֶשֶׁת *not one, not even one, none*, as Jer. 10, 6 מֵאֵיֶשֶׁת כְּמוֹד יְיָ *not one is like to thee, Jehovah*. v. 7. So too I would explain the phrase מֵאֵיֶשֶׁת יוֹשֵׁב i. q. *no inhabitant*, see in מֵאֵיֶשֶׁת no. 5. d. p. 43.—But to this

idiom do not belong several passages in which interpreters have thought they discovered the מן pleonastic; Storr Observatt. p. 450. Thus Gen. 7, 22 *all in whose nostrils was the breath of life, מִכָּל אֲשֶׁר* *of all that was on the dry land, died*; i. e. all animated beings died. So in the anacoluthon Judg. 10, 11. 12.

e) After verbs of *taking* or *receiving* of or from any thing. i. e. a *part* from a whole; e. g. Gen. 2, 22 *the rib which the Lord took מֵאָדָם* *from the man*. Ex. 29, 22 *thou shalt take of the ram the fat*. Job 23, 6. So after verbs of a similar sense; as verbs of *eating*, מִכָּל מִן Gen. 25, 20. Job 31, 17; of *satiation*, מִן שָׂבַע; of *choosing* from a number Ex. 18, 25. 2 K. 10, 3. Vice versa also after verbs of *giving* Gen. 25, 30. 30, 14; so too after verbs of *filling*, as מִן מִלֵּא מִן; of *leaving* Ex. 10, 5. Lev. 6, 9; of *teaching* Is. 2, 3. Ps. 59, 13. In all these examples מן denotes a *part, portion, some*; which the Greek, French, and German express also by the genitive, as ἐσθίειν καὶ πίνειν τινός, *prenez du sang, nimm des Blutes*.

2. From the above partitive signification comes the notion of *proceeding out* of any thing, i. e. *out of, of, from*. Gr. ἐξ, Lat. ex, implying that a thing has been *in* another and made as it were *part* of it. So very freq. in the proper sense after verbs signifying *to go out* e. g. from a people, city, land, gate, and the like, see in מֵצֵא; to draw out sc. from the water, a pit, Ps. 18, 17. 40, 3; to draw water out of a well Is. 12, 3; to deliver or save from the power of any one; see the verbs מֵצַד, מֵצָר, מֵצָרָה; e. g. מֵצָרָה Ps. 17, 13. מֵצָרָה 33, 19. מֵצָרָה 22, 21; also to help (save) from Deut. 33, 7. Ps. 43, 1; to drive out from a land Ps. 10, 18; to cut off from a land Ez. 14, 17; to remove out of Deut. 26, 13. al. Further, to take or receive from, see מֵקָרָה; to cry out from any place Jon. 2, 3. Hab. 2, 11. al. Trop. to pass from one state to another. e. g. to be turned from sorrow to joy, Esth. 9, 22 comp. Is. 17, 1.—Hence spoken:

a) Of the material out of which any thing as it were *proceeds*, is formed or made. Gen. 2, 19 *and the Lord God formed מֵן הָאָדָמָה כָּל-חַיֵּי הַשָּׂדֶה* *out of*



the ground every beast of the field. v. 23. Cant. 3, 9 Solomon made a litter (pallanquin) מִצֵּיַר הַלְבָנוֹן of the wood of Lebanon. Ps. 16, 4. 45, 14. Hos. 13, 2.

b) Of source or origin, e. g. α) Of parents. Gen. 17, 16 kings shall be מִמֶּנָּה of her. 16, 2. 1 Sam. 2, 20 the Lord give thee seed of this woman. Judg. 11, 34 she was his only daughter. אִין לוֹ מִמֶּנּוּ he had no other of himself, of his own body. Gen. 35, 11. Lev. 21, 17. Job 14, 4 אִין רִתֵּן טְהוֹר מִטְמֵא who will show one pure born of the impure! see in נִתָּן no. 1. i. Is. 58, 12 מִמֶּךָ those from thee, thy children, descendants. β) Of a people or native place; 1 Sam. 9, 1 אִישׁ מִבְּנֵימִין a man of Benjamin. Judg. 13, 2 אִישׁ מִצֹּרְעָה a man of Zorah. 12, 8. 17, 7. 2 K. 21, 19. Am. 1, 1. Jer. 1, 1. Neh. 7, 6. So of beasts and things; Ps. 80, 14 הַזֵּיזִר מִיַּעַר the boar of the forest. Jer. 5, 6. Ps. 80, 9 גִּפְנוֹ מִמִּצְרַיִם a vine of Egypt. Comp. Ps. 72, 16. Trop. Neh. 6, 8 thou feignest them מִלְבָּבָה out of thine own heart.

c) Of the author or agent from or by whom any thing proceeds or is done; so Gr. ἀπό i. q. ὑπό Hdot. 2, 54. Thuc. 3, 36. E. g. מִן הָרְתָה to conceive by any one Gen. 19, 36. Hos. 7, 4 אֵוֶן בִּצְרָה heated by the baker. Ps. 9, 14 מִשְׂנְאָי my sorrow from (caused by) them that hate me. 31, 12. 62, 2. Judg. 14, 4. Job 6, 25. Prov. 16, 1. 1 Chr. 13, 2. Hos. 8, 4. So with passive verbs, Ps. 37, 23. Ecc. 12, 11.—Often as marking the author of a judgment or estimate; Job 4, 17 shall mortal man be accounted just of God (מִאֱלֹהִים), a man pure of his maker? i. e. can he be just and pure in the judgment or sight of God? Num. 32, 22 מִיְהוָה נְקִיִּים guiltless before Jehovah. Zech. 11, 13. Contra. Ps. 18, 22 לֹא רָשָׁעִי מִאֱלֹהִים I have not done wickedly before my God, he being judge; but others take it here as constr. prægn. I have not wickedly departed from my God. Jer. 51, 5. Deut. 32, 47.—To the same idiom may be referred Gen. 3, 14 אָרוּר אַחַהּ מִכָּל־הַבְּהֵמָה cursed art thou of all beasts, their curses follow thee; Sept. ἀπό πάντων τῶν ἀγῶν, i. e. ἀπό for ὑπό, see above. Gen. 4, 11. So on the other hand בְּרִיָּה מִן Deut. 33, 24. Judg. 5, 24; though

both these passages may be referred no. 5 below.

d) As the efficient cause; e. g. of active verbs, Is. 6, 4 and the posts of door trembled at (מִן) the voice. Job 4, 14, 9. Ps. 6, 8. 73, 19. After passive verbs, Is. 22, 3 אֲסָרֶיךָ מִקִּישָׁה they are captured by the archers. 28, 7. Ps. 78, Ez. 27, 34. After substantives, Hos. 5 אֵין מִיַּיִן heat from (by) wine. Job 13 thoughts from the visions of the night. After an adject. Gen. 49, 12 see in לִילֵי־

e) Of the instrument; comp. Soj Trach. 1133 εἰς ἑμῆς θανάτων χιτῶν. G 9, 11 neither shall all flesh be cut off a more by the waters of a flood, מִן הַמַּבּוּל Job 7, 14. Ps. 28, 7. So prægn. Lev. 16 וְטָבַל הַכֹּהֵן אֶת־אֶזְבִּיעֵהוּ מִן־הַשֶּׁמֶן a the priest shall dip and moisten his fin with the oil.

f) Of the remote cause, the ground motive on account of, because of, which any thing is done. Joel 4, 19 [19] מִן־הַיּוֹדָה בְּנֵי יְהוּדָה for the violence the children of Judah. Is. 53, 5 פְּעִינֵנוּ for (on account of) our transgressio Prov. 20, 4. Deut. 7, 7. Josh. 22, Cant. 3, 8. Zech. 8, 10. So to rejoice (שִׂמְחָה) or grieve on account of, at a thing, Ruth 1, 13. Ex. 2, 23. Mic. 7, Also where the reason is assigned w something is not done. Lat. proæ, En for; Gen. 16, 10 לֹא יִסְפָּר מֵרֹב it sh not be numbered for multitude. Ex. 23 they could not drink of the water, bitterness. 6, 9.—Hence מִאֲשֶׁר becau see in אֲשֶׁר C. 3.

g) Of a law, rule, precept, accordi to which. in conformity with or by whi any thing is done, comp. Lat. ex mo ex lege, ex fædere; מִפִּי יְהוָה by co mand of Jehovah 2 Chr. 36, 12. Jon. 3 Hence genr. according to, after, L secundum; Ez. 7, 27 רָקַם אֲנִשְׁתָּה אַחֶם according to their ways will I do w them. Job 39, 26. מִדֶּרֶךְ according to number, as often as; see in דֶּרֶךְ.

3. Very frequent, though not as usually supposed the primary idea, the notion of receding, departing, motion from a place, e. g. from a pla hither, from a place away, out from, from, and the like, in any directi whatever, whether upwards or dow wards; e. g. מִשָּׁמַיִם from heaven Is. .

12. Ps. 14, 2. 33, 14; *מן* *to descend from* a mountain; and vice versa *עלה מן* *to ascend from*; *מן* *הקרים* 1 Sam. 2, 8. So also of the voice and the senses, as exerting themselves or called into exercise from any place or distance; comp. Judg. 5. 20 *the stars fought from heaven*. Thus of the voice Is. 24, 14. 16. 42, 10; of the hearing 2 Chr. 6, 21. 25. 30. 33. 7, 14; of the sight Cant. 2, 9 comp. 5, 4. —As opposites we find: *א*) *עד* — *מן*, and *עד* — *מן*. Lev. 13, 12 *יראשו ועד רגליו* *from his head even to his foot*. Is. 1. 6. 1 K. 6, 24, 7, 9. The same formula is often used so as to comprehend every thing without distinction, from beginning to end, from head to foot, etc. Jon. 3, 5 *מגדולם ועד קטנם* *from the greatest to the least*, i. e. all. Esth. 3, 13. Ex. 11. 5. 12. 12. 1 Sam. 5, 9. So too for *whether*—*or*. i. q. *both*—*and*, Ex. 9, 25. 22. 3. Deut. 29, 10. 1 Sam. 30, 19. With a negative particle, *neither*—*nor*, Gen. 14, 23 *אם מהוט ועד שרוף-נצל* *neither thread nor shoe-latchet*, i. e. nothing at all. 31. 24. *ב*) *אל* — *מן* *from*—*to*, see *מן* *אל-אל* A. 1. p. 51; Ps. 144, 13 *מן אל-אל* *from kind to kind*, i. e. of every kind. So *מן-ל* id. Gen. 9, 10. *ג*) *מנה* — *מן* id. Ez. 25, 13 *מתימן-והרנה* *from Teman—even unto Dedan*. For *מנה והנה* and *מנה והלצה* see in *הלצה* no. 2.—In all these constructions *למן* is more common, for which see below.—Specially

a) After verbs of going away *from* a place, see *הלה*; of coming Gen. 16, 8; of returning, see *שוב*; of sending, as *שלח*; of fetching, as *לקח* Jer. 13, 7. Also after verbs of *departing*, receding, so *סור*, *גור*, and others of kindred meaning, as *אבד מן*, *אבד מן*, *גבר מן*, *בגר מן*, *קבר מן*, *דבר מן*, *הרחיק*, *הסיר*, *הרחיק*; of repulsing, *השיב* Ps. 44, 11; of driving out, *גרש*; of withholding, *השיב*; of restraining, *השיב*; of dehorting, *השיב*. So too after verbs of desisting, *נחה*; of ceasing, leaving off. Esth. 9, 28, and *נחה מן* Gen. 29, 35; of resting, *ניח*, *שבת*; also of forgetting, *מן* *שכח* Ps. 102, 5. Here too may be referred 1 K. 12, 28 *רב לכם מעלה* *enough to you* (i. e. desist) *from going up*. Joel 1, 12 *joy is withered away from the sons of men*. Ps. 104, 35. Prov. 25, 17. So *תליה מעשותו*, see in *תליה* no. 2. a.

b) From the notion of *departing*, receding, comes the use of *מן* after verbs of fleeing, *ברח*, *נוס*; of hiding oneself, *סתר*, *עלם*, *פחד*; of fearing, *ירא*, *פחד*; of trembling (comp. in no. 2. d) Is. 6, 4. Nah. 1, 5; of being aware, guarding, *שמר*, *נשמר*; of defending, protecting, Ps. 43, 1. 107, 41. All these verbs take *מן* of the person *from* whom we flee, hide, guard, defend, or *of* whom we are afraid, beware, etc. Comp. *αφύπτιο από, καλύπτω από*, Matt. 11, 25. Luke 9, 45. 19, 42. Lat. 'custodire v. defendere ab,' 'tutus a periculo.'—Similar to these are: *הפשיר מן* *free from* a master Job 3, 19; *מגורו מן* *a refuge from the enemy* Nah. 3, 11; *צל מהרב* *a shadow from the heat*, which protects from the heat, Is. 4, 6. 25, 4. Job 21, 9. So Esth. 5, 9 *he stood not up* *לוא זב ממנו* *nor moved for him*, i. e. for fear or reverence of him. Job 31, 23.

c) After words of receiving, *לקח מן*, *לקח מן*; of giving, Ecc. 12, 11; of seeking, *בקש*; of asking, *שאל*; here *מן* marks the person *from* whom one receives, etc. So too after a verb signifying to take vengeance *of* or *from* any one, *נקם מן* 1 Sam. 24, 13. al. Also Is. 57, 8, see in *כרת* no. 3. fin.

d) After verbs of rising or raising up *from* a place, *קום*, *הקים*, Judg. 3, 20. 2 Sam. 12, 17. So also after verbs of *consoling*, *comforting*; Gen. 5, 29 *this one shall comfort us from* (under) *our work and the toil of our hands*.

e) Often *מן* is prefixed to particles of place, (most of them being nouns,) and signifies *departure from* the place denoted by the particle. Thus: *א*) Before adverbs, *מאחור* *from behind*; *משם* *from there*, thence; *מארץ* *whence?* *מנה*, *מפה*, *הנה*; and so *מסביב*, *מלמעלה*, *מלמטה*. *ב*) Before prepositions, *מאחרי* *from after*; *מבפני* *from amid*, *from within*; *מלפני*, *ממול*, *מנגד*, *from before*; *מאת*, *ממעם*, *from with*; *משל* *from above*, *מתחת* *from beneath*; *מבין* *from between*, etc. Comp. Fr. *de chez, d'auprès*.

f) Put without a preceding verb, it implies distance or absence from any place or thing, *far from*, *away from*, comp. Gr. *ἀπὸ Ἀργεος* *far from Argos*, *φίλης ἀπὸ πατρῶδος αἰῆς* Il. 2. 162. So Prov. 20, 3 *שָׁמָּה מִיָּרִיב* *to sit away from strife*. Num. 15, 24 *מֵעֵינֵי הָעֵדָה* *away from the eyes*

of the congregation. Is. 14, 19. Hence α) i. q. *without*; Job 11, 15 *for then shalt thou lift up thy face* בְּמִוּתָּהּ *without spot*. Gen. 27, 39. Mic. 3, 6. Jer. 48, 45. β) *besides, præter*, 2 Sam. 13, 16. 1 Chr. 29, 3.—Contra

g) It implies also a connection, a dependence of one thing *from* another, so as to seem to proceed *from* or *out of* it. Is. 40, 15 מֵרֵגֶלֶי מַרְדֵּי a drop from the bucket, Sept. *σταγὼν ἀπὸ κούδου*. Cant. 4, 1. See in גָּלַשׁ, and comp. *ἐκ δίφροιο καθύμμενος* Od. 21. 420. Arab. **قرب من** *prope abesse ab aliqua re*.—Perh. Ruth. 2, 20 הוּא הַיּוֹם הַזֶּה מִגְּאֻלְנוּ *he is next from our Goel* see in אֶלָּל I. 3. p. 170. For מִצְעִירָה Dan. 8, 9, see in its order.

h) Often בֵּן marks the place or region *in* or *at* which a thing is; as מִקְרָם *from the east*, מִיָּם *from the west*, where in Engl. we say *on the east* or *eastward*, *on the west* or *westward*. The mind of the oriental passes *from* the place specified to himself; we from ourselves to the place specified. So Gen. 2, 8 *and the Lord God planted a garden in Eden* מִקְרָם *eastward*, i. e. in the eastern part of Eden. 12, 8 וְהָיָה מִקְרָם בֵּית־אֵל מִיָּם *Bethel on the west and Ai on the east*, i. e. those coming *from the west* would pass by Bethel, and those *from the east* by Ai. So מִצְפּוֹן *on the north* Judg. 7, 1. In like manner the following: מִבְּרִית *on the inside*, within; מִבְּחוּץ *on the outside*, without, as Gen. 6, 14; מִמּוּל *from before*, i. e. in front; מִתַּחַת *from beneath*, i. e. below. So Gr. *πρὸς ῥότου*, Lat. *a fronte, a tergo*; Fr. *dessous, dessus, dedans, dehors, derrière* for *d'arrière*.—When followed by a genitive or by הַ, the following forms arise: מִצֵּד *at the side of* any one; מִיְּמִין *at or on the right of* any one, מִשְׁמָאל *on the left*; מֵעַל *above*, upon, i. q. עַל; מִתַּחַת *beneath*, under, i. q. תַּחַת; מִחוּץ *i. q. חוּץ*, etc. see in הַ A. 4. d. p. 502. Thesaur. p. 805.

i) Any thing at which we look, may also be said to look towards us, e. g. a place at some distance; hence in Lat. *e regione, ex adverso, over against*. So also in Hebrew, מִבְּגַד *e regione, over against*, Gen. 21, 16. Num. 2, 2; מִרְחוֹק *e longinquo, afar off*, 1 Sam. 26, 13. Comp. *ἐστραμέναι μακρόθεν*.

k) Sometimes forms of this sort, as מִקְרָם *from the east* for *in the east*, and מִרְחוֹק *from afar* for *afar off*, are even put after verbs of motion to mark the terminus or place whither; so Is. 22, 3 מִרְחוֹק בָּרְחוּ *they have fled afar off*, far away. 23, 7 *her own feet shall carry her afar off to sojourn*. Gen. 13, 11 וַיֵּסֶע לוֹט מִקְרָם *and Lot journeyed eastward*. Such phrases seem to be taken as in the accus. of place whither, q. d. אֶל־מִרְחוֹק.

4. Of time, as marking: a) The terminus *a quo*, a time *from* which onward; as מִן הַיּוֹם הַזֶּה *from that time forth* Neh. 13, 21; מִיָּמֵינוּ *from times of old*; מֵעַתָּה *from now*, henceforth; מִנְּעֻרָיִם *from childhood* 1 Sam. 12, 2. 1 K. 18, 12; so too מִבֶּטֶן אִמִּי *from my mother's womb*, from my birth, Judg. 16, 17. Is. 46, 3.—When prefixed to a word implying a space or period of time, the reckoning is always from the beginning and not from the end, like the Gr. *ἀπ' ἡμέρας, ἀπὸ νυκτός*, Lat. *de die, de nocte*. Lev. 27, 17 מִשְׁנַת הַיּוֹבֵל *Vulg. well, statim ab initio incipientis jubilei*, opp. אַחֲרֵי הַיּוֹבֵל v. 18. Is. 38, 12 מִיּוֹם עַד לַיְלָה *from morning till night*, i. e. the whole day. מִיְּמֵיךָ *since thy days*, i. e. since the beginning of thy life, Job 38, 12. 1 Sam. 25, 28. מִיּוֹם *from time on*, from the beginning of time or of the world, Sept. *ἀπ' ἀρχῆς*, Is. 43, 13.

b) Of the time *in* or *at* which any thing takes place, comp. מִן no. 3. h; Ps. 94, 13. 1 Sam. 25, 28. So מִמָּחָרָה *on the morrow* Gen. 19, 34. Ex. 9, 6. מְעוֹלָם *a long time ago*, i. e. of old, Is. 42, 14. Prov. 8, 23. מִקְרָם, מִרְאשִׁית, Is. 46, 10.

c) Of the time which next follows another, *immediately after*, comp. in no. 3. g; so Gr. *ἐξ ἀπίστου*, Lat. *ab itinere, ex consulatu*. Ps. 73, 20 בַּחלֹם מִהִקְרִין *as a dream after (when) one awakes*. Prov. 8, 23 מִקְדָּמֵי אֲרֵץ *immediately from (after) the beginnings of the earth*; מֵיְמֵימָּה *after two days* Hos. 6, 2; מִסָּפֵן *at the end*, see סָפֵן. Simply *after*, מֵאַחַר *after a time*, in process of time, Judg. 11. 4. 14, 8; מִיָּמֵי הַיָּמִים *Josh. 23, 1*; מִיָּמֵי הַיָּמִים *Is. 24, 22*; מִשְׁלֹשׁ הַחֳדָשִׁים *after three months* Gen. 38, 24. Here too may be referred מִן הַמִּיּוֹד *beyond (after) the appointed time* 2 Sam. 20, 5.

5. From the idea of *proceeding from or out of* (see no. 2), in which is included the notion of *taking or choosing out of*, comes the use of בן as a *comparative*, to mark any thing as prominent or pre-eminent in any way above other things *from or out of* which it is taken. Comp. Lat. *egregius, eximius*; Gr. *ἐκ πάντων μύλιστα* II. 4. 96; also *ἐκ πασίων* II. 18. 431. Hebr. בָּהָר בֶּן Ps. 84, 11. The same usage is found in the Syriac and Arabic.—So Deut. 14, 2 *a people מְבַלְהֵעִמִּים מִכָּל־הַגּוֹיִם out of all nations*, q. d. chosen out, superior to them. 1 Sam. 9, 2 *גְּבוּהָהּ מִכָּל־הָעָם taller than any of the people*, pr. in this respect eminent *out of*, above, all the people. 10, 23. *עָקֹב מִכָּל־דְּבָרִים deceitful above all things*, i. e. the most deceitful of all, Jer. 17, 9; comp. 1 Sam. 18, 30. 2 K. 10, 3. 2 Chr. 9, 22. Ez. 31, 5. Ps. 45, 8. al.—In other examples a thing is said to be in some way *eminent*, distinguished, *above* another, to surpass it, e. g. *טוֹב מִבְּלָק מִזֶּבֶן better than Balak*, distinguished above him for goodness, Judg. 11, 25; *מְיֻשָּׁר מִחֹקק sweeter than honey* 14, 18; *חָכֵם מִדָּנִיָּאל wiser than Daniel* Ez. 28, 3. Also with a verb implying virtue or vice, Judg. 2, 19 *הַשְּׁחִיתוּ מֵאֲבוֹתָם worse than their fathers*. Gen. 19, 9. 29, 30. 38, 26. Jer. 5, 3. al. So too the phrases: *מֵן הָסָר to have less than* another Ps. 8, 6; *מֵן נָפַל to fall more than* another, to yield, Job 12, 3; *מֵן עָמַד to stand more than* another, not to yield, Dan. 11, 8.—Not much different is the view of those who refer this comparative use of בן back to the idea of *receding*; see Thes. p. 806.—The following uses may also be noted: a) The *tertium comparationis* is sometimes omitted, but may be easily supplied: Is. 10, 10 *פְּסִירֵיהֶם מִירֵעֵילָם their idols surpass* those of *Jerusalem* sc. in multitude and power. Mic. 7, 4. Ps. 62, 10. Job 11, 17. b) A thing is said to be *above or greater than* any one, when it surpasses his powers; as Deut. 14, 21 *הַיָּרֵחַ מִמָּדָה הַיָּרֵחַ the journey is greater than thou*, i. e. exceeds thy powers, is too long for thee. Gen. 4, 13. 18. 14. Job 15, 11. 35, 5. Is. 49, 6. Num. 16, 9. Judg. 7, 2. See Lehrs. p. 690. c) There is a close connection between the comparative use of בן and its negative power (no. 6. b); e. g. Hos. 6, 6

הָסֵר הַפְּצָחִי וְלֹא זָבַח וְרֵצַת אֱלֹהִים מִנְלוֹת *I delight in goodness, and not sacrifice, in the knowledge of God MORE THAN in burnt-offerings.*

6. Before an *infinitive*, בן signifies: a) *on this account that, because*; comp. no. 2. f. Deut. 7, 8 *מֵאַהֲבַת יְיָ אֱהָבְכֶם because Jehovah loveth you.* b) Most frequently, *so as not, so that not, lest*, with a negative sense, from the signification of *receding* (no. 3), after verbs which in any way imply restraint, hindrance, etc. e. g. verbs of restraining, הִנְיָא Num. 32, 7; of guarding, of caution and care, Ps. 39, 2. Gen. 31, 29; of dehorting Is. 8, 11; of rejecting 1 Sam. 8, 7; of shutting up Is. 24, 10. Zech. 7, 12; (comp. Gen. 27, 1. Ps. 69, 24;) of dismissing Ex. 14, 5; of forgetting Ps. 102, 5. Is. 49, 15. Thus Num. 32, 7 *מֵעֵבֶר אֶל־הָאָרֶץ wherefore turn ye the heart of the children of Israel from going over*, etc. i. e. so that they go not over. Gen. 27, 1 *עֵינָיו לֹא רָאוּ so that he could not see.* Is. 49, 15 *אִם נִשְׁכַּח מִנְּאִי so as not to have compassion*, etc. So Is. 54, 9 *אֵלֶיךָ לֹא אֶעְרֹף not to be wroth with thee*, i. e. the oath restrains me from it.—In this sense, a noun is often found instead of the inf. and then בן is for the fuller *מִהֲרִיחַ*; so 1 Sam. 15, 23 *הֲרִיחַ לְךָ מִמֶּלֶךְ from being king*, i. e. so that thou art no longer king. Jer. 48, 2 *אֵלֶיךָ לֹא נִשְׁחַד so that it shall be no more a nation.* Is. 52, 14 *מִשָּׁחָה מֵאִשׁ disfigured so as to be no man*, so as scarcely to have the appearance of a man. Also Is. 17, 1. 23, 1. 25, 2. Jer. 2, 25. 1 K. 15, 13. Job 34, 30. c) Of time, e. g. *מֵמִן*, from which, *since*, see no. 4. a. Is. 44, 7 *מֵמִן יָרַדְתִּי הָעָם הַזֶּה since I created the ancient people.* Num. 24, 23. Job 20, 4. 1 Chr. 8, 8. 2 Chr. 31, 10. Also *אֲחֵר*, when, see no. 4. c. Ps. 73, 20.

7. Once בן is found as a *Conjunction* before the future, i. q. Syr. *مَنْ*, Arab. *مِنْ* *أَنْ*, in the sense of *lest*, comp. no. 6. b. Deut. 33, 11 *מִן־יִקְוִימוּ מִן־יִקְוִימוּ*, Sept. *μὴ ἀναστήσονται*, Vulg. *non consurgant.* Comp. Lehrs. p. 636.

לְמִי, לְמִי, לְמִי, i. q. מִלְּ (which is only found in certain forms, as מִלְּמַלְּהָ, מִלְּמַלְּהָ, and corresponding en

tirely to the Lat. *inde* for *de-in*. It is put for מִן in the signif. no. 3. α-δ, marking a terminus *a quo*, *from*; so of place, לְמִרְהוֹק *from afar* Job 26, 3. 39, 29; also of time 2 Sam. 7, 19. 2 K. 19, 25. 1 Chr. 27, 23 לְמִבְּנֵי עֶשְׂרִים שָׁנָה וְלְמִשָּׁה *from twenty years old and under*. 1 Chr. 17, 10. Mal. 3, 7.—Most frequently followed by וְעַד or וְעַד, *from—to, even to*, Zech. 14, 10. Mic. 7, 12; of time, Judg. 19, 30. 2 Sam. 7, 6. Jer. 7, 7. Also i. q. לְמִאִישׁ וְעַד אִשָּׁה *whether man or woman*. Esth. 1, 20; and so with a negative particle, *neither—nor*, Ex. 11, 7. 2 Sam. 13, 22.—Here however does not belong לְמִבֵּית Num. 18, 7, nor לְמִתַּחַת 1 K. 7, 32, which are for מִבֵּית, מִתַּחַת, including the idea of *motion to a place*; comp. אֶל-מְהוּרָן.

מֵאֵת i. q. מֵעֵם, pr. *from with, from near by* any person or thing, Syr. مِّنْ, Arab. مِنْ عِنْد; hence genr. *from*, of a terminus *a quo*, 1 K. 6, 33; espec. after verbs or nouns of departing or sending *from* any place, Gen. 8, 8. 26, 31; also of receiving Job 2, 10; of buying Gen. 17, 27. 23, 20; of asking *from* any one 1 Sam. 1, 17; of performance *from* (by) any one, Ex. 29, 28 *this shall be to Aaron a perpetual statute from the children of Israel*, i. e. to be performed by them. Josh. 11, 20 הַיְהוָה הוּא מֵאֵת הַיְהוָה *from Jehovah is this*. Ps. 22, 26 מֵאֵתָהּ תְהַלְלֵתִי *from thee is my song*, i. e. I owe to thee my deliverance, the cause of my song. In Is. 54, 15 מֵאוֹתֵי is for מֵאֵתֵי v. 17; see in אֵת II.—In Is. 44, 24 Keri, מֵאֵתֵי is i. q. Gr. ἑαυτοῦ John 5, 30, *of myself*, by my own authority, Arab. مِنْ عِنْدِي, Syr. مِّنْ عِنْدِي, Heb. מֵעַד מֵעַד Hos. 8, 4. Comp. on this idiom Gesen. Anecdota Orientt. I. p. 66.

מִן Chald. Ezra 6, 14, c. suff. מִנֵּי, מִנֵּי, מִנֵּי, מִנֵּי, i. q. Heb. מִן. 1. *part of any thing*, pr. constr. state of the noun *from*. Its partitive power is apparent in examples of this sort: Dan. 2, 33 *as to his feet* מִנֵּי הַיָּדָיִם מִנֵּי הַיָּדָיִם *a part of them was iron and a part of them clay*. Comp. Syr. مِّنْ حِطَّةٍ—مِّنْ حِطَّةٍ 2 Tim. 2, 20. Barhebr. p. 171, 200.

2. *from out of*, pr. proceeding out of etc. Hence: a) Of the *author*, from whom as a source any thing proceeds, after the passive, Ezra 4, 21. b) Of the moving cause, motive, *on account of, because of*, Dan. 5, 19; מִן-דָּרִי *because*, Dan. 3, 22. c) Of a rule or law *according to* which any thing is done, Ezra 6, 14. 7, 23. Hence מִן קֶשֶׁט *of a truth*, in truth, *truly*, Dan. 2, 47; מִן הַצֵּיב *of a certainty*, i. e. certainly, Dan. 2, 8. Comp. Gr. ἐκ as used in periphrasis for adverbs, e. g. ἐξ ἐμφανούς i. q. ἐμφανώς, ἐξ ἴσου.

3. *from*, with the notion of receding, departing, see Heb. מִן no. 3; hence to require punishment *from* any one, Ezra 7, 26; to be in fear *of* any one Dan. 5, 19. Of time, *from a time onward*, Dan. 4, 23 [26]. Ezra 5, 12.—Often followed by other prepositions, e. g. מִן לְוָה i. q. Heb. מֵעַם, מֵאֵת, see לְוָה. מִן קָרָם i. q. Heb. מִלְפָּנֵי, מִפְּנֵי. מִן אֲרֶזֶן i. q. מֵאֵז *from then*, from that time, see אֲרֶזֶן.—Here too belongs the privative or negative signification, on which see in Heb. מִן no. 6. b. Dan. 4, 13 לְבַבָּהּ מִן אֲנָשָׁה יִשְׁתַּנֵּן *his heart shall be changed from a man's heart*, i. e. *so as to be no longer the heart of a man*.

4. Comparat. *above, more than*, Dan. 2, 30.

מִנָּה Chald. see מִנָּה.

מִנְאוֹת parts, plur. of מִנָּה q. v.

מִנְגִּינָה f. (ר. נגן) i. q. נְגִינָה no. 3, a *song*, espec. of derision, a *satire*, Lam. 3, 63.

מִנְדָּה Chald. f. *tribute*, i. q. Chald. מִנְדָּה q. v.

מִנְדָּע Chald. m. i. q. Heb. מִדְּעָה, the *Dag*. being resolved in the Chaldee manner into נ. R. יִרְדָּע, fut. יִרְדָּע.

1. *knowledge*, Dan. 2, 21. 5, 12.  
2. *understanding, intellect*, Dan. 4, 31. 33.

\* מִנְהָה fut. הַמְנִיחָה, pr. *to divide out, to measure out*; kindred are מִנֵּן and מִנָּה. Comp. by transpos. Gr. μέω.—In Kal

1. *to allot, to appoint*, c. לָ Is. 65, 12.  
2. *to number out, to count*, e. g. money 2 K. 12, 11; the stars Ps. 147, 4; the dust Gen. 13, 16. Num. 23, 10; a people

by a census 2 Sam. 24, 1. 1 Chr. 21, 1. 17. 27. 24 (c. ב). 1 K. 20, 25 and number thee an army, etc. Part. מוֹנֵה the numberer, counsellor, i. e. inspector of flocks, Jer. 33, 13.—Chald. and Syr. מַנָּה id.

\* NIPH. pass. of Kal no. 2, to be numbered, Gen. 13, 16. 2 Chr. 5, 6. Ecc. 1, 15; to be numbered with, c. אה Is. 53, 12.

PIEL מָנָה, fut. apoc. יִמְנֶן, imp. apoc. מֵן. Only in the later Heb.

1. to allot, to appoint, i. e. to divide out to any one, Dan. 1, 10; with לְ of person, Dan. 1, 5. Job 7, 3.

2. to appoint, i. e. to constitute, to prepare, spoken of God, Jon. 2, 1. 4, 6. 8. Followed by a finite verb ἀσυνδέτως, Ps. 61, 8 יִנְצְרֶהוּ בֵּן יִנְצְרֶהוּ appoint (cause that) they may preserve him. With עַל, to appoint over, to set over, Dan. 1, 11.

PUAL pass. to be appointed, to be set over. 1 Chr. 9; 29.

Deriv. מְנִי, מְנִיָּה, מְנִיָּה, and the four following.

מִנְהָ and מִנְהָ Chald. to number; Dan. 5, 26 God hath numbered thy kingdom, i. e. the years of thy reign. Part. pass. מִנְהָ v. 25, 26.

PA. מְנִי, to constitute, to appoint to an office, Dan. 2, 24. Ezra 7, 25; c. על over Dan. 2, 49. 3, 12. Imper. מְנִי Ezra 7, 25.

Deriv. מְנִיָּךְ.

מִנְהָ m. (r. מְנָה) plur. מְנִיָּם, pr. part. portion, number; spec. maneh, mina,

Gr. μῶν, (Syr. مَنَّا, Arab. مَسَّ) a weight of a hundred shekels, as we may gather from 1 K. 10, 17. 2 Chr. 9, 16.—Another and somewhat obscure specification is given Ez. 45, 12: twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina; spoken either of a triple mina of 20, 25, and 15 shekels; or of a single mina of sixty shekels, distributed into three parts, 15+20+25. The latter is best.

מְנוּחָ f. (r. מְנוּחָ) constr. מְנוּחָ, plur. מְנוּחָ, c. suff. Kamets impure מְנוּחָיָה Esth. 2, 9.

1. a part, portion. Ex. 29, 26. Lev. 7, 33; mostly of food, 1 Sam. 1, 4. 5. 9, 23. Neh. 8, 10, 12. Esth. 9, 19, 22.

2. a lot, i. q. מְנוּחָ, Jer. 13, 25. Arab. مَنَا fate.

מִנְהָ only in plur. מְנִיָּם parts, i. e. times, Gen. 31, 7. 41. R. מְנִיָּה.

מִנְהָג m. the driving of a chariot, 2 K. 9, 20. R. מְנִיָּה.

מִנְהָרָה f. (r. נָהַר to flow,) a fissure, cleft, in mountains or rocks, hollowed out by the water; such were used by the Israelites in times of distress as dens, recesses, retreats, once Judg. 6, 2.

See Thesaur. p. 858.—Arab. مَنَهْرٌ and مَنَهْرَةٌ fossa aquæ; see Schult. ad Job p. 49.

מְנוּדָ m. (r. נָוַד) a nodding, shaking. Ps. 44, 15 מְנוּדָ רֹאשׁ a shaking of the head, i. e. concr. one at whom men shake the head, an object of derision.

מְנוּחָ m. (r. נָוַח) plur. c. suff. מְנוּחָיָה Ps. 116, 7.

1. a resting, a settling down in a fixed place; e. g. of the ark 1 Chr. 6, 16 [31]. See the root Kal and Hiph. no. 1.

2. rest, quiet; מְנוּחָ מְנוּחָ to find rest Gen. 8, 9. Is. 34, 14. Lam. 1, 3; comp. Deut. 28, 65. מְנוּחָ מְנוּחָ to seek rest for a female, sc. in matrimony, Ruth 3, 1; comp. Liv. 3, 45.

3. Manoah, pr. n. of the father of Samson, Judg. 13, 2 sq.

מְנוּחָה f. also מְנוּחָה Gen. 49, 15 (r. נָוַח) c. suff. מְנוּחָהי. מְנוּחָהי Is. 11, 10; plur. מְנוּחָהי Is. 32, 18.

1. a resting, a settling down for rest (comp. מְנוּחָ no. 1); hence, 'place where any thing settles down'; Zech. 9, 1 the oracle of Jehovah is against the land of Hadrach, and Damascus is the resting thereof, i. e. Damascus is the place where it settles down, on which it rests; comp. Num. 11, 25. 26. Is. 11, 2.

2. rest, quiet; מְנוּחָ מְנוּחָ a man of quiet, i. e. pacific, 1 Chr. 22, 9; מְנוּחָהי מְנוּחָהי waters of quietness, i. e. still, placid, Ps. 23, 2. Adv. quietly, without noise or tumult, Judg. 20, 43.—Also i. q. comfort, consolation, 2 Sam. 14, 17. Hence מְנוּחָהי to find comfort Jer. 45, 3; but also of a female, to find rest sc. in matrimony, Ruth 1, 9; comp. 3, 1.

3. place of rest, resting-place, Num. 10, 33. Mic. 2, 10. Plur. Is. 32, 18. Spec. of the temple, as the abode of Jehovah,

Ps. 132, 8. 14. **מַיְיָ** 1 Chr. 28, 2. Is. 66, 1; comp. Is. 11, 10. Also of the Holy Land, in which the people of God found rest. Deut. 12, 9. 1 K. 8, 56. Ps. 95, 11 **מִיְיָחֵרִי** *my rest*, i. e. conceded by me (God) to them. Is. 28, 12. Gen. 49, 15.—Jer. 51, 59 **שָׂר מִיְיָחֵרֵה**, an officer of Nebuchadnezzar's court; according to Kimchi, *chamberlain*, who attended the king when he retired to rest; better perh. *chief of the quarters* for the king and his army, q. d. *quartermaster-general*. Comp. Num. 10, 33. Syr. **كُتْ مَكْمَلْتَلْ** chief of the camp.

**מִיְיָ** m. (r. **נִיָּן**) *a child, offspring*. Once, Prov. 29, 21 *when any one bringeth up his servant delicately from childhood, וְאַחֲרֵיהוּ יִהְיֶה כִּמְנִיָּן* he will afterwards be as a child. So the Heb. intpp. and many early commentators. Others, abstr. *condition of a child*.

**מִיְיָ** m. (r. **נִיָּם**) c. suff. 2 Sam. 22, 3; see Lehrs. p. 161.

1. *flight*, Jer. 46, 5.

2. *refuge*, i. e. place of flight or retreat, Ps. 142, 5. Job 11, 20. al. Of God as the refuge of man, 2 Sam. 22, 3. Jer. 16, 19.

**מִיְיָ** fem. of the preceding, *flight* Lev. 26, 36. Is. 52, 12.

**מִיְיָ** m. (r. **נִיָּר**) *a yoke, jugum*, pr. a ploughman's yoke; hence trop. **מִיְיָ** *jugum textorium, a weaver's beam*, 1 Sam. 17, 7; 2 Sam. 21, 19. Syr.

**מִיְיָ** id. Arab. **جُغُم** *jugum aratorium*, **جُغُمَة** *jugum textorium*. But in this latter signif. Syr. and Arab. have more commonly **كَمَلْ**, **كَمَل**, with *r* softened.

**מִיְיָ** and **מִיְיָ** f. (r. **נִיָּר**) *a candlestick, candelabra*; spoken of the great chandelier in the tabernacle, Ex. 25, 31 sq. 30, 27. 37, 17. 40, 4. 24. al. Plur. of the candelabras in the temple, 1 K. 7, 49. 1 Chr. 28, 15. Jer. 52, 19.

Arab. **مَنَارَة** id.

**מִיְיָ** m. plur. (r. **נִיָּר**, Dag. euphon.) *princes*, i. q. **נְזִירִים**, Nah. 3, 17.

\* **מִיְיָ** obsol. root, Arab. **مَنَح** I, II, *to*

*give, to bestow*, pr. to divide out, to distribute, kindr. with **מִיְיָ**. Hence

**מִיְיָ** f. constr. **מִיְיָ**, c. suff. **מִיְיָ**; plur. c. suff. **מִיְיָ** Gen. 32, 14.

1. *a gift, present*, Gen. 32, 14. 19. 21. 43, 11. 15. 25. 26. al. Espec. of presents offered to nobles and kings, Judg. 3, 15. 1 Sam. 10, 23. 2 Chr. 17, 5. 11. Ps. 45, 13. Is. 39, 1. 1 K. 10, 25.

2. *tribute*, which was extracted from a subject nation under the milder name of a *present*, see Diod. Sic. 1. 58. So 2 Sam. 8, 2. 6. 1 K. 5, 1 [4, 21]. 2 K. 17, 4. Ps. 72, 10.

3. *an offering to God, a sacrifice*, Is. 1. 13. 1 Chr. 16, 29. Spoken espec. of a bloodless offering, *meat-offering*, opp. to **זָבַח** a bloody sacrifice; it consisted of flour, meal, or cakes, with oil and frankincense, and was burned upon the altar either by itself or in connection with the bloody sacrifice; so Lev. 2, 1. 4. 5. 6. 6, 7 [14] sq. 7, 9. al. Hence **זָבַח וּמִיְיָ** Ps. 40, 7. Jer. 17, 26. Dan. 9, 27; **מִיְיָ** Joel 1, 9. 13. 2, 14. As offered to idols, Is. 57, 6. 66, 3.

**מִיְיָ** Chald. i. q. Heb. no. 3, Dan. 2, 46. Ezra 7, 17.

**מִיְיָ** see **מִיְיָ**.

**מִיְיָ** (**נָחַם**, r. **נָחַם**) *Manahem*, pr. n. of a king of Israel, r. 772-761 B. C. 2 K. 15, 17-22. Sept. *Μαναήμ*, Vulg. *Manahem*.

**מִיְיָ** (**נִיָּח**, r. **נִיָּח**) *Manahath*, pr. n. a) Of a man Gen. 36, 23. b) Of a place otherwise unknown 1 Chr. 8, 6.

**מִיְיָ** m. (r. **מִיְיָ**, see Is. 65, 12,) *fate, fortune, destiny*, Arab. **مَنَاءَة**; with the art. **הַמִּיְיָ**, *Meni*, as the name of an idol which the Jews in Babylonia worshipped along with *Gad* (see **גַּד**), by *lectisternia*, Is. 65, 11. Probably the planet *Venus* is intended, which, as the source of good fortune (**سعد الاصغر** *bona fortuna minor*), was regarded by the ancient Semitic nations as coupled with *Gad* or the planet *Jupiter*. It seems to be the same as the goddess **مَنَاة** of the heathen Arabs, mentioned

in the Koran, Sur. 53. 19. 20. See on these points, Comm. on Is. l. c.

I. **מני** Jer. 51, 27, *Minni*, pr. n. of an Armenian province, coupled with **אַרְרָט**. According to Bochart, Phaleg lib. I. c. 3. p. 19. 20, it is i. q. *Mivás*, a region of Armenia. Nicol. Damasc. ap. Jos. Ant. 1. 3. 6; perh. the region of the *Manavasei* near the centre of Armenia, see St. Martin Mém. sur l'Arménie I. p. 249.—For Ps. 45, 9, see in **מן** no. 2.

II. **מני** poet. for **מן** with Yod paragogic. Judg. 5. 14. Is. 46, 31; see **מן** init. For the form **מני** Is. 30, 11, see **מן** no. 1.

**מניית**. see **מָנָה**.

**מנים**, see **מן**.

**מנימן**, see **מִימָן**.

**מִנְן** Chald. m. *number*, Ezra 6, 17. Syr. **ܡܢܢܐ**. R. **מָנָה**.

**מִנְיָה** (r. **מִנְיָה**) *Minnith*, pr. n. of a place in the territory of the Ammonites, Judg. 11. 33. Hence wheat was brought to the Tyrian market, Ez. 27, 17.

**מִנְיָה** m. (r. **נָלָה**) c. suff. **מִנְיָהִים**, once in Job 15. 29 **לֹא יִשָּׂא לֵאמֹר מִנְיָהִים** *their possessions spread not abroad in the land*, i. e. their flocks. Thus usually; but the root **נָלָה** is very doubtful, see in art. **נָלָה**.—The reading **מִנְיָהִים** is also doubtful, and we ought perhaps (with one Ms.) to restore **מִבְּלָהִים** from **מִבְּלָה** i. q. **מִבְּלָהִים**, *their fold*, poet. for *their flocks*.

\* **מִנְיָה** obsol. root, Arab. **مَنَّ**, to *drive out*, to *allot*, kindr. with **מָנָה** and **מָנָה**.—Hence **מִן**, **מִן**, constr. **מִן**, plur. **מִנִּים**. and pr. n. **מִנְיָה**, **מִנְיָה**.

\* **מִנֵּעַ** fut. **יִמְנֵעַ**, to *keep back*, to *withhold*, to *restrain*. Arab. **منع** id. Chald. id. The primary syllable is **נע**, which has a negative power, see r. **נִיא**.—Construed: a) With acc. of thing and **מן** of pers. to *withhold from* any one; Gen. 30, 2 **אֲשֶׁר מִנֵּעַ מִמֶּנִּי פְרִי בֶטֶן** *who hath withheld from thee the fruit of the womb*. Job 22. 7 **תִּמְנֵעַ** *thou hast withholden* (**תִּמְנֵעַ**) *bread from the hungry*. 2 Sam. 13, 13. 1 K. 20, 7. Prov. 3. 27. Neh. 9, 20. Am. 4. 7. al. Rarely with **ל** of pers. Ps. 84, 12; absol. Ps. 21, 3. b) With acc. and **מן** of thing, to *restrain* or *withhold from*

any thing. Jer. 31, 16 **מִנֵּעַ** **קוֹלְךָ מִבְּכִי** *refrain thy voice from weeping*. 48, 10 **מִנֵּעַ חֶרְבוֹ מִדָּם** *who keepeth back his sword from blood*. Prov. 1, 15. So with **מן** before an infin. 1 Sam. 25, 26. 34 **אֲשֶׁר אֶהְיֶה מִנֵּעִי מִהָרֵעַ אֶהְיֶה**; also concisely, Jer. 2, 25 **רַגְלְךָ מִנֵּעַ מִנִּשְׁחָה** *withhold thy foot from being unshod*, see in **מן** no. 6. b.—But to *withhold a person from a thing* is the same as to *withhold any thing from him*, as in lett. a. So Num. 24, 11 **הַיְהוָה יִרְמָנְךָ** *the Lord hath kept thee back from honour*, i. e. hath withheld honour from thee. Job 31. 16. Ecc. 2, 10.—Absol. Ez. 31, 15 **אֲמֵנַע נְהוֹרֵתֶיהָ** *I restrained the floods thereof*. Prov. 11, 26. Job 20, 13.

NIPII. to be withheld, restrained; e. g. the rain Jer. 3, 3; with **מן** of pers. Job 38, 15; **מן** c. infin. Num. 22, 16.

Deriv. pr. n. **רְמָנַע**, **רְמָנַע**.

**מִנְעוּל** m. (r. **נָעַל**) a *bolt, bar*, Cant. 5, 5. Neh. 3, 3. 6.

**מִנְעָל** m. id. Deut. 33, 25.

**מִנְעָמִים** m. plur. *dainties, delicacies*, Ps. 141, 4. R. **נָעַם**.

**מִנְעִנְעִים** m. plur. (r. **נוּעַ**) Vulg. *sistræ*, 2 Sam. 6, 5; a musical instrument or rattle, which gave a tinkling sound on being shaken; so Gr. *σειστρα*, from *σίσλω*. The *sistrum* was used in Egypt in the worship of Isis; see the description and figures of it in Wilkinson's *Mann.* and *Cust. of the Anc. Egyptians* II. p. 323 sq.

**מִנְקִיָּה** f. (r. **נָקָה** q. v.) only in plur. **מִנְקִיּוֹת** *sacrificial dishes, bowls for libation*, Ex. 25, 29. 37, 16. Num. 4, 7.—Syr. **ܡܢܩܝܐ** id.

**מִנְקִיָּה** for **מִינְקִיָּה**, see **רִנְק** Hiph.

**מִנְרָה** see **מִנְרָה**.

**מִנְשֵׂה** (who makes forget, r. **נָשָׂה** I; see Gen. 41, 51,) pr. n. *Manasseh*, Gr. *Μανασσης*. a) The son of Joseph, adopted by Jacob, Gen. 48, 1 sq. For the territories of the tribe of Manasseh, which were partly beyond and partly on this side the Jordan, see Num. 32, 39 sq. 34, 14. 15. Josh. 13, 29–32. 17, 7 sq. Patronym. **מִנְשֵׂי** *Manassite*, Deut. 4, 43. b) A king of Judah, r. 699–614 B. C. son of Hezekiah, and notorious for his



idolatry, superstition, and cruelty towards those who worshipped God, 2 K. 21, 1-18. 2 Chr. 33, 1-20. c) Judg. 18, 30 Cheth. d) Ezra 10, 30. e) v. 33.

**מָנָה** f. (for מְנָאָה, מְנָאָה, r. מְנָה) constr. מְנָה; plur. מְנָאוֹת Neh. 12, 44, and מְנָאוֹת 12, 47. 13, 10, (Kamets impure,) a part, portion, 2 Chr. 31, 4, comp. v. 3. Ps. 63, 11 מְנַח שְׁעָלֵימָה the portion (prey) of foxes. Ps. 11, 6 a scorching wind is מְנַח כּוֹסֵם the portion of their cup, i. e. is poured out to them. 16, 5. So of portions of food, Neh. 1. c. Syr. مَنَاح id.—For the form see Lehrg. p. 509, 606.

**מָם** m. one pinning, consumed, sc. under calamities, one afflicted, Job 6, 14. R. מָם, see Niph. lett. b.

**מָם** m. plur. מָמִים, tribute; commonly derived from r. מָם to pine away, because tribute is 'a consuming of strength,' *confectio virium*, which is hardly tolerable. Better to regard מָם as contr. from מָם tribute, tax, from r. מָם to number, like fem. מָם number, for מָם. Instances of the letters *ks* or  $\xi$  at the end of words being softened by dropping the *k*, exist in multitude in Greek and Latin, as *Ajax, Aïas; pistrix, Pistris, πιστρις; ðqvix, Dor. ðqvix; mixtus, mistus; sestertius for sextertius*; also of *x* and *ss* between two vowels, like Heb. *micsa, missa*; Ulixes, Ulysses; *maláσσω, malaxo*; further, *maximus* and Ital. *massimo*; *Alexander* and *Alessandro*.—Spoken mostly of tribute to be rendered in service, *tribute-service*, fully מָם זָבַר 'tribute of one serving' 1 K. 9, 21; and concr. of a levy of men as labourers; 1 K. 5, 27 [13] and king Solomon let come up a levy (מָם) out of all Israel, and the levy (המָם) was thirty thousand men; comp. 9, 15. 2 Chr. 8, 8. Frequent in the phrases: מָם לְבָם Deut. 20, 11. Judg. 1, 30. 33. 35. Is. 31, 8, also מָם לְבָם Gen. 49, 15. Josh. 16, 10, to become subject to tribute-service. So מָם נָחַז Josh. 17, 13 מָם לְבָם Judg. 1, 28, and מָם לְבָם Esth. 10, 1, to impose tribute-service upon any one. Also מָם לְבָם 'the prefect over the tribute-service,' *tribute-master*, 2 Sam. 20, 24. 1 K. 4, 6. 12, 18; plur. מָמֵי שָׂרֵי מָם *service-masters, task-masters*, Ex. 1, 11.

**מָסָב** m. (r. סָבַב) c. suff. מָסָבו; plur. מָסָבוֹת, constr. מָסָבֵי.

1. Subst. *consessus, triclinium, ditan* of the orientals, i. e. a company of persons seated round about a room, Cant. 1, 12. Comp. r. סָבַב 1 Sam 16, 11.

2. Adv. *round about*, 1 K. 6, 29. Plur. מָסָבֵי id. Job 37, 12.

3. Plur. constr. as Prep. *round about*, 2 K. 23, 5 מָסָבֵי רְוַשְׁלַם *round about Jerusalem*.

**מָסָר** m. (r. סָרַר) pr. part. Hiph. 'shutting up'; hence

1. Of a person who *shuts up*, closes, etc. a *locksmith, smith, artisan*, 2 K. 24, 14. 16. Jer. 24, 1. 29, 2.

2. That which shuts up, a *prison*, Ps. 142, 8. Is. 24, 22. 42, 7.

**מָסָרָה** f. (r. סָרַר) c. suff. מָסָרָהּ, plur. מָסָרוֹת.

1. *close places*, i. e. *strong-holds*, poet. of fortified cities, Ps. 18, 46. Mic. 7, 17.

2. a *border, margin*, so called as surrounding and enclosing any thing, Ex. 25, 25 sq. 37, 14.

3. 1 K. 7, 28. 29. 31. 32. 35. 36. 2 K. 16, 17, ornaments on the brazen stands or pedestals of the lavers, which appear from v. 28. 29. 31, to have been square shields decorated with sculpture upon the four sides of the stand.

**מָסַד** m. a *foundation*, sc. of a building. 1 K. 7, 9. R. מָסַד, in the manner of verbs מָסַד.

**מָסָרְרוֹן** m. (r. סָרַר) a *porch, portico*, so called from the rows of columns which inclose it; comp. מָסָרְרָה, שָׂרְרָה, row. Once Judg. 3, 23, where it is the open gallery or balcony, from which there was access to the עֲלֵינָה or private apartment.

\* **מָסָדָה** i. q. מָם and מָם, to melt, to flow down. Chald. מָם, Syr. مَسَد dissolutus est, computruit; Eth. መሰደ to melt.

HIPH. fut. apoc. וַתָּמַס Ps. 39, 12, to cause to flow, to dissolve, to melt; Ps. 6, 7 מָם עֲרֵשֵׁי אֲמָסָה with my tears I make my couch to flow. So of ice Ps. 147, 18.—Trop. to cause the heart to melt sc. with fear, plur. הַמָּסִי by Chald. for הַמָּסִי Josh. 14, 8.

מִסָּה f. (r. נָסָה) constr. מִסָּה, plur. מִסָּוֹת.

1. *temptation, trial*, e. g. a) Of men from God, viz. the mighty works of God intended to excite and prove the faith of his people, Deut. 4, 34. 7, 19. 29, 2. So too when these consist of calamities sent upon them; hence *calamity, evil*. Job 9, 23; so *πειρασμός* in N. T. b) On the other hand, *temptation* of Jehovah is i. q. *complaint, murmuring* against him, Ps. 95, 8.—Hence

2. *Massah*, pr. n. of a place in the desert, Ex. 17, 7. Deut. 6, 16. 9, 22. 33, 8.

מִסָּה f. (contr. for מִבְּכֶסֶף, as מִס for כֶּסֶף. r. כָּסַס) pr. *number*; hence constr. מִסָּה as Prep. pr. 'according to the number,' i. e. *according as, pro ratione*; once Deut. 16, 10 מִסָּה נְתַתָּה יְדֶיךָ *according as thy hand is able to give*; Sept. *κατὰ ἢ κατὰ σου ἰσχύει*.—Syr. *ܡܫܗܐ*. Chald. *ܡܫܗܐ* for Heb. *מִסָּה*. See in מִסָּה.

מִסָּוָה m. (r. סָוָה) *a covering, veil*, for the face, Ex. 34, 33. 34. 45. So all the versions. and so the context seems to demand; and Jarchi remarks that *מסויה* is used also in the Gemara of a veil.

מִסְוֵכָה f. for מִשְׁוֵכָה, *a hedge, thorn-hedge*, Mic. 7, 4. R. *מִסְוֵכָה*

מִסָּח m. (r. נָסַח) *a keeping off, removing*, sc. of people, a crowd, 2 K. 11, 6.

מִסְחָר m. (r. סָחַר) *trade, traffic*, 1 K. 10, 15.

\*מִסָּךְ to *mix, to mingle*, i. q. מִזֵּג. This root is widely spread both in the Semitic and Indo-European languages, and also in the Slavic. See Arab. *مَشج, مشج, مشج* mid. Ye *miscuit*, *مَسْمَسَة, مَسْمَسَة*, Engl. *mishmash*; Aram. *ܡܫܗܐ, ܡܫܗܐ*; Sanscr. *maksh, miṣ, miṣr*, Pers. *امییزیدن*, Gr. *μίγω*, Lat. *misceo*, Polish *mieszam*, Bohem. *smisseti*, Germ. *mischen*, Engl. to *mix*.—Ps. 102, 10. Is. 19, 14 *יְהוָה מִסָּךְ בְּקֶרְבָּהּ רוּחַ כְּנָעִים* *Jehovah hath mixed in the midst of her (Egypt) a spirit of perverseness*, i. e. Jehovah hath implanted in the Egyptians

a perverse disposition.—Spec. to *mix wine*, i. e. to prepare it with spices, Prov. 9, 2. 5. Is. 5, 22. So the Mishna, Maaser Sheni 2, 1; see fully in Thesaur. p. 808.

Deriv. מִסָּךְ, and

מִסָּךְ m. *mixed wine*, i. e. spiced, Ps. 75, 9. Comp. in מִזֵּג.

מִסָּךְ m. (r. סָכַךְ, Kamets impure) constr. מִסָּךְ, *a covering*, 2 Sam. 17, 19. Ps. 105, 39. Spec. of the *veil or curtain* before the entrance of the tabernacle, Ex. 26, 36 sq. 39, 38. 40, 5, and of the court 35, 17. 39, 40; more fully פֹּרְכֵת מִסָּךְ 35, 12. 39, 34. 40, 21.—Trop. Is. 22, 8 *וַיִּגַּל אֵת מִסָּךְ יְהוּדָה* *and he uncovers the covering (veil) of Judah*, i. e. exposes Judah to reproach; the figure being taken from a virgin whose veil wanton and violent men have torn away. The Arabs make use of the same figure, Schult. de Defect. § 258. See Thesaur. p. 953.

מִסְכָּה f. (r. סָכַךְ) *a covering*, that with which one is covered, Ez. 28, 13.

I. מִסְכָּה f. (r. נָסַךְ I) constr. מִסְכַּת, plur. c. suff. מִסְכָּהֶם; *a pouring out, effusion*.—Hence

1. *fusion of metals*; e. g. *מִסְכָּה אֶלֹהֵי מִסְכָּה* *a molten calf* Ex. 32, 4. 8. *מִסְכָּה אֱלֹהֵי מִסְכָּה* *molten gods* Ex. 34, 17. Lev. 19, 4. Spec. *a molten image*, Deut. 9, 12. Judg. 17, 3. 4. al. *sæp.*

2. *a truce, league*, *σπονδή*, made with libations, Is. 30, 1.

II. מִסְכָּה f. (r. נָסַךְ II) *a covering*, Is. 25, 7. 28, 20.

מִסְכֵּן m. (r. סָכַן no. 4) *poor, needy, wretched*, Ecc. 4, 13. 9, 15. 16. Chald.

id. Syriac *ܡܫܟܝܢܐ*, Arab. *مَسْكِينٌ*, *مَسْكِينٌ*, Eth. *ጠባብ*. Hence the new verbs *ጠባብ* to be poor, *ጠባብ*, to make poor. Several modern languages have adopted this word, prob. through the Arabic, as Ital. *meschino*, *meschinello*, Portug. *mesquinho*, abstr. *mesquinhez*, Fr. *mesquin*, abstr. *mesquinerie*. Hence

מִסְכָּנוֹת f. *poverty, misery*, Deut. 8, 9. See the preced. art.

מִסְכָּנוֹת f. plur. *stores, magazines*, by transp. for a form מִבְּנִיּוֹת from r. בָּנָס. Ex. 1, 11. 1 K. 9, 19. 2 Chr. 8, 4. 16, 4. 17, 12. 32, 28.

מִסְבָּת f. (r. נִסָּה II) *thread, the warp*, in weaving, Judg. 16, 13. 14.

מִסְלָה f. (r. סָּלַל) constr. מְסֻלָּה, plur. מְסֻלוֹת.

1. *a raised way, causeway, highway*, for public use, Judg. 20, 31. 32. 1 Sam. 6, 12. Is. 40, 3. 49, 11. Jer. 31, 21. al. Ps. 84, 6 בְּלִבָּבָם מְסֻלוֹת in whose hearts are the ways sc. to the sanctuary, comp. v. 7. 8. Poet. of the paths of locusts Joel 2, 8; of the courses of the stars Judg. 5, 20.—Trop. way of life Prov. 16, 17.

2. *a staircase, stairs*, i. q. סֻלָּם, 2 Chr. 9, 11; Sept. ἀνάβυσσις. See Biblioth. Sac. 1846, p. 612.

מִסְלֹג m. (r. סָּלַל) *a raised way, highway*, Is. 35, 8.

מִסְמָר m. (r. סָּמַר) only in plur. מְסֻמָּרִים Is. 41, 7, מְסֻמָּרוֹת Jer. 10, 4, also מְסֻמָּרִים 1 Chr. 22, 3, מְסֻמָּרוֹת 2 Chr. 3, 9, nails; comp. Arab. مِسْمَار nail.—

Once written with ש, i. e. מְשֻמָּרוֹת trop. Ecc. 12, 11 the words of the wise are... nails fastened, i. e. they sink deep into the heart.

\* מִיֶּסֶס to melt, to flow down; in Kal once trop. of a person *wasting away* by disease, Is. 10, 18.—Chald. מִסַּס. Kindred are מָסָה, מָסָה, also מָסַח to dissolve, to macerate; comp. too r. מוֹאֵה, מוֹאֵה.

NIPH. נָמַס, in pause נָמַס and נָמַס; fut. יִמַּס; inf. הִמַּס 2 Sam. 17, 10; part. נָמַס Nah. 2, 11; to melt, e. g. as manna Ex. 16, 21; wax Ps. 68, 3; hyperb. of mountains flowing with blood Is. 34, 3. Judg. 15, 14 the bands melted from his hands, were loosened and fell from his hands. Of diseased or mangy cattle and flocks 1 Sam. 15, 9.—More freq. trop. to melt, to faint: a) For fear, 2 Sam. 17, 10. Mic. 1, 4. Ps. 97, 5; often of the heart, Deut. 20, 8. Josh. 2, 11. 5, 1. al. The primitive force of this construction is preserved in Josh. 7, 5: the heart of the people melted לָמַרְסָה and became as water. b) For grief, sor-

row, Ps. 22, 15. 112, 110. Comp. Ovic ex Ponto 1. 2. 57: "sic mea perpetui liquescunt pectora curis, Ignibus admotis ut nova cera solet."

HIPH. causat. of Niph. lett. a, to make faint-hearted, to discourage, Deut. 1, 28 Deriv. הָמַס, הָמַס.

מִסָּע m. (r. נָסַע) 1. *a stone-quarry* see the root Hiph. no. 3. 1 K. 6, 7 יָבֹוּ מִסָּע וְשִׁלְמָה שְׁלֵמוֹת stones whole (not hewn) from the quarry; comp. Heb. Gr. § 112. 1. n Sept. λίθους ἀκροτόμοις ἀργούς.

2. *a dart, arrow*, Job 41, 18. Arab

مِنْرِع id. from نَزَع attraxit s. tendit arcum, Kor. 79. 1; the letters ס and ז being interchanged. See Thesaur. p. 892

מִסָּע m. (r. נָסַע no. 2) plur. constr. מְסַעֲרֵי, c. suff. מְסַעֲרֵי, *a breaking up, departure, journeying*, pr. of a nomadic or other encampment, and also of single persons, as of Moses Deut. 10, 11 לְמַסַּע מִן הָעָם לְפָנֵי הָיְהוָה for departing before the people. Num. 10, 2 אֶת־הַמַּחֲנוֹת לְמַסַּע for the breaking up, departure, of the camps.—Plur. of the breaking up of different tribes or bands successively (Num. 10, 4 sq. 14 sq.) Ex. 40, 36. Num. 10, 6. 12. 28.—Hence 'place of breaking up,' station, Ex. 17, 1. Gen. 13, 3. Num. 33, 1. 2.

מִסְעָד m. (r. סָּעַד) *a support, balustrade*, 1 K. 10, 12; comp. 2 Chr. 9, 11.

מִסְפָּר m. (r. סָּפַר) constr. מְסַפְּרֵי, c. suff. מְסַפְּרֵי Ps. 30, 12, *wailing, lamentation*, Gen. 50, 10. Am. 5, 16. 17. al. Sept. κοπιτός.

מִסְפֹּאֵה m. (r. סָּפַא) *fodder for cattle*, Gen. 24, 25. 32. 42, 27. 43, 24. Judg. 19, 19.

מִסְפַּתַּת f. i. q. סִפַּתַּת q. v. *scurf, scab*, an eruption not dangerous, Lev. 13, 6. 7. 8. R. סִפַּח.

מִסְפָּחוֹת f. plur. (r. סָּפַח) *cushions, quilts, mattresses*, so called from being spread, Ez. 13. 18. 21. Symm. ἰπαιζήνιον, Vulg. cervicalia.

מִסְפָּר m. (r. סָּפַר) constr. מְסַפְּרֵי, c. suff. מְסַפְּרֵי; plur. constr. מְסַפְּרֵי.

1. *a telling, narration*, Judg. 7, 15; comp. the root in Pi.

2. *number*, Num. 1, 2. 9, 20. al. sæp.

Freq. in acc. adverbially for: *according to the number*, Ex. 16, 16 נִסְפַר נְשֹׁטֵיכֶם *according to the number of your persons*. Job 1, 5. Elsewhere, like Gr. ἀριθμῶ, ἀριθμῶν, used pleonast. with numerals, as 2 Sam. 21, 20 עֲשָׂרִים וְאַרְבַּע מִסְפָּר *twenty-four in number*.—Hence אֵינֶן מִסְפָּר Gen. 41, 49. Cant. 6, 8, לֹאֵינֶן מִסְפָּר 1 Chr. 22, 4. and עַד־אֵינֶן מִסְפָּר Job 5, 9, 9, 10, *without number, innumerable*. Contra, מְהֵרָה מִסְפָּר, אֲנִישֵׁי מִסְפָּר, *men of number*, i. e. *few*, easily numbered, Gen. 34, 30. Deut. 4, 27. Ps. 105, 12. Jer. 44, 28. 1 Chr. 16, 19; and by apposit. יָמִים מִסְפָּר *days* which are *a number*, which may be numbered, *few*, Num. 9, 20. In Deut. 33, 6 וַיְהִי מְהֵרָה מִסְפָּר, a negative particle is implied from the preceding clause, so as to translate: *and let not his men be a number*, i. e. let them be many, innumerable. Comp. Arab. أيام معدودات dies numerati, i. e. few, Kor. 2. 180.

3. *Mispar*, pr. n. m. Ezra 2, 2; for which מִסְפָּרָה Neh. 7, 7.

מִסְפֶּרֶת *Mispereth*, pr. n. m. see in מִסְפָּר no. 3. R. סִפֵּר.

\* מִסַּר a doubtful root, found only twice, Num. 31, 5, 16; prob. i. q. נָזַר (or perh. מִזַּר q. v.) *to separate, to separate oneself*. Hence in Kal, Num. 31, 16 לְמִסַּר־מַעַל בַּיהוָה *to fall away treacherously from Jehovah*, i. q. לְמַעַל מֵעַל which occurs in the parallel passages Num. 5. 6. 2 Chr. 36, 14. Ez. 4, 13; unless perhaps the same reading is to be restored in Num. 1. c.—Others: *to venture defection from Jehovah*. comp. Syr. ܡܫܫܐ ausus est, opus aggressus est.—In a different connection is

נִסְפְּרוּ מֵאַלְפֵי יִשְׂרָאֵל Num. 31, 5 *and there were separated (set apart) out of the thousands of Israel, a thousand for every tribe*, as Saadias well renders. More freely Onk. and Syr. *electi sunt*. Sept. ἐξῆλθον, perh. from a reading נִסְפָּרוּ, or according to the Samaritan usage, in which מסר is i. q. Heb. פָּקַד.

NOTE. In Talm. מסר is tradidit, prodidit; Syr. Ethp. accusatus est; neither of which is applicable to the passages in the O. T.

מִסָּר i. q. מוֹסָר, *admonition, instruction*, Job 33, 16. R. נָסַר.

מִסְרוֹת Job 39, 5, see מוֹסָר.

מִסְרָח f. contr. for מְאַסְרָח (ר. אָסַר) *a band, bond*, Ez. 20, 37.

מִסְתוֹר m. (ר. סָתַר) *a hiding-place, refuge*, Is. 4, 6.

מִסְתָּר m. (ר. סָתַר) plur. c. suff. מִסְתָּרַי *a hiding-place, lurking-place*. Ps. 10, 9. Hab. 3, 14; elsewhere only plur. מִסְתָּרַיִם *hidden treasures* Is. 45, 3. Spec. a place for lying in wait. Ps. 10, 8. 64, 5. Hab. 3, 14; of the dens of wild beasts Ps. 10, 9. 17, 12. Lam. 3, 10.

מִסְתָּר see in ר. סָתַר Hiph. no. 1.

מִעָא Chald. see מַעָּה.

מִעָבָר Chald. m. (ר. עָבַר) c. suff. מִעָבְרָה *work*. i. q. Heb. מַעֲשֵׂה, Dan. 4, 34. Once by Chaldaism in Heb. context, Job 34, 25.

מִעֲבָה m. (ר. עָבָה) *density, compactness*. 1 K. 7, 46 בְּמִעֲבָה הָאֲדָמָה *in the compact soil*, prob. clayey.

מִעָבָר m. (ר. עָבַר) 1. *transit*, then *place of passing*, viz. a) *a ford* of a stream. Gen. 32, 23. b) A narrow valley, *pass, gorge*, in mountains, 1 Sam. 13, 23.

2. *a passing over, overwhelming*; Is. 30, 32 מִיָּה מִעָבָר מִיָּה מוֹסְרָה *so often as the appointed staff shall pass over them*, i. e. so often as punishment from God overwhelms them.

מִעָבְרָה f. (ר. עָבַר) plur. מִעָבְרוֹת, also מִעָבְרוֹת (from מִעָבְרָה) as absol. Josh. 2, 7, and as constr. Judg. 3, 28; i. q. מִעָבָר no. 1, viz. a) *a passage, ford*, Is. 16, 2. Jer. 51, 32. Judg. 3, 28. al. b) *a mountain-pass, gorge*, Is. 10, 29. 1 Sam. 14, 4.

מִעָגָל m. (ר. עָגַל) constr. מִעָגָל; plur. constr. מִעָגָלִים, c. suff. מִעָגְלָה Ps. 65, 12, oftener מִעָגְלוֹתֶיהָ Ps. 17, 5. al.

1. *a track, rut*, in which wheels roll, Ps. 65, 12.—Hence, *a way, path*. Ps. 140, 6. Prov. 2, 18. al. Often metaph. like דֶּרֶךְ, *way* or *path* of life and conduct, Ps. 23, 3. Prov. 4, 11. Ps. 17, 5 Is. 59, 8.

2. Denom. from מַעְגָּלָה wagon, a wagon-rampart, a defence or bulwark formed of the wagons and other vehicles of an army, 1 Sam. 26, 5. 7. With ה loc. מַעְגָּלָה id. 1 Sam. 17, 20.

\* מַעֲדָר to waver, to be unsteady, to totter; not found in the kindred dialects; kindr. are מוֹדַע, מוֹדַע, Arab. مَاد. Spoken of the ankles 2 Sam. 22, 37. Ps. 18, 37; of the step Ps. 37, 31; of the whole man Ps. 26, 1. Job 12, 5 מוֹעֲדָרִי רַגְלִי whose feet waver, are not firm. Prov. 25, 19 רַגְלֵי מוֹעֲדָרָה a wavering foot, unsteady, for מוֹעֲדָרָה, the ו being shortened into י, comp. Lebrg. p. 309.

Hiph. to make waver, to cause to shake, e. g. the loins Ps. 69, 24.

מַעֲדָר see מוֹדַע.

מַעֲדָי (for מַעֲדָיָה q. v.) Maadai, pr. n. m. Ezra 10, 34.

מַעֲדָיָה (for מַעֲדָיָה ornament of Jehovah, r. עֲדָה) Maadijah, pr. n. m. Neh. 12, 5; for which in v. 17 מוֹעֲדָיָה (festival of Jehovah). The passages are consistent if we point the former as מַעֲדָיָה.

I. מַעֲדָנִים m. (r. עֲדָן) only in plur. מַעֲדָנִים, c. suff. מַעֲדָנִי Jer. 51, 34, also מַעֲדָנֹת adv. 1 Sam. 15, 32.

1. delicacies, dainties, Gen. 49, 20. Jer. 51, 34. Lam. 4, 5.

2. delights, pleasures, Prov. 29, 17. Acc. מַעֲדָנֹת as adv. with delight, cheerfully, 1 Sam. 15, 32.

II. מַעֲדָנוֹת m. by transp. for מַעֲבָדוֹת (r. עֲבַד) bands, ligatures; Job 38, 31 מַעֲדָנוֹת בְּרִימָה the bands of the Pleiades; see in בְּרִימָה.

מַעֲדָר m. (r. עֲדָר) a weeding-hook, hoe, Is. 7, 25.

\* מַעֲדָה obsol. root. prob. to be soft, like Arab. مَعِي V, to be soft, as the skin, مَاع soft, tender, as food, from r. مَعِي; kindr. perh. are مَاع to flow, מוּג, and also مَاع; see in r. מוּג.—Hence

מַעֲדָה m. only plur. מַעֲדָיִם, constr. מַעֲדָיָה (for מַעֲדָיָה) Ez. 7, 19; once מַעֲדָת Is. 48, 19. See note.

1. the bowels, intestines. 2 Sam. 20, 10.

2 Chr. 21, 15. Jon. 2, 1. Chald. מַעֲדָה the belly, plur. מַעֲדָיִם, מַעֲדָיִם. Syr. مَعْدَا intestine. Arab. مَعِي, مَعِي, plur. مَاعَا,

id. Eth. አጋሁት id.—Spec. put for: a) the stomach, the receptacle of the food, Num. 5, 22. Job 20, 14. Ez. 7, 19, comp. Jon. 2, 1. 2. b) the womb, Gen. 25, 23. Ruth 1, 11. Is. 49, 1. Ps. 71, 6. c) As the seat of generative power in the father; whence יָצָא מִמַּעְדָּי to come forth out of the bowels of any one, i. q. to be begotten of him, Gen. 15, 4. 2 Sam. 7, 12. 16, 11. d) Trop. like the breast, heart, etc. for the inmost part, as the seat of grief, pity, affection, Job 30, 27. Lam. 1, 20. 2, 11. Cant. 5, 4. Is. 16, 11. 63, 15; or of piety, Ps. 40, 9. etc.

2. the belly, externally, Cant. 5, 14; comp. Dan. 2, 32.

NOTE. The plur. f. מַעֲדָיִם occurs in the vexed passage Is. 48, 19, which I would explain thus: thy seed shall be as the sand, וְיִצְאֲצָאִי מִמַּעְדָּיִם כַּמַּעְדָּיִם and the offspring of thy bowels like the offspring of its bowels sc. the bowels of the sea (v. 18). for the fuller מַעְדָּיִם, i. e. like the fishes of the sea generated in its bowels. Plur. מַעֲדָיִם is i. q. מַעֲדָיִם, but the fem. form implies a figurative use.—The ancient versions render מַעְדָּיִם incorrectly: as the stones thereof, sc. of the sand. This is hardly supported by referring to the Chald. מַעֲדָה nummulus, obolus, perh. lapillus, and Arab. مَاعِيَة minutim trita res.

מַעֲדָה or מַעֲדָה Chald. only in plural i. q. Heb. מַעֲדָיִם no. 2, the belly, i. e. the exterior, c. suff. מַעֲדָיִם Dan. 2, 32.

מַעֲדָה m. (r. עֲדָה) i. q. עֲדָה. a round of bread, bread-cake, 1 K. 17, 12, comp. v. 13. Hence Ps. 35, 16 לֶעֱגִי מַעֲדָה scurræ placenta, cake-buffoons, i. e. parasites; see adj. לֶעֱגִי. Gr. ψωμοκόλακτες, κρισσοκόλακτες.

מַעֲדָה m. rarely מַעֲדָה (r. עֲדָה) Kamets impure, c. suff. מַעֲדָיִם, מַעֲדָיִם, plur. מַעֲדָיִם, constr. מַעֲדָיִם Dan. 11, 19, c. suff. מַעֲדָיִם for מַעֲדָיִם Is. 23, 11 (like עֲזָבָה for עֲזָבָה, see art. עֲזָבָה and Thesaur. p. 340); a strong or fortified place, fortress, Judg. 6, 26. Dan. 11, 7. 10. al. מַעֲדָה עֲרֵי fortified cities Is. 17, 9. 23, 4

הים *the fortress of the sea*, i. e. Tyre. Ez. 30, 15. אֱלֹהֵי מְצֻרִים *the god of fortresses* Dan. 11, 38. a deity of the Syrians obtruded upon the Jews, prob. Jupiter Capitolinus, for whom Antiochus built a temple at Antioch, Liv. 41. 20; others Jupiter Olympius, comp. 2 Macc. 6, 2. Liv. l. c. Trop. Ps. 60, 9 *Ephraim is my helmet* *the fortress of my head* i. e. my helmet. Prov. 10, 29 *a fortress to the upright is the way of God*, i. e. religion, piety. Often of Jehovah, as Ps. 27, 1 *Jehovah is the fortress (bulwark) of my life*. 31, 5. 37, 39. 43, 2. Is. 25, 4. Joel 4, 16. Nah. 1, 7.

מְצֻדָּה (breast-band? r. מְצֻדָּה) *Maoch*, pr. n. m. 1 Sam. 27, 2; comp. מְצֻדָּה no. 2. a.

מְצֻדָּה m. (r. עֵדוּן) constr. מְצֻדָּה, c. suff. מְצֻדָּה; plur. מְצֻדָּה 1 Chr. 4, 41 Keri.

1. *a habitation, dwelling*, e. g. of God, the temple, Ps. 26, 8. 2 Chr. 36, 15; heaven Ps. 68, 6. Deut. 26, 15. al. Of men Zeph. 3, 7. Also of wild beasts, *a den, lair*, Nah. 2, 12. Jer. 9, 10. 10, 22. 51, 37.—Acc. *in one's dwelling, at home*, like בֵּית, 1 Sam. 2, 29. 32.

2. *a refuge*. Ps. 71, 3. 90, 1. 91, 9.

3. *Maon*, pr. n. a) A town in the tribe of Judah. southeast of Hebron, Josh. 15, 55. 1 Sam. 25, 2; in its vicinity was the מְדַבֵּר-מְצֻדָּה 1 Sam. 23, 24. 25. Now *Ma'in מעין*, see Bibl. Res. in Palest. II. p. 193 sq. b) An Arabian tribe coupled Judg. 10, 12 with the Amalekites, Sidonians, and Philistines, and 2 Chr. 26, 7 with the Arabians properly so called; Plur. מְצֻדָּה 2 Chr. l. c. and 1 Chr. 4, 41 Keri. At the present day there exists a town *Ma'an מעان*, with a castle, in Arabia Petræa to the south of the Dead Sea; see Seetzen in Zach's Monatl. Corresp. XVIII. p. 382. Burckhardt's Travels in Syria, etc. p. 437 sq. Bibl. Res. in Palest. II. p. 572.—That the *Minæi* of Arabia are a different people, has long since been shown by Borchart. Phaleg. II. 23. c) A man, 1 Chr. 2, 45.

מְצֻדָּה see מְצֻדָּה בֵּית, in בֵּית no. 12: e. p. 129.

מְצֻדָּה and מְצֻדָּה f. (r. עֵדוּן) *a habitation, dwelling*, Jer. 21, 13; e. g. of Jeho-

vah, the temple, Ps. 76, 3. Also of wild beasts, *den, lair*, Ps. 104, 22. Am. 3, 4. Nah. 2, 12. Job 37, 8. al. Of an *asylum, refuge*, Deut. 33, 27

מְצֻדָּה *Meunim*, pr. n. a) See מְצֻדָּה no. 3. b) Masc. Ezra 2, 50. Neh. 7, 52.

מְצֻדָּה (my dwellings) *Meonothai*, pr. n. m. 1 Chr. 4, 14.

מְצֻדָּה m. (r. עֵדוּה) *darkness*, Is. 8, 22 מְצֻדָּה צִיּוֹן.

מְצֻדָּה m. (r. עֵדוּ II) only plur. מְצֻדָּה, *pudenda*, Hab. 2, 15.

מְצֻדָּה see מְצֻדָּה.

מְצֻדָּה see מְצֻדָּה.

מְצֻדָּה and מְצֻדָּה (consolation of Jehovah, r. עֵדוּ to console) *Maaziah*, pr. n. m. 1 Chr. 24, 18. Neh. 10, 9. Comp. in מְצֻדָּה.

\* מְצֻדָּה fut. יִמְצֻדָּה 1. i. q. Arab. مَعَطَ *to be smooth, naked; then, to be polished,*

*to be sharp*, see מְצֻדָּה. Trans. مَعَطَ pr. *to scrape, to scrape off*, (comp. מעס fricuit, also מְצֻדָּה, since the letters ע and ר are kindred). whence מְצֻדָּה pr. *a scraping, scrap*, and then *a little*. From this comes the denom. signifi.

2. *to be little, few*; Lev. 25, 16 לְפָי הַשָּׁנִים מְצֻדָּה *according to the fewness of years*. Ex. 12, 4. Also *to be made few, to be diminished, to vanish away*, Ps. 107, 39. Is. 21, 17. Prov. 13, 11. al.

3. *to be light*, Neh. 9, 32.

PIEL מְצֻדָּה intrans. i. q. Kal, *to become few*, Ecc. 12, 3.

HIPH. מְצֻדָּה 1. *to make small or few, to diminish*, Lev. 25, 16. Num. 26, 54. 33, 54. Jer. 10, 24 פְּנֵי-הַמְּצֻדָּה *lest thou make me (the people) few*, bring me to nothing. Ez. 29, 15.

2. *to make or do little*, i. e. to do any thing in a slight degree, to a small amount. Num. 11, 32 הַמְּצֻדָּה אֶסֶה עֲשֶׂהָ *he who did little (i. e. gathered little) gathered ten homers*. Ex. 16, 17. 18. 2 K. 4, 3 *borrow empty vessels, אל- (לְשֹׂאֵל) הַמְּצֻדָּה and make not scant* sc. *to borrow, i. e. borrow not a few*. Spec.-*to give little, few*, Num. 35, 8. Ex. 30, 15.

מעט, in pause מעט Deut. 7, 22. al. plur. מעטים, pr. a scraping, scrap, see r. מעט no. 1; hence *a little, a few*.

1. Subst. a) Absol. *a little*, not much, ὀλιγον. Gen. 30, 30 לָךְ הָרְבָה לְךָ הָיָה מְעַט it was little that thou hadst. Ps. 37, 16. Prov. 16, 8. Hagg. 1, 9. Opp. to הַרְבֵּה much Ecc. 5, 11. Jer. 42, 2; רב Num. 13, 18. Also few, Gen. 47, 9 few and evil have been the days. Josh. 7, 3. 1 Sam. 14, 6. Job 10, 20. al. With the art. הַמְעַט, οἱ ὀλιγοί, c. לְ pref. Num. 26, 54. 33, 54. b) With other nouns, e. g. before a genit. מֵעַט מַיִם *a little water* Gen. 18, 4, 24, 17. מֵעַט אֹכֶל *a little food* 43, 2. Also put in the gen. after a noun, as מְעַט מְחַיִּי *men of fewness*, few men, Deut. 26, 5; מְעַט עֲזָרָה *little help* Dan. 11, 34. Joined also with nouns by apposition, Is. 10, 7 מְעַט לֹא גוֹיִם *nations not a few*, i. e. by litot. many. Neh. 2, 12. Ecc. 9, 14.

2. Adv. *a little, not much*, Ps. 8, 6; of space, 2 Sam. 16, 1. Often of time, *for a little, a little while*, Job 10, 20. 24, 24. Hagg. 2, 6. מְעַט עוֹד *yet a little while and*, i. e. soon, shortly, Ex. 17, 4. Ps. 37, 10. Hos. 1, 4. Repeated מְעַט מְעַט *little by little*. Fr. peu à peu, by degrees, Ex. 23, 30. Deut. 7, 22.—Spec. הַמְעַט *is it little? is it not enough?* Gen. 30, 15. Num. 16, 13; with מִן of pers. הַמְעַט לְךָ *is it little for you?* not enough? Num. 16, 9. Job 15, 11. Is. 7, 13. al. לְ of pers. id. Josh. 22, 17. But Ez. 16, 20 מְעַט מְהוֹנְהוֹתָהָ *was it little this of thy whoredoms?*

3. Adj. rarely, *small, few*; plur. מעטים few, Ps. 109, 8. Ecc. 5, 1.

4. With Prefixes: a) במעט *in a little*, i. e. *nearly, almost*, little is wanting. Gen. 26, 10. Ps. 73, 2. 119, 87. במעט שׁ *little that*, shortly that, for scarcely, Cant. 3, 4. β) Of time, *shortly, soon*, Ps. 81, 15. 94, 17; *quickly, suddenly*, Ps. 2, 12. Job 32, 22. Comp. in art. בְּ B. 3. fin. γ) i. q. מעט but intensive, ὀσον ὀλιγον, *very little*, see art. בְּ B. 4. Prov. 10, 20. 1 Chr. 16, 19 *a few men*, yea, במעט *very few*. Ps. 105, 12; of space, *a very little*, 2 Sam. 19, 37. In apposit. Is. 1, 9. 26, 20. Ezra 9, 8.

b) לְמַעַט (pr. 'according to the fewness,' comp. לְבָרִי) i. q. מעט, Hagg. 1, 9. 2 Chr. 29, 34.

מעט adj. fem. מעטה once Ez. 21, 20 *smooth, bare*, and hence *polished, sharp* of a sword, i. q. מִרְתָּ v. 15. 16. R. מעט no. 1.

מעטה m. (r. עָטָה) constr. מעטת, *vestment, garment*, Is. 61, 3.

מעטפה f. (r. עָטָה) *a cloak, mantle* Is. 3, 22. Arab. عِطَافٌ and مِعْطَفٌ id. See Schræd. de Vest. mul. Heb. p. 235.

מעיר m. (for מְעוֹרֵי, r. עָוָה) *a heap of rubbish, ruins*, i. q. עֵי, Is. 17, 1. The prophet here employs an unusual form in allusion to the preceding מעיר.

מעיר (perh. πλαγγιζόμενος, comp. מַעֲרָה) Maai, pr. n. m. Neh. 12, 36.

מעיל m. (r. מָעַל) *an upper garment robe*, spec. an exterior tunic, fuller and longer than the common one, but with out sleeves; that of kings' daughter was with long sleeves. מעיל פְּסָיִם 2 Sam. 13, 18. It was worn by women, 2 Sam. 1. c. by men of birth and rank Job 1, 20. 2, 12; by kings and princes 1 Sam. 18. 4. 24, 5. 12; by priests 1 Sam. 15, 27. 28, 14. Ezra 9, 3. 5; and especially by the high-priest under the ephod, whence מעיל האֵפוֹד Ex. 28, 31. 39, 22. Comp. Ex. 28, 32 sq. Lev. 8, 7. See Braun de Vest. sacerdot. II. p. 436 sq. Schræder de Vest. mulierum Heb. p. 267. Hartmann Hebræerin III. p. 312 sq.

מעיים bowels, see מַעֲהָ.

מעין m. (denom. from עָיַן) constr. מעיני, poet. c. Vav parag. מעיניו Ps. 114. 8; c. suff. מעיניו Hos. 13, 15; Plur. מעינים, constr. מעיני; also plur. מעינות constr. מעינות.

1. *a place of fountains*, watered with springs, Ps. 84, 7; see more under art. בְּקָדָה.

2. *a fountain*, i. q. עַיִן, Gen. 7, 11. 8. 2. Ps. 74, 15. 114, 8. Joel 4, 18. 2 K. 3. 25. al. Syr. مَعِينٌ id.—Metaph. source of the highest delight, pleasure, bliss Ps. 87, 7; comp. Is. 12, 3.

מעירים 1 Chr. 4, 41 Cheth. i. q. מעינים, see מעיני no. 3. b.

\* מַעֲדָה to press, to compress, only Part. pass. 1 Sam. 26, 7 מַעֲדָה זְבִיחוֹ

his spear was pressed (i. e. fixed, stuck) into the ground. Hence *מְעִירָה* spoken of an animal emasculated by compressing, bruising the testicles, Lev. 22. 24; Sept. *ἐκτεθλιμμένος*, Vulg. *contritis testiculis*.

PUAL to be pressed, handled, e. g. the breasts of an immodest woman, Ez. 23, 3.

Deriv. pr. n. *מְעִירָה*, also

*מְעִירָה* and *מַעְכָּה* Josh. 13, 13 (oppression) *Maachah*, pr. n.

1. Of a city and region at the foot of Hermon, not far from Geshur a district of Syria (see *גֶּשׁוּר* and *גֶּשׁוּרִי*), 2 Sam. 10, 6. 8. 1 Chr. 19, 6. 7. Josh. 13, 13. Hence the adjacent portion of Syria is called *מַעְכָּה אֲרָם* *Syria of Maachah* 1 Chr. 19, 6. [It prob. stretched from Mount Hermon eastwards on the south of the plain of Damascus.—R.]—The gentile noun is *מַעְכָּתִי* *Maachathite*, put also for the people, Deut. 3, 14. Josh. 12, 5. 13, 11. 2 K. 25, 23.—Comp. *בֵּית מַעְכָּה*, also *בֵּית מַעְכָּה*.

2. Of several persons, male and female. a) A man 1 K. 2, 39. 1 Chr. 11, 43. 27, 16; also called *מְעִירָה* q. v. b) Gen. 22, 24, where the sex is doubtful. c) The wife of Rehoboam, 1 K. 15, 2. 10. 13. 2 Chr. 11, 20. In 2 Chr. 13, 2 she is called *מִיכָה*. d) A wife of David, 2 Sam. 3, 3. e) Fem. 1 Chr. 2, 48. f) Fem. 1 Chr. 7, 15. 16.

\* *מַעְלָה*, fut. *יַמְעִל* Prov. 16, 10, *יַמְעִל* Lev. 5, 15.

1. to cover, whence *מְעִירָה*.  
2. Trop. to act covertly, treacherously, to be faithless, Prov. 16, 10. 2 Chr. 26, 18. 29, 6. Neh. 1, 8; more fully *מַעְלָה מַעְלָה* Lev. 5, 15. 2 Chr. 36, 14. Ez. 14, 13. Spec. a) With *בְּ* of pers. to deal treacherously, faithlessly, with any one. e. g. an adulterous woman against her husband, Num. 5, 12. 27; so too *מַעְלָה מַעְלָה בְּיְהוָה*, to deal treacherously with Jehovah, to sin against him, Deut. 32, 51. 2 Chr. 12, 2. 30. 7. Neh. 13, 27, al. Often in the construction *מַעְלָה מַעְלָה בְּיְהוָה* 1 Chr. 10, 13. 2 Chr. 28, 19. Ez. 17, 20. b) With *בְּ* of thing, to take by stealth, to steal any thing. Josh. 7, 1. 22, 20. 1 Chr. 2, 7.—Comp. under the verb *בָּגַד*. Corresponding are Arab. *مَعَلَّ* to whisper, to back-

bite, *مَعَالَةً* perfidy, fraud; also *مَعَلَّ* to steal.

Deriv. *מְעִירָה* and

I. *מַעְלָה* m. c. suff. *מַעְלָהוּ*, treachery against God, transgression, sin, Job 21, 34. 2 Chr. 29, 19. 33, 19. Ezra 9, 2; *מַעְלָהוּ* Ezra 9, 4. 10, 6; *מַעְלָהוּ בְּיְהוָה* Josh. 22, 22. Also in the formula *בְּמַעְלָהוּ בְּ*, see the examples in r. *מַעְלָה* no. 2. For Num. 31, 16 see in *מַחֲסֵר*.

II. *מַעְלָה* m. (apoc. for *מַעְלָהוּ*, r. *עָלָה*) pr. the uppermost, upper part, and then as Adv. above, over. Found only with prefixes and affixes.

1. *מִמַּעְלָה* from above Is. 45, 8. Job 3, 4; also simply above (comp. *מִן* 3. h), Deut. 5, 8. Am. 2, 9. Ps. 78, 23.—With *לְ*, i. e. *לְמַעְלָה*, i. q. *לְעֵל* and simpl. *עַל*, above, upon, (on the upper part of any thing,) as Gen. 22, 9 *מִמַּעְלָה לְעֵצִים* upon the wood. Dan. 12, 6 *לְמַיַּמֵּי הַיְּרֵאֵר* Also near by, Is. 6, 2 the Seraphs stood *לְעַל*, Sept. *ἐπὶ αὐτοῦ*. Comp. *עַל* of a multitude thronging around a chief or prince, Ex. 18, 13. 14. Judg. 3, 19; espec. Job 1, 6; and see in *עַל* no. 3. a, b.

2. With *ה* loc. *מַעְלָה* upwards; opp. *מַטָּה*. Deut. 28, 43 *מַעְלָה מַעְלָה* upwards upwards, higher and higher. Judg. 1, 36. Of space, 1 Sam. 9, 2 from his shoulder and upwards. 10, 23. 1 K. 7, 31.—Of time, upwards, above, over; Ex. 30, 14 from twenty years old and above. Num. 1, 3. 18. 20. 3, 15. 22. al. Also onward, forward; 1 Sam. 16, 13 from that day forward. 30, 25. Hagg. 2, 15. 18.

3. *לְמַעְלָה* a) upwards; opp. *לְמַטָּה*. Ex. 25, 20. 37. 9. Is. 8, 21. Ps. 74, 5. With verbs *לְמַעְלָה* to lift upwards, on high, 1 Chr. 14, 2; *לְמַעְלָה* to ascend upwards Ecc. 3, 21; *לְמַעְלָה* to let grow upwards, to greatly magnify, 1 Chr. 29, 25. 2 Chr. 1, 1. Judg. 7, 13 and overthrew it (the tent) *לְמַעְלָה* upwards, i. e. by tearing up the tent-pins, etc. Deut. 28, 13. *לְמַעְלָה לְמַעְלָה* Ez. 41, 7. Of time, upwards, above, over, 1 Chr. 23, 27. 2 Chr. 31, 17. b) With a subst. following, above, over; Ezra 9, 6 *לְמַעְלָה* over our head. With *מִן*, above, over and above, 1 Chr. 29, 3. Also *לְמַעְלָה* even to the highest point, to the utmost,



i. e. exceedingly, 2 Chr. 16, 12, 17, 12, 26, 8.

4. מִלְמַעְלָה a) *from upwards, from above*; Gen. 7, 20 *fifteen cubits מִלְמַעְלָה from above*, i. e. measured from the surface of the waters downwards to the tops of the mountains. 6, 16. Josh. 3, 13, 16. So מִלְמַעְלָה עַל דָּ' *to place upon any thing from above*, q. d. *above upon any thing*, Ex. 25, 21, 26, 14, 40, 19; comp. 1 K. 7, 25. Ez. 1, 26, 10, 19. b) *above, on high*, i. q. מִמַּעַל, Jer. 31, 37.

מִעַל for עַל, see in עַל C. 2.

מִעַל Chald. m. (r. עָלַל to go in) *the going down of the sun*, plur. constr. מִעְלֵי Dan. 6, 15.

מִעַל m. (apoc. for מִעְלָה, מִעְלָה, r. עָלָה) *a lifting up of the hands*, Neh. 8, 6.

מִעְלָה m. (r. עָלָה) constr. מִעְלָה, sing. c. suff. מִעְלָיו, Heb. Gr. § 91. 9. n; comp. in מִרְאָה.

1. *ascent, place of ascent*; Neh. 12, 37 *מִלְהוֹמָה* *the ascent to the wall*. With suff. מִעְלָיו sing. Ez. 40, 31 *the ascent of (to) it had eight steps*. v. 34, 37.

2. Spoken of any elevated place: a) *a platform, suggestus, for speaking*, Neh. 9, 4. b) *an ascent, acclivity, cliff*, Josh. 10, 10. Is. 15, 5. Jer. 48, 5. 1 Sam. 9, 11 *מִן הַצִּיר*. Hence the pr. names of acclivities or hills:

α) מִעְלֵה הַזַּיִתִּים *the ascent or mount of Olives* 2 Sam. 15, 30.

β) מִן אַדְמִיִּם *the hill of Adummim (the red)*, on the confines of Judah and Benjamin, Josh. 15, 7, 18, 17.

γ) מִן הַצִּיר *the cliff of Ziz (blossoms)*, prob. the difficult pass of En-gedi, 2 Chr. 20, 16; see Bibl. Res. in Palest. II. p. 208, 215. Also 2 Chr. 32, 33. 2 K. 9, 27.

δ) מִן עֲקָרְבִיִּים (cliff of scorpions) *Maa-leh-akrabim*, south of the Dead Sea, Num. 34, 4. Josh. 15, 3. Judg. 1, 36; see Bibl. Res. in Palest. II. p. 501, 611.

ε) מִן הַחֲרָסִים (cliff of the sun) Judg. 8, 13.

מִעְלָה f. (r. עָלָה) plur. מִעְלוֹת 1. *a going up, ascent, to a higher region*, e. g. from Babylon, Ezra 7, 9.—Metaph. Ez. 11, 5 *מִעְלוֹת רֵיחָבְכֶם* *the risings of your mind*, i. e. the things, thoughts, that arise in your mind; comp. the

2. *a step, stair*, by which one ascends; plur. 1 K. 10, 19 *שֵׁשׁ מִעְלוֹת* *six steps*. Ex. 20, 26. Neh. 3, 15. Ez. 40, 26. al.—Trop. plur. put for *the degrees* of a dial, 2 K. 20, 9–11. Is. 38, 8; hence מִעְלוֹת אֲחָז *the degrees of Ahaz*, for *the dial of Ahaz*, sc. as divided into degrees, 2 K. 20, 11. Is. l. c. Others here understand the *steps* of a staircase, but less well: so Sept. Syr. and Jos. Ant. 10, 11, 1.

3. Any elevated place, as *an upper chamber*; i. q. עֲלִיָּה, Am. 9, 6. Also in the difficult passage 1 Chr. 17, 17 *and hast regarded me כְּהוֹר הָאָדָם* *in the manner of men on high*, i. e. in heaven, from heaven; comp. the parall. 2 Sam. 7, 19 *וְזֹאת הוֹרָה הָאָדָם* *and this is the manner of men*, not of God.

4. The phrase שִׁירֵי הַמִּעְלוֹת found in the inscription of fifteen Psalms (120–134), is of doubtful meaning. The interpretations proposed may be arranged under three classes. a) *a song of degrees or steps*, Sept. ὠδαὶ τῶν ἀναβῆσθων, Vulg. *carmina graduum*; referred by later Hebrew intpp. to the *place* where they were supposed to be sung, viz. the steps leading up from the outer to the inner court of the temple. b) Others with better reason refer this name to the *argument* of these Psalms, viz. *a song of the ascents* (comp. no. 1), Theod. ἄσμα τῶν ἀναβῆσθων, Symm. Aqu. ὠδὴ εἰς τὰς ἀναβῆσεις. These *ascents* or *ascendings* are explained in a twofold manner: α) As referring to the *return* from the Babylonish exile under Zerubbabel and Ezra; comp. Ezra 7, 9 in no. 1. So Syr. This can mean only that these Psalms were composed at or about the time of the return, for the contents have no allusion to the return itself. β) As referring to the annual journeys of the Israelites up to Jerusalem (q. d. *pilgrim songs*), in respect to which עָלָה is used Ex. 34, 24. 1 K. 12, 27, 28. Ps. 122, 4; and to which Ps. 122 evidently refers. So Herder, Eichhorn, and others. The contents of Ps. 124–128 suit well to these journeyings as undertaken after the exile; but some of the rest, as Ps. 120, 132, 134, do not favour this hypothesis. c) Others again suppose them to be so called because of a certain *number* or *rhythm* which they exhibit. Thus Saadias

Gaon, Aben Ezra, and other Jewish intpp. regard them as having been sung with an *elevated voice*. But more prob. the name refers to that peculiar rhythm obvious in some of them, by which the sense advances by *degrees* or steps, some words of a preceding clause being repeated at the beginning of the succeeding one with additions and amplification, so that the sense as it were *ascends*. E. g. Ps. 121. 1 *I will lift up mine eyes unto the hills from whence cometh MY HELP*. 2. MY HELP cometh from the Lord... 3. *He will not suffer thy foot to be moved; THY KEEPER WILL NOT SLUMBER*. 4. *Lo, NOT SLUMBER nor sleep will THE KEEPER of Israel*. 5. *Jehorah is THY KEEPER*. Ps. 122. 2 *our feet shall stand within thy gates*. O JERUSALEM! 3. O JERUSALEM! *buildded...* 4. *Whither the tribes go up, etc.* See also Ps. 123, 3. 4. 124, 1-5. 126, 2. 3. 129, 1. 2. 130, 5-8. 131, 2. 133, 2. 3. To the same class belongs the song of Deborah, Judg. 5. 3. 5. 6. 9. 12. 19. 20. 21. 23. 24. 27. 30; comp. Is. 26, 5. 6. Similar in character was the *κλιμαξ* or *gradatio* of the Greek and Roman rhetoricians, except that this was more artificial. That some of these Psalms do not exhibit this structure (e. g. Ps. 120), however it may invalidate the position, does not overthrow it; these fifteen Psalms appear to have formed a particular collection, and may have been so named from the peculiarity obvious in most of them.

**מעליל** i. q. **מעלל**, Zech. 1, 4 Cheth.

**מעלל** m. (r. **עלל**) only in plur. **מעללים**, constr. **מעללי**, c. suff. **מעלליה**, **מעלליכם**; *works, deeds*, e. g. of God, *facinora Dei*, Ps. 77, 12. 78, 7; of men Prov. 20, 11. Hos. 12, 3, and in a bad sense Zech. 1, 6. Jer. 7, 5. 11, 18. 21, 14. **הרע מעלליו**, *to make one's deeds good or evil*, to do well or ill, Jer. 35, 15. Mic. 3, 4.

**מעמד** m. (r. **עמד**) *station, post*, 1 K. 10, 5. Is. 22, 19. 1 Chr. 23, 28. 2 Chr. 9, 4.

**מעמד** m. (r. **עמד**) *a standing-place, foundation*, Ps. 69, 3. Sept. *ὑπόστασις*.

**מעמסה** f. (r. **עמס**) *burden*; Zech. 12, 3 *I will make Jerusalem 'אבן מעמסה וגו' a stone of burden to all nations*. This

is finely illustrated by Jerome ad h. l. "Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam 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. plur. (r. **עמק**) *deeps, depths*, Is. 51, 10. Ps. 69, 3. 15. 130, 1. Ez. 27, 34.

**מען** (for **מענה** no. 2, r. **ענה** I. 4) pr. subst. 'counsel, purpose;' found only with pref. **ל**, i. e. **למען**, c. suff. **למעני**, **למענה**, **למענכם**, and every where as a particle.

A) Prep. *propter, on account of, because of, for the sake of*, e. g.

1. Of the motive or moving cause, Ps. 48, 12 *let mount Zion rejoice.. למען משפטיה* because of thy judgments. 97, 8. 122, 8. So God is often said to have done something **למען דור עבדו** because of (for the sake of) David his servant, i. e. because of his memory and the promises made to him. Is. 37, 35. Ps. 132, 10. 2 K. 8. 19. 19, 34; **למען חסדו** for his mercy's sake, i. e. because of or according to his known mercy, Ps. 6, 5. 25, 7. 44, 27. (See in the same sense **כחסדה** Ps. 25, 7. 51, 3. 109, 26.) **למען שמו** for his name's sake, according to his name or character, i. e. what this authorizes us to expect (which, as Winer observes, is always goodness, mercy), Ps. 23, 3. 25, 11. 31, 4. This meaning of the phrase is apparent from the foll. passages: Ps. 109, 21 **עשה אהי למען** *do thou with me according to thy name, for great is thy goodness*. 143, 11 **למען שמה רי החגיגי וגו'** *for thy name's sake, Jehovah, preserve me, according to thy righteousness or goodness, etc.* Another use of this phrase see in no. 2.—**למען צדקו** (Jehovah) for the sake of, according to, his righteousness. Is. 42, 21.

2. Of the purpose, object, end, at which one aims, *on account of, for the sake of*, e. g. **למענכם** for your sake, for your benefit and advantage, Is. 43, 14, comp.

45, 4. 63, 17; *לְמַעַנִי* for *my own sake*, i. e. in order to vindicate my name, Is. 43, 25. 48, 11. In this sense we find the fuller construction: (לְמַעַנִי) — לְמַעַן שְׁמִי — וְלְמַעַן תְּהַלֵּאתִי for *my name's sake—and for my glory's sake* Is. 48, 9; comp. לְמַעַן שְׁמִי Ps. 79, 9, which is immediately explained: עַל הַדָּבָר כְּבוֹד שְׁמִיָּהּ for *the glory of thy name*, and 106, 8 שְׁמוֹ לְהוֹדִיעַ לְמַעַן אֶת-גְּבוּרָתוֹ for *his name's sake, that he might show his power*. A different sense of this phrase occurs 1 K. 8, 41: *the stranger who cometh from a distant land לְמַעַן שְׁמִיָּהּ for thy name's sake*, i. e. to behold thy glory.—In the Psalms, God is often said or besought to do something because of his enemies Ps. 8, 3, or because of the psalmist's enemies Ps. 5, 9. 27, 11. 69, 19, i. e. in order that these may be put to shame, q. d. לְמַעַן יִבְשִׁי.—With an infin. *in order that*, Am. 2, 7. Jer. 7, 10. 44, 8. Deut. 29, 18. al. In some passages interpreters have preferred to understand לְמַעַן of the event or result, and render it *so that*, i. e. with such and such a result; which however is to destroy the force of language. The idea of purpose or aim is every where to be retained, e. g. Amos l. c. *a man and his father go in unto the same mail* (harlot) לְמַעַן תִּלְלֵל אֲרֵי־שֵׁם קְדוֹשִׁי *in order to profane my holy name*, i. e. with such wantonness and atrocity of iniquity do they purposely provoke the divine punishment; or, to use a Heb. proverb, with such cords of sin do they draw down punishment, Is. 5, 18; comp. below in B. [Yet the frequent and undeniable ecclastic use of *ὕνα* and *ὄπως* in the N. T. not improbably arose from their supposed correspondence to Heb. לְמַעַן etc. for which they are put in the Sept. To assert for לְמַעַן in all cases a *telic* power is equally to destroy the force of language; e. g. Am. l. c. Jer. 44, 8, etc.—R.

B) Conj. *אֲשֶׁר לְמַעַן* Gen. 18, 19. Lev. 17, 5. Num. 17, 5. Deut. 20, 18. 27, 3. Josh. 3, 4. 2 Sam. 13, 5. al. also simply לְמַעַן, *to the end that, in order that*, with a fut. Gen. 27, 25. Ex. 4, 5. Is. 41, 20. al. sæp. and so in all the examples. לְמַעַן לֹא *that not, lest*, with fut. Ps. 125, 3.—We subjoin here some examples as to

Gen. 18, 19 *כִּי יִדְעֶתְחִי לְמַעַן אֲשֶׁר יִצְוֶה* for *I have chosen him* (Abraham, in order) *that he may command*, etc. see רָדַע no. 1. b. Is. 66, 10. 11 *rejoice ye with Jerusalem*. . . לְמַעַן תִּירְחָקוּ וְיִשָּׁבְעֵתֶם *that ye may suck*, etc. i. e. declare your joyful sympathy with Jerusalem, in order that ye may partake of her rejoicing and abundance. Hos. 8, 4 *they have made them idols יִכְרֹתוּ לְמַעַן יִכְרֹתוּ* that *they may be cut off*, i. e. they rush headlong as it were to their own destruction. Ps. 30, 12 *thou hast turned my mourning into dancing*. . . 13 *to the end that my heart may extol thee*, sc. God. Is. 28, 13. 36, 12. 44, 9. Jer. 27, 15, where some understand לְמַעַן of the event; see at the close of A. 2. above. So also *τελειώσας*, Ps. 51, 6 *against thee only have I sinned*. . . לְמַעַן תִּצְדַּק פְּדָבְרֶיךָ *that thou mightest be just in thy sentence*. i. e. to this end have I been left to sin, that thy justice might be manifest.

מַעֲנֶה m. (r. עָנָה I. 3) constr. מַעֲנֶה.

1. *an answer, response*, Prov. 15, 1. 23. Hence a) *answer of prayer*, i. e. the hearing and granting of prayer, Prov. 16, 1. b) *reply, refutation*, Job 32, 3. 5.

2. *counsel, purpose*. whence apoc. מַעֲנֵן, Prov. 16, 4. Comp. Arab. *عنى* intendit. See r. עָנָה I. 4.

מַעֲרָה f. (r. עָרָה II) *a furrow*; 1 Sam. 14, 14 *there fell . . . about twenty men פְּכַחְצֵי מַעֲרָה צְמֵד שָׂדֶה* in *about half the furrow of a yoke of land*, i. e. a furrow drawn through the length of a yoke of land.—Plur. Ps. 129, 3 Cheth.

מַעֲנִית f. id. Ps. 129, 3 Keri.

מַעֲנָה f. *dwelling*, see מְעוֹנָה.

\* מַעֲצָן obsol. root, i. q. *مِعْصَن*, to be angry, whence

מַעֲצָן (anger) *Maaz*, pr. n. m. 1 Chr. 2, 27. Comp. אֲהַרְיִמְעָץ.

מַעֲצָבָה f. (r. עָצַב) *pain, sorrow*, Is. 50, 11.

מַעֲצָד m. (r. עָצַד) *an axe, adz*, Is. 44, 12. Jer. 10, 3. Arab. *مِعْضَد* id.

מַעֲצוֹר m. (r. עָצַר) *restraint, hindrance*, 1 Sam. 14, 6.

**מַעְצָר** m. (r. עָצַר) *restraint*, i. e. power of restraint, Prov. 25, 28.

**מַעֲקֵה** m. (r. עָקָה) *a ledge, parapet*, around the flat roof of an oriental house to prevent persons from falling off, Deut. 22, 8.

**מַעֲקָשִׁים** m. plur. (r. עָקַשׁ) *crooked ways or places*, opp. מִישׁוֹר, Is. 42, 16.

**מַעַר** m. (for מַעְרָה, r. עָרָה) 1. *nakedness, pudenda*, i. q. עֲרוּהָ, Nah. 3, 5.

2. *naked space, empty room*. 1 K. 7, 36 **כַּמַּעַר אֵישׁ** according to the room of each border.

**I. מַעְרָב** m. (r. עָרַב I) a mercantile word. found only in Ez. c. 27 in several senses: a) Pr. *barter*, and so *trade, traffic*, v. 9. 27. b) Place of barter, *market, mart*, v. 12. 13. 17. 19. c) *gain, wealth*, acquired by traffic, i. q. סַחַר and עֲזָבוֹן no. 2; or perh. *precious wares*; v. 27. 34. Plur. v. 33.

**II. מַעְרָב** m. (r. עָרַב II) *the occident, the west*, place where the sun goes down, Ps. 75, 7. 103, 12. 107, 3. Is. 43, 5. al. With ה loc. מַעְרָבָה *westward* 1 Chr. 26, 30; with לְ, *on the west of*, 2 Chr. 32, 30. 33, 14.

**מַעְרָבָה** f. i. q. מַעְרָב II, *the occident, the west*, Is. 45, 6. R. עָרַב II.

**מַעְרָה** m. (r. עָרָה) *a naked place*, i. e. a field or plain without trees and dwellings, Judg. 20, 33. Comp. Arab. عَرْوَة the environs of a city, pr. a naked tract around it.

**מַעְרָה** f. (r. עוּר III) constr. מַעְרָה Gen. 23, 9. plur. מַעְרוֹת, *a cave, cavern*, Gen. 19, 30. 1 Sam. 24, 4. 8. 9. 1 Chr.

11, 15. Is. 32, 14. al. Arab. مَعَارِث.—In Josh. 13, 4 some take it as a pr. name, Vulg. *Maara*, Engl. *Mearah*.

**מַעְרוֹת** f. plur. 1 Sam. 17, 23 Cheth. prob. an error for the Keri מַעְרֻכוֹת, which is expressed by all the ancient interpreters.

**מַעְרָה** m. (r. עָרָה) *arrangement, disposition*. Prov. 16, 1 מַעְרָבֵי-לֵב *disposings of the mind, counsels*.

**מַעְרָה** f. (r. עָרָה) 1. *arrangement, disposition, order*, e. g. הַמַּעְרָכָה *the*

*lamps set in order* sc. upon the sacred candelabra, Ex. 39, 37.

2. Spec. *a heap, pile*, of wood arranged on an altar Judg. 6, 26; comp. the verb Gen. 22, 9.

3. *array*, i. e. an army in battle-array, host, 1 Sam. 4, 2. 12. 16. 17, 22. 48. 1 Chr. 12, 38:

**מַעְרֻכָה** f. (r. עָרַךְ) plur. מַעְרֻכוֹת, constr. מַעְרֻכוֹה.

1. *a row, pile*, arranged in order, as of the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. 24, 6 bis. Hence הַמַּעְרֻכָה in the later books, *the shew-bread*, pr. 'the bread of arrangement' Neh. 10, 34. 1 Chr. 9, 32. 23, 29, i. q. הַחֶמֶס הַפְּנִיּוֹם in the earlier; also without הַחֶמֶס 2 Chr. 2, 3. So too הַחֶמֶס הַמַּעְרֻכָה 13, 11. שֻׁלְחַן הַמַּעְרֻכָה *the table of the shew-bread*, on which the loaves were arranged, 2 Chr. 29, 18.

2. Plur. *ranks* of an army, *array, army* in battle-array, host, 1 Sam. 17, 8. 10. 23, 26. 36. 45.

**מַעְרָמִים** m. plur. (r. עָרַם I) *nakedness*, for concr. *the naked*, 2 Chr. 28, 15.

**מַעְרָצָה** f. (r. עָרַץ) *terror, sudden violence*, Is. 10, 33.

**מַעְרַת** (i. q. מַעְרָה, r. עָרָה) *Maarath*, pr. n. of a place in the mountains of Judah, Josh. 15, 59.

**מַעֲשָׂה** m. (r. עָשָׂה) constr. מַעֲשֵׂה, c. suff. מַעֲשֵׂהוּ; Plur. מַעֲשִׂים Gen. 20, 9, c. suff. מַעֲשִׂי Ecc. 2, 4. 11, which same form is also sing. Ps. 45, 2 (comp. in מַרְאֵה, and Heb. Gr. § 91, 9. n); מַעֲשֵׂהוּ plur. Ps. 92, 6, also sing. Ex. 23, 12. Ps. 66, 3; מַעֲשִׂיו plur. Ps. 103, 22, sing. 1 Sam. 19, 4; מַעֲשֵׂיכֶם plur. also sing. Gen. 47, 3.

1. *work*, i. e. *labour, business, occupation*, pr. noun of action of the verb עָשָׂה. Gen. 47, 3 מַה מַּעֲשֵׂיכֶם *what is your occupation?* 1 Chr. 23, 28 מַעֲשֵׂה עֲבֹדָה *the labour (doing) of the temple-service*. Ex. 5, 4 *why do ye call off the people from their labour?* Ez. 46, 1 יָמֵי הַמַּעֲשָׂה *the days of labour*, as opp. to the sabbath.—Hence spoken of any general mode of acting, conduct, almost i. q. הִרְךָ; Ex. 23, 24 לֹא תַעֲשֶׂה *thou shalt not do according to their works*, i. e. thou shalt not do as

they do, sc. the gentiles. 18, 20. Lev. 18, 3. Mic. 6, 16. Ecc. 4, 3 *who hath not seen אַז-הַמַּעֲשֵׂה הָרַע אֲשֶׁר נַעֲשֶׂה תַחַת הַשָּׁמֶשׁ the evil work, conduct, wickedness, that is done under the sun.* Absol. of evil works, wicked conduct, Job 33, 17.

2. a work, i. e. a deed, act, something done, e. g. a) Of God, Judg. 2, 10. Ps. 86, 8. b) Of men, deed, action, chiefly in a bad sense; Gen. 44, 15 *מִיָּה הַמַּעֲשֵׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם what deed is this that ye have done?* Plur. Gen. 20, 9. 1 Sam. 8, 8. 2 K. 23, 19. Ecc. 1, 14. Absol. of an evil deed, 1 Sam. 20, 19 *בְּיוֹם מַעֲשֵׂהוֹ in the day of that deed*, sc. when Saul was on the point of killing David; others, *working day*, opp. to a festival day.

3. a work, i. e. something made, created. a) Of God, *מַעֲשֵׂי יָדָיו* the works of his hands, (fingers Ps. 8, 4,) which he created, e. g. heaven, earth, all living things, Ps. 8, 7. 19, 2. 103, 22. In sing. *מַעֲשֵׂה יְהוָה the work of Jehovah*, spec. of the judgments of God upon the wicked, Is. 5, 19. 10, 12. 28, 21. Ps. 64, 10; also *מַעֲשֵׂה יָדָיו* id. Is. 5, 12. 29, 23. Ps. 28, 5. Comp. *פֶּעַל*. b) Of men, *מַעֲשֵׂה יָדָיו* the work of men's hands, often said of idols, Deut. 4, 28. Ps. 115, 4. 135, 15. Spec. of works of art, as *מַעֲשֵׂה הַשֵּׁב* damask-work Ex. 26, 1. 31; *מַעֲשֵׂה אֲרָג* woven-work 28, 32; *מַעֲשֵׂה רֶשֶׁת* net-work 27, 4. Inverted, 2 Chr. 16, 14 *מַעֲשֵׂה חַיַּיִם* with spicery-work. Once of the work of a poet, *ποίημα*, Ps. 45, 2.—Metaph. of the fruit, effect, of any thing, Is. 32, 17 *מַעֲשֵׂהוֹ* the work (fruit) of righteousness is peace. Hab. 3, 17.—Difficult is Job 37, 7 *מַעֲשֵׂהוֹ בְּלֹא-אֲנֹשֵׁר לָרַע* that all men of his (God's) work may know him, i. e. that all men as his creatures may know him. But it is better with Reiske and A. Schultens to divide the words differently: *לָרַע בְּלֹא-אֲנֹשֵׁר עֲשֵׂהוֹ* that all men may know their Maker.

4. work, i. e. the fruit of one's labour, goods, effects, property, i. q. *מְלָאכָה* no. 3. Is. 26, 12 *בְּלֹא-מַעֲשֵׂינוּ* all our goods. Jer. 48, 7. Spec. of fruits, produce, Ex. 23, 16; of cattle 1 Sam. 25, 2.

*מַעֲשֵׂי* (contr. for *מַעֲשֵׂיהוֹ* work of Jehovah) *Maasai*, pr. n. m. 1 Chr. 9, 12.

*מַעֲשֵׂיהוֹ* and *מַעֲשֵׂיהֶוּ* (work of Jehovah) *Maaseiah* pr. n. of several men

Jer. 21, 1 (comp. 37. 3). 29, 21. 35, 4. 1 Chr. 15, 18. 20. 2 Chr. 23, 1.

*מַעֲשֵׂר* m. (denom. from *עָשָׂר* ten) constr. *מַעֲשֵׂר* Num. 18, 24, also *מַעֲשֵׂר* Lev. 27, 30. 32, c. suff. *מַעֲשֵׂרוֹ*; plur. *מַעֲשֵׂרוֹתֶיךָ* Neh. 12, 44, c. suff. *מַעֲשֵׂרוֹתֶיךָ* Num. 18, 28; a tenth part, tithe, of fruits and produce, of flocks and herds, to be paid to the Levites, etc. see Lev. 27, 30-33. Num. 18, 21. 24. Neh. 13, 5. 12; also Num. 18, 26 sq. Neh. 10, 38. al. Genr. Gen. 14, 20. 28, 22. *מַעֲשֵׂר הַמַּעֲשֵׂר* the tithe of the tithes Neh. 10, 39. Also *שְׁנֵי-הַמַּעֲשֵׂר* the tithe-year, every third year, in which the tithes were to be applied in giving entertainments at home, Deut. 26, 12; comp. 14, 22-28.

*מַעֲשֵׂקוֹת* f plur. (r. *עָשַׂק*) oppressions, exactions, Prov. 28, 16.

*מִן* *Moph* Hos. 9, 6 and *נֹפֶה* *Noph* Is. 19, 13. Jer. 2, 16. Ez. 30, 13. 16, pr. n. *Memphis*, a very ancient and splendid city of Egypt, the royal seat of four dynasties, and from the time of Psammetichus the metropolis of all Egypt; surrounded with lofty mounds to guard against the inundations of the Nile and also against hostile assaults; and embellished with splendid edifices, among which was a celebrated temple of Vulcan or *Phtah* enlarged and decorated by many kings, Hdot. 2. 99, 136, 153. Diod. Sic. 1. 50, 51, 67. Not far distant are the pyramids; and the long ranges of tombs stretching far to the south of these were doubtless once the necropolis of the ancient city, which lay between them and the Nile. After the founding of Alexandria, Memphis fell into decay, and in Strabo's time was partly in ruins, XVII. p. 807. In the thirteenth century there were still here extensive and splendid remains; see Abdallatif p. 184 ed. De Sacy. At present the site is marked by large mounds and a few slight architectural remains. It bears the name of the nearest village, *Mitraheny*, fully *منية مينا* *Minyet Rahneh*. See Jomard in *Descr. de l'Egypte* V 1 sq. 531 sq. Champollion *l'Egypte sous les Pharaons* I. 336 sq. Comp. *Bibl. Res. in Palest.* I. p. 40, 41.—The ancient hieroglyphic name is read *Ma-*

Μ-ΡΗΤΑΗ, the place of *Phthah* or *Vulcan*; and later Πανοῦργ *PANOUF*, the temple of the good god. From the ancient form *Ma-m-phthah* came the Coptic **Ⲭⲉⲙⲃⲉ**, **Ⲭⲉⲙⲃⲓ**, Gr. *Μέμφις*, Arab.

**מִפּוּ** *Menf*, and prob. Heb. מִפּוּ; while from *Panouf* came Heb. מִפּוּ. The true signif. of the name was known to Plutarch, de Isid. et Osir. p. 369: τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρουμον ἀγαθῶν ἐμμηγνέουσιν, οἱ δὲ ὡς τάφον Ὀσιρίδος, i. e. both these interpretations arose out of the proper signif. *the place of the good god* i. e. *Osiris*, or *place (sepulchre) of the good*. Comp. Lepsius Lettre à Rossellini p. 52. See Thesaur. p. 812.

**מִפְּבֹשֶׁת** pr. n. see in **מִפְּבֹשֶׁת**.

**מִפְּגָע** m. (r. פָּגַע) *attack, assault*; concr. object of assault, *mark*, Job 7, 20.

**מִפְּחָ** m. (r. נָפַח) constr. Job 11, 20 **נִפְחָ**, *a breathing out, expiration of the soul*, i. e. death. Comp. **נִפְחָ** **נִפְחָ** Jer. 15, 9. Job 31, 39.

**מִפְּחָ** m. (r. נָפַח) *the bellows of a forge*, Jer. 6, 29. Arab. مِفْحٌ id.

**מִפְּבֹשֶׁת** and **מִפְּבֹשֶׁת** (contr. for **מִפְּבֹשֶׁת** 'extermination of idols' acc. to Simonis, r. פָּאָה,) *Mephibosheth*, pr. n. m. a) 2 Sam. 21, 8. b) 2 Sam. 4, 4, 9, 6.

**מִפְּשָׁ** see in **מִפְּשָׁ**

**מִפְּרָץ** m. (pr. part. Hiph. r. פָּרַץ) *a mallet, maul, war-club*, Prov. 25, 18. Comp. **מִפְּרָץ**.

**מִפְּלָ** m. (r. נָפַל) 1. *a falling*, i. e. that which falls off or away, *refuse*. Am. 8, 6 **מִפְּלָ** *the refuse of the grain*, chaff, straw.

2. Any thing *pendulous, a flap*; Job 41, 15 **מִפְּלֵי** *the pendulous parts of his flesh*, i. e. on the belly of the crocodile, the flabby parts, flaps.—So the Latin poets employ *cadere* of any thing *pendulous*, see Gronov. ad Stat. Silv. 33. Sil. Ital. Pun. 13. 333.

**מִפְּלֵאוֹת** f. (r. פָּלַא) once plur. constr. **מִפְּלֵאוֹת**, *miracles, wondrous works*, Job 37, 16, i. q. **נִפְלְאוֹת**. The poet prob. chose this unusual form because of the like sounding **מִפְּלֵאוֹת** in the other clause.

**מִפְּלֵגָה** f. (r. פָּלַג) *a division, class*, 2 Chr. 35, 12.

**מִפְּלָה** f. Is. 17, 1, and **מִפְּלָה** Is. 23, 13, 25, 2 (r. נָפַל) *fallen buildings, ruins*. Syr. مَفْلَحٌ id.

**מִפְּלֵט** m. (r. פָּלַט) *escape*, Ps. 55, 9.

**מִפְּלֵצָה** f. (r. פָּלַץ) pr. *terror*; then *an idol*, as inspiring terror, 1 K. 15, 13. 2 Chr. 15, 16.

**מִפְּלֵשׁ** m. (r. פָּלַשׁ i. q. פָּלַס) *a poisoning, balancing of the clouds*, Job 37, 16.

**מִפְּלָח** f. (r. נָפַח) c. suff. מִפְּלָחוֹ.

1. *fall, ruin*, of a man Prov. 29, 16; of a kingdom, Ez. 26, 15. 18. 27, 27. 31, 16.

2. *a ruin*, spoken of a fallen tree, Ez. 31, 13.

3. *a carcass*, as *cadaver* from *cadere*, πτώμα from πίπτω, Judg. 14, 8.

**מִפְּעַל** m. Prov. 8, 22, and **מִפְּעֵלָה** f. Ps. 46, 9. 66, 5, *work*, sc. of God. R. פָּעַל

**מִפְּעֵת** see **מִפְּעֵת**.

**מִפְּעָץ** m. (r. נָפַץ) *a smiting in pieces*; Ez. 9, 2 **מִפְּעָץ** i. e. a deadly weapon, i. q. **מִפְּעֵת** v. 1. Comp. v. 5. 6.

**מִפְּעָץ** m. (r. נָפַץ) *a mallet, maul, war-club*, Jer. 51, 20. Comp. **מִפְּרָץ**.

**מִפְּקָד** m. (r. פָּקַד) 1. *a review, numbering, census of a people*, 2 Sam. 24, 9. 1 Chr. 21, 5.

2. *an appointment, mandate*, 2 Chr. 31, 13.

3. *an appointed place*, Ez. 43, 21.

4. *Miphkad*, pr. n. of a gate of Jerusalem, Neh. 3, 31.

**מִפְּרָץ** m. (r. פָּרַץ) *haven, harbour*, pr. a rent, opening in the coast, Judg. 5, 17, —Arab. مَفْرَضٌ inlet from a river where water is drawn up, also an anchorage for ships.

**מִפְּרָקָה** f. (r. פָּרַק) *the neck*, pr. the joints or vertebrae of the neck, 1 Sam. 4, 18. Chald. פְּרָקָה, פְּרָקָה, id. Syr. مَفْرَقٌ vertebra.

**מִפְּרֵשׁ** m. (r. פָּרַשׁ) *a spreading out expansion*. Job 36, 29. Ez. 27, 7.

**מִפְּשָׁעָה** f. (r. פָּשַׁע) *a step, stride*, meton. for *the upper part of the legs or the buttocks* 1 Chr. 19, 4; by euphemism for **מִפְּשָׁעָה** in the parall. 2 Sam. 10, 4.

מפתח see מפתח.

מפתח m. (r. פתח) a key, pr. the opener, Judg. 3, 25. Is. 22, 22. 1 Chr. 9, 27. Arab. مفتاح id.

מפתח m. (r. פתח) an opening; Prov. 8, 6 the opening of my lips, what my lips utter.

מפתח m. (r. פתח) the sill, threshold, 1 Sam. 5, 4. 5. Ez. 9, 3. 10, 4. 18. al.

מוץ see מוץ.

\* מצא, 1 pers. מצאתי, also מצאתי Num. 11, 11; fut. ימצא, imp. מצא, inf. constr. מצא, c. suff. מצאי, but מצאכם (for מצאתם) Gen. 32, 20; part. מצא; once מצא like verbs לה Ecc. 7, 26, fem. מצאתה 2 Sam. 18, 22. Cant. 8, 10.

1. to come to, i. e. to attain to, to arrive at, to reach any thing, c. ער Job 11, 7. Chald. and Syr. מצא, מצא, Eth. מצא, id. Arab. مضى to go away, kindr. مشى to go.—Hence to acquire, to get, to receive; with acc. of thing, Gen. 26, 12 Isaac in this year received a hundred measures, i. e. he harvested a hundred-fold. 2 Sam. 20, 6 פון מצא לו lest he get possession of fortified cities.

2. to find, to find out, a person or thing, Sept. εὗρισκω, and this is the most freq. usage of the word; pr. to come upon, to fall in with. So of persons Gen. 38, 20. 23. Num. 35, 27. Deut. 22, 27. 1 Sam. 10, 2. al. Of things Gen. 36, 24. 2 K. 23, 24; espec. things lost Lev. 5, 22. 23. 1 Sam. 9, 4; either with search Gen. 31, 33 sq. Ex. 15, 22. 16, 27. al. or without Gen. 11, 2. 26, 32. Deut. 24, 1. al. 1 K. 13, 14 and found him sitting under an oak. 2 K. 19, 8.—Hence in various senses:

a) to find, i. q. to attain unto, to get, to gain. comp. in no. 1; so in a good sense, (like Lat. 'invenire laudem, cognomen,') e. g. to find good, happiness, Prov. 8, 35. 18. 22; wisdom 3, 13. 8, 9; favour, see in חן no. 1; wealth Hos. 12, 9; a vision from God Lam. 2, 9, comp. Ez. 3, 1; the grave i. e. death Job 3, 22; rest Jer. 6. 16. 45, 3. Lam. 1, 3. (But in Ruth 1, 9 to find rest is said of a woman in respect to marriage, i. q. מצא שלום Cant. 8. 10.)

Job 33, 24 מצאתי כפר I have found a ransom, λύτρον, comp. Od. 19. 403 θανάτου λύσιον εὐροίμην, also Hcb. 19, 12. Absol. 2 Sam. 18, 22 מצאתה בשורה מצאתה no tidings finding sc. favour, i. e. no grateful message, none which will bring reward to the bearer. Also in a bad sense, (like Gr. εὕρισκω κακόν Od. 21. 304. ib. 24. 462,) e. g. to find evil, trouble, sorrow, i. e. to fall into adversity, calamity, Ps. 116, 3. Prov. 6, 33. Hos. 12, 9.

b) to find out sc. by thinking, mentally, e. g. an answer Job 32, 3. Neh. 5, 8. Ecc. 3, 11. 8, 17. (See Ecc. II. cc. in עולם B.) So to find out a riddle, to solve it, Judg. 14, 12.

c) The phrase ידי מצאתה דבר my hand findeth any thing, is found in a threefold sense: α) to get for oneself, to acquire, i. q. to possess any thing. Lev. 25, 28 אם לא מצאתה ירוך די השיב לו if he cannot get enough to restore it to him. 12, 8, comp. 25, 26. Job 31, 25; c. לו Is. 10, 14 and my hand hath found (possessed), as a nest, לחייל העמים the riches of the nations. β) Spoken of what happens incidentally, what comes to hand; e. g. 1 Sam. 10, 7 אשר תמצא ירדך do what thy hand shall find, i. e. act as occasion shall serve. 25, 8. Judg. 9, 33. Similar is Ecc. 9, 10 whatsoever thy hand findeth to do, do it with thy might, i. e. whatever is incumbent upon thee. γ) Of enemies, to find out, to get into one's power; 1 Sam. 23, 17 the hand of Saul shall not find thee out, i. e. shall not get thee into his power. With ל of pers. Ps. 21, 9. Is. 10, 10.

d) to find or discover a fault or wrong of which one is accused; c. ב of pers. 1 Sam. 29, 3 לא מצאתי בו מאומה I find in him nothing, no fault. Ps. 17, 3; more fully Job 19, 28, comp. Luke 6, 7. Different is 2 K. 9, 35 לא מצאו בה they found nothing of her but the skull, etc. here ב is partitive, comp. Job 20, 20.

e) to find God, i. e. to find him propitious, ready to hear and answer prayer, Deut. 4, 29. Here belongs Ps. 32, 6 one shall pray unto thee מצא in a time of finding thee, i. e. a time when thou art propitious; see Niph.

f) to find one's heart, to take heart, to take courage, 2 Sam. 7, 27; comp. Ps. 76. 6.

g) As in Engl. *to try to find, to seek*; 1 Sam. 20, 21 **מִצָּא אֶת-הַחֲצִירִים** *go, find (seek) the arrows.* v. 36. Job 33, 10. Ecc. 7, 27. So of pleasure, *to find out, to seek after*, Is. 58, 3. 13.

3. *to come upon any one, to befall, to happen to*, with acc. of pers. (comp. **בּוֹא** c. acc. no. 2. d.) Ex. 18, 8 *all the travail אשר מצאם בדרך* *that had come upon (befallen) them in the way.* Gen. 44, 34. Num. 20, 14. 32, 23. Josh. 2, 23. Judg. 6, 13. Ps. 116, 3. 119, 143. Comp. εὑρίσκειν **טו** Tob. 12, 7.

4. *to suffice for any thing, c. dat.* Num. 11, 22. Judg. 21, 14. Comp. Engl. *to reach*, Germ. *hinreichen, hinlangen, hinlänglich seyn*, Gr. *ἰκνούμενος, ἰκνός* sufficient, from *ἰκνέομαι*.

**NIPIH. מִצָּא**, 2 pers. **נִמְצָאתָ**; fut. **יִמְצָא**; part. **נִמְצָא**, plur. **נִמְצָאִים** 1 Sam. 13, 15, in pause **נִמְצָאִים** Ezra 8. 25.

1. Pr. a) Pass. of Hiph. or i. q. Kal no. 1. *to come to any one, to be brought.* Jer. 15, 16 **נִמְצָאתִי דְבָרֶיךָ** *thy words were brought sc. to me.* b) Pass. of Kal no. 1. *to be acquired*, with **לְ** of pers. Deut. 21, 19 **כָּל-אֲשֶׁר יִמְצָא לוֹ** *all that has been acquired by him*, all that he hath. Josh. 17, 16. Prægn. Job 28, 12 **מֵאַרְוֵן מֵצֵאתָ** *whence shall it be acquired?*

2. *to be found*, pass. of Kal. no. 2, 1 Sam. 10, 2. 16. 21. Gen. 41, 38. Ps. 37, 38. Josh. 10, 17. al. So of a thief. *to be detected, caught*, Ex. 22, 1. 6. 7. Deut. 24, 7. Jer. 2, 26. Often with an adjunct of place where, Gen. 18, 29 sq. 44, 16. 17. 2 K. 20, 13. Is. 39, 2. al.—Spec. a) With **מִן** *to be found and selected out of a number*, i. q. Engl. *to be found among*, Dan. 1, 19. Ezra 10, 18. b) Of good and evil; 1 K. 14, 13 **בּוֹ דָבָר טוֹב נִמְצָא בּוֹ** *there is found in him some good thing.* 1. 52 **אִם רָעָה הִמְצָא בִּי** 1 Sam. 25, 28. Ez. 28, 15; also with **עִם** 2 Chr. 19, 3; 36, 8; **לְ** Deut. 22, 20. c) God is said *to be found* of men. when he is propitious. or hears and answers prayer c. **לְ** 1 Chr. 28, 9. 2 Chr. 15, 2. 4, 15. Jer. 29, 14. Is. 55, 6. 65, 1. Comp. Rom. 10, 20 **εὐρέθη τοῖς ἐμὲ μὴ ζήτοῦσιν**.

3. *to be found*. i. e. *to be, to exist, to be present* in any place. a) With an adjunct of place where; 1 Sam. 13, 19 **יֵשׁוּבָה בְּכָל-יִשְׂרָאֵל** *there was no (found) in all Israel*, i. e. none

existed. 1 Chr. 29, 17 **עַמֶּךָ הַנִּמְצָאוּ-פֹה** *thy people which are here present.* 2 Chr. 34, 32. 2 Sam. 17, 12. 13. Is. 65, 8. al. Of things, Gen. 47, 14 *all the money that was (found) in the land of Egypt.* b) Absol. Gen. 19, 15 **שְׁתֵּי בָנוֹתַי הַנִּמְצָאוֹת** *thy two daughters present*, opp. to those absent v. 14. Ezra 8, 25. Is. 22, 3. 1 Sam. 13, 15.—Dan. 11, 19 *and he shall stumble and fall* **וְלֹא יִמְצָא** *and shall be (found) no more*, i. q. **וְאֵינֶנִּי**.

**HIPH. הִמְצִיא** 1. Causat. of Kal no. 1, *to make come to*; with **בְּיַד** *to deliver up or over*, 2 Sam. 3, 8. Zech. 11, 6. Also *to bring to, to present*, with **אֶל** Lev. 9, 12. 13. 18.

2. *to let acquire, to let receive*, i. e. *to allot to any one*, Job 34, 11. 37, 13.

**מִצָּא** see **מִוֶצֵא**.

**מִצֵּב** m. (r. **נָצַב**) constr. **מִצְבֵּה**, a station, i. e. place where one stands, Josh. 4, 3. 9; a military post, garrison, 1 Sam. 13, 23. 14, 1. 4. 2 Sam. 23, 14; office, post, Is. 22, 19.

**מִצְבֵּה** m. (part. Hoph. r. **נָצַב**) a station of troops, post, Is. 29, 3. Here too we may refer Judg. 9, 6 **אֵלֶּיךָ מִצְבֵּה אֲשֶׁר בְּשֵׁיכָם** *the oak of the garrison which is at Shechem*, so called prob. from a military post established there. Others here take **מִצְבֵּה** in the sense of a monument, pillar, i. q. **מִצְבֵּה**.

**מִצְבֵּה** 1 Sam. 14, 12, and **מִצְבֵּה** Zech. 9, 8, i. q. **מִצְבֵּה**, a military post. R. **נָצַב**.

**מִצְבֵּה** f. (r. **נָצַב**) constr. **מִצְבֹּת**; plur. **מִצְבֹּת**, constr. **מִצְבֹּת**, pr. 'something set upright.' Spec.

1. a pillar, cippus, of stone, Gen. 28, 18. 22. Ex. 24, 4. Is. 19, 19. Jer. 43, 13 **מִצְבֹּת בַּיַּת שְׁמֵשׁ** *the columns of Bethshemesh*, i. e. the obelisks of Heliopolis.

2. a statue, idol-image. e. g. **מִצְבֵּה הַבַּעַל** *the image of Baal* 2 K. 3, 2. 10, 26. 27. 18, 4. 23, 14; genr. Mic. 5, 12. Hos. 10, 1. al.

**מִצְבֵּיחַ** *Mezobaiah*, pr. n. of a place otherwise unknown, 1 Chr. 11, 47.

**מִצְבֵּה** f. (r. **נָצַב**) 1. i. q. **מִצְבֵּה**, a monument, cippus. Gen. 35, 14. 20. 2 Sam. 18, 18. In this sense it is also found in Phœnician inscriptions.

2. trunk, stump of a tree, Is. 6, 13.



**מִצֵּר** m. (r. צוּר) plur. מִצְרוֹת, Kamets impure, a fastness, castle, stronghold, on a hill or mountain, so called as a place of lying in wait and watching. 1 Chr. 11, 7 and *David dwelt בַּמִּצְרַיִם in the stronghold* (castle, citadel); ... *therefore it was called, the city of David.* Plur. strongholds, fastnesses, 1 Sam. 23, 14. 19. 24, 1. Is. 33, 16 מִצְרוֹת סְלֵעִים. Jer. 48, 41. 51, 30. Coupled with caverns Judg. 6, 2. Ez. 33, 27. Chald. מִצְרֵתָא id. Arab. مَصَاد mountain-top; comp. *Maasáda* the name of Herod's strong castle Jos. B. J. 7. 8. 2.

מִצְרָה, מִצְרָה, see מִצְרוֹתָא.

\* מִצְדָּה fut. conv. וַיִּמָּץ Judg. 6, 38.

1. Pr. i. q. מִצְצָה, מִצְצָה, to suck, then to suck out, to drink out greedily, to drain. Is. 51, 17 *the inebriating cup thou hast drunk, thou hast sucked it out.* i. e. hast drunk it greedily even to the dregs. Ps. 75, 9. Ex. 23, 34.—Syr. مَضُؤ id. مَضُؤ epotatio.

2. to press or squeeze out moisture, with מִן from any thing, Judg. 6, 38. Chald. Syr. Pa. id.

NIPII. 1. Pass. of Kal no. 1, Ps. 73, 10.

2. Pass. of Kal no. 2, Lev. 1, 15. 5, 9.

I. מִצְהָ f. (r. מִצְצָה) pr. *sweetness*, concr. *sweet*, i. e. not fermented, unleavened, ἄζυμος. Lev. 2, 5 מִצְהָ תְּהִיָּה *it shall be unleavened.* Often in genit. חֶלֶת מִצְהָ *an unleavened cake* Lev. 8, 26. Num. 6, 19; 19; חֶלֶת מִצְהָ Num. 1. c. In plur. חֶלֶת מִצְהָ *unleavened cakes* Num. 6, 15 (for the double plur. see in יוֹבֵל no. 1, note. Heb. Gr. § 106. 3); חֶלֶת מִצְהָ Lev. 2, 4. 7, 12; חֶלֶת מִצְהָ Ex. 12, 39. Here belongs also חֶלֶת מִצְהָ *unleavened bread* Ex. 29, 2. and simpl. מִצְהָ id. Gen. 19, 3; also often חֶלֶת מִצְהָ *to eat unleavened bread* Ex. 13, 6. 7. 23, 15. Lev. 6, 9. Deut. 16, 3. 8; comp. Lev. 10. 12. 1 Sam. 28. 24. So חֶלֶת מִצְהָ *the festival of unleavened bread*, the Passover, Ex. 23. 15. 2 Chr. 8, 13. 30, 13. 21; ellipt. חֶלֶת מִצְהָ id. Gr. τὰ ἄζυμα, Ex. 12, 17, comp. 23, 15.

II. מִצְחָ f. (r. נִצְחָה) *contention, quarrel*, Prov. 13. 10. 17. 19. Is. 58. 4.

מִצְחָ (perh. for מִצְחָ fountain) *Mozah*, pr. n. of a place in the tribe of Benjamin, Josh. 18, 26.

מִצְחָה f. (r. צָחַל) *a neighing, snorting*, Jer. 8, 16. 13, 27.

מִצְרוֹר m. (r. צוּר) constr. מִצְרוֹר, c. suff. מִצְרוֹר Job 19, 6; plur. מִצְרוֹרִים.

1. *capture*, i. e. *prey, gain*, Prov. 12, 12.

2. *a net*, sc. of a hunter, Ecc. 7, 26. Job 19, 6. Syr. مَضُؤ, Arab. مَصِيد, net.

3. i. q. מִצְרָה, *a fortress, bulwark*. a besieging tower, Ecc. 9, 14. Two Mss. read מִצְרוֹרִים, which accords better with the context; comp. Deut. 20, 20. Ez. 4, 2. Mic. 4, 14.

מִצְרוֹרָה f. (r. צוּר) i. q. masc. מִצְרוֹר.

1. *a net*, sc. of a fisherman, Ecc. 9, 12.

2. *a fortress, castle*, on a hill or mountain, Is. 29, 7. Plur. מִצְרוֹרִים Ez. 19, 9.

מִצְרוֹרָה f. also מִצְרוֹהָ Ez. 13, 21 (r. צוּר) constr. מִצְרוֹהָ, c. suff. מִצְרוֹהָ.

1. *capture, prey*, Ez. 13, 21.

2. *a net*, of a hunter, Ez. 12, 13. 17, 20. Ps. 66, 11.

3. i. q. מִצְרָה, מִצְרוֹרָה, *a fortress, castle, stronghold*, Job 39, 28. מִצְרוֹרָה הַצִּיּוֹן *the citadel of Zion* 2 Sam. 5, 7. 9. 1 Chr. 11, 5; gener. 1 Sam. 22, 4. 5. 24, 23. So with art. הַמִּצְרוֹר of a fortress near the plain of Rephaim north of Bethlehem 2 Sam. 5, 17. 23, 14. 1 Chr. 11, 16.—Trop. God is said to be *a fortress*, i. e. a defender, protector, Ps. 18, 3. 31, 4. 71, 3. 91, 2. 144, 2; and so בֵּית מִצְרוֹרָה Ps. 31, 3.

מִצְוָה f. (r. צִוָּה) constr. מִצְוָה, c. suff. מִצְוָה; plur. מִצְוֹת, once מִצְוֹת Neh. 9, 14, c. suff. מִצְוָה; *a command, precept, law*, Sept. ἐπιτολή. Spoken: a) Of human commands, מִצְוֹת הַמִּלְכָּה Is. 36, 21. Esth. 3, 3. 2 Chr. 8, 15. 30, 12; also Jer. 35, 18. Is. 29, 13. b) Of the divine commands, either singly or of the whole divine law, comp. מִצְוֹת, תּוֹרָה. Lev. 4, 13 *one of the commandments of Jehovah that are not to be done*, i. e. a prohibitory command, interdict. Most freq. in plur. מִצְוֹת הַיְיָ *the commandments of Jehovah*, often coupled with the synonym. מִצְוֹת, מִצְוֹת, תּוֹרָה, חֻקֹּת, חֻקֹּת, חֻקֹּת, חֻקֹּת; Gen. 26. 5. Ex. 16. 28. Deut. 6. 2. 1 K

2, 3. al. sēp. Collect. *the law*, Deut. 5, 28. 6, 1. 8, 1. 17, 20. 27, 1. al. Meton. **מִצְוַת הַלְוִיִּים** *the commandment of the Levites*, i. e. what was commanded to be given to them, Neh. 13, 5.

**מִצְוֵה** f. Ex. 15, 5. Neh. 9, 11. Ps. 88, 7. also **מִצְוֵיָה** f. i. q. **צִוְיָה**, a *depth, deep place*, e. g. of the sea, Jon. 2, 4. Mic. 7, 19; trop. Ps. 88, 7; of a river, Zech. 10, 11; of mire, Ps. 69, 3. R. **צִיָּל** q. v.

**מִצּוֹק** m. (r. **צִיָּק** I) *straitness, distress*, Ps. 119, 143. Jer. 19, 9. Deut. 28, 53. 55. 57. **מִצּוֹק אִישׁ מִן** *one in distress* 1 Sam. 22, 2.

**מִצְוָק** m. (r. **צִיָּק** II. 2) plur. constr. **מִצְוָקִים** a *pillar, column*; Kimchi well, **מִצְוָקֵי אֶרֶץ** 1 Sam. 2, 8 **מִצְוָקֵי הָאָרֶץ** *the pillars of the earth* i. q. **מִצְוָקֵי הָאָרֶץ**. Trop. of a rock or cliff isolated like a column; 1 Sam. 14, 5 *the one crag* **מִצְוָק מִן** *a column on the north over against Michmash*. See Bibl. Res. in Palest. II. p. 116.—In the Talmud **צִיָּק** is a high and steep mountain.

**מִצְוֵקָה** f. (r. **צִיָּק** I) *straitness, distress*, Job 15, 24. Zeph. 1, 15. Plur. Ps. 25, 17. 107, 6. 13. 19. 28.

I. **מִצְוֹר** m. constr. **מִצְוֹרֵי**, c. suff. **מִצְוֹרֵי** Ez. 4, 8. R. **צִיָּר** I.

1. *straitness, distress*, Deut. 28, 53 sq. Jer. 19, 9.

2. *siege*. Ez. 4, 2. 7. Zech. 12, 2. **בְּמִצְוֹר** *to be besieged*, of a city, 2 K. 24, 10. 25, 2. al.

3. a *mound, bulwark*, of besiegers, Deut. 20, 20. Mic. 4, 14. Ez. 4, 2. Hence

4. a *fortification, fortress*, Hab. 2, 1. **עִיר מִצְוֹר** *a fortified city* Ps. 31, 22. 60, 11; plur. 2 Chr. 8, 5. Mic. 7, 12.

II. **מִצְוֹר** pr. n. for *Egypt*, and apparently for *Lower Egypt*; thrice **אֲרָרֵי מִצְוֹר** *the streams or canals of Egypt*, the branches of the Nile, Is. 19, 6. 37, 25. 2 K. 19, 24.—Under the name **מִצְוֹר** there seems to lurk the Egyptian **μετορρο** *kingdom*, as in **פְּרִיָּה** the word **φορρο** *king*. But the Hebrews doubtless ascribed to it a domestic origin, prob. as signifying a *border, limit*, (r. **מִצְר**) i. q. Arab. **مَضْر**, perh. as sing. of the dual

**מִצְרַיִם** *the two Egypts*, q. v. Others, e. g. Bochart in Phaleg IV. 24, suppose Egypt to be so called as being strong and fortified, i. q. **מִצְוֹר** I. 4; see Diod. Sic. 1. 31.

**מִצְוֹרֵה** f. (r. **צִוֵּר** I) plur. **מִצְוֹרוֹת** *a mound, bulwark*, of besiegers, i. q. **מִצְוֹר** no. 3, Is. 29, 3.

2. a *fortress, fortified city*, 2 Chr. 11, 11; more fully **עִיר מִצְוֹרֵה** 14, 5; **עָרֵי מִצְוֹרוֹת** 11, 10. 11. 23. 12, 4. 21, 3.

**מִצְוֵה** f. (r. **נִצְּחָה**) i. q. **מִצְּחָה** II, *quarrel, strife*. Is. 41, 12 **מִצְוֵהֶיךָ אֲנֹשֵׁי** *thy adversaries, enemies*.

\* **מִצְּחָה** a root not in use, perh. *to shine*, i. q. **נִצַּח** and **נִצַּח**, comp. **נִצַּח** to be cheerful, and by transp. **נִצַּח** to shine. Hence the two following:

**מִצְּחָה** m. (Is. 48, 4 proves nothing for the fem.) c. suff. **מִצְּחָהִים**, plur. constr. **מִצְּחָהִים**; *the forehead*, 1 Sam. 17, 49. 2 Chr. 26, 19. **מִצְּחָה אִשָּׁה זוֹנָה** *the (shameless) brow of a harlot* Jer. 3, 3. Ez. 3, 7 **מִצְּחָה חֲזָקָה** *of an impudent forehead*. v. 8. 9. Is. 48, 4 **מִצְּחָהֶיךָ נְחֹשֶׁת** *thy brow is brass, brazen*. Plur. Ez. 9, 4.

**מִצְּחָה** f. a *greave, greaves*, armour for the legs. q. d. *frontlets of the leg*, constr. **מִצְּחָה** 1 Sam. 17, 6. R. **מִצְּחָה**.

**מִצְּלָה** f. (r. **צָלַל** I) only plur. **מִצְּלוֹת**, *bells*, upon horses and camels for ornament, Zech. 14, 20. See in **מִצְּלָה**.

**מִצְּלָה** f. (r. **צָלַל** II) a *shady place, shade*, Zech. 1, 8.

**מִצְּלָהִים** f. (r. **צָלַל** I) only in dual **מִצְּלָהִים**, *cymbals*, for accompanying music, 1 Chr. 13, 8. Ezra 3, 10. Neh. 12, 27. al. So in Greek, dual **κυμβάλω, -οι**. See in **צָלַלְתִּים**.

**מִצְּנֵמָה** f. (r. **צָנָה**) *turban, tiara*, of the high priest Ex. 28, 4. 39. 29, 6. Lev. 8, 9. 16, 4; of a king Ez. 21, 31. For the form of it, see Braun de Vestitu sacerdot. Heb. p. 624 sq. Jos. Antiq. 3. 7. 3. B. J. 5. 5. 7.

**מִצְּעָה** m. (r. **רָצַע**) a *couch, bed*, something spread down, Is. 28, 20.

**מִצְּעָדֵי** m. (r. **צָעַד**) plur. constr. **מִצְּעָדֵי**, *step, walk*, Ps. 37, 23. Prov. 20, 24.

בְּמַצְעָרָיו *in his steps*, i. e. in his company, Dan. 11, 43. Comp. בְּרִגְלָיו Judg. 4, 10.

מִצְעֵרָה f. (מִן and צֵעִירָה) pr. 'what is next to a little,' i. e. *subparvum, parvulum, a little thing*, מ' קָרַן אֶחָד Dan. 8, 9; see Lehrg. § 123, also art. מִן no. 3. g.—Better: *even a little one*, according to the idiom noted in מִן no. 1. a. γ; see Thesaur. p. 805. g.

מִצְעָר m. (r. צֵעֵר) constr. מִצְעָר.

1. Pr. *smallness*; hence any thing *small, little*, Gen. 19, 20. Job 8, 7; of a small number, 2 Chr. 24, 24 מִצְעָר אֲנָשִׁים *few men*; of a short time, Is. 63, 18 לְמִצְעָר *for a little while*.

2. *Mizar*, pr. n. of a summit prob. in the ridge of Anti-Lebanon or Hermon, Ps. 42, 7.

מִצְפָּה m. (r. צָפָה) constr. מִצְפָּה.

1. *a watch-tower*, Is. 21, 8. Also a *lofty place*, whence one can see far and wide around, whether furnished with a watch-tower or not, 2 Chr. 20, 24.

2. *Mizpeh*, pr. n. of several towns and cities, in elevated situations: a) In the plain of Judah, Josh. 15, 38. b) In Benjamin, Josh. 18, 26; see מִצְפָּה no. 2. c) In Moab, 1 Sam. 22, 3. d) In Gilead Judg. 11, 29, see מִצְפָּה no. 1. This may be the same with הַמִּצְפָּה Josh. 13, 26. e) A valley in the high region of Lebanon Josh. 11, 8, comp. 11, 3.

מִצְפָּה (watch-tower, lofty place, r. צָפָה) always with the art. הַמִּצְפָּה, with ה loc. הַמִּצְפָּה, *Mizpah*, pr. n.

1. A town or city of Gilead, Judg. 10, 17. 11, 11. 34. Hos. 5, 1. Some refer hither Judg. 11, 29 מִצְפָּה-גִּלְעָד, but see in מִצְפָּה no. 2. d. For the origin of this place, see Gen. 31, 49.

2. A city of Benjamin, where the people were wont to convene, Judg. 20, 1. 3. 1 Sam. 7, 5-16. al. It was afterwards fortified by Asa to protect the border against the kingdom of Israel, 1 K. 15, 22. 2 Chr. 16, 6. Later it was the residence of the Chaldean governor, Jer. 40, 6 sq. comp. Neh. 3, 7. 15. 19. Once written הַמִּצְפָּה Josh. 18, 26. [Prob. the high point two hours north-west of Jerusalem, now called *Neby Samwil*; see Bib.

מִצְפָּתַיִם m. plur. (r. צָפָן) *hidden places*, Obad. 6.

\* מִצְעֵץ fut. הִמְצֵץ 1. *to suck, to suck*

*out*, i. q. מָצָה and מָזָה. Arab. مَصَّ, Chald. מִצְעֵץ, Syr. مَصَّ, id. all of which imitate the sound, as also Gr. μύζω, μύζωω, μύζος. Hence *to draw out with relish, to taste*, Is. 66, 11; comp. הִנֵּק v. 12.—Things sweet and pleasant are wont to be sucked out, hence

2. *to be sweet*, whence מָצָה *sweet* i. e. unleavened. Comp. מָחַק, which also has both significations.

מִצְעָק see in מִצְעִיק.

\* מִצְרָה obsol. root, which seems to have had the same power as the kindr. נָצַר, *to shut in, to restrain*; whence

Chald. מִצְרָה, Arab. مِصْرٌ limit, border and Heb. מִצְרָה II, מִצְרָהִים.

מִצְרָה m. (r. צָרַר, as מִסָּב from סָבַב) *straitness, distress*, Ps. 118, 5. Plur. מִצְרָהִים, constr. מִצְרָרִי, Lam. 1, 3. Ps. 116, 3.

מִצְרָה, see in מִצְרֵיהָ.

מִצְרַיִם dual pr. n. for *Egypt*, Gen. 46, 34. 50, 11; often more fully אֶרֶץ מִצְרַיִם *the land of Egypt*, fem. Gen. 45, 20. 47, 6. 13. Also for the people, *the Egyptians*, in prose, and mostly with plur. Gen. 45. 2. 47, 15. 20. 50, 3. Ex. 1, 14; rarely with sing. masc. 14, 25. 31; poet. with sing. masc. Is. 19, 16. 25. Jer. 46, 8, and fem. Hos. 9, 6. Joel 4, 19. With ה loc. מִצְרַיִם Gen. 26, 2. al.—Sing. מִצְרַיִם *Lower Egypt* q. v. Hence the dual מִצְרַיִם seems to have originally denoted *the two Egypts*, i. e. *Lower and Upper Egypt* (the latter pr. פְּתַיִם) by zeugma, as we now say *the two Sicilies*, for Sicily and Naples; although this origin being afterwards left out of view, the dual מִצְרַיִם is sometimes so employed as not to include Pathros or upper Egypt, Is. 11, 11. Jer. 44, 15. Others ineptly refer the dual form to the two parts of Egypt as divided by the Nile. The Arabs have the sing. مِصْرٌ *Misr, Egypt*, pr. limit,

in this language, *مصر*.—The gentile noun is *מצרי* an *Egyptian* Gen. 39, 1; f. *מצריה* Gen. 16, 1. Plur. m. *מצרים* Gen. 12, 12, 14; f. *מצריות* Ex. 1, 19.—[Engl. Vers. as pr. n. of pers. *Mizraim*, Gen. 10, 6, 13. 1 Chr. 1, 8.—R.]

*מצרף* m. (r. *צרה*) a *fining-pot, crucible*, Prov. 17, 3, 27, 21.

*מץ* m. (r. *מקץ*) *rottenness, putridity*. Is. 3, 24 *מק יחיה בשרם* instead of a *sweet smell there shall be rottenness*, i. e. the fetor of putrid ulcers. 5, 24 *השורש חלל* as *rottenness* i. e. rotten wood.

*מקבה* f. (r. *נָקַב*) a *hammer, mallet*, pr. the pointed hammer of the stone-cutter and smith, 1 K. 6, 7. Is. 44, 12. Jer. 10, 4.—Hence prob. the name *Μαρμαραῖος*, *מַרְמָרִי*, the *hammerer*; comp. the French name Charles *Martel*.

*מקבת* f. (r. *נָקַב*) 1. i. q. *מַרְמָרִי*, a *hammer*, Judg. 4, 21.

2. a *mine, quarry*, broken in the rock, Is. 51, 1.

*מקדה* (place of shepherds, r. *נָקַד*) *Makkedah*, pr. n. of a place in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 10, 12, 16, 15, 41.

*מקדש* m. (r. *קָדַשׁ*) once *מַקְדֵּשׁ* Dag. euph. Ex. 15, 17; c. suff. *מַקְדָּשׁוֹ*, once irreg. *מַקְדָּשׁוֹ* Num. 18, 29; plur. *מַקְדָּשִׁים*, constr. *מַקְדָּשָׁי*.

1. *any thing sacred, hallowed*, Num. 18, 29.

2. a *holy place, sanctuary*, espec. the sacred tabernacle of the Israelites, Ex. 25, 8. Lev. 12, 4, 21, 12. Num. 10, 21, 18, 1; the temple 1 Chr. 22, 19. 2 Chr. 29, 21. Dan. 11, 31, al. Often more fully, *מְכוּן מַקְדָּשׁ* Is. 60, 13; *מְכוּן מַקְדָּשׁוֹ* Dan. 8, 11. *מַקְדָּשׁ מֶלֶךְ* the *king's sanctuary*, i. e. set apart and sacred to himself, Am. 7, 13. Plur. *מַקְדָּשֵׁי בַיִת* Jer. 51, 51 *sanctuaries* (sacred places) of the temple; *מַקְדָּשֵׁי אֵל* Ps. 73, 17 id. But *מַקְדָּשֵׁי יִשְׂרָאֵל* the *sanctuaries of Israel*, i. e. idolatrous and unlawful, Am. 7, 9.

3. an *asylum*, the temple and sacred places among the Hebrews having the privilege of an asylum, as also among the Greeks, Is. 8, 14. Ez. 11, 16; comp. 1 K. 1, 50, 2, 28. See 2 Macc. 4, 34. Pausan. Corinth. 13.

*מקהלים* m. plur. Ps. 26, 12, and *מקהלות* f. plur. Ps. 68, 27. R. *קָהַל*.

1. *assemblies*, chiefly of those praising God, *choirs*, Ps. 11, cc.

2. *Makheloth*, pr. n. of a station of the Israelites in the desert, Num. 33, 25.

*מקנה* m. also *מקנא* 2 Chr. 1, 16 Cheth. once *מקנה* 1 K. 10, 28; constr. *מקנה* 2 Chr. 1, 16. R. *קָנָה*.

1. *expectation, hope, confidence*, 1 Chr. 29, 15. Ezra 10, 2. Also one in whom confidence is placed, of God Jer. 14, 8, 17, 13, 50, 7.

2. a *gathering together, collection*, see r. *קנה* Niph. a) Of waters, Gen. 1, 10. Ex. 7, 19. Lev. 11, 36. b) a *band, company*, of men and animals, e. g. of horses, a *caravan*; so prob. in 1 K. 10, 28 *וּמִקְנֵה סוּחָרֵי הַמֶּלֶךְ רָקְחוּ מִקְנֵה בְּמִחָר* and a *company of the king's merchants brought from Egypt a company of horses at a price*; also 2 Chr. 1, 16. There is a play of words in the double use of the word *מקנה* for a band of merchants and a troop of horses. So Piscator and Vatablus; but interpreters have here very widely differed; see Bochart Hieroz. T. I. p. 171. 172. Michaelis Supplem. p. 1271. Mos. Recht III. p. 331.

*מקנה* f. (r. *קנה* Niph.) *gathering-place* for waters, a *pool, reservoir*, Is. 22, 11.

*מקום*, also *מָקָם* Ex. 29, 13 (r. *קום*) constr. *מָקוֹם*, c. suff. *מָקוֹמוֹ* Gen. 29, 3; plur. *מָקוֹמוֹת*, c. suff. *מָקוֹמוֹתָם*; comm. gend. rarely fem. Gen. 18, 24. Job 20, 9, in plur. 2 Sam. 17, 12 Cheth.

1. *place*, pr. station, from standing, etc. Arab. *مَقَام*, Eth. *ጠጥጥ*, id. Phen. *מָקָם* place, town.—Gen. 1, 9, 13, 3, 14, 22, 3, 28, 11, 17. Ecc. 3, 20, 6, 6. al. sæp. Gen. 24, 23 a *place for us to lodge in*. v. 25, 31. *מָקוֹם צָר* a *narrow place* Num. 22, 26; *מִ' קְדוֹשׁ* a *holy place* Ex. 29, 31; *מִ' טָהוֹר* a *clean place* Lev. 4, 12, 6, 4; *מִ' טָמֵא* an *unclean place* Lev. 14, 40. *בְּכָל־מָקוֹם* in *every place*, every where, Num. 18, 31. Prov. 15, 3. *נָתַן לְ מָקוֹם* to *assign a place to any one*, e. g. for sitting 1 Sam. 9, 22, or dwelling Josh. 20, 4. 1 Sam. 27, 5; but also to *give place to any one*, i. e. to give way to yield, Judg. 20, 36. *לְ מָקוֹם* to *av-*

*point a place to any one*, sc. as a refuge Ex. 21, 13, or for dwelling 2 Sam. 7, 10. 1 K. 8, 21. With genit. הַמָּקוֹם הַהוּא *the place of ashes* Lev. 1, 16; מִן הַמָּקוֹם *a place of (for) cattle* Num. 32, 1; מִן הַיָּד *David's place; seat*, 1 Sam. 20, 25. 27.—Spec. *the place of any one*, i. e. a) *a dwelling-place, habitation, home*, Gen. 29, 26. 30, 25. Num. 24, 11. Judg. 11, 19; also Ex. 3, 8. Ps. 44, 20. Is. 18, 7. Proverbially Job 7, 10 *לֹא יִבְרַח עוֹד מִמָּקוֹמוֹ* *his place shall know him no more*, i. e. he shall be wholly forgotten. Ps. 103, 16; comp. Job 20, 9. Ps. 37, 10. Also Job 16, 18 *אֵל יְהוָה יִמְקוֹם לְדַעְקוֹתַי* *let there be no abiding-place for my cry*, i. e. no delay, but let it ascend at once to God. b) A place where any thing is found. *finding-place*, as לְמַצּוֹתַי מִן הַיָּדָבָר Job 28, 1 (parall. מְצוֹא). v. 6. Comp. v. 12. 23.—The constr. state is often found before אֲשֶׁר, espec. in the phrase בְּמָקוֹם אֲשֶׁר *in the place where*, Lev. 4, 24. 33. 6, 18. 2 Sam. 15, 21. 1 K. 21, 19. Jer. 22, 12; also אֶל־מָקוֹם אֲשֶׁר id. Ecc. 1, 7; and with וְהָ as relat. Ps. 104, 8. Sometimes the absol. is retained, as כָּל־מָקוֹם אֲשֶׁר Ex. 21, 13. al. In the later books מָקוֹם אֲשֶׁר, or מָקוֹם אֲשֶׁר, *the place where*, is sometimes used redundantly for *where* (בְּאֲשֶׁר, אֲשֶׁר), *wherever*; Ecc. 11, 3 *מָקוֹם שֶׁיִּפֹּל שָׁם יִהְיֶה* *where the tree falleth there it shall be*. Esth. 4, 3. 8, 17. Ez. 6, 13; so too Gen. 39, 20. 40, 3.—Adv. with genit. i. q. *in place of; instead of*, Is. 33, 21. Hos. 2, 1 [1, 10]. Ecc. 3, 16. Comp. Arab. مَكَان, Syr. ܡܟܢܐ, locus et adv. loco.

2. *a place*, i. e. *a town, village*, Gen. 18, 24. 19, 12. 14. 29, 22. 23, 17. אֲנָשֵׁי הַמָּקוֹם *the men of the place*, the inhabitants, Judg. 19, 16; יְשֵׁר מִקְוֹמוֹ Ruth 4, 10. Also *a region, district*, Judg. 18, 10. מָקוֹם שֶׁכֶׁם *the region of Shechem* Gen. 12, 6.

מִקְוֹר m. (r. קוּר) constr. מְקוֹר Lev. 12, 7; c. suff. מְקוֹרוֹ, מְקוֹרָה Lev. 20, 17; *a fountain*, pr. opened by digging, Hos. 13, 15. Jer. 51, 36. Zech. 13, 1. מְקוֹר מַיִם חַיִּים *a fountain of living waters* Jer. 2, 13. 17, 13.—Trop. *fountain of tears*, i. e. the eye, Jer. 8, 23; *fountain of blood*, by euphemism for pudenda muliebris, Lev. 12, 7. 20, 18 (where דָּמִים is omitted); *fountain of life* or happiness Ps. 36, 10. Prov. 10, 11. 13, 14. 14, 27.

16, 22; *fountain of wisdom* Prov. 18, 4. In a different sense, Ps. 68, 27 מְקוֹר יִשְׂרָאֵל *ye from the fountain of Israel*, i. e. who are the posterity of Israel; comp. מַיִם Is. 48, 1.

מִקְחָה m. (r. לָקַח) *a taking, receiving*, of gifts 2 Chr. 19, 7.

מִקְחוֹת f. plur. (r. לָקַח no. 2) *wares, merchandise*, Neh. 10, 32, comp. v. 31. Talm. מְקָח emtio.

מִקְטָר m. (r. קָטַר I) *incense*, Ex. 30, 1.

מִקְטָרֹת f. (r. קָטַר I) *a censer*, for burning incense, 2 Chr. 26, 19. Ez. 8, 11.

\* מִקְלָה obsol. root, prob. i. q. Ethiop. ብቁል and ብቁለ *to germinate, to sprout*, (ב and מ being interchanged,) whence ብቁለ *a sprout, scion, twig*. From this again comes the secondary verb ተብቁለ *to punish*, pr. obviously, *to smite with a rod*, although Ludolf separates these roots in his Lex. p. 238. Comp. also Syr. ܡܩܠܐ. The Lat. *baculus* is not here to be drawn into comparison; for this comes from βῆλος, and is pr. *a walking-stick*, comp. βυξίτιον.—Hence the two following:

מִקְלָה m. constr. מִקְלָה Jer. 1, 11, and מִקְלָה Gen. 30, 37, c. suff. מִקְלָהוֹ, מִקְלָהֶם; plur. מִקְלֹת; *a shoot, rod*, Gen. 30, 37 sq. Jer. 1, 11. Then, *a staff* (comp. קֹטֵר), which one carries in his hand, Gen. 32, 11. Ex. 12, 11. 1 Sam. 17, 40. 41; with which an animal is beaten Num. 22, 27; *the crook of a shepherd* Zech. 11, 7 sq. מִקְלֵי יָד *a dart or javelin* Ez. 39, 9. Chald. מִקְלֵי יָד *spiculum*, Castell.—Of a divining rod, ἰαβδομαρία, Hos. 4, 12.

מִקְלוֹת (perh. for מִקְלוֹת staves) *Mikloth*, pr. n. m. a) 1 Chr. 27, 4. b) 1 Chr. 8, 32. 9, 37. 38.

מִקְלֹט m. (r. קָלַט no. 2) *a refuge, asylum*, Num. 35, 12. 15. Josh. 20, 3. עִיר מִקְלֹט *a city of refuge*, for homicides to flee to, Josh. 21, 13. 21. 27. 32. 36; plur. מִקְלֹטֹת Num. 35, 6. Josh. 20, 2. 1 Chr. 6, 42. 52.

מִקְלָעֵת f. (r. קָלַע II) *sculpture, carved work*, sc. in relief, 1 K. 6, 18. Plur. מִקְלָעוֹת, constr. מִקְלָעוֹת, 1 K. 6, 29. 32. 7, 31.

מקם see in מקום.

מקנה m. (r. קנה) once fem. Ex. 34, 19; constr. מקנה, c. suff. מקנה, מקנה, מקנה; also sing. with rad. Yodh retained (see under מצטה, מראה, Heb. Gr. § 91. 9. n), as מקנה my flock Num. 20, 19, מקנה thy flock Is. 30, 23; but plur. where the suff. is plur. and refers to more than one, as מקנה your flocks 2 K. 3, 17. Josh. 1. 14; מקנה their flocks Gen. 36, 7. 46, 6. 47, 17. Jer. 49, 32.

1. a purchase, i. e. things bought, Gen. 49, 32.

2. possessions, riches, wealth, but always of cattle, in which alone the wealth of nomadic tribes consists; comp. Gr. *κτήσις*. pr. i. q. *κτήσιον*, possession; *ὄvis*; i. q. Lat. *ovis* and *ops* (whence *opilio*), plur. *opes*; Arab. *مَال*, Syr. *ܡܠܬܐ*, *opes et oves*; comp. also Germ. *das Gut* used in Holstein for cattle, see Voss on Virg. Ecl. 10. 19.—So Gen. 13, 2. 7. 29, 7. Ex. 9, 4. 6. Is. 30, 23. al. sēp. אנשי מקנה men of cattle, herdsmen, shepherds. Gen. 46, 32. 34. ארץ מקנה a land for cattle, adapted for pasturage, Num. 32, 1. 4. The word מקנה is strictly used only of sheep, goats, and neat cattle, (צאן ודבאר,) excluding beasts of burden; Gen. 26, 14 וּמְקָנֵהוּ צֹאן וּדְבָרֵי בְקָר. 47, 17 and Joseph gave them bread בסוּסִים וּבְמִקְנֵהוּ הַצֹּאן וּבְמִקְנֵהוּ הַבְּקָר Ecc. 2, 7. 2 Chr. 32, 29. Gen. 36, 6. Num. 31, 9. More rarely asses and camels are also comprehended, e. g. Job 1, 3.

מקנה fem. of מקנה 1. purchase Lev. 27, 22; ספר המקנה a bill of purchase Jer. 32, 11 sq. Concr. thing purchased, as מקנה purchase of money, a slave bought with money, Gen. 17, 12. 13. 23. Ex. 12, 44. Also price of purchase, Lev. 25, 16. 51.

2. a possession, Gen. 23, 18.

מקנהו (possession of Jehovah) Miknah, pr. n. m. 1 Chr. 15, 18. 21.

מקסם m. (r. קסם) divination, Ez. 12, 24. 13, 7.

מקז (end, r. קצץ, like מקז from סבך) Makaz, pr. n. of a place in Dan or Judah 1 K. 4, 9.

מקצוע m. also מקצוע Ez. 46, 21 (r. קצע) plur. מקצוע, constr. מקצועי, c. suff. מקצועי; an angle, corner, Ex. 26, 24. 36, 29. Neh. 3, 19. 20. 24. 25. Mostly an internal angle, Ez. 46, 21. 22. Neh. 3, 24.

מקצועה f. (r. קצע) a chisel, carving-tool, with which wooden images were carved out; Plur. מקצועות Is. 44, 13. Targ. אומל a knife, cutter.

מקצת, see in קצת no. 2.

\* מקנ in Kal not used, to melt, to pine away, comp. kindr. מנה, מנה, מנה, q. v. Chald. id. Comp. among occidental roots *maceo*, *macer*.

NIPH. מקנ fut. ומקו 1. to be melted, to melt. Is. 34, 4 כָּל־צִבְאוֹת־הַשָּׁמַיִם וְנִמְקוּ and all the stars of heaven shall melt, be melted, sc. like wax candles, to which the poet thus compares them; so Vitranga well explains this image. Hence to flow, to run, of ulcers, Ps. 38, 6 וְנִמְקוּ my sores run sc. with matter.

2. to pine away, to consume away, of the eyes and tongue, Zech. 14, 12; of men, Lev. 26, 39. Ez. 24. 23. 33, 10.

HIPH. מקנ causat. to cause to pine away, Zech. 14, 12.

Deriv. מק.

מקר see in מקור.

מקרא m. (r. קרא) plur. constr. מקראי, 1. a calling together, convocation; Num. 10, 2 לְמִקְרָא הַקָּהָל for convoking the assembly. Hence a) a convocation, assembly, sc. of the people for worship and for the performance of the sacred rites, *πρόσευξις*, Is. 1, 13. Often מקרא מקרא Lev. 23, 3. 7. 8. 24. 27. Num. 28, 25. 26. b) place of convocation, plur. holy places, Is. 4, 5.

2. a reading, reading aloud. Neh. 8, 8 they gave attention to the reading.

מקרה m. (r. קרה) 1. hap, chance, accident, 1 Sam. 6, 9. 20, 26. Ruth 2, 3.

2. lot, fortune, event, which happens to any one. Ecc. 2, 14 מקרה אחד יקרה להם the same event happens to them all. v. 15. 3, 19. 9, 2. 3.

מקרה m. (r. קרה) pr. part. Pi. frame, frame-work of beams, joists, etc. Ecc. 10, 18.

מִקְרָה f. (r. קָרַר) a cooling, refreshing, Judg. 3, 20. 24.

מִקְשֵׁה see מִקְשָׁה.

מִקְשָׁה m. (r. קָשָׂה II) pr. turned work, opus tornatum, i. q. fem. מִקְשָׁה. Once, Is. 3, 24 מִקְשָׁה מְצִשָּׁה turned work, lit. 'work of turned work,' ironically of the hair dressed in artificial curls. Other interpretations see in Thesaur. p. 1243.

I. מִקְשָׁה f. of the preced. turned work, opus tornatum, both of wood Ex. 25, 18, and of gold and silver Ex. 25, 31. So of the golden candelabra 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 מִקְשָׁה תַּעֲשֶׂה אֹהֶם with turned work shalt thou make them, sc. the cherubs. These were of oleaster-wood covered with gold, as appears from 1 K. 6, 23, comp. v. 28; hence the signification of solid, beaten gold. assigned by some to מִקְשָׁה, as if from r. קָשָׁה no. I, is false.

II. מִקְשָׁה m. (for מִקְשָׁה, denom. from קָשָׂה cucumber) a field of cucumbers, Is. 1, 8. Arab. مَقْشَاة.

מֵר m. (r. מָרַר) A) From the root no. 1, subst. a drop, Is. 40, 15.

B) From the root no. 2. 1. Adj. with fem. מְרָה, bitter, Is. 5, 20. Prov. 27, 7; of brackish water, bitter, acrid, Ex. 15, 23.—Metaph. a) sad, sorrowful, Ez. 3, 14; often of the mind Job 21, 25; מֵר bitter in spirit, sad at heart. 1 Sam. 1, 10. 22, 2. Job 3, 20. Prov. 31, 6. b) bitter, of a cry, of grief, etc. i. e. vehement; צַעֲקָה גְדוֹלָה וּמְרָה a great and bitter cry Gen. 27, 34. Esth. 4, 1. Ez. 27, 31 מֵר מְסִפֵּר bitter lamentation i. e. vehement. Also of a bitter or cruel fate, Jer. 4, 18. Prov. 5, 4. Am. 8, 10. c) For fierce, vehement, raging, i. q. Arab.

مَرِيحٍ, (whence also we see how עָז strong can stand in antithesis to sweet Judg. 14, 14.) Hab. 1, 6; מֵר נָפֵשׁ id. Judg. 18, 25. 2 Sam. 17, 8. d) deadly, destructive, Ps. 64, 4. Jer. 2, 19. Ecc. 7, 26; comp. in no. 2. c.

2. Subst. a) bitterness, as of death 1 Sam. 15, 32. b) מֵר נַפְשִׁי the bitterness of my soul, sadness, Job 7. 11. 10, 1. Is. 38, 15. c) bitter lot, calamity, Is.

38, 17. Hence deadliness, destruction, Num. 5, 24. 27; מֵי הַמְּרִיחַים the deadly waters v. 18. 19. 24.

3. Adv. bitterly; so מֵר Is. 33, 7. Zeph. 1, 14; מְרָה Ez. 27, 30.

מֵר m. fully מוֹר Cant. 4, 6. 5, 5, c. Makk. מֵר Ex. 30, 23; myrrh, so called from its flowing, distilling, see r. מָרַר

no. 1, Arab. مُرٌّ, Gr. μύρρα (as if from a fem. מְרָה) also μύρρα; a substance which distils in tears from a tree growing in Arabia, resembling the Egyptian thorn according to Dioscor. I. 17. These tears then harden into a bitter aromatic gum, which was highly prized, and used in incense Ex. 30, 23; in perfumes Ps. 45. 9. Prov. 7, 17. Cant. 3, 6; in unguents Esth. 2, 12. Cant. 5, 5; and among the Greeks for strengthening wine, Mark 15, 23. 36. The best kind. was called מֵר מְרָר Cant. 5, 5, and מֵר הָרוּר Ex. 30, 23, as distilling of itself from the tree, and therefore most highly prized, μύρρα στακτινή, Sept. μύρρα ἐκλεκτή. So צְרוּרֵי הַמְּוִר a bag of myrrh, worn for the sake of its perfume (as בֵּיתָה נֶפֶשׁ Is. 3, 20) suspended from the neck of a female, Cant. 1, 13. (Others understand here a bundle of the flowers or leaves of myrrh, against the common usage of the words.) Of the tree, however, which produces the myrrh, we have had until recently no accurate account. Ehrenberg discovered it in Arabia, and has fully described it. The name is balsamodendron myrrha; see Nees v. Esenbeck Plant. Officin. Tab. 357. Comp. Dioscor. l. c. with Sprengel's commentary. Celsii Hierobot. T. I. p. 520.

\* I. מֵרָה i. q. מְרָה, מָרַר 1. to lash, to whip, e. g. a horse into a more rapid course; see Hiph.

2. to be perverse, rebellious. Part. fem. מֵרָה, i. q. מוֹרָה, rebellious, Zeph. 3, 1.

HIPH. once of the ostrich rising from her nest, and by the flapping of her wings lashing herself up into her course. Job 39, 18 מְרִיחַת בְּמַרְיָהּ yet now she lashes herself up on high. Comp. מֵרָה and מוֹרָה.—All the ancient intpp. to raise oneself up, to rise up, as if מְרָה

\* II. מָרָא or מָרִיא, a root not found in the verb, to be well fed, to be fat. Arab. مَرَأ and مَرِي bene profecit a. bene cessit cibus, مَرُو fortis (pr. pinguis), virilis fuit, whence مَرَّ, Chald. מָרָא, a man. Kindred are מָרָא Hiph. to feed, to fatten, מָרִיא fat, which we have referred (see מָרָא) to the idea of cutting up, and so of eating. But perhaps this signif. may come rather from the notion of filling, since מָרָא, מָרָא, approach near to מָלֵא q. v. Comp. the Sanscr. *pri, pri*, to fill, nourish, sustain.—Hence מָרִיא fat. מָרָא crop. of a bird, and pr. n. מָרָא.

מָרָא (i. q. מָרָה sad) *Mara*, pr. n. f. Ruth 1, 20 Cheth. See in מָרָה II. 2. b.

מָרָא Chald. m. *dominus, lord*, Dan. 2, 47. 4, 16. 21. 5, 23. Syr. مَرَامَا, Arab.

مَرَأ, id. pr. man. R. מָרָא II.

מָרָא see מָרָא.

מָרָאֵךְ *Merodach*, see מָרָאֵךְ.

מָרָאֵךְ בְּלָאֵדָן (*Merodach* i. e. Mars his lord; according to Bohlen i. q. Pers. *vir laudatus*, but less well.) *Merodach-Baladan*. pr. n. of a king of Babylon, Is. 39, 1, according to Berosus (in Euseb. Chron. Vers. Arm. ed. Aucher. T. I. p. 42, 43), a viceroy of the king of Assyria, who rebelled and seized the kingdom of Babylon for himself; see Comm. on Isa. l. c. Hitzig supposes the *Merodach-Baladan* of Berosus to have been a different person.—He is also called בְּרָאֵדָן בְּלָאֵדָן q. v. the ב being exchanged for ב.

מָרָאֵה m. (r. מָרָא) constr. מָרָאֵה, c. suff. מָרָאֵה Cant. 2, 5, מָרָאֵה 2, 14, מָרָאֵה Lev. 13, 34, מָרָאֵה v. 4, 20; more frequently with suffix forms apparently plural, but of which the Yod is nevertheless radical (see מָרָאֵה, מָרָאֵה, and Heb. Gr. § 91. 9. n), as מָרָאֵה Cant. 2, 14, מָרָאֵה Job 41. 1. and מָרָאֵהם, which are construed with the sing. Gen. 41, 21. Lev. 14, 37. Dan. 1, 15; but מָרָאֵה Dan. 1, 13 constr. with a plur. verb. Plur. constr. מָרָאֵה Ecc. 11, 9 Cheth. in Keri מָרָאֵה.

1. *sight, aspect, view*, the act of looking upon, Gen. 41, 2. Cant. 2, 14. al. sæp.

Arab. مَرَأ id.—Lev. 13, 12 לְכַל־מְרָאָה according to all the viewing of the priest, i. e. so far as the priest can see. Deut. 28, 34 מְרָאָה עֵינֶיךָ what thine eyes behold. v. 67. Is. 11, 3. Ez. 23, 16. Ecc. 11, 9.

2. *appearance, form*, Engl. *looks*, Ex. 24, 17. Ez. 1, 16. 28. Often in the gen. after an adj. רֵפַח מְרָאָה Gen. 12, 11. 29, 17, מְרָאָה טוֹבַת 24, 16. 26, 7, i. e. of a fair appearance, fine form; and so with לְ, as נִחַמְד לְמְרָאָה of a pleasant appearance, form, Gen. 2, 9; גְּדוֹל לְמְרָאָה Josh. 2, 10; hence put simpl. for *comeliness, beauty*, Is. 53, 2.—In the prophetic style, the form of a thing is something like that thing, comp. in דְּמִיּוֹת no. 3. Dan. 10, 18 וַיִּגְעַבְבִּי בְּמְרָאָה אָדָם there touched me something like the form of a man, i. e. having the semblance of a man. Ez. 8, 2, and so Ez. 1, 26 בְּמְרָאָה דְּמִיּוֹת.

3. *sight, thing seen, vision*, Ex. 3, 3. Ez. 8, 4. 11, 24. 43, 3. Dan. 8, 16.

מְרָאָה f. (r. מָרָא) 1. *a vision*, Num. 12, 6. 1 Sam. 3, 15. Dan. 10, 7. 8. 16. חֲלֻמֹת מְרָאָה הַלְיָלָה nocturnal visions Gen. 46, 2. מְרָאָה מֵאֱלֹהִים visions from God Ez. 1, 1. 8, 3. 40, 2.

2. *a mirror*, i. e. a polished plate of metal, i. q. רָאִי, plur. Ex. 38, 8.—Arab.

مَرَأ id.

מְרָאָה f. (r. מָרָא no. II) *the crop*, of birds, Lev. 1, 16. Arab. مَرِي id.

מְרָאָשָׁה Josh. 15, 44, (i. q. מְרָאָשָׁה, q. d. on the top of a hill, denom. fr. ראש) contr. מְרָשָׁה 1 Chr. 4, 21. 2 Chr. 11, 8. 14, 8. 9. Mic. 1, 15; *Mareshah*, pr. n. a) A fortified city in the plains of Judah, Josh. Chr. ll. cc. Gr. Μαρησά Jos. Ant. 8. 10. 1; Μαρησά 12. 8. 6. Euseb. and Jerome place its ruins “in secundo lapide Eleutheropoleos,” Onomast. art. Μαρησά; and the remains of an ancient site are still visible on a hill about a Roman mile and a half southeast from Beit Jibrin, the ancient Eleutheropolis; see Bibl. Res. in Palest. II. p. 422, comp. p. 397. b) A man, 1 Chr. 2, 42.



**מִרְאֲשָׁה** f. (denom. fr. ראש) pr. *at the head*, what is at the head, comp. מְרִגְלוֹת at the feet. Plur. מִרְאֲשׁוֹת id. and poct. *the head* itself; Jer. 13, 18 כִּדְרֵי מִרְאֲשֵׁיכֶם עָשְׂרָה הַפְּאֲרָהֶם (from) *your heads shall come down the crown of your glory*; here כִּדְרֵי is followed by the acc. of that *from* which, like רָצָא קָלָה. Sept. Vulg. and Syr. seem to have read מִרְאֲשֵׁיכֶם *from at your heads*, with the same vowels as מִרְאֲשֵׁי 1 Sam. 26, 12, which is also well. See the next art.

**מִרְאֲשׁוֹת** f. plur. (denom. fr. ראש) i. q. מִרְאֲשָׁה, pr. *place at the head*, as 1 Sam. 19, 16; opp. מְרִגְלוֹת. Put in the accus. as Adv. *at the head* of any one; c. suff. מִרְאֲשֵׁיו *at his head* 1 K. 19, 6. 1 Sam. 26, 7. 11. 16; also *under the head* of any one, 1 Sam. 19, 13. 16. Gen. 28, 11. 18. With a genit. 1 Sam. 26, 12 *he took the spear מִרְאֲשֵׁי שָׁאוּל from at the head of Saul*, where מִ seems to imply *removal*, diff. from v. 11 אֶת־הַחֶבֶרֶת אֲשֶׁר מִ; and we must suppose, either that מִרְאֲשֵׁי is here for מִמְרְאֲשֵׁי, one מִ being dropped; or that מִרְאֲשֵׁי is here put for מִרְאֲשֵׁי. For the double plur. comp. בְּמִוְחֵי p. 139, note.

**מֵרֵב** (increase, r. רָבַב, as מֵסַב from סָבַב) Merab, pr. n. of a daughter of Saul, 1 Sam. 14, 49. 18, 17. 19.

**מִרְבְּבִים** m. plur. (רָבַב without Dag.) *coverings, coverlets*, as spread upon beds, Prov. 7, 16. 31, 22. R. כִּדְרֵי.

**מִרְבָּה** m. (r. רָבָה) 1. *enlargement, increase*, Is. 9, 6.

2. *greatness, abundance*. Is. 33, 23 מִרְבָּה שְׁלָל *a great spoil*.

**מִרְבָּה** f. (r. רָבָה) *largeness, amplitude*, concr. *ample, large*, Ez. 23, 32.

**מִרְבִּיּוֹת** f. (r. רָבָה) 1. *greatness, multitude*, 2 Chr. 9, 6. 30, 18. With suff. מִרְבִּיהֶם *the multitude of them*, i. e. the greater part, 1 Chr. 12, 29.

2. *increase of a family, offspring*, 1 Sam. 2, 33.

3. *increase on money, interest, usury*, Lev. 25, 37. Comp. Gr. τόκος from τίτω, Lat. *fenus* from *feo* i. e. *fero, pario*, whence *fetus, fecundus*; see Gellius

18. 13. Arab. رِبَا *fenus*, رَبَا IV *feneravit*. Svr. رُبَا.

**מִרְבֵּץ** m. (r. רָבַץ) *crouching-place, lair*, of animals Zeph. 2, 15; of flocks, constr. מִרְבֵּץ Ez. 25, 5. See Lehrg. p. 578.

**מִרְבֵּק** m. (r. רָבַק) *stall, stable*, in which cattle are tied, Am. 6, 4. מִרְבֵּק מִיָּגֵל *a stalled calf, fatted*, 1 Sam. 28, 24. Jer. 46, 21. Mal. 3, 20.

\* מִרְבַּג <sup>9</sup> obsol. root, prob. i. q. נִרְג, Arab. quadril. نَبَّح, so far as can be gathered from the derivatives, viz.

1. *to roll rapidly, to revolve*, whence מִדְרַג *threshing-roller or sledge*; unless perhaps מִרַג in this noun is i. q. מָרַח, מָרַק, *to rub, to rub in pieces*.

2. *to talk rapidly*, pr. 'to roll out discourse,' as babblers, tale-bearers, whence מְרַבֵּץ, נִרְבֵּץ, a whisperer, tale-bearer.

**מִרְנוּעַ** m. (r. רָנַע) *rest, place of rest*, Jer. 6, 16.

**מִרְנוֹלוֹת** f. plur. (denom. fr. רָנַל) *place at the feet* of any one, opp. מִרְאֲשׁוֹת q. v. Ruth 3, 4. 7. Dan. 10, 6. Acc. as adv. *at the feet* of any one, Ruth 3, 8. 14.

**מִרְנוֹמָה** f. (r. רָנַם) *a heap of stones*;

Arab. رَجَمٌ <sup>9</sup> a heap of stones to mark a grave, tumulus. Prov. 26, 8 אֶבֶן בְּצִוּוֹר אֶבֶן בְּמִרְנוֹמָה *as a bag of gems in a heap of stones*, a proverbial expression similar to that in Matt. 7, 6.—Sept. *a sling*, as if from r. רָנַם to throw stones; hence the version: ὡς ἂν ἁποδασμεύει λίθον ἐν σφαιροδόνῃ.

**מִרְנוּעָה** f. (r. רָנַע) *rest, quiet*, Is. 28, 12.

\* מִרְדָּה fut. הִמְרִיד *to be disobedient, perverse, to rebel, to fall away* from one's allegiance; absol. Gen. 14, 4. Neh. 6, 6; with בָּ of pers. *against* whom 2 K. 18, 7. 20. 24, 1. 20. Is. 36, 5. Jer. 52, 3; עַל Neh. 2, 19. 2 Chr. 13, 6; rarely with acc. (comp. מִדְרָה) Josh. 22, 19. Job 24, 13 מִרְדֵּי אֹרֹת *rebels against the light, enemies of the light*. מִרְדֵּי בִיהוָה *to rebel against* (fall away from) *Jehovah*, by idolatry, Josh. 22, 16 sq. Ez. 2, 3. Dan. 9, 9.—Syr. مَرَد id. Arab. مَرَدٌ <sup>9</sup> *pervicax, contumax fuit*. Kindred is מִדְרָה.

Deriv. the four following, and pr. n. נִמְרֹד.

מָרַד Chald. m. *rebellion*, i. q. Heb. מָרַד, Ezra 4, 19.

מָרַד Chald. adj. *rebellious*, f. מְרֻדָּא, emphat. מְרֻדָּאָא, Ezra 4, 12. 15.

מָרַד m. (r. מָרַד) 1. *rebellion, defec-tion*, Josh. 22, 22.

2. *Mered*, pr. n. m. 1 Chr. 4, 17. 18.

מְרֻדוּת f. (r. מָרַד) *rebelliousness, con-tumacy*, 1 Sam. 20, 30.

מְרֻדָּה Jer. 50, 2, *Merodach*, pr. n. of an idol of the Babylonians, prob. the planet *Mars*, to which, as the god of blood and slaughter, as well as to Sa-turn, the ancient Semitic nations offered human sacrifices; see on this worship among the ancient Arabs, Comm. on Is. II. p. 344 sq. The name which this divi-nity has among the Arabs and Zabians,

مَرِيخ, مَرِيح, seems to have come from the Heb. or Aramæan (*Mirrikh* from *Mirdich*), and the origin of this latter comports well with the god of war and slaughter, viz. *Merodach*, from the general root *Mord*, *Mort*, which in old Germ. signifies both *death* and *murder* (see in מָרַד no. 1), and the formative syl-lable *ach*, *och*, so frequent in Assyrian and Chaldean names, comp. אַרְיִיחָ, גִּנְזִיחָ, נִסְרִיחָ. So too *Mars*, *Mavors*, *mors*, seem to have a kindred origin.—Others, as Hitzig, suppose *Merodach* to come from Pers. مردک *man*, pr. *little man*, *manikin*, used in endearment; see in מְרֻדָּה.—Of the worship of this idol by the Assyrians and Babylonians, besides the passage of Jeremiah above cited, we have testimony in the proper names of the kings of Assyria and Babylonia, which are often compounded with this name. (see Comm. on Is. I. p. 281.) as מְרֻדָּה בְּלָאֲדָן and אֲנֹרִיל מְרֻדָּה *Messimordachus*, *Sisimordachus*.

מְרֻדָּה (Pers. مردکی *little man*, *manikin*, or else, worshipper of Mars, fr. מְרֻדָּה q. v.) *Mordecai*, pr. n. a) A Jew of the tribe of Benjamin, living in the metropolis of Persia, the foster-father of Esther, and afterwards chief minister of state, Esth. 2, 5 sq. Sept. Μαγδοχαιος. b) It is uncertain, whether the *Mordecai* who returned with Ze-

rubbabel is the same person, Ezra 2, 2. Neh. 7, 7.

מְרֻדָּה m. Is. 14, 6 (pr. part. Hoph. of r. רָדָה) subst. *persecution*. So, if the orthography is correct; but there is lit-tle doubt that with Döderlein we ought for מְרֻדָּה to replace מְרֻדָּה *dominion*, from r. רָדָה. See Comm. on Is. I. c.

\* מְרֻדָּה 1. pr. i. q. מְרֻדָּה I, Arab. مَرِي, *to stroke, to stripe*, espec. with a whip, *to lash*, as מְרֻדָּה; or the skin with a razor, whence מְרֻדָּה razor, see Schultens ad Harir. Cons. I. p. 24. De defect. ling. Hebr. p. 117. Kindred is מְרַד to rub, to rub over, etc.—Hence

2. *to be perverse, refractory, to rebel*; pr. to resist, to repel by striking and fighting with the hands and feet. Arab.

מָרַד to refuse one's duty, Conj. III to dispute.—Constr. with בָּ of pers. *against* whom Ps. 5, 11. Hos. 14, 1. Also with acc. (pr. *to repulse* any one) Jer. 4, 17. Ps. 105, 28. Often in the formula מְרַדָּה יְהוָה *to rebel against (resist) the divine command*, Num. 30, 24. 27, 14. 1 Sam. 12, 15. Possibly this may have been taken originally in its proper sense, 'to strike or smite upon the mouth of any one,' i. e. to refuse to hear his words, to treat him with contempt; comp. r. מְרֻדָּה Chald. Piel.—Absol. Deut. 21, 18. 20 סוֹרֵר וּמְרֻדָּה בֶּן סוֹרֵר *a stubborn and rebellious son*. Ps. 78, 8. Jer. 5, 23. Is. 1, 20. 50, 1. Lam. 3, 42. Metaph. 2 K. 14, 26 עָנִי הַיִּשְׂרָאֵל מְרֻדָּה מְאֹד *the affliction of Israel was very perverse*, i. e. stubborn, incurable. The ancient versions render it *bitter*; either reading מְרֻדָּה (for מְרֻדָּה) as adj. or assigning this sense to the verb מְרַדָּה.

הִמְרָה, fut. הִמְרָה, apoc. הִמְרָה Ez. 5, 6, i. q. Kal no. 2, *to resist, to op-pose, to rebel*. Job 17, 2 בְּהִמְרוֹתָם תִּלְנַן *on their contradiction rests mine eye*, i. e. they surround me with contra-diction and reproach in their mouths.—Also freq. of those who rebel against God; constr. a) With בָּ *against*. Ps. 106. 43. Ez. 20, 8. 13. 21; once אֶל־הַמֶּלֶךְ בּוֹ Ex. 23, 21 for אֶל־הַמֶּלֶךְ. see in r. מְרַדָּה Hiph. note. b) With עִט Deut. 9, 7. 24, pr. to contend *with* any one. 37, 24. c) With accus. as in Kal, Ps. 78, 17. 40.

58. 107, 11. Ez. 5, 6. Often in the formula יהוה אלהי ישראל for which see in Kal, Deut. 1, 26. 43. Josh. 1, 18; and in the same sense ה' עיני יהוה Ps. 106, 33, also ה' עיני יהוה to provoke the eyes of Jehovah Is. 3, 8.

Deriv. מרה I, מורה, מרי, and pr. n. מורה, מריה, מריה, מריה, מריה.

I. מרה f. (מרה) only dual, Jer. 50, 21 ארץ מרתה *land of double rebellion or contumacy*, i. e. Babylonia, in which first the Assyrians and then the Babylonians detained and afflicted the people of God. Others *Merathaim*, as a symbolic pr. name.

II. מרה f. (מרר) 1. Adj. fem. of מר, *bitter*; hence as subst. *bitterness*, i. e. calamity, misfortune, 2 Sam. 2, 26. Adv. *bitterly*, Ez. 27, 30.

2. *Marah*, pr. n. a) A bitter or brackish fountain in the peninsula of Sinai, Ex. 15, 23. Num. 33, 8. Most probably, as Burckhardt supposes, the same which is now called عين هواره 'Ain Hawarah; not the 'Ayûn Mûsa 'عين موسى, as Pococke and Niebuhr thought. See Burckh. Trav. in Syria, etc. p. 472. Bibl. Res. in Palest. I. p. 96 sq. b) A name assumed by Naomi, Ruth 1, 20 Keri.

מרה (mōrrah) f. *bitterness, grief*, Prov. 14, 10. R. מרר.

מרה f. id. Gen. 26, 35 מרת רינה *grief of mind*. R. מרר.

מרוד m. (רוי) c. suff. מרודי, plur. מרודים, pr. *a wandering*, the condition of a person driven from home and wandering about destitute and afflicted. Lam. 1, 7. 3, 19.—Concr. *one wandering*, having no home; Is. 58, 7 *to deal thy bread to the hungry, and to bring home the needy wanderers*. Sept. well ἀστεγοί, Vulg. *vagi*.

מרוד (prob. for מרודי, Arab. مَارُز refuge, r. ארו) Meroz, pr. n. of a place in the northern part of Palestine, Judg. 5, 23.

מרוד m. (מרה) pr. *one bruised, crushed*; Lev. 21, 20 מרות אשתו *crushed as to his testicles*, i. e. emasculated by crushing, Gr. φλαδίας, φλασίας. But Sent. νόσος. Vulg. *herniosus*.

מרום m. (רום) constr. מרום, plur. מרומים.

1. *height, altitude, elevation*, e. g. of a mountain, hill, Is. 37, 24. Jer. 49, 16. Put in the gen. after nouns; צור מרום *the high mount of Israel*, i. e. Zion, Ez. 17, 23. 20, 40. 34, 14. *על מרום* on high Job 39, 18, and מרום in acc. id. Is. 37, 23 *ותעלה מרום עיניך and liftest up thine eyes on high*. Concr. *the Most High, excelsus*, of God Ps. 92, 9; and collect. *the high*, i. e. princes, Is. 24, 4. Poetically, *height*, a high thing, said of what is *far above*; Ps. 10, 5 מרום מננהו *high above him are thy judgments*.

2. *a high place, height*, Hab. 2, 9; מרומי הנה *the high places of the city* Prov. 9, 3. 14; מ' שנה Judg. 5, 18. Acc. *in a high place* Is. 22, 16. Spec. of heaven, Ps. 18, 17. Is. 24, 18. 21. 40, 26. 57, 15. 58, 4. Jer. 25, 30; plur. מרומים id. Job 16, 19. Of the lofty seat of Jehovah in Zion, Ps. 7, 8; of an inaccessible fortress Is. 26, 5. Trop. Ps. 73, 8 *they speak loftily*; also of high condition Job 5, 11; plur. id. Ecc. 10, 6.

3. *elation of mind, pride*; as adv. *proudly*, Ps. 56, 3.

מרום (height, high place, r. רום) מרי-מרום *the waters of Merom* Josh. 11, 5. 7, pr. n. of the upper or *highest* lake on the Jordan; Gr. Σαμαρωϊτις Jos. Ant. 5. 5. 1. Arab. الحولة el-Hāleh. See Bibl. Res. in Palest. III. p. 339 sq.

מרוץ m. (רוץ) *a race, running*, Ecc. 9, 11.

I. מרוצה f. (רוץ) i. q. *רוץ, a running*, 2 Sam. 18, 27. Jer. 8, 6. 23, 10.

II. מרוצה f. (for מרצה, r. ריצ) *oppression*, Jer. 22, 17.

מרקים m. plur. (מרק) *purifications*, Esth. 2, 12.

מרות (bitterness, bitter fountains) Maroth, pr. n. of a place in the tribe of Judah, once Mic. 1, 12. R. מרר.

מרות Jer. 16, 5, constr. מרות comp. Lehrs. p. 578; *an outcry*. either for joy, *shouting*. Am. 6, 7; or also in sorrow, *wailing*, Jer. 1. c. Comp. רנן and רנן, used both of joy and sorrow. R. רנה.

\* מָרַח 1. to rub, to bruise, to crush by rubbing, see מְרוּחַ. Kindred are פָּרַח, מָרָה, and with ר softened מָלַח II.

Arab. <sup>9</sup> مَرَح a tree from which fire is kindled by rubbing.

2. i. q. Arab. مَرَح to rub over, to anoint, e. g. the body with oil; IV to soften. Kindred is מָשַׁח, the ר being changed for a sibilant. In Heb. once of a cataplasm or plaster laid upon a sore; Is. 38, 21 *Isaiah had said, let them take dried figs, וְהִמְרָחוּ עַל-הַשָּׁחִין, præg. and lay them softened upon the ulcer.* Sept. καὶ τριφον καὶ καταπλασαι.

מָרְחָב m. (ר.ח.ב) wide place, breadth, plur. constr. מְרַחְבֵי אֶרֶץ Hab. 1, 6. Often metaph. of freedom and deliverance, opp. to straitness. straits, צָר; see in ר.ש.ע. Ps. 18, 20 וַיּוֹצֵאֵנִי לְמָרְחָב he brought me out into a large place. delivered me out of straits. 31, 9, 118, 15. Once in a bad sense, Hos. 4, 16 בְּכִבְשׁ בְּמָרְחָב as a lamb in a wide place, where it can easily wander from the flock.

מְרֻחָק m. (ר.ח.ק) plur. מְרַחְקִים and מְרַחְקִים Is. 33, 17. Jer. 8, 19; *farness, remoteness, distant place, e. g. אֶרֶץ מְרַחֵק a distant land* Is. 13, 5. Plur. מְרַחְקִים Zech. 10, 9, אֶרֶץ מְרַחְקִים Is. 33, 17. Jer. 8, 19, מְרַחְקֵי-אֶרֶץ Is. 8, 9. *far countries, distant lands.*—Also מְרַחֵק a) *from afar* Ps. 138, 6; after verbs of coming, Is. 10, 3, 30, 27. b) *afar off* Jer. 31, 10; comp. מֵן no. 3. h. c) i. q. מְרַחֵף, see in מְרַחֵף aa. β; Is. 17, 13 וְנָסוּ מִמְרַחֵק and they shall flee from afar, i. e. while yet afar off.

מְרַחֵשׁ f. (ר.ח.ש) a pot, kettle, for boiling. Lev. 2, 7, 9, 9.

\* מָרַט kindr. with מָלַט q. v. pr. to make smooth; hence

1. to polish, to sharpen, e. g. a sword, Ez. 21, 14, 33.

2. to make smooth the head of any one. to make bald, i. e. to tear out the hair. to pluck, e. g. in chastisement Neh. 13, 25; in scorn Is. 50, 6 (where מְרַטִים are those who pluck the beard); in grief Ezra 9, 3.—Ez. 29, 18 כָּל-בְּהֵמָה מְרַטִים every shoulder is made bald, i. e. by bearing heavy burdens.

NIPH. to become bald, Lev. 13, 40, 41.

PUAL 1. to be polished, of metal 1 K. 7, 45.

2. to be sharpened, i. e. to be sharp, of a sword; Part. fem. מְרַטָה for מְרַטָה (Dag. euphon.) Ez. 21, 15, 16.

3. Is. 18, 2, 7 עַם מְרַטָה וּמוֹרָט (for מְרַט) a people drawn out and smooth, i. e. tall and naked, sc. the Ethiopians. Others sharp, fierce, as חֲדָדוּ Hab. 1, 8.

מָרַט Chald. i. q. Heb. no. 2, to pluck; præt. pass. to be plucked, e. g. wings Dan. 7, 4.

מְרַטָה see in ר. מָרַט Pu. no. 2.

מָרִי m. (ר.ה) in pause מְרִי, c. suff. מְרִיָּה Dcut. 31, 27, מְרִיָּה Neh. 9, 17.

1. contradiction, outcry, as the expression of discontent and indignation, q. d. protest; Job 23, 2 שְׁחִי מְרִי נִשְׁחִי even now is my speech outcry, i. e. I cannot but cry out or complain of injustice. Others: even now doth my complaint seem rebellion? Or: even now is my complaint bitterness; so Targ. מְרִיר, as if ר. מְרִי were i. q. מְרִי. Neither is appropriate, much less necessary.

2. perverseness, rebelliousness, sc. against God. Deut. 31, 27. 1 Sam. 15, 23. So מְרִי בֵּית a rebellious house, i. e. people, Ez. 2, 5, 8. 3. 9, 26, 27, 12, 2, 3, 9; מְרִי בְנֵי מְרִי rebels Num. 17, 25 [10]; מְרִי עַם Is. 30, 9. Also concr. מְרִי rebellious Prov. 17, 11; for plur. Ez. 2, 7, 44, 6.—Hence

מְרִי בַעַל Meri-Baal, pr. n. of a son of Jonathan. 1 Chr. 9, 40; just before called מְרִיב בַּעַל Merib-Baal (contender against Baal), which seems to be the correct form.

מְרִיא m. adj. (ר.מ.א) fat, fatted, Ez. 39, 18. Subst. a fattling, spec. a fatted calf, μόνος σιτευτός; often coupled with the words שִׁיר and בָּקָר, 2 Sam. 6, 13, 1 K. 1, 9, 19, 25. Is. 11, 6. Plur. מְרִיאִים Is. 1, 11. Am. 5, 22.

מְרִיבָה f. (ר.י.ב) 1. quarrel, strife. Gen. 13, 8. Ex. 17, 7. Num. 27, 14.

2. Meribah, pr. n. a) A fountain flowing from a rock in the desert of Sin on the western gulf of the Red Sea, Ex. 17, 1-7. b) מְרִיבָה מֵי מְרִיבָה waters of strife, another fountain of the same kind in the desert of Zin at Kadesh, Num. 20, 13

24. Deut. 33, 8. Ps. 81, 8. 106, 32; fully מרי מריבוח קדש Num. 27, 14. Deut. 32, 51. Ez. 47, 19. Simpl. Ps. 95, 8. See Bibl. Res. in Palest. II. p. 581 sq.

מרי בעל see next after מרי.

מריה (rebellion against Jehovah. r. מרה) *Meraiiah*, pr. n. m. Neh. 12, 12.

מריה Gen. 22, 2 and מורייה 2 Chr. 3, 1, *Moriah*, pr. n. of one of the hills of Jerusalem, on which Solomon built the temple. It lay northeast of Zion, from which it was separated by the valley Tyropæon, Jos. Ant. 8. 3. 9. B. J. 5. 5. 1. Most commonly the name Zion embraced also the temple on Moriah; and the latter name seldom occurs, not even 1 K. 6, 1. See genr. Bibl. Res. in Palest. I. pp. 393, 413, 416.—Gen. 22, 2 ארץ מורייה the land of Moriah, i. e. the region around that mount, its vicinity, q. d. the fields of Moriah, comp. ארץ היי Josh. 8, 1.—As to the etymology of the word, the sacred writers themselves (Gen. 22, 8. 14. 2 Chr. 1. c.) refer it to the root ראח, and this is confirmed by regarding מריה as for מראייה the chosen of Jehovah, an appropriate name for a place of sacrifice or sanctuary. But so far as the form is concerned, מריה may be part. fem. from r. מרה pr. the resisting, i. e. a fortress, castle.

מרייות (rebellions, r. מרה) *Meraiioth*, pr. n. m. a) 1 Chr. 5, 32. 6, 37. Ezra 7, 3. b) 1 Chr. 9, 11. Neh. 11, 11. c) Neh. 12, 15; but this is apparently for מרימה in v. 3, the letters י and מ in the ancient character being similar.

מרים (rebellion, i. q. מרי with the formative syll. מ־, as in סלם. אולם) pr. n. f. *Miriam*, Gr. *Μαριάμ*, *Μαρία*. a) The sister of Moses, a prophetess, Ex. 15, 20. Num. 12. 1 sq. Mic. 6, 4. b) 1 Chr. 4, 17.

מרידות f. (ר. מרר) *bitterness*, *bitter grief*. Ez. 21, 11 [6].

מריירי m. adj. (ר. מרר) *bitter*, then *poisonous*. Deut. 32, 24. Comp. in מריה no. 2.

מריירים, see in במריירים.

מרה m. (r. רבה, as מרר from מרר) pr. *softness*, trop. *timidity*, *fear*. Lev. 26, 36: Sept. *δειλία*, Vulg. *pavor*.—The Rabbinic נתמרך mollescere, is a secondary form, derived from this noun.

מרכב m. (ר. רבב) 1. *a chariot*, 1 K. 5, 6.

2. *a seat* in a chariot or other vehicle, Cant. 3, 10. Lev. 15, 9.

מרכבה f. (ר. רבב) 2 Sam. 15, 1. 1 K. 7, 33; estr. מרכבת Gen. 41, 43; c. suff. מרכבתו Gen. 46, 29. 1 Sam. 8, 11; Plur. מרכבות Zech. 6, 1. Joel 2, 5; constr. מרכבותו Ex. 15, 4; c. suff. מרכבתו Mic. 5, 9; *a chariot*, either for war, Ex. 14, 25. Josh. 11, 6. 9. Judg. 4, 15. 1 K. 10, 29; or as used by persons of high rank, etc. Gen. 41, 43. 46. 29. 1 Sam. 8, 11. al. Sing. collect. Hagg. 2, 22.

מרכלת f. (ר. רבל) *a market*, *mart*, Ez. 27, 24.

מרמה f. (r. רמה Pi.) 1. *deceit*, *fraud*, Gen. 27, 35. 34, 13. Prov. 12. 5. 17. 20. 14, 8. 24, 24. Ps. 36, 4. al. איש מרמה *a deceitful man* Ps. 5, 7. אבני מרמה *false weights* Mic. 6, 11. מאזני מרמה *a false balance* Prov. 11, 1. So *to work* or *frame deceit* Dan. 11, 23. Ps. 50, 19; *to speak deceit* Ps. 34, 14; comp. also Ps. 17, 1. 52, 6. 109, 2. So *to swear* למרמה *deceitfully*, *falsely*, Ps. 24, 4. Meton. *wealth got by fraud* Jer. 5, 27. Plur. מרמות Ps. 10, 7. 35, 20.

2. *Mirmah*, pr. n. m. 1 Chr. 8, 10.

מרמות (heights, r. רום) *Meremoth*, pr. n. m. a) Ezra 8, 33. Neh. 3, 4. 21. 10, 6. 12, 3; for which מריות v. 15. b) Ezra 10, 36.

מרמס m. (ר. רמס) *a treading down*, *something trodden* under foot, Is. 5, 5. 7, 25. 10, 6. Ez. 34, 19. al.

מרותי n. *Meronothite*, a gentile name elsewhere unknown 1 Chr. 27, 30. Neh. 3, 7.

מרס *Meres*, pr. n. of a Persian prince, Esth. 1, 14. Comp. Sanscr. *mārsha* dignus, from r. *mārish*, Zend. *meresh*; so Benfey p. 200.

מרסנא *Marsena*, pr. n. of a Persian prince, Esth. 1, 14. Comp. in מרס; Sanscr. *mārsha*, with the ending *nā*, Zend. nominat. *nar*, man; so Benfey l. c.

מרע m. (apoc. for מריקה, r. רעה no. 5, as רע for רעה) pr. *friendship*, then concr. i. q. רע, *a friend*, *companion*; always c. suff. מרעהו Judg. 15, 2, מריקה 14, 20

15, 6. Gen. 26, 26. al. Plur. מְרַעִים Judg. 14, 11; c. suff. מְרַעִיהוּ for מְרַעִיהוּ Prov. 19, 7.

מְרַעֵה m. (r. רָעָה) c. suff. מְרַעִיהוּ Job 39, 8, מְרַעִים Ez. 34, 18, *pasture*, i. e. place of pasture Is. 32, 14; also *pasture, feed* for cattle, Joel 1, 18. Gen. 47, 4. 1 Chr. 4, 39 sq. מְרַעֵה טוֹב Ez. 34, 18. מְרַעֵה v. 14. Of wild beasts, a *feeding-*

*place*, haunt, Nah. 2, 12. Arab. مَرَعَى, مَرَعَاة, id.

מְרַעֵת f. (r. רָעָה) 1. a *pasturing, feeding*, Hos. 13, 6; צֹאֵן מְרַעִיָּהי *sheep of my pasturing*, which I tend, Jer. 23, 1. Ps. 74, 1. 79, 13. 100, 3. עַם מְרַעִיָּהוּ *the people whom he (God) feeds* Ps. 95, 7. 2. a *flock*, Is. 49, 9. Jer. 10, 21. 25, 36.

מְרַעֵלָה (trembling, perh. earthquake, r. רָעַל) Maralah, pr. n. of a place in the tribe of Zebulun, Josh. 19, 11.

מְרַפֵּא m. once מְרַפֵּה Jer. 8, 15. R. רָפָא to heal.

1. *healing, cure* of diseases, 2 Chr. 21, 18. 36, 16. Jer. 14, 19; *remedy*, means of cure, Jer. 33, 6.—Hence a) *refreshment, health*, Prov. 4, 22. 12, 18. 13, 17. 16, 24. b) *remedy, help, deliverance*, sc. from calamity, Prov. 6, 15. 29, 1. Mal. 3, 20.

2. *tranquillity, placidness* of mind; see r. רָפָא no. 3. Prov. 14, 30 מְרַפֵּא לֵב *a placid mind*. 15, 4 מְרַפֵּא לְשׁוֹן *quietness of tongue*, i. e. gentle and quiet speech. Ecc. 10, 4 *for quietness hindereth many offences*.

מְרַפֵּשׁ m. (r. רָפַשׁ, רָפַשׁ) pr. a *treading*; concr. *water made foul by treading*, Ez. 34, 19.

\* מְרַעֵץ in Kal not used, and of doubtful signification. Kimchi, *to be strong, forcible, vehement*, and this is not ill. Better, with Cocceius and Simonis, *to be sharp, active, vehement*; comp. Arab. transp. مَرَسٌ to be acrid, sour.

HIPH. 'to make vehement,' i. e. *to provoke, to irritate*. Job 16, 3 מַה־מְרַעֵצְךָ *what so provoketh thee?*

NIPH. *to be strong, vehement, sore*. Job 6, 25 מַה־נְּמַרְצוּ אִמְרֵי־יֵשׁוּר *how forcible are right words!* 1 K. 2, 8 הַקְּלָה

הַקְּבֵל *a vehement curse*. Mic. 2, 10 נְמַרְצָה נְמַרְצָן *sore destruction*.

מְרַצֵּעַ m. (r. רָצַע) *an awl, for boring, piercing*, Ex. 21, 6. Deut. 15, 17.

מְרַצֵּפֶת f. (r. רָצַף) *a pavement, paved floor*, 2 K. 16, 17.

\* מְרַבֵּק pr. *to rub*, comp. kindr. מְרַח, and Gr. ἀμείγω, ὀμοσγνύω. Hence

1. *to polish, to scour*, as metal; 2 Chr. 4, 16 נְחֹשֶׁת מְרוֹק *polished brass*. Imper. Jer. 46, 4 מְרוֹקֵי הַחֲמָחִים *furbish the spears*.

2. *to cleanse, to purify*, by washing, anointing, comp. הַמְרוֹקִים. Syr. حَرْفٌ abstersit.

PUAL מְרַבֵּק pass. of no. 1, *to be scoured*, Lev. 6, 21.

Deriv. מְרוֹקִים, מְרוֹק, הַמְרוֹק, הַמְרִיק.

מְרוֹק m. *broth, soup*, Judg. 6, 19. 20.

Is. 65, 4 Keri. Arab. مَرَقٌ and مَرَقَةٌ id.

—The native form of the word is מְרַקָּה q. v. from the root פְּרַק, the letters פ and מ being interchanged.

מְרוֹקָה m. (r. רָקַח) plur. *aromatic herbs*, Cant. 5, 13.

מְרוֹקָה f. (r. רָקַח) 1. *a spicing, seasoning*, Ez. 24, 10.

2. *unguent-kettle*, for preparing ointment, Job 41, 23.

מְרוֹקָה f. (r. רָקַח) 1. *ointment, unguent*, 1 Chr. 9, 30.

2. *unguent-kettle*, i. q. מְרוֹקָה no. 2, Ex. 30, 25. 2 Chr. 16, 14; comp. Job 41, 23. Or, it may be *unguent-shop*, but less well.

\* מְרַר præt. מַר, 3 fem. מְרָה; fut. יִמַר Is. 24, 9, see Heb. Gr. 66. n. 3.

1. *to flow, to distil*, whence מַר a drop, מַר myrrh, and prob. מְרָה bile. Arab.

مَرَمَرٌ to make flow, مَرَمَرَةٌ frequent rain, مَرَسٌ a canal. The trilit. مَرَسٌ often has the sense of going, passing away, which in many roots is connected with that of flowing; see הִלָּה no. 4, רָבַל, جَرَى to run, to flow, Aram. רָהַט to run, whence רְהָטִים canals.

2. *to be bitter*. Arab. مَرَسٌ fut. A, id. and so in all the kindred languages;



often found in the inscriptions of threatening oracles or denunciations, Jerome, Luther, the Engl. Version, and others, have rendered it, even in the above cases. *burden* (see no. 2. c), meaning a prophecy which is burdensome or threatening; see Jerome Prol. ad Habac. et ad Jes. 13, 1. But it is used also in reference to good, Zech. 12, 1. Mal. 1, 1. Allusion is made to both the significations, *burden* and *oracle*, in Jer. 23, 33 sq. Ez. 12, 10.

c) *משנ נפש* the *lifting up of the soul*, i. e. that which the soul desires, longs for, Ez. 24, 25; see r. *נשא* no. 1. g.

2. From the signif. *to bear*, r. *נשא* no. 4. a) Inf. *to bear*; Num. 4, 24 *לעבד ולמשנ* *to serve and to bear*, for serving and for bearing sc. burdens, as porters. 2 Chr. 20, 25; comp. 35, 3. b) Subst. *a bearing*, the act or service of bearing burdens, *portage*, Num. 4, 19. 27. 31. 32. 47. c) What is borne, *a burden, load*, 2 K. 5, 17. Neh. 13, 15. 19. Is. 22, 25. Jer. 17, 21 sq. 2 K. 8, 9. *הרה למשנ* *הרה ל* *to be a burden to any one*, 2 Sam. 15, 33. Job 7, 20; with *אל* 2 Sam. 19, 36. Metaph. of heavy care, Num. 11, 11.

3. *a gift*, see *נשא* Pi. no. 2, 3; hence *tribute*. i. q. *מנחה* no. 2. 2 Chr. 17, 11.

4. *Massa*, pr. n. of a son of Ishmael, Gen. 25, 14. 1 Chr. 1, 30.

*משנ* (pron. *massò*) m. 2 Chr. 19, 7 *משנ משנ* *respect of persons*, partiality; see r. *משנ* no. 3. b.

*משנ* f. (r. *נשא*) *a burning, conflagration*, so called from the rising of the smoke, Is. 30, 27. Comp. *משנ* no. 1. b.

*משנ* f. plur. Ps. 74, 3 in some editions; see *משנ*.

*משנ* f. (for *משנ*, r. *נשא*) constr. *משנ* Gen. 43, 34; plur. *משנ*.

1. *a lifting up*, e. g. a) Of the hands Ps. 141, 2. b) *a rising, ascending*, as of smoke in burning, Judg. 20, 38. 40; comp. *משנ*. c) Concr. *a sign, signal* which is elevated, i. q. *נס*, Jer. 6, 1. Perh. a signal given by fire; comp. also the Talmudic *משנ* of signals by fire given at the time of the new moon; see Mishn. Rosh hashana 2. § 2. d) i. q. *נשא* no. 1. b. *effatum, oracle*, Lam. 2, 14. e) Zeph. 3, 18 *משנ* *a lifting up*

*of reproach*, constr. for 'those on whom reproach is lifted up or cast,' i. e. the objects of reproach.

2. *a gift, present*, i. q. *משנ* no. 3, Esth. 2, 18. Jer. 40, 5. Am. 5, 11. Spec. a portion of food presented to a guest (Hom. *γάλας*) Gen. 43, 34. 2 Sam. 11, 8. Also *tribute*, 2 Chr. 24, 6. 9. Ez. 20, 40.

NOTE. *משנ* Ez. 17, 9 is infin. Aram. of Kal. for *משנ*, ending irregularly in *ה* like inf. Pi. *משנ*; see in *נשא* Kal no. 2.

*משנב* m. (r. *שנב*) constr. *משנב*, c. suff. *משנב*.

1. *height, altitude*, as of walls, Is. 25, 12.

2. *a height, rock, crag*, affording security and refuge, and hence absol. *a refuge*, Is. 33, 16; often of God, Ps. 9, 10. 18, 3. 48, 4. 59, 10. 18. 94, 22. al.

3. With the art. *Misgab*, pr. n. of a town (on a height) in Moab, Jer. 48, 1.

*משנכה* f. (r. *שנכה*) Prov. 15, 19, also *משנכה* Is. 5, 5 in some editions, *a hedge thorn-hedge*. The latter form would be from r. *שנכה*.

*משנר* m. *a saw*, Is. 10, 15. R. *נשר*.

*משנרה* f. *measure*, sc. of liquids, Lev. 19, 35. Ez. 4, 11. 16. 1 Chr. 23, 9. R. *משנר*.

*משנש* m. (r. *שנש*) constr. *משנש*, *joy, rejoicing*, Is. 24, 8. 32, 13. 66, 10. Meton. *the object and ground of joy*, Ps. 48, 3. Is. 60, 15. al. Also Job 8, 19 *משנש הרבו* *the joy of his way*, i. e. his joyful lot.—Poetically Is. 8, 6, subst. for the finite verb.

*משנחק* m. (r. *שנחק*) *derision*, meton. the object of it, Hab. 1, 10.

*משנמה* f. (r. *שנמה*) 1. *a snare, trap*, for the feet, prob. of iron, parall. *פה*, Hos. 9, 8. Hence

2. *destruction*, Hos. 9, 7; comp. *מוקש*.

*משנכיל* m. (pr. part. Hiph. r. *שכל*) subst. *a poem, song*, Ps. 47, 8; and so in the titles of Psalms 32. 42. 44. 45. 52. 53. 54. 55. 74. 78. 88. 89. 142. Here *משנכיל* prob. implies *a poem or song enforcing intelligence, wisdom, piety*, (see the root Hiph. no. 3. 5.) which is true of all these Psalms; not excepting Ps. 45, in which every thing is referred to the goodness of God, v. 3. 7. 8.



**מִשְׁכֵּיחַ** f. (r. שָׁכַח) 1. *an imag., figure*; Ez. 8, 12 **מִשְׁכֵּיחַ חֲדָרֵי** *chambers of imagery*, i. e. of images, chambers of which the walls are painted with the figures of idols, comp. v. 10. 11. **אֶבֶן מִשְׁכֵּיחַ** *a stone or cippus with the image of an idol*, as Baal, Astarte, or the like, Lev. 26, 1; and so plur. **מִשְׁכֵּיחַ** Num. 33, 52. Prov. 25, 11 **זָהָב בְּמִשְׁכֵּיחַ** *apples of gold with figures of silver*. Others, *in baskets of silver*, assigning to **מִשְׁכֵּיחַ** this signification as if from שָׁכַח to braid.

2. *imagination, conceit*, Prov. 8, 11. Plur. Ps. 73, 7.

**מִשְׁכָּרֵת** f. (r. שָׁכַר) *wages*, Gen. 29, 15. 31, 7. 41; *reward* Ruth 2, 12.

**מִשְׁמְרוֹת** f. plur. *nails*, Ecc. 12, 11. See **מִסְמֵר**. R. סָמַר i. q. שָׁמַר.

**מִשְׁפָּח** m. *a shedding of blood, bloodshed*, Is. 5, 7. R. שָׁפַח i. q. סָפַח.

\* **מִשְׁשֵׁר** obsol. root, of doubtful signif.

perhaps i. q. Arab. مَشَرَ II, *to divide*. Hence **מִשְׁוֵרָה**.

**מִשְׁוֵרָה** f. *dominion, empire*, Is. 9, 5. 6. R. שָׁרָה no. 2.

**מִשְׁרָפָה** f. (r. שָׂרַף I) only plur. constr. **מִשְׁרָפוֹת**.

1. *burnings*, e. g. of spices at funerals Jer. 34, 5, see in r. שָׂרַף no. 1. b; of lime in a kiln Is. 33, 12.

2. **מִשְׁרָפוֹת מַיִם** *Misrephoth-maim*, pr. n. of a place or district near Sidon, Josh. 11, 8. 13, 6.—The name signifies pr. ‘burnings of water,’ which Kimchi understands of warm baths. More prob. it means ‘burnings by the water,’ either lime-kilns or smelting-furnaces situated near water.

**מִשְׁרָקָה** (vineyard of noble vines, see **מִשְׁרָקָה**) *Masrekah*, pr. n. of a place apparently in Idumea, Gen. 36, 36. 1 Chr. 1, 47.

**מִשְׁרָחַת** *a frying-pan* 2 Sam. 13, 9. Chald. מִסְרַחַת, מִסְרַחַת, id. The etymology is uncertain, and it is even doubtful whether ח is radical or servile. But prob. it is servile, and then the root may be שָׁרַח or שָׁרַח i. q. שָׁרַח *to shine, to glitter*; whence then שָׁרַח, and שָׁרַח, and שָׁרַח a metal pan, so called

**מִשָּׁ** *Mash*, pr. n. of a people (and region) sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10, 23. Most interpreters, following Bochart (Phaleg II. 11), understand the inhabitants of *Mount Masius*, Arab.

جودي, which lies north of Nesibis, and forms part of the chain of Taurus separating Mesopotamia from Media, Josephus confounds this name with **מִשָּׂא**, Ant. 1. 6. 4.

**מִשָּׂא** m. (r. נָשָׂא II) 1. *usury*, Neh. 5, 7. 10.

2. *debt, loan, money borrowed*, i. q. **מִשָּׂא**. Neh. 10, 32 **מִשָּׂא כָּל-יָד** *the debt of every hand*, i. e. every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here **מִשָּׂא** *burden*, which is less well.

**מִשָּׂא** *Mesha*, pr. n. of a place mentioned in describing that part of Arabia inhabited by the descendants of Joktan; Gen 10, 30 *their dwelling was מִשָּׂא* *from Mesha even unto Sephar* (and beyond even unto) *the mountains of Arabia*. Here *Mesha* might be taken as *Μούσα* or *Μούσα*, a celebrated city and harbour on the western coast of Arabia, not far from Mocha, where now lies **موزع** *Mûza'a*, or perhaps **موسج** *Mûsij*, Niebuhr Arabien p. 223, 224, 225. *Mesha* would then constitute the western limit of the Joktanidæ. *Sephar* is the city **ظفار**, the chief place of the district *Shehr* in the province of Hadramaut; see in art. **סָפַר**. The *mountains of Arabia* are prob. the chain running across the middle of Arabia, from the vicinity of Mecca and Medina to the Persian gulf, called

at the present day **نجد** *Nejd*, highlands; see Jomard Notice sur le Pays de Nedjd ou l'Arabie centrale, Paris 1823. Svo.—But as the Arabic names above given, *Mûza'a*, or *Mûsij*, cannot well be compared with *Mesha*, it may be better, with J. D. Michaelis (Suppl. 1561. Spi-

(ميسان Meisân), situated among the mouths of the Pasitigris, where this river empties into the Persian gulf. The sacred writer would then begin with the eastern limit of the Joktanidæ, and end with the western and northern; so that סָפָר must be sought between them. See סָפָר.

מִשְׁאָב m. (ר. שָׂאב) only plur. מִשְׁאָבִים, troughs, watering-troughs, into which water is drawn for cattle, Judg. 5, 11.

מִשְׁאָה f. (ר. נָשָׂא II) debt, loan, money lent, i. q. מִשָּׂא no. 2, Deut. 24, 10. Prov. 22, 26.

מִשְׁאוֹךְ m. deceit, dissimulation, Prov. 26, 26. R. נָשָׂא I.

מִשְׁאוֹת Ps. 74, 3, see מִשְׁאוֹת.

מִשְׁאָל (entreaty, r. שָׂאל) Mishal, pr. n. of a Levitical city in the tribe of Asher, Josh. 19, 26. 21, 30. Contr. מַשָּׁל Mashal 1 Chr. 6, 59 [74], as if from מִשְׁאָל.

מִשְׁאָלָה f. (ר. שָׂאל) a petition, request, Ps. 20, 6. 37, 4.

מִשְׁאָרָה f. (ר. שָׂאר) a kneading-trough, in which also the dough is leavened and swells, Ex. 7, 28. 12, 34. Deut. 28, 5. 17.

מִשְׁבֵּה, see מְשׁוּבָה.

מִשְׁבְּצוֹת f. plur. (ר. שָׁבַץ) 1. textures, and with זָהָב, textures of gold, i. e. stuffs inwrought with gold, in which threads of gold are interwoven, brocade, Ps. 45, 14; see the root in Piel.

2. settings, bezels, in which gems are set, Ex. 28, 11. 13. 14. 25. 39, 13. 16. See the root in Pual.

מִשְׁבֵּר m. Is. 37, 3. 2 K. 19, 3, constr. מִשְׁבֵּר Hos. 13, 13, pr. 'place of breaking,' i. e. of breaking forth, spoken of the mouth of the womb, which the fœtus breaks open at birth. R. שָׁבַר.

מִשְׁבָּר m. (ר. שָׁבַר) only in plur. מִשְׁבָּרִים, waves which break upon the shore, breakers, billows, Ps. 42, 8. 88, 8. Jon. 2, 4. מִשְׁבָּרֵי-יָם billows of the sea Ps. 93, 4. מִ' מוֹתָ 2 Sam. 22, 4. Comp. Gr. κύματος ἀγή from ἀγνύω, ἀγγυμι, to break.

מִשְׁבֵּתָה m. only in plur. c. suff. מִשְׁבֵּתָהּ. destructions, calamities, Lam. 1, 7. Comp. r. שָׁבַת Hiph. no. 2.

מִשְׁגָּה m. (ר. שָׁגָה) an error, oversight. Gen. 43, 12.

\* I. מִנָּשָׂה 1. to draw, to draw out, e. g. from the water, Ex. 2, 10. Syr. מִנְשָׂה id. Arab. مَسَى. Kindr. is מִנְשָׂה. Hiph. i. q. Kal, 2 Sam. 22, 17. Ps. 18, 17.

Deriv. מִנְשִׁי, pr. n. מִנְשָׂה, נְמִנְשִׁי.

\* II. מִנְשָׂה obsol. root, Arab. مَسَا vesperi fecit, whence the subst. אָמַשׁ evening, yesternight, q. v.

מִשָּׂה pr. n. Moses, Sept. and Josephus Μωϋσῆς, the great leader, lawgiver, and prophet of the Hebrews, the son of Amram and Jochebed, of the tribe of Levi, Ex. 6, 20. The narrative of his life and actions occupies the four last books of the Pentateuch. A common appellation is, the servant of God, of Jehovah, Josh. 1, 1. 2. 15. 1 K. 8, 53. 56. 2 Chr. 1, 3. Dan. 9, 11; once in Pentat. Deut. 34, 5; also the man of God Ps. 90, 1. His law is called: מִשְׁה הַתּוֹרָה the law of Moses Ezra 3, 2. 7, 6. 2 Chr. 23, 18; סֵפֶר הַתּוֹרָה מִשָּׂה the book of the law of Moses Josh. 23, 6. 2 K. 14, 6. Neh. 8, 1; also simply סֵפֶר מִשָּׂה 2 Chr. 25, 4. Neh. 13, 1. (Chald. סֵפֶר מִשָּׂה Ezra 6, 18.) לְיָדוֹת מִשָּׂה the tables of the Mosaic law 1 K. 8, 9.—Is. 63, 11 he remembered the days of old, מִשָּׂה עַמּוֹ Moses, his people, i. e. Moses and his people.

As to the etymology, in Ex. 2, 10 the name מִשָּׂה is expressly derived from the idea of his being drawn out of the water. But the form of the name is active, drawing out; not pass. drawn out; and further, it is hardly probable that the daughter of Pharaoh would have given him a name derived from the Hebrew language. Hence the Alexandrine Jews assigned to the name Μωϋσῆς an Egyptian origin with a Greek flexion, viz. **ΜΩ**, μῶ, water, and **ΟΥΣΑΙ** or **ΟΥΣΑΙ**, ὑσῆς, saved, i. e. water-saved, saved from the water; so Joseph. Ant. 2. 9. 6. c. Apion. 1. 31. Philo T. II. p. 83 Mang. Some such derivation may

also lie in the Heb. form מִשָּׁח. Other etymologies proposed, see in Thesaur. p. 824.

מִשָּׂה m. (r. נָשָׂה II) *a debt, loan*, Deut. 15, 2. See in מִשָּׂא no. 2.

מִשְׁוֹאָה f. (r. שׁוֹאָה) i. q. שׁוֹאָה with which it is every where coupled, *desolation* Zeph. 1, 15. Concr. *desolate places, wastes*, Job 30, 3. 38, 27.

מִשְׁוֹאוֹת f. plur. *desolations, ruins*, Ps. 73, 18. 74, 3. The etymology is doubtful, and hence the orthography varies; e. g. Ps. 74, 3 in some editions, as that of Athias, reads מִשְׁוֹאוֹת with Sin. Most prob. מִשְׁוֹאוֹת is merely a Chaldaizing or Rabbinic form for מִשְׁוֹאוֹת (see מִשְׁוֹאָה, r. שׁוֹאָה); comp. the futures הִלִּין for הִלִּין, הִלִּיז for הִלִּיז, and subst. מִשְׁוֹט i. q. מִשְׁוֹט; Heb. Gr. § 71. note 9.—The form מִשְׁוֹאוֹת (with Sin) would be from נָשָׂא in the sense *to destroy*, as Job 32, 22. Gen. 18, 24; see in נָשָׂא no. 2.

מִשְׁוֹבָב (returned, r. שׁוֹב) *Meshobab*, pr. n. m. 1 Chr. 4, 34.

מִשְׁוֹבָה, מִשְׁבָּה, f. (r. שׁוֹב) c. suff. מִשְׁוֹבָה, *a turning away, defection, apostasy*. Prov. 1, 32 מִשְׁוֹבַת פְּתוּחַת הַחַיִּים *the turning away of fools from wisdom*. Spec. *defection from Jehovah*, Jer. 8, 5. Hos. 11, 7 מִשְׁוֹבַתִּי *defection from me*. Plur. מִשְׁוֹבוֹת Jer. 2, 19.—Concr. מִשְׁוֹבָה יִשְׂרָאֵל *apostatizing Israel* Jer. 3, 6. 8. 11. 12.

מִשְׁוֹגָה f. c. suff. מִשְׁוֹגָתִי, *error*, Job 19, 4. R. שׁוּג.

מִשְׁוֹט Ez. 27, 29, and מִשְׁוֹט ib. v. 6, *an oar*. For the Dagesh in מִשְׁוֹט see in מִשְׁוֹאוֹת. R. שׁוּט.

מִשְׁוֹסָה Is. 42, 24 Cheth. for מִשְׁסָה, *a spoiling, plundering*.

\* מִשְׁחָה fut. רָמַשְׁח, inf. absol. מִשְׁחָה, constr. מִשְׁחָה, once מִשְׁחָה Ex. 29, 29, pr. *to stroke, to draw the hand over any thing*.

Arab. مَسَحَ id. also to wipe off with the hand, to stroke the face, to strike with a sword. Chald. Syr. id. Monosyllabic roots are: מַשׁ whence מִשָּׁשׁ, and מַח whence מִחָה, מָחָה, *to stroke, to wipe off, to strike*.—Hence

1. *to spread over with any thing, to*

*smear*, e. g. with colours, *to paint*, c. מָחָה of colour, Jer. 22, 14. Spec. *to rub over with oil, to oil, to oint*, (Arab. مَسَحَ, Syr. مَسَّ, id.) e. g. cakes Ex. 29, 2. Lev. 2, 4. 7, 12; so too a shield, *to render the leather more tough and less penetrable by weapons*, Is. 21, 5. 2 Sam. 1, 21.—Mostly *to anoint*, as a sacred rite, *to consecrate by unction to any office or use*, e. g. a priest Ex. 28, 41. 40, 15; a prophet 1 K. 19, 16. Is. 61, 1; a king 1 Sam. 10, 1. 15, 1. 1 K. 1, 34. Also a stone or column as consecrated to God Gen. 31, 13; an altar Ex. 29, 36. Lev. 8, 11; a sanctuary Ex. 30, 26. 40, 9. Dan. 9, 24; vases and utensils consecrated to God Num. 7, 1. The full construction is מִשָּׁח פֶּה לְמִלְכָּה *to anoint* (i. e. consecrate) any one *as king*, Judg. 9, 15. 1 Sam. 9, 16. 1 K. 19, 15. 2 K. 9, 3; with עַל, Judg. 9, 8. 2 Sam. 19, 11 *Absalom אשר מִשְׁחָנוּ עָלָינוּ whom we anointed* (constituted king) *over us*. Is. 61, 1 *because Jehovah hath anointed* (i. e. consecrated, appointed) *me לְבִישָׁר to announce*. 2 Chr. 22, 7.—That *with* which one is anointed, as oil, ointment, etc. is put with מָחָה Ex. 29, 2. Ps. 89, 21; accus. Ps. 45, 8. Am. 6, 6.

2. *to spread out, to expand*, by rubbing or smoothing with the hand, see מִמְשָׁח. Hence also *to measure*, e. g. things long or broad, as cloth by moving the hand over it. Syr. مَسَّ, Chald. מִשָּׁח, Arab. مَسَحَ. Hence מִשְׁחָה, מִשְׁחָה.

NIPH. pass. of Kal no. 1, *to be anointed*, i. e. *to be consecrated by unction*, Lev. 6, 13. Num. 7, 10. 84. 88. 1 Chr. 14, 8.

Deriv. מִשְׁחָה, מִמְשָׁח, and the three here following.

מִשָּׁח Chald. m. *oil*, Ezra 6, 9. 7, 22. Often in the Targums. Syr. مَسَحَ.

מִשְׁחָה f. (r. מִשָּׁח) 1. *an anointing, unction; יָמֵן הַמִּשְׁחָה the anointing-oil* Ex. 25, 6. 29, 7. 21. al. יָמֵן מִשְׁחָה קֹדֶשׁ *an oil of sacred unction, holy anointing-oil*, Ex. 30, 25. 31; comp. Lev. 10, 7. 21, 12.

2. *a part, portion*, as measured out, Lev. 7, 35; see the root no. 2.

מְשָׁחָה f. 1. Inf. of the root מָשַׁח to anoint: see above.

2. a part, portion, Ex. 40, 15. Num. 18, 8; see מְשָׁחָה no. 2.

מְשָׁחִית pr. part. Hiph. (ר. שָׁחַת) plur. מְשָׁחִיִּים, *destroying, which destroys*; hence Subst.

1. *destruction*, Ex. 12, 13. Ez. 5, 16. 21, 36 מְשָׁחִית חָרָשִׁי *artificers of destruction*. 25, 15.

2. a *snare, trap*, Jer. 5, 26, comp. מוֹקֵשׁ. Hence, an *ambush*, i. e. troops in ambush, 1 Sam. 14, 15. Also הַר הַמְשָׁחִיָּה *the mount of destruction*, or the snare-mountain; spoken of mount Olivet, on account of the idols there worshipped, a snare and destruction to the people; also of Babylon, for the same reason, Jer. 51, 25.

מְשָׁחָה m. i. q. שָׁחַר, *the dawn, aurora*, Ps. 110, 3. R. שָׁחַר II.

מְשָׁחָה i. q. מְשָׁחִיָּה no. 1, *destruction*, Ez. 9, 1. R. שָׁחַת.

מְשָׁחָה m. (ר. שָׁחַת) constr. מְשָׁחָה, *destruction, defacement*; for concr. *destroyed, disfigured*, Is. 52, 14.

מְשָׁחָה m. (ר. שָׁחַת) c. suff. מְשָׁחָה, *destruction*, i. e. something destroyed or disfigured, i. q. *defacement, blemish*, Lev. 22, 25.

מְשָׁחָה m. (ר. שָׁחַת) Ez. 47, 10, constr. מְשָׁחָה (or from a form מְשָׁחָה) Ez. 26, 5. 14. a *spreading*, i. e. place for spreading.

מְשָׁחָה m. c. suff. מְשָׁחָה, *dominion, empire*. Job 38, 33 מְשָׁחָה אֵם הַשָּׁמַיִם *dost thou assign the dominion (of the heavens) over the earth?* R. שָׁחַר.

מְשָׁחָה m. Ez. 16, 13, in pause מְשָׁחָה v. 10, according to the Heb. intpp. *silk, a garment of silk*. Sept. *τιξιλαιον* i. e. according to Hesychius *τὸ βομβύλαιον ὑψισμα*. Jerome, 'a garment so fine as to seem equal to the finest hair.' From the root (מָשַׁח) to draw we can derive no other sense than 'something finely drawn,' e. g. *a fine thread, stuff composed of fine threads*.

מְשָׁחָה, see מְשָׁחָה.

מְשִׁיבָאֵל (delivered of God, r. שָׁבַח Chald.) *Meshezabeel*, pr. n. m. Neh. 3, 4. 10, 22. 11, 24.

מְשִׁיחָה m. (ר. מָשַׁח) constr. מְשִׁיחָה, c. suff. מְשִׁיחָה

1. Adj. verbal pass. *χριστός, ointed, anointed*, of a shield 2 Sam. 1, 21; מְשִׁיחָה *the anointed prince* i. e. Cyrus, Dan. 9, 25; הַמְשִׁיחָה הַגָּדֹל *the anointed priest*, the high priest, Lev. 4, 3. 5. 16. 6, 15.

2. Subst. *ὁ Χριστός, the Messiah, the anointed, the prince* consecrated by unction, Dan. 9, 26.—More fully *הַמְשִׁיחָה הַקָּדוֹשׁ הַמְשִׁיחָה הַגָּדֹל* *the anointed of Jehovah*, Sept. *ὁ Χριστός Κυρίου*, a name of honour given to the Jewish kings, as being consecrated by anointing, and therefore most sacred, 1 Sam. 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. 18, 51. 20, 7. 28, 8. al. Once of Cyrus king of Persia Is. 45, 1. Not used of the great Deliverer predicted by the prophets; although his usual name (*מְשִׁיחָה הַגָּדֹל* *ὁ Μεσσίας*) among the later Jews and in the N. T. is drawn from passages like Ps. 2, 2. Dan. 9, 26; comp. John 1, 42. 4, 25. Buxtorf. Lex. Chald. art. מְשִׁיחָה. [Yet Ps. 2, 2 is referred directly to the Saviour in Acts 4, 26 sq.—R.] Plur. *the anointed of Jehovah*, spoken of the patriarchs, Ps. 105, 15. 1 Chr. 16, 22.

\* מְשָׁחָה, fut. יִמְשָׁחָה; imper. מְשָׁחָה, plur. מְשָׁחָה Ex. 12, 21, and מְשָׁחָה Ez. 22, 20.

1. *to draw, to drag*, Arab. *سك* id. see Lette ad Cant. Deb. pag. 96; in Golius and Freytag this signification is wanting. Kindred is מְשָׁחָה.—With an acc. of pers. *to draw any one* to a person or place, with אָ or אֶל of place, Judg. 4, 7. Ps. 10, 9; comp. Cant. 1, 4. Contra, *to draw out* of a pit, of the water, with מִן Gen. 37, 28. Job 40, 25. Jer. 38, 13. Absol. *to draw* to oneself, to draw down upon oneself, Is. 5, 18. Hos. 11, 4. So with אָ of manner, *to draw in the yoke*, Deut. 21, 3.—Spec.

a) מְשָׁחָה בַּקֶּשֶׁת *to draw the bow*, 1 K. 22, 34. 2 Chr. 18, 33. Is. 66, 19 מְשָׁחָה קֶשֶׁת. Eth. *ሶከከ* id.

b) מְשָׁחָה הַדָּגָר *to draw out the seed*, i. e. to scatter it regularly along the

furrows, to sow, Am. 9, 13; comp. in מִשְׁךָ no. 1.

c) מִשְׁךָ הַיּוֹבֵל Ex. 19, 13, and מִשְׁךָ בְּקֶרֶן הַיּוֹבֵל Josh. 6, 5, to draw out the trumpet, i. e. to sound, i. q. הִקְבֵּעַ בְּשׁוֹפְרוֹתָהּ in Josh. 6, 4. 8. 9. 13. 16. 20, comp. v. 5; pr. to draw out the breath (to blow) with force into the horn or trumpet of jubilee; comp. Germ. heftig losziehen. In both places it is spoken of a signal given with the trumpet of jubilee or rejoicing; see in יוֹבֵל no. 1. Compare Arab. جلب traxit, also Conj. I, II, IV clamorem extulit, inclamavit, increpavit.

d) Hos. 7, 5 מִשְׁךָ יָדוֹ אֶת־לְצַדִּיקִים he draws out his hand with scorners, spoken contemptuously of intercourse with impious men; comp. in Engl. to give the hand, to join hands with.

e) to draw out, i. e. to protract, to continue, to prolong, Ps. 36. 11 מִשְׁךָ הַסֵּדָה לְיֹדְעֵיךָ prolong thy loving-kindness unto them that know thee, thy worshippers. 85, 6. 109, 12. Jer. 31, 3 מִשְׁכְּחִיךָ הַסֵּדָה I have prolonged loving-kindness towards thee. Ellipt. Neh. 9, 30. Comp. Syr. نَز to draw, whence subst. نَحْو long continuance.

f) מִשְׁךָ בְּשָׂרָהּ to prolong the body, i. e. to make it durable, robust, firm; to strengthen. Ecc. 2, 3 לְמַשׁוֹךְ בְּיַיִן אֶת־בְּשָׂרִי to strengthen (cherish) my body with wine. Syr. ارفعيت arefecit.

g) Intrans. like Engl. to draw on, to draw towards, i. e. to move, to march, to advance, Germ. ziehen. Judg. 4, 6 go and draw towards mount Tabor; Sept. ἀπελεύσθη εἰς ὄρος Θαβώρ. 20, 37 the ambush drew out, advanced. Prob. also Job 21, 33. Ex. 12, 21.

2. to lay hold of, to take, to hold, c. בָּ Judg. 5, 14. Arab. مسك id.—Intens. to take away, i. e. to remove, to destroy; Job 24, 22. Ps. 28, 3. Ez. 32, 20.

NIPH. to be protracted, delayed, deferred, Is. 13, 22. Ez. 12, 25. 28.

PUAL 1. i. q. Niph. spoken of hope deferred, Prov. 13, 12.

2. The Ethiopians are called, in Is. 18, 2, 7, מְשֻׁכָּה אֲנָשִׁי a people drawn out, extended, i. e. tall of stature, a quality ascribed

Arab. مسك X, to be firm, robust, is also spoken of the body, but in a different sense, Vit. Tim. I. 420.

Deriv. מוֹשְׁכוֹת and

מִשְׁךָ m. (r. מִשְׁךָ) 1. a drawing; Ps. 126, 6 מִשְׁךָ הַזָּרַע the drawing out of seed, i. e. the scattering it regularly along the furrows; see in מִשְׁךָ no. 1. b. Comp. Am. 9, 13.

2. possession, from the signification of holding, Job 28, 18; see the root no. 2.

3. Meshech, pr. n. prob. the Moschi, a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis, Ps. 120, 5, (Strabo XI. p. 344, 378,) usually coupled with the neighbouring Tibareni (הַיִּבְלִי, הַיִּבְלִי) Gen. 10, 2. Ez. 27, 13. 32, 26. 38, 2. 3. 39, 1. So too Herodotus, 3. 94 and 7. 78, Μόσχοι καὶ Τιβαρηνοί. The Sam. Cod. exhibits a pronunciation approaching nearer to the Greek form, מוֹשֶׁךְ, מוֹשֶׁךְ, Sept. Μοσόχ, Vulg. Mosoch.

מִשְׁכָּב m. (r. שָׁכַב) constr. מִשְׁכָּב, c. suff. מִשְׁכָּבִי; plur. constr. מִשְׁכָּבַי, c. suff. מִשְׁכָּבוֹתָם.

1. a lying down, reclining, e. g. for sleep, 2 Sam. 4, 5 מִשְׁכָּב הַצֶּהֱרָרִים sleep at noon; also of a sick person Ps. 41, 4.—Spec. a lying with, concubitus; Lev. 18, 22 thou shalt not lie with a man מִשְׁכָּבֵי־אִשָּׁה the lying with a woman, i. e. as with a woman. Lev. 20, 13. Num. 31, 17. 18. 35.

2. a couch, bed, 2 Sam. 17, 28. Gen. 49, 4.—For the dead, a coffin, bier, 2 Chr. 16, 14. Is. 57, 2.

מִשְׁכָּב Chald. m. a couch, bed, i. q. Heb. no. 2. Dan. 2, 28. 29. 4, 2. 7. 10. 7, 1. R. שָׁכַב

מִשְׁכוֹת, see מוֹשְׁכוֹת.

מִשְׁכָּן m. (r. שָׁכַן) constr. מִשְׁכָּן, c. suff. מִשְׁכָּנִי; plur. constr. מִשְׁכָּנַי; often plur. מִשְׁכָּנוֹת, constr. מִשְׁכָּנוֹתָהּ; construed c. fem. Ps. 84, 2.

1. a habitation, dwelling, as of men Job 18, 21. Ps. 87, 2. Once of man's long home, the grave, sepulchre, Is. 22, 16; comp. 14, 18. Of animals, a haunt, lair, Job 39, 6. Plur. of God, i. e. the

2. Spec. a tent, tabernacle, Cant. 1, 8. Often of the sacred tabernacle of the Israelites, Ex. 25, 9. 26, 1 sq. 40, 9 sq. Fully מִשְׁכַּן הַיְהוּדָה the tabernacle of the law Ex. 38, 21. Num. 1, 50. 53. 10, 11. For the distinction in the descriptions of the tabernacle between מִשְׁכַּן and אֹהֶל, see in אֹהֶל; hence מִשְׁכַּן אֹהֶל מוֹעֵד the framework of the sacred tent, over which the covering of skins was spread, Ex. 39, 32. 40, 2. 6. 29.

מִשְׁכַּן Chald. dwelling of God, the temple, Ezra 7, 15. R. שִׁבְן.

\* מִשַּׁל fut. הִמְשַׁל I. to rule, to have dominion; not found in the other Semitic dialects, except Phenic. משל prince, Monumm. Phœn. p. 448. Corresponding is Gr. βασιλ-εὺς.—Constr. a) Absol. of a king Prov. 12, 24. 29, 2. Dan. 11, 3. 4. 5; of God Ps. 66, 7; with an adjunct of place where Zech. 6, 13. Josh. 12, 2; c. dat. comm. Is. 40, 10. b) With ב, to rule over any one, as a king over his people Deut. 15, 6. Judg. 8, 22. 23. 2 Sam. 23, 3. Is. 3, 4. 12; or over a land or kingdom Josh. 12, 5. 1 K. 5, 1. 2 Chr. 9, 26; also of a viceroy or prefect Gen. 45, 8. 26; a man over his wife Gen. 3, 16; a servant set over household affairs Gen. 24, 2. Ps. 105, 21; of a people over another people Judg. 14, 4. 15, 11; and of God who rules over all things Ps. 103, 19. 1 Chr. 29, 12. Ps. 89, 10. Spoken also of rule over incorporeal things, as one's own spirit Prov. 16, 32; sin Gen. 4, 7. Ascribed likewise to things, as to the sun and moon, Gen. 1, 18 בְּיָמֵי הַיּוֹם לְמַשַּׁל בְּיָמֵי הַיּוֹם; comp. Plin. 2. 4. Cic. Tuscul. l. 68 'omnium moderator et dux sol.' c) Rarely with עַל over Prov. 28, 15. d) With inf. c. לְ to have power to do any thing, Ex. 21, 8 לְמַכְרָה לְמַשַּׁל לְמַכְרָה unto a strange nation he shall have no power to sell her.—PART. מוֹשֵׁל a ruler, prince, Prov. 6, 7. 23, 1. 28, 15. Ecc. 9, 17. Jer. 51, 46. Ez. 19, 11; also Is. 16, 1. Ps. 105, 20; of the Messiah Mic. 5, 1; of animals Hab. 1, 14. Also in a bad sense, a master, tyrant, Is. 14, 5. 49, 17. 52, 5; comp. נְדַבְרִים Is. 13, 2.

II. to liken, to make like; intrans. to be like; see Niph. Hiph. and the nouns מִשְׁלֵי, מִשְׁלֵי; Arab. مَثَل to be like, to

make like, مَثَل likeness, simile, مَثَل like. Ethiop. ምሳሌ to deem, to seem to any one, ምሳሌ likeness. Aram. ܡܫܠ id.—The various senses of this verb in Kal are connected with the noun מִשַּׁל, viz.

1. to propose a parable, with אֶל to any one, Ez. 17, 2. 24, 3.
2. to use a proverb Ez. 18, 2; with עַל concerning any one Ez. 16, 44.
3. to use a by-word or song of derision, Ez. 12, 23; with בְּ Joel 2, 17.
4. Part. plur. מוֹשְׁלִים poets, as using the diction of parables, proverbs, etc. Num. 21, 27.

NOTE. Various attempts have been made to show the point of connection between the two significations, to rule and to liken; see Schultens ad Prov. 1, 1. Michaelis ad Lowth de Sac. Poesi p. 41. Simonis Lex. etc. Two conjectures formerly proposed by me, see in Thesaur. p. 828. But not improbably two roots of different origin have coalesced under this form; one, corresponding to the verbs מִשַּׁל, ܡܫܠ, to liken; the other, in Arabic مسل, having perh. the signif. to be strong, valiant, which is still found in بَسَلَ fortis, strenuus fuit, بَاسِلٌ vir strenuus, in Gr. βασιλ-εὺς.

NIPH. pr. to be made like; hence to be like, to be similar to any thing, c. אֶל Is. 14, 10; בְּ Ps. 49, 13. 21; עִם Ps. 28, 1. 143, 7.

PIEL i. q. Kal no. II. 1, to use parables, Ez. 21, 5 [20, 49].

HIPH. I. to cause to rule, to give dominion to, with acc. of pers. and בְּ of thing, Ps. 8, 7. Dan. 11, 39. Inf. subst. הִמְשַׁל dominion Job 25, 2.

II. to compare, c. dat. Is. 46, 5.

HITHP. i. q. Niph. to become like, c. בְּ Job 30, 19.

Deriv. מְשַׁלֵּה, מְשַׁלֵּה, and the three following.

I. מִשַּׁל m. (r. מִשַּׁל) c. suff. מִשְׁלֵי, plur. מִשְׁלֵי, constr. מִשְׁלֵי.—Arab. مَثَل, مَثَل, Chald. מִתְּלָה.

1. a similitude, parable Ez. 17, 2. 24,

3.—See too Judg. 9, 7 sq. 2 Sam. 12, 1 sq. 2 K. 14, 9.

2. *a sentence, γνώμη, a sententious saying, apothegm*, such as consists in the ingenious comparison of two things, sentiments, etc. see in Prov. 25, 3. 11. 12. 13 sq. 26, 1. 2. 3. 6. 7. 8. 9. 11. 14. 17.—E. g. Prov. 1, 1. 6. 10, 1. 25, 1. 26, 7. 9. Ecc. 12, 9. Job 13, 12. 1 K. 5, 12.—As this sort of sayings often pass into proverbs (1 Sam. 24, 14), hence משל is also

3. *a proverb, παροιμία*, e. g. 1 Sam. 10, 12. Ez. 12, 22. 18, 2. 3. Comp. παροβολή Luke 4, 23.

4. Genr. *a poem, song, verse*, the members of which, by the laws of parallelism, consisted of two hemistichs similar in form and sense. Spec. of prophecy Num. 23, 7. 18. 24, 3. 15. 20 sq. of a didactic discourse or poem Job 27, 1. 29, 1. Ps. 49, 5. 78, 2; often of a satirical poem, song of derision, Is. 14, 4. Mic. 2, 4. Hab. 2, 6. So למשל ולשניה... הרה to become a song and a by-word, Deut. 28, 37. 1 K. 9, 7. Jer. 24, 9. Ps. 69, 12; also Ps. 44, 15. 2 Chr. 7, 20; comp. Ez. 14,

8.—Arab. مَثَل parable, fable, sentence, plur. أمثال fables, verses.

II. משל pr. n. see משאל.

משל m. (ר. משל) I. *rule, dominion*, Zech. 9, 10.

II. *likeness, similitude*, for concr. *like*, Job 41, 25.

משל inf. as subst. i. q. משל no. 4, *song* of derision, Job 17, 6.

משלח m. (ר. שלח) only in constr. משלח.

1. *a sending forth*, i. e. place to which any thing is sent. Is. 7, 25 שור משלח i. e. a place to which cattle are driven.

2. With יד or ידים 'that to which the hand is put,' *business*, Deut. 12, 7. 18. 15, 10. 23, 21. 28, 8. 20.

משלח, משלחה, m. (ר. שלח) 1. *a sending*, Esth. 9, 19. 22.

2. With יד, 'that on which hand is laid,' *prey, booty*, Is. 11, 14.

משלחה fem. of the preceding.

1. *a sending*, i. e. *a troop, host*, of an-

2. *a sending away, discharge*, from war or captivity, Ecc. 8, 8.

משלם (friend sc. of God, r. שלם Pu. no. 3) *Meshullam*, pr. n. of several persons, Ezra 8, 16. 10, 15. 29. Neh. 3, 4. 6. 30. al.

משלמות (for משלמות retribuentes, r. שלם Pi.) *Meshillemoth*, pr. n. m. a) 2 Chr. 28, 12. b) Neh. 11, 13; for which משלמיה 1 Chr. 9, 12, and this is the more probable orthography.

משלמיה (for משלמיה, whom Jehovah repays, or whom Jehovah treats as a friend, r. שלם Pi.) *Meshelemiah*, pr. n. m. 1 Chr. 9, 21. 26, 1. 29; for which שלמיה 26, 14.

משלמיה, see in משלמות.

משלמה (friend sc. of God, r. שלם Pu.) *Meshullemeth*, pr. n. of the wife of king Manasseh, 2 K. 21, 19.

משלש for משלש, see שלש.

משמה f. (ר. שמם) plur. משמות.

1. *astonishment, amazement*, Ez. 5, 15.

2. *desolation*, Ez. 6, 14. 33, 28. 35, 3. Plur. Is. 15, 6. Jer. 48, 34.

משמן m. (ר. שמן) *fatness*; Is. 17, 4 שור משמן *the fatness of his flesh*, his body.—Plur. משמנים a) *fat places*, fertile fields, Dan. 11, 24. b) Concr. *fat ones*, i. e. stout, robust warriors, λιπαροί, Ps. 78, 31. Is. 10, 16.

משמנה (fatness, r. שמן) *Mishmanah*, pr. n. m. 1 Chr. 12, 10.

משמנים m. plur. (ר. שמן) *fatnesses*, i. e. the fat pieces of flesh, delicacies, tid-bits, Neh. 8, 10.

משמיע m. (ר. שמיע) 1. *a hearing*, i. e. the thing heard, Is. 11, 3.

2. *Mishma*, pr. n. m. a) Gen. 25, 14. b) 1 Chr. 4, 25.

משמיעה f. (ר. שמיע) 1. *a hearing, audience*, i. e. admission to the private hearing of a king. 1 Sam. 22, 14 וקר אל-משמיעה and hath access to thy private audience. 2 Sam. 23, 23. 1 Chr. 11, 25.

2. *obedience*, for concr. *obedient, sub-*

מִשְׁמֵר m. (r. שָׁמַר) constr. מִשְׁמָר ; plur. c. suff. מִשְׁמָרָיו.

1. *watch, guard*, i. e. station of a watch, post, Neh. 7, 3. Jer. 51, 12. Concr. *the watch or guards* themselves, Neh. 4, 3. 16. Job 7, 12.

2. *ward, prison, imprisonment*, Gen. 40, 3 sq. 42, 17.

3. Meton. *what is guarded, kept*; Prov. 4, 23 *keep thy heart מִכָּל-מִשְׁמָר above all that is kept*, above all things else.

4. *observance*, what is observed or kept, *usage, rite*, Neh. 13, 14. Concr. *one who is observed*, treated with respect and reverence, spoken of a prince, Ez. 38, 7.

מִשְׁמָרָת, fem. of the preceding, c. suff. מִשְׁמָרָתִי; plur. מִשְׁמָרוֹת, constr. מִשְׁמָרוֹהוּ.

1. *watch, guard, custody*, i. e. a) The act of guarding, 2 K. 11, 5. 6. b) Place of a watch, *station, post*, Is. 21, 8. Hab. 2, 1. Concr. of *the watch, guards*, themselves, Neh. 7, 3. 12, 9. 13, 30.

2. *a keeping, preservation*, Ex. 12, 6. 16, 32. 33. 34. Concr. an object kept, preserved in safety, 1 Sam. 22, 23.

3. *a keeping, observance, performance* of a duty, office, charge. Num. 4, 27. 31 זֶאת מִשְׁמָרַת מִשְׁאֵה מִשְׁמָרָתָם הָאָרוֹן *this is the observance (charge) of their portage*, this is what they have to bear. 3, 31 מִשְׁמָרָתָם הָאָרוֹן *their charge was the ark*. Hence שָׁמַר מִשְׁמָרַת הַמִּשְׁכָּן Num. 1, 53. 31, 30. 47, or מ' הַקֹּדֶשׁ 3, 28. 32. 38, or מ' הַחֵדָּה Lev. 8, 35, *to keep the charge of the tabernacle*, etc. i. e. to perform the service in the sacred tabernacle.

4. The object of observance, *a charge, law, usage, rite*, Gen. 26, 5. Lev. 18, 30. Josh. 22, 3. 1 K. 2, 3. Zech. 3, 7. Mal. 3, 14. al.

5. שָׁמַר מִשְׁמָרָתוֹ פ' pr. *to observe the observance of any one, i. e. to keep one's duty to him, to follow the party of any one*. 1 Chr. 12, 29 מִרְבִּיחָם שָׁמְרִים מִשְׁמָרַת בֵּית שָׁאוּל, Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

מִשְׁנָה m. (r. שָׁנָה) constr. מִשְׁנָה, c. suff. מִשְׁנָהוּ.

1. *second rank, second place*, in order, dignity, honour, etc. Often in the gen. after a noun, as בְּהֵן הַמִּשְׁנָה *the second*

*priest*, who stands next to the high priest (בְּהֵן הָרִאשׁ) 2 K. 25, 18. Jer. 52 24; Plur. הַמִּשְׁנָה הַשְּׁנִי *the priests of the second order*, 2 K. 23, 4. So מִרְבֶּכֶת הַמִּשְׁנָה *the second chariot* in order Gen. 41, 43. הַיָּרִיר הַשְּׁנִי *the second part of the city* Neh. 11, 9, and simpl. מִשְׁנָה id. 2 K. 22, 14. Zeph. 1, 10.

2. Concr. *the second*, one who holds the second place, c. gen. of the person to whom he thus stands next, *the next*, e. g. הַמִּלְךָ הַמִּשְׁנָה *the next to the king* 2 Chr. 28, 7, comp. 1 Sam. 23, 17. Esth. 10, 3. Tob. 1, 22. Spec. *the second or next brother* 1 Chr. 5, 12. 1 Sam. 8, 2; fully אָחִיהוּ הַשְּׁנִי *his second or next brother* 2 Chr. 31, 12. — Plur. אֲחֵיהֶם הַמִּשְׁנִים *their younger brethren*, opp. to the first-born 1 Chr. 15, 18. כְּפֹרֵי כֶסֶף הַמִּשְׁנִים *silver cups of a second quality* Ezra 1, 10. So 1 Sam. 15, 9 הַמִּשְׁנִים *cattle of a second quality*, (opp. מִיָּבֵב,) or perhaps lambs of the second birth, i. e. autumnal lambs, and therefore weaker and less valuable.

3. *twofold, double, the double*, Ex. 16, 22. Is. 61, 7. Job 42, 10. Zech. 9, 12. כֶּסֶף מִשְׁנֵה-כֶּסֶף *the double in money*, double money, Gen. 43, 15. But כֶּסֶף מִשְׁנָה v. 12 is *a second money*, i. q. אֲחֵר כ' *other money* v. 22.

4. *a duplicate, copy*, of an original, Deut. 17, 18. Josh. 8, 32.

מִשְׁטָה f. (r. שָׁסַח) plur. מִשְׁטוֹת, *plunder, prey, booty*; לְמִשְׁטָה Jer. 30, 16. 2 K. 21, 14. נָהַן לְמִשְׁטָה Is. 42, 24 Keri.

\* מִשְׁעַר obsol. root, perh. i. q. مَسَّع, (comp. מִשַּׁשׁ, Arab. مَسَّس abstersit,) *to make clean, to cleanse*, e. g. cotton by picking; then also to pour out clean, to milk clean, to eat off clean (from a plate); also to plunder clean, i. e. to desolate, comp. נָקָה Is. 3, 26. Not found in the Heb. verb; but adduced by Abulwalid and many intpp. as the root of מִשְׁעֵר q. v. See Thesaur. p. 829.

מִשְׁעוּל m. (r. שָׁעַל) *a narrow path, hollow way*. Num. 22, 24 הַמִּשְׁעוּל הַבְּרָמִים *a narrow way between two vineyards*.

מִשְׁעֵר ἄν. λεγόμεν. Ez. 16, 4 לֹא רָחַצְתָּ לִּבְנֵי מִשְׁעֵר, *of a new-born infant*. Here



מְשָׁר is referred by Abulwalid and many others to r. מְשָׁר q. v. as if a *cleansing*, q. d. *nor wast thou washed to cleansing* i. e. clean, the form מְשָׁר being taken for מְשָׁרָה. But no such form can be derived from מְשָׁר; and I would therefore rather refer it to r. שָׁרָה to *look*, i. e. מְשָׁר i. q. מְשָׁרָה, Yod radical being preserved, comp. מְהַלְרִים 2 Chr. 24, 25; and then the sense would be: *nor wast thou washed for looking upon*, i. e. for presenting to thy parents and others, which is not done until after the infant is washed and swathed.

מְשָׁרָה (their *cleansing*, or their *holding*, see מְשָׁרָה) *Misham*, pr. n. m. 1 Chr. 8, 12.

מְשָׁרָה m. (r. שָׁרָה) constr. מְשָׁרָה, a *stay, support, prop*, Is. 3, 1. Trop. Ps. 18, 19.

מְשָׁרָה m. id. Is. 3, 1 *מְשָׁרָה וּמְשָׁרָה stay and support*, i. e. *support of every kind*, as immediately explained, e. g. food and drink v. 1, comp. קִצְר; also the chief persons of the nation on whom the people lean, v. 2. 3; comp. פְּנָה. For this use of the masc. and fem. in connection to express universality, see Comm. on Is. l. c.

מְשָׁרָה fem. of the preced. *stay, support*, Is. 3, 1; see in מְשָׁרָה.

מְשָׁרָה f. 2 K. 4, 31, constr. id. 18, 21, c. suff. מְשָׁרָה; plur. c. suff. מְשָׁרָה; a *staff*, on which one leans, Judg. 6, 21. Ez. 29, 6. R. שָׁרָה

מְשָׁרָה, f. (r. שָׁפָה) constr. מְשָׁרָה, c. suff. מְשָׁרָה; plur. מְשָׁרָה Ps. 107, 41, constr. מְשָׁרָה.

1. *genus, kind*, of animals Gen. 8, 19; also of inanimate things Jer. 15, 3.

2. *gens*, i. e. *a tribe, clan*, Gen. 10, 18. 20. 31. 32. 12, 3. Also of a whole *people, nation*, Ez. 20, 32. Jer. 8, 3. 25, 9. Mic. 2, 3.

3. In the subdivisions of the Hebrew people, spec. *a family*, several of which were comprehended in one tribe (שָׁבֵט), as on the other hand one *family* contained several *households, fathers' houses*, (בֵּית אָבוֹת, see בֵּית no. 11,) Ex. 6, 14 sq.

Josh. 7, 14 sq. 21, 5 sq. 1 Sam. 20, 29, לָנוּ בְּבֵחַ מְשָׁפָחָה לָנוּ *we have a family* (subdivision) *sacrifice*.—Used rarely and laxly for *tribe*, שָׁבֵט, as Josh. 7, 17 מְשָׁפָחָה יְהוֹדָה, for שָׁבֵט יְהוֹדָה in v. 16.

מְשָׁפָחָה m. (r. שָׁפָח) constr. מְשָׁפָחָה, c. suff. מְשָׁפָחָה; plur. מְשָׁפָחָה, constr. מְשָׁפָחָה.

1. *judgment*, i. e. a) The act of judging. Lev. 19, 15 *ye shall do no injustice* בְּמִשְׁפָּחָה *in judgment*. Deut. 1, 17 הוֹדָה לַיהוָה *for to God* belongeth *judgment*. Is. 28, 6 עַל יוֹשֵׁב הַמְּשָׁפָחָה *who sitteth in judgment*. Ez. 21, 32 הַמְּשָׁפָחָה לִי אֲשֶׁר לֹא יָבֹא עָדָי *until he shall come to whom judgment* belongeth. b) The place of judgment, i. q. הַמְּשָׁפָחָה Ecc. 3, 16. So בֹּא בְּמִשְׁפָּחָה *to go into judgment with*, to summon before a judge, Job 9, 32. 22, 4. Ps. 143, 2; comp. Job 14, 3. Ecc. 11, 9. c) *the sentence* of a judge, 1 K. 3, 28. 20, 40. Ps. 17, 2. Plur. מְשָׁפָחָה יְהוָה *the judgments of Jehovah* Ps. 19, 10. 119, 75. 137. Espec. of a sentence by which *punishment* is inflicted, e. g. מִשְׁפָּט מוֹת *sentence of death*, Deut. 21, 22. Jer. 26, 11. הִבְדֵּל מְשָׁפָטִים הַבָּר *to pronounce severe judgments upon* any one, to impose punishment upon him, Jer. 1, 16. 4, 12. 39, 5. 52, 9. 2 K. 25, 6; comp. the same phrase below in no. 2. a. Hence for *punishment* itself, Is. 53, 8.

2. That on which *judgment* is passed, what is brought before a judge: a) *a cause, suit*, before a judge, Num. 27, 5. מְשָׁפָחָה *to order or set forth a cause*, Job 13, 18. 23, 4. עָשָׂה (שָׁפָח) מְשָׁפָחָה *to carry on (judge) the cause* of any one, to be his patron, Deut. 10, 18. Ps. 9, 5. (Comp. הָיָה and רִיב.) הִבְדֵּל מְשָׁפָטִים *to litigate or contend with* any one, Jer. 12, 1. בָּעַל מְשָׁפָטִי *my opponent, adversary*, pr. who has a suit with me, Is. 50, 8. b) *guilt, crime*, for which one is judged, Jer. 51, 9. מְשָׁפָט הַמָּוֶת *a capital crime* Ez. 7, 23; comp. Deut. 21, 22.

3. *right, rectitude, justice*, what is just, lawful, conformable to law. So הִשָּׂה *to wrest justice* Deut. 16, 19. 27, 19. 1 Sam. 8, 3. עָשָׂה מְשָׁפָט וּצְדָקָה *to do right and justice* Jer. 22, 15. 23, 5.

his ways are rectitude i. e. right, just. **מִשְׁפָּט** **מֵאֲזֵנֵי מִשְׁפָּט** a just balance Prov. 16, 11. Also **לְמִשְׁפָּט** according to justice, justly, Is. 32, 1; or according to right, as is right, Jer. 46, 28; and so the opp. **בְּלֹא מִשְׁפָּט** without right Jer. 22, 13.—Spec. a) a law, statute, as a rule of judging, i. q. **הַק**, Ex. 21, 1. 24, 3; often **מִשְׁפָּטֵי יי** of the divine laws, Lev. 18, 4. 5. 26. 19. 37. 20 sq. Deut. 4, 1. 7, 11. 12. So collect. the law, the body of laws, as we say: 'the Mosaic law,' 'the common law;' e. g. **יְי מִשְׁפָּט** Is. 51, 4. 58, 2, and simply **מִשְׁפָּט** 42, 1. 3. 4, the divine law, (i. q. הורח.) the religion of Jehovah. b) That which belongs to any one by law, a right, privilege, due, e. g. **מִשְׁפָּט** **הַגְּאֻלָּה** the right of redemption Jer. 32, 7; **מִן הַבְּכֹרָה** the right of primogeniture Deut. 21, 17. Collect. **הַמְּלִכָּה** the royal privilege, i. e. the rights and prerogatives of the king, 1 Sam. 8, 9. 11. 10, 25. Spec. what one receives by right; **הַמִּזְבֵּחַ** **מִשְׁפָּט** **הַכֹּהֲנִים** the priests' due from the people Deut. 18, 3. 1 Sam. 2, 13. c) Since laws proceed not only from the will of the lawgiver, but often also from the manners and customs of a people, hence **מִשְׁפָּט** is also manner, custom, prescription; as 2 K. 11, 14 and lo! the king stood upon a stand **בְּמִשְׁפָּט** according to custom. 17, 33. 34. 40. Gen. 40, 13 **בְּמִשְׁפָּט הָרִאשׁוֹן** in the former manner. Comp. Arab. **دِين** and Gr.

**δίκη**. Hence d) manner, i. e. fashion, sort, kind. 2 K. 1, 7 **מִשְׁפָּט הָאִישׁ** what was the fashion of the man? what sort of a man was he? Judg. 13, 12 **מִה־יְהִי** what will be the manner of the child (i. e. what sort of a child will he be) and what will he do? Ex. 26, 30. Jer. 30, 18; also manner, way, Ecc. 8, 5. 6.

**מִשְׁפָּחוֹת** dual, Gen. 49, 14. Judg. 5, 16, i. q. **שְׂפָחִים** Ps. 68, 14, folds, enclosures, open above, often made of hurdles, in which during the summer months the flocks are kept by night; from the root **שָׂפַח** to place, as *stabula* from *stare* (comp. Virg. Georg. 3. 228, with the note of Voss), i. q. **גְּרִירוֹחַ**. The Hebrews seem to have used the dual form on account of the folds of this kind

being divided into two parts for the different kinds of flocks; comp. **גְּרִירוֹחִים** Josh. 15, 36. To lie down among the folds, ll. cc. seems to be spoken proverbially of shepherds and husbandmen living in leisure and quiet.—The signification adopted by many interpreters, after J. D. Michaelis, viz. drinking-troughs, watering-troughs, from **سَفَن** to drink, has been refuted by N. G. Schroeder (Muntinghe ad Ps. l. c.) who shows that this root is not used of every kind of drink, but only of such as is hurtful, which does not quench thirst but augments it. The true view was long since given by Ludolf in his Lex. Æthiop. p. 76.

\* **מִשְׁק** obsol. root, prob. i. q. **מָשַׁךְ** to hold, and then to possess, **כ** and **ק** being interchanged; comp. **מָשַׁךְ**.—Hence **מִמְשָׁק** possession, and

**מִשְׁק** ἄπ. *λεγόμεν.* possession, Gen. 15, 2, i. q. **מָשַׁךְ**. The interpretation of this vexed passage may then be thus presented: **וּבְנֵי-מִשְׁק פִּיחִי הוּא דַמְשָׁק אֶלְיָעֶזֶר** and the son of possession (i. e. the possessor) of my house or of my domestic property will be Eliezer of Damascus. The sacred writer seems to have chosen this less frequent form **מִשְׁק**, in order to form an assonance with the word **הַדְּמִשָּׁק**; a kind of play upon words not unknown even to the prose writers of the O. T. see in **מִקְהָה** no. 2. For a like reason he puts simply **הַדְּמִשָּׁק** for **בְּנֵי-מִשְׁק** a Damascene; comp. **פְּנַעֲנָן** no. 3.—Others derive **מִשְׁק** from the root **שָׁקַק** to run, (as **מָמָר** from **מָרַר**,) and translate: *filius discursitationis*, i. q. house-steward. But in this connection there would be little force in the words: *I am childless and the steward of my house (or my head-servant) is Eliezer of Damascus.* See more in Thesaur. p. 829.

**מִשְׁק** m. constr. **מִשְׁק**, a running about, from r. **שָׁקַק** formed in the Chaldee manner, Is. 33, 4.

**מִשְׁקָה** m. (r. **שָׁקַח**) constr. **מִשְׁקָה**, c. suff. **מִשְׁקָיו** sing. 1 K. 10, 5, see Heb. Gr. § 91, 9; plur. **מִשְׁקָיִם**.

1. Part. Hiph. **מִשְׁקָה** a cup-bearer, see the root.

2. *drink*, espec. wine, Gen. 40, 21. Lev. 11, 34. 1 K. 10, 5. 21 מְשֻׁקָה בְּלִי מְשֻׁקָה *drinking-vessels*.

3. *a well-watered region*, Gen. 13, 10. Ez. 45, 15.

מְשֻׁקוֹל m. (r. שָׁקַל) *weight*, Ez. 4, 10.

מְשֻׁקוֹף m. (r. שָׁקַף) *a lintel*, the upper part of a door-way, Ex. 12, 7. 22. 23.

מְשֻׁקֵּל m. (r. שָׁקַל) constr. מְשֻׁקֵּל.

1. *a weighing*, act of weighing; 2 K. 25, 16 לֹא הָיָה מְשֻׁקֵּל לְנֹחַשׁ there was no weighing of the brass, i. e. it could not be weighed for abundance. 1 Chr. 22, 3 אֵין מְשֻׁקֵּל so that there was no weighing it. v. 14.

2. *weight*, Lev. 19, 35. 26, 26.

מְשֻׁקְלָת Is. 28, 17, and מְשֻׁקְלָת 2 K. 21, 13, f. *a plumb-line, plummet*, used in levelling; so called from its poisoning. R. שָׁקַל.

מְשֻׁקֵּעַ m. (r. שָׁקַע) constr. מְשֻׁקֵּעַ, 'place into which waters have settled,' *a settling-place*, Ez. 34, 18.

מְשֻׁר, see מְשֻׁר.

מְשֻׁרָה f. (r. שָׁרָה I) *maceration, steeping*. Num. 6, 3 מְשֻׁרַת־צִנְבִּים *the steeping of grapes*, i. e. a drink prepared from macerated grapes.

מְשֻׁרוֹקִיתָא Chald. m. (r. שָׁרַק) *a pipe, syrinx*, Dan. 3, 5. 7. 10. 15.

מְשֻׁרַיִת Mishraite, gentile n. from מְשֻׁרַת Mishra, a town or district elsewhere unknown; collect. 1 Chr. 2, 53. The latter name might signify, 'slippery place,' i. q. Chald. מְשֻׁרַיִת.

\* מְשֻׁשׁ fut. רָמַשׁ *to touch, to feel*, c. acc. Gen. 27, 12. 22; prob. also אֶמְשֻׁשׁ v. 21 (Dagesh being dropped), which is commonly referred to r. מוֹשׁ. — Chald.

מְשֻׁשׁ, מְשֻׁשׁ, Zab. مَسَّ, Arab. مَسَّ, Ethiop. with ʾ inserted, ማሰሰ id. Gr. μάσσω. Kindr. are מוֹשׁ II, גָּשׁ, q. v.

PIEL מְשֻׁשׁ, *to feel in the dark, to grope*, Deut. 28, 29. Job 5, 14; c. acc. *to feel out*, to explore with the hand. Gen. 31, 34. 37. Job 12, 25 רִמְשֻׁשׁוּ חֹשֶׁה *they feel out the darkness*.

מְשֻׁשְׁתָּה m. (r. שָׁשָׂה) constr. מְשֻׁשְׁתָּה, c. suff. מְשֻׁשְׁתָּיו Dan. 1, 5. 8, and מְשֻׁשְׁתָּיהֶם v. 16 (both in sing. Heb. Gr. § 91. 9) plur. c. suff. מְשֻׁשְׁתָּיהֶם v. 10.

1. *a drinking*, Esth. 5, 4. 7, 2. See בֵּית מְשֻׁשְׁתָּה הַיָּיִן *the chamber of drinking wine*, the banqueting-hall, Esth. 7, 8; יַיִן מְשֻׁשְׁתָּיו *the wine of his drinking*, i. e. which the king drank, Dan. 1, 5. 8. 16.

2. *drink*, Dan. 1, 10. Ezra 3, 7.

3. *a banquet, feast*, συμπόσιον, Esth. 1. 3. 2, 18. 8, 17. Is. 5, 12.

מְשֻׁשְׁתָּה Chald. m. emphat. מְשֻׁשְׁתָּה, id. Dan. 5, 10 בֵּית מְשֻׁשְׁתָּה *the banqueting-hall*, see in Heb. מְשֻׁשְׁתָּה no. 1.

מַת in sing. not used, *a man*, Lat. *mas*, commonly referred to the root מָתָה, pr. extended, grown up, *adult*, see Ewald's Gram. § 332; comp. אִישׁ מְדָה Eth. ሞጥ vir, spec. maritus; comp. Lat. *mas*. In the Hebrew itself there are traces of the singular number in the pr. names מְהוֹשָׁאֵל, מְהוֹשָׁלָה, (מָתָה being a construct form, like אָב Chald. constr. אָבו; שָׁמוּ, שָׁמָ, whence שָׁמוּאֵל; פָּנִים in sing. constr. פָּנָו, whence פָּנוּאֵל), as also in Punic words e. g. *Metuastartus* מְהוֹ עַשְׁתָּרָה i. e. a man or worshipper of Astarte, *Methymatnus* מְהוֹ מְתָן i. e. a gift-man, comp. Theodorus, Diodorus. See Thesaur. p. 830.

PLUR. מְהִים m. twice defective מְהִים Deut. 2, 34. 3, 6, *men*, i. e. *males*, opp. to women and children, Deut. 2, 34 מְהִים וְהַנְּשִׂאִים וְהַיְלָדִים *the men and women and children*. 3, 6. Job 11, 3. Is. 3, 25. Often c. genit. מְהִי מְסָפָר *a few men* Gen. 34, 30; מְהִי שְׁוֹא *men of falsehood* Ps. 26, 4; מְהִי אֶהְלִי *my tent-companions* Job 31, 31. etc.—In Is. 41, 14 the words מְהִי יִשְׂרָאֵל are well rendered by Sept. ὀλιγοστός Ἰσραήλ, Luther *du armer Haufe Israel*; though this notion of fewness and misery lies not in the word מְהִי, but comes from the preceding תּוֹלַעֵת. —For Judg. 20, 48 see in art. מְחִים; and for the phrase עִיר מְהִים see in עִיר I. 1. b.

מַת *dead*, part. of r. מוּתָה, where see.

מְתַבֵּן m. (from subst. תְּבָנָה) collect.

\* **מִתַּחַג** obsol. root, perh. either to *stretch, to extend*, comp. kindr. **מָרַח**, **מָרַחָה**; or else i. q. **מָשַׁח**, to *draw, to drag*.—Hence

**מִתַּחַג** m. c. suff. **מִתַּחֲגִי**, a *bit, curb*, 2 K. 19, 28. Is. 37, 29. Ps. 32, 9. Prov. 26, 3. Metaph. 2 Sam. 8, 1; see in **מָרַחָה** no. 3.

\* **מִתַּחָה** obsol. root, prob. i. q. **מָנִי**, **מָנָה**, and **מָנַת**, to *stretch, to extend*, e. g. a cord. Kindred is **מָרַח**, also **מָרַד**, **מָרָה**.

Deriv. **מַח** (**מַחִים**), **מַחֵר**, pr. n. **מַחֲוֹשָׁאֵל**, **מַחֲוֹשָׁלָה**.

**מַחֲוֹק** m. adj. (r. **מַחֲקָה**) fem. **מַחֲוֹקָה**; plur. **מַחֲוֹקִים**, see Heb. Gr. § 27. n. 1; *sweet*, Judg. 14, 18. Ps. 19, 11. Prov. 24, 13. 27, 7. Cant. 2, 13. Neut. *sweet, sweetness*, Ez. 3, 3. Judg. 14, 14.—Metaph. *pleasant*, Ecc. 5, 11. 11, 7.

**מַחֲוֹשָׁאֵל** (man of God, comp. from **מַחֲוֹ** man, see in **מַח**, **שֵׁ** i. q. **אֲשָׁר**, and **אֵל**) *Methushael*, pr. n. of one of the patriarchs, descended from Cain, Gen. 4, 18.

**מַחֲוֹשָׁלָה** (man of the dart, see preceding art.) *Methuselah*, pr. n. of a patriarch before the flood, the son of Enoch and grandfather of Noah, who died at the age of 969 years, Gen. 5, 21 sq.

\* **מִתַּחָה** fut. **מִתַּחָה**, to *stretch, to extend*, as a tent, the heavens, Is. 40, 22.—Syr. Chald. id. Eth. **ጠጥሐ** for **ጠጥጥሐ** induit, velavit; whence derivatives signifying *pallium*. Kindred roots are **לָתַח**, Sam. **נָרַח**, to *expand*; also **מַחָה**, **מַחָע** proventus fuit dies.

Deriv. **אַמְתַּחָה** a sack.

**מַחֵר** pr. subst. *extension, space of time*; then as an interrogative adverb,

*when?* Arab. **مَتَى**, Syr. **Ἀνδᾶ**, Chald. **Ἀימתי**.—Gen. 30, 30. Ps. 42, 3. 94, 8. 119, 82. 84. Am. 8, 5. al. Without interrogation (Syr. **Ἀνδᾶ** ?) Prov. 23, 35 **מַחֵר מַחֵר** *when I awake*. Ps. 101, 2.

With prefixes: a) **לְמַחֵר** i. q. **מַחֵר** (see **לְ** B. 2. a), *at what time, when,*

without interrog. Ex. 8, 5 [9]. Sept. **πότε**.

b) **עַד-מַחֵר** *until when? i. e. how long?* 1 Sam. 16, 1. Ex. 10, 3. 7. Ps. 80, 5. Jer. 4, 14. 21. al. Poet. in aposiopesis: Ps. 6, 4 *and thou Jehovah, עַד-מַחֵר how long?* sc. wilt thou delay to help. 90, 13; comp. Is. 6, 11.

c) **אַחֲרַי מַחֵר** *after how long? i. e. when?* Jer. 13, 27.

**מִתְחִים** plur. of **מַח** q. v.

**מִתְחַבֵּת** f. (r. **חָבַן**) c. suff. **מִתְחַבְּתֹהוּ**, *measure*, Ez. 45, 11; a *daily task, tale*, Ex. 5, 8, comp. **חָבַן** v. 18. Ex. 30, 32 **בְּמִתְחַבְּתֹהוּ** *according to its measure*, i. e. the proportion of the parts of which it is composed. 2 Chr. 24, 13 *and they rebuilt the house of God עַל מִתְחַבְּתֹהוּ according to its former measure*.

**מִתְחַלְּאָה** Mal. 1, 13 for **מִתְחַלְּאָה**; see **מַח** note, lett. c. p. 541.

**מִתְחַלְּעוֹת** f. plur. by transposition for **מִלְחָעוֹת**, *bitters, teeth*, only constr. Job 29, 17. Joel 1, 6. See **מִלְחָעוֹת**.

**מַתָּם** m. (r. **חָמַם**) *wholeness, soundness*, e. g. of body, Ps. 38, 4. 8. Is. 1, 6.—In Judg. 20, 48 instead of **מַתָּם** is to be read **מַתָּה מֵהֶם**, as found in several Mss. See in **מַח**.

\* **מִתַּחַן** obsol. root, Arab. **مَتَن**, to *be strong, firm*; comp. kindr. **פָּחַן**—Hence **מַתְחָנִי**, **אַמְתָּחֵנִי**.

**מַתָּן** m. (r. **נָתַן**) constr. **מַתָּן**, Kamets impure, Prov. 18, 16.

1. *a gift*, Gen. 34, 12. Num. 18, 11. Prov. 18, 16. **אִישׁ מַתָּן** *a liberal man* Prov. 19, 6.

2. *Mattan*, pr. n. a) A priest of Baal 2 K. 11, 18. 2 Chr. 23, 17. b) Jer. 38, 1.

**מִתְחַנָּה** Chald. f. i. q. Hebr. **מִתְחַנָּה**, *a gift*, plur. **מִתְחַנָּנִי** Dan. 2, 6. 48. 5, 17.

**מִתְחַנָּה** f. (r. **חָנַן**) constr. **מִתְחַנָּה**; plur. **מִתְחַנָּוֹת**, constr. **מִתְחַנָּוֹת**.

1. *a gift, present*, Esth. 9, 22. 2 Chr. 21, 3. Gen. 25, 6; spec. *a bribe*, i. q. **שָׂחַד**, Ecc. 7, 7. Also *a gift* offered to God Ex. 28, 38. Lev. 23, 38. Num. 18, 6. 7. 29. Ps. 68, 19; to idols Ez. 20, 31. 39.

2. *Mattanah*, pr. n. of a place between

the desert and the borders of Moab, Num. 21, 18, 19.

מַתַּנִּי (apoc. for מַתְּנִיהַ) *Mattenai*, pr. n. m. a) Neh. 12, 19. b) Ezra 10, 33. c) Ezra 10, 37.

מִתְּנִי *Mithnite*, a gentile name elsewhere unknown, 1 Chr. 11, 43.

מַתְּנִיָּה and מַתְּנִיָּהוּ (gift of Jehovah, r. נָתַן) *Mattaniah*, pr. n. of several men, 2 K. 24, 17. 1 Chr. 9, 15, 25, 4. 16. 2 Chr. 20, 14. 29, 13. Ezra 10, 26. 27. 30. 37. Neh. 11, 17. 12, 8. 25, 13, 13.

מִתְּנִים m. dual, (r. מָתַן) *the loins*, the lower part of the back, so called as the seat of strength, Gr. *ὀσφύς*, to be distinguished from יָרֵךְ the thigh, see in יָרֵךְ no. 1.—1 K. 12, 10. מֵי מִתְּנִים *waters to the loins*, reaching thus far, Ez. 47, 4. Spec. *the loins* are that part of the body around which the girdle is worn 2 K. 1, 8. 9, 1. Is. 11, 5. Jer. 1, 17. Gen. 37, 34; on which burdens are sustained Ps. 66, 11; in which is the seat of the pains of travail Is. 21, 3. Nah. 2, 11. Also the seat of strength, (see above and comp. Lat. *elumbis, delumbare* for *debilitare*.) whence מִחַץ מִתְּנֵי פ' *to shatter the loins of any one*, i. e. to crush him wholly, Deut. 33, 11, comp. Ez. 21, 11; *to cause the loins to waver, shake*, of one verging to ruin, Ps. 69, 24. Ez. 29, 7. Arab.

מִתְּנָן and Syr. مَتْنَان id. more rarely also sing. مَتْن one side of the loins or lower region of the back protuberant with flesh and muscles.

\* מִתְּסַק fut. יִמְסַק 1. *to suck*, i. q. Syr. مَتَس to suck as a child; hence *to feed upon with relish*, comp. מִצַּץ Job 24, 20 מִתְּסַקוּ רִמָּה *when the worm feeds sweetly on him*.

2. *to be or become sweet*, sweet things being wont to be sucked; Prov. 9, 17.

Ex. 15, 25. Metaph. Job 21, 33 מִתְּסַקוּ לֵוִי רִגְבֵי-נַחַל *sweet to him are the clods of the valley*, the earth is light upon him.

HIPH. 1. *to make sweet or pleasant*. Metaph. Ps. 55, 15 אֲשֶׁר יַחְדָּו נְמַחֲוִים סוּד (we) *who made sweet together our familiar discourse*, i. e. who as familiar friends held sweet discourse together.

2. Intrans. *to be sweet*, (pr. to cause sweetness, see Heb. Gram. § 52. 2. n.) Job 20, 12.

Deriv. מְחוּץ, מְמַחֲקִים, and the three here following.

מִתְּקָה m. *sweetness*, trop. *pleasantness*, Prov. 16, 21. 27, 9.

מִתְּקָה m. *sweetness* Judg. 9, 11.

מִתְּקָה (sweetness, r. מָתַק; prob. sweet fountain, opp. מְרָה) *Mithkah*, pr. n. of a station of the Israelites in Arabia Petraea, Num. 33, 28, 29.

מִתְּרַדָּת Persian pr. n. *Mithredath*, Gr. *Μιτροδάτης, Μιθριδάτης, Mithridates*, i. e. *a Mithra datus*, Mithra being the genius of the sun. a) A treasurer of Cyrus the king, Ezra 1, 8. b) An officer of Artaxerxes in Samaria, Ezra 4, 7.—See more in Thesaur. p. 832.

מִתְּחָה f. (contr. for מִתְּחִיָּה, r. נָתַן) *a gift, present*, 1 K. 13, 7. Prov. 25, 14. Ecc. 3, 13. 5, 18. מִתְּחַ יָדוֹ *the gift of his hand*, i. e. as much as he is able to give, Ez. 46, 5. 11. Only in the constr.

מִתְּתָה (contr. for מִתְּתִיָּה) *Mattathah*, pr. n. m. Ezra 10, 33. Gr. *Ματθαῖα* Luke 3, 31.

מִתְּתִיָּה and מִתְּתִיָּהוּ (gift of Jehovah, r. נָתַן) pr. n. *Mattithiah*, a frequent name after the exile: a) Ezra 10, 43. b) Neh. 8, 4. c) 1 Chr. 9, 31. 15, 18. 21. 16, 5.—Gr. *Ματθαῖος* 1 Macc. 2, 1; *Ματθαῖος* Acts 1, 23. 26; also *Ματθαῖος* the evangelist.

נ

(ן)

*Nun*, the fourteenth letter of the Hebrew alphabet, as a numeral denoting 50. The name נון signifies in Syriac, Chaldee, and Arabic, *a fish*, which seems to have been represented by the primitive form of this letter; see Monumm. Phœn. p. 37 sq.

It is interchanged: a) With other liquids, as *Lamed*, see lett. ל; *Mem*, see lett. מ; more rarely *Resh*, as נבוּבְרָאֲצַר and נבוּבְרָאֲצַר; זָרַח, Chald. הָנַח; the sun is risen; שָׁנָה; Aram. הָרִיךְ two; Arab. فرفسيم and فرفسين purple. b)

As the weakest of the liquids it is often softened into *Yod*, so that very many verbs בָּן and פָּי exist side by side with the same signification, as נָאָה and נָאָה to be beautiful, נָצַב and נָצַב to set, נָקַשׁ and נָקַשׁ to lay snares, comp. Lehrs. § 112. 2. a; and for the affinity of verbs פָּן with other biliterals, as עָו, עָט, לָה, see ibid. no. 2. 3. The primary monosyllabic root of verbs פָּן, and also of verbs פָּי, is often the last syllable, whence נָהַם i. q. הָמָה to roar; נָרַח i. q. הָרַח, נָסַג and נָסַג to depart; נָפַח and נָפַח to blow; נָקַב and נָקַב to curse; נָשַׁל and נָשַׁל, etc.

Nun is very often dropped at the beginning and in the middle of words; also sometimes at the end. On the other hand, in Chaldee, Arabic, and Ethiopic, instead of doubling a letter, Nun is frequently inserted before the letter which would otherwise be doubled, e. g. אָנְבַּה for אָבַה, see אָב; מְנַדַּע for מְדַע; also נְבַבְלָה, Arab. سِنَّةٌ, ear of grain; נְבַבְלָה. Eth. ከንሰ, etc. see Thesaur. p. 833.

I. נָ a particle of incitement and also of request, entreaty, Engl. *now*, often rendered *I pray thee*, Lat. *quæso*, Gr. οἶ, Germ. *doch*.—Syr. ن, ن, id. although rarely used and sometimes misunderstood by the Syrians themselves; Sam. אָ, אָ. In Ethiopic the corresponding word is ነህ go to, come,

usually declined like an imperative, f. ነህ, plur. ነህ, ነህ; comp. ነህ, ነህ, ነህ, lo! Amhar. ነህ. The whole verb is prob. preserved in the Egyptian ḥn to come. See Thesaur. p. 833.—The particle נָ is joined

1. With the Imperative, both simple, as נָחֵן Gen. 22, 2; and paragoric or intensive, as נָלֵךְ Judg. 19, 11. Num. 22, 6. It thus expresses: a) Incitement, as נָלַחֵן הָרַךְ put forth now thy hand Job 1, 11. 2, 5. b) Command, but gently and mildly, as we say: 'do now,' 'do now this or that.' Gen. 24, 2 put now (שֵׁרִים־נָ) thy hand under my thigh. 13, 14. Num. 22, 6. Job 4, 7 זָכַר־נָ remember now. 12, 7 שְׁאַל־נָ ask now. 33, 1. So in the language of God; Gen. 22, 2 נָחֵן הָרַךְ take now thy son. Is. 7, 3. Ex. 11, 2. c) Admonition, and even rebuke and threat; Num. 16, 26 depart now (סוּרוּ־נָ) from the tents of these wicked men. 20, 10 hear now (שְׁמַע־נָ), ye rebels. Ps. 50, 22. d) Entreaty, very often; Gen. 27, 19 קוּם־נָ arise now, sit and eat. 24, 45 let me drink, I pray thee. 12, 13. 13, 9. 32, 30. 37, 16. 50, 17. Judg. 19, 9. al. sæp. With a certain degree of asperity, Is. 47, 12 עֲמַד־נָ בְּחַבְרֹתָ persist now in thine enchantments.

2. With the Future. a) In the first person often together with הָ paragog. which has a like power; here it serves chiefly for incitement. Jer. 5, 24 נָרַח נָ let us now fear Jehovah. So sing. also of oneself. Gen. 18, 21 אֲרָדָה־נָ I will go down now, i. q. come, I will go down. Ex. 3, 3. 2 Sam. 14, 15. Cant. 3, 2. 1 Chr. 22, 5. The same form is used by those who speak with others and ask their leave; 1 Sam. 20, 29 אָמַלְכָה נָ let me hasten away, I pray thee. Num. 20, 17. 1 K. 1, 12. Ex. 4, 18. Is. 5, 1. 5. Ruth 2, 2. Once נָ is found separated from its verb, or rather the verb is to be repeated before it, נָ... אָשְׁלִים Ps. 116, 14. b) In the third person, and here

it expresses: α) Incitement, provocation; Jer. 17, 15 *where is the word of the Lord?* נָא הַבִּיָּא *let it come now*, at last; comp. Is. 5, 19. β) Wish and entreaty; Gen. 47, 4 *let thy servants dwell now* (הַשְׁכֵּבֵנוּ נָא), i. e. suffer us to dwell. Ps. 124, 1. 129, 1. Cant. 7, 9. 2 K. 2, 9. γ) Asking leave; Gen. 18, 4 *let there be brought now*, permit me to bring. 44, 18.

3. Once with the Præter; Gen. 40, 14 *and show kindness, I pray thee unto me*, deal now kindly with me, where נָא gives to the Præter the force of the Optative; comp. in אֵב בִּי B. 3. p. 462.

4. With Interjections: a) הִנֵּה־נָא *behold now! lo now!* Gen. 12, 11. 16, 2. Job 40, 15. 16. al. b) אֲוִי־נָא *wo now!* Jer. 4, 31. 45, 3. Lam. 5, 16. c) From אָה־נָא comes contr. אָנָּא and אָנָּה *ah now!* see p. 70.

5. With an interrog. Adverb, אַיֵּה־נָא *where now?* Ps. 115, 2.

6. With Conjunctions: a) אֶל־נָא *nay now; not, I pray thee*; with fut. and implying a wish or asking leave that something may not take place. So with the first pers. Job 32, 21 *let me not, I pray, accept any man's person*, i. e. let me now remain impartial. With the second pers. Gen. 18, 3 *pass not away, I pray thee*. 19, 7. Num. 10, 31. Also with the third pers. Gen. 18, 32 *let not so now, Oh not so!* Gen. 19, 18.

b) אִם־נָא *if now, if indeed*, Gr. εἴ ποτε, εἴν ποτε, used by those who modestly and timidly presuppose any thing. So in the phrase אִם־נָא מָצָאתִי הֵן בְּעֵינֶיךָ *if now I have found favour in thine eyes*, which I hope rather than venture to assume, Gen. 18, 3 (Sept. εἰ ἄγου). 33, 10. 47, 29. 50, 4. Ex. 33, 13. 34, 9. In Gen. 30, 27 the apodosis is wanting after this phrase, q. d. 'tarry, I will do all that thou requirest.'—Once נָא is separated from the conjunct. Gen. 24, 42 *if now thou do prosper my way*.

NOTE. In the language of courtesy and submission this particle is often used repeatedly; e. g. Gen. 18, 3. 19, 7. 8. 18. 19. 50, 17. 2 K. 20, 3. Is. 38, 3.

II. נָא m. adj. (r. נִיָּא) *raw, half-cooked, rare*, as flesh, Ex. 12, 9. Arab. نِي id.

נָא Ez. 30, 14. 15. 16. Jer. 46, 25, fully נֹא־אֲמֹן Nah. 3, 8, *No, No-Ammon*, pr. n. for the Egyptian *Thebes* or *Diospolis*, the ancient and splendid metropolis of Upper Egypt, called by Homer ἐκατόμυλος II. 9. 383, one hundred and forty stadia in circuit, situated on both sides of the Nile, and celebrated for the multitude and splendour of its temples, obelisks, statues, etc. see Diod. Sic. 1. 45–50. Strabo 17. 1. 45. p. 816 Casaub. In the time of the prophet Nahum (l. c.) it was already destroyed, before Nineveh, probably by the Assyrians, Is. 20, 4; it was afterwards in part restored by the Ptolemies and the Romans. Its splendid ruins, which are named after the modern villages *Medinet Abu, Luxor, Karnak*, are depicted in the great work: *Descr. de l'Egypte T. II. III. Wilkinson's Topography of Thebes*, etc. Lond. 1843. *Comp. Bibl. Res. in Palest. I. p. 28 sq.*—Sept. in Ez. l. c. Διόσπολις, in Nahum l. c. μερίς Ἀμμών, which last is a literal interpretation of the supposed Egyptian form *No-Ammon*, viz. נָא, Egypt. נֹא or נֹא־נֹא, i. e. ἀχόινος, a measuring line, then part, portion measured, and אֲמֹן אֲמֹן (Jupiter) Ammon, see אֲמֹן III; whence נָא אֲמֹן *the portion of Ammon*, i. e. the possession of the god Ammon, as the chief seat of his worship; see Jablonski *Opuscula* ed. te Water, T. I. p. 163–168. But the ancient Egyptian form was more probably נֹא-אֲמֹן *quod Ammonis est*, or better אֲמֹן-אֲמֹן *the place of Ammon*, since m and n were often interchanged, as in *Moph* and *Noph*.

\* נָאֵד obsol. root; either i. q. Arab. نَاد to give forth water, i. e. the earth, whence نَاد a land yielding water; or better i. q. نَاد, to be shaken, agitated.—Hence

נָאֵד m. also נֹאֵד for נֹאֵד Judg. 4, 19; plur. נֹאֵדוֹת, a bottle, i. e. a skin or leather sack, for milk Judg. 4, 19; for wine

1 Sam. 16, 20. Josh. 9, 4, 13. The skins for preserving wine were suspended in the smoke, Ps. 119, 83.—So called either as being used for liquids; or better, from being *shaken* in order to make butter from milk; see *Bibl. Res. in Palest. II.* p. 180, 440.

\* נָאָה in Kal not used, i. q. נָוָה, *to sit, to dwell*, comp. Gr. *νῆα, ναός*. The primary notion seems to be that of *rest, quiet*, see Hab. 2, 5, comp. Eth. **ZUP** respiravit, requievit; and it therefore has affinity with נָוָה.—Hence נָאָה, plur. constr. נְאוֹת.

PL. נְאוֹת Ps. 93, 5 (comp. נְאוֹתָהּ Hithpal. (הִשְׁתַּחֲוִיתָהּ). plur. contr. נְאוֹתוֹ for נְאוֹתוֹת).

1. With לְ, *to be proper, suitable, becoming* to any one; pr. 'to sit well' on any one, comp. Plin. Panegy. 10 *quam bene humeris tuis sederet imperium*, the metaphor being drawn from a garment. So in Engl. and also Germ. *jemandem gut sitzen*, formerly taken in the widest sense, whence the word *Silte*. (Others take נְאוֹתָהּ as Niph. of the verb נָוָה, pr. *to be desired*, and hence *to be agreeable, decorous*, etc.) Ps. 93, 5 לְבִירְחָהּ נְאוֹתָהּ holiness becometh thine house. Comp. adj. נְאוֹתָהּ.

2. Absol. *to be decorous, becoming*, i. e. *to be comely, beautiful*, Cant. 1, 10. Is. 52, 7.—Hence נְאוֹתָהּ.

נְאוֹתָהּ f. (r. נְאוֹתָהּ) i. q. נְוָה, נָוָה, only in plur. constr. נְאוֹתָהּ, a poetic word, *seats, dwellings, habitations*, viz. a) Of men or of God, as נְאוֹתָהּ רַעֲבֹקָה Lam. 2, 2; נְאוֹתָהּ הַבַּיִת Vulg. *domus iniquitatis* Ps. 74, 20. נְאוֹתָהּ אֱלֹהִים 83, 13. b) Of flocks and herds, *pastures*, in which they remain, lie down, rest; see the root נָוָה Jer. 25, 37. Am. 1, 2. נְאוֹתָהּ מִדְבָּר *pastures of the desert* Ps. 65, 13. Jer. 9, 9. al. נְאוֹתָהּ הַיָּבֵשׁ *green pastures* Ps. 23, 2.

נְאוֹתָהּ adj. (for נְאוֹתָהּ, r. נְאוֹתָהּ) fem. נְאוֹתָהּ. 1. *becoming, suitable, proper*, c. לְ Ps. 33, 1 לְרִשְׁרִים נְאוֹתָהּ חַהֲלָהּ *praise becometh the upright*, i. e. *praise to God*. 147, 1. Prov. 17, 7, 19, 10, 26, 1. 2. *comely, beautiful*, Cant. 1, 5, 2, 14, 4, 3, 6, 4.

\* נָאָם i. q. נָהַם, הָמָה, Gr. *μῦα*, *to murmur, to mutter, to whisper, to speak*

in a low voice; Arab. نَام id. Spec. of the supernatural voice which was supposed to whisper oracles in the ear of a prophet; see נָאָם. and comp. אִזְנֵן p. 192.—Once of false prophets, Jer. 23, 31 נָאָם וְיִנְאָמוּ they mutter (false) oracles.—Hence

נָאָם m. (r. נָאָם, after the form נְבִיל) *effatum, a declaration, revelation, oracle*.

a) Of God; once in st. absol. Jer. 23, 31. Very freq. in the phrases: נָאָם יְהוָה, נָאָם יְיָ צְבָאוֹת, (so is) *the oracle of Jehovah*, so is it revealed from Jehovah; usually inserted in the words of the prophets themselves, as in Engl. *saith Jehovah, saith the Lord*, Am. 6, 8, 14, 9, 12, 13. al. or else added at the end of a sentence Am. 2, 11, 4, 3, 5, 8–11. Is. 3, 15, 14, 23. So very often in Ezekiel, e. g. 5, 11, 12, 25, 13, 16, 14, 11, 14, 16, 18, 20, 15, 8, 16, 8; constantly in Jeremiah, e. g. 2, 9, 12, 22, 29. al. in Isaiah less frequently, e. g. 3, 15, 14, 22, 23. More rarely found at the beginning of a sentence, 1 Sam. 2, 30 bis. Is. 1, 24. Ps. 110, 1. On this and similar phrases see Kleinert üh. die Echtheit der Jes. Weisagungen T. I. p. 246. b) Rarely spoken of men, e. g. Num. 24, 3 בְּלִעְנָם נָאָם *the saying (oracle) of Balaam*. v. 4, 15, 16. So of poets, a *saying, song, poem*, 2 Sam. 23, 1. Prov. 30, 1. Ps. 36, 2 נָאָם פִּשְׁעֵי *a song of wickedness*, i. e. concerning the wicked. Or perh. in such instances this genit. may be taken passively, e. g. *a revelation to Balaam*, which he received by inspiration.

\* נָאָה fut. יִנְאָה, and PIEL נְאוֹתָהּ, part. מִנְאָה, *to commit adultery*, spoken both of man and woman, absol. Ex. 20, 14. Deut. 5, 17. Hos. 4, 2, 13, 14. Part. נְאוֹתָהּ Job 24, 15 and מִנְאָה *an adulterer* Is. 57, 3. Ps. 50, 18; fem. נְאוֹתָהּ Ez. 16, 38 and מִנְאָה *an adulteress* Prov. 30, 20. With acc. to commit adultery with a woman, Prov. 6, 32. Lev. 20, 10. Jer. 29, 23. Contra, with accus. of the adulterer, trop. Jer. 3, 9 see below.—Like זָנָה it is often transferred to the apostasy of Israel from the true God to idolatry; Jer. 3, 8 אֲשֶׁר נְאוֹתָהּ מִשְׁכַּחַת יִשְׂרָאֵל *because rebellious Israel commits adultery*; 5; 7, 9, 11, 23, 14. With acc. Jer. 3, 9 וְיִנְאָה



וְאֵתְּהָאֵבֶן וְאֵתְּהָעֵץ *and commits adultery with stone and wood.* Ez. 23, 37.

Deriv. the two following.

נְאָפִים m. plur. *adulteries* Jer. 13, 27. Ez. 23, 43. R. נָאָה.

נְאֻפֵיפִים m. plur. (r. נָאָה) *adulteries*; Hos. 2, 4 נְאֻפֵיפֶיהָ מִבֵּין שְׁדֵרֶיהָ... *let her put away her adulteries from between her breasts.* Here the open bosom of an immodest woman stands for the seat of lust and unchaste solicitation; as elsewhere the *collum resupinum* is the seat of pride Ps. 73, 6, and the neck the seat of strength Job 41, 14.

\* נָאָץ fut. יִנְאֹץ, *to deride, to despise, to reject with derision and contempt, as instruction, admonition, c. acc.* Jer. 33, 24. Prov. 1, 30. 5, 12. 15, 5; the divine counsel Ps. 107, 11. Often of God as rejecting men Deut. 32, 19. Lam. 2, 6; absol. Jer. 14, 21 *reject not, for thy name's sake!* Comp. לִוּץ and מָאָס.

PIEL נִנְאֹץ fut. יִנְאֹץ 1. i. q. Kal *to despise, to contemn*, Is. 60, 14; chiefly God Ps. 10, 3. 13. 74, 18. Is. 1, 4. 5, 24. Num. 14, 23. 16, 30. al.

2. Causat. *to cause contempt, to give occasion for calumny or blasphemy*, 2 Sam. 12, 14.

HIPH. fut. יִנְאֹץ (by Syriasm for יִנְאֹץ) intrans. *to excite disgust, to be spurned*; Ecc. 12, 5 הַנְּאֹץ הַשֶּׁקֶר *the almond is spurned, rejected, by an old and toothless man*; comp. שֶׁקֶר no. 2.—Sept. Vulg. Syr. *to flourish*, as if from נִיץ, but against the context.

HITHPO. part. מִנְאֹץ for מִהִנְאֹץ Is. 52, 5, *despised, contemned*, pr. exposed to contempt, one who must put up with contempt.

Deriv. the two following:

נְאָצָה f. *reproach, reviling*, Is. 37, 3. 2 K. 19, 3. R. נָאָץ.

נְאָצוּת f. (verbal of Pi. r. נָאָץ) plur. נִנְאֹצוֹת, *reproach, reviling*, Neh. 9, 18. 26; c. suff. נִנְאֹצוֹתֶיהָ Ez. 35, 12.

\* נָאָק onomatopoe. i. q. kindr. נִנְק q. v. *to groan, to cry out* from pain and anguish, Ez. 30, 24. Job 24, 12.—Hence

נְאָקָה f. constr. נִנְאֹקָה, *a groaning, outcry of the oppressed*, Ex. 2, 24. 6, 5. Judg. 2, 18. Plur. constr. נִנְאֹקוֹת Ez. 30, 24.

\* נָאָר in Kal not used; kindr. with אָרַר to curse. Arab. نَار mid. Waw abhorruit ab aliqua re, refugit, نعر adversatus est, restitit, noluit.

PIEL נִנְאָר, *to abhor, to reject*, Lam. 2, 7. Ps. 89, 40.

נֹב (perh. for נֹבָה a height, hill, r. נֹבָה) *Nob*, pr. n. of a city belonging to the priests in the vicinity of Jerusalem, 1 Sam. 22, 11. 19. Neh. 11, 32. Is. 10, 32. With He parag. נֹבָה (for נֹבָה) *towards Nob*, 1 Sam. 21, 2. 22, 9. See Bibl. Res. in Palest. II. p. 149, 150.

\* נֹבָא in Kal not used, pr. i. q. נִבְבָּא, the ץ being softened into ך. *to boil up, to boil forth*, as a fountain; hence *to pour forth words*, like those who speak with fervour of mind or under divine inspiration, as prophets and poets. Arab. نَبَأًا I, II, indicavit, nunciavit, i. q. اخبّر Conj. II, spec. of a prophet who announces, reveals, to men the words of God. It is a wrong etymology to make the primary notion that of extolling, celebrating.

NIPH. נִבְבָּא, 2 pers. נִבְבָּאתָ and once נִבְבָּיתָ (like verbs לָהּ) Jer. 26, 9; part. נִבְבָּא, plur. נִבְבָּאִים. also נִבְבָּאִים Jer. 14, 14. 16, as if from sing. נִבְבָּא after the analogy of verbs לָהּ; which is also followed by the infin. c. suff. הַנִּבְבָּאוֹהוּ Zech. 13, 4.

1. *to speak under a divine influence, as a prophet, to prophesy*, Gr. προφητεῖω. The Hebrews used the passive forms Niph. and Hithp. in this verb, because they regarded the prophets as moved, and affected by a higher influence, rather than by their own powers. The same class of notions the Romans also expressed by deponent verbs; see Ramshorn De verbis deponentibus Latinor. p. 24; comp. also the Lat. verbs of *speaking* passively expressed, as loqui, fari, vociferari, concionari, vaticinari, etc. Ramshorn l. c. p. 26.—This is the usual word for the utterance of the prophets, whether as reproving the wicked, or as predicting future events, or as announcing the commands of God. Construed: a) Absol. Jer. 23, 21 לֹא דִבַּרְתִּי אֲלֵיהֶם וְהֵם נִבְבָּאוּ *I have not spoken to (commanded) them, yet do they prophesy.*

Am. 3, 8 if the lion roars, who doth not fear? if Jehovah speaks, יִנְבֵּא, who shall not prophesy? Joel 3, 1. Ez. 11, 13. 37, 7. 1 K. 22, 12. Jer. 19, 14. b) With the name of the people or country to which the prophecy refers, c. לְ Jer. 14, 16. 20, 6. 23, 16. 27, 16. 37, 19. With לְ often in a hostile sense, of threats, Jer. 25, 13. 26, 20. Ez. 4, 7. 11, 4. 13, 17. 25, 2. 29, 2. 34, 2. 35, 2. 39, 1; also in a good sense where the prophecy holds out consolation and hope of future good, Ez. 37, 4. With אֶל in a bad sense Jer. 26, 11. 12. 28, 8. Ez. 6, 2. 13, 2. 16. 21, 2; in a good sense Ez. 36, 1. 37, 9. c) With acc. of that which the prophet utters, Jer. 20, 1. 25, 13. 28, 6; e. g. נְבֵא שֶׁקֶר to prophesy lies Jer. 14, 14. 23, 25. 26. 27, 10. 14; הַלְמוֹת שֶׁקֶר נ' Jer. 23, 32; and with בְּ, as בְּשֶׁקֶר pr. to prophesy with a lie, as a false prophet, Jer. 5. 31. 29, 9. The words of the prophet are often given after לְאָמַר Jer. 32, 3, or וְאָמַר Ez. 21, 33. 30, 2. d) With בְּ of the source whence the prophet is inspired; hence the prophets of God are said to prophesy יְיָ בְּשֵׁם Jer. 11, 21. 14, 15. 23. 25. 26, 9. 27, 15. 29, 21; and the prophets of Baal, בְּבַעַל Jer. 2, 8. e) With לְ referring to the object of the prophecy (as in lett. c) Jer. 28, 9; also to the time to which the prophecy relates Ez. 12, 27.

2. to chant, to sing sacred songs, to praise God, sc. while under a divine influence, 1 Sam. 10, 11. 19, 20. 1 Chr. 25, 2. 3; comp. Luke 1, 67.

חִיטְרָא. הִינְבֵּא, also הִנְבֵּא Jer. 23, 13. Ez. 27, 10; 2 pers. once הִינְבִּיחַ 1 Sam. 10, 6, also infin. הִינְבוּחַ 1 Sam. 10, 13, both imitating verbs לָחַ. Syr. اَلنَّبَا, Eth. ጥገባ

1. i. q. Niph. no. 1, to prophesy. absol. Num. 11, 25-27. 1 K. 22, 10. Ez. 37, 10; with acc. of thing and עַל of pers. 1 K. 22, 8. 18; עַל of pers. Jer. 14, 14. 2 Chr. 20, 37 הִינְבֵּא בְּבַעַל by authority of Baal Jer. 23, 13; ה' מִלְבוֹ to prophesy out of one's own heart, without inspiration, Ez. 13, 17.

2. to chant, to sing, to praise God, while under a divine influence; spoken of the sons of the prophets and of Saul 1 Sam. 10, 6. 10. 13, comp. 1 Sam. 19,

20-24. Of the frantic ravings of the prophets of Baal, 1 K. 18, 29; comp. v. 28.—Hence

3. to rave, Gr. μαινομαι, to be or become mad, 1 Sam. 18, 10. The prophets, when under the power of inspiration, appear to have been greatly agitated and to have exhibited writhings and spasmodic affections of the body like delirious persons; hence the true prophet in 2 K. 9, 11 is called in scorn insane, a madman; and in Jer. 29, 26 the two ideas are conjoined, מְשֻׁנְעֵי וְיִמְהַנְבְּא, raving and prophesying, spoken of a pretended prophet. For a like reason the Greeks and Latins apply words connected with raving, as μᾶντις from μαινομαι, furor, furere, to the frenzied manner of soothsayers, poetic oracles, etc.

Deriv. נְבוּאָה, נְבוּיָאָה, נְבוּיָא, also נְבוּ no. 1, and its compounds.

נְבֵא Chald. Ἰθρα. הִינְבִּי to prophesy Ezra 5, 1.

\* נָבַב to bore through, to make hollow, i. q. הָלַל. Only Part. pass. נְבוּב hollow Ex. 27, 8. 38, 7. Jer. 52, 21. Metaph. hollow, empty, foolish, Job 11, 12 where see under לָבַב Niph.

Deriv. נְבִיָּה for נְבִיָּה gate, pupil of the eye. Others refer both forms to r. בִּיב

\* נָבַה obsol. root, prob. i. q. Arab.

נָבָא to be prominent, high. Hence pr. n. נָבָא for נְבִיָּה, נְבִיָּה, perh. נְבוּ no. 2.

נְבִיָּה f. see in r. נְבִיָּה Niph. no. 4.

נְבוּ Nebo, pr. n. 1. The planet Mercury, (Syr. and Zab. نَبُو,) which the Chaldeans (Is. 46, 1) and ancient Arabs worshipped as the celestial scribe or writer; see Comm. on Isa. II. p. 344, 366. The etymology of the name accords well with the office of Mercury, viz. נְבוּ for נְבוּיָא i. q. נְבוּיָא interpreter of the gods, from the root נָבַב. The divine worship paid to Mercury by the Chaldeans and Assyrians is attested by the many compound proper names of which this name forms part, as Nebuchadnezzar, Nebuzaradan, Nebushazban, see below; and others mentioned in classic writers, Nabonedus, Nabonassar, Naburianus, Nabonabus, Nabopolassar, etc.

2. Of places, e. g. a) A mountain

in the confines of Moab, Deut. 32, 49. 34, 1; and of a town near it, Num. 32, 3. 38. Is. 15, 2. al. Prob. not the *Jebel 'Attarús* of Burckhardt and others; see Bibl. Res. in Palest. II. p. 306. b) A town in the tribe of Judah, Ezra 2, 29. 10, 43; more fully, in order to distinguish it from the preceding, נְבוֹ אֶחָר Neh. 7, 33.—Both this and the preceding place may have been so called from the worship of Mercury; or better, the name may here come from r. נְבָה to be high.

נְבוּאָה f. (r. נְבָה) a prophecy Neh. 6, 12. 2 Chr. 15, 8. Also of a prophetic writing or book, 2 Chr. 9, 29.

נְבוּאָה Chald. id. Ezra 6, 14.

נְבוּזַרְאֲדָן Chald. pr. n. *Nebuzaradan*, (Mercurii dux dominus, i. e. chief whom Mercury favours; from נְבוֹ יָר i. q. שָׂר prince, and אֲדָן i. q. אֲדוֹן lord; comp. *Sardanapalus*, i. e. princeps dominus magnus), a general of Nebuchadnezzar's army 2 K. 25, 8. Jer. 39, 9 sq. 40, 1. 41, 10. al.

נְבוּכַדְנֶצַּר *Nebuchadnezzar* 2 K. 25, 22. 2 Chr. 36, 6. 7. 10. Ezra 2, 1; rarely נְבוּכַדְרֶצַּר *Nebuchadrezzar* Jer. 39, 1. 11. 43, 10. Ez. 29, 18, pr. n. of the king of Babylon who destroyed Jerusalem and carried the Jews into exile. Other less usual forms are: defect. נְבוּכַדְנֶצַּר 2 K. 24, 1. 10; with נ dropped נְבוּכַדְנֶצַּר Esth. 2, 6. Dan. 1, 18; also twice נְבוּכַדְרֶצַּר Cheth. Jer. 49, 28. Ezra 2, 1. Sept. *Ναβουχοδονόσορ*, but *Ναβουχοδονόσορος* in Beros. ap. Jos. c. Ap. 1. 20, 21, *Ναβουχοδονόσορος* Strabo XV 1. 6; Vulgate *Nabuchodonosor*;

Arab. contr. بُخْتَنْصَر.—The signification of the name seems to be: *Mercurii rex princeps*, compounded of נְבוֹ; *khodna* or *khodân* gods, in plur. majest. like Pers. خدائوند; and *zar* prince; comp. the other names beginning with *Nebu*. Lorschach explains it: *نبو خدان سر* *Nebo deorum princeps*, Archiv. für morgenländ. Litteratur II. p. 247; Bohlen *Nebo deus ignis*. See Thesaur. p. 840. [In the cuneiform inscription at Behistun this name is writ-

ten *Nabukhadrachara*; Rawlinson in Journ. of Asiat. Soc. Vol. X. P. I. pp. v. xxxix.—R.

נְבוּשַׁזְבָּן *Nebushazban* (comp. of נְבוֹ and Pers. چسپان *chespân*, adherent of Mercury,) pr. n. of a chief of Nebuchadnezzar's eunuchs, Jer. 39, 13.

נְבוֹת (fruit, produce, r. נָבָה) *Naboth*, pr. n. of a Jezreelite put to death by the arts of Ahab, 1 K. 21, 1 sq. 2 K. 9, 21. 25. 26.

נְבוֹנָה Chald. f. a gift, present, largess; Dan. 2, 6 וְנְבוֹנָה וְנִבְנָה *gifts and largess*, Theod. δόματα καὶ δωρεάν, Vulg. *præmia et dona*, Syr. and Heb. intpp. 'gifts and riches.' Plur. c. suff. Dan. 5, 17 וְנְבוֹנָה וְנִבְנָה *thy gifts and thy largesses*.—There can be little doubt, but that the ancient intpp. have rightly referred this word to the root נְבוֹ, Chald. Pilp. בְּנִיבּוֹ to make great expense, to squander, see in בְּנִיבּוֹ p. 121; hence pr. *expense, largess*, in honour of any one. For the Nun formative, comp. נְבוּךְ i. q. מְרוּךְ and مَسْمُوكٌ; and for the omission of the second נ in the last syllable, comp. נְבוֹשָׁה chain for נְבוֹשָׁה, נְבוֹשָׁה, Γολγοθῆ, Arab. جَلْجَلَة, Syr. جَلْجَلَة; עֲנֻנִים for עֲנֻנִים, etc.—There is then no need of appealing to the Persian; much less to the Greek *ρόμισμα*.

\* נְבָה to bark, as a dog, onomatopoeic, once Is. 56, 10. Arab. نبح, Syr. نَبَس, id. The primary syllable is *bah*, which (like *בַּח*) expresses the idea of *striking, pulsation*; comp. נְבִיב, נְבִיב. So Sanser. *bukh*, Engl. *to bark*.—Hence

נְבָה (a barking, r. נָבָה) *Nobah*, pr. n. of a man Num. 32, 42; from whom the city Kenath (קְנַת) also received the same name, Judg. 8, 11. See נָבָה.

נְבִיחַז *Nibhaz*, pr. n. of an idol of the Avites 2 K. 17, 31, to which the Hebrew interpreters have chosen to assign the figure of a dog, prob. deriving it by conjecture from r. נְבָה to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas, in

his Dissertations, Bremen 1743, p. 143 sq.—In the Zabian books נבט (i. e. נבאז) is the name of an evil demon, who sits on a throne upon the earth, while his feet rest on the bottom of Tartarus; but it is doubtful whether this is the same name with נבדו; see Norberg Onomast. Cod. Nasar. p. 100.

\* נבט in Kal not used, and not known in its Heb. signif. in the kindred dialects.

PIEL נבט to look, once c. ל to look upon, Is. 5, 30.

HIPH. הִבִּיט to look, to behold, to look at. It differs from רָאָה to see, as הִבִּיר to speak from אָמַר to say. 1 Sam. 17, 42 and the Philistine looked (וַיִּבְטֹ), and saw (וַיִּרְאֶה) David. Lam. 5, 1 הִבִּיטָה וַיִּרְאֶה וַיִּרְאֶה אֶת־הַחֲפִצָּהּ look now, and see our reproach. 1, 12. Ps. 22, 18. Is. 42, 18; contra, Lam. 1, 11 וַיִּבְטֹהּ וַיִּרְאֶה רִי וַיִּבְטֹהּ. Rarely it is so used as not to differ from רָאָה; as Num. 23, 21 לֹא הִבִּיט אֵינָן, לֹא רָאָה, בְּרִיבָה, parall. לֹא רָאָה. 1 Sam. 2, 32.—Construed: α) Absol. Is. 42, 18 הִבִּיטוּ לְרֹאֵה look, that ye may see. 63, 5 אֲבִיט לְיָי I looked (about), but there was no helper. Is. 18, 4. β) With acc. sometimes with ה local appended, to look at, to look towards; Job 35, 5 הִבִּיט שָׁמַיִם הִבִּיט וַיִּרְאֶה look unto the heavens and see! Ps. 142, 5. Gen. 15, 5 הִבִּיטָהּ הַשָּׁמַיִם look now towards the heavens. γ) With ב, to look upon with pleasure Ps. 92, 12, comp. ב B. 4. a. δ) With אל Ex. 3, 6. Num. 21, 9; ל Ps. 104, 32; על of the place towards or on which one looks Hab. 2, 15. ε) With מן of the place whence one looks Ps. 33, 13. 80, 15. Is. 63, 15. ζ) With אַחֲרַי to look after any one departing, to follow with the eyes, Ex. 33, 8; but אַחֲרָיו to look behind oneself, i. e. to look back, 1 Sam. 24, 9. Gen. 19, 17. With מֵאַחֲרָיו, Gen. 19, 26 וַתִּבֹט אִשְׁתּוֹ מֵאַחֲרָיו and his (Lot's) wife looked from behind him; Vulg. well, post se. She was directed to follow her husband and not to look back, and ought therefore to have looked ever forwards and kept her eyes upon her husband; so that מֵאַחֲרָיו is here equivalent to אַחֲרָיו.

Trop. a) to look upon, i. e. to regard, to have respect to, to care for a

person or thing, c. acc. e. g. God for men Ps. 84, 10. Lam. 4, 16; for a people Is. 64, 8; sacrifices Am. 5, 22; a man for laws Ps. 119, 15. With אל id. 1 Sam. 16, 7, 2 K. 3, 14. Is. 66, 2. Ps. 119, 6; ל Ps. 74, 20; absol. Ps. 13, 4. b) to look to any one sc. with hope, to hope in, c. אל Ps. 34, 6. Is. 22, 11. 51, 1. 2; absol. Job 6, 19. c) to look upon with indifference, q. d. to suffer patiently, e. g. wickedness, c. acc. Hab. 1, 3. 13 bis. Absol. Is. 18, 4.—But, contra, in Ps. 10, 14 to look upon iniquity is to not overlook it, i. e. to punish it.

Deriv. מִבֵּט, also

נִבְט Nebat, pr. n. of the father of Jeroboam, 1 K. 11, 26. 12, 2. 15. al.

נְבִיא m. (r. נְבִיאָה) c. suff. נְבִיאָה; plur. נְבִיאִים, constr. נְבִיאֵי; a prophet, vates, one who impelled by a divine influence or by the divine Spirit rebukes kings and nations, and predicts future events.

Arab. نَبِيٌّ for نَبِيٌّ, Syr. نَبِيٌّ, Eth.

נָבִי, id.—Deut. 13, 2. Judg. 6, 8. 1 Sam. 9, 9. 1 K. 22, 7. 2 K. 3, 11. 2 Chr. 28, 9. al. sæp. Found often with a genitive: α) Of the divinity in whose name the prophet speaks, as נְבִיאֵי יְיָ 1 K. 18, 4. 13. al. sæp. נְבִיאֵי ה' 1 K. 18, 19. 40. 2 K. 10, 19; נְבִיאֵי ה' 1 K. 18, 19. In Sing. often c. dat. as נְבִיאָה נְבִיאֵי ה' 1 K. 18, 22. 22, 7. 2 K. 3, 11. al. sæp. β) Of the people and country where the prophet belongs, e. g. a prophet of Jerusalem, of Samaria, Jer. 23, 13. 14; of Israel Ez. 13, 2; your prophets Jer. 27, 9. 16. 29, 8. al. γ) Of the king under whom a (false) prophet lived, 2 K. 3, 13.—Num. 12, 6 וְיִהְיֶה נְבִיאְכֶם יְהוָה if your prophet (i. e. a prophet among you) be of Jehovah, spoken to Aaron and Miriam; Vulg. si quis vestrum fuerit propheta Domini.—Sing. as collect. prophets Dan. 9, 24. So some understand also Deut. 18, 15. 18; which passage however is referred to the Messiah in Acts 3, 22. 7, 37.

With the idea of a prophet there was also primarily connected the idea that he spoke not his own thoughts. but what he received from God, (comp. Philo T. IV. p. 116 ed. Pfeiff. προφήτης γὰρ ἰδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάν-

τα ἀπλοχούτος ἐτέρου. 2 Pet. 1, 20. 21.) and that he was the ambassador and interpreter of God; as is evident from the passage, in this respect classic. Ex. 7, 1, where God says to Moses: **נְתַתִּיךָ אֶל־פַּרְעֹה וְאַתָּה תִּדְבַר אֵלָיו כְּכֹהֵן וְאֶת־אֹהֶיךָ אֶת־אַהֲרֹן אֶת־בְּרִיךָ אֶת־פַּרְעֹה וְאֶת־אֹהֶיךָ אֶת־אַהֲרֹן אֶת־בְּרִיךָ אֶת־פַּרְעֹה** *I make thee as God to Pharaoh, and Aaron thy brother shall be thy prophet*, i. e. in your intercourse with Pharaoh, thou, as the wiser, shall act as it were the part of God, and suggest to thy brother what to say; while thy brother, as more fluent of speech, shall be to thee as a prophet, and utter what he receives from thee. In the same sense it is said Ex. 4, 16 **לִפֶּה לָּהּ הִיא יְהִיָּה לָּהּ לִפֶּה** *he shall be to thee for a mouth*, comp. Jer. 15, 19. Those who were educated for the prophetic office were called **בְּנֵי הַנְּבִיאִים** *the sons of the prophets*, i. e. disciples, pupils, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 15. 4, 1. 38. 5, 22. 6, 1. 9, 1. Comp. Pers. 'the sons i. e. disciples of the Magi.'—There were also frequently among the Israelites *false prophets*, who pretending to have inspiration from God flattered the ears of the people with bland promises, and were therefore severely rebuked by the true prophets, e. g. Is. 28, 7–13. Jer. 14, 13 sq. 27, 9 sq. 28, 10. sq. For these too is often put **נְבִיא** simply Hos. 4, 5. 9. 7. 8. Zech. 13, 2 comp. v. 3. 4.—The idea of a prophet is also frequently taken in a wider sense, so as to include any friend of God to whom God makes known his will; so of Abraham Gen. 20, 7; of the patriarchs Ps. 105, 15.

**נְבִיא** Chald. *a prophet*, Ezra 5, 1. 6, 14.

**נְבִיאָה** f. (r. **נָבָא**) 1. *a prophetess*, Judg. 4, 4. 2 K. 22, 14. 2 Chr. 34, 22. Neh. 6, 14. So of *a poetess*, female minstrel, e. g. Miriam Ex. 15, 20; who was not in the strict sense a prophetess, see Num. 12, 1–6.

2. *a prophet's wife*, Is. 8, 3. So Lat. *episcopa, presbytera*, are used for the wife of a bishop or presbyter.

**נְבִיאֹת** (heights, r. **נָבָה**) *Nebaioth*, pr. n. a) The eldest son of Ishmael, the brother of Kedar; Gen. 25, 13. 28, 9. 36, 3. 1 Chr. 1, 29. b) A people, *Nabathæi, Nabathæans*, descended from Nebaioth the son of Ishmael, inhabiting northern Arabia and Arabia Petræa,

abounding in flocks, Is. 60, 7; and living otherwise by traffic and plunder, Diod. Sic. 2. 48. ib. 3. 42. ib. 19. 94.—Arab.

**נָבִיט** and **נָבִיט**, where the **ט** comes from the **ה** servile of the Hebrew. See Reland Palæstina p. 90 sq. Bibl. Res. in Palest. II. p. 558, 573.

\* **נָבַי** obsol. root, i. q. **נָבַע** and **נָבַח**

Chald. **נָבַי**, *to spring, to gush forth*, as a fountain.—Hence

**נְבַיִם**, once in plur. Job 38, 16 **נְבַיִם** *the springs of the sea*. Sept. **ἡ γῆ ἀλάσσης**.

\* **נָבַל** Is. 40, 7, fut. **יָבַל**, inf. constr. **נָבַל**.

1. *to wilt, to wither, to fade and fall away*; kindr. with **בָּלָה**, **אָבַל**, also **נָפַל** Spoken of leaves and flowers withering and falling, Ps. 1, 3. 37. 2. Is. 1, 30. 28, 1. 40, 7. 8. Ez. 47, 12. Poet. of the stars, Is. 34, 4 *and all their hosts shall fall, as the leaves fall from the vine*.

2. Trop. of men, *to wither, to faint, to fall away*, Ps. 37, 2. 18, 46. Ex. 18, 18. Of a land Is. 24, 4; of a mountain Job 14, 18 **הַר־נִפֹּל וְיִבֹּל** *the mountain which falleth, faileth*, comes to nought, cannot rise again, like one dead. Comp. the deriv. **נָבֵלָה** corpse, carcass.

3. *to be foolish, to act foolishly, wickedly*. Prov. 30, 32; see **נָבַל**. The idea of withering and decay is here transferred to folly and wickedness, as elsewhere that of strength and vigour to virtue

and piety; comp. Arab. **هَجَسَ**, **لَغَبَسَ**, **نَجَسَ**, all which have the signification of flaccidity and imbecility, transferred also to dulness, stupidity.

PIEL **נָבַל**, *to lightly esteem, to despise*, Deut. 32, 15. Mic. 7, 6. Comp. Arab. **حَمَقَ** stultus fuit; VII, vilis, abjectus fuit.

2. *to disgrace, to treat with contumely*, Nah. 3, 6. Jer. 14, 21 **אֲלֵת־הַנִּבֵּל בָּסַף כְּבוֹדֶךָ** *do not disgrace the throne of thy glory*. Comp. **נָבֵלָה**

HIPH. see in **בָּלַל** Hiph. p. 136.

Derive the six here following.

**נָבֵל** adj. fem. **נָבֵלָה**. 1. *stupid, foolish*, Prov. 17, 7. 21. Jer. 17, 11. al.

2. As among the Hebrews the idea of *wisdom* included also *virtue* and *piety* (see in חָכְמָה, הַחֲכָמִים), so a *foolish* person is often put to express the idea of one *wicked, abandoned, impious*, (comp. אָרִי.) 1 Sam. 25, 25. 2 Sam. 3, 33. 13, 13. Job 30, 8. Is. 32, 5. 6. al. Spec. *impious, ungodly*, Job 2, 10. Ps. 14, 1. 53, 2 אָמַר נָבַל בְּלִבּוֹ אֵין אֱלֹהִים, *the ungodly hath said in his heart, There is no God.* 39, 9. 74, 18. 22.

3. *Nabal*, pr. n. m. 1 Sam. 25, 3 sq.

נָבַל and נָבֵל m. (r. נָבַל) plur. נְבָלִים, constr. נְבָלֵי, c. suff. נְבָלֵי הָהֵם Jer. 48, 12.

1. *a bottle*, i. e. a skin, leathern sack, so called perh. from its flaccidity, see the root נָבַל; Sept. twice ἀσκός 1 Sam. 10, 3. Jer. 13, 12. Used for wine 1 Sam. 1, 24. 10, 3. 25, 18. 2 Sam. 16, 1. Poet. Job 38, 37 *the bottles of heaven*, for the clouds, a metaphor common among the Arabs.

2. As bottles of skin were used for water, milk, wine, hence נָבַל is trop. put for any vessel for liquids, of whatever material, e. g. genr. *a vessel, pitcher, flask, water-pot*, etc. Is. 30, 14 נְבֵל יִצְרָיִם *a potter's vessel*. Lam. 4, 2 הַבְּלֵי הָרֶשֶׁת *earthen vessels*, comp. Jer. 13, 12. 48, 12. More fully פְּלֵי הַנְּבָלִים *utensils of bottles* Is. 22, 24, opp. פְּלֵי הָאֲזָנוֹת *basins*.

3. An instrument of music. Greek *νάβλα* (נְבָלָא), *ναύλα*, Lat. *nablium*, a species of *harp*, or *lyre*; see Strabo X. p. 471 Casaub. Athen. IV. p. 175 Casaub. Ovid. A. A. 3. 327. Often joined with the בַּזִּיר, Ps. 57, 9. 81, 3. 92, 4. 108, 3. Is. 5, 12. Am. 5, 23. 6, 5; pleon. פְּלֵי נְבָלִים Ps. 71, 22, plur. פְּלֵי נְבָלִים 1 Chr. 16, 5.—Josephus describes this instrument, Ant. 7. 12. 3, as having *twelve* strings, and as played with the fingers and not with a plectrum; but the Hebrew words נְבֵל עֲשִׂיָהּ Ps. 33, 2. 144, 9. would seem to indicate an instrument with *ten* strings. Jerome says its figure was triangular, resembling an inverted Delta. ∇, which also was the form of the *sambuca* or harp, Vitruv. 6. 1; and harps of this form are often found upon Egyptian monuments; see Wilkinson Mann. and Cust. of the anc. Egyptians II. pp. 230, 232, 237.

נְבָלָה f. (r. נָבַל) 1. Adj. fem. *foolish*, Job 2, 10.

2. Subst. *folly*, with the notion of *improbity, wickedness*, see in נָבַל no. 2; Is. 32, 6. 1 Sam. 25, 25. Hence a) *a shameful deed, crime*, as rape, incest, Judg. 19, 23. 24. 2 Sam. 13, 12. The usual formula is עֲשָׂה נְבָלָה בְּיִשְׂרָאֵל Gen. 34, 7. Deut. 22, 21. Judg. 20, 10. Jer. 29, 23; more fully עֲשָׂה זָמָה וְנְבָלָה בְּיִשְׂרָאֵל, Judg. 20, 6. b) Meton. *punishment* of folly and wickedness, comp. עָוֹן; hence עֲשָׂה נְבָלָה עִם pr. *to do punishment with any one*, i. e. to inflict upon him the punishment of his folly, Job 42, 8; comp. עֲשָׂה הַסֵּד עִם.

נְבָלָה f. (r. נָבַל) constr. נְבָלָה, c. suff. נְבָלָהוּ Is. 26, 19, elsewhere נְבָלָהָהוּ; *a corpse, carcass*, (see r. נָבַל no. 2, comp. מַפְלָה from r. נָפַל.) e. g. of men Deut. 21, 23. 1 K. 13, 24 sq. Ps. 79, 2; of beasts, Lev. 5, 2. 7, 24. Deut. 14, 21. al. Trop. of idols as broken, Jer. 16, 18; comp. פָּגַר Lev. 26, 30. Collect. for *carcasses, corpses*, Jer. 7, 23. 16, 4. 19, 7. Is. 26, 19; of beasts, Lev. 11, 11. 24.—Arab. نَبِيلَة id.

נְבָלוֹת f. *disgrace, shame*; hence *parts of shame*, Hos. 2, 12 [9]. See the root נָבַל Pi. no. 2, and Chald. נְבוּל obscene-ness.

נְבַלָט (perh. for נָבַל לָט) *Neballat*, pr. n. of a town in the tribe of Benjamin, Neh. 11, 34.

\* נָבַע *to boil forth, to gush out, to flow*, as a fountain. Part. Prov. 18, 4 נָהַל נָבַע, *a gushing stream*.—Syr. نَبَع, Arab.

נָבַע and נָבַע id. The primitive syllable is *בַּע*, imitating like בַּק the sound or murmur of boiling, bubbling; comp. בָּעָה. בָּעַי.

HIPH. הִבִּיעַ, fut. הִבִּיעַ 1. *to gush out with, to pour forth copiously*, e. g. praise to God Ps. 119, 171. Prov. 1, 23 אֲבִיָּהָהּ I will pour out upon you my spirit. Espec. words, 15, 2. 28 פִּי רְשָׁעִים הִבִּיעַ רַעֲיוֹת *the mouth of the wicked belcheth out wickedness*. Hence absol. *to belch out wicked words*, Ps. 59. 8. 94, 4.

2. *to give out, to exhale*; Ecc. 10, 1 *dead flies הִבִּיעַ רִיחַ cause the ointment to stink, to give out a bad smell*.

3. *to utter, to publish, to declare*, Ps.

19, 3. 78, 2. 145, 7. Comp. נבא which has sprung from this root, נ being softened into א; also נבא.—Syr. نص Aph. vulgavit, Arab. نبع id.

Deriv. מביע.

נברשקה Chald. f. emph. a candlestick, candelabra, Dan. 5, 5. Arab. نبراس, Syr. نصمأ, Rabb. נברשה, id. It is a quadrilit. formed apparently from נבר i. q. ניר to shine, and אש fire.

נבשן (light soil, r. פשן) Nibshan, pr. n. of a town in the desert of the tribe of Judah, Josh. 15, 62.

\* נבר obsol. root, Syr. Chald. and Sam. to be dry, to be dried up. Hence

נב m. in pause also נב, the south, the southern quarter, so called from its dryness; Ex. 27, 9. Is. 21, 1. Ps. 126, 4. al. גבול נב the southern border Josh. 15, 4. 18, 19; שער נב the southern gate Ez. 46, 9. etc. With genit. יהודה נב the south of Judah, southern part, 2 Sam. 24, 7. 1 Sam. 27, 10. 30, 14; in accus. south of, as ירושלים נ south of Jerusalem Zech. 14, 10. Josh. 11, 2. So ארץ נב a south land Josh. 15, 19; spec. the south of Palestine Gen. 20, 1. 24, 62. Num. 13, 29. Also הנב id. Gen. 13, 1. Num. 21, 1. Deut. 34, 3; and נב 1 Sam. 30, 1. ערי הנב the cities of the south of Palestine, Jer. 32, 44. 33, 13. Obad. 20. Poet. נב and הנב the south put for Egypt Is. 30, 6. Dan. 11, 5-40. With ה parag. נבבה southward Gen. 13, 14. 28, 14. Ex. 40, 24. al. and so with מן, as מן ההר נבבה southward from the hill Josh. 18, 14. With prefixes: בנבבה in the southward region Josh 15, 21; לנבבה 1 Chr. 26, 17.

\* נבר in Kal not used. pr. to be in front (נגיר), to be in sight; hence to be clear, manifest. Arab. نجد to be clear, manifest, pr. to be in sight; نجد high land, conspicuous; Syr. ليم to go in front, to be a leader. Comp. in נגיר.

HiPh. הגיר pr. to bring to light; so Job 21, 31 פניו הרבו על פניו הגיר who shall bring to light his way to his face? i. e. the life and ways of the prosperous

wicked man, so as to reprove them.—Hence

1. to show, to exhibit before any one, with two acc. Ez. 43, 10 הגיר את-ביתו הניר את-הבית show this house to the house of Israel. Also to show openly, pra se ferre, Is. 3, 9.

2. Freq. to show, to declare, to tell, to announce. Sept. ἀπαγγέλλω, ἀπαγγέλλω. That which is made known is put: a) In the acc. Gen. 32, 30 הגידה-נא שמך I tell, I pray thee, thy name. Esth. 2, 10. 20. Job 26, 4. b) With על, to tell of any thing, 1 Sam. 27, 11. Esth. 6, 2. Job 36, 33 הגידו עליו רעו his noise (thunder) showeth concerning him sc. God, and then follows: על עולה yea to the herds concerning him who goeth up on high, i. e. the thunder proclaims God even to the herds as he ascends in the tempest. c) With לאמר and its clause; 1 Sam. 25, 14 הגיד נבר אהר לאמר a young man told, saying. 2 Sam. 15, 31. Lev. 14, 35; also with אשר that Esth. 3, 4; בר that Gen. 3, 11. 31, 20. 1 Sam. 10, 16. 2 Sam. 7, 11; ה whether Gen. 24, 23. 43, 6; מה what Judg. 16, 6. Mic. 6, 8; איפה where Gen. 37, 16. d) Where a thing before spoken of is implied and would be expressed by the pron. it, or the like, this is omitted; comp. in אמר no. 1, and so after Engl. he told. Gen. 9, 22 וגיד לשני אחיו and he told his two brethren. 14, 13. 24, 49. 1 Sam. 14, 1. 2 Sam. 17, 17. 2 K. 4, 27. Job 1, 15 sq. Different are: Job 38, 4 הגיד את רדפת בינה, where הגיד is pr. the object of the first verb, q. d. את הגיד בינה; and Job 42, 3 הגדתי ולא אבין, i. q. לא אבין אשר I have uttered what I understood not.—The person to whom any thing is told, is put often with ל, and then the verb is mostly construed with the acc. of thing and dat. of pers. Judg. 13, 6 לא הגיר לי he told me not his name. 14, 6. Gen. 41, 25. 1 Sam. 9, 8. Is. 21, 10. Mic. 3, 8. Job 33, 23. al. More rarely with double acc. of pers. and thing, as in no. 1; Job 31, 37 מספר צעדי אנידנו the number of my steps will I declare unto him sc. God, i. e. tell him all my steps. Job 36, 33 see above in lett. b. So acc. of pers. 2 Sam. 15, 31 וידר הגיד לאמר and one told David, saying. But in Job 26, 4 את-מי is not

to whom, but with or by whom? by whose spirit, etc.—Sometimes **ב** of place where is added Jer. 5, 20. 1 Sam. 4, 13. 2 Sam. 1, 10. Mic. 1, 10.—PART. **בַּמְגִיד** a messenger 2 Sam. 15, 13. Jer. 4, 15. 51, 31.

Spec. aa) to denounce, to inform against, to betray; with acc. of pers. Jer. 20, 10 **וְנִגַּדְתִּי** denounce and we will denounce him, i. e. we will accuse him. inform against him. With acc. of thing and dat. of pers. Job 17, 5 **לְחַלֵּק יְגִיד רֵעִים** who betrayeth friends to the spoil, i. e. spoilers, see in **חֵלֶק** no. 2. With acc. of thing to betray a matter, Josh. 2, 14. 20. Ecc. 10, 20; acc. impl. Prov. 29, 24. hb) Of a prophet, to show, i. e. to foretell future events, found chiefly in the latter part of Isaiah, Is. 41, 22. 23. 26. 42. 9. 43, 9. 44, 7. 8. al. comp. Is. 19, 12. Hos. 4, 12. Dan. 11, 2. cc) to tell a riddle, i. q. to solve, Judg. 14, 12. 13. 14. 19. 1 K. 10, 3. Also of a dream, i. q. to interpret, Gen. 41, 24. Dan. 2, 2. dd) to declare one's sins, i. q. to confess, Ps. 38, 19; comp. Ps. 142, 3. Is. 3, 9 in no. 1. ee) Emphat. to declare, i. q. to proclaim, to praise; with acc. of thing, Ps. 9, 12. 19, 2. 22, 32. 51, 17. Is. 42, 12. 57, 12. al. sæp. Acc. impl. Ps. 40, 6. 75, 10.

הִגִּיד, fut. יִגִּיד, inf. absol. יִגַּד Josh. 9, 24. Ruth 2, 11, pass. of Hiph. no. 2, to be shown, to be told, c. dat. Gen. 22, 20. 27. 42. Is. 7, 2. 21, 2. al. sæp.

Deriv. נְגִיד, נְגִידָה.

נָגַד Chald. to flow Dan. 7, 10.

נָגַד m. (r. נְגִיד) in pause also נְגִיד, c. suff. נְגִידָה, נְגִידָה; with ה parag. נְגִידָה Ps. 116, 14; pr. subst. the front, the front part, next to the spectator. Used in the accus as a Preposition.

A) Simply. 1. before, in the presence of, in the sight of, i. q. לְפָנַי, as נְגַד כָּל־עַמּוֹתָ before all thy people Ex. 34, 10; נְגַד יְהוָה before Jehovah 1 Sam. 12, 3; נְגַד הַשֶּׁמֶשׁ before the sun, i. e. so long as the sun is above the horizon. Num. 25, 4 (comp. לְפָנַי שָׁמַשׁ Ps. 72, 17). Am. 4, 3 and ye shall go forth נְגַדָה אִשָּׁה each one before herself, each her own way, comp. Josh. 6, 5. 20. and אֵרִשׁ לְפָנָיו Jer. 49, 5. And as things which are before us and afford us delight become the objects of our regard and care, hence Is. 49, 16

thy walls are continually נְגִידָה before me, are objects of my constant regard and care. Ps. 38, 10; comp. לְפָנַי יְיָ Ps. 19, 15. Gen. 10, 9.

2. in front of, over against; Ex. 19, 2 **וְהָרַר נְגַד הָהָר** over against the mountain. Josh. 3, 16. 6. 5. 20. And as things to be compared are set over against each other, hence Is. 40, 17 all nations are as nothing נְגַדוֹ over against him, in comparison with him; comp. פְּנֵינֵנוּ.

B) With Prepositions: 1. פְּנֵינֵנוּ pr. as over against; and as things to be compared are set over against each other (Is. 40, 17), i. e. things corresponding to or like each other. counterparts, hence Gen. 2, 18 I will make for him (man) a helper פְּנֵינֵנוּ corresponding to him, his counterpart. v. 20. Sept. well in v. 18 καὶ αὐτόν, v. 20 ὁμοίος αὐτῷ, comp. לְנֵגֵד Neh. 12, 9. By the Rabbins כַּנְגֵד is often used of things corresponding to one another; see Lud. de Dieu ad. h. l. Comp. Pers. برابر e regione, similis, conveniens.

2. לְנֵגֵד, c. suff. לְנֵגֵדָה, etc. a) before, in the presence of, i. q. נְגַד no. 1. 2 K. 1, 13. Hab. 1, 3; לְנֵגֵד עֵינָי 2 Sam. 22, 25. Job 4, 16. b) over against Josh. 5, 13. 1 Chr. 5, 11. Hence against, contra, in a hostile sense, Dan. 10, 13. Prægn. Nch. 3, 37 [4, 5] for they have provoked God to anger לְנֵגֵד הַבְּנִיִּים setting themselves against the builders. c) like, instar, (comp. פְּנֵינֵנוּ.) Nch. 12, 9 אַחֵיהֶם לְנֵגֵדָם their brethren like themselves. d) for, over, i. e. before; Neh. 11, 22 the prefect of the Levites . . . for or over (לְנֵגֵד) the service of the house of God.

3. מִנֵּגֵד a) pr. from before, i. e. away from before, e. g. after verbs of removing. Is. 1, 16 put away your evil doings מִנֵּגֵד עֵינָי from before mine eyes. Jon. 2, 5; (also with a noun of remoteness Ps. 10, 5;) of averting Cant. 6, 5; of casting away Judg. 9, 17; of hiding Jer. 16, 17. Am. 9, 3; of departing Prov. 14, 7 (לְמִנֵּגֵד), etc. So מִנֵּגֵד לְ Judg. 20, 34.—The construction in Judg. 9, 17 is unusual: he cast his life away (מִנֵּגֵד for the fuller מִנֵּגֵדוֹ) from him, or as we might say, he cast it off instead of from him; comp. below 2 Sam. 18, 13.

b) from over against, ἐκ τοῦ ἐναντίου,



Adv. 2 K. 2, 15 *and the sons of the prophets at Jericho saw him מִנְּגַד from over against*, i. e. from the opposite side. Deut. 32, 52. Then also *over against*, opposite, since a place at some distance may be regarded as likewise looking towards us *from* that distance; see מִרְחֹק in מן no. 3. i. k. Lat. *e regione, ex adverso*, Gr. ἐξ ἐναντίας. 2 K. 3, 22 *and the Moabites saw מִנְּגַד over against them water red like blood*.—And as whatever is *over against*, is necessarily at a certain distance, hence מִנְּגַד takes also the sense, *at a distance, afar off*; so Gen. 21, 16 *and she went and sat down מִנְּגַד far over against (afar off), about a bow-shot*; Sept. μακρόθεν. 2 K. 2, 7, 4, 25 *and when the man of God saw her מִנְּגַד afar off*. Num. 2, 2.—With genit. as Prep. *over against* any place or thing; Neh. 3, 19. 25. 27. 1 Sam. 26, 20 מִנְּגַד פְּנֵי רִחְוֵה *over against the face of Jehovah*, i. e. *before* his face. Ps. 38, 12 *my friends stand מִנְּגַד over against my plague*, i. e. *aloof* from me, as above; parall. מִרְחֹק. Deut. 28, 66 *and thy life shall hang in doubt מִנְּגַד before thee*, pr. to thee *over against*.

c) In a hostile sense, *over against*, opposite, on the enemy's side, Ob. 11. 2 Sam. 18, 13. Comp. ὁ ἐξ ἐναντίας, Tit. 2, 8.

נָגַד Chald. prep. *over against*, opposite; Dan. 6, 11 *over against Jerusalem*, i. e. in a direction *towards* Jerusalem, so that Jerusalem was *over against* him.

\* נָגַד fut. נִגַּד, to shine, to give light, Job 18, 5. 22, 28. Is. 9, 1.—Syr. id.

HIPH. 1. to cause to shine, e. g. one's light, Is. 13, 10.

2. to enlighten, to illuminate, Ps. 18, 29. 2 Sam. 22, 29.

Deriv. the three following.

נִגְהָה f. Hab. 3, 4, c. suff. נִגְהָה 1. a shining, brightness, e. g. of fire Is. 4, 5. Ez. 1, 4; of the light Is. 50, 10. Am. 5, 20; of the sun 2 Sam. 23, 4, and of the rising sun Prov. 4, 18; of the moon Is. 60, 19; of the stars Joel 2, 10; of a sword Hab. 3, 11; also the light and glory by which God is surrounded (קְבוֹד) Ez. 10, 4. Hab. 3, 4. Ps. 18, 13.

2. Nogah, pr. n. of a son of David, 1 Chr. 3. 7. 14. 6.

נִגְהָה Chald. emphat. נִגְהָה, the morning light, dawn, day-break, Dan. 6, 20. So Targ. Esth. 10, 3. Is. 14, 12. Syr. نُوْهًا, نُوْهًا, the earliest dawn.

נִגְהָה f. brightness, splendour, plur. Is. 59, 9. R. נִגַּה.

\* נָגַד fut. נִגַּד to thrust or push with the horns, spoken of horned animals, Ex. 21, 28. 31. 32.—This is one of the onomatopoetic roots. The idea of striking, pushing, thrusting, lies both in the syllable נג, נכ, comp. נָגַע, נָגַה, נָגַן, נָגַל, נָכַה, and also in the other which ends in ה, comp. נָבַח to bark, pr. to strike, (see נָבַח and פָּלַח.) נָרַח and נָطַח to push with the horns.

PIEL id. Ez. 34, 21. Dan. 8, 4.—Trop. of a conqueror prostrating nations before him Deut. 33, 17. 1 K. 22, 11. Ps. 44, 6. Comp. Dan. 8, 7 sq.

HIṬPĀ. to push at, i. e. to wage war with any one, Dan. 11, 40. Comp. Chald. אֲנִיחָה קָרְבָּא c. עַם to wage war with. Arab. نَطَحَ Conj. III, id.—Hence

נָגַח m. adj. apt to push with the horns, Ex. 21, 29. 36.

נָגַד m. (r. נָגַד) constr. נָגִיד 1 Chr. 9, 11. Neh. 11, 11; plur. נָגִידִים, constr. נָגִידִי; pr. the foremost; hence a leader, prefect, prince, etc. See the root, and comp. Syr. نَجِدَ præv. Ephr. I. 114, also Germ. Fürst i. q. Engl. first. Chald. נָגִיד, id. Arab. نَجِيد prince, also

brave, valiant, whence نَجِدٌ to be brave, magnanimous, noble. Spoken

1. Of any prefect, overseer, e. g. of the treasury 1 Chr. 26, 24. 2 Chr. 31, 12; of the temple 1 Chr. 9, 11. 2 Chr. 31, 13; of the priests 1 Chr. 12, 27; of the palace 2 Chr. 28, 7; of military affairs, a leader, chief, 1 Chr. 13, 1. 27, 4. 2 Chr. 32, 21.

2. Absol. prince of a people, a general word comprehending also the royal dignity, 1 Sam. 9, 16. 10, 1. 13. 14. 2 Sam. 6, 21. 7, 8. 1 K. 1, 35. 14, 7. al. מְשִׁיחַ נָגִיד the anointed prince i. e. Messiah Dan. 9, 25. נָגִיד בְּרִית the prince of the covenant, i. e. confederate, Dan. 11, 22. Plur. princes, Job 29, 10. Ps. 76, 13—Hence

3. noble, honourable, in general; Plur. neutr. *nobilia*, noble things, Prov. 8, 6. Comp. the Arabic usage above.

נגינה f. (r. נגנן) constr. נגינה; plur. נגינות.

1. music of stringed instruments, Lam. 5, 14. Is. 38, 20.

2. a stringed instrument, in the titles of the Psalms, Pss. 4. 6. 54. 55. 61. 67. 76. Hab. 3, 19.

3. a song, psalm, to be sung with the accompaniment of stringed instruments, Ps. 77, 7. Spec. a song of derision, satire, epigram, Lam. 3, 14. Job 30, 9. Ps. 69, 13.

\* נגל obsol. root, Arab. نجل, pr. to cut, to pierce with a spear.—Hence נקל sickle.

\* נגן prob. pr. to strike in pulses, to beat, kindr. with נגח, נגה, נגה, see in נגח.—Hence

1. to strike the strings, to play on a stringed instrument; Part. נגנים players on instruments Ps. 68, 26.

2. i. q. Arab. وجن with n softened, to beat, to pound, as a fuller beats or treads cloth; in Heb. to tread grapes, to press; whence נג for נגן.

PIEL נגן to strike the strings, to play on a stringed instrument, 1 Sam. 16, 16. 17. 18. 23. 2 K. 3, 15. Ps. 33, 3. Is. 23, 16. 38. 20. al. Chald. id. Sept. ψάλλω, κίθαριον.

Deriv. נגינה, נגינה, נגינה.

\* נבע fut. נבע; inf. נבע, c. suff. נבעו, נבעו; also נבע 2 Sam. 14, 10. Ez. 17, 10; imper. נבע.

1. to strike, to smite; kindr. are נכח, נכה, also נגח, נגה, נגה. The primary syllable is נכ, נכ, which seems to have had the signif. of striking, beating in pulses, smiting, see in נכה; comp. Piel, Niph. and נגה. So Lat. *tango*, r. *tag*, comes from Gr. *τίγ-ω*, *θly-ω*, pr. *pulsare*.—With נ, q. d. to smite upon; Gen. 32, 6 ויגע בקנה ירכו and he smote the hollow of Jacob's thigh, which in consequence was dislocated. v. 33. Job 1, 19 a great wind from the desert smote upon the four corners of the house; Syr. concussit. Hence of God, to smite with plagues, etc. 1 Sam. 6, 9. Job 19, 21. So Part. pass. נגוע smitten sc. with a

plague, from God, Is. 53, 4. Ps. 73, 14.—Trop. of the wind, to smite, to blast, e. g. a plant Ez. 17, 10. Arab. ضرب.

2. to touch, Sept. ἅπτεσθαι, construed very often with נ, q. d. to touch upon; Gen. 3, 3. Lev. 5, 3. 6, 11. 11, 24 sq. Dan. 8, 5. al. With על Is. 6, 7; נל Num. 4, 15. Hag. 2, 12; נר, Job 4, 5 it toucheth thee, pr. unto thee. Also c. acc. Is. 52, 11. Job 6, 7. Lam. 4, 15.—Spec. a) to touch any one, i. e. to do him harm or violence, Gen. 26, 11 והגזע באיש הקנה whoever toucheth (injures) this man or his wife. v. 29. Josh. 9, 19. al. b) to touch a woman, to lie with her, c. נ Prov. 6, 29; נל Gen. 20, 6. So ἅπτεσθαι γυναικός 1 Cor. 7, 1. c) to touch the heart, i. e. to move, to affect the mind of any one, 1 Sam. 10, 26.

3. In a local sense, to touch upon, to come in contact with, to reach to any thing, c. נ 1 K. 6, 27. Hos. 4, 2; נר Mic. 1, 9. Is. 16, 8. Jer. 4, 10; נל 51, 9; על Judg. 20, 34. 41.—Hence

4. to reach to, to come to any person or thing, c. נ 2 Sam. 5, 8; נל Jon. 3, 6. Dan. 9, 21. Absol. to have come, of time, Ezra 3, 1. Neh. 7, 73 [8, 1]. Comp. נהג no. 5.

NIPH. fut. נגע, Pass. of Kal no. 1, to be smitten, to be beaten, of an army, or rather to feign oneself beaten Josh. 8, 15; comp. נהג, נהג.

PIEL i. q. Kal no. 1, to smite, spoken chiefly of divine judgments, Gen. 12, 17. 2 K. 15, 5. 2 Chr. 26, 20.

PUAL pass. of Pi. Ps. 73, 5.

HIPH. נגע, fut. נגע, apoc. נגע Is. 6, 7.

1. Causat. of Kal no. 2, to cause to touch; Is. 6, 7 ויגע על פי and he let (the coal) touch my mouth. 5, 8 דורי במגורי דורי ויגעו בבריח ברוח ברוח ויגעו בבריח ויגעו בבריח ויגעו בבריח wo to those who join house to house, i. e. acquire long rows of houses unjustly. Often in the phrases: נגעו דורי ויגעו על ערשפת Ez. 13, 14, גאון ה' Lam. 2, 3, ה' גאון ערשפת Is. 26, 5, also ה' גאון ערשפת ib. 25, 12, to cause to touch the ground, the dust, i. e. to raze to the foundations, as buildings, a city, etc.

2. to touch, i. q. Kal no. 2; c. ל Ex. 4, 25. 2 Chr. 3, 11. 12; נל Ex. 12, 22; על Jer. 1, 9.

3. i. q. Kal no. 3, to reach to any place

or thing, *to touch*; with ער Is. 8, 8 ער-צואר הגרע (the water) shall reach even unto the neck. With ער 2 Chr. 28, 9; ל Job 20, 6; accus. c. ה loc. Gen. 28, 12.—Trop. of prosperity or calamity, *to happen to, to come upon*, Ecc. 8, 14; with אל Esth. 9, 26.

4. *to reach or come to a place, q. d. to draw near to, to arrive at a place*; with עד, Ps. 107, 18 והגיעו עד-שערי-מוות and they draw near to the gates of death, are exposed to death. With אל 1 Sam. 14, 9; ל Ps. 88, 4; acc. Is. 30, 4. Esth. 4. 3, 8, 17. Hence i. q. *to attain unto, to obtain*, c. ל Esth. 4, 14; inf. c. ל Esth. 9, 1. Also in the phrase הגיע ידו my hand attains to any thing, i. e. I am able to get it, Lev. 5, 7; comp. in מצא no. 2. c.

5. Absol. *to come, to be present*, e. g. men, Esth. 6, 14; oftener of time, Ez. 7, 12 בוא היום הגיע היום the time is come, the day is present. Ecc. 12, 1. Cant. 2, 12. Esth. 2, 12. 15.

Deriv. the following.

נגע m. in pause נגעו, c. suff. נגעו, plur. נגעים, נגעיה.

1. *a stroke, blow*, Deut. 17, 8. 21, 5. 2 Sam. 7, 14; collect. Prov. 6, 33. Spec. of strokes, i. e. judgments, calamities, which God sends upon men, Gen. 12, 17. Ex. 11, 1. Ps. 38, 12. 39, 11. 91, 10. al.

2. *a spot, mark, blemish*, in the skin, whether eruption, scab, or leprosy, Lev. 13, 3 (comp. v. 2). 5. 6. 29. 30. 42; hence נגע הנקה a spot of scurf, scab, v. 31. נגע הצרעת the spot of leprosy v. 3. 9. 20. 25, and without צרעת v. 22 id. Also of the leprosy of garments Lev. 13, 47; and of walls 14. 34 sq.—Meton. for a person affected with such spots, Lev. 13, 4. 12. 13. 17; hence נגע הנקה one affected with spots, scall, v. 31; comp. v. 33. Also of a leprous garment, v. 50.

\* נגע fut. יגע 1. *to smite*, usually of Jehovah as inflicting judgments upon men, *to plague*, Ex. 7, 27 [8, 2], mostly with some fatal disease or death Ex. 12, 23 sq. Josh. 24, 5. 1 Sam. 25, 38. 2 Sam. 12, 15. Ps. 89, 24. 2 Chr. 21, 18. In another sense God is said *to smite a people* before their enemies, i. e. to give them up to defeat and slaughter; 1 Sam. 4, 3 wherefore hath Jehovah smitten us to-day before the Philistines? Judg. 20.

35. 2 Chr. 13, 15. 20. 14, 11. Comp. Niph.

2. *to thrust, to push*, e. g. as a horned animal Ex. 21, 35; of a man 21, 22. Comp. נגח.

3. *to strike against with the foot, to stumble*, Prov. 3, 23. Ps. 91, 12.

NIPH. נגה, *to be smitten, defeated*, of an army Judg. 20, 36. 1 Sam. 4, 10. Often with לפני, *to be smitten (and flee) before the enemy* Lev. 26, 17. Deut. 28, 25. Num. 14, 42. Judg. 20, 32. 2 Sam. 2, 17. 1 Chr. 19, 16. 19. al.

HITHP. i. q. Kal no. 3, *to strike against, to stumble*, with the foot, Jer. 13, 16.

Deriv. מגפה, and

נגה m. in pause נגה 1. *a plague*, a divine judgment, mostly of a fatal disease sent from God, Ex. 12, 13. 30, 12. Num. 8, 19. 17, 11. 12.

2. *a striking of the foot, stumbling*, Is. 8, 14 אפון נגה; comp. Rom. 9, 33. 1 Pet. 2, 7.

\* נגר in Kal not used, pr. *to flow*, i. q. Heb. מגר and Chald. נגר; comp. Arab. جرى to flow, also Heb. נהר.

NIPH. נגר 1. *to be poured out, to flow out*; of water 2 Sam. 14, 14; of the eye Lam. 3, 49.

2. *to be stretched out*, e. g. the hand in supplication, Ps. 77, 3. For נגרות Job 20, 28 see נגר Niph.

HITHP. הגיר 1. *to pour out*, Ps. 75, 9. Hence also *to pour down, to thrust down*, as stones from a mountain, Mic. 1, 6.

2. Trop. *to deliver up, to give over*; comp. הגיר to pour out, deliver, Is. 53, 12. So in the phrase: על-ידי חרב הגיר פ' *to deliver one into the hands (power) of the sword*, Ez. 35, 5. Jer. 18, 21. Ps. 63, 11. See in יר no. 1. ee.—The common rendering is wrong: 'to shed by the hands of the sword.'

HOPH. הגר *to be poured down*, to be precipitated, spoken of water, Mic. 1, 4.

\* נגש fut. יגש, once הנגשו Is. 58, 3.

1. *to urge, to impel, to drive*; kindr. perh. with נחץ, נחץ. Arab. نجش to drive up sc. animals for hunting; to urge on camels; intrans. to be driven, hurried.—So of labourers urged to their work Is. 58, 3; but see n. no. 2. Hence Part.

נִגְשׁ *a task-master*, ἐργοδοῦντος, Ex. 3, 7, 5, 6. 10. 13. 14. Job 3, 18; also with נָ 18 נִגְשׁ בַּיַּד Is. 9, 3. Of *a driver* of animals, *an ass-driver*, Job 39, 7.

2. *to urge a debtor, to exact a debt*, with acc. of pers. Deut. 15, 2. 3; *to exact tribute*, with two acc. 2 K. 23, 35; here too best, Is. 58, 3 *ye exact all your labours*; see in no. 1. Part. נִגְשָׁן *an exactor* of tribute, Dan. 11, 20. Zech. 9, 8.

3. *to rule, to have dominion*, and Part. נִיגַשׁ *a king, tyrant*, Is. 3, 12. 14, 2. 60, 17. Zech. 10, 4. Ethiop. ነገሠ id. whence ነገሠ or ነገሠጊ king, ነገሠ: ነገሠተ king of kings, the title of the king of Ethiopia.

NIPH. נִגַּשׁ 1. *to be pressed, harassed*, 1 Sam. 13, 6. Is. 53, 7. Recipr. to *vex, harass, one another*, Is. 3, 5.

2. *to be harassed with toil, to be wearied, distressed*, spoken of an army, 1 Sam. 14, 24.

\* נִגַּשׁ præt. Kal not used, but instead of it præt. Niph. נִגַּשׁ Gen. 33, 7. Ex. 22, 21. al. Fut. Kal נִגַּשׁ; imp. נִגַּשׁ, also נִגַּשׁ Gen. 19, 9, fem. נִגַּשׁ Ruth 2, 14, plur. נִגַּשׁ Josh. 3, 9, c. הוּ parag. נִגַּשׁ Gen. 27, 21; inf. נִגַּשׁוּ, c. suff. נִגַּשׁוּ.

1. *to touch, to join*; with נָ, Job 41, 8 [17] *they join one upon another*, sc. the scales of the crocodile. Am. 9, 13.—The primary idea seems to be that of *impinging, rubbing upon*; comp. kindr. Chald. נִקַּשׁ, also נִקַּשׁ. The signif. of *joining* is found also by transp. in נִשְׁקָא.

2. *to near, i. e. to come or draw near, to approach*, with אֵל to any person or thing Gen. 27, 22. 44, 18. Num. 8, 19. Josh. 14, 6. Jer. 30, 21; בָּ Is. 65, 5; לְ Judg. 20, 23; עַד Gen. 33, 3; עַל Ez. 44, 13; acc. Num. 4, 19 אֶת־קִדְשָׁם *when they approach unto the holy of holies*. 1 Sam. 9, 18; absol. Gen. 27, 21. 26. 29, 10. 2 K. 5, 13.—Spec. a) *to approach one's wife*, in conjugal intercourse (comp. קָרַב, c. אֵל Ex. 19, 15. b) *to come near, to draw near to Jehovah*, spoken of the priests who approach his altar Ex. 30, 20. Ez. 44, 13; of the pious who approach him with prayer and obedience, Is. 29, 13. Jer. 30, 21. c) *to draw near to an enemy for attack*, 1 Sam. 17, 40. 2 Sam. 10, 13.

3. *to near away*, i. e. to approach some other place or object and so recede from us; hence *to recede, to stand back*; Gen. 19, 9 נִשְׁתַּחֲצֵה *stand back*; Sept. well ἀπόστα ἐκεί, Vulg. *recede illuc*. Is. 49, 20 נִשְׂתַּחֲצֵה לִּי *give place to me*, Sept. ποιησόν μοι τόπον, Jerome *fac mihi spatium*. In many languages, ancient as well as modern, there is a want of accuracy in the use of words signifying approach and departure, so that they are often used of the contrary motion, e. g. קָרַב for receding, סוּר and Arab. مضى of approaching; comp. also Germ. *herab, herum*, used by the best writers for *hinab, hinum*, which last indeed is hardly admissible.

HIPH. הִנְגִּישׁ, fut. הִנְגִּישׁ, apoc. הִנְגִּישׁ.

1. Causat. *to cause to come near, to bring near*, Am. 6, 3. So of persons, c. אֵל Gen. 48, 10. 13. Ex. 21, 6. Lev. 2, 8. al. Of things, with לְ of pers. 1 Sam. 30, 7. 2 Sam. 17, 29; אֵל of pers. 2 Sam. 13, 11. 2 K. 4, 6; לְפָנַי 1 Sam. 23, 25; acc. impl. Gen. 27, 25; c. dat. impl. 1 Sam. 23, 9. Also *to bring forth, to produce*, as arguments Is. 41, 21; persons impl. 45, 21. Hence *to offer, to present*, Job 40, 19; espec. sacrifices to God, c. לְ Am. 5, 25. Mal. 2, 12; עַל 1, 7.

2. i. q. Kal no. 2, *to approach*, Am. 9, 10.

HOPH. הִנְגִּישׁ pass. of Hiph. *to be brought near*, i. e. to be put into, 2 Sam. 3, 34; *to be offered*, c. לְ Mal. 1, 11.

HITHPA. i. q. Kal no. 2, *to draw near*, Is. 45, 20.

נִדָּה m. (ר. נִידָה) *a heap, mound*; so called perhaps from the waving and trembling motion of a heap of clay, mud, etc. Arab.

نَدَا a high mound, hill.—Only poetically of the waves of the sea heaped up like mounds, Ps. 33, 7 מִי הִיָּהָם *who heaped together as a mound the waters of the sea*; and so Josh. 3, 13. 16 *the waters rose (flowing backwards) in one heap*. Ps. 78, 13. Ex. 15, 8; comp. Ex. 14, 22 where in the same connection is הוּמָה a wall. Perh. Is. 17, 11, but see in נִידָה no. 2. Comp. Virg. Geor. 4. 316.

נִדָּה, see in נִידָה I.

\* נָדַב fut. יִדֵּב 1. i. q. Arab.

נָדַב to impel, to incite to any thing, kindr. with נָדָה. A. Schultens finds the primary idea of this root in *humidity, flowing moisture*; which is often transferred by the Orientals to express *liberality, munificence*; comp. נָדָה to be humid, moist, also to be liberal; נָדִי having moist hands, i. e. liberal, opp. to dry, avaricious; Schult. ad Hamas. p. 309-11, et ad Menken. Ep. I. p. 31 sq. Comp. Lette ad Cant. Deb. p. 19-23. But all this is doubtful.—Found only in the phrase כָּל-אִישׁ אֲשֶׁר יִדְּבֵהוּ *whomsoever his heart impels*, i. e. who acts willingly, of his own accord, Ex. 25, 2. 35, 21. 29.

2. Intrans. like Arab. נָדַב to impel oneself; and hence to be willing, liberal, generous; see נָדַיב and Hithpa.

HITHPA. 1. to impel oneself, to show oneself willing, to offer voluntarily, with inf. c. לָּ Neh. 11, 2. 1 Chr. 29, 5. 6. Spec. of soldiers to volunteer, Judg. 5, 2. 9, comp. Ps. 110, 3; so of those who volunteered for the sacred military service 2 Chr. 17, 16. Comp. for the same usage in Arabic A. Schult. ad Ham. p. 308.

2. to give willingly, to offer spontaneously, e. g. gifts to Jehovah, c. acc. 1 Chr. 29, 9. 14. 17. Ezra 1, 6. 2, 68. 3, 5.

Deriv. נָדַבָה, נָדַיב, נָדַיבָה, and the pr. n. נָדַב, נָדַיב, נָדַיבָה.

נָדַב Chald. ITHP. i. q. Heb. 1. to be willing, ready, for any thing, c. לָּ Ezra 7, 13.

2. to give willingly, to offer spontaneously, Ezra 7, 15. Inf. by Syriasm הִתְנַדְּבָה subst. *free-will offering*, v. 16.

נָדַב (spontaneous, liberal) *Nadab*, pr. n. a) A son of Jeroboam I, king of the ten tribes 954-952 B. C. 1 K. 14, 20. 15, 25. 31. b) The eldest son of Aaron, Ex. 6, 23. 24, 1. 9. 28, 1. Num. 3, 2. 4. 26, 60. 61. c) 1 Chr. 2, 28. d) 1 Chr. 8, 30. 9, 36.

נָדַבָה f. (r. נָדַב) constr. נָדַבָה; plur. נָדַבָה, constr. נָדַבָה.

1. *willingness, voluntariness, spontaneity*; whence בְּנָדַבָה Num. 15, 3.

Ps. 54, 8, and acc. נָדַבָה Deut. 23, 24. Hos. 14, 5, *spontaneously, voluntarily, with a willing mind*.

2. a *voluntary gift*, Ex. 35, 29. Ezra 1, 4, comp. v. 7; chiefly a *free-will offering, voluntary sacrifice*, opp. to a sacrifice in consequence of a vow (נָדַר), Lev. 22, 23 נָדַבָה הַעֲשֵׂה אִתּוֹ *as a free-will offering thou mayest offer it*. Ezra 3, 5. 8, 28. Ez. 46, 12. Plur. 2 Chr. 31, 14. Lev. 23, 38. Am. 4, 5. Metaph. Ps. 119, 108. [Ps. 110, 3 עֲמִידָה נָדַבָה *thy people are free-will offerings*, i. e. they present themselves a voluntary offering to God for the war.—R.

3. By impl. *liberality, abundance*, Ps. 68, 10 יָשַׁם נָדַבָה *plentiful rain, abundant showers*.

נָדַבָה (whom Jehovah impels, r. נָדַב) *Nebadiah*, pr. n. m. 1 Chr. 3, 8.

נָדַבָה Chald. m. (verbal Niph. r. נָדַבָה) *a layer of stones*, from the idea of joining; or *a wall*, i. e. the side of a room or house, once Ezra 6, 4. It has both of these significations in the Targums, as Ez. 46, 23. Zech. 4, 10.

\* נָדַר præt. not contr. נָדַרָה Is. 10, 31, נָדַרָה 22, 2. 33, 3; inf. נָדַר; fut. Aram. נָדַר Nah. 3, 7, and נָדַר Gen. 31, 40.

1. Trans. to move up and down, to and fro, e. g. to flap, as a bird its wings, Is. 10, 14.—Kindr. are נָדַר, נָדַרָה; comp. also Sanscr. *nat* to move, to be moved.

2. Intrans. to move oneself; hence to wander about, of a bird Prov. 27, 8. Is. 16, 2; of men Hos. 9, 17. Job 15, 23. Part. נָדַרָה a wanderer, fugitive, Is. 16, 3. 21, 14. Jer. 49, 5.

3. to flee, to flee away, Ps. 55, 8. 68, 13. Is. 10, 31. 22, 3; c. מִן, to flee from any one Nah. 3, 7. Ps. 31, 12. Hos. 7, 13; Is. 21, 15. Of a bird to fly away, Jer. 4, 25. 9, 9. Trop. of sleep Gen. 31, 40. Esth. 6, 1.—Arab. نَدَّ fugit, aufugit.

4. Causat. to make flee (see Hiph.) i. e. to remove, to put away; and hence by Syriasm to abominate, to abhor, see נָדַה. Syr. نَدَّ Pe. et Aph. abominatus est.

POAL נָדַרָה, to flee away, to fly away Nah. 3, 17.

HIPH. הִנִּיחַ to cause to flee, to chase away, Job 18, 18.

HOPH. pass. of Hiph. to be put to flight, to be chased away, fut. יִדָּר (יִדָּר) Job 20, 8. Also to be thrust away, part. מִדָּר by Chaldaism for מִדָּר, 2 Sam. 23, 6; but others read מִדָּר from r. נִיד.

HITHPO. to flee, Ps. 64, 9. See also in r. נִיד.

Deriv. מִדָּרִים, נִדָּה (נִידָה), perh. מִדָּר.

נָדַד Chald. to flee, præt. נִדָּה Dan. 6, 19. So in the Targums, but rarely.

נִדָּרִים m. plur. uneasy motions, tossings, of a sleepless person on his bed, Job 7, 4. R. נָדַד.

\* I. נָדָה in Kal not used, i. q. נָדַד, to flee, to recede. Syr. et Sam. id.

PIEL נָדָה, to remove, to put away, c. לָ Am. 6, 3; to thrust out, to cast out, Is. 66, 5.—With the Rabbins נָדָה signifies excommunication.

HIPH. to drive away, to seduce, 2 K. 17, 21 Cheth. וַיִּנְדָּה for וַיִּנְדָּה; in Keri וַיִּנְדָּה.

\* II. נָדָה obsol. root, i. q. Arab. نَدَا mid. Kesri, to be humid, moist; then to be liberal; see in r. נָדַב.—Hence נָדָן II, also

נָדָה m. a liberal gift, as the wages of prostitution, Ez. 16, 33.

נִדָּה f. (r. נָדַד no. 4) pr. abomination, i. e. uncleanness, impurity, Zech. 13, 1. מִי־הַנִּדָּה Num. 19, 9. 13. 20. 21, the water of uncleanness, i. e. water by which the unclean were purified, 31, 23.—Spec. a) filth, uncleanness, of the female menses Lev. 12, 2. 15, 19. 20; and hence of the menstrual discharge Lev. 15, 24. 25. 33. Ez. 22, 10. 36, 17. Concr. אִשָּׁה נִדָּה a menstrous woman, Ez. 18, 6. b) any unclean thing, an abomination, e. g. of idols or things pertaining to them, Ez. 7, 19. 20. 2 Chr. 29, 5. Ezra 9, 11. Lam. 1, 17. c) an abomination, abominable crime, e. g. incest Lev. 20, 21.

\* נָדָה, fut. יִדָּה, pr. to thrust, to impel, sc. forwards, from oneself; comp. kindr. דָּרָה and what is there said.

1. to thrust out, to expel, c. מִן 2 Sam. 14, 14. See Hiph.

2. to thrust forth, to impel, sc. an axe

into a tree, to strike an axe into a tree, c. עַל Deut. 20, 19.

HIPH. הִדְרִיחַ, fut. apoc. וַיִּדָּח 1. to thrust down, to cast down, Ps. 5, 11; c. מִן 62, 5.

2. to thrust out, to drive out, to expel, i. q. Kal no. 1, 2 Chr. 13, 9. So God the Israelites into other lands, Deut. 30, 1. Jer. 8, 3. 23, 3. 8. 29, 14. 18. 32, 37. 46, 28. Ez. 4, 13. Also to disperse a flock Jer. 23, 2. 50, 17.

3. to impel any one away, to seduce, absol. Deut. 13, 14. Prov. 7, 21; with מִן to seduce or draw away from any thing, Deut. 13, 6; וַיִּמְעַל יְהוָה v. 11.

4. to thrust evil upon any one, to bring upon, c. עַל 2 Sam. 15, 14; comp. Kal no. 2.

NIPH. נָדָה; part. נִדָּח, c. suff. נִדְּחוּ, נִדְּחָם, נִדְּחָהּ.

1. Pass. of Kal no. 2, to be thrust forth or out; Deut. 19, 5 if a man go with his neighbour into the forest to cut wood, וַיִּנְדָּחַהּ רֵדוּ בַּבַּרְזֶל לְבָרֶת הָעֵץ and his hand be thrust out with the axe (i. e. make a stroke with the axe) to cut down the tree.

2. Pass. of Hiph. no. 2, to be expelled, driven out, Jer. 40, 12. 43, 5. 49, 5; of a beast gone astray and wandering, Deut. 22, 1. PART. נִדָּח one expelled, an outcast, Is. 16, 3. 4. 27, 13. Jer. 49, 36; fem. 30, 17. Collect. masc. Deut. 30, 4. Neh. 1, 9, and fem. נִדְּחָה Mic. 4, 6. Zeph. 3, 19, outcasts, fugitives. With suff. נִדְּחוּ his fugitive, banished by him, 2 Sam. 14, 13. Also fem. נִדְּחָה of a flock dispersed and driven away, Ez. 34, 4. 16.—Trop. Job 6, 13 הוֹשִׁיעָה נִדְּחָה מִמֶּנִּי deliverance is driven from me. Arab. نَدَح V, id.

3. Pass. of Hiph. no. 3, to be impelled, seduced, Deut. 4, 19. 30, 17.

PUAL, to be driven forth, to be thrust out; Is. 8, 22 אֶפְלָה מִנְּדָה thrust forth to darkness; comp. Jer. 23, 12.

HOPH. part. מִדָּח driven up and down, chased, Is. 13, 14.

Deriv. מִדְּחָהּ.

נָדִיב m. (r. נָדַב) 1. willing, voluntary, ready, prompt, 1 Chr. 28, 21; more fully fully מְדִיב לְבוֹ of a willing mind Ex. 35, 5. 22. 2 Chr. 29, 31. Ps. 51, 14 רִיחָה נְדִיבָהּ a willing spirit. See נָדַב Kal and Hithp

2. *giving willingly*, of one's own accord, i. e. *liberal*, Prov. 19. 6. Hence

3. *generous, noble-minded, noble*, which in the mind of an Oriental is closely connected with liberality in giving; spoken of character and conduct, Is. 32. 5. 8. Prov. 17, 7. 26. Cant. 7, 2 בַּת נָדִיב *daughter of the noble*, i. e. herself noble, generous, comp. in בָּן no. 8. Plur. בָּתִּיבוֹת *generous, noble things*, Is. 32, 8.

Arab. نَدَبٌ to be generous, beautiful.

4. Trop. of noble birth; and as Subst. a noble, a prince, Ps. 107, 40. 113, 8. 118, 9. Prov. 25, 7. 1 Sam. 2, 8. Plur. Job 12, 21. 34, 18. Num. 21, 18. Ps. 47, 18. Also in a bad sense, a tyrant, Job 21, 28. Is. 13, 2. Comp. מִשְׁלָּטִים.

NOTE. In most of its significations this word accords with the synonymous נָגִיד, but the order is different. The one, נָדִיב, sets out from the idea of a willing and liberal mind, and is tropically used for nobility of birth; the other, נָגִיד, is primarily spoken of a leader and prince, and tropically of those good qualities which belong to his station.

נְדִיבָה f. (r. נָדַב) nobility; trop. elevated and happy state, excellency, Job 30, 15.

I. נֶדֶן m. sheath of a sword, 1 Chr. 21, 27. The etymology is uncertain; see in נִדְנָה note.

II. נָדָן m. (r. נָדָה) i. q. נָדָה, liberal gift, as the wages of prostitution, plur. c. suff. נִדְנָה Ez. 16, 33.—Cod. Ross. 409 has נִדְנָה for נָדָה

נִדְנָה Chald. m. a sheath; trop. of the body, as the sheath or envelope of the mind. Dan. 7, 15 *my spirit was grieved* in the sheath i. e. in my body. The same metaphor is used by Pliny, H. N. 7. 52 or 53: "donec cremato eo inimici remeanti animæ velut vaginam ademerint." So too a certain philosopher, who was slighted by Alexander the Great on account of his ugly face, is said to have replied: "corpus hominis nil est nisi vagina gladii, in qua anima reconditur;" see d'Herbelot Biblioth. Orientale p. 642. The word σαεῦος is used in the same way, Ælian H. An. 17. 11.

NOTE. The etymology both of נִדְנָה

and נֶדֶן I, is doubtful. I have formerly referred them to a root נָדַן as if i. q. Arab. لَدَن to be soft, flexible, as leather; but this is hardly tenable. With Fürst, we might assume a root נָדַן, to be hollow, deep, if this could but have a better foundation than Talm. חָסֶה נָדָה Pers. vase, Fr. tonneau.

\* נָדַה fut. יִנְהֶה Ps. 68, 3, and יִהָה Ps. 1, 4, to drive away, to disperse, to scatter as the wind scatters chaff, straw, smoke. Ps. 1, 4. 68, 3; to put to flight an enemy. i. e. to vanquish, metaph. Job 32, 13.—The primary idea is to thrust, to push; kindr. with הִנְהֶה, הִדְהֶה, q. v. Arab. نَدَف to urge on an animal. Eth. نَدَا to strike, to push.

NIPH. נָהָה pass. to be driven away, scattered, Is. 41, 2. Ps. 68, 3. נָהָה a leaf driven by the wind Lev. 26. 36. Job 13, 25. Inf. constr. הִנְהֶה Ps. 68, 3.

\* I. נָדַר fut. יִדַר, conv. וְיָדַר Gen. 28, 20. al. once וְיָדַר 1 Sam. 1, 11; to vow i. e. to promise voluntarily to give or do something; opp. אָסַר to bind oneself not to do, etc. In Phœnician is found the frequent formula: אִישׁ נָדַר i. e. devoting or consecrating a cippus, see Monumm. Phœn. Melit. 1, 1. Carth. 1, 2, 2, 3. al. Syr. نَدَر id.

Chald. Sam. id. Arab. نَدَرَ id. The primary idea is that of setting apart, consecrating, which is expressed in Heb. by the kindr. נָזַר. Arab. نَذَر includes both. Sept. εὐχόμεαι.—Constr. with acc. of thing, Num. 6, 21. נָדַר נָדַר to vow a vow Deut. 12, 11. Judg. 11, 39. 2 Chr. 15, 8. Jon. 1, 16; acc. impl. Num. 30, 11. Ecc. 5, 4. With dat. added, Gen. 31, 13. Deut. 23, 24; לַיהוָה Num. 21, 2. 30, 4. Judg. 11, 30. Sometimes the words of the vow are subjoined, with לְאָמַר Gen. 28, 20. 2 Sam. 15, 8; with וַיֹּאמֶר Num. 21, 2.

\* II. נָדַר i. q. Arab. نَدَر, to fall out, to drop down, as the grain from the winnowing-fork upon the threshing-floor. Hence Chald. אֲדַר threshing-floor.

נָדַר and נָדַר m. in pause also נָדַר, c. suff. נִדְרֵי; plur. נִדְרִים, constr. נִדְרֵי. R. נִדְרֵי I.

1. *a vow*, Gen. 28, 20. 31, 13. Num. 6, 21. 30, 10. 14. al. נָדַר נְדָרִים *to vow vows*, see in r. נָדַר I. נְדָרִים שָׁלַח נְדָרִים Ps. 22, 25, and נְדָרִים עָשָׂה Judg. 11. 39, *to pay or perform vows*.

2. *a thing vowed, votive offering or sacrifice*, Lev. 7, 16. 22, 18. 21. Deut. 12, 6.—Opp. נְדָבָה free-will offering.

נָהָה m. (r. נָהָה) *something eminent, ornamental, splendid*; once Ez. 7, 11 וְלֹא יִשָּׁרְרָה נָהָה nor shall aught splendid remain among them, i. e. all will be spoiled and plundered by the enemy. Sept. Cod. Alex. οὐδὲ ἀγαθὸς ἐν αὐτοῖς.—According to the Jewish intpp. *lamentation, wailing*, for נָהָה from r. נָהָה (form like קָנַח); but not suitably to the context.

\* נָהָה fut. יִנְהֶג 1. *to lead, to drive, to conduct*, Lat. *ago*; Sept. ἄγω, ἀπύγω, ἐπάγω, εἰσάγω, ἀνάγω. Arab. نَهَج to go, مَنَهَج way; Rabb. נהג to lead, to conduct, מְנַהֵג way, habit. Corresponding in the Indo-European tongues are

Gr. ἄγω, ἡγέομαι, Lat. *ago*, Pers. آختن. —Spec. a) *to lead out or drive a flock*, c. acc. Gen. 31, 18. Ex. 3, 1. 1 Sam. 23, 5. 30, 20; c. ב Is. 11, 6. Comp. Ps. 80, 2 *who leadest Joseph like a flock*. b) *to drive, to urge on*, e. g. horses or other animals in their course; absol. 2 K. 4, 24 וְלֶךְ דָּרְגוּ וְלֶךְ דָּרְגוּ *drive on, and go forward*. 9, 20 כִּי בִשְׂעוֹן יִנְהֶג for he driveth like a madman, furiously. Also נָהָה עֲגָלָה *to drive a wagon or cart* 2 Sam. 6, 3, c. ב 1 Chr. 13, 7; comp. Is. 11, 6. c) *to drive off, to carry away*, as beasts by violence Job 24, 3; *to lead away captives* 1 Sam. 30, 2. Is. 20, 4; and so Is. 60, 11. d) *to lead forth an army* 1 Chr. 20, 1. 2 Chr. 25, 11. e) *to lead one to a person or place* Cant. 8, 2. Lam. 3, 2; acc. impl. 1 Sam. 30, 22.

2. Intrans. *to lead on*, i. q. *to act, to conduct oneself*; comp. Arab. نَهَج to go, Germ. *sich aufführen*. So of a way of life, conduct; Ecc. 2, 3 וְלִבִּי יָדָה and my heart acted in wisdom, wisely; the clause being parenthetical.

PIEL. נָהָה fut. יִנְהֶג 1. i. q. Kal: a) *to drive a chariot* Ex. 14, 25. b) to

*lead a person, as God his people*, Is. 49, 10. 63, 14. Ps. 78, 52; men Ps. 48, 15; with an adjunct of place whither Deut. 4, 27. 28, 37. c) *to bring, to cause to come*, e. g. a wind Ex. 10, 13. Ps. 78, 26. d) *to lead off, to carry away*, Gen. 31, 26.

2. *to pant, to breathe hard, to moan*; Arab. نَهَج to pant from exhaustion by running. Syr. نَهَج id.—Nah. 2, 8 and her maidens moan as the voice of doves; comp. Is. 38, 14. 59, 11. Ez. 7, 16.

NOTE. Some refer the significations *to lead or drive*, and *to pant*, to different roots. But they stand nearly related, since *driving* and *panting* go together. Comp. הָהָה; also נָהָה, Syr. نَهَج, Eth. ንህ, to sigh; further נָהַק, Eth. ንህ, to be anxious, solicitous.

Deriv. מְנַהֵג.  
\* נָהָה a root not in use; Arab. نهد *to swell*, e. g. the female breasts; mid. Damm. *to be fleshy, large, beautiful*, as a horse, comp. Zech. 10, 3; نَهْد swelling breasts, a fleshy horse, something high.—Hence הוֹד q. v.

\* נָהָה *to wail, to lament*, (pr. to cry נָהָה, אָהָה.) Ez. 32, 18. Mic. 2, 4 נָהָה נָהָה *to wail a wailing*, i. e. to make lamentation. Syr. Ethiop. id.

2. *to cry, aloud, to proclaim*; whence NIPH. pr. *to be convoked, to come together, to assemble*, like Chald. אָהָה. Comp. נָהַק Niph. to assemble. 1 Sam. 7, 2 *all the house of Israel assembled themselves after Jehovah*, præg. for 'they all with one mind followed after Jehovah,' comp. הִלְכָה אַחֲרַי יְיָ, also מִלְא אַחֲרַי יְיָ. So the Targ. h. l. comp. the same formula Targ. Jer. 3, 17. 30, 21. Hos. 2, 16. 3, 3. 5.

Deriv. נָהָה, נָהָה; comp. נִי, נְהָה Chald. m. *light*, emphat. נְהָרָה Dan. 2. 22 Keri, the usual form in Chaldee. The Chethibh has נְהָרָה, as in Syr. نَهْر. R. נְהָה II.

נָהָה m. (r. נָהָה) in pause נָהָה, *a lament, elegy, song of wailing*, Jer. 9, 17 sq. 31, 9. 15. Am. 5, 16. Mic. 2, 4.

נָהָה f. part. Niph. from r. הָהָה, Mic. 2, 4. Prov. 13, 19. See הָהָה Niph. no



2.—Others here make it fem. of preced. art. *lamentation*; but less well.

נהיר, see r. נהור.

נהיר Chald. f. (r. נהר II) *illumination, wisdom*, Dan. 5, 11. 14. Syr. ܢܗܝܪ id.

\* נהל not used in Kal, prob. *to flow, to go*, like kindr. נהר I. Comp. נהל brook.—Hence

PIEL נהל fut. ינהל 1. *to lead, to conduct*, Ex. 15, 13. 2 Chr. 28, 15 *ינהלום and conducted them upon asses*. Ps. 23, 2 *על-מי מניחות ינהלני he leadeth me by or to still waters*. 31, 4. Is. 49, 10.—With the notion of care and protection Is. 51, 18; and hence

2. *to protect*, 2 Chr. 32, 22 (comp. הניח 1 Chr. 22, 18); *to provide for, to sustain*, Gen. 47, 17, comp. פלפל in v. 12.

HITHP. *to lead on, to go on*, Gen. 33, 14.—Hence

נהל m. 1. *pasture*, whither flocks are led forth, Is. 7, 19. So מדבר from דבר.

2. *Nahalol*, pr. n. of a city in Zebulun Judg. 1, 30; which in Josh. 19, 15 is called נהלל *Nahalal*.

\* נהם fut. ינהם, *to growl, to snarl*, the usual word applied to the noise of the young lion (פפיר) Prov. 19, 12. 20, 2; distinguished from roaring (שאג), although sometimes also attributed to the full-grown lion, Prov. 28, 15.—Trop. of the roaring of the sea Is. 5, 30; of the cry, *groaning*, of those who mourn (comp. הנהם), Ez. 24, 23. Prov. 5, 11.—The root is onomatopoeitic. Arab. and Syr. id. See under הנהם.

Deriv. the two following.

נהם m. *a growling, snarling*, of a young lion, Prov. 19, 12. 20, 2.

נהמה f. constr. נהמה, *roaring* of the sea, Is. 5, 30; *groaning* of the afflicted, Ps. 38, 9. R. נהם.

\* נהק fut. ינהק, *to bray*, spoken of the ass when hungry Job 6, 5; trop. *to cry out*, as wretched and famished persons, Job 30, 7.—Chald. and Arab. id. Kindred roots are נאק, אנה, אנה.

\* I. נהר fut. ינהרו, *to flow, to flow together*, Arab. نهر id. hence נהר river.

The verb is used in Heb. only trop. of a *confluence* of nations; Is. 2, 2 *ינהרו כל-הגוים and all nations shall flow unto it*. Jer. 31, 12. 51, 44; c. על Mic. 4, 1.

Deriv. מנהרה, נהר, נהר.

\* II. נהר *to shine, to be bright*; Chald. Syr. Samar. id. The same is נור, Arab. نار, q. v. comp. in lett. ה p. 238.—In Heb. only trop. *to brighten up, to be cheered, to rejoice*, strictly of a bright and cheerful countenance (comp. נהר lett. g), Ps. 34, 6. Is. 60, 5.

Deriv. נהרה, נהור, נהרו.

נהר m. (r. נהר I) constr. נהר; plur. נהרים constr. נהרי; also plur. נהרות (m. Ps. 93, 3), constr. נהרות

1. *a stream, current, flood*; Jon. 2, 4 *ונהר הסבבני and the floods (of the sea) surrounded me*; comp. ἀναυοῦ ὑέθηα Il. ζ', 245. Ps. 24, 2. Job 20, 17 *נהרי נהלי רבש ותמא the streams of the milk-and-honey brooks*.

2. *a stream, river*, Gen. 2, 10. 14. Job 15, 11. 22, 16. 40, 23. al. Arab. نهر, نهر, Syr. ܢܗܪ, id.—With gen. of region, as נהר מצרים *the river of Egypt*, the Nile, Gen. 15, 18; נהר גוזן *the river of Gozan*, the Chaboras, 2 K. 17, 6; נהרי כוש *the rivers of Ethiopia*, the Nile, Astaboras, Is. 18, 1. Zeph. 3, 10; נהרות בבל *the rivers of Babylon* the Euphrates with its canals, Ps. 137, 1; נהרות המשק 2 K. 5, 12. Also with the pr. n. of the river in the genit. as נהר פרת *the river Euphrates* Gen. 15, 18; נהר צבר *the river Chebar* Ez. 1, 1. 3. With the art. הנהר *the river καὶ ἔξοχῆ* so called, i. e. *the Euphrates*, Gen. 31, 21. Ex. 23, 31; more fully הנהר הגדול נהר פרת Gen. 15, 18. Deut. 1, 7. Josh. 1, 4; comp. 1 Chr. 5, 9. Deut. 11, 24; also poet. without the art. Is. 7, 20. Jer. 2, 18. Mic. 7, 12. Zech. 9, 10. Ps. 72, 8. Once the context requires נהר to be taken as *the Nile*, Is. 19, 5. In Ps. 46, 5 many understand Siloam, and not unaptly, since נהר is also used of smaller streams, as of the waters of Damascus 2 K. 5, 12, espec. Job 28, 11. A river is put as the emblem of abundance and prosperity, Is. 48, 18. 66. 12.

נהר m. (r. נהר I) a river, i. q. נהר, Arab. **نهر**. Hence dual נהרים the two rivers, Tigris and Euphrates, whence ארם נהרים Syria of the two rivers, i. e. Mesopotamia; see ארם.

נהר Chald. m. emph. נהרה, נהרה, a river, Dan. 7, 10; also **נור** **εξοχη**, the Euphrates, Ezra 4, 10. 16. 17. 20. 5, 3. 6, 6 sq. 7, 21. 25.

נהרה f. (r. נהר II) light, day-light, Job 3, 4. Arab. **نهار**.

\* **ניא** in Kal doubtful, Num. 32, 7 Cheth. see Hiph. no. 2; pr. to say no, to negative, like many other roots whose primary syllable is נא, נע, נה, as also the kindred בא, מה, לא, and transp. אן; e. g.

נחא to forbid, to hinder; **נחא** and **נחא**

id. **נחח** to repel; **נחח**, **נחח** beware;

**נחח** to deny, etc. transp. **נחח** and **נחח**, whence **נחח**, **נחח**, etc. Hence too r. **נחח** to negative, and part. **נחח** not, by changing liq. נ into ל. If a Semitic etymology be sought, we may find it perh. in r. **נחח** to nod, to shake the head, as a sign for no. But the syllables, ne, na, an, in, have the same force in the Indo-European tongues; see in **נחח** p. 23. Thesaur. p. 859.

HIPH. **נחח** 1. to deny, to refuse; fut. with א dropped **נחח** Ps. 141, 5; where 36 Mss. read in full **נחח**.

2. to disallow, to hinder; Num. 30, 6 **נחח** **אחיה** **אחיה** if her father held her back. v. 9. 12. With **נחח** to hinder from, to avert, to dissuade from any thing, Num. 32, 7; **נחח** v. 9.

3. to bring to nought, to render vain, Ps. 33, 10.

Deriv. **נחח**.

\* **נוד** fut. **נוד** to sprout, to germinate. The primary idea is that of gushing forth, boiling up, a power contained in the syllable נד and in the roots springing from it, as **נוד**, **נוד**, **נוד**; and trop. either in the notion of sprouting, as **נוד**; or in that of uttering, as **נוד**, Eth. **נוד**, Arab. **نود**; or also in that of rising above, being higher, as **נוד**, Conj. VIII emi-

nuit, **نود** extulit, accrevit.—In Kal only trop. a) Of men as flourishing in a green old age, Ps. 92, 15. b) Of wealth, to grow, to increase, Ps. 62, 11. c) Of the mouth, as sprouting with, putting forth words, etc. Prov. 10, 31.

PIL. **נוד**, to cause to sprout, to produce, Zech. 9, 17.

Deriv. **נוד**, and pr. n. **נוד**, **נוד**.

**נוד** Is. 57, 19 Cheth i. q. **נוד** q. v.

\* **נוד** fut. **נוד** 1. Engl. to nod, i. e. to move up and down, to and fro, to be shaken; comp. kindr. **נוד**. Arab. **نود** mid. Waw id. Syr. **نود** to be moved, shaken, terrified. Sanscr. **نود** to agitate.—Of a reed shaken by the wind 1 K. 14, 15.

2. to be driven about, to wander, to be a fugitive, e. g. a bird Prov. 26, 2; a person, Jer. 4, 1. Gen. 4, 12. 14. Ps. 56, 9. Also to flee Ps. 11, 1. Jer. 49, 30.—Trop. Is. 17, 11 **נוד** **נוד** the harvest fleeth; here **נוד** is 3 pers. præt. like **נוד**; but see **נוד** subst.

2. With a dat. to pity, to commiserate, as signified by the motion of the head, comp. Job 16, 4. 5. Hence a) to comfort, to console the afflicted, Ps. 69, 21; with ל of pers. Job 2, 11. 42, 11. Is. 51, 19. Jer. 16, 5. Nah. 3, 7. al. b) to deplore, to bemoan the dead, Jer. 22, 10. Syr. **نود** sorrow.

HIPH. **נוד** 1. Causat. to cause to wander, to drive out, 2 K. 21, 8. Ps. 36, 12.

2. i. q. Kal to move, to shake, to nod with the head (**נוד**) in scorn, Jer. 18, 16.

HOPH. part. **נוד** 2 Sam. 23, 6 shaken out, thrust out. But R. Ben Asher has **נוד**, from r. **נוד** q. v.

HITHPAL. **נוד** 1. to be moved to and fro, to reel, of the earth Is. 24, 20; to shake oneself, i. e. one's head in scorn Jer. 48, 27.

2. to bewail, to bemoan, Jer. 31, 18.

Deriv. **נוד**, **נוד**, **נוד**.

**נוד** Chald. to flee, Dan. 4, 11.

**נוד** m. (r. **נוד**) 1. flight, wandering, Ps. 56, 9.

2. Nod, pr. n. of the region to which Cain fled, Gen. 4, 16.

נֹדָב (nobility) *Nodab*, pr. n. of a son of Ishmael, 1 Chr. 5, 19. R. נֹדָב

\* נֹדָה obsol. root, Arab. نَادَا to be high, lofty, tall, as an edifice, the neck and head of a camel, a plant, or the like. Trop. of honour and dignity, to be high-minded; see examples from the Arab. in Thesaur. p. 860.—Hence נָה.

\* נָה i. q. נָהָה 1. to sit, to rest, to remain tranquil; Hab. 2, 5 נָהָה הַהִיר וְלֹא יִנָּה the proud man, he resteth not, he cannot live in peace and quiet, but seeks tumult and war. Also to dwell, see נָהָה, נָהָה.

2. to be decorous, becoming, for the connection of which with the idea of sitting, see under נָהָה Pil.

HIPIH. to decorate with praises, to celebrate. Ex. 15. 2 נָהָהוּ, Sept. δοξάζω αὐτόν, Vulg. glorificabo eum.

Deriv. the two following and נָהָה.

נָהָה m. constr. נָהָה, c. suff. נָהָה, נָהָה. R. נָהָה.

A) Adj. 1. inhabiting, dwelling, fem. נָהָה, cstr. נָהָה. Ps. 68, 13 נָהָה בֵּיתָהּ the dweller in the house, i. e. a matron who remains at home, οἰκοῦστος Tit. 2, 5.

2. becoming, i. e. comely, f. נָהָה Jer. 6, 2.

B) Subst. seat, only poet. 1. a dwelling, habitation, home, e. g. of men Is. 27, 10. 33, 20. Job 5, 3. Jer. 10, 25. 50, 44; of God Ex. 15, 13. 2 Sam. 15, 25. Jer. 25, 30. Of animals, den, Is. 34, 13. 35, 7.

2. a pasture, where flocks and herds remain, lie down, and rest; once in prose, 1 Sam. 7, 8; elsewhere poet. Hos. 9, 13. Job 5, 24; with genit. נָהָה בָּצֵן Is. 65, 10; נָהָה גְּמֵלִים Ez. 25, 5; נָהָה רְעִים Jer. 33, 12. Plur. Jer. 23, 3. For plur. constr. the form נָהָה is used, see in נָהָה.

נָהָה f. (r. נָהָה) A) Adj. f. inhabiting, comely, see נָהָה A.

\* B) Subst. i. q. נָהָה B, seat, dwelling, home, of men Job 8, 6; of flocks and herds, pasture, plur. Zeph. 2, 6.

\* נָהָה fut. נָהָה, conv. נָהָה Ex. 10, 14.

1. to rest, i. e. to set oneself down, to settle down in any place for rest. The primary idea is to breathe, to take breath, הָשִׁיב רֵיחַ, comp. kindr. Arab. — I, II, IV, X, requievit, quievit. pr.

to draw breath. From the same primary idea comes Germ. *ruhen* (ruchen), and from the same root also *riechen* (Low Germ. *ruken*, *rüken*, comp. *ruhen* to desire). Arab. نَاخ spec. to kneel down, of a camel, Conj. IV causat. مَنَاحٌ place for a camel to kneel down. Syr. and Chald. i. q. Heb. Eth. זָוַח to respire, to rest, comp. under נָהָה.—Spoken e. g. of the sole of one's foot Josh. 3, 13; of an army Is. 7, 2. 2 Sam. 21, 10 (Arab. نَاخ IV to encamp); of a flight of locusts or flies Ex. 10, 14. Is. 7, 19. Also of things, as the ark of Noah Gen. 8, 4; of the ark of the covenant Num. 10, 36. Constr. absol. Num. 1. c. with נָהָה Ex. 1. c. עַל of place Gen. 8, 4. Is. 7, 2. Metaph. of the divine Spirit descending and resting upon any one, c. עַל Num. 11, 25. 26; comp. no. 2. c.

2. to rest, to be at rest; absol. of men and beasts Ex. 23, 12. Deut. 5, 14. Job 3, 26. Is. 57, 2; of God Ex. 20, 11; the earth Is. 14, 7. So of the rest of death Prov. 21, 16. Job 3, 17. Dan. 12, 13. Impers. לִי רֵיחַ there is rest to me, i. e. I rest, I have rest, Job 3, 13. Is. 23, 12. Neh. 9, 28.—Spec. a) to rest from labour, i. q. שָׁבַח, Ex. 20, 11. 23, 12. Deut. 5, 14. b) Also from vexation and calamities Is. 14, 7. Job 3, 26; c. מִן Esth. 9, 22. c) i. q. to reside, to abide; Ecc. 7, 9 anger resteth (dwells) in the bosom of a fool. Prov. 14, 33. Ps. 125, 3 the sceptre of the wicked shall not abide upon the lot of the righteous. So of the divine Spirit, which rests or abides on any one, c. עַל 2 K. 2, 15. Is. 11, 2; of God's hand Is. 25, 10. d) to be quiet, silent, i. e. to rest or cease from speaking, 1 Sam. 25, 9; with לֵב q. d. to bear in silence, to look on, Hab. 3, 16.

HIPIH. has a twofold form and signification.

A) הִנִּיחַ fut. הִנִּיחַ 1. to set down, to put down one in any place, with acc. and אֵל, Ez. 37, 1. 40, 2; to let down the hand Ex. 17, 11; to let fall upon, to lay upon any one sc. blows, a scourge, Is. 30, 32; also הִנִּיחַ בְּרִכְהָ אֵל Ez. 44, 30. Metaph. הִנִּיחַ הַמָּהוּ בְּ אַנְגֵר, i. e. to satiate it, on any one Ez. 5, 13. 16, 42. 24, 13. Zech. 6, 8.

2. to cause to rest, c. dat. to give rest to any one Is. 28, 12. 14, 3. Often of Jehovah, who is said to give his people rest, i. e. the quiet possession of the promised land, Ex. 33, 14. Josh. 1, 13. 15. Deut. 3, 20. 12, 10 מְבַלֵּאֵיבְרַחֵם וְהַנִּיחָה לָכֶם מִכָּל־אֹיְבֵיכֶם and he shall give you rest from all your enemies round about. 25, 19. Josh. 21, 44. al. Comp. in N. T. καταπαύω, καταπαύσις.

НОН. הוּנַחַת impers. rest is given, c. dat. Lam. 5, 5; pass. of Hiph. no. 2.

B) הַנִּיחָה, fut. הַנִּיחָה, apoc. וְנִיחָה; part. הַנִּיחָה; like הוּסַיָהּ from הוּסַיָהּ, לִיָּן from לִיָּן, and the noun מְשׁוּט i. q. מְשׁוּט from מְשׁוּט; see Heb. Gr. § 71, note 9.

1. to set or put down, to lay down, to deposit in any place, with אָל or בָּ of place, e. g. stones Josh. 4, 3. 8; a corpse in the grave 1 K. 13, 29-31. Spec. to lay up for safe-keeping. Ex. 16, 34. Ez. 42, 14. 44, 19; before Jehovah Ex. 16, 33. 34. Num. 17, 22. Deut. 26, 4. 10. 1 K. 8, 9. Also to place, to set, as an image Is. 46, 7. 2 K. 17, 29; a table 2 Chr. 4, 8; a people or troops in another land, to transfer, Is. 14, 1. Ez. 37, 14. 2 Chr. 1, 14. הַנִּיחָה בְּמִשְׁמַר to put in ward, custody, Lev. 24, 12. Num. 15, 34. Also stronger, to cast or throw down, Num. 19, 9. Is. 28, 2 הַנִּיחָה לְאָרְצָךְ בְּיָד he casteth it to the ground with might. Am. 5, 7. Ez. 22, 20.

2. to cause to rest, to quiet, to pacify. Ecc. 10, 4 הַנִּיחָה הַגְּדֹלִים וְהַגְּדֹלִים הַנִּיחָה (hinders) great offences. Hence a) to give rest to any one, i. e. to let rest, to leave in quiet, to let alone, c. acc. הַנִּיחָה אֹתִי let me alone that, i. e. suffer me, Judg. 16, 26. Esth. 3, 8. Often c. dat. הַנִּיחָה לִי 2 K. 23, 18. Hos. 4, 17; also with ו c. fut. Ex. 32, 10. 2 Sam. 16, 11 הַנִּיחָה לוֹ וְיִקְלַל let him alone that he may curse, let him curse. b) With acc. of pers. and inf. c. לְ, to permit or suffer one to do any thing, pr. to let him alone that he may do it. Ps. 105, 14; with dat. of pers. Ecc. 5, 11 לֹא יִשְׁן לוֹ אֲרִיבָה לֹא יִשְׁן לוֹ doth not suffer him to sleep. pr. does not leave him in quiet so as to sleep. 1 Chr. 16, 21. Comp. the verbs נָשַׁט and נָתַן in the sense of conceding, permitting, construed in the same manner.

3. to let, to leave, Sept. ἀφίημι, καταλείπω, in various senses: a) i. q. to let

remain, to leave behind in any place, Gen. 42, 33. Deut. 14, 28. Josh. 6, 23; e. g. a people in a land Judg. 3, 1. 2 Sam. 16, 21. 20, 3. Jer. 27, 11; of a thing Gen. 39, 16. b) to leave remaining, Ex. 16, 23. Lev. 7, 15. With acc. of thing and dat. of pers. to leave behind to any one, to bequeath to one's heirs, Ps. 17, 14. Ecc. 2, 18; so Is. 65, 15. c) to leave or give over to any one, Ps. 119, 121. d) to let leave off; as הַנִּיחָה יָד מִן to let the hand rest, i. e. to withdraw it from any thing, Ecc. 7, 18. 11, 6. e) i. q. to forsake, to abandon, Jer. 14, 9. Ecc. 10, 4.

НОН. הַנִּיחָה to be set down, placed, Zech. 5, 11 (comp. the Chald. form הַנִּיחָה Dan. 7, 4). Part. מְנֻחָה something left vacant, vacant place, Ez. 41, 9. 11.

Deriv. הַנִּיחָה: הַנִּיחָה, מְנֻחָה, נְחָה, נְחָה, מְנַחֵה, מְנַחֵה, נְחָה, וְנִיחָה, and the pr. names נַח, נִיחָה, מְנַחֵה. Also the two following:

נָחַח m. 1. rest, quiet, Esth. 9, 16. 17. 18; c. suff. נִיחָה 2 Chr. 6, 41.  
2. Noah, pr. n. see נִיחָה.

נְחָה (rest, r. נִיחָה) Nohah, pr. n. of a son of Benjamin, 1 Chr. 8, 2.

\* נָחַט to be moved, to quake, i. q. מוּט, once Ps. 99, 1; Sept. σαλευθήτω ἡ γῆ, Vulg. moveatur terra; and so Syr. and Chald. Kindr. is Arab. نالت vacillavit in incessu.

נְחִיחָה (r. נִיחָה) in Cheth. for pr. n. נִיחָה Naiioth in Keri, 1 Sam. 19, 18. 19. 22. 23. 20, 1.

\* נָחַל Chald. PA. נַחַל, i. q. נַחַל, to soil to foul. Hence

נְחָלִי Chald. f. Ezra 6, 11, and

נְחָלִי Dan. 2, 5. 3, 29; a dunghill. Dan. 2, 5 and your houses shall become dunghills, i. e. sinks, cloacæ; comp. 2 K. 10, 27.

\* נָחַם to slumber, to fall asleep from weariness and lassitude, and thus differing from נָשַׁן to sleep. The primary idea seems to be that of nodding, like Gr. νυστάζω, which the LXX put for it. —Of watchmen, guards, Ps. 121, 3. 4. Is. 5, 27. Trop. of inactive and slothful leaders. prophets, Nah. 3, 18. Is. 56, 10. Ps. 76, 6 נָמּוּ שְׁנָתָם they sleep their sleep, are fallen asleep, perish.—Syr. نَح id.

Contra Arab. **נָאֵם** signifies to sleep, and **וַסֵּן** to slumber.

Deriv. **הַנְּיָמָה**, pr. n. **רְנוּם**, and

**נְרָמָה** f. *slumber, light sleep*, Prov. 23, 21.

\* **נִרְןָ** not found in Kal; Hiph. fut. **רִנְיָן**, *to sprout, to put forth, subolescere*. Ps. 72, 17 Cheth. **רִנְיָן שָׁמֹר** *so long as the sun endures shall his name flourish*. In Keri, Niph. **רִנְיָן** *shall be spread abroad*. Sept. *διαμενέῖ*. Hence **רִיָן**, **רְנוּן**, also

**נִרְןָ** pr. Syr. and Chald. *a fish*, so called from its prolificness, see the root. In Heb. *Nun*, pr. n. of the father of Joshua, Ex. 33, 11. Num. 11, 28, and so constantly in the book of Joshua. Sept. everywhere *Navή*, obviously from an error of the earliest copyists (*NATH* for *NATN*). From the forms *Navή* and *Navβt* found in some Mss. (see Holmes,) we may gather that later transcribers supposed this *Navή* to be the pronunciation, according to *Itacism*, of the Hebrew **נָבִיא**.—Once **נִרְןָ** id. 1 Chr. 7, 27.

**נוֹס** fut. **רְנוּם**, conv. **רְנָם**; inf. constr. **לָנוּם**, **לָנוּם**.

1. *to move swiftly, to haste, to fly*; the radical idea being that of *flying*, (comp. *to fly* and *to flee*,) although this again is itself secondary, coming from the idea of *radiating, glittering*; see under **נוֹרָן**, and comp. Schroeder Origg. Heb. p. 150.—Spoken of the rapid course, flight, of a horse and his rider; Is. 30, 16 **וְהָאֲמָרוּ לֹא כִי עַל-סוּסִים** *but ye say, 'No, for we will fly on horses;'* therefore shall ye *flee*; parall. **עַל-קַל נִרְבֵּב**. There is here a paronomasia arising from the double meaning of the verb **נוֹס**.

2. *to flee*, similar to **בָּרַח** with which it is often coupled; though sometimes put absol. *to flee away, to escape*, as Am. 9, 1 **לֹא רְנוּם לָהֶם נֹס** 1. Jer. 46, 6. Spoken of single persons, and also of nations, armies, Judg. 7, 22; also of things which flee away, e. g. waves Ps. 104, 7. 114, 3; sorrow Is. 35, 10. 51, 11; vigour Deut. 34, 7. So Cant. 2, 17 and 4, 6 in describing the evening: **נָסוּ הַצִּלְלִים** *the shadows flee*, i. e. become

lengthened, as it were flee from us and are lost. Once **נָס לוֹ**, Fr. *il s'enfuit*, Is. 31, 8; see in **לָ** A. 3. b.—The pers. or thing *from* which or *through* fear of which one flees, is put after **מִפְּנֵי** Ex. 4, 3. Num. 10, 35. Josh. 10, 11. al. **מִן** Is. 24, 18. Ps. 104, 7; **לְפָנַי** Deut. 28, 25. Josh. 7, 4. 1 Sam. 4, 17; once **לָ** Num. 16, 34, comp. in **לָ** A. 3. e. The place *whither* one flees is put with **אֶל** Deut. 19, 5. 1 K. 2, 28; **לָ** 2 K. 8, 21. Jer. 15, 16; acc. with **ה** loc. Gen. 39, 12. 18. 2 K. 14, 19; acc. simpl. 2 K. 9, 27. With **עַל** of pers. *to flee to any one for help*, Is. 10, 3.

PIL. **נוֹסֵם** *to impel*; Is. 59, 19 *as a confined stream* **בוֹ יְהוָה נֹסְסָה** *which the wind of Jehovah drives onward*.

Hiph. **הִנְיָם** 1. Causat. of Kal no. 2, *to cause to flee*, Ex. 9, 20; *to put to flight*, Deut. 32, 30.

2. *to place in safety, to secure*, with acc. of thing, Judg. 6, 11.

Hithpal. **הִהְנוּסֵם** *to betake oneself to flight, to flee*, Ps. 60, 6; so the ancient versions, but see in **נָס** II.

Deriv. **רְנוּם**, **מְנוּסָה**, pr. n. **רְנוּם**.

\* **נוֹעַ**, also **נוֹעֵ** as inf. absol. Is. 24, 20. Ps. 109, 10, but also constr. Is. 7, 2.

1. *to nod, to waver, to reel*, to move to and fro unsteadily, Gr. *νεῖω*, Germ. *nicken*. Chald. id. but rarely; Arab. **نَاع** mid. Waw, *to be moved*; II. *to move to and fro, to make wave*, as the wind a bough, etc.—Spoken: a) Of drunken persons, *to reel, to stagger*, Is. 29, 9. Ps. 107, 27; and hence of the earth Is. 24, 20; of the blind, Lam. 4, 14; one's paths Prov. 5, 6. b) Of a tremulous motion, *to tremble*, e. g. as leaves agitated by the wind Is. 7, 2; also of persons or things moved with fear, *to quake*, Is. 6, 4. 19, 1. Ex. 20, 18. c) Of the tremulous motion of any thing suspended in the air, *to vibrate, to waver, to sway to and fro*, as of miners suspended in the pits, Job 28, 4 **רָבִי מֵאֲנוֹשׁ קָבִי** *they hang down far from the dwellings of men, and swing to and fro*. So of a tree, *to wave over other trees*, metaph. for to rule over them, Judg. 9, 9. 11. 13. d) Of the lips of a person speaking softly, *to move, to vibrate*, 1 Sam. 1, 13.

2. *to wander about*, comp. **נוֹד** and **נוֹד**; Am. 4, 8. 8, 12. Lam. 4, 14. 15. Jer. 14

10. Ps. 109, 10. Gen. 4, 12 נָדַד אֶת אֶתְנַחֵשׁ א *wanderer and a fugitive*.—Causat. *to cause to wander to and fro*, 2 Sam. 15, 20 Cheth.

NIPH. pass. of Hiph. *to be shaken*, as a tree in order that its fruit may fall, Nah. 3, 12; in a sieve, *to be sifted*, Am. 9, 9.

HIPH. הִנִּיחַ 1. *to move to and fro, to shake*, e. g. in a sieve, *to sift*, Am. 9, 9; the hand, as a gesture of scorn, *to wave*, Zeph. 2, 15. More frequent in this sense is the phrase הִנִּיחַ רֹאשׁ *to move the head to and fro, to nod or wag the head*, Sept. κινῶν τὴν κεφαλὴν, Vulg. *movere caput*, a gesture of scorn, insult, contumely; prob. not the shaking of the head, the usual token of denial, refusal; but a continued nodding *to or at* any one, which, although a usual sign of assent and approval, may also imply assent and joy in one's adversity and calamity; just as the clapping of hands implies not only assent and approbation, but also scorn; comp. Lakemacher Observv. VII. p. 56 sq. Thesaur. p. 865. Ps. 22, 8 *all they that see me laugh me to scorn, they gape with the lips*, הִנִּיחוּ רֹאשׁ *they nod the head*. 109, 25; with עַל of pers. Lam. 2, 15; אָדָּרְרִי Is. 37, 22. 2 K. 19, 21. Here too some refer הִנִּיחַ בְּכִיף רֹאשׁ *to nod with the head*, ב (בְּכִיף) here marking the instrument, Job 16, 4; but it seems here rather to imply pity. Yet הִנִּיחַ בְּרֹאשׁ implies insult, Jer. 18, 16; comp. 48, 27. Ps. 44, 15. Eccus. 13, 7. Matt. 27, 39.—Also *to move*, i. q. *to disturb*, to disquiet, e. g. one's bones, 2 K. 23, 18.

2. Causat. of Kal no. 1. a. b, *to cause to reel or stagger*; Dan. 10, 10 *lo! a hand touched me* וְהִנִּיחָנִי עַל-בְּרָכָי וְכַפּוֹת יָדַי *and made me reel (stand reeling and trembling) upon my knees and the palms of my hands*.

3. Causat. of Kal no. 2, *to cause to wander about*, πλάω, Num. 32, 13. Ps. 59, 12. 2 Sam. 15, 20 Keri.

Deriv. מְנַנְנֵימָה and pr. n. נֹרָה.

נוֹרָה (with whom Jehovah convenes, r. נָדַד) *Noadiah*, pr. n. a) m. Ezra 8, 33. b) f. Neh. 6, 14.

נוֹרָה \* 1. *to lift up, to elevate*, see נוֹרָה, נִפְתָּה. Arab. نَاف I, IV, intrans. *to be high, lofty*; نَوْفٌ the highest part of a camel's hump. Hence

2. *to lift up the hand repeatedly, to move or wave the hand up and down*, see Hiph. Spec. *to sprinkle*, which is done by such a motion, with two acc. Prov. 7, 17 נִפְתִּי מִשְׁכְּבִי מֵרַח *I have sprinkled my bed with myrrh*. Comp. Hiph. no. 3, and נִפְתָּה.—More freq. is

HIPH. הִנִּיחָה, inf. הִנִּיחָה, once by Chald. הִנִּיחָה Is. 30, 28.

1. *to lift up repeatedly, to move or wave up and down*, Sept. αἶψα, ἐπαιγω. Spec. a) הִנִּיחָה יָד *to wave the hand*, as one beckoning Is. 13, 2; *to shake the hand or fist*, e. g. in threatening Is. 11, 15. 19, 16. Zech. 2, 13 (עַל); for punishment, c. עַל Job 31, 21. So of the hand as applied for soothing, healing, c. עַל 2 K. 5, 11. Comp. κατασιῶ τὴν χεῖρα, Syr. اَلنَّفَّ اَلنَّوْفَ Acts 13, 16. 19, 33; comp. 12, 17. b) *to lift up and shake, or wave*, e. g. an iron tool, a sickle, upon any thing, i. e. *to apply an iron tool, sickle, to any thing*, Sept. ἐπιβάλλω, c. עַל Ex. 20, 25. Deut. 23, 26. 27, 5. Josh. 8, 31.

2. *to move to and fro, to shake, to wave*, spoken of a motion not necessarily up and down, but also from side to side, e. g. of a saw Is. 10, 15; a sieve, *to sift*, Is. 30, 28. Chald. נוֹרָה and נִפְתָּה, Eth. 𐩧𐩣𐩪, to sift.—Spec. of a certain ceremony in sacrifices, by which portions of the victims or offerings, before being placed upon the altar, were *waved to and fro*, as if to show and present them on every side. Lev. 7, 30 *the fat with the breast shall he bring, and the breast shall be waved before Jehovah* לָפָנַי יִרְוַח אֹהֶל הַנִּיפָה אֹהֶל הַנִּיפָה לְפָנַי יִרְוַח *for waving it with a waving before Jehovah*. 8, 27. 29. 9, 21. 10, 15. 14, 12. 24. 23, 11. 12. 20. Ex. 29, 24. 26. Num. 5, 25. 6, 20. Joined also with the rite of *elevating*, or the *heave-offering*, הֲרִימָה, Ex. 29, 27. Lev. 7, 34; between which rites the Rabbins justly distinguish thus, viz. that the *heave-offering* is presented with a motion up and down, and the *wave-offering* with a motion from side to side; see Carpzov. Appar. p. 709 sq. In the case of living victims and in the consecration of the Levites, the *waving* would seem to have consisted in leading them about to and fro, Num. 8, 11-21. Saadias renders well, in re-

spect to offerings, by **חָרַקְתָּ תְּחִיבָא** *agitando agitavit*; and, of living victims and persons by **רָפָה רָפָה** *circumduxit circumducendo*. Among the Romans the *porrectio* was a similar rite; as also the *elevation* of the host (*monstratio*) in the Latin church.—Rarely of offering in general, Ex. 35, 22.

3. i. q. Kal no. 2, *to sprinkle, to scatter*, as God the rain, Ps. 68, 10.

Hiph. **הִרְפָּה** pass. of Hiph. no. 2, Ex. 29, 27.

Pil. **הִרְפָּה** i. q. Hiph. no. 1, *to shake* the hand or fist *at any one*, as a gesture of threatening, c. acc. Is. 10, 32.

Deriv. **הִרְפָּה**, **הִרְפָּה**, **הִרְפָּה**, and

**הִרְפָּה** m. *elevation, height*, see r. **הִרְפָּה**. Ps. 48, 3 *beautiful for elevation is mount Zion*, i. e. it rises gracefully.—But **הִרְפָּה** Memph. is of Egyptian origin, q. v.

\* **הִרְפָּה** 1. Pr. *to send out rays, to sparkle*,

as Arab. **نَاص** mid. Waw; comp. **הִרְפָּה** and **הִרְפָּה** a spark. Hence

2. Trop. *to flourish*, see Hiph.

3. Trop. *to fly, to flee*, as in kindr. **הִרְפָּה**. The idea of *sparkling, radiating*, is often transferred to other kinds of swift tremulous motion; comp. **הִרְפָּה** sons of the lightning, i. e. swift birds of prey; also **הִרְפָּה** no. 2, 3; Lat. *micare, emicare*; see Schroeder Origg. Heb. p. 144.—So perh. Lam. 4, 15 **הִרְפָּה** *they flee away and wander*; but see in **הִרְפָּה** no. 1.

Hiph. **הִרְפָּה** *to flourish*, Cant. 6, 11, 7, 13. In Targg. **הִרְפָּה** id.

NOTE. The nouns **הִרְפָּה**, **הִרְפָּה**, **הִרְפָּה** are derived from the kindred verb **הִרְפָּה** q. v.

**הִרְפָּה** f. (r. **הִרְפָּה**) a *wing-feather, pinion*, Ez. 17, 3, 7. Job 39, 13.—For the form **הִרְפָּה** Lev. 1, 16 see below in its order.

\* **הִרְפָּה** a doubtful root, prob. i. q. **הִרְפָּה** *to suck*; whence fut. Hiph. **הִרְפָּה** and **הִרְפָּה** *she suckled him*, Ex. 2, 9. But a very slight change of the vowels gives **הִרְפָּה**, from **הִרְפָּה**.

\* **הִרְפָּה** obsol. root, *to shine*, i. q. **הִרְפָּה** II. Arab. **نَار** mid. Waw, id. **نَار** fire, **نور**

and **نور** light. Syr. **نور** fire, Sam. **נור** id.

Deriv. **הִרְפָּה**, **הִרְפָּה**, **הִרְפָּה**, pr. n. **הִרְפָּה**.

**הִרְפָּה** Chald. f. emphat. **הִרְפָּה**, *fire*, Dan. 3, 6. 11. 15. 17. 27. 7, 9. al.

\* **הִרְפָּה** i. q. **הִרְפָּה**, *to be sick, ill at ease*, once trop. of the mind Ps. 69, 21. Syr. **نور** id. Gr. *νόσος, νόσος*.

\* **הִרְפָּה** fut. **הִרְפָּה**, apoc. **הִרְפָּה** Is. 63, 3, conv **הִרְפָּה** 2 K. 9, 33.

1. *to leap for joy, to exult, to spring*. The primary idea is that of *sparkling, flying out*, so that **הִרְפָּה** with the sibilant softened is kindr. with **הִרְפָּה**, **הִרְפָּה**, **הִרְפָּה**. Arab. **نور** to leap, to spring. has a wide usage; see Thesaur. p. 868.

2. Of liquids, *to leap forth, to spout, to spirt, to be sprinkled*, with **הִרְפָּה**, **הִרְפָּה**, *on, upon any thing* Lev. 6, 20 [27]. 2 K. 9, 33; also Is. 63, 3.

Hiph. **הִרְפָּה**, fut. **הִרְפָּה**, conv. **הִרְפָּה**. 1. *to cause to leap for joy, to cause to exult, to make rejoice*, with acc. and **הִרְפָּה** *in or because of any thing*; Is. 52, 15 **הִרְפָּה** *so shall he cause many nations to rejoice in himself*; comp. **הִרְפָּה**. Sept. *οὕτω θανατώσονται ἑαυτοὺς πολλά ἐπ' αὐτοῦ*.—Gr. Syr. Vulg. Luth. Engl. *so shall he sprinkle many nations*, see no. 2, i. e. my servant the Messiah shall make expiation for them; but this accords less well with the parallel verb **הִרְפָּה**.

2. *to sprinkle*, e. g. water, blood, also oil Lev. 8, 11; c. **הִרְפָּה** Ex. 29, 21. Lev. 5, 9, 8, 30. Num. 8, 7; **הִרְפָּה** *towards* Lev. 14, 51; **הִרְפָּה** Lev. 16, 14; **הִרְפָּה** ib. et v. 15; **הִרְפָּה** Lev. 4, 6. 17. Acc. impl. Num. 19, 18. 19.

Deriv. **הִרְפָּה** pr. n.

**הִרְפָּה** m. see in r. **הִרְפָּה** Niph. p. 274.

**הִרְפָּה** m. (r. **הִרְפָּה**) constr. **הִרְפָּה**, *one consecrated, devoted, spoken of persons*.

1. a *Nazarite*, a species of ascetics among the Hebrews, who bound themselves by a vow to abstain from certain things (see the law Num. 6, 2 sq.) Am. 2, 11. 12; more fully **הִרְפָּה** *consecrated to God*, Judg. 13, 5. 7. 16, 17. So **הִרְפָּה** *the vow of a Nazarite* Num. 6,

2.—From the Nazarite, who left his locks unshorn, the word was transferred to the vine, which every seventh and also every fiftieth year was left unpruned. Lev. 25, 5. 11. Comp. Talmudic *virginitas sycomori*, a sycamore not yet pruned.

2. a prince, as consecrated to God, Gen. 49, 26. Deut. 33, 16. Lam. 4, 7. Comp. *מְשִׁיחַ*.

\* *נָזַל* fut. *יִזֹּל*. 1. to flow, to run, kindr. *זָלַל*, *זָלַל*; e. g. liquids, Num. 24, 7. Ps. 147, 18. Part. plur. *נוֹזְלִים* the flowing, an epithet of waters Jer. 18, 14; hence poet. for floods, streams, Ex. 15, 18. Is. 44, 3. Ps. 78, 16. Prov. 5, 15. Metaph. of language, Deut. 32, 2 *my speech shall flow (distil) as the dew*. Of fragrant odours distilling and flowing through the air, Cant. 4, 16.—In poetry also to flow with any thing is put to express abundance, with acc. (see in *הִלָּךְ* no. 3.) Jer. 9, 17 *וְעַפְרֵינוּ יִזְלוּ מֵעֵינֵינוּ* and our eyelids flow with waters. Is. 45, 8. Job 36, 28.

NOTE. The form *נָזַל* Judg. 5, 5 is for *נָזַל* Niph. of *זָלַל* q. v.

HIPH. *הִזְיִל*, causat. of no. 1, to cause to flow Is. 48, 21.—The same form is found in *זָלַל*.

Deriv. *מִזְלוֹת* q. v.

\* *נָזַם* obsol. root, either i. q. Arab. *نظم* to perforate, to string pearls, whence *نَظْمٌ* a string of pearls; or better, i. q. Chald. *נזם* to muzzle, whence Syr. *نُزْمَةٌ* nose-ring, and Ethiop. *ሰንዳ* a ring in the nose of animals to be tamed, i. q. *נָזַם*.—Hence

*נָזַם* m. c. suff. *נְזָמָה*, plur. *נְזָמִים*, cstr. *נְזָמִי*. a ring, i. e. a) a nose-ring, a female ornament common in the East; Gen. 24, 47. Is. 3, 21. Prov. 11, 22. Ez. 16, 12. See Jerome on Ez. 16, 12. Hartmann's Hebräerinn II. 166. III. 205 sq. b) an ear-ring, Gen. 35, 4. Ex. 32, 2.—Genr. and without specification, Judg. 8, 24. 25. Job 42, 11. Prov. 25, 12. Hos. 2, 15.

\* *נָזַק* Chald. to suffer loss or detriment. Part. *נָזֵק* Dan. 6, 3. Freq. in Targg.

APH. *הִזְזִק* to bring loss upon, to en-damage. Ez. 4, 13. 15. 22. Hence

*נָזַק* m. loss, damage, Esth. 7, 4.

\* *נָזַר* in Kal not used, Arab. *نذر* to consecrate, to vow. The Arabs thus embrace in this one word what the Hebrews express by the two kindred verbs *נָזַר* and *נָזַר*. The primary idea is that of separating.

NIPH. 1. to separate oneself from any one, e. g. *מֵאַחֲרֵי יְהוָה* i. e. to fall away from the worship of Jehovah, Ez. 14, 7.

2. to abstain from any thing, with *מִן* Lev. 22, 2; absol. spoken of abstinence from food and drink Zech. 7, 3, comp. v. 5.—Syr. Ethpe. id.

3. to consecrate or devote oneself to any thing, e. g. *לַיהוָה* Hos. 9, 10.

HIPH. *הִזְיִר* 1. to separate one from any thing, i. e. to restrain from, to admonish against. Lev. 15, 31 *וְהִזְיִרְתֶּם אֶת-בְּנֵי-יִשְׂרָאֵל מִמְּצֻחָתָם* cause ye the children of Israel to separate themselves from their uncleanness, i. e. admonish them not to make themselves unclean. Comp. Arab.

*נָזַר* IV to premonish, to admonish.

2. Trans. to consecrate, c. *לְ* Num. 6, 12.

3. Intrans. i. q. Niph. no. 2, to abstain, c. *מִן* Num. 6, 3.

4. i. q. Niph. no. 3, to consecrate or devote oneself, *לַיהוָה* Num. 6, 2. 5. 6.

Deriv. *מִזְבָּרִים*, *מִזְבָּרִים*, and

*נָזַר* m. c. suff. *נְזָרוֹ* 1. consecration of a priest Lev. 21, 12; spec. of a Nazarite (see *נָזִיר*) Num. 6, 4. 5. 9 *רֹאשׁ נְזָרוֹ הִסְבִּיחַ* his consecrated head. v. 12. Hence meton. consecrated head sc. of a Nazarite, Num. 6, 19. Also, the primary idea being dropped, unshorn hair, long hair, e. g. of a woman, Jer. 7, 29.

2. a diadem, worn as the mark of consecration, e. g. by the high priest, whose diadem was called *נְזָרוֹת*, Ex. 29, 6. 39, 30. Lev. 8, 9; a king 2 Sam. 1, 10. 2 K. 11, 12. 2 Chr. 23, 11. al. *אֲבָנֵי נְזָרוֹת* the gems of a diadem, put for any thing precious, Zech. 9, 16.

*נָח* Noah pr. n. Gr. *Nōēs, Nōés*, (i. q. *נוח* rest, r. *נִיחַ*), the son of Lamech, preserved from the deluge for his righteousness, Gen. 5, 29. 32. c. 6–9. 10, 1. 32. 1 Chr. 1, 4. 9, 2. Ez. 14, 14. 20. *מִי נָח*:



נַח the waters of Noah, the deluge, Is. 54, 9.—On the etymology see Thesaur. p. 862.

נַחְבִּי (hidden, verbal of Niph. r. נָחַבָּה) Nahbi, pr. n. m. Num. 13, 14.

\* נָחַבָּה in Kal præter. נָחַבָּה, imper. נָחַבָּה, and in Hiph. הִנְחַבָּה, fut. יִנְחַבָּה, inf. הִנְחַבְתָּ.

1. to lead, to conduct, to guide; kindr. are נָהַג, נָהַל. Sept. often, ὁδηγέω, αἰσθηγέω, sometimes ἄγω, ἐπιγέω.—Constr. c. אֶל to any one, Ex. 32, 34; עַד Ps. 60, 11; also with מִן of place whence Num. 23, 7; absol. Job 38, 32.—Often of God as leading or guiding a people or persons; Gen. 24, 27 בְּדֶרֶךְ נַחְבִּי יְיָ בֵּית אֲחָיו אֲרָרִי the Lord hath led me in the way to the house of my master's brethren. v. 48. Ex. 13, 17, 21. Neh. 9, 12. Ps. 78, 14; with אֶל Ps. 107, 30; בְּ Ex. 15, 13. Deut. 32, 12. Ps. 31, 4. 139, 10. Is. 57, 18. al. Trop. God is said to lead any one in a way of righteousness Ps. 23, 3; in the old way, the religion of the forefathers, Ps. 139, 24; in his counsel 73, 24; comp. also Ps. 5, 9, 27, 11.

2. to lead out or away, to carry away to any place. 1 K. 10, 26 וַיִּנְחֶם בְּטָרִי וַיִּבְרָכֵם and brought them out into the cities for chariots. So to lead or carry away a people into exile, coupled with הִגְלָה, 2 K. 18, 11. Job 12, 23 he enlargeth the nations and (again) leadeth them away into captivity.

נַחֻם Neh. 7, 7, see רָחַם lett. c

נַחֻם (consolation, r. נָחַם) Nahum, pr. n. of a prophet, Nah. 1, 1.

נַחֻמִּים m. plur. (r. נָחַם) 1. consolations Is. 57, 18. Zech. 1, 13 where many Mss. and editions have נַחֻמִּים, but against analogy.

2. compassion, Hos. 11, 8.

נַחֹר (snorting, snoring,) Nahor, pr. n. a) A postdiluvian patriarch Gen. 11, 22. b) A brother of Abraham Gen. 26, 27.

נַחֹשֶׁת m. adj. (denom. from נָחַשׁ) brazen, trop. Job 6, 12. Also

נַחֹשֶׁת pr. fem. of the preced. a) brazen, as נֹשֶׁת אֶבֶן a bow of brass, brazen, Ps. 18, 35. Job 20, 24. b) Neut. any

thing made of brass, a brazen thing Lev. 26, 19. Job 41, 19. Is. 48, 4. Mic. 4, 13. Hence poet. for brass, i. q. נְחֹשֶׁת. Job 28, 2. Is. 45, 2 דְּלֹחוֹת נְחֹשֶׁת doors of brass, brazen doors. Job 40, 18 אֲפִיקָיו אֲנֹשֶׁת tubes of brass.

נְחִילוֹת f. plur. Ps. 5, 1, an instrument of music, prob. tibiae, pipes, flutes, i. q. נְחִילִים. It is for נְחִילוֹת the perforated, pr. part. Niph. of r. הָלַל.

נְחִירִים dual (r. נָחַר) the nostrils, from snoring, Job 41, 12 [20]. Syr. sing.

נֹשֶׁת nose, Arab. نَفْسَةٌ nostril.

\* נָחַל fut. יִנְחַל 1. to take, to get as a possession, to possess, nearly i. q. יָרַשׁ. The primary idea seems to be that of leading, drawing; so that נָחַל is of like signif. with הָלַל. From the idea of leading, comes, on the one hand, that of flowing; whence נָחַל stream; and, on the other, that of taking, receiving, as we also say, 'to draw money, to draw profit,' etc. for 'to get, take, receive.'—Spoken: a) Often of the Israelites as acquiring and enjoying possession of Canaan, c. acc. Ex. 23, 30. Josh. 14, 1. Is. 57, 13. Ps. 69, 37. al. Without acc. to take possession, to have possession, to possess, Josh. 16, 4. Num. 32, 19; with בְּ of place Num. 18, 20. Deut. 19, 14. Num. 18, 23, 24. Josh. 17, 6, 19, 9. b) Of God who takes Israel as his own possession, and therefore protects and defends them; Ex. 34, 9. Zech. 2, 16 [12]; with בְּ of place Ps. 82, 8. c) Genr. to get, to gain, to acquire, as a possession, e. g. glory Prov. 3, 35; wealth 28, 10; also folly 14, 18; the wind 11, 29. So Jer. 16, 19 אֲבֹתֵינוּ שָׂקָר נָחַלֵּנוּ have possessed lies, i. e. idols for worship. Ps. 119, 111 thy precepts have I taken as a possession for ever. d) With acc. of pers. to take possession of any one, i. e. to seize upon his possession, to drive out, to dispossess him, Zeph. 2, 9. Comp. יָרַשׁ no. 1. b.

2. to get by inheritance, to inherit, with בְּ of place, Judg. 11, 2 לֹא תִנְחַל בְּבֵית אָבִינִי thou shalt not inherit in our father's house.—The LXX render by κληρονομέω also many passages cited under no. 1; but the specific idea of inheritance in this verb is rare.

3. Causat. i. q. Pi. *to give to be possessed, to distribute* any thing, with acc. of thing and לְ of pers. Num. 34, 17 **וְאַתְּ-תִּתֶּנָּה לָבָם אֶת-הָאָרֶץ** *who shall distribute the land unto you.* v. 18. Josh. 19, 49.

PIEL **נָחַל** *to give to be possessed, to distribute.* Josh. 13, 32; with two acc. of pers. and thing Josh. 14, 1. Num. 34, 29; לְ of pers. Josh. 19, 51.

HIPH. **הִנְחִיל**, fut. **יִנְחִיל** 1. *to give as a possession, to cause to possess*, often with two acc. of pers. and thing, 1 Sam. 2, 8. Zech. 8, 12; often spoken of the distribution of the land of Canaan, Deut. 1, 38. 3, 28. 19, 3. 31, 7. Jer. 3, 18. 12, 14. Josh. 1, 6. With acc. of thing impl. Deut. 32, 8 **בְּהִנְחִיל עֲלֵיוֹן גּוֹיִם** *when the Most High gave (divided out) to the nations their possession.* Prov. 8, 21. Acc. of pers. impl. Is. 49, 8.

2. *to cause to inherit, i. e.* a) *to leave as heir* Prov. 13, 22. b) *to leave as an inheritance*, with dat. of pers. 1 Chr. 28, 8. c) *to distribute an inheritance*, with two acc. Deut. 21, 16.

HOPH. *to be made to possess, i. e. to have allotted or appointed* as one's portion, although by compulsion and unwillingly; hence with acc. (Heb. Gr. § 140. 1. a.) Job 7, 3 **הָיָה לִי חֵרֶם-שָׁוָא** *I have been allotted months of misery*, such are appointed as my portion.

HITHP. i. q. Kal, *to receive as one's own, to possess oneself of, c. acc.* Num. 32, 18. Is. 14, 2. With dat. of pers. *to possess for oneself and for one's heirs*, i. e. so as to transmit to one's heirs; Lev. 25, 46 **וְהָיָה לָבָבְכֶם אֲתֶם לְבָבְכֶם אַחֲרֵיכֶם** *and ye shall possess them for yourselves and for your sons after you*; so all the ancient versions. In the same manner are to be explained Num. 33, 54. 34, 13. Ez. 47, 13. Comp. Ewald's Krit. Gramm. p. 204.

Deriv. **נַחְלָה** and the four following.

**נַחַל** m. with He local Num. 34, 5, and poet. **נַחְלָה** Ps. 124, 4; dual **נַחְלֹת** Ez. 47, 9; plur. **נַחְלִים**, constr. **נַחְלֵי**, c. suff. **נַחְלֵיהֶם**.

1. *a stream, brook, torrent*, so called from its flowing, see r. **נָחַל** Kal no. 1. Lev. 11, 9. 10. Deut. 8, 7. 10, 7. 1 Sam. 17, 40. 2 Sam. 17, 13. Is. 11, 15. Ps. 78, 20. al. sēp. **נַחַל אֵיתָן** *a perennial brook*,

see in **אֵיתָן** no. 1. **נַחַל שׁוֹמֵרָה** *an overflowing stream* Is. 30, 28. 66, 12. Jer. 47, 2. **נַחְלִים צִוּר** *stones of the brooks* Job 22, 24, comp. 1 Sam. 17, 40. Is. 57, 6. So **עֲרֵבֵי נַחַל** *willows of the brook* Lev. 23, 40. Job 40, 22; and hence **נַחַל הַעֲרֵבִים** *the brook of willows* Is. 15, 7, as pr. n. of a stream on the east of the Dead Sea, perh. the present *Wady el-Ahsy*, **وادی الاحسی**, which descends from the eastern mountains and enters the south end of the Dead Sea; see Bibl. Res. in Palest. II. p. 488, 555. Most of the streams in Palestine are *torrents* flowing only in winter, *χίμαυροί*, and such an one is meant in Job 6, 15: *my brethren are deceitful like the torrent*, which dries up unexpectedly and so disappoints the traveller. The torrents (**נַחְלִים**) of Palestine named in the O. T. are: **נַחַל הַבְּשׂוֹר**, **נַחַל אֲרֵנוֹן**, **נַחַל רִבְבָק**, called also **נַחַל הַדָּר** 2 Sam. 24, 5, **נַחַל קָנָה**, **נַחַל קִישׁוֹן**, **נַחַל קָרְיוֹן**, **נַחַל פְּרִיָה**, see under these words.—Further, **נַחַל הַעֲרָבָה** *the brook of the desert* i. e. of the Arabah, put perh. for the Kidron, which falls into the northern part of the Dead Sea, comp. 2 K. 14, 25. **נַחַל מִצְרַיִם** *the brook or torrent of Egypt*, on the confines of Egypt and Palestine, later *Πρωζόγοσσα*, now *Wady el-Arish*, **العريش**, Num. 34, 5. Josh. 15, 4. 47; comp. 1 K. 8, 65. 2 K. 24, 7. Is. 27, 12; called also **נַחַל הַיַּרְדֵּן** simply **נַחַל** Ez. 47, 19. 48, 28. But the *river* of Egypt, **נַחַל מִצְרַיִם**, is *the Nile*, Gen. 15, 18.—Poet. **נַחַל זָפְרִית** *a torrent of sulphur* Is. 30, 33; *streams of honey* Job 20, 17; *streams of oil* Mic. 6, 7; **נַחְלֵי בְלִגְגַל** *torrents of destruction* Ps. 18, 5.

2. *a valley, ravine*, watered by a brook or torrent, Arab. **وادی** *Wady*, Syr. **نَاحِل** for Gr. *φύγυξ* Luke 3, 5.—Gen. 26, 19. Num. 24, 6. 2 K. 3, 16. Ps. 104, 10. Cant. 6, 11. al. The vallies enumerated of this kind are: **נַחַל שׁוֹמֵרָה**, **נַחַל אֲשָׁפֵל**, **נַחַל זָרַר**, **נַחַל אֲרֵר**, see under these words.—Since **נַחַל** signifies both a *brook* and the *valley* in which it flows, the same expression may be understood of either; as **נַחַל זָרַר** of the brook Deut. 2, 13. 14, and of the valley Num. 21, 12; and in some examples it may be doubtful which is meant, as Josh. 15, 7. 19, 14, comp. 11. See Thesaur. p. 873.

3. Prob. *shaft* or *adit* of a mine; Job 28, 4 פָּרַץ נַחַל *they break (pierce) a shaft*.

נַחֲלָה Milél Ps. 124, 4; see in נחל init.

נַחֲלָה f. (r. נחל) constr. נַחֲלָה, c. suff. נַחֲלָה; plur. נַחֲלוֹת Is. 49, 8.

1. a *taking possession, occupation*; Is. 17, 11 בְּיֹם נַחֲלָה in the day of occupation, i. e. of gathering the harvest. But on account of the following פָּאָב אָנַשׁ, it is better to read נַחֲלָה a *deadly wound*; see in r. נחלה Niph.

2. a *possession, estate, property*, that which is possessed. Ps. 2, 8 *I will give thee the heathen as thy possession*, נַחֲלָתָה. So of *wealth* Prov. 20, 21. Ecc. 7, 21; oftener of a possession of *land, real estate*, Num. 16, 14. 36, 7. 8. 9. Ruth 4, 5. 6. 10. Josh. 19, 49.—Spec. a) Of the *territory* assigned by lot to each tribe, Josh. 23, 23. 28; comp. 18, 20. 28. 19, 1. 8. 9. 16. 23. 31. 39. 48. Hence of the Levites it is said, Num. 18, 23 *among the children of Israel they shall have no possession*. v. 24. 26, 62. Josh. 13, 14. 33. 14, 3. b) Of the whole land of Palestine, given as a *possession* to the Israelites, Deut. 4, 38. 15, 4. 19, 10. 20, 16. 21, 23. 24, 4. 26, 1. נַחֲלָת יִצְחָק Is. 58, 14. al. c) נַחֲלָת יְהוָה the *possession of Jehovah*, his property, i. e. the children of Israel, whom Jehovah cares for and protects as his own cherished people, Deut. 4, 20. 9, 26. 29. 1 Sam. 26, 19. 2 Sam. 14, 16. Is. 19, 25. Joel 2, 17. Jer. 12, 7-9. Ps. 28, 9. 106, 40. al. But in Ps. 127, 3 נַחֲלָת ה' is a *possession from the Lord*, bestowed by him. d) For the phrase גִּישׁ לִי חֶלֶק וְנַחֲלָה עִם חֶלֶק no. 2. a.

3. Spec. *an inheritance, patrimony*, Num. 27, 7. Job 42, 15. 1 K. 21, 4. Prov. 19, 14; also Prov. 17, 2.

4. a *portion, lot*, assigned of God, i. q. חֶלֶק no. 2. d. Job 27, 13. Is. 54, 17. Job 20, 29 נַחֲלַת אִמְרוֹ מֵאֵל *the lot appointed unto him from God*. With genit. id. Job 31, 2; comp. Ps. 127, 3 in no. 1. c.

נַחֲלִיאֵל (valley of God) *Nahaliel*, pr. n. of a station of the Israelites in the desert, Num. 21, 19.

נַחֲלָמִי *Nehelamite*, patronym. otherwise unknown Jer 29 24 31 39

נַחֲלָה f. i. q. נַחֲלָה, a *possession, portion, lot*, with the less frequent feminine termination נַחֲלָה, Ps. 16, 6. R. נחל.

\* נַחַם in Kal not used, pr. onomatopoeit. to draw the breath forcibly, to *pant, to sigh, to groan*, like Arab. نَحِمَ.

Kindred roots are נחם, נחם, נחם, q. v. NIPH. נחם, fut. נחם, conv. נחם.

1. to *lament, to grieve*; for the use of the passive and middle in verbs of emotion, comp. נחם, ὀδυρομαι, *contristari*, also נחם Niph. Spoken: a) In regard to others, hence i. q. to *pity, to have compassion*, absol. Jer. 15, 6 נַחֲמֵי הַחַסֵּד *I am weary of having compassion*; c. על Ps. 90, 13; אֶל Judg. 21, 6; לְ v. 15; מִן Judg. 2, 18. b) In regard to one's own doings, to *grieve*; hence to *repent*, (comp. Germ. *reuen* which in Switzerland means to grieve, Engl. *to rue*.) Ex. 13, 17. Job 42, 6. Ps. 110, 4; with פִּי Gen. 6, 6. 7. 1 Sam. 15, 11. Often of one who *repents, grieves*, for the evil he has brought upon another, Ps. 106, 45. Jer. 20, 16. Jon. 3, 9. Joel 2, 14; c. על Ex. 32, 12. 14. Jer. 8, 6. 18, 8. 10; אֶל 2 Sam. 24, 16. Jer. 26, 3.

2. Reflex. of Piel, to *console oneself, to be comforted* Gen. 38, 12; with עַל concerning any thing 2 Sam. 13, 39; with אֶתְרִי i. e. for the loss of any one Gen. 24, 67.—Hence

3. to *avenge oneself, to take vengeance*, since, to use the words of Aristotle, Rhet. II. 2, τῆ ὀργῆ ἐπειτα ἡδονὴ τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι. With מִן Is. 1, 24; comp. Ez. 5, 13. 31, 16. 32, 31. See Hithp. no. 3.

PIEL נחם, fut. נחם, to *console, to comfort*, pr. to express grief, compassion; Job 16, 2. Ecc. 4, 1 אִין לֵהֶם מְנַחֵם *they had no comforter*. Lam. 1, 2. 9. 16. 17. With acc. of pers. Gen. 37, 35. 50, 21. Ruth 2, 13. al. With עַל of things concerning which, 1 Chr. 19, 2. Is. 16, 7. 22, 4. Ez. 14, 22. Job 42, 11. So God is said to *comfort* any one by restoring to him his favour, Is. 12, 1. 49, 13. Jer. 31, 13. Zech. 1, 17. Ps. 23, 4. al.

PUAL נחם, to *be consoled, comforted*, Part. נחמה for מנחמה Is. 54, 11.

HITHP. נחמה, once נחמה Ez. 5, 13, i. q. Niph. but less frequent.

1. to lament, to grieve: a) For another, i. e. to pity, to have compassion, c. by Deut. 32, 36. Ps. 135, 14. b) to repent, Num. 23, 19.

2. to console oneself, to be comforted, Gen. 27, 35. Ps. 119, 52.

3. to avenge oneself, to take vengeance; Gen. 27, 42 הַנְּחָם אֶתְּוֹ אָחִיו מִחַטָּאתָם לֵךְ lo, Esau thy brother will avenge himself by slaying thee.

Deriv. הַחַיּוֹת, הַחַיִּים, הַחַיִּים, הַחַיִּים, and the pr. names נַחִים, נַחִים, and the five here following.

נַחַם (consolation) Naham, pr. n. m. 1 Chr. 4, 19.

נַחַם, plur. נַחֲמִים, see in נַחֲמִים.

נַחַם m. repentance, Hos. 13, 14.

נַחְמָה f. (r. נַחַם) Kamets impure, consolation, Job 6, 10. Ps. 119, 50.

נַחְמֵיהָ (whom Jehovah comforts) Nehemiah, pr. n. a) The son of Hachaliah, governor of Judea under Artaxerxes Longimanus, Neh. 1, 1, 8, 9, 10, 2, 12, 26. Sept. *Nesulias*. Comp. תַּרְשִׁישָׁא.—Different are b) Neh. 3, 16. c) Ezra 2, 2. Neh. 7, 7.

נַחְמָנִי (compassionate, r. נַחַם) Nahamani, pr. n. m. Neh. 7, 7.

נַחְנוּ i. q. אֲנַחְנוּ, we, found only Gen. 42, 11. Ex. 16, 7. 8. Num. 32, 32. 2 Sam. 17, 12. Lam. 3, 42.

נַחֵשׁ i. q. Chald. נַחֵשׁ brass, see in פִּינַחֵשׁ.

\* נַחֲצֵץ i. q. לַחֲצֵץ, to urge, to press, see under the letter ח. Part. pass. נַחֲצֵץ urged, i. e. urgent, pressing, 1 Sam. 21, 9.—Arab. نَحَض id.

\* נַחֲרֵר onomatopoeic root, Arab. نَحَرَ, Syr. نَسَّ. to breathe hard through the nose, to snort, to snore, comp. Eth. ንሐረ to snore. Gr. ὑέγγω, ὑόγγος.—Hence נַחֲרֵר, pr. n. נַחֲרֵר, also the two following.

נַחֲרֵר m. Job 39, 20, and נַחֲרֵר f. Jer. 8, 16, a snorting, e. g. of a horse.

נַחֲרֵר 2 Sam. 23, 37, and נַחֲרֵר 1 Chr. 11, 37 (snorer, r. נַחֲרֵר) Naharai, pr. n. m.

\* I. נַחֲשׁ in Kal not used, an onomatopoeic root, i. q. לַחֲשׁ, expressing a low

hissing sound, to hiss, to whisper, espec. of the whispering or muttering of sorcerers, see לַחֲשׁ Pi. Ps. 58, 6. Comp. Zab. לַחֲשׁ to whisper, see Cod. Nas. III. p. 88, line 16. 18. Syr. لَسَّ to practise enchantments.

PIEL נַחֵשׁ, fut. יַנְחֵשׁ, to take auguries, to practise divination, to divine, Lev. 19, 26. Deut. 18, 10. 2 K. 17, 17. 21, 6.—Some here understand ὄφιδαντεία or divination by serpents, as if denom. from נַחֵשׁ; see Bochart Hieroz. T. I. p. 21.—Hence

2. In a wider sense, to divine, to prognosticate, to augur, i. e. to feel a pre-sage; Gen. 30, 27 יַנְחֵשׁתִּי וְיִבְרַכְבְּנִי יְהוָה הַגְּלִילָה I augur that Jehovah blesseth me for thy sake. 44, 15 know ye not נַחֵשׁ פִּי בְּמִינִי יִנְחֵשׁ אִישׁ אִשׁ אֲשֶׁר בְּמִינִי I could certainly divine such things? v. 5 whereby indeed he divineth? i. e. the cup, κλυκαμαντεία. 1 K. 20, 33 יְהוֹאָכָז וְהָאֲנָשִׁים וְהַנְּחָשִׁים and the men took as a good omen sc. the words of Ahab in v. 32. See more in Thesaur. p. 875.

Deriv. נַחֵשׁ, נַחֵשׁ, pr. n. נַחֲשׁוֹן.

\* II. נַחֵשׁ a root assumed to furnish an etymology for נַחֲשָׁה brass; perh. to be bright, corresponding to נֶחֱשֵׁן. But the Semitic languages afford no trace of such a usage.

נַחֵשׁ m. (r. נַחֵשׁ I) 1. incantation, enchantment, Num. 23, 23.

2. augury, omen, which one takes, Num. 24, 1; comp. 23, 3. 15.

נַחֵשׁ m. (r. נַחֵשׁ I) 1. a serpent, so called from its hissing, Gen. 49, 17. Ex. 4, 3, 7, 15. Deut. 8, 15. Ps. 58, 5. al. Frequent mention is made of its deadly bite, Num. 21, 17 sq. Am. 5, 19. 9. 3. Ecc. 10, 11. Prov. 23, 22; also of its cunning, Gen. 3, 1 sq. comp. Matt. 10, 16, and Bochart Hieroz. III. p. 246 Lips.—Put for the constellation of the serpent or dragon in the northern quarter of the heavens, Job 26, 13. Arab. حَيَّة.

2. Nahash. pr. n. a) A place otherwise unknown 1 Chr. 4, 12. b) A king of the Ammonites 1 Sam. 11, 1. 2 Sam. 10, 2. c) 2 Sam. 17, 27. d) 2 Sam. 17, 25.

**נָחַשׁ** Chald. m. *brass, copper*, Dan. 2, 32. 45. 4, 20. al. Syr. **ܢܫܐ**, Heb. **נֶחֱשָׁה**

**נְחֹשֶׁת** (enchanter, r. **נָחַשׁ** I) *Nahshon*, pr. n. of a son of Amminadab, Ex. 6, 23. Num. 1, 7. Ruth 4, 20.

**נְחֹשֶׁת** (r. **נָחַשׁ** II) comm. gend. m. Ez. 1, 7. Dan. 10, 6, f. 1 Chr. 18, 8; c. suff. **נְחֹשֶׁתֶּךָ** Ez. 16, 36, **נְחֹשֶׁתִי** Lam. 3, 7; dual **נְחֹשֶׁתַיִם**.

1. *brass, χαλκός*, pr. *copper*, mostly as hardened and tempered, and so used for arms and other implements, Gen. 4, 22. Ex. 26, 11. 37. al. sæpe. Metaph. Jer. 6, 28 *brass and iron are they all*, i. e. base, vile, of less precious metal.—Syr. and Chald. id.

2. Any thing *made of brass or copper*, e. g. a) *money*, brass or copper coin, Ez. 16, 36 **נְחֹשֶׁתֶּךָ נְחֹשֶׁתֶּךָ**, Vulg. *quia effusum est æs tuum*. b) *a chain, fetter*, of brass or copper, Lam. 3, 7. So dual **נְחֹשֶׁתַיִם** *fetters* Judg. 16, 21. 2 Sam. 3, 34. 2 K. 25, 7. Jer. 39, 7. 52, 11.

**נְחֹשֶׁתָא** (brass) *Nehushta*, pr. n. f. of the mother of king Jehoiachin, 2 K. 24, 8.

**נְחֹשֶׁתָן** m. (from **נְחֹשֶׁת** and the ending **־ן**) *Nehushtan*, i. e. *the brazen serpent*, erected by Moses, and broken in pieces by Hezekiah because the Israelites made of it an idol and worshipped it under this name, 2 K. 18, 4.

\* **נָחַת** fut. **יִנְחַת** Ps. 38, 3, and **יָחַת** Prov. 17, 10, *to go or come down, to descend*, a root common in Aramæan, i. q. Heb. **נָחַד**; so Chald. **נָחַת** fut. **יִנְחַת**, Syr. **ܢܫܐ** fut. **ܢܫܐ**. In O. T. only poetic; perhaps denom. from the noun **נָחַת** (r. **נָחַת**), the **ח** passing over into a radical.— Jer. 21, 13 **מִי־יִנְחַת עָלֵינוּ** *who will come down against us?* sc. to attack us. Ps. 38, 3 **וְנָחַתָּה עָלַי רָקָה** *and thy hand cometh down upon me* in chastisement. Plur. **יִנְחַתוּ** Job 21, 13, for **יִנְחַתוּ**, Dag. euphon. comp. Lehrs. p. 85. Trop. Prov. 17, 10 **רֵפְרוּף יִנְחַת עֲמֻקָּה בְּמַבְרֵן** (*sinketh deep*) *into the mind of the wise*, comp. 18, 8. 26, 22. The form **יִנְחַת** is penacutic, comp. Lehrs. § 51. 1. n. 1.

NIPH. **יִנְחַת** i. q. Kal, Ps. 38, 3 **כִּי־יִנְחַתוּ בִּי כִּי־יִנְחַתוּ בִּי** *for thine arrows come down upon me, pierce me.*

PIEL **נָחַת** *to press down*, e. g. a bow, i. e. *to bend*, Ps. 18, 35; furrows, i. e. *to level*, spoken of rain Ps. 65, 11.

HIPH. *to lead down*. i. q. **הוֹרִיד**. Imper. Joel 4, 11 **שָׁמָּה יִנְחַתוּ יְרֵי גִבּוֹרֵיהֶם** *thither lead down, Jehovah, thy warriors*; comp. v. 2. Others: *prostrate*, but contrary to the parallelism.

Deriv. **נְחֹתִים**.

**נָחַת** Chald. *to come down, to descend*, part. **נָחַת** Dan. 4, 10. 20.

APH. fut. **יִנְחַת**, imp. **יִנְחַת**, part. **יִנְחַת**.

1. *to bring down or away*, Ezra 5, 15.  
2. *to lay down, to deposit*, for safe-keeping, Engl. *to lay up*, Ezra 6, 1. 5.

HOPH. **יִנְחַתוּ** after the Heb. *to be brought down, to be deposed*, Dan. 5, 20.

**נָחַת** f. (r. **נָחַת**) as **שָׁחַת** from **שָׁחַת**.

1. *a letting down*, e. g. of the arm for punishment, Is. 30, 30; comp. v. 32. Concr. *that which is let down, set on upon a table*; Job 36, 16 **נָחַת שְׁלֹחֶהָ** *the food of thy table*.

2. *rest, quiet*, Is. 30, 15. Job 17, 16. Prov. 29, 9. Ecc. 6, 5. Acc. as adv. Ecc. 4, 6 **בָּה נָחַת מִלֵּא** *a handful with quietness*.

3. *Nahath*, pr. n. see **הוֹתֵחַ**.

**נְחֹתִים** adj. plur. (r. **נָחַת**) *coming down, descending*, Dag. euphon. 2 K. 6, 9.

\* **נָטָה** fut. **יִנְטָה**, apoc. **יָטָה**, conv. **יָנַט**, c. Mak. **יָנַט**.

1. *to stretch out, to extend*, Arab. **نطأ** *extendit fila*. Kindred roots are **נָחַת**, **מָחַת**, **לָחַת**, q. v.—Spec. a) *to stretch out, to extend*, e. g. the hand Ex. 8, 2. 13. 10, 12. 21; the hand with a spear Josh. 8, 26, and ellipt. v. 18; often of the hand of God in threat Jer. 51. 25. Ez. 6, 14. 14, 9. 13. Is. 5, 25; or of man as if to assail God, Job 15, 25. So a measuring line, c. **עָל**, to stretch the line upon any thing Job 38, 5. Is. 44, 13. Lam. 2. 8. Also *to stretch out in length, to elongate*; Is. 3, 16 **נְטוּיָהוּ גְרוֹן** see in **גְרוֹן**. Ps. 102, 12 **צַל נְטוּיָהוּ** *a lengthened shadow*, i. e. lengthened in the declining sun, at the approach of evening; comp. 109, 23. b) *to stretch, to spread out, to expand*, e. g. a tent Gen. 12. 8. 26, 25; the heavens Is. 40, 22 **יִנְטוּהוּ בָרַק שָׁמַיִם** *who spreadeth out the heavens as a cur*

*tain*, awning. 45, 12. Jer. 10, 12. 51, 15. Job 9, 8. Metaph. **עַל נְטָה רָצָה** *to spread out evil against any one*, a metaphor drawn from nets, Ps. 21, 12.—1 Chr. 21, 10 **שְׁלוֹשׁ אֲנִי נְטָה עֲלֶיךָ** *I spread out three things before thee* (i. e. I propose to thee), *choose one*; comp. 2 Sam. 24, 12, where for **נְטָה** is **נִיטַל**.—Intrans. *to spread oneself out*, e. g. as flocks in the land, Job 15, 29.

2. *to incline, to bow*, i. e. to make tend downwards; e. g. the shoulder for bearing Gen. 49, 15; the feet for a fall Ps. 17, 11 (comp. 73, 2); the mind Ps. 119, 112; the heavens, spoken of God, Ps. 18, 10. Part. pass. Ps. 62, 4 **קִיר נְטוּי** *a wall inclining, leaning, ready to fall*.—Intrans. of feet inclining to a fall Ps. 73, 2; the declining day Judg. 19, 8; the shadow on a dial moving downwards 2 K. 20, 10.

3. *to turn, to turn away, to deflect*, i. e. to make tend to one side; Is. 66, 12 *lo, I will turn peace upon her like a river*, i. e. as a stream is turned in its course. Gen. 39, 21 **וַיִּטְּ אֱלֹהֵי הַסֹּד** *and turned upon him favour*, i. e. conciliated favour towards him.—Often intrans. *to turn away, to decline*, Num. 20, 17. 22, 23. 26. 33; with **אֵל** to any one Gen. 38, 16; with **בֵּין** and **מֵעַם** from any one, from a way, Ps. 44, 19. 119, 51. 157. Job 31, 7. 1 K. 11, 9; with **אַחֲרַי** to turn away after i. e. to the party of any one Ex. 23, 2. Judg. 9, 3. 1 K. 2, 28; comp. 1 Sam. 8, 3.—Hence

4. *to go away, to go*, 1 Sam. 14, 7. **נִיטַח** pass. of Kal no. 1, *to be stretched, extended*, as a measuring line Zech. 1, 16; of a stream, *to spread itself out* Num. 24, 6; of evening shadows, *to be lengthened*. Jer. 6, 4; comp. Virg. Ecl. 1. 84.

**נִיטַח** fut. **הִנְיָה**, apoc. 1 pers. **אִט** Hos. 11, 4, in pause **אִט** Job 23, 11, **נִיטַח** Jer. 15, 6; 2 pers. **תִּיט** Ps. 27, 9. 141, 4; 3d pers. **יִיט** 2 Sam. 19, 15; imp. apoc. **הִיט** Ps. 17, 6.

1. i. q. Kal no. 1, but less usual, *to stretch out, to extend*: a) E. g. the hand Is. 31, 3. Jer. 6, 12. 15, 6; the limbs upon a couch or bed Am. 2, 8. b) As a tent 2 Sam. 16, 22. Is. 54, 2; sackcloth 2 Sam. 21, 10.

2. *to incline downwards, to bow, to depress*, Gen. 24, 14; the heavens, spoken of God, Ps. 144, 5. Spec. the ear in order to listen, Jer. 7, 24. 26. 11, 8; with

**ל** to any one Ps. 17, 6. 116, 2. Prov. 4, 20. 5, 1. al.

3. *to turn, to turn away, to deflect*, sc. towards one side, i. q. Kal no. 3. Num. 22, 23. 2 Sam. 3, 27. Metaph. Job 36, 18 *a great ransom cannot turn thee away*, sc. from the divine punishment, so as to avoid it.—Spec.

a) **הִנְיָה לִב פ'** *to turn the heart of any one*, 2 Sam. 19, 15; with **עַל** to any thing Prov. 21, 1; **אֵל** Ps. 119, 37; **ל** 141, 4; **אַחֲרַי** 1 K. 11, 2. 3. 4. In a bad sense, *to turn away, to seduce any one*, Prov. 7, 21. Is. 44, 20.—Also **אֵל לִבּוֹ הִנְיָה** *to incline one's heart to*, Josh. 24, 23. 1 K. 8, 58; to wisdom Prov. 2, 2.

b) **הִנְיָה הַסֹּד עֲלֵי פ'** *to turn favour upon any one*, to procure favour for him, Ezra 7, 28. 9. 9. Comp. Kal Gen. 39, 21.

c) **הִנְיָה מִשְׁפָּט** 1 Sam. 8, 3, *to turn aside right, to pervert justice*, right being compared to a straight path from which it is wrong to turn away on either side. Hence, *to pervert the ways of justice* Prov. 17, 23. With genit. **הִנְיָה מִשְׁפָּט פ'** *to pervert or wrest the right of any one*, spoken of a judge, Ex. 23, 6. Deut. 27, 19. Lam. 3, 35; and, in the same sense, *to pervert the way* i. e. the right of any one, Am. 2, 7. Acc. impl. Ex. 23, 2.

d) *to turn away, to thrust out* sc. from a way, Job 24, 4 *they turn the needy out of the way*. Hence metaph. of the way of right and justice (comp. in lett. c.) Is. 10, 2; and so without mention of a way, Is. 29, 21. Am. 5, 12. Prov. 18, 5.

e) *to turn away any thing from a person, to avert*, e. g. good Jer. 5, 25.

f) *to turn away a suppliant, to repulse*, Ps. 27, 9:

g) Intrans. *to turn aside, to decline from a way, to swerve*, c. **בֵּין** Is. 30, 11. Job 23, 11. With acc. of place whither, Ps. 125, 5.

Deriv. **מִטָּה** (מִטָּה), **מִטָּה**, **מִטָּה**, **מִטָּה** or **מִטָּה** and pr. n. **רִיטָה**

**נְטוּל** m. verbal adj. (r. **נָטַל**) *laden*, Zeph. 1, 11.

**נְטוּרִים** see **נְטוּרִים**.

**נְטוּפּוֹת** f. plur. (r. **נָטַף**) *drops, pendants for the ears, ear-drops*, especially of pearls, Judg. 8, 26. Is. 3, 19. Arab. **نَطْفَة** id. Comp. Gr. **σταλάγμα** a kind

of ear-pendant, from *σταλόω* to drop, distil.

**נטריות** f. plur. *tendrils, twigs*, Is. 18, 5. Jer. 5, 10. 48, 32. R. **נטש**, see Niph. Is. 16, 8.

\* **נטל** fut. **יטול** 1. *to take up, to lift up*. Chald. id. Syr. **نَطَلَ** to be heavy, from the idea of *lifting*. Kindred roots are **תָּלַל**, **תָּלַח**; comp. Sanscr. *tul*, i. q. Lat. *tollere*.—Is. 40, 15 **יטול כְּדָבֵק יִטּוּל הַיָּם** *he taketh up the isles as dust, as an atom*.

2. *to lay upon, to impose upon* any one, c. **על**, 2 Sam. 24, 12 **שָׁלַשׁ אֲנָכִי וַיִּטּוּל עָלַי** *three things I lay upon thee*, i. e. propose to thee; comp. the parallel passage in 1 Chr. 21, 10 where it is **וַיִּטּוּדָה**, and in the same sense **יָהוָה לָפָנַי** Jer. 21, 8.—Lam. 3, 28 **כִּי פָרַשׁ עָלָיו** *for God hath laid upon him* sc. calamity.

PIEL i. q. Kal no. 1. Is. 63, 9.

Deriv. **נְטִיל**, **נְטָל**.

**נטל** Chald. *to lift up*, Dan. 4, 31. Præt. pass. Dan. 7, 4.

**נטל** m. (r. **נטל**) *a burden, load*, Prov. 27, 3.

\* **נטע** fut. **יטע**, inf. **נטע** and **טע**, pr. *to set upright, to fix in the ground*. Kindr. are **נָצַע** **וַיִּצַע** to set, **נָצַע** Hiph. **הִצִּיג** id. also **נָצַב**, **נָצַב**. Comp. Sanscr. *dhā*, Gr. *τιθῆμι*.—Spec.

1. *to plant*, as a tree, garden, vineyard, Gen. 2, 8. 9, 20. Lev. 19, 23. Num. 24, 6. al. So God is said *to plant* the forest-trees Num. 24, 6. Ps. 104, 16. The place *where* is put with **בְּ** Jer. 32, 41; **עַל** Am. 9, 15; in acc. *to plant a field*, etc. Ez. 36, 36. Hence with two acc. *to plant a garden*, etc. *with* any thing, Is. 5, 2. Jer. 2, 21.—Trop. a) *to plant a people*, i. e. to assign them a fixed and permanent residence; comp. in Engl. 'to plant a colony;' Am. 9, 15. Jer. 24, 6 *I will plant them, I will not pluck them up*. 32, 41. Ps. 44, 3. Ex. 15, 17. 2 Sam. 7, 10. al. Comp. opp. **נָהַשׁ**, also **מָטַע** and **יָהַר** Ezra 9, 8. b) Ps. 94, 9 *God who planted the ear*, i. e. created, formed it.

2. *to fix, to fasten*, as a nail, Ecc. 12, 11. Comp. in Engl. 'to plant a nail.'

3. *to plant*, i. e. *to pitch a tent*, Dan. 11, 45, and so of the tent of the heavens

Is. 51, 16; *to set up* an image Deut. 16, 21.

NIPH. *to be planted*, metaph. Is. 40, 24. Deriv. **מָטַע** and the two following.

**נטע** m. in pause **נטע**, constr. **נטע** Is. 5, 7. c. suff. **נטעי**; plur. **נטעים**, **נטערי**.

1. *a planting*, i. e. what is planted, Is. 17, 11.

2. *a plant*, sc. recently planted, Job 19, 9. Sept. well *νεόφυτον*.

3. *a plantation*, place planted, Is. 5, 7. 17, 10. 1 Chr. 4, 23.

**נטעים** m. plur. (r. **נטע**) *plants*, Ps. 144, 12.

\* **נטף** fut. **יטף**, *to drop, to fall in drops, to distil*. Aram. and Arab. **نطف** id. Eth. **ጸጸ** stillavit, and **ጸጸጸ** percolavit, which comes from the idea *stillare*. The primary syllable **נָף** is onomatopoeic, as in Engl. and Germ. with *r* inserted, *to drop, tropfen*. Metaph. of discourse; Job 29, 22 *my speech distilled upon them*, was grateful to them as the rain.—Often trans. like Engl. *to drop*, with acc. *to drop or distil* any thing, *to let fall in drops*, comp. **נָזַל** no. 1. **הִלָּף** no. 3. Joel 4, 18 **הַרְפּוּ הַהָרִים עָסִירִים** *the mountains drop down new wine*. Cant. 5, 5. 13. Judg. 5, 4; acc. impl. Ps. 68, 9. Trop. Cant. 4, 11 **נָפְתָה הַשְּׂפָתַי וַיִּטְּפוּ חֹמֶתְךָ** *thy lips distil honey*. Prov. 5, 3.—In a similar manner the Arabs transfer the idea of watering, irrigating, to flowing and pleasing discourse; comp. **روي** and other synonymous verbs.

HIPH. *to let fall in drops, to drop*, c. acc. Am. 9, 13. Spec. of discourse, and the accus. being omitted, simply *to speak, to prophesy*, Mic. 2, 6. 11. Ez. 21, 2. 7 [20, 46. 21, 2]. Am. 7, 16. Comp. **נָבַע**, **נָבָא**.

Deriv. **נְטִיפָה**, pr. n. **נְטִיפָה**, and the two following.

**נטף** m. 1. *a drop*, Job 36, 27.

2. An aromatic *gum* or *resin*, used for incense, so called from its flowing out in *drops*, distilling, Ex. 30, 34. Sept. **σταυρη** (from **σταλόω**). i. e. either myrrh flowing spontaneously, Dioscor. 1. 74; or the resin of *styrax* (**לְבָנָה**) used for incense, Salmas. Exerc. 1. 540. The latter is here to be understood. Engl. Vers. *stacte*.

**נטפח** (distillation, r. נטה) *Netophah*, pr. n. of a place not far from Bethlehem in Judea, Ezra 2. 22. Neh. 7, 26.—Hence the gentile n. נטופתי *Netophathite* 2 Sam. 23, 28. 29. 2 K. 25, 23. al.

\***נטר**, fut. נטר, נטר, and נטר Jer. 3, 5, to guard, to keep, i. q. נצר and also נטר. but usually poetic. Syr. Chald. and Arab. **نظر** id.—E. g. to keep a vineyard, Cant. 1, 6. 8, 11. 12.

2. Spec. to keep anger, to continue one's anger, the acc. being implied. Ps. 103, 9 **לֹא יַעֲזֹבֶנְךָ אֵת אַף** he will not keep his anger forever. Jer. 3, 5. 12; with ל of pers. Nah. 1, 2; אף Lev. 19, 18. Comp. נטר Jer. 3, 5. Job 10, 14.

3. i. q. Arab. **نظر**, to keep watch, drawn from the notion of guarding; whence נטר no. 2.

**נטר** Chald. to keep, to preserve, **בלבא** in one's mind Dan. 7, 28; comp. Luke 2, 19.

\***נטש** fut. נטש, נטש. 1. Pr. to pound, to beat, to smite; espec. to beat small, to break in pieces; whence also to thrust out, to cast off, to reject. This primary force of the syllable טש is found in the monosyllable טש to pound, comp. Engl. to dash; and in the dissyllables **وطس** to break, to break in pieces, **לנטש** to hammer, Chald. to scatter, **رطس** to pound, to break in pieces, **رطس** to smite, **רנטש** Heb. and Chald. to break in pieces. in Chald. also to thrust out, to leave, to abandon, and Heb. **נטש**. Sept. **ῥύσσω**, **ὑποτινάσσω**, **ῥήγνυμι**, etc. Most lexicographers take the sense to leave as primitive; but against the analogy. Hence

a) to smite, in battle, comp. **ננה**. 1 Sam. 4, 2 **וַהֲנִיחַ הַמִּלְחָמָה** and the battle smote, i. e. the warriors on each side smote or thrust each other. Chald. well **אֲהַרְטִישׁוּ אִנְשֵׁי קָרְבָּא** 'the men of war smote each other;' Vulg. more freely. but rightly as to the sense, *inito certamine*.

b) to cast out, and then to disperse, to scatter. Part. pass. 1 Sam. 30, 16 **הָנְתָה** **כָּל־הָאָרֶץ** lo, they were scattered upon the ground. Sept. **διακεχυμένοι**, Theodot. **ἐσκορπισμένοι**. See Niph.

c) to cast or thrust down, to let fall. Num. 11, 31 a wind from the Lord brought quails from the sea and let them fall (cast them down) by the camp; Sept. **ἐπέβαλεν**. Ez. 31, 12 of a tree: strangers . . . have cut it off and cast it down; Sept. **κατέβαλον**. Ez. 29, 5. 32, 4. Hos. 12, 14 **יְהוָה יַעֲזֹב עֲלֵינוּ דָּמֵינוּ** God will cast his (Ephraim's) blood upon him.

d) to thrust out, to cast off, to reject. α) As God his people, Judg. 6, 13 but now Jehovah hath rejected us (**נִטְשָׁנוּ**) and delivered us into the hands of the Midianites; Sept. **ἐξέθυσεν**, Theod. **ἀπόσαστο**. 1 Sam. 12, 22. 1 K. 8, 57. 2 K. 21, 14. Ps. 27, 9. 94, 14. Is. 2, 6. Jer. 7, 29. 12, 7. 23, 33. Once a sanctuary Ps. 78, 60; Sept. **ἀπόσαστο**. β) Man is said to reject God; Deut. 32, 15 he rejected God his Creator. Jer. 15, 6. Also to reject the precepts of a parent; Prov. 1, 8 reject not the law of thy mother; Sept. **μὴ ἀπόση**. 6, 20. γ) to cast off care, business; 1 Sam. 10, 2 thy father hath cast off the matter of the asses, etc. Sept. well, **ὁ πατήρ σου ἀποτείνυται τὸ ἔημα τῶν ὄνων**.—In former editions I have given in the examples here cited in lett. d, the sense to forsake, to abandon; which is adopted by most modern interpreters, and is indeed in itself appropriate, and is sometimes admitted by the Vulg. Syr. and more rarely the Sept. But the stronger sense to cast off, to reject, is here admitted if not demanded, not only by the primary force of the root, and by the authority of the ancient versions; but also by passages like Jer. 7, 29, where **נטש** corresponds to **הִשְׁלִיךְ**; and Jer. 23, 39, where the words **נטש** **מַעַל פָּנָי** do not admit the sense to forsake.

e) to thrust out, to draw out a sword; part. pass. **נטושה**; Is. 21, 15 from the drawn sword and from the bent bow. So Targ. **הֲרָבָא שְׁלִיפָא**.

f) With **על**, to cast upon any one, i. e. to commit to any one; 1 Sam. 17, 20 and committed (**נטש**) the flock to a keeper; Sept. **ἔφηκε τὰ πρόβατα φύλακι**. 1 Sam. 17, 22. 28.

2. to let, to leave, from the sense of casting off; e. g. a) to leave, to let lie, as a field untilled Ex. 23. 11. Neh. 10, 32 [31]; strife Prov. 17, 14. So of debt,



to remit, Neh. i. c. b) With acc. of pers. and inf. c. לָ, to leave to do any thing, i. e. to permit, to suffer; Gen. 31, 28 and hast not suffered me to kiss (לֹא) my sons and my daughters. (וַיִּשְׁתַּחֲוֶינִי בְנֵי וְבָנוֹתַי)

NIPH. 1. Pass. of Kal no. 1, to be broken in pieces; Is. 33, 22 thy tacklings are broken in pieces (וַיִּשְׁבְּרוּ), they strengthen not the mast; Sept. ἐξέσχυονσαν, Symm. ἐξέσχυον.

2. Pass. of Kal no. 1. b, to be dispersed, scattered; hence of a multitude, to spread themselves; so the branches of a vine Is. 16, 8; an army Judg. 15, 9 where Sept. ἐξέσχυονσαν. 2 Sam. 5, 18. 22.

3. Pass. of Kal no. 1. c, to be cast down to be prostrated; Am. 5, 2 the virgin of Israel... is cast down prostrate upon her land; Vulg. projecta est in terram suam.

PUAL pass. of Kal no. 1. c, to be cast down, destroyed, Is. 32, 14.—Others, to be forsaken; see in Kal 1. d.

Deriv. נְטִישׁוּחַ.

נִי a word of doubtful authority, which the Heb. intpp. regard as for נְהִי (r. נָהַה), Ez. 27, 32 בְּנִיְהָם in their wailing, according to the Masora. But 11 Mss. and several printed editions, Sept. (and Arab.) Theodot. and Syr. exhibit the reading בְּנִיְהָם their sons, which is better; comp. Ez. 32, 16. 2 Sam. 1, 18.

\* נִיא obsol. root, Arab. نَاء mid. Ye, to be raw, uncooked, as flesh; II, IV, to be not well cooked; نِي raw, half-cooked. Hence נַי II.

נִי m. (r. נִיב) produce, fruit. Mal. 1, 12. Metaph. נִיב טְפִלִּים the fruit of the lips Is. 57, 19 Keri, i. e. offerings presented to God with the lips, thanksgivings; comp. Hos. 14, 3, and καρπὸς χιλιέων Heb. 13, 15. Chethibh in Is. l. c. has נִיב, comp. Chald. נִיב fruit.

נִיבִי (perh. fruit-bearer, r. נִיב) Nebai, pr. n. m. Neh. 10, 20.

נִיד m. (r. נִיד) consolation, comfort; once Job 16, 5 נִיד טְפִלִּי my lip-condolence, i. e. empty, insincere; see טְפִלָּה.

נִידָה f. (r. נִיד, for נִידָה, see Lehrg. p. 145) abomination, uncleanness, Lam. 1, 8, i. q. נִידָה v. 17.—Others a wandering, from the root נִיד.

נִיזוֹת, also Cheth. נִיזוֹת (habitations) Natioth, pr. n. of a place near Ramah, 1 Sam. 19, 18. 19. 22. 23. 20, 1. R. נִיזָה.

נִיזוֹת m. (r. נִיזָה) pr. rest, acquiescence, as Arab. دَيْمُونَةٌ from r. دَامَ, بَيْتُونَةٌ from r. بَانَ, De Sacy Gram. Arabe, I. p. 561. Then, sweetness, pleasantness, delight, like the Lat. acquiescere in aliqua re for delectari, Syr. نَمَسَ ك

delectatus est aliqua re, Barhebr. p. 221, delicæ, ibid. p. 38, Talmud. נִיזָה

נִיזָה placetne tibi?—Found only in the phrase נִיזָה נִיזָה an odour of delight, i. e. pleasant odour, sweet savour; Gen. 8, 21 נִיזָה נִיזָה אֶת־רִיחַ הַתְּזִיחָה and God smelled the pleasant odour. Lev. 2, 12, 26, 31. Ez. 6, 13. 20, 41. To the Mo-

saic precepts concerning sacrifices is very often added the phrase נִיזָה נִיזָה a sweet odour to Jehovah Lev. 1, 9, 13. 17. 2, 2. 9. 3, 5. 6, 14. Num. 15, 7 sq. 28. 8; also לְרִיחַ נִיזָה אִשָּׁה לִיהוָה Num. 28, 6. 13. 29, 6. al. Plur. Ez. 20, 28.—

Hence

נִיזוֹתֵינוּ Chald. m. plur. from the Heb. usage in the preceding article. omitting נִיזָה, sweet odours, incense, Dan. 2, 46. Ezra 6, 10.

נִיזָה m. (r. נִיזָה) progeny, offspring, always coupled with נִיזָה, Gen. 21, 23. Job 18, 19. Is. 14, 22.

נִינְוֶה pr. n. Nineveh, the ancient capital of Assyria. situated on the eastern bank of the Tigris opposite to where Mosul now stands upon the western bank, Gen. 10, 11. 12. Is. 37, 37. Nah. 2, 9. Jon. 1, 2. 3, 3. al. By the Greeks and Romans it was usually called Νῆσος, Nimus, after the name of its founder, Hdot. 1. 193. ib. 2. 101. Diod. Sic. 2. 3. In Ammianus however, Nineve, 23. 6. In respect to its site, see the discussion of Bochart, Phaleg lib. 4. cap. 20; also Niebuhr Reisebeschr. II. p. 353, 368, and Tab. 46. C. J. Rich Residence in Koordistan. and on the site of ancient Nineveh, II. p. 29 sq.

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in the Pentateuch חֲדָשׁ הַיּוֹם q. v. Syr. Chald. and Arab. id.—The name נִצְּנָן if Semitic, would seem to be for נִצְּנָן. נִצְּנָן, i. e. *month of flowers*, from נִצְּנָן a flower. But Benfey with probability refers it to a Persian origin, from Zend. *navaçan* new day; made up of *nav* new, and *açan* i. q. Sanscr. *ahan* day; die Monatsnamen p. 131 sq.

נִצְּנָן m. a spark, once Is. 1. 31. Talmud. id. R. נִצְּנָן; after the form קִיטִיטָה.

נִצְּנָן, see נִצְּנָן.

\* נִצְּנָן to break up with the plough, to till, Hos. 10. 12. Jer. 4. 3. This root has prob. sprung from Hiph. of the verb נִצְּנָן; comp. Ewald's Gramm. § 235; and signifies pr. to make glisten.

Deriv. נִצְּנָן II, נִצְּנָן.

I. נִצְּנָן m. once נִצְּנָן Prov. 21, 4 (r. נִצְּנָן) i. q. נִצְּנָן, a light, lamp, only metaph. e. g. of offspring; 1 K. 11, 36 לְנִצְּנָן לְדָוִד that there may be a light to David my servant forever. i. e. that his posterity may continue forever. 1 K. 15. 4. 2 K. 8, 19. 2 Chr. 21, 7. Once the light of the wicked, that in which they glory, Prov. 21, 4; comp. in נִצְּנָן no. 1. b.

II. נִצְּנָן m. (r. נִצְּנָן) fallow ground, a field recently broken up, Prov. 13, 23. Jer. 4. 3. Hos. 10. 12.

\* נִכָּה to beat, to smite, i. q. נִכָּה Arab. نكع id.

NIPH. to be beaten; Job 30, 8 נִכָּהוּ מִן הָאֲרָץ they are beaten from the land, driven out with blows.

Deriv. the three following.

נִכָּה m. plur. נִכָּהוּ smitten, trop. afflicted, Is. 16, 7.

נִכָּה adj. (r. נִכָּה) afflicted; fem. רִיחַ נִכָּה a smitten spirit, afflicted mind, Prov. 15, 13. 17, 22. 18, 14. Comp. נִכָּה.

נִכָּה f. (for נִכָּהוּ, r. נִכָּה) Gen. 37, 25. 43, 11, strictly infin. after the form מְלִאָּה; שִׁבְעָה; pr. contusion, a breaking in pieces. Hence aromatic powder, and then this general name seems to have been transferred to some certain kind of spice or aromatic substance. Sept. στυραμα, Aqu. στυραμα, Vulg. styrax.

Arab. نكعة<sup>5</sup> is i. q. نكعة<sup>5</sup> gum, gum tragacanth.—Here seems also to belong the phrase בֵּית נְכוּחָהוּ 2 K. 20, 13. Is. 39, 2, which literally perhaps may be rendered *his spicery-house*, as Aqu. Symm. Vulg. but more correctly as to the sense, *treasury, store-house*, as Chald. Syr. Saad. and Arabs Polygl. (also Is. l. c. for Gr. *μαγειρῆα*) In this house there seems to have been laid up, as is said immediately after, “silver and gold, and spices, and precious ointments;” so that it took its name from the latter rather than from the former. Less probable is the suggestion of Lorschach, that נְכוּחָהוּ is a Persian word from نگاهیدن deponere, نگاه custodia; Jenaische Lit. Zeit. 1815, no. 59.

\* נִכָּה obsol. root, whence

נִכָּה m. progenies, as the Vulg. correctly renders it, i. e. progeny, always coupled with the synon. נִצְּנָן q. v. Similar is Ethiop. ብሔር genus, cognatio, tribus, = and ስ being interchanged; comp. נִכָּה for נִכָּה Gen. 21, 23 Cod. Sam.—In Job 31, 3 in some Mss. and editions נִכָּה is read for the common נִכָּה, and might then be i. q. Arab. نكد<sup>5</sup> calamity; but the common reading is preferable.

\* נִכָּה in Kal not used, to strike, to smite. Arab. and Ethiop. نكع, نكع, id. but rarely used and chiefly with the idea of harm. Syr. نكع Pe. and Aph. to harm. Kindred are verbs beginning with נכ, as נִכָּה, נִכָּה; comp. Lat. nec-o, noc-eo, Engl. to knock.

NIPH. pass. of Hiph. to be smitten, slain, once 2 Sam. 11, 15.

PIEL does not occur, since what some have regarded as the infin. of Piel, viz. the form נִכָּה Num. 22, 6, is there as elsewhere (Josh. 10, 4) 1 plur. fut. Hiph. thus: נִכָּהוּ אֱוִילֵי אֱוִיִל נִכָּהוּ אֱוִיִל אֱוִיִל perhaps I may be able that we smite him (Israel) and I drive him out; see Hiph. no. 3. The verb נִכָּה is here construed with a finite verb, *ἀστυδέρω*, comp. in Esth. 8, 6.

PUAL pass. to be smitten, e. g. grain Ex. 9, 31. 32. But Hoph. is far more usual, q. v.

Hiph. הִכָּה, 2 pers. הִכִּיתָ, but 1 pers. הִכִּיתִי and with suff. הִכִּיתִיךָ 1 Sam. 17, 46, הִכִּיתִיךָ Is. 60, 10; infin. הִכּוּת, absol. הִכָּה Deut. 13, 16; imp. הִכָּה Ez. 6, 11, apoc. הִכֵּ; fut. conv. וְנִכָּה, oftener וְנִכֵּה.

1. to strike, to smite, Gr. πλῆσσω, e. g. a) With blows, as with a rod, with acc. of pers. and א of instrum. Num. 22, 23, 27; with the fist or a stone in the hand Ex. 21, 18; instrum. impl. Ex. 2, 11, 13. 1 K. 20, 35, 37. Deut. 25, 3 *forty times he may strike him*, i. e. give him forty blows or stripes; hence to chastise Jer. 2, 30. Neh. 13, 25. Also to smite the cheek, to buffet, Job 16, 10, comp. Mic. 4, 14. 1 K. 22, 24; a rock, acc. Ps. 78, 20; with א to smite upon the rock Ex. 17, 6; to smite the water with a cloak 2 K. 2, 8. With מִן, מִיָּד, to smite out of one's hand Ez. 39, 3; c. acc. to smite out an eye Ex. 21, 26.

b) With any thing sharp or pointed, to smite, to thrust, e. g. with the horn Dan. 8, 7; a flesh-hook 1 Sam. 2, 14; a spear 2 Sam. 2, 23, 4, 6, 20, 10, c. acc. 2 Sam. 3, 27. In a weaker sense, to smite as a worm a plant, to puncture Jon. 4, 7; the rays of the sun, comp. Engl. *stroke of the sun*, with acc. of pers. Is. 49, 10; also of the moon Ps. 121, 6, i. e. to the moon is ascribed the effect of the nocturnal cold, comp. Gen. 31, 40. Hos. 9, 16. So Arab. ضرب to smite, to sting as a scorpion; also mid. Kesri to be cold, chilled.

c) With any thing thrown, to smite, to hit; as with a stone from a sling 1 Sam. 17, 49, 50, comp. 2 K. 3, 25; or an arrow 1 K. 22, 34. 2 K. 9, 24.

The following phrases are to be noted:

aa) הִכָּה בַּיָּד to strike the hand 2 K. 11, 12. Ez. 22, 13, and הִכָּה בְּבַיָּת to strike with the hand Ez. 6, 11, fully הִכָּה בַּיָּד אֶל-בַּיָּד to smite hand upon hand Ez. 21, 19, 22, i. e. to smite the hands together, e. g. either in exultation, to clap the hands, 2 K. 1, c. or in indignation Ez. 22, 13, or in lamentation Ez. 6, 11, 21, 19.

bb) 1 Sam. 24, 6 וַיִּנָּח אֶל-לִבְיָהוּי אֱהוִיָּהּ and *David's heart smote him*, i. e. as in common Engl. 'beat against his ribs.' 2 Sam. 24, 10. Comp. Æsch. Prom. 887 κραδία φύσθη φρένα λακτιζει.

cc) Often of Jehovah or his messen-

gers, who are said to smite a person or people or land with disease or plagues, i. e. to inflict a plague upon them, comp. נִגַּף, נִגְּף. E. g. הִכָּה בְּסִיגְרִים to smite with blindness Gen. 19, 11. 2 K. 6, 18; pestilence Num. 14, 12; hæmorrhoids 1 Sam. 5, 6; comp. Zech. 12, 4. Am. 4, 9. Hagg. 2, 17. Also to smite a land with destruction, with two acc. Mal. 3, 24; and impl. Is. 5, 25. Ex. 7, 25 *after Jehovah had smitten the river*, i. e. had turned it into blood, comp. v. 20. So Ex. 8, 13. Zech. 10, 11. Is. 11, 15.

dd) הִכָּה שְׁרָשֵׁי־אֲדָמָה to strike roots into the ground, to shoot forth roots, Hos. 14, 6. Comp. שְׁלַח שׁ Jer. 17, 8.

2. In a stronger sense: a) to smite in pieces, to destroy. Ex. 9, 25 and the hail smote all that was in the field. Ps. 3, 8 *thou hast smitten all my enemies as to the jaw-bone*, a figure drawn from wild beasts. So houses, Am. 3, 15; two acc. Am. 6, 11.

b) to smite or thrust through, comp. no. 1. b; e. g. with a spear 1 Sam. 19, 10, 18, 11, 26, 8.

c) to smite down, to overturn, to overthrow, as a tent Judg. 7, 13. 1 Chr. 4, 41. 2 Chr. 14, 14. Prægn. Zech. 9, 4 הִלְקָה בָּהֶם הַיָּם הַיָּבֵה he doth overturn her rampart into the sea.

d) to smite fatally, to kill, to slay, c. acc. Gen. 4, 15. Ex. 2, 12. Josh. 20, 5. 1 Sam. 17, 36. al. sæp. With בְּהִרְבֵּב לְפִי חָרֵב to smite one as to his life, i. e. so as to touch his life, fatally, Gen. 37, 21. Deut. 19, 6, 11, 27, 25. Jer. 40, 14, 15; comp. Lev. 24, 18. So of God as smiting men, 2 Sam. 6, 7. Ps. 78, 51, 105, 36; of the angel of God 2 K. 19, 35.—Where only a part of a whole number are slain, this is marked by מִן, Judg. 14, 19, 20, 45. Josh. 7, 5; or by א partitive, 1 Sam. 18, 27, 6, 19. 2 Sam. 8, 5. Judg. 15, 15. So without an acc. of number, הִכָּה בְּאֵיבָיִם to smite of the enemies 2 Sam. 23, 10, 24, 17. 2 Chr. 28, 5, 17. Num. 22, 6; and so 1 Sam. 18, 7 הִכָּה

נִשְׂאוּל בְּאֶלְפֵי 21, 12, 29, 5.—Spoken also of wild beasts, *to slay*, by tearing in pieces, 1 K. 20, 36. Jer. 5, 6.—Trop. *to smite with the tongue*, to bring into reproach and punishment by slanders, Jer. 18, 18.

3. In a weaker sense, *to smite* enemies is often simply *to overcome* them in battle, *to vanquish*, *to put to flight*, fully הִכָּה אֶחָיו Ps. 78, 66. So Gen. 14, 15 *he smote them and pursued them unto Hobah*. v. 5, 7. Num. 22, 6, see in Piel. Josh. 13, 12. Judg. 1, 5. 1 Sam. 13, 4. 2 Sam. 8, 1. 2. 3. 10. al. With an adjunct of distance, Gen. 14, 15. 2 Sam. 5, 25. Josh. 10, 10, 41; of time how long 1 Sam. 30, 17. 2 Sam. 23, 10; of numbers Judg. 1, 4. 3, 31. 1 Sam. 4, 2. Ps. 60, 2. Also *to smite* a city, to take it by storm, Josh. 7, 3, 10, 4. 1 Sam. 30, 1. 1 K. 15, 20. 2 K. 3, 19. al. But הִכָּה עִיר לְפָנֵי הָעָרִים is *to slay the inhabitants of a city* Judg. 20, 37; comp. no. 2. d.

HOPH. הִכָּה and הִיכָה Ps. 102, 5.

1. Pass. of Hiph. no. 1, *to be smitten*, i. e. a) *to be beaten* Ex. 5, 14. 16. Num. 25, 14. b) *to be smitten* of God, with a plague, etc. 1 Sam. 5, 12. Is. 1, 5. 53, 4. Hos. 9, 16.—Ps. 102, 5 הִיכָה בְּעֶשֶׂב וַיִּבֶשׂ לִבִּי *my heart* (vital strength) *is smitten and drieth up like the herbage*.

2. Pass. of Hiph. no. 2. a) *to be smitten, slain*, Num. 25, 14. 15. 18. Jer. 18, 21. b) Of a city, *to be smitten*, to be taken by storm, Ez. 33, 21. 40, 1.

Deriv. מִכָּה, and the two following.

נִכָּה adj. *smitten*, only in constr. נִכָּה רַגְלָיו *smitten in the feet*, lame, 2 Sam. 4, 4, 9, 3; נִכָּה רוּחַ *smitten in spirit*, afflicted, *contrite*, Is. 66, 2.

נִכָּה m. (r. נִכָּה) only plur. נִכָּהיִם Ps. 35, 15, *smiting* sc. with the tongue, i. e. railers, slanderers; comp. Jer. 18, 18.

נִכָּה and נִכְוֹ pr. n. *Necho*, king of Egypt, son of Psammetichus, 2 K. 23, 29. 33. 2 Chr. 35, 20. 36, 4. Jer. 46, 2. According to Manetho in his book of dynasties, he was the sixth of the second Saitic dynasty, and was called Necho II, to distinguish him from his grandfather of the like name; see Jul. Afric. in Routh's Reliq. Sacr. II. p. 147. Herodotus calls him Νεχώς, 2. 158, 159. ib. 4. 42. Sept. Νεχαώ. The etymology is unknown, but is doubtless to be sought

in the ancient Egyptian; see Thesaur. p. 885.

נִכְוֹן (prepared, r. כִּוֵּן) *Nachon*, pr. n. of a threshing-floor 2 Sam. 6, 6. In the parall. passage 1 Chr. 13, 9 it is כִּוֵּוֹן.

\* נִכְבָּח obsol. root, pr. i. q. רָבַח *to be in front, before the eyes, over against*, (see נִכְבַּח,) *to go straight forward*.—Hence נִכְבָּח, נִכְבַּח, נִכְבַּח.

נִכְבָּח m. adj. *in front, straight, right*, pr. of one who goes straight ahead. Is. 57, 2 הֹלֵךְ נִכְוֹן *who walketh straight before him*, goes straight ahead, i. e. an upright man. With לְ, *right, just to any one*, Prov. 8, 9.—Fem. נִכְבָּחָה as subst. *right, justice*, Am. 3, 10. Is. 59, 14; plur. נִכְבָּחוֹת id. Is. 26, 10. 30, 10.

נִכְבַּח pr. subst. (r. נִכְבַּח) 'the front, what is before the eyes;' but used only as a Preposition.

1. *opposite to, over against*, Ex. 26, 35. 40, 24. Josh. 18, 17. 1 K. 20, 29. al. לְ נִכְבַּח id. Josh. 15, 7.

2. *before, in presence of*; נִכְבַּח יְהוָה i. q. לְפָנֵי יְהוָה, *before Jehovah*, i. e. acceptable to him Judg. 18, 6. נִכְבַּח פָּנָיו *before Jehovah* Lam. 2, 19; metaph. known to him Jer. 17, 16, and so Prov. 5, 21. שָׂם נִכְבַּח פָּנָיו *to set before one's own face*, i. e. to regard with favour, to delight in, Ez. 14, 7; comp. v. 3 where for שָׂם is נִתָּן.

3. With Prefixes: a) אֶל-נִכְבַּח pr. 'towards the front' of any thing, i. e. towards Num. 19, 4.

b) לְנִכְבַּח α) Adv. 'to the front,' i. e. *straight forwards*, Prov. 4, 25. β) *in front of, before* Gen. 30, 38; whence γ) *on account of, for*, after a verb of interceding, Gen. 25, 21; Sept. πρῆξι. Comp. Germ. *vor* and *für*, the last of which has also a local sense.

c) עַד נִכְבַּח *unto the front of*, i. e. to the place over against, Judg. 19, 10. 20, 43. Ez. 47, 20.

נִכְבָּח c. suff. נִכְבָּחוֹ *the front*; adv. *in front of, over against*, Ex. 14, 2. Ez. 46, 9. R. נִכְבַּח

\* נִכְבֵּל *to deceive, to deal fraudulently*, part. נִכְבֵּל Mal. 1, 14. Syr. Chald. Sam. id. PIEL id. with לְ of pers. Num. 25, 18.

HITHP. id. c. אֶ Ps. 105, 25; and so

with acc. to act deceitfully *with* any one Gen. 37, 18.

Deriv. כִּזְבֵּי, כִּזְבֵּי, also

נָכַל m. plur. c. suff. נִכְלֵיהֶם, *deceit, wiles*, Num. 25, 18.

\* נָכַס obsol. root, i q. כָּנַס, q. v. *to collect, to accumulate*. Hence

נָכַס m. plur. נְכָסִים *goods, riches, wealth*, a word of the later Hebrew, 2 Chr. 1, 11. 12. Ecc. 5, 18. 6, 2. Josh. 22, 8. Syr. نَكَسَ id.

נָכַס Chald. m. plur. נְכָסִין id. *goods, wealth*; Ezra 6, 8. 7, 26 עָנַשׁ נְכָסִין *mulct of goods*.

\* נָכַר in Kal not used. Arab. نَكَر

a) to be of acute intellect; contra b) not to know, not to understand, and hence to disallow, to reprobate; Conj. IV, not to know, to deny, to reject. See Thesaur. p. 886.

HIPH. הִקְבִיר is most in use, and is of like signif. with יָרַב.

1. Pr. *to look upon, to behold*; Gen. 31, 32 עֲמַרְיָה מַה הִקְדִּילָהּ *behold for thyself what is with me*. 37, 32. 38, 25. 26. Neh. 6, 12. Jer. 24, 5.—Spec. a) הִקְבִיר פְּנִים *to look upon the person of any one, to have respect of persons, to show partiality*, i. q. נָשָׂא פְּנִים in נָשָׂא no. 3. b. β; spoken of a judge, Deut. 1, 17. 16, 19. Prov. 24, 23. 28, 21; comp. Is. 3, 9. b) *to look upon with kindness and favour, i. e. to care for*, Ruth. 2, 10. 19. Ps. 142, 5; also *to reverence as a god, to worship*, Dan. 11, 39.

2. *to know by sight, to recognise a person or thing*, Gen. 27, 23. 37, 33. 42, 7. 8. Ruth 3, 14. Judg. 18, 3. 1 Sam. 26, 17. Job. 2, 12. al. Also *to acknowledge*; Deut. 21, 17 *he shall acknowledge the son of the hated as the first-born*. 33, 19; with כִּי Is. 61, 9; absol. 2 Sam. 3, 36.

3. *to know, i. e. to be acquainted with*, i. q. יָרַב no. 4. Job 4, 16 *but I knew not its form*, i. e. was unacquainted with it. 7, 10. 24, 13. 17. 34, 25. Ps. 103, 16. Is. 63, 16.

4. *to know, i. e. to have a knowledge of*, i. q. יָרַב no. 5, but rare and only in the later books; inf. c. הָלַךְ, Neh. 13, 24 *they knew not how to speak the Jews' language*. Ezra 3, 13.

PIEL 1. i. q. Hiph. no. 1. a, *to look upon, to regard with partiality*; Job 34, 19 *nor regardeth the rich more than the poor*.—But contra

2. *not to know, to be ignorant of*, Arab. نَكَر Conj. I, comp. above in Kal, and see note below. Job 21, 29 *ask them that pass by the way, וְאוֹתָהֶם לֹא הִנְבְּרוּ and their signs thou shalt not fail to know*, i. e. the signs, tokens, which they give.—Hence

3. *to feign not to know, to deny*; Arab. Conj. IV, see above in Kal. Dent. 32, 27 פְּוֹרְ-יָבִיר וְצַרְמֹזוּ וְגו' *lest their enemies should deny, and say, etc.*

4. *not to know, i. e. to reject*; Arab. Conj. IV. Jer. 19, 4 *they have forsaken me (עָזַבְנִי) and have rejected (וַיִּנְבְּרוּ) this place*. Prægn. 1 Sam. 23, 7 *God hath rejected (and delivered) him unto my hand*.

NIPH. 1. Pass. of Hiph. no. 2, *to be known, recognised*, Lam. 4, 8.

2. i. q. Hithp. no. 2, *to feign, to dissemble*, Prov. 26, 24.

HITHP. 1. Pass. of Hiph. no. 2, *to be known, recognised*, Prov. 20, 11.

2. *not to let oneself be known, to feign, to dissemble*, Gen. 42, 7. 1 K. 14, 5. 6.

NOTE. Many attempts have been made to find some point or idea common to the two significations apparently so contrary as *to know* and *not to know*. Perh. the following order may afford light, viz. נָכַר a) *to look upon intently* Hiph. no. 1, whence *to recognise, to know*, Hiph. no. 2-4. But as things unknown, new, unheard of, cause us to look intently upon them, to wonder, and admire, hence b) *not to know, to be ignorant*, Pi. no. 2, Arab. I, IV Eth. نَكِرَ to admire, to wonder. Hence נָכַר strangeness, נְכָרִי strange.—Again, as things known and familiar are pleasing, while those unknown and strange are displeasing and irksome, hence c) *to be disagreeable, irksome*; whence נָכַר, calamity, Arab. نَكَرَةٌ id.

Deriv. הִקְבִיר, נָכַר, and the three here following.

נָכַר m. constr. נְכָרִי Deut. 31, 16, *strangeness, foreignness*, e. g. *strange worship* Neh. 13, 30. אֲרָמִית נְכָרָה *a strange*

land, foreign country, Ps. 137, 4. אֵל נִכְרַיִם a strange god, foreign, Deut. 32, 12. Ps. 81, 10 plur. נִכְרֵי אֱלֹהִים id. Gen. 35, 2. Josh. 24, 20. 23; strange altars, dedicated to foreign gods, 2 Chr. 14, 2.—Also בְּנֵי נִכְרֵי a stranger, foreigner, Gen. 17, 12. 27. Ex. 12, 43. Lev. 22, 25; plur. בְּנֵי נִכְרֵי Ps. 18, 45. 46. Is. 60, 10. Neh. 9, 2.

נִכְרַיִם Job 31, 3, also נִכְרַיִם Ob. 12, a strange fate, calamity; see in r. נִכְרַיִם note lett. c. Arab. نَكَرَة, نَكَرَة, id.

נִכְרֵי adj. (from נִכְרַיִם with the ending -י) f. נִכְרֵיָהּ, plur. נִכְרֵיִם; unknown, strange, foreign; Chald. נִכְרֵי, נִכְרֵי, Syr. نَكْرِي. Spoken: a) Of one from another land and people, אִישׁ נִכְרֵי a stranger, foreigner, Deut. 17, 15. Ezra 10, 2 sq. Deut. 14, 21. 1 K. 8, 41, 43; of a people Ex. 21, 8; a land Ex. 2, 22; a city Judg. 19, 12; a vine Jer. 2, 21; a garment Zeph. 1, 8. b) Of one from another family, a stranger, not of one's own household, Gen. 31, 15. Prov. 20, 16; אִישׁ נִכְרֵי opp. to a son and legal heir Ecc. 6, 2. Fem. נִכְרֵיָהּ a strange woman, opp. to a wife, spoken usually in respect to illicit intercourse, and hence i. q. an adulteress, harlot, comp. זָרָה, Prov. 5, 20. 7, 5. 23, 27; hence לְשׁוֹן נִכְרֵיָהּ a strange tongue, i. e. the tongue of a strange woman, Prov. 6, 24. Of another's house Prov. 5, 10. With dat. Ps. 69, 9, comp. Job 19, 15. c) another, not oneself, Prov. 27, 2. d) strange, unheard of, exciting wonder, Is. 28, 21.

נִכְרַיִם, see נִכְרַיִם

\* נִכְרַיִם a root found once in the Masoretic text, but doubtful, viz.

Hiph. Is. 33, 1 שׁוֹדֵר הַיָּמִן שׁוֹדֵר הַיָּמִן בְּהַחֲרִיבְךָ בְּהַחֲרִיבְךָ in thy ceasing to spoil, thou shalt be spoiled; in thy perfecting (finishing) to plunder, thou shalt be plundered; so the Heb. intpp. by conjecture from the parallelism; taking בְּהַחֲרִיבְךָ as inf. Hiph. for בְּהַחֲרִיבְךָ, Dag. euphon. comp. Lehrs. p. 87.—A. Schultens compares Arab. نَالَ mid. Ye, to get, to acquire, Opp. min. p. 276. Comm. ad Job 15, 29; see examples in Thesaur. p. 888. But this idea does not suit the parallelism, which obviously demands

the sense of perfecting, finishing. It is better, therefore, with L. Cappell, Lowth, Doederlein, and others, to read בְּכַלְהָהּ, from r. כָּלָה; which verb elsewhere also corresponds to הָחֵם, Dan. 9, 24. Is. 16, 4.—Another trace of this root is supposed to exist in the noun מְנַלָּה q. v. Job 15, 29; but the reading is there equally doubtful.

נִמְבָּזָה 1 Sam. 15, 9, the vile, the bad, spoken of flocks, i. q. נִבְזָה Sept. ἡτιμωμένον, Vulg. vile. The form is wholly anomalous; and arose perhaps out of the two readings מְבָזָה abstr. for concr. and נִבְזָה which savours of a gloss; see Lehrs. p. 462, 463.

נְמוּאֵל (perh. for רְמוּאֵל day of God) Nemuel, pr. n. m. Num. 26, 9. Patronym. in -י ib. v. 12. See also רְמוּאֵל

נִמְזָה a spurious root, whence some derive the forms רְמָזָה, הַמְזָה, which belong to the root מָזָה

\* נִמְלַל a root doubtful in the verb itself, since all the forms assigned to it may be, not to say ought to be, referred to מָלַל and מִלַּל. From r. מָלַל II, to cut off, to be cut off, comes the fut. יִמְלַל, יִמְלַל, see this root; and to Niph. of the same may be referred נִמְלָהם (for נִמְלָהם) ye shall be cut off i. e. circumcised Gen. 17, 11. which is commonly taken as præter. Kal of this root נִמְלַל to be circumcised.—To the root מִיל undoubtedly belong præter. Niph. נִמְוַל i. q. נִמְוַל to be circumcised Gen. 17, 26. 27, part. נְמֻלִים 34, 22. Comp. מְשֻׁוֹט and מְשֻׁוֹט, מְשֻׁוֹט for מְשֻׁוֹט, and see the remarks under מְשֻׁוֹט.—Still from a root of this form comes the noun

נִמְלָה f. an ant, Prov. 6, 6, plur. נְמֻלִים ants Prov. 30, 25. Arab. نَمَلَة. Perhaps so called from its cropping off i. e. consuming; or also from creeping, since Arab. نَمَل seems to have had this sense.

\* נִמְיַר obsol. root. I. i. q. Arab. نَمِر to be spotted, speckled; Syr. نَمِر to variegate. Hence נִמְיַר leopard.

II. i. q. Arab. نَمِر to be limpid, pure, as water; IV to find limpid and sweet water; see נִמְיַר.

נִמְרָא m. (r. נִמְרָא) *a panther, leopard*, so called from his spots, Is. 11, 6. Jer. 5, 6. 13. 23. Hos. 13, 7; plur. נִמְרִים Hab. 1, 8. Cant. 4, 8. Not improbably the *tiger* was also comprised under this name; as the Hebrews had no specific name for that animal. Syr. نَمْرًا, Arab. نَمْرٌ, Eth. ነግሥ, Amhar. ነግሥ, id.

נִמְרָא Chald. id. Dan. 7, 6.

נִמְרֹד pr. n. *Nimrod*, son of Cush, founder of the kingdom of Babylon and of the city Nineveh, Gen. 10, 8-12. Perh. identical with that ancient king whom the Greeks call Ninus, and make the founder of Nineveh. אֶרֶץ נִמְרֹד i. e. Babylonia, Mic. 5, 5.—If the etymology be Semitic, this name may come from מָרַד *to rebel*, pr. 'a rebel.'

נִמְרָה and נִמְרִים (r. נִמְרָה II) *Nimrah*, *Nimrim*, pr. n. see פִּיחַ נִמְרָה in art. פִּיחַ no. 12. cc.

נִמְשִׁי (drawn out, saved, i. q. נִמְשִׁיָּה) *Nimshi*, pr. n. of the grandfather of Jehu 2 K. 9, 2; comp. 1 K. 19, 16.

נִסָּא m. (r. נִסָּא II) c. suff. נִסָּא, pr. *something lifted up, a lofty signal*. Syr. نَسْمًا a sign, standard. Spec.

1. *a column or high pole*, Num. 21, 8. 9.

2. *standard or flag of a ship*, Ez. 27, 7. Is. 33, 23.

3. *a standard, signal*, planted on a high mountain, chiefly on the irruption of an enemy, in order to point out to the people a place of rendezvous, Is. 5, 26. 11, 12. 18, 3. 62, 10. Jer. 4, 6. 21. Ps. 60, 6. Comp. מִשְׁאָר no. 1. c. Curt. V. 2.

4. *Metaph. a sign, token*, sc. of admonition, Num. 26, 10.

נִסְבָּה f. (r. סָבַב) pr. part. Niph. *a turn, course of things*, from God, 2 Chr. 10, 15.

\* נִסְבָּג see סָבַג, note.

\* נִסְחָה in Kal not used, pr. i. q. Arab. نَسَّأ *to smell*. then *to try by the smell*, to try. It differs therefore in its primary idea from בָּחַן to examine by the touch, to try by the touch-stone.

PIEL נִסְחָה, fut. יִנְסְחָה, imp. נִסְחָה Dan. 1, 12.

1. *to try, to prove* any one, to put him to the test; 1 K. 10, 1 *the queen of Sheba came* בְּחִידוֹת לְנִסְחוֹ *to prove him with hard questions*, i. e. to try the wisdom of Solomon. 2 Chr. 9, 1. Ecc. 2, 1. Dan. 1, 12. 14. Spec. a) God is said *to try or prove* men, i. e. their virtue Ps. 26, 2; piety Deut. 13, 4; their faith and obedience Ex. 15, 25. 20, 17 [20]. 2 Chr. 32, 31. This is done by wonderful works Ex. 20, 17; by commands difficult to be executed Gen. 22, 1, comp. Ex. 16, 4; and by the infliction of calamities Deut. 8, 2. 16. 33, 8. Judg. 2, 22. 3, 1. 4. Comp. πειράζω in N. T. Vice versa b) Men are said *to prove or tempt* God, by doubting, not confiding in his power and aid, Ex. 17, 2. Deut. 6, 16. Ps. 78, 18. 41. 56. Is. 7, 12 *I will not ask, neither will I tempt Jehovah*. Comp. Acts 5, 9. 15, 10. Chald. Syr. Sam. id.

2. *to try*, i. e. *to make trial, to attempt, to prove*; with acc. of thing, Job 4, 2 אֵלֶיךָ הֲלָאָה דָּבָר אֲלֶיךָ הֲלָאָה *can one try a word with thee? wilt thou take it ill?* Ecc. 7, 23. With inf. Deut. 4, 34. 28, 56. Absol. 1 Sam. 17, 39 בִּרְלֵא נִסְיָתֵי *for I have not yet tried them*. Judg. 6, 39.

Deriv. מִסָּח.

\* נִסְחָה fut. יִנְסְחָה, *to pluck out, to tear away*. Kindr. נִסְחָה. E. g. a person from his dwelling Ps. 52, 7; from his country i. e. to drive into exile Prov. 2, 22. Also a house, i. e. to destroy Prov. 15, 25. Like plants, men and houses are said to be planted and plucked up; comp. נִטְעַה and נִתְשָׁה.

NIPH. *to be plucked up*, i. e. driven out from a land, Deut. 28, 63.

Deriv. מִסָּח.

נִסְחָה Chald. i. q. Heb. יִתְפֶּה. *to be plucked out*, Ezra 6, 11.

נִסְחָה m. (r. נִסְחָה I) 1. *a libation, drink-offering*, Deut. 32, 38.

2. *a molten image*, i. q. מִסְכָּה, Dan. 11, 8.

3. *one anointed*, i. e. *a prince consecrated by anointing*, i. q. מִשְׁחָה, but more usual in poetry, Josh. 13, 21. Ps. 83, 12. Ez. 32, 30. Mic. 5, 4.

\* I. נִסְכָּה fut. plur. יִנְסְכּוּ. *to pour, to pour out*, Is. 29, 10. Kindr. is סִיָּה.—Spec.

1. In honour of the deity, *to make libation*. σπένδειν, Ex. 30, 9. Hos. 9, 4. Hence Is. 30, 1 מִסְכָּה מִסְכָּה, σπένδουσθαι σπονδήν, *to pour out a libation*, i. e. to make a league, which the ancients accompanied with libations. Comp. Gr. σπονδή libation and league, Lat. *spondeo*.

2. Of metal, *to cast, to found*, Is. 40, 19, 44, 10.

3. *to anoint a king* Ps. 2, 6. Comp. מָסַךְ no. 3.

NIPH. pass. of Kal no. 3, *to be anointed* Prov. 8, 23.

PIEL i. q. Kal no. 1, *to make libation* 1 Chr. 11, 18. Syr. Pa. id. In the parallel passage 2 Sam. 23, 16 is Hiph.

HIPH. id. *to pour out libations, to make libation*. Gen. 35, 14. Num. 28, 7. Jer. 7, 18. Ps. 16, 4. al.

HOPH. pass. *to be poured out*; impers. *libation is made*. Ex. 25, 29, 37, 16.

Deriv. מִסְכָּה I, מִסְכָּה, מִסְכָּה.

\* II. מִסְכָּה i. q. kindr. סָבַךְ 1. *to intertwine, to weave, to hedge* sc. with woven work, i. q. Arab. نسج. Hence מִסְכָּה the warp.

2. *to cover, to protect*, from the idea of surrounding with a hedge, Is. 25, 7; comp. מִסְכָּה II.

מִסְכָּה Chald. *to pour out, to make libation*, chiefly in Pa. as Dan. 2, 46, where by zeugma it refers also to מִנְחָה. Comp. Arab. نسك to sacrifice.

מִסְכָּה Chald. plur. c. suff. מִסְכָּהוֹן, *libations, drink-offerings*, Ezra 7, 17.

מִסְכָּה and מִסְכָּה m. (r. מִסְכָּה I) in pause מִסְכָּה, c. suff. מִסְכָּה; plur. מִסְכָּהִים, constr. מִסְכָּהִי.

1. *a libation, drink-offering*, Gen. 35, 14. Jer. 7, 18. al. מִנְחָה וּמִסְכָּה *the meat-offering and the drink-offering* Joel 1, 9, 13, 2, 14. Num. 15, 24.

2. *a molten image*, i. q. מִסְכָּה, Is. 41, 29, 48, 5. Jer. 10, 14, 51, 17.

מִסְכָּה, see r. מִסְכָּה Niph.

\* I. מִסְכָּה i. q. מָסַס, *to pine away, to be sick*. Syr. Ethpa. id. مَسَسُ sick. Comp. Heb. מָסַס, מָסַס. —Is. 10, 18 מִסְכָּה מִסְכָּה *as the sick man pineth away*.

\* II. מִסְכָּה in Kal not used, prob. i. q. Arab. مَسَّ *to lift up* on high, so as to

make conspicuous; VIII to be high, erect; مَسَّ a lofty throne.—Hence מָסַס.

HITHPO. Zech. 9, 16 *they shall be as stones of a diadem lifting themselves up in his land*. [Ps. 60, 6 לְהִנָּחֵם *for lifting up, to be lifted up*; others from r. מָסַס q. v.—R.

\* מִסְכָּה fut. מִסְכָּה, inf. מִסְכָּה, c. suff. מִסְכָּהִים Gen. 11, 2; imp. plur. מִסְכָּהִים.

1. Pr. i. q. Arab. نزع *to pull up, to pluck or tear up or out*, (kindr. מָסַס,) e. g. a peg or pin from the wall Judg. 16, 14; the posts of a gate v. 3; oftener the tent-pins or stakes in order to take down a tent for moving, Is. 33, 20. Hence

2. *to break up a camp*, or as in vulgar Engl. *to pull up stakes*, i. e. *to remove*, espec. of a nomadic encampment Gen. 33, 12, 35, 21, 46, 1. Often with an adjunct of place *whence*, c. מִן Gen. 20, 1, 35, 16. Ex. 13, 20. Num. 10, 12; also of place *whither*, acc. and ה local, Num. 11, 35. Deut. 2, 1, 10, 7. Said also of an army Ex. 14, 10, 2 K. 19, 8, 36. Jer. 4, 7; and trop. of the angel of God and pillar of smoke Ex. 14, 19; the sacred tabernacle Num. 1, 51, 2, 17; the ark 10, 35; the wind 11, 31.—Hence also

3. Genr. *to remove, to journey, to migrate*, Gen. 12, 9. Num. 10, 33. With dat. pleon. מִסְכָּה לְבָבָם Num. 14, 25. Deut. 1, 7. Of nomadic wanderings Jer. 31, 24. Zech. 10, 2.

4. *to bend a bow*, Arab. نزع; see מִסְכָּה no. 2.

NIPH. *to be torn away*, e. g. the cords of a tent Job 4, 21, see under מָסַס. Of a tent itself, Is. 38, 12.

HIPH. מִסְכָּה, fut. מִסְכָּה. 1. Causat. of Kal no. 2, *to cause to break up, to make remove*, Ex. 15, 22.

2. Causat. of Kal no. 3, *to cause to depart, to cause to go forth, to lead out*, Ps. 78, 52; poet. of a wind v. 26. Also of things, *to put away, to set aside*, 2 K. 4, 4.

3. *to pluck up, to tear up*, as a tree Job 19, 10; a vine Ps. 80, 9. So *to get out stones, to quarry*, Ecc. 10, 9. 1 K. 5, 31 [17].

Deriv. מִסְכָּה, מִסְכָּה.

\* מִסְכָּה fut. מִסְכָּה once Ps. 139, 8, *to go up, to ascend*. This root, so far as it can



be called one, is very common in Syriac and Chaldee, but only in fut. imp. inf. Kal, **נָסַם**, **נָסַם**, **נָסַם**, and Aph. **נָסַם**; in the other forms, præt. and part. Pe. and conj. Ethp. the verb **נָסַם** is used, so that in fact the first radical Nun nowhere appears. Indeed such a root נָסַם would seem never to have existed; and Castell was probably correct in his remark, (though censured for it by J. D. Michaelis, Lex. Syr. p. 600.) that **נָסַם**, **נָסַם**, and **נָסַם**, are contracted from **נָסַם**, **נָסַם**. See too Roediger in Zeitschr. für d. Kunde des Morgenl. II. p. 91. Other examples of words contracted, so that of two consonants the first is doubled, are **נָסַם**, **נָסַם**; **נָסַם**, vulg. **נָסַם**, see Caussin de Perc. Gramm. Arabe vulg. p. 12. al. In strictness, therefore, this root נָסַם should be banished from the Lexicons.

**נָסַם** Chald. id. (see Heb. **נָסַם**.) Aph. **נָסַם**, inf. **נָסַם**, to cause to ascend, to take up out of a place, Dan. 3, 22. 6, 24.

Носн. after the Heb. form **נָסַם**, to be taken up, Dan. 6, 24.

**נָסַם** *Nisroch*, pr. n. of an idol of the Ninevites, 2 K. 19, 37. Is. 37, 38, perh. pr.

*eagle*, from the Semit. **נָסַם**, and the syllable *ôch. âch*, which in Persian is intensive; whence *Nisr-och* great eagle. On the worship of the eagle by the heathen Arabs, see Jauhari art. **נָסַם**.

Jurieu Hist. des Dogmes IV. 4. c. 11.—Bohlen proposes several derivations from the Sanscr. and Zend; see The-saur. p. 892.

\* **נָסַם** a spurious root; the forms **נָסַם**, **נָסַם**, which might seem to belong here, see under **נָסַם**.

**נָסַם** (motion, perh. earthquake, r. **נָסַם**) *Neah*, pr. n. of a place in Zebulun Josh. 19, 13.

**נָסַם** (motion, r. **נָסַם**) *Noah*, pr. n. f. Num. 26, 33.

**נָסַם** m. plur. (denom. fr. **נָסַם**) *child-hood. youth*. spoken of both sexes. a) Of early childhood Ez. 16, 22. **נָסַם** from my childhood 1 Sam. 12, 2. 1 K. 18,

12; **נָסַם** Gen. 46, 34. **נָסַם** 8, 21 b) Of youth: **נָסַם** *the husband of her youth* Joel 1, 8; **נָסַם** *the wife of thy youth*, Prov. 5, 18. Is. 54, 6. Mal 2, 14, 15; **נָסַם** *the children of one's youth*, born to one in youth, Ps 127, 4.—Metaph. of the youth of the Israelitish people Jer. 2, 2. 3, 4. Ez 16, 22. 60. Comp. **נָסַם**.

**נָסַם** f. plur. (fr. n. **נָסַם**) id. *youth* Jer. 32. 30.

**נָסַם** (perh. i. q. **נָסַם**, **נָסַם**) *Neiel*, pr. n. of a place in Naphtali Josh. 19, 27.

**נָסַם** m. adj. (r. **נָסַם**) *sweet, pleasant*, Ps. 133, 1; of song 147, 1; a singer, **נָסַם** *sweet in songs* 2 Sam. 23, 1; a lyre Ps. 81, 3; one beloved Cant. 1, 16. Plur. **נָסַם** *delights, pleasures*, Job 36, 11, and **נָסַם** id. Ps. 16, 11. So of place, *pleasant, delightful*; plur. **נָסַם** *pleasant regions* Ps. 16, 6. Also of a person, *pleasant*, and so of God, *benign, gracious*, Ps. 135, 3.

\* **נָסַם** 1. to bolt a door, to fasten with a bolt or bar, c. acc. 2 Sam. 13, 17. 18. Judg. 3, 23. 24. **נָסַם** *a garden barred. shut up*, also **נָסַם** *a fountain shut up*, Cant. 4, 12.

2. to shoe, to put on sandals, Arab. **نعل**, which is done by confining, shutting in the foot with thongs. With two acc. Ez. 16, 10 **נָסַם** *I shod thee with seal-skin*. i. e. gave thee shoes of seal-skin.

Нисн. to shoe, 2 Chr. 28, 15.

Deriv. **נָסַם**, **נָסַם**, and

**נָסַם** f. Deut. 29, 4, c. suff. **נָסַם**; plur. **נָסַם**; dual **נָסַם**; a shoe, sandal, Josh. 5. 15. 1 K. 2, 15. al. To put on one's shoe is **נָסַם** Ez. 24, 17; to put off one's shoe is **נָסַם** Deut. 25, 9. Is. 20, 2; **נָסַם** Ruth 4, 7. 8; **נָסַם**

Josh. 5, 15. Ex. 3, 5. Arab. **نعل** shoe or sandal, Syr. **نعل** id.—In transferring a possession or domain, it was customary to deliver one's shoe (Ruth 4, 7), as in the middle ages a glove; hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. Ps. 60, 10 *upon the land of Edom do I cast my shoe*, i. e. I take possession. occupy it as my own; see Rosenm. Altes und neues Morgenland no. 483. Ps. 108

10.—According to Deut. 25, 9, 10, a husband's brother who refused to fulfil his duty by marrying the widow, was to have his shoe plucked off by the latter, implying that he gave up a sacred obligation; hence he was to be called **נָעֵל** **הַלֹּחֵץ**.—Elsewhere a *shoe-latchet*, *thong*, **שְׂרוּדֵי-נָעֵל** Gen. 14, 23, or a *pair of shoes*, dual **נַעְלָיִם** Am. 2, 6, 8, 6, is put for any thing of little value, worthless.—Plur. **נָעֵלִים** Is. 11, 15; once **נָעֵלוֹה** Josh. 9, 5.

\* **נָעַם** fut. **יִנְעַם** 1. *to be sweet*; Prov. 9, 17 **לָחֵם סֹהָרִים יִנְעַם**. Comp. **מִנְעַמִּים**. Kindred are **לָחֵם**, **לָחַם**, **לָגַם**, **לָגַם**, **לָחַם**, to taste; pr. to lick, to suck, whence the notion of sweet taste; see **מִצְצָץ**.

2. Trop. *to be sweet, pleasant, lovely*, of one beloved Cant. 7, 7; a friend 2 Sam. 1, 26; wisdom, c. dat. Prov. 2, 10; spoken of a place Gen. 49, 15. Impers. Prov. 24, 25 **יִנְעַם לְמוֹדֵיהֶם** *to those who punish (to judges) shall be delight*, i. e. it shall be well with them; comp. **יִרְטָב לִי**,

**נָעַם לִי**, it is well with me.—Arab. **نَعِمَ**, **نَعَمَ**, id. **vitæ bonis abundavit**.

Deriv. the seven here following; also **נָעִים**, **מִנְעַמִּים**.

**נָעַם** (pleasantness) *Naam*, pr. n. m. 1 Chr. 4, 15.

**נָעַם** m. 1. *sweetness, pleasantness*, Prov. 3, 17. **נְעָמֵי אִמְרֵי** *pleasant words*, i. e. suitable, becoming, 15, 26, 16, 24.

2. *beauty, splendour*; **נָעַם יְהוָה** *the beauty (glory) of Jehovah* Ps. 27, 4; comp. **טִיב יְהוָה** v. 13. Ex. 33, 19.

3. *grace, favour*, Ps. 90, 17. Zech. 11, 7. Comp. *χάρις*, Germ. *Huld* from *hold*, and Engl. *grace*.

**נְעָמָה** (pleasant, r. **נָעַם**) *Naamah*, pr. n.

1. Of two females; a) The daughter of Lamech Gen. 4, 22. b) The mother of Rehoboam 1 K. 14, 21, 31. 2 Chr. 12, 13.

2. A place in the tribe of Judah Josh. 15, 41; comp. **נְעָמָה**.

**נְעָמִי** *Naamite*, patronym. from pr. n. **נְעָמָה** no. 2, Num. 26, 40; pr. for **נְעָמִי** which is read in the Cod. Sam.

**נְעָמִי** (my pleasantness, fr. **נָעַם**) *Nao-*

*mi*, pr. n. of the mother-in-law of Ruth, Ruth 1, 2 sq.

**נְעָמָה** 1. *pleasantness, amenity*, of place. Is. 17, 10 **נְעָמֵי נְעָמֵי** *pleasant plantations*. R. **נָעַם**.

2. *Naaman*, pr. n. a) A son of Benjamin Gen. 46, 21. b) Num. 26, 40. c) A Syrian warrior and captain, 2 K. 5, 1.

**נְעָמָה** *Naamathite*, gentile n. from **נְעָמָה**, a place elsewhere unknown, but different from that above mentioned in **נְעָמָה** no. 2. Job 2, 11, 11, 1.

\* **נָעַץ** obsol. root, Chald. **נָעַץ** *to puncture, to prick, to stick*; whence **נְעָץ** (נָעַץ) a species of thorn, perhaps *lotus spinosa*, see Celsii Hierob. II. p. 191, and Comm. on Is. 7, 19.—Hence

**נְעָצִים** m. *a thorn-hedge, thicket of thorns, vepretum*, Is. 7, 19, 55, 13.

\* I. **נָעַר** *to roar*, e. g. the young lion, Jer. 51, 38. Syr. **نَعَرَ** id. This root would seem to be onomatopoeic, like the kindred **נָחַר**.

\* II. **נָעַר** *to shake*; spec. 1. *to shake out*, Neh. 5, 13; the hand so as not to hold a bribe, Is. 33, 15.

2. *to shake off*; Is. 33, 9 **נָעַר בָּשָׁן וְבַרְמֶלֶךְ** *Bashan and Carmel shake off* i. e. cast off their foliage.

NIPH. 1. Pass. of Pi. *to be shaken out*, i. e. cast out from a land. Job 38, 13. Ps. 109, 23. Comp. Arab. **نَفَضَ** *quassit*, excussit, VIII expulsus est, **نَفَضَ** *expulsio*.

2. *to shake oneself out* from bonds, i. e. to cast them off, Judg. 16, 20.

PIEL *to shake out*, Neh. 5, 13. Prægn. Ex. 14, 27 **וַיִּנְעַר יְהוָה אֶת-מִצְרַיִם בְּהוֹךְ וַיִּקֶּם** *and Jehovah shook out the Egyptians into the midst of the sea*, i. e. he drove them from the shore and cast them into the sea. Ps. 136, 15.

HITHP. *to shake oneself from* any thing, c. **בְּן** Is. 52, 2.

Deriv. **נָעַר** II, **נְעָרָה**.

\* I. **נָעַר** m. 1. *a boy*; prob. primitive, and found in the Indo-European tongues for *man*, e. g. Sanscr. *nri* and *nara man*, f. *nari* and *nari* woman. Zend. *naere*, Pers. **نار**, **نر**, Gr. *νῆρ*.—Spoken

both of an infant just born Ex. 2, 6. Judg. 13, 5. 7. 1 Sam. 4, 21; of a boy not yet full grown Gen. 21, 16 sq. 22, 12. Is. 7, 16. 8, 4; and of a youth nearly twenty years old Gen. 34, 19. 41, 12 (comp. 37, 2. 41, 2). 1 K. 3, 7. 2 Sam. 18, 5. 29. Spec. a) Often emphat. to express a tender age, like Lat. *puer*, Engl. *boy*, *child*, *youth*, e. g. in various ways: 1 Sam. 1, 24 **נַעַר נַעַר** וְהַנַּעַר נַעַר, Vulg. *et puer erat adhuc infantulus*. 30, 17 **אַרְבַּע מֵאוֹת אִישׁ־נַעַר** **נַעַר** *four hundred young men*, youths. Jer. 1, 6 *I cannot speak, for I am a child*. v. 7. Judg. 8, 20. 2 K. 9, 4. Ecc. 10, 16. Is. 65, 20. More fully **נַעַר יָרֵךְ** *young and tender* 1 Chr. 22, 4. Is. 3, 5. Ps. 37, 25. Lam. 2, 21. Sept. *νεός, νεαρίας, νεανίσκος*. b) In other passages **נַעַר** seems rather a name of condition and denotes *servant*, like the Greek *παῖς*, Germ. *Bursche*, *Junge*, Engl. *boy*; Gen. 37, 2 **הוּא נַעַר** *he was servant with the sons of Bilhah*, i. e. he was herdsman's boy, shepherd's boy. 2 K. 4, 12. 5, 20. 8, 4. Ex. 33, 11. al. Also of common soldiers, Germ. *die Burschen*, Engl. *boys, lads*; 1 K. 20, 15. 17. 19. 2 K. 19, 6. With genit. or suff. *the servant of any one*, Judg. 7, 11. 9, 54. 19, 13. Esth. 2, 2. al. But in Job 29, 5 **נַעַרֵי** *my sons*. Spoken of the people of Israel in its youth, Hos. 11, 1. Comp. **נַעֲרִים**.

2. By a peculiar idiom in some of the books, or rather by archaism, the form **נַעַר** as in Greek *ἡ παῖς*, is used as if of the comm. *gend.* for **נַעֲרָה** *girl, maiden*, and construed with a fem. verb, Gen. 24, 14. 16. 28. 55. 34, 3. 12. Deut. 22, 15 sq. although **נַעֲרָה** is everywhere read in the margin; comp. in **הוּא** no. 1. In the Pentateuch this occurs twenty-two times, and I would also refer hither the plur. **נַעֲרִים** used of *maidens* in Ruth 2, 21, comp. v. 8. 22. 23, (Sept. *κορῶσις*.) and of youths and maidens Job 1, 19. In a similar manner, the Arabs in the more elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the

vulgar language; as **عَرُوسٌ** *bridegroom* and *bride*, which latter is vulg. **عَرُوسَةٌ**; **عَجُوزٌ** *an old woman*, vulg. **عَجُوزَةٌ**; comp. **بَعْلٌ** for vulg. **بَعْلَةٌ** *mistress*, **زَوْجٌ** for

**زَوْجَةٌ** *wife*, like Germ. *Gemahl* for *Gemahlin*, *Gatte* for *Gattin*.

Deriv. **נַעַר**, **נַעֲרָה**, **נַעֲרִים**, **נַעֲרוֹת**, **נַעֲרוֹת**, pr. n. **נַעֲרָן**, **נַעֲרִיָּה**.

II. **נַעַר** m. (r. **נַעַר** II) *a casting out, expulsion*, concr. *cast out, driven out*, of a flock or herd Zech. 11, 16. Sept. *ἐκσκοπισμένον*, Vulg. *dispersum*.

**נַעַר** m. (denom. from **נַעַר** I) *boyhood, youth*, i. q. **נַעֲרִים**, poet. Job 33, 25. 36, 14. Ps. 88, 16. Prov. 29, 21.—In Job 36, 14 and Ps. l. c. some have adopted the sense of *expulsion*, from r. **נַעַר** II, but without necessity.

**נַעֲרָה** f. (denom. fr. **נַעַר** I) plur. **נַעֲרוֹת**.

1. *a girl*, e. g. a) *a female child*, Job 40, 29 [41, 5]. b) *a maiden, damsel*, grown up and marriageable, Judg. 19, 3 sq. Am. 2, 7. **נַעֲרָה יָפָה** *a fair maiden* 1 K. 1, 3. 4. **נַעֲרָה בְּחַיִּלָּה** *a young virgin* 1 K. 1, 2. Esth. 2, 3. Also of one not long married, *νεόγαμος*, Ruth 2, 6. 4, 12; comp. **בְּחַיִּלָּה** no. 2.

2. *a handmaid, servant*, Prov. 9, 3. 31, 15. Ruth 2, 8. 22. 3, 2. al.

3. *Naarah*, pr. n. a) *A town on the borders of Ephraim*, Josh. 16, 7; called 1 Chr. 7, 28 **נַעֲרָן**. b) f. 1 Chr. 4, 5.

**נַעֲרִי**, see **נַעֲרִי**.

**נַעֲרִיָּה** (servant of Jehovah) *Neariah*, pr. n. a) 1 Chr. 3, 22. 23. b) 1 Chr. 4, 42.

**נַעֲרָן** (boyish, juvenile) *Naaran*, pr. n. see **נַעֲרָה** no. 3. a.

**נַעֲרָה** f. (r. **נַעַר** II) *to*, as being *shaken* or *beaten off* from flax, Judg. 16, 9. Is. 1, 31.

\* **נָעַשׂ** obsol. root, Arab. **نَعَش** *to take up, to lift*; whence **نَعَشٌ** *barrow, bier*, also constellation of the bear, *Ursa major* and *minor*.—Hence **נָעַשׂ** II, for **נָעַשׂ**.

**נָעַשׂ** pr. n. *Memphis*, see **נָעַשׂ**.

\* **נָפַח** obsol. root, Arab. **نَفَح** *to go or come forth*; kindred are Chald. **נָפַח** *to go out*, **נָבַג** *to sprout*. Hence

**נָפַח** (sprout) *Nepheg*, pr. n. m. a) Ex. 6, 21. b) 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

נִפְּהָ f. (r. נִיָּה) 1. *high place, height*, comp. נִפְּוֹת הַדֹּר, נִפְּחַ דֹּר, נִפְּוֹת הַדֹּר, *the Height or Heights of Dor*, Josh. 11, 2. 12, 23. 1 K. 4, 11; see דֹּר no. 3.

2. *a sieve, fan*, for winnowing, Is. 30, 28; comp. נִיָּה Hiph. no. 2.

נִפְּוֹסִים (expansions, r. נִפְּס) *Nephusim*, pr. n. m. Ezra 2, 50 Keri. But Cheth. has נִפְּוֹסִים, and Neh. 7, 52 has נִפְּוֹסִים, which last is doubtless a false orthography made up from נִפְּוֹסִים and נִפְּוֹסִים.

\* נִפְּוֹה fut. נִפְּוֹחַ, inf. פָּוַח Ez. 22, 20, i. q. פִּוּוּה, *to puff, to blow, to breathe*, an onomatopoeic root. Comp. Engl. *to puff*, Arab. نَفَخ and نَفَح to blow; while فَمَخ and فَمَخ express the harsher sound of snoring, snorting. Syr. نَفَس, Eth. ቆፋፋ, to blow, to breathe, to fill the cheeks.—Gen. 2, 7 *and breathed (נִפְּוַח) into his nostrils the breath of life*.—Spec.

1. *to blow upon* any one, as the wind, c. בָּ Ez. 37, 9.

2. *to blow up* a fire, to kindle up, Is. 54, 16. Ex. 22, 21; and without בָּ v. 20. הַדֹּר נִפְּוֹחַ *a blown pot*, i. e. a pot under which one blows the fire, Job 41, 12. Jer. 1, 13.

3. *to blow away*, sc. by blowing upon, c. בָּ Hagg. 1, 9.

4. With נִפְּוֹשׁ, *to breathe out*, to give up the ghost, Jer. 15, 9.

PUAL *to be blown up*, as a fire, Job 20, 26.

HIPH. 1. With נִפְּוֹשׁ, *to cause to breathe out*, to cause to expire, Job 31, 39; hyperbolically for to extort sighs, to torment.

2. *to blow upon or away*, metaph. i. q. *to esteem lightly, to contemn*, Mal. 1, 13.

Deriv. מִפְּוֹחַ, מִפְּוֹחַ, and

נִפְּוֹחַ (blast, perh. windy place) *Nophah*, pr. n. of a town of the Moabites Num. 21, 30, supposed to be the same with נִבְּוֹחַ q. v.

נִפְּוֹל m. only in plur. נִפְּוֹלִים *giants*, Gen. 6. 4. Num. 13, 33. So all the ancient Versions. Chald. נִפְּוֹלַת the celestial giant, i. e. the constellation Orion; plur. Orions, the larger constellations.

The etymology is uncertain. Some

have compared نَبِيلٌ, نَبِيلَةٌ, which

Giggeius and Castell render *magnus, corpore magno*; but wrongly, for it means *excellens, generosus, sollers*. Better to rest in r. נָפַל; yet not so that נִפְּוֹלִים may be those *causing men to fall* from fear (Kimchi); but so that נִפְּוֹלִים may be i. q. מְהַיִּיבֵל one *falling upon* the enemy, *violent, grassans*, comp. Gen. 43, 18, and see r. נָפַל Kal no. 2. d. So Aquil. ἐπιπλιοντις, Symm. βυαῖοι.

נִפְּוֹסִים *Nephisim*, see נִפְּוֹסִים.

נִפְּוִישׁ (recreated, r. נִפְּוִישׁ) *Naphish*, pr. n. of a son of Ishmael Gen. 25, 15; also of his posterity 1 Chr. 5, 19.

נִפְּוִישׁוֹסִים, see נִפְּוִישׁוֹסִים.

\* נִפְּוֹה obsol. root, of uncertain signification, comp. פִּוּוּה; whence

נִפְּוֹה m. *a gem, precious stone*, of an uncertain kind, Ex. 28, 18. 39, 11. Ez. 27, 16. 28, 13. Sept. thrice ἀργαῖς i. e. carbuncle. Doubtful.

\* נָפַל fut. יִפֹּל, inf. נָפַל, c. suff. נִפְּלוּ 2 Sam. 1, 10 and נָפַלוּ 1 Sam. 29, 3; imp. plur. נִפְּלוּ

1. *to fall*, Syr. Chald. نَفَلَ, id.

The primary syllable פַּל *fal* occurs also in this sense in Germ. *fallen*, Engl. *to fall*. The Gr. and Lat. *fallo*, σφάλλω is pr. to cause to fall. to supplant.—Spoken of a person falling to the earth Ps. 37, 24; or from a horse or seat Gen. 49, 17. 1 Sam. 4, 18; into a pit, מִבְּשִׁחַח Ps. 7, 16; into a snare Am. 3, 5. Is. 24, 18. Also of things, as of buildings falling down Judg. 7, 13. Is. 9, 9. Am. 9, 11; of a mountain Job 14, 18; the lightning from heaven, c. מִן Job 1, 16; the dew 2 Sam. 17, 12. The place *into* or *upon* which one falls is put mostly with הָ loc. as נָפַל אֶרֶץ; or with עַל Lev. 11, 32. גָּ, לְ; also תַּחַת Ps. 45, 6; the place *whence* with מִן. מִן עַל.—Part. נִפְּלֵי *falling*, Job 12, 3. 14, 18; as præt. *fallen*, lying prostrate; Judg. 3. 25. 1 Sam. 5, 3. 31, 8. Deut. 21, 1; as fut. *ready to fall*, Is. 30, 13. So of a prophet who sees visions sent from God in his sleep; Num. 24, 4 *who seeth the vision of the Almighty עֵינָיו פְּתוּחִים lying in sleep with open eyes* sc. of his mind.

Spec. נפל to fall is also further said of persons and things, as follows:

a) Of those who fall in battle or elsewhere, i. q. *to be slain*, like *πίπτω, cadere, to fall*; Judg. 20, 44. 46. 1 Sam. 4, 10. 2 Sam. 1; 4. 2, 23. 3, 38. Is. 10, 4. Ps. 82, 7. al. Often with an adjunct, as נ' בַּחֶרֶב by the sword Num. 14, 43. 2 Sam. 1, 12. Is. 3, 25. al. sēp. נ' בְּיַד פ' by the hand of any one Judg. 15, 18. 2 Sam. 21, 22. 1 Chr. 5, 10. Lam. 1, 7; נפל לַפְּנֵי to fall before any one, espec. in great numbers, 1 Sam. 14, 13. 2 Sam. 3, 34.

b) Of those who fall sick, Fr. *tomber malade*. Ex. 21, 18 נפל לְמִשְׁכַּב to fall sick upon one's bed, to take to one's bed. So Syr. نَفَلَ حَا حَسَا 1 Macc. 1, 5; Gr. *πίπτει ἐπὶ τὴν κλίνην* Judith 8, 3.

c) Of a fetus, to fall, to be dropped or cast, i. e. *to be born*, Is. 26, 18. Comp. Il. 19. 110 ὅς κεν ἐπ' ἡμᾶτι τῶδε πέσῃ μετὰ ποσσὶ γυναικός, where Schol. *πέσῃ, γεννήσῃ*. So *καταπίπτω* Wisd. 7, 3; *cadere de matre* Stat. Theb. 1, 60. Arab. سقط, not وقع. In Chaldee נפל spec. of abortion, whence Heb. נפל q. v.

d) Of the limbs, which are said to fall away, to become emaciated, Num. 5, 21. 27.

e) Of the countenance of one in sorrow, anger, to fall, Gen. 4, 5. 6. Opp. is נִשְׂא פָּנִים Comp. Hiph. no. 1. d.

f) Of the heart, courage, to fall, to fail, 1 Sam. 17, 32. So Gr. *πίπτει θυμός*, Lat. *cadere animis* Cic. Fam. 6. 1. 4.

g) Of those who fall into calamity, adversity, Prov. 28, 14. 2 Sam. 1, 10. 2 K. 14, 10. Prov. 24, 16.

h) Of kingdoms, states, which fall, are overthrown, Is. 21, 9. Jer. 51, 8. Am. 5, 2. 2 K. 14, 10.

i) Of the lot, as cast upon or concerning any pers. or thing, c. על Ez. 24, 6. Jon. 1, 7. 1 Chr. 26, 14. Hence c. ל, to fall to any one by lot, Gr. *πίπτει τινί*, Num. 34, 2. Judg. 18, 1. Ez. 47, 14. 22. Genr. Ps. 16, 6, comp. Josh. 17, 5. Hiph. no. 1. c. So Lat. *cadere* of the lot, Ter. Ad. 4. 7. 22. Sil. Ital. 7. 368.

k) Also to descend from heaven, spoken of divine revelations, Is. 9, 7; comp. Chald. Dan. 4, 28, and Arab. نزل to de-

scend, spoken of revelations. Hence the *Spirit*, or the *hand* of God, is said to fall, to descend upon any one, Ez. 8, 1. 11, 5.

l) נפל על to fall upon any one, e. g. deep sleep Gen. 15, 12. Job 4, 13; terror Ex. 15, 16. Josh. 2, 9. Ps. 55, 5. Job 13, 11; calamity Is. 47, 11. Ecc. 9, 12; reproaches Ps. 69, 10.

m) Of events, to fall out, to happen; Ruth 3, 18 אֵיךָ יִשָּׁל הַדָּבָר how the thing will fall out, will end. Comp. Chald. Ezra 7, 20. Cic. Brut. 40.

n) to fall to the ground, to fail, espec. empty promises Josh. 21, 43. 23, 14. Fully נפל אֶרְצָה 2 K. 10, 10; Gr. *πίπτει εἰς γῆν, ἔραζε*. Comp. *χυμαίπειτός ἐπος* Pind. Pyth. 6, 37. Nem. 4, 65. Plato Eutyphr. 17. Also to fall away, not be counted, to be lost, Num. 6, 12.

o) to fall from one's counsel, purpose, i. e. to fail in, c. מן, Ps. 5, 11 let them fall from (fail in) their counsels. Comp. Ovid Metam. 2. 308.

p) With מן compar. to fall more than. i. e. below another, to be inferior, to yield to any one Job 12, 3. 13, 2. Also with לַפְּנֵי id. Esth. 6, 13.

2. to fall, with the idea of will, purpose, i. e. to throw or cast oneself down, to rush on; comp. Syr. نَفَلَ, which is put in N. T. for *πίπτει* and *βύλλεσθαι*. Spec.

a) to fall down, to prostrate oneself. 2 Sam. 1, 2 נִיפַל אֶרְצָה he fell prostrate to the earth. Job 1, 20. Often with על פְּנֵי Gen. 17, 3. 17. Num. 16, 4. Josh. 7, 6; על אֶפְסוֹ 2 Sam. 14, 4; לְאַשְׁרֵי אֶרְצָה 1 Sam. 20, 41; also לַפְּנֵי פ' Gen. 44, 14; לַפְּנֵי רַגְלֵי פ' Esth. 8, 3.

b) נפל על צְנֻאֲרֵי פ' to fall upon one's neck, to rush into his embrace, Gen. 33, 4. 45, 14. 46, 29.

c) נפל על־חֶרְבּוֹ to fall upon one's sword, 1 Sam. 31, 4. 5. 1 Chr. 10, 4. Of the locusts Joel 2, 8; see in בָּעַר no. 1. b.

d) to fall upon as an enemy, to attack, Job 1, 15; c. אַ Josh. 11, 7.

e) to descend from a beast, chariot, to alight, c. מֵעַל Gen. 24, 64. 2 K. 5, 21.

f) to settle down, i. e. to encamp, of an army, Judg. 7, 12; of a nomadic people Gen. 25, 18, comp. 16, 12. Sept. *κατωκνησε*.

g) נפלה תְּחִנָּתִי לַפְּנֵי פ' my supplication

*falls* (is laid down) *before* any one, viz. in a twofold sense: *α*) is presented, I make supplication, Jer. 36, 7. *β*) is accepted, my prayer is heard and answered, Jer. 37, 20. 42, 2; pr. the person supplicated permits my petition to be laid down before him, receives it, implying a disposition to give a favourable answer.

*h*) to fall away, to desert, to go over to another party, Gr. *πίπτειν, διαπίπτειν*, 1 Sam. 29, 3; c. על 1 Chr. 12, 19. 20. 2 Chr. 15, 9. Jer. 21, 9. 37, 14. 39, 9. Is. 54, 15; אֶל to any one Jer. 37, 13. 38, 19. 52, 15.

HIPH. הִפִּיל, fut. יִפִּיל, apoc. וַיִּפֹּל; rarely without contraction, as inf. לִיִּפֹּל Num. 5, 22.

1. to cause to fall, to make fall, Gen. 2, 21. Jer. 15, 8. Ez. 30, 22. Ps. 73, 18. 78, 28; by the sword Is. 37, 7. Jer. 19, 7, ellipt. Dan. 11, 12. Ez. 6, 4; by the hand of any one 1 Sam. 18, 25. etc.—Spec.

*a*) to throw, to cast, e. g. wood upon the fire Jer. 22, 7; to throw down, to prostrate any one Deut. 25, 2; to throw down a wall 2 Sam. 20, 15; to cast down stars from heaven Dan. 8, 10; to fell trees 2 K. 3, 19. 25. 6, 5.

*b*) to drop or cast as a birth, to bear, to bring forth, see Kal no. 1. c. Is. 26, 19 the earth shall bring forth the dead, i. e. cast from her.

*c*) to cause to fall away, e. g. a limb, to make wither, to emaciate, Num. 5, 22; see Kal no. 1. d.

*d*) to cause to fall, to let fall, to cast down, sc. the countenance in sorrow or in anger, with בָּ of pers. 'to be angry at any one' Jer. 3, 12. Also הִפִּיל פְּנֵי פ' to cause the countenance of any one to fall, i. e. to make sad, Job 29, 24. See Kal no. 1. e.

*e*) to cast lots Ps. 22, 19. Prov. 1, 14. 1 Chr. 24, 31. Esth. 3, 7. Jon. 1, 7; also without גִּזְרֵל 1 Sam. 14, 42. Job 6, 27. Hence to divide out by lot, to assign to any one, with acc. of thing and לְ of pers. Josh. 13, 6. 23, 4. Ez. 45, 1. 47, 22; without dat. Ps. 78, 55. See Kal no. 1. i.

*f*) to lay down a petition, supplication, before any one, i. e. to ask as a suppliant, to supplicate, Jer. 38, 26. 42, 9. Dan. 9, 18. 20. See Kal no. 2. g.

2. to let fall, e. g. a stone Num. 35, 23.

Hence *a*) הִפִּיל אֶרְצָה to let fall to the ground, e. g. a word, promise, not to fulfil, 1 Sam. 3, 19; without אֶרְצָה Esth. 6, 10. See Kal no. 1. n. *b*) to let fall, to desist from any thing, c. מִן Judg. 2, 19.

HITHP. 1. to let oneself fall, to fall down prostrate, Deut. 9, 18. 25. Ezra 10, 1.

2. With על to fall upon, to attack, Gen. 43, 18.

PIL. נָפַל to fall, once in Ezekiel, who abounds in unusual forms, c. 28, 23; i. q. נָפַל which stands in the same connection 30, 4. 32, 20.

Deriv. נָפַל, נָפַל, מָפַל, מִפְּלָה, מִפְּלָה.

נָפַל Chald. fut. יִפֹּל (comp. Syr. ܢܦܠ, in Targg. freq. ܢܦܠ), i. q. Hebr.

1. to fall, i. e. *a*) to fall down, Dan. 7, 20. 4, 28 קוֹל מִזֶּשְׁמַיִם נָפַל a voice fell from heaven i. e. came from heaven, comp. Is. 9, 7. *b*) to fall out, to happen, Ezra 7, 20.

2. to fall down, i. e. to be cast down, Dan. 3, 23. Syr. ܢܦܠ to be cast into prison. Also to fall prostrate Dan. 3. 6. 7. 10. 11; עָלִי-אֶנְפֹּדֶרֶי Dan. 2, 46.

נָפַל m. (r. נָפַל) in pause נָפַל Ecc. 6, 3; an abortion, which falls from the womb, Job 3, 16. Ps. 58, 9. Ecc. 6, 3. Comp. r. נָפַל as spoken of birth in Kal. no. 1. c. Hiph. no. 1. b. So נָפַל is used of premature birth in the Talmud; also Arab.

سَقَطَ to fall, IV to miscarry, Arab. سَقَطَ abortion.

נָפַל, see נָפַל Pil.

\* נָפַס obsol. root, Syr. and Chald. נָפַס to expand. Hence נָפַסִים.

\* נָפַץ only in præt. and inf. absol. נָפַץ Judg. 7, 19, part. pass. נָפֹץ Jer. 22, 28. Imper. and fut. are from the kindr. פִּיץ.

1. to break, to dash in pieces, e. g. an earthen vessel Judg. 7, 19. Jer. 22, 28. Hence

2. to disperse, to scatter, as a flock, a people, Is. 11, 12.

3. Reflex. of a people, to disperse themselves, i. q. to be dispersed, scattered, 1 Sam. 13, 11. Is. 33, 3. Gen. 9, 19 מֵאֵלֶּה נָפְצָה כְּלִי-הָאָרֶץ from these the whole earth dispersed itself, i. e. all the

nations of the earth, comp. 10, 5.—Eth. **ἄῤῥ** to be scattered as chaff. Aram. נפש נפש excursit, dispersit, effudit.

PIEL 1. i. q. Kal no. 1, to break or dash in pieces, e. g. an earthen vessel Ps. 2, 9; infants upon stones, Ps. 137, 9; to break up rafts of timber 1 K. 5, 23 [9].

2. to disperse, to scatter a people Jer. 13, 14. 51, 23. Inf. נפש subst. dispersion of a people, Dan. 12, 7.

PUAL part. broken in pieces, e. g. stones Is. 27, 9.

Deriv. מפץ, מפץ, and

נפש m. violent rain, inundation, storm, Is. 30, 30; from Aram. נפש to pour out, kindred to which is Arab. فاض mid. Ye redundavit; see in r. נפש no. 3.—Others, dispersion, scattering, but not so well.

\* נפש Chald. fem. נפקה by Syriasm for נפקה Dan. 2, 13, to go out, to go forth, Dan. 2, 14. 3, 26. 5, 5; of an edict, Dan. 2, 13 נפקה ודרהא נפקה, comp. Luke 2, 1 ἐξῆλθε δόγμα. Imp. plur. פוקי Dan. 3, 26.—In Targg. often for נפש Syr. نَفَس, Sam. נפש, id.

HAPH. הנפשק plur. הנפיקו, to bring out or forth Dan. 5, 2. 3. Ezra 5, 14. 6, 5. Hence

נפקה Chald. f. emphat. נפקהא, expenses, pr. an outgo, outfit, what is laid out, Ezra 6, 4. 8. Syr. نَفَس id. Comp. נפש p. 415, lett. m.

\* נפש in Kal not used, to breathe, to respire. Arab. نَفَس V, to breathe, to take breath, to be refreshed.

NIPH. to take breath, to be refreshed, after fatigue, Ex. 23, 12. 31, 17. 2 Sam. 16, 14. Arab. conj. II recreavit aliquem.

Deriv. pr. n. נפיש, and

נפש in pause נפש, e. suff. נפשי plur. נפשו, once נפשי Ez. 13, 20, e. suff. נפשתינו; comm. gend. but more usually fem.—Arab. نَفَس, Syr. نَفَس, Ethiop. **ἄῤῥ**.

1. breath, Job 41, 13. נפש היתה breath of life Gen. 1, 20. 30. Hence also odour, perfume, which any thing breathes, exhales, Prov. 27, 9; נפש בתי נפש perfume-boxes, smelling-bottles, Is. 3, 20

2. The vital spirit, ψυχή, anima, through which the body lives, i. e. the principle of life manifested in the breath, comp. רוח, Lat. anima, also Gr. ἄνιμος. Hence life, vital principle, animal spirit; Gen. 35, 18 נפשה נפשה as her spirit was departing, as she gave up the ghost. 1 K. 17, 21 נפש-היהלך היתה על- let now the spirit of this child return into him again. Ex. 21, 23. נפש חיה נפש life for life. Deut. 19, 21. Ps. 69, 2; comp. 124, 4 and Jer. 4, 10. This life, spirit, anima, itself is also said to live Gen. 12, 13. Ps. 119, 175; and to die Judg. 16, 30; to be poured out, as if along with the blood, Lam. 2, 12. Is. 53, 12; to be breathed out, see in נפש. So also in phrases, as נפש נפש to seek the life of any one, see in נפש no 2; to take life, see לכה no. 1. b.; to put one's life in his hand, see in כה no. 1. c.; נפש נפש see in נכה Hiph. no. 2. d. Hence it is very frequent in phrases which have respect to the losing or preserving of life: a) נפש נפש for one's life, i. e. in order to save one's life, 1 K. 19, 3. 2 K. 7, 7. Comp. Gr. τρέχειν περι ψυχῆς Od. 9, 423. Valk. ad Hdot. 7, 56. 9, 36; and so (of a hare) περι κρεῖων. But in Jer. 44, 7, it is against one's life, in detriment of life. b) נפש נפש with danger of life, in jeopardy of life, 2 Sam. 23, 17. 18, 13 Keri. 1 K. 2, 23 נפש נפש רבר אדונייהו אית-הורבר היתה jeopardy of his life hath Adonijah said this. Jer. 42, 20. Lam. 5, 9. Prov. 7, 23; comp. נפש נפש 1 Chr. 12, 19. Also for life taken away, i. e. on account of the death of any one, Jon. 1, 14. 2 Sam. 14, 7. c) נפש נפש for one's life, i. e. for the good of one's life, its support, preservation, etc. Gen. 9, 5. Deut. 4, 15. Josh. 23, 11.

Further also, to the vital spirit, anima, is ascribed whatever has respect to the sustenance of life by food and drink, and the contrary. [Here the Engl. version often renders it by soul, but improperly.] Thus the spirit, anima, is said to be satiated with food and drink, Prov. 27, 7. Is. 55, 2; to be made fat Prov. 11, 25. 13, 4; also to fill i. e. to satisfy one's spirit Prov. 6, 30. So the opposite; my spirit hungers Prov. 10, 3. 27, 7; thirsts Prov. 25, 25; pines Ps. 31, 10; fasts Ps. 69, 11; abstains from certain kinds of

d, Lev. 30, 3; *is polluted* by them . 4. 14. Also *the spirit* is *wearied*, *thes*, Num. 21, 5. Job 6, 7. 10, 1. Zech. 8; *is empty* i. e. *hungry* Is. 29, 8; *dried up* i. e. *thirsty* Num. 11, 6. *nce too trop.* for the jaws, throat, as *rgy* and wide open, Is. 5, 14. Hab. 5.—Trop. נפש is also put for that which supports life, *aliment*, Is. 58, 10, ap. Deut. 24, 6.

Sometimes נפש and רוח are opposed, that נפש is ascribed to brutes, and רוח men, Job 12, 10; but רוח is also ascribed to beasts Ecc. 3, 21. Once נפש put for the *anima*, as separate from the body, *umbra*, *manes*, Job 14, 22. As the Hebrews held the seat of life to be the blood (Lev. 17, 11; for which the use of the eating of blood was forbidden Gen. 9, 4. 5. Deut. 12, 23), it was natural when the blood was shed, to say also *that the life was shed, poured out*, as we have in Lam. 2, 12. Is. 53, 12. Such was the notion of the Greek poets, philosophers, and physicians; see Engel Beiträge zur Gesch. d. Arztkunde I. fasc. 3. p. 202 sq. So too in *gl. to pour out one's life*, i. e. his life-od; and also in Arabic, see Thesaur. 901.

3. The rational *soul, mind, animus*, the seat of the feelings, affections, notions of various kinds, comp. לב no. 1, with which it is often coupled, e. g. Gen. 2, 29. 30, 10. To it are ascribed the feelings Is. 42, 1. Cant. 1, 7. 3, 1-4. Gen. 2, 3; joy Ps. 86, 4; fear Is. 15, 4. Ps. 119, 4; piety towards God Ps. 86, 4. 104, 143, 8; confidence Ps. 57, 2; desire Gen. 2, 3. 63, 2; longing or appetite, e. g. for food Prov. 6, 30. 10, 3. Mic. 7, 1. Gen. 2, 12, 20. 21; (hence בעל נפש *a greedy man* Prov. 23, 2;) or for venery Gen. 2, 24. Ex. 23, 18; or also for revenge and slaughter Ps. 27, 12. 41, 3. 105, 22. Gen. 15, 9, comp. Prov. 21, 10. So too hatred Is. 1, 14. Ps. 17, 9; contempt Ez. 2, 5. Is. 49, 7; vengeance Jer. 5, 9; sorrow Job 27, 2. 30, 25. As the seat of valour, in poetic exclamation, e. g. 5. 21 בעל נפש *tread down, my soul, the strong*. Jer. 4, 19 כול נפשי *because thou hast heard, O my soul, the voice of the trumpet*. Spoken of the feelings in general, Ex. 23, 9

הָיָה יָדַעְתָּם אֶת־נַפְשׁוֹ הָיָה *ye know the feelings of a stranger*, how a stranger and foreigner feels. Job 16, 4. 1 Sam. 1, 15 *I have poured out my soul before Jehovah*, i. e. have laid open to him my inmost feelings. Prov. 12, 10.

Words also which themselves express feelings of the mind or soul, are often thus used in connection with נפש; thus the soul is said to weep Ps. 119, 28; to be poured out in tears Job 30, 16; to cry for vengeance 24, 12; and also to invoke blessings Gen. 27, 4. 25. More rarely things are attributed to the *soul, mind*, which belong: a) To the *mode of feeling and acting*, as pride, רָחַב נַפְשׁוֹ Prov. 28, 25; patience and impatience, הִאָּרְיָה הַאָּרְיָה Job 6, 11. הַצָּרָה נַפְשִׁי, see in קָצַר, קָצָה. b) To the *will or purpose*, Gen. 23, 8 אֲמַנְתָּ אֶת־נַפְשְׁכֶם *if it be in your mind*, i. e. if ye purpose, have determined in your minds. 2 K. 9, 15. 1 Chr. 28, 9 בְּנַפְשׁוֹ הַפְּצָה *with a willing mind*. c) To the *understanding or faculty of thinking*; Ps. 139, 14 *my soul knoweth right well*. Prov. 19, 2. 1 Sam. 20, 4 *whatever thy soul thinketh*. Deut. 4, 9 *keep thy soul well, lest thou forget*. Lam. 3, 20.—In all these constructions the use of לֵב is more common, see לֵב no. 1. c, d, e.

4. Concr. *living thing, animal*, in which is the נפש, *anima, life*. Josh. 10, 28 כל־הַחַיָּוִי *every living creature*. v. 30. 32. 35. 37. Often more fully נפש חיה Gen. 1, 24. 2, 7. 19, and with the article הַחַיָּוִי נפש חיה 1, 21. 9, 10, pr. *the animal of life* i. e. *endued with life, living animal*, or as more comm. in Engl. *living soul, living being*, Gen. 2, 7; and very often collect. for *living things, living creatures*, Gen. 1, 21. 24. 9, 10. 12. 15. Lev. 11, 10; man being not included, except Gen. 9, 16. In this formula it is to be noted that חיה is genit. of the subst. חיה *life*, and not fem. of the adj. חי *living*; so that נפש חיה, like נפש itself, may be of either gender, and can be construed with the masculine. This serves to illustrate the disputed passage: Gen. 2, 19 וְכָל אֲשֶׁר רָקַע לֹא הָאָדָם נִפְשׁוֹ *and whatsoever Adam called them, the living creatures, that was their name*, where לֹא and נִפְשׁוֹ refer to חיה נפש, which is pleonastic after לֹא.—



Spec. put for a man, person, mostly in certain fixed phrases, where also in Engl. we may use *soul*, e. g. **נפש** to steal a man Deut. 24, 7; comp. Germ. *Seelenverkäufer*. **נפש** Ez. 22, 25. So also: a) In laws, Lev. 4, 2 **נפש** if a soul (any one) shall sin. Lev. 5, 1. 2. 4. 15. 17. Comp. the phrase **נפש** under **נפש**, Niph. no. 2. b) In a census of a people, as **נפש** *seventy souls, persons*, Ex. 1, 5. 16, 16. Gen. 46, 18. 27. Deut. 10, 22. al. (So in Greek *ψυχαι* Acts 2, 41. 1 Peter 3, 20.) Fully **נפש** Num. 31, 46. 1 Chr. 5, 21; comp. Gen. 14, 21. c) Of slaves, Gen. 12, 5 **נפש** *the slaves they had acquired in Haran*. Ez. 27, 13. Comp. *ψυχαί* Apoc. 18, 13. 1 Macc. 10, 33. d) **נפש**, where **נפש** is genit. (comp. the phrase **נפש** above,) *one dead, a dead body, corpse*. Num. 6, 6 **נפש** *let him not come near to a dead body*. Lev. 21, 11. So too **נפש** being omitted, as in the formulas **נפש** Num. 5, 2. 9. 6. 7. 10, and **נפש** Lev. 22, 4. Hagg. 2, 13, i. e. *one defiled by touching a dead body*. Comp. Num. 19, 13.

5. With suff. **נפשי**, etc. it is put very frequently for: I *myself*, thou *thyself*, etc. Comp. Arab. **نفس**, Sanscr. *ātman* soul, self; and Germ. *selb, selber*, Swed. *sjel*, Engl. *self*, all from the same root with Germ. *Seele*, Engl. *soul*, see Adelung Lex. IV. p. 47.—Hos. 9, 4 **נפשם** *their food is for themselves*, is consumed by themselves. Is. 46. 2. Also reflex. **נפשי** *myself*, i. e. *me myself*, Job 9, 21.—Interpreters also note that **נפשי**, are often put for the pers. pron. **אני**; but most of the examples which they adduce are readily explained by what we have said above in nos. 2. 3. This idiom is most frequent in passages where *life* is said or implied to be in danger; e. g. Ps. 3, 3 *many say of me (נפשי), there remains no help for him*. 11, 1 *why say ye to me (נפשי), flee to the mountains*. Is. 3, 9 *wo to them! pr. to their life*. Ps. 7, 3. 35, 3. 7. 120, 6. Here too belongs Is. 51, 23, *who say to thee (נפשי), prostrate thyself that we may pass over, and the like*. Once **נפשי** and **רוחי** approach so nearly

to the nature of a pronoun, as even to be construed with a verb in the first person. Is. 26, 9. Comp. **נפשי** with 1 pers. Gen. 44, 32.

**נפת** f. (r. **נפה**) i. q. **נפה**. *a high place, height*, only Josh. 17, 11 **נפת**. Targ. *tres regiones*. This appellation, q. d. *Tricollis, Tremont*, seems to refer to the three places just before mentioned, Endor, Taanach, and Megiddo, which all lay elevated above the plain; comp. *Decapolis*.

**נפת** f. (r. **נפה**) *a sprinkling, dropping*; whence **נפת** *the dropping of the honey-combs*, i. e. honey dropping from the combs, i. q. **נפת** q. v. Ps. 19. 11. Also without **נפת** id. Cant. 4, 11. Prov. 5, 3. 24, 13 **נפת** *honey droppings* which are *sweet to thy palate*; where the predicate **נפת** is not inflected; comp. Gen. 49, 15.

**נפתוח** (opening, r. **נפתח**), see **נפתוח** **נפתוח** under art. **נפתוח** cc. p. 561.

**נפתילים** m. plur. (r. **נפתיל** Niph.) *wrestlings, struggles*, once Gen. 30, 8.

**נפתחים** *Naphtuhim*, pr. n. of an Egyptian people Gen. 10, 13. 1 Chr. 1, 11. Bochart, in Phaleg IV 29, compares the name of the Egyptian goddess *Nephtys*, the wife of Typhon, to whom with her husband were consecrated those parts of Egypt that border on the Red Sea; and the name *Nephtys* itself signified, according to Plutarch (de Isid. p. 355 extr.) *the extreme border of the land, washed by the sea*; comp. Egypt. **נפתחים** terminalis. The *Naphtuhim* then were *a border-people*, dwelling prob. on the Red Sea. See Michaelis Spicileg. Geogr. T. I. p. 269. Jablonski Opusc. ed. t. Water T. I. p. 161.

**נפתלי** (my wrestling, r. **נפתל**, see Gen. 30, 8) pr. n. *Naphtali*, the sixth son of Jacob, born of Bilhah, and patriarch of the tribe of Naphtali, the limits of which are described Josh. 19, 32–39.—Gen. 49, 21. Num. 1, 42. 43. al. Sept. *Nephtalim*.

**נץ** m. (r. **נצץ**) 1. *a flower, blossom*, Gen. 40, 10; i. q. **נצה**. See the root no. 2.

2. An unclean bird, prob. a hawk, see the root no. 3. Lev. 11, 16. Deut. 14, 15. Job 39, 26. Sept. ἰεῖαξ, Vulg. *accipiter*. Comp. Bochart. Hieroz. T. II. p. 266.

נצא, see in נצה no. 1.

\* נצב not used in Kal, to set, to put, to place, i. q. נצב q. v. Arab. نصب id.

NIPH. נצב 1. to be set, c. על to be set over any one, 1 Sam. 22, 9. Ruth 2, 5. 6. Part. נצב a prefect, director, 1 K. 4, 5. 7. 5, 30. 9, 23. al.

2. to place or station oneself, to take one's stand, Ex. 7, 15. 17, 9; c. ל to or before any one, Ex. 34, 2 ונצבה לי שם and present thyself to me there. Also, to take one's stand, e. g. of God rising up for judgment, Is. 3, 13. Ps. 82, 1.

3. to stand, spoken of men Gen. 18, 2. 24, 13. Ex. 18, 14. 1 Sam. 1, 26. Ps. 45, 10; of sheaves Gen. 37, 7; of waters Ex. 15, 8. With על to stand upon any thing Is. 21, 8; to stand with or by a pers. or thing Gen. 45, 1. 1 Sam. 4, 20. 19, 20. 22, 7. 17. Spec. to stand firmly, Ps. 39, 6 והכל פלאדם נצב a breath is every man though he stand firmly. 119, 89. Zech. 11, 16 a shepherd. הנצבה who doth not nourish that which standeth firm, i. e. the healthy part of his flock; Sept. τὸ ὀλόαληρον, Vulg. id quod stat. But perhaps it would accord better with the context to render: who relieveth not that which standeth still in the way, i. e. which lags behind from weariness or disease, i. q. to be weak,

sick, comp. Arab. نَصَب lassus fuit, laboravit, pr. to stand still, to stop, from inability to go further.

HIPH. הנציב, fut. יציב, apoc. יצב.

1. to cause to stand Ps. 78, 13. Hence a) to set up, to erect, as a column Gen. 35, 20. 1 Sam. 15, 12. 2 K. 17, 10; an altar Gen. 33, 20; a heap of stones 2 Sam. 18, 17. Trop. 1 Chr. 18, 3 to set up (establish) his dominion unto the river Euphrates. Hence also 1 Sam. 13, 21 והציק להצבים ההרדן for setting the goads, i. e. sharpening them when the point was bent, etc. Comp. in Engl. 'to set a saw,' 'to set an edge.' b) to fix, to establish, e. g. bounds Ps. 74, 17. Deut. 32, 8. Prov. 15, 25. c) to set, to place, Gen. 21, 28. 29. Ps. 41, 13. Lam. 3, 12; so

gates Josh. 6, 26. 1 K. 16, 34; a trap or snare Jer. 5, 26.

HOPI. הנצב 1. to be set, placed, Gen. 28, 12. For Judg. 9, 6 see art. מצב

2. to be fixed, settled, determined. So commonly in Nah. 2, 8 והצבה גלחה והצבה גלחה it is fixed! she is led away captive! i. e. Nineveh. But והצב may also be joined to the preceding verse and referred to the root צבב, where see.

Deriv. מצב, נציב, מצב, מצבה, מצבה, מצבה, מצב, and pr. n. צובה, ציבה.

נצב m. (pr. part. Niph. r. נצב) a handle, haft of a dagger, Judg. 3, 22; so called from being fixed in, comp. the root Josh. 6, 26. 1 K. 16, 34. Sept. λαβή,

Vulg. capulus. Arab. نَصَاب haft, handle of a sword, knife, etc.—But part. נצב a prefect, see in נצב Niph. no. 1.

נצבה Chald. f. emphat. נצבה, firmness, hardness, sc. of iron Dan. 2, 41. Gr. Venet. κραταιότης. Aben Ezra נצבה כמו כח.

נציג, see r. ניגן.

\* נצה fut. יצה 1. Pr. to fly, to flee, i. q. ניגן no. 3. נציץ no. 3. Twice: Jer. 48, 9 גצא הצא flying she shall go forth; here נצא is for נצה in order to correspond with הצא; observe too the paronomasia ציץ, נצא, נצה. Lam. 4, 15 כי נצו גם נצו when they flee away and wander; so Kimchi and others, and this is better than to refer נצו to r. ניגן as on p. 660.—Hence נוצה pinion of birds, and Arab. ناصية feathers, plume of birds, also locks of hair hanging over the forehead, q. d. flying locks. From this noun then comes

2. Arab. نَصَا and نَصَا to seize by the locks, and Conj. III, recipr. to seize each other by the hair. Hence in Hebrew to strive, to quarrel; comp. Syr. and Chald. نَصَا, i. q. Heb. ריב, also Arab. نَصَا Conj. VI, id. See Hiph. and Niph.—Hence

3. to lay waste, to desolate a city, pr. to tear in pieces houses, to pull down. In Kal intrans. or pass. to be laid waste, to be desolate; Jer. 4, 7 ותרקה הצריכה thy cities shall be laid waste. Sept. καταστροφισομαι.

HIPH. הִצָּה *to strive, to contend*, see Kal no. 2. Num. 26, 9 בַּהֲצִיחֵם עַל־יְהוָה *when they strove against Jehovah*. Hence *to wage war*; Ps. 60, 2 בַּהֲצִיחוֹ אֶת־אֲרָם *when he made war with Mesopotamia*.

<sup>1</sup> NIPH. 1. נִצָּה *to strive one with another, to quarrel*. Deut. 25, 11 כִּי יִנָּצוּ בֵּי יְהוּדֵי אֲנָשִׁים יִחָדְדוּ *if men strive one with another*. Ex. 2, 13, 21, 22. Lev. 24, 10, 2 Sam. 14, 6.

2. *to be laid waste, desolate*; Is. 37, 26 גְּזָיִם גְּזָיִם *desolate ruins*. 2 K. 19, 25.

Deriv. מִצָּה, מִצָּה, מִצָּה.

נִצָּה f. (r. נִצַּץ) i. q. נֵץ no. 1, *a flower, blossom*, Job 15, 33. Is. 18, 5.

נִצָּה f. I. i. q. נִצָּה, *a wing-feather, pinion*, Job 39, 13. R. נִצָּה.

II. i. q. נִצָּה part. Niph. of נִצַּץ, something cast out, *excrement* in the crop of a bird, Lev. 1, 16. Comp. נִצָּה and צִוָּה.

נִצְרִיהָ f. (r. נָצַר, after the form מְלוּכָה) *watch, ward, guard*; whence in the vexed passage Is. 1, 8 נִצְרִיהָ *a tower of watch*, i. e. a tower for a watch or guard in the desert, i. q. מִגְדַּל נִצְרִים 2 K. 17, 9. For נָצַר as pr. a watch-tower, or perh. the small hamlet springing up around it, see below in נָצַר. See also Thesaur. p. 908.

\* I. נִצָּה in Kal not used. 1. Pr. prob. *to shine, to be bright*, which is the signif. of the syllable נצה, as in נִצָּח, perh. מִצָּח, *فصح*; and also נֵץ, as in נִצָּץ, נִצִּץ. Syr. نَصَب to conquer, but pr. to shine; whence نَصِيب illustrious. Hence נִצָּח no. 1, pr. n. נִצָּח.

2. Trop. *to do splendid deeds, to act splendidly, gloriously*; hence *to excel, to overcome, to prevail*, as in Chald. and Syr. See also Piel.

3. Trop. *to be clear, pure, faithful, true*; Ethiop. ገረገሰ, Arab. نصح, id. Hence נִצָּח no. 2.

4. Trop. *to be firm, enduring, perpetual*; whence נִצָּח no. 3. This may come from the idea of *prevailing* in no. 2, or of *fidelity* in no. 3.

PIEL נִצַּח only inf. לְנִצַּח and Part. מִנִּצַּח.

1. *to be over any thing, to be chief, to superintend*, e. g. the temple-service, with עַל and לְ 1 Chr. 23, 4. Ezra 3, 3, 9. Part. מִנְצִיחַ *a prefect, overseer*, 2 Chr. 2, 1, 17, 34, 13; for which in the books of Kings is נָצַב.

2. Spec. *to lead in music*. 1 Chr. 15, 21 and Mattithiah...played on harps in the octave (i. e. in the bass, *nel basso*), לְנִצָּח *to lead the song*, i. e. to govern, regulate the singing. (Opp. are v. 19 לְחַשְׁמִיעַ to sing or sound on a clear (high) tone; and v. 20 עַל עֲלִמֹת *on the virgin key, treble, nel soprano*.) Hence לְמִנְצִיחַ, which is found in the titles of 53 Psalms and Hab. 3, 19, is to be rendered according to Kimchi, Rashi, Aben Ezra, and many others: *for the leader, precentor, chief musician*; i. e. the Psalm is to be performed under his direction, which also is the sense of the Targ. לְשִׁבְחָה *ad canendum*. And this interpretation is to be preferred. Sometimes put absolutely, with only the name of the author, as לְמִנְצִיחַ 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 with the name of the instrument, as בְּנִינִיּוֹת Ps. 4, 6, 54, 55, 67, 76, 81, 84, 88, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

NIPH. *to be perpetual*; Jer. 8, 5 מְשֻׁבָּח *a perpetual backsliding, apostasy*.

\* II. נצח<sup>ה</sup> obsol. root, Arab. نضح and נضح, to sprinkle, to scatter, e. g. water. Eth. ነገሐ id. Hence נצח II.

נצח<sup>ה</sup> Chald. Ithpa. to overcome, to surpass, to excel, c. על Dan. 6, 4. Syr. id. see in r. נצח I. 2.

I. נצח rarely נצח m. (r. נצח I) c. uff. נצח<sup>ה</sup>, plur. נצחים.

1. splendour, glory, 1 Chr. 29, 11.  
2. sincerity, truth. Hab. 1, 4 יצא לֹא מִשְׁפָּט מִשְׁפָּט לְנִצְחָה לְנִצְחָה judgment is not given according to truth, not in sincerity; comp. s. 42, 3. Hence confidence, sc. in one's ruth and fidelity; Lam. 3, 18 אֲבֵד נִצְחָה מִי בְּנִצְחָה my confidence is perished. Trop. object of confidence, as God 1 Sam. 15, 29.

3. perpetuity, eternity, ever, everlasting; see the root no. 4. So עַד נִצְחָה Ps. 19, 20, and לְנִצְחָה, adv. for ever, to everlasting, 2 Sam. 2, 26. Job 4, 20. Ps. 9, 7. 103, 9. Is. 13, 20. al. sæp. More rarely acc. נצח id. Ps. 16, 11. Am. 1, 11. Jer. 15, 18. Sept. εἰς τέλος, Vulg. in finem.—[s. 34, 10 לְנִצְחָה נצחים for ever and ever. Sometimes the idea of perpetuity is modified, i. q. long time, long, Ps. 49, 10. Job 34, 36; comp. לעולם.]

4. Some assume also the signif. perfection, completeness; hence accus. נצח, and לְנִצְחָה, as adverbs, wholly, entirely; comp. Germ. lauter, Engl. clear, both of which mean purely and also wholly; so Ps. 13, 2 אֲנִי הַשְׁכַּחְתִּי נִצְחָה how long, Jehovah, wilt thou wholly forget me? Ps. 74, 10. 79, 5. 89, 47. Job 34, 36; genit. Ps. 74, 3 מִשְׁאוֹת נִצְחָה total desolations, i. e. places wholly desolate and destroyed.—But in all these and like passages the idea of perpetuity may better be retained, as in no. 3.

II. נצח m. (r. נצח II) c. suff. נצח<sup>ה</sup>, juice, liquor, which is scattered or spirted from grapes when trodden, Is. 63, 3. 6.

נציב m. (r. נציב) pr. set, placed; hence  
1. one set over, i. e. a prefect, overseer, officer, i. q. נציב, 1 K. 4, 19. 2 Chr. 8, 10 Cheth.

2. a military station, post, garrison, i. q. מצב, מצב, 1 Sam. 10, 5. 13, 3. 4. 2 Sam. 8, 6. 14. al.

3. a statue, pillar, cippus, i. q. מצבה, Arab. نَصَبٌ, بَصْبٌ, statue, idol. Gen.

19, 26 מַלְחָה נְצִיב a statue of salt, i. e. fossil salt, of which great quantities are found in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 432 sq. comp. in מלח p. 573.

4. Nezib, p. n. of a place in the tribe of Judah, Josh. 15, 43. Now Beit Nesib, see Bibl. Res. in Palest. III. p. 12, 13. II. p. 399.

נציה (illustrious, r. נצח I) Neziah, pr. n. m. Ezra 2, 54. Neh. 7, 56.

נציר Is. 49, 6 Cheth. preserved, delivered, from r. נצר I.—Keri נצור.

\* נצל in Kal not used, pr. to draw out, to take away, to snatch away; kindred are נשל, נשלל. Arab. نصل and نضل id. Eth. ነረላ avellit.

PIEL נצל, fut. ינצל 1. to take away, to strip off; 2 Chr. 20, 25. With acc. of pers. to spoil any one, Ex. 3, 22. 12, 36.

2. to snatch from danger, to deliver, to preserve, Ez. 14, 14. See Hiph. no. 3.

HIPH. הצייל, fut. יצייל, apoc. ינצל.

1. to pull away, c. בין, to pull apart; 2 Sam. 14, 6 the boys strove together in the field וְאֵין מִצִּיל בֵּינֵיהֶם and there was none to tear them apart, i. e. no one parted them.

2. to take away, Hos. 2, 11 [9]; e. g. booty, spoil, i. q. to spoil, 1 Sam. 30, 22. With מן Gen. 31, 9. 16. Ps. 119, 43. Also, to turn away any one from an evil way, intercourse, Prov. 2, 12. 16. Unusual is 2 Sam. 20, 6 וְהִצִּיל יְרֵמִיָּהוּ and take (turn) away our eye. i. e. elude our sight, escape us; like לֹב לֵב q. v. in בָּנָה. Sept. σιῶσαι τοὺς ὀφθαλμούς.

3. to snatch from danger, to deliver, to preserve, to save, acc. of pers. Ex. 12, 27. 1 Sam. 30, 18. Is. 19, 20. Ps. 72, 12. al. Once c. dat. Jon. 4, 6. Often in the phrase אֵין מִצִּיל (there is) none delivering, no deliverer, Deut. 32, 39. Ps. 7, 3. 50, 22. 71, 11. Is. 5, 29. Hos. 5, 14. הצייל to preserve one's life, to save alive, Josh. 2, 13. Is. 44, 20. 47, 14. Ez. 3, 19. 21. 33, 9. Often with מן of the pers. from whose power one is delivered, Ps. 7, 2. 18, 18. 49, 35, 10. 59, 2. 3. Mic. 5, 5; also מן of thing, as from waters Ps. 144, 7; the mire 69, 15; a snare 91, 3; straits 1 Sam. 26, 24. Ps. 34, 18; from death, etc. Ps. 22, 21. 51, 16. 56, 14. 86,

13. al. Often **הַצִּיל מִיַּד פ'** Gen. 32, 12. Ex. 2, 19. 1 Sam. 17. 37; **מִכַּף** 2 Sam. 19, 10. Ps. 18, 1. Is. 38, 6.

НОРЯ. **הִצֵּל** to be snatched or plucked out, as a brand from the fire, Am. 4, 11. Zech. 3, 2.

NIPII. to be delivered, preserved, saved, i. q. to escape, 2 K. 19, 11. Ps. 33, 16. Jer. 7, 10. With **מִן**, **מִיַּד**, **מִכַּף**, Ps. 69, 15. Hab. 2, 9. Prov. 6, 5; **מִפְּנֵי** Is. 20, 6. With **מִיָּד** and **אֶל**, prægñ. to be delivered from any one to another, i. q. to escape from and flee to, Deut. 23, 16.

НИТЯР. to strip oneself of any thing, c. acc. Ex. 33, 6. Comp. Heb. Gramm. § 53. 3. c.

Deriv. **הַצֵּלָה**.

נצַל Chald. **הִצֵּל** to deliver, i. q. Heb. **הִצִּיל** no. 3, Dan. 6, 28. Inf. **הִצְלָה**, c. suff. **הִצְלִיחַ** Dan. 3, 29, 6, 15.

נָצַן m. a flower, blossom, Cant. 2, 12. R. נָצַן.

נָצַע, see r. נָצַע.

\* **נָצַץ** i. q. **נִצָּח**, נוֹץ 1. to glitter, to sparkle, only part. plur. **נִצְצִים** Ez. 1, 7. Sam. id.—Hence **נִצְוֹץ** spark.

2. to flower, to blossom, to flourish, as in Chald. whence **נָצַח**, **נָצַח**, a flower, blossom. Verbs signifying splendour are often transferred to express the ideas of verdure and bloom; see in **אִירָה** p. 27, **זֶה**, **זֶה**—The notion of blossoming was also transferred to the shooting feathers and pinions of birds (comp. **פָּרַח**); hence

3. to fly, whence **נָצַח** a hawk. So kindr.

**נָצַח** and Arab. **نَصَّ**. Comp. **פָּרַח** to sprout, Syr. to fly.

נָצַח, see r. נָצַח.

\* I. **נָצַר**, fut. **יִצַר** (but **אִצְרָה** Is. 42, 6. 49, 8 is from **רָצַר**); rarely **רָצַר** Deut. 33, 9. al. Imper. **נָצַר**, c. ה. parag. **נִצְרָה** Ps. 141, 3. c. suff. **נִצְרָה** Prov. 4, 13, both with Dag. euphon.

1. to watch, to guard, to keep, i. q. **נָצַר**. Arab. **نَظَرَ** to guard e. g. a vineyard; comp. kindr. **نَظَرَ** adspexit, intuitus est, like the Lat. *tueri* and *intueri*, also **نَصَرَ** intuitus est, defendit, liberavit.—E. g. a vineyard Job 27, 18. Is. 27, 3; a tree Prov. 27, 18. Part. plur. **נִצְרִים** watchmen, keepers, guards, Jer. 31, 6. **מִגְדָּל**

**נִצְרִים** the tower of the watch or guard, watch-tower, 2 K. 17, 9, 18, 8. With **עַל** Ps. 141, 3 **שָׁפְתַי עַל הַל שְׁפָתַי** q. d. keep thou watch over the door of my lips, i. e. my mouth, lest I utter rash words; the form **נִצְרָה** with Dag. euphon. Prov. 20, 28. 13, 6. Is. 49, 6 **נִצְרָה יִשְׂרָאֵל** the kept (preserved) of Israel. With **מִן** Ps. 34, 14.—Spec.

a) to guard from dangers, to keep, to defend, to preserve, as God does men, Deut. 32, 10. Ps. 31, 24. Prov. 22, 12. With **מִן**, Ps. 32, 7 **הִצְרָתִי מִצָּרָה** from trouble thou wilt defend me. 12, 8. 64, 2. 140, 2.

b) to keep, i. q. to watch closely, to observe diligently, Prov. 4, 23. 13, 3 **נִצַּר פִּי** he who keepeth his mouth. 16, 17. 24, 12. In a bad sense: α) to watch closely a city, i. q. to besiege; Part. **נִצְרִים** watchers, besiegers, Jer. 4, 16 comp. 17; comp. also **נָצַר** 2 Sam. 11, 16. Is. 1, 8 **נָצַר כְּעִיר** like a city besieged; so commonly, but see in art. **נִצְרָה**. β) Jehovah is addressed as **נִצַּר הָאָדָם** the observer of men, as if on the watch to detect them in wrong doing, Job 7, 20.—Hence

2. to keep, to observe, as a covenant Deut. 33, 9. Ps. 25, 10; a law Prov. 28, 7; the ways of righteousness Prov. 2, 8; a father's commands 6, 20; the commandments of God Ps. 78, 7. 105, 45: 119, 2. 22. 33. 34. 100. 129; good counsel Prov. 3, 21. Comp. Lat. *custodire modum, regulam, praecepta*, etc. With dat. Ex. 34, 7 **נִצַּר מִחַסְדֵּי** keeping mercy for thousands. Is. 26, 3 **נִצַּח לְשׁוֹמֵר לְשׁוֹמֵר** the man of firm mind, for him thou wilt keep perfect peace, supply לוֹ.

3. to keep from view, i. e. to hide, to conceal. Is. 48, 6 **נִצְרוֹת וְלֹא יִדְעוּהֶם** hidden things which thou hast not known. 65, 4 **נִצְרוֹת בְּמַצְרוֹת** they lodge in secret places, perh. the recesses of heathen temples, or with the Sept. sepulchral caverns, parall. with sepulchres. Prov. 7, 10 **נִצְרוֹת לֵב** subtile of heart. Deriv. **נִצְרוֹת**.

\* II. **נָצַר** obsol. root, Arab. **نَضَرَ** to shine, to be in full verdure, whence **נָצַר**.

NOTE. The significations of *guarding* and of *being verdant*, which are also found conjoined in the root **נָצַר**, I have placed separately, although not impro-

bably there is a common origin of both, viz. the idea of *shining, being splendid*, נצר; in which is implied also the notion of *beholding*, נצר, (comp. נצרה, Gr. φάος δίδοxας, also Germ. *Blick* and Engl. *glance*, signifying both splendour and the act of looking.) and hence the signification of *observing, guarding*.

נצר m. (r. נצר II) 1. *a shoot, sprout*, Is. 60, 21. Metaph. of offspring Is. 11, 1. Dan. 11, 7.

2. *a branch*, Is. 14, 19.

נציה, see r. נצח.

נקא Chald. adj. *pure*, Dan. 7, 9. R. נקה i. q. נקה.

\* נקב fut. נקב, once נקב Job 40, 24, c. suff. נקבני Is. 62, 2; imper. c. ה parag. נקבה; pr. *to hollow out, to excavate*, like the kindr. נקב, נקב, also נקב, נקב, where see more. Hence

1. *to bore a hole* 2 K. 12, 10; c. acc. *to bore through, to perforate*, Job 40, 24. 26 [40, 24, 41, 2]. 2 K. 18, 21. Is. 36, 6. Hagg. 1, צרור נקוב, *a purse with holes*. Also *to pierce, to strike through* with a spear; Hab. 3, 14 נקבה ראש פרוני *thou didst strike through the heads of their leaders*. Arab. نكب, Syr. نكب, Chald. Sam. נקב. id.

2. *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name*; comp. פרש no. 1, 2. Gen. 30, 28 נקבה שפורה עלי *name me thy wages*. Is. 62, 2. Part. pass. נקבים *the named* Am. 6, 1, i. e. *the renowned, the noble*, q. d. אנשי שמוה, opp. the ignoble populace, בלי ישם Job 30, 8. Comp. 1 Chr. 12, 31. Arab. نقيب leader, prince.

3. i. q. נקב no. 2, *to curse, pr. to pierce with words, to cut*, like Arab. سب to cut, to perforate, metaph. to curse. E. g. the name of God. *to blaspheme*, Lev. 24, 11, 16 יהיה ים יה מזה יומיה *he that blasphemeth the name of Jehovah shall surely be put to death*; from which passage the Jews derive the superstition which forbids them *to pronounce* (no. 2) the name of Jehovah; see יהוה. Also Num. 23, 8, 25. Job 3, 8, 5, 3. Prov. 11, 26, 24, 24.

NIPH. pass. of Kal no. 2, *to be called*

*by name*, comp. Arab. لَقَّبَ to name, ن and ל being interchanged. Num. 1, 17 *these men אשר נקבו בשמותיהם who are expressed by name*. 1 Chr. 12, 31, 16, 41. 2 Chr. 28, 15, 31, 19.

Deriv. from the primary idea of *excavating*. נקב, מנקבה a stone-quarry; from that of *perforating*. נקבה, קבה; from that of *piercing, striking through*, מנקבה, מנקבה, a pointed hammer.

נקב m. 1. *a bezel, the cavity in which a gem is set*; Jerome well. *pala gemmarum*, Ez. 28, 13. Comp. הנה. Others, *a pipe*, as if from נקב in the sense to bore, like הילל from הלל; but this does not accord with the context.

2. *a cavern*; whence c. art. הנקב *Ne-keb*, pr. n. of a place in Naphtali, Josh. 19, 33.

נקבה f. (r. נקב) *a female*, whether of man or beast, so called from the form of the genital organs; Gen. 1, 27, 5, 2. Lev. 12, 5, 27, 4. Num. 5, 3; of beasts Gen. 6, 19. Lev. 3, 1, 6, 4, 28, 32, 5, 6. Syr. نكبة, Chald. נוקבה, id.

\* נקד obsol. root. 1. *to prick, to point, to mark with points*. Chald. id. whence Rabb. נקר one who points a

manuscript, punctator. Arab. نكد pugit serpens, but نكط punctis notavit.

2. *to mark, i. e. to select, to separate out* what is of a better quality than the rest, which is done by marking it with points, etc. Arab. نكد. Hence نكد (see Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for the length of their wool and hair, نكد the shepherd of such a flock. See נקר below.

Deriv. מנקדה, pr. n. נקדה, and the four following.

נקד m. plur. נקדים, pr. 'marked with points,' speckled, spotted, of sheep and goats, Gen. 30, 32 sq. 31, 8 sq.

נקד pr. i. q. Arab. نكد a shepherd of flocks called نكد from the excellence of their wool, see in r. נקר no. 2. Then in a wider sense of the keeper of any cattle, *a shepherd, herdsman* Am. 1, 1;

a sheep-owner, cattle-breeder, 2 K. 3, 4, spoken of the king of the Moabites. See Bochart. Hieroz. Tom. I. p. 441. Thesaur. p. 909.

נקדה f. a point, stud, e. g. of silver, with which any thing is ornamented, Cant. 1, 11. R. נקר.

נקרים m. plur. (r. נקר) 1. crumbs of bread, Josh. 9. 5. 12.

2. A kind of cake, which prob. crumbled easily, 1 K. 14, 3. Sept. *κολλυρίς*, Vulg. *crustula*, Engl. *cracknel, crumb-cake*.

\* נקה, inf. absol. נקה, to be clean, pure, Arab. نَقَى id. Syr. to sprinkle for purification (pr. to cleanse), to pour out a libation, to sacrifice; hence מנקיה a sacrificial dish or cup. In Kal only Jer. 49, 12 נקה inf. pleon. joined with a form of Niph.

NIPH. נקה, fut. ינקה 1. to be clean in a moral sense, to be pure, innocent, Jer. 2, 35. With מן to be free from a fault, blame, Ps. 19, 14. Num. 5, 31. With מן of pers. Judg. 15, 3 נקיתי I am blameless towards the Philistines, i. e. it is not my fault, but their own, if I attack the Philistines.—Hence often: a) to be free from punishment, to be quit, to go unpunished, Ex. 21, 19. Prov. 6, 29 לא ינקה כל-הגעגוע בה whosoever toucheth her shall not go unpunished. 11, 21. 16, 5. Jer. 29, 1. 49, 12; c. מן Num. 5, 19. b) to be clean, free, quit, sc. of an oath, obligation, Gen. 24, 8, 41.

2. to be cleaned out, to be made empty, desolate, as a city, Is. 3, 26. So Arab. نَقَى X.—Also of men who are destroyed, extirpated, Zech. 5, 3.

PIEL נקה, fut. ינקה 1. to pronounce innocent, to acquit, to absolve, Job 9, 28; c. מן Ps. 19, 13. Job 10, 14. Joel 4, 21 see in no. 2.—Hence

2. to let go unpunished, to forgive, with acc. of pers. Ex. 20, 7. 1 K. 2, 9. Jer. 30, 11. 46, 28. Absol. Ex. 34, 7 who forgiveth iniquity and transgression and sin, ינקה לא ינקה but will by no means always leave unpunished. Num. 14, 18. Nah. 1, 3.—In Joel 4, 21 [3, 21] the words: ונקיתי רמם לא נקיתי are usually

rendered: I will cleanse (declare innocent) their blood that I have not cleansed, i. e. I will avenge the blood of Israel which I have long left unavenged. Better perh. to read: ונקמהי רמם לא נקיהי, and render like Sept. and Syr. και εκζητησω το αιμα αυτων και ου μη απωσωσω, I will avenge their blood, nor will I let it go unpunished, unavenged; comp. Deut. 32, 43. 2 K. 9, 7. Thesaur. p. 910.

Deriv. נקרי, נקריא, נקירון, מנקרת. נקודא (distinguished, r. נקר) Nekoda, pr. n. m. Ezra 2, 48. 60. Neh. 7, 50. 62.

נקח, see r. לקח. נקט i. q. קיץ, קיט, to be weary of, to loathe, once in praet. c. ב Job 10, 1. The future and other forms come from the root קיט.

נקר adj. (r. נקה) plur. נקרים 1. pure, metaph. innocent, free from blame, Ex. 23, 7. Job 4, 7. 9, 23. 17, 8. Ps. 10, 8. Jer. 2, 34; c. מן 2 Sam. 3, 28. נקי בפים of pure hands, i. e. innocent, Ps. 24, 4. נקי דם and נקי דם innocent blood, see דם. 2. clear, free, quit, from an obligation, oath, c. מן Gen. 24, 41. Num. 32, 22; exempt from military service Deut. 24, 5. 1 K. 15, 22; from a charge, Gen. 44, 10. Ex. 21, 28.

נקריא i. q. נקר with א added, Joel 4, 19. Jon. 1, 14 Cheth.

נקירון m. (r. נקה) constr. נקירון, cleanliness, e. g. of the teeth i. e. famine Am. 4, 6; of the hands i. e. innocence Gen. 20, 5. Ps. 26, 6. 72, 13; and so without נקי id. Hos. 8, 5.

נקיק m. (r. נקק) only in constr. Jer. 13, 4 נקיק הסלע the cleft of the rock. Plur. נקיקי הסלעים Is. 7, 19. Jer. 16, 16.

\* נקם, fut. יקום, inf. יקום, to avenge, to take vengeance; Arab. نَقَم Conj. VIII, vindicavit se ab aliquo, penam sumsit ab eo, punivit eum. Syr. نَصَرَ id. Chald. id. נהם.—Construed a) Absol. Lev. 19, 18. b) With acc. of pers. or thing whom one avenges, Deut. 32, 43; once c. על Ps. 99, 8. In the same sense is said, Lev. 26, 25 תרב נקם a sword that shall avenge my covenant. c) The pers. of or from

whom vengeance is taken is put with **לְ** 1 Sam. 24, 13; **מֵאֵת** Num. 31, 2; **לְ** Nah. 1, 2. Ez. 25, 12; acc. Josh. 10, 13. Both constructions (b, c) are united in 1 Sam. 1. c. **יְהוָה יִרְחֶמְנִי יִרְחֶמְנִי** let Jehovah avenge me of thee. Num. 31, 2 **נִקְמָה בְּנִי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים**

**NIPII.** 1. to be punished, Ex. 21, 20. Comp. Lat. *ulcisci* for *punire*.

2. to avenge oneself, to be avenged, parall. **נָתַם** Is. 1, 24. Ez. 25, 15 **נִקְמְוּ**. With **בְּ** of pers. on whom vengeance is taken Judg. 15, 7. 1 Sam. 18, 25; with **מִן** in the same sense 1 Sam. 14, 24. Esth. 8, 13. Is. 1, 24; with **מִן** of pers. from whom and also of thing for which vengeance is taken, Judg. 16, 28.

**PIEL** i. q. Kal, 2 K. 9, 7 **נִקְמֵתִי** דְּמֵי עֲבֹדֵי הַנְּבִיאִים. מִיַּד אִיזָבֵל that I may avenge the blood of my servants the prophets at the hand of Jezebel. Jer. 51, 36.

**HOPH.** fut. **יִקָּם** 1. to be punished, Ex. 21, 21. Gen. 4, 15 if any one slayeth Cain, he shall be punished sevenfold; others: it shall be avenged, as in no. 2. See in Niph. no. 1.

2. to be avenged; Gen. 4, 24. **HITHP.** to avenge oneself, as in Niph. Jer. 5, 9. 29, 9, 8. Part. **מִתְנַקֵּם** a self-avenger, a revengeful man, Ps. 8, 3, 44, 17.

Deriv. **נִקְמָה**, **נִקְמָה**.

**נִקְמָה** m. vengeance, Deut. 32, 35. **יוֹם נִקְמָה** the day of vengeance Prov. 6, 34. Is. 34, 8, 61, 2, 63, 4. **נִקְמָה לְ** to avenge vengeance, to take vengeance, Ez. 25, 15; **נִקְמָה לְ** to render vengeance to any one. i. e. to take vengeance upon him, Deut. 32, 41, 43; **לְקַח נִקְמָה** to take vengeance Is. 47, 3; **עָשָׂה נִקְמָה אֵת** id. Mic. 4, 14.

**נִקְמָה** f. (r. **נִקְמָה**) constr. **נִקְמָתָה**, c. suff. **נִקְמָתֵי**, plur. **נִקְמָתוֹת**.

1. vengeance, i. q. **נִקְמָה**; so **נִקְמָה** יוֹם Jer. 46, 10; **נִקְמָה** 51, 6. **אֵל נִקְמָתוֹ** the God of vengeance, the avenging God. Ps. 94, 1. With genit. the vengeance of Jehovah is that which Jehovah takes. Jer. 50, 15, 28, 51, 11; thy vengeance, which thou takest, Jer. 11, 20, 20, 12. Also with genit. of that for which vengeance is taken, as **נִקְמָה בְּדָם** vengeance for blood Ps. 79, 10; **נִקְמָה בְּדָם** Jer. 50, 28, 51, 11.

Phrases are: a) **עָשָׂה נִקְמָה בְּ** to take vengeance upon, Ps. 149, 7. Ez. 25, 17 b) **נָתַתְּ נִקְמָתוֹ בְּ** to give or put one's vengeance upon, Ez. 25, 14; comp. Num. 31 3. c) **נָתַתְּ נִקְמָתוֹ לְ** Ps. 18, 48, also **נָתַתְּ לְ** Judg. 11, 36, to give or do vengeance for any one, to satisfy his desire of vengeance.

2. desire of vengeance, vindictiveness Lam. 3, 60. **עָשָׂה בְּנִקְמָה** to act vindictively, revengefully, Ez. 25, 15.

\* **נִקְמָה**, i. q. **רָבַח**, to be rent away, metaph. to be alienated, Ez. 23, 18, 22, 28. Found only in the præter.

\* **נִקְמָה** fut. **יִנְקֶה** 1. to strike, to cut by blows with an instrument, see **PIEL** and **נִקְחָה**. Chald. **נִקְחָה** to strike an ox for slaughter, to fell; Arab. **نَقَف** I, III to smite, e. g. the head so as to break it, to strike through i. e. to percolate. Kindr. is **נָגַה**, Eth. **ለጠገ**, to touch. The idea of striking lies in the syllables **נִק**, **נִכ**, see **נָגַה**; also in **נִקְחָה**, comp. **κόπτω**, **תְּקִיפָה**.

2. to fasten together by driving nails to join together. comp. Germ. *zusammenschlagen*, Engl. vulg. *to knock together*; Syr. and Sam. **آف**, **ἸΑ**, to join on; Pe. **نصف** to adhere, to cohere.—Hence prob. to fold together, e. g. a net (Job 19, 6); espec. so as to return upon itself and form a circle; comp. **وَقَف** band, arm-band. See **Hiph.** no. 3, and **נִקְפָה**. Hence

3. to move in a circle; Is. 29, 1 **הַיָּמִים יִנְקְפוּ** let the festivals run their circle, i. e. the circle of the annual festivals being completed.

**PIEL** **נִקְחָה** 1. to cut down, to fell, e. g. a wood, Is. 10, 34.

2. to smite in pieces, and so to destroy, like **בָּרַח**. Job 19, 26 after they shall have destroyed my skin (body), this sc. shall be or happen, viz. that which precedes in v. 25, the advent of God. See **Lehrg.** p. 798.

**HIPH.** 1. to fold or cast around any one. Germ. *umschlagen*, see in Kal no. 2. With acc. and **עַל** of pers. Job 19, 6 **הִצִּידוּ עָלַי הַקֶּרֶה** he hath folded (cast) his net around me. Metaph. Lam. 3, 5, where supply **עָלַי**—Hence

2. to lead around, to let go round in a



circle; Job 1, 5 **בְּיָמֵי הַמְּשָׁתָה** *when they (the sons of Job) had let the days of feasting go round*, after they had gone round with feasting. Lev. 19, 27 **לֹא תִקְרַפּוּ פְּאֵת רֹאשְׁכֶם** lit. *ye shall not round the extremity of your head* sc. in cutting the hair, i. e. ye shall not cut off the outer part of the hair in a circle around the head; Symm. *ὄν περιξυρήσετε κύκλῳ τὴν πρόσσωπιν τῆς κεφαλῆς ὑμῶν*. This would seem to refer to a custom of the ancient Arabs, who cut off the hair round the outer part of the head, but left that in the middle untouched, Hdot. 3. 8. ib. 4. 175.—Inf. absol. **תִּקְרַף** Josh. 6, 3, and **תִּקְרַף** v. 11, pr. going around, as adv. *round about*.

3. *to surround, to encircle*, c. acc. 1 K. 7, 24. Ps. 22, 17; **עָל** 2 K. 6, 14. Ps. 17, 9. 88, 18.

Deriv. the two following.

**נִקְרָה** m. *a beating or shaking off of olives*, Is. 17, 6. 24, 13. Chald. **נִרְקִיָה** id.

**נִקְפָּה** f. (r. **נָקַה** no. 2) *a rope, cord*, bound around a female slave or captive instead of a girdle or zone, Is. 3, 24. Sept. *σχοινίον*, Vulg. *funiculus*.

\* **נִקְקַ** obsol. root. prob. i. q. **נָקַב** and **נָקַר**, *to bore, to pierce*; whence **נִקְרַף** *cleft of a rock*. A vestige of this root exists in the Samar. see Anecd. Oriental. p. 88.

\* **נִקְרַר** fut. **יִקְרַר**, *to bore, to pierce*; spoken of the eye, *to bore out, to put out*, 1 Sam. 11, 2. Prov. 30, 17 *the ravens of the valley shall pick it out* sc. the eye.—Chald. Syr. Arab. id. Ethiop. **ጸፈ** to be blind of one eye, **ጸፈ** evulsit. The radical syllable is **קר**, which like **כר** has the signif. of  *boring, digging*; see **קִיר**, **קִבַר**, **קָבַר**, **קָבַר**, **קָבַר**, **קָבַר**; also **בִּיר**, **אָבַר**, **בָּרַה**, etc.

PIEL **נִקְרַר**, fut. **יִקְרַר**, *to bore or put out the eye* Num. 16, 14. Judg. 16, 21. Metaph. Job 30, 17 **לַיְלָה עֲצָמַי נִקְרַר** *the night pierces my bones*, i. e. by night my bones are pierced with pain; comp. 3, 3.

PUAL, *to be dug out*; Is. 51, 1 *the quarry whence ye were digged*, metaph. of the ancestors or founders of a nation.—Hence

**נִקְרָה** or **נִקְרָה**, *a cavern, fissure*, only constr. **נִקְרַת הַצּוּר** *the cleft of the rock* Ex. 33, 22. Plur. **נִקְרוֹת הַצּוּרִים** Is. 2, 21.

\* **נִקְשׁ** i. q. **קוּשׁ** and **קוּשׁ**, but intrans. *to be snared, caught in a snare*; Ps. 9, 17 **בַּפְּעַל בְּפִיּוֹ נוֹקֵשׁ יָשׁוּעַ** *in the work of his own hands the wicked is snared*.

NIPH. *to be snared, caught in a snare*, Deut. 12, 30.

PIEL trans. *to lay snares*, absol. Ps. 38, 13; with **ל** *to lay snares for, to cast a snare over any one*, Ps. 109, 11 **נִקְשׁ לְכַל-אֲשֶׁר-לוֹ** *let the extortioner cast a snare upon all that he hath*, i. e. let him seize upon all his property.

HITHP. *to lay a snare for any one*, trop. c. **א** 1 Sam. 28, 9.

**נִקְשׁ** Chald. *to smite, to strike, to knock*; so in Targ. and Talmud. Syr. **نصف** id. also to clap the hands, to strike a bell, etc. Arab. **نقس** to strike a bell or board.—Dan. 5. 6 *and his knees* **דָּא** *smote one against the other*.

**נִרַ** m. (r. **נִיר**) once **נִיר** 2 Sam. 22, 29, c. suff. **נִירִי**; plur. **נִירוֹת**, c. suff. **נִירְתִּיהָ**.

1. *a light, lamp*, Syr. **نور** id. Zeph. 1, 12. **נִיר** *the light of the lamp*, Jer. 25, 10. Prov. 31, 18 *her lamp goeth not out by night*, she labours diligently all the night. Often of the lights of the sacred candelabra, Ex. 25, 37. 30, 8. 40, 4. 25. Lev. 24, 4. Num. 4, 9. 1 K. 7, 49. al. Once of the candelabra itself *the lamp of God* 1 Sam. 3, 3.—Trop. in various senses, e. g. a) Put for *welfare, prosperity, happiness*, comp. **נִיר** lett. e; yet so that the image of a light is retained; Ps. 18, 29 **אֶתְהִי תִירִי** *thou (God) wilt light my lamp*. make my way prosperous. 132, 17. Job 29, 3. Contra, Prov. 13. 9 *the light of the righteous rejoiceth, but the lamp of the wicked shall be put out*, comp. Job 21, 17; also Prov. 20, 20. Job 18, 5. b) Put for *glory*, as *the light of Israel*, spoken of David 2 Sam. 21, 17. So of Barhebræus, Asseman. II. p. 266. c) Of *divine instruction*, Prov. 6, 23. Ps. 119. 105; comp. Prov. 20, 27 *a lamp of the Lord is the spirit of man*, i. c. lighted of God. Comp. also **φῶς** John 1, 4. 5. 8. 9.

2. *Ner*, pr. n. of the grandfather of Saul, 1 Sam. 14, 50. 51. 26, 5. 1 Chr. 8, 33.

נר, see in ניר.

\* נרג obsol. root, i. q. מרג, to roll, to revolve rapidly; then, to talk rapidly and much, of babblers and tale-bearers, to slander. Arab. quadrilit. نرج to roll or revolve quickly, both of motion and speech, to slander; whence نرج threshing-dray, Heb. מורג q. v. and נינג one turning quickly, a slanderer, tale-bearer.—Hence נרגן.

נרגל Nergal, pr. n. of an idol of the Cuthites, 2 K. 17, 30. According to Norberg, נרגל is i. q. Zab. نرپ the planet Mars, corresponding to Arab.

id. מנג The ל is then the mark of a diminutive, for the use of which in the names of the gods see in נגון. Better, according to Bohlen, נרגל i. q. Sanscr. Nrigal, man-devourer, spoken of a fierce warrior, and corresponding to מרנה. See Thesaur. p. 913.—Hence

נרגל שראצער Nergal-Sharezer, pr. n. a) A military chieftain under Nebuchadnezzar Jer. 39. 3. b) One of the chief Magi under the same king Jer. 39, 13.—See the name שראצער Sharezer in its order. The same compound name is Νεριγλισσάρ, Neriglissar.

נרגן m. talkative, then a tattler, tale-bearer, slanderer, Prov. 16, 28. 18, 8. 26, 20. 22. R. נרג, after the form נקנן.

נרדי m. c. suff. נרדי, plur. נרדים, nard, Indian spikenard, Sanscr. narda, very fragrant and precious, Cant. 1, 12. 4, 13. 14. See Celsii Hierobot. T. II. p. 1 sq. Sir W. Jones on the Spikenard of the Ancients, in Asiatic Researches Vol. IV. Comp. Thesaur. p. 914.

נריה (lamp of Jehovah, r. ניר) Neriah, pr. n. m. a) Jer. 32, 12. 36. 4. b) 51, 59.

\* נשא fut. ישא, inf. absol. נשוא Jer. 10, 5. Hos. 1, 6; inf. constr. נשא Is. 1, 14, Ps. 89, 10, c. suff. נשאי Ps. 28, 2; but far more freq. שאה, c. pref. נשאה Ex. 27, 7, לשאת often, c. suff. נשאי, שאה; imp. נשא (once נסה Ps. 4, 7) and

נשא Gen. 27, 3. Num. 3, 40; part. pass. נשוא, once נשאי like verbs ליה Ps. 32, 1. But in Ps. 139, 20 נשוא is for נשוי, נשאי by Arabism, like قتلوا.

1. to take up, to lift up, to raise; Sept. αἶψα, ἐξαιψα, ἐραιψα. Kindred is Eth. ጸሐጸ sumsit, accepit, see no. 3; also Arab. نشأ elatus est, crevit, accrevit; but in the sense of taking up, bearing, taking to oneself the Arabs use other roots, as رفع, حمل.—Gen. 7, 17 the waters increased and lifted up the ark. Ex. 10, 19. Judg. 9, 48. 2 Sam. 2, 32. al. נשא to lift up (erect) a standard Jer. 4, 6. 50, 2. 51, 12. 27. With על prægn. to lift up upon, to place upon any thing, Gen. 31, 17. Trop. נשא נשא to take up (bring) sin upon oneself, Lev. 22, 9. Num. 18, 32; c. 2 Chr. 6, 22. Intrans. to lift up oneself, to heave, as waves in a storm, etc. Ps. 89, 10. Nah. 1, 5; trop. Hab. 1, 3.—Specially to be noted are the following phrases:

a) נשא יד, also נשא כה, to lift up the hand, as in taking an oath Deut. 32, 40; comp. הרים יד Gen. 14, 22. Dan. 12, 7. Virg. Æn. 12. 195. Hence i. q. to swear, with dat. of pers. and inf. c. ל, Ez. 20, 6. נשאתי ידי להם להוציאם 47, 14. Ex. 6, 8. Num. 14, 30. Ps. 106, 26. Neh. 9, 15. Also in order to do violence, c. 2 Sam. 20, 21; to punish Ps. 10, 12; in prayer and adoration Ps. 28, 2. 63, 5. 134, 2 (comp. Lam. 3, 41); as beckoning Is. 13, 2. 49, 22 c. אל.

b) נשא ראשו to lift up one's head, spoken: α) Of one who is cheerful and happy Job 10, 15. Zech. 2, 4. β) Of one who increases in wealth, power, prosperity, Judg. 8, 28. Ps. 83, 3. Comp. Lat. 'caput extollere in civitate.' But γ) נשא ראש פ' מביה בקלא to lift up the head of any one out of prison. is to bring him up out of prison. these being usually under ground, 2 K. 25, 27; and so without the words מביה כ' Gen. 40, 13. 20. Another sense of this phrase see below in no. 2.

c) נשא פניו to lift up one's countenance, spoken of one conscious of rectitude and therefore cheerful and full of confidence, Job 11, 15. Ellipt. Gen. 4, 7 if thou doest well, נשא lifting up of the countenance

will be to thee, i. e. thou wilt wear a cheerful countenance. Opp. נבלי פניו v. 5. 6. With אל to look up towards any thing 2 K. 9, 32; to look with confidence to or upon any one Job 22, 26. 2 Sam. 2, 22; also of God beholding men in kindness, Num. 6, 26. Pass. נשוא פנים see in no. 3. b. α.

d) נשא עינים to lift up the eyes, often before verbs of looking, beholding, seeing, by a species of pleonasm common to the Hebrews in similar cases. (Comp. to lift up the feet Gen. 29, 1; to lift up the voice, in lett. e, below; and see under לקח no. 1.) So Gen. 13, 10 he lifted up his eyes and beheld. v. 14. 18, 2. 31, 10. 33, 1. 5. 43, 29. With אל and ה to lift up the eyes upon, to cast eyes upon any person or thing, i. e. in love, desire, longing, Gen. 39, 7. Ps. 121, 1. Trop. of longing towards God and confidence in him Ps. 123, 1; towards idols Ez. 18, 12. 23, 27. Deut. 4, 19. Comp. in lett. g.

e) נשא קול to lift up the voice (comp. in lett. d), before verbs of weeping, wailing, Gen. 27, 38. 29, 11. Judg. 2, 4. 1 Sam. 24, 17. 30, 4; of calling out Judg. 9, 7; of rejoicing aloud Is. 24, 14. Also with קול implied (Germ. anheben), Is. 3, 7; hence absol. in the sense to call aloud, i. q. to rejoice, to shout, Job 21, 12 they lift up the voice (they shout) to the timbrel and harp. Is. 42, 11. Ibid. v. 2 נשא לא nor lift up his voice, i. e. nor cry aloud, i. q. לא יצסק.—Hence

f) to lift up any thing with the voice, to take up, i. e. to utter, e. g. a song Num. 23, 7. Job 27, 1. Ps. 81, 3; prayer Is. 37, 4; reproaches Ps. 15, 3; the name of God Ez. 20, 7; a false report 23, 1; a wailing Jer. 9, 9 [10]. Here too belongs Ps. 139, 20 נשוא לשוא, for נשאו לשוא, see above init.

g) נשא נפש אל to lift up the soul unto any thing, like Engl. to set the heart upon, i. q. to desire, to long for any thing, (Arab. ellipt. حمل الى شي) Deut. 24, 15. Hos. 4, 8. Prov. 19, 18; c. ה Ps. 24, 4; often נשא יהוה i. e. to long earnestly for help from God Ps. 25, 1. 86, 4. 143, 8.

h) נשא לב אל יי to lift up the heart unto Jehovah, in adoration, invocation, Lam. 3, 14. But נשאו לבו his heart lifts him up, viz. α) it incites him to any

thing, stirs him up, i. e. makes him ready and willing to do any thing, Ex. 35, 21. 26. 36, 2. β) Also spoken of pride, 2 K. 14, 10 נשא לבך thy heart hath lifted thee up i. e. thou art proud. Comp. 'tollere animos' Plaut. 'animi sublati' i. e. proud, Ter.

i) to lift up, to raise, sc. in the balance, i. e. to weigh, Job 6, 2. Comp. Lat. pendo and Heb. סקא.

2. to take, to take away, which is mostly done by taking up; so Lat. tollere, e medio tollere, freq. for auferre. 1 Sam. 17, 34 and took a lamb from the flock. Judg. 16, 31. 2 Sam. 5, 21 and David and his men took them away, sc. the idols. 1 K. 15, 22. 2 K. 7, 8. Cant. 5, 7 they took away my veil from me. Ecc. 5, 14. Jer. 52, 17. Mic. 2, 2. al. So נשא נפש to take away one's life 2 Sam. 14, 14. Gen. 40, 19 yet within three days shall Pharaoh take away thy head from off thee, i. e. take away thy life (comp. v. 22), there being here a play of words as compared with the contrary signif. of נשא ראש פ in no. 1. b. γ, above. So Cic. Ep. ad Div. 11, 20 init. "adolescentem (Octavianum) tollendum," which may mean either to be exalted, promoted, or to be put out of the way.—Hence in a stronger sense: to take away a person, as the wind, to carry away, 2 K. 2, 16. Job 27, 21; or as God, i. q. to destroy Job 32, 22. Hos. 1, 6, see below in b; spoken of a tree, to pluck up by the roots Ez. 17, 9, where מנשאור is inf. Aram. Kal for מנשא, ending in ור in the manner of verbs לה, comp. מלאור.—Spec. to take away the sin, guilt, of any one, (נשא חטאת, פון פ) i. e. a) to expiate, to make atonement for, as a priest, Lev. 10, 17. b) to forgive sin, to pardon, spoken of men Gen. 50, 17. Ex. 10, 17; of God Gen. 4, 13. Ex. 34, 7. Num. 14, 18. Job 7, 21. Ps. 32, 5. al. Also נשא לחטאת to forgive sin Ex. 23, 21. Josh. 24, 19. Ps. 25, 18. With dat. of pers. to forgive or pardon any one Gen. 18, 24. 26. Num. 14, 19. Is. 2, 9. Hos. 1, 6 for I will no more have mercy upon the house of Israel כר נשא להם that I should altogether pardon them. [Better: but I will utterly take them away, destroy them.—R.] Part. pass. נשוא פון forgiven of iniquity, whose

sin is pardoned, Is. 33, 24; נְשִׂיאֵי פָשַׁע id. Ps. 32, 1.—Comp. in N. T. *αἴρω τὴν ἁμαρτίαν* for to expiate as in lett. a, John 1, 29.—From the idea of taking away comes the sense

3. to take simply, i. q. לָקַח; Gen. 27, 3 take now thy weapons . . . and go out. Josh. 6, 4. 6. 2 K. 9, 25, 26. Is. 38, 21. Am. 6, 10. Ps. 139, 9. Gen. 45, 19 take your father and come. In such passages נָשָׂא gives more fulness and vividness, see in לָקַח no. 1. Hence also i. q. to get, to receive, to obtain, Ecc. 5, 18 לְשִׂאתָ לְקַח. Ps. 24, 5. 116, 13; so נִחַסְרָה, לְקַח, to obtain favour Esth. 2, 9. 15. 17. 5, 2. So to take a thing offered, to accept, 1 Chr. 21, 24, comp. v. 23.—Spec.

a) נָשָׂא אִשָּׁה to take a wife, in the later writers instead of לָקַח אִשָּׁה Ruth 1, 4. 2 Chr. 11, 21. 13, 21. Ezra 9, 44. Ellipt. Ezra 9, 2 they took wives of their daughters for themselves and for their sons. v. 12. Neh. 13, 25. 2 Chr. 24, 3.

b) נָשָׂא פָנָי פ' to take i. e. to accept the person of any one, pr. spoken of a king or judge who receives or admits those who visit him with salutations and presents, and favours their cause; opp. הִשְׁרִיב פָּנָי to turn away i. e. not to receive the salutations of any one. Gen. 32, 21 [20] רָשָׂא אֵילַי peradventure he will accept me, will receive me kindly. Mal. 1, 8. Hence α) In a good sense, to accept any one, to admit him as a suppliant, to hear and grant his request. Gen. 19, 21 lo, I have accepted thee (heard thy prayer) concerning this thing also. 1 Sam. 25, 35. 2 K. 3, 14. Job 42, 8. Trop. of a ransom Prov. 6, 35. Also to respect the dignity of any one, to revere, Lam. 4, 16; once לָקַח פָּנָי id. Deut. 28, 50. Hence part. pass. נְשׂוּא פָּנָי one respected, a man of influence, 2 K. 5, 1. Job 22, 8. Is. 3, 3. 9, 14. β) In a bad sense, to be partial, as a judge unjustly partial or corrupted by bribes. Lev. 19, 15 thou shalt not respect the person of the poor, nor honour the person of the great. Job 32, 21. 34, 19. Ps. 82, 2. Prov. 18, 5. Without genit. Deut. 10, 17 who respecteth not persons, nor taketh reward; comp. 2 Chr. 19, 7. Job 13, 10 אִם בְּסֵתֶר פָּנָי תִּשְׂאוּנָם if ye secretly accept persons, are unjustly partial. Mal. 2, 9 נְשִׂאוּ פָּנָי בְּהוֹרָה partial in the law.

In N. T. *πρόσωπον λαμβάνειν*. See more in Thesaur. p. 916.

c) נָשָׂא רֵאשׁ to take the sum of any thing, to number, Ex. 30, 12. Num. 1, 2. 49. 4, 2. 22. 26, 2. 31, 26. 49. Also נָשָׂא מִסְפָּר Num. 3, 40. 1 Chr. 27, 23.

4. to take upon oneself, to bear, to carry, Ex. 12, 34. 25, 14. 27, 37, 14. Ps. 126, 6. Is. 52, 11. al. So of burdens on the back, as a beast Gen. 45, 23. Is. 30, 6; a child in the arms or bosom Deut. 1, 31. Is. 46, 3; garments, to wear, 1 Sam. 2, 28. 14, 3; a shield 2 Chr. 14, 7. So a tree bears, brings forth fruit Ez. 17, 8. Joel 2, 22. Hagg. 2, 19; the earth its products, whence trop. Ps. 72, 3 let the mountains bring forth peace (prosperity) to the people.—Spec.

a) to take up and bring, to bring; Ex. 10, 13 and the east wind brought the locusts. 1 K. 10, 11 the ships of Hiram which brought gold from Ophir. 1 Sam. 4, 4. 1 Chr. 16, 29. 18, 2. Ps. 96, 8.—Opp. to take away, see no. 2.

b) Trop. to bear, to endure, e. g. sorrow Is. 53, 4; reproach Ps. 69, 8. Ez. 16, 52; also Is. 1, 14. Jer. 44, 22. Mic. 7, 9. Ps. 55, 13. Prov. 30, 21. With בְּ partitive (see in בְּ A. 2. b), Job 7, 13 יִשְׂאֵנִי מִשְׁכְּבִי my couch shall bear a portion of my complaint, i. e. will help me to bear it.—Hence, to bear, i. q. to permit, to suffer, c. inf. Gen. 13, 6. Job 21, 3 שְׂאוּנִי suffer me that I may speak.

c) to bear up under any thing, to take charge of, e. g. the burden of a public office; Num. 11, 14 I am not able to bear all this people alone. v. 17. Deut. 1, 9. 12.

d) נָשָׂא חַטָּאת (עֲוֹן) פ' to bear the sin or guilt of any one, i. e. take upon oneself and bear the punishment of sin, Is. 53, 12. Ez. 4, 5. 14, 10; נָשָׂא בְּעוֹן פ' id. Ez. 18, 19. 20; נָשָׂא עֲוֹנוֹ, חַטָּאתוֹ, to bear one's own sin, i. e. to suffer its punishment, Lev. 5, 1. 17, 16. 20, 19. 24, 15. Num. 5, 31. 9, 13. 14, 34. 30, 16. So נָשָׂא וְנִהְיֶה to suffer the punishment of one's whoredom Num. 14, 33. Ez. 23, 35. Absol. to bear punishment, to be punished; Job 34, 31 נָשָׂא חַטָּאתִי לֹא אֶחְבֵּל I have borne chastisement, I will offend no more. For another sense of this phrase, see above in no. 2. a, b.

ΝΙΡΗ. נָשָׂא 1. to be lifted up, elevated exalted, pass. of Kal no. 1. Is. 40, 4 כָּל־

נָשָׂא *every valley shall be exalted*, i. e. filled up. 52, 13. Part. נֹשֵׂא *lifted up, elevated, lofty*, Is. 2, 2. 12–14. 6, 1. 30, 25. 57, 7. 15. Jer. 51, 9.—Reflex. *to lift up oneself*, Ez. 1, 19–21. Ps. 94, 2 *lift up thyself, arise, thou Judge of the earth*. 7, 7. Prov. 30, 13. Dan. 11, 12.

2. *to be borne, carried*, Ex. 25, 28. Is. 49, 22; *to be carried away*, 2 K. 20, 17.

PIEL נָשָׂא 2 Sam. 5, 12, and נִשְׂא 1 K. 9, 11.

1. *to lift up, to exalt*, 2 Sam. 5, 12. Esth. 3, 1. 5, 11. Hence נִשְׂא נִפְשָׁה i. q. Kal no. 1. g, *to long for any thing* Jer. 22, 27. 44, 14.

2. *to help, to aid*, comp. Engl. 'to give one a lift,' Esth. 9, 3. Ps. 28, 9. Ezra 8, 36. Is. 63, 9. Espec. with gifts, c. נִשְׂא 1 K. 9, 11. Ezra 1, 4. Hence

3. *to make or offer gifts*, c. הֵ 2 Sam. 19, 43.

4. *to take or carry away*, i. q. Kal no. 2, Am. 4, 2.

HIPH. הִשְׂיָא 1. Causat. of Kal no. 4. d, *to cause to bear sin, guilt*, i. e. to let bear the punishment of one's sin, Lev. 22, 16.

2. With נָשָׂא *to put upon, to apply to*, e. g. ropes to a city 2 Sam. 17, 13.

HITHP. הִתְנַשָּׂא and הִתְנַשְּׂא Num. 24, 7.

1. *to be elevated, exalted*, c. הֵ above any thing 1 Chr. 29, 11.

2. *to lift up or exalt oneself*, i. e. a) *to rise up in strength* Num. 23, 24. 24, 7. 1 K. 1, 5. b) *to be proud* Ez. 17, 14. Prov. 30, 32. With עָל *to exalt oneself above any thing*, Num. 16, 3. Ez. 29, 15.

Deriv. מִשָּׂא, מִשְׂאָה, נִשְׂאָה, נִשְׂאָה, נִשְׂאָה, מִשְׂאָה, מִשְׂאָה, שִׂיָּא, שִׂיָּא, שִׂיָּא, pr. n. שִׂיָּא.

נָשָׂא Chald. 1. *to take or carry away*, as the wind Dan. 2, 35.

2. *to take*, Ezra 5, 15.

ITHPA. *to lift up oneself, to rise up against any one*, c. עָל Ezra 4, 19.

נִשְׂאָה f. pr. part. Niph. of נָשָׂא (comp. Pi. no. 3) *a gift, present*, 2 Sam. 19, 43.

\* נִשְׂגָּה in Kal not used. HIPH. הִשְׂגָּה, fut. יִשְׂגֵּה, apoc. יִשְׂגֵּה.

1. *to reach, to attain unto, to overtake*, pr. spoken of one pursuing another, Gen. 31, 25. Ex. 14, 9. Deut. 19, 6. 1 Sam. 30, 8. Ps. 7, 6. Jer. 52, 8. al. So of the sword of the pursuer 1 Chr. 21,

12. Jer. 42, 16; of waves and terrors Job 27, 20. Metaph. of blessing and cursing Deut. 28. 2. 15. 45; the consequences of iniquity Ps. 40, 13; divine anger 69. 25; divine threatenings Zech. 1, 6; contra, of good Is. 59, 9. Also of time, *to reach unto, to attain unto* any time, Gen. 47, 9. Lev. 26, 5.—So *to attain unto*, i. q. *to obtain*, e. g. joy Is. 35, 10. 51, 11; the ways of life, opp. Sheol, Prov. 2, 19. Spec. *my hand attains unto, obtains*, any thing, i. e. *to get, to acquire, to have*, i. q. מִצְּאָה יָדִי דָבָר, see in r. מִצְּאָה no. 2. c. Lev. 14. 21. 22. 30. 31 sq. 25, 26. Ez. 46, 7; c. הֵ id. Lev. 5, 11; absol. id. Lev. 25, 47.

2. Causat. *to reach forth towards or upon any thing, to apply, to put to or upon*, e. g. the hand to the mouth 1 Sam. 14, 26. With two acc. Job 41, 18 [26] *if one lay at him with the sword*.

NOTE. The form הִשְׂגָּה Job 24, 2 is for הִשְׂגָּה to remove; see r. סָגָה.

נִשְׂאָה f. (r. נִשְׂאָה) 'what is borne,' a burden Is. 46, 1.

נִשְׂיָא m. adj. verbal, pass. of נָשָׂא, *one elevated, exalted*. Spec.

1. *a prince*, as a general term, spoken not only of kings (comp. נִגְיָד, 1 K. 11, 34. Ez. 12. 10. 45, 7 sq. 46, 2 sq. but also of the heads, chiefs, of single tribes, *a phylarch*, e. g. of the Israelites Num. 7, 10 sq. 34, 18 sq. fully נִשְׂיָאֵי הַשְּׂרָאֵל Num. 1, 44, נִשְׂיָאֵי הַיִּזְרְהֵלָה 4, 34. 31, 13. 32, 2; of the Ishmaelites Gen. 17, 20, etc. Also of the chiefs of families, Num. 3, 24 לְגִדְרֵי אָב. נִשְׂיָא בֵּית אָב. v. 30. 35; plur. נִשְׂיָאֵי הָאָבוֹת 1 K. 8, 1. 2 Chr. 5, 2, for בֵּית הָאָבוֹת; see in בָּרָה no. 11. Hence the prince, chief, of the whole tribe of Levi is called נִשְׂיָאֵי הַלְוִיָּהוּ Num. 3, 32, comp. 1 Chr. 7, 40. So נִשְׂיָאֵי אֱלֹהִים *prince or chief constituted of God*, spoken of Abraham Gen. 23, 6.

2. Plur. נִשְׂיָאֵים pr. *risings*, i. e. *vapours* rising from the earth Jer. 10, 13. 51, 16. Ps. 135, 7. Hence *clouds*, Prov. 25, 14.—

—Arab. نَشَاةٌ and نَشْءٌ clouds just formed.

\* נִשְׂקָה in Kal not used. HIPH. הִשְׂקָה, fut. יִשְׂקֵה, *to set on fire, to kindle*, Is. 44, 15. Ez. 39, 9.—Chald. אִשְׂקָה id.

NIPH. *to be kindled*, Ps. 78, 21.

\* **נָשַׁר** obsol. root, i. q. Chald. נָסַר, to saw, onomatopoeitic, Arab. نَشَرَ id. **נָשַׁר** a saw; Syr. نَشَرَ to saw; Eth. **ጠረፈ** and **ጠረፈ**. Hence **מִשׁוֹר** a saw.

\* I. **נָשָׂא** in Kal not used, prob. pr. to remove from a place, i. q. נָשַׁע; whence also 'to put out, to dislocate a limb, tendon,' see in **נָשָׂה**.—Hence

HIPH. הִשְׂיִיא, fut. יִשְׂיִיא 1. to seduce, to corrupt, Gen. 3, 13. Jer. 49, 16.

2. to deceive, to impose upon any one, c. dat. 2 K. 18, 29. Jer. 29, 8; acc. 2 K. 19, 10. Obad. 7. Jer. 37, 9 אֶל-תִּשְׂאוּ *deceive not yourselves*. With הִשְׂיִיא מוֹת עֲלֵימֵוּ *let death deceive them* i. e. surprise and destroy them suddenly; in Cheth. גִּשְׂיִי.

NIPH. to be deceived, Is. 19, 13.

Deriv. מִשְׂאוֹן.

\* II. **נָשָׂא** i. q. **נָשָׂה** II, to loan on usury, c. *to any one*, Neh. 5, 7. Is. 24, 2 בֹּוֹ נָשָׂא *as the loaner* (borrower), *so he that loaneth to him*, the creditor. So part. absol. נָשָׂא (for **נָשָׂה**) 1 Sam. 22, 2 a creditor.

HIPH. to exact, trop. to vex, as a creditor, with **בְּ** of pers. Ps. 89, 23.

Deriv. מִשְׂאָה, מִשְׂאָה.

\* **נָשַׁב** to breathe. to blow, of the wind, c. **בְּ** upon any thing Is. 40, 7.—It is onomatopoeitic like the kindr. **נָשָׂה**, **נָשָׂם**, **נָשָׂה**, where see. Syr. نَسَبَ, Chald. נָשַׁב, id.

HIPH. 1. to cause to blow, e. g. a wind, Ps. 147, 18.

2. to drive away by a puff, Gen. 15, 11.

\* I. **נָשָׂה** 1. pr. to dry up, to fail, as water; comp. נָסַס to be dry, as bread, נָשָׂה to fail, as water in a pool. Hence trop. of strength. Jer. 51. 30 גְּבוּרָתָם *their might faileth*; also of the tongue parched with thirst, Is. 41, 17 לְשׁוֹנֵם בְּצִמְצָא, where Dag. is either euphon. or is to be dropped; comp. in r. **נָשָׂה**.—The notion of *drying up, failing*, is then transferred to *torpor* of the members, Gr. νύκνη, νυκνῶ, comp. **נָשָׂה** and Sept. in Gen. 32, 32; and also to *failure* of memory, *forgetfulness*. Hence

2. to forget a thing, Lam. 3, 17; a person, to desert, to neglect, Jer. 23, 39. Inf. absol. נָשָׂה for **נָשָׂה**, ib.—Syr. نَسِيَ id. Arab. نَسِيَ, Eth. quadril. ነሰየ with **ח** inserted, id.

NIPH. to be forgotten, to be given over to oblivion; Is. 44, 21 לֹא הִנְשִׁינִי *thou shalt not be forgotten of me*, for הִנְשִׁינֵה לִי. Kimchi הִנְשִׁינֵה מִמֶּנִּי. But Targ. and Jarchi make Niph'al i. q. Kal, and then we may translate *be not forgetful of me*; but not so well.

PIEL. to cause to forget, with two acc. Gen. 41, 51 נִשְׁכַּח לִי נִשְׁכַּח לִי to correspond with the pr. n. מִנְשָׁה.

HIPH. הִשְׂכַּח i. q. Piel; Job 39, 17 *God hath caused her* (the ostrich) *to forget wisdom*. 11, 6 *know אֱלֹהִים לָךְ בִּירְשִׁינֵה* that God for thee hath caused to be forgotten a portion of thy iniquity, i. e. has remitted a part of thy guilt.

Deriv. מִנְשָׁה, מִנְשָׁה, and pr. n. מִנְשָׁה.

\* II. **נָשָׂה** to loan, on interest, usury, spoken like the Engl. both of borrowing and lending, i. q. **נָשָׂא** II.

1. to lend to any one money or other things, often on a pledge, c. **בְּ** Deut. 24, 11; and on interest Jer. 15, 10. The primitive idea may be that of *delay*,

*giving time*; Arab. نَسَأ to defer, to delay.—With acc. of thing and **בְּ** of pers. Neh. 5, 10 *I likewise and my brethren and my servants בָּרְהִם בָּרְהִם וְדָרְגָן* have lent them money and corn. Acc. impl. Deut. 24, 14. Jer. 15, 10 *לֹא נִשְׂבַּח לִי* I have neither borrowed nor have men lent to me.—But **בְּ** *to lend at one per centum to any one*, sc. in monthly usury, see in **מָצָה** no. 3. Neh. 5, 11 *the hundredth of the money and of the corn . . . בָּרְהִם נִשְׂבַּח* which ye exact of them; comp. **נָשָׂא מִשְׂאָה** v. 7.—PART. **נָשָׂה** a usurer, creditor, money-lender. Ex. 22, 24. 2 K. 4, 1. Ps. 109, 11. Is. 50, 1.

2. to borrow, like Lat. *fenero, fenerator*, absol. Jer. 15, 10 see in no. 1. Part. **נָשָׂה** a borrower, debtor. Is. 24, 2.

NOTE. The verb **לָנָה** is distinguished from **נָשָׂה**, **נָשָׂא**, in that the two latter include the idea of interest, which the former does not.

HIPH. i. q. Kal no. 1, with א of pers. to lend to any one on usury, Deut. 15, 2, 24, 10.

Deriv. נָשָׂה, מְנַשֶּׂה, pr. u. רָשָׂה.

נָשָׂה m. Gen. 32, 33, i. q. Arab. نَسَا, prob. *nervus ischiadicus*, the nerve or tendon extending through the thigh and leg to the ankles. R. נָשָׂה I. 1; see Thesaur. p. 921 sq.

נָשָׂה m. debt, 2 K. 4, 7. R. נָשָׂה II.

נָשָׂה f. forgetfulness, oblivion, Ps. 88, 13. R. נָשָׂה I.

נָשָׂה plur. f. women, see sing. אִשָּׁה.

נָשָׂה f. (r. נָשָׂה) a kiss, Cant. 1, 2. Prov. 27, 6.

\* נָשָׂה, fut. יִשָּׂה Ecc. 10, 11, and שָׂה. Prov. 23, 32, to bite, as a serpent Gen. 49, 17. Num. 21, 8. 9. Am. 5, 19; a man Mic. 3, 5. Eth. ἄνη id. Syr. by transp. نَحَا.—Metaph. a) to vex, to oppress, Hab. 2, 7. b) to lend on usury. Deut. 23, 20; since not only the lending on usury, but even the taking of interest, was regarded as sordid and oppressive.

Comp. Aram. נָכַח, נָכַח, to bite, whence נִכְחָא usury; Arab. قرض to gnaw, Conj. III to lend on usury; Gr. δύνεισθαι ὑπὸ τῶν χρεῶν Aristoph. Nub. 1. 12; Lat. 'usura vorax' Lucan. 1. 171.

PIEL i. q. Kal, to bite, Num. 21, 6. Jer. 8, 17.

HIPH. הִשָּׂה caus. of Kal lett. b. to take usury of any one, to exact interest, with dat. of pers. Deut. 23, 20. 21.—Hence

נָשָׂה m. in pause נִשָּׂה Ex. 22, 24, usury, interest, Prov. 28, 8. Ps. 15, 5. Ez. 18, 8. 13. שִׂים נִשָּׂה עָלַי to impose usury upon any one, to exact it from him, Ex. 22, 24; c. לָ Deut. 23, 30. לָקַח נִשָּׂה מִן to take usury from any one Lev. 25, 36. Ez. 18, 17. 22, 12.

נִשְׂחָה a cell, see לְשָׂחָה and note.

\* נִשְׂחָה, fut. יִשְׂחָה intrans. in no. 2. b; imper. שִׂחָה Ex. 3, 5. Josh. 5, 15.

1. Trans. a) to draw out or off, to put off, e. g. a shoe Ex. 3, 5. Josh. 5, 15. b) to cast out, to eject a people from a land Deut. 7, 1. 22.—Kindr. are שִׂחָה, שִׂחָה, נִשְׂחָה, נִשְׂחָה, Arab. نَشَلَ to draw out,

as meat from a pot; نَشَلَ to put off a breastplate, to draw out arrows from a quiver.

2. Intrans. a) to slip off or away; Deut. 19, 5 מִן הַבְּרִזָּה וְנִשְׂחָה וְנִשְׂחָה and if the iron slippeth from the helve. b) to fall or drop off, as the fruit of the olive Deut. 28, 40, where fut. A. Corresponding is Arab. نَسَلَ to fall off, as hair, wool, feathers.

PIEL i. q. Kal no. 1. b, to cast out, to drive out, a people 2 K. 16, 6.

\* נִשְׂמָה to breathe; Chald. Syr. id. Arab. نَسَم to blow gently, as the wind; V, to breathe. Kindred roots are נִשְׂבָּה, נִשְׂבָּה, by transp. נִשְׂבָּה, comp. Arab. نفس anhelavit, also parturivit, peperit.—Not found in the verb; since fut. אִשְׂמָה Is. 42, 14, as elsewhere fut. רָשָׂה, belongs to the root שָׂמָה.

Deriv. הִנְשָׂמָה and

נִשְׂמָה f. constr. הִנְשָׂמָה, c. suff. הִנְשָׂמָה plur. הִנְשָׂמוֹת

1. breath, spirit, spoken of the breath of God, i. e. a) the wind, i. q. רִיחַ הָיָה, Job 37, 10. b) the breath, breathing, of his anger Is. 30, 33. Job 4, 9. Ps. 18, 16. c) the spirit of God, imparting life and wisdom, Job 32, 8. 33, 4; comp. 26, 4.

2. breath, life, of man and beasts; Gen. 2, 7 and breathed into his nostrils הַחַיִּים הַחַיִּים הַחַיִּים the breath of life; more fully הִנְשָׂמָה הַחַיִּים הַחַיִּים הַחַיִּים Gen. 7, 22. Simpl. הִנְשָׂמָה id. Job 27, 3. Is. 42, 5. Dan. 10, 17. As something vain and fleeting Is. 2, 22.—Hence, anima, the vital spirit, ψυχή, i. q. נִשְׂמָה no. 2, plur. Is. 57, 16.

3. the mind, intellect, i. q. נִפְשָׁה no. 3, Prov. 20, 27.

4. Concr. i. q. נִפְשָׁה no. 4, living thing, animal; e. g. כָּל־נִפְשָׁה הַחַיִּים every thing that hath breath, Deut. 20, 16. Josh. 10, 40. 11, 11. 14. 1 K. 15, 29. 17, 1. Ps. 150, 6.

נִשְׂמָה Chald. f. breath, life, Dan. 5, 23.

\* נִשְׂחָה to breathe, to blow, Ex. 15, 10; c. בָּ to blow upon, Is. 40. 24.—Kindred are נִשְׂבָּה, נִשְׂבָּה, also שָׂמָה, by transp. נִפְשָׁה. Arab. نَسَف to winnow.

Deriv. הִנְשָׂחָה and

נִשְׂחָה m. in pause הִנְשָׂחָה Job 7, 4; c. suff. הִנְשָׂחוֹת Job 3, 9.

1. Pr. 'a breathing;' hence *the evening twilight*, when cooling breezes blow (רִיחַ הַיּוֹם Gen. 3, 8), Job 24, 15. Prov. 7, 9. 2 K. 7, 5, 7, comp. v. 9, 12. Sept. *σάοτος*. Put for *the evening* Is. 5, 11, 21, 4; *darkness, night*, Jer. 13, 17. Is. 59, 10.—Also

2. *the morning twilight, dawn*, Job 3, 9, 7, 4. 1 Sam. 30, 17. Ps. 119, 147.

\* I. נָשַׁק fut. יִשָּׁק, once יִשָּׁק Cant. 8, 1, whence אֶשְׁקָה or אֶשְׁקָה 1 K. 19, 20, to kiss; Syr. نَمَف id. Sam. id. For the origin see note under נָשַׁק II.—With dat. of pers. Gen. 27, 27, 29, 11, 48, 10, 50, 1. Ex. 4, 7. Ruth 1, 9, 14. 1 K. 19, 20; more rarely c. acc. 1 Sam. 20, 41. Gen. 33, 4. 1 Sam. 10, 1. Cant. 8, 1. So too נִשְׁקָה פ' נִשְׁקָה, whence Cant. 1, 2 וְנִשְׁקָה מִנְּשִׁיקוֹתָּהּ פִּיהָ, see in כּוּן no. 1. b. α. p. 580. Prov. 24, 26 *he kisseth the lips who answereth right words*. Job 31, 27 וְנִשְׁקָה יָדִי לְפִי or *my hand hath kissed my mouth*, referring to a species of adoration in which they kissed the hand and waved the kisses towards the idol, Plin. 28. 2. 5. Poet. Ps. 85, 11 *righteousness and peace* (happiness שְׁלוֹמִים) *kiss each other*, i. e. they are mutually connected, happiness follows upon righteousness.—Among the Hebrews *the kiss* was likewise the symbol of veneration, fidelity, homage, e. g. a) To a king from his subjects 1 Sam. 10, 1; and also from vanquished princes Ps. 2, 12. b) To idols from their worshippers 1 K. 19, 18. Hos. 13, 2; comp. Job 31, 27.—This rite, both in a civil and religious sense, was common among many nations; and was applied to various parts of the body, as the mouth, the shoulder, the hand, the knees, the feet etc. comp. the adoration of saints in the ancient church, the kissing of the black stone in the Kaaba at Mecca; Cic. Verr. 4. 43. Comm. on Is. 49, 23. Such a kiss of fidelity and homage the Heb. intpp. understand in Gen. 41, 40. where Pharaoh says to Joseph: עַל פִּיךָ יִשָּׁק בְּלִיְבָבִי upon *thy mouth shall all my people kiss*, i. e. all my people shall render to thee homage and obedience. Of all the interpretations yet given of this passage, this seems to be the best. See more in Thesaur. p. 923.

PIEL i. q. Kal, to kiss, Gen. 31, 28; as a pledge of homage and fidelity from the vanquished to a monarch, Ps. 2, 12.

HIPH. id. Ez. 3, 13 *the wings of the living creatures* מְשִׁיקוֹת אִשָּׁה אֶל־אֶחֱוָתָהּ *which mutually kissed each other*, i. e. of which one reached to and touched another, i. q. הַבְּרוֹת אִשָּׁה אֶל־אֶחֱוָתָהּ 1, 9. Comp. Ps. 85, 11.

Deriv. נִשְׁקָה.

\* II. נָשַׁק to bend a bow; Eth. ὄνφ id. Kindred are קָשׁ, נָקַשׁ, רָקַשׁ to set a springe, whence קָשָׁה bow.—1 Chr. 12, 2 נִשְׁקֵי קֶשֶׁת Complut. ἐντίνοιτες τόξον, Vulg. *tendentes arcum*. 2 Chr. 17, 17 וַיִּגְן נִשְׁקֵי קֶשֶׁת וַיִּמְגֵן נִשְׁקֵי רֹמֵחַ קֶשֶׁת *bending the bow and shield*, by zeugma. Ps. 78, 9 *the children of Ephraim* נִשְׁקֵי רֹמֵחַ קֶשֶׁת *bending and shooting the bow*; Sept. ἐντίνοιτες καὶ βύλλοιτες τόξον, Vulg. *intendentes et mittentes arcum*.

Deriv. נָשַׁק

NOTE. The signif. commonly assigned to נָשַׁק II, is that of *arming oneself*; and then this is connected with that of *kissing* by an assumed primitive notion of *fixing, adjusting*, comp. Ez. 3, 13. But the context requires the meaning above given; and all the ancient versions and the etymology confirm it. The signif. of *kissing* is therefore plainly different from נָשַׁק II; and is perhaps onomatopoeic, like the words for kissing in many other languages, as Germ. *küssen*, Engl. *to kiss*, Gr. *κίω* (in Hom. *κίωσα, κίωσα, κίωσαι*); Pers. *بوس*, Germ. and Swed. *Puss*, Engl. *buss*, comp. Lat. *basium*. Ital. *bacio*; Germ. *Schmatz*, Engl. *smack*. See Thesaur. p. 924.

נָשַׁק m. also נִשְׁקָה Ez. 39, 9, 10; in pause נִשְׁקָה. R. נִשְׁקָה II.

1. *a weapon*, collect. *weapons*, Job 20, 24, 39, 21. Ps. 140, 8. In a wider sense, *arms, weapons and armour*, 1 K. 10, 25. (2 Chr. 9, 24.) 2 K. 10, 2. Ez. 39, 10. In Ez. 39, 9, it is mentioned along with various kinds of weapons and armour.

2. *an armoury, arsenal*, Neh. 3, 19; see in יָצַר no. 2.

\* נִשְׂרָה obsol. root, Arab. نَسَم, to tear in pieces with the beak, as a bird of prey;



מְנַסֵּר, מְנַסֵּר beak of a bird of prey.

Hence

נָשַׁר m. in pause נִשַּׁר; plur. נִשְׁרִים, constr. נִשְׁרֵי, *an eagle*; Arab. نَسْرٌ, Syr. نَسْرٌ, Ethiop. ንሰር, id. So Ex. 19, 4. Deut. 32, 11. 2 Sam. 1, 23. Job 9, 26, al. As there are many species of eagles, the נָשַׁר, when distinguished from others, seems to have denoted the chief species, the golden eagle, χρυσαιετός, as Lev. 11, 13. Deut. 14, 12. The word however seems to have had a broader acceptation, and, like the Gr. ἀετός and Arab. نَسْرٌ (see Bochart Hieroz. II. p. 312 sq.) sometimes comprehends also a species of *vulture*, especially in those passages where the נָשַׁר is said to be bald Mic. 1, 16, and to feed on carcasses Job 39, 27–30. Prov. 30, 17. (Matth. 24, 28.) The former would seem to mark the *vultur barbatus* Linn.—To the eagle itself, which often sheds its feathers as the serpent its skin, are to be referred the words of Ps. 103, 5, so that thy youth is renewed like the eagle's. But the same fact is not alluded to in Is. 40, 31. See Bochart Hieroz. l. c. with Rosenm. annotations T. II. p. 743 sq.

נָשַׁר Chald. plur. נִשְׁרִין, *an eagle*, Dan. 4, 30, 7, 4.

\* נָשַׁת to *dry up, to fail*, as the tongue from thirst Is. 41, 17; trop. of the strength Jer. 51, 30. So Kimchi, who assumes this root for these two examples and Niph. But these two passages are better referred to r. נָשָׂה I. 1, where see.

NIPH. id. to be *dried up*, as water, by transpos. i. q. נָחַשׁ Niph. no 2. Is. 19, 5 וְנָשְׂחוּ מֵיָם הַיְהוּדִים. This form might also be referred to a root שָׁחַח.—Ethiop. ጸጸጸ destruxit, delcivit.

נִשְׁתָּרֵן m. Hebr. and Chald. *an epistle, letter*, Ezra 4, 7. 18. 23. 5, 5, 7, 11. Its origin seems to be from the Persian نبیشتن *nebishten*, نوشتن *newishten*, نوشتن *newisten*, to write; the sibilant and labial being transposed.

\* נָחַךְ obsol. root, prob. to *tread*, to *trample*, like Gr. στείβω, whence נָחִיב a

beaten path. On the primary syllables *tab, tap, and pad, pat*, as imitating the sound of treading, see above in בָּוִס, כָּפַף, קָבַב.

נָחִיבִים i. q. נְחִיבִים, Ezra 8, 17 Cheth.

\* נָחַח only in PIEL נָחַח to *cut in pieces*, e. g. an animal sacrificed Ex. 29, 17. Lev. 1, 6. 12. 8, 20; a dead body Judg. 20, 6.—Hence

נָחַח m. plur. נְחָחִים, a *piece of flesh* Ex. 29, 17. Lev. 1, 8 sq. Judg. 19, 29. Ez. 24, 4.

נְחִיבִים m. and נְחִיבָה f. plur. נְחִיבִים and נְחִיבוֹת R. נָחַב

1. Adj. *trodden*, see in נָחַב, e. g. דָּרָךְ נְחִיבָה a *trodden way, beaten path*, Prov. 12, 28.

2. Subst. a *foot-path, by-way*, a poetic word Job 18, 10. 28, 7. 30, 13. 41, 24. Ps. 78, 50. 142, 4. al. Plur. fem. נְחִיבוֹת בֵּיתוֹ the *paths to his house* Job 38, 20. Is. 58, 12. Prov. 3, 17. al.

נְחִיבִים m. plur. (נָחַן) *Nethinim*, i. e. *the given, the devoted*, pr. name of the Hebrew ἱερόδουλοὶ or *servants of the temple, temple-slaves*, who were under the Levites in the ministry of the temple, 1 Chr. 9, 2. Ezra 2, 43. 58. 70. 8, 20. Neh. 3, 31. 7, 46. 60. 73. 11, 3. 21. etc. For the origin of the name, comp. Num. 8, 19. The *Nethinim* would seem to have been partly Canaanites reduced to servitude (Josh. 9, 23. 27), and partly perhaps captives taken in war; they were instituted or at least regulated by David, Ezra 8, 20.—Cheth. once נְחִיבִים Ezra 8, 17.

נְחִיבִין Chald. id. *Nethinim*, Ezra 7, 24.

\* נָחַךְ, only in fut. נָחַךְ, kindr. with נָחַף, to *pour intrans.* i. e. to be *poured out, to overflow*, pr. of water Job 3, 24; elsewhere metaph. e. g. of roaring Job l. c. of anger, c. בָּ 2 Chr. 12, 7. 34, 25. Jer. 44, 6; נָחַךְ 42, 18; of curses Dan. 9, 11, divine punishment ib. v. 27.

NIPH. נָחַךְ only in Præter. 1. i. q. Kal, to be *poured out*, as water, rain, Ex. 9, 33. 2 Sam. 21, 10. Metaph. of anger 2 Chr. 34, 21. Jer. 7, 20. Nah. 1, 6.

2. to be *made to flow, to be melted*. Ez. 22, 21. 24, 11.

HIPH. הִתְחַיֵּה, fut. הִתְחַיֶּה, inf. once הִתְחַיֶּה Ez. 22, 20.

1. to pour out or forth Job 10, 10; money 2 K. 22, 9. 2 Chr. 34, 17.

2. to make flow, to melt, Ez. 22, 20.

HOPII. הִתְחַיֶּה pass. of Hiph. no. 2, Ez. 22, 22.

Deriv. הִתְחַיֶּה

\* נתח<sup>ל</sup> obsol. root, Aram. ܢܚܠ i. q. Heb. הִתְחַיֶּה, to give.—Hence pr. n. הִתְחַיֶּה.

\* נתח, 1 and 2 pers. נָתַח, נָתַח (once נָתַח 2 Sam. 22, 41, as נָתַח for נָתַח Judg. 19, 11), plur. נָתַחִים, נָתַחִי Inf. absol. נָתַח; constr. twice נָתַחֵן, נָתַחֵן Num. 20, 21. Gen. 38, 9; usually נָתַח, with pref. לָתַח, and with tone retracted לֹו לָתַח Gen. 15, 7; c. suff. הִתְחַיֶּה, הִתְחַיֶּה. Imper. הִתְחַיֶּה, הִתְחַיֶּה, Gen. 14, 21; c. He parag. הִתְחַיֶּה often emphat. Ps. 8, 2, see no. 2. aa. Fut. הִתְחַיֶּה, הִתְחַיֶּה; 1 pers. plur. הִתְחַיֶּה Judg. 16, 5.

1. to give; Chald. Sam. id. Syr. ܢܚܠ only in fut. The primary idea seems to be that of reaching out the hand, presenting, from the radical syllable *tan*, whence נתח<sup>ן</sup> to extend, נתח<sup>ן</sup> to prolong, נתח<sup>ן</sup> to give. The same is found in the Indo-European tongues, with *t* softened to *d*, and the final *n* mostly dropped, although vestiges of it are not wanting; e. g. Sanscr. *da* to give, Gr. *δῶν, δίδωμι*; Lat. *da-re*, but with *n* preserved *donum, dono*, earlier also *dan-it, dan-unt*, Enn. Pacuv. Comp. too Egypt. 𓂏, 𓂏, 𓂏, 𓂏, 𓂏, 𓂏, 𓂏, to give, which in hieroglyphic writing is expressed by a hand extended and presenting something.—Construed pr. with acc. of thing and 𓂏 of pers. Gen. 24, 35 וַיִּתְּנוּ לֹו צֶאֱנָן 29. 28. 33. 30, 6. al. sæpiss. With 𓂏 of pers. Gen. 18, 7. 21, 14. Is. 29, 11; rarely acc. of pers. Josh. 15, 19 בְּרִי אֶתְּרָץ לִי כִי אֶתְּרָץ לִי for thou hast given me a south (dry) land. Judg. 1, 15. Jer. 9, 1. Is. 27, 4. Also with acc. and עִם, i. e. to give to be with me, to give as a companion, Gen. 3, 12; acc. of thing and 𓂏 of price Joel 4, 3. Ez. 18, 13. Absol. to give, i. e. to be liberal, munificent, Prov. 21, 26. Ps. 37, 21.—Spec. in phrases:

a) נתח<sup>ן</sup> לִי to give the hand sc. to the victor, see 𓂏 no. 1. lett. e; but 𓂏 𓂏 see ib. lett. b.

b) נתח<sup>ן</sup> לְיַד פ' to give into the hand of any one, to deliver into his power, see in 𓂏 lett. aa. β. Sept. παραδίδωμι εις χειρας τωός. Ex. 23, 31. Num. 21, 2. 3. 34. Deut. 1, 27. al. Not much different is נתח<sup>ן</sup> לְפָנַי פ' to give up, to deliver over, in the presence of any one, Sept. παραδίδωμι ενωπιον τωός, the former phrase being used more of persons, and this of things, e. g. a land, region Deut. 1, 8. 21. 2, 31. 33. Judg. 11, 9. 1 K. 8, 46. al. So too simpl. נתח<sup>ן</sup> c. dat. to give up, to deliver over, e. g. to the sword Mic. 6, 14; to slaughter Is. 34, 2; to death Ps. 118, 18; to wasting Mic. 6, 16; one's back to the smiters Is. 50, 6.—But נתח<sup>ן</sup> על יד פ' is to commit to any one in charge, see 𓂏 no. 1. ee; and so too נתח<sup>ן</sup> על יד פ' to deliver the kingdom to any one, Dan. 11, 21.

c) נתח<sup>ן</sup> בְּמַשְׁמַר פ' to give in ward, to put in prison, Lat. in custodiam dedit, Gen. 40, 3. Comp. Gen. 39, 20. Jer. 37, 14.

d) נתח<sup>ן</sup> פְּרִי פ' to give fruit, i. e. to yield, as a tree, the earth, Lev. 25, 19. Ps. 1, 3. Ez. 34, 27; comp. Gen. 4, 12. 49, 20.

e) נתח<sup>ן</sup> עַרְוָה פ' to give i. e. turn the back, see in עַרְוָה פ'. Contra, נתח<sup>ן</sup> פְּנֵים ב' to give i. e. set the face against, see in פְּנֵה (פְּנֵים) no. 1. f. But נתח<sup>ן</sup> פְּנֵי פ' אֵל פ' to turn the face of any one towards any thing, Gen. 30, 40; see in פְּנֵה no. 1. e.

f) נתח<sup>ן</sup> חַן פ' to give favour, to grant grace, Ps. 84, 12; with 𓂏 of pers. Prov. 3, 34. But נתח<sup>ן</sup> חַן פ' בְּעֵינַי פ' to give one favour in the eyes of any one, see in חַן no. 1. b. The same constructions are found with רָחֲמִים נ'.—Job 36, 3 אֲהַן צְדָק נ' רָחֲמִים לִפְעֻלָּי I will give right to my Maker, do justice to him, show that he is right; comp. נתח<sup>ן</sup> מְטַשָּׁפֶט in v. 6.

g) נתח<sup>ן</sup> כְּבוֹד פ' (עו) ל' to give honour, praise, to any one, Ps. 68, 35. Jer. 13, 16; affection, love, Cant. 7, 13. Also, to give, grant, to any one his wish, desire, hope, Ps. 21, 3 comp. 5. 20, 5. 140, 9. Job 6, 8. In a bad sense to give (cause) pain, sorrow, Prov. 10, 10.

h) Impers. נתח<sup>ן</sup>, נתח<sup>ן</sup>, Germ. es gibt, es gab, put for there is, there appears, there arises, etc. Gen. 38, 28 and it came to pass when Tamar travailed, נתח<sup>ן</sup> לִי לֹו there appeared a hand. Job 37, 10 from the breath of the Lord יִתְחַיֶּה קָרָח there is (arise)th frost, ice. Prov. 13, 10 בְּזוֹן יִתְחַיֶּה מִצְדָּה through pride there is contention.

i) The phrase **מִי יִתֵּן** has a twofold use: α) *Who will give me or show me this or that?* i. e. no one will or can give or show me, implying a negative; see in **מִי** no. 1. e. Job 31, 31 **מִי יִתֵּן** **מִי יִתֵּן** **לֹא נִשְׂבַּע** *who will show me* (i. e. where is) *one who is not satisfied with his meat?* i. e. who is driven from his door hungry. Job 14, 4 **מִי יִתֵּן טָהוֹר מִצְמָא** *who will show me* (where is) *one pure born of the impure?* β) *Who will give?* implying wish, i. q. Oh, that one would give! Oh that I might have! *Oh that, would that*; see in **מִי** no. 1. f. Deut. 28, 67 **מִי יִתֵּן עֶרֶב** *would it were evening!* Judg. 9, 29. Ps. 14, 7 *Oh that the salvation of Israel were come out of Zion!* 2 Sam. 19, 1 *would I had died for thee!* Hence **מִי יִתֵּן לִי** *Oh that I had!* Ps. 55, 7. Sometimes there follows an acc. and infin. Job 11, 5 **מִי יִתֵּן אֱלֹהִים דַּבֵּר** *Oh that God would speak!* Or with infin. 13, 5 **מִי יִתֵּן מִתְחַנֵּן**; fut. Job 6, 8, 14, 13; præt. 23, 3; præt. and fut. with Vav, Deut. 5, 26.—But here those passages are to be distinguished, where **מִי יִתֵּן** is: *who will make me so and so?* (see no. 3 below.) i. e. *Oh that I were!* Jer. 8, 23 [9, 1] **מִי יִתֵּן רֹאשֵׁי מַיִם** *Oh that my head were waters!* Job 29, 2. Num. 11, 29.

Further, **נָתַן** to give or grant is also put in various senses:

aa) to permit, to suffer, to let, sc. to do any thing, Germ. *zugeben*; like Gr. *δίδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. **وَهَب**, **وَهَبَ**. So with acc. of pers. and infin. c. לְ, pr. to admit one to the doing of any thing; comp. the same consecution in the synon. **נִתְחַנַּן** from **חָנַן**. Gen. 20, 6 **לֹא נִתְחַנַּן אֶלֶיָּהּ** *I suffered thee not to touch her.* 31, 7. Judg. 1, 34. 1 Sam. 18, 2. Job 31, 30. Ps. 16, 10. Ecc. 5, 5; without the לְ Job 9, 18. Num. 20, 21. With dat. of pers. 2 Chr. 20, 10. Ps. 55, 23.

bb) to give forth, to utter, as a voice, see **קוּל**; words Gen. 49, 21; slander Ps. 50, 20; impious words Job 1, 22; odour Cant. 1, 12, 2, 13; a miracle, i. e. to show, to work. Ex. 7, 9, comp. *διδόναι σημεῖα* Matt. 24, 24. A bolder figure is **נָתַן תֹּהֵב** to give forth a sound by striking the timbrel, i. e. to strike the timbrel Ps. 81, 3.

cc) to give for a price, i. e. to sell, Gr. *ἀποδίδωμι*, Prov. 31, 24. Opp. **לָקַח** to buy, see **לָקַח** no. 2. a, c.

dd) to teach, comp. **לָקַח** no. 2. Prov. 9, 9 *give to a wise man* (instruction), and *he will be yet wiser.*

ee) Perh. to give back, to requite; Ps. 10, 14 **לָתֵת בְּיָדָהּ** to requite it with thy hand; or, retribution is in thy hand, power.

ff) With acc. of pers. to give up or over, 1 K. 14, 16.

2. to put in any place, to set, to lay, to place, Sept. *τίθημι*. Gen. 1, 17 and God set them (**וַיִּתֵּן אֹתָם**) in the firmament of heaven. 9, 13 *I have set* (**וַיִּתֵּן**) *my bow in the clouds.* So of persons 2 Sam. 11, 16. Of things that are set up or out, as a statue Dan. 11, 31; a table Ex. 26, 35, 30, 6, or other sacred vessels v. 18, 40, 5–7. 1 K. 7, 38; the ark upon a cart 1 Sam. 6, 8; a monument Ez. 26, 8; and genr. of things put, placed, laid up in any way. e. g. a stumbling-block Ez. 3, 20. Lev. 19, 14, 26, 1. Ps. 119, 110; corn in cities Gen. 41, 48. So of things sprinkled, as incense Ex. 30, 6. Lev. 2, 1; or poured, as water, oil, Ex. 30, 18. Lev. 2, 15. Num. 19, 17; comp. Ex. 12, 7. Of sharp things, as a hook, awl, to put in, to fix, to bore, Ez. 29, 4. Deut. 15, 17.—Construed according to the place where a thing is put: a) With **בְּ** in a place, as Ez. 1, c. Deut. 1, c. b) With **אֶל** into a place; Deut. 23, 25 [24] **לֹא תִתֵּן אֶל-כַּלְבִּיָּהּ** *thou shalt put none into thy sack.* Num. 4, 10. Ex. 25, 21. So too Ex. 28, 30 *thou shalt put into the breast-plate the Urim and Thummim.* Lev. 8, 8; see in **אָרַר** p. 26. c) With **עַל** on or upon a place, as fire upon the altar Lev. 1, 7. Num. 16, 18; a mitre, helmet, upon the head, Ex. 29, 6. 1 Sam. 17, 38. etc. Lev. 8, 7. Ex. 34, 33. Num. 4, 6. 2 Chr. 10, 9. Metaph. God is said to put his spirit upon any one Is. 42, 1. Also to put upon, i. q. to apply, as a ring upon the hand Gen. 41, 42. Ez. 16, 11; the rings of the ark Ex. 25, 26 comp. 12, 28, 14. Num. 15, 38; blood upon the horns of the altar Lev. 4, 7, 18, or upon the tip of the ear Lev. 14, 14.

Further, to put, to set, in special senses:

aa) to set, to place, to plant, e. g. the branch of a tree Ez. 17, 22; a people

and a land Ez. 37, 26. Prov. 12, 12 *the wicked desireth the prey of evil men, וְשָׂרֵשׁ צְדִיקִים יִתֵּן* but the root of the righteous God planteth firmly; comp. v. 3. Here belongs the vexed passage Ps. 8, 2 *Jehovah, our Lord, how glorious thy name in all the earth! אֲשֶׁר הִנָּה הוֹדָה עַל הַשָּׁמַיִם* which glory of thine set thou also above the heavens! i. e. let thy glory, thus manifested here on earth (v. 3), be also acknowledged and celebrated throughout the whole universe. The form הִנָּה is here as elsewhere imper. c. He parag.

bb) With acc. of pers. and עַל of pers. or thing, to set one over any pers. or thing, Gen. 41, 31. 43. Deut. 17, 15. But with acc. of thing and עַל of pers. to lay upon, to impute guilt to any one, to lay on him its punishment; Jon. 1, 14 *lay not upon us (אֶל-הֵהוּן עֵלֵינוּ)* innocent blood, i. e. the death of Jonah, comp. Deut. 21, 8. Ez. 7, 3 *and I will lay upon thee all thy abominations*, cause them to return upon thy own head; comp. v. 4. 8. 9.

cc) to set before any one, e. g. laws 1 K. 9, 6; judgment to be exercised Ez. 23, 24.

dd) to set one's mind upon, to give heed to any thing, i. q. עַל שׁוֹם לֵב, Ecc. 7, 21. Also stronger, to set one's mind upon doing any thing, to apply oneself to doing, Ecc. 1, 13. 17. 8, 9. 16. Dan. 10, 12.

ee) to put a thing into one's heart, spoken of God, Neh. 2, 12. 7, 5. Also אֶל-לִבּוֹ, ἐν φρεσὶ θεῶν, to lay to heart, to consider, Ecc. 7, 2. 9, 1.

3. to make, like שִׁירָה, שִׁירָה, Arab. جعل. Lev. 19, 28 *שָׂרֵשׁ לֹא תַחַתְּךָ בְּבִשְׂרֶכֶם* ye shall make no incision in your flesh. Also to make or cause a blemish in, to injure any one Lev. 24, 20.—Spec.

a) to make i. e. to constitute one as any thing, with two acc. Gen. 17, 5 אָב הַרְבֵּי עַמִּים הָיִיתָ אֲבִי הַרְבֵּי עַמִּים the father of many nations will I make thee. Ex. 7, 1. Lam. 1, 13. Ps. 69. 12. 89. 28; acc. and לְ of the predicate Gen. 17, 20. 48, 4. Is. 42, 6. Jer. 20, 4.

b) to make a thing as something else, like, similar to any thing.

Is. 41, 2 *יִתֵּן כֶּסֶף חֶרְבוֹ* he will make their sword as dust. Ez. 16, 7. Hence to hold as, to regard and treat as or like something else; 1 K. 10, 27 *וַיַּתֵּן אֶת-הַכֶּסֶף* and he made silver as stones. 21, 22. Gen. 42, 30 *וַיַּתֵּן אֹהֲנוּ כַמְרֻגָלִים* he held us, treated us, as spies. (Comp. 'habere pro hoste' Liv. 2. 20.) Ez. 28, 2. 6. With לְפָנַי of judgment merely, to regard or count as such an one, to judge to be such, etc. 1 Sam. 1, 16 *count me not as a wicked woman.* Comp. Gr. τίθεισθαι for νομίζειν, ἡγείσθαι, Passow h. v. A. no. 5.

NIPH. יִתֵּן pass. of Kal. 1. to be given to any one, c. לְ Gen. 38, 14. Ex. 5, 16. Is. 9, 5. 35, 2. Often to be given up, to be delivered over, c. בְּיַד Job 9, 24. Jer. 32, 24. 25. 36. 43. 46, 24. al. So of a law, to be given, Esth. 3, 14.

2. to be set, placed, Ecc. 10, 6.

3. to be made, c. בְּ Lev. 24, 20; as anything, Is. 51, 12.

HOPH. only fut. יִתֵּן. 1. i. q. Niph. no. 1, to be given, 2 K. 5, 17. Job 28, 15.

2. i. q. Niph. no. 2, to be put, placed; 2 Sam. 18, 9 *and he was placed (suspended) between the heaven and the earth.* Lev. 11, 38.

Deriv. מִתֵּן, מִתֵּן, מִתֵּן, also the proper names מִתֵּן, מִתֵּן, מִתֵּן, and the four here following.

יִתֵּן Chald. found only in the fut. יִתֵּן, יִתֵּן, inf. מִתֵּן, i. q. Heb. to give, Ezra 4. 13. 7, 20; c. לְ Dan. 2, 16. 4, 14. 22. 29. The other tenses are taken from the verb יָרָה.—Hence מִתֵּן.

יִתֵּן (given sc. of God) Nathan, pr. n. a) A prophet in the time of David 2 Sam. 7, 2. 12, 1. 1 K. 1, 8. Ps. 51, 2. b) A son of David 2 Sam. 5, 14. c) 2 Sam. 23, 36. d) and e) 1 K. 4, 5. f) 1 Chr. 2. 36. g) Ezra 8, 6. h) 10, 39.

יִתֵּן-מֶלֶךְ (placed i. e. appointed by the king) Nathan-melech, pr. n. of a court officer of Josiah 2 K. 23, 11.

יִתֵּן-אֵל (given of God) Nathaneel, pr. n. Gr. Ναθαναήλ, Nathanael. a) Num. 1, 8. 2, 5. b) Several other persons, only once mentioned respectively, 1 Chr. 2, 14. 15. 24. 24, 6. 26, 4. 2 Chr. 17, 7. 35, 9. Ezra 10, 22. Neh. 12, 21. 36.

**נְתַנְיָהוּ** and **נְתַנְיָהוּ** (given of Jehovah) *Nethaniah*, pr. n. m. a) The son of Asaph 1 Chr. 25, 12. b) 2 K. 25, 23. 25. Jer. 40, 8. 14. c) Jer. 36, 14. d) 2 Chr. 17, 8.

\* **נָתַס** *to tear up the ground, to break up, proscindere terram*; kindred with **נָתַח** and **נָחַשׁ** Once Job 30, 13 **נָחַסוּ** **נְתַנְיָהוּ** *they tear up my path*, mar and destroy it. Four Mss. read here, by a gloss, **נָחַצוּ**.

\* **נָתַע** i. q. **נָתַח**, *to break out the teeth*; the **ח** being changed into **ע** in the Aramæan manner.

NIPH. pass. **נָתַעוּ** Job 4, 10. The ancient Heb. intpp. refer this form to r. **נָתַע** q. v.

\* **נָתַץ** fut. **יָתַץ** *to tear or break down, to destroy*, e. g. houses, buildings, Lev. 14, 45. Judg. 8, 9. 17. 2 K. 23, 7. Is. 22, 10; walls Jer. 39, 8. 52, 14; a city Judg. 9, 45; a statue 2 K. 10, 27; an altar Deut. 7, 5. etc. Also *to break out the teeth* Ps. 58, 7.—Trop. of persons, *to destroy*, Job 19, 10 Ps. 59, 7

NIPH. pass. *to be thrown down, broken down, destroyed*, Jer. 4, 26. Ez. 16, 39; rocks Nah. 1, 6.

PIEL i. q. Kal, Deut. 12, 3; elsewhere only in Chron. as 2 Chr. 31, 1. 33, 3. 34, 4. 7. 36, 19.

PUAL i. q. Niph. once præter. Judg. 6, 28.

HOPH. i. q. Niph. and Pu. once fut. Lev. 11, 35.

\* **נָתַק** *to tear away, to pluck off*, e. g. a ring from the finger Jer. 22, 24. Trop. in a military sense, *to draw away, to cut off* sc. from a place, c. **מִן** Judg. 20, 32; see Niph. and Hiph. Part. pass. **נָתַק** *castrated* Lev. 22, 24. Arab. **نَتَق** to strip off the skin; **نَتَكَ** to tear out the locks; **بَتَخ** to tear or break out a tooth, to tear as an eagle his prey. The idea of *tearing* seems to belong to the syllable **נת**. Hence **נָתַק**.

PIEL *to tear up or off*, e. g. bands, *to break, burst*, Judg. 16, 9. Ps. 2, 3. 107, 14. Jer. 2, 20. 5, 5; c. **מֵעַל** Judg. 16, 12; a yoke Is. 58, 6; *to tear the breasts, to wound*, Ez. 23, 34; *to tear out roots* Ez. 17, 9.

HIPH. trop. *to cut off from a place*, see in Kal, Josh. 8, 6. Also c. **לְ** *to pluck out, to separate, for any thing*, Jer. 12, 3.

HOPH. **הִנְתַּק** i. q. Niph. no. 3, Judg. 20, 31.

NIPH. **נָתַק**, fut. **יָתַק** 1. *to be torn off, broken*, e. g. of a string, cord, Is. 5, 27. Jer. 10, 20. Judg. 16, 9. Ecc. 4, 12. Is. 33, 20. Metaph. Job 17, 11 *my counsels, purposes, are broken off*, i. e. rendered vain.

2. *to be torn out or away*, e. g. from a tent Job 18, 14. Prægn. Josh. 4, 18 *and when the soles of the feet of the priests were plucked up from the muddy channel and placed upon the dry land*.

3. Metaph. *to be separated out*, Jer. 6, 29. In a military sense, *to be cut off from*, c. **מִן** Josh. 8, 16.

Deriv. from Kal is

**נָתַח** m. in pause **נָתַח**, *a scall, mange, scab*, in the head and beard, Lev. 13, 30 sq. Concr. **נָתַח** **הַנְּתַח** v. 31 and **נָתַח** v. 33 *one affected with the scall*; comp. **נָתַח** no. 2.

\* **נָתַר** fut. **יָתַר** 1. *to tremble*, e. g. the heart, *to palpitate* Job 37, 1. Onomatopoeic, like **τρέω, τρέμω**, *tremo*.

2. i. q. Arab. **نَسَر** *to fall with a sound or noise*, in allusion to the sound or rattling of dry leaves in falling; whence Chald. and Syr. **נָתַר**; **נָלַ** *to fall*, as leaves, fruit, etc. See Chald. and Hiph. no. 2.

PIEL *to spring up and down, to leap*, i. e. to move by leaps. spoken of the locust Lev. 11, 21. Other verbs of trembling are also transferred to the idea of leaping; see **הִרְגֵּל**, **הִרְגֵּל**.

HIPH. fut. apoc. **יָתַר**, imp. **יָתַר**.

1. Causat. of Kal no. 1, *to make tremble* Hab. 3, 6.

2. i. q. Aram. Aph. pr. *to shake off the foliage of a tree, hence to shake off a yoke* Is. 58, 6. Also **הִתַּר יְאֻסֵי יִשְׂרָאֵל** *to shake off the yoke of captives* i. e. to loose, to set free captives Ps. 105, 20. 146, 7. Poet. Job 6, 9 **יָתַר יְהוָה וַיִּבְצַעֲנִי** *Oh that God would let loose his hand and cut me off*; here the hand of God, when not exerted, is figuratively regarded as bound, and when extended,

as set free.—For נִתָּר 2 Sam. 22, 33, see the root הִיר

נָתַר Chald. and Syr. *to fall off*, as the foliage or fruit of a tree, see the Heb. no. 2.

APH. *to shake off leaves*, Dan. 4, 11.—Hence

נִתְרָה m. *nitre*, Lat. *nitrum*, Gr. *νίτρον*, *λίτρον*, pr. the *natron* of the moderns or *Egyptian nitre*, a mineral alkali, gathered from the celebrated natron lakes, (different from בְּרִית vegetable alkali,) which mingled with oil is still used as soap, Jer. 2, 22. With an acid it effervesces, and loses its strength; hence Prov. 25, 20.—Prob. so called, because it thus *leaps* or *effervesces*. See Hasselquist's *Reise* p. 548 Germ. J. D. Michaelis de Nitro § 10. Wilkinson *Mod. Egypt and Thebes*, I. p. 382 sq. Lond. 1843.

\* נָתַשׁ fut. יִתָּשׁ, inf. יִתָּשׁ, pr. *to tear*

*up, to pluck up* a plant, see Hoph. Arab. نَتَش to pull up e. g. thorns; Syr. نَتَش to tear up, also in pieces. Hence a) Trop. *to root out*, i. e. *to drive out, to expel*, sc. a people from a land (opp. נָטַשׁ) Deut. 29, 27. 1 K. 14, 15. So in the phrase וְלֹא יִתָּשׁוּ וְלֹא יִתָּשׁוּ I will plant them and not pluck them up, i. e. I will give them a fixed dwelling; and will not drive them out, Jer. 12, 14. 15. 24, 6. 42, 10. 45, 4. al. b) *to root out*, i. e. *to tear down, to destroy*, e. g. cities Ps. 9, 7; idols Mic. 5, 13.

NIPH. pass. 1. *to be plucked up, expelled*, as a people, Jer. 31, 40. Am. 9, 15; *to be overthrown*, as a kingdom, Dan. 11, 4.

2. i. q. נָשָׂה (Is. 19, 5), *to be dried up*, spoken of water Jer. 18, 14.

HOPH. *to be torn up, plucked up*, Ez. 19, 12.

ס

Samech, the fifteenth letter of the Hebrew alphabet, as a numeral denoting 60. The name סִבְעָה denotes *fulcrum, support*, which accords well with the Phœnician form of this letter; see Monumm. Phœn. p. 39.

As to the *sound* of ס, it seems to have been pronounced anciently as a softer sibilant than ש, which latter before the introduction of the diacritical points was not distinguished from ש, see Lehrs. p. 17, 18. Hence it comes, that very many roots are constantly written in one and the same manner, either with ס, as סָבַב, סָיַר; or with ש, as שָׁבַח, שָׁוַע; and also that others when written with ס differ entirely from the similar ones written with ש, as סָבַל to be foolish, שָׁבַל to view, to understand; סָבַר to shut up, שָׁבַר to hire; רָמַס and רָמַשׁ; שָׁפָה and שָׁפַח; שָׁוַר and שָׁוַר. By degrees however this distinction in the pronunciation was lost, so that the later Hebrew not unfrequently puts ס for ש and vice versa; e. g. פָּצַס and פָּצַשׁ vexation; יָרָס once for יָרָשׁ Job 24, 2; יָרָס and יָרָשׁ; שָׁרָבַר for שָׁרָבַר Ezra 4, 5;

סָוַג for סָבַלִּיחַ folly Ecc. 1, 17; סָוַג and רָפַשׁ and רָפַס; פָּרַשׁ and פָּרַס; שָׁוַג and רָפַשׁ. The Syriac employs only the letter Samech (ܣ); the Arabic only Sin (س); the Chaldee imitating the Syriac often substitutes ס for the Hebrew ש, as שָׁאָר Chald. סָאָר leaven, שָׁבַר Chald. סָבַר to expect.

For the Heb. ש the Arabs usually put ش, while for ס they put mostly س, as سَجَدَ סָבַד to adore, أَسَرَ סָסַר to bind, كَسَا فَكَّסָ sour grapes, سَكَا فَكَّسָ to cover; more rarely ش as شَتَاةٌ סָהָו winter, شَبَكٌ סָבַב.

In the Hebrew itself, and in Aramæan, ס is frequently interchanged: a) With the thicker ש, as סָרְיוֹן and סָרְיוֹן coat of mail, פָּנַס Aram. פָּנַשׁ to collect, סָפַח and שָׁפַח to pour, etc. comp. סָפַר, סָפַל, and the like. That the Ephraimites pronounced ש like Samech, we know from Judg. 12, 6. b) With ז and צ; see under these letters. c) With dentals; as סִיִן Chald. סִיִן mire; comp. סָפַר and סָפַל, סָפַר and סָפַל.

\* סָאָה *obsol. root.* Arab. ساء, *to extend, to expand*; then perhaps *to measure*, comp. מָדַד. Hence

סָאָה f. plur. סָאָהִים. 1. *a Seah, a certain measure for grain*, according to the Rabbins *the third part of an ephah*, אֵיפָה: i. e. nearly  $1\frac{1}{2}$  peck English; according to Jerome on Matt. 13, 33, *a modius and a half*. Gen. 18, 6. 1 Sam. 25, 18. Dual סָאָהִים for סָאָהִים 2 K. 7, 1, 16, contracted in the Syriac manner, like מֵאָתָהִים, מֵאָתָהִים. Chald. id. From the Aram. form סָאָה has sprung the Gr. σάιον, in Sept. the N. T. and Josephus.

2. Genr. *measure*; so Chald. סָאָה often. Hence with Aqu. Symm. Theod. Chald. Syr. I would explain the difficult word בְּסָאָהִים Is. 27, 8, contr. from בְּסָאָהִים-סָאָה (Dag. fort. conjunct. as בְּמִלְכָּם for מִלְכָּם), *by measure and measure*, according to measure, i. e. with moderation; comp. בְּמִשְׁפָּט Jer. 10, 24, and לְמִשְׁפָּט Jer. 30, 11. 46, 28. Less prob. is a solution lately proposed, that בְּסָאָהִים is put for בְּזַעֲזָעָה (ר. זיז) *in agitating or terrifying her*.

סָאָן m. (ר. סָאָן) *a shoe*, spec. the high and hollow shoe, *caliga*, ὑπόδημα κοίλον, bound on with thongs, such as rustic travellers and soldiers were accustomed to wear as a protection against the mud; Chald. סָאָן; Syr. סָאָן. Is. 9, 4, בְּכָל-סָאָן סָאָן lit. *every shoe of the shod, omnis caliga caligati*, i. e. of the soldier, warrior.

\* סָאָן 1. Pr. as it would seem, *to be clayey, miry*, comp. Chald. סָאָן, סָאָן, Syr. סָאָן, Heb. סִין mire, clay, kindr. with the subst. טִין clay. Hence סָאָן a shoe, as a defence against the mud and mire. Thence

2. Denom. *to shoe*, to furnish with shoes, *calceare*, like Syr. סָאָן. Part. סָאָן intrans. *shod*, Is. 9, 4; see in סָאָן.

סָאָהִים Is. 27, 8, see in סָאָה no. 2.

\* סָבָא *to drink to excess, to tope*. The primary idea seems to be that of *sucking up, absorbing*, which is expressed by onomatopoeic words, as شرب,

*sorbere*; with *l* inserted Germ. schlürfen; with *r* dropped Anglosax. *supan*, Germ. saufen, Engl. sip, sup; and in Greek, the sibilant being dropped. ὑοφέω. Also שָׁבַע would seem to be from the same source.—Is. 56, 12. Part. סָבָא *a toper, drunkard*, Deut. 21, 20. Prov. 23, 20, 21. Ez. 23, 42 Cheth. Part. pass. סָבִיא *drunken*; [Nah. 1, 10 *for interwoven like to thorns*, וְנִבְּחָם סָבִיאִים וְנִבְּחָם *and drunken as with their wine, they yet shall be devoured as stubble*, i. e. marching in phalanx and intoxicated to reeling; see in בּוֹס no. 1.—R.

Deriv. the two following.

סָבָא Ez. 23, 42 Keri, i. q. Part. סָבִיא Cheth. plur. סָבִיאִים *drunkards*.

סָבָא m. c. suff. טָבָאָה 1. *wine* Is. 1, 22. Nah. 1, 10 see in r. סָבָא.

2. *a drinking-bout, carouse*, Hos. 4, 18.

סָבָא, plur. סָבִיאִים, (perh. i. q. Ethiop. ሰብላ man, comp. סָבָה, סָבָה,) *Seba, the Sabaeans*, pr. n. of a people descended from Cush, Gen. 10, 7; i. e. a people and country of Ethiopia flourishing in traffic and wealth, Is. 43, 3, 45, 14. Ps. 72, 10; and distinguished for the tall stature of its inhabitants, Is. 45, 14. Hdot. 3, 20. According to Josephus, Ant. 2, 10, 2, it would seem to have been Meroë, a province of Ethiopia distinguished for its wealth and commerce, lying between the Nile and the Astaboras (Tacazzé), and called by the ancients an island; with a metropolis of the same name, of which the ruins are still found not far from the town of Shendy. See Burckh. Travels in Nubia p. 275. Ruppell's Reisen in Nubien und dem peträischen Arabien 1829. Tab. 5. Hoskins' Travels in Ethiopia etc. Lond. 1835.—For plur. סָבִיאִים Ez. 23, 42, see in סָבָא.

\* סָבָב præt. both fully and defect. סָבָב, סָבָב; inf. סָבָב, סָבָב; Num. 21, 4; imper. סָב; fut. יָסָב and יִסָּב, conv. וַיָּסָב.

1. *to turn oneself*, i. e. *to turn intrans.* e. g. Prov. 26, 14 *the door turneth על צִירָה upon its hinges*. 1 Sam. 15, 27 וַיָּסָב שָׁמֹאל לָלֶכֶת *and Samuel turned to go away*. The person or place to which one turns is put with אֶל Ecc. 1, 6.

1 Sam. 14, 24; לְ 1 K. 2, 15. Ps. 114, 3, 5; על Hab. 2, 16. 2 Chron. 18, 31. That from which one turns is put with מִן, מִן, מִן; 1 Sam. 17, 30 מִן אֶחָד וְהֵסֵב אֶל-מִלּוֹ אֲחֵר and he turned from him toward another. 18, 11. Gen. 42, 24. With אֶל-אֲחֵרֵי to turn back after any one, so as to follow him, 2 K. 9, 18, 19; and absol. to return Cant. 2, 17, 18. Ps. 71, 21; inf. c. לְ to turn oneself to do any thing, Ecc. 2, 20, 7, 25. Also absol. to turn to, for to approach, 1 Sam. 22, 17, 18. 2 Sam. 18, 15, 30. Spoken of things, to turn to any place, i. e. to be brought, carried, transferred, to that place or person; 1 Sam. 5, 8 הֵסֵב אֶת הַיָּרֵךְ let the ark turn about to Gath, be carried thither. Num. 36, 7. Hab. 2, 16; comp. 1 K. 2, 15.

2. to go about in a place, which includes the idea of turning oneself continually, to go over a place, as a city, cities, c. בָּ Cant. 3, 3, 5, 7. 2 Chr. 17, 9, 23, 2; also c. acc. Is. 23, 16 סָבַר עִיר go about the city. 1 Sam. 7, 16 and he went over the cities Bethel and Gilgal and Mizpeh. 2 K. 3, 9 and they went about the cities בְּרֶגֶל שִׁבְעַת יָמִים a way of seven days, where the words 'ש' 'ד' constitute an accusative.—Also to go round about a place, to compass, c. acc. Deut. 2, 1, 3. Josh. 6, 3, 4, 7. Ps. 48, 13; in order to avoid it Num. 21, 4. Judg. 11, 18.

3. to encompass, to surround, c. acc. Gen. 2, 11, 13. 1 K. 7, 24. 2 K. 6, 15. Ps. 18, 6, 22, 17; in a hostile sense Ecc. 9, 14. Also c. אֶל 2 K. 8, 21; על Job 16, 13. Judg. 20, 5. Gen. 37, 7 וַהֲנִיָּה הִסְבִּינָהּ אֶל-מַתְיָכָם וַהֲשִׁתְהוּיָוִן לְאֶלְמָתֵי וַהֲנִיָּה הִסְבִּינָהּ אֶל-מַתְיָכָם וַהֲשִׁתְהוּיָוִן לְאֶלְמָתֵי and lo your sheaves surrounded my sheaf and did obeisance to it, i. e. stood round about it, etc. Absol. to surround a table i. e. to come around it, to sit down or recline at table, 1 Sam. 16, 11 לֹא נִסְבַּב we will not sit down; comp. in מִסְבָּב.

4. Trop. to turn, i. e. to alter, to change; with בָּ to become like any thing, Zech. 14, 10. Comp. Pi. and Hiph. no. 3.

5. Trop. to go about any thing, to bring about, i. e. to be the cause of any thing. Comp. Arab. سَبَب cause, سَبَب to cause; Talmud. סְבָבָה cause, pr. the thing or occasion on which any thing depends; Engl. circumstance, Germ. Umstand, from the signification of sur-

rounding, comp. אֲדוּרָה. 1 Sam. 22, 22 וְהֵסֵב אֶת-כָּל-נַפְשׁ בֵּית אָבִיךָ I am the cause to all the persons of thy family, i. e. I have brought about, occasioned, their death; Vulg. ego sum reus omnium animarum.

NIPH. נִסְבַּב and נִסַּב Ez. 26, 2; fem. נִסְבְּהָ for נִסְבְּהָ Ez. 41, 7, see Lehrs. p. 372. Heb. Gr. § 66. n. 11; fut. יִסְבֵּב, יִסְבְּבוּ.

1. i. q. Kal no. 1, to turn oneself, to turn, Ez. 1, 9, 12, 17, 10, 11, 16; often of a boundary Num. 34, 4, 5. Josh. 15, 3, al. Also i. q. to be turned over to any one, c. לְ, Jer. 6, 12 נִסְבְּבוּ בְּתֵיחֵיהֶם לְאֲחֵרִים their houses shall be turned over (transferred) to others; comp. in Kal Num. 36, 7.

2. i. q. Kal no. 2, to surround, Judg. 19, 22; with עַל, in a hostile sense, Gen. 19, 4. Josh. 7, 9.

PIEL סָבַב i. q. Kal no. 4, to turn, i. e. to change, 2 Sam. 14, 20.

Po. סוּבַב 1. i. q. Kal no. 2, to go about in a place, c. בָּ Cant. 3, 2; c. acc. to go about or over a place i. e. in it Ps. 59, 7, 15; to go round a place Ps. 26, 6; with עַל, in a hostile sense Ps. 55, 11.

2. i. q. Kal no. 3, to encompass, to surround, Jon. 2, 4, 6. Ps. 7, 8; with two acc. of pers. and thing with which Ps. 32, 7, 10. Espec. in order to protect and defend, Deut. 32, 10. Jer. 31, 22 נִקְבְּהָ הַסּוּבֵב אֶת הָאִישׁ a woman protects a man. Comp. Il. 1. 37 ὅς Χρυσῆς ἀμφιβέβηκας.

HIPH. הִסְבִּיב, fut. יִסְבֵּב and יִסְבְּבוּ.

1. Causat. of Kal no. 1, to cause to turn Ex. 13, 18. Trans. to turn, 1 K. 8, 14 וַיִּסְבֵּב הַמֶּלֶךְ אֶת-פָּנָיו וַיִּסְבֵּב אֶת-פָּנָיו and the king turned his face. 21, 4. 2 K. 20, 2. הִסְבִּיב עֵינָיו to turn away the eyes from any one Cant. 6, 5. Trop. הִסְבִּיב לֵב פ' to turn the heart or mind of any one towards a person or thing Ezra 6, 22, comp. 1 K. 18, 37; and so without לֵב, 2 Sam. 3, 12 לְהִסְבִּיב אֶת-כָּל-יִשְׂרָאֵל לְךָ to turn all Israel unto thee. Hence also to transfer, with לְ of pers. to whom, 1 Chr. 10, 14 וַיִּסְבֵּב אֶת-הַמְּלֻכָה לְדָוִד and transferred the kingdom to David. With אֶל of place, i. e. to or into any place, 1 Sam. 5, 8, 9, 10; acc. of place 2 Sam. 20, 12.

2. Causat. of Kal no. 2, 'to cause to go about,' i. e. to lead about, around, e. g. a man Ez. 47, 2; an army Ex. 13, 18; walls, to build around 2 Chr. 14, 6



3. Causat. of Kal no. 4, *to turn*, i. e. *to change*; 2 K. 23. 34 וַיִּסַּב אֶת־שְׁמוֹ וַיִּהְיֶיָּקִים and *changed (turned) his name to 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 about in a place*, c. acc. Josh. 6, 11. c) i. q. Kal no. 3, *to surround*, in a hostile sense, Ps. 140, 10.

Норн. הוֹסַב, fut. יוֹסַב 1. *to be turned, to turn* intrans. e. g. a door on its hinges Ez. 41, 24; the roller of a threshing-sledge, Is. 28, 27.

2. *to be surrounded*, Ex. 28, 11. 39, 6. 13.

3. *to be turned, changed*, Num. 32, 38.

Deriv. סָבַה, נִסְבָּה, סָבִיב, מִסָּב, מוֹסַב.

סָבַה f. (r. סָבַב) *a turn, course of things*, as from God, 1 K. 12, 15; i. q. נִסְבָּה 2 Chr. 10, 15.

סָבִיב m. (r. סָבַב) 1. Sing. as subst. *a circuit* 1 Chr. 11, 8. Hence מִסְבִּיב *from or in a circuit, round about, on every side*, Job 1, 10. Ez. 37, 21. Josh. 21, 42. al. sæp. Sept. κύκλωθεν. So לְ מִסְבִּיב *from round about any person or thing* Num. 16, 24. 27. Accus. סָבִיב as adv. *round about, circum*, Gen. 23, 17. Ps. 3, 7. 12, 9. Job 10. 8. 18, 7. al. sæp. and so after verbs of motion Is. 49, 18. 60, 4. סָבִיב סָבִיב *circumcirca, round about*, Ez. 40, 5 sq. לְ סָבִיב as prep. *round about, around any thing*, e. g. לְמִשְׁכַּן סָבִיב *round about the tabernacle* Ex. 40, 33. Num. 1, 53. al. Once c. genit. הָאֶרֶץ סָבִיב *round about the land* Am. 3, 11.

2. Plur. m. סָבִיבִים a) Of persons, *those round about, neighbours*, Jer. 48, 17. 39. b) Of place, *places round about, circumjacent, the environs*, Jer. 33, 13 בְּסָבִיבֵי יְרוּשָׁלַם *in the environs of Jerusalem.* Ps. 76, 12. 89. 8. 97, 2. c) As prep. c. suff. *round about, around any one*; Ps. 50, 3 סָבִיבָיו נִשְׁעָרָה מָאֹד *it is very tempestuous round about him.* Jer. 46, 14. Lam. 1, 17.

3. Plur. f. סָבִיבוֹת a) *circuits, circles, orbits*, which one runs through. Ecc. 1, 6 וְנָבַל סָבִיבוֹהֶיּוּ שָׁב הָרוּחַ *and the wind returneth upon its circuits, begins anew the circuit of its courses.* b) i. q. סָבִיבִים no. 2, *places round about, circumjacent,*

*the environs*, Num. 22, 4. Dan. 9, 16. Neh. 12, 28. Ps. 44, 14. 79, 4. c) In st. constr. as a prep. *round about, around*; Num. 11, 24 סָבִיבוֹת הָאֹהֶל *round about the tabernacle.* Ez. 6, 5. Ps. 79, 3. Often c. suff. סָבִיבוֹתַי *round about me* Job 29, 5; and so Neh. 5, 17. Job 22, 10. Ez. 5, 12. Ps. 18, 12. Gen. 35, 5. 2 K. 17, 15.

\* סָבַב *to interweave. to interlace*, e. g. branches, part. pass. Nah. 1, 10, see in r. סָבַב. Comp. שָׁבַב. Arab. شَبَّك II, id. Kindr. are בִּוּבָה, אֶבְבָה. From this root with ב softened comes the verb בָּבַב *qui-escient* שָׁבַב.

Pual pass. of roots *interwoven*, Job 8, 17.

Deriv. the five following.

סָבַב m. (Kamets impure) *branches interwoven, a thicket.* Gen. 22, 13. Here also belongs the phrase בְּסָבַב־עֵץ Ps. 74, 5, taking ׀ as Kamets long, although Metheg is wanting in the editions. A similar instance is מִנְחֵה־הֶלְקֵי Ps. 16, 5, which all copies write without Metheg, although it is doubtless to be read *m'ndth*, comp. 11, 6. A few Mss. have בְּסָבַב, see סָבַב.

סָבַב id. *a thicket*, whence plur. constr. סָבַבֵי הַיַּעֲרָה Is. 9, 17. 10, 34. Kimchí and some Mss. read סָבַבֵי, סָבַבֵי, סָבַבֵי; see Lehrg. p. 77.

סָבַב c. suff. סָבַבוֹ or סָבַבוֹ (Dag. euphon.) *a thicket*, Jer. 4, 7. R. סָבַב.

שָׁבַבָה Chald. f. Dan. 3, 5, and שָׁבַבָה v. 7. 10. 15. *sambuca*, Gr. σαμβύκη, σαμβύκης, στόμβυξ, ζαμβύκη, a stringed instrument of music, having four strings. similar to the *nablium* or נָבַל q. v. no. 3, i. e. to the *harp* or *lyre*. See Athen. IV. p. 175. XIV p. 633, 637. Strabo X. p. 471 Casaub. Vitruv. 6. 1. ib. 10. 22.—Strabo affirms, l. c. that the Greek word σαμβύκη is of barbarian i. e. oriental origin; and if so, the name might perhaps have allusion to the *interweaving* of the strings, from r. סָבַב.

סָבַבֵי (for סָבַבֵי *thicket of Jehovah*, i. e. crowd of God's people, comp. סָבַב.) Sibbecai, pr. n. of a military chief under David, 2 Sam. 21, 18. 1 Chr. 11, 29 (for which 2 Sam. 23, 27 corruptly מְבַבֵי). 20, 4. 2, 11.

\* סָבַל, fut. יִסְבֵּל, to bear, to carry, sc. heavy burdens. Syr. Chald. id. Kindr. are שָׁבַל, שָׁבַל.—Is. 46, 4. 7. Gen. 49, 15. Trop. to bear the sorrows, sins of any one, i. e. to suffer the punishment which another has merited, Is. 53, 4. 11. Lam. 5, 7.

PUAL part. plur. מְסַבְּלִים, laden sc. with young; hence gravid, big with young, of kine Ps. 144, 14. Comp. Arab. حَامِلٌ portans, in utero gestans, ثَقِيلٌ gravis fuit, in utero gestavit. Syr. بَحْتًا laden, gravid.

HITHP. הִסְבֵּל to become a burden Ecc. 12, 5.

Deriv. סָבַל, סָבַל, סָבַל, סָבַלָה.

סָבַל Chald. i. q. Heb. also to lift or raise up, to erect. Comp. נִשְׂאָה.

POAL pass. to be erected, built, Ezra 6, 3 וַיִּשְׂאוּהָ וַיִּבְנוּהָ and its foundations be set up, built.—Chald. and Samar. id.

סָבַל m. a bearer of burdens, porter, 2 Chr. 2, 1. 17. 34, 13. Neh. 4, 4.—1 K. 5, 29 (15) by apposition סָבַל נִשְׂאָה. R. סָבַל.

סָבַל m. a burden Neh. 4, 11. Ps. 81, 7; trop. 1 K. 11, 28. R. סָבַל.

סָבַל m. (r. סָבַל) c. suff. סָבַלִּי Dag. euphon. a burden Is. 10, 27. 14, 25. עַל סָבַלִּי the yoke of his burden, his burdensome yoke, Is. 9, 3.—For the Dag. f. euphon. in סָבַלִּי see Lehg. p. 87. The form is not to be derived either from סָבַל or סָבַל.

סָבַלָה or סָבַלָה f. only in plur. constr. סָבַלָה burdens, tasks imposed, heavy and oppressive labours, Ex. 1, 11. 2, 11. 5, 4. 5. 6, 6. 7. R. סָבַל.

סָבַלָה in the dialect of the Ephraimites i. q. שְׁבַלָה, ear of grain, Judg. 12, 6.

\* סָבַר Chald. (in Heb. שָׁבַר) a root in frequent use in Chaldee and Syriac, the significations of which may be arranged as follows; see Thesaur. p. 1319. Buxt. Lex. col. 1424—30.

1. to cut, to divide; whence Po. סָבַר to cut or open a vein. Buxt. no. V

2. to look at, to discern, to inspect, which is implied in dividing and distin-

guishing, as in r. בִּין; see Heb. שָׁבַר.—Arab. سَبَر to examine a wound.

3. to look for, to await; also to hope, to trust; see Buxt. no. II. Often in the Targums for Heb. קָנָה, בָּטַח. Syr. سَبَر; Pa. to hope.—Once in O. T. Dan. 7, 25 וַיִּסְבֵּר לְהַשְׁתַּנֵּה and he hopeth, trusteth, to change, etc. Sept. Alex. προσδέξεται.

4. to judge, to suppose, to think, Buxt. no. III. Syr. Pe. Aph. id.

5. to understand, Buxt. no. IV

Deriv. from no. 3 is

סִבְרַיִם (two-fold hope) Sibraim, pr. n. of a Syrian city between Damascus and Hamath, otherwise unknown, Ez. 47, 16.

סָבַתָּה Gen. 10, 7 (21 Mss. שבחא) and סָבַתָּה 1 Chr. 1, 9, Sabtah pr. n. of a people and region of the Cushites; see in כּוּשׁ no 2. There is little doubt that it corresponds to the Ethiopian city Σαβάτ, Σαβά, Σαβαί, (see Strabo XVI. p. 770 Casaub. Ptolem. IV. 10,) situated on the S. W. coast of the Red Sea, not far from the present Arkiko, in the vicinity of which the Ptolemics hunted elephants. Among the ancient intpp. Pseudojona-than gives it by סַמְרַאי, for which read סַמְרַאי i. e. Sembrita, whom Strabo l. c. p. 786 places in the same region. Josephus, Ant. 1. 6. 2, understands those who dwelt upon the Astaboras.

סָבַתָּה Gen. 10, 7. 1 Chr. 1, 9, Sabteca, pr. n. of a people and region of the Cushites, probably in Ethiopia, like the preceding; see in כּוּשׁ. Targ. זִינגִיטַנִּי Zingitani, in the eastern parts of Ethiopia. On Egyptian monuments the word SBTK or Sabatoca appears as the pr. name of the Ethiopians; so that סָבַתָּה can hardly be sought for elsewhere. See Thesaur. p. 940. Rosellini Monum. Storici II. p. 108 sq. 120, 121.

סָגַד plur. סָגִיד, see סָגַד.

\* סָגַד, fut. יִסְגַּד, to fall down in adoration, to prostrate oneself, spoken of idol worship, c. הָ Is. 44, 15. 17. 19. 46, 6. It is a word of the later Hebrew and Chaldee; see the following article.

סָגַד Chald. Dan. 2, 46, fut. יִסְגַּד, i. q. Heb. to fall down in adoration of idols, c. הָ Dan. 3, 5. 6, 10—12. 14. 15. 28; in

homage of a man 2, 46.—Syr. <sup>6</sup>סַגְרִי to adore. Arab. <sup>6</sup>سَجَد id. whence <sup>6</sup>مسجد mosk.

סגור m. (r. סגר) 1. *a shutting up, enclosure.* Hos. 13, 8 לָבַם סָגוּר *the caul of their heart*, i. e. the parts around the heart, pericardium.

2. Job 28, 15 i. q. זָהָב סָגוּר, see סגר Kal part. pass.

3. Ps. 35, 3 see in סגר Kal, lett. c.

\*סגל<sup>ל</sup> obsol. root, Chald. סיגל (for סגל) *to get, to acquire*; comp. סגולתא property. Kindr. is סגר.—Hence

סגולה f. *property, wealth*, private property, 1 Chr. 29, 3. Ecc. 2, 8. Often of the people of Israel, סגולת יהודה (comp. נחלה) Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. al.

סגן or סגן m. only in plur. סגנים, *a prefect, governor, ruler*, spoken: a) Of Babylonian magistrates, *prefects* of the provinces, Jer. 51, 23. 28. 57. Ez. 23, 6. 12. 23; comp. Is. 41, 25. See the Chald. b) Of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 8. 13. 5, 7. 17. 7, 5. 12, 40. 13, 11.

—Corresponding in mod. Pers. is <sup>9</sup>شکنه prætor, satrap; whence Arab. <sup>9</sup>شکنه, Syr. <sup>9</sup>سکنه, satrap, prefect. A trace of the same from the anc. Pers. seems to exist in פהשקן q. v. edict of *a prince*; also in Gr. ζωγάνης Athen. XIV. p. 639. C. Bensley compares Sanscr. çangha, or rather çāsana, command, Monatsn. p. 193 sq. Bohlen better Sanscr. sagana (ζωγάνης) q. d. εὐγενής, noble. Sept. σιρατηγός, ὑγῶν.

סגן m. Chald. *a prefect, governor* of a province, Dan. 3, 2. 27. 6, 8. But Dan. 2, 48 רב סגנין *the chief of the prefects*, sc. over the Magi.

\*סגר fut. יסגר, *to shut, to close.* Kindr. is סבר but less frequent; comp. also סגל. The primary syllable is גר, comp. יגר. Ethiop. ለገረ to shut up in a net, to take in a net.—Constr. c. acc. as a door Gen. 19, 10. Mal. 1, 10; a gate Josh. 2, 7. Ez. 46, 12; the womb, so as

to render barren, 1 Sam. 1, 5. Job 3, 10; a breach in a wall 1 K. 11, 27; trop. one's own heart Ps. 17, 10, comp. 1 John 3, 17. Also סגר הדלת *to shut the door after oneself* on entering a house, Gen. 19, 6; oftener סגר הדלת id. 2 K. 4, 33. Is. 26, 21; ellipt. סגר אחריו id. Judg. 9, 51. So too סגר הדלת *to shut the door after (around) any one, to shut him in*, 2 K. 4, 4. 5; and without הדלת Gen. 7, 16. For all these constructions with בער, and also for Judg. 3, 22, see in בער no. 1, 2, and note, p. 143, 144. Gen. 2, 21 ויסגר בשר החזה *and God closed up the flesh instead thereof*, i. e. in place of the rib.—Instead of the acc. we find other constructions: a) With בער around, round about; see in בער no. 1. a. b) With על Ex. 14, 3 סגר עליהם המדבר *the desert hath shut them in*, lit. *hath closed upon them*. Job 12, 14 ויסגר עלי-איש he *shutteth up over a man* sc. a subterranean prison. c) With לקראת prægn. Ps. 35, 3 *draw out the spear against my pursuers*; here many interpreters take סגר or סגור as subst. i. q. Gr. σάγαις a battle-axe Hdot. 7, 64, comp. Arab. شجار a wooden spear; but this is unnecessary. d) Absol. Is. 22, 22. Josh. 6, 1 ויריחו וסגרתה *and Jericho had shut its gates and was fast shut up*, where Kal seems to refer to the closing of the gates, and Pual as intens. to their being fastened with bolts and bars; Vulg. *Jericho autem clausa erat atque munita*; Chald. 'et Jericho erat clausa foribus ferreis et roborata vectibus æneis.'—PART. PASS. שגור *shut up, closed*, Ez. 44, 1. 2. 46, 1. Hence also *precious*, whence זָהָב סָגוּר *precious gold*, i. e. pure, unadulterated, 1 K. 6, 20. 21. 7, 49. 50. 10, 21. 2 Chr. 4, 26. 22. 9, 20. Vulg. *aurum purum*. Chald. *aurum bonum*. Others less well, *aurum dendroides*, from شجر tree, i. e. native gold, shooting out in the form of a tree.

NIPH. pass. of Kal *to be shut*, of doors or gates Is. 45, 1. 60, 11; *shut up*, of persons, Num. 12, 14. 15. 1 Sam. 23, 7. Reflex. *to shut oneself up*, Ez. 3, 24.

PIEL סגר i. q. Hiph. no. 2, *to deliver* sc. into the power of any one, pr. 'to

shut up in the power of' any one; c. **בָּרַד** 1 Sam. 17, 46. 24, 19. 26 8; absol. 2 Sam. 18, 28. Comp. *συγκλείω* Rom. 11, 32. Gal. 3, 22. Diod. Sic. 9. 19.

**PUAL** to be shut up, e. g. a city Josh. 6, 1 see above in Kal lett. d. Is. 24, 10. Jer. 13, 19.

**HIPH.** **הִסְגִּיר** 1. to shut up e. g. a house Lev. 14, 38; a person Lev. 13, 4. 5. 11. 21. 26. al.

2. to let shut up, to deliver over e. g. to the keepers of a prison Job 11, 10; and gener. to deliver into the power of any one, c. **בָּרַד** Josh. 20, 5. 1 Sam. 23, 12. 20. Ps. 31, 9. Lam. 2, 7; **אָל** Deut. 23, 16. Job 16, 11; **לְ** Am. 1, 6. 9; absol. Ob. 14. Also stronger, to deliver over, to give over to the power and discretion of any one; c. **לְ** Ps. 78, 48. 50. 62; without dat. to give up, q. d. to forsake, to abandon, Deut. 32, 30. Am. 6, 8.

Deriv. **סָגַר**, **סִגְרָה**, **מִסְגָּרָה**.

**סָגַר** Chald. to shut, to close, Dan. 6, 23. Syr. **سَجَر** id.

**סִגְרִיר** m. rain, heavy rain, Prov. 27, 15. Chald. **סִגְרִירָא**, Syr. **سَجْرَاء**, Samar. **סִגְרִיר**, id.—Some refer this noun to Arab. **سَجَر** to fill with water, to pour out water into the gutter. Better from r.

**סָגַר** to sweep away, to bear off; Arab. spec. to wash away the earth, as a torrent; **جَارور** torrent; hence by prefixing the sibilant **סִגְרִיר** Comp. Chald. **סִגְרִירָא** i. q. **סִגְרִירָא** i. q. **סִגְרִיר**; see more in Lehg. p. 862.

**סָד** m. (r. **סָדָר**) stocks, Lat. *nervus*, i. q. **מִהַפְכָּח** q. v. a wooden frame or block in which the feet of a person were shut up. Job 13, 27. 33, 11.—Syr. **سَد**, Chald. **סָדָא** id.

\* **סָדָר** obsol. root, Arab. **سَدَد**, to stop, to shut up by a bar, bolt, etc. Hence **סָדָר**.

**סָרְוִן** m. (r. **סָרָן**) a shirt, shift, a wide under-garment of linen worn next the body, Judg. 14, 12. 13. Is. 3, 23. Prov. 31, 24. Sept. *σινδών*.—Chald. id. Syr. **سَرْوَان** in the Peshito for Gr. *σουδάριον* Luke 19, 20, for *λέντιον* John 13, 4.

\* **סָדָם** obsol. root, perh. i. q. **שָׂרַם**, **שָׂרַח**, Chald. to burn, to consume with fire. Hence

**סָדָם** Sodom, Gr. *Σόδομα*, pr. n. of a city in the vale of Siddim near the south end of the Dead Sea, which with three others was destroyed in the time of Abraham and submerged in the Dead Sea. Gen. 10, 19. 13, 10. 18, 20. 19, 15. Is. 1, 9. al. Hence *vines of Sodom*, which were probably degenerated and inferior, (comp. the apples of Sodom Jos. B. J. 4. 8. 4.) are put Deut. 32, 32 as the emblem of a degenerate state; comp. Jer. 2, 21. Also *judges of Sodom*, i. q. unjust and corrupt judges, Is. 1, 10.—The name may signify *burning, conflagration*, (r. **סָדָם**), as being built on a bituminous soil and therefore perhaps exposed to frequent fires; comp. the name *Κατακεκυμμένη* given to a part of Phrygia. Or it may be i. q. **שָׂדֵמָה** field, vineyard, q. v.—On the site and catastrophe of Sodom, see Bibl. Res. in Palest. II. p. 601 sq.

\* **סָדָן** Arab. **سدن** i. q. **سدل** (see lett. **ב**) to loosen, to let one's garment hang loose; whence **سَدَانٌ**, **سَدِينٌ**, **سَدَنٌ**, a sail, wide garment.—Deriv. **סָדָן**.

\* **סָדָר** obsol. root, Chald. **סָדָר** often in Targ. for Heb. **שָׂדָרָה**, to set in a row, to arrange in order. Hence **שָׂדָרָה**, **מִסְדָּרִין**, and

**סָדָר** m. order, plur. **סָדָרִים** Job 10, 22.—Chald. id. Syr. **سَدْر** id.

\* **סָדָר** obsol. root, prob. to go round in a circle, to be round; kindred with **דָּהַר**, **דָּהַר**, q. v. Samar. i. q. **סָדָר** to surround. Talmud. **סָדָר** a wall, fence.—Hence **סָדָר**, **סָדָר**.

**סָדָר** m. roundness; once Cant. 7, 3. **אֵינָן הַסָּדָר** a basin of roundness i. e. a round basin or goblet.—Syr. **سَدْرَان**

Arab. **شَهْر**, the moon, so called from its round form; comp. **שָׂדָרִים**.

**סָדָר** m. a tower i. e. a round tower, castle, fortress; Syr. **سَدْرَان** arx, palatium. Hence **בֵּית הַסָּדָר** the tower-

house, house of the fortress, spoken of a fortified prison, Gen. 39, 20–23. 40, 3. 5.

**סוּא** So, pr. n. of an Egyptian king contemporary with Hoshea king of Israel 2 K. 17, 4; Sept. *Σωά, Σουά, Σοβύ, Σωβύ, Σουβύ, Vulg. Sua*; the *Sevechus* of Manetho, the second king of the Ethiopian (XXV) dynasty in Upper Egypt, successor of Sabaco and predecessor of Tirhakah, תִּרְחָקָה. According to Euseb. 12, he reigned 14 years. The name *SBTK* or *SaBaToK* on Egyptian monuments is regarded by Rosellini as Ethiopic; corresponding to which is Egyptian *Sevech* and *Seve* (סוּא, סוּנָא). According to Champollion the name *Sevech* denotes an Egyptian deity represented under the form of a crocodile, the *Xpóros* (Saturn) of the Greeks; Panthéon de l'Égypte no. 21, 22. On the accordance of sacred history with that of Egypt in that age, see Comm. on Is. I. p. 596.

**I. שׁוּג**, twice **שׁוּג** 2 Sam. 1, 22. Job 24, 2; fut. **שׁוּג** Mic. 2, 6 like verbs **עָט** Lehrs. p. 407; *to go off from, to draw back, to depart*, espec. from God, c. מִן Ps. 80, 19; absol. 53, 4. Part. pass. Prov. 14, 14 **שׁוּג** לֵב *drawn back in heart* from God, a backslider; comp. Ps. 44, 19.

**נִסּוּג**, once **נִסּוּג** 2 Sam. 1, 22, fut. **נִסּוּג**, inf. absol. **נִסּוּג**, *to draw back*, pr. to be made to draw back, *to be turned back*; e. g. of a retreating enemy, often with **אָחֹזֵר** added, Ps. 35, 4 **יִסּוּגוּ אָחֹזֵר וַיִּחַפְּצוּ** *let them be turned back and put to shame*. 40, 15. 70, 3. 129, 5. Jer. 46, 5; of others Is. 42, 17. 50, 5. Once of a weapon, 2 Sam. 1, 22 **נִסּוּג**. With **מֵאֲחֶרֶת יִהְיֶה** *to draw back from Jehovah*, to make defection from him, i. q. Kal, Zeph. 1, 6. Is. 53, 13; and so without these words, id. Ps. 44, 19. 78, 57.

**הִסּוּג**, in the Rabb. manner for **הִסּוּג** (comp. in **נִסּוּג**, **נִסּוּג**, **נִסּוּג**), once fut. **יִסּוּג** Job 24, 2, apoc. **יִסּוּג**, *to remove, to put away*; Mic. 6, 14 **וְלֹא תִסּוּגוּ** *thou shalt put away thy goods, but shalt not save them*, i. e. shalt put them away for safety. Spec. *to remove a landmark, border*, Deut. 19, 14. 27, 17. Hos. 5, 10. Prov. 22, 28. 23, 10. Job 24, 2 **יִסּוּגוּ**; also Hos. 5, 10 in some Mss.

**הִסּוּג**, i. q. Niph. *to be turned away, turned back*, with **אָחֹזֵר**, trop. Is. 59, 14.

NOTE. Most lexicographers assume also a root **נִסּוּג**, to which they refer Hiph. and Hoph. **הִסּוּג**, **הִסּוּג**; inf. Niph. **נִסּוּג**; also fut. Kal **יִסּוּג**. But this is unnecessary.

Deriv. **סוּג**, **סוּג**, **שׁוּג**.

\* **II. סוּג** *to hedge about, to enclose*, i. q. Heb. **שׁוּג**, Syr. **سَوَّ**, Chald. **סוּג**. Part. pass. Cant. 7, 3.

**סוּג** Ez. 22, 18 Cheth. i. q. **סוּג** *scoria*.

**סוּגָר** m. (r. **סוּגָר**) pr. *prison*; then *cage of a lion* Ez. 19, 9. Sept. **σάμας**, Vulg. *cavea*.

**סוּד** m. for **דוּד** (r. **דוּד**) 1. *consessus, divan, a circle of persons sitting together, an assembly*; either of friends in familiar conversation Jer. 6, 11. 15, 17; or of judges in consultation, *a council*, and hence of God consulting with those above Ps. 89, 8. Job 15, 8. Jer. 23, 18; also of wicked men plotting together Ps. 64, 3. 111, 1. Gen. 49, 6. Ez. 13, 9.

2. *familiar converse, intercourse, intimacy*, Ps. 55, 15. Job 19, 19 **מִיְהוָה סוּדִי** *my confidants, familiar friends*. **סוּד יְהוָה** *converse with Jehovah*, i. e. his favour. Ps. 25, 14. Prov. 3, 32. Job 29, 4.—Syr. **سواد**, Arab. **سواد**, id.

3. *deliberation, consultation*; Prov. 15, 22 **סוּד בְּאֵין סוּד** *without deliberation*, opp. **בְּרֹב יוֹעֲצִים**. Ps. 83, 4.

4. *a secret*, whence **סוּד** (גְּלֵה) *to reveal a secret*, Prov. 11, 13. 20, 19. 25, 9. Am. 3, 7.

**סוּדִי** (for **סוּדִי** confidant of Jehovah) **Sodi**, pr. n. ni. Num. 13, 10. From **סוּד**.

\* **סוּה** obsol. root, perh. *to veil oneself*; comp. **זוּי יְהוָה** *to hide*, **תְּרִבִּי** *to clothe oneself*, **זִי** *vesture, external appearance*. Hence **מִסּוּה**, *appearance*.

\* **סוּח** i. q. **סָחָה** *to wipe away, to sweep away*. Hence pr. n. **סוּחָן** and the two here following.

**סוּחָה** *Suah*, pr. n. m. 1 Chr. 7, 36.

**סוּחָה** f. (r. **סוּחָה**) i. q. **סָחָה**, *sweepings, filth, dung*. Is. 5, 25 **בְּסוּחָה**, Sept. **σ**

*σπορία*, Vulg. *quasi stercus*, Targ. **בְּסוּחֵיהֶם**.—Kimchi here regards the letter כ as radical, so that **בְּסוּחֵיהֶם** would be from r. **כְּסַח** **כְּסַח** to sweep out. But **בְּ** of compar. could here hardly be omitted.

**סוֹטַי** (for **שׁוֹטַי**, r. **שׁוֹטַח**) *Sotai*, pr. n. m. Ezra 2, 54. Neh. 7, 57.

\* **סוּחָה** to anoint, spoken only of anointing the body after washing or bathing, and thus differing from **מִשָּׁח**, which is used only of anointing for consecration; kindr. with **נָסַח** I. Perhaps the primary idea of **סוּחָה** may have been that of wiping, rubbing; comp. **סוּחָה**, Gr. *σώχω*.—With acc. of pers. 2 Chr. 28, 15, and **בְּ** of the oil Ez. 16, 9. Intrans. to anoint oneself, Ruth 3, 3. Dan. 10, 3; acc. of ointment (comp. **מִשָּׁח** Am. 6, 6), Deut. 28, 40 **לֹא תִסְחָה** **לֹא תִסְחָה** but with oil thou shalt not anoint thyself. Mic. 6, 15. 2 Sam. 14, 2. Sept. *χρίω, ἀλείφω*.

Hiph. to anoint oneself 2 Sam. 12, 20.—But Part. **מְסוּחָה** Judg. 3, 24 is i. q. **מְסוּחָה** covering, from **סָפַח**.

Deriv. **אֲסוּחָה**.

**סוּמְפִינָה** Chald. f. Dan. 3, 5. 10. 15, and Mem being dropped **סוּמְפִינָה** v. 10 Cheth. Syr. **سَمْفِينًا**, prob. a double pipe with a sack, *bagpipe*. It is the Greek word *συμφωνία* (see Polyb. ap. Athen. X. 52. p. 439. A. Casaub. Isidor. Orig. III. 21 extr.) adopted into the Chaldee tongue, just as at the present day the like instrument is called in Italy *sampogna* and in Asia Minor *sambonya*. The Heb. intpp. well **עִינָב**. See the tract on Hebrew musical instruments entitled *שלטי הגברים* in Ugolini Thes. Vol. XXXII. p. 39–42. Thesaur. Heb. p. 941.

**סוּנֵה** pr. n. *Syene*, a city in the southern extremity of Egypt, on the Nile, situated directly under the tropic of Cancer. Copt. **СОУЭН**, which Champollion (*l'Égypte sous les Phar.* I. 164) explains *opening, key*, sc. of Egypt, from **סוּחָה** to open, and **עֵנָה** a participial formative. Arab. **أسوان** *Aswān*.—Ez. 29, 10. 30, 6, in both places in acc. to *Syene*. The **ה** is prob. only for **ה** local; but was not so taken by the punctators.

\* **סוּחָה** obsol. root, to leap, to bound, i. q. **שׁוּחָה**; in Zabian spoken of the leaping and springing of horses; Norberg. III. p. 298. 3.—Hence

**סוּחָה** m. 1. a horse, so called from his leaping; Aram. **סוּחָה**, **سُوْحَا** id. Gen. 49, 17. Prov. 21, 31. Job 39, 18. al. Sing. often collect. *horses, war-horses, cavalry*, Ex. 14, 9. 23. Deut. 17, 16. 1 K. 18, 5. al. The Egyptians excelled in their cavalry, Ex. c. 14. 15; also the Canaanites Josh. 11, 4. Judg. 4, 3. 7 sq. 5, 22. 28; the Assyrians and Chaldeans Jer. 6, 23. 8, 16. 50, 37. Hab. 1, 8 sq. But the Hebrews appear to have had little taste for cavalry, Is. 30, 16. 36, 8; notwithstanding the efforts of Solomon 1 K. 4, 16. 9, 19. 10, 26; and therefore placed the more confidence in Egypt, Is. 31, 1. 36, 9. Jer. 4, 13. The *war-horse* is described Job 39, 19 sq.—Meton. a *horseman* Zech. 1, 8.

2. a swallow, so called from its swift and cheerful flight, *ἀπὸ τοῦ ἀγάλλεσθαι πτερυγίσσω* (comp. II. 2. 462), Is. 38, 14 and Jer. 8, 7 Cheth. where Keri **סוּחָה**. So Sept. Theod. Jerome. The Rabbins render it a *crane*. See Bochart Hieroz. T. II. p. 602 sq.

**סוּחָה** f. a mare, the female horse, Cant. 1, 9; Sept. *ἡ ἵππος*, which the Vulg. renders as a collective, *equitatum*. But the comparison of a bride to *cavalry* could hardly be elegant.

**סוּסִי** (horseman) *Susi*, pr. n. m. Num. 13, 11.

\* **סוּחָה** obsol. root, Chald. **אֲסוּחָה** to come together, to convene. Hence **סוּחָה**.

\* **סוּחָה** fut. **סוּחָה** 1. Pr. to sweep or snatch away, to carry off; kindr. with **אֲסוּחָה** and **סָפַח**. Hence **סוּחָה**.

2. to make an end of, to destroy, see Hiph. but in Kal intrans. to have an end, to perish, Is. 66, 17. Esth. 9, 28. Here too we may refer **סָפַח** Ps. 73, 19 **מִלֵּל**, and **סָפַח** Am. 3, 15 **מִלְרָא** on account of Vav conversive.—Syr. and Chald. id.

Hiph. to sweep away, to make an end of, to destroy; Zeph. 1, 2. 3 **אֲסוּחָה** **אֲסוּחָה** I will utterly sweep away; also Jer. 8, 13 **אֲסוּחָה** **אֲסוּחָה**, I will utterly sweep them away; where the infin. absol. pleo.

nastic in both passages is from the kindred verb סוף no. 5. Comp. Is. 28, 28.

Deriv. סוף, סופה.

סוף Chald. id. *to have an end*, i. e. *to be fulfilled*, e. g. a prophecy Dan. 4, 30. Comp. פלה no. 1 fin.

APH. *to make an end of any thing* Dan. 2, 44.

סוף m. (r. סוף) *end*, a word of the later Hebrew, already verging towards Aramaism, i. q. קץ, Ecc. 3, 11. 7, 2. 12, 13. 2 Chr. 20, 16. *Of the rear of an army* Joel 2, 20.

סוף Chald. m. (r. סוף) *emphat. סופא, end*, Dan. 4, 8. 19. 6, 27. 7, 28. Targ. for קץ.

סוף m. *a rush, reed, sedge*; specially: a) *sea-weed, sedge*, Jon. 2, 6. Hence ים-סוף *the sea of sedge*, i. e. the Arabian Gulf or Red Sea, which abounds in seaweed, Ex. 10, 19. 13, 18. 15, 4. Num. 14, 25. Deut. 1, 40. Ps. 106, 7. 9. 22. 136, 13. al. Simpl. סוף id. Deut. 1, 1; see in ערבקה. Called also in Egyptian פוספוס

וּנְקָאָוּ i. e. the sea of weeds. See Michaelis Suppl. p. 1726. Jablonski Opusc. ed. te Water T. I. p. 266. b) *rushes, bulrushes*, growing in the Nile, Ex. 2, 3. 5. Is. 19, 6. See Plin. H. N. 13. 23. § 45.—The etymology is obscure; perh. pr.

*sword*, like Arab. سَيْفٌ, and so transferred to coarse grass, q. d. *sword-grass*, as Copt. **CHYE**, **CHXE**, *sword* and also *reed*. In the Indo-European tongues we may compare also Lat. *scirpus*, *sirpus*, old High Germ. *sciluf*, Germ. *Schilf*, Dan. *sif*, *säf*. the letter *r* being softened by degrees into *l*, and even into a vowel.

סוף f. (r. סוף) *a whirlwind, hurricane, tempest*, which sweeps away all before it, Job 21. 18. 27, 20. 37, 9. Prov. 10, 25. Is. 17, 13. With ה parag. סופחה Hos. 8, 7. Plur. סופחיה Is. 21, 1.

\* סוף once שויר Hos. 9, 12, fut. וְסוּר, conv. וְסוּר Ex. 8, 27. Judg. 4, 18, which same form is found also in Hiph.

1. *to go off, to turn aside or away, to depart*, c. מן, מיעל, מעם, מאחרי. E. g.

a) From a place. Is. 52, 11 מיהו סוף צאו משם *depart, depart, get ye out from thence*. Lam. 4, 15. Num. 12, 10. Espec.

from a way 1 Sam. 6, 12; metaph. Deut. 2, 27. 2 K. 22, 2. 2 Chr. 34, 2; also Ex. 32, 8. Deut. 9, 12. Is. 30, 11. al. So too from work, service, 2 Chr. 35, 15; from calamity, i. e. *to escape* from it, Job 15, 30. Prov. 13, 14.

b) From a person, Ex. 8, 7. 25. Ps. 6, 9 *depart from me, all ye workers of iniquity, let me alone*. 119, 115. 139, 19. Job 21, 14. 22, 17. With מאחרי *to turn aside from after any one, to desist from following him*, 2 Sam. 2, 21–23; c. מהוה *to depart from among*, 1 Sam. 15, 6; c. מיעל *to depart from the alliance of any one*, Is. 7, 17.—Often of things which *depart from any one, leave him*, e. g. leprosy Lev. 13, 58; a yoke, c. מיעל Is. 10, 27; the sword 2 Sam. 12, 10; the divine anger Ez. 16, 42; the punitive hand of God 1 Sam. 6, 3; an evil spirit from God 1 Sam. 16, 23; folly Prov. 27, 22; defence Num. 14, 9; the sceptre i. e. empire Gen. 49, 10. So Prov. 11, 22 *a fair woman סרה מעם who departeth from discretion*, i. e. who is without discretion.—Spec.

aa) *to turn away from God, to depart*, i. e. *to fall away from his worship, to apostatize*, c. מן Is. 17, 5; מאחרי 1 Sam. 12, 20. 2 K. 18, 6. Job 34, 27; מיעל Jer. 32, 40. Ez. 6, 9; once c. ב, Hos. 7, 14 בירסורו, like פשע ב, פשע ביר.

bb) *to depart from the law or the divine precepts*, as from the right way (comp. Is. 30, 11); c. מן Deut. 7, 20. Josh. 23, 6. 1 K. 15, 5. Ps. 119, 102; מיעל 2 K. 10, 31; once c. acc. 2 Chr. 8, 15 מיעל לא סרו מצוה המלכה *they departed not from the commandment of the king*; but 3 Mss. read במצוה. Contra, *not to depart from sin*, i. q. *not to leave it*, c. מן 2 K. 3, 3. 13. 2. 6. 11; מיעל 10, 31. 15, 18; מאחרי 10, 29.

cc) סור מרע *to depart from evil, to avoid it by doing right*, often joined with הרה אלהים, Ps. 34, 15. 37, 27. Prov. 3, 7. Job 1, 1. 8. Is. 59, 15. al.

dd) God is said *to depart from men*, when he forsakes them, withholds his aid and favour, c. מעם 1 Sam. 16, 14. 18, 12; מיעל 28, 15. 16. Judg. 16, 20.

Absol. in various senses, e. g. α) *to turn away from God, to apostatize*, comp. above in lett. aa; Deut. 11, 16. Ps. 14, 3. Jer. 5, 23. Dan. 9, 11. β) *to depart*

i. e. to pass away, 1 Sam. 15, 32 *the bitterness of death is past*. Hos. 4, 18. So of clamour Am. 6, 7; the guilt of sin Is. 6, 7; envy 11, 13.  $\gamma$ ) *to be taken away, removed*. 1 K. 15, 14 *and the high places were not taken away*. 22, 44. 2 K. 12, 4. 14, 4. 15, 4. Job 15, 30.

2. With a preposition implying motion away into a place, *to turn aside to a place or person*, sc. *from the way*. So with אָל of pers. Gen. 19, 3 וַיִּסְרוּ אֵלָיו *and they turned in unto him*. Judg. 4, 18; of place Gen. 19, 2. Judg. 19, 12 לֹא נָסוּר לֹא אֶל-עִיר נָכְרִי *we will not turn aside into the city of a stranger*. 1 Sam. 22, 14 *who turneth in unto (hath access to) thy private audience*. With סוּר local, as סוּר לְבָמָה *to turn aside thither* Judg. 18, 15; סוּר הַנָּהָר Prov. 9, 4. 16; with adv. סוּר לְפָנָי Judg. 18, 3. 19, 15. With עַל *to turn aside towards* any one, e. g. to fight with him 1 K. 22, 32. Absol. *to turn aside and go to any place*; Ex. 3, 3 אֶסְרֶה-נָּא וְאָרָאָהָּ *I will turn aside now, and see*. v. 4. Judg. 14, 8. Ruth 4, 1. 1 K. 20, 39. Jer. 15, 5.

HIPII. הִסִּיר, fut. conv. וַיִּסֵּר which can be distinguished from the like fut. of Kal only by the context, Gen. 8, 13. 30, 35. al.

1. Causat. of Kal no. 1, *to make depart, to remove, to put away*, in any manner, with acc. and often מִן, מֵעַל; e. g. by driving Gen. 30, 32; by exile 2 K. 17, 18; by uncovering Gen. 8, 13; by cutting off or away Lev. 1, 16. 3, 4. 10. 15. Is. 18, 5. 1 Sam. 17, 46. So the hand from one's head, מֵעַל רֹאשׁ Gen. 48, 17; a ring from the finger Gen. 41, 42; garments from any one Zech. 3, 4. Gen. 38, 14. 1 Sam. 17, 39; a crown Job 19, 9; the head from any one, to behead, 1 Sam. 17, 46. 2 Sam. 4, 7. 16, 9. 2 K. 6, 32; a hedge Is. 5, 5; idols, idol-worship from a land 1 K. 15, 12. 2 K. 3, 2. 2 Chr. 14, 2. Is. 36, 7; innocent blood 1 K. 2, 31, etc. Deut. 7, 15. Josh. 7, 13. 1 Sam. 17, 26; also Is. 1, 16. Job 27, 5. 2 Sam. 7, 15. More rarely of men *to remove, to put away* from a land, i. e. to expel, 1 Sam. 28, 3. 2 K. 17, 18; also from a station, power. 2 Chr. 15, 16. Is. 10, 13 *I have removed the bounds of the people*, i. e. have moved them forwards, extended them.—Spec. *to remove* is a) i. q. *to take away*, comp. in Kal no. 1.  $\gamma$ ; es-

pec. the right of any one Job 27, 2. 34, 5; c. לְ Job 12, 20. b) *to turn away* from the worship of God, c. מֵאַחֲרַי Deut. 7, 4. Prov. 28, 9. Job 33, 17 לְהִסִּיר אֲדָם מֵעֲשֵׂה, where it should probably read מִמֵּעֲשֵׂה; comp. Sept. c) *to take back, to retract* a promise Is. 31, 2. d) *to turn away* the prayer of a suppliant, Ps. 66, 20. e) *to turn or put aside*, i. e. *to leave undone, to neglect*, Josh. 11, 15.

2. Causat. of Kal no. 2, *to cause to turn aside to any one*, c. אֶלָיו 2 Sam. 6, 10.

HOPH. הוֹסִיר *to be removed* Lev. 4, 31. 35. 1 Sam. 21, 7. Dan. 12, 11. Is. 17, 1 וְדָמְשֶׁק מוֹסֵר מֵעִיר *Damascus shall be removed (taken away) from among the cities*, i. e. destroyed.

PIL. סוּר i. q. Hiph. *to turn aside* a way, *to cause to deflect* from the true course, and so to lead into calamity, Lam. 3, 11; comp. v. 9.

Deriv. סָרָה, וְסוּר, pr. n. סָרָה, and

סוּר m. 1. Part. pass. i. q. מוֹסֵר *removed*, i. e. *driven out*, (comp. 1 Sam. 28, 3.) Is. 49, 21 גְּלָה וְסוּרָהָּ *an exile and driven out*. Jer. 17, 13 Keri סוּרֵי *those removed from me*, i. e. who have departed.

2. *a degenerate branch or shoot*, comp. the root no 1. aa, bb. Jer. 2, 21 סוּרֵי הַנֶּזֶפֶן נִכְרְיָה *degenerate shoots of a strange vine*.

3. *Sur*, pr. n. of a gate of the temple, only 2 K. 11, 6. In the parall. passage 2 Chr. 23, 5 it is called הַיְסוּד שְׁעַר הַיְסוּד the foundation gate; and this is preferable.

\* סוּת or סוּת in Kal not used, *to stimulate, to incite*. This root is wanting in all the kindred dialects, and is perhaps secondary, derived from שוּת a thorn, goad, stimulus.

HIPII. הִסִּיהַ and הִסִּיהַ Jer. 38, 22, fut. וְהִסִּיהַ and וְהִסִּיהַ Is. 36, 18, conv. וְהִסִּיהַ 2 Sam. 24, 1; part. מִסִּיהַ 2 Chr. 32, 11; *to incite, to impel, to move*, often in a bad sense; followed by an acc. and inf. c. לְ, 1 Chr. 21, 1 *and (Satan) moved (וְהִסִּיהַ) David to number Israel*. 2 Chr. 18, 2. Acc. simpl. *to seduce*, Deut. 13, 7. 1 K. 21, 25 *Ahab .. whom Jezebel his wife incited*, seduced; where הִסִּיהַ is for הִסִּיקָהּ, following the analogy of verbs עָע, as if from a root סָהַח. Jer. 38, 22. Is. 36, 18 *lest Hezekiah seduce*



you. 2 K. 18, 32. 2 Chr. 32, 11. 15. So of a thing indifferent, Josh. 15, 18. Judg. 1, 14.—With acc. of pers. and **ב** to incite, to stir up, to provoke, against any one, 1 Sam. 26, 19. 2 Sam. 24, 1. Job 2, 3. Jer. 43, 3. With **מִן**, to incite, or entice away from a pers. or place, to move to depart; 2 Chr. 18, 31 and **גֹּדֵל יְהוָה** incited them from him, moved them to leave him. Job 36, 16 and even **יְהוָה** would he have led away out of the strait.—Difficult is Job 36, 18 **בְּרִיחָהּ** usually thus rendered: if there be anger (from God, if God be angry), beware lest he drive thee forth with chastisement; then great ransom cannot turn thee away sc. from punishment. But such a meaning of **הַסִּיחָה** is not elsewhere found, and is not accordant with its usual ascertained signification. Others: beware lest one seduce thee with abundance; and let not great ransom (wealth) turn thee away; here **שֶׁפֶק** may indeed be abundance, i. q. **שֶׁפֶק** Job 20, 22; and **פְּנֵי יְהוָה** may be taken impersonally; but **רַב-כֶּפֶר** can hardly be put for wealth in general, and **הַמָּה** is not accounted for. See Thesaur. p. 945, 946.

**סוּחָה** m. ἄραξ λεγόμε. Gen. 49, 11, a garment, clothing, usually regarded as by aphæresis for **בְּסוּחָה** (r. **בְּסוּחָה**), which the Sam. Cod. gives in full; see the author's Comment. de Pent. Sam. p. 33, and Lehrs. p. 136.—Better to take it as contracted from **סוּחָה** (r. **סוּחָה**, as **בְּסוּחָה** from r. **בְּסוּחָה**) a garment; comp. **מִסְתָּה** veil. So **Aben Ezra**. Thesaur. p. 700, 941.

\* **סָחַב** 1. i. q. Arab. **سحب**, to drag, to draw along upon the ground, e. g. a dead body 2 Sam. 17, 13. Jer. 15, 3 **I will send . . . אֶת-הַבְּלִיָּים לְסָחַב** the dogs to drag them about. 22, 19. 49, 20.

2. to pull or tear in pieces; whence

**סִחְבָּה** f. a tearing in pieces, Jer. 38, 11. 12 **הַסִּחְבּוֹת בְּלֵי** old torn clothes, rags, clouts.

\* **סָחָה** to sweep away, to wipe off, only in **PIEL סָחָהּ** Ez. 26, 4.—Arab. **سحا** id. Syr. **سح** a broom, brush, Chald. **סָחָה** to wash. Kindred roots are **סָחַב** (whence **סָחָה**, **סָחָה**) and **סָחָה**.—Hence

**סָחָהּ** m. sweepings, offscouring, trop. for any thing worthless, Lam. 3, 45. Comp. Gr. **περίσθημα** id. 1 Cor. 4, 13.—Chald. **סָחָהּ** dung.

**שָׁחִישׁ** ἄπ. λεγόμε. 2 K. 19, 29, for which in the parall. passage Is. 37, 30 is found **שָׁחִישׁ**, that which grows of itself the third year after sowing; on which compare Strabo XI. 4. 3. p. 502 Casaub. Comp. **סָפִיחָה**. Sept. 2 K. l. c. τὰ ἀνατέλλοντα, Vulg. quæ sponte nascuntur. The etymology see under **שָׁחִישׁ**.

\* **סָחַף** 1. pr. to scrape, i. q. **שָׁחַף**; also stronger, to scrape away, to sweep away with violence, as rain which sweeps all before it, **מִטֵּר סָחַף** Prov. 28, 3.—Arab. **سحف** to scrape i. e. shave the head; **سُحَّافٌ** and **سَحِيفَةٌ** a violent sweeping rain, torrent.

2. to bear down, to cast down, to the ground. Syr. **سعب** id. Hence

**נִפְחָה** to be prostrated, overthrown, Jer. 46, 15. Others: to be swept away, from Kal no. 1.

\* **סָחַר** fut. **יִסְחַר** 1. to go about, to travel around in a land, to migrate as nomades, with acc. of country Gen. 34, 10, 21. With **אֶל** to go about or migrate into a land, Jer. 14, 18.—Kindred is **סָחַר** q. v. Chald. **סָחַר** very freq. in the Targums for Heb. **סָבַב**. Syr. spec. to travel about as a mendicant. In the Arab. verbs **سحر** and **سخر** the notion of going about is very doubtful, and is not supported by the usus loquendi.

2. Spec. to travel around, to traverse countries as a merchant, in order to buy or sell; hence to trade, to traffic, **ἐμπορεύομαι**. Gen. 43, 34 **וְאֶת-הָאָרֶץ הַסְחָרִי** and ye may traverse the land sc. to buy grain, to traffic in it. Part **סָחַר** a trader, merchant, **ἔμπορος**, Gen. 23, 16. 37, 28. Ez. 27, 21. 36. **סָחַרֵי הַמֶּלֶךְ** the king's traders, who made journeys in order to purchase wares for him, 1 K. 10, 28. 2 Chr. 1, 16. Also of traders by sea Prov. 31, 14. Is. 23, 2. Ez. 38, 13. Fem. **סָחָרָה** a female trader, merchant. Ez. 27, 12. 16. 18. Metaph. to have commerce, intercourse. with any one, Is. 47, 15.—In Aramæan and Arabic the idea of traffick-

ing is expressed by the kindred verbs

סָחַר, סָחַר, סָחַר.

PILP. סָחַר to move about rapidly, e. g. of the heart, i. e. to palpitate strongly, Ps. 38, 11.

Deriv. מִסָּחָר and the five following.

סָחָר m. constr. סָחָר 1. a mart, emporium, Is. 23, 3.

2. What is gained from traffic, profit, wealth, Is. 45, 14.

סָחָר m. profit, gain, from merchandise Is. 23, 18. Hence of any gain, profit, Prov. 3, 14 כִּי נִיב סָחָרָה מִסָּחָר־בְּכֶסֶד for her (wisdom's) gain is better than that of silver, i. e. to gain her is better than to gain silver. 31, 18.

סָחָה f. (r. סָחַר) traffic, merchandise, for concr. merchants, Ez. 27, 15 סָחָרָה יְנִיחַ, i. q. סָחָרֵי יְנִיחַ v. 21, i. e. merchants at thy hand, ready at hand.

סָחָה f. a shield, so called from surrounding and protecting a person, Ps. 91, 4. Comp. Chald. סָחַר to surround; Syr. סָחַר tower, castle. R. סָחַר.

סָחָה f. in pause סָחָה a kind of costly stone used in tessellated pavements, Esth. 1, 6. It is either a species of black marble, comp. Syr. مَسْدَنْ أ lapis niger tinctorius (ס and ט being interchanged); or, better, marble marked with round spots like shields, spotted or shielded marble, comp. סָחָה. Hartmann (Hebräerin III. p. 363) supposes סָחָה to be tortoise-shell, consisting as it were of shields, comp. סָחָה; but this would hardly be interspersed in a pavement with various kinds of marble.

סָחָה see סָחָה.

סָחָה plur. i. q. שָׁחָה, pr. deviations from the right way, i. e. transgressions, Ps. 101, 3. R. שָׁחָה.

סָחָה m. (r. סָחָה) Ez. 22, 18 Keri (Che-thibh סָחָה), and plur. סָחָה, pr. what goes off from metal, recedanea, i. e. a) scoræ, dross, Prov. 25, 4 הָגֵר סָחָה מִבְּכֶסֶד separate the dross from the silver. 26, 23 סָחָה דְרוֹס־כֶּסֶד dross-silver i. e. not yet refined. b) base metal, originally mixed with the finer and separated from it by smelting, see בָּדִיל. Ez. 22, 18. Is. 1, 22, 25.

NOTE. For סָחָה we find in several Mss. and printed editions סָחָה Is. 1, 22, 25. Ez. 22, 18. 19; comp. Lehrs. p. 145. The former is preferable.

סָחָה m. Sivan, Esth. 8, 9, the third month of the Hebrew year, from the new moon of June to the new moon of July. The form admits a Heb. etymology, e. g. from a root סָחָה i. q. סָחָה, סָחָה; or from סָחָה i. q. זָיִר, זָיִר q. v. Better, with Benfey, to regard it as of Persian origin, like the other names of months; the name of the corresponding Persian month being Sefend-armez اسفند ارمد, Zend. gpendi armaiti, Pehl. Sapand-omad. Monaths. p. 13, 41 sq. 122 sq.

סָחָה (sweeping away, i. e. a warrior sweeping all before him, r. סָחָה) Sihon, pr. n. of a king of the Amorites at Heshbon Num. 21, 21. 23. Ps. 135, 11. al. Hence the city of Sihon i. e. Heshbon, Num. 21, 28. In Jer. 48, 45 מִבֵּית סָחָה is prob. for מִבֵּית סָחָה from the house (city) of Sihon; comp. Num. 21, 28.

\* סָחָה obsol. root, prob. to be miry, kindr. with סָחָה; whence Chald. סָחָה; Syr. סָחָה mire, i. q. Chald. סָחָה, Syr.

سِحْنٌ, Arab. طِينٌ.

סָחָה (mire) Sin, pr. n. 1. Pelusium, a city situated among marshes at the north-eastern extremity of Egypt. in a tract now entirely covered by the sea, Ez. 30, 15. 16. Comp. Strabo XVII. p. 802. In Arabic it is called طينة i. e. marsh; and also فرمة Faramah; which latter is from the Egyptian φερωω i. e. miry place, from φ art. masc. ep to be, and ωωω mire; see Champollion l'Egypte II. p. 82 sq. Sept. Σαίς, cod. Alex. Τωίς.

2. The desert of Sin, westward of Mount Sinai on the coast of the Sinus Heroöpolitanus or Gulf of Suez, Ez. 16, 1. 17, 1. Num. 33, 12. See Bibl. Res. in Palest. I. p. 106.

סָחָה pr. n. Sinai, Gr. Σινά, Σινῶ, a mountain or rather mountainous tract in the Arabian peninsula lying between the two gulfs of the Red Sea, and celebrated as the place where the Mosaic

law was given; Ex. 16, 1. Num. 33, 16. Deut. 33, 2. Judg. 5, 5. Ps. 68, 9. 18. Fully **הַר סִינַי** Ex. 19, 11 sq. 24, 16. 34, 4. 29. 32. Lev. 7, 38. 25, 1. 26, 46. 27, 34. al. [The proper Sinai is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly over a narrow plain *er-Rahah*; the southern rises into a higher summit, the modern *Jebel Mûsa*. In the S. W. beyond the deep valley is another ridge, on which is the summit St. Catharine. The place of the giving of the law was prob. the north end of the first ridge. The Arabic name for the whole mountain is now *Jebel et-Tûr*, **الطور** See a full description of Sinai with a Map in *Bibl. Res. in Palest. I.* p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq.—R.] The desert around the mountain was called **מִדְבַּר סִינַי**, Ex. 19, 1. 2. Lev. 7, 38. Num. 1, 1. 19, 9, 1. al.—The etymology is unknown.

**סִינִי** pr. n. *the Sinite*, a people prob. near Mount Lebanon Gen. 10, 17. 1 Chr. 1, 15. Strabo mentions here a city *Simna*, XVI. 2. 18. p. 756 Casaub. Jerome also, *Quæst. Heb. in Gen. ad h. l.* speaks of a place *Sini* not far from Arca.

**סִינִים**, whence **אֶרֶץ סִינִים** *land of the Sinim* Is. 49, 12, where the context implies a remote country situated in the eastern or southern extremity of the earth; prob. the *Sinenses*, *Chinese*, whose country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name **صين**, **سینا**, *Sin, Tsini*; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis as it were of all Asia. This name appears to have been given to the Chinese by the other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it; either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, e. g. *Tchung-kue* 'central empire,' etc. But when this name was thus given them by other nations, and whence it was derived, is matter of question. Not improbably the opinion of those writers is correct, who

suppose the name **סִינִים**, *Sinenses*, to come from the fourth dynasty, called *Tshin*, which held the throne from 249 to 206 B. C. see Du Halde *Descr. de la Chine T. I.* § 1, and p. 306. Abel *Rémusat Nouveaux Mélanges Asiatiques II.* p. 334 sq. To say nothing of the people called *Tshinas* and spoken of in the laws of Menu, the name of this dynasty may have become widely known among foreign nations long before it acquired the sovereign power over all China. See more in *Thesaur.* p. 949, 950.—Others, who reject this application of the name to the Chinese, understand *the inhabitants of Pelusium* (comp. **סִיֵן**), and by synecd. *the Egyptians*; so Bochart *Phaleg* 4. 27; or *the inhabitants of Syene*, comp. **סִינֵה**. Sept. *γῆ Ἰσηοῦν*.

**סִיס** *a swallow*, Jer. 8, 7 Keri for **סוס** no. 2. q. v.

**סִיסְרָא** (battle-array, comp. Syriac **سِسْرَا**; perh. for **סרסרהא**, from r. **סיר** i. q. **سار** to spring upon, to make an onset) *Sisera*, pr. n. m. a) A military commander under Jabin king of the Canaanites, Judg. 4, 2 sq. Ps. 83, 10. b) Ezra 2, 53. Neh. 7, 55.

**סִיעָא** (congregation, as in Syr. and Chald. r. **סויט**) *Sia*, pr. n. m. Neh. 7, 47; for which **סִיטָהָא** *Siaha* Ezra 2, 44, which latter seems to be a corruption made up from the two forms *סיעא* and *סיעה*. Comp. **נְפִיטָסִים**.

**סִיפְנִיָה** Dan. 3, 10 Cheth. for **סִיפְנִיָה** q. v.

\* **סִיר** mid. Yod, *to boil up, to effervesce*, comp. Arab. **سار** to spring up, to effervesce as wine; to rage, as anger, a fever; Heb. **שָׂאָר** and **שָׂאָר** to ferment, **גָּיַר** to boil up, to ferment.—Hence

**סִיר** m. Jer. 1, 13; fem. Ez. 24, 6.

1. *a pot*, pr. for boiling, and then genr. 2 K. 4, 38 sq. Job 41, 32. Ez. 11, 3. 7. 24, 3. 6. al. **סִיר הַבְּשָׂר** Ex. 16, 3. Jer. 1, 13 **סִיר נְפִיָה** see in r. **נְפִיָה** no. 2. Ps. 60, 10 **סִיר רְחֻצֵי מוֹאָב** *Moab shall be my pot (basin) of washing*, i. e. my wash-pot, wash-basin, in contempt for 'I will use her as the meanest vessel.' Plur. **סִירוֹת** *pots* Ex. 38, 3. 1 K. 7, 45. 2 K. 25, 14. al.

2. Plur. סיריים and סירות Ps. 58. 10. m. 4, 2. a) *thorns, briars*, so called on the idea of springing up, effervescing, in allusion to the luxuriant and abundant growth of wild plants; comp. רצר and art. רצר no. 2. Is. 34, 13. [os. 2, 8. So in the paronomasia Ecc. 6: בקול הפירות החתה הפסיר as the cracking of thorns under a pot. Poet. a thicket of thorns or briars is an emblem of wickedness; Nah. 1, 10 סבכים ערסיריים interoven like to thorns, see in r. סבא, also ער. 2. c; comp. Mic. 7, 4. Ez. 2, 6. Difficult is Ps. 58, 10 בנרם רבינו סירתיכם before men marked your thorns, lo a worn-bush! i. e. swiftly and unexpectedly the wicked grew up; but, whether wick or burning, God will storm it away, e. God will destroy them with the same swiftness. Others here take סירות s pots, i. e. before your pots can feel the worn-bush (fire of thorns Ecc. 7, 6) God will sweep it away; the figure being taken from travellers in the desert, who build a fire which the wind sweeps away. ) hooks for fishing, from their resemblance to thorns, Am. 4, 2; comp. חוה.

NOTE. In former editions I have referred סיריים thorns to the root סור, as denoting pr. *recedanea*, degenerated or wild parts of a shrub, comp. סירי הגבן. er. 2, 21. But it is better to refer both significations of סיר to the same origin.

סיה see r. סיה.

סך m. (r. סבך) a multitude of people, Ps. 42, 5. So all the versions and ntp. and so the context requires, although in assigning the etymology there is a great diversity. There can be little doubt that it is pr. a thicket of trees, a hick wood, here poet. for a dense crowd of men, from r. סבך; comp. סך no. 2. Comp. also רצר of a hostile troop, Is. 10, 18. 19. 34.

סכו m. (r. סבך) c. suff. סכו, once Ps. 76, 3 in some editions.

1. a booth, hut, Ps. 27, 5. Poet. for a tabernacle, dwelling, Ps. 76, 3.

2. a covert of trees, as the lair of wild beasts, Ps. 10, 9. Jer. 25, 38.

\* סכה obsol. root, i. q. שכה to look. Hence pr. n. רסכה.

סכה f. (r. סבך) constr. סכה, plur. סכות.

1. a booth, hut, made of green boughs and branches interwoven, as a shelter from the sun Gen. 33, 17. Jon. 4, 5. Is. 4, 6; or for a watchman in a garden or vineyard, Is. 1, 8. Job 27, 18; or for the Jewish festival of booths Lev. 23, 34. 42. Nah. 8, 15-17; whence the festival itself is called סכות the festival of the booths, feast of the tabernacles, Lev. 23, 34. Deut. 16, 13. al. Once by way of contempt of a small ruined house, Engl. hut, Am. 9, 11. Elsewhere also of tents for soldiers, 2 Sam. 11, 11. 1 K. 20, 12. 16. Poet. of the dwelling of God Ps. 18, 12. Job 36. 29.—2 K. 17, 30 סכות בנות the booths of the daughters, usually taken for booths in which the maidens prostituted themselves in the Babylonian manner; see Hdot. 1. 199, and art. קדשה. Perhaps it should read סכות במות the booths in high places, consecrated to idols; see in במה no. 3.

2. a covert, as the lair of the lion, Job 38, 40.

סכות (booths) Succoth, pr. n. 1. A town in the tribe of Gad, Josh. 13, 27; on the east of the Jordan Judg. 8, 5. 1 K. 7, 46. For its origin see Gen. 33, 17. עמק סכות Ps. 60, 8. 108, 8, the valley of Succoth, in which the town stood, perh. part of the valley of the Jordan, el-Ghór.

2. The first station of the Israelites in the desert, on the Egyptian side of the Red Sea, Ex. 12, 37. 13, 20. Num. 33, 5.

3. Succoth-benoth, see in סבך no. 1.

סכה f. (r. סבך) i. q. סכה, a tent, tabernacle, which the idolatrous Israelites constructed in the desert in honour of an idol, like the tabernacle of the covenant in honour of Jehovah, Am. 5, 26; see on this passage in art. ביינן. Comp. the ἱερού ἡιουαα of the Carthaginians Diod. Sic. 20. 65.

סביים (dwelling in booths) Sukkiim, pr. n. of an African people mentioned along with the Libyans and Ethiopians, 2 Chr. 12, 3. Sept. Vulg. Troglodytes, who dwelt along the coast of Ethiopia and also in Arabia.

\* סָכַךְ, once שָׁכַךְ Ex. 33, 22; fut. יִסְכַּךְ.

1. to interweave, to weave, to interlace, espec. boughs and branches as a screen or to form a booth or hut, סָכַךְ; hence to hedge, to fence, see Hiph. Kindred roots are שָׂכַךְ, שׂוּכָה II, נָסַךְ II. In Kal poet. Ps. 139, 13 תִּסְכַּכְנִי בְּבִטְוֹן אִמִּי thou hast woven me in my mother's womb, comp. Job 10, 11.—Since booths as well as hedges were built for the protection and security of men, and also of gardens and vineyards, hence סָכַךְ is

2. to cover, i. e. a) to shelter, to protect, to cover by way of protection, pr. as boughs and trees, with two acc. Job 40, 22 [17] יִסְכַּכְהוּ צִלְלֵימוֹ the lotus-trees cover him with their shade. With לְ Ps. 140, 8. b) Genr. to cover, with acc. of covering and עַל, to cover over, Ex. 40, 3, 33, 22; acc. impl. 1 K. 8, 7 וַיִּסְכְּבוּ וְהַכְרֻבִים עַל-הָאָרוֹן and the cherubim covered the ark, lit. they covered over the ark. Ex. 25, 20, 37, 20. 1 Chr. 28, 18. Absol. Ez. 28, 14, 16. Intrans. to cover oneself, to hide, Lam. 3, 44 סָכַכְתִּי בְּעֵינַי v. 43.—PART. סָכַךְ pr. covering; hence a shed, mantlet, vinea, used in besieging cities, Nah. 2, 6.

HIPH. הִסְכַּךְ, fut. conv. יִסְכַּכְהוּ, i. q. Kal.

1. to hedge in, to fence around, Job 38, 8; c. בָּעֵד 3, 23.

2. to cover, c. עַל Ex. 40, 21. Also to protect, c. עַל Ps. 5, 12, לְ Ps. 91, 4. הִסְכַּךְ 1 Sam. 24, 4 and Judg. 3, 24, to cover the feet, an euphemism for to ease oneself, to satisfy a call of nature; so correctly Josephus Ant. 6. 13, 4, the Talmudists Buxt. Lex. Talmud. 1472, and so Sept. παρασκευασαυσαι i. q. αποσκευασαυσαι, ανυσκευασαυσαι. At least, in accordance with Kimchi's opinion, it is to void urine, which among Asiatic nations the men also do in a sitting posture, covering themselves with the folds of their wide garments.—Others: to lie down for sleep; so Syr. 1 Sam. I. c. and also Josephus (inconsistently) Ant. 5. 4. 2; but in that case no such circumlocution was necessary. See Muntinghe in Diss. Lugdd. p. 1160. J. D. Michaelis Supplem. p. 1743.

PIEL. הִסְכַּךְ to inflame, to incite, to arouse; Is. 9, 10 וְאֶת-אֲרֻבְיָיו יִסְכַּכְהוּ and

his (Ephraim's) enemies God will arouse. 19, 2 סִכְסַכְתִּי מִצְרַיִם בְּמִצְרַיִם I will arouse the Egyptians against the Egyptians. So Sept. Targ. Syr. Vulg. and this is well illustrated from the Talmudic usage by Abulwalid; see Thesaur. p. 951.—Others with Schultens, to cover with arms, to arm; comparing Arab. سَكَّ id.

Deriv. סָכַךְ, סָכַךְ (שָׁכַךְ), סָכַכְתִּי, סָכַכְתִּי, סָכַכְתִּי, סָכַכְתִּי, סָכַכְתִּי, סָכַכְתִּי, pr. n. סָכַכְתִּי.

סָכַךְ, see r. סָכַךְ no. 2, Part.

סָכַכְתִּי (enclosure) Secacah, pr. n. of a town in the desert of Judah, Josh. 15, 61.

\* סָכַל in Kal not used, to be foolish; well to be distinguished from the verb שָׁכַל to look at, which has nearly the same sound. Corresponding are סָכַל no. 2. b. Syr. Aph. اَسْفَلَ to act foolishly, impiously, Chald. אֲסַכַּל id.

PIEL to make foolish, i. e. vain, fruitless, to frustrate, e. g. counsel 2 Sam. 15, 31. Is. 44, 25. Comp. הוֹדִיל.

HIPH. to act foolishly, with עָשׂוּ Gen. 31, 28; simpl. 1 Sam. 26, 21.—Aram. Aph. id.

NIPH. 1. to act foolishly, pr. to show oneself foolish, 1 Sam. 13, 13. 2 Chr. 16, 9.

2. to do wickedly, 2 Sam. 24, 10. 1 Chr. 21, 8. Comp. נָכַל, כָּסִיל, etc.

Deriv. the three following.

סָכַל m. foolish Jer. 4, 22. 5, 21. Ecc. 2, 19. 7, 17.—Syr. سَحْلٌ id.

סָכַל m. folly, concr. fools Ecc. 10, 6.

סָכַל f. (r. סָכַל) folly, found only in Ecclesiastes, c. 2, 3. 12. 13. 7, 25. 10, 1. 13. Once שָׁכַל id. Ecc. 1, 17.—Syr. id.

\* סָכַן fut. יִסְכַּן 1. Pr. i. q. יִשְׁכַּן

سَكَنَ, to dwell, c. acc. pers. with whom.

2. to be familiar with any one, to associate with, from the idea of dwelling together in the same tent or house. Hence Part. סָכַן an associate, companion, friend, e. g. of a king Is. 22, 15. Fem. סָכַנָה a female friend, attendant, 1 K. 1, 2. 4. Comp. Hiph.—Hence

3. With לְ and עַל of pers. to do kindness to any one, to benefit, Job 22, 2. 35,

3; absol. 15, 3. Intrans. *to profit*, Job 34, 9.

4. i. q. Arab. **سَكَنَ** Conj. I, IV, V, *to be poor, needy*, see Pual and **מְסַכֵּן**, **מְסַכְנָה**. Many have despaired of finding an accordance between this signification and the others; but it probably comes from the notion of *being seated*, which is kindred with that of *dwelling*. The idea of being seated is closely connected with that of *sitting down*, of *sinking* from languor and debility; comp. **قَعَد** to sit, Conj. IV pass. to be compelled to sit, to be lame; **قَعْدٌ** weakness in the camel's foot; **قُعْدِي** a weak, feeble man; also *sedēre* and *sidēre*.

Arab. **سَكَنَ** and Heb. **סָכַן** therefore are pr. *to be sunk* in one's affairs, to be ruined, comp. **מִדָּךְ**, **מִדָּךְ**.

NIPII. i. q. Chald. Ithpa. *to be endangered*. Ecc. 10, 9 *whoso cleaveth wood is endangered thereby*. This signification is foreign from the other meanings of the verb; but it may be perhaps a denominative from **שָׁכַן** knife, axe, q. v. and hence *to cut oneself, to be wounded*, as Vulg. *vulnerabitur*.

PIAL part. **מְסַכֵּן** *impoverished*, see Kal no. 4. Is. 40, 20 **הַמְּסַכֵּן הַרְוִמָה** *he that is impoverished by an oblation*, i. e. who has little to offer.

HIPII. **הִסְכִּין** 1. *to acquaint oneself with any one*, c. **עַם** Job 22, 21. Also with any thing, and hence *to know*, c. acc. Ps. 139, 3 **כָּל־דְּרָכַי הִסְכַּנְתָּהּ** *all my ways thou knowest*, art acquainted with.

2. *to be accustomed, to be wont*, c. inf. et **לְ** Num. 22, 30.

Deriv. **מְסַכְנָה**, **מְסַכֵּן**.

\* I. **סָכַר** in Kal not used, i. q. *to shut up, to close*.—Chald. id. Syr. Arab. **سَكَّرَ**, id.

NIPII. *to be shut up, stopped*, Gen. 8, 2. Ps. 63, 12.

PIEL i. q. **סָכַר** and **הִסְכִּין**, *to deliver up or over*, c. **בְּיַד** Is. 19, 4.

II. **סָכַר** i. q. **שָׂכַר** q. v. *to hire*, Ezra 4, 5.

\* **סָכַת** in Kal not used, *to be silent*, kindred with **שָׁקַט** to rest. Arab. **سَكَتَ** Conj. I, IV, id. Samar. to attend.

HIPII. *to keep silence*, once Deut. 27, 9. Sept. **σιώπα**, Vulg. *attende*.

**סָל** m. (r. **סָלַל**) pr. *a slender rod*, e. g. of willow, osier, from which baskets were woven; hence *a wicker-basket, bread-basket*, Gen. 40, 17. Ex. 29, 3. 23. Num. 6, 15. al. Plur. **סָלִים** Gen. 40, 16. 18. Comp. **κάνεον, κανίαις, κάναστρον, canistrum**, pr. a basket woven from reeds, from **κάνη** canna, a reed. Chald. **סָלָא**, **סָלְהָא**, Syr. **سَلُّ**, Arab. **سَلَّلَ** id. **سَلَّالٌ** a basket-maker.

**סָלָא** (twig, basket) *Silla*, pr. n. of a town near Jerusalem, 2 K. 12, 21.

\* **סָלָא** pr. i. q. **סָלַל** no. 1, *to lift up*; spec. *to suspend* a balance, comp. **שָׁשׁ** Job 6, 2, and hence *to weigh*; comp. Lat. *pendeo* and *pendo*. Once in

Pual pass. *to be weighed*; Lam. 4, 2 **פָּזוּ הַמְּסַלָּאִים** *who are weighed with fine gold*, i. e. are comparable to pure gold.

Deriv. pr. n. **סָלִיא**, **סָלִיָא**, **סָלִי**.

\* **סָלַר** **ἀπαξ λεγόμεν** in PIEL **סָלַר** *to spring up, to leap up, to exult*, Arab.

**صَلَد** 'the horse so leaps that the stones give forth sparks.' Job 6, 10 *this is still my comfort*, **לֹא יִאֲסָרְהָ בְּהִיָּלָהּ לֹא**

**וְיִחַמְלֵהּ** *and I exult even under pain which doth not spare, that I have not denied the words of the Holy One*. Sept. for **יִאֲסָרְהָ** has **ἠλλόμεν**, Targ. **וְיִאֲבִיעַ** I exult.

So Schultens Comm. in loc.—Others, as Saadias, Abulwalid, Kimchi, compare the Chald. **סָלַר** *to burn, to roast*, and then make the second clause concessive or parenthetical: *and though I burn* (am

tormented, comp. **הִלַּךְ**) *with pain which doth not spare*; other explanations see in Thesaur. p. 955. But the tradition of the Sept. and Targ. as the oldest, may well be received as having most authority.—Hence

**סָלַר** (exultation) *Seled*, pr. n. m. 1 Chr. 2, 30.

\* I. **סָלָה** i. q. **סָלַל** and **סָלַל**, pr. *to lift up, to raise*. Hence

1. *to suspend* a balance, *to weigh*, see Pual. Comp. in **סָלָא**.

2. *to make light of, to contemn*, like Lat. *elevare*, Ps. 119, 118. Comp. Engl. *light* and *weighty* as applied to things

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trifling or important.—Chald. and Syr. id.

PIEL i. q. Kal no. 2. Lam. 1, 15.

PUAL pass. of Kal no. 1. Job 28, 16 wisdom לא הִסְלָה בְּהֶם אֹפִיר cannot be weighed with gold of Ophir, cannot be purchased with gold.

\* II. סָלָה perhaps i. q. שָׁלָה (ס and ש being interchanged), to rest, to be quiet; Syr. ܣܠܐ to cease, to rest, Chald. id.

סָלָה always in pause, a musical word, found 73 times in the Psalms; elsewhere only in Hab. 3, 3. 9. 13. It is pr. imper. סָלָה from r. סָלָה II, with ה־ parag. סָלָה, in pause סָלָה, q. d. rest, pause! Its use seems to have been, in chanting the words of the Psalm, to direct the singer to rest, to pause a little, while the instruments played an interlude or symphony. It is a sign of pause. This use and interpretation is supported: a) By the authority of the Sept. which everywhere renders סָלָה by διψαλμα, q. d. interlude, symphony, sc. by instrumental music. b) By the position which סָלָה occupies in the Psalm. It stands usually in the middle of a Psalm, at the close of a certain section or strophe. Thus in some Psalms it occurs only once, Ps. 7, 6. 20. 4. 21, 3; in others twice, Ps. 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 is even four times repeated, 89, 5. 38. 46. 49; frequently also it stands at the end of a Psalm, Ps. 3. 9. 24. Thus it serves to divide a Psalm into several strophes. Very rarely it is found in the middle of a verse, Ps. 55, 20. 57, 4. Hab. 3, 3. 9. c) From Ps. 19, 17, where for the simple סָלָה we find the fuller הִזְרִיזֵנוּ סָלָה, which by apposition may be rendered: instrumental music, pause, i. e. let the instruments strike up a symphony, and the singer pause.—In a similar sense some derive סָלָה from r. סָלָה I, to lift up, and understand by it a raising of the voice sc. in response to the instruments, comp. נָשָׂא no. 1. e, and Job 21, 12. Others, deriving it from the same root, render it: suspend the voice, i. e. rest, pause, as above. But the former etymology is preferable.

Many have supposed, but without good reason, that סָלָה is an abbrevia-

tion, composed of the initial letters of three words. Such abbreviations are indeed common among the Arabians and later Jews, (as רַשִׁי Rashi for רַבִּי Rabbi Solomon Jarchi,) but it cannot be shown that they were known to the ancient Hebrews. This supposed abbreviation has been explained in various ways, e. g. חָשֶׁר סָב לְמַעַל הַשָּׁר redi sursum cantor, i. q. דַּא כּוּפּוּ, or לְשִׁנוֹת סִימָן לְשִׁנוֹת הַקּוּל the sign for a change of voice or key; but all these fall away of course with the hypothesis itself. For more on this topic see Michaelis Supplem. p. 1760. Rosenmüller Comment. in Ps. T. I. p. LXVII. ed. 2. Noldii Concord. Particul. Heb. p. 940. ed. Tymp. Eichhorn Bibl. der bibl. Litteratur V p. 542 sq. Forkel's Gesch. der Musik, I. p. 144. See Thesaur. p. 955 sq.

סָלָה (weighed, r. סָלָה) Sallu, pr. n. m. Neh. 12, 7; for which v. 20 סָלָה Sallai.

סָלָה (id.) Sallu, pr. n. m. 1 Chr. 9, 7; for which Neh. 11, 7 סָלָה.

סָלָה (id.) Salu, pr. n. m. Num. 25, 14.

סָלָה Ez. 2, 6, and סָלָה Ez. 28, 24, a thorn, prickle, pr. such as are found on the shoots and twigs of the palm-tree; from סָל twig and יָז, see in r. סָלָה no. 2. Metaph. of wicked men Ez. 2, 6. Sept. σκόλοψ.—Chald. סָלָה, Arab. سلال thorns of the palm-tree.

\* סָלָה fut. יִסְלֶה, once אֶסְלֶה Jer. 8, 7 Cheth. to forgive, to pardon. Chald. and Zab. id. Eth. by transpos. ἄσπασα to be clement, propitious, to pardon, comp. Arab. سهل facilem se præbuit. Samar. to expiate. The primary idea seems to be that of lifting up, taking away, as in סָלָה, סָלָה.—So of God, with dat. either of sin Ex. 34, 9. Num. 14, 19. 1 K. 8, 34. 36. Ps. 25, 11. Jer. 33, 8; or of pers. Num. 30, 6. 9. 13. Deut. 29, 19. 1 K. 8, 50. 2 Chr. 6, 39; absol. Num. 14, 20. 2 K. 24, 4. Am. 7, 2. Lam. 3, 42. Sept. ἰλύσκομαι, ἀφιήμι, etc.

NIPIH. to be forgiven, pardoned, e. g. sin, c. dat. pers. Lev. 4, 20. 26. 35. 5, 13. 16. 18. Num. 15. 25. 26. 28, al.

Deriv. סָלָה, סָלָה.

סָלָה m. forgiving Ps. 86, 5.





2. *Sela*, i. e. *Petra*, pr. n. of the ancient capital city of the Idumeans, situated between the Dead Sea and the Elanitic Gulf in a valley shut in by lofty rocks. Written with the article הַסֵּלַע Judg. 1, 36. 2 K. 14, 7. Poet. without the art. Is. 16, 1; perh. Is. 42, 11. Gr. *Πέτρα*, later *αἱ Πέτραι*; in the middle ages *Vallis Mosis*, whence the modern name *وادي موسى Wady Musa*. The city was subdued by the Romans under Trajan, and restored by Adrian. Its remains still exist, consisting of splendid sepulchres and temples excavated in the rock, an amphitheatre, etc. They were first visited by Burckhardt in 1812. See Burckh. Trav. in Syr. p. 421. Irby and Mangles' Travels, p. 415 sq. Laborde Voyage de l'Arabie Pétrée, fol. Bibl. Res. in Palest. II. p. 514 sq. 573 sq.

\* סֵלַעִים obsol. quadril. root, to *swallow down*, to *consume*, as in Chald. Hence

סֵלַעִים m. a species of *locust*, winged and esculent, Lev. 11, 22. Sept. *ἀτινάκης*, Vulg. *attacus*.

\* סָלַח in Kal not used. Some modern intpp. assume for it the primary idea of *slipping*, *sliding*, comparing Arab. سلف to oint, to smear; also to slip away, to pass away, Germ. *schlüpfen*, Engl. to *slip*, and kindr. חָלַק i. q. Gr. *ἀλείω*; whence in Piel to *make slippery* a way (Prov. 19, 3), and then to *cause to fall*, e. g. a cause, *σφάλειν δίκην* (Ex. 23, 8); so A. Schultens ad Prov. p. 203. Fäsi in Jahn's Neue philol. Jahrb. IV. p. 168. But this is not confirmed by any exegetical tradition, either of the ancient versions or of the Rabbins. All these give the idea to *pervert*, to *wrest*, and then to *subvert*, to *overthrow*, i. q. עָוָה הִפְסֵה, either directly or indirectly; Gr. *σκολιῶ*, Vulg. *subvertere*. So too the Chald. though not freq. as אֶסְחַלְחַל to be *distorted*, *wry*, as the mouth, Targ. Esth. 6, 10; סָלַח *perverse* of lip, Targ. Prov. 10, 10. It is safer therefore to rest in this view.

PIEL סָלַח, fut. יִסְחַלְחַל, part. מִסְחַלְחָל.

1. to *pervert*, to *wrest*, e. g. a) The words of any one (comp. הִפְסֵה Jer. 23,

36); Ex. 23, 8 for a gift (bribe) *blindeth those that see, and perverteth the words of the righteous*; Vulg. *subvertit*, Sept. *λυμαίνεται*. Deut. 16, 19. Prov. 22, 12. b) The way or conduct of any one, i. q. to *make perverse*, Prov. 19, 3; comp. Lev. 3, 9.

2. to *subvert*, to *overthrow*, to *destroy* persons (comp. הִפְסֵה Prov. 13, 7); Job 12, 19 וַיִּהְיֶינָם וַיִּסְחַלְחַל and *overthroweth the mighty*; Sept. *κατέστρεψε*. Prov. 21, 12, 13, 6 *righteousness keepeth the upright in the way, but wickedness overthroweth sin* i. e. *concr. sinners*. Hence

סָלַח m. *perverseness*, Prov. 11, 3, 15, 4.

\* סָלַק or סָלַק Chald. to *go up*, to *ascend*, Dan. 7, 3. 8. 20. Plur. סָלְקוּ Dan. 2, 29. Ezra 4, 12. Fut. יִסְלַק see in r. יִסְלַק —In Targg. often for Heb. עָלָה. Syr. Sam. id.

\* סָלַח obsol. root, Arab. سلت to *rub off*, to *strip off* husks, etc. whence سلت pearl-barley, grits. Talm. סָלַח to cut chips of wood, סָלְחִין chips; Chald. סוּלְחָא, סוּלְחָא, fine meal, flour.—Hence

סָלַח f. (but with m. Ex. 29, 40,) c. suff. סָלְחָה Lev. 2, 2; *fine meal, flour*, the finest and purest, Sept. *σμιδαλις*, Lev. 2, 1 sq. 5, 11. 6, 13. Num. 8, 8. 1 K. 5, 2. 1 Chr. 9, 29. Ez. 16, 13. 19. al. סָלַח wheaten flour Ex. 29, 2. By apposit. סָלַח קֶמַח Gen. 18, 6. Chald. id. see in r. סָלַח

סָמַר see סָמַרִים

סָמַרִיבֵּר נְבוּ *Samgar-Nebu*, pr. n. of a Babylonian military commander, Jer. 39, 3. Perh. 'sword of Nebo,' i. e. of Mercury; from Pers. شمشیر sword, and נְבוּ q. v.

\* סָמַרֵּר m. quadrilit. *vine-blossom*, οἰνώθη. Cant. 7, 13 פָּתַח הַצִּפּוֹן פָּתַח אִם פָּרְחָה הַסָּמַרֵּר whether the vine puts forth, and its blossom opens. 2, 13 הַגִּפְנִים סָמַרֵּר the vines are in blossom. v. 15 סָמַרֵּרֵינוּ our vineyards are in blossom (comp. Ex. 9, 31 הַפְּשִׁתָּה גְּבַעַל). Symm. οἰνώθη. Sept. *κρηπίζω, κρηπισμός*.—Chald. id. in Targ. for Heb. נָפְחָה Is. 18, 5. Syr. id. see Is. 17, 11 Pesh. Zab.

also of other blossoms, as of hemp, see Norberg Lexid. p. 159.—Some of the Rabbins understand by this word not the blossom but the *young grapes* just out of the blossom, see Surenhusii Mishna T. I. p. 309; so the Vulgate Cant. 7, 13, and also Kimchi, but the former sense is to be preferred on account of Cant. 3, 13 and 7, 13.—This quadril. is formed apparently from סם *aroma, fragrance*, and הדר *to burst forth* as a blossom. See more in Thesaur. p. 959, 360.

\* סָמַךְ fut. יִסְמַךְ 1. *to place or lay upon any thing, to impose*, so as to rest or be supported upon any thing. Chald. סָמַךְ id. *to lean upon, be supported*; Ithp. סָמַךְ *to trust in*. Syr. id. also of reclining at table. Ethiop. ሰጠ to recline upon, to lean upon. Kindr. is סָמַךְ.—Spec. סָמַךְ *to lay the hand upon any thing*, pr. so as to lean upon it, Ex. 29, 10. 15. 19. Lev. 1, 4. 3. 2. 8. 14. So too Lev. 24, 14. Num. 27, 18. Deut. 34, 9. But Am. 5, 19 *וְסָמַךְ יָדוֹ עַל-הַקִּיר וְרָדוּ* and leans his hand upon the wall.—Intrans. *to lean or rest upon any thing*. Ps. 88, 8 סָמַךְ הַמָּהָה עָלַי *thy wrath lieth heavy upon me*.

2. *to uphold, to sustain, to support*, pr. to let lean upon c. acc. Ps. 37, 17. 24. 54. 6. Ex. 30, 6 סָמַכְרֵם מִצְרַיִם *they that upheld Egypt*, the allies of Egypt. Is. 59, 16. 63, 5; c. לְ Ps. 145, 14. Part. pass. סָמַךְ *upheld, propped*, i. e. *firm, unmoved*, Ps. 112, 8. Is. 26, 3. With two acc. *to sustain one with any thing*, i. e. *to bestow upon him, to give bountifully*; Gen. 27, 37 *וְהָיָה חֵן וְחַיִּים סָמַכְתִּיו* *corn and new wine have I bestowed upon him*. Ps. 51, 14.

3. *to draw near, to approach*, c. אֶל Ez. 24, 2. Syr. id.—This signification connects itself with that of *leaning upon*, being contiguous, etc. comp. Rabb. סָמַךְ *to hang together, be connected, near*, סָמַךְ *near*.

NIPH. *to be supported, upheld*, c. עַל Judg. 16, 29; *to stay oneself, to rest upon*, Is. 36, 6. 2 K. 18, 21. Metaph. 2 Chr. 32, 8. Ps. 71, 6. Is. 48, 2.

PIEL. *to stay*, i. e. *to refresh*, c. אֶ Cant. 2, 5.

Deriv. שָׁמַרְהוּ, pr. n. וְסָמַךְהוּ and

סָמַכְהוּ (Jehovah sustains him) *Se-machiah*, pr. n. m. 1 Chr. 26, 7.

\* סָמַל obsol. root, of which the signif. is not known. In Heb. we may compare r. מָשַׁל II *to make like, to be like*; also צָלַם *image*; and in the Indo-European tongues perh. Lat. *simile*, Gr. ὁμῶλος.—Hence

סָמַל and סָמַל m. in pause סָמַל, *a likeness, image*, Ez. 8, 3. 5. Deut. 4, 16. 2 Chr. 33, 7 *פָּסַל הַסָּמַל* *a statue of likeness*, i. e. *a sculptured likeness, carved image*. v. 15.

\* סָמַם obsol. root, Arab. شَمَّ *to smell*; שָׁמֹם any thing fragrant.—Hence

סָמַם m. plur. *aromatics, spices*, Ex. 30, 34. הַתְּרֵה סָמִים *fragrant incense* Ex. 30, 7. 40, 27. Lev. 4, 7. 16, 12. Num. 4, 16. al. Syr. سَمًا *aroma, φάσμακον*.

\* סָמַן in Kal not used, (comp. kindr. וָמַן,) *to mark off, to designate*. Talmud. סָמַן, whence סָמַן *mark, sign*. It is sometimes improperly compared with the Gr. σμῆναι, in which σ does not belong to the root.

NIPH. part. נִסְמָן *marked off, designated*, e. g. a place. Is. 28, 25 *וְנִסְמָן וְשָׂעֵרָה* *and (sows) the barley in the appointed place* i. e. *in the field marked off*. So Targ. Saad. Kimchi, and this interpretation is to be preferred.—Others, *fat barley*, from the root סָמַן i. q. לֵבָן *to be fat*; but this is repugnant both to the laws of syntax and to the context; see Comm. on Is. in loc. The signification *millet* in Sept. Theod. Aqu. Vulg. is merely conjectural.

\* סָמַר *to stand erect, to bristle*, φρίσσω. a) Pr. of hair, see Piel and סָמַר; hence of a person in terror, *to shudder*, Ps. 119, 120 *בְּטָרֵי סָמַר*, Symm. ὀφθαρμιχαῖ. b) Of bristling points; whence מִסָּמַר any thing pointed, a nail, and סָמַר, Chald. סָמַר. *to fasten with nails*. PIEL id. *to stand erect*, e. g. the hair Job 4, 15.—Hence

סָמַר m. *bristling*, ὀφθαρμιχί, Jer. 51, 27, an epithet of the insect גִּלְגָּל.

\* סָנַא obsol. root, perh. i. q. סָנַה *to be*

*thorny, bristling*; kindr. are שָׁנָא, Syr. **سَنَا**, to hate.—Hence סְנִינָא and

סְנִינָא (thorny) *Senaah*, pr. n. of a town of Judah Ezra 2, 35. Neh. 7, 38. With the art. Neh. 3, 3.

סְנַבְלַט pr. n. *Sanballat*, the satrap of the king of Persia in Samaria, Neh. 2, 10. 4, 1. 6, 1. 2. 12. 14. 13, 28. He was a Horonite, from Horonaim, a town of Moab. The name appears to be of Persian origin. Bohlen compares **سنابلات** 'lauded by the army,' and Sanscr. *senā-balat* 'giving strength to the army.'

\* סְנָה obsol. root, prob. to be *thorny, bristling*; kindr. with סָנָא, and perh. with שָׁנָן to be pointed.—Hence

סְנָה m. 1. a *thorn-bush, bramble*, Ex. 3. 2 sq. Deut. 33, 16.—Syr. **سَنَا** id.

Arab. **سَنَا** and **سَنَا** *senna, folia sennæ*. Chald. and Talmud. סְנִינָא id.

2. *Seneh*. pr. n. of a pointed rock ('Thorn-rock) opposite Michmash; in pause סְנָה (as שָׁכָם in pause שְׁכָם) 1 Sam. 14, 4. See *Bibl. Res. in Palest.* II. p. 116.

סְנִינָה, perh. *palm-branch*, i. q. סְנִינָה; see in קְרִיַת-סְנִינָה, art. קְרִיַת lett. e. R. סְנִינָה.

סְנִינָא, c. art. הַסְנִינָא (the bristling, r. סְנָא) *Senuah*, pr. n. Neh. 11, 9, prob. fem.

\* סְנַרְר Chald. quadril. to *blind*; derived according to C. B. Michaelis from the trilit. נָר to shine, with ס prefixed, see *Lehrg.* p. 862; or according to Simonis compounded from סָנָא to glitter and נָר to blind.—Hence

סְנַרְרִים m. plur. *blindness* Gen. 19, 11. 2 K. 6, 18.

סְנַחְרִיב pr. n. *Sanherib, Sennacherib*. Sept. **Σενναχρηβ, Σενναχρηβ, Hdot. Σαναχάριβος**, king of Assyria from 714 to 696 B. C. when he was slain in the temple of Nisroch by his two sons, 2 K. 18, 13. 19, 16. 36. Is. 36, 1. 37, 21. 37. See further concerning him *Hdot.* 2. 141. *Berosi Fragmentum ap. Euseb. Chron. Armen. ed. Aucher. T. I. p. 42, 43.*—Bohlen derives this name from Sanscr. *senāgrīb* 'conqueror of armies,' to which corresponds mod. Pers. **سنی کریب**.

\* סָנַן obsol. root, in Chald. and Syr. to *sweep* with a broom made of *branches*; but this is secondary, see in סָלַל no. 2.—Hence סְנָה and the two following.

סְנִינָה (palm-branch) *Sansannah*, pr. n. of a town in the south of Judah Josh. 15, 31.

סְנִינִים m. plur. i. q. וְזִלְזִים, הַלְהִלִּים, *palm-branches*, i. e. the pendulous twigs and boughs, Cant. 7, 9. See more in סָלַל no. 2. R. סָנַן.

\* סְנַפִּיר quadrilit. *fin of fishes*, Lev. 11, 9. Deut. 14, 9. The origin is uncertain. Perh. from **سَفَلَ** to hasten, and **نَفَرَ** to flee. to hasten, Pi. to propel.

סָס m. (r. סוּס) a *moth*, in clothing Is. 51, 8; so called from its leaping.—Syr.

**سَسَا**, Chald. סָסָא, id. Arab. **سوس** moth, weevil, louse. Gr. *σής*.

סָסָא Cant. 1, 9, see סוּסָא.

סְסַמִּי *Sisemai*, pr. n. m. 1 Chr. 2, 40.

\* סָעַד fut. יִסְעֵד, to *prop, to uphold, to support*, Chald. and Arab. **سعد** id. With acc. Ps. 18, 36. Is. 9, 6. Prov. 20, 28. Then to *sustain, to aid, to strengthen*, Ps. 20, 3. 41, 4. 94, 18. Spec. **סָעַד לֵב** to stay (strengthen) the heart, i. e. to refresh oneself with food, see לֵב no. 1. a. Gen. 18. 5 **סָעַדוּ לִבְכֶם** strengthen your heart, refresh yourselves with food. Ps. 104, 15. With two acc. Judg. 19, 5. 8; acc. impl. 1 K. 13, 7 **סָעַדָה** refresh thyself. Deriv. מְסַעֵד.

סָעַד Chald. to *aid, to help*, c. הַ Ezra 5, 2.

\* סָעָה ἄπασ λεγόμε. i. q. Arab. **سعى** to *run, to rush*. spoken also of tempests; see *Thesaur.* p. 962.—Ps. 55, 9 **רִיחַ סָעָה** a rushing wind.

סָעָה m. (r. סָעָה) 1. a *cleft, fissure*; הַסָּעָה הַסָּעָה the cleft of the rock Judg. 15, 8. 11. Plur. סָעָהִים הַסָּעָהִים Is. 2, 21. 57, 5.

2. a *branch, bough*, Is. 17, 6. 27, 10. See סָעָה —Both these significations are also united in Arab. **شعبة**.

\* סָעָה to *divide*, i. q. Arab. **شعب**, the letters ה and ב being interchanged. Hence סָעָה, סָעָה, סָעָה.

PIEL סָעָה as denom. from סָעִירָה no. 2, to *disbranch*, to *lop the boughs* of a tree, Is. 10, 33.

Deriv. the three in Kal, סָרְעָפָה, שָׁעָפִים, and

סָעָה adj. verbal (of the form קָטַל) *divided*, i. e. a man of *divided mind*, who has no sure faith in regard to divine things, but is driven hither and thither, a *doubter*, *skeptic*, σκεπτικός, plur. סָעָפִים Ps. 119, 113. Sept. πυράνομοι, Vulg. *iniqui*.

סָעָפָה f. (r. סָעָה) i. q. סָעִירָה, and only in plur. סָעָפוֹת *branches*, Ez. 31, 6. 8. Comp. סָרְעָפָה.

סָעָפָה f. (r. סָעָה) plur. סָעָפִים, *divided opinions*, *parties*; 1 K. 18, 21 מָחִי עַד מָחִי אֲתָם פְּסָחִים עַל־שָׁהָר הַסָּעָפִים, Vulg. *usquequo claudicatis in duas partes*, i. e. *how long do ye hesitate between the two opinions*, the worship of Jehovah or Baal?

\* סָעָרָה fut. יִסְעֶר, kindr. with שָׁעַר and שָׁעַר q. v.

1. to be violently agitated, tossed, e. g. the sea by tempests Jon. 1, 11. 13. Trop. of adversity Is. 54, 11. Comp. Pi.

2. Act. to rush on as a tempest, spoken of a foe Hab. 3, 14.

NIPH. to be agitated, disquieted, of the heart, 2 K. 6, 11.

PIEL סָעַר to toss about, to scatter, e. g. a people, Zech. 7, 14.

Po. intrans. to be driven, scattered, by a tempest, as chaff Hos. 13, 3.

Deriv. the two following.

סָעָרָה m. a storm, tempest, Am. 1, 14. Jon. 1, 4. 12. Jer. 23, 19. 25, 32. al.

סָעָרָה f. a storm, tempest, Is. 29. 6. 40, 24. 41, 16. Zech. 9, 14. Job 38, 1. Ps. 107, 29. al. Also רִיחַ סָעָרָה Ps. 107, 25, רִיחַ סָעָרָה Ez. 13, 11. 13, a storm-wind. Once סָעָרָה in many Mss. 2 K. 2, 1.

סָפָה m. (r. סָפָה) plur. סָפִים, also סָפוֹת, סָפִים; c. suff. סָפִי.

1. sill, threshold. Judg. 19. 27. 2 K. 12, 10. al. sǽp.—Chald. and San. id. Syr. سَفَا atrium.

2. a dish, basin, bowl, Ex. 12, 22. Zech. 12, 2. Plur. סָפִים Jer. 52, 19, סָפוֹת 2 Sam. 17, 28, סָפוֹת 1 K. 7, 50. al.

3. Saph. pr. n. m. 2 Sam. 21, 18; for which 1 Chr. 20, 4 סָפִי Sippai.

\* סָפָה obsol. root, Talmud. in Pe. and Aph. to feed an infant, to give to eat. Hence מִסְפּוֹה.

\* סָפַד fut. יִסְפֵּד to smite the breast, as a gesture of mourning; hence to mourn, to lament, chiefly for the dead, with לְ of the dead for whom one mourns, 1 K. 14, 13. Jer. 16, 6. Gen. 23, 2; עַל 2 Sam. 11, 26. Zech. 12, 10; לְפָנַי 2 Sam. 3, 31; absol. Jer. 4, 8. 16, 5. Ecc. 12, 5; for a public calamity Is. 32, 12 (c. עַל). Jer. 49, 3. Joel 1, 13. Mic. 1, 8. Zech. 7, 5. It is often so applied as to include the voice of mourners, i. q. to wail, Mic. 1, 8 אֶסְפְּדָה I will wail I will make a wailing (מִסְפֵּד) like the jackals. Jer. 22, 18 they shall not lament for him, saying, Ah my brother! 34, 5. Still the primary signification seems to be that of beating, i. q. Lat. *plangere*, and not exclamation; as in the Gr. σφάδ-ύζω, and this the Sept. expresses in several passages by κόπτεισθαι, as Is. 32, 12 עַל־שָׁדַיִם סָפְדוּם they smite upon the breasts sc. the women, comp. Nah. 2, 8. (Comp. Lat. *plangere pectora, ubera*.) There is here no difficulty in referring the particip. סָפְדִים to the women, since they are expressly mentioned, though at a considerable distance previously, viz. in the beginning of v. 11, תִּרְדּוּ שְׂאֲנַנִּיָּה; see Heb. Gramm. § 144. n. 1.

NIPH. to be mourned for, lamented, Jer. 16, 4. 25, 33.

Deriv. מִסְפֵּד.

\* סָפָה fut. יִסְפָּה 1. to scrape, to scrape off. Kindr. are סָפָה, אָסָה, סִיָּה.

Arab. سَفَا to sweep away, as the wind dust; سَافٍ a scattering wind. Spoken

of the beard, to shave, Is. 7, 20.—Hence a) to take away life Ps. 40, 15; or persons from life, to destroy, Gen. 18, 23. 24. Deut. 29, 18. b) Intrans. to be taken away, to perish, Jer. 12, 4.

2. i. q. יִסְפָּה q. v. to add, only in imperat. סָפֵה Is. 29, 1. Jer. 7, 21, and inf. סָפִיָּה Is. 30, 1. Also, to add to any thing, to augment, (see יִסְפָּה no. 2.) c. עַל Num. 32, 14.

NIPH. 1. to be taken away, to be destroyed, to perish, Gen. 19, 15. 17. Num. 16, 26. Prov. 13, 23; espec. in war, 1 Sam. 12, 25. 26, 10. 27, 1. 1 Chr. 21, 12.

2. Pass. of Hiph. *to be scraped together*; Is. 13, 15 *every one found shall be thrust through*, וְכָל־הַנִּסְפָּה יִפֹּל בַּחֶרֶב, *and every one scraped together* (seized, caught) *shall fall by the sword*; Sept. οἰνωτες συνηγμένοι εἰσι.

HIPH. *to scrape together, to heap up*, c. על upon any one, as calamitics Deut. 32, 23. Sept. συνάζω.

סִפְּוֹן m. (r. סָפַן) pr. a covering with boards, *wainscot, ceiling*, of the temple, 1 K. 6, 15.

\* סִפַּח and שִׁפַּח, see Piel and מִשָּׁפַח.

1. *to pour, to pour out*; Arab. سَفَح

*to pour out*, as blood, water, tears.—In the derivatives it includes the shedding of blood, מִשָּׁפַח; the inundation of water, סָפִיחַ no. 1; the falling of seed, סָפִיחַ no. 2; the falling off of hair, Pi. שִׁפַּח, מִסְפַּחַת, סִפַּחַת.

2. *to anoint* sc. by *pouring* oil upon a person; comp. נָסַח, Syr. سَمَس to pour, Aph. *to anoint as bishop*.—1 Sam. 2, 36 וְאַתָּה הַכֹּהֵן אֲנִי אֶל־אֶחָד הַכֹּהֲנִים *anoint me* (put me), *I pray thee, into one of the priests' offices*.—Hence

3. *to spread out*, as water poured out is spread; Ethiop. ስፋሕ *to expand, to spread*. See Pu. and art. מְסַפְּחִים cushions.

4. With על *to pour upon*, i. e. *to add, to adjoin*; see Niph. and Hithp. In this way the signif. of *adding together* or *adjoining* found in these conjugations. is readily reconciled with the certain one of *pouring*.

NIPH. *to adjoin oneself* to another, c. על; see Kal no. 4. Is. 14, 1 וְנִסְפְּחוּ עַל יַעֲקֹב and shall adjoin themselves to the house of Jacob, add themselves to it. Parall. נִלְוָה. Sept. προσεθίσεται.

PIEL סִפַּח and שִׁפַּח 1. *to pour out* strong drink; Hab. 2, 15 מִסְפַּחַת הַמָּתָה *who pourest out thy glow*, sc. of wine as heating and intoxicating. Targ. זָלָה

2. *to make flow out* or *fall off* sc. the hair by disease, scab. etc. hence i. q. *to make bald* the head Is. 3, 17; comp. in Kal no. 1.

PUAL *to be poured out*, i. e. *to lie prostrate*; so of the poor of the people. Job 30, 7 וְסִפְּחוּ תַּחַת הַתְּרֵיבִל *under the thorn-bushes they lie prostrate*, stretched out.

HITHP. *to adjoin oneself*, i. q. Niph. c. ב, 1 Sam. 26, 19 *they have driven me out this day* וְגִבְתִּי לֹחַת מִן־הַיְרֵחַ *from adjoining myself to the inheritance of Jehovah*, from abiding in it. Targ. and Vulg. habitare.

Deriv. see in Kal no. 1.

סִפַּחַת f. *scurf, scab, mange*, so called from the flowing or falling off of the hair, Lev. 13, 2, 14, 56. Comp. Piel שִׁפַּח in r. סָפַח.

סִפַּי Sippai, see סָפַח no. 3.

סָפִיחַ m. (r. סָפַח) pr. 'what is poured out,' *effusum*. Hence

1. *an inundation, flood*, plur. Job 14, 19.

2. *the self-sown, what grows of itself*, i. e. grain produced spontaneously from the self-sown kernels of the former year, without new seed, Lev. 25, 5, 11. 2 K. 19, 29. Is. 37, 30. Comp. סָפִיחַ. Sept. τὰ αὐτόματα.

סָפִינָה f. (r. סָפַן) *a ship*, spec. with a deck, once Jon. 1, 5. Syr. and Arab. id.

סָפִיר m. (r. סָפַר) *sapphire*, a species of gem of a cerulean hue (Ex. 24, 10. Ez. 1, 26, 10, 1), so called from its beauty and splendour; Ex. 28, 18, 39, 11. Job 28, 6, 16. Plur. סָפִירִים Cant. 4, 14. Is. 54, 11.—Syr. سَفِير, Chald. סָפִיר, סָפִיר, Gr. σάπφειρος.

\* סָפַל obsol. root, prob. i. q. سَفَلَ, שָׁפַל, *to be low, depressed*. Hence

סָפַל m. *a dish, bowl*, found only in Judg. 5, 25, 6, 38. Comp. סָפַח no. 2, id. Chald. Talmud. id.

\* סָפַן fut. יִסְפֵּן, once שָׁפַן Deut. 33, 19; pr. *to cover*, comp. the kindred יָצַף. Hence

1. *to cover with beams or rafters, to roof*, with two acc. 1 K. 6, 9.

2. *to cover with boards, to wainscot, to ceil*, 1 K. 7, 3, 7. Jer. 22, 14. Hagg. 1, 4.

3. *to cover over*, i. e. *to hide, to preserve*; only Part. pass. סָפֵן *hidden, preserved*; Deut. 33, 19 וְשָׁפַן טְבוּנֵי הַיֹּדֵל, see in r. סָפַן Kal. Deut. 33, 21 וַיִּרְאָה כִּי־הָיָה חֵלֶקְהָם שָׁפֵן *he saw . . . that there the portion of* (assigned by) *the lawgiver was preserved*; here סָפֵן does not agree in gender with חֵלֶקְהָם to which

it belongs, comp. Gen. 49, 15; see Lehrs. p. 721.

Deriv. סָפַח, סָפַחָה.

\* I. סָפַח a root of uncertain signif. whence סָפַח threshold, dish.

ἸΣΤΗΡΟ. סָפַחָה denom. from סָפַח, to stand or wait on the threshold, Ps. 84, 11.

\* I. סָפַח rarely שָׁפַח see Hiph. and שָׁפַח; fut. וְסָפַח; to strike, to smite with the hand so as to make a noise, to clap; comp. Engl. to spank. Arab. سَفَق and صَفَق id.—Spec. a) סָפַח עַל-יָרֵךְ to smite upon the thigh, a gesture of self-reproach, Jer. 31, 19; אֶל-יָרֵךְ Ez. 21, 17. Comp. II. 12. 162. ib. 15. 397. Od. 13. 198. b) סָפַח אֶזְרֵי-כַפַּיִם to smite the palms together, to clap the hands, in indignation Num. 24, 10; in derision. c. סָפַח Lam. 2, 15. Job 27, 23 where 31 Codd. have שָׁפַח instead of סָפַח. Also without כַּפַּיִם Job 34, 37. c) to smite in chastisement, spoken of God, Job 34, 26.

HIPH. סָפַח c. אָ, to strike hands with any one, Is. 2, 6. This may refer to covenants, or to traffic and other intercourse.

Deriv. שָׁפַח.

\* II. סָפַח and שָׁפַח 1 K. 20, 10.

1. to vomit, to vomit forth, Jer. 48, 26. Syr. Pa. id.

2. to be enough, to suffice, 1 K. 10, 10. Chald. סָפַח, Syr. سَفَم, id.—The primary idea, whence have arisen both significations, seems to be that of abundance, redundancy. Hence

סָפַח m. c. suff. סָפַח, sufficiency, abundance, Job 20 22.

\* סָפַח fut. וְסָפַח 1. Pr. to scratch, to scrape. Chald. סָפַח to scrape, to shave; Syr. Pa. سَفَف id. Ethpa. to be shaven, shorn; סָפַח אֶשְׁפֵּא a barber; Arab. سَفَر to scrape, to sweep, whence سَفَر a rasp.—From the idea of scraping may come that of polishing, and hence of sparkling, see סָפַח, שָׁפַח; but this is not certain.

2. to write, pr. to scratch or grave in letters; comp. γράφω to write, also כָּתַב, כָּתַב, which all come from the idea of cutting in, graving. It is less usual than כָּתַב, and is found only in PART. סָפַר a

writer, scribe, Ps. 45, 2. Jer. 36, 3; סָפַח הַסֵּפֶר a writer's ink-horn Ez. 9, 2. 3. Spec. a) סָפַר הַמֶּלֶךְ the king's scribe, secretary, an officer of state who wrote the royal edicts, etc. 2 K. 12, 11. 2 Chr. 24, 11; so καὶ ἐξοχῆν הַסֵּפֶר the scribe 2 K. 18, 18. 19, 2. 22, 3. 8 sq. 1 Chr. 24, 6. Is. 36, 3. 37, 2; also without art. סָפַר 2 Sam. 8, 17. 20, 25. 1 Chr. 18, 16. Sometimes several scribes are mentioned, 1 K. 4, 3. Esth. 3, 12. 8, 9; comp. Jer. 36, 23. b) a military scribe or tribune, who had charge of the conscription and muster-rolls, muster-master, 2 K. 25, 19. Jer. 52, 25. 2 Chr. 26, 11. Is. 33, 18. So prob. Jer. 37, 15, as having charge of the public prison. Genr. of a military leader, Judg. 5, 14. Comp. Arab.

كَتَب to levy a conscription, كَتَبَ an army so levied. c) In the later books, a scribe. γραμματεῖς, one skilled in the sacred books and in the law, 1 Chr. 27, 32. Jer. 8, 8. Ezra 7, 6 Ezra was a scribe (הוּא סָפַר) skilled in the law of Moses. So as a title of Ezra, Neh. 8, 1 sq. 12, 26. 36. Ezra 7, 11. Syr. سَعَف, Arab.

كَاتِب, id.

3. Fut. וְסָפַר, to count, to number, perh. by marking down or checking each one; Gen. 15. 5. 41, 49. Lev. 15. 13. 28. Deut. 16, 9. Ps. 48. 13. 139, 18. So to number one's steps, i. e. diligently to observe him, Job 14. 16. 31, 4; to number a people, to enrol, Ps. 87, 6.

NIPH. pass. of Kal no. 3, to be numbered 1 Chr. 23, 3. Often לֹא יִסְפָּר מִרְבּוֹ it shall not be numbered for multitude, i. e. shall be innumerable. Gen. 16, 10. 32, 13. 1 K. 3, 8. 8, 5. Jer. 33, 22. Hos. 2, 1.

PIEL סָפַר fut. וְסָפַר 1. i. q. Kal no. 3. to count, to number, Ps. 22, 18. 40, 6. Job 38, 37.

2. to recount, to narrate, to tell, to declare. Job 15, 17. Jer. 23 28. With acc. of thing and לְ of pers. Gen. 24, 66. 29, 13. Ex. 18, 8. Judg. 6, 13. Ps. 48, 14. Job 12, 8. al. אָל of pers. Gen. 37, 10; בְּאָזְנֵי Ex. 10, 2; לְ of pers. and עַל of thing Joel 1, 3; אָל of thing. Ps. 2, 7 אֶסְפָּר אֶל-יְהוָה I will declare concerning the decree. 69, 27. Often spec. to recount with praise, to celebrate, e. g. the name of God Ex.

9, 16. Ps. 22, 23 (לְ of pers.) 102, 22; also his praises Ps. 9, 15, 78, 4. Is. 43, 21; his glory Ps. 19, 2, 96, 3; his works and deeds Ps. 73, 28, 107, 22, 145, 6; his wondrous acts Ps. 9, 2, 26, 7, 75, 2.—Job 28, 27 *then did God see and declare it* sc. wisdom in and through his works.

3. Absol. *to declare*, i. q. *to speak. to discourse*; Is. 43, 26 סֵפֶר לְמִצְוֵי הַצְדָּקָה *to speak, that thou mayest be justified*. Ps. 64, 6, 73, 15.

PUAL pass. of Piel no. 2, *to be recounted, told*, Hab. 1, 5; לְ of pers. Is. 52, 15. Job 37, 20; לְ of pers. and thing Ps. 22, 31.

Deriv. סֵפֶרָה, סֵפֶרָה, סֵפֶרָה, סֵפֶרִי, סֵפֶרִי, and the four here following.

סֵפֶר Chald. m. 1. *a scribe, secretary*, who accompanied the satrap or governor of a province, Ezra 4, 8, 9, 17, 23. See Hdot. 3, 128.

2. *a scribe, γραμματεὺς*, skilled in the sacred books and the law, Ezra 7, 12, 21. See r. סֵפֶר Kal no. 2. c.

סֵפֶר m. (r. סֵפֶר) c. suff. סֵפֶרִי, plur. סֵפֶרִים, constr. סֵפֶרִי.

1. *writing*, Syr. سَافَر, i. e. a) The art of writing and reading; Is. 29, 11, 12 סֵפֶר יוֹדֵעַ הַסֵּפֶר *acquainted with writing*, able to read and write. b) Kind of writing; Dan. 1, 4 סֵפֶר וּלְשׁוֹן כַּשְׁדִּיָּם *the writing (letters) and language of the Chaldeans*. v. 17.

2. *a writing*, whatever is written, as *a bill* of purchase or sale Jer. 32, 12 sq. *a bill* of accusation, *memorial*, Job 31, 35; *a bill of divorce* Deut. 24, 1, 3; espec. *an epistle, letter*, 2 Sam. 11, 14, 2 K. 10, 6. Plur. סֵפֶרִים *letters, epistles*, 1 K. 21, 8, 2 K. 10, 1. Esth. 1, 22; also as in Engl. *letters* for a single epistle, 2 K. 19, 14. Is. 37, 14, 39, 1. So Syr. سَافَر for sing. τὸ βιβλίον Heb. 9, 19.

3. *a book*, as written; Syr. سَافَر, Arab. سَفَر, id. Ex. 17, 14. Deut. 28, 58, 29, 20, 26, 1 Sam. 10, 25. Job 19, 23. al. Books were anciently written on *rolls*, comp. Is. 34, 4; hence more fully מְגִלָּה סֵפֶר *roll of a book* Jer. 36, 2, 4. Ez. 2, 9. Often with genit. of the contents, as סֵפֶר הַחֻרָה *the book of the law* Josh. 1, 8, 8, 34, 2 K. 22, 8 sq. 2 Chr. 34, 14; סֵפֶר הַבְּרִית *the book of the covenant* Ex. 24, 7,

2 K. 23, 2, 21; סֵפֶר הַמְּלָכִים *the book of the kings* 2 Chr. 16, 11, 24, 27; סֵפֶר הַיָּמִים *the book of chronicles, annals*, see דָּבָר no. 2; סֵפֶר הַדְּבָרִים *the book of the acts of Solomon* 1 K. 11, 41; סֵפֶר הַיָּשָׁר *the book of the upright*, see in הַיָּשָׁר no. 2. Also סֵפֶר תּוֹלְדוֹת אָדָם *the book of the genealogy of Adam* Gen. 5, 1; סֵפֶר הַחַיִּים *the book of the living*; i. e. of those destined to life, the book of life which is with God, Ps. 69, 29, comp. Dan. 12, 1. Rev. 20, 12, 15; called also *the book of God* Ex. 32, 32, 33. Ps. 139, 16.—But סֵפֶר יְהוָה *the book of Jehovah* Is. 34, 16 is *the sacred book*, the collection of sacred books, oracles; and so too סֵפֶרִים Dan. 9, 2 can only be *the sacred books, scriptures*, into which the writings of Jeremiah had already been received. Further, סֵפֶר סֵפֶר καὶ ἐξοχῆ Is. 29, 18, and סֵפֶר מִגִּלְתָּהּ Ps. 40, 8, *the book of the law*; like Arab. الكتاب *the Scriptures*, Kor. 2, 50. Pococke Spec. p. 156, also the Koràn.

סֵפֶר Chald. m. plur. סֵפֶרִין, *a book*, i. q. Heb. סֵפֶר, Dan. 7, 10. Ezra 4, 15.

סֵפֶר m. 1. *a numbering, census*, 2 Chr. 2, 16. R. סֵפֶר.

2. *Sephar*, pr. n. of an Arabian city coupled with Mesha Gen. 10, 30; for which passage see in מִשָּׁנָה. There can be little doubt, that סֵפֶר is the earlier ظفار *Dhafâr* or *Zufâr*, Bochart Geogr. Sacr. II. c. 30; now called by the natives *Isfâr*, اصفار; an ancient maritime city, the seat of the Himyaritic kings, situated in Hadramaut not far from the port of Mirbât; where its extensive ruins are still seen. See, F. Fresnel in Journ. Asiatique, Ser. 3. T. V. p. 516 sq. Niebuhr Arabien p. 236. Plin. H. N. VI. 23 or 26.

סֵפֶרָה *Sepharad*, pr. n. of a region to which exiles were carried from Jerusalem, Obad. 20. Syr. Chald. and the Rabbins, by conjecture, *Spain*. Jerome says: "Nos autem ab Hebræo, qui nos in Scripturis erudit, didicimus *Bosphorum* sic vocari; et quasi Judæus, ista, inquit, est regio, ad quam Hadrianus captivos transtulit." That the district *Sepharad* is indeed to be sought somewhere in the region of the Bosphorus,

has recently been confirmed by a paleographic discovery. In the celebrated cuneiform inscription containing a list of the tribes of Persia (Niebuhr Tab. 31. lett. I), after Assyria, Gordyene, Armenia, Cappadocia, and before Ionia or Greece, is found the name *CPaRDa*, as read both by Burnouf and Lassen, and this was recognised also by De Sacy as the *ספרר* of Obad. 20; see Burnouf *Mémoire sur deux Inscr. cunéiformes*, 1836. p. 147. It was therefore a district and people of western Asia Minor, or at least near to it. [In his later researches Lassen identifies it with *Sardis*; *Zeitschr. f. d. Morg.* VI. p. 50. Rawlinson reads it *Sparta*; *Inscr. at Behistun* p. i.—R.

*ספּרה* f. (r. *ספר*) a book, i. q. *ספר*, Ps. 56, 9.

*ספּרה* f. (r. *ספר*) number, plur. *ספרוה* Ps. 71, 15.

*ספּרוה* 2 K. 17, 24, 18, 34, 19, 13. Is. 36, 19, 37, 13, *Sepharvaim*, pr. n. of a city of the Assyrian empire, whence colonists were brought into the territory of Samaria; prob. *Siphara* in Mesopotamia (Ptol. 5. 18) situated on the east bank of the Euphrates above Babylon. The gentile noun plur. is *ספּרוה* *Sepharvites* 1 K. 17, 31.

*ספּר* (scribe, r. *ספר*, with a fem. ending as a name of office, see *Lehrgeb.* p. 468,) *Sophereth*, pr. n. m. Neh. 7, 57; and with the art. Ezra 2, 55.

\* *סָקַל* to stone, to pelt with stones, a species of capital punishment among the Hebrews, as to which see the decisions of the Rabbins in C. B. Michaelis *Disert. de judiciis pœnisque capitalibus* § 5, in *Pott Syll.* IV. p. 185. The signification of *stoning*, however, would seem hardly to be the primary one, especially since in Piel it has also the sense *to free from stones*. The origin seems to lie

in the root *שָׁקַל*, *תָּקַל*, to be weighty, heavy, whence the obsol. form *סָקַל* stone, so called from its weight, and from this the denom. verb *סָקַל* to stone, Piel id. and to free from stones.—Constr. with acc. of pers. Ex. 19, 13, 21, 28. 1 Sam. 30, 6. 1 K. 21 10. al. Often with the

word *בְּאֲבָנִים* added, Deut. 13, 11, 17, 5, 22, 24. al. Comp. syn. *רָגַם*.

NIPH. pass. to be stoned, Ex. 19, 13, 21, 28 sq.

PIEL 1. i. q. Kal to stone, to pelt with stones, 2 Sam. 16, 6, 13.

2. Priv. like Engl. to stone, i. e. to free from stones, to gather out the stones from a field, Is. 5, 2; with *מֵאֲבָן* added 62, 10. Comp. Heb. Gramm. § 51. 2. c.

PUAL pass. to be stoned, 1 K. 21, 14, 15.

*סָר* m. adj. (r. *סָרַר*) f. *סָרָה*. 1. *refractory, rebellious*, Jer. 6, 28. See in r. *סָרַר* no. 1.

2. *evil*, spoken of the countenance, i. e. *sad, sullen, angry*, 1 K. 20, 43, 21, 4, 5. See the root no. 2.

\* *סָרַב* obsol. root, Chald. *סָרַב* to be refractory, rebellious; whence

*סָרַב* m. (for *סָרַב*, of the form *קָטַל*) *refractory, rebellious*; Ez. 2, 6 *בְּרֵי סָרַבִּים* *בְּרֵי סָרַבִּים* *אֵתְּךָ* *וְסָלְנִים* *אֵתְּךָ* though they be rebels and thorns toward thee; *Targ. מְסָרְבִין*, Syr.

*سَرَاب*.—Some of the Rabbins have rendered *סָרַבִּים* *briers*, and Castell in *Heptagl. nettles*, (comp. *סָרַה* to singe, to burn,) but the common interpretation is properly defended by Celsius in *Hierob.* II. p. 222.

\* *סָרַבַל* Chald. quadrilit. to cover, as with a garment, flesh, fat, see *Buxtorf. col.* 1548. Derived perh. from Chald. *סָבַל* to bear, as *בָּרַבַל* from *כַּבַל*.—Hence

*סָרַבַלִין* Chald. m. plur. (Kamets impure) *sarabala*, a kind of garment; either long and wide trousers, such as are still worn by the Orientals; or cloaks, mantles; Dan. 3, 21, 27.—The former meaning, trousers, is supported by Dan.

II. cc. Arab. *سَرَاوِيل* plur. *سَرَاوَال*.

Pers. by transpos. *شلوار* id. whence Gr. *σαράβαρα*, *σαράβαλλα*, Lat. *sarabara*, *saraballa* *Isid. Orig.* 19, 23, Span. *zaraguelles*, Portug. *ceroulas*, Hungar. *schalwary*, Pol. *scharmvari*; see *Frähn ad Ibn Fozzlan* p. 112 sq. *Pott Etymol. Forsch.* I. p. lxxx.—The other meaning, mantles, is supported by the usage of the Gemara in which *סָרַבַל* is often put for *cloak*; by the Arabic form *سَرَبَال*, which is de-



finéd in the Camoos to be a long shirt, or coat of mail, or any other garment; and by the Syr. **مُحَلَّت** which is explained by Bar Bahlul to mean cloaks, mantles.—There can be little doubt that **סַרְבַּל**, **סַרְבַּל**, **سربال**, **سربال**, are Semitic words, from r. **סַרְבַּל**; and altogether different from Zend. *saravāro*, Pers. **شلوار**, Gr. *σαγάβαγα*, Arab. **سروال**, i. e. *Persian trousers*. Hence, while the context affords no clue to determine the meaning, the orthography with **כ** favours the latter: *cloaks, mantles*.

**סַרְגוֹן** (perh. Pers. **سر شونه** prince of the sun) *Sargon*, pr. n. of a king of Assyria who preceded Sennacherib, 716–714 B. C. Is. 20, 1. Comp. 2 K. 18, 7. Jer. 37, 38.

\* **סַרַד** obsol. root, Syr. **سرد** to fear, to tremble; hence

**סַרַד** (fear) *Sered*, pr. n. m. Gen. 46, 14—Patronym. **סַרְדִּי** *Sardite* Num. 26, 26.

**סָרָה** f. (r. **סיר**) pr. *a going off, turning away*. Hence

1. *defection from Jehovah, apostasy*, Deut. 13, 6. Is. 1, 5. 31, 6. 59, 13. Jer. 28, 16. 29, 32.

2. *transgression of law, fault, crime*, Deut. 19, 16.

3. *cessation, remission, of chastisement*, Is. 14, 6.

**סָרָה** (recessio, r. **סיר**) *Sirah*, pr. n. of a cistern 2 Sam. 3, 26.

\* **סָרַח** 1. *to pour forth, to diffuse, to spread*, i. q. Arab. **سرح**, see Diss.

Lugdd. p. 700 sq.—Part. pass. **סָרִיחַ** *poured forth, trop. extended, stretched*, upon a couch, Am. 6, 4. 7. Arab. **سرح**

VII, id.—Intrans. part. fem. Ez. 17, 6 **אֵפֶן סָרַחַת** *a spreading vine*.

2. *to hang over*, spoken of a curtain Ex. 26, 12. Part. pass. **סָרִיחַ** *hung over, hanging over*, v. 13. Ez. 23, 15 **סָרִיחַי תְּבוּלִים** *hanging down with turbans, wearing long turbans hanging down from the head*.

**נִרְחַ** *to be poured out*; metaph. Jer. 49, 7 **נִרְחַהּ הַבְּמָתָה** *is their wisdom poured out?* i. e. spilled, lost; comp. Is. 19, 3 and Jer. 19, 7.—Hence

**סָרַח** m. *superfluity, redundance*; concr. *superfluous part, remainder*, Ex. 26, 12.

**סָרְיוֹן** i. q. **סָרְיוֹן**, *a coat of mail*, Jer. 46, 4. 51, 3.

**סָרִיס** m. (r. **סרס**) constr. **סָרִיסִים**; plur. **סָרִיסִים**, constr. **סָרִיסִי**, once **סָרִיסִי** Gen. 40, 7; c. suff. **סָרִיסִי** Gen. 40, 2; *a eunuch*, one castrated, Is. 56, 3. 4. Syr. **سرسا**.

Such persons oriental monarchs were accustomed to set over their harems, Esth. 2, 3. 14. 15. 4, 5; and also to employ them in various offices of the court, Esth. 1, 10. 15. 2, 21. 6, 2. 7, 9; comp. Gen. 40, 2 7. 2 K. 20, 18. Is. 39, 7. Dan. 1, 7 sq. Joseph. Ant. 16. 8. 1. So **שַׂר הַסָּרִיסִים** Dan. 1, 3, **שַׂר הַסָּרִיסִים** v. 7 sq. *the chief or prince of the eunuchs*, who had charge of the king's sons, as at the present day in Turkey the *Kislar Aga* or chief of the eunuchs has charge of the Sultan's children, called *Itshogtan*.—Hence according to some, genr. *a minister of court, court officer*, though not castrated, Gen. 37, 36. 39, 1. But these passages determine nothing; because many eunuchs are not wholly impotent, and sometimes live in matrimony, Ter. Eun. 4. 3. 24. Juv. 6. 366 sq. Chardin Voy. III. p. 397. Of the other passages of the O. T. there are not a few where the proper sense is obviously to be retained, as Jer. 38, 7. 41, 16. 1 Sam. 8, 15. 2 K. 24, 12. 15. Is. 39, 7. On the other hand, there is no passage where the proper sense is not appropriate, as 1 K. 22, 9. 2 K. 8, 6. 9. 32. 20, 18. 23. 11. 25, 19. 1 Chr. 28, 1. Jer. 34, 19. 52. 25. Sept. constantly *εὐνοῦχος*, twice *εὐνοῦχος*, Vulg. *eunuchus*. See more in Thesaur. p. 973.

**סָרְבַּן** or **סָרְבַּן** Chald. only in plur. **סָרְבַּיִן**, *a high officer of the Persian court, a minister, president*, spoken of the three highest ministers, Dan. 6, 3. 4. 5. 7. 8. In Targg. **סָרְבַּן**, plur. **סָרְבַּיִן**, is put for the Heb. **שִׂבְרֵי** prefect, magistrate, as Gen. 41, 41. Esth. 2, 13.—The etymology is uncertain, but seems to come from Zend *sara* (*gura*) head, and suff. *ka*; as Sanscr. *sirastha* chief prefect, from *siras* head i. q. *sara*; Benfey Monathsnamen p. 193.

סָרָן only in plur. סָרָנִים, constr. סָרָנֵי.

1. *axles*, 1 K. 7, 30. Syr. סָרָנָא id. Chald. סָרָנָא wheel. The etymology is uncertain.

2. Metaph. *princes, lords*, a word peculiar to the five chiefs of the Philistines, Josh. 13, 3. Judg. 3, 3. 16, 5 sq. 1 Sam. 5, 8. 11. 6, 4. 29, 6. al.—Comp. Arab.

كُطْبُ axis, pole; metaph. prince, q. d. the axis round which a people revolve.

\* סָרַם obsol. root, prob. i. q. kindr. שָׂרַם (denom. from שָׂרַשׁ) *to root out, to extirpate*, spec. the testicles, and hence, *to castrate*, Syr. and Chald. سَرَف, سَرَف, to castrate. Hence סָרִים

סָרִים, to castrate. Hence סָרִים סָרִים one castrated (pr. extirpated), a eunuch; and also the secondary verb

סָרַס impotens ad Venerem fuit.

סָרַעפָּה f. (r. סָעַף) *a bough, branch*, i. q. סָעַפָּה, the letter ר being inserted, Ez. 31, 5. Syr. سَرَعَفَ germinavit.

\* סָרַף in Kal not used, i. q. שָׂרַף *to burn, to consume with fire*. Syr. سَرَف.

PIEL part. סָרַף lit. *the burner* sc. of the dead, he who kindled the funeral pile, Am. 6, 10. This was usually done by the nearest of blood; comp. Gen. 25, 9. 35, 29. Judg. 16, 31.—But 23 codd. Kennic. and several of De Rossi exhibit משרה.

סָרַף m. Is. 55, 13, a species of plant growing in the desert, Engl. vers. *brier*, Sept. Theodot. *σόνυζα*, Vulg. *urtica*, i. e. nettle. This last, *the nettle*, accords well with the etymology, whether we regard סָרַף as from r. סָפַר to smite, with ר inserted; or, better, as made up from סָרַף to burn, and סָפַר to smite, to sting.—Simonis compares Syr. سَرَف white mustard; and this has recently been again brought forward by Ewald in his Heb. Grammar. But this is from the Pers. سپید white, and cannot well be regarded as contracted from סָרַף.

\* סָרַר once Hos. 4, 16; elsewhere only in the participle.

1. *to be refractory, rebellious, intract-*

*able*, pr. of refractory and unruly animals; kindr. with סוּר. PART. סוּרָר, f. סוּרָה, סוּרָה, *refractory, stubborn, perverse*, of an untamed heifer Hos. 4, 16; of a disobedient son Deut. 21, 18. 20. Is. 30, 1; of a lewd woman casting off all restraint Prov. 7, 11; of men disobedient towards God. Hos. 4, 16. 9, 15. Is. 30, 1. 65, 2. Plur. סוּרָרִים *the rebellious*, spec. of gentile nations, who reject God, Ps. 66, 7. 68, 7. 19. Ascribed also to the heart Jer. 5, 23; to the shoulder, see in בָּהָה no. 1. Paronomasia is found Is. 1, 23. Hos. 9, 15. Jer. 6, 28 סוּרָרִים סוּרָרִים *rebellious of the rebellious*, i. e. most rebellious.

2. *to be bad, evil*, i. q. Arab. شَرَّ. Hence סָר no. 2.

Deriv. סָר.

\* סָתָה obsol. root, Arab. سَتَا. Syr. Aph. سَتَا, *to winter*, though these perhaps are denominatives.—Hence

סָתָר m. (form like בָּהָר) *winter*, Cant. 2, 11, where Keri סָתָרִי is probably a corrupted form after the analogy of the suff. סָתָרִי. Chald. סָתָרָא. Syr. سَتَا, Arab. سَتَا plur. سَتَاة, id.

סָתָר (hidden, r. סָתַר) *Sethur*, pr. n. of the phylarch or chief of the tribe of Asher, Num. 13, 13.

\* סָתַם, once שָׁתַם Lam. 3, 9; fut. יִסְתַּם, imper. סָתַם.

1. *to stop up, to obstruct*, as fountains 2 K. 3, 19. 25. 2 Chr. 32, 3. 4. Metaph. Lam. 3, 9 הִפְסֵתִי שָׁתַם *he stops my prayer*, shuts it out.—Chald. סָתַם to shut up, Arab. سَطَم id. The primary syllable is סָתַם, whence Chald. סָתַם, טָתַם, Syr. Arab. سَطَم, طَم, to stop a well, Heb. סָתַם to close up, to finish; and with a guttural prefixed אָתַם, הָתַם, חָתַם.

2. *to shut up, to keep secret*, Dan. 8, 26. 12. 4. 9. Part. pass. סָתָרִים *hidden, kept secret*, Ez. 28, 3. Ps. 51, 8.

NIPH. *to be stopped, repaired*, e. g. the breaches of a wall, Neh. 4, 1 [7].

PIEL. i. q. Kal no. 1, Gen. 26, 15. 18.

\* סָתַר fut. יִסְתַּר, *to cover, to veil*. see Hiph. no. 1, and סָתַר no. 1; then *to hide*

to conceal. Chald. סתר id. Syr. سَلَّ to protect, سَلَّ veil, hiding-place, secret. Arab. سَتَرَ to cover, to cover over; III, to hide; سَتْر and سِتْر veil, سَتْر shield.—In Kal once intrans. to *hide oneself*, fut. יִסְתֵּר Prov. 22, 3 Cheth. where יִסְתֵּר Keri.

NIPH. 1. to be hid, to lie hid. Job 3, 23 to a man יִסְתֵּר נִסְתָּרָה אֲשֶׁר יָדָעוּ לְמַדְּוֹתָיו to whom his way is hid, who knows not how to escape from calamities. With מִן (α-λυπτεισθαι από τινος, comp. מִן no. 3. b) to be hid from any one Ps. 38, 10. Is. 40, 27. Gen. 31, 49 when we shall be hid from one another, when we shall be far distant from one another. Ps. 19, 7. Job 28, 21. With מִצְּיָנִי, Hos. 13, 14 repentance is hidden from mine eyes, i. e. is unknown to me. Is. 65, 16; מִצְּיָנִי (Lat. occultari a conspectu alic. Plaut.) Deut. 7, 20; מִלְּפָנֶיךָ Jer. 16, 17; מִצְּיָנִי Am. 9, 3. PART. plur. f. נִסְתָּרוֹת hidden things, secrets, Deut. 29, 28; spec. hidden sins, i. e. unconsciously committed, Ps. 19, 13.—Followed by another verb, it may be rendered by an adverb, *secretly*, like Gr. λανθάνω; Num. 5, 13 וְנִסְתָּרָה וְנִסְתָּרָה וְנִסְתָּרָה and she be secretly defiled.

2. Reflex. to cover oneself; Is. 28, 15 יִסְתָּרוּ בְּשִׂמְרֵם we have covered ourselves up in lies, wrapped ourselves in them. Hence, to hide oneself, Jer. 36, 19. Zeph. 2, 3; with מִן of place, or שָׁם, 1 Sam. 20, 5. 19. 24. Jer. 23, 24. Job 34, 22; מִן Ps. 55, 13; מִצְּיָנִי Gen. 4, 14. Job 13, 20. Of God as hiding himself Ps. 89, 47, i. q. יִסְתָּר פָּנָיו; see Hiph. no. 1. b.

PIEL to hide a person for protection, Is. 16, 3.

PUAL part. fem. מִסְתָּרָה hidden, secret, Prov. 27, 5.

HIPH. 1. to cover, to veil, espec. the face, Ex. 3, 6. With מִן from any person or thing; Is. 50, 6 I covered not my face from reproach and spitting. Is. 53, 3 כְּמִסְתָּר פָּנִים מִמֶּנּוּ as one covering his face from us. sc. for shame, as affected with an evil disease; מִסְתָּר part. of the Chald. form for מִסְתָּרִי which is read in 4 Mss. Others: as one from whom men hide their faces. taking the part. as impersonal; this gives a good sense, but the construction is less easy.—Spec.

Jehovah is said to cover or veil his face, יִסְתָּר פָּנָיו, also הִסְתָּיר פָּנָיו Is. 59, 2, comp. Job 34, 29; e. g. a) Where he is said not to regard human affairs Ps. 10, 11; c. מִן, Ps. 51, 11 cover (הִסְתָּיר, q. d. turn away) thy face from my sins, i. e. regard them not, forgive them. b) In token of displeasure; opp. הִאִיר פָּנָיו see p. 25, and פָּנָיו פָּנִי p. 695. With מִן Deut. 31, 17. 32, 20. Ps. 13, 2 how long wilt thou veil thy face from me? 22, 25 he doth not veil his face from him sc. the afflicted, but hears his prayers. 27, 9. 102, 3. Is. 8, 17. Jer. 33, 5. Ez. 39, 23 sq. al. sæp. So without מִן Deut. 31, 18. Ps. 30, 8. 44, 25. 104, 29. Job 13, 24. 34, 29 when he veileth his face, who can behold him? i. e. if he be displeased, who can be admitted to his presence? the figure being drawn from the custom of kings and princes, who admit only those whom they favour. So with פָּנָיו impl. Is. 57, 17 I smote him (the people) covering my face, and I was wroth.—Once the sins of men are said to veil the face of God, i. e. to avert his favour, Is. 59, 2.

2. to hide, to conceal a pers. or thing, Job 14, 13. Prov. 25, 2. Spec. a) For protection and safety from persecutors, etc. Jer. 36, 26. 2 Chr. 22, 11; with מִן of place Ps. 17, 8. Is. 49, 2. Ps. 31, 21. 27, 5; with מִן, מִצְּיָנִי, 2 K. 11, 2. Ps. 64, 3. Is. 50, 6. b) to hide a thing from any one, not to let him know it, with מִן of pers. 1 Sam. 20, 2. Is. 29, 15. Ps. 119, 19. c) to hide sorrow, calamity, from any one, i. e. to avert it; Job 3, 10 יִסְתָּר נִסְתָּרָה מִצְּיָנִי; comp. Niph. Is. 65, 16 and יִסְתָּר Job 23, 17.

HITHPA. הִסְתָּרָה to hide oneself 1 Sam. 23, 19. 26, 1. Ps. 54, 2. Is. 45, 15 truly thou art מִסְתָּרָה אֵל a God hiding thyself, whose secret counsels none can comprehend. Is. 29, 14 the understanding of the prudent shall hide itself, i. e. shall vanish away, disappear.

Deriv. מִסְתָּר, סְתָרָה, סְתָר, מִסְתָּר, מִסְתָּר, סְתָרִי, סְתָרִי.

סְתָר Chald. PA. 1. to hide. Part. pass. plur. f. מִסְתָּרָה hidden things, secrets, Dan. 2, 22.

2. to destroy, Ezra 5, 12; pr. to hide away, to remove out of sight, comp. יִסְתָּר and הִסְתָּיר. In Targ. often. Syr. Pe. id



עָוַר. Also to the letter ר, r, by which indeed many express the Arabic Ghain, as מְרַט and מְצַט b) To the palatal letters, as ג, כ, ק; which see respectively, and compare עָטַר and עָתַר to surround; נָבַע (נָבֵא) and נָבַג, נָבַה, to boil up; Chald. אַרְקָא and אַרְקָא earth; שְׂמַמ and שְׂמַמ. c) The letter ע is also very frequently interchanged with ׀, in such a way that for the Hebrew ׀ we find in Aramæan ע, i. e. the sibilant being dropped, and nothing but a guttural impulse of breath remaining, as צֹאן אַרְקָא אֲנִי אֶרֶץ אֲרָץ; חֶמְדָּא אֲרָץ; אֲרָץ אֲרָץ flock; אֲרָץ אֲרָץ wool. See on the nature and cause of this permutation, Ewald Krit. Gram. p. 33.

I. עָב m. (ר. עָבַב) a term of architecture, a threshold, step, i. e. a projection or offset, perh. collective, forming the ascent into a portico, 1 K. 7, 6. Ez. 41, 25. Plur. עָבִים v. 26, as if from a sing. עָב. Targ. well in 1 K. 7, 6 סְקוּפָהּ thresholds. Vulg. epistylum, architrave, against the context in both places; although such is the poverty of the Hebrew in terms of this sort, that the Heb. עָב may perhaps have comprehended the epistyle. This is also favoured by the etymology from עָבַב to cover, q. v.

II. עָב comm. gend. (m. Is. 19, 1. Ecc. 11, 3; f. 1 K. 18, 44,) constr. עָב Prov. 16, 15. Is. 18, 4, once עָב Ex. 19, 9; plur. עָבִים, constr. עָבִי, twice עָבִים 2 Sam. 23, 4. Ps. 77, 18. R. עִיב.

1. darkness, chiefly of clouds, Ex. 19, 9 בְּעָב הַיָּמִין in the darkness of a cloud. Ps. 18, 12 עָבִי שְׁחָקִים darkness of clouds.—Hence

2. a cloud, Is. 19, 1. 25, 5. al. עָב נֶל a cloud of dew Is. 18, 4. Prov. 16, 15. Often collect. clouds Job 20, 6. 36, 29. Is. 14, 14. Plur. Judg. 5, 4. 1 K. 18, 45. Ps. 104, 3. al. A cloud is put as an emblem of swift motion Is. 60, 8 (comp. 19, 1); also of things evanescent Job 30, 15. Is. 44, 22.

3. dark thicket of a wood, plur. עָבִים Jer. 4, 29. Chald. Syr. id.

עָב see in עָב I.

\* עָבַב obsol. r. prob. to cover, to hide, i. q. עָבִי. Hence עָב I.

\* עָבַב fut. וְעָבַד 1. to labour, to work to do work. Aram. חָבַב, to make

i. q. Heb. עָשָׂה; Arab. عَبَدَ to serve God, see no. 3, but Conj. II to reduce to servitude, عَبْدٌ servant; see Hiph. no. 2. A. Schultens holds the primary idea to be that of *subduing, depressing*, ac Job. p. 6; and so Redslöb nearly.—Absol. Ex. 20, 9 שֵׁשֶׁת יָמִים תַּעֲבֹד six days shalt thou labour, opp. to לָבַדָּה 34, 21. Deut. 5, 13. Ecc. 5, 11. With acc. of land, etc. to work, e. g. to till the ground Gen. 2, 5. 3, 23. 4, 2; a vineyard Deut. 28, 39; a garden Gen. 2, 15. So of artisans, Is. 19, 9 עֲבָדֵי פְּשָׁתִים the workers in linen. Ez. 48, 18 עֲבָדֵי-הָעִיר the workmen or labourers of the city. v. 19. Accus. impl. Deut. 15, 19 thou shalt not till the ground with (בְּ) the firstling of thy bullock.

2. to work for another, to serve, Num. 4, 37; בְּ of price, Gen. 29, 20. 25. Hos. 12, 13. Ez. 29, 20. Often with acc. of pers. to serve any one, Gen. 29, 15. 30, 26. 31, 6. 41. Ex. 21, 6. Mal. 3, 17; poet. of a beast Job 39, 9; עָב with any one Gen. 29, 25. 30. Lev. 25, 40; לְפָנַי 2 Sam. 16, 19 of a minister of the king, comp. עָבַד לְפָנַי. With two acc. Gen. 30, 29 תָּדַעְתָּ אֵת אֲשֶׁר עָבַדְתִּיךָ (how) I have served thee.—Spoken not only of single persons, but also of nations, who serve their kings and princes Judg. 9, 28. 38. 1 Sam. 11, 1. 1 K. 5, 1. 12, 4. Ps. 18, 44. Jer. 27, 7. 9; or who are subject to other nations Gen. 15, 14. 25, 23. Ex. 14, 12. 1 Sam. 4, 9 (c. לְ). 2 Sam. 10, 19. Jer. 40, 9; also of kings who are tributary to others Gen. 14, 4. 2 K. 18, 7. Here belongs Gen. 15, 13 וַעֲבָדוּם וַיַּעֲבֹדוּם אֲרָם and they (the Israelites) shall serve them (the Egyptians), and they shall afflict them, the Egyptians shall afflict the Israelites, the subject and object being changed. So too עָבַד מִסַּע 1 K. 9, 21, see in מִסַּע.—Once to serve any one is for simpl. to obey, 1 K. 12, 7.

3. to serve in a religious sense, i. e. to worship, to yield reverence and obedience to, e. g. Jehovah Ex. 3, 12. 4, 23. 7, 16. 26. Josh. 24, 15. 18. Ps. 22, 31. Job 21, 15. al. sæp. Also idols Deut. 4, 19. 8, 19. 13, 7. 14. Judg. 10, 10. 1 K. 16, 31.

2 K. 10, 18. al. So of a single sacrifice or act of worship Ex. 3, 12. 4, 23. Constr. with acc. rarely with לְ Judg. 2, 13. Jer. 44, 3. Acc. impl. (Jehovah) Job 36, 11. Is. 19, 23. With two acc. *to serve God with any thing*, i. e. to offer in sacrifice, Ex. 10, 26; hence, the name of God being omitted, עֶבֶר יָבֵחַ וּמִנְחָה *to offer sacrifice and oblation*, i. e. to serve (God) with such offerings, Is. 19, 21.

4. Causat. עָבַד i. q. הִצְבִּיר; *to make serve, to impose service upon any one*. Lev. 25, 39 עֶבֶד עֶבְדָה בּוֹ עֶבְדָה לְאִתְּמֶלֶךְ *thou shalt not make him serve the service of a bondman*. v. 46. Ex. 1, 14. Jer. 22, 13. 34, 9. 10. So of nations Jer. 25, 14. 27, 7. 30, 8. Ez. 34, 27.

NIPH. 1. *to be wrought, tilled*, of a field, Deut. 21, 4. Ex. 36, 9. 34.

2. *to be served*, [*profited*, as a king by his land, Ecc. 5, 8.—R.

PUAL 1. i. q. Niph. no. 1, Deut. 21, 3; comp. 15, 19.

2. Pass. of Kal no. 4, Is. 14, 3 *the heavy service* אֲשֶׁר עֶבַד אֲשֶׁר *which was imposed upon thee*. For עֶבַד we might expect עֶבְדָה; but see Heb. Gram. § 140. 1. b.

HIPH. 1. Causat. of Kal no. 1, *to cause to work, to compel to labour*, c. acc. Ex. 1, 13. 6, 5. 2 Chr. 2, 17.—Hence *to weary with severe labour, to fatigue*; Is. 43, 23 *I have not wearied thee with offering sacrifices* . . . 24 הֲעִבְדֵתִי בְתַשְׁאוֹתֶיךָ *but thou hast wearied me with thy sins*.

2. Causat. of Kal no. 2, *to cause to serve*, Ez. 29, 18; *to reduce to servitude* sc. a people Jer. 17, 4.

3. Causat. of Kal no. 3, 2 Chr. 34, 33.

HOPH. הִעֲבַד *to be made to serve* i. e. *to worship*. Ex. 20, 5 לֹא תִעֲבָדִם *nor be made (led, driven) to serve them* i. e. false gods. 23, 24. Deut. 5, 9. Hence *to serve*, at the persuasion or urgency of others, Deut. 13, 3.

Deriv. מִעֲבָד, and the seventeen here following.

עָבַד Chald. *to make, to do*, i. q. Heb. עָשָׂה no. 2, for which it is usually put in the Targums. Spec. a) *to make an image* Dan. 3, 1. b) *to make*, i. e. *to create the heavens and the earth* Jer. 10, 11. c) *to make ready a feast* Dan. 5, 1. d) *to keep a festival* Ezra 6, 16. e) *to make war* Dan. 7, 21. f) *to do a law*,

i. e. *to keep it*, Ezra 7, 26; comp. יָשָׂה no. 2. l. Also *to do or perform miracle*: Dan. 3, 32. 6, 28; *to do or commit wrong* Dan. 6, 23; *to make sedition* Ezra 4, 15 g) Genr. *to do any thing*, comp. עָשָׂה no. 3; Ezra 6, 13. Dan. 6, 11. 4, 32 [35]. מָה עֲבַדְתָּ *what doest thou?* spoken in invective. h) עֲבַד בְּ *to do with any one* sc. customarily, Dan. 4, 32 [35]; *to do with any thing*, to dispose of it, Ezra 7 18; c. עָ id. Ezra 6. 8.

ITHPE. *to be made, to be done*, Ezra 4 19. 7, 26. With a noun following, Dan 3, 29 הִתְעַבְּרִי יְהוֹמִין *let him be made pieces be cut in pieces*, see in הָדָם. Dan. 2, 5 Ezra 6, 11. Absol. *to be done*, spoken of something before mentioned, Ezra 5, 8 6, 12. 7, 21. 23.—Deriv. עֲבִירָא

עָבַד m. (r. עֲבַד) in pause עֲבָדִי; c. suff עֲבָדִי; plur. עֲבָדִים, constr. עֲבָדִי; c. servant, Arab. عَبْدٌ, Syr. حَصْبًا.

1. Genr. *a servant*, who among the Hebrews was also *a slave*, Gen. 12, 16 17, 23. 39, 17. Ex. 12, 30. 44. 21, 2 whether born in the house, *verna*, (לִירָד בֵּיתָ q. v.) or bought with money (זָקְנִיתָ פְּסָקָה) Gen. 17, 12. 23. עֲבַדָה עֶבֶד *servile work* Lev. 25, 39. עֶבֶד עוֹלָם *a servant for ever*, see in עוֹלָם no. 2. a. יָבֵד עֲבָדִים *a servant of servants*, the lowest menial Gen. 9, 25. בֵּית עֲבָדִים *the house of servants*, house of bondage, prison-house, i. e. Egypt, Ex. 13, 3. 14. 20, 2. Deut. 8, 14 13, 6. 11. Emphat. Jer. 2, 14 *is Israel a servant? is he a home-born slave? why is he a spoil?* Often followed by לְ in stead of a genit. *a servant to any one* see לְ no. 3. f. Gen. 41, 12. 1 Sam. 30, 13 17, 8 וְאֵתָם עֲבָדִים לְשָׂאוֹל (But יָבֵדִי וְשָׂאוֹל are the ministers and courtiers of Saul; see below in lett. b.) 2 Sam. 9, 12 1 K. 11, 26. Hence לְ הָיָה עֶבֶד *to become servant to any one* Gen. 9, 25-27. 44, 9 10. 17. 33. 47, 25. Lev. 26, 13. Deut. 6 21; לְ הָיָה לְעֶבֶד id. 1 Sam. 8, 17. 17, 9 (comp. לְ קָחָה לְעֶבֶד לְ 2 K. 4, 1, לְ עֶבֶד לְ Is. 44, 21. 49, 5;) once i. q. *to obey, to be obsequious*, 1 K. 12, 7.—Spec. the name *servants* is applied: a) To common soldiers, who are called *the servants of the general or prince*, 2 Sam. 2, 12. 13. 15 30. 31. 3, 22. 8, 7. b) *To the servants of a king*, i. e. his ministers and court officers, e. g. עֲבָדֵי פָרְעֹה Gen. 40, 20. 41, 10

37. 38. 50, 7. Ex. 5, 21. al. עֲבָדֵי שָׂאוֹל  
 1 Sam. 16, 17. 18, 22. 28, 7; עֲבָדֵי הַמֶּלֶךְ;  
 1 K. 1, 47. 9, 27. 2 K. 19, 5. Esth. 3, 3.  
 Is. 37, 5. al. So of military commanders  
 1 Sam. 29, 3. 1 K. 11, 26. 2 K. 25, 8.  
 c) To whole nations, which are subject  
 or tributary to others. Gen. 9, 26. 27, 37.  
 Deut. 5, 15. 15, 16, 12. 2 Sam. 8, 2.  
 6. 14. 1 Chr. 18. 2. 6. 13. d) Trop. of  
 beasts Job 40, 28; also of things Gen.  
 47, 19, comp. Judith 3, 4.

In addressing superiors the Hebrews  
 from modesty or humility were accus-  
 tomed to call themselves *servants*, and  
 those whom they addressed, *lords*; see  
 in אֲדוֹן Gen. 18, 3 *pass not away from  
 thy servant*, i. e. from me. 19, 19. 33, 5.  
 44, 18. 24. 33. 1 Sam. 17, 32. 34. 38. 20,  
 8. Is. 36, 11. Dan. 2, 4. al. So in con-  
 verse with God, Ex. 4, 10. 1 Sam. 3,  
 9. 10; and in prayers to him, Ps. 19, 12.  
 14. 27, 9. 69, 18. 119, 17. Neh. 1, 6. 8.  
 Hence עַבְדְּךָ *thy servant* is in this way  
 put for אֲנִי, so that the suffix of the  
 first person is referred to it, e. g. Gen.  
 44, 32 *for thy servant (I) became surety  
 for the lad unto my father*.—The term  
*servants* is applied also to absent per-  
 sons, whom one wishes to commend to  
 the favour of a patron; as Gen. 44, 27  
*thy servant, my father, said unto us*. 32,  
 5. 20. 21.

2. עַבְדֵי יְהוָה, *servant of Jehovah*, used  
 tropically in various senses, viz. a)  
 For a *worshipper* of God; Neh. 1, 10 הֵם  
 עַבְדֵי יְהוָה *they (the Israelites) are thy  
 servants and thy people*; comp. Chald.  
 Ezra 5, 11 *we are the servants of the God  
 of heaven. we worship the God of heaven*.  
 Dan. 6. 21 *O Daniel, servant of the liv-  
 ing God*, i. e. who dost worship the liv-  
 ing God. In this sense it is used as a  
 laudatory epithet or title applied to the  
 pious worshippers of God, e. g. to Abra-  
 ham, Ps. 105, 6. 42; Joshua, Josh. 24, 29.  
 Judg. 2, 8; Job, Job 1, 8. 2, 3. 42, 8;  
 David Ps. 18, 1. 36, 1. 78, 70. 89, 4. 21.  
 Jer. 33, 21 sq. Ez. 34, 23; Eliakim Is.  
 22, 20; Zerubbabel Hag. 2, 24. Also  
 in plur. עַבְדֵי יְהוָה is often said of pious  
 men, Ps. 34, 23. 69, 37. 113, 1. 134, 1.  
 135, 1. 136, 22. Is. 54, 17. 63, 17. 65, 8.  
 9. 13–15. b) For a *minister* or *ambas-  
 sador* of God, called of God and sent to  
 perform any service. Is. 49, 6 מְדוּרְיָהוּ

לִי עֲבָד לְהָקִים אֶת־שִׁבְטֵי יִשְׂרָאֵל וְגו' *it is  
 not enough that thou shouldst be my ser-  
 vant (i. e. my ambassador and instru-  
 ment) to raise up the tribes of Israel....  
 I will also make thee a light to the Gen-  
 tiles*. v. 5. In this sense it is applied  
 directly to the Messiah Zech. 3, 8; also  
 to Nebuchadnezzar king of Babylon,  
 whom God used as his instrument in  
 chastising the people, Jer. 25. 9. 27, 6.  
 43, 10. Often also there is connected  
 with the term the idea of a *familiar  
 servant*, standing in a more intimate re-  
 lation, *chosen* and *beloved* of God for his  
 piety and approved fidelity, and sent to  
 perform his service, e. g. thus spoken of  
 angels (in the other hemistich מַלְאָכִים)  
 Job 4, 18; and of prophets Am. 3, 7. Jer.  
 7, 25. 25, 4. 26, 5. 29, 19. 35, 15. 44, 4.  
 Dan. 9, 6. Ezra 9, 11; spec. of Moses  
 Deut. 34, 5. Josh. 1, 1. 13. 15. Ps. 105,  
 26; of Isaiah Is. 20, 3. Sometimes the  
 two ideas of a pious worshipper of God  
 and of an ambassador sent from God  
 appear to have coalesced, e. g. in the  
 passages which relate to Abraham and  
 Moses, and particularly in those where  
*Israel* or *Jacob*, i. e. the people of Israel,  
 is addressed by this honourable and en-  
 dearing appellation, as Is. 41, 8. 9. 42,  
 19. 44, 1. 2. 21. 45, 4. 48, 20. Jer. 30, 10.  
 46, 27. 28. Ez. 28, 25. 37, 25; comp.  
 Hos. 11, 1. Still it is the *pious* Israelites  
 who are here especially meant, i. e. those  
 truly worthy of the name, ἀληθινὸν Ἰσ-  
 ραηλῆται, Is. 43, 10. 49, 3 where see the  
 author's note at the end of his Germ.  
 version edit. 2. Among these again  
 the prophets particularly are so named,  
 Is. 44, 26. This same Jacob who is  
 thus termed *the servant of Jehovah*, is  
 called in the other hemistich sometimes  
 the *elect*, *chosen of God*, Is. 41, 8. 45, 4;  
 sometimes *ambassador* and *friend* 42,  
 19, and so in the plur. *ambassadors* 44,  
 26. But in all the passages respecting  
*the servant of God* in the chapters of the  
 last part 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, as aided by the divine spirit, and  
 as about to restore the tribes of Israel  
 and become the teacher of other na-  
 tions. [Such was to be the character  
 of the Messiah, to whom these pas-

sages are expressly referred in the N. T.—R.

3. *Ebed*, (servant sc. of God.) pr. n. m. a) Judg. 9, 26. 28. b) Ezra 8, 6.

עֶבֶד Chald. i. q. Heb. עֶבֶד *servant*; e. g. *servant of the king*, i. e. a minister, prefect, Ezra 4, 11; so those who address the king call themselves *his servants*, Dan. 2, 4. 7. עֶבֶד אֱלֹהִים *the servant of God*, i. e. worshipper, Dan. 3, 26. 6, 21. Ezra 5, 11.

עֲבָד m. (Kamets impure) *work, deed*, once Ecc. 9, 1. Syr. حَصَبٌ.

עֲבָד, see עֹבֵד.

עֲבָדָא (servant sc. of God, after the Chaldee form) *Abda*, pr. n. m. a) 1 K. 4, 6. b) Neh. 11, 17, for which 1 Chr. 9, 16 עֲבָדָהּ

עֲבָד־אֶדוֹם (serving Edom) *Obed-edom*, pr. n. of a Levite, 2 Sam. 6, 10. 1 Chr. 16, 38.

עֲבָדְאֵל (servant of God) *Abdeel*, pr. n. m. Jer. 36, 26.

עֲבָדָהּ f. (r. עֲבָד) 1. *work, labour*; Ps. 104, 23 *man goeth forth unto his work and to his labour* (לְעֲבָדָהּ) *until the evening*. Lev. 25, 39 עֲבָדָהּ *servile labour*. 23, 7. 8. 21. 35. 36. Num. 28, 18. 25. 29, 1. 12. 35.—Ex. 39, 32 כֹּל־עֲבָדָהּ *all the work of the tabernacle*, all the labour expended upon it. 36, 3. 5. Hence a) *work, business*, i. q. מְלָאכָה, Num. 4, 47 לְעֲבֹד עֲבָדָהּ וְגו' *to work the work of the ministry and the work of bearing in the tabernacle of the congregation*, i. q. to do the work or business; for which in 1 Chr. 9, 19 לְעֲבֹד עֲבָדָהּ מְלָאכָה Is. 28, 21 לְעֲבֹד עֲבָדָהּ *to work his work*, i. e. divine judgments upon the ungodly. 32, 17. Comp. פָּעַל, פָּעֵל, Chald. עֲבִידָא i. q. מְצֻטָּה. b) *Spec. work of the field, tillage, agriculture*, 1 Chr. 27, 26. Neh. 10, 38.

2. *labour of a servant for his master, service, ministry*. Gen. 30, 26 *thou knowest my service* (אֲחַ-עֲבָדָהּ), *which I have done thee*. עָבַד עֲבָדָהּ *to serve a service with any one*. to be his servant, Gen. 29, 27. Ex. 1, 14 *and they made their life bitter* (בַּעֲבָדָהּ הַקָּשָׁה) *with hard service in mortar*. etc. and so עֲבָדָהּ קָשָׁה of hard service rendered by a people to a

king or to another people, Deut. 26, 6. 1 K. 12, 4. Neh. 5, 18. Is. 14, 3. Lam. 1, 3; of military service Ez. 29, 18. Also of the service or ministry of the king 1 Chr. 26, 30. 2 Chr. 12, 8.—Hence a) *service*, i. e. *use, profit*. Ps. 104, 14 *and herb for the service of man*. Num. 3, 26. b) *service*, i. e. *furniture, implements*, Num. 3, 31. 36. Comp. in Engl. *a service of plate*.

3. *service of the tabernacle and temple, the sacred ministry of the priests and Levites*, 1 Chr. 25, 1. 26, 8. al. Fully עֲבָדָהּ בְּאֹהֶל מוֹעֵד Num. 4, 23. 35; עֲבָדָהּ מ' אֹהֶל מ' ע' הַמִּזְבֵּיחַ Num. 3, 7. 8. 16, 9; 1 Chr. 9, 13. 23, 28; עֲבָדָהּ קֹדֶשׁ Num. 7, 9; עֲבָדָהּ יְהוָה Num. 8, 11. Josh. 22, 27; κατ' ἐξοχήν עֲבָדָהּ הַעֲבָדָהּ 2 Chr. 35, 10. So עֲבָדָהּ בְּנֵי כֹהֲנֵי קֹהַת *the service of the sons of Kohath* sc. in the tabernacle, Num. 4, 4; comp. v. 24. 27. 28. עֲבָדָהּ בְּכֵלֵי הַעֲבָדָהּ *the vessels of service, sacred vessels*, 1 Chr. 9, 28. 23, 14. עֲבָדָהּ הַעֲבָדָהּ *the service-host*, the host of ministering priests and Levites, Num. 8, 25. v. 26 לֹא יַעֲבֹד לֹא יַעֲבֹד *he shall do no service, shall take no part in it*. Spoken also of a particular rite or service, Ex. 12, 25. 26. 13, 5.

עֲבָדָהּ f. (r. עֲבָד) *service*, for concr. *servants, familia*, Gen. 26, 14. Job 1, 3. Comp. Gr. θραύσεια Matt. 24, 45.

עֲבָדוֹן (servile) *Abdon*, pr. n. 1. A Levitical city in the tribe of Asher, Josh. 21, 30. 1 Chr. 6, 59. The same name according to 20 Codd. should be read Josh. 19, 28 instead of the usual עֲבֹרָן.

2. Of several men: a) A judge of Israel, Judg. 12, 13. 15; called בְּרֹן 1 Sam. 12, 11; see in בְּרֹן. b) 1 Chr. 8, 23. c) ib. 8, 30. 9, 36. d) 2 Chr. 34, 20.

עֲבָדָהּ f. (denom. from עֲבָד) *servitude, bondage*, Ezra 9, 8. 9. Neh. 9, 17. Syr. حَصَبٌ id.

עֲבָדִי (for עֲבָדָהּ *servant of Jehovah*) *Abdi*, pr. n. m. a) 1 Chr. 6, 29. b) 2 Chr. 29, 12. c) Ezra 10, 26.

עֲבָדִיֵּאל (servant of God) *Abdiel*, pr. n. m. 1 Chr. 5, 15.

עֲבָדִיָּהּ and עֲבָדִיָּהּ m. (worshipper of Jehovah) *Obadiah*, pr. n. of several persons, of whom the most distinguished was a prophet of this name contem-



porary with Jeremiah, Obad. 1.—1 K. 18, 3. 1 Chr. 3, 21. 7, 3. 8, 38. 9, 16 (comp. Neh. 11, 17). v. 44. 12, 9. 27, 19. 2 Chr. 17, 7. 34, 12. Ezra 8, 9. Neh. 10, 6. Sept. *Ἀβδίας*, which properly comes from עֲבָד־יָהוּה

עֲבָד־מֶלֶךְ (servant of the king, Arab. عبد الملك *Abd el-Mālek*), *Ebed-melech*, pr. n. of an Ethiopian at the court of Zedekiah, Jer. 38, 7. 39, 16.

עֲבָד נְגוֹ (perh. i. q. עֲבָד נְבוֹ worshipper of Mercury, see נְבוֹ) Dan. 1, 7. 2, 49. 3. 12. also עֲבָד נְגוּא v. 29, *Abed-nego*, a Chaldee pr. n. given in Babylon to Azariah one of Daniel's companions.

עֲבָה \* 1. *to be thick, fat*, Deut. 32, 15. 1 K. 12, 10. Comp. the noun עֲבֵי

2. *to be dense, compact*; whence עֲבֵי, מַעֲבָה.—Syr. *كَب* to be fat, hard, as the heart; Eth. *ሁብ* to be large, to grow; Arab. *عبي* to be thick, dense.

עֲבוֹט m. *a pledge, pawn*, Deut. 24, 10. 11. 12. R. עֲבֹט

עֲבוֹר m. (r. עֲבָר) constr. עֲבוֹר הָאָרֶץ produce of the earth, *grain, corn*, Josh. 5, 11. 12; opp. manna or bread from heaven. Syr. *عَبور*, Chald. *عَبور*, id.—Comp. הוֹבִיל from r. הִבֵּל, Hiph. הוֹבִיל to bring; בִּיאַת הַבְּיָאָה from בִּיאַת

עֲבוֹר (r. עֲבָר, after the form גְּבִיל, גְּבִיל) pr. *a passing over, transit*; found only with prefix עֲבוֹר, and so used as a Preposition (and Conjunction) corresponding nearly to Gr. *ἐπί* with a genitive, Engl. *over*, marking that *over* or *above* which any thing *passes* or *moves*; see Passow Lex. art. *ἐπί* A; comp. עַל no. 2. d. e. Found only in tropical senses.

A) Prep. 1. *over*, i. e. *for, in behalf of, for the sake of*; in the sense of protection, care, favour, benefit, Gr. *ἐπί* τινος Passow in *ἐπί* A. no. 4. Gen. 12, 13 *that it may be well with me* עֲבֹרָה *for thy sake*. 2 Sam. 9, 1. 7. Gen. 26, 24 *for my servant Abraham's sake*. 18, 26. 29. 31. 32. Ps 132. 10. 1 Sam. 12, 22. 2 Sam. 5, 12. 6, 12. 12. 25.—Hence

2. *for, because of*, marking the cause on account of which any thing is done; comp. עַל no. 2. d. 2 Sam. 13, 2 *he fell*

*sick* עֲבֹרָה הָמָר *for his sister Tamar*, because of his love for her. 12, 21. Jer. 14, 4. Gen. 3, 17 *cursed be the ground because of thee*. 8, 21. 1 Sam. 23, 10. 2 Sam. 7, 21. 2 Chr. 28, 19. Job 20, 2. Mic. 2, 10.—Also

3. *for*, spoken of price; comp. *ἰπὶ* for i. q. *instead of*, Passow l. c. no. 5. Am. 2, 6. 8, 6.

4. With infin. *for*, i. e. *for this cause, that, in order that*. Ex. 9, 16 *I have raised thee up* עֲבֹרָה אֶת־כֹּחִי *for to* (that I may) *show thee my power*. 1 Sam. 1, 8. 2 Sam. 10, 3. 18, 18.—So too עֲבֹרָה c. infin. id. Ex. 20, 20. 2 Sam. 14, 20. 17, 14.—Hence

B) Conj. *that, in order that*, marking end and purpose; c. fut. Gen. 21, 30 עֲבֹרָה לִי לְעֵדָה *that they may be to me a testimony*. 27, 4. 19. 31. 46, 34. Ex. 9, 14. 19, 9. 20, 20. Ps. 105, 45; fully עֲבֹרָה אֶשֶׁר Gen. 27, 10.

עֲבוֹת see עָבַת.

עָבַט \* fut. יַעֲבֹט 1. *to change, to exchange*, see Piel. Kindr. is עָבַת to interweave.

2. *to give a pledge* for any thing borrowed, which lies in the idea of exchange; Deut. 24, 10 לַעֲבֹט עֲבֹתוֹ *in order to pledge his pledge*, i. e. in order that *he* (thy brother) may do so.—Hence *to borrow*, sc. upon a pledge given, Deut. 15, 6 יִתְעַבֵּט לֹא תִאָּחַז *but thou shalt not borrow*.

PIEL *to change* for another. Joel 2, 7 *they change not their ways*, i. e. nothing turns them out of their course.

HIPH. *to lend* upon a pledge, with acc. of person to whom, Deut. 15, 6; with two acc. of pers. and thing v. 8.

Deriv. עָבוֹט and

עֲבֹטִיט m. (r. עָבַט) pr. *a pledging of goods*; concr. *things taken in pledge*. Hab. 2, 6 *wo to him who enlargeth what is not his own! how long? to him who ladeth himself with goods taken in pledge*, i. e. unjustly detained and appropriated to his own use; the figure being taken from a heartless extortioner.

עָבִי m. (r. עָבָה) *denseness, compactness*. e. g. of shields Job 15. 26. 2 Chr. 4, 17 עָבִי הָאֲדָמָה *in the compact soil* prob. clayey; Vulg. *in terra argillosa*.

עָבִי m. (r. עָבָה) c. suff. עָבִיּוֹ *thickness* 1 K. 7, 26. Jer. 52, 21. 2 Chr. 4, 5.

עֲבִידָא Chald. f. (r. עָבַד) 1. *work, labour*, Ezra 4, 24. 5. 8. 6, 7. 18.

2. *business*, e. g. administration of affairs, Dan. 2, 49. 3, 12. Comp. מְלָאכָה Neh. 2, 16.

\* עָבַל obsol. root, Arab. عَابَلَ *to strip* a tree of its leaves, عَيْلَاءُ a white stone,

الأَعْبَلُ a mountain whose rocks are white.—Hence pr. n. עֹבֵל, עֹבֵלָה

\* עָבַץ obsol. root, i. q. עָצַב *to be in pain*, according to 1 Chr. 4, 9. 10.—Hence pr. n. נְעִיבָץ

\* עָבַר fut. וְעָבַר, 2 p. fem. תְּעָבְרִי Ruth 2, 8, see Lehrs. p. 306. Heb. Gr. § 47. n. 1.

1. *to pass over*. Arab. عَبَرَ *to pass over* a river, also *to pass away, depart, die*;

عَبْرٌ, عَبْرٌ bank of a stream, shore;

עָבַר *to pass away, depart*. Aram. עָבַר

i. q. Heb. The same root is widely found in the Indo-European tongues, e. g. Sanscr. *upari*, Pers. اَبَر, اَبَر

super, supra, Gr. ὑπέρ, πέρι, πέρι, περίω,

Lat. *super*, Goth. *ufar, afar*,

Germ. *über*, Engl. *over*.—Pr. *to pass over*

à river, sea, c. acc. Gen. 31, 21 וַיַּעְבֵּר

אֶת־הַיַּרְדֵּן Is. 23, 2 עָבַר רֶם Deut. 3, 27,

4, 21. Josh. 4, 22. 24, 11; c. בְּ Josh. 3,

11. 2 Sam. 15, 23. Zech. 10, 11; בְּרִיחַ

Num. 33, 8. Accus. impl. *to pass over*

sc. a river Josh. 2, 23. 2 K. 2, 9; and

with acc. of place *to which* one passes

over, Jer. 2, 10 וַיַּעְבֵּר אֲנִי בַּחַיִּים *pass over*

(the sea) *to the coasts of the Chittim*.

Is. 23, 6. 12. Am. 6, 2; c. אֶל Num. 32, 7.

—Spoken also of other impediments

which one passes over; as a deep valley

or ravine Is. 10, 29, see Bibl. Res. in

Palest. II. p. 116; a wall or fence Job

19, 8, comp. Is. 51, 23; a bound Ps. 104,

24, 5. Dan. 9, 11. So Syr. حَضَّ *to transgress* a law, Chald. עֲבִירָא *transgression*. With אֶל, *to pass over* the border to any pers. or thing, 1 Sam. 14, 1. 27, 2. Trop. also of a razor *passing over* one's head, c. על Num. 6, 5; of the wind *passing over* upon any pers. or thing, c. בְּ Ps. 103, 16. Comp. no. 4.

2. *to pass over, to pass through, to go through*, sc. a region, city, field, etc. with

acc. Num. 20, 17. Judg. 11, 29 וַיַּעְבֵּר

וַיַּעְבֵּר וַיֵּצֵא אֶת־גִּלְעָד וְגִי

וַיַּעְבֵּר בְּאֶרֶץ אֲבָרָם Gen. 12, 6

וַיַּעְבֵּר בְּסֶפֶד פִּי אֶצְבֵּר *for I had passed*

on among the crowd. Gen. 30. 32. 41, 46.

Num. 20, 18. Deut. 2, 27. Josh. 18, 9. 1

Sam. 9, 4. Is. 34, 10. Jer. 2, 6; בֵּין *between*

two things. Gen. 15, 17. Jer. 34,

19; בְּהַרְבֵּי Job 15, 19. Ez. 9, 4; בְּהַרְבֵּי

Josh. 1, 11. Am. 5, 17; absol. 2 K. 4, 8.

—So of things, Ps. 18, 13 עָבְרוּ בְּרֶדֶד

עָבְרוּ עָבְרוּ וַיַּחֲלִי אֶת

(acc.) *hail and burning coals*; but see

in no. 4. d. 1 K. 22, 36 and *there went*

*a joyful cry throughout the host*. Absol.

Lani. 3, 44 *thou hast covered thyself with*

*clouds* הַפְּלֵה מִיַּעַבְרֵךְ *so that our prayer*

*should not pass through*.—So עָבַר עָבַר

2 K. 12, 5 and לְפָנָה עָבַר לְפָנָה Gen. 23,

16, *money passing among the merchants*,

current money, i. e. which *passes* current;

prob. pieces of silver on which the weight

was marked, as among the Chinese; since

coined money can hardly have existed in

the days of Abraham. Vulg. *probata moneta*.

3. *to pass over, i. e. to pass beyond, to pass*

*by, to pass along or away*; with acc. of

pers. or place *by* which one passes.

Judg. 3, 26 וְהוּא עָבַר אֶת־הַקְּפִיטִים

*and he passed on beyond the quarries*.

Gen. 32, 32. 2 Sam. 18, 23 וַיַּעְבֵּר אֶת־

וַיַּעְבֵּר אֶת־הַכּוּשִׁי *and he passed by Cush*,

outran him. Is. 31, 9 וַיַּעְבֵּר מִפְּנֵי

the crook of a shepherd numbering his flock, i. e. to be numbered, Lev. 37, 32. Absol. Gen. 37, 28 *there passed by Midianites, merchants.* Ex. 12, 23. Ruth 4, 1.—PART. עֹבְרִים *passers by* Ps. 129, 8. Is. 51, 23; with genit. of way, עֹבְרֵי הַדֶּגַּח *passers by on the way, they that pass by the way*, Ps. 80, 13. 89, 42. Job 21, 29.—Spec.

a) Of time as *passing away*, e. g. the day Ps. 90, 4; the days of one's life Job 17, 11; mid-day 1 K. 18, 29; the seasons Jer. 8, 20. Cant. 2, 11; the harvest Jer. 8, 20. So of welfare, anger, mourning, i. e. seasons of welfare, mourning, etc. Job 30, 15. Is. 26, 20. Ps. 57, 2. Gen. 50, 4. 2 Sam. 11, 27.

b) Of things that *pass swiftly away and vanish*; e. g. chaff driven by the wind, מִן עֵבֶר, Is. 29, 5. Jer. 13, 24. Ps. 48, 5; a cloud Job 30, 15; a shadow Ps. 144, 4; waters drying up Job 6, 15. 11, 16.—Hence

c) *to pass away, to perish*, e. g. men Ps. 37, 36. Job 34, 20. Nah. 1, 12; by a weapon, בַּשֵּׁלֶחַ Job 33, 18. 36, 12; of things, q. d. *to be forgotten*. Esth. 9, 28.

d) Trop. עֵבֶר עַל־פְּשָׁעַי *to pass over transgression*, i. e. *to forgive, to pardon*, Mic. 7, 18. Prov. 19, 11; and so without פְּשָׁעַי, c. dat. *to forgive any one*, Am. 7, 8. 8, 2.

4. *to pass over from one place to another*, i. e. *to pass on, to pass, to go further*; עֵבֶר מִיָּעִיר לְיָעִיר *to pass from city to city* 2 Chr. 30, 10. Gen. 18, 5 אַחֲרָי אַחֲרָי *afterwards ye shall pass on*. Neh. 2, 14 *no place for the beast under me to pass* sc. further. 2 Sam. 18, 9 *the mule that was under him passed on, went away*. 16, 1. Mic. 1, 11. Josh. 6, 7. 8. 2 Sam. 16, 9 *let me pass on and take off his head*. עֵבֶר וָשָׁב *to pass on and return*, i. e. to pass hither and thither, to go to and fro, Ex. 32, 27. Ez. 35, 7. Zech. 7, 14. 9, 8. With בָּ or עַל of the way; Prov. 4, 15 *pass not (בִּי) in it*. 2 K. 6, 26 *the king was passing (עַל) upon the wall*. v. 30.—Hence

a) *to pass on to a place, to go to it*; c. acc. 2 K. 6, 9. Am. 5, 5 *and pass not to Beersheba*; c. אֵל 1 K. 19, 19. 2 K. 4, 8. Often of a boundary, which *passes on to any point*, acc. c. הַ loc. Num. 34, 4. Josh. 15, 3 sq. 18, 13. 18, 19. 19, 13.

b) With בָּ *to pass in, to go in, to enter*; Judg. 9, 26 וַיֵּצְבְּרוּ בְשֵׁכֶם *and they entered into Shechem*. Lev. 26, 6. Ez. 14, 17; c. acc. *to pass in at a gate* Mic. 2, 13. Is. 62, 10. Here belong also the phrases עֵבֶר בְּבְרִית *to enter into a covenant* Deut. 29, 11; עֵבֶר בְּשַׁחַת *to pass into the pit of death* Job 33, 28.

c) With לְפָנַי, *to pass on before, to go before*, so that others follow afterwards, Gen. 33, 3. Ex. 17, 5. Deut. 3, 28. Josh. 4, 5. 12, 6, 7. Also *to pass on first, to go first*, Gen. 33, 14. 1 Sam. 9, 27. 25, 19. 2 K. 4, 31.—Contra, c. אַחֲרָי, *to pass on after, to follow*, 2 Sam. 20, 13.

d) With מִן, מֵאֵת, *to pass from any person or thing, to go away, to depart*. Ruth 2, 8 לֹא תֵצְבְּרִי מֵהָאֵת *pass not from hence*. Cant. 3, 4. 1 K. 22, 24; of things, Ps. 81, 7. [Ps. 18, 13 מִזְנוֹה נָגְדוּ עֲבָרֵי מִזְנוֹה עָבְרוּ *from the brightness before him passed (went) forth his clouds, hail and burning coals*, i. e. the hail and lightning were in the thunder-clouds which were gathered around his glory.—R.] Trop. Deut. 26, 13 *I have not departed from thy commandments*. have not transgressed them. Is. 40, 27 מֵאֲלֹהַי מִתְּפַסְּטִי *my righteous cause hath passed away from my God*, he neglects it, no longer cares for it.—Absol. id. Cant. 5, 6. Esth. 4, 17.

e) With עַל, *to pass over to another owner*, Is. 45, 14. Ez. 48, 14 Cheth. Comp. Lam. 4, 21 עֲלֶיךָ תֵּצְבֵר בּוֹס *unto thee also shall the cup pass on or over*.—But Deut. 24, 5 עֲבַר עַל *to pass over upon* is i. q. *to be laid upon*, as a burden, charge.

5. From the primary signif. of *passing over* comes the frequent use of this verb in respect to *waters* which are said *to pass over their banks, to overflow, to overwhelm*; c. acc. Jer. 5, 22; absol. Is. 8, 8 וְעָבַר וְשָׁבָה *he shall overflow and overwhelm*. Nah. 1, 8 בְּשִׁטְףָה עֹבֵר. Hab. 3, 10. Often c. עַל Is. 54, 9. Ps. 42, 8 *all thy waves and thy billows have passed over me (עָלַי)*, have overwhelmed me. Jon. 2, 4. Ps. 124, 4.—Hence, Is. 23, 10 אֲרִצְוָה עֲבָרִי אֲרִצְוָה בְּרִאֵר *overflow thy land like the Nile*, i. e. spread thyself abroad in thy land now free from the bonds of the oppressor.—Hence

a) Trop. of an inundating host, *to overwhelm*; Dan. 11, 10. 40 (coupled

with נִשְׁתָּה). Nah. 2, 1 [1, 15] *the destroyer shall no more overwhelm thee.* Is. 28, 18. Mic. 5, 7.—So too of wine, c. acc. Jer. 23, 9 (comp. בְּלֵצַבֵּי הַיָּם); a multitude of sins Ps. 38, 5; the wrath of God Ps. 88, 17. Absol. Ps. 73, 7 עֲבָרוּ לִבָּב מִשְׁבִּיחוֹת לִבָּב *the imaginations of the heart overflow*, their proud thoughts are conspicuous in their looks and actions.—Hence

h) *to rush upon any one, to assail*; c. עַל, Job 9, 11 הֵיוּ רֵעֲבָר עָלַי, sc. God. 13, 13. Hos. 10, 11. Nah. 3, 19 *whom hath not thy wickedness assailed?*

c) Also of tears, *to overflow*, comp. in Engl. 'to run over'; Arab. عَبَرَ the eye overflows. عَبْرَةٌ a tear. Part. עֹבֵר מֵרֵעֵב *overflowing myrrh*, i. e. distilling of itself, dropping in tears, Cant. 5, 5, 13.

NIPH. fut. יֵעָבֵר, *to be passed over*, e. g. a river Ez. 47, 5.

PIEL עָבַר, fut. יֵעָבֵר, *to make pass over*, e. g. a) A bar, bolt; hence *to shut up or close with bolts*; c. לְפָנָי, 1 K. 6, 21 וַיֵּעָבֵר בְּרֵהוּקוֹת זָהָב לְפָנָי הַדְּבָרִי *and he closed up with golden chains (instead of bars or bolts) before the holy of holies.*

b) A female is said *to let pass, to transmit* the male seed, etc. and thence *to conceive, to breed.* Job 21, 10 שׂוֹרֵי עֵבֶר תִּשְׂוֹרֵי שׂוֹרֵי עֵבֶר *his cow breedeth*, becomes big with young. Chald. עֵבֶר Pe. Pa. Ethpa. id. see Bochart Hieroz. I. p. 291, and Buxtorf Lex. Chald. col. 1568. Comp. syn. עָבַר to pass over, Pa. Aph. to be made gravid, in Targg. for הָרָה, pr. to transmit, Buxt. col. 1579. See Thesaur. p. 984.

HIPH. הֵעָבִיר, fut. יֵעָבִיר, apoc. וַיֵּעָבֵר.

1. Causat. of Kal no. 1, *to cause to pass over, to transport across* a river, e. g. a people, flocks, etc. with two acc. of pers. and stream, Gen. 32, 24. Num. 32, 5. Josh. 7, 7. 2 Sam. 19, 16; acc. of obj. and בָּ of the stream Ps. 136, 14. This word is employed whether the passing of a stream be in boats, *over* 2 Sam. l. c. or by swimming, as in the case of a flock, or by wading *through* at a ford, Gen. Josh. l. c.—Further: a) *to cause a razor to pass over any one*, i. q. *to shave*, c. עַל Num. 8, 7. Ez. 5, 1; comp. Kal no. 1 fin. b) *to cause to pass, to*

*transfer* from one place to another. Gen. 47, 21 *and he transferred the people לְעָרִים to other cities*, out of some cities into others, i. e. made them exchange habitations; comp. 2 Chr. 30, 10 in Kal no. 4. c) *to cause an inheritance to pass to any one*, c. לְ Num. 27, 7, 8; comp. Kal no. 4. e. d) *to cause to pass over*, i. e. *to make transgress a law*, 1 Sam. 2, 24; comp. Kal no. 1.

2. Causat. of Kal no. 2, *to cause or let pass through*, e. g. a land Deut. 2, 30; *to cause to pass throughout or overrun*, as wild beasts a land Ez. 14, 15. Spec. הֵעָבִיר קוֹל בָּ *to cause to be proclaimed, to make proclamation in* i. e. *throughout* a land, camp, Ex. 36, 6. Ezra 1, 1, 10, 7. 2 Chr. 30, 5. Also הֵעָבִיר שׁוֹפָר pr. *to cause the trumpet to pass through* a land, i. e. *to blow the trumpet*, Lev. 25, 9.

3. Causat. of Kal no. 3, *to make or let pass by or beyond*; 1 Sam. 16, 9, 10, 20; 36 *he shot an arrow לְהֵעָבִירוֹ to make it pass by him*, i. e. beyond him. Metaph. הֵעָבִיר הַטָּאָה *to let a sin pass by*, i. e. *to remit, to forgive*, comp. Kal no. 3. d. 2 Sam. 12, 13, 24, 10. Job 7, 21.

4. Causat. of Kal no. 4, i. q. הֵבִיא, *to cause to pass, to cause to go or come*; also i. q. *to bring*, spec. *to offer* as in sacrifice, *to consecrate*, c. לַיהוָה Ex. 13, 12.—Often also in the phrase הֵעָבִיר בְּנִים לְמֹלֶכֶת *to offer children to Molech* Jer. 32, 35. Lev. 18, 21. Ez. 16, 21, 23, 37; also with בָּאֵשׁ added 2 K. 23, 10; and without dat. הֵעָבִיר אֶת־בְּנֵי בָאֵשׁ Deut. 18, 10. 2 K. 16, 3, 17, 17. 2 Chr. 33, 6. Ez. 20; 31. That children thus offered to Molech were really burned, the following passages hardly leave a doubt: 2 K. 17, 31. Jer. 7, 31, 19, 5. 2 Chr. 28, 3. Ez. 23, 37; comp. Diod. 20, 14. Euseb. Præp. 4, 16. The Rabbins however, desiring to free their ancestors from the opprobrium of a superstition so atrocious; have feigned that the children were only made to pass through the fire as a rite of lustration; see Carpzov Apparatus Antiq. s. Cod. p. 483. Spencer de Legib. ritual. p. 363–370. The same sentiment is also expressed by the Seventy, 2 K. 16, 3. al. See more in Thesaur. p. 985.

5. Causat. of Kal no. 4, viz. a) Of Kal no. 4. b, *to cause to pass in, to make*

*enter*, c. א, as *הַעֲבִיר בַּמִּלְכָּן* to make enter the brick-kiln 2 Sam. 12. 31. b) Of Kal no. 4. d, to lead away. 2 Chr. 35, 23; to take away, to put away, to remove, e. g. a garment Jon. 3, 6; a ring Esth. 8, 2; idols, false prophets, 2 Chr. 15, 8. Zech. 13, 2; to put away, to avert evil, reproach, Esth. 8, 3. Ps. 119, 39. Ecc. 11, 10; the eye, to turn away, so as not to see, Ps. 119, 37.

HITHPA. pr. i. q. Kal no. 5, of waters, to pass over banks, to overflow; hence trop. a) Of overflowing wrath, to be wroth, Ps. 78, 21. 59; c. ב v. 62. Deut. 3, 26; עָט Ps. 89, 39; עָל Prov. 26, 17; c. suff. Prov. 20, 2 *מִהַעֲבֹדוֹ* for *מִלּוֹ* whose poureth forth wrath against him sc. the king. Comp. *עֲבָרָה* no. 1. Arab. جار i. q. *עָבַר*, to transgress, to be proud, to be wroth. b) Of pride, to overflow with pride, to be haughty, *ὕψις*, Prov. 14, 16. Comp. *עֲבָרָה* no. 2.

Deriv. *עָבִיר*; *עָבוֹר*; *מַעְבָּר*, *מַעְבְּרָה*, and the eight here following.

*עָבַר* m. c. suff. *עָבְרוֹ*; plur. *עָבְרִים*, constr. *עָבְרֵי*.

1. the region or country beyond, on the other side of a river or sea which one must pass; as *בְּעֵבֶר אַרְנוֹן* beyond the Arnon Judg. 11, 18. *בְּעֵבֶר הַיָּם* in the region beyond the sea Jer. 25, 22. Spec. *הַיַּרְדֵּן*, *עָבַר הַיַּרְדֵּן*, *τὸ πέραν τοῦ Ἰορδάνου*, the country beyond Jordan, the part of Palestine lying east of the Jordan, Gen. 50, 10. 11. Deut. 1, 1. 5. Josh. 1, 14. 9, 10. Judg. 5, 17; *לְעֵבֶר* id. Num. 35, 14. Josh. 14, 3. 17, 5. Judg. 7, 25; comp. Num. 22, 1. In some passages, however, this expression is applied to the country west of the Jordan; as Deut. 3, 20. 25. 1 Sam. 31, 7; comp. Josh. 5. 1. 12, 7. 22, 7. Deut. 11, 30; also Josh. 22, 7. 1 Chr. 26, 30; espec. Num. 32, 19. Similar is also the phrase *עָבַר הַנָּהָר* the country beyond the river, i. e. the Euphrates, Josh. 24, 2. 3. 2 Sam. 10, 16. 1 Chr. 19, 16; which is used also of provinces on the west of the Euphrates, 1 K. 5, 4 [4, 24]. Ezra 8, 36. Neh. 2, 7. 9. 3, 7; comp. Chald. Ezra 4, 10. 16. All these were probably written by persons who had resided on the east of the Euphrates.—Plur. *עָבְרֵי נָהָר* id. Is. 7, 20.

2. a region opposite, the other or op-

posite side, a valley or other space being interposed; 1 Sam. 14, 1. 26, 13 *וַיַּעֲבֹר דָּוִד הַיָּרְדֵּן* and David passed over to the other side sc. of the valley, to the opposite mountain. Hence in antith. *מִהַעֲבֶר מִזֶּה*—*מִהַעֲבֶר מִזֶּה* on this side—on that side 1 Sam. 14, 4; also *אֶחָד* *לְעֵבֶר*—*לְעֵבֶר אֶחָד* id. v. 40. Plur. *מִכָּל-עֲבָרָיו* id. v. 40. Plur. *עָבְרָיו* from all his sides, on every side, 1 K. 5, 4. Jer. 49, 32; *מִשְׁנֵי עָבְרֵיהֶם* on both their sides Ex. 32, 15.

3. With prefixes it often becomes a preposition, viz.

a) *אַל-עָבַר* pr. to the region beyond, i. e. beyond, over, Deut. 30, 13; in the region opposite, i. e. over against, Josh. 22, 11; towards the region, i. e. towards, Ex. 28, 26. More fully *אֶל-עָבְרֵי פָנָיו* towards the region opposite one's face, straight before oneself, i. e. forwards, straight forwards, Ez. 1, 9. 12. 10, 22. *עָבַר פָּ* id. Ex. 25, 37.

b) *לְעָבְרוֹ* i. q. *אַל-עָבְרוֹ*, straight forwards, i. e. one's own way, Is. 47, 15.

c) *מִעֵבֶר* with genit. or suffix; also *מִעֵבֶר לְ* α) from the other side, from beyond, after verbs of motion, 2 Chr. 20, 2. Job 1, 19. Josh. 24, 3. Zeph. 3, 10. β) on the other side, beyond, e. g. *מִעֵבֶר לַיָּם* beyond the sea Deut. 30, 13; *מִעֵבֶר כּוֹשׁ* beyond the streams of Ethiopia Is. 18, 1. 1 K. 14, 15.

4. Eber, Heber, pr. n. a) The founder of the Hebrew race, Gen. 10, 24. 25. 11, 14. 15. See a discussion on this point, Gesch. d. Heb. Sprache u. Schrift p. 11. Hence *בְּנֵי עֵבֶר* Gen. 10, 21, and poet. *עָבְרִים* collect. Num. 24, 24, i. q. *עָבְרִים Hebrews*. For the distinction between Hebrews and Israelites see under *עָבְרֵי*. b) Neh. 12, 20. c) 1 Chr. 8, 12. d) 8, 22. e) 5, 13.

*עָבַר* Chald. i. q. Heb. *עָבַר* no. 1, the region beyond; hence *עָבַר נָהָרָא* the country beyond the river Euphrates, i. e. in the Persian mode of speaking, the country west of the Euphrates, Ezra 4, 10. 11. 16. 20. 5, 3. 6. 6. 8. 13. 7, 21. 25.

*עָבְרָה* f. (r. *עָבַר*) 1. a ferry-boat for passing a stream 2 Sam. 19, 19. Chald. *מַעְבְּרָתָא*, *מַעְבְּרָתָא*, contr. *מַבְרָא* id.

2. 2 Sam. 15, 28 Cheth. where *Keri* *ערבות* desert-places, as the context requires.

עֲבָרָה f. (r. עָבַר) constr. עֲבָרָה, c. suff. עֲבָרָה; plur. עֲבָרוֹת, constr. עֲבָרוֹת Job 40, 11, also עֲבָרוֹת Ps. 7, 7.

1. *an outpouring, overflowing of wrath*, comp. the root in Kal no. 5, and Hithpa. Job 40, 11 עֲבָרוֹת אַפָּה *the outpourings of thy wrath*.—Hence for *wrath* itself, i. e. outburst of wrath; so of the king's wrath, Prov. 14, 35; of enemies Ps. 7, 7. Spec. of God's wrath Is. 9, 18. 13, 9. 13. Hos. 13, 11. Am. 1, 11. Ps. 85, 4; so אֵשׁ עֲבָרָה *the fire of my wrath* Ez. 21, 36 [31]. 22, 21. 38, 19; עַם עֲבָרָה *the people of my wrath*, against whom I am wroth, Is. 10, 6; comp. Jer. 7, 29. Prov. 22, 8. Lam. 3, 1. יוֹם עֲבָרָה *the day of God's wrath* Prov. 11, 4. Zeph. 1, 15. 18. Ez. 7, 19; plur. id. Job 21, 30. Prov. 11, 23 הַקְּחוּ רְשָׁעִים עֲבָרָה *the expectation of the wicked is wrath* sc. from God. Coupled with synon. זַעַם Ps. 78, 49.

2. i. q. ὑψῖς, *pride, haughtiness, insolence*, see the root in Hithpa. lett. b. Is. 16, 6. Jer. 48, 30.

עֲבֹרוֹתָ (passage sc. of the sea, r. עָבַר) *Ebronah*, pr. n. of a station of the Israelites near Ezion-geber on the Elanitic gulf, Num. 33, 34. 35.

עֲבָרִי m. plur. עֲבָרִים, Ex. 3, 18; f. עֲבָרִיָּה, plur. עֲבָרִיָּהוּ, gentile n. *Hebrew, Hebrews*, Gr. Ἑβραῖος. As to the origin of this name, it is derived in the O. T. from the name עָבַר no. 4, q. v. but would seem primarily to have been an appellative from that word (עָבַר), implying the land or country beyond the Euphrates; whence עָבַר pr. one *from beyond* the river, Gen. 14, 13; where Sept. well ὁ περὶ τῆς. The name *Hebrews* differs from the term *Israelites* (בְּנֵי יִשְׂרָאֵל) in this respect, viz. that the latter, as a patronymic derived from the founder of the nation, was in use only among the people themselves; while the former, as an appellative applied by the Canaanites to the Hebrews migrating from beyond the Euphrates into Canaan, was the current name among foreign nations. (Comp. בְּנֵי נִינְוִים and Φοίνικες; *Chemi*, מִצְרַיִם, Ἀίγυπτος.) Hence Greek and Roman writers use only the name *Hebrews*, or in later times *Jews*; e. g. Pausan. 5. 5. 2. ib. 6. 24. 6. Plut. Sympos. IV. 6. 1. Tac. Hist. 5. 1.

Josephus passim. The writers of the O. T. apply to the Israelites the term *Hebrews*, either where foreigners are introduced as speaking, Gen. 39, 14. 17. 41, 12. Ex. 1, 16. 2, 6. 1 Sam. 4, 6. 9. 13, 19. 14, 11. 29, 3; or where Israelites are represented as speaking 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 where they are opposed to other nations, Gen. 43, 32. Ex. 1, 15. 2, 11. 13. 21, 2. Deut. 15. 12 (comp. Jer. 34, 9. 14). 1 Sam. 13, 3. 7 where there is a play of words in עֲבָרִים עֲבָרִי. 14, 21. The opinion of some that the term *Israelites* was a sacred name, and *Hebrews* the common appellation, is without foundation. See more on this topic in Gesch. d. hebr. Sprache u. Schrift, p. 9–12.

עֲבָרִים (regions beyond, from עָבַר) *Abarim*, pr. n. Jer. 22, 20. Fully הַרְיָה עֲבָרִים Num. 27, 12. Deut. 32, 49, and הָרֵי עֲבָרִים Num. 33, 47. 48, *the mountains of Abarim*, a range of mountains beyond Jordan over against Jericho, in which was Mount Nebo; see נָבוֹ no. 2. The name *Abarim* was apparently sometimes so extended, as to include all the mountainous tract on the east of the Dead Sea.—For עֲבָרִים עֲבָרִים Num. 21, 11. 33, 44. 45, see in art. עֲבָרִים no. 2. b.

עֲבָרָן, see in עֲבָרָן no. 1.

\* עֲבַשׁ ἄπ. λεγέμε. Joel 1, 17, *to die*, spoken of seed which loses its germinating power and *dies* in the ground from the effects of too great heat, *æstu vanescit*, to use the words of Pliny on this very point H. N. 14. 24; Germ. *verdummen*. Kindred is Chal. עָבַשׁ pr. to rot, spec of the kernels perishing in the ground; see Buxtorf Lex. Chald. 1642. Bochart. Hieroz. II. 471. That the word for *to rot* may be so extended as to apply to seed *æstu vanescens*, is shown by the Gr. πύθουσι, Hesiod. Scut. Herc. 153.—Abulwalid compares Arab. عبس i. q. עֲבַשׁ to dry up; so that here עֲבַשׁ would be i. q. רָבַשׁ.

\* עֲבַת in Kal not used, *to be interwoven, interlaced*, kindr. with the roots עָבַת. עָבַת

PIEL *to entangle, to pervert*, Mic. 7, 3. Deriv. the two following.

עֲבַת adj. fem. עֲבֻתָּהּ. *interwoven, interlaced*, spoken of trees with thick foliage Ez. 6, 13, 20, 28. Lev. 23, 40. Neh. 8, 15.—Syr. with Tet חֲבַתָּא id.

עֲבָת, plur. עֲבֻתֵיהֶם and עֲבֻתֵיהָ. subst. of both genders (f. Judg. 15, 14). any thing *interwoven, interlaced*. R. עֲבָה.—Hence

1. a cord Judg. 15, 13, 14. Is. 5, 18. Job 39, 10. Ps. 118, 27. Plur. cords, i. e. bands, bonds, fetters. Ps. 2, 3. Ez. 3, 25, 4, 8. Trop. bands of love Hos. 11, 4.

2. a braid, wreath, of small rods or wires woven together Ex. 28, 24 בְּקִשְׁיָה עֲבָה braided or wreathed work Ex. 28, 14, 22, 39, 15; וְרִשְׁוֹתָהּ הָעֲבָתִים wreath-en chains 28, 14.

3. a branch with thick foliage, thick-leaved bough, Ez. 19, 11, 31, 3, 10, 14.

\* עָבַב fut. יַעֲבֹב 1. Pr. to breathe, to blow, i. q. kindr. אָהַב no. 1; whence עֲבָבָה a wind-instrument of music. This idea is then transferred to emotions of the soul, to breathe after, to desire; hence

2. to love inordinately, to dote on, i. q. אָהַב Pi. spoken of impure love, lust, c. עָבַב Ez. 23, 5, 9, 16, 20; אָבַב v. 12; acc. v. 7. Part. עֲבָבִים lovers Jer. 4, 30.—Comp. ἀγαπῶ. Arab. عَجِب IV placuit alicui res; V accendit amore.

Deriv. the two following, also עֲבָבָה

עֲבָבָה see עֲבָבָה

עֲבָבָה f. c. suff. עֲבָבָהּ, *inordinate love, excessive fondness*. Ez. 23, 11. R. עֲבָבָה

עֲבָבִים m. plur. (עֲבָבָה) loves; Ez. 33, 32 שִׁירֵי עֲבָבִים a song of loves, i. e. an erotic song pleasing to the people. Then i. q. חָכַד. love for men; Ez. 33, 31 בְּרִי עֲבָבִים בְּפִיהֶם הֵמָּה עֲשִׂיבֵם for with their mouth they make love, i. e. they show much love and kindness, opp. but their heart followeth after gain. Comp. Arab. عَجِب id.

עֲבָה f. (r. עֲבָה) also עֲבָה 1 K. 17, 13. Hos. 7, 8; constr. עֲבָה 1 K. 19, 6. Ez. 4, 12; plur. עֲבָה a cake, round-cake of bread, baked under hot ashes, such as are commonly prepared among the Orientals at the present day when in haste or on a journey; עֲבָה רְצָעִים a cake baked upon hot stones 1 K. 19, 6. עֲבָה רְצָעִים unleavened cakes Ex. 12, 39. Arab. عَجَّة egg-

fritter, omelet. See Bibl. Res. in Palest. II. p. 496. III. p. 76.—The orthography varies in Mss. and editions; in most it is written without Dagesh; see J. H. Michaelis in ll. cc.

עָנִיר m. (r. עָנִי) a verbal adj. of passive form but active signif. *chattering, twittering*; hence: a) As an epithet of the swallow, Is. 38, 14 כָּסִים עָנִיר as the twittering swallow; the LXX omit עָנִיר; Syr. 'the chattering swallow'; see the references under r. עָנִי b) Poet. for a species of the swallow itself. Jer. 8, 7; pr. the chatterer, the twitterer. Bochart endeavours to show, Hieroz. II. 68 sq. that the word עָנִיר signifies the crane; but his arguments are not valid. The passage in Is. l. c. is particularly against this position.

עָנִיר m. (r. עָנִיר) a ring, spec. ear-ring, Num. 31, 50. Plur. עָנִירִים Ez. 16, 12.

\* עָנַל obsol. root, i. q. עָנַל to roll, to revolve, Syr. Pa. id. Comp. Arab. عَجَلَ to hasten, to hurry.—Hence עָנַל, עָנַל, and the five here following.

עָנַל adj. fem. עָנַלָּה, *round, rounded*, 1 K. 7, 23, 31, 35, 10, 19, 2 Chr. 4, 2.

עָנַל m. (r. עָנַל) c. suff. עָנַלִּי plur. עָנַלִּים, constr. עָנַלִּי a calf. Ps. 29, 6. Is. 11, 6. Am. 6, 4. Lev. 9, 8, al. Also a young bullock, steer. Jer. 31, 18 כַּעֲנַלִּי as a steer untrained, unsubdued to the yoke. Is. 27, 10. Ez. 1, 7.—עָנַלִּי בְּרִישׁוֹתָהּ a calf of a year old Lev. 9, 3. Mic. 6, 6. עָנַלִּי בְּרִישׁוֹתָהּ a fattened calf 1 Sam. 28, 24. More fully עָנַלִּי בְּרִישׁוֹתָהּ a calf of the herd, of neat cattle. Lev. 9, 2; inasmuch as עָנַל was used also for the young of other animals, see the Ethiopic usage below. Often of the images of a calf set up and worshipped by the Israelites at Sinai and in the kingdom of Samaria; עָנַלִּי מִלְּחָמָה a molten calf Ex. 32, 4, 8; עָנַלִּי זָהָב golden calves 1 K. 12, 28, 2 K. 10, 29; עָנַלִּי שָׁמָרִיא the calf of Samaria Hos. 8, 6. comp. 13, 2. Metaph. Ps. 68, 31 the multitude of the bulls עָנַלִּי עֲשִׂיבֵם with the calves of the people, i. e. the hostile leaders with their people compared to herds.

—Arab. عَجَلَ f. عَجَلَةٌ. Syr. عَجَل f. عَجَلَان, Chald. עָנַל, id. Eth

**עגל** fœtus, embryo, infant just born, so the young of animals, whelp; **עגל** young of animals, calves, lambs; **עגלה** she-calf, heifer. The etymology is doubtful. Simonis and others refer it to the idea of a *leaping and bounding nurse*; but perhaps the primary significance is in the **Ethiopic**. Not improb. **עגל** may denote, like **עגל**, something *wrapped or wrapped together. an unformed mass*; and hence *embryo, fetus*, and so the young as just born and still unopened. On the verbs **עגל**, **עגל**, and their kindred roots, see in r. **עגל** note.

**עגלה** fem. of **עגל** 1. *a calf, heifer*; or rather *heifer*, i. q. **עגלה**. Deut. 21, 6. Jer. 46. 20; more fully **עגלה בקר** *a heifer of kine* Deut. 21. 3. 1 Sam. 16, 2. 17. 21; see **עגל בקר** in **עגל**. So of heifer untrained to the yoke Hos. 10, 1; giving milk Is. 7. 21; as ploughing adg. 14. 18; treading out grain Jer. 50, 1; of three years old Gen. 15, 9. So also prob. **עגלה שלבש** *a heifer of the third year, unsubdued to the yoke*, as an emblem of Moab. Is. 15, 5. Jer. 48. 34; Sept. Targ. Vulg. Of idol images Gen. 31, 10, 5.—Arab. Syr. etc. see in **עגל**.

2. **Eglah**, pr. n. of a wife of David, Sam. 3, 5. 1 Chr. 3, 3.

**עגלה** f. (r. **עגל**) c. suff. **עגלות**, plur. **עגלות**, constr. **עגלות** Num. 7, 3, *a wain*, or, any wheeled carriage, e. g. *a wagon* Gen. 45, 19 sq. Num. 7. 6-8; *an ox-cart* Sam. 6, 7 sq. 2 Sam. 6, 3. Is. 5. 18. Am. 2, 13; *a threshing-dray* or sledge see **עגלה** (בינה) Is. 28, 27. 28; *a war-chariot* Is. 46, 10.—Chald. **עגלה**, Syr. **عجلة**, Arab. **عجلة**, id.

**עגלון** (q. d. vituline, from **עגל**) **Eglon**, pr. n. a) A king of Moab Judg. 3, 12. b) A city in the plains of Judah, formerly a royal city of the Canaanites, Josh. 10, 3. 12. 12. 15. 39. A tract of ruins till bears the name 'Ajlân. **عجلان**; see Bibl. Res. in Palest. II. p. 392.

\* **עגם** *to be sad, to grieve*, c. ל for any one, Job 30, 25. See in **עגם** no. 3.

\* **עגן** only in NIPH. from the Chald. *to shut oneself up, to remain shut up*. Ruth 1, 13 **עגנה** *would ye there-*

*fore remain shut up?* i. e. so as not to marry; for **עגנה** or **עגנה**; comp. in Is. 60, 4. Sept. *κατασχεθῆσθε*.—Chald. **עגן** one detained, shut up, espec. in prison; whence **עגנה** prison. According to Kimchi Talmud. **עגנה** is a woman who shuts herself up at home and lives without a husband.

\* **עגור** obsol. root, prob. onomatopoeitic, by transpos. i. q. **עור** q. v. *to cry out*; Eth. **ገረ** and **ገረ** to cry out from pain, to groan like one sick or dying; Gr. *γῆρύω. γῆρύω*; Lat. *garrio*, pr. of the chirping or twittering of certain birds, nearly i. q. **עצצה**; whence *hirundo garrula* Virg. Georg. 4. 307; *cicada garrula* Phædr. 3. 16. 10; *lusciniæ garrulentes* Apuleius.—Hence **עגור**

**עור**, also **עד** after a prefix with Kamets; pr. subst. m. from r. **ערה** i. q. **עבר**.

A) Subst. 1. pr. *a passing, progress*, in space; also *duration* in time. Hence *perpetual time, eternity, everlasting*, i. q. **עולם**; so Eth. **ገዜ** time, from **ገረ** to pass; comp. fem. **ערה** time. for **ערה**. So **על עד** for ever. i. q. **עולם**. Ps. 9. 19. 19, 10. 21. 7. 22. 27. al. **עדי עד** to everlasting, for ever, Ps. 83, 18. 92, 8. 132, 12. 14. Is. 65, 18; **עדי עד** for ever and ever Ps. 9. 6. 119. 44. 145. 2. Mic. 4. 5; **עדי עד** id. Ps. 10. 16. 21. 5. 52. 10; **עדי עד** id. Is. 45, 17. **עדי עד** from of old, i. q. **עולם**. Job 20. 4. Also **עדי עד** everlasting father Is. 9, 5; **עדי עד**, **עדי עד**, everlasting mountains Gen. 49, 26. Hab. 3. 6; **עדי עד** inhabiting eternity, sitting enthroned for ever, Is. 57, 15.

2. *prey, booty*. see the root no. 2. Gen. 49. 27. Zeph. 3, 8. **עדי עד** 33. 23. Chald. **עדי עד**, **עדי עד**, id.

B) Prep. **עד**, and poet. plur. constr. **עדי עד** Job 7, 4. Ps. 83, 18; c. suff. **עדי עד**, **עדי עד**, also **עדי עד** with Kamets Job 32. 12; once **עדי עד** for **עדי עד** 2 K. 9, 18. Comp. Syr. **עד** dum, donec; Samar. **עד** id.

1. *during a certain time, so long as, while*. Job 20, 5 **עדי עד** during (for) a moment. 1 K. 18, 45 **עדי עד** *during so and so*, in the mean while; prob. accompanied by some gesture of the hand. 2 K. 9, 22 **עדי עד** *during the whoredoms of Jezebel*. so



long as these continue.—With infin. Judg. 3, 26 **עַד הַחַמְּשֵׁהָהָם** *during their tarrying*, while they delayed. Jon. 4, 2. 2. *to, unto, even* to a certain term or limit, viz.

a) Of space, as **עַד הַנְּהַר הַגָּדוֹל** *unto the great river* Deut. 1, 7; **עַד קְצֵה הָאָרֶץ** *unto the end of the earth* Ps. 46, 10; **עַד־דָּן** *even unto Dan* Gen. 14, 14. **עַד הַהֵן**, *hitherto*, to this point, 2 Sam. 7, 18. 1 Sam. 7, 12. So after the verbs **נָגַע** Job 4, 5, **מָצָא** 11, 7, **נָגַשׁ** Judg. 9, 52. Opp. are **עַד מִן**—*from—to*, and **וְעַד מִן** *from—even to*, see in **מִן** no. 3. *a.* p. 583; also where there are several terms and a progression from one to another, **וְעַד מִן—עַד—מִן** Gen. 7, 23, and so **מִן** being omitted 1 Sam. 17, 52. Jer. 31, 40.—Coupled with other prepositions: aa) **עַד לְ** which does not differ from **עַד**, and belongs to the later writers, e. g. **עַד לְמַחֲנֵה** *even to the camp* 1 Chr. 12, 22; **עַד לְמִרְחוֹק** *even to afar*, afar off, 2 Chr. 26, 15. Ezra 3, 13; comp. **עַד מִן** Is. 57, 9. With infin. see below in b. bb) **עַד אֶל־יהֵם** *even unto them* 2 K. 9, 20. cc) **עַד לְפָנַי** *even to before*, e. g. the king's gate Esth. 4, 2; so **עַד נֶגְדַי** Neh. 3, 26, **עַד נֶכַח** Judg. 19, 10. 20, 44.

b) Of time, *unto, until*, as **עַד הַיּוֹם הַזֶּה** *even unto this day*, i. e. this day, still, Gen. 26, 33. 32, 33. Deut. 34, 6; **עַד הַבֹּקֶר** *until the morning*, i. e. before to-morrow, Judg. 6, 31; **עַד הָעֶרֶב** *until the evening* Lev. 15, 5. Poet. **עַד־עַד עַד־עַד** Ps. 104, 23; **עַד־עַד** *unto everlasting*, for ever, Is. 26, 4, comp. Joel 2, 2. Rarely **עַד לְ** Ezra 9, 4.—Often with an adv. of time: **עַד־מָתַי**, **עַד־מָתַי**, *till when? how long?* see in **מָתַי**, **מָתַי**; also **עַד־הַיּוֹם** contr. **עַד־עַתָּה**, *until now, hitherto*. see these words.—With infin. **עַד־עַתָּה** *until he came near* Gen. 33, 3; **עַד־שׁוֹבָה** *until thou come again* Judg. 6, 18; **עַד־הַשְׁמִידוֹ** *until he had destroyed him* 2 K. 10, 17; **עַד־בָּאָה** *until thou come* Gen. 19, 22, see in **בּוֹא** no. 2. b. Ex. 22, 25 [26]. Ps. 18, 38. Jer. 9, 15. Dan. 10, 3. In the later Hebrew also **עַד לְ** id. as **עַד לְבּוֹא** Judg. 3, 3. 1 Chr. 5, 9, 13, 5; so Ezra 10, 14. 1 K. 18, 29. 1 Chr. 28, 20. 2 Chr. 24, 10. 29, 30.—Sometimes the idea of the infin. lurks in a participle (originally a noun), e. g. **עַד אֵין** pr. *until none*, i. e. until there be none, as **עַד־אֵין**

**מִסְפָּר** *until there be no number*, i. e. innumerable, Ps. 40, 13; **עַד־אֵין חֶקֶר** Job 9, 10; **עַד־לְאֵין מִרְפָּא** 2 Chr. 36, 16; **עַד בְּלֹחֵי**, **עַד בְּלֵי**, *until failure*, i. e. so long as, see in **בְּלֵי** no. 4. d, **בְּלֹחֵי** no. 4. c.

c) As marking the *degree* of excellence or pre-eminence *to or unto* which a person or thing has arrived; 2 Sam. 23, 19 **וְעַד הַשְּׁלֹשָׁה לֹא בָּא** *but unto the three he did not attain*. Job 11, 7 **עַד אִם עַד** *canst thou attain unto the perfection of the Almighty?* Hence in comparisons: 1 Chr. 4, 27 *nor did all their family multiply* **עַד בְּנֵי יְהוּדָה** *even unto the children of Judah*, i. e. to equal the children of Judah, *like to them*. Nah. 1, 10 **עַד סִירִים נְבֻכִים** *interwoven like to thorns*, i. c. so as to be *like* thorns entangled together, see in r. **סָבָא**. **עַד מְאֹד**, i. e. *vehemently, exceedingly*; **עַד מְהֵרָה** 'even to (great) speed,' *speedily, very swiftly*; **עַד לְמִצְלָה** 'even to the highest point,' *exceedingly*, see in **מִצְלָה** II. 3. b. Here too might be referred several examples quoted above in lett. b, as **עַד־אֵין מִסְפָּר**.—Also, *even to some extreme limit*, e. g. **עַד אֶבֶד** *even to destruction* Num. 24, 20; of some extreme thing, the last *even to* which an action or quality might be expected to extend; 1 Sam. 2, 5 **עַד הַלְדָּה שְׁבָעָה** *she, even the barren, hath borne seven*, i. e. even she, the barren. Num. 8, 4 *even unto the shaft and unto the flowers thereof, it (the candelabra) was turned work*. With a negat. Hag. 2, 19. Job 25, 5. So **עַד־אֶחָד** *not even one* Ex. 14, 28. Judg. 4, 16. 2 Sam. 17, 22.

3. After verbs of motion, *to, unto*, i. q. **אֶל**, but marking the *passing over*, transit, through the intervening space, rather than the arrival at the point or limit; comp. the root. Gen. 38, 1 **וַיָּשָׁב עַד אֶדְלָמִי** *and he turned in unto an Adul-lamite*; so **עַד הַלְהָךְ** 1 Sam. 9, 9; **עַד**, **בּוֹא עַד**, *שוב*. see **בּוֹא**, **שׁוֹב**. Also of a direction of the mind *to any one*, **עַד** **הַחֲבוּנָה** Job 32, 12. 38, 18; **עַד** **הָאָזִין** Num. 23, 18. Once **עַד לְהִבָּר הַזֶּה** *towards* i. e. *as to this matter* Ezra 10, 14.

C) Conjunct. 1. *while*, comp. in B. 1. With præter. 1 Sam. 14, 19; fut. Job 8, 21; particip. Job 1, 18 comp. vv. 16. 17.

עד-לא Cant. 1, 12.—עד אשר לא Prov. 8, 26, and Ecc. 12, 1, 2, 6, *while not, while as yet not*, i. q. בטרם before, Syr. حَتَّى Matt. 1, 18 for Gr. πρίν.

2. *until, so long as until*, spoken of a term or limit of time, comp. in B. 2. b. With præt. Josh. 2, 22 עד שבו הרוצים *until the pursuers have returned*. Ez. 39, 15. 2 K. 24, 20; fut. Gen. 38, 11. Hos. 10, 12. Prov. 7, 23. Job 27, 5. Is. 22, 14. More fully עד אשר until that, with præt. Deut. 2, 14. Judg. 4, 24; fut. Num. 11, 20. Hos. 5, 15. עד ש Cant. 3, 4. Judg. 5, 7. עד כי id. with præt. Gen. 26, 13. 2 Sam. 23, 10; fut. Gen. 49, 10. עד אב Gen. 24, 19. Is. 30, 17, and עד אשר Gen. 28, 15. Num. 32, 17. Is. 6, 1. In 1 Sam. 1, 22 the term or limit of time itself is signified, not the space or interval up to that limit, e. g. 1 Sam. 1, 22 והביאתיו עד הנמל הנער והביאתו עד הנמל *until the child be weaned, then will I bring him, for when he shall be weaned*; comp. Chald. עד אחריו, and the idiom of southern and western Germany: 'bis Montag reise ich,' i. e. I set off on Monday next. There is here strictly an ellipsis, which we may thus fill out: *until the child be weaned* (let him remain with me), *then will I bring him*.—It has moreover been often observed, (comp. Noldii Concord. Part. p. 534. Intpp. ad Ps. 110, 1; et contra Fritzsche ad Matt. p. 853 sq. Winer Lex. p. 695,) that the particle עד sometimes includes also the time beyond its term or limit: but this is manifestly without foundation, so far as it is ascribed to this particle as arising from any special *usus loquendi* of the Hebrew language. Still it is not the less certain, that the sacred writers have not in all places assigned the extreme limit, but a nearer one, without intending however to exclude at all the time beyond. When a person setting off on a journey says to a friend: *farewell till we meet again!* he now thinks indeed chiefly on this nearer term, although he also wishes his friend to *fare well* in like manner *after* his return. These remarks apply to passages like Ps. 110, 1. 112, 8. Dan. 1, 21. Gen. 28, 15. 1 Tim. 4, 13. Comp. Hengstenberg Authentie des Daniel p. 66, 67.

3. *even to such a degree*. i. e. *so that, even so that*, comp. in B. 2. c. Comp. Arab. حتى donec, also *ut c. fut.* Eth.

עַדְדִּי donec, *ut*.—Is. 47, 7 thou saidst, I shall rule forever, על לא-שמהא אלה על לבך *so that* (even to such a degree of insolence, that) *thou didst not lay these things to heart*. Job 14, 6. More fully עד אשר Josh. 17, 14, comp. Chald. A. 3.

עד Chald. i. q. Heb. where see.

A) Prep. 1. *during, within*; עד יומין הלהין *within thirty days*, Dan. 6, 8, 13.

2. *until, even until*, of time, e. g. עד כען *even until now* Ezra 5, 16. But עד אחריו *until the last*, i. q. till at the last, at last, Dan. 4, 5.

3. *to, for*, of purpose, end; עד-דברת די *to the intent that*, to the end that, Dan. 4, 14, i. q. על דברת די 2, 30.

B) עד די Conjunct. 1. *until that, ere*. Dan. 6, 25 *they had not yet reached the bottom of the pit*, i. e. the persons thrown in. *ere* (עד די) *the lions seized them*.

2. *until, till that*, with præt. Dan. 2, 34, 5, 21, 7, 4, 9, 11, 22; fut. Dan. 2, 9, 4, 20, 22, 29.

עד m. (r. עיד) Tseré impure, plur. עדים, constr. עדרי, once עידרי Ps. 27, 12 in some copies.

1. *a witness*, Deut. 17, 6, 19, 15. Ruth 4, 9, 11. Is. 8, 2. Prov. 19, 5, 9. al. Also of things, Gen. 31, 44, 48. Is. 19, 20. Job 16, 8.

2. *witness borne, testimony*; ענה עד ב *to bear witness against any one*, Ex. 20, 16. Deut. 5, 17.

3. *a prince, chief*, pr. a preceptor, law-giver, Is. 55, 4. See the root in Hiph. 2. c.

עד, see עיד yet.

עדה Chald. see after r. עדה.

\* עדר *obsol. root*, Arab. عد to number, to reckon, espec. days, time; Conj. IV to determine, to fix, sc. a time. This would seem to be a secondary verb, derived from the noun עד *time*, like the verb רעד, with which it is kindred. Hence Syr. حَفْحَف to keep a festival, حَفْحَفْ festival day i. q. מועד.—The form עודד see under r. עוד.

Deriv. עדה, עדין, pr. n. עדו, עדעדה.

\* עָדָה fut. נִעְדָה, conv. וַיַּעַד; i. q. עָבַר, Chald. Syr. id. Arab. عَدَا for عَدُو, Eth. ሆዕ, id.

1. to pass, to pass over or by, Job 28, 8. Hence עַד A. 1, B. C.

2. to rush upon, to attack in a hostile manner, whence Arab. عَدُو an enemy; comp. the synon. עָבַר no. 5. b. Hence עַד A. 2, prey.

3. Causat. 'to cause to pass over upon,' i. e. to put on ornaments, to adorn or to deck oneself with any thing, c. acc. like לְבַשׁ. (Chald. id.) Job 40, 10 עֲדֵה-לְבָשֶׁךָ נָא deck now thyself with splendour. עֲדֵה עֲדֵי to deck with ornaments, to put on, Ez. 23, 40. Jer. 4, 30. Hos. 2, 15. Jer. 31, 4 תַּעֲדִי תַּעֲדִי תַּעֲדִי thou shalt deck thyself with thy tabrets, which as being drawn over the hands were an ornament of dancing females. Is. 61, 10. Ez. 16, 13; with two acc. to adorn, to deck a person with any thing, Ez. 16, 11.

Hiph. Causat. of Kal no. 1. to remove, to put off or away a garment Prov. 25, 20, i. q. הִעֲבִיר Jon. 3, 6.

Deriv. עָדָה for עָדָה (עָדָה. עָדָה), also the pr. names עָדָה, עָדָה, עָדָה, מַעֲדָה, מַעֲדָה, מַעֲדָה.

עָדָה or עָדָה Chald. fut. נִעְדָה, רִעְדָה, רִעְדָה, i. q. Heb. Syr. حَبَا id.

1. to pass over i. e. away, and hence, of a kingdom, to perish Dan. 7, 14; of a law, to be abrogated Dan. 6, 9, 13.

2. to go or come, c. אֶל to or upon any thing Dan. 3, 27; c. מִן to go from, to depart, Dan. 4, 28.

Aph. Causat. of Pe. no. 2, to take away Dan. 5, 20, 7, 26; of kings, to remove, to depose, Dan. 2, 21.

עָדָה (ornament, beauty, r. עָדָה no. 3) Adah. pr. n. f. a) The wife of Lamech, Gen. 4, 19. b) The wife of Esau, Gen. 36, 2, 4; comp. 26, 34.

I. עָדָה f. (for רִעְדָה, r. רִעַד) constr. עֲדָה plur. עֲדָה, an appointed meeting, assembly. Spec.

1. an assembly, congregation, of the Israelites; fully עֲדָה יִשְׂרָאֵל Ex. 12, 3, 6, 47. Lev. 4, 13; עֲדָה בְּנֵי יִשְׂרָאֵל Ex. 16, 1, 2, 9, 17, 1, 35, 4; עֲדָה יְהוָה the congregation of Jehovah Num. 27, 17, 31, 16; also κατ' ἐξοχήν הַעֲדָה Lev. 4, 15, 8.

3, 4, 5. Num. 13, 26, 14, 1. al. Sept. συναγωγή.—But עֲדָה אֱלֹהִים Ps. 82, 1 is the assembly (council) of the angels convoked of God.

2. A domestic or private company family, household, Job 16, 7, 15, 34 עֲדָה חַנְּנָה, parall. אֶהְיֶה-שְׂחָדָה.

3. Any assembly, multitude; Ps. 1, 1 עֲדָה צְדִיקִים the congregation of the righteous, 7, 8. Often in a bad sense troop, band, gang, of wicked men, Ps. 86, 14, 22, 17, 16, 5, 11, 26, 9, 27, 3.

4. Of beasts, as עֲדָה אַבְרִיִּים the multitude (herd) of the bulls Ps. 68, 31. Of bees, a swarm, Judg. 14, 8.

II. עָדָה f. (ר. עָדָה) Tsere impure, plur. עֲדָה

1. a witness, any thing which testifies, Gen. 31, 52.

2. testimony, Gen. 21, 30.

3. a precept of God, ordinance, only plur. Deut. 6, 20; c. suff. Ps. 119, 22, 24, 59, 79, 138, 146, 168.

עָדָה f. (ר. עָדָה) only in plur. עָדָה, pr. reckoning, stated time, i. q. Arab. عِدَّة;

spec. the monthly courses of women, Is. 64, 5 בְּגַד עָדָה vestis menstruis polluta.

So Arab. عَد conj. VIII menstruata est mulier.

עָדָה and עָדָה (timely) Iddo, pr. n. m. a) A prophet and writer 2 Chr. 12, 15, 13, 22. b) The grandfather of Zechariah the prophet, Zech. 1, 1, 7. Ezra 5, 1, 6, 14. Neh. 12, 4, 16.

עָדָה and עָדָה f. (ר. עָדָה) plur. c. suff. עֲדָה; i. q. עָדָה II. 3.

1. a precept of God; Ps. 19, 8 יְיָ עָדָה הוֹרֵת יְיָ אֱמַנָה, parall. הוֹרֵת יְיָ אֱמַנָה. 78, 5, 81, 6 (parall. חֹק, מִשְׁפָּט). 122, 4 whither the tribes go up... by the precept to Israel. Plur. c. suff. עֲדָה Neh. 9, 34; עֲדָה 1 K. 2, 3, 2 K. 17, 15. al. In all these passages the LXX. have μαρτύριον, μαρτύρια, according to the common etymology, but against the context; comp. r. עָדָה Hiph. no. 2. c.

2. Collect. precepts, law, spec. the decalogue. Ex. 25, 21 in the ark thou shalt put the law, the decalogue. v. 26. עֲדָה אֲרוֹן הַעֲדָה the ark of the law Ex. 25, 22, 26, 33, 34; אֹהֶל הַעֲדָה the tabernacle of the law Num. 9, 15, 17, 23, 18, 2;

לְהוֹח הַעֲדוֹת *the tables of the law* Ex. 31, 18. 34, 29.—2 K. 11, 12. 2 Chr. 23, 11.

3. *a revelation*, and hence *a song or psalm revealed*, in the inscriptions Ps. 60, 1. 80, 1; comp. Ps. 60, 8–10. Others *a lyric song*, to be sung to the lyre, as if derived from עֵד i. q. Arab. عود<sup>s</sup> lute, lyre.

עָדִי m. (r. עָדָה) in pause עֲדִי, e. suff. עֲדִי; plur. עֲדִיִּים.

1. *ornament*, and collect. *ornaments*, see the root no. 3. Ex. 33, 4. 6. Jer. 4, 30. עֲדִי עֲדִי *splendid ornaments* Ez. 16, 7.

2. Perh. *time of life, age*, comp. עַד A. 1, and עֵת no. 3. Spec. *youth*, as Ps. 32, 9 *be not as the horse and as the mule with bit and bridle must their youth* (vigour, fierceness) *be muzzled*. Others: *with bit and bridle, even their trappings, must they be muzzled*. Ps. 103, 5 הַמְשִׁבֵּי־בִטּוֹב עֲדֵיךָ *who satisfieth thy years with good*, parall. נְעִיבֵיךָ. See Thesaur. p. 993.

עֲדִיאל (ornament of God) *Adiel*, pr. n. m. a) 1 Chr. 4, 36. b) 9 12. c) 27, 25.

עֲדִיָּה (whom Jehovah adorns, r. עָדָה) *Adaiah*, pr. n. m. a) The grandfather of king Josiah, 2 K. 22, 1. b) 1 Chr. 9, 12. Neh. 11, 12. c) 1 Chr. 8, 21. d) Ezra 10, 29. e) 10, 39. Neh. 11, 5; for which עֲדִיָּהוּ id. 2 Chr. 23, 1.

עֲדִין adj. (r. עָדָן) *delicate, effeminate, voluptuous*, Is. 47, 8.—Very difficult and perhaps corrupted is the passage in 2 Sam. 23, 8 Cheth. הוּא עֲדִינוּ הֶעֱצָנוּ (Keri הֶעֱצָנוּ) for which the author of Chronicles gives in 1 Chr. 11, 11 הוּא עֲדִינוּ הֶעֱלָנוּ *he lifted up his spear*. Simonis renders in 2 Sam. 1. c. *percussio ejus hasta sua (fuit) in octingentos*, etc. comp. عدن Conj. II, to smite with a pointed weapon; see below in עָצָן. Better to render עֲדִין *vibration* i. e. *the brandishing* of a spear, r. עָדָן to be soft, pliant, flexible. Perh. however the reading is here corrupted for הוּא הֶעֱלָנוּ הֶעֱצָנוּ *he brandished it, his spear*, with suff. pleonast. הֶעֱלָנוּ for the sake of paronomasia with הֶעֱצָנוּ; comp. Ez. 10, 3. 1 Sam. 21, 14.

2. *Adin*, pr. n. m. Ezra 2, 15. Neh. 7, 20.

עֲדִינָא (slender, pliant,) *Adina*, pr. n. of a military commander under David 1 Chr. 11, 42. R. עֲדִין.

עֲדִיתַיִם (double prey, see עַד A. 2) *Adithaim*, pr. n. of a town in the tribe of Judah, Josh. 15, 36.

\* עָדַל<sup>s</sup> obsol. root, Arab. عدل to be just, equitable, generous.—Hence the two following.

עֲדָלָי (for עֲדָלָה justice of God) *Adlai*, pr. n. m. 1 Chr. 27, 29.

עָדָלָם (justice of the people, for עָדָל עָם; according to Simonis for עָדָלָם, comp. عَدُو<sup>s</sup> latibulum, and עָלָם to hide,) *Adullam*, pr. n. of a city in the plains of Judah, anciently a royal city of the Canaanites, and fortified by Rehoboam, Josh. 12, 15. 15, 35. 2 Chr. 11, 7. Mic. 1, 15. Neh. 11, 30. Sept. Ὀδολλάμ. In its vicinity was *the cave of Adullam* מְעָרָה מְעָרָתָם, 1 Sam. 22, 1. 2 Sam. 23, 13.—Gentile n. עֲדָלָמִי *Adullamite* Gen. 38, 1. 12. 20.

\* עָדַן in Kal not used, prob. to be soft, lax, pliant; Arab. غدن V to be flexible, to waver, to vibrate; غَدَن<sup>s</sup> softness, laxness, languor, غَدَان<sup>s</sup> a cane or reed, a long pole (pr. vibrating in the air); comp. above in עֲדִין no. 1. The Gr. ἄδινός, which Simonis here compares, is obviously not connected with this root.

HITHP. pr. to give oneself up to softness, i. e. to live delicately, sumptuously, voluptuously, Neh. 9, 25.

Deriv. עָדָן עָדָן, עָדָנָה, עָדָנוּ, עָדָנוּ, מְעָדָנוּ, and the pr. names עֲדִנָּא, עֲדִנָּה, עֲדִנָּי.

עָדָן m. (r. עָדָן), plur. עֲדָנוּם, e. suff. עֲדָנוּךָ.

1. *delight, pleasure*, Gr. ἡδονή, only in plur. Ps. 36, 9. 2 Sam. 1, 24. Jer. 51, 34. See the root in Hithp.

2. *Eden*, pr. n. of a pleasant region in Asia, the situation of which is described Gen. 2, 10–14; in which was placed the garden of our first parents. Gen. 2, 8. 10. 4. 16. Is. 51, 3; hence הַגַּן־עֲדָנוּ *the garden of Eden* Gen. 2, 15. 3. 23. 24. Joel 2, 3. Ez. 36, 35; עֲדָנוּ עֲצֵי *the trees of Eden*, Ez. 31, 9. 16. 18. The place in

the mind of the sacred writer would seem to have been in the elevated regions of Armenia, near the sources of the Euphrates and Tigris; in which vicinity also we find the earliest traces of mankind after the deluge, Gen. 8, 4.—The various opinions respecting the site of the terrestrial paradise are reviewed by Rosenmüller, *Bibl. Geogr.* I. p. 172 sq. *Tuch Comm. üb. d. Genesis* p. 71 sq. See *Thesaur.* p. 995.

עֵדֶן (pleasantness) *Eden*, pr. n. of a region in Mesopotamia or Assyria, 2 K. 19, 12. Is. 37, 12. Ez. 27, 23. The site is uncertain.—Different is עֵדֶן, see in בְּרִיחַ no. 12. dd.

עֵדָן, עֵדָה, עֵדָה, contr. for עֵדָה-הַנֶּחֱמָה till now, yet, Ecc. 4, 2, 3.

עֵדָן Chald. m. (ר. עֵדָן) plur. עֵדָנִין, time, Dan. 2, 8 sq. 3, 5. 15. 7, 12. Syr. عِدَان, Arab. عِدَان id.—Spec. in prophetic language for a year, Dan. 4, 13, 20, 22, 29, 7, 25 עֵדָן וְעֵדָן וְעֵדָן וְעֵדָן for a year, also two years, and half a year, i. e. for three years and a half; comp. Jos. B. J. 1. 1. 1. See מוֹעֵד no. 1. c, and יָמִים no. 3.

עֵדָה (pleasure) *Adna*, pr. n. m. Ezra 10, 30. R. עֵדָה.

עֵדָה (id.) *Adnah*, pr. n. m. a) 1 Chr. 12, 20. b) 2 Chr. 17, 14.

עֵדָה f. (ר. עֵדָה Hithp.) *pleasure*, Gen. 18, 12.

עֵדָה. see עֵדָה.

עֵדָה (Syr. festival) *Adadah*, pr. n. of a town in the southern part of the tribe of Judah, Josh. 15, 22. See in ר. עֵדָה.

\* עֵדָה to be abundant, redundant, pr. of garments or curtains hanging in full folds, Ex. 26, 12, 13. Then to be more than enough, to remain over as surplus, of food Ex. 16, 23; of money Lev. 25, 27; of men, c. עַל Num. 3, 46, c. בָּ 48, 49.

Hiph. to gather more than enough, to have an overplus, Ex. 16, 18.—Arab. غَدف superfluum, nimium dedit; Conj. IV laxavit velum.

\* עֵדָה 1. to set in order, to arrange, to array, e. g. an army for march or bat-

tle, c. acc. 1 Chr. 12, 38; acc. impl. v. 33. Perh. kindr. with סָרַר.

2. to put in order a vineyard, i. e. to dress, to dig, to hoe, so that by heaping up earth around the vines, the hills and furrows form rows; so in Talmud. See Niph. no. 1, and מְעַדָּר.

3. to muster, and so to miss, to find lacking, as in מְפָקֵר; see Niph. no. 2.

NIPH. 1. Pass. of Kal no. 2, to be dressed, digged, as a vineyard, Is. 5, 6, 7, 25.

2. Pass. of Kal no. 3, to be missed, to be wanting, lacking, of pers. 1 Sam. 30, 19. 2 Sam. 17, 22; of things Is. 34, 16, 40, 26. 59, 15. Zeph. 3, 5. Arab.

عَدِر to remain behind, as a sheep from the flock, pr. to be lacking.

PIEL to let lack, to let be wanting, 1 K. 4, 27 [5, 4].

Deriv. עֵדָה, מְעַדָּר, pr. n. עֵדָה, עֵדָה-רִיאַל.

עֵדָר m. (ר. עֵדָר) c. suff. עֵדָרוּ, plur. עֵדָרִים, constr. עֵדָרִי.

1. a flock, herd, drove, Sept. ποιμνιον, ὑγέλη, pr. host, from the idea of arraying and mustering, which was also done by the shepherd; comp. Lev. 27, 32. Job 5, 24. So Gen. 29, 2, 3, 8, 32, 20. Judg. 5, 16. 1 Sam. 17, 34. Ps. 78, 52. עֵדָר עֵדָר drove and drove, i. e. each drove Gen. 32, 17. With genit. of the kind of cattle, עֵדָר עֵדָר Joel 1, 18. Mic. 5, 7. עֵדָר עֵדָר Joel 1. c. עֵדָר עֵדָר Cant. 4, 1, 6, 5. With genit. of the owner or keeper Cant. 1, 7. Is. 40, 11. Jer. 51, 23; hence עֵדָר יִשְׂרָאֵל i. e. the people of Israel Jer. 13, 17. Zech. 10, 3. Chald. עֵדָרָה id.

2. *Eder*, pr. n. a) A city in the south of Judah. Josh. 15, 21. b) A man 1 Chr. 23, 23, 24, 30. Comp. מְעַדָּר עֵדָר no. 4. a.

עֵדָר (flock) *Eder*, pr. n. m. in pause עֵדָר 1 Chr. 8, 15.

עֵדָרִיאַל (flock of God) *Adriel*, pr. n. of a son-in-law of king Saul, 1 Sam. 18, 19. 2 Sam. 21, 8.

\* עֵדֶשׂ obsol. root, Arab. عَدَس to fodder a flock or cattle. Hence perhaps

עֵדֶשׂ, only plur. עֵדֶשִׁים, lentiles, a kind of pulse resembling small beans, used chiefly by the poor, Gen. 25, 24. 2 Sam. 17, 28, 23, 11. Ez. 4, 9. See *Celsii Hie-*

rob. II. p. 104 sq. Still called in Arabic **عَدَس** 'Adas, and much used by the common people; see Bibl. Res. in Palest. I. p. 246.

**ערה** see in **ערה**.

**ערה** 2 K. 17, 24, see in **ערה**.

\* **ערה** in Kal not used, i. q. **ערה** no. 3, to wrap around, to cover with darkness.

HIPH. to cover with darkness, metaph. to degrade, to treat with contumely. Lam. 2, 1 *how hath Jehovah in his wrath covered with darkness the daughter of Zion!* Sept. *ἐγνόφωσεν*, Vulg. *caligine texit*.—Syr. Aph. to obscure; but Pa. **عَرَب** metaph. to contemn, to treat with contumely, Arab. **عاب** mid. Ye, to dishonour, to disgrace.

Deriv. **עב** II.

**עורה** (serving sc. God, r. **עבר** no. 3) Obed. pr. n. m. a) The son of Boaz and Ruth, Ruth 4, 17. 21. b) 1 Chr. 11, 47. c) ib. 2, 37. d) ib. 26, 7. e) 2 Chr. 23, 1.

**עורבל** *Obal*, pr. n. of a tribe and region in that part of Arabia peopled by the descendants of Joktan, Gen. 10, 28; for which in the Sam. Cod. and 1 Chr. 1, 22, is read **עירבל** *Ebal*. Its position is very uncertain. Bochart, Phaleg. 2, 23, understands the *Avalita* or *Abalita* on the Ethiopian coast, outside of the straits of Bab-el-mandeb; but the descendants of Joktan must be sought, it would seem, in Arabia itself. Still less can it be referred to the *Γοβολιτις* of Josephus in Idumea, which is **גבול**.

\* **עורג** 1. pr. to move in a circle, like the kindr. roots **הוג**, **הוגג**. Arab. **عاج** mid. Kesr. to be curved, II to curve, to bend.—Hence **עוגה** (**עוגה**), **מְעוּג**, a round cake, bread-cake, like **פּרר** from **פּרר**.

2. Denom. from **עוגה**, to bake cakes, i. e. bread-cakes, fut. c. suff. **הַעֲנִיגָה** Ez. 4, 12.

**עוג** (perh. contr. for **עניק**, **עניק**, i. e. long-necked?) *Og*, pr. n. of a king of Bashan famous for his gigantic stature, Num. 21, 33. 32, 33. Deut. 3, 1. al.

**עוגב** m. (r. **ענב**) Gen. 4, 21. Job 21, 12, 30, 31, also **ענב** Ps. 150, 4 (where

several Mss. and editions have **ענב**) a pipe, reed, syrx, as the Hebrew intpp. correctly give it. Targ. **אבובא** pipe, tibia, Jerome *organon*, i. e. double or compound pipe, an instrument consisting of several pipes. In Dan. 3, 5. 10. 15, the Hebrew translator uses it for **סומפנרה** q. v.

\* **עורר** 1. pr. to turn back, to return; hence to go over again, to repeat, comp.

**עורר**. Arab. **عَارَن** to return, to repeat, to get accustomed; IV to repeat, to restore. Comp. also r. **עורר** no. 1.

2. to continue, to endure, from the idea of constant repetition; comp. **עורר** no. 3. a, b. Hence **עורר** again, continually.

3. Spec. to say again and again; hence to affirm and spec. to testify, to exhort; in Kal once Lam. 2, 13 Cheth. See Hiph. Comp. Arab. IV. in no. 1.

PIEL **עורר** to surround, Ps. 119, 61; comp. Ps. 18, 5. 6. Eth. **ሀዋዶ** to go around, IV **አሀዶ** to cause to go around, i. e. to surround.

HIPH. **העירר**, fut. 1 pers. **אעיררה**.

1. Spoken of a witness: a) i. q. Kal no. 3, to testify, to bear witness, absol. Am. 3, 13. Mal. 2, 14. With acc. against any one 1 K. 21, 10. 13; but also in favour of or for any one, i. e. to laud him, Job 29, 11; comp. *μαρτυρίω* Luke 4, 22. b) Causat. to cause to testify, i. e. to take witnesses, to take any one as witness, Is. 8, 2. Jer. 32, 10. 25. 44. Hence to call as witness, to invoke, c. **ב** against any one Deut. 4, 26. 30, 19. 31, 28.

2. to obtest. i. e. a) to protest, to affirm solemnly, calling God to witness. with **ב** of pers. Gen. 43, 3 **העירר הערר בנו האיש** the man solemnly protested unto us. Deut. 8, 19. 32, 46. 1 K. 2, 42. Zech. 3, 6. b) to exhort solemnly, to admonish, espec. Jehovah a people, c. acc. pers. Lam. 2, 13; **ב** Ps. 50, 7. 81, 9. 2 K. 17, 13; **על** Jer. 6, 10. Also to chide, to upbraid, comp. **רסר**, Neh. 13, 15. 21. c) to enjoin solemnly upon any one, e. g. a precept, law, and hence of the divine legislation, comp. **ערה** no. 3, and **ערה**. With acc. of thing and **ב** of pers. 2 K. 17, 15 **את ערותיו אשר העירר בהם** his precepts which he had enjoined upon them, given them. Neh. 9, 34. 1 Sam. 8, 9.

HOPH. הויער *to be testified, declared, made known.* c. ב Ex. 21, 29.

PILEL עירד (improperly referred by some to the root עירד) *to set up again, to restore, to relieve,* Ps. 146, 9. 147, 6.

HITHPOL. *to right oneself again, to restore oneself,* plur. 1 pers. וְהִצִּירָה Ps. 20, 9. Sept. ἀνορθώθημεν.

Deriv. עיר, ערה, ערות, העורה, pr. n. עורד, also

עוד, rarely ער (according to the Masora twelve times, e. g. Gen. 8, 22. Jer. 13, 27. etc.) c. suff. עודי and עודני (see in no. 4). pr. *repetition, continuance, duration,* from r. עיר no. 2; but always as Adv. Not found in the kindred languages, except the Chald. See below.

1. *again, yet again;* comp. Aram. הובג, ܠܘܫܘܢ, again, also from the idea of returning, repeating, Gen. 4, 25. 24. 20. 37, 9. Hos. 1. 6. al. sæpiss. Often after a verb denoting repetition, as עירד שׁיב Jer. 3, 1; רספה עירד Gen. 18, 29. With a negat. עירד לא *not again* Gen. 9, 11. 15. Is. 54, 9; and so עירד לא שׁיב Job 7, 10. עירד לא רספה Gen. 8, 21.

2. *repeatedly, i. e. continuedly, continually,* without interruption; Gen. 46. 29 עירד על צווארו עירד and wept upon his neck *continuedly*, uninterruptedly. Ruth 1, 14. Ps. 84. 5 *happy they who dwell in thy house, עירד רהללה, continually do they praise thee.*—Hence

3. *yet, yet more, further, longer,* pr. of continued time and action. Gen. 8, 10 *and he waited עירד שבעת ימים yet seven days longer.* 29. 27. 30. 7, 4 *לְיָמִים עירד לְיָמִים for in yet seven days.* Is. 5, 4. Ecc. 3, 16. With a negat. *no more, no longer,* Gen. 17, 5. 32, 29. Is. 2, 4. 30. 20. Job 24, 20. al. Also *yet the more,* of an action continued and increasing; Gen. 37, 5 *וַיִּסְפוּ עירד שׁנא אהו yet the more.* Prov. 9, 9.—So too i. q. *more than this, besides,* where to persons or things already mentioned something further is added; Gen. 43, 6 *העירד לְבָם אָח whether ye had yet a brother,* i. e. besides. Gen. 19, 12. Is. 1, 5.

4. Most freq. of a time or action continued either up to the present moment, or to the occurrence of another act, *yet, as yet, still.* Gen. 45, 3 *העירד אָבִי חַיִּי doth my father yet live?* 31, 14. Is. 5, 25 *his*

*hand is stretched out still.* Ps. 78, 30 *while their meat was yet in their mouths.* Is. 65, 24. Dan. 9. 20. 21 *lo, it is yet high day.* So עירד מְעַט *yet a little while and this or that will be done.* Is. 10, 25. 29, 17. Ex. 17, 4. Ps. 37, 10.—Where the subject is a personal pronoun, this is appended to עירד as a suffix (comp. also רשׁ, אֵין, אֵין), thus: עירדני *as yet I,* Josh. 14, 11. 1 Sam. 20, 14; עירד; see in no. 5. a; עירדך *yet thou* Gen. 46, 30, f. עירדך 1 K. 1, 14; עירדני Gen. 18, 22; עירדנה 1 K. 1, 22; עירדך Ex. 4, 18, once עירדך Is. 65, 24. etc. Like רשׁ and אֵין, so עירד also includes the idea of the substantive verb, and is then construed with a participle; e. g. Gen. 18, 22 עירדנו עִמָּד לְפָנַי רַי *he stood yet before Jehovah;* or with a verbal adj. as עירדנו חי *he is yet alive* Gen. 43, 28. Sometimes עירד c. suff. is subjoined to a substantive, as Num. 11, 33 *while the flesh was yet between their teeth.* 1 Sam. 13, 7. 2 Chr. 34, 3; here the suffix (as elsewhere הוּא, הִיא) has the force of the subst. verb.—Once c. suff. plur. Lam. 4, 17 Keri: עירדנו תְּבִלְיָה עֵינֵינוּ *as yet our eyes languish,* pr. by anacoluthon *as yet we languish, our eyes languish.* But the true reading is preserved in Chethibh עירדניה, apparently a poetic form for עירדניהן (as ירמו poet. for ירחם), i. e. *as yet they languish, even our eyes,* the suffix being redundant, as above, but with a finite verb instead of a participle.

5. With Prefixes: a) בעירד pr. 'in the being yet,' i. e. α) *while, while yet,* opp. בְּשָׁרָם. 2 Sam. 12, 22 *העירד חי הַיֶּלֶד the child was yet alive.* Job 29, 5. Prov. 31, 15. Jer. 15, 9 *בעירד יומם while yet day.* With noun suff. Ps. 146, 2 *בעירדִי while I yet exist;* but with verbal suff. Gen. 25, 6 *בעירדני חי while he yet lived.* Deut. 31, 27. Here in בעירדִי the עירד is construed as a noun, pr. *in my continuance, existence, being;* but in בעירדני the עירד is an adverb, and there is an ellipsis. pr. *in the time while he yet lived,* עירדִי being the nominative. β) *in yet,* within yet this or that space of time, Gen. 40, 13 *בעירד שלשת ימים within yet three days.* Is. 7, 8. 21, 16. Jer. 28, 3. 11 Comp. ב Ex. 5.

b) מעירד *from as yet, ex quo, i. e. ever since.* Gen. 48, 15 *מעירדִי ever since I*

am, ever since I exist. Num. 22, 30  
הָיָה מֵעַד הַיּוֹם עַד הַיּוֹם הַזֶּה *ever since thou wast, even unto this day.*

עוד Chald. *yet*, i. q. Heb. no. 4, Dan. 4, 28.

עוֹדֵד (for מְעוֹדֵד setting up again, erecting, r. עוֹד) Oded, pr. n. a) The father of the prophet Azariah, 2 Chr. 15, 1. 8. b) Another prophet, 2 Chr. 28, 9.

\* עִיָּה 1. i. q. Arab. عوى, to bend, to curve; also to make crooked, to distort, kindr. with אָוֵד. See Niph. Pi. Hiph.

2. to act perversely, to sin, (comp. חָבַל II. 3.) Dan. 9, 5; with עַל of pers. Esth. 1, 16.—Arab. عوى erravit, seductus est.

NIPH. 1. to be distorted, to writhe, with pains and spasms, like a woman in travail. Is. 21, 3 מְשַׁמֵּעַ I writhe so that I cannot hear. Also to be bent, bowed down, depressed, with calamities, Ps. 38, 7.

2. to be perverse; part. נַעֲוָה perverse. Prov. 12, 8 לֵב נַעֲוָה perverse of heart. 1 Sam. 20, 30 בְּנֵי-נַעֲוָה הַמַּרְדּוּתָה the son of perverse rebelliousness, i. e. of a perverse and obstinate mother; comp. Job 30, 8.

PIEL עָוָה to subvert, to overturn, to turn upside down, i. e. to destroy; Is. 24, 1 עָוָה and turneth the face of it (the earth) upside down. Lam. 3, 9 נְחִירְבוֹתַי עָוָה he turneth up (breaks up) my ways. Comp. הִפְסֵךְ.

HIPH. הִעֲוָה to make crooked, to pervert, e. g. to pervert or wrest right, Job 33, 27; to pervert one's way or conduct, i. e. to act perversely, Jer. 3, 21. Also with הִרְרָה impl. to act perversely 2 Sam. 7, 14. 24, 17. 1 K. 8, 47. Ps. 106, 6. Jer. 9, 4; c. acc. 2 Sam. 19, 20.

Deriv. עָוָה, עוֹן, עוֹנֵיִם, עִי, מְעַי, עָוִי, עוֹרָא, also the pr. names עָוִי, עָוִי, עָוִי, עָוִי.

עָוָה f. an overturning, overthrow, Ez. 21, 32. R. עָוָה Pi.

עָוָה 2 K. 18, 34. 19, 13. Is. 37, 13, also עָוָה 2 K. 17, 24, (i. q. עָוָה overturning, ruin, unless perhaps it is to be so read,) Ivaḥ or Avah, pr. n. of a city under the Assyrian dominion, whence colonists were brought to Samaria. Some compare here a Phœnician city Avatha,

see Relandi Palæstina p. 232, 233; but it must rather be sought in Mesopotamia.—Gentile n. plur. עָוִים Avites 2 K. 17, 31, see below under עָוִי.

עוֹן iniquity, see עוֹן.

עוֹז strength, see עוֹז.

\* עוֹז or עוֹז to flee for refuge to any pers. or place; Arab. عاذ mid. Waw id. c. ب; II, to cause to flee for refuge, عَوَّذ, مَعَاذ, refuge. Either kindr. with verbs of hasting, עוֹשׂ, עוֹשׂ; or perh. denom. from subst. מְעוֹז refuge, asylum, comp. Is. 30, 2.

HIPH. causat. pr. 'to cause to flee for refuge;' hence to save by flight, to place in safety, spoken of one fleeing with his effects, property, etc. Ex. 9, 19 הָיָה אֶת-הָאָדָם מִמְּעוֹז. Acc. impl. id. Is. 10, 31. Jer. 4, 6, 6, 1.

\* עוֹט perh. i. q. Arab. غاط mid. Waw to sink in any thing, as the foot in the sand; II, to sink, to dig a well; IV, to plunge, to immerse; hence usually עַט stylus. But the notion of digging, gravating, is not certain in this root; and it is better to refer עַט to the idea of hardness, stiffness, (as Germ. Stift from steif,) which belongs to the kindred syllable עַץ, see in רָעַץ, עוֹץ, עָצָה; so that it would then be related to עֵץ wood, whether the root be עוֹט i. q. עוֹץ, or עַט i. q. עָצָה as is more probable.

עָוִי, plur. עָוִים, Avite, Avim, i. e.

1. Gentile n. from the name עָוִי, Avite, 2 K. 17, 31; see in עָוִי.

2. Names of the aborigines of the country of the Philistines, Deut. 2, 23. Josh. 13, 3.

3. הָעָוִים (the ruins, or Avites'-town) a town of Benjamin, Josh. 18, 23.

עוֹרָא or עוֹרָא Chald. f. perverseness, sin, often in the Targums; but in O. T. only plur. עוֹרָא, or in some copies (always in the Targums) עוֹרָא, Dan. 4, 24. R. עוֹרָא.

I. עוֹרָל m. adj. (עוֹל) wicked, ungodly, Job 16, 11.

II. עוֹרָל m. (r. עוֹל) a child, pr. suckling, i. q. עוֹל, Job 21, 11, parall. עוֹלָרִים; perh. 19, 18.



עִירָה (ruins, r. עִירָה) *Avith*, pr. n. of a town in the territory of the Edomites, Gen. 36, 35; also 1 Chr. 1, 46 where Cheth. עִירִיח.

\* עָוַל in Kal not used, *to turn away, to distort*, comp. אָוַל, הָבַל; hence *to be wrong, perverse, wicked*. Arab. **عال** mid. Waw quiesc. to turn aside sc. from right, to be unjust.

PIEL fut. יַעֲוִל *to do wrong, to act wickedly*, Ps. 71, 4. Is. 26, 10.—Syr. Aph. ܥܘܠܝܢ id.

Deriv. עָוַל, עָוָל, עֹלָה, עֹלָהּ, and עֹרֵיל I.

עָוַל m. (r. עָוַל) *a wrong-doer, one wicked*, Job 18, 21. 27, 7. 29, 17. al. Syr. ܥܘܠܝܢ.

עָוַל m. (r. עָוַל) once in constr. עָוַל Ez. 28, 18, c. suff. עֲוֹלוֹ, *wrong, wickedness, iniquity*, Job 34, 10. Ps. 53, 2. Jer. 2, 5; so in a judge Lev. 19, 15. Ps. 82, 2; in a merchant Ez. 28, 18. עָוַל עֲשָׂה *to do evil* Ez. 3, 20. 18, 24. 26, 33, 13; עָוַל id. Job 34, 32. אִישׁ עָוַל *a wicked man, unjust*, Prov. 29, 27. Concr. for unjust gain Ps. 7, 4. Syr. ܥܘܠܝܢ, Chald. עֹלָא, id.

\* עָוַל *to give milk, to suckle*, of animals, only part. fem. פְּרוֹת עָלוֹת *milch-kine* 1 Sam. 6, 7. 10. Gen. 33, 13. Also without subst. part. עָלוֹת *the milk-giving, milch*, poet. for the ewes, Ps. 78, 71. Is. 40, 11.—Kindr. by transp. is לִדַּע, where see note. Arab. **غال** mid. Ye, *gravida fuit et lactavit*.

Deriv. עֹרֵיל II, and

עוֹל m. *a child, pr. a sucking-child, suckling*, Is. 49, 15. 65, 20.—Arab. **عایل** boy, Syr. ܥܘܝܠ, Chald. עוֹל, id.

עֹלָהּ f. (r. עָוַל) once contr. עֹלָהּ Is. 61, 8; with He poet. demonstr. עֹלָהּ Ps. 125, 3. Hos. 10, 3, contr. עֹלָהּ Job 5, 16; once transp. עֹלָהּ Hos. 19, 9; plur. עֹלוֹת Ps. 58, 3. 64, 7; i. q. עָוַל, *wrong, wickedness, iniquity*, Job 6, 29. 30, 11, 14. Prov. 22, 8. Is. 59, 3. al. עָוַל עֲשָׂה *to do wrong, to act wickedly*, Zeph. 3, 5. 13; עֹלָהּ Job 13, 7. 24, 7. עֹלָהּ *the son of wickedness, a wicked man*, Ps. 89, 23; עֹלָהּ *the wicked* 2 Sam. 3, 34. 7, 10. Abstr. for concr. *wickedness* for

*the wicked* Job 5, 16. 24, 20. Ps. 107, 42. Sept. *ἀδικία, ἀνομία*.

עֹלָהּ *evil*, see in עָוַל; also *a burnt-offering*, see עָוַל

עֹלָהּ m. (see note) plur. עֹלָהּ and עֹלָהּ as from a form עֹלָהּ; constr. עֹלָהּ Lam. 2, 20; with light suff. עֹלָהּ Ps. 137, 9. עֹלָהּ Lam. 1, 5; with grave suff. עֹלָהּ; *a boy, child, infant*, e. g. of tender age Is. 13, 16. Hos. 14, 1. 2 K. 8, 12. Nah. 3, 10. Ps. 137, 9; carried in the arms, Lam. 2, 20; playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; carried away captive Lam. 1, 5; once of the unborn foetus Job 3, 16. Sometimes coupled with יוֹנֵק suckling Ps. 8, 3. Joel 2, 16. Jer. 47, 7. Lam. 2, 11; from which however it is expressly distinguished 1 Sam. 22, 19. 15, 3 מְעֹלָהּ יוֹנֵק. The same is מְעֹלָהּ Is. 3, 12. Plur. c. suff. *their children* Ps. 17, 14.

NOTE. The form comes from Poel or Polel עָוַל; prob. from r. עָוַל to vex, and so referring to the *petulance* of children; or it may come from r. עוֹל to suckle, though the sense would here be passive, while the form is active. See in עָוַל I. 2, and P. no. 3. Thesaur. p. 1033, 1034.

עֹלָהּ and עֹלָהּ f. plur. (r. עָוַל I) constr. עֹלָהּ,  *gleanings*, Mic. 7, 1. Is. 24, 13. Jer. 49, 9. Obad. 5. Twice coupled with a preceding masc. sing. Judg. 8, 2. Is. 17, 6; see Heb. Gram. § 144.

עֹלָהּ m. rarely עֹלָהּ Gen. 3, 22. 6, 3. al. plur. עֹלָהּ. R. עֹלָהּ I.

A) Pr. 'hidden,' spec. *hidden time*, i. e. obscure and long. of which the beginning or end is uncertain or indefinite, *duration, everlasting, eternity*, spoken:

1. Of time *long past*, gray antiquity, *of old, everlasting*, as in the following phrases and examples: עֹלָהּ Am. 9, 11. Mic. 7, 14. Is. 63, 9, and עֹלָהּ Deut. 32, 7, *the days of old, ancient times*. עֹלָהּ *of old, from ancient times*, Gen. 6, 4. 1 Sam. 27, 8. Is. 63, 16. Jer. 2, 20. 5, 15. Ps. 25, 6; and so of time before the world, *from everlasting*, Prov. 8, 23; with a negative, *not from any time, never*, Is. 63, 19. 64, 3; elsewhere *of a long time, long*, Is. 43, 14 referring to the time of the exile. 46; 9, 57, 11;

עֹלָם *an ancient landmark*, set up by the forefathers, Prov. 22, 28. 23, 10; עֹלָם בְּהַחַי עֹלָם *ancient gates*, Ps. 24, 7. עֹלָם מֵחַי עֹלָם *the dead of old*, those long dead, Ps. 143, 3. Lam. 3, 6; עִם עֹלָם *the people of old time*, long dead, Ez. 26, 20.—Since to men of ancient times were attributed sincere piety and uncorrupted morals, hence עֹלָם הִרְרָה Ps. 139, 24, אֲרַח עֹלָם Job 22, 15, נְחִיבוֹת עֹלָם Jer. 6, 16, שְׁבִירֵי עֹלָם Jer. 18, 15, are all put for *the true piety of the fathers of old*; comp. צְדָק עֹלָמִים *the righteousness of old*, former righteousness, Dan. 9, 24.—That not always the remotest antiquity is implied, is manifest from the phrase חֲרוֹבוֹת עֹלָם Is. 58, 12. 61, 4, spoken in [prophetic] allusion to the ruins of Jerusalem at the close of the Babylonian exile. Jer. 25, 9 and 49, 13 do not belong here, ע there referring to time future.

2. Often also of *future time, ever, for ever, evermore*, in such a way that the *terminus ad quem* is to be determined from the nature of the subject. Thus where human things are spoken of:

a) Spec. in the affairs of single persons, עֹלָם is sometimes put for the whole period of life, *all the days of one's life*, as עֲבָד עֹלָם *a servant for ever*. i. e. not to be set free in all his life, Deut. 15, 17. Ex. 21, 6. 1 Sam. 27, 12; poet. of an animal Job 40, 28 [41, 4]. עַד-עֹלָם *for ever* i. e. so long as he lives, 1 Sam. 1, 22. 20, 15. 2 Sam. 3, 28. עֹלָם שְׁלָמִי *ever secure, ever prosperous*, so long as they live, Ps. 73, 12. 30, 13 *Jehovah, my God, לְעֹלָם אוֹדָה, i. e. while I live*. 5, 12. 31, 2. 37, 27. 28. 49, 9. 52, 11. 71, 1. 86, 12. Sometimes put for *very long life*; Ps. 21, 5 *he (the king) asked life of thee, thou gavest him עַד עֹלָם אֶרְךָ הַיָּמִים עֹלָם נָעַד ever and ever*, i. e. a long, long life.—A still narrower application of עֹלָם is implied in Is. 35, 10 עֲלֵיהֶם עֹלָם עֲלֵיהֶם אֵשׁ שְׂמֵחָה *perpetual joy shall be upon their heads*, i. e. a joy *ever* conspicuous in their countenances, they shall be *ever* cheerful and rejoicing (comp. Ps. 126, 2). Is. 51, 11. 61, 7. In Is. 32, 14 the limit of this long time is specified: *hill and watch-tower shall become caverns עַד-עֹלָם evermore* .... 15 עַד-יִצְעָרָה *until the Spirit shall be poured out*, etc.

b) As pertaining to a whole race, dynasty, or people, and including *the whole time* of their existence until their destruction. 1 Sam. 2, 30 *thy family shall serve me עַד-עֹלָם for ever*, i. e. so long as it endures. 13, 13. 2 Sam. 7, 16. 1 Chr. 17, 12. 22, 10. Ps. 18, 51 *he will show mercy to David and to his seed עַד-עֹלָם*. So the covenant of God with the Israelites is called עֹלָם בְּרִית Gen. 17, 7. Lev. 24, 8; the laws given to them are עֹלָם הַקָּנָה עֹלָם, הַזֶּה עֹלָם, Ex. 12, 14. 17. 27, 21. 28, 43. 30, 21. Lev. 3, 17. 6, 11; the possession of the Holy Land is עֹלָם אֶרֶץ Gen. 17, 8. 48, 4.

c) Nearer to the *metaphysical* notion of *eternity*, or at least to an eternity without end, approach those examples in which עֹלָם is attributed to the earth and to the universe. Ecc. 1, 4 *but the earth standeth or abideth לְעֹלָם for ever*. Ps. 104, 5 *it (the earth) shall not be moved for ever*. 78, 69. עַד עֹלָם עֲבָדוֹת הַבְּעוֹת *everlasting hills*, created of old, and to endure for ever, Gen. 49, 26. Deut. 33, 15; עַד עֹלָם עֲבָדוֹת הַבְּעוֹת *everlasting heights* Ez. 36, 2. So too of human things which refer to a period after death, e. g. עֲנָה עֹלָם *everlasting sleep*, for death Jer. 51, 39. 57; בֵּית עֹלָמִי *his everlasting house*, long home, i. e. the grave Ecc. 12, 5; חַי עֹלָם *everlasting life* after the resurrection Dan. 12, 2.

d) The true and full idea of *eternity* is expressed by עֹלָם in those passages where it is spoken of the nature and existence of God, who is called אֵל עֹלָם *the eternal God, everlasting God*, Gen. 21, 33. Is. 40, 28; הַיְהוָה הָעֹלָם *the ever living* Dan. 12, 7. (Comp. לְעֹלָם חַיָּה *for ever*, to be immortal like God, Gen. 3, 22. Job 7, 16.) To him are attributed עֲרֵב עֹלָם *everlasting arms* Deut. 33, 27; and of him it is said Ps. 90, 2 *מֵעֹלָם אַתָּה אֵל וְעַד עֹלָם אַתָּה אֵל everlasting thou art God*. 103, 17; comp. Ps. 9, 8. 10, 16. 29, 10. 93, 2.

e) Of a peculiar kind are those passages, where the Hebrews by hyperbole ascribe *eternity* in the metaphysical sense to human things, chiefly in the expression of good wishes. Here belongs the customary form of salutation towards kings: יְהוָה אֲדֹנָי הַמֶּלֶךְ לְעֹלָם *let my lord the king live for ever*, 1 K. 1, 31. Neh. 2, 3. Comp. Dan. 2, 4. 3, 9. Judith 12.

4. *Ælian*. V. H. 1. 32. So in poetical invocations of good upon kings and royal lines, e. g. Ps. 61, 8 *for ever may he sit upon his throne before God*; comp. v. 7 *let his years be קָדַר כַּמּוֹן דָּר קָדַר as many generations*. 45, 7 *thy throne of God* [pr. O God] *לְעוֹלָם וָעֶד* is *for ever and ever*; see in אֱלֹהִים note, p. 55. Ps. 89, 37 *his (David's) seed shall endure for ever*. How much this last expression implies is apparent from the words which immediately follow it: *his throne* (shall stand) *as the sun before me*, 38 *like the moon shall it be established for ever*; and from Ps. 72, 5 *they shall fear thee, (O king,) so long as the sun and moon endure, throughout all generations*; ib. v. 17 *his name shall endure לְעוֹלָם for ever, so long as the sun shall his name flourish*. That is, by this figure of hyperbole there is invoked for the king and his royal posterity, a dominion not less enduring than the universe itself.—Also Ps. 48, 9 *God will establish it (Jerusalem) for ever*. Jer. 7, 7 *the land which I gave to your fathers עוֹלָם וָעֶד עוֹלָם*. 25, 5.

PLUR. עוֹלָמִים, q. d. *ages, everlasting ages*, like Gr. *aiōnes*, i. e. a) *ages of antiquity, ancient ages*, Is. 51, 9. Dan. 9, 24. Ecc. 1, 10. b) *future ages*, the remotest future, Ps. 61, 5. 77, 6. 145, 13. Is. 26, 4. 45, 17.

B) *the world, mundus*, from the Chald. and Rabb. usage (Buxtorf col. 1620), like Gr. *αἰών*; hence *love of worldly things, worldly-mindedness*, i. q. more fully *ἀγάπη τοῦ κόσμου* 1 John 2, 15, *αἰών τοῦ κόσμου τούτου* Eph. 2, 2, and Arab.

دُنْيَا the world, worldly things and the love of them, as destructive to the knowledge of divine things. So Ecc. 3, 11 *God hath made every thing beautiful in its time, גַּם אֲחִיר־הַעֲלָם נָתַן בְּלִבָּם מִבְּלִי מִבְּלִי אֲשֶׁר לֹא יִמְצָא הָאָדָם וְגוֹ (God) hath set the love of worldly things in their heart, so that man understandeth not the works of God*; i. e. גַּם for בִּי, see גַּם no. 4. For the sense comp. Ecc. 8, 17.—Another form is עִירָלוּם.

\* עוֹן obsol. root, *to rest, to dwell*; kindr. אָוֵן. Arab. *أَنَّ* to live quietly, comfortably; *أَوْنٌ* quiet, comfort.—

Hence *עוֹנָה, מְעוֹן, מְעוֹנָה, pr. n. מְעוֹנִים, מְעוֹנָה*.

עוֹן for עָוֶן, see the root עָוַן.

עוֹן m. (r. עוֹנָה) twice עוֹוֹן 2 K. 7, 9. Ps. 51, 7; constr. עוֹוֹן, עוֹוֹן 1 Chr. 21, 8; plur. absol. and constr. עוֹנוֹת, c. suff. עוֹנוֹתָי, עוֹנוֹתֶיךָ, עוֹנוֹתֶיהָ, etc. pr. *wrong, perverseness*; hence concr. *wrong action, iniquity, sin, crime*, Gen. 4, 13. 44, 16. Ex. 20, 5. 28, 38. al. s̄ap. Hos. 10, 10 see in עָוֶן no. 1, note. Sept. *ἀμαρτία, ἀμαρτημα, ἀδμία*. Often coupled with synonym. חַטָּאת Ex. 34, 9. Deut. 19, 15. Jer. 16, 10. al. With genit. of him who commits the sin, as עוֹן אָבוֹתָי Ex. 20, 5. 34, 7; or of the place where one sins, as עוֹן פְּעוֹרָה Josh. 22, 17, עוֹן מְקַדָּשׁ Num. 18, 1; or also of the punishment to be inflicted for the sin, as עוֹנוֹת הַחֶרֶב *iniquities for the sword*, to be punished by it Job 19, 29, and עוֹן קֶץ *iniquity of the end*, which brings destruction, Ez. 21, 30; comp. עוֹן פְּלִיָּלִים *a crime for the judges*, to be punished by them, Job 31, 11. To express the pardon or expiation of sins the verbs used are הִטָּוֶה, סָלַח, הִתְעַבֵּר, כָּפַר, נָשָׂא, no. 2. b; for its punishment, פָּקַד; for the suffering of its punishment, נָשָׂא no. 4. d.—By synecd. a) *wrong, iniquity, guilt*, contracted by sinning, as עוֹן הָאֱמֹרִית *the iniquity of the Amorites* Gen. 15, 16; עוֹן חַטָּאתַי *the iniquity of my sin* Ps. 32, 5. So יֵשׁ עוֹן בְּיָדִי *there is iniquity in any one, he is guilty*, 1 Sam. 20, 8. 25, 24. 2 Sam. 14, 32; with עַל 2 Sam. 14, 9; לְ Job 33, 9; also 1 Sam. 28, 10. 2 K. 7, 9. b) *unrighteous gain*; Hos. 12, 9 [8] *in all my gains they shall find no חֶסֶד עוֹן אֲשֶׁר הָבָא וְגוֹ* *wrong that is sin*. c) *the punishment of sin* Is. 5, 18; hence *calamity, misery*, Ps. 31, 11.

עוֹנָה f. (r. עוֹן) *a living together, cohabitation* in the conjugal sense, Ex. 21, 10. Talmud. id.—For עוֹנוֹת Hos. 10, 10 Keri, see in עָוֶן no. 1, note.

עוֹנִים m. plur. *perversities*, i. e. *perverseness*, Is. 19, 14; for עוֹנֵינֵנוּם, from the root עָוַן. Vulg. *vertigo*. not unaptly.

\* עוֹנָה fut. רְעוּנָה, with Vav conv. נִרְעָנָה.

1. *to cover*, spec. with the wings, feathers, i. q. כָּנָה; from which perhaps this root has been formed by softening the letters, comp. עָוַן, עוֹן, אָלָן; אָנַם, אָלָן; עוֹן, עָוַן.

אויז, and many others; see the roots *הוש*, *הוה*, etc.—Is. 31, 5 **כַּצְפָּרִים עֹפֹת** as *birds cover* (their young with their wings) **עַל יְרוּשָׁלַם** so *will Jehovah of hosts protect Jerusalem*.—Hence *עוף*, pr. i. q. **כַּנָּף** wing, then collect. birds, fowl; and hence again the verb as denominative:

2. *to fly*, pr. of birds Job 5, 7. Prov. 23, 5, 26, 9. Deut. 4, 17; also of locusts Nah. 3, 16. So of the Seraphim Is. 6, 6; of God as sitting upon his throne and borne by Cherubim Ps. 18, 11; of a flying roll Zech. 5, 1, 2. Trop. of an army flying (rushing) to battle Hab. 1, 8. Is. 11, 14 (c. **בָּ**); of a fleet Is. 60, 8; an arrow Ps. 91, 5. So *to fly away*, to vanish, as sleep Job 20, 8; human life Ps. 90, 10. Once transit. like Hiph. Prov. 23, 5 Cheth.—Arab. **عاف** mid. Waw and Ye, to hover in the air as a bird, c. **على**; **عَيْفَة** flight.

3. *to cover over, to wrap*, Syr. **كُف** involvit, for *ἐκλίσσω* Heb. 1, 12. Hence intrans. *to be covered (wrapped) in darkness*; Job 11, 17 **תְּצַפֶּה כְּבֹקֵר הַחֲדָרָה** now *covered with darkness* (calamity), soon *thou shalt be as the morning*. Better perhaps with 3 Mss. to read **תְּצַפֶּה**, *darkness shall become as the morning*.—Also

4. *to be overcome with darkness, to faint, to faint away*; so fut. **וַיִּצֶה** 1 Sam. 14, 28. Judg. 4, 21; this form being chosen to distinguish it from **וַיִּצֵּה** to fly.—See **צַהַה**, **צַלַה**, and Arab. **غشى**. Syr. **كُف** to become weak, Ethp. to faint away. Kindred are **צַהַה** and **צַהַה** to become weak, weary.

PIL. **עוּפָה** 1. i. q. Kal no 2, *to fly; to fly about*, Gen. 1, 20. Is. 6, 2. Part. **עוּפָה** flying, Is. 14, 29. 30, 6.

2. *to brandish*, q. d. to make fly about, e. g. a sword Ez. 32, 10.

HIPH. *to make fly away* Prov. 23, 5 Keri.

HITHPAL. *to fly away, to vanish*, Hos. 9, 11.

Deriv. from no. 1, 2, **עוּפָה**; **עוּפָה**; from no. 3, **עוּפָה**, **עוּפָה**, **עוּפָה**.

**עוף** m. (r. **עוף**) pr. wing; collect. *birds, fowl*, i. e. the winged tribes;

sometimes with plur. Jer. 4, 25. Ez. 31, 6, 13; oftener with sing. verb Gen. 1, 21, 30. Lev. 17, 13. Ps. 50, 11. al. s̄ap. Of birds of prey, 2 Sam. 21, 10.—Syr. **ܥܘܦܐ** bird, but not frequent. Eth. **ጭጭ** id.

**עוּף** Chald. *birds, fowl*, i. q. Heb. Dan. 2, 38. 7, 6.

**עוּפִי** Jer. 40, 8 Cheth. see in **עוּפִי**

\* I. **עוּץ** *to consult, to take counsel*, i. q. **עוּץ** where see; only in imp. **עוּץ** Judg. 19, 30. Is. 8, 10.—Hence **עוּץ** pr. n.

\* II. **עוּץ** perh. i. q. **غاص**, **غاط**, *to impress itself, to sink*, e. g. the foot in the sand, comp. r. **עוּץ**; whence **عُوطَة** light sandy soil and fertile. Hence

**עוּץ** *Uz, Ausitis*, fully **אֶרֶץ עוּץ** the *land of Uz* Job 1, 1. Lam. 4, 21; **אֶרֶץ עוּץ** Jer. 25, 20; Sept. **Αὐσίτις, Αὐσίται**, pr. n. of a region and tribe in the north-eastern part of Arabia Deserta, between Idumea, Palestine, and the Euphrates, adjacent to Babylon and the Euphrates; called by Ptolemy (V. 19) **Αἰσίται**, unless the reading **Αὐσίται** is to be restored. For the origin of this tribe, see Gen. 10, 23, 36, 28; comp. 22, 21. See the discussions respecting the situation of the land of Uz in Bochart Phaleg II. 8. J. D. Michaelis Spicileg. II. 26. Rosenm. Schol. in Job. Prolegom. § 5. See also Thesaur. p. 1003.

\* **עוּק** in Kal not used, Syr. and Chald. *to be pressed, to be straitened*, i. q. Heb. **עוּק**.

HIPH. *to press*, c. **עוּק** pr. *to press down*, **καταβιβάζω**. Am. 2, 13 lo, *I will press you down* (**מְעִיק תְּהַתִּיבֶם**), as a cart full of sheaves presseth down sc. what is under it, i. e. *I will press you down and crush you as a wain loaded with sheaves*.

Deriv. **עוּקָה**, **עוּקָה**.

\* **עוּר** whence Piel **עוּר** *to blind*, see in **עוּר** III.

**עוּר** adj. (r. **עוּר** III) plur. **עוּרִים** and **עוּרוֹת** Is. 42, 7; *blind*, Ex. 4, 11. Lev. 19, 14. al. Metaph. of blindness of mind, the darkness of ignorance, Is. 29, 18. 42, 18. 19. 43. 8.

\* I. עור fut. יעור, imper. parag. עורה .

1. to wake, to be awake; Chald. Pal. and Aph. עורר, עורר, to awake, to arouse, עורר to be aroused, awake; Syr. <sup>ܥܘܪܝܢ</sup> to awake, to arouse; Aph. to excite. Comp. *ἐγείρω*, Sanscr. *gri*. Perh. kindr. with r. עיר.—Cant. 5, 2. Mal. 2, 12 עיר וענה the waking and the answering, i. e. every one living, a proverbial expression (like עמוד וקוים) drawn perhaps from the Levites keeping watch in the temple Ps. 134, of whom one remains awake and calls, and the other answers. In the same sense the Arabs say: no caller and no answerer, i. e. none alive, Vit. Tim. I. p. 108. ed. Mang. Jerome: *magister et discipulus*, and so the Engl. Vers. 'the master and the scholar.'

2. to awake from sleep, intrans. only in imper. עורה Ps. 44, 24 עירה למה O Lord? Ps. 57, 9. 59, 5. 108, 3; c. אל Ps. 7, 7. Fem. עורי Judg. 5, 12. Cant. 4, 16. Is. 51, 9. 52, 1. Hab. 2, 19.

3. Causat. to awaken one out of sleep, i. q. Hiph. So fut. יעור Job 41, 2 Keri.

NIPH. יעור, fut. יעור, pass of Piel and Hiph.

1. to be awaked, to be roused from sleep, Job 14, 12. Zech. 4, 1.

2. Trop. to be raised up, to arise, e. g. a wind Jer. 25, 32; a people Jer. 6, 22. Joel 4, 12 [3, 17]; Jehovah Zech. 2, 17 [13].—For Hab. 3, 9, see in r. עיר II.

PII. עור, comp. Gr. *εὔρω, εὐρωμι*, præt. *εὔρωσα*.

1. to awaken, to rouse out of sleep, trans. Cant. 2, 7. 3, 5. 8, 4; to excite or call forth serpents from their lurking-places Job 3, 8. Trop. to excite, to stir up quarrels, strife, Prov. 10, 12; love Cant. 8, 5; commotion Is. 14, 9; c. אל against any one Zech. 9, 13; to rouse up one's strength, Ps. 80, 3.

2. to raise up, to lift up and brandish a spear 2 Sam. 23, 18. 1 Chr. 11, 11. 20; a scourge Is. 10, 26.—But Is. 23, 13 see under r. עיר Pil.

PIIP. עור, to raise up, to lift up a cry; hence Is. 15, 5 יעורו יעורו they shall lift up a cry of destruction; here יעורו (in many Mss. יעורו) is for יעורו, the syll. עיר being softened into י; comp. Ewald Krit. Gr. p. 479. Mo-

numm. Phœn. p. 431, 432. Or perh. it should read יעורו, whence יעורו might easily arise, and then defect. יעורו.— See also in עיר

HIPH. יעור, fut. יעור, inf. יעור, with pref. בעיר Ps. 73, 20, i. q. Piel.

1. Causat. to awaken, to arouse any one from sleep Zech. 4, 1. Cant. 2, 7. 3, 5. 8, 4. Ps. 57, 9 אעירה I will awake the dawn. 108, 3. 73, 20 בעיר

2. to rouse up, to excite, to stir up, Job 41, 1 [10] כי יעורני that he will stir him up sc. leviathan, i. e. provoke him. Deut. 32, 11 כנשר עור קנוו as the eagle stirreth up her nest, provokes her young to fly, Vulg. *ad volandum*. So to rouse up, to excite to any thing, e. g. warriors to battle Joel 4, 9; a victorious king (Cyrus) Is. 41, 2. 25. 45, 13; c. אל against any one Is. 13, 17. 51, 1. Ez. 23, 22. So to rouse up, to excite the ear Is. 50, 4; the mind, spirit, Jer. 51, 11. Hag. 1, 14. 1 Chr. 5, 26. Ezra 1, 1. 5; wrath Ps. 78, 38; ardour Is. 42, 13; valour Dan. 11, 25.

3. Intrans. to rouse oneself, to wake, i. q. יעור, with which it is coupled Ps. 35, 3. (73 20); c. אל for any one Job 8, 6.

HITHPAL. 1. to rouse oneself, to arise, Is. 51, 17. 64, 6; c. אל against any one Job 17, 8.

2. to rejoice, to exult, vulg. Engl. to be wide awake, Job 31, 29.

Deriv. עיר, city, Chald. עיר watcher, pr. n. עיר, עיר, עיר, עיר, עיר, עיר

\* II. עור i. q. ערה and עיר to be naked, to be made naked. Arab. <sup>عَارٍ</sup> nakedness, verenda. Hence מעור q. v.

NIPH. Hab. 3, 9 ערה תעור כשנתה with nakedness was thy bow made naked, i. e. wholly drawn forth from its sheath; comp. Is. 22, 6.

PII. עור see r. עיר

Deriv. מעור, עור.

\* III. עור i. q. חור, to dig, to excavate. Hence מקרה cavern; Arab. <sup>مَعَارِ</sup> <sup>مَعَارِ</sup>, id. \*

PIEL עור (as עוד Pi. עור) to blind, to make blind, pr. 'to dig out' the eye,

comp. נָקַר . 2 K. 25, 7. Jer. 39, 7. 52, 11. Metaph. to blind a judge with presents, Ex. 23, 8. Deut. 16, 19.—Aram. עֵיַר , ܥܝܪܐ , id. Eth. ሆር to be blind ; Arab.

عَوْرَ and عَوْرَ to be blind of one eye.

Deriv. עֵיַר , עֵיַרְוִן , עֵיַרְתָּ ; Chald. עור chaff.

עור Chald. chaff, Dan. 2, 35. Syr.

عَوْرٌ id. Arab. عَوْرٌ , عَائِرٌ , a bit of chaff or the like which flies into the eye and hurts or blinds it. R. עור no III.

עור m. (r. עור II) c. suff. עוּרִי , plur. עורוה.

1. the skin of a man, so called perhaps from nudity ; Ex. 34, 29. Lev. 13, 2. Job 7, 5. al. sæp. בְּעוֹר שְׁנֵי with the skin of my teeth Job 19, 20, i. e. with nothing left, with the loss of all ; others understand the skin of the gums ; see in r. מִלֵּט Hithp. where another view is given. Poet. for the body, Job 19, 26 see under נָקַר Pi. no. 2. Job 18, 13 the parts of his skin, i. e. the members of his body. 2, 4 בעור עור skin for skin, i. e. like for like ; [what he holds dear as life (his wealth) will he give for his life.—R.

2. skin, hide, of animals Job 40, 31 [41, 7] ; chiefly as taken off Lev. 4, 11. 7, 8. Gen. 3, 21. 27, 6 ; also as prepared and wrought, leather, Lev. 11, 32. 13, 48 sq. Num. 31, 20. עור פֶּהש seal-skin Num. 4, 8. 11, 12. Plur. עורוה Ex. 26, 14. 39, 34.

עור see on p. 761.

עורב see ערב .

עורוּן m. blindness Deut. 28, 28. Zech. 12, 4. R. עור III.

עורוּם (read עורוּם) Is. 30, 6 Cheth. for עורוּם asses ; see in עיר .

עוּרָה f. blindness, Lev. 22, 22. Syr. ܥܘܪܐ . R. עור III.

\* עוּרָה ἄν. λυγόμε. Joel 4, 11, where Sept. Targ. Syr. render 'to assemble, to come together.' Better, to hasten, to make haste, like the kindred roots עוּרָה , חוּרָה , perh. عَش III to hasten ; IV, to urge on in haste.

Deriv. עוּרָה , עוּרָה , pr. n. רעוּש , רעוּש .

\* עוּרָה in Kal not used, to be curved, crooked, bent, kindr. with עִבָּה , עִבַּט .

PIEL עוּרָה , fut. רעוּה , to bend, to make crooked, Ecc. 7, 13. Metaph. to pervert, to wrest, e. g. justice Job 8, 3. 34, 12 ; comp. Am. 8, 5. Also with acc. of pers. to subvert, i. e. to wrest or pervert the cause of any one, Lam. 3. 36. Job 19, 6. Ps. 119, 78. עוּרָה דָּרָה פ' to subvert the way of any one, i. e. to thrust him down to destruction, Ps. 146, 9.—Chald. id. Syr. ܥܘܪܐ deceit, fraud.

PUAL part. מְעוּרָה crooked Ecc. 1, 15.

HITHP. to bend oneself, to bow down, Ecc. 12, 3.

Deriv. עוּרָה .

\* עוּרָה ἄν. λυγόμε. a root of the same origin and signification with עוּרָה , pr. to hasten, to hasten up sc. for help, Engl. 'to run up ;' hence to succour, to help. Arab. غاث pr. to run ; IV, to succour, to help.—Construed with two acc. (like פִּלְפֵל Gen. 47, 12. 1 K. 18, 4. 13 ; ) Is. 50, 4 לְעוּרָה אֶת־יְהוָה דָּבַר to help the weary with a word, i. e. to speak comfort to him, raise him up. Aqu. ὑποστηρίξαι, Vulg. sustentare.—Hence

עוּרָה (for עוּרָה , עוּרָה , whom Jehovah succours) Uthai, pr. n. a) 1 Chr. 9, 4. b) Ezra 8, 14.

עוּרָה f. (verbal Pi. r. עוּרָה) a bending or bowing down of any one, i. e. oppression, Lam. 3, 59 ; comp. the verb v. 36.

עוּז adj. (r. עוּזוּ) f. עוּזָה , plur. m. עוּזִים , constr. עוּזֵי .

1. strong, vehement, fierce, e. g. a lion Judg. 14, 18 comp. 14 ; an enemy Ps. 18, 18 ; a wind Ex. 14, 21 ; waves Is. 43, 16. Neh. 9, 11 ; anger Gen. 49, 7. Prov. 21, 14 ; \*hunger Is. 56, 11 עוּזֵי נַפֶּשׁ strong of appetite, greedy. Metaph. of love Cant. 8, 6. Also mighty, powerful, Ps. 59, 4. Am. 5, 9 ; so a people Num. 13, 28. Is. 25, 3 ; a king Is. 19, 4.—Neut. strength Gen. 49, 3.

2. strong, i. e. fortified, guarded, Num. 21, 24.

3. harsh, hard, stern ; plur. f. עוּזוֹת harsh words Prov. 18, 23. עוּז פְּנִים hard of face, i. e. impudent, shameless, Deut. 28, 50. Dan. 8, 23.

עז f. (r. עֲזוּ) plur. עֲזִים 1. a *she-goat*, Syr. ܥܙܐ, Arab. عَزْ, Phenic. ἄζα Steph. Byzant. The Indo-European tongues have the same word, as Sanscr. *agá* he-goat, *agá* she-goat, Goth. *gáitsa*, Anglo-Sax. *gát*, Engl. *goat*, Germ. *Geis* and with a harder form *Gems* the chamois, Gr. *aíς*, *aigós*, comp. Grimm. Deutsche Gr. III. 328. The Hebrew furnishes a good etymology in r. עֲזוּ; comp. אֵיִל, אֵיִל.—Gen. 15, 9. 30, 35. 31, 38. 32, 15. Num. 15, 27. etc. [But in the great majority of instances the word is general, a *goat*, *goats*, as Lev. 1, 10. 17, 3. Num. 18, 17. Ex. 12, 5. etc. So שְׂעִירֵי עֲזִים a *buck of the goats* Lev. 4, 23. 28. Num. 28, 15. 30; עֲזִירֵי עֲזִים id. 2 Chr. 29, 21; עֲזֵי עֲזִים a *kid of the goats* Gen. 27, 9; יְשֵׁה עֲזִים a *goat* i. e. *the goat*, an individual for the species, Deut. 14, 4.—T.

2. Plur. ellipt. עֲזִים *goats' hair* Ex. 26, 7. 36, 14. 1 Sam. 19, 13.

עז Chald. f. i. q. Heb. no. 1, a *she-goat*, Ezra 6, 17.

עז m. (r. עֲזוּ) rarely עֲזוּ Prov. 24, 5. 31, 17. 25; c. Makk. עֲזוּ, c. suff. עֲזִי, עֲזָה, עֲזִי, rarely עֲזִי Ex. 15, 2, עֲזָה Ex. 15, 13, once עֲזִינִי Ps. 81, 2.

1. *strength, might, power*, of God Job 12, 16. 26. 2. al. of men Ps. 29, 11. Prov. 24, 5. 31, 17; of animals Job 41, 14. Also *vehemence, violence*, as of rain Job 37, 6; thunder Ps. 68, 34; anger Ps. 90, 11. עֲזֵי כָּל-עִז with *all one's might* 2 Sam. 6, 14. Concr. *the strong ones, heroes*, Judg. 5, 21; comp. Is. 43, 17.

2. *strength, firmness*, sc. by fortification. עֲזֵי מִגְדָּל עִז a *strong tower*, fortified, Judg. 9, 51. Ps. 61, 4; עֲזֵי עִיר Is. 26, 1; עֲזֵי הַרְרֵי Prov. 18, 19. Ps. 30, 8 *thou hast confirmed strength unto my mountain*, hast made me secure.—Hence trop. *defence, refuge, protection*, Ps. 28, 8 יְהוָה עִז לְבָנֵי *Jehovah is their defence*. 46, 2. 62, 8. 84, 6. 140, 8. Is. 49, 5. Jer. 16, 19. Ez. 26, 11.—In a bad sense, עֲזֵי פָּנִים עִז *strength (hardness) of countenance*, i. e. boldness, impudence, Ecc. 8, 1. גְּאוֹן עֲזָה *her pride of strength*, her shameless pride, Ez. 30, 6. 18. 33, 28. Concr. Ez. 24, 21 גְּאוֹן עֲזָה *your strong pride*, that in which you proudly trust.

3. *splendour, majesty, glory*, as the usual concomitants of might and power, i. q. כְּבוֹד with which it is often coupled, Hab. 3, 4. Ps. 96, 6 וְהִפְאֲרָה עִז *splendour and majesty*. Is. 51, 9. 52, 1. Prov. 31, 25. Ps. 132, 8 אֲרוֹן עֲזָה *the ark (seat) of thy majesty*, i. e. *the ark of the covenant* (i. q. אֲרוֹן כְּבוֹד יְהוָה) 2 Chr. 6, 41; for which poet. עִז alone Ps. 78, 61; comp. 1 Sam. 4, 21. 22.—Arab. عَزْ glory.

4. *glory, praise, laud*, Ps. 8, 3. 29, 1. 68, 35. 99, 4. Ex. 15, 2. 2 Chr. 30, 21 עֲזֵי-יְהוָה *instruments of praise* i. e. used in praising God.

עֲזָא (strength) *Uzza*, pr. n. m. a) 2 Sam. 6, 3, for which v. 6. 7 עֲזָה *Uzzah*. b) 1 Chr. 8, 7. c) Ezra 2, 49. Neh. 7, 51.

עֲזָאזֵל *Azazel*, a word found only in the law respecting the day of atonement Lev. 16, 8. 10. 26, and vexed with the numerous conjectures of interpreters. Most prob. *the averter, expiator, Averruncus*, Ἀλεξιλακος, Sept. Ἀποπομπῆος, i. e. עֲזָאזֵל for עֲזֵל עֲזָל, from the root עֲזָל, עֲזָל, to remove, to separate; comp. Lehrs. p. 869. By this name is prob. to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars, see מִלְכָּה; but afterwards, as the names of idols were often transferred to demons (Spencer de Legg. Hebræorum ritualibus III. Diss. VIII. p. 1039–1085), it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and also gentile rite. The name *Azazel* عَزَازِيل is also used by the Arabs for an evil demon, see Reland. de Rel. Muhammed. p. 189. Meninski h. v. The etymology above proposed was expressed of old by the LXX, although neglected or misunderstood by most interpreters. Thus they render עֲזָאזֵל in v. 8 τῷ Ἀποπομπῆῳ i. e. Ἀποτροπαῖῳ, Ἀλεξιλάκῳ, *Averruncus*; v. 10 εἰς τὴν ἀποπομπήν, *ad averruncandum*; v. 26 εἰς ἄφρον. Comp. for the use of the Greek word Ἀποπομπῆος, what is said by Bochart in Hieroz. P. I. p. 651. Suicer Thes. Eccl. I. p. 468.—The ecclesiastical fathers have referred this Ἀποπομπῆος to the *goat* itself, q. d.

*scape-goat*, although obviously in v. 8 the antithesis lies between לְעִזָּאֵל and לַיהוָה. So too the Vulg. *caper emissarius*, Symm. ἀπεργόμενος, Aquil. ἀπολελυμένος, as if the name were compounded of עִז goat and אָזַל to depart. Bochart himself (l. c.) understands the *place* whither the goat was to be sent away, and supposes עִזָּאֵל to be a *pluralis fractus* from r. עָזַל pr. separations, and then *desert places*. But there is no trace of the *pluralis fractus* in the Hebrew language, and the place whither the goat was to be sent away is specified by the words חֲמִירְפָּרָה v. 10. 21. and אֶל-אֲרֵץ גְּזִירָה v. 22. See more in Thesaur. p. 1012.

\* עִזָּב fut. יַעֲזֹב 1. Pr. to cut loose, to loosen the bands or cords by which any thing is bound or fastened; and thus to let loose, to release, to let go free, e. g. a beast of burden, i. q. פָּתַח. Arab. عَزَب to let loose camels that they may wander about, see Sypkens in Diss. Lugdd. p. 930, 931. The primary idea seems to be that of cutting loose; so that עִזָּב is kindr. with עָצַב, הִצֵּב, to cut.—So in the difficult passage, Ex. 23, 5 when thou seest the ass of thine enemy lying down under his burden, וְחִדַּלְתָּ מֵעֹב לוֹ עֹב, וְחִדַּלְתָּ מֵעֹב לוֹ עֹב beware that thou leave him not, but thou shalt surely loosen (the bands of the ass) with him, i. e. thou shalt help the owner to loosen the fastenings of the load; comp. Deut. 22, 4. There is here a paronomasia in the double use of the verb עִזָּב, first in its more usual sense to leave, to desert, and then in the sense of loosening. See more in Thesaur. p. 1007.—Spec.

a) Of a slave set free, whence the proverbial expression וְעִזָּבֵהוּ הַשְׁטִיב the shut up and the let go free, i. e. the bond and the free, i. q. all, every one, Deut. 32, 36. 1 K. 14, 10. 21, 21. 2 K. 9, 8. 14, 26. Comp. יָצַד Mal. 2, 12; see in r. עִיר I. 1; also the similar Arabic phrases, Thesaur. p. 1008.

b) to let go a thing. i. q. שָׁלַח; opp. to keep, to hold fast. Job 20, 13 he spares it (the morsel in his mouth) and lets it not go. Metaph. Job 10, 1 I will let go my complaint, no longer restrain it. 9, 27.

Ez. 20, 8. Ps. 37, 8 let go wrath, keep it not, cease from it.

c) to let go a debt, to remit, Neh. 5, 10.

d) to let go, i. e. to leave off, e. g. whoredoms Ez. 23, 8; inf. c. לָּ Hos. 4, 10.—But עִזָּב חֲסֵדוֹ מִמֶּנּוּ to leave off one's kindness, to withdraw one's favour from any one, Gen. 24, 27; עִזָּב חֲסֵדוֹ אָהָה id. Ruth 2, 20.

e) to let go, to let be, i. e. to permit, i. q. הִרְפָּח; opp. to keep back, to hinder; Ruth 2, 16 וְלִקְטֹף וְלַעֲבֹדָהּ and suffer that she glean, let her glean. With dat. Neh. 3, 34 [4, 2] הֲיִנְעֹזְבוּ לָהֶם will they (one) suffer them sc. to build the walls? i. e. shall we permit them? Clericus: will the governors permit them?

2. to let go a person or thing, i. e. to leave, to quit, e. g.

a) With acc. of pers. Gen. 2, 24. 44, 22. 1 Sam. 31, 7. Ruth 2, 11; with an adjunct of place where, 2 Sam. 5, 21. 15, 16. 2 Chr. 28, 14. Also to leave, to let remain, Judg. 2, 21. Often i. q. to forsake, to desert, e. g. those who need help Deut. 12, 19. 14, 27. Num. 10, 31. Job 20, 19. al. Part pass. fem. עִזָּבָה one forsaken Is. 62, 4.—So God is said to forsake any one, i. e. to withdraw his help from him, Gen. 28, 15. Josh. 1, 5. Ps. 27, 9. 71, 9. 11; a people Ps. 9, 11. 22, 2. Is. 42, 16. 54, 7; a land Ez. 8, 12. 9, 9. Contra, men are said to forsake God, to fall away from him, Deut. 31, 16. Judg. 2, 12. 2 Chr. 12, 1. 10. Jer. 5, 19. al. sæp.

b) Of place, to leave, to forsake, Jer. 25, 38. Ez. 8, 12; a way, metaph. the way of the wicked Is. 55, 7; the right way Prov. 2, 13. 15, 10.—Also to forsake, to abandon, to desert. houses or cities, so that they lie deserted and fall into ruins; comp. Arab. عَزَب to be deserted, desolate. as a land. עִזָּבוֹת עָרֵי עִירָה Is. 17, 2 the cities of ruins are deserted. Jer. 4, 29. Zeph. 2, 4. Hence PART. pass. fem. עִזָּבָה deserted, a desolation, i. e. houses deserted of the inhabitants, ruins, rubbish; Is. 6, 12 הָאֲרָץ בְּקִרְבָּהּ הָאֲרָץ וְרָבָה הָעִזָּבוֹת בְּקִרְבָּהּ הָאֲרָץ and great be the desolation (ruins) in the land. 17, 9 his strong cities shall be עִזָּבוֹת הַחֲרָב as ruins in the forests and in the summits of Palestine. which the Canaanites have left deserted before



*Israel*, i. e. as they fled before Israel in the time of Joshua.

c) With acc. of thing, *to leave, to forsake*, as a bird her eggs Is. 10, 14. Josh. 8, 17 *they left the city open*. With an adjunct of place *where* Gen. 50, 8, 39, 15, 18; פ' בְּיַד פ' Gen. 39, 12, 13. Prægn. Is. 10, 3 *whither will you (carry away and) leave your wealth?* Metaph. *to forsake* a law Is. 58, 2; a covenant Dan. 11, 30; counsel 1 K. 12, 8; the precepts of God Ps. 119, 87; wisdom Prov. 4, 6; piety Job 6, 14; also sin Prov. 28, 13.

d) עֲזַב בְּיַד פ' *to leave in the hand of any one, to commit or entrust to any one* Gen. 39, 6; comp. in lett. c. Also *to leave at one's disposal*, to give up to his pleasure, 2 Chr. 12, 5. Ps. 37, 33. Neh. 10, 28; c. ל' id. Ps. 16, 10. Job 39, 14; אָל v. 11; עַל Ps. 10, 14.

e) *to leave to or for any one*, with acc. of thing and dat. of pers. Lev. 19, 10, 23, 22. So of one dying Ps. 49, 11; of a destroyer leaving nothing behind him Mal. 3, 19 [4, 1].

NIPH. *to be left, to be forsaken, deserted*. Neh. 13, 11; often of a land left deserted of its inhabitants Lev. 26, 43 (c. בָּן). Is. 7, 16. Job 18, 4; of cities Is. 27, 10, 62, 12. Ez. 36, 4. With ל' *to be left, given over, to any one* Is. 18, 6.

PUAL עֲזַב i. q. Niph. *to be left, forsaken*, a city Jer. 49, 25; poet. of the tumult of a city Is. 32, 14.

Deriv. עֲזַבָּה, and

עֲזַבָּוֹן m. only in plur. עֲזַבָּוִיִּים, prob. a technical word signifying *traffic, commerce*; from the root עֲזַב *to leave or let go for a price*, i. e. to sell. Hence

1. *a fair, market, market-place*. Ez. 27, 19 *Dan and Javan מֵאֵינֵל בְּעֲזַב־בְּנֵיהֶן set out spun-work in thy fairs*, i. e. brought it to thy fairs. In the similar passages v. 12, 22, with the same general sense we find בָּ prefixed to the wares, *with silver, iron, etc. do they set out thy fairs*; in v. 16 בָּ is put twice, i. e. before both the wares and the place; and in v. 14 בָּ is omitted before both. Perhaps all these constructions were common among merchants, and therefore adopted by the prophet.

2. *gains, earnings, profits* accruing from traffic, Ez. 27, 27, 33. Comp. סָחַר.

עֲזַבִּיק (from עֲזַב and בִּיק, strong devastation) *Azbuk*, pr. n. m. Neh. 3, 16.

עֲזַגָּד (from עֲזַב and גָּד, strong in fortune) *Azgard*, pr. n. m. Ezra 2, 12, 8, 12. Neh. 7, 17, 10, 16.

\* עֲזָה obsol. root, Arab. عَزَى *to console*; whence pr. n. רִצְוִיָּה, רִצְוִיָּה, רִצְוִיָּה.

עֲזָה (the strong, comp. Valentia) pr. n. *Azzah* Deut. 2, 23, i. e. *Gaza*, Sept. Γάζα, one of the five cities of the Philistines. Josh. 11, 22. Judg. 16, 1. 21. 1 Sam. 6, 17. Jer. 25, 20. Am. 1, 6. 7. Zeph. 2, 4. al. It was a royal city Zech. 9, 5, situated near the southern border of Palestine Gen. 10, 19. 1 K. 4, 24; was subdued by the Hebrews in the time of the Judges Judg. 1, 18, but soon afterwards recovered by the Philistines. It is often mentioned in Greek writers; Plutarch calls it the largest city of Syria; and Arrian says it is a great city situated in a high and strong position. The ancient name is still retained, غَزَّة *Ghūzzeh*. Its history is copiously narrated by Reland, *Palæstina* p. 788–800. See *Bibl. Res. in Palæst.* II. p. 372–383.—Gentile n. עֲזָהִי *Gazite* Judg. 16, 2.

עֲזָה *Uzzah*, see עֲזָה lett. a.

עֲזַוְבָּה f. (r. עֲזַב) 1. *ruins, rubbish*, see the root no. 2. b.

2. *Azubah*, pr. n. f. a) The mother of Jehoshaphat 1 K. 22, 42. b) The wife of Caleb 1 Chr. 2, 18, 19.

עֲזִירָה m. (r. עֲזַב) adj. *strong, mighty*, of God Ps. 24, 8. Collect. *the strong ones, warriors*, Is. 43, 17.

עֲזִירָה m. (r. עֲזַב) *strength, might*, as of war Is. 42, 25; of God Ps. 78, 4. 145, 6.

עֲזִירָה, see עֲזַר.

\* עֲזַז fut. רִעַז, conv. רִעַזוּ, inf. constr. עֲזִיז and עֲזִיזוּ.

1. *To strengthen, to make strong and firm*. Arab. عَزَّ fut. O id. fut. I and A, to be potent. also to be vehement, violent; Eth. OHH to strengthen, also to be strong. Syr. عَزَّ i. q. Heb.—Constr. c. ל' *to give strength to any one, to make secure, to protect*; Ecc. 7, 19

**wisdom strength-  
meth the wise more than ten chiefs**, i. e. protects him more and better than ten leaders; comp. עז no. 2, and מעז. This active signification appears also in the name עזריהו.

2. Intrans. *to become strong, to be made strong.* Dan. 11, 12 רעזו ולא but he shall not be made strong. Ps. 9, 20. Of waters, Prov. 8, 28 בעזוז עינות ההום when the fountains of the deep waxed strong, i. e. flowed with violence; comp. מים עזים Neh. 9, 11. Is. 43, 16. With על against or over any one, to prevail over, Judg. 3, 10. 6, 2.—Syr. **ܥܙܦܐ** Ethpha. infremuit, efferbuit, put for Gr. **ἐμψυμύσμαι** John 11, 33. 38.—Also i. q. to have protection, to be protected, safe, secure; Is. 30, 2 לעזו במעוז פריכה.

3. *to be strong, mighty, powerful*, Ps. 89, 14. 52, 9; *to show oneself strong* Ps. 8, 29.

**HIPH.** הִעֲזִיזוּ פָּנֶיךָ, *to strengthen one's countenance*, i. e. to put on an impudent, shameless face, Prov. 7, 13; c. ב. 21, 29. Comp. עז no. 3, עז no. 2.

Deriv. עז, עז, עז, עזוז, עזוז, מעוז, עזא, עזיה, perh. עזניה, and the nine here following.

**עֲזֹז** (strong) **Azaz**, pr. n. m. 1 Chr. 5, 8.

**עֲזִיָּהוּ** (whom Jehovah strengthens, r. עזו) **Azaziah**, pr. n. m. a) 1 Chr. 27, 20. b) 15, 21. c) 2 Chr. 31, 13.

**עֲזִי** (apoc. for עזיה) **Uzzi**, pr. n. m. a) 1 Chr. 5, 31. 6, 36. Ezra 7, 4. b) 1 Chr. 7, 2. c) 9, 8. d) 7, 7. e) Neh. 11, 22. f) 12, 19. 42.

**עֲזִיאֵל**, see רעזיאֵל.

**עֲזִיָּאֵל** (might of God, from עז) **Uzziel**, pr. n. m. a) Ex. 6, 18. Num. 3, 19. b) 1 Chr. 4, 42. c) 7, 7. d) 25, 4. e) 2 Chr. 29, 14. f) Neh. 3, 8.

**עֲזִיָּאֵלִי** Num. 3, 27, *Uzzielite*, patronym. from עזיאֵל lett. a.

**עֲזִיָּהוּ** and **עֲזִיָּהוּ** (might of Jehovah, fr. עז) **Uzziah**, pr. n. m. Sept. **Ὀζίας**. a) A king of Judah from 811 to 759 B. C. 2 K. 15, 13. 20. 32. 34. Is. 1, 1. 6, 1. 7, 1. Hos. 1, 1. Am. 1, 1. In 2 K. 14, 21. 15, 1. 6. 7. 8. 23. 27, he is also called **עֲזַרְיָהוּ** and **עֲזַרְיָהוּ**, which however is prob. not another name of the same

king, but would seem to have arisen from an error of the copyists, עזיה and עזריה being similar; see Thesaur. p. 1011. Comp. in c. b) 1 Chr. 27, 25. c) 1 Chr. 6, 9, for which v. 21 עזריה. d) Ezra 10, 21. e) Neh. 11, 4.

**עֲזִיזָא** (strong; r. עזו) **Aziza**, pr. n. m. Ezra 10, 27.

**עֲזַמְוֶת** (strong as death? from עז and מוה) **Azmaveth**, pr. n. m. a) One of David's warriors 2 Sam. 23, 21. b) 1 Chr. 27, 25. c) ביה עזמות see in ביה no. 12. ee.

\* **עֲזַל** obsol. root, Arab. **عزل** to remove, to separate, to set apart; see the kindr. **עֲזַל** no. 2. Hence **עֲזַאזַל**.

**עֲזִנְיָה** f. Lev. 11, 13. Deut. 14, 12, a species of eagle, Sept. **ἀλιαιετος**, Vulg. *aquila marina*; but Gr. Venet. **γίψ** by conjecture. The Heb. intpp. and also Bochart (Hieroz. II. 774 Lips.) hold the Nun not to be radical, and refer the form to r. עזו, for עזיה i. e. the strong, Onk. עזיא, Samar. Vers. עזיה. This is well; comp. from the same root **עֲזַנְיָהוּ** for **עֲזַנְיָהוּ** Is. 23, 11.

\* **עֲזַק** only in PIEL **עֲזַק**, to loosen with a mattock or hoe, to dig up or over, sc. the ground, Is. 5, 2.—Arab. **عزق** id.

whence **مِعْرَق** a spade, mattock.—From the kindred signif. to dig in, to engrave, comes

**עֲזֻקָּא** Chald. f. a signet-ring, Dan. 6, 18.—Syr. **ܥܙܩܐ** id.

**עֲזֻקָּה** (dug over, broken up. r. עזק) **Azekah**, pr. n. of a city in the plain of Judah, Josh. 10, 10. 15, 35. 1 Sam. 17, 1. Neh. 11, 30. Jer. 34, 7. See Relandi Palæstina p. 603.

\* **עֲזַר** fut. **עֲזַר** plur. **עֲזָרוּ** 1. to surround, to enclose with a wall or fence; to protect. Kindr. are **עֲזַר** no. 1, **עֲזַר**, also **עֲזַר**.—Hence **עֲזָרָה** court.

2. to help, to succour, to aid. Arab. **عزر**, Syr. **ܥܙܪܐ** id. not **עזר** as Simonis and Winer have it.—Absol. Is. 30, 7; acc. of pers. Ps. 37, 40. 79, 9. 109, 26. 118, 13. al. 2 Sam. 8, 5. 21, 17; espec. in the later books, 1 Chr. 18, 5. 21, 17.

2 Chr. 19, 2. 26, 13. 28, 16. Job 26, 2; עֵם (comp. Engl. 'to stand by') 1 Chr. 12, 21; אֶחָדָרִי, 1 K. 1, 7 וַיֵּעֲזְרוּ אַחֲרָי אֶלְנִיָּהּ *they aided following* the party of Adonijah. Also with לְ of thing, *to help to or for* a thing; Zech. 1. 15 עֲזָרוּ לְהִקְדָּה. 2 Chr. 20, 23.—PART. עֹזֵר *a helper*, often in the phrases: לְ הִקְדָּה עֹזֵר לְ Ps. 30, 11. אֶיךָ עֹזֵר לְ 2 K. 14, 26. Ps. 72, 12; אֶיךָ עֹזֵר לְ Ps. 22, 12. Is. 63, 5; so *an associate, ally*, in war 1 Chr. 12, 1, comp. 1 K. 20, 16. Part. pass. עֹזֵר Is. 31, 3.

NIPII. *to be helped, aided*, Ps. 23, 7; espec. from God 2 Chr. 26, 15. 1 Chr. 5, 20 וַיֵּעֲזְרוּ עֲלֵיהֶם *and they were helped against them*, i. e. God gave them the victory. Dan. 11, 34. The Arabs say in like manner, اُنْتَصِرَ *to be helped* sc. from God, i. e. to conquer.

HIPII. i. q. Kal. Part. after the Aramæan form, plur. מְעֹזְרִים 2 Chr. 28, 23; inf. c. pref. לְעֹזֵר 2 Sam. 18, 3 Cheth.

Deriv. pr. n. יְעֹזֵר, and the twelve here following.

עֹזֵר m. c. suff. עֹזְרִי 1. *help*, Is. 30, 5. With genit. *the help of* any one is the help afforded to him; as עֹזְרִי Ps. 121, 1. 2; עֹזְרֵנִי 124, 8; עֹזְרֶךָ Deut. 33, 26. Ps. 20, 3; מִגֵּן עֹזְרֶךָ *the shield of thy help* (O Israel), i. e. God, Deut. 33, 29. Often concr. for *a helper*, Ps. 33, 20. 70, 6. 115, 9; so of *a female helper* Gen. 2, 18. 20.

2. *Ezer*, pr. n. m. a) 1 Chr. 4, 4, for which עֹזְרָה v. 17. b) 12, 9. c) Neh. 3, 19.

עֹזֵר (help) *Ezer*, pr. n. m. a) Neh. 12, 42. b) 1 Chr. 7, 21.

עֹזֵר and עֹזֵר (helper) *Azzur*, pr. n. m. a) Jer. 28, 1. b) Ez. 11, 1. c) Neh. 10, 18.

עֹזְרָא (help, r. עֹזֵר) *Ezra*, pr. n. m. a) A priest and scribe, γαλαματεύς, who in the seventh year of Artaxerxes Longimanus, 458 B. C. led up a colony of Jews from Babylon to Jerusalem, Ezra c. 7-10. Neh. c. 8. 12, 26. 36. For his lineage see Ezra 7, 1-5. b) One of the first colonists, under Zerubbabel, Neh. 12, 1. 13; some suppose him to be the same as the preceding. c) Neh. 12, 33 comp. 36.

עֹזְרָאֵל (whom God helps, Germ. Gott-

helf,) *Azareel*, pr. n. a) 1 Chr. 12, 6. b) 25, 18. c) 27, 22. d) Neh. 11, 13. 12, 36. e) Ezra 10, 41.

עֹזְרָה f. (r. עֹזֵר) 1. *help*, לְעֹזְרָה *for help* Jer. 37, 7. Is. 10, 3. 31, 1. With genit. of him who receives help, Judg. 5, 23. Job 6, 13. Ps. 22, 20. 40, 14. al. also of him who gives it Is. 31, 2. Concr. *a helper* Ps. 27, 9. 40, 18; *helpers* Nah. 3, 9. With He parag. עֹזְרָתָהּ Ps. 44, 27.

2. *Ezrah*, pr. n. see עֹזֵר no. 2. a.

עֹזְרָה f. (עֹזֵר no. 1) 1. A word of the later Hebrew for the more ancient תִּצְרֵר *atrium, court*, sc. of the temple, 2 Chr. 4, 9. 6, 13; from r. עֹזֵר in the sense of *enclosing* i. q. נִצְרָר, תִּצְרֵר.—Often in the Targums, Arab. transp. عَزْرَة id.

2. *a ledge* around the altar, formed by drawing in or diminishing the part above, *an offset, terrace*, Ez. 43, 14. 17. 20. 45, 19.

עֹזְרִי (for עֹזְרִיָּהּ, help of Jehovah) *Ezri*, pr. n. m. 1 Chr. 27, 26.

עֹזְרִיאֵל (help of God, comp. the Punic pr. n. *Hasdrubal*, i. e. עֲזְרוּ בַעַל help of Baal) *Azriel*, pr. n. m. a) 1 Chr. 5, 24. b) 27, 19. c) Jer. 36, 26.

עֹזְרִיָּהּ and עֹזְרִיָּהּ (whom Jehovah helps) pr. n. m. *Azariah*: a) A king of Judah called also עֲזַרְיָהּ q. v. b) See עֲזַרְיָהּ lett. c. c) One of the companions of Daniel, Dan. 1, 6. 7. 11. d) Of many others: 1 K. 4, 2. 5. 1 Chr. 2, 8. 38. 39. 3, 12. 2 Chr. 15, 1. 21, 2. Jer. 43, 2. Ezra 7, 1. 3. Neh. 3, 23. 24. etc. etc. See Thesaur. 1014.

עֹזְרִיקָם (help against the enemy) *Azrikam*, pr. n. m. a) 1 Chr. 3, 23. b) 8, 38. 9, 44. c) 9, 14. d) 2 Chr. 28, 7.

עֹזְרֵת f. (r. עֹזֵר) *help*, i. q. עֲזָרָה, Ps. 60, 13. 108, 13.

עֹזְרָתִי, see in עֲזָה fin.

עֵט m. (see in r. עֵט) constr. עֵט *stylus, a style*, i. e. a writer's *style, reed, calamus*, Jer. 8, 8. Ps. 45, 2; also of iron for inscribing letters upon stone or metal, Job 19, 24. Jer. 17, 1.

עֵטָא Chald. (r. עֵט) i. q. Heb. עֲצָה *counsel*, i. e. *prudence, discretion*, Dan. 2, 14.

\* עָטָה fut. יַעֲטֶהּ, יַעֲטֶהָ, conv. וַיַּעֲטֵט.

1. to cover; Arab. غطأ, Syr. حطأ, id. Kindred is עָטָה, and perh. עָטָה.—Constr. with עַל, like עָטָה and other verbs of covering, to cover over, Lev. 13, 45. Ez. 24, 17. 22. Mic. 3, 7.

2. to cover oneself with any thing: to put on a garment, to clothe oneself or be clothed with, c. acc. עָטָה מְעִיל מְעִיל clothed in a robe 1 Sam. 28, 14. Metaph. Ps. 104, 2 עָטָה אֹרֶךְ בְּשִׁלְמָה clothing thyself with light as with a garment; so with zeal Is. 59, 17; disgrace Ps. 71, 13. 109, 29; cursing Ps. 109, 19. Comp. לָבַשׁ.—Jer. 43, 12 of Nebuchadnezzar: and he shall put on (עָטָה) the land of Egypt, as a shepherd putteth on (רִעָה) his garment, i. e. he shall get possession of it speedily and easily.—Part. fem. עֲטָרָה covered, i. e. veiled; Cant. 1, 7 why should I be עֲטָרָה as one veiled by the flocks of thy companions? i. e. let me not wander in search of thee among the shepherds like a harlot; comp. Gen. 38, 15. Sept. περιβαλλομένη.

3. to wrap up, to fold up. Is. 22, 17 עָטָה לָבַשׁ he will wholly wrap thee up, sc. as a ball; comp. v. 18.

HIPH. הִעֲטָה, fut. יַעֲטֶהּ, to cover, with two acc. Ps. 84, 7 הִעֲטָה מְזֻרָה הַיָּעֲטָה מְבֹרָכֹת הַיָּעֲטָה מְבֹרָכֹת הַיָּעֲטָה doth cover it. With עַל of the thing covered Ps. 89, 46.—For the forms וַיַּעֲטֵט, וַיַּעֲטֵט, וַיַּעֲטֵט, 1 Sam. 14, 32. 15, 19, see the root עֵט.

Deriv. מְעִטָּה.

עֲטִין m. (ר. עֲטִין) a place where cattle and flocks lie down, e. g. around water, etc. Job 21, 24 מְלֵאָה הַלֵּב מְלֵאָה הַלֵּב the resting-places of his herds are full of milk, abound with it; so at least Abulwalid, Aben Ezra, and many later interpreters.—Better, perhaps, if we take עֲטִין as i. q. Chald. עֲטָמָא, Syr. عَطْمَانَا, the thigh, side, (m and n being interchanged, see p. 529,) Chald. and Zab. אֲשָׁמָא; and then the sense will be: his sides (loins) are full of fat, הַלֵּב for הַלֵּב; so Sept. ἰγκαια, Vulg. viscera, Syr. sides. But this interpretation also is by no means certain.

עֲטִינָה m. a sneezing Job 41, 10. R. עֲטִינָה.

עֲטִילָה m. a bat, Lev. 11, 19. Is. 2, 20. Compounded from עָטָה comp. Arab. עָטָה to be dark, and עָף flying.—Chald. id. Phenic. in fem. ὄθολαβῆδ, see Monum. Phæn. p. 391.

\* עֲטִין obsol. root, Arab. عطن to lie down around water, as camels; whence عَطْن and مِعَطْن place near water where cattle and flocks lie down. Hence עֲטִין.

\* עֲטָה fut. יַעֲטֶהּ and יַעֲטֶהָ 1. to cover as with a garment, to clothe, i. q. עָטָה, for which it is often put in the Targums. Arab. عطف II, V, to put on a garment, Syr. حطأ to be clothed. Kindr. and synon. is עָטָה.—Constr. with לְ, Ps. 73, 6 הַגְּבוּרֹתֵי הַחֶמְסִים לָמוּ the garment of violence doth cover them, i. e. they are wholly wrapped up in iniquity, as in a garment. Comp. לָבַשׁ.

2. Intrans. to put on, to be covered, clothed with; c. acc. Ps. 65, 14 יַעֲטֶהּ הַבָּרִים הַבָּרִים הַבָּרִים הַבָּרִים the valleys are covered over (clothed) with corn. Job 23, 9 יַעֲטֶהּ רִמְיוֹן (if) he put on the south, i. e. if he hide himself in the south, as in a garment.

3. to be overcome, overwhelmed, i. e. to languish, to faint, comp. the synon. עָבָה no. 4, עָלָה. So of the mind or soul Ps. 61, 3. 102, 1. Is. 57, 16. Part. pass. עֲטָה לָגִיד, faint, Lam. 2, 19; weak, feeble, of lambs, kids, plur. Gen. 30, 42.

NIPH. i. q. Kal no. 3, Lam. 2, 11.

HIPH. to act feebly, to show languor; Gen. 30, 42; comp. Kal no. 3.

HITHP. to be overcome, to languish, to faint, i. q. Kal no. 3, Lam. 2, 12; of the mind Ps. 77, 4. 107, 5. 142, 4. 143, 4. Jon. 2, 8.

Deriv. מְעִטָּה.

\* עֲטָר fut. c. suff. יַעֲטֶרְנִי; to surround, to encompass, either for a hostile purpose, c. אֶל 1 Sam. 23, 26; or for protection, c. dupl. acc. Ps. 5, 13.—Kindr. is עָטָה q. v.

PIEL עֲטָר to encircle with a crown, to crown, with לְ of pers. Cant. 3, 11. Metaph. Ps. 65, 12; c. dupl. acc. Ps. 8, 6. 103, 4.

HIPH. i. q. Piel, only part. fem. Is. 23, 8 צֶרֶף הַמִּצְטָרֶה Tyre the crowning; i. e.

bestowing crowns or diadems; since the power and title of king in the Phœnician colonies were dependent on the senate of Tyre.—Hence the two following.

**עֲטָרָה** f. (r. עָטַר) constr. עֲטָרוֹת plur. עֲטָרוֹת.

1. *a crown*, e. g. convivial, with which guests were crowned, Is. 28, 1; also royal, *a diadem*, 2 Sam. 12, 30. Ps. 21, 4. Cant. 3, 11. Ez. 23, 42. al. Figuratively *crown* is used for every thing which serves for ornament and dignity; Job 19, 9 *he hath torn the crown from my head*. Prov. 12, 4 *a virtuous woman is a crown to her husband*. 14, 24. 16, 31. 17, 6.

2. *Atarah*, pr. n. f. 1 Chr. 2, 26.

**עֲטָרוֹת** (crowns, r. עָטַר) *Ataroth*, pr. n.

a) A city in the tribe of Gad Num. 32, 3. 34. b) Another in Ephraim Josh. 16, 7; which is also called עֲטָרוֹת־אֲדָר (crowns of Addar) 16, 5. 18, 13. c) עֲטָרוֹת בֵּית יוֹאָב (crowns of the house of Joab) a city in the tribe of Judah, 1 Chr. 2, 54. d) עֲטָרוֹת שׁוֹפָן a city of Gad, Num. 32, 35.

\* **עֵטַשׁ** obsol. root, Arab. عَطَس. to sneeze. Chald. עֵטַשׁ id. Hence עֵטַשָׁה.

**עֵי** (for עֵיר i. q. עֵי heap of ruins) *Ai*, with art. הַעֵי Engl. *Hai*, pr. n. of a royal city of the Canaanites, eastward from Bethel in the northern part of the territory of the tribe of Benjamin, Gen. 12, 8. 13. 3. Josh. 7, 2 sq. 8, 1 sq. Ezra 2, 28. Sept. *Ayyal*, Vulg. *Hai*. See Bibl. Res. in Palest. II. p. 119, 312 sq.—Other forms of the same name in the fem. gender are: **עֵיָא** *Aija* Neh. 11, 31; **עֵיָה** *Aiah* 1 Chr. 7, 28 in some editions; and **עֵיָת** *Aiath* Is. 10, 28.

**עֵר** m. (for עֵיר, r. עָרָה) pr. 'subversion, overthrow'; hence

1. *ruins, rubbish*, Mic. 1, 6; for Job 30, 24 see art. בָּעֵר. Plur. עֵירִים *ruins, rudera*, heaps of ruins, Jer. 26, 18. Ps. 79, 1; also עֵירוֹן Mic. 3, 12.

2. Plur. עֵירִים *Iim* or *Ijim*, pr. n. a) A town of Judah Josh. 15, 29. b) עֵירֵי הַבְּבָרִים *Ije-Abarim* (ruins at or on Abarim) Num. 21, 11. 33, 44, also simply עֵירִים *Iim* 33, 45, a town near the desert on the southern quarter of Moab, so

called prob. to distinguish it from the *Iim* of Judah; see in עָבְרִים.

**עֵיָא**, see in עֵי.

**עֵירָב**, see r. עֵיבָב.

**עֵיבָל** (stone, see r. עָבַל) *Ebal*, pr. n.

a) A mountain in the northern part of Ephraim, opposite to mount Gerizim (גֵּרִזִּים) on the northern side of the valley of Shechem, Deut. 11, 29. 27, 4. 13. Josh. 8, 30. 33. Sept. *Iuβάλ*, Vulg. *Hebal*. See Bibl. Res. in Palest. III. p. 96. 101. b) A various reading for עֵוְבָל *Obal*, where see. c) An Edomite Gen. 26, 33.

**עֵיָה**, see in עֵי.

**עֵירוֹן** (a ruin, r. עָרָה) *Ijon*, pr. n. of a fortified city in the tribe of Naphtali 1 K. 15, 20. 2 Chr. 16, 4.

**עֵירוּת** f. *Aijuth*, 1 Chr. 1, 46 Cheth. for עֵירוּת q. v.

\* **עֵרַשׁ** fut. apoc. וְרָשַׁת and וְרָשַׁת, to rush upon, to fly upon any person or thing; Syr. عَرَسَ to be indignant, to storm or rush upon any one, عَرَسَ indignation, anger. Arab. غَاظ to be indignant, غَيْظ heat, anger.—Constr. c. עֵרַשׁ, 1 Sam. 25, 14 וְרָשַׁת בָּהֶם *he flew upon them*, i. e. stormed, railed at them. With אֶל, 1 Sam. 15, 19 וְרָשַׁת אֶל־הַשָּׁלַל *wherefore.... didst thou fly upon the spoil?* 14, 32 Keri, which is the true reading, וְרָשַׁת הָעָם אֶל־הַשָּׁלַל *the people rushed upon the spoil*. As to the form in both these passages, there is little doubt but that וְרָשַׁת is the same with וְרָשַׁת 25, 14; just like וְרָחַשׁ Job 31, 5 for וְרָחַשׁ to hasten, and וְרָחַח Prov. 27, 17 for וְרָחַח, in which forms perhaps there is a Daghesh forte implied after the Chaldaic manner.

Deriv. the two following.

**עֵירַשׁ** m. 1. *a ravenous beast*, i. e. rushing on his prey, Jer. 12, 9.—Spec.

2. *a ravenous bird*, αἰετός, Job 28, 7; as emblem of a warlike king Is. 46, 11. Collect. for *birds of prey* Gen. 15, 11. Is. 18, 6. Ez. 39, 4.

**עֵיטָם** (place of ravenous beasts, see עֵירַשׁ) *Etam*, pr. n. a) A city in Judah 1 Chr. 4, 3. 32. 2 Chr. 11, 6. [Situated perhaps not far south of Bethlehem; see

Bibl. Res. in Palest. I. p. 515. II. p. 168. —R. b) A rock, apparently in or near the plain of Judah, not far from Samson's residence, Judg. 15, 8. 11.

עֵינַי הָעֹבְרִים, see in עי no. 2.

עֵוֶלֶם m. (r. עֵלָם I) *eternity, ever*; 2 Chr. 33, 7 לְעֵוֶלֶם for ever, i. q. עוֹלָם A. 2. e.

עֵוֶלַי (i. q. Chald. עֵלַי supreme, r. עֵלָה) *Ilai*, pr. n. of one of David's warriors 1 Chr. 11, 29; called in 2 Sam. 23, 28 צִלְמוֹן.

עֵלָם f. Is. 21, 2, m. Is. 22, 6, *Elam, Elymais*, pr. n. of a province of Persia in which was the capital Susa. Ezra 4, 9. Dan. 8, 2. In Greek writers Elymais is the province adjacent to Susiana and Media, on the east of Babylonia (Strabo XVI. p. 744); in Daniel l. c. Elam seems to include Susiana. Saadias renders it by *Khûzistan*, with which it appears to have accorded; the name עֵלָם corresponding to the Pehl. *Airjama* i. e. *خوزستان*. See Thesaur. p. 1016, 1017. Cellarii Not. Orb. ant. II. p. 686. Rosenm. Bibl. Geogr. I. i. p. 300 sq.—In Gen. 10, 22, the origin of the Elamites is deduced from Shem. 14, 1. Is. 11, 11. 21, 2. 22, 6. Jer. 25, 25. 49, 34 sq. Ez. 32, 24.

עֵינָם once Is. 11, 15 בְּעֵינָם רִיחוֹ, Sept. ἐν πνεύματι βυαλω, Vulg. in fortitudine spiritus sui, Syr. *ܥܝܢܐ ܕܥܝܢܐ*, Engl. *with his mighty wind*, and so the Heb. intpp. by conjecture from the context, without philological grounds. Perhaps it should read עֵצָם (עֵצָה) *strength, force*, which gives the sense expressed by Sept. Vulg. Syr. The exchange of *Tsade* for *Yod* would be easy in the ancient alphabets.

\* עֵינַן 1. i. q. Arab. *عين* mid. *Ye*, to flow, to flow out, as water, tears; whence עֵינַן eye, fountain, unless this be regarded as the radical word and the verb as secondary.

2. Denom. from עֵינַן. Part. עֵינָן *eyeing askance, envious*, 1 Sam. 18, 9 Keri; in Cheth. is עֵינָן. Arab. *عَيْنُونٌ, عَائِنٌ*, *Comp. Heb. רָגַח עֵינָן*, in עֵינַן no. 1.

עֵינַן f. (very rarely masc. Cant. 4, 9 Cheth. perh. Ps. 73, 7, dual Zech. 3, 9,) constr. עֵינַן, c. suff. עֵינַי, c. He loc. עֵינָה Gen. 24, 16. 45; Dual עֵינָם, put also for plur. Zech. 3, 9. Ez. 1, 18. 10, 12; constr. עֵינַי, once עֵינַי in some copies Is. 3, 8; Plur. in signif. no. 2, עֵינָוֹת 2 Chr. 32, 3, constr. עֵינָוֹת Ex. 15, 27. Num. 33, 9.

1. *the eye*; and so in all the Semitic dialects. Ex. 21, 24. Lev. 24, 20. al. s̄æp. עֵינַן עֵינַן *eye to eye* Num. 14, 14. Is. 52, 18. עֵינָה עֵינָה *pair of eyes*, having fine eyes, 1 Sam. 16, 12; opp. רְפוּחַ עֵינָם *weak eyes*, blear, Gen. 29, 17.—To the eye is ascribed weeping Job 16, 20. Lam. 1, 16. 3, 48. 49. 51; also various affections and emotions, which are manifested through the eyes, as pride, humility, anger, pity, joy, envy, contempt, etc. as עֵינָם רְמוּחַ *lofty eyes*, pride, Ps. 18, 28; עֵינָם נָחַל *low of eyes*, humble, Job 22, 29; עֵינַי בְּהֵיבַי *anger is kindled in the eyes* Gen. 45, 5, see in הָרַח no 1. c; הָקַח עֵינַי *my eye hath pity upon*, see in הוּס; Ps. 6, 8 *mine eye pineth away for grief*, i. e. I pine, am wasted by disappointed hope. 31, 10, comp. Job 17, 7 and in כָּלָה, קָאָב. Also הֵאֵר עֵינָם *to enlighten the eyes*, i. e. to gladden, see in אֵזַר Hiph. טָהַר עֵינָם *pure of eyes*, i. e. abhorring to look upon evil, Hab. 1, 13; הֵיבַי עֵינַי *mine eye is evil towards any one*, i. e. envious, I envy him, Deut. 15, 9; comp. הֵעֵב no. 2. f. Tob. 4, 7 *μὴ φθονήσῃς τὸ σὸς ὄφθαλμός*. So of scorn and contempt, as Prov. 30, 17 *the eye that mocketh at his father, and scorneth to obey his mother, the ravens shall pick it out*, etc. Trop. of the eyes of the mind, גִּלְוֵי עֵינָם *having the eyes open*, spoken of a prophet in vision, Num. 24, 4. 16.—Spec. to be noted are the following phrases:

a) עֵינַי לְפָנַי *before the eyes of any one*, i. e. before him, in his presence, Gen. 23, 11. 18. Ex. 4, 30. 7, 20. 9. 8. 19, 11. al. s̄æpiss.

b) עֵינַי בְּעֵינַי *in the eyes of any one*, i. e. in his sight, he being judge, a phrase by which the Heb. expresses the sense of the verb *to seem, videri*. Gen. 19, 14 וַיְהִי כַּצְחָק בְּעֵינַי הַהֵנִי *and he was as one that mocked in the eyes of his sons-in-law*, i. e. he seemed to them as a mocker. 29, 20. 2 Sam. 10, 3 הִקְצַבְרָה דָּוִד

אִי־אָבִיָּה בְּעֵינַיִךְ *thinkest thou that David doth honour thy father?* Hence טוב בְּעֵינַי *it is good in my sight*, i. e. it seems good to me, pleases me, see r. טוב, טוב ; also רַע בְּעֵינַי (רע) רַע, it displeases me, see רע, רַע ; comp. under the root יָשַׁר So חָכֵם בְּעֵינָיו *wise in his own eyes*, self-conceited, Prov. 3, 7. 26, 12. Job 32, 1. Also מֵצֵא הֵן בְּעֵינַי פ', see in הֵן no 1. etc.

c) מֵעֵינַי פ' away from the eyes of any one, i. e. without his knowledge, Num. 15, 24 ; also after verbs of hiding Job 3, 10. Is. 65, 16.

d) בֵּין עֵינַיִם between the eyes, i. e. upon the forehead, Ex. 13, 9. 16. Deut. 6, 8. 11, 18 ; upon the front part of the head Deut. 14, 1.

e) שִׁים עֵינִי עַל to set an eye upon any one, mostly in a sense of kindness, to look with favour upon any one, prospicere alicui, like Arab. **وضع عينا على**

فلان Opp. is שִׁים פְּנִים עַל, which every where implies disfavour.—E. g. Gen. 44, 21 וְאֶשְׁרִימָה עֵינַי עָלָיו *that I may set my eye upon him*, i. e. be kind to him, Sept. ἐπιμελοῦμαι αὐτοῦ. Jer. 39, 12. 40, 4. Job 24, 23. Ezra 5, 5 ; c. אָל Ps. 33, 18. 34, 16 ; בְּ Deut. 11, 12 ; comp. also Zech. 12, 4. 1 K. 8, 29. 52. More rarely in a sense of disfavour, of the angry countenance of Jehovah (elsewhere פְּנִים), Am. 9, 4 where to avoid ambiguity is added לְרֵעָה וְלֹא לְטוֹבָה v. 8 c. בְּ. Once with לְטוֹבָה Jer. 24, 6 ; comp. 1 Pet. 3, 12.—Simply, עֵינֶיךָ בִּי *thine eyes are upon me*, i. e. thou lookest upon me, Job 7, 8. So with the idea of favour and disfavour, Zech. 9, 1 *for Jehovah's eye is upon men and upon all the tribes of Israel*, i. e. upon Israel with favour, and upon all other nations with disfavour. [More in accordance with the grammatical construction, is the rendering: *for towards Jehovah shall be the eye of man and of all the tribes of Israel* ; so Engl. Vers. nearly.—R.

f) נָשָׂא עֵינַיִם, see in נָשָׂא no. 1. d.

Trop. also in various senses :

aa) Of one who is eye for another, i. e. in the place of eyes, who sees for him, shows him the way ; whether to one blind Job 39, 15, or to one ignorant

of the way Num. 10, 31.—So among the Persians, the Satraps or royal governors of the provinces were called the *king's eyes and ears*, Hdot. 1. 114. Xen. Cyr.

8. 2. 7. Comp. Arab. عَيْنٌ a scout.

bb) Of any thing resembling the eye, e. g. the eye of wine, its bead, Prov. 23, 31.

cc) Meton. a look, glance of the eyes ; Cant. 4, 9 Cheth. בָּאֲחֶרֶץ מֵעֵינֶיךָ *thou hast ravished my heart with one of thy glances* ; Keri בָּאֲחֶרֶץ, see above init. Comp. Job 16, 9.—Hence

dd) look, aspect, appearance of a thing ; Num. 11, 7 *its appearance was as the appearance of bdellium*. Lev. 13, 5. 55. Ex. 1, 4 sq. 10, 9. Dan. 10, 6. Spec. the face, surface, as עֵינֵי הָאָרֶץ the surface of the ground, i. q. פְּנֵי ה', Ex. 10, 5. 15. Num. 22, 5. 11.

ee) Sometimes referred to the human face ; but incorrectly, since in all the passages cited for this signif. the eye itself is to be understood, as Gen. 29, 17. 1 Sam. 16, 12 ; also עֵינֵי בְּעֵינֵי Num. 14, 14. Is. 52, 8 ; and Ps. 6, 8. 31, 10 ; see above under no. 1.

NOTE. In Manuscripts עֵינֵי (עֵינֵי) eye is sometimes confounded with עֵינֵי (עֵינֵי) sin, so that it is difficult to arrive at a satisfactory decision ; thus Hos. 10, 10 Cheth. בְּאֲסָרָם לְשֵׁתַי עֵינֵיהֶם, Keri עֵינֵיהֶם ; here many prefer the latter, and render: *because of their two sins*, i. e. the two golden calves ; but perh. we may better rest in Cheth. *in binding them* (making them captives) *before their two eyes*, emphat. לְעֵינֵיהֶם Judg. 16, 28 ; comp. Gen. 42. 24 וַיֵּאסֶר אֹתוֹ לְעֵינֵיהֶם So Zech. 5, 6 זֶה עֵינָם בְּכֹל־הָאָרֶץ is rendered by some : *this ephah is their image in all the earth* ; but incorrectly, since עֵינֵי may indeed signify the external appearance, but never the image of a thing. Hence it is better, with Sept. and Syr. to read זֶה עֵינָם *this is their sin*, i. e. that in which they sin, false measurc. See also Ps. 73, 7.

2. a fountain ; whether so called from its resemblance to the eye, or, vice versa, the eye from its resemblance to a fountain, may be doubtful. Comp. Pers. چشم eye, چشمه fountain, Chincse iàn eye and fountain. Contra, Gr. πηγή

fountain, corner of the eye.—Gen. 16, 7, 24, 29. 30. 42; עֵינַי מַיִם v. 13. 43; עֵינָהּ v. 16. 45. Plur. f. עֵינֹתָהּ, constr. עֵינֹתָהּ, Deut. 8, 7. Ex. 15, 27. Prov. 8, 28. On this use of the plur. fem. for inanimate objects, see

Lehrg. p. 539, 540.—Arab. عَيْن id.

Many cities and places in Palestine were named from fountains in their vicinity, thus:

a) עֵינַי גְּדֵרִי (fountain of the kid) *En-gedi*, a city in the desert of Judah on the Dead Sea, fertile in palm-trees, the Engadda of Pliny (H. N. 5. 17). Josh. 15, 62. 1 Sam. 24, 1. Ez. 47, 10. Cant. 1, 14. Anciently חַצְצוֹן-הַמֵּרִי q. v. [Still called عَيْن جدي 'Ain Jidy, with a beautiful fountain and ruins; see Bibl. Res. in Palest. II. p. 209, 214.—R.

b) עֵינַי-גַּנִּים (fountain of gardens) *En-gannim*, a city: α) In the plains of Judah, Josh. 15, 34. β) Of the Levites in the territory of Issachar Josh. 19, 21. 21, 29; [perh. the *Ivraia* of Josephus, now *Jenin* جنين; see Bibl. Res. in Palest. III. p. 155, 156.—R.

c) עֵינַי דָּוָר Ps. 83, 11 and עֵינַי דּוֹר (fount of the dwelling) *En-dor* Josh. 17, 11. 1 Sam. 28, 7, in the tribe of Manasseh, four Rom. miles south of Mount Tabor; now اندور *Endôr*. See Bibl. Res. in Palest. III. p. 218, 225.

d) עֵינַי חֲדָה (swift fountain) *En-had-dah*, a city of Issachar Josh. 19, 21.

e) עֵינַי חֲצוֹר, *En-hazor*, a city of Naphtali, Josh. 19, 37.

f) עֵינַי חֲרוֹד, see חֲרוֹד.

g) עֵינַי מִשְׁפָּט (fountain of judgment) *En-mishpat*, i. q. מִשְׁפָּט q. v. Gen. 14, 7; comp. Num. 20, 13.

h) עֵינַי אֶגְלָיִם (fountain of two calves, unless perh. ע' is for אֶגְלָיִם two pools) *En-eglaim*, a city on the northern part of the Dead Sea, Ez. 47, 10.

i) עֵינַי simply: α) A city of the Levites in the territory of Simeon Josh. 15, 32. 19, 7. 21, 16. 1 Chr. 4, 32. β) A place in the north-eastern part of Palestine, Num. 34, 11.

Sometimes *fountains* themselves are designated by proper names:

aa) עֵינַי שֶׁמֶשׁ (fountain of the sun) *En-shemesh*, on the border of Judah and Benjamin, east of Jerusalem, Josh.

15, 7. 18, 17. See Bibl. Res. in Palest. I. p. 493.

bb) עֵינַי רֹגֵל (fountain of the scout; Targ. fuller's fountain) *En-rogel*, in the valley of the Kidron just south of Jerusalem, on the border between Judah and Benjamin, Josh. 15, 7. 18, 16. 2 Sam. 17, 17. 1 K. 1, 9. Josephus says it was in the king's gardens, Ant. 7. 14. 4. Now a deep well, called *Bîr Eryûb*, the well of Job; see Bibl. Res. in Palest. I. p. 490 sq.

cc) עֵינַי הַנְּחִים (fountain of jackals, comm. dragon-fountain) near Jerusalem Neh. 2, 13.

dd) עֵינַי-תַּפּוּחַ *En-Tappuah*, a fountain of the city תַּפּוּחַ Josh. 17, 7, comp. v. 8.

Denom. are עֵינַי, עֵינַי, and the two following.

עֵינַיִם (two fountains) *Enajim*, Gen. 38, 21, and עֵינַיִם (on which form of the dual see Lehrg. p. 536) *Enam*, pr. n. of a place in the tribe of Judah, Josh. 15, 34.

עֵינַי (having eyes) *Enan*, pr. n. m. Num. 1, 15. 2, 29. Comp. חֲצֵר עֵינַי under חֲצֵר.

\* עֵינַי to languish, to faint, to fail, comp. the kindr. roots עֵינַי, עֵינַי; once Jer. 4, 31.—Hence עֵינַי, pr. n. עֵינַי.

עֵינַי adj. (r. עֵינַי) f. עֵינַי, *languid, faint, weary*, of one fatigued with travel or labour and oppressed also with thirst, e. g. espec. Gen. 25, 29. 30. Job 22, 7 where עֵינַי stands in the other hemistich. Ps. 63, 2. Prov. 25, 25 *cold waters for the fainting* i. e. *thirsty soul*. Jer. 31, 25 *I will give drink to the thirsty*. Spoken also of wearied beasts of burden Is. 46, 1, where עֵינַי is neut. *fessum*, i. e. wearied beasts, i. q. עֵינַי; of the thirsty earth Ps. 143, 6. Is. 32, 2.

עֵינַי f. (r. עֵינַי) 1. *darkness*. Am. 4, 13 עֵינַי שָׁחַר עֵשָׂה *he maketh the morning darkness*. With He parag. עֵינַי Job 10, 22.

2. *Ephah*, pr. n. a) A tribe and region of the Midianites, Gen. 25, 4. Is. 60, 6. 1 Chr. 1, 33. Sept. *Ἰαυφά* Is. l. c.

perh. i. q. Arab. عَيْفَة, which the Camoos explains to be 'a place near Pelusium.' b) A man 1 Chr. 2, 47. c) A woman 1 Chr. 2, 46.



עִיפִי (weary, languid, r. עָיַף) Ephai, pr. n. m. Jer. 40, 8 Keri, where Cheth. עוֹפִי.

עִיר m. (r. עִיר) c. suff. עִירָה Gen. 49, 11, plur. עִירִים, a young ass, ass's colt, foal; Job 11, 12 עִיר פָּרָא wild ass's colt. Sometimes also of a young ass, full grown, Gen. 32, 16; as used for riding Judg. 10, 4. 12, 14. Zech. 9, 9; for bearing burdens Is. 30, 6; for ploughing Is. 30,

24. Comp. Gen. 32, 16. Arab. عَيْر an ass, either wild or domestic.—Strictly it would seem to signify a wild ass or colt, so called from its swift running, see the root עִיר lett. a; just as פָּרָא wild ass, from פָּרָא to run.

\* עִיר to be hot, heated, ardent, Arab.

غار mid. Waw, to be hot, e. g. the day at noon. Also causat. for הָעִיר, to make hot, to heat, as a baker his oven; Hos. 7, 4 יִשְׁבֹּחַ מֵעִיר וּגוֹ' he ceaseth from heating after the kneading until it be leavened.—This idea of heat, being hot, is then often metaphorically applied:

a) To the heat of running, to run hotly i. e. swiftly; whence עִיר an ass. Arab. غار IV to run swiftly, of a horse;

عار mid. Ye, to run away, as a horse when the reins break, comp. דָּלַק no. 2.

b) To the heat of anger, an ardent i. e. impetuous hostile attack; comp. Arab. غار Conj. I, III, IV, to rush upon the enemy, and غار mid. Ye, to be hot with jealousy. Hence עִיר II, and עֵר an enemy.

c) To heat of mind, i. e. anxiety, terror; see עִיר II. b.

I. עִיר f. (r. עִיר f) masc. perh. in the phrase עִיר נְבָרִי also Num. 35, 2. 3. Deut. 3, 6; plur. once עִירִים for the sake of paronomasia Judg. 10, 4, elsewhere עִירִים, constr. עִירֵי, as if from a sing. עִיר

1. a city, town, Sept. πόλις; not found in the kindred dialects. The signif. is of wide extent, embracing not only the idea of an encampment, but also that of small fortifications, as watch-posts, watch-towers; thus Num. 13, 19 and what the cities (הָעִירִים) they dwell in, הַבְּמַחֲצֵרִים whether in camps or in strong-holds. 2 K. 17, 9 they built them high-places בְּכָל-עָרֵיהֶם in all their cities,

from the tower of the watchmen to the fenced city. Is. 1, 8 עִיר נְצוּרָה a tower of watch, i. q. נְצוּרָה 2 K. 1. c. see in נְצוּרָה. Gen. 4, 17 prob. a nomadic encampment defended by a ditch or wall against wild beasts. This usage leaves no doubt as to the etymology; and עִיר is pr. 'a place of watch or guard,' built with a wall or tower as a refuge for the keepers of the flocks, comp. מְגֵד עִיר Gen. 35, 2, also the מְגֵדִים built by Uzziah in the desert 2 Chr. 26, 10; then, 'a place, enclosure, surrounded by a mound or wall,' to protect the nomades and their flocks from enemies or wild beasts, a nomadic hamlet; and finally a town, city, often not large, as may be gathered from the fact that in the land of Canaan there were 31 royal cities, while in the one tribe of Judah there are enumerated 124 towns, עָרִים, Josh. c. 15.—With the pr. n. of the city in appos. הָעִיר שׁוּשָׁן the city Shushan Esth. 3, 15. 8, 15; ע' טָבֶם Gen. 33, 18. Often with the genit. in various senses: ע' חוֹמָה a walled city Lev. 25, 29; ע' מְצוּר, ע' מְבָצָר, ע' מְקָלֶט a fenced city, fortified, see מְצוּר, מְבָצָר, מְקָלֶט; ע' הַכֹּהֲנִים; מְקָלֶט; ע' הַמְּלוּכָה a city of the priests 1 Sam. 22, 19; ע' הַמְּלוּכָה a royal city 2 Sam. 12, 26; ע' יְהוּדָה 1 K. 12, 17; also 2 K. 23, 19. Judg. 12, 7; ע' הַדָּמִים city of blood, slaughter, Nah. 3, 1. So ע' יְרֵי הַקֹּדֶשׁ the holy city, Jerusalem, Neh. 1, 1. Is. 52, 1. Dan. 9, 24, comp. πόλις ἁγία Matt. 27, 53; also ע' רְהוּרָה Is. 60, 14, אֶלְהִים, ע' Ps. 66, 3. 87, 3, and κατ' ἔξοχον הָעִיר Ez. 7, 23, ע' Is. 60, 6, all for Jerusalem. (But in Is. 32, 19 הָעִיר stands for Nineveh, the metropolis of the enemy.) With genit. of pers. the city of any one is either the capital of a king, as ע' יְרֵי שִׁיחוֹן Num. 21, 26, comp. Josh. 8, 1; or oftener one's paternal city, or that in which he dwells, as ע' נְחוֹר the city of Nahor i. e. Haran, where he dwelt Gen. 24, 10; the city of David i. e. Bethlehem, 1 Sam. 20, 6; and so Deut. 19, 12. 21, 19–21. Josh. 21, 6. 1 Sam. 8, 22. 28, 3. 1 K. 22, 36. Comp. Gr. πόλις Δαβὶδ i. e. Bethlehem, Luke 2, 4; πόλις αὐτῶν i. e. of Jesus' parents, Nazareth, Luke 2, 39, comp. John 11, 1. Judith 8, 3. With genit. of another city ע' is put for the smaller towns and vil-

lages around that city, elsewhere בְּנוֹת הָעִיר; as הַשָּׂדֶה עִיר הַשְּׂבוּיִן Josh. 13, 17. Jer. 34, 1. But עִיר עִירוֹ Is. 17, 2, see in עִירוֹ no. 1. —Proverbially Ecc. 10, 15 *the labour of the foolish wearieth him, because he knoweth not אֶל-עִיר לָלֶכֶת אֶל-עִיר to go to the city*, i. e. cannot find his way to the city; the figure being taken from an awkward rustic who loses his way on the most beaten road; comp. Germ. 'er weiss sich nicht zu finden.' In Ps. 73, 20 בְּעִיר is for בְּהִעִיר inf. Hiph. of עִיר I.—Spec. עִיר is also put:

a) For a part of a larger city, espec. as fortified by a separate wall; like Gr. πόλις see Passow, Engl. Old city, New city. So עִיר הַדָּוִד *the city of David*, i. e. the citadel on Zion, a part of Jerusalem, הַשָּׂדֶה הַשְּׂבוּיִן, 2 Sam. 5, 7. 9. 6, 10. 12. [Later the name *city of David* seems to have sometimes included the whole of Jerusalem; see Biblioth. Sacr. 1843, p. 97 sq. ib. 1846, p. 633 sq.—R.] הַעִיר הַמְּיָתֵּה *the middle city*, the middle part of Jerusalem, 2 K. 20, 4 Cheth. where Keri has הַצָּר. So עִיר הַמַּיִם *the water-city*, part of the city Rabbah, 2 Sam. 12, 27; עִיר בֵּית הַבַּעַל *the city of the house of Baal*, a part of Samaria so called from the temple of Baal, prob. the enclosure of the temple, τέμενος. 2 K. 10, 25.

b) As in Engl. *the city* for its inhabitants, *the people of a city*; 1 Sam. 4, 13 עִיר הָעָם *all the city cried out*. Is. 14, 31. Here too belongs the phrase עִיר הָעָם *the city of men*, i. e. the multitude, crowd of men, Deut. 2, 34. 3, 6. Job 20, 48. (24, 12); also Judg. 20, 48 where read מֵהָעָם מֵהָעָם. See Thesaur. p. 830. and עִיר II. b.

c) With genit. of a people or country, *the chief city, metropolis*; as עִיר יְהוּדָה *the city of Judah*, i. e. Jerusalem, 2 Chr. 25, 28; ע' מִצָּרַיִם 1 Sam. 15, 5; ע' מִצָּרַיִם Num. 22, 36.

Proper names of cities are: aa) עִיר הַמִּלְחָמָה *the City of Sall* in the desert of Judah, near the Dead Sea, Josh. 15, 62.

bb) עִיר נָחָשׁ (city of serpents) *Ir-nashash*, the site of which is unknown, 1 Chr. 4, 12.

cc) עִיר שֶׁמֶשׁ (city of the sun) *Ir-she-mesh*, in the territory of Dan, Josh. 19, 51. Prob. the same with *Beth-shemesh*; see Bibl. Res. in Palest. III. p. 19.

dd) עִיר הַתְּמָרִים *the City of palm-trees*, i. q. יְרִיחוֹ Jericho, so called from the multitude of palm-trees growing there, see Plin. H. N. 5. 14. Tacit. Hist. 5. 6. Deut. 34, 3. Judg. 1, 16. 2 Chr. 28, 15. ee) For עִיר הַתְּמָרִים see under הַתְּמָרִים.

2. *Ir*, pr. n. of a man 1 Chr. 7, 12; for which in v. 7 עִירִי

II. עִיר m. (r. עִיר) *heat*, i. e. a) *anger, wrath*; Hos. 11, 9 לֹא אָבוֹא בְּעִיר I *will not come in wrath*. b) Of mind, *anxiety, anguish, terror*; Jer. 15, 18 הַפְּלִתִי עָלַי פְּתָאֵם עִיר וּבְהִלּוּחַ Sept. ἐπέστυψά ἐν' αὐτῷ ἐξαιφνης τῷ ὄμον καὶ σπoudῆν. Here too we may refer Job 24, 12 מֵעִיר מְהִים יִנָּאקוּ, if with Syr. for מְהִים *men* we read מֵהִים *the dying*, i. e. *from anguish do the dying groan*.

עִיר Chald. m. (r. עִיר) *a watcher*, a name for angels in the later Hebrew, as keeping watch over the affairs of men, Dan. 4, 10. 14. 20.—In the Syrian liturgies it is also used for the archangels, as of Gabriel; elsewhere ܥܝܪܝܢ and Gr. ἐγγύγοροι of evil angels. In Lib. Henoch. Eth. ܥܝܪܝܢ watchers, is spoken of good angels 12, 2. 4. 92, 16; of fallen angels 10, 13. 12. 5. al. Suicer Thes. Eccl. art. ἐγγύγορος. Castelli Lex. Syr. ed. Mich. p. 649.

עִיר see before r. עִיר, p. 774.

עִירָא (wakeful, r. עִיר I) *Ira*, pr. n. m. a) A priest under David, 2 Sam. 20, 26. b) Two of David's warriors 2 Sam. 23, 26. 28.

עִירָד pr. n. m. *Irad*, an antediluvian patriarch, son of Enoch and grandson of Cain, Gen. 4, 18.

עִירוּ (fr. עִיר) *Iru*, pr. n. m. 1 Chr. 4, 15.

עִירוּ (urbanus) *Iri*, pr. n. see עִיר I. 2.

עִירָם (urbanus) *Iram*, pr. n. of a patriarch or head of a tribe among the Edomites, Gen. 36, 43.

עִירָם and עִירָם m. (r. עִיר I) plur. עִירָמִים, *nakedness*, Deut. 28, 48. Ez. 16, 7 וְעָרָה עִירָם *but thou shalt be nakedness and need*, i. e. most naked and without help. v. 22. 39. 23, 29. Concr. *naked*, Gen. 3, 10. 11. Ez. 18, 7. 16; and so plur. עִירָמִים *naked* Gen. 3, 7.—The form is

like עִלּוּם i. q. עוֹלָם with Dag. in the third radical.

עִישׁ *Ursa major*, see in עִשׂ.

עֵרָה pr. n. see in עִר.

עֵבֶבּוֹר (i. q. עֵבֶבֶר mouse) *Achbor*, pr. n. m. a) An Idumean, Gen. 36, 38. b) A courtier of Josiah, 2 K. 22, 12. 14. Jer. 26, 22. 36, 12.

עֵבֶבֶיִשׁ m. a spider Job 8, 14. Is. 59, 5.

Arab. عَنكَبُوت, Chald. עֵבִיבִיחָא. It seems to be compounded from עֵבֶבּ and

עֵבֶבּ agile, swift, and Arab. عكش to weave (as a spider), q. d. *swift weaver*. So Germ. *Spinne* from spinning; also Gr. ἀράχνη, comp. Semit. אָרַג to weave.

עֵבֶבֶר m. a mouse, espec. field-mouse, 1 Sam. 6, 4. 5. 11. 18; but an esculent species of dormouse seems to be meant Lev. 11, 29. Is. 65, 17. At least the

Arab. عَكْبَر is i. q. يَرْبُوع jerboa, *nus jaculus* Linn. See Bochart in Hieroz. T. I. p. 1017, who holds this word to be compounded of the Chald. עֵבֶל to devour and עֵבֶר field, the *l* being elided;

better from עֵבֶבּ and עֵבֶבּ agile, swift, and עָבַר, עָבַר, to dig, pr. swift digger.

עֵבֶבּוֹ (heated sand. Arab. عَكَّة, r. עֵבֶבּוֹ) pr. n. *Accho*, a maritime city in the territory of Asher, Judg. 1, 31; perh. Mic. 1, 10, where עֵבֶבּוֹ seems to be for עֵבֶבּוֹ. On Phœnician-Greek coins עֵבּ is to be read עֵבּ, see Monumm. Phœn. p. 269, 270. In Greek Ἐββα, Strabo 16. 2. 25; more fre-

quently *Ptolemais*; now עֵבֶבּוֹ 'Akka, also Fr. *St. Jean d'Acre*. See Reland *Palæstina* p. 534-542.

עֵבֶבֶר (troubler, comp. Josh. 7, 26) *Achor*, pr. n. of a valley near Jericho, Josh. 15, 7. Is. 65, 10. Hos. 2, 17. R. עֵבֶר.

\* עֵבֶבּוֹ obsol. root, Arab. عَكَّ pr. to strike, to smite; fut. I, to be hot, spoken of the day, pr. to be struck by the sun; comp. עֵבֶבּוֹ Hiph. no. 1. b. Hence pr. n. עֵבֶבּוֹ.

\* עֵבֶבּוֹ obsol. root, prob. i. q. עֵבֶר to trouble; comp. Josh. 7, 1 sq.—Hence pr. n. עֵבֶבּוֹ and

עֵבֶר pr. n. (troubler) *Achan*, an Israelite who by his sacrilege brought defeat upon the people, Josh. 7, 1. 22, 20; in 1 Chr. 2, 7 written עֵבֶר *Achar*, id.

\* עֵבֶבּוֹ in Kal not used, Arab. عكس, to bind back; عِكَاسٌ a cord, halter, by which the mouth of the camel is bound to his fore foot. Hence עֵבֶבּוֹ fetter, anklet; and from this again:

PIEL denom. to put on anklets as an ornament; or rather to make a tinkling with them, like females desirous of attracting notice, Is. 3, 16. See עֵבֶבּוֹ lett. b.—Hence

עֵבֶבּוֹ m. a fetter, ankle-band, see the root. a) For criminals, Prov. 7, 22 *he goeth after her suddenly* (the young man after the adulteress) *as the ox goeth to the slaughter-house, אֲוִירָל וְהֵבֶבּוֹ אֶל-מוֹסַר אֲוִירָל and as fetters for the punishment of the wicked*. Or we may here take עֵבֶבּוֹ for עֵבֶבּוֹ אִישׁ אֶישׁ as one bound in fetters (goeth) to the punishment of the fool, i. e. of folly or crime, as also in Engl. 'a criminal to the punishment of his folly.' b) As an ornament of showy females, fastened upon the ankles, *ankle-band, anklet, periscelis, περισκέλιον*, plur. עֵבֶבּוֹים Is. 3, 18. Comp. עֵבֶבּוֹ Pi. This ornament was common among ancient nations, as also now in the east; comp. Schræder de Vestitu p. 1 sq.

עֵבֶבּוֹ (anklet, from r. עֵבֶבּוֹ) *Achsah*, pr. n. of the daughter of Caleb, Josh. 15, 16. 17. Judg. 1, 12.

\* עֵבֶר 1. pr. i. q. Arab. عَكَر, to trouble water, to make turbid, to disturb. Hence trop.

2. to trouble, i. e. a) to disturb, to put in confusion; Prov. 11, 29 עֵבֶר בֵּיתוֹ *he that troubleth his house*, i. e. lets his affairs get into confusion. 15, 27; comp. 15 6. b) to afflict any one, Judg. 11, 35; often more strongly, i. q. to bring evil upon any one, Gen. 34. 30. Josh. 6, 18. 7, 25. 1 Sam. 14, 29 אֲבִי-הָאָרֶץ *my father hath brought evil on the land*. 1 K. 18, 17. 18. Prov. 11, 17 עֵבֶר לְשָׂרוֹ *the cruel man afflicteth his own flesh*.

NIPH. to be troubled, to be moved with

grief Ps. 39, 3. Part. fem. *the being troubled*, i. e. trouble, disturbance, Prov. 15, 6.

Deriv. עָבַר and the two following.

עָבַר (troubler, r. עָבַר) *Achar*, pr. n. m. 1 Chr. 2, 7; see in עָבָן.

עָבָר (afflicted, r. עָבַר) *Ochran*, pr. n. m. Num. 1, 13, 2, 27.

עָבַשׁ m. quadril. *an asp, adder*, Ps. 140, 4. Derived perh. from. r. עָבַשׁ עֶסֶס to bend back, and עָבַב to lie in wait, i. e. an animal *coiling itself up and lying in wait*.

עַל m. (עָלָה) like עָדָה from עָדָה with disjunct. accent עַל.

1. Subst. *height, summit*; then for concr. *high, most high*; so of God Hos. 11, 7 *הֵלֵךְ אֶל-עַל רְקִיעָהּ* they call them unto the *Most High* (i. e. the prophets the people), but *not one will exalt him*. With a negat. partic. לֹא עַל the *not-high, non-summus*, i. q. לֹא אֱלֹהִים *no-god*, collect. *no-gods, idols*, or i. q. בְּלִבְעַל worthlessness; so Hos. 7, 16 *עַל לֹא עָלְמוּ* they turn themselves to *no-gods*, i. e. to idols, or to wickedness.

2. Adv. *on high, highly*; 2 Sam. 23, 1 *עַל מִי עָלָה הַקָּדוֹם* who was *highly exalted*, elevated. With pref. מֵעַל *from on high, from above*, Gen. 27, 39, 49, 25; also simply *above* Ps. 50, 4, see מִן no. 3. h.

עַל pr. constr. of the preced. article; Plur. constr. עָלָי (a form peculiar to the poets like אָלַי, עָדַי, c. suff. עָלַי, עָלְיָהּ, עָלְיָהּ, עָלְיָהּ, poet. עָלְיָהּ Ps. 5, 12. Job 20, 23.

A) Prep. very frequent and of wide extent, corresponding to the Greek ἐπί (ἐπί) and ὑπέρ, Lat. *super* and *in*, Germ. *auf* and *über*, Engl. *upon, over*. Chald. עַל, Syr. ܥܠ, id.—Its various uses and applications may be reduced to four classes.

1. i. q. ἐπί, *super. auf. upon*, where one thing is placed upon the upper part of another, so as to stand, rest, incline upon it, have it for a substratum, etc. Thus:

a) Of a state of rest, e. g. יָשָׁב עַל-בֵּיתֵךְ to sit upon a throne; עָמַד עַל-הָהָר to stand upon a mountain; עָמַד עַל-רַגְלָיו to stand upon his feet Zech. 14, 12; to lie עַל-הַמִּטָּה upon his bed 2 Sam. 4, 7; עָלַי נְהַיֵּךְ on or in the way Job 18, 10. Ps.

131, 2 *פָּנְמַל עָלַי אִמִּי* as a weaned child upon his mother, i. e. upon her lap. Correctly therefore Ps. 15, 3 *הִשְׁמַעְתָּ עַל-לְשׁוֹנִי* upon his tongue, where strictly speech arises; and so עַל-פִּיךָ upon thy mouth, where we say 'upon thy lips,' e. g. Ex. 23, 13 *לֹא תִשְׁמַע עַל-פִּיהֶם* nor let the name of their idols be heard upon thy lips. Ecc. 5, 1. Ps. 50, 16. Comp. Gr. ἀνὰ στόμα εἶπεν.—Here belongs too the phrase עַל-בֵּית on or in a house, of which the following examples may be noted: Is. 32, 13 *עַל-בְּתָרֵי מְשׁוֹשׁ* upon all the houses of joy, i. e. upon their ruins. 38, 20 *נִשְׁמַע עַל-בֵּיתֵי יְיָ* in the temple of Jehovah, or as in Engl. *up in the temple*, this being on a lofty site; comp. Germ. *auf der Stube, auf dem Saale*, for up in the room, etc. Polish *po izbie*, on the parlour, this being higher than the ground floor. Similar is עַל-עָפָר on the dust, not only upon the surface of the ground, but also in the sepulchre, where the dead repose not only on or in the dust, but mingle with it, Job 20, 11, 21, 26. See עָפָר.—We may perhaps refer to lett. b, and to no. 4 below, the following examples in which motion is implied: Hos. 11, 11 *אֶפְשָׁה לָהֶם עַל-בָּתֵּיהֶם* in their houses; Is. 24, 22 *עַל-בָּתֵּיהֶם יִקְרָאוּ* the captives are gathered into the dungeon and are shut up in the prison.—Spec.

a) עַל-אֲדָמָה upon a land, where we say in a land, in a country, Am. 7, 17; so עַל אֲדָמָה נִבְרָר in a foreign land Ps. 137, 4; also 49, 12. 110, 6. Is. 9, 6, 14, 2; עַל-אֶפְרַיִם in Ephraim, in his land, Is. 7, 2. Comp. Lev. 25, 18. Jer. 23, 8. Ez. 28, 25, 37, 25.

β) It designates clothing which one wears, has on him. Gen. 37, 23 *הַכִּתְוֹן עָלָיו* which was on him, which he wore. Deut. 7, 25, 22, 5. 2 Sam. 13, 18. Is. 9, 5. Ruth 3, 3, 15. 1 K. 11, 30. Thus we may explain the passage Job 24, 9: *עַל-צִנּוֹת רַחֲבֵלוֹ* (אֲשֶׁר) what is upon the poor (i. e. his clothes, rags) they take as a pledge. Comp. גָּזָה אֶת-אֲשֶׁר עַל גָּזָה for Lam. 2, 14, 4, 22, under art. גָּזָה no. 2. In like manner the Arabs thus employ their علی, see Schult. ad Job 24, 21. Hariri Cons. ed. Sch. IV. p. 46. Comp. Gr. χειριδες ἐπὶ χερσῶν Od. 24, 229.

γ) With words implying to be *heavy upon* any one, i. e. to be a burden, trouble to him; Job 7, 20 *I am a burden upon myself*. Is. 1, 14 *הרי עלי לטרה they are a burden upon me*, i. e. a trouble to me. Comp. 2 Sam. 19, 36 where *אָל על*. Hence *על*, see r. *כָּבֵד* no. 1. Here too we may refer Gen. 48, 7 *מָתָה עָלַי Rachel died, a loss heavy upon me*. Ecc. 6, 1.

δ) Hence of any *duty* or obligation resting *upon* any one as a burden, comp. Comm. on Is. 9, 5. So 2 Sam. 18, 11 *עָלַי לָחָה* it lay *on me to give*, i. e. was my duty. Prov. 7, 14 *זָבָחַי שְׁלָמַי עָלַי thank-offerings were upon me*, i. e. were due from me. Gen. 34, 12 *הָרַבּוּ עָלַי מְאֹד מְהֵרָה* *lay upon me never so much of dowry and gifts*, etc. 1 K. 4, 7. Ps. 56, 13.

Ezra 10, 4. Neh. 13, 13. So Arab. *عَلَى* *الف دينار* I owe a thousand dinars, and *لي عليك الف دينار* thou owest me a thousand dinars; see De Sacy Gramm. Arabe I. § 1062. ed. 2.

ε) *הָרָה על*, Gr. *ζῆν ἐπὶ τινος*, to *live upon*, e. g. *עַל-הַלֶּחֶם* on bread Deut. 8, 3, *עַל-חֶרְבוֹ* upon or by one's sword Gen. 27, 40. The idea is here that of a foundation, support, by which life is *sustained*. Comp. Is. 38, 16.

ζ) Trop. and rarely of *time when*, as the basis *on* which *τὰ παρὰθένια* as it were rest, or as a way *on* or *in* which they have their course. Prov. 25, 11 *עַל-אֲפָצִירוֹ* *on* i. e. *at its proper time*,

timely, see *אָפֵן*. So Arab. *على عَهْدِهِ* *in its time*, Gr. *ἐπ' ἡματι* Od. 2. 284. *ἐπὶ νυκτὶ, ἐπὶ πολεμοῦ*, Germ. *auf den Tag*, Engl. *upon the day, upon a time*.

η) *Of the norm*, rule, standard, which is followed or imitated; since things measured or to be conformed to any model are laid *upon* the rule or pattern. Comp. the Greek *ἐπὶ θηρός* 'in the manner of beasts,' Lat. 'hunc *in modum*,' Germ. 'auf die Art,' 'auf Englisch,' i. e. in the English manner. Ps. 110, 4 *עַל-הַדְּבָרָה מ' after the manner of Melchizedek*; *עַל-כִּכָּהּ* in this manner Esth. 9, 26; *עַל*, *καλεῖσθαι ἐπὶ τινος*, to be called after any one, see *קָרָא*. Often of the instrument after whose modulations a song is to be sung, Ps. 8, 1. 45, 1. 53, 1.

60, 1. 69, 1. Also of a song the measure of which is followed in other poems, Ps. 56, 1. Comp. the similar use of the Syr. *ܥܠܐ*, Eichhorn Præf. ad Jones de Poesi Asiat. p. xxxiii; also Russian *po tact*, after the time, measure.

b) Of motion *upon* or *over* the upper part or surface of any thing; either from a higher place downwards, *down upon*, *over*, or from a lower place upwards, *up upon*, *over*.—Hence

α) *upon*, i. e. *down upon*, as *עָלַי* to put *upon* any thing Lev. 1, 7; *עָלַי* to cast *upon* or *over* any thing Ps. 60, 10; to rain *upon* the earth Job 38, 26; *עָלַי* to inscribe *upon* tablets Ex. 34, 1; *עָלַי* to give *over upon* i. e. *into* the hands of any one, see in *רָד* no. 1. ee. Trop. of punishment or calamity coming *upon* any one, as *עָלַי* *my wrong be upon thee* Gen. 16, 5; *עָלַי* 27, 13; so 38, 29. 42, 36; comp. *עָלַי* Ez. 13, 3; *עָלַי* to come *upon*, i. e. to happen *to* any one, see in *בּוֹא*. So after verbs of presenting, giving in charge. Engl. to give *over* to any one; as *עָלַי*, *עָלַי*, *עָלַי*, see these verbs; comp. *σημαίνειν ἐπὶ δμῶσι* Od. 22. 427; and also after verbs of speaking or deciding *upon*, i. e. *against* any one, as *עָלַי*. see in *דָּבַר* lett. g; *עָלַי* Ez. 26, 2.—To this general sense we may refer Judg. 15, 8 *עָלַי* *he smote them leg upon thigh*, Engl. 'hip and thigh'; also Am. 3, 15 *עָלַי* *and I will smite the winter-palace upon (עָלַי) the summer-palace*. Here the idea is to smite them *limb upon limb*, i. e. so that the scattered limbs fall one upon another; and in like manner *palace upon palace*, so that the ruins of one overwhelm and destroy another.

β) *upon*, i. e. *up upon*, *up into*; as *עָלַי* to go *up upon* or into a mountain Is. 40, 9. 14, 8. 14; *עָלַי* to cause to come *up into* a chariot 1 K. 20, 33; *עָלַי* to hang *upon* a tree Gen. 40, 19. 2 Sam. 4, 12; and so *עָלַי* to come *up upon* or *into* the heart or mind, see in *עָלַי* no. 1. fin.

γ) Trop. it marks something *super-added*; comp. Gr. *μῆλος ἐπὶ μίλῳ* Od. 7. 120. *ἐπὶ τοῖσι*, Lat. *vulnus super vulnus*, Engl. wound *upon* wound. So *עָלַי*

to add upon or to any thing. see רָסָה ;  
עַל נִחְשָׁב to be reckoned upon or to any  
thing 2 Sam. 4. 2 ; עַל-שֹׁבֵר ruin  
upon ruin Jer. 4, 20, comp. Ez. 7. 26. Job  
3, 16. Is. 32, 10 רָמִים עַל-שָׁנָה days upon  
years, or as in Engl. a year and a day,  
or an indefinite period of time. Gen. 28,  
) he took Mahalath . . . עַל-נָשָׁיו upon  
. e. in addition to his other wives. 31, 50.

δ) Where any thing is subjoined,  
which might be an obstacle or hin-  
drance, עַל is equivalent to *eten upon*,  
. e. notwithstanding ; Job 34, 6 עַל-מִשְׁפָּטִי  
notwithstanding my right. Also c. infin.  
although, Job 10, 7 עַל-דַּעְתָּהּ although  
thou knowest. See below in B. no. 1.

2. The second class comprises those  
significations and phrases in which is  
contained the idea of *impending, suspen-  
sion, being above or over* any thing, yet  
so as not to be in contact with it, i. q.  
Gr. ὑπέρ, Germ. über, Engl. above, over,  
upon. Spoken of rest in a place, e. g.  
Job 29, 3 when his candle shined over  
(around) my head. Ps. 29, 3 the voice of  
the Lord is heard upon (over) the wa-  
ters. Also after verbs of motion, Gen.  
19, 23 the sun was risen עַל-הָאָרֶץ upon  
(over) the earth. 1, 20. Job 31, 21.  
Spec.

a) Of power, dominion over men, as  
עַל מְלָךְ מֶשֶׁל עַל, מְשָׁל עַל to set over,  
הַפְּרִיז עַל-הַבַּיִת the prefect of the palace,  
marshal, see בֵּית no. 3. Comp. Gr. ὁ ἐπι-  
τῶν πραγμάτων one over affairs, a super-  
visor, prefect.

b) After verbs signifying to cover, to  
protect, i. e. pr. to cover over any one,  
see the verbs גָּנַן, בָּסָה, סָכַן, נָטָה, and  
Lehrg. p. 818 ; though the cover or veil  
may not be over or above the thing cov-  
ered, but around or before it. Ex. 27,  
21 the curtain which is over i. e. before  
the law. 1 Sam. 25, 16 הוּמָה הָיוּ עֲלֵינוּ  
they were a wall over us, i. e. before us,  
they protected us. Ez. 13, 5. Zech. 12,  
2. After verbs signifying to protect, and  
also those implying to defend, to inter-  
cede, it may be rendered for, Lat. pro,  
(comp. Gr. ἀμύνειν ὑπέρ, θύειν ὑπέρ,) as  
עַל נִלְחָם to fight for any one Judg. 9, 17 ;  
עַל עָמִר id. Dan. 12, 1 ; עַל כִּפּוּר to make  
expiation for any one ; עַל הַחֲפִיל to in-  
tercede for any one, in order to avert  
punishment.

c) Often it expresses the idea of *sur-  
passing, going beyond* in any thing, comp.  
Lat. super omnes, supra modum, Engl.  
over, above. Ps. 89, 8 terrible above all  
them that are round about him. Job 23,  
2 עֲבֹרָה עַל-אֲנָחְתִּי my hand (i. e. the  
hand of God upon me) is heavier than  
my groaning. Ecc. 1, 16. Ps. 137, 6.  
Gen. 49, 26. Comp. Arab. Kor. 37, 153  
'I have preferred the daughters علی  
עַל-אֶחָיִךְ above the sons.' Also Gen. 48,  
22 I give thee a portion of land עַל-אֶחָיִךְ  
above thy brethren, i. e. a portion larger  
than to thy brethren. Hence i. q. over  
and above, besides, beyond, Ps. 16, 2 טוֹבָהּ  
עָלַיְךָ all my good is nothing besides  
thee, i. e. I prefer thee to all other good.  
So of time, over, beyond, Lev. 15, 25 if  
the menstrual flux continue עַל-יְנֵהוּהָ be-  
yond the time of her uncleanness.

d) Trop. of the cause for, on account  
of, because of which any thing is done,  
Gr. ὑπέρ οὐ. Ps. 44, 23 for thee (עָלַיְךָ),  
for thy sake, we are slaughtered. Job  
34, 36. Ruth 1, 19. Hence עַל זֶה Lam.  
5, 17, עַל זֶה Jer. 4, 28, and עַל כֵּן (see  
כֵּן), for this cause, on this account ; עַל  
דְּבָר (propter rem), עַל אֲדוּחָה (propter  
causas), on account of, because of ; עַל מָה  
on what account ? i. e. wherefore ? With  
inf. עַל אָמַרְתָּ because of thy saying, be-  
cause thou sayest, Jer. 2, 35. Job 32, 2.  
Often also of the cause (qs. the founda-  
tion) both of joy and sorrow, see שִׂמְחָה,  
הִתְעַנֵּג, הִתְעַנָּג ; סִפֵּר, בָּכָה ; of anger Job 19, 11 ;  
of compassion Ps. 103, 13, etc. etc.

e) As marking the object of discourse,  
upon, concerning, of ; Judg. 9, 3 וַיְדַבֵּר  
עָלָיו and his mother's brethren  
spake concerning him. 1 K. 5, 13. Gen.  
41, 15 שָׁמַעְתִּי עָלֶיךָ I have heard con-  
cerning thee. Also of an oath Lev. 5,  
22 ; of confession Ps. 32, 5 ; of a pro-  
phesy 1 K. 22, 8. Is. 1, 1 ; of strife Gen.  
26, 21 ; comp. עַל רָדַע to know concern-  
ing any thing Job 37, 16.

3. The third class consists of those  
examples in which עַל after verbs of rest  
implies proximity and contiguity, Lat. ad,  
apud, Germ. an, bey, Engl. at, by, near ;  
yet so that this notion springs out of the  
primary idea of being upon, over any  
thing. So espec.

a) Where a thing actually impends over another, e. g. when one stands by a fountain or well, על-עֵרֶן, over which one really impends or inclines, Gen. 16, 7; על מַיִם by the waters, as being lower than the surface of the ground, Num. 24, 6; על הַיָּם by the sea Ex. 14, 2. 9; על פִּי at or on the bank of the Nile Is. 19, 7, על הַיָּרְדֵן at the river Ex. 2, 5, comp. Gr. ἐν ποταμῷ, Lat. super fluvium Liv. i. e. Engl. upon the river, Dutch Keulen op den Rhyn, Russ. pomorski supermarinus, i. e. maritime; על הַמַּלְאִיִּם by the camels sc. lying down, so that a man standing was above them, Gen. 24, 30; על הַחֲרָן Prov. 23, 30; על אֲבוֹסִים at or over the crib Job 39, 9; על הַלֶּחֶם at meat, at table, 1 Sam. 20, 24; על הַמִּשְׁפָּט at judgment, pr. at the table of the judges, Is. 28, 6; in all which cases the head is above the place named. Comp. ἐπὶ τῷ δειπνῶ Xen. Cyr. 1. 3. 12, super cœnam, ἐπὶ βιβλίῳ, 'to sit over one's books.'—Here too belongs על עֹמֵד, על נֹצֵב, to stand at or by a person, e. g. lying down 1 Sam. 4, 20. 2 Sam. 1, 9. 10. 20, 11; or sitting on the ground, Gen. 18, 8; or on a seat, as a judge Ex. 18, 13. 14, or a king Judg. 3, 19. 1 Sam. 22, 6. 7. 17. Also to stand at or by an altar, sacrifice, על נֹצֵב Num. 23, 3. 6. 15. 1 K. 13, 1. Here too some refer the phrase על עֹמֵד and the like; but these belong rather to lett. b, c, below.—So where one inclines or leans upon or over a person or thing; Gen. 45, 15 he kissed all his brethren וַיִּבְרְךְ וַיִּשָּׂא וַיִּנָּח וַיִּשָּׂא וַיִּנָּח וַיִּשָּׂא וַיִּנָּח and wept upon them, bending over them. Judg. 14, 16. Gen. 45, 14. Is. 60, 14.

b) Different is it with phrases like: על פָּנָיו at the face, in front of a person or thing, i. e. before him, see in פָּנָיו (פָּנִים); על רֵד, על רֵד, at or on the side, i. e. by, near, see in רֵד no. 5; על יְמִינֵי on the right, at the right of any one, see in יְמִין no. 1; על אַחֲרָיו at the rear of it, behind it, Ez. 41, 15; comp. Gr. ἐπὶ δεξιᾷ, ἐπὶ ἀριστερᾷ, II. 7, 238. 12, 240; Engl. on the side, etc. The superficies of a thing is not only its upper surface, but every other external part; and by the same figure we speak of what is on the side, for at or by the side. Hence על simply is put for על רֵד, i. q. at, by, near, e. g. על נֹצֵב, על עֹמֵד, to stand by

or near, even where a person so standing is in no way higher than the other, as 1 Sam. 22, 9. Zech. 4, 14. Here belong the phrases: על רֵד Job 1, 6. 2, 1. Zech. 6, 5, על רֵד 1 K. 22, 19, spoken of angels and other attendants of Jehovah, who stand before him seated upon his lofty throne, comp. Is. 6, 1. Also Job 30, 4 who pluck up purslain by the bushes, i. e. around and under them. על פֶּתַח 31, 9 at the door. Ez. 46, 2 על מְזוּזַת הַשַּׁעַר by the post of the gate. Job 29, 7 על-יְצִירַתָּהּ by the city. Comp. below in מַעַל no. 2.

c) Sometimes the idea at, by, near, at the side of, is extended so as to include several or all sides, and becomes thus i. q. round about, around, like בעֵד. Ex. 14, 3 סָבַר עַל-יְהוָה הַמִּדְבָּר the desert hath closed around them, hath shut them in; comp. בעֵד סָבַר 1 Sam. 1, 6. Is. 35, 10 everlasting joy על ראשָׁם upon their head, i. e. circumfused around their head. Job 13, 27 see in r. הִקָּה Hithp. So too Job 26, 9. 36, 30, unless we refer these to the idea of covering over; see above in no. 2. b.

d) Kindred is the idea of accompaniment, with, together with; comp. also the sense of adding, no. 1. b. γ. So of men and beasts; Ex. 35, 22 the men with (עַל) the women. Gen. 32, 12 על בָּנָיו the mother with the children. Job 38, 32. Of things, Num. 9, 11 על מצוֹת וּגְוִי' with unleavened bread and bitter herbs shall they eat it, sc. the paschal lamb. Ex. 12, 8. 9. Deut. 16, 3. So אָכַל על הַדָּם to eat flesh with the blood 1 Sam. 14, 32. Lev. 19, 26; comp. אָכַל עִם Deut. 12, 23. Of attendant circumstances, as עָלָיו זָבַח with sacrifice Ps. 50, 5; עָלָיו נִבְּל with the lyre Ps. 92, 4; עָלָיו אֹרֶן with sunshine Is. 18, 4.—For Judg. 15, 8 and Am. 3, 15, see above in no. 1. b. α, fin.

e) Hence arise various phrases, in which על with refers to that which one has with or within himself; so that in the same connection it might be אֶבְיָט or בְּקָרְבִּי. So espec. in phrases pertaining to the heart, soul, spirit, (רוּחַ, נַפְשׁ, לֵב,) or their affections or changes, etc. Jer. 8, 18 לִבִּי בְרֵי עָלַי my heart within me is sick. Hos. 11, 8 לִבִּי נִחְפָּה עָלַי my heart is turned within me (comp. בְּקָרְבִּי לִבִּי נִחְפָּה id. Lam. 1, 20). Neh. 5, 7. Ps. 131, 2

כַּגְמַל עָלַי נִפְשִׁי Lam. 3, 20. Ps. 42. 6 *why art thou cast down, O my soul, and why disquieted within me?* v. 7. 12. 43, 5. Ps. 142. 4 בָּהִתְעַצֵּה עָלַי רִוּחִי 143, 4. Jon. 2, 8; comp. Ps. 107, 5.—Here too we may refer Ps. 42, 5 אֲשַׁפֵּכָה עָלַי נִפְשִׁי I pour out my soul within me sc. in tears. Job 30, 16. Also 1 Sam. 4, 19 בִּרְיֵהָפְכוּ עָלֶיהָ צִרְיֶיהָ for her pains turned themselves within her, i. e. began to cause writhings within her. Dan. 10, 16.

f) With abstract nouns על forms a periphrase for adverbs, as על טִשְׁקָר with falsehood, i. e. *falsely*, Lev. 5, 22; על יָהָר abundantly, plentifully, Ps. 31, 24; על נִקְלָה lightly, slightly, Jer. 6, 14. 8, 11; על רָצוֹן with acceptance, acceptably sc. before God Is. 60, 7, i. q. לְרָצוֹן 56, 7. Jer. 6, 20. Comp. ἐπὶ ἰσά i. q. ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ, Arab. على بيان evidently.—But these phrases may also be referred to על no. 1. a. η.

4. Under the fourth class are included those significations and those examples in which על implies *motion* and especially rapid motion upon i. e. *towards* any place or object, and thus approaches to the force of the particle אֶל, for which indeed ܐܠ is everywhere put in Syriac and Chaldee, they being without אֶל. This springs out of the signification of *rushing down upon* any thing (see in no. 1. b. α), downward motion being usually more rapid, and is expressed in Greek by ἐπί or κατά, *down upon*, especially in compounds as καθίημι; Lat. *in, ad*; Germ. *auf* etwas hin, *auf* etwas los; Engl. *upon, to, towards*, etc. So Job 27, 22 רָשַׁלְתָּהּ עָלָיו to cast upon him sc. arrows, to shoot at him. Also פָּנָיו עָלָיו to his face (elsewhere אֶל פָּנָיו, see פָּנִים) Job 21, 31; אֶל מְקוֹמוֹ to his place Ex. 18, 23; עַל יְמִינוֹ to the right hand Gen. 24, 49; אֶל קְרָבוֹ for עָלָיו קְרָבוֹ into his inward parts, i. e. into him, 1 K. 17, 21. Hence שָׁלַח עָלָיו and שָׁלַח אֵלָיו in the same verse Is. 36, 12; נָפַל עָלָיו (also נָפַל אֵלָיו) to fall away to any one; בָּחַב עָלָיו (also בָּחַב אֵלָיו) to write to any one 2 Chr. 30, 1; נָהָן עָלָיו Is. 29, 12 i. q. נָהָן אֵלָיו v. 11. So after verbs of going to 2 Sam. 15, 20; of coming to ib. v. 4; of fleeing to Is. 10, 3; of sending to Neh. 6, 3; of putting forth the hand to Is. 11, 8; of inclining oneself

to or towards, אֶל הִשְׁתַּחֲוִּיתָ Lev. 26, 1; of speaking, as דַּבֵּר עָלַי לֵב פֶּה to speak to the heart i. e. kindly, to comfort, see in דַּבֵּר lett. e; of announcing Is. 53, 1; שִׂים לֵב עָלַי, see in שִׂים no. 4. c; of love (see עָנַב) and desire Cant. 7, 11; and also 2 Sam. 14, 1 אֶל אֲבִישׁוֹם עָלָיו הִלְלָהּ לֵב הַמֶּלֶךְ the king's heart was upon (towards) Absalom, i. e. he loved him.—Spec.

a) In a hostile sense, upon, against, contra; Judg. 16, 12 פָּלְשְׁתִּים עָלָיָהּ the Philistines are upon thee, i. e. assail thee. Ez. 5, 8 אֲנִי עָלֶיךָ lo, I am against thee i. e. will assail thee (elsewhere הִ' אֶלֶיךָ). Job 16, 4. 9. 10. 19, 12. 21, 27. 30, 12. 33, 10. Is. 9, 20. Also על קוּם to rise up against any one; עִיר עָלָיו to encamp against a city, to besiege it; על סָבַב to surround any one sc. in a hostile manner; על תָּשֵׁב to take counsel against any one, etc.

b) More rarely in a sense of kindness, to, towards, e. g. אָשָׁה הָסֵד עָלַי 1 Sam. 20, 8.

c) In writers of the silver age of the Hebrew (see על Chald.) it is not unfrequently used for אֶל and ל, as marking the dative, e. g. Esth. 3, 9 אִם עָל הַמֶּלֶךְ if it seem good to the king, if it please him, comp. Ezra 5, 17. So not rarely in the book of Job, as 33, 23 אִם יֵשׁ עָלָיו i. q. יֵשׁ לוֹ אִם if there be to him, if he have, etc. 22, 2 כִּי רִסְפוֹן עָלָיו even when he is profitable to himself. 6, 27. 19, 5. 30, 2. 33, 27. 38, 10; comp. Ez. 27, 5. Prov. 29, 5.

d) In a few examples על approaches to the force of עַד, with which it is sometimes interchanged in Mss. as Is. 10, 25 עַד תִּבְלִיתָם even to their destruction; here 2 Mss. have עַד. Ps. 19, 7 and his circuit קְצוֹתָם עָלָיו unto the ends of them, where 18 Mss. read עַד. Job 37, 3.

NOTE. Less correctly are referred to this class such phrases as עָל הַשָּׁמַיִם toward heaven Ex. 9, 22, עָל יְהוָה Is. 17, 7, (הָרָ) עָל נָהָר Mic. 4, 1, and others of the like kind; all of which belong rather to no. 1. b. β.

B) Conjunct. for אֲשֶׁר 1. although, comp. A. 1. b. δ. Job 16, 17 אֵלַי לֹא הָיָה מִסֵּם עָלָיו although there is not injustice in my hands. Is. 53, 9.—Arab. على id. see Thesaur. p. 1028;

2. on account that, because, see in A. 2. d; c. præter. Gen. 31, 20. Ps. 119. 136.



Ezra 3, 11. More fully אָפּטָר Deut. 29, 24. 2 Sam. 3, 30; על בֵּרִי Deut. 31, 17. Ps. 139, 14.

C) With other Prepositions :

I. *על* pr. *as according to*, as is fitting, comp. in על A. 1. a. η. As prep. *according to*, Is. 63, 7; repeated, Is. 59, 18 *על עֲמָלוֹתָם כְּעַל רֵשָׁאֵם* *according to their deeds, accordingly* (for *כְּעֲלִיָּהוּ*) *will he repay*. Comp. 2 Chr. 30, 18.—Far more frequent is

II. *על*, Arab. *من على*, although not frequent in Arabic, e. g. 1 K. 13, 15 Vers. Arab. .

1. Pr. *from upon, from above*, spoken of what is removed *from* the place *upon, above, over* which it was, Germ. *von oben weg*; whether it falls or is borne *downwards*, or is removed in any other manner. Thus Gen. 24, 64 *she alighted from the camel*; so to fall from a seat, *מֵעַל הַבֵּסֵס* 1 Sam. 4, 18; to shoot from the wall, *מֵעַל הַחוֹמָה* 2 Sam. 11, 20; or even to be lifted upwards, *מֵעַל הָאָרֶץ* Ez. 1, 19. Gen. 48, 17 *he removed his hand from his head*, on which he had laid it. *נָשָׂא רֹאשׁ פּוֹ מֵעַל* *to take off the head* of any one Gen. 40, 19. Am. 7, 11. Judg. 16, 20 *Jehovah was departed from him*, i. e. the spirit of God which had rested upon him. Spec. a) Of those who *put off* or *lay aside* a garment (comp. על A. no. 1. a. β) Gen. 38, 14, 19. Is. 20, 2; a shoe, sandal, Josh. 5, 15; a ring from the finger Gen. 41, 42, comp. Deut. 8, 4. 29, 4; hence of the skin, Job 30, 30 *עוֹרִי שָׁחַר מֵעַלִי* *my skin turns black and falls off from me*. v. 17. Trop. Judg. 16, 19 *his strength went from him*, i. e. in which he was clothed, see לְבַשׁ. b) So of those who are relieved from any cause of disquiet, any burden upon them, comp. על A. no. 1. γ. Ex. 10, 28 *לָהּ מֵעַלִי* *depart from me*, as being a vexation and burden upon me. Gen. 13, 11. 25, 6. 2 Sam. 19, 10 *he (David) is fled out of the land from Absalom*, to whom he had become a burden. c) Of those who read *from upon* the page of a book, *out of* a book, Jer. 36, 11. Is. 34, 16.

2. *from at, from by, from near* any person or thing, comp. על no. 3. Gen. 17, 22 *and Jehovah went up from with Abraham*. 35, 13. Num. 16, 26.

Hence after verbs of passing by or away Gen. 18, 3; of removing Jer. 2, 5. Job 19, 13; of turning oneself away Is. 7, 17. Jer. 32, 40. Hos. 9, 1.

3. *על* (comp. מִתַּחַת i. q. (תַּחַת) *above* Neh. 12, 37; *above, over*, any thing Gen. 1, 7. Ez. 1, 25. Jon. 4, 6. 2 Chr. 13, 4. Neh. 12, 31. So too *at, by, near, by the side of*, 2 Chr. 26, 19.—Also *ל* being omitted (as *מִתַּחַת* for *ל* מִתַּחַת) *above* Neh. 3, 28. Ecc. 5, 7 *גְּבוּיָהּ מֵעַל כִּי גְבוּיָהּ* *for one high above the high watcheth*, i. e. above the most powerful there is still a higher power which watches him. Ps. 108, 5. Esth. 3, 1; *at, by, near*, Jer. 36, 21.

*על* Chald. c. suff. *עֲלוּהָ*, *עֲלִיָּנָא*, *עֲלִיָּהוֹן*, i. q. Heb.

1. *upon*. Dan. 2, 10. 29. 46. 48. 49. 3, 12. al.

2. i. q. Heb. no. 2, *ὑπέρ, above, over*, Dan. 5, 23. 6, 4; espec. in the sense of surpassing Dan. 3, 19. Trop. *for, on account of, because of*, hence על הֵנָּה *therefore* Ezra 4, 15; also of the object of discourse, *upon, concerning*, Dan. 6, 13. 7, 16. 19.

3. Often i. q. *אל, to, unto* any person or thing, e. g. after a verb of approaching Dan. 7, 16; of entering 2, 24; of returning 4, 31; of sending Ezra 4, 11. 17. 18; of writing, 4, 7. Also i. q. *ל* as mark of the dative, Dan. 6, 19 *שָׁחַר מֵעַלִי* *to him*, i. e. *his* sleep fled; hence also על טֹב Ezra 5, 17. 7, 18, and על שָׂפָר Dan. 4, 24, *it seems good to any one*, i. e. pleases him. In a hostile sense, *against*, Dan. 3, 29. Ezra 4, 19.

*על* m. (r. עֲלָל II) once עֲלוֹל Jer. 5, 5, c. suff. *עֲלוֹ*, *a yoke*, the curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam, Num. 19, 2. Deut. 21, 3. 1 Sam. 6, 7. Often trop. as the emblem of servitude 1 K. 12, 4. 9–11. Is. 9, 3. 10, 27. 14, 25. 47, 6. Jer. 5, 5; hence *to break the yoke*, to become free, Gen. 27, 40. Jer. 2, 20. al. An *iron yoke* is the emblem of severe bondage, Deut. 28, 48. Jer. 28, 14. Put also for calamity, suffering, Lam. 1, 14. 3, 27. Arab. *عَل* id.

*עלא* Chald. *above, over, followed by מן* Dan. 6, 3.

עָלָה (yoke) *Ulla*, pr. n. m. 1 Chr. 7, 39.

עֲלָאָה Chald. emphat. see עָלָה

\* עָלָב obsol. root, i. q. Arab. غلب, to be strong, to prevail. Hence pr. n. אֲבוֹר־עֲלָבוֹן p. 5.

\* עָלַג obsol. root, i. q. לָעַג, to stammer; hence

עָלַג m. adj. stammering, stuttering, Is. 32, 4. Arab. عالج barbarian.

\* עָלָה fut. יַעֲלֶה, apoc. יַעֲלֵ, inf. constr. יַעֲלֶה.

1. to go or come up, to ascend, to mount, opp. יָרַד. Sept. ἀναβαίνω. Arab. علا to ascend, also to be high, غلا to grow up high, as a plant, to be high sc. in price; Syr. Pa. كَجَبَّ to lift up, Ethpa. to be lifted up, to go up; Chald. Pa. to exalt, to praise, Ithpa. to be exalted. Comp. Lat. alo to bring up, whence al-escio, altus.—Constr. a) Absol. Gen. 44, 17. 46, 29. al. b) With מִן of place whence Josh. 4, 17. 10, 9. Cant. 4, 2; מִעֲלֵי of pers. spoken of God Gen. 35, 13. c) Place whither is put with עַל Is. 14, 14. Josh. 2, 8; אֶל Ex. 24, 13. 15. 18. 34, 4. Deut. 17, 8. 1 Sam. 15, 34; לְ Is. 22, 1; בְּ Ps. 24, 3. Deut. 5, 5. Cant. 7, 9; acc. Gen. 49, 4 מִשְׁכְּבֵי אֲבִיךָ for thou didst ascend the bed of thy father. Prov. 21, 22. Num. 13, 17. Judg. 9, 48. Prov. 30, 4; c. הָ loc. Josh. 15, 3. d) The pers. to whom is put with אֶל Ex. 19, 3; עַל Josh. 2, 8. But עַל oftener marks the pers. against whom one goes up, 2 K. 17, 3. 18, 25. Joel 1, 6. e) Inf. fin. c. לְ, for doing something Is. 57, 7.

Poetically, like other verbs of going, flowing, (see יָרַד, הִלָּה, .) it takes an acc. of thing implying abundance, sc. that of which a great quantity springs up e. g. upon a certain spot of ground, so that every thing seems changed into it. So a vineyard, Is. 5, 6 וַעֲלָה תְּמִיר וְשִׁיבָה and it grew up to thorns and prickles, i. e. was wholly changed into them, as a burning house goes up in flame and smoke (comp. Judg. 20, 40. Jer. 48, 15). Is. 34, 13. Prov. 24, 31 and lo, it was all grown up to thorns. So Am. 8, 8, 9, 5

וַעֲלָה בְּיַאֲר בְּלָהָה and it (the land) shall go up wholly like the Nile, sc. in inundation, shall be wholly overwhelmed.

Persons are said to go up, to ascend, not only upon a mountain, wall, roof, bed; but also in other less obvious relations, e. g. α) From a lower region to a higher, comp. in יָרַד no. 1. a-d; so of God ascending into heaven Gen. 35, 13. Job 36, 33 see in r. נָגַד Hiph. no. 2. b. Josh. 4, 17. 19. 10, 7. 9. 33. Judg. 1, 1. 2. 3. 16. 2, 1. Gen. 46, 29 where Joseph goes from the capital near the Nile to the land of Goshen. Spec. of those who go up to Palestine, e. g. from Egypt Gen. 13, 1. 44, 24. 50, 5. Ex. 1, 10. 2 K. 23, 29; from Assyria 2 K. 17, 3. Is. 36, 1. 10; from Babylonia 2 K. 24, 1. Ezra 2, 1. 7, 6. Neh. 7, 6. 12, 1; out of all lands Hos. 1, 11. Zech. 14, 16. 17. But as to Assyria the usage is not constant, and in Hos. 8, 9 Israel is said to go up to Assyria (comp. הִעֲלָה 2 K. 17, 4), just as the Greeks used ἀναβαίνειν of a journey to the interior of Asia, whence the Ἀνάβασις or expedition of the younger Cyrus; and this physically speaking is perhaps correct. β) Of those who go into deserts, since these are often high regions, Job 6, 18; comp. Josh. 16, 1. Matt. 4, 1. So too those who go up to a sanctuary, since these were usually on hills and mountains, see in בָּמָה no. 3, 4; Deut. 17, 8. Judg. 20, 3. 18. 31. 21, 5. 8. 19. 1 Sam. 1, 3. 10, 3. Ps. 122, 4; comp. Ex. 34, 24. Syr. سَاف to go up to a convent. Also to a place of judgment Deut. 25, 7. Num. 16, 12. 14. Judg. 5, 4. Ruth 4, 1. Yet perh. the sanctuary and place of judgment were regarded as heights also in a sacred and moral sense; which would accord better with some passages, as Num. 1. c. Ruth 1. c. So too where Joseph is said to go up to the court of Pharaoh Gen. 46, 31; comp. سَاف, ἀναβαίνω, of those who go to the metropolis, Mich. Chrest. Syr. p. 68. Raphel. Obs. ad N. T. e Polyb. p. 90. γ) To go up against is said also of those who go to attack or besiege a city, person, land; since cities and fortresses were situated on heights, Mic. 2, 13. Nah. 2, 2. Joel 1, 6. 1 K. 15. 17. 20, 22. Is. 7, 1. 6; comp. 1 Sam. 17, 23. 25.

Spoken of beasts, e. g. the males of cattle in gendering Gen. 31, 10-12. Also of things, e. g. a plant, *to shoot up, to grow up*, Gen. 40, 10. 41, 22. Deut. 29, 22. Is. 55, 13; grass Am. 7, 1; so of a horn Dan. 8, 3; and even of a person who *grows up* Gen. 49, 9. Also of a stream *going up*, rising over its banks Is. 8, 7; the wind, *to spring up*, Hos. 13, 15; flame Judg. 13, 20; smoke Gen. 19, 28; vapour Gen. 2, 6; the dawn, *to rise*, Gen. 19, 15. 32, 25. 27; a stench Joel 2, 20. So of a way leading *up* Judg. 20, 31; a border Josh. 15, 15 sq. 18, 12; a rising tract of country Josh. 16, 1; the lot coming up out of the urn Lev. 16, 9. 10. Josh. 18, 11; anger, which is often compared with smoke, Ps. 18, 9. 78, 21. 31. 2 Sam. 11, 20; a battle waxing fiercer 1 K. 22, 35; of tumult, clamour, Ps. 74, 23. Jer. 14, 2. So of clamour going up to the ears of Jehovah 2 K. 19, 28; a rumour id. Jon. 1, 2.—Metaph. *עלה על פ' to go up above* any one, i. q. *to surpass, to excel*, Prov. 31, 29; in wealth, prosperity, Deut. 28, 43. Also *עלה על לב to come up to mind*, i. e. *to be remembered, mentioned*, Is. 65, 17. Jer. 3, 16. 7, 31. 19, 5. 32, 35; so *ἀναβαίνειν ἐπὶ τὴν καρδίαν* Acts 7, 23. Hiph. Ez. 14, 3. 4.

2. As intrans. *עלה to go or come up* is also used for various passive senses: a) i. q. *to be taken up*, e. g. from the ground. Am. 3, 5. Prov. 26, 9 *היה עולה ביד שׁכור a thorn that is taken up in the hand of a drunkard*. Job 5, 26 *בַּעֲלוֹת גֶּדֶשׁ בְּעֵתוֹ as a shock of corn is taken up in its season* sc. and carried to the garner. 36. 20 *לֹא נִשְׁלַח לְעַלְוֹת עַמִּים whether the nations are taken away*. b) *to be put or laid upon*, e. g. a yoke upon an animal Num. 19, 2. 1 Sam. 6, 7; a sacrifice upon the altar 1 K. 18, 36; so of bandages applied to a wound, see in *אַרְוֵקָה*. c) *to be put on, worn*, as a garment, Lev. 19, 19, comp. in על no. 1 a. β. So of flesh and sinews made to grow and cover the bones Ez. 37, 8; comp. in Hiph. no. 2. e. Of a razor, *to be drawn over* or applied to one's head Judg. 16, 17. d) *to be put upon record*, to be registered, recorded, 1 Chr. 27, 24; comp. על פְּתָח ב, and see Hiph. no. 2. f.

NIPH. נִעְלָה, fut. יִעָלֶה 1. *to be made*

*to go up*, i. e. *to be led or brought up* Ezra 1, 11.

2. *to lift up oneself, to rise up, to go up* in departing, etc. So the cloud of the divine presence Num. 9, 17. 21. 22. Ez. 9, 3; an army, i. q. *to break up*, Jer. 37, 5. 11, comp. 2 Sam. 2, 27. With מָן *to get oneself up or away from* a place Num. 16, 24, 27.

3. *to be exalted*, of God, Ps. 47, 10; c. על *above* others Ps. 97, 9.

HIPH. הִעָלָה, once הִעָלָה Hab. 1, 15, with Vav conj. הִיִּעָלֶה Deut. 27, 6; fut. יִעָלֶה, conv. יִעָלֶה, which can be distinguished from Kal only by the context.

1. As referring to men and beasts, *to make go or come up, to cause to ascend, to lead or bring up*, Sept. ἀναβιβάζω, ἀνάγω. E. g. upon a roof Josh. 2, 6; into a chariot 1 K. 20, 33. 2 K. 10, 15; out of a pit Gen. 37, 28. Ps. 40, 3. Jer. 38, 3; from Sheol. Ps. 30, 4; also *to evoke* from Sheol 1 Sam. 28, 11. So from a lower to a higher region of country 2 Sam. 2, 3. 2 K. 25, 6; from Egypt into the desert and into Palestine Gen. 50, 24. Judg. 6, 8. 1 Sam. 12, 6. 2 K. 17, 36. al. into Palestine as mountainous from other lands 2 Chr. 36, 17. Jer. 27, 22; comp. 39, 5. So an enemy, comp. in Kal no. 1. γ; Ez. 26, 3 against Tyre; Jer. 50, 9. 51, 27 against Babylon; or a crowd, mob, Ez. 16, 40. 23. 46. Also *to bring up* a young lion Ez. 19, 3; comp. Kal Gen. 49, 9. Further, *to take up and away, to take away* by death, Ps. 102, 25 *אֵל תִּעָלֶנִי בְּהַצִּיר יָמַי take me not away in the midst of my days*. Ellipt. Nah. 3, 3 *פָּרַשׁ מִעֲלָה the horseman causing (his horse) to rear*, i. e. showing off his horse by causing him to rear and prance.

2. As referring to things, and to whatever may be regarded as things, e. g. sacrifices, even if human, *to make go or come up, to cause to ascend*; and spoken of the sea or waves, *to cause to rise, to raise up*, c. acc. et לְ Ez. 26, 3. Hence

a) *to bring up, to draw up*, as fishes from the water Hab. 1, 15. Ez. 32, 3; the cud as ruminating animals, Lev. 11, 4. 5.

b) *to carry up* to a loft 1 K. 17, 19. Neh. 10, 39; and so of things *carried or brought up* from a lower to a higher tract of country, 2 Sam. 21, 13; c. לְ

of pers. 1 Sam. 2, 19; so the ark 1 Sam. 6, 21. 7, 1. 2 Sam. 6, 12. 15; the tribute carried or sent to Assyria 2 K. 17, 4, see in Kal no. 1. α. Hos. 8, 9.

c) to put or lay upon, e. g. the lights upon the candelabra, Sept. ἐπιτίθημι, Ex. 25, 37. 40, 4. So a sacrifice upon the altar, i. q. to offer, to sacrifice; Is. 57, 6 הֶעֱלִיחַ מִנְחָה. 66, 3. Espec. of burnt-offerings, holocausts, which are hence called עֹלָה *impositum*; as הֶעֱלִיחַ to offer a burnt-offering Lev. 14, 20. Job 1, 5. al. sæp. Sept. ἀναφέρω, προσφέρω. הֶעֱלִיחַ עֹלָה בַּמִּזְבֵּחַ Gen. 8, 20. Num. 23, 2. 14; עַל הַמִּזְבֵּחַ Ex. 40, 29. 2 Chr. 1, 6. לָקַח ה' ד' לְעֹלָה to offer any thing as a burnt-offering Gen. 22, 2. 13; לָקַח ה' ד' עֹלָה id. 1 Sam. 7, 9. 2 K. 3, 27. הֶעֱלִיחַ לַיהוָה to sacrifice to Jehovah se. as a burnt-offering Judg. 13, 19; לִפְנֵי יְיָ 2 Sam. 6, 17.—Further, q. d. to raise a levy, 1 K. 5, 27 [13]. 9, 15; to lay on or apply bandages to a wound, see in אָרִיכָה. Ellipt. 2 Chr. 32, 5 הִמְגִּדְלוּחַ עַל הַמִּגְדָּלוֹת and raised up upon the towers, i. e. made them higher, repaired the towers the tops of which were broken down. Comp. the same ellipsis in עַל רִסְקָה see רִסְקָה no. 2.

d) to put or cast upon, e. g. dust upon the head, c. עַל Josh. 7, 6. Ez. 27, 30. Metaph. to send disease upon any one, Deut. 28, 61.

e) to bring up, i. e. to put or lay on, e. g. sackcloth upon a person, to cause him to wear it, Am. 8, 10; to overlay with gold, as 1 K. 10, 17 and with three minæ of gold did he overlay each shield. Also to bring up flesh upon the bones, cause it to grow and cover them, Ez. 37, 6; to put or fasten upon, as ornaments 2 Sam. 1, 24. 2 Chr. 3, 5. 14.

f) to put upon record, to register, to enrol, 1 K. 9, 21. 2 Chr. 8, 8.

g) הֶעֱלִיחַ עַל לֵב to bring up to mind, to remember, q. d. to bear in mind. e. g. idols. idol-worship, Ez. 14, 3. 4. Comp. Kal no. 1 fin.

НОН. הֶעֱלָה for הֶעֱלִיחַ, to be made to go up, i. e. a) to be led away, comp. Niph. no. 2. Nah. 2, 8 אֶעֱלֶתְהָ הַעֲלֶתְהָ b) to be offered, as sacrifice, comp. Hiph. no. 2. c. Judg. 6, 28. d) to be put upon record, to be recorded, registered, comp. Hiph. no. 2. f. 2 Chr. 20, 34.

НІТНН. to lift up oneself, to be elated, Jer. 51, 3.—Chald. Ithp. id.

Deriv. עַל subst. עַל prep. עֹלָה, עֹלָה, עֹלָה, מִעַל, מִעֲלָה, מִעֲלָה, מִעֲלָה, מִעֲלָה; pr. n. אֶעֱלֶה, אֶעֱלֶה, אֶעֱלֶה; Chald. עֹלָה, עֹלָה, עֹלָה, עֹלָה.

עֹלָה m. constr. עֹלָה, c. suff. עֹלָהוּ Ps. 1, 3, plur. constr. עֹלָהי Neh. 8, 15, a leaf, Gen. 8, 11. Lev. 26, 36. Josh. 13, 25. A leaf, green and flourishing, is the emblem of prosperity, Prov. 11, 28. Jer. 17, 8. Collect. leaves, foliage Ps. 1, 3. Is. 34, 4. Gen. 3, 7.—R. עֹלָה in the sense of springing up, growing up.

עֹלָה Chald. f. (r. עֹלָה) a cause, occasion, pretext, Dan. 6, 5. 6. Syr. عِلَّةٌ, Arab. عِلَّةٌ, id. Arab. عَلَّ Conj. II, to be a cause, to effect as a cause; V, to give a cause or pretext; VIII, to seek a cause or pretext. Syr. عِلَّةٌ i. q. Arab. II; Ethpa. i. q. Arab. V. Bar Heb. p. 416.

עֹלָה and עֹלָה f. (r. עֹלָה) plur. עֹלוֹת, pr. 'what goes up;' hence

1. an ascent, i. e. steps, a stair-way, 1 K. 10, 5; plur. Ez. 40, 26. Comp. 2 Chr. 9, 4. See Biblioth. Sacr. 1846. p. 612.

2. a burnt-offering, holocaust, a sacrifice to be wholly consumed, comp. Ex. 29, 18, and כָּלִיל no. 3; so called as being carried up and laid upon the altar; see the root in Kal no. 2. b. Hiph. no. 2. c. Sept. ὁλοκαύτωμα, ὁλοκαύτωσις, Vulg. holocaustum. For the Mosaic rite, see Lev. 1, 3-17. 6, 9-13. The usual formula is הֶעֱלִיחַ עֹלָה, עֹשֶׂה עֹלָה, Lev. 5, 10. Judg. 13, 16. Ez. 45, 23. The patriarchs seem also to have offered holocausts, Gen. 8, 20. 22, 3. 6; and human victims were likewise so offered, see Gen. 1. c. Judg. 11, 31; comp. Monumm. Phœn. p. 446, 453.—Often coupled with other kinds of sacrifices, e. g. with זָבַח which included other bloody sacrifices, Ex. 18, 12. Num. 15, 3. 8. 2 K. 5, 17. 10, 24. Is. 56, 7. al. הִקְטִיף Ps. 40, 7; שָׁלַח Ez. 46, 12.

NOTE. For עֹלָה, עֹלָה evil, see in עֹלָה.

עֹלָה Chald. f. emphat. עֹלָה, holocaust. burnt-offering, plur. עֹלָהוֹ Ezra 6, 9.

עֵלָה 1. By transpos. for עֵלָה which is read in many Mss. *evil, wickedness, iniquity*, Hos. 10, 9. Comp. Eth. **UAD** i. q. עֵלָה

2. *Alvah*, pr. n. of an Edomitic tribe Gen. 36, 40. 1 Chr. 1, 51 Keri, where Cheth. has עֵלָה.

עֵלָה m. plur. (denom. fr. עָלָה, עֵלָה, after the form עֵלָה, עֵלָה) *youth, youthful age*, Ps. 89, 46. Job 33, 25. Poet. for youthful vigour. Job 20, 11 עֵלָהוֹ אֲבֹנָיו מְלֵאֵי עֵלָה although *his bones are full of youth*, i. e. youthful strength, as Sept. Chald. Syr. well. So of the youth of a people Is. 54, 4.—Chald. עֵלָה, Arab. **عَلْمَة**, id.

עֵלָה (i. q. **عليان** tall, thick) *Alvan*, pr. n. of an Edomite Gen. 36, 23; also written עֵלָה 1 Chr. 1, 40. R. עֵלָה.

עֵלָה f. (r. עֵלָה) **ἄπ. λεγόμεν.** Prov. 30, 15, pr. *a leech, blood-sucker*, as correctly given by Sept. Vulg. Gr. Venet. Kimchi; and so Arab. **عَلَق**, Syr. **حَلَق**, Chald. עֵלָה; but spoken also of an imaginary female spectre which sucks human blood and is insatiable, like **الغول, الغولة, el-Ghûleh** of Arabian superstition in the Thousand and One Nights, and the vampyre of our own fables; thus **العَلوق** is rendered in the Camoos by this very word **الغول el-Ghûl**, which Bochart. Hieroz. II. 801, and A. Schulteus ad Prov. l. c. have wrongly interpreted *fate*. Hence in Prov. l. c. *the leech hath two daughters* crying, *Give, give*, i. e. insatiable.—On the superstitions of the Hebrews and other oriental nations concerning spectres, see our remarks in Comment. on Is. 34, 14.

\* עֵלָה i. q. עָלָה and עֵלָה, *to exult, to triumph*, (prob. primarily of a cry or shout of exultation, like **ἀλαλάζω, ῥέν**; and not of leaping and dancing, like the synon. **גָּיַל**.) 2 Sam. 1, 20. Ps. 68, 5; c. **א** in any thing Ps. 149, 5. Hab. 3, 18. Trop. of the heart Ps. 28, 7; the reins Prov. 23, 16; also inanimate things, Ps. 96, 12. Sometimes in a bad sense, of insolent and wicked men, Ps. 94, 3. Is. 23, 12, comp. 5, 14. Jer. 50, 11.

Deriv. עֵלָה, also

עֵלָה m. one *exulting, rejoicing*, Is. 5, 14.

\* עֵלָה obsol. root, Arab. **عَلَط** *to be thick, dense*; and with the letters transposed **عَطَل** *to be dark*; whence

עֵלָה f. *darkness, evening twilight*, Gen. 15, 17. Ez. 12, 7. 12.

עֵלָה m. *a pestle* Prov. 27, 22; from r. עֵלָה in the sense *to be lifted*, comp. עֵלָה no. 2. a.

עֵלָה (ascent, summit, concr. the highest, r. עֵלָה) pr. n. *Eli*, a high priest, predecessor of Samuel, 1 Sam. c. 1-4. 14, 3. Sept. **Ἠλί**, Vulg. *Heli*.

עֵלָה Chald. adj. emph. **עֵלָה**, *supreme, most high*; **אֱלֹהֵא עֵלָה** *God the Most High*, Dan. 3, 26. 32. 5, 18. 21; and simpl. **עֵלָה** *the Most High* 4, 14. 21. 7, 25, of the one only supreme God. In Cheth. everywhere **עֵלָה**, after the analogy of Syr. **حَكْمًا**. R. עֵלָה.

עֵלָה adj. only in fem. **עֵלָה**, *higher, upper*, Judg. 1, 15; plur. **עֵלָה** Josh. 15, 19. R. עֵלָה, after the form **קָטַל**.

עֵלָה and עֵלָה, see עֵלָה and עֵלָה.

עֵלָה f. (r. עֵלָה) 1. *an upper chamber, loft*, **ὑπερῶον**, Arab. **عَلِيَّةٌ, عَلِيَّةٌ**,

Chald. עֵלָה q. v. So of the upper chambers of an edifice or private house, 1 K. 17, 19. 23. 2 K. 4, 10; or of a palace Judg. 3, 20-25. 2 K. 1, 2. Jer. 22, 13. 14; of the temple 1 Chr. 28, 11. 2 Chr. 3, 9; sometimes over the gate 2 Sam. 19, 1; or built upon the flat roof, 2 K. 23, 12. Poet. for the heavens Ps. 104, 3. 13.

2. *ascent*, i. e. *stairs or way up* to the temple, 2 Chr. 9, 4; comp. 1 K. 10, 5. See Biblioth. Sac. 1846. p. 612.

עֵלָה m. adj. f. **עֵלָה**, plur. **עֵלָה**. R. עֵלָה.

1. *high, higher, upper*, Gen. 40, 17; opp. **תַּחְתּוֹן**, 1 Chr. 7, 24. 2 Chr. 8, 5. **הַעֵלְיוֹנָה הַתַּחְתּוֹנָה** *the upper pool*, i. e. situated on higher ground, 2 K. 18, 17; also Ez. 42, 5. Deut. 26, 19. 28, 1.—Once of a thing exposed in an elevated place as an example of punishment, corresponding to the Greek **παρὰμειγνῆσις**,

1 K. 9, 8 **עָלִיוֹן** יְהוָה יְהוָה יְהוָה, Vulg. *et domus hæc erit in exemplum.*

2. *most high, supreme*, of God, as **אֵל עָלִיוֹן** Gen. 14, 18, **יְהוָה עָלִיוֹן** Ps. 7, 18, **עָלִיוֹן אֱלֹהִים** 57, 3, and simpl. **עָלִיוֹן** 9, 3, 21, 8. al. sêp.—The Phenicians and Carthaginians used the same word also for the gods, e. g. *Ἐλιούν* i. q. *ὕψιστος*, Philo Bybl. apud Euseb. Præp. Evang. 1. 10; also *Alonim valomuth* [עֲלִיוֹנִים וְעֲלִיוֹת] gods and goddesses, pr. *superi superæque* Plaut. Pæn. V. 1. 1; comp. also pr. n. *Abdalomimus*, עֲבָד עֲלִיוֹנִים, servant i. e. worshipper of the gods.

**עָלִיוֹן** Chald. id. only in plur. majest. **עֲלִיוֹנִין** *the Most High God* Dan. 7, 18, 22, 25, 27.

**עָלִיז** m. (r. עָלַז) one *exulting, rejoicing*, mostly in a bad sense, one *proudly exulting, insolently triumphing*, Is. 22, 2, 23, 7, 24, 8, 32, 13. Zeph. 2, 15. Is. 13, 3 **עָלִיזֵי גִבְעוֹתַי** *my proudly exulting warriors*. Zeph. 3, 11.

**עָלִיל** m. ἄπ. *λεγόμεν.* Ps. 12, 7 *workshop, officina*. Others, *crucible*; so Chald.—R. **עָלַל** I. 3.

**עָלִילָה** f. (r. עָלַל I. 3) Ps. 14, 1, 66, 5, plur. **עָלִילוֹת**, *work, deed, doing*, e. g. a) Of the glorious deeds of Jehovah Ps. 9, 12, 77, 13, 78, 11, 103, 7. Is. 12, 4. b) Of the actions of men 1 Sam. 2, 3; espec. in a bad sense, of evil deeds, Zeph. 3, 7 **עָלִילוֹתָם כֻּלָּם** *they pervert all their doings*, i. e. act perversely altogether. Ps. 141, 4. Ez. 14, 22, 20, 43. Zeph. 3, 11. Deut. 22, 14, 17.

**עָלִילָה** f. (r. עָלַל I) i. q. **עָלִיָּה** no. 1, *work, deed*, sc. of God, Jer. 32, 19.

**עָלִיצוֹת** f. (r. עָלַץ) *exultation, rejoicing*, Hab. 3, 14.

**עָלִיָּה** Chald. f. *an upper chamber, loft*, i. q. Heb. **עָלִיָּה**, Dan. 6, 11.

\* I. **עָלַל** i. q. Arab. **عَلَّ**, pr. *to drink again* after a first draught (for which the Arabs use the verb **نَهَلَ**), in order fully to quench thirst. Conj. II, *to drink again and again*, also to drink deep. This primary signification is carried over into various tropical applications implying *completion*; e. g. to the gleaning of fields or vineyards; to the second blow

by which one already struck is cut down and killed; to a stripping or after-milking; comp. Jauhari and Firzubadi in Alb. Schult. Origg. Hebr. I. c. 6, where this root is copiously treated of. In Hebrew **עָלַל** has the following significations:

1. *to glean*, like **عَلَّ** Conj. II; see Poel no. 1, and **עוֹלֵלָה**.

2. *to quench thirst*, trop. of lust, see Hithpa. Judg. 19, 25. Also *to gratify one's desire, to indulge oneself in vexing*, abusing, deriding any one; and hence *to be petulant, saucy, mischievous*, comp. Po. no. 2, **עוֹלֵל**, **מְעוֹלֵל**, a petulant boy, abstr. **הַעֲלֵל**.

3. *to perform a work, to accomplish, to execute*; hence *to do a deed*, see Hithpa. no. 2, Hithpa. and the nouns **עָלִיל**, **עָלִילָה**, **מְעָלֵל**.

Po. 1. *to glean a vineyard* Lev. 19, 10. Deut. 24, 21. Trop. of a people, to be utterly cut off, Jer. 6, 9.

2. *to vex, to do evil to any one*, with ל of pers. Lam. 1, 22, 2, 20 **לְמִי עוֹלֵלָתָ כֹּה** *whom thou hast thus vexed*. 3, 51 **עֵינַי לְנַפְשִׁי עוֹלֵלָה** *mine eye vexeth me*, i. e. pains me sc. from weeping. Pass. Lam. 1, 12 *like unto my sorrow*, **אֲשֶׁר עוֹלֵל לִי** *which is brought upon me*, with which I am pained, vexed.—For Job 16, 15 see in **עָלַל** II. Po.

3. *to vex, to tease, to be petulant, saucy*; hence Part. **מְעוֹלֵל** *a boy, child*, i. q. **עוֹלֵל**, Is. 3, 12.

HITHPA. **הָעֲלֵל** 1. pr. *to quench thirst*, trop. of lust, c. א upon any one, Judg. 19, 25. Also *to gratify or indulge oneself in vexing*, abusing, deriding any one, *to mock*, Sept. well *ἐμπαίζω*, Vulg. *illudo*. 1 Sam. 31, 4. 1 Chr. 10, 4. Num. 22, 29. Jer. 33, 19.

2. *to exert one's might, to do wonders*, c. א Ex. 10, 2. 1 Sam. 6, 6.

HITHPO. *to do a deed, to work*, c. acc. Ps. 141, 4.

Deriv. **עוֹלֵל**, **עוֹלֵלָה**, **עוֹלֵלָה**, **עוֹלֵלָה**, **עוֹלֵלָה**, **עוֹלֵלָה**, **מְעָלֵל**, **הַעֲלֵל**.

\* II. **עָלַל** i. q. Arab. **عَلَّ** 1. *to put in, to thrust in*, and intrans. *to go in, to enter*, like Chald. **עָלַל** q. v.

2. *to bind on, to bind fast*, whence **עֹל** yoke, like Lat. *jugum* a jungendo, Gr. *ζυγόν* from *ζευγνύω*.

Po. *to cause to enter, to thrust in*; Job 16, 15 *עוֹלֵתִי בְּעַפָּר קַרְנִי I have thrust my horn into the dust*, i. e. my head.

עָלַל Chald. i. q. Heb. עָלַל II.

1. *to go in, to enter*, Syr. id. Spec. of one who is admitted to the private audience of a king, Dan. 2, 16, 24. Præt. עָלַל Dan. l. c. fem. עָלְהָ, Cheth. עָלְהָ 5, 10. Part. plur. עָלְיָן 4, 4. 5, 8, Cheth. עָלְיָן.

2. Of the sun, *to go down, to set*, Dan. 6, 15. Comp. Heb. בּוֹא.

APH. *to bring in, to introduce* any one, c. acc. pers. Dan. 2, 24. 6, 19; לְ 2, 25. 5, 7. Præt. הִצִּיעַל (with נ inserted) Dan. 2, 25. 6, 19. Imp. הִצֵּעַל 2, 24. Inf. הִצְעָה 5, 7, and הִצְעָה 4, 3.

HOPH. הִצִּיעַל like the Heb. *to be introduced*, Dan. 5, 13, 15.

Deriv. עָלַל, מִצֵּל.

עוֹלֵלוֹת see עוֹלֵלוֹת.

\* I. עָלַם *to hide, to conceal*; in Kal found only in Part. pass. עָלְמִים *hidden, secret*, e. g. sins, Ps. 90, 8.—Kindr. is עָלַח. The primitive idea is perh. that of *wrapping up*, comp. עָלַם.

NIPH. נִעְלַם (not נִעְלָם) *to be hidden, to lie hid*, with מִן of pers. *from whom*, Lev. 2, 2-4. 1 K. 10, 3. 2 Chr. 9, 2; מִיֵּינִי Lev. 4, 13. Num. 5, 13. Job 28, 21.—Part. נִעְלָם *hidden* Ecc. 12, 14; plur. נִעְלָמִים *hidden men*, i. e. crafty, dissemblers, Ps. 26, 4. Fem. נִעְלָמָה *hidden, covered in darkness, forgotten*, Nah. 3, 11.

HIPH. הִצְעִילָה, rarely with comp. Sheva as הִצְעִילָה Ez. 22, 26.

1. *to hide, to conceal*, c. מִן *from* any one, 2 K. 4, 27. Spec. a) הִצְעִילָה עֵינַיִם *to hide the eyes from* any one, i. e. to turn away from him, a gesture implying neglect, Ez. 22, 26; refusal of help Is. 1, 15, comp. Prov. 28, 27; or also connivance Lev. 20, 4. 1 Sam. 12, 3 c. ב. b) הִצְעִילָה אָזְנוֹ *to hide the ear*, so as not to hear, Lam. 3, 56. c) Intrans. *to hide (oneself)* Ps. 10, 1; comp. Hiph. עָפַן.

2. *to hide, to cover over* with words, i. e. *to chide, to rebuke*, (opp. to enlighten i. e. to praise,) Job 42, 3; comp. 38, 2.

HITHP. *to hide oneself*; of a stream, Job 6, 16 *עָלְמִי הִצְעִילָה שֶׁלֶג in which the snow hideth itself*, lies hid, i. e. the melting snow in spring, עָלַל here implying ap-

proach, see עָלַל no. 1. b. γ. With מִן *to hide oneself from* any person or thing, to turn away from, Deut. 22, 1. 3. 4. Ps. 55, 2 *אַל-תִּהְדָּעַל מִתְהַדְּהִי hide not thyself from my supplication*, i. e. turn not away. Is. 58, 7.

Deriv. עוֹלָם, עֵרוֹם, תַּעֲלָמָה, Chald. עָלַם, pr. n. עָלְמוֹן, עָלְמָה.

\* II. עָלַם or עָלַם obsol. root, i. q.

Arab. عَالَمٌ *pubes fuit et coeundi cupidus*,

spoken of young persons and of animals, Syr. عَالَمٌ id. The primitive idea seems to be that of *fatness, fulness*, so that עָלַם is kindr. with עָלַם q. v.—Hence עָלַם and עָלְמִים.

עָלַם Chald. m. emph. עָלְמָא; plur. עָלְמִין, emph. עָלְמִיָא; i. q. Heb. עוֹלָם, *remote time, eternity, everlasting, αἰών*, of time past Ezra 4, 15; of time future Dan. 3, 33. 4, 31. 7, 27; whence Dan. 2, 20 *מִן-עוֹלָמָא וְעַד-עוֹלָמָא from everlasting to everlasting*. So *עוֹלָמָא הוּא* who liveth for ever sc. God Dan. 4, 31 [34].—For the Heb. לְעוֹלָם, *for ever*, is put לְעוֹלָמִין Dan. 2, 44. 6, 27; as also in the salutation מֶלֶךְ לְעוֹלָמִין חַי *O king, live for ever*, Dan. 2, 4. 3, 9. 5, 10. 6, 7. 22. So too *עוֹלָמָא* 2, 44, once *עוֹלָמָא* 7, 18; comp. in N. T. εἰς τοὺς αἰῶνας τῶν αἰῶνων Rev. 1, 6. 18. Gal. 1, 5.

עָלַם m. (r. עָלַם II) *a youth, young man*, of marriageable age, 1 Sam. 17, 56. 20, 22, for which נַעַר in v. 21. Sept. νεανίσκος. Arab. عَالِمٌ, عَلِيمٌ, id.

עוֹלָם, see in עוֹלָם

עָלְמָה fem. of עָלַם, *a girl, maiden, young woman*, sc. of marriageable age, like Arab. عَالِمَةٌ, عَلِيمَةٌ, Syr. عَالِمَةٌ, Chald. עָלְמָה, i. q. נַעֲרָה, and like Gr. νεῦρις by which the Heb. עָלְמָה is rendered in Sept. Ps. 68, 26, and Aqu. Symm. Theod. Is. 7, 14.—Gen. 24, 43. Ex. 2, 8. Prov. 30, 19. Plur. עָלְמוֹת Ps. 68, 26. Cant. 1, 3. 6, 8. Spoken of *a bride, a youthful spouse*, a wife recently married, Is. 7, 14, comp. בְּחִינָה Joel 1, 8; see in art. הָהָה no. 2. e. p. 239. The primary idea in this word is not that of unspotted virginity, for which the He-

brews have the special word בְּהוֹלָה, see Cant. 6. 8 and Prov. 1. c. so that in Sept. Is. 1. c. it is incorrectly rendered παρθένος; nor does it primarily signify the unmarried state, as Hengstenberg contends, Christol. des A. T. II. p. 69; but simply the being of marriageable age, the age of puberty. So too Gr. παρθένος II. 2, 514; κοράσιον Judith 16, 12; Lat. puella Virg. Geor. 4. 458; and even Heb. בְּהוֹלָה Joel 1, 8. See Comment. ad Is. 1. c.—Hence על עַלְמוֹת after the manner of maidens, see על no. 1. a. η; i. e. with the female voice, i. q. our *treble*, *soprano*, opp. to the deeper voice of men, 1. Chr. 15, 20 (for which see under the root נָצַח I. Pi.) Ps. 46, 1. Forkel in his *Gesch. der Musik* I. p. 142, understands *virgin measures*, like the Germ. *Jungfrauweis* of the Meistersänger; but against the context in 1 Chr. 1. c.

עַלְמוֹן (hidden, r. עַלֵם) *Almon*, pr. n. a) A town in Benjamin Josh. 21, 18; called in 1 Chr. 6, 45 [60] עַלְמֵת *Alle-meth*. b) עַלְמוֹן־הַבְּלָתִימָה Num. 33, 46, a station of the Israelites in the desert south-east of the Dead Sea.

עַלְמוֹת a word found twice, but of doubtful authority. a) In Ps. 9, 1 it seems to be the same with עַלְמוֹת Ps. 46, 1, i. e. with the female voice, see under עַלְמָה Perhaps it should be so read. b) In Ps. 48, 15 the context requires it to be i. q. עוֹלָם *eternity*, i. q. *for ever and ever*, Sept. εἰς τοὺς αἰῶνας, Vulg. *in secula*, as if they had read it עַלְמוֹת —Many Mss. and editions have it עַלְמוֹת *even unto death*, which in both cases is foreign to the context.

עַלְמִי Chald. gentile n. from עֵילִם q. v. *Elamite*, Plur. עַלְמִיָּא *Elamites*, Ezra 4, 9.

עַלְמָה (covering, r. עַלֵם) *Alemeth*, pr. n. m. a) 1 Chr. 7, 8. b) 8, 36. 9, 42.

עַלְמָה see עַלְמוֹן lett. a.

\* עַלֵם, fut. רַעֵלֵם, i. q. עֵלֵז and עֵלֵן, *to exult, to rejoice*, Job 20 18.

פְּנֵה־רִנְיָם id. Job 39, 13 פְּנֵה־רִנְיָם *the wing of the ostrich exults*, i. e. *moves itself joyfully, swiftly*. Comp. Hom. Il. 2. 462 ὑγαλλόμενοι πτερόγεσσι.

ΗΙΤΗΡ. *to make oneself joyful, to enjoy oneself*, Prov. 7, 18.

\* עָלַע a very doubtful root, which some suppose to be i. q. לָיַע *to sip up, to suck up*, and thence derive fut. Pi. רַעֲלֵעוּ *they suck up* Job 39, 30. More prob. it ought to read לַעֲלֵעוּ (changing ר into ל, a letter of the same form but larger) i. e. לַעֲלֵעוּ or לַעֲלֵעוּ *they sip up eagerly*, præt. Pilel from לָיַע, a form often used of rapid and eager motion. See in לָיַע.

עָלַע Chald. f. i. q. Heb. צָלַע, *a rib*, plur. עָלְעֵין Dan. 7, 5.

\* עָלַת in Kal not used, pr. *to cover, to wrap up*; Arab. عَالَفَ *to lay up in a chest, casket, etc.* Gr. καλύπτω. Comp. עֵינָה no 1.

PUAL עָלַת 1. *to be covered over*, Cant. 5, 14.

2. *to be overcome, to be languid, to faint*, see the synon. עָנָה, עָנָה, Is. 51, 20. So of trees Ez. 31, 15, where עָלַת is for עָלַת and refers to עֵצֵי הַשָּׂדֶה by the rule in Heb. Gr. § 143. 3.

ΗΙΤΗΡ. 1. *to veil oneself* Gen. 38, 14.

2. i. q. Pu. no. 2, *to be overcome, to become languid, to faint*, e. g. from heat Jon. 4, 8; from thirst Am. 8, 13.

עָלַת see in עָלַת Pu. no. 2.

\* עָלַץ fut. רַעֲלִץ, i. q. עֵלֵז and עֵלֵם, *to exult, to rejoice, to be joyful*, Prov. 11, 10, 28, 12. So עָלַץ בִּיהוָה *to rejoice in Jehovah* Ps. 5, 12. 9, 3. 1 Sam. 2, 1; רִי לִפְנֵי רִי id. Ps. 68, 4. With לֵ to *exult over any one, to triumph*, Ps. 25, 2. Trop of things 1 Chr. 16, 32.

Deriv. עָלִיצָה.

\* עָלַק obsol. root, Arab. عَلِقَ, *to adhere, to be affixed*, spec. of leeches; Syr. عَاقِمٌ viscous. Hence עֲלוּקָה leech, q. v.

עָלַת see in עוֹלָה

עַם in st. absol. with conj. acc. and in constr. but עַם with disj. acc. and with art. הָעַם; c. suff. עַמִּי, עַמּוֹ; Plur. עַמִּים, constr. עַמִּי; rarely עַמְמִים Neh. 9, 22, constr. עַמְמִי 9, 24. עַמְמִיָּה Judg. 5, 14, in the Aramæan manner (see below in



Chald. (עם); masc. rarely fem. (collect.) Ex. 5, 16. Judg. 18, 7. Jer. 8, 5. R. עַיִם.

1. a *people, nation*, so called as being *congregated* together, or from their *common* interests, etc. q. d. *community, commonwealth*. Syr. Chald. Samarit. id.

Arab. عَمَّ to be in common, عَامَّةٌ the common people, plebs; see in r. עַיִם. — Constr. with sing. and also as collect. with plur. both of verbs and adj. Ex. 5, 5. Judg. 2, 4. 7. 3, 18. 9, 37. 2 K. 14, 21. 21, 24. Is. 9, 1. 8. 65, 3. Often of a *people*, properly so called, "cœtum juris consensu et utilitatis communione sociatum," Cic. ap. Augustin. Civ. Dei 2. 21; e. g. *the people of Israel* עַם יִשְׂרָאֵל 2 Sam. 18, 7; called also יְהוּדָה Ex. 15, 16. Num. 11, 29. Judg. 5, 11. 1 Sam. 2, 24; עַם נְהַלַּח רִי Judg. 20, 2; עַם הַיְּהוּדִים Deut. 4, 20; עַם הַקְּדָשׁ Is. 62, 12; also genr. of any other people, as עַם וְעַם, עַם וְעַם, every people Esth. 1, 22. 3, 12. 8, 9. Neh. 13, 24; to become one people Gen. 34, 16. 22, comp. 11, 6. Deut. 1, 28 a *people greater and taller than we*, 2, 10. 21. 20, 1. So הָאָרֶץ עַם הָאָרֶץ *the people of the land*, i. e. the Canaanites Gen. 23, 12. 13. Num. 14, 9; the Egyptians Gen. 42, 6; עַם כְּמוֹשׁ *the people of Chemosh*, i. e. Moab, Num. 21, 29. Jer. 48, 46. So too plur. עַמִּים *nations* Gen. 17, 16. Ps. 45, 6. 18. 47, 4. Is. 2, 3. 10, 13. 14, 6. 17, 12. al. עַמֵי הָאָרֶץ Deut. 28, 10; עַמֵי הָאֲרָצוֹת Ezra 3, 3.—Sometimes עַם stands in a narrower sense, for any *number* or *multitude of persons*, even not associated, like Engl. *people, some people*, comp.

Arab. قَوْمٌ a people, also some people. Num. 21, 6 מֵיִשְׂרָאֵל עַם רַב מֵיִשְׂרָאֵל *and there died much people of Israel*. 1 Sam. 9, 24 *I have invited the people*, i. e. the guests, thirty persons. v. 22. Judg. 3, 18. Ps. 18. 28 עַם נָנִי *the afflicted ones*; comp. גֵּייר צְדִיקִים Gen. 20, 4. See below in lett. c.

With a genit. in various ways, e. g. *the people of a king*, who are ruled by him, Ex. 7, 28; *the people of Jehovah, of Chemosh*, who worship them, see above, and comp. Ex. 6, 7. Lev. 26, 12. Deut. 27, 9. al. So of private persons, e. g. *my people*, among whom I belong, am a citizen, Lev. 17, 10. 23, 30. Num. 5, 27. Esth. 2, 10. 20. Ruth 1, 10. al. *the*

*people of Mordecai*, the Jews, Esth. 3, 6. Hence בְּנֵי עַמִּי *the children of my people*, my countrymen, my fellow-citizens, Gen. 23, 11; poet בַּת עַמִּי id. see in בת no. 5, Lam. 2, 11. 3, 48. 4, 3. 6; comp. אָרֶץ no. 3.—Also *the people of a city*, its inhabitants, Gen. 19, 4. 47, 21; עַם יְרוּשָׁלַם 2 Chr. 32, 18, comp. Lam. 1, 1 הָעִיר עַם הָרְבִּוּי *the city full of people*, thronged with inhabitants. So הָאָרֶץ עַם *the people of a land*, its inhabitants, 2 K. 11, 18–20. 15. 5. 16, 15. 25, 19. al. put sometimes for *the common people* in distinction from the kings and nobles Ez. 7, 27. Hence the Rabbinic עַם אֶרֶץ for a plebeian, boor, opp. to one learned.—Once עַם לֹא-עַם *a non-people*, i. e. not God's people, gentiles, barbarous enemies, Deut. 32, 21; parall. גֵּוִי נִבְּל.

Spec. עַם is used in a narrower and also wider sense:

a) Of a single *tribe, race*, e. g. עַם זְבֻלֹן Judg. 5, 18; though here it may be taken as *men, soldiers*, see in lett. b. Plur. עַמִּים often of *the tribes* of Israel, Gen. 49, 10. Deut. 32, 8. 33, 3. 19. Is. 3, 13. Hos. 10, 14. Ps. 47, 2. 10. Comp. the Athenian δῆμοι.—Also of *one's family, kindred*, as 2 K. 4, 13 בְּיֹדָה עַמִּי אֲנֹכִי *I dwell among mine own family*; and espec. plur. פ' עַמִּי *one's kindred, friends*, Lev. 19, 16. 21, 1. 4. So in the phrases נֶאֱסַף אֶל-עַמִּירִי *to be gathered to his kindred*, i. q. אֶל-אֲבוֹתָיו נ'. see in אָסַף Niph. no. 1; also נִכְרַת מֵעַמִּירִי *to be cut off from his people, kindred*, Gen. 17, 14. Lev. 7, 20. 21; see in בָּרַח Niph. no. 2.

Comp. Arab. عَمُّ uncle, and the proper names עַמְרֵינָה, עַמְרֵיהוּר, עַמְרֵיאל.

b) Of *common soldiers, men*, Hom. λαός, opp. to the leaders, chiefs; Judg. 8, 5 הָעָם אֲשֶׁר בְּרַגְלִי *the people (soldiers) that follow me*. 5, 2. 9, 36. 37. Fully עַם הַצֶּבֶא Num. 31, 32; עַם הַמְּלָחָמָה Josh. 8, 13. 10, 7. 11, 7.

c) Of *attendants, servants*, i. q. פ' אֲנָשֵׁי אִישׁ *one's men, one's people*; Gen. 32, 8 הָעָם אֲשֶׁר אַחֲרָי *his servants*. 33, 15. 1 K. 19, 21. 2 K. 4, 41. Also of the *attendants, followers, train* of a prince, etc. Judg. 3, 18. Ecc. 4, 16. Cant. 6, 12 מִרְבֻּבוֹת עַמִּי *the chariots of a princely train*; the ׀ is here not suffix, but paragogic on the constr. state.

d) In a wider sense for *the human race, all mankind*, q. d. *the people of the earth*. Is. 42, 5 נְשָׁמָה לָעַם עֲלֵיהָ *that giveth breath to the people upon it* sc. the earth. 40, 7. Ps. 45, 13 עֲשִׂירֵי עַם *the richest of people*, i. e. the Tyrians. So in irony, Job 12, 2 אֲמַנָּה עַם אֲהָיִים *no doubt but ye are all the world, and wisdom will die with you*.

2. Poct. of animals, *a race, troop, flock*, Prov. 30, 25. 26. Ps. 74, 14; comp. גֹּיִם no. 2. So Arab. <sup>قَوْمٌ</sup> *أُمَّةٌ* and Gr. *δημος*.

עַם Chald. m. *a people*, Dan. 2, 44. 3, 29; emphat. עַמָּא Ez. 7. 13. 16. 25; עַמְּהָ 5, 12. Plur. emphat. עַמְּמָא Dan. 3, 4. 7. 31. 5. 19. 6, 26. 7, 14.—Syr. <sup>ܥܡܐ</sup> *ܥܡܐ*, plur. <sup>ܥܡܡܐ</sup> *ܥܡܡܐ*.

עַם pr. *conjunction, communion*, from the root עָמַם, but used only as a particle, viz.

A) Adv. *therewith, therewithal*, at the same time, Gr. *σύν, μετά*, Arab. <sup>مَعَ</sup> *مَعَ*. 1 Sam. 17, 42 *for he was red-haired* עַם רִיבָה *and withal comely of aspect*. 16, 12.—Usually

B) Prep. c. suff. עִמִּי (for which also עִמְדִּי is used, see עָמַד). עִמָּה (in pause and fem. עִמָּה), עִמָּנוּ, עִמָּכֶם, עִמָּם, Gen. 18, 16, and עִמְדָהּ Num. 22, 12. Syr.

عَمَّ Arab. by transp. <sup>مَعَ</sup> *مَعَ*.

1. *with*, Lat. *cum* (which indeed has the same origin, see in עָמַם), pr. of accompaniment, attendance, society; Gen. 13, 1 וְלוֹט עִמּוֹ *and Lot with him*. 18, 16. 1 Sam. 9, 24. 22, 5. Nah. 3, 12. Hence spec.

a) Of help, aid, Gen. 21, 22 אֱלֹהִים עִמָּךְ *God is with thee* i. e. aids thee. 1 Sam. 14, 45; hence after verbs of helping, as עָזַר 1 Chr. 12, 21, הִתְחַזַּק q. v. etc.

b) Of mutual and joint action, as חָלַק *to divide with any one* Prov. 29, 24; to inherit *with any one* Gen. 22, 10; to make a covenant *with any one*, see פָּרַח; also עִבֵּר (see הִבֵּר) to talk *with any one*, and hence עִבֵּר a word spoken *with any one* Job 15, 11. 2 Chr. 1, 9; עָבַד *to lie with any one* Gen. 19, 32 sq. 30, 15.

c) In a hostile sense *with, for against*

as עָמַד *to fight or make war with any one*; נֶאֱבַק *to wrestle with*; רִיב *to strive with any one*; also Ps. 55, 19 הֲיִו עִמָּדִי *for with many allies are they with me*, i. e. do they come against me. 94, 16 *who will help me* עַם *contending with the wicked?* Job 9, 14. 10, 17. 16, 21. 17, 3.

d) With verbs of *doing*, i. e. to do *with any one well or ill*, to do him good or evil, to treat him well or ill, as עָשָׂה *to do good to any one* Josh. 2, 12. Ps. 119, 65; *to do good to any one* Gen. 32, 10; *to be on good terms with any one* Ps. 50, 18; also תָּמִים *with any one* Ps. 18, 24; שָׁלַם, see שָׁלַם; נִכּוֹן *with any one* Ps. 78, 37.

e) From the idea of accompanying, proceeds also that of a common lot, event, etc. Gen. 18, 23 *will thou destroy the righteous with the wicked?* i. e. as the wicked. v. 25. Job 3, 14. 15. 21, 8. Ps. 73, 5. Ecc. 2, 16 *the wise dieth with the fool*, as well as the fool, the same lot falls to both.—Hence

f) As referred to any kind of equality, likeness, etc. Job 40, 15 *lo! behemoth (the hippopotamus) whom I have created* עִמָּךְ *equally with thee*, as well as thee. 9, 26. Ps. 73, 25 הֲפֹצְתִי בְּאָרְץ *so as with thee I delight in nothing upon earth*. Coupled with verbs of likeness, עָמַד *to be compared with*, i. e. to be like to any thing Ps. 143, 7.

g) Of likeness in respect to time; Ps. 72, 5 שָׁמֶשׁ עִם יְרֵאָהּ *they shall reverence thee with the sun* i. e. so long as the sun endures. Comp. Dan. 3, 33; also Ovid Amor. 1. 15. 16, “cum sole et luna semper Aratus erit.”

2. *with*, i. q. *at, by, near*, spoken of nearness, vicinity, etc. עַם בְּאֵר *at or by the well* Gen. 25, 11; עַם שְׂכָם *by or near Shechem (the city)* 35, 4; עַם יְהוָה *by* i. e. before Jehovah, at his sanctuary 1 Sam. 2, 21; עַם פָּנָי *at* i. e. *before the face of any one* Job 1, 12. Hence, ‘to dwell *with any one*,’ i. e. in his house or family, Gen. 27, 44; *in or among his people* 23, 4; ‘to serve *with any one*,’ i. e. to be his servant. Gen. 29, 25. 30.—Spec. ‘*with or by any one*’ is said:

a) For *in the house of any one*, *chez quelqu’un*; see the above examples, and also Gen. 24, 25 *straw and provender*

enough is עִמָּנוּ *with us*, in our house. In the later Hebrew fully written עִם בֵּיתָא 1 Chr. 13, 14.

b) For *in one's body*; Job 6. 4 *the arrows of the Almighty* are עִמָּדִי, Sept. ἐν τῷ σώματι μου. Oftener

c) For *in one's mind*; Job 27, 11 אֲשֶׁר לֹא אֶכְתֹּר עִם שִׁדְרִי לֹא אֶכְתֹּר *what is with the Almighty will I not conceal*, i. e. what is in his mind, how he is disposed. 9, 35 לֹא אֶכְתֹּר כִּן אֶנְתֵּר עִמָּדִי, i. e. not so disposed in mind sc. that I should fear. Num. 14, 24. Also of purpose, intention; Job 10, 13 זָכַרְתִּי כִּי זָכַרְתִּי עִמָּדִי *I know that this is with thee*, that such is thy purpose. 23, 14. Of that which one knows, is acquainted with; Ps. 50, 11 *the beasts of the field are with me*, in my mind, i. e. I know them all; parall. זָכַרְתִּי. Job 15, 9. Of one's opinion, judgment, e. g. צָדַק עִם אֱלֹהִים to be just *with God*, i. e. in the view of God, Job 9, 2. 25, 4; comp. Lat. "*apud me multum valet hæc opinio*," Arab. عِنْدِي 'with me' i. e. in my opinion.—In the later Hebrew more fully written עִם לְבַי, עִם לְבָבִי, like the Gr. μετὰ φρεσίν, Lat. *apud animum statuere, proponere*; Ecc. 1, 16 עִם לְבַבִּי *I communed with my heart*, thought within myself. Deut. 8. 5. Ps. 77, 7. 2 Chr. 1, 11; so of purpose 1 Chr. 22, 7. 28, 2. 2 Chr. 6, 7. 8. 24, 4. 29, 10; of that which one knows Josh. 14, 7. 1 K. 10, 2. 2 Chr. 9, 1.

d) Also *with men* is often said for *among them, in the midst of them*, as Gr. μετ' ἑταίρων, μετ' ἀνθρώπων, Lat. *apud exercitum, for in exercitu*; comp. Germ. *mit*, which comes from the same root with *Mitte* and Gr. μετά, also Engl. *mid, amid, amidst*. Is. 38, 11 עִם יֹשְׁבֵי הָאָרֶץ *with (amid) the inhabitants of the world*. 2 Sam: 13, 23 עִם אֶפְרַיִם *in the midst of Ephraim*.

e) Metaph. *notwithstanding*, comp. עִם in B. no. 2. e. Arab. مَعَ De Sacy Gr. Arabe I. § 1094. ed. 2. So עִם זֶה i. q. in Engl. *with this*, for all this, i. e. *notwithstanding*, Neh. 5, 18.

NOTE. In many of its significations עִם accords with עִי II; and hence Ewald proposes to derive the latter from עִם, i. e. עִמָּתָא, contr. עִתָּא, which is then changed to עִי, Krit. Gramm. p. 608. But

that both their origin and primary force are different, is sufficiently shown above.

3. With עִמָּן prefixed, עִמָּן (Arab. من عند), spoken of those who go from a person or place *with, at, by* whom or which they previously were, Fr. *d'avec*. Similar is מִצַּד p. 586.—Spec.

a) *from with*, from one's vicinity, neighbourhood, after verbs of going away, departing. Gen. 13, 14. 26, 16; of dismissing Deut. 15, 12. al. מִצַּד הַמִּזְבֵּחַ *from near the altar* Ex. 21, 14. Deut. 23, 16. Judg. 9, 37. Job 28, 4.

b) *from one's house, de chez* quelqu'un, comp. עִם no. 2. a. מִבֵּית פַּרְעֹה *from the house of Pharaoh* Ex. 8, 8. 25. 26. 9, 33. 10, 6. 18.

c) *from one's power*, i. e. *from any one*, after verbs of receiving, taking, 2 Sam. 3, 15; of demanding Ex. 22, 13; of buying 2 Sam. 24, 21. Often of God, from whom as the author and cause any thing proceeds; Ps. 121, 2 *my help cometh from Jehovah*. Is. 8, 18 מִצֵּינֵינוּ *we are signs and wonders to Israel* from Jehovah, i. e. sent by him for this intent. 7, 11. 29, 6. 1 K. 2, 33. 2 Chr. 10, 15. Arab. من عند ex jussu, ex voluntate alic.

d) *from one's mind, heart, etc.* 1 Sam. 16, 14 *the spirit of the Lord departed* מִצֵּינֵי שָׁאוּל *from with Saul*, from his mind and heart. Hence of a judgment or opinion proceeding from any one, Job 34, 33 *doth God retribute* מִצֵּינֵיךָ *according to thy mind?* 2 Sam. 3, 28; of purpose or intent Gen. 41, 32. 1 Sam. 20, 33.

e) *from among*, comp. עִם no. 2. d. עִמָּן Ruth 4, 10.

עִם Chald. i. q. Heb. *with, cum*, of accompaniment Dan. 2, 18. 43. 6, 22. 7, 13 *one like the Son of Man came* עִם עֲנַנֵי שָׁמַיָא *with the clouds of heaven*; comp. μετὰ νεφέλης ἀνέμωτο Od. 2, 148. In a hostile sense, *with* i. e. *against* Dan. 7, 21, see Heb. עִם no. 1. c.—Of time during which any thing is done, comp. the Heb. no. 1. g; עִם לַיְלָא *Eng. by night*, Dan. 7, 2; so Arab. عند الليل. Also עִם דֵּר וְדֵר *with all generations*, i. e. so long as the generations of men shall endure, Dan. 3, 33. 4, 31.

\* I. עָמַד fut. יַעֲמֵד 1. to stand; Chald. and Talm. to stand up, see in no. 4. Arab. and Eth. more freq. عَمَاد

עֲמָדָא a column; whence in the verb עָמַד Conj. I, II, IV, and עָמַד to make stand, to prop up, sc. by a column, etc. In the Syriac church חַמְּד is 'to baptize,' perh. because the person to be baptized stood in the water; but see Castell. Lex. Syr. ed. Michaelis sub v.—Spoken of men Gen. 24, 30, 31, 41, 17. al. sæp. of beasts Gen. 41, 3; of things Deut. 31, 15. Josh. 3, 16, 11, 13. It implies not only that one already stands in a place, but also that he comes to stand there, q. d. to take a stand, to place oneself; as 1 K. 20, 38 לָמַדְהָ וַיַּעֲמֵד לִמְלֶכֶה and he stood to meet the king on the way. 1 Sam. 17, 51 he ran and stood by the Philistine. Hab. 3, 11 the sun and the moon stood in (betook themselves into) their dwelling; so עָמַד בַּפְּרֶץ to stand in the breach, see in פָּרַץ. The place in or upon which one stands is put with עַל Ps. 1, 1; oftener with עַל Hab. 2, 1. Jer. 6, 16. Ez. 11, 23. 2 Chr. 30, 16; also יַעֲמֵד עַל רַגְלָיו to stand upon one's feet Ez. 2, 1. Zech. 12, 12. But עָמַד עַל is further to stand near any one (see עַל A. 3. a), i. e. to come near, 2 Sam. 1, 9, 10; and then trop. α) to stand by or for, i. e. to succour, to defend, comp. עַל A. 2. b. Dan. 12, 1. Esth. 8, 11, 9, 16; comp. לִ קָּיָם Ps. 94, 16. β) to stand over, i. e. to be set over, Num. 7, 2. γ) to stand upon, i. e. to confide in, Ez. 33, 26; so Syr. مَلَّ. Also with לְפָנָי, once אָחִיר־פָּנָי 1 K. 12, 6 where 2 Chr. 10, 6 לְפָנָי, to stand before any one Gen. 18, 22; usually i. q. to serve, to minister unto him, e. g. to a king or leader Deut. 1, 38. 1 K. 1, 28, 10, 8. Dan. 1, 5. Jer. 52, 12; comp. עָמַד בְּרֹאשׁ הַמַּלְכָּה to stand in the king's palace Dan. 1, 4. So to stand before Jehovah, to act as his servant and minister, e. g. of the priests and Levites Deut. 10, 8. Judg. 20, 28, comp. Ps. 134, 1; the prophets 1 K. 17, 1, 18, 15. 2 K. 5, 16. Jer. 15, 19. Also i. q. to enter upon a service or ministry, Gen. 41, 46.—Once עָמַד לְפָנָי of sexual intercourse Lev. 18, 23.

2. to stand, i. e. to stand firm, to persist, to endure, opp. to fall, to perish. Ecc. 1, 4 עֲמֵדָה לְעוֹלָם הָאָרֶץ the earth standeth for ever. Ps. 102, 27 they (the heavens) shall perish, but thou endurest. Ps. 33, 11 the decree of Jehovah standeth for ever. 19, 10, 111, 3. Ex. 18, 23. Am. 2, 15. Hos. 10, 9. Hence, to continue, not to die, Ex. 21, 22; of things, not to perish, Jer. 32, 14. Also עָמַד בְּמִלְחָמָה to stand firm in battle Ez. 13, 5. With לְפָנָי to stand before any one, i. e. to bear up against him, to resist him, Ps. 76, 8, 130, 3, 147, 17. Nah. 1, 6; more rarely c. בְּפָנָי Josh. 21, 44, 23, 9; נָגַד Ecc. 4, 13; מָן Dan. 11, 8; simply Dan. 11, 25, 32. With אֵל to persist, to persevere in any thing, Is. 47, 12. Ecc. 8, 3. 2 K. 23, 3; once c. acc. Ez. 17, 14 to keep the covenant and לְעֵמְדָהּ to stand to it; comp. Esth. 3, 4 whether Mordecai's matters would stand, i. e. whether he would persist in that course.

3. to stand, i. e. to stand still, to stop, opp. to go on, to proceed. 1 Sam. 20, 38 haste, הַעֲמֵד אֵל stop not. Gen. 19, 17, 45, 9. Jer. 4, 6. Of things, as the sun standing still in his course Josh. 10, 3; oil no longer flowing 2 K. 4, 6; the sea becoming calm Jon. 1, 15. Hence a) to stay, to remain in a place, c. אֵל 2 K. 15, 20; אֵל, of pers. Gen. 45, 1. 2 Sam. 20, 11; absol. Ez. 9, 28. Of things, Dan. 10, 17. Jer. 48, 11. Ecc. 2, 9. Often to remain in any state, condition, c. אֵל Lev. 13, 5, 37. b) With מִן to stop from doing any thing, to leave off, to desist. Gen. 29, 35 וַיַּעֲמֵד מִלְּרֵיָהּ and left bearing. 30, 9.

4. to stand, i. e. to stand up, to rise up, to arise, i. q. קָיָם; Sept. ἀνίστημι. Lev. 19, 16 לֹא תֵעָמַד עַל דַּם רֵעֶךָ nor shalt thou rise up against the blood of thy neighbour. Elsewhere only in the later Heb. e. g. of one who rises up to speak 2 Chr. 20, 5, 24, 20; or for help Is. 47, 13. Dan. 12, 1; of a new king or prince Dan. 8, 23, 11, 2, 3, 20. Ecc. 4, 15; of one who rises from the dead Dan. 12, 13. Of things, to arise, e. g. deliverance Esth. 4, 14; war 1 Chr. 20, 4. Dan. 11, 31.—With עַל, to rise up against any one, Dan. 8, 25, 11, 14. 1 Chr. 21, 1. 2 Chr. 20, 23; comp. Ezra 10, 15.—Once, to stand forth, i. e. to exist, to be; Ps. 33, 9 וַיַּעֲמַד הוֹיָה (God) commanded, and it stood forth.

5. Pass. of Hiph. no. 1, *to be set, constituted, appointed*; Ezra 10, 14 יַעֲמְדוּ־נָא שְׂרָרֵינוּ *let now our rulers be appointed*.

HIPH. הַעֲמִיר, fut. יַעֲמִיר 1. Causat. of Kal no. 1, *to make stand, to set, to place*, e. g. a person (or thing Ex. 24, 11) in any place, with עַל, בְּ. according to the nature of the case; Gen. 47, 7. Lev. 14, 11. 16, 7. 27, 8. 11. Num. 3, 6. 5, 16. 18. 30. Is. 21, 6. Ps. 31, 9. al. Hence *to set up*, e. g. statues, idols, 2 Chr. 33, 19; a house, *to build up*, 2 Chr. 24, 13. Ezra 2, 68. 9, 9; doors Neh. 6, 1. 7, 1.—Trop. *to set up, to constitute, to appoint*, e. g. a) *To any office, to set over any charge*, 1 K. 12, 32. 1 Chr. 15, 16. 2 Chr. 11, 22. 19, 8. 31, 2. Esth. 4, 5. al. b) *to appoint, to establish*, c. acc. 2 Chr. 30, 5; acc. and dat. of pers. 2 Chr. 38, 8 (in 2 K. 21, 8 נָתַן). Ps. 30, 8. 105, 10; עַל of pers. Neh. 10, 33.

2. Causat. of Kal no. 2, *to make stand firm, i. e. to establish, to maintain, to preserve*, 1 K. 15, 4. 2 Chr. 9, 8. Prov. 29, 4; *to preserve alive* Ex. 9, 16. Trop. *to confirm*, i. q. קָיָם, 2 Chr. 35, 2. Dan. 11, 14 *to confirm the vision* sc. by the event.

3. Causat. of Kal no. 3, *to make stand still, to settle, to compose*, sc. the features, 2 K. 8, 11. Also *to set oneself, to stand, to stand still*, 2 Chr. 18, 34; parall. in 1 K. 22, 35 is Hoph.

4. Causat. of Kal no. 4, *to cause to arise, to raise up*, Job 34, 24; a prophet Neh. 6, 7; an army Dan. 11, 11. 13; a wind Ps. 107, 25.

HOPH. *to be set, placed*, Lev. 16, 10; *to remain* 1 K. 22, 35.

Deriv. מַעֲמִיר, עֲמִירָה, עֲמוּד, עֲמִיר, מַעֲמָר.

\* II. עֲמַד ἄπ. λέγόμεν. in HIPH. but of doubtful authority; Ez. 29, 7 וְהָעֲמָדָה לָהֶם כְּפִלֵּי־מִתְנַדִּים, which is manifestly for וְהָמַעֲרָה וגו' *and thou madest all their loins to shake, tremble*, comp. Ps. 69, 24. Syr. id. Sept. συνέκλασας. But whether the letters are thus transposed by some special usage of the language, or merely by a corruption in this one passage, is uncertain. In any case this form is probably to be reckoned among the many licences or barbarisms in the language of Ezekiel.

עֲמַד prep. i. q. עִם, found only with suff. of 1 pers. עִמָּדִי i. q. עִמִּי *with me* Gen. 21, 23. 31, 5; *by or with me*, in my house, etc. Gen. 29, 19. 27. Other examples see under עִם.—This form has no connection with the root עָמַד to stand, but belongs rather to an obsol. root עַמַד i. q. עָנַד to bind, to connect, and corresponds to the Arab. عَمَد. See in עָמַם no. 1.

עֲמָדָה m. (r. עָמַד) only c. suff. עֲמָדִי, a word of the later Heb. i. q. מְקוֹם. *a stand, i. e. place where one stands*, Dan. 8, 17. 18. 10, 11. Neh. 8, 7. 9, 3. 13, 11. 2 Chr. 30, 16. 34, 31. 35, 10.

עֲמַד, see in עֲמוּד.

עֲמָדָה f. *a station, domicil*, Mic. 1, 11. R. עֲמָד.

\* עֲמָדָה obsol. root, with the idea of *society, companionship, communion*, like r. עָמַם. Deriv. עֲמִירָה.

עָמָה f. (r. עָמַם) 1. Pr. subst. *a gathering, conjunction, communion*; found only in constr. עָמָה Ecc. 5, 15, elsewhere לְעָמָה, c. suff. לְעָמָתִי; once לְעָמָה Ez. 45, 7; always as Prep. i. q. עִם, viz.

a) *together with*, i. e. *by, at, near*, Ex. 25, 27. 28, 27. 37, 14. 39, 20. Lev. 3, 9.

b) Spec. of persons or things which move along parall. to and near each other, so as to be *over against* each other; 2 Sam. 16, 13 *and Shimei went along on the hill's side לְעָמָהוּ over against him (the king), and threw stones לְעָמָהוּ over against him*, i. e. he kept along *by the side* of the king's train, and threw stones and cast dust, not directly at the king, comp. v. 6. Ez. 40, 18. 42, 7.—Also of things which take place at the same time; Ez. 1, 20 *and the wheels were lifted up לְעָמָהם together with them*, i. e. at the same time with them. v. 21. 3, 13. 10, 19. 11, 22. Comp. עִם no. 1. g. Hence

c) *equally with, like, even as*; 1 Chr. 24, 31 *these cast lots לְעָמָה אֶחָיוֶם even as their brethren*. 26, 12. 16. Neh. 12, 24. Ecc. 7, 14. Emphat. Ecc. 5, 15 לְעָמָה כָּל־עָמָה *altogether as*, in all points like as; comp. כָּל־עוֹד Job 17, 3.

d) *along with*, i. e. *besides*, Ez. 45, 6 comp. v. 1. 48, 13. 18. 21.

2. *Ummah*, pr. n. of a town in Asher, Josh. 19, 30.

עַמּוּדִים m. (r. עָמַד) plur. עַמּוּדִים, עַמּוּדִים, constr. עַמּוּדֵי.

1. a *column, pillar*, Judg. 16, 25. 26. 1 K. 7, 2 sq. עַמּוּד הַעֲנָן *the column of cloud* Ex. 33, 9, 10, and עַמּוּד הָאֵשׁ *the column of fire* 13, 22. The pillars of heaven, i. e. lofty mountains, Job 26, 11; of the earth Job 9, 6. Ps. 75, 4.

2. a *stand, platform*, elevated place for standing, 2 K. 11, 14. 23, 3.

עַמּוּן i. q. בֶּן-עַמִּי (comp. Gen. 19, 38, viz. *son of my kindred*, i. e. born of incest; from עַם no. 1. a, with the syllable ון added, as קַרְמוּן from קָרַם, רֵאשׁוֹן from ראשׁ) *Ammon*, pr. n. of the son of Lot by his youngest daughter Gen. 19, 30 sq. Also for the *Ammonites* descended from him, who dwelt beyond the Jordan in the tract of country between the streams Jabbok and Arnon, 1 Sam. 11, 11; oftener עַמּוּן בְּנֵי עַמּוּן Num. 21, 24. Deut. 2, 37. 3, 16. al. For their country see Deut. 3, 16. Job 12, 2. Judg. 11, 13. In Ez. 25, 2-5 בְּנֵי-עַמּוּן is put for בְּנֵי אֶרֶץ עַמּוּן, like the Lat. '*in Bruttios, Samnites, profectus est*,' i. e. into their territory. See *Reland Palæstina* p. 103. Ersch and Gruber's *Encycl. art. Ammon*, Vol. III. p. 371.—The gentile n. is עַמּוּנִי, f. עַמּוּנִית, *Ammonite* Deut. 23, 4. 1 Sam. 11, 1. 2. 1 K. 14, 21. 2 Chr. 24, 26; plur. f. עַמּוּנִיּוֹת 1 K. 11, 1. Neh. 13, 23, where Keri has עַמּוּנִיּוֹת.

עָמוּס (borne up, sustained, r. עָמַס) *Amos*, pr. n. of a prophet, Am. 1, 1. 7, 8 sq. 8, 2.

עַמּוּק (deep, r. עָמַק) *Amok*, pr. n. m. Neh. 12, 7, 20.

עַמְיָאֵל (servant of God, see in עַם no. 1. c) *Amiel*, pr. n. m. a) Num. 13, 12. b) 2 Sam. 9, 4. 5. 17, 27. c) 1 Chr. 26, 5. d) 1 Chr. 3, 5; for which 2 Sam. 11, 3 אֱלִיעֶזֶר.

עַמְיָהוּד (one of the tribe of Judah, for עַמִּי רְהוּד) *Ammihud*, pr. n. m. a) 2 Sam. 13, 37 Keri. b) Num. 1, 10. 2, 18. 1 Chr. 7, 26. c) Num. 34, 20. d) ib. v. 28. e) 1 Chr. 9, 4.

עַמְיָזָבָד (kindred of the giver, i. e. Jehovah, comp. עַמְיָהוּד, עַמְיָאֵל) *Ammizabad*, pr. n. m. 1 Chr. 27, 6.

עַמְיָהוּר (kindred of nobles) *Ammihur*, pr. n. m. 2 Sam. 13, 37 Cheth. for עַמְיָהוּד lett. a.

עַמְיָנָדָב (kindred of the prince) *Amminadab*, pr. n. m. a) Ex. 6, 23. Num. 1, 7. Ruth 4, 19. 1 Chr. 2, 10. b) 15, 10. 11. c) 1 Chr. 6, 7.

עַמְיָק Chald. adj. (r. עָמַק) *deep, profound*; trop. *hidden, unsearchable*, Dan. 2, 22.

עַמְיָר m. (r. עָמַר) 1. pr. a *handful* of grain as cut down, before it is gathered into sheaves, Jer. 9, 22.

2. a *sheaf*, i. q. עָמַר, Am. 2, 13. Mic. 4, 12. Zech. 12, 6.—Chald. עַמְיָרָא id.

עַמְיָשַׁדַּי (kindred i. e. servant of the Almighty, comp. עַמְיָאֵל) *Ammishaddai*, pr. n. m. Num. 1, 12. 2, 25.

עַמְיָתָא f. (r. עָמַתָא) 1. *society, companionship*; Zech. 13, 7 אֶבְרַת עַמְיָתִי *the man of my fellowship*, i. e. my companion.

2. Concr. i. q. رَجُلٌ, ὁ πλησίον, *neighbour, fellow-man*, Lev. 5, 21. 18, 20. 19, 11. 15. 17. 24, 19. 25, 14. 15. 17. In this signif. it is also joined (ad sensum) with a masc. Lev. 19, 17.

\* עָמַל fut. יַעֲמַל, *to labour*, with the idea of effort and exhaustion, *to toil*, Ecc. 5, 15; c. לָ to labour for any one, Prov. 16, 26; c. בָּ to labour in or upon any thing, Jon. 4, 10. Ecc. 2, 21. Ps. 127, 1.—Ecc. 1, 3 בְּכָל-עֲמָלִי שֶׁעָמַלְתִּי *of all the labour wherewith he toileth*. 2, 19. 20.

5, 17. Arab. عَمِلَ to labour, to make.

Syr. عَمَلَ to labour, to be fatigued.

Deriv. the two following.

עָמַל m. (once f. Ecc. 10, 15.) 1. *labour, toil*, i. e. a) pr. Ecc. 1, 3 2, 11. 3, 13. 4, 8; trop. of the mind Ps. 73, 16. Meton. *fruit of labour*, Ps. 105, 44. Ecc. 2, 19. b) *travail, sorrow, anguish, misery*, including the idea of wearisome and painful effort, Sept. νόνος, μόχθος, κόπος, Gen. 41, 52. Deut. 26, 7. Job 3, 10. 4, 8. 7, 3. Ps. 7, 15. 73, 5. Often coupled with synonymous words, as אָמַן וְעָמַל Ps. 10, 7. 90, 10; אָמַן וְעָמַל Ps. 55, 11; עָמַל וְקָבַע Ps. 10, 14, etc. Job 16, 2 מְנַחֲמֵי קָבַע miserable comforters.

Is. 53, 11 מְעַמְלֵי נַפְשׁוֹ *from the travail* i. e. *sorrow of his soul*.—In Num. 23, 21. Is. 10, 1, it is sometimes rendered *iniquity, fault*, i. q. אָוֶן; but the signification, *sorrow, misery*, may well be adopted in both.

2. *Amal*, pr. n. m. 1 Chr. 7, 35.

עָמַל m. adj. (r. עָמַל) plur. עֲמָלִים.

1. *labouring, toiling*; with severe effort and exhaustion; often put with personal pronouns for a finite verb, Ecc. 2, 22. 4, 8. 9, 9. Hence *a labourer, workman*, Judg. 5, 26. Prov. 16, 26.

2. *sorrowful, wretched*, Job 3, 20. 20, 22.

עַמְלֵק *Amalek*, pr. n. 1. *The Amalekites*, a very ancient people Gen. 14, 7. Num. 24, 20, who inhabited the regions on the south of Palestine between Idumea and Egypt, comp. Ex. 17, 8–16. Num. 13, 30. 1 Sam. 15, 7; also to the eastward of the Dead Sea and Mount Seir, Num. 24, 20. Judg. 3, 13. 6, 3. 33; and who appear likewise to have settled down here and there in Palestine itself, whence *the mount of the Amalekites* in the territory of Ephraim Judg. 12, 15; comp. 5, 14. They often waged war with the Israelites; the latest mention of them is during the reign of Hezekiah 1 Chr. 4, 43.—In the genealogical traditions of

the Arabians, the عَمَالِيقُ, عَمَالِيقُ are reckoned among the aborigines of that country. See Reland Palæstina p. 78–82. D'Herbelot Biblioth. Orient. p. 214. J. D. Michaelis Spicileg. Geogr. Hebr. ext. T. I. p. 170–177. Ejud. Supplem. p. 1927. Ersch and Gruber's Encycl. art. *Amalek*, Vol. III. p. 301.—The gentile n. is עַמְלֵקִי *Amalekite*, with the art. collect. Gen. 14, 7. Judg. 12, 15.

2. A grandson of Esau, the founder of an Arab tribe, Gen. 36, 16; comp. v. 12.

\* עָמַם 1. pr. *to bring together, to congregate, to conjoin*; whence עַם a people, עַם with, by, עִמָּה conjunction.

Arab. عَم to be common, to be in common. This root is very widely spread both in the Semitic and Indo-European languages. In the former comp. נָצַם to collect, whence נִצְמָה, נָצַם to cumulate: and preserving the guttural אָמַם.

עָמָה, קָמָה kinsman, father-in-law. In the latter comp. Lat. *cum, con, cumulus, cunctus*, (from *cungo* i. q. *jungo*), Gr. κοινός (*κοινός*), γάμος, and with the palatal letter either softened into an aspirate or changed to a sibilant Sanscr. *sam*, Pers. هم, Gr. ἄμα, ὄμος, ὄμοῦ, (with *d* or *l* subjoined as a third radical ὄμιλος, ὄμαδος, comp. Heb. עָמַד, Lat. *simul*), σύν, ξυνός, Mæso Goth. *sama, saman*, Fr. ensemble, Dan. *sam*, Anglosax. *samod* with, Germ. *sammt, zusammen, sammeln*. Comp. also, for the Slavic languages, Dorn über die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes p. 183.

2. *to shut up, to close*; hence *to hide, to conceal*; trop. *to overshadow, to surpass*, Ez. 31, 8. Impers. Ez. 28, 3 כִּלְ-סִדְהוּם לֹא עֲמִמְהוּהָ *no secret thing can they hide as to thee*, i. e. nothing can be hid from thee; see Heb. Gr. § 134. 3. b.—Arab.

عَم to cover; to obstruct, to shut up; Pass. to be hidden, veiled with clouds, sc. the heavens. Chald. עֲמַע to obscure; Ithp. אֶחֱצַמָה to be obscured, to grow dark, as the eyes, etc.

Горн. הוּעַם *to be obscured, to become dim*, e. g. the lustre of gold Lam. 4, 1.

Deriv. עַם, עַם, עָמָה, also pr. n. עַמּוֹן, עַמְרִיָּאֵל, etc.

עַמְמִים plur. and Chald. עַמְמִיָּן, *nations, tribes*, see in עַם.

עַמְמִיָּאֵל (God with us) *Immanuel*, the symbolical and prophetic name of a child, Is. 7, 14. 8. 8. Sept. Ἐμμανουήλ.

\* עָמַם, once עָמַשׁ Neh. 4, 11, fut. יִעָמַם, *to take up, to lift up*, e. g. a stone Zech. 12, 3; *to bear, to carry*, Is. 46, 3. Spec. *to take up and place upon a beast of burden, to load*, absol. Is. 46, 1. Neh. 4, 11 [17]; with עַל of beast, the acc. of burden being omitted, Gen. 44, 13 יִעָמַם הוּעָמָר *each one lifted the load upon his ass*, i. e. loaded his ass. Neh. 13, 15. Trop. Ps. 68, 20 יִעָמַם-לָנוּ *if one lift (lay) a burden upon us, God is our deliverer*.

Горн. הוּעַמִּים *to lift up a load upon any one, to load*, c. עַל 1 K. 12, 11. 2 Chr. 10, 11.

Deriv. מְעַמְסָה, and the pr. n. עָמוּס, עַמְסָה, עַמְסָה, עַמְסָה.

עַמְסִיָּה (whom Jehovah bears, comp. Is. 46, 3) *Amasiah*, pr. n. m. 2 Chr. 17 16.

עַמְדָּן (people of duration) *Amad*, pr. n. of a town in the tribe of Asher, Josh. 19, 26.

\* עֵמֶק *to be deep*, metaph. *to be unsearchable*, Ps. 92, 6. Comp. Gr. βαθύ-φρων, βάθος...σοφίας και γνώσεως Θεού

Rom. 11, 33.—Arab. عَمَق, more rarely by transpos. معق, Aram. חמק, Eth. ሀሙቅ, id.

HIPH. הַעֲמִיק, *to make deep*, often followed by a finite verb. Is. 7, 11 הַעֲמִיק הַשָּׂאֵלָה *make deep, ask*, i. e. demand that a wonder shall come from the deep, from below. Also with inf. c. ל, so as to be taken in an adverbial sense, Jer. 49, 8. 30 הַעֲמִיקוּ לְשִׁבְתְּכֶם *make deep to dwell*, make deep your dwellings, dwell in the depths of the earth. Hos. 9, 9. Is. 29, 15 הַמְצַמְקִים לְסִתְּהֶם *who hide deep*. Things are also said to be *deep* which extend to a great length from the eye of the spectator, as Gr. βαθύς τόπος a deep tract i. e. of great length, βαθύεια αυλή a deep court Il. 9. 142; as we also speak of the *depth* of a house from front to rear, comp. עֵמֶק. So Is. 30, 33 הַעֲמִיק מְדֻרְהֶיהָ *deep and broad do they make the pile thereof*. Metaph. הַעֲמִיק סִרְיָה *to turn deeply* i. e. far away, to depart widely, Is. 31, 6. Hos. 5, 2.

Deriv. עֵמֶק, עֵמֶק, עֵמֶק, עֵמֶק, עֵמֶק, עֵמֶק, עֵמֶק, plur. מַעְמָקִים, pr. n. עֵמוֹק.

עֵמֶק adj. *deep, profound*, only in plur. constr. עַמְקֵי שִׁפְהָ a people *deep of lip*, i. e. of obscure speech, using a foreign language which cannot be understood, Is. 33, 19. Ez. 3, 5. 6.

עֵמֶק adj. (r. עֵמֶק) f. עֵמְקָה, plur. עֵמְקִים, עֵמְקוֹת.

1. *deep*, e. g. waters Prov. 18, 4. 20, 5; a pit 22, 14. 23, 27; the plague of leprosy as deeper than the skin Lev. 13. 3 sq. Plur. f. עֵמְקוֹת or עֵמְקוֹת *deep things* Job 12, 22.

2. Metaph. *unsearchable*, not to be found out, Ps. 64, 7. Ecc. 7, 24. Job 11, 8.

עֵמֶק m. (r. עֵמֶק) c. suff. עֵמְקֵי, plur. עֵמְקִים, a valley, pr. a long low plain,

βαθύς τόπος, (see the root in Hiph.) adapted to the culture of grain Job 39, 10. Ps. 65, 14. Cant. 2, 1; and also convenient for battles Job 39, 21. So Num. 14, 25. Josh. 8, 13. Judg. 7, 1 sq. 1 K. 20, 28. Jer. 48, 8. al. With art. הָעֵמֶק once poet. for Jerusalem Jer. 21, 13; elsewhere of a valley or plain before mentioned, Judg. 1, 19. 34. 5, 15. 7, 1. 8. 12. Plur. עֵמְקִים seems once to be put for the *inhabitants* of valleys, 1 Chr. 12, 15 *they put to flight* בְּלִיְהֵצְמָקִים *all* (them of) *the valleys*; unless perhaps we may read בְּלִיְהֵצְמָקִים *all the Anakim*, just as in Jer. 47, 5 for עֵמְקֵי הָאֲנָקִים it is better with Sept. to read עֵמְקֵי הָאֲנָקִים (Askelon) *the remnant of the Anakim*, comp. v. 4; see also Josh. 11, 21.—It differs in usage from the words of kindred meaning בְּהַעֲמִיק, נַחֲלָה, נַחֲלָה, in that each of these words is applied only to certain particular valleys or plains. So too עֵמֶק is used of the following valleys:

a) הַעֲמִיק הָאֵלָה *the Valley of Elah*, i. e. of *Terebinths*, south-west of Jerusalem, leading out from among the hills to the great plain, the scene of David's triumph over Goliath, 1 Sam. 17, 2. 19. 21, 10. See *Bibl. Res. in Palest. II. p. 349, 350.*

b) עֵמֶק בְּכָא *the Valley of Baca*, i. e. of *Weeping*, see in בְּכָא no. 1.

c) עֵמֶק בְּרַכָּה *the Valley of Berachah*, i. e. of *Blessing*, south of Bethlehem, 2 Chr. 20, 26. Now *Wady Bereikût*, בְּרֵיקוֹת; see *Bibl. Res. in Palest. II. p. 189. Biblioth. Sacr. 1843. p. 43.*

d) הַעֲמִיק הַמֵּלֶךְ *the King's Dale*, perh. towards the Dead Sea, Gen. 14, 17. 2 Sam. 18, 18.

e) עֵמֶק רְפָאִים *the Plain of Rephaim*, i. e. of *the Giants*, beginning near the valley of Hinnom, south-west of Jerusalem, and stretching off as a plain south-west on the right of the road to Bethlehem, Josh. 15, 8. 18, 16. 2 Sam. 5, 18. 22. Josh. 17, 5. See *Bibl. Res. in Palest. I. p. 323, 324.*

f) עֵמֶק שִׁדִּים *the Vale of Siddim*, see in שִׁדִּים.

g) עֵמֶק קֶזֶזִּים *the Vale of Keziz*, pr. n. of a city of Benjamin Josh. 18, 21.

Other valleys take their names from adjacent towns, as עֵמֶק גִּבְעוֹן near Gibeon Is. 28, 1, comp. Josh. 10, 11; עֵמֶק שִׁבּוֹן



Ps. 60, 8; ע' יוֹרְעָאֵל, see p. 393; ע' הַבְּרוֹךְ Gen. 37, 14; ע' אַיְלוֹן *the Vale of Ajalon*, near that city, Josh. 10, 12; see Bibl. Res. in Palest. III. p. 63. Also from persons, as יוֹרְשָׁפָט ע' *the Valley of Jehoshaphat*, Joel 4, 2. 12; see p. 386. Bibl. Res. in Palest. I. p. 396.

עִמָּק m. (r. עִמָּק) *depth*, Prov. 25, 3. Chald. עוּמְקָא, Syr. ܥܡܩܐ, id.

\* עִמָּר in Kal not used. Arab. غمر to overwhelm with water; Conj. II, III, to rush upon, to assault vehemently; Conj. VII, VIII, to be overwhelmed, submerged. Hence to Heb. עִמָּר, so far as we can judge from the verb and its derivatives, may be ascribed the following significations:

1. *to heap together, to accumulate*, kindr. with עָמַר no. 3. Hence עִמָּר, עִמָּר, Pi. עִמָּר.

2. *to overwhelm any one, to rush upon*, as Arab. Conj. II, III. See Hithpa.

3. *to overwhelm any thing, to submerge*; comp. עָמַר. Hence pr. n. עִמָּרָה

PIEL denom. from עָמַר, *to heap together, to gather up grass or grain as cut*. Ps. 129, 7 *wherewith the mower filleth not his hand, וְהִצְנֹו מְעִמָּר nor the gatherer his arm*.

HITHPA. הִתְעַמָּר, *to rush upon any one, to lay hands upon violently*, c. 3; comp. הִתְנַפֵּל and הִתְנַלֵּל c. על Gen. 43, 18. So of a female slave who has been her master's concubine, Deut. 21, 14 *thou shalt not sell her וְלֹא תִהְיֶה עִמָּרָה nor shalt thou lay hands upon her* sc. to chastise her. Of a slave stolen, Deut. 24, 7 *if one steal a man of Israel וְהִתְעַמָּר בוּ וְמָכְרוּ and lay hands on him and sell him*; comp. Gen. 1. c.—Others by conject. *to make merchandise of any one*.

Deriv. עִמָּר, עִמָּר, pr. n. עִמָּרָה, עִמָּר.

עִמָּר Chald. m. *wool*, i. q. Heb. עִמָּר, Dan. 7, 9.

עִמָּר m. (r. עִמָּר) 1. *a handful of grain, a sheaf*, Lev. 23, 10–13. Deut. 24, 19. Job 24, 10. Plur. עִמָּרִים Ruth 2, 7. 15. Sept. δρόγυα. Targ. עוּמָרָא id.

2. *an omer, a measure of things dry, equal to the tenth part of an ephah, or 3½ quarts* (see Ex. 16, 36); Ex. 16, 16. 18. 22. 32. 33.—Not to be confounded

with the עָמַר, which contained ten ephahs.

עִמָּרָה (prob. submersion, r. עִמָּר, comp. עִמָּר conflagration) *Gomorrah*, Sept. Γομορρά, pr. n. of one of the four towns in the vale of Siddim, submerged in the Dead Sea. Where all are enumerated, Gomorrah is put second, Gen. 10, 19. 14, 2. 8. Deut. 29, 22; but oftener only two are mentioned, *Sodom and Gomorrah*, Gen. 13, 10. 14. 10. 11. Is. 1, 9. 10. Jer. 23, 14. 50, 40. Zeph. 2, 9. al.

עִמָּרִי i. q. עִמָּרִיָּה perh. pupil of Jehovah, comp. Arab. غمر untaught, inexperienced) *Omri*, pr. n. a) A king of Israel, r. 929–918 B. C. the founder of Samaria, 1 K. 18, 16 sq. 2 K. 8, 26. Mic. 6, 16. Sept. Ὀμβρι. b) 1 Chr. 7, 8. c) 9, 4. d) 27, 18.

עִמָּרָם (kindred of the Lofty One i. e. of God) *Amram*, pr. n. m. a) The father of Moses Ex. 6, 18. 20. Num. 3, 19; whence patronym. עִמָּרָמִי *Amramite*, Num. 3, 27. 1 Chr. 26, 23. b) Ezra 10, 34.

עִמָּשׁ, see in עָמַשׁ.

עִמָּשָׂא (burden, r. עָמַשׁ) *Amasa*, pr. n. m. a) 2 Sam. 17, 25. 19, 14. 1 Chr. 2, 17. b) 2 Chr. 28, 12.

עִמָּשָׂי (burdensome, r. עָמַשׁ) *Amasai*, pr. n. m. a) 1 Chr. 6, 10. 20. b) 15, 24. c) 2 Chr. 29, 12.

עִמָּשָׂי pr. n. m. Neh. 11, 13; prob. a wrong orthography arising out of the two forms עָמַשׁ and עָמַשׁ. Comp. סִיעָהָא and נְפִיטָסִים.

\* עִנָּב obsol. root of uncertain signif. Talmud. *to conjoin*, whence Simonis derives עִנָּב cluster; but as עִנָּב signifies rather *berry*, this etymology is unapt. Better therefore עִנָּב *to roll up or together, to become globular*, like עָנַב whence עִנָּב (globule) star; comp. also עָנַב *to roll up*, ע and ע being interchanged.—Hence pr. n. עִנָּב, and the two following.

עִנָּב (q. d. grape-town) *Anab*, pr. n. of a town on the mountains of Judah south of Hebron, Josh. 11, 21 (where some edit. עִנָּב). 15, 50. Still called 'Anab, עִנָּב; see Bibl. Res. in Palest. II. p. 194. 195.

**ענב** m. (r. עִנְבָּה) Deut. 32, 14, c. suff. **עִנְבֵי** v. 32, elsewhere only plur. **עִנְבֵי**, constr. **עִנְבֵי** (Dag. euphon.) Lev. 25, 5; a grape, plur. **עִנְבֵי**, i. e. the berries, not the clusters; **עִנְבֵי** being distinguished from the clusters as Gen. 40, 10 **וְהַבְּשִׁילֹהוּ אֶשְׁפֹּל עִנְבֵי**, see in **אֶשְׁפֹּל** no. 1. Num. 13, 23 **אֶשְׁפֹּל עִנְבֵי** clusters of grapes. Hence **דָּם עִנְבֵי** Deut. 32, 14, and **דָּם עִנְבֵי** the blood of grapes i. e. wine Gen. 49, 11; so Num. 6, 3. Deut. 23, 25. Hos. 3, 1. Gen. 40, 11. Num. 6, 3. al. Chald. **עִנְבָּ** id. Arab. **عَنْب** grapes, **عَنْبَة** a grape.

\* **עִנְנָה** in Kal not used, to live delicately and effeminately; Arab. **عِنَج** to delight, to entice, spoken of females who draw attention by ogling and other coquettish gestures.

**עִנְנָה** to be delicate, tender, part. fem. **מִעִנְנָה** Jer. 6, 2.

**ΕΙΠΗΡ**. 1. i. q. Pu. Deut. 28, 56.

2. to delight oneself, to rejoice in any thing, espec. **עַל** Is. 58, 14. Ps. 37, 4. Job 22, 26. 27, 10; c. **מִן** Is. 66, 11; also to enjoy oneself, c. **עַל** Ps. 37, 11; **בְּ** Is. 55, 2.

3. In a bad sense, to sport over any one, i. e. to mock, to deride, c. **עַל** Is. 57, 4.

Deriv. **עִנְנָה** and the two following.

**עִנְנָה** adj. f. **עִנְנָה**, delicate, soft, effeminate, Deut. 28, 54. 56. Is. 41, 1.

**עִנְנָה** m. delight, pleasure, Is. 13, 22. 58, 13. R. **עִנְנָה**.

\* **עִנְנָה** to bind on, only twice in the verb, Job 31, 36. Prov. 6, 21. Hence subst. **מִעִנְנָה**. Kindred are **עִנְנָה** with, by, and Heb. **עָמַר**.

\* I. **עִנְנָה** fut. **עִנְנָה**, conv. **וְעִנְנָה**; pr. a verb **עִנְנָה** i. q. Arab. **عِنَى**.

1. to chant, to sing; Arab. **عَنِ** Conj. II, V, id. **عِنَاء** song. Syr. Pa. **حَنَب** to sing. Comp. Lat. **cano**, Pers. **خواندن** to sing, to call, to read; old Germ. **han** to sing, whence **Hahn** cock.

a) Pr. Ex. 15, 21 and **Miriam sang unto them**; Vulg. **præcinebat**. 1 Sam.

18, 7. Ezra 3, 11. With **לָ** to sing of any one, to celebrate in song, 1 Sam. 21, 12. 29, 5. Num. 21, 17. Ps. 147, 7. In all these passages the LXX have **ἐξάγω**, implying to strike up, to begin to sing. Comp. Piel.

b) i. q. to cry aloud, to shout, which is often expressed by words implying singing; as Lat. 'actor canit, cantat,' i. e. declaims, cries aloud; 'gallus canit,' comp. Engl. chanticleer. Ex. 32, 18 there is a shout of battle in the camp, **אִישׁ קוֹל עֲנוֹת עֲבוּרָה וְאִישׁ קוֹל חֲלוּשָׁה קוֹל עֲנוֹת עֲנוֹת** not the shout of victory, not the outcry of defeat, but the voice of singing do I hear; hence it appears that the signif. to sing belongs more to Piel. Of the shouting of soldiers in battle Jer. 51, 14; of the wailing cry of jackals Is. 13, 22.

2. to strike up with the voice, to begin to speak, to speak, which approaches nearly to **עָנָה** i. e. **ἐξάγω**, in no. 1. a. Deut. 21, 7 **וְעָנּוּ וְאָמְרוּ** and they shall speak and say. 26, 5. 27, 14. Job 3, 2 **וַיִּעַן אִיּוֹב** then spake Job and said. Cant. 2, 10. Is. 14, 10. Zech. 3, 4. al. sæp. comp. Gen. 31, 36. With acc. of pers. to speak to any one Zech. 1, 11.—So Chald. **עָנָה** very freq. in the book of Daniel, see below; and hence in N. T. **ἀποκρίνομαι** id. Matt. 11, 25. 22, 1. 28, 5. al. see the Lexicons.

3. More freq. to answer, to respond; pr. of one who answers to another calling (**קָרָא**), q. d. 'to call back,' which the Hebrews did by the word **הִנְנִי**. So Job 19, 16 **לְעַבְדִּי קָרָאתִי וְלֹא בָעָה** I called to my servant, but he answereth not. 5, 1. Prov. 1, 28. Hence of men who answer when God calls, Is. 50, 2. 60, 4. 66, 12. Jer. 7, 13. Job 14, 15. Of God as answering the cries and invocations of men, after **עָנָה**, Job 35, 12. Is. 46, 7. Mic. 3, 4; **עָנָה** Job 30, 20; **קָרָא** Is. 58, 9. Jon. 2, 3. Ps. 22, 3. 91, 15. al. So the phrase **עָנָה בְּאֵשׁ**, see in **עָנָה** I. 1; also **עָנָה בְּאֵשׁ** to answer with fire 1 K. 18, 24.—Mostly simpl. to answer, to reply to one speaking; construed: α) Absol. Prov. 15, 28. 26, 5; very often in the formula: **וַיַּעַן אַבְרָהָם וַיֹּאמֶר** and Abraham answered and said Gen. 18, 27. 31, 36. 43. 40, 18; or with **לְאָמְרוֹ** Gen. 41, 16. 42, 22. al. β) With acc. of pers. **ἀμείβουμι τινά**, Job

1, 7. Gen. 23, 5. 45, 3. 1 Sam. 28, 15. al.  $\gamma$ ) Acc. of thing *with* which one answers, Job 15, 2. 32, 17. Prov. 18, 23; or *to* which, Job 40, 2 *the reprover of God*  $\text{יַעֲנֵהוּ}$  *let him answer this*. Hence  $\delta$ ) With two acc. of pers. and thing, 1 Sam. 20, 10. Mic. 6, 5. Ps. 119, 42. Jer. 23, 37; comp. Job 9, 3.

Spec. *to answer* is also said:

a) Of those who respond to the requests or entreaties of any one, who hear and *grant* his requests; hence often of God as listening to the prayers of men, i. q. *to hear and answer*, 1 Sam. 9, 17. Ps. 3, 5. 4, 2. 13, 4. 20, 10. 27, 7. 34, 5. 118, 21. Is. 30, 19. al. sæp. comp. above in no. 3. Sept.  $\epsilon\iota\sigma\alpha\kappa\omicron\upsilon\varsigma$ ,  $\epsilon\lambda\alpha\kappa\omicron\upsilon\varsigma$ . With an adjunct of place whence one hears and sends help, Ps. 20, 7  $\text{יַעֲנֵהוּ מִשָּׁמַיִם}$  *he will hear (and help) him from his holy heavens*. So of the place whence one calls, Ps. 22, 22  $\text{יַעֲנֵהוּ מִקְרֹנֵי הַיַּבֵּשׁ}$  *hear me calling from the horns of the wild buffaloes*, comp. Jon. 2, 3; commonly taken as constr. prægn. *hear (and deliver) me from the horns of the buffaloes*. [The parallelism here requires the latter interpretation. R.] On this animal see Bibl. Res. in Palest. III. p. 206.—With acc. of pers. and  $\beta$  of thing, *to answer with any thing*, Ps. 65, 6. Also with acc. of thing, Ecc. 10, 19  $\text{יַעֲנֵהוּ אֶת־הַכֹּל}$  *money answereth with all things*, i. e. imparts all, procures all. Hos. 2, 23. 24.

b) Of God as *answering* by an oracle, *to give response, to announce future things*; so after  $\text{קָרָא}$  Jer. 33, 3;  $\text{שָׂאֵל}$  1 Sam. 14, 37. 28, 6. So genr. Jer. 23, 35. 42, 4. Gen. 41, 16  $\text{יַעֲנֵהוּ אֶת־פַּרְעֹה}$  *God responds the peace of Pharaoh*, i. e. announces to him prosperity; comp. Deut. 20, 11. 1 Sam. 9, 17.—Trop. Job 20, 3  $\text{יַעֲנֵהוּ רִיחִי}$  *my spirit from my understanding responds to me*, i. e. my spirit, in which is wisdom, suggests to me what to say.

c) In a forensic sense, *to answer*, i. e.  $\alpha$ ) Of a judge giving his response or sentence, Ex. 23, 2.  $\beta$ ) Of a witness answering the inquiries of the judge; hence *to bear witness, to testify*, Deut. 19, 16. 31, 21. Job 16, 8; c.  $\beta$  *concerning any one*, i. e. either *for any one* Gen. 30, 33. 1 Sam. 12, 3; or also *against any one*

2 Sam. 1, 16. Ex. 20, 16. Num. 35, 30. Deut. 19, 18. Is. 3, 9. Jer. 14, 7. Job 15, 6. Ruth 1, 21. al. sæp. comp.  $\beta$   $\text{יַעֲנֵהוּ}$ . More fully  $\beta$   $\text{יַעֲנֵהוּ עַד}$  Ex. 20, 16. Deut. 5, 18.—With acc. of that which one testifies, Deut. 19, 16. 18.

d) Further, *to answer* is likewise i. q. *to contradict*, Sept.  $\upsilon\pi\alpha\pi\omicron\sigma\alpha\phi\epsilon\rho\omicron\upsilon\mu\alpha\iota$ , Job 16, 3; with acc. of pers. 9, 14. 15. 32; *to refute*, Job 31, 35 *behold my words!*  $\text{יַעֲנֵהוּ}$  *may the Almighty answer me*, i. e. refute my accusation; acc. of thing Job 32, 12. Also *to give account*, with acc. of thing Job 33, 13; comp. 9, 3.

4. i. q. Arab.  $\text{عنى}$  *to signify, to intend, to aim at*; hence  $\text{מַעֲנֵה}$ ,  $\text{מַעֲנֵן}$ , also  $\text{יַעֲנֵן}$  pr. purpose, intent, aim.

NIPH. 1. *to be answered*, i. e. a) *to be heard and answered* Job 19, 7. Prov. 21, 13. b) *to be refuted* Job 11, 2.

2. i. q. Kal no. 3, *to answer*, c.  $\text{ל}$  Ez. 14, 4. 7.

PIEL *to chant, to sing*, i. q. Kal no. 1, where see. Ex. 32, 18 see in Kal no. 1. Ps. 88, 1. Is. 27, 2.

Deriv.  $\text{מַעֲנֵה}$ ,  $\text{מַעֲנֵן}$ , and pr. n.  $\text{עֲנָה}$ ,  $\text{עֲנָה}$ ,  $\text{עֲנָהוֹת}$ .

\* II.  $\text{עָנָה}$  for  $\text{עָנִי}$ , a verb  $\text{לָה}$ ; comp. the derivatives,  $\text{עָנִי}$ ,  $\text{עָנָה}$ .

1. *to bestow labour upon, to exercise oneself in any thing*, c.  $\text{ב}$  Ecc. 1, 13. 3,

10.—Syr.  $\text{حنا}$ , Arab.  $\text{عنى}$  *curæ habuit rem*;  $\text{عنى}$  *lassus fuit*.—Spec. perh. *to till the ground, subegit terram*, whence  $\text{מַעֲנָה}$ ,  $\text{מַעֲנִיָּה}$ , furrow.

2. *to labour*, i. e. *to suffer, to be afflicted, oppressed, humbled*, Ps. 116, 10. 119, 67. Zech. 10, 2. Hos. 5, 5. Is. 25, 5  $\text{יַעֲנֵהוּ זְמִירַת עֲרִיצִים}$  *the song of the tyrants shall be brought low*, suppressed. With  $\text{מִן}$ , 31, 4  $\text{יַעֲנֵהוּ לֹא}$  *and will not be depressed at their multitudes*, will not lose courage.

NIPH. 1. *to be afflicted*, Ps. 119, 107. Is. 53, 7  $\text{וְהָיָא נַעֲנָה}$  *and he was afflicted*.

2. Reflex. *to humble oneself before any one, to submit to him*, c.  $\text{מִפְּנֵי}$  Ex. 10, 3, where  $\text{לְעֵנֹתוֹ}$  is for  $\text{לְעֵנֹתוֹ}$ .

PIEL  $\text{עָנָה}$ , fut.  $\text{יַעֲנֵהוּ}$ , *to oppress, to afflict, to humble*, Sept.  $\text{ταπεινώω, κατώω}$ . So of single persons as oppressed and afflicted, Gen. 16, 6. 31, 50. Ex. 22, 22. Ps. 89, 23.



render it *the cry of the afflicted*, comp. *עָנָה* in the other member; but *עָנָה* is never used for *the wailing cry of the miserable*, see the root no. 1. b.

**עָנִי** m. adj. (r. *עָנָה* II) f. *עָנִיָּה* Is. 10, 30, plur. *עָנִיִּים*, constr. *עָנִיֵּי*, *afflicted, distressed, wretched*, from whatever cause: whether poverty, see below in lett. a; the oppression of the wicked, persecution, extortion, Is. 3, 14. 15. 10, 2. Job 36, 6. Ps. 12, 6; solitude, abandonment, as orphans, exiles, strangers, Lev. 19, 10. 23, 22. Is. 58, 7. Ps. 25, 16. Zech. 7, 10; or wars and the harassing of enemies, Is. 14, 32. It sometimes takes also the accessory idea of innocence and piety, Ps. 22, 25. 34, 7. 35, 10; and sometimes that of meekness, e. g. as opp. to pride Ps. 18, 28, or as coupled with *נָבִיא רַיָּה* Is. 66, 2; but this idea belongs more to *עָנָה*. Hence spec. a) *poor, needy*, Deut. 24, 12. 14. 15. Job 24, 9. Prov. 31, 20. b) *humble, lowly, meek*, Zech. 9, 9. Sept. *πραῦς*.—Put often with synonymes, as *עָנִי וְאֲבִיּוֹן* Ps. 37, 14. 40. 18. al. *עָנִי וְדָל* Ps. 82, 3; *עָנִי וְדָל* Zeph. 3, 12, comp. Is. 26, 6; *עָנִי וְעָנִי* Ps. 25, 16; *עָנִי וְעָנִי* Lev. 19, 10. 23, 22; *עָנִי וְכֹאֵב* Ps. 69, 30; *עָנִיִּים מְרוֹדִים* Is. 58, 7.—Sing. as collect. Ps. 10, 2. 9. 14, 6. With genit. *עָנִי הָעָם* Ps. 72, 4. Is. 10, 2. 14, 32; *עָנִי פ'* *the poor of any one*, i. e. his poor brethren, fellow-citizens, Deut. 15, 11; *עָנִי יְיָ* *the poor of Jehovah*, whose hope and help is God, Ps. 74, 19. Is. 49, 13. Sept. usually *πιτωρός, πένης*, sometimes *ταπεινός, πραῦς*.—Chald. *עָנִי, עָנִיָּא*, id.—See in *עָנִי* note.

**עָנִי** m. (r. *עָנָה* II) in pause *עָנִי*, c. suff. *עָנִיֵּי*, *affliction, distress, misery*, of whatever kind; so both of persons and of nations Ex. 3, 7. 17. 4, 31. 2 K. 14, 26. Ps. 44, 25; whether from the oppression of enemies or of the powerful Gen. 16, 11. 31, 42. Ps. 9, 14; or from calamities inflicted of God Job 10, 15. 30, 16. 27. 36, 8; or from any other cause, 1 Sam. 1, 11.—Ps. 25, 18. 31, 8. 107, 41. 119, 50. 92. 153. Lam. 1, 7. 9, 3. 19, al. *בֵּינֵי עָנִי* i. q. *עָנִיִּים* Prov. 31, 5. *לֶחֶם עָנִי* *bread of affliction*, i. e. the unleavened bread eaten with the passover, Deut. 16, 3.

**עָנִי** (for *עָנִיָּה* depressed, r. *עָנָה* II) *Unni*, pr. n. m. 1 Chr. 15, 18. 20. Neh. 12, 9.

**עָנִיָּה** (whom Jehovah answers, r. *עָנָה* I) *Anaiyah*, pr. n. m. Neh. 8, 4. 10, 23.

**עָנִיר** Num. 12, 3 Keri for *עָנִי* q. v.

**עָנִיִּים** (contr. for *עָנִיִּים* fountains) *Anim*, pr. n. of a town in Judah, Josh. 15, 50. Perh. the mod. *العوين el-Ghuwein*, dimin. 'little fountain'; it being coupled in Josh. l. c. with Anab and Eshtemoh; see *Bibl. Res. in Palest. II.* p. 625.

**עָנִיָּה** m. (r. *עָנָה* II) a word found only in Ecclesiastes.

1. *labour, toil*, Ecc. 3, 10. Hence *business, employment*, comp. *עָנִיָּה* II. no. 1. Ecc. 2, 26. 1, 13 *עָנִיָּה רַע* *an evil business*, profitless, in which there is little good.

2. *thing, affair*, as in Chald. Ecc. 4, 8 *עָנִיָּה רַע* *an evil thing*. 5, 2 *עָנִיָּה רַע* *much ado*; in the other member is *דְּבָרִים* many words. 5, 13 *עָנִיָּה רַע* *by some evil event*, untoward accident. 2, 23 *עָנִיָּה רַע* *vexation is his affair*, his portion. 8, 16.

\* **עָנָה** obsol. root, Arab. *عَنَكَ* *to be deep and hard to pass*, e. g. sand; also

I, V, *to shut a gate*; *عَنَكَ* gate. Hence *עָנָה*.

**עָנִים** (two fountains, for the dual in *עָנִים* see *Lehrg.* p. 536) *Anem*, pr. n. of a city of Issachar 1 Chr. 6, 58 [73]; for which in the parallel passages, Josh. 19, 21. 21, 29, is *עֵינֵי-עָנִים* fountain of gardens, see p. 773. b.

**עָנִיִּים** Gen. 10, 13. 1 Chr. 1, 11, *Anamim*, pr. n. of an Egyptian tribe which cannot be made out; see *Bochart Phaleg.* IV. 30. *Mich. Spicil.* I. p. 160. *The-saur.* p. 1052.

**עָנִיָּה** *Anammelech*, pr. n. of an idol of the Sepharvites or Sipparenes, 2 K. 17, 31. The name seems to be made up from *עָנִי* i. q. *صنم* image, statue, *ע* and *צ* being interchanged, and *מֶלֶךְ* king; or, according to *Hyde de Rel. vett. Persarum* p. 131, from *غنم* herd, and *מֶלֶךְ*, i. e. the group or constellation Cepheus, which the Orientals call *كواكب الفرق الراعي والغنم* stars of the flock, and *الراعي* the shepherd and his flock.—The first part of this name occurs also in the name *Ἐνεμεσσοῦ*, Tob. 1, 2. 13. 15. 16.

<sup>1</sup> עָנַן in Kal not used, pr. prob. to cover, like the kindr. עָנַן, עָנַן. Hence עָנַן cloud.

PIEL denom. from עָנַן, to cloud, i. e. to make or gather clouds, Gen. 9. 14; where בְּעָנָנִי is for בְּעָנְנִי, see Heb. Gr. § 10. n.

POEL עָנַן fut. יַעֲנִיךָ Lev. 19, 26, part. מְעַנֵּן plur. מְעַנְנִים Deut. 18, 10, 14, without the מְ also עֹנְנִים Is. 2, 6. Jer. 27, 9; once f. עֹנְנָה for מְעַנְנָה (though it can also be Kal), to act covertly, to use covert arts, to practise magic, sorcery, Lev. 19, 26. Deut. 18, 10, 14. 2 K. 21, 6. 2 Chr. 33, 6. Is. 2, 6. 57, 3. Jer. 27, 9. Mic. 5, 11. Several of the ancient versions understand by it some special kind of divination, e. g. Sept. *αληθοῦσιουαι*; Vulg. *observans somnia*, also *augurans, divinans*; Syr. sometimes *fascinans oculis*, as if עָנַן were derived from עָיַן. But it seems rather to imply some kind of divination connected with idolatry.—Comp. the roots לָוַיַּת, לָוַיַּת II. See The-saur. p. 1053.

Deriv. the five following.

עָנַן m. (r. עָנַן) constr. עָנָן, plur. עָנָנִים.

1. a cloud, collect. clouds, so called as covering the heavens; Arab. عَنَانٌ clouds, عَنَانَةٌ a cloud. Gen. 9, 13. 14. 16. Joh. 7, 9. 26, 8. 9. Ps. 97, 2. 105, 39. al. עָנַן וְצַדִּיק יוֹם a day of clouds and darkness Joel 2, 2. Zeph. 1, 15. Ez. 34, 12. עֲמֹד עָנָן a pillar of cloud, see in עֲמֹד עָנָן. Once plur. עָנָנִים clouds Jer. 4, 13. A numerous army is compared to a cloud Ez. 30, 18. 38, 9; a morning cloud is the emblem of transiency, Hos. 6, 4; comp. Job 7, 9.

2. Anan, pr. n. m. Neh. 10, 27.

עָנַן Chald. a cloud, plur. constr. עָנָנִי Dan. 7, 13.

עָנְנָה f. (r. עָנַן) noun of unity corresponding to collect. עָנַן, a cloud Job 3, 5. Theod. well *συννεμία*. Comp. אָנְנָה.

עָנָנִי (apoc. for עָנְנָה) Anani, pr. n. m. 1 Chr. 3, 24.

עָנְנָה (whom Jehovah covers i. e. protects, r. עָנַן) Ananiah, pr. n. a) A man Neh. 3, 23. Gr. *Avaniaç*. b) A town in the tribe of Benjamin, Neh. 11, 32.

\* עָנַן obsol. root, prob. to cover, like עָנַן, comp. עָנַן, עָנַן, espec. עָנַן.—Hence the four following.

עָנַן m. a branch, bough, Ez. 17, 8. 23. 31, 3. Mal. 3, 19. Constr. עָנַן עָנַן Lev. 23. 40. Plur. c. suff. עָנְנָה Ps. 80, 11. Syr. عِنَابٌ branch, عِنَابٌ mane.

עָנַן Chald. id. c. suff. עָנְנָה Dan. 4, 18.

עָנַן (r. עָנַן) a branch, bough, once c. suff. עָנְנָה Ez. 36, 8.

עָנַן m. full of branches Ez. 19, 10. R. עָנַן.

\* עָנַן to adorn with a necklace or collar, from the primary idea of choking, throttling, which is expressed by the kindr. roots אָנַן, חָנַן, where see. Arab. عَنَقَ IV to ornament a dog with a collar, عُنُقٌ neck, Germ. *Nacken*, Upper Germ. *die Anke*, Engl. *neck*.—Once trop. Ps. 73, 6 נָאֵהָהּ עָנְנָהּ מִן הַפָּרִיזִים pride surroundeth them like a neck-chain, i. e. clothes their neck, the *collum resupinum* being to the poet the seat of pride.—Hence עָנַן.

חָנַן prob. to lay upon the neck or shoulders in order to bear. Deut. 15, 14 of a manumitted slave, חָנַן הַפָּרִיזִים thou shalt lade him liberally out of thy flock, etc. Sept. Vulg. *dabis viaticum*. Others apply here the signif. of giving, as if pr. to adorn with a neck-chain and so with gifts.

עָנַן m. 1. a collar, neck-chain, necklace, Cant. 4, 9; plur. עָנָנִים and עָנָן Prov. 1, 9. Judg. 8, 26.

2. עָנַן Anak Josh. 15, 13, once עָנָן Josh. 21, 11, (pr. long-necked, a giant,

comp. Arab. عُنُقٌ long-necked,) pr. n. of a son of Arba (אָרְבַּע), the progenitor of a race of Canaanites celebrated for their great stature, called עָנָן בְּנֵי הַפָּרִיזִים the sons of Anak Num. 13, 33, also עָנָן בְּנֵי הַפָּרִיזִים Num. 13, 22. Josh. 15, 14; עָנָן בְּנֵי הַפָּרִיזִים Num. 13, 22. Josh. 15, 14; עָנָן בְּנֵי הַפָּרִיזִים Deut. 9, 2; עָנָן Anakim Deut. 2, 10. 11. 21 Josh. 11, 21. 22. 14, 12. 15. The seat of the tribe before the invasion of the Hebrews was in the vicinity of Hebron, Josh. 11, 21. They were nearly extirpated by the Hebrews, so that only a few re-

mained afterwards in the cities of the Philistines. Compare the interpreters and critics on Jer. 47, 5.

עֲנַר (i. q. אֲנַר, *ánar*?) *Aner*, pr. n. a) A Canaanite, Gen. 14, 13. 24. b) A Levitical city in Manasseh, elsewhere תִּצְנָה, 1 Chr. 6, 55 [70]; where prob. also it should read תִּצְנָה or תִּצְנָה.

\* עֲנַשׁ fut. יִעֲנֹשׁ. *to impose a fine, to amerce*; found elsewhere only in the Rabbinic dialect. The primary idea seems to be that of *imposing*, comp. the kindr. עָמַשׁ, עָמַשׁ; or better that of *urging*, comp. אָנַשׁ.—With הַ Prov. 17, 26; with two acc. *to amerce one in money* Deut. 22, 19. 2 Chr. 36, 3 where it is money exacted by war; in wine Am. 2, 8. Impers. Prov. 21, 11 בַּעֲנֹשׁ־לֵךְ *when they amerce the scorner*, sc. the judges.

NIPH. *to be amerced*, Ex. 21, 22; genr. *to be punished* Prov. 22, 3. 27, 12.

Deriv. is עָנַשׁ.

עֲנַשׁ Chald. m. *a fine, mulct*, Ezra 7, 26.

עֲנַשׁ m. *a fine, mulct*, exacted from any one, 2 K. 23, 33. Prov. 19, 19.

עֲנָה (an answer sc. to prayer, from r. עָנָה, like בָּנָה from r. בָּנָה) *Anath*, pr. n. m. Judg. 3, 31. 5, 6.

עֲנָה, see כְּעֲנָה p. 482.

עֲנָתוֹת (answers sc. to prayers, הַ ser-vile being retained, see Lehrs. p. 528) *Anathoth*, pr. n. a) A city of the priests in Benjamin Josh. 21, 18. 1 K. 2, 26. 1 Chr. 6, 45. Neh. 11, 32; the birth-place of the prophet Jeremiah, Jer. 1, 1. 11, 21. 23. 32, 7. 9; three Roman miles from Jerusalem towards the north-east, Jerome in Jer. 1, 1, comp. Joseph. Ant. 10, 7. 3. Now *ענاتا* 'Anáta; see Bibl. Res. in Palest. II. p. 109. Gentile n. עֲנָתוֹת *Anethothite* 2 Sam. 23, 27. b) Of men: α) 1 Chr. 7, 8. β) Neh. 10, 20.

עֲנָתוֹתָהּ (answers from Jehovah) *Anthothijah*, pr. n. m. 1 Chr. 8, 24.

עָסִים m. (r. עָסַס) pr. 'what is trodden out,' and so put for *new wine*, the product of the same year, like new wheat, Joel 1, 5. 4, 18. Am. 9, 13; intoxicating Is. 49, 26. Also from pomegranates Cant. 8, 2.

\* עָסַס *to tread down, to tread in pieces*, Mal. 3, 21.—Chald. עָסַס, Pa. inf. עָסַסָּה *to tread grapes*.

עָסַר a fictitious root, whence some derive יִעָסְרוּ Is. 15, 5; but see r. עִיר no. I Pilp.

עָסַרִים see in art. עָסַר.

\* עָפַה obsol. root, Arab. عَفَا *to cover the earth with herbage*; Syr. حَفَا *to flourish*. Comp. עָפַה, עָפַה. Hence עָפַי Heb. and Chald.

עָפַה, see in עָפַה.

עָפַי m. plur. עָפַיִם for עָפַיִים (comp. Lehrs. p. 575. Heb. Gr. § 91. 6. 6), *boughs, foliage of trees*, Ps. 104, 12.

עָפַי Chald. id. Dan. 4, 9. 11. 18.—Syr. حَفَا branch, top of a tree, حَفَا foliage.

\* עָפַל in Kal not used, pr. *to swell, to become tumid*, whence עָפַל tumulus,

hill. Arab. عَفَلَ *to have a tumor or hernia*.

PUAL *to be tumid*; metaph. *to be inflated, elated, proud*, Hab. 2, 4; see in art. יָשַׁר no. 1.

HIFH *to act tumidly*, i. e. *proudly, presumptuously*. Num. 14, 44 וַיַּעֲבִילוּ וַיַּעֲבִילוּ *they acted presumptuously in going up*, i. e. they went up presumptuously, neglecting God's warning. The same is expressed in Deut. 1, 43 thus: וַתַּזְדוּרִי וַתַּעֲבִילוּ הָהָרָה.—Hence

עָפַל m. *a hill*, 2 K. 5, 24. Mic. 4, 8 וַיַּעֲבִילוּ עָפַל בַּת צִיּוֹן *the hill of the daughter of Zion*, i. e. Mount Zion. Is. 32, 14. Spec. with the art. הָעָפַל *Ophel*, pr. n. of a hill or ridge on the east of Mount Zion, surrounded and fortified by a separate wall 2 Chr. 27, 3. 33, 14. Neh. 3, 26. 27, 11, 21. Josephus *Ὀφλά* B. J. 6. 6. 3. See Bibl. Res. in Palest. I. p. 394.

2. Plur. עָפַלִים (עָפַלִים) *tumors, hemorrhoids*, in Cheth. Deut. 28, 27. 1 Sam.

5, 6 sq. Arab. عَفَلٌ tumor in ano viro-rum vel in pudendis mulierum; see Schröder Orig. Heb. cap. 4. p. 54, 55. H. A. Schultens ad Meidanii Prov. p. 23.—Keri has instead of it טַחֲוִרִים q. v

\* עִפָּן obsol. root, Arab. and Syr. to become mouldy; hence

עִפְנִי gentile n. *Ophni, Ophnite*, once Josh. 18, 24, where הַעִפְנִי (עִפְנִי) is a town of Benjamin.

עִפְעִפִּים m. dual, (עוּה, Pilp. עִפְעִפָּה, Heb. Gr. § 54. n. 4.) only constr. עִפְעִפִּי, c. suff. עִפְעִפָּי, the eye-lashes, pr. the flying, the fluttering, Job 16, 16. Like the eyes there is ascribed to them sleep Ps. 132, 4. Prov. 6, 4; weeping Jer. 9, 17; sight Ps. 11, 4. Prov. 4, 25; pride Prov. 30, 13; beauty 6, 25.—Poet. עִפְעִפִּי הַחַר the eye-lashes of the dawn, for the rays of the morning sun Job 3, 9, 41, 10. Comp. ἀμέσας βλέφαρον Soph. Antig. 103, 104. The Arab poets compare the sun to an eye, to which they ascribe eye-lashes, حواجب الشمس; see Schult. ad Job p. 61. [Better, עִפְעִפִּים for the eyelids with the eyelashes as a whole, like Lat. palpebra; hence, as closing or revealing the eyes and giving to them expression, they are put for the eyes themselves in parallelism; as in all the passages above cited, except Job 3, 9, 41, 10. In these the poetic allusion is specially to the eyelashes, as a figure to represent the first rays of dawn; so too the Arabic.—R.]

\* עִפְרִי in Kal not used, prob. a verb of colour, i. q. Arab. عَفِرَ to be whitish, light-reddish, like sand, the gazelle; hence עִפְרִי עִפְרִי dust, earth, from the colour (as אֲדָמָה from אָדָם, אֲדָמָה a fawn, אֲדָמָה lead, also from its whitish colour.

PIEL עִפְרִי denom. from עִפְרִי, to dust, to throw dust at, 2 Sam. 16, 13.

Deriv. עִפְרִי, עִפְרִי, עִפְרִי, and pr. n. עִפְרָה, עִפְרָה, עִפְרָה.

עִפְרִי m. (r. עִפְרִי) constr. עִפְרִי, c. suff. עִפְרִי, plur. עִפְרִי, constr. עִפְרִי.

1. dust, dry earth, Gen. 2, 7, 26, 15.

Arab. عَفْر id. Put also for clay, mire, with which walls are cemented or built Lev. 14, 42, 45; rubbish Hab. 1, 10. Ps. 102, 15; fine dust as driven by the wind, i. q. אֲבָק, Ps. 18, 43; and which mourners cast upon their heads Josh. 7, 6. Job 2, 12. Lam. 2, 10. Ez. 27, 30; עִפְרִי הָאָרֶץ

the dust of the earth Ex. 8, 12, 13. Is. 40, 12. Am. 2, 7. Hence עַל עִפְרִי upon the dust or sand, where the ostrich leaves her eggs for warmth, Job 39, 14; then upon the earth, in orbe terrarum, Job 19, 25, 41, 25; upon the ground 22, 24. Is. 47, 1; or also in the grave, sepulchre, Job 20, 11, 21, 26; for which is also said לְעִפְרִי 7, 21. עִפְרִי לְרִדּוֹ to go down into the dust, i. e. into the sepulchre, Ps. 22, 30. עִפְרִי לְבָנֵי עִפְרִי those who dwell in the dust, the dead, Is. 26, 19; עִפְרִי מָוֶה id. Dan. 12, 2; עִפְרִי אֲדָמָה the dust of death, i. e. the grave, Ps. 22, 16. עִפְרִי אֶל-עִפְרִי to return to dust Gen. 3, 19. Ps. 104, 29; עַל עִפְרִי id. Job 34, 15. Hence עִפְרִי put for the dead as dissolving into dust, Ps. 30, 10. Ecc. 12, 8. Also עִפְרִי אֶכְלֵה to eat dust, spoken of the serpent Gen. 3, 14 comp. Is. 65, 25; to lick the dust, hyperbol. of those who prostrate themselves in the dust, Mic. 7, 17; but trop. Lam. 3, 29 to put the mouth in the dust, is to bow in silence and await God's help. עִפְרִי וְאֵפֶר dust and ashes, a proverbial expression for the lowness and frailty of human nature, Gen. 18, 27, comp. Ps. 103, 14.—Spoken also of a multitude, Num. 23, 10 וְעַקְבֵּי עִפְרִי the dust of Jacob, i. e. a people like the dust of the earth innumerable, comp. Gen. 13, 16.—Plur. עִפְרוֹת lumps, clods of earth; Prov. 8, 26 רֵאשִׁית עִפְרוֹת הַיָּבֵל the first clod of the earth. Job 28, 6 עִפְרוֹת זָהָב lumps of gold in mines.

עִפְרִי (i. q. عَفْر a calf, young animal)

Epher, pr. n. m. a) A son of Midian Gen. 25, 4. b) 1 Chr. 4, 17. c) 5, 24.

עִפְרִי m. (r. עִפְרִי) a fawn, i. e. a young deer, roe, gazelle, Cant. 2, 9, 17, 4, 5, 7, 4.

8, 14.—Arab. عَفْر and عَفْر young of the wild goat, Steinbock.

עִפְרָה (female fawn) Ophrah, pr. n. a) A town in the tribe of Benjamin Josh. 18, 23. 1 Sam. 13, 17; fully Mic. 1, 10 בֵּית לְעִפְרָה (house of the fawn). [Perh. the mod. Tayibeh, see Bibl. Res. in Palest. II. p. 124. Biblioth. Sac. 1845. p. 398 sq. Prob. i. q. עִפְרָה 2 Chr. 13, 19, where see.—R. b) A town in Manasseh Judg. 6, 11, 8, 27, 9, 5. c) A man 1 Chr. 4, 14.



עֶפְרוֹן (fawn-like) *Ephron*, pr. n. a) A city on the border of Benjamin 2 Chr. 13, 19, where Keri עֶפְרוֹן [It was the *Ἐφρούμ* of John 11, 54, and prob. identical with עֶפְרָה lett. a, where see more. Biblioth. Sac. 1845. p. 398.—R. b) A mountain on the confines of the tribes of Judah and Benjamin, Josh. 15, 9. c) A descendant of Heth, a Hittite Gen. 23, 8, 25, 9.

עֶפְרוֹן (the two fawns) see עֶפְרוֹן lett. a. עֶפְרָה f. (r. עָפַר) in pause עֶפְרָה Num. 31, 22, *lead*, so called from its whitish colour, comp. פֶּסָה, זָהָב. Ex. 15, 10. Ez. 22, 18, 20, 27, 12. Zech. 5, 7. al. עֶפְרַת אֶבֶן הָעֶפְרַת the leaden weight Zech. 5, 8.

עֶפְרָה Job 10, 22, see in עֶפְרָה.

עֵץ m. (r. עָצָה) c. suff. עֲצוּ; plur. עֲצִים, constr. עֲצֵי, c. suff. עֲצֵיו.

1. a tree, Eth. ሀሀ id. Arab. عَصَا a staff, rod, also a bone; comp. Gr. ἄσχος branch, ὄστεον, Sanscr. *asthi*, Lat. *hasta*, Germ. *Ast*. For the idea wood the Arabs

often employ the kindred form עֹד. Chald. אָ and אָא id.—E. g. עֵץ הַחַיִּים the tree of life (see חַי) Gen. 2, 9, 3, 1, 18, 4, 8. Ps. 1, 3. al. sēp. Often collect. trees; עֵץ פְּרִי fruit-trees, Gen. 1, 11. Is. 10, 19. Ps. 74, 5. Plur. trees, Judg. 19, 8 sq. 1 K. 5, 13. Ps. 104, 16. al.

2. wood, Ex. 15, 25. Is. 40, 20, 44, 19. עֵץ וָאֶבֶן wood and stone Deut. 4, 28. עֵץ אֲרִזִּי cedar-wood Lev. 14, 4 sq. עֵץ-כָּל-אֲרִזִּי all wood i. e. all idols Ez. 21, 15, comp. Jer. 2, 27. Spec. a wooden post, a stake, gibbet, cross, Gen. 40, 19. Deut. 21, 22. Josh. 10, 26. Esth. 2, 23, 5, 14. Plur. עֲצִים wood i. e. sticks of wood, as prepared for fuel, Gen. 22, 3, 9. Lev. 1, 7, 4, 12; of materials for building, wood, timber, Ex. 25, 10. 1 K. 5, 24, 10, 12. Is. 60, 17. Comp. art. עֲצָה I.

\* עֲצַב 1. to work, to form, to fashion, see Piel no. 1. The primary idea lies perhaps in cutting, carving, both wood and stone, comp. קָצַב, הָטַב, הָצַב; hence also the idea of cutting, wounding, giving pain, etc. In the kindred languages there are secondary significations, as Arab. غَضِب to be angry.—Hence עָצַב and עָצַב a carved image, idol, עָצַב earthen vessel.

2. to suffer pain, to be afflicted, as with painful toil; see עָצַב, עָצַב, עָצַב, עָצַב, עָצַב. Also in mind, in Kal trans. to pain, to afflict, to grieve, 1 K. 1, 6. 1 Chr. 4, 10. Part. pass. f. Is. 54, 6.

NIPII. נִעְצַב, to be pained: a) In body, to hurt oneself, with א of instrum. Ecc. 10, 9. b) In mind, to be afflicted, grieved Gen. 45, 5. 1 Sam. 20, 3; c. אָל 1 Sam. 20, 34; עַל 2 Sam. 19, 3.

PIEL. 1. to form, to fashion, comp. Kal no. 1, Job 10, 8. Sept. ἐπιλοῦν μ.

2. to pain, to afflict, to grieve, comp. Kal no. 2, Is. 63, 10. Ps. 56, 6.

HIPH. 1. i. q. Kal no. 1, to labour; and thence to serve an idol, to worship, like synon. עָבַד; Jer. 44, 19 לְהַעֲבִיבָהּ to worship her sc. the queen of heaven; Vulg. ad colendum eam. Others to fashion her i. e. her image; comp. Kal no. 1.

2. i. q. Piel no. 2, to grieve, i. e. to provoke to anger sc. God, Ps. 78, 40.

HITHP. 1. to grieve oneself Gen. 6, 6.

2. to be angry, wroth, Gen. 34, 7. See Hiph. no. 2.

Deriv. עָצַב—עָצַבְתָּ and מִעֲצַבָּהּ.

עָצַב Chald. part. pass. עָצִיב grieved afflicted, Dan. 6, 21.

עָצַב m. (r. עָצַב no. 1) only in plur. עָצִיבִים, constr. עֲצִיבֵי, images, idols, 1 Sam. 31, 9. 2 Sam. 5, 21. Hos. 4, 17, 8, 4. Is. 10, 11. Mic. 1, 7. al.

עָצַב m. (r. עָצַב) 1. an earthen vessel, vas fictile, Jer. 22, 28. See the root in Kal no. 1.

2. labour, hard and painful, toil, travail, Prov. 10, 22.—Plur. עֲצִיבִים labours; לֶחֶם הָעֲצִיבִים the bread of labours i. e. obtained by labour Ps. 127, 2; genr. what is obtained by labour Prov. 5, 10. With suff. עֲצִיבֵיכֶם your labours, i. e. those which you exact from your servants, Is. 58, 3; see in נָגַשׁ.

3. pain, e. g. of a woman in travail Gen. 3, 16; comp. Engl. labour id. Also pain of mind, anger; Prov. 15, 1 דְּבַר עָצַב a word of anger, i. e. spoken in anger, bitter, harsh.

עָצַב m. (r. עָצַב) c. suff. עָצִיבֵי 1. an image, idol, i. q. עָצַב, Is. 46, 5. Ps. 139, 24 עָצַב דְּרָהּ idol-way, i. e. idol-worship, idolatry.

2. labour, sorrow, Is. 14, 3; pain of a woman in travail 1 Chr. 4, 9.

עֲצָבוֹן m. (r. עֲצַב) constr. עֲצָבוֹן.

1. *labour*, hard and painful, *toil*, *travail*. Gen. 3, 17. 5, 29.

2. *pain*, *sorrow*; Gen. 3, 16 עֲצָבוֹנָךְ וְהִרְגָנָךְ *thy sorrow and thy pregnancy*, Hendiadys for 'the sorrow of thy pregnancy.'

עֲצָבָה f. (r. עֲצַב) in pause עֲצָבָה, constr. עֲצָבָה as if from a form עֲצָבָה; plur. constr. עֲצָבוֹת, c. suff. עֲצָבוֹתָם.

1. *an idol*, plur. עֲצָבוֹתָם i. q. עֲצָבִים; Ps. 16, 4 *many are their idols*, etc. [But as עֲצָבוֹת elsewhere signifies only *sorrows*, it is better so to take it here, as Engl. Vers. *many are their sorrows*, etc. —R.]

2. *pain*, as of body Job 9, 28; of mind Ps. 147, 3 מְחַבֵּשׁ לְעֲצָבוֹתָם *he bindeth up their sorrows*, i. e. heals the wounds of their minds. Prov. 10, 10. With לֵב 15, 13.

\* עֲצַד obsol. root, *to cut*, *to cut down*; Arab. عَضَد to cut, to cut down a tree. Hence מְעַצֵּד axe.

\* עֲצָה 1. *to make fast*, *firm*; and hence *to close*, *to shut*, e. g. the eyes, Prov. 16, 30. Arab. غَضَا IV, id. Eth. ሀጸዐ to shut a door.

2. Intrans. *to be hard*, *firm*; Arab. عَصِيَ fut. I, to be obstinate, stubborn; Conj. VIII, to be or grow hard; comp. in יִעֵץ.

Deriv. עֵץ, עֲצָה I, עֲצָה, and pr. n. עֲצִיּוֹן.

עֲצָה m. (r. עֲצָה) Lev. 3, 9, *the backbone*, *spine*, according to Onkelos and Arabs Erpen. or else according to Saadiah and Bochart in Hieroz. I. p. 497,

as *coccygis*, Arab. العَضْعُص, i. e. the lower joint or vertebra of the spine. In either case so called from its hardness and firmness; see the root. Arab. عَصَا is the thigh-bone; plur. wing-bones of birds.

I. עֲצָה fem. of עֵץ. collect. *wood*, i. q. עֲצָיִם spoken of building materials, *timber*, Jer. 6, 6; of fragrant wood, נֶפֶשׁ עֲצָה נֶפֶשׁ Prov. 27, 9.

II. עֲצָה f. (for יִעֲצָה, r. יִעֵץ) constr. יִעֲצָה, c. suff. יִעֲצָתִי; plur. see in no. 4; *counsel*, i. e.

1. *purpose*, *plan*, Is. 19, 3, 29, 15. Jer. 18, 23. Hos. 10, 6. Job 5, 13, 21, 16. Ps. 14, 6, 33, 10, 11. al. עָשָׂה יִעֲצָה *to execute counsel*, to carry out a purpose, Is. 30, 1. Spec. of the divine counsels, purposes, יִעֲצָה יְיָ Is. 5, 19, 14, 26, 19, 17. Jer. 49, 20. Ps. 107, 11. Is. 46, 11 אִישׁ יִעֲצָרִי *the man of my counsel*, whom I use as an instrument for executing my purposes. Also emphat. יִעֲצָה id. Job 38, 2, 42, 3.

2. *counsel* which one gives or takes, *advice*, 2 Sam. 16, 20. 1 K. 1, 12. al. Ps. 119, 24 אֲנֹשֵׁי עֲצָרִי *my counsellors*. הִלְכָה בְּיִעֲצָתוֹ *to walk in the counsel of any one*, to live according to his advice, Ps. 1, 1. 2 Chr. 22, 5. Of prophetic warnings, predictions, Is. 44, 26; comp. 41, 28 and יִעֵץ no. 2. b.

3. *counsel* as a quality of mind, i. e. *deliberation*, *prudence*, *wisdom*, espec. of God Is. 11, 2. Prov. 8, 14, 21, 30. Jer. 32, 19 גָּדֹל הַיְעָצָה *the great in counsel*, i. e. of great wisdom. 1 Chr. 12, 19 בְּיִעֲצָתוֹ *upon advisement*, *advisedly*.

4. Plur. יִעֲצוּת, once c. suff. יִעֲצוּתוֹ Is. 47, 13; *counsels* Deut. 32, 28. Is. 25, 1; *deliberations* Is. 47, 13; *anxious cares* Ps. 13, 3.

עֲצוּמִים m. adj. (r. עֲצַם) plur. עֲצוּמִים, עֲצָמִים.

1. *strong*, *mighty*, *powerful*, of a people Gen. 18, 18. Num. 14, 12. Deut. 9, 14, 26, 5. Joel 2, 2; of kings Ps. 135, 10; of waters Is. 8, 7. Plur. עֲצוּמִים *the strong*, *the mighty*, i. e. warriors, heroes, Prov. 18, 18. Is. 53, 12; once *the strong members* of a lion, i. e. the claws, teeth, Ps. 10, 10 נָפַל בְּעֲצוּמָיו הַלְכָאִים *the unhappy fall into his mighty fangs*; but others understand the *whelps* of the lion.—Arab.

عَظِيمٌ great.

2. *strong* in number, *numerous*, Num. 32, 1. Ps. 35, 18. Am. 5, 12. See the root, Kal no. 3.

עֲצִיּוֹן גְּבֵר (back-bone of a man, r. עֲצָה) Ezion-geber, pr. n. of a sea-port of Idumea on the Elanitic gulf of the Red Sea, not far from Elath (see אֲצִילוֹת), Num. 33, 35. Deut. 2, 8; whence the ships of Solomon sailed to Ophir 1 K. 9, 26. 2 Chr. 8, 17; and where the fleet of Jehoshaphat was lost 1 K. 22, 49. 2 Chr. 20, 36. The Greek name was Βεγερίων

Jos. Ant. 8. 6. 4. Written in Arabic **عصبرن** 'Asyûn. [A similar name still exists in connection with a small Wady north of Akabah. **الغضبان** *el-Ghüdyân*; but no traces of the city have yet been found. See Bibl. Res. in Palest. I. p. 250. Burckh. Travels in Syria p. 511.—R.]

\* **עָצַל** in Kal not used, Arab. **عطل** I, V, to be at leisure, idle; Conj. II, to leave, to neglect. The primary idea seems to be that of *laxness, languor*, comp. **חָרַל**, **חָטַל**, also **חָרַל**.

NIPH. to be slothful, remiss, Judg. 18, 9.

Deriv. the three following.

**עָצֵל** m. adj. verbal, one slothful, a sluggard, Prov. 6, 6. 9. 13, 4. 15, 19. 20, 4. al. R. **עָצַל**.

**עָצְלוּהוּ** f. (r. **עָצַל**) sloth, indolence, Prov. 19, 15. Dual **עָצְלוּהֶם** double slothfulness, i. e. great, excessive, Ecc. 10, 18; referring perhaps to the languor and sloth of both hands.

**עָצְלוּהָ** f. sloth, indolence, Prov. 31, 27. R. **עָצַל**.

\* **עָצַם** 1. pr. to bind up, to bind fast, to tie up, e. g. the eyes, Is. 33, 15; see Piel. Arab. **عصم** IV, to tie up a leather bottle or skin; more commonly **عصب**

to bind up. Kindr. are **צָמַם**, **צָמַם**, **צָמַם**, also **חָמַם**, **חָמַם**.—From the idea of binding up (see **קָבַר**, **קָבַר**), comes

2. Intrans. (once mid. **E**, **עָצַמְתִּי** Ps. 38, 20,) to be strong, mighty, powerful, Gen. 26, 16. Ps. 38, 20; to become strong, etc. Ex. 1, 7. 20. Dan. 8, 8. 24. 11, 23.—

Arab. **عَظَم** to be great, of great moment, **عَظْم** greatness, **عَظِيم** great.

3. to be strong in number, to be numerous, many, Ps. 38. 20. 40, 6. 13. 69, 5. 139, 17. Is. 31, 1. Jer. 15, 8. 30, 14. 15. See **עָצַם** no. 2.

PIEL **עָצַם** 1. i. q. Kal no. 1, to shut up the eyes of any one, Is. 29, 10.

2. Denom. from **עָצַם**, to gnaw or crunch the bones, Jer. 50, 17. Comp. **גָּרַם**

HIPH. to make strong Ps. 105, 24.

Deriv. **עָצַם**, **עָצַם**, and the five here following

**עָצַם** f. but with masc. Ez. 24, 10. Ps. 22, 18; in pause **עָצַם**, c. suff. **עָצַמִּי**; plur. **עָצַמִּים**, constr. **עָצַמִּי**, c. suff. **עָצַמִּי**; also plural **עָצַמוֹת**, constr. **עָצַמוֹת**, c. suff. **עָצַמוֹתִי**. R. **עָצַם**.

1. a bone, so called from its hardness and strength, comp. the root no. 2; Arab.

**عَظْم**. Gen. 2, 23. Ex. 12, 46. Num. 9, 12. Job 30, 30. **עָצַמִּי הַבְּשָׂרִי** my bone and my flesh, see in **בָּשָׂר** no. 4. Plur. **עָצַמִּים** constr. **עָצַמִּי** Ps. 6, 3. 31, 11. 32, 3; once of the bones of the dead Am. 6, 10. Oftener plur. **עָצַמוֹת** Ps. 22, 15. 18. 42, 11. 51, 10. Is. 38, 13. Job 4, 14. Prov. 14, 30; mostly of the bones of one dead (comp. **בְּפוֹת**, **קְרוֹת**), Ex. 13, 19. Josh. 24, 32. 2 Sam. 21, 12. 13. 14. 2 K. 23, 14. 18. 20. al.

2. a body, bodily form, Lam. 4, 7.

3. With genit. it is used instead of the pronoun *self, self-same, ipse*, comp. **גָּרַם** no. 3, and Arab. **عين** eye, ipse, self; but only of things, e. g. **בְּעָצָם הַיּוֹם הַזֶּה** in the self-same day, that very day, Gen. 7, 13. 17, 23. 26. Lev. 23, 21. 28. al. Ex. 24, 10 **בְּעָצָם הַשָּׁמַיִם** as the heaven itself, the very heaven. Job 21, 23 **בְּעָצָם הַמּוֹתוֹ** in his very wholeness, in the midst of health and prosperity.

4. *Azem*, pr. n. of a city in the tribe of Simeon, Josh. 15, 29. 19, 3. 1 Chr. 4, 29.

**עָצָם** m. (r. **עָצַם**) c. suff. **עָצַמִּי**.

1. strength, Deut. 8, 17. Job 30, 21.

2. Collect. the bones, body, i. q. **עָצָם** no. 2, Ps. 139, 15.

**עָצְמוֹהָ** f. (r. **עָצַם**) constr. **עָצְמוֹתָ**.

1. strength Is. 40, 29. 47, 9.

2. number, multitude, Nah. 3, 9.

**עָצְמוֹן** (strong, r. **עָצַם**) *Azmon*, pr. n. of a place on the southern border of Palestine, Num. 34, 4. 5. Josh. 15, 4.

**עָצְמוֹת** f. plur. (r. **עָצַם**) strong defences, bulwarks, trop. of arguments with which disputants defend their cause, Is. 41, 21; comp. Job 13, 12.—Talmud. **עָצְמוֹת** to dispute, to contend with arguments; Arab. **عَصْمَة** defence, guard.

\* **עָצַן** obsol. root. prob. of a like force with **עָצַם**, **עָצָה**, to be hard, firm, strong.—Hence

עֲצָן *ἄπ. λέγόμεν.* 2 Sam. 23, 8, prob. *a spear*; comp. Arab. <sup>5</sup>عَصْن branch. See this passage in full under art. עָרַן

\* עֲצָר fut. יַעֲצֵר, more rarely יַעֲצֹר 1 K. 18, 44. 2 K. 4, 24.

1. *to shut up, to close.* The primary idea lies in *surrounding, enclosing*, with a fence, wall; comp. the similar roots הָצַר, אָצַר, אָצַר, and the remarks there made. Arab. <sup>5</sup>عَصِم to prohibit, to refuse; <sup>5</sup>عَضَم to hold back, to restrain, like the Heb. no. 2.—E. g. *to shut up the heavens*, so that it cannot rain, Deut. 11, 17. 2 Chr. 7, 13; the womb, so as not to bear, Gen. 16, 2. 20, 18 (where it is construed with בָּעַר q. v. no. 1). comp. Is. 66, 9. Also *to shut up in a place* Jer. 20, 9; espec. in prison 2 K. 17, 4. Jer. 33, 1. 36, 5. 39, 15. With מִפְּנֵי, 1 Chr. 12, 1 כְּצִיּוֹר מִפְּנֵי שָׂאוּל *shut out from the presence of Saul*, not permitted to see Saul's face; others: *shut up at home because of Saul*, through fear of him, comp. <sup>5</sup>عَصِم IV to keep oneself at home.—For the phrase עֲצָר וְעָזַב, see in עֹזַב no. 1. a.

2. *to hold back, to hinder, to detain* a person anywhere, 1 K. 18. 44. Judg. 13, 16; c. הָ Job 12, 15 יַעֲצֵר הַמַּיִם בְּמַלְיָה *he holdeth back, withholdeth, the waters.* 4, 2 יַעֲצֵר בְּמַלְיָה *to withhold words.* 29, 9. 1 Sam. 21, 6 נְעָרָהּ לָנוּ אִשָּׁה *women have been kept from us.*—A peculiar formula not unfrequent in the later Hebrew is עֲצָר כֹּחַ *to retain strength, to be strong*, Dan. 10, 8. 16. 11, 6. 2 Chr. 13, 20; c. הָ *to have strength for any thing, to be able*, 1 Chr. 29, 14. 2 Chr. 2, 5. 22. 9; and so כֹּחַ being omitted 2 Chr. 20, 37. 14. 10.

3. *coërçuit imperio, i. e. to rule, to reign*, c. הָ 1 Sam. 9, 17.

4. *to collect, to heap up*, i. q. אָצַר q. v. hence עֲצָר wealth; *to assemble* persons, see Niph. no. 3, and עֲצָרָה.

NIPH. 1. *to be shut up*, e. g. the heavens 1 K. 8, 35. 2 Chr. 6, 26.

2. *to be restrained, hindered, stayed*, Num. 17, 13. 15 [16, 48. 50]. 2 Sam. 24, 21. 25. Ps. 106, 30.

3. *to be assembled* (from the idea of *constraining, compelling*, see עֲצָרָה), espec. *to a festival*, עֲצָרָה. 1 Sam. 21,

8 נִתְּעַר לְפָנֵי יְהוָה *assembled before Jehovah.*

Deriv. the three following, and מִעֲצָר, מִמְּצוֹר.

עֲצָר m. (r. עֲצַר) *treasures laid up, wealth, riches*, i. q. אוֹצְרוֹה Judg. 18, 7 יוֹרֵשׁ עֲצָר *no possessor of wealth*; comp. עֲצַר no. 4; Vulg. *magnarum opum*; Sept. Vatic. *αληγορόμος ἐπιπέλω θησαυρούς.*—Several ancient intpp. give it by *dominion, rule*, see עֲצַר no. 3. But the expression refers to a people, and not to a ruler.

עֲצָר m. (r. עֲצַר) 1. *a shutting up, closure.* Prov. 30, 16 יַעֲצֵר רֵחַם *the shutting up of the womb*. i. e. a barren womb.

2. *constraint, oppression, vexation*, Ps. 107, 39. Is. 53. 8.

עֲצָרָה f. (r. עֲצַר no. 4) 2 K. 10, 20. Is. 1, 13. Joel 1, 14; elsewhere עֲצָרָה, in pause עֲצָרָה 2 Chr. 7, 9; plur. c. suff. עֲצָרוֹתֵיכֶם; *an assembly*, Jer. 9, 1 [2] עֲצָרָת בְּגֵרִים *an assembly of wicked men.* Usually, *the assembly, congregation* of the people for celebrating public rites, *παρίγωγις*, Joel 1, 14. 2 K. 10, 20. Am. 5, 21. Is. 1, 13; espec. as held on the seventh day of the passover, and on the eighth day of the festival of tabernacles, i. q. מִקְרָא קֹדֶשׁ. Lev. 23, 36. Num. 29, 35. Deut. 16, 8. 2 Chr. 7, 9. Neh. 8,

18. Comp. Arab. <sup>5</sup>جُمُعَة assembly, more fully <sup>5</sup>يَوْمَ الْجُمُعَة day of assembly, i. e. Friday, as a festival or holyday of the Muhammedans.—Iken and Michaelis find the primary idea in *restraint from labour*; see Iken Diss. philol. theol. p. 49 sq. J. D. Michaelis Suppl. h. v. The contrary is shewn by Jer. 9, 1 [2].

\* עֲקַב fut. יַעֲקֹב Jer. 9, 3; c. suff. יַעֲקֹבֵנִי Gen. 27, 36.

1. Prob. *to be high*. like a vault, mound. or the like; kindr. with קָבַב Hence עֲקַב hill, עֲקַב heel.

2. Denom. from עָקַב. *to take, or seize by the heel*; Hos. 12 4 בְּבֶטֶן עָקַב אָרַח *in the womb he took his brother by the heel*; comp. Gen. 25. 26. So Arab.

عَقِب has meanings borrowed from عَقِب heel, e. g. *to hit in the heel.*—Spec. in order to trip or throw one down; hence

3. Trop. to circumvent, to deceive, to defraud, Gen. 27, 36. Jer. 9, 3. Chald. to עקב to lie in wait for, pr. to follow at one's heels. to track. Comp. עקב no. 3, עקב no 2, עקבה

PIEL to leave behind, pr. at one's heels, e. g. the lightnings behind the thunders Job 37, 4. Arab. عقب to leave behind, to defer, to procrastinate; Chald. עקב to delay.

Deriv. עקב—עקבה; and pr. n. עקוב, עקב, עקבה, עקבה

עקב m. (r. עקב no. 1) constr. עקב Gen. 25, 26; plur. עקבים, constr. עקב Cant. 1, 8, עקבי Dag. euph. Gen. 49, 17, and עקבית Ps. 77, 20; c. suff. עקבתי, עקבתיך

1. the heel of the foot; Arab. عَقَبٌ,

Syr. حَمَا, id. Chald. עקבא id. also end of a thing. a) Of men Gen. 3, 15. 25, 26. Ps. 41, 10. Job 18, 9.—Meton. steps, foot-steps; Ps. 56, 7 עקבתי השמרו they watch my heels, i. e. my steps; so Cant. 1, 8, and עקבות Ps. 77, 20. 89, 52 they have reproached the footsteps (עקבות) of thine anointed. Comp. עקב no. 3.—To make bare the heels of a woman, to show her disgrace, the heels of a modest woman being covered by her train. Jer. 13, 22. b) Of a horse, the hoof, Gen. 49, 17. Judg. 5, 22.

2. Metaph. the rear of an army, Josh. 8, 13. Gen. 49, 19.

3. Adj. verbal from the root no. 3, a *lier-in-wait, tracker*, Ps. 49, 6.

עקב m. (r. עקב no. 1) fem. עקבה

1. a hill, acclivity, Is. 40, 4. Arab. عَقَبَةٌ, 'Akabah, a steep pass. Ethiop. ጫብ.

2. Adj. fraudulent, deceitful, e. g. the heart. Jer. 17, 9.

3. Adj. denom. from עקב no. 1. a. Hos. 6, 8 עקבה מדם tracked with blood, i. e. full of bloody footsteps, the traces of blood.—This adj. עקב, f. עקבה, imitates those which mark colours and the like, e. g. עקב, נקב, נקב, נקב

עקב m. (r. עקב) 1. the end, the last of any thing; Arab. عَقَبٌ, Chald. עקבא. Hence as adv. even to the end, ever, for ever, Ps. 119, 33. 112.

2. recompense, reward, wages, as the end and result of labour; comp. λούσθητια reward, from λούσθω last. Ps. 19, 12. Prov. 22, 4.—Hence עקב-על Ps. 40, 17. 70, 4, and עקב Is. 5, 23, as Prep. pr. in reward of, i. e. on account of, because of, propter. Also with a relat. particle as Conjunct. e. g. עקב אשר Gen. 22, 18. 26, 5, and עקב כי Am. 4, 12, propterea quod, because; and so simpl. עקב Num. 14, 24. Deut. 7, 12. 8, 20.

עקבה f. or better עקבה f. fraud, craft, subtility, 2 K. 10, 19. R. עקב no. 3.

עקבה see in עקב.

\* עקד fut. יעקד, to bind, Gen. 22, 9. Chald. id. Arab. عقِد nexuit, nodavit. Kindred roots are אנד, אנד, q. v. Hence

עקד adj. plur. עקדים, banded, i. e. marked with bands or stripes, striped ring-streaked, comp. עקד no. 3; espec. on the feet, pied-footed, white-footed, Gen. 30, 35. 39. 40. 31, 8. 10. 12. Symm. λευκόποδες. Saad. مَجَلَّةٌ white-footed, from عَجَلٌ band, fetter.

עקד see עקד הרעים in art. בית no. 12. ii.

\* עקה obsol. root, Arab. عَقَا to retain, to detain. The primary idea seems to lie in compressing; see עוק, עוק. Hence מעקה.

עקה f. oppression Ps. 55, 4. R. עוק.

עקוב (insidious i. q. רעקב) Akkub, pr. n. m. a) 1 Chr. 3, 24. b) 9, 17. Ezra 2, 42. Neh. 7, 45. 8, 7. 11, 19. 12, 25. c) Ezra 2, 45.

\* עקל in Kal not used, to twist, to wrest, to pervert. Chald. עקל to pervert; Syr. حَمَلٌ part. perverse. Arab. عَقَلَ to bind together sc. the feet.

PUAL part. מעקל perverted, Hab. 1, 4. Deriv. the two following.

עקלקל m. adj. (r. עקל) winding, crooked, only plur. Judg. 5, 6 אַרְחוּרַי עקלקלי winding ways, i. e. devious and unfrequented. by-paths. So without subst. עקלקלי id. Ps. 125, 5. Syr. حَمَلٌ id.

עֲקָלוֹן adj. (from a lost subst. עֲקָה and adj. ending ון) *winding, tortuous*, epithet of a serpent Is. 27, 1. R. עֲקָל.

\* עֲקָן obsol. root, perh. i. q. עֲקָל and Aram. עֲקָם, *to twist, to wrest*. Hence

עֲקָן *Akan*, pr. n. m. Gen. 36, 27; for which יַעֲקֹן *Jaakan*, 1 Chr. 1, 42. See also יַעֲקֹן בְּנֵי יַעֲקֹן p. 110.

\* עֲקָר 1. *to pluck up, to root out*, e. g. a plant, Ecc. 3, 2.—Syr. and Chald. id. The primary syllable is קר with the idea of *digging, digging out*; comp. the kindr. roots קִיר, נָקַר; also כִּיר, כָּרָה, אָכַר.—Hence

2. i. q. Arab. عَقَرَ and عَقْفَر, *to be sterile*, used both of male and female, but pr. to have the testicles *extirpated*, comp. under the root קָרַם.

NIPH. *to be rooted up, destroyed*, e. g. a city Zeph. 2, 4.

PIEL *to hamstring, to hough*, e. g. a horse, i. e. to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. 11, 6. 9. 2 Sam. 8, 4. 1 Chr. 18, 4; of a bullock Gen. 49, 6. Sept. νευροκοπιῖν. This was often and is still done in war by the victors, when unable to carry off with them the horses captured.—Arab.

عَقَرَ id.

Deriv. the six following.

עֲקָר Chald. *to pluck up, to root out*. ITHPE. pass. Dan. 7, 8.

עֲקָר m. adj. (r. עֲקָר) f. עֲקָרָה, עֲקָרָה, *sterile*, spoken of both male and female; for the primary idea see the root no. 2. Of a male Deut. 7, 14; of females Gen. 11, 30. 25, 21. 29, 31. Deut. 7, 14. al.—Syr. and Arab. id.

עֲקָר m. (r. עֲקָר) 1. pr. *a rooting up*, concr. *a plant rooted up* and transplanted to another soil. Hence metaph. of a person sprung from a foreign family resident in the Hebrew territory, Lev. 25, 47.

2. *Eker*, pr. n. m. 1 Chr. 2, 27.

עֲקָר Chald. m. *a stump, trunk* of a tree, Dan. 4, 12. 20.

עֲקָרָה m. plur. עֲקָרָהִים 1. *a scorpion* Ez. 2, 6. Arab. عَقْرَبٌ id. Syr.

عَقْرَبٌ id. Comp. Gr. σκορπίος, the guttural being changed to a sibilant, as in עֲקָל σκόλιος. As a quadrilateral it seems to be compounded from עֲקָר *to wound*, and עֲקָב *heel*.—See also מִעֲקָרָה-עֲקָרָהִים p. 598.

2. *a scourge*, armed with knots, points, etc. 1 K. 12, 11. 14. 2 Chr. 10, 11. 14. So Lat. *scorpio* according to Isidorus, Origg. 5, 27, i. e. 'virga nodosa et aculeata.'

עֲקָרוֹן (eradication, r. עֲקָר; comp. Zeph. 2, 4) *Ekron*, pr. n. of one of the five chief cities of the Philistines, situated in the northern part of their territory, Josh. 13, 3; assigned first to the tribe of Judah, Josh. 15, 45, and then to Dan, Josh. 19, 43, but occupied by neither.—Josh. 15, 11. 19, 43. Judg. 1, 18. 1 Sam. 5, 10. 2 K. 1, 2. al. Sept. Ἀκκρόν, Ἀκκρόν. Now عَاقِر 'Akir, a large village; see Bibl. Res. in Palest. III. p. 23.—Gentile n. עֲקָרוֹנִי *Ekronite* Josh. 13, 3. 1 Sam. 5, 10.

\* עֲקָשׁ not used in Kal, *to twist, to pervert, to wrest*. Arab. عَقَش and عَقَص id. This signif. of twisting or bending lies both in the syll. עַק, as חָמַק to bend or twist back, עֲקָד, عَقَد. حَمَقٌ nexuit, עֲקָל; and also in the syll. קַש, as קִישׁ, קִישׁ.

PIEL *to pervert*, Mic. 3, 9. So *to pervert one's ways*, i. q. to act perversely, Is. 59, 8. Prov. 10, 9.

HIPH. *to declare perverse*, i. e. guilty, parall. with הִרְשִׁיעַ Job 9, 20 though *I be perfect, וַיְעַדְשֵׁנִי he will declare me perverse, guilty*; here וַיְעַדְשֵׁנִי is for וַיְעַדְשֵׁנִי, Heb. Gr. § 52. n. 4.

NIPH. pass. *to be perverted, perverse*. Part. נִעְשָׂה שְׁבִילֵיהֶם *whose ways are perverse*, Prov. 28, 18.

Deriv. עֲקָשׁ, עֲקָשִׁים, מִעֲקָשִׁים.

עֲקָשׁ m. adj. (r. עֲקָשׁ) plur. עֲקָשִׁים, constr. עֲקָשִׁי.

1. *perverse*; לִבְבֵי עֲקָשׁ *a perverse mind* Ps. 101, 4; and vice versa עֲקָשׁ-לִבְבֵי *a man of perverse mind* Prov. 11, 20. 17, 20. עֲקָשׁ שְׂפָתָיו *one perverse of lips* i. e. speaking falsely Prov. 19, 1. Absol. *false, deceitful*, Deut. 32, 5. Ps. 18, 27. Prov. 8, 8.

2. *Ikkesh*, pr. n. m. 2 Sam. 23, 26.

עֲקָשׁוּת f. (r. עֲקָשׁ) with פֶּה, *perverse-ness* of mouth, i. e. false speech, deceitful words, Prov. 4, 24. 6, 12; comp. 19, 1.

I. עִיר m. (r. עִיר I) *a city*, spec. as fortified, whence plur. עָרִים used as plural of עִיר q. v. In sing. only as pr. n. עִיר Ar, Num. 21, 15. Deut. 2, 29; fully עִיר מוֹאָב Ar Moab Num. 21, 28. Is. 15, 1; also עִיר מוֹאָב *city of Moab*, Num. 22, 36, i. e. the metropolis of Moab, situated on the southern bank of the Arnon; Gr. Ἀγοπόλις (which some neglecting the etymology have interpreted *Urbs Martis*), Abulfeda ماب and الربة; still called *Rabba*. See Reland Palæstina p. 577. Burckhardt's Trav. in Syria, p. 374, 377. Bibl. Res. in Palest. II. p. 569.—Twice put for the country of Moab, Deut. 2, 9, 18.

II. עֵר m. (r. עֵיר) *an enemy*; c. suff. עֵרָה 1 Sam. 28, 16. Plur. עֵרִים Is. 14, 21. Ps. 139, 20.

עֵר Chald. i. q. Heb. no. II, *an enemy*, Dan. 4, 16.

עֵר (waking, r. עֵיר I) *Er*, pr. n. a) A son of Judah, Gen. 38, 3. 46, 12. b) 1 Chr. 4, 21.—Another עֵר see in r. עֵיר I. 1.

\* I. עָרַב 1. Pr. a) *to interweave, to braid*; comp. אָרַב to knot, to braid, Egypt. *opk* constringere; hence עָרַב woof. b) *to mix, to mingle*, as Syr. חָרַב, Chald. עָרַב; see Hithp. no. 1, עָרַב no. 2.

2. *to exchange commodities, to barter, to traffic*, by exchange of merchandise, Ez. 27, 9, 27. Hence מְעָרַב.

3. *to become surety* for any one, with acc. of pers. pr. *to exchange* with him, to stand in his place. Chald. Syr. Sam. id. E. g. a) *to be surety for one's life*, to pledge oneself for the life of another. Gen. 43, 9. 44, 32. b) For another's debt, *to give security for the payment*, Prov. 11, 15. 20, 16. 27, 13; c. לְ Prov. 6, 1; לְפָנַי 17, 18. Poet. Job 17, 3 עָרַבְנִי לְפָנֶיךָ *be surety for me with thee*, i. e. in the cause which I have with thee. Is. 38, 14 עָרַבְנִי *be surety for me*, O Lord! i. e. take me under thy protection. Ps. 119, 122.—Deriv. עָרַבָה, עָרַבְתָּה.

4. *to pledge, to give in pledge*, with acc. of thing; Arab. عَرَب Conj. II, IV,

to give a pledge. Neh. 5, 3. Metaph. עָרַב אֶת-לְבָבוֹ *to pledge his life*, i. e. to expose it to pressing danger, Jer. 30, 21. Deriv. עָרַבּוֹן.

HITHP. 1. *to mingle oneself, to intermeddle*, with אֶ of thing, Prov. 14, 10.

2. *to intermingle in social life, to have intercourse with any one*, spec. to be familiar with, c. בְּ pers. Ps. 106, 35; לְ Prov. 20, 19; עִם 24, 21; by marriage, c. בְּ Ezra 9, 2. Also to make an engagement, c. אִתְּ with any one, sc. by way of wager, 2 K. 18, 23. Is. 36, 8.

Deriv. מְעָרַב, עָרַבָה, עָרַבּוֹן, מְעָרַבָה.

\* II. עָרַב 1. *to be black*; Arab.

عَرَب id. غَرِيب jet-black, crow-black.

Hence עָרַב raven.

2. Trop. *to be or grow dark, to draw towards sunset or evening*, Judg. 19, 9. Metaph. Is. 24, 11 עָרַבָה כָּל-שִׂמְחָה *all joy is darkened, gone down*. Syr. חָרַב the sun sets, חָרַבָה sunset; Eth. UZU the sun sets; Arab. عَرَب id. whence عَرَبٌ, مَغْرَبٌ, the occident, west.

HITHP. *to do at evening*; Inf. הָעָרַב 'doing at evening,' as adv. evening, at evening, 1 Sam. 17, 16. Comp. הָשִׁיב in the morning.

Deriv. עָרַב, עָרַב, עָרַב II, מְעָרַבָה.

\* III. עָרַב or עָרַב, i. q. עָרַב, *to be arid, sterile*. Eth. by transp UNZ id. Hence עָרַבָה, and pr. n. עָרַב Arabia.

\* IV. עָרַב fut. יַעְרַב 1. Intrans. *to be sweet, pleasant*, (perh. well tempered, well mixed? comp. no. I. 1. b.) with לְ of pers. e. g. sleep, Prov. 3, 24. Jer. 31, 26; a desire accomplished Prov. 13, 19; sacrifices, gifts, Jer. 6, 20. Hos. 9, 4. Mal. 3, 4; c. עַל Ps. 104, 34. Ez. 16, 37 אֲשֶׁר עָרַבְתָּה לְעֵינָיִךְ *to whom thou hast been, pleasant*. Comp. adj. עָרַב sweet.

2. From the notion of *sweetness* is derived perhaps the signif. of *sucking*, comp. מִצָּח, מִצָּחַ. Hence עָרַב gad-fly, as *sucking* the blood of men and beasts; comp. Arab. عَرَب which in the Camoos, p. 125. l. 11, is explained by *أكل* comedit.

Deriv. עָרַב, עָרַב.

ערב Chald. PA. *to mix, to mingle*.  
Part. pass. מְעָרַב *mixed*, Dan. 2, 43.  
ITHPA. pass. Dan. 2, 43.

ערב m. adj. (r. עָרַב IV) *sweet, pleasant*, Prov. 20, 17. Cant. 2, 14.

ערב m. (r. עָרַב IV) a species of fly, *gad-fly*, exceedingly troublesome to man and beast, so called from its *sucking* the blood; see the root no. 2. Ex. 8, 17. 18. 20. 25. 27 [21. 22. 24. 29. 31]. Ps. 78, 45. 105, 31. Sept. *κυνόμυια dog-fly*, which Philo describes as so named from its impudence, Phil. de vita Mosis, T. II. p. 101 ed. Mangey.—The Rabbins almost unanimously interpret it of a *mixture, conflux* of noxious insects, as if from עָרַב I, to mix; and so Aqu. *πάμμουσα*, Jerome *omne genus muscarum*, Engl. *divers sorts of flies* Ps. II. cc. But that עָרַב denotes some certain species of insect is clear from Ex. 8, 17. 18 [21. 22]. Oedmann (Verm. Sammlungen II. p. 150) understands by it the *blatta orientalis*, Dutch and Germ. *Kakerlacke*, Engl. *cockroach*, which however devours things rather than stings men, contrary to the express words in Ex. 8, 17.

ערב 2 Chr. 9, 14. Jer. 25, 24, and עֲרַבִּים Is. 21, 13. Ez. 27, 21, pr. n. *Arabia*, <sup>9</sup>عرب, so called from being *arid* and *sterile*; see r. עָרַב III. The gentile n. is עֲרַבִּי *Arab, Arabian*, Is. 13, 20. Jer. 3, 2, of nomadic tribes in both passages; also עֲרַבִּי Neh. 2. 19. 6, 1; Plur. עֲרַבִּים *Arabs, Arabians*, 2 Chr. 21, 16. 22, 1, and עֲרַבִּיאִים 2 Chr. 17, 11.—The name *Arabia* among the Hebrews did not include the vast peninsula to which geographers have given this name, but only a tract of country not very extensive, on the east and south of Palestine as far as to the Red Sea; perh. the same assigned by ancient writers to the Ishmaelites, see in רֶשֶׁתְּךָ נֶאֱמַר. Hence in Jer. 25, 24 this name is coupled with other Arabian tribes. So too Eusebius, of the Mirdianites: *καὶ ταὶ ἐπέκεινα τῆς Ἀραβίας πρός νότον ἐν ἐρήμῳ τῶν Σαυακίηρον τῆς ἐρυθρῆς θύλασσης ἐπ' ἀνατολάς*. The Arabia of the N. T. extended no further, Gal. 1, 17. 4, 25. See Comm. on Is. 21, 13.

ערב m. (r. עָרַב I) also עֲרַב see in no. 2.

1. *the woof, weft*, in weaving, Lev. 13, 48-59. See the root no. 1. a.

2. Simpl. עֲרַב Ex. 12, 38. Neh. 13, 3, elsewhere c. art. הָעֲרַב, pr. *mixture*, see the root no. 1. b; hence concr. a *mixed multitude, mingled mass*, of strangers and foreigners who follow a migrating people or an army. So of strangers who joined themselves to the Israelites Ex. 12, 38. Neh. 13, 3; of Solomon's foreign troops, auxiliaries, 1 K. 10, 15 מְלֻכְי הָעֲרַב; or those of Egypt Ez. 30, 5. Jer. 25, 20. 24 where מְלֻכְי הָעֲרַב and עֲרַב מְלֻכְי are coupled; also those of the Chaldeans Jer. 50, 37. Sept. *ἐπιμιχτός, σύμμιχτός*. Vulg. *promiscuum vulgus, vulgus*. Chald. עֲרַבְרַבִּין id. Comp. also Arab. غَرِيبٌ stranger; though this pertains to r. עָרַב II.

ערב m. (r. עָרַב II) but f. 1 Sam. 20, 5; in pause עֲרַב Gen. 24, 63; plur. עֲרַבִּים, constr. עֲרַבִּי see in no. 2; also עֲרַבִּוֹת Jer. 5, 6. Dual see below.—For הָעֲרַב c. art. *mixture*: see in עָרַב no. 2.

I. *evening, even-tide*, see the root no. 2. Gen. 1, 5. 8. 13. 19. 23. Lev. 23, 32. al. עֲרַב מִנְחָה *the evening sacrifice* Dan. 9, 21. Ezra 9, 4. *At evening, in the evening*, is עֲרַבִּים Gen. 19. 1. 29, 23. Ex. 12, 18. al. Poet. לְעֲרַב Gen. 49, 27. Ps. 59, 7. 15. 90, 6. Job 4, 20; and so in the later books 1 Chr. 16, 40. 2 Chr. 2, 3. Ezra 3, 3. Ecc. 11, 6; acc. עֲרַב Ex. 16, 6; לַיְלָה עֲרַב Gen. 8, 11. 24, 11. Zech. 14, 7; יוֹם עֲרַב *evening of the day*, at evening, Prov. 7, 9; לְפָנָיו עֲרַב *at the turning of evening*, towards evening, Gen. 24, 63. Deut. 23, 12.—Also זָאֲבֵי עֲרַב *evening wolves*, see in זָאֵב; and so Plur. once זָאֵב עֲרַבִּוֹת Jer. 5, 6. עֲרַב בֹּקֶר *evening and morning, νύκθήμερον*, a day and night, i. e. the civil day of 24 hours, Dan. 8, 14.

DUAL עֲרַבִּים *the two evenings*, only in the formula בֵּין הָעֲרַבִּים *between the two evenings* Ex. 16. 12. 30, 8, as marking the interval of time during which the paschal lamb was to be killed Ex. 12, 6. Lev. 23, 5. Num. 9, 3. 5. and the evening sacrifice offered Ex. 29, 39. 41. Num. 28, 4. This, according to the opinion of the Karaites and Samaritans, as also



Aben Ezra (which moreover is favoured by Deut. 16, 6), was the interval between sunset and dark. But the Pharisees and Rabbinists (comp. Jos. B. J. 6. 9. 3) held the first evening to commence with the declining sun, Gr. *δείλη πρωία*, and the second evening with the setting sun, Gr. *δείλη όψια*; hence according to them the paschal lamb was to be killed from the ninth till the eleventh hour, Jos. 1. c. A third opinion is that of Jarchi and Kimchi, who hold the *two evenings* to be the time before and after sunset, so that the sunset divides them. Of all these the first is best supported. The Arabs have the like expression; and also the Syrian church; see Thesaur. p. 1065.

II. Only in plur. עֲרָבִים, constr. עֲרָבֵי, *willows, osters*, perh. so called from their ash-coloured leaves. Comp. مُغْرَبٌ one

having white eyelashes, عَرَبٌ whiteness of the eyelashes, silver, also a willow. Syr. ܫܘܒܐ, plur. ܫܘܒܐ, id.—Is. 44, 4. Job 40, 22. Ps. 137, 2, where the *salix Babylonica* Linn. is to be understood, with pendulous boughs, the emblem of grief and mourning. Engl. *weeping-willow*. Is. 15, 7 נַחַל הָעֲרָבִים *the Brook of Willows* (comp. Job 40, 22) in Moab, i. e. *وادي الاحسي Wady el-Ahsy*, which forms the boundary between the district of Kerak or Moabitis, and of Jebal or Idumea; see Burckhardt's Travels in Syria, etc. p. 400. Bibl. Res. in Palest. II. p. 488, 555.—The more ancient name was זֶרֶד *Zered*, q. v.

עֲרָב m. (r. עֲרַב II) plur. עֲרָבִים.

1. *a raven*, so called from its black colour. Chald. עֲרָבָא, Syr. ܫܘܒܐ,

Arab. عَرَابٌ. Corresponding in sound are Sanscr. *kārawa* and *kurawa*, Lat. *corvus*, old Germ. *hraban*, whence *Rabe*, Engl. *raven*.—Gen. 8, 7. 1 K. 17, 4. 6. Is. 34, 11. Ps. 147, 9. al. Sometimes it would seem to have a wider sense and to comprehend kindred species of birds, espec. *the crow*, see Lev. 11, 15. Deut. 14, 14.

2. *Oreb*. pr. n. of a prince of the Midianites, Judg. 7, 25. 8, 3. Ps. 83, 12. From him the name was transferred to a rock beyond Jordan, Judg. 7, 25. Is. 10, 26.

עֲרָבָה f. (r. עֲרַב III) c. ה. loc. עֲרָבָה; plur. עֲרָבוֹת, constr. עֲרָבוֹת.

1. *an arid tract, sterile region, desert*, Job 24, 5. 39, 6. Is. 33, 9. 35, 1. 6. 40, 3. 41, 19. 51, 3. Jer. 2, 6. 17, 6. 50, 12. 51, 43. Sept. ἔρημος, also ἄβατος, ἄπειρος, γῆ θυψῶσα.—With the art. הָעֲרָבָה *the Arabah*, as pr. n. for the low desert tract or plain of the Jordan and Dead Sea, shut in by mountains, and extending from the lake of Tiberias to the Elanitic Gulf; see Josh. 12, 3 עֲרָבָה עֲרֵיָם בְּנְרוֹת. Deut. 1, 1 בְּעֲרָבָה מִזֶּל סוּפָה *in the Arabah over against the Red Sea*, i. e. at the opposite end or part. 2, 8. So Deut. 1, 7. 3, 17. 4, 49. 11, 30. Josh. 12, 1. 3. 8. 8, 14. 11, 2. 8. 16. 15, 2. 2 Sam. 2, 29. 4, 7. 2 K. 25, 4. Jer. 39, 4. 52, 7. Ez. 47, 8. Hence the Dead Sea is called *the Sea of the Arabah* Deut. 3, 17. 4, 49. Josh. 3, 16. 12, 3. 2 K. 14, 25. [The Greek name for this tract was *Αὔλων*, described by Eusebius as extending from Lebanon to the desert of Paran; Onomast. art. *Αὔλων*. Abulfeda speaks of it under the name *el-Ghór* الغور, and says correctly that it stretches between the lake of Tiberias and Ailah or 'Akabab. At the present day the name *el-Ghór* is applied to the northern part, from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called *Wady el-Arabah* العربيه, the ancient Hebrew name. The extension of this valley to the Dead Sea appears to have been unknown to the early geographers; and in modern times was first discovered by Burckhardt; see his Travels in Syr. p. 441 sq. Bibl. Res. in Palest. II. p. 594–600.—At Jericho the valley is broader; and is called in plur. עֲרָבוֹת יְרֵחוֹ Josh. 5, 10. 2 K. 25, 5; also, east of the Jordan, עֲרָבוֹת מִיָּב, Vulg. *campestris Moab*, Num. 22, 1. 26, 3. al. נַחַל הָעֲרָבָה *the brook of the Arabah*, see in נַחַל no. 1, p. 663.—R.

2. *Arabah*. pr. n. of a town in Benjamin; fully בֵּית הָעֲרָבָה, see בֵּית no. 12. kk.

עֲרָבָה f. 1. *surety, security*, Prov. 17, 18. R. עֲרַב I. 3.

2. *a pledge*. 1 Sam. 17, 18 וְאַתָּה וְצִבְיָתָם הָיָה עֲרָבָתָם *and bring from them a pledge*, token. R. עֲרַב no. I. 4.

עֲרֹבָן m. (r. עָרַב I. 4) *a pledge, earnest*, Gen. 38, 17. 18. 20. Arab. عَرَبَانٌ, عَرَبُونٌ, id. Hence ἀρράβων, *arrhobo*, i. e. *a pledge, earnest*, a mercantile term which the Greeks and Romans appear to have adopted from the Phenicians as the founders of commerce.

עֲרָבִי, עֲרָבִי, *an Arab, Arabian*, see עֲרָבִי.

עֲרַבְתָּי *Arbathite*, gentile name from עֲרָבָה no. 2. 2 Sam. 23, 31.

\* עָרַג fut. יַעֲרֹג 1. *to rise, to ascend*, Arab. عَرَج id. مَعْرَجٌ place of ascent, staircase, ladder. Ethiop. ሀርገ id. See עֲרִיגָה

2. With עָל and אָל *to look up towards* any thing. *to long for*, Gr. ὀρέγω; comp. נִשָּׂא נֶפֶשׁ עַל. Arab. Conj. II, institit, intentus fuit rei. Ps. 42. 2. Joel 1, 20.—The assertion of the Hebrew interpreters, that עָרַג is strictly used for the cry of the stag and is transferred to domestic animals in Joel 1. c. (the Syriac version also having عَرَج in both passages,) is not supported by the usage of the kindred languages; although one might compare the Gr. onomatop. ὠρέω, ὠρεγῆ. See too the deriv. עֲרִיגָה. More also is given by Bochart, Hieroz. P. I. p. 883.

\* עָרַד obsol. root, Arab. عَرَد *to flee*; comp. kindr. חָרַד. Hence עֲרִיד, Chald. עֲרִיד, wild ass, onager.

עֲרָד *Arad*, pr. n. a) A Canaanitish city in the southern part of Palestine, so called prob. from the wild ass, Num. 21, 1. 33, 40. Josh. 12, 14. The name is still preserved in Tell 'Arad عَرَاد, a hill far south of Hebron adjacent to the desert; see Bibl. Res. in Palest. II. p. 473. 622. b) A man 1 Chr. 8, 15.

עֲרָד Chald. m. i. q. עֲרִיד, *a wild ass, onager*, Dan. 5, 21.

\* עָרָה *to be naked*, in Kal not used.

Arab. عَرَى id. The primary idea of the root seems to lie in *plucking out* (comp. אָרָה), e. g. plants, hair, etc. hence

to be bald, bare, naked, of plants, trees, etc. comp. מִעֲרָה, מִעֲרָה. Kindr. is עָרַם and perhaps עָרָה II.

PIEL עָרָה, fut. conv. יַעֲרֵר, imper. plur. עֲרֵר.

1. *to make naked, to uncover*, e. g. the pudenda Is. 3, 17; a shield sc. from its covering 22, 6. Zeph. 2, 14 אֲרָזָה עָרָה *the cedar-work they have uncovered*, i. e. they have torn off the wainscotings of cedar and laid the walls bare.

2. *to lay naked, bare*, as the foundation of an edifice, i. e. *to demolish, to raise*, Ps. 137, 7. Inf. עֲרִיחַ Hab. 3, 13. Comp. גָּלָה, גָּלָה, Ez. 13, 14. Mic. 1, 6.—Hence

3. *to empty a vessel, to pour out*, in doing which its bottom is laid bare, uncovered; Gen. 24, 20. 2 Chr. 24, 11. Ps. 141, 8 אֶל-הַיַּיִר נָפְשִׁי *do not empty out my life*, i. e. let not my blood be shed. Comp. Hiph. no. 2.

HIPH. הִעֲרָה 1. *to make naked, to uncover*, e. g. the pudenda, Lev. 20, 18. 19.

2. *to pour out*, comp. Pi. no. 3. Is. 53, 12 הִעֲרָה לְמִוְתוֹ נַפְשׁוֹ *he poured out his life unto death, or in death, gave himself up to death*. Arab. أَسَالَ نَفْسَهُ animam suam effudit, h. e. tradidit. Syr. حَبَأَ نَفْسَهُ, Gr. παραβάλλεσθαι, whence *parabolanus*.

NIPH. pass. of Hiph. no. 2, *to be poured out*, trop. of the Spirit, Is. 32, 15.

HITHP. 1. *to make oneself naked* Lam. 4, 21.

2. *to pour oneself out*, trop. *to spread oneself abroad*, of a flourishing wide-spreading tree, Ps. 37, 35.

Deriv. מִעֲרָה, עֲרָה, עֲרָה, מִעֲרָה, מִעֲרָה, מִעֲרָה, and pr. n. מִעֲרָה.

עָרָה f. (r. עָרָה) plur. עֲרִיחַ Is. 19, 7, *naked places*, without trees (see מִעֲרָה, מִעֲרָה), here of the meadows or grassy places on the banks of the Nile. Arab.

عَرَاءٌ, عَرَاءٌ, open place.

עֲרִיגָה f. (r. עָרַג) Cant. 5, 13. 6, 2. Ez. 17, 7. 10, *areola, bed*, of a garden or vineyard, raised in the middle. So the ancient versions.—Others *a ladder, trellis*, a frame for training plants upwards; comp. Arab. مَعْرَجٌ ladder.

עָרוֹד m. (r. עָרַד) a wild ass, onager, Job 39, 5. Chald. id. in Targg. for Heb.

פָּרַא Syr. id. Arab. عَرْد ass.

עָרוּהָ f. (r. עָרָה) 1. nakedness, Ez. 16, 8. Hos. 2, 9 [11]. Metaph. עָרוּהָ הָאָרֶץ the nakedness of the land, i. e. the exposed part, where it is unfortified, easy of access, Gen. 42, 9. 12. Arab.

عَرَّةٌ, εἶδος ἐγγυρώθη Hom. II. 12. 399.

2. pudenda, espec. as exposed, nakedness. Gen. 9, 22. 23. Ex. 20, 26. Lev. 20, 17. Ez. 16, 37. 23, 29. Lam. 1, 8. גָּלְהָ פִּי עָרוּהָ to uncover the nakedness of a woman, either in ignominy Is. 47, 3; or for carnal intercourse with her, see in גָּלְהָ Pi. no. 1. a. עָרוּהָ אָבִיו the nakedness of his father, i. e. of his father's wife, see in גָּלְהָ Pi. no. 1. a. בִּשְׂרֵי עָרוּהָ the flesh of nakedness, the privy-member, Ex. 28, 42.

3. shame, uncleanness, filthiness. עָרוּתְךָ דְּבַר any filthy thing, excrement, Deut. 23, 15; a foul blemish found in a woman, 24, 1. See in Thesaur. p. 1068.—Hence ignominy, disgrace; Is. 20, 4 עָרוּתְךָ מִצְרַיִם the shame of Egypt. 1 Sam. 20, 30.

עָרוּהָ Chald. f. pr. an emptying out; hence damage, detriment. sc. of the king, Ezra 4, 14. See Heb. עָרָה Pi. no. 3.

עָרוּם m. adj. (r. עָרַם I) also עָרוּם 1 Sam. 19, 24. Job 1, 21. Is. 58, 7, fem. עָרוּמָה, plur. עָרוּמִים; naked, Job 1, 21. Ecc. 5, 14. Mic. 1, 8. Am. 2, 16. Adv. naked, without clothing, Job 24, 7. 10. Is. 20, 4. But naked is also put: a) i. q. poorly clad, ragged. Job 22, 6. Is. 58, 7; comp. Gr. γυμνός James 2, 15, Lat. nudus Seneca de Benef. 5. 13. Arab. مسلخ undressed, ill-clothed. b) Of one who has laid aside his outer garment and goes about in his tunic (פְּתִילָה), 1 Sam. 19, 24. Is. 20, 2. Comp. John 21, 7. Virg. Georg. I. 229 and Voss's note. Aurel. Vict. c. 17.

עָרוּם m. adj. (r. עָרַם I. 2) 1. crafty, cunning, subtle, Gen. 3, 1. Job 5, 12. 15, 5.

2. In a good sense, shrewd, prudent, wise, Prov. 12, 16. 23, 13. 16, 14. 8, 15. 13, 18. al.

עָרוּם, see עָרוּם.

עָרוּר, also עָרוּר Is. 17, 2, from r. עָרַר, like קָלוּקָל from עָרַר.

1. ruins, ruderia, see the root Po. Pilp. and Hithpal. Jer. 48, 6. Is. 17, 2.—Vulg. in Jer. l. c. myrica; others juniper, comp. Arab. عرعر juniper; Bibl. Res. in Palest. II. p. 506. In Is. l. c. עָרֵי צְרוּרִים is usually rendered cities of Aroer; but Aroer was not a metropolis, nor does it suit the context.

2. Aroer, pr. n. a) A city on the northern bank of the brook Arnon, Deut. 2, 36. 3, 12. 4, 48. Josh. 12, 2. 13, 9. 16; subject to Moab Jer. 48, 19; and with a different form צְרוּרִים Judg. 11, 26. Its ruins still bear the ancient name, عرعر 'Ar'ar; see Burekhardt's Travels in Syria, etc. p. 372. Bibl. Res. in Palest. III. App. p. 170. b) Another city situated further north over against Rabbath-Ammon Josh. 13, 25, on the brook Gad i. e. a branch of the Jabbok 2 Sam. 24, 5; founded by the Gadites Num. 32, 34. Judg. 11, 33. c) A city of the south of Judah, 1 Sam. 30, 28. Its site still bears the name 'Ar'arah, عرارة; see Bibl. Res. in Palest. II. p. 618.—Gentile n. צְרוּרִים Aroerite 1 Chr. 11, 44.

עָרוּץ m. (r. עָרַץ, after the form עָרוּץ) in other Mss. עָרוּץ after the form עָרוּץ, terror, horror. Job 30, 6 בְּצַרְפוֹן נְחָלִים in a horror of valleys, i. e. in horrid valleys, chasms.

עָרוּהָ f. (r. עָרָה) nakedness, i. q. עָרוּהָ Hab. 3, 9 thy bow עָרוּהָ הַצֹּדֵר with nakedness was made naked, i. e. quite naked, the verbal noun being put for the inf. absol. Elsewhere concr. Ez. 16, 7 אָתָּה יָרוּם וְעָרוּהָ thou wast naked and nakedness, utterly naked, bare. v. 22. 39, 23, 29. Mic. 1, 11.

עָרִי (for עָרוּהָ watching i. e. worshipping Jehovah. r. עָרַר I) Eri, pr. n. of a son of Gad, Gen. 46, 16.

עָרוּסָה f. (r. עָרַס) only in plur. עָרוּסוֹת Num. 15, 20. 21. Neh. 10, 38. Ez. 44, 30, groats, grits, coarse meal, ptisana. Talmud. עָרוּסָה ptisana of barley, barley-groats, pearly barley; also a drink made from it. Syr. اُرُوسَان id.—Sept. Vulg. in Num. φάραμα, pulmentum; in Neh. and Ez. σίτος, cibus.

**עַרְפִּים** m. plur. (r. עָרַף I) pr. 'the distilling.' Poet. for *the clouds*, and meton. *the heavens*, Is. 5, 30.—Syr. and Vulg. *caligo*; comp. quadrilit. עָרַפַּל

**עָרִיץ** m. adj. (r. עָרַץ, Kamets impure for עָרִיץ) plur. עָרִיצִים, constr. עָרִיצִי; pr. *terrible, inspiring terror*; hence

1. *powerful, mighty*, of God Jer. 20, 11; of powerful nations Is. 25, 3.

2. In a bad sense, *violent, fierce, lawless, a tyrant*, Ps. 37, 35. Is. 13, 11. 25, 4. 5. Job 6, 23. 15, 20. 27, 13. al.—Ez. 28, 7 עָרִיצִי גוֹיִם *the violent of the nations*. 30, 11. 31, 12. 32, 12.

**עָרִירִי** m. adj. (r. עָרַר) plur. עָרִירִים, *destitute, forlorn*; hence *childless*, Gen. 15, 2. Jer. 22, 30; plur. עָרִירִים Lev. 20, 20. 21. Sept. *ἄτεκνος*.

\* **עָרָה** fut. יַעֲרֶה *to place in a row, to set in order, to arrange*, Gr. τάσσω, τάτω. Comp. kindr. אָרַף to extend in a straight line, and in the Indo-European tongues: Germ. *Reihe* (Reige, Riege). *reihen*, intens. *rechen*; Lat. *rego* (not for *reago*, as some suppose), *regula, rectus*, also *rigeo* to be stiff, *rigor* right line.—E. g. wood upon the altar Gen. 22, 9. Lev. 1, 6; bread upon the sacred table 24, 8, comp. מַצְרֶכֶת no. 1. Also *to put in order, to prepare*, e. g. a table for a banquet, *to spread*, Prov. 9, 2. Is. 21, 5. 65, 11; an altar Num. 23, 4; the sacred candelabra Ex. 27, 21. Lev. 24, 3, 4; arms for battle Jer. 46, 3. Also Is. 30, 33 עָרִיחַ מִצְחָהּ מִלְּפָנֶיךָ *for the place of burning is already long arranged, prepared*. 2 Sam. 23, 5 בְּרִית עוֹלָם עָרִיכָה בְּכָל *an everlasting covenant ordered in all things*, i. e. confirmed in all ways.—Spec. in phrases:

a) **עָרָה מִלְחָמָה** *to set the battle in array, to draw up an army*, Judg. 20, 20. 22; with אַחַד and לְקָרָא *against* any one 1 Sam. 17, 2. Gen. 14, 8. Part. עָרִיכִי עָרִיחַ מִלְחָמָה 1 Chr. 12, 33. 35; and עָרִיחַ מִלְחָמָה Joel 2, 5, *arrayed for battle*, in battle array. So without מִלְחָמָה id. Judg. 20, 30. 33. 1 Sam. 4, 2. 17, 21; c. עַל לְ, מִלְּפָנֶיךָ *against* any one. 2 Sam. 10, 9. 10. 17. Jer. 50, 9. 14. Part. pass. עָרִיחָה *arrayed* sc. for battle, Jer. 6, 23. 50, 42.—With acc. Job 6, 4 יַעֲרֶכְנִי יָמֶיךָ *they set themselves in array against me*.

b) **עָרָה מְלִים** *to set in order words*, i. e. to utter words, c. אֶל *against* any one Job 32, 14; also without מְלִים, Job 37, 19 לֹא נִעְרָה מִפְּנֵי חֹשֶׁךְ *we cannot set in order (words) by reason of darkness*, i. e. ignorance. 33, 5. With לְ, *to direct words to* any one Is. 44, 7, and ellipt. Ps. 5, 4 בִּקְרַי אֶעֱרָךְ *in the morning I will direct to thee* sc. my words, my prayer.

c) **עָרָה מִשְׁפֵּט** *to set in order a cause* before a judge, to array it before him, Job 13, 18; c. לְפָנַי 23, 4, comp. Ps. 50, 21.

2. With לְ, *to place together with* any thing, along side of it, *to compare*. Is. 40, 18 מִהֲיָמִינוּ תִעֲרָכֵנוּ *what likeness will ye compare unto him?* Ps. 89, 7. 40, 6 אֲלֵיךָ אֵין עָרָה *nothing can be compared to thee*. Job 28, 17. 19, where in both verses הָיָה is dative for לְהָ.

3. *to estimate* by comparing with money, i. e. *to value, to esteem*; comp. הִשָּׁב. Job 36, 19 הֲיַעֲרֶה שׂוֹעֵךְ *will he set value on thy riches?* i. e. will he regard them?

הִיחָה. i. q. Kal no. 3, *to estimate, to value*, Lev. 27, 8 sq. 2 K. 23, 35.

Deriv. מַעֲרָכָה, מַעֲרָכָה, and

**עָרָה** m. c. suff. עָרָה־י 1. *a row, pile*, of the shew-bread Ex. 40, 23.

2. *preparation, equipment*, pr. a putting in order, *a suit*, espec. of clothes, arms, etc. Judg. 17, 10 בְּגָדֵי עָרָה *equipment of clothing*, i. e. all necessary clothing. Sept. Vat. well, *στολή ἱματίων*, since *στολή* is the word appropriate to this idea, comp. Lat. *stola*; Alex. *ζεύγος ἱματίων*, whence Vulg. *vestem duplicem*, which L. de Dieu ad h. l. seeks to defend.—Of the *armature* (qs. *stola*) of the crocodile Job 41, 4.

3. *estimation, valuation*; בְּעֵרְכָה *according to thy estimation* Lev. 5, 15. 18. 25. 27. Num. 18, 16. 2 K. 23, 35. 12, 5. Lev. 27, 12 בְּעֵרְכָה הַכֹּהֵן *according to thy estimation, of the priest* I mean; and so also the formula is to be taken in v. 2, בְּעֵרְכָה נִפְשׁוֹת לַיהוָה *according to thy (the priest's) estimation shall the persons be to Jehovah*; comp. on this passage De Wette and Dettinger, in Theol. Studier u. Kritiken 1831, p. 303. 1832, p. 395. 396.—Hence, *estimate, price* at which a thing is estimated, Lev. 27, 3 *thy estimate (price) shall be fifty shekels*. v. 4–7. 13. 15. 19. 25.—Job 28, 13. Ps. 55, 14

אָנוּשׁ פֿאַרמי *a man after mine own price*, i. e. whom I equal to myself, my own equal.

\* עָרַל 1. *to be uncircumcised*; see adj. עָרַל. Arab. *عَرَل* id.

2. Denom. from עָרַלָה, q. d. *to foreskin*, i. e. *to remove as foreskin, as an unclean thing*, spoken of the first fruits of a young tree, Lev. 19, 23.

NIPH. *to show oneself uncircumcised*, to show one's foreskin, Hab. 2, 16; spoken of a drunken heathen, who shamelessly uncovers his nakedness.

Deriv. the two following.

עָרַל m. adj. constr. עָרַל Ez. 44, 9, and עָרַל Ex. 6, 12. plur. עָרַלִים; *uncircumcised*, Gen. 17, 14. Ex. 12, 48. Often spoken of other nations in contempt, and with the idea of uncleanness, profaneness; as the Philistines. Judg. 15, 18. 1 Sam. 14, 6. 17, 26. 36, 31, 4; of other gentiles Is. 52, 1. Ez. 28, 10, 31, 18, 32, 19, 21. 24 sq. Metaph. עָרַל שְׂפָתַיִם *uncircumcised of lips*, i. e. dull of speech, (עָרַל נְקִיר מְהַלֵּל) stammering, one whose lips still have as it were the foreskin, and are therefore too thick and large to bring out words easily and fluently. Ex. 6, 12, 30. So likewise Jer. 6, 10 עָרַלְתָּ אָזְנֶם *their ear is uncircumcised*, shut up by a foreskin; also לִבְכֶם עָרַלְתָּ *their uncircumcised heart*, to which the precepts of religion and piety cannot penetrate, Lev. 26, 41. Ez. 44, 9. Comp. Acts 7, 51.

עָרַלָה f. (r. עָרַל) constr. עָרַלָה plur. עָרַלָוֹת, constr. עָרַלָוֹת 1 Sam. 18, 25.

1. *the foreskin, prepuce*, Sept. *ἀγοσβωτια*. Arab. *عُرْلَة*, Syr. *حَدَّائَة*, 1 Sam. 18, 25. 2 Sam. 3, 14. *בְּשַׁר הַעָרַלָה* *membrum præputiale* Gen. 17, 11. 24. Lev. 12, 3. Metaph. עָרַל־לֵב *the foreskin of the heart*, see in עָרַל ult. Deut. 10, 16. Jer. 4, 4. Comp. Kor. Sur. 2, 82, 4, 154.

2. Trop. *foreskin* of a tree, i. e. the fruit of the first three years, which by the law was to be regarded as unclean, Lev. 19, 23. Comp. r. עָרַל no. 2.

3. Plur. עָרַלֹת הַגִּבְעַת *Foreskins-hill*, pr. n. of a place near Gilgal, Josh. 5, 3.

\* I. עָרַם or עָרַם 1. *to make naked*; hence עָרַם (עָרוּם), עָרַם, naked, מְעָרְמִים. Kindr. are עָרָה, עָרַר II, perh.

עָרָה. Arab. *عَرَمَ* to make naked; also to bark a tree. Intrans. *عَرِمَ* to be shameless, malignant, i. e. bearing one's malignity naked before him.

2. *to be crafty, cunning*; once inf. absol. עָרוּם 1 Sam. 23, 22.—Syr. Pa. Pa. Ethipe. id. *ܕܢܡܩܐ*, Chald. *עָרִימָא*, cunning. This signif. either connects itself with

Arab. *عَرِمَ* to be malignant, see above; or comes from the primary idea of *smoothness, baldness*.

HIPH. 1. *to make crafty*. Ps. 83, 4 עָרְמוּ סוּר *they make crafty their counsel*, i. e. they take crafty counsel.

2. *to act cunningly, craftily*, 1 Sam. 23, 22. In a good sense *to act prudently, discreetly*, Prov. 15, 5. 19, 25.

Deriv. עָרוּם, עָרוּם, עָרַם, עָרְמָה, עָרְמָה, מְעָרְמִים, perh. עָרְמוֹן.

\* II. עָרַם in Kal not used, kindr. with the verbs אָרַם, הָרַם, רָאָם, רִים, רָמַם, *to be high*. Syr. Pa. to heap up. Arab. *عَرَمَ* V, to be heaped up, Saad. Ex. 15, 8; *عَرَمَةً* heap of grain on the threshing-floor.

NIPH. *to be heaped up*, as waters Ex. 15, 8.

Deriv. עָרְמָה.

עָרַם *naked*, see עָרוּם.

עָרוּם, see in עָרוּם

עָרוּם m. *craftiness, cunning*, Job 5, 13. R. עָרַם I.

עָרְמָה f. (r. עָרוּם I) 1. *craftiness, guile*, Ex. 21, 14. Josh. 9, 4.

2. *prudence*, Prov. 1, 4, 8, 5, 12.

עָרְמָה f. (r. עָרוּם II) constr. עָרְמָה Tseré impure, plur. עָרְמוֹת, once עָרְמִים Jer. 50, 26; *a heap*, e. g. of rubbish Neh. 3, 34; of grain Cant. 7, 3; of sheaves Ruth 3, 7. Neh. 13, 15. Hagg. 2, 16. 2 Chr. 36, 6 sq.

עָרְמוֹן m. *the plane-tree, platanus orientalis*, perh. so called from shedding its

bark; comp. Arab. *عَرَمَ* in r. עָרוּם I.

Gen. 30, 37. Ez. 31, 8. See Celsii Hierobot. T. I. p. 513.

ערן (q. d. Vigilantius, i. q. ער with an adj. ending) *Eran*, pr. n. m. Num. 26, 36. Patron. ערני *Eranite*, ib. R. עיר I.

\* ערס<sup>ס</sup> obsol. root, i. q. גרס, to break into coarse pieces, to pound coarsely. Hence Talmud. גרוסות, גרוסות, pounded beans, polenta from beans, bean-groats. See the deriv. ערוסה.

ערעור Judg. 11, 26, see in ערוער no. 2. a.

ערער m. adj. (r. ערר) 1. Pr. *naked, bare*; then *destitute, forlorn*, Ps. 102, 18. Perh. Jer. 17, 6 *like one forlorn in the desert*, where there is none to help. But see in no. 2.

2. *ruins*, Jer. 17, 6; like ערוער Jer. 48, 6. Others as in no. 1.

ערערי and ערערי, see in ערוער.

\* I. ערה<sup>ה</sup> fut. ירעה, i. q. רעה, to drop, to distil, (comp. דלה, נטה,) Deut. 33, 28; metaph. of speech ibid. 32, 2.

Deriv. עריפים

\* II. ערה<sup>ה</sup> 1. Prob. primarily to pull, to pluck, which is the force of the primary syllable רה, רב, comp. רפה, רפא, ריב, and with the palatal or guttural prefixed ערה, חרה, גרה Hence ערף<sup>פ</sup> mane of a horse (something to be pulled

out), ערף<sup>פ</sup> to pull out a horse's forelock; also Heb. ערה<sup>ה</sup> neck, prob. so called from the mane. In the Indo-European tongues comp. Lat. *rapio, carpo*, Germ. *raffen, raufen*. The signif. of mane and top, vertex, is found also in Gr. *λόφος*, mane, then neck, back or ridge, *σόςυμφη, σόςυμβος, σόςυμβη* vertex.

2. Denom. from ערה<sup>ה</sup>, to break the neck of an animal Ex. 13. 13. 34, 20. Deut. 21, 4. 6. Is. 66, 3. Trop. of altars, to break down, to destroy Hos. 10, 2.

Deriv. the two following.

ערה<sup>ה</sup> m. neck, nape, the back of the neck, e. g. of a beast Lev. 5, 8; Arab. עرف<sup>פ</sup> mane. So of a man Gen. 49, 8. Job 16, 12. al. sæp. In phrases: a) נתן ערה<sup>ה</sup> to present or turn the nape or back, the back of the neck being thus put

gener. for the back, 2 Chr. 29, 6; also ערה<sup>ה</sup> אל to turn the back to any one, i. e. to turn away from him. Jer. 2, 27. 32, 33, comp. 18, 17. b) ערה<sup>ה</sup> Josh. 7, 12, חפנה ערה<sup>ה</sup> Jer. 48, 39, and חפנה ערה<sup>ה</sup> Josh. 7, 8, to turn the nape or back sc. in flight, to flee, Syr. *أَعْتَبَ سَيْفًا*, and Pers.

پشت دادن. Here belongs Ex. 23, 27 ונתתי את-כל-אויביך אליה ערה<sup>ה</sup> and I will give thee all thine enemies, their back, i. e. I will make them turn their backs, put them to flight. Ps. 18, 41. c) קשה ערה<sup>ה</sup> stiff-necked, i. e. stubborn, obstinate, see קשה; comp. Is. 48, 4, and Lat. 'tantis cervicibus est,' Cic. Verr. III. 95.

ערפה<sup>ה</sup> (mane, forelock, or acc. to Simonis i. q. עפרה fawn) *Orpah*, pr. n. f. Ruth 1, 4. 14. R. ערה<sup>ה</sup> II.

ערפל<sup>ל</sup> m. quadrilit. thick clouds, darkness, gloom, Ex. 20, 21. 1 K. 8, 12. Ps. 18, 10. Job 22, 13. Is. 60, 2. al. Often coupled with a synon. word, as ענן וערפל Deut. 4, 11. 5, 19; יום ענן וט' Joel 2, 2. Zeph. 1, 15.—Syr. *كَلْبًا* id. *كَلْبًا* to be dark. It seems to be made up from the trilaterals ערה<sup>ה</sup> cloud, and אפל to be dark. Comp. *ὄσφρος* obscure, dark, *ὄσφρη* darkness espec. of the night.

\* ערעץ<sup>ץ</sup> fut. ירעץ 1. to terrify, to frighten, to inspire terror and trembling. Arab. *عرس* Conj. VIII, the skin trembles, is tremulous. *عَرَّاصٌ* a quivering lance. Greek perh. *ἀγούσσω*.—Is. 2, 19. 21. Job 13, 25. Is. 47, 12 *אולי תערעץ* perhaps thou mayest terrify sc. thine enemies, make them afraid; the ancient versions render: 'thou mayest be strong, mayest prevail.' With בן of place whence; Ps. 10, 18 *that man may no more terrify them out of the land*.

2. Intrans. to fear, to be afraid, to tremble, Deut. 1, 29; c. *בפני* before any one Deut. 7, 21. 20, 3. 31, 6; c. acc. Job 31, 34.

NIPH. part. נערץ<sup>ץ</sup> terrible, fearful, i. q. נירא, Ps. 89, 8.

HIPH. 1. Causat. to cause to fear, to make afraid, particip. c. suff. *מְעַרְעֵם* Is. 8, 13.

2. to fear, c. acc. Is. 8, 12. 29, 23.

Deriv. *מְעַרְעֵם, עֲרֵץ, עֲרֵץ*.

\* עָרַק to gnaw; Arab. عرق I, V, to gnaw a bone. Syr. كَرَف id.—Job 30, 3 for want and famine הַעֲרִיקִים צִדָּה אָמַשׁ הַעֲרִיקִים צִדָּה אָמַשׁ they gnaw the dry land, the darkness of desolate wastes; Vulg. *rodébant in solitudine*. This expresses hyperbolically the deepest misery; comp. 'to embrace the rock' Job 24, 8, 'to embrace dunghills' Lam. 4, 5, also 'to lick the dust' see in לָחַץ Pi. Job 30, 17 עֲרִיקֵי לֹא יִשְׁכְּבוּן לֹא יִשְׁכְּבוּן my gnawers take no rest, i. e. my gnawing pains; Vulg. *qui me comedunt, non dormiunt*.—But Chald. עֲרַק is to flee, often in Targg. for Heb. נִיס and בָּרַח; and so Syr. خرف, Arab. عرق and عَرَق to go away, to depart through a region. This signif. most ancient intpp. apply in Job 30, 3, viz. they flee into a dry land, i. e. into the desert; Sept. φεύγοντες ἄρσθρον, Targ. עֲרִיקֵי בְּאֲרָצָה צִדָּה; see in אָמַשׁ no. 2. In Job 30, 17 they render with Sept. τὰ νεύρα μου, or rather: my arteries take no rest, cease not to throb; comp. عُرُوق nerves, veins, עֲרָקָה ligament. But neither of these suits the context.

עֲרִיקֵי gentile n. Arkite, Gen. 10, 17. 1 Chr. 1, 15, i. e. an inhabitant of the city Arka or Arke, Gr. Ἀρκα, in Phenicia, the ruins of which are still found to the northward of Tripolis, and are called عرقا and عرقه 'Arka, 'Arkeh. See Burckhardt's Travels in Syria, etc. p. 162. Bibl. Res. in Palest. III. App. p. 183.

\* עָרַר i. q. עיר II and עָרָה, to make oneself bare, to be naked; in Kal once imper. with He parag. עָרָה make thyself bare, Is. 32, 11. Hence trop. to be destitute, forlorn, forsaken, whence עָרָר, עָרִיר, עָרִירָה.

Po. עוֹרֵר to lay bare, e. g. the foundation of an edifice, i. e. to demolish, to raise, Is. 23, 13.

PILP. עָרַר and HITHPALP. הִתְעָרַר Jer. 51, 58, to be laid bare, e. g. the walls of a city, i. e. to be utterly demolished, raised, Comp. עָרָה Ps. 137, 7. Hab. 3, 13.—Hence עָרִירָה.

Deriv. see in Kal and Pilp.

\* עָרַשׁ obsol. root, Arab. عرش to erect a house or tent; II to roof, to arch; whence عَرِشٌ roof, vault, throne with a canopy; comp. عَرِشָה.—Hence

עָרַשׁ f. Cant. 1, 16, in pause עָרַשׁ Am. 3, 12, c. suff. עָרַשְׁתִּי; plur. constr. עָרַשׁוֹת Am. 6, 4; a bed or couch, (pr. with a canopy, curtains, comp. Cant. l. c.) Deut. 3, 11. Ps. 132, 3; whether for sleeping Prov. 7, 16; for sickness Ps. 6, 7. 41, 4. Job 7, 13; or for reclining, a couch, divan, Am. II. cc.—Syriac عَرِشًا, Chald. עָרִישָׁא, id. Arab. عَرِشٌ 'husband' is secondary, q. d. bed-fellow, see אָרַשׁ

\* עָרַשׁ obsol. root, Syr. كَرَف to make fat, to fatten. Hence pr. n. יַעֲרִישָׁה

\* עָשַׁב obsol. root, pr. to shine, to be bright; then to be green as a plant. Kindred is אָזֵב whence אִיזֵב hyssop; also by transp. זָהָב, צָהָב. Arab. عشب seems to be denom. e. g. Conj. II, IV, to yield green pasture, XII to be covered with green herbage, sc. the earth.—Hence

עָשַׁב m. c. suff. עֲשֵׁבִים Is. 42, 15, plur. constr. עֲשֵׁבוֹת (Dag. euph.) Prov. 27, 25, green herb, plant, collect. green herbs, growing in the fields הַשְּׂדֵה Gen. 2, 5. 3. 18. Ex. 9, 22. 10, 12. 15; עַל הַהָרִים Job 5, 25; and on mountains Is. 42, 15. Prov. 27, 25; growing up and setting seed Gen. 1, 11. 12. 29; and serving as food for man Gen. 1, 30. 3. 18. Ps. 104, 14; and for beast Deut. 11, 15. Ps. 106, 20. Jer. 14, 6; comprehending therefore vegetables, greens, and sometimes all green herbage Am. 7, 2 comp. v. 1; including also grain Ex. 10, 12. 15. Men are said to flourish as a green herb Ps. 72, 16. 92, 8. Job 5, 25; also to wither עָשַׁב Ps. 102, 5. 12. Hence too those seized with fear and turning pale. γλωσσῶν, are compared to the herb of the field which grows yellow and withers, 2 K. 19, 26. Is. 37, 27. Sept. χόρτος, βοτάνη. Chald. עֲשֵׁבָא; Syr. عَشْبًا, id. Arab. عَشْبٌ green fodder, عَشْبٌ a field green with herbage.

עֵשֶׂב Chald. m. Dan. 4, 12 [15], emph. עֵשְׂבָא, green herb, herbage, as the food of cattle, Dan. 4, 22. 29. 30 [25. 32. 33]. 5, 21.

\* I. עָשָׂה fut. יַעֲשֶׂה, apoc. יַעֲשֶׂה, conv. יַעֲשֶׂה, rarely יַעֲשֶׂה 1 K. 16, 25. al. יַעֲשֶׂה 1 K. 14, 9. 17, 15. al. יַעֲשֶׂה Ez. 20, 14. Dan. 8, 27; but never in Pentat. Inf. constr. עָשׂוֹת, absol. עָשׂוּ Jer. 22, 4.

1. to work, to labour. to do. The primary idea lies prob. in forming, shaping, cutting; so that עָשׂוּ, עָשׂוּ, is perhaps formed by softening the letters from עָצַב, comp. עָרַב and עָרַב, קָצַב and קָצַב, שָׁנַב and שָׁנַב. Of the same origin may also

be Arab. عَسَى to be apt, convenient, pr.

to be adapted. So Lat. *facere* is prob. à *fungendo*; comp. Germ. *machen*, Engl. *to make*, with *μαχίω*, Lat. *machina. machinari*.—Prov. 31, 13 בְּהַפֵּץ בְּהַפֵּץ וְהָעֵשׂוּת וְהָעֵשׂוּת and she worketh with willing hands. Ruth 2, 19 וְאֵינָה עֹשֶׂת and where hast thou wrought? 1 K. 20, 40 וְהָיָה עֹשֶׂה וְהָיָה עֹשֶׂה and thy servant was busy (had to do) here and there. So of God Job 23, 9. With אֲ of that in or on which one works, Ex. 5, 9. Neh. 4, 15; so of a material, as עָשׂוֹת בְּהָרֵב וּבְפִסְסָה Ex. 31, 4. 5. 2 Chr. 2, 13.

2. to make, to do, to produce by labour. Spec.

a) to make, i. q. to form, to construct, to prepare, to build, Ex. 25, 13 sq. 26, 4 sq. 27, 1 sq. 28, 2 sq. So of the ark of Noah Gen. 6, 14. 8, 6; an altar 13, 4. 2 K. 16, 11; bricks Ex. 5, 16; garments Gen. 3, 7. 21. 37, 3; idols Deut. 4, 16; arms 1 Sam. 8, 12; gardens and pools Ecc. 2, 5, 6, comp. הַבְּרִיקָה הַעֲשׂוּיָה the made pool as opp. to natural, Neh. 3, 16. So i. q. to build or erect booths Gen. 33, 17; a gibbet Esth. 5, 14. 7, 9; cities 2 Chr. 32, 29; a house for any one. trop. 2 Sam. 7, 11; landmarks Prov. 22, 28, Sept. *θηρημα*. With עַל and לְ to make upon or unto, Ex. 25, 11. 24–26. Also עָשָׂה מְלָאכָה to do work, to do labour, opp. to rest, Ex. 20, 9. Deut. 5, 13. עֹשֵׂי הַמְּלָאכָה the doers of the work, i. e. the workmen, labourers, 2 K. 12, 12. 22, 5. 9. Neh. 11, 12. al.—Where the material is indicated, of which a thing is made, a double accusative is employed; Ex. 30, 25 וְעֹשֶׂתָּ אֹתוֹ וְעֹשֶׂתָּ אֹתוֹ וְעֹשֶׂתָּ אֹתוֹ and thou shalt

make them (the spices, i. e. of them) an oil of holy unction. Is. 40, 6. Hos. 8, 4. So too even where the acc. of material is put last (comp. בָּנָה, בָּרַצַּר, Lehrg. p. 813), Ex. 38, 3 וְעָשָׂה בְּלִי עָשָׂה נְהַשֶּׁת all its vessels he made of brass. 25, 39. 30, 25. 36, 14. 37, 24. Sometimes the thing thus made out of any material is put with לְ, e. g. Is. 44, 17 וְעָשָׂה לְאֵל וְעָשָׂה לְאֵל וְעָשָׂה לְאֵל the rest of it he makes into an idol, i. e. of the rest he makes an idol. In the same way Ex. 27, 3 וְעָשָׂה לְבַלְבְּלֵי הַתְּנָשָׁה וְעָשָׂה לְבַלְבְּלֵי הַתְּנָשָׁה all its vessels shalt thou make of brass. v. 19.—Here too belongs Gen. 6, 14 וְעָשָׂה אֶת-הַתְּבָאָה וְעָשָׂה אֶת-הַתְּבָאָה chambers shalt thou make the ark, i. e. in the ark, thou shalt divide it up into rooms.

b) Of God, i. q. to create, as the heavens, earth, men, Gen. 1, 7. 16. 2, 2. 3, 1. 5, 1. 6, 6. Ps. 96, 5. 104, 19. Hence part. עָשָׂה as subst. creator. c. suff. עֹשֵׂי my creator, Job 35, 10; וְעֹשֵׂהוּ his creator 4, 17. Is. 17, 7. 27, 11. Hos. 8, 14. So also עָשָׂה נִבְלָאוֹת to do wonders, wonderful works, Ps. 78, 4. 12. 98, 1. Neh. 9, 17; עָשָׂה אִדּוֹת id. Is. 25, 1; עָשָׂה אִדּוֹת id. Ps. 71, 19; עָשָׂה אִדּוֹת לְ to make i. e. show a sign to any one, Judg. 6, 17.

c) to make is also put i. q. to produce out of oneself, to yield; spoken also of animals, e. g. to make milk, i. e. to yield milk, of a cow Is. 7, 22; to make fat sc. upon the loins, spoken of a man growing fat Job 15, 27; comp. 'corpus facere' Justin; Ital. *far corpo*; Gr. *μεγάλην ἐπιγούριδα θέσθαι* Od. 17 225; *τρίχους γεννᾶν*, 'sobolem facere' i. c. procreare, Plin. In like manner trees are said to make fruit, i. e. to bear, to yield, (comp. Gr. *ποιεῖν γούπον*,) Gen. 1, 11. 12. 2 K. 19, 30. Is. 37, 31. Ez. 17, 23; branches (comp. 'caulem facere' Colum.) Job 14, 9. Ez. 17, 8; so of fruits or grain as yielding meal Hos. 8, 7; of the earth as yielding fruits, a vineyard grapes, Gen. 41, 47. Hab. 3, 17. Is. 5, 2. 4. 10.—The Hebrews often express the same idea by the conjug. Hiphil; see Heb. Gramm. § 52, 2, note.

d) to make, i. e. to get by labour, to acquire; as in Engl. *to make money*, Lat. *pecuniam facere*, Gr. *ποιεῖν βίον* to make a living. E. g. property, wealth, Gen. 31, 1. Deut. 8, 17. 18. Jer. 17, 11; wages Is. 19, 10 וְעֹשֵׂי שְׂכָרָם those making



wages, i. e. hired labourers.—So Gen. 12, 5 *the slaves which they had got*, acquired, bought Ecc. 2, 8. Also *to make or get for oneself* a name, renown, Gen. 11, 4; a new heart Ez. 18, 31.

e) *to make ready, to prepare, to dress* e. g. food (comp. Engl. 'a made dish') Gen. 18, 7. 8. 27, 17. Judg. 13, 15. 1 Sam. 25, 18. 2 Sam. 12, 4. 13, 10; so a feast, banquet, Gen. 19, 3. 21, 8. Esth. 5, 12.—Also *to dress* the beard, i. e. to trim and comb it, not to shave, (comp. Lat. 'facere barbam' Lamprid. Fr. 'faire la barbe,') 2 Sam. 19, 25; *to dress* the feet, i. e. to wash and anoint them, *ibid.* *to trim and pare* the nails Deut. 21, 12. Trop. עָשָׂה אֵינָן *to prepare iniquity*, spoken of the heart Is. 32, 6. Also of God as making ready future things Is. 37, 26.

f) *to dress or prepare* a victim or sacrifice to be offered to God; hence *to sacrifice, to offer*; Ps. 66, 15. Ex. 29, 36 תְּנִיחָה תִּזְבֹּחַת פֶּרֶךְ הַבְּשָׂה תִּזְבֹּחַת פֶּרֶךְ הַבְּשָׂה thou shalt offer a bullock as a sin-offering. v. 38. 39. 41. Lev. 9, 7. 15, 15. 16, 9. Judg. 6, 19. 1 K. 18, 23. Hos. 2, 10 לְבַעַל עֲשֵׂה לְזָבָח gold which they offered to Baal. So the acc. of the sacrifice being omitted, לַיהוָה עֲשֵׂה *to offer, to sacrifice, to Jehovah*. Ex. 10, 25; comp. 2 K. 17, 32 לָהֶם וַיַּהֲרִי עֲשִׂים לָהֶם *who sacrificed for them*. Comp. Gr. ἰσθὰ ἔσθαι, ἰσθὰ ἔξισθαι, and without acc. ἔξισθαι ἰσθὰ Il. 2. 400. ib. 8. 250. Od. 14. 251.

g) *to make* one any thing, i. e. to make into, to cause to become any thing; c. dupl. acc. 1 Sam. 17, 25 *and will make his father's house free in Israel*. With acc. and לְ, (comp. in lett. a, fin. and בְּתָן no. 3) Gen. 12, 2 לְגוֹי גָּדוֹל אֶעֱשֶׂה *I will make thee a great nation*. Ex. 32, 10. Jer. 10, 13. 51, 16.—Hence i. q. *to constitute, to appoint*, to an office, etc. 1 Sam. 12, 6 *Jehovah אָשַׁר אֶת-מֹשֶׁה אֶת-מֹשֶׁה who appointed Moses*. עֲשֵׂה לְכֹהֲנִים *to appoint priests* 1 K. 12, 31. 2 Chr. 13, 9; comp. 2 K. 21, 6. 2 Chr. 33, 6. With לְ, *to appoint to or over* any thing, Jer. 37, 15. 1 Sam. 8, 16.

h) עֲשֵׂה מִלְחָמָה *to make war* with any one, Gr. πόλεμον ποιεῖσθαι, Fr. 'faire la guerre,' Gen. 14, 2. Deut. 20, 12. Josh. 11, 13. Also לְ עֲשֵׂה שְׁלוֹמִים *to make peace with*, to grant it to any one, εἰρήνην ποιεῖσθαι τινί, Is. 27, 5, where Schnurrer's view is to be preferred; see Comment.

on Is. in loc. So *to make a covenant* with any one Is. 28, 15.

i) Emphat. *to effect, to execute, to accomplish* a thing proposed, a purpose; hence עֲשֵׂה עֲצָה *to execute counsel* Is. 30, 1. Job 5, 12; עֲשֵׂה נְדָרִים *to accomplish vows*, i. e. to perform or pay them, Judg. 11, 39; עֲשֵׂה שְׁפָטִים בְּ *to execute judgments* (punishments) upon any one, Ez. 5, 8. 10. 11, 9. 30, 14. 19; עַ' הָרִוּן *to execute anger* 1 Sam. 28, 18. Ecc. 2, 2 *and of joy I said עֲשֵׂה מֵ-הוֹה what doth it effect?* i. e. what good.—Often without acc. Dan. 8, 24 וְהַצְלִיחַ וְעָשָׂה *and he shall prosper and accomplish* his purpose. 11, 17. 28. 30. Is. 10, 13. So of God Ps. 22, 32. 37, 5. 52, 11.

k) i. q. *to keep* any stated day, *to hold, to celebrate*, e. g. the sabbath, the paschal festival, Ex. 12, 48. Num. 9, 10. 14. Deut. 5, 15. Also *to pass or spend* time Ecc. 6, 12; comp. ποιῶν χρόνον Acts 15, 33. So with adv. עֲשֵׂה טוֹב *to spend one's life well*, εὖ ποιεῖν, Engl. *to do well* Ecc. 3, 12.

l) *to do* i. e. *to perform* the laws of God, his precepts, will, etc. Lev. 20, 22. Deut. 15, 5. Ps. 103, 20. 21; also *to do* i. e. to practise right, justice, עַ' מִשְׁפָּט *to do right* Gen. 18, 19. 25. Ps. 9, 17. Is. 58, 2. Jer. 22, 15. 23, 5. 33, 15; (but עֲשֵׂה פַ' מִשְׁפָּט is *to maintain one's right* Ps. 9, 5;) virtue Num. 24, 18; good Ps. 37, 3. Contra, *to do or commit* wrong; חָמַס, עָוֶל. Is. 53, 9. Ez. 3, 20. 18, 26. 33, 18; wickedness, נִבְלָה Gen. 34, 7. Deut. 22, 21; fraud Dan. 11, 23; falsehood 2 Sam. 18, 13; rapine Ez. 22, 13. Also עַ' הַטוֹב *to do what is good (right) in one's eyes*, what is pleasing to him, Is. 38, 3. 1 K. 11, 38; contra, comp. Ps. 51, 6. Absol. in a bad sense, *to do or commit* any thing wrong, Gen. 40, 15. With לְ, עַם, אִישׁ, of pers. *to whom* one does kindness or wrong; e. g. עֲשֵׂה חֶסֶד עִם *to do kindness with* or *to* any one. see in חֶסֶד no. 1; עֲשֵׂה טוֹבָה אִישׁ Jer. 33, 9; עַם, עֲשֵׂה רָעָה לְ Ps. 15, 3. Judg. 15, 3. So Num. 5, 30 אֶת-כָּל-הַחֻקֵּי הַחַיִּים הַזֵּאת וְעָשָׂה *and shall do unto her all this law*. i. e. whatever this law requires.—Sometimes that which one has thus done to another is omitted, and can be gathered only from the context; whether evil Gen. 27, 45. Ex. 14, 31; or good Gen. 30, 30. Ex.

13, 8. Deut. 11, 7. Often it is taken only in a bad sense, as Gen. 19, 8 *only unto these men* דָּבַר אֵל תַּעֲשׂוּ דָּבָר *do ye nothing*, do them no harm. 22, 12. Ps. 56, 5. So לִי מִהֲזֹאת עָשִׂיתָ לִּי *why hast thou done this unto me?* Gen. 12, 18. 20, 9. 26, 10. 29, 25. Ex. 14, 11. Judg. 15, 11; כֹּה יַעֲשֶׂה כֹּה לִי וְכֹה יוֹסִיף, see in כֹּה no. 1. Instead of לִי is found also עִם Ruth 2, 19, אִתָּךְ v. 11, and accus. Is. 42, 16.

m) Once עָשָׂה בְּ to do with any one, to deal with him, according to one's own pleasure; (fully פָּרְצוּנוּ Dan. 8, 4. 11, 3. 36;) Jer. 18, 23 אֶפְדָּה עָשִׂיתָ בְּהֵם *in the time of thine anger deal thou with them* sc. according to thy pleasure. Dan. 11, 7.

n) Once מִרְעָה עָשָׂה 1 Chr. 4, 10, pr. to do so as to abstain from evil, i. q. to abstain from evil. Others less well, to do me from evil, i. e. to keep me from harm.

3. Often עָשָׂה is so put as to express the simple idea of a verb of action, to do, to act, rendered definite only by the context or the circumstances. Gen. 3, 13 מִהֲזֹאת עָשִׂיתָ לִּי *why hast thou done this?* v. 14 כִּי עָשִׂיתָ זֹאת *because thou hast done this.* Gen. 6, 22 וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֱלֹהִים *and Noah did according to all that God commanded him.* Ps. 115, 3 *he doeth whatsoever he will.* Gen. 8, 21. 18, 5. 17, 29. 30, 20. 5, 6. 10, 21. 26, 22. 16, 27. 19, 1. 1 Sam. 14, 43. Ps. 7, 4. 50, 21. al. sæp. 2 Sam. 12, 2 אַתָּה בְּסֵתֶר אָנֹכִי עָשִׂיתָ *thou didst it in secret*, i. e. didst act secretly. Is. 46, 4 אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא *I have done it, and I will bear*, i. e. as I have borne, so I will bear. Comp. the Attic use of ποιῆν, see Passow h. v. no. 2. f. So of a way of acting, Prov. 13, 16 בְּדַעַת כָּל־עֲרוֹם וְגִישָׁה בְּדַעַת *every prudent man acteth with understanding.* Jer. 8, 8. —Sometimes it is pleonastically inserted before another verb, by way of emphasis. Gen. 31, 26 *why hast thou done (this) and deceived me?* (Mark 11, 5 τί ποιῆτε λύουσας;) Gen. 41, 34 וַיִּפְקֹד פַּרְעֹה וַיִּפְקֹד *let Pharaoh do (this, let him follow my counsel) and appoint*, etc. 1 K. 8, 32.—With לִי of thing, to do to or with a thing, to deal with it; Lev. 4, 20 *and he shall do with the bullock as he did with the bullock for a sin-offering.* Deut. 31, 4. Josh. 8, 2. Is. 5, 4. 10, 11. Dan. 11, 39; also

c. בְּ id. Is. 5, 4; acc. Lev. 16, 15, comp. v. 14.

4. to work over, in an immodest sense, Ez. 23, 21; see in Piel.

NIPH. נַעֲשֶׂה, f. נַעֲשִׂיחָה, part. נַעֲשִׂיחָה, fut. נַעֲשֶׂה (once תִּנְעִיחָה c. matr. lect. against all rule Ex. 25, 31), apoc. תַּעֲשֶׂה Esth. 5, 6. al. to be made, to be done, Num. 15, 24. Esth. 4, 1. Ecc. 1, 9. 13, 4, 3. 8, 9, 9, 3. 6. al. Fut. of what ought not to be done, Gen. 20, 9. Lev. 4, 2. 13, 22. 27, 5, 17. Impers. in the same sense, Gen. 34, 7 וְכֹן לֹא יַעֲשֶׂה *and thus it ought not to be done.* Also impers. *it must not be so done*, i. e. according to custom, Gen. 29, 26.—Spec. pass. of Kal no. 2. lett. a, to be made 1 K. 10, 20; of lett. b, to be created Ps. 33, 6; of lett. e, to be made ready, prepared, as food Num. 6, 4. Neh. 5, 18; of lett. f, to be dressed and offered, as a sacrifice Lev. 7, 9; of lett. i, to be done, executed, as counsel 2 Sam. 17, 23, punishment Dan. 11, 36; of lett. k, to be kept, celebrated, as a festival 2 K. 23, 23. Esth. 9, 28; of lett. l, to be wrought, committed, as wickedness Deut. 13, 15. 17, 4. Mal. 2, 11.—With dat. לִי נַעֲשֶׂה to be done to any one, to happen to him; Ex. 2, 4 to see *what would be done unto him.* Lev. 24, 19. Obad. 15. Num. 15, 11. Deut. 25, 9. 1 Sam. 17, 26. 27. Esth. 6, 9. Is. 3, 11.

PIEL עָשָׂה to work over, i. e. to handle, to squeeze the breasts of an immodest woman, i. q. מָצְהָה, Ez. 23, 3. 8; and so in Kal v. 21. So Gr. ποιῆν and Lat. facere, perficere, conficere mulierem, are put by euphemism for sexual intercourse, Juv. 7, 240. Petron. 87. Suet. Ner. 29.

PUAL to be made, created, Ps. 139, 15.

Deriv. מַעֲשִׂיחָה, and the pr. names, מַעֲשִׂיחָה, מַעֲשִׂיחָה, מַעֲשִׂיחָה, מַעֲשִׂיחָה, מַעֲשִׂיחָה, מַעֲשִׂיחָה.

\* II. עָשָׂה obsol. root, to be hairy, rough, shaggy, Arab. عَنَّ hairy, عَنَّ hairiness. Hence pr. n. עֲשִׂי.

עָשָׂה־אֵל (whom God created, constituted, r. עָשָׂה) Asahel, pr. n. m. a) 2 Sam. 2, 18. 23, 24. 1 Chr. 27, 7; and in separate words 1 Chr. 2, 16. b) 2 Chr. 17, 8. 31, 13. c) Ezra 10, 15.—For the letter ה quiescent in the middle of a word, see Lehrs. p. 48.

**עֵשׂוּ** pr. n. (i. e. hairy, rough, Gen. 25, 25, r. עֵשָׂה II) *Esau*, the son of Isaac and twin-brother of Jacob; also called אֶדְוִם, which name however is used more of his posterity than of himself. On the other hand, עֵשׂוּ בְנֵי עֵשׂוּ Deut. 2, 4 sq. **בֵּית עֵשׂוּ** Obad. 18, and עֵשׂוּ Jer. 49, 8. 10. Obad. 6, spoken of the *Esauites* i. e. the Idumeans, is mostly poetic. הַר עֵשׂוּ *the mountain of Esau*, i. e. of the Idumeans, Mount Seir, Obad. 8. 9. 19. 21.

**עֶשְׂדָר** m. (denom. from עֵשֶׂר) *a ten, a decad*, e. g. a) Of days, like שְׁבוּעַת אֶשְׁנַיִם a se'nnight, Gen. 24, 55. Also for the last day of the ten, i. e. *the tenth day* sc. of the month, Ex. 12, 3. Lev. 16, 29. Num. 29, 7. Josh. 4, 19. Jer. 52, 4. 12. al. Comp. Gr. δεκάς, ἐννεάς, τετράς, for the tenth, ninth, fourth day of the month; also Ethiop. ሀሁር, ፋሪስ, for the tenth, fifth day. etc. See Ludolf's Gramm. p. 100. b) Of the cords or strings of an instrument; hence for *a ten-stringed instrument, decachord*, Ps. 92, 4; fully, by appos. נָבֶל עֶשְׂדָר *a ten-stringed lyre* 33, 2. 144, 9. Sept. δεκάχορδος.

**עֵשִׂיאֵל** (created of God) *Asiel*, pr. n. m. 1 Chr. 4, 35.

**עֵשָׂיָה** (whom Jehovah created, constituted) *Asaiah*, pr. n. m. a) 1 K. 22, 12. 14. 2 Chr. 34, 20. b) 1 Chr. 4, 36. c) 6, 15. 15, 6. 11. d) 9, 5.

**עֶשְׂרִירִי** adj. ordinal (from עֵשֶׂר) *the tenth* Gen. 8, 5. Num. 7, 66. al. sæp. Ellipt. for *the tenth month*, i. e. Tebeth, Gen. 8, 5. Jer. 52, 4. al. comp. *December*.—Fem. עֶשְׂרִירָה Is. 6, 13 and גְּשִׁירָה *the tenth part, a tenth*, Ex. 16, 36. Lev. 5, 11. al.

\* **עֶשֶׂק** in Kal not used, Chald. and Talmud. עֶשֶׂק *to have to do with any person or thing, to strive with*.

HITHP. *to strive, to quarrel*, once c. עם Gen. 26, 20.—Hence

**עֵשֶׂק** (quarrel) *Esek*, pr. n. of a well near Gerar, Gen. 26, 20.

\* **עֶשֶׂר** f. in pause עֶשֶׂר Josh. 21, 5; masc. עֶשְׂרָה, constr. עֶשְׂרֹת; *ten*, a cardinal number. Arab. عَشْرٌ f. and عَشْرَةٌ m. Syr. حَسْرٌ f. and حَسْرٌ m. Etymologists agree in deriving this form from

the *conjunction* of the ten fingers; comp. Arab. عَشِي to be joined together, associated; also عَصْر, عَصْر, and by transp. عرس, all which contain the idea of conjunction.—Every where coupled only with a noun plural; in 1 Sam. 17, 17 עֶשְׂרָה לָחֶם the word כְּפֹרוֹת is omitted. E. g. a) Fem. עֶשְׂרֵי נָשִׁים 2 Sam. 15, 16; עֶשְׂרֵי אֲחֻנֹּחַ Gen. 45, 23; עֶשְׂרֵי עֲבוֹת Ex. 26, 16; and with the numeral after, עֶשְׂרִים עֶשֶׂר Josh. 15, 57. 1 Chr. 6, 46. b) Masc. Gen. 18, 32. עֶשְׂרֵי נְעָרִים 1 Sam. 25, 5; and so Gen. 24, 10. Neh. 5, 18. Deut. 4, 13; with the num. after, עֶשְׂרָה עֶשְׂרִים Gen. 32, 16.—Sometimes *ten* is put as a round number, Gen. 31, 7. Job 19, 3.

PLUR. עֶשְׂרֹת *tens, decads*; hence עֶשְׂרֵי עֶשְׂרֹת *rulers of tens* Ex. 18, 21. Deut. 1, 15. Sept. δεκάδουχοι, δεκαρχοι. Arab.

عَشْرَاتٌ *tens*.—Plur. עֶשְׂרִים see in עֶשְׂרִים.

Deriv. עֶשֶׂר, עֶשְׂוֹר, עֶשְׂרִירִי, עֶשְׂרִירִי, עֶשְׂרִירִי, עֶשְׂרִירִי, the denom. verb עֶשֶׂר. Other forms of the cardinal itself here follow.

**עֶשְׂרִי** m. and עֶשְׂרָה f. id. 1. *ten*, Engl. *teen*, used only in those numbers which are compounded with ten; as masc. עֶשְׂרִי אֶחָד *eleven*, עֶשְׂרִי אַרְבָּעָה *fourteen*, עֶשְׂרִי שֵׁשָׁה *sixteen*; also as ordinals, *eleventh, fourteenth, sixteenth*; with art. עֶשְׂרִי הַיָּמִים *the twelve* Josh. 4, 4. Fem. אֶחָד עֶשְׂרָה *eleven*, שֵׁשׁ עֶשְׂרָה *sixteen*; also ord. *eleventh, sixteenth*, etc.

2. PLUR. עֶשְׂרִים (from sing. עֶשְׂרָה) a) Card. *twenty*, of both genders, used with nouns sing. and plur. and either before or after them, Gen. 31, 41. Lev. 27, 5. al. b) Ord. *the twentieth*, Num. 10, 11. 1 K. 15, 9. 16, 10.

**עֶשֶׂר** Chald. f. and עֶשְׂרָה m. *ten*, Dan. 7, 7. 20, 24. עֶשְׂרֵי תָרִי *twelve* Dan. 4, 26. Ezra 6, 17. Plur. עֶשְׂרִים *twenty* Dan. 6, 2.

**עֶשֶׂר** fut. יִעֶשֶׂר (denom. from עֵשֶׂר) c. acc. *to take the tenth part of any thing, to tithe*. 1 Sam. 8, 15. 17.

PIEL *to give the tenth part, to pay tithes*. Neh. 10, 38 *and the tithes of our fields* (must we bring) *to the Levites* הָלֵוִים *for they, the Levites, must* (in turn) *pay tithes*. With acc. of that of which the tithe is paid, Deut. 14, 22;

dat. of him *to whom it is paid*, Gen. 28, 22.

НІРН. like Piel. *to give tithes*, inf. with pref. בעִשֵּׂר, לְעִשֵּׂר, Neh. 10, 39. Deut. 26, 12.

עֲשָׂרָה, see עִשָּׂר.

עֲשָׂרָה, see עִשָּׂר

עֲשָׂרוֹן m. (denom. from עִשָּׂר) plur. עֲשָׂרוֹנִים. *a tenth, tenth part*, a measure of things dry, spec. for grain and meal, Lev. 14, 10. 21. 23, 13. 17. al. sæp. Sept. δέκατον, more fully Num. 15, 4 δέκατον τοῦ οἴφι, Vulg. *decima pars Ephi*, the tenth part of an ephah, or about 3½ quarts, i. q. עֲמִיר; and this appears to be correct, comp. Lev. 5, 11. 6, 13. Num. 5, 15. 28, 5; et ibi Sept.

I. עֵשׂ m. *a moth*, Job 4, 19. 13, 28. Is. 50, 9. Hos. 5, 12. al. Arab. عَتَّة. R. עֵשׂ.

II. עֵשׂ m. (r. נָעַשׂ) Job 9, 9, and עֵישׂ f. Job 38, 32, the constellation which we call *the Great Bear, Ursa Major, the Wain*, from the Greeks and Romans. In Job 38, 32 בְּנֵיהָ *its sons* are the three stars in the tail of the bear. The word עֵשׂ does not itself signify *a bear*, but is made by aphæresis from נָעַשׂ, Arab.

نَعَشٌ *a barrow, bearer*, (from r. نَعَش to take up, to bear.) the Arabic name of this constellation. The same three stars in the tail are also called بنات نعش, i. e. daughters of the Bearer. See Bochart Hieroz. II. p. 114. Niebuhr Arabien p. 115.—Alb. Schultens ad Job. l. c. regards the Heb. עֵשׂ as i. q. Arab. عَاسٌ night-watcher, from r. عَاس and عَسَّ to go about by night, and supposes this constellation to be so called because it never sets. But the former etymology is preferable. Comp. Michaelis Suppl. p. 1907. See more in Thesaur. p. 895 sq.

עֲשׂוֹק m. *an oppressor* Jer. 22, 3, i. q. עֲשִׂק 21, 12. R. עֲשִׂק.

עֲשׂוּקִים m. plur. (r. עֲשִׂק) *oppressions, injuries*, acts of violence. Ecc. 4, 1. Am. 3, 9. Job 35, 9. But in Ps. 103, 6. Jer. 50, 33, it is part. pass. plur. *the oppressed*.

עֲשׂוֹת m. adj. (r. עָשָׂה) *bright*; Ez. 27, 19 בְּרוֹזַל עֲשׂוֹת *bright iron*, perh. polished steel; others, *wrought iron*, from the root no. 2. Sept. σιδῆρος εἰργασµένος, Vulg. *fabrefactum*.

עֲשָׂוָה Ashvath, pr. n. m. 1 Chr. 7, 33.

עֲשִׂיר m. (r. עָשָׂר) plur. עֲשִׂירִים, constr. עֲשִׂירֵי; *rich, viz.*

1. Adj. אִישׁ עֲשִׂיר *a rich man* 2 Sam. 12, 4.

2. Subst. *one rich, a rich man*; plur. עֲשִׂירִים *the rich*; Prov. 10, 15. 14, 20. 18, 11. Jer. 9, 22. Ecc. 10, 20. Ps. 49, 3. 45, 13 עֲשִׂירֵי כָּס *the richest of people*.—Spec. a) In a good sense, *honourable, noble*, Ecc. 10, 6; opp. סָכַל. b) In a bad sense, *proud, impious, ungodly*, since riches are the source of pride, and pride to a Hebrew is synonymous with impiety; so Is. 53, 9 *and they put with the wicked (אֶת־רִשְׁעִים) his sepulchre, and with the ungodly (אֶת־עֲשִׂיר) his tumulus*; here the parallelism demands that עֲשִׂיר and רִשְׁעִים be synonymous. See also הַיְלָלִים (in הָלַל no. 3) עָנָן and עָנִי; comp. Is. 2, 7. Mic. 7, 12. Matt. 19, 23.

\* עֲשִׂן fut. עֲשִׂנּוּ plur. in pause רִעַשְׂנוּ Ps. 104, 32; *to smoke*, as mountains Ex.

19, 18. Ps. 104, 32. 144, 5. Arab. عَشَن id. Kindr. is הַנֵּן, whence אֶהֱנֶה furnace. In the Indo-European tongues compare Sanser. *ātman* mind (pr. breath, spirit); Gr. ἀτμός vapour, smoke. ἀτμός. ἀτμός; Goth. *athma*, breath, Germ. *Athem*.—Metaph. spoken of the divine wrath Deut. 29, 19. Ps. 74, 1. 80, 5.

Deriv. the two following.

עֲשָׂן m. (r. עָשָׂן) constr. עֲשָׂנִי Josh. 8, 20. 21, also עֲשָׂנִי as if from עֲשָׂן Ex. 19, 18; c. suff. עֲשָׂנָה

1. *smoke*, Gen. 15, 17. Is. 4, 5. 6, 4. Nah. 2, 14. Prov. 10, 26. עֲשָׂנִי עֲשָׂנִי *a column of smoke* Judg. 20, 40; עֲשָׂנִי id. Is. 9, 17; וְהִיָּמְרוּ עֲשָׂנִי id. Cant. 3, 6. A people suddenly dispersed is compared to *smoke driven away* Hos. 13, 3. Ps. 68, 3. Is. 51, 6.—Poet. *smoke* is also put: a) For *vapour* caused by the breathing and snorting of an enraged animal, Job 41, 12 [20]; comp. 'fumantem nasum viri ursi' Martial 6. 64. 28. Hence of the divine wrath, Ps. 18, 9 בָּאֶפֶס עָלָה עֲשָׂן מִבְּאֵפוֹ *there went up a smoke out of his nostrils*

Is. 65, 5. b) For a cloud of dust, as indicating the approach of a hostile army, Is. 14, 31; comp. 'fumantes pulvere campos' Virg. *Æn.* 11. 909.

2. *Ashan*, pr. n. of a city in Simeon, Josh. 15, 42. 19, 7. 1 Chr. 4, 32. 6, 44. Called also בֹּרַר עָשָׂה q. v.

עָשָׂה m. adj. (רָעָה) plur. עָשָׂהִים, *smoking* Ex. 20, 15. Is. 7, 4.

\* עָשָׂה fut. רָעָה 1. *to oppress, to treat with violence and injustice*; Arab.

عَسَقَ I, V, to urge, to press, عَسَقَ injustice, violence.—E. g. the poor and needy, Ps. 119, 121. 122. Am. 4, 1. Jer. 7, 6. Prov. 14, 31. 22, 16. 28, 3. Ecc. 4, 1; a king his subjects 1 Sam. 12, 3. 4; a victor the vanquished Is. 52, 4. Jer. 50, 33. Ps. 105, 14. Hos. 5, 11; God a man Job 10, 3. More fully עָשָׂה עָשָׂה Ez. 18, 18. 22, 29. Part. act. עָשָׂה *an oppressor* Ps. 72, 4; pass. עָשָׂה *oppressed* Deut. 28, 29. 33. Often coupled with גָּזַל q. v.—Metaph. Prov. 28, 17 אָדָם עָשָׂה אָדָם בְּרֵם־נַפְשׁוֹ a man oppressed with life's blood sc. shed by him, i. e. sinking under the burden of this guilt.

2. *to defraud any one, to extort from him by fraud and violence, with acc. of pers.* Lev. 19, 13. Deut. 24, 14; also acc. of thing Mal. 3, 5 עָשָׂה עָשָׂה אֲבִירָה *who wrest his wages from the hireling*. Absol. Hos. 12, 8.—Both senses (no. 1 and 2) occur together in Mic. 2, 2 עָשָׂה עָשָׂה וַיִּבְרֹאוּ *they oppress a man and (wrest away) his house* sc. by fraud and violence; comp. גָּזַל.

3. *to be proud, insolent, trop. of a river overflowing its banks.* Job 40, 18 [23]. Comp. synon. فخر, ظلم, بغا.

PUL part. fem. מְעַשָּׂה *violated*, e. g. a virgin, metaph. of a captured city Is. 23, 12.

DERIV. עָשָׂה, עָשָׂה, עָשָׂה, עָשָׂה, עָשָׂה, עָשָׂה, pr. n. עָשָׂה

עָשָׂה (oppression) *Eshék*, pr. n. m. 1 Chr. 8, 39.

עָשָׂה m. 1. *violence, injury, violent act*, Is. 59, 13. Spec. *oppression of the poor and needy, by fraud, extortion, pillage*, Ez. 22, 7. 12. Ps. 73, 8. Jer. 6, 6. 22, 17. With genit. of the oppressor Ps. 119, 134; of the oppressed Ecc. 5, 7.

2. *Any thing extorted, got by fraud and violence*, Lev. 5, 23. Ps. 62, 11; genr. *unjust gain* Ecc. 7, 7.

3. *distress, straits*, i. q. עָשָׂה, Is. 54, 14.

עָשָׂה f. (רָעָה) *oppression* which one suffers; hence *distress, straits*; Is. 38, 14 עָשָׂה עָשָׂה *distress is upon me*; read *ōshkal-li* notwithstanding the Metheg, as in עָשָׂה, עָשָׂה, see Lehrs. p. 43.

עָשָׂה fut. רָעָה *to be rich*, Job 15, 29. Hos. 12, 9. Aram. עָשָׂה, עָשָׂה, id.—The primary idea seems that of *being right, straight*, so as to be kindr. with עָשָׂה, עָשָׂה; hence the idea of *happiness*, and then of *riches*.

PIEL *to build*, pr. *to erect*, from the primary force of the root; once 1 K. 22, 49 Cheth. יְהוֹשָׁפָט עָשָׂה יְהוֹשָׁפָט *Jehoshaphat built ships*; Keri עָשָׂה, and thus 2 Chr. 20, 36. 37.

HIPH. עָשָׂה, fut. c. suff. רָעָה 1 Sam. 17, 25.

1. *to make rich, to enrich*, c. acc. pers. Gen. 14, 23. Ez. 27, 33. Trop. Ps. 65, 10 רַבָּה תַעֲשֶׂהָ *thou dost abundantly enrich it*, the earth, i. e. with copious gifts dost adorn it. With two acc. 1 Sam. 17, 25. Absol. 1 Sam. 2, 7. Prov. 10, 4. 22.

2. *Intrans. to enrich oneself, to become rich*, (pr. to make riches, see Heb. Gr. § 52, 2, note.) Ps. 49, 17. Prov. 21, 17. With acc. of that with which one is enriched, Dan. 11, 2.

HITHP. *to feign oneself rich*, Prov. 13, 7. Deriv. עָשָׂה, also

עָשָׂה m. *riches* 1 Sam. 17, 25. 1 K. 3, 11. 13. Ecc. 4, 8. Prov. 22, 1. al. sæpe.

\* עָשָׂה i. q. בָּלָה, *to fall in, to fall away*, e. g. a) Of garments falling in pieces from use or from being moth-eaten; comp. עָשָׂה moth. b) Of the countenance *falling away, pining, wasting*, from disease or care, Ps. 6, 8. 31, 10.

11. Arab. عَشَّ to fall away, to pine.

\* עָשָׂה 1. *to shine, to be bright, smooth*. Jer. 5, 28 עָשָׂה עָשָׂה *they are waxen fat, they shine*. i. e. their skin shines with fatness. Hence עָשָׂה.

2. *to make shining*, i. e. *smooth*: hence

to work, to forge, to form, see deriv. עֲשָׂה. Comp. הִלַּךְ.—Hence

3. Trop. of the mind, which forms, fashions, moulds any thing by revolving it, see עֲשָׂהוֹן; also

HIHP. to bethink oneself, recogitare as Vulg. well; c. הַ Jon. 1, 6. Chald. אֲחָעֵשָׂה to excogitate.

עֲשָׂה, עֲשִׂיהָ, Chald. to think, to have in mind, to purpose, c. inf. et הַ Dan. 6, 4. See Heb. עֲשָׂה no. 3, and Hithpa.

עֲשָׂה f. (r. עֲשָׂה) something wrought, artificial work, Cant. 5, 14. The fem. gender comes prob. from regarding the n as a mere ending; see Lehrg. p. 474.—Plur. עֲשָׂהוֹת see in its order.

עֲשָׂהוֹת f. (r. עֲשָׂה no. 3) thought, opinion; Job 12, 5 לְעֲשָׂהוֹתָּ שְׁאֵן in the thought of one at ease, i. q. בְּיָרִי. Some Mss. and printed editions read לְעֲשָׂהוֹת plur. constr. of עֲשָׂה, which however ought then to be עֲשָׂהוֹת; but the more accurate exhibit Shurek.

עֲשָׂהי a word of doubtful origin, which joined with a number denoting ten, i. e. עֲשָׂהי m. and עֲשָׂהי f. signifies eleven, e. g. masc. Num. 7, 72. 29, 20; fem. with plur. Ex. 26, 7. 8. 36, 14. 15, with sing. 2 K. 25, 2. Jer. 1, 3. al. Also as an ordinal the eleventh, masc. Deut. 1, 3. Zech. 1, 7; fem. Jer. 39, 2. Ez. 26, 1. Simonis explains it, after Kimchi, as if plur. constr. of עֲשָׂה, thus: "cogitationes ultra decem, i. e. numerus cogitatione sive mente concipiendus, cum præcedentes numeri ad digitos numerarentur." This is unsatisfactory enough, though a better solution is still wanting.

עֲשָׂהוֹת f. plur. thoughts, counsels, Ps. 146, 4. Chald. id. R. עֲשָׂה

עֲשָׂתָרָה f. 1 K. 11, 5. 33. 2 K. 23, 13, Ashstoreth, elsewhere plur. עֲשָׂתָרוֹת Ash-taroth, i. e. Astarte, ἡ Ἀστάρτη, pr. n. of a female divinity worshipped by the Sidonians 1 and 2 K. ll. cc. by the Philistines 1 Sam. 31, 10; and after their example by the Hebrews in the days of the Judges and Solomon, Judg. 2, 13. 10, 6. 1 Sam. 7, 3. 4. 12, 10. 1 and 2 K. ll. cc. with great observance and in connection with Baal, Judg. l. c. 1 Sam. 12, 10. The plur. הַעֲשָׂתָרוֹת, which is thrice

coupled with הַבְּעֵלִים Judg. 10, 6. 1 Sam. 7, 4. 12, 10, seems to denote statues of Astarte, comp. בְּעֵלִים, אֲשֶׁרֶת, Gr. Ἴσιδος; and so too in 1 Sam. 31, 10 הַבְּעֵלִים בַּיָּם the temple of Astartes (since there may have been several images in the same temple), and Judg. 2, 13 לְבַעַל וְלְעֲשָׂתָרוֹת But some explain these passages as instances of the 'pluralis excellentiæ.' Sept. Ἀστάρτη, plur. Ἀστάρται and Ἀσταρῶθ.—The extent of this worship among the Phenicians and Carthaginians is shown by the frequent occurrence of this name in the pr. names both of men and women; as עֲבַר עֲשֶׁתָרָה servant of Astarte, Gr. Ἀβδαστάρτης, Lat. Bodostor. Bostor; רַבִּי עֲשֶׁתָרָה served of Astarte, Delæastartus, etc.—Greek and Roman writers compare this name partly with their Juno, as August. Quæst. ad Jud. 7, 16 'Juno sine dubitatione a Punicis Astarte vocatur;' more commonly with Venus and Luna, as Lucian de Dea Syr. Ἀστάρτη δ' ἐγὼ δοκέω Σεληναίην ἔμμεναι. Philo Bybl. ap. Euseb. l. 10 τὴν δὲ Ἀστάρτην Φοινίκης τὴν Ἀφροδίτην εἶναι λέγουσι. Cic. Nat. 3, 23 'quarta [Venus] Syria Tyroque concepta. quæ Astarte vocatur.' The latter is the more correct; for as בַּעַל was sometimes held to be the god of the sun (see בַּעַל הַדֶּגֶן in בַּעַל no. 5), though usually the planet Jupiter and god of fortune, so Astarte also sometimes represented the moon, and again Venus, i. e. the planet Venus, the goddess of love and fortune, who in a like respect is called likewise עֲשָׂתָרָה and מַרְיָם q. v. See also Mover's Phœnizien p. 601 sq.—As to the figure of this idol it can only be affirmed that it was horned; since the city Ashtaroth of Bashan, so named from the worship of Astarte, is once called עֲשָׂתָרוֹת קַרְנַיִם Gen. 14, 5; and these horns accord well both with the goddess of the moon, and also with the mythus respecting Astarte in Philo Bybl. ap. Euseb. l. c. and Sanchun. Fragm. ed. Orelli p. 34: Ἀστάρτη δὲ ἡ μέγιστη καὶ Ζεὺς Ἀημαροῦς καὶ Ἀδωδοῦ, (הַדָּד) βασιλεὺς θεῶν ἐβασίλευον τῆς χάρας, Κρόνου γράμμη. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παρῴσημον κεφαλὴν ταύρου· περινοσοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετῆ ἄστέρᾳ, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἀγία νήσῳ ἀφιέρωσε.

See also Tacit. Hist. II. 3.—As to the etymology of the name, so long sought for in vain, it would seem that עַשְׁתָּרוֹת is for אַסְתֵּרָה Pers. ستاره *star*, κατ' ἐξοχήν *the star of Venus*, like Syr. ܥܫܬܪܗ; see art. אַסְתֵּרָה p. 76. Hence the name Ἀστυόρα, by which Astarte is called, Herodian 5. 6. 10, gives the etymology well.

—See more in Thesaur, p. 1082 sq.

PLUR. עֲשְׁתָּרוֹת, constr. עֲשְׁתָּרוֹת 1. *Astartes*, images of Astarte; see above.

2. עֲשְׁתָּרוֹת צֹאן *Astartes of the flock*, *Venuses*, prob. for *females*, *ewes*, as propagating the flock, Deut. 7, 13. 28. 4. 18. 51. Kimchi נקבות הצאן, Gr. Venet. well *oīs; ewes*.

3. Plur. *Ashtaroth*, pr. n. of a city of Bashan, Deut. 1, 4. Josh. 9, 10. 12, 4. 13, 12. 31. 1 Chr. 6, 56. Once עֲשְׁתָּרוֹת קַרְנִיִּים *Ashteroth-karnaim*, i. e. horned, Gen. 14, 5; so called from the horned images of Astarte, with which the city prob. abounded; see in no. 1. The ancient full name seems to have been בֵּית עֲשְׁתָּרוֹת (house of Astartes), whence by contraction בְּעֲשְׁתָּרָה Josh. 21, 27; see this art. p. 149. It was assigned first to Manasseh, and then to the Levites, Josh. 13, 31. 1 Chr. 6, 56. Often coupled with אֶדְרַי *Edrei*, from which according to Eusebius it was six Roman miles distant. The *Kagrāvī* of 1 Macc. 5, 43 seems to be the same. [A large mound or acropolis, called *Tell 'Ashtereh*, now marks the site of Ashtaroth; it is in the midst of a vast plain, 7½ miles S. S. W. of Nōwa towards Mezâreib, from which it is 5 miles distant. It is also about 6 miles distant from Der'a the ancient Edrei. See Newbold in Journ. of Lond. Geogr. Soc. 1846. p. 333. Reland. Palæst. p. 598.—R.

עַתָּה pr. for עֶרָה fem. of עָר (ר. עָרָה) as לַח for לָחַד for אַח for אָרָה; c. Makk. עֶתָּה, c. suff. עֶתָּה; usually fem. as in בְּעֶתְּ הַחַיָּה, but sometimes masc. Ez. 7, 7. 12. Cant. 2, 12, since the origin of the word appears to have been overlooked; see Lehrs. p. 474. Plur. עֶתָּהִים fem. Ez. 12, 27. Neh. 13, 31; oftener masc. 2 Chr. 15, 5. Dan. 11, 14. Ezra 10, 14. Neh. 10, 35.

1. *time*, in general; with genit. עֶתְּ הָעֶרֶב *the time of evening*, even-tide, Josh.

8, 29; עֶתְּ הַזְּמִיר *pruning-time* Cant. 2, 12; עֶתְּ רָעָה *time of evil*, of calamity, Ps. 37, 19; Jer. 51, 6. Hagg. 1, 2. With inf. עֶתְּ לָרֶתַּע *time of bearing* Job 39, 1. 2; Jer. 8, 7. So before a clause, Mic. 5, 2 עֶתְּ יוֹלְדָהּ יוֹלְדָהּ הַלְּדָהּ *the time when she that travaileth bringeth forth*. Job 6, 17. Deut. 32, 35. 2 Chr. 20, 22. 28, 22. Also מֵעַתָּה עַד (עַד) אֵל *from time to time* 1 Chr. 9 25. Ez. 4, 10. 11.—With prepositions:

a) בְּעֶתָּה, c. art. בְּעֶתָּה, *in or at a time*; אֵת הַיּוֹם בְּעֶתָּה *at that time* Gen. 21, 22. 38, 1. Num. 22, 4, and so always in the Pent. see in הַיּוֹם; in the other books הַיּוֹם בְּעֶתָּה. So בְּעֶתְּ הַקְּצִיר *in the time of harvest* Jer. 50, 16; בְּעֶתְּ לְרִתְּחָה *Gen. 38, 27*; בְּכָל־עֵת *at all times*, always, Ps. 10, 5. 34, 2. 62, 9. al. sæp.

b) לְעֵתָּה *at a time*, espec. of the time of day, of life, etc. לְעֵתָּה עָרֵב *Gen. 8, 11*. 24, 11. 2 Sam. 11, 2. al. לְעֵתָּה בּוֹא הַשָּׁמֶשׁ *Josh. 10, 27*. 2 Chr. 18, 34; לְעֵתָּה *in the time of old age* 1 K. 11, 4. 15, 23, לְעֵת־יוֹם בְּיוֹם, i. q. יוֹם בְּיוֹם, *day by day*. 1 Chr. 12, 22.

c) בְּעֶתָּה *about or at a time*, see in בְּ B. 3; as בְּעֶתְּ מִנְּחָה עָרֵב *at the time of the evening oblation* Dan. 9, 21. With the art. בְּעֶתָּה (for בְּהַעֲתָה) *at this time*, now, Num. 23, 23. Judg. 13, 23. 21, 22. Job 39, 18. בְּעֶתָּה מָחָר *about this time to-morrow*, Ex. 9, 18. 1 Sam. 9, 16. 20, 12. 1 K. 19, 2. al. more fully בְּעֶתְּ הַזֹּאת *Josh. 11, 6*. בְּעֶתְּ הַיָּדָה, see in הַיָּדָה no. 3. p. 309.

d) Accus. עֵתָּה, *at or in the time*; Ps. 4, 8 מִעֵתָּה דִּגְנָם וְיַיִן *more than in the time when their corn and their wine were abundant*. Absol. *at the time*, now, i. q. עֵתָּה, Ez. 27, 34. Sept. *vñ*, Vulg. *nunc*. —Spec.

2. *time of the year*, *season*, Gr. *ῥῆμα*; Cant. 2, 12. Jer. 50, 16, see above in no.

1. בְּעֶתְּ הַיָּהָה, see above in no. 1. c. Ezra 10, 13 הַיָּהָה גְּשָׁמִים *the season of rains*, i. e. the rainy season; see Bibl. Res. in Palest. II. p. 97.

3. *time or season of life*, espec. *youth*, spoken of a marriageable virgin, Ez. 16, 8 יָמֵי עַתָּה יָמֵיךְ לֹא יִהְיֶה *lo, thy time was the time of love*. So Ps. 81, 16 *their youth should have endured for ever*. Comp. Gr. *ῥῆμα*, e. g. ἐς γάμον ὥσπερ ἀνίστασθαι Hdot. 6, 61; εἰς ἀδρός ὥσπερ ἄγουσα κόρη Plat.

4. *a fit time*, *proper season*, like Gr. *καιρός*; often with suff. as בְּעֶתְּוֹ *the*

rain in its season, i. e. at the proper time, Deut. 11, 14. 28, 12; of fruit Ps. 1, 3; so Ps. 104, 27. Job 38, 32. Prov. 15, 23. Ecc. 7, 17. 10, 17. Acc. לֹא עַתָּה *not in time*, out of time, untimely, Job 22, 16; and so עַתָּה *in time*, betimes, Hos. 13, 13 *he is a foolish son בְּרִי עַתָּה לֹא רָעַמְדָּ וְגו' for he standeth not betimes in the matrix*, i. e. doth not break forth from the womb at the right time, while there is yet strength to bear; comp. Is. 37, 3.

5. *the time* of any one, i. q. *day* of any one, see in יוֹם no. 1. b; i. e. the time of the end, the last and fatal day, time of destruction, Is. 13, 22. Jer. 27, 9. Ez. 22, 3. 30, 3. Ecc. 9, 12. Absol. Ecc. 9, 11.

6. *a set time, a certain period*, which will have an end, opp. עוֹלָם. Ecc. 3, 1 יְרַעֲי הָעֵתִים לְכָל־חַיִּיךָ *to every thing there is a time*, i. e. it endures but for a time. is not permanent; comp. 8, 6. So עַתָּה *for a time*, i. e. a fixed period, which will come to an end, Dan. 11, 24.

PLUR. עֵתוֹת, עֵתוֹת, see above init. *times*; i. e. a) As computed by those learned in such matters; e. g. יְרַעֲי הָעֵתִים Esth. 1, 13, and יְרַעֲי בְרִינָה לְעֵתִים 1 Chr. 12, 32, *knowing of times*, i. e. astrologers. b) As connected with the *vicissitudes* of men and things, 1 Chr. 29, 30. Dan. 9, 26. Is. 33, 6. Hence i. q. *destiny, lot*, Ps. 31, 16. Also *times* of judgment, of divine wrath, Job 24, 1; comp. in no. 5. c) As implying repetition, Neh. 9, 28 עֵתִים רַבּוֹת *many times*, repeatedly; comp. Chald. זְמַן no. 2.

Denom. עֵתָהּ, עֵתָי, perh. pr. n. עֵתִי.

עֵת קִזְיִן (time of the judge) with ה local עֵתָהּ ק', *Ittah-kazin*, pr. n. of a city in Zebulun, Josh. 19, 13.

\* עָתַד in Kal not used; Chald. Pa. עָתַד *to set, to place, to prepare*; Ithpa. *to set oneself, to stand*, i. q. הִתְעַדָּב. Syr. Pe. and Pa. *to set, to arrange*. Arab. عَدَّ *to be prepared, ready*; II, IV, *to prepare, to arrange*. Kindr. are רָסַד, שִׁיתָ.

PIEL *to make ready, prepare*, Prov. 24, 27.

HITHP. *to be ready, destined*, for any thing. c. לְ Job 15, 28.

Deriv. עָתוּד, עָתוּר, עָתוּרָה.

עָתוּהָ adv. (from עַתָּה time, with ה para-gog. demonstr.) *in pause* עָתוּהָ Milél Gen.

32, 5, like אָתָּה, אָתָּה; pr. *at the time*. Hence.

1. *at this time, now*, as opp. both to time past and future, Josh. 14, 11. Hos. 2, 10. Is. 48, 7; and so Gen. 22, 12. 29, 32. Job 3, 13. 4, 5. Ps. 12, 6. 20, 7. al. sæp. Also *now, already*, Job 6, 3; and poet. i. q. *presently, shortly*, Job 7, 21. 8, 6. עַתָּה וְעַד עוֹלָם *from this time even for ever*, Is. 9, 6. עַתָּה עַד *until this time*, until now, Gen. 32, 5. 46, 34. עַתָּה זֶה *just now, this moment*, see in זֶה no. 3. b. עַתָּה גַּם *yea now*, see גַּם no. 3 ult. עַתָּה לֹא *not now, no more*, Is. 29, 22. Freq. is וְעַתָּה *and now, therefore*, Gen. 3, 22. 4, 11. 21, 23. 41, 23. Neh. 5, 5. al.

2. Sometimes the notion of time is dropped, and then like Gr. *vũv, vũv*, it is used by way of emphasis, incitement, *now, come now*, mostly with imperat. Gen. 31, 13. Is. 30, 8. Mic. 4, 14; עַתָּה הֲיִנָּה 1 K. 1, 18. 2 K. 18, 21. Also with interrog. Is. 36, 5 *come now, on whom dost thou trust? v. 10 and now (וְעַתָּה) have I then come up without Jehovah?*

עָתוּד m. *a he-goat*; Arab. عَتُودٌ a young goat, pr. well-formed, of perfect age, robust; comp. عَتَدٌ a horse ready for the course; others, robust, of perfect stature.—Only plur. עָתוּדִים, עָתוּדִים, Gen. 31, 10. 12. Num. 7, 17. Ps. 50, 9. 13. Prov. 27, 6. Is. 1, 11. al. Put for the leaders of the flock Jer. 50, 8. Poet. of the leader of a people, a prince, Is. 14. 9. Zech. 10, 3.

עָתוּד m. (r. עָתַד) i. q. עָתִיד, viz. a) *ready, prepared*, Esth. 8, 13 Cheth. b) Plur. עָתוּדוֹת *things prepared*, i. e. acquired, *treasure*, Is. 10, 13. Keri.

עָתִי (perh. i. q. עָתִי opportune) *At-tai*, pr. n. m. a) 1 Chr. 2; 35. 36. b) 12, 11. c) 2 Chr. 11, 20.

עָתִי m. adj. (from עַתָּה) *timely, fit, opportune*, Lev. 16, 21.

עָתוּד m. adj. (r. עָתַד) 1. *ready, prepared*, c. לְ Esth. 3, 14. 8, 13. Job 15, 24. Syr. and Arab. id.

2. *practised, skilful*, c. inf. Job 3, 8. Comp. عَتَدَ Conj. V, artis peritissimus fuit; see Schult. ad l. c.

3. Plur. עָתוּדוֹת a) *things prepared for any one*, i. e. things impending, des-



tinged, Deut. 32, 35. b) *things prepared* i. e. acquired, *treasures, riches*, τὰ ὑπάρχοντα, Is. 10, 13 Cheth.

עתיך Chald. *ready*, Dan. 3, 15.

עתיחה (perh. i. q. עֲשֵׂיחָה) *Athaiah*, pr. n. m. Neh. 11, 4.

עתיק m. adj. (r. עֲתִיק) *splendid*, spoken of garments, Is. 23, 18 מִבְּשֵׂת עֲתִיק, Targ. פֶּסַח דִּיקָר. It is here the splendour of the sacerdotal vestments, handed down from antiquity and preserved with the highest care and veneration; see in r. עֲתִיק no. 4.—Arab. عاتق old, antique, put for that which is superexcellent, of ancient name and honour.

עתיק m. adj. (r. עֲתִיק) 1. *taken away, taken off*, sc. from the mother's breast, weaned, Is. 28, 9.

2. *ancient, old*, 1 Chr. 4, 22. See the root, no. 2.

עתיק Chald. m. adj. *ancient, senex*, Dan. 7, 9. 13. 22. Syr. كَدَمًا id. See r. עֲתִיק no. 2.

\* עתיך obsol. root, Arab. عتك *to turn in, to take lodging*. Hence

עתיך (lodging-place) *Athach*, pr. n. of a place in the tribe of Judah 1 Sam. 30, 30.

\* עתל obsol. root, Arab. عتل *to treat with violence*. Hence the two following.

עתילי (for עֲתִילָה q. v.) *Athlai*, pr. n. m. Ezra 10, 28.

עתיליה (whom Jehovah afflicts, r. עֲתִיל) *Athaliah*, pr. n.

1. Masc. a) 1 Chr. 8, 26. b) Ezra 8, 7.

2. Fem. a queen of Judah, the daughter of Ahab and Jezebel, 880–877 B. C. 2 K. 11, 1; elsewhere עֲתִילָה id. 2 K. 8, 26. 11, 2. 2 Chr. 22, 2. 23, 21. 24, 7.

\* עתם a root ἄπ. λεγόμεν. in NIPH. Is. 9, 18 *through the anger of Jehovah* נִצְתָם אָרְץ *the land is consumed, burned*; parall. 'the people are food for fire.' Sept. συγκέκωνται. Cod. Alex. συγκαυνθήσεται. Targ. תִּרְוֹבֵי is burned. This sense is required by the context; and is con-

firmed by Arab. عتم suffocating heat, and Eth. ጭጥጥ angry, heated with

anger.—The Rabbins render it, *the land is darkened*, comp. Arab. عتم to be darkened; but against the context.

\* עתיך obsol. root, kindr. with עתל i. q. Arab. عتن *to treat with violence*

Comp. عتُون lion. Hence the two following.

עתיני (for עֲתִינָה lion of Jehovah) *Othni*, pr. n. m. 1 Chr. 26, 7.

עתיניאל (lion of God) *Othniel*, pr. n. of one of the judges of Israel, Josh. 15. 17. Judg. 1, 13. 3, 9. 1 Chr. 4, 13. Gr. Ἰούθωνίη Judith 6, 15. R. עתני

\* עתיק fut. יִצְתַק 1. *to be taken away, removed*, Job 14, 18. 18, 4. See עֲתִיק no 1, and Hiph.

2. *to be advanced in years, to grow old*, Job 21, 7. Ps. 6, 8 *mine eye groweth*

*old*; comp. Lam. 3, 4. Arab. عتق to be antique, old. Syr. حَلَف to grow old. Chald. id. See עֲתִיק no. 2.

3. *to be set free, manumitted*, from the idea of taking away; comp. Is. 28, 9.

Arab. عتق fut. I; عاتق manumitted, free, عتق freedom. Hence Heb.

עתיק in a bad sense, licentious, impudent.

4. From the idea of age in no. 2, comes the signif. *to be antique*, and thus *to be venerable, noble, splendid*, in the manner of antique wealth, or old wine, transmitted from one's ancestors and preserved untouched; see Schult. ad Prov. 8, 18. Hence עתיק, עתיק

HIPH. Causat. of Kal no. 1, *to take away, to remove*, Job 9, 5. Spec. a) *Of tents, to break up, to remove*, e. g. a nomadic camp, Gen. 12, 8. 26, 22. b) *to transfer, to transcribe*, from one book into another, hence i. q. *to collect proverbs*, Prov. 25, 1. Sept. ἐξεγράψαντο, Vulg. transtulerunt. Talmud. to copy, to translate. c) *to take away from any one*. Job 32, 15 מֵהֶם מִלִּים they took from them words, impers. for 'words were taken from them,' they could say nothing.

Deriv. עתיק, עתיק, עתיק, עתיק.

עתיק m. adj. pr. 'free, licentious,' i. e. *bold, impudent, wicked*, see the root נע

3. עָתַק to speak impudently, i. e. arrogantly, wickedly, Ps. 31, 19. 75, 6. 94, 4. 1 Sam. 2, 3.

עָתִיק m. adj. (r. עָתַק no. 4) splendid; Prov. 8, 18 הוֹן עָתִיק, Vulg. opes superbæ.

\* I. עָתַר fut. יַעֲתֵר 1. i. q. קָטַר, to burn incense to a divinity; Syr. ܥܬܪ to smoke with perfume, ܥܬܪܐ fume, incense; Arab. عطر to breathe odours. Hence עָתַר no. 1.

2. to pray as a suppliant, to supplicate God; the prayers of the righteous being likened to incense, comp. Rev. 5, 8, and μυημόστυνον τῆς προσευχῆς Tob. 12, 12. Acts 10, 4. With לְ and אֶל Gen. 25, 21. Ex. 8, 26. 10, 18. Judg. 13, 8. Job 33, 26.

NIPH. to let oneself be entreated by any one, c. dat. i. e. to hear and answer prayer; Gen. 25, 21 יְהוָה לֹא יִשְׁמָע וְיַעֲתֵר לוֹ and Jehovah heard him. 2 Sam. 21, 14. Is. 19, 22. 2 Chr. 33, 13. 19. Ezra 8, 23. Inf. absol. נִעְתָּר 1 Chr. 5, 20.

HIPH. i. q. Kal no. 2. to pray, to supplicate, c. אֶל Ex. 8, 4. 25. 9, 28. Job 22,

27; לְ Ex. 10, 17. With לְ and בְּעַד to entreat for, i. e. in behalf of any one, Ex. 8, 5. 24.

Deriv. עָתַר.

\* II. עָתַר in Kal not used, i. q. Chald. עָתַר and Heb. עָשַׂר, to be rich, abundant.

NIPH. id. Prov. 27, 6 abundant are the kisses of an enemy; opp. faithful are the wounds of a friend.

HIPH. to make abundant, to multiply; Ez. 35, 13 יְהַעֲתֵרְתֶּם עָלַי דְּבַרְיֶכֶם ye multiply your words against me sc. impiously. Comp. גָּדוֹל no. 2.

Deriv. עָתַר and pr. n. עָתַר.

עָתַר m. (r. עָתַר I) constr. עָתַר, plur. c. suff. עָתָרִי.

1. incense, fragrant smoke, Ez. 8, 11. So correctly Sept. Vulg. Syr.—Others render it abundance; comp. r. עָתַר II.

2. a suppliant, worshipper of God, Zeph. 3, 10.

עָתַר (abundance) Ether, pr. n. of a place in Simeon, Josh. 15, 42. 19, 7.

עָתָרִית f. abundance, riches, Jer. 33, 6. R. עָתַר II.

פ

פֵּא the seventeenth letter of the Hebrew alphabet, as a numeral denoting 80. The name פֵּא probably signifies mouth, i. q. פֶּה. It was pronounced like φ, ph; but with Dag. lene פּ also as π, p; see Lehrg. p. 20, 21. It is interchanged chiefly with the other labials בּ and מּ, where see

פֵּא adv. here, see פֶּה.

\* פָּאָה a root not used in Kal, to breathe, to blow; like the kindr. פָּעָה (פָּוָה), also פּוּחַ, פּוּחָה, פּוּחָה, all which are onomatopoeic, and imitate the sound of one blowing from his lips.—Hence ἀπ. λεγόμεν.

HIPH. Deut. 32, 26 אֶפְיָרֵם I will blow them away, i. e. scatter them like the wind. Sept. διασπείρω αὐτούς.—Simonis compares here Arab. فَا which has the signif. of splitting, separating,

and so of wounding, dispersing; but less well. See more in Thesaur. p. 1086.

Deriv. פָּאָה, פָּה, פָּוָה, פָּוּחָה, פּוּחָה, and words compounded with פִּי.

פָּאָה f. (from masc. פָּאָה, פָּה, r. פָּאָה) constr. פָּאָה, plur. פָּאוֹת.

1. Pr. the mouth, then the face, like Lat. os. Syr. ܦܐܝܢ id. Like other feminines it is everywhere transferred to inanimate objects, i. q. side; hence

a) Of the side or quarter of the heavens; as פָּאָה רֶמֶס the west side, the west, Ex. 27, 12. Josh. 18, 14; פָּאָה צָפוֹן the north side Ex. 26, 20. 27, 11; פָּאָה נָגִב the south side Ex. 27, 9. Num. 34, 3; פָּאָה קְדִימִים the east side Ez. 48, 2. Often with ה local, as פָּאָה רֶמֶס the side westward, to the west, Ez. 48, 16; פָּאָה צָפוֹנָה Josh. 15, 5; פָּאָה נָגִבָה Josh. 18, 15; פָּאָה נְגִבָה הַיְרֵקָה the south side

southward Ex. 26, 18; פֶּאֵה קְרָמָה Num. 35, 5; פֶּאֵה קְרָמָה מִזְרְחָה the east side eastward Ex. 38, 13. At or on the side of is לְפָאֵה in Ex. and Josh. II. cc. but מִפָּאֵה in Ez. 45, 7. 48, 2 sq.

b) Genr. *side, quarter, parts*; Lev. 13, 11 if any one have lost his hair מִפָּאֵה פָּנָיו from the side towards his face, i. e. from his forehead, in front. Neh. 9, 22 וְהִחַלְתֶּם לְפָאֵה and didst distribute them (the Israelites) into various quarters, i. e. districts of the promised land. Jer. 48, 45 פֶּאֵה מוֹאָב the parts of Moab. Parall. in Num. 24, 17 is dual constr. מִפָּאֵה מוֹאָב q. d. the two sides of Moab, the whole region; comp. נְרִיִּים, נְרִיָּה, all borrowed from the human body and transferred to tracts of country. Symm. ἀλλοματτα.—Hence

2. the extreme part, extremity, corner, e. g. of a field Lev. 19, 9. 23, 22; of the sacred table Ex. 25, 26. 37, 13; of a couch or divan, the place of honour, Am. 3, 12.—Lev. 19, 27 לֹא תִקַּף פֶּאֵת רֹאשְׁכֶם ye shall not round off (cut in a circle) the extremity of your head of hair; and then is subjoined: וְלֹא תִשְׂחָתְהוּ אֵת פֶּאֵת וְלֹא תִקַּף nor shalt thou mar the extremity (corner) of thy beard; and this again is thus expressed in Lev. 21, 5 פֶּאֵת וְקַנְתָּ לֹא יִגְלַחֲהוּ extremity (corner) of their beard. Here the פֶּאֵת ראש doubtless refers to the extremities of the hair or locks along the forehead, temples, and behind the ears, which are not to be rounded off in cutting. By the same analogy פֶּאֵת הַזָּקָן is put for the extremities or corners of the beard running up from the mustachios and beard towards the ears; these the Hebrews were forbidden to cut off; [and in this same respect, at the present day, the Jews in the East are distinguished from the Muhammedans, who trim this part of the beard.—R.] To the extremities of the hair or locks, פֶּאֵת ראש, is also to be referred the phrase פֶּאֵת קְצוּצֵי פֶּאֵת clipped as to the locks, having the locks clipped, rounded off. Jer. 9, 25. 25, 23. 49. 32. This is said with a sort of contempt of the Arabs of the desert, who are described by Herodotus as wearing their hair cut in this manner, Hdot. 3. 8. The Jewish intpp. here render פֶּאֵת parts, as in no. 2.

\* פָּאֵם obsol. root. 1. to fill the mouth with food, to swallow with effort.

Arab. فَاَم id. also to satiate oneself.

Eth. ተፋከሞ to have in the mouth a morsel, lump, etc. ፋከሞ morsel. It is one of the roots ending in *m* which express sounds made with the lips closed. Kindred is فهم intellexit, pr. imbutus est.—Hence פֶּוּם for פֶּוּמִים mouth.

2. Arab. فَيِم to be fat; apparently of the same family with Sanscr. *pina* fat, *πιμελής, πιμελή, opimus, pinguis*.—Hence פֶּימָה fat.

\* I. פֶּאֵר in Kal not used. 1. to be beautiful, adorned; see פֶּאֵר, תִּפְאָרָה, פֶּאֵרָה, פֶּאֵרָה. Kindr. is prob. فخر to excel in glory, to glory.

2. i. q. Arab. فَاَر mid. Waw, to boil, to be hot, to glow; فَوْرَة fervid heat, فَوَارَة foam of a boiling pot; kindr. בָּעַר to burn? Hence פֶּאֵר, פֶּאֵרִיר.

NOTE. These two significations have perh. no mutual connection; that of *beauty* belonging properly to this root with mid. א, and the other being prob. borrowed from a root ע.

PIEL פֶּאֵר to adorn, to beautify, to honour, e. g. the sanctuary, Is. 60, 7. 13; the people of God Is. 55, 5. Ezra 5, 27; the poor with succour Ps. 149, 4; comp. *ornare beneficiis*.

2. Denom. from פֶּאֵרָה, to bough, to go over the boughs sc. in order to glean, Deut. 24, 20.

HITHP. 1. to be adorned, honoured, e. g. a people from Jehovah Is. 60, 21. 61, 3; of Jehovah, to glorify himself in bestowing favours on his people, c. בָּ Is. 44, 23. 49, 3.

2. to vaunt oneself, to glory, c. פֶּל against any one, Judg. 7, 2. Is. 10, 15.

Deriv. פֶּאֵר, פֶּאֵרָה, פֶּאֵרָה, פֶּאֵרִיר, תִּפְאָרָה, תִּפְאָרָה, (פֶּרִיר).

\* II. פֶּאֵר to dig, to bore, espec. in the earth; kindr. with בָּאֵר. Arab. فَار to dig down and hide in the earth. Hence פֶּרָה for פֶּאֵרָה (Arab. فَارَة) a mole or rat,

and pr. n. פֶּאָרֶן. To this root also we may refer

חִיּוּפָא. הִרְפֵּאָר to explain or declare oneself; compare similar tropical significations under בָּאָר no. 2, and נִקָּב no. 2. Ex. 8, 9 [5] הִרְפֵּאָר עָלַי לְמַתִּי וְגו' declare unto me when, etc. where the participle על by a delicate idiom implies command; Sept. well τάξου πρὸς με, Vulg. constitue mihi, quando, etc.—The Rabbin and many moderns render: *Glory over me, when shall I entreat for thee?* i. e. as they explain it, thou shalt have from me this honour, viz. to appoint a day when, etc. But this is far-fetched and arbitrary.

פֶּאָר m. (r. פֶּאָר I) c. suff. פֶּאָרָה; plur. פֶּאָרִים, constr. פֶּאָרֵי Ex. 39, 28, but פֶּאָרֶכֶת Ez. 24, 23; a head-dress, tire, turban; worn by females, Is. 3, 20; priests, פֶּאָרֵי מִגְבֵּעָה, Ex. 39, 28. Ez. 44, 18; a bridegroom, Is. 61, 10; by others in gala dress, Is. 61, 3. Ez. 24, 17, 23.

פֶּאָרָה f. (by Syr. for פֶּאָרָה, r. פֶּאָר I) only plur. פֶּאָרוֹה Ez. 17, 6, c. suff. פֶּאָרֵהוּ Ez. 31, 5, 6, and by transp. פֶּאָרֵהוּ v. 8, 12, 13, green branches, foliage, pr. the ornament of a tree, Ez. 11. cc. Comp. in Syr. فَاوَان fruit.

פֶּאָרָה f. (by Syr. for פֶּאָרָה, r. פֶּאָר I) a bough, branch, adorned with foliage, Is. 10, 33. Several Mss. read פֶּוּרָה.

פֶּאָרוֹר m. (for פֶּאָרוֹר, r. פֶּאָר I) heat, glow, and hence a pot, see פֶּרוֹר. Then glow, flush of countenance; Joel 2, 6 פֶּאָרוֹר כָּל־פָּנִים קָבְצוּ קָבְצוּ פֶּאָרוֹר all faces gather a glow, are flushed with anxiety. Nah. 2, 11. Comp. for the same thing Is. 13, 8 פִּינֵי לְהַבִּים פִּינֵהֶם; also Ps. 10, 2, 39, 4.—Others: all faces withdraw their ruddiness, i. e. grow pale with fear; comp. Joel 2, 10 and 4, 15 פִּיכְבָּרִים אָסְפוּ נְגָהֶם the stars withdraw their brightness. But then it should be פֶּאָרוֹרֶם; and פֶּאָרוֹר without suff. implies a quality not natural to the countenance.

פֶּאָרֶן (prob. region with caverns, r. פֶּאָר II) Paran, pr. n. of a desert region inhabited by nomadic tribes 1 K. 11, 18; lying between Mount Sinai, Palestine, and Idumea. So מִדְּבַר פֶּאָרֶן Gen. 21, 21. Num. 10, 12, 13, 3, 26. Deut. 1, 1, 1 Sam. 25, 1. In the north-eastern part,

next to the 'Arabah, there is a broad tract of mountains, פֶּאָרֶן הַר Hab. 3, 3. Deut. 33, 2; see Bibl. Res. in Palest. I. p. 275. II. p. 508, 609. Once spec. Gen. 14, 6 אֵשֶׁר עַל־הַמִּדְבָּר אֵיל פֶּאָרֶן the oak or terebinth of Paran which is by the desert, Sept. τερέβινθος τῆς Παράου, prob. a noted tree on the borders of Edom. The desert of Paran in its widest sense included also that of Zin in the Ghôr and 'Arabah south of the Dead Sea, Num. 13, 26, comp. 20, 1; and was also not far distant from Carmel and Maon, 1 Sam. 25, 1. Josephus mentions a valley Pharan, apparently towards Idumea, with many caverns, B. J. 4. 9. 4.—This Paran has of course no connection with the Pharan of Eusebius, three days east of Ælana, Onomast. art. Παράου; nor with the Faran or Feiran in the peninsula of Sinai; though it has often been confounded with them. See Bibl. Res. in Palest. I. p. 186, 552.

פֶּגֶז m. plur. פֶּגִּים unripe figs, which hang on the tree over winter, grossi, grossuli, Cant. 2, 13. Sept. ὄλιγοι. R. פֶּגֶז.

\* פֶּגֶג Arab. فَجج VII to be unripe, e. g. fruit; Syr. فُجج unripe, sour. The primary idea seems to be that of cold, transferred to late fruits; comp. kindr. פֶּוּג.

פֶּגְוֵל m. (r. פֶּגֶל) filth, uncleanness, abomination, i. q. שֶׁקֶץ; so פֶּגְוֵל בֶּשֶׂר פֶּגְוֵל meat of pollution, unclean, Ez. 4, 14; plur. פֶּגְוֵלִים מֶרֶק מֶרֶק פֶּגְוֵלִים broth of unclean meats Is. 65, 4. Concr. for abominable, unclean. Lev. 7, 18, 19, 7.

\* פֶּגְוֵל obsol. root, Talm. Pi. to make stink, to render fetid; Hithp. to be fetid, to stink. Arab. and Eth. (ג and ה being interchanged) حل the food stinks, حِلْم to be unclean.—Hence פֶּגְוֵל.

\* פֶּגַע fut. יַפְגִּיעַ, imp. פֶּגַע 1. to strike upon or against, to impinge, Lat. pepigit from pango or pago which is a root of the same family. Comp. also the kindr. pax for pacs, paciscor, Gr. πηγύω, Germ. pochen, and the kindr. bocken, Bock, from striking, pushing, Engl. buck. Kindr. in termination is the root פָּגַע; comp. פָּגַע and פָּגַע.—

With **פ** to *strike upon* any person or thing, to *fall upon*, to *light upon*. either with purpose or accidentally, either with violence or gently; e. g. a) In a hostile sense, to *fall upon*, 1 Sam. 22, 17, 18. Josh. 2, 16. Judg. 18, 25; espec. in order to kill, hence to *kill*, to *slay*, Judg. 8, 21, 15, 12. 2 Sam. 1, 15. 1 K. 2, 25, 29. 31 sq. Once with acc. of pers. and **פ** of thing, Ex. 5, 3 **פָּגַעְנוּ בְּבָרָר** lest he fall upon us with pestilence. b) In a kind sense, to *assail* with petitions, to *urge*, to *entreat* any one, c. **פ** Ruth 1, 16. Jer. 7, 16, 27, 18. Job 21, 15; also with **ל** of him for whom one asks or intercedes, Gen. 23, 8. c) to *light upon*, to *meet* with any one, c. **פ** Gen. 32, 1 [2]. Num. 35, 19, 21; comp. Gen. 28, 11. Also c. acc. Ex. 23, 4. 1 Sam. 10, 5. Am. 5, 19. d) to *reach unto*, to *border upon*, c. **פ** Josh. 16, 7, 17, 10, 19, 11, 22, 26, 27, 34; c. **אל** Josh. 19, 11.

2. to *strike* a league with any one, to *make peace* with him, Lat. *paciscor* (see above), c. **אח** with; pr. 'to strike hands with,' in ratifying a covenant; see **פָּקַע** I, Hithp. So in two passages of Isaiah, which have been variously explained by interpreters, Is. 64, 4 **פָּגַעְתָּ אֶחָד־שֵׁשׁ וְעֶשְׂרֵה** **פָּגַעְתָּ אֶת־צְדָק** thou makest peace with him who rejoiceth to do justice, i. e. with the just and upright man thou art in league, thou delightest in him, he is **אִישׁ בְּרִיהָהָה** **אִישׁ** **שְׁלֹמֹמֶהָה**. With **אח** impl. Is. 47, 3 **אֲנִי אֶפְגַּע אֶת־אָדָם** and I will not make peace with man, i. e. will make peace with none before all are destroyed.

HIPH. **הִפְגִּיעַ**, fut. **הִפְגִּיעַ**

1. Causat. of Kal no. 1. a, to *cause to fall upon* any one, to *lay upon*. Is. 53, 6 **הִפְגִּיעַ בּוֹ אִחַי עֲוֹןֵנוּ** he hath laid on him the iniquity of us all.

2. Causat. of Kal no. 1. b, to *cause to supplicate*. Jer. 15, 11 **אֶחָד־אֶת־אֹיְבֵיךָ אֲנִי אֶפְגַּע** I will cause the enemy to come as a suppliant to thee. So Chald. L. de Dieu, Rosenm.

3. Intrans. a) i. q. Kal. no. 1. a, to *fall upon*. Part. **מִפְגִּיעַ** an assailant, enemy, Job 36, 32. b) i. q. Kal no. 1. b, to *assail* with prayers, to *entreat*, to *supplicate*, c. **פ** Jer. 36, 25; c. **ל** of him for whom one intercedes Is. 53, 12. Part. **מִפְגִּיעַ** an intercessor, defender, Is. 59, 16.

Deriv. **מִפְגָּע**, also the two following.

**פָּגַעַת** m. 'what lights upon any one,' incident, event, chance, Ecc. 9, 11; with **רע** an evil occurrence 1 K. 5, 18 [4].

**פָּגַעִיאל** (event of God) *Pagiël*, pr. n. of a phylarch of the tribe of Asher, Num. 1, 13, 2, 27. R. **פָּגַעַת**.

\* **פָּגַר** in Kal not used. PIEL to *be faint*, *weak*, *exhausted*, 1 Sam. 30, 10, 21.—Talmud. Pi. to *be languid*, *lazy*. Syr. **ܦܘܓܪܐ** (ܦ and ܦ being interchanged) to *be attenuated*, *weak*.—Hence

**פָּגַר** m. in pause **פָּגַר**; plur. **פָּגָרִים**, constr. **פָּגָרִי**, a *corpse*, *carcass*, of man Is. 14, 19, 34, 3. Jer. 31, 40. Ez. 6, 5, 43, 7, 9; of beasts Gen. 15, 11. With **מה** added 2 K. 19, 35. Is. 37, 36. Comp. Syr. **ܦܘܓܪܐ**, also of a living body.—Sing. collect. 1 Sam. 17, 46. Am. 8, 3. Metaph. **פָּגָרֵי גִלְיָדֵיכֶם** the *carcasses* (ruins, fragments) of your idols, Lev. 26, 30.

\* **פָּגַשׁ** fut. **יִפְגַּשׁ**, to *strike against*, to *light upon*, kindr. with **פָּגַעַת** and **נָגַשׁ**, comp. in **עָקַשׁ**. a) In a hostile sense, to *fall upon*, to *attack* any one, c. acc. Ex. 4, 24. Hos. 13, 8. b) By chance, to *fall in with*, to *meet*, c. acc. Gen. 32, 18, 33, 8. Ex. 4, 27. 1 Sam. 25, 20. 2 Sam. 2, 13. Is. 34, 14; c. **פ** Prov. 17, 12.

NIPH. recipr. to *meet together*, i. e. one another, Ps. 85, 11. Prov. 22, 2, 29, 13.

PIEL i. q. Kal. lett. b, to *light upon* any thing, to *meet with*, poet. Job 5, 14.

\* **פָּרַח** fut. **יִפְרַח**. 1. Pr. to *cut*, to *cut in two* or in pieces; Arab. **فَدَا** id. Hence **פָּרִיחַ**.—Spec. 'to cut loose;' whence

2. to *ransom*, to *redeem*, Ex. 13, 13, 15, 34, 20. Lev. 27, 27. With **פ** of price, as Ex. 34, 20 **הַמִּזְבֵּחַ תִּפְדֶּה בְּשֵׂהָה** the *firstling of an ass thou shalt redeem with a lamb*. Poet. to *redeem* from death, Ps. 49, 8.

3. With **מן**, to *let go free*, to *set free*, e. g. God his people *from* servitude Deut. 7, 8, 13, 6. Mic. 6, 4. Ps. 130, 8; any one from straits 2 Sam. 4, 9. 1 K. 1, 29. Ps. 25, 22; from death Job 5, 20 from the hand (**מִיַּד**, **מִכַּף**) of enemies the wicked, Jer. 15, 21, 31, 11. Job 6, 23 from the power of Sheol Hos. 13, 14 **פָּרַח נַפְשׁוֹ מִן** c. inf. Job 33, 28; absol. **פָּרַח נַפְשׁוֹ מִן**

to preserve the life of any one Ps. 34, 23. 71, 23. Sometimes retaining the figure of a redemption, it is put for the deliverance of Israel out of Egypt, 2 Sam. 7, 23. 1 Chr. 17, 21; and from Babylon Is. 35, 10. 51, 11.

4. to let go, to dismiss, as the priest a firstling, Num. 18, 15. 17.

NIPH. pass. of no. 2, Lev. 19, 20. 27, 29; of no. 3, Is. 1, 27.

HIPH. הִפְּדָה, causat. of Kal no. 1, Ex. 21, 8.

HOPH. pass. inf. absol. הִפְּדָה Lev. 19, 20.

Deriv. פְּדִיּוֹם—פְּדִיָּהּ.

פְּדִיָּהּ (whom God delivers) *Pedahel*, pr. n. m. Num. 34, 28. R. פְּדָה

פְּדִיָּהּ (whom the rock i. e. God delivers) *Pedahzur*, pr. n. m. Num. 1, 10. 2, 20. R. פְּדָה

פְּדִיּוֹת m. (r. פְּדָה) only in plur. פְּדִיּוֹת, price of redemption, ransom, Num. 3, 46 sq. 18, 16.—Elsewhere פְּדִיּוֹת as part. pass. plur. the delivered, rescued, Is. 35, 10. 51, 11. See the root no. 3 fin.

פְּדוּן (deliverance, r. פְּדָה) *Padon*, pr. n. m. Ezra 2, 44. Neh. 7, 47.

פְּדוּת f. (r. פְּדָה) 1. division, distinction, Ex. 8, 19 [23]. Sept. διαστολή, Vulg. divisio, Aben Ezra הפרש Comp. Muntinghe in Diss. Lugdd. p. 1154.

2. deliverance, Ps. 111, 9. 130, 7. Is. 50, 2.

פְּדִיָּהּ (whom Jehovah delivers) *Pedaiah*, pr. n. m. a) The father-in-law of king Josiah 2 K. 23, 36. b) 1 Chr. 3, 18. c) Neh. 3, 25. d) 11, 7. e) 8, 4. 13, 13.

פְּדִיָּהּ (id.) *Pedaiah*, pr. n. m. 1 Chr. 27, 20.

פְּדִיּוֹת m. Num. 3, 49, and פְּדִיּוֹת Ex. 21, 30. Ps. 49, 9, price of redemption, ransom, λύτρον. R. פְּדָה

\* פְּדָן obsol. root of uncertain primary signification. From it have come:

1. Arab. فَدَّن to build high; hence فَدْنٌ a high tower; see Heb. אֶפְדָּן.

2. Arab. فَدَانٌ and فَدَانٌ a yoke of oxen, a plough, a measure of land, Fed-

dān; also Syr. ܦܕܢܐ, Chald. ܦܕܢ, id. But Syr. ܦܕܢܐ a valley, plain, depressed region; a signif. not obviously allied to the preceding.—Hence

פְּדָן Gen. 48, 7, i. q. Syr. ܦܕܢܐ, a plain, low region, fully ܦܕܢܐ אֶרֶם the plain of Syria, Padan-Aram, i. e. Mesopotamia with the desert on the west of the Euphrates, opp. to the mountainous region along the Mediterranean; Gen. 25, 20. 31, 18. 33, 18. 35, 9. 46, 15. With ה local אֶרֶם פְּדִיָּהּ אֶרֶם Gen. 28, 2. 5. 6. 7. In Hos. 12, 13 שְׂרֵה אֶרֶם id. whence it appears that פְּדָן is nearly equivalent to שְׂרֵה

\* פְּרַע i. q. פְּדָה to deliver; once Job 33, 24 פְּרַעְהוּ מִרְדֵּת שְׁחָה deliver him from going down to the pit; comp. in v. 28 פְּדָה in a like connection. In other roots too the forms לָע and לָהּ are kindred and stand side by side; comp. הִנֵּעַ and הִנָּה and הִפַּע and הִפָּה Five Mss. here read פְּרַעְהוּ loose or dismiss him; but less adapted to the context, while the ר is also sustained by the parall. v. 28.

\* שְׂרַר obsol. root, prob. to nourish, to fatten; comp. Arab. فَدَّن to fatten animals, r and n being interchanged; and

more frequently بَدَّن to become fat, thick, بَدْنٌ fat, fatness. In the Indo-European tongues comp. Germ. *Futter*, Engl. *food, fodder*, later Lat. *fostrum*; also *fett*, Engl. *fat*, Icel. *feitir* from the root *foeden* to nourish. The primary radical syllable is *fad*, which in many forms takes r, comp. *pita, pater; pigeo, piger*, פגור.—Hence

פְּדָר m. in pause פְּדָר, c. suff. פְּדָר, fat, grease, Lev. 1, 8. 12. 8, 20. Sept. στέαρ.

פְּהָ m. (r. פָּהָה; for פָּהָה, as טָהָה for טָהָה) constr. פִּי for פִּי; c. suff. פִּי Arab. فِئ, פִּי; f. פִּי; פִּי, f. פִּי; פִּי, f. פִּי.

פִּיָּהּ m. (r. פָּהָה; for פָּהָה, as טָהָה for טָהָה) constr. פִּי for פִּי; c. suff. פִּי Arab. فِئ, פִּי; f. פִּי; פִּי, f. פִּי.

1. the mouth, so called from breathing and blowing, see the root and Ps. 135, 17, comp. רוּחַ פִּי Ps. 33, 6; like אֶף nose from אָפָה. Arab. فَمَةٌ, فَمِيَّةٌ, فَمَةٌ, فَمَةٌ, فَمَةٌ.

constr. **פָּה**, **פִּי**, **פִּי**, **פִּי**, id.—Spoken of the mouth of man and beast, e. g. of the lion Ps. 22, 22 (whence poet. Job 36, 16 **מִפִּי צֶרֶף** from the mouth i. e. jaws of the enemy); of the crocodile Job 41, 11, 13; and of the beak of birds Gen. 8, 11. Is. 10, 14. As the instrument of speech Ex. 4, 11, 12. Num. 22, 28 (of Balaam's ass). Ps. 37, 30. 115, 5. 135, 16. Is. 1, 20. al. sæp. So of eating or devouring Is. 9, 11. Ez. 2, 8. 3, 27. 4, 14. Dan. 10, 3; of tasting Gen. 25, 28; of kissing Cant. 1, 2; of laughter Job 8, 21; of breathing, see above. So **פִּי כֶבֶד** heavy-mouthed, i. e. slow of speech Ex. 4, 10; **פִּי חֶלֶק** a smooth mouth i. e. flattering Prov. 26, 28; **פִּי מְרִמָּה** a mouth of deceit Ps. 109, 2.—As phrases may be noted: a) *To speak with any one* **פִּי אֶל־פִּי** mouth to mouth, i. e. in person, without mediator or interpreter, Num. 12, 8; comp. **פִּי אֶת־פִּי** Jer. 32, 4; **פִּי עִם פִּי** 34, 3; also **בְּפִי** 1 K. 8, 15. b) *With one mouth*, with one voice or accord Josh. 9, 2. 1 K. 22, 13. 2 Chr. 18, 12. Syr. **פִּי כֶבֶד**. c) *Treat him* **פִּי כֶבֶד** with my whole mouth, i. e. with all my strength of voice; and so **פִּי** Ps. 89, 2. 109, 30; also in acc. Ps. 66, 17 **אֶלְיוֹ פִּי קָרָאתִי** I cry unto him with my whole mouth; see for this acc. Heb. Gr. § 135. 1. n. 3. d) *To put in one's mouth* sc. words, to suggest what one shall say, Ex. 4, 15. Num. 22, 38. 23, 5. 12. 2 Sam. 14, 19. Is. 59, 21; **נָהַן בְּפִי** id. Deut. 18, 18. Ps. 40, 4. Jer. 1, 9. Also i. q. Deut. 31, 19. Further, *to be* **פִּי בְּפִי** in one's mouth, i. e. so as to be often spoken of, as a law Ex. 13, 9; comp. Ps. 5, 10. 38, 15. Diff. is 2 Sam. 17, 5 *let us hear* **מִה־בְּפִי** what is in his mouth, i. e. what he has to say. e) *Upon the mouth*, Gr. **ἐν τῷ στόματι**, **ἐπὶ τῷ στόματι**, where we say in or into the mouth; Nah. 3, 12 *they (the figs) fall* **עַל־פִּי** into the mouth of the eater. Mic. 3, 5. So that which is spoken is said to be **עַל־פִּי** upon the mouth, where we say upon the lips, see in **עַל** A. 1. 2 Sam. 13, 32 **עַל־פִּי שִׁמְרָה** upon the lips of Absalom hath this been purposed, i. e. he has often spoken of it, has not concealed it. But **עַל־פִּי יָד** שׁוֹמֵם *to lay the hand upon the mouth*, i. q. to be silent, Judg.

18, 19. Job 21, 5. 40, 4. Mic. 7, 16; comp. **יָד לְפִי** Prov. 30, 32. f) **כָּתַב מִפִּי פ'** to write from the mouth of any one, at his dictation, Jer. 36, 4. 27, 32. 45, 1. g) **רוּחַ פִּי יְהוָה** the breath of the mouth of Jehovah, for the wind Job 15, 30; for his powerful and creative word or command, fiat, Ps. 33, 6.

Further, the mouth is also put by meton. aa) For a speaker, spokesman, Ex. 4, 16 **לְפִי לָמַד**, comp. 7, 1 where it is **נִבְרָא**. Jer. 15, 19. bb) For voice, sound, Am. 6, 5 **עַל־פִּי הַנְּבִל** to the sound of the lyre. cc) For speech, discourse; Ps. 49, 14 *their followers* **בְּפִיהֶם יִרְצוּ** delight in their sayings. dd) For command, precept, order; **עַל־פִּי** according to the command of any one, by order of, Gen. 45, 21. Ex. 17, 1. Lev. 24, 12. Num. 3, 16. Josh. 19, 50. Job 39, 27; more rarely **אֶל־פִּי** Josh. 15, 13. 17, 4. 21, 3; **שָׁמַר פִּי פ'** 1 Chr. 12, 23. Also **פִּי פ'** to keep the commandment of any one Ecc. 8, 2; contra **מְרִיבָה אֶת־פִּי** (מְרִיבָה) to rebel against a command, see in מְרִיבָה. In like manner **פִּי יָד** to transgress the command of Jehovah Num. 14, 41. 22, 18. 24, 13. 1 Sam. 15, 24. Prov. 8, 29. So perh. Ps. 17, 3 **בַּל יִעֲבְרֵנִי**, see in art. זָמַה. ee) For counsel, opinion, decision, e. g. of a judge Deut. 21, 5. So in the phrase **שָׁאַל אֶת־פִּי פ'** to ask the opinion or counsel of any one Gen. 24, 57. Josh. 9, 14. Is. 30, 2. Also of testimony, as **עַל־פִּי שְׁנַיִם עֵדִים** at the mouth of two witnesses, i. e. by their testimony, Deut. 17, 6. 19, 15; **לְפִי עֵדִים** Num. 35, 30.

2. a mouth, i. e. an aperture, orifice, entrance; e. g. of a sack Gen. 42, 27. 43, 12. 21. 44, 1; of a well Gen. 29, 2. 3. 8; of an ephah Zech. 5, 8; of the laver 1 K. 7, 31; of a cavern Josh. 10, 18. 22, 27, and hence of Sheol Ps. 141, 7. Is. 5, 14; also of any garment which surrounds the neck, Ex. 39, 23. Job 30, 18. Ps. 133, 2; **פִּי הָרֵאשׁ** id. Ex. 28, 32. So of a city, Lat. ostium, Prov. 8, 3. Hence **עַל־פִּי לְפִי** entrance to entrance, i. e. from one end to the other, 2 K. 10, 21. 21, 16; **מִפִּי אֶל־פִּי** id. Ezra 9, 11.—So Arab. **فَم**, Ethiop. **ፈፋ**, Gr. **στόμα**, id.

3. mouth of the sword, i. e. the edge, as biting and devouring like the mouth,

comp. r. אָבֵל no. 2. Syr. **ܦܚܠܐ** **ܦܚܠܐ**, Ethiop. **አቀ**, edge of the sword.—So in the phrases: **הִכָּה לְפִי הַחֶרֶב** to smite with the edge of the sword, see in **נָכַה** Hiph. no. 2. d, and **ל** no. 3. e. fin. **הִרְג לְפִי** **חָרֵב** Gen. 34, 27; **לְפִי חָרֵב** Josh. 6, 21. 11, 11. 1 Sam. 15, 8; **הִמַּם לְפִי חָרֵב** to discomfit with the edge of the sword, Judg. 4, 15; **הִלַּשׁ לְפִי חָרֵב** id. Ex. 17, 13; also **נָפַל לְפִי חָרֵב** Josh. 8, 24. Judg. 4, 16. Here **לְפִי חָרֵב** etc. does not differ from **הִכָּה בְּחָרֵב** Josh. 11, 10, except as being more vivid. Sept. **παύσσω ἐν στόματι τῆς ῥομφαίας**.—Plur. **פְּרִים** edges of cutting instruments 1 Sam. 13, 21; **פְּיֹת** id. Prov. 5, 4.

4. a portion, part, pr. a mouthful, morsel, comp. **יָד** no. 7. Deut. 21, 17 **פֵּיר** **שְׁנַיִם** the portion of two, i. e. a double portion. 2 K. 2, 9; also two parts of three, two thirds, Zech. 13, 8; comp. **יָד** l. c.

5. i. q. fem. **פִּיאָה**, the side or extremity of any thing. Is. 19, 7 **עַל־פִּי הָאָרֶץ** on the side of the Nile, not 'at the mouth of the Nile.'

6. With prepositions it assumes almost the nature of a participle :

a) **כְּפִי** α) according to the command of, 1 Chr. 12, 23. β) according to the mention or notation of, i. e. in proportion to, according to, Ex. 16, 21. Lev. 25, 52 **כְּפִי שָׁנָיו** according to his years. Num. 6, 21. 7, 5. 8. 35, 8. γ) i. q. **כְּמִי**, as, like; Job 33, 6 **אֲנִי כְּפִיֶּךָ לְאֵל** I am, as thou, of God sc. created. δ) **כְּפִי אֲשֶׁר** Conj. according as, even as, Mal. 2, 9; and without **אֲשֶׁר** ellipt. so as, so that, Zech. 2, 4.

b) **לְפִי**, i. q. **כְּפִי**, see **ל** no. 13. α) by or according to the command of, i. q. simpl. according to; Gen. 47, 12 **לְפִי הַבָּתָּר** according to the number of the children. Lev. 25, 16. 27, 16. Num. 26, 54. Prov. 12, 8. Hos. 10, 12 **סֹוּ יֵהּ בְּצִדִיק וְקַצְרוּ לְפִי חַסֵּד** and reap according to your piety. β) With infin. according to. Ex. 16, 16. 18, 12, 4; also when, i. q. **ל** c. inf. Num. 9, 17. Jer. 29, 10; see in **ל** lett. C. no. 7.

c) **עַל־פִּי** α) upon the mouth, where we say in or into the mouth, see in no. 1. e. β) on the side, see **עַל** no. 5. γ) at the sound of, see no. 1. bb; according to the command of, by order of, see no. 1. dd;

by the testimony of, see no. 1. ee. Hence δ) i. q. **כְּפִי**, **לְפִי**, according to, Num. 26, 56. Lev. 27, 18. Deut. 17, 10. Ex. 34, 27. Gen. 43, 7 **עַל־פִּי הַדְּבָרִים הָאֵלֶּה** according to these things, as things were, truly. **עַל־פִּי אֲשֶׁר** according as, Lev. 27, 8.

**פֹּה** or **פֹּו**, once **פֹּא** Job 38, 11, (perh. contr. from **פָּהוּ** i. q. **פָּהוּ** in this or that sc. place, like **כֹּה** for **כָּהוּ**) Adv. of place.

1. here, in this place, Gen. 19, 12. 22, 5. 40, 15. Josh. 18, 6. 8. al. sæpe. **מִפֹּה**, **מִפֹּו**, from here, hence, Ez. 40, 21. 26. 34. 37. **מִפֹּה—מִפֹּה** hence—hence, on this side—on that side, Ez. 40, 10. 12. 21. 41, 2. For **אַיִפֹּה** see in its place.

2. hither, 1 Sam. 16, 11. Ezra 4, 2.

**פּוּאָה** (perh. Arab. **فُوَاهُ** mouth) *Puah*, pr. n. m. a) A son of Issachar 1 Chr. 7, 1; for which Gen. 46, 13 and Num. 26, 23 **פּוּאָה** *Puvah*. b) Judg. 10, 1.

\* **פּוּיַג** fut. **יִפְּיַג**, with Vav conv. **יִפְּיַג**.

1. to be cold, without vital warmth. Syr. and Arab. id. The primary idea is that of breathing, blowing, cooling, see Heb. **פִּיחַ**, the palatal and guttural being interchanged.—Gen. 45, 26 **יִפְּיַג לִבִּי** but his heart was cold, did not warm with joy, was not moved. Trop. to be torpid. sluggish, slack, Ps. 77, 3. Hab. 1, 4 *friget lex*.

**נִיפַח**. to be torpid, languid, Ps. 38, 9.

Deriv. **הִפְּיָה** and

**פְּרִיָּה** f. remission, pause, Lam. 2, 18.

**פִּיר**, see r. **פִּיר**

**פְּוָה** see in **פּוּאָה**.

\* **פּוּיַח** fut. **יִפְּיַח**, i. q. **נִפַּח** q. v. to

puff, to blow, to breathe. Arab. **فَاح** and **فَاح** to breathe odours, to be fragrant. Syr. **فُح** to blow, Pa. to refresh, to cool, sc. the air by a breeze.—Cant. 2, 17 **עַד שֶׁיִּפְּיַח הַיּוֹם** until the day breathes, i. e. until the breeze comes and the heat remits, until evening. Cant. 4, 6. Comp. **פּוּיַח** no. 2, and **פּוּיַג**.

**הִיפַח**. 1. With acc. to blow upon, as a wind Cant. 4, 16.

2. to breathe out words, to utter, e. g. falsehood Prov. 6, 19. 14, 5. 19, 5. 9; also in a good sense, to speak the truth. 12. 17.



3. to *pant*, i. e. to *hasten*, Hab. 2, 3. Comp. פָּאַהַּ Ecc. 1, 5.

4. With בּ to *blow* into a flame, to *kindle up* a fire, Ez. 21, 36. Trop. c. acc. Prov. 29, 8 to *kindle up a city*, i. e. to excite sedition.

5. to *puff at*, i. q. to *rail at* any one, c. בּ Ps. 10, 5; לּ Ps. 12, 6 לוֹי רָפִיחָה לוֹי (אֲשֶׁר) whom they *puffed at*, i. e. the oppressed.

Deriv. פִּיחָה.

\* פּוּט obsol. root, Syr. Aph. to *despise*, to *afflict*. See פּוּטִיָּאֵל.

פּוּט *Phut*, pr. n. of a warlike African people, descended from Ham, Gen. 10, 6. Jer. 46, 9. Ez. 27, 10. 30, 5. 38, 5. Nah. 3, 9. Sept. and Vulg. usually *Libya*, with which also Josephus agrees, Ant. 1. 6. 2. *Phut* then prob. comprised the Libyans next to Egypt, while לִיבְיִים was a more general term, Nah. 3, 9. See Thesaur. p. 1093.

פּוּטִיָּאֵל (afflicted of God) *Putiel*, pr. n. m. Ex. 6, 25.

פּוּטִיָּאֵל Egyptian pr. n. *Potiphara*, the father-in-law of Joseph, and priest of Heliopolis, Gen. 41, 45. 50. 46, 20. Sept. Πετεφρη, Πετεφρη, i. q. ΠΕΤΕΦΡΗ qui Solis est, Soli proprius, see Champollion Précis du Système Hiéroglyphique, Tableau général, p. 23. Pl. 12. Found in various forms on Egyptian monuments; see Rosellini Monum. Storici I. p. 117. Thesaur. p. 1094.

פּוּטִיָּאֵל (contr. for פּוּטִיָּאֵל) *Potiphara*, pr. n. of the chief of Pharaoh's body-guard, Gen. 37, 36. 39, 1.

\* פּוּטִיָּאֵל obsol. root, uncert. but perh. i. q. Talmud. Pa. פּוּטִיָּאֵל, to *paint*, to *lay on colours*.—Hence

פּוּטִיָּאֵל m. i. q. Gr. φῦκος, Lat. *fucus*, i. e. *paint*, *dye*, with which the Hebrew women tinged their eye-lashes; prepared from antimony (stibium) or minium; see in r. פּוּטִיָּאֵל. Sept. στυμμί, Vulg. *stibium*. 2 K. 9, 30. Jer. 4, 30. Comp. pr. n. פּוּטִיָּאֵל. Is. 54, 11 with *eye-paint* (stibium) will I lay thy stones, i. e. I will use it as cement in laying thy walls. 1 Chr. 29, 2 אֲבָנֵי פּוּטִיָּאֵל stones of *paint*, used in building the temple; prob. a more costly kind of stones, or species of

marble, used for ornamenting and as it were *painting* the walls or pavements.

פּוּל m. (r. פּוּלֵל) a *bean*, 2 Sam. 17, 28. Ez. 4, 9. Mod. Arab. فول, فول, id.—The etymology is to be referred to the idea of *rolling*, from its round form; comp. Lat. *bullā*, Belg. *bol* a *bean*, *peul*, *pœul*, chick-pea, *bolle* onion.

פּוּל *Pul*, pr. n. 1. A people and region in Africa as yet unknown, Is. 66, 19; where it is coupled with לִידי. Vulg. *Africa*. Bochart, Phaleg. IV. cap. 26, with little probability understands *Phila*, a large island of the Nile between Egypt and Ethiopia, called by the Egyptians Πυλακ i. e. border, far country, see Champollion l'Egypte I. p. 158. See Thesaur. p. 1094.

2. A king of Assyria who preceded Tiglath-pileser, about 774–759 B. C. 2 K. 15, 19. 1 Chr. 5, 26.—The name may signify elephant, i. q. Sanscr. *pūl*, Pers. پیل; or better lord, king, i. q. Sanscr. *pāla*, Pers. بالا, lofty, highest. The same syllable is found in *Nabopolasar*.

פּוּמָה and פּוּמָה Chald. m. c. suff. בְּפֻמָּה Dan. 7, 5, more correctly without Daghesh; contracted for פּוּמָה, פּוּמָה, r. פּוּמָה, as מוּם for מוּמָה; i. q. Heb. פֶּה, *mouth* Dan. 4, 28. 6. 23. 7, 5. 8. 20; an *aperture*, *entrance*, Dan. 6, 18. Syr. فَمْمَا id. Arab. فَم, فَم, فَم.

\* פּוּמָה perh. i. q. Arab. افن or ائل, comp. אַפּל.

1. to *set*, spoken of the sun, to become dark, see פּוּמָה

2. to *be perplexed*, *distracted*. Once fut. Ps. 88, 16 אַפּוּמָה, Sept. ἐρηπτοσθησθη, Vulg. *conturbatus sum*.

Deriv. pr. n. פּוּמָה, פּוּמָה.

פּוּמָה spoken of a gate of Jerusalem 2 Chr. 25, 23; see in r. פּוּמָה B. no. 2. fin.

פּוּמָה *Punite*, patronym. from a pr. n. פּוּמָה, a person unknown, Num. 26, 23.

פּוּמָה (darkness, r. פּוּמָה) *Punon*, pr. n. of a station of the Israelites in the desert after leaving Mount Hor, Num. 33, 42. 43. Prob. Gr. *Phiron*, Lat. *Phenon*, celebrated according to Jerome for its mines

in which convicts were sentenced to labour, between Petra and Zoar; de Locis Heb. See Relandi Palæstina p. 952. The same is פִּינָן.

פִּוּעָה (i. q. פּוּאָה, Arab. فَوْحَةٌ<sup>s</sup> mouth, or according to Simonis for פִּוּעָה splendid) *Puah*, pr. n. f. Ex. 1, 15.

\* פִּוּעַ only in fut. פִּוּעִי, imper. plur. פִּוּעִי, once part. pass. c. suff. פִּוּעִי Zeph. 3, 10, i. q. פִּוּעִי q. v.

1. to break or dash in pieces. See Pil. Hithp.

2. to scatter, to disperse; Ez. 46, 18 that they scatter not my people every man from his possession, i. e. expel them. Part. pass. פִּוּעִי dispersed; Zeph. 3, 10 פִּוּעִי בַּת פִּוּעִי the daughter (congregation) of my dispersed.—Elsewhere only intrans. to be scattered, to disperse themselves, e. g. a flock Ez. 34, 5. Zech. 13, 7; a people Gen. 11, 4. Num. 10, 35. 1 Sam. 11, 11. 14, 34. 2 Sam. 20, 22. Ps. 68, 2.

3. to overflow, to be superabundant, of fountains Prov. 5, 16; metaph. of prosperity, מִפְּוֹחַ, Zech. 1, 17.

NIPH. פִּוּעִי pass. to be scattered, dispersed. e. g. an army 2 K. 25, 5. Jer. 52, 8; a people Ez. 11, 17. 20, 34. 41. 28, 25. 34, 12. So of voluntary dispersion, to disperse themselves, to be scattered, as a flock not watched Ez. 34, 6. 1 K. 22, 17; a people by removing to various regions Gen. 10, 18. 2 Sam. 18, 8 for the battle was scattered over the face of all the country, extended itself.—Niph. does not differ from Kal in signification; but in Niph. only præter. and part. are used; in Kal only fut. and imperative; comp. Ez. 34, 5 Kal, v. 6 Niph.

PIL. פִּוּעִי to break in pieces, a rock with a hammer Jer. 23, 29.

PILP. פִּוּעִי to break in pieces, a man by dashing him upon the ground or against a rock, Job 16, 12.

HIPH. 1. Trans. a) to scatter seed Is. 28, 25. b) to scatter, to disperse, as the wind a cloud Job 37, 11; inhabitants Is. 24, 1; an army, to discomfit, to rout, Hab. 3, 14. Ps. 18, 15. 144, 6. Jer. 13, 24. 18, 17. Often with adjunct of place whither a people is scattered, Deut. 30, 3. Jer. 30, 11; c. פִּוּעִי Deut. 4, 27. 28, 64. Neh. 1, 8. Jer. 9, 15. al. comp. Gen. 49, 7. Also to let be scattered, as a shepherd his

flock Jer. 23, 1. 2. Part. פִּוּעִי a disperser, devastator, Nah. 2, 2 [1]. c) to put to flight a single person Job 18, 11. d) to let overflow, to pour abroad, metaph. of anger Job 40, 11.

2. Intrans. to disperse oneself, spread oneself abroad, e. g. the east wind over the earth Job 38, 24; a people Ex. 5, 12. 1 Sam. 13, 8.

HITHPAL. פִּוּעִי to be broken in pieces, to be scattered as dust, e. g. mountains Hab. 3, 5 [6].

NOTE. An example of the form *Tiphel* (see Heb. Gramm. § 54. 5. Lehg. p. 254) occurs in the common reading Jer. 25, 34 הפּוּצוֹתֶיכֶם I will scatter you. Other Mss. and editions read הפּוּצוֹתֶיכֶם your dispersions, which is also expressed by Aqu. Symm. Vulg. The former is better suited to the context.

Deriv. פִּוּעִי a mallet.

\* I. פּוּק to move to and fro, to waver, to be unsteady, Is. 28, 7.—Kindr. is Arab.

פָּאָק to become poor, comp. in מִקְדָּה. Of the same stock perh. is Germ. *wanken*, with a sibilant prefixed *schwanken*, (old Germ. *wagen*), diminut. *vacillo*, *wackeln*, Engl. to *wag*. Comp. פּוּק.

HIPH. id. Jer. 10, 4 וְלֹא יִפִּיק and it moveth not.

Deriv. פּוּק, פּוּקָה.

\* II. פּוּק to go out, i. q. Chald. נִפֵּק.

HIPH. 1. to give out, to furnish, to supply, Ps. 144, 13; c. dat. Is. 58, 10, see in נִפֵּשׁ no. 2, end of 2d par. p. 685.

2. To cause to go out from any one, to cause him to give, i. e. to get, to obtain, from any one, Prov. 3, 13. 12, 2. 8, 35. 18, 22. Sept. λαμβάνω.

3. to bring out fully, to further, to let succeed, Ps. 140, 9.

פּוּקָה f. (r. פּוּק I) an obstacle in the way, which causes one to stagger, a stumbling-block, i. q. מְכַשּׁוּל, 1 Sam. 25, 31.

\* פּוּר i. q. פָּרַר, to break, to break in pieces. Hence

HIPH. פּוּר id. i. q. הִפּוּר, trop. to frustrate, Ps. 33, 10. Ez. 17, 19.

Deriv. פּוּרָה wine-press.

פּוּר m. a lot, die, a Persian word, i. q. גּוּרְלָה by which it is explained Esth. 3, 7.

It corresponds to Pers. پاره *pāreh* part, portion, whence پاره کردن *to part*, and بهره *behre* part, lot. Of the same family is also Lat. *pars*; comp. too Heb. r. פּוּר and פּוּרָה.—Plur. פּוּרִים *lots* Esth. 9, 24. Also פּוּרֵי הַפּוּרִים v. 31, and simply פּוּרִים v. 29, 32, *the festival of Purim*, i. e. of lots, celebrated by the Jews in memory of the events recorded in the book of Esther, on the 14th and 15th days of the month Adar. Arab. فِطْر festival of Purim.

פּוּרָה f. a wine-press, Is. 63, 3. Hagg. 2, 16. R. פּוּר.

פּוּרְתָא *Poratha*, Pers. pr. n. of one of the sons of Haman, Esth. 9, 8. Sept. Vat. *Πουρδαθού*, Alex. *Βαυδαθού* or *Παυδαθού*. Hence perh. פּוּרְתָא is contr. for פּוּרְתָא *sorte datus*; comp. מְהַרְתָּה

\* פּוּשׁ fut. תּוּשׂ 1. *to be scattered, dispersed*, kindr. with פּוּץ; see Niph. Chald. id. Also *to spread oneself, to overflow*, as a stream; see פּוּשׂוֹן.—Hence

2. *to be proud, to show off proudly*, from the idea of a stream proudly overflowing. comp. פּוּשֶׁק no. 3. Arab. فاش mid. Ye, I, III, id. So of a horseman prancing proudly Hab. 1, 8; of calves leaping and sporting, 2 pers. פּוּשֶׁתָּ Mal. 3, 20 [4, 2]. Jer. 50, 11. Sept. *σκιρτάω*. NIPH. *to be scattered, dispersed*, Nah. 3, 18.

Deriv. pr. n. פּוּשׂוֹן

\* פּוּח obsol. root, Arab فاح mid. Waw, *to be apart, to be separated* one from another, to have an interval between two things. Kindr. is פּוּחָה, also פּוּח, interval between the fingers.—Hence פּוּחָה.

פּוּחִית *Puthite*, patronym. once 1 Chr. 2, 53.

פּוּז m. (r. פּוּז I) pr. adj. *purified, pure*, an epithet of gold Cant. 5, 11; then itself for *pure gold, fine gold*, Ps. 21, 4. Lam. 4, 2. Is. 13, 12. al. Distinguished from ordinary gold, Ps. 19, 11. 119, 127. Prov. 8, 19.—Rosenmüller prefers to render it *solid* or *massive gold*, comparing פּוּזָה solid, heavy; but in a case so doubtful I would not desert the authority of the book of Chronicles; see in פּוּז Hoph. Bibl. Alterthumsk. IV. p. 49.

\* I. פּוּז in Kal not used, i. q. Arab. فَضَّ *to separate, to distinguish*; comp. the roots beginning with the letters פּוּז under פּוּצָה. Spec. as it would seem, *to separate* and *purify* metals from the scoria by fire; whence فَضَّ silver, comp.

פּוּז stannum, tin, from פּוּז, and Eth. ሰጋጋ silver, ሰጋጋጥ brass, from the root פּוּז to purify.—Hence פּוּז pure gold, and HOPH. part. זָהָב מוּפָז 1 K. 10, 18, which in 2 Chr. 9, 17 is expressed by זָהָב טָהוֹר *pure gold*.

\* II. פּוּז *to be hard, firm, strong*; Syr. פּוּזָה *hard, solid, robust*, see above in פּוּז Once in fut. Gen. 49, 24 *his bow abode in strength, וַיִּפְּזוּ זְרֵעֵי יָדָיו* and *the arms of his hands were firm, strong*, i. e. the power of his hands. So Kimchi יַחֲזוּקֵי; also Abulw.—Others, as Saad. *the arms of his hands were active*; com-

paring Arab. فَزَّ *to leap up, as a gazelle, to be agile, light*; also the kindr. أَفَز, وَفَز, فَزَز, Talm. פּוּזָה *to leap, to dance*. So at least Heb. פּוּז in

PIEL, 2 Sam. 6, 16 *וַיִּפְּזוּ וַיִּמְדְּבְּרוּ* *leaping and dancing*; which in 1 Chr. 15, 29 is expressed by מְרַקֵּד וַיִּמְשִׁיחֵם *dancing and playing*. So too Sept. *ὄρχοόμενος καὶ ἀναχοόμενος*, Vulg. *subsiliens et saltans*. Targ. מְרַקֵּד וַיִּמְשִׁיחֵם.—But Kimchi and Abulw. who explain פּוּז by חֲזִק, render here: *strengthened*, i. e. girded, accinctus.

\* פּוּזָה *to scatter, to disperse*, i. q. פּוּז, בּוּזָה; in Kal only part. pass. fem. פּוּזָה Jer. 50, 17.

PIEL, פּוּזָה fut. יִפְּזֵר 1. i. q. Kal, *to scatter, to disperse*, e. g. ashes, frost, Ps. 147, 16; enemies, Ps. 89, 11; Israel among the nations, בְּגוֹיִם Joel 4, 2; the bones of any one Ps. 53, 6. Jer. 3, 13 וַיִּפְּזֵר אֶת־דַּרְבָּנָהָהּ *and hast scattered thy ways* i. e. hast roved about.

2. *to distribute largely, to be liberal, bountiful*, Ps. 112, 9. Prov. 11, 24.

NIPH. Ps. 141, 7, and PUAL Esth. 3, 8, pass. *to be dispersed*.

I. פּוּח m. (r. פּוּחָה) plur. פּוּחִים Dag fort. impl. like אֲנָחִים; constr. פּוּחֵי.

I. a plate, lamina, see the root in Kal; plur. פָּחִים Num. 17, 3. פָּחֵי הַזָּהָב *the plates of gold*, Ex. 39, 3.

2. a net, snare, trap-net, Sept. *παγίς*; espec. of a fowler Am. 3, 5, see below. Prov. 7, 23. Ecc. 9, 12; פַּח יִקְוֶשׁ Hos. 9, 8. Ps. 91, 3; פַּח יִקְשִׁים Ps. 124, 7. Also such an one as seizes and holds beasts or men by the foot; Job 18, 9 פַּח יֵאָחַז בְּעֵקֶב פַּח *the trap shall take him by the heel*. Jer. 18, 22 פָּחִים נָמְנו לְרַגְלִי. It was set in the path, Prov. 7, 23. 22, 5; and hidden on or in the ground, whence לְ פַּחֵן פַּח Ps. 140, 6. 142, 4. Jer. 18, 22; also לְ פַּחֵן id. Ps. 119, 110; יִקֵּשׁ פַּח לְ Ps. 141, 9.—The form of this springe or trap-net appears from two passages, Am. 3, 5 and Ps. 69, 23; it was in two parts, which when set were spread out upon the ground and slightly fastened with a stick (trap-stick); so that as soon as a bird or beast touched the stick, the parts flew up and inclosed the bird in the net, or caught the foot of the animal, Job 18, 9. Thus Am. 3, 5 הֵהָפּוּל צִפּוֹר עַל-פַּח הָאָרֶץ וּמוֹקֵשׁ אֵין לָהּ הַתְּלַחֲהָ doth a bird fall into a net upon the ground when there is no trap-stick for her? doth the net spring up from the ground and take nothing at all? i. e. does any thing happen without a cause? Ps. 69, 23 יִהְיֶה יָדֵיהֶם לְפָנֵיהֶם לְפָנֵיהֶם לְפָנֵיהֶם *let their table before them become a net*; here the תְּלַחֵן is the oriental cloth or leather spread upon

the ground like a net, Arab. سَفْرَة; see in יִשְׁלַחֵן and Niebuhr Reisebeschr. II. p. 372.—Metaph. put for any cause of destruction Josh. 23, 13. Is. 8, 14. Hos. 5, 1; comp. Ps. 69, 23. Job 22, 10. For the paronomasia וּפַחַת פַּחַת וּפַח, see in פָּחַר.—Here is usually referred Ps. 11, 6 יִמְטֵר עַל-רִשְׁעִים פַּחִים וְחַיִּים *upon the wicked God shall rain snares, fire, and brimstone*. But Jarchi and Aben Ezra long ago perceived that פַּחִים might here be referred to the root פָּחַח, whence פָּחַח a coal, burning coal, and then *lightning*, comp. גְּהִלֵי אֵשׁ Ps. 18, 13. 14. There is therefore no need with Olshausen to

replace פָּחַח with פָּחַח, since פָּחַח means the same thing; see פָּחַח in its order. Still the signif. *nets, snares*, may

here well be retained, as an emblem of destruction to the wicked.

II. פָּח i. q. פָּחַח q. v. a prefect or governor of a province; once c. suff. פָּחַח Neh. 5, 14. But the suffix is here suspicious, not being required by the context, and being in fact omitted by Vulg. and Syr. though expressed by Sept. Alex. Perh. it should read פָּחַח.

\* פָּחַח fut. יִפְחַח *to tremble, to be in trepidation*; Chald. id. but rare. The primary idea seems to be that of *leaping, springing*, comp. פָּחַח, הִפְּחוּ, also פָּחוּ,

פָּחוּ; see in פָּחוּ II. Thus: a) For fear, i. q. *to fear, to be afraid*, Deut. 28, 66. Is. 33, 14. 44, 8. 11; hence פָּחַח *not to be afraid*, i. q. to be of good courage, intrepid, coupled sometimes with בָּטַח, Is. 12, 2. Jer. 36, 24. Ps. 78, 53. Prov. 3, 24. פָּחַח פָּחַח *to fear a fear* Ps. 14, 5. 53, 6. Job 3, 25. With מִן of pers. *of whom one is afraid*, Ps. 27, 1 אֶפְחַח מִמִּי *of whom shall I be afraid?* Mic. 7, 19. Job 23, 15; מִפְּחֵי Is. 19, 16. 17. Ascribed to the heart, Deut. 28, 67. Ps. 119, 161. With עַל *to turn trembling to any one*, either as expressing fear, Jer. 36, 16 (comp. Gen. 42, 28); or to implore help, Hos. 3, 5. b) For joy, Is. 60, 5 וּפְחַח וְרָחַב לְבָבָהּ *and thy heart shall tremble (leap, throb) and be enlarged*. Jer. 33, 9. See also r. גָּיַל spoken both of joy and terror.

PIEL i. q. Kal, but intensive, *to fear continually, to be in terror*, c. מִפְּחֵי Is. 51, 13. Hence *to be cautious, circumspect*, Prov. 28, 14.

HIPH. *to make tremble or shake*, c. acc. Job 4, 14.

Deriv. פָּחַח and

פָּחַח m. c. suff. פָּחַח, plur. פָּחַחִים.

1. *fear, terror*, Ex. 15, 16. Job 4, 14. 13, 11. 22, 10. al. ssep. Job 25, 2 הַמַּיִשָּׁל הַמִּיִּשָּׁל *dominion and fear are with him*, i. e. they proceed from him. שְׁלוֹם מִפְּחַח *secure from fear*, without fear, Job 21, 9; פָּחַח לַיְלָה id. 39, 16. *terror by night*, nocturnal terror, Ps. 91, 5, comp. Cant. 3, 8; פָּחַח פָּחַח *sudden terror*, Prov. 3, 25. פָּחַח לֵב *fear of heart*, terror of mind; Deut. 28, 67. Paronomasia is פָּחַח וּפָחַח Lam. 3, 47, and פָּחַח וּפָחַח *fear, and the pit, and a-*

snare Is. 24, 17. Jer. 48, 43, put for any kind of terror and destruction, and apparently a proverb drawn from birds or other game, which by some object of *fright* were driven into a *pit* or *snare*; comp. Lat. *formido* Virg. Georg. 3. 372, and Heyne's note.—Often with genit. of pers. who inspires fear; as פַּחַד יְיָ *the fear of Jehonah*, which he inspires, 1 Sam. 11, 7. 2 Chr. 14, 13. 17, 10. Is. 2, 10. 19; comp. פַּחַדוֹ 1 Chr. 14, 17. Job 13, 11; also פַּחַד אֱלֹהִים Ps. 36, 2; פַּחַד אֱלֹהִים Ps. 64, 2; פַּחַד הַיְהוָה Esth. 8, 17. 9, 3; פַּחַדוֹ Deut. 2, 25; פַּחַדוֹ 11, 25; and in like manner פַּחַד רָצָח *the fear of evil*, calamity, Prov. 1, 33.—Put for an *object of fear or terror*; Prov. 1, 26 בַּאֲפַחַדְכֶם *when your fear cometh*, i. e. that which you fear. v. 27 (comp. Job 3. 25). Ps. 31, 12. Hence for the deity of any one, as Gen. 31, 42 פַּחַד יִצְחָק *the fear of Isaac*, the God whom Isaac fears, i. e. Jehovah, comp. v. 53.—Plur. פַּחַדִּים *fears, terrors*, Job 15, 21.

2. Plur. or Dual, *the thighs*; Job 40, 17 [12] פַּחְדָיו יִשְׁתַּבְּחוּ *the sinews of his thighs are wrapped together*. Targ. פַּחְדָיו יִשְׁתַּבְּחוּ, Pesh. פַּחְדָיו יִשְׁתַּבְּחוּ.

Arab. عُرْوَاتُ الْفَخَّازِ, the same word in all, but prob. in different senses. Syr. فِدَج is explained in Lex. Adl. by

the jugular vein in a horse; but the Arabic translator, who follows the Syriac, gives it by فَخَّازٍ thighs, from فَخَذٌ

thigh; and this is most appropriate to the context in Job l. c. See more in Bochart Hieroz. III. 716 Lips.—But Chald. פַּחְרִין is *testicles* Lev. 21, 20; and so Vulg. *testiculi* Job l. c. In this case the signif. *thigh* is transferred to the *pubenda virilia*; comp. in רָגַל and also Lat. *femur*.—The primary idea is doubtful. If the signif. *thigh* be the original one, then it may come from the idea of *leaping* (see in ר. פָּחַד), as שׂוֹק leg, from the signification of running. Or if the meaning *pubenda* be first, then the idea of *shame* may be derived from that of *fear*.

\* פַּחַדוֹ f. (r. פָּחַד) *fear of Jehovah*, i. q. יִרְאַה, Jer. 2, 19.

פַּחַה (for פַּחַה Dag. forte impl.) constr. פַּחַה, c. suff. פַּחַהּ Mal. 1, 8; plur. פַּחַהּ 1 K. 10, 15, constr. פַּחַהּ Neh. 2, 7, c. suff. פַּחַהּ Jer. 51, 28. 57; a *prefect* or *governor* of a province less than a satrapy (see in אֲחֻזַּת בְּיָדָם); e. g. in the Assyrian empire 2 K. 18, 24. Is. 36, 9; the Babylonian Jer. 51, 57. Ez. 23, 6. 23; the Median Jer. 51, 28; espec. the Persian Esth. 8, 9. 9, 3. So of the Persian *prefect* or *governor* on this side the Euphrates Neh. 3, 7; of whom several are mentioned Neh. 2, 7. 9. Ezra 8, 36; also of the governor of Judea Hag. 1, 1. 14. 2, 2. 21. Mal. 1, 8. This office was held by Zerubbabel, Hag. II. cc. and then by Nehemiah, Neh. 5, 14. 18. 12, 26. Rarely spoken of a prefect of Judea in the time of Solomon 1 K. 10, 15. 2 Chr. 9, 14; and of Syria in the days of Benhadad, 1 K. 20, 24.—The fem. ending appears in this word in common with many other names of office (see Lehg. p. 468, 878); though פַּחַהּ being of Persian origin, the ending may arise from another source. Several etymologies have been proposed; the best perh. is by Benfey (Monathsn. p. 195), who compares Sanscr. *paksha* companion, friend, Pracrit. *pakkha*, old Parsee prob. *pakha*, applied to the prefects of provinces as the associates and (quasi) adjutants of the king. Of the same origin is prob. باشا *Basha, Pasha*, coming from the same Sanscr. form.

פַּחַהּ Chald. constr. פַּחַהּ, plur. emphat. פַּחַהּ, a *prefect, governor*, i. q. Heb. Ezra 5, 3. 14. 6, 7. Dan. 3, 2. 3. 27, 6, 8.

\* פַּחַז *to leap, to spring*, as in Chald. So of water boiling over, comp. פַּחַז Gen. 49, 4. Hence trop.

1. *to be proud, vain-glorious*, like Arab. فُخْر; comp. זִיד Part. plur. פֹּחֲזִים, spoken of false prophets Zeph. 3, 4.

2. *to be light, wanton, lewd*; Part. plur. פֹּחֲזִים Judg. 9, 4. So Syr. فُحْز, comp. Gr. ζῆω.

Deriv. the two following.

פַּחַז m. pr. a *boiling up, ebullition*, as of boiling water. Gen. 49, 4 *Reuben, thou my first born* פַּחַז בְּמִים a *boiling up as of water art thou*, i. e. thou

didst boil up like water with lust and passion, referring to his incest. Symm. *ὑπερξέσους*, Vulg. *effusus es*. Comp. r. פחה no. 2.

פְּחֹזֹת f. *vain-glory, boasting*, Jer. 23, 32. R. פְּחֹז .

\* פָּחַח in Kal not used, pr. *to strike upon, to pound, to smite*, onomatopoeic and kindr. with פָּנַע, פָּנַשׁ, פָּכַה, פָּקַד, פָּקַד, פָּקַד, and others in which the syllables פַּ, פַּכ, פַּק, פַּכ, פַּק, פַּכ, also בַּכ, בַּק, have the force of striking upon, smiting; comp. Gr. *πάγω* (*παγγύνω*), Lat. *pago* (*pango*), *paco* (*pax, paciscor*).—Hence פַּח plate of metal, from beating; also net, snare, from setting, making fast by pegs, etc.

חִפְּחָה denom. from פַּח, *to snare*; Is. 42, 22 *הִפְּחָה בְּחַדֵּימָם כָּלֵם* *snaring one snares them all in holes*, i. e. binds them fast with fetters in prison-houses.

פְּחִים m. (r. פָּחַם) i. q. פָּחַם, *a coal, collect. coals*, like Arab. *فَحِيم*; and so, according to some, put for lightning Ps. 11, 6; comp. Ps. 18, 13. 14. See in פַּח I. 2, fin.

\* פָּחַם obsol. root, Chald. פָּחַם and Arab. *فَحَم*, *to be black*, like coal; comp. חֹם.

Deriv. פָּחַם and

פָּחַם m. (for פָּחַם Dag. forte impl.) *a coal, collect. coals, charcoal*, Prov. 26, 21; also coal as kindled, *burning coal* Is. 44, 12. 54, 16. Arab. *فَحَم*, *فَحَم*, id. Eth. *ፍሐላ* *a coal, live coal*.

\* פָּחַר obsol. root, Syr. Ethp. *ḥḥ* *to form, to be a potter*. Hence

פָּחַר Chald. m. (for פָּחַר Dag. forte impl.) *a potter*, Dan. 2, 41. Syr. *ḥḥ*,

Arab. *فَحَار*, id.

\* פָּחַת obsol. root, Syr. Pa. *ḥḥ* *to dig, to excavate*. Hence

פָּחַת m. 2 Sam. 18, 17, plur. פָּחַתִּים f. 2 Sam. 17, 9; *a pil.* often as the emblem of destruction Lam. 3, 47. Is. 24, 17 *וְפָחַת וְפָחַת וְפָחַת*, see in פָּחַר no. 1. Jer. 48, 43.

פַּחַת־מֹאָב (prefect of Moab, see פָּחַח) *Pahath-Moab*, pr. n. m. Ezra 2, 6. 8, 4. 10, 30. Neh. 3, 11. 7, 11. 10, 15.

פְּחֹתָת (fem. of פָּחַח) *a hollow, low spot*, in garments infected with leprosy, Lev. 13, 55. R. פָּחַח

פְּטָרָה f. a species of *gem* Ex. 28, 17. 39, 10. Ez. 28, 13; found in Cush Job 28, 19; according to most of the ancient versions *the topaz*, a pale yellowish gem found on an island in the Red Sea, Plin. H. N. 37. 8. See more in Braun de Vest. Sacerd. p. 508.—Bohlen (in *Abhandlungen der Deutschen Gesellschaft zu Königsberg* I. p. 80) seeks the origin of the word in the Sanscr. language, where *pīta* is *yellowish, pale*; and the Greek name *τοπάσιον* might itself seem to come by transposition from פְּטָרָה, טְפָרָה

פְּטָרִי m. (r. פָּטַר) pr. something *cleft*; hence *a bursting bud, opening blossom*; פְּטָרִי פְּטָרִי *opening flower-buds*, 1 K. 6, 18. 29. 32. 35.

פְּטָרִי m. adj. (r. פָּטַר) *free*, 1 Chr. 9, 33 Cheth. In Keri פְּטָרִי part. pass. see the root no. 3.

פְּטָרִישׁ m. (r. פָּטַשׁ) *a hammer*, Is. 41, 7. Jer. 23, 29. Metaph. Babylon is called *the hammer* (desolator) *of the whole earth*, Jer. 50, 23. Chald. id. Arab.

פְּטָרִישׁ id.

פְּטָרִישׁ Chald. m. plur. c. suff. Dan. 3, 21 Cheth. פְּטָרִישׁ־יְהוֹן *their tunics*, undergarments. So Syr. *ḥḥ* from *ḥḥ* tunic; Heb. intpp. כְּהַנִּיחַ. In Keri is פְּטָרִישׁ־יְהוֹן from פָּטַשׁ id. R. פָּטַשׁ no. 2.

\* פָּטַר, fut. וְפָטַר only in no. 3.

1. *to cleave, to burst open*; see פְּטָרִי. Arab. *فَطَر* id. and intrans. *to break forth*, sc. a tooth. Kindred is פָּתַר q. v.

2. Transit. *to cause to break forth* e. g. water, *to let out*, Prov. 17, 14.—Hence

3. Trop. *to let go free, to dismiss*, like Chald. פָּטַר; 2 Chr. 23, 8. 1 Chr. 9, 33 פְּטָרִים *the dismissed, the free*, i. c. exempt from public duty, where Cheth. פְּטָרִים.—Intrans. *to break or slip away to get out of the way or place*, fut. יִפְטַר

1 Sam. 19, 10. Syr. <sup>ܦܬܪ</sup> id. Chald. Pe. and Ithpe.

HIPE. i. q. Kal no. 1, *to cleave, to burst open*; hence *to gape*. So <sup>הַפְּטִיר בְּשִׁפּוּחַ</sup> *to gape with the lips*, i. e. to open wide the mouth, to stretch the mouth, as a gesture of scorn, Ps. 22, 8; comp. 35, 21. Job 16, 10.

Deriv. פְּטוּר, פְּטִיר, פְּטָרָה, and

פְּטִיר m. *a fissure*, concr. that which first breaks forth; hence פְּטִיר רָהֵם *the first-born, firstling*, which first opens the womb, Ex. 13, 2. 12. 15. 34, 19. Num. 3, 12. al. Also without רָהֵם Ex. 13, 12. 13. 34, 20.

פְּטָרָה f. id. Num. 8, 16. R. פְּטִיר

\* פִּטֵּשׁ 1. *to beat, to pound, to hammer*, Gr. πατύσσω, whence פְּטִישׁ hammer. Arab. فطس *to hammer out iron*. This root is onomatopoeic; kindr. are נָטַשׁ, לָטַשׁ, רָטַשׁ, טָטַשׁ. The same idea of beating lies also in the syllable פַּט *pat*; comp. late Lat. *battuere*, Fr. *battre*, Belg. *bot*, Engl. *to beat*; and with the second *t* changed to a sibilant, Germ. *patschen*, Swed. *batsch*, blow.

2. *to spread out, to expand*, for which more usually פָּשַׁט Hence Chald. פְּטִישׁ.

פִּי constr. state of the noun פֶּה *mouth*, q. v.

פִּי־בֶסֶת Ez. 30, 17, in some Mss. פִּי־בֶסֶת in one word, which is better, *Pi-beseth*, pr. n. of a city in lower Egypt on the east side of the Pelusian branch of the Nile, Gr. Βουβαστιός and Βούβαστις, *Bubastis*, Hdot. 2. 59. Strabo XVII. p. 805. It was so called from a temple of Bubastis, a goddess of the Egyptians, whom Herodotus compares with Diana, 2. 137, 156. The name was written in Egyptian Πουβαστι, which Steph. Byz. erroneously affirms to be the name for *cat*. But the Egyptian name of Diana was Πουα, and not improb. פִּי־בֶסֶת was formed by prefixing the masc. art. הַ, as in פִּירָהם The ruins of the ancient city, now called *Tell Bastah*, *Kûm Bastah*, were discovered and are described by Malus in Descr. de l'Égypte, Etat moderne, livr. III. p. 307. Comp. Quatremère Mémoires sur

l'Égypte I. p. 98. Wilkinson Mod. Egypt, I. p. 427 sq. Lond. 1843.

\* פִּיר obsol. root, Arab. فَاو mid. Waw and Ye, *to die*, i. q. فَاو (kindr. with מוּת, מָוַת) IV, *to destroy*. Sanscr. *pid* to make sad, to afflict.—Hence

פִּיר m. *calamity, misfortune*, Job 30, 24. 31, 29. Prov. 24, 22. Here also belongs Job 12, 5 לְפִיר בּוּז *to misfortune* (i. e. to the unfortunate) is *contempt*; see in לְפִיר

פִּירָה m. (for פֶּאָה, r. פֶּאָה) *mouth*, i. e. *edge of a sword*; plur. שְׁנֵי פִירֹת Judg. 3, 16. Comp. פֶּה no. 3.

פִּיר־הַחִירוֹת *Pi-hahiroth*, pr. n. of a place near the northern end of the Gulf of Suez, eastward of Baal-zephon, Ex. 14, 2. 9. Num. 33, 7; also without פִּי v. 8. According to the Hebrew it would be *the mouth of the caverns*; but it is doubtless an Egyptian name. Π-Α-Υ-Ν-Α-Κ-Α-Ρ-Α place where grass or sedge grows. See Jablonski Opusc. ed. Te Water I. p. 447. II. p. 159.

פִּירָה m. (r. פִּירָה) *ashes, cinders*, easily blown away, Ex. 9, 8. 10.

פִּיכֹל (mouth of all, i. e. all-commanding) *Phicol*, pr. n. of the commander of Abimelech's troops, Gen. 21. 22. 32. 26, 26.

פִּי־לֵנֶשׁ *a concubine*, see in פִּלְגֶּשֶׁת.

פִּירְמָה f. (r. פֶּאָם) *fat, fatness*, Job 15, 27.

פִּינְחָס (mouth of brass, from פִּי and נָחַס for נָחַשׁ i. q. נָחָשׁ) *Phinehas*, pr. n. a) The son and successor of the high-priest Eleazar, Ex. 6, 25. Num. 25, 7. Josh. 22, 13. Judg. 20, 28. 1 Chr. 6, 35. 9, 20. Ps. 106, 30. b) A son of Eli, 1 Sam. 1, 3. 2, 34. 4, 4 sq. 14, 3. c) Ezra 8, 33.

פִּינֹן (i. q. פִּינֹן) *Pinon*, pr. n. of an Idumean city, Gen. 36, 41. 1 Chr. 1, 52; see פִּינֹן R. פִּינֹן

פִּיפִּירֹת f. plur. (by redupl. from פִּי, פֶּה) *edges*, i. e. two or more. קָרֵב *a two-edged sword*, διστομος, Ps. 149, 6. In Is. 41, 15 of a threshing-dray, בְּעַל פִּיפִּירֹת *having edges*, i. e. teeth, points.

פיק *m. a wavering, tottering*, of the knees Nah. 2, 11. R. פוק

פִּישׁוֹן (overflowing, r. פּוּשׁ) *Pishon*, pr. n. of a river issuing from the garden of Eden and flowing around the land of *Havilah* or India (see הַוִּילָה no. 3) Gen. 2, 11, comp. Sir. 24, 25. Josephus understands the *Ganges*, Ant. 1. 1. 3; but with Schulthess and others I would prefer the *Indus*, which actually flows around India on the west, and was nearer to the Hebrews. Others, as Reland (*de situ Paradisi* § 3), Rosenmüller (*Bibl. Geogr. I. p. 194*), understand the *Phasis*, and take הַוִּילָה for *Colchis*; but the Heb. name for the Colchians was פְּסִלְחִים. The Samaritan translator and others hold Pishon to mean the *Nile*, and employ the Heb. word in this sense; see Castell Annot. Sam. ad Ex. 2, 3. See more in J. D. Michaelis Supplem. p. 2008. Rosenmüller l. c.

פִּיחֹן *Pithon*, pr. n. m. 1 Chr. 8, 35, 9, 41. The etymology is unknown.

פֶּה *m. (r. פָּה) a flask, bottle*, 1 Sam. 10, 1. 2 K. 9, 1. 3.

\* פָּקַדָה in Kal not used, kindr. with בָּקַד, to drop, to distil.

PIEL to flow out in drops, to flow, Ez. 47, 2.

Deriv. פָּקַד.

\* פָּבַר obsol. root, Syr. to bind, to fetter; PA. to entangle, to hinder. Hence

פְּבָרֵה הַצְּבָרִים (snaring the roes; or, according to Simonis, retarding i. e. getting ahead of the roes,) *Pochereth-Zebaim*, pr. n. of a man Ezra 2, 57. Neh. 7, 59.

\* פָּלָא in Kal not used. 1. Pr. to separate, to distinguish, i. q. פָּקַד; see Pi. and Niph. no. 1.—The primary bilateral root is פל, which like פר implies separation; as Chald. פָּלִי to cleave, to cut in two, Pa. to sever, separate, remove;

Syr. פָּל to search out; Arab. فَال de lacte depulit. Comp. the kindr. roots פָּלַח, פָּלַג, פָּלַר, Sanscr. *phal* to separate. 2. to make distinguished, extraordinary, wonderful, see Niph. Hiph. no. 2, and pr. n. פְּלָאִיהָ.

NIPH. נִפְלָא, fut. יִפְלֵא 1. to be distinguished, i. e. great, extraordinary, e. g. of strong affection, 2 Sam. 1, 26. Dan. 11, 36 יִדְבַר נִפְלְאוֹהָ shall speak great things i. e. impious words, atrocious blasphemy against God. Comp. in גדול no. 2.

2. to be great, i. e. to be hard, difficult, arduous, with בְּעֵינַי in the eyes of any one, 2 Sam. 13, 2. Zech. 8, 6; with בֵּן too hard, too difficult, Gen. 18, 14. Deut. 30, 11. Jer. 32, 17, 27. Also to be hard to accomplish Ps. 131, 1; hard to understand Prov. 30, 18. Job 42, 3; hard to judge Deut. 17, 8.—Hence

3. to be wonderful, marvellous, Ps. 118, 23, 139, 14. Part. plur. fem. נִפְלְאוֹהָ as subst. wonderful works, marvellous deeds, miracles, of God, both in creating and sustaining the world Job 5, 9, 37, 14. Ps. 72, 18; and also in preserving and aiding his people and pious worshippers e. g. in Egypt, etc. Ex. 3, 20, 34, 10. Josh. 3, 5. Judg. 6, 13. Neh. 9, 17. Ps. 9, 2, 26, 7, 106, 22. al. sæp. It also takes an adjective, as נִפְלְאוֹהָ גְּדוֹלָה Ps. 136, 4. Adv. נִפְלְאוֹתָו wonderfully, marvellously, Job 37, 5. Dan. 8, 24.

PIEL, to separate, to set apart, ὑφορίζω, i. e. to consecrate, e. g. an offering in fulfilment of a vow, only in the phrase לִירֵהוּךָ פָּלָא נָדָר to accomplish, pay, a vow to Jehovah, Lev. 22, 21. Num. 15, 3, 8.

HIPH. הִפְלִיא. twice הִפְלִיא like verbs לֵא Deut. 28, 59. Is. 28, 29.

1. i. q. Pi. to consecrate a vow, i. e. an offering vowed, Lev. 27, 2; and so in a different construction Num. 6, 2 כִּי הִפְלִיא כִּי נָדָר נָזִיר if one consecrate any thing for vowing the vow of a Nazarite.

2. to make distinguished i. e. great, extraordinary, e. g. kindness, to show great kindness, with לְ of pers. Ps. 31, 22; calamity Deut. 28, 59. Inf. הִפְלִיא adv. eminently, very, 2 Chr. 2, 8.

3. to make wonderful, admirable, e. g. counsel Is. 28, 29; with אֵל to do marvellously, to deal wonderfully with any one, in a sense of disfavour Is. 29, 14; but עָם לְהִפְלִיא id. in a good sense Joel 2, 26. With לְ c. inf. לְהִזְדָּר to be wonderfully helped 2 Chr. 26, 15; הִפְלִיא לְעֲשׂוֹת to do or act wondrously Judg. 13, 19.

HITHPA. to show oneself distinguished,



i. e. to show oneself strong, mighty, c. בָּ towards, against any one, in oppressing him, Job 10. 16.

Deriv. פָּלֵא, פָּלֵא, פָּלֵא, and the pr. names פְּלֹאִי, פְּלֹאִיָּה, פְּלֹאִיָּה.

פָּלֵא m. in pause פָּלֵא, c. suff. פָּלֵאִי, a wonder, marvel, miracle, of God Ex. 15, 11. Ps. 77, 12. 15. 78, 12. 88, 11. Is. 25, 1. Plur. פְּלֹאִים adv. wonderfully Lam. 1, 9; but plur. פְּלֹאִוֹת wonders Dan. 12, 6.—Concr. the Wonderful, spoken of the Messiah, Is. 9, 5.

פָּלֵאִי m. adj. פָּלֵא with adj. ending) wonderful, Judg. 13, 18 Cheth. spoken of something supernatural. In Keri is פָּלֵי, which is only a contracted form.—The fem. of פָּלֵאִי is פְּלֹאִיָּה (פְּלֹאִיָּה) Ps. 139, 6 Cheth. where Keri פְּלֹאִיָּה is fem. of a form פְּלֵיאָה.

פְּלֹאִיָּה (whom Jehovah makes distinguished, r. פְּלֵיאָה) Pelaiiah, pr. n. m. Neh. 8, 7. 10, 11.

\* פָּלַג in Kal not used, Aram. and Arab. فَج to cleave, to divide; comp. on the primary root פל under פָּלֵא.—Hence

NIPH. to be divided, Gen. 10, 25. 1 Chr. 1, 19.

PIEL to divide, e. g. water-courses Job 38, 25. Metaph. Ps. 55, 10 divide their tongue, i. e. cause dissension among them.

Deriv. פָּלַג — פְּלֹגָה; מְפֹלָגָה.

פָּלַג Chald. id. Part. pass. פְּלִיג Dan. 2, 41.

פָּלַג m. 1. a brook, rivulet; Arab. فَج, فَج, id. Ethiop. ረገግ river, large stream. Commonly taken as a channel, canal, from the idea of dividing, comp. the verb פָּלַג Job 38, 25. Not improbably, however, the root פלג may have also included the idea of flowing, fluctuating, boiling up, comp. the words fluo, fluc-si, fluc-tus, φλύω, pluo, Sanscr. plu, βλάω to flow, also πέλαγος; Eth. ረገግ to boil, to boil up; see Pott Etymol. Forsch. I. p. 212.—Ps. 65, 10 פָּלַג אֲלֵהֶם the brook or collect. the brooks, streams, of God, i. e. watering and fertilizing the land with God's blessings. Plur. פְּלֹגִים Is. 30, 25, constr. פְּלֹגִי, as

פְּלֹגִי Ps. 1, 3. Prov. 5, 16. 21, 1. Of streams of tears Ps. 119, 136. Lam. 3, 48;

comp. فَج id. פְּלֹגִי שָׁמֶן brooks of oil Job 29, 6. For Ps. 46, 5 see in נָהָר no. 2.

2. Peleg, (division, part.) pr. n. of a patriarch, the son of Eber, Gen. 10, 25. 1 Chr. 1, 19.

פְּלֵג Chald. a half, Dan. 7, 25.

פְּלַג or פְּלֹגָה only in plur. פְּלֹגוֹת brooks, streams, Judg. 5, 15. 16. Job 20, 17. R. פְּלַג.

פְּלֹגָה f. a division, class of the priests, i. q. מְהֻלְחָת, 2 Chr. 35, 5. R. פְּלַג.

פְּלֹגָה or פְּלֹגָא Chald. id. Ezra 6, 18.

פְּלֹגֶשׁ oftener פְּרִילְגֶשׁ, c. suff. פְּרִילְגֶשׁוֹ; plur. פְּרִילְגֶשִׁים and פְּרִילְגֶשִׁים, cstr. פְּרִילְגֶשֶׁר.

1. Fem. a concubine, Chald. פְּרִילְקָהָא, פְּרִילְקָהָא. id. comp. Gr. πάλλαξ, παλλαξίς, παλλακί, Lat. pellex. The etymology is obscure; the word seems not to be of Semitic origin, but may come from Gr. πάλλαξ, or perh. from the Persian.—Spoken usually of a female slave, who was also a legal concubine, Gen. 22, 24. 35, 22. Judg. 19, 2 sq. al. sæpe. Fully אִשָּׁה פְּרִילְגֶשׁ Judg. 19, 1. 2 Sam. 15, 16. 20, 3. Opp. to wives of higher rank 1 K. 11, 3. Cant. 6, 8. 9.

2. Masc. i. q. ὁ πάλλαξ, a paramour, מְאַהֲב, Ez. 23, 20 comp. v. 5.

\* פָּלַד obsol. root, Arab. فَلَد to cut up; comp. in פָּלֵא —Hence

פְּלֹדָה f. iron, steel; Syr. فُؤَد, Arab.

فَالوَد, a finer kind of iron, steel.—Plur. פְּלֹדוֹת irons, perh. hooks or scythes on chariots of war. Nah. 2, 4 בָּאֵשׁ פְּלֹדוֹת with the flashing of irons are the chariots, i. e. with polished scythes or armature.

פְּלֹדֶשׁ Pildash, pr. n. m. Gen. 22, 22. The etymology is unknown.

\* פָּלַה in Kal not used, i. q. פָּלֵא, to separate, to distinguish.

NIPH. to be separated, distinguished, c. מִן Ex. 33, 16. Ps. 139, 14 I will praise thee נִרְאֹזוֹת נְפִילֵיחֵי for I am wonderfully distinguished.

HIPH. 1. to separate, to distinguish, Ex. 8, 18 [22]; c. פִּירָן to distinguish between, ib. 9, 4. 11, 7.

2. to distinguish, i. e. to make distinguished, to make great, Ps. 4, 4. 17, 7.

Deriv. פִּלְגִי.

פִּלְוֵא (distinguished, r. פָּלָא) *Pallu*, pr. n. of a son of Reuben Gen. 46, 9. Ex. 6, 14.—Patronym. פִּלְוֵאִי *Palluite*, Num. 26, 5.

\* פָּלַח to cleave, espec. to plough, to furrow the ground, Ps. 141, 7. Arab.

id. פָּלַח a husbandman. Syr. Ethp. to be ploughed, Pa. to grave, to write. Comp. the Chald.

PIEL 1. to cleave, e. g. an arrow the liver Prov. 7, 23. Job 16, 13; to cut up, to slice, e. g. wild cucumbers 2 K. 4, 39.

2. to let break forth from the womb, to bring forth young, Job 39, 3. Comp. בקַּץ Kal, Niph. and Pi. no. 4.

Deriv. פִּלְוֵא, pr. n. פִּלְוֵאִי

פָּלַח Chald. to labour, to serve, often in the Targums; spec. to serve or worship God, comp. עָבַד; with acc. and לְ Dan. 3, 12 sq. 7 14, 27.

Deriv. פִּלְחָן.

פִּלְחָן f. Job 41, 16 (r. פָּלַח) 1. a piece, slice, part cut off, e. g. of an apple, fig, Cant. 4, 3. 1 Sam. 30, 12.

2. a mill-stone, so called from the cut side which fits to the other stone, i. e. the lower side of the upper stone, and the upper side of the lower one. Arab.

פִּלְחָן. The upper stone is also called פִּלְחָן i. e. the rider Judg. 9, 53. 2 Sam. 11, 21, and simpl. רָכַב; the lower one is תַּחְתִּירָה פִּלְחָן Job 41, 16.

פִּלְחָא (a slice, r. פָּלַח) *Pilha*, pr. n. m. Neh. 10, 25.

פִּלְחָן Chald. m. service of God, worship, Ezra 7, 19. R. פִּלְחָן.

\* פָּלַט pr. to be smooth, slippery, i. q. מָלַט q. v. Hence to slip away, to escape, Ez. 7, 16; also to let escape, to deliver, comp. pr. n. פִּלְטָיָה. Arab. فَلَط IV, to deliver; فَصَلَ II, IV id. V, VII to be delivered, to escape. Syr. فَلَط Pe. and Pa. id.

PIEL 1. i. q. Kal, but intens. to escape wholly, to be fully delivered, c. מִן Job 23, 7.

2. to let escape, viz. a) From danger, to deliver, Ps. 18, 3. 40, 18. al. sæp. With מִן Ps. 17, 13. 18, 49; מִיַּד 71, 4. b) A fœtus from the womb, i. e. to bring forth, Job 21, 10. Comp. מָלַט Pi. no. 2.

HIPH. to deliver from danger Mic. 6, 14; to place in safety Is. 5, 29.

Deriv. פִּלְטָיָה—פִּלְטָיָה, פִּלְטָיָה—פִּלְטָיָה, מִפְּלֵט.

פִּלְטָיָה adj. escaped by flight, i. q. פִּלְטָיָה; only plur. פִּלְטָיָה Jer. 44, 14. 50, 28. 51, 50. R. פִּלְטָיָה.

פִּלְטָיָה inf. Pi. as noun, deliverance, Ps. 32, 7. 56, 8. R. פִּלְטָיָה.

פִּלְטָיָה (deliverance, r. פָּלַט) *Pelet*, pr. n. m. a) 1 Chr. 2, 47. b) 12, 3.

פִּלְטָיָה, see פִּלְטָיָה.

פִּלְטָיָה (for פִּלְטָיָה deliverance of Jehovah, r. פָּלַט) *Palti*, pr. n. m. a) Num. 13, 9. b) 1 Sam. 25, 44; fuller פִּלְטָיָה *Paltiel*, 2 Sam. 3, 15.

פִּלְטָיָה (apoc. from פִּלְטָיָה) *Piltai*, pr. n. m. Neh. 12, 17. R. פִּלְטָיָה.

פִּלְטָיָה see in פִּלְטָיָה lett. b.

פִּלְטָיָה (whom Jehovah delivers, r. פָּלַט) *Pelatah*, pr. n. m. a) 1 Chr. 3, 21. b) 1 Chr. 4, 42.

פִּלְטָיָה (id.) *Pelatah*, pr. n. m. Ez. 11, 1. 3.

פִּלְטָיָה, in pause פִּלְטָיָה. see in פִּלְטָיָה.

פִּלְטָיָה, see in פִּלְטָיָה.

פִּלְטָיָה (i. q. פִּלְטָיָה, whom Jehovah makes distinguished, r. פָּלַט) *Pelatah*, pr. n. m. 1 Chr. 3, 24.

פִּלְטָיָה m. adj. verbal (r. פָּלַט), one escaped by flight, espec. from battle, slaughter, i. q. פִּלְטָיָה, 2 K. 9, 15. Am. 9, 1; often coupled with שָׁרַד, Josh. 8, 22. Jer. 42, 17. Lam. 2, 22. With the art. הַפִּלְטָיָה collect. the escaped Gen. 14, 13. Ez. 24, 26. 33, 21. 22. With genit. הַפִּלְטָיָה הַיְּהוּדִים the escaped of Ephraim Judg. 12, 5; but הַפִּלְטָיָה הַיְּהוּדִים those escaped from the sword Jer. 44, 28. Ez. 6, 8.

פִּלְטָיָה m. (r. פָּלַט) i. q. פִּלְטָיָה, only in plur. פִּלְטָיָה the escaped Num. 21, 29. Is. 66, 19.

פִּלְטָיָה thrice פִּלְטָיָה Ex. 10, 5. 1 Chr. 4, 43. Ez. 14, 21, (r. פָּלַט) pr. escape, de-

*liverance*, Joel 3, 5. Obad. 17. לֹא הָיָה לְאִישׁ מִכָּל בְּרִיּוֹתָיִם לְפָנֶיךָ לְפָרֹץ, pr. *there is no deliverance to any one*, i. e. *none shall escape or be delivered*, 2 Sam. 15, 14. Jer. 50, 29; אִישׁ לְפָנֶיךָ id. 2 Chr. 20, 24. Ezra 9, 14. Dan. 11, 42 לְפָנֶיךָ לֹא הָיָה לְפָרֹץ shall not be delivered, shall not escape.—Meton. *that which escapes* Ex. 10, 5. Joel 2, 3. Is. 10, 20. Espec. concr. collect. i. q. פְּלִיטִים, פְּלִיטִים, *the escaped, the delivered* from danger or destruction, Gen. 32, 9, 45, 7. 2 Chr. 30, 6. Ezra 9, 13. So *the escaped of Israel* or *Jacob* are the people of Israel diminished by repeated slaughter, Is. 4, 2. 10, 20. 38, 3; comp. Neh. 1, 2.

פְּלִיטָה m. (r. פָּלַל) *a judge*, only in plur. פְּלִיטִים Ex. 21, 22. Deut. 32, 31. Job 31, 11 בְּיַד פְּלִיטִים *a crime for the judges* i. e. *for them to punish*; comp. 2. 28. For the stat. absol. instead of the constr. see Heb. Gram. § 114 n. β; but many Mss. read here פְּלִיטִי as in v. 28.

פְּלִיטָה f. *judgment, right*, i. e. *justice* Is. 16, 3. R. פָּלַל.

פְּלִיטִי adj. (from פָּלַל) pr. *judicial*, i. e. *pertaining to the judges*, Job 31, 28, comp. v. 11.—Fem. פְּלִיטָה *judgment*, act of judging, Is. 28, 7.

\* פָּלַל obsol. root, prob. *to be round, globular*; Arab. فَلَكٌ *to have the breasts round and plump*, spoken of a maiden; II, *to be round and plump*, spoken of the breasts; IV, *to be round*; فَلَكٌ the round part of any thing, a mound, wave of the sea, celestial orb.—Hence

פָּלַל m. in pause פָּלַל, c. suff. פָּלַל.

1. *a circle, circuit, district*, i. q. פָּלַל, (Chald. פָּלַל id.) Neh. 3, 9sq. פָּלַל יְרוּשָׁלַיִם *the circuit or district round Jerusalem* Neh. 3, 12. 14. 15. al.

2. *the whirl* of a spindle. and hence for the *spindle* itself, Prov. 31, 19. See in פָּלַל. Arab. فَلَكٌ id. Talmud. פָּלַל, פָּלַל, id. whence פָּלַל to spin.—Hence

3. *a round staff, crutch*, 2 Sam. 3, 29. Sept. σκυτάλη.

\* פָּלַל in Kal not used. In Piel and in the derivatives it has the signif. to

*judge*, which is usually referred to the primary idea of cutting, separating, taking away, comp. פָּלַח, פָּלַח, פָּלַח, and others beginning with פָּל; but פָּל is i. q. פָּרַר to break. I would rather refer the primary meaning of פָּלַל to the idea of *rolling, revolving*, comp. פָּוַל, פָּלַג, פָּלַח, פָּלַח, Syr. فَلَحٌ *to roll in any thing*, to tinge, to dye; then, *to make even by rolling, to level with a roller*, comp. פָּלַס to roll; whence *to lay even* a cause, to adjust a difference, to act as umpire. So in Germ. the words *richten* and *schlichten*, used for judging, deciding, strictly signify 'to make even.'

PIEL 1. *to judge*, 1 Sam. 2, 25. Also *to execute judgment*, by punishing Ps. 106, 30 [33], comp. Num. 25, 7. But Sept. Vulg. placavit, see under Kal.—With לְ, *to adjudge to any one* Ez. 16, 52.

2. *to think, to suppose*, Gen. 48, 11.

HITHPA. 1. *to intercede for, to supplicate for any one*, pr. 'to interpose as umpire, mediator,' c. פָּדַר Gen. 20, 7. Deut. 9, 20. 1 Sam. 7, 5; עַל Job 42, 8; לְ 1 Sam. 2, 25 id. With אֶל of him *with whom one intercedes and supplicates* Gen. 20, 17. Num. 11, 2. See both constructions in Jer. 29, 7. 42, 2. 20.

2. Genr. *to supplicate, to pray*, espec. to God, c. אֶל Ps. 5, 3. 1 Sam. 1, 26. 2 Sam. 7, 27. Jer. 29, 12. al. לְ Dan. 9, 4; עַל 1 Sam. 1, 10; לְפָנַי 1 K. 8, 28. Neh. 1, 4. 6; absol. 1 Sam. 2, 1. 2 Chr. 7, 14. That *for* which one prays to God is put with אֶל 1 Sam. 1, 27. Is. 37, 21. So too אֶל-מִקְדָּשׁ לְפָנֶיךָ *to pray towards a place, sanctuary*, 1 K. 8, 30. 33. 35, comp. v. 44. 48. 2 Chr. 6, 38.—Rarely *to pray to idols*, c. אֶל Is. 44, 17. 45, 20; also once *to supplicate men* Is. 45, 14.

Deriv. from the signif. of rolling is פָּוַל; of judging פְּלִיטָה, פְּלִיטָה; of supplicating. פָּלַל; also the pr. names פָּלַל, פָּלַל.

פָּלַל (judge) Palal, pr. n. m. Neh. 3, 25.

פָּלַל (whom Jehovah judges i. e. whose cause he protects, r. פָּלַל) Pclalah, pr. n. m. Neh. 11, 12.

פָּלַל, see next art. no. 1, ult.

פִּלְגִי m. (r. פִּלַּג) 1. *some one, a certain one*, Gr. ὁ δεινός, Arab. فُلَانٌ, Syr. ܦܠܓܝ, pr. one distinct, definite, whom one points out as with the finger and not by name; prob. from an obsol. noun פִּלְגִי a distinguishing. Every where joined with the synon. אֶלְמִנִי pr. one concealed, nameless. So of persons in the voc. Ruth 4, 1 שֵׁבֶחָהּ פִּלְגִי אֶלְמִנִי *sit down here, thou such an one!* Gr. ὁ ὄντος, Arab. يَا فُلَانًا, i. q. يَا هَذَا. Of things, 1 Sam. 21, 3 אֶל-מִקְוֵה פִּלְגִי אֶלְמִנִי *to such and such a place*, i. q. to a certain place which shall be nameless. 2 K. 6, 8.—From the junction of these two words comes the form פִּלְמִנִי Dan. 8, 13.

2. *Pelonite*, a gentile n. from a place פִּלְגִי, elsewhere unknown, 1 Chr. 11, 27. 36.

\* פִּלְטָה in Kal not used; prob. *to roll*, and then *to roll smooth, to level* by rolling. Kindr. is פִּלַּל where see.

PIEL 1. *to make level, even, plain*, sc. a way, i. e. *to make or prepare* a way, Is. 26, 7. Prov. 4, 26. 5, 6. Ps. 78, 50 *he made a way for his anger*, i. e. let it have free course.

2. *to weigh*, which is done by making the balance *even*; *to weigh out*, trop. Ps. 58, 3. Also trop. *to ponder, to consider*, Prov. 5, 21.

Deriv. מִפְּלֵטָה and

פִּלְטָה m. *a balance*, so called from being *even, level*, Prov. 16, 11. Is. 40, 12. In both passages it is coupled with מֵאֲזִנִּים *scales*, and would seem therefore to be pr. *a steel-yard*, Arab. تَفْلِيسٌ.

\* פִּלְצָה in Kal not used, prob. of a like signif. with פָּרַץ, *to break, to rend*.

HITHPA. *to tremble, to be shaken*, of the column of the earth Job 9, 6; pr. to be broken, rent, comp. נִבְרַחַ 1 K. 1, 40.

Deriv. מִפְּלִצָה, מִפְּלִצָה, an

פִּלְצִיחָה f. *trembling, horror*, Job 21, 6. Ps. 55, 6. Is. 21, 4. Ez. 7, 18.

\* פִּלְשָׁה i. q. פִּלַּס, whence מִפְּלֵשָׁה.

\* I. פִּלְשָׁה obsol. root, pr. *to roll, to make revolve*, like kindr. פִּלַּס, פִּלַּל. So

Simonis correctly in ed. 1-3, and Kimchi ההגלגל.

HITHPA. *to roll oneself, to wallow*, e. g. in ashes, בָּאָפֶר, Jer. 6, 26. Ez. 27, 30; in the dust, עָפָר, Mic. 1, 10; absol. id. Jer. 25, 34.—In former editions I have assigned to this root the sense of *strewing, sprinkling*, after the Sept. and Vulg. but the former sense is preferable, as springing from the nature of the root.

\* II. פִּלְשָׁה (prob. kindr. with פִּלַּט, פִּלַּח) Eth. ፈለሰ *to migrate, to emigrate*; ፋለሰ *to rove about without certain dwelling*; ፈለሰ. a rover, sojourner, stranger.—Hence

פִּלְשֵׁתָה Is. 14, 29. 31. Ps. 60, 10, 83, 8. 87, 4. 108, 10; in pause פִּלְשֵׁתָה Ex. 15, 14; *Philistia*, pr. n. fem. 'land of strangers, sojourners,' see r. פִּלְשָׁה II, and פִּלְשֵׁתָה. It comprised the southern portion of the coast and plain of Canaan, along the Mediterranean (hence called פִּלְשֵׁת־הַיָּם Ex. 23, 31), from Ekron to the border of Egypt; though at certain times the Philistines had also in possession large portions of the interior; see 1 Sam. 31, 8. 1 K. 15, 27. 16, 15.—Hence the Gr. name *Παλαιστίνη*, Jos. Ant. 1. 6. 2. ib. 2. 15. 2; which name was applied by most ancient writers to the whole land of the Israelites, as also by Josephus himself, Ant. 8. 10. 3. See Rcland Palæst. p. 38 sq.

פִּלְשֵׁתָה gent. n. (from פִּלְשָׁה) *a Philistine*, 1 Sam. 17, 4 sq. 23 sq. 19, 3. 21, 9. 22, 10. al. Plur. פִּלְשֵׁתִים *the Philistines* Gen. 26, 1. Judg. 10, 6. 1 Sam. 4, 1. 5, 1. al. sæp. rarely פִּלְשֵׁתִים Am. 9, 7. They were of Egyptian origin, and emigrated to the coast of Canaan from Caphtor, see in פְּתוֹר and Gen. 10, 14. Am. 9, 7. Sept. *Φυλιστινῆμ* in Pent. but elsewhere usually *Ἀλλόφυλοι*. Josephus *Παλαιστῖνοι* Ant. 5. 1. 18. Comp. Rcland Palæst. p. 42. The Philistines were the indomitable enemies of the Hebrews; and continued to harass them until after the time of the Maccabees (sec Ecclus. 50, 26); when by degrees they appear to have amalgamated with the other inhabitants of Palestine into one people.

\*פָּלַת obsol. root, Arab. **فلت** to flee, to escape, i. q. Heb. **פָּלַט**; **פָּלַת** swift, **פָּלְטָן** a swift horse, runner.—Hence the two following.

פָּלַת (swiftness) *Peleth*, pr. n. m. a) Num. 16, 1. b) 1 Chr. 2, 33.

פָּלְטִי m. (r. פָּלַח) a public runner, courier, with art. collect. *the public runners, couriers*, everywhere coupled with **פָּרְהִי** q. v. 2 Sam. 8, 18. 15, 18. 20, 7. 23. 2 K. 11, 4. 19. Some without good reason hold both **פָּרְהִי** and **פָּלְטִי** to be *Philistines*, and regard the latter form as put by paronomasia for **פָּלְשָׁתִי**, but against the analogy of the Hebrew language; so Ewald Heb. Gram. p. 297. See in **פָּרְהִי**

I. **פָּן** m. i. q. fem. **פָּנָה** which is more usual, a corner, c. suff. **פָּנָה** Prov. 7, 8. Plur. **פָּנִים** Zech. 14, 10. R. **פָּנָן**.

II. **פָּן** conj. (for **פָּנָה**, r. **פָּנָה** Pi. no. 1) pr. a removing, taking away; used only in the constr. state with Makk. **פָּן**, as a Conj. of removing, prohibiting, hindering, i. q. **μή**, that not, lest. Thus:

1. Where an action precedes, that serves to hinder or prohibit something which one fears and wishes to remove or avoid. Gen. 11, 4 *let us build us a city פָּן-נִפְּוֶץ* lest we be scattered. 19, 15 *arise פָּן-תִּסָּפֵחַ* lest thou perish. 3, 3 *eat not of it. פָּן-תִּמְתּוּן* lest ye die.—Then, after verbs of fearing, like Gr. **δέδω μή**, Lat. *vereor ne*, Gen. 31, 31, comp. 26, 9; of caution, comp. Gr. **ἰδέω μή**, Gen. 24, 6. 31. 24. Deut. 4, 23; also of swearing Judg. 15, 12, comp. **ὄμνυω μή** II. 23. 585. In examples of this kind **אל** is never used.

2. At the beginning of a sentence, where it implies: a) Prohibition or dissuasion, like **אל**. Job 32, 13 *פָּן-תֹּאמְרוּ* say not, i. e. beware lest ye say. Is. 36, 18 *פָּן-יִשְׁתִּי אֶתְכֶם הַזְּקִיחוּ* beware lest *Hezekiah deceive you*. b) Fear, apprehension, as Gen. 3, 22 *וַעֲתָה פָּן-יִשְׁלַח יְדוֹ וְגו'* and now (I fear) lest he put forth his hand, etc. 44, 34 *פָּן-אֶרְאֶה בְּרָצִי וְגו'* (I fear) lest I see the evil, etc. 31, 31. 38, 11. 42, 4. Ex. 13, 17. Num. 16, 34. 1 Sam. 13, 19. With præt. where one fears lest something has already taken

place, 2 Sam. 20, 6 *פָּן-יִמָּצָא* lest he may have found. 2 K. 2, 16 *פָּן-יִקָּח רִיחַ יְהוָה* (we fear) lest a wind from Jehovah hath taken him up.—Once it approaches to the power of a negative, adverb, i. q. **לא**, Prov. 5, 6 *פָּן-תִּפְּלֵס* the way of life she prepareth not for herself, sc. the adulteress, i. e. she walks not in the way of life. But the full sentence is: '(see) lest she walk in the way of life.'

**פָּנֵג** ἄπ. *λεγόμε*. Ez. 27, 17, perh. a kind of *pastry or sweet cake*. The Targ. renders it **קִיֻּלָּה**, i. e. Gr. *κολία*, a kind of sweet pastry; and in the book Zohar **פָּנֵג** is *pastry-work*. Other opinions are enumerated by Celsius in Hierobot. II. p. 73. Sept. *κασία*, Vulg. *balsamum*.—The etymology is wholly uncertain.

\***פָּנָה** fut. **יִפְּנֶה**, apoc. and conv. **וַיִּפְּן**, **וַיִּפְּן**, in the other persons **וַיִּפְּן**, **וַיִּפְּן**; imper. **פָּנֵה**; to turn, trans. in one phrase: **פָּנֵה עֲרֹה** to turn the back Josh. 17, 12. Jer. 2, 27. 30, 33.—Elsewhere always intrans. to turn, to turn oneself, i. e.

1. In order to go anywhere, to go away; Ex. 7, 23 *וַיִּפְּן פָּרְעֹה וַיָּבֹא* 10, 6. 32, 15. Gen. 18, 22. Deut. 9, 15. 10, 5. 16, 7. al. Sometimes with a dat. pleon. Deut. 1, 40. 2, 3. 1 K. 17, 3. Hence a) to turn to or towards any place, to betake oneself in any direction, c. **אל** Gen. 24, 49; **אל** 1 Sam. 13, 17; **ל** Is. 53, 6. 56, 11; acc. 1 Sam. 13, 18. 14, 47 *פָּנָה בְּכָל אֲשֶׁר יִפְּנֶה* whithersoever he turned himself; with He parag. 1 K. 17, 3. Deut. 2, 3. Cant. 6, 1. Also with **אל** of pers. to turn unto any one, to go to him for response or for aid, espec. God Is. 45, 22; angels Job 5, 1; idols Lev. 19, 4. Deut. 31, 18. 20; wicked men Ps. 40, 5; diviners Lev. 20, 6; with **אל** of thing, to turn unto e. g. iniquity Job 36, 21. **פָּנָה אַחֲרַי** to turn after any one, to incline to his side or party, Ez. 29, 16. b) to turn away from any one. c. **בָּצַם** Deut. 29, 17 mentally; absol. 30, 17 *if thy heart turn away from God. and thou do not obey*, etc. c) Trop. of time, e. g. α) to turn away, i. e. to pass away. Jer. 6, 4 *פָּנָה הַיּוֹם* the day turns, declines; also poet. Ps. 90, 9 *all our days turn away*, pass away. β) to turn in ap- proaching, e. g. in the phrases: **לְפָנָי**

הַבֹּקֶר *at the turning of the morning*, at the approach of dawn, Ex. 14, 27. Judg. 19, 26. Ps. 46, 6; לַפְּנוֹת עָרֵב *at the turning of evening*, at even-tide, Gen. 24, 63. Deut. 23, 12.

2. In order to look at any thing, 2 K. 23, 16. Ecc. 2, 12 פָּנִיתִי אֲנִי לְרֹאוֹת הַחֵמָה *I turned myself to behold wisdom*. Ex. 2, 12 וַיִּפֶן פָּה וְכֹה וַיֵּרָא *and he turned himself (his eyes) hither and thither and looked*. Hence i. q. *to turn the eyes, to look at any thing*, c. אָל Ex. 16, 10. Num. 17, 7. Job 21, 5; בָּ 6, 23. Ecc. 2, 11; אַחֲרָיו *behind oneself* Judg. 20, 40. 2 Sam. 1, 7. 2, 20; לְמַעַלָּה *upwards* Is. 8, 21 [22]. Metaph. אֶל פְּנֵיהֶם *to look upon, i. e. to regard, to have respect to any person or thing*. Deut. 9, 27; espec. of God as hearing and regarding men with favour, Ps. 25, 16 וְהִנֵּי פָנָה אֵלַי וְהִנֵּי 69, 17. 86, 16; also אֶל-הַפֶּלֶא Ps. 102, 18. 1 K. 8, 28; אֶל-הַמִּנְחָה Num. 16, 15. Mal. 2, 13. Of a king 2 Sam. 9, 8.—Of things, *to turn or look towards any quarter*, Ez. 8, 3 הַשַּׁעַר פָּנָה צְפוֹנָה *the gate looking toward the north*. 11, 1, 44, 1, 46, 12. 47, 2; simpl. הַשַּׁעַר הַפּוֹנֶה 2 Chr. 25, 23, comp. 2 K. 14, 13. Of a boundary Josh. 15, 2, 7.

PIEL pr. *to cause to turn and go away*, see Kal. no. 1. b; hence *to clear away any thing*, c. acc. Zeph. 3, 15; absol. Ps. 80, 10 פָּנִיתָ לְפָנֶיהָ *thou didst clear away before it*, i. e. didst make room and prepare the ground.—Also *to clear out sc. from things thrown hither and thither, impediments, to put in order, to prepare*, e. g. a house Gen. 24, 31. Lev. 14, 36; a way Is. 40, 3. 57, 14. 62, 10. Mal. 3, 1.

HIPH. fut. conv. וַיִּפֶן 1. Trans. *to turn*, Judg. 15, 4; espec. the back in departing, flight, 1 Sam. 10, 9. Jer. 48, 39. Hence

2. Intrans. with עָרָה impl. *to turn the back, to flee*, Jer. 46, 21. 49, 24; also *to look back, to stop in flight*, Jer. 46, 5. Nah. 2, 9. With אָל *to turn oneself to any one* Jer. 47, 3.

HOPH. *to be turned back*, i. q. *to turn back* Jer. 49, 8; *to be turned*, i. q. *to look towards any quarter*, comp. in Kal no. 2 fin. Ez. 9, 2.

Deriv. פָּנָה (פָּן) plur. פָּנִים, whence לְפָנַי, פָּנֵיכֶם, פָּנֵינוּ; and the pr. names פָּנֵימָה, פָּנֵימָל, פָּנֵימָל, פָּנֵימָל.

פָּנָה not used in sing. (though under another form פָּנִי, פָּנִי, it appears in the pr. names פָּנֵימָל, פָּנֵימָל,) plur. פָּנִים, constr. פָּנִי, m. but fem. Ez. 21, 21.

1. *the face, countenance*, pr. the part *turned towards any one*, see Ez. 21, 3, from r. פָּנָה; comp. Arab. وَجْهٌ face, from ج, V, to turn oneself in any direction. For the use of the plur. comp. Gr. τὰ πρόσωπα in Homer.—Gen. 38, 15, 50, 1. Ex. 3, 6. al. sæpe. Also of the face of animals Ez. 10, 14. Job 41, 6. Constr. with a verb or adj. plur. Job 38, 30. Dan. 1, 10, and in the fem. Ez. 21, 21; rarely sing. Lam. 4, 16. Prov. 15, 14. Also as a real plur. *faces*, e. g. אַרְבָּעָה פָּנִים Ez. 1, 6, 10, 21, 41, 18; כָּל-פָּנִים *all faces* Joel 2, 6. Is. 13, 8. Nah. 2, 11. Spec. לֶחֶם הַפָּנִים *the bread of the face*, presence, the *shew-bread*, see in לָחֶם no. 2; also הַפָּנִים שְׁלֵחָן *the table of the shew-bread*, on which these loaves were set out, Num. 4, 7. נָפַל עַל-פָּנָיו *to fall upon one's face*. see in נָפַל no. 2. a. פָּנֵי הָאֵל *to smooth the face of any one*, see in חָלָה Piel no. 1.

Spec. to be noted are the following phrases:

a) פָּנֵי אֶל-פָּנִים *face to face* Gen. 32, 31. Deut. 34, 10. al. id. Also פָּנִים בְּפָנִים id. Ez. 5, 4; פָּנִים לְפָנִים id. Prov. 27, 19.

b) *To say or do any thing על-פָּנֵי פ' to one's face*, i. e. frankly, freely, and also often impudently, insolently, in scorn and defiance; comp. French *dire dans la barbe*. Lat. *laudare in os*, Ter. So Job 1, 11 וַיְבָרֶכְהָ עַל-פָּנֶיהָ *he will curse thee to thy face*. 21, 31. Is. 65, 3 *who provoke me על-פָּנֵי to my face*, i. e. in scorn and defiance. In the same sense is said אֶל-פָּנִים Job 2, 5, 13, 15. Deut. 7, 10 אֶל-פָּנֵינוּ *he will repay him to his face* sc. God an enemy, i. e. openly and speedily, Vulg. *statim*; the other member has לֹא וַיֵּאָהֵר. Here belongs also עָנָה בְּפָנָיו *to answer one to his face*, i. e. to refute him strongly, freely, openly; Job 16, 8 פָּחַשִׁי בְּעֵנָה *my leanness refutes me to my face* i. e. testifies openly and strongly against me. Hos. 5, 5, 7, 10.

c) שׂוּם פָּנִים עַל *to set the face upon any one*; for good, 1 K. 2, 15 *upon me did all Israel set their faces, that I should reign*; or for evil, *to set the face*

against any one, Ez. 6, 2. 29, 2. 35, 2. Also שׂוּם פְּנָיו אֵל in the same sense Ez. 13, 17. 21, 7. 25, 2. 33, 2; and with ה paragr. Ez. 21, 2.—Similar is שׂוּם פְּנָיו אֵל to set (turn) one's face towards a place Num. 24, 1. Also in a hostile sense אֵל to direct the face against any thing Ez. 4, 3. 7; id. הַשִּׁיב פְּנִים לְ דָן. Dan. 11, 18. 19.—Absol. 2 K. 8, 11 וַיַּעֲמֵד וַיִּשֶׂם פְּנָיו וַיִּשְׂם and he fixed his countenance and set it, i. e. beheld him with a fixed look.

d) שׂוּם פְּנָיו c. acc. to set one's face towards any quarter, i. e. to direct one's course thither, to go, Gen. 31, 21; with inf. c. לְ to intend, to purpose doing any thing, but still with special reference to going or departing, Jer. 42, 15. 17. 44, 12. 2 K. 12, 18. Dan. 11, 17. In N. T. comp. Luke 9, 53. Syr. in the same sense has سَمَلَ اَوْفَاتِهِ to set his face, سَمَلَ سَمَانِهِ to fix his look.

e) נָהַן פְּנָיו to set one's face, q. d. to cast the eyes, e. g. אָרְצָה אֵל upon the ground Dan. 10, 15; c. אֵל towards any one, as God Dan. 9, 3. With inf. c. לְ to set one's face to do any thing, i. e. to purpose, to determine, 2 Chr. 32, 2. But אֵל פְּנָיו to set the face of any one towards, i. e. to cause him to look towards any thing, Gen. 30, 40.—Further

f) In a hostile sense, שׂוּם פְּנָיו בְּ to set one's face upon i. e. against any one in anger, to behold him in anger; so of God Lev. 20, 5. Ez. 15, 7; more fully לְרַעָה לְרַעָה Jer. 21, 10, 44, 10. Also נָהַן פְּנָיו בְּ id. Lev. 17, 10. 20, 3. 6. 26, 17. Ez. 14, 8. 15, 7. So too without a verb, Ps. 34, 17 רַע פְּנֵי יְיָ בַעֲשֵׂי רַע comp. opp. v. 16.

g) נָשָׂא פְּנָיו to lift up one's countenance, see in נָשָׂא no. 1. c. But in 2 Sam. 2, 22 and Job 22, 26, it is rather to look with confidence upon any one. So too אֵל הָרִים פְּנִים אֵל Ezra 9, 7.

h) רָאָה פְּנֵי פ' to see the face of any one, i. e. to see him in person, as present, Gen. 32, 21 I will appease him (Esau) with the present; ... afterwards I will see his face, meet him in person. 46, 30. 48, 11. Also i. q. to be admitted to the presence of any one of high rank, as a prince, king, Gen. 43, 3. 5. 44, 23. 26. 2 Sam. 3, 13. 14, 24. 28. Ex. 10, 28, 29;

or to have access to the king, as his servants and ministers 2 K. 25, 19. Jer. 52, 25. Esth. 1, 14. Hence to see God's face, to have access to him, to find him propitious, Job 33, 26. Is. 1, 12 (if we read לְרִאוֹת פְּנֵי יְיָ). Gen. 33, 10; also יָרָא פְּנֵי יְיָ Ps. 17, 15. In other passages it is said that no mortal can see God's face and live, Ex. 33, 20. 23 (but comp. Gen. 16, 13. 32, 30. Judg. 6, 22. 13, 22. Is. 6, 5). Hence the ancient intpp. in the following passages: Dan. 31, 11 לְרִאוֹת אֵת פְּנֵי יְיָ, Is. 1, 12 לְרִאוֹת פְּנֵי יְיָ, Ex. 23, 15 לֹא יִרְאוּ אִתָּהּ פְּנֵי יְיָ, 34, 15. Ps. 42, 3 אִתָּהּ פְּנֵי יְיָ, אֵלֵהֶם, have given to the verbs the passive punctuation (לְרִאוֹת, יִרְאוּ, אִתָּהּ) after the analogy of Ex. 34, 23 and 1 Sam. 1, 22 בְּרִצָּה אֶת־פְּנֵי יְיָ; and the sense then is: to appear before God. But perh. the active construction is favoured by the fact that פְּנֵי stands thrice without אֵל; and also לְרִאוֹת twice without ה, so that it cannot without apparent violence be pointed לְרִאוֹת.—Is. 63, 9 מַלְאַךְ פְּנֵי יְיָ the angel of his (God's) face, presence, who beholds his face, is his minister.

i) As to see the face of any one, is to be admitted to his presence (see lett. h); and to seek the face of any one, is to seek admittance to him (see בָּקַשׁ Pi. no. 1, comp. Prov. 7, 15); so נָשָׂא פְּנֵי פ' to receive the face (person) of any one, is to grant him admittance (see נָשָׂא no. 3. b); and opp. פ' הַשִּׁיב פְּנֵי פ' to turn away the face of any one, is not to admit, to repulse him (see אָשַׁב Hiph. no. 1). So too הִסִּיר פְּנָיו to turn away one's face from any one 2 Chr. 30, 9; הִסִּיר פְּנָיו מִן, see in סָחַר Hiph.

k) The face of any one is often put for one's presence, person, self. Ex. 33, 14 פְּנֵי יְיָ shall go, i. e. I myself will go. v. 15. 2 Sam. 17, 11 פְּנֵי יְיָ that thy presence (thyself) go to the battle. Lam. 4, 16. Ps. 21, 10 לְצֵאת פְּנֵי יְיָ in the time of thy presence, when thou art present to fight against them. 80, 17. Also Ps. 31, 21 thou shalt hide them בְּסִתְהוֹת פְּנֵי יְיָ in the covert of thy presence. 89, 15.—So Ps. 42, 6 אֲדָבָר יְיָ אֲדָבָר I shall yet praise him, for the deliverance of his presence, even my God, i. e. him whose presence brings deliverance. But in v. 12 and 43, 5 the same words are differ-

ently divided: *I shall yet praise him*, וְאֶלְהֵי יְשׁוּעוֹתַי פָּנֵי וְאֶלְהֵי הַשְּׁמַיִם *the deliverance of my presence and my God*, i. e. with De Wette. 'the deliverer of my person.' But prob. we should here divide יְשׁוּעוֹתַי פָּנֵי וְאֶלְהֵי, as in v. 5. 6; see Thesaur. p. 1110.

1) *The face, countenance*, is also often put for *the look, mien, air* of a person, as expressing the affections and emotions of the mind. Gen. 31, 2 *and Jacob saw the countenance of Laban, and lo, it was not toward him as before*. v. 5. Hence עֵינָיו פָּנֵים *of hardened looks*, impudent, Deut. 28, 50, comp. Is. 50, 7; אִוֵּר פָּנֵים *see in אִוֵּר* lett. g. So פָּנֵים רָעִים *an evil countenance*, sad looks, Gen. 40, 7. Ecc. 7, 3. Neh. 2, 3; and simpl. פָּנֵים id. 1 Sam. 1, 18, comp. v. 8. Job 9, 27. For the same is said נִפְלֵוּ פָּנֵים (see נִפְל no. 1. a, and Hiph. no. 1. d); and of a cheerful countenance, נִשְׂא פָּנֵים, see נִשְׂא no. 1. c.—So too shame is expressed in the countenance, either by blushing or turning pale, whence בִּשְׁתָּה פָּנֵים Ps. 44, 6. Jer. 7, 19; and so Ps. 69, 8. 83, 17. Jer. 51, 51. Also loathing is expressed by averted looks, Ez. 6, 9. 20, 43. 36, 31. To the expression of anger in the looks we may refer Gen. 32, 21: *I will appease (פָּנֵיו) his countenance with the present*.

m) נִגְדוּ פְּנֵיהֶם *before their own face* Is. 5, 21, i. q. לִפְנֵיהֶם, בְּעֵינֵיהֶם, in their own eyes or opinion; see in עֵינָיו no. 1. b.

2. Trop. of things, *the face, surface* of any thing, e. g. of the earth Gen. 1, 29. 2, 6. Is. 14, 21. 24, 1; of a field Is. 28, 25; of water Gen. 1, 2. Job 38, 30. etc. Comp. אֶל-פָּנָיו no. 2. עַל-פָּנָיו no. 1, 2.—Less obvious is Job 41, 5 מִי גָלָה פָּנָיו לְבוֹשׁוֹ *who shall uncover the surface of his (the crocodile's) garment?* i. e. prob. for the garment itself, the surface or upper part of his body, the scales, covering the rest; comp. עַל no. 1. a. β. So also לוֹת פָּנָיו *the surface of the veil*, put for the veil itself as a covering, Is. 25, 7.—Hence a) *aspect, view*, Job 26, 9. b) *external appearance*, state, condition of a thing, Ps. 104, 30. Prov. 27, 23 *look well to the state, appearance, of thy flock*. c) *a way, manner*, as with the Rabbins;

see below in לִפְנֵי D. 3. Comp. وَجْهٌ *face, manner*.

3. *the forepart, front* of any thing, וּפְנֵיו מִפְּנֵי צְפוּנָה Arab. وَجْهٌ id. Jer. 1, 13 *and the front thereof (of the pot) is before (towards) the north*. So the *front, van*, of an army, Gr. πρόσωπον, Joel 2, 20.—Adverbially: a) פָּנֵים *in front, before*, (opp. אַחֲרֵי,) Ez. 2, 10. 1 Chr. 19, 10. 2 Chr. 13, 14. b) לְפָנֵים *forwards* Jer. 7, 24; of time, *before, of old*, Deut. 2, 10. 12. Josh. 11, 10. 14, 15. al. c) מִלְּפָנֵים *from of old*, from ancient times, Is. 41, 26. d) מִפְּנֵים *in front, before*, 2 Sam. 10, 9. Comp. below in לִפְנֵי D. 2.—The *face or front* of a sword is its *edge*, Ez. 21, 21 [16] אֵתָהּ פְּנֵיהָ מֵמְדוּתָהּ *whither is thine edge directed?* Ecc. 10, 10.—Further, פָּנֵים is also used for the inner wall of a house opposite the door as one enters, Hom. τὰ ἐνώματα, whence with He parag. פְּנֵימָה q. v. also מִלְּפָנֵים id.

With prepositions פָּנֵים assumes very frequently the nature of a particule:

A) אֶל-פָּנָיו 1. *into or in the presence of, before*. a) Of place *whither*, after verbs of motion, 2 Chr. 19, 2. Lev. 9, 5. Num. 17, 8 [16, 43]. b) Of place *where* Ex. 23, 17.

2. *upon the face, surface*, of any thing, e. g. אֶל-פָּנֵי הַשָּׂדֶה Lev. 14, 53. Ez. 16, 5.—Another meaning of this phrase see above in no. 1. b.

B) אֶת-פָּנָיו pr. *with (in) the presence of* any one, *in his sight, before* any one; e. g. אֶת-פָּנֵי הַמֶּלֶךְ Esth. 1, 10. אֶת-פָּנֵי יְיָ *before Jehovah* Gen. 19, 13. 27. Ps. 16, 11. Also for public worship in the phrase אֶת-פָּנֵי יְיָ *to appear before Jehovah* in the sanctuary, Ex. 34, 23. 1 Sam. 1, 22. (In this sense we find also אֶל-פָּנֵי יְיָ Ex. 23, 17; also poet. ל' פָּנֵי יְיָ Is. 1, 12. Ps. 42, 5, see above in no. 1. h.) So too *before, in front of*, e. g. אֶת-פָּנֵי הָעִיר *before the city* Gen. 33, 18. אֶת-פָּנֵי הַכֶּתֶב *before the veil* Lev. 4, 6.—After verbs of motion, *into the presence of, before* any one, 1 Sam. 22, 4. al. מֵאֵת פָּנָיו *from the presence of* any one Gen. 27, 30; *from before, from the front of* any thing, 2 K. 16, 14.

C) לִפְנֵי, i. q. בְּפָנָיו, *in front of, before*; more espec. in the later writers, Ez. 42, 12; often in the phrase עָמַד בְּפָנָיו *to*



stand before any one, i. e. to resist him, Deut. 7, 24. 11, 25. Josh. 10, 8. 21, 44. 23, 9. Esth. 9, 2.—The proper force of the subst. seems to be retained in Ezra 6, 9 *תִּשְׁמְרוּ בְּפָנֵיהֶם* they show loathing in their countenances; see above in no. 1. l.

D) *לְפָנַי*, c. suff. *לְפָנַי*, *לְפָנֶיךָ*, *לְפָנֵינוּ*, *לְפָנֵיהֶם*, *לְפָנֵיכֶם*

1. in the presence of any one, in his sight, under his eyes, he being present and beholding, before any one. Num. 8, 22 *וַיֵּלְכוּ לְפָנֵי אֶהְרֹן וְלְפָנֵי בָנָיו* in the presence of Aaron and his sons, under their inspection. 2 K. 4, 38. Zech. 3, 8. *לְפָנַי* before the sun, i. e. so long as the sun (which poets compare to the eye, see in *עֵצְמֵר*, *שָׁמַח*) shall look upon and illumine the earth, Ps. 72, 17; comp. *לְפָנַי* v. 5. (But Job 8, 16 *לְפָנַי שָׁמַח* in the sunshine.) Often trop. i. q. *בְּפָנֵינוּ* in the eyes, sight, of any one, i. e. in his mind, feelings, judgment, e. g. *הַסֵּד לְפָנַי וְרַחֲמֵים* favour and kindness with any one, Dan. 1, 9. 1 K. 8, 50. Ps. 106, 46; *וְיָשָׁב לְפָנַי* i. q. *וְיָשָׁב בְּפָנֵינוּ*, see *יָשָׁב* *לְפָנַי* great i. e. having great influence with his lord, 2 K. 5, 1; comp. Prov. 4, 3. 14, 12.

Spec. to be noted is the phrase *לְפָנַי* *וְרַחֲמֵים* or *אֱלֹהִים*, i. e.

a) Pr. in the presence of i. e. before Jehovah Gen. 18, 22. Ex. 6, 12. 30. 16, 9. Ps. 95, 6. 96, 13. 98, 9. 1 Sam. 1, 12. 15. Also in the sight of Jehovah, he being present and a witness, Gen. 27, 7. 1 Sam. 23, 18. Since Jehovah was regarded as dwelling in his sanctuary, hence before Jehovah is i. q. *α*) in the tabernacle, usually not in the holy of holies, Ex. 27, 21. 34, 34. 40, 25. Lev. 4. 6. 7. 8, 26. Once in the holy of holies, Ex. 28, 35. *β*) at the door of the tabernacle, where stood the altar of burnt-offering, Ex. 29, 11. 42. Lev. 3, 1 comp. v. 2. 14, 11. 12. 17, 4. al. *γ*) in the temple, Is. 37, 14; in its halls or courts, 2 K. 16, 14. Is. 23, 18. Ez. 46, 3. 9. *δ*) before the ark of the covenant, on which the presence of Jehovah rested, Josh. 4, 13; comp. 6, 7.

b) Trop. Jehovah beholding, Jehovah being judge. Deut. 24, 4 *אֲבֹמִינָתוֹ* before Jehovah. Josh. 6, 26 *אֲבֹמִינָתוֹ* before Jehovah, comp. 1 Sam. 26, 19.

Ex. 28, 38 *רַחֲמֵינוּ* before Jehovah. Deut. 24, 13 *צְדִיקוּתוֹ* before Jehovah. Hence also simpl. in a good sense, *Jehovah assenting and approving*; i. q. *well pleasing to Jehovah*, since we set before the eyes only such things as are pleasing; so *וַיֵּלְכוּ לְפָנֵי יְיָ* to walk before Jehovah, to live as he approves, see in *וַיֵּלְכוּ* Hithp. no. 2. Gen. 10, 9 *אֲרִי* hunter before Jehovah, with whom God is well pleased. Ps. 19, 15. What is pleasing to Jehovah he decrees; so Gen. 6, 13 *וְעַתָּה אֲנִי בָא לְפָנַי* is come before me, is decreed by me.

The rarer form *הֶאֱלֹהִים* has the like significations: a) before God, i. e. in his sanctuary Ex. 18, 12. Josh. 24, 1. Judg. 21, 2; on the throne of God's appointment Ps. 61, 8. b) God being judge; Gen. 6, 11 *וְכָל הָאָרֶץ כָּרְשָׁה* before God. So *טוֹב לְפָנַי אֱלֹהִים* good before God, in his sight, well pleasing to him, Ecc. 2, 26. 7, 26.

Further we may note the use of *לְפָנַי* in the following phrases:

aa) *עֹמֵד לְפָנַי הַמֶּלֶךְ* to stand before the king, to await his mandates, i. e. to minister unto him, see *עֹמֵד*; comp. *עָבַד לְפָנַי* 2 Sam. 16, 19.

bb) To adore or worship before a divinity, see *הִשְׁתַּחֲוָה* in r. *שָׁחָה* 1 K. 12, 30 *וַיֵּלְכוּ לְפָנֵי הָאֶחָד* before the one sc. of the calves. 1 Chr. 21, 30.

cc) To be smitten, put to flight before an enemy, see *נָגַח* Niph. and hence after verbs of scattering, discomfiting, and the like, Judg. 4, 15. 1 Sam. 14, 13. 20, 1. 2 Sam. 5, 20. Jer. 1, 17. 49, 37. Comp. below in *מִפָּנַי*.

dd) *נָתַן לְפָנַי פ'* to set before any one, e. g. food 2 K. 4, 43; trop. for choice, to propose Deut. 11, 26; a law to be observed, to impose Deut. 4, 8. 1 K. 9, 6. Jer. 26, 4. 44, 10. Ez. 23, 24. Also i. q. to give into one's power, to deliver over to any one (i. q. *פ'*, *בָּרַד*), Josh. 10, 12. Deut. 2, 33. 36. Judg. 11, 9. 1 K. 8, 46. Is. 41, 2. So without the verb of giving Gen. 24, 51 *לֹא! רֵבֵקָה לְפָנֶיךָ* before thee, i. e. is given up to thee. 34, 10 *הָאָרֶץ לְפָנֶיךָ* lies ready before you and your flocks. 2 Chr. 14, 6.

2. before, in front of, comp. *פָּנִים* no. 3.

a) Of place, *אֶהְל מוֹיֵד* before the



because of, on account of; Is. 10, 27 *the yoke shall break* שֶׁבַע מִפְּנֵי שֶׁבַע because of the fatness sc. of the ox. Deut. 28, 20. Hos. 10, 15. Jer. 9, 6. So where the reason is given on account of which something is not done, Lat. *propter*, Job 37, 19. 1 K. 8, 11.—With אֲשֶׁר it is equivalent to a Conj. *because that, because*, Ex. 19, 18. Jer. 44, 23.

NOTE. Winer has needlessly added the two following meanings, Lex. p. 779: a) *before*, citing Lev. 19, 32, where קִיָּם מִפְּנֵי to rise up in one's presence, is the part of modesty and reverence towards old age, comp. above in no. 1. β) *towards*, as if for אֶל־פְּנֵי, Jer. 1, 13; for which see above in פְּנֵים no. 3.

γ) *עַל־פְּנֵי* has various meanings according to the different power both of the noun and participle.

1. From the signif. *face and front*, no. 1, 3, arise the following:

a) *at or before the face of* any one, *before*, i. q. לְפָנָי no. 1 (comp. *עַל* no. 3. b), Gen. 32, 22. Lev. 10, 3. Ps. 9, 20. 2 K. 13, 14. Job 4, 15; *in the sight of* any one, under his inspection. Num. 3, 4.—Job 6, 28 אֶתְּכֹהֵב אִם אֶכְוֶה *it is before your eyes* (will be manifest), *whether I lie*. מֵעַל פְּנֵי i. q. מִלְּפָנָי Gen. 23, 3.

b) *in front of* any thing, *before*, 2 Chr. 3, 17. Ps. 18, 43 *as dust before the wind*, driven by the wind. Here belong also the following: 1 K. 6, 3 *the length of it* (of the porch) *עַל־פְּנֵי רֹחַב הַבַּיִת* before the breadth of the temple, i. e. along in front of the breadth of the temple. 2 Chr. 3, 8. Hence: α) In a geographical sense, *before*, i. e. *to the east, eastward of*, Gen. 16, 12 *and he shall dwell on the east of all his brethren*. 23, 19. 25, 18. 1 K. 11, 7 *in the mount which is on the east of Jerusalem*, the mount of Olives, comp. Zech. 14, 4. Deut. 32, 49 *mount Abarim.... which is on the east of Jericho*. 1 Sam. 15, 6. Still, as the more general signif. *before, over against*, might here be applied, the quarter of the heavens is sometimes added to remove the ambiguity; as Zech. 14, 4 *the mount of Olives, which is before Jerusalem on the east*. Num. 21, 11. Josh. 15, 8 *the top of the hill which is before the valley of Hinnom westward*. 18, 14 *the hill which is before Beth-horon southward*. Where

there is no such adjunct, the direction must be determined by the circumstances, and is sometimes uncertain, as 1 Sam. 24, 3 [2]. Josh. 13, 25. 17, 7 comp. 16, 6. β) Of time, *before*, Gen. 11, 28. γ) Of preference, *before*, rather than, Deut. 21, 16.

δ) *to the face or front of* any thing, see in *עַל* no. 4; hence, *towards*, in the direction of, Gen. 18, 16 *and the men.... looked* *עַל־פְּנֵי סְדֹם* towards Sodom. 19, 28. Num. 21, 20. 23, 28. So Judg. 16, 3 *towards Hebron*; see Bibl. Res. in Palest. II. p. 377. Perh. 1 K. 17, 3; comp. Bibl. Res. in Palest. II. p. 288.—Hence in a hostile sense, *against*, Ps. 21, 13. Nah. 2, 2.

2. From the signif. *surface, עַל־פְּנֵי* is: a) *upon the face* i. e. *surface*, e. g. of the earth Gen. 1, 29. 6, 1; of the heavens Gen. 1, 20; of the waters Gen. 1, 2; of a valley Ez. 37, 2. Hence *מֵעַל פְּנֵי* from upon the face of the earth, spoken of what is destroyed, 1 Sam. 20, 15. Am. 9, 8. b) After verbs implying motion, *upon the face* i. e. *surface*, e. g. of the earth Job 5, 10. Am. 5, 8; of the fields Lev. 14, 7. Ez. 32, 4. c) *out upon or over the surface*, etc. Gen. 11, 8. Lev. 16, 14. 15. Is. 18, 2. d) Trop. of something added, i. q. *עַל* no. 1. b. α, above, besides, *ἐπι*, Ex. 20, 3 *thou shalt have no other gods* *עַל־פְּנֵי* over and above me, i. e. besides me; Sept. well *ἐπι* *ἐμὸς*, Targ. *בְּרֵי מִנֵּי*. Job 16, 14.

פְּנֵה f. (r. פָּנָה) 1. *a pinnacle, mural turret*, q. d. a 'branch' or 'shoot' springing up out of the wall; see the root. 2 Chr. 26, 15. Zeph. 1, 16. 3, 6.—Hence

2. *a corner, angle*, pr. exterior, as of a house Job 1, 19; of a street Prov. 7, 8. Also interior, as of a roof Prov. 21, 9. 25, 24; of a court Ez. 43, 20; of a city 2 Chr. 28, 24. אֶבֶן פְּנֵה *a corner-stone* Job 38, 6. Is. 28, 16; and so פְּנֵה simpl. Jer. 51, 26. רֹאשׁ פְּנֵה *the head of the corner*, i. e. the chief corner-stone, Ps. 118, 22; see in *רֹאשׁ* no. 4. שַׁעַר הַפְּנֵה *the corner-gate*, one of the gates of Jerusalem, 2 K. 14, 13. 2 Chr. 26, 9. Jer. 31, 38.

3. Metaph. *a prince*, the chief of a people, on whom as a corner-stone the burden of the state rests, comp. Ps. 118,

22. Is. 28, 16. So Is. 19, 13. Zech. 10, 4. 1 Sam. 14, 38. Judg. 20, 2.

**פְּנֵי־אֵל** (face of God. from obsol. sing. פְּנֵי i. q. פְּנִים, comp. מְהוּ plur. מְהִים) *Penuel*, pr. n. a) A place beyond Jordan Gen. 32, 32, where its origin is narrated. Judg. 8, 8. Once פְּנֵי־אֵל id. Gen. 32, 31. b) Of men: α) 1 Chr. 8, 25, Keri פְּנֵי־אֵל β) 1 Chr. 4, 4.

**פְּנֵי־אֵל** see the preced. art. lett. a, and lett. b. α.

**פְּנִים** see in פְּנִיָּם

**פְּנִים** *face*, see art. פְּנִיָּה.

**פְּנִים** in מְלֻפְּנִים 1 K. 6, 29; see in פְּנִיָּה lett. a.

**פְּנִיָּה** *Milél*, from פְּנִים no. 3, with He local (once without ה 1 K. 6, 29, see below in a); for the plur. ending retained comp. רְמִיָּה, and אֵילָמָה Ex. 15, 27. Num. 33, 9; pr. *at or by the inner wall* of a house, room, court, i. e. *opposite to or in front of* the door and of those entering, *ἐν τοῖς ἐσωπύλοις*, where the throne is set in palaces. Ps. 45, 14 *all glorious sits the king's daughter* (the queen) *by the wall*, i. e. upon the throne.—Also *on the inner wall*, like Gr. ἐνώπιον, 1 K. 6, 18; *within, in the house*, 2 K. 7, 11; *inward, into the house*, 2 Chr. 29, 18.

With prefixes: a) **לְפָנֶיהָ** *inside, within*, 1 K. 6, 30; **לְפָנֶיהָ** *inwardly to, inside of* any thing, Ez. 40, 16; also **מִלְפָּנֶיהָ** (without ה loc.) *from within*, i. e. on the inside, 1 K. 6, 29. b) **מִפְּנִיָּהּ** *on the inside, within*, 1 K. 6, 19, 21. 2 Chr. 3, 4.—Hence

**פְּנִיָּמִי** m. adj. (ז being treated as radical and therefore retained,) fem. פְּנִיָּמִיָּה, plur. פְּנִיָּמִים 1 Chr. 28, 11, f. פְּנִיָּמִיָּהּ 2 Chr. 4, 22; *interior, inner*, (opp. חִיצוֹן exterior,) 1 K. 6, 27. 36. 7, 12. Ez. 40, 15 sq. 41, 15. al.

**פְּנִיָּמִים** m. only in plur. (sing. is the pr. n. פְּנִיָּה.) Prov. 3, 15 Keri. 8, 11. 20, 15. 31, 10. Lam. 4, 7. Job 28, 18, once פְּנִיָּמִים Prov. 3, 15 Cheth. according to many of the Rabbins *pearls*, Gr. πίννα, and so Bochart, Hieroz. II. l. V. c. 6, 7. Against this is the passage in Lam. l. c. אֲרָמֹה נֶעְצָם מִפְּנִיָּמִים, which cannot be rendered with Bochart: *they are more*

*shining in body than pearls*, see in r. אָרָם. Better therefore is the opinion of J. D. Michaelis (Supplem. p. 2022) and others, who understand *red corals*; which is also favoured by the etymology, pr. 'branches, branching trees,' from r. פָּנָן q. v. To this it is not an objection, that corals are called by another name, קְרִאמֹה; the same is also the case in respect to pearls, see בְּרִלָה.—Others understand *red gems*, as the sardius, pyrops; but this word is never enumerated among gems, comp. Ex. 39, 10 sq.

\* **פָּנָן** obsol. root, Arab. فَانَّ Conj. II, *to divide up, to separate, to distribute* into classes; فَانٌّ a species, class, plur. branches; فَانٌّ a branch; أَفْنُونٌ a thick branch; فَتْنَاءٌ a branching tree.—Hence פָּנָן I, פָּנָה, פְּנִיָּה, pr. n. פְּנִיָּה.

**פְּנִיָּה** (coral, i. q. פְּנִיָּה which is found in some Mss.) *Peninnah*, pr. n. of the wife of Elkanah, 1 Sam. 1, 2, 4.

\* **פָּנָן** in Kal not used. Arab. فَانَّقَ *to treat and train delicately*; IV, *to live delicately*. Syr. Ethpe. *to delight oneself*. Comp. פָּנָן.

PIEL *to bring up delicately, to spoil by tenderness*, e. g. a servant Prov. 29, 21.

**פֶּס** m. (r. פָּסַס) *end, extremity*, only in the phrase בְּהִנֵּה פֶּסִים Gen. 37, 3. 23. 32. 2 Sam. 13, 18. 19, *a tunic reaching to the פֶּסִים*, i. e. to the *palms* of the hands and *soles* of the feet; see the root. It was therefore the long tunic with sleeves, worn by young men and maidens of the better class; so Jos. Ant. 7. 8. 1. ἐφόρουσαν γὰρ αἱ τῶν ἀρχαίων παρθένου χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέψασθαι χιτῶνας, which is well explained and defined by Hartmann, Hebräerin III. 280. Aqu. ap. Sam. παρπωτός. Symm. χειροιδωτός. Aqu. Gen. ἰστραγάλειος (talaris).—Others: *a tunic of many colours*, i. e. of pieces of various colours sewed together, from Chald. פֶּס palm of the hand, also a piece, etc. So Sept. in Gen. χιτῶν ποικίλος, Vulg. *polymita*.

**פֶּס** Chald. m. c. genit. פֶּס יָדָא *palm of the hand*, Dan. 5, 5. 24. See r. פָּסַס

אָפּס דַּמִּים, see אָפּס דַּמִּים.

\* פָּסַג in Kal not used, Chald. פָּסַג to cut up, to divide, i. q. פָּסַק which is more usual.

PIEL once Ps. 48, 14 אֶרְמִנוּהֶיהָ פָּסַגוּ divide ye up her palaces, i. e. walk through and survey them; or perh. consider them accurately, since verbs of dividing are thus used metaphorically; comp. r. בִּין.—Hence

פִּסְגָּה (Chald. part, piece) *Pisgah*, pr. n. of a mountain ridge in Moab, on the southern border of the kingdom of Sihon, Num. 21, 20, 23, 14. Deut. 3, 27. Josh. 12, 3. al. In it was Mount Nebo, Deut. 34, 1.

פָּסַח f. (ר. פָּסַח) pr. *expansion, diffusion*, comp. r. פָּשָׁה and Chald. פָּסִיחֵן; then trop. *abundance*, once Ps. 72, 16 יְהִי פָסַח בָּר פְּאַרְץ let there be abundance of corn in the land.—Others take it as fem. of פָּס, whence a *handful, sheaf*, Kimchi בָּה מְלֵא; but not suited to the context.

\* פָּסַח 1. pr. to leap, to dance, see Piel. See also Thesaur. Niph. p. 1114, 1115.

2. Spec. to leap over, to pass over, e. g. a stream, river, whence pr. n. הַפְּסָח *Thapsacus*, pr. passage of the Euphrates.—With עַל, i. q. עָבַר; Ex. 12, 23 וּפָסַח יְהוָה עַל הַפֶּתַח וְגו' and *Jehovah will pass over the door, and will not suffer the destroyer to come in.* v. 13, 27. Sept. v. 23 παρῆχομαι, Vulg. *transibo*.—Hence i. q. to spare, Is. 31, 5.

3. to halt, to limp, to be lame, from the irregular and leaping gait: see Niph. and פָּסַח. Trop. 1 K. 18, 21 how long אַתָּם פִּסְחִים do ye halt between two opinions? i. e. hesitate between Jehovah and Baal. So Arab. حَيْفَ pr. to limp; Chrysost. πρὸς τὴν πίστιν χωλεύειν.

PIEL to leap, to dance; so the priests of Baal, 1 K. 18, 26 they danced at (around) the altar which was made; Sept. δαίτρεσον, Targ. מִשְׁתַּנְּן insani-ebant, which Kimchi explains, 'they danced after their manner.' Dancing was customary at some sacrifices; see 2 Sam. 6, 16.

NIPH. pass. of Kal no. 3, to become or be made lame, 2 Sam. 4, 4.

Deriv. פָּסַח—פָּסַח

פָּסַח (lame) *Paseah*, pr. n. m. a) 1 Chr. 4, 12. b) Neh. 3, 6. c) Ezra 2, 49. Neh. 7, 51.

פָּסַח m. (r. פָּסַח) in pause פָּסַח, plur. פָּסַחִים; pr. a passing over, sparing, delivering from punishment and calamity. Hence

1. The sacrifice instituted on account of the immunity of the Israelites, the passover, the paschal lamb, described Ex. 12, 27 וְזָבַח פָּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עֲלֵי-בְתוּרֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרָיִם the sacrifice of sparing (pr. passing over) is this to Jehovah, who passed over the houses of the Israelites in Egypt, when he smote the Egyptians, etc. Hence הָפַסַח שָׁחַט to kill the passover i. e. the paschal lamb Ex. 12, 21. 2 Chr. 30, 15. 17. 35, 1. 6; וְזָבַח הָפַסַח Deut. 16, 2 sq. וְאָכַל הָפַסַח to eat the passover 2 Chr. 30, 18. עָשָׂה פָּסַח to prepare the passover, i. e. to keep the festival, Ex. 12, 48. Num. 9, 4 sq. Josh. 5, 11. al. Plur. פָּסַחִים paschal lambs 2 Chr. 30, 17. 35, 7-9.

2. the festival of the passover, the paschal day, i. e. the fourteenth day of the month Nisan, Lev. 23, 5; which was followed by the seven days' festival of unleavened bread, ib. v. 6. Ez. 45, 21. Fully חָג הַפָּסַח Ex. 34, 25. Hence מִתְחַרֵּץ הַפָּסַח the morrow of the passover, i. e. the fifteenth day of Nisan, Josh. 5, 11. Num. 33, 3.

פָּסַח m. adj. (r. פָּסַח) lame Lev. 21, 18. Deut. 15, 21. Is. 35, 6. al. Plur. פָּסַחִים (without Dag.) 2 Sam. 5, 6. 8. Is. 33, 23.

פָּסִילִים m. plur. (r. פָּסַל) 1. carved images of idols, Deut. 7, 25. Is. 42, 8. Jer. 50, 38. Hos. 11, 2. al. כִּסְפָּה פָּסִילֵי כֶסֶף your carved images of silver Is. 30, 22. Syr. ܦܫܝܠܝܢ cut, hewn, as stone.

2. *Pesilim*, pr. n. of a place not far from Gilgal, Judg. 3, 19. 26. Targ. מְחַבְּבֵי קְרָבִים quarries; but it is safer to rest in the common signif. 'images,' perh. 'hewn stones,' i. q. Syr. ܦܫܝܠܝܢ.

\* פָּסַח obsol. root, Chald. Pa. to cut up or off, i. q. פָּסַג and פָּסַק Hence

פָּסַח *Pasach*, pr. n. m. 1 Chr. 7, 33.

\* **פָּסַל** fut. יִפְסֵל *to cut, to carve, to form by cutting*; e. g. stones. *to hew*, Ex. 34, 1. 4. Deut. 10, 1. 3. 1 K. 5, 32 [18]; an idol, Hab. 2, 18. Syr. Chald. id. Kindr. is **פָּצַל**.

Deriv. **פְּסִילִים** and

**פָּסֵל** m. in pause **פָּסֵל**, c. suff. **פְּסִילִי**, a *carved image* of an idol, Ex. 20, 4. Deut. 4, 16; of wood Is. 44, 15. 17. 45, 20. Spoken also of a *molten image*, which is properly called **בַּמִּסְכָּה**, Is. 40, 19. 44, 10. Jer. 10, 14. 51, 17.—For the plur. **פְּסִילִים** is used, q. v.

**פְּסִילֵי־דָן** Dan. 3, 7, and **פְּסִילֵי־דָן** Dan. 3, 5. 10. 15, the Greek word *ψαλτήριον*, *psaltery, lyre*, (which the Sept. translators often put for **נָבֶל** (**בְּנִיר**)) adopted into the Chaldee, ל and נ being interchanged. It is of the singular number; since it is coupled with other names of musical instruments in the singular; and does not correspond to the Greek *ψαλτήρ* which signifies harper, lyrist, but to *ψαλτήριον*, the Greek ending *ιον* among the Orientals usually becoming יֵן; as *συνέδριον* סִנְהֶדְרִין, *κοινοβιον* קַנוֹבִּין Kanobîn.—The same word may be recognised in the mod. Arabic **سنطير**, **صنتر**, and other like forms, the name of a species of psaltery or harp; see Villoteau in *Descr. de l'Egypte* VI. p. 426. Comp. on the other hand Hengstenberg *Authentic des Daniel* p. 15. Hävernick ad Dan. l. c.

\* **פָּסַח** *to expand, to diffuse, to disperse*, kindr. with **פָּשַׁח**, Chald. **פָּסַח** whence **פְּסִיחֵי** diffusion. Hence Chald. **פְּסִיחֵי** expansion i. e. *palm* of the hand; Syr. **פְּסִיחֵי** id. **פְּסִיחֵי** sole of the foot; **פְּסִיחֵי** boards; Heb. **פָּסַח** diffusion, abundance.—Here we may refer Ps. 12, 2: **פְּסוּ אֱמוּנֵיכֶם מִבְּנֵי אָדָם** the *faithful disperse* (are scattered) *from among the children of men*, comp. Ps. 11, 1. 2; parall. **גָּמַר**. But the ancient versions, Jarchi, and many moderns, give to **פָּסַח** in this passage the signif. of **אָפַס**, *to cease, to fail*; like parall. **גָּמַר**.

**פִּסְפָּה** *Pispah*, pr. n. m. 1 Chr. 7, 38. the etymology is unknown

\* **פָּעָה** onomatopoeet. 1. *to cry out, to scream*, once of a woman in travail, fut. 1 p. **תִּפְעֶה** Is. 42, 14.—Syr. and Chald. **פָּעָה**, *to bleat, to bellow*, as flocks and herds; comp. Gr. *βοῶν*, whence *βοῦς* *bos*. Similar is **גָּעָה** *γαῶν*, q. v.—Hence pr. n. **פְּעִי**.

2. *to hiss, to blow*, as a serpent, viper, kindr. with **פָּאָה** q. v. Hence **תִּפְעֶה** viper.

**פָּעִי** (a bleating, lowing) *Pau*, pr. n. of a place in Idumea, Gen. 36, 39; called also **פָּעִי** *Pai*, 1 Chr. 1, 50. R. **פָּעָה**.

**פְּעוֹר** (hiatus, cleft, r. **פָּעִי**) *Peor*, pr. n. of a mountain in Moab Num. 23, 28. Hence **בַּעַל פְּעוֹר** *Baal-Peor* Num. 25, 3. 5, and simply **פְּעוֹר** 23, 28. 31, 16. Josh. 22, 17, an idol of the Moabites, in whose worship females prostituted themselves. Comp. **בֵּית פְּעוֹר** in art. **בֵּית** no. 12. mm.

**פָּעִי** see in **פְּעִי**.

\* **פָּעַל** fut. יִפְעֵל; once יִפְעֵל c. Makk. **יִפְעֵל** Job 35, 6, i. q. **עָשָׂה**, *to make, to do*, but only in poetic style. Syr. and Talm. part. **פָּעֵל** a workman. Arab.

**פָּעַל** *to do, to work*, but not freq.—Job 11, 8 **מַה תַּעֲשֶׂה** *what canst thou do?* Ps. 11, 3 **מַה תַּעֲשֶׂה צַדִּיק** *what can the righteous do?* Deut. 32, 27 **לֹא יִהְיֶה פָּעַל** *Jehovah hath not done all this.* Job 33, 29. Is. 43, 13.—Spec. a) *to make, to form*, e. g. an idol Is. 44, 15; a pit. i. e. to dig. Ps. 7, 16. Absol. Is. 44, 12 **פָּעַל בַּפְּחָם** *he worketh* (forgeth) *in the coals.* b) *to produce, to create*, Ps. 74, 12; whence **פָּעַלִי** *my Creator* Job 36, 3. c) *to prepare*, Ex. 15, 17 *the place thou hast prepared to dwell in.* Hence *to attempt, to undertake* any thing (opp. **עָשָׂה** to effect, to accomplish), Is. 41, 4 **מִי פָּעַל וַעֲשָׂה** *who hath attempted and done it?* (comp. 43, 7 **וַעֲשִׂיתוּ אֵה עֲשִׂיתוּ**.) Mic. 2, 1. Ps. 58, 3 *in heart ye plot wickedness.* So **עָשָׂה** is used in the same manner, Is. 32, 6. 37, 26. d) *to do*, i. e. *to practise*, e. g. righteousness Ps. 15, 2; iniquity, crime, Job 34, 32. 36, 23. Prov. 30, 20. **פְּעִילֵי אָוֶן** *evil-doers, wicked men*, Ps. 5, 6. 9, 14. 4. al. s̄ep. e) With acc. and לְ of thing, Ps. 7, 14 **הַצֵּי לְדָלָקִים יִפְעֵל** *he maketh his arrows burning*, lit. *into or for burning*

things. f) With לְ of pers. *to do to or for* any one, either good Job 22, 17. Ps. 31, 20; or evil Job 7, 20; with בָּ id. 35, 6.

Deriv. מַפְעֵל, מַפְעֵלָה, מַפְעֵל, and pr. n. מַפְעֵלָה

פָּעַל m. c. suff. פָּעֵלוֹ, פָּעֵלָה (pöölcha), rarely פָּעֵלוֹ Is. 1, 31. Jer. 22, 13; plur. מַפְעֵלִים 1 Chr. 11, 22; *work*, i. q. מַעֲשֵׂה, but, with few exceptions, only poetic.

1. *work*, i. e. *labour, business*, Ps. 104, 23; comp. Job 24, 5.

2. *a work*, i. a. *a deed, act, facinus*; of God's mighty deeds, espec. in preserving and defending his people, Ps. 44, 2. 64, 10. 77, 13. Deut. 32, 4. Also of man, Ps. 28, 4. Prov. 24, 12. 29. Spec. *a great deed, mighty act*, 2 Sam. 23, 20;

*an evil deed*, Job 36, 9. Arab. فَعَلَةٌ id.

3. *a work*, i. e. something made, the product of labour, etc. פָּעַל יָדַי *the work of my hands*, i. e. Israel, Deut. 33, 11. Is. 45, 9. 11. Spec. of the divine judgments, Is. 5, 12. Hab. 1, 5. 3, 2; comp. מַעֲשֵׂה הַמַּעֲשֵׂה no. 3. a. Of the divine aid, Ps. 90, 16.

4. *work*, i. e. the fruit of one's labour, *acquisition* Prov. 21, 6; *wages* Job 7, 2. Jer. 22, 13. Comp. מַפְעֵלָה no. 2, and ἔργον Rev. 14, 13.

פָּעֵלָה f. (ר. פָּעַל) constr. מַפְעֵלָה 1. As abstr. noun of action, i. q. מַעֲשֵׂה no. 1, *labour, business, occupation*, i. e. *the doing* of any thing, Prov. 10, 16. 11, 18. Is. 65, 7. Jer. 31, 16. Plural מַפְעֵלוֹת of the deeds or conduct of men, Ps. 17, 4; of God's works, Ps. 28, 5.

2. *wages of labour*, i. q. פָּעַל no. 4. Lev. 19, 13. Ps. 109, 20. Is. 40, 10. 49, 4. 61, 8. 62, 11.

פָּעֵלָהּ (for פָּעֵלָהּ יְיָ wages of Jehovah) Peulthai, pr. n. m. 1 Chr. 26, 5.

\* פָּעַם 1. *to strike, to beat, to pound*; whence פָּעַם anvil, and פָּעֵמוֹן a bell.—Also *to strike upon* with the foot, *to tread*; whence פָּעַם step, pace, foot.

2. Metaph. *to impel, to urge, to move*, e. g. the Spirit of God a person Judg. 13, 25.

NIPH. *to be moved, agitated, troubled*, Gen. 41, 8. Dan. 2, 3. Ps. 77, 5.

HITHPA. i. q. Niph. Dan. 2, 1.

Deriv. see in Kal no. 1, and the two following.

פָּעַם f. but masc. Judg. 16, 28. 2 Sam. 23, 8 Cheth. Plur. מַפְעָמִים and מַפְעָמוֹת.

1. *an anvil*, Is. 41, 7.

2. *tread of the foot*, hence: a) *step, footstep*, Ps. 119, 133. 140, 5. Trop. Judg. 5, 28 *the paces of his chariots*. b) *the foot itself*, with which one treads, Ps. 57, 7. 58, 11. Prov. 29, 5. Cant. 7, 2. Is. 26, 6. Plur. מַפְעָמוֹת *feet*, i. e. artificial, Ex. 25, 12. 1 K. 7, 30.

3. Trop. מַפְעָם אֶתְּחִי pr. *one tread*, i. e. *one time, once*, Josh. 6, 3. 11. 14. 1 Sam. 26, 8; also *at one time, at once*, Is. 66, 8.

Comp. Arab. حَطْوَةٌ, مَرَّةٌ, دَفْعَةٌ, id.—Dual מַפְעָמִים *twice* Gen. 27, 36. 41, 32. 43, 10. Plur. מַפְעָמִים *thrice* three times, thrice, Ex. 23, 17. al. מַפְעָמִים הַכֹּהֵן *how many times? how often?* 1 K. 22, 16.

מַפְעָמִים רַבִּיחַ *many times* Ecc. 7, 22 [23].

Ps. 106, 43. Also מַפְעָם וּשְׁבָרָם *once and again* Neh. 13, 20.—In phrases: a)

With the art. הַמַּפְעָם, *this time*, in this thing, Ex. 9, 27; hence הַמַּפְעָם אֵךְ *only this time*. only this once, Gen. 18, 32.

Ex. 10, 17. Judg. 6, 39. 16, 28; *now* Gen. 46, 30; *now indeed* Gen. 2, 23. 30,

20. מַפְעָם הַמַּפְעָם 29, 34. b) מַפְעָם הַזֶּה *at this time*, Ex. 8, 28 [32]. 9, 14. c)

מַפְעָם הַמַּפְעָם *one time as another, now as before*, Num. 24, 1. Judg. 16, 20. 1 Sam.

20, 25. d) מַפְעָם—מַפְעָם, *now—now*, Prov. 7, 12.

פָּעֵמוֹן m. (ר. פָּעַם) *a bell*, so called from being struck, Ex. 28, 33. 39, 25. 26; comp. 28, 34.

מַפְעֵנָה, see מַפְעֵנָה.

\* פָּעַר *to open wide, to gape*, constr. only with בָּה, once בָּהָה Job 16, 10; spoken of ravenous beasts Job 16, 10; of longing desire Job 29, 23. Ps. 119, 131. Poet. of Sheol, Is. 5, 14.—Syr. فَعَّر, Arab. فَعَّر id.—Hence pr. n. מַפְעָר, and

פָּעָרַי Paarai, pr. n. of one of David's military chiefs, 2 Sam. 23, 35; written more correctly in 1 Chr. 11, 37 נַעֲרַי Naarai.

\* פָּעָה fut. יַפְעֵה 1. pr. *to tear apart, to rend*; comp. the kindr. verbs מַפְצֵעַ, מַפְצֵעַ, מַפְצֵעַ, מַפְצֵעַ, מַפְצֵעַ, מַפְצֵעַ which all have the primary signification of *tearing apart, breaking in pieces*; as is also the case

with roots beginning with the syllable **בץ**, **בו**.—Hence *to open wide* the mouth, Ez. 2, 8. Is. 10, 14; c. **על** *to gape upon*, e. g. in threat, as ravenous beasts, Ps. 22, 14; in scorn Lam. 2, 16. 3, 46; as uttering hasty words Job 35, 16. Ps. 66, 14. Judg. 11, 35. 36. Trop. *the earth* also is said *to open her mouth*, Gen. 4, 11. Num. 16, 30. Deut. 11, 6.

2. *to snatch away, to deliver*, Ps. 144, 7. 10. 11. So Syr. Chald. and Arab. **فصي** Conj. II, IV.

\* **פצח** fut. plur. **יפצחו** 1. *to break in pieces*; Arab. **فصح** id. comp. **فصح** to break, to cleave; see Pi.

2. **פצח רנה**, Lat. *erumpere jubila*, i. e. *to break forth into joy*, rejoicing, shouting, Is. 14, 7. 44, 23. 49, 13. 54, 1. 55, 12; twice **פצח ורנן** id. 52, 9. Ps. 98, 4.—Syr. **ألفص** to break forth sc. into joy, for Gr. *ὑψυμι* id. Gal. 4, 27. Comp. Lat. 'erumpere gaudium' Ter. Eun. 3. 5. 2; 'erumpere stomachum' Cic. Att. 16. 3.

PIEL *to break in pieces*, e. g. bones Mic. 3, 3.

**פצירה** m. (r. **פצר**) *dulness, bluntness*, pr. the being notched, spoken of cutting instruments, 1 Sam. 13, 21. Arab. **فطار** a sword notched, dull.

\* **פצל** only in PIEL **פצל**, *to tear or strip off bark, to peel*, Gen. 30, 37. 33. Comp. kindr. **בצל**. Arab. **فصل**, Syr. **فصل**, to cut in pieces.—Hence

**פצלול** f. plur. *peeled spots or streaks* on green rods, Gen. 30, 37.

\* **פצם** *to rend* e. g. the earth, to cause to yawn, Ps. 60, 4. Arab. **فصم** to break, to rend, Eth. **ፈፈሪ** to break off, to finish. Kindr. is **פצה**

\* **פציע** pr. *to cut, to cleave*, comp. kindr. **בצע**. Chald. id. Hence *to wound*, Cant. 5, 7. 1 K. 20, 37. Deut. 23, 2.—Hence

**פציע** m. in pause **פצע**, c. suff. **פציעי**, plur. **פצעים**, constr. **פציעי**, *a wound*, Gen. 4, 23. Ex. 21, 25. Is. 1, 6. Prov. 20, 30. Plur. Prov. 23, 29. 27, 6. Job 9, 17.

\* **פציו** obsol. root, i. q. **פיוץ** *to disperse*; whence

**פציע** (dispersion) *Pizzez*, pr. n. m. c. art. 1 Chr. 24, 15.

\* **פציר** fut. **יפציר**, pr. *to hack, to notch*; and hence *to beat, to blunt, to make dull*, i. q. Arab. **فطس** see Schult. Opp. min. p.

168. Hence **פצירה** q. v.—Trop. *to urge, to press any one, with* **ב** of pers. a) With prayers, entreaties, comp. *obtundere precibus*, Gen. 19, 3. 33, 11. Judg. 19, 7. 2 K. 2, 17. 5, 16. b) In a hostile manner Gen. 19, 9. Comp. kindr. **פצירץ**.

HIPII. *obtundere animum*, and hence *to be obtuse, dull, stubborn*. Inf. **הפציר** as noun, *stubbornness, wilfulness*, 1 Sam. 15, 23, parall. with **מרי**

Deriv. **פצירה**

\* **פקד** fut. **יפקד**, infin. and imper. **פקד**, prob. pr. *to strike upon or against any person or thing, to light upon*. Kindr. are **פגש**, **פגש**, q. v.—Hence

1. In a kind sense, *to go to any one*, e. g. a) *to go to see, to visit*; 1 Sam. 17, 18 and *go see thy brethren* **לשלו** *how they do*; comp. Gen. 37, 14. Unwillingly, 2 K. 9, 34. With **ב** of the present which a visitor brings with him, Judg. 15, 1. b) *to visit*, sc. in order *to examine, to prove any one*, Ps. 17, 3. Job 7, 18. c) For the sake of inspecting, reviewing, and hence *to review, to muster, to number*, e. g. a people, army, Num. 1, 44 sq. 3, 39 sq. 1 K. 20, 15. 2 Sam. 24, 4. Job 5, 24. Part. pass. **מפקדים** *the mustered, the numbered*. Num. 1, 21 sq. 2, 4 sq. Ex. 30, 14. 38, 26. Comp. Hothpa. and the noun **מפקד** Also *to miss a person or thing in reviewing, numbering*, 1 Sam.

20, 6. 25, 15. Is. 34, 16. Eth. **ፈፈሪ** to review, to number. d) As caring for any person or thing, *to visit with kindness, to look after, to take care of*, as a shepherd his flock Jer. 23, 2; as God men Gen. 21. 2. 50, 24. Ex. 3, 16. 4, 31. 1 Sam. 2, 21. Is. 23, 17. Ps. 8, 5. al. Sometimes *to visit again, to look after anew*, Is. 23, 17; *to revisit mentally*, to call to mind, Ez. 23, 21. Also *to look to any one expecting help*, Is. 26, 16.

2. In a hostile sense, *to go to any one, i. e. to come or fall upon, to attack*, comp. **פגש** no. 1. a. With **על** of pers. *to punish, to visit with punishment*, Jer. 9, 24. 25. 44, 13; **על** 46, 25; **ב** 9, 8; acc. Ps. 59,



6; absol. Is. 26, 14. Job 31, 14. 35, 15. The sin to be punished is put in the accus. 1 Sam. 15, 2. Ps. 89, 33. Hos. 8, 13. Lam. 4, 22; often with על of pers. Ex. 20, 5 פָּקַד עֲוֹנוֹת אֲבוֹתָיְכֶם עַל בְּנֵיהֶם *visiting (punishing) the iniquity of the fathers upon the children.* 32, 34. Num. 14, 18. Is. 13, 11. Hos. 1, 4. 2, 15. 4, 9. Am. 3, 14.

3. Causat. i. q. Hiph. pr. 'to cause to look after' sc. persons or things, to let care for them, etc. i. e. a) *to set over, to give the oversight of, to appoint,* with 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. will send upon them four kinds of calamities. With אל Jer. 49, 19. Absol. Num. 3, 10. Deut. 20, 9. Part. pass. פְּקִידִים *prefects, officers*, Num. 31, 48. 2 K. 11, 15. Comp. Niph. Hiph. and n. פָּקַד With אִתָּךְ (אִתָּךְ) *to set with, to join to any one a companion, attendant*, Gen. 40, 4. b) *to charge with, to enjoin upon* the care of any one; Aram. Pe. and Pa. *to charge, to command.* With על of pers. 2 Chr. 36, 23. Ezra 1, 2. Job 36, 23 מִי פָּקַד עָלָיו *who hath enjoined upon him his way?* 34, 13 מִי פָּקַד עָלָיו אֶרֶץ *who hath charged him with the earth?* i. e. committed the earth to his care and charge. Comp. פָּקִיד mandate. c) *to deposit anywhere, to lay up*, i. e. commit to the care of another, 2 K. 5, 24. Comp. פְּקִידוֹן deposit, store.

NIPH. 1. Pass. of Kal no. 1. c, *to be mustered*, Ez. 38, 8; *to be missed, to lack*, Num. 31, 49. 1 Sam. 20, 18. 25, 25, 7. 21. al.

2. Pass. of Kal no. 2, *to be visited with punishment, to be punished*, Is. 24, 22. 29, 6. Num. 16, 29. Prov. 19, 23.

3. Pass. of Kal no. 3. a, *to be set over, appointed*, Neh. 7, 1. 12, 44.

PIEL i. q. Kal no. 1. c, *to muster*, Is. 13, 4.

PUAL 1. *to be mustered, numbered*, Ex. 38, 21.

2. *to be missed*; Is. 38, 10 *I shall be missed the residue of my years*, friends will seek me in vain among the living.

HIPH. i. q. Kal no. 3. 1. *to set over, to make overseer of* any thing, *to appoint*, with acc. of pers. and על of thing, Gen. 39, 5. 41, 34. Num. 1, 50. Jer. 1, 10. 40,

11; לְ 1 K. 11, 28; בְּ Jer. 40, 5. 41, 18; absol. 2 K. 25, 23. Metaph. Lev. 26, 16; comp. Jer. 15, 3, in Kal no. 3. a.

2. *to charge with, to commit* to the care of any one. c. על נֶדַח 2 Chr. 12, 10; בְּיַד Ps. 31, 6; c. אִתָּךְ pr. *to commit or entrust with* any one, q. d. *to deposit with* him, Jer. 40, 7. 41, 10. Absol. 37, 21.

3. *to deposit, to lay up* anywhere, Is. 10, 28. Jer. 36, 20.

HOPH. הִפְקִיד, part. plur. מְפַקְדִים 1. *to be visited*, i. e. *punished*, Jer. 6, 6.

2. *to be set over, to have the oversight of*, 2 K. 12, 12. 2 Chr. 34, 10. 12.

3. *to be deposited with* any one, c. אִתָּךְ Lev. 5, 23.

HITHPA. fut. יִהְיֶה פָּקִיד for יִהְיֶה מְפַקְדִים, pass. of Kal no. 1. c, *to be mustered, numbered*, Judg. 20, 15. 17. 21, 9.

HOTHFA. plur. הִתְפַּקְדוּ for הִתְפַּקְדוּ, id. Num. 1, 47. 2, 33. 26, 62. 1 K. 20, 27.

Deriv. מְפַקְדִים—מְפַקְדֵי.

מְפַקְדָה f. (מְפַקְדָה) 1. *a muster, enumeration*, 1 Chr. 23, 11. 2 Chr. 17, 14. 26, 11. See the root no. 1. c.

2. *care, providence*, Job 10, 12; see the root no. 1. d.—Spec. *custody, ward*, i. q. מְשַׁמֵּר, מְשַׁמְרָה, and concr. *watch*, 2 K. 11, 18. 2 Chr. 23, 18. Ez. 44, 11. בֵּית הַמְּפַקְדוֹת *the house of ward*, i. e. the prison, Jer. 52, 11; comp. Hiph. no. 2.

3. *oversight, office, charge*, see the root no. 3; Num. 4, 16. 1 Chr. 24, 19. 26, 30. Ps. 109, 8. Concr. *officers*, 2 Chr. 24, 11. Is. 60, 17; comp. Num. 4, 32.

4. *Something laid up*, i. e. *stores, substance, wealth*, Is. 15, 7.

5. *visitation*, i. e. *punishment*, see the root no. 2. Is. 10, 3. Jer. 10, 15. Hos. 9, 7. Mic. 7, 4. Plur. Ez. 9, 1.

מְפַקְדוֹן m. (r. מְפַקְדָה no. 3. c) *something laid up, deposited, with any one; a deposit, store*, Gen. 41, 36. Lev. 5, 21. 23.

מְפַקְדוּת f. (r. מְפַקְדָה) *oversight, office*, Jer. 37, 13.

מְפַקֵּד m. (r. מְפַקְדָה) 1. *visitation, punishment*, put allegorically as a name for Babylon, *Pekod*, Jer. 50, 21.

2. *office, charge*, see the root no. 3. a. Concr. *a prefect, officer*, Ez. 23, 23.

מְפַקְדִים m. plur. (r. מְפַקְדָה) *mandates, precepts*, sc. of God, Ps. 19, 9. 103, 18. 111, 7; elsewhere only in Ps. 119, e. g. v. 4. 15. 27. 40. 45. al. sæp.

\* פָּקַח fut. יִפְקַח, to open the eyes; once spoken of the ears Is. 42, 20. A wider signif. occurs in פָּקַחְתָּהּ q. v. Chald. id. Arab. فَحَّح the whelp first opens his eyes, the rose opens itself. Kind. is פָּתַח, like פָּתַח and פָּתַח; also פָּקַע.—Hence a) פָּקַח עֵינָיו to open one's eyes 2 K. 4, 35; in order to see, 2 K. 19, 16. Dan. 9, 18. Job 27, 19. Also to have the eyes open, to be wide awake, watchful, opp. to be sleepy, slothful, Prov. 20, 13. With עַל to open the eyes upon a pers. or thing, i. e. in order to attend to, to observe, Jer. 32, 19; or to look after, to care for, Zech. 12, 4; also in a bad sense, to observe closely, to watch, Job 14, 3. b) God is said to open the eyes of any one, i. e. a) to give or restore sight to the blind, 2 K. 6, 17, 20. Is. 42, 7; ellipt. Ps. 146, 8. β) To enable one to see what he had not seen of himself, Gen. 21, 19; comp. Niph.

NIPH. to be opened, sc. the eyes: a) Of the blind, to be restored to sight, Is. 35, 5. b) So as to see what was not before perceived, Gen. 3, 7. Metaph. v. 5.

Deriv. פָּקַח—פָּקַחְתָּהּ

פָּקַח (open-eyed, or ellipt. for פָּקַחְתָּהּ q. v.) Pekah, pr. n. of a king of Samaria in the time of Isaiah. B. C. 759-739. 2 K. 15, 25 sq. 16, 1. 5. 2 Chr. 28, 6. Is. 7, 1.

פָּקַח m. (r. פָּקַח) open-eyed, seeing; opp. to blind, Ex. 4, 11. Plur. trop. Ex. 23, 8.

פָּקַחְתָּהּ (Jehovah has opened his eyes) Pekahiah, pr. n. of a king of Samaria, B. C. 761-759. 2 K. 15, 22. 23. 26.

פָּקַחְתָּהּ, or better with many Mss. in one word פָּקַחְתָּהּ, (r. פָּקַח, like פָּתַח,) an opening of the prison, deliverance, Is. 61, 1; comp. פָּתַח Is. 14, 17.—In Arabic also פָּקַח, kindr. with פָּתַח, is not exclusively used of the eyes and ears; see in r. פָּקַח.

פָּקִיד m. (r. פָּקַד) 1. a prefect, overseer, Neh. 11, 9. 14. 22. 12, 42. פָּקִידֵי the chief overseer, head prefect, in the temple, Jer. 20, 1. 2.

2. an officer, magistrate, Gen. 41, 34. Esth. 2, 3; with genit. Judg. 9, 28. 2 Chr. 24, 11. Also of military officers, 2 K. 25, 19. Jer. 52, 25.

\* פָּקַע, Syr. فَحَّح, i. q. פָּקַע, to split, to burst, Arab. فَحَّح crepitavit.—Hence the two following.

פָּקַעוֹת f. plur. wild cucumbers, cucumeres asinini, which are egg-shaped, bitter, and burst on being touched and scatter their seeds, 2 K. 4, 39. See Celsius Hierob. I. p. 393 sq.—Others: colocynthides, and so Vulg. but these do not thus burst.

פָּקַעִים m. plur. (r. פָּקַע) id. wild cucumbers, as an architectural ornament, 1 K. 6, 18, 7, 24.

פָּרָא and פָּרָא m. (r. פָּרָא II) the latter in pause and with distinct accents; c. art. הַפָּר, בַּפָּר, לַפָּר, plur. פָּרִים, a bull, bullock, espec. a young bullock, juvenus, a steer; hence often with the adjunct בְּוֶדֶבֶקֶר Ex. 29, 1. Lev. 4, 3. 14. Num. 7, 15 sq. 8, 8. Ez. 43, 19. 23. 45, 18. 46, 6. Once a bullock seven years old, Judg. 6, 25. In appos. Ps. 69, 32 פָּר שׂוֹר q. d. a bullock-ox; contra פָּר הַשׂוֹר Judg. 1. c. Coupled with another name for bulls, Is. 34, 7 פָּרִים עִם אֲבִירִים the bullocks with the bulls. With few exceptions, as Ps. 22, 13, it is spoken only of bullocks for sacrifice; hence Hos. 14, 3 [2] וְנִשְׁלַמְתָּהּ וְנִשְׁלַמְתָּהּ so will we pay as bullocks our lips, i. e. we will offer our praise as victims, as sacrifice; see the beginning of the verse. Trop. of princes Jer. 50, 27.—Corresp. are Germ. Farr, Färse, Anglo-Sax. fear, Gr. φόρις, perh. Arab.

فَرَارٌ and فَرَفَرٌ young of a sheep, goat, deer, etc. It follows the analogy of פָּרָא, and might come from the idea of breaking forth into ferocious anger; see פָּרָא I. But it is better referred to r. פָּרָא II, to be borne; the bullock being so called from bearing the yoke, drawing the cart, etc. Comp. فَرَّ, Germ. Fahr and fahren.

\* פָּרָא not used in Kal, i. q. kindr. פָּרָא q. v.

1. to bear, spec. fruit, see Hiph.

2. to be borne swiftly, to run swiftly; hence פָּרָא. Talm. פָּרָא to run. Ethiop.

פָּרָא to flee in fear; comp. Arab. نَفَرَ

and فَتَرَ to flee.

HIPH. to bear fruit, Hos. 13, 15.

פָּרָא, once פָּרָה Jer. 2, 24 (r. פָּרָא) comm. gen. (m. Ps. 104, 11, f. Jer. 2, 24.) *a wild ass, onager*, so called from his swift running, being fleetest than the fleetest horse, Aristot. Hist. An. 6. 29; taller and better formed than the domestic ass, of a reddish colour, wild and untameable, living in troops in the deserts, Gen. 16, 12. Is. 32, 14. Jer. 2, 24. Hos. 8, 9. Job 24, 5. 39, 5; comp. Dan. 5, 21. Ecclus.

13, 21 or 24. Arab. فَرَّاءَ, فَرَّاءَ, id. This animal was formerly found in the deserts of Syria; but is now exceedingly rare in western Asia, Mesopotamia, Persia, and Tartary; see Pallas in Acta Acad. scient. Petrop. A. D. 1777. R. K. Porter's Travels I. p. 459, where also an engraving is given.—Hence

פִּרְאָם (q. d. פִּרְאָן wild-ass-like, i. e. indomitable) *Piram*, pr. n. of a Canaanitish king, Josh. 10, 3.

פִּרְאָת f. plur. *branches, boughs*, see in פִּנְאָה.

פִּרְרָא 1 Chr. 26, 18, and פִּרְרָא plur. פִּרְרָאִים 2 K. 23, 11, prob. *the open porticos* surrounding the courts of the temple, from which was the entrance to the cells or chambers, לְשִׁבּוֹתָ q. v. The form פִּרְרָא corresponds to Pers. فرواره, فروار; which all signify *a summer-house*, or rather *an apartment open on all sides to the light and air*. In the Targ. and Talm. פִּרְרָאִין and פִּרְרָאִין are *the suburbs* or places adjacent to a city.

\* פָּרַד 1. *to break off, to break in pieces, to separate by breaking*; comp. Engl. *to part*. This is the primary force of the bilateral פָּרַד, comp. פָּרַר, פָּרַם, פָּרַשׁ, פָּרַץ, פָּרַץ; hence also tropically in various senses, e. g. of dispersing, strewing, פָּרַט, פָּרַץ; of letting go, פָּרַע; of breaking or bursting forth, פָּרַח; of expanding פָּרַד, פָּרַשׁ, פָּרַשׁ; also of deciding, judging, פָּרַד. Comp. the similar power of the syllable בר, under the verb פָּרַד.

Arab. فَارَدَ I, IV, V, VII, to be separated, alone; II, X, to separate oneself from others; Syr. פָּרַד to separate, to put apart; Chald. פָּרַד to separate, to disjoin.

2. *to expand, to spread out*, e. g. the wings Ez. 1, 11. Hence Syr. פָּרַד to fly, to flee away. Comp. פָּרַד.

3. *to strew, to scatter*, i. q. פָּרַט; whence פִּרְדוּחַ q. v.

NIPH. 1. *to separate oneself*, plur. *to be separated, divided, parted*. 2 Sam. 1, 23 *in their death לא נִפְרְדוּ—they were not divided*. Of the river of Eden, Gen. 2, 10. With בֵּן *from any one*, Judg. 4, 11. Prov. 19, 4; מֵעַל id. Gen. 13, 9. 11. 14. Prægn. Gen. 25, 23 *two nations מִמֵּעֵיךָ מִמֵּעֵיךָ* proceeding from thy bowels shall separate themselves. Part. נִפְרַד *one separating himself* from others, a misanthrope, Prov. 18, 1; comp. Hos. 8, 9.

2. *to be divided out, dispersed, to disperse themselves*, Neh. 4, 13 [19]; of nations Gen. 10, 32; hyperbol. v. 5.

PIEL intrans. *to go aside* with a harlot, Hos. 4, 14. Arab. فَارَدَ to go aside for devotion.

PUAL part. מִפְרָד *separated, singular*, Esth. 3, 8; comp. Niph. Prov. 18, 1.

HIPH. 1. *to separate*, c. acc. Gen. 30, 40. Prov. 16, 28. 17, 9; c. בֵּין (comp. הִבְדִּיל בֵּין Ruth 1, 17. 2 K. 2, 11. Prov. 18, 18.

2. *to disperse*, Deut. 32, 8.

HITHPA. 1. *to separate oneself, to be sundered*, Job 41, 9 [17]. Ps. 22, 15.

2. *to be dispersed, scattered*, Job 4, 11. Ps. 92, 10.

Deriv. פִּרְדוּחַ—פָּרַד, and pr. n. פִּרְדָּא.

פָּרַד m. (r. פָּרַד) c. suff. פָּרְדָּי, *a mule*, so called from his quick pace, or from bearing; comp. the root no. 2, and see above under פָּר. 2 Sam. 13, 29. 18, 9. 1 K. 10, 25. 2 K. 5, 17. Ps. 32, 9. Is. 66, 20. al.—Comp. Lat. *veredus* Germ. *Pferd*.

פִּרְדָּה f. *a she-mule* 1 K. 1, 33. 38. 44. See פָּרַד.

פִּרְדוּחַ f. plur. (r. פָּרַד) *grains, kernels* of grain scattered in the earth as seed, Joel 1, 17. Syr. פָּרַד kernel. Talm. פִּרְדַּי grain of a pomegranate.

פִּרְדָּס m. *a park, pleasure-grounds*, a place planted with trees, Cant. 4, 13. Neh. 2, 8. Plur. Ecc. 2, 5. It corresponds to the Gr. *παράδεισος*, a word applied to the pleasure-gardens and parks with

wild animals around the residence of the Persian monarchs, comp. Xen. Œc. 4. 13. Cyr. 1. 3. 14. Sturz Lex. Xen. sub h. v. It seems however to originate neither with the Greeks nor Hebrews, but in the languages of eastern Asia; comp. Sanscr. *paradêṣa*, a region of surpassing beauty; Armen. *pardes*, a garden or park around the house; Syr. ܦܪܝܢܐ; Arab. ڤَرْدَوْس, see Camoos I. p. 784.

\* ִפְרָה rarely ִפְרָא q. v. fut. ִפְרֶה; part. ִפְרָה, fem. ִפְרִיָה, also ִפְרָה for ִפְרָה Gen. 49, 22.

1. Lat. *ferre*, to bear. Besides the Semitic dialects this root is also widely found in the Indo-European tongues, e. g. Sanscr. *bhri* to bear, Pers. بار burden, ٻردن to bear, Armen. *bieril*, Gr. φέρω, βάρος, βαρύν, Lat. *fero*, *porto*, Goth. *bairan*. Engl. *to bear*, causat. *to burden*, old Germ. *bären*. Other forms see below in b.—Hence a) *to bear* fruit, as a tree, plant, Is. 11, 1. Metaph. Is. 45, 8. Part. Deut. 29, 17, ִשְׁרֵשׁ ִפְרִיָה a root bearing poison. Fem. ִפְרִיָה a fruitful vine Ps. 128, 3. Is. 32, 12. Ez. 19, 10; ellipt. ִפְרִיָה fruit-bearing tree Is. 17, 6; ִפְרָה for ִפְרָה id. Gen. 49, 22. b) *to bear* young, *to be* fruitful, Gen. 26, 22. Ex. 23, 30; often coupled with ִרְבָּה, as Gen. 1, 22. 28. 8, 17. Ex. 1, 7. Jer. 3, 16. Ez. 36, 11. al. Comp. Pers. بار fruit, Goth. *bairan* to bring forth, *barn* fœtus, Scotch *bairn*. But this signif. is in part expressed in the Indo-European languages by peculiar forms. as Lat. *pario*, both of young and fruit, *fruo*, *fruges*, *fructus*, Germ. *Börde* fertile region. In the Semitic dialects, Syr. ܦܪܝܢܐ to be fruitful, ܦܪܝܢܐ progeny; Eth. ለርፑ to bear fruit, ለርፑ fruit.

2. *to be borne along*, *to run*, of a carriage, Germ. *fahren*, Chald. ִפְרָא to run. Hence ִפְרִיָה sedan, litter. Comp. ִפְרָא, ִפְרָא.

ἵψη. fut. apoc. ִפְרֶה to make fruitful in offspring, Gen. 17, 6. 20. 41, 52. 48, 4. Lev. 26, 9. al.

Deriv. ִפְרִיָה, ִפְרִיָה.

ִפְרָה fem. of ִפְרָא q. v. plur. ִפְרִיָה.

1. *a heifer*, Gen. 41, 2 sq. Num. 19, 2 sq. Also of a heifer or young cow in milk Job 21, 10. 1 Sam. 6, 7–12; as bearing the yoke Hos. 4, 16. Metaph. *heifers of Bashan*, put for the voluptuous females of Samaria, Am. 4, 1.

2. With the art. ִפְרָה (heifer-town) *Parah*, pr. n. of a place in Benjamin, Josh. 18, 23.

ִפְרָה f. (for ִפְרָה, r. ִפְרָה II) *a mole* or *rat*, so called from its burrowing; Arab.

فَارَاة. Hence plur. ִפְרִיָה *moles* or *rats* Is. 2, 20, if the word is to be read separately, as is usually done. But see in ִפְרָה.

ִפְרָה, see ִפְרָה.

ִפְרָה (i. q. ִפְרָה bough) *Purah*, pr. n. m. Judg. 7, 10. 11.

ִפְרִיָה (kernel, r. ִפְרָה) *Peruda*, pr. n. m. Ezra 2, 55; for which ִפְרִיָה *Peride* Neh. 7, 57.

ִפְרִיָה plur. ִפְרִיָה Esth. 9, 19 Cheth i. q. Keri ִפְרִיָה; see in ִפְרִיָה.

ִפְרִיָה (blossoming, r. ִפְרָה) *Paruah* pr. n. m. 1 K. 4, 17.

ִפְרִיָה *Parvaim*, pr. n. of a region producing gold, 2 Chr. 3, 6. Bochar regards it as the same with *Ophir*; Can I. 46. More probably *oriental regions* from Sanscr. *pūrva* prior, anterior, oriental; so Wilford in *Asiat. Res.* VIII. p. 276. For the form, comp. ִפְרִיָה.

ִפְרִיָה see in ִפְרָה.

ִפְרִיָה m. (for ִפְרִיָה, r. ִפְרָה I) *pot* or *heat*, then *a pot* for boiling Num. 11, 8 Judg. 6, 19. 1 Sam. 2, 14.

\* ִפְרָה obsol. root, Arab. ڤَرَز to separate out, to set apart; Conj. III, IV, ic But Conj. II, to prescribe, to determine to decide. It is therefore of like origin with ִפְרָה, ִפְרָה, ִפְרָה; the idea of cutting, and taking away being transferred to the sense of judging. To this come also the sense of expanding, spreading in ִפְרִיָה, ִפְרִיָה; comp. ִפְרָה.

Deriv. ִפְרִיָה, ִפְרִיָה, ִפְרִיָה.

ִפְרִיָה m. *a leader, chief, commander* of troops, pr. i. q. ִפְרָה, (see ִפְרִיָה,) Hab. 3, 14.

פְּרֻזָּה f. (r. פְּרוּז) only plur. פְּרֻזָּה *country regions, open country*, as opp. to cities; Arab. <sup>50</sup>فَرْز id. Ez. 38, 11 אֲרָצֵי פְּרֻזָּה *a land of open country*; as immediately follows: *without walls and having neither bars nor gates*. Esth. 9, 19 עָרֵי הַפְּרֻזָּה *the country-towns*, opp. to the metropolis v. 18. Zech. 2, 8 [4] *Jerusalem shall be inhabited as the open country*, i. e. because of the multitude of her inhabitants no wall can be built around her.

פְּרֻזָּוֹן m. (r. פְּרוּז) c. suff. פְּרֻזָּוֹנוֹ, *rule, dominion*; Judg. 5, 11 *there shall they rehearse the righteousness of Jehovah, פְּרֻזָּוֹנוֹ בְּיִשְׂרָאֵל the righteous acts of his rule in Israel*.—Concr. for rulers, leaders, chiefs; with plur. Judg. 5, 7 הָרָלוּ פְּרֻזָּוֹן בְּיִשְׂרָאֵל *the rulers ceased in Israel* sc. to act, remained inactive. Sept. Vat. *δυνατοί*.

פְּרֻזִּי m. (from פְּרוּזָּה) *a countryman, rustic, dwelling in the country*; collect. Deut. 3, 5 הַפְּרֻזִּי עָרֵי הַפְּרֻזִּי *country-towns*. 1 Sam. 6, 18 הַפְּרֻזִּי אֶפְסַר *a country-village*. Plur. Esth. 9, 19 Keri.

פְּרֻזִּי (i. q. פְּרֻזִּי *a countryman, rustic*) *Perizzi, Perizzite*, Sept. *Περιζαῖος*, collect. *the Perizzites*, a Canaanitish tribe living in the mountain regions, which they afterwards yielded to the Ephraimites and other Jews, Josh. 11, 3, 17, 15. Judg. 1, 4, 5; kindred to the Canaanites strictly so called, Ex. 23, 23. Judg. 1, c. Sometimes *Canaanites and Perizzites* are put for all the tribes of Canaan, Gen. 13, 7, 34, 30; elsewhere *the Perizzites* are enumerated with various other tribes of the same stock, Gen. 15, 20. Ex. 3, 8, 17. Deut. 7, 1. al. sæp.

פְּרֻזָּל Chald. m. emphat. פְּרֻזְלָא, i. q. Heb. בְּרֻזֶּל, *iron*, Dan. 2, 33–45. 4, 20. 5, 4. 23. 7, 7, 19.

\*פָּרַח fut. יִפְרַח 1 *to break out or forth*, e. g. a) From the womb; Arab.

فَرַח Conj. II, *a bird brings forth (hatches) young*; IV, id. <sup>5</sup>فَرַح young of birds, etc. b) *to put forth buds, leaves, blossoms, to flourish, to blossom*, as a tree Hab. 3, 17; a vine Gen. 40, 10. Cant. 6, 11, 7, 13; a rod Num. 17, 20, 23;

the desert Is. 35, 2. Arab. فرخ id.—Metaph. of the flourishing and prosperous state of a person or people, Hos. 14, 6, 8. Prov. 11, 28. Is. 66, 14. Ps. 92, 8, 13; and without a comparison Ps. 72, 7. Is. 27, 6; contra, Hos. 10, 4 *punishment shall blossom like the poppy*, comp. Ez. 7, 10. c) *to break out*, as an ulcer, the leprosy, etc. Lev. 13, 12 sq. 14, 43. Ex. 9, 9, 10.

2. *to fly*, as in Chald. so Part. fem. plur. פְּרַחוּ *the flying*, i. e. birds; Ez. 13, 20 לְפִיּוֹתָם *like birds*; see in לָ no. 13, ult.—For the connection of this signif. with that of sprouting, see under the synon. נִצַּץ no. 2, 3.

הִפְרַח 1. *to cause to flourish, to make blossom*, Is. 17, 11. Ez. 17, 24.

2. Intrans. *to put forth buds, leaves, flowers, to flourish, to blossom*, Ps. 92, 13. Job 14, 9. Metaph. Prov. 14, 11.

Deriv. פָּרַח, פְּרַחוּ, אֶפְרַח, pr. n. פְּרוּחָה.

פְּרַח m. in pause פָּרַח Ex. 25, 33, *a flower, blossom*, Num. 17, 23. Is. 5, 24; also artificial, Ex. 25, 33, 37, 17, 20. Num. 8, 4. Abstr. *bloom, verdure*, Nah. 1, 4.

פְּרַחָה m. *progeny of beasts, contemptuously for low and wicked men, brood*, Job 30, 12. R. פָּרַח.

\*פָּרַט pr. *to strew, to scatter*, kindr. with פָּרַד, פָּרַס; then *to scatter words*, i. e. *to boast, to prate*; comp. Arab. فَرَط to be insolent in word or deed; also فَرَط

to scatter, whence <sup>5</sup>فَرَطٌ a garrulous person.—Am. 6, 5 *עַל פִּי הַנְּכַל הֵם חָרְטוּ* *they chatter (are garrulous) to the sound of the lyre, spoken contemptuously*.—Hence

פָּרַט m. *a scattering*, concr. any thing scattered, strewed. Lev. 19, 10 *פָּרַט בְּרֵמְזֵי הַיַּיִן* *the scattered grapes of thy vineyard*, i. e. those fallen off of themselves; as Syr. Chald. Vulg. correctly.—In the Talmud also of the scattered grains of the pomegranate.

פְּרִי m. (r. פָּרַח) in pause פְּרִי, c. suff. פְּרִי, פְּרִי, but פְּרִיָּה, פְּרִיָּה Hos. 14, 9. Ez. 36, 8, and פְּרִיָּה, פְּרִיָּה Am. 9, 15. Jer. 29, 28.

1. *fruit, both of the earth and fields*

*produce*, Gen. 4, 3. Is. 4, 2. Ps. 72, 16. 107, 34. al. hence פרי ארץ פרי a fruitful land Ps. 107, 34; also of trees Gen. 1, 12. 29, whence פרי עץ fruit-tree Gen. 1, 11. A tree or field producing fruit is said עשה פרי, see in עשה no. 2. c; נשא פרי, see in נשא no. 4; נהן פרי; see in נהן no. 1. d.—Metaph. of the result, consequences of an action or endeavour, the figure being often preserved; Is. 3, 10 they shall eat the fruit of their doings, experience the consequences. Prov. 1, 31. Jer. 6, 19. 17, 10. Ps. 104, 13 with the fruit of thy works (of God) is the earth satisfied, i. e. is watered with rain, which is the fruit of the skies or clouds. Prov. 31, 16 פרי כפזים the fruit of the hands, i. e. gain, profits. Is. 10, 12. פרי גדל ללב the fruit of a proud heart, i. e. boasting. Prov. 12, 14 the fruit of one's mouth, discourse. 13, 2. 18, 21. al.

2. פרי בטן fruit of the womb, see in בטן no. 2; and so simpl. פרי i. q. זרע, of men Ps. 21, 11; of beasts Is. 14, 29. So עשה פרי of persons 2 K. 19, 30. Hos. 9, 16. Jer. 12, 2.

פרידא, see פרידא.

פריץ m. (r. פרץ no. 3) constr. פריץ Is. 35, 9; but plur. פריצים, פריצי. (with Dag. impl. for פריץ,) one violent, rapacious; an oppressor, a tyrant. Ps. 17, 4. Ez. 7, 22. 18, 10. Jer. 7, 11. Dan. 11, 14.—Is. 35, 9 פריץ חיות q. d. a ravenous beast.

\* פרה obsol. root. 1. to break, to break down, to crush; Talm. פרק to break or crack nuts; comp. kindr. פרק. Hence פרה.

2. to separate, like Arab. فرق. Hence פרה.

פרה m. (r. פרה) oppression, rigour, from the idea of crushing, Ex. 1, 13. 14. Lev. 25, 43. 53. Ez. 34, 4.

פרכת f. (r. פרה) a veil, curtain, sc. of separation, which separated the holy of holies from the outer sanctuary in the tabernacle, Ex. 26, 31 sq. Lev. 16, 2. 12. Num. 18, 7. al. ssep.

\* פרים fut. יפרים. to rend garments Lev. 10, 6. 13, 45. 21, 10. Freq. in Talmud. Syr. פרים to cleave. See under פרי.

פרמשתא (Sanscr. *parameshta* superior) *Parmashta*, pr. n. of a son of Haman, Esth. 9, 9.

פרנה (prob. either from Chald. פנה to leap up, to run swiftly; or from Heb. פנק to live delicately) *Parnak*, pr. n. m. Num. 34, 25.

\* פרת to break, in Kal only in the phrase ל לחם פרת to break bread to persons, i. e. to deal out or distribute it, Is. 58, 7; also without לחם Jer. 16, 7, comp. Ez. 24, 17. 22. Comp. פרת no. 1.

HIPH. to cleave, to divide. Lev. 11, 4 פרת אינו מפרת but divideth not the hoof, i. e. has not the hoof wholly cloven. Elsewhere הפרת הפרת pr. to cleave the hoof, i. e. to have a cloven foot, to part the hoof, Lev. 11, 3. 5. 6. 7. 26. Deut. 14, 7. 8. So too Ps. 69, 32 פר מקרין ומפרים a bullock having horns and cloven hoofs.

Deriv. פרת, פרת.

פרס Chald. to divide, part. act. plur. פרסין Dan. 5, 25. Part. pass. פרס v. 28.

פרס in pause פרס, pr. n. Heb. and Chald. *Persia, the Persians*, 2 Chr. 36, 20. 22. Ezra 1, 1. 4, 3 sq. 6, 14. Dan. 5, 28. 6, 9. 13. al. Pers. فارس, فرس, *Fars*. Some derive it from Zend *Pars* pure, splendid; others from פרש

פרס horse, since Persia abounds in horses.—Hence gentile n. פרסי *Parsi*, a Persian, Neh. 12, 22; and Chald. emphat. פרסיא Dan. 6, 29 Keri.

פרס m. (r. פרס) 1. i. q. פרה, a cloven foot, claw, plur. c. suff. פרסיהן Zech. 11, 16.

2. A species of eagle, Sept. γρῦψ, Vulg. *gryphus*, Lev. 11, 13. Deut. 14, 12. According to Bochart, Hieroz. II. 185, the sea-eagle, *ossifrage*, Arab. الكاسر the breaker.

פרסה f. (r. פרס) pr. cleft, for cloven foot, hoof, see the root; Ex. 10, 26. Ez. 32, 11. Mic. 4, 13. Then also of a horse's hoof, not cloven, Is. 5, 28. Jer. 47, 3.—In Chald. it is put also for the sole of the human foot, i. q. פה רגל in Deut. 28, 35. Josh. 3, 13.

פרסי a Persian, see n. פרס.

\* פָּרַע fut. יִפְרַע. 1. *to let go loose, to dismiss*, pr. *to let break away*. Chald. פָּרַע, Syr. ܦܪܥ, id. Comp. the roots beginning with פָּר under art. פָּרַר.—Hence a) *to absolve the guilty*, Ez. 24, 14. b) *to let go loose, unbridled, unchecked*, and part. pass. פָּרוּעַ *unbridled, unruly*; Ex. 32, 25 bis. c) *to refuse, to reject*, Prov. 4, 15, 8, 33, 13, 18, 15, 32; *to avoid* Prov. 1, 25.

2. *to make naked, to uncover*, by loosening the garments, etc. e. g. the head Num. 5, 18; spec. by cutting off the hair Lev. 10, 6, 21, 10. Part. pass. פָּרוּעַ *naked, bare*, Lev. 13, 45.—Chald. and Talm. id.

3. *to begin, ἀρχομαι*, from the idea of breaking loose, opening, comp. in הָלַל Hiph. Hence *to lead on, to go before*; Arab. فَرَعَ to be highest, to surpass others. Judg. 5, 2 בְּפָרְעֵי בְּרִשְׁתָּאֵל, for which correctly Sept. Alex. and Theod. ἐν τῷ ἄρχασθαι ἀρχηγούς κ. τ. λ. *in the leading on of the leaders in Israel*, i. e. in that the princes of Israel took the lead as leaders, put themselves at the head. Opp. הָרַע הָרַע הָרַע the people willingly followed, volunteered.

NIPH. pass. of Kal no. 1. b, *to be unbridled, unruly*, Prov. 29, 18.

HIPH. 1. i. q. Kal no. 1, *to dismiss from labour, to let rest or cease*, c. מִן Ex. 5, 4.—Arab. فَرَعَ V, *to be free from labour*.

2. Causat. of Kal no. 1. b, *to make unbridled, unruly*, 2 Chr. 28, 19.

פָּרַע m. 1. *hair, locks*, as being shorn, see r. פָּרַע no. 2. Num. 6, 5. Ez. 44, 20.—Arab. فَرَع id.

2. *a leader* of an army or people, *a prince*, see r. פָּרַע no. 3. Plur. פָּרְעוֹת, constr. פָּרְעוֹת, Deut. 32, 42. Judg. 5, 2; comp. for the gender of nouns of office Lehrs. p. 468, 878.—Arab. فَرَع prince, head of a family.

פָּרַעַה, Gr. Φαράω, *Pharaoh*, the common title of the ancient Egyptian kings in the Old Test. and found only there and in writers who have drawn from this source.—It often stands simply, like a proper name, Gen. 12, 15, 37, 36, 40, 2 sq. 41, 1 sq. and so genr. in the Penta-

teuch, as also Is. 19, 11, 30, 2. Cant. 1, 9, al. More rarely other words are added, as מֶלֶךְ מְצָרָה 1 K. 3, 1. 2 K. 17, 7, 18, 21; sometimes also a more specific name, as פָּרַעַה נְכוֹ 2 K. 23, 33 sq. comp. v. 29. פָּרַעַה סְפָרַע Jer. 44, 30.—The word originally signifies *the king* in the Egyptian language, as Josephus has remarked, Ant. 8. 6. 2; and was written in the dialect of Memphis 𓆎𓆑𓆒, Theb.

𓆎𓆑𓆒, eppo, Basm. 𓆎𓆑𓆒, eppa, and with masc. art. 𓆎𓆑𓆒, 𓆎𓆑𓆒,

𓆎𓆑𓆒, see Peyron Lex. Copt. p. 150, 181. Jablonski Opusc. I. p. 374. Kosegarten de prisca Ægyptior. Lit. p. 17.—The idea has been started more recently, that פָּרַעַה corresponds to the Egypt. 𓆎𓆑𓆒 *the sun*, which is written as a hieroglyphic symbol over the titles of kings; so Rosellini Monumm. storici I. p. 117. Lepsius Lettre à Rosellini p. 25. But more prob. the Egypt. 𓆎𓆑𓆒 was so inflected by the Hebrews as to appear in a Semitic form, i. q. פָּרַע prince, and then the termination הָ i. q. יָן was added. See in Thesaur. p. 1129.

\* פָּרַעַשׁ obsol. quadrilit. i. q. Ethiop. 𐩧𐩢𐩨𐩠𐩢 to leap, to spring. Hence

פָּרַעַשׁ m. 1. *a flea*, so called from its leaping, 1 Sam. 24, 15.—Arab. بُرْعُوت, Syr. transp. ܦܪܥܘܬ.

2. *Parosh*, pr. n. m. Ezra 2, 3, 10, 25. Neh. 3, 25.

פָּרַעַחֹן (perh. chief, from פָּרַע, פָּרַעַה) *Pirathon*, pr. n. of a city of Ephraim Judg. 12, 15. Gr. Φαραθών 1 Macc. 9, 50.—Gentile n. is פָּרַעַחֹנִי *Pirathonite*, Judg. 12, 13, 15.

פָּרַפַּר (prob. swift, r. פָּרַר II, Arab.

فَرَفَرَ to hasten, to be swift) *Pharpar*, one of the two rivers of the territory of Damascus, 2 K. 5, 12. [The other was the Amanah (אֲמָנָה) corresponding to the present *el-Barada*, coming from Anti-Lebanon and now divided on the plain into several streams to water the city and fields. The *Pharpar* has been referred: a) To one of the channels of the Barada. This is hardly probable;

since two distinct rivers are apparently intended. b) To the fountain and stream *el-Fijeh* الفيجة, high upon the eastern slope of Anti-Lebanon. This stream joins the Barada about twenty-five rods from its source; its volume of water being twice as great as the other. Hence it is regarded as the main source of the Barada, and not as a distinct river. Abulfedæ Tab. Syr. p. 15, 174. ed. Köhler. O. v. Richter p. 157. c) To the *Awaj*, the next largest river of the Damascus territory after the Barada. It rises in Jebel esh-Sheikh (Hermon), and flows S. W. to Sa'sa'; and then north-easterly through the plain to the lake el-Merj. It is described as a rapid and pretty stream; and may well be regarded as the *Pharpar*. It is mentioned by Abulfeda; see Tab. Syr. p. 97. Burckh. Syr. p. 53, 312. Schubert's Reise III. p. 27.—R.

\* פָּרַץ fut. יַפְרִיץ *to break, to rend, to break out or forth*, Gen. 38, 29.—This primary power lies not only in the letters פּר, see under פָּרַד, but also in the syllable רִץ, ῥήσσω, *reissen*; comp. in r. פָּשַׁשׁ, נִקְשַׁשׁ. Analogous to this root, with a syllable prefixed, are Goth. *spreitan*, Germ. *spreitzen*, Engl. *to spread*. The middle radical being softened to a semi-vowel, there arises the root פּוּץ. Arab. فَرَض *to cut, to rend, to tear*; فَرَض *to cut in, trop. to define*. Chald. i. q. Heb.—Spec.

1. *to break or tear down, to demolish*, e. g. the house of God 2 Chr. 24, 7; a wall, etc. Is. 5, 5. Ps. 80, 13. Mic. 2, 13. Ecc. 3, 3. 10, 8. Neh. 2, 13. 4, 1. 2 K. 14, 13 וַיִּפְרֹץ בְּחֹמַת יְרוּשָׁלַיִם... אַרְבַּע מֵאוֹת וְאַמָּה *and brake down in the wall of Jerusalem... four hundred cubits*. עִיר פְּרוּצָה *a city broken down*, i. e. whose walls are demolished, Prov. 25, 28.

2. *to break or rend asunder*, i. e. *to disperse, to scatter*, e. g. hostile forces 2 Sam. 5, 20. 2 Chr. 20, 27. Ps. 60, 3.—Intrans. *to disperse oneself, to spread abroad*, as a people, flock, and hence *to increase in number*, Gen. 23, 14. Is. 54, 3. Ex. 1, 12. Hos. 4, 10 *they commit whoredom, וְלֹא יִפְרָצוּ but do not increase in number*. Gen. 30, 30. Job 1, 10. Also *of a person whose substance increases*,

Gen. 30, 43; of a rumour diffusing itself, 2 Chr. 31, 5. Metaph. *to be redundant with* any thing, c. acc. like other verbs of abundance, Prov. 3, 10 תִּירוּשׁ יִקְבִּיהָ וְיִפְרָצוּ תַיִן *thy wine-vats shall overflow with new wine*. Others less well: 'thy presses shall burst with new wine;' for neither the wine-press nor wine-vat can be said to burst from the quantity of wine made, the figure applying only to a cask or wine-skin. Adverbially, 1 Chr. 13, 2 נִפְרָצָה נִשְׁלָחָה *let us disperse and send*, i. e. let us send in every direction, every where.

3. *to break forth upon, to break in upon, to rush upon*, Mic. 2, 13; with בּ of person Ex. 19, 22. 24. 2 Sam. 6, 8. 1 Chr. 15, 13; c. acc. Job 16, 14. Also *to form by breaking through or into*; Job 28, 4 וַיִּפְרֹץ נַחַל *he breaks a shaft through*, i. e. sinks a shaft or pit, by breaking through the ground.—Further: a) In a bad sense, *to break out, to act with violence*, Hos. 4, 2. Hence פָּרִיץ b) In kindness, *to press upon, to urge with entreaties*, c. בּ 1 Sam. 28, 23. 2 Sam. 13, 25. 27. 2 K. 5, 23.

NIPH. pass. of Kal no. 2, part. נִפְרָץ *spread abroad*, common, 1 Sam. 3, 1.

PUAL pass. of Kal no. 1, *to be broken down, demolished*, Neh. 1, 3.

HITHPA. *to break away from any one*, i. q. *to run away*, 1 Sam. 25, 10.

Deriv. פָּרִיץ, מִפְרָץ, and

פָּרַץ m. in pause פָּרִיץ Neh. 6, 1; plur. פְּרָצִים Am. 4, 3, פְּרָצוּהוּ Ez. 13, 15, c. suff. פְּרִיצִיהֶן.

1. *a breach, rent*, in a wall 1 K. 11, 27. Is. 30, 13. Am. 4, 3. 9, 11. Job 30, 14 וַיִּפְרֹץ רֶחֶב יָאֲחִיזוּ, Vulg. well, *quasi rupto muro irruerunt*, the figure being taken from besiegers, who rush with great force into a city through a breach made in the walls. From the same source comes also the phrase עָמַד בַּפְּרָץ *to stand in the breach* sc. against an enemy rushing in, and this is the station of the bravest and most devoted troops, as being most exposed to danger, Ez. 22, 30 (comp. 13, 5). Ps. 106, 23.

2. *breach*, i. e. *a breaking up, dispersion*. a) Of enemies, *defeat*. Judg. 21, 15. Ps. 144, 14. b) *breach of waters, a breaking forth, inundation*, 2 Sam. 5, 20



3. *breach*, i. e. a breaking in upon, *assault*, *impetus*. Job 16, 14 *he rusheth upon me על-פני-פרץ breach upon breach*, assault upon assault. \*

4. *Perez* (Engl. Vers. sometimes *Pharez*), pr. n. a) A son of Judah by Tamar; see Gen. 38, 29, 46, 12. Patronym. *פרצי Perezite (Pharezite)* Num. 26, 20. b) *Perez-Uzza* (פרץ עזא) defeat of Uzza), pr. n. of a place 2 Sam. 6, 8, 1 Chr. 13, 11. c) Plur. *הר פרצים* (mount of defeats) *Mount Perazim* Is. 28, 21.

\* *פרץ* to break; Syr. and Chald. id. Arab. *فرق* to separate, to distinguish. This is an onomatopoeic root, found widely also in the same signif. in the Indo-European languages, as Sanscr. *prah*, Lat. *frango*, Goth. *prikan, prichan*, Germ. *brechen, brocken*, Engl. *to break*. In a softer form it appears as *קרן* to break i. e. bend the knee; and with the labial dropped *κρήνυμι*. Spec.

1. *to break off*, e. g. a yoke, c. *מעל* Gen. 27, 40.

2. *to break or crush* e. g. bones, limbs, as a wild beast, Ps. 7, 3.

3. *to let break away*, i. e. *to deliver*, Ps. 136, 24. Lam. 5, 8.—Syr. *فهر* id.

PIEL 1. *to break or tear off*, Ex. 32, 2. Zech. 11, 16.

2. *to break or rend in pieces*, e. g. mountains, 1 K. 19, 11.

HITHP. 1. *to be broken in pieces*, Ez. 19, 12.

2. *to break or tear off from oneself*, c. acc. Ex. 32, 3, 24. Comp. Heb. Gram. § 53. 3. a.

Deriv. *פרץ*; *פרץ*; *מפרצת*.

*פרק* Chald. pr. *to break off*, see the Heb. hence *to deliver to redeem*, Dan. 4, 24.

*פרק* m. (r. *פרק*) constr. *פרק*, *broth*, *soup*, Is. 65, 4 Cheth. so called from the *fragments* or *crumbs* of bread over which the broth is poured. Comp. Arab. *مغروقة* a dish made of crumbs of bread with hot oil poured over them. Another form is *פרק* q. v.

*פרק* m. (r. *פרק*) 1. *violence*, *rapine*, from the idea of breaking in upon, Nah. 3, 1.

2. Place where two ways separate, a

*fork*, Obad. 14. Comp. Arab. *فرق* to separate, *تفرق الطريقين* the fork of the roads.

\* I. *פרר* to break, to break in pieces comp. *פור* I; see the roots beginning with *פר* in r. *פרר*.—In Kal once inf. absol. *פור* Is. 24, 19; although it may also be referred to r. *פור* I.

HIPH. *הפר*, in pause *הפר* Gen. 17, 14; inf. *הפר*, c. suff. *הפרכם* Lev. 26, 15; fut. *הפר*, conv. *והפר*; to break, always trop.

1. *to break a covenant*, to violate, Is. 33, 8. Ez. 17, 15, 16; so of those who break their covenant with God Gen. 17, 14. Lev. 26, 15. Deut. 31, 16, 20. Is. 24, 5. al. So of God Lev. 26, 44. Judg. 2, 1. Jer. 14, 21. Also to break a law, Ps. 119, 126; God's precepts Num. 15, 31. Ezra 9, 14.

2. *to make vain*, bring to nought, to frustrate, as counsel 2 Sam. 15, 34. Ps. 33, 10; comp. Job 5, 12. Prov. 15, 22. Is. 44, 25; to declare void, e. g. a vow Num. 30, 9, 13.—Intrans. *to be in vain*, to fail, Ecc. 12, 5.

3. *to annul*, to abolish, e. g. piety Job 15, 4; one's right 40, 8. Ps. 85, 5 *הפר עמנו פסוקה עמנו* annul thine anger towards us, i. e. avert it, cause it to cease.

HOPH. *הפר* to be made vain, to come to nought, Is. 8, 10. Jer. 33, 21.

Po. *פזר* to cleave, to rend, e. g. the Red Sea Ps. 74, 13.

HITHPO. *התפזר* to be broken, rent, by concussion, as the earth Is. 24, 19.

PILP. fut. *הפרפר*, to shake violently, Job 16, 12, comp. Is. 24, 19. Arab. *فرفر* to break.

\* II. *פרר* i. q. *פרה*, *פרה*, to be borne swiftly, to run. Arab. *ففر* to flee. Hence *פרר*, *פרה*, *פרר*.

\* *פרש* fut. *יפש* 1. i. q. *פרס* to break, to break in pieces, Mic. 3, 3. *פרש לזחם לו* to break (distribute) bread to persons, Lam. 4, 4.

2. *to spread out or abroad*, to expand, pr. from the idea of breaking apart and arranging. comp. *פרץ* no. 2. Chald. id. Syr. *פש* id. Arab. *فرش* to spread upon the ground.—E. g. a cloth or cover-

ing Num. 4, 6, 8; a sail or flag Is. 33, 23; a tent Ex. 40, 19; a letter rolled up Is. 37, 14; light (c. עָלָיו around himself) Job 36, 30; a cloud Ps. 105, 39; pass. part. פָּרַשׁ of the dawn spreading itself Joel 2, 2.—Spec. a) פָּרַשׁ רֶשֶׁת to spread a net Hos. 5, 1. Ps. 140, 6; c. לְ for any one Lam. 1, 13; עַל (for לְ, אֶל) Prov. 29, 5. Hos. 7, 12. Ez. 12, 13, 17, 20, 32, 3; but in Hos. 5, 1. Is. 19, 8, עַל refers to place. b) פָּרַשׁ בְּנִפְרִים to spread the wings, as a bird, cherub, Deut. 32, 11. 1 K. 8, 7. 2 Chr. 5, 8; c. לְ, אֶל, עַל of place, 'to spread the wings in order to fly to any place,' Jer. 48, 40, 49, 22. Job 39, 26. For Ruth 3, 9 see in בְּנִיחָה no. 2. c) פָּרַשׁ בְּיָדַיִם, פָּרַשׁ בְּפִיָּם, to spread out the hands, either in prayer and adoration, c. אֶל to any one Ex. 9, 29, 33. 1 K. 8, 22, 38, 54. Ezra 9, 5. Job 11, 13; לְ Ps. 44, 21; or for bounty, c. לְ Prov. 31, 20; or for spoil, with עַל of thing Lam. 1, 10.—Metaph. Prov. 13, 16 a fool spreadeth out his folly, lays it open, bears it before him.

3. to disperse, see Pi. no. 2; hence NIPH. to be dispersed, scattered, Ez. 17, 21.

PIEL. פָּרַשׁ Is. 25, 11, fut. יִפְרֹשׁ, inf. c. suff. בְּפָרְשֶׁנֶּכֶם, to spread out, to expand, e. g. the hands in prayer to God, Is. 1, 15, 25, 11, 65, 2. Ps. 143, 6. Unusual is פָּרְשָׁה בְּיָדֶיהָ to spread forth with the hands. id. Lam. 1, 17. Comp. חָרַק לְפָנָיִם also בְּשָׂנִיִּם. Heb. Gr. § 135. n. 3.

2. to disperse, to scatter, Ps. 68, 15. Zech. 2, 10.

Deriv. מְפָרֵשׁ.

\* פָּרַשׁ pr. to cleave, to divide, see Hiph. Hence

1. to separate, to distinguish, i. q. Chald. and Syr. whence פְּרוּשָׁא פְּרוּשָׁא, a Pharisee. i. e. one separated.

2. to declare distinctly, to specify, Lev. 24, 12. Comp. נָקַב no. 2.—Syr. פְּרוּשָׁא for Gr. ὀπίσσω Acts 17, 26, 31.

3. to spread out, to stretch apart, spcc. the feet in riding, see פָּרַשׁ. Comp. the quadrilit. פָּרִישׁ and פָּרִישׁ.

NIPH. to be dispersed, scattered, Ez. 34, 12; where however several Mss. and editions read נִפְרְשׁוּת, which is more according to the usus loquendi; see r. פָּרַשׁ.

PUAL pass. of Kal no. 2, to be distinctly declared, to be specified, Num. 15, 34. Part. as adv. Neh. 8, 8 and they read in the book of the law of God מִפְּרֵשׁ distinctly (so Vulg. i. e. word for word, Syr. faithfully), and gave the sense and explained what they read; comp. Ezra 4, 18.—Others, as also Hengstenberg Authent. Dan. p. 299, render it here, with explanation i. e. translation sc. into Chaldee; but see Thesaur. p. 1132. Compare also the use of the noun פְּרִישָׁה.

HIPH. to puncture, to sting, Prov. 23, 32.—Syr. أَفْرَسَ, Arab. فَرَسَ id. فَرَسًا goad.

Deriv. פָּרַשׁ, פָּרֵשׁ, פָּרֶשׁ.

מְפָרֵשׁ Chald. id. PA. part. pass. מְפָרֵשׁ, as adv. distinctly, accurately, word for word. Ezra 4, 18. Vulg. manifeste, Syr. faithfully. See Heb. פָּרַשׁ Pu.

פָּרַשׁ m. (r. פָּרַשׁ, after the form קָשַׁל) constr. פָּרַשׁ Ez. 26, 10 before a conj. accent; plur. פָּרָשִׁים, c. suff. פָּרָשָׁיו, with Kamets retained.

1. a horseman, rider, eques, Syr. فَرَسَانًا, Arab. فَارِسٌ, pr. so called as riding upon a horse, and not on an ass (Arab. حَمَّارٌ) or camel (رَاكِبٌ). Jer. 4, 29. Nah. 3,

3. Plur. פָּרָשִׁים Gen. 50, 9. Ex. 14, 9 sq. 1 Sam. 8, 11. al. ssep. Is. 21, 7 זָמַר פָּרָשִׁים pairs of horsemen; horsemen and their steeds in pairs. v. 9. Opp. רָכַב חֲמֹר riders on asses and camels.

2. a horse for riding, a steed, which the Romans also called eques, according to Gell. 18. 5. Macrob. Sat. 6. 9. Comp. equitare, of a horse running with a rider, Lucil. ap. Gell. ibid. It is manifestly to be distinguished from סוּסִים i. e. common horses for chariots, etc. 1 K. 5, 6 [4, 26] and Solomon had forty thousand pairs of horses (סוּסִים) for his chariots, and twelve thousand steeds, sc. as saddle-horses. Ez. 27, 14 from Armenia they brought to thy fairs וּפְרָשִׁים וּפְרָדִים horses (common), and steeds for riding, and mules. Joel 2, 4. בְּעֵלֵי פָרָשִׁים 2 Sam. 1, 6 horsemen. Once Is. 28, 28 of horses treading out grain, but still with riders.

Arab. فَرَسٌ, Ethiop. ለረሰ a horse.

NOTE. It may seem strange to derive the word for *horse* from that signifying *horseman*; but for this there are the following reasons: a) The authority of the vowel-points, since in the signif. *horses* it is also read פֶּרָשִׁים not פֶּרָשִׁים. b) The analogy of the Latin *usus loquendi*. c) The etymology, which can be probably explained only in this way; i. e. פֶּרָשׁ *a rider*, is readily derived from פָּרַשׁ to separate or spread out the feet, which in Arabic is more fully given by فرشت and فرسط.

פֶּרָשׁ m. (r. פָּרַשׁ) c. suff. פֶּרָשׁוֹ

1. *excrement, dung, faeces*, in the belly, so called as being separated and thrown off; Ex. 29, 14. Lev. 4, 11. 8, 7. Num.

19, 5. Mal. 2, 3. Arab. فَرَسٌ, Syr. فَرَسٌ, Chald. פֶּרָתָא, id.

2. *Peresh*, pr. n. m. 1 Chr. 7, 16.

פֶּרָשָׁן Heb. and Chald. *a transcript, copy*, e. g. of a letter, Ezra 4, 11. 23. 5, 6. 7, 11. In Targ. id. Syr. فَرَسَانًا. The etymology is obscure; though the word is prob. to be referred to the Sanscrit or old Persian; comp. in טָגָן. Thesaur. p. 1133, 1134.—Another form of the same noun is פֶּרָשָׁן Esth. 3, 14. 4, 8.

\* פֶּרָשֵׁד quadril. not used in the verb, Arab. فرشت and فرسط *to separate or spread out the feet, to straddle*; compounded from פָּרַשׁ (see no. 3, also פֶּרָשׁ) and פָּרַד.—Hence

פֶּרָשְׁדוֹן ἄπ. λεγόμεν. Judg. 3, 22, according to the Targ. Vulg. Luth. Engl. *dung, dirt*, (comp. פֶּרָשׁ.) hence הַפֶּרָשְׁדוֹןָה and the dirt (faeces) came out from the wound. But the He paragog. implies rather the place to which a thing comes out; perh. therefore better to render: and (the blade, לָחָב) came out between his legs, i. e. in vulgar Engl. 'into his crotch'; comp. the root and פֶּרָשֵׁדוֹן.—Sept. Vat. καὶ ἐξήλθεν (Ἄωδ) τὴν προσιάδα, as if הַפֶּרָשְׁדוֹןָה were i. q. הַמַּסְדְּרוֹנָה in v. 23; but such a repetition would be frigid, and v. 23 is manifestly a transition to another topic.

פֶּרָשָׁה f. (r. פָּרַשׁ, for פֶּרָשָׁה verbal of Piel) *distinct declaration, exposition*, Esth. 4, 7. 10, 2.

\* פֶּרָשֵׁז quadril. *to spread out, to expand*, Job 26, 9. Compounded from פָּרַשׁ no. 3, and פָּרַז to spread; comp. פֶּרָזוֹת. Kindr. with פֶּרָשֵׁד q. v.

פֶּרָשְׁנֶהָא Parshandatha, Pers. pr. n. of one of Haman's sons, Esth. 9, 7.—The form savours of Chaldaism, and might so denote *an interpreter of the law*; but the name is more prob. of Persian origin inflected in the Chaldee manner.

\* פֶּרָתָה obsol. root, Syr. and Chald. *to break*, i. q. פָּרַשׁ; but Arab. فَرَسٌ *to be sweet*, spoken of water.—Hence

פֶּרָתָה pr. n. Phrath, Euphrates, a river of Syria, which, rising in the mountains of Armenia and uniting below Babylon with the Tigris, empties itself into the Persian Gulf, Gen. 2, 14. 15, 18. Deut. 1, 7. Jer. 13, 4–7 where some erroneously understand Ephrata. 46, 2. 6. 10. al. sæp. Comp. נָהָר no. 2. Gr. Εὐφράτης from a form פֶּרָתָה; Arab. فَرَاتٌ, which also signifies 'sweet water'; comp. Jer. 2, 18.

פֶּרָתָה f. *a fruit-tree*, see the root פָּרָה no. 1. a.

פֶּרָתָמִים m. plur. *nobles, princes*, among the Persians Esth. 1, 3. 6, 9; among the Jews Dan. 1, 3. It is of Persian origin, i. q. Pehlvi *pardom* the first, see Anq. du Perron Zend-Avesta II. p. 468. Comp. Zend *frathemô*, Sanscr. *prathama*, the first; kindr. are Gr. πρῶτος, Lat. *primus*.

\* פֶּשָׁה *to spread*, as the leprosy, Lev. 13, 7 sq. Arab. فشا V, to be propagated, e. g. disease. Aram. פֶּשָׁא id.—The primary idea is that of *going apart and spreading out*, a signification common to verbs beginning with the syllables פֶּס, פֶּשׁ, פֶּשׁ (פֶּשׁ), and often expressed in Latin by the particles *dis, di*.

\* פֶּשָׁע *to stride, to go*; c. פָּ to rush upon, Is. 27, 4. Chald. פֶּשָׁע id.—The primary idea is that of *throwing apart the legs*, see in פֶּשָׁה and פֶּשָׁק.

Deriv. מִפֶּשָׁעָה and

פֶּשָׁע m. *a stride, step*, 1 Sam. 20, 3

\* פֶּשָׁק *to dispart the lips, to open wide*, Prov. 13, 3.—Kindr. with פֶּשָׁע.

PIEL id. of the feet, Ez. 16, 25

פֶּשַׁח ἄπ. λεγόμε. Job 35, 15, which, in entire accordance with the context, the Sept. and Vulg. render παραπτώμα, scelus, i. e. transgression, as if i. q. פֶּשַׁח; hence פֶּשַׁח is prob. put for פֶּשַׁח, the final ם being dropped, like פֶּשַׁח Job 15, 31 Cheth. for פֶּשַׁח. Others, after the Rabbins, multitude sc. of transgressions; but this and other explanations are forced. See Thesaur. p. 1136.

\* פֶּשַׁח only in PIEL fut. to tear in pieces Lam. 3, 11. Aram. id.

פֶּשַׁח־חֹרֶן Pashur, pr. n. m. a) A priest contemporary with Jeremiah, Jer. 20, 1. 2. 3. Allusion is made to the signif. of the name, i. e. prosperity round about, compounded from פֶּשַׁח Arab. فَسَح to be wide, ample, and חֹרֶן round about. Opp. מְגֹרֵר מְסֻבֵּב. b) Jer. 21, 1. 38, 1. c) Ezra 2, 38. 10, 22. Neh. 7, 41. 10, 4.

\* פֶּשַׁח fut. פֶּשַׁח, imp. c. ה parag. פֶּשַׁח Is. 32, 11.

1. to spread out, to expand, Syr. فَصَلَ, Arab. بَسَط; kindr. פֶּשַׁח no. 1, 2. Everywhere intrans. to spread oneself out, of hostile troops 1 Chr. 14, 9. 13; of swarms of locusts Nah. 3, 16; with על of a land or people, to invade for the purpose of carrying off booty, Job 1, 17. Judg. 9, 33. 44; אָל 1 Sam. 27, 8; בּ 2 Chr. 25, 13. 28, 18; accus. 1 Sam. 30, 14; absol. 1 Sam. 27, 10. Hos. 7, 1.

2. to put off a garment, to lay off; which implies the opening and unfolding of it, a garment being wrapped together in putting it on; c. acc. Lev. 6, 4. 16. 23. Cant. 5, 3. al. Absol. imper. פֶּשַׁח put off thy garments, Is. 32, 11.

PIEL to strip, to plunder, e. g. the slain 1 Sam. 31, 8. 2 Sam. 23, 10. 1 Chr. 10, 8.

HIPH. to cause to put off one's garments, i. e. a) With acc. of pers. to strip any one Hos. 2, 5. b) With acc. of garment to strip off, 1 Sam. 31, 9. Job 22, 6; comp. Mic. 2, 8. c) With two acc. to strip one of any thing. Gen. 37, 23. Num. 20, 26. 28; or acc. of thing and מַעֲלֵל of pers. Mic. 3, 3. Job 19, 9.

2. to flay victims for sacrifice Lev. 1, 6. 2 Chr. 29, 34. 35, 11; comp. Mic. 3, 3.

HITHP. to strip oneself 1 Sam. 18, 4.

\* פֶּשַׁח fut. פֶּשַׁח 1. Pr. to break with any one, i. e. one's covenant, allegiance; hence to fall away, to revolt, to rebel, c. בּ 2 K. 1, 1. 3, 5. 7; c. מִתְּחַח 2 K. 8, 20. 22. Comp. Arab. فسق to revolt, also Aram. פֶּשַׁח, פֶּשַׁח, to break.—Spec. פֶּשַׁח בִּיהוָה to rebel against Jehovah, to apostatize from him, Is. 1, 2. Jer. 2, 29. 3, 13. Hos. 7, 13. al. sæp. Absol. id. Am. 4, 4. Lam. 3, 42.—Hence

2. Genr. to transgress, to sin, Prov. 28, 21; c. על against Hos. 8, 1.—Part. פֶּשַׁח one who makes defection from God, a transgressor, Is. 48, 8; plur. פֶּשַׁח־מַעֲלֵי transgressors, i. e. who rebel against God, Is. 1, 28. 46, 8. 66, 24. al.

NIPH. recipr. of Kal no. 1, Prov. 18, 19 פֶּשַׁח אֶחָד בְּאָחֵר brethren breaking with one another, offended, discordant.

Deriv. פֶּשַׁח and

פֶּשַׁח m. in pause פֶּשַׁח, c. suff. פֶּשַׁח־י; plur. פֶּשַׁח־י, constr. פֶּשַׁח־י

1. defection, rebellion, of a people Prov. 28, 2.

2. a trespass, fault, Gen. 31, 36. 50, 17. Ex. 22, 8. Espec. transgression, sin against God Job 7, 21. 13, 23. 14, 17. 31, 33. Ps. 32, 5. 51, 3. al. It would seem to be stronger than חַטָּאת, Job 34, 37. Plur. Prov. 10, 12. Am. 1, 3. 6.—Meton. a) punishment of sin Dan. 9, 24. b) i. q. sin-offering, Mic. 6, 7.

\* פֶּשַׁח Chald. i. q. Heb. פֶּתַח, to explain, to interpret, e. g. visions, dreams, Dan. 5, 16.—In Targg. often for Heb.

פֶּתַח. Syr. فَسَح, Arab. فَسَح, id.

PA. id. Dan. 5, 12.

Deriv. the two following.

פֶּשַׁח Chald. m. emphat. פֶּשַׁח and פֶּשַׁח, c. suff. פֶּשַׁח־י, plur. פֶּשַׁח־י; explanation, interpretation, Dan. 2, 4 sq. 4, 3. 4. 15 sq. 5, 7. 8. 12. 15 sq. 7, 16.

פֶּשַׁח Heb. id. Ecc. 8, 1. R. פֶּשַׁח

\* פֶּשַׁח obsol. root; Arab. فَشَّ II, to dissolve, to separate into its parts; spec. to shake up, to card cotton, Avicenna cited by Castell. Syr. حَمَمًا a carding. Chald. פֶּשַׁח to examine closely, to scrutinize, from the same idea of separating, etc.

Deriv. the two following.

**פֶּשֶׁת** f. only c. suff. **פֶּשֶׁתִּי** Hos. 2, 7. 11, and plur. **פֶּשֶׁתִּים** (f. Is. 19, 9), *flax, linen*, i. e. the material Is. 1. c. Deut. 22, 11. Prov. 31, 13. **פֶּשֶׁתִּי לְפֶשֶׁתִּים** a line of flax Ex. 40, 3, and so **פֶּשֶׁתִּים** Judg. 14, 4. Also as wrought, *linen, linen-cloth*, Lev. 13, 48. 52 **בְּגָדֵי פֶשֶׁתִּים** a linen garment. v. 47. 59. Ez. 44, 17.—So Josh. 2, 6 **פֶּשֶׁתֵי הַיַּדְיָן** the tree-flax, i. e. the stalks of flax; Vulg. *stipulae lini*, Sept. *λινοκαλάμη*. But Arab. Vers. stalks of cotton.

NOTE. This word is usually referred to a root **פֶּשַׁח**, whence is then derived a form **פֶּשֶׁתָּה**. But there exists no trace of such a root in the kindred dialects; and a form **פֶּשֶׁתָּה** is never found. I prefer therefore to assume, as above, a root **פֶּשַׁח**, whence **פֶּשַׁח**, fem. **פֶּשַׁחָה** and **פֶּשֶׁתָּה**, plur. **פֶּשֶׁתִּים**, see Lehg. p. 575, 576. The **ח**, though servile, is then treated as a radical, as in **אֶחָד**, **אֶחָדָה**, **קֶשֶׁת**, **קֶשֶׁתָה**, etc.

**פֶּשֶׁתָּה** f. (see **פֶּשַׁח** note) 1. *flax*, the plant as growing, Ex. 9, 31.

2. *a wick*, as made of linen, Is. 42, 3. 43, 17.

**פֶּת** f. Prov. 17, 1. (r. **פֶּתַח**) c. suff. **פֶּתִי**, plur. **פֶּתִים**, *a bit, crumb, morsel*, e. g. of bread Gen. 18, 5. Judg. 19, 5. 1 Sam. 2. 36. 28, 22. 1 K. 17, 11. Prov. 28, 21; also without **לֶחֶם** id. Ruth 2, 14. 2 Sam. 12, 3. Job 31, 17. Prov. 23, 8. Plur. **פֶּתִים** crumbs Lev. 2, 6, 6, 14. Ps. 147, 17 *he sendeth forth his ice פֶּתִים as morsels*, i. e. the hail.

**פֶּת** m. (r. **פֶּתַח**) c. suff. **פֶּתְחִי** Is. 3, 17, plur. **פֶּתוֹת**, *an interstice, space between*; Arab. **فَوْتٌ** id. It follows partly the analogy of verbs **פָּתַח**.—Spec. of the space between the feet, i. e. *pudenda muliebra*, Ital. *potta*, Is. 3, 17. Trop. **פֶּתוֹת** female hinges, i. e. the eyes or parts with holes, 1 K. 7, 50.

**פֶּתָאִים**, see **פֶּתִי**

**פֶּתָאִים** adv. (for **פֶּתְחֵם** from **פָּתַח** moment, with the ending **ם**, and **פ** changed into **ת**,) *in a moment, suddenly*. Josh. 10, 9. 11, 7. Job 5. 3. 9, 23. Ps. 64. 5. 8. al. In the genit. after a noun, as **פֶּתְחֵי פֶתָאִים** sudden terror Prov. 3, 25; often intensively after **פֶּתַח**, as **בְּפֶתַח פֶּתָאִים** very suddenly Num. 6, 9; **לְפֶתַח פֶּתָאִים** Is. 29,

5; also transp. **פֶּתָאִים לְפֶתַח** 30, 13. With prefix **בְּפֶתָאִים** 2 Chr. 29, 36.

**פֶּתְבֵּנִי** m. constr. **פֶּתְבֵּנֵי**, *delicate food, dainties of the king's table*, Dan. 1, 5. 8. 13. 15. 11, 26. Syr. **فَتْبَنِي** in Barhebr. and Ephr. id. The word is of Persian origin; from **پنج**, Pers. **پاج**, **پاج**, *food*, see p. 111; and Sanscr. *paiti dominus*; q. d. *lordly food*, delicate; so Benfey, Monathsn. p. 194.

**פֶּתְנָם** Chald. m. emphat. **פֶּתְנָמָא**, *word*, i. q. **הֲבֵר**; whence **פֶּתְנָמָא** **אֲחִיב** **פֶּתְנָמָא** i. q. Heb. **הַשִּׁיב הַדְּבָר** to return word, i. e. to answer, Ezra 5, 11. Dan. 3, 16. **שְׁלַח פֶּתְנָמָא** to send word, i. e. a writing, letter, etc. Ezra 4, 17. 5, 7; comp. Heb. Prov. 26, 6. Hence *a rescript, edict, decree*, of a king Ezra 6, 11; *a decree* of Jehovah Dan. 4, 14 [24].—In the Targg. often for Heb. **הֲבֵר** Syr. **فَتْنَمَا** id. Prob. of Persian origin, i. q. Pehl. *pedām*, Pers. *peighām*, **پیغام**, **پیغام**, *word*, also an edict sent by letter or by a messenger. The Chald. **פֶּתְנָם** would seem to come from an antique form, in which both the *t* and *g* were preserved.

**פֶּתְנָם** m. (Kamets impure, see Syr. and Pers. above,) *word*, later Heb. i. q. preced. Chald. Spec. *a rescript, decree* of a king Esth. 1, 20; of a judge, *sentence*, Ecc. 8, 11.

\* **פֶּתְחָה** fut. **יִפְתְּחָה**, apoc. **וַיִּפְתְּחָה** Job 31, 27.

1. Pr. *to open, to expand*. Kindr. are **פֶּתַח**, **פָּתַח**; and in the Indo-europ. dialects comp. Sanscr. *pad* to expand, Gr. *παιάω, παίωννμι*, Lat. *pateo*.—Prov. 20, 19 **שֶׁפֶתָהּ שֶׁפְּתָהּ** *who openeth his lips*, spoken of a garrulous person who always has his mouth open. Also *to dilate, to make broad and large*; see Hiph. Chald. **פֶּתָא** Aph. id. Syr. **فَتَا** to be broad; Pa. and Aph. to make broad. Sam. **פֶּתָא** to be broad.

2. Intrans. *to be open*, and trop. of the mind, *to be open, ingenuous*, like children and youth; comp. Arab. **فَتَا** to be ingenuous, youthful; hence in a bad sense, *to let oneself be enticed, seduced*. Deut. 11, 16 **פֶּתְחֵי הַלֵּב לֹא יִפְתְּחוּ** *lest your heart be*

*enticed.* Job 31, 27. Part. פְּתָה *simple*, *foolish*, Job 5, 2; fem. פְּתָה Hos. 7, 11.

NIPH. *to let oneself be persuaded* Jer. 20, 7; *to let oneself be enticed, seduced*, c. גַּל *to any thing*, Job 31, 9.

PIEL פְּתָה 1. *to persuade any one*, comp.  $\pi\epsilon\iota\theta\omega$ , so Jer. 20, 7. Hos. 2, 16 [14]; espec. *to evil* 1 K. 22, 20 sq. Judg. 14, 15. 16, 5. 2 Sam. 3, 25. Hence *to entice, to seduce*, Ex. 22, 15. Prov. 1, 10. 16, 29.

2. *to deceive, to delude with words*, Gr.  $\alpha\pi\alpha\tau\acute{\omega}$ , Ps. 78, 36. Prov. 24, 28 הֲפֹתִיךָ בְּשִׁפְתֶיךָ *will thou deceive with thy lips?* i. e. *deceive not*, see in הָ no. 1. a.

PUAL i. q. Niph. *to let oneself be persuaded* Prov. 25, 15; *to let oneself be deceived*, Ez. 14, 9. Jer. 20, 10.

HIPH. fut. apoc. רִפְתָּה, *to dilate, to make broad and large*, i. q. הִרְחִיב, comp. Kal no. 1; c. dat. *to enlarge for any one*, to give him ample room; Gen. 9, 27 לִרְפַח לְרִפְתָּה אֱלֹהִים לְרִפְתָּה lit. *may God make large for Japheth*, i. e. *give him wide room*. The paronomasia is to be noted.

Deriv. פְּתָה, פְּתִיחָה, Chald. פְּתַי, and pr. n. רִפְתָּה.

פְּתוּחָל (prob. for מְהוּחָל man of God) Pethuel, pr. n. m. Joel 1, 1.

פְּתוּחָה m. (r. פְּתַח Pi. no. 4) plur. פְּתוּחָה. constr. פְּתוּחָהי, *engraving, sculpture, carved work*, 2 Chr. 2, 13. Zech. 3, 9; Plur. 1 K. 6, 29. Ps. 74, 6. פְּתוּחָהי *engravings of a ring or signet, on gems*, Ex. 28, 11. 21. 36. 39, 6. 14. 30. Sept.  $\gamma\lambda\upsilon\phi\acute{\eta}$ ,  $\gamma\lambda\acute{\upsilon}\mu\mu\alpha$ .

פְּתוּרָה (perh. i. q. Chald. פְּתוּרָא a table) Pethor, pr. n. of a place on the Euphrates where Balaam dwelt, Num. 22, 5. Deut. 23, 5.

פְּתוּחָה i. q. פֶּתַח, *a bit, morsel*, Ez. 13, 19. R. פְּתָה.

\* פְּתַח fut. רִפְתָּה, inf. c. suff. פְּתַחִי.

1. *to open*, Syr. פָּתַח, Arab. فَتَحَ,  $\text{فتح}$   $\text{فتح}$  id. Kindred are פְּתָה, פְּתָה, also פְּתָה q. v.—E. g. *to open a door* Judg. 3, 25. 2 K. 9, 3; a gate Is. 26, 2. Ez. 46, 12; the doors of heaven Ps. 78, 23; a window Gen. 8, 6. 2 K. 13, 17; a sepulchre Ez. 27, 12. 13; treasures Deut. 28, 12; a rock, i. e. a fountain in a rock Ps. 105, 41; a sack Gen. 43, 21; the eyes

1 K. 8, 21. Without acc. *to open sc. a door* Is. 22, 22. Jer. 13, 19; c. dat. *to open to any one a door* Cant. 5, 2. 5. 6. Also intrans. *to open*. of the earth Ps. 106, 17. Part. pass. פְּתוּחָה *open, not covered*, Num. 19, 15.—Spec. in phrases: a) פְּתַח אֲרֵי־פִי *to open one's mouth*, either for eating Ez. 3, 2; or in song Ps. 78, 2; or for crying out Ez. 21, 27 [22]; or for speaking, mostly after a term of silence, Job 3, 1. 33, 2; hence *to speak, to utter words*, Prov. 31, 8. Ps. 109, 2. So the opp. *not to open the mouth*, i. e. *to be silent*, Ps. 39, 10. Is. 53, 7. Prov. 24, 7. Also *to open the lips*, i. e. *to speak*, Job 11, 5. b) In a different sense God is said *to open the mouth of any one* i. e. *to make the dumb speak* Num. 22, 28; or *to make one speak fluently*, Ez. 3, 27. 33, 22. c) *to open the ear of any one*, i. e. *to reveal any thing to him*, so of God Is. 50, 5, comp. 48, 8. d) *to open the hand unto any one*, c. לְ, i. e. *to deal liberally towards him*, Deut. 15, 8. 11. e) *to open the gates of a city*, spoken of cities which surrender, Deut. 20, 11. 2 K. 15, 16. f) Prægn. *to open the grain*, a somewhat bold figure for: *'to open the granaries and expose the grain for sale'*, Am. 8, 5. Also *to open a sword*, to draw it from the sheath, Ps. 37, 14. Ez. 21, 33 [28]; *to open prisoners*, i. e. *to let them go free*, Is. 14, 17.

2. *to open*, i. e. *to begin, to lead off* e. g. a song Ps. 49, 5.—Arab. id.

NIPH. 1. *to be opened* Gen. 7, 11. Is. 35, 5. Ez. 1, 1. al. Trop. Jer. 1, 14.

2. *to be loosed*, e. g. a girdle Is. 5, 27; *to be set free*, as a captive Job 12, 14.

PIEL 1. *to open* i. q. Kal, Job 41, 6. Intrans. *to open itself*, of a flower Cant. 7, 13; of the ear, *to be open*, Is. 48, 8; of gates 60, 11.

2. *to loosen, to unbind*, e. g. bonds Is. 58, 6. Job 38, 31. 39, 5. Ps. 116, 16; a rein Job 30, 11; sackcloth Ps. 30, 12. Is. 20, 2. etc. With acc. of pers. Jer. 40, 4 *I will loose thee from the chains*, etc. Ps. 102, 21. 105, 20. Gen. 24, 32. Is. 45, 1. Part. מִפְּתָח *one who unbinds himself*, spoken of a warrior putting off his armour after a battle, 1 K. 20, 11.

3. *to open or furrow the ground with a plough*, Is. 28, 24.—Hence in the similar sense:



**פְּתִילָה** m. *crooked, crafty, perverse*, Deut. 32, 5. R. פתל

**פִּתּוֹם** *Pithom*, pr. n. of a city of Goshen in lower Egypt, on the eastern bank of the Nile, Ex. 1, 11. Gr. Πάτουμος Herodot. 2. 158. Steph. Byz. Also Θούμ, dropping the syllable *pa* which expresses the Egyptian art. Itin. Anton. p. 163 Wessel. Egyptian **θου**, and with art. **ου-θου** the narrow place; see Champollion l'Egypte sous les Pharaons, I. 172. II. p. 58 sq.

\* **פָּתַח** obsol. root. I. i. q. מִתֵּן, מִתֵּן, *to be strong, to be firm*; whence מִפְּתָח threshold.

II. Prob. i. q. פָּתַל, *to twist, to twine*. Hence

**פָּתָן** m. in pause פָּתָן, plur. פָּתָנִים *an asp, adder, a poisonous serpent*, Is. 11, 8. Ps. 58, 5. 91, 13. Deut. 32, 33. Job 20, 14. 16. On the deafness of the adder, Ps. 58, 5, see Bochart Hieroz. III. 156, 161 sq. Lips.—Chald. פָּתָן, Syr. **فَطَانٌ**, Arab. **بَتْنٌ**, id.

\* **פָּתַח** obsol. root, Samar. i. q. פָּתַח *to open*. Hence

**פָּתַח** pr. *opening of the eyes, a wink, twinkling*; then *a moment*, like Gr. ὑπὸ ὀφθαλμοῦ. Hence as adv. *in a moment, suddenly*, Prov. 6, 15. 29, 1. Hab. 2, 7. **בְּפִתְאֵי** Num. 35, 22 *unexpectedly*, i. e. *accidentally*. Other examples see under **פָּתַח**, which comes from this.

\* **פָּתַר** fut. יִפְתָּר *to interpret a dream* Gen. 40, 8. 16. 22. 41, 8. 12. 13. 15. The Chaldee, which is usually averse to sibilants, has in this signif. פִּשָּׁר q. v. Ethiop **ፈፀረ**.—Hence pr. n. פְּתוֹר and

**פְּתוֹרָן** m. *interpretation of a dream*, Gen. 40, 5. 12. 18. 41, 11. Plur. Gen. 40, 8.

**פָּתְרוֹס** *Pathros*, the domestic pr. n. for *Upper Egypt*, distinguished from **מִצְרַיִם**, **מִצְרַיִם**, which denote in their more limited sense *Lower Egypt*; see these words. Is. 11, 11. Jer. 44, 1. 15. Ez. 29, 14 where Pathros is called the native land of the Egyptians. 30, 14. Gentile noun plur. פְּתָרִיסִים *Pathrusim* Gen. 10, 14. The name in Egyptian is

**ἡ-εἰ-ρῆς** the region of the south; in later Coptic called also **ⲙⲉ-ρῆς** southern region. See Jablonski Opusc. ed. te Water I. p. 198. Quatremère Mém. sur l'Égypte II. 30. De Sacy ad Abdoll. p. 13, 14. See more in Thesaur. p. 1141.—Sept. Παθούρης, but Cod. Vat. in Ez. Παθωρης, both from Theb.

**ἡ-αἰ-τῶ-ρῆς** pr. the south wind, south quarter; Peyron Lex. p. 49. 182.

**פָּתַשְׁנָן**, see in פָּרַשְׁנָן.

\* **פָּתַח** *to break, to break in pieces*, Lev. 2, 6. Arab. فَتَّ id. Eth. **ፈፀፀ** to break bread.

Deriv. פָּתַח, פָּתַח.

## צ

**Tsade**, צָדֵי, the eighteenth letter of the Hebrew alphabet, as a numeral denoting 90. The name signifies perh. *a reaping-hook or scythe*, from ר. צָדָה no. I; so called from the ancient figure of the letter; see Thesaur. p. 1143.

In the Arabic alphabet there are two letters corresponding to צ, viz. **ص** *Sad*, a sharp sibilant, and **ض** *Dad* equiv. to *d* or *t* pronounced with a slight sibilant or lisp sound; to this latter approach-

es also **ظ** *Dha* i. e. *t* uttered from the bottom of the palate near the throat, which we might call with Sanscrit grammarians *cerebral*. Thus صدق צָדֵק, but ظبي צָמֵא sheep; also ظم ظم to thirst, ظلم צָלֵם to be obscure. Hence in several Hebrew roots there is a difference of signification, according as they are written in Arabic with **ص** or **ض** or **ظ**, see e. g. צָלֵם; but still roots of this



sort often have the same etymology, and are united by a very close affinity, comp. **בצע** **בציע**, **בציע** **בציע** and **בצע** **בציע** and **בצע** **בציע**.—The LXX usually drop the dental sound, and express the Tsade by the simple sibilant *s*; as **צבאות** *Sufuatois*.

Kindred letters are: a) **צ**, which in Aramean is often put for the Heb. **צ**; comp. in the Hebrew language itself the roots **נצר** and **נצר**, **צחר** and **צחר**, **צבר** and **צבר**, etc. b) More rarely **ד**; comp. **דפן** **דפן**, **דפן** **דפן**, etc. c) The sibilants **ז**, **ס**; comp. **עלז** **עלז**, **עלז** **עלז**. d) **ע**, for which see p. 737. e) The palatals **ג**, **כ**, **ק**. This is a singular affinity, but it is proved by many examples, and is to be explained perhaps in the same way, that in Sanscrit the gutturals *g*, *k*, pass over into the palatals *dsh*, *tsh*, i. e. Engl. *j*, *ch*. Examples are: **צחק** **צחק** *αχαζω*; **צנע** and **צנע** to be depressed; **צנר** and **צנר** to scream, to creak; **צנתר** *κύνθουρος* cantharus, i. e. tube; **צבר** and **קבר** to heap up, to form a mound, and so to bury, etc.

**צאה** f. Tsere impure (for **רצאה** r. **רצא**) constr. **צאה**, c. suff. **צאה**; *excrement, ordure, human*, Ez. 4, 12. Deut. 23, 14. Comp. **מוצאה** no. 2, **צאה**, **צאה**.

**צאה**, see **צאה**.

\* **צאל** obsol. root. Arab. **ضال** *to be thin, slender*; but with mid. Ye **ضال** denotes the *lotus silvestris*, prickly lotus, perh. kindr. with r. **צנן**.—Hence

**צאלים** m. plur. Job 40, 21, 22, rendered by Abulwalid, Schultens, and others, *loti silvestres, lotus trees, Rhamnus Lotus* Linn. Arab. **سدر** *Sidr*, also *Nubk* **نبق**. This tree is common in Egypt and Syria; see Bibl. Res. in Palest. II. p. 210, 284.—Others regard **צאלים** as an Aramean form for **צללים** *shades*, i. e. shady trees; as **מבה**, Aram. **מבה**; **מסס**, Aram. **מסס**. So Vulg. <sup>Syr.</sup> Aben Ezra. See Thesaur. p. 1144.

\* **צאן** obsol. root, and doubtful. Arab. **ضان** *to be rich in sheep and goats*; but it is a denominative from **ضان**

flock. Perh. i. q. **צען** *to wander, to migrate*, like nomades; hence **צאן** *nomadic flock*.

**צאן**, once **צאון** Ps. 144, 13 Cheth. comm. gen. see below in no. 1. c; a collective noun.

1. *a flock, flocks*, i. e. small cattle, *sheep and goats*; Arab. plur. **ضان**, **ضان**, woolly flock, opp. to goats; but still **الضان الجبلی** denotes the wild goat. For sheep and goats, i. e. **צאן**,

a frequent Arabic word is **غنم**. Chald. **צאן**, Syr. **חנא**, id.—Gen. 29, 10, 30, 36, 40, 32, 6, 37, 12. Ex. 2, 16, 3, 1. al. *sap.* Often with **בקר** herd, as **צאן ובקר** *flocks and herds* Gen. 12, 16, 13, 5, 20, 14, 21, 27, 24, 35, 1 Sam. 14, 32, al. **צאן רעה** *a keeper of flocks, shepherd*, Gen. 4, 2, 46, 32, 34. Spec. it may be noted: a) That **צאן** comprehended both *sheep and goats*, usually intermingled in the same flock, as at the present day; see Bibl. Res. in Palest. II. p. 169. So Gen. 30, 35, 38, 17 *I will send thee a kid from the flock*; comp. 27, 9. Lev. 1, 10, 5, 6, 22, 21, 2 Chr. 35, 7. But *κατ' ἐξοχήν* *sheep alone* are implied 1 Sam. 25, 2. b) As a collect. it takes numerals, which are put sometimes before it, as **צאן שתי** *two sheep* Is. 7, 21; **צאן קימש** 1 Sam. 25, 18; comp. 1 K. 5, 3. Job 1, 3, 42, 12; and sometimes after it, as Num. 31, 32, 1 Sam. 25, 2, 1 K. 8, 63, al. The corresponding noun of unity is **צאן** *a sheep or goat*, one out of a flock; Ex. 21, 37 [22, 1] *if a man steal.... a sheep or goat (שה), he shall restore....* **צאן ארבע** *four sheep or goats*. Ez. 45, 15. So in Arabic **شاة** as noun of unity

corresponds to **غنم**. c) As to gender, **צאן** is put with the masc. where rams and he-goats are to be understood; Gen. 30, 39 **והחמי הצאן** *and the rams and bucks rutted*. With the fem. where ewes and she-goats are implied, *ibid.* **והצאן והילדן** *and the flocks brought forth*. v. 38, 41, 33, 13, 1 Sam. 17, 28. Put also for females *κατ' ἐξοχήν*, as usually constituting the flocks, Gen. 31, 8, 11, 12.

2. Spec. *a flock, drove*, i. q. **צדר** (comp. **צדר** Gen. 29, 2. Mic. 5, 7); so Ps.

44, 12. 95, 7. Jer. 23, 1. Trop. of Israel Mic. 7, 14. צאן אדם *a flock (troop) of men* Ex. 36, 37. 38.

צאנן (place of flocks) *Zaanan*, pr. n. of a place in the tribe of Judah, Mic. 1, 11; perh. i. q. צנן Josh. 15, 37. R. צאן.

צאצאים m. plur. (r. רצא) constr. צאצאים Is. 48, 19; c. suff. צאצאים Is. 61, 9.

1. *issues*, what comes out from the earth, *productions, produce*, Job 31, 8. Is. 22, 24. 34, 1. 42, 5.

2. Metaph. *issue, offspring, children*, Is. 61, 9. 65, 23. Job 5, 25. 21, 8. 27, 14. Fully מציצאין מציצאין *the offspring (issue)*

of thy bowels Is. 48, 19.—Arab. ضيفى stock. family.

צב m. (r. צבב) 1. *a litter, sedan, palanquin*, as being lightly and gently borne; comp. r. צבב, also Germ. *Sänfte* id. from *sanft* softly. Plur. צברים Is. 66, 20; Sept. λαμπήρη. Num. 7, 3 עגלה צב litter-wagons, i. e. covered and commodious like litters; Sept. ἄμαξαι λαμπηρικαί.—Chald. צבא, צריבא, id.

2. A species of *lizard*, Arab. ضب, *lacerta Libya*, living in deserts and so called from its sluggish motion, Lev. 11, 29. Bochart Hieroz. I. p. 1044–63.

\* צבא fut. רצבא *to go forth to war*, as a soldier, *to make war*, c. על *against* any one, Num. 31, 7. Is. 29, 7. 8. 31, 4. Zech. 14, 12; absol. Num. 31, 42.—In Arabic the corresponding word has a

wider use, صبا to go or come forth, e. g. a star, a tooth, a soldier against the enemy. Ethiop. ጸብአ to make war, ጸብአ war. Comp. צבא.—Trop. of the temple service, a sort of 'militia sacra,' *to serve in the temple*, Num. 4, 23. 8, 24; of females 1 Sam. 2, 22. Ex. 38, 8.

Hiph. *to cause to go forth to war*, i. e. *to levy; to muster*, 2 K. 25, 19. Jer. 52, 25.

Deriv. צבא.

צבא Chald. fut. רצבא, *to will, to please*, pr. to be inclined, prone, i. q. Heb. צבה no. 4. Dan. 4, 14. 22. 29. 32. 5, 19. 21. 7, 19. Syr. id.

Deriv. צבו.

צבא m. constr. צבא, c. suff. צבאו, plur. צבאות, constr. צבאותיו, but צבאותיו Ps. 103, 21. 148, 2. Twice construed with a verb fem. Is. 40, 2. Dan. 8, 12. R. צבא.

1. *war, warfare, military service*; so צבא יהלצי *armed for war*, see in הלץ no. 3; רצא בצבא *to go out to war* Num. 31, 36. Deut. 24, 5; רצא לצבא id. Num. 31, 27. 28; רצא צבא id. Num. 1, 3 sq. So of the sacred service of the Levites Num. 4, 23; בא לצבא *coming into the service*, qualified for it, Num. 4, 3. 30. 35. 39.—In the later writers trop. *warfare for hard service*, time of affliction and calamity, Job 7, 1. 14, 14, comp. 10, 17; of the Babylonish exile Is. 40, 2. Dan. 10, 1 *and true is the decree ורצא גדול and great the warfare*, i. e. heavy will be the calamity.

2. *an army. host*; Sept. often στρατιά, δύναμις. Ex. 6, 26. 2 Sam. 8, 16. 10, 7. al. Plur. Ex. 7, 4. Ps. 44, 10. al. sæp. צבא שר *the captain of a host*, general, Sept. ἀρχιστρατήγος, Gen. 21, 22. 32. 2 Sam. 2, 8. 1 K. 16, 16. al. אנשי הצבא *the men of the host*, soldiers, Num. 31, 53. 1 Chr. 12, 8; עם הצבא id. Num. 31, 32.—Spec.

a) הצבא השמים *the host of heaven*, i. e. α) The host of angels which stand around the throne of God (στρατιὰ οὐράνιος Luke 2, 13), 1 K. 22, 19. 2 Chr. 18, 18. Plur. Ps. 103, 21. 148, 2. So too שר צבא יהוה *the captain of Jehovah's host*, i. e. one of the higher angels, Josh. 5, 14. β) Of the sun, moon, and stars, δυνάμεις τῶν οὐρανῶν Matt. 24, 29; regarded as inhabited by angels and celestial beings, comp. Job 38, 7. 25, 5, also 4, 18; see Ovid. Fast. 3. 111 'Sidera, constabat sed tamen esse deos.' Metam. 1. 73. So Is. 34, 4. 40. 26. 45, 12. Jer. 33, 22. Dan. 8, 10. Often where the worship of the heavenly bodies is spoken of, Deut. 4, 19. 17. 3. 2 K. 17, 16. 21, 3. 5. Zeph. 1, 5; where sometimes a special mention of the sun and moon precedes (Deut. 17, 3. Jer. 8, 2), and also of the stars (Deut. 4, 19. Dan. 8, 10), and then this phrase is subjoined as more general, and as if comprehending all the inhabitants of heaven (Dan. 4, 32), q. d. all the celestial divinities; comp. Matt. 24, 29. In Is. 24, 21 the

*host of heaven* (צבא המרום) is put in antith. with the kings of the earth.—Once by a bolder figure צבא in zeugma is made to refer to the *inhabitants of the earth*, or rather to *all the earth contains*, i. q. מלא הארץ, including even animals and plants: Gen. 2, 1 ורכלו השמים ורכלו הארץ וכל צבאם, which is expressed without zeugma thus in Neh. 9, 6 השמים וכל צבאם הארץ וכל אשר עליה; comp. Ex. 20 11 וכל השמים והארץ... וכל אשר בהם.—Hence

b) A very frequent epithet of Jehovah is: יהוה אלהי צבאות Ps. 89, 9. Jer. 5, 14. Hos. 12, 6 [5]. Am. 3, 13, more rarely יהוה אלהים צבאות Ps. 59, 6. 80, 5, also צבאות Ps. 80, 8. 15, and יהוה צבאות Is. 2, 12. 3, 1. Jer. 49, 7. Mic. 4, 4. Neh. 3, 5. Hab. 2, 13, etc. *Jehovah (God) of hosts*, i. e. of the celestial armies. This is a very usual appellation for the Most High God in some of the prophetic and other books, especially in Isaiah, Jeremiah, Zechariah, and Malachi; but does not occur in the Pentateuch, in the books of Joshua and Judges, nor in Ezekiel, Job, and the writings of Solomon.—As to the grammatical construction of יהוה צבאות, some suppose it to be by ellipsis for 'יהוה אלהי צבאות'; but this is not necessary, and the Arabs too subjoin in like manner a genitive of attribute to the pr. names of persons, as عنترۃ الفوارس *Antara equitum*, q. d. *Antara dux equitum*. So too in the construction צבאות צבאות, the word צבאות may be taken as an attribute which could be put in apposition with the names of God; comp. ארני צבאות Is. 10, 16, *αἰγιος σαβαώθ* Rom. 9, 29. James 5, 4. See Comm. on Is. 1, 9.—The *hosts* thus signified in יהוה צבאות can hardly be doubtful, if we compare the expressions יהוה צבא Josh. 5, 14. 15, plur. צבאי יהוה *the hosts of Jehovah* Ps. 103, 21. 148, 2; which again do not differ from צבא השמים *the host of heaven*, embracing both angels Gen. 32, 2. 3, and the sun, moon, and stars, comp. Dan. 8, 10. 11. The phrase צבאות יהוה therefore differs little from the later form שמים אלהי שמים, *God of heaven*; see in שמים שמים, plur. of צבאי roe.

צבאים (i. q. צבאים roes, or i. q. צבאים hyenas) Hos. 11, 8, also צבאים, צבאים Gen. 10, 19. 14, 2. Deut. 29, 22, *Zeboim*, pr. n. of a city in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered by the Dead Sea.

\* צבב in Kal not used; kindr. with דבב.

1. *to move gently, to go slowly*; see צבב.  
2. *to flow*; Arab. صَبَّ to flow, to trickle, of water, صَبَّ to pour.—To this root I would refer

HOPH. after the Chaldee manner, in the vexed passage Nah. 2, 8, where the words may be thus joined: ההיכל ההצב נמוג והצב *the palace is dissolved and made to flow down*, i. e. the palaces of Ninevah inundated and undermined by the Tigris, and so falling in ruins; see Diod. Sic. 2. 26.—Usually referred to r. נצב Hoph. no. 2, where see.

Deriv. צב, and

צבבה, c. art. הצבבה (the slow-moving) *Zobebah*, pr. n. f. 1 Chr. 4, 8.

\* צבבה 1. i. q. צבא, *to go forth to war, to make war*; Part. c. acc. Is. 29, 7 צבבה *warring against her*.

2. i. q. Arab. صَبَّ *prodiit stella, to go forth, to appear, as a star, and so to shine, to be splendid*; hence צבבי splendour.

3. *to project, to be prominent*; Arab. صبا Conj. I, and صبا Conj. II, *imminent in rem. Hence to swell, of the belly* Num. 5, 27. Also

4. Trop. *to be propense, inclined, disposed, to will*; comp. הפען and בעטה.—Arab. صبا id. Chald. צבא q. v. Syr. صبا id.

HIPH. causat. of Kal no. 3, *to cause to swell*, Num. 5, 22.

Deriv. צבה, צבוי, צבוי, and pr. n. צבאים, צבוי, צבוי.

צבה in the word מצבה Zech. 9, 8, is held by some to be i. q. צבא *host*, which is also read in some Mss. and in Keri. But מצבה is here i. q. מצבה q. v.

צבה m. adj. (r. צבה) fem. צבה, *swelling, swollen*, Num. 5, 21.

צָבָה, see in צֹבֵה.

צָבָה Chald. m. (ר. צָבָה) pr. *will, pleasure*; then *thing, matter, affair*, Syr. **ܘܫܬܐ**, Dan. 6, 18. Comp. **ܘܫܬܐ** no. 3.

צָבוּעַ m. (r. צָבַע II) once Jer. 12, 9, *a hyena*, i. q. Arab. **صَبُع**. Sept. *vauva*.

Others gener. *a beast of prey*, comp. **פַּלְמוּד** ravenous beasts. See Bochart Hieroz. P I. p. 829.

\* צָבַט fut. יִצְבֹּט pr. *to lay hold of, to grasp, to take with the hand*, like Arab. **ضبط**, Eth. **ፀፀፀ**. Kindr. is **צָבַח**. Hence c. dat. *to reach out to any one*, once Ruth 2, 14.

צָבִי m. in pause צָבִי Dan. 8, 9; plur. צָבוֹי, צָבָאִים, צָבָאוֹת, constr. צָבָאוֹהַ Jer. 3, 19. R. צָבָה no. 2.

1. *splendour, beauty, glory*, nearly i. q. **כְּבוֹד**, **הַפְּאָרָה**; corresponding is Syr. **ܘܫܬܐ**, decus. Is. 4, 2, 23, 9, 24, 16. Ez. 7, 20, 26, 20; **צָבִי הַפְּאָרָה** Is. 28, 1, 4. צָבִי **הַמְּלָכוֹת** *the glory of kingdoms*, i. e. Babylon, Is. 13, 19. So **אֶרֶץ הַצְּבִי** *the land of beauty*, i. e. Palestine, Dan. 11, 16, 41; **צָבִי אֶרֶץ הַצְּבִי** *the glory of the earth*, id. Ez. 25, 9; **צָבִי לְכָל-אֲרָצוֹת** id. Ez. 20, 6, 15; and with art. **הַצְּבִי** *the beauty* sc. of lands, id. Dan. 8, 9; so often in the Rabbins.—Plur. constr. צָבָאוֹת; Jer. 3, 19 **צָבָאוֹת גֹּיִם** *a possession of beauty of beauties among the nations*, i. e. a possession most beautiful, most glorious. So Targ. Kimchi, etc.

2. *a roe, antelope*, Gr. **δορκάς**, so called from its beauty and gracefulness; Arab.

**طَبِي**, Chald. **ܘܫܬܐ**, Syr. **ܘܫܬܐ**. It is very timid Is. 13, 14; and fleet 2 Sam. 2, 18. 1 Chr. 12, 8. Prov. 6, 5, comp. Ecclus. 27, 22 or 20; and the flesh was and is regarded as a delicacy, Deut. 12, 15. 22. 14. 5. 15, 22. 1 K. 4. 23 [5. 3]. See Bochart Hieroz. I. p. 895 sq. 924 sq. or II. p. 304 Lips. where he shows that צָבִי is to be referred to the whole genus of the roe and antelope, and not to a particular species. Their fleetness is referred to in Cant. 2, 9 comp. v. 8. 2 Sam. 1, 19 **הָלַל עַל בְּמִוְהָרָהּ הָלַל** *thy antelope, O Israel, slain upon thy heights!* i. e. Jonathan, as being swift of foot, comp. v. 25. 2. 18. The roe or antelope,

and espec. the gazelle, is highly prized by the orientals for its elegance, and they even obtest by it; Cant. 2, 7 *I adjure you, O daughters of Jerusalem, by the roes and by the hinds of the field.* 3, 5.—Plur. צָבָאִים 2 Sam. 2, 18; צָבָאִים 1 Chr. 12, 8; fem. צָבָאוֹת Cant. 2, 7, 3, 5.

צָבִיָּה (roe, fr. צָבִי) *Zibia*, pr. n. f. 1 Chr. 8, 9.

צָבִיָּה (roe, fr. צָבִי) *Zibiah*, pr. n. of the mother of king Josiah, 2 K. 12, 2. 2 Chr. 24, 1.—Hence the Aramean **ܘܫܬܐ** *Tabitha*, Gr. **Δορκάς** *Dorcas*, Acts 9, 36.

צָבִיָּה fem. of צָבִי, *a roe or female antelope*, Cant. 4, 5, 7, 4.

צָבוֹיִם, see צָבָאִים.

\* I. צָבַע obsol. root, i. q. **صَبغ** *to dip in, to immerse*; hence *to tinge, to dye*; kindr. **טָבַע**, where see.—Hence צָבַע, אֶצְבַּע; and pr. n. צָבְעוֹן.

\* II. צָבַע i. q. **سبع** *to seize as prey, to raven as a wild beast*; hence צָבוּעַ *beast of prey, hyena*, and pr. n. צָבְעִים. Arab. **سبع**, **سبع**, lion.

צָבַע Chald. *to dip in, to immerse*; PA. *to wet, to moisten*, Dan. 4, 22. **ܘܫܬܐ** *to be wet, moistened*, Dan. 4, 12. 20. 5. 21.—In the Targums often, 'to dye, to colour.'

צָבַע m. (r. צָבַע I) *a dying*; concr. *something dyed, dyed garments*, Judg. 5, 30.

צָבְעוֹן (dyed, r. צָבַע I) *Zibeon*, pr. n. of a son of Seir, phylarch or head of the Horites. Gen. 36, 2. 20. 24. 29.

צָבְעִים (hyenas, see צָבוּעַ) *Zeboim*, pr. n. of a valley and town in the tribe of Benjamin, 1 Sam. 13, 18. Neh. 11, 34. R. צָבַע II.

\* צָבַר fut. יִצְבֹּר *to heap up, to store up as grain* Gen. 41, 35; treasures Job 27, 16. Ps. 39, 7. Zech. 9, 3; a mound Hab. 1, 10.—Chald. צָבַר and Arab. **ضبر** id. Kindr. is **טָבַר** q. v.—Hence

צָבְרִים m. plur. *heaps of heads* 2 K. 10, 8.

\* **צָבַח** obsol. root, prob. to *grasp with the hand*; hence

**צָבָח** m. only in plur. **צָבָחִים**, *handfuls*, once Ruth 2, 16. Vulg. *well manipuli*.—Talmud. id.

**צָד** m. (r. **צָדַר**) c. suff. **צָדִי**; plur. **צָדִים**, constr. **צָדַי**, c. suff. **צָדַי**.

1. *the side* of any thing; **בְּצָד** *in the side* e. g. of the ark Gen. 6, 16; of a man 2 Sam. 2, 16; *with the side* Ez. 34, 21. **בְּצָדוֹ** *at or by the side* of a pers. Ruth 2, 14. 1 Sam. 20, 25. Ps. 91, 7 (opp. to the right side); of a thing Deut. 31, 26; spec. of a place, Josh. 12, 9 **בְּיַד-אֵל**. 1 Sam. 6, 8. 23, 26. 2 Sam. 13, 34. So *to carry a child* **עַל-צָד** *upon the side*, where we say, 'in the arms,' Is. 60, 4. 66, 12. With הֵא parag. **צָדָה** 1 Sam. 20, 20. Plur. **צָדִים** Ex. 26, 13. 30, 4. 37, 27.

2. Plur. **צָדִים** Judg. 2, 3, *adversaries, enemies*, comp. Schult. Opp. min. p. 150. Vulg. *hostes*; Targ. **מְצִיקִין** *oppressors*; Sept. *συροζυῖ*. But all these versions seem to have expressed the sense of Heb. **צָרִים**, which perh. should be read; comp. Num. 33, 55 **וְצָרְרוּ אֶתְכֶם**.

**צָד** Chald. m. i. q. Heb. no. 1, *side*; **מִצָּד** *on the side or part of*, in respect to, Dan. 6, 5. **לְצָד** *at or against the part of*, i. e. *against*, Vulg. *contra*, Dan. 7, 25.

**צָדָה** Chald. m. (r. **צָדָה** II) *purpose, design*. Dan. 3, 14 **הֲצָדָה** *is it on purpose?* etc.

\* **צָדַד** obsol. root; Arab. **صَدَّ** to *turn oneself away*; IV, to *turn away*, to *avert*; **صَدَّ** to *turn away, to avert*; Talm. **צָדַד** to *turn one's side to any one*. But all these seem to be denominatives from **צָד** *side*, pr. to *turn one's side, to turn away from any one*. See Buxtorf Lex. Chald. h. v.

Deriv. **צָד**, pr. n. **צָדִים** and **צָדַר**.

**צָדַד** or **צָדַר**, with הֵא loc. **צָדָדָה**, pr. n. *Zedad*, a town in the northern extremity of Palestine, Num. 34, 8. Ez. 47, 15. Now a large village, still called **صَدَد** *Südūd*, in the desert east of the great road from Damascus to Hums or Emesa; see Bibl. Res. in Palest. III. p. 461. App. p. 171, 173, 174.

\* I. **צָדָה** 1. pr. *to cut down, to mow or reap*; whence the name of the letter **צָדִי** *Tsade*, reaping-hook, or scythe; see p. 877. Eth. **ጸጸጸ** *harvest, harvest-time, summer*. The primary root is **צָד**, whence **חֲצַד** Chald. Syr. Sam. also **حصد** to *harvest*; **عَضِد** q. v. **عَضِد**, to *cut down* branches of a tree, whence **מִצְצָד** an axe. Comp. Lat. *caedo*.—Comp. in **צָדָה** II. no. 1.

2. *to lay waste, to desolate* a region or city; comp. Is. 7, 20. Chald. **צָדָה** often in Targ. for Heb. **שָׁמַם**; see Buxtorf Lex. col. 1887 sq. Syr. **ܘܫܘܕܘܐ** and **ܘܫܘܕܘܐ** *devastation, desolation*.

NIPH. *to be desolated, destroyed, razed*, as cities Zeph. 3, 6; parall. **נִשְׁמַי**.

\* II. **צָדָה** 1. pr. *to fix the eyes upon any thing, to look at*. So Syr. **ܘܫܘܕܘܐ**, whence **ܘܫܘܕܘܐ** a *fixing of the eyes*, **ܘܫܘܕܘܐ** *keen-sighted, etc.*—The primary idea is prob. that of *sharpness* of the eyes, *keenness of sight*; so that this signifi. coalesces with that of *cutting* in no. I.—Hence

2. Trop. *to fix the mind or purpose upon*, i. e. *to search, to lie in wait, to hunt after*; c. acc. 1 Sam. 24, 12 **אָחָה צָדָה** *thou huntest after my life to take it*; Vulg. *insidiaris vitæ meæ*. Absol. Ex. 21, 13; comp. v. 14.

**צָדָה**, see **צָדִי**.

**צָדוֹק** (just, r. **צָדַק**) *Zadok*, pr. n. m. a) The father-in-law of king Uzziah 2 K. 15, 33. 2 Chr. 27, 1. b) 2 Sam. 8, 17. 15. 24. c) 1 Chr. 5, 38. d) Neh. 3, 4. 10, 22. e) Neh. 3, 29. 13, 13. f) 11, 11.

**בְּצָדִיקָה** f. *purpose, design*; hence **בְּצָדִיקָה** *by design, purposely*, Num. 35, 20. 22. R. **צָדָה** II.

**צָדִים**, c. art. **הַצָּדִים** (the sides) *Ziddim*, pr. n. of a town in Naphtali, Josh. 19, 35.

**צָדִיק** m. adj. (r. **צָדַק**) plur. **צָדִיקִים**. 1. *just, righteous*, i. e. *doing justice*, spoken of a judge or king who dispenses justice and defends the right, 2 Sam. 23, 3; Sept. usually *δικαιος*. Hence very often of God as a righteous judge, Deut. 32, 4. Job 34, 17. Jer. 12, 1. Ps.

11, 7. 119, 137; now in punishing 2 Chr. 12, 6. Ezra 9, 15. Lam. 1, 18. Dan. 9, 14; now in rewarding Ps. 112, 6. 129, 4. 145, 17. Is. 24, 16, where God אֱלֹהֵינוּ is called הַצַּדִּיק; now as fulfilling his promises, Neh. 9, 8 וְהַקָּדוֹשׁ אֲרִיבְרִיהָ בִּי וְהָאֵלֹהִים וְהָאֵתָה וְהָאֵתָה אֲתָה וְהָאֵתָה אֲתָה *and hast fulfilled thy words, for thou art righteous.* v. 33. Is. 45, 21 *a righteous God and a deliverer.*

2. *just* in one's cause, *right*, i. e. in the right, not in the wrong. a) In a forensic sense, opp. רָשָׁע. Ex. 9, 27 וְהָאֵלֹהִים וְהָאֵתָה וְהָאֵתָה אֲתָה וְהָאֵתָה אֲתָה *Jehovah is in the right, and I and my people are in the wrong.* 23, 8. Prov. 18, 17. b) In assertion, of one who speaks what is right and true, whence adv. *right, truly*, Is. 41, 26; comp. 43, 9, where in the same context it is אֱמָתָה.—Hence

3. Of a private person, *just* toward other men (Prov. 29, 7), obedient to divine laws; hence *righteous, upright, virtuous, pious, good*, all which qualities Cicero also comprehends under the term *justitia*, e. g. Offic. 2. 10 'justitia, ex qua una virtute boni viri appellantur.' De Fin. 5. 23 'justitia... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem.' Partit. 22 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. Often coupled with תְּמִימִים Job 12, 4; נָקִי Ex. 23, 7; and as often put in opposition with רָשָׁע Prov. 10, 3. 6. 7. 11. 16. 30. Gen. 18, 25. al.—To the *just and upright* man the Hebrews, like Cicero as above quoted, attributed also kindness and liberality Ps. 37, 21. Prov. 12, 10. 21, 26; temperance and moderation in eating Prov. 13, 25, and in speaking 15, 28; love of truth 13, 5; wisdom 9, 9.—Emphat. of innocence from faults, crime, etc. Ecc. 7, 20 *there is not a just man on earth, that doeth good and sinneth not.* Just before, in v. 16, the words: *be not righteous overmuch... lest thou destroy thyself*, are apparently to be understood of a self-complacent admirer of his own virtue; comp. וְהָאֵתָה אֲתָה וְהָאֵתָה אֲתָה Job 32, 1.—In Is. 49, 24, A. Schultens renders צַדִּיק *bellator*

*strenuus*, as if i. q. צַרִּיץ in v. 25; but וְהָאֵתָה אֲתָה is here *the captives of the righteous*, i. e. taken from among them.

צַדִּיקִים, צַדִּיקוֹת, see in צַדִּיקִי.

\* צַדִּיק fut. יִצְדֵּק pr. *to be right, straight*, i. q. יָשָׁר, as if spoken of a way, comp. צַדִּיק Ps. 23, 3, also Is. 33, 15. Arab. صَدَق to be true, sincere. Syr. لَمَّ to be right, just.—Hence

1. *to be just, righteous*, in dispensing justice; of God Ps. 51, 6; of his laws Ps. 19, 10.

2. *to have a just cause, to be in the right.* a) In a forensic sense, Gen. 38, 26 וְהָאֵתָה אֲתָה וְהָאֵתָה אֲתָה *she (Tamar) is more in the right than I.* Job 9, 15. 20. 10, 15. 13, 18. 34, 5. Opp. רָשָׁע to have an unjust cause, to be in the wrong. b) Of disputants, *to be right, to speak the truth*, Job 33, 12. c) *to gain one's cause, to be justified*, Job 11, 2. 40, 8. Is. 43, 9. 26. 45, 25. Ez. 16, 52.

3. *to be righteous, upright, good*, see in צַדִּיק no. 3. Job 15, 14. 22, 3. 35, 7; with צַדִּיק לְפָנֵי יְהוָה Ps. 143, 2; אֵל עִם Job 9, 2. 25, 4; וְהָאֵתָה אֲתָה 4, 17, i. e. God being judge.

NIPH. pr. *to be declared just*, i. e. *to be justified, vindicated* sc. from violence and injury; Dan. 8, 14 וְהָאֵתָה אֲתָה קָדְשׁ. Vulg. not unaptly *mundabitur*.

PIEL צַדֵּק, inf. צַדֵּקָה Ez. 16, 52.

1. *to make righteous, upright, innocent*, eccl. Lat. *justificare, to justify*. Ez. 16, 51 *thou hast justified thy sisters through thine abominations*, i. e. hast caused them to appear comparatively innocent. So likewise Jer. 3, 11 וְהָאֵתָה אֲתָה נִשְׁפָּטָה... וְהָאֵתָה אֲתָה *Israel hath made herself more righteous than Judah*, i. e. appears so in comparison.

2. *to pronounce just, righteous, innocent*, a person Job 33, 32; c. וְהָאֵתָה אֲתָה oneself Job 32, 2.

HIPH. 1. *to make righteous, upright, pious*, by one's example, teaching, etc. c. acc. Dan. 12, 3; לְ Is. 53, 11.

2. i. q. Pi. no. 2, *to pronounce right, just, innocent.* a) In a forensic sense, of a judge, *to absolve, to acquit*, Ex. 23, 7. Deut. 25, 1. 2 Sam. 15, 4. Is. 5, 23. Also *to make one gain his cause, to do justice to*, Ps. 82, 3. Is. 50, 8. b) In a disputation, *to pronounce right*, to allow

to be in the right, to assent to his opinion, Job 27, 5. Comp. in Kal no 2. b.

HITHPA. *to justify oneself, to clear oneself* from suspicion, Gen. 44, 16.

Deriv. צדק—צדקתו—צדק, צדוק, צדוק.

צדק m. in pause צדק Ps. 4, 6; c. suff. צדק.

1. In a physical sense, *rightness, straightness*, i. q. ישר. Ps. 23, 3 מִעֲגָלֵי צֶדֶק *straight paths*. See r. צדק.

2. In a moral sense, *rectitude, right, righteousness*, 'what is right and just,' such as it should be, comp. ישר no. 2. a. Ps. 15, 2 פָּעַל צֶדֶק *doing right*, acting rightly; comp. עָשָׂה צֶדֶק Is. 64, 4. Ps. 45, 8. Job 8, 3. 36, 3 לְפָעֲלֵי אֱתָן צֶדֶק *to my Maker I will ascribe righteousness*, i. e. will vindicate his justice. Hence צֶדֶק שָׁפֵט *to judge the right*, i. e. righteously, justly, Jer. 11, 20; מִשְׁפֵּט צֶדֶק *righteous judgment* Is. 58, 2; בְּמֵאֲזָנֵי צֶדֶק, *a just balance, just weights*, Lev. 19, 36. Job 31, 6. Ez. 45, 10; וּזְבָחֵי צֶדֶק *rightful sacrifices*, i. e. such as are right, due, proper, Deut. 33, 19. Ps. 4, 6. 51, 21. With suff. *the right* of any one, his *just cause*; Ps. 7, 9 *judge me according to my right*, my righteous cause. 18, 21. 25. Job 6, 29; comp. Ps. 17, 1. Often joined, צֶדֶק וּמִשְׁפָּט, *right and justice*, Ps. 89, 15. 97, 2.—Also of what is spoken, *the right, the truth*, Ps. 52, 5. Is. 45, 19; comp. 48, 1.

3. *justice*, i. q. צִדְקָה, e. g. of a judge Lev. 19, 15; of a king Is. 11, 4. 5. 16, 5. 32, 1; of God Ps. 9, 9. 35, 24. 28. 50, 6. 72, 2. 96, 13.—Hence *righteousness, uprightness, integrity*, see in צדיק no. 3. Is. 1, 21. 51, 1. 7. 59, 4. Ps. 17, 15. Hos. 2, 21.

4. *deliverance* from wrong or evil, *prosperity, happiness*, as the consequence and reward of righteousness, see Is. 32, 17; or also as resulting from Jehovah's retributive justice and equity. So often where the other member has רָשָׁע, רָשָׁעָה, Is. 41, 2. 45, 8. 51, 5. Dan. 9, 24. Ps. 132, 9, comp. v. 16. Of the servant of Jehovah, Is. 42, 6 קָרָאתִיהָ בְּצֶדֶק *I have called thee with deliverance*, i. e. that thou mayest come with deliverance, mayest bring prosperity and happiness; comp. Jer. 26, 15. In the same sense of Cyrus, Is. 45, 13 אֲנֹכִי

הֵעִירָתִיהוּ בְּצֶדֶק *I have raised him up that with deliverance* he may come. Also i. q. בְּרָכָה, Is. 61, 3 אֵילֵי הַצֶּדֶק *the terebinths of blessing*, benediction, on which God's blessing rests, blessed or happy terebinths, as we also say a blessed land.—Frequently also the word צִדְקָה q. v. is used in the same manner; and it is in vain to deny this signification; see צִדְקָה no. 4.

צִדְקָה (r. צדק) constr. צִדְקָה, c. suff. צִדְקוֹת, plur. צִדְקוֹת, constr. צִדְקוֹת.

1. *rectitude, right*, what is right and just. (A trace of the phys. origin lies in the phrase צִדְקוֹת הַלֵּלָה Is. 33, 15.) 2 Sam. 19, 29 *what right have I more?* Neh. 2, 20. Joel 2, 23 לְצִדְקָה הַמְּוֹרָה *the early rain according to right*, i. e. in right measure, according as the earth requires.

2. *justice*, e. g. of a king Is. 9, 6. 32, 16. 17. 60, 17; so of God Is. 59, 16. 17, both as exhibited in punishing the wicked Is. 5, 16. 10, 22, and in delivering, avenging, rewarding the righteous Ps. 24, 5. 36, 11. Plur. *acts of justice*, i. e. benignant or gracious deeds, Ps. 11, 7. 103, 6. Judg. 5, 11 מְרוֹנוֹ צִדְקוֹת הַיְהוָה *the righteous acts of his rule in Israel*, i. e. the aid which he gave them, the triumph, victory, which he bestowed on them.

3. In private persons, *righteousness, integrity, virtue, piety*, Is. 5, 7. 28, 17. 46, 12. 54, 14. 59, 14. עָשָׂה צִדְקָה Ps. 56, 1. 58, 2. Gen. 15, 6 *God counted it to him for righteousness*, held it as a proof of his upright sincerity and piety. Deut. 6, 25. Plur. צִדְקוֹת *righteous acts* Is. 64, 5. צִדְקַת יְהוָה *a righteousness well pleasing to God* Ps. 5, 9.—Sometimes espec. for *kindness, compassion, mercy*, Prov. 11, 4. Ps. 24, 5; *liberality, beneficence*, Prov. 10, 2. Mic. 6, 5. Sept. often ελεημοσύνη, Deut. 6, 25. 24, 13.

4. *deliverance, prosperity*, i. q. צֶדֶק no. 4 where see; parall. רְשׁוּעָה, רְשׁוּעָה. Is. 45, 8. 46, 13. 48, 18. 51, 6. 8. 54, 17. 56, 1. 57, 12. 59, 9. 17. 61, 10. 11. Ps. 24, 5, parall. בְּרָכָה.

צִדְקָה Chald. f. *liberality, beneficence*, Dan. 4, 24. So often in the Talmud and Rabbins. Comp. Samar. צדקה of alms, Arab. صَدَقَةٌ, Syr. ܐܘܨܘܘܬܐ. Comp. צִדְקָה no. 3 fin.

**צִדְקָהוּ** (justice of Jehovah, r. צִדְקָה) *Zedekiah*, pr. n. a) A king of Judah, r. 600–588 B. C. to whom this name was given by Nebuchadnezzar instead of his former one מִיחִיָּהוּ, 2 K. 24, 17. Jer. 1, 3. c. 37–39. He was the son of Josiah, and uncle of Jehoiachin his predecessor, Jer. 37, 1. 2 K. 24, 17. 1 Chr. 3, 15. In 2 Chr. 36, 10 he is called the *brother* of Jehoiachin, prob. in the general sense of *relative*. b) A false prophet under Ahab 1 K. 22, 24. 2 Chr. 18, 10. 23; also צִדְקָהוּ 1 K. 22, 11. c) Jer. 29, 21. 22. d) 1 Chr. 3, 16. e) Jer. 36, 12.

\* **צָהֹב** to *glitter, to shine*, as gold; Talm. id. Arab. صهب to glitter, also to be reddish or yellowish, like the human hair. For the origin see in צָחַח.

Норн. Part. מְצָהֹב *polished, glittering*, like gold, Ezra 8, 27.—Hence

**צָהֹב** m. *gold-coloured, yellow*, of hair, Lev. 13, 30. 32. 36.

\* **צָהָה** obsol. root, *to be sunny*, and so *to become dry, arid*; kindr. with צָחַח, צָחַח, where see. Syr. and Chald. צָהָה to be thirsty. With the mid. rad. ה softened the Arabs have صوا, صوى, to become dry; and the Hebrews צָהָה q. v.

\* **צָהַל** 1. *to shine, to be bright*, see Hiphil. i. q. צָהַר, צָהַר; see under צָחַח.

2. Trop. of a *clear shrill tone or voice*; hence *to neigh*, of a horse Jer. 5, 8. 50, 11. Arab. صهل, Syr. صَّاح. Also of persons, *to shout, to sing, to cry aloud* for joy, Is. 12, 6. 54, 1. Jer. 31, 7. Esth. 8, 15; c. בָּ for i. e. on account of any thing, Is. 24, 14. Once of the cry extorted by terror: Is. 10, 30 צָהַלִי קוֹלְךָ *cry aloud with thy voice*; where for the acc. of instr. see Heb. Gr. § 135. 1. n. 3.

Hiph. causat. of Kal. no. 1, *to cause to shine*, Ps. 104, 15.

Deriv. מְצָהֹה.

\* **צָהַר** to *shine, to glitter*, like the kindr. צָהַר, צָהַר, see under r. צָחַח Arab. ظهر to appear, to come forth, to be manifest; IV, to manifest. Hence צָהַר light, and צָהַר oil.

Hiph. denom. from יִצְהַר, *to make or press out oil*, with a press, from olives, etc. Job 24, 11.—Chald. id.

**צָהַר** f. 1. pr. *light, a light*; collect. Gen. 6, 16 צָהַר תַּעֲשֶׂה לְחַנּוּכָה *light shalt thou make for the ark*, i. e. windows, Gr. φώτες, comp. 8, 6. Like collectives it is construed with the fem. whence אֵל-אֲמָהּ of a cubit *light shalt thou make them*, the windows.

2. DUAL צָהָרִים noon, pr. *double light*, i. e. the strongest, brightest, Gen. 43, 16. 25. Deut. 28, 29. 2 Sam. 4, 5. 1 K. 18, 26. 27. 29. al. Chald. טִיְהָרָה, טִיְהָרָה, Syr.

ظَهَرَ, Arab. ظَهَرَ, id. ظَهَرَ to do at noon.—Jer. 6, 4 נַעֲלָה בַצָּהָרִים *let us go up at noon* sc. against the enemy, i. e. at once, suddenly, unexpectedly, since an attack was seldom made at that hour, because of the heat. 20, 16. Comp. Kor. 9, 82.—Metaph. of high prosperity, happiness, Job 11, 17. Ps. 37, 6. Is. 58, 10.

**צֶוֹר** and **צֶוֶר** m. (r. צָוָה, as קוֹי, קוֹי, from קוּוָה, קוּוָה, קוּוָה,) *a commandment, precept*. Hos. 5, 11 הֲלֵךְ אַחֲרַי צֶוֹ *to follow the commandment*, unless we prefer to read שֶׁר for שָׁוָה; with Sept. and Syr. Is. 28, 10. 13 in the language of the wicked rulers: צֶוֹ לְצֶוֹ צֶוֹ *precept upon precept, precept upon precept*, i. e. precept is added to precept, law to law, by priests and prophets, we are daily wearied with new precepts. Jerome imitates the paronomasia: *manda, remanda, manda, remanda*.

**צוֹא** m. adj. *filthy*, of garments, Zech. 3, 3. 4. R. רָצָא, comp. צוֹאָה.

**צוֹאָה** or **צוֹאָה** f. (r. יָצָא) *excrement, ordure*, i. q. צָאָה, Is. 36, 12. 2 K. 18, 27 Keri.—Hence genr. *filth*, Is. 4, 4. 28, 8 צוֹאָה קִיא *filthy vomit*. Metaph. of the pollution of sin, Prov. 30, 12. Is. 4, 4.—Chald. Syr. Talm. id.

**צוֹנָר** m. (r. צוּר II) constr. צוֹנָר Jer. 28, 10. 12. c. suff. צוֹנָרִי, once צוֹנָרִים Neh. 3, 5; plur. constr. צוֹנָרִי, c. suff. צוֹנָרִי, once צוֹנָרִיִּים Mic. 2, 3; *the neck*. Gr. τράχηλος. pr. *the nape of the neck*, the back part at and above the shoulders. so called from *bearing*, see the root. Thus upon the neck are borne burdens, the yoke, etc. Gen. 27, 40. Deut. 28, 48. Is. 10, 27. Jer. 27, 2. 8. 11. 28, 10. 11. 12. 14. Hos. 10, 11; also garments, ornaments, Judg. 5, 30; upon the neck (the nape) of



the vanquished the victors put their foot Josh. 10, 24. So of the neck of a horse Job 39, 19; of the crocodile, as the seat of his strength, Job 41, 14 [22]. Also צוה with nape erect, stiff, i. e. proudly, obstinately, Job 15, 26. Ps. 75, 6; comp. Gr. *τραχηλιάω* to walk with nape erect, to be proud, *τραχαλᾶς* an epithet of Constantine the Great.—Elsewhere *the neck* genr. is understood, the nape included; Cant. 1, 10 *comely is thy neck with strings of pearls.* 4, 4. 7, 5. Gen. 27, 16. 41, 42. [So צוה ער *even to the neck*, spoken of floods of deep waters, Is. 8, 8. 30, 28; trop. and poet. of the deep bottom, *depth*, of the sea, as laid bare, Hab. 3, 13.—R.] Also צוה neck is perh. put for the headless trunk, body, Ez. 21, 34 [29].—PLUR. necks, pr. in a plur. signif. Josh. 10, 24. Judg. 8, 21. 26; oftener for the sing. like Gr. *τὰ τράχηλα*, Lat. *cervices*, Gen. 27, 16; so נפל על-צוהרי פ' to fall upon one's neck, to embrace him, Gen. 33, 4. 45, 14; פ' בקה על צ' פ' Gen. 45, 14. 46, 29.

צוה Chald. m. *nape, neck*, Dan. 5, 7. 16.

צוה, rarely צוה 2 Sam. 23, 36. צוה 10, 6, (for נצוה station, r. נצב.) *Zobah*, pr. n. of a Syrian kingdom, fully ארם צוה Ps. 60, 2. 2 Sam. 10, 6. 8; whose king made war with Saul 1 Sam. 14, 47, with David 2 Sam. 8, 3. 10, 6. 1 Chr. 18, 5. 9, and with Solomon 2 Chr. 8, 3. It was on the north of Damascus, and seems to have comprehended Hamath, (see המה, hence called צוה 2 Chr. 8, 3,) and to have extended as far as to the Euphrates, 2 Sam. 8, 3. 1 K. 11, 23.—The Syriac translators understand by it *Nisibis* in Mesopotamia, *نيسب*, and they are followed by J. D. Michaelis, Supplem. p. 2073. But the former opinion is correctly maintained by Hyde ad Peritsol Itin. mundi p. 60, and Rosenm. Bibl. Geogr. I. ii. p. 144, 249.

\* צוה fut. צוה pr. *to lie in wait*; kindr. with צוה; and of the same origin; comp. צוה נפש 1 Sam. 24, 12 and צוה נפש Prov. 6, 26.—Spec. a) *to hunt* wild animals, Gen. 27, 3. 5. 33. Jer. 16, 16. Poet. ascribed to beasts of prey, as the lion Job 38, 39; comp. 10, 16. Metaph.

Ps. 140, 12. b) *to catch* birds, *to lay snares*, Lev. 17, 13. Trop. of snares laid for men, Lam. 3, 52. 4, 18. Prov. 6, 26. Mic. 7, 2.—Arab. *صَاد* mid. Ye, to hunt, to fish, *صَيَّاد* hunter, fisher, a lion; Chald. צוה, Syr. *ܥܘܘܢ*, of hunting, fowling, fishing.

PIE. i. q. Kal, *to lie in wait for* Ez. 13, 18. 20.

HIITHP. הַצַּיִד denom. from צוה no. 3, *to provide oneself with food* for a journey, Josh. 9, 12. Aram. *אָוּדָר* id.

Deriv. צוה, צוה, צוה, מצוה, מצוה, מצוה, מצוה, pr. n. צוה.

\* צוה in Kal not used, pr. *to set up, to put, to place*; kindr. with שוה; hence צוה cippus. Syr. *ܥܘܢ*, e. g. *ܥܘܢ* to set up a monument Ez. 39, 15 Pesh.

Arab. *صَوَّ* cippus. The primary syllable צו corresponds to צב in *יצב* in *יצב*.

PIEL. צוה, fut. apoc. *יצו*, imp. *יצו* Ps. 44, 5, apoc. *יצו*

1. *to constitute, to appoint, to confirm*; Num. 27, 19 and *set him before Eleazar* .. *וצויהו ארו לטיניהם* and *constitute him in their sight*. The primary force of צוה i. q. פוה is found perh. in Ex. 18, 23 *if thou shalt do this thing, וצוה אלהים then God will confirm* (establish) *thee, and thou shalt be able to endure*; Sept. *κατασχύσει σε ὁ Θεός*.—Hence a) *to set over* any thing, *to appoint*, with acc. of pers. and על of thing, 1 Sam. 13, 14. 25, 30. 2 Sam. 6, 21. 7, 11. 1 Chr. 22, 12. Neh. 5, 14. 7, 2. Is. 45, 11 *על-בני וכל-פעל רדי הצוהני* pr. *set me over my sons and over the work of my hands*, i. e. ye may safely commit to me the care of all that I have created. b) *to appoint, to institute*, with acc. of thing; Ps. 7, 7 *משפט צוה* *institute thou a judgment*, trial. 68, 29. 111, 9. Is. 45, 12 *all the host of heaven have I appointed*, i. e. constituted, created. Is. 48, 5 *parall. עשה* Also *to appoint, to ordain, to decree*, Ps. 44, 5. 71, 3. 105, 8.

2. *to command, to charge*; absol. Ps. 33, 9 *הוא צוה ויעמד*. With acc. of pers. (Lat. 'jubere aliquem,') Gen. 26, 11. 44, 1. Num. 36, 2. al. sæp. More rarely c. על Gen. 2, 16. 28, 6. 2 Chr. 19, 9. Am. 2, 12. Nah. 1, 14; אל Gen. 50, 16. Ex. 16, 34.

Num. 15, 23; לְ Ex. 1, 22. 1 Sam. 20, 29. al. So with the express words of command after לְאמַר Gen. 2, 16. 26, 11. 32, 5. 50, 16. Ex. 5, 6. al. s̄ep.—Further, that which one commands to be done is put: a) In the acc. Gen. 47, 11 פְּאֲשֶׁר צִוָּה פְּרַעֲוֹה *according to what (as) Pharaoh had commanded*. Ex. 7, 10. 20; with two acc. of pers. and thing, Gen. 6, 22. 7, 9. 16. 21, 4. Ex. 7, 6. 12, 50. 1 Chr. 22, 13. Neh. 8, 1. So also to *command a thing, precept, statute, law*, i. q. to give a command, to make a law, etc. Ex. 16, 16 הִדְבֵּר אֲשֶׁר יִצְוֶה יְיָ. 35, 4. Num. 30, 2. 1 K. 13, 21 הַחֲקִים הַמְצִוָּה אֲשֶׁר צִוָּה יְיָ. Num. 30, 17 הַחֲקִים הַמְצִוָּה אֲשֶׁר צִוָּה יְיָ. Josh. 1, 7 הַחֲקִים הַמְצִוָּה אֲשֶׁר צִוָּה יְיָ. Also c. dat. pers. Deut. 33, 4. Neh. 9, 14. Ps. 119, 4. b) In the inf. c. לְ, Gen. 50, 2 and Joseph commanded the physicians לְחַנֵּט אֶת-אָבִיו *to embalm his father*. Ex. 35, 1. 29. 36, 5. Lev. 7, 36. 2 Sam. 7, 7. Jer. 26, 8. Where one is commanded *not* to do a thing, i. e. where any thing is *forbidden*, it is put with מִן c. infin. Is. 5, 6 וְעַל הַעֲבִים אֲצִיָּה *and*; or with לְבַלְתִּי c. inf. Gen. 3, 11. Jer. 35, 8. c) In the fut. with אֲשֶׁר *that*; Esth. 2, 10 *for Mordecai had charged her* אֲשֶׁר לֹא תִגִּיד *that she should not tell it*; and so with אֲשֶׁר impl. Lam. 1, 10. Oftener with Vav, as Gen. 42, 25 וַיִּצְוּ וַיִּמְלֵאוּ *and he commanded and they filled*, i. e. he commanded them to fill. Ex. 36, 6. 1 K. 5, 31.

3. With an acc. of pers. without mention of the thing commanded, to give charge to any one, to send with commands, to command to go. Jer. 23, 32 *I have not sent them* וְלֹא צִוִּיתִים *nor given them charge*, i. e. have not commanded them to go to you. 14, 14. The pers. to whom one is thus sent is put with עַל Esth. 4, 5. Ezra 8, 17. 1 Chr. 22, 12. Is. 10, 6; אֵל Jer. 27, 4. Esth. 4, 10.—The pers. or thing concerning which charge is given is put with עַל Gen. 12, 20. 2 Sam. 14, 8; אֵל Ex. 6, 13. 25, 22. Is. 23, 11. Jer. 47, 7; לְ Ps. 91, 11.—Not seldom God is thus said to *command* or *send* things; e. g. his blessing Lev. 25, 21. Deut. 28, 8. Ps. 133, 3; his favour Ps. 42, 9. 44, 5; the sword Am. 9, 4; the dawn Job 38, 12. So Job 36, 32 וַיִּצְוּ עָלֶיהָ בְּהַפְתִּיזָהּ *and commanded it (the light, lightning) against the enemy*.—

The person upon whom the command is laid is put with עַל Gen. 2, 16. Job 36, 32; with לְ, as צִוָּה לְבֵיתוֹ *to give charge to one's household*, i. e. to declare one's last will, to set one's house in order, 2 K. 20, 1. Is. 38, 1; also אֶל-בֵּיתוֹ id. 2 Sam. 17, 23. Comp. Rabb. צִוָּצָה testament.

Pual צִוָּה *to be commanded*, Gen. 45, 19. Lev. 8, 35 צִוִּיתִי בֵּן *so I am commanded*, this charge is given me. Ez. 12, 7 בְּאֲשֶׁר צִוִּיתִי *as I was commanded*. 24, 18. 37, 7. With בְּ of him by whom the command is given, Num. 36, 2.

Deriv. מְצִוָּה, צִוִּיתִי, צִוִּי, צִוִּי.

\* צָוָּה *to cry out, to shout for joy*, Is. 42, 11. Chald. id. The Arabs use a contracted form, mid. quiesc. صَاح for صَاح. Both Heb. and Arab. are prob. softer forms from צָוָּה, صَاح, comp. Is. 42, 11. 13.—Hence

צָוָּה f. *outcry*, e. g. of joy, shouting, Is. 24, 11; of sorrow Jer. 14, 2. Ps. 144, 14; c. suff. צָוָּהֶךָ *thy cry*, i. e. caused by thee, Babylon, Jer. 46, 12; comp. Gen. 18, 20.

\* צָוָּל obsol. root, prob. i. q. צָלַל III, *to be sunk, immersed*; hence מְצוּלָה, מְצוּלָה, and

צוּלָה f. *depth of the sea, abyss*, Is. 44, 27.

\* צוּם fut. וַיִּצְוּ, conv. וַיִּצְוּ, *to fast*;

Arab. صَام and Aram. id. The primary idea lies in *keeping the mouth shut*, comp. the remarks on roots ending in מ under art. הָמָם note.—Judg. 20, 26. 1 Sam. 7, 6. 2 Sam. 1, 12. 1 K. 21, 27. Is. 58, 3. Jer. 14, 12. al. Zech. 7, 5 הָצוּם צִמְתִּי *did ye at all fast unto me?* where the suffix is to be taken in the dative.—Hence

צוּם m. plur. צוּמוֹה Esth. 9, 31; *a fast, fasting*, 2 Sam. 12, 16. Is. 58, 5. 6. Zech. 8, 19. Esth. 4, 3. Neh. 9, 1. קָרָא צוּם *to proclaim a fast* 1 K. 21, 9. 12. Ezra 8, 21. קָדַשׁ צוּם *to consecrate a fast*, institute it as a sacred rite, Joel 1, 14. 2, 15. Ps. 69, 11 בְּצוּם נַפְשִׁי *in fasting is my soul*, i. e. I fast, comp. נָפַשׁ no. 2.

\* צוּרֵי obsol. root; Arab. صاغ *to form, to fabricate*, to ply the trade of a goldsmith. Hence צַצְצָדִים sculptured work.

צוּרֵר (smallness, r. צָעַר) *Zuar*, pr. n. m. Num. 1, 8, 2, 5.

צוּרֵר see צָעַר.

\* צוּרָה *to flow, to overflow*, c. על Lam. 3, 54.—Chald. Ithp. to flow out, Syr. ܘܒܥ, Chald. ܘܒܥ, to overflow, to float, to swim.

HIPH. 1. *to make overflow or overwhelm*, c. acc. et על Deut. 11, 4.

2. *to cause to float or swim*, 2 K. 6, 6.

Deriv. צָפָה, צַפְצָפָה, and

צִיבָה m. 1. *comb, honey-comb*, so called because the honey flows out from it; Prov. 16, 24 אֲמָרִי נֶזֶם *pleasant words are as the honey-comb*; Sept. ἡ-ῖον μέλιτος, Vulg. *favus mellis*. Plur. נֶזֶם צוּפִים Ps. 19, 11, see in נֶזֶם.

2. *Zuph*, pr. n. of an ancestor of Elkanah 1 Sam. 1, 1. 1 Chr. 6, 20 where Keri has צִירָה; also צוּפִי 1 Chr. 6, 11.

צוּפָח (a cruse, r. צָפַח) *Zophah*, pr. n. m. 1 Chr. 7, 35, 36.

צוּפִי, see in subst. צִירָה no. 2.

צוּפִיר and צִפִּיר (perh. i. q. צוּפִיר sparrow) *Zophar*, pr. n. of one of Job's three friends and opponents Job 2, 11, 11, 1, 20, 1, 42, 9.

\* צוּרֵץ i. q. נִצֵּץ and נִיץ, comp. זִוִּי.

1. *to glitter*, see Hiph.

2. *to flower, to flourish*. Præt. צָץ Ez. 7, 10, metaph.

HIPH. fut. יִצְרֵץ, conv. וַיִּצְרֵץ, part. מִצְרֵץ Cant. 2, 9.

1. *to glitter, to sparkle*, pr. to emit splendour, comp. הִאִיר. Ps. 132, 18. Hence *to glance forth*, i. e. to look by stealth; pr. to let the eyes sparkle; Cant. 2, 9 הִתְרַבֵּים מִן הַחַרְבִּים *glancing from the lattice*. Talm. הִצְרִיךְ id. Arab.

وَصَوَّصَ and وَصَّصَ *to look by stealth*, e. g. a female through a hole in her veil.

2. *to bloom, to blossom*, pr. to produce blossoms, Num. 17, 23 [8]. Ps. 90, 6, 103, 15. Metaph. Ps. 72, 16, 92, 8. Is. 27, 6.

Deriv. צִירָה, צַרְצָה, צִירָה.

\* I. צוּק *to be narrow, straitened, compressed*, Arab. ضاق mid. Ye. Eth. ጠቁጠቁ *to straiten, to compress*; ጸቀጸ *to be strait, narrow*; IV, *to straiten*. Kindr. is עוּק, also עוּק, and the like. [Hence perh. *to press close upon, to cleave to any one*, Ps. 41, 9; but see in רָצַק no. 1. a.—R.

HIPH. הִצִּיק 1. *to straiten, to press upon, to distress any one*, c. dat. Deut. 28, 53 sq. Jer. 19, 9; spec. a city by a siege, c. dat. Is. 29, 2, 7. Part. מִצִּיק *an oppressor* Is. 51, 13.

2. *to press, to urge*, with entreaties, prayers, c. acc. Judg. 14, 17; c. dat. 16, 16.—Also Job 32, 18 הִצִּיק רִיחִי בְּטַנִּי *the spirit within me presseth (constraineth) me*.

Deriv. מִצּוּק, מִצּוּק, מִצּוּק, מִצּוּק.

\* II. צוּק fut. יִצּוּק; kindr. רָצַק, סוּק, נִסָּךְ.

1. i. q. רָצַק *to pour out*, Job 29, 6, 28, 2 וַאֲבֵן יִצּוּק נְחוֹשֶׁת *and stone pours out brass*, i. e. ore is molten into brass. Metaph. Is. 26, 16 צָקוּן לַחַשׁ *they pour out prayer*; where צָקוּן Milra is præt. Kal with Nun paragogic, for צָקוּ.

2. i. q. הִצִּיק (Hiph. of r. יִצּוּק) *to set up, to place*; hence מִצּוּק *column*.

צוּק m. *distress, trouble of the times* Dan. 9, 25. R. צוּק I.

צוּקָה f. (r. צוּק I) id. Prov. 1, 27. Is. 8, 22, 30, 6.

\* J. צוּר fut. יִצּוּר, apoc. וַיִּצּוּר (like kindr. צָרַר), *to straiten, to press upon, to compress*; comp. זִוִּי I. Hence

1. *to bind up or together*, sc. into a roll or package, i. q. צָרַר no. 1. Præt. צָרָה Deut. 14, 25; fut. וַיִּצּוּרֵי 2 K. 12, 11, וַיִּצּוּר 5, 23.

2. *to press*, e. g. a) In a hostile sense, *to press upon, to beset, to assail*; c. acc. Ex. 23, 22. Deut. 2, 9, 19; c. על 2 K. 16, 5; לְ 2 Chr. 28, 20. Part. plur. צָרִים *assailants, persecutors*, Esth. 8, 11. b) Of a city, *to press with siege, to besiege*, with acc. of city 1 Chr. 20, 1; often c. על Deut. 20, 12. 2 Sam. 11, 1. 1 K. 15, 27. 2 K. 6, 24. Jer. 21, 4. Ez. 4, 3; c. אֶל Deut. 20, 19; absol. Is. 21, 2. Also with על of a pers. besieged in a

city 2 Sam. 20, 15; אָל 1 Sam. 23, 8. Metaph. Ps. 139, 5 צָרָה־נִי תוּ אַחֲרַי וְקִדְמַי thou besettest me behind and before, so that I cannot escape thee. c) With acc. and עָל, to press one thing upon another; to push forward upon; Is. 29, 3 צָרָתִי עֲלֶיךָ I will push forward posts (of troops) against thee, Jerusalem. Cant. 8, 9. Judg. 9, 31 lo, they urge on (excite) the city against thee.

3. to cut, to carve. a) Pr. by pressing upon with a knife, comp. גָּדַר no. 1, 2; hence צוּר an edge, sharp rock. b) to form, to fashion, to shape, i. q. רָצַר

no. 2. Syr. صَوَّر to form; Arab. صَوَّر id. Found only in fut. וְצַר Ex. 32, 4. 1 K. 7, 15; וְצַרְתָּ Jer. 1, 5 Cheth. The other tenses are from רָצַר.

Deriv. צוּר, צוּרָה, צוּר, מְצוּר, pr. n. צוּר, צוּרָה, צוּרָא, צוּרָא.

\* II. צוּר or צוּרָה to bear, to carry; Ethiop. ጸፂር id. IV. to load; ጸፂ a load; ጸፂፈ a porter. Kindr. perh. with Aram. סָבַר, سَبَّحَ, to bear.—Hence צוּרָה nape, צוּרָה.

צוּר m. (r. צוּר I. 3) plur. צוּרִים, once צוּרָה Job 28, 10.

1. a rock. a) Genr. sharp and precipitous, see the root, comp. Virg. Æn. 8, 233 'stabat acuta silex, præcisus undique saxis.' Sept. πέτρα. Chald. טוּרָא, Syr. ܛܘܪܐ, a mountain; and so Arab. طور, as طور سينا Mount Sinai.—Ex. 17, 6. 33, 21. 22. Judg. 6, 21. Job 14, 18. Ps. 78, 20. 105, 41. Is. 2, 10. 48, 21. al.—Metaph. of a place where one is secure from enemies, comp. Ps. 27, 5 בָּצוּרִי הָרֹם מִמְנִי he hath set me high upon a rock. 61, 3. Hence a refuge, shelter; espec. of God, as affording refuge and protection to Israel, Deut. 32, 37 צוּר צ' מְעוֹז. So מְחַסֵּי צ' Ps. 94, 22, 23; a rock of refuge Is. 17, 10. Ps. 31, 3; וְשֹׁמְרֵי צ' Deut. 32, 15, וְשֹׁמְרֵי צ' 2 Sam. 22, 47. Ps. 89, 27; וְשֹׁמְרֵי צ' Ps. 73, 26; וְשֹׁמְרֵי צ' 2 Sam. 23, 3. Is. 30, 39; c. suff. צוּרִי my rock, Ps. 18, 3. 47. 19, 15. 28, 1; c. art. הַצּוּר Deut. 32, 4. Of any tutelary divinity, Deut. 32, 31. 1 Sam. 2, 2. —By another metaphor, drawn from a quarry, צוּר is put for the founder of a people, Is. 51, 1.

b) a stone, pebble; Is. 8, 14 צוּר מְכַשּׁוּל a stone of stumbling. Job 22, 24 צוּרֵי נְהַלִּים pebbles of the brooks; see Heb. Gr. § 106. 3. c.

2. an edge, see the root no. 3. a. Ps. 89, 44 צוּר הַחֶרֶב the edge of the sword; according to which analogy Josh. 5, 2. 3 צוּרֵי הַחֶרֶב are sharp knives; comp. צוּר Ex. 4, 25, and so Targ. But Sept. Vulg. Syr. Arab. understand knives of stone (comp. no. 1), which the ancient Orientals were accustomed to use for castration and circumcision, Hdot. 2. 86. Plin. 35. 46; and this interpretation is favoured by the words of the Alex. translator inserted after Josh. 24, 30, ἐκεῖ ἔθησαν εἰς τὸ μνημα εἰς ὃ ἔθαψαν αὐτὸν (Joshua) ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ. καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας. This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe.—Hence

3. form, shape, Ps. 49, 15 Keri; pr. cut, comp. Fr. taille from tailler; see צוּר no. 3. b.

4. Zur, pr. n. m. a) A phylarch or chief of the Midianites, Num. 25, 15. 31, 8. Josh. 13, 21. b) 1 Chr. 8, 30. 9, 36.

צוּר and צוּרָה (a rock, i. q. צוּר, comp. Rochelle) pr. n. f. Tyre, Gr. Τύρος, from an Aramean form ܛܘܪܐ, the celebrated and opulent emporium of Phœnicia, of which the most ancient and strongly fortified part, afterwards called Palætyrus (צוּר מְבַצֵּר 2 Sam. 24, 7, צוּר צוּר מְבַצֵּר Josh. 19, 29), was situated upon the continent, and the more modern part upon an island over against the former; see Ez. 26, 17. 27, 4. 25. Is. 23, 4. Comp. Menand. Ephes. ap. Jos. Ant. 9. 14. 2. ib. 8. 2. 7. For the history of the city see Comment. on Is. 1. p. 707 sq. Thesaur. p. 1160. Bibl. Res. in Palest. III. p. 401–8.—The domestic name צוּר is found in O. T. 2 Sam. 5, 11. 1 K. 5, 15. 7, 13. Ps. 45, 13. Ez. 26, 2. al. sæp. and also in inscriptions on Tyrian coins struck in the time of the Seleucidæ, either simply לצוּר (צוּר) Τύρου, or more fully לצוּר ἄם צוּרִים) 'of

Tyre the metropolis of the Zidonians; see Monumm. Phœn. p. 79, 261. Tab. 6. 34. Mionnet Descr. des Medailles, T. V pl. 23, 24.—At the present day its ruins, called **صور** *Sûr*, lie upon a peninsula, Alexander the Great having joined the island to the continent by a mole; Bibl. Res. in Palest. III. p. 394 sq.—Gentile n. צרי q. v.

צַנֵּר see צנאר *neck*.

צִנְרָה f. (r. צור I. 3) constr. צִנְרֹת, plur. צִנְרוֹת, *form*, Ez. 43, 11 bis.

צִנְרוֹן only in plur. צִנְרוֹנִים *necks* Cant. 4, 9, for *neck*. The ending ון is dimin. and implies affection, Lehrs. p. 13. Others a *collar*.

צִנְרִיאל (my rock is God) *Zuriel*, pr. n. m. Num. 3, 35.

צִנְרִישַׁדַּי (my rock is the Almighty) *Zurishaddai*, pr. n. m. Num. 1, 6, 2, 12.

\* צִנֹּת, Hiph. הִצִּיחַ *to set on fire, to kindle*, i. q. הִצִּיחַ, once Is. 27, 4. See רִצַּח.

צַח m. adj. (r. צחה) 1. *dazzling white, bright*, Cant. 5, 10.

2. Spec. *sunny, bright, clear*; Is. 18, 4 רִיחַ חַם *clear heat*. Jer. 4, 11 רִיחַ חַם *a serene wind*, i. e. warm and dry.

3. Trop. *clear, plain*, of words Is. 32,

4. Arab. فَضَحَ *to be clear, manifest*.

צָחָא and צִיחָא (dry, thirsty, r. צחה) *Ziha*, pr. n. m. Ezra 2, 43. Neh. 7, 46. 11, 21.

\* צָחָה obsol. root, i. q. צָחָה, *to be bright, sunny*; then *to be dry*. Aram. צָחָא *to be thirsty*.—Hence צָחָה, pr. n. צָחָא.

צָחָה adj. (r. צחה, after the form קָבַל) *dry, from thirst*, Is. 5, 13.

\* צָחָה 1. *to be bright, to be of a dazzling white*, Lam. 4, 7.

2. *to be sunny*, i. e. exposed to the light and heat of the sun; whence צָחָה,

צָחִית, צָחִיחָה, צָחִיחָה. Arab. ضَحّ

*sunny plain, also the sun*; Syr. ضَحّ *to shine, to be serene*, سَسَا *warm*; Chald. צָחָה *to make shine, to polish*.

—This idea of brightness and splendour belongs very extensively to roots from the biliteral stock צח, as also to those beginning with the softer letters צה זה, and with the sibilant dropped טח טה; comp. צָחָה, צָחָה, צָחָה, צָחָה; טָחָה, טָחָה, טָחָה, טָחָה; טָחָה, טָחָה, טָחָה, טָחָה.

Deriv. צָחָה, צָחָה, and the three here following.

צָחִיחַ m. adj. *sunny, hence dry, parched*, Ez. 24, 7. 8. 26, 4. 14. R. צָחָה.

צָחִיחָה f. *a dry and parched land*, Ps 68, 7. R. צָחָה.

צָחִיחִי id. plur. צָחִיחִים Neh. 4, 7 Cheth

\* צָחָה obsol. root, Syr. ضَحّ *to be filthy, foul*; also *to be impudent* Chald. צָחָה id. The primary idea is

that of *stinking*; comp. זָנַח and סָנַח *to stink*.—Hence

צָחִיחָה f. *stench* Joel 2, 20.

צָחִיחָה f. plur. *droughts*, Is. 58, 11 R. צָחָה no. 2.

\* צָחָה fut. רָצַח *to laugh*; Arab

ضَحَّك, Syr. and Zab. ضَحَّك, Chald. also

חָחָה id. All these are onomatopoeic and correspond with Sanscr. *kakh* *to laugh*, Gr. *καχίζω, καχίζω*, Lat. *cachinor*, Germ. *gackern, kichern*, Engl. *to giggle*. With the exception of Judg. 16 25. Ez. 23, 32, this verb is found only in the Pentateuch; while the later writers and the poets use instead of it the softer form צָחָה Comp. צָחָה.—Gen. 17, 17. 18 12. 13. 15; c. הָ *at any one* Gen. 21, 6.

Piel *to play, to sport, to jest*, pr. as iterat. ‘*to laugh repeatedly*’; Gen. 19, 14 Spec. a) With singing, leaping, dancing, Ex. 32, 6. Judg. 16, 25. Gen. 21, 9 comp. Matt. 14, 6. b) With females *to toy, to caress*, like *παίζω*, Lat. *ludere* Gen. 26, 8; c. הָ Gen. 39, 14. 17.

Deriv. pr. n. רָצַח, and

צָחָה m. *laughter, scorn*; Gen. 21, 6 *God hath prepared laughter for me*, i. e. against me. Ez. 23, 32.

\* צָחָה obsol. root, Arab. ضَحّ Conj. XI, *to be dazzling white*; kindr. is צָחָה, see under צָחָה.—Hence the three following.

**צַהַר** m. *whiteness* of wool Ez. 27, 18.

**צַהוֹר** adj. *white*, e. g. she-asses Judg. 5, 10; prob. those of a light reddish colour, since asses entirely white are rarely if ever found. A light colour is highly prized by the Orientals in asses, camels, and elephants. Vulg.

*nitens*; Syr. whitish. Arab. <sup>صَوَّر</sup> pr. white, but also spoken of an ass of a light reddish shade. R. **צַהַר**.

**צַהַר** (whiteness) *Zohar*, pr. n. m. a) A son of Simeon, Gen. 46, 10. Ex. 6, 15; called also **צַהַר** Num. 26, 13. b) Gen. 23, 8, 25, 9. c) 1 Chr. 4, 7 Keri; in Cheth. **רַצְהַר**.

I. **צִיר**, i. q. **צִיָּה** *dryness*, see in **צִיָּה**.

II. **צִיר** m. (for **צַיִר**, r. **צִיָּה**) a *ship*, so called as being set up, built; comp. **סַפִּינָה**. Is. 33, 21. Plur. **צִירִים** Num. 24, 24. Ez. 30, 9; also **צִירִים** Dan. 11, 30.—

Castell adduces Arab. <sup>صَوَايَة</sup> a small vessel; but this word is not found in Arabic lexicographers.

**צִיבָא** (for **נְצִיבָא** statue, r. **נְצַב**) *Ziba*, pr. n. of a servant of Saul, 2 Sam. 9, 2, 16, 1.

**צִיר** m. (r. **צוֹר**) 1. *hunting, the chase*, Gen. 10, 9, 25, 27.

2. *game* taken in hunting, *venison*, etc. Gen. 27, 5, 7, 19, 25, 33. Prov. 12, 27. Also *prey*, as of ravenous birds Job 39, 3 [38, 41].

3. *food* of any kind, Neh. 13, 15. Ps. 132, 15. Spec. *provision* for a journey Josh. 9, 5, 14. Comp. **צִירָה**.

**צִיָּר** m. (r. **צוֹר**) a *hunter*, Jer. 16, 16.

**צִירָה** or **צִירָה** f. (r. **צוֹר**) i. q. **צִיר** no. 3, *food*; spec. *provision* for a journey Gen. 42, 25, 45, 21. Ex. 12, 39. Josh. 9, 11. Judg. 7, 8, 20, 10. 1 Sam. 22, 10. Ps. 78, 25.—Arab. <sup>زَا</sup>, Aram. <sup>زَا</sup>, **צִירָה**, id.

**צִירָה** and **צִירָה** Gen. 10, 15 (fishing, fishery, r. **צוֹר**) *Zidon*, pr. n. of a very ancient and opulent city of Phœnicia, fully **צִירָה רְבָה** *great Zidon*, or *Zidon the metropolis*, Josh. 11, 8, 19, 28. The name is fem. where the city is spoken of, Josh. 11, 8, 19, 28; and masc.

where the people is meant, as Gen. 10, 15. Often coupled with Tyre, Joel 4, 4. Jer. 25, 22, 27, 3. Zech. 9, 2. al. Gentile n. **צִירָנִי** *Zidonian*, see in its order.—The name *Zidon*, *Zidonians*, is often applied to all the inhabitants of the northern parts of Canaan, dwelling around the skirts of Mount Lebanon, and called by the Greeks *Phœnicians*, comprehending also the *Tyrians*; so Is. 23, 2, 4, 12. Deut. 3, 9. Ez. 32, 30. Josh. 13, 6; comp. 1 K. 11, 5, 33. 2 K. 23, 13. Comp. **Σιδόνιοι** Hom. Il. 6, 290. ib. 23, 743. Od. 4, 84. ib. 17, 424, which name has the same extent. Hence it is apparent, why *Ethbaal* king of Tyre (see *Menand. ap. Jos. Ant.* 8, 3, 2) is also called king of the *Zidonians* i. e. of *Phœnicia*, 1 K. 16, 31; and why on *Tyrian* coins (see **צוֹר**) we read **לְצַר** *of Tyre the metropolis of the Zidonians*. See more in *Comment.* on Is. 23, 2. On the coins of *Zidon* itself the inscription is **לְצַר**, **לְצַרְנִים**, i. e. **לְצַרְנִים**, *of Zidon, of the Zidonians*. At the present day a town of importance still occupies the same site, called **صيدا** *Saida*; see *Bibl. Res. in Palest.* III. p. 415–428. *Reland Palest.* p. 1010.

**צִירָנִי** gentile n. a *Zidonian*. Judg. 3, 3. Ez. 32, 30. Plur. **צִירָנִים**, **צִירָנִים** 1 Chr. 22, 4. Ezra 3, 7; **צִירָנִי** 1 K. 11, 33. Fem. plur. **צִירָנִיּוֹת** 1 K. 11, 1; in other Mss. **צִירָנִיּוֹת** or **צִירָנִיּוֹת**.

\* **צִירָה** obsol. root, i. q. **צָהָה** q. v. *to be sunny, dry*.—Hence **צִירָה**, **צִירָה**, **צִירָה**, **צִירָה**.

**צִירָה** f. *dryness, drought*, Job 24, 19; whence **צִירָה אֶרֶץ** a *dry land, desert*, Ps. 63, 2. Is. 41, 18. Jer. 2, 6. Hos. 2, 5. Joel 2, 20. al. So with **אֶרֶץ** impl. id. Ps. 78, 17. Is. 35, 1. Jer. 50, 12. Zeph. 2, 13. Plur. **צִירָה** Ps. 105, 41. R. **צִירָה**.

**צִירָה** m. *dryness*, concr. a *dry place, desert*, Is. 25, 5, 32, 2. R. **צִירָה**.

**צִירָה** (sunny place, sunny mount, r. **צִירָה**) *Zion*, pr. n. f. the southwesternmost and highest of the hills on which Jerusalem was built; Sept. **Σιών**. It included especially the most ancient part of the city. with the citadel and temple, (mount *Moriah* on which the temple was built being reckoned to *Zion*;) and

was also called the *City of David*, 2 Chr. 5, 2. By the poets and prophets it is very often put for Jerusalem itself, Is. 8, 18, 10, 24, 33, 14. al. Also for its inhabitants, fem. Is. 1, 27, 49, 14, 52, 1. Ps. 97, 8. Zeph. 3, 16. The inhabitants are also poetically called *בְּצִיּוֹן* Is. 30, 19, *בְּנֵי צִיּוֹן* Ps. 49, 2, *בַּת צִיּוֹן* the daughter of Zion Is. 52, 2, 62, 11. Ps. 9, 15. al. and *יוֹשְׁבֵי צִיּוֹן* Is. 12, 6. So *בַּת צִיּוֹן* is also put for the inhabitants even in exile Zech. 2, 11, 14, comp. Is. 40, 9; once for the city itself Is. 1, 8; see in *בַּת* no. 5. But *בָּנוֹת צִיּוֹן* the daughters of Zion are the females of Jerusalem, Is. 3, 16, 17, 4, 3. Once c. genit. Is. 60, 14 *צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל* Zion of the Holy One of Israel, i. e. sacred to him. For the topography, see *Bibl. Res. in Palest. I. p. 388 sq. comp. p. 413.*—Arab. *صهيون*, Syr. *ܨܝܘܢ*, as if from *צַה*.

*צִיּוֹן* m. (r. *צִיָּה*) a pillar, cippus, a short column, as being set up; either sepulchral 2 K. 23, 17. Ez. 39, 15; or as a way-mark, guide, Plur. *צִיּוֹנִים* Jer. 31, 21.—Chald. id. Syr. *ܨܘܢܐ*, Arab. *صَوْنَة*, id.

*צִיָּה*, see in *צַה*

*צִיָּים* m. plur. (from a form *צִי* i. q. *צִיָּה* dryness, with the ending *יָ*) inhabitants of the desert, viz. a) Men, i. e. nomades, Ps. 72, 9; and so according to some Is. 23, 13. b) Animals, i. e. jackals, ostriches, wild beasts, Is. 13, 21, 23, 13, 34, 14. Jer. 50, 39. Ps. 74, 14.

*צִיָּן* see *צִיָּן*

*צִיּוֹן* m. (r. *צִיּוֹן*) Jer. 29, 26, Sept. and Vulg. a prison; better stocks, as confining the hands and feet; so Symm. and the Heb. intpp. Comp. Arab. *زِنَان* fetter.

*צִיָּעַר* (smallness, r. *צִיָּעַר*) Zior, pr. n. of a place in the tribe of Judah, Josh. 15, 54.

*צִיָּה* see in art. *צִיָּה* no. 2.

*צִיָּץ* m. (r. *צִיָּץ*) 1. a brightness, i. e. a burnished plate of gold on the forehead of the high priest, Ex. 28, 36–38, 39, 30. Lev. 8, 9. Comp. Ps. 132, 18. 2. a flower, Job 14, 2. Ps. 103, 15. Is.

28, 1. 40, 6–8. Plur. *צִיָּים* for *צִיָּים* 1 K. 6, 18, 29, 32; see *Lehrg. § 37. n. 1.*

3. a wing; see in *נָצַץ* no. 2, 3. Jer. 48, 9.—Chald. *צִיָּץ* wing, also a fin.

4. Ziz, pr. n. of a place or pass, once 2 Chr. 20, 16. Prob. near En-gedi, see *Bibl. Res. in Palest. II. p. 215.*

*צִיָּה* f. (r. *צִיָּץ*) a flower; Is. 28, 4 *צִיָּה נֹבֵל* a flower of fading, i. e. a fading flower, comp. v. 1. But prob. it should read *צִיָּץ הַנֹּבֵל* with the same sense.

*צִיָּה* f. (for *צִיָּה*) pr. flower-like, or wing-like, from *צִיָּץ* with the adj. fem. ending *יָה*. Hence

1. a lock of hair, forelock, Ez. 8, 3. Comp. under *נָצַה* no. 1.

2. fringe, tassel, worn by the Israelites on the corners of their garments Num. 15, 38, 39. Comp. *Matt. 23. 5.*

*צִיָּקְלָג* 1 Chr. 12, 1, 20, elsewhere *צִקְלָג*, in pause *צִקְלָג*, Ziklag, pr. n. of a city of Simeon, at times subject to the Philistines, Josh. 15, 31, 19, 5. 1 Sam. 27, 6, 30, 1, 14, 26. 2 Sam. 1, 1, 1 Chr. 4, 30; comp. *Neh. 11, 28.* The etymology is obscure. Simonis derives it from *יִצְיָק* outpouring of a fountain; but this has little probability.

\* *צִיָּר* a root doubtful in the verb itself, signifying according to the derivatives:

1. to go in a circle, to revolve, kindr. with *טוּר*, *הוּר*, *הוּר*. Hence *צִיָּר* hinge, writhing.

2. to go, Arab. *صار* mid. Ye, to go, to arrive; comp. *סִיר*. Hence *צִיָּר* a messenger.—Hence also

*חִיָּרָה* fut. *יִצְיָרוּ* Josh. 9, 4 could be: they went and betook themselves to the way, they set off. But since no other trace of this form or signification exists in Hebrew or in Aramean, it is better to read with six Mss. *יִצְיָרוּ* they provided themselves with food for the journey, as in v. 12; which is also expressed by the ancient versions.

I. *צִיָּר* m. (r. *צִיָּר*) plur. *צִיָּרִים*, constr. *צִיָּרִי*.

1. hinge of a door Prov. 26, 14. Chald. Syr. Arab. *صير* id.

2. Plur. *צִיָּרִים* i. q. *חֲבָלִים* writhings, throes, pains, of a woman in travail, Is.

13, 8, 21, 3. 1 Sam. 4, 19. Metaph. of terror Dan. 10, 16, which is often compared with the pains and trembling of childbirth. Comp. Arab. **صار** V, to writhe with pain.

3. a messenger, Prov. 13, 17, 25, 13. Jer. 49, 14. Obad. 1. Plur. Is. 18, 2, 57, 9. See r. ציר no. 2.

II. ציר m. (r. צויר I. 3) 1. form, shape, i. e. beauty, Ps. 49, 15 Cheth.

2. an idol, image, Is. 45, 16.

צל m. (r. צלל II) c. suff. צלר; once fem. 2 K. 20, 11. Is. 38, 8, where ררדה can only refer to צל, comp. צלה; shade, shadow; Arab. **ظِل**, Syr. **ظِل** id. So

Judg. 9, 36. Ps. 80, 11. Cant. 2, 31. Ez. 17, 23, 31, 6. Hos. 14, 8. al. צל נטויר a lengthened shadow, i. e. lengthening with the declining day, Ps. 102, 12, comp. 109, 23. Jer. 6, 4. Job 17, 7 all my members are as a shadow, i. e. wasted, thin, so that only a shadow of me remains.—Metaph. a) Put for any thing fleeting and transient, Job 8, 9. Ps. 102, 12. Ecc. 6, 12, 8, 13. 1 Chr. 29, 15. So צל עובר a passing shadow Ps. 144, 4. b) Concr. a shade, i. e. as affording shelter, protection, the figure being preserved, as Gen. 19, 8 **בצל קורהי** under the shadow of my roof, the protection of my house. So in or under the shadow of thy wings Ps. 17, 8, 36, 8, 57, 2. Is. 25, 4 thou, Jehovah, art a shadow (shelter) from the heat. 16, 13. Also the figure being neglected, e. g. in the shadow of his hand, i. e. under his protection, Is. 49, 2, 51, 16; in the shadow of God, Ps. 91, 1. Lam. 4, 20; of Egypt Is. 30, 2; of Heshbon Jer. 48, 45. Ecc. 7, 12 **בצל הכנה** in the shadow of wisdom we are in the shadow of wealth, i. e. wisdom protects men not less than wealth. So Ps. 121, 5. Num. 14, 9.—Once צל may be referred to the approach of evening, as in Engl. the shades of evening, the end of the day's labours, Job 7, 2.

\* צלח Chald. to incline, to decline, often in Targg. for Heb. נטה. Spec. to incline the ear, to listen, Targg. Ps. 40, 2. Prov. 5, 13. Syr. **ظَل** id.—Hence in O. T.

PA. to pray, to implore, pr. 'to cause to listen;' Dan. 6, 11. Ezra 6, 10.—Ofter in Targg. Syr. **يُحْتَب**, Arab. **صَلَا**, Eth. **ጸለ**, id.

\* צלה to roast, 1 Sam. 2, 15. Is. 44,

16, 19. Arab. **صَلَا** and **صلى** id.—Hence צלי.

צלח (shade) Zillah, pr. n. of a wife of Lamech, Gen. 4, 19, 23.

צליל, in Keri צליל, pr. *κολλύρα*, a round cake; so called from rolling, from r. לל; III. Comp. **קבר**. Once Judg. 7, 13 **צליל להם שפירם** (צליל), where Sept. and Chald. well, a cake of barley-bread.

\* I. צלה and צילה Jer. 12, 1, fut. **הצלח**, pr. to cleave, to cut, to break through. Chald. to cleave wood; Syr. id. Aph. to break through, whence **كس** rupture, hernia. Kindr. is **הלה**.—Hence spec.

1. to go over or through, to pass over a river, to ford, c. acc. 2 Sam. 19, 18.

2. to come upon, to fall suddenly upon; mostly of the Spirit of God falling upon men. c. על Judg. 14, 19, 15, 14. 1 Sam. 10, 6, 11, 6; c. אל 16, 13, 18, 10. Of fire and of God himself breaking forth upon men. poet. c. acc. Am. 5, 6. Comp. **ביא** no. 2. d.

3. to go on well, to prosper, to succeed, comp. **אשר**, **נשר**; e. g. of a business Is. 53, 10, 54, 17. Jer. 12, 1. Ez. 17, 15; of a plant, to thrive, to flourish, Ez. 17, 9, 10; of a person in any matter, business, etc. Ps. 45, 5. Jer. 22, 30. With **ל**, pr. to prosper for any thing, i. e. to be good or fit for any thing, Jer. 13, 7, 10. Ez.

15, 4, 16, 13. Arab. **صَلَح** aptus fuit.

HTPH. I. Causat of Kal no. 3. a) to give success, to prosper, spoken of God as prospering e. g. the business of any one Gen. 24, 21, 56, 39, 3, 23; also a person, with acc. of pers. 2 Chr. 26, 5; **ל** Neh. 1, 11, 2, 20; absol. Ps. 118, 25. b) to accomplish prosperously, to finish happily, 2 Chr. 7, 11. Ps. 1, 3. Dan. 8, 25. Is. 55, 11. Spec. with the nouns **דרכיו**, **הדרכיו**, pr. to make one's way or counsel prosper, i. e. to prosper in one's ways, to be successful, Deut. 28, 29. Ps. 37, 7 **בצלחה**



הַרְבִּי *who prospereth in his way, who is successful in all things.* Josh. 1, 8. Is. 46, 15.

2. Intrans. *to have success, to be successful*, e. g. an undertaking Judg. 18, 5; a person in any undertaking 1 K. 22, 12. 15. 1 Chr. 22, 13. 29, 23. 2 Chr. 18, 14. Prov. 28, 13. al. Jer. 2, 37 c. הַ of thing.

\* II. צִלַּח i. q. Chald. זָלַח, *to flow, to be poured out.* Syr. זָחַב to pour out into any thing; to sprinkle.—Hence צִלְחָה, צִלְחִי, צִלְחָה, צִלְחָה, dish.

צִלְחָה Chald. i. q. Heb. צִלַּח I, אֲפַח. הִצְלַח after the Heb. form.

1. Trans. *to cause one to go on well, to promote rapidly* sc. to public offices and honours, Dan. 3, 30; *to accomplish* any thing *prosperously*, Ezra 6, 14.

2. Intrans. *to be prospered* i. e. to be promoted to high honours Dan. 6, 29; of a thing, *to be prosperously accomplished*, to succeed, Ezra 5, 8.

צִלְחָה f. (r. צִלַּח II) only plur. צִלְחָהוֹת 2 Chr. 35, 13, *dishes, platters*, into which things are poured. Chald. צִלְחָהוֹתָא, Syr. حَسَا, id. Arab. زَلْح large platters.

צִלְחָה f. a dish. 2 K. 2, 20. R. צִלַּח III.

צִלְחָה f. a dish, 2 K. 21, 13. Prov. 19, 24. 26, 15. R. צִלַּח II.

צִלִּי m. constr. צִלִּי, *roast, roasted*, Is. 44, 16. צִלִּי-אֵשׁ Ex. 12, 8. 9. R. צִלָּה.

צִלִּי, see צִלִּי.

\* I. צִלְצַל *to tinkle*, onomatopoeitic; as metal, comp. צִלְצַל no. 1; also of the tinkling stridulous sound of insects, see צִלְצַל no. 2. Arab. صَلَّ, Syr. صَلَّ, id. Comp. Germ. schallen, Schelle, and without the sibilant, gellen, hallen, comp.

הִלְלָה. Also *l* being changed to *n*, טִלְטֵל i. q. Lat. tinnire.—Trop. a) Of the ears, *to tingle* with astonishment, terror, fut. 3 pers. plur. Chald. הִצְלִינָה, 2 K. 21, 12.

Jer. 19, 3. Arab. طَلَّن id. b) Of the lips (and teeth) as rapidly striking each other; *to chatter, to quiver*, Hab. 3, 16.

HIPH. i. q. Kal lett. a, fut. הִצְצִינָה 1 Sam. 3, 11.

Deriv. מִצְצָה, מִצְצָה, מִצְצָה.

\* II. צִלַּל *to be shaded, darkened*, e. g. by shadows, or twilight; see Hiph. In the kindred dialects also the signif. both of *shade* and of *darkness* is prevalent;

Arab. ظَلَّ II to shade, IV to be shaded, dark, e. g. the day; ظِلَّ shade, also

morning twilight. Eth. ጸለጸ to shade, IV to seek the shade; but ጸላጸ darkness. Aram. מַלְל id. Kindr. is צִלַּם.—Once Neh. 13, 19 *and it came to pass when the gates of Jerusalem began to be dark* (צִלְלוּ) *before the sabbath*, i. e. on the eve before the sabbath, when the holy time began; comp. Lev. 23, 32.

HIPH. part. מִצֵּל shading, giving shade, Ez. 31, 3.

Deriv. צִלַּל, צִלַּל, מִצְצָה, צִלְמוֹת, and pr. n. צִלְחָה, צִלְחִי, צִלְמוֹנָה, צִלְצַח, צִלְצַח, צִלְצַח, צִלְצַח.

\* III. צִלַּל *to roll or tumble down* of oneself, *to be rolled down*; kindr. with גָּלַל, the letters ג and צ being interchanged. Once, of the Egyptians in the Red Sea, Ex. 15, 10 *צִלְלוּ בַּמַּיִם הַגְּדוֹלִים they rolled down like lead in the mighty waters*, i. e. tumbled to the bottom, sank; Sept. ἔδυσαν, Vulg. submersi sunt.

Deriv. צִלְלוּ, צִלְלוּ.

צִלְלוּ m. (r. צִלַּל II) c. suff. צִלְלוּ; plur. צִלְלוֹת, constr. צִלְלוֹתֵי; shade, shadow, Cant. 2, 17. 4, 6. Job 40, 22; צִלְלוֹת עֶרֶב *the shades of evening* Jer. 6, 4; comp. Ps. 102, 12. 109, 23.

צִלְלוֹנִי (shade looking upon me) Zelelponi, pr. n. m. with the art. Hazelelponi, 1 Chr. 4, 3.

\* צִלַּם obsol. root, kindr. with צִלַּל II; Arab. ظَلِمَ I, IV, *to be shady, dark*, e. g. the night; ظَلَمَ, ظَلَمَ, darkness. Eth. ጸለጸ to be obscure, dark.

Deriv. the four following.

צִלְמוֹ m. c. suff. צִלְמוֹ; plur. c. suff. צִלְמוֹת, constr. צִלְמוֹתֵי.

1. shade, shadow; metaph. of any



\* צָלַח obsol. root, Syr. *to break, to wound*.—Hence the two following.

צָלַח (fracture, wound) *Zalaph*, pr. n. m. Neh. 3, 30.

צֶלְפָחָד (first fracture, perh. first-born, comp. צָפָח.) *Zelophehad*, pr. n. m. Num. 26, 33, 27, 1. 36, 2. Josh. 17, 3. R. צָלַח.

צֶלְצַח (shade from the sun, from צַל shade and צַח i. q. <sup>س</sup>ضَح sun) *Zelzah*, pr. n. of a place on the border of Benjamin, 1 Sam. 10, 2.

צֶלְצַח m. (r. צַלַּח I) in pause צֶלְצַח Deut. 28, 42, constr. צֶלְצַח Job 40, 31. Is. 18, 1; plur. צֶלְצַחִים, constr. צֶלְצַחִי, see in no. 1. b.

1. Put for any *tinkling, ringing, clanging* instrument, e. g. a) *a fish-spear, harpoon*, Job 40, 31 [41, 7]; used by the ancient Egyptians for hunting the hippopotamus and crocodile, see Wilkinson's *Mann. and Cust. of the Anc. Egyptians* III. p. 72, 73. b) Plur. צֶלְצַחִים 2 Sam. 6, 5, constr. צֶלְצַחִי Ps. 150, 5; *cymbals*, which are struck together and produce a loud clanging sound; comp. Joseph. *Ant.* 7. 12. 3.

2. Put for a stridulous insect, which gives forth a *tinkling* or *clanging* sound; e. g. *a grasshopper, cricket*, Deut. 28, 42.—Sept. and Vulg. not well, *rubigo*.

3. Put for the *whizzing* or *whirring* of wings; Is. 18, 1 אֶרֶץ צֶלְצַח בְּפִים; lit. *the land of the whirring of wings*, i. e. 'land of the clangour of armies,' full of armies (wings) clanging their arms, viz. Ethiopia. Wings are here put for armies, see בְּנֵה no. 1; and this double meaning of בְּנֵה and צֶלְצַח gives room for an ingenious play of words.—For a review of other interpretations. see *Comm. on Is.* i. c. *Thesaur.* p. 1167.

\* צָלַק obsol. root, Chald. *to cleave, to split*, i. q. צָלַח I.—Hence

צָלַק (fissure) *Zelek*, pr. n. of one of David's military chiefs, 2 Sam. 23, 37. 1 Chr. 11, 39.

צֶלְתַּי (contr. for צֶלַת shadow i. e. protection of Jehovah) *Zillethai*, pr. n. m. a) 1 Chr. 8, 20. b) 12, 20.

\* צָמָא, præt. (without א) 1 pers. צָמָא Judg. 4, 19, 2 pers. f. צָמָה Ruth 2, 9; fut. צָמָא; *to thirst*, Ex. 17, 3. Judg. 15, 18. Is. 48, 21. 49, 10. Job 24, 11. Metaph. צָמָא לְאַחֲרֵיהֶם *to thirst after God*, to long for his worship, Ps. 42, 3. 63, 2. Comp. *διψῶ* Matt. 5, 6. Arab. ظمى, Ethiop. ጸፋ, id.

Deriv. the four following.

צָמָא m. *thirst*, Neh. 9, 15. 20. Ps. 69, 22. 104, 11. al. c. הָ Am. 8, 11. With prep. בּ it usually takes the art. as צָמָה בְּצָמָה Judg. 15, 18. Is. 50, 2; צָמָה בְּצָמָה Ex. 17, 3. Hos. 2, 5. al. but without art. Deut. 28, 48. 2 Chr. 32, 11.—Once צָמָה Is. 5, 13 in some editions.

צָמָא m. adj. (r. צָמָה) fem. צָמָה *thirsty*, 2 Sam. 17, 29. Is. 21, 14. 55, 1. al. Spec. *a thirsty land* i. e. dry, desert, Is. 44, 3.—Fem. Deut. 29, 18 *to take away* אֶת־הַצָּמָה הַרְוָה *the full with the thirsty* i. e. one and all. Comp. in r. עָוַב no. 1. a

צָמָה f. *thirst*, trop. of sexual desire Jer. 2, 25. R. צָמָה.

צָמָהּ m. (r. צָמָה) *a thirsty land*, i. e. dry, parched, Deut. 8, 15. Is. 35, 7. Ps. 107, 33.

\* צָמַד in Kal not used. 1. *to bind to fasten*, see Pu. Hiph. Kindr. with צָמַד; comp. עָמַם and עָמַד. Arab. ضميد to bind up, e. g. a wound. Syr. ضمى Chald. צָמַד, id.—Spec. 'to bind to the yoke;' hence

2. *to subject to the yoke*, i. e. to rule and discipline, *to subdue*; and in the pass conjugations *to be subdued, to serve*. So Ethiop. ጸፋ to subdue to the yoke ጸፋ to serve, spec. of divine worship; ጸፋ and ጸፋ a servant spec. of God.—Hence

NIPH. with צָמַד לְבַעַל *to serve Baal, to worship Baal*, Num. 25, 3. 5. Ps. 106, 28.

PUAL *to be bound, fastened*, e. g. a sword, 2 Sam. 20, 8.

HIPH. with מְרָמָה, trop. *nectere dolos* i. e. *to contrive, to frame*, Ps. 50, 19.

Deriv. צָמַד, and

צָמַד m. c. suff. צָמַדִּי, plur. צָמַדִּים constr. צָמַדִּי.

1. *a pair, yoke*, e. g. of oxen 1 Sam. 11, 7. 1 K. 19, 19. 21; of asses Judg. 19

10. 2 K. 9, 25 צמדים רכבים *riding in pairs, pair-wise, two and two*. Collect. Is. 21, 7 צמד פרשים *pairs of horsemen*. v. 9.

2. *yoke*, as a measure of land, i. e. as much as a yoke of oxen can plough in a day, comp. Lat. *jugerum*; 1 Sam. 14, 14. Is. 5, 10. So Arab. فدان *feddàn*.

צמה Is. 5, 13, see in צמא fin.

צמה f. *a veil*, Cant. 4, 1. 3. 6, 7. Is. 47, 2. R. צמם no. 2.

צמוק m. (r. צמק) only plur. צמוקים or צמקים, *dried grapes, raisins, bunches of raisins*, Ital. *simmuki*. 1 Sam. 25, 18. 30, 12. 2 Sam. 16, 1. 1 Chr. 12, 40. Diff. from אצטישה q. v.

\* צמח fut. וצמח, *to sprout, to spring up*, as plants Gen. 2, 5. 41, 6. Ex. 10, 5; hair Lev. 13, 37. Trans. once Ecc. 2, 6 ויער צמח עצים *the grove shooting forth trees*, i. e. producing trees. Metaph. a) Of men as likened to plants, Job 8, 19. Is. 44, 4. Zech. 6, 12. b) Of calamity Job 5, 6; truth Ps. 85, 12; new events Is. 42, 9. 43, 19. 58, 8.—The primary root צח see in צחה. Syr. *صَحَب* to be bright.

PIEL i. q. Kal, of the hair Ez. 16, 7. Judg. 16, 22; of the beard 2 Sam. 10, 5. 1 Chr. 19, 5.

HIPH. *to cause to sprout or spring up, to make grow*, e. g. God the plants Gen. 2, 9. Ps. 104, 14. Job 38, 27; the earth plants, *to bring forth*, Gen. 3, 18. Is. 61, 11, and so with acc. impl. Deut. 29, 22. With two acc. Ps. 147, 8 מצמיח הרים *who maketh the mountains to bring forth grass*; impl. Is. 55, 10. Metaph. God is said: לצמיח קרן ל *to cause the horn of any one to put forth*, i. e. to enlarge his power and authority, Ez. 29, 21. Ps. 132, 17. Also הצמיח צדקה *to cause deliverance to spring up*, i. e. to appear, Is. 45, 8. 61, 11.—Hence

צמח m. in pause צמח Zech. 3, 8, c. suff. צמחי.

1. *a sprouting, springing up*; Ez. 17, 9 נרפוי צמחה v. 10.

2. *a sprout, shoot*, only collect. *growth, increase*, i. e. 'what springs from the earth.' its *fruits, productions*, Gen. 19, 25. Hos. 8, 7. Ez. 16, 7. Ps. 65, 11. Hence צמח יהוה Is. 4, 2, *the increase of*

*Jehovah*, i. e. the produce of the Holy Land as consecrated to God, i. q. פרי הארץ in the other hemistich; comp. Gen. 4, 3. 13, 26. Deut. 1, 25. 26, 2. 10. 28, 30, etc. The whole passage I interpret thus: *The increase of Jehovah shall be splendid and glorious, and the fruit of the earth excellent and beautiful, for those escaped of Israel*, i. e. the land shall flourish in beauty and with abundance of produce and fruits, in behalf of those who shall escape the slaughter. All other interpretations of this passage fail to accord with the context and with the parallelism of the words; and among them, that which regards צמח as the sprout, i. e. offspring of God, viz. the Messiah, which the expression פרי הארץ in the other hemistich forbids.—But the Messiah is undoubtedly to be understood in Jer. 23, 5. 33, 15, where there is promised to David צמח צדקה, *a sprout or branch of righteousness*, a righteous descendant; and Zech. 3, 8. 6, 12, where the Messiah is elliptically called צמח *the Branch*, offspring, sc. of David.

צמיד m. (r. צמד) 1. *a bracelet*, Num. 31, 50; plur. Gen. 24, 22. 30. 47. Ez. 16, 11. 23, 42.

2. *a lid, cover* of a vessel, as 'made fast' upon it, Num. 19, 15.

צמים m. sing. (r. צמם, after the form צדיק) *a snare, noose*, Job 18, 9; comp. vv. 8. 10. Metaph. *destruction*, Job 5, 5 ושאנה צמים הולם *and destruction panteth after their substance*; where destruction is aptly represented by a snare which lies in wait gaping for its prey. The ancient versions here render צמים *the thirsty*, as if i. q. צמאים; but against the laws of the language.

צמיתה f. (r. צמה) pr. *destruction, extinction*; hence לצמיתה, *until extinction*, i. e. so long as a thing endures, i. q. לצולם, *for ever, in perpetuity*. Lev. 25, 23. 30.

\* צמם obsol. root. 1. *to braid, to bind*; kindr. with זמם. Arab. *صَمَّ* to join two things, to conjoin.—Hence צמים *snare*.

2. i. q. Chald. צמם, צמץ, *to cover, to veil*, Targ. Gen. 24, 65.—Hence צמה

\* צָמַק to dry up, to be dry, of the breasts, Hos. 9, 14. Arab. صَامِقٌ dry, thirsty.—Hence צָמִיק.

\* צָמַר obsol. root, perh. i. q. צָמַר and Arab. transp. صَرَم; to cut off.—Hence

צָמַר m. in pause צָמַר, c. suff. צָמַרִי Hos. 2, 7, 11, wool, perh. so called as being shorn; comp. צָו fleece, from צָוִי. Lev. 13, 48. Deut. 22, 11. 2 K. 3, 4. Prov. 31, 13. Is. 1, 18. 51, 8. al. צָוִי a fleece of wool Judg. 6, 37. Of woollen garments Ez. 34, 3, 44, 17.—Eth. ፀፍር wool, a fleece; Chald. עֲמָרָא, Syr. كَمْرٌ id.

צָמַרִי Gen. 10, 18, the Zemarite, pr. n. of a Canaanitish tribe, apparently the inhabitants of Simyra, a Phœnician city near the river Eleutherus; Strabo XVI. p. 753 Causab. [Cellarii Not. Orbis ant. II. 445. Ruins are mentioned here by Maundrell (p. 31) and by Shaw (p. 269, 270); the latter says they are five miles west of Arca, and bear the name of Sumra, prob. سَمَار Semâr. But neither Maundrell nor Burckhardt has this name.—Another سَمَار جبيل Semâr Jebeil lies near the coast north of Jebeil; and a site of ruins called Zemrah exists north of Tortosa the ancient Antaradus.—R.

צָמַרַיִם Zemaraim, pr. n. of a city in the tribe of Benjamin Josh. 18, 22. Hence would seem to be derived the name הַר צָמַרַיִם Mount Zemaraim, in the mountains of Ephraim, which extended to or into the territory of Benjamin, 2 Chr. 13, 4.

צָמַרֶת f. (r. צָמַר) c. suff. צָמַרְתּוֹ foliage, q. d. fleece or locks of the trees, Gr. λάρυγξ, Lat. 'coma arborum,' as transferred from animals to plants; comp. צָמַל note, פָּרַח, יוֹנְקָה, Gr. οἶσος ἄστωρ Hom. Od. 1. 443.—Ez. 17, 3, 22, 31, 3, 10, 14. Others, topmost bough; comp. צְמוּדָה

\* צָמַתּוּ pr. to be silent, like Arab. صَمِت; of the same family with צָיַם, צָיַם, צָיַם, and many others ending in ם, see in צָיַם note.—Trans. pr. to make silent, and hence to cut off, to destroy,

Lam. 3, 53. So Eth. አደፍተ to extirpate.

NIPH. to be cut off, to become extinct, as torrents Job 6, 17; a person Job 23, 17.

PIEL i. q. Kal. Ps. 119, 139.

HIPH. i. q. Kal. Ps. 18, 41. 54, 7. 69, 5. 83, 27. 94, 23. 101, 5. 8. 143, 12.

PIL. צָמַתּוּ id. Ps. 88, 17, where צָמַתּוּ is read for צָמַתּוּ, which no one seems to have explained. Prob. Kibbutz is put for the movable Sheva because of the following ו; see Lehrs. p. 68, 69. Monum. Phœn. p. 436.

Deriv. צָמַתּוּ.

צָנָה, see צָנָה.

צָנָה Zin (also צִין in some Mss.) pr. n. of a desert on the south of Palestine and westward from Idumea, in which was situated the city קָדֶשׁ בַּרְנֶזֶה Kadesh-Barnea, Num. 13, 21. 20, 1. 27, 14. With He parag. צָנָה Num. 34, 4. Josh. 15, 3. It was therefore in the western part of the 'Arabah, south of the Dead Sea; see in קָדֶשׁ.—Talm. צִין a low palm-tree.

\* צָנָה and צָנָה obsol. root, i. q. צָנָה, Arab. ضناً IV, to have large flocks.—Hence

צָנָה comm. gend. c. suff. צָנָהֶם Num. 32, 24, also צָנָה Ps. 8, 8, i. q. צָנָה, flocks, small cattle, espec. sheep.

צָנָה f. I. Pr. a thorn, from r. צָנָה I; plur. צָנָה trop. hooks, for fishing Am. 4, 2. Comp. in הוֹיָה.

II. a shield, buckler, from צָנָה II, i. e. of the largest size covering the whole body, στυγείος, see 1 K. 10, 16, 17.—Ps. 35, 2. Ez. 23, 24. 38, 4. 1 Sam. 17, 7, 41. al. Metaph. Ps. 5, 13, 91, 4.

III. cold, Prov. 25, 13. R. צָנָה III.

צָנָה, see צָנָה.

צָנָה i. q. צָנָה, Is. 62, 3 Cheth. R. צָנָה.

צָנָה m. (r. צָנָה) a cataract, waterfall, so called from its rushing sound, Ps. 42, 8; a water-course 2 Sam. 5, 8.—Chald. id.

\* צָנָה fut. תִּצְנַח to let oneself down, to descend, e. g. from an ass, to alight, Judg. 1, 14. Josh. 15, 18. Once of things,

Judg. 4, 21 *she smote the tent-pin through his temples, וַיַּחֲצוּץ בְּאַרְצוֹ וַיֵּרֶד וַיִּפְּץ וַיִּשְׁלַח אֶת הַיָּד וַיִּפְּץ אֶת הַיָּד וַיִּשְׁלַח אֶת הַיָּד וַיִּפְּץ אֶת הַיָּד* and it went down (penetrated) into the ground.—Kindred is צניע q. v. also جنح to incline oneself, see in צ lett. e. p. 878.

צניים m. plur. *thorns, prickles*, Prov. 22, 5; so of a thorn-hedge Job 5, 5. R. צני I.

צניינים m. plur. *thorns, prickles*, Num. 33, 55. Josh. 23, 13. R. צני I.

צנייה m. (r. צניה) *a tiara, turban*, as 'wound around' the head, e. g. of men Job 29, 14; of women Is. 3, 23; of the high priest Zech. 3, 5; of kings Is. 62, 3 Keri.

\* צניים pr. *to be hard*, as in Samaritan; comp. Syr. ܥܢܝܡܐ, Chald. ܥܢܝܡܐ, a stone.—Part. pass. צניים *dry, barren*, of ears of grain Gen. 41, 23. Comp. גלמוד.

\* צנין I. i. q. שנין, *to sharpen*; Pass. *to be sharp, to be pointed, to prick*. Hence צניה, צנים, צנינים, thorn, thorns.

II. i. q. גנין, *to cover, to protect*; for the affinity of the letters ג and צ see under צ lett. e. Arab. صان mid. Waw, *to keep, to preserve*.—Hence צניה II, a shield, also צניצנה.

III. *to be cold*, whence צניה III. So Talm. אצטנין *to cool, to become cold*. Chald. צניה cold.

צנין, see צנין.

\* צניע *to depress*; Part. pass. צניע *'depressed,' then submissive, humble, modest*, Prov. 11, 2. Chald. צניע id. Kindr. are צניה, פניע, جنح.

HIPH. c. לכה, *to act or live humbly, modestly*, Mic. 6, 8.

\* צניה fut. רצנה, *to roll or wind around, to wrap around*, e. g. the tiara or turban, Lev. 16, 4.—Is. 22, 18 צניה רצנה lit. *rolling he will roll thee together as a roll, or with a rolling*.

Deriv. צניה, צניה, and

צניה f. *a roll, ball*, Is. 22, 18; others, *a rolling*.

צניה f. (r. צני II) *a vase, vessel*, for keeping, preserving; spoken of the ves-

sel in which manna was laid up, Ex. 16, 33.

\* צניק obsol. root, kindr. with צניק I, *to be narrow, straitened*; comp. חניק.—Samar. to shut up, Arab. ضيق to be narrow. Hence צניק.

\* צניר obsol. root, prob. onomatopoeitic and kindr. with the verb פניר, (for the affinity of צ with the palatals, see lett. צ ult.) pr. *to screech*, Germ. *schnarren*, (as פניר *to creak*, Germ. *knarren*.) or rather *to whirr, to whizz*, especially of the *rushing* sound of falling water, as in cataracts, aqueducts, etc. Hence צניר.

צנית f. plur. צנית, *canthari, canals, tubes*, through which the oil passes from the olive-branches into the reservoir (צניה) of the candelabra in Zechariah's vision, Zech. 4, 12; comp. v. 2.—Chald. צנית id. The same word is κάλυθος, *cantharus*, צ and כ being interchanged. This quadrilateral seems to come from צניר and to have nearly the same power.

\* ציער fut. רצער, inf. c. suff. בצערה, *to step, to go by steps*, spoken both of ascending, as in no. 1, and of descending,

as in Hiph.—Arab. صعد to ascend by steps; II, IV, to ascend a mountain, also to descend into a valley. Corresponding is Lat. *scando* with *n* inserted; perh. Sanscr. *skad, skand*, to leap up and down.—Hence

1. *to go up, to mount*; so of a fruit-tree or vine, Gen. 49, 22 בנות צערה עלי שור her daughters (branches) *mount upon the wall*, sc. by the aid of supports, trellis-work, comp. Ps. 128, 3. Vulg. well: *filiae discurrerunt super murum*. For the verb sing. see Heb. Gr. § 143. 3.

2. *to step, to move slowly* in a regular stately manner, *to march*. e. g. in solemn procession 2 Sam. 6, 13. Jer. 10, 5; hence of Jehovah Judg. 5, 4. Ps. 68, 8; of the sauntering gait of a youth Prov. 7, 8. With acc. *to pass or march through* a land, Hab. 3, 12.

HIPH. *to cause to descend, to drive down*. Job 18, 14 הצעירוהו למלך בלזוח *impers. one drives him down to the king of terrors*, i. e. death, who reigns in Sheol.

Deriv. אצערה, מצער, and the two following.

**צַעַר** m. c. suff. **צַעֲרִי**; plur. **צַעֲרִים**, constr. **צַעֲרֵי**; a *step, pace*, 2 Sam. 6, 13. Prov. 5, 5. Job 34, 21. Ps. 18, 37. Jer. 10, 23. al. s̄ap. *To number one's steps*, to watch him closely, Job 14, 16. 31, 4; *to hunt one's steps*, Lam. 4, 18.

**צַעֲרָה** f. 1. a *going, marching*, of God, 2 Sam. 5, 24. 1 Chr. 14, 15.

2. Plur. **צַעֲרוֹת** *step-chains*, Arab.

**מַצְעָאִים**, i. e. short chains which oriental females wore attached to the ankle-band (**בְּכַסִּים**) of each foot, so as to compel them to take short and mincing steps, to walk mincingly (**בְּטִפְפָּה**), Is. 3, 30; comp. in **אַצְעָרָה**.

\* **צַעֲרָה** 1. *to turn on one side, to incline*, e. g. a vessel for pouring Jer. 48, 12. Arab. **صفا** IV, id. Eth. **ክሀሀ** to pour out, **ሀ** and **צ** being interchanged; see lett. **צ** ult.

2. *to be inclined, bent, bowed down*, of a captive in bonds, Is. 51, 14. Also to *bow oneself ad concubitum*, *κατακλιθεσθαι*, Jer. 2, 20.

3. *to bend or toss back the head*, i. e. to be proud, Is. 63, 1.

PIEL i. q. Kal no. 1, Jer. 48, 12.

**צַעֲרוֹר** for **צַעֲרִי** Jer. 14, 3. 48, 4 Cheth.

**צַעֲרִיָּה** m. (r. **צַעֲרָה**) a *veil*, Gen. 24, 65. 38, 14. 19.

**צַעֲרִיר** m. (r. **צַעֲרִי**) c. suff. **צַעֲרִירֹו**, plur. **צַעֲרִירִים**, constr. **צַעֲרִירֵי**. Fem. **צַעֲרִירָה**.

1. Adj. *small*, Jer. 48, 4 Keri. Arab.

**صَغِيرٌ**. a) In number, *few*, 1 Sam. 9, 21. Mic. 5, 1. Is. 60, 22. Judg. 6, 15. b) In age, *younger, minor natu*, Gen. 19, 31. 43, 33. 48, 14. Josh. 6, 26. 1 K. 16, 34; with **לְרִמִּים** Job 30, 1. c) In estimation and value, *petty, ignoble, mean*, Jer. 14, 3 opp. **אֲדָרִיר**; *contemned, despised*, Ps. 119, 141; *worthless*, of flocks Jer. 49, 20.

2. *Zair*, pr. n. of a place, 2 K. 8, 21; in the parall. 2 Chr. 21, 9 is **שָׁרִירֹו**.

**צַעֲרִירָה** f. (r. **צַעֲרִיר**) *minority in age, youth*, Gen. 43, 33.

\* **צַעֲרִין** fut. **רָצַעְנֹו**, pr. *to load up* beasts of burden, i. q. **טָעַן** II; hence *to remove, to migrate*, as nomades, Is. 33, 20. Arab.

**ظعن** id.

Deriv. pr. n. **צַעֲנָנִים**.

**צַעֲנַן** pr. n. *Zoan*, i. e. *Tanis*, an ancient city of lower Egypt, situated on the eastern side of the Tanitic arm of the Nile, called in Egyptian **ḏḏnḏn** and **ḏḏn** 'low region,' whence both the Hebrew and Greek forms are derived; as also the Arabic **صان** *Sân*, by which name the site is still known. See Comment. on Is. 19, 11. Wilkinson Mod. Egypt, I. p. 449 sq. Lond. 1843.—Num. 13, 22. Is. 19, 11. 13. 30, 4. Ez. 30, 14. Ps. 78, 12. 43.

**צַעֲנָנִים** (removals, r. **צַעֲנֹו**) *Zaananim*, pr. n. of a place in Naphtali occupied by the Kenites, Josh. 19, 33. Judg. 4, 11. In Judg. I. c. Cheth. **צַעֲנַיִם** *Zaanaim*.

\* **צַעֲנָה** obsol. root, prob. i. q. **עָנָה** to cover, to veil. Hence **צַעֲנִיָּה** veil.

**צַעֲעָעִים** m. plur. *sculptured work*, Vulg. *opus statuarium*, 2 Chr. 3, 10. R. **צַעֲעִי** q. v.

\* **צַעֲקָה** fut. **רָצַעַק**, i. q. **רָצַק** where see, *to cry out*, Is. 42, 2; espec. from pain, sorrow, Gen. 27, 34. 2 K. 4, 40. Is. 33, 7; in complaint and for help Deut. 22, 24. 27. Ps. 34, 18. Job 35, 12. With **אֶל** of pers. *to cry to any one, to implore*, as God Ex. 8, 8. 14, 15. Lam. 2, 18; idols Is. 46, 7; a king, prophet, Gen. 41, 55. 1 K. 20, 39. 2 K. 4, 1; c. **לְ** 2 Chr. 13, 14. With acc. of thing of which one complains, Job 19, 7. Trop. ascribed to the heart, Lam. 2, 18; to blood unavenged Gen. 4, 10.—Arab. **صَعِقٌ** to cry out for terror; **صَعَقٌ** outcry, clamour. More usual are the forms with **י**, see in **רָצַק**.

PIEL *to cry out, to exclaim*, 2 K. 2, 12.

HIPH. *to call together, to convoke*, like **הוֹצִיֵק**, 1 Sam. 10, 17.

NIPH. pass. of Hiph. *to be called together, to come together*, Judg. 7, 23. 24. 10, 17. 12, 1. 1 Sam. 13, 4. 2 K. 3, 21.—Hence

**צַעֲקָה** f. constr. **צַעֲקָה**, c. suff. **צַעֲקָתִי**, *cry, outcry*, from pain Gen. 27, 34; for help Is. 5, 7. Zeph. 1, 10. With genit. of the pers. crying out Ps. 9, 13. Job 34, 28. 1 Sam. 9, 16. With genit. of object, i. e. of those against whom the cry is raised, Gen. 18, 21. 19, 13. Also **צַעֲקָה** **צַעֲקָה** a great and bitter cry, Jer. 48, 5; see in **צַעֲקָה** no. I. a.

\* צַר־ fut. רָצַר to be small, i. q. צַר

q. v. Arab. صَغِرَ and صَغُرَ id.—Metaph. to be low and despised, to be brought low, opp. קָבַד, Jer. 30, 19. Job 14, 21. Zech.

13, 7. Arab. صَغُرَ id. Syr. رَضِيَ to contemn, to dishonour; Chald. Pa. id.

Deriv. מְצַרֵר, צָרֵר, צָרִירָה, צָרִיר, צָרִיר, the pr. names צָרֵר, צָרִיר, also

צַר, fully צָרֵר Gen. 19, 22. 30, (smallness, comp. Gen. 19, 20,) Zoar, pr. n. of a place near the southern extremity of the Dead Sea, on the eastern shore; Gen. 13, 10. 14, 2. 8. 19, 22. 30. Is. 15, 5. Jer. 48, 34. More anciently called צָרָה. Sept. Ζηγάρος, Ζόγορα, Arab. زَغَر Zoghar. [The site was apparently discovered by Irby and Mangles; see Bibl. Res. in Palest. II. p. 480, 648.—R.]

\* צָפַד kindr. with צָמַד, to adhere firmly, to cleave fast, Lam. 4, 8. Arab. صَفَد to bind together.

\* I. צָפָה fut. apoc. וַיִּצְפֶּה, to look about, to view from a distance. The primary idea is that of *inclining, bending forward*, in order to behold, comp. in הַשְׁקִיף, הַשְׁקִיף. Similar are σκιάω, σκιάωμαι, σκοπιών, and also by transp. Lat. specio, specto, specula, etc.—Part. צוֹפֵה *speculator, a watchman* stationed on a tower, 1 Sam. 14, 16. 2 Sam. 13, 34. 18, 24 sq. Metaph. of prophets, who like watchmen announce future things as revealed to them in vision, Jer. 6, 17. Ez. 3, 17. 33, 7. Is. 52, 8; comp. Hab. 2, 1. In a still wider sense Is. 56, 10. Once of things Cant. 7, 5.—Hence spec. a) to look out for any thing, to await; Hos. 9, 8 צוֹפֵה אֶפְרַיִם Ephraim awaiteth sc. response, help; comp. Lam. 4, 17. Ps. 5, 4. b) to watch, to observe closely, c. acc. Prov. 15, 3. 31, 27; בְּ Ps. 66, 7; c. בֵּין to observe and judge between, Gen. 31, 49. c) to lie in wait, c. לְ Ps. 37, 32. d) With אֵל to look out for, i. e. to select, i. q. רָאָה; Job 15, 22 אֵלַי הָרַב אֵלֶּי he is selected (destined) for the sword, where צָפַה is for צָפַי

PIEL i. q. Kal, to look about, to watch, 1 Sam. 4, 13. Jer. 48, 19. Hab. 2, 1; c. acc. Nah. 2, 2. Part. מְצַפֵּה *speculator, a watchman*, Is. 21, 6; metaph. of a

prophet, Mic. 7, 4. With אֵל of that for which one looks about, which he expects, e. g. help Lam. 4, 17; בְּ Mic. 7, 7. Absol. Ps. 5, 4 אֶצְפָּה I will await sc. the divine help, I will look unto God.

Deriv. מְצַפֵּה, צָפֵה, מְצַפֵּה, and the pr. names צָפֵה, צָפֵהָ, צָפוֹ, צָפִי, צָפוֹן, מְצַפֵּה

\* II. צָפָה in Kal not used, prob. to be broad, expanded, spread; kindr. with צָפַח, comp. Heb. Gr. § 74. init. n.—Hence

PIEL צָפַח to overlay with metal, wood, stones, c. dupl. acc. Ex. 25, 11. 13. 1 K. 6, 22 sq. 2 K. 18, 16. 2 Chr. 3, 4. 10. al. Rarely with בְּ of the material 1 K. 6, 15; c. acc. id. ibid.

PUAL pass. of Piel, to be overlaid; part. Ex. 26, 32. Prov. 26, 23.

Deriv. צָפוּר, צָפֵת.

צָפָה f. (r. צוּהָ) inundation; Ez. 32, 6 אֶרֶץ צָפְחָה thy land inundated by the Nile. Others, a floating, swimming.

צָפוֹ (watch-tower, r. צָפָה I) Zepho, pr. n. of a son of Eliphaz Gen. 36, 11. 15; called also צָפִי 1 Chr. 1, 36.

צָפְחִי m. (r. צָפָה II) an overlaying, thin covering, of metal, Ex. 38, 17. 19. Num. 17, 3. 4 [16, 38. 39]. Is. 30, 22.

צָפוֹן comm. gen. but f. Is. 43, 6. Cant. 4, 16; with הָ loc. צָפוֹנָה R. צָפֵן.

1. the north, the northern quarter of the heavens; pr. 'the hidden, the dark,' since the ancients regarded the north as the seat of gloom and darkness, in contrast to the bright and sunny south; see in הָרוֹם. —Ex. 26, 20. 35. 27, 11. Num. 34, 7. al sæp. אֶרֶץ צָפוֹן the land of the north, i. e. Assyria Jer. 3, 18 comp. 12. Zech. 2, 10 [6]; Babylonia Jer. 6, 22. 10, 22. 31, 8. 50, 3. Zech. 2, 10 comp. 11. 6, 6. 8. In the book of Daniel the king of the north is the king of Syria, 11, 6–15. 40; opp. the king of the south i. e. Egypt.—Poetically also for the north wind (רִיחַ צָפוֹן) Cant. 4, 16; also for the northern heavens or hemisphere, which is nearly equivalent, to the heavens generally, since the southern hemisphere is for the most part hidden to the inhabitants of Palestine, Job 26, 7. מְצַפֵּוֹן לְ on the north of any place Josh. 8. 11. 13; and without לְ 11, 2.—With הָ loc. צָפוֹנָה northward Gen. 13.



14; also of a region situated *towards the north*, מִמְּלְכוֹת צְפוֹנָה *the kingdoms of the north* Jer. 1, 15; and with prepositions. אֶל-הַצְּפוֹנָה Ez. 8, 14, לְצְפוֹנָה 1 Chr. 26, 17, *towards the north, northward*; מִצְּפוֹנָה *on the north*, on the north side, Josh. 15, 10; לְ מִצְּפוֹנָה *on the northward of*, Judg. 21, 19; מִפְּנֵי צְפוֹנָה *from towards the north* Jer. 1, 13. Comp. נִגְבָּה, נִגְב.

2. *Zaphon*, pr. n. of a city in the tribe of Gad, Josh. 13, 27.

צְפוֹן, see צְפוֹן, also צְפוֹן p. 147.

צְפוֹנִי m. (fr. צְפוֹן) 1. Adj. *northern* Joel 2, 20; spoken of the army of locusts approaching from the north.

2. Patronym. of the name צְפוֹן, צְפוֹנִי q. v. *Zephonite*, Num. 26, 15.

צְפוֹעַ Ez. 4, 15 Cheth. i. q. צְפוֹעַ.

צְפוֹר comm. gend. (r. צְפַר I) m. Ps. 102, 8; f. Lev. 14, 4. Is. 31, 5; plur. צְפוֹרִים, as if from a form צְפוֹרָה, which occurs in the Talmud.

1. *a bird*, i. e. a small bird, so called from its chirping, twittering, see the root;

spec. *a sparrow*, (Arab. عَصْفُور with prosthetic guttural,) Ps. 84, 4. 102, 8. Prov. 26, 2. 27, 8. Job 40, 29. al. Ecc. 12, 6 לְקוֹל צְפוֹר *at the voice of the sparrow*, i. e. at early dawn. Also of other small birds of the sparrow genus, or similar to the sparrow, Ps. 11, 1. 104, 17. 124, 7; as caught by the fowler Prov. 6, 5. 7, 23. Am. 3, 5. al. So Arab. عَصْفُور, Syr. ܥܘܫܘܪ.

2. *a bird* of any kind, sing. as collect. *fowl, birds* Gen. 15, 10. Lev. 14, 4-53. Deut. 4, 17. Ps. 8, 9. al. Also of birds of prey Ez. 39, 4. With genit. כָּל-כְּנֶסֶת *of every wing or kind* Ez. 17, 23. 39, 17. Gen. 7, 14; without כָּל Ps. 148, 10.

3. *Zippor*, pr. n. of the father of Balak king of Moab, Num. 22, 2-10. Josh. 24, 9. al.

\*צְפַח obsol. root, kindr. with נָפַח Arab. صَفَح I, II, *to draw out, to spread out, to expand*, as metal into plates, to overlay, comp. צָפַח II. Eth. ስፋፋ id. ስፋፋ expansion, breadth.—Hence צְפוֹחִית, pr. n. צְפַח, and

צְפַחָה f. *a cruse, flask*, perh. of iron plates; for water 1 Sam. 26, 11 sq. 1 K. 19, 6; for oil 1 K. 17, 12. Chald. טְפַחִית id. Syr. قَفْطُ, *a dish, platter*; Arab. by transp. كَفَفَة id.

צְפַי, see צְפוּ.

צְפִיחָה f. (r. צָפַח I) *a watch-tower*, i. q. מִצְפָּה, Lam. 4, 17.

צְפוֹן (a looking out, r. צָפַח I) *Ziphion*, pr. n. m. Gen. 46, 16; for which צְפוֹן *Zephon* Num. 26, 15.

צְפִיחִית f. *a flat cake*, so called from its spreading out, comp. πλάξ, πλακίαις, Ex. 16, 31. R. צְפַח.

צְפוֹן Ps. 17, 14 Cheth. for צְפוֹן; see צְפוֹן no. 2.

צְפוֹעַ only plur. constr. צְפוֹעֵי *excrements* of animals, *dung*, Ez. 4, 15. Arab.

صَفَع. R. צְפַע q. v.

צְפוֹעָה f. (r. צָפַע) only plur. צְפוֹעוֹת *shoots* of a tree, but only such as are worthless, q. d. *excrescences*; trop. spoken of *humbler offspring*, in antith. Is. 22, 24 הַצְּפוֹעוֹת וְהַצְּפִיחִים *the offshoots and the excrescences*, the noble and the ignoble.

צְפוֹר m. *a he-goat*, Dan. 8, 5. 21; fully צְפוֹר הַעֲזִים Dan. 8, 5. 8. Plur. Ezra 8, 35. 2 Chr. 29, 21. So called from leaping, see the root צָפַר no. 2. It is a word of the later Heb. and Chald. for the earlier טְפִיר; see the Chald.

צְפוֹר Chald. plur. צְפוֹרִין, *a he-goat*, Ez. 6, 17. Syr. ܥܘܫܘܪ.

צְפוֹרָה f. (r. צָפַר I. 3) once צְפוֹרָה Ez. 7, 10; constr. צְפוֹרָה

1. Pr. *a crown, diadem*, Is. 28, 5.

2. *a circle, cycle*, put for the vicissitude or *turn* of human things, which return in the same succession, as if in a circle, comp. סְבִיבוֹת Ecc. 1, 6. So Ez. 7, 7 בָּאָה הַצְּפוֹרָה אֵלַיָּךְ *the circle comes to thee*, thy turn has come; Abulwalid aptly: انتهى الدور اليك. Ez. 7, 10.

צְפוֹרָה f. (r. צָפַח I) *a watch, watching, guard*. Is. 21, 5 הַצְּפוֹרָה צְפוּ *they watch the watch*, i. e. *they keep a watch* upon the towers. Other interpretations see in Thesaur. p. 1179.

\* צַפַּן fut. יִצְפֵּן, kindr. with צַפַּן q. v.

1. to *hide, to conceal*, Ex. 2, 2. Ps. 31, 21. Espec. in order to protect and defend any one Josh. 2, 4. Ps. 27, 5. Part. pass. Ps. 83, 4 צִפְּוֹנֵי יְהוָה those protected of Jehovah; also as neut. צִפְּוֹן *hidden*, i. e. secret, private, inaccessible Ez. 7, 22.—Intrans. to *conceal oneself, to lurk* in ambush, c. לְ Prov. 1, 11. 18. Ps. 10, 8; absol. 56, 7 Keri.

2. to *lay up, to treasure up, to hoard*, Hos. 13, 12. Prov. 10, 14. With לְ to *lay up for any one*, Cant. 7, 14. Ps. 31, 20. Prov. 2, 7. 13, 22. Job 21, 19. Trop. צַפַּן לְבָבוֹ to *lay up in one's mind* Ps. 119, 11. Job 10, 13, comp. 23, 12; צַפַּן אֱהוּ id. Prov. 2, 1. 7, 1.—Part. pass. plur. צִפְּוֹנִים *hoards, treasures, wealth*, Job 20, 26. Ps. 17, 14 Keri.

3. to *keep back, to hold back, to restrain*, Prov. 27, 16; c. בְּן i. q. to *deny to any one*, Job 17, 4.

NIPII. 1. to *be hidden from any one*, i. e. to *be unknown* to him, c. בְּן Job 24, 1. Jer. 16, 17.

2. Pass. of Kal no. 2, to *be laid up for any one*, i. e. destined, appointed to him, לְ Job 15, 20.

HIPII. i. q. Kal no. 1, to *hide*, Ex. 2, 3. Job 14, 13; to *hide oneself, to lurk* in ambush, Ps. 56, 7 Cheth.

Deriv. צַפְּוֹן (צַפְּוֹנִי), מִצַּפְּוֹנִים, the pr. n. צַפְּוֹן and

צַפְּוֹנִיָּה (Jehovah hides, protects) pr. n. Sept. *Σοφονιας*, Vulg. *Sophonias*, i. e. *Zephaniah*, for צַפְּוֹנִיָּה. a) A prophet, the ninth in order of the twelve minor prophets, Zeph. 1, 1. b) A priest Jer. 21, 1. 29, 25. 29, 52, 24; called also צַפְּוֹנִיָּה 37, 3. c) Zech. 6, 10. 14. d) 1 Chr. 6, 21.

צַפְּוֹנִיָּה פַּעֲנָה, *Zaphnath-paaneah*, an Egyptian pr. n. given by Pharaoh to Joseph in reference to his public office, Gen. 41, 45. The Sept. translator seems to have preserved more nearly the genuine Egyptian form of the word, which he gives by *Φουθουφανήχ*, in which both Jablonski and Rosellini (Opusc. I. p. 207-216. Monn. Storici I. p. 185) recognise the Egyptian *κωτδωγενεζ* the *salvation or saviour of the age*, from Π article, *κωτδ σωζειν, σωτηρ, σωτηρια*,

and *κ-ενεζ αιων*. Jerome: *salvator mundi*. Better perhaps *κ-κωτδ-ενεζ* *sustentator s. vindex seculi*. This in Hebrew letters would be properly expressed by פַּעֲנָה פַּעֲנָה; but the letters פַּע are transposed in order to bring it nearer to a Hebrew etymology. For the Egyptian root *SNT sustentare, tueri*, see Champollion Gramm. p. 380, 386. Peyron Lex. Copt. p. 207.

\* I. צַפַּע obsol. root, pr. to *thrust out, to protrude*, kindr. with דָּפַע to *thrust, to push, to impel*. Spec. of any thing ignoble, worthless, mean, as excrements; comp. Arab. *ضفع* to discharge the bowels, to break wind, and צַפְּוֹנִים excrements. Also of worthless shoots, excrescences of a tree, see צַפְּוֹנִיָּה.

\* II. צַפַּע obsol. root, onomatopoeic, to *hiss* as a serpent, basilisk; comp. the kindr. צַפַּח and פָּצַח to *blow, to hiss*, whence אֶפְסָה viper.—Hence the two following.

צַפַּע m. Is. 14, 29, and צַפְּוֹנִי m. Is. 11, 8. 59, 5. Prov. 23, 32; plur. צַפְּוֹנִים Jer. 8, 17; a *viper*, so called from its hissing; perh. with Aquil. and Vulg. *basiliscus, regulus*, a small serpent of Africa exceedingly venomous, which also was called *sibilus*, Isidor. Origg. XII. 4.

צַפְּוֹנִי see in צַפַּע.

\* צַפַּע only in PIIIP. צַפַּע, an onomatopoeic verb, to *peep, to chirp*, as a small bird Is. 10, 14. 38, 14. Arab. *صَفَصَفَ* peeping of a sparrow; *صَفَصَفَ* a sparrow. Gr. *πιπιζω, ιιιζω, ιριζω*, Germ. *zirpen*.—Like the Greek *ιριζω*, it is transferred to the voice of the manes or ghosts, which the wizards professed to imitate, Is. 8, 19. To the same the Latin poets apply the epithet *stridor*; see the Lexicons.

צַפְּוֹנִיָּה f. (r. צַפַּח) according to the Rabbins a *willow, salix*, Ez. 16, 5; so called as growing in places overflowed by water. Arab. *صِفْصَف* id.

\* I. צַפַּר 1. to *twitter, to chirp*, as small birds. Arab. *صفر* id. Hence צַפְּוֹר, Chald. צַפַּר, also pr. n. צַפַּר.

2. to dance in a circle, also genr. to dance, to leap, to spring; comp. דודל, גייל and מהול. Arab. **صَفَرَ** id.—Hence צפיר he-goat.

3. to go in a circle, to revolve, see צפירה. Hence, to turn oneself round, to turn about; Judg. 7, 3 *whosoever is timid and fearful, וְיִצְפֹּר let him turn back and return.*

\* II. **צָפַר** i. q. **ظفر** to scratch, sc. with nails and claws; comp. ספר and שפר.—Hence צפרן.

**צפר** Chald. (f. Dan. 4, 18 and 4, 9 Keri, but Cheth. m.) a bird, i. q. Syr. **ܘܨܦܪܐ**; Sing. Targ. Gen. 7, 14. Deut. 4, 17. Plur. צפרין, constr. צפרי Dan. 4, 9, 11. 18. 30.

**צופר**, see צופר.

**צִפְרִיעַ** m. a frog; sing. twice collect. frogs Ex. 8, 2. Ps. 78, 45, where it is coupled with a fem. in the manner of collectives. Plur. צפריעים Ex. 7, 27–29. 8, 1–9. Ps. 105. 80.—This quinqueliteral is compounded from the verb צפר I. no.

2, to leap, to spring, and **رَدَاعٌ** marsh, q. d. *marsh-leaper*; and not, as Ewald suggests, from the root צפר I. no. 1, since the twittering and chirping of birds cannot properly be ascribed to frogs. From this fuller form, the Arabic and Syriac have the contracted quadrilaterals **صَفَدَعٌ** and **صَفَدَعٌ** frog.

**צִפְרָה** (little bird, see צפור) *Zipporah*, pr. n. of the wife of Moses Ex. 2, 21. 4, 25. 18, 2.

**צִפְרָן** m. (r. צפר II) 1. nail of the finger, plur. c. suff. **צִפְרָנִיהָ** Deut. 21, 12. Arab. **ظفر**, Chald. **ܨܦܪܐ**, Ethiop. **ጸፋር**, id. Corresponding in form are Gr. **αἰσώμη**, Germ. *Sporn*, Engl. *spur*.

2. point of the stylus, which was tipped with adamant or diamond, Jer. 17, 1. Comp. Plin. H. N. 37. 4. 15.

**צִפְתָּ** f. (r. צפה II) *chapter, capital* of a column, i. q. **כְּתִירָה**, 2 Chr. 3, 15. Syr. **ܘܨܦܪܐ** ornament.

**צִפְתָּ** (watch-tower, r. צפה I) *Zephath*, pr. n. of a Canaanitish city, afterwards

called **זְרִימָה**, Judg. 1, 17. [This ancient name is perh. retained in the modern *Sūfāh*, **صفاة**, the name of a difficult pass leading up from the 'Arabah to the south of Judah; see Bibl. Res. in Palest. II. p. 592, 616.—R.]

**צִפְתָּה** (id.) *Zephathah*, pr. n. of a valley at Mareshah in the tribe of Judah 2 Chr. 14, 9. See Bibl. Res. in Palest. II. p. 365.

**צִצִּים**, see ציץ no. 2.

\* **צָקַל** obsol. root, perh. i. q. **עָקַל**, to bind together, to tie. Hence **צָקְלוֹן**.

**צָקְלָנָה**, see ציקלנ.

**צָקְלוֹן** m. (r. צקל) a sack, bag, scrip, from being drawn together and tied; once 2 K. 4, 42.—Talmud. **עָקַל** a sack for straining; comp. also Gr. **θύλακος** sack.

**צָר** m. (r. צרר) also **צָר** with distinct. acc. and with art. **הַצָּר**, c. suff. **צָרִי**; plur. **צָרִים**, constr. **צָרֵי**, c. suff. **צָרֵיו**.—Fem. **צָרָה** see in its order.

A) Adj. *strait, narrow, pent up*, Num. 22, 26. **חִוּחַם צָר** a seal closely pressed, Job 41, 7 [15]. **נָהַר צָר** a stream pent up, as between rocks and therefore violent, Is. 59, 9. Trop. Prov. 24, 10 **צָר** **כְּחֹקֶה** straitened will be thy strength, i. e. limited, small.

B) Subst. 1. an adversary, enemy, i. q. **אֹיִב**, Gen. 14, 20. Num. 10, 9. 2 Sam. 24, 13; elsewhere only poetic, as Num. 24, 8. Ps. 3, 2. 44, 6. 89, 24. Is. 1, 24. 63, 18. al. saepe; and in the later books, Esth. 7, 4. 6. Neh. 4, 5. 9, 27.

2. *straitness, narrowness* of place; 1 Sam. 2, 32 **מְעוֹן צָר**. Trop. *straits, distress, affliction*, Ps. 4, 2. 44, 11. 78, 42. **צָר וּמְצוּקָה** distress and affliction Job 15, 24. Ps. 119, 143. **צָר לֶחֶם צָר** bread of affliction Is. 30, 20. **צָר יָהּ צָר** a time of distress Job 38, 23. With prep. **בְּצָר** Is. 26, 16; **מִצָּר** Ps. 32, 7. 60, 13. Also with **לִי**, as **בְּצָר לִי** in my distress, Ps. 18, 7. 66, 14. 106, 44. 102, 3 **צָר לִי** in the time of my distress. 69, 17.

3. a stone, pebble, flint, i. q. **צָר** and **צוּר** no. 1, Is. 5, 28.—Arab. **ظفر** id.

**צָר** (flint, i. q. **ظفر**) *Zer*, pr. n. of a place in Naphtali, Josh. 19, 35. R. **צָרֵר**.

צַר see צַרִי.

צַר m. (ר. צָרַר) 1. a rock, i. q. צַרִי no. 1. Ez. 3, 9.

2. a knife, pr. of flint, Ex. 4, 25. Comp. צַרִי no. 2.

3. i. q. צַרִי Tyre, q. v.

\* צָרַב in Kal not used, to burn, to scorch; kindr. with צָרַב, שָׂרַב, also שָׂרַב. —Chald. צָרְבָא a burning.

NIPH. to be burned, scorched, Ez. 21, 3 [20, 47].

Deriv. the two following.

צָרַב adj. (for צָרַב) f. צָרְבָת, burning, scorching, as אַשׁ צָרְבָת Prov. 16, 27.

צָרְבָת f. (ר. צָרַב) a scar, cicatrix, as Sept. Vulg. Chald. well; whether from a burn Lev. 13, 28; or as left by a sore, v. 23.—Others derive it from Arab. ضَرْب to smite; as נָגַע from נָגַע.

\* צָרַד obsol. and doubtful root, Arab. صَرَد to cool, to be cool. Hence

צָרְדָה (cooling) Zeredah, pr. n. of a city in Manasseh near Scythopolis, 1 K. 11, 26. 2 Chr. 4, 17. For the same we find צָרְדָה Judg. 7, 22; where צָרְדָה is to be restored. The same is also prob. intended by צָרְדָה Josh. 3, 16. 1 K. 7, 46; c. parag. צָרְדָה 1 K. 4, 12.

\* צָרַד obsol. root. 1. i. q. Syr. and Chald. to cleave, to make fissures; then 2. i. q. Arab. ضَرَى to flow, to run, as a wound; hence צָרַד and pr. n. צָרְדָה.

צָרָה f. of masc. צַר, constr. צָרָה, c. suff. צָרְהָה, plur. צָרוּה R. צָרַר.

A) Adj. fem. strait, narrow, e. g. a well, pit, Prov. 23, 27.

B) Subst. 1. a female adversary; spec. a rival, e. g. another wife, 1 Sam. 1, 6. See the root no. 2. a, b.

2. straits, distress, affliction, Gen. 42, 21. Prov. 11, 8. 12, 13. 17, 17. al. sæp. Often, צָרָה בְּיָמַי in time of distress Ps. 50, 15. Prov. 24, 10; צָרָה בְּיָמַי id. Ps. 37, 39; צָרָה בְּיָמַי times when one is in distress Ps. 9, 10. 10, 1. With synonym צָרָה Is. 30, 6. Prov. 1, 27; צָרָה וְצָרָה Zeph. 1, 15; comp. Is. 8, 22. 37, 3. With suff. צָרָה בְּיָמַי Ps. 77, 3. 86, 7; also c. dat. comp. in צַר B. 2, Jon. 2, 3 מְצָרָה לִי Ps. 120, 1.—Plur. צָרוּה Job 5, 19. Ps. 25, 22. 34, 7. 18. al.

3. anguish, Lat. angor, see the root no. 2. c. β. Jer. 6, 24 anguish hath taken hold of us. 49, 24. 50, 43; of a woman in travail Jer. 4, 31. צָרָה נַפְשׁוֹ anguish of soul Gen. 42, 21.

צָרְוִיָּה (cleft, wounded, r. צָרָה) Zeruah, pr. n. of a daughter of Jesse, sister of David 1 Chr. 2, 16; and mother of Joab, Abishai, and Asahel, 2 Sam. 2, 18. 3, 39. 8, 16. 16, 9. al.

צָרְוִיעָה (leprous, r. צָרַע) Zeruah, pr. n. of the mother of Jeroboam, 1 K. 11, 26.

צָרוֹר m. Prov. 26, 8 (r. צָרַר) plur. צָרוֹרוֹה Gen. 42, 35.

1. a bundle Cant. 1, 13. Spec. a bundle of money, and so for a purse, bag, Gen. 42, 35. Prov. 7, 20. Job 14, 17. Prov. 26, 8 see in מְרִמָּה. Metaph. 1 Sam. 25, 29, see in צָרַר no. 1.

2. i. q. צַרִי no. 1. b, a small stone, pebble, 2 Sam. 17, 13. Hence apparently a grain, kernel, Am. 9, 9.

3. Zeror, pr. n. m. 1 Sam. 9, 1.

\* צָרַח obsol. root. 1. i. q. Arab.

صَرَحَ II, to be clear, manifest; whence صُرْحَةٌ high ground, elevated land, صُرْحٌ high building, tower; Heb. צָרַח. Kindr. are צָהַר, צָהַר.

2. Trop. of the voice, comp. צָהַל no. 2, to cry aloud, i. e. with a clear and loud voice, Zeph. 1, 14. Arab. صرّخ, Eth.

צָרַח and מצַח id. Kindr. is רָזַח.

HIPH. to lift up a cry, to shout, for battle, Is. 42, 13.

צָרִי a Tyrian, gentile n. from צַר Tyre, 1 K. 7, 14. 2 Chr. 2, 13. Plur. צָרִים Tyrians 1 Chr. 22, 41. Ezra 3, 7. Neh. 13, 16.

צָרִי m. (r. צָרָה) Gen. 43, 11. Jer. 8, 22. 46, 11. 51, 8; in pause צָרִי Ez. 27, 17, once with Vav. copul. וְצָרִי Gen. 37, 25; opobalsamum, balsam of Gilead, distilling from a tree or shrub growing in Gilead, and used for healing wounds. So the Talmudists and Rabbins well. This balsam was always reckoned as one of the precious gifts of Palestine, Gen. 43, 11; comp. Strabo XVI. p. 763. Tacit. Hist. 5. 6. Plin. H. N. XII. 25 or

54. In the times of the N. T. and Josephus, the balsam which anciently belonged to Gilead was cultivated largely in the gardens of Jericho; Jos. Ant. 14. 4. 1. ib. 15. 4. 2. B. J. 1. 6. 6.—See Bochart Hieroz. T. I. p. 628. Celsii Hierobot. II. 180-185.

צָרִי pr. n. for יִצְרִי, see in יִצָר no. 3.

צָרִיחַ m. a high building, which may be seen far and wide, e. g. a tower or castle Judg. 9, 46. 49; a watch-tower, plur. 1 Sam. 13, 6. R. צָרַח no. 1.

\* צָרָה obsol. root, Talmud. and Syr. Ithpe. to need, to be needy, poor. Hence

צָרָה m. need, c. suff. צָרָה thy need, 2 Chr. 2, 15.—Chald. and Rabb. id.

\* צָרַע to smite heavily, to strike; Arab. صرع to strike down, to prostrate;

whence صَرِيح a scourge, also scourged.

—Hence part. pass. צָרִיב Lev. 13, 44. 22, 4. al. also PUAL Part. מִצְרֵעַ, f. מִצְרֵעָה, 2 K. 5, 1. 27. 15, 5. al. leprous, pr. smitten, scourged of God, since the leprosy was regarded as a special divine infliction; comp. the words נָגַע, נָגַעַת, נָגַח.

Deriv. צָרַעַת, pr. n. צָרָה, and

צָרָה f. Ex. 23, 28. Deut. 7, 20. Josh. 24, 12, according to the ancient versions and Rabbins, a hornet, with art. collect. hornets, wasps, so called from their striking as they sting; comp. נָבַח, ضرب. — But these passages are not to be understood of hornets literally; they are put metaph. as a symbol of the terror, panic, sent from God upon the enemy (חַרְוֵהוּ אֱלֹהִים) Gen. 35, 5), by which they are agitated and put to flight as if stung to madness; see Ex. 23, 27 comp. 28; also Deut. 7, 23, where just after the mention of hornets (v. 20) it is added: he shall discomfit them with a great discomfiture, until they be destroyed. In antithesis to this is the promise, that God would send his angel before the Israelites, to aid and guard them, and help them on their way; see Ex. 23, 20. 23. 32, 34. 33, 2. Gen. 24, 7. 40.

צָרְהָה (for צָרָה q. d. hornet's town) Zorah, pr. n. of a town reckoned to the plain of Judah. Josh. 15, 33, but inhabit-

ed by Danites 19, 41; not far from Esh-taol, and celebrated as the birth-place of Samson, Judg. 13, 2. 25. 18, 2. 8. 11; comp. 2 Chr. 11, 10. Neh. 11, 29. Now صرع Sūr'ah, situated on a spur of the mountains running out into the plain, on the north of Beth-shemesh; see Bibl. Res. in Palest. II. 339, 343, 365. III. 18. —Gentile n. צָרִי Zorite 1 Chr. 2, 54; צָרִיחַ Zorathite 1 Chr. 2, 53. 4, 2.

צָרַעַת f. (r. צָרַע) leprosy, e. g. of persons, i. e. the white leprosy, פִּצְיֹלָה, see Ex. 4, 6. Num. 12, 10. So Lev. 13, 2 sq. 2 K. 5, 3. 6. 7. 27. 2 Chr. 26, 19. The black leprosy is the elephantiasis, see שְׁחִיחַ —Also of garments, prob. mouldiness, spots contracted from lying shut up; and likewise of houses, prob. a nitrous scab or crust on the walls; Lev. 13, 47-59. 14, 34-57.

\* צָרַח fut. יִצְרַח 1. to melt, to smelt metals, spec. gold and silver; to refine, to purify with fire and thus separate from scoria, Ps. 12, 7. Is. 1, 25. Zech. 13, 9. Metaph. Judg. 7, 4. Part. pass. metaph. pure, sincere, Ps. 18, 31. 119, 140. Prov. 30, 5.—Part. צָרַח a smelter, refiner, goldsmith, Judg. 17, 4. Is. 40, 19. Prov. 25, 4. al.

2. Metaph. to try, to prove any one, δοκιμάζειν, Ps. 17, 3. 26, 2. 66, 10. 105, 19. Is. 48, 10. Dan. 11, 35.

NIPH. to be tried, purified, Dan. 12, 10.

PIEL part. מִצְרֵחַ a refiner, goldsmith, Mal. 3, 2. 3.

Deriv. the two following.

צָרַפִּי (goldsmith) Zorphi, pr. n. m. (c. art.) Neh. 3, 31.

צָרַפְתָּה (perh. smelting-house, r. צָרַח) Zarephath, with ה parag. צָרַפְתָּה, pr. n. of a Phenician town between Tyre and Sidon, 1 K. 17, 9. 10. Obad. 20. Gr. Σάρεπτα Sarepta, Luke 4, 26. Now صرفند Sūrafend; see Bibl. Res. in Palest. III. p. 413, 414.

\* צָרַר to press, to compress, kindr. with צָרַר I. Hence

1. to bind up, to bind together; comp.

צָרַר I. Arab. صرّ.—With בָּ to bind or roll up in a cloth, bundle, etc. Ex. 12, 34. Job 26, 8. Is. 8, 16. Prov. 30, 4. Me-

taph. 1 Sam. 25, 29 *the life of my lord shall be bound up in the bundle of lives with God*, i. e. will be under God's protection. But in a different sense, Hos. 13, 12 *the iniquity of Ephraim is bound up*, is reserved against the day of vengeance; comp. Job 14, 17.—Spec. a) Hos. 4, 19 *the wind hath bound her up (seized her) in its wings*. b) *to shut up, to confine*, 2 Sam. 20, 3.

2. *to press upon*, i. e. a) *to persecute, to be hostile to*, Arab. ضَمَّ id. With acc. Num. 33, 55. Is. 11, 13; with dat. Num. 25, 18.—PART. צָרַר i. q. צָר, *an adversary, enemy*, Ex. 23, 22. Ps. 6, 8. 7, 5. 23, 5. Is. 11, 13. al.

b) *to rival, to be jealous of*, spoken espec. of two wives, Lev. 18, 18. Arab.

ضَمَّ.  
c) Intrans. *to be pressed, straitened, distressed*; in which sense is chiefly used the monosyll. צָר (fully צָרַר 2 K. 6, 1; f. צָרָה Is. 28, 20.—Often Impers. צָר לי lit. 'it is strait to me,' i. e. α) *I am in a strait, in trouble*. Ps. 31, 10. 69, 18. Judg. 11, 7. β) *I am in distress, in anguish*, 1 Sam. 28, 15. 2 Sam. 24, 14.

γ) With עַל, *wo is me for any one, I grieve for*, etc. 2 Sam. 1, 26.—In the same connection is also used fut. וְצָרָה לִי, see r. וְצָר no. 1.

PUAL part. מְצָרֵר *bound up*, Josh. 9, 4. Hiph. הִצָּר, inf. הִצֵּר, fut. יִצָּר 1 K. 8, 37, plur. וְיִצָּרוּ Neh. 9, 27.

1. *to press upon, to straiten*, Jer. 10, 18; with siege, *to besiege*, Deut. 28, 52. 1 K. 8, 37; *to distress, to harass, to vex*, Neh. 9, 27. 2 Chr. 28, 20. Zeph. 1, 17. 2 Chr. 28, 22 בַּעֲתָ הִצָּר לוֹ *in the time of (their) distressing him*. 33, 12.

2. *אִשָּׁה מְצָרָה a woman in her pains*, throes, i. e. pr. *pressing* upon the fœtus, or else intrans. *pressed* with anguish, Jer. 48, 41. 49, 22.

Deriv. מְצָר, צָרָה, צָר, צָרוּר, מְצָר, pr. n. צָר.

צָרוּר see in צָרוּר.

צָרָה, see צָרָה.

צָרָה (for צָהָרָה splendour, r. צָהָר) *Zereth*, pr. n. m. 1 Chr. 4, 7.

צָרַת הַשָּׁחַר (splendour of the dawn) *Zereth-shahar*, pr. n. of a city in Reuben, Josh. 13, 19.

צָרָה, see צָרָה.

## ק

*Koph*, the nineteenth letter of the Hebrew alphabet, as a numeral denoting 100. The name קוֹפ, קוֹף, Arab. كَفَّ, signifies *occiput, the back of the head*. Hence two letters, *Koph* and *Resh*, take their names from the *head*; just as two others, *Yod* and *Caph*, from the *hand*. *Koph* corresponds to Lat. Q. Its pronunciation differs from כ with or without Dag. lene, in that the sound of ק is produced from the back part of the palate near the throat, and with a stronger effort, in the same manner as ט, where see. So Arab. ق.

*Koph* is interchanged with the other palatals ג, כ, see those letters; and also passes over into the gutturals, so that

we find as kindr. roots e. g. קָטַר, Chald. עָטַר, to burn incense; see in ה and ע. Besides this, in the primary elements of the language at least, the sound of *k* appears to have passed over into that of *t*, just as children often substitute for *k* the sound of *t*, as being more easily pronounced; and in this way has arisen the affinity of the roots פָּקַח and פָּתַח to open, שָׁקַח and שָׁתַח to drink, פָּהַר Eth. פָּכַר to interpret; comp. νότιω and τέτταρες, *quatuor* and τίς, *quis* and τίς.

קָא m. (r. קוֹא) *vomit*, Prov. 26, 11.

קָאָה f. (r. קוֹא) c. art. הַקָּאָה Lev. 11, 18. Deut. 14, 17, constr. קָאָה, pr. *the vomiter*, a water-fowl (Lev. and Deut. l. c.) inhabiting also desert places Is. 34,

11. Zeph. 2, 14. Ps. 102, 7; according to the ancient versions *the pelican*, Targ. קָבָא, Syr. صَمَّا, Arab. قوق. Sept. πελεκάν. So called from its vomiting the shells and other things which it has voraciously swallowed.

קב m. (r. קבב) pr. a hollow or concave vessel, comp. Lat. *cupa*, Engl. *cup*. Then, a measure for things dry, *cab*, 2 K. 6, 25; according to the Rabbins the sixth part of a seah (סָאָה); or nearly two quarts. Comp. Gr. κύβος i. e. χοῖνιξ.

\* קבב kindr. with קבה II, to curve, to make convex or concave; hence 1. i. q. נקב, to hollow out, and also to arch, to vault; comp. קבב, קנו i. q. קנה.

Arab. قَب Conj. II, Chald. קבב, id.—Hence קבה, קב.

2. Metaph. i. q. נקב no. 3 (q. v.) to curve, pr. to pierce with words, to perforate. The forms found are: Præt. קב c. suff. Num. 23, 8, 27; Inf. constr. קב v. 11, and as absol. v. 25; Imper. c. ה parag. קבה־לִי Num. 22, 11, 17; with suff. and Nun epenth. קבנו Num. 23, 13.

קבה f. (for נקבה, r. נקב) the *maw*, *ventricle*, i. e. the rough prickly stomach of ruminating animals, *echinus*, Deut. 18, 3.—Arab. قَبَّة and قَبَّة id.

קבה f. (for נקבה, r. נקב) c. suff. קבה־ה once Num. 25, 8, *genitalia muliebra*, comp. נקבה; so Sept. and Vulg. correctly.

קבה f. (r. קבב) a *tent*, high and rounded like a dome, a vaulted pleasure-tent, devoted to the impure worship of Baalpeor or Priapus, Num. 25, 8.—Syr. قَبَّة, Arab. قَبَّة, id. Hence with the Arabic art. Span. *alcova* alcove; comp. later Lat. *cuppa*, Germ. *Kuppel*, Engl. *cupola*.

קבביז m. (r. קבב) a *gathering*, *throng*; Is. 57, 13 קבביצרה *thy throngs* of idols. Comp. v. 9.

קבירה f. (r. קבר) 1. *sepulture*, *burial*, Jer. 22, 19. Ecc. 6, 3.

2. a *sepulchre*, i. q. קבר, Gen. 35, 20, 47, 30. Deut. 34, 6. 1 Sam. 10, 2. 2 K. 21, 26. Is. 14, 20.

\* קבל in Kal not used, pr. to be before, in front, over against. Arab. قَبْل قَبْل front, قَبْل before.—Hence 'to come from an opposite direction,' to meet any one, Arab. قَبِل.

PIEL קבל, found only in the later Heb. pr. 'to let come to oneself,' i. e. a) Of persons, to receive, to admit, 1 Chr. 12, 18. b) Of things, to receive, to take any thing offered, Ezra 8, 30. Esth. 4, 4. 1 Chr. 21, 11. Job 2, 10. So to receive, to admit a precept, law, i. e. to observe it, Esth. 9, 23, 27; instruction Prov. 19, 20. Simpl. to take, i. q. לקח, 2 Chr. 29, 16, 22.

HIPH. intrans. to stand over against each other, to be opposite, Ex. 26, 5, 36, 12. Arab. Conj. III id.

Deriv. קבל, קבל.

קבל Chald. only in PA. to receive, Dan. 2, 6, 6, 1, 7, 18.

קבל prep. (r. קבל, after the form קבל) or according to other copies קבל (kôbâl). before, i. q. Chald. קבל no. 1. a. 2 K. 15, 10 קבל עַם before the people.

קבל and קבל Chald. (r. קבל) pr. the front; hence

1. לקבל Prep. c. suff. לקבל a) over against Dan. 5, 5; before, Dan. 2, 31, 3, 3, 5, 1. b) on account of, because of, propter, i. q. מפני no. 2, Dan. 5, 10. Ezra 4, 16. Before הִי it becomes a conjunction, because. propterea quod, Ezra 6, 13.

2. Oftener, in the diffuse Chaldee manner of expressing particles, more fully and pleonastically הִי קבל. a) Pr. 'and all because that,' forasmuch as, Germ. *alldieweil*, for the simple because, since, Dan. 2, 8, 41, 45, 3, 29, 4, 15, 5, 12, 22, 6, 4, 5, 23. Ezra 4, 14, 7, 14. With relat. for which cause, wherefore, Dan. 2, 10. b) in the manner that, i. e. as, Dan. 2, 40 Sept. ὡς τῶσον. 6, 11 Sept. καθὼς.

3. קבל הִנֵּה for this cause, Dan. 2, 12, 24, 3, 7, 8, 22, 6, 10. Ezra 7, 17. See Chald. כל no. 4.

קבל m. (r. קבל) pr. the front, what is over against, Arab. قَبْل; so Ez. 26, 9 מִחֵי קבלוּ the stroke of what is in front of it, i. e. a battering-ram for battering

down walls.—Other copies read קבולו *kōbōllo*, which is also admissible, see קבול; but the form קבולו, found in J. H. Michaelis and Van der Hooght, is contrary to the laws of grammar.

\* קבוע fut. יקבע 1. i. q. קבע, קבע, *to be high and rounded off*; like a mound, hump, the head; Arab. قبع gibbosus fut. Hence קובע helmet, קבעה cup. Comp. Gr. κυβή.—From these nouns, which all designate things serving to cover, comes the signification:

2. *to cover, to hide*, Arab. قبع to hide, e. g. the head in one's garment, or of a flower hiding itself in its calyx.—Hence trop. *to defraud, to rob any one covertly*, comp. קבד, Mal. 3, 8, 9; c. dupl. acc. *to rob one of any thing, to despoil*, Prov. 22, 23.

Deriv. see in no. 1.

קבעה f. (r. קבע) *cup, calyx*, pr. of a flower, κάλυξ, Arab. قُبْعَة; then also for drinking, κύλιξ, *goblet*, whence Is. 51, 17. 22 קבעה בוס pleonast. *the goblet-cup*.

\* קבץ fut. יקבץ pr. *to take or grasp in the hand*; Arab. قبض to take with the fingers; قبض to grasp with the hand; قبط id. Kindr. are Aram. קבץ, קבץ, *to compress*; also Heb. קבץ, קבץ. Hence

1. *to gather, to collect things*, e. g. grain Gen. 41, 35, 48; spoils Deut. 13, 17 (with אל of place); wealth Prov. 13, 11; c. ל for any one Prov. 28, 8. Metaph. Ps. 41, 7 *his heart לו יקבץ gathereth iniquity for itself*, i. e. my adversary in visiting me gathers new matter for hatred and slander.

2. *to gather together persons, to assemble*, Judg. 12, 4. 1 Sam. 7, 5. 2 Sam. 2, 30. 1 K. 18, 20. al. sēp. With אל of pers. *to whom* 1 K. 18, 19. 2 Sam. 3, 21; אל of place *at which* Ezra 8, 15; also אל 2 Chron. 32, 6. Hab. 2, 5; יקבצו id. 1 K. 11, 24.

NIPH. 1. *to be gathered, collected*, e. g. corpses Ez. 29, 5.

2. *to be gathered together, to be assembled*, of persons; also *to gather themselves together*; Gen. 49, 2. 1 Sam. 7, 6, 25, 1. Esth. 2, 8, 19. Is. 43, 9. al. Of

beasts Is. 34, 15. With אל of pers. Josh. 10, 6. Ezra 10, 1; על 2 Chr. 13, 7.

PIEL 1. *to take or fold in the arms*, as a shepherd his lambs Is. 40, 11. Metaph. Jehovah his people Is. 54, 7. Opp. is קבץ

2. *to gather, to collect things*, e. g. grapes in the vintage Is. 62, 9; sheaves to the threshing-floor Mic. 4, 12; waters into a pool Is. 22, 9; idols, *to get together* Mic. 1, 7.—Joel 2, 6 and Nah. 2, 11, see in קבוצה

3. *to gather together, to assemble*, e. g. beasts Is. 34, 16; a flock, so that it may not be destroyed, Is. 13, 14. Chiefly of persons, a people, nations, Joel 4, 2. Is. 66, 18. Ez. 20, 34. 41. 36, 24. al. as dispersed Is. 11, 12. 56, 8. Very often of God, as gathering together the Israelites when dispersed, with מן of place *whence*; e. g. from Egypt Hos. 9, 6; from foreign lands, Ez. 34, 13. 39, 27. Ps. 107, 3; out of the nations Deut. 30, 3. Ez. 11, 17. With על to any one Is. 56, 8; *against* Ez. 16, 37.

PUAL part. f. מקבוצה *gathered, assembled*, Ez. 38, 8.

HITHP. plur. *to gather themselves together, to assemble*, Josh. 9, 2. Judg. 9, 47. 1 Sam. 7, 7. 2 Sam. 2, 25. Is. 44, 11. al.

Deriv. קבוצה, and the three here following.

קבוצה, see קבוצה.

קבוצה f. *a gathering, heap, hoard*, Ez. 22, 20. R. קבץ.

קבוצים (two heaps, r. קבוצה) *Kibzaim*, pr. n. of a city in Ephraim, Josh. 21, 22. See in קבוצה.

\* קבר fut. יקבר, *to bury*, e. g. one person Gen. 23, 4. 19. 25, 9. 50, 14. Judg. 2, 9. 1 Sam. 31, 13. al. sēp. Once of several, i. q. Piel, Ez. 39, 12.—Arab. Aram. Eth. id. The primary idea is that of *heaping up* a tumulus, see Syr. كَبَر to heap up, for Gr. σωρεύω Rom. 12, 20. Kindr. is קבר. The bilateral root is קב, comp. the verbs קבב, קבב.

NIPH. pass. *to be buried*, e. g. one person Gen. 15, 15. 35, 8. 19. Judg. 12, 7 sq. Of several, Job 27, 15. Jer. 8, 2. 16, 4. 6.



PIEL to *bury*, e. g. several (comp. קָטַל) Num. 33, 4. 1 K. 11, 15. Jer. 14, 16. Ez. 39, 14. Hos. 9, 6.

PUAL pass. Gen. 25, 10.

Deriv. קְבִירָה and

קָבַר m. in pause קָבַר, c. suff. קְבִירִי; plur. קְבִירִים, constr. קְבִירֵי; and קְבִירֹת, constr. קְבִירוֹת; pr. 'a burial-place,' a *sepulchre, grave*, Gen. 23, 9. Ex. 14, 11. Num. 11, 34, 35. Job 21, 32. Jer. 26, 23. al.—Job 17, 1 קְבִירִים לִי *the sepulchres are ready for me*, i. q. Engl. *the graveyard awaits me*.

קְבִירוֹת־הַתְּמָנָה (the graves of long-ing, see קָבַר) *Kibroth-hattaavah*, pr. n. of a place in the desert of Sinai, Num. 11, 34. 33, 16. Deut. 9, 22.

\* I. קָדַר i. q. Arab. قَدَّ, to *divide, to cleave*; kindr. with קָדַר, קָדַר, and the like, see קָדַר; comp. also κεδάω, κεδά-ζω, σακεδάω. Hence קָדָה cassia, and קָדַקְדַק vertex.

\* II. קָדַר to *bow down, to bow the knee, to incline oneself* in honour and reverence; found only in fut. of the Chaldee form, וְקָדַר, plur. וְקָדְרוּ. Followed always by הִשְׁתַּחֲוֶיֶה, which is stronger; Gen. 24, 26 וְהָאִישׁ נִשְׁתַּחֲוֶה לַיהוָה *and the man bowed down and prostrated himself before Jehovah*. Ex. 12, 27. Num. 22, 31. 1 K. 1, 16. 1 Sam. 24, 9. 2 Chr. 29, 30. Neh. 8, 6. al. Sept. usually κύπτω.—Kindr. is Syr. حَبَّ to *incline oneself, to bend the knee*; comp. Arab. قعد to *sit down*; also Chald. עָקַר to *bend the knee*, Samar. עקר id.—This signif. cannot well be conciliated with that of no. I, by assuming it to be a denom. from קָדַקְדַק pr. 'to bow the head.'

\* קָדָה obsol. root, Syr. قَدَّ to *possess*. Hence pr. n. הַקָּדָה (possessed by the people) *Jokdeam*, q. v. Comp. קָדָה, קָדָה, from r. קָדָה.

קָדָה f. (r. קָדַר I) Ex. 30, 24. Ez. 27, 19, according to the Syr. Chald. Vulg. *cassia*, a species of aromatic bark resembling cinnamon, but less fragrant and less valuable; so called from its rolls being *split*. See Dioscor. 1. 12. Theophr. Hist. Plant. 9. 5. Celsii Hierob. II. 186. 350 sq. Comp. קָדַרָה.

קְדוּמִים m. plur. (r. קָדַם) i. q. קָדַם no. 3; *aforetime, ancient days*; once Judg. 5, 21 נַחַל קְדוּמִים *a stream of ancient days*. Sept. Vatic. χημιάγγους ἀρχαίων, Targ. 'rivus in quo facta sunt Israëli signa et fortia facta ab antiquis.'—The form is like נְעָרִים, עֲלָמִים, which also designate time.

קָדוֹשׁ and קָדַשׁ adj. (r. קָדַשׁ) constr. קָדוֹשׁ, c. suff. קְדוֹשִׁי; plur. קְדוֹשִׁים, קְדוֹשִׁים, see at the end of the article; *holy, sacred, sanctus, ἅγιος, ἅγιος*, pr. *pure, clean, free from the defilement of vice, idolatry, and other impure and profane things*; opp. is הִנְיָה impure, profane. In fixing the primitive signification of this word, the following are classical passages: Lev. 11, 43 sq. where after the law respecting unclean meats, it is said: *ye shall not pollute yourselves with these, that ye should be defiled therewith*, 44. . וְהִייתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי (sanctus, pure), *for I am holy*. v. 45. So 19, 2, and 20, 26, where the same formula, *be ye holy, for I am holy*, is placed at the beginning and end of a section (c. 19. 20) containing various laws against fornication, adultery, incest, idolatry, and other like crimes. In Deut. 23, 15, after the law for removing human filth out of the camp, it is added: *for Jehovah thy God walketh in the midst of thy camp* וְהָיָה מִחֲנֵיךָ קְדוֹשׁ *wherefore let thy camp be holy* (sanctus, clean), *that he (God) behold no unclean thing in thee, and turn away from thee*.—In a sense somewhat varied it is applied: a) To God as abhorring every kind of impurity both physical and moral; see Lev. 11. cc. Also as the avenger of right and justice, Ps. 22, 4 comp. v. 2. 3. Is. 6, 3 comp. v. 5 sq. and as the object of fear and reverence to men Ps. 99, 3. 9. 111, 9 where it is coupled with נֹרָא. Sometimes God is κατ' ἔξοχῆν called קָדוֹשׁ *Holy, the Holy One*, Job 6, 10. Is. 40, 25. Hab. 3, 3; and more frequently also קָדוֹשׁ יִשְׂרָאֵל *the Holy One of Israel*, espec. by Isaiah, as Is. 1, 4. 5, 19. 24. 10, 17. 20. 12. 6. 17, 7. 43, 3. 14. 45, 11. 47, 4. 48, 17. al. Elsewhere rarely, as Ps. 78, 41. 89, 19. b) To angels, who κατ' ἔξοχῆν are called *holy*, Dan. 8, 13; see below in Plur. c)

To priests, with dat. of the divinity, as Lev. 21, 6 **יָהוָה יִהְיֶה לְאֱלֹהֵיהֶם** *let them be holy* (pure, clean) *unto their God*, in his sight, *and not profane*, etc. v. 7. Ps. 106, 16 *and Aaron קָדוֹשׁ יְהוָה holy unto Jehovah*. Also with dat. of other men, unto whom the priest should be holy, Lev. 21, 8. Of a Nazarite Num. 6, 5. d) Spoken of pious men, who are pure and clean from the defilement of guilt and sin, so far as is possible for erring mortals, Is. 4, 3; then of the people of Israel, who were bound to abstain from and avoid every kind of impurity, Lev. 11, 43–45. 19, 2 see above. Deut. 7, 6 comp. v. 5; with dat. *holy to Jehovah* 14, 2. 21. 26, 19. e) Of places *consecrated, holy*, Ex. 29, 31. Lev. 6, 9. 19. al. Of days consecrated to God, before **לְאֱלֹהִים** Neh. 8, 10. 11.—Hence **קָדוֹשׁ** *a holy place, sanctuary*, Is. 57, 15. Ps. 46, 5 **קָדוֹשׁ מִשְׁכַּנֵּי עֲלִיוֹן** *the holiest of the dwellings of the Most High*.

PLUR. **קְדוֹשִׁים**, **קְדוּשִׁים** 1. As plur. majest. for the sing. *the Most Holy*, for Jehovah, Hos. 12, 1. Josh. 24, 19. Prov. 9, 10. 30, 3.

2. Pr. *holy ones*, i. e. a) *angels*, espec. in the later books (see in **קְדוּשָׁה**), Job 5, 1. 15, 15. Zech. 14, 5. Ps. 89, 6. 8; perh. Deut. 33, 3. b) *the pious worshippers of God, saints*, Ps. 16, 3. 34, 10. Deut. 33, 3; spec. the Jewish people (see **קְדוּשָׁה**) Dan. 8, 24.

\* **קָדַח** 1. *to kindle fire*, Jer. 17, 4. Is. 50, 11. 64, 1. Syr. Aph. id. Arab. **قَدَح** *to strike fire*.

2. Intrans. *to kindle or be kindled, to burn*, Deut. 32, 22. Jer. 15, 14.

Deriv. **אֶקְדַּח** and

**קְדַחָהּ** f. *burning fever*, Lev. 26, 16. Deut. 28, 22.

**קְדָרִים** m. (r. **קָדַם**) with ה loc. **קְדָרִים**. 1. *the front*, the part or region *over against* any one. Hab. 1, 9 **קְדָרִים** *forwards*.

2. *the east*, the eastern quarter of the heavens. i. q. **קָדַם**; see in **אָחֹר** no. 2. Often in Ezekiel, as **בָּאֵת קְדָרִים** Ez. 47, 18. 48, 2. 6–8. 16; in acc. *eastward* 43, 17. 44, 1. 46, 1. 12. 47, 2; and so **קְדָרִים** 11, 1.—Hence poet. **רִיחַ הַקְּדָרִים**, **רִיחַ קְדָרִים**,

*the east wind*, Ex. 10, 13. 14, 21. Ps. 48, 8. Ez. 17, 10; oftener ellipt. **קְדָרִים** id the most vehement of all winds in western Asia and the adjacent seas, Job 27, 21. Is. 27, 8. Jer. 18, 17. Ez. 27, 26; as scorching and withering plants and herbage, Gen. 41, 6. 23. Ez. 17, 10. 19, 12. Jon. 4, 8. But *the east wind* is perh. put for any violent wind between the east and south; [so the Arabs at the present day call the violent south wind of the desert *Shūr-kūyeh* i. e. east wind; and hence the Italian *Sirocco*, which also is mostly employed of southerly winds; see Bibl. Res. in Palest. I. p. 305, comp. p. 287, 289.—R.] Metaph. i. q. **רִיחַ**, of any thing vain and empty, Hos. 12, 2. Job 15, 2.

**קְדָרִישׁ** Chald. adj. i. q. Heb. **קְדוֹשׁ**, *holy, sanctus*; spoken a) Of God and also of false deities; **אֱלֹהֵי קְדָרִישׁ** *the holy gods*, Dan. 4, 5. 6. 5, 11. b) Of angels; Dan. 4, 10 **עִיר וְקְדָרִישׁ** *a watcher (angel) even a holy one*. Plur. **קְדָרִישִׁין** *holy ones*, i. e. angels, 4, 14 [17]. See **קְדוּשָׁה** Plur. no. 2. a. c) Of the Jews, Dan. 7, 21; fully **עֲלִיוֹנֵי קְדָרִישׁ** *the holy ones (saints) of the Most High*, Dan. 7, 18. 22. 25; comp. Esdr. 8, 70 **σπείρα τοῦ ἁγίου**.

\* **קָדַם** in Kal not used; Arab. **قَدِم** *to go before, to precede*; mid. Damm. *to precede in time, to be of old*. The primary idea seems to be that of *being sharp, pointed*; comp. quadril. **קָדַם** for **קָדַם** a sharp instrument, axe; hence pr. *to be or go in front, at the point, head*, Germ. *an der Spitze stehen*.

PIEL **קָדַם** 1. *to go before, to precede*, Ps. 68, 26; with acc. of pers. Ps. 89, 15.

2. *to come or get before any one, to anticipate*, φθάσει. Syr. **قَدِمَ** id. With acc. Ps. 17, 13 **קָדַמָה פְּנִי** 119, 148 **קָדַמָה עֵינַי אֲשֶׁמְרוֹחַ** *my eyes anticipate the night-watches*, i. e. I wake ere the night-watches are cried out.—With inf. *to do hastily, speedily*, i. e. early in the morning, as Syr. **قَدِمَ**, Eth. **ቀደሞ**, Chald. **קָדַם** for Heb. **הִשָּׁבִים**. So Jon. 4, 2 *therefore קָדַמְתִּי לְבְרַחַתִּי I made haste to flee*. Absol. Ps. 119, 147 **קָדַמְתִּי בְּבֹשֶׁת** *I rise early with the dawn*.

3. *to go to meet any one, to meet, to encounter*, with acc. of pers. Ps. 88, 14.

Spec. a) With help, i. q. *to succour*, Ps. 59, 11. 79, 8. Job 3, 12. b) With **ב** *to meet* one with any thing, in order to present it, q. d. *to succour with*, Deut. 23, 5. Is. 21, 14. Neh. 13, 2; genr. Mic. 6, 6. With two acc. Ps. 21, 4; **ב** of thing Ps. 95, 2. c) In a hostile sense, q. d. *to assail*; Is. 37, 33 **לֹא יִקְרָא מִנָּה מִיָּן** *no shield shall come up against her*, the city, i. e. shall not be raised against her. Job 30, 27. Ps. 18, 6. 19.

HIPH. 1. *to come before, to anticipate*, in doing a kindness, in bestowing a favour on any one, so as to make him a debtor, Job 41, 3. Arab. **قَدَم** IV, id. **قَدَمٌ** a kindness, kind office; see Schult. ad Job. p. 1183.

2. i. q. Pi. no. 3. c, *to meet* as an enemy; *to fall upon*, as calamity, c. **בָּעַר** Am. 9, 10.

Deriv. **קָדַם**—**קָדַמְנִי**, **קָדוּמִים**, **קָדִים**, **קָדִים**, **קָדִים**.

**קָדַם** n. in pause **קָדַם** Gen. 10, 30; also **קָדַם** only with **ה** paragog. **קָדַמָּה**. Plur. constr. **קָדָמִי** see in no. 3.

1. Pr. *the front*, what is before; hence as Adv. *before*, Ps. 139, 5. **מִקְדָּם** id. Is. 9, 11.—Hence

2. *the east, the eastern quarter*, see in **אָחוּז** no. 2. Job 23, 8. **מִקְדָּם** *from the east*, after a verb of motion Gen. 11, 2. 13, 11; also *at the east, eastward*, Gen. 2, 8. **מִקְדָּם לְ** Prep. *at the east of, eastward of*, Gen. 3, 24. Num. 34, 11. Josh. 7, 2. Judg. 8, 11. With **ה** paragog. **קָדַמָּה** *towards the east, eastward*, Gen. 13, 14. 25, 6. 28, 14. Lev. 1, 16. al. Sometimes is added pleonast. **מִזְרְחָה** Num. 2, 3. Josh. 19, 13; **מִזְרְחָה הַשָּׁמַיִשׁ** Josh. 19, 12. But **קָדַמָּה** is also 'what is *towards the east*,' and i. q. **קָדַם**, (comp. **נִצְפוּנָה**, **נִגְבָּה**.) hence **לְפָנֵי קָדַמָּה** *on the east side* Ex. 27, 13. 38, 13; **מִפְּנֵי קָדַמָּה** id. Ez. 45, 7.—Further, **בְּנֵי קָדַם** *the sons of the east*, the inhabitants of the Arabian desert, which lies eastward of Palestine, and extends to the Euphrates, now **بَدِيَّةُ الشَّامِ** desert of Syria; Job 1, 3. Is. 11, 14. Jer. 49, 28. Ez. 25, 4. 1 K. 5, 10. Judg. 6, 3. 33, 7. 12. Also **אֶרֶץ קָדַם** Gen. 25, 6, and **קָדַם** Ez. 29, 1, the Syrian desert including Mesopotamia; and so **הַרְרֵי קָדַם** of the moun-

tains of Mesopotamia, Num. 23, 7. But **הַר הַקָּדַם** Gen. 10, 30 is *the mountain of Arabia*, see in art. **מִשְׁאָב**.—Is. 2, 6 **מִלְאֵהוּ מִקְדָּם** *they are filled full from the east*, i. e. with superstitions and sorceries brought from the east or Babylon. But perh. it should read **מִקְסָם**.

3. Of time, *former times, aforetime, ancient days*, poet. i. q. **יְוֹלָם** no. 1. Arab. **قَدَمٌ** olden time, **قَدَمًا** aforetime, of old.

So Ps. 78, 2. Job 29, 2. Also **מִקְדָּם** *from ancient times*, of old, Ps. 74, 12. 77, 6. 12. Is. 45, 21; **מְלָכֵי קָדַם** *kings of old*, ancient kings, Is. 19, 11; **יְמֵי קָדַם** *times of old* Ps. 44, 2; **יְמֵי קָדַם** Is. 23, 7. Mic. 7, 20. Lam. 1, 7. Spoken also of eternity, at least that which is without beginning, e. g. **אֶלֶּהֵי קָדַם** Deut. 33, 27; **יֹשֵׁב קָדַם** *who sitteth upon his throne from everlasting* Ps. 55, 20; also Deut. 33, 15. Ps. 68, 34.—Put also a) Adverbially for *aforetime, of old*, Ps. 74, 2. Jer. 30, 20. Lam. 5, 21, i. q. **לְפָנֵים**, **מִלְפָּנֵים**. b) As a prep. *before*, Prov. 8, 22.—Plur. constr. **קָדָמִי** *primordia, beginnings*, Prov. 8, 23.

**קָדַם** Chald. prep. once **קָדַם** (in **וּקְדָמֵיהֶּ**) Dan. 7, 13; c. suff. plur. **קָדָמֵיהֶּ**, **קָדָמֵיהֶּ**. Dan. 7, 7, **קָדָמֵיהֶּ**, *before, ante, coram*, i. q. Heb. **לְפָנַי**. So to speak *before* any one, i. e. *to him*, Dan. 2, 9. 36. 4, 5. 6, 13. 14; also after a verb signifying to answer Dan. 2, 10. 27; to pray Dan. 6, 11. 12; to read Ezra 4, 18. 23. **טוֹב לְפָנַי קָדָמִי** *it was good before me*, i. q. **טוֹב בְּעֵינַי**, Dan. 3, 32 [4, 2]. 6, 2. After verbs of motion, Dan. 2, 24. 25. 3, 13. 4, 3. 5, 13.—Also **מִן קָדַם** i. q. Heb. **מִפְּנֵי**, *from*, after verbs of receiving Dan. 2, 6; of asking 2, 18; of commanding 6, 27; of sending Ezra 7, 14. Dan. 5, 24; of fearing Dan. 5, 19. 6, 27.

**קָדַמָּה** f. (r. **קָדַם**) *oldness, antiquity*. Is. 23, 7 **קָדַמָּה** *whose (Tyre's) antiquity is from ancient days*. Also *former state*, Ez. 16, 55. Plur. Ez. 36, 11.—In the construct state **קָדָמֵה**, it becomes a preposition, and with **אֲשֶׁר** impl. a conjunction, *before*, Ps. 129, 6.

**קָדָמֵה** Chald. *former time*; hence **מִן-קָדָמֵה הָיָה** Dan. 6, 11, *in former times, aforetime formerly*.

קדמה (eastward) *Kedemah*, pr. n. of a son of Ishmael, Gen. 25, 15.—Another קדמה see in קדם no. 1.

קדמה i. q. קדם no. 2, only in constr. קדמה, on the east of, eastward of a place, Gen. 2, 14, comp. אשור 4, 16. 1 Sam. 13, 5. Ez. 39, 11.

קדמוני adj. (fr. קדם) fem. בקדמונה, eastern, Ez. 47, 8.

קדמוני, see קדמיני.

קדמוח (antiquities) *Kedemoth*, pr. n. of a city in Reuben, Josh. 13, 18. 21, 37. 1 Chr. 6, 64. An adjacent desert bore the same name, Deut. 2, 26.

קדמי Chald. *first*, plur. בקדמיא Dan. 7, 24. Fem. st. emphat. בקדמיתה 7, 4; plur. בקדמיתה 7, 8.

קדמיאל (one before God, i. e. minister of God, r. קדם) *Kadmiel*, pr. n. m. Ezra 2, 40. 3, 9. Neh. 7, 43. 9, 4. 10, 10. 12, 8.

קדמוני or קדמיני adj. f. בקדמונית; plur. בקדמוניות; comp. קדמוניות. R. קדם. 1. eastern, Ez. 10, 19. 11, 1. הים הקדמוני the eastern sea, i. e. the Dead Sea, opp. to the western sea or Mediterranean, Ez. 47, 18. Joel 2, 20. Zech. 14, 8.

2. former, ancient, Ez. 38, 17. Mal. 3, 4. Plur. בקדמינים older persons, the aged, Job 18, 20. Sing. collect. 1 Sam. 24, 14. משל הקדמוני the proverb of the ancients. Plur. f. בקדמוניות former things, things of old, Is. 43, 18.

4. *Kadmonite*, collect. pr. n. of a Canaanitish tribe, dwelling prob. in the eastern part of the country, Gen. 15, 19. Bochart conjectures them to be the same with the Hivites; Canaan I. 19.

קדקד m. (r. קדר I) c. suff. בקדקדו, others בקדקדו, Job 2, 7. Ps. 7, 17, vertex, top, crown of the head, so called because the hair there divides itself; comp. Germ. *Scheitel*, die *Haare scheiteln*. Gen. 49, 26. Deut. 33, 16. 20. Is. 3, 17. Jer. 2, 16. 48, 45. al. Fully שקד שקד the crown of hair (pr. the dividing of

the hair) Ps. 68, 22. Arab. <sup>مقد</sup>مقد is the part of the head from the vertex to the neck behind.

\* קדר 1. to be dirty, foul; spoken of a turbid torrent, Job 6, 16. Hence, to go about in dirty garments, like mourners, i. q. to mourn, Jer. 8, 21. 14, 2. Part. קדר a mourner Ps. 35, 14. 38, 7.

קדר, קדר Arab. قَدَر, قَدَر to be squalid, of garments; Chald. קדר id. comp. קדר.

2. to be of a dirty or dusky colour, to be dark coloured, e. g. the skin as scorched by the sun Job 30, 28; to be darkened, to become dark, as the day, the sun, the moon, Mic. 3, 6. Jer. 4, 28. Joel 2, 10. 4, 15.

HIRH. 1. to cause to mourn, Ez. 31, 15. 2. to darken, to obscure, e. g. the sun, stars, Ez. 32, 7. 8.

HITHP. to be darkened, overcast, e. g. the heavens 1 K. 18, 45.

Deriv. קדריה—קדר.

קדר (dark-skinned) *Kedar*, pr. n. of a son of Ishmael, Gen. 25, 13. Also of an Arabian tribe descended from him, Cant. 1, 5. Is. 21, 16. 42, 11 (where it is joined with a fem.) 60, 7. Jer. 2, 10. 49, 28. Ez. 27, 21; more fully קדר בני Is. 21, 17. Ps. 120, 5 *Kedar* and *Meshech*, put for barbarous tribes. The *Kedar* are the *Cedrei* of Pliny, connected with the Nabatheans, Hist. V 11; comp. Reland Palæst. p. 96 sq. The Rabbins call all the Arabs by this name; whence לשון קדר the Arabic tongue.

קדרון (the turbid, r. קדר, comp. Job 6, 16) *Kidron*, pr. n. of the brook or torrent flowing in winter through the valley of like name between Jerusalem and the Mount of Olives, and emptying itself into the Dead Sea; 2 Sam. 15, 23. 1 K. 2, 37. 15, 13. 2 K. 23, 4. Jer. 31, 40. Hence *χευμαρότος τοῦ Κεδρών* John 18, 1. See a full description in Bibl. Res. in Palest. I. p. 396–402.

קדרות f. (r. קדר) darkness, obscurity; of the heavens, Is. 50, 3.

קדרינית adv. in mourning, mournfully, Mal. 3, 14. R. קדר.

\* קדש and קדש Num. 17, 2, fut. יקדש.

1. to be pure, clean, pr. of physical purity and cleanness; see Hithpa. no. 1, and adj. קדוש. Kindr. is perh. קדש, of

which the primary idea is 'to be bright.'—Hence

2. *to be holy, sacred, sanctus*; so in all the kindred dialects, espec. in Pi. or Pa. a) Of a person who consecrates himself to God, and so regards himself as holier than the profane vulgar; Is. 65. 5 קְדֻשָּׁתִי *I am holy unto thee*, for קְדֻשָּׁתִי לָךְ; or of those who are consecrated by touching sacred things, Ex. 29, 37. 30. 29. Lev. 6, 11. 20. b) Of things destined for the sacred worship Num. 17, 2. 3. Ex. 29, 21; or which are consecrated by the contact of sacred things 1 Sam. 21, 6. Hag. 2, 12; or which are devoted to the sacred treasury, Deut. 22, 9.

NIPH. 1. *to be regarded and treated as holy, to be hallowed, sanctified*, sc. God, c. בָּ Lev. 10, 3. 22, 32. Also *to show oneself holy, glorious, in any one*, either by bestowing favours Ez. 20, 41. 28, 25. 36. 23. 38, 16. 39, 27; or by inflicting judgments Ez. 28, 22. Num. 20, 13; comp. Is. 5, 16.

2. *to be consecrated*, e. g. the sacred tabernacle Ex. 29, 43.

PIEL קָדַשׁ *to make holy, to sanctify, to hallow*, i. e.

1. *to hold sacred, to regard and treat as holy*, as God Deut. 32, 51; a priest Lev. 21, 8; the sabbath, *to keep holy*, Ex. 20, 8. Deut. 5, 12. Neh. 13, 22. Jer. 17, 22. 24. 27. Ez. 20, 20.

2. *to pronounce holy, to sanctify*, e. g. the sabbath Gen. 2, 3; a people Lev. 20, 8. 21, 8. Also *to institute any holy thing, to appoint*, e. g. a fast Joel 1, 14. 2, 15 (parall. with קָרָא); a festival 2 K. 10, 20.

3. *to consecrate*, e. g. a priest Ex. 28, 41. 29, 1. 1 Sam. 7, 1; an altar, the temple, Ex. 29, 36. Lev. 8, 15. Num. 7, 1. 1 K. 8, 64; the first-born, Ex. 13, 2; the people of Israel, Ex. 19, 10. 14. Josh. 7, 13; a building when completed, Neh. 3, 1; a mountain, as separate and distinguished from all others, Ex. 19, 23.—Hence *to consecrate or sanctify with solemn rites*, e. g. by lustrations for sacrifice 1 Sam. 16, 5. Job 1, 5; troops for battle, Jer. 51, 27. Comp. Hiph. Also קָדַשׁ מִלְחָמָה *to consecrate or inaugurate a war, battle*, (i. e. with sacred rites, comp. Ps. 110, 3. 1 Sam. 7, 9. 10.) q. d. *to prepare, to begin*, Joel 4, 9. Jer. 6, 4. Trop. Mic. 3, 5.

PUAL part. מְקַדְּשִׁים, *consecrated*, spoken of priests and sacred things, Ez. 48, 11. 2 Chr. 26, 18. 31, 6.—Is. 13, 3 מְקַדְּשֵׁי *my consecrated ones*, i. e. soldiers whom I have consecrated to war; comp. Jer. 51, 27.

HIPH. 1. i. q. Pi. no. 1, Is. 8, 13. 29, 23. Num. 20, 12.

2. i. q. Pi. no. 2, *to pronounce holy, to sanctify*, Jer. 1, 5.

3. i. q. Piel no. 3, *to consecrate to God* Lev. 27, 14 sq. Judg. 17, 3. 2 Sam. 8, 11. 1 Chr. 26, 27. Also of God, *to sanctify, to hallow* for himself, e. g. the first-born Num. 3, 13. 8, 17; the temple 1 K. 9, 3. 7.

HITHP. 1. *to cleanse or purify oneself*, by sacred ablutions and observances. 2 Sam. 11, 4 מְתַקְּדֵשׁתִּי מִתְּמֵאָהָהּ *for she had purified herself from her uncleanness*. Is. 66, 17 coupled with הִטְהִיר. Often of the priests and Levites, as purifying themselves for the holy service, Ex. 19, 22. 1 Chr. 15, 12. 14. 2 Chr. 5, 11. 29, 15. al. Comp. Kal no. 1.

2. *to show oneself holy*, i. e. pure from guilt, *to sanctify oneself*, Lev. 11, 44. 20, 7; of God, as the punisher of guilt, Ez. 38, 23.

3. *to be celebrated, kept*, e. g. a festival, Is. 30, 29.

Deriv. קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ

מְקַדְּשִׁים m. pr. *sacred, consecrated*. Hence

1. Spec. *a male prostitute, a catamite, sodomite*, *κίναυδος*, so called as consecrated to the service of Astarte or Venus; Deut. 23, 18. 1 K. 14, 24. 15, 12. 22, 47. 2. K. 23, 7. Job 36, 14. These wretched beings were priests or rather temple-servants (*ἱεροδούλοι*) of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts. See espec. Lucian. Luc. § 35 sq. Id. de Dea Syra, § 27. 51. Jerome ad Hos. 4, 14. Spencer de Legg. rit. II. 35. Movers Phœnizier I. p. 678.

2. *Kadesh*, pr. n. Gen. 14, 7. 16, 14. 20, 1. Num. 13, 27. al. also בְּרִנֵּי קָדַשׁ

*Kadesh-barnea* Num. 32, 8. 34, 4. Deut. 1, 2. 19, 2, 14. Josh. 10, 41. al. a city in the south-eastern extremity of Judah, adjacent to Idumea, whither the children of Israel came under Moses, sent spies into Palestine, and then turned back to Mount Hor, etc. Gen. 20, 1. Num. 13, 27. 20, 14. 16. 22. 33, 36. 37. Judg. 11, 16. 17. There was here a fountain called עֵין מִשְׁפַּט Gen. 14, 7; afterwards מֵי מְרִיבָה Deut. 32, 51; the adjacent desert was called also מְדִבְרַת קֶדֶשׁ Ps. 29, 8. [All these notices go to fix the site of Kadesh in the western part of the 'Arabah south of the Dead Sea, perh. not far from the fountain 'Ain el-Weibeh, the most frequented watering-place in all that region. See Euseb. Onom. art. *Kaddêç Baqurî*. Jerome Quæst. Heb. in Gen. 14, 7: "*Cades* .. significat locum apud Petram, qui Fons Judicii nominatur." Reland Palæst. p. 114. Bibl. Res. in Palest. II. p. 582, 620.—R.] The term בְּרִנֵּעַ Simonis regards as from בַּר open country, desert, and נָע wandering, from ר. נִיַּע.

קֶדֶשׁ (sanctuary) in pause קֶדֶשׁ Judg. 4, 11, *Kedesh*, pr. n. a) A city in the southern part of Judah, Josh. 15, 23. b) Another in Naphtali, Josh. 12, 22. 19, 37. 21, 32. Judg. 4, 6. 1 Chr. 6, 61. With He parag. קֶדֶשׁהּ Judg. 4, 9; and קֶדֶשׁהּ 4, 10. This city, *Kedesh* of Naphtali, lay upon the hills west of the upper lake of the Jordan, el-Hûleh; and still exists under the same name, Arab. *كُدس* *Kedes*; see Bibl. Res. in Palest. III. p. 355. Biblioth. Sacr. I. p. 11 and Map. c) A third in Issachar 1 Chr. 6, 57, also called קֶשִׁיזֶן Josh. 19, 20. 21, 28.

קֶדֶשׁ m. once קֹדֶשׁ Dan. 11, 30, c. suff. קֶדְשִׁי; plur. קֶדְשִׁים (*kôdashim*). with art. and pref. הַקֶּדְשִׁים, הַקֶּדְשִׁים Lev. 22, 4. לְקֶדְשִׁים Neh. 10, 34; but c. suff. קֶדְשִׁי Ez. 22, 8, קֶדְשִׁי 2 Chr. 15, 18 (comp. Ewald's Krit. Gramm. p. 335), and קֶדְשִׁי Num. 5, 10.

1. *holiness, sanctity*; so Arab. *القدس* *el-Kuds*, coner. 'the holy,' pr. n. of Jerusalem, *روح القدس* the Holy Spirit; Syr. *ܩܕܝܫܐ* id.—Most. freq. in the genit. after another noun, instead of an adjective, as אֲרָמֵת קֶדֶשׁ *holy ground* Ex. 3, 5; מְקוֹם הַקֶּדֶשׁ *the holy place* Lev. 10,

17. 14, 13. So c. suff. הַר קֶדְשִׁי *my mountain of holiness*, i. e. my holy mountain, Ps. 2, 6; רֹחַ קֶדְשֶׁךָ *thy Holy Spirit* Ps. 51, 13; rarely with אֱלֹהִים added, as 1 Chr. 22, 19 קֶדֶשׁ אֱלֹהִים *the holy vessels of God*. Ascribed also to all those things which in any way pertain to God or to his worship, as שֵׁם קֶדְשִׁי *my holy name* Lev. 20, 3. 22, 2; יְצִיַת קֶדְשֶׁךָ *thy holy sabbath* Neh. 9, 14; עִיר הַקֶּדֶשׁ *the Holy City, Jerusalem*, Is. 48, 2. Neh. 11, 1; הַיְיָבֵל קֶדְשֶׁךָ *thy holy temple* Ps. 138, 2; לֶחֶם קֶדֶשׁ *hallowed bread*, the shewbread, 1 Sam. 21, 5; בְּגָדֵי קֶדֶשׁ *holy vestments* Ex. 28, 2. 4; אֲבִנֵי קֶדֶשׁ *the sacred jewels*, trop. for the nobles of the people, Lam. 4, 1; שְׂרָרֵי קֶדֶשׁ *the sacred princes*, i. e. the priests of higher rank, 1 Chr. 24, 5. Is. 43, 28; עַם קֶדֶשׁ *a holy people*, Israel, Dan. 12, 7; בְּרִית קֶדֶשׁ *a holy covenant* Dan. 11, 28. 30, etc. etc.—Rarely only, and in doubtful examples, is it to be rendered as abstr. *holiness*, Am. 4, 2. Ps. 60, 8. 108, 8; in which places בְּקֶדְשִׁי, בְּקֶדְשִׁי, is usually translated: *by my (his) holiness*; perh. more correctly: *in my (his) sanctuary*. Sept. in Ps. 11. cc. *ἐν τῷ ἁγίῳ αὐτοῦ*.—The notion of *purity*, physical or moral, is referred to in Ex. 22, 30. 2 Chr. 31, 18. Is. 6, 13; see in art. קְרוֹשׁ init.

2. Concr. *a holy thing*, something *sacred, consecrated* to God, opp. הוֹל profane; Lev. 10, 10. Ex. 29, 33. 34. Num. 18, 17. Prov. 20, 25. al. sæp. With dat. added, קֶדֶשׁ לַיהוָה Lev. 27, 10. 14. 21. Jer. 2, 3. Ezra 8, 28; קֶדֶשׁ לְאֱלֹהִים Lev. 21, 7. 23, 20; קֶדֶשׁ הוּא לַפְּהֵן Num. 6, 20. 18, 10; rarely c. genit. קֶדֶשׁ יְיָ id. Lev. 19, 8.—PLUR. הַקֶּדְשִׁים *the consecrated things* Lev. 21, 22. 22, 3. 6. 7. 12. כֶּסֶף הַקֶּדְשִׁים *the silver dedicated to the temple* 1 Chr. 26. 20. 26. 28, 12. With genit. of the person consecrating, as 1 K. 15, 15 קֶדְשִׁי אֲבִירֵי Lev. 22, 15. Num. 5, 9; also of him to whom they are consecrated, קֶדְשִׁי יְיָ Lev. 5, 15.

3. *a holy place, sanctuary*, as the tabernacle Ex. 28, 43. 29, 30. 35, 19. 39, 1; the temple Ps. 20, 3. Dan. 8, 14. al. Spec. of the temple itself, as distinguished from its courts, etc. i. e. the הַיְיָבֵל, ὁ ναός, 1 K. 8, 8. 2 Chr. 29, 7. Once of the inner sanctuary, for קֶדֶשׁ קֶדְשִׁים Ez. 41, 23.

4. Intens. קִדְשֵׁי קִדְשֵׁי *holiness of holinesses, something most holy*, e. g. a) Of things, as the sacred incense Ex. 30, 36; the sacred utensils v. 29; the altar 29, 37. 30, 10. 40, 10; the part of the sacrifices which only the priests might eat, Lev. 2, 3. 10. 6, 10. Num. 18, 9. Ez. 48, 12. al. So of things devoted with a curse Lev. 27, 28. Plur. הַקְּדָשִׁים *the most holy things*, of offerings destined for the priests alone, Lev. 21, 22. 2 Chr. 31, 14. Ez. 42, 13. 44, 13. b) Of men, as Aaron, 1 Chr. 23, 13. c) Of places, *a most holy place*, Num. 18, 10. Spec. *the inner sanctuary, adytum*, דְּבִיר, in the tabernacle Ex. 26, 33. 34. Num. 4, 4. 19; and in the temple 1 K. 6, 16. 8, 6. 1 Chr. 6, 34. Ez. 41, 4. al. Fully הַקְּדָשִׁים בֵּית קִדְשׁ הַקְּדָשִׁים 2 Chr. 3, 8. 10.

קְדֻשָּׁה fem. of subst. קִדְשׁ no. 1, *a female prostitute, harlot*, pr. one consecrated like the קִדְשׁ to the worship of Astarte, and the gains of whose prostitution went into the treasury of the temple of that goddess; Gen. 38, 21. 22. Deut. 23, 18. Hos. 4, 14. Comp. Num. 25, 1. Jerome l. c. Hdot. I. 199. Lucian de Dea Syra § 6. Id. Hetær. 7, 1. 14, 3. Tac. Hist. 2. 3. Similar are the Hindu *Bayadères*.

\* קָדְוָה, kindr. with בָּהָה, *to become dull, to be blunted*, e. g. the teeth Jer. 31, 29. 30. Ez. 18, 2. Syr. id. Chald. קָהָה id.

PIEL קָהָה id. intrans. of iron Ecc. 10, 10.

\* קָהַל in Kal not used, prob. *to call, to convoke*, kindr. with r. קוּל.

HIPH. *to call together, to convoke*, e. g. a people Num. 8, 9. 10, 7. 20, 8. Deut. 4, 10. al. With עַל *against* any one, Num. 16, 19; acc. impl. sc. a tribunal Job 11, 10.

NIPH. *to be convoked, to assemble*, e. g. a people Esth. 9, 2. 15. 16. 18. 8. 11; c. עַל Ex. 32, 1. Num. 16, 3. 17, 7; אֶל 1 K. 8, 2. Jer. 26, 9; also with אֶל of place Lev. 8, 4. Judg. 20, 1; לְ 2 Chr. 20, 26; acc. of place Josh. 18, 1. 22, 12.

Deriv. מִקְהָלוֹת, מִקְהָלִים, and the four here following.

קָהַל m. constr. קָהַל, c. suff. קָהָל.

1. *a coming together, an assembling*, the act, Deut. 9, 10. הַקָּהָל בְּיוֹם הַקָּהָל 10, 4. 18, 16.

2. *an assembly, congregation, convocation*. a) Spec. of the *assembly or convocation* of the people of Israel, for any cause Judg. 21, 8. 1 Chr. 29, 1. 2 Chr. 23, 3, comp. Job 30, 28; mostly for religious purposes, i. q. הַקְּרָעָה, fully קָהַל יִשְׂרָאֵל Lev. 16, 17. Deut. 31, 30; קָהַל דָּרַי Num. 16, 3. Deut. 23, 2; קָהַל הָאֱלֹהִים Neh. 13, 1; also c. art. הַקָּהָל καὶ ἐξοχή Ex. 16, 3. Lev. 4, 13. 14. Num. 10, 7. al. sæp. So קָהַל רַב Ps. 35, 18. 22, 26; קָהַל גְּדוֹל 1 K. 8, 65. b) In a wider sense, of any *assembly or multitude of men*, Jer. 31, 8. Ez. 16, 40. 23, 46. 47. 32, 22; of troops Ez. 17, 17. 38, 4. 15; of nations Gen. 28, 3. 35, 11. 48, 4. Jer. 50, 9; of the wicked Ps. 26, 5 comp. Gen. 49, 6; of the righteous Ps. 149, 1; of holy ones i. e. angels Ps. 89, 6. 8; of the dead Prov. 21, 16.

קָהָלָה (convocation) *Kehelah*, pr. n. of a station of the Israelites in the desert, c. ה parag. Num. 33, 22. 23.

קָהָלָה f. (r. קָהַל) *an assembly, congregation*, Deut. 33, 4. Neh. 5, 7.

קָהָלָה *Kohemoth*, pr. n. by which Solomon is denoted in the book thus inscribed, i. e. the book of Ecclesiastes. It is usually of the masc. gen. and without the article, Ecc. 1, 1. 2. 12, 9. 10; once c. art. 12, 8, see Lehg. p. 656, 657; once with verb fem. Ecc. 7, 27 קָהָלָה, where perh. it should be read אָמַר הַקָּהָלָה as in 12, 8.—The fem. termination is not infrequent in words denoting office, station, etc. (see פְּתָחָה, בְּנֵי خَلِيفَة i. e. Khalif,) and also in later Hebrew even in proper names of men, see סַפְרָה, סַפְרָה; Lehg. p. 468, 878.—As to the signification, the only true one seems to be that given by the earliest versions, e. g. Sept. and Vulg. *Ἐκκλησιαστής, Ecclesiastes*, i. e. *a preacher*, one addressing a public assembly and discoursing of human things, i. q. בִּיעַל אֲסַפָּה 12, 11, pr. 'a convoker'; unless one chooses to derive the signif. of preacher or orator from the primary notion of calling and speaking, קָהַל i. q. קוּל, קָל. For other explanations, see Knobel Comm. p. 2, 3. Thesaur. p. 1199, 1200.

\* **קָהַת** a root of doubtful authority, found once in Cod. Samar. Gen. 49, 10 **וְגַלְוֵי יִקְהַת עַמִּים**, for Heb. **וְגַלְוֵי יִקְהַת עַמִּים**, i. e. from the Chald. *to him shall the nations be gathered together*. It seems therefore to have been i. q. Chald. **קָהַת**, Heb. **קָהַל**, to assemble. Hence pr. n. **קְהָת** and

**קְהָת** (assembly) *Kehath*, pr. n. of a son of Levi, Gen. 46, 11. Ex. 6, 16. Josh. 21, 5. Written also **קֹהַת** *Kohath* Num. 4, 14, 15. Hence patronym. **הַקְּהָתִי** *the Kohathite* Num. 3, 27, 4, 18, 37.

**קָו** and **קִו** m. (r. **קָוָה**) the latter absol. Is. 28, 10, 13, but constr. 2 K. 21, 13. Is. 34, 11; c. suff. **קָוִים** Ps. 19, 5.

1. *a cord, line*, Arab. **قَوَّة**. Spec. a) *a measuring line*, Is. 34, 17. Ez. 47, 3. **לְנִיחַ קָו עַל** *to stretch a line upon any thing, in order to measure it; which is done where any thing is to be made* Is. 44, 13; or built Job 38, 5. Zech. 1, 16 **כִּרִי**; or also to be destroyed and made even with the ground so that the line may be drawn over the levelled spot, 2 K. 21, 13. Lam. 2, 8. Is. 34, 11. b) *Metaph. a line, i. e. a rule, law, norm*. Is. 28, 17, and so vv. 10, 13 **כִּי לְקוֹ כִּי לְקוֹ** *line upon line, line upon line*, see in art. **צו** c) *the margin, rim* of a laver, resembling a cord, 1 K. 7, 23 **כִּרִי**. 2 Chr. 4, 2. d) *a string* of a lyre or other musical instrument; hence *sound*, q. d. *accord*, Ps. 19, 5; Sept. *ὁ φθόγγος*, and so Rom. 10, 18, Symm. *ὁ ἠχός*, Vulg. *sonus*. But perh. instead of **קָוִים** it should here read **קוֹלִים** or **קָלִים**, as in v. 4; parall. **מִלִּיהֶם**

2. *strength, might*, Arab. **قُوَّة**, see r. **קָוָה** no. 2. Is. 18, 8 **גֹּיִר קוֹ-קוֹ** *a nation most mighty*. The repetition is intensive.

\* **קָוָה** *to spue out, to vomit forth*. Arab. **قَاء** mid. Ye, Eth. **ቀለ** id. It would seem to have been formed by softening the final letter of the onomatopoeic **קוֹץ**, **קֹץ**, and perhaps also primarily the form **קִיץ**; comp. under the letter **ע** p. 738.—*Metaph.* Lev. 18, 28 *that the land spue you not out, reject you*. Once Imper. plur. **וַיִּקְוּ** *and spue ye* Jer. 25, 27, as if from a root **קָוָה** dropping **א**; see Arab. and Eth. above.

Hiph. id. Prov. 23, 8, 25, 16. Jon. 2, 11. Trop. Lev. 18, 25, 28. Job 20, 15; where comp. Cic. in Pis. 37, 'devoratam pecuniam evomere.'

Deriv. **קָוָה**, **קָוָה**, **קָוָה**.

**קָוָה** (Milra) Ez. 23, 24, constr. **קָוָה** (Milél) 1 Sam. 17, 38, *a helmet*, i. q. **בּוֹבֵב**. On the form and tone of this word. see in **בּוֹבֵב**, note. R. **קָבֵב**.

**קָוָה**, see in **קָוָה**.

\* **קָוָה** 1. pr. *to twist* a rope, cord, to wind; whence **קָוָה**, **קָו** no. 1, **הַקְּוָה**. Hence

2. *to be strong, robust*, the notion of binding fast, girding being tropically referred to strength; see **רוּץ** no. 3. Comp. Germ. *Stränge* i. e. cords, *strenge*, (whence Engl. *strength, strong*), also *anstrengen*, all which come from the notion of binding fast, Lat. *adstringere*. Hence **קָו** no. 2.—Arab. **قَوِي** to be strong, robust; II, to strengthen. **قُوَّة** strength.

3. *to hope strongly, to trust*, implying firmness and constancy of mind, comp. **הַאֲמִיץ**. So of trust in God, Part. **קָוִי** **יְהוָה** Ps. 37, 9. Is. 40, 31; c. suff. **קָוִי** Ps. 49, 23; **קָוִי** 25, 3. 69, 7. **קָוִי** Lam. 3, 25. See Piel.

PIEL **קָוָה** i. q. **קָוָה** no. 3, *to hope for, to wait for, to expect* any thing, c. acc. Job 7, 2, 17, 13, 30, 26; **לְ** Jer. 8, 15, 14, 19; inf. c. **לְ** Is. 5, 2. Ps. 69, 21. Spec. a) **קָוָה אֶת-יְהוָה** Ps. 25, 5, 39, 8, 40, 2. **קָוָה לַיהוָה** Prov. 20, 22. **אֶל יְיָ** Ps. 27, 14, 37, 34, *to wait for or on Jehovah*, i. e. for his help, to rest one's hope on him. b) *to lie in wait for* any one, c. dat. Ps. 119, 95; c. acc. **נִפֵּשׁ** Ps. 56, 7.

NIPH. *to gather themselves together, to assemble*, (pr. perh. 'to be wound together,' see Kal no. 1.) spoken of nations Jer. 3, 17; of waters Gen. 1, 9.

Deriv. **הַקְּוָה**, **הַקְּוָה**, **הַקְּוָה**, and

**קָוָה** or **קָוָה** i. q. **קָו**, *a rope, cord*, in Cheth. thrice 1 K. 7, 23. Zech. 1, 16; constr. perh. **קָוָה** Jer. 31, 39.

**קָוָה** Is. 61, 1, see **הַקְּוָה** p. 863.

\* **קָוָה** i. q. **קָוָה** and **קָוָה**, *to loathe, to nauseate*, trop. Præt. **קָוָה** Ez. 16, 47, where however both the reading and the interpretation are doubtful; all the ancient





β) שָׁמַע בְּקוֹל פ' to *hearken to the voice* of any one, i. e. *to listen and obey*, Gen. 27, 8. 13. 43. Ex. 18, 19. Deut. 21, 18. al. Spec. *to obey* God Gen. 22, 18. 26, 5. Deut. 8, 20. 1 Sam. 12, 15. 15, 19. 20. 22. al. Of God as listening to a suppliant Gen. 30, 6. Judg. 13, 9. Ps. 130, 2. γ) שָׁמַע לְקוֹל פ' to *hearken to the voice of* any one, *to listen and obey*, Gen. 3, 17. 16, 2. Ex. 18, 24. 1 Sam. 2, 25; *to obey* God Ex. 15, 26. Judg. 2, 20. Ps. 81, 12. δ) שָׁמַע אֶל-קוֹל פ' to *listen to the voice of* a suppliant, so God Gen. 21, 17.

dd) הִצְבִּיר קוֹל ב' to *cause to be proclaimed* in a land, see in עָבַר Hiph. no. 2.

קוֹלֵיָהּ (i. q. קוֹלֵיָהּ, voice of Jehovah) *Kolaiah*, pr. n. m. a) Jer. 29, 21. b) Neh. 11, 7.

\* קוּם fut. וְקוּם, apoc. וְקָם Gen. 27, 31, וְקָם לָךְ Job 22, 28; conv. וְקָם, וְקָם, but 1 pers. וְקָם Neh. 2, 12, וְקָם 1 K. 3, 21; Imper. קוּם, קָם Josh. 7, 10, c. הּ parag. קוּמָה; Præt. once קָם Hos. 10, 14, like Arab. قام.

1. *to rise up*; Arab. قام id. also to stand. Syr. to rise up, to stand. Eth. ቆደኛ to stand.—E. g. from the ground, or from a bed, Gen. 27, 31. 32, 23. Cant. 5, 5; c. מִן 1 Sam. 28, 23; מִצֵּל 2 Sam. 11, 2. So of one who rises in the morning Ps. 127, 2; or who had fallen down Prov. 24, 16. Mic. 7, 8; or was upon his knees 1 K. 8, 54; or was sitting, e. g. on a seat c. מִצֵּל Judg. 3, 20, or at table c. מִצֵּם 1 Sam. 20, 34. So קוּם מִתְעַנִּיתוּ to *rise up from fasting* Ezra 9, 5, since in fasting, as connected with mourning, they sat upon the ground, comp. v. 3. 4. 2 Sam. 12, 16. Job 2, 13. Imper. with dat. pleon. קוּם לָךְ Cant. 2, 10.—Spec.

a) *to rise up to* or *before* any one in token of respect, reverence, Is. 49, 7; c. מִפְּנֵי Gen. 31, 35. Lev. 19, 32; לְתַרְאֵהוּ Gen. 19, 1. 1 K. 2, 19.

b) Very often it stands before verbs of going, departing, and the like; Gen. 22, 3 וַיָּקָם וַיֵּלֶךְ and *he rose up and went*. 28, 2 לָךְ. 24, 10. 25, 34. Ex. 24, 13. Num. 16, 25. Judg. 19, 5. al. sæpiss. 1 Sam. 21, 11 וַיָּקָם הָיָה וַיִּבְרַח. 26, 2 וַיָּקָם וַיֵּלֶךְ. Deut. 17, 8 וַיָּקָם וַיָּשָׁב. etc. Also, these being

omitted, קוּם itself is i. q. *to rise up and go, to set off*, Gen. 31, 17. Josh. 8, 19. 1 Sam. 17, 48; with מִן of place *whence* Gen. 23, 3. 46, 5. 1 Sam. 20, 41.—Sometimes קוּם marks the doing or undertaking of any thing with impetus; 2 Sam. 23, 10 *he arose and smote* (הוּא קָם וַיִּכֶּה) *the Philistines until his hand was weary*. Judg. 8, 21. 2 K. 11, 1. 2 Sam. 13, 31 *then the king arose and tore his garments*. Job 1, 20. 2 K. 12, 21. Jer. 1, 17. Prov. 31, 28. 1 Sam. 24, 5. Sometimes it implies a doing *again*, after an interval; Josh. 6, 26 *that riseth up and buildeth this city Jericho*. Deut. 31, 16. In a few cases it is pleonastic or marks a verbose style; Num. 11, 32 *and the people rose up all that day... and gathered the quails*. Ex. 2, 17.—Arab. قام c. fut. to undertake, to begin.—Hence Imper. קוּם *rise up! arise!* as a word of incitement; either to go, as קוּם לָךְ Gen. 28, 2; קוּם צֵא 31, 13; קוּם עֲלֶיךָ 35, 1, etc. or to do any thing, Judg. 8, 20 *do any thing, arise*. v. 21. 1 K. 21, 15. With הּ parag. intens. espec. as addressed to Jehovah that he may help, Ps. 3, 8 קוּמָה יְיָ הוֹשִׁיעֵנִי. 7, 7. 9, 20. 10, 12. 74, 22. 82, 8. 132, 8. al.

c) *to rise up against* any one, in a hostile sense; c. עַל Judg. 9, 43. Is. 14, 22. Am. 7, 9. al. אֶל Gen. 4, 8. 1 Sam. 22, 13. 24, 8; ב' Mic. 7, 6; לְפָנָי Num. 16, 2; with לְמַלְחָמָה Ob. 1. Also as a witness, *to rise up against* Ps. 35, 11; c. ב' Deut. 19, 15. 16. Ps. 27, 12. Job 16, 8. Part. קוּמִים עָלַי *those rising up against me, my adversaries, enemies*, Ps. 92, 12; also הַקּוּמִים עָלַי id. 2 K. 16, 7; oftener c. suff. קוּמִי id. Ps. 18, 40. 49. Lam. 3, 62, קוּמִי Ps. 44, 6, קוּמִיָּהּ Ex. 15, 7, etc. Arab. قام على id.—Trop. Ps. 27, 3 *though war should rise up against me*. Hos. 10, 14. Nah. 1, 9. Prov. 24, 22.

d) *to arise, to come forth, to appear*; e. g. a new king after his predecessor Ex. 1, 8. 1 K. 3, 12. 2 K. 23, 25; a leader Judg. 5, 7; a prophet Deut. 13, 2. 34, 10; a new generation Gen. 41, 30. Judg. 2, 10. Ps. 78, 6. With תַּחַת *in place of*, Num. 32, 14. 1 K. 8, 20. Syr. صُور often of a king. Arab. قام بعد id.

e) Trop. *to rise up* out of calamity

Jer. 51, 64. Also *to rise* in prosperity, wealth, q. d. 'to rise in the world,' Prov. 28, 12.

f) Of God as *rising up* for judgment, לְמִשְׁפָּט, Ps. 76, 10; to punish the wicked Is. 2, 19. 21. 28, 21. Ps. 12, 6. Job 31, 14.

g) *to rise up, to rise again*, as the dead returning to life, Job 14, 12. Ps. 88, 11. Is. 26, 14. 19. Also *to arise* out of sleep Prov. 6, 9; *to rise up* from sickness Ps. 41, 9.

h) *to sit down and rise up*, put for the general course of life and conduct, Ps. 139, 2. So *to lie down and rise up* id. Deut. 6, 7. 11, 19.

i) *to rise*, as the light Job 25, 3; the noon-day light Job 11, 17.

2. *to set oneself, to stand*, i. q. עָמַד; see the Arab. and Ethiop. usage above. 2 K. 13, 21 עֲלֵי־רֶגְלָיו וַיָּקָם and stood upon his feet. Job 19, 25. 30, 12; c. בָּ Ps. 24, 3. Of waters heaped up, Josh. 3, 16; with neg. of idols, i. q. to be cast down, Is. 27, 9.—Trop. a) *to stand firm, to be established*, as a kingdom 1 Sam. 13, 14. 24, 21; of a king 2 Chr. 21, 4. Hence *to stand*. i. e. *to stand out, to endure*, Job 15, 29. Am. 7, 2. 5. Nah. 1, 6. Ps. 1, 5; c. לְפָנַי *to stand out before, to withstand* any one, Josh. 7, 12. 13. Of things Job 41, 18 [26]. b) *to remain* Josh. 2, 11. Is. 40, 8; c. לְ to any one, Lev. 25, 30. 27, 19. With עַל, Is. 32, 8 וְהָיָא עַל־נְדִיבוֹת קָוִים and he remaineth (persisteth) in liberal things. Arab. قام على to persist in. c) With לְ of pers. *to stand up for* any one, in his behalf, *to stand by* him, Ps. 94, 16. Arab. قام له id. d) Trop. *to be confirmed, established*, e. g. a purchase Gen. 23, 17. 20; counsel or purpose Is. 8, 10. 14, 24. Prov. 19, 21; once c. לְ, *to be established to* any one, i. e. *to be successful*, Job 22, 28; of a prediction Jer. 44, 28, opp. נָפַל. So *to be valid, to stand good*, e. g. testimony Deut. 19, 15; a vow Num. 30, 5 sq. e) *עַל־שֵׁם פ' קוּם to stand upon* (in) the name of any one, i. e. in the public registers, to be enrolled in his place, to succeed to the name and estate of any one, Deut. 25, 6. f) קָמוּ יְעִינֵיךָ 1 K. 14, 4 comp. 1 Sam. 4, 15, his eyes were set, fixed, spoken of a person afflicted with a disease of the eye, in which the pupil

becomes fixed, so as no longer to contract and dilate. Arab. قامت العين id.

3. Like Samar. קָמַם, *to live*; see Pi. no. 2, and the nouns קָמִים, יָקוּם, אֲקָמוּ (القَوْم) the people.

PIEL קָמַם, chiefly in the later books; like Aram. קָמַם, قَمَمَ.

1. Causat. of Kal no. 2, in various connections: a) *to confirm, to establish*, Ruth 4, 7. Esth. 9, 29. 31 init. Of a prophecy, *to confirm* by the event, Ez. 13, 6. b) With עַל *to enjoin* any thing upon any one, pr. *to cause to be imposed upon* any one, Esth. 9, 21. 31 mid. comp. Chald. קָמַם עַל to bind by an oath. Hence קָמַם עָלָיו *to take upon oneself*, pr. 'to enjoin upon oneself,' Esth. 9, 27. 31 fin. c) *to make stand good*, i. e. *to perform, to fulfil*, an oath, Ps. 119, 106.

2. Trans. of Kal no. 3, *to preserve alive*, Ps. 119, 28. Frequent in the Targums.

PIL. קוּמַם 1. Causat. of Kal no. 1, *to raise up, to build up*, e. g. ruins, Is. 44, 26. 58, 12. 61, 4.

2. Intrans. *to rise up*; Mic. 2, 8 long since hath my people קוּמַם לְאֵיבִי risen up as an enemy; Vulg. consurrexit. Others, long since hath my people set (me) up as an enemy; but this is far-fetched.

HIPH. יִקְוִים, fut. יִקְוִים, apoc. יִקְוִים, conv. יִקְוִים.

1. Causat. of Kal no. 1, *to raise up, to lift or help up*, e. g. one lying down 2 Sam. 12, 17. 1 Sam. 2, 8; one fallen Deut. 22, 4; the afflicted Job 4, 4. Ps. 41, 11. Spec. a) *to raise up*, i. e. *to excite* a hostile people Hab. 1, 6; an adversary (שָׂטָן) 1 K. 11, 14; c. עַל *against* Am. 6, 14. Mic. 5, 4. Also *to rouse up* a wild beast Gen. 49, 9. Num. 24, 9. Trop. *to raise up* evil, calamity, *against* (עַל) any one, 2 Sam. 12, 11. Ez. 34, 23. Zech. 11, 16; אָל id. 1 Sam. 3, 12. b) *to raise up*, i. e. *to cause to arise or appear*, e. g. judges Judg. 2, 18; a prophet Jer. 29, 15; a priest 1 Sam. 2, 35; a king in place of another, c. תִּחַת 2 Sam. 7, 12; a new generation Josh. 5, 7; a plant, *to make grow up*, Ez. 34, 29. Spec. יִקְוִים שֵׁם לְ Deut. 25, 7. Ruth 4, 5. 10, and יִרַע לְ יִקְוִים Gen. 38, 8, *to raise*



PIL. קוּע, fut. 3 plur. הַקוּעִים Ez. 32, 16; spec. to chant a mournful song, to lament, fully קוּעוּ קִינָה 2 Sam. 1, 17. Ez. 32, 16; c. על over or upon any person or thing 2 Chr. 35, 25. Ez. 27, 32; אֵל 2 Sam. 3, 33. Part. f. plur. מְקוּעִנוֹת female wailers, hired mourners, Jer. 9, 16.

Deriv. קוּע, קִינָה, pr. n. קִינָה, קִינָה

\* קוּע obsol. root, prob. 1. to dig, to scrape, i. q. קוּר; see in lett. ר. Hence 2. i. q. Arab. قاع mid. Waw, Conj. I, VIII, to mount, to cover, spoken of the camel in copulation, from the idea of digging, piercing; see in r. זָבַר no. 1.

Deriv. קָעָע and

קוּע m. once Ez. 23, 23, pr. a he-camel, stallion, then trop. prince, noble, as the Vulg. and Rabbins correctly. This metaphor is common among the Hebrews and Arabians, comp. עֵהוּד, also Arab.

قريع, قريم, فحول all which denote a he-camel for breeding, espec. of a nobler race, and likewise a prince. In paronomasia with שׁוֹע wealthy.

\* קוּע obsol. root, i. q. קָעָע no. 3, to move in a circle; hence הַקָּעָע circuit.

קוּע m. plur. קוּפִים, an ape 1 K. 10, 22. 2 Chr. 9, 21. Sanscr. and Malabar kapi, ape, (pr. swift, agile,) a word of Indian origin; whence also Gr. ἀπίος, ἀπίος, ἀπίος, which are used of various species of apes and monkeys.

\* קוּע see in קוּע III.

\* I. קוּע fut. יִקְעוּ, conv. יִקְעוּ.

1. to loathe, to feel disgust, to abhor any thing. Corresponding are קוּע, Eth. ቆመ to loathe; comp. Chald. קָעָע. The primary idea is prob. to feel nausea, to vomit, as a sort of onomatopoeic verb, comp. in קוּע.—With בָּ Gen. 27, 46. Lev. 20, 23. Num. 21, 5. 1 K. 11, 25. Prov. 3, 11.

2. to fear, to be anxious, c. בָּעַר Ex. 1, 12. Num. 22, 3. Is. 7, 16.—The idea of loathing in several other verbs is also transferred to that of fear, as Chald. קָעָע to loathe, Syr. مَدَب to fear greatly; so Arab. مَلَّ, فَجَرَ; comp. also Germ.

'Grauen haben vor etwas,' Engl. 'to feel horror.'

HIPI. הַקְעִי, causat. of Kal no. 2, to put in fear, e. g. a city, region, to terrify it with invasion, siege, Is. 7, 6. Comp. Arab. فَجَرَ Conj. III, timorem injecit, oppugnavit.

\* II. קוּע only in HIPI. הַקְעִי intrans. to awake from sleep, i. q. יָקַע, but except 2 K. 4, 31 only poetic, Ps. 3, 6, 17, 15, 73, 20, 139, 18. Is. 29, 8. Prov. 6, 22; from drunken sleep Joel 1, 15. Trop. a) Of God, הַקְעִי awake! sc. for help, Ps. 35, 23, 44, 24, 59, 6. Hab. 2, 19. b) From the sleep of death 2 K. 4, 31. Job 14, 12. Is. 26, 19. Dan. 12, 2. c) Ez. 7, 6 בָּא הַקְעִי אֶלְיָהּ the end cometh, it awaketh (riseth up) against thee, where note the paronomasia.

\* III. קוּע and קָעָע 1. i. q. קָעָע to cut, to cut up or off; comp. קוּעוּת. Hence קוּע thorn, so called from cutting, wounding; also קוּע pr. the cutting off of fruits, harvest; then summer.—From the noun קוּע then comes

2. Denom. to summer, Is. 18, 6; opp.

הַקְעָע no. 2 to winter. Arab. قَاط mid. Ye, id.

קוּע m. (r. קוּע III) plur. קוּעִים, קוּעִים Ex. 22, 5.

1. a thorn, Ez. 28, 24. Collect. thorns, a thornbush, briars, Gen. 3, 18. Is. 32, 13. al. Plur. Jer. 4, 3. Is. 33, 12. Judg. 8, 7.

2. Koz, pr. n. m. a) 1 Chr. 4, 8. b) With art. הַקוּעִי Ezra 2, 61. Neh. 3, 4, 21. 7, 63. 1 Chr. 24, 10.

קוּעוֹת f. plur. (r. קוּעִי) locks of hair, forelocks, so called from being cut, shorn, Cant. 5, 2, 11. Syr. قَعْلُ or قَعْلُ id.

Arab. قَصَّة forelocks. Comp. Schulzens Opp. min. p. 246.

\* קוּר to dig for water, 2 K. 19, 24. Is. 37, 25. Arab. قار mid. Waw, excidit e medio; قَوْر to have one eye dug out.

The biliteral root קר to dig occurs also in בּוּר, הַבּוּר, נָבַר, יָבַר; comp. בּוּר, מְקוּר, הוּר II, עוּר; אָבַר, פָּרַה.

HIPI. 2 præt. f. הַקְעָע, inf. הַקְעִי, to

let flow forth, as a fountain its waters Jer. 6, 7.

PILP. קָרַקַר 1 to dig under, to undermine a wall, as in Talmud. So in paronomasia, Is. 22, 5 מְקַרְקַר קָר (a day) undermining the walls, when all shall be overthrown. Talmud. קַרְקוּרָא דְקַיר destruction of the wall.—Hence

2. to destroy persons; Num. 24, 17 וְקַרְקַר כָּל־בְּנֵי יִשְׂרָאֵל and destroy all the sons of pride; Sept. *καταρρέουσαι*, Vulg. *vastabil*.

Deriv. קָרַר, קָרַקַר, קָרַקַע, מְקָרַר, מְקָרַר.

קִירָה m. (r. קָרָה) c. suff. קָרְחִי, plur. קִירוֹה; a beam, joist, pr. a cross-beam, 2 K. 6, 2, 5; plur. 2 Chr. 3, 7. Cant. 1, 17. By synecd. a roof, like Gr. *μέλαθρον*, Gen. 19, 8.—Syr. *قُرَّ* id.

קִירוֹם m. plur. fine threads, webs, i. e. spiders' webs, Is. 59, 5, 6. Arab. *قور* thread of cotton. Comp. Gr. *καίρος* the cross threads in weaving, whence *καίρω*, *καίρωσις*. The etymology is obscure.

\* קוּשׁ 1. i. q. Arab. *قوس* to be curved, bent, as a bow, the back; II, to curve, to bend, as a bow; compare Gr. *γαῖσος* curved. Hence קוּשִׁיָּה, *قوس*, קוּשׁ, and pr. n. קוּשׁוֹן, קוּשׁוֹת, bow, קוּשׁוֹת, and pr. n. קוּשׁוֹן, קוּשׁוֹת.

2. i. q. קוּשׁ, to lay snares; once in fut. Is. 29, 21 וְקוּשׁוֹן, in other Mss. וְקוּשׁוֹן.

Deriv. see in no. 1, also pr. n. קוּשׁוֹת, וְקוּשׁוֹת, and קוּשׁוֹת, וְקוּשׁוֹת.

קוּשׁוֹת (bow of Jehovah, i. e. rainbow) *Kushaiah*, pr. n. m. 1 Chr. 15, 17; called in 6, 29 [44] קִישִׁי *Kishi*.

קָה see r. לָקַח and Index.

קָט Ez. 16, 47, see קוּט

\* קָטַב obsol. root, Chald. and Arab. *قطب* to cut; hence to cut off, to destroy. Kindred verbs are קָטַב, קָטַב, קָטַב. The biliteral root קַט has this sense of cutting, cutting off, like the kindred קָץ, קָץ; see the verbs קָטַב, קָטַב, Arab. *قط*, *قط*; and comp. under קָצַץ, קָצַץ, קָצַץ, קָצַץ.—Hence קָטַב, קָטַב.

קָטַב m. in pause קָטַב 1. a cutting off, destruction; Is. 28, 2 שַׁעֲרַי קָטַב a destroying storm.

2. Spec. contagion, pestilence, Deut. 32, 24. Ps. 91, 6.

קָטַב m. c. suff. קָטַבָּה id. spec. contagion, pestilence, Hos. 13, 14. R. קָטַב

קָטוּרָה f. (r. קָטַר I) incense, Deut. 33, 10.

קָטוּרָה (incense) *Keturah*, pr. n. of the wife whom Abraham took after the death of Sarah, Gen. 25, 1. 1 Chr. 1, 32.

\* קָטַל fut. וְקָטַל, to kill, to slay, a poetic verb, Ps. 139, 19. Job 13, 15, 24, 14. Syr. and Chald. id. Arab. *قتل*, Ethiop. *ፋጥል*. The primary idea is that of cutting, see in קָטַב. Comp. the Gr. *κτείνω*.—Hence קָטַל.

קָטַל Chald. to kill; Part. act. קָטַל Dan. 5, 19. Part. pass. קָטִיל Dan. 5, 30, 7, 11. PA. קָטַל intens. to kill many, more than

one, like Syr. Pa. and Arab. *قتل*. Dan. 2, 14, 3, 22.

ITHPE. and ITHPA. Dan. 2, 13, pass.

קָטַל m. in pause קָטַל, slaughter, Ob. 9.

\* קָטַן fut. וְקָטַן, to be little, small, opp. גָּדַל. The primary idea seems to be that of cutting off, and so making shorter and smaller, pr. 'to be docked;' see in קָטַב. Syr. *قلبت*, Ethiop. *ፋጠን*, fine, subtle.—2 Sam. 7, 19 and this was yet small in thy sight, did not suffice. 1 Chr. 17, 17. Trop. c. בָּן to be unworthy of, Gen. 32, 11.

HIRH. to make small, Am. 8, 5.

Deriv. קָטַן, קָטַן, קָטַן, and pr. n. קָטַת, וְקָטַת.

קָטַן and קָטַן, constr. once קָטַן 2 Chr. 21, 17; but c. suff. קָטַנִּי, plur. קָטַנִּים 2 K. 2, 23, constr. קָטַנִּי, and fem. קָטַנָּה, plur. קָטַנּוֹת Zech. 4, 10, all from קָטַן

1. Adj. little, small, opp. גָּדוֹל. a) Of persons. as not grown up. מִקָּטַן וְעַד גָּדוֹל from small to great, i. e. all, Gen. 19, 11. 1 Sam. 5, 9, 30, 2. Jer. 8, 10. al. מִגָּדוֹל וְעַד קָטַן id. 2 Chr. 34, 30. Esth. 1, 5, 20. נֶעַר קָטַן a little son 2 Sam. 9, 12; 1 Sam. 20, 35. 1 K. 11, 17, plur. 2 K. 2, 23. אֲחֻזַּת קָטַנָּה a little sister Cant. 8, 8. 2 K. 5, 2. Hence of age, c. art. וְקָטַן, וְקָטַן, young, the younger, Gen. 9, 24, 27, 15, 42, 44, 2. 1 Sam. 16, 11, 17, 14. b) Of beasts 2 Sam. 12, 3. Cant. 2, 15. c)

Of things, as **הַמְּאֹרִים הַקְּטָנִים** Gen. 1, 16; **עֵרֵר קְטָנָה** Ecc. 9, 14; so 1 Sam. 20, 2, 22, 15. 1 K. 2, 20.—Abstr. *smallness*, whence **הַקְּטָנִים בְּלִי** *vessels of smallness*, i. e. smaller vessels, Is. 22, 24. Plur. **יּוֹם קְטָנוֹת** *the day of small things*, Zechl. 4, 10.

2. Trop. a) Of a small number 1 Sam. 9, 21. Is. 60, 22. b) Of time Is. 54, 7. c) Of might, authority, Am. 7, 2, 5; comp. Is. 36, 9.

3. **קָטָן** *Katan*, pr. n. m. c. art. *Hakkatan*, Ezra 8, 12.

**קָטָן** m. (r. **קָטָן**) *smallness*, then *the little finger*; whence c. suff. **קָטָנִי** *kōl'ni* 'my little finger' 1 K. 12, 10. 2 Chr. 10, 10. Other Mss. read in 2 Chr. 1. c. **קָטָנִי** *kōtōnni*, from a form **קָטָן** with Dag. impl. in ך, the moveable Sheva being changed into Kamets-Hateph; see J. H. Michaelis ad h. l. But it would seem inadmissible to read with Van der Hooght **קָטָנִי** in 1 K. 1. c. Comp. **קָבֵל**.

\* **קָטַף** fut. **יִקְטֹף**, *to pluck off, to break off*, e. g. ears of grain, foliage, etc. Deut. 23, 26. Job 30, 4. Ez. 17, 4, 22.—Arab. **قطف**, Syr. **عطف**, *to pluck grapes*. Kindr. are **תָּהָה**, **תָּהָה**.

NIPH. pass. Job 8, 12.

\* **קָטַר** in Kal not used, i. q. **עָהָר** no. 1, *to smoke*, see **קִיטֹר**. Spec. of *fragrant smoke*, perfume, incense; Arab. **قطر** II, *to smoke with aloë-wood*; V, *to perfume oneself with smoke, as a female*; **قُطِر** and **قُطِر** odorous wood burned as perfume, aloë-wood.

PIEL 3 plur. **קָטְרוּ**, fut. **יִקְטְרוּ**, *to burn incense*, chiefly to idols, c. dat. e. g. **לְבַעַל** 2 K. 23, 5. Jer. 7, 9; the queen of heaven Jer. 44, 17–19, 25; the brazen serpent 2 K. 18, 4; the host of heaven Jer. 19, 13; to 'other gods' Jer. 1, 16. 19, 4, 44, 8, 15. Absol. or with adjunct of place 1 K. 22, 44. 2 K. 12, 4, 14, 4. Is. 65, 7. Jer. 44, 21, 23. Trop. Hab. 1, 16. Rarely like Hiph. no. 2, of sacrifice offered to God, c. acc. *to burn* the fat, the odour of which went up as incense, 1 Sam. 2, 16; comp. Am. 4, 5.—Part. fem. plur. **מִקְטָרוֹת** *altars of incense*, on which incense was burned, pr. 'diffusing odours,' 2 Chr. 30, 14

PUAL part. f. **מִקְטָרָה** *incense* Cant. 3, 6.

HIPH. 1. i. q. Piel, *to burn incense* to idols, c. dat. 1 K. 11, 8. Jer. 48, 35. Hos. 2, 15; absol. 1 K. 3, 3, 13, 2. 2 Chr. 28, 3.—Oftener

2. *to burn* upon the altar, c. acc. e. g. incense, **קָטְרוּ**, Ex. 30, 7, 8, 40, 27. 2 Chr. 29, 7; the fat of victims and the victim itself, Lev. 1, 9, 17. 3, 11, 16. 4, 10, 8, 21. Ez. 29, 18. 1 Sam. 2, 15, 16; an offering or memorial, Lev. 2, 2, 16. 6, 8. Jer. 33, 18. With dat. of the divinity, as **הַקָּטִיר** **לְבָרִי** 2 Chr. 13, 11, comp. Ex. 30, 20; without acc. 2 Chr. 26, 18; with **רִי** **לְפָנַי** 1 Chr. 23, 13. 2 Chr. 2, 3, 5; absol. 1 K. 13, 1, 12, 33. 1 K. 6, 34.

HOPH. **הִקְטִיר** pass. of Hiph. no. 2, Lev. 6, 15. Part. **מִקְטָר** *incense* Mal. 1, 11.

Deriv. **קִיטֹרָה**, **קִיטָר**, **קִיטֹר**, **קִיטֹר**, **קִיטֹר**, **מִקְטָר**, **מִקְטָרָה**, and pr. n. **קִיטֹרָה**.

\* II. **קָטַר** i. q. Aram. **קָטַר** and Heb. **קָטַר**, *to bind, to tie*; and hence to *shut, to close*. Comp. Ethiop. **ቆገረ** to bind, **ቆገረ** to shut, to watch a door.—Part. Pass. f. Ez. 46, 22 **קָטְרוֹת** **הַחֲצוֹת** *closed courts*, i. e. surrounded by a wall and closed with doors; referring to the smaller courts in the four corners of the great court, which served as kitchens, v. 24.—Hence pr. n. **קִיטֹרֹן** and

**קָטַר** Chald. m. only in plur. **קִיטְרִין**, *knots*, i. e. a) *vertebræ, joints* of the back, Dan. 5, 6; see in **תְּרָץ** Syr. **מִקְטָר** joint of the hand, wrist. b) Trop. *knotty questions, hard problems*, Dan. 5, 12, 16.

**קִיטֹרֹן** (knotty, i. q. Chald. **קִיטְרִין**, r. **קִיטֹר** II) *Kitron*, pr. n. of a town of Zebulon, Judg. 1, 30. Some hold it to be i. q. **קִיטָה** Josh. 19, 15; but without reason.

**קָטַרָה** f. (r. **קָטַר** I) c. suff. **קָטַרָתִי**, *incense* Ex. 30, 35. Lev. 10, 1. Is. 1, 13. Prov. 27, 9. al. sæp.—Ps. 66, 15 **קָטַרָתִי** *incense of rams*, i. e. the fat as burned in sacrifice.

**קָטַת** (for **קָטָת** small, r. **קָטָן**) *Kattath*, pr. n. of a place in Zebulon, Josh. 19, 15.

**קִיָּא** m. *vomit*, Is. 19, 14, 28, 8. Jer. 48, 26. R. **קִיָּא**.

\* **קִיָּה**, Imper. **קִיָּה** Jer. 25, 27, see in r. **קִיָּא**

קִיט Chald. m. i. q. Heb. קִיץ, *summer*, Dan. 2, 35.

קִיטור m. (r. קִיטור I) 1. *smoke*, Gen. 19, 28. Ps. 119, 83.

2. *vapour, a cloud*, Ps. 148, 8.

קִים m. (r. קִים) *a rising up* against any one, see the root no. 1. c; hence concr. Job 22, 20 קִימֵנו *our adversaries, enemies*, i. q. קִימֵנו.

קִים Chald. m. *a statute, edict*, Dan. 6, 8. In Targ. often for Heb. הֶקֶט, בְּרִיחַ. Syr. كَيْمًا. R. קִים.

קִים Chald. adj. *enduring, sure*, Dan. 4, 23. Syr. كَيْمًا id. R. קִים.

קִימה f. (r. קִים) *a rising up*, Lam. 3, 63.

קִימוּשׁ, see קִימוּשׁ.

קִין see in r. קִין.

קִין m. (r. קִין) 1. *a lance, spear*, c. suff. קִינֵי 2 Sam. 21, 16.

2. *Cain*, pr. n. a) The eldest son of Adam, the murderer of his brother Abel, Gen. 4, 1 sq. Among his posterity were the inventors of arts and arms. The name comes from r. קִין, perh. *lance*, as a murderous weapon; though in Gen. 4, 1 the etymology is explained as if r. קִין were i. q. קָיָה no. 1, viz. *she bore Cain and said: I have gotten (borne) a man with the help of the Lord.* b) The tribe of the Kenites, Num. 24, 22. Judg. 4, 11; see קִינֵי. c) A town in the tribe of Judah, c. art. Josh. 15, 57.

קִינָה f. (r. קִין) plur. קִינֹת, once קִינִים Ez. 2, 10.

1. *song*, Syr. كَيْنًا musical sound, song. Spec. *a song of mourning, lamentation*, Jer. 9, 9. Am. 5, 1. 8, 10. Ez. 2, 10. 19, 14. al.

2. *Kinah*, pr. n. of a town in Judah Josh. 15, 22.

קִינֵי Gen. 15, 19. Judg. 4, 11. 17. 1 Sam. 30, 29, also קִינֵי 2 Sam. 27, 10 קִינֵי 1 Chr. 2, 55, gentile n. *Kenite*, collect. *the Kenites*, a Canaanitish tribe dwelling among the Amalekites, 1 Sam. 15, 6, comp. Num. 24, 20. 21. Hobab. the father-in-law of Moses, was phylarch of one of their tribes, Judg. 1, 16. 4, 11. The family of Heber the Kenite dwelt

in Naphtali, Judg. 4, 11. See too קִינֵי no. 2. b.—Syr. كَيْنًا id. pr. 'a smith,' and this is prob. the signif. of Heb. קִינֵי, from r. קִין.

קִינָן (smith, perh. lancer, r. קִין) *Kenan* or *Cainan*, pr. n. of an antediluvian patriarch descended from Seth, Gen. 5, 9. 1 Chr. 1, 2.

קִיץ m. (r. קִיץ III) c. suff. קִיץ, *harvest* of fruits, *fruit-harvest*, not of grain which is קִצִיר; pr. *the cutting off* of fruit. Is. 16, 9. Jer. 8, 20. 48, 32. Spec. *fig-harvest*, which in Palestine takes place in August; although *early figs* (בַּפְּוֹרִים) ripen at the summer solstice; Is. 28, 4 *as the early fig before the harvest.* Mic. 7, 1.—Hence

a) *the harvest-time* of figs, i. e. *summer*, espec. *midsummer*, the hottest season; Arab. قَيْظٌ or قَوْظٌ mid-summer.

Chald. קִיט, Syr. كَيْمًا, id.—Ps. 32, 4 קִיץ בְּהַרְבּוּנֵי קִיץ *into the droughts of summer.* Prov. 6, 8. 10, 5. 26, 1. 30, 35. קִיץ הַבַּיִת *the summer-house* Am. 3, 15. Sometimes it seems to include *the spring*, as הַרְקָה also includes autumn and winter; see in הַרְקָה.

b) *fruit*, spec. *figs*, as harvested, Am. 8, 1. 2; comp. Jer. 24. 1 sq. Jerome *poma*, which is a general word including *figs*; see the lexicons. 2 Sam. 16, 1 מֵאָה קִיץ, ellipt. for קִיץ דְּבָלוּת קִיץ, *a hundred cakes of figs.* Comp. in Engl. *the harvest for the grain harvested.*

קִיציֹן m. adj. (r. קִיץ, for קִיציֹן, after the analogy of הַיָּצִיֹן from הַיָּץ, Dag. om. after הַיָּץ) *the last, the extreme*, only in f. קִיציֹנָה Ex. 26, 4. 10. 36, 11. 17.

קִיציֹן m. Jon. 4, 6–10, according to Jerome, the Talmud, and Heb. intpp. *the ricinus, palma Christi*, Arab. الخروع *el-kherû'a*, Egyptian *xlku, xouku*, Diod. Sic. 1. 34, a tall biennial plant still cultivated in gardens, of an elegant appearance and rapid growth, with a stalk or trunk full of sap. At Jericho it becomes a considerable tree; see Bibl. Res. in Palest. II. p. 281. Bochart. Hieroz. II. p. 293. 623. Celsii Hierobot. II. p. 273 sq. Thesaur. p. 1214.—According to Sept. and Peshito, a *gourd*.



קִיקְלוֹן m. (r. קָלַל q. קִלּוֹן, *ignominy*, *shame*, once Hab. 2, 16.—Vulg. *vomit* *ignominia*, *shameful vomit*, as if compounded from קִי for קִיא vomit, and קִלּוֹן *ignominy*, in which sense also nine Mss. write it in separate words, קִי קִלּוֹן.—Perhaps for קִיקְלוֹן, comp. טוֹטְפוֹר from טָפַף. But not improb. the letters קִי are not genuine, and have crept in by an error of the copyists.

קִיר m. once קִר Is. 22, 5 (where several Mss. קִיר), plur. קִירוֹת. R. קִיר.

1. *a wall*, Sept. *τείχος*, e. g. of a city Num. 35, 4. Is. 22, 5. קִירי *workmen in walls*, masons, 1 Chr. 14, 1, comp. 2 Sam. 5, 11. אָבְדוֹן מִקִּיר Hab. 2, 11. Lev. 14, 37. קִיר נָטוּי *a leaning wall*, ready to fall, Ps. 62, 4; קִיר נָפֵל Ez. 13, 12. 14. 15.—Spec. a) *wall of a house*, e. g. exterior 2 K. 9, 33. Ez. 8, 8. 12, 5. Am. 5, 19; also the inside wall, often ornamented with panels and pictures, 1 K. 6, 15. Ez. 8, 10, 23, 14. 1 Sam. 19, 10. 2 K. 20, 2. מוֹשֵׁב הַקִּיר *the wall-seat*, by the wall, 1 Sam. 20, 25. So of the walls (sides) of an altar Lev. 1, 15. 5, 9; trop. of the heart Jer. 4, 19. b) *wall of a garden*, park, etc. Num. 22, 25. 1 K. 5, 13. אֶרֶם קִיר *a wall-storm* i. e. destroying walls Is. 25, 4. c) *wall-side*, as קִיר הַחֹמֶה Josh. 2, 15; and so prob. 2 K. 4, 10 עֲלִיחַ עֲלִיחַ קִיר *a little wall-chamber*, built against the side of the house; here קִיר אֶרֶם agrees with עֲלִיחַ.—Prob. the primary idea of קִיר may have been *a mound, rampart*, Lat. *vallum*, so called from *digging*, r. קִיר; hence *a wall*; just as Engl. *wall* comes from Lat. *vallum*.

2. *a walled place*, like Gr. *τείχος* (Herod. Xen.) *a fortress, citadel*; whence קִיר מוֹאָב Is. 15, 1 (fortress of Moab, Chald. *כִּרְבָּא דְּמוֹאָב Kir Moab*, pr. n. of a fortified city in the territory of Moab, now called *Kerak*, which name is also applied in a wider sense to the whole district. The same is called in Is. 16, 11. Jer. 48, 21. 36 קִיר הַרְשׁ (brick fortress) *Kir-heres*; and in Is. 16, 7. 2 K. 3, 25 קִיר הַרְשֶׁת *Kir-hareseth*, id. For the present *Kerak*, see Burckh. Travels in Syria p. 377–390. Irby and Mangles p. 361 sq. [110 sq.] Bibl. Res. in Palest. II. p. 569.

3. *Kir*, pr. n. of a people and region

subject to the Assyrian empire, Is. 22, 6. 2 K. 16, 9. Am. 1, 5. 9, 7. Prob. the tract on the river Cyrus (Gr. *Κύρος* and *Κύρῳς*) between the Euxine and Caspian seas, called at the present day in Armenian, *Kur*.

קִירוֹס (Chald. a weaver's comb) *Kiros*, pr. n. m. Neh. 7, 47; for which קִרוֹס *Keros*, Ezra 2, 44.

קִישׁ (perh. i. q. קוֹשׁ a bow) *Kish*, pr. n. m. a) The father of king Saul 1 Sam. 9, 1. 14, 51. 1 Chr. 8, 33. b) 1 Chr. 8, 30. 9, 36. c) 1 Chr. 23, 21. 22, 24, 29. d) 2 Chr. 29, 12. e) Esth. 2, 5. R. קִישׁ.

קִישׁוֹן (curved, winding, r. קִישׁ) *Kishon*, pr. n. of a stream which in winter rises near Mount Tabor and empties itself into the bay of 'Akka, Judg. 4, 7. 5, 21. 1 K. 18, 40. Ps. 83, 10. In summer it is dry in the plain. See Bibl. Res. in Palest. III. p. 228–233.

קִישׁוּר, see קִישׁוּרָה.

קִיתָרִס Chald. i. q. Gr. *κίθαρα*, *cithara*, a *lyre, harp*, Dan. 3, 5. 7. 10 Cheth. In Syriac also the Greek ending *α* is commonly changed to *os*.—Keri קִיתָרִס q. v.

קָל m. adj. (r. קָלַל) f. קָלָה, plur. קָלִים. 1. *light*, Job 24, 18.—Hence 2. *swift*, with lightness, Is. 19, 1; of one running. Am. 2, 14. Jer. 46, 6. Lam. 4, 19; fully בְּרָגְלָיו קָל 2 Sam. 2, 18. Am. 2, 15. Poet. spec. *a fleet horse* Is. 30, 16. Adv. *swiftly*, Joel 4, 4. Is. 5, 26.—Aram. קָלִיל, *light, swift*.

קָל Chald. m. i. q. Heb. קוֹל, *voice*, Dan. 4, 28. 6, 21. 7, 11; *sound of a trumpet*, Dan. 3, 5. 7. 10. 15.

קָל, see קוֹל, also מִן ר. קָלַל no. 4.

\* קָלָה whence fut. Niph. הִקְלָהוּ 2 Sam. 20, 14 Cheth. Better is the Keri הִקְלָהוּ.

\* I. קָלָה *to roast, to parch*, as ears of grain, etc. Part. pass. קָלוּי Lev. 2, 14. Josh. 5, 11. Also a person, as a species of torture, Jer. 29, 22.—Arab. قَلَا and قَلِي, Eth. ቀለዕ, Chald. קָלָא, id. Kındr. is קָלָה, see under קָ p. 878.

NIPH. Part. קָלָה *scorched, burned*; hence *burning, inflammation*, Ps. 38, 8.

Deriv. קָלָה.

\* II. קָלָה i. q. קָלַל, to be light, in Kal not used.

NIPH. to be made light of, to be contemned, Is. 16, 14; to become despised, despicable, Deut. 25, 3. Part. נִקְלָה despised, ignoble, low, 1 Sam. 18, 23. Is. 3, 5. Prov. 12, 9.

HIPH. to make light of, to lightly esteem, Deut. 27, 16.—Hence

קָלוֹן m. 1. contempt, shame, dishonour, Prov. 3, 35. 6, 33. 13, 18. Jer. 46, 12. Job 10, 15. Concr. Is. 22, 18.—Hence a) shame, i. e. a shameful deed, Prov. 18, 3. Hos. 4, 18. b) shame, reproach, in words Prov. 22, 10. c) shame, i. e. the parts of shame, Nah. 3, 5. Jer. 13, 26.

\* קָלַח obsol. root; Talmud. to flow, to flow out; Pi. to pour out. Kindr. is חָלַח II, to flow, to be poured out; whence חָלַח a dish.—Hence

קָלַח f. verbal of Pi. a pot, kettle, from pouring, 1 Sam. 2, 14. Mic. 3, 3. Comp. Lat. *futum* (Varr.) and *futile*, vessel, from *fundo*.

\* קָלַט 1. to contract, to draw in, to shrink, i. q. Arab. قَلَص. Part. pass. קָלוּט contracted, shrunk; then any thing of diminished stature, dwarf, spoken of victims Lev. 22, 23. Arab. قَلِيطٌ small stature, قَلِيطٌ, small, dwarf; see Camoos p. 965.—Hence pr. n. קָלִיטָא.

2. to take in unto oneself, to receive a fugitive, i. q. Chald. קָלַט Hence מִקְלִיטָא an asylum.

קָלִי m. (r. קָלָה I), once קָלִיא with א in otio (as נָקִיא, נָקִיא) 1 Sam. 17, 17, roasted or parched grain, i. e. wheat or barley roasted in the ears and then rubbed out, as is still common among the Bedawin Arabs; see Legh in Mac-michael's Journey p. 235. Bibl. Res. in Palest. II. p. 394.—Lev. 23, 14. Ruth 2, 14. 1 Sam. 25, 18. 2 Sam. 17, 28 where קָלִי is twice read, once of grain and again of pulse. Comp. Lev. 2, 14.

קָלִי (perh. for קָלִיָה, קָלִיָה the swift messenger of Jehovah) *Kallai*, pr. n. m. Neh. 12, 20.

קָלִיָה *Kelaiah*, pr. n. of a Levite, Ezra 10, 23; called also

קָלִיטָא (dwarf, קָלִיטָא) *Kelita*, pr. n. m. Ezra 10, 23. Neh. 8, 7. 10, 11.

\* קָלַל fut. רָקַל, רָקַלִי Gen. 16, 4. 5. 1 Sam. 2, 30.

1. to be light, not heavy, see Hiph. Eth. ΦΛΛ id. ΦΛΛ light. Syr. ܩܠܐ to be light, swift, lightly esteemed.—Hence

2. to be swift, fleet; comp. κούφος light, swift, ελαφρός and ελαφος, Lat. 'levis cervus,' Engl. light-footed; also adj. קָל So 2 Sam. 1, 23 מְנַשְׂרִים קָלִי they were swifter than eagles. Hab. 1, 3. Jer. 4, 13. Job 7, 6. 9, 25.

3. to be or become few, small, to be diminished; Arab. قَلَّ to be few. Gen. 8, 11 and Noah saw מֵעַל הָאָרֶץ that the waters were diminished from off the earth. v. 8.

4. Trop. of persons, to be lightly esteemed, to be insignificant, vile; opp. r. נָבַד no. 6. With בְּעִירִי Gen. 16, 4. 5. Job 40, 4. Nah. 1, 14 כִּי קָלוּתְךָ for thou art become small, thy power is broken, O Assyria. Sometimes intens. to be despised, contemned, opp. נָבַד, 1 Sam. 2, 30. Comp. קָלָה II.—Hence, according to some, קָל inf. as noun, lightness, i. e. shame. reproach. Jer. 3, 9; better i. q. קוֹל voice, rumour.

NIPH. נָקַל 2 K. 3, 18. נָקַל 1 K. 16, 31; fut. רָקַל.

1. to be light; Part. fem. נִקְלָה על נִקְלָה lightly, slightly, Jer. 6, 14. 8, 11. Also to be light, easy, 2 K. 20, 10; with dat. of pers. to any one Prov. 14, 6.

2. to be swift, i. q. Kal no. 2, Is. 30, 16.

3. Trop. of things. to be light, small, trifling; c. בְּעִירִי 1 Sam. 18, 23. 2 K. 3, 18.—Impers. 1 K. 16, 31; and so with inf. Is. 49, 6 לִי עֶבֶד it is too light a thing that thou shouldst be my servant; also with dat. added Ez. 8, 17. But Hitzig has well remarked on Is. 1. c. that this construction is not accordant with the laws of thought or language, but we should rather expect מִן of person, thus נִקְלָה מִמֶּנִּי הַיְהוָה לִי עֶבֶד. The writer confounds the two constructions, and puts before the infin. the מִן which should have stood before the person.

4. Trop. of persons; to be lightly esteemed, to be contemned, vile, 2 Sam. 6, 22.

PIEL קָלַל to vilify, to curse, pr. to make vile, contemptible; Syr. **كَلَف** to lightly esteem, to vilify. Spec. a) to revile, to abuse with reproachful words, Lev. 19. 14. Neh. 13, 25. 2 Sam. 16, 5. 7. 9. 10. 11. 13. b) Intens. to curse, to utter imprecations, i. q. אָרַר, and opp. בָּרַךְ. Ps. 62, 5. 109, 28; with acc. as parents Lev. 20, 9. Prov. 20, 20; God, i. q. to blaspheme, Ex. 22, 27. Lev. 24, 11; also one's natal day Job 3, 1; c. אָ, as the king and God Is. 8, 21; so בָּשָׂם יְהוָה 2 K. 2, 24, בְּאֵלֵהוּ 1 Sam. 17, 43. A curse followed by immediate destruction is ascribed to the prophets, 2 K. 2, 24. Deut. 23, 5. Josh. 24, 9; espec. to God Gen. 8, 21.—Reflex. קָלַל לוֹ to curse oneself, i. e. to bring a curse upon oneself; 1 Sam. 3, 13 because he knew בְּרַ מְבַלְלִים לָהֶם בְּנֵיהֶם that his sons were bringing a curse upon themselves.

PUAL fut. יִקְלַל, part. מְקַלֵּל, to be accursed, Ps. 37, 22. Job 24, 18; so i. q. to perish under a curse, Is. 65, 20.

HIPH. הִקְלִיל, fut. יִקְלֵל, inf. הִקְלִיל, imper. הִקְלֵל.

1. to make light, to lighten. a) With acc. of thing and מִזַּל of pers. to lighten any thing from off any one, to take it away, 1 K. 12, 10. 1 Sam. 6, 5. 2 Chr. 10, 10. b) Acc. impl. Ex. 18, 22 הִקְלֵל מֵעָלֶיךָ lighten from off thee sc. the burden, business, make thy business lighter. Jon. 1, 5. c) With מִן of burden, to lighten or remit something from a burden; 1 K. 12, 4 הִקְלֵל מֵעַבְדֶּיךָ אֲבִיךָ lighten (something) from the service of thy father, i. e. remit something of the service which thy father imposed upon us. v. 9.

2. to make light of, to despise, 2 Sam. 19, 44. Ez. 22, 7; to make despised, to bring into contempt, Is. 8, 23.

PILP. תִּקְלַל 1. to shake, to move quickly to and fro, from Kal no. 2;

Arab. **تَلَلَل** id. Eth. **አንቀለለ** to be moved, shaken.—Ez. 21, 26 [21] תִּקְלַל בְּהַצִּירִים he shaketh (waveth) the arrows, a species of divination.

2. to make smooth, to polish, and hence to sharpen Ecc. 10, 10.—The notion of smoothness exists also in the adj. קָלֵל.

HITHPALP. to be moved, shaken, Jer. 4, 24.

Deriv. קָלַל, קָלֵל, קָלְלָה, קָלְלָה, קָלְלָה, קָלְלָה, קָלְלָה, pr. n. קָלְלָה.

קָלֵל m. adj. smooth, polished, of brass Dan. 10, 6. Ez. I, 7. Vulg. *æs candens*. See r. קָלַל Pilp. no. 2. Thesaur. p. 1217.

קָלְלָה f. (r. קָלַל Pi.) constr. קָלְלָה, c. suff. קָלְלָהָ, plur. קָלְלָהוֹ; malediction, i. e. a) cursing, reviling, 2 Sam. 16, 12. Prov. 27, 14. b) a curse, imprecation, Gen. 27, 12. Deut. 11, 26. 29, 30, 1. 19. al. Gen. 27, 13 קָלְלָהָ תְּחִי thy curse, pass. i. e. which lights on thee. Concr. one accursed Deut. 21, 23. Jer. 24, 9. 42, 18. al. Plur. קָלְלָהוֹ curses Deut. 28, 15. 45.

\* קָלַס in Kal not used, PIEL to scoff at, to scorn, to deride, Ez. 16, 31 thou art not as a harlot, לְקַסֵּם אֶתְּךָ who scoffeth at her hire, in order to get more. Vulg. well, *fastidio augens pretium*.—Chald. קָלַס to praise, also to mock.

HITHP. id. c. אָ 2 K. 2, 23. Ez. 22, 5. Hab. 1, 10.

Deriv. the two following.

קָלַס m. scorn, derision, Ps. 44, 14. Jer. 20, 8.

קָלְסָה f. id. Ez. 22, 4. R. קָלַס.

\* I. קָלַע to sling, to throw with a sling. Part. קָלַע a slinger, Judg. 20, 16. Trop. to sling out, i. e. to eject a people from a land, Jer. 10, 18. Chald. and Syr. id.—The primary idea is perhaps that of moving up and down, shaking; comp. Arab. **قلع** id. Hence קָלַע no. 2.

PIEL i. q. Kal, 1 Sam. 17, 49. 25, 29.

Deriv. קָלַע, קָלַע.

\* II. קָלַע to carve wood, etc. 1 K. 6, 29. 32. 35. Eth. **ለገሠ** to impress, mark, stamp money; **ጸለገሠ** an image on coin.—Hence **מִקְלַע**.

קָלַע m. (r. קָלַע I) in pause קָלַע, c. suff. קָלַעוֹ; plur. קָלַעִים, constr. קָלַעֵי.

1. a sling 1 Sam. 17, 40. 50. 25, 29. Zech. 9, 15. 2 Chr. 26, 14. Chald. **מִקְלַע**, Arab. **مِقْلَاع**, id.

2. a curtain, hanging, Ex. 27, 9 sq. 35, 17. Num. 3, 26. al.—Chald. id. Arab.

קָלַע sail of a ship; **قلع** IV, to sail, to navigate. Eth. **ጸለገሠ** the sail is furlled.

This signification perh. comes from the idea of moving up and down; see the root.

3. In 1 K. 6, 34 for קלערים, we ought prob. to read קלערים *leaves of the door*, which stands in the first clause and in cod. Kennic. no. 150.

קלע *a slinger* 2 K. 3, 25. R. קלע I.

קלעקל adj. (r. קלל, as קלעיר from קלר) *light, mean, vile*, of food Num. 21, 5.

\* קלש obsol. root. perh. i. q. קמש *to prick*; then, *to be sharp*. Chald. קלש *to be thin, lean*.—Hence

קלשוך m. *a sharp point, prong*; 1 Sam. 13, 21 קלשוך *a three-pronged fork*, with which hay, straw, and the like are gathered up, pr. 'a triad of prongs.'—Spoken of a pointed instrument Ecc. 12, 11 Targ.

\* קמיה obsol. root, perh. i. q. Arab. קמיה *to heap together, to collect*. Hence the pr. names קמיהאל, קמיהרה, קמיהצם, קמיהצם.

קמיה f. (r. קים) constr. קמיה, plur. קמיה; pr. *a stalk* of grain, collect. *stalks, put for standing grain* Ex. 22, 5. Deut. 16, 9. 23. 26. al. Plur. Judg. 15, 5.—Chald. id. also a statue.

קמיהאל (assembly of God? r. קמיה) *Kemuel*, pr. n. m. a) A son of Nahor Gen. 22, 21. b) Num. 34, 24. c) 1 Chr. 27, 17.

קמיה (perh. full of stalks or grain, see קמיה) *Kamon*, pr. n. of a place in Gilead Judg. 10, 5.

קמיה m. Is. 34, 13, קמיה Hos. 9, 6, and plur. קמיהים Prov. 24, 31, *a prickly weed*, e. g. *nettle*, thistle; see Celsii Hierob. T. II. p. 206. *Kimchi thorns*. R. קמיה.

\* קמיה obsol. root, prob. *to be fat*, *marrowy*; comp. קמיה *to be fat*, and קמיה *to be marrowy*.—Hence

קמיה m. in pause קמיה, *meal, flour*, pr. marrow, *μελὸς ἀρδῶν*. Judg. 6, 19. 1 Sam. 1, 24. 28, 24. 1 K. 5, 2. al. sēp.

—Chald. קמיה id. Arab. قمح grain, wheat. Eth. ቆፍፍ pulse from which meal is made.

\* קמיה *to lay fast hold of*, Job 16, 8. —Chald. id. Arab. قبط *to bind*. Kindr. are קמיה, קמיה.

Pual pass. Job 22, 16.

\* קמיה Is. 33, 9, and קמיה 19, 6, *to pine away and die*, of a tree, plant.

Kindr. is קמיה. Arab. قمل pr. *to be thick set with insects, lice*, and so *to languish*, of a plant. Syr. قمل *to languish*, of persons.

\* קמיה pr. *to press together, to compress*, comp. kindr. קמיה; then *to take with the hand or fist*, e. g. a handful Lev. 2, 2. 5, 12. Num. 5, 26. Hence

קמיה m. c. suff. קמיה, *a handful*, of meal etc. as an offering, Lev. 2, 2. 5, 12. 6, 8. Also of grain, *a handful, manipulus*, as laid down by the reapers, but not yet bound into sheaves; Gen. 41, 47 קמיה *by handfuls*, i. e. abundantly.

Arab. قَمِيَّة.

\* קמיה obsol. root, prob. i. q. קלש, *to prick, to sting*, as a nettle.—Hence קמיה (קמיה).

קן m. constr. קן Deut. 22, 6, c. suff. קני, plur. קנים. R. קני.

1. *a nest* Is. 10, 14. Ps. 84, 4. Prov. 27, 8. Meton. *a nest of young birds, nestlings*, Deut. 32, 11. Is. 16, 2.—Syr. قن id.

2. Metaph. *a dwelling*, espec. one built upon a lofty rock like an eagle's nest (comp. Job 39, 27), Num. 24, 21. Jer. 49, 16. Obad. 4. Hab. 2, 9; or as being pleasant and comfortable, Job 29, 18; comp. 'nidum servas' Hor. Ep. I. 10. 6. —Plur. קנים *cells, chambers* in the ark, Gen. 6, 14.

\* קנא in Kal not used, Arab. قنأ *to become very red*. Hence

PIEL קנא 1. *to be jealous*, from the redness or flush with which the face is suffused; with acc. of one's wife Num. 5, 14; with ב of a female rival Gen. 30, 1.—Causat. i. q. Hiph. *to excite to jealousy*, with ב by or with any thing, Deut. 32, 21. 1 K. 14, 22.

2. *to envy any one*, with ב of pers. Gen. 37, 11. Ps. 37, 1. 73, 3. Prov. 23,

17. 24, 1. 19; acc. Gen. 26, 14. Is. 11, 13. Ez. 31, 9; לְ Ps. 106, 16.

3. *to be zealous towards* any person or thing, *to burn with zeal*, ζήλω. a) With לְ to be zealous *for* any one, for his cause, Num. 25, 11. 13. 2 Sam. 21, 2. 1 K. 19, 10. al. b) *to emulate* any one, c. בְּ Prov. 3, 31.

HIPH. causat. *to provoke to jealousy*, see Piel no. 1; c. בְּ Deut. 32, 16. 21. Ps. 78, 58.—For part. מְקַנֵּה Ez. 8, 3, see in r. קָנָה Hiph.

Deriv. קָנָה, הַיָּזָה, קָנָה.

קָנָה Chald. *to buy*, i. q. Heb. קָנָה no. 3. Ezra 7, 17.

קָנָה m. (r. קָנָה) *jealous*, spoken of God as permitting no rival, and the severe avenger of defection from himself, Ex. 20, 5. 34, 14. Deut. 4, 24. 5, 9. 6, 15.—Chald. הַיָּזָה and קָנָה id.

קָנָה f. (r. קָנָה) constr. קָנָה, c. suff. קָנָה; plur. קָנָה.

1. *jealousy*, e. g. in a husband Prov. 6, 34. 27, 4; of God Ez. 8, 3; of rival nations Is. 11, 13. Plur. קָנָה Num. 5, 15. 18. 25. 29.—Hence *envy* Ecc. 9, 6; meton. object of envy Ecc. 4, 4.

2. *zeal, ardour* towards any one, ζήλος, e. g. of lovers Cant. 8, 6; of God for his people Zech. 1, 14. Is. 9, 6 קָנָה יְהוָה the *zeal of Jehovah of hosts*, in behalf of his people. With genit. of object, קָנָה הַיָּזָה the *zeal (of God) towards the people* Is. 26, 11; so 2 K. 10, 16. Ps. 69, 10.

3. *heat, anger, indignation*, coupled with חֵמָה Ez. 5, 13. al. עֲבָרָה Ez. 38, 19; 35, 11. To it is ascribed fire, קָנָה אֵשׁ Ez. 36, 5, as devouring Zeph. 1, 18. 3, 8, smoking Deut. 29, 19; comp. Ps. 79, 5. Spoken of the indignation of God Num. 25, 11. Ez. 16, 42. Is. 59, 17; of men Ps. 119, 139. Job 5, 2.

\* קָנָה fut. קָנָה, conv. וַיִּקְנֶה. pr. *to set upright, to erect*, i. q. הִקְיִן; kindr. with קִין; see קָנָה, קָנָה, canna.—Hence

1. *to found, to create*, e. g. the heavens and earth Gen. 14, 19. 22; mankind Deut. 32, 6. Ps. 139, 13. Prov. 8, 22 where Sept. ἐκτισέ με, Targ. and Peshito בְּרָא, חָלַק. Arab. قَنَا i. q. خلق God created, see Camoos p. 1937.

2. *to get, to gain, to obtain, to acquire*;

Syr. قَنَا, Arab. قَنَا and قَنِي, id. E. g. a woman to wife Ruth 4, 9. 10; wisdom, understanding, Prov. 4, 7. 15, 32. 16, 16. 17, 16. 19, 8; God his holy mountain by conquest, Ps. 78, 54; the people of Israel as his own, Ex. 15, 16. Ps. 74, 2. Gen. 4, 1 קָנִיתִי אִישׁ אֶת־יְהוָה I have gotten a man with the help of Jehovah, have borne a son; see in קָנָה no. 2. a.

3. Spec. *to get by purchase, to buy*, Gen. 25, 10. 47, 19. 22. 50, 13. Ex. 21, 2. 2 Sam. 12, 3. Jer. 13, 1. 4. Is. 43, 24. al. sæp. Metaph. *to buy the truth* Prov. 23, 23. Part. קָנָה a *buyer* Prov. 20, 14. Ez. 7, 12; opp. מְכָר Is. 24, 2. Also *to buy off, to redeem* from captivity, Deut. 28, 68. Neh. 5, 8. Is. 11, 11.—Comp. Lat. conciliare for emere Ter. Eun. 4. 4. 21.—Hence

4. *to own, to possess*. PART. קָנָה an owner, possessor, master, e. g. of a house Lev. 25, 30; a flock Zech. 11, 5; an ox Is. 1, 3. Comp. מְקַנֵּה.—Syr. قَنَا id. Eth. ቀለኝ to possess, to be master; Arab. اکتنى to possess.

NIPH. *to be bought*, Jer. 32, 15. 43.

HIPH. pr. 'to let buy or be bought,' i. e. *to sell*; Zech. 13, 5 אָדָם הַקָּנִי a man sold me as a slave; comp. Kal in Am. 8, 6. Ecc. 2, 7. Verbs of buying often take in the causative conjug. the signif. of selling; comp. וָכֶּ וְכַן to buy, וָכֶּ וְכַן to sell.—Part. מְקַנֵּה, Ez. 8, 3 אֲשֶׁר־שָׁם מוֹשֵׁב סִמְלַל הַקָּנָה הַמְקַנָּה where was the seat of the image of wrath (i. e. the idol provoking God's wrath) which selleth sc. Israel to his enemies, i. e. which delivers Israel even as a slave into the power of his enemies; note the paronomasia. Others refer הַמְקַנָּה to r. קָנָה, and render: which provoketh to wrath.

Deriv. קָנָה, קָנָה, מְקַנֵּה, and pr. n. קָנָה, קָנָה.

קָנָה m. (r. קָנָה init.) constr. קָנָה, c. suff. קָנָה; plur. קָנָה. constr. קָנָה. c. suff. קָנָה; a reed, cane, Lat. canna, Gr. κάρη, κάρη, κάρη, id. Chald. קָנָה, קָנָה,

Syr. قَنَا, قَنَا, id. Arab. قَنَا id. also spear.—Of a reed or cane growing in wet or marshy ground 1 K. 14, 15. Job 40, 21. Is. 19, 6. 35, 7. Ps. 68, 31 הַיָּזָה קָנָה

*the beast of the reeds*, i. e. the crocodile. [At the present day the banks of the Jordan and the upper part of the lake Hüleh are full of tall reeds or cane; see *Bibl. Res. in Palest.* II. p. 255. III. p. 340.—R.] Spoken also of the *sweet cane*, *sweet flag*, *acorus calamus* Linn. *calamus odoratus*, growing in India (Plin. XII. 12 or 48), Is. 43, 24. Ez. 27, 19. Cant. 4, 14; fully *קנה בשם* Ex. 30, 23, *קנה חטוב* Jer. 6, 20.—Also *the cultivated cane*, *arundo sativa*, *arundo donax* Linn. growing very tall, and used as a staff for walking, *מִשְׁבָּנָה הַקֶּנֶה* Ez. 29, 6. Is. 36, 6, comp. *קנה רצוץ* Ez. 42, 3; and for measuring rods. See on these species of cane Celsii Hierob. II. p. 312 sq.—Hence

a) *a measuring reed or rod*, fully *קנה המדה* Ez. 40, 3. 5. 42, 16–19; this was a measure of six larger cubits and six palms, *קנה וְשֵׁשׁ אַמּוֹת* (אֶמְתָּה), i. e. six cubits and six palms, Ez. 40, 5–8. 41, 8; plur. Ez. 42, 16–19.—So Gr. *κάλανος* was a measure of 6½ cubits.

b) *a stalk of grain*, Gr. *κάλανος*, *κάλανη*, Gen. 41, 5. 22.

c) *the upper bone of the arm*, Job 31, 22. Comp. Germ. *Armrohre*; Arab.

قَصَبٌ reed, also a marrow-bone.

d) *the rod or beam of a balance*; hence meton. for *a balance*, Is. 46, 6. Gr. *κανών*.

e) *the hollow shaft, stem*, of the sacred candelabra, Ex. 25, 31. 37, 17.

f) Plur. *קנים* arms, branches, tubes, bearing the lights of the sacred candelabra, Ex. 25, 32. 33. 35. 37, 18; c. suff.

קניחָ Ex. 25, 36. 37, 22.—Arab. قَنَاةٌ channel, trough.

קנה (place of reeds) *Kanah*, pr. n. a) A stream on the borders of Ephraim and Manasseh, Josh. 16, 8. 17, 9. b) A city in Asher Josh. 19, 28. [Now a village about three hours south of east from Tyre, still called *Kána* قانا; see *Bibl. Res. in Palest.* III. p. 384.—R.]

קניא m. (r. קנה) i. q. קנא, *jealous*, spoken of God, Josh. 24, 19; also *angry* against his enemies, Nah. 1, 2.

\* קניז obsol. root, perh. i. q. קניז to hunt.—Hence

קניז (a hunt) *Kenaz*, pr. n. a) An Edomite, descended from Esau; also a tract of Arabia named from him, Gen. 36, 11. 15. 42. b) The father or rather the grandfather of Othniel the brother of Caleb, Josh. 15, 17. Judg. 1, 13. 1 Chr. 4, 13. See קניזי c) A grandson of Caleb 1 Chr. 4, 15.

קניזי (hunter) *Kenizite*, pr. n. a) A Canaanitish tribe, of which nothing further is known, Gen. 15, 19. b) Patronym. of the name קניז lett. b, Num. 32, 12. Josh. 14, 6.

קניז m. (r. קנה) constr. קניזן, c. suff. קניזי.

1. *a creature*, Ps. 104, 24. Sept. *κτίσις*. Chald. קניזן id.

2. *a getting, acquisition, purchase*, Prov. 4, 7. Lev. 22, 11.

3. *possession, substance, wealth*, Gen. 34, 23. 36, 6. Ps. 105, 21. Ez. 38, 12. 13.

\* קניז obsol. and doubtful root; perh. to set up, to erect, like קנה, קניז, קניז. Hence קניזי cinnamom, after the form קניזי, pr. i. q. קנה cane, since the rolls of cinnamom resemble a cane or tube.

קניז m. constr. קניזי Ex. 30, 23, *cinnamon*, Prov. 7, 17. Cant. 4, 14. Gr. *κινναμωμ*, *κιννάμωμον*, according to Hdot. 3. 111 a word of Phenician origin. For the etymology see in r. קניז.

\* קניז in Kal not used, pr. to set up, to build; kindr. with קנה, קניז, also קניז. Hence קניז nest; and from this:

PIEL קניז denom. to nest, to build a nest, as a bird Ps. 104, 17. Jer. 48, 28. Ez. 31, 6; a serpent Is. 34, 15. Syr. *قن* id.

PUAL to have a nest built, to nestle, Part. f. מקניזתו Jer. 22, 23.

קניזי Job 18, 2, see in קניז.

קנה (possession, r. קנה) *Kenath*, pr. n. of a city beyond Jordan, situated in Auranitis (Hauran) some distance north from Bostra, Num. 32, 42. 1 Chr. 2, 23. Gr. *Κανάθα*, *Κανόθα*. Now called *قنوات* *Kūnawāt*. See *Reland Palest.* p. 651. *Burckhardt's Travels in Syria* p. 83.

\* קסם fut. יקסם, 2 pers. pl. תקסמנה Ez. 13, 23, to divine, to practise divination, used in the verb only of false pro-

phlets, etc. e. g. of the Hebrews Deut. 18, 10. 14. Mic. 3, 6. 7. 11; of necromancers 1 Sam. 28, 8; of foreign prophets, as of the Philistines 1 Sam. 6, 2, of Balaam Josh. 13, 22. Classic for the three kinds of divination common among the Semitic nations, viz. arrows, entrails, and Teraphim, is Ez. 21, 26 [21]. Constr. with acc. of thing, 2 K. 17, 7. Ez. 13, 23. 21, 26. 28; dat. of pers. 1 Sam. 28, 8; acc. and dat. Ez. 21, 34. 22, 28. PART. קָסַם *a diviner*, one who foretells, 1 Sam. 6, 2. Is. 3, 2. 44, 25. Jer. 27, 9. 29, 8. Zech. 10, 2. Sept. usually *μάντις, μαντεύω*.—The primary idea is prob. that of *dividing, dividing out*; comp. Arab. *قسم* to divide out. As this was often done by lot, hence קָסַם pr. to divide out by lot, like Arab. *قسم*; and then for any species of lot or divination. Chald. קָסַם, Syr. *صَحَّ*, id. Deriv. מִקָּסַם and

קָסַם m. 1. *lot*, Ez. 21, 27 [22]; see the root.

2. *divination*, Num. 23, 23. 1 Sam. 15, 23. Jer. 14, 14. Ez. 13, 6. 23. Plur. קָסָמִים Deut. 18, 10. 2 K. 17, 17. Meton. *reward of divination* Num. 22, 7. Comp. פְּצִלָה.

3. In a good sense, *an oracle*, divine sentence, Prov. 16, 10.

\* קָסַם in Kal not used, *to cut off*, i. q. קָצַץ.

Po. קוֹסֵם *to cut off fruit*, Ez. 17, 9.

קָסָה f. (r. קָשָה) any vessel, *a dish, cup*, so called from its rounded form, i. q. קָשָה q. v. Hence קָסָה הַסֵּפֶר *a writer's vessel*, i. e. *an ink-horn, ink-stand*, worn in the girdle, Ez. 9, 2. 3. 11.—Eth. ቁሠት *a water-vessel, water-pot*.

קַעֲיִלָה (prob. i. q. *قَلْعَة* arx) *Keilah*, pr. n. of a city in Judah Josh. 15, 44. 1 Sam. 23, 1. 1 Chr. 4, 19. Neh. 3, 17. 18. See Reland Palest. p. 698.

קַעֲקַע m. *a stigma, mark*, cut or burnt in, Lev. 19, 28. R. קַעֲקַע no. 1.—Talmud. קַעֲקַע *to dig, to scratch as a fowl*, also *to cut in a mark*.

\* קַעֲרָה obsol. root, Arab. *قَعَرَ* *to be deep*; pr. to dig, kindr. with קָרַר, קָרַר, also קָרַר, קָרַר.—Hence

קַעֲרָה f. constr. קַעֲרָה, plur. constr. קַעֲרוֹה, c. suff. קַעֲרוֹהִי, *a deep dish, bowl, charger*, Num. 7, 13 sq. 84. 85. Ex. 25, 29. 37, 16. Sept. *τρίβλιον*. Arab. *قَعْرَان* *a deep dish*.

\* קָפַס *to draw in oneself, to contract*. Kindr. are קָפַץ, קָפַז, קָפַד, and softened זָפַס; also Arab. *قَفَّ* *to be wrinkled, shrunk, as cloth after washing*.

1. *to draw in the feet*, to sit with the feet drawn under, in the oriental manner, Zeph. 1, 12; comp. Jer. 48, 11.

2. *to concreate, to coagulate*, as milk, see Hiph. Poet. of the sea, Engl. Vers. *to congeal*, Ex. 15, 8.

NIPH. *to be drawn in, contracted*, Zech. 14, 6 Cheth. יִקְרוֹחַ יִקְפְּאוֹן, see in יִקְרָה no. 4. p. 420.

HIPH. causat. of Kal no. 2, *to make coagulate, to curdle milk*, Job 10, 10.—Hence

קָפְאוֹן m. *congelation, ice*; Zech. 14, 6 Keri יִקְרוֹחַ יִקְפְּאוֹן, Sept. *καὶ ψυχὸς καὶ πάγος*, Vulg. *sed frigus et gelu*. Better is Chethibh, see in r. קָפַס Niph. and יִקְרָה no. 4.

\* קָפַד *to draw oneself together, to shrink, to roll oneself up*; like kindr. יִקְפֹּץ, יִקְפֹּץ, Syr. *مَحَصَّ*, also קָפַס, *قَفَّ*. Hence קָפְוִד hedgehog.

PIEL id. Is. 38, 12 קָפַדְתִּי כְּאִגַּר תַּיִר *I have rolled together, like a weaver, my life*; or intrans. *my life is rolled together, as by a weaver*; i. e. in either case, *my life is finished, like the piece of cloth which the weaver, when completed, rolls together*. The latter is perh. preferable. Intrans. also in Targ. and Pesh.

Deriv. the two following.

קָפַד m. also קָפְוִד Is. 34, 11 (r. קָפַד) *a hedgehog*, so called from rolling himself up; Is. 14, 23. 34, 11. Zeph. 2, 14.—Arab. resolving the Dag. *قَفَفْدٌ* and *قَفَفْدٌ*, Syr. *مَحَصِبٌ* id. Eth. ቁላሩ *porcupine*.

קָפַדָה f. Milél (r. קָפַד) Ez. 7, 25 קָפַדָה *destruction cometh*, according to the Targg. and Heb. intpp. Better, *horror, terror*, from the primary signif. of the

root. i. e. 'to shrink, to start back.' Comp. Syr. **مَقَم**.—The **קָפַח** is not paragogic, and the tone is retracted prob. only by an error of the punctators; see Heb. Gr. § 79, note 2. e.

**קפוד**, see in **קפד**.

**קפוז** m. (r. **קפז**) i. q. Arab. **قَفَّازَة**, *serpens jaculus*, q. d. *arrow-snake*, so called from its darting, springing, in the manner of the rattle-snake, Is. 34, 15. See Bochart Hieroz. II. p. 408.

\* **קפז** obsol. root, pr. i. q. **קפד**, **קפץ**, **קפץ**, (comp. **קפץ**, **קפץ**,) *to draw oneself together, to contract*, espec. in order to make a spring, in the manner of a cat, lion, deer, serpent, etc. So Arab. **قَفَز** and Chald. **קפץ** to leap, to spring upon. Syr. **مصحى** locust, grasshopper; comp. r. **קפז**.—Hence **קפוז**.

\* **קפץ** fut. **יקפץ**, *to draw together, to contract, to shut*, kindr. with **קפד**, **קפד**,

also **קפץ**. Chald. id. Arab. **قَفَص** constrinxit.—E. g. the mouth Job 5, 16. Ps. 107, 42; the hand, i. e. to be illiberal, niggardly, Deut. 15, 7; trop. one's compassion, sympathy, Ps. 77, 10.

NIFH. *to draw or gather oneself up*, to compose the body and limbs as in death, i. q. *to die*; Job 24, 24 **יקפצון**;

comp. Gen. 49, 33. Arab. **قَفَرَ** and **قَفَس** to die.

PIEL *to leap, to spring*, comp. **קפז**, Cant. 2, 8. Chald. **קפץ** id.

**קץ** m. (r. **קצץ**) c. suff. **קצ**; plur. constr. **קצצי** once Job 18, 2 see in Plur. below, where also see other forms; *an end*, i. e.

1. Of place, *end, extremity*. 2 K. 19, 23 **קצה** **מלון** *his extreme lodging-place*, i. e. the highest. Jer. 50, 26 **מקץ** i. e. 'from the extremity of the earth;' or, 'all from the extremity,' i. q. **מקצה**, see in **קצה**. So **קץ** **ל** *to put, set, an end (limit) to any thing*, Josh. 28, 3.

2. Of time, *end*, e. g. of the year 2 Chr. 21, 19; of words Job 16, 3; of war Dan. 9, 26; of wonders Dan. 12, 6. So **אין קץ** *there is no end to a thing*, i. e. it is infinite, Is. 9, 6. Ecc. 4, 8; or innume-

rable Ecc. 4, 16. With **ל** om. Ecc. 12, 12 **קץ** **אין קץ** *to the making of many books there is no end*. Also **קץ** with genit. of time, *at the end of* (comp. **קץ** no. 4. c), i. e. *after*, e. g. Gen. 8, 6 *after forty days*. 4, 3, 16, 3, 41, 1. Ex. 12, 41. Is. 23, 15, 17. al. *sæp.* Later writers use **ל** **קץ** id. 2 Chr. 18, 2. Neh. 13, 6. Dan. 11, 6, 13, 12, 13.

Spec. a) *the end* of a person, i. q. *destruction, death*, Ps. 39, 5. Dan. 9, 26, 14, 45. Job 6, 11; of nations, *destruction*, Jer. 51, 13. Ez. 7, 2, 3, 6. Am. 8, 2; of mankind Gen. 6, 13. Also **קץ** **אין** *iniquity of destruction*, causing it, Ez. 21, 30, 34 [25, 29]. 35, 5. b) *event, fulfillment* of a prophecy, Hab. 2, 3. c) **קץ** *the time of the end*, Dan. 8, 17, 11, 35, 40, 12, 4, also **קץ** **מזמר** id. 8, 19, **קץ** **הימים**, *the end of days* 12, 13, and simpl. **קץ** id. 11, 27, i. e. the last days, the time of calamity immediately preceding the coming of Jehovah and the Messiah.

PLUR. once in the constr. state, Job 18, 2, where **קצצי** is for **קצ** the Daghesh being resolved in the Chaldee manner, see Lehrs. p. 134. Thesaur. p. 1223. The words are: **עיר-אנה** **השימון** **קצצי** **למלון** *how long (i. e. when) will ye put an end to words?*—Elsewhere for plur. absol. is used the form **קציות**, see **קצה**; for the constr. and c. suff. **קצתיו**, **קצתי**, from **קצ**, **קצה**, **קצ**.—Denom. is **קיצון**, for **קצון**.

**קץ** see **קוצ**.

\* **קצב** fut. **יקצב** 1. *to cut, to cut off*, e. g. wood, a stick, 2 K. 6, 6.—Arab.

**قَصَب** to cut off, to cut in pieces. Kindr. is **קצב**, also **קצב**, **קצב**. But all verbs beginning with the letters **קצ** have the notion of *cutting, cutting off*, e. g. **קצץ**, **קצה**, **קצר**, **קצע**, **קצע**; comp. **קצוץ**, also **קצוץ**, which are all of the same family.

2. Spec. *to shear* sheep, Cant. 4, 2.

Arab. **قَصْرَب** a shorn sheep.—Hence

**קצב** m. 1. *cut*, i. e. *form, shape*, comp. Fr. *taille*, Germ. *Zuschnitt*, 1 K. 6, 25, 7, 37.

2. Plur. constr. **קצבי** **ההרים** Jon. 2, 7, *cuttings off* (i. e. extremities, foundations) *of the mountains* sc. in the depths of the sea. Vulg. *extrema montium*.



\* **קָצָה** 1. Pr. to cut off spec. the end or extremity, to *curtail*, and so differing from **קָצַח** to cut in the middle; see P

Kindr. are **קָצַב**, **קָצַב**, q. v. Arab. **قَصَا** I, II.—Then

2. to end, to finish; Arab. **قَاصٍ**, **قَاصِي**, extremity. Hence **קָצָה**, **קָצָה**, **קָצַח**, end.

3. to cut off persons, to destroy, inf. **קָצוּחַ-עַמִּים רָבִים** Hab. 2, 10 Arab. **قَصِي** IV to exterminate.

4. to decide, to judge, Arab. **قَضَى**; hence **קָצִין** judge.

PIEL i. q. Kal no. 1. Prov. 26, 6 **מְקַצֵּה רַגְלִים** who cutteth off the feet i. e. whose feet are cut off. The whole verse is to be rendered thus: he cutteth off his own feet, he drinketh (suffereth) damage, who sendeth a message by the hand of a fool, i. e. uses a fool as his messenger.—2 K. 10, 32 **יְהוָה בִּקְצוֹת בְּיִשְׂרָאֵל** to cut off in Israel, i. e. to remove one part after another.

HIPH. to scrape off or away, i. q. **קָצַע**, Lev. 14, 41. 43.

Deriv. **קָצָה**—**קָצוּ**, **קָצִין**, **קָצָה**.

**קָצָה** f. (r. **קָצָה**) pr. fem. of **קָצָה**. an end, extremity. Sing. only in the form **מְקָצָה** at the extremity Ex. 25, 19. 26, 4. 36, 11. 37, 8.—Elsewhere only in plur. constr. **קָצוֹת**, c. suff. **קָצוֹתָיו**, i. e.

1. ends, extremities, e. g. of a vine-stock Ez. 15, 4; of wings 1 K. 6, 24; of a breastplate Ex. 28, 23 sq. **קָצוֹת הָאָרֶץ** the ends of the earth, the remotest regions and nations, Is. 40, 28. 41, 9. 29. Job 28, 24. **קָצוֹת הַשָּׁמַיִם** the four ends (quarters) of the heavens Jer. 49, 36; comp. Ps. 19, 7. Metaph. Job 26, 14 **קָצוֹת דְּרָכָיו** the ends of his ways, i. e. the extreme part, outline, sketch, of the divine operations.

2. the ends of a thing, i. e. the whole, to the very end, to the uttermost; see in **קָצָה** no. 3; so the whole number, Judg. 18, 2 they sent of their family five men out of their whole number. 1 K. 12, 31. 13, 33. 2 K. 17, 32.

**קָצָה** m. (r. **קָצָה**) constr. **קָצָה**, c. suff. **קָצָה**; but also **קָצִיחָה** sing. Ez. 33, 2. see in **מְרָאָה** and Heb. Gr. § 91. 9. n. an end, i. e.

1. Of place, the end, extremity of a thing; e. g. in length, as of a staff Judg. 6, 21; a spear 1 Sam. 14, 27; the Jordan as it enters, the Dead Sea Josh. 15, 5. Also of length and breadth, as of a curtain Ex. 26, 5; a field Gen. 23, 9; the desert Ex. 13, 20; a city 1 Sam. 9, 27; the Dead Sea, its southern end, Num. 34, 3. Josh. 15, 2. etc. **קָצָה הַהָר** the extremity of the mountain, i. e. its foot, Ex. 19, 12; **קָצָה הַמַּיִם** id. 1 Sam. 14, 2. **קָצָה הַמַּיִם** the extremity of the water, water's edge, Josh. 3, 15. **קָצָה גְּבוּל** the extreme border of a land Gen. 47, 21. Num. 20, 16. 22, 36. **בְּקָצָה מְזֻרַח יְרִיחוֹ** in the extreme east of Jericho, i. e. on the eastern border of its territory. So **קָצָה הָאָרֶץ** the end of the earth, the remotest parts and regions, Ps. 46, 10. Is. 5, 26. 42, 10. 48, 20. Jer. 10, 13. al. and so **קָצָה הַשָּׁמַיִם** the end of the heavens, i. e. the remotest parts of the world; Is. 13, 5. Deut. 4, 32. Is. 7, 18 **בְּקָצָה יְאֹרֵי מִצְרַיִם** in the uttermost streams of Egypt, in its remotest parts.—Peculiar is Gen. 19, 4 all the people even from the extremity, i. e. from the remotest parts. Jer. 51, 31 his city is taken from its extremity, at all ends, wholly. So **מְקָצָהוּ** Is. 56, 11. Ez. 25, 9.—Arab. **عن اقصا** ab extremo, i. e. omnes. Comp. in no. 3.

2. Of time, end; often in the connection: **מְקָצָה שְׁלֹשָׁת יָמִים** at the end of three days, i. e. after three days Josh. 3, 2; and so Gen. 8, 3. Deut. 14, 28. 2 Sam. 24, 8. 1 K. 9, 10. Ez. 3, 16. al.

3. the end of a thing, i. e. the whole, q. d. to the very end, to the uttermost. E. g. the whole number, Gen. 47, 2 **מְקָצָהוּ** from the whole number of his brethren. Ez. 33, 2. So Num. 22, 41 he saw the uttermost of the people, i. e. the whole people even to the extremities. See in no. 1. fin.

**קָצָה** m. (r. **קָצָה**) end, only in the formula: **לֹא קָצָה לְ** there is no end to a thing. i. e. it is infinite, innumerable, Is. 2, 7. Nah. 2, 10. 3, 3. 9.

**קָצוּ** or **קָצוּ** m. (r. **קָצָה**) only in plur. constr. **קָצוֹת אָרֶץ** the ends of the earth, Ps. 48, 11. 65, 6. Is. 26, 15.

**קָצוֹת** plur. see in **קָצָה**.

\* **קָצַח** obsol. root. Arab. **قَرَح** is 'to sprinkle onion-seed and other condiments upon food in a pot;' **قَرَح** 'onion-seed and other condiments.' The primary idea seems to be: *to sprinkle, to strew.*—Hence

**קָצַח** m. Is. 28, 25, 27. according to Sept. Vulg. and the Rabbins, *nigella, melanthium*, i. e. *black cumin*. See Celsii Hierobot. P. II. p. 70.

**קָצֵן** m. (r. **קָצָה** no. 4) constr. **קָצֵן**, plur. constr. **קָצֵינִי**.

1. *a judge, magistrate*, Is. 1, 10, 3, 6, 7.

Mic. 3, 1, 9. Arab. **قَادِي** *kady*, a judge.

2. *a leader, chief*, in war Josh. 10, 24. Judg. 11, 6, 11. Is. 22, 3. Dan. 11, 18. Comp. **שָׂפָט**.

3. *a prince*, Prov. 6, 7, 25, 15.

**קָצִיעָה** f. (r. **קָצַע**) 1. *cassia*, Gr. *κασσία*, *laurus cassia* Linn. a bark resembling cinnamon, but less aromatic, so called from being *stripped off*; plur. **קָצִיעוֹת** Ps. 45, 9. See Celsii Hierob. T. II. p. 360. Arab. **قَصِيعة** id. Castell.

2. *Keziah*, pr. n. of one of Job's daughters, Job 42, 14.

**קָצִיר** m. (r. **קָצַר**) constr. **קָצִיר**, c. suff. **קָצִירִי**.

1. *reaping, harvest of grain*; diff. from **קָרַץ** harvest of fruits, figs, where see. [In Palestine the barley-harvest precedes the wheat-harvest about two weeks. At Jericho, in the depressed valley of the Jordan, the former takes place in the last half of April, and the latter in the first half of May; comp. Josh. 3, 15. On the plain along the coast, the harvest is usually a fortnight later; and on the mountains at Jerusalem and Hebron still later by another fortnight; see Bibl. Res. in Palest. II. p. 99, 100.—R.] The harvest is described as beginning with the barley **קָצִיר טַעֲרִים** 2 Sam. 21, 9, 10. Ruth 2, 23; and ending with the wheat, **קָצִיר חֲטִיבִים** Gen. 30, 14. Ex. 34, 22. and with the festival of Pentecost, **חַג הַקָּצִיר** Ex. 23, 16. *Harvest-time* is **יְמֵי הַקָּצִיר** Jer. 5, 16, **יְמֵי קָצִיר** Gen. 30, 14, **יְמֵי קָצִיר** Prov. 25, 13, and simpl. **קָצִיר** Prov. 6, 8, 10, 5, 26, 1. Coupled **וְקָצִיר וְרָע** Gen.

8, 22; **חֲרִישׁ וְקָצִיר** Gen. 45, 6. Ex. 34, 21.—Meton. *harvest* is put: a) *For the grain, crop*, either to be harvested Lev. 19, 9. Joel 1, 11, 4, 13; or as already harvested, Jer. 5, 17. Job 5, 5. **קָצִיר יָאֵר** *the harvest of the Nile* Is. 23, 3. b) Poet. for **אֲנָשֵׁי קָצִיר** *harvest-men* Is. 17, 5.—Metaph. for *destruction, slaughter of a people*, Jer. 51, 33. Hos. 6, 11.

2. *a bough*; collect. *boughs, foliage*, of a tree Job 14, 9, 18, 16, 29, 19. Is. 27, 11; of a vine Ps. 80, 12. So called, it is usually said, from the notion of cutting off. Better perh. to refer it to r. **קָצַר** no. 2, *to be green, verdant*; at least the roots **קָצַר** and **הָצַר** are closely kindred.

\* **קָצַע** in Kal not used. 1. *to cut, to cut off or out*; comp. **קָצָה**, **קָצַח**, and see in **קָצַב**. Arab. **قَطَعَ** to cut off.—Hence **מִקְצָעוֹתָא** chisel.

2. *to scrape, to strip off bark*; see Hiph. and **קָצִיעָה**.

3. *to break*, i. q. Syr. **قَطَع**; see Pual.

Pual Part. plur. **מִקְצָעוֹת** Ex. 26, 23, 36, 28, and Hoph. Part. plur. **מִקְצָעוֹת** Ez. 46, 22, pr. 'parts broken in, bent,' i. e. *angles, corners, internal angles*, i. q. **מִקְצִיעוֹת**.

Hiph. *to scrape off*, i. q. **קָצָה** Hiph. Lev. 14, 41.

Hoph. see in Pual.

Deriv. **קָצִיעָה**, **מִקְצָעוֹת**, **מִקְצָעוֹתָא**.

\* **קָצַח** fut. **יִקְצַח** 1. *to break, to break in pieces*, as wood, see **קָצַח** no. 1,

and **קָצַח**.—Arab. **قَصَفَ** the wind dashes in pieces a ship; mid. Kesr. to be broken, as a tooth, spear.—Hence

2. Metaph. *to break out or forth in anger*, Gr. **ὀργισθῆναι**; and so *to be angry, wroth*, 2 K. 5, 11. Esth. 2, 21. Is. 57, 16, 64, 8; with **עַל** of pers. Gen. 40, 2, 41, 10. Ex. 16, 20. al. **אָל** Josh. 22, 18.—Syr. **قَصَفَا** rivalry, envy.

Hiph. *to provoke to anger*, e. g. Jehovah Deut. 9, 7, 8, 22. Ps. 106, 32. Zech. 8, 14.

Hithp. i. q. Kal no. 2, *to fret oneself*, Is. 8, 21.

Deriv. **קָצַח**, **קָצַחָה**.

**קָצַח** Chald. i. q. Heb. no. 2, Dan. 2, 12.—Hence

קָצַף Chald. m. *anger, wrath*, Ezra 7, 23.

קָצַף m. (r. קָצַף) in pause קָצַף, c. suff. קָצַפִּי

1. Collect. *chips, splinters*, comp. the root no. 1, Hos. 10, 7. Sept. φρύγανον. Others, *foam*.

2. *anger, wrath*, from the root no. 2, Ecc. 5, 16. Spec. of Jehovah, Num. 1, 53. Josh. 9, 20. Is. 34, 2. 2 Chr. 19, 10, 24, 18. 32, 26. al. Also *strife, altercation*, Esth. 1, 18.

קָצַף f. (r. קָצַף) *a breaking, a broken thing*, spec. of foliage, boughs, a tree, Joel 1, 7. Sept. στυκλασμός.

\* קָצַף to cut off, e. g. the hand Deut. 25, 12; the beard Jer. 9, 25, 25, 23,

see in פָּאָה no. 2. Arab. قَصَّ to trim the nails and locks. See under קָצַב

PIEL קָצַץ and קָצַץ 1. to cut off, e. g. a cord Ps. 129, 4; the hand, the thumbs, Judg. 1, 6. 2 Sam. 4, 12; a spear Ps. 46, 10; ornaments 2 K. 16, 17. 18, 16.

2. to cut up into threads, Ez. 39, 3; into pieces, to cut in pieces, 2 K. 24, 13.

PUAL part. מְקָצְצִים pass. of Pi. no. 1. Judg. 1, 7.

Deriv. קָץ, whence the denom. קִיצוֹן; pr. n. מִקָּץ.

קָצַץ Chald. Pa. to cut off, Dan. 4, 11.

\* קָצַר and קָצַר 1. Mid. A, fut. יִקָּצַר, to cut off or down; spec. grain, whence to reap, to harvest, c. acc. Is. 17, 5. Lev. 19, 9. 25, 5. al. Part. קוֹצֵר a reaper, mover, harvestman, Ruth 2, 3 sq. 2 K. 4, 18. Jer. 9, 21. Am. 9, 13. Ps. 129, 7. Part. pass. קוֹצֵר cut off, shorter, of cells Ez. 42, 5.—Metaph. Job 4, 8 they that sow trouble reap the same. Prov. 22, 8. Comp. קָצַר no. 2. a.

2. Mid. E (comp. adj. קָצַר), fut. יִקָּצַר, once יִקָּצַר Prov. 10, 27, intrans. to be cut off; hence to be shortened, short, Is. 28,

20. Arab. قَصَرَ to be short.—Spec. a)

קָצַרְהָ נְיִי my hand is shortened, i. e. I have no power, am weak, feeble, Num. 11, 23. Is. 50, 2. 59, 1. Comp. Arab.

قصير 'short-handed,' and قاصر اليد

'short-armed,' spoken of a person without strength or power; vice versa يد طولى 'a long hand,' for strength,

power; see more in Comm. on Is. 50, 2. b) קָצַרְהָ נְפִשִּׁי (רִיחִי) my soul, spirit, is shortened, i. e. I am impatient, grieved, vexed, Num. 21, 4. Judg. 16, 16. Job 21, 4. Mic. 2, 7; with בְּ for, on account of, any thing, Judg. 10, 16. Zech. 11, 8. Comp. אָרַף אֶפְסִים under אָרַף.

PIEL to cut off, to shorten, one's days Ps. 102, 24.

HIPH. 1. to harvest, to reap, Job 24, 6 Cheth.

2. i. q. Pi. Ps. 89, 46.

Deriv. קָצַר, קָצַר, קָצַר

קָצַר m. adj. (r. קָצַר) constr. קָצַר, plur. constr. קָצַרִי, short; קָצַר הַיָּמִים short of days, short-lived, Job 14, 1. Spec. a) קָצַר הַיָּד short-handed, i. e. weak, feeble, 2 K. 19, 26. Is. 37, 27. b) קָצַר רִיחִי Prov. 14, 29, and קָצַר אֶפְסִים v. 17, short of spirit, of anger, i. e. impatient, prone to anger.

קָצַר m. (r. קָצַר) only קָצַר רִיחִי shortness of spirit, i. e. impatience, Ex. 6, 9.

קָצַח f. (for קָצַח, r. קָצַח; like מִנָּח fr. מִנָּח) a Chaldaizing form.

1. end, extremity, always with pref. מִן, i. e. מִן קָצַח for מִן קָצַח, at the end of, after. Dan. 1, 15 מִן קָצַח הַיָּמִים עֲשָׂרָה at the end of ten days. v. 5. 18 מִן קָצַח הַיָּמִים at the end of the days, see לְמִן p. 585. Comp. מִן קָצַח for מִן קָצַח, see in קָצַח no. 2. 3.—PLUR. קָצַחוֹ (for קָצַחוֹ, as מִנָּח, plur. מִנָּחוֹ) ends, extremities, Ez. 38, 5; c. art. the ends sc. of the earth Ps. 65, 9 comp. v. 6. With suff. קָצַחוֹ Ex. 37, 8 and 39, 4 Cheth. where Keri has קָצַחוֹ from קָצַח.

2. the sum, the whole number, i. q. קָצַח no. 3. Dan. 1, 2 מִן קָצַח הַיָּלֶהִים בְּרִית הַקְּדוֹשִׁים some of the whole number of the sacred vessels; here מִן קָצַח is used partitively, like מִן no. 1. Neh. 7, 70 מִן קָצַח רִאשֵׁי הַפְּלִיָּאָרוֹת some of the number of the phylarchs, i. e. a part of the heads of tribes. Comp. מִן קָצַח אַחֲרָיו Gen. 47, 2.—Some of these examples, as Dan. 1, 2. 18. Neh. 1, c. are referred by commentators to a noun of the form מִן קָצַח, to which they give the signification of part. But the Chaldee, which is of special authority in all these examples, is clearly destitute of any such form, (since the passage in the Targ. Gen. 47, 2, is of the same character with those above cited,) and we

cannot therefore doubt but that מקצח, wherever it occurs, is to be explained in one and the same manner.

קצח Chald. m. constr. קצח 1. *end*, Dan. 4, 31 לְקֶצֶחַ יוֹמֵיָא at the end of the days.

2. *the sum, the whole*. Dan. 2, 42 מִן מְלִכּוּתָא קֶצֶחַ a part of the whole kingdom, i. e. a part of the kingdom. Parall. is מִןּוּתָא a part of it.

קר m. adj. (ר. קרר) plur. קררים, *cold, cool*, Prov. 25, 25. Jer. 16, 14. Trop. *cool, quiet*. Prov. 17, 27 Cheth. קר ריח of a quiet spirit. Keri see in קרר no. 1.

קר, see in קרר.

קר m. (ר. קרר) *cold*, Gen. 8, 22.

\* I. קרא, 3 fem. קראת for קראת Is. 7, 14; inf. קרא, once קראית Judg. 8, 1 like verbs ליה, c. suff. קראי; fut. יקרא, c. suff. יקראו Jer. 23, 6; imper. קרא, plur. f. קראן Ex. 2, 20, קראן Ruth 1, 20.

1. *to cry out, to call out*, κραάειν. It is an onomatopoeic verb comprising also inarticulate sounds, see art. קרא; like Syr. מן to call, also to sound as a trumpet, to crow as a cock. Comp. Gr. κραάω (κραγ), κραάω (κραγ); in the Germanic tongues charen to cry out, charo clamour, wailing; often of the cry of animals, as Germ. krähen, Engl. to crow, French crier, Engl. to cry; with a sibilant prefixed skreian, Swed. skria, Germ. schreien, Engl. to scream; and with a sibilant added at the end kreischen, פרוז q. v.—Spoken absol. of any cry or clamour, even inarticulate, like צעק; Gen. 39, 14 וַאֲקָרָא בְּקוֹל גְּדוֹל and I cried with a loud voice, Sept. ἐβόησα φωνῆ μεγάλη. v. 15 וַאֲקָרָא קוֹלִי הַיְהוּדִית קוֹלִי. Often followed by the words thus uttered with a loud cry, i. q. either immediately, Gen. 45, 1 וַיִּקְרָא הוֹצִיאוּ וְגו' and Joseph cried, Cause every one to go out. Lev. 13, 45. Judg. 7, 20. 2 Sam. 20, 16. 2 K. 11, 14. Esth. 6, 9. 11; or also with a word interposed, as יאמר Ez. 9, 1; ויאמר 2 Sam. 18, 28; comp. 2 K. 18, 28 וַיִּקְרָא בְּקוֹל גְּדוֹל וַיִּאמֶר וַיְהוּדִית וַיְדַבֵּר וַיִּאמֶר and he cried with a loud voice in the Jewish tongue, and spake and said.—Spec.

a) With אל of pers. to cry out to any one, to call to any one, Is. 6, 3. Judg. 18,

23; and with the words uttered, preceded by יאמר 1 Sam. 26, 14, ויאמר Judg. 9, 54. 1 Sam. 17, 8. 1 K. 17, 11. Also with על of pers. Is. 34, 14 the satyrs shall cry to each other. With אחרת of pers. to cry after any one, i. e. as he departs, 1 Sam. 20, 37. 38. 24, 9.

b) Often i. q. to cry for help, to implore aid, espec. from God, absol. Ps. 4, 2 וַיִּנְיִי בְּקִרְאִי when I cry, hear thou me. 22, 3. 34, 7. 69, 4; with אליהוה Ps. 4, 4. 28, 1. 30, 9. 55, 17. 61, 3. Judg. 15, 18. 2 K. 20, 11. Hos. 7, 7; יאלהים Ps. 57, 3; acc. Ps. 14, 4. Is. 43, 22; c. suff. Ps. 17, 6. 88, 10. 91, 15. Also with על of pers. on account of or against whom one cries to God for help, Deut. 15, 9.

c) i. q. κηρύσσειν, which the LXX often put for it, to cry, to proclaim, in the manner of a herald or prophet. Absol. Prov. 1, 21 wisdom crieth in the public places. 8, 1; c. acc. 20, 6. Is. 40, 6 the voice said, Cry. And he said, What shall I cry? 58, 1. Zech. 1, 14. 17; with על of the object Jon. 1, 2. Followed also by the words cried, Gen. 41, 43. Ex. 32, 5. Jer. 2, 2. 7, 2. 19, 2. 51, 61; or as coupled with an acc. Zech. 7, 7. Is. 44, 7. Joel 4, 9 בְּגוֹיִם קְרָאוּ זֹאת וְזֹאת קְרָאוּ יְהוּדִים among the Gentiles; or with פרי Is. 40, 2. לְקְרָא דְרוּרָא to proclaim or announce liberty to slaves, captives, Jer. 34, 8. 15. 17. Is. 61, 1. קְרָא צוּם to proclaim a fast sc.. to the people, Jer. 36, 9. Jon. 3, 5.—From the sense of proclaiming comes the signif. of reading aloud, reciting, see in no. 4.

2. to call, Sept. καλεῖν, very often.—Spec.

a) to call any one to oneself, i. e. to bid him come, to call or send for, c. acc. Gen. 27, 1. Ex. 2, 8. 1 Sam. 3, 16. Hos. 7, 11. Is. 46, 11; לְ Gen. 20, 9. Lev. 9, 1. Hos. 11, 1; אֶל Gen. 3, 9. Ex. 3, 4. 1 Sam. 3, 4. קְרָא אֶלְיִי to call to oneself 2 Sam. 15, 2. Metaph. Prov. 18, 6 his mouth calleth for blows, i. e. deserves and invites them. Ruth 4, 11 קְרָא שָׁם בְּבֵית־לְהָם i. e. call thee (get thee) a name in Bethlehem, become thou famous.

b) As referring to several or many, to call together; to convoke, c. acc. Gen. 41, 8; dat. Gen. 20, 8. 39, 14. Josh. 23, 2. 24, 1; אֶל 49, 1. Josh. 10, 24. Hence קְרָא עֲצָרָה to call a solemn assem-

bly, to convoke, Joel 1, 14, comp. Is. 1, 13; a festival or holy convocation Lev. 23, 2. 4. קְרוֹאֵי הַצֶּדֶה *those called*, convoked, to an assembly, Num. 1, 16.

c) to call, i. e. to invite, to bid, to a repast, banquet, comp. καλεῖν ἐπὶ δεῖπνον, 1 Sam. 9, 13. 22. 1 K. 1, 9. 10. 41. 49. Part. קְרוֹאִים *guests* Prov. 9, 18. Trop. לְשָׁלוֹם אֶל קָרָא *to invite to peace*, to propose an alliance, Deut. 20, 10; comp. Judg. 21, 13.

d) to call, to summon before a judge, καλεῖν, καλεῖν εἰς δίκην, Job 13, 22. 14. 15; comp. 5, 1. Is. 59, 4 parall. נִקְּבָה.

e) to call out or forth, as warriors Is. 13, 3; also God the generations of men Is. 41, 4.

f) to call any one to an office, i. q. בָּחַר to choose; c. acc. Is. 42, 6. 49, 1. 51, 2; לְ 22, 20. In the same sense, but stronger, is קָרָא בְשֵׁם פ' *to call one by his name*, i. e. to the name and character which he now bears. Is. 43, 1. 45, 3. 4. Comp. Ex. 31, 2. Part. קְרוֹאִים *the called*, renowned, Ez. 23, 23.

g) קָרָא בְשֵׁם פ' *to call upon the name of any one*, lit. 'to call with the name,' i. e. pronouncing the name; hence to praise, to laud, e. g. α) Men, as Ps. 49, 12 קְרָאוּ בְשֵׁמוֹתָם *they laud their names* i. e. of the rich. Prov. 20, 6 יִקְרָא אִישׁ אִישׁ הַסְּדוּ *they praise every one his own goodness*. A somewhat different turn of this sense occurs in Is. 44, 5 זָה יִקְרָא בְשֵׁם יַעֲקֹב *another lauds the name of Jacob*, i. e. follows and praises the side or party of Jacob. β) קָרָא בְשֵׁם יי' *to call upon the name of God*, to invoke his name, i. e. to praise, to celebrate, to worship God Gen. 4, 26. 12, 8. Ps. 79, 6. 105, 1. Is. 64, 6. Jer. 10, 25. Zeph. 3, 9. Comp. הִזְבִּיר בְשֵׁם יי' *Without ב*, we find יי' קָרָא id Deut. 32, 3. Ps. 99, 6. Lam. 3, 55. Sometimes to call upon the name of a divinity, is to implore his aid, 1 K. 18, 24 sq.—A different sense occurs in Ex. 33, 19, where God himself says: וְקָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ *and I will proclaim by name before thee, Jehovah!* sc. as present, i. e. in order that thou mayest know that God indeed is here, I will myself be the herald to announce my coming. Comp. Gen. 41, 43.

3. to call, i. e. to name, fully לְ שֵׁם קָרָא *to call (give) a name to any one*, Gr.

καλεῖν τινά τι II. 5. 306. Od. 8. 550. So Gen. 26, 18. Ruth 4, 17. Ps. 147, 4. Construed: a) With acc. of name and dat. of that to which the name is given, Gen. 1, 5 יוֹם לְאוֹר יוֹם לְאוֹר יוֹם. v. 8. 10. 31, 47. 1 Sam. 4, 21. Ruth 1, 20. 21. Is. 47, 1. al. sæpe. b) With two acc. Num. 32, 41. Is. 60, 18. c) Oftener as follows: Gen. 4, 25 וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת *and she called his name Seth*. v. 26. 5, 2. 3. 29. 11, 9. 19, 22. 27, 36. 29, 34.

4. to read aloud before an assembly, etc. to recite, (pr. from the signification of crying or calling out, see no. 1. fin.) with acc. of thing Ex. 24, 7. Josh. 8, 34. 35. 2 K. 23, 2; also קָרָא בְסֵפֶר *to read in a book*, i. e. what is written in it, (comp. בְּ שֵׁתָהּ בְּ שֵׁתָהּ *to drink what is in a vessel*), Neh. 8, 8. 18. 9, 3. Jer. 36, 14 sq. Hab. 2, 2. Often with the adjunct בְּ בְּאֵזְרֵי פ' Ex. 1. c. Josh. 1. c. בְּנֵי פ' Deut. 31, 11.—Hence genr. to read Deut. 17, 19. 2 K. 5, 7. 19, 14. 22, 8. Is. 29, 11.—Arab. قَرَأَ, Syr. קָרָא, to read.

NIPH. נִקְרָא 1. to be called, i. e. bid to come, to be called together, convoked, Esth. 3, 12. 8, 9. נִקְרָא שֵׁם פ' *the name of any one is celebrated*, becomes famous, Jer. 44, 26. Ruth 4, 14.

2. to be called, i. e. named. Construed: a) With dat. of pers. or thing to which the name is given; Gen. 2, 23 לְזָאֵה יִקְרָא אִשָּׁה *this shall be called Woman*. 1 Sam. 9, 9. Is. 1, 26. 32, 5. 62, 4. 12. b) With a double nominat. Zech. 8, 3 וְיִקְרָא יְרוּשָׁלַם עִיר הַאֱמֶת *and Jerusalem shall be called the city of truth*. Is. 54, 5. 56, 7. c) With שֵׁם added, Gen. 17, 5 לֹא יִקְרָא עוֹד אֶת־שְׁמֶךָ אַבְרָם *no longer shall thy name be called Abram*. 35, 10. Deut. 25, 10. Dan. 10, 1. For this threefold construction comp. in Kal no. 3.

The following phrases are also to be noted: α) נִקְרָא בְשֵׁם פ' *to be called by the name of any one*, i. e. to be reckoned to his family, tribe, etc. Is. 43, 7. 48, 1; c. בְּ Gen. 21, 12; and in like manner עַל שֵׁם, 48, 6 יִקְרָאוּ יְהוָה יְהוָה *they shall be called after the name of their brethren*, i. e. shall be reckoned as belonging to Ephraim and Manasseh, not as distinct tribes, nor as sons of Jacob. Deut. 3, 14. Also with מִן, Is. 48, 2 יִקְרָאוּ מִן הַקֹּדֶשׁ *they call themselves from the holy*

city, inhabitants of it. β) נִקְרָא שְׁמִי (β) *נִקְרָא שְׁמִי* על *my name is called upon* any thing, i. e. my name is given to it, it is called *mine*, implying property, relation, etc. Is. 4; 1. 2 Sam. 12, 28. So of the people of Israel, to whom the name of God is given, i. e. who are called the people of God, Deut. 28, 10. Is. 63, 19. Jer. 14, 9. Am. 9, 12. 2 Chr. 7, 14; of the temple 1 K. 8, 43. Jer. 7, 10. 11. 14. 30. 34, 15; of Jerusalem Dan. 9, 18. 19; of prophets Jer. 15, 16. Also with קָ id. Gen. 48, 16. γ) Further, *to be called* is often i. q. *to be*, since men and things are called that which they are, or at least seem to be; e. g. Is. 1, 26 *afterwards thou shalt be called the city of righteousness*, i. e. this will be thy name because thou wilt be so in reality. 9, 5. 30, 7. 35, 8. 47, 1. 5. 48, 8. 56, 7; comp. 4, 3. 19, 18. See Comm. on Isaiah, III. p. 29. So Gr. *καλεσθαι* II. 4. 61. Od. 7. 313. Monk ad Eurip. Hippolyt. 2. Porson ad Phœniss. 576.

3. *to be read aloud, recited*, Esth. 6, 1; c. קָ in a book Neh. 13, 1.

PUAL קָרָא, Part. c. suff. מְקָרָא.

1. Pass. of Kal no. 2. f, *to be called, chosen*, Is. 48, 12.

2. *to be called, named*, Is. 65, 1; often קָרָא 48, 8. 58, 12. 61, 3. 62, 2. Ez. 10, 13. But see in Niph. no. 2. γ.

Deriv. קָרָא, קָרִיאָה, קָרִיאָה, מְקָרָא.

\* II. קָרָא fut. יִקְרָא *to encounter, to meet* any one, i. q. הִקְרָה. The primary idea is *to strike upon, to impinge or hit against*, comp. פָּגַע; like Gr. *τυγχάνω* pr. *to hit a mark*. Its stronger signif. appears in קָרִי a hostile encounter. Kindr. roots are קָרַב, קָרַן whence קָרַן, Gr. *αυτίω*. Comp. Arab. *قرا* and *قرا*.—Only trop. c. acc. *to encounter, to assail* any one, as terror Job 4, 14; *to befall, to happen to* any one, as evil, harm, Gen. 42, 4. 38. Lev. 10, 19. Is. 51, 19. Jer. 13, 22; genr. Gen. 49, 1. Once without acc. Ex. 1, 10.

NIPH. *to be encountered, to be met with, to be found*; e. g. by chance, i. q. *to happen to be*, 2 Sam. 1, 6. 20, 1. With לְפָנַי *to be found before* any one, e. g. of things Deut. 22, 6; of persons *to meet, to come to meet*, 2 Sam. 18, 9; with עַל

id. Ex. 5, 3. Trop. *to come to pass, to happen*, Jer. 4, 20.

HIPH. *to cause to happen or befall*, e. g. evil to any one, c. dupl. acc. Jer. 32, 23.

קָרָא Chald. fut. יִקְרָא, once יִקְרָה Dan. 5, 7; part. pass. קָרִי Ezra 4, 18. 23.

1. *to cry, to call out*, as a herald, Dan. 3, 4. 4, 11. 5, 7.

2. *to read aloud, to recite*, Ezra 4, 18. 23; *to read* Dan. 5, 8. 16. 17.

קָרָא see קָרִיאָה.

קָרָא m. (r. קָרָא I) 1. *a partridge*, pr. 'the crier, caller;' so in German it is said of the partridge, 'das Rebhuhn ruft;' comp. *Krähē* from *krähen*, and the Arab. *قراة* *Kūta*, i. e. a species of partridge so called from its cry, see Burckhardt's Travels in Syria p. 406.—1 Sam. 26, 20. Jer. 17, 11, in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them; Epiphan. Physiol. 9.

2. *Kore*, pr. n. m. 1 Chr. 9, 19. 2 Chr. 31, 14.

קָרָאָה f. (r. קָרָא II) pr. noun of action, *encounter, meeting*; found only with לְ prefixed, constr. לְקָרָאָה contr. for לְקָרָאָה c. suff. לְקָרָאָהִי, also לְקָרָאָהֶם, and only as Preposition.

1. Pr. *for encountering, for meeting*, i. e. *to meet, towards, obviam*, after verbs of motion, as הִלַּךְ, הָצֵא, עָלָה; either in a hostile sense Josh. 8, 14. Judg. 7, 24. 1 Sam. 4, 1. Job 39, 21. Ps. 35, 3. al. sæpe; or genr. Gen. 14, 17. 18, 2. 29, 13. 46, 29. Ex. 4, 27. 18, 7. al. sæpe. Prægn. after a verb of rest, where however a verb of motion is implied; Gen. 19, 1 לְקָרָאָהֶם וַיָּקָם and he rose up and went to meet them. Judg. 19, 3 הֵישִׁיבָה לְקָרָאָהּ he joyfully went to meet him. 1 Sam. 16, 4. 21, 2. Am. 4, 12. Ps. 59, 5. Is. 14, 9. Josh. 11, 20.

2. *over against, opposite to*. Gen. 15, 10; in a hostile sense 1 Sam. 17, 21.

\* I. קָרַב and קָרַב Zeph. 3, 2; inf. קָרַב, c. suff. קָרַבְּכֶם Deut. 20, 2, fem. קָרַבְּהָ Ex. 36, 2; fut. יִקְרַב, *to draw near, to come near, to approach*. Arab.

قَرَبَ and قَرَبَ id. Syr. مَهَبَ, Eth.

ΦCΩ id. The primary idea seems to be that of *striking upon, touching, reaching to*, comp. נגש, נגש; kindr. therefore with קרה II, קרה.—Constr. with אָל of pers. Gen. 37, 18. 2 Sam. 20, 17. Jon. 1, 6; of thing and place Ex. 32, 19. Deut. 2, 37. Prov. 5, 8. More rarely with על 2 K. 16, 12; לְ Job 33, 22; בְּ of place Judg. 19, 13. Ps. 91, 10. Also according to the context, c. עַד 2 Sam. 20, 16; לְקראת 1 Sam. 17, 48; לְפני Josh. 17, 4; מִיד Deut. 2, 19; etc. Absol. Deut. 25, 11. Is. 41, 5. Ez. 9, 1.—Strictly only of animated beings; but trop. also of time Gen. 27, 41. Deut. 15, 9. Ez. 12, 23. Lam. 4, 18; inf. c. לְ Gen. 47, 29. Deut. 31, 14. 1 K. 2, 1.—Spec. a) In a hostile sense, *to draw near for battle*, Ex. 14, 20; with אֶל־מִלְחָמָה and מִלְחָמָה Deut. 20, 2; אֶל־הַעִיר Deut. 20, 10. Josh. 8, 5. אֶל Ps. 27, 2; comp. Ps. 119, 150. See קָרַב. b) Vice versa, in kindness and good-will; 1 K. 2, 7 בְּיָדֵי כֶן קָרְבוּ אֵלַי for so they came in kindness to me. So God is said to draw near to men, in affording help to the afflicted, Ps. 69, 19. Lam. 3, 57. c) *to draw near to God*, אֶל יְיָ; also before God, לְפני יְיָ, Ex. 16, 9; with sacrifice Lev. 16, 1. 1 Sam. 14, 36. Ez. 40, 46; the priests in their ministry Ez. 44, 15; all those who come with pious hope and confidence, Ps. 32, 9. Zeph. 3, 2; comp. Ps. 119, 169. Often of those who take part in sacred rites, Ex. 12, 48. Lev. 21, 17. 18. 22, 3. Num. 17, 5. 2 K. 16, 12. d) *to approach a woman* in conjugal intercourse, Gen. 20, 4. Lev. 18, 14. Deut. 22, 14. Is. 8, 3. Ez. 18, 6; absol. Lev. 18, 6. 19. But קָרְבָה אֵלַי is said of a woman lying down to a beast, Lev. 20, 16. Arab. قَرَب. Eth.

†ΦΖΩ id. Gr. πλησιάζω, also ἐλάζω. e) Is. 65, 5 אֲלֵיךָ קָרַב come near to thyself, sc. and not to me, i. e. stand back, approach me not; comp. Hiph. no. 2.

NIPH. 1. i. q. Kal *to come near, to approach*, Josh. 7, 14.

2. *to be brought*, pass. of Hiph. Ex. 22, 7.

PIEL קָרַב 1. Causat. *to bring near or forth, to cause to approach*, Hos. 7, 6. Is. 41, 21. 46, 13; to oneself, i. e. to admit, to receive, Ps. 65, 5. Job 31, 37; to

bring near to one another, to join together, Ez. 37, 17, where קָרַב is imper. for קָרַב.

2. Intrans. and intensive, *to be very near*, c. לְ et infin. Ez. 36, 8.

HIPH. 1. *to bring near, to cause or command to approach*, e. g. persons, with אֶל to any one Ex. 28, 1. 29, 4. Num. 8, 9. 10; times, *to bring on* Ex. 22, 4; *to admit to oneself, to give access*, Jer. 30, 21; of things, *to bring together two things, to join*, Is. 5, 8.—Hence

2. *to bring, to offer a gift* Judg. 3, 18. 5, 25. Ps. 72, 10. Mal. 1, 8; espec. a sacrifice of any kind Ex. 29, 3. 10. Lev. 1, 13. 14. 3, 3. 7. Num. 9, 13. al. sæpiss. Sometimes there is added יָרַי לְפני Lev. 3, 12. 12, 7; לְיָהוָה 2 Chr. 35, 12. Ez. 44, 15.—Also *to bring a cause before a judge* Deut. 1, 17.—Arab. قَرَب II, to offer.

3. With infin. and לְ *to draw near to doing any thing, to be near or about to do*, c. לְלָרָה Is. 26, 17; לְבוֹא Gen. 12, 11; absol. id. Ex. 14, 10.—Arab. قَارَب id.

With מִן, *to bring away from one place to another, to remove*, 2 K. 16, 14 וַיִּקְרַב מֵאֵת פְּנֵי הַבַּיִתָּה and he removed the brazen altar from the front of the temple. Comp. נגש no. 3, where add Sanscr. āgam to approach and recede.

Deriv. קָרַב—קָרַבָּן; קָרַבָּן.

\* II. קָרַב obsol. root, prob. i. q. Arab.

قَلَب (r and l being interchanged) *to turn, to turn about*; mid. E, *to turn inside out, to invert*, e. g. as the lip; قَلْبُ the interior, inner part.—Hence קָרַב.

קָרַב Chald. plur. קָרַבֵּי, *to draw near, to approach*, Dan. 3, 26. 6, 13; c. על to any one Dan. 7, 16; לְ 6, 21.

PA. *to bring, to offer*, Ezra 7, 17.

APH. 1. *to bring near* Dan. 7, 13.

2. *to bring, to offer*. Ezra 6, 10. 17.

קָרַב m. (r. קָרַב I) Kamets impure, encounter, battle, war, i. q. מִלְחָמָה, 2 Sam. 17, 11; elsewhere only in poetic style, Ps. 55, 19. 22. 78, 9. 144, 1. Job 38, 23. Ecc. 9, 18. Zech. 14, 3. Plur. קָרַבֵּי Ps. 68, 31. Syr. قَرَب id.

קָרַב Chald. m., id. Dan. 7, 21. In Targg. often for Heb. מִלְחָמָה.

קָרַב m. adj. verbal (r. קָרַב I) plur. קָרְבִּים, *drawing nigh, approaching*, Deut. 20, 3. 1 Sam. 17, 41. 1 K. 5, 7.

קָרַב m. (r. קָרַב II) in pause קָרַב, c. suff. קָרְבוֹ, plur. c. suff. קָרְבִּי once Ps. 103, 1.

1. *the midst, middle, inner part*; hence with Prep. a) בְּקָרְבַּי *in the midst of*, itself almost a preposition, like בְּהוֹדֶה; e. g. בְּקָרְבַּי הָאָרֶץ *in the midst of the land*, i. e. *in the land* Gen. 45, 6. Ex. 8, 18. Is. 7, 22. 10, 23; בְּקָרְבַּי הַצְּחוֹת *in the middle of the streets* Is. 5, 25. בְּקָרְבַּי הַחַנְנִינִי *among the Canaanites* Judg. 1, 32. ב' הַיָּם Gen. 24, 3, אֶחָיו Deut. 18, 2, ב' לְבִי Ps. 36, 2. etc. Also after verbs of motion, as בְּקָרְבַּי הַמְּלָחָמָה *into the midst of the battle* 1 K. 20, 39; *to pass through the midst of the camp* Josh. 1, 11. Of time, בְּקָרְבַּי שָׁנִים *in the midst of (within) the years* Hab. 3, 2. b) מִקָּרְבַּי *from the midst*, after verbs of taking away, removing, etc. e. g. הִסִּיר, קָרַח, בָּעַר, Ex. 31, 14. Lev. 17, 4. 10. Deut. 13, 6. Mic. 5, 9. al. sæp.

2. Spec. *the interior of the body*: a) *the bowels, intestines*, e. g. of victims Ex. 29, 13. 22. Lev. 1, 13. 9, 14. al. Also *the belly or stomach* Gen. 41, 21; *the womb* Gen. 25, 22. b) *the inner part of a person*, as the seat of life 1 K. 17, 21, and of the mind Ps. 39, 4. בְּקָרְבִּי *within me* 51, 12. 55, 5. Is. 16, 11. 26, 9. al. Hence for *the mind, heart*, as the seat of thought and affection, Gen. 18, 12. 1 K. 3, 28. Ps. 5, 10. 62, 5. 64, 7. Jer. 31, 33.

קָרַב, see in קְרִיב.

קָרְבָּה f. (r. קָרַב I) constr. קָרְבָּה, *a drawing near, approach*, Ps. 73, 28. Is. 58, 2.

קָרְבָּן m. (r. קָרַב I) c. art. in pause הַקָּרְבָּן Ez. 40, 43 (comp. הַדְּרָבָן 1 Sam. 13, 21), constr. קָרְבָּן, c. suff. קָרְבָּנִי; plur. c. suff. once קָרְבָּנֵיהֶם Lev. 7, 38 (in other copies קָרְבָּנֵיהֶם), *an offering, oblation, sacrifice*, either bloody or without blood, either to be wholly burned or only in part; so Ez. 20, 28. 40. 43. but elsewhere only in Leviticus and Numbers; e. g. Lev. 1, 2. 3. 10. 14. 2, 1. 4. 3, 1. 2. 7, 13. 22, 27. Num. 5, 15. 7, 17 sq. 15, 4. 31, 50. al. See r. קָרַב Hiph. no. 2. Comp. *κορβάν* Mark 7, 11.—Chald. קָרְבָּן, קָרְבָּן, *id.* Syr. *قَرْبَان*, Arab. *قَرْبَان*, *id.*

קָרְבָּן m. *an offering, oblation*, Neh. 10, 35. 13, 31.—R. קָרַב no. I.

קָרְבָּם m. *an axe*, c. suff. קָרְבָּמוֹ 1 Sam. 13, 20. Plur. קָרְבָּמַי v. 21, and קָרְבָּמוֹת Ps. 74, 5. Jer. 46, 22, also קָרְבָּמוֹת without Dag. Judg. 9, 48. Arab. *قَدْوَم*. Talmud. קִירְרוֹס, *id.*—But Heb. קָרְבָּם prob. comes from the verbal Pi. קָרַב, קָרְבָּם, (the letter ר being inserted,) from r. קָרַב in the primary signif. *to sharpen, to be sharp*, comp. גָּזַם. Another and softer form of the same word would seem to be קָרְבָּן, where see, and comp. the Arabic forms there quoted.

\* קָרְהָ fut. יִקְרְהָ, once יִקְרְהָ as if לָא Dan. 10, 14, apoc. and conv. וַיִּקְרַח; i. q. קָרַח II.

1. *to meet, to go or come to meet* any one, in a hostile sense, c. acc. Deut. 25, 18. See Niph. and קָרַי.

2. *to befall, to happen to* any one, as good or evil, Is. 41, 22; with acc. of pers. Gen. 42, 29. 1 Sam. 28, 10. Esth. 4, 7. 6, 13. Ecc. 2, 14. 9, 11; c. לְ Dan. 10, 14. So Ruth 2, 3 וַיִּקְרַח מִקְרָהּ הַלְּקַחָה לְבִנּוֹ וַיִּקְרַח מִקְרָהּ הַלְּקַחָה לְבִנּוֹ lit. *and her hap happened upon a part of the field belonging to Boaz*; Engl. Vers. well, *her hap was to light upon*, etc.

NIPH. 1. *to meet, to fall in with*, c. עַל, like Engl. *to light upon* any one, Ex. 3, 18, comp. 5, 3; אֶל Num. 23, 4. 16; אֶל לְקָרְהָ v. 3; absol. Num. 23, 15.

2. *to be by chance, to happen*, 2 Sam. 1, 6. Comp. קָרַח II. Niph.

PIEL קָרַח *to lay beams or joists, contiguare*, pr. *to make them meet and fit into each other*. (comp. קוֹרֵה a beam,) 2 Chr. 34, 11. Neh. 2, 8. 3, 3. 6. Hence *to frame, to build*, Ps. 104, 3.

HIPH. 1. *to cause to meet, to let happen to* any one, c. לְפָנַי Gen. 27, 20. 24, 12 הַקָּרְהָנִי לְפָנַי הַיּוֹם *let happen to me this day* sc. *what I seek, send me good speed*.

2. *to make convenient, ready of access*, e. g. cities of refuge convenient to flee to, Num. 35, 11.

Deriv. קָרַח, קוֹרֵה, קָרַי, קָרְהָ, קָרְהָ, מִקְרָה, מִקְרָה, and the pr. names מִקְרָה, מִקְרָה.



קָרָה Chald. see r. קָרָא.

קָרָה f. (r. קָרַר) *cold*, Ps. 147, 17. Job 24, 7, 37, 9. Prov. 25, 20. Nah. 3, 17.

קָרָה m. (r. קָרָה) *hap, chance, accident*. Deut. 23, 11 מְקָרָה לַיְלָה *by reason of accident by night*, an euphemism for nocturnal pollution. So in Talmudic the noun קָרַי.

קָרָה see קוֹרָה.

קָרוֹב m. adj. also קָרִיב Ex. 12, 4. al. (r. קָרַב I) c. suff. קָרוֹבוֹ, plur. קָרוֹבִים, c. suff. קָרוֹבִי; fem. קָרוֹבָה, קָרוֹבָה Deut. 21, 3, plur. f. קָרוֹבוֹת Ez. 22, 5; *near, nigh*, spoken:

a) Of place; with אֵל of pers. Gen. 45, 10 *Of place; with אֵל of pers. Gen. 45, 10 thou shalt be near unto me*. Ex. 12, 4. Deut. 13, 18. Josh. 9, 16; with אֶצֶל 1 K. 21, 2. שָׁכֵן קָרוֹב *a near neighbour* Prov. 27, 10. Trop. *near* in dignity Esth. 1, 14; in public relations 2 Sam. 19, 43. Spec. God is said to be *near* to men, when he affords them help, Deut. 4, 7. Ps. 34, 19. 119, 151. 145, 18; and vice versa the people of God, the righteous, the priests, are said to be *near* to God, Ps. 148, 14 (where קָרוֹבוֹ is i. q. קָרוֹב). Lev. 10, 3. Ez. 42, 13. 43, 19; comp. 1 K. 8, 59.—Diff. is Jer. 12, 2 *near art thou in their mouth, but far from their heart*, i. e. they speak of thee always. Ps. 75, 2.

b) Of kindred, affinity; with אֵל Lev. 21, 2, 3, 25, 25. Num. 27, 11. Deut. 21, 6; לְ רֹחַ 2, 20. Neh. 13, 4; מִן of comparison, Ruth 3, 12 קָרוֹב מִמֶּנִּי *nearer than I*. With suff. קָרוֹבוֹ i. q. קָרוֹב לוֹ 'one near to him,' *his kinsman*, Ex. 32, 27. Ps. 15, 3; plur. c. suff. קָרוֹבֵי *my kinsmen*. Ps. 38, 12. Job 19, 14. Also *friends*, i. e. paramours, Ez. 23, 5, 12; see r. קָרַב Kal lett. d.

c) Of time, i. e. a) *near* to come, impending, as the day of Jehovah Is. 13, 6. Joel 1, 15, 4, 14; deliverance Is. 51, 5. Ps. 85, 10; distress Ps. 22, 12. Fully קָרוֹב לְבוֹא Is. 13, 22. 56, 1. Jer. 48, 16. Here too belongs Job 17, 12 אֹר קָרוֹב מִפְּנֵי הַשֶּׁמֶר *the light is not far from darkness*, will soon be merged in it; comp. Lat. *prope absum*. Hence מְקָרוֹב *in a near time, soon*; Ez. 11, 3 *לא בְּקָרוֹב* is it not near, *the building of houses?* i. e. soon we shall rebuild the

houses ruined in the siege. So מְקָרוֹב *after a near time, soon, shortly*, Ez. 7, 8. Jer. 23, 23 (see in רָחוֹק); also Job 20, 5 *the triumphing of the wicked is short*, i. e. will shortly come to an end. Arab. *من قريب* soon, shortly. β) Of time *just past*; hence מְקָרוֹב *in recent times, newly, lately*, Deut. 32, 17.

\* קָרַח fut. plur. יִקְרְחוּ, imper. f. קְרַחֵי; pr. *to make smooth*, see קָרַח ice; spec. *to make bald, to make a bald place*, Lev. 21, 5. Mic. 1, 16.—Hence by softening the letters, comes the root קָלַח q. v. Syr. *قَرَب* having no horns; Arab. *قَرَعَة* baldness.

NIPH. *to be made bald*, c. לְ for any one, e. g. the dead, Jer. 16, 6.

HIPH. i. q. Kal Ez. 27, 31.

HOPH. pass. מְקָרַח *make bald, shorn*, Ez. 29, 18.

Deriv. קָרַח—קָרַח.

קָרַח (bald-head) *Kareah*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

קָרַח m. (r. קָרַח) *a bald-head*, having a bald spot on the crown or hinder part of the head, different from קָבַח q. v. Lev. 13, 40. 2 K. 2, 23. Chald. קָרַח id.

קָרַח m. (r. קָרַח) in pause קָרַח.

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 Gr. *κρυστάλλος*, as resembling ice, Ez. 1, 22. Chald. קָרַח id.

קָרַח m. (r. קָרַח) 1. i. q. קָרַח no. 1, *ice*; poet. for *hail*, Ps. 147, 17.

2. *Korah*, pr. n. a) A son of Esau Gen. 36, 5, 14. b) A son of Eliphaz, also an Edomitish tribe descended from him, ib. v. 16. c) A Levite, cousin of Moses and Aaron, who conspired against Moses, Ex. 6, 21. 24. Num. 16, 1 sq. 26, 9–11. Of the same stock are the בְּנֵי קָרַח *the sons of Korah, the Korahites*, a family of Levites and singers in the time of David (see קָרַחִי), to whom ten of the Psalms are ascribed, Ps. 42–49. 84. 85. 87. 88. d) 1 Chr. 2, 43.

קָרַח f. (r. קָרַח) once קָרַח Ez. 27, 31, *baldness, a bald place*. a) On the crown or hinder part of the head, Lev. 21, 5; as shorn in token of mourning

Is. 3, 24. 15, 2. Jer. 47, 5. 48, 37. Ez. 7, 18. al. b) On the front part of the head, i. q. **גְּבִיחָה**, Deut. 14, 1.

**קִרְהִי** *Korahite*, patronym. from **קרה** no. 2. c. Ex. 6, 24. Num. 26, 58. 1 Chr. 12, 6, 26, 1. Plur. **הַקִּרְהִיִּים** 1 Chr. 9, 19.

**קִרְחָה** f. (r. **קרה**) c. suff. **קִרְחָהּ**, i. q. **קִרְחָה**, *baldness, bald spot* on the crown or hinder part of the head, Lev. 13, 42. 43. Trop. *bareness*, a thread-bare spot on the wrong side of cloth, Lev. 13, 55.

**קָרָה** m. (r. **קרה**) in pause **קָרָה**, *hostile encounter* Lev. 26, 28; and so in the phrase **לֵךְ קָרָה עִמּוֹ** *to go into encounter with any one*, i. e. *to walk contrary to him, to oppose, to resist him*, Lev. 26, 21. 23. **בְּקָרָה** id. v. 24. 27. 40. 41.

**קָרָה** m. (r. **קרה** I) *called, chosen, select*, Num. 16, 2; also Num. 1, 16 Cheth.

**קְרִיָּה** *a public crying, proclamation*, Jon. 3, 2. R. **קְרָא** I.

**קִרְיָה** f. (r. **קרה**) *a city, town*, i. q. **עִיר**, comp. **קִרְה**; so called perh. from the signif. 'to frame, to build,' see the root in Piel; better perh. 'a fortified place,' as *resisting enemies*, comp. in **קָרָה**. With a few exceptions (Deut. 2, 36. 1 K. 1, 41. 45), found only in the poetic style, Num. 21, 28. Is. 1, 21. 26. 22, 2. 25, 2. 26, 5. 32, 13. Ps. 48, 3. Prov. 10, 15. Job 39, 7. al. Syr. **قَرِيَّة**, **قَرِيَّة**, Arab. **قَرِيَّة**, **قَرِيَّة**, city, also village.

Hence the following pr. names of cities:

a) **קִרְיַת אַרְבַּע** Gen. 23, 2. Josh. 15, 54. 20, 7; c. art. **קִרְיַת הָאַרְבַּע** Neh. 11, 26; *Kirjath-Arba*, i. e. the city of Arba, one of the Anakim (see **אַרְבַּע**), the ancient name of Hebron, but still used in the time of Nehemiah, Neh. 1. c.

b) **קִרְיַת בַּעַל** (city of Baal) *Kirjath-Baal*, the same city which is more usually called **קִרְיַת יְזְרַעֵל** (see in lett. d), Josh. 15, 60. 18, 14.

c) **קִרְיַת הַחֲצוֹת** (city of streets) *Kirjath-huzoth*, in Moab, Num. 22, 39.

d) **קִרְיַת יְעָרִים** (city of forests) *Kirjath-jearim*, on the confines of Judah and Benjamin Josh. 9, 17. 18, 15. Judg. 18, 12. 1 Sam. 6, 21; c. art. **קִרְיַת יְעָרִים** Jer. 26, 20; contracted **קִרְיַת יְעָרִים** Ezra 2, 25, and simpl. **קִרְיַת** Josh. 18, 28; else-

where also **קִרְיַת בַּעַל** see in lett. b. Eusebius places it at nine Rom. miles from Jerusalem towards Diospolis or Lydda. Prob. the modern *Kiryet el-'Enab*, three hours west of Jerusalem; see *Bibl. Res. in Palest. II. p. 334 sq.*

e) **קִרְיַת סַנְחַנְיָה** (palm-city. comp. **סַנְחַנְיָה**) *Kirjath-sannah* Josh. 15, 49, also called **קִרְיַת סֶפֶר** (book-town) *Kirjath-sepher*, in the tribe of Judah, Josh. 15, 15. 16. Judg. 1, 11. 12. The same city was likewise called **הַבֵּיר** q. v. Josh. 15, 15. 49.

f) **קִרְיַת עָרִים**, see in lett. d.

g) **קִרְיַתַּיִם** (double city) *Kirjathaim*: α) In the territory of Reuben Num. 32, 37. Josh. 13, 19; afterwards subject to Moab Jer. 48, 1. 23. Ez. 25, 9. Eusebius and Jerome speak of a place *Karaiatha* (*Καριάθα*) *Koreiatha*, ten Roman miles west of Medaba. β) In the tribe of Naphtali, 1 Chr. 6, 61 [76]; elsewhere **קִרְיַתַּיִם**.

**קִרְיָה** and **קִרְיָה** Chald. *a city*, Ezra 4, 10 sq.

**קִרְיֹת** (cities) *Kerioth*, pr. n. of two cities, one in the tribe of Judah, Josh. 15, 25; the other in Moab, Jer. 48, 24. 41. Am. 2, 2.

**קִרְיָה**, see in **קִרְיָה** lett. d.

\* **קָרַם** *to overlay, to cover*; Syr. and Chald. to overlay with metal. With **עַל**, like other verbs of covering; Ez. 37, 6 **אֶעֱרַמְתִּי עֲלֵיכֶם עוֹר** *I will cover you with skin*. Intrans. *to be covered*, fut. **יִקָּרַם**, v. 8.

\* **קָרַן** 1. pr. prob. *to strike, to push*, kindr. with **קָרָא** II, **קָרָה**, **קָרַב**; whence **קָרַן** horn, as the instrument of striking, pushing. Eth. **ΦΖΖ** to push with the horn, also to assail; **ΦΖΖ** horn. The primary syllable is **קר**; comp. Sanscr. *çarnis, çarñgan*, horn, sharp point, *çiris* sharp point, all from *çar* to bore.

2. Denom. from **קָרַן** lett. e, *to emit rays, to shine*, e. g. the face of Moses Ex. 34, 29. 30. 35; Sept. *δεδόξασται τὸ πρόσωπον αὐτοῦ*.—Aquil. and Vulg. absurdly, *ερατάωδες ἦν, cornuta erat*. Hence painters and sculptors often represent Moses with horns.

ἩΨΗ. *to have horns*, pr. 'to shoot out horns,' Ps. 69, 32.—Hence

קרן f. in pause קָרַן, c. suff. קָרַנִי; Dual קָרַנִים, also קָרַנִים (as if from קָרַן) Dan. 8, 3. 6. 20, constr. קָרַנֵי used also for plural; Plur. קָרַנִוּה, constr. קָרַנִוּה Ps. 75, 11 mostly in lett. c; a horn, as of an ox, ram, see in r. קָרַן no. 1. Gen. 22, 13. Deut. 33, 17. Ps. 22, 22. Dan. 8, 5. 8. 9. al. sæp. Also of artificial horns 1 K. 22, 11. Zech. 2, 1. 2. 4 [1, 18. 19. 21]. Meton. for a flask, vessel, made of horn, comp. Engl. drinking-horn, powder-horn, 1

Sam. 16, 1. 13. 1 K. 1, 39.—Arab. قَرْن horn, also point of a sword; Eth. ቀርን, Syr. قَرْنًا, Chald. קָרַנָא, horn. Sanscr. see in r. קָרַן. Comp. Gr. κέρας, also κέραυτος thunder-bolt, Lat. cornu. Goth. haurns, whence Germ. and Engl. horn.

Metaph. a horn is put as the symbol of strength, might, power, the image being drawn from the bull and other animals which push with their horns. Jer. 48, 25 the horn of Moab is broken, i. e. her strength, might, is broken, comp. Lam. 2, 3. Ps. 75, 11. So God is said לְרִים קָרַן פֹּה to lift up, exalt, the horn of any one, i. e. to strengthen him, to increase his power and dignity, Ps. 89, 18. 92, 11. 148, 14. 1 Sam. 2, 10. Lam. 2, 17. Contra, to exalt the horn of God, i. q. to praise, to laud him, 1 Chr. 25, 5. Hence רָמָה קָרַנִי my horn is lifted up, exalted, i. e. my strength is augmented, I acquire new courage and spirit, Ps. 89, 25. 112, 9. 1 Sam. 2, 1. In the same sense, Am. 6, 13 לָנוּ קָרַנִים we have taken to us horns. Vice versa, in a bad sense קָרַנִי לְרִים to lift up one's horn, i. e. to be proud, Ps. 75, 5. 6. Comp. Lat. cornua sumere, of those who place too much confidence in their own strength and thus become overbearing; also Hor. Od. 3. 21. 18 "addis cornua pauperi." A similar metaphor is in Job 16, 15, I have thrust my horn into the dust, where we should naturally say 'my head.' In Ps. 18, 3 David calls God קָרַן רִשְׁעֵי the horn of my deliverance, i. e. the instrument, means of deliverance, the image being drawn from animals which use their horns as a defence. Ps. 132, 17 there (in Zion) will I make the horn of David to sprout, i. e. will cause the kingdom of David to flourish in power;

or rather, I will raise up to the house of David a powerful offspring. Ez. 29, 21. Hence in prophetic vision, horns are put trop. for kings, powerful princes, Dan. 7, 7. 24. 8, 8. 21.—The same general metaphor exists in Syriac and Arabic; see Bar Hebræus p. 516. Hariri Consess. 43. p. 498 ed. De Sacy. Comp. the Arabic epithet of Alexander the Great, ذُو الْقَرْنَيْنِ, i. e. bicornis, Kor. 18, 85 sq. doubtless as the symbol of power, might; so both Alexander and the Seleucidæ are represented on coins with horns, Curt. 4. 7.

From the resemblance to a horn came also the following uses of קָרַן.

a) a horn, as a wind instrument, cornet, trumpet, like Lat. cornu, Josh. 6, 5. See יוֹבֵל no. 1.

b) קָרַנִוּה יָשָׁן horns of ivory, for elephants' teeth, by a common error, Ex. 27, 15. So Plin. H. N. 18. 1 'cornua elephanti et uri.' Eth. id.

c) קָרַנִוּה הַמִּזְבֵּחַ the horns of the altar, i. e. the projecting points or risings, like horns, on the four corners of an altar, γωνίαι κεραιουσιδεις Jos. B. J. 5. 5. 6; which were to be smeared with the blood of the victims Ex. 29, 12. Lev. 4, 7; and which malefactors laid hold of as an asylum 1 K. 1, 50. 2, 28. So Ex. 27, 2. 30, 2. 3. 10. Lev. 4, 7. 8, 15. Ps. 118, 27. Am. 3, 14. Jer. 17, 1. al. Similar ornaments are found upon the altars of the Greeks and Egyptians.

d) horn for peak, summit of a hill or mountain, Is. 5, 1. So Gr. κέρας, Lat. cornu, Arab. قَرْن as in Kūrn Sūrtūbeh, Kūrūn Hattūn, see Bibl. Res. in Palest. II. p. 257. III. p. 238. Comp. Germ. Horn in the names of Swiss mountains, as Schreckhorn, Wetterhorn, Aarhorn.

e) DUAL קָרַנִים, i. q. rays of light, splendour, Hab. 3, 4. So Arabian poets compare the first rays of the rising sun to horns; and hence call the sun itself the gazelle الغزالة; comp. in אֵילָה p. 42.

קרן Chald. f. emphat. קָרַנָא; Dual קָרַנִינֵן Dan. 7, 7, emph. קָרַנִינָא 7, 8.

1. a horn, Dan. 7, 8. 20. 21.

2. A wind-instrument, horn, cornet, Dan. 3, 5. 7. 10. 15. 7, 8

קֶרֶן הַפִּינֶק (the paint-horn) *Keren-hap-puch*, pr. n. of one of Job's daughters, Job 42, 14.

\* קָרַם *to bend, to bow down, hence to sink together, to collapse*, i. q. קָרַע in the other member, Is. 46, 1. Sept. *συμεικνισθη*, Vulg. *contritus est*.—Hence קָרַסל : קָרַס.

קָרַם m. plur. קָרַסִים, constr. קָרַסִי, pr. a curve, joint, comp. קָרַסל; hence a hook, *tache*, to which a loop or eye is fitted, Ex. 26, 6. 11. 33. 35, 11. 36, 13. 18. 39, 33.

קָרַם, see קִירָם.

קָרַסל pr. diminut. from קָרַם (see in lett. ל p. 499), a joint, small joint, espec. the ankle, which also the Germans express by the diminutive *Knöchel*, comp. Engl. *knuckle*. Dual c. suff. Ps. 18, 37 לאּ מַצְדֵי קָרַסְלִי *my ankles do not waver*, i. e. my feet stand firm. 2 Sam. 22, 37. Vulg. *tali*. Comp. Targ. Ez. 47, 3. Syr. *ܡܘܨܠܐ*.—From this word, by contracting the quadriliteral into a trilateral form, is derived the Arab. *قزل* to walk unsteadily, to waddle, as if with weak ankles, comm. to limp; *أقزّل* a person so walking, one weak in the ankles and legs.

\* קָרַע fut. יִקְרַע 1. *to rend, to rend asunder*; kindr. with קָרַץ, Arab. *قرض* to cut.—E. g. the garments in grief, Gen. 37, 29. 34. Num. 14, 6. 1 Sam. 4, 12. 2 K. 5, 8. Ezra 9, 3. Jer. 36, 24. Job 1, 20; cushions Ez. 13, 21; a roll or book with a knife Jer. 36, 23; *to rend in pieces*, as a wild beast Hos. 13, 8; of God. *to rend the heavens* Is. 63, 19. Also קָרַע *to rend in pieces* 1 K. 11, 30; קָרַע עֵינַיִם בַּפִּיָּה id. 2 K. 2, 12. *to rend the eyes with paint*, i. e. to distend the eyes and make them appear large by painting them thickly with stibium; see in בָּחַל, פִּיָּה. So Jer. 22, 14 *he rendeth himself windows in the palace*, i. e. he makes many and large windows; the *הַלֹּוֹנִי* being a plur. ending. Lehrs. p. 523.

2. *to tear off or away, to rend away*, c. מִן Lev. 13, 56; *מִצֵּל* Ez. 13, 20. Trop. c. מִצֵּל 1 Sam. 15, 28 *Jehovah hath rent the kingdom of Israel from thee*. 1 K.

11, 11; מִיָּד v. 12. 1 Sam. 26, 17; מִן 1 K. 14, 8. Reflex. *to rend oneself away* 2 K. 17, 21.

3. Metaph. *verbis proscindere*, as in Engl. *to pull in pieces, i. e. to slander, to backbite*, Ps. 35, 15. Arab. *قرع* II, increpuit, corripuit. Comp. *קָב* no. 3.

NIPH. pass. *to be rent, torn*, of garments Ex. 28, 32. 39, 23. 1 Sam. 15, 27; of an altar torn down 1 K. 13, 3. 5.—Hence

קָרַעִים m. plur. *torn pieces of cloth* 1 K. 11, 30. 31. 2 K. 2, 12; *rags* Prov. 23, 21.

\* קָרַץ fut. plur. יִקְרְצוּ 1. *to tear or cut asunder*, nearly i. q. kindr. קָרַע; hence *to cut off, to destroy*, whence קָרַץ destruction, and Chald. קָרַץ piece.—Arab. *قرص* to tear, to tear off; *قرص* id. II, to cut, to gnaw.

2. Spec. 'to cut with the teeth,' *to bite*, e. g. in the phrases: a) קָרַץ שְׁפָתַיִם *to bite the lips*, said of one plotting mischief, Prov. 16, 30. b) ק' עֵינָן Prov. 10, 10. Ps. 35, 19, and בְּעֵינַיִם Prov. 6, 13, lit. *to bite or pinch the eyes*, i. e. to press together the eyelids (in the manner of biting the lips), *to wink behind one's back*; also a gesture of malice and mischief.—Arab. *قرص* to pinch, to nip off. Comp. Nazar. *عنى* to pinch together the eyelids.

PUAL קָרַץ *to be torn or broken off, to be nipped*. Job 33, 6 *מִדְּמֵר קָרַצְתִּי מִצִּלְאֵנִי* *I also am nipped from the clay*, the image being drawn from a potter, who pinches off a portion of clay from the mass in order to form a vessel.

קָרַץ m. *destruction* Jer. 46, 20. R. קָרַץ no. 1.

קָרַץ Chald. m. *a piece, bit*, Syr. *ܡܘܨܠܐ*, see r. קָרַץ no. 1. Only in the phrase *דִּרְ אֲכַל קָרַצֵי דִּרְ* *to eat the pieces of any one*, q. d. *to eat him up piecemeal*, metaph. for *to slander, to accuse falsely, to inform against*; as also in Lat. *mordere, dente carpere, dente rodere*. Dan. 3, 8. 6, 25.

Syr. *أكل لحمًا* id. Arab. *أكل لحمًا* *to eat one's flesh, to slander*.

קָרַעֶה m. (r. קִירָה Pilp.) 1. *a foundation, bottom*, i. q. Talm. קָרַר id. from

the idea of digging, see the root Pilp. and for the **ר** softened into **ב**, see lett. **ר**.

Comp. Arab. **قَرَقَر** level ground. Spoken: a) Of the bottom of the sea, Am. 9, 3. b) Of the tabernacle and temple, floor, pavement, Num. 5, 17. 1 K. 6, 15. 16. 30. 7, 7 **מִהַפְּרָקַע וְעַד הַפְּרָקַע** from floor to floor, from the floor to the ceiling, i. e. the walls or sides of the room from bottom to top; not, as De Wette, 'over the whole floor.'

2. *Karkaa*, pr. n. of a place in the south of Judah, Josh. 15, 3.

**קָרְקָר** (foundation, r. קיה Pilp. Arab. **قَرَقَر** level ground) *Karkor*, pr. n. of a place beyond Jordan, Judg. 8, 10.

\* **קָרַר** obsol. root, to be cold, cool. Trop. to be cool, quiet. Chald. and Syr.

id. Arab. **قَر** id. Comp. **κρύος**.

Deriv. **קָר**, **קָר**, **קָרָה**, **קָרָה**.

\* **קָרַשׁ** obsol. root, kindr. with **חָרַשׁ**, to cut, to cut up or in pieces. So Arab.

**قَرش** according to the Camoos p. 823, i. q. **قطع**.—Hence

**קָרַשׁ** m. in pause **קָרַשׁ**, c. suff. **קָרַשׁ** Ez. 27, 6; plur. **קָרַשִׁים**, constr. **קָרַשִׁי**; a board, plank, Ex. 26, 15 sq. 35, 11. 36, 20 sq. Num. 3, 36. 4, 31. Collect. benches, banks, of a ship Ez. 27, 6.

**קָרַת** f. (r. **קָרָה**, as **פָּסָה** from **פָּסָה**) in pause **קָרַת**, a city, i. q. **קָרְיָה**, but less frequent, Job 29, 7. Prov. 8, 3. 9, 3. 14. 11, 11. Chald. **קָרְתָא** id. This word is also preserved in the names of Carthaginian and Syrian cities, as *Cirta* (**קָרְתָא**), *Tigranocerta*, etc. and on the Phœnician-Sicilian coins struck at Panormus; see Monumm. Phœn. p. 288, 291. Tab. 38.

**קָרְתָא** (city, r. **קָרָה**) *Kartah*, pr. n. of a place in Zebulun, Josh. 21, 34.

**קָרְתָא** (double city, old dual form from **קָרָה**) *Kartan*, pr. n. of a city in Naphtali, Josh. 21, 32; elsewhere **קָרְתָאִים**, see in **קָרְיָה** lett. g. β.

\* **קָשָׂה** obsol. root, perh. i. q. **קָשָׂה** II, and Arab. **قشأ**, to take off the bark by turning; then to turn, and genr. to round off, to bring into a round form. Hence **קָשָׂה**, also

**קָשָׂה** and **קָשְׂוּהָ**, only plur. **קָשָׂוּהָ** Ex. 37, 16, cstr. **קָשָׂוּהָ** Num. 4, 7, c. suff. **קָשָׂוּהָ** Ex. 25, 29, bowls, cups, for libations; Sept. **σπονδεῖα**. Chald. **קָשְׂוּהָ**, id.

\* **קָשַׁשׁ** obsol. root, prob. to weigh, to weigh out; whence the notion of equity, justice, as in kindr. **קָשַׁשׁ**. Arab. **قسط** to be just, pr. to weigh out justly, with even scales; whence **قسط** a measure, a portion measured out, a balance.—Hence

**קָשִׁיטָה** f. Gen. 33, 19. Josh. 24, 32. Job 42, 11, pr. something weighed out; hence as the name of a certain weight, *Kesitah*, (comp. **שָׁקָל**, **מָדָה**), espec. of gold and silver, by which, as also by the shekel, money was estimated in the time of the patriarchs. It was heavier than the shekel, and contained indeed about four shekels, as appears from a comparison of the passages Gen. 33, 19 and 23, 16. According to Rabbi Akiba, in a later age a certain coin in Africa was called *Kesita*; see in Rosh hash-shana c. 3. fol. 26. a.—Most of the ancient intpp. understand by it a lamb, a sense which has no support either from etymology or in the kindred dialects, nor is it in accordance with the patriarchal usages; since in their age merchandise was no longer usually exchanged, but actual sales were common for money either by weight or by tale, comp. Gen. 23, 16. 47, 16; see Bochart's triumphant remarks (Hieroz. I. p. 433-37) against F. Spanheim in Hist. Jobi, Opp. III. p. 84.—The coin bearing the figure of a lamb, in which Münter thought he had found the *Kesita*, (Progr. in Danish on the Kesita, Copen. 1824.) is undoubtedly a coin of Cyprus, the money of which bore that image. See Thesaur. p. 1241.

**קָשָׂשִׁים** f. (r. **קָשַׁשׁ**) plur. **קָשָׂשִׁים** 1 Sam. 17, 5, c. suff. **קָשָׂשִׁיהָ** Ez. 29, 4; a scale, Lev. 11, 9. 10. 12. Deut. 14, 9. 10. 1 Sam. 17, 5 **קָשָׂשִׁים** a harness of scales, a scaled coat of mail, consisting of small plates like scales.

\* **קָשַׁשׁ** obsol. root, prob. to strip off bark, scales. etc. to scale off; like Arab. **قشأ**, comp. Heb. **קָשָׂה** and **קָשָׂה** II.

Comp. also Arab. **قشر**, whence **قشرة** bark, a scale.

קש m. (r. קָשַׁשׁ) *straw*, the dry halm of grain, partly as left standing in the fields. *stubble*, Ez. 5, 12; which then were sometimes burnt over, Ex. 15, 7. Is. 5, 24. 47, 14. Joel 2, 5. Nah. 1, 10. Ob. 18; and partly as broken up in treading out the grain and so separated by ventilation, *chaff*, e. g. קֶשֶׁת נִדְהָה Is. 41, 2; קֶשֶׁת עֹבֵר Jer. 13, 24; also Job 13, 25. 41, 20 [28]. Is. 40, 24. Ps. 83, 24.

\* קָשָׂא obsol. root, *to be hard, heavy, difficult*, like קָשָׂה I.—Hence

קָשָׂא, only in plur. קָשָׂאִים, *cucumbers*, Num. 11, 5. Arab. قِثَّاءَ, قِثَّاءَ,

Chald. קָשִׁי, Syr. صَدْمًا, صَدْمًا; whence *cucumis chate* Linn. By transpos. Gr. σικνός, σικνύα. The Talmudists rightly refer the origin of the name to its hardness and difficulty of digestion, from r. קָשָׂא; comp. Plin. H. N. 19, 5. On the cucumbers of Egypt, see Abdollat. ed. De Sacy p. 34, 125. Forskål Flora Ægypt. p. 169. Celsii Hierob. II. p. 249.

Denom. מְקַשֵּׂה II.

\* קָשַׁב fut. יִקְשֹׁב *to attend to any thing*, e. g. of the ear, *to listen, to hearken*, once in Kal, Is. 32, 3.—The primary idea seems to be that of *sharpening*, so that קָשַׁב may be nearly i. q. קָצַב; comp. in Engl. *to point or prick up the ears*, a figure drawn from animals; comp. under אָוֶן I. p. 29.

HIPH. with אָוֶן, e. g. הִקְשִׁיב אָוֶן pr. 'to point one's ear,' i. e. *to attend, to hearken*, Ps. 10, 17. Prov. 2, 2. Without אָוֶן id. c. אָל Ps. 142, 7. Neh. 9, 34; כָּל Prov. 17, 4. 29, 12; לְ Ps. 5, 3. Is. 48, 18; בְּ Ps. 66, 19; acc. Job 13, 6. Ps. 61, 2; absol. Is. 10, 30. 28, 23. al. sæp. Of God, i. q. to hear and answer, Ps. 5, 3. 17, 1. 61, 2; of man also, i. q. to hear and obey, 1 Sam. 15, 22. Is. 48, 18. Jer. 23, 18.

Deriv. the three following.

קָשֶׁב adj. only fem. קָשְׁבָה, *attentive*, of the ear, Neh. 1, 6. 11.

קָשְׁבִים adj. id. only plur. fem. קָשְׁבוֹת, of the ears Ps. 130, 2. 2 Chr. 6, 40. 7, 15.

קָשַׁב m. (r. קָשַׁב) in pause קָשֶׁב, *attention, heed*, Is. 21, 7. הִקְשִׁיב קָשַׁב רַב־קָשַׁב; he hearkened heedfully with much

heed,' i. e. with the greatest possible attention. 1 K. 18, 29. 2 K. 4, 31.

\* I. קָשָׂה fut. יִקְשֶׂה, conv. יִקְשֶׂה.

1. *to be hard, harsh*, e. g. of words 2 Sam. 19, 44. Arab. قَسَا id. Syr. صَمَّمَ to harden.

2. *to be hard, severe, vehement*, of punishment from God 1 Sam. 5, 7; of wrath Gen. 49, 7.

3. *to be hard, difficult*, Deut. 1, 17. 15, 18.

NIPH. part. נִקְשָׂה, *hard bestead, harshly oppressed*, Is. 8, 21. Comp. βυγούμενοι, 2 Cor. 5, 4.

PIEL fut. conv. וַיִּקְשֶׁה. Gen. 35, 16. הִקְשֶׁה בְּלִדְתָהּ she had hard labour, it went hard with her in the birth. In v. 17 Hiph. stands in the same phrase.

HIPH. הִקְשֶׁה, fut. יִקְשֶׁה, conv. יִקְשֶׁה

1. *to harden, to make hard*, e. g. a) The neck, עֲרֵה, i. e. *to be stiff-necked, stubborn*, Deut. 10, 16. 2 K. 17, 14. 2 Chr. 30, 8. Neh. 9, 29. Jer. 7, 26. Prov. 29, 1; without עֲרֵה id. Job 9, 4. b) With לֵב, *to harden the heart* of any one, i. e. *to make him obdurate, wilful, perverse*, Ex. 7, 3. Deut. 2, 30; ה' לֵבִי *to harden one's own heart* Ps. 95, 8. Prov. 28, 14.

2. *to make heavy, burdensome*, e. g. a yoke 1 K. 12, 4.

3. *to make hard, difficult*. 2 K. 2, 10. לִשְׂאֵל לְשִׂיָהּ thou hast made hard in asking, i. e. thou hast asked a hard thing. Ex. 13, 15. לְשִׂיָהּ לְפָרְעֹה when Pharaoh made it hard to let us go, would hardly dismiss us.

Deriv. קָשִׁי, קָשִׁי, and the pr. n. קָשִׁיִּין.

\* II. קָשָׂה i. q. Arab. قَشَا, *to strip off the bark*, espec. by turning; hence *to turn*, to bring into a round form; comp. קָשָׂה.

Deriv. מְקַשֵּׂה, מְקַשֵּׂה.

קָשָׂה m. adj. (r. קָשָׂה I) constr. קָשִׂה, plur. קָשִׂים; fem. קָשָׂה, constr. קָשִׂה, plur. קָשִׂוה.

1. *hard, harsh*, spoken of hard bondage Ex. 1, 14. 6, 9. 1 K. 12, 4; of harsh words Gen. 42, 7. 30. 1 Sam. 20, 10. 1 K. 12, 13. 14, 6; of men, *hard, churlish, stern*, 1 Sam. 25, 3. Is. 19, 4.—Spec. a) Of the neck, *stiff*, unyielding, obstinate, Deut. 31, 27. Hence עֲרֵה קָשָׂה *stiff-necked*, i. e. *stubborn, rebellious*, Ex.

32, 9. 33, 3. 5. Deut. 9, 6. 13; לב קָשָׁה *hard-hearted*, stubborn, Ez. 3, 7; קָשָׁה פָּנִים *hard-faced*, i. e. shameless, impudent, Ez. 2, 4; simpl. קָשָׁה id. *stubborn*, obstinate, Is. 48, 4. הָרַךְ קָשָׁה *a stubborn way*, obstinate life, Judg. 2, 19. b) Of a *hard* and adverse lot, Ps. 60, 5. Job 30, 25 קָשָׁה יוֹם *whose day is hard*, i. e. his life or lot. Is. 21, 2 קָשָׁה חֲזוֹן *a hard vision*, i. e. announcing adverse things. c) In a good sense, *firm*, *fixed*, once of love Cant. 8, 6.

2. *hard*, *stern*, *severe*, Judg. 4, 24. Is. 27, 1.—Spec. a) קָשָׁה רִיחַ *severe in spirit*, *sad*, sorrowful, 1 Sam. 1, 15. b) *severe*, *vehement*, *strong*, of a wind Is. 27, 8; a battle 2 Sam. 2, 17. c) *hard*, i. e. *strong*, in authority and power, 2 Sam. 3, 39.

3. *hard*, *difficult*, Ex. 18, 26.

קָשׁוּט Chald. m. *truth*, i. q. Heb. קָשָׁט, Dan. 4, 34. מִן-קָשָׁט *of a truth*, i. e. *truly*. Dan. 2, 47.

\* קָשָׁה in Kal not used, Arab. قَسَحَ, i. q. קָשָׁה I, قَسَلَ, *to be hard*. Comp. צָפַח II, i. q. צָפַח.

HIPH. 1. *to harden* the heart Is. 63, 17.

2. *to treat harshly*, as the ostrich her young, Job 39, 16.

\* קָשַׁט obsol. root, i. q. קָשַׁט, Arab. قَسَطَ, pr. *to weigh out justly*; hence *to be just*, *upright*, *true*. In Heb. this root takes the sense of *truth*; that of justice being expressed by צָדַק.—Hence

קָשָׁט m. *truth*, Prov. 22, 21. Chald. קָשׁוּט q. v. קָשׁוּטָא, Syr. كَشَا id. the letters ט and ת being interchanged.

קָשֶׁט m. ἄραξ λεγόμεν. Ps. 60, 6, *a bow*, i. q. Chald. קָשֶׁטָא, Heb. קָשֶׁט; see Targ. Ps. 61, 4. Esth. 1, 3. So Sept. Symm. Peshito. For this change of ת into ט, see in קָשַׁת [Others *truth*, i. q. קָשָׁט, and this is preferable.—R.

קָשֶׁט, see קָשׁוּט.

קָשִׁי m. (r. קָשָׁה I) *hardness* of heart, *stubbornness*, Deut. 9, 27.

קָשִׁיּוֹן (hardness, r. קָשָׁה I) *Kishion*, pr. n. of a place in Issachar, Josh. 19, 20. 21, 28; called in 1 Chr. 6, 57 קָשִׁיּוֹן q. v. lett. c.

\* קָשַׁר fut. יִקָּשֵׁר 1. *to bind*, *to tie*; corresponding is Aram. קָשַׁר, see in קָשַׁר II; Eth. ቋጸጸ to bind with cords.—Constr. with acc. and יַל, *to bind* or *tie* one thing upon another, Gen. 38, 28. Prov. 3, 3. 6, 21. 7, 3; acc. and בָּ Job 39, 10 [13]. Josh. 2, 18. With dat. added, Job 40, 29 *wilt thou bind him for thy maidens?* i. e. that they may play with him. Metaph. c. בָּ, Prov. 22, 5. Gen. 44, 30 נִפְשׁוֹ קָשׁוּרָה בְּנַפְשׁוֹ *his soul is bound to his* (the child's) *soul*, i. e. the father is bound to the child by the strongest love; comp. Niph. 1 Sam. 18, 1.

2. *to conspire*, pr. 'to bind oneself together with others,' Neh. 4, 2; with יַל *against* any one, 1 Sam. 22, 8. 1 K. 15, 27. 16, 9. 16. 2 K. 10, 9. al. Fully קָשַׁר הַקָּשָׁר, see in הַקָּשָׁר. Part. plur. קָשָׁרִים *conspirators* 2 Sam. 15, 31. 2 K. 21, 24.

3. Part. pass. קָשׁוּרָה, *bound*, hence compact and firm, *strong*, *robust*, Gen. 30, 42.—This transition from the idea of binding to that of strength, see also in הָזֶק no. 3, הוּל no. 5.

NIPH. 1. Pass. of Kal no. 1, metaph. 1 Sam. 18, 1; comp. Gen. 44, 30.

2. *to be bound* or *fastened together*, e. g. the portions of a wall, and hence *to be completed*, Neh. 3, 38 [4, 6].

PIEL 1. i. q. Kal no. 1, *to bind*, Job 38, 31.

2. *to bind upon oneself*, in the manner of a girdle, c. acc. Is. 49, 18 תִּקְשָׁרִים כַּכְּפָה *thou shalt bind them on thee as a bride bindeth on her girdle*; in the other member it is: *thou shalt put them on as an ornament*.

PUAL part. מִקְשָׁרוֹת *the strong cattle* Gen. 30, 41; see Kal no. 3.

HITHP. i. q. Kal no. 2, c. אָל 2 K. 9, 14. 2 Chr. 24, 25. 26.

Deriv. קָשָׁרִים, קָשָׁר.

קָשֶׁר m. (r. קָשַׁר no. 2) in pause קָשֶׁר, c. suff. קָשֶׁרוֹ, *a conspiracy*, 2 K. 11, 14. Is. 8, 12. קָשֶׁר קָשֶׁר יַל *to make a conspiracy against any one* 2 K. 12, 21. 14, 19. 15, 30.

קָשָׁרִים m. plur. *girdles*, *belts*, as a female ornament, espec. of a bride (comp. Is. 49, 18), Jer. 2, 32. Is. 3, 20. Comp. קָשֶׁר no. 2.

\* קָשׁ 1. *to be dry*, as a plant.

Arab. قَش id. Kindr. is קָשׁ.—Hence קָשׁ stubble.

2. Denom. from קָשׁ, *to gather straw or stubble*, see Po. Hence genr. *to collect, to gather*, imperat. Zeph. 2, 1; see Hithpo.

Po. קָשׁ *to collect, to gather* straw or stubble, Ex. 5, 7. 12; wood Num. 15, 32. 33. 1 K. 17, 10. 12.

HITHPO. metaph. *to collect oneself*, i. e. *to collect one's thoughts, to look into one's own mind, to prove oneself*; Zeph. 2, 1 קָשׁוּ וְקָשׁוּ *collect (examine) your own selves and be ye collected*. Kal and Hithpo. are here coupled for emphasis; comp. Is. 29, 9.

Deriv. קָשׁ.

קָשׁ (r. קוּשׁ as זָפַח from זָוַח in pause קָשׁת, c. suff. קָשׁתִּי; plur. קָשׁוֹת, constr. קָשׁוֹתֵי, Dag. euphonic; comm. gen. pr. fem. Is. 21, 15. Job 20, 24; but, the etymology being neglected, also masc. 2 Sam.

1, 22. Ez. 1, 28; *a bow*. Arab. قَوْس, Eth. ቀሰተ, Syr. قَمَدٌ id. But the origin of the ה servile being by degrees neglected, it was regarded as a radical and changed to ט; as Arab. قَسْطَانٌ bow; Syr. لَصَمِب to shoot with a bow, Chald. קָשׁ id. קוּשָׁא bow.—E. g.

a) *a bow* for shooting arrows Gen. 21, 16. Is. 13, 18. Job 20, 24. al. sæpe. קָשׁ

קָשׁ the son of a bow, i. e. an arrow, Job 41, 20. *To bend a bow* is expressed by the verbs קָשָׁה, נָשַׁק, נָחַח, espec. דָּרַךְ q. v. *To shoot with a bow*, see the verbs רָמָה, יָרָה Kal and Hiph. Meton. the word *bow* is put: α) For *bowmen, archers*, רָמְיָה, הַרְבֵּי קָשָׁה, Is. 21, 17. 22, 3. Ps. 78, 57 where קָשָׁה רָמְיָה are *deceitful archers*, who feign flight in order to deceive. Comp. קָצִיר of reapers. β) *the song of the bow* 2 Sam. 1, 18, i. e. the lament of David over Saul and Jonathan, in which there is mention of a *bow* in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poësi Asiat. p. 269. Comment. on Is. 22, 1.—Metaph. *a bow* is also the symbol of strength and power; hence *to break the bow* of any one, i. q. *to take away his strength, to destroy his power*, Hos. 1, 5. Jer. 49, 35; also vice versa, Job 29, 20 *my bow is strengthened in my hand*, i. e. *I wax stronger and stronger*. Gen. 49, 24.

b) *a rainbow, iris*, Gr. τόξον, Gen. 9. 13. 14. 16. Ez. 1, 28.

קָשָׁה m. (denom. fr. קָשָׁה) *a Bowman, an archer*, Gen. 21, 20. Syr. كَمَدٌ id.

\* קָתָה obsol. root; Arab. قَتَا *to serve, to be a domestic*. Hence pr. n. كَتَانٌ.

קָתָרִים Chald. m. everywhere in Keri for קִיָּתָרִים *cithara, harp, lyre*, q. v. Dan. 3, 5. 7. 10. This latter is the more usual form in the Targums.

*Resh*, the twentieth letter of the Hebrew alphabet. as a numeral denoting 200. The name רִישׁ i. q. Chald. ראש and Heb. ראש, denotes *head*, and refers to the figure of this letter in the Phenician alphabet (Ϟ), from which by inverting its head is derived the figure of the Greek Ρω. See Monumm. Phœn. p. 44.

This letter has affinity: a) With the other liquids, and as being the hardest of the liquids, it is sometimes inter-

changed with ל and נ; see p. 499, 635. b) With the guttural ע, as being partly pronounced in the throat, p. 738. c) It is interchanged with the sibilants, espec. ז, comp. בָּרַק and בָּזַק to emit rays; Arab.

زَم and زَم to muzzle, and فخر and فخر to be proud; also קָרַם and קָרַם. See also the paronomasia in the words קָרוֹן and קָרוֹן Ez. 7, 13.

It is further to be noted, that, instead.



of doubling a letter, the simple letter is sometimes written with ר inserted before it, especially in Aramæan and the later Hebrew. Thus בָּסֵא, Chald. בְּרִסָּא, throne; בְּמִשְׁקָא, in Chr. בְּרִמְשִׁיק, Damascus; בְּבַל quadrilit. from Pi. בְּבַל to bind; also בְּרִסָּא, בְּרִסָּא, בְּרִסָּא. In the same way are to be explained: שְׂרִבִּית sceptre i. q. שְׂבִיט, Chald. שְׂרִבִּיט cubit i. q. גְּמִיר, arising from such forms as שְׂבִיט, גְּמִיר, although these forms are not elsewhere extant.

\* רָאָה, inf. absol. רָאָה, רָאָה Gen. 26, 28; inf. constr. רָאָה Gen. 48, 11, once רָאָה (like רָאָה) Ez. 28, 17, usually רָאָה; fut. רָאָה, apoc. רָאָה, convers. רָאָה, rarely רָאָה 1 Sam. 17, 42. 2 K. 5, 21; in the other persons רָאָה, רָאָה, רָאָה.

1. to see, to look, generally; Arab. رَأَى

id. It corresponds to Gr. ὄραω, as רָאָה to Gr. εἶδω, Lat. video. Constr. with acc. very often. rarely with dat. Ps. 64, 6; and with two acc. Gen. 7, 1 אָרָא אֶתְּךָ thee have I seen righteous; with בִּי before a whole sentence, e. g. Gen. 6, 5 וַיִּרְאֵהוּ בִּי רָבָה הַצֵּדִקָּה הָאָדָם 28, 6. 29, 31. 38, 14; also by antiphrasis [attraction] Gen. 1, 4 וַיִּרְאֵהוּ אֱלֹהִים וַיִּרְאֵהוּ אֱלֹהִים בִּי טוֹב 6, 2. Ex. 2, 2; with הֲ interrogative, whether. Ex. 4, 18. Also with הֲזֵנָה thus: Gen. 8, 13 וַיִּרְאֵהוּ וַיִּבְרָא וַיִּבְרָא וַיִּבְרָא and he looked, and behold! 18, 2. 19, 28. Lev. 13, 20. 14, 3. al. With acc. impl. Ps. 40, 13 מִן הַמַּשְׁפָּטִים לֹא יָרָא לְרָאוֹתִי I cannot see them all, i. e. cannot take in the multitude of them at a view. 40, 4 וַיִּרְאֵהוּ רַבִּים וַיִּירָא many saw (my deliverance) and feared; comp. the same paronomasia Ps. 52, 8. Job 6, 21. Often ascribed to the eye, Job 13, 1. 28, 10. Is. 29, 18. 33, 20. al.—Spec.

a) to see the face of any one, e. g. of God, see in פָּנִים no. 1. h.

b) Absol. to see is put for to enjoy the light, to live, Gr. βλέπω; more fully to see the sun Ecc. 7, 11. to see light Ps. 49, 20; comp. Gr. ζῶειν καὶ ὁρᾶν φῶς Ἡελίοιο Hom. in later writers simpl. ὁρᾶν. In the same sense, to see Jehovah in the land of the living Is. 38, 11. Thus also is to be understood the difficult passage in Gen. 16, 13, הֲגַם הַלֵּם רְאִיתִי הֲגַם הַלֵּם רְאִיתִי do I then here see (i. e. live)

after the vision of God, i. e. after having seen God?

c) to see in vision, i. e. to be taught of God in visions, as the prophets. Is. 30, 10; comp. 29, 10. Hence part. רָאוֹה q. v. a seer, prophet, מְרָאוֹה vision. Comp. הֲזֵנָה no. 2.

2. to see, i. e. to look at, to view, to behold, with intention, purposely, c. acc. Gen. 11, 5 and Jehovah came down לְרָאוֹת אֶת־הָעִיר. Lev. 13, 3. 5. 17. 1 K. 9, 12. With בְּ Gen. 34, 1 לְרָאוֹת בְּכַנּוֹת הָאָרֶץ to see the daughters of the land. Judg. 16, 27. Ez. 21, 26 [21] רָאוֹת בְּכַבֵּד to inspect the liver. Ecc. 11, 4 רָאוֹת בְּעָבָרִים he that vieweth the clouds. 3, 22. Cant. 6, 11.—But Ecc. 12, 3 בְּאֶרְבּוֹת is, those looking out at the windows. Jer. 18, 17 I will look upon them with the back and not with the face, i. e. will turn my back upon them. With בְּ and inf. Is. 18, 3 behold ye, how he lifteth up an ensign on the mountains.—Spec.

a) to look upon with delight, to gaze at, to gloat upon; comp. Engl. 'to feast the eyes upon.' Prov. 23, 31 look not upon the wine when it blushes. Is. 53, 2. Ecc. 7, 13. Usually with בְּ, (comp. בְּ B. 4. a.) Job 3, 9. 20, 17. Is. 66, 5. Ps. 106, 5, very often of the joy felt at the destruction of one's enemies, Ps. 54, 9 בְּאֵינִי בָּאֵינִי mine eye hath looked (with delight) upon mine enemies, i. e. on their destruction. 22, 18. 37, 34. 112, 8. 118 7. Obad. 12.—Contrariwise

b) to look upon with pain, to behold any thing painful or afflictive; c. בְּ, Gen. 21, 16 אַל־תִּרְאֵהוּ בְּמוֹת הַיֶּלֶד let me not look upon the death of the child. 44, 34. Ex. 2, 11. Num. 11, 15. Esth. 8, 6.

c) to look upon with disdain, q. d. to look down upon any one, comp. καταφρονέω to contemn; Job 41, 26 אַחַת כָּל־גְּבוּרָה אָחַת כָּל־גְּבוּרָה he looketh (down) upon all high things, with contempt, as if he himself were higher than all. Comp. Cant. 1, 6 אַל־תִּרְאֵהוּ שְׂחָרְחָרָה look not (disdainfully) upon me because I am dark.

d) to behold, to regard, to have respect to; Is. 26, 10 לֹא יִרְאֵהוּ גְּאוֹת יְהוָה he regardeth not the majesty of Jehovah. Espec. of God as looking upon affliction and removing it; Ex. 4, 31 אֵת־אֵת־בְּנֵיהֶם that he had looked upon their affliction

tion. Ps. 9, 14, 25, 18, 31, 8. 2 K. 14, 26; also c. בָּ Gen. 29, 32. 1 Sam. 1, 11. Ps. 106, 44. Followed by a clause Ecc. 7, 14 *in the day of adversity רָאָה* consider this: *God hath set*, etc.

e) *to see to any thing, to look after, to take care of*. i. q. רָעַע no. 1. b. 1 K. 12, 16 רָאָה בְּיָהֶךָ יְהוָה *see to thine own house, David!* Gen. 29, 23 *the prefect of the prison saw to nothing that was under Joseph's hand*. Is. 22, 11. Ps. 37, 37 רָאָה רָשָׁע *see to uprightness*, i. e. take care to practise it.

f) *to look out any thing for oneself*, i. e. *to provide, to choose out*. Gen. 22, 8 *God will provide for himself a lamb for a burnt-offering*; v. 14 *and Abraham called the name of that place (Moriah), רָאָה יהוה יהוה יהוה Jehovah will provide*, i. q. בְּרָאָה, contr. מְרָאָה q. v. comp. Niph. no. 3. Deut. 33, 21 וַיִּרְאָה רָאָה לֹא וַיִּרְאָה רָאָה לֹא *he chose out the first for himself*, i. e. the best. 1 Sam. 16, 1, 17. Dat. omitted, Gen. 41, 33. Deut. 12, 13. Part. רָאָה רָאָה *chosen, selected*, Esth. 2, 9. Comp. Tob. 12, 1 ὄρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ.

g) *to go to see, to visit any one*, in order to pay one's respects and salutations, 2 Sam. 13, 5. 2 K. 8, 29. 2 Chr. 22, 6. More fully in the construction רָאָה אֶחָד רָאָה לְשָׁלוֹם Gen. 37, 14; comp. לְשָׁלוֹם לְשָׁלוֹם.

h) With אֶל *to look unto any one*, as expecting help from him, Is. 17, 7; with עַל *to look upon any one*, as about to consider and judge his case, Ex. 5, 21.

i) With בָּ *to look upon as, to regard as any thing*; Judg. 9, 36 *thou lookest upon the shadow of the mountains as men*.

k) With מִן of pers. prægn. q. d. *to see and learn from*; Judg. 7, 17 מִמֶּנִּי תִרְאֵנִי *see and learn from me, do as ye see me do*.

l) Trop. *to look at any thing*, i. e. *to have in view, to aim at*; Gen. 20, 10 *what hadst thou in view, that thou shouldst do this thing?*

3. Not unfrequently the Hebrews, like the Greeks and others, employ the word *to see* (רָאָה) of things which we perceive, not by the eyes, but in some other way, viz.

a) By the other senses, e. g. by the hearing, Gen. 2, 19 בְּהָרָהּ יְהוָה יְהוָה לֹא לֹא לֹא *to see what he would call them*. 42, 1. Jer. 33, 24; by the touch Is. 44, 16 רָאָה אֵשׁ *I perceive the fire, feel the heat*.—

So Gr. ὁράω, see Brunck ad Soph. Œd. Col. 138. Lat. video, Virg. Æn. 4. 49. Hor. Sat. 2. S. 77.

b) Of what we perceive, experience, enjoy, through the medium of the vital principle, the animal spirit, life, anima, Heb. נָפֶשׁ q. v. no. 2. E. g. *to see life* Ecc. 9, 9; *to see death* Ps. 89, 49, comp. ἰδεῖν θάνατον Heb. 11, 5; and in the same sense *to see the pit, the grave*, Ps. 16, 10, 49, 10. Also *to see sleep*, Ecc. 8, 16, comp. Terent. Heautontim. 3. 1. 82; *to see famine* Jer. 5, 12; *to see good, bona videre* (Cic. Mil. 28), i. e. to enjoy the good things of life, Ps. 34, 13. Ecc. 3, 13. 6, 6; also רָאָה בְּטוֹב Jer. 29, 32. Mic. 7, 9. Ecc. 2, 1. Vice versa *to see affliction* Lam. 3, 1; *to see evil* Prov. 27, 12. Jer. 44, 17; also רָאָה בְּרָעָה Obad. 13. Comp. ὁρᾶν πένθος Tob. 4, 4.

c) Of what we perceive with the mind, rational soul, animus, בִּלְבָב; hence i. q. *to perceive, to understand, to learn, to know*, Gen. 3, 6. Ecc. 1, 16 רָאָה חֵכְמָה לְבִי רָאָה חֵכְמָה לְבִי *my heart hath learned great wisdom*. 2, 12. Jer. 2, 31. 20, 12. 1 Sam. 24, 12. 1 K. 10, 4. Often spoken of those things which we learn by the experience of life; Is. 40, 5 *all flesh shall see* (understand, know) *that Jehovah hath spoken*. Job 4, 8 פָּאֵשׁ רָאִיתִי *as I have seen, experienced*. Ecc. 7, 15. רָאָה בֵּין *to discern between, to distinguish*, Mal. 3, 18.

Niph. נִרְאָה, fut. יִרְאָה, apoc. הָרָא.

1. *to be seen*, Judg. 5, 8. 19, 30. 1 K. 6, 18. Prov. 27, 25.

2. *to let oneself be seen, to show oneself, to appear*, Gen. 1, 9. 9, 14; of men and things Gen. 8, 5. Lev. 14, 35. 2 Sam. 17, 17; c. אֶל, *to show oneself to any one* Lev. 13, 7. 19. 1 K. 18, 1. נִרְאָה אֶת־פָּנָי יְהוָה *to appear before Jehovah, at his sanctuary*, see פָּנָי no. 1. h. p. 852. Often of Jehovah or an angel as appearing to men, Ex. 16, 10. 1 Sam. 3, 21; with אֶל of pers. Gen. 12, 7. 17, 1. 18, 1. al. לְ Jer. 31, 3. 2 Chr. 3, 1.

3. Pass. of Kal no. 2. f, *to be provided for, cared for*. Gen. 22, 14 בְּהָרָהּ יְהוָה יְהוָה לֹא לֹא לֹא *in the mount of the Lord it is provided*, i. e. in mount Moriah God provides for men and brings them help, as formerly to Abraham (v. 8) so now. This would seem to be a proverbial expression, signifying that God will ever care for and



ראי f. *sight, seeing*, Ecc. 5, 10 Cheth. R. ראה.

\* ראל obsol. root, perh. i. q. רעל; hence הראלה.

\* ראם to be high Zech. 14, 10; i. q. רום, ראם, ארם, הרם.—Hence pr. n. ראומה, ראמוח, also

ראם m. Num. 23, 22. Deut. 33, 17, ראים Ps. 92, 11, ראים Job 39, 9, 10; Plur. ראמים Ps. 29, 6. Is. 34, 7, also ראים Ps. 22, 22; a wild and ferocious animal, bearing a like relation to the ox as the wild ass does to the domestic one, Job 39, 9, 10. Deut. 33, 17. Is. 34, 7. Ps. 29, 6 (where ראם calf is parallel with ראם); horned and destroying men with his horns Ps. 22, 22. 92, 11; comp. Deut. l. c. The species of animal here meant is somewhat doubtful; but we need not hesitate to understand, with A. Schultens ad Job. l. c. and De Wette on Ps. 22, 22, the *bos bubalus* or oriental buffalo. The corresponding Arabic

word indeed, <sup>٤٤</sup>رأس, denotes the *oryx*, a large and fierce species of antelope, Oppian. Cyneg. II. 445; and this sense has therefore been also given to the Hebrew word by Bochart, Hieroz. I. p. 948 sq. by Rosenmüller, and others. But whatever may be said, no one will deny that the *buffalo* of the east is much more aptly compared with the ox, than the *antelope* could be. The Arabic usage in this word, therefore, though similar to the Hebrew, is clearly not identical; and in Arabic the larger antelopes appear to have received the appellation of buffaloes, just as in Greek they are called *βούβαλος, βουβαλίς*, and just as in Arabic animals of the deer genus are termed *البقر الوحشي* wild oxen.—Sept. has *μονόκερας*. Vulg. *unicorn*, an animal described by Pliny H. N. 8, 21, which for a long time natural historians, espec. since Buffon, have held to be fabulous, but which a few years since was said to have been discovered in the deserts of Thibet; see Rosenmüller Bibl. Alterthumsk. IV. ii. p. 192. Quarterly Review No. 47, Oct. 1820. But this sense is also inadmissible; since the

unicorn, as described, resembles the horse much more than it does the ox, and is in any case an extremely rare animal; while the ראם, as appears from all the passages, was an animal frequent and well known in Palestine and the adjacent regions, just as the buffalo is known there at the present day; though prob. at that time not as now domesticated; see Bibl. Res. in Palest. III. p. 305, 306.

ראמות f. plur. (ראם) i. q. ראוח.

1. *high things, heights, trop. sublime or difficult things*, Prov. 24, 7.

2. *high-priced or precious things*; according to the Rabbins *red corals*, Job 28, 18. Ez. 27, 16.

3. *Ramoth*, pr. n. of a city: a) In Gilead, Deut. 4, 43. Josh. 20, 8. 1 Chr. 6, 65; called also ראוח, ראוח מצפה, q. v. b) In the tribe of Issachar, 1 Chr. 6, 58 [73]; perh. i. q. ראוח Josh. 19, 21, and ראוח 21, 29.

ראמת נגב (southern height) *Ramath-negeb*, pr. n. of a city in Simeon Josh. 19, 8; for which ראוח נגב 1 Sam. 30, 27, q. v.—Others, ראמת נגב.

\* ראש obsol. root, perh. i. q. ראש, to be moved, shaken; Arab. رعش, رعس, to tremble, espec. of the head; whence ראש head of any thing, as of a mast or tree, which is shaken.

ראש poor, see in ראש.

ראש m. i. q. ראש, poverty, Prov. 6, 11, 30, 8. R. ראש.

ראש Chald. i. q. Heb. ראש, c. suff. ראש, plur. ראשין.

1. *the head*, Dan. 2, 32. 38, 7, 9, 20. ראשין visions of thy head, presented to thy mind or imagination, Dan. 4, 2, 7, 10, 7, 15.

2. Trop. *the sum, amount*, Dan. 7, 1. Plur. ראשין v. 6; c. suff. ראשום Ezra 5, 10.

I. ראש m. (for ראש, ראש) c. suff. ראשי, plur. ראשים for ראשי, once c. suff. ראשין Is. 15, 2.

1. *the head*, Arab. رأس; Chald. ראש; q. v. Syr. راس, Ethiop. ראש; Arab. denom. رأس to be head, prince, etc.—

Pr. of men and animals, Gen. 3, 15, 28, 18, 40, 16. al. sæpiss. So in phrases: פָּרַח אֶחָד־רֹאשׁ פֿ, see in פָּרַח; הַיְזִיעַ רֹאשׁ, see in נָשָׂא רֹאשׁ, see in נָשָׂא no. 1. b; נָשָׂא רֹאשׁ, see in נָשָׂא no. 1. b; אֲשֶׁר לְרֹאשׁ הַיְרִים *to lift up the head* Ps. 110, 7, and with genit. *to lift up the head of any one, to exalt him*, Ps. 3, 4. So *to return (fall back) upon one's own head*, i. e. to be requited, recompensed, Ps. 7, 17. comp. Joel 4, 4. פָּרַח בְּרֹאשׁ פֿ *to give (back) upon one's head*, i. e. to recompense, to requite; e. g. evil Ez. 9, 10, 11, 21, 16, 43, 17, 19, 22, 31.—Meton. a) Like אֶלְגָּלָח q. v. it is used in enumerating espec. soldiers, for *one person, individual*, 1 Chr. 12, 23. Judg. 5, 30 לְרֹאשׁ גִּבּוֹר *to the head of a man*, i. e. to one man, each one. The Arabs often employ the word رَأْس head in like manner, espec. in enumerating flocks and herds, see Schult. Opp. min. p. 206. b) For *life*, Dan. 1, 10. So בְּרֹאשֵׁינוּ *with our heads*, i. e. in jeopardy of our lives, 1 Chr. 12, 19; comp. נָפֶשׁ no. 2. b. See Iliad 4. 162. ib. 17. 242.

2. Trop. *head* for what is *highest, uppermost*, e. g. a) *the top, summit*, of a mountain Gen. 8, 5. Ex. 17, 9, 10, 19, 20. Am. 1, 2; of a tower Gen. 11, 4; of a column 1 K. 7, 19; of a throne 10, 19; of a sceptre Esth. 5, 2; of an ear of grain Job 24, 24. רֹאשׁ בּוֹכָבִים *the summit of the stars*, the highest heaven, Job 22, 12. רֹאשׁ גֵּיא שְׂמֹנִים *the head of the fat valley*, i. e. impending over it, Is. 28, 1, 4. רֹאשׁ הַמִּטָּה *the head of the bed*, where the head lies, Gen. 47, 31. b) *head*, i. e. *chief, prince* of a people or state. Deut. 1, 15. Judg. 10, 18, 11, 8. וְהָיִיתָ לְנוּ לְרֹאשׁ. 1 Sam. 15, 17. 2 Sam. 23, 8, 18. Ps. 18, 44 גֹּיִם רֹאשׁ *prince of the nations*. Is. 7, 8, 9. al. רֹאשׁ וְזָנָב see in זָנָב. Of a family, *a head, chief, patriarch*, as רֹאשׁ בֵּית אַבְרָם Ex. 6, 14. Num. 7, 2. 1 Chr. 5, 24, 7, 9, 40; also רֹאשׁ אַבְרָם id. Ex. 6, 25. Num. 32, 28. 1 Chr. 8, 6. al. רֹאשׁ הַדָּהָה *to become the head*, to be the victor. Lam. 1, 5; comp. Deut. 28, 44. Job 29, 25 אָשַׁב רֹאשׁ *I sat as prince*, held the chief place. So Arab. رَأْس head, prince. o) *head, for the highest place or rank, the chief*; so כֹּהֵן הָרֹאשׁ *the high-priest* 2 Chr. 19, 11; also simpl. הָרֹאשׁ id. 2 Chr. 24, 6. Spec. of a head city,

*the metropolis, capital*, Josh. 11, 10. Is.

7, 8. So Arab. الراس of Mecca. d)

Metaph. of that which is *highest, chief, best*; as בְּשִׂמְרִים רֹאשֵׁי *the chief spices*, most costly, Cant. 4, 14. Ez. 27, 22; רֹאשׁ שְׂמֵחָה *the chief joy*, highest joy, Ps. 137, 6; רֹאשׁ הַרְרֵי קְדֻשָׁה *the best gifts of the ancient mountains* Deut. 33, 15.—Hence

3. *the sum, amount*, pr. 'the whole number,' which is also the *highest*, Lev. 5, 24. Ps. 119, 160, 139, 17. Hence נָשָׂא רֹאשׁ *to take the sum*, to number, see נָשָׂא no. 3. c. Trop. *a body, band, company*, espec. of soldiers Judg. 7, 16, 20, 9, 34, 37, 43. 1 Sam. 11, 11. Job 1, 17. Ps. 140, 10.

4. *head*, for what is *first, foremost*, i. e. *the beginning, first part, front*; Deut. 20, 9 בְּרֹאשׁ הַצֵּם *at the head of the people*, in front as leaders. Jer. 31, 7. Mic. 2, 13. Am. 6, 7. Is. 2, 2 *the mountain of the Lord's house shall be established at the head of the mountains, and shall be higher than the hills*, i. e. it shall be a prince among the mountains. Also רֹאשׁ הַדֶּקֶה *the head of the way*, where ways branch off, Ez. 16, 25, 21, 24. רֹאשׁ הַיְצוּר *the head of the streets*, corner, id. Lam. 2, 19. Is. 51, 20. Hence we may explain the phrase אַרְבַּע־רֹאשִׁים *four heads* of rivers, i. e. four streams into which the river divided itself, Engl. *branches*, Gen. 2, 10. Sept. and Gr. Venet. ἀρξυλ. Comp. Lat. *caput*, Engl. *head*, for source, fountain.—Ecc. 3, 11 *the works of God ועד מראשׁ סוּף from the beginning to the end*, from first to last. Also Ps. 118, 22 רֹאשׁ פְּנֵי רֹאשׁ הַקַּיִל *the head of the corner*, Gr. κεφαλὴ τῆς γωνίας Matt. 21, 42, i. e. the foremost or chief corner-stone, the leader as it were of all, i. q. λίθος ἀκρογωνιαίος 1 Pet. 2, 6 comp. Is. 28, 16. It is made a question, whether this chief corner-stone is the highest, forming the top or coping of the corner; or the lowest, which forms the foundation of the building. The latter seems preferable; for ראש here refers not to the highest place, but to the head or point where two walls meet.—Often of time, as ראשׁ הַשָּׁנָה *the beginning of the year* Ez. 40, 1; ראשׁ הַחֳדָשִׁים *the beginning of months*, the first of the year, Ex. 12, 2. Judg. 7, 19.

ראש *from the beginning*, Is. 40, 21. 41, 26. 48, 16. Syr. **رَأْس** id.—Prov. 8, 26 ראש עפרוח הכל *the first clod of the earth*, i. e. first created.

ראש, once for distinction ראש Deut. 32, 32, is the name of a *poisonous plant* Deut. 29, 17, growing quickly and luxuriantly Hos. 10, 4. of a bitter taste Ps. 69, 22. Lam. 3, 5, and therefore coupled with wormwood Deut. 29, 17. Lam. 3, 19. Hence it would seem to be, not *the hemlock, cicuta*, with Celsius in Hierob. II. 46 sq. nor *the colocynth* or wild gourd with Oedmann, Verm. Samml. IV. p. 63; nor *lolium*, darnel, Michaelis Supplem. p. 2220; but *the poppy*, so called from its heads, Livy 1. 54. Thus **מִי ראש** *juice of the poppy*, poppy-juice, Jer. 8, 14. 9, 14. 23. 15. Hence for *poison* genr. Deut. 32, 32; even of serpents v. 33. Job 20, 16.—Chald. **רִישַׁי הַרְיוֹן** the poison of serpents, Targ. Ps. 69, 22. Lam. 3, 19.

Denom. ראשה—ראשית, ראשית, and pr. n. מראשה.

II. ראש *Rosh*, pr. n. of a northern nation mentioned along with Tubal and Meshech, Ex. 38, 2. 3. 39, 1. Prob. i. q. *the Russians*, who are described by the Byzantine writers of the tenth century, under the name of *Pōs*, as inhabiting the northern parts of Taurus; and also by Ibn Foszlān, an Arabian writer of the same period, under the name **روس** *Rūs*, as dwelling upon the river Wolga. See Ibn Foszlān's Bericht über die Russen älterer Zeit, von Frähn, Petersb. 1823, espec. p. 28 sq. Comp. Von Hammer Origines Russes, Petersb. 1827, who also here compares the nation **روس**: mentioned in the Korān, Sur. 25, 40. 50, 12.

ראשה f. (denom. from ראש, by Syriasm for ראשית) *beginning*; plur. c. suff. ראשהיכם Ez. 36, 11.

ראשה f. (from ראש) *beginning, first part, front*; hence ראשה זעכלי Zech. 4, 7, by appos. *the stone the beginning*; i. e. the first corner-stone, i. q. ראש פנה; see in ראש no. 4.

ראשון m. adj. (from ראש; by Syriasm for ראשית, which is found in Cheth. Josh. 21, 10. Job 15, 7,) once ראשון Job 8, 6; fem. ראשונה; plur. ראשונים.

1. Pr. *head, highest, chief*; Syr. **رَأْس** head-men, magistrates. Yet this primary signif. is found only in the later Hebrew in imitation of the Syriac; as ראשונים *chief princes* Dan. 10, 13. 1 Chr. 18, 17. Fem. ראשונה adv. *in the chief place*, highest rank, Esth. 1, 14.

2. *first*, i. e. a) In place and order, the *first, foremost*, Gen. 32, 18. Hence ראשונה adv. *in the first place* or rank, in front. *foremost*, Gen. 32, 2; בראשונה id. Is. 60, 9. b) More freq. of time, *the first, former, earliest*; החדש הראשון *the first month* Ex. 40, 2. 17. Ezra 7, 9; ellipt. בראשון *in the first month* Gen. 8, 13. Num. 9, 5. Ez. 45, 18. 21. יום ה' ראשון *the first day* Ex. 12, 15. 16; ראשון אדם *the first man* Job 15, 7; ראשון אביו *thy first father* Is. 43, 27. Plur. הראשונים *the first, the former*, 2 K. 1, 14. 2 Sam. 21, 9.—In antithesis: α) With ordinals following, as second, third, seventh, Gen. 32, 18. Ex. 12, 15. 16. Dan. 8, 21. 2 Chr. 29, 3. β) With the last, האחרון, Ex. 4, 8. ראשון ואחרון *the first and the last*, of God Is. 44, 6. 48, 12. γ) With the later, following, posterior; e. g. *the first or former husband* Deut. 24, 4; former time, at first, Is. 8, 23 [9, 1]. Plur. *first and later acts*, 2 Chr. 9, 29. 16, 11. 20, 34. δ) Often *the first, former, earlier*, as opp. to the present time; e. g. *a former king* Num. 21, 26; *the first temple* Ezra 3, 12. Hagg. 2, 3. 9; *the former manner* Gen. 40, 13, etc. Plur. הראשונים *the first tables* Ex. 34, 1; *the former governors* Neh. 5, 15; *former kindnesses* Ps. 89, 50, comp. Is. 65, 7; *former days or time* Deut. 4, 32. 10, 10. נביאים ראשונים *former prophets* Zech. 1, 4. 7, 7. 12. Absol. ראשונים *ancients, ancestors*, Lev. 26, 45. Deut. 19, 14. Ps. 79, 8. Is. 61, 4 שָׁמְרוּהָ *the ruins of the ancients*, which have lain desolate from former days. Plur. fem. הראשונה *the former things, events long passed*, Is. 43, 18. 46, 9; also long since predicted Is. 42, 9. 43, 9. 48, 3. ε) Spoken of the time which is yet *first* to come, opp. to a more remote future time. Joel 2, 23 בראשון *in the first time*, i. e. immediately, presently; comp. Engl. 'at the first moment.' See also בראשונה Zech. 12, 7, below in C. a.

FEM. ראשונה A) Adj. fem. *first, former*, Jer. 16, 18. Plur. ראשונות *former things* Is. 65, 17.

B) Adv. a) *in the highest place*, see above in no. 1. b) *in front, foremost*, see no. 2. a. c) *Of time, first, earliest*, Gen. 38, 28. Num. 2, 9. 1 K. 18, 25; *at first*, the first time, Dan. 11, 29.

C) With prefixes: a) בראשונה, spoken of place and order Is. 60, 9; see above in no. 2. a.—Of time, *first*, before something else, 2 Sam. 20, 18. 1 K. 17, 13. Zech. 12, 7; and so of pers. *first*, before others in time, Num. 10, 13. 14. Deut. 13, 10. 17, 7. 1 Chr. 11, 6. Neh. 7, 5. Also *at first, formerly, beforetime*, 2 Sam. 7, 10. 1 Chr. 17, 9. Is. 1, 26. Jer. 7, 12. Prov. 20, 21. al. So for the *first time, the former time*, Gen. 13, 4 (comp. 12, 8). Josh. 8, 5. 6. Judg. 20, 32. 1 K. 20, 9.—כבר ראשונה *as at the first*, as formerly, Is. 1, 26; לְבַרְאשֹׁנָה, contr. for לְמַחֲרָאשֹׁנָה, 1 Chr. 15, 13.

b) בראשונה *as at the first*, as formerly, Deut. 9, 18. Dan. 11, 29.

c) לראשונה *at first, formerly*, i. q. בראשונה, Gen. 28, 19. Judg. 18, 29.

Plur. ראשונות, see above in no. 2, b. d.

ראשון adj. (from ראש) fem. ראשונה, *first*, i. q. ראשון, Jer. 25, 1.

ראשונות, see מראשונות.

ראשית f. once ראשית Deut. 11, 12; denom. from ראש; pr. abstr. 'the being head;' hence concr.

1. *the topmost, the highest; trop. the chief, best, most excellent*; as ראשית the most precious ointments Am. 6, 6. ראשית הגזרים *the chief of the nations* Am. 6, 1. Num. 24, 20. Dan. 11, 41 *the chief of the children of Ammon, their princes*; also 1 Sam. 15, 21. Jer. 49, 35. Ps. 111, 10. Prov. 1, 7. Job 40, 19 *the chief of the ways of God, his most wonderful work, sc. the hippopotamus*.

2. *beginning*, comp. ראש no. 4. Syr. ܪܫܐ.—E. g. *the beginning*, as opp. to the end, אחרית, Ecc. 7, 8; of strife Prov. 17, 14; of a reign Jer. 26, 1. 28, 1. 49, 34; of sin for concr. *the beginner, author*, Mic. 1, 13. ר' במלכותו *the beginning of his (Nimrod's) kingdom, the territory of which it was at first composed*, Gen. 10, 10. Hos. 9, 10 *as the*

*early fig in the fig-tree בראשיתה in its beginning*, i. e. when the tree first begins to bear.—Absol. of *the beginning* of all things, Gen. 1, 1; comp. ἐν ἀρχῇ John 1, 1. Gr. ἐξ ἀρχῆς Hes. Theog. 45; Lat. à principio Cic. Nat. Deor. 1. 12.

3. *former time, times of old*, opp. אחרית, Is. 46, 10. Also *first state, former condition*, Job 8, 7. 42, 12.

4. Concr. *the first* in its kind, *first-fruits, firstlings*; often of the first products of the harvest Lev. 23, 10. Deut. 18, 4; or of fruits 26, 10; of wool 18, 4; or generally Prov. 3, 9. These were offered to Jehovah, and hence קרבן ראשית *an oblation of the first fruits* Lev. 2, 12. But ראשית בכורים *is the first of the first-fruits* Ex. 23, 19. 34, 26. Ez. 44, 30. ראשית און *the firstling of one's strength*, poet. for the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 78, 51. 105, 36. ר' הרכבו *the firstling of his way*, the first created of God, i. e. the hypostatic wisdom, Prov. 8, 22; comp. ἀρχὴ τῆς σοφίας τοῦ θεοῦ Rev. 3, 14. Of God, Deut. 33, 21 וירא לו *he chose for himself the first-fruits of the land*, i. e. the first portion of which the Israelites took possession.

רב m. adj. in pause רב, plur. רבים; fem. רבה, constr. רבה, with Yod parag. רבתי Lam. 1, 1, plur. רבות. R. רבה.

1. *multus*, i. e. either as one continuous whole, Engl. *much*, as רב זהב *much gold* 1 K. 10, 2. Ps. 19, 11. Gen. 24, 25. Deut. 28, 38; or as a collective whole which contains many parts or individuals, Engl. *many, numerous*, as רב עם *much or many people* i. e. numerous, Josh. 17, 14; אדם רב *many men* Job 36, 28 (here οἱ πολλοί); רבה *a numerous family* Gen. 26, 14; רבה מקנה *numerous flocks and herds much cattle*, Num. 32, 1. Josh. 11, 4. Hence c. plur. רמים *many days*, a long time, Gen. 21, 34; עמים רבים *many nations* Ps. 89, 51. With genit. רב חכמה *a man of much (great) understanding* Prov. 14, 29; רבה בנים *a woman having many children* 1 Sam. 2, 5; with Yod parag. רבתי עם *numerous in people*, full of people, i. e. a city, Lam. 1, 1. Often as neut. רב *much*, i. e. collect. *many*, Ex. 19, 21 נפל ממנו רב *and there fall (perish) of them much people, many*. 1 Sam. 14, 6. Gen. 33, 9; hence adverbially,

even with subst. plur. Ps. 18, 15 בְּרָקִים רַבִּים *and lightnings much*, i. e. many, in great number. Ecc. 6, 3 שְׁנֵי יָמֵי רַבִּים לְשָׁהֳרָיו רַבִּים *although the days of his years be much*, many. Often i. q. *enough, it is enough*, Gen. 45, 28. Ps. 123, 3; chiefly in the formula (comp. מַזְנוּת רַב עָתָה *enough now!* i. e. desist!) 2 Sam. 24, 16. 1 K. 19, 4; more fully רַב־לְבָבָא Deut. 3, 26, רַב־לְבָבָא Ez. 45, 9. Num. 16, 3, *enough for thee, for you*, let it suffice thee, etc. With infin. Deut. 1, 6 רַב־לְבָבָא שְׁכַחְתֶּם *ye have dwelt long enough*. 2, 3; before מִן, Ez. 44, 6 רַב־לְבָבָא מִן מִקְלֵי־הַיָּדָיִם *enough for you of all your abominations!* i. e. desist from them. 1 K. 12, 28. Ex. 9, 28.—Also fem. רַבָּה is often put adverbially for *much, enough*, Ps. 62, 3. 89, 8; oftener in the constr. רַבָּה id. Ps. 65, 10. 120, 6. 123, 4. 129, 1. 2 Chr. 30, 18. So Syr. ܪܒܐ often.

2. *large, great, vast*, comp. πολὺς in Passow no. 1. b; spoken of a vast space Gen. 7, 11. Esth. 1, 20; of a long way, πολλὴ ὁδός 1 K. 19, 7; of a great battle and slaughter 2 Chr. 13, 17. Num. 11, 33; of heinous sin Ps. 19, 14; of the multiplied goodness and mercy of God Ps. 31, 20; of diligent attention (comp. πολλὴ σιγή) Is. 21, 7. Spec. a) i. q. *mighty, powerful*, Ps. 48, 3. Is. 63, 1. Plur. רַבִּים *the mighty* Job 35, 9. Is. 53, 12. b) *major natu, elder*. Gen. 25, 23. Plur. רַבִּים *great in age*, the aged. Job 32, 9. c) Subst. *a great man, chief, a leader*, i. q. רֵי. chiefly in the later Hebrew, e. g. רַב טַבָּחִים *chief of the body-guard* 2 K. 25, 8; רַב סַרְיָסִים *chief of the eunuchs* Dan. 1, 3. Esth. 1, 8. Neut. abstr. *greatness*, Ps. 145, 7. Is. 63, 7. d) Subst. *a master, onc great or skilled in any art*, Prov. 26, 10; comp. the Talmudic רַב doctor, teacher, learned man.

Syr. ܪܒܐ, id. Arab. رَبِّ lord, master, owner.

3. In Job 16, 13 רַבִּי is rendered by all the ancient versions *his* (God's) *arrows*, from רַבב no. 2. Others, *his archers*. We may however well retain the sense, *his many* hosts, warriors.

רב Chald. m. emphat. רַבָּא; fem. emph. רַבָּה; plur. redupl. רַב־רַבִּין, fem. רַב־רַבָּה; emph. רַב־רַבָּה.

1. Adj. *great*, Dan. 2, 10. 31. 35. 7, 2. Plur. 2, 48. 3, 33. 7, 3 sq. מִלֵּל רַב־רַבָּן *to speak great things* i. e. to speak proudly, impiously, Dan. 7, 8. 20; comp. גְּדוֹל no. 2.

2. Subst. *a chief, leader, prince*, Dan. 2, 14. 48. 4, 6.

רַב, see in r. רֵיב.

רַב, see subst. רֵיב.

רב m. (r. רַבב) also in the later books fully רַב Job 35, 9. Esth. 10, 3; c. Makk. רַב, c. suff. רַבָּם; *multitude, abundance*; with plur. רַב שָׁנִים *multitude of years* Lev. 25, 16. Is. 1, 11; with sing. collect. רַב הָגֵן וְהִירֵשׁ Gen. 27, 28. Ps. 49, 7. Is. 37, 24. Often also where in Engl. *abundance, greatness, much*, as רַב־הַחֵמָה *much wisdom* Ecc. 1, 18; רַב שְׁלוֹם Ps. 37, 11. 72, 7; רַב כְּחוֹ Is. 63, 1; רַב הַדֶּקֶה *the greatness of the way*, the long journey, Josh. 9, 13. Is. 57, 10. Adv. לְרַב *in multitude, abundantly*, 1 Chr. 12, 40. 22, 3. 4. Gen. 48, 16; often also in comparison with things implying a vast multitude, as with the stars, רַב כּוֹכָבֵי הַשָּׁמַיִם לְרַב הַיָּם Deut. 1, 10. 10, 22. 28, 62; so with the sand on the sea-shore Josh. 11, 4. 1 Sam. 13, 5. 2 Sam. 17, 11; with locusts Judg. 6, 5. Also מֵרַב *from (for) multitude*, Gen. 16, 10. 32, 13. 1 K. 8, 5.—Poet. רַב is put for *a whole multitude*, and so hardly differs from כָּל, as Job 4, 14 *which made all (רב) my bones to shake*. 33, 21; comp. Jer. 23, 9 and Schult. ad Job l. c.—Plur. constr. רַבִּי Hos. 8, 12 Keri.

\* רַבב 1. *to become much or many, to multiply*, Gen. 6, 1; *to be much or many, to be multiplied, manifold*, 1 Sam. 25, 10. Ps. 3, 2. 69, 5. 104, 24. Is. 59, 12. al. sæpe. Found only in præter. רַבִּי, and once inf. רַב Gen. 6, 1; the other forms are taken from the kindred root רַבָּה.—Arab.

רַבָּ to be great, mighty; also to increase, multiply. Syr. and Chald. Palp. ܪܒܐ for ܪܒܐ to magnify.

2. Mid. O, præter. ܪܒܐ Gen. 49, 23, according to Kimchi and Gr. Venet. prob. *to shoot*, i. e. *they have shot*; the signif. being drawn from the *multitude* of arrows, comp. רַב־יַיִם; also رِبَابَةٌ multitude of arrows, Cam. Hence some



derive רב no. 3, *an arrow*. But ורבו can also be referred to the subst. רב by a slight change of vowels: *they provoked him with their multitude*, etc.—Some refer hither also Ps. 18, 15 בְּרָקִים רַב he *shot out lightnings*, but see in רב no. 1.

PUAL, denom. from רָבָה, part. plur. מִרְבָּבוֹת *multiplied by myriads*, by ten thousands, Ps. 144, 13.

Deriv. רב, רָבָה, רַב, רָבָה, רָבוּ, רַבּוֹת, רַבִּיבִים, and the pr. names רַבִּית, רַבִּשָׁה, רַבִּעָה.

רָבָה f. (r. רַבב) *a myriad, ten thousand*, Lev. 26, 8. Deut. 32, 30. Judg. 20, 10; often for any great indefinite number Gen. 24, 60. Cant. 5, 10. Ps. 91, 7. Ez. 16, 7. Plur. רַבְבוֹת, constr. רַבְבוֹת and רַבְבוֹת, *ten thousands* 1 Sam. 18, 7. 8; often for any great and indefinite number, Ps. 3, 7. Deut. 33, 2. 17.

רָבָה Chald. f. *ten thousand*, whence plur. רַבְבָּו Dan. 7, 10 Keri. See in Chald. רבו.

\* רָבַד I. i. q. רָפַד, *to spread a bed, sternere lectum*, Prov. 7, 16. Hence מִרְבָּדִים, Beth without Dag.

II. i. q. Arab. ربط, *to bind*, whence רַבִּיד collar.

\* רָבָה plur. רַבִּי; fut. יִרְבֶּה, apoc. יִרְבֵּ and יִרְבֵּ; imp. רַבֵּה, plur. רַבִּי; part. רַבֵּה. Præt. and inf. are formed from רַבֵּ q. v.

1. *to become much or many, to multiply, to increase*, Gen. 7, 17. 18. Ex. 1, 10. 12. 20. Deut. 8, 1. Ezra 9, 6. al. Often coupled with פָּרָה, e. g. Gen. 1, 22 *be fruitful and multiply*. v. 28. 8, 17. 9, 1. 7. 47, 27. Jer. 3, 16. Ez. 36, 11. With dat. Deut. 8, 13. Prov. 4, 10.—Hence *to be multiplied, many, numerous*, 1 Chr. 5, 9. 23. Ps. 16, 4. 139, 18.

2. *to become great, to increase*, Deut. 30, 16. Hence *to grow up*, Job 27, 14. 39, 4. Ez. 16, 7. Gen. 21, 20 וַיִּהְיֶה רַבָּה וַיִּשָׂא *and he grew up an archer*.—Also *to be great* Gen. 43, 34; of a way, *to be long*, Deut. 14, 24. 19, 6; comp. in רב and רב no. 2. Trop. of God, *to be powerful, mighty*, Job 33, 12; *to be great, abundant*, of wealth Ps. 49, 17; of wisdom 1 K. 5, 10 [4, 30].—Chald. id. see below. Syr. ربح to increase in number and magnitude. Pa. to bring up.

PIEL רָבָה, imp. רַבֵּה 1. *to multiply, to increase*, trans. c. acc. Judg. 9, 29. Absol. *to make much*, i. e. to get much, *to increase one's substance*, comp. Hiph. no. 1. a, and עָשָׂה no. 2. a. Ps. 44, 13 לֹא רַבִּיתָ בְּמִחְיֵיהֶם *thou hast not made much by their price*, i. e. thou hast sold them for a small price; or, *thou hast not increased thy wealth*, comp. Prov. 22, 16.

2. *to let grow up, to bring up*, Ez. 19, 2. Lam. 2, 22. Syr. ربح, Arab. رَبَّى, id.

HIPH. הִרְבָּה, fut. יִרְבֶּה, apoc. יִרְבֵּ; imp. apoc. הִרְבֵּ; inf. abs. הִרְבֵּה and הִרְבָּה (the latter always adverbially), constr. הִרְבִּיתָ.

1. *to make or do much, to multiply, to increase any thing*, c. acc. Gen. 3, 16. 16, 10. Ex. 7, 3. Deut. 1, 10. Judg. 16, 24. Is. 9, 2. Jer. 46, 11. al. rarely c. לְ Hos. 10, 1. Followed by לְ with the infin. of a verb, it often expresses the adverbial idea *much, greatly*; e. g. לְאֵכֶל הִרְבָּה i. q. *to devour much* 2 Sam. 18, 8; לְהַפְגִּיל הִרְבָּה *to pray much* 1 Sam. 1, 12; Ps. 78, 38. 2 K. 21, 6. 2 Chr. 36, 14. Ezra 10, 13. Is. 55, 7. Also *too much* Ex. 36, 5; and so before a finite verb 1 Sam. 2, 3. Ps. 51, 4.—Put likewise: a) With acc. of thing and dat. of pers. *to multiply to any one*, Hos. 2, 10 [8]; and so with dat. impl. Ex. 30, 15. But לוֹ הִרְבָּה reflex. *to multiply to oneself*, i. e. to get or take much or many, Deut. 17, 16. 17. Jer. 2, 22. b) With acc. i. q. *to have much or many*, see Heb. Gr. § 52. 2. Lev. 11, 42 מְרַבָּה *having many feet*. Job 29, 18 *I multiply days as the sand*, i. e. my days are many as the sand. Nah. 3, 16. 1 Chr. 7, 4. 8, 40. 23, 11; acc. om. 1 Chr. 4, 27. c) With על, *to make i. e. to impose much upon any one, for the fuller* על הִרְבָּה לְשׂוֹם עַל, Gen. 34, 12.—INFIN. ABSOL. הִרְבֵּה, rarely הִרְבּוֹת Am. 4, 9. Prov. 25, 27, pr. *in making or doing much*, always as Adv. aa) *much, greatly*, like הֵיטֵב well; coupled: α) With a verb, as עָבַד הִרְבָּה *to serve much, diligently*, 2 K. 10, 18; שָׁגָה הִרְבָּה מְאֹד *to err very greatly* 1 Sam. 26, 21. Ecc. 7, 17. β) With a subst. plur. c. g. הַדְּבָרִים הִרְבָּה i. q. *many words* Ecc. 5, 6 [7]; הַסְּפָרִים הִרְבָּה *many books* 12, 12. 1 K. 10, 11; also with sing. mostly collect. 2 Sam.

12, 2. צאן ויבקר הרבה מאר 8, 8. 2 Chr. 32. 27. 14, 12. Gen. 41, 49. As predicate Gen. 15, 1. Rarely put before the subst. Ecc. 1, 16; and so separated from it, Ps. 130, 7.  $\gamma$  Absol. 2 Sam. 1, 4 הרבה נפל מן הקם *much (many) of the people are fallen*; comp. מַעַט. 2 Chr. 25, 9. Ecc. 5, 11. \* So לְהַרְבֶּה id. 2 Chr. 16, 8. Neh. 5, 8. bb) *too much*, Ecc. 7, 16.

2. to make great, to enlarge. Ps. 18, 36. 1 Chr. 4, 10. Job 34, 37 *he maketh large his words against God*, i. e. he talks largely, impiously; see in רב Chald.

Deriv. אַרְבֶּה, מַרְבֶּה, מְרַבֵּה, מְרַבֵּית, מְרַבֵּית, מְרַבֵּית.

רְבָה Chald. to become great, to grow, as a tree Dan. 4, 8, 19.

PA. to make great, to exalt, Dan. 2, 48.

Deriv. רְבִי.

רְבָה 1. Adj. fem. of רב, *much, many*; see in רב.

2. Subst. pr. a great city, metropolis, Syr. ܪܒܗ, and then pr. n. *Rabbah*.

a) The capital of the Ammonites, 2 Sam. 11, 1. 12. 27. Josh. 13, 25. 1 Chr. 20, 1. Jer. 49, 3. (not Ps. 110, 6.) fully רַבַּת בְּנֵי עַמּוֹן Deut. 3, 11. Gr. Παύσαμαρα Polyb. 5. 7. 4; usually *Philadelphia*; in Abulfeda and at the present

day ܐܡܡܢ ʿAmmān. Tab. Syriæ p. 91. See an account of its ruins by Seetzen in Zach's monatl. Corresp. XVIII. p. 429; Burekhardt Travels in Syria, p. 356 sq.

b) A city in the tribe of Judah, Josh. 15, 60.

רְבִי f. (for רבוה q. v. ה being dropped, Syr. ܪܒܝ) Jon. 4, 11. 1 Chr. 29, 7; also רבוֹא with א added (Heb. Gr. § 23. 2. n. 3) Ezra 2, 64. Neh. 7, 66; a *myriad, ten thousand*, i. q. רַבְבָּה, but found only in the later writers. Dual רְבִי־רִים (from רבוה) *twice ten thousand* Ps. 68, 18. Plur. also רְבִיאִים Dan. 11, 12, contr. רְבִיאִים Ezra 2, 69.

רְבִי Chald. fem. plur. רְבִינִי like Syr. ܪܒܝܢܝ (Keri רְבִינִי) id. רְבִי רְבִינִי a *myriad of myriads, ten thousand times ten thousand*, Dan. 7, 10.

רְבִי Chald. f. (r. רְבִי) emphat. רְבִי־חָא, *greatness, majesty*, Dan. 4. 19. 33 [22. 36]. 5, 18. 7, 27.

רְבוֹה f. (r. רַבב) a *myriad, ten thousand*; Neh. 7, 71 שְׁתַּי רְבוֹה *twice ten thousand*.—Hence רְבוֹ by dropping ה.

רְבִיבִים m. plur. (r. רַבב) *rain, a shower*, from the multitude of drops, Deut. 32, 2. Ps. 65, 11. 72. 6. Jer. 3, 3. 14, 22. Mic. 5, 6. Arab. رَبَب aqua copiosa.

רְבִיד m. (r. רְבִיד II) a *collar, chain*, for the neck, Ez. 16, 11. Gen. 41, 42.

רְבִיעִי ord. adj. (fr. card. רְבַע, אַרְבַּע, four) plur. רְבִיעִים; fem. רְבִיעִיה and רְבִיעִה; *fourth*, Gen. 1, 19. 2, 14. 15, 16. al. sæp. Ellipt. *the fourth (day) of the month* 1 K. 27, 7; *the fourth month* Ez. 1, 1. Zech. 8, 19. בְּנֵי רְבִיעִים *children of the fourth generation*, i. e. the children of great-grandchildren, 2 K. 10, 30. 15, 12.—Fem. רְבִיעִיה ellipt. *a fourth, the fourth part*, Ex. 29, 40. Lev. 23, 13. Num. 15, 5. al.

רְבִיעִי Chald. m. emphat. רְבִיעִיָא. Keri רְבִיעִיָא id. *fourth*, Dan. 2, 40. 7, 23. Fem. emphat. רְבִיעִיָתָא id. Dan. 7, 19, 23.

רְבִית (multitude, r. רַבב) *Rabbith*, pr. n. of a city in Issachar, Josh. 19, 20.

\* רְבִי to mingle, to dip into a fluid, e. g. bread in oil; only ἵορη. Part. f. מְרַבֵּת Lev. 6, 14. 7, 12. 1 Chr. 23, 29. Arab. رَبَكَ id.

\* רְבִל obsol. root, Arab. ربل to be *much, fertile, abundant*.—Hence

רְבִלָה (fertility) *Riblah*, pr. n. of a town in the northern borders of Palestine, in the district of Hamath, through which the Babylonians both in their irruptions and departures were accustomed to pass. Traces of it are extant in the place *Ribleh* ربله, situated some 30 or 40 miles south of Hamath on the Orontes; see Biblioth. Sac. 1847. p. 404, 408. Bibl. Res. in Palest. III. p. 461. App. p. 176.—Num. 34, 11. 2 K. 23, 33. 25, 6. Jer. 39, 5. 52, 10.

\* רְבַע obsol. card. *four*; hence אַרְבַּע with א prosthetic; denom. רְבַע II; also רְבַע, רְבַע, רְבַע.

\* I. רְבַע 1. i. q. רְבַץ, to couch, to lie down, ע and צ being interchanged; see רְבַע I.

2. to couch down to, to lie with, with acc. spoken of bestiality Lev. 18, 23, 20, 16.—Arab. ربع IV, id. of men. Chald. and Talm. id. often of bestiality.

HIPH. to cause to cover, to let gender, of beasts Lev. 19, 19.

II. רבע denom. verb from obsol. רבע i. q. ארבע four; Part. pass. רבוע quadrated, i. e. four-square, Ex. 27, 1, 28, 16, 30, 2, 37, 25, 38, 1, 1 K. 7, 5, Ez. 41, 21.

PUAL Part. מרבע id. 1 K. 7, 31, Ez. 40, 47, 45, 2. Arab. id.

I. רבע m. c. suff. רבעי, a lying down, Ps. 139, 3. R. רבע I.

II. רבע m. from רבע, ארבע, four.  
1. a fourth part, i. q. רבע, Ex. 29, 40, 1 Sam. 9, 8.—Hence  
2. a side, i. e. one of four sides, Ez. 43, 16, 17; comp. 1, 17.  
3. Reba, pr. n. of a king of the Midianites, Num. 31, 8, Josh. 13, 21.

רבע m. (from רבע) a fourth, fourth part, 2 K. 6, 25, Num. 23, 10 who can number even the fourth part of Israel? Comp. τὸ τέταρτον τῆς γῆς, τὸ τέταρτον τῆς γῆς, Rev. 6, 8, 8, 7. Arab. ربع id. Syr. ربيع quadrans.—The Heb. intpp. render it concubitus, see רבע I. 2; and hence offspring.

רבע m. (from רבע) only in pl. רבעים, descendants of the fourth generation, i. e. children of great-grandchildren, Ex. 20, 5, 34, 7, Num. 14, 18, Deut. 5, 9.

\* רבע fut. ירבע, to couch, to lie down, pr. of quadrupeds which lie upon the breast with the limbs gathered under them; spoken of flocks and herds Gen. 29, 2, Is. 11, 7, 17, 2, Zeph. 2, 14, Ez. 34, 14; of wild beasts Gen. 49, 9, 14, Is. 11, 6, Ps. 104, 22, Ez. 19, 2; of the ass Ex. 23, 5, Num. 22, 27; also of a dragon lying in the water Ez. 29, 3; of a bird brooding upon her nest Deut. 22, 6. Arab. ربيض id.—Spec. a) Of a beast of prey lying in wait, to crouch, Arab. ربيض

id. رباص the liar-in-wait, lurker, poet. for the lion. Gen. 4, 7 if thou dost not well (but givest way to secret hate) לפתח חשאת רביץ sin coucheth (lurk-

eth) at thy door, i. e. sin lieth in wait for thee as a wild beast crouching at thy door. Here רביץ is put substantively and ἐπινοῖως, not agreeing in gender with התצאר, comp. Heb. Gr. § 144, note 2. For the sense comp. Ps. 37, 8, 1 Pet. 5, 8. b) Trop. of men dwelling in tranquil security Gen. 49, 14, Job 11, 19, Is. 14, 30, Zeph. 3, 13; of waters reposing in the bosom of the earth Gen. 49, 25, Deut. 33, 13; of a curse which rests upon any one Deut. 29, 19.

HIPH. 1. to cause to lie down, e. g. a flock Jer. 33, 12, Cant. 1, 7, Is. 13, 20; persons Ps. 23, 2, Ez. 34, 15.

2. to lay stones in cement, Is. 54, 11. Deriv. מרבע, and

רבץ m. c. suff. רבעי 1. a couching-place, resting-place, of flocks, etc. Is. 35, 7, 65, 10, Jer. 50, 6.

2. resting-place, quiet dwelling, of men, Prov. 24, 15.—Arab. ربيع resting-place, any dwelling.

\* רבץ obsol. root, Arab. ربق to tie firmly, to fasten, espec. an animal, cattle.—Hence מרבע, and

רבקה (a cord with a noose, not unaptly of a maiden who ensnares by her beauty.) Rebekah, the wife of Isaac, Gen. 22, 23, 24, 15 sq. 25, 20, al. Sept. Ρεβέκκα Rebecca.

רבבין, see art. רב Chald.

רבבין Chald. m. only in plur. רבבין, magnates, nobles, princes, Dan. 4, 33, 5, 1 sq. 6, 18. Freq. in Targg. R. רבב.

רבשקה (Aram. ربيص chief cup-bearer) Rabshakeh, pr. n. of a military chief under Sennacherib, 2 K. 18, 17, 19, 26, 28, 37, 19, 4, 8, Is. 36, 2, 4, 12, 13, 22, 37, 4, 8. R. רבב and רבקה.

רבית see in רב no. 1, fin.

\* רגב obsol. root, kindr. with רגם, to heap together stones, to throw stones, perh. also lumps, clods, etc. Hence pr. n. ארגב, also

רגב m. plur. רגבים, constr. רגבי, a clod, lump of earth. Job 21, 33 sweet unto him are the clods of the valley, i. e. the earth is light upon him. 38, 38

יִרְגְּזוּ and (if) the clods cleave together.

\* רָגַז fut. יִרְגְּזוּ, to be moved, disturbed, to be thrown into commotion, 2 Sam. 7, 10. 1 Chr. 17, 9; with לְ of cause Is. 14, 9.—The same signification is found under various tropical forms in the primary syllables רג, רע, and also רה; comp. רָעַע, רָגַע, רָהַע; and see below under רָעַע. It corresponds to the Sanscr. rag to move oneself, to go, and trop. rāga, Gr. ὀργή anger, grief ὀργισσώ (ὀργισμός), Germ. *regen*, Engl. *to rage*, and with another letter prefixed *frango* (*fregi*, *fragor*), *krachen*, etc. To the root רָגַז, of which the last letter is a sibilant, approach nearest the roots רָגַשׁ, רָעַשׁ, where see.—Spec.

1. to be moved with anger, to be angry, with wrath, Prov. 29, 9. Is. 28, 21; with לְ towards or against any one, Ez. 16, 43. Comp. Hithp. Syr. ܪܓܙ id.

2. to be moved with grief, to be grieved, affected, 2 Sam. 18, 33 [19, 1].

3. to be moved with fear, to tremble, to quake, Arab. رجد. Gen. 45, 24 *be ye not timid by the way*; but Sept. and Vulg. against the context, *μη ὀκνησθε, ne irascimini*. 1 Sam. 14, 15. Ps. 4, 5. Is. 32, 10. 11. Joel 2, 1. Hab. 3, 16; with מִפְּנֵי before, because of any person or thing, Deut. 2, 25. Is. 64, 1 [2]. Also of things, Joel 2, 10. Is. 5, 25. Ps. 18, 8. Mic. 7, 17 מִמַּסְגְּרֵיהֶם they tremble from their strongholds, i. e. they come out trembling from their strongholds and surrender to the victors.

4. to be moved with joy, to rejoice, Jer. 33, 9.

HITHP. 1. to move, to disquiet, c. acc. 1 Sam. 28, 15; c. לְ Jer. 50, 34.

2. to provoke to anger, Job 12, 6.

3. to make tremble, to shake, for fear, Is. 14, 16. 23, 11; of things 13, 13; præg. Job 9, 6.

HITHP. to rage, to rave, with אֶל against any one, Is. 37, 28. 29. 2 K. 19. 27. 28.

Deriv. רָגַז, רָגַזָה, רָגַזָה, אֶרְגָז.

רָגַז Chald. to be angry. APH. to provoke to anger, Ezra 5, 12.

רָגַז Chald. m. anger, rage, Dan. 3, 13.

רָגַז m. adj. trembling, palpitating, Deut. 28, 65. R. רָגַז no. 3.

רָגַז m. (r. רָגַז) c. suff. in pause רָגַזָה, commotion; hence

1. restlessness, turmoil, tumult, Job 3, 17; of a horse Job 39, 24; noise, of thunder Job 37, 2. Arab. رجس and جرس of thunder.

2. disquiet, trouble, Job 3, 26. 14, 1. Is. 14, 3.

3. anger, wrath, Hab. 3, 2.

רָגַזָה f. trembling, trepidation, Ez. 12, 18. R. רָגַז.

\* רָגַל to tread, to walk, to go; kindr. is רָבַל. The idea of moving lies also in Sanscr. rag to go; see in רָגַז.—Spec.

1. to go about tattling and tale-bearing; hence to slander, to backbite, Ps. 15, 3.

2. to tread garments in washing, cleansing; hence רָגַל a washer, fuller. See the pr. names רָגַל עֵינִי and רָגַלִּים.

PIEL i. q. Kal, to go about, i. e. a) As a slanderer, to slander, only 2 Sam. 19, 28, c. בָּ pers. b) For the sake of reconnoitering, to search, to spy out, c. acc. Josh. 14, 7. Judg. 18, 2. 14. 17. 2. Sam. 10, 3. al. Part. מְרַגֵּל a scout, spy, Gen. 42, 9 sq. Josh. 6, 22. 1 Sam. 26, 4. al.

TIPH. הִרְגַּל i. q. Syr. ܪܓܙ, to teach, to walk, e. g. a child, to lead by the hand, Hos. 11, 3.

Deriv. רָגַל (רָגַלִּים), מְרַגְלוֹת, pr. n. רָגַלִּים.

רָגַל f. in pause רָגַל, c. suff. רָגַלִּי; dual (also of more than two Lev. 11, 23. 42) רָגַלִּים, constr. רָגַלִּי, comm. gend. (m. Prov. 1, 16. 7, 11. Jer. 13, 16); plur. רָגַלִּים f. in signif. 2.

1. the foot of men and beasts, Ez. 1, 7. 29, 11. Arab. رَجْلٌ, Syr. ܪܓܘܠ, id.—

So מִרְאֲשׁוֹ וְעַד רָגְלוֹ from his head even to his feet Lev. 13, 12, and וְעַד רָגְלוֹ מִבְּמֵה רָגְלוֹ from the sole of the foot even to the crown of the head Deut. 28, 35. Is. 1, 6. Job 2, 7; comp. Gr. εἰς πόδας ἐκ κεφαλῆς Hom. Il. 18. 353; ἐκ ποδῶν εἰς κεφαλῆς Arist. For אֶצְבַּע רָגְלוֹ toe of the foot, see in אֶצְבַּע; for בְּהֵן רָגְלוֹ see in בְּהֵן; for שָׂרֵשׁ רָגְלוֹ see in שָׂרֵשׁ; for נִבְּהָ רָגְלוֹ see in נִבְּהָ; for מֵימֵי רָגְלוֹ urine, see in מֵימֵי. So שֵׁעַר רָגְלוֹ the hair of the feet, i. e. of the pudenda, Is. 7, 20; but רָגְלוֹ is not put by euphemism for pudenda, as

some suppose, in Ex. 4, 25. Is. 6, 2. For the phrase *הַסֵּף הַרְגְּלִים*, see in *סֵבֶף*. Also *מְקוֹם רַגְלָיו יְיָ* the *place of Jehovah's feet*, where he sets his feet, i. e. the temple Is. 60, 13, comp. Ez. 43, 7; for *הָיָה רַגְלָיו* in a like sense, see in *הָיָה*.—Often that is ascribed to the feet, which strictly pertains to a person walking or journeying on foot; 1 Sam. 23, 22 *the place where his foot cometh*. 2 K. 21. 8. Is. 23, 7. 32, 20. 52, 7 *how beautiful upon the mountains are the feet of him that bringeth glad tidings*. Nah. 2, 1.—Deut. 11, 10 *הַשָּׂקָה בְּרֶגְלֶךָ* to *water with the foot*, i. e. to irrigate land by raising water with a small tread-wheel, turned with the feet and hands; such as were anciently and are still sometimes used in Egypt for watering gardens, and also in Palestine for raising water from wells; in Gr. *λίξ*. See Philo de Confus. Ling. I. p. 410 Mang. Niebuhr Reisebeschr. I. p. 149 and Tab. XV Bibl. Res. in Palest. I. p. 542. II. p. 351. III. p. 21.

2. Metaph. a) *a step, beat, tap of the foot*; only in plur. *הַרְגְּלִים* *beats*, for *times*, these being counted by beating with the foot; comp. *פָּעַם* no. 3. Num. 22, 28 *הַרְגְּלִים* *thou hast beaten me these three times*. v. 32. 33. Ex. 23, 14. b) *foot-step, step, pace*; as *קוֹל הַרְגְּלִים* *the sound of foot-steps* 1 K. 14, 6. 2 K. 6, 32. Gen. 33, 14 *לְרֶגְלֶךָ הַמְּלֹאכָה* *according to the pace of the flocks*, as they are able to travel. c) *foot-step, track*; so in *בְּרֶגְלֵי פִי*, *בְּרֶגְלֵי פִי*, see in no. 3. a, b.

3. With Prepositions: a) *בְּרֶגְלֶךָ* *on foot* Ps. 66, 6; *בְּרֶגְלָיו* *on his feet*, on foot, Judg. 4, 15. 17. *קַל בְּרֶגְלָיִם* *swift of foot* 2 Sam. 2, 18. Am. 2, 15. Also *to be 'at the feet of any one, in his foot-steps*, i. e. *to follow any one*, Ex. 11, 8. Deut. 11, 6. Judg. 4, 10. 15. 5, 15. 2 Sam. 15, 17. 1 K. 20, 10. 2 K. 3, 9. al. Comp. Gr. *κατὰ πόδας τινός*.

b) *לְרֶגְלֶךָ*, *to be at the foot of any one, in his foot-steps*, i. e. *to follow any one*, 1 Sam. 25, 42. Gen. 30, 30 *Jehovah hath blessed thee in my foot-steps*, has caused prosperity to follow me into thy dwelling. So of Cyrus, Is. 41, 2 *צָדֵק יִקְרָאֵהוּ* *prosperity encounters him* (and follows) *in his foot-steps*; unless perh. we render simply: *at every step*. Plur.

*לְרֶגְלֵי פִי* id. Job 18, 11. Hab. 3, 5. Syr. *فَعْلَانِي* and *فَعْلَانِي* at one's feet, after him. See also in lett. c. β.

c) *עַל הַרְגְּלִים* *upon or at the feet*, e. g. *עָמַד עַל הַרְגְּלָיו* *to stand upon one's feet* Ez. 2, 1. Zech. 14, 12; also *עַל הַרְגְּלָיו* קַיָּם 2 K. 13, 21. Comp. Dan. 7, 4. β) *נָפַל עַל הַרְגְּלֵי פִי* *to fall at the feet of any one*. 1 Sam. 25, 24. 2 K. 4, 37. In the same sense, *לְפָנַי רַגְלֵי פִי* Esth. 8, 3, and *הָיָה הַכּוֹב לְרַגְלֶךָ* Deut. 33, 3.

d) *תַּחַת הַרְגְּלֵי פִי* *under one's feet*, as an emblem of subjection, 2 Sam. 22, 39. Ps. 8, 7. 18, 39. 47, 4.

e) *בֵּין הַרְגְּלִים* *between the feet* Judg. 5, 27. The phrase *מִבֵּין רַגְלָיו* see in *בֵּין* no. 4. c. Gen. 49, 10. Deut. 28, 57.

*רַגְלֵךְ* and *רַגְלֵךְ* Chald. m. *the foot*, opp. *שֵׁק*, Dan. 2, 33. Dual *הַרְגְּלָיִם* *the feet*, spoken also of quadrupeds, Dan. 7, 4. Emphat. *הַרְגְּלָיִם* Dan. 2, 41. 42; c. suff. 2, 33. 34. 7, 7.

*הַרְגֵל* m. (r. *הַרְגַל*) *a fuller*; see in *הַרְגְּלִים*, and *הַרְגַל* in *עֵרֶן* no. 2. bb.

*הַרְגָלִי* m. (r. *הַרְגַל*) *a foot-man*, i. e. one on foot, only in a military sense, *foot, foot-soldier*, Ex. 12, 37. Num. 11, 21. 1 Sam. 4, 10. 15, 4. 2 Sam. 10, 6. al. With *אִישׁ* added Judg. 20, 2. 1 Chr. 18, 4. 19, 18.

Plur. *הַרְגְּלִים* Jer. 12, 5. Arab. *رَجَلٌ*, *رَجَلٌ* id. Syr. *رَجَلٌ*.

*הַרְגְּלִים* (fullers' place, r. *הַרְגַל*) *Rogelim*, pr. n. of a town in Gilead, 2 Sam. 17, 27. 19, 32.

\* *הָרָגַם* 1. *to heap or pile up, to accumulate*; Arab. *رَجَمَ* and *رَجَمَ*, VIII to be accumulated, heaped up; kindr. with the biliteral roots *גָּם*, *כָּם*, *עָם*, for which see under *בּוֹם*, *עָצָם*. Hence *הָרָגַם* *heap, crowd*.

2. Spec. *to heap up stones upon any one*, see *מִרְגְּמָה*; hence *to throw stones at any one, to stone*. Arab. *رَجَمَ* to heap up stones upon a grave; also to cover with stones, to stone. Syr. *رَجَمَ* to stone. Chald. *הָרָגַם* to cast stones, arrows, etc.—Construed: a) With *עַל* of pers. *to stone to death*, prob. so as to form a pile of stones over the dead body; Ez. 23, 47 *וְהָגְמוּ עֲלֵיהֶם אֲבָן* and they shall stone

them with stones. b) With בָּ of pers. Lev. 24, 16; and with אֲבָן added 1 K. 12, 18. c) With acc. of pers. Lev. 24, 14; often with בְּאֲבָן added, Lev. 20, 2, 27. Ez. 16, 40, בְּאֲבָנִים Num. 14, 10, or אֲבָן Lev. 24, 23. Josh. 7, 25.—Hence

3. to throw or lay on colours, to bedaub any thing, i. e. to colour, to paint, kindr. with רָקַם; pr. from the idea of throwing, as we speak of throwing any thing upon paper, into writing, etc. comp. also Germ. Entwurf sketch. Hence אֲרָבָנִין a costly colour, purple.

4. From the signif. of throwing comes also Chald. quadrilit. הַרְגַם pr. trajicere, to set one over a river; and hence to translate from one language into another, to interpret.

Deriv. הַרְגַם, אֲרָבָנִין, מְרַבְּמָה, רָגַמָה, רָגַם.

רָגַם (i. q. רָגַם friend sc. of God) Regem, pr. n. m. 1 Chr. 2, 47.

רָגַם מְלִיךָ (friend of the king) Regem-melech, pr. n. m. Zech. 7, 2.

הַרְגָמָה f. a heap, then a throng, band, Ps. 68, 28. R. רָגַם.

\* רָגַז to murmur, to rebel, kindr. with רָצַח, רָהַם, see in רָגַז; Part. Is. 29, 24. The kindred dialects have not this root.

NIPH. id. with בָּ of pers. Deut. 1, 27. Ps. 106, 25.

\* רָגַע 1. pr. to make tremble, comp. in רָגַז, רָגַשׁ Arab. رَجَع to tremble, see in no. 3. Hence to terrify, to make afraid, espec. by threats, upbraiding, Is. 51, 15 וְהָיָה גִלְיוֹן רָגַע הַיָּם וְהָיָה גִלְיוֹן הַיָּם וְהָיָה גִלְיוֹן הַיָּם who maketh the sea afraid, and its waves do roar, i. e. are agitated, thrown into commotion as by fears; Sept. well ταράσσω. Targ. chiding, upbraiding. Jer. 31, 35. Job 26, 12 הָיָה רָגַע הַיָּם by his power he maketh the sea afraid, parall. by his wisdom he smiteth through its pride. Comp. עָזַר Ps. 106, 9. Nah. 1, 4.

2. Intrans. to be afraid, terrified, to shrink together for fear; hence to be still, quiet; comp. Eth. ረገሀ to contract, to be coagulated as milk; and for the sense comp. עָבַן, פָּאָה, קָפָא.—Job 7, 5 עָבַן עוֹרִי רָגַע וְנִמְאָס my skin contracts i. e. shrivels (and cracks), and runs with matter.—Syr. to be contracted, of the skin.

3. i. q. Arab. رَجَع to tremble, pr. to be terrified; hence of the tremulous motion of the eye, to wink, see Hiph. no. 3, and רָגַע

NIPH. i. q. Kal no. 2, to be quiet, to rest, of the sword Jer. 47, 6.

HIPH. 1. Causat. of Kal no. 2, to cause to rest, to give quiet to a people, Jer. 31, 2, 50, 34. Also for to set, to found, to establish, Is. 51, 4 מְשַׁפְּטֵי לְאוֹר עַמִּים I will set (establish firmly) my law as a light for the nations.

2. Intrans. to rest, to dwell quietly, Deut. 28, 65. Is. 34, 14.

3. to wink with the eyes, to give a wink, see Kal no. 3. Jer. 49, 19 כִּי אֶרְבֶּזֶה אֶרְבֶּזֶה I will wink, I will cause him to run, i. e. at my wink he shall run. 50, 44. Prov. 12, 19 עַד-אֲרָבֶזֶה while I wink, i. e. for a moment; opp. לְעַד for ever.

Deriv. מְרַבְּמָה, מְרַבְּזֵה, רָגַע, רָגַע.

רָגַע m. adj. still, quiet, see r. רָגַע Kal no. 2. Plur. constr. אֲרָץ רָגִיעַ Ps. 35, 20.

רָגַע m. (r. רָגַע) in pause רָגַע; plur. רָגַעִים.

1. a wink of the eye; then a moment of time, comp. Germ. Augenblick, also momentum for movimentum. Is. 54, 7 בְּרָגַע קָטָן in a little moment. Ex. 33, 5.—With Prepositions: a) בְּרָגַע in a moment, suddenly, speedily, Job 21, 13. b) עַד רָגַע for a moment, Job 20, 5. c) אֶת רָגַע as in a moment, suddenly, unexpectedly, Num. 16, 21, 17, 10. Ps. 73, 19; כִּמוֹ רָגַע id. Lam. 4, 6. Stronger is רָגַע כִּמְזַבֵּזְבֵּז for a little moment Is. 26, 20. Ezra 9, 8. d) Acc. רָגַע, for a moment Is. 54, 8. Ps. 30, 6; in a moment, suddenly, at once, Jer. 4, 20. Ps. 6, 11. Job 34, 20. e) Plur. לְרָגַעִים in all moments, every moment, Job 7, 18. Is. 27, 3. Ez. 26, 16, 32, 10.

2. one time; repeated, once—again, like Chald. זְמַן, Arab. وَقْت. Jer. 18, 7 once (רָגַע) I speak to a people . . . 9 and again (וְרָגַע) I speak to a people. See Chald. זְמַן no. 2.

\* רָגַשׁ kindr. with רָעַשׁ, to rage, to make a noise, tumult; of nations Ps. 2, 1. In Targg. for Heb. הָרַעַשׁ, רָגַשׁ.—Hence רָגַשָׁה, רָגַשׁ.

**רגש** Chald. i. q. Heb. **הַרְגִישׁ** HAPH. *to run together with tumult*, c. על Dan. 6, 7, 12, 16.

**רגש** m. Ps. 55, 15, and **רגשה** f. Ps. 64, 3, pr. 'a noisy crowd,' hence genr. *a crowd, multitude*.

\* **רָדַד** pr. *to tread down or in pieces, to break in pieces* by treading, kindr.

with **רָצַץ**, **רָצַץ**, comp. **רָדָה**. Ps. 144, 2 **הַרְדֵּד חַמְצֵי תַּחְתֵּי** *who treadeth down the nations under me*; **חַמְצֵי** for **חַמְצִים** which is read in many Mss. Sept. languidly: *ὑποιάσσω τὸν λαόν μου*, and so Vulg. Pesh. *qui subdidit*, **חַמְצֵי**. Targ. retains **מַרְדֵּד**.—Is. 45, 1 **לְרַד לְפָנָיו גּוֹיִם** *to tread down before him the nations*; **רַד** inf. for the usual **רָד**.—Hence

HIPH. *to spread out, to expand*, as if by treading, stamping; then *to overlay*, i. q. **רָקַע**, e. g. with gold 1 K. 6, 32.

Deriv. **רָדִיד**, pr. n. **רָדִי**.

\* **רָדָה** fut. **יִרְדָּה**, conv. **וַיִּרְדָּה**; kindr. with **רָדַד**. Arab. **رَدَى**.

1. *to tread, to trample down or in pieces, to break in pieces* by treading; Arab.

**رَدَى** I, IV, id.—E. g. the wine-press, i. e. the grapes in it, with acc. impl. Joel 4, 13 [3, 13]; with **בָּ**, Ps. 49, 15 **יִרְדּוּ בָם וְשָׂרִיִּים** *the upright shall tread upon (over) them*, i. e. walk upon their graves. Is. 14, 6 **רָדָה בְּאַף גּוֹיִם** *trampling down in anger the nations*.

2. *to tread*, i. e. *to walk, to go*; Syr.

id. **رَدَى** a going, journey. So Jer. 5, 31 **יְהוֹכָזַיִתִּים**, **יְהוֹכָזַיִתִּים** *and the priests walk at their side*, i. e. are their companions and helpers, see in **צָלַע** no. 2. a. Targ. well **מְסִיעֵין עַל רִיחֹון** they help at their side. Others: *they bear rule*, as in no. 3.—Of fire, *to run or pass through*, c. acc. Lam. 1, 13 **שָׂלַח אֱלֹהִים אֵשׁ בְּעַצְמוֹתַי** *God hath sent fire into my bones*, and **וַיִּרְדָּהּ** *and it runneth through them* all. Syr. **רָדָה** of fire, Bar. Heb. 216.

3. *to have dominion, to rule, to bear rule*, c. **עַל** over any one, Gen. 1, 26, 28. Lev. 25, 43, 46. 1 K. 5, 4, 30. Is. 14, 2. Ez. 29, 15, al. With acc. id. Lev 25, 53. Ez. 34, 4. Ps. 68, 28; absol. Num. 24, 19. Ps. 72, 8, 110, 2. Sept. **καταύω**, **αἰχμα**, etc.—Chald. id. but rare.

4. From the idea of *breaking* comes the sense *to break off, to tear off*, and so *to take out or away*, as honey from a hive. So in the vexed passage Judg. 14, 9 **וַיִּרְדָּהוּ אֶל-כַּפְּיוֹ** *and he broke it off* (tore or took it out) *in his hands*. . . . *but he told them not* **כִּי מִגִּזְזֵי הָאֲרִיָּה רָדָה** *that out of the carcass of the lion he had broken (taken) the honey*; Sept. **ἔξῃτων**, Vulg. *sumsūt*. In Talm. **רָדָה** is used of bread or cakes which adhere to the oven and are *torn away*.

PIEL i. q. Kal, *to tread or break in pieces*; fut. apoc. **יִרְדָּה** for **יִרְדָּה** Judg. 5, 13 bis. So Abulwalid; but the usual and better interpretation takes **יִרְדָּה** as imper. of **רָדַד**, where see.

HIPH. causat. of Kal no. 1, Is. 41, 2.

Deriv. perh. **מַרְדָּה**, see in **מַרְדָּה** p. 615.

**רָדַד** (treading down, r. **רָדַד**) **Raddai**, pr. n. m. 1 Chr. 2, 14.

**רָדִיד** m. (r. **רָדַד**) c. suff. **רָדִידִי**, plur. **רָדִידִים**; pr. 'something expanded;' hence of a wide and thin female garment, *a veil*, Is. 3, 23. Cant. 5, 7.—Chald. **רָדִידָה** for Heb. **צָעִיה** veil Gen. 24, 65.

38, 14. Syr. **رَدِيءٌ**, Arab. **رَدِيءٌ**, id.

\* **רָדַם** in Kal not used, pr. *to snore, to be in a deep sleep*, onomatopoeic. Comp. Gr. **δασμύρω**, **δασμω** (sterto), and transp. Lat. *dormio*.

NIPH. **רָדַם** 1. *to lie in deep sleep*, pr. to be oppressed with sleep, Prov. 10, 5. Jon. 1, 5, 6.

2. *to sink down stupidified, senseless, to be stunned*. Dan. 8, 18, 10, 9. Judg. 4, 21. Ps. 76, 7.

Deriv. **רָדַמָה**.

**רָדָנִים** 1 Chr. 1, 7 (also Gen. 10, 4 in Samar. and Sept. where the Heb. text has **רָדָנִים**) **Rodanim**, pr. n. of a Grecian people descended from Javan. and mentioned along with the Cyprians, and **כְּתָרִים**. Most probably the *Rhodians* are to be understood, whom Epiphanius, himself a Cyprian, describes as being of the same origin with the Cyprians. and as included with them under the name **Κίτιοι Chittim**; Epiph. adv. Hæret. 30. § 25.—But the reading **רָדָנִים Dardani** has the greater authority; see that art. p. 215.

\* **רָדָה** fut. **יִרְדֶּה**, once **יִרְדֶּה** Ps. 7, 6 in some editions (a false orthography from the two forms **יִרְדֶּה** and **יִרְדֶּה** after the analogy of **תִּהְלֶלֶה** Ps. 73, 9; see Lehg. p. 462); pr. *to run after, to follow eagerly, to pursue*. Chald. and Syr. id. Arab. less strongly, to follow, to be after. The primary idea is that of *treading, going, running*, which lies in the syllable **רד** in **רָדָה**, **רָדָה**; also that of *thrusting, urging*, in the syll. **רָה**, see **הִרְדָה**, **נָדָה**, **דָּפָה**, comp. in r. **עָקַשׁ**—Judg. 3, 28 **רָדַפּוּ אַחֲרַי** *run ye after me, follow me closely*. 2 K. 5, 21. Ps. 23, 6.—Spec.

a) In a hostile sense, *to pursue after, to chase*, c. **אַחֲרַי** Gen. 31, 23. 35, 5. Judg. 4, 16. 1 Sam. 23, 25. 28. 2 Sam. 17, 1. al. s̄ep. With acc. and this oftener in poetic style, Gen. 14, 15. Judg. 4, 22. Ps. 7, 6. Job 13, 25. Is. 41, 3. Am. 1, 11. al. Rarely c. **אֵל** Judg. 7, 25, **לִּי** Job 19, 28; absol. Gen. 14, 14. Ex. 15, 9. Part. **רֹדְפִים** *pursuers, persecutors*, Josh. 2, 7. 16. 22; c. suff. **רֹדְפֵי**, **רֹדְפֵיהָ**, Ps. 7, 2. 35, 3. 3 Sam. 24, 13. b) Trop. *to follow after any thing, to pursue as an object of desire*, with acc. e. g. strong drink Is. 5, 11; bribes Is. 1, 23; the wind i. e. vain things Hos. 12, 2; the right Deut. 16, 20. Prov. 21, 21. Is. 51, 1; wrong Ps. 119, 150; peace Ps. 34, 15; c. inf. et **לִּי** Hos. 6, 3. c) *to chase away, to put to flight*, Lev. 26, 36. Trop. Job 30, 15.

NIPH. pass. of Kal lett. a, Lam. 5, 5. Part. **נִרְדָה** Ecc. 3, 15, pr. 'chased away, put to flight,' i. e. *the past*.

PIEL i. q. Kal, but only in poetical style.

1. *to pursue*, in a hostile sense Nah. 1, 8. Prov. 13, 21.

2. *to follow. to run after* any one Hos. 2, 9. Prov. 12, 11. 28, 19. Trop. *to follow after* righteousness Prov. 15, 9; evil 11, 19. 19, 7 *he followeth after words*, i. e. the poor man catches at the words of friends and trusts in them.

PUAL *to be chased, driven away*, Is. 17, 13.

HIPH. *to pursue, to chase*, Judg. 20, 43.

Deriv. **מִרְדָה**.

\* **רָדָה** fut. plur. **יִרְדְּבוּ** 1. *to rage, to be outrageous, violent*, c. **אֵל** against any one. Is. 3, 5.—Syr. **ܪܘܫܐ** to make noise and uproar. Kindr. with the verbs **רָהַם**,

**רָעַם**, and others beginning with **רה**, **רע**, **רג**, see under **רָגַז**.—Hence

2. *to press upon, to urge strongly*, with acc. of pers. Prov. 6, 3 **רָהַב רֵעִיךָ** *be urgent with thy friend*.—Found also Is. 60, 5 in some Mss. for **רָהַב**; but less well.

HIPH. 1. *to make fierce, courageous, to embolden*, Ps. 138, 3.

2. *to press greatly, to overcome*, trop. Cant. 6, 5.

Deriv. **רָהַב**, **רָהַב**, **מִרְהָבָה**, and

**רָהַב** m. adj. *violent, proud*, plur. **רָהַבִּים** Ps. 40, 5.

**רָהַב** m. 1. *violence, insolence, pride*. Job 9, 13 **עֲזָרֵי רָהַב** *proud helpers*; comp. Is. 30, 7 in no. 2. b.

2. Poet. a) *a sea-monster, a ferocious aquatic animal*, as *τὸ κήτος*, the crocodile, and so differing little from **תַּיִן** and **לִיְרֵתָן** Job 27, 12 *by his power he maketh the sea afraid, and by his understanding הַיָּם הָרָהַב he smiteth the sea-monsters*; Sept. *τὸ κήτος*. Here *the sea and its monsters* are then in parallelism. Is. 51, 9 *art thou not it*. (O arm of Jehovah.) **הַמְחַצְבֶתָה רָהַב מְחוֹלְלַת תַּיִן** *that hast cut off the sea-monster, that hast wounded the dragon?* i. e. *Egypt*, which elsewhere also is represented under the image of an aquatic monster, e. g. as smitten in the Red Sea Ps. 74, 13. 14; so Pharaoh Ez. 29, 3. 32, 3, comp. Ps. 68, 31; also Babylon under the like image Is. 27, 1.—Hence

b) *Rahab* (sea-monster), as an appellative for *Egypt*, Ps. 87, 4. 89, 11. Perh. Is. 51, 9, see above.—Allusion is made to the origin of the name in Is. 30, 7: *Egypt helpeth in vain therefore I call her: רָהַב הֵם יֹשְׁבֵיהָ* *violence* (i. e. the violent) *they sit still*, i. e. boasting and blustering they are yet cowards; prob. a proverbial expression.

**רָהַב** m. *pride*, meton. that of which one is proud, c. suff. **רָהַבִּים** Ps. 90, 10.

\* **רָהַג** obsol. root, Arab. **رَحِم**, *to cry out*; hence

**רָהַגָה** (outcry) *Rohgah*, pr. n. m. 1 Chr. 7, 34 Keri; for which Cheth. **רוֹהַגָה**.

**רָהַה** a spurious root Is. 44, 8; see r. **רָהַה**.



\* רָהַט *obsol. root, Aram. רַהַט, רַהַט, i. q. רָוַץ, to run, to flow, as water; comp. under lett. ה.—Hence the two following.*

רָהַט *m. plur. רַהַטִּים 1. watering-troughs, Gen. 30, 38. 41. Ex. 2, 16. Chald. רַהַטַּיָא, Syr. رَهَاتٍ, id.*

2. *locks, curls, so called from their flowing down, Cant. 7, 6.*

רָהַט *m. (r. רַהַט) carved or fretted ceiling, so called from the hollows in it resembling troughs or channels; comp. Sept. φάτρομα from φάτρον manger. Cant. 1, 17 Keri רַהַטִּינִי, in a few Mss. plur. רַהַטִּינִי, Vulg. laquearea. In Cheth. רַהַטִּים, see art. רַהַט*

\* רָהַם *obsol. root, prob. to make a noise. tumult, like the kindr. רָחַב, רָעַם, and also הָמָה, הָמָם. Hence רָהַם, Arab. رَهَامٌ, multitude, in the pr. n. אֲבִירָהֶם. From this lost form come also, as it would seem, by softening the letters, both the form לָאֵם, and Arab. دَهْمٌ multitude.*

רָחַח *Chald. (for רָחַו, r. רָחַה) aspect, form, Dan. 2, 31. 3, 25.*

רָוַב, *see art. רָב.*

רָוַב *i. q. רִיב, to contend, to quarrel. Traces of a root with mid. Vav are found in the pr. names רַבְבֶּל, רַבְבֶּשֶׁת; also in Cheth. חַרְוִב Prov. 3, 30.*

\* רָוַד *i. q. Arab. رَاَدٌ, to wander about, to ramble, spec. of animals which have broken loose; Conj. III, IV, to inquire after, to seek, sc. by running up and down; to desire, to wish.—Hence trop. of a people who have as it were broken loose from God's yoke and run wildly about, Jer. 2, 31. Hos. 12, 1 [11, 12] וְיָהוּדָה בְּאַשֶׁר תִּרְרִי וּפָרַקְתָּ עָלָיו מַעַל צַנְאָקָה and it shall be, when thou shalt rove at large, that thou shalt break his yoke from off thy neck. Of one driven hither and thither by cares and anxiety, Ps. 55, 3 אֲרִירַב בְּשִׂיחֵי אֲרִירַב I wander about in my complaining.*

HIPH. fut. רָוַד, *i. q. Kal, Gen. 27, 40 וְיָהוּדָה בְּאַשֶׁר תִּרְרִי וּפָרַקְתָּ עָלָיו מַעַל צַנְאָקָה and it shall be, when thou shalt rove at large, that thou shalt break his yoke from off thy neck. Of one driven hither and thither by cares and anxiety, Ps. 55, 3 אֲרִירַב בְּשִׂיחֵי אֲרִירַב I wander about in my complaining.*

Deriv. מְרִוֵד, and pr. n. אֲרִירַב.

\* רָוַה *to drink to the full, to be sated with drink, drenched, as טָבַע to be sated with food; once with fatness, which is sucked or drunk in rather than eaten, Ps. 36, 9. With מֶן of thing Ps. 36, 9. Jer. 46, 10; see Hiph. Poetically of the sword as drinking up blood Jer. l. c. also of persons sated with forbidden*

pleasures. Prov. 7, 18.—Arab. رَوَى, Eth.

ZOP to be sated with drink, to be watered. Aram. רָוַה, רָוַה, stronger, to be drunken; see Piel no. 1. b.

PIEL 1. *to satiate, to drench oneself; hence i. q. Kal, but intens. a) to be fully sated, drenched, i. e. wet, soaked, of the earth, c. מֶן Is. 34, 7. b) to be drunk, poet. of the sword. Is. 34, 5; comp. Syr.*

2. *Causat. to make drink in, to water, e. g. fields Ps. 65, 11; c. dupl. acc. Is. 16, 9 אֲרִירָהּ אֲרִירָהּ I will water thee with my tears; the form אֲרִירָהּ being by transpos. for אֲרִירָהּ, see Lehrg. p. 143. Also to satiate any one, e. g. with fatness, c. dupl. acc. Jer. 31, 14; spoken of conjugal desire Prov. 5, 19.*

HIPH. *to give to drink, to water, Jer. 31, 25; a field Jer. 55, 10; to drench Lam. 3, 15. Also to satiate Jer. 31, 25; with fatness Is. 43, 24, comp. Ps. 36, 9. Jer. 31, 14.*

Deriv. רָוַה, רָוַה, and

רָוַה *m. adj. fem. רָוַה, sated with drink, Deut. 29, 18; well watered, of a garden, Is. 58, 11. Jer. 31, 12. R. רָוַה.*

רָוַה, *see in רָוַה.*

\* רָוַח *obsol. root, prob. to hide, to conceal; Syr. رَوَّحٌ to make secret; Aph. رَوَّحٌ to hide counsel.—Hence Chald. רוּח.*

\* רָוַח *fut. רָוַח, to breathe, kindr. with רָוַח; to breathe freely, by which the breast is enlarged, diluted, refreshed (see Is. 60, 5); hence intrans. to be large, ample, spacious. Impers. לִי רָוַח it is enlarged to me, I have room to breathe, I am refreshed, 1 Sam. 16, 23. Job 32, 20. Opp. לִי צָר.—Chald. רוּח, Syr. رَوْحٌ, id.*

PUAL part. מְרִוַח *aired, airy, spacious, Jer. 22, 14.*

Deriv. רָוַח and

רָוַח *m. 1. enlargement, relief, sc. from straits Esth. 4, 14.*

2. *space, width*, Gen. 32, 17. Arab.

רוח id.

\* רוּחַ in Kal not used, *to breathe, to blow*, espec. through the nostrils. The word is onomatopoeic, like the kindr. פּוּחַ to blow with the mouth, and נוּחַ to breathe, to respire. Arab. رَاح the wind blows; IV, to rest, to be quiet, pr. to take breath.

HiPh. הִרְיַח, fut. הִרְיַח, conv. וְרַיַח, *to smell*, by snuffing or breathing the air in and out through the nostrils; Arab.

רוּחַ I, IV, X, to perceive a thing by the smell; II, to make odorous; Syr. رَاح to smell. Comp. Germ. *riechen* to smell, also *Rauch* smoke.—With acc. Gen. 8, 21, 27, 27. 1 Sam. 26, 19; absol. Ps. 115, 6. Deut. 4, 28. Metaph. *to perceive* by the smell, e. g. fire brought near Judg. 16, 9; *to scent, to snuff*, as a horse the coming battle, prob. owing in fact to acuteness of smell, Job 39, 25.—With פּ *to smell at* any thing i. e. with pleasure, *to enjoy the odour of* any thing, Ex. 30, 38. Lev. 26, 31. Hence genr. *to enjoy, to delight in*, Am. 5, 21. Is. 11, 3 וְרוּחוֹ בְּרִיאתָּי הוּא *his delight shall be in the fear of the Lord*. The signification of *sweet odour* is often transferred to any thing which delights, pleases; see under נוּחַ. בָּשָׂם. בָּשָׂם.

Deriv. רוּחַ, pr. n. רוּחָו; and especially

רוּחַ f. rarely m. Ex. 10, 13. Ps. 51, 12. Job 4, 15. al. Plur. רוּחוֹת, Jer. 49, 36.

1. *breath, a breathing, blowing*, i. e.

a) *breath of the nostrils, a snuffing, snorting*, Job 4, 9. Ps. 18, 16. Hence *anger* (comp. אַחַז from אָנַח to breathe) Judg. 8, 3. Is. 25, 4, 30, 28. Zech. 6, 8. Prov. 16, 32, 29, 11; also *pride* Ps. 76, 13.

b) *breath of the mouth, fully* רוּחַ פִּה Ps. 33, 6, here spoken of the creative word of God; רוּחַ שְׂפָתַי Is. 11, 4. הַשִּׁיב רוּחַךְ לִי *to draw breath, to take breath*, Job 9, 18. Often of the vital breath, *breath of life*, fully רוּחַ חַיִּים Gen. 6, 17, 7, 15, 22; comp. in no. 2. As an emblem of any thing transient, like the synon. הֶבְלֵל, Job 7, 7. Ps. 78, 39.

c) *breath of air, air in motion*, i. e. α) Lat. *aër, aura, a breath of air*, a slight breeze, Job 4, 15, 28, 25, 41, 8 [16]. שָׂאֵה רוּחַ *to snuff up the breeze* Jer. 2, 24, 14, 6. רוּחַ הַיּוֹם *the breeze of the day*, i. e. the evening, when the cool breeze springs up, Gen. 3, 8, comp. Cant. 2, 17, 4, 6. Plin. H. N. 2, 47 'sub crepusculo com-motior aura spirare solet.' Sept. τὸ δει-λιώον. Arab. رَاح to do at evening. β)

Oftener *wind*, i. e. a strong wind, Gen. 8, 1. Is. 7, 2, 17, 13. Ps. 1, 4, 18, 43, 35, 5. Job 21, 18. al. sæp. Also *a tempest, hurricane*, Job 1, 19, 30, 15. Is. 27, 8. Jon. 1, 4. 1 K. 19, 11. The air was supposed to be put in motion by the breath of God, see Ex. 15, 8. Job 15, 30; hence the *wind* is also called רוּחַ יְהוָה *the breath, blast, wind of Jehovah*, Is. 40, 7. Hos. 13, 15. (Not Gen. 1, 2, see no. 4.) Poet. the wind is said to have wings, Ps. 18, 11, 104, 3. Hos. 4, 19. Comp. Ovid. Met. 1, 264.

Further, רוּחַ, *wind*, is also put:

aa) For a *side or quarter* of the heavens, e. g. רוּחַ קְדָרִים *the eastern quarter, the east*, Ez. 42, 16; comp. 17, 18, 19. אַרְבַּע רוּחוֹת *the four winds or quarters of the heavens* Ez. 37, 9, 42, 20. 1 Chr. 9, 24. Zech. 2, 10.

bb) For any thing empty, vain, Is. 26, 18, 41, 29. Mic. 2, 11. הַבְּרִי רוּחַ *vain words* Job 16, 3. רוּחַ דַּעַת *vain knowledge* 15, 2. רוּחַ (רְצוֹן) *vain desire*, see רְצוֹן, רְעוּזוֹ. So *to sow the wind* Hos. 8, 7; *to inherit the wind* Prov. 11, 29; רוּחַ לְרוּחַ *for wind, for nought*, in vain, Ecc. 5, 15. Jer. 5, 13. Job 6, 26 *mere wind are the words of one desperate!* comp. Gr. εἰς αἶρα λαλεῖν 1 Cor. 14, 9.—Trop. *a wind or tempest* is put for an invading army, Jer. 4, 11, 12; comp. v. 10, 13.

2. i. q. נְפֶשׁ no. 2, ψυχή, *anima*, i. e. *the vital breath, spirit, life*, the principle of life as embodied and manifested in the breath of the mouth and nostrils, see in no. 1. b; spoken both of men and beasts, Ecc. 3, 19, 21, 8, 8, 12, 7. Job 12, 10. אֵין רוּחַ בּוֹ *there was no breath in him*, spoken of the dead, Ez. 37, 8; also of things, as idols, Jer. 10, 14, 51, 17. Hab. 2, 19; metaph. of one overcome with surprise and astonishment, 1 K. 10, 5; comp. Ez. 2, 2, 3, 24. Hence is said

רוחי *the life of my spirit*, i. e. my life, Is. 38, 16; **רוחיה** Gen. 45, 27 and **רוחי** **שבה** *my spirit, life, revives, returns*, Judg. 15, 19. 1 Sam. 30, 12, i. e. to revive, to be refreshed. Job 6, 4 *arrows, the poison of which drinketh up my life*. 10, 12. 17, 1. Ps. 31, 6. Poet. **רוח אפינו** *the breath of our nostrils* i. e. *our life*, meton. for an object dear as life, Lam. 4, 20.—Once the *human spirit* or life is called also **רוח אלוה** Job 27, 3, as being breathed into man from God and again returning to God, Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29; so too in Gen. 6, 3, for which see in r. **רוח**.—Twice in the description of prophetic visions the term *spirit, life*, is used of a certain divine and miraculous power, by which things otherwise inanimate are animated and moved, Ez. 10, 17. Zech. 5, 9.

3. i. q. **נפש** no. 3, *animus*, the rational soul, mind, spirit.

a) As the seat of the affections, emotions, and passions of various kinds. Prov. 25, 28 *one not ruling רוחו his own spirit* i. e. his passions, affections. 29, 11. Gen. 41, 8 *his mind was agitated, troubled*. Job 19, 17. To it are then attributed patience **רוח ארה** Ecc. 7, 8, impatience, **רוח קצר** q. v. pride **רוח גבה** q. v. quietness, lowliness of mind see **קר** and **שפל**; grief of mind Gen. 26, 35. Ps. 34, 19.

b) In reference to the disposition, the mode of feeling and acting; in which sense one is said to have *firmness* of mind, a firm spirit Ps. 51, 12; a manly spirit Prov. 18, 14; a new and better spirit Ez. 11, 19. 18, 31. etc. Sometimes also of a *spirit* or *disposition* common to many, as **רוח זנינים** *the spirit of whoredom* Hos. 4, 12; **רוח עזים** Is. 19, 14; etc. and such a spirit is said to be poured out on men from on high, to be imparted to them from God, comp. Is. 11, 2. 32, 15. Ez. 36, 26. 27. Similar is Is. 28, 6 *Jehovah will be לרוח משפט לישב על המשפט for a spirit of justice to those who sit for judgment*, i. e. he will fill all judges with a spirit of justice. 1 K. 22, 22.

c) Of will, counsel, purpose; Ez. 1, 12 *whither the mind (purpose) was to go, they went*. Hence **רוח את רוח פ** *to stir up the mind, spirit, purpose of any one to any*

thing, 1 Chr. 5, 26. 2 Chr. 21, 16. 36, 22. Ezra 1, 1; and in a sense nearly similar **רוח בן** **נתן** *to suggest a purpose* to any one, to inspire him with it, 2 K. 19, 7. Is. 37, 7. **רוח נרבה רוחו ארו** *whose mind (will) impels him* Ex. 35, 21, whence **רוח נרבה** Ps. 51, 14. So **רוח על** i. q. **לב על** *to come up into the mind*, e. g. a purpose, Ez. 20, 32.—1 Chr. 28, 12 *the pattern of all אשר היה ברוח עמו that he had in his mind*, which he purposed to make.

d) More rarely of the *understanding* intellect, **רוח חכמה** Ex. 28, 3. Deut. 34, 9. Is. 11, 2; also Is. 29, 24. 40, 13.

Absol. **רוח** aa) *spirit, courage*, Num. 27, 18. Josh. 2, 11. 5, 1. Hab. 1, 11. bb) *spirit, genius*, by which man is as it were inspired to be wise, eloquent, etc. Job 20, 3. 32, 8. 18. Is. 19, 3.

4. **רוח יהוה**, **רוח האלוהים**, *the Spirit of God, of Jehovah*; poet. **רוח אל** Job 33, 4, **רוח אלוה** Job 27, 3; rarely **רוח קדש** *the Holy Spirit* of God, and then always c. suff. **רוח קדש** Ps. 51, 13. Is. 63, 10. 11; also **רוח עז** Hos. 9, 7; the divine Spirit or power, which like the wind and the breath cannot be seen, but which pervades the universe, Ps. 139, 7sq. animates and fills it with life, Gen. 1, 2. Job 26, 13. 27, 3. 33, 4. Ps. 104, 29. 30; through which God governs and protects the world and also mankind, Is. 40, 13. 63, 14. Neh. 9, 20; and invites to a life of virtue and holiness, Ps. 51, 13. 14. 143, 10.

Especially the O. T. refers to this divine Spirit all extraordinary gifts and powers of mind, as of the artificer Ex. 31, 3. 35, 31; of the prophet Num. 24, 2. 1 Sam. 10, 6. 10. Is. 42, 1. 61, 1. Mic. 3, 8. al. whence **רוח הנביא** *the prophet* Hos. 9, 7; of the interpreter of dreams Gen. 41, 38; of warlike valour in a chief Judg. 3, 10. 6, 34. 11, 29. 13, 25; also of royal virtues Is. 11, 2 sq. This same spirit is given to some and taken away from others, 1 Sam. 16, 13. 14; is transferred from one to another Num. 11, 17. 2 K. 2, 15; but in the glorious reign of the Messiah will be poured out upon all men, Joel 3, 1. Is. 59, 21.

Spoken also of an *evil spirit* from God, which entered Saul and made him morose and furious, 1 Sam. 16, 14. 15. 16. 23. 18, 10; also an *unclean spirit*, false

and deceitful, which inspired false prophets, Zech. 13, 2, comp. 1 K. 22, 21 sq.

Sometimes it is put in antith. with בָּשָׂר *flesh*, Is. 31, 3. Zech. 4, 6. Gen. 6, 3; see בָּשָׂר no. 2.

רוּחַ Chald. i. q. Heb. 1. *wind*, Dan. 2, 35. Plur. constr. Dan. 7, 2.

2. *spirit, mind, animus*, Dan. 5, 20, 7, 15.

3. *a spirit from God in man*, Dan. 4, 5. 6. 15. 5, 12. 14. 6, 4.

רוּחַ (ר. רוּחַ) *a breathing*, Lam. 3, 56; *a breathing-time, respite*, Ex. 8, 11 [15].

רוּחַ f. *abundant drink, abundance*, Ps. 23, 5. 66, 12. R. רוּחַ

\* רוּם fut. ירום, apoc. ירום, conv. ירום, once ירום Ex. 16, 20. Part. רוּם see after Kal.

1. *to lift up oneself, to rise, to be lifted or raised up*; Chald. id. Syr. Aph. to sustain. Samar. רָא to be high. Kindr. roots are רוּם, אָרוּם, הָרוּם, עָרוּם. A trace of transitive power seems to exist in the pr. n. יהוֹרוּם 'whom Jehovah sustains.'—Spoken of persons and things; e. g. of Noah's ark Gen. 7, 17; the glory in the sanctuary Ez. 10, 4. Hence *to rise up, to arise*, Is. 30, 18 see in הָבָה Piel (where others less well: *to be afar off*). Trop. of prosperity, e. g. a city Prov. 11, 11; once i. q. *to grow*, of worms Ex. 16, 20.—Metaph. a) רוּם לֵב *the heart is lifted up*, is elated with pride. Deut. 8, 14. 17, 20. al. רוּמוּ עֵינָיו *the eyes are lifted up*, lofty, from pride Prov. 30, 13. Ps. 131, 1. b) *to exalt oneself*, to show oneself powerful, Ps. 21, 14. 57, 6; with עָלָה to triumph over any one Ps. 13, 3. c) *to extol oneself*, i. e. *to glory, to boast*, in a good sense, Ps. 89, 17.

2. *to be raised up, to be made high*; e. g. of a highway that is cast up, Is. 49, 11 (comp. מַסְלָה, סָלַל). Metaph. *to be extolled* with praises Ps. 18, 47; also *to be exalted* in power, might, dignity, *to become powerful*, Ps. 140, 9. Num. 24, 7. Is. 52, 13; ascribed to the hand Deut. 32, 27. Ps. 89, 14; to the head Ps. 27, 6; to the horn 1 Sam. 2, 1. Ps. 89, 18. 25. 112, 9; comp. in קָרָן.

3. *to be high, lofty*, Job 22, 12. Metaph. of those conspicuous in power and glory, *to be high, exalted*, Ps. 46, 11. Mic. 5, 8.

PART. רוּם, f. רוּמָה 1. *lifted up, high*, e. g. of the threatening hand of God Is. 26, 11. בְּיָד רוּמָה *with uplifted hand*, i. e. openly, proudly, with defiance, Ex. 14, 8. Num. 33, 3; comp. 15, 30 and זָרוּעַ רוּמָה Job 38, 15.

2. *high, lofty*, e. g. a mountain, tree, Deut. 12, 2. Is. 2, 13. 14. Ez. 6, 13. 17, 22. 20, 28. 34, 6; a seat, throne Is. 6, 1; a mountain Ez. 20, 28, etc. Of men of stature, *tall*, Deut. 1, 28. 2, 10. 21. 9, 2; comp. Is. 10, 33. Of God as dwelling on high Ps. 113, 4. 138, 6. Plur. רוּמִים *the heights of heaven* Job 21, 22. Ps. 78, 69.—Metaph. a) *a high* i. e. *loud voice* Deut. 27, 14. b) *powerful, mighty*, whence רוּמָה יָד *mighty hand* Deut. 32, 27. c) עֵינָיו רוּמוֹת *lofty eyes*, i. e. *proud looks* Ps. 18, 28. Prov. 6, 17. d) *high* i. e. *difficult* to comprehend Prov. 24, 7, where it is written in the Arabic manner רוּמוֹת q. v. Comp. שָׁנֵב.

NIPH. see under r. רוּם

PIL. רוּם *to lift up, to raise, to make high*, Ps. 107, 25; hence *to build* a house Ezra 9, 9; *to make grow* e. g. a plant with water Ez. 31, 4; *to bring up* children, Is. 1, 2. 23, 4.—Metaph. a) *to set one on high*, i. e. in a high and secure place, *to place in safety* (see הַשְׁגִּיב) Ps. 27, 5; c. מֶן 18, 49. 9, 14. b) *to lift up, to exalt*, e. g. in honour and prosperity, 1 Sam. 2, 7. Ps. 37, 34. Prov. 14, 34. Job 17, 4. c) *to exalt* with praises, *to extol*, to celebrate, Ps. 30, 2. 34, 4. 99, 5. 9. 107, 32. 145, 1. Is. 25, 1. al.

POLAL. רוּם *to be exalted* in honour, power, Ps. 75, 11. Part. מְרוּם *exalted, glorious*. Neh. 9, 5.

HIPH. הָרוּם, fut. יָרוּם, apoc. יָרוּם, conv. יָרוּם; inf. הָרוּם; imp. הָרוּם; also הָרוּם לָהּ Milél 2 K. 6, 7.

1. Causat. of Kal: a) *to make high*, e. g. a throne Is. 14, 13; a nest Job 39, 27. Trop. of pers. *to exalt* any one, opp. הַשְׁפִּיל. Ps. 75, 8; espec. from a low condition to honour and prosperity, c. מֶן 1 K. 14, 7. 16. 2. Ps. 89, 20; comp. 1 Sam. 2, 8. Ps. 113, 7. In a like sense, *to lift up* the head of any one Ps. 3, 4; the right hand Ps. 89, 43; the horn of any one, i. e. to increase his strength and power. 1 Sam. 2, 10. Ps. 89, 18 Cheth. Ps. 92, 11. 148, 14. But הָרוּם קָרְנוֹ *to lift up one's own horn*, i. q. to be proud,

insolent, Ps. 75, 6. b) *to set up, to erect*, a monument Gen. 31, 45; a standard Is. 49, 22. 62, 10.

2. *to lift up, to raise up*, e. g. any thing from the ground 2 K. 2, 13; a rod or staff Ex. 14, 16. Is. 10, 15; also with בָּ of the rod Ex. 7, 20, comp. Heb. Gr. § 135. 1. n. 3.—Spec. a) *to lift up the hand or right hand*, Ex. 17, 11. Num. 20, 11; in an oath, with אֵל יְיָ Gen. 14, 22. Dan. 12, 7; or to do violence, c. בָּ 1 K. 11, 26. 27. Comp. נָשָׂא יָד in ר. נָשָׂא no. 1. a. b) *to lift up the feet*, i. e. to go, Ps. 74, 3. But *to lift up one's hand or foot*, i. q. to move, to do any thing, Gen. 41, 44. c) *to lift up the face* to any one, i. e. to look upon him unabashed, c. אֵל Ezra 9, 6. Also *to lift up the head*, spoken of one who recovers strength and spirit after quenching his thirst, Ps. 110, 7. d) *to lift up the voice or cry*, to cry out, Gen. 39, 15. 18. Is. 40, 9. 58, 1; with בְּתַרְוִיעָה added *to shout aloud*, Ezra 3, 12. Ez. 21, 27; c. לָּ to any one Is. 13, 2. Job 38, 34; c. עַל *against* 2 K. 19, 22. Is. 37, 23. So also of a trumpet, 2 Chr. 5, 13 כְּהִרִים קוֹל בְּהִרִים when they lifted up a voice with trumpets, i. e. when they sounded the trumpets; also elliptically הִרִים קוֹל *to lift up the horn or trumpet*, in the same sense, 1 Chr. 25, 5. Also בְּקוֹל 1 Chr. 15, 16; comp. in lett. a. e) *to raise a tax or tribute, to levy*, Num. 31, 28.

3. *to take up and put before* any one, e. g. food upon a table, 1 Sam. 9, 24. Hence *to offer, to present*, e. g. gifts to God, to the temple or the priests, Ex. 35, 24. Num. 15, 19 sq. 18, 29. 31, 52. Ezra 8, 25. Ez. 45, 1. 13; distributions of flesh to the people 2 Chr. 30, 24. 35, 7. 8. 9.—Prov. 14, 29 *one hasty in spirit sets forth his folly*, presents it to public notice.

4. *to take up and away*, e. g. a stone Josh. 4, 5. Is. 57, 14 c. מִן With dat. לָקַח הָרִים לָקַח *take it up to thyself* 2 K. 6, 7. Trop. Prov. 3, 35 כְּסִילִים מִרִים קָלוּן *fools take up and bear shame*.—Hence simpl. *to take*, Lev. 2, 9. 4, 8. 6, 8. Num. 17, 2. 18, 30. 32; of a crown, *to take away, to remove*, Ez. 21, 31. Dan. 8, 11 Cheth.

HOPH. *to lift up oneself, to rise up*, pass. of Hiph. no. 3. Ex. 29, 27; pass. of no. 4, Lev. 4, 10. Dan. 8, 11 Keri.

HITHPAL. *to lift up oneself, to rise up*,

Is. 33, 10 אֶתְרוּמָם אֶרְוֹמָם for אֶרְוֹמָם. Also *to lift up oneself* in pride and insolence, Dan. 11, 36.

Deriv. רוּם—רוּמְמוֹת, רָמָה, רָמוֹת, רָמוֹת, מְרוֹם, מְרוֹמָה, מְרוֹמָה, and the pr. names רָם, רָמָה, רָמוֹת, רָמָה, רָמוֹת, מְרוֹם, מְרוֹמָה, מְרוֹמָה, מְרוֹמָה עוֹר.

רוּם Chald. id. Præt. pass. רוּם *to be lifted up*, of the heart Dan. 5, 20.

PAL. רוּם *to exalt with praises, to extol, to celebrate*, Dan. 4, 34. Pass. *to lift up oneself, to rise up*, c. עַל *against* any one Dan. 5, 23.

APH. *to lift up, to exalt to honours* Dan. 5, 19.

רוּם m. 1. *height, elevation*, Prov. 25, 3. 2. *elation of mind, pride*; רוּם עֵינַיִם Prov. 21, 4. Is. 10, 12; רוּם ר' לָב Jer. 48, 29; also simpl. רוּם Is. 2, 11. 17.

רוּם Chald. m. *height*, Dan. 3, 1. 4, 17. Ezra 6, 3.

רוּם m. i. q. רוּם, *height, elevation*; hence acc. as adv. *on high* Hab. 3, 10.

רוּמָה (lofty, r. רוּם) *Rumah*, pr. n. of a place 2 K. 23, 36. Perh. i. q. אֶרְוֹמָה q. v.

רוּמָה f. (r. רוּם) *elevation*, adv. with uplited head, elatedly, haughtily, Mic. 2, 3.

רוּמָם m. (r. רוּם) *exaltation, praise*, Ps. 66, 17. Plur. constr. רוּמָמוֹת Ps. 149, 6.

רוּמְמוֹת f. (r. רוּם) pr. inf. Pil. after the Syriac form, *a lifting up*, c. suff. רוּמְמוֹתָהּ Is. 33, 3.

\* רוּיָן, Arab. رَان mid. Ye, *to overcome, to get the upper hand*, c. عَالِي; perhaps kindr. with רוּם. In Kal not used, since fut. רוּיָן Prov. 29, 6 belongs to רוּיָן.

HITHPAL. Ps. 78, 65 מִתְרוּיָן מִתְרוּיָן *as a mighty man overcome with wine*, i. e. as Vulg. *crapulatus a vino*. Comp. the Arabic phrase *رانت عليه الخمر* wine overcame him, i. e. he became drunk.

\* רוּיָע i. q. רוּיָע 1. Pr. *to make a loud noise*. see Hiph. Arab. رَغَا id.

2. *to be evil*. see Niph. NOTE. The forms of Kal רוּע, רוּע, רוּע, and of Hiph. רוּע, רוּע, which are com-

only referred to this root, belong to the verb רָעַע; see Ewald's Krit. Gr. p. 472.

NIPH. fut. רוּעַ 1. *to suffer evil, to me off ill*, Prov. 11, 15. Here the noun רָע is intensive, in the manner of an in- n. absol.

2. *to become evil, to be made worse*, opp. *to become wise*,) Prov. 13, 20.

HIPH. הִרְעִי, plur. once הִרְעִי 1 Sam. 7, 20, pr. *to make a loud noise*; hence

1. *to cry with a loud voice, to shout*, Josh. 6, 20; c. עַל Job 30, 5. Spec. a) *to shout for joy, in triumph, etc.* Judg. 5, 14. 1 Sam. 4, 5. 10, 24; in jubilee Josh. 9, 9. Is. 44, 23. Zeph. 3, 14. Job 3, 7; c. עַל *over* a vanquished enemy Is. 41, 12; with dat. in honour of any one Ps. 47, 2. 95, 2. 98, 4. 100, 1. b) Of warlike shouts, outcries (הִרְעִיָּה), Josh. 1, 16. 1 Sam. 17, 20. 2 Chr. 13, 15. Is. 2, 13; c. עַל *against* any one Jer. 50, 5. c) More rarely of a mourning cry, Josh. 4, 9. Is. 15, 4. Hos. 5, 8.

2. *to sound a trumpet*, Num. 10, 9 הִרְעִיָּה בְּהַצְצֹרֹת *sound ye with trumpets*. Joel 2, 1. Spec. *to sound an alarm*, c. by blowing loud and long upon the trumpets, as a notice for breaking up an encampment, Num. 10, 7, i. q. הִקְבֵּה הַרְעִיָּה 10, 5, 6; different from הִקְבֵּה, which signifies to blow a trumpet (once) in order to convoke an assembly. Comp. יוֹבֵל no. 1.

POLAL fut. יִרְעַע *to be shouted joyfully* Is. 16, 10.

HITHPAL. הִתְרַעַע *to shout for joy* Ps. 10, 10. 65, 14. 108, 10.—The same form is found from the verb רָעַע q. v.

Deriv. רָעַע, הִרְעִיָּה.

\* רוּחַ not used in Kal, Engl. *to rub*, Germ. *reiben*, i. e. *to rub or pound* in pieces; hence רִיפּוּחַ, also הִרְפּוּחַ q. v.

POLAL fut. רוּפַח *to be moved* as by a stroke or blow, *to feel a concussion, to be shaken* Job 26, 11.

\* רוּץ fut. רוּצֵץ, conv. וְרוּצֵץ; also הִרוּצֵץ Prov. 23, 26 Cheth. *to run*, Eth. Ṣ. Ḍ, Aram. רָחַט, יוּחַ, id. see under the lett. ה. Fut. once c. suff. אֲרוּצֵץ trans. Jer. 50, 44 Cheth. see in Hiph. See also note at the end of the article.—Spoken of men Num. 11, 27. 1 Sam. 20, 36. 2 Sam. 18, 9. 23. Prov. 4, 12. al. sæp. Of horses Joel 2, 4. Am. 6, 12; of locusts Joel 2,

9. With אֶל of pers. Gen. 18, 7. 24, 29. Is. 55, 5, and of place Gen. 24, 20; לְהִרְצֹאָה Gen. 18, 2. 24, 17. 33, 4. 2 K. 4, 26; אֶתְהָרִי 2 K. 5, 20; לְ. as לָרַע רָ to *run to evil* Is. 59, 7. Prov. 1, 16; אֶתְ with, i. e. in a race Jer. 12, 5. With acc. of place *whither* 1 Sam. 20, 6; acc. of way Ps. 19, 6.—Trop. Jer. 23, 21 *I have not sent these prophets, yet they run*, i. e. with a false zeal they act as prophets. Ps. 119, 32 *I will run the way of thy commandments*, will studiously walk in them. Hab. 2, 2 *so that the reader may run*, i. e. may read currently, fluently. Spoken of things, Ps. 147, 15. Spec. a) *to run or rush upon* any one, in a hostile sense, with אֶל and עַל Job 15, 26. 16, 14; acc. Ps. 18, 30. b) With בָּ *to run to* any one. for refuge Prov. 18, 10.

PART. רוּץ *a runner, courier*, Jer. 51, 31. Job 9, 25. Plur. רָצִיץ וְרָצִיץ 2 K. 11, 13, *runners, couriers*, i. e. a) The servants who ran before the chariot of a prince, q. d. *running footmen*, 2 Sam. 15, 1. 1 K. 1, 5. So Lat. *cursores* Suet. Ner. 30. b) The body-guard and royal messengers of the Hebrews in the time of Saul, 1 Sam. 22, 17; and of the kings after David 2 K. 10, 25. 11, 6 sq. 2 Chr. 12, 10. 11. 23. 12. 30, 6. 10. Prob. the same who under David are called מְלָחִי q. v. Comp. 1 K. 1, 5. 14, 27. 2 Sam. 15, 1. c) The mounted couriers of the Persians, who carried the royal edicts to the provinces, Esth. 3, 13. 15. 8, 14.

NIPH. נָרוּץ, see רָצַץ.

PIL. רוּצֵץ i. q. Kal, *to run*, e. g. a chariot Nah. 2, 5.

HIPH. fut. הִרְצֵץ, imp. הִרְצֵץ, *to cause to run up*, Jer. 49, 19; hence *to lead up hastily, to bring quickly*, Gen. 41, 14. 1 Sam. 17, 17; *to let make haste*, Ps. 68, 32 כִּישׁ תְּרִיץ קְדָרוֹ לְאֱלֹהִים *Ethiopia shall let her hands make haste unto God*, i. e. shall hasten to stretch them forth unto him in adoration or with oblations.—With מֵעַל *to cause to run away from*; Jer. 50, 44 Keri *I will make them flee away from her*, i. e. the Babylonians from Babylon. Chethib: אֲרוּצֵץ in Kal.

Deriv. מְרוּצָה, מְרוּצָה

NOTE. Several forms of the verb רוּץ, as fut. רוּצֵץ, Niph. נָרוּץ, and the noun מְרוּצָה no. 2, have their signification from the verb רָצַץ, q. v.

\* רוֹק in Kal not used, pr. *to pour itself out, to be poured out*, also *to be emptied*; whence רוֹק and רִיק empty, q. v. It seems to be kindred with the verbs רוֹקַק, רוֹקַק, Gr. *ἐρεύγομαι*, which the poets use of rivers emptying themselves, Lat. *ructo, eructo*.

Hiph. רוֹרִיק, fut. רוֹרִיק, conv. רוֹרִיק.

1. *to pour out*, c. acc. Ps. 18, 43. Ecc. 11, 3. Zech. 4, 12. Mal. 3, 10. Chald. and Samar. רוֹרִיק, Arab. *أرأى*, id. Trop. for: a) *to draw out the sword*, i. e. to draw and use the sword, Ex. 15, 9. Lev. 26, 33. Ez. 5, 2. 12, 12, 14; the spear Ps. 35, 3. b) *to draw out, to lead out*, as troops to war Gen. 14, 14. For the Heb. רוֹרִיק the Cod. Samar. here has רוֹרִיק (רוֹרִיק) *to muster*, from the Aram. root רוֹרִיק, and the same is expressed by the Sept. and Vulg.

2. *to empty*, as vessels, sacks, Gen. 42, 35. Jer. 48, 12. Hab. 1, 17. Also, *to leave empty*, trop. Is. 32, 6; comp. רוֹבֵשׁ no. 2. par. 2.

Hoph. pass. of Hiph. no. 1, Jer. 48, 11. Cant. 1, 3 רוֹרִיק רוֹרִיק שִׁמֶן *ointment is poured out even thy name*, or, as *ointment is thy name poured forth*, the sense in both cases being the same: Thy name diffuses fragrance (comp. רוֹבֵשׁ, רוֹבֵשׁ), i. e. is grateful and acceptable to all. In the former construction, רוֹרִיק is here coupled with a feminine; and in the latter, רוֹבֵשׁ. The latter is to be preferred.

Deriv. רוֹרִיק, רוֹרִיק, (רוֹרִיק) רוֹרִיק.

\* רוֹרִיק *to spit out*, with acc. *to emit saliva* or any like fluid, *to run with*; so of the privy member Lev. 15, 3.—Arab.

רוֹרִיק saliva of infants, רוֹרִיק, mid. Ye *to spit, to pule*, as an infant. Chald. Syr. רוֹרִיק, רוֹרִיק, saliva.

Deriv. רוֹרִיק.

רוֹרִיק *poppy*, see in רוֹבֵשׁ no. 5.

\* רוֹבֵשׁ *to be poor, to suffer want*; the same as רוֹבֵשׁ Niph. of רוֹבֵשׁ q. v. *to be dispossessed, to come to poverty*. Præter. once רוֹבֵשׁ Ps. 34, 11.—Part. רוֹבֵשׁ *poor, needy*, Prov. 14, 20. 18, 23. 19, 1. 7. 22. 29, 13. Ps. 82, 3. 1 Sam. 18, 23; fully רוֹבֵשׁ 2 Sam. 12, 1. 4. Prov. 10, 4. Plur. רוֹבֵשׁים Prov. 22, 7; רוֹבֵשׁים 13, 23.

Pol. רוֹבֵשׁ, see in רוֹבֵשׁ

Hithpal. *to feign oneself poor, part.* רוֹבֵשׁ מְרוֹבֵשׁ Prov. 13, 7.

Deriv. רוֹבֵשׁ, רוֹבֵשׁ, רוֹבֵשׁ.

רוֹבֵשׁ (i. q. רוֹבֵשׁ female friend, in Peshito רוֹבֵשׁ, r. רוֹבֵשׁ) *Ruth*, pr. n. of a female among the ancestry of David, whose history is given in the book which bears her name.

רוֹבֵשׁ Chald. m. emphat. רוֹבֵשׁ, רוֹבֵשׁ, *a secret*, Dan. 2, 18. 19. 30. 47; plur. רוֹבֵשׁים, emph. רוֹבֵשׁים 2, 29. 47. Syr. רוֹבֵשׁ a secret. R. רוֹבֵשׁ.

\* רוֹבֵשׁ pr. *to make thin and lean*; hence *to make waste away, to consume, to destroy*, Zeph. 2, 11. Arab. רוֹבֵשׁ and רוֹבֵשׁ to diminish any thing. The primary idea perh. is that of abrading; see רוֹבֵשׁ, רוֹבֵשׁ, and Niph.

Niph. *to become lean, to waste away*, Is. 17, 4.

Deriv. רוֹבֵשׁ, רוֹבֵשׁ I, and

רוֹבֵשׁ m. adj. *lean*, in flesh Ez. 34, 20; of the soil Num. 13, 20.

I. רוֹבֵשׁ m. (r. רוֹבֵשׁ) *leanness*, and then *consumption, pining*, Is. 10, 16. Ps. 106, 15.—Mic. 6, 10 רוֹבֵשׁ רוֹבֵשׁ *a lean ephah*, i. e. scanty measure, too small.

II. רוֹבֵשׁ m. (r. רוֹבֵשׁ) i. q. רוֹבֵשׁ, *a prince*, Prov. 14, 28; parall. is רוֹבֵשׁ. The form is like רוֹבֵשׁ i. q. רוֹבֵשׁ.

רוֹבֵשׁ (prince, i. q. רוֹבֵשׁ) *Rezon*, pr. n. of the founder of the kingdom of Damascus, 1 K. 11, 23.

\* רוֹבֵשׁ obsol. root, *to cry out with a clear (loud) voice*, kindr. with רוֹבֵשׁ. Hence רוֹבֵשׁ q. v.

רוֹבֵשׁ m. (r. רוֹבֵשׁ) *consumption, destruction*; Is. 24, 16 רוֹבֵשׁ לִי *I am consumed*, like רוֹבֵשׁ לִי; parall. is רוֹבֵשׁ לִי *wo to me!*

\* רוֹבֵשׁ *to wink with the eyes*, a gesture of pride and insolence, once fut. plur. רוֹבֵשׁים Job 15, 12. See in רוֹבֵשׁ no. 2.—So by transp. Aram. רוֹבֵשׁ, Arab. רוֹבֵשׁ, id.

\* רוֹבֵשׁ i. q. Arab. רוֹבֵשׁ *to be heavy, weighty*; hence *to be reputed, honoured*. Part. רוֹבֵשׁ pr. *weighty, august*, poet. for a

*prince, king.* parall. with מִלְכָּה שֹׁפֵט, Judg. 5, 3. Ps. 2, 2. Prov. 8, 15, 31, 4. Is. 40, 23. Hab. 1, 10.

Deriv. רָזוּן II, and pr. n. רָזוּן.

\* רָחַב to be or become wide, large, spacious. Arab. رَحَبَ, حَبَّ, Ethiop. ረገጠ, id.

The primary root is רַח, whence רָחַח to be large, spacious, Samar. רבח transp. רחב.—Spoken pr. of chambers which are made wide, large, Ez. 41, 7; of the mouth, to open wide 1 Sam. 2, 1; metaph. of the heart, to dilate, swell with joy, Is. 60, 5.

NIPH. part. נִרְחַב, large, spacious, e. g. pastures Is. 30, 23.

HIPH. הִרְחִיב, fut. יִרְחִיב, to make wide, broad, Is. 54, 2; a bed Is. 57, 8; a funeral pile (opp. to make deep, i. e. long) Is. 30, 33; one's steps Ps. 18, 37. Also to make large, i. e. long and broad, to enlarge, e. g. baldness Mic. 1, 16; the borders or boundaries of a kingdom, Ex. 34, 24. Deut. 12, 20, 19, 8. Am. 1, 13; and so with acc. of pers. Deut. 33, 20 מִרְחִיב גַּד who enlargeth Gad i. e. the borders of this tribe.—Spec. a) With לְ of pers. to make wide for any one, i. e. to make room for him Gen. 26, 22; to give him entrance Prov. 18, 16; or also to give him enlargement, deliverance, from straits Ps. 4, 2. Comp. יָשַׁע and opp. יָצַר. b) הִרְחִיב פִּה to open wide the mouth Ps. 81, 11; c. עָלַי upon or against any one, in scorn and mockery Ps. 35, 21. Is. 57, 4. In a similar sense: c) הִנְפֵּשׂ to open wide the life, i. e. the jaws, throat, comp. נִפְשׁ no. 2. par. 2 fin. Is. 5, 14. Hab. 2, 5. d) הִלְבֵּן to open wide the heart, mind, of any one, so as to receive instruction, Ps. 119, 32. Comp. רָחַב לֵב.—In Ps. 25, 17 instead of the common צְרוּחַ לְדַבֵּר הִרְחִיבֵנִי מִמֶּנִּי it is better to read לְ הִרְחִיבֵנִי וּמִמֶּנִּי enlarge the straits of my heart, and— Others here render it intrans.

Deriv. רָחַב — רַחְבָּעִם, מִרְחָב, רַחְבָּעִם.

רחב m. adj. constr. רַחְבָּה; fem. רַחְבָּה, constr. רַחְבָּת.

1. wide, broad, large, Job 30, 14; of the sea (opp. long) Job 11, 9; of a wall, referring to its thickness, Jer. 51, 58. Neh. 3, 8. 12. 38. Also, long and broad, large, spacious, of a land Ex. 3, 8. Neh.

9, 35; of a cup large in circumference Ez. 23, 32. More fully רַחְבַּת יְרוּסִים, fem. רַחְבַּת יְרוּסִים, broad-sided, i. e. widely extended, as of a land Gen. 34, 21. Judg. 18, 10. 1 Chr. 4, 40. Is. 22, 18; of a city Neh. 7, 4; of the sea Ps. 104, 25; streams, canals, Is. 33, 21. Neut. בְּרַחְבָּה at large, unrestrained, Ps. 119, 45.—Metaph. Ps. 119, 96 thy commandment is exceeding broad, i. e. thy law is comprehensive and without limit; also רַחְבַּת לֵב Ps. 101, 5, רַחְבַּת נַפְשׁ Prov. 28, 25, of a tumid, inflated heart or spirit, i. e. proud, arrogant. Also רַחְבַּת לֵב as subst. pride, arrogance, Prov. 21, 4.

2. רַחַב Rahab, pr. n. of a harlot in Jericho Josh. 2, 1, 6, 17.

רחב m. breadth, wide place, Job 36, 16. Plur. constr. רַחְבֵי אָרֶץ the breadths of the earth Job 38, 18.

רחב m. c. suff. רַחְבּוֹ, breadth Gen. 6, 15, 13, 17. Ex. 25, 10. Deut. 3, 11. 1 K. 6, 6, 7, 27. Ez. 40, 6 sq. Metaph. רַחְבַּת לֵב breadth of mind, great understanding, 1 K. 5, 9 [4, 29].

רחב f. also רַחֲבָה Dan. 9, 25; plur. רַחְבוֹת m. Zech. 8, 5. R. רַחַב.

1. a street, so called from its breadth, pr. a wide street, like Gr. πλατεῖα, Gen. 19, 2. Judg. 19, 20. Ez. 16, 24, 31. Cant. 3, 2; collect. streets of a city, Esth. 6, 9, 11. Plur. רַחְבוֹת streets Prov. 1, 20, 5, 16. Jer. 5, 1, 9, 20, al.

2. a place, i. e. a) a market-place, forum, a broad open place at the gate of oriental cities, Deut. 13, 17 [16]; where public trials were held Is. 59, 14. Ps. 55, 12; and where the inhabitants were wont to assemble, Job 29, 7. Neh. 8, 1, 3, 16. 2 Sam. 21, 12. b) an area, court, before the temple, 2 Chr. 29, 4. Ezra 10, 9; before the gate of the palace Esth. 4, 6.—Ethiop. ረገጠ platea, vicus.

3. Rehob, [pr. n. of two cities: a) One in the tribe of Asher, Josh. 19, 28. 30, 21, 31. Judg. 1, 31. b) i. q. בֵּיתָה, see in בֵּיתָה no. 12. pp.—R.

רחבות (wide places, see Gen. 26, 22; or, streets, comp. Platea in Bæotia; r. רַחְבּוֹת) Rehoboth, pr. n.

1. Of a well, Gen. 26, 22.

2. רַחְבוֹת עִיר Rehoboth-city, a city of



Assyria, Gen. 10, 11. of which nothing definite is known.

3. רַחְבוֹת הַנְּהַר Rehoboth of the river, a city on the Euphrates. as it would seem; prob. الرحبة er-Rahabeh, on the west bank between Circesium and Anah. Gen. 36, 37. Thesaur. p. 1281.

רַחֲבִיָּה and רַחֲבִיָּה (whom Jehovah enlarges. i. e. makes free and happy; r. רַחַב) Rehobiah, pr. n. m. 1 Chr. 23. 17. 24, 21. 26, 25.

רַחֲבֵם (he enlarges the people. comp. Ex. 34, 24. r. רַחַב; q. d. Ἐπιέμω;) Rehoboam, pr. n. of the son and successor of Solomon, who reigned in Judah B. C. 975-958. 1 K. 11, 43. 12. 1 sq. 14. 21. 2 Chr. 11, 5 sq. Sept. Ποζούμ.

\* רַחַב obsol. root, prob. to rub, to pound, to crush; comp. Arab. رَح to rub or pound, to tread; as also the syllable רח in the kindred verbs רָחַח to tread a path, רָחַח, רָחַח. The Arab. رَحَا to construct a mill, to turn a mill, is a secondary verb derived from the noun

رَحَا.—Hence

רַחֵה m. a mill-stone. so called as rubbing and crushing the grain; found only in dual רַחֵה pr. 'the two millstones.' a mill. hand-mill. Ex. 11, 5. Num. 11, 8. Deut. 24, 6. Is. 47, 2. Jer. 25, 10. Arab.

רַחַב dual رَحَوَان id. See in רַחַב בְּפֶתַח רַחַב.

רַחֲבִי, see in רַחַב.

רַחִים m. adj. (r. רַחַם) merciful, compassionate. used only of God, and often coupled with רַחֲמֵיךָ, Deut. 4, 31. 78. 38. Ps. 86, 15. 103, 8. 111, 4. Joel 2, 13. al.

רַחִים (compassionate. r. רַחַם) Rehum, pr. n. m. a) A Persian governor in Samaria, Ezra 4, 8. b) Neh. 3, 17. c) Ezra 2, 2. Neh. 10, 26; for which Neh. 7, 7 גַּחִים, prob. by an error of the transcriber. d) Neh. 12, 3, for which תַּרְסָם v. 15.

רַחֵק m. adj. (r. רַחַק) also רַחֵק Deut. 30, 11, plur. רַחֲקִים; fem. רַחֲקָה. plur. רַחֲקוֹת; far off, distant, remote.

a) Of place; as countries Deut. 29, 21. Ps. 65, 6. Is. 66, 19; a' journey Num. 9,

10; a people Joel 4, 8. Josh. 9, 22; רַחֵק a brother living far off Prov. 27, 10. With מִן, far off from any one. Deut. 13, 8. Neh. 4, 13. Trop. one is said to be far from wisdom Ecc. 7, 23; from deliverance Is. 46, 12: vice versa, deliverance is far from any one Ps. 119, 155; God is far off from men when he withholds his help. Ps. 22, 2. comp. Prov. 15, 29. So רַחֲוֵיךָ farther off than, i. e. beyond, far above, spoken of value Prov. 31, 10.—Subst. רַחֲוֵיךָ, a distance, space, Josh. 3, 4. See also רַחֲוֵיךָ, below.

b) Of time, far distant, either future or past. α) Future, as רַחֲוֵיךָ times far off Ez. 12, 27. Jer. 23, 23 am I a God of things near (רַחֲוֵיךָ) and not a God of things far off (רַחֲוֵיךָ)? i. e. am I acquainted only with things at hand? so רַחֲוֵיךָ for a long time to come 2 Sam. 7, 19. 1 Chr. 17, 17. β) Past; רַחֲוֵיךָ long ago Is. 22, 11. 25, 1; also רַחֲוֵיךָ id. Is. 37, 26.

c) far off, i. e. strange, foreign to one's mind and disposition, Deut. 30, 11.

With Prepositions: aa) רַחֲוֵיךָ, Syr. رَحَاً, i. e. α) from afar, afar off, Gen. 22, 4, 37, 18. Deut. 28, 49. Is. 43, 6. al. Also רַחֲוֵיךָ to stand afar off (comp. מִן no. 3. i.) like Gr. ἐστίνης μακρόθεν, Ex. 20, 18. 21. 2 K. 2, 7. Ps. 38, 12. Is. 59, 14; comp. Jer. 51, 50. Of time, see above in lett. b. β) After verbs of motion, far away, to a distance, Prov. 7, 19. Is. 22, 3. 23, 7; comp. מִן no. 3. k. רַחֲוֵיךָ id. Is. 57, 9. Neh. 12, 43.

bb) רַחֲוֵיךָ α) from afar Job 36, 3. 39, 29; of time past, from long ago Is. 37, 26. β) for a long time to come, 2 Sam. 7, 19; see above in lett. b. α. רַחֲוֵיךָ to far away, far abroad, 2 Chr. 26, 15. Ezra 3, 13.

cc) רַחֲוֵיךָ to a distance, far away, Mic. 4, 3.

dd) רַחֲוֵיךָ at a distance, afar off, once רַחֲוֵיךָ Ps. 10, 1.

רַחֵיט m. plur. רַחֵיט Cant. 1, 17 Cheth. i. q. רַחֵיט in Keri, carred or fretted ceiling, either from an error in the transcriber, or because ה in this word was sometimes pronounced harder, like ה; as among the Samaritans, in whose Pentateuch instead of רַחֵיט is read רַחֵיט.—

Ewald on Cant. l. c. supposes רהיט to be put by a transpos. of letters for רהיט, מחרוט, turned work; but this is less probable.

רהים dual, a hand-mill, see in רהה.

רהיק Chald. adj. plur. רהיקין, far off, distant, Ezra 6, 6. R. רהק.

\* רהל obsol. root, Arab. رَحَلَ, to migrate, to journey, espec. with camels. Hence perh. רהל a sheep; comp. צאן.—A secondary and denom. verb is Arab. رَحَلَ Conj. V, to own lambs.

רהל f. plur. רהלים 1. an ewe, a sheep, Gen. 31, 38. 32. 15. Is. 53, 7. Cant. 6, 6.

Arab. رَحَل, رَحَل, lamb.

2. Rachel, pr. n. of the wife of Jacob Gen. 29, 16 sq. mother of Joseph and Benjamin Gen. 30, 22. 35. 16; who died near Bethlehem, where her sepulchre is still shown Gen. 35. 19. 1 Sam. 10, 2; see Bibl. Res. in Palest. I. p. 322. II. p. 157.—For Jer. 31, 15 see in רהה no. 2. a.

\* רהם 1. pr. to be soft; then to sustain, to soothe, and also to be fond of, to cherish; kindr. with רהה Arab. رَحِمَ to soothe, to cherish, as a mother her infant; to brood, as a bird her eggs.—Hence רהם, רהה, belly, womb. Also 2. Fut. O, רהה, to love, Ps. 18. 2. Syr.

רהם id. Arab. رَحِمَ to pity, also to love.

PIEL רהם, inf. רהה, fut. רהה, to have mercy, compassion, upon any one, to pity; from the idea of fondness, cherishing. Syr. Pa. id. Strictly of compassion towards the needy and helpless, as widows Is. 9, 16; infants 13, 18; also of parents towards their infant children as helpless Ps. 103. 13. Is. 49, 15; espec. of God as pitying his afflicted people Deut. 13, 18. Is. 14, 1. 30, 18. 60, 10. Jer. 12, 15. Hos. 1. 6. Hab. 3, 2. al. Rarely as towards things Jer. 30, 18.—Constr. with acc. usually; rarely with על Ps. 103, 13; absol. Lam. 3, 32.

PUAL רהם to be pitied, to find mercy. Prov. 28. 13. Hos. 14, 4. Part. fem. רהמה for מרהמה Hos. 1, 6. 8. 2, 3. 25.

Deriv. רהם—רהמי, רהים, also the pr. names רהים, רהים, רהים, רהים.

רהם m. Lev. 11, 18, and רהמה f. (Milél) Deut. 14, 17, a smaller species of vulture, white, with black wings, feeding on dead bodies, the carrion-vulture, vultur percnopterus Linn. The Heb. name comes from its tenderness to its young,

like חסידה stork. Arab. رَحْمَةٌ and رَحْمَةٌ. See Bochart Hieroz. II. p. 297–322. Russell Nat. Hist. of Aleppo II. p. 295.

רהם f. (r. רהה) in pause רהה. Plur. רהמים see below in its order.

1. i. q. רהה womb Gen. 49, 25. Is. 46, 3. Ez. 20, 26. Prov. 30, 16.

2. Poet. for a female, maiden, from the womb as peculiar to the sex, Judg. 5, 30. Comp. רהמה

3. Raham, pr. n. m. 1 Chr. 2, 44.

רהם comm. gen. (m. Job 24, 20; f. Jer. 20, 17) in pause רהה. c. suff. רהמה, the belly, spec. the womb, Num. 12, 12. Job 10, 18. 24. 20. 31, 15. Hos. 9, 14; in beasts Ex. 13. 2. 12. 15; trop. Job 38, 8. Ps. 110, 3. To shut up the womb see in פתח. סגר; to open the womb see in פתח. מרהם from the womb, from one's birth, Ps. 22. 11. 58. 4. Jer. 1, 5; at birth Job

3, 11.—Arab. رَحِمَ, رَحِمَ, id. R. רהם.

רהמה f. (r. רהה) i. q. רהה no. 2, a maiden, damsel; Dual רהמה Judg. 5, 30.

רהמה. see in r. רהה Pual.

רהמים pr. plur. of subst. רהם, like רהמים; see Lehrg. p. 576.

1. the inwards, bowels, τὰ σπλάγχνα, Syr. رُحْمَةٌ; so called from their softness, see r. רהה Spec. as the seat of affection, compassion, etc. Prov. 12, 10. So τὰ σπλάγχνα ἐλείους Luke 1, 78. Arab.

רהם pity. Samar. id.—Hence

2. Trop. affection, tenderness towards one's kindred. Gen. 43, 30. 1 K. 3, 26; pity, compassion, mercy, towards the needy, helpless, afflicted, Gen. 43, 14. Am. 1, 11. Is. 47, 6. Zech. 7, 9; espec. of God towards men as helpless, wretched, sinful, and deserving of punishment, Ps. 25, 6. 40. 12. 51, 3. 69, 17. 79, 8. al. נתן רהם Hos. 2, 21. Ps. 103, 4. נתן רהם ל' רהמים to give or show mercy towards any one Deut. 13, 18. Jer. 42, 12; שום

רחמים לְ id. Is. 47, 6; see in שׂוּם no. 6. רָחַם לְפָנַי לְפָנַי to give one mercy before any one, to procure him favour, Gen. 43, 14; comp. 1 K. 8, 50. Ps. 106, 46. Neh. 1, 11. Dan. 1, 9.

רחמיִן Chald. plur. id. *mercy, compassion*, Dan. 2, 18. Freq. in the Targ.

רחמיִן m. adj. (r. רָחַם) *merciful, compassionate*, fem. plur. רַחֲמַיִוֹת Lam. 4, 10. Arab. رَحِيْمَانٌ id.

\* רָחַן obsol. root of doubtful signification, Arab. *to bend, to incline*. Hence pr. n. רַחֲנָה.

\* רָחַהּ pr. *to be soft*, kindr. with רָחַם q. v. Arab. رَخِف id. Hence *to be or become flaccid, lax, weak*, nearly i. q. רָפָה. Jer. 23, 9 *my heart is broken*, רָחַפּוּ כָּל-עֲצָמוֹתַי *all my bones are relaxed*, from terror. The ancient versions have *to tremble, to shake*, by mere conjecture.

PIEL fut. יִרְחֵק *to cherish one's young, to brood or hover over*, (comp. in r. רָחַם,) as the eagle its young Deut. 32, 11. Trop. of the Spirit of God as thus brooding over and vivifying the chaotic mass of the earth, part. fem. מְרַחֶפֶה Gen. 1, 2.—Syr. رَاحِف is far more common, and is used of birds which brood over their young, Ephr. II. p. 552; of a mother cherishing her infant ibid. p. 419; of Elisha cherishing the dead body of the child, Ephr. II. p. 529; also of a voice descending from heaven and hovering in the air, Ephr. III. p. 143; also to pity, i. q. Heb. רָחַם.

\* רָחַץ fut. יִרְחֹץ, inf. רָחַץ and רָחַץָה Ex. 30, 18.

1. *to wash, to lave*, c. acc. e. g. the human body or its parts, Gen. 18, 4, 43, 31. Lev. 14, 9, 15, 13, 16, 4; meats Ex. 29, 17. Lev. 1, 9, 13. Metaph. to wash away the pollution of sin from man Is. 4, 4. *To wash the hands in innocency* is to declare oneself innocent Ps. 26, 6, 73, 13; comp. the symbolical action Deut. 21, 6 sq. Matt. 27, 24.—It differs from כָּבַס to wash clothes. Arab. رَحَض to wash the body and also clothes.

2. *to wash oneself, to bathe*, Ex. 2, 5. Ruth 3, 3. 2 Sam. 11, 2. 2 K. 5, 10, 13.

With בָּ of that *in* which one bathes, Cant. 5, 12. Job 29, 6; acc. of water Ex. 30, 20; מִן of vessel Ex. 40, 31.

PUAL רָחַץ *to be washed, cleansed*, Prov. 30, 12. Ez. 16, 4.

HIṬHP. *to wash oneself*, Job 9, 30.

Deriv. רָחַץ, רָחַץָה.

רָחַץ Chald. Ithpa. *to trust*, c. עַל on or in any one, Dan. 3, 28.

רָחַץ m. *a washing* Ps. 60, 10, 108, 10.

רָחַץָה f. *washing of sheep, washing-place*, Cant. 4, 2, 6, 6. R. רָחַץ.

\* רָחַק fut. יִרְחַק, inf. רָחַקָה Ez. 8, 6.

1. *to go far away, to recede* from any one, c. מִן Ecc. 3, 5. Job 30, 10. Prov. 19, 7. Chald. and Syr. id. But the primary signification seems to have been transitive, *to thrust away, to repel*, i. q. רָחַק.—With מֵעַל Ez. 8, 6; trop. *to go far away from God*, יִהְיֶה מֵעַל Jer. 2, 5. Ex. 11, 15, 44, 10; from the law, מֵחֻרָה Ps. 119, 150; from sin Ex. 23, 7. Is. 54, 14. Chald. רָחַק id.

2. *to be far off, distant, remote*; in place Deut. 12, 21, 14, 24. Ps. 103, 12; in time Mic. 7, 11. Often of God as being far from affording aid, i. e. as refusing to help, Ps. 22, 12, 20, 35, 22, 38, 22, 71, 12. Of men as far from safety Job 5, 4; and vice versa, deliverance, judgment, as far from men, Is. 46, 13, 59, 9, 11; comp. Job 22, 18.

NIPH. *to be put far away, removed*, Ecc. 12, 6 Cheth.

PIEL רָחַק *to put far away, to remove*, Is. 6, 12, 29, 13; *to spread far and wide*, Is. 26, 15.

HIṬHP. 1. Trans. i. q. Piel, *to put far away, to remove*, c. acc. Job 11, 14; with מִן of pers. or place added Ps. 88, 19. Job 22, 23; with מֵעַל of pers. Job 13, 21, 19, 13. Prov. 5, 8; of place Joel 4, 6 (comp. 2, 20). Jer. 27, 10; once with בָּ of place Ez. 11, 16. Metaph. Prov. 4, 24, 30, 8. Ps. 103, 12 *God doth remove our sins from us*, i. e. he forgives us our sins.—With inf. (יָרִיד) Ps. 55, 8) or inf. c. לְ. it is taken adverbially, הִרְחִיק לְלֵבָהּ *to go far away* Ex. 8, 24 [28].—Hence

2. *to go far away*, pr. with לְלֵבָהּ impl. Gen. 44, 4. Josh. 8, 4. Judg. 18, 22. Inf. absol. הִרְחַק adv. *far away, far off*, Gen. 21, 16. Ex. 33, 7. Josh. 3, 16.

Deriv. רָחַק, מְרַחֵק, and

רחק Chald. i. q. Heb. רָחַק. Hence adj. רָחִיק.

רחק m. adj. verbal, *going far away, departing*; plur. c. suff. Ps. 73, 27 רָחֲקֶיךָ *who go far from thee*.

רחק adj. f. רָחֻקָה, see in רָחוֹק.

\* רָחַשׁ to *boil up or over*, as a fountain or boiling water; Syr. رَمَف Pe. and Aph. id. The primary idea seems to lie in the noise of water boiling or bubbling, comp. רָעַשׁ.—Metaph. c. acc. Ps. 45, 2 רָחַשׁ לִבִּי דְבַר טוֹב *my heart boils up with goodly song*.

Deriv. מְרַחֵשׁ.

רָחַח f. a *winnowing-fork or shovel, a fan*, Is. 30, 24. R. רָחַח, after the form נָחַח.

\* רָטַב fut. יִרְטַב to *be wet, moistened*, with rain Job 24, 8; also with sap. see רָטַב. Arab. رَطِب and Eth. ጸጠጠ id. espec. of the moisture or juiciness of plants in full verdure.—Hence

רָטַב m. *juicy, in full green*, Job 8, 16. Chald. רָטוּב, רָטִיב, id.

רָטָה a *spurious root*, see יָרַט.

\* רָטַט obsol. root i. q. רָחַח to *tremble, to be terrified*. Chald. id.—Hence

רָטַט m. *tremour, terror*, Jer. 49, 24.

\* רָטַפֵּשׁ quadril. pass. Job 33, 25, to *grow green again, to grow young again, to revive*, prob. compounded from רָטַב to be juicy, green, and טַפַּשׁ to be thick, fat. Arab. transp. طرَفَش according to the Camoos to *recover, to revive after sterility*.

\* רָטַט in Kal not used, to *smite, break, dash in pieces*; kindr. with נָטַט, טָטַט; Arab. رطس, رطس.

PIEL fut. יִרְטַשׁ to *dash in pieces*, spec. children against the stones. 2 K. 8, 12, i. q. נָפַץ in Ps. 137, 9. Comp. Pual. Also to *dash to the ground*, with arrows Is. 13, 18.

PUAL fut. יִרְטַשׁ, to *be dashed in pieces* against stones Is. 13, 16. Hos. 10, 14. 14, 1. Nah. 3, 10.

רִי m. (for רִוִי, r. רִוָה; as עֵי for עֵי, אֵי for אֵי) a *watering, rain*, Job 37, 11; see fully in טָרַח. Arab. رى id.

\* רִיב and רִיב, praet. רִב, רִבָּה, also רִיבוּה; inf. absol. רִב Judg. 11, 25. Job 40, 2; fut. יִרְיב, apoc. יִרֵב Hos. 4, 5, before a monosyll. רִיב Judg. 6, 31. 32, conv. יִרְיב Gen. 31, 36. But יִרְיב 1 Sam. 15, 5 is from r. אָרַב.

1. to *contend, to strive, to quarrel*. Syr. اَرَب to strive. Arab. اَرَب mid. Ye is to doubt, to hesitate, a secondary sense derived from the idea of contending and quarrelling. The primary idea of רִיב is 'to seize each other by the hair,' like the synonym נָצַה; and this root belongs to the same family with rapio, Goth. raupjan to pull or pluck, Germ. raufen, rupfen, see more under the verb רָפָא.—Spoken: a) Pr. but rarely, of those who contend by blows etc. Deut. 33, 7 לִי רִיב לִי *with his hands let him contend for himself*; here יִרְיִב is the instrument, see Heb. Gr. § 135. 1. n. 3. b) Oftener of those who strive in words, Ps. 103, 9; c. עַשׂ Gen. 26, 20. Job 9, 3. 40, 2; אַחֵר with Is. 45, 9. Judg. 8, 1; אֵל Judg. 21, 22. Job 33, 13; פּ Gen. 31, 36; also with acc. of him with whom one contends Job 10, 2. Is. 27, 8. With לִי of him for whom one contends Judg. 6, 31. Job 13, 8; עַל of that about which one strives Gen. 26, 21.

2. Spec. to *contend before a judge, to manage or plead a cause*, with acc. of the person whose cause one sustains, Is. 1. 17. 51, 22; fully 1 רִיב אֶהְרִיב פ' 1 Sam. 24, 16. Lam. 3, 58. Jer. 50, 34. 51, 36.—Prægn. 1 Sam. 25, 39 *blessed be Jehovah who hath pleaded (maintained) the cause of my reproach from Nabal*, i. e. who hath taken vengeance for me of Nabal. Ps. 43, 1 מִיָּד נָבַל אֲשֶׁר רִב אֶהְרִיב הִרְפַּחֵי מִיָּד נָבַל *maintain my cause (and deliver me) from a merciless people*. Ps. 119, 154. Prov. 22, 23. Part. רִב a *defender* Is. 19, 20. God is also said to *plead* his cause, when he rebukes or punishes the wicked, Is. 3, 13. Am. 7, 4. Ps. 103, 9.

HIPH. i. q. Kal, found only in part. יִרְיב 1 Sam. 2, 10. Hos. 4, 4.

Deriv. מְרִיב, מְרִיבָה, מְרִיבָה, the pr. names יִרְיָב, יִרְיָבָה, יִרְיָבָה, also

ריב m. and רִב Job 29, 16; plur. יִרְיָב and יִרְיָבָה; constr. יִרְיָבִים.

1. *contention, strife, quarrel*, Gen. 13, 7. Deut. 25, 1. Is. 58, 4. Prov. 20, 3. al.

**אִישׁ רִיבִי** *my adversary*, Is. 41, 11. Trop. Job 33, 19. Plur. **רִיבֵי עַם** Ps. 18, 44.

2. *a cause, suit*, before a judge, Ex. 23, 2. Deut. 21, 5. Is. 1, 23. 41, 21. **אִישׁ רִיב** *one who has a cause or suit* Judg. 12, 2. 2 Sam. 15, 2. 4; **אִישׁ רִיבִי** *my adversary*, opponent, Job 31, 35. Plur. **שְׁפָתַי רְבוּת** *the pleadings of my lips* Job 13, 6.

**רִיבִי** (i. q. **רִיבֵי**, **רִיבֵיךָ**, for whom Jehovah pleads) *Ribai*, pr. n. m. 2 Sam. 23, 29. 1 Chr. 11, 31.

**רִיחַ** m. (r. **רוּחַ**) *scent, odour*, which any thing exhales, emits, Cant. 1, 12. 2, 13. 7, 14. Gen. 27, 27. al. Trop. Job 14, 9, comp. Judg. 16, 9. Often in the connection **רִיחַ נִיחַח**, see **נִיחַח**.

**רִיחַ** Chald. m. *odour* Dan. 3, 27; comp. Job 14, 9.

**רִים**, see **רָאם** *buffalo*.

**רִיעַ**, c. suff. **רִיעָכֶם**, see in art. **רַע** II.

**רִיפּוֹת** f. plur. (r. **רוּחַ**) *pounded corn or grain, grits, polenta*, 2 Sam. 17, 19. Prov. 27, 22.

**רִיפַת** Gen. 10, 3, *Riphat*, pr. n. of a region and people sprung from Gomer, i. e. from the Cimmerians. Most. intpp. compare the *Riphaean* mountains, in the remotest northern regions.

**רִיק** m. (r. **רוּק**) 1. Adj. *empty*, as **כִּלְיֵי רִיק** Jer. 51, 34. Neut. *emptiness*, Trop. *a vain thing*, Ps. 2, 1. 4, 3.

2. Adv. *in vain*, to no purpose, Ps. 73, 13. Is. 30, 7. More fully **לְרִיק** id. Lev. 26, 16. 20. Is. 65, 23; **לְרִיק** Job 39, 16. Is. 49, 4; **בְּדֵרִיק** id. Hab. 2, 13. Jer. 51, 58.

**רִיק** m. adj. (r. **רוּק**) also **רִק** Gen. 38, 24; fem. **רִיקָה**; plur. **רִיקִים**, also **רִיקִים** 2 Sam. 6, 20; *empty*, Chald. **רִיקָן**; Syr. **رَيْقَان**. So of an empty vessel Judg. 7, 16. 2 K. 4, 3; a pot Ez. 24, 11; a cistern Gen. 37, 24; ears of grain without kernels Gen. 41, 27, comp. 'vanæ aristæ' Virg. Georg. I. 226. So of an *empty spirit*, i. e. hungry, Is. 29, 8, comp. 32, 6 and **נָפֶשׁ** no. 2; also of empty hands, i. e. *impoverished, needy*, Neh. 5, 13; comp. in **רִיקָם**.—Metaph. a) *empty, vain*, of words Deut. 32, 47. b) *worth-*

*less, wicked*. Judg. 9, 4. 11, 3. 2 Sam. 6, 20. 2 Chr. 13, 7. Prov. 12, 11. 28, 19.

**רִיקָם** adv. (r. **רוּק**) q. d. *emptily*, i. e. a) *with empty vessels*, Jer. 14, 3; *empty-handed*, i. e. poor, needy, Ruth 1, 21; also without a gift Ruth 3, 17. Hence **רִיקָם** **פִּי שֵׁלַח** *to send one away empty*, without a gift, Gen. 31, 42. Deut. 15, 13. Job 22, 9, comp. 1 Sam. 6, 3; **רִיקָם** **הִלַּךְ** *to go away empty*, id. Ex. 3, 21. Deut. 16, 16 *they shall not appear before Jehovah* **רִיקָם** *empty*, without an offering, Ex. 23, 16. 34, 20. b) *vainly, void*, to no purpose, without effect; 2 Sam. 1, 22 *the sword of Saul returned not empty*, i. e. not without slaughter and victory. Jer. 50, 9; of God's word Is. 55, 11. So Ps. 25, 3 **רִיקָם** **הִבְגֵּרִים** *let them be ashamed that transgress in vain*, i. e. whose wicked counsels are frustrated. c) *for naught, undeservedly*, without ground or cause, i. q. **הִנָּם** no. 3; Ps. 7, 5, comp. Ps. 69, 5.

**רִיר** m. (r. **רוּר**) *spittle, slaver, slime*, 1 Sam. 21, 14. For **הַלְמִיּוֹת רִיר** Job 6, 6, see in **הַלְמִיּוֹת**.

**רִישׁ** m. (r. **רוּשׁ**) *poverty*, Prov. 10, 15. 13, 18. 24, 34.

**רִישׁ** m. (r. **רוּשׁ**) *poverty*, Prov. 28, 19. 31, 7.

**רִישׁוֹן**, see in **רִאשׁוֹן**.

**רִיךָ** m. adj. (r. **רִכָּה**) plur. **רִכִּים**; fem. **רִכָּה**, plur. **רִכּוֹת**.

1. *tender*, e. g. foliage Ez. 17, 22; children and youth of *tender* age, Gen. 33, 13. Prov. 4, 3. 1 Chr. 22, 5. 29, 1; the young of flocks and herds and their meat, Gen. 18, 7.

2. *soft*, not hard, e. g. the tongue Prov. 25, 15.—Trop. *soft*, i. e. a) *gentle, bland*, Prov. 15, 1. **רִכּוֹת** *soft words* Job 40, 27; comp. *μαλακὰ ἔπη, μαλακοὶ λόγοι*, Hom. b) *delicate*, tenderly brought up, Deut. 28, 54. 56.

3. *weak, feeble*, 2 Sam. 3, 39. **עֵינַיִם רִכּוֹת** *weak or dull eyes* Gen. 29, 17, which were esteemed a defect, comp. 1 Sam. 16, 12. Vulg. *lippi*, blear. Sept. *ἀσθενεῖς*.—Trop. **רִיךָ לֵב** *faint-hearted, timid*, Deut. 20, 8. 2 Chr. 13, 7.

**רִיךָ** m. (r. **רִכָּה**) *softness, delicateness*, Deut. 28, 56.

\* רָכַב fut. יִרְכַּב, *to ride*, whether on an animal or in a vehicle, Lat. *vehi*.

Arab. رَكَبَ, Syr. رَكِبَ and رَكَبَ,

Chald. Sam. רָכַב, id. The primary idea seems to be *to bend the knee*, so that רָכַב is pr. i. q. פָּרַךְ; hence Chald.

רָכַב, אֲרָכְבוּא, רָכוּבָא, רָכוּב, רָכְבָּה, knee.

1. *to ride* upon a beast, as a horse, ass, camel; with עַל of beast Gen. 24, 61. Num. 22, 22. 30. 1 Sam. 30, 17. al. sæp. פָּ Neh. 2, 12. Jer. 17, 25. 22, 4. With acc. רָכַב סוּס *a rider, horseman*, 2 K. 18, 19. Am. 2, 15; comp. Ex. 15, 1. רָכְבֵי אֲחֻזָּה Judg. 5, 10.

2. *to ride, to drive* in a vehicle, *vectus est*; comp. old Germ. *rītan*, Anglosax. *ridan*, Engl. *to ride*; whence *reita, reiti*, carriage, *rheda* Cæs.—With בָּ of the vehicle Jer. 17, 25. 22, 4; acc. Hagg. 2, 22; absol. 1 K. 18, 45. Ps. 45, 5. 68, 5. Poet. of Jehovah who is borne, *rides*, upon the cherubim Ps. 18, 11; upon the clouds Is. 19, 1 comp. Ps. 104, 3; upon the heavens Deut. 33, 26. Ps. 68, 34.

Hiph. הִרְכִּיב, fut. apoc. יִרְכַּב.

1. *to cause to ride, to let ride*, on an animal, Esth. 6, 9. 1 K. 1, 33. Ps. 66, 12.

2. *to cause to ride* in a vehicle, c. acc. pers. Gen. 41, 43; *to convey* 2 K. 23, 30. 2 Chr. 35, 24. Metaph. *to cause to ride, to be borne*, upon the wings of the wind, Job 30, 22. Here belongs the expression הִרְכִּיב עַל-בְּמִוְתֵי-אָרָץ, see in בָּמָה no. 2.—Spoken of things, *to set or place upon a vehicle*, 2 Sam. 6, 3; also simpl. *to place upon, to put or lay upon*, e. g. the hand, c. עַל 2 K. 13, 16. Arab. رَكَب II, to impose or insert one thing upon another. Syr. Aph. id. Chald. Aph. id.

3. *to fasten or yoke to a vehicle*, e. g. as a draught-animal, Hos. 10, 11.

Deriv. מְרַכְבֵּה, מְרַכֵּב, רָכוּב, רָכְבָּה—רָכַב.

רָכַב m. in pause רָכַב, c. suff. רָכְבֵי; plur. constr. רָכְבֵי; constr. once with plur. f. Nah. 2, 5; pr. 'a riding,' concr. 'rider.' Hence

1. Collect. *riders, troops*, Is. 21, 7; so v. 9 רָכַב אִישׁ *man-riders*, comp. Is. 22, 6.

Arab. رَكَابٌ riding-camels.

2. *a wagon, chariot*, i. q. מְרַכְבָּה, either for war or serving for luxury and pomp,

Judg. 5, 28. 1 K. 1, 5. 22, 35. 2 K. 2, 11. 2 Chr. 35, 24. Often collect. *war-chariots*; e. g. וַפְּרָשִׁים וְרָכָב *chariots and horsemen* 1 K. 10, 26. Is. 22, 7. 31, 1; Jer. 51, 21 רָכַב וְרָכְבוּ *the chariots and those that ride therein*; also with numerals, 2 K. 7, 14 שְׁנֵי רָכָב. Ez. 14, 7. Judg. 4, 2. 1 Sam. 13, 5. al. With a verb plur. feni. Nah. 2, 5; only once itself plur. פְּרָעָה רָכְבֵי Cant. 1, 9. רָכְבֵי רָכָב בְּרֹזָל *chariots of iron*, either covered with iron plates, or armed with hooks, scythes, Josh. 17, 18. Judg. 1, 19. עָרֵי הָרָכָב *the chariot-cities*, where war-chariots were stationed, 1 K. 9, 19. 10, 26. 2 Chr. 1, 14. 8, 6. 9, 25. שָׂרֵי הָרָכָב *captains over chariots* 1 K. 22, 31. 33. 2 K. 8, 21.—Oīten רָכַב, like *ἀρμα* in Homer, refers chiefly to the horses, and also to the warriors who sit upon the chariots. e. g. 2 Sam. 8, 4 and *David houghed all the chariots* i. e. the chariot-horses. 10, 18 and *David slew of the Syrians seven hundred chariots* i. e. the warriors of so many chariots. 2 K. 7, 14 שְׁנֵי רָכָב *two pairs of horses*. Ez. 39, 20. But not infreq. רָכַב and סוּסִים are joined, and so distinguished from each other, Josh. 11, 8. 1 K. 20, 25. 2 K. 6, 14. Jer. 17, 25. Ps. 20, 8.—Like the Hebrews, the Canaanites also used war-chariots Josh. 17, 18; and espec. the Egyptians Ex. 14, 9. Is. 31, 1; see the sculpture on Egyptian monuments, Rosellini Monn. stor. Tab. 46–49, 102 sq. Wilkinson Mann. and Cust. of the Anc. Egyptians, I. p. 338 sq.—Poet. *chariots* are also ascribed to the celestial hosts, Ps. 68, 18; comp. Hab. 3, 8.

רָכַב m. (r. רָכַב) c. suff. רָכְבוּ 1. *a rider, horseman*, 2 K. 9, 17.

2. *the driver of a chariot, charioteer*, 1 K. 22, 34. 2 Chr. 18, 33.

רָכַב (i. q. Arab. رَكَابٌ a band of riders on camels) *Rechab*, pr. n. a) The founder of the tribe of Rechabites, who were bound by a vow ever to follow the nomadic life, 2 K. 10, 15. 23. Jer. 35. 2 sq. 1 Chr. 2, 55. Comp. Diod. Sic. 19. 94. Gentile n. plur. רָכְבִּים *Rechabites*, Jer. 35, 2. 3. 5. 18. b) 2 Sam. 4, 2. c) Neh. 3, 14.

רָכְבָּה f. (r. רָכַב) *vectura, a riding or driving*, Ez. 27, 20.

רָכָה (for רָכָה q. v.) *Rechah*, pr. n. of a place otherwise unknown, 1 Chr. 4, 12.

רָכֹב m. a chariot, Ps. 104, 3. R. רָכַב

רָכִישׁ m. defect. רָכָשׁ Gen. 14, 11. 16. 21. 15, 14; c. suff. רָכִישׁוֹ, רָכִישׁוֹ Gen. 31, 18; pr. 'what one has,' *possessions, property, substance*; Sept. τὰ ὑπάρχοντα, ἡ ὑπάρχῃς. Thus:

a) In the most general sense, as fields, gardens, vineyards, grain; hence שָׂרֵי הַמְּלָכָה רָכִישׁוֹ *overseers of the king's substance* 1 Chr. 27, 31; comp. v. 25-31. Flocks and herds are also mentioned as part of the king's substance, 2 Chr. 21, 14. 35, 7.

b) In a sense less general, *moveable property*, such as can be transported or driven, as flocks and herds, gold and silver, household stuff, Gen. 12, 5 where slaves are excepted. 13, 6. 14, 12. 16. 15, 14. Num. 16, 32. 2 Chr. 21, 17. Ezra 8, 21. Dan. 11, 13. 24. 28. Sometimes flocks and herds are not included, Gen. 31, 18. 46, 6. Num. 35, 3. 1 Chr. 28, 1; also grain Gen. 14, 11.

c) In the strictest sense, *household goods, baggage*, not including precious things, nor gold and silver, Ezra 1, 4. 6.

רָכִיל m. (r. רָכַל) *tale-bearing, detraction*; hence אֲנָשֵׁי רָכִיל *tale-bearers, slanderers*, Ez. 22, 9. הֹלֵךְ רָכִיל *to go about for tale-bearing*, as a tale-bearer, Lev. 19, 16. Prov. 11, 13. 20, 19. Jer. 6, 28. 9, 3.

\* רָבֵן, præt. רָבָה, fut. יִרְבֶּה see in no. 3.  
1. *to be tender*; see רָבָה adj. Arab.

רָכַן. Kindr. is רָקַן I.

2. *to be soft*; trop. *to be delicate*, tenderly brought up, Deut. 28, 56. Of words, *to be soft, gentle, bland*, Ps. 55, 22.

3. *to be weakened, broken*, e. g. the mind, לָבַב, *to become faint, timid*; so præt. רָבָה 2 K. 22, 19; fut. יִרְבֶּה (like רָבַר, רָבַח) Deut. 20, 3. Is. 7, 4. Jer. 51, 46.

Pual רָבְּהָ *to be softened, mollified*, as a wound with ointment, Is. 1, 6.

Hiph. Causat. of Kal no. 3, Job 23, 16. Deriv. מָרָה, רָהָה, מָרָה.

\* רָכַל i. q. רָגַל, pr. *to go about*, i. e.

a) For traffic, as a trader, i. q. סַחַר, hence *to trade, to traffic*. Part. רָכַל *a trader, merchant*, Cant. 3, 6; plur. רָכָלִים Ez. 27, 13. 15. 17 sq. al. Fem.

רָכַלָּה a female trader, Ez. 27, 3. 20. 23.

Syr. رُكَّال is spec. a perfumer, apothecary.

—Hence מְרַכְּלָה, רָכַלָּה

b) For tale-bearing, slander; whence רָכִיל tale-bearing.

Deriv. the two following and מְרַכְּלָה.

רָכַל (traffic) *Rachal*, pr. n. of a city in Judah, 1 Sam. 30, 29.

רָכַלָּה f. *trade, traffic*, Ez. 26, 12. 28, 5. 16. 18. R. רָכַל.

\* רָבַס fut. plur. יִרְבְּסוּ, *to bind on or to any thing*, Ex. 28, 28. 39, 21. Arab.

رَكْس id. e. g. cattle in stalls.—Hence the two following.

רָבָס, only in plur. רָבָסִים *bound-up places*, i. e. rough, rugged, difficult to pass, Is. 40, 4. Jarchi: *mountain ranges*, chains of mountains.

רָבָס m. (r. רָבַס) once Ps. 31, 21 רָבָסִים, either: a) *snares of men*, their plots, Arab. رَكْس a cord, noose; or b) *bands, troops of men*, as אֲגָדָה from אָגַד; or c) *leagues of men, conspiracies*; comp. קָשָׁר from r. קָשַׁר

\* רָבַשׁ 1. i. q. Arab. رَكْص pr. *to hit with the foot, to kick*; spec. *to urge on a horse with the feet*; and hence of a horse, *to be urged on, to run*, like Arab.

رُكِّص; also رَكِّص I, VIII, *to run swiftly, to flee*.—Hence רָבַשׁ

2. *to gather, to acquire, to get property*; pr. 'to drive or bring together;' Gen. 12, 5. 31, 18. 36, 6. 46, 6.

רָבַשׁ m. (r. רָבַשׁ) in pause רָבַשׁ, a horse of a nobler and fleeter race, a steed, courser, Mic. 1, 13. 1 K. 5, 8 [4, 28]; distinguished from סוּסִים Esth. 8, 10. 14. Syr. رُكْم horse. See Bochart Hieroz. I. p. 95.

רָבַשׁ, see art. רָבוּשׁ.

רָם 1. Part. of the verb רוּם, *high*, see r. רוּם Kal.

2. *Ram*, pr. n. a) A family or clan of the Buzites Job 32, 2; the same, as some think, with אָרָם Gen. 22, 21. b) Ruth 4, 19. 1 Chr. 2, 9; for which Ἀρού Matt. 1, 3. Luke 3, 33. c) 1 Chr. 2, 25. 27.

רָם *buffalo*, see רָאָם.

\* רָמָה 1. *to cast, to throw*, בָּרַם into the sea, Ex. 15, 1. 21.

2. *to shoot with a bow*; רֹמֵה-קִשְׁתָּה *a bow-shooter, archer*, Jer. 4, 29; plur. רֹמֵי קִשְׁתָּה Ps. 78, 9. Arab. رمى, Ethiop. ማሞ, Syr. and Chald. رَمَى, id. Comp. Gr. ῥίπτω.

PIEL רָמָה *to deceive*; pr. 'to cast own, to make fall,' like Gr. σφύλλω, whence Lat. *fallo*; c. acc. Prov. 26, 9. Gen. 29, 25. Lam. 1, 19. 1 Sam. 19, 7. Josh. 9, 22. Prægn. 1 Chr. 12, 17 לְרַמּוֹתַי לְרַמּוֹתַי *to deceive (and betray) me my enemies*.

Deriv. רָמָה, מְרַמֶּה, תְּרַמֶּה, תְּרַמִּיה, תְּרַמּוֹ, and pr. n. רַמָּה, רַמְיָה.

רָמָה, רָמָא, Chald. 1. *to cast, to throw*, Dan. 3, 20. 21. 24. 6, 17.

2. *to set, to place*, e. g. thrones, Dan. 9. Comp. Rev. 4, 2 θρόνος ἔκειτο, and רַךְ no. 2.

3. *to impose tribute*, Ezra 7, 24.

ITHEP. *to be cast, thrown*, into a furnace Dan. 3, 6. 15.

רָמָה f. (רָמָה) constr. רַמְתָּ, Kamets apure; plur. רַמּוֹת.

1. *a high place, height*, 1 Sam. 22, 6; spec. as consecrated to the worship of idols, Ez. 16, 24. 25. 39. Comp. רַמְתָּה.

2. *Ramah*, pr. n. of several towns situated on heights. Gentile n. רַמְתָּי *Ramathite*, once 1 Chr. 27, 27.

a) With art. הַרְרָמָה, except Neh. 11, 1, and בְּרַמְתָּה Jer. 31, 15, a town of Benjamin Josh. 18, 25; in the vicinity of Gibeah and Geba Judg. 19, 13. Is. 10, 29. Jos. 5, 8. Ezra 2, 26. Neh. 7, 30. 11, 33; on the way from Jerusalem to Bethel Judg. 4, 5; and not far from the confines of the two kingdoms 1 K. 15, 17. 21. 22; mentioned also Jer. 31, 15. 40, 1. Jerome places it six Roman miles north of Jerusalem. Now *er-Râm* الرام, a small village on a hill two hours from Jerusalem on the east of the great northern road; see Bibl. Res. in Palest. II. p. 315-7. Josephus calls it *Ραμαθών* Ant. 8. 1. 3.—[Jer. 31, 15 *a voice was heard in Ramah Rachel weeping for her children*; here the context refers to the exiles carried away captive by Nebuzaradan to Babylon, who passed by way of Ramah which was prob. their rendez-

vous, see Jer. 40, 1. As Ramah was in Benjamin, the prophet introduces Rachel the mother of that tribe as bewailing the captivity of her descendants.—R.

b) *Ramah* of Samuel, so called, where that prophet lived and was buried, 1 Sam. 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 19. 22. 23. 25, 1. 28, 3; always with the art. and either He loc. or בְּ pref. as בְּרַמְתָּה 1 Sam. 19, 19. 23. 25, 1. 28, 3. The same, as usually supposed, is הַרְרָמָה צוֹפִים *Ramathaim-Zophim* in the mountains of Ephraim, 1 Sam. 1, 1 comp. 19; but this is less certain, since the native town of Elkanah (1, 1) might be different from the Ramah in which he resided, v. 19. [But in v. 3 Elkanah is said to go up from *his city* (בְּעִירוֹ) to worship, which can only refer to the preceding Ramathaim of v. 1; and in v. 19 he and his wife return to *their house* in Ramah (בְּבֵיתָם הַרְרָמָה), obviously the same place.—R.] The position of this Ramah was early lost sight of by tradition; and a variety of opinions has prevailed ever since Eusebius and Jerome. Its site has been fixed: α) At the *Ramath of Benjamin* (lett. e), although this was less than an hour distant from Gibeah where Saul resided and in full view of it; comp. 1 Sam. c. 9. 10. So Pococke, Raumer, Winer. β) Eusebius and Jerome regard it as the *Arimathea* of the N. T. and place it near Lydda, where a Ramah anciently existed. Hence some have held it to be the same with the present *Ramleh*; which however is a modern town. γ) At the present *Neby Samwil*, a high point two hours north-west of Jerusalem. But this is irreconcilable with the mention of Rachel's sepulchre in 1 Sam. 10, 2. δ) Another suggestion places *Ramathaim-Zophim* and Ramah at the modern *Sôba* west of Jerusalem; where however the like difficulty presses, though in a less degree; see Bibl. Res. in Palest. II. p. 330-334; comp. in צוֹה. ε) If then we allow weight to the mention of Rachel's sepulchre, we can only seek for this Ramah near Bethlehem; where also Eusebius speaks of a Ramah: ἐστὶ δὲ καὶ Ραμὰ τοῦ Βενιαμὴν περὶ τὴν Βηθλέεμ. Not far south-east of Bethlehem is *Jebel Fureidis* or the Frank Mountain, the an-



cient fortress and city of Herod called *Herodium*; and if we fix there the site of Ramah, all the circumstances mentioned in 1 Sam. c. 9. 10, are easily explained. But then the Ramathaim-Zophim of 1 Sam. 1, 1, must have been a different place. [This last supposition, as we have seen above, is inadmissible. Besides, no one who had ever seen the Frank Mountain could suppose for a moment that a city ever lay upon it. It was indeed occupied by Herod's fortress, but the city Herodium lay at its foot; see *Bibl. Res. in Palest. II. p. 171-173.* Eusebius, as above cited, places the Ramah of *Benjamin* near Bethlehem, obviously in order to help out a wrong interpretation of Matt. 2, 18. ζ) A recent hypothesis places this Ramah at a site of ruins now called *er-Râmeh* two miles north of Hebron. This also makes Ramathaim-Zophim, the place of the prophet's birth, to be different from the Ramah of his residence and burial; against the express testimony of Josephus, *Ant. 6. 4. 6. ib. 13. 5.* See *Biblioth. Sacra, 1843, p. 46-51.* See generally *Bibl. Res. in Palest. II. p. 141, 142, p. 220-221.* In this uncertainty interpreters may yet be driven to the position, that the city where Saul found Samuel (1 Sam. c. 9. 10) was not Ramah his home.—R.

c) A city of Naphtali Josh. 19, 36; perh. the same mentioned v. 29; see *Re-land Palæst. p. 963.*

d) A town of Gilead 2 K. 8, 29; fully *רמה המצפה* Josh. 13, 26.

e) *רמה לחי*, see in *לחי* no. 3.

רמה f. (ר. רמם II) *a worm*, collect. *worms*, as bred from putridity. Ex. 16, 24. Job 7, 5. 17, 14. 21, 26. 24, 10. Is. 14, 11.

Once trop. of man Job 25, 6. Arab. *رَمَّةٌ* putridity, worms.

רמון m. also רמון, c. suff. רמני; plur. רמונים, constr. רמוני.

I. *a pomegranate*, spoken of the tree, Num. 20, 5. Deut. 8, 8. 1 Sam. 14, 12. Joel 1, 12. al. Of the fruit, Cant. 4, 3. 6, 7. 8, 2; also artificial, as an architectural ornament, Ex. 28, 33. 34. 2 K. 25,

17. Arab. *رُمَّان* id. Syr. id. The etymology is uncertain: since it is hardly possible, as some have supposed, that

pomegranates should have this name from the worms (רמה) with which they are infested. Better to interpret רמון as *the marrowy*, from *רָמ* marrow. *רָמ* IV the bone is full of marrow. The pomegranate tree is still found in Syria, Palestine, and Egypt; see *Celsius Hierob. I. p. 272 sq.*—From their abounding in pomegranates, several places received the pr. name רמון *Rimmon*, viz.

a) A city of the tribe of Simeon in the southern part of Palestine, Josh. 15, 32. 19, 7. 1 Chr. 4, 32. Zech. 14, 10.

b) A town on a high conical rock or peak north-east of Geba and Michmash, near the desert, Judg. 20, 45. 47. 21, 13.

Now *Rümmôn* *رَمُون*; see *Bibl. Res. in Palest. II. p. 113, 122.*—Here too some refer 1 Sam. 14, 2.

c) A city of Zebulun, Josh. 19, 13; where *רמה אר* does not belong to the proper name, see under *אר* Pual.—The same is רמון 1 Chr. 6, 62.

d) רמון פרץ a station of the Israelites after leaving Sinai, Num. 33, 19.

e) *רמה רמון*, see in *רמה* no. 4.  
II. *Rimmon*, pr. n. m. a) A Syrian idol. 2 K. 5, 18; comp. pr. n. *רמה רמון* and *רמה רמון*; perh. *the exalted*. from r. רמם I. Hesyeh. *Ραμάς ὑψιστος θεός.* b) A man 2 Sam. 4, 2.

רמות (heights, plur. of רמה) *Ramoth*. pr. n. a) A city in Gilead, elsewhere רמות, Josh. 21, 36 [38]. 1 K. 4, 13. b) רמות ינגב, i. q. רמות ינגב q. v. 1 Sam. 30, 27.

רמות f. (ר. רום) *a heap, mound*, of corpses Ez. 32, 5. Better, with J. D. Michaelis, to write רמותיה or perhaps רמותיה, *thy worms*, from רמה.

\* רמה obsol. root, Arab. *رَمَحَ* to pierce with a lance, to lance.—Hence

רמה m. plur. רמחים, c. suff. רמחיים, *a lance, spear*, used by heavy-armed troops Num. 25, 7. Judg. 5, 8. Neh. 4, 7. 10, 15; coupled with צנה 1 Chr. 12, 8. 24. 2 Chr. 11, 12. 14, 7. 25, 5. Sometimes *the iron point, lance-head*, Jer. 46, 4. Joel 4, 10. 1 K. 18, 28.—Aram. *רומחא*, id. Arab. *رَمَح* id.

רָמִי m. plur. c. art. הַרְמִיִּים 2 Chr. 22, 5, i. q. הַאֲרָמִיִּים, *Syrians*; comp. 2 K. 8, 28. For the aphæresis of the letter א see p. 1, also art. אֲרָמִי.

רָמִיָּה (whom Jehovah hath set, comp. Chald. רָמָה no. 2) *Ramiah*, pr. n. m. Ezra 10, 25.

רָמִיָּה f. (r. רָמָה Pi.) 1. *a letting fall of the hands, i. e. remissness, sloth*; נָפֶשׁ רָמִיָּה *a slothful soul*, person, Prov. 19, 15. Concr. *one slothful*, Prov. 12, 24. 27. חָצְבָה לַרְמִיָּה *to labour with a slack hand*, slothful, 10, 4; see Heb. Gr. § 135. 1. n. 3. Adv. *remissly, slothfully*, Jer. 48, 10.—This notion of the root approaches near to the kindr. רָפָה. Arab.

VI, laxum, remissum sult negotium.

2. *deceit, fraud*, Ps. 32, 2. Mic. 6, 12. Job 13, 7. לְשׁוֹן רָמִיָּה *a deceitful tongue* Ps. 120, 2. 3. קֶשֶׁת רָמִיָּה *a deceitful bow*, which sends the arrows wide of the mark, Hos. 7, 16. Poet. for treacherous bowmen, who feign flight in order to deceive, Ps. 78, 57.

רָמִיָּה f. *a mare*, once Esth. 8, 10. Arab. رَمِيَّة id. Syr. رَمِيَّة herd of horses and mares, also of other animals; prob. from Pers. رَمِيَّة flock, herd, troop.

\* רָמִיָּל obsol. root, Arab. رَمَلَ *to deck with gems, to stain with blood*. Hence

רָמִיָּלָה (whom Jehovah decks) *Remaliah*, pr. n. of the father of Pekah king of Israel, 2 K. 15, 25; prob. a man of low birth and standing, whence his son is called in contempt רָמִיָּלָה Is. 7, 4. 5. 8, 6.

\* I. רָמַם i. q. רוּם, *to be high, to be lifted up, exalted*. Præt. רָמִי Job 22, 12 where many Mss. and editions have רָמִי; also רָמִי Job 24, 24 where other copies have רוּמִי. Part. fem. רָמִיָּמָה *uplifted, exalted*, Ps. 118, 16.

נִרְמָה imp. plur. הֲרָמִי Num. 17, 10 [16, 45], and fut. יִרְמִי Ez. 10, 15. 17. 19, *to lift up oneself, to rise up*. In both the forms a few Mss. omit the Dagesh.

\* II. רָמַם Arab. رَمَمَ *to rot, to be carious*, of a bone; also *to be marrowy*. Hence רָמִיָּה, רָמִיָּן.

רָמִיָּתִי-עֶזֶר (I have exalted his help, r. רוּם) *Romanti-ezer*, pr. n. m. 1 Chr. 25, 4. 31.

רָמִיָּן, see רָמִיָּן.

\* רָמַם fut. יִרְמַם; kindr. is רָפַס.

1. *to tread with the feet*, e. g. a potter the clay, c. acc. Is. 41, 25; רָמַם Neh. 3, 14; also Ez. 34, 18. Hence *to tread upon*, i. e. to walk over any thing, Ps. 91, 13.

2. *to tread down, to trample under foot*, 2 K. 14, 9. Is. 26, 6. Dan. 8, 7. 10; also persons so as to destroy life 2 K. 7, 17. 20. 9, 33; a lion his prey Mic. 5, 7. Trop. Is. 63. 3. Ps. 7, 6. Part. רָמַם *a treader down, oppressor*, Is. 16, 4. Ascribed to the foot Is. 26, 6; comp. Ez. 34, 18. Further, *to tread down, to trample streets with horses' hoofs* Ez. 26, 11. Also Is. 1, 12 חָצְרֵי רָמַם *to trample my courts* i. e. to profane them; comp. Rev. 11. 2. 1 Macc. 3, 45.

נִרְמָה pass. of no. 2. Is. 28, 3.

Deriv. מְרָמֵם.

\* רָמִישׁ fut. יִרְמֵשׁ 1. *to creep, to crawl*, the appropriate verb for the motion of the smaller animals which creep along the ground; both those which have four feet or more. as mice. lizards. crabs, (and this is the proper signification, comp. רָמַם.) and also those without feet, which glide or drag themselves upon the ground, as worms and serpents. Gen. 1, 26, after the mention of quadrupeds both domestic and wild, of birds, and fishes: בְּלִי-הָרֶמֶשׂ הָרֶמֶשׂ עַל-הָאָרֶץ *all the creeping things (reptiles) that creep upon the earth*. v. 28. 30. 7, 8. 14. 8, 17. 19. Lev. 11, 44. Sometimes *the earth* is said *to creep with creeping things*. c. acc. (comp. הִלֵּךְ no. 4,) Gen. 9, 2 כָּל-בְּלֵי-הָאָרֶץ *upon all with which the earth creeps*, i. e. all reptiles which creep upon the earth.

2. In a wider sense spoken of aquatic or amphibious reptiles; Gen. 1, 21 הַחַיָּה הַרְמֵשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם *the creeping animals with which the waters swarm*. Lev. 11, 46. Ps. 69, 35. So of all land animals whatever, Gen. 7, 21 init. Ps. 104, 20 *all the beasts of the forest do creep forth*, sc. by night from their dens.—Hence

**רמש** m. *a creeping thing, reptile*, collect. *reptiles*, Gen. 1, 25. 26. 6, 7. 7, 14. 23; often **רמש האדמה** *whatever creeps upon the earth* Gen. 1, 25. 6, 20. Hos. 2, 20 [18]; comp. Deut. 4, 18. Once of aquatic animals Ps. 104, 25. So of all land animals whatever, Gen. 9, 3.

**רמת** (height. i. q. **רמה**) *Remeth*, pr. n. of a city in Issachar Josh. 19, 21.

**רמת נגב** in some editions, see in **ראמת נגב**.

**רמתים צופים**, see in **רמה** no. 2. b.

**רן** m. (pr. inf. of **רנן**) *a shouting, rejoicing*; Plur. constr. **רנן-רנן** *shouts of deliverance* Ps. 32, 7.

\* **רנה** fut. **רנה**, i. q. **רנן**, *to give forth a tremulous and stridulous sound*; once of the whizzing of the arrow as shot from the bow Job 39, 23. where **אשפה** *quiver* is put poet. for *arrows*. Arab. **رنى** and

**رن** I, IV, to sound, to twang, as the bow when the arrow is shot. See Bochart Hieroz. I. p. 134. Alb. Schultens ad Hariri Cons. I. p. 11.

**רנה** f. (**רנן**) 1. *shout of joy, rejoicing*, Ps. 30, 6. 42, 5. 47, 2. Is. 35, 10. 51, 11. al. 1 K. 22, 36 **ויצעבר הרנה** *and there went the joyful cry throughout the camp... Home!*

2. *a mournful cry, outcry, wailing*, Ps. 17, 1. 61, 2. 88, 3. 106, 44. Jer. 14, 12. al.

3. *Rinnah*, pr. n. m. 1 Chr. 4, 20.

\* **רנן** inf. and imp. **רן**; fut. **רנן**, twice **הרנה** Prov. 1, 20. 8, 3. once **רנן** Prov. 29, 6; pr. to *give forth a tremulous and stridulous sound*. Spec.

1. Of the tremulous creaking or whining sound made by a mast or tall pole vibrating in the wind; hence **ארן**, **הארן**. Also of the noise, roaring of a torrent, see **ארנין**. Arab. **رن** to twang as a bow, to whizz.

2. *to give forth the voice in vibrations, to shake or trill the voice*; hence a) *to utter cries of joy, to shout*, but not with an articulate voice, Lev. 9, 24; elsewhere poetic Job 38, 7. Is. 12, 6. 42, 11. 54, 1. al. Ascribed also to the human tongue Is. 35, 6; to inanimate things Is. 44, 23.

49, 13. With acc. *to shout one's praise, to praise with rejoicing*, Is. 61, 7 see **הלל** no. 2. c. With **ב** id. Is. 24, 14; *on account of*, Jer. 31, 7. b) Of mournful cries, *to cry aloud, to wail*, Lam. 2, 19.

PIEL **רנן** i. q. Kal no. 2, *to shout for joy, to rejoice*, Ps. 98, 4. 132, 16. Is. 26, 19. 52, 9; with **ב** in or over any person or thing, Ps. 33, 1. 89, 13. 92, 5; with **על** over the destruction of any one Jer. 51, 48. But with acc. of pers. or thing, *to shout aloud one's praise, i. e. to praise with rejoicing*, Ps. 51, 16. 59, 17; c. **אל** Ps. 84, 3; **ל** 95, 1. Inf. as noun **רנן** *shouting* Is. 35, 2. Ascribed to things Ps. 96, 12.

PUAL fut. **ירנן**, pass. Is. 16, 10.

HIPH. **הרנין** 1. Trans. *to cause to shout for joy, to make rejoice*, Ps. 65, 9. Job 29, 13.

2. Intrans. *to shout for joy, to rejoice*, Deut. 32, 43. Ps. 32, 11; c. **ל** Ps. 81, 2.

Deriv. see Kal no. 1; also **רן**, **רנה**, and

**רננה** f. constr. **רננה** 1. *a cry of joy, shout*, Ps. 100, 2. Job 3, 7. 20, 5. Plur. **רננות** Ps. 63, 6.

2. Plur. **רננות** Job 39, 13 [16] sq. *female ostriches*, poet. for the comm. **קננה**; so called from their wailing cry, see **רנן** Lam. 2, 19 and in **רננה**. Comp. Arab. **رنا**, female ostrich, from her cry. Vulg. *struthio*. See Bochart Hieroz. II. p. 24.

**רסה** (a ruin, r. **רסס**) *Rissah*, pr. n. of a station of the Israelites in the desert, Num. 33, 21. 22.

**רסיס** m. plur. constr. **רסיסי**.

1. *breaches, ruins*, Am. 6, 11. R. **רסס** no. 1.

2. *drops, dew-drops*, Cant. 5, 2. R. **רסס** no. 2.

\* **רסן** obsol. root, Arab. **رسن**, *to bind*, e. g. with a cord, halter, curb. Hence

**רסן** m. c. suff. **רסנו** 1. *a curb, halter*, pr. which goes over a horse's nose Is. 30, 28; hence genr. *a rein, bridle*, Ps. 32, 9. Job 30, 11 **משפני שליחי רסן** *they cast off the bridle before me*, i. e. they take unbridled liberties; comp. the Arabic phrase **طلق زمامه** 'he throws off his bridle,' said of an unbridled person.—Hence

2. *the mouth*, i. e. the interior where the bit is placed, *the jaws, the teeth*. like Gr. *χάλυβοι*. Job 41, 5 [13] **בְּפִל רִסְנוֹ**, i. e. the jaws, *the double row of teeth* in the crocodile.

3. *Resen*, pr. n. of an ancient city in Assyria, Gen. 10, 12.

\* **רָסַס** inf. **לְרַס** 1. *to break in pieces*, kindr. with **רָצַח** and **הָרַס** q. v. Chald. **רָסַס** to pound, to crush; Zab. **לָסַס** to break bones. Hence **רִסְסִים** no. 1, and pr. n. **רִסָּה**.

2. *to sprinkle, to moisten*, Ez. 46, 14. Hence **רִסְסִים** no. 2. Chald. **רָסַס**, Arab. **رَسَسَ** id. This connects itself with the signif. no. 1, since what is *broken in pieces* or *crushed* small, is easily *scattered, sprinkled*.

**רע** m. (r. **רָעַע**) in pause and after distinct. acc. **רָע**; with art. **הָרַע** and **הָרָע**; with Vav copul. **וְרָע**, but with distinct. acc. **וְרָע**; plur. **רָעִים**.

A) Adj. with fem. **רָעָה**, plur. **רָעוֹת**.

1. *bad, evil, worthless*, in quality or essence; opp. **טוֹב**. E. g. merchandise Prov. 20, 14; water, unwholesome, 2 K. 2, 19; cattle Lev. 27, 10; figs Jer. 24, 2; sterile soil Num. 13, 19, comp. Deut. 15, 21. **הָרַע אֵל טוֹב** *to speak bad or good*, i. e. any thing at all, Gen. 24, 50, comp. 31, 24.—Spec. *ill-favoured*, of bad appearance, Gen. 41, 3. 4. 19. 21. **הָרַע רָע** *filthy thing, excrement*, Deut. 23, 10 [9].—Trop. **רָע בְּעֵינַי פ** *evil in the sight of any one, displeasing to him*, Gen. 28, 8. 38, 7; absol. Ex. 33, 4. Often in the phrase **עָשָׂה הָרַע בְּעֵינַי יְיָ** *to do evil in the sight of Jehovah*, what is displeasing to him, spoken of idolaters and transgressors, Num. 32, 13. Deut. 4, 25. Judg. 2, 11. 1 Sam. 15, 19. 1 K. 11, 6. 2 K. 3, 2. al. sæp. For **בְּעֵינַי** is put also **לְפָנַי** in the later books, as Neh. 2, 1; also **עַל** Ecc. 2, 17.

2. *bad, evil*, i. e. causing evil, *hurtful, harmful*. a) Physically, e. g. a ravenous beast Gen. 37, 20. 33; malignant disease Deut. 28, 59; **אִשְׁחָרִין רָע** *a malignant ulcer* v. 35; **הָרַע רָע** *an evil thing, poisonous*, 2 K. 4, 41; **עֵינֵי רָע** *evil-eyed*, i. e. envious, miserly, Prov. 23, 6. 28, 22. Is. 32, 7 **בְּלִי רָעִים בְּלִי רָעִים** *the weapons of the deceiver are hurtful*, destructive to

others. b) Morally bad, *evil, wicked*; of persons 1 Sam. 30, 22. Ps. 5, 5. 140, 2. Job 21, 30. Prov. 11, 21. Esth. 7, 6; plur. **רָעִים** *the wicked* Prov. 4, 14. 14, 19. So **בְּעַר הָרַע**, see in **בְּעַר** Piel no. 3. Of a wicked people Jer. 13, 10; or generation Deut. 1, 35. Then also of things, as **רַע הָרַע** *a wicked thing, crime*, Deut. 17, 5; a way, mode of life, Prov. 2, 12. 8. 13. 28, 10. Jer. 23, 22; **לֵב רָע** *an evil heart* Jer. 7, 24. 11, 8. Prov. 26, 23; **רָעָה רָע** *an evil imagination, thought*, Gen. 6, 5. 8, 21. So **רוּחַ רָעָה** *an evil spirit* from God upon Saul 1 Sam. 16, 15; but in Judg. 9, 23 **רוּחַ רָעָה** is *an evil spirit* of discord.

3. *ill, evil*, i. e. *sad, sorrowful*, e. g. the countenance, Gen. 40, 7. Neh. 2, 2; the heart Prov. 25, 20.

4. *ill, evil*, i. e. *unprosperous, unhappy*, Is. 3, 11 comp. v. 10. Gen. 47, 9. For **לָרַע** see below in B. 1. b.

B) Subst. **רַע** 1. *ill, evil*, i. e. a) *evil* which one does, Ps. 97, 10. Is. 59, 7. **רַע עָשָׂה** *to do evil* 1 Sam. 29, 7. 2 Chr. 33, 9. Neh. 9, 28; **רַע עֹשֵׂי** *evil-doers* Ps. 34, 17; **פָּגְלֵי רַע** id. Mic. 2, 1. **רַע עָשָׂה עִם פ** *to do evil with or to any one* Gen. 31, 29; c. **לְ** id. Jer. 39, 12. **לְרַע רַע** *to recompense evil* Ps. 7, 5. b) *evil* which happens to any one, *adversity, calamity*, Gen. 44, 34. Job 2, 10. 5, 19. 30, 26. Ps. 121, 7. Prov. 5, 14. Is. 31, 2. al. **יּוֹם רַע** *day of evil, of calamity, evil day*, Am. 6, 3; **רַע יְמֵי רַע** Ps. 49, 6. **לְרַע לְרַע** *for evil unto you, for your hurt, instead of the fuller phrase לְהַיּוֹת רַע לְרַע*, Jer. 7, 6. 25, 7. Ecc. 8, 9. So *to prophesy evil, calamity*, 1 K. 22, 8. 18. Plur. **מַלְאָכֵי רָעִים** *angels of evils, evil angels, bringing calamity*, Ps. 78, 49.

2. *evil* in a moral sense, *wickedness, depravity*; **סָר מִרַע** *departing from evil, doing right*, Job 1, 1; comp. Prov. 8, 13. Also *ill-will, malice*, Ps. 7, 10; **בְּרַע** *with malice, wickedly*, Ps. 73, 8.—Sometimes in genit. expressing quality, as **רַע אֲנָשִׁים** *wicked men* Prov. 28, 5; **אִשָּׁה רָעָה** *a wicked woman* Prov. 6, 24; **עֲצָה רָעָה** *wicked counsel* Ez. 11, 2; comp. Ecc. 4, 8.—Sept. *πονηρός, κακός*.

I. **רַעִי** m. (r. **רָעַע**) c. suff. **רָעִי**, *outcry, noise*, e. g. in joy, *a shout*, Ex. 32, 17; in grief Mic. 4, 9. So **רַעִי יְיָ** for *the thun-*

*der*; Job 36, 33 קָלוּ רָעוּ *his thunder showeth concerning him*, God; see in קָלוּ Hiph. no. 2.

II. רָע m. (for רָעָה, r. רָעָה no. 3) c. suff. רָעִי Jer. 6, 21, but far oftener רָעָה, once fully רָעָעָה Job 6, 27; Plur. רָעִים, c. suff. רָעִי רָעִיָּה Job 32, 3, also רָעָה for רָעָהוּ Job 42, 10. 1 Sam. 30, 26, רָעִיָּה Ps. 28, 3.

1. *a friend, companion, acquaintance*, with whom one lives, has friendly intercourse, Gen. 38, 12. 20. 2 Sam. 13, 3. Job 2, 11. 19, 21. Prov. 19, 6. 25, 17; but implying less than אָהָב Prov. 18, 24. With dat. like Gr.  $\delta$  ἐμοὶ φίλος, Job 30, 29 רָע לְבָנוֹהּ רָעָה *a companion* (i. e. like) *to ostriches*. The epithet רָע, friend, companion, is also put for: a) *a lover, one beloved* of a woman, Cant. 5, 16. Jer. 3, 1. 20. Hos. 3, 1. Comp. רָעָה. b) *any one, any other member of the human family*,  $\delta$  πλησίον, *neighbour, fellow*, Ex. 20, 17 sq. 22, 25. Lev. 19, 13. Deut. 5, 18. Prov. 3, 29. al. c) Preceded by אִישׁ, *one—another*; Judg. 6, 29 וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ *they said each man to his fellow*, i. e. *one to another*. Gen. 11, 3. 1 Sam. 10, 11. 2 K. 3, 23. Ex. 18, 7. 2 Chr. 20, 23. Gen. 31, 49. Also of things Gen. 15, 10, see in אִישׁ no. 4. Comp. אָהָב no. 7. Rarely without אִישׁ preceding, Is. 34, 14 אֶל-רֵעֵהוּ יִקְרָא *the satyr shall cry to his fellow*, i. e. *one satyr to another*.

2. *thought, will, desire*, i. q. Chald. רָעָה, רָעִיוֹן, Ps. 139, 2. 17.—Chald. רָעָה to will; also Syr. فَعَلَّ Ethpa. to think.

רָע m. (pr. inf. of r. רָעָה) 1. *badness, bad quality*, Jer. 24, 2. 3. 8. 29. 17. Also *ugliness, deformity*, Gen. 41, 19.

2. In a moral sense, *evil, wickedness*, Is. 1, 16. Jer. 4, 4. 21, 12. 23, 2. 26, 3.

3. *sadness of the heart, countenance*, Neh. 2, 2. Ecc. 7, 3.

\* רָעֵב fut. יִרְעֵב *to hunger, to be hungry*. Arab. رَغَبٌ to be ample and capacious; رَغِبٌ id. رَغِيبٌ wide-bellied. The primary idea seems to be that of having a wide and empty stomach; comp. kindr. רָחַב and Ethiop. ርፈፈ to hunger.—Spoken of individu-

als Is. 8, 21. 49, 10. Ps. 34, 11. 50, 12; of a whole country, *to be famished, to suffer famine*, Gen. 41, 55. With לֵא to *hunger for any thing*, Jer. 42, 14.

HIPH. *to cause to hunger* Deut. 8, 3; *to let famish* Prov. 10, 3.

Deriv. רָעָבֹן, רָעָבוֹן, and

רָעֵב m. *hunger, famine*, of single persons Lam. 5, 10. Deut. 32, 24. Jer. 11, 22. Am. 8, 11; of whole countries i. e. *famine, scarcity of grain*, Gen. 12, 10. 26, 1. 45, 11. Ruth 1, 1. Job 5, 20. al.

רָעֵב m. adj. plur. רָעֵבִים, fem. רָעֵבָה, *hungry* 2 Sam. 17, 29. Job 5, 5. Is. 29, 8. al. *hunger-bitten, famished*, Job 18, 12.

רָעָבוֹן m. (r. רָעֵב) constr. רָעָבוֹן, *famine* Ps. 37, 19. Gen. 42, 19. 33.

\* רָעַר fut. יִרְעַר *to tremble, to quake*, e. g. the earth Ps. 104, 32.—Arab. رعد, Conj. IV, VIII, id. Eth. ርዕድ id. Kindr. are רָעַל, רָעַס.

HIPH. intrans. *to tremble, to shake*, of persons, part. מִרְעֵיר Dan. 10, 11. Ezra 10, 9.

Deriv. the two following.

רָעַד m. *a trembling*, Ez. 15, 15. Ps. 55, 6.

רָעָה f. (r. רָעַר) *a trembling*, Ps. 2, 11. 48, 7. Is. 33, 14. Job 4, 14.

\* רָעָה fut. יִרְעָה, apoc. יִרַע Job 20, 26.

1. Trans. *to feed a flock, to pasture*, Lat. *pascere*. Arab. رعى id. and trop. to tend, to guard, to govern. Ethiop. ርዕድ id. Syr. Chald. Samar. id.—Constr. with acc. of flock Gen. 4, 2. 30, 36. Ex. 3, 1. Is. 40, 11. Jer. 23, 4. Cant. 1, 8. al. פָּ Gen. 37, 2. 1 Sam. 16, 11. 17, 34; absol. Gen. 29, 7. 37, 13. Num. 14, 33. Cant. 1, 7. al.—PART. רָעָה subst. *a shepherd, herdsman*, Gen. 46, 34. Ex. 2, 17. Is. 13, 20. Jer. 43, 12; with genit. of flock or herd Gen. 13, 7; and of the owner, as רָעֵי יִצְחָק Gen. 26, 20. Fem.

רָעָה Gen. 29, 9. Arab. رَاعٍ id.

Trop. *to feed*: a) i. q. *to lead, to rule, to care for*, the figure being often preserved, e. g. α) Of a prince or king, like Gr. ποιμὴν λαόν. 2 Sam. 5, 2 *thou shalt feed my people Israel*. 7, 7. Jer. 23, 2 sq. Mic. 5, 3. 7, 14; c. פָּ Ps. 78, 71.



רעה fem. of רעה, plur. רעות *female companions*, Ps. 45, 15. Judg. 11, 37 Keri.

רעה inf. of ר. רעע, where see.

רעי (friend sc. of God) *Reu*, pr. n. m. Gen. 11, 18. Gr. *Payav* Luke 3, 35.—Strictly i. q. רעה, like פלי i. q. פלה. R. רעה.

רעואל (friend of God) *Reuel*, Sept. *Payouil*, pr. n. m. a) A son of Esau (Gen. 36, 4. 10. b) The father of Jethro, Ex. 2, 18. Num. 10, 29. c) 1 Chr. 9, 8. d) In Num. 2, 14 should be read instead of it רעואל; comp. 1, 14. 7, 42. 10, 20.

רעיה pr. fem. of רעי q. v. R. רעה.

1. *a female friend, companion*, plur. רעיות Judg. 11, 37 Cheth. Hence a) *another*, any other, Esth. 1, 19, comp. 1 Sam. 15, 28. b) Preceded by אשה *one—another*, Ex. 11, 2. Jer. 9, 19. Zech. 11, 9; of birds Is. 34, 15. 16. Comp. in רע no. 1. c.

2. *desire, a striving, grasping* after any thing. רעיה ריח *a striving of wind*, q. d. windy striving, vain endeavour, Ecc. 1, 14. 2. 11. 17. 26. 4, 4. 6. 6, 9. Comp. רעה ריח Hos. 12, 2, and Chald. רעיה.

רעיה Chald. f. *will, pleasure*, Ezra 5, 17. 7, 18. R. רעה no. 3.

רעי m. *pasture*, 1 K. 5, 3 [4, 23]. R. רעה.

רעי (friendly, social, denom. from רע) *Rei*, pr. n. m. 1 K. 1, 8.

רעי adj. denom. from רעה, *of a shepherd, pastoral*, Is. 38, 12. Subst. *a shepherd*, Zech. 11, 17.

רעיה f. (רעה) *a female friend, companion*, plur. c. suff. רעיהי Judg. 11, 37 Cheth. Also *one beloved*, as a term of endearment, Fr. *mon amie*, Cant. 1, 9. 15. 2, 2. 10. 13. 4, 7. al. Comp. רע no. 1. a.

רעיון m. i. q. רעיה no. 2, *desire, striving*. Ecc. 2, 22 רעיון לבו *the striving of his heart*. רעיון ריח *a striving of wind*, windy striving, vain effort, Ecc. 1, 17. 4, 16. R. רעה no. 3.

רעיון Chald. m. *thought, cogitation*, Dan. 4, 16. 5, 6. 10. 7, 28; spoken of nocturnal visions Dan. 2, 29. 30. R. רעה to think.

\* רעל to tremble, to reel, kindr. with רעד. Chald. and Syr. id. Found only in HOPH. *to be made to tremble or quiver*, e. g. a spear, *to be brandished*, Nah. 2, 4.

Deriv. רעל, רעלה, and the pr. names רעלה, רעלה.

רעל m. 1. *a reeling* from intoxication, Zech. 12, 2.

2. Plur. רעלות *veils*, as a female ornament, so called from their tremulous or fluttering motion, Is. 3, 19. Arab. رَعْل.

רעליה (whom Jehovah makes tremble, i. e. who fears Jehovah) *Releiah*, pr. n. m. Ezra 2, 2; for which Neh. 7, 7 רעמיה.

\* רעם fut. ירעם 1. *to be moved, agitated, to tremble*, kindr. with רעל, רער; Ez. 27, 35. Spec. of the sea, *to be troubled, tossed, to rage*, Ps. 96, 11. 98, 7. 1 Chr. 16, 32.

2. *to thunder*, see Hiph. and רעם. Syr. رَعَم; id. رَعَم; thunder. Chald. אהרעם to murmur, to roar.

3. *to be angry, wroth*, see Hiph. no. 2. Syr. Ethp. id. Arab. رَعَم III, V, id.

HIPH. 1. *to thunder*, sc. Jehovah Ps. 18, 14. 29, 3. Job 40, 9. 1 Sam. 2, 10. 7, 10.

2. *to provoke to anger, to irritate*, 1 Sam. 1, 6.

Deriv. the two following.

רעם m. c. suff. רעמיה, *thunder*, Ps. 77, 19. 81, 8. 104, 7. Is. 29, 6. Hence for a voice of thunder, as of warlike leaders shouting their orders. Job 39, 25. Metaph. Job 26, 14 רעם גבורתו מי יהבונן *the thunder of his power who can understand?* i. e. the whole compass of the divine power, all the mighty deeds which can be predicated of God.

רעמה f. (רעם) 1. *a trembling, quivering, shuddering*, poetically for the mane of a horse, prob. as erect from excitement, and waving or streaming in the wind. Job 39, 19 [22] הַתְּלַבֵּשׁ רעמה צִנְאוּרָו *hast thou clothed his neck with shuddering?* i. e. with a waving mane; comp. Gr. φόβη mane, from φόβος. —Other interpretations are reviewed by Bochart, Hieroz. I. p. 118 sq. and Alb. Schult. ad. h. l.

2. *Raamah*, pr. n. of a son of Cush, who with his sons Sheba and Dedan founded families or tribes in south-eastern Arabia, which afterwards had commerce with the Tyrians, Gen. 10, 7. 1 Chr. 1, 9. Ez. 27, 22; see the arts. **רעמ**, **רעמ**, **רעמ**. Sept. in Gen. l. c. renders it *Péyua*, i. e. a city on the Persian Gulf mentioned by Ptolemy and Steph. Byz. See Bochart Phaleg IV 5.

**רעמיה** see in **רעליה**.

**רעמסס** Gen. 47, 11. Ex. 12, 37. Num. 33, 3, 5, and **רעמסס** Ex. 1, 11, *Rameses*, or *Raamses*, pr. n. of an Egyptian city in the land of Goshen, built or at least fortified by the labour of the Israelites. Ex. 1, 11. The name of this city seems sometimes to have been given to the whole province, (see Gen. l. c.) from which it would appear to have been the chief city of the district. It was prob. situated near the water-shed between the Bitter Lakes and the Valley of the Seven Wells, not far from Heroöpolis, but not identical with that city; see Thesaur. p. 1297 sq. Hengstenb. die Bücher Mose u. Agypten p. 48 sq. [Engl. p. 47 sq.] Comp. Bibl. Res. in Palest. I. p. 79 sq. 547-550. —The name accords with that of several kings of Egypt, *Ramses*, **רעמסס** i. e. son of the sun; one of whom probably founded the city and gave it his own name.

\* **רען** in Kal not used. Syr. **رَعْن** is the plant *mallows*; prob. so called from its greenness.

PR. **רען** to put forth leaves, to be green, 3 pers. f. **רענה** Job 15, 32. Cant. 1, 16. But both these examples can be referred to the following adjective.—Hence

**רען** m. adj. plur. **רענים** Ps. 92, 15; fem. **רענה**; green, e. g. leaves, foliage. Jer. 17, 8; of trees which are vigorous and flourishing, Deut. 12, 2. 2 K. 16, 4. al. A green tree is then the emblem of prosperity e. g. in the wicked Ps. 37, 35; in the righteous 52, 10. 92, 15. al. Also *green oil*, i. e. fresh, new, Ps. 92, 11.

**רען** Chald. m. id. *green*; metaph. of a person flourishing in prosperity, Dan. 4, 1 [4].

\* **רעע** 1. to break, to break in pieces, i. q. **רעץ**, **רעץ**. Also intrans. as in Engl. to break, i. e. to be broken; Chald. Syr. id. Præt. **רעע** are broken, Jer. 11, 16. Inf. fem. **רעה** in breaking, pleonast. Is. 24, 19; as subst. a breaking, e. g. **רעה** **רעה** a broken tooth Prov. 25, 19. Fut. **רעע** Jer. 15, 12. Job 34, 24; c. suff. **רעע** Ps. 2, 9.

2. Intrans. to be evil, bad, from the idea of breaking, being broken, and so made worthless; opp. of **רעם** to be whole, sound, good. Præt. **רעע**, f. **רעה** Deut. 15, 9. 2 Sam. 19, 8; inf. **רעע** Ecc. 7, 3; imp. plur. **רעע** be ye evil, i. e. though ye are evil, angry, though ye rage, Is. 8, 9; fut. **רעע**, sometimes wrongly referred to **רעע**.—The following constructions, mostly impers. may be noted; comp. in **רעע** and **רעע**. a) Præt. **רעע** **רעע** it was evil in my sight, it displeased me, Num. 22, 34. Josh. 24, 15. Jer. 40, 4; fem. of a woman Ex. 21, 8. Fut. **רעע** **רעע** id. (and **רעע**) Gen. 21, 11. 38, 10. 1 Sam. 8, 6. 2 Sam. 11, 25. al. Later writers for **רעע** put **רעע**, Neh. 13, 8. 2. 10. Jon. 4, 1. Also Gen. 21, 12 **רעע** **רעע** let it not be evil in thy sight (not grieve thee) on account of the lad. 1 Chr. 21, 7; comp. 2 Sam. 19, 43. b) **רעע** **רעע** it is evil to me. i. e. it goes ill with me, Ps. 106, 32. c) to be sad, sorrowful, of the countenance, heart, Neh. 2, 3. 1 Sam. 1, 8; comp. Deut. 15, 10. d) Of the eye, to be evil, i. e. to be envious, c. **רעע** Deut. 28, 54; comp. 15, 9.

NIPH. fut. **רעע**, see in **רעע**.

HIPH. **רעע** and **רעע**; inf. **רעע**, in pause **רעע**; fut. **רעע**, conv. **רעע**; part. **רעע**, plur. **רעע**.

1. to break in pieces, to destroy, Ps. 44, 3. 74, 3. Jer. 31, 28.

2. to do ill, i. e. a) to make evil sc. what one does; comp. opp. **רעע**. Gen. 44, 5 **רעע** **רעע** ye have done evil what ye have done, i. e. in so doing. To do good or to do evil is sometimes put genr. i. q. 'to do something or other' any thing, Zeph. 1, 12. Is. 41, 23. Jer. 4, 22. Lev. 5, 4 if one swear unadvisedly to do evil or to do good, i. e. any thing whatever, he is bound. Hence ellipt. Ps. 15, 4 **רעע** **רעע** if he sweareth (unadvisedly to do good or) to do evil, he changeth not; **רעע** being here put for



the fuller וְלֹהֲטִיב לְהִרְעוּ, i. e. if he swear to do any thing, and it turn out evil to himself or others, he yet performs his oath; comp. Lev. 5, 4. Judg. 11, 31. Others here render it *neighbour*, friend, as if for לְהִרְעוּ from רָע; so Sept. Symm. Pesh. De Wette takes לְהִרְעוּ for לְרַע, and understands a *wicked person*.—Also לְהִרְעוּ pr. 'to make evil in doing,' to do evil, 1 K. 14, 9. Jer. 16, 12; Mic. 3, 4 מַעֲלֵיהֶם הִרְעוּ they make evil their doings, they work evil.—Hence

b) Ellipt. to do evil, to act wickedly, Gen. 19, 7. Judg. 19, 23. 1 Sam. 12, 25. Is. 1, 16. Jer. 4, 22. Ps. 37, 8. Prov. 4, 16. al.—Part. מְרַע Prov. 17, 4, in pause מְרַע Is. 9, 16. plur. מְרַעִים, an evil-doer, evil-doers, Ps. 22, 17. 26, 5. 27, 2. Is. 1, 4. 14, 20. 31, 2. al.

c) to do evil to any one, to deal ill with, to afflict; c. לְ Gen. 19, 9. 43, 6. Ex. 5, 22. 23. Num. 11, 11. 1 Sam. 26, 21. Zech. 8, 14. Ps. 105, 15; c. acc. Num. 16, 15. Deut. 26, 6; עַל 1 K. 17, 20; עִם Gen. 31, 7; בְּ 1 Chr. 16, 22. Of God as afflicting men, c. לְ Ruth 1, 21. Jer. 25, 6.

HI THPO. הִתְרוּעַע 1. to be broken in pieces, from concussion, Is. 24, 19. Hence 2. to destroy or ruin oneself, Prov. 18, 24.

Deriv. רַע, רָעָה, רָע.

רָעַע Chald. to break in pieces, fut. רָעַע after the form רָדַק, Dan. 2, 40.

PA. id. ibid.

\* רָעַתָּה fut. יִרְעָה, to drop, to distil, c. acc. Prov. 3, 20 the clouds distil the dew. Ps. 65, 12. 13. Job 36, 28. Arab. رَعَف id. Comp. by transp. יָרַח I.

HI PH. i. q. Kal, to drop, to distil, as the heavens, c. acc. Is. 45, 8.

\* רָעַץ fut. יִרְעֹץ, i. q. רָעַץ and רָעַע, to break or dash in pieces, Ex. 15, 6. Metaph. to harass, to oppress a people, Judg. 10, 8.

\* רָעַשׁ fut. יִרְעֹשׁ, to tremble, to quake; comp. Engl. to rustle. Arab. رَعَس and رَعَش id. Kindr. are רָעַד, רָעַל.—Spec. for fear, terror, Ez. 38, 20; the earth Judg. 5, 4. Is. 13, 13; the heavens Joel 2, 10. 4, 16; mountains Jer. 4, 24. Nah. 1, 5; islands Ez. 26, 15; the foun-

datations of the earth Is. 24, 18; walls, door-posts, Ez. 26, 10. Am. 9, 1. With מִן of the cause of fear, Jer. 10, 10. 49, 21; מִפְּנֵי Ez. 38, 20.—Once of the motion of grain as agitated and rustling in the wind, Ps. 72, 16.

NI PH. i. q. Kal, to be moved, shaken, to quake, e. g. the earth Jer. 50, 46.

HI PH. 1. to cause to tremble, to shake, e. g. the heavens and the earth Ps. 60, 4. Hagg. 2, 6. 7; kingdoms Is. 14, 16; the nations Ez. 31, 16.

2. Spec. to cause to leap, as a horse, a locust; verbs signifying to tremble, to move to and fro, being often transferred to the idea of leaping, springing, comp. נָחַר Pi. הָרַג, הָרַגַל, also רָקַד. Job 39, 20 of the horse: הִתְרַעֵשׁנוּ כְּאַרְבֵּה: dost thou make him leap like the locust?—Hence

רָעַשׁ m. 1. a trembling, shaking, as of a spear Job 41, 21 [29]; of persons Ez. 12, 18; of the earth, an earthquake, 1 K. 19, 11. 12. Is. 29, 6. Ez. 37, 7. 38, 19. Am. 1, 1. Zech. 14, 5.

2. a leaping, bounding, see the root Hiph. no. 2; e. g. of a horse in running Job 39, 24 comp. 20. Poet. of war-chariots Nah. 3, 2. Jer. 47, 3; comp. רָקַד.

3. tumult, uproar, as of battle Is. 9, 4. Jer. 10, 22. Perh. thunder Ez. 3, 12. 13; comp. רָעַד to tremble, רָעַד to thunder.

\* רָפָא fut. יִרְפֵּא; see also r. רָפָה II.

1. Pr. to sew together, to mend, to repair. Arab. رَفَا, Eth. ረፈሐ, id. It corresponds to the Gr. ῥάπτω. These roots all have their origin in a common stock, the primary and onomatopoeic syllable רָה, which has the force of Lat. rapere and carpere, Germ. raffen, rupfen, comp. מָרַח, מָרַח, מָרַח. The present verb imitates the sound of a person sewing rapidly.—See Niph. and Pi. no. 1.

2. to heal, to cure, pr. a wound, a wounded person, which is often done by sewing up the wound, Ps. 60, 4. Jer. 30, 17. Job 5, 18. Ecc. 3, 3; also one sick, c. acc. Gen. 20, 17. Ps. 6, 3. 30, 3. 41, 5. With dat. of pers. Num. 12, 13. 2 K. 20, 5. 8. Lam. 2, 13; or of the disease Ps. 103, 3. Part. רָפֵא a physician Jer. 8, 22. 2 Chr. 16, 13. Gen. 50, 2; metaph. of God, Ex. 15, 26.—Comp. Gr. ἰαίωθαι

i. e. to mend and to cure; also Arab. **طَبَّ** id.

Metaph. a) God is said to *heal* a person, a people, a land, i. e. to restore to former prosperity and happiness, 2 Chr. 7, 14. Hos. 5, 13, 7, 1. 11, 3. Is. 19, 22, 30, 26. 57, 18. 19. Jer. 17, 14; as vice versa God is said to *wound* by inflicting calamities, see Deut. 32. 39. Is. 19, 22. al. b) As further this restoration is connected with and depends on the remission of sins (see Matt. 9, 2 sq. Mark 4, 12, comp. 2 Chr. 7, 14. Is. 6, 10. 53, 5), hence to *heal* is i. q. to *pardon, to forgive*, 2 Chr. 30, 20. Jer. 3, 22. Hos. 14, 5. Is. 6, 10 *lest they be converted, and God heal them*, i. e. forgive and restore them. Comp. Ps. 103, 3. c) Also to *comfort, to console*; Job 13, 4 **רפֿאיִם אֶלֶיל** *empty comforters*, comp. Ps. 147, 3; unless we return to the primary meaning of the verb, and render: *patchers up of vanities*, i. q. **נִפְּקֵי טִבְּקֵי** in the first hemistich. So the verb *solor, consolor*, seems also to have the primary sense of *to heal, to make whole*, from *solus, ōlos*; comp. also Arab.

**أَسَأ** to cure, and to console.

3. to *allay, to quiet*, i. q. Arab. **رَفَأَ**, q. d. to heal a tumult. See **רפֿאיִם** (**רפֿא**) and **מִרפֿא** no. 2.

NIPH. **נִרפֿא**, see also in r. **רפֿה** II.

1. Pass. of Kal no. 1, to *be repaired*, Jer. 19, 11.

2. to *be healed, cured*, either a disease Lev. 13, 18. 37. 14, 3. 48; or a sick person Deut. 28, 27. 1 Sam. 6, 3. Jer. 17, 14. 51, 8. With dat. Is. 53, 5 **נִרפֿא לָנוּ** *there was healing for us*, i. e. God hath forgiven us. So bitter and unwholesome water is said to *be healed*, when it is rendered wholesome, 2 K. 2, 22. Ez. 47, 8. 9.

PIEL **רפֿא**; but part. **מִרפֿא** Jer. 38, 4 is for **מִרפֿה**, see in r. **רפֿה** I, Pi.

1. to *mend, to repair*, e. g. an altar broken down 1 K. 18, 30.

2. to *heal, to cure*, e. g. a wound Jer. 6 14; the wounded or sick Jer. 5, 9. Zech. 11, 16. Ez. 34, 4. Also to *render wholesome* e. g. bad water 2 K. 2, 21. Metaph. to *comfort, to console*, Jer. 8, 11.

3. Trans. to *cause to be healed*, i. e. to bear the expense of a cure, Ex. 21, 19. Inf. pleon. **רפֿוא** Ex. l. c.

HITHP. to *let oneself be healed*, 2 K. 8, 29. 9, 15. 2 Chr. 22, 6.

Deriv. **רפֿא**, **רפֿאה**, **רפֿאה**, **רפֿאה**, **רפֿוא**, and the pr. names **רפֿאי**, **רפֿאל**, **רפֿאל**, **רפֿאל**.

**רפֿא** m. 1. Plur. **רפֿאים** pr. 'the quiet, the silent,' i. e. *the shades, manes*, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life (**נִפְּשֵׁ**), but yet not wholly without some faculties of mind; Ps. 88, 11. Prov. 2, 18. 9, 18. 21, 16. Is. 14, 9. 26 14, 19; c. art. Job 26, 5.

2. *Rapha*, pr. n. a) The founder of a race or family among the Philistines celebrated for their tall stature, c. art. **הִרפֿא** 1 Chr. 20, 4. 6. 8; but **הִרפֿה** 2 Sam. 21, 18. 20. 22. His sons or posterity, **וְלִירֵי הִרפֿה**, in the time of David, were distinguished for their great stature and bravery, 2 Sam. 21, 16.—Perh. **רפֿה**, **רפֿה**, signified also to *be high, tall*; from **רָעַע** to be high, lofty. Comp. **רפֿאי** in **רפֿאים**. b) 1 Chr. 4, 12. c.) ib. 8, 2.

**רפֿאה** f. (r. **רפֿא**) only plur. **רפֿאות** *medicines for wounds, medicaments*, Jer. 30, 13. 46, 11. Ez. 30, 21.

**רפֿאות** f. *a healing, health*, Prov. 3, 8. R. **רפֿא**.

**רפֿאי**, only plur. **רפֿאים**, a gentile name *Rephaim, Rephaites*, an ancient Canaanitish tribe beyond the Jordan, celebrated for their gigantic stature, Gen. 14, 5. 15, 20. Josh. 17, 15. In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, the Emim, Zamzumim, and Anakim, see Deut. 2, 11. 20. Of those beyond Jordan, Og king of Bashan was the last. Deut. 3, 11. Josh. 12, 4. 13, 12. From the Rephaim on this side Jordan was named the Valley of Rephaim, see in **עַמְקֵי** lett. e. Giants of like name are mentioned in the time of David among the Philistines; see in **רפֿא** no. 2. a.

**רפֿאל** (whom God heals, r. **רפֿא**) *Rephael*, pr. n. 1 Chr. 26, 7. Gr. *Ῥαφαήλ* as the name of an angel, Tob. 9, 5.

\* **רפֿד** fut. **ירפֿד** to *strew, to spread*, Job 41, 22 [20]. Kindr. **רפֿד**.

PIEL 1. *to spread a bed, sternere lectum*, Job 17, 13.

2. *to stay up, to support*, pr. with cushions, pillows; Arab. **فند**, pr. to support, then to help; comp. Heb. **סָעַד**.—Hence to *refresh* a weary person, Cant. 2, 5.

Deriv. **רָפִידָה**, and the geogr. names **רָפִידִים**, **רָפִיד**.

\* I. **רָפָה** fut. **יִרְפֶּה**, conv. **יִרְפֶּה** Ex. 4, 26; *to be relaxed, slackened, to sink down*. Syr. Pa. and Aph. to relax, to slacken; Chald. id. Kindr. perh. is **רָמִיָה**.—Spec. a) Of the hands. *to be slack, to hang down* listlessly; 2 Chr. 15, 7 **אֲלֵי-יָדָיו יִרְפֶּה** *let not your hands be slackened*, become weak, i. e. be not slothful in your work. Frequently also *hands hanging down*, i. e. *relaxed*, feeble, are ascribed to those who are discouraged, faint-hearted; 2 Sam. 4, 1 **יָדָיו רָדוּ** *his hands were feeble*, he became discouraged. Is. 13, 7. Jer. 6, 24. 50, 43. Ez. 7, 17. 21. 12. Zeph. 3, 16. With **מִן** from any thing. i. q. *to desist from* Neh. 6, 9. b) Of persons; Jer. 49, 24 **רָפְתָה דַמָּשֶׁק** *Damascus is slackened*, waxed feeble, in mind, i. e. is discouraged, weakened. With **מִן** of pers. *to desist from, to let go*, Ex. 4, 26. Of anger Judg. 8, 3. c) Of other things; Is. 5, 24 **וְהַשֵּׁשׁ לָהֲבֵה רָפְתָה** *and as the flaming grass sinks down*, i. e. *in the flame*. Of the day as declining Judg. 19, 9.

NIPH. *to be slack, i. e. remiss, idle*, Ex. 5, 8, 17.

PIEL **רָפָה**, part. **מְרַפֵּא** Jer. 38, 4, as if from **לָא**; *to slacken, to let fall, to let down*, e. g. the wings Ez. 1, 24. 25; a girdle, *to relax, to loosen*, Job 12, 21. Spec. the hands of any one, *to make hang down, to relax or weaken*, i. e. to discourage, Jer. 38, 4. Ezra 4, 4.

HIPH. **הִרְפָה**, imp. apoc. **הִרְקָה**, fut. apoc. and conv. **וַיִּרְקָה**.

1. *to slacken one's hand, to desist*. 2 Sam. 24, 16 **הִרְקָה יְהוָה** *slacken thine hand*, i. e. *desist from smiting*. With **מִן**, i. q. *to desert or forsake any one*, Josh. 10, 6. So Syr.—Without **יָד**, *to slacken the hand*, i. e. *to desist from any person or thing*, c. **מִן**; Ps. 37, 8 **הִרְקָה מֵאַף** *desist (cease) from anger*. Deut. 9, 14 **הִרְקָה מֵמִנִּי** *desist from me*, i. e. *let me*

alone. Judg. 11, 37 *let me alone two months*, i. e. *give me two months*. Hence also with **לְ** of pers. *to let alone or allow to any one* 1 Sam. 11, 3. 2 K. 4, 27. Absol. 1 Sam. 15, 16. Ps. 46, 11.

2. *to let go, to dismiss a person or thing* (opp. to hold fast), c. acc. Cant. 3, 4. Job 7, 19. 27, 6. Prov. 4, 13.

3. *to let drop, to leave off*, e. g. a work begun Neh. 6, 3; a person, i. e. *to cast off, to forsake him*, i. q. **עָזַב**, Deut. 4, 31. 31, 6. 8. Josh. 1, 5. Ps. 138, 8.

HITHP. *to show oneself slack, remiss*, i. e. a) *to be slothful* Josh. 18, 3. Prov. 18, 9. b) *to be discouraged, to faint*, Prov. 24, 10.

Deriv. **רָפִיּוֹן**, **רָפָה**.

\* II. **רָפָה**, put sometimes for **רָפָא** *to heal*; comp. **קָרָא** II, i. q. **קָרָה**. In this sense occurs imper. **רָפֵה** for **רָפָא** Ps. 60, 4; fut. **הִרְפִּינָה** Job 5, 18.

NIPH. **נִרְפָה** Jer. 51, 9; inf. **הִרְפֵה** 19, 11; fut. **יִרְפִי** 2 K. 2, 22.

Deriv. **רָפְתָה** and

**רָפָה** (for **רָפָא**) *Raphah*, pr. n. a) With art. **הִרְפָה**, a Philistine, whose sons (**גִּלְדֵי הִרְפָה**) were giants; see in art. **רָפָא** no. 2. a. b) A man 1 Chr. 8, 37; for which in 9, 43 **רָפְתָה** q. v.

**רָפְתָה** m. adj. (r. **רָפָה** I) fem. **רָפְתָה**, plur. **רָפְתָה**.

1. *slack, remiss*, espec. with **יָדִים** added, *slack-handed* 2 Sam. 17, 2. **יָדִים רָפְתָה** *slack hands*, as implying discouragement, faint-heartedness, Job 4, 3. Is. 35, 3.

2. *weak, feeble*, Num. 13, 18.

**רָפְתָה** (healed, r. **רָפָא**) *Raphu*, pr. n. m. Num. 13, 9.

\* **רָפָה** obsol. root, Arab. **رَفَحَ** *to be rich*; hence

**רָפְתָה** (riches) *Rephah*, pr. n. m. 1 Chr. 7, 25.

**רָפִידָה** f. *support, stay, railing*, on the sides of a litter or sedan, Cant. 3, 10. Sept. **ἀνάκλιτον**, Vulg. *reclinatorium*. R. **רָפִיד** Pi. no. 2.

**רָפִידִים** (refreshments, r. **רָפִיד**) *Rephidim*, pr. n. of a station of the Israelites before coming to Sinai, Ex. 17, 1. 19, 2. Num. 33, 14. See *Bibl. Res. in Palest.* I. p. 178.

רִפְיָה (whom Jehovah healed. r. רָפָה II) *Rephaiak*, pr. n. m. a) 1 Chr. 3, 21. b) 4, 42. c) 7, 2. d) 9, 43, comp. רָפָה lett. b. e) Neh. 3, 9.

רִפְיוֹן m. (r. רָפָה I) only constr. רִפְיוֹן, *slackness, remissness*, with יָדַים added; trop. for *discouragement, faintness* of heart, Jer. 47, 3.

\* רָפַס and רָפַשׁ used without any distinction; fut. יִרְפֹּשׁ Ez. 34, 18. 32, 2; *to tread with the feet, to trample upon*; espec. to trouble water, to make turbid by treading. Kindr. רָמַס. Syr. رَفَس id. Arab. رَفَس to kick.

NIPH. part. מְרַפֵּשׂ נְרַפְשׁ a troubled fountain.

HITHP. מְרַפֵּס pr. 'to let oneself be trampled under foot,' i. e. *to prostrate oneself, to humble oneself*, Prov. 6, 3. Ps. 68, 31 מְרַפְּסֵי כֶסֶף collect. *prostrating themselves with pieces of silver*, i. e. *submissively offering them as tribute*.

Deriv. מְרַפֵּשׁ.

רָפַס Chald. *to trample down, to stamp upon*, Dan. 7, 7.

רַפְסָרוֹת f. plur. *floats, rafts*, 2 Chr. 2, 15; a word of the later Hebrew, as it would seem, for דְּבָרוֹת 1 K. 5, 23. It is obviously kindred with Arab. رَمَتْ, Eth. ረፍሶ a raft; and is perh. compounded from רַפַּס i. q. רַמַּת and synon. Talm. אֶסְדָּא; or, according to others, from רַפַּס to tread and רָפַד to strew.

\* רָפָה obsol. root, which prob. had the primary signif. *to pull out or off, to pluck*, Lat. *carpere*, see in r. רָפַא no. 1; and to this may be reduced several of the many glosses so confusedly exhibited by Arabian lexicographers under the word رَفَّ, e. g. *suxit ubera, edit olera, assuit* (comp. רָפַא), *corripuit aliquem febris*. Hence is derived رَفَّ sheep-cote. flock of sheep; and to this doubtless corresponds in the Mishnah the word רַפָּה, as דָּלָה from דָּלַל, סָלָה from סָלַל stall, Baba bathra 2. § 3, and 6. § 4, pr. a rack from which hay or straw is pulled, like Germ. *Raufe*; comp. אֶרְדָּה and אֶבְנוֹס. Hence also the biblical

רַפְתִּים stalls, q. v. in art. רָפַא. The form רַפְתִּים Job 26, 11, see under r. רַוָּה.

\* רָפַק in Kal not used; Arab. رَفِق VIII, *to lean upon the elbow*; Ethiop. ረፈፈ *to recline at table*.

HITHP. *to lean oneself*, c. על upon any one, Cant. 8, 5.

רָפַשׁ, see r. רָפַס.

\* רָפַשׁ obsol. root, kindr. with רַפַּשׁ and רָפַס, *to tread with the feet*, as rendering water turbid. Hence

רַפְשׁ m. *mud, mire*, i. q. טִיט, Is. 57, 20. In the Talmud, id.

רַפָּה, only in plur. רַפְתִּים Hab. 3, 17, stalls, as the Hebrew interpreters correctly give it. See the etymology and the Talmudic usage under r. רָפָה. The ה of the sing. is servile, although retained in the plural, comp. קָשְׁרוֹת. Comp. Arab. رَفَّتْ, رَفَّتْ, رَفَّتْ, also رَفَّتْ, straw, fodder of cattle, as being pulled from the rack. Sept. Vulg. *præsepia*.

רַץ m. (r. רָצַץ) a fragment, piece, e. g. of silver not coined, Ps. 68, 31.

רָץ m. a runner, see in r. רוּץ.

\* רָצָה I. i. q. רוּץ *to run*; Inf. absol. רָצוּא Ez. 1, 14.

II. i. q. רָצָה *to delight in*; whence at least רָצִיתִי for רָצִיתִי Ez. 43, 27.

\* רָצַד in Kal not used, Arab. رَصَد *to watch closely*, spec. *to lie in wait for*.

PIEL *to watch insidiously, to look askance at*, Ps. 68, 17. See Schultens Animadv. in loc. Thesaur. p. 1305.

\* רָצָה, fut. יִרְצָה, apoc. יִרְץ; see also in r. רָצָה II.

1. *to delight in any person or thing, to take pleasure in*. Arab. رَفِيَ to like, to choose. a) Of persons, c. acc. i. q. *to love*; Prov. 3, 12 בָּאב אֶתֶּבֶן יִרְצָה as a father delighteth in his son, loves him. With בָּ 1 Chr. 28, 4; impl. Is. 42, 1. With עִם præg. *to delight in intercourse with any one, to be on good terms with him*, Ps. 50, 18. Job 34, 9. Part. pass. יִרְצִיתִי *delighted in, acceptable*, c. לָּ to any one Esth. 10, 3; poet. c. genit. ac-

epted of any one Deut. 33, 24. b) Of things, c. acc. Ps. 102, 15 *thy servants take pleasure in her stones*, i. e. the ruins of Zion. Job 14, 6 *until he shall delight, is a hireling, in his day*, sc. as past, in the rest and quiet of evening. Ps. 62, 5. Of God as taking pleasure in things, 1 Chr. 29, 17. Ps. 51, 18. Prov. 16, 7. Ecc. 3, 7. With בּ Ps. 49, 14. 147, 10. 1 Chr. 29, 3. Mic. 6, 7. Hagg. 1, 8.

2. *to be kind, favourable, gracious, towards* any one; of a king 2 Chr. 10, 7. Mostly of God, with acc. of pers. Ps. 44, 1. 147, 11. Jer. 14, 10. Hos. 8, 13; acc. of thing Deut. 33, 11; בּ Ps. 149, 4. Also i. q. *to receive into favour*, a land Ps. 85, 2; c. inf. Ps. 40, 14; absol. Ps. 77, 8. Am. 5, 22.—Spec. *to receive graciously* one bringing a present, Gen. 33, 10. Mal. 1, 8. Of God as receiving graciously those who approach him with sacrifice and prayer, Job 33, 26. Ex. 20, 41. 43, 27. Jer. 14, 12. 2 Sam. 24, 23; with acc. of sacrifice Am. 5, 22. Ps. 119, 108.

3. *to satisfy* a debt, i. e. *to pay it off*; pr. to satisfy the creditor and render him favourable, Lev. 26, 34. 41. 43. 2 Chr. 36, 21.

NIPH. 1. *to be graciously received or accepted, to be well pleasing*, e. g. a sacrifice, see Kal no. 2. Lev. 7, 18. 19, 7. 22, 23. 27; also Lev. 1, 4. 22, 25, in which passages there is added a dat. commodi לוּ לְכֶם, לְכֶם. In the same sense לְרָצוֹן הָיָה לְרָצוֹן Lev. 22, 20.

2. Pass. of Kal no. 3 and Hiph. *to be satisfied*, i. e. *paid off*, discharged, Is. 40, 2.

PIEL *to render well pleased*, i. e. *to seek to please* any one, to seek his favour. Job 20, 10 *his sons shall seek the favour of the poor*, or what comes to the same thing, *shall conciliate the poor*, sc. by restoring the goods extorted from them; comp. Arab. رَضًا II conciliavit.

HIPH. *to satisfy*, i. e. *to pay off*. i. q. Kal no. 3. Lev. 26, 34 *then shall the land rest and pay off her sabbaths*, viz. those which she still owes.

HITHP. *to make oneself pleasing, acceptable*, to get the favour of any one, c. אֶל 1 Sam. 29, 4.

Deriv. pr. n. רָצוּתָא, רָצוּתָא, רָצוּתָא; also

רָצוֹן m. constr. רָצוֹן, c. suff. רָצוֹנִי.

1. *delight, acceptance, approbation*, Prov. 14, 35. Is. 58, 5. הָיָה לְרָצוֹן Is. 56, 7. Jer. 6, 20, and עַל-רָצוֹן Is. 60, 7, *to be acceptable, grateful to God, to be approved*.—Ex. 28, 38 לְרָצוֹן לָהֶם לְפָנַי יְהוָה for acceptance to them before Jehovah, i. e. that they may be graciously accepted of Jehovah. Ps. 19, 15. Lev. 22, 20. 21. With suff. Lev. 1, 3. 19, 5 לְרָצוֹנְכֶם that ye may be accepted, i. e. that your sacrifice be acceptable. 22, 19. 29. 23, 11.—Concr. a *delight*, that in which one delights, Prov. 11, 1. 20. 12, 22. 15, 8. 16, 13; spec. what is acceptable to God, Prov. 10, 32. Mal. 2, 13.

2. *good-will, favour, grace*, as of a king Prov. 16, 15. 19, 12; espec. of God, Ps. 5, 13. 30, 8. Deut. 33, 16. Ps. 51, 20. Is. 49, 8 בְּיַת רָצוֹן in a time of grace, when the way is open to my favour. Meton. favours bestowed, benefits, Ps. 145, 16. Deut. 33, 23. Prov. 18, 22.

3. *will, pleasure*, i. q. Chald. רַעְיָה, pr. 'what pleases any one,' his pleasure, Fr. 'tel est mon plaisir;' Ps. 40, 9. 103, 21. 143, 10. 145, 19. 2 Chr. 15, 15. עָשָׂה כְּרָצוֹנוֹ to do according to his pleasure Esth. 1, 8. Dan. 8, 4. 11, 3. 16; with בּ of pers. to treat a person according to one's pleasure, as one will, Neh. 9, 24. 37. Esth. 9, 5. In the sense of *wicked pleasure, wantonness*, Gen. 49, 6.

\* רָצָה fut. יִרְצֶה 1. *to break or crush in pieces*; kindr. with רָצַץ. Arab. رَضَحَ رَضَحَ, id. See Pi. no. 1, and רָצַח.

2. *to kill, to slay*, c. acc. pers. Num. 35, 30. Deut. 4, 42; absol. Ex. 20, 13. Deut. 5, 17. 1 K. 21, 19. Jer. 7, 9. Hos. 4, 2. הָרַח רָצַח פ' נָפֵשׁ Deut. 22, 26, comp. הָרַח פ' נָפֵשׁ, under נָקָה Hiph. no. 2. d.—Part. רָצַח a slayer, murderer, Num. 35, 16 sq. Deut. 4, 42. Josh. 20, 5. 6. Job 24, 14. al.

NIPH. pass. of Kal no. 2, Judg. 20, 4. Prov. 22, 13.

PIEL *to break or dash in pieces*, Ps. 62, 4.

2. i. q. Kal no. 2, but iterative like הָרַח, to kill many, to be a murderer, Hos. 6, 9. Ps. 94, 6. Part. מְרָצֵחַ a murderer 2 K. 6, 32. Is. 1, 21.

רָצַח m. (r. רָצַח) 1. *a breaking in pieces, crushing*. Ps. 42, 11 with a crush-

*ing of my bones*, i. e. causing me the severest pain.

2. *outbreak of the voice, outcry, clamour*, comp. r. **פצח**; Ez. 21, 27, where it is coupled with **הרודפה**.

**רציה** (delight) *Rizia*, pr. n. m. 1 Chr. 7, 39. R. **רצה**.

**רזין** *Rezin*, pr. n. a) The last king of Damascus, slain by the Assyrians, 2 K. 15, 37. 16, 5-9. Is. 7, 1. 4. 8. 8, 6. 9, 10. b) A man, Ezra 2, 48. Neh. 7, 50.—The etymology is uncertain. It may come from r. **רצה** after the form **רצין**, by Syriasm for **רצין**; or from Arab. **رَصِين** firm, stable; or perh. it is kindr. with **רזון** prince, also pr. n. of the founder of the kingdom of Damascus.

\* **רצע** *to pierce, to bore*, e. g. the ear Ex. 21, 6. Arab. **رَصع** I, IV, id. Chald. **רצע** id.

Deriv. **מְרַצֵע**.

\* **רצה** *to range stones artificially, to inlay a pavement or other work, to checker*; part. pass. **רצויה** *checkered, tessellated, inlaid*, Cant. 3, 10. Arab. **رَصَف** id.

Deriv. **הַרְצָה**, **הַרְצָפָה**, **מְרַצֵפֵת**.

**רצה** m. 1. *a stone which is heated in order to roast meat or bake bread upon it*. 1 K. 19, 6 **רצפים** *a cake baked on hot stones*. Arab. **رَصَف** id. The Rabbins understand *a coal*; comp. **רָשָׁה**.

2. *Rezepah*, pr. n. of a city subdued by the Assyrians, Is. 37, 12. Prob. the *Ῥεζαφα* of Ptolemy situated in Palmyrene, Arab. **رَصَانة**. See Ptol. Geogr. 5. 15.

**רצפה** f. (r. **רצה**) 1. i. q. **רצה**, *a hot stone*, Is. 6, 6. Vulg. *calculus*. Sept. and the Rabbins *a coal*.

2. *a tessellated pavement*, Esth. 1, 6. 2 Chr. 7, 3. Ez. 40, 17. 18. 42, 3. 2 Chr. 7, 3.

3. *Rizpah*, pr. n. of a concubine of Saul, 2 Sam. 3, 7. 21, 8. 10. 11.

\* **רצין** fut. **ררין** for **ררין** Is. 42, 4. **הרין** Ecc. 12, 6. But **ארוצים** Jer. 50, 44 Cheth. also **אריצים** ib. Keri, belong to r. **רין**.

1. *to break, to crush or shatter*, i. e. so as to make a flaw or crack, but not en-

tirely off. Arab. **رَضَّ**; kindr. **רצע** and **רצע**.—Is. 42, 3 **קנה רצוץ** *a broken reed shall he not break off* (**שבר**); Vulg. *quassatum*. 36, 6. 2 K. 18, 21.—Intrans. *to break, to be broken, crushed*, Ecc. 12, 6; trop. Is. 42, 4.

2. Trop. *to treat with violence, to oppress*, often joined with **עָשַׂק**, Deut. 28, 33. 1 Sam. 12, 3. 4. Am. 4, 1. Is. 58, 6. Hos. 5, 11.

NIPH. fut. **ררוץ** (as if from r. **ריוץ**), pass. of Kal no. 1, Ez. 29, 7. Ecc. 12, 6.

PIEL **רצץ** 1. i. q. Kal no. 1, but stronger, *to break in pieces*, Ps. 74, 14.

2. Metaph. i. q. Kal no. 2. a, Job 20, 19. 2 Chr. 16, 10.

Po. **רוצץ**, *to oppress, to vex*, i. q. Kal no. 2 and Pi. no. 2, Judg. 10, 8. But **רוצץ** Nah. 2, 5 belongs to r. **ריוץ**.

HIPH. fut. conv. **והרץ** (so as to differ from **והרץ** to make run), *to break in pieces*, Judg. 9, 53.

HITHPO. **ההרוצץ** *to dash one another, to struggle*, Gen. 25, 22.

Deriv. **רץ**, **מרוצה**, **רץ** II.

**רק** m. (r. **רקק** I) 1. Adj. fem. **רקה**, plur. **רקוה**, *thin, lean*, of kine Gen. 41, 19. 20. 27.

2. Adv. of limitation, restriction, *only, alone*. Job 1, 15 **רק אני לבד** *only I alone*. Gen. 47, 22 *only the land of the priests bought he not*. 14, 24. 41, 40. 50, 8. Ex. 10, 17. 1 Sam. 1, 13. 5, 4. Am. 3, 2. al. sæpe. Also of exception, *only, except, provided*; Gen. 19, 8 *only unto these men do nothing*. 24, 8. Num. 20, 19. Deut. 3, 11. Josh. 1, 7. 18. Is. 4, 1 *we will eat our own bread*. *only let us be called by thy name*. Once emphat. **רק אה** *only indeed* Num. 12, 2. Spec. a) After a negation, *only* i. e. *save, besides*; 2 Chr. 5, 10 *there was nothing in the ark* **רק שני הַלְחֹת** *save or besides the two tables*. Josh. 11, 22 *there were none of the Anakim left* **רק גַּזָּה** *only, except, in Gaza*. 1 K. 15, 5. b) Put before adjectives as an intensive, in the same manner as **אה** no. 2. a, b, c; thus **רק טוב** *only good*, nothing but good, Gen. 26, 29; **רק רע** *only evil*, nothing but evil, Gen. 6, 5. 1 K. 14, 8 **רק הישר** *only right*, nothing but what is right. Deut. 4, 6. Also with an adverb Deut. 28, 13; with a verb Judg. 14, 16. So before **אין** *there is not*,

intensively, as *surely there is not*, i. e. it is only so that there is not; Gen. 20, 11 *רק אין יראת אלהים במקום הזה surely the fear of God is not in this place.*—At the beginning of a clause, *רק* refers sometimes not to the next word, but to one more remote; Is. 28, 19 *רק זועה הבין שמועה it is a terror only to hear the rumour.* Ps. 32, 6 *רק לְשָׁמֶה in the flood of great waters, only to him (the righteous) shall they not come near.* Prov. 13, 10. Deut. 4, 6. Gen. 24, 8.

*רק empty*, see *ריק*.

*רק* m. (r. *רקק* II) c. suff. *רקו*, *spittle*, Job 7, 19. 30, 10. Is. 50, 6.

\* *רקב*, fut. *ירקב*, *to be carious, worm-eaten, rotten*, as wood, Is. 40, 20. Metaph. Prov. 10, 7; comp. the Rabbinic phrase: 'ascendit putredo in nomen alicujus.'—Not found in the other dialects. The primary idea seems to be that of *hollowing out, excavating*; comp. *קרב*, *קרב*, *קרב*, also in *קצר*.

Deriv. the two following.

*רקב* m. constr. *רקב*, *caries, rottenness*. a) Of the bones Prov. 12, 4. 14, 30; metaph. of terror striking through all one's bones Hab. 3, 16. b) Of wood, Job 13, 28. Hos. 5, 12.

*רקבון* m. (r. *רקב*) *rottenness of wood* Job 41, 19.

\* *רקד* fut. plur. *תרקדו*, *to leap, to skip*, e. g. for joy, *to dance* Ecc. 3, 4. Poet. also things are said *to leap or skip* from fear, i. q. *to start, to quake*, Ps. 114, 4. 6. Comp. Hiph. and *נתר* Pi. also *רעש* Syr. Pa. id. but Aph. is *to wail, to beat the breast*. The primary idea seems to lie in beating or stamping the ground, see in *רקע*.

PIEL, *to leap, to spring, to dance*, 1 Chr. 15, 29. Is. 13, 21. Job 21, 11. Poet. of a chariot driven rapidly and bounding over rough ways, Nah. 3, 2. Joel 2, 5.

HIPH. pr. *to make leap or skip*, e. g. mountains, i. e. *to cause to tremble or start, to shake*, Ps. 29, 6. Comp. Kal, also *רעש* and *נתר*.

*רקח* f. (r. *רקק* I) c. suff. *רקחו*, pr. *thinness, something thin*; hence

1. *the temple, temples*, a part of the head, Judg. 4, 21. 22. 5, 26.

2. Poet. for *the cheek*, Cant. 4, 3. 6, 7. Comp. *tempora* id. Prop. 2. 24. 3.

*רקון* (thinness, r. *רקק* I) *Rakkon*, pr. n. of a city in Dan lying on the sea-coast, Josh. 19, 46.

\* *רקח* fut. *ירקח* *to season, to spice*, e. g. oil for making ointments, *to perfume*, Ex. 30, 33; also wine, see *רקח*; and flesh, see Hiph. Part. *רקח* *seasoning, spicing*, 1 Chr. 9, 30; subst. *a maker of unguents, perfumer*, Ecc. 10, 1. Ex. 30, 35. 37, 29.—The primary idea is prob. that of *heating, boiling*, pr. i. q. *רחה*, the letters *ק* and *ח* being interchanged; see in lett. *ק*.

PUAL pass. of Kal, 2 Chr. 16, 14.

HIPH. *to season flesh, to spice*, Ez. 24, 10.

Deriv. *רקח*—*רקחים*, *מְרַקְחִים*, *מְרַקְחִים*

*רקח* m. *spice*; *יין הרקח* *spiced wine*, i. q. *מִסְקָה* q. v. Cant. 8, 2.

*רקח* m. *ointment, perfume*, Ex. 30, 25. 35.

*רקח* m. (r. *רקח*) plur. *רקחים*, *a maker of ointments, perfumer, pigmentarius*, Neh. 3, 8. Fem. *רקחה*, plur. *רקחיות* id. 1 Sam. 8, 13.

*רקחה* f. see preced. art.

*רקחים* m. plur. (r. *רקח*) *ointments, perfumes*, c. suff. Is. 57, 9.

*רקיע* m. (r. *רקע*) constr. *רקיע*, pr. *a solid expanse*; see the root no. 2.—Hence

1. *the firmament of heaven*, Gen. 1, 6. 7. 8. Ps. 19, 2; fully *רקיע השמים* Gen. 1, 14. 15. 17. 20. The Hebrews supposed the firmament to be spread out like a solid hemispheric arch over the earth, shining and pellucid as sapphire Ex. 24, 10, comp. Dan. 12, 3; in it were fixed the stars, Gen. 1, 14–17; and above it was the celestial ocean with windows in the firmament through which the water fell as rain upon the earth, Gen. 1, 7. 11. Ps. 104, 3. 148, 4; this latter being the common notion, although the true state of the case was not unknown to them, see Gen. 2, 6. Job 36, 27. 28. Sept. *στερέωμα*, Vulg. *firmamentum*. So

Hom. οἶρανός πολύχαιλος Il. 5. 504. Od. 3. 2; οὐρ. σιδήρεος Od. 15. 328.—Arab.

רָקִיעַ the heavens. Syr. Chald. רְקִיעַ the firmament.

2. *a pavement*, foot-pavement, beneath a throne, i. q. רְקִיעַ; pa. a foundation, from stamping, founding, see the Syriac usage in r. רָקִיעַ no. 2. So of the pavement borne by cherubs, above which was the throne of Jehovah, Ez. 1, 22. 23. 25. 26. 10, 1.

רָקִיעַ m. (r. רָקַע I) plur. constr. רְקִיעֵי, *a thin cake, wafer*, Ex. 29, 2. 23. Lev. 2, 4. Num. 6, 15. 19. al.

\* רָקַע to deck with colours, to make versicoloured, to variegate; spoken of the colours in the eagle's pinions, and of variegated marble, see רְקִיעַ; but chiefly of variegated cloths and garments.—Chald. in Targ. of the spots and shields of the leopard, Jer. 13, 23.

Arab. رَقَمَ I, II, to make striped, as cloth; also to write; رَقَمَ variegated. From the Arabic comes Span. *recamare*, Ital. *ricamar*, to embroider with the needle. The primary idea seems to be that of *laying on colours*, as in kindr. רָקַע no. 3, where see.—Spec. to variegate a garment, to embroider with coloured figures, Lat. *opere plumario*; which seems to have been done by needle-work in figures of various colours, as blue or purple, upon a white ground or byssus; the figures having the form sometimes of feathers or scales, and sometimes of little shields or tessellæ. Hence PART. רָקַע *plumarius, a worker in colours, embroiderer*, Ex. 26, 36. 27, 16. 28, 39. 36, 37. 38, 18. 39, 29. The work of the רָקַע differed from the work of the הַשֵּׁב, in that the former was stitched with the needle or sewed upon the cloth, while the latter was woven into it; see in הַשֵּׁב no. 3. The LXX also understand *needle-work* Ex. 27, 16. 38, 23; and so the Talmudists. See more in Thesaur. p. 1310 sq.

PUAL pass. to be curiously, elaborately, wrought or shaped, of the formation of the fœtus in the womb, Ps. 139, 15.

Deriv. רָקַע, רְקִיעַ.

רָקַע (variegation, flower-gardening, Arab. رَقْمَةٌ) *Rekem*, pr. n.

1. Of a city in Benjamin Josh. 18, 27.  
2. Of several men: a) A king of the Midianites Num. 31, 8. Josh. 13, 21. b) 1 Chr. 2, 43. c) 7, 16.

רְקִיעַ f. (r. רָקַע) c. suff. רְקִיעֵהָ, plur. רְקִיעֵהָ, dual רְקִיעֵהָ.

1. *variegation, versicolour*, i. e. play of colours, e. g. in the eagle's wings Ez. 17, 3; of stones, a pavement, 1 Chr. 29, 2, comp. in פִּינָה.

2. *work in colours, embroidery*, also *cloth embroidered with colours*, see in r. רָקַע. Ez. 16, 10. 13. 27, 16. בְּגָדֵי רְקִיעַ *embroidered garments*, decked with colours, as worn by princes, Ez. 16, 18. 26, 16. Plur. רְקִיעֵהָ id. Ps. 45, 15. Dual Judg. 5, 30 צָבַע רְקִיעֵהָ *dyed garments of double embroidery*, i. e. embroidered on both sides, or so that the work and figures on both sides correspond.

\* רָקַע fut. c. suff. אֶרְקַעֵם, inf. c. suff. רְקִיעֵהָ.

1. *to beat, to smite* the earth with the feet, *to stamp*, either in indignation Ez. 6, 11; or in exultation Ez. 25, 6. Kindr. with רָקַע.—Hence *to tread down enemies*, 2 Sam. 22, 43.

2. *to beat out*, i. e. *to spread out or expand by beating*, see Piel; hence simpl. *to spread out, to expand*, as God the earth Ps. 136, 6. Is. 42, 5. 44, 24.—Syr. رَقَمَ to make firm, stable; Aph. to found, pr. by beating and stamping in order to make a solid foundation. Arab. رَقَمَ to make firm.

PIEL 1. *to beat out*, i. e. *to spread out or expand by beating*, as thin plates Ex. 39, 3. Num. 17, 4. Hence

2. *to overspread, to overlay* with plates of metal Is. 40, 19.

PUAL part. מְרַקַע, *to be beaten or spread* into plates Jer. 10, 9.

HIPH. i. q. Kal no. 2, *to spread out* the heavens fut. מְרַקַע Job 37, 18.

Deriv. מְרַקַע, also

רְקִיעֵים m. plur. *plates, laminae*, Num. 17, 3.

\* I. רָקַע obsol. root, pr. *to beat, to pound*, spec. *to spread out by beating, to*



beat thin. Arab. intrans. **رَق** to be thin. It is onomatopoeic, like the kindred roots **רַקַּק**, **רַקַּה**, **רַקַּה**, comp. **רַבַּר**, **רַבַּב**.

Deriv. **רַקַּה**, **רַקַּה**, and pr. names **רַקַּת**, **רַקַּת**.

\* **רַקַּק** i. q. **רַקַּק** to spit, to spit out, an onomatopoeic root, like kindr. **רַיַּק**, comp. Lat. *scree*, Fr. *cracher*. Fut. **רַקַּק** c. **ק** to spit upon any one Lev. 15, 8. For the Præt. **רַקַּק** is used, q. v.

Deriv. **רַק**

**רַקַּת** (pr. shore, Chald. **רַקַּת**, Arab. **رَقَاة**) *Rakkath*, pr. n. of a city in the tribe of Naphtali, situated according to the Rabbins on the spot afterwards occupied by Tiberias, Josh. 19, 35. See Bibl. Res. in Palest. III. p. 266.

**רַש** *poor*, see in **רַש**

\* **רַשָּׁה** obsol. root, Chald. **רַשָּׁה** to be able, to have leave, **רַשָּׁה** leave, permission.—Hence

**רַשָּׁיוֹן** m. *leave, a permit* to do any thing, Ezra 3, 7.

**רַשָּׁה**, see in **רַשָּׁה**

\* **רַשָּׁם** to write down, to record, part. pass. **רַשָּׁם** Dan. 10. 21. Arab. **رَشِم** id.

**רַשָּׁם** Chald. fut. **רַשָּׁם**, to write, Dan. 5, 24. 25; also to subscribe, to sign an edict, Dan. 6, 9 sq.

\* **רַשָּׁע** fut. **רַשָּׁע** 1. Pr. as it would seem, to make noise and tumult, to cause disturbance, see the adj. **רַשָּׁע** Job 3, 17. Is. 57, 20, and Hiph. Job 34, 29. Syr. **رَشَع**; Aph. to disturb, to agitate, **رَشَع** disturbance, commotion, also **رَشَع** to be disturbed. Comp. by transp. **רַשָּׁע** no. 3.—Hence

2. to do evil, to be wicked, impious, opp. **צַדִּיק**; since wicked men are usually noisy and boisterous in doing injury, while good men are gentle and quiet. 1 K. 8, 47. Dan. 9, 15. Ecc. 7, 17.

3. to have an unjust cause, to be guilty, opp. **צַדִּיק**; Job 9, 29. 10, 7. 15. With **מֵאֵלֹהִים**, to be held guilty of God, before God, Ps. 18, 22.

HIPH. **רַשָּׁע**, fut. **רַשָּׁע** 1. to disturb, to stir up tumult; see in Kal no. 1. Job 34, 29 **רַשָּׁע** וּמִי **רַשָּׁע** he

(God) giveth quietness, and who shall stir up tumult?

2. to pronounce guilty, i. e. to condemn any one, as a judge, opp. **הַצַּדִּיק**; Ex. 22, 8. Deut. 25. 1. Job 32, 3. Prov. 12, 2. 17, 16. Ps. 94, 21. Is. 50, 9. al. So too one who gains his cause, Is. 54, 17. Hence simply to gain one's cause, to be victorious, e. g. of Saul, 1 Sam. 14, 47 and whithersoever he turned himself. **רַשָּׁע** he gained his cause, i. e. was victorious; victory being accounted the reward of a just cause, defeat the punishment of unrighteousness; comp. **צַדִּיק** no. 4, **צַדִּיק** no. 4; so Heb. **זָכָה** to be innocent, Syr. **زَكَا** to conquer. Sept. **ἐσώζετο**, Vulg. *superabat*. Others here as in no. 1, he caused disquiet, Engl. Vers. he vexed them, i. e. his enemies.

3. Intrans. to do evil, to act wickedly, fully **הַרְשָׁע** 2 Chr. 20, 35; ellipt. id. (like **הִרְשָׁע**, **הִרְשָׁע**), 2 Chr. 22, 3. Neh. 9, 33. Ps. 106, 6. Job 34, 12. Part. c. genit. Dan. 11, 32 **מִרְשָׁעֵי בְרִית** who do wickedly against the covenant, i. e. who impiously break it.

Deriv. **רַשָּׁע**, **רַשָּׁע**, **רַשָּׁע**, **מִרְשָׁעִית**.

**רַשָּׁע** m. adj. and subst. plur. **רַשָּׁעִים**, constr. **רַשָּׁעֵי**. Fem. **רַשָּׁעָה** twice Ez. 3, 18. 19.

1. unjust, faulty, guilty, having an unjust cause, a wrong-doer, opp. **צַדִּיק** innocent. So **הַצַּדִּיק** to acquit the guilty Ex. 23, 7. Is. 5. 23; **רַשָּׁע** to condemn the guilty Deut. 25, 1. 1 K. 8, 32. Also Ex. 2, 13 **וַיֹּאמֶר לְרַשָּׁע** and he said unto the wrong-doer. Num. 35, 31 **רַשָּׁע לְמוֹת** faulty to dying, guilty of death, worthy to die.

2. wicked, ungodly, impious; with subst. **רַשָּׁע אָדָם** a wicked man (opp. **צַדִּיק** no. 3) Job 20, 29. 27, 13. Prov. 11, 7. Oftener as subst. a wicked person, evil-doer, Job 9, 24. 15, 20. Ps. 9, 6. 17, 10, 2. 3. 4. 37, 10. 12. 21. 32. 35. 55, 4. Plur. **רַשָּׁעִים** the wicked Job 3, 17. 8, 22. 10, 3. Ps. 1, 1. 5. 6. 3, 8. 12, 9. 28, 3. al. sæpiss. espec. in the Proverbs. Spoken of individuals who plot against the good and vex them, and also of public heathen enemies, Is. 13, 11. 14, 5.

**רַשָּׁע** m. (r. **רַשָּׁע**) in pause **רַשָּׁע**, e. suff. **רַשָּׁעֵי**.

1. injustice, unrighteousness, Job 34,

10. Mic. 6, 10. **רשע** אוֹצְרוֹת *treasures got by wickedness* Mic. 6, 10. **באזני רשע** *unjust balances*, i. e. false, v. 11. Hence spec. *fraud, falsehood*, opp. **אמת**, Prov. 8, 7.

2. *wickedness, ungodliness*, Ps. 5, 5; opp. **צדק** Ps. 45, 8. **עשה רשע** *to do wickedness* Prov. 16, 12. **אנשי רשע** *wicked men* Job 34, 8; comp. Ps. 84, 11. Plur. **רשעים** *wicked deeds* Job 34, 26.

**רשעה** fem. of **רשע** q. v.

**רשעה** f. (r. **רשע**) constr. **רשעה**, c. suff. **רשעה**.

1. *injustice, and hence fraud, falsehood*, Prov. 13, 6; spec. of the fraud of those who give scant measure Zech. 5, 8, comp. Mic. 6, 11.

2. *wickedness, ungodliness*, Is. 9, 17. Mal. 3, 15; *a wicked deed* Deut. 25, 2.

**רשעים**, see **רשעים**.

\* **רשע** obsol. root, *to inflame, to kindle*; kindr. **שרב**, Samar. **שרב** id. trop. —Hence

**רשע** m. plur. **רשעים**, constr. **רשעי** and **רשעי**.

1. *flame*, Cant. 8, 6. Comp. Chald. Ps. 78, 48 Targ.

2. *lightning*, Ps. 78, 48. Poet. a) Ps. 76, 4 **קשת רשעי** *the lightnings of the bow* i. e. the arrows. b) Job 5, 7 **בני רשע** *the sons of lightning*, i. e. birds of prey which fly swift as the lightning. Others, *arrows*; others, *sparks*.

3. *fever, burning plague*, with which the body is *inflamed*, comp. **חמה** heat and poison. Deut. 32, 24 **לקחי רשע** *consumed with burning pestilence*. Hab. 3, 5, parall. **דבר** plague.

4. *Resheph*, pr. n. m. 1 Chr. 7, 25.

\* **רשע** *to break down or in pieces, to destroy*, in Kal not used, kindr. with **רצץ**.

POEL fut. **ירשע**. id. Jer. 5, 17.

PUAL plur. 1 pers. **רשעני**, pass. of Kal, Mal. 1, 4.

Deriv. pr. n. **רשעי**.

**רשת** f. (r. **רשע**) in pause **רשת**, c. suff. **רשת**; *a net*, Ps. 57, 7. 9, 16. 31, 5. Lam. 1, 13. **פרש רשת על** *to spread or cast a net over any one*, Ez. 12, 13. 17, 20. 19, 8. 32, 3. **רשת** *net-work* Ex. 27, 4, and so simpl. **רשת** v. 5.

**רתוק** m. (r. **רתק**) *a chain*, Ez. 7, 23. Plur. **רתוקות** 1 K. 6, 21 Keri, where in Cheth. **רתוקות** id.—Plur. **רתוקה** see in its order.

\* **רתח** *to boil, to be hot*, in Kal not used. Syr. and Chald. id.

PIEL *to make boil* e. g. a pot, imp. **רתח** Ez. 24, 5.

PUAL *to be made to boil*, i. q. *to boil*, spoken of the bowels, metaph. for commotion of mind Job 30, 27. Comp. **ζέω** *ἐν πνεύματι* Rom. 12, 11.

HIRH. like Pi. Job 41, 23.—Hence

**רתח** m. *a boiling*, only plur. c. suff. **רתחה** Ez. 24, 5.

**רתיק** 1 K. 6, 21 Cheth. see in art. **רתוק**.

\* **רתם** *to bind on, to make fast*, e. g. horses to a chariot, imper. **רתם** Mic. 1, 13. Comp. **אסר** no. 4. Arab. **رَتَمَ** IV, *to bind a thread upon the finger*.—Hence the two following.

**רתם** m. 1 K. 19, 4 (but fem. in Cheth.) plur. **רתמים** 1 K. 19, 4. 5. Job 30, 4. Ps.

120, 4, i. q. Arab. **رَتَمَة**, collect. **رَتَم**, *genista, broom, spartium junceum* Linn. a shrub growing in the deserts of Arabia, with whitish flowers and bitter roots, which the Arabs regard as yielding the best charcoal; see Bibl. Res. in Palest. I. p. 299. Burckh. Trav. in Syr. p. 483. This illustrates Job 30, 4 and Ps. 120, 4. —Prob. so called from the notion of *binding*, as *juncus* a *jungendo*, Germ. *Binsen* from the verb *binden*. See Celsius Hierobot. T. I. p. 246 sq. Oedmann Verm. Sammlungen Fasc. 2. c. 8.—The Heb. intpp. and Jerome understand *the juniper*, but on no good grounds; see Celsius l. c.

**רתמה** (genista) *Rithmah*, pr. n. of a station of the Israelites in the desert, Num. 33, 18. 19. R. **רתם**.

\* **רתק** in Kal not used, *to bind, to put in fetters*. Arab. **رَتَق** clausit, consuit.

HIRH. Ecc. 12, 6 Keri: *before the silver cord* **רתק** *be loosed*, unbound; in a signif. directly contrary to Kal. Prob. it should read **רתק** *to be broken*, from r.

נתק q. v. in Niph. no. 1.—Frigid is Cheth. **נִתְקַח** to be removed.

PUAL **נִתְקַח** to be bound, Nah. 3, 10.

Deriv. **רְתוּק** and

**רְתוּקוֹת** f. plur. chains Is. 40, 19.

\* **רָתַח** obsol. root, i. q. **רִיטַח** and Aram. **רִיחַח**, **רִיחַח**, **רִיחַח**, **רִיחַח**, to terrify; hence

**רָתַח** m. terror Hos. 13, 1. Chald. **רְתִיחָא** id.

ש

The letter ש originally, and before the invention of diacritical signs, served to express both the simple sound of *s*, and also the thicker sound *sh*. In like manner the Irish language has only one sign, *s*, for these two sounds, e. g. *sold* solace, and *se* (*she*) he, *si* (*shi*) she. At a later period a distinction was made by the Grammarians, so that the simple sound of *s* came to be indicated by a point over the left horn, and the thicker sound *sh* by one over the right.

For the Heb. ש the Chaldee often and the Syriac always (as being destitute of the letter Sin) substitute ס; see in lett. ס, p. 707. The Arabic, from a peculiarity of the language, in almost all

these words has ش; as **شأنا** **شئنا** **شكر**, etc. much as the people of Wirtemberg give a thicker sound to the German *s*, pronouncing *ist* like *isht*. Very rarely does the Arabic retain as س, as **سلوى** **سلى** quail.

In the Hebrew itself, kindred letters are: a) The other sibilants, as ש, ס, צ, ז, see p. 707; comp. also **צפן**, **שפן**, **ספן**, **צחק**, **שחק**, **צקק**, **שקק** to strain; **שאר** and **שאר** to ferment. b) Sometimes the aspirates, almost like Gr. *σ*; Lat. *sus*, *σλη* *sylva*; comp. **שדה** i. q. **הרה** to extend; **סלך** i. q. **הלך** to go; **שרג** i. q. **צרג** to plait, to weave. Sometimes also, in the formation of roots, a sibilant is prefixed to the primary biliteral syllable, as **שגב** i. q. **גבב** to be high, **שגא** i. q. **גאא**, etc. Comp. *γράφω* *scribo*, *γλύφω* *sculpo*, *τρίζω* *strideo*, *tego* *στέγω*, *fallō* *σφάλλω*, and many others.

\* **שָׂאָה** obsol. root, see in **שָׂה**.

\* **שָׂאָר** obsol. root, kindr. with the verbs **שָׂאָר**, **שָׂאָר** q. v. to become hot, to ferment; comp. Arab. **شأ** to boil up, to break out, as an ulcer. In the western languages we find from the same stock, Germ. in Ottfr. *suar*, Anglosax. *sur*, Germ. *sauer*, Engl. *sour*.—Hence

**שָׂאָר** m. leaven, Ex. 12, 15. 19. 13, 7. Lev. 2, 11. Deut. 16, 4. Chald. **שָׂאָר** id.

**שָׂאָה** pr. inf. fem. of the verb **שָׂאָה** (for **שָׂאָה**), c. suff. **שָׂאָהִי**, once contr. **שָׂאָהִי** Job 41, 17, where other Mss. have **שָׂאָהִי**.

1. a lifting up, Job 41, 17 [25]; so of the countenance, *elation*, cheerfulness, Gen. 4, 7. See the root **שָׂאָה** no. 1. c.

2. elevation, a rising in the skin, hence gener. a spot, Lev. 13, 2. 10. 19. 28. 43. 14, 56; so too where more than skin deep, comp. Lev. 13, 2 with v. 3. 4.

3. exaltation, dignity, majesty, Gen. 49, 3. Ps. 62, 5; of God Job 13, 11. 31, 23. Here too we may refer Hab. 1, 7 *from himself go forth his law and his dignity*, i. e. he acknowledges no law and no dignity but his own.

**שָׂב** an old man, see in **רִיב**.

\* **שָׂבַךְ** to interweave, to braid, i. q. **שָׂבַךְ**. Hence **שָׂבַךְ**, **שָׂבַךְ**, **שָׂבַךְ**.

**שָׂבַךְ** m. only plur. **שָׂבַךְ** *lattices*, *balusters*, around the capitals of columns, 1 K. 7, 17. See in **שָׂבַךְ**.

**שָׂבַכָּא** *sambuca*, see **סָבַכָּא**.

**שָׂבַכָּה** f. (r. **שָׂבַכָּה**) 1. a net Job 18, 8.

2. *lattice*, *lattice-work*, *balustrade*, espec. upon or around the capitals of columns, 1 K. 7, 18. 20. 42. 2 K. 25, 17. Jer. 52, 22. 23; plur. **שָׂבַכּוֹת** 1 K. 7, 41. 42. 2 Chr. 4, 12. 13. Also before a window or balcony, 2 K. 1, 2.

\* **שָׁבַם** *obsol. root*; Arab. **شَبِمَ** *to be cold*. Simonis assigns to it the signif. of the verb **בָּשַׁם** *to be fragrant*.—Hence

**שָׁבַם** (coolness, or fragrance) *Sebam* Num. 32, 3, and **שִׁבְמָה** (id.) Num. 32, 38, *Sibmah*, pr. n. α' a city in the tribe of Reuben abounding in vineyards, Josh. 13, 19. Is. 16, 8. 9. Jer. 48, 32. Jerome places it near Heshbon.

\* **שָׁבַע**, also **שָׁבַע** Deut. 14, 29. 26, 12. Is. 9, 19; fut. **יִשְׁבַּע**.

1. *to be or become satisfied, satiated, filled*; Arab. **شَبِعَ** id. Chald. **סַבַּע**, Syr.

**שָׂבַע**, id. The primary idea is that of *abundance, superabundance*; comp. Prov. 25, 16. Kindr. is **שָׂפַע**.—Of one sated with food, Deut. 31, 20. Ruth. 2, 14. Is. 44, 16. al. More rarely with drink, i. q. **רָוַה**, Am. 4, 8. Jer. 46, 10; hence also of the earth as watered Prov. 30, 16. Ps. 104, 16. Absol. Ps. 37, 19. Hos. 4, 10; hence **וְשָׂבַע אָכַל** *to eat and be filled, satisfied*, i. e. to eat one's fill, Deut. 6, 11. 8, 10. 12. 14, 29. Ruth 2, 14. Joel 2, 26. Ps. 22, 27; so **יִנְק וְשָׂבַע** Is. 66, 11; also **לֹא שָׂבַע** *to be insatiable* Ez. 16, 28. 29. Prov. 27, 20. Ascribed to the belly Prov. 18, 20; to the spirit (see **נָפַשׁ** no. 2) Ecc. 6, 3; and metaph. to the eye as not satisfied with seeing, Ecc. 1, 8. 4, 8, comp. Is. 53, 11. Ps. 17, 15; to the sword Jer. 46, 10.—Constr. with acc. of thing, as **לֶחֶם לְשָׂבַע** *to be filled with bread* Ex. 16, 12. Job 27, 14. Prov. 12, 11; with **מִן** Prov. 14, 14. 18, 20. Job 31, 31; **בְּ** Ps. 65, 5. 88, 4; **לְ** c. inf. Ecc. 1, 8.—Metaph. to be satisfied with wealth, Ecc. 5, 9; to be filled with reproach, Lam. 3, 30. Hab. 2, 16; with contempt Ps. 123, 3; with calamity Ps. 88, 4; with poverty Prov. 28, 19; with one's own devices, i. e. to reap the full reward of them, Prov. 1, 31. 18, 20.

2. *to be sated, glutted, tired of any thing* Prov. 25, 16. Is. 1, 11. Job 7, 4. **יִשְׂבַּע רֵמִים** *to be sated with life* 1 Chr. 23, 1. 2 Chr. 24, 15.—Also it comes from a feeling of *satiety* and fulness, that the heart is proud and estranged from God; Prov. 30, 9 *lest I be full and deny God*. Hos. 13, 6.

PIEL *to satisfy, to satiate*, Ez. 7, 19;

with two acc. of pers. and thing Ps. 90, 14.

HIPH. *to satisfy, to satiate*, with acc. of pers. Ps. 107, 9. Is. 58, 11. Job 38, 27; with two acc. of pers. and thing Ps. 132, 15. 147, 14; with **מִן** of thing Ez. 32, 4. Ps. 81, 17; **בְּ** of thing Ps. 103, 5. Lam. 3, 15. Once with **לְ** of pers. and acc. of thing. Ps. 145, 16 **וְיִשְׂבַּע לְכָל־חַי רְצוֹן** *and satisfiest every living thing with benefits*. Metaph. Ps. 91, 16.

Deriv. the five following.

**שָׂבַע** m. *satiety*; hence *abundance, plenty*, e. g. of food Gen. 41, 29 sq. Prov. 3, 10.

**שָׂבַע** m. adj. (r. **שָׂבַע**) constr. **שָׂבַע**. plur. **שָׂבָעִים**, *satisfied, satiated, full*, Prov. 27, 7. 1 Sam. 2, 5. Metaph. a) In a good sense, *abundant, rich* in any thing. e. g. **רְצוֹן שָׂבַע** *rich in favour* sc. with God Deut. 33, 23. b) In an ill sense, *sated with sorrows*, i. e. abounding in them Job 14, 1. 10, 15. Hence with the notion of weariness superadded, **שָׂבַע חַיִּים** *sated with life* Gen. 35, 29. Job 42, 17; and simpl. **שָׂבַע** id. Gen. 25, 8.

**שָׂבַע** m. 1. *satiety, fulness*; **לְשָׂבַע** *to the full* Ex. 16, 3; hence **אָכַל לְשָׂבַע** Ex. 16, 3. Lev. 25, 19. Prov. 13, 25.

2. *abundance*, Ps. 16, 11.

**שָׂבָעָה** f. (r. **שָׂבַע**) c. suff. **שָׂבָעָה**, *satiety, fulness*, Is. 56, 11; **לְשָׂבָעָה** *to the full* Is. 23, 18. Ez. 39, 19.

**שָׂבָעָה** f. (r. **שָׂבַע**) constr. **שָׂבָעָה**, *satiety, fulness*, Ezra 16, 49.

\* **שָׁבַר** *to look*; with **בְּ** *to look upon, to inspect, to view*, Neh. 2, 13. Some editions have here **לְשָׁבַר** for **שָׁבַר**, but less well. Chald. **סַבַּר**. where see in full. Arab. **سَبَر** *to examine a wound*.

PIEL 1. *to look for*, i. e. *to expect, to wait for*; comp. **צָפָה** Pi. no. 2. Ruth 1, 13.

2. *to hope*, c. **אֶל** Ps. 104, 27. 145, 15; **לְ** Ps. 119, 166. Is. 38, 18; **לְ** c. inf. Esth. 9, 1. Aram. Pe. and Pa. id. comp. Lat. *spero*.—Hence

**שָׁבַר** m. c. suff. **שָׁבָר**, *expectation, hope*, Ps. 119, 116. 146, 5.

\* **שָׁבַע** not found in Kal (the form **שָׁבָה** being used), *to be or become great*,

to grow. Chald. סָגָה, סָגָה, to be multiplied, many; Syr. ܣܘܓܐ id. also to grow, to be increased. Kindr. with גָּאָה, the sibilant being prefixed, see under ט, p. 1000.

HIPH. 1. to make great, c. לְ Job 12, 23. 2. to magnify, to laud, Job 36, 24.

Deriv. שְׂגִיבָא.

שְׂגִיבָא Chald. id. to be or become great, Ezra 4, 22. Fut. Dan. 3, 31 שְׂגִיבִין רְשָׁמִין may your peace be great, i. e. be multiplied unto you; a form of salutation. 3, 26. In Targg. always סָגָה

\* שָׁגַב 1. to be high, e. g. of a city, to be inaccessible, strong, Deut. 2, 36; elsewhere only in poetry. Not found in the other dialects. Kindr. perh. with גָּבַב, the sibilant being prefixed; see under lett. ש.

2. to be exalted, to be raised up, e. g. to safety as in a high place, Job 5, 11. Comp. מִשְׁגָּב.

NIPH. to be high, as a city, a wall, Is. 26, 5. 30, 13. Prov. 18, 11. Trop. a) to be exalted, supreme, of God Ps. 148, 13. Is. 2, 11. 17. b) to be set in a high and secure place; hence to be safe, to be protected, Prov. 18, 10, comp. מִשְׁגָּב. c) to be high, i. e. difficult to comprehend, Ps. 139, 6.

PIEL to set up on high, to exalt any one; only metaph. a) to make powerful, to strengthen, Is. 9, 10. b) to set on high i. e. in safety, to protect, to defend, Ps. 20, 2. 69, 30. 91, 14; c. מִן from an enemy (comp. מִן no. 3. a) Ps. 59, 2. 107, 41.

PUAL pass. of Piel lett. b, Prov. 29, 25.

HIPH. to exalt oneself, to show oneself exalted, Job 36, 22.

Deriv. מִשְׁגָּב, and pr. n. שְׂגִיבָא.

שְׂגִיבָא a spurious root, see שגב II.

\* שָׂדָה fut. וְשָׂדָה, i. q. שְׂגָה, to become great, to grow, Job 8, 7. 11. Ps. 92, 13.

HIPH. to cause to grow, to increase, Ps. 73, 12.

שְׂגִיבָא (elevated, r. שְׂגִיבָא) Segub, pr. n. m. a) 1 Chr. 2, 21. 22. b) 1 K. 16, 34 Cheth. for which Keri שְׂגִיבָא Segib.

שְׂגִיבָא m. adj. (r. שְׂגָה) great, of God Job 36, 26. 37, 23.

שְׂגִיבָא Chald. m. (r. שְׂגָה) 1. Adj. great, Dan. 2, 31. 4, 7. Also much, many, Dan. 4, 9. 18. Plur. f. שְׂגִיבָאן many Dan. 2, 48. Ezra 5, 11.

2. Adv. much, greatly, very, Dan. 2, 12. 5, 9. 6, 15. 24. 7, 28.

שְׂגִיבָא see in שְׂגִיבָא lett. b.

\* שָׁדָר in Kal not used. Arab. سَدَّ has two different significations, traces of which remain in Hebrew, viz.

1. to be straight, even, level, comp. רָשָׁר no. 1, 2; conj. II, to make straight; VIII, to be straight, made straight. See Piel.

2. to stop, to shut up a way, door, etc. comp. שָׁדָר; and this seems to come from the idea of binding, comp. שָׁדָר שָׁדָר. Hence سَدَّ and سُدَّ something intervening between two points and stopping the passage, spec. a mountain; plur. سِدَكَاةٌ a valley full of rocks and stones, where the rain-water stands. Hence pr. n. שְׂדִירָם

PIEL to harrow, i. e. to level a field, Is. 28, 24. Job 39, 10. Hos. 10, 11.

\* שָׂדָה obsol. root; Arab. سَدَّ to extend the hand (comp. הָרָה, הָרָה), to tend towards any thing, to go with large and free steps; IV, to be let go free. The primary idea therefore is that of wide, free, ample space.—Hence

שָׂדָה m. constr. שְׂדָה; c. suff. שְׂדִירָה, plur. שְׂדִירָה, constr. שְׂדִירָה Ruth 1, 1. 2, also שְׂדִירָה Neh. 12, 29, c. suff. שְׂדִירָהם, שְׂדִירָתָם; a field, the open fields, the country, lying unenclosed and without fences or hedges, as is still the case throughout the East. Not found in the kindr. dialects, except in the Punic; see Monumm. Phœn. p. 394. Often opp. to cities, villages, camps, Gen. 4, 8. 24, 63. 65. 29, 2. 34, 7. 37, 15. 1 Sam. 20, 5. 11; also to vineyards, these being enclosed by a wall (comp. Is. 5, 2. 5. Num. 22, 24), Ex. 22, 5. Lev. 25, 3. 4. Num. 16, 14, 20, 17. It embraces both tilled fields and pastures Gen. 31, 4. 37, 7. Ex. 9, 3. Ruth 2, 2. 3; also mountainous land and fields planted with trees Judg. 9, 32 comp. v. 36. 1 Sam. 14, 25. 2 Sam. 1, 21; likewise the houses of the peasants not

surrounded by a wall were reckoned to the open field, Lev. 25, 31. Hence אִישׁ שָׂדֵה *a man of the field*, i. e. Esau as a hunter and living in the open air, Gen. 25, 27; חַיַּה הַשָּׂדֵה collect. *the beasts of the field*, wild beasts, Gen. 2, 20. 3, 14. הֶשְׂרֵה עֵשֶׂב *the herbs or plants of the field*, wild plants, Gen. 2, 5. 3, 18.

Spec. a) *a field* as ploughed and tilled but not enclosed, Gen. 47, 24. Lev. 19, 19. Often for שָׂדֵה חֵלְקָה *part of a field*, i. e. a portion of the open field belonging to one owner and tilled by him (comp. Gen. 33, 19. Ruth 2, 3. 4, 3), Gen. 23, 13. 17. 49, 30. 32. Ruth 4, 5. Jer. 32, 9. 25. Is. 5, 8. [Meton. for *the produce of the fields*, parall. הִרְיוֹן אֲרָץ, Ecc. 5, 8.—R.] Once κατ' ἐξοχῆς for *wild plants*; pasturage, Ex. 32, 5.

b) שָׂדֵה הָעִיר *the field of a city*, i. e. *its territory*, the open country round about, Gen. 41, 48. Neh. 12, 29. Ps. 78, 12. 43. שְׂרֵי הַשָּׂדֵה *the country-towns*, opp. the metropolis, 1 Sam. 27, 5.

c) So *the field or country* of a people is their *territory*, Gen. 14, 7. 32, 4. 1 Sam. 6, 1. 27, 7. 11. Ruth 1, 6. 4, 3. Plur. as in Engl. *territories*; Ruth 1, 1 שְׂרֵי מוֹאָב. v. 2. 22. 2. 6. Spec. of a level country, as שָׂדֵה אֲרָם Hos. 12, 13, for אֲרָם; see in פִּנְחָן

d) As opp. to the sea, i. q. *the land*, terra firma, Ez. 26, 6. 8.

שְׂרִי m. i. q. שָׂדֵה, *field, country*, but only poetic, Ps. 8, 8. 50, 11. 80, 14. Deut. 32, 13. al.—That שְׂרִי is the proper and primitive sing. form, and common in Arabic for the Hebrew שָׂדֵה, from verbs לָהַד, is shown Lehrg. p. 158. Simonis and others incorrectly hold שְׂרִי as plur. i. q. שְׂרִים; but see Ps. 96, 12.

שְׂרִים m. plur. pr. n. Siddim, whence עֲמָק הַשְּׂרִים *the Valley or Plain of Siddim*, the plain of the cities Sodom and Gomorrah, now occupied by the Dead Sea, Gen. 14, 3. 8, 10.—Aqu. Onk. Saad. translate 'Valley of the fields' (שְׂרִים). But שְׂרִים is prob. i. q. Arab. سَدٌّ, plur. سِدْدَةٌ, 'a depression (Wady) full of rocks and stones,' and therefore difficult to pass. see in שְׂרִד no. 2; hence 'a plain cut up by steep channels'

שְׂרִירָה f. (r. סָרַר, with שׁ for ס) *a row, rank* of soldiers 2 K. 11, 8. 15; of stories, chambers, 1 K. 6, 9.

שָׂה, constr. שָׂה Deut. 14, 4, c. suff. שִׂוִּי Deut. 22, 1 and שִׂוִּיהוּ 1 Sam. 14, 34, comm. gend. (m. Ex. 12, 5; f. Jer. 50, 17. Ez. 34, 20,) *one of a flock*, i. e. *a sheep or goat*, a noun of unity corresponding to the collect. צֹאֵן q. v. a flock of sheep or goats; Gen. 22, 7. 8. 30, 32. Ex. 12, 5. Deut. 14, 4 וְשֵׂה בְּשִׂבְרֵים וְשֵׂה עֲזִים *one of the sheep and one of the goats*, i. e. a sheep and a goat. Lev. 5, 7. 27, 26. 1 Sam. 15, 3. 22, 19. Judg. 6, 4; comp. שִׂוִּר and בָּקָר. It admits of no plural; but is put as collect. Jer. 7, 25. 43, 23.

Arab. سَاحٌ, plur. سَاحٌ, id.—The etymology is doubtful; though the word seems derived from a verb שָׂה, as פָּה from פָּאָה; and this prob. had the same signification with Arab. شَأَشَأَ *to drive sheep by uttering the sound* شَا شَا repeatedly; comp. in Engl. the sound *sh, sh*. Nor is it strange that a sheep should be so named from this call or sound of the shepherd; just as in the language of German children a horse is called *Hollo* from the word *hott!* used by coachmen.

\* שְׂרִד obsol. root, i. q. Aram. שִׁהַ, סְהַד, Arab. شَهِدَ, *to testify*, pr. to be an eye-witness; Conj. III, coram spectavit.—Hence the two following.

שְׂרִד m. c. suff. שְׂרִדִי Kamets impure, like part. Peal in the Aramæan dialects; *a witness*, once Job 16, 19.

שְׂרִדוּתָא f. (r. שָׂהַ) an Aramæan word in stat. emphat. used by Laban the Syrian, *testimony, a testimonial*, Gen. 31, 47. Targ. סְהַדוּתָא Ex. 20, 6. Syr. ܫܪܝܘܬܐ.

שְׂרִדִים m. plur. (r. סְהַר, with שׁ for ס) dimin. *crescents*, little moons, worn as an ornament on the necks of men, women, and camels, Judg. 8, 21. 26. Is. 3, 18. Sept. μῆνίστοι, Vulg. lunulæ.

שׂוֹב *to be gray-haired*, see r. שׂוֹב.

שׂוֹבֵק i. q. סִבֵּק, *thick branches, thick-ets*. 2 Sam. 18, 9. R. שְׂבֵק.

\* I. שׁוּב to go off from, to draw back, i. q. סוּג I, where see. So NIPH. נָשׁוּב 2 Sam. 1, 22, where however many Mss. and editions have ס. HIPH. רָשׁוּב Job 24, 2, see in r. סוּג Hiph.

\* II. שׁוּב i. q. סוּג II, to hedge about, to enclose, in Kal not used.

PILP. שָׁנַב to hedge about, e. g. a vineyard. Is. 17, 11 נָטַעְתָּ הַשָּׁנְנִי בַיּוֹם הַזֶּה in the day thou plantedst it, thou didst also hedge it in.—Kimchi and Aben Ezra render it by הִגְדַּלְתָּ thou didst cause it to grow, as if from שָׁנַב i. q. שָׁנָא; but the former is to be preferred.

שׁוּב to plaster with lime, see r. שׁוּב.

\* שׁוּב, once Gen. 24, 63 Isaac had gone out בְּשׂוּבָה, Vulg. ad meditandum in agro, i. e. to meditate, so that שׁוּב would be i. q. שׁוּב I. lett. c. So too most of the ancient versions; for both Sept. ἀδολεσχῆσαι, and Aqu. ὀμολῆσαι, are to be understood of pious meditation and discourse. The Syriac alone has it: ad deambulandum, to take a walk; and this is almost demanded by the nature of the context. But not improb. it should read בְּשׂוּבָה to go to and fro in the field, in order to muster his flocks and shepherds. This is the sense of the phrase שׁוּב בְּאֶרֶץ Job 1, 7. 2 Sam. 21, 2, 8; comp. Zech. 4, 10. 2 Chr. 16, 9. Jer. 5, 1.

\* שׁוּב i. q. שָׁנַב, to go or turn away, to turn aside to any thing, part. plur. שָׁנְבֵי Ps. 40, 5.

Deriv. שָׁנַב, שָׁנַב.

\* שׁוּב to hedge, to hedge in or about. Arab. سَاك mid. Waw, to hedge with thorns, شَوْكَة, شَوْك thorn. See the kindred verbs שׁוּב II, סוּג II, שָׁבַב and שָׁבַב, also שָׁבַב and שָׁבַב, which seem to have come from שָׁבַב, by strengthening the middle radical. Compare also Sanscr. sakhā, Pers. شاخ, a leaf, bough.

—Metaph. Job 1, 10 שָׁבַבְתָּ בְּצַדּוֹ thou hast made a hedge about him, i. e. dost protect him. But the same phrase is also used in a sense of disfavour, for to shut up one's way, i. e. to shut in, to straiten, Hos. 2, 8; comp. Job 3, 23.

POL. שׁוּב to intertwine, to weave; trop. Job 10, 11 בְּצַבְצָמֵיהָ יִגְדְּרוּם הַשִּׁבְכֵנֶיךָ with bones and sinews hast thou woven me; comp. Ps. 139, 13.

Deriv. מְשׁוּבָה and מְסוּבָה; also the three following.

שׁוּב m. Judg. 9, 49, and שׁוּבָה f. v. 48, a bough. Chald. סוּבָה and שׁוּבָה, Syr. سَوْبَة, id.

שׁוּב (for שׁוּבָה branches, see שׁוּב) Josh. 15, 48 Keri, also שׁוּבָה ib. Cheth. Josh. 15, 35. 1 Sam. 17, 1, Socho, Sochok, pr. n. of two towns of Judah: a) One in the mountains near Anab and Eshtamo, Josh. 15, 48; see Bibl. Res. in Palest. II. p. 195. b) The other in the plain, Josh. 15, 35. 1 Sam. 17, 1; see Bibl. Res. in Palest. ibid. p. 349.—The modern Arabic name of both is Shuweikeh شُوَيْكَة, dimin. from Shaukeh شُوَيْكَة; comp. the Σουζώθ of Euseb.

שׁוּבָה Sucathite, patronym. from a pr. n. שׁוּבָה elsewhere unknown, 1 Chr. 2, 55.

\* שׁוּב and שׁוּב, fut. שׁוּב, apoc. שׁוּב, conv. וְשׁוּב, once וְשׁוּב Ex. 4, 11; imp. שׁוּב, שׁוּבָה; inf. absol. שׁוּב, constr. שׁוּב, rarely שׁוּב Job 20, 4; part. pass. f. שׁוּבָה 2 Sam. 13, 2 Keri, שׁוּבָה Cheth. genr. to put, to set, to place; Syr. سَم, Ethiop. ሠፀ, ሠፀ, id. Less frequent is Arab. سَام mid. Ye, to set, to constitute, e. g. a price. Kindr. are שׁוּב, שׁוּב.—Hence

1. to put, to set, to place, where the person or thing thus put stands erect, or is regarded as standing rather than as lying down, Gr. ἵστημι. So of persons, to set, to station; 2 K. 10, 24 Jehu stationed (שָׁם לוֹ) in the street fourscore men. Ex. 33, 22. 1 Sam. 8, 11; troops in garrison 2 Sam. 8, 6, 14. or in ambush Josh. 8, 2, 12. Judg. 20, 36; hence also to set or put the foot upon the neck of any one Josh. 10, 24. Of things, which stand or seem to stand; as an idol, to set up, Deut. 27, 15; a monument, cippus, Gen. 28, 22. 1 Sam. 7, 12; a table Ex. 26, 35; an altar Ex. 40, 26, 29; the ark Ex. 40, 3; a throne Jer. 43, 10, 49, 38; a door, to set or put in, Gen. 6, 16, comp.

Job 38, 10; a tent Ps. 19, 5. So too the boards of the sacred tabernacle, which stood upon bases, Ex. 40, 18; the court before the same, by setting up the columns from which the curtains were suspended, Ex. 40, 8; also *to put up* the curtains, i. q. *to hang* them upon the columns, Ex. 40, 5.—Spec.

a) *to set* troops, i. e. *to draw up*, *to array*, c. acc. 1 Sam. 11, 11 *Saul set* (וַיִּצְטַב) *the people in three companies*. Job 1, 17. Acc. impl. 1 K. 20, 12. Ez. 23, 24. So 1 Sam. 15, 2 שָׁם לוֹ בְּדַרְקָה *he set himself for him in the way*, i. e. against him.

b) *to set*, i. e. *to constitute*, *to appoint*, (τιθέναι Acts 20, 18,) e. g. a king Deut. 17, 15; a prince Hos. 2, 2; judges 1 Sam. 8, 1; c. dupl. acc. 1 Sam. l. c. Ps. 105, 21; acc. and לְ Gen. 45, 9. Ex. 2, 14; acc. and יָעַל, *to set over*, i. e. a person over others Ex. 1, 11. 5, 14. 1 Sam. 18, 5. So שָׁם בְּרֹאשׁ *to put at the head of*, *to set over*, Deut. 1, 13; comp. in ראשׁ no. 4.

c) *to set* a plant, i. e. *to plant*, Is. 28, 25. Ez. 17, 4. 5. Is. 41, 19. So Lat. 'ponere arborem'; Arab. نصب.

d) *to set up*, *to erect*, *to build*, e. g. a sepulchral monument Nah. 1, 14; a nest in a rock Num. 24, 21; a mound against a city Mic. 4, 14.—Metaph. *to establish* a covenant, i. q. הִקְיָם בְּרִיתָהּ, c. לְ 2 Sam. 23, 5.

e) שׁוּם הוֹרָה, Gr. νόμον τιθέναι, *to set a law*, i. e. *to establish*, *to appoint*, *to make* a law. Ps. 78, 5. 81, 6. Gen. 47, 26. Ex. 15, 25. Josh. 24, 25. 1 Sam. 30, 25. Of the laws of the heavens Job 38, 33. Jer. 33, 25. So *to set* or *appoint* a term, limit, Ps. 104, 9. Prov. 8, 29; a place Ex. 21, 13. 2 Sam. 7, 10.

2. *to set*, *to put*, *to place*, pr. a person, so that he may sit (be seated), dwell, or in any way exist in a place; Gr. τιθέναι, which also is used in several of the senses under no. 1. 2 K. 10, 3 וַשְׂתָּחֶם וַיִּשְׂבֵּת אָבִיו *and set him* (cause him to sit) *upon the throne of his father*. שׁוּם אֶלָּא *to put one in prison* 2 Chr. 18, 26. Gen. 40, 15. Gen. 2, 8 *and there* (in the garden) *he put the man*, caused him to dwell there. Job 20, 4. With לְ of place Job 5, 11; acc. Cant. 6, 12.—Also of things:

a) With עַל, *to put upon* any thing, as upon the head Ex. 29, 6. Also *to fasten* or *fix upon*, Ex. 28, 12. 26. 37, 38. 39, 7; a sword upon one's thigh Ex. 32, 27.

b) With בְּ, *to put in*, *to insert*, e. g. a hook or ring in the nose, Is. 37, 29. Job 40, 26 [34]. Gen. 24, 47. שׁוּם בְּדַרְיָם *to put in the staves into the rings* Num. 4, 6. 8. 11, 14.

c) With בֵּין, *to put between*, Judg. 15, 4.

d) i. q. *to found*, *to establish*, e. g. the world Job 34, 13; metaph. a people Is. 44, 7; the divine law 42, 4. Here belongs the expression, where God is said *to set his name* anywhere. i. e. *to establish* the seat of his worship, Deut. 12, 5. 21. 14, 24. 1 K. 9, 3. 11, 36. 2 K. 21, 4; i. q. שָׁבַע שְׁמִי דֵעָלָי Deut. 12, 11. 26, 2.

3. *to put*, *to place*, *to lay* things (rarely persons), so that they may remain in a recumbent posture. Gen. 22, 9 *and laid him* (Isaac) *upon the altar*. 24, 2. 9. 28, 21. 31, 37. 48, 18. al. With יָעַל of pers. *to put* or *lay upon* any one for bearing, Gen. 21, 14. 22, 6. Ex. 3, 22; יָעַל of thing Lev. 24, 6. Gen. 9, 23. Ex. 29, 29. שׁוּם פִּה רַךְ עַל פִּה *to lay the hand upon the mouth*, as imposing silence on oneself, Judg. 18, 19. Job 21, 5; שׁוּם אֶל־פִּיהָ id. 1 Sam. 19, 13; לְמוֹתָהּ Job 29, 9; לְמוֹתָהּ 40, 4. With בְּ *to put* or *lay in* any place, Gen. 30, 41. 31, 34. 44, 1. 50, 26. Ex. 2, 3. Job 13, 27; rarely *to lay upon*, i. q. שׁוּם עַל, Ps. 66, 11. With לְפָנַי, *to set before* any one, e. g. food 1 Sam. 9, 24. 2 K. 6, 22 (also לְפָנַי שׁוּם 2 Sam. 12, 20; comp. Gen. 43, 31); a law, *to set before*, *to propose*, Ex. 21, 1. Deut. 4, 44. With acc. of place; Gen. 28, 11 *and he took a stone* מִרְאשׁוֹתָיו *and put it at* (under) *his head*. v. 18. 1 Sam. 19, 13.—Spec.

a) *to put* or *set* to any thing, *to apply*; e. g. שׁוּם אֵשׁ *to put fire to or under*, 1 K. 18, 23. 25; שׁוּם כְּרִים *to apply battering-rams*, c. עַל Ez. 4, 2. 21, 27. Also *to put* a knife to one's throat Prov. 23, 2; *to apply* a measure to a building Job 38, 5.—So שׁוּם יָדָהּ *to lay hand upon* any pers. or thing; e. g. in a hostile sense, in order to afflict or punish, Ez. 39, 21, comp. Job 40, 32. But in Ps. 89, 26 *I will put his hand upon the sea*. i. e. I, Jehovah, will cause his dominion to extend to the sea.

b) *to put on* a garment, ornaments



etc. c. **עַל** Ruth 3, 3. Ez. 16, 14. Gen. 41, 42. Lev. 8, 8. 1 K. 20, 31. 21, 27. So to put on or apply a bandage Ez. 30, 21; a girdle upon the loins Jer. 13, 1. With **בְּ** Gen. 37, 34. Ez. 24, 17.

c) **שׁוּם בְּיַד פּוֹ** to put into one's hand, e. g. a cup Is. 51, 23. Contra **שׁוּם בְּיַד שׁוּם** to put into one's own hand, i. e. to take in one's hand; e. g. a hammer Judg. 4, 21; goods, 1 K. 20, 6. **שׁוּם נַפְשׁוֹ בְּכַפּוֹ** to put or take one's life in one's hand, see in **כַּף** lett. c. 1 Sam. 19, 5. 28, 21. See also in lett. d, here following.

d) **שׁוּם דְּבָרִים בְּפִי פּוֹ** to put words in the mouth of any one, to suggest them to him, Ex. 4, 15. Num. 22, 38. 23, 5. 16. 2 Sam. 14, 3. Is. 51, 16. al. So to put wonders in the hands of any one, to give him the power of working miracles, Ex. 4, 21; to put any thing in the ears of any one, to rehearse it to him, Ex. 17, 14.

e) to put or lay upon any one, to impute, e. g. any thing to be done, with **עַל** of pers. Ex. 5, 8. 14. 22, 24; or to be suffered, c. **בְּ** Ex. 15, 26. Deut. 7, 15; also to impute to any one sc. guilt, with **עַל** Judg. 9, 24; **לְ** Deut. 22, 8. 14 [17]; **בְּ** 1 Sam. 22, 15. Job 4, 18.

f) **שׁוּם שֵׁם לְ** to put i. e. give a name to any one, (*ὄνομα θεῖναι τινι* Od. 19. 403, *ὄνομα θεῖσθαι* 19. 406,) Dan. 1, 7; and with a somewhat different construction, Judg. 8, 31 **שׁוּם אֶת־שְׁמוֹ אַבְיֵמֶלֶךְ** and he set i. e. called his name Abimelech. 2 K. 17, 34. Neh. 9, 7, and Chald. Dan. 5, 12; comp. Num. 6, 27.

g) **שׁוּם לְ** to set before oneself, before one's eyes, spoken of that for which one has high regard, Ps. 54, 5. 86, 14.

h) Absol. to put, to lay down, sc. a pledge, Job 17, 3. Comp. Arab. **وَضَع** Conj. III, i. q. **وَضَع رَهَانَ**; Gr. *τίθεισθαι* Passow, A. no. 8.

i) With **אֶל** to lay before any one, i. e. to propound, to explain, Job 5, 8. Also absol. **שׁוּם שֵׁבֶל** to explain the sense Neh. 3, 8.

k) to lay up, as if in store; Job 36, 13 **הַרְשִׁימוּ אַרְאָה** lay up wrath sc. in their heart, i. e. they treasure up their wrath, indulge in anger and hatred against God, and do not humbly turn to him; so Umbreit correctly. Usually they lay up i. e. heap up divine wrath

against themselves, i. q. *θησαυρίζουσι ἑαυτοῖς θυμὸν* Rom. 2, 5.

1) Similar is **שׁוּם עַל־לֵב** to lay to heart, Gr. *θέσθαι ἐνὶ φρεσίν*, Is. 47, 7. 57, 1. 11. Jer. 12, 11. Also **שׁוּם אֶל־לֵב** 2 Sam. 19, 20. **בְּלֵב שׁוּ** 1 Sam. 21, 13. Job 22, 22. With inf. and **לְ** Mal. 2, 2, also **אֲשֶׁר לֹא** (that not) Dan. 1, 8, to care, to take care sc. to do or not to do any thing. Ellipt. Ps. 50, 23 **שׁוּם הֲרֵדָה** who layeth to heart his way i. e. his walk, life, who takes care to live aright.

m) i. q. to throw, to cast, e. g. stones and timber into the water, Ez. 26, 12.

n) Spoken of liquids, to pour, to pour out, e. g. blood in war, to shed, 1 K. 2, 5. With **בְּ** to pour into Judg. 6, 19. 1 Sam. 17, 54. Ps. 56, 9. With **עַל** to pour upon, as blood Ez. 24, 7; oil Lev. 5, 11. Trop. to put (pour out) the Spirit upon any one, Num. 11, 17; **בְּתַרְבוֹ** Is. 63, 11.

4. to put, to set, i. e. to direct, to turn in any direction; Judg. 7, 22 and *Jehovah set (turned) every man's sword against his fellow.*—Spec. a) **שׁוּם עֵינַי עַל** to set eyes upon, see in **עֵינַי** no. 1. e. b) **שׁוּם פְּנֵי** to set one's face upon or towards, in various senses, see in **פְּנֵי** no. 1. c, d, f. c) **שׁוּם לְבַבִּי** to set one's mind upon, *animum advertere, to attend to, to consider*, Is. 41, 22. Hagg. 2, 15. 18; and without **לְבַב** id. Is. 41, 20. Job 34, 23. 37, 15. Judg. 19, 30. Comp. **הִבִּינִי לְבַב** and **הִבִּינִי** id. With **עַל** upon or towards any thing Job 1, 8; **אֶל** Ex. 9, 21; **לְ** Deut. 32, 46. Ez. 40, 4; with **בְּ** (c. **לְבַב** impl.) Job 23, 6. But 1 Sam. 9, 20 **שׁוּם לְבַבִּי** is to set the heart upon, i. e. to care for, to hold dear.

5. to set as any thing, to put into any state or condition, i. q. to make, to render; comp. Gr. *τιθέναι* i. q. *ποιεῖσθαι*, see Passow in *τίθημι* B. Ex. 4, 11 **מִי אֵלֵיךְ** who maketh the dumb? Ez. 11, 7. 19. 5. With two acc. Ps. 39, 9 *make me not (set me not as) the reproach of the wicked*, i. e. the object of their reproach. 40, 5. 91, 9. 105, 21. Job 31, 24; acc. and **לְ** Gen. 21, 13. 18. Job 24, 25. Is. 5, 20. 23, 13; to turn into Hos. 2, 14 [12]. With acc. and **כִּי**, to make one as or like any thing, Gen. 32, 12 [13] *I will make thy seed as the sand of the sea*. 48, 20. 1 K. 19, 2. Is. 14, 17. The two constructions are mingled in Is. 25, 2 **שָׂמַתָּ מִצֵּיר לְגַל** thou hast made of a city

ruins, lit. 'thou hast turned from a city into ruins;' for עָרַר לְעָל or עָל עָרַר.

6. *to set or put*, i. q. *to make, to prepare, to produce, to do*; Gr. *τιθέναι*. So שׁוּם קָרְחָה *to make baldness* i. e. a bald spot Deut. 14, 1. שׁוּם קָרְחָה בְּמִדְבָּר *to make a way in the desert* Is. 43, 19; and so Job 19, 8. Ps. 46, 9. שׁוּם אֲתוּחַ *to do signs or wonders, to work miracles*. c. בּ in or among, Ex. 10, 2. Ps. 78, 43. 105, 27. Is. 66, 19; comp. Num. 24, 23; but שׁוּם לְ אֹהֶל *to set (give) a sign to any one* Gen. 4, 15. שׁוּם בְּנִים *to beget children* Ezra 10, 44, comp. *θίσθαι παιῶν ἐπὶ ζώγῃ* Hymn. Ven. 256, 283. שׁוּם רָעָה עַל *to do evil to any one* Ps. 109, 5.—Often with dat. of pers. 'to do this or that to or for any one.' 1 K. 20, 34 *make thou streets for thyself in Damascus, as my father made in Samaria*. Ex. 8, 8 [12] *the frogs אשר אשר לשלף* which he had brought upon Pharaoh. So שׁוּם קָצַן לְ *to put an end to, to make an end of any thing*, Job 28, 3; comp. 18, 2. With לוּ, as לוּ שׁוּם יִשָּׁם *to make oneself a name, to get renown*, 2 Sam. 7, 23. 1 Chr. 17, 21. Sometimes *to set or make for any one* is i. q. *to give, to grant*; e. g. שׁוּם זֶרַע לְ *to give seed (offspring) to any one* 1 Sam. 2, 20; שׁוּם שְׂאֲרֵיהֶם לְ *to make survivors to any one, i. e. to give or preserve a posterity*, Gen. 45, 7. 2 Sam. 14, 7. שׁוּם לְ *to give place to any one, to make room*, 2 K. 11, 16. 2 Chr. 23, 15; see in קָרְחָה no. 6. So שׁוּם לְ *to give peace (prosperity) to any one* Num. 6, 26; שׁוּם כְּבוֹד לְ *to give honour (glory) to*, Josh. 7, 19. Is. 42, 12, comp. Ps. 66, 2; שׁוּם רַחֲמִים לְ *to give or show mercy to*, Is. 47, 6. Comp. Gr. *θείναι τι ἀλγέα, πένθος*; see Passow in *τίθημι* B. no. 2.

HIPH. i. q. Kal. Imper. הַשִּׁימִי either *attend*, see Kal no. 4. c; or *set in array* sc. the battle, see Kal no. 1. a; Ez. 21, 21 [16]. Part. מְשִׁימִים *attending, regarding*, Job 4, 20.

HOPH. fut. וַיּוֹשֵׁם, *to be put, set*, once Gen. 24, 33 Keri. See רָשָׁם.

Deriv. הַשְׁוִימָה, and pr. n. הַשְׁוִימָאֵל.

שׁוּם Chald. præter. שָׁם; præter. pass. שָׁמָה, f. שְׁמִיחָה Dan. 6, 18, also שָׁמָה 3. 29; imper. plur. שְׁמִיחוּ Ezra 4, 21; i. q. Heb. *to put, to place, to set*. Spec.

1. *to set over*, i. e. *to constitute, to appoint*, Ezra 5, 14.

2. שׁוּם שְׁמִיחָה *to make one's name any thing, to name*, Dan. 5, 12.

3. שׁוּם בָּל לְ *to set the heart on any thing, i. e. to make a point of, to endeavour*, Dan. 6, 15.

4. שׁוּם טָעַם *to set forth an edict*, i. e. to give, make, publish it, Ezra 5, 13. 6, 1. 3. 12. Dan. 3, 10; c. dat. Ezra 5, 3. 9. Impers. מִנִּי שְׁמִיחָה טָעַם *from me is set forth the decree*, i. e. I have made a decree, Dan. 3, 29. 4, 3. Ezra 4, 19. 6, 8. 11; מִן הַקְּדָמִי id. Dan. 6, 27 [26].

5. שׁוּם טָעַם עַל *to make account of, to regard*, Dan. 3, 12.

ITHPE. fut. הִתְשָׁם 1. *to be put, c. בּ to be put in*, inserted, Ezra 5, 8.

2. *to be made*, c. dupl. acc. Dan. 2, 5.

3. *to be given*, as a decree Ezra 4, 21.

\* I. שׁוּרִי fut. וַיִּשָּׂר, i. q. שָׂרָה, שָׂרַר, שָׂרָה, where see.

1. *to contend, to strive*, c. אֶל with or against Hos. 12, 5.

2. *to be prince, to have dominion, to reign*. Judg. 9, 22.

HIPH. הַשִּׂירִי *to make princes*, Hos. 8, 4.

\* II. שׁוּרִי onomatopoetic, i. q. נָשַׂר *to saw*, fut. וַיִּשָּׂר 1 Chr. 20, 3.

\* III. שׁוּרִי once for סוּר, *to go away, to depart*, inf. c. suff. בְּשׁוּרֵי Hos. 9, 12; see r. סוּר.

שׁוּרָה f. (ר. שָׂרָה) *a row, range*; Arab.

וְשָׁם חֲטָה סוּרָה Is. 28, 25 *row of stones* and sets (plants) the wheat in rows; the accus. שׁוּרָה being put adverbially; Jerome *per ordinem*. In the east wheat is often thus sown or dropped in rows; see Niebuhr Arabien p. 157.

שׁוּרָק, see שָׂרָק.

\* שׁוּשׁ and שִׁישׁ, fut. וַיִּשֵּׂשׁ, once שִׁישׁ Is. 35, 1; imp. שִׁישׁ; inf. absol. שׁוּשׁ, constr. שׁוּשׁ; *to exult, to be glad, to rejoice*. The primary idea is that of leaping, springing, comp. סוּס. Kindr. is שׁוּשׁ *to leap*, as the fœtus in the

womb, comp. Luke 1, 41. 44; שׁוּשׁוּת pulsation of an artery. Sanscr. *śas* to leap, *śasa* a hare.—With עַל of that at which one rejoices Deut. 28, 63. Zeph.

17. Jer. 32, 41. Is. 62, 5. Ps. 119, 162; with **ב** Job 39, 21. Ps. 35, 9. Is. 65, 19; spec. **בְּרִהוֹן** שׁוֹשׁ Ps. 40, 17. 70, 5. Is. 51, 10; acc. once Is. 35, 1; **ל** c. inf. Ps. 19, 6; **כִּי** Job 3, 22. Lam. 1, 21; also Vav Is. 64, 4.—In the vexed and prob. corrupted passage: Ez. 21, 15 [10] *that* *o it (the sword) there may be lightning, it is sharpened* **אִו נְשִׂישׁ לְשָׁבֵט בְּנִי מֵאֶסֶת** **כָּל-עֵץ**, where it should prob. read **אֶל נְשִׂיא** *against the prince of the tribe of my son (Judah), which despiseth all wood*, i. e. since the king and people of Judah contemn all the wooden rods with which I have hitherto scourged them, therefore I will now bring against them a sharp sword. In this way **חָרַב** and **עָץ** are in antithesis; the LXX express **אֶל** for **אִו**; and **נְשִׂיא** is usual in this connection.

Deriv. **שְׁשׁוֹן**, **שְׁשׁוֹשׁ**.

**שְׁחָה** m. (r. **שָׁחַה**) *meditation, thought*, Am. 4, 13.

\* **שָׁחָה** *to swim*, inf. **שָׁחוּה**, part. **שָׁחָה**, both Is. 25, 11. Chald. **שָׁחָה**, Syr. **سَحَا**, *to wash*, also *to swim*.

HIPH. *to make swim*, i. e. *to inundate*, Ps. 6, 7.—Hence

**שָׁחָה** f. (Milél, for **שָׁחָה**) *a swimming* Ezra 47, 5.

**שָׁחָה**, see **שָׁחָה**

\* **שָׁחַט** *to press, to press out*, e. g. grapes, fut. **שָׁחַט** Gen. 40, 11. Chald. **שָׁחַט** id.

\* **שָׁחַק** fut. **יִשְׁחַק** *to laugh*, i. q. **צָחַק** p. v. but more usual in the later Hebrew; Eth. **ሠሐቀ, ሠሐቀ**, *to laugh*; Zab. **ሠሠ** *to rejoice*.—Absol. Prov. 29, 9. Ecc. 3, 4. With **אֶל** *to laugh or smile upon* Job 29, 24; c. **עַל** *to laugh at, to deride*, Ps. 52, 8. Job 30, 1. With **ל** id. out espec. in contempt, *to laugh at in scorn*, to scorn, espec. powerless threats, Job 5, 22. 39, 7. 18. 22. 41, 21. Prov. 31, 25; absol. id. Ps. 2, 4. With **ב** *to mock, to rejoice in others' calamities*, Prov. 1, 26; c. **עַל** id. Lam. 1, 7.

PIEL **שָׁחַק**, fut. **יִשְׁחַק** 1. *to jest, to sport*, pr. *to laugh repeatedly*, Pi. being iterative, Prov. 26, 19. Jer. 15, 17. Also *to rejoice* Prov. 8, 30. 31.

2. *to sport, to play*, e. g. children Zech. 8, 5; sea animals Ps. 104, 26, comp. Job 40, 20. 29; also of the play or mock-fight of armies or armed men, *to skirmish*, 2 Sam. 2, 14.

3. *to dance*, always as accompanied with song and instrumental music, comp. Engl. *to play* on an instrument; Judg. 16, 25. 1 Sam. 18, 7. 2 Sam. 6, 5. 21. 1 Chr. 13, 8. 15, 29. Jer. 30, 19 **קוֹל מִשְׁחָקִים** *the voice (song) of dancers and singers*. 31, 4 **בְּמַחֲוֹל מִשְׁחָקִים** *in the chorus of dancers*.

HIPH. *to laugh at in scorn, to deride*, c. **עַל** 2 Chr. 30, 10.

Deriv. **מִשְׁחָק**, pr. n. **יִשְׁחָק** i. q. **יִצְחָק**, also

**שְׁחָק** and **שְׁחָקִים** m. 1. *laughter* Ecc. 2, 2. 7. 3. 6. 7. Job 8, 21. Ps. 126, 2.

2. *derision, scorn*, meton. for the object of it, Job 12, 4. Jer. 20, 7. 48, 39. Lam. 3, 14.

3. *jest, sport*, Prov. 10, 23; *dancing to music*, Judg. 16, 27.

**שֵׁט** see **שָׁטִים**.

\* **שָׁטָה** fut. **יִשְׁטָה**, apoc. **יִשְׁט**, *to turn aside from a way, to deviate*; kindr. with **שׁוּט**. Aram. **שָׁטָה**, id.—With **מִצַּל** **אֶל-דְּרָכָי פ** *from the way* Prov. 4, 15; 7, 25. Spec. of adulterous females Num. 5, 12; with **הַחַהּ הָאִישׁ** (i. q. **מִתַּחַת**) 5, 19, 20. 29. Comp. **זָנָה** no. 1, in Hos. 4, 12 and Ez. 23, 5.

Deriv. **שׁוֹטֵי** for **שׁוֹטֵי**

**שָׁטִים** m. plur. (r. **שָׁט**) *deviations from right, transgressions*, Hos. 5, 2. Also **שָׁטִים** q. v. id. Ps. 101, 3. The form is like **קָא** from r. **קוּא**, **חַל** or **חַיל** from r. **חַיל**.—Others concr. *apostates, revolters*.

\* **שָׁטַם** fut. **יִשְׁטַם** *to lie in wait for any one, to persecute him*, c. acc. Gen. 27, 41. 49, 23. 50, 15. Job 16, 9. 30, 21. Ps. 55, 4.—The primary signif. is *to set a trap*, comp. Syr. **سَاطَم**; whence the deriv. **מִשְׁטַמָּה**.

\* **שָׁטַן** i. q. **שָׁטַם** 1. *to lie in wait, to be an adversary, to persecute*, c. acc. Ps. 71, 13 **שָׁטַן נִפְשִׁי** i. q. **מִבְּהִשָּׁר נִפְשִׁי** 38, 21. 109, 4. **שָׁטַנִּי** *my adversaries, persecutors*, Ps. 109, 20. 29.

2. *to oppose, to resist*, in the forum,

inf. c. suff. לְשֵׁטְנוֹ Zech. 3, 1.—Chald. שֵׁטְנָא c. לְ id. Arab. شَطْنٌ to resist.

Deriv. the two following.

שֵׁטֶן m. 1. *an adversary*, e. g. in war, *an enemy*, 1 K. 5, 18, 11, 14, 23, 25. 1 Sam. 29, 4; in the forum Ps. 109, 6, comp. Zech. 3, 1, 2; also of one who in any way opposes another, 2 Sam. 19, 23. Num. 22, 22 *the angel of Jehorah stood in the way לְשֵׁטֶן לִי לְשֵׁטֶן לִי to oppose him.* v. 32.—Chald. שֵׁטְנָא, סִטְנָא, סִטְנָא, id.

2. With the art. הַשֵּׁטֶן *the adversary* καὶ ἔσχατον, it assumes the nature of a proper name (Heb. Gramm. § 107, 2), i. e. *Satan*, ὁ διάβολος, *the Devil*, the evil spirit in the theology of the Jews, who seduces men to evil 1 Chr. 21, 1 (where alone the article is wanting, comp. 2 Sam. 24, 1), and accuses and calumniates them before God, Zech. 3, 1, 2. Job 1, 6–9, 2, 1 sq. Comp. Rev. 12, 10 ὁ κατηγορῶν τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. Syr. سَطَانٌ, Arab.

الشيطان, Eth. ስጢአ, id.—The hypothesis of A. Schultens, Herder, Eichhorn, and others, is now universally exploded: these writers held the Satan of the book of Job to be different from the Satan of the other books, regarding him as a good angel appointed to try the characters of men; and hence they proposed in the prologue of this book everywhere to read הַשֵּׁטֶן i. e. περιουδέτης, from the root שָׁוַת.

שֵׁטְנָה f. (r. שֵׁטֶן) 1. *accusation*, letter of accusation, Ezra 4, 6.

2. *Sitnah*, pr. n. of a well, so called from the opposition and strife of the Philistines against Isaac, Gen. 26, 21.

שֵׁטֶר Chald. see in שֵׁטֶר.

שֵׂוֹא m. (for נְשִׂיאָה, r. נָשָׂא) *elevation*, *eminency*, i. q. שְׂאֵה, Job 20, 6.

שֵׂוֹאוֹן (for נְשִׂאוֹן elevated) *Sion*, pr. n. of the mountain usually called Hermon, prob. nothing more than an epithet, 'the lofty,' Deut. 4, 48. R. נְשָׂא.

\* שֵׁיבָה *to be gray, hoary*, i. e. gray-headed, *to have gray hair*, 1 Sam. 12, 2. Part. שֵׁיבָה *gray-headed, an old man, senior*, Job 15, 10.—Chald. סִיבָה, Syr. سَابَك, <sub>o</sub>α

Arab. شَاب mid. Ye, id.—Hence שֵׁיבָה, שֵׁיבָה.

שֵׁיבָה Chald. id. Part. plur. emphat. שֵׁיבָה, constr. שֵׁבְרָה, *old men, elders*, Ezra 5, 5, 9.

שֵׁיבָה m. sc. suff. שֵׁיבוּ, *grayness of the hair*, meton. *old age*, 1 K. 14, 4.

שֵׁיבָה f. (r. שֵׁיבָה) constr. שֵׁיבָה, c. suff. שֵׁיבָתוֹ, *grayness of hair, hoariness*, Hos. 7, 9. Job 41, 24. Meton. a) Of a person who has gray hairs, one gray-headed, Gen. 42, 38, 44, 29, 31. Ruth 4, 15. 1 K. 2, 6, 9; espec. Lev. 19, 32; fully שֵׁיבָה אִישׁ שֵׁיבָה Deut. 32, 25. b) For *old age*, Ps. 71, 18, 92, 15. שֵׁיבָה טוֹבָה *a good old age*, i. e. far advanced, Gen. 15, 15, 25, 8. Judg. 8, 32. 1 Chr. 29, 28.

שֵׁיג m. (r. שֵׁיג or שֵׁיג I) *a withdrawing*; 1 K. 18, 27 לוֹ שֵׁיג *he has withdrawn himself*, sc. into his private apartments.

\* שֵׁייר *to cover with lime, to plaster*, Deut. 27, 2, 4. Arab. شَان mid. Ye, Chald. סִייר, id.—But this is prob. rather a denom. signif. from n. שֵׁייר *lime*; which itself may come from the idea of *boiling*, r. שֵׁיר i. q. יִיר.

שֵׁייר m. *lime*, see in r. שֵׁיר ult. Deut. 27, 2, 4. Is. 33, 12. Am. 2, 1.—Arab.

سَبِيءٌ, Syr. سَبَا, Chald. סִיבָה, id.

שֵׁיירָה, see the suff. forms in שֵׁיירָה.

\* שֵׁיירָה fut. שֵׁיירָה *to speak, to talk, to converse*; Talm. סִיירָה id. but not found in the kindr. dialects. With לְ, Job 12, 8 שֵׁיירָה לְאָרֶץ *speak to the earth*, i. e. to the reptiles. With בְּ *to talk of* any one Ps. 69, 13; c. acc. *to talk with, to converse with*, Prov. 6, 22.—Hence a) *to speak or utter a song, to sing*, i. q. דָּבַר no. 1. c. p. 211; absol. Judg. 5, 10; c. acc. *to sing of, to celebrate in song*, Ps. 145, 5; c. בְּ id. Ps. 105, 2. b) *to utter complaints, to complain*, Ps. 55, 18. Job 7, 11. Comp. subst. שֵׁיירָה I. 3. c) i. q. דָּבַר בְּלִבּוֹ *to talk with oneself*, i. e. *to meditate*. espec. on divine things, Ps. 77, 4, 7 כִּם-לְדַבֵּר אֲשֵׁירָה. With בְּ of thing v. 13, 119, 15, 23, 27. etc.

Pol. fut. שֵׁיירָה, i. q. Kal lett. c, *to meditate*, c. בְּ Ps. 143, 5. Also *to think*,

to consider, Is. 53, 8; see Comment. on Is. l. c. Thesaur. p. 1328.

Deriv. שׂוּחַ, שׂוּחַ I, שׂוּחַ

I. שׂוּחַ m. (r. שׂוּחַ) c. suff. שׂוּחַ

1. *speech, discourse*, 1 K. 9, 11. So perh. in irony of Baal, 1 K. 18, 27 שׂוּחַ לִי *he is talking with some one*; or perh. *he is meditating*, is in a brown study, so that he does not hear; see the root lett. c. The first is more certain.

2. *song*, Ps. 104, 34; see the root lett. a.

3. *complaint, complaining*, 1 Sam. 1, 16. Job 7, 13. 9, 27. 23, 2. Ps. 55, 3. 64, 2. 102, 1. Prov. 23, 29.

II. שׂוּחַ m. plur. שׂוּחִים, *a shrub, bush*; collect. *shrubs, bushes*, Gen. 2, 5. Job 30, 4. Plur. Gen. 21, 15. Job 30, 7.—Comp. שׂוּחַ shrub, from שׂוּחַ to sprout, to grow. Perh. of the same origin with שׂוּחַ, שׂוּחַ.

שׂוּחָה f. (r. שׂוּחַ) *meditation*, espec. pious, in respect to divine things, Ps. 119, 97. 99. Job 15, 4 לְפָנַי אֵל שׂוּחָה *meditation before God*, i. e. devotion, Germ. *Andacht*.

שׂוּחַ to put, to place, see שׂוּחַ.

שׂוּחַ m. (r. שׂוּחַ) plur. שׂוּחִים, *thorns, prickles*, Num. 33, 55. Arab. شَوْكٌ thorn.

שׂוּחַ m. (r. שׂוּחַ i. q. שׂוּחַ) c. suff. שׂוּחַ, *a booth, hut, also a tabernacle, dwelling*; Lam. 2, 6 בָּנָה שׂוּחַ לְפָנַי אֵל God hath torn away his dwelling as the hut of a garden, i. e. the temple, comp. שׂוּחַ.—Others less well, *a hedge, enclosure*.

\* שׂוּחָה obsol. root, i. q. Chald. שׂוּחַ to look at, to view, Syr. شَوَّح, Samar. שׂוּחַ, to look for, to long for, Samar. שׂוּחַ eye. Kindred is שׂוּחַ. The primary idea seems to have been that of *cutting, separating, discerning*, comp. in בִּירָן; whence שׂוּחַ knife.

Deriv. שׂוּחַ — שׂוּחַ, שׂוּחַ.

שׂוּחָה f. (r. שׂוּחַ i. q. שׂוּחַ) *a pointed weapon, dart*, pr. a thorn, Job 40, 31.

Arab. شَوْكَةٌ a thorn, sharp weapon.

שׂוּחַ (watch-tower, r. שׂוּחַ) *Sechu*, pr. n. of a region near Ramah, 1 Sam. 19, 22.

שׂוּחַ m. (r. שׂוּחַ) *intelligence, comp.* שׂוּחַ and r. שׂוּחַ no. 2; meton. the seat of it, *the mind, heart*, Job 38, 36; for this passage see in art. שׂוּחַ. Others, *phenomenon, meteor*, but against the context.

שׂוּחָה f. (r. שׂוּחַ) *the flag of a ship, a standard*, seen as a signal from afar; Samar. שׂוּחַ signal, standard. Plur. Is. 2, 16 upon all the ships of Turshish וְעַל הַשִּׁפּוֹת וְעַל הַמִּשְׁבָּהּ and upon all their gay flags; comp. the parallelism v. 13–16. Sept. correctly as to sense, ἐν πᾶσιν θείων πλοίων κάλλους. The Phœnician and Egyptian vessels had their flags and sails of purple and other splendid colours; see Ez. 27, 7. Diod. Sic. 1. 57. Wilkinson's Mann. and Cust. of Anc. Egypt. III. p. 211.

שׂוּחַ m. (r. שׂוּחַ) *a knife*, Prov. 23, 2. Chald. שׂוּחַ, Arab. سِكِّينٌ, id.

שׂוּחַ m. (r. שׂוּחַ) *one hired, a hireling, hired labourer*, Ex. 22, 14. Lev. 19, 13. 22, 10. Deut. 15, 18. Job 7, 1. al. Is. 16, 14 in three years בְּשָׁנֵי שׂוּחַ according to the years of a hireling, i. e. it will happen at this exact time, will not be deferred longer, just as the hired labourer does not continue his work beyond the stated hour.

שׂוּחָה f. (r. שׂוּחַ) *a hiring*; Is. 7, 20 שׂוּחָה הַפֶּזֶר הַשְּׂוּחָה *the hired razor*.

\* שׂוּחַ 1. i. q. שׂוּחַ, to interweave; also to cover, Ez. 33, 22. Hence שׂוּחַ.

2. i. q. שׂוּחַ, to hedge, spec. to hedge with thorns; hence שׂוּחַ thorn, pointed weapon, שׂוּחַ to be armed.

Deriv. שׂוּחַ, שׂוּחַ, שׂוּחַ and מְשׂוּחָה.

\* שׂוּחַ 1. Pr. to look at, to behold, to view; Chald. and Samar. שׂוּחַ Ithpa. id. See Hiph. no. 1. Ostener

2. Trop. to be prudent, circumspect, to act prudently, wisely, pr. 'to look well to any thing', 1 Sam. 18, 30.

PIEL causat. of Kal no. 2. Gen. 48, 14 וַיִּשְׁבְּ אֶת-יָדָיו הֵשִׁיב אֶת-יָדָיו *he laid his hands circumspectly*, i. e. placed them purposely thus.—But all the ancient versions give the sense, *he laid his hands cross-wise*, Sept

ἐναλλάξ τὰς χεῖρας, Vulg. *commutans manus*.

HIPH. 1. *to look at, to behold*; Gen. 3, 6 לְהַשְׁבִּיל לְהַצִּיף וְנִחַמְדָּהּ and pleasant was the tree to behold; Vulg. *aspectu delectabile*, and so the other ancient versions. Others refer it to no. 5.

2. Trop. *to look at with the mind, to consider, to attend to*, absol. Dan. 9, 25; c. acc. Deut. 32, 29. Ps. 64, 10; עַל Prov. 16, 20; אֶל Neh. 8, 13. Ps. 41, 2 מִשְׁבִּיר אֶל-הֵל who considereth the poor, i. e. careth for him; c. לְ Prov. 21, 12; בְּ Dan. 9, 13; כִּי Is. 41, 20.

3. *to be or become intelligent, prudent, wise*, Ps. 2, 10. 94, 8; c. בְּ Dan. 1, 4, comp. v. 17; *to act prudently, wisely*, Jer. 20, 11. 23, 5.—PART. מִשְׁבִּיר one intelligent, prudent, wise, Job 22, 2. Prov. 10, 5. 14, 35. Am. 5, 13; also *upright, righteous, godly*, Ps. 14, 2. Dan. 11, 33. 35, 12, 3; comp. הָבִיחַ, הָבִיחָה. But subst. מִשְׁבִּיר a poem, see in its order, p. 621.—Inf. הַשְׁבִּיר Jer. 3, 15 and הַשְׁבִּיר Prov. 1, 3. 21, 16, subst. *intelligence, understanding, wisdom*.

4. i. q. הִצְלִיחַ *to have success, to prosper*, in any undertaking or business, Josh. 1, 7. 8. 2 K. 18, 7. Is. 52, 13. Jer. 10, 21. Prov. 17, 8. Also

5. Causat. *to make wise, i. e. to teach, to instruct*, c. acc. Ps. 32, 8. Prov. 16, 23; c. dupl. acc. Dan. 9, 22; c. לְ pers. Prov. 21, 11.

6. *to give success, to cause to prosper*, 1 K. 2, 3. Deut. 29, 8.

Deriv. מִשְׁבִּיר and מִשְׁבִּיר, also מִשְׁבִּיר

שָׁכַל Chald. ITHPA. c. בְּ *to attend to any thing, to consider*, Dan. 7, 8.—Hence מִשְׁבִּיר

שָׁכַל m. 1 Chr. 22, 12, also מִשְׁבִּיר, in pause מִשְׁבִּיר, c. suff. מִשְׁבִּיר R. שָׁכַל.

1. *intelligence, understanding, wisdom*, 1 Chr. 22, 12. 26, 14. Prov. 12, 8. מִשְׁבִּיר טוב good understanding Prov. 13, 15. Ps. 111, 10. 2 Chr. 30, 22. מִשְׁבִּיר עוֹשֵׂה *to give the understanding of any thing*. i. e. to cause to understand it, Neh. 8, 8.—In a bad sense, *craft, cunning*, Dan. 8, 25.

2. *prosperous success, prosperity*, Prov. 3, 4.

שָׁכַל f. Ecc. 1, 17 *folly*, i. q. מִשְׁבִּיר which is found in many Mss. and editions.

שָׁכַלְהוּ Chald. f. (שָׁכַל) *intelligence, understanding*, Dan. 5, 11. 12.

\* שָׁכַר fut. יִשְׁכַּר, *to hire*; Arab. שָׁכַר to reward, to thank. Talm. i. q.

Heb.—With acc. of pers. Gen. 30, 16. Prov. 26, 10. So *to hire workmen* 2 Chr. 24, 12. Is. 46, 6; troops 2 Sam. 10, 6. 2 K. 7, 6. 1 Chr. 19, 6. 2 Chr. 25, 6; a priest Judg. 18, 4. In a bad sense i. q. *to bribe* Judg. 9, 4. Deut. 23, 5. Neh. 13, 2.

NIPH. *to hire oneself out, to be hired*, 1 Sam. 2, 5.

HITHP *to hire oneself out, to earn wages*, Hag. 1, 6.

Deriv. שָׁכַר, שָׁכַר, שָׁכַר, שָׁכַר, מִשְׁכָּרָה, מִשְׁכָּרָה, pr. n. מִשְׁכָּרָה.

שָׁכַר m. constr. שָׁכַר, c. suff. שָׁכַר. R. שָׁכַר.

1. *hire, wages*, of a labourer Gen. 30, 28. 32. Deut. 15, 18. 1 K. 5, 20. Zech. 8, 10. Mal. 3, 5; of a nurse Ex. 2, 9; *fare, passage-money*, Jon. 1, 3; also *hire of a thing* Ex. 22, 14; *stipend of the priests* Num. 18, 31.

2. *reward, espec. from God, either for virtue* Gen. 15, 1. 2 Chr. 15, 7. Jer. 31, 16. Ps. 127, 3; or for labours and sufferings Is. 40, 10. 62, 11. Ez. 29, 18. 19.

3. *Sacar*, pr. n. m. a) 1 Chr. 26, 4. b) 1 Chr. 11, 35, for which in the parall. passage 2 Sam. 23, 33 שָׁכַר.

שָׁכַר m. (ר. שָׁכַר) *hire, wages*, Prov. 11, 18. Is. 19, 10 עֹשֵׂי שָׁכַר those making wages, hired labourers; comp. עֹשֵׂה no. 2. d.

\* שָׁלַח obsol. root, i. q. Arab. سَلِيَ, pr. *to be quiet*, i. q. שָׁלַח; then *to be fat*, i. q. Arab. سَلِيَ VIII.—Hence

שָׁלַח m. (Keri שָׁלַח) *a quail*, so called

from its fatness, comp. Arab. سَمَانِي; thrice collect. *quails*, Ex. 16, 13 where it is joined with a fem. in the manner of collectives. Num. 11, 32. Ps. 105, 40.—PLUR. שָׁלַח Num. 11, 31, as from a sing.

שָׁלַח, corresponding to Arab. سَلَوِي, and Samar. סלוי, which the Cod. Hebræo-Sam. also has. Sept. ὄρνυγμαῖτα, Vulg. *coturnix*. See Bochart Hieroz. II. p. 92.—Not the bird now called *kūtā* قطاء, see Bibl. Res. in Palest. II. p. 620.

שְׁלִיר Keri, see טְלוּ .

שְׁלֵמָה (garment, see שְׁלֵמָה) *Salma*, pr. n. m. a) A son of Caleb 1 Chr. 2, 51. 54. b) See in שְׁלֵמָה no. 2.

שְׁלֵמָה f. by transpos. for שְׁלֵמָה q. v.

1. a garment Ex. 22, 8. Mic. 2, 8.

2. *Salmah*, pr. n. of the father of Boaz, Ruth 4, 20; for which שְׁלֵמָה 1 Chr. 2, 11, and שְׁלֵמוֹן Ruth 4, 21.

שְׁלֵמוֹן (clothed) *Salmon*, pr. n. m. see שְׁלֵמָה no. 2.

שְׁלַמַי *Salmai*, pr. n. m. Neh. 7, 48; for which Ezra 2, 46 Keri שְׁלַמַי .

שְׂמֵאל a quadrilit. root not used in Kal, denom. from שְׂמֵאל .

HIPH. רִשְׁמְאֵל, fut. הִשְׁמֵאֵל Gen. 13, 9; inf. and imp. הִשְׁמֵאֵל 2 Sam. 14, 19, מְשִׁמְאֵלִים Ez. 21, 21; part. plur. מְשִׁמְאֵלִים 1 Chr. 12, 2.

1. to turn to the left, Gen. 13. 9. Is. 30, 21. Ez. 21, 21. 2 Sam. 14, 19 see in רָמַן .

2. to use the left hand, to be left-handed, 1 Chr. 12, 2.

\* שְׂמֵאל, more fully שְׂמֵאֵל which ought perh. to be pronounced שְׂמֵאֵל, Arab. شَمَالٌ .

1. the left hand, opp. רָמַן the right hand. Gen. 48, 14. Judg. 16, 29. Jon. 4, 11. Cant. 2, 6. 8, 3. Accus. שְׂמֵאל and הַשְׂמֵאל (Gen. 13, 9) to the left hand, towards the left; often in the phrase לֹא כָרַר רָמַן וְשֵׂמֵאל not to turn to the right hand or to the left Deut. 2, 27 (comp. Num. 20, 17). 5, 29. Josh. 1. 7. 23, 6. 1 Sam. 6, 12. 2 K. 22, 2. מְשִׁמְאֵל on or at the left hand 1 K. 7, 49; c. genit. of any one Gen. 48, 13. 2 Sam. 16, 6. 1 K. 22, 19. 2 Chr. 4, 8. עַל-שְׂמֵאל on the left hand 2 K. 23, 8; to the left hand, towards the left, Gen. 24, 49. Is. 9, 19.

2. the left, i. e. the left side, quarter, part; hence יַד-שְׂמֵאל the left hand, Judg. 3, 21. Ez. 39, 3.

3. the north, the northern quarter, see in אֶחָד no. 2. Job 23, 9. Gen. 14, 15 לְרֵמְשָׁק מְשִׁמְאֵל on the north of Damascus. Corresponding in Arabic is شَمَالٌ the left hand, the left, the north.

NOTE. As to the origin of this quadrilateral, some regard it as from שָׂם שָׂמָה

and ל, the latter either as added, or as borrowed from מוּל, i. e. שְׂמֵאל from שָׂם and מוּל. Others, as Simonis, make it from a root שְׂמַל שְׂמַל to wrap oneself in a garment; as if שְׂמֵאל the left hand were so called as being usually enveloped in the mantle or outer garment.

Deriv. denom. שְׂמֵאל Hiph. and

רִמְיָאֵל adj. left, on the left, opp. רִמְיָאֵל right; 1 K. 7, 21. Ez. 4, 4. Fem. שְׂמֵאלִיחָ Lev. 14, 15. 16. 26 sq. 2 K. 11, 11.

\* שְׂמַח and שְׂמִיחָ Neh. 12, 43. Zech. 10, 7; imp. שְׂמַח, fut. רִשְׂמַח; to rejoice, to be joyful, to be glad. The primary idea seems to be that of a smiling, cheerful, merry countenance, comp. שְׂמַחָה lett. a, b; and hence Arab. سَمِح to be

cheerful, gentle, liberal.—Judg. 9, 19. 1 Sam. 11, 15. 1 K. 5, 21. Ecc. 3, 22. al. Sometimes of a louder joy, to be or make merry, spoken of persons feasting and indulging themselves, 1 K. 4, 20. Ecc. 8, 15; comp. Zech. 10, 7. Hence שְׂמַח רִי to rejoice before Jehovah, spoken of the sacred festivities held in the courts of the sanctuary, Lev. 23, 40. Deut. 12, 7. 12. 18. 14, 26. 16, 11. Neh. 12, 43; comp. Is. 9, 2. Also of those singing and dancing, Job 21, 12. So too שְׂמַח בְּלִבּוֹ Ex. 4, 14; elsewhere ascribed to the heart itself Ps. 16, 9. 33, 21. Prov. 23, 15; and to inanimate things, as the heavens Ps. 96, 11. 1 Chr. 16, 31; Mount Zion Ps. 48, 12; once to a light, Prov. 13. 9 the candle of the righteous רִשְׂמַח rejoiceth, i. e. shines with a cheerful light.—With א of that in or at which one rejoices, 1 Sam. 2, 1. Ps. 21, 2. 104, 31. 122. 1. Prov. 23, 24; often שְׂמַח בְּיְהוָה to rejoice in Jehovah i. e. in his favour and protection Ps. 9, 3. 32, 11. 85, 7. 97, 12. Joel 2, 23. With עַל id. Is. 9, 16. 39, 2. Jon. 4, 6. 1 Chr. 29, 9; rarely c. מן Prov. 5, 18 (where many Mss. have א). Ecc. 2, 10; c. ל et inf. as שְׂמַח לְרֵאשִׁית 1 Sam. 6. 13, comp. Judg. 19, 3; כִּי Ps. 58, 11. Job 31, 25. For the idea of rejoicing over the calamities or destruction of any one is put ל שְׂמַח Ps. 35, 19. 24. 38, 17. Is. 14, 8. Mic. 7, 8. Ob. 12; rarely א שְׂמַח Prov. 24, 17. Job 31, 29.

PIEL שְׂמַח, fut. רִשְׂמַח, to make rejoice,

to gladden, to cheer, c. acc. Deut. 24, 5. Prov. 10, 1. 15, 20. 30. Ps. 45, 9. 104, 15. al. Of a rejoicing over the calamities of others, c. הָ Ps. 30, 2; עַל Lam. 2, 17; מִן 2 Chr. 20, 27.

HIPH. i. q. Piel, Ps. 89, 43.

Deriv. the two following.

שְׂמֵחַ m. adj. verbal, fem. שְׂמֵחָה, joy-ful, glad, rejoicing, Deut. 16, 15; c. מִן because of or in any thing Ecc. 2, 10; plur. c. הָ et inf. Prov. 2, 14 לְעֹשֵׂהִים שְׂמֵחִים רָע who rejoice to do evil. Plur. constr. once שְׂמֵחֵי Ps. 35, 26, once שְׂמֵחֵי Is. 24, 7.

שְׂמֵחָה f. (r. שְׂמַח) constr. שְׂמֵחָה, c. suff. שְׂמֵחָהּ, plur. שְׂמֵחוֹת; joy, gladness, rejoicing, Ps. 4. 8. 45, 16. שְׂמַח שְׂמֵחָה גְדוֹלָה to rejoice with great joy, i. e. exceedingly, 1 K. 1. 40. Jon. 4, 6. Spec. a) The loud expression of joy, as songs of joy, shouts of rejoicing, Gen. 31, 27. Neh. 12, 43. 2 Chr. 23, 18. 29, 30. b) festivity, i. e. festive banquets, pleasures, Judg. 16. 23. Prov. 21, 17 אֲהַב לְשֵׂמֵחָה loving pleasures. עֲשֵׂה שְׂמֵחָה Neh. 8, 12. 12, 27. 2 Chr. 30, 23. בֵּית שְׂמֵחָה Ecc. 7, 4.

שְׂמִיכָה f. (r. סְמַךְ, ש for ס) a carpet, quilt, mattress, Judg. 4, 18; where some Mss. read סְמִיכָה. Comp. سَمَكًا bed, couch.

\* שְׂמִיל obsol. root; Arab. شَمِيل to cover with a garment; Conj. IV, to wrap oneself. Hence שְׂמִילָה, شَمْلَةٌ, garment.

HIPH. שְׂמִיכָה, see r. שְׂמַח.

שְׂמִילָה f. (r. שְׂמַל) constr. שְׂמִילָה, c. suff. שְׂמִילָהּ; plur. שְׂמִילוֹת. c. suff. שְׂמִילוֹתֵיכֶם; a garment, both of men and women Deut. 22, 5; espec. the wide outer garment or mantle Gen. 9, 23. Judg. 8, 25. Prov. 30, 4; in which a person wrapped himself at night, Deut. 22, 17; the soldiers' cloak, Is. 9, 4. Also genr. raiment, as שְׂמִילָה לְחֵם וְשְׂמִילָה food and raiment Deut. 10, 18. Is. 3, 7. 4. 1. Plur. שְׂמִילוֹת garments Gen. 45, 22. Ex. 3, 22. al.—From this primary form comes by transpos. שְׂמִלָּה q. v.

שְׂמִלָּה (garment) Samlah. pr. n. of a king of Edom, Gen. 36, 36. 1 Chr. 1, 47.

\* שְׂמִים obsol. root, Arab. سَم to poison; whence سَمُوم Samûm (Simoom) a poisonous wind.

שְׂמִמִּית (in some Mss. שְׂמִמִּיָּה) a species of poisonous lizard, Prov. 30, 28; Sept. καλαβώτης, Vulg. stellio. Arab.

سَام is a poisonous lizard spotted like a leopard. See Bochart Hieroz. II. p. 1084.

\* שְׂמִיר i. q. r. סְמִיר; hence מְשִׁמְרוֹת nails; comp. in מְסִמִּיר.

\* שְׂנֵא fut. יְשַׁנֵּא inf. abs. שְׁנֵא, constr. שְׁנֵא and שְׁנֵאָה Prov. 8, 13, to hate.

Syr. سَنَّا, Arab. شَنَّأ, id. but Arab. also

intrans. to be ugly, deformed, i. q. شَنَّع.

In this idea of ugliness, deformity, seems to lie the primary meaning of the root; comp. Engl. ugly. pr. in a physical sense, but also provincially of temper and disposition.—Constr. with acc. of pers. Gen. 26, 27. Deut. 22, 13. Judg. 14, 16. Ps. 5, 6. 31, 7. 139, 22; with acc. of thing, e. g. falsehood Ps. 119, 104. 128. 163; wickedness Ps. 45, 8; also 50, 17. Prov. 5, 12. Ecc. 2, 17. Ps. 120, 6. al. Rarely with הָ of pers. Deut. 19, 11. Ascribed to the soul (נֶפֶשׁ) Is. 1, 14. Ps. 11, 5. Opp. אֲהַב Deut. 21, 15. 2 Sam. 19, 7.—PART. שְׂנֵא, שְׂנֵינָה, subst. a hater, an enemy, either personal Ex. 23, 5. Job 8, 22. Prov. 25, 21. Ps. 35, 19; or public Gen. 24, 60. Ex. 1, 10. Ps. 21, 9. With suff. תִּנְאִי Deut. 7, 10; but also לֹא שְׂנֵא id. Deut. 4, 42. 19, 4. 6. 11. Josh. 20, 5; comp. Gr. ἐχθρός τι. Heb. Gr. § 113. 2. Fem. plur. שְׂנֵאוֹת Ez. 16, 27. Part. pass. hateful, odious, fem. Prov. 30, 23.

NIPH. pass. of Kal, Prov. 14, 17. 20.

PIEL only in Part. מְשַׁנֵּא a hater, an enemy. either personal Job 31, 29; or public Deut. 33, 11. Ps. 18, 41. 44, 11. 68, 2. 89, 24. Only in poetic style.

Deriv. מְשַׁנֵּא, מְשַׁנֵּאָה.

שְׂנֵינָה Chald. i. q. Heb. Part. מְשַׁנֵּא a hater, enemy, Dan. 4, 16 [19].

שְׂנֵאוֹת f. (r. שְׂנֵא) constr. שְׂנֵאוֹת, c. suff. שְׂנֵאוֹתֵי.

1. Pr. inf. of the verb שְׁנֵא Deut. 1, 27.

2. hatred, 2 Sam. 13, 15. Ps. 109, 5. Ecc. 9, 1. מְשַׁנֵּאָה in hatred Num. 35, 20.



שָׂנְאָה שְׂנֵאָה גְדוּלָּה *to hate with great hatred*, i. e. exceedingly, 2 Sam. 13, 15.

שְׂנִיָּא m. (r. שְׂנֵאָה) adj. verbal, only fem. שְׂנִיָּאָה, *hated*, Deut. 21, 15.

שְׂנִיר (r. שְׂנִיר, coat of mail, i. q. שְׂרִירֹן q. v. no. 2; or, cataract, i. q. צְנִיר, from the noise of waters) *Senir*, pr. n. of Mount Hermon among the Amorites Deut. 3, 9. Ez. 27, 5; in a narrower sense for a part of Hermon. Cant. 4, 8. 1 Chr. 5, 23. According to Abulfeda the part of Anti-Lebanon north of Damascus is called *سنير* *Senir*; Abulfed. ed. Köhler p. 164; ed. Paris p. 68.—Written also שְׂנִיר in some copies Deut. 3, 9. Cant. 4, 8.

\* שְׂנִיר obsol. root, prob. i. q. צְנִיר *to make a noise, to clatter*, e. g. as arnis, whence سَنْوَر armature, coat of mail. Hence see pr. n. שְׂנִיר.

שְׂעִירָה plur. שְׂעִירִים, see in שְׂעִירָה.

שְׂעִיר m. (r. שְׂעִיר) constr. שְׂעִיר; plur. שְׂעִירִים, constr. שְׂעִירֵי.

1. *hairy, shaggy, rough*, Gen. 27, 11. 23. Dan. 8, 21. Chald. סַעְרָן, Syr.

شَعْرًا, Arab. شَعِير, id.

2. *a he-goat, buck*, (Lat. *hircus* i. q. *hirtus, hirsutus*, hairy,) Lev. 4, 24. 16, 9 sq. Fully שְׂעִיר עִזִּים *a buck of the goats, goat-buck*, Gen. 37, 31. Lev. 4, 23. 16, 5. Num. 7, 16 sq. 28, 30. 29, 11. al. שְׂעִיר הַחֵטָא *the goat of the sin-offering* Lev. 9, 3. 15. 10, 16. 15, 27. For the worship of the he-goat among the Hebrews, after the example of the Egyptians, see Lev. 17, 7. 2 Chr. 11, 15. Fem. שְׂעִירָה *a she-goat*, see in its order.—Plur. שְׂעִירִים *he-goats for satyrs, wood-demons*, supposed to resemble he-goats, and to live in deserts Is. 13, 21. 34, 14. Sept. *δαμόνια*. See on these popular superstitions, Comment. on Isa. II. cc. Bochart. Hieroz. II. p. 844.

3. Plur. שְׂעִירִים, *showers*, Deut. 32, 2; comp. r. שְׂעִיר to shudder.

שְׂעִיר (hairy, shaggy, r. שְׂעִיר) *Seir*, pr. n.

a) A phylarch or chief of the Horites, Gen. 36, 20–30.

b) The mountainous country of the

Edomites. extending from the Dead Sea to the Elanitic Gulf, the northern part of which is now called *Jebâl* (sec גְּבֵל), and the southern *esh-Sherah*, الشَّرَاة; see Burekhardt's Travels in Syria, p. 401, 410. Bibl. Res. in Palest. II. p. 552. This region (הַר שְׂעִיר Gen. 14, 6. Deut. 1, 2. 2, 1) was first inhabited by the Horites, הוֹרִים Gen. 14, 6. Deut. 2, 12; then by Esau Gen. 32, 4. 33, 14. 16, and his posterity the Edomites Deut. 2, 4 sq. 2 Chr. 20, 10. al. This mountainous country may possibly have derived its name from the Horite *Seir*, see above in lett. a; but it is better to render שְׂעִיר as an appellative, *the shaggy mountains*, i. e. clothed and as it were bristling with trees and forests; comp. Gr. *λύσιος*, and Jos. Ant. 1. 20. 3.

c) A mountain on the northern border of the tribe of Judah, Josh. 15, 10.

שְׂעִירָה f. (r. שְׂעִיר) constr. שְׂעִירָה

1. *a she-goat*, comp. in שְׂעִיר, Lev. 4, 28. 5, 6.

2. *Seirah*, pr. n. of a place or tract in the mountains of Ephraim, c. ה loc. הַשְׂעִירָה Judg. 3, 26 comp. 27.

שְׂעִפִּים m. plur. (r. שְׂעִפָּה, שׁ for ס) *thoughts, cogitations*, which divide and distract the mind; Job 20, 2. 4, 13 *in thoughts from the visions of the night*, i. e. nocturnal dreams which distract and agitate the mind; comp. Dan. 2, 1.

\* שְׂעִיר fut. הִשְׂעִיר *to shudder, to shiver*; Germ. *schauern, schauern*.

1. Like שְׂעִיר, spoken of the sudden commotion and raging of a storm or tempest. *to storm*; see Pi. Hithp. Niph. Comp. Lat. 'dies horruit imbri' Val. Flacc. 'tempestat horrescit nimbi' Sil. 1. 133; Germ. *Regenschauer*, Engl. *shower*.—With acc. *to sweep away in storm*, Ps. 58, 10. Hence שְׂעִיר no. 1, שְׂעִירָה, שְׂעִירִים (שְׂעִיר no. 3).

2. Of the convulsive motion and shrinking of the skin in sudden terror, *to shudder, to shiver*, Gr. *φρίσσω, φρίττω*. Ez. 27, 35 מְלָכֵיהֶם שְׂעִירוּ שְׂעִיר *their kings shall greatly shudder*, i. e. be seized with great and sudden terror. Jer. 2, 12; with על of the cause Ez. 32, 10. With acc. like Gr. *φρίσσω τῷ*, *to shudder at*, i. e. to feel a sacred awe before a divi-

nity, to fear, Deut. 32, 17.—Hence שַׁעַר no. 2.

3. Of the hair, to stand on end, to bristle, as the effect of the sudden shudder of the skin; comp. φρίσσω Sept. Job 4, 15; φρίσσουσι τρίχες Hesiod Op. 540; Lat. 'capilli horrent' Tib. 2. 3. 23. Hence in the derivatives is found the signif. of standing on end, bristling, shaggy, hairy; as שַׁעַר, שַׁעַרָה, a hair, collect. hair, comp. Germ. Haar, Lat. hirtus, hirsutus. hircus; γῆρ, her, heres (eres) i. e. hedgehog; also שַׁעַרָה hordeum, barley, so called from its bristling ears; and שַׁעַר hirsutus, shaggy, a goat; Arab. شعير to be shaggy, hairy.

NIPH. impers. it storms, is tempestuous, a tempest rages, Ps. 50, 3.

PIEL to sweep away in storm, c. מן Job 27, 21.

HITHP. to rush on like a tempest, c. על Dan. 11, 40; comp. שַׁעַר Hab. 3, 14.

Deriv. see in Kal no. 1, 3.

שַׁעַר m. (r. שַׁעַר) 1. i. q. שַׁעַר, a tempest, storm, Is. 28, 2.

2. a shuddering, horror, Job 18, 20. Ez. 27, 35. 32, 10.

3. Once as constr. of שַׁעַר q. v.

שַׁעַר m. (r. שַׁעַר) constr. שַׁעַר, once שַׁעַר Is. 7, 20. c. suff. שַׁעַר, hair, so called from standing out or erect, bristling; see r. שַׁעַר no. 3. Arab. شعير, Syr. سَعِير, id.—Spoken: a) Of the hair of the head, with ראש added Judg. 16, 22. 2 Sam. 14, 26. Ezra 9, 3; without ראש Cant. 4, 1. Ps. 68, 22. b) Of hair on other parts of the body, Lev. 13, 3 sq. שַׁעַר רַגְלִים the hair of the feet, i. e. of the pudenda Is. 7, 20; and so κατ' ἐξοχήν of the hair of puberty, Ez. 16, 7. Arab. شعرة id. c) Perh. the shag of coarse woollen cloth; so שַׁעַר אֲדָרָה a hairy mantle, i. e. made either of hair or fur (Arab. شعرا), or of shaggy woollen cloth, Gen. 25. 25. Zech. 14, 4. Hence שַׁעַר בְּעַל אִישׁ a man clad in such a mantle 2 K. 1, 8.

שַׁעַר Chald. m. hair, with ראש added Dan. 3, 27. 7, 9. In Targg. id.

שַׁעַרָה f. i. q. שַׁעַרָה a tempest, storm, Job 9, 17. Nah. 1, 3. R. שַׁעַר.

שַׁעַרָה f. (r. שַׁעַר) constr. שַׁעַרָה, c. suff. שַׁעַרָה, plur. constr. שַׁעַרָה, n. unit. of שַׁעַר, a hair, Arab. شعرة id. Judg. 20, 16 אֶל־הַשַׁעַרָה to a hair, proverbially of slingers who could hit a mark without varying a hair's breadth. Elsewhere collect. hair, e. g. of the head 1 Sam. 14, 45. 2 Sam. 14, 11. 1 K. 1, 52; or genr. of the body Job 4, 15. Plur. שַׁעַרָה ראשי the hairs of my head Ps. 40, 13. 69, 5.

שַׁעַרָה f. also שַׁעַרָה Joel 1, 11 (r. שַׁעַר no. 3) plur. שַׁעַרָה, שַׁעַרָה; barley, so called from the bearded and bristling ears of this grain; like Lat. hordeum a horrendo, and vice versa קַסְמָה spelt (q. v.) from its smooth and shorn ears. Syr. سَعِير, Chald. سَعِير, שַׁעַרָה; Arab. شعير barley, شعيرة a barley-corn.—Sing. only of barley in growth, Job 31, 40. Joel 1, 11. Ex. 9, 31. Deut. 8, 8. Is. 28, 25. Plur. שַׁעַרָה of the grain after threshing (comp. הַקָּה, הַקָּהים) 2 Sam. 17, 28. 1 K. 5, 18. Jer. 41, 8. Ez. 4, 9. al. הַמֶּר שַׁעַרָה a homer of barley Lev. 27, 16. הַמָּחָה שַׁעַרָה barley-meal Nunt. 5, 15; שַׁעַרָה לֶחֶם barley-bread Judg. 7, 13, comp. Ez. 4, 12. So too הַקָּרִיר שַׁעַרָה barley-harvest, the gathering in of the grain, Ruth 1, 22. 2, 23. 2 Sam. 21, 9.

שַׁעַרָה (barley) Seorim, pr. n. m. 1 Chr. 24, 8.

\* שַׁפָּה obsol. root, which seems to have had the signif. to suck or lick up greedily, to absorb, like kindr. סָבָה q. v. The same idea is expressed in other families of languages (inserting the letters l or r) by the roots slab, srab, comp. שַׁרַב to drink, שָׁרַב to absorb, Lat. sorbere, Germ. vulg. schlappen. Dropping l there arises Lat. sapio to taste; or casting off the sibilant, Pers. لب, Lat. labium, Engl. to lap.

Deriv. שַׁפָּה, שַׁפָּה.

שַׁפָּה f. dual שַׁפָּהים, constr. שַׁפָּהי, c. suff. שַׁפָּהי; plur. constr. שַׁפָּהוֹת as from a form שַׁפָּה. R. שַׁפָּה.

1. a lip, dual the lips. Chald. סַפָּא,

סָפְהָא, Syr. ܫܦܗܐ, Arab. شَفَاةٌ, id.—Is. 37, 29. Cant. 4, 3. 11. 5, 13. Prov. 24, 28. הַשְׁפִּיר בְּשֵׁפֶה Ps. 22, 8, see in רַפְּטִיר Hiph. Often put: a) As an organ of speech; e. g. *to open the lips*, to begin to speak, Job 11, 5. 32, 20; also *to open the lips of any one*, to cause him to speak, Ps. 51, 17; *to refrain the lips*, to keep silence, Ps. 40, 10. Prov. 10, 19. So speech or discourse is said to be *upon the lips* Prov. 16, 10. Ps. 16, 4; once *under the lips* Ps. 140, 4; comp. Ez. 36, 3, for which see in לְשׁוֹן no. 1. p. 528. Job 2, 10 *he did not sin with his lips*. 12, 20. Ps. 45, 3. עָרַל בְּשֵׁפֶהוֹם of uncircumcised lips, i. e. not of ready speech, Ex. 6, 12.—Hence b) Of the *manner* of speech, e. g. α) In nations, i. q. *speech, dialect*, Gen. 11, 1. 6. 7. 9. Is. 19, 18 שֵׁפַח בְּנֶגֶן the dialect of Canaan. 33, 19. Ez. 3, 5. 6. β) In individuals whose *manner* of speech varies according to their disposition and habits; e. g. שֵׁפַח שִׁקְרִי lip of deceit, *lying lips*, falsehood, Prov. 10, 18, comp. 17, 4. 7. Ps. 120, 2; שֵׁפַח אֱמֶת id. Prov. 17, 4. שֵׁפַח אֱמֶת lip of truth, *veracity*, Prov. 12, 19. שֵׁפַח הַלְּקָרִים burning lips, ardent professions, Prov. 26, 23. שֵׁפַח הַמֶּחֶק sweetness of the lips, pleasant discourse, Prov. 16, 22; so Zeph. 3, 9. Is. 6, 5. Ps. 12, 3. 4.—Also the word of one's lips, e. g. of Jehovah, a divine precept, Ps. 17, 4; comp. Prov. 23, 16. Elsewhere in a bad sense, of what one utters with his lips, but without consideration and without meaning what he says (comp. Is. 29, 13); hence *lip-talk*, i. e. *empty words*, vain and foolish discourse, Is. 36, 5. Prov. 14, 23; and so אִישׁ שֵׁפַחִים a man of talk, an empty talker, Job 11, 2; אִישׁ אֲרִיל שֵׁפַחִים a prating fool Prov. 10, 8; comp. Lev. 5, 4. Ps. 106, 33.—Ps. 81, 6 שָׁמַעְתִּי לֹא יָדַעְתִּי אֶשְׁמַע I heard a language (manner of speech) that I had not known, i. e. the divine communications.—Arab. بنت الشفة, بن الشفة, the son or daughter of the lip, i. e. speech.

2. a lip, i. e. the edge, border, margin, as of a cup 1 K. 7, 26; of a garment Ex. 28, 32; of a curtain 26. 4. 36, 11; of the sea, the shore Gen. 22, 17. Ex. 14, 30. Josh. 11, 4; of a river, the bank Gen. 41, 3. 17. Ex. 2, 3. 2 K. 2, 13. שֵׁפַח הַיַּרְדֵּן the bank of the Jordan; and so

Judg. 7, 22 אָבֵל מְחֹלָה שֵׁפַח the bank of (the stream at) Abel-meholah.

\* שֵׁפַח, whence Pi. שֵׁפַח and n. מְשֻׁפָּח, see in r. סָפַח

שֵׁפַח m. (from שֵׁפַח lip, and פָּ. comp. סָפַח, אָסַפְתִּי) c. suff. שֵׁפַחִי, pr. lip-beard, the mustachios; e. g. עָטַח הַשֵּׁפַח to trim the mustachios or beard 2 Sam. 19, 25, Sept. ποιῆν μύστακα. Also עָטַח עַל-הַשֵּׁפַח to cover the mustachios, i. e. the mouth and the beard over it, in token of leprosy or falsehood, Lev. 13, 45. Mic. 3, 7. Ez. 24, 17. 22. Sept. σιόμα, χεῖλη. Græc. Venet. in Liv. μύσταξ.

שֵׁפַח, see in r. סָפַח

שֵׁפַח, see in r. סָפַח.

שֵׁפַח m. (r. סָפַח I, ש for ס) a smiting, chastisement from God, Job 36, 18. Comp. סָפַח Job 34, 26.

שֵׁק m. (r. שָׁקַף) c. suff. שֵׁקִי; plur. שֵׁקִים, c. suff. שֵׁקִיָּהוּ

1. sacking, sackcloth, a coarse cloth, espec. as made of hair, used for sieves and strainers (see the root); also for sacks to hold grain and for mourning garments. Comp. Eth. שֵׁק sackcloth, also the garments of monks and pilgrims; שֵׁקֵשֵׁק lattice; Gr. σάκος, σάκκος, sackcloth, Lat. saccus, which Jerome uses likewise for the garment of pilgrims; also σάγος, sagum, i. e. the coarse mantle or blanket of soldiers. Chald. סַק, סַקָּא, Copt. COK, COK, id.—Is. 3, 24 מְחֹלָה שֵׁק a girdle of sackcloth. Then

2. a sack for grain Gen. 42, 25. 27. 35. Lev. 11, 32. Josh. 9, 4.

3. sackcloth, as used for a mourning-garment, fully לְבוּשׁ שֵׁק Esth. 4, 2; pr. a close and rough garment of sackcloth (Is. 3, 24. Job 16, 15, comp. Rev. 6, 12) worn upon the naked body 1 K. 21, 27. 2 K. 6, 30. Job 16, 15; and not laid aside at night 1 K. 21, 27. Joel 1, 13. Also לָבַשׁ שֵׁק לְאָפֶר to put on sackcloth and ashes, as a mourner Esth. 4, 1; comp. Is. 58, 5. Spoken of the garment of ascetics and prophets; Is. 20, 2 loose the sackcloth from off thy loins.

שָׁקַד, once in NIPH. Lam. 1, 14, according to Kimchi to be bound, made fast, sc. a yoke. It would seem to stand

in affinity with שָׂקַד, אָכַד, אָגַד, the aspirates and sibilants being often kindred; see under שָׂ p. 1000. Targ. *aggravatum est*.—Several Mss. have שָׂשָׂקַד, which is also expressed by Sept. Vulg. Syr. but against the sense of the context.

\* שָׂשָׂקַד obsol. root, prob. i. q. שָׂשָׂקַד q. v. to strain; Gr. σακκίζω, Lat. *sacavit*. Hence שָׂשָׂקַד.

\* שָׂשָׂקַד in Kal not used, i. q. Chald. שָׂשָׂקַד, to look, to behold.

PIEL pr. to let (the eyes) look about, i. e. to look about, to ogle, in the manner of wanton and shameless females, Is. 3, 16. Sept. ἐν νεύμασιν ὀφθαλμῶν.—Others *fucantes oculos*, comp. שָׂשָׂקַד to stain, to paint; but against the context.

שָׂר m. (r. שָׂר) c. suff. שָׂרָם; plur. שָׂרִים, c. suff. שָׂרִי, constr. שָׂרֵי.

1. a *prefect, leader, master, chief*; not found in the kindred dialects. 1 Sam. 22, 2. 2 Sam. 23, 19. With genit. שָׂר הַמְּשָׂקִים the chief of the cup-bearers Gen. 40, 2 sq. 41, 9. שָׂר הַחֲפָזִים the chief of the bakers ibid. שָׂר הַסְּרִיסִים the chief of the eunuchs Dan. 1, 7. שָׂר הַעִיר the prefect of the city Judg. 9, 30. 1 K. 22, 26. שָׂר הַפְּלֶטָה the chief of the district Neh. 3, 14 sq. שָׂרֵי מִסֵּים masters over the tribute-service, task-masters, Ex. 1, 11. שָׂרֵי מִקְנֵה שָׂרֵי מִקְנֵה שָׂרֵי masters over the cattle, chief herdsmen, head-shepherds, Gen. 47, 6. Espec. of military chiefs and leaders, a *commander, captain*, Ex. 18, 21. 2 K. 1, 9 sq. Is. 3, 3. Deut. 1, 15. 1 Sam. 18, 3; plur. 1 Chr. 15, 25. Gen. 21, 22. 2 Sam. 12, 9 הַצֶּבָחִים the captain of the body-guard Gen. 37, 36. 39, 1. 41, 10. Jer. 40, 1 sq. Also absol. of a military commander, 2 K. 19, 9; plur. Num. 21, 18. Job 39, 25. Is. 21, 5. 31, 9. 2 Chr. 32, 21.

2. a *prince, noble, chief*, e. g. a) Of one who holds the power over a whole people, although less than a king, i. q. נָגִיד no. 2; so שָׂרֵי פְּלִשְׁתִּים the princes of the Philistines 1 Sam. 29, 3; perh. Job 3, 14. Is. 49, 7. al. b) Of the chief men in a state, Job 29, 9. 34, 19; on whom rest authority and power, *chief officers, ministers*, the companions and friends of the king, plur. שָׂרִים 2 Sam. 18, 5. 1 K. 4, 2. Is. 30, 4. Jer. 26, 11 sq. 37, 14 sq. al.

שָׂרֵי פְּרִזָּה Gen. 12, 15; שָׂרֵי צִנְן Is. 19, 11. 13. שָׂרֵי מְלָכָה וְשָׂרִים Hos. 13, 10. Is. 49, 38; comp. Hos. 7, 3. 8, 10. Is. 23, 8 *Tyre* שָׂרֵי מְלָכָה וְשָׂרִים whose merchants are *princes*, i. e. like princes in wealth and power.—So in sacred things: α) שָׂרֵי קֹדֶשׁ sacred princes, i. e. the priests, Is. 43, 27. β) In the book of Daniel, the princes of the angels, i. e. the seven archangels (οἱ ἐπὶ ἄγγελοι οἱ ἐνώπιον τοῦ θεοῦ ἐστῆσαν Rev. 8, 2) who act as the patrons and advocates of particular nations before God; Dan. 10, 13. 20. 21. 12, 1. Hence γ) שָׂר הַשָּׂרִים the prince of princes, i. e. God, Dan. 8, 25.

\* שָׂרַג in Kal not used, to interweave, to braid. Chald. and Syr. שָׂרַג, שָׂרַק, id. Kindr. are the roots שָׂרַק, שָׂרַק, prob. אָרַג to weave, comp. under letter שָׂ; also שָׂוַג, the mid. radical being softened.

PUAL fut. plur. יִשְׂרָגוּ to be woven together, interwoven, Job 40, 17.

HITHP. fut. plur. יִשְׂתַּרְגִּי to interweave themselves, to be woven together, trop. of transgressions Lam. 1, 14.

Deriv. שָׂרִיגִים, and pr. n. שָׂרִיג.

\* I. שָׂרַד obsol. root, i. q. Arab. سَرَد to pierce, to perforate, kindr. with שָׂרַט; whence سَرِيد an awl, Heb. שָׂרִד stylus. Then, to sew together, espec. things hard, as leather with wire and an awl; also to interweave, to net, in the manner of network, as a coat of mail, whence سَرْد a coat of mail woven from iron wire or rings; see שָׂרַד.

\* II. שָׂרַד to flee, to escape, Josh. 10, 20. Arab. شَرَد id. Syr. سَرَد to tremble, to flee in trepidation. Kindr. is רָעַד. perh. שָׂרַד.

Deriv. שָׂרִיד

שָׂרִד m. (r. שָׂרִד I) pr. a coat of mail; then a species of cloth or stuff resembling mail or network, wrought of threads by means of needles, of which the curtains of the tabernacle were made; comp. שָׂבַץ; hence בְּגָדֵי שָׂרִד Ex. 31, 10. 35, 19. 39, 1. 41. Comp. Chald. סְרִידִין curtains, hangings, so called from the kind

of stuff from which they were made, סְרָרָא sieve. Sept. incorrectly, *στολαὶ λειτουργικαί*, as if for שרר סגרי, which the Samar. actually exhibits; but the sense requires curtains, tapestry, and not garments.

שָׂרָר m. Is. 44, 13, i. q. Arab. سَرِيْدٌ

an awl, or rather a stylus, graver, with which the artist sketches the outlines of the figure to be sculptured.

\* שָׂרָה 1. to set in a row, to range in order, i. q. Arab. سار mid. Waw. Hence שׂוּרָה a row, range, q. v.

2. to be a leader, prince, chief, i. q. שׂוּר I. no. 2, and שָׂרָר; from the notion of arranging and drawing up troops.

Arab. سَرِي and سَرُو to be noble, liberal, שָׂרִי a prince, noble.

3. to contend, to strive with any one, c. עָם Gen. 32, 29; אֵם Hos. 12, 4. Arab.

שָׂרִי Conj. III, id.—Fut. יִשָּׂר comes from שׂוּר I.

Deriv. שׂוּרָה; מְשָׂרָה; and the pr. names שָׂרִי, שָׂרָה, יִשְׂרָאֵל.

שָׂרָה fem. of subst. שָׂר (ר. שָׂרָר) 1. a princess, noble lady, Judg. 5, 29. Esth. 1, 18. Spec. of the king's wives of noble birth Is. 49, 23. 1 K. 11, 3; different from his concubines, comp. Cant. 6, 8. Metaph. Lam. 1, 1 במְדִינֹתָּהּ שָׂרָה princess among the provinces.

2. Sarah, pr. n. a) The wife of Abraham, at first called שָׂרִי q. v. Gen. 18, 6 sq. 20, 2 sq. 21, 1 sq. 23, 1. 19. Is. 51, 2. al. b) A daughter of Asher, Num. 26, 46.

שָׂרוּג (shoot, branch) Serug, pr. n. m. Gen. 11, 20. R. שָׂרָג.

שָׂרוּף m. (ר. שָׂרָף) a latchet, thong, which fastens a shoe or sandal, so called from lacing and binding together, Is. 5, 27. Proverbially for any thing of little value Gen. 14, 23; see in רָחַץ

p. 299. Arab. سَرَاك id.

שָׂרוּקוּם, sec in שָׂרוּק no. 2.

שָׂרָה (abundance, i. q. סָרָה) Serah, pr. n. f. Gen. 46, 17. 1 Chr. 7, 30.

\* שָׂרַט to cut, to gash oneself, to make incisions in the flesh, as was customary in mourning, fut. plur. יִשְׂרָטוּ Lev. 21, 5. Arab. شَرَط id.

NIPH. to be lacerated, i. e. to be hurt, crushed, in lifting too great a burden, Zech. 12, 3.—Hence

שָׂרַט m. Lev. 19, 28, שָׂרַטָה f. Lev. 21, 5, an incision, gash.

שָׂרַי Sarai, pr. n. of the wife of Abraham, Gen. 11, 29 sq. 12, 5. 11 sq. 16, 1 sq. afterwards called שָׂרָה q. v. Gen. 17, 25 sq. The LXX write the first name Σάρα, pronouncing - like a, in the Arabic manner, comp. سَوَا سَوِي; the latter they write سَوَاة, because שָׂרָה is in reality for the form שָׂרָה.—The etymology of שָׂרַי is obscure. Some compare

שָׂרִי colocynth, Michael. Orient. Biblioth. IX. 188; others שָׂרִי noble, generous, Iken. Diss. Theol. p. 17 sq. Ewald explains it, 'contentious, quarrelsome,' from r. שָׂרָה no. 3; Gram. § 324. This is prob. best.

שָׂרִיָּים m. plur. (ר. שָׂרָג, Kamets impure) c. suff. שָׂרִיָּיָה, shoots, branches, of a vine, Gen. 40, 10. 12. Joel 1, 7. Kindr. are Chald. זְרִיגִין, זְרִיגִין, a shoot, vine; Arab. زَرْجُونٌ, زَرْجِينَةٌ id.

שָׂרִיד m. (ר. שָׂרִי II) plur. שָׂרִידִים, constr. שָׂרִידֵי.

1. one left, one escaped from a slaughter, a survivor, i. q. פְּלִיט, whence שָׂרִיד Jer. 42, 17. 44, 14. Lam. 2, 22. Often in the phrase לֹא הִשָּׂאִיר שָׂרִיד לְּ there was not left to him a survivor, one remaining, i. e. there was none left alive. Num. 21, 35. Deut. 3, 3. Josh. 10, 28. 37. 11, 8; also Num. 24, 19. Deut. 2, 34. al. Collect. the survivors, those who remain alive, Judg. 5, 13. Is. 1, 9. Of things left, remaining, Job 20, 21. 26.—Plur. Josh. 10, 20. Joel 3, 5. שָׂרִידֵי חֶרֶב those left of the sword, who escaped it, Jer. 31, 2.

2. Sarid, pr. n. of a town in Zebulun, Josh. 19, 10. 12.

שָׂרִיָּה and שָׂרִיָּה (warrior of Jehovah) Seraiyah, pr. n. m. a) The scribe or secretary of David, 2 Sam. 8, 17; in

other places corrupted, e. g. into שָׂרָא 2 Sam. 20, 25, שִׁישָׂא 1 K. 4, 3, שִׁישָׂא 1 Chr. 18, 16. b) The father of Ezra the priest, Ezra 7, 1. c) Of several other persons, see 2 K. 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.

שָׂרוּן, see שָׂרוּן

שָׂרִיק adj. (r. שָׂרַק I) plur. f. שָׂרִיקוֹת, *hackled, hatched*, as flax Is. 19, 9. Ancient combs, for this purpose, see in Wilkinson's *Anc. Egyptians*, III. p. 140.

\* שָׂרָה i. q. שָׂרַג, in Kal not used, *to interweave, to lay crosswise, to entangle*. Chald. סָרָה id. spec. *to entangle one's path*; Arab. شَرَك i. q. Heb.

PIEL, Jer. 2, 23 *the swift camel מְשַׂרְכָה מְשַׂרְכָהּ entangling her ways*, i. e. running about wild in her season of heat.

Deriv. שָׂרוּהָ.

שָׂרְסָכִים *Sarsechim*, pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39, 3. Perh. סָכָר (plur. סָכָרִים) is *sectus, exsectus*, i. q. סָרַס, from r. שָׂכָה, whence also שָׂכָר knife.

\* שָׂרַע *to stretch out, to make long or large*; Arab. شَرَعَ id. Part. pass. שָׂרֵעַ *stretched, prolonged*, i. e. having any member too long or large, and so being deformed, e. g. of persons Lev. 21, 18; of cattle Lev. 22, 23.

HIPH. *to stretch oneself out*, Is. 28, 20.

שָׂרְעָפִים m. plur. *thoughts* Ps 94, 19. 139, 23, i. q. שָׂעָפִים q. v. with the letter ר inserted; see under ר, p. 949, 950.

\* I. שָׂרָה, fut. יִשְׂרָה 1. *to burn up, to consume with fire*. Syr. id. but rarely. Zab. וָנִי id. Syr. نَسَف is also 'to suck up, to absorb,' see Middeldorpf *Curæ hexapl.* in Job p. 15. Comp. also שָׂרַב *heat*.—Construed: a) With acc. *to burn*, e. g. wood Is. 44, 16; garments Lev. 13, 52; stubble Is. 47, 14; a sacrifice Lev. 4, 12. 21, 8, 7. 16, 27; a city Judg. 18, 27. Is. 1, 7; sanctuaries Ps. 74, 8; wooden idols Deut. 12, 3. 1 K. 15, 13; reeds forming stockades Jer. 51, 32, see in אָגַם; also children in honour of an idol, 2 K. 17, 31. Jer. 7, 31. 19, 5. Deut. 12,

31. In many of these examples פָּאֵשׁ *with fire* is added. b) לְ שָׂרָה לְ שָׂרָה *to burn a burning for any one, to make a burning*, i. e. to institute a solemn public funeral for any one, during which precious spices were burned, 2 Chr. 16, 14, 21, 19. Jer. 34, 5. Comp. Jos. B. J. 1. 33. 9, where, in the funeral of Herod, it is said there followed *πέντακόσιοι τῶν οἰκετῶν καὶ ἀπελευθέρων ἀροματοφόροι*. Geier de Luctu Hebræor. 6. 2. But this custom had no connection with the burning of the body. c) *to burn or bake bricks*, Gen. 11, 3.

NIPH. pass. of Kal, *to be burned*, e. g. in punishment Gen. 38, 24; genr. Lev. 4, 12. 6, 23. Josh. 7, 15. Jer. 38, 17. Mic. 1, 7. Prov. 6, 27, al.

PIEL see in שָׂרָה.

PUAL i. q. Niph. Lev. 10, 16.

Deriv. שָׂרָה, שָׂרָפָה, מְשַׂרְפָה.

\* II. שָׂרַף, Arab. شَرَف, شَرَف, شَرَف.

1. *to be high, lofty, prominent*; whence شَرَف elevation, loftiness, أَشْرَف high, prominent.—Hence

2. *to be eminent, noble, to excel in nobility and glory*; whence شَرَف nobleness, glory, شَرِيف noble in rank, a prince.—Hence שָׂרְפִים q. v.

שָׂרָה m. (r. שָׂרַה I) plur. שָׂרָפִים; see also the next article.

1. Pr. Adj. *burning, fiery*; then *poisonous, venomous, deadly*, as an attribute of a serpent, from the burning inflammation caused by its bite; comp. זָחַמָה I, heat and poison; also Gr. *πρηστινος, καυσος*. So Num. 21, 6 and *Jehovah sent הַשָּׂרָפִים הַשָּׂרָפִים fiery (poisonous) serpents among the people*; Sept. *τοὺς ὄφεις τοὺς θανατοῦντας*, Vulg. *ignitos serpentes*. Deut. 8, 15 *נָחַשׁ שָׂרָה וְעֶקְרָב poisonous serpents and scorpions*; Sept. *ὄφεις δάκνων*, Vulg. *serpens flatu adurens*.—Also as Subst. without נָחַשׁ id. Num. 21, 8 *שָׂרָה לָהּ שָׂרָה*. Is. 14, 29 *שָׂרָה מְעוֹפָה a venomous flying serpent*; ascribed also to the Arabian desert, Is. 30, 6 *שָׂרָה מְעוֹפָה וְשָׂרָה אֲפָפָה the viper and the venomous flying serpent*.

It is now known that no species of flying serpent exists; but this ancient opinion probably rested upon a species of flying lizard, *draco volans* Linn. found in Africa and Asia, which in its general appearance resembles a serpent but is not venomous. See Comm. on Is. 14, 29. —Corresponding in sound is Sanscr. *sarpa* serpent from *srip*, *serpere*, *εἶπευ*, to creep; but this seems to have no relation to שָׂרָה, which signifies not *serpent*, but *venomous*.

2. *Saraph*, pr. n. m. 1 Chr. 4, 22.

שְׂרָפִים m. plur. (r. שָׂרָה II) *Seraphim*, *Seraphs*, Is. 6, 2, 6; an order of angels and ministers of God, who stand around his throne, each having six wings, also hands and feet (v. 2), and praising God with their voice. They were therefore of human form, and furnished with wings as the swift messengers of God, like the Cherubim (see כְּרֻבִים); though by no means identical with these, as some have supposed. They are so called as being of *elevated* rank, *princes*; as in Daniel the archangels are also called שְׂרָפִים *princes*, Dan. 10, 13 comp. 8, 25. Other proposed etymologies, see in Thesaur. p. 1341 sq.

שָׂרָפָה f. (r. שָׂרָה I, Tsere impure) constr. שְׂרָפָה, *a burning with fire* Gen. 11, 3; *a burning, a fire*, Lev. 10, 6. Num. 19, 6, 17; espec. *a burning* of spices at a funeral (see in r. שָׂרָה I), 2 Chr. 16, 14, 21, 19; *conflagration* Deut. 29, 22 [23]. Am. 4, 11. הַר שְׂרָפָה *a mount of burning*, i. e. to be burned up, Jer. 51, 25. הָיָה לְשָׂרָפָה *to be for burning*, i. e. destined to be burned up. Is. 9, 4. 64, 10 [11].

\* I. שָׂרַק to comb e. g. flax, to hackle. Zab. שָׂרַף id. Talm. סָרַק id. also to curry a horse, etc. Hence adj. שָׂרִיק q. v.

\* II. שָׂרַק or שָׂרַח to be reddish, fox-coloured; spoken of a horse, see adj. שָׂרַח; also of cerulean purple grapes, yielding red wine. Arab. شَقِير id. of horses and camels, the hair, etc.

Deriv. the two following, and pr. n. מְשָׂרָחָה.

שָׂרַק m. (r. שָׂרַק II) 1. *reddish, bay, fox-coloured*, of horses, plur. שְׂרָקִים Zech. 1, 8. Arab. by transp. أَشَقَر a reddish horse, with the mane and tail also red, Germ. *Fuchs*, fox-coloured.

2. *a vine bearing cerulean or purple grapes*, plur. שְׂרֻוּקִים Is. 16, 8. See more in שָׂרַק

שָׂרַק m. Is. 5, 2, שְׂרָקָה Jer. 2, 21, also שְׂרָקָה f. Gen. 49, 11. R. שָׂרַק II.

1. *a vine* of a finer and nobler kind, prob. so called from its cerulean or purple grapes. According to Abulwalid it grows in Syria; it is called in Arab. سَرِيْق and سَرِيْقِي, as also at the present day in Morocco *Serki*, i. q. Pers. كشمش *Kishmish*, and is still celebrated in Arabia and Persia; the grapes are small, partially round, dark-coloured, with the stones soft and scarcely perceptible. See Niebuhr's Arabien p. 147. Oedmann's Verni. Sammlungen aus der Naturkunde VI. p. 98 sq.

2. *Sorek*, pr. n. of a valley, prob. so called from its vineyards, Judg. 16, 4. [Eusebius and Jerome place it north of Eleutheropolis and near to Zorah. Onomast. art. *Sorech*.—R.]

\* שָׂרַר i. q. שָׂרָה no. 2, and שָׂרָה I, to have dominion, to rule, to be a prince. Part. שָׂרַר Esth. 1, 22. Fut. יִשָּׂרוּ Is. 32, 1. Prov. 8, 16.

НІТНР. הַשָּׂרַר, to make oneself a prince, c. על Num. 16, 13.

Deriv. שָׂרָה, שָׂר.

שִׂשׁוֹן m. (r. שִׂשׁוֹן) constr. שִׂשׁוֹן Kamets being dropped, as if from a root שִׂשָּׁה; *joy, gladness*, Joel 1, 12. Is. 12, 3. Jer. 31, 13. 51, 14. 119, 111; often coupled with שִׂמְחָה Is. 22, 13. 35, 10. 51, 3. 11. שִׂשׁוֹן *oil of joy*, i. e. oil used in anointing the guests at festive banquets, etc. Ps. 45, 8. Is. 61, 3.

שָׂח, see שָׂחָה.

\* שָׂחַם, see in פָּחַם.

\* שָׂחַר to split, to burst, Arab. شَتَر.

NIPH. to be burst forth, protruded, to break forth, of hemorrhoids, fut. plur. יִשָּׂחְרוּ 1 Sam. 5, 9. Comp. פָּקַע Niph. no. 3.

ש

*Shin*, forming together with *Sin* the twenty-first letter of the Hebrew alphabet, as a numeral denoting 300. The name of this letter, שׁין i. q. שׁין, signifies a *tooth*, in allusion to its figure, which is nearly the same in all the Semitic alphabets. It is pronounced like the Engl. *sh*, Germ. *sch*, a sound which was wanting to the Greeks, unless perhaps the Doric *Σάν*, Hdot. 1. 139, is to be so pronounced. Hence the LXX, in order to give some approximation to its sound, for שׁין, רישׁ, write *Ρίγς*, *Χσέν*, see Lam. c. 2. 3. 4.

To the letter ש, which is far more frequent than שׁ, there are in Arabic three corresponding letters, viz. a) In much the greater number of cases, س, as

as سلم תלם, سأل תאדל, etc. b) Far less often ش, as شمس תמשת the sun, رشم תשמ to write down. In roots of both these kinds, the Aramæan preserves ש. c) Sometimes ث, in words where the Aramæan has ה, as תמנה

תלח תלג eight; תמני תמני eight; תמנה תמנה and תמ תמ snow; תמ תמ. Rarely in such examples has the Arabic ث for ש, as תבר תבר to break, תוב תוב to return, to turn about. d) The Arabic sometimes also admits different ways of writing the same word, and thus apparently divides one Hebrew root into two Arabic ones, as

تسا תשה; رعش رعش and رعش رعش; تشم تشم; ثقل ثقل and ثقل ثقل; قشا قش body. In the Heb. itself ש is interchanged: a) With שׁ, see p. 1000. b) With ה, as חרה and חרה, like χαράσσω, χαράτιω; פרוש and פרוה pine; comp. טוב, Aram. תבר, Arab. تاب; תבר, Aram. תבר, Arab. تبر. c) With other sibilants in the dialects, as ז, צ, e. g. תול תול train; רכש רכש to gallop; חמש, Rabbin. חמש the groin; עקש, עקש and

عقص. d) With dentals, as קשר, Aram. קשר; קשר and קשר to lie.

In those Semitic roots which have been adopted into the occidental languages, chiefly the Greek, ש is expressed sometimes by a simple σ, s, as שׁין σειρία, σαηνή from שׁין; sometimes by σα and σχ, as שׁין στυλάω, στυλάη, στυλάη, στυλάη, στυλάη, στυλάη from שׁין. Sometimes it passes into t (d); as שׁין, Aram. שׁין, Gr. ταύρος; שׁין, Batavaiā, Tartessus; שׁין, οδός dens; though in these the Aramæan form seems often to have intervened.

שׁין, rarely שׁין Judg. 5, 7. Cant. 1, 7. Job 19, 29, before gutt. שׁין Judg. 6, 17, and שׁין Ecc. 2, 22. 3, 18, i. e. the prefix Shin. i. q. שׁין; the שׁ being dropped by aphæresis. and the ר either assimilated and inserted as Daghesh in the next letter, or (in the form שׁין) also dropped. Except in the book of Judges (5, 7. 6, 17. 7, 12. 8, 26), this prefix is usual only in the later Hebrew.

A) Relat. Pron. *who, which, what; that*. Judg. 7, 12. 8, 26. 1 Chr. 5, 20. Ps. 122, 3. 124. 8. 129, 6. 7. Lam. 2, 15. 16. Cant. 4, 1. 2. 6, 5. Ecc. 1, 3. 9. 14. 2, 9. 11. 21. 22. al. sæp. Without a demonstr. i. q. *he who*, Ecc. 1, 11. Cant. 1, 17. 3, 3. —Besides in the Heb. O. T. this form of pronoun is found widely in the Phœnician dialect, where it was pronounced *si, sy, se*; sometimes followed by a letter doubled; see Monumm. Phœn. p. 356; 438. Perhaps also in the same dialect the fuller form שׁין is found; see Thesaur. p. 1345. In the other dialects comp. Amhar. ስ when, prefixed to a verb.—Spec. like שׁין a) As a mere sign of relation, e. g. שׁין—שׁין *whither*; Ecc. 1, 7; שׁין Ps. 122, 4. b) With ל, i. e. שׁין so frequent among the Rabbins, used like שׁין to express the genitive of a possessor; Cant. 3, 7 שׁין *the litter of him, Solomon*, pr. which is to Solomon. Cant. 1, 6 emphat. שׁין



my vineyard, even mine; for the pleonastic suffix, see Heb. Gram. § 119, 3. note.

B) Relat. Conjunct. i. q. **כִּי**, **כִּי**.

1. that after verbs of seeing. Ecc. 2. 13. 3, 15; of knowing Ecc. 1. 17. 2. 14. 9, 5; of thinking Ecc. 2. 15; of giving a sign Judg. 6. 17. Also: a) what is—that, this is—that. Ecc. 2. 12. 5. 15. 7, 10. Cant. 5. 9. b) Ecc. 12. 9 **כִּי** **הָיָה** **בְּעַד** **כִּי** **הָיָה** besides that he was. etc. 6. 3 **כִּי** **רַבִּים** **הָיוּ** **יָמָיו** **כִּי** **רַבִּים** **הָיוּ** **יָמָיו** so that many be the days of his years. **כִּי** **רַבִּים** **הָיוּ** **יָמָיו** scarcely that Cant. 3. 4. **כִּי** **רַבִּים** **הָיוּ** **יָמָיו** till that. until. Judg. 5, 7. Cant. 2. 17. c) **כִּי** **הָיָה** **כִּי** **הָיָה** to make or cause that Ecc. 3. 14.

2. because that. because. Cant. 1. 6 bis. 5. 2. Ecc. 2. 15; fully **כִּי** **הָיָה** **כִּי** **הָיָה** Ecc. 7. 14. Also for; Cant. 1. 7 **כִּי** **הָיָה** **כִּי** **הָיָה** for why?

3. when. Ecc. 5. 10. Comp. **כִּי** **הָיָה** B. 5.

4. With Prefixes: a) **כִּי** i. q. **כִּי** **הָיָה** lett. c. because that, Ecc. 2. 16. b) **כִּי** i. q. **כִּי** **הָיָה** pr. according to what. i. e. as, Ecc. 5. 14. 12, 7. Also, as, when, Ecc. 9, 12. 10. 3.

\* **כִּי** fut. **כִּי** **הָיָה** to draw water.

Chald. id. Arab. **سَابَ** and **سَيْبَ** to slake one's thirst by drawing water. Comp. Goth. *skephan*, Germ. *schöpfen*.—Construed either with acc. **כִּי** **הָיָה** Gen. 24. 13. Deut. 29. 10. Josh. 9. 21. 23. 1 Sam. 7. 6. 9. 11; or absol. Gen. 24. 11. 19. 20. With dat. of instr. Gen. 1. c. Nah. 3, 14; **כִּי** of fountain 2 Sam. 23. 16.

Deriv. **כִּי** **הָיָה**

\* **כִּי** fut. **כִּי** **הָיָה** to roar; Arab. **قَاحَ**

to bellow, to bleat, also to roar. Spoken pr. of the lion. Judg. 14. 5. Ps. 22. 14. Hos. 10, 11; c. **כִּי** Ps. 104. 21. Trop. of thunder Job 37, 4. comp. Am. 1. 2. Joel 4. 16; of raging warriors Ps. 74, 4; also of persons in extreme pain, to cry out, to groan. Ps. 38, 9. Hence

**כִּי** f. constr. **כִּי**, c. suff. **כִּי**. plur. c. suff. **כִּי**; roaring of a lion Is. 5. 29. Job 4. 10. Zech. 11, 3. Trop. outcry, groaning, of a person in great pain Job 3, 24. Ps. 22, 2. 32, 3.

\* I. **כִּי** i. q. **כִּי** 1. to make a noise, to rage, to roar, of floods, a tumult of people, see **כִּי**, II.

2. to crash, to fall with a crash. e. g. a house. etc. hence to be laid waste, Is. 6. 11 init.

NIPH. 1. to make a noise, to rush, to roar. e. g. of floods and nations, Is. 17, 12. 13.

2. to be laid waste, of a land Is. 6. 11.

HIPH. to lay waste, inf. **כִּי** **הָיָה** Is. 37 26; and so **כִּי** being dropped **כִּי** 2 K. 19. 25.

Deriv. **כִּי**, **כִּי**, **כִּי**, **כִּי**, **כִּי**.

\* II. **כִּי** not used in Kal. i. q. **כִּי**, to look at, to behold with attention.

HITHP. **כִּי** id. Gen. 24. 21. c. **כִּי**. Sept. *καταμύθων*, Vulg. *contemplor*.

**כִּי**, see **כִּי**

**כִּי** Prov. 1, 27 Cheth. see in **כִּי**.

**כִּי** and **כִּי** comm. gend. (m. Job 26. 6; f. Is. 5, 14. 19. 9;) *Sheol*, *Hades*, *Orcus*, *the under world*. Sept. usually *ᾗδης*, once *Ἰνάτω*; 2 Sam. 22. 6; a vast subterranean place Job 11. 8. Deut. 32, 22; full of thickest darkness Job 10, 21. 22 (but see Is. 14. 9 sq.) where dwell the shades of the dead (**כִּי** q. v.) Ps. 30. 4. 56. 13. 89. 49. Prov. 23. 14; to which are poetically ascribed valleys Prov. 9, 18. and also gates and bars Is. 38. 10. Job 17. 16. The dying are said to go down to *Sheol*. **כִּי** **הָיָה** Num. 16. 30. Ez. 31. 15. 17; poet. **כִּי** **הָיָה** Job 7. 9. Ps. 55, 16; comp. **כִּי** **הָיָה** to bring down to *Sheol* Gen. 42. 38. 1 Sam. 2. 6. 1 K. 2. 9. Those who save the life of any one are said to deliver him **כִּי** **הָיָה** from the hand (power) of *Sheol* Hos. 13, 14. Ps. 49. 16. Elsewhere *Sheol* is said to devour all Prov. 1. 12; to be insatiable Prov. 30. 16. Is. 5. 14; to be stern and cruel Cant. 8. 7. To it by prosopopœia are ascribed snares, with which it lies in wait for men, Ps. 18. 6. 2 Sam. 22. 6; and those who escape death are said to have made a covenant with *Sheol*. Is. 28, 15. 18. Poet. and by meton. *Sheol* is put for its inhabitants, or rather is personified. Is. 14. 9. 38. 18. comp. Ps. 6. 6. See espec. Num. 16. 30 sq. Is. 14. 9 sq. Ez. 31, 16 sq. 32. 21 sq. Chald. and Talmud. **כִּי** id. Syr. **كِي**. Ethiop. **ካላ**.—As to the etymology. **כִּי** comes from r. **כִּי** I, and is i. q. **כִּי** a cavity, a hollow subterranean place; just

as the Germ. *Hölle* hell, is originally the same with *Höhle* a hollow, cavern, and Lat. *cælum* is from Gr. *καῖλος* hollow. The usual derivation has been from the notion of asking, demanding, r. שָׁאַל no. II; since Orcus lays claim unsparingly to all alike, whence the epithet *orcus rapax* Catull. 2. 28, 29.

שָׁאַל (asked for, desired, r. שָׁאַל II) *Shaul, Saul*, pr. n. a) The first king of the Israelites, from the tribe of Benjamin, 1 Sam. 8, 4. 9, 2 sq. c. 15. b) A king of the Edomites, Gen. 35, 37. c) A son of Simeon, Gen. 46, 10. d) 1 Chr. 6, 9, see in יוֹאֵל lett. c.—From lett. c. comes the patronymic שְׂאוּלִי *Shaulite* Num. 26, 13.

שָׁאוֹן m. (r. שָׂאָה I) constr. שְׂאוֹן, c. suff. שְׂאוֹנָה.

1. *noise, raging, tumult*, e. g. of waters Ps. 65, 8. Is. 17, 12. 13; of a crowd or multitude of men. Is. 5, 14. 13, 4. 24, 8. 25, 5. 66, 6; of war Am. 2, 2. Hos. 10, 14; of outcry, clamour, Ps. 74, 23. Jer. 25, 31. 48, 45 שְׂאוֹן בְּנֵי שֹׁמְרוֹן *sons of uproar*, i. e. tumultuous warriors.

2. *desolation, destruction*; Ps. 40, 3 בּוֹר שְׂאוֹן *the pit of destruction*. Jer. 46, 17.

\* שָׁאַט obsol. root, i. q. שָׁט II, *to condemn, to despise*. The primary idea is

prob. *to stink*; comp. תָּעַט and תָּאָט to stink, טָאָט stinking mud.—Hence

שָׁאַט m. (Kamets impure) c. suff. שְׂאוֹט Ez. 25, 6; *contempt*, i. e. *pride, arrogance*, Ez. 25, 15. 36, 5.

שָׂאָה f. *ruins*, Is. 24, 12. R. שָׂאָה I.

\* שָׂאַל fut. יִשְׂאַל I. i. q. שָׁעַל, *to dig, to excavate, to hollow out*; hence שְׂאוֹל Hades, pr. a hollow place under ground.—From the idea of *digging* comes readily that of *searching out, inquiring*, comp. שָׂקַר no. 3, שָׂפַר no. 2; also *percontari*, to search, to explore with a *κόντος* stick, probe, etc. Engl. 'to dig, to grub.'—Hence

II. *to ask, to inquire, to ask for*, either by way of demand or entreaty.

1. *to ask, to inquire of, to interrogate*; Chald. id. Syr. ܫܐܠ to interrogate, to ask for. Arab. سَأَلَ to interrogate, to

ask; V, to beg. Eth. ሰለ and ሰለ to demand, to ask, to beg.—Constr. absol. Deut. 13, 15; with acc. of pers. Gen. 24, 47. 32, 18. 44, 19 אֲדָנִי שָׁאַל אֶת־עַבְדֵּי יְהוָה לֵאמֹר *my lord asked his servants, saying*. Deut. 32, 7. Judg. 4, 20. Job 40, 7; rarely with הֵ of pers. 2 K. 8, 6. Job 8, 6. That *of or about* which one asks is put with הֵ, Gen. 32, 30. 43, 7. Judg. 13, 18. Jer. 6, 16; עַל Neh. 1, 2. Ecc. 7, 10; acc. Jer. 50, 5; hence with two acc. of pers. and thing Jer. 38, 14. Is. 45, 11. 58, 2. Hagg. 2, 11. Ps. 35, 11.—Spec. a) *to consult* an oracle, *to inquire of*, e. g. שָׁאַל אֹהֶב Deut. 18, 11; oftener c. הֵ, as שָׁאַל בְּיְהוָה *to inquire of (at) Jehovah* Judg. 1, 1. 18, 5. 20, 8. 1 Sam. 28, 6; also 2 Sam. 16, 23. Ez. 21, 26. With הֵ *for any one* 1 Sam. 22, 10. 13. 15. Num. 27, 21. b) שָׁאַל לְפָנָיו *to ask one as to his health, welfare, etc.* to ask how one does; hence *to salute, to greet*, Gen. 43, 27. Ex. 18, 7. Judg. 18, 15. 1 Sam. 10, 14. 17. 22. 2 Sam. 8, 10; and so Jer. 15, 5 לְפָנָיו לְשָׁלוֹם *wish prosperity to Jerusalem*, i. e. *salute her*. [Others, perhaps better, *pray for the welfare of Jerusalem*, as in no. 2.—R.] Without the idea of salutation, 2 Sam. 11, 7 *David inquired after the welfare of Joab and of the army, etc.* Syr. ܫܐܠ id. to salute.

2. *to ask for*, i. e. a) *to require, to demand*, absol. 1 K. 3, 5. 2 K. 2, 9. Is. 7, 11. 12. Mic. 7, 3; with acc. of thing 1 Sam. 12, 13. Lam. 4, 4 עוֹלָמִים שָׁאַלוּ *perpetually*. Ps. 40, 7; c. בֵּן Ps. 2, 8; מֵאָה 1 Sam. 8, 10. With two acc. *airēv tivú ti*, Deut. 14, 26. Is. 58, 2. Ps. 137, 3. With dat. לִי שָׁאַל *to ask (demand) for oneself*, 1 Sam. 12, 17. 19. Ascribed to the mind, נָפֶשׁ, Deut. 14, 26; to the eyes Ecc. 2, 10. Spec. Jon. 4, 8 וַיִּשְׂאַל אֶת־נַפְשׁוֹ לָמוּת *he required of his soul to die*, i. e. he prayed that he might die. 1 K. 19, 4. Job 31, 31 לְשָׂאֵל בְּאַלְהֵי נִכְשׁוֹ *by requiring his life with curses*, i. e. praying for his (my enemy's) death. So ἀνυδρίας Is. 7, 11, comp. 2 K. 2, 10.

b) *to ask, i. e. to entreat, to beseech, to beg*, with acc. of thing Judg. 5, 25. 1 K. 3, 10 sq. 10, 13; also with מִן of pers. *from whom*, Judg. 8, 24. 1 Sam. 1, 20. Ps. 21, 5; מֵאָה 2 Sam. 3, 13. 1 K. 2

20. Ps. 27. 4; **שאל** Deut. 10, 12. 18, 16. With dat. of pers. *for whom* 1 K. 2, 22. **שאל ל** *to ask for oneself* 2 Chr. 1, 11.—Spec. *a*) *to ask as a loan, to borrow* from any one Ex. 3, 22. 11, 2. 12, 35. Part. pass. **שאל** *borrowed* 1 Sam. 1, 28. 2 K. 6, 5. With **ל** prob. *to lend* i. q. Hiph. 1 Sam. 2, 20. Syr. Aph. *to lend*; Ettaph. *to be lent*. So in Rabbinic often. *β*) *to ask alms, to beg*, i. q. Pi. no. 2, Prov. 20, 4. Arab. Conj. V, id. **سأل** a beggar. Ethiop. id.

NIPH. *to ask for oneself, to ask leave*, like Gr. *αἰτοῦμαι* *σε τοῦτο*, see Heb. Gr. § 50. 2. With **בן** of pers. and **ל** with inf. of that which one asks leave to do, 1 Sam. 20, 6. v. 28. where the inf. is omitted. So with a finite verb Neh. 13, 6.—'Others, 'to obtain liberty or leave from a master by entreaty.'

PIEL **שאל**, fut. **ישאל**. 1. *to ask, to interrogate*, 2 Sam. 20, 18.

2. *to beg*, i. q. Kal 2. b. *β*. Ps. 109, 10.

HIPH. *to loan, to lend*, Ex. 12. 36. 1 Sam. 1, 28; comp. Kal no. 2. b. *a*.

Deriv. from no. I, **שאל**; from no. II, **שאלה**, **שאלה**, **משאלה**, and the pr. names **שאל**, **שאל**, **שאלה**, **שאלה**.

**שאל** Chald. 1. *to ask, to interrogate*, with **ל** of pers. Ezra 5, 9; also with acc. of that *about* which one inquires, v. 10. Dan. 2, 10, 27.

2. *to ask, to demand*, c. dupl. acc. Ezra 7, 21.—Hence **שאלה** Chald. and

**שאל** (an asking) *Sheal*, pr. n. m. Ezra 10, 29.

**שאל**, see **שאל**.

**שאלה** f. (r. **שאל**) c. suff. **שאלה**, **שאלה** Ps. 106, 15, and contr. **שאלה** 1 Sam. 1, 17.

1. *an asking, request, petition*. So **שאלה** **שאל** *to ask a petition*, i. e. to ask a thing of any one, to make a request, Judg. 8, 24. 1 K. 2, 16, 20. **נתן ש** *to grant a petition* Esth. 5, 6. 8. 7, 3. 9, 12. **באה** **שאלה** *the petition is granted* Job 6, 8.

2. *a loan. thing loaned*, 1 Sam. 2, 20. Comp. the root **שאל** no. 2. b. *a*.

**שאלה** Chald. f. emphat. **שאלה**, pr. *a question*, i. e. a subject of inquiry, *a cause in law*, and hence *a decree*; Dan. 4, 14 **שאלה** **קרישין** **קרישין** *the mandate*

*of the Holy ones is this decree*. Arab.

**سؤال** question, cause in law, matter.

**שאלתיאל** (I have asked him of God) *Shealtiel*, pr. n. m. 1 Chr. 3, 17. Ezra 3, 2. Neh. 12, 1; i. q. **שאלתיאל** Hagg. 1, 12. 14, 2, 2.

\* **שאל** *to rest, to be quiet*, in Kal not used; kindr. with **שען** *to rest or lean upon any thing, for repose and quiet*. Syr. Pa. **سأل** placavit.

PIEL **שאל** *to be quiet, tranquil, to live in quiet*, Jer. 30, 10. 46, 27. Job 3, 18. Prov. 1, 33.—Hence

**שאלן** m. adj. plur. **שאלנים** 1. *quiet, tranquil, of a dwelling* Is. 33, 20; of one *dwelling in quiet* Zech. 1, 15. Job 12, 5; comp. **שאלן** Job 21, 23.

2. In a bad sense, *living at ease, careless, proud* (secundis rebus ferox, Sallust. Jug. 94.) Ps. 123, 4. Am. 6, 1. Is. 32, 9. 11. 18. Comp. **בטח** no. 2. b. **שלו**, **שלוה**, and Schultens Animadv. ad Job. 26, 5.—Subst. *pride, arrogance*, Is. 37, 29. 2 K. 19, 28.

**שאל**, see r. **שעס**

\* **שאל** fut. **ישאל** 1. *to breathe hard, to pant, to blow*, e. g. of an angry person, *to snort*, Is. 42, 14; of one in haste, hence *to hasten* Ecc. 1, 5. Comp. **פיה** Hiph. no. 3.—Of the same stock are the roots **שנה**, **נשב**, **נשב** I; and kindr. to these is the syllable **הה**, **הה**, which has the signif. of breathing and desiring. In the Indo-european tongues we have, with a sibilant, *schnauben, schnappen, to snuff*:

2. *to pant after*, sc. with open nostrils, mouth, etc. e. g. the air, wind, *to snuff up* Jer. 2, 24. 14, 6; nightfall Job 7, 2; night i. e. death Job 36, 20; absol. Ps. 119, 131. Poetically ascribed to a snare or trap laid for any one. Job 5, 5; see **צמרים**. With **על**, Am. 2, 7 *they pant for the dust of the earth on the head of the poor*, hyperb. expressing the sordid avarice of the rich, as envying the poor even the slightest possession and striving to deprive them of it.—Elsewhere *to pant after* any one, is to thirst for his blood, the metaphor being taken from wild beasts, Ps. 56, 2. 3. 57, 4. Am. 8, 4. Ez. 36, 3.

\* שׂאָר 1. *to become full and turgid, to swell up or out*; spoken of fulness or roundness of flesh in the human body, espec. in youth, whence שׂאָר flesh; also of the rising or swelling of fermentation, whence מִשְׂאֵרָה kneading-trough. Kindred roots are שָׂאָר whence שׂאָר leaven; also סִיר to swell, to boil; Arab. سار id. سار id. also of swellings on the body.

2. *to be abundant, redundant*; hence *to be left, to remain*. Chald. and Sam. id. Arab. سار to let remain; سائر to be left.—In Kal once 1 Sam. 16, 11.

NIPI. pass. of Hiph. 1. *to be left over, to remain*; Gen. 7, 23 נִשְׁאַר אֶת נֹחַ *and Noah only was left*, 42, 38, 47, 18. Ruth 1, 3, 5. al. sæp. Ex. 8, 27 [31] לֹא נִשְׁאַר אֶחָד *there remained not one*; so 14, 28. Judg. 4, 16. Josh. 8, 17. 2 K. 10, 21. With dat. *to remain for any one* Zech. 9, 7; c. בְּ in any place Is. 17, 6. Dan. 10, 8; c. מִן Neh. 1, 2. Part. נִשְׁאַר *one left, a survivor*, Gen. 32, 9. Is. 4, 3; plur. Gen. 14, 10. Fem. Is. 37, 31.

2. *to remain any where, to remain behind*, Ex. 8, 5, 7. Num. 11, 26. Job 21, 34 תְּשַׁבְּרֵם נִשְׁאַר־מַעַל *your answers remain treachery*, i. e. being examined there remains of them only treachery.

NOTE. In Ez. 9, 8 in some editions is found the anomalous form וְנִשְׁאַר אֲנִי; which has doubtless arisen from the mingling of two readings, נִשְׁאַר part. and אֶשְׁאַר. Some Mss. also are without the א, and others without the נ; see De Rossi.

HIPH. 1. *to leave, to let remain*, e. g. after eating Deut. 28, 51; after the harvest Ob. 5; espec. after a slaughter, לֹא שָׂרִיד הַשְּׂאִיר *he left none remaining*, no survivor, Josh. 10, 28, 37, 39, 40; c. dat. *to any one* Josh. 8, 22, 10, 33, 11, 8, 1 K. 16, 11; and so after a public deportation 2 K. 25, 12, 22. Jer. 39, 10.—So *to leave behind*, spoken of one departing, Joel 2, 14.

2. Intrans. לוֹ הַשְּׂאִיר *to be left to any one, there remains to him*; Josh. 8, 22 *and they smote them לָהֶם עַד בְּלֹחֵי הַשְּׂאִיר זָהָם עַד בְּלֹחֵי הַשְּׂאִיר until there was not left to them one remaining*. Num. 21, 35. Deut. 3, 3, 2 K. 13, 7. Without dat. *to have left, to retain*; Am. 5, 3 *the city that went out*

*a thousand הַשְּׂאִיר מֵאָה hath a hundred left*, etc.

Deriv. שְׂאָר, שְׂאִיר (שְׂאִירָה), שְׂאִירָה, שְׂאִירָה, מִשְׂאֵרָה, and pr. names שְׂאִירָה, שְׂאִירָה.

שְׂאָר m. (Kamets impure) *remainder, remnant, residue, the rest*, a word of the later Hebrew for the earlier שְׂאִירָה. Is. 10, 20, 14, 22. al. With genit. שְׂאִירָה *the remnant of his people* Is. 11, 11; so 10, 21. Zeph. 1, 4; also *the remaining part, the rest*, as opp. to something preceding. Is. 17, 3 *Damascus וְשְׂאִיר אֲרָם and the rest of Syria*. 2 Chr. 9, 29.

שְׂאָר Chald. m. constr. שְׂאָר, once שְׂאָר Ezra 7, 18; *remainder, residue*, Dan. 7, 7, 19; *the rest*, as opp. to something preceding, Ezra 4, 9, 10, 17, 6, 16, 7, 18, 20.

שְׂאָר הַשְּׂוֹב (the remnant shall return, be converted) *Shear-jashub*, symbolical pr. n. of a son of Isaiah, Is. 7, 3; comp. 10, 21, 22.

שְׂאָר m. constr. שְׂאָר Lev. 18, 12, 13, c. suff. שְׂאָרוֹ, *flesh*, so called as *swelling out in fulness* and roundness in the well fed body. see in r. שְׂאָר no. 1. Ps. 73, 26 בְּכֹלֹה וּלְבָבִי פָלָה שְׂאָרִי וּלְבָבִי בְּשָׂרָה וּשְׂאֵרָה *when thy flesh and thy fulness (fat) are consumed*. Prov. 11, 17. Trop. *to eat the flesh of a people* is to oppress and exhaust them, Mic. 3, 3; see in אָכַל no. 1. g. Also Jer. 51, 35 חֲמִסִּי וְשְׂאָרִי נִלְבַּדְתִּי *my injury and my flesh (devoured by the Chaldeans) be upon Babylon*.—Hence

a) *the flesh* of beasts as eaten, Ps. 78, 20, 27; also genr. *meat, food*, of any kind, Ex. 21, 10.

b) *the flesh* of any one, put for his *blood-kindred, blood-relatives*, comp. בָּשָׂר no. 4; Lev. 18, 12, 13, 17, 21, 2. Num. 27, 11; more fully שְׂאָר בְּשָׂרוֹ (where the primary idea of שְׂאָר is already lost)

Lev. 18, 6, 25, 49. Comp. Arab. شَائِر *avenger of blood*, which signif. seems to have come from Heb. שְׂאָר.

שְׂאִירָה f. (denom. from שְׂאָר) *blood-relationship, blood-kindred*; concr. *kinswoman*, Lev. 18, 17.

שְׂאִירָה (id.) *Sherah*, pr. n. f. 1 Chr. 7, 24.

שָׂרִית f. (ר. שָׂר) once contr. שְׂרִית 1 Chr. 12, 38, *part remaining, remainder, residue, the rest*, Is. 44, 7. Jer. 39, 3. Neh. 7, 72; espec. *the remnant, the survivors*, after great slaughter, as שְׂרִיתֵי יְהוּדָה *the remnant of Judah* Jer. 40, 15. 42, 15. 44, 28; and so Jer. 24, 8. Ez. 9, 8. 11, 13. Am. 1, 8. al. Of a total destruction it is said, לֹא הָיָה שְׂרִיתָ לְאִישׁ, *there is no remnant to any one, none (nothing) is left*, Jer. 11, 23. 50, 26; contra לְאִישׁ נָתַן שְׂרִיתָ *to grant a remnant to any one, to leave a remnant*, Jer. 40, 11; לְאִישׁ הוֹתִיר שְׂרִיתָ id. Jer. 44, 7; לְאִישׁ שָׂרִיתָ Gen. 45, 7, comp. 2 Sam. 14, 7.—Ps. 76, 11 *for the wrath of man doth praise thee, שְׂרִיתָ הַמִּזְמֹר תִּהְיֶה, the remainder of thy wrath thou dost gird on*, i. e. dost exert thine extreme wrath, comp. Deut. 32, 23. The *remainder of wrath* is here God's extreme wrath, reserved for extreme cases, opp. to the less degree of wrath manifested on less aggravated occasions.

שָׂאָה f. (for שָׂאָה, r. שָׂאָה) *desolation, devastation*, Lam. 3, 47.

שֶׁבָּא Sheba, pr. n. m. comp. Ethiop. ሙሉ man.

1. Three men in the genealogical tables in Genesis and 1 Chron. founders of families or tribes in Arabia. a) A son of Raamah and grandson of Cush, also brother of Dedan, Gen. 10, 7. 1 Chr. 1, 9. b) A son of Joktan, and brother of Uzal, Ophir, etc. Gen. 10, 28. 1 Chr. 1, 22. Comp. Abulfeda p. 98 Paris. c) A son of Jokshan and grandson of Abraham and Keturah, also brother of a Dedan, Gen. 25, 3. 1 Chr. 1, 32. Comp. in no. 2 fin.

2. *Sheba, the Sabæans*, a region and people in Arabia Felix, abounding in frankincense, spices, gold, and precious stones, 1 K. 10, 1 sq. Is. 60, 6. Jer. 6, 20. Ez. 27, 22. Ps. 72, 15; celebrated also for their great traffic Ez. 1. c. Ps. 72, 10. Joel 4, 8. Job 6, 19; but in Job 1, 15 driving off plunder in the vicinity of Uz or Ausitis. With all this accords what Greek and Arab writers say of the *Sabæans* (Σαβαῖοι), whose chief city they call Saba and *Mariaba* (Μαριάβα, now ماريب Mâreb), three or four days' journey distant from Sana'a; see Strabo

XVI. p. 768, 777, 780. Agatharch. p. 64. Diod. Sic. 3. 38, 46. Plin. VI. 32. Abulfeda p. 96 Par. Edrisi I. p. 53, 147, ed. Jaubert. See Thesaur. p. 1351.—Comparing now the three names in Genesis (no. 1. a, b, c), it appears that the Sabæans of Arabia Felix adjacent to Sana'a are descendants of Joktan, Gen. 10, 28 (lett. b). Nor is it less evident that the other two passages, Gen. 10, 7 and 25, 3 (lett. a, c), refer to one and the same people, although a different origin is assigned; since in both, Sheba is coupled with Dedan and Raamah. We may therefore assume two tribes of Sabæans; one of which (b), the more powerful and noble, was in Arabia Felix; while the other (a, c) dwelt towards the Persian Gulf, not far from the mouths of the Euphrates. This latter tribe is not mentioned except in Genesis 1. c.

\* I. שָׂבָב obsol. root, i. q. Arab.

שָׂבַב to kindle; kindr. is Syr. مَص to inflame. The primary idea is perh. 'to blow into a flame,' to kindle by blowing, comp. נָשַׁב, נָשַׁב. Hence שְׂבִיב flame.

\* II. שָׂבַב i. q. Chald. שָׂבַב to break, whence שְׂבִיב fragment. Hence

שְׂבִיבִים m. plur. *fragments*, Hos. 8, 6.

\* שָׂבָה fut. conv. הִשָּׁבַב, to make prisoner, to take or lead captive, to carry off; Arab. سبأ, Chald. שָׂבָה, Syr. سَبَا, id.—E. g. either persons Gen. 34, 29. 1 K. 8, 48. Is. 14, 2. Jer. 41, 10. 14, 43. 12. al. or cattle, flocks. 1 Chr. 5, 21. 2 Chr. 14, 14; or wealth, substance, Obad. 11. 2 Chr. 21, 17.—So of a conqueror leading his captives in triumph, Judg. 5, 12. Ps. 68, 19; also to hold captive Ps. 137, 3.—Part. pass. שְׂבוּרִים *captives* Is. 61, 1; fem. Gen. 31, 26 שְׂבוּרֹת *captives of the sword* i. e. taken in war, like Gr. αἰχμάλωται, δορυάλωται, comp. 2 K. 6, 22. Is. 22, 3.

NIPH. pass. of Kal, Gen. 14, 14. Ex. 22, 9. 1 Sam. 30, 3. 5. Jer. 13, 17. Ez. 6, 9.

Deriv. שְׂבוּרָה, שְׂבוּרָה, שְׂבוּרָה, and pr. names שְׂבוּרָה, שְׂבוּרָה, שְׂבוּרָה.

שָׂבַב m. a species of precious stone, Sept. Vulg. ἀγάτης, *agate*, Ex. 28, 19. 39, 12. See Braun de Vest. sac. II. 15

שְׁבוּאֵל (captive of God) *Shebuel*, pr. n. m. a) 1 Chr. 23, 16. 26, 24; called in 24, 20 שְׁבוּאֵל *Shubael*. b) 1 Chr. 25, 4; called in v. 20 שְׁבוּאֵל

שְׁבוּל Jer. 18, 15 Cheth. for שְׁבִיל q. v.

שִׁבְעָה m. (denom. from שִׁבְעַת seven) constr. שִׁבְעָה Gen. 29, 27. 28; dual שִׁבְעִים Lev. 12, 5; plur. שִׁבְעִים m. Dan. 9, 25. 10, 2. 3, and שִׁבְעוֹת, constr. שִׁבְעוֹת, c. suff. שִׁבְעֵיהֶם Num. 28, 26; a seven, a sennight, ἑβδομάς, i. e. a week.—In the phrase זֹאת שִׁבְעָה Gen. 29, 27, שִׁבְעָה is not fem. but is st. constr. before זֹאת, i. e. the week of this daughter.

1. Pr. a week of days, seven days, Gen. 29, 27. 28. Dan. 10, 2 שְׁלֹשָׁה שִׁבְעִים שָׁלֹשׁתָּה שִׁבְעִים for three weeks, where שָׁלֹשׁתָּה is not a genitive, see under יום Plur. no. 2. b.—הַגַּג שִׁבְעוֹת the festival of (seven) weeks, Pentecost, so called from the seven weeks which were reckoned from the passover to this festival, Ex. 34, 22. Deut. 16, 10 comp. 9; fully Tob. 2, 1 ἡγία ἐπτά εβδομάδων. But in Ez. 45, 21 הַגַּג שִׁבְעוֹת הַיָּמִים the festival of sevens of days, is the passover, as being celebrated each time during seven whole days.

2. a week of years, seven years, Dan. 9, 24 sq. Comp. *hebdomas annorum* Gell. N. A. 3. 10. Censorin. c. 14. Aristot. Polit. 7. 16.

שְׁבוּעָה and שִׁבְעָה f. (r. שִׁבְעַת) constr. שִׁבְעָה, c. suff. שִׁבְעָתִי plur. שִׁבְעוֹת a swearing, an oath, Lev. 5, 4. Judg. 21, 5. 1 Sam. 14, 26. Ecc. 9, 2. al. שְׁבוּעָה to swear an oath Gen. 26, 3. Josh. 9, 20. שִׁבְעָה אֶתְּךָ a false oath, perjury, Zech. 8, 17. שִׁבְעָה יְהוָה an oath by Jehovah Ex. 22, 10. Ecc. 8, 2; also with gen. of the person swearing Ps. 105, 9, and of him to whom one swears, as שִׁבְעָתִי the oath to me. sworn to me, Gen. 24, 8. For Hab. 3, 9 שִׁבְעוֹת מִצִּיחָה, see in מִצָּחָה no. 3. p. 559.—Spec. a) An oath sworn in making a covenant, i. e. a covenant confirmed by an oath, 2 Sam. 21, 7. שִׁבְעָתִי שִׁבְעָתִי joined in a sworn league with any one. Sept. ἑνωγοί, Neh. 6, 18. b) An oath of cursing, an imprecation, curse, Dan. 9, 11. Is. 65, 15; fully שִׁבְעוֹת הָאָלָה Num. 5, 21.

שְׁבוּתָה and שְׁבִיתָה f. (r. שָׁבָה) the first form being sometimes in Cheth. where

Keri has שְׁבִיתָה, as Ps. 85, 2. 126, 4; but oftener in Keri where Cheth. has שְׁבוּתָה, as Job 42, 10. Jer. 29, 14. al. *captivity*, Num. 21, 29; also concr. for *captives*, as שְׁבוּתָה לְשִׁבְעָה to bring back the captives of a people, Deut. 30, 3. Jer. 29, 14. Ez. 29, 14. Am. 9, 14. Zeph. 3, 20. Ps. 14, 7. 53, 7. al. שְׁבוּתָה לְשִׁבְעָה id. Jer. 33, 7. 11. 49, 6. Ez. 39, 25. Trop. to restore to one's former state and prosperity; Job 42, 10 שְׁבוּתָה לְשִׁבְעָה אִיּוֹב and Jehovah restored Job to his former prosperity. Ez. 16, 53, comp. v. 55. Hos. 6, 11.

\* שְׁבַח in Kal not used, to stroke, to soothe; Arab. سَبَحَ, to swim, pr. to stroke the water. Hence

PIEL 1. to soothe, to still, to restrain, e. g. billows Ps. 89, 10 (comp. *mulcere fluctus* Virg. *Æn.* 1. 70); anger Prov. 29, 11. Comp. שָׁבַח Piel.

2. to praise, to laud, pr. to soothe with praises, *mulcere laudibus* Pacuv. (Arab.

سَبَّحَ, Ethiop. ሰበሐ, id.) Ecc. 8, 15; espec. to praise God Ps. 63, 4. 117, 1. 147, 12; c. dat. 145, 4.

3. to pronounce happy Ecc. 4, 2; where שָׁבַח is for part. מְשַׁבְּחָה. Comp. Chald.

HIPH. i. q. Pi. no. 1, to still, to restrain, e. g. billows Ps. 65, 8.

HITHP. c. q. to laud oneself, to glory in any thing, Ps. 106, 47. 1 Chr. 16, 35. Deriv. pr. n. שְׁבַחָה.

שְׁבָחָה Chald. PA. שְׁבַח to praise, to laud, as God Dan. 2, 23. 4, 31. 34; idols 5, 4. 23.

\* שְׁבַט obsol. root, which with its kindred forms seems to have had the signif. to stand, to make stand, and then to be stable, fixed, firm. Kindred are the following three classes: a) שָׁבַט to set up, to decree, to judge; שָׁבַט q. v. to set up, to fix in the ground. b) שְׁבַט whence שָׁבַט to rest, to stand still; Arab. ثَبَت to be stable, firm. c) שָׁבַט to lash, to row; שָׁבַט or שָׁבַט to set, to place.

שְׁבֵטָה and שְׁבֵטָה m. once fem. Ez. 21, 15; in pause שְׁבֵטָה, c. suff. שְׁבֵטָתִי plur. שְׁבֵטָה, constr. שְׁבֵטָתִי R. שְׁבֵטָה

1. a stick, rod, staff. Chald. שְׁבֵטָה id. Syr. مَصْبَا a staff, rod, tribe. Not

improb. the primary signif. of שׁבֵט may have been a shoot, sprout of a tree, a rod growing up from the root, see מִצְּהָה no. 1, also no. 2 below.—Corresponding forms are Gr. σκηπτων, σκηπτρον, σκηπτίων, σκίμπων, Lat. scipio, scapus; Sanscr. skabh, to make firm; Germ. Schaft, Engl. shaft.—Spec.

a) a rod or staff for chastising, Ex. 21, 10. 2 Sam. 7, 14. Is. 10, 15. 24. Mic. 4, 14. Prov. 10, 13. al. sǽp. Hence שׁבֵט מוֹסֵר the rod of correction Prov. 22, 15. שׁבֵט אֱלֹהִים the rod of God, with which he corrects men Job 9, 34. 21, 9. 37, 13. Is. 10, 5 שׁבֵט אַפִּי the rod of my anger. 11, 4 he doth smite the earth פִּי שׁבֵט with the rod of his mouth, i. e. his severe sentence, stern decrec.—Also for beating out pulse, Is. 28, 27.

b) a staff on which one leans, Ps. 23, 4.

c) the crook of a shepherd, Lev. 27, 32; see in עֶבֶר no. 3. Trop. Ez. 20, 37. Mic. 7, 14.

d) the staff of office, e. g. of a leader, chief, Judg. 5. 14. Hence the sceptre of a king Gen. 49, 10. Num. 24, 17. Zech. 10, 11. Am. 1, 5. 8 הַמֶּלֶךְ שׁבֵט, σακηπτοῦχος, q. d. a sceptre-bearer, a king. Trop. for rule, administration; Ps. 45, 7 a sceptre of equity is the sceptre of thy kingdom. Also of unjust rule, שׁבֵט הַרְשָׁעָה Ps. 125, 3; but שׁבֵט בְּרָזֶל an iron sceptre, a stern and inflexible authority, Ps. 2, 9.

e) a spear, lance, as composed of a staff or rod with an iron point, 2 Sam. 8, 14. Comp. מִצְּהָה no. 2. b.

2. a tribe, espec. of the children of Israel; Arab. سِبْطٌ id. The expression is metaphorical, and is derived from a plant, from whose root there spring up several sprouts, shoots, stems; thus the founder of a whole race is compared to a root (Is. 11, 1), while the ancestors of the several subdivisions or tribes are called stems (Gen. 49, 28), as also the tribes themselves, comp. מִצְּהָה no. 3. So 1 K. 11, 13. 36. שְׁבַט יְהוּדָה the tribe of Judah Josh. 7, 16; שְׁ לֹיִ Deut. 18, 1. שְׁבַט עֶשְׂרִי the twelve tribes Ex. 28, 21. שְׁבַט יִשְׂרָאֵל the tribes of Israel Ex. 24, 4. Deut. 29, 20. Judg. 18, 1. al. Called also שְׁבַט יְהוָה the tribes of Jehovah Ps. 122, 4.

—It differs from מִשְׁפָּחָה family, which is strictly part of a tribe (Deut. 29, 17. Judg. 18, 19. 21, 24); yet שְׁבַט is sometimes used in a narrower sense for the families of a tribe, e. g. of the Kohathites Num. 4, 18; of Dan, Judg. 18, 1 comp. 2; of Benjamin, Judg. 20, 12. 1 Sam. 9, 21. Vice versa it is also put for the whole people of Israel, called שְׁבַט נְחֻלָּה יְהוָה a tribe (race) the possession of Jehovah, his own peculiar people, Jer. 10, 16. 51, 19. Ps. 74, 2; comp. plur. Is. 63, 17. Once of the Egyptian tribes Is. 19, 13.—2 Sam. 7, 7 spake I a word with one of the tribes of Israel (אֶחָד רֵשׁׁ שְׁבַטֵי יִשְׂרָאֵל), whom I commanded to feed my people? Here for שְׁבַטֵי should doubtless be read שְׁבַטֵי judges, as in the parall. 1 Chr. 17, 6.

שְׁבַט Chald. m. a tribe, plur. constr. שְׁבַטֵי Ezra 6, 17.

שְׁבַט Shebat, the eleventh month of the Hebrew year, from the new moon of February to the new moon of March, Zech. 1, 7. Syr. مَضْب, Arab. سَبَاتٌ and شَبَابٌ, id. See Thesaur. p. 1353.

שָׁבִי m. (r. שָׁבָה) 1. Adj. captive, i. q. שְׁבִיָּה, Ex. 12, 29. Fem. שְׁבִיָּה id. Is. 52, 2.

2. Subst. abstr. in pause שְׁבִי, c. suff. שְׁבִיָּה, שְׁבִיָּה, שְׁבִיָּה; captivity, Deut. 21, 13. 2 Chr. 29, 9. Ezra 3, 8. 9, 7. Neh. 8, 17. אֶרֶץ שְׁבִיָּה the land of their captivity Jer. 30. 10. 46, 27. הֵלֵךְ בְּשִׁבִי to go into captivity Jer. 20, 6. 22, 22. 30, 16. 46, 2. Ez. 12, 11. Am. 9, 4; once הֵלֵךְ שְׁבִי id. Lam. 1, 5; also לָקַח בְּשִׁבִי to take away into captivity Jer. 48, 46; לָקַח לְשִׁבִי to deliver into captivity Ps. 78, 61. שְׁבִי הַגּוֹלָה the captivity of the exiles Ezra 2, 1. Neh. 7, 6.—Spec. a) Concr. captives, שְׁבִיָּה שְׁבִיָּה to take captive captives, i. e. to lead away captives, Num. 21, 1. Judg. 5, 12. Ps. 68, 19. אָסַף שְׁבִיָּה to gather captives Hab. 1, 9. שְׁבִיָּה מִצְרַיִם the captives of Egypt Is. 20, 4. Jer. 52, 2. מִלְקָחֵי הַשְׁבִיָּה the prey of captives Num. 31, 26. b) Put for booty of cattle, etc. Am. 6, 10. Is. 49, 24 שְׁבִי צִדִיק lawful booty. v. 25 שְׁבִי הַמַּלְחָמָה the booty of the warrior, comp. v. 24.

שָׁבִי (i. q. שָׁבָה taking captive) Shobai, pr. n. m. Ezra 2, 42. Neh. 7, 45.

שְׁבוּי (id.) *Shobi*, pr. n. m. 2 Sam. 17, 27.

שְׁבִיב m. *flame*, constr. שְׁבִיב Job 18, 5; Sept. φλόξ. R. שְׁבִב I.

שְׁבִיב Chald. emphat. שְׁבִיבָא, *flame* Dan. 3, 22. Plur. Dan. 7, 9.

שְׁבִיָּה f. (r. שְׁבָה) *captivity*, Neh. 3, 36. Jer. 48, 46. Meton. *captives*, Deut. 21, 11. 32, 42. 2 Chr. 28, 5. 11. 13. 14. 15.

שְׁבִיָּה f. see in שְׁבִי

שְׁבִיל m. (r. שְׁבַל) only plur. constr. שְׁבִילֵי, c. suff. שְׁבִילֵיהָ, *a way, path*, Ps. 77, 20. Jer. 18, 15; where Cheth. שְׁבוּל id. —Chald. שְׁבִילָא, Syr. مَصْلًا, Arab. سَبِيل way.

שְׁבִיסִים m. plur. (r. שְׁבַס) *nettings, cauls, caps of net-work, reticula* Varro de Ling. Lat. IV. 19, a female ornament for the head among the Hebrews, Is. 3, 18. Sept. τὰ ἐμπλόκια. So the Talmudists and Rabbins.—Schroeder, de Vest. mul. Hebr. c. 2, compares Arab. شمسية (diminut. from شمس sun), and understands *little suns*, or studs resembling suns worn upon the neck; this would also seem to be supported by the mention of שְׁהַרְזִים *little moons*, immediately after.

שְׁבִיעִי ordin. adj. *the seventh*, Gen. 2, 2. 3. 8. 4. Ex. 12, 15. 16. al. Fem. שְׁבִיעִיָּה, Ex. 21, 2. 23, 11. al.—Denom. from שְׁבַע seven.

שְׁבִית, see שְׁבוּת

\*שְׁבַךְ obsol. root, Arab. سبك to pour, i. q. שְׁבַךְ —Hence pr. n. שְׁבַךְ.

\*שְׁבַל nearly i. q. שְׁבַל, a root not used in the verb.

1. to go, whence שְׁבִיל way. Arab.

שְׁבִיל way; سبيل IV, to be travelled, as a way; Syr. مَصْل to show the way.

2. to go up, to rise, to grow. Arab.

سبيل Conj. IV, and quadril. سَبَيْل to produce ears. See שְׁבִילָה, שְׁבִילָה no. 1.

3. to flow, espec. largely, copiously. Arab. Conj. IV. the heavens pour down

rain; hence سَيْل rain. Deriv. שְׁבַל, שְׁבִילָה no. 2; perh. pr. n. שְׁבַל.

שְׁבֹל m. *the skirt or train of a robe*, Is. 47, 2. Comp. kindr. שְׁוֹל. Arab.

سَبَلَة id. R. שְׁבַל no. 3.

שְׁבֹל or שְׁבִיל m. *a snail*, espec. without the shell, so called from its slime and moisture, (like Gr. λείμαξ from λείβω,) from conj. Shaphal of the verb שְׁבַל. Ps. 58, 9 spoken of the wicked: *let them melt away.... כְּמִזְ שְׁבִילֵי הַחֲמָס הַהֵלֵךְ as the snail which melteth as it goeth*, i. e. which leaves a slimy trail as it goes, and thus wastes away more and more the further it advances. See Bochart, Hieroz. II. 646.

שְׁבִילָה f. (r. שְׁבַל no. 2) *a twig, branch*, with fruit on it, as resembling an ear of grain; plur. constr. זְתֵי שְׁבִילֵי הַזַּיִתִּים *the two olive-branches*.—It is sometimes written שְׁבִילֵי (from שְׁבִילָה), but against the Masora.

שְׁבִילָה f. (r. שְׁבַל no. 2) plur. שְׁבִילִים. R. שְׁבַל no. 2.

1. *an ear of grain*, Job 24, 24; plur. Gen. 41, 5 sq. Ruth 2, 2. Is. 17, 5.—Chald. שְׁבִילָא, Syr. مَصْلًا, id.

Arab. سَبَلَة, سَبَلَة, سَبَلَة, and with Dagghesh resolved سَبَلَة; Ethiop. ስብል id.

2. *a stream, flood*, see the root no. 3, Judg. 12, 6. Ps. 69, 3. 16. Is. 27, 12. Syr. مَصْلًا channel of a river.

\*שְׁבַן obsol. root, perh. to increase, to grow up, i. q. שְׁבַל no. 2, and Arab.

شبل; comp. Arab. شبن to be tender, delicate, as a youth.—Hence the two following.

שְׁבַנָּה and שְׁבַנָּה (perh. youth) *Shebna*, pr. n. of the prefect of the palace, Is. 22, 15. After this office was given to Eliakim (Is. 22, 15), he became scribe or secretary to the reigning king Hezekiah, Is. 36, 3. 2 K. 18, 18. 26. 37. 19, 2.

שְׁבַנְיָה (whom Jehovah has made grow up?) *Shebaniah*, pr. n. m. a) 1 Chr. 15, 24. b) Neh. 9, 4. 5. c) Neh. 10, 11. 13. d) Neh. 10, 5. 12, 14; for which 12, 3 שְׁבַנְיָה, and 1 Chr. 24, 11 שְׁבַנְיָה.



\* **שָׁבַט** obsol. root, i. q. **שָׁבַץ**, to *mingle, to interweave*; Chald. **שָׁבַשׁ** id. Hence **שְׁבִיטִים**.

**שָׁבַע** to *swear*, denom. from **שֶׁבַע** seven, since seven was a sacred number, and oaths were confirmed either by seven victims offered in sacrifice Gen. 21, 28 sq. or by seven witnesses and pledges, see Hdot. 3. 8. Hom. Il. 19. 243. In Eth.

**ሕ-ሰ-ፊ** are *enchanters*, Lib. Hen. ms. c. 8, 3 (comp. 7, 10 ed. Oxon.) because the sacred number seven was also employed in magic rites.—In Kal only Part. pass. Ez. 21, 28 **שְׁבַעֲוֹת** **שְׁבַעֲוֵי** lit. *those sworn with oaths*, i. e. who have sworn oaths. For Hab. 3, 9 **שְׁבַעֲוֹת מְשׁוֹת**, see in **מְשָׁה** no. 3. p. 559.

NIPH. **נִשְׁבַּע** to *swear*, [lit. 'to seven oneself,' i. e. to take an oath confirmed by seven victims or before seven witnesses.—R.] Construed: a) Absol. Gen. 21, 24. Ps. 110, 4. **נִשְׁבַּע לְשָׁקֵר** to *swear to a falsehood* i. e. falsely, Lev. 5, 24 [6, 5]. 19, 12. Jer. 5, 2. Mal. 3, 5. al. **נִשְׁבַּע לַיהוָה** id. Ps. 24, 4. b) Followed by the words of the oath, after **וַיֹּאמֶר** 1 Sam. 20, 3; **לֵאמֹר** Num. 32, 10. Deut. 1, 34. Josh. 14, 9; without an intervening verb 1 Sam. 19, 6. Ps. 110, 4. Hos. 4, 15. c) That which one swears to do is put with **כִּי** Gen. 22, 16. 2 Sam. 19, 8. Jer. 22, 5. 49, 13; or with infin. Lev. 4, 4. Deut. 1, 35. What one swears *not* to do is put with **כִּן** Judg. 15, 12; **כִּן** c. inf. Is. 54, 9; **לִבְלֹתִי** c. inf. Deut. 4, 21. Judg. 21, 7. d) With **בְּ** of that by which one swears, e. g. *by Jehovah* Gen. 21, 23. 31, 53. Josh. 2, 12. 1 Sam. 28, 10. al. *by an idol* Jer. 12, 16; also **בְּשֵׁם יְיָ** **נִשְׁבַּע** Lev. 19, 12. Jer. 12, 16. God also is said to swear by himself Gen. 22, 16. Is. 45, 23. Am. 6, 8. 8, 7; by his right hand Is. 42, 8; but in **נִשְׁבַּע בְּקִרְיָתִי** the **בְּ** seems to refer to place, see in **קִרְיָת** no. 1 fin. Further, *to swear by Jehovah* is sometimes i. q. to worship him, since one swears by the divinity he worships, Deut. 6, 13. 10. 20. Is. 19, 18. 48, 1. Ps. 63, 7; *to swear by idols* id. Am. 8, 14. But *to swear by one afflicted, wretched*, is to imprecate upon myself the same evils if I prove false. Ps. 102, 9; comp. Is. 65, 15. Jer. 29, 22. e) With **לְ** of pers. *to swear to any one* Gen. 21, 23. 24, 7. al.

Also with acc. of thing, *to promise with an oath, to swear a thing to any one*, Gen. 50, 24. Ex. 13, 5. 33, 1. al. **נִשְׁבַּע לַיהוָה** to *swear allegiance unto God*, 2 Chr. 15, 14; comp. Is. 19, 18. Zeph. 1, 5, where it is once c. **בְּ** f) With **עַל** of that *about* which one swears, Lev. 5, 24 [6, 5].—Sometimes **נִשְׁבַּע** is taken in a bad sense, i. q. *to swear rashly, falsely*, Ecc. 9, 2. Zech. 5, 3 comp. v. 4.

HIPH. 1. *to cause to swear, to bind with an oath*, Num. 5, 19. 2 Chr. 36, 13. Followed by the words of him who imposes the oath, with **לֵאמֹר** Gen. 50, 5. Ex. 13, 19. 1 Sam. 14, 28; also with **לְ** and inf. Neh. 5, 12; **אָשַׁר** Gen. 24, 3. 1 K. 22, 16.

2. *to adjure, to charge solemnly, c. acc.* Cant. 2, 7. 3, 5. 1 Sam. 20, 17. Jer. 5, 7. Deriv. **שְׁבוּעָה**, **שְׁבַע** II.

\* I. **שֶׁבַע** f. constr. **שֶׁבַע**, and **שֶׁבַעָה** m. constr. **שֶׁבַעָה**, *seven*, a cardinal numeral. Syr. **ܫܒܥ**, Samar. **𐤑𐤁𐤅**, Arab.

**ሰጽጽ**, Ethiop. **ሰ-ሰ-ሰ** and **ሰ-ሰ-ሰ**. Similar is ancient Egypt. **ḥḥ**, Theb. **ḥḥ**; and in the Indo-European tongues Sanscr. *saptan*, Zend. *hapta*, Pers. **هفت**, Gr. **ἑπτὰ**, Lat. *septem*, all with the letter *t*, which both in the Semitic and Teutonic languages is dropped, as Goth. *sibun*, Germ. *sieben*, Engl. *seven*.—The absol. form usually precedes a noun, as **שֶׁבַע שָׁנִים** Gen. 5, 7, **שֶׁבַע פְּרוֹת** 41, 18, **שֶׁבַע פְּרִים** Num. 23, 1. 29; more rarely it follows, espec. in the later Hebrew, as **מִצְלֹחַ שֶׁבַע** Ez. 40, 22, **אַרְבָּעִים שֶׁבַע** 2 Chr. 13, 9. 29. 21. (Num. 29, 32.) If the preceding noun be in the construct state, **שֶׁבַע** expresses the ordinal, as **שֶׁבַע שָׁנָה** *the seventh year* 2 K. 12, 1. The construct form always precedes a noun, but is found only in certain formulas, as **שֶׁבַע יָמִים** *a seven of days*, a week, Gen. 8, 10. 12. 31, 23. al. **שֶׁבַע מֵאוֹת** *seven hundred* Gen. 5, 26. Also **שֶׁבַע שֶׁבַע** *seven seven*, i. e. by sevens, Gen. 7, 2. With suff. **שֶׁבַעָהֶם** *those seven* 2 Sam. 21, 9.—*Seventeen* is **שֶׁבַעָה עָשָׂר** m. and **שֶׁבַעָה עָשָׂרָה** f. Gen. 37, 2. 1 Chr. 7, 11.—The number *seven* among the Hebrews, as in other oriental nations, was also used: a) As a sacred number.

very common in sacred things; the origin of which may be referred to the seven planets and the early worship of them among the Egyptians and Semitic nations; see Von Hammer Encyclop. Uebersicht der Wissenschaften des Or. 322. Jablonski Pantheon Ægypt. Proleg. § 24. 25. Winer Realw. II. art. Zahlen; comp. in שבע. So Gen. 21, 28. 50, 10. Ex. 12, 15. 13, 6. Lev. 4, 6. 17. Num. 12, 14. Josh. 6, 4. 8. 1 Sam. 31, 13. Job 42, 8. Zech. 3, 9. al. sæp.—Hence b) As a lesser round number; comp. ארבעים in ארבע no. 1, also Engl. ‘a dozen;’ Gen. 4, 24. 31, 23. Judg. 16, 7. 1 Sam. 11, 3. 2 K. 8, 1. Prov. 9, 1. Is. 11, 15. al. sæp.

The form שבע is also: aa) Adv. *seven times*. Lev. 26, 18. 21. Ps. 119, 164. Prov. 24, 16.

bb) *Sheba*, pr. n. m. α) 2 Sam. 20, 1. β) 1 Chr. 5, 13.

cc) *Sheba*, pr. n. as some suppose, of a town of Simeon, Josh. 19, 2 באר שבע Beer-sheba and Sheba; but prob. שבע is here the name of the well (like טבעה Gen. 26, 33) and we may render: *Beer-sheba with the well Sheba*. Otherwise the number of cities is fourteen instead of thirteen; comp. v. 6.

dd) Fem. שבה Shebah, pr. n. of a well, Gen. 26, 33.

DUAL שבעה *seven-fold* Gen. 4, 15. 24. Ps. 12, 7. 2 Sam. 21. 9 Cheth.

PLUR. שבעים *seventy*, often as a larger round number, Gen. 50, 3. Ex. 15. 27. 24, 1. Num. 11, 16. Judg. 1, 7. 9. 2. 5. 2 K. 10, 1. 6. 7. Comp. Kor. Sur. 9, 8. Hence *seventy years*, often in predictions Is. 23, 15. 17. Jer. 25, 11. 12. 29. 10. Dan. 9, 2. 24. Zech. 1, 12. 7, 5. שבעים ושבעה *seventy and seven-fold* Gen. 4, 24; comp. Matt. 18, 22.

Deriv. שבע (שבועה), שבוע, שביעי, שבועה.

II. שבע m. *an oath*, i. q. שבועה, according to Gen. 21, 31. 26, 33; see in באר שבע Hence also the pr. names באר-שבע, אגל-שבע.

שבע, see in שבועה

שבעה Chald. m. id. *seven*, Dan. 4, 13. 20. 22. 29; constr. שבועה Ezra 7, 4. For the phrase יהוה שבועה Dan. 3, 19, see in חר d. 296.

שבועה, see in שבועה.

שבועה m. i. q. שבועה, *seven*, ἑπτά. λεγόμε. Job 42, 13; comp. 1, 2. For the ending ונה see Lehrs. p. 612.

\* שבע in Kal not used, i. q. שבע, *to mingle, to interweave*. Syr. مَص to mingle; Arab. شَبَّص Conj. V. to be interwoven, entangled, of a tree. Chald. שבע to entangle; Part. Pu. confused.

PIEL *to weave in checker-work*, Ex. 28, 39, i. e. so that the stuff (byssus) may be figured, tessellated, woven in squares or bezels; comp. Pual. For this kind of texture, see Braun de Vest. Sacerd. p. 293 sq. ibique Maimonides. Salmas. ad Scriptt. Hist. August. p. 507, 512. The-saur. p. 1356.

PUAL *to be set, enchased*, q. d. in-woven, as gems in gold. Ex. 28, 20.

Deriv. משבצות, השבץ, and

שבץ m. once c. art. 2 Sam. 1, 9, pr. ‘perplexity, confusion of mind,’ i. e. *vertigo, giddiness*.

\* שבק Chald. *to leave*, Dan. 4, 12. 20. 23. Syr. id.

ITHPE. *to be left*, Dan. 2, 44.

Deriv. pr. n. Heb. שובק, שובק.

\* שבר fut. ישביר I. *to break, to break in pieces*. Ethiop. and Amhar. ለረ id. Arab. تَبَر to break, تَبَر to destroy, see below in lett. c. Chald. שבר, Syr. سَبَر, Samar. שבר, id.—E. g. a staff Is. 14, 5. comp. שבר משה-לחם in משה no. 1; bars Am. 1, 5; a door Gen. 19, 9; a yoke Jer. 2, 20. 28, 2. 13; the arm of any one, i. q. to break his power, Ps. 50, 15. Ez. 30, 21. 22. 24, comp. in קשר no. 2; the bow of any one, id. see in קשתה; an earthen vessel Judg. 7, 20. Is. 30, 14. Jer. 19, 10; bones Ex. 12, 46. Prov. 25, 15. Diff. from רצץ, see in Is. 42, 3. Of a tempest as breaking trees and ships Ps. 29, 4. Ez. 27, 26. Prægn. Hos. 2, 20 *the bow and the sword and the armour of battle will I break and cast out from the land*.

Spec. a) *to break in pieces, to rend*, as a wild beast, 1 K. 13, 26. 28. Lat. *frangere* of a lion Hor. Carm. 1. 23. 10.

b) Part. pass. שבור *broken*, spec. of one having a limb or member broken,

Lev. 22, 22. Ethiop. ሰበረ, to break any one, spec. his leg; ሰብር one whose leg is broken. Comp. Niph. lett. a.

c) to break a people "as a potter's vessel," i. e. to break down, to destroy, Lev. 19, 11, 48, 38; and so without the comparison Is. 14, 25. Lam. 1, 15. Also of single persons, to destroy, Dan. 11, 26. Jer. 17, 18.—Arab. شبر to destroy; intrans. to perish.

d) to break one's thirst, i. q. to quench, Ps. 104, 11. Comp. Lat. frangit se calor; Cic. Varr.

e) to break the pride of any one, Lev. 26, 19. Also to break the heart (לֵב) of any one, i. e. to afflict him sorely, Ps. 69, 21; and שְׁבִירֵי לֵב the broken-hearted Ps. 147, 3. Comp. Niph. lett. c, and Hoph. —So Syr. ܠܫܒܪܐܢܐ id. Gr. κατελάσθη μοι φίλον ἤτορ Hom. animo frangi Cic. Att. 7. 12.

f) to break off sc. a portion, an allowance; hence trop. to apportion, to appoint; comp. in גָּזַר. Job 38, 10 וְאַשְׁבַּר וְאֶשְׁבֵּר הַיָּם when I appointed for it (the sea) my limit. Cocceius well supposes. that the expression שָׁבַר הַיָּם is borrowed from the breaking off of a daily allowance of bread, etc. and this is here poetically transferred to the space assigned to the sea, הַיָּם signifying both an allowance and a limit; comp. in הַיָּם.

II. Denom. from שָׁבַר no. II, grain, i. e. a) to buy grain, with שָׁבַר added Gen. 47, 14; and אָבַל Gen. 42, 7. 10. 43. 4. 20. 22. Deut. 2, 6; and בָּרַ Gen. 42, 3; absol. Gen. 41, 57. 42, 2. 5. Is. 55, 1. b) to sell grain Gen. 41, 56; comp. Hiph. II.

Comp. Arab. سَبْرٌ straw, تَبَّنَ to sell straw.

Niph. pass. of Kal no. I, to be broken, as a staff, wood, vessel, bone, Lev. 6, 15. 21. Is. 14, 29. Jer. 2, 13. 48, 17. Ez. 6, 6. Dan. 8, 8. Ps. 34, 21. Job 24, 20. al. Of a springe or snare, פָּח, Ps. 124, 7; to be wrecked, of ships, 2 Chr. 20, 37. Ez. 27, 34. Jon. 1, 4.—Spec. a) to be broken, i. q. to break one's own limbs, Is. 8, 15. 28, 13; of animals Ex. 22, 9. 13 [10. 14]. Part. fem. הַנְּשֻׁבְרֵת the broken, the hurt, i. e. an animal having its limbs broken, Ez. 34, 4. 15. Zech. 11, 16.

See Kal no. I. b. b) Of an army, to be broken down, i. e. to be overthrown, destroyed, 2 Chr. 14, 12. Ez. 30, 8. 32, 2; Dan. 11, 22; so of a people, kingdom Jer. 48, 4. 51, 8. Dan. 11, 4; a city I 24, 11. Of persons, i. q. to perish, Dan. 12, 25. Prov. 6, 15. 29, 1. Comp. Kal no. I. c. c) Of the heart, to be broken, spoken of a penitent and contrite mind, Ps. 51, 19 [17]. Hence נְשֻׁבְרֵי לֵב the broken hearted Is. 61, 1. Jer. 23, 9. Ps. 34, 11. d) In Ez. 6, 9, אֲשֶׁר יִשְׁבְּרוּ אֶת-לִבָּם הַזֹּאת, is manifestly i. q. אֲשֶׁר יִשְׁבְּרוּ וְגו', where I shall break their whorish heart; comp. Ps. 51, 19 [17]. Here נְשֻׁבֵר is i. q. to break for oneself, like נִשְׂאֵל to ask for oneself, comp. Heb. Gr. § 50. 2. c; i. e. God will so break and change the heart of the people, that they will turn again unto him.

PIEL שָׁבַר i. q. Kal, but intens. to break in pieces, to shiver, e. g. tables of stone Ex. 34, 1; teeth Ps. 3, 8; bones Is. 38, 13; ships, as the wind Ps. 48, 8; trees as the hail Ex. 9, 25; rocks, as a tempest 1 K. 19, 11; idols and their altar Ex. 23, 24. Deut. 7, 5. 2 K. 18, 4. 2 Chr. 14, 2. Is. 21, 9. al.

HIPH. I. to cause to break, to burst the womb, as the fetus at birth. Is. 66, 9 הֲאֵינִי אֲשֻׁבֵר וְלֹא אוֹלִיד shall I cause to break (the womb), and not cause to bring forth? Comp. subst. מְשֻׁבֵר. Syr. ܡܫܒܪܐܢܐ a boy, infant, who has just broked the womb.

II. Denom. from שָׁבַר no. II, grain i. q. Kal no. II. b, to sell grain, Gen. 42, 6. Deut. 2, 28. Prov. 11, 26. Am. 8, 5. 6

HOPH. to be broken, e. g. the heart Jer. 8, 21; see Kal no. I. e. Niph. lett. a.

Deriv. מְשֻׁבֵר, מְשֻׁבָּר, שְׁבִירָה, שָׁבַר and pr. n. שְׁבִירִים.

שָׁבַר m. Is. 30, 14, oftener שְׁבִיר, in pause שְׁבִיר, c. suff. שְׁבִירִים; plur. שְׁבִירִים c. suff. שְׁבִירֵיהֶם; also plur. as pr. n. set in its order.

I. a breaking, breach, fracture; e. g. of a wall, i. q. ruin, destruction, Is. 30, 14; so metaph. Prov. 16, 18 תִּפְנֵי שְׁבִיר תִּפְנֵי גִאוּן pride goeth before destruction. 18, 21. Of a limb, member, Lev. 21, 19. 24, 20.—Trop. a) a breaking down, breach preserving the figure of a wound, hurt Lam. 2, 13 גְּדוּל פְּגַם שְׁבִירָה thy breach

(hurt) *is great like the sea*. שָׁבַר גְּדוֹל Jer. 4, 6. 6, 1. 48, 3. Nah. 3, 19 אֵין בְּתָהּ לְשִׁבְרָהּ *no healing for thy breach*, hurt. Jer. 30, 12. Ps. 60, 4 רָפָה רַפְּיָהּ שִׁבְרֶיהָ *heal thou its wounds*. The figure being neglected, i. q. *destruction, ruin*, e. g. of a people, nations, Is. 30, 26. Jer. 6, 14. 8, 11. 21. Lam. 2, 11. Ez. 32, 9; of the wicked Is. 1, 28. שָׁבַר שָׁבַר is intens. Is. 59, 7. 60, 18. Jer. 51, 19. וַעֲבָה שִׁבְרָהּ *a cry as of destruction*, a loud and bitter cry, Is. 15, 5; comp. Jer. 30, 15. b) שִׁבְרָהּ רִיחַ *a breaking of the spirit*, i. e. bitterness, anguish of mind, Is. 65, 14; also שִׁבְרָהּ בְּרוּחַ id. Prov. 15, 4. c) *a breaking of the mind from fear*, etc. compr. r. הִתְהַיָּה no. 2; hence *terror*, plur. שִׁבְרִים *terrors* Job 41, 17 [25]. Comp. Chald. פְּחָרָהּ for הִתְהַיָּה Ex. 15, 16 Targ. Jon. d) *a breaking*, i. e. *solution, interpretation* of a dream, Judg. 7, 15.

II. *grain, corn*, commonly said to be so called as being *broken* or ground in the mill, or because it *breaks* hunger. But r. שָׁבַר is never used of a mill, nor of hunger; and the signif. of *grain* must be sought elsewhere. I do not hesitate to compare Arab. ثَمَرُ 'the tree bears fruit,' whence ثَمَرٌ fruit, شَجَرَةٌ tree; and what the Arabs thus put for the *fruit* of a tree, the Hebrews employ for the *fruits, produce*, of the field. A vestige of the same remains also in Arab. ثَمَرَةٌ.—Gen. 42, 1. 2. 19. 26. 43, 2. 44, 2. 47, 14. Neh. 10, 32. Am. 8, 5.—Hence denom. שָׁבַר in Kal no. II, Hiph. no. II.

שִׁבְרוֹן m. (r. שָׁבַר) constr. שִׁבְרוֹן. 1. *a breaking, fracture*; Ez. 21, 11 שִׁבְרוֹן מַחְנִים *a breaking of the loins*, broken loins, put for the sharpest pains, as of a woman in travail; comp. Is. 21, 3. Nah. 2, 11.

2. *destruction*, Jer. 17, 18. שִׁבְרוֹם (breaches, ruins, as of walls, Is. 30, 13. 14, plur. of שָׁבַר) Shebarim, pr. n. of a place between Ai and Jericho; c. art. Josh. 7, 5 *they chased them before the gate even unto Shebarim*; so Vulg. Arabs, Kimchi. Perh. *even unto the ruins*.

\* שִׁבַּשׁ Chald. a verb not used in Kal; kindr. with שָׁבַח, שָׁבַח.

PA. *to perplex, to disturb, to trouble*; hence

ITHPA. pass. Dan. 5, 9.

\* שָׁבַת fut. יִשְׁבַּח, also יִשְׁבַּח Lev. 26, 34.

1. *to rest from labour, to lie by, to keep holyday*. Arab. سبت IV to take rest. The primary idea seems to be that of *standing or sitting still*, kindred on the one hand with יָשַׁב, inf. שָׁבַת, and on the other with שָׁוָה and שָׁפָה; see in שָׁבַח.—Spoken of persons, in opp. to labour, Ex. 23, 12. 34, 21; of land not tilled Lev. 26, 34. 35, comp. 25, 2. With מִן *to rest from labour*, Gen. 2, 2. 3. Ex. 31, 17.—Is. 33, 8 עִבֵּר אֶרֶץ the traveller resteth, lies by, abstains from journeying. 14, 4. Lam. 5, 14 the elders rest from the gate, do not go to the public place or forum.

2. *to cease, to desist*, with מִן c. inf. (pr. to rest from doing any thing,) Job 32, 1. Hos. 7, 4. Absol. *to cease to be, to have an end*, Gen. 8, 22. Is. 24, 8. Lam. 5, 15.

3. With acc. שָׁבַח, *to keep or celebrate the Sabbath*, Lev. 23, 32.

NIPH. i. q. Kal no. 2, pr. pass. of Hiph. *to cease, to have an end*, Is. 17, 3. Ez. 6, 6. 30, 18. 33, 28.

HIPH. 1. *to make rest*, with מִן from labour, Ex. 5, 5; or of a work, *to let rest, to intermit*, 2 Chr. 16, 5; of an enemy, *to make rest*, i. e. *to restrain, to still*, Ps. 8, 3.

2. *to cause to cease, to make desist*. a) A person, with מִן c. infin. Ez. 34, 10; לְבַלְתִּי Josh. 22, 25. b) A thing, i. e. *to put an end to*, e. g. war Ps. 46, 10; contention Prov. 18, 18; exultation Is. 16, 10. With לְ Jer. 48, 35. Ruth 4, 14 לֹא הָיְשִׁבִיתָ לָּךְ גֹּאֵל *who hath not let a ransom be wanting to thee*. Lev. 2, 13. Also i. q. *to destroy*, c. לְ Am. 8, 4.

3. *to put or take away, to remove*, with מִן from any person or place, i. q. הִסִּיר. Ex. 12, 15. Lev. 26, 6. Ez. 34, 25. Is. 30, 11. Jer. 7, 34. Ps. 119, 119. al.

Deriv. שָׁבַח I, שָׁבַח, שָׁבַח, שָׁבַח, מִשְׁבַּח.

I. שָׁבַח f. (r. שָׁבַח) c. suff. שָׁבַחִי.

1. *a sitting still, a doing nothing*, inactivity, Is. 30, 7. Hence *interruption of labour*, loss of time, Ex. 21, 19.

2. *a ceasing, cessation*, Prov. 20, 3; comp. 18, 18. 22, 10.

II. שָׁבַת f. pr. inf. of יָשַׁב, *to sit, to dwell*, q. v. As subst. *a sitting, seat*, 1 K. 10, 19. Am. 6, 3; also *place*, 2 Sam. 23, 7.

שָׁבַת m. (r. שָׁבַת) constr. שְׁבַת, c. suff. שְׁבַתוֹ, plur. שְׁבַתוֹת, constr. שְׁבַתוֹת; of both genders, Ex. 31, 14 comp. Lev. 25, 4.

1. *the Sabbath*, day of rest, the seventh day of the week. Ex. 16, 25 שְׁבַת הַיּוֹם שְׁבַת לַיהוָה *this day is the Sabbath of Jehovah*. שְׁבַת שְׁבַת *Sabbath by Sabbath*, every Sabbath, 1 Chr. 9, 32. שְׁבַת שְׁנָיִם *the Sabbath-year*, every seventh year, in which the land was not tilled, Lev. 25, 4. 8.

2. Perh. *a week*, as in Syr. and Greek (Matt. 28, 1), Lev. 23, 15; comp. Deut. 16, 9.

שְׁבַתוֹן m. id. but intensive, *a great Sabbath*, holy, solemn, Ex. 16, 23. Lev. 23, 24. Espec. in the connection שְׁבַת שְׁבַתוֹן Ex. 31, 15. 35, 2. Lev. 16, 31.

שְׁבַתוֹי (sabbath-born, comp. Paschal i. e. passover-born) *Shabbethai*, pr. n. m. Ezra 10, 15. Neh. 8, 7. 11, 16.

\* שָׁגָא i. q. שָׁגָה; hence שְׁגִירָא and שָׁגָא (erring) *Shage*, pr. n. m. 1 Chr. 11, 34.

\* שָׁגַג i. q. kindr. שָׁגָה and שָׁגַג, i. e.


1. *to wander, to go astray*; hence

2. *to err, to do wrong, through ignorance or inadvertence, to transgress*, Ps. 119, 67. Num. 15, 28. שָׁגַג שְׁגָה Lev. 5, 18. Here belongs also Gen. 6, 3 בְּשַׁגָּתָם *because of their transgression*, where שָׁג is infin. after the form שָׁה Jer. 5, 26. שָׁגַג Job 12, 16 *the erring and the causing to err*, the seduced and the seducer, i. e. a proverbial expression for men of every kind; comp. similar expressions in Mal. 2, 13. Deut. 32, 36.—Hence

שְׁגָה f. c. suff. שְׁגָהוֹ, *an error, mistake, transgression through ignorance or inadvertence*, Ecc. 5, 5. הִטָּא בְּשִׁגָה Lev. 4, 2. 27. Num. 15, 27.

\* I. שָׁגָה, fut. יִשְׁגָה, i. q. kindr. שָׁגַג and שָׁגַג.

1. *to wander, to go astray*, Ez. 34, 6.



Syr.  id. Trop. *to err, to transgress*, through ignorance or inadvertence, 1 Sam 26, 21. So with גָּן, *to wander from a way*, and trop. from the divine precepts, Prov. 19, 27. Ps. 119, 21. 118.—Also *to be led astray by wine* (comp. הִקְדָּה) Is. 28, 7. Prov. 20, 1. Of a person *led away, ravished with love*, Prov. 5, 19. 20.

2. *to perish*, Prov. 5, 23. Comp. אָבַד no. 2.

HIPH. *to make wander*, e. g. a blind person from the way, Deut. 27, 18. Trop. *to cause to err*, e. g. from the divine precepts, c. גָּן Ps. 119, 10; *to seduce* Job 12, 16.

Deriv. מִשְׁגָּה; comp. also מְשׁוּגָה. שְׁגִירָא

\* II. שָׁגָה, perh. i. q. שָׁנָא, שָׁנָה, *to be great*, the letters ש and נ being interchanged, comp. שָׁנָא and שָׁנָא. Hence

PIEL, not used, *to magnify, to extol with praises*, i. q. Syr.  to praise, to celebrate in song,  song, hymn. Hence the Piel subst. שְׁגִירָא hymn, q. v.

\* שָׁגַח in Kal not used, *to look, to gaze*, poetic; kindr. with שָׁכַח, שָׁעָה. On the affinity of verbs לָחַד and לָחַד, as שָׁחַח and קָשַׁח, see Heb. Gr. § 74, third paragra.

HIPH. הִשְׁגִּיחַ, fut. יִשְׁגִּיחַ, *to look, to view*, with אֵל at any thing Is. 14, 16; with מִן from any place Ps. 33, 14. But Cant. 2, 9 מִן הַחַלּוֹנוֹת מִן הַשְּׁמַיִם *looking in from (at) the windows*.—Chald. metaph. to provide, הִשְׁגִּיחַ providence.

שְׁגִירָא f. (r. שָׁנָא) *error, transgression through ignorance or inadvertence*, Ps. 19, 13.

שְׁגִירָא m. Ps. 7, 1, and plur. שְׁגִירָאוֹת Hab. 3, 1, *a song, psalm, hymn*, i. q. הַהֲלֵלָה. For the etymology see in שָׁנָה II.

\* שָׁגַל fut. יִשְׁגַּל, *to lie with a woman*, c. acc. Deut. 28, 30.—Arab. سَجَلَ pr. to pour out water, to draw water with a bucket, trop. of sexual intercourse; see Diss. Lugd. p. 168. The Masorites regard this word as obscene, and substitute for it everywhere in Keri שָׁכַב

NIPH. *to be lain with, ravished*, as a woman Is. 13, 16. Zech. 14, 2.

PUAL id. Jer. 3, 2.—Hence

שָׁנֶלֶת f. *the king's consort, queen*, Ps. 45, 10. Neh. 2, 6.

שָׁנֶלֶת Chald. f. id. Plur. *the king's wives* Dan. 5, 2. 3. 23; from whom are distinguished the לְהֵנָּה concubines.

\* שָׁנַע in Kal not used, Arab. شَجَّعَ

*to be vigorous, brave*; شَجَّعَ one vigorous, brave, also fierce, of a camel; so the Camoos. The primary idea seems to be that of any impetuous excitement.

PUAL Part. מְשַׁעֵץ 1. *one raving, frenzied, furious*, as if inspired, spoken of false prophets Jer. 29, 26. Hos. 9, 7; also of true prophets in contempt 2 K. 9, 11.

2. *a madman, one insane*, 1 Sam. 21, 16. Deut. 28, 34.

HITHP. *to be insane, to play the madman*, 1 Sam. 21, 15. 16.—Hence

שָׁנַעוֹן m. *madness* Deut. 28, 28. 2 K. 9, 20.

\* שָׁנַר obsol. root, Chald. PA. *to cast forth, to eject*. Hence

שָׁנַר m. Ex. 13, 12, constr. שָׁנַר Deut. 7, 13. 28, 4, *a fetus*, which is cast forth at birth (comp. נִפֵּל no. 1. b), i. e. *young, offspring*.

שָׁד m. Lam. 4, 3, Dual שָׁדַי, constr. שָׁדַי Hos. 9, 14. Cant. 4, 5, *the breast, pap*, both in woman Cant. 4, 5. 8, 1; and in animals Gen. 49, 25. Comp.

שָׁד Aram. שָׁד, Arab. شَدَى, Gr. ἰδιόθη, ἰδιοθή, id. R. perh. שָׁדָה

שָׁד only in plur. שָׁדַיִם, *idols*, pr. lords (comp. בְּצַלְיִים), Deut. 32, 17. Ps. 106, 37.

R. שָׁדַד to rule, whence سَادِدٌ, سَائِدٌ: dominus, lord, Syr. حَزُونٌ demon. Sept. Vulg. δαιμόνια, daemonia, demons, since the Jews regarded idols as demons which let themselves be worshipped of men.

I. שָׁד m. i. q. שָׁד, *the breast, pap*, Job 24, 9. Is. 60, 16. 66, 11. R. perh. שָׁדָה

II. שָׁד m. once fully שָׁדַד Job 5, 21. R. שָׁדַד

1. *violence, oppression, act*. Prov. 21, 7. 24, 2; pass. Ps. 12, 6 שָׁדַד עֲנִיִּים *oppression of the poor*. Meton. *wealth gotten by violence* Am. 3, 10.

2. *devastation, desolation, destruction*. Job 5, 22. Is. 51, 19. 59, 7. Jer. 48, 3. Hab. 2, 17 בְּהַמּוֹת שָׁדַד *the ravage of wild beasts*. Spec. *a desolating tempest*, Is. 13, 6 כְּשֶׁר מִשָּׁדַד רְבּוּאָה *like a whirlwind shall it suddenly come from the Almighty* Joel 1, 15. In an imprecation, Hos. 7, 13 שָׁדַד לָהֶם *destruction unto them!*

\* שָׁדַד, kindr. with שָׁדַד, pr. *to be strong, powerful*; Arab. شَدِيدٌ strong, vehement, hardened. Hence Heb. שָׁדָה, שָׁדַד. In the verb itself only in a bad sense:

1. *to practise violence, to treat with violence, and hence to oppress, to destroy any one*, Ps. 17, 9. Prov. 11, 3. Is. 33, 1 e. g. a people Jer. 5, 6. 47, 4. 48, 1. 49, 28; espec. through hostile invasion Is. 15, 1. 33, 1. Part. שָׁדַד לַלַּיְלָה *night-robbers* Obad. 5. Part. pass. שָׁדוּד *destroyed, dead*, Judg. 5, 27.—Arab. شَدَّدَ

*to bind, to strengthen, also to rush upon an enemy*; V, *to be strengthened, to grow strong*.

2. *to lay waste, to desolate*, as a land, cities, Ps. 137, 8. Jer. 25, 36. 48, 8. 18, 51, 55. 56.

NOTE. The forms of שָׁדַד are sometimes contracted and sometimes not, as præt. שָׁדַדְתִּי, c. suff. שָׁדַדְתִּי; fut. יִשָּׁדַד (as if from שָׁדַד) Ps. 91, 6; c. suff. יִשָּׁדַדְתִּי Jer. 5, 6, and יִשָּׁדַדְתִּי Prov. 11, 3.

NIPH. *to be laid waste, devastated*, Mic. 2, 4.

PIEL i. q. Kal no. 1, Prov. 19, 26. 24, 15.

PUAL שָׁדַד and שָׁדַד Nah. 3, 7, *to be laid waste*, Is. 15, 1. 23, 1. Jer. 4, 13.

Po. i. q. Pi. Hos. 10, 2.

HOPH. הִשָּׁדַד pass. of Kal no. 1. Is. 33, 1. H. J. S. 10, 14.

Deriv. שָׁדַד II, שָׁדָה, שָׁדַד, and pr. n. אֶשְׁדַּד

\* שָׁדַד obsol. root, Chald. שָׁדַד *to cast, to shoot, to pour out*; Arab. شَدَّدَ and شَدَّدَ *to moisten, to irrigate*; hence many derive שָׁדַד and שָׁדַד I, breast. Also שָׁדַד

שָׁדָה f. pr. *domina, mistress*, and thence *wife*, fem. of the noun שָׁדַד lord,

but formed as if from a root  $\text{עָב}$ , since the verb  $\text{עָבַר}$  also has the notion of *power, dominion*, see  $\text{עָבַר}$  init. and the subst.  $\text{עָבָר}$ . Corresponding is Arab.  $\text{سَيِّدَة}$  mistress; comp. the root  $\text{سَاد}$  Conj. V, to marry. Nor need we regard those who consider the appellation *domina, mistress*, as inappropriate to oriental marriages; since the Arabs themselves give to a wife the name of  $\text{بَعْلَة}$  i. e. mistress. Found only once, Ecc. 2, 8 *I got me the delights* ( $\text{תֵּבִיאוֹת}$ ) of the sons of men,  $\text{נְשֵׂוֹת וְנָשִׁים}$  a wife and wives, where the sing. may be referred to the queen, and the plur. to the king's other wives and concubines.—In the Talmud  $\text{נְשֵׂוֹת}$ ,  $\text{נְשֵׂוֹת}$ , denotes a woman's camel-saddle, *pilentum*; comp. in Germ. *Frauenzimmer*, pr. 'woman's apartment,' gynæceum, but also *woman*; and in Arabian poets *pilenta* (pr. camel-saddles) are likewise *women*, see Hamasa ed. Schultens, p. 232. Other conjectures and fancies of interpreters, as Syr. and Sept.  $\text{οἰνοχοῶς καὶ οἰνοζόαι}$ , Targ. *thermæ et balnea*, Vulg. *scyphi et urcei*, have no support either in the etymology or in the context. Better than the rest, perhaps, is that of Aben Ezra, who suggests that  $\text{נְשֵׂוֹת}$  woman may be derived from  $\text{שָׂר}$  breast. Comp.  $\text{רָחַם}$  Judg. 5, 30.

$\text{שָׂר}$  m. (r.  $\text{שָׂרַר}$ ) *Almighty, Omnipotent*, as an epithet of Jehovah, sometimes preceded by  $\text{אֵל}$  Gen. 17, 1. 28, 3. Ex. 6, 3; or also absol. Job 5, 17. 6, 4. 8, 3. 13, and often in this book. Gen. 49, 25. Ruth 1, 20. 21. al. It is strictly a pluralis excellentiæ, from a sing.  $\text{שָׂר}$  mighty, powerful, (comp. Arab.  $\text{شَدِيد}$  powerful, strong, under r.  $\text{شَرَر}$ .) with the plural ending  $\text{-ים}$ , Lehrs. p. 523. Sept. often  $\text{παντοκράτωρ}$ . Vulg. in Pentat. *Omnipotens*.

$\text{שֵׁרִיאוֹר}$  (darting of fire, r.  $\text{שָׂרַר}$ ) *She-deur*, pr. n. m. Num. 1, 5. 2, 10.

$\text{שֵׁרִיף}$  Job 19, 29, prob. not a simple word, but compounded of the prefix  $\text{שֵׁ}$  ( $\text{אֶשֶׁר}$ ) and  $\text{רִיף}$ , i. q. *that* [there is] a judgment. Keri  $\text{שֵׁרִיף}$ , id.

\*  $\text{שָׂרַם}$  obsol. root of uncertain signification, whence

$\text{שָׂרַמָּה}$  f. I. a *blasting, blight*, Is. 37, 27, i. q.  $\text{שָׂרַפָּה}$  2 K. 19, 26, the letters  $\text{מ}$  and  $\text{פ}$  being interchanged; see under  $\text{ב}$ .

II. Plur.  $\text{שָׂרַמוֹת}$ , constr.  $\text{שָׂרַמוֹת}$ , *fields* Jer. 31, 40. 2 K. 23, 4; espec. fields of grain Hab. 3, 17; or of vines, *vineyards*, Deut. 32, 32. Twice, Is. 16, 8. Hab. 3, 17, it is joined with a verb sing.—This signification of the word, although no vestige of it exists in the kindred dialects, is sufficiently established by the context and by the authority of ancient versions. It is sometimes unaptly rendered *vines*.

\*  $\text{שָׂרַח}$  to scorch, to blast, as the east wind grain, Gen. 41, 23. 27. Chald.  $\text{שָׂרַח}$  to burn, Arab.  $\text{أَسَدَف}$  black,  $\text{سَدَف}$  Conj. IV, to grow dark.—Hence

$\text{שָׂרַחָה}$  f. 2 K. 19, 26, also

$\text{שָׂרַחוֹן}$  m. a *blasting, blight*, e. g. of grain by the east wind (Gen. 41, 6 sq.) 1 K. 8, 37. Am. 4, 9. Deut. 28, 22. R.  $\text{שָׂרַח}$ .

\*  $\text{שָׂרַר}$  Chald.  $\text{ΙΤΗΡΑ}$ . to exert oneself, to strive to do any thing, c.  $\text{ל}$  Dan. 6, 15. Elsewhere, both in Chaldee and Rabbinic, it is written  $\text{שָׂרַל}$ , the  $\text{ר}$  being softened; see in  $\text{ל}$  lett. b.

$\text{שָׂרַרְךָ}$  Chald. *Shadrach*, pr. n. given to Hananiah, one of Daniel's companions at the court of Babylon, Dan. 1, 7. 2, 49. 3, 12. According to Bohlen, i. q. Pers.  $\text{شادراه}$  rejoicing in the way; according to Benfey, *royal*, from Zend *khasathra* and suff. *ka*; Monathsnamen p. 201.

\*  $\text{שָׂרַם}$  obsol. root, Arab.  $\text{سهم}$  to be pale;  $\text{سَهْم}$  arrow.—Hence

$\text{שָׂרַם}$  m. 1. A species of gem, according to many *sardonyx* or *onyx*, so called from its resemblance to the human nail; Gen. 2, 12. Ex. 28, 9. 20. 35, 9. 27. Job 28, 16. Ez. 28, 13. See Braun de Vestitu sacerd. Hebr. 2. 18.—J. D. Michaelis supposes it to be the onyx with whitish stripes, comp. Arab.  $\text{مُسَمَّم}$  a striped garment; Supplem. p. 2289.

2. *Shoham*, pr. n. m. 1 Chr. 24, 27.

שׁוּב Job 15, 31 Cheth. i. q. שׁוּא.

\* שׁוּא 1. i. q. שׁוּאָה, to make a noise, to crash; also to be laid waste, destroyed; hence שׁוּא, שׁוּאָה, מְשׁוּאָה, מְשׁוּאוֹת.

2. i. q. Arab. سَاء mid. Waw, to be evil, bad; hence שׁוּאָה.—The same significations are found united in the verbs רָעַע, רָעַשׁ, q. v.

שׁוּא m. plur. c. suff. שׁוּאוֹת, destruction, ruin, Ps. 35, 17. See fem. שׁוּאָה. R. שׁוּא no. 1.

שׁוּאָה m. (pron. shav') pr. a subst. of the segolate form, but without the furtive Segol, like קִשְׁטָה. R. שׁוּא no. 2.

Arab. سَوْء, سَوُوْء.

1. evil, i. e. a) evil done, iniquity, wickedness; שׁוּאָה מְחַיִּי שׁוּאָה wicked men Job 11, 11. Is. 5, 18 הַשְׁוּאָה הַבְּלִי cords of iniquity. b) evil suffered, calamity, destruction, Job 7, 3. Is. 30, 28 נִפְחַת שׁוּאָה the fan of destruction.—Both these significations (a, b) are found together in Job 15, 31, let him not trust in evil (i. e. men of evil), he is deceived, for evil (calamity) shall be his recompense.

2. Spec. falsehood, a lie, (as on the other hand צְדִיקָה denotes also truth,) Ps. 12, 3. 41, 7. Job 31, 5. שׁוּאָה אֶשְׂמַע a false report Ex. 23, 1. שׁוּאָה עֵד false witness Deut. 5, 17. Ex. 20, 7 לֹא תִשָּׂא אֶת־שֵׁם לַיהוָה לְשׁוּאָה thou shalt not utter the name of Jehovah upon a falsehood, i. e. thou shalt not swear falsely, comp. Ps. 24, 4. Is. 1, 13 שׁוּאָה מִזְבֵּחַ a lying sacrifice, false oblation, i. e. offered by a hypocrite without any pious feeling.—Hence

3. emptiness, vanity, nothingness, spoken of that which deceives the hopes, Job 15, 31. שׁוּאָה הַבְּלִי vain idols Ps. 31, 7. Mal. 3, 14 שׁוּאָה עֲבַד אֱלֹהִים it is vain, useless, to serve God. Hence לְשׁוּאָה in vain Jer. 2, 30. 4, 30. 6, 29.

שׁוּאָה Sheva, pr. n. m. 2 Sam. 20, 25 Keri, for שׁוּאָה Cheth. See in שׁוּרָה.

שׁוּאָה f. (r. שׁוּא) constr. שׁוּאוֹת Prov. 3, 25.

1. a storm, tempest, so called from its noise, roaring, crashing, Prov. 1, 27 where Cheth. שׁוּאוֹה Ez. 38, 9.

2. desolation, often coupled in paronomasia with the synonym מְשׁוּאָה, Zeph. 1,

15. Hence desolate places, ruins, Job 30, 3. 14. 38, 27.

3. destruction, ruin, espec. sudden and unexpected; Ps. 63, 10 הַשְׁוּאָה הַבְּקָשׁוּת they lie in wait for my life to destroy it. Is. 10, 3. 47, 11. Ps. 35, 8.

\* שׁוּב infin. absol. שׁוּב, fut. תָּשׁוּב, apoc. and convers. תָּשׁוּב, תָּשׁוּב.

1. to turn about, to turn back, to return. Syr. and Chald. ܫܘܒ, id.

Arab. تَاب metaph. to turn oneself, be converted, e. g. a sinner.—Absol. Judg. 14, 8. 19, 7. 2 Sam. 6, 20; with מִן from, out of any place Ruth 1, 22; with מֵאַחֲרַי from after a person whom one has followed or pursued, Ruth 1, 16. 2 Sam. 2, 26. 30; with אֶל to a person Gen. 8, 12. 22, 19. 37, 30, or to a place 37, 29. Ecc. 1, 7; though the place is oftener put with לָּ Gen. 18, 33. 32, 1. 33, 16. Num. 24, 25; also with acc. of place, either with ה־ added Gen. 50, 14. Ex. 4, 20, or simply Is. 52, 8 בָּשׁוּב יְרֵי צִיּוֹן when Jehovah shall return to Zion; others, 'when Jehovah shall bring again Zion.' עֵבֶר וָשׁוּב passing on and returning, i. e. going and coming, passing hither and thither, Ez. 35, 7. Zech. 7, 14. 9, 8. Part. pass. שׁוּבִי מִלְחָמָה those returned from war Mic. 2, 8.

Followed by another verb, e. g. to return and do, or, to return to the doing of any thing, it is i. q. to do again, to do a second time. The latter verb is then put: a) In a finite tense with the copulative וְ, as 2 K. 1, 11. 13 וַיָּשׁוּב וַיַּעַל and he sent again. 20, 5. Gen. 26, 18. Somewhat different is Hos. 2, 11 אָשׁוּב וְלָקַחְתִּי I will return and take away, i. e. what I have given I will take back again. β) Without וְ, Gen. 30, 31 אָשׁוּבָה אֶרְעֶה I will again feed, etc. γ) With inf. c. לָּ, Job 7, 7.

Trop. a) to turn, to return to any person or thing. i. e. to convert, be converted, e. g. to Jehovah, with אֶל and לָּ, 1 K. 8, 33. Ps. 22, 28; with עַל 2 Chr. 30, 9; שׁוּב Is. 19, 22. Joel 2, 12. Am. 4, 6 sq. Hos. 12, 7. Absol. Jer. 3, 12. 14. 22. 2 Chr. 6, 24. Is. 1, 27 שׁוּבִיהָ her converts, i. e. of Zion. שׁוּבִי תִּשָּׂא the remnant shall return, be converted, Is. 10, 21. b) With מִן, to turn from, i. e. to cease from, to leave off, e. g. an evil way 1 K. 13, 33. Zech. 1, 4; sin, evil, Ez. 3, 19.



14, 6. 33, 14. Job 36, 10; anger Ex. 32, 12; justice Ez. 18, 24. c) With **מָעַל** and **מֵאַחֲרַי** to *turn away from* any one, espec. from Jehovah Josh. 22, 16. 23. 29. 1 Sam. 15, 11; absol. Josh. 23, 12. **מֵעַל הַגּוֹלִילִים** to *return into the possession of any thing*, i. e. to recover it, c. **אָל** Ez. 7, 13. Lev. 25, 10; **לְ** Is. 23, 17. e) Genr. to *turn oneself* any whither, even where one has not been before, Ps. 13, 10.

2. Often of things: a) to *return to a former owner*, i. e. to *be returned, restored*, c. **לְ** Lev. 27, 24. Deut. 28, 31. 1 Sam. 7, 14. 1 K. 12, 26. b) to *return to a former state, to be restored, renewed*, Hos. 14, 8; of cities Ez. 35, 9 Keri. 1 Sam. 7, 14, comp. Ez. 16, 55; of a diseased member of the body 1 K. 13, 6. 2 K. 5, 10. 14. Ex. 4, 7. c) In the contrary sense **אֶל-עָפָר** to *return to dust*, be changed to dust again, Gen. 3, 29. Ecc. 3, 10; comp. Is. 29, 17. d) to *be recalled, revoked, to be made void*, as a decree, prophecy, (opp. **בִּזָּא**.) Is. 45, 23. 55, 11. Ez. 7, 13. c) So *anger* is said to *return, to turn back*, when it is calmed, Gen. 27, 44. Is. 5, 25; also c. **מִן** to *turn back from any one*, i. e. to cease as against him, Gen. 27, 45. 2 Chr. 12, 12.

3. Causat. i. q. Hiph. a) to *cause to return*, i. e. to *lead or bring back*, Num. 10, 36. Ps. 85, 5; espec. in the phrase **שָׁבוּהוּ שְׁבוּת** to *bring back captives*, see **שְׁבוּת** b) to *restore to a former state*, Nah. 2, 3.—Not unfrequently in Chethibh **שָׁבוּהוּ** is to be taken as causative, where the Masorites without necessity have substituted Hiphil, as Job 39, 12. Ps. 54, 7. Prov. 12, 14. Jer. 33, 26. 49, 39. Joel 4, 1.

PIL. **שׁוּבָה** causat. of Kal. 1. to *cause to return, to bring back*, Jer. 50, 19; metaph. to God, to *convert*, Is. 49, 5. See Kal no. 1. a.

2. to *restore, to renew*, Is. 58, 12; c. **לְ** Ps. 60, 3. With **נִפְשָׁהוּ** to *refresh* Ps. 23, 3; comp. **הִשְׁיב**

3. to *turn away*, i. e. to take away, Mic. 2, 4. Metaph. to turn one away from Jehovah, Is. 47, 10; see Kal no. 1. c.

PUL. **שׁוּבָה**, part. f. **מְשׁוּבָה** brought back, i. e. rescued from the power of the enemy, Ez. 38, 8.

HIPH. **הִשְׁיב**, fut. **יִשְׁיב**, apoc. **יִשָּׁב**, conv. **וַיִּשָּׁב**

1. to *cause to return, to lead or bring back*, e. g. captives Jer. 32, 44. 33, 11. 49, 6. 39; to *draw back, to withdraw the hand*, Ps. 74, 11. Lam. 2, 3; also to *turn back, to repulse*, Is. 28, 6 **מְשִׁיבֵי מַלְחָמָה** who *turn back the battle*, i. e. repulse the enemy. 36, 9. 14, 27 **מִי יִשְׁיבֵנוּ** who *shall turn him back?* i. e. hinder. 43, 13. Job 9, 12. 11, 10. 23, 13. Spec. a) **פְּנֵי פִּי הִשְׁיב** to *turn away the face of any one*, i. e. to repulse him, deny him access, not grant his petition, (opp. **נָשָׂא פְּנֵי**,) 1 K. 2, 16. 17. 20. 2 Chr. 6, 42. b) **הִשְׁיב נַפְשָׁהוּ** to *restore life to any one*, to revive, to refresh, Ruth 4, 15. Lam. 1, 11. 16, 19. Trop. Ps. 19, 8. To the weary and faint, life has vanished as it were; refreshment brings it back; comp. 1 Sam. 30, 12. Judg. 15, 19. But **הִשְׁיב רֵוְחוֹ** is to *draw in the breath* Job 9, 18. c) **הִשְׁיב אַף הַמָּזָה**, **הִשְׁיב אָה**, to *withdraw* i. e. to *appease anger*, to calm it, Job 9, 13. Ps. 78, 38. 106, 23; with **מִן** from any one Prov. 24, 18. Also **הִשְׁיב חַמַּת יְהוָה מִן** to *turn away (avert) the anger of Jehovah from any one*, Num. 25, 11. Ezra 10, 14. But in Is. 66, 15 it is spoken of anger which is allayed by being wholly poured out.

2. to *return a thing to any one, to render back, to restore*, see Kal no. 2. a. With acc. of thing and dat. of pers. Ex. 22, 25. Deut. 22, 2; so of any thing purloined Lev. 5, 23. Num. 5, 7. Hence a) to *reward, to recompense*, Prov. 17, 13; c. dat. of pers. Ps. 18, 21. 116, 12; **אֶל** of pers. Ps. 94, 23; acc. of thing and dat. of pers. Gen. 50, 15. b) **הִשְׁיב דְּבָר** to *return word*, i. e. to *answer*, c. acc. of pers. (like **עָנָה**) 1 K. 12, 6. 9. 16; also to *bring back word*, as a messenger, Num. 22, 8. 13, 26. 2 Sam. 24, 13. In this sense of answering is also said: **ה' אָמְרִים** Prov. 22, 21, **ה' מְלִיץ** Job 35, 4; and simpl. **הִשְׁיב** 2 Chr. 10, 16. Job 35, 5. 20, 2 **שִׁבְתִּי יִשְׁיבוּנִי** *my own thoughts answer me*, i. e. suggest what I shall answer.

3. to *restore to a former state, to renew*, Ps. 80, 4. 8. 20. Is. 1, 26. Dan. 9, 25. Comp. Kal no. 2. b. With **צָר**, to *turn again into*, Ps. 90, 3.

4. to *recall, to revoke*, as an edict Esth. 8, 5. 8; a *decree, sentence*, Am. 1, 3 for the many transgressions of Damascus

לֹא אֶשְׁכַּח I will not recall that which I have decreed against her; comp. v. 4, 5, and Num. 23, 30. So of a benediction Num. 23, 20.

5. to return a thing, in the sense to render, to bring again and again, to offer repeatedly, as tribute 2 K. 3, 4, 17, 3. 2 Chr. 27, 5. Ps. 72, 10; sacrifice Num. 18, 9. Comp. Lat. *sacra referre* Virg. Georg. I. 339. Æn. 5. 598, 603.

6. With מָן and מֵעַל, to turn away, to avert from any thing, e. g. הִפְנִי מֵעַל הַפְּנִים to turn away one's face from idols Ez. 14, 6; also without פְּנִים ibid. and Ez. 18, 30, 32.

7. With אֶל, עַל, to turn to, towards, upon any one, e. g. a) הִשִּׁיב רֹדֵף עַל to turn one's hand upon or against any one, Is. 1, 25. Am. 1, 8. Ps. 81, 15; with בָּ id. 2 Sam. 8, 3. b) הִשִּׁיב פְּנֵי ל' to turn one's face to or upon any one, Dan. 11, 18, 19. c) הִשִּׁיב אֶל-לֵב to recall to mind, to lay to heart, Deut. 4, 39. 30, 1; 47. Hence to repent 1 K. 8, 47.

HOPH. הוֹשִׁב 1. to be brought back Ex. 10, 8.

2. to be returned, restored, Gen. 42, 28. 43, 12. Num. 5, 8.

Deriv. שׁוֹבֵב, שׁוֹבֵב, שׁוֹבֵב, שׁוֹבֵב, מְשׁוֹבֵב, and pr. names רְשׁוֹב, מְשׁוֹבֵב, יוֹשֵׁב הַסֹּד, גְּשׁוֹבֵב.

שׁוֹבֵבָא, see שׁוֹבֵבָא.

שׁוֹבֵב m. (r. שׁוֹב) 1. Adj. turning away. apostate, rebellious, Jer. 3, 14. 22. Is. 57, 17.

2. *Shobab*, pr. n. m. a) A son of David, 2 Sam. 5, 14. 1 Chr. 3, 5. 14, 4. b) 1 Chr. 2, 18.

שׁוֹבֵב m. adj. (r. שׁוֹב) apostate, rebellious, Jer. 31, 22. 49, 4.

שׁוֹבֵבָא f. (r. שׁוֹב) return; metaph. conversion, Is. 30, 15.

שׁוֹבֵבָא (r. שׁוֹבָא) *Shobach*, pr. n. of a general of Hadarezer king of Zobah, 2 Sam. 10, 16. 18; for which 1 Chr. 19, 16. 18 שׁוֹפָחָא *Shophach*.

שׁוֹבֵל (perh. flowing, or a shoot, r. שׁוֹבֵל) *Shobal*, pr. n. m. a) A son of Seir, Gen. 36, 20. 23. 29. b) 1 Chr. 2, 50. 4, 1.

שׁוֹבֵק (forsaking) *Shobek*, pr. n. m. Neh. 10, 25. R. שׁוֹבֵק

\* שׁוֹבֵב i. q. שׁוֹבֵב and שׁוֹבֵב; hence מְשׁוֹבֵבָא.

שׁוֹד, see שׁוֹד desolation.

\* שׁוֹד pr. i. q. שׁוֹד to be strong, powerful; hence

1. to treat with violence, to lay waste; fut. שׁוֹדֵד Ps. 91, 6.

2. i. q. Arab. ساد to rule; hence שׁוֹד dominus, lord.

\* I. שׁוֹהָה fut. הִשְׁוִה, pr. kindr. with שׁוֹהָה to set, to place; see Piel no. 2. Then

1. to be or be made even, level, see Piel.—Hence

2. to be equal, like in value, to equal any thing, c. בָּ Prov. 3, 15. 8, 11; also to countervail, to be equivalent, as Esth. 7, 4 אֵין הַצָּר שׁוֹהָה בְּנֹקַת הַמַּלְכָּה the enemy cannot countervail the king's damage, i. e. cannot make it good. Esth. 5, 13 לִי כֹל-זֶה אֵינָנוּ שׁוֹהָה לִי all this is not an equivalent to me, i. e. does not suffice me, is not enough. Impers. לִי שׁוֹהָה it is made even to me, i. e. made good, Job 33, 27.

3. to be fit, proper, suitable, c. ל' to any one, Esth. 3, 8.

4. to be like, to resemble, c. ל' Prov. 26, 4. Is. 40, 25.

PIEL 1. to make even or level, e. g. a field Is. 28, 25. Metaph. of the mind, to compose or calm the mind Ps. 131, 2; ellipt. Is. 38, 13 שׁוֹהֵי עַד בֹּקֶר I quieted [my mind, myself] until the morning; Vulg. and Jerome sperabam usque ad mane. In this rendering the word בְּאָרִי is referred to the following clause. But others make it causat. of Kal no. 4, I have made me like the lion sc. in roaring; Targ. 'rugiebam, ut leo.'

2. to put, to set, to place, i. q. שׁוֹם, שׁוֹה, often in the Targums; Ps. 16, 8. 119, 30. שׁוֹהָה פְּרִי to put forth fruit, to yield, Hos. 10, 1. With עַל to put, lay, bestow, upon any one, e. g. honour, help, Ps. 21, 6. 89, 20. With acc. and בָּ, to place or make one like any thing, Ps. 18, 34.

HIPH. to liken, to compare, Lam. 2, 13. Deriv. רְשׁוֹה, שׁוֹהָה, רְשׁוֹהֵי.

\* II. שׁוֹהָה to fear, as in Chald. ITHP. Here seem to belong the twō following examples in O. T.

PIEL Job 30, 22 Cheth. הַמְשִׁיבָנִי חֲשׂוּהָ (read הַשְׁוִיבָנִי) thou makest me to melt (be

faint-hearted), *thou terrifiest me*. Keri הושיה.

ΝΙΤΗΡ. frequent among the Rabbins, see Lehrs, p. 249. Heb. Gr. § 54. 9. Prov. 27, 15 *a dropping of the eaves in a rainy day* וְאִשָּׁת מְרוֹנִים נִשְׁתֹּה and *a contentious woman are to be feared*. Others compare נִשְׁתֹּה I. 4, and render נִשְׁתֹּה *are alike*; so Vulg. *comparantur*, Gr. Venet. *ισούται*. But in proverbs, things to be compared are never connected by so frigid a word of comparison. Targ. 'a contentious woman, *who quarrels*,' and this might be supported by comparing סְהו winter, and the Gr. χεῖμα-σθῆραι ἀπειλαῖς, κείμονται φρένες, pr. therefore, *to be wintry, stormy*. But the first solution is to be preferred.

שְׁוָה or שְׁוָא Chald. i. q. Heb. no. I.

PA. i. q. Heb. Pi. no. 2, *to put, to set, to make*; c. עָם, *to set with, i. e. to make like any thing*, Dan. 5, 21. Comp. עָם no. 1. f.

ΙΤΗΡΑ. *to be made, rendered into any thing*, Dan. 3, 29.

שְׁוָה (plain) *Shaveh*, pr. n. of a valley near Jerusalem, called also 'the king's dale,' Gen. 14, 17; comp. 2 Sam. 18, 18.—But קְרַתְהוּם שְׁוָה *Shaveh-Kirjathaim* Gen. 14, 5, is a plain near the city Kirjathaim in the tribe of Reuben; see art. קְרַתְהוּ lett. g.

\* שׁוּחַ fut. הִשְׁוַח 1. *to sink down, to settle down*. Arab. سَاخ mid. Waw,

*to sink in the mud*. Kindr. with שָׁחַ, שָׁחָ.—Prov. 2, 18 אֶל-מִוְתָה בֵּיתָה *her house sinks down into death, i. e. into Sheol, Hades*; so Vulg. But as בֵּיתָה is elsewhere always masc. Aben Ezra refers שָׁחָ to the woman herself: *she sinks down into death (Sheol), her future house*.

2. Metaph. *to be bowed down, depressed*, e. g. the mind, soul. Ps. 44, 26 הַנְּשִׁימָה לְכַפֵּר לְנַפְשֵׁנוּ *our soul is bowed down to the dust*. Lam. 3, 20 Keri.

HIRH. i. q. Kal no. 2, Lam. 3, 20 Cheth.

Deriv. שְׁוָה, שְׁוָה, שְׁוָה, and pr. names שְׁוָה, שְׁוָה, שְׁוָה.

שְׁוָה (pit) *Shuah*, pr. n. of a son of Abraham and Keturah, and also of an Arabian tribe descended from him, Gen.

25, 2. Hence the patronymic and gentile n. שְׁוָה *Shuhite* Job 2, 11. 8, 1. 25, 1. The country of the *Shuhites* was not improbably the same with the Σαυαλι of Ptolemy 5. 15, eastward of Batanea

שְׁוָה f. (r. שְׁוָה) 1. *a pit* Jer. 2, 6 18, 20. Prov. 22, 14.

2. *Shuhah*, pr. n. m. 1 Chr. 4, 11; for which v. 4 הושיה.

שְׁוָה (perh. pit-digger, r. שְׁוָה) *Shuhah*, pr. n. of a son of Dan, Num. 26, 42; called in Gen. 46, 23 הושיה.

\* I. שְׁוָה fut. pl. יִשְׁוּוּ 1. Pr. *to whip, to scourge, to lash*, i. q. Arab. سَاط. Kindr. is שָׁבַט q. v. Hence שְׁוָה, שְׁוָה, שְׁוָה, a whip, scourge.

2. *to row, q. d. to lash the sea with oars*. Part. שְׁוָה *rowers* Ez. 27, 8. 26.—Deriv. שְׁוָה no. 2, מְשֻׁוּת.

3. *to run up and down, to go to and fro, hither and thither, in haste*; pr. so as to lash the air with one's arms as with oars; comp. Lat. *remi* used of the arms and feet of a person, Ovid. Heroid. 18 fin. and also more frequently of the wings of birds.—Num. 11, 8. שְׁוָה בְּאֶרֶץ *to go over the earth or a land, to travel through it, espec. in order to visit and inspect it*, Job 1, 7. 2, 2. 2 Sam. 24, 2. 8.

PIL. שְׁוָה i. q. Kal no. 3, Jer. 5, 1. Am. 8, 12. Zech. 4, 10 *the eyes of Jehovah run to and fro in the whole earth*. 2 Chr. 16, 9. Metaph. *to run through or over a book, i. e. to examine it thoroughly*, Dan. 12, 4.

HITHPAL. i. q. Pil. Jer. 49, 3.

\* II. שְׁוָה, Aram. سَاب i. q. שְׁוָה, *to contemn, to despise*. Part. שְׁוָה Ez. 16, 57. 28, 24. 26. See שְׁוָה.

שְׁוָה m. Arab. سَوْطٌ, *a whip, scourge*, Prov. 26, 3. 1 K. 12, 11. שְׁוָה לְשׁוֹן *the scourge of the (slandering) tongue* Job 5, 21. Trop. *the scourge of God, i. e. calamities, plagues, which God sends upon men*, Is. 10, 26. Job 9, 23. שְׁוָה *an overwhelming scourge, i. e. calamity rushing upon one, spec. a hostile army*, Is. 28, 15. 18. Comp. Kor. Sur. 88. 12. ib. 89. 33.

\* שְׁוָה obsol. root, Arab. سَالَ mid. Waw, *to be loose, pendulous, e. g. the*

belly; kindr. with שׁוּר to drag the train of one's robe, also with שׁוּבַל by softening ב.—Hence

שׁוּרֵל m. plur. constr. שׁוּרֵי 1. a train, the flowing skirts of a robe, i. q. שׁוּבַל, Is. 3, 1. שׁוּרֵלָה to uncover the skirts or train, i. e. to expose to the deepest disgrace, Jer. 13, 22. 26. Nah. 3. 5.

2. hem of a garment, Ex. 28, 33. 34.

שׁוּרֵל m. (r. שׁוּל) 1. stripped, either of clothes i. e. naked, or of shoes i. e. barefoot, as Sept. Syr. Mic. 1, 8 Keri. Comp. שׁוּל no. 1, to put off a shoe.

2. a captive, prisoner, Job 12, 17. 18. 19.

שׁוּרֵלְמִיִּת Shulamith, pr. n. of a maiden celebrated in the book of Canticles, Cant. 7, 1; Vulg. pacifica. But the form שׁוּרֵלְמִיָּה may also be taken as a gentile name, the Shulamite, i. q. שׁוּנַמִּיָּת Shunamite; since according to Eusebius the place Shunem was also called Sulem; and this seems preferable, on account of the article.

שׁוּרֵם m. garlic, only plur. שׁוּרֵמִים Num. 11, 5; comp. Celsii Hierobot. II. p. 53.

Arab. شوم, Syr. ܫܘܡܐ, Eth. ስሙ id. It would seem to have its name from the strong odour which it exhales; comp. שׁוּמ to smell, שׁוּמוֹ res odorata; also שׁוּמ.

\* שׁוּרֵן obsol. root, perh. i. q. שׁוּאֵן to be quiet.—Hence the two following.

שׁוּרֵנִי (quiet) Shuni, pr. n. of a son of Gad, Gen. 46, 16. Also as patronym. Shunite (for שׁוּרֵנִי) Num. 26, 15. R. שׁוּרֵן.

שׁוּרֵנִים (perh. two resting-places, for שׁוּרֵנִים, r. שׁוּרֵן; comp. שׁוּרֵנִים for שׁוּרֵנִים) Shunem, pr. n. of a city in the tribe of Issachar Josh. 19, 18. 1 Sam. 28, 4. 2 K. 4, 8; prob. the Sulem of Eusebius (s. v. Σουβήμη) five Roman miles south of

Mount Tabor. Now Solum سُولم, see Bibl. Res. in Palest. III. p. 169, 170.—Gentile n. שׁוּנַמִּיָּת, f. שׁוּנַמִּיָּת, a Shunamite, 1 K. 1, 3. 2, 17. 2 K. 4, 12.

\* שׁוּרַע and שׁוּרַע in Kal not used.

1. i. q. רַחֵב, to be broad, ample; hence  
2. to be rich, opulent, powerful; see שׁוּרַע no. 1.

3. to be set free, delivered out of straits and danger; comp. in רַחֵב.

PIEL שׁוּרַע to cry for help, to implore aid, Ps. 18, 42. Job 35, 9. 36, 13; c. אֵל Ps. 30, 3. 72, 12. 88, 14.

Deriv. שׁוּרַע—שׁוּרַע.

שׁוּרַע m. a cry for help, supplication, Ps. 5, 3.

שׁוּרַע adj. (r. שׁוּרַע) 1. rich, opulent, Job 34, 19. Ez. 23, 23.

2. liberal, noble, Is. 32, 5. Comp. Arab. وسع Conj. VIII, X, liberalis, nobilis fuit.

3. Subst. i. q. שׁוּרַע, a cry for help, supplication, Is. 22, 5.

I. שׁוּרַע m. (r. שׁוּרַע) 1. riches, wealth, Job 36, 19.

2. cry for help, supplication, Job 30, 24.

3. Shua, pr. n. m. Gen. 38, 2. 12.

II. שׁוּרַע an oath, i. q. שׁוּבַע (ב being softened into ו, see in ב lett. b, p. 105), whence pr. n. שׁוּרַע בַּת Bath-shua 1 Chr. 3, 5, i. q. שׁוּבַע בַּת q. v.

שׁוּרַעִי (riches, r. שׁוּרַע) Shua, pr. n. f. 1 Chr. 7, 32.

שׁוּרַעִיָּה f. a cry for help, i. q. שׁוּרַע, Ps. 18, 7. 39, 13. 102, 2. R. שׁוּרַע.

שׁוּרַעִל m. plur. שׁוּרַעִלִים, שׁוּרַעִלִים. 1. a fox, Cant. 2, 15. Lam. 5, 18. Ez. 13, 4.

Neh. 3, 35. Arab. ثَعَالَة, but oftener

ثَعَالِب with ب added; comp. pr. n. שׁוּרַעִלִים, also שׁוּרַעִלִים. As to the origin of the word, Bochart supposes the fox to be so called from a word signifying to cough, which he refers to its yelp, comp.

שׁוּרַעִל to cough. But more probably the animal has this name from its burrowing under ground, from r. שׁוּרַעִל, so that שׁוּרַעִל denotes pr. a digger, burrower, comp. שׁוּרַעִל II. But under the general name of foxes the Hebrews and other Orientals appear in common usage to have comprehended also jackals, Pers. شغال Shaghal; see Niebuhr's Arabia p. 166. Germ. Thus jackals seem to be meant in Judg. 15, 4, since the fox is with great difficulty taken alive; and also in Ps. 63, 11, inasmuch as foxes do not feed on dead bodies, which are a favorite repast for the jackal. See Bochart Hieroz. T.

II. p. 190 sq. ed. Lips. Faber's Archæol. I. p. 140. Rosenni. Alterthumsk. IV. ii. p. 154.

2. *Shual*, pr. n. a) אֲרָץ שַׁעַל, a district in the tribe of Benjamin, 1 Sam. 13, 17. b) m. 1 Chr. 7, 36.

שׁוֹרֵר m. (denom. from שָׁרַר) *gate-keeper, porter*, 2 K. 7, 10. 11. 2 Chr. 31, 14.

\* שׁוֹרֵר 1. Pr. i. q. שָׁרַר, *to pant after*; hence

2. *to attack, to fall upon suddenly*, unexpectedly. Job 9, 17 *who assaileth me in tempest*. Gen. 3, 15 הוּא יִשְׁפָּט רֵאשׁוֹתָי וְאַחַת תִּשְׁפָּט עַקְבֵּי הוּא יִשְׁפָּט רֵאשׁוֹתָי וְאַחַת תִּשְׁפָּט עַקְבֵּי, *he shall attack thy head, and thou shall attack his heel*, i. e. he shall crush thy head and thou shalt bite his heel. Metaph. Ps. 139, 11 הַחֹשֶׁךְ יִשְׁפָּטֵנִי *darkness shall fall upon me*, overwhelm me.

שׁוֹפָר, see שׁוֹפָר.

שׁוֹפָמִי *Shuphamite*, patronym. from שׁוֹפָם q. v. Num. 26, 39.

שׁוֹפָן Num. 32, 35; see in שׁוֹפָן lett. d.

שׁוֹפָר m. (r. שָׁפַר no. 2) plur. שׁוֹפָרוֹת, constr. שׁוֹפָרוֹת, *a trumpet, horn, cornet, lituus*, Arab. سَبْرور (diff. from חֲצוֹצְרָה,) so called from its clear and shrill sound, comp. Engl. *clarion*; either made of a horn or similar to a horn, i. q. קָרֵן (Josh. 6, 5, comp. 4. 6. 8. 13), Ex. 19, 16. Lev. 25, 9. Job 39, 25. Jerome says, on Hos. 5, 8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice *Sophar*, Græce *καρατίνη*, appellatur." Sept. *σάλπιγξ, καρατίνη*.—*To blow the trumpet* is שׁוֹפָר q. v.

\* שׁוֹפָר in Kal not used 1. *to run*, like kindr. שָׁפַר Hence שׁוֹפָר leg, and שׁוֹפָר street.

2. *to run after* any thing, *to desire, to long for*; hence שׁוֹפָר desire.—Arab. شاق to excite desire; V, to manifest desire. شوق desire.

שׁוֹפָר *to let run over, to pour over, to overflow*, c. acc. of thing *with* which; Joel 2, 24 הַשִּׁיקוּ הַקַּבִּים הַיַּיִן הַשִּׁיקוּ הַשִּׁיקוּ הַיַּיִן הַשִּׁיקוּ הַיַּיִן *the vats overflow with wine*. Absol. Joel 4, 13.

שׁוֹפָר causat. *to cause to overflow* with plenty, e. g. the earth Ps. 65, 10.

Deriv. see in Kal no. 1, 2.

שׁוֹק f. (r. שׁוֹק no. 1), dual שׁוֹקִים Prov. 26, 7, constr. שׁוֹקִי; *the leg*, from th knec to the foot, as that with which on

walks or runs. Arab. ساق, Chal. שָׁק, id.—Spoken of persons Is. 47, ; Cant. 5, 15; of animals, where perhaps the thigh is included, Ex. 29, 22. 2. Lev. 7, 32. 33. Num. 6, 20. 1 Sam. 24.—Poet. of foot-soldiers, infantry, opp. to cavalry; Ps. 147, 10 אֲבִשׁוּקֵי אֵינִי הֵאֵישׁ וְרֵצָה *he taketh no pleasure in the legs of men*, i. e. infantry. A proverbial phrase occurs in Judg. 15, 8 אָהָם וְשׁוֹק עַל-יָרֵךְ *and he (Samson) smote them leg upon thigh*, Engl. Vers. *hip an thigh*, i. e. he cut them in pieces, so that their limbs, their legs and thighs, were scattered one upon another, q. d. he totally destroyed them; see in שָׁק no. 1. α. Comp. the Germ. hyperbole: *er hie den Feind in die Pfanne*; also: *er hie ihn in Kochstücken*; Engl. 'he made mince-meat of his enemies.'

שׁוֹק m. *a street* Prov. 7, 8. Ecc. 1: 4. 5. Plur. שׁוֹקִים Cant. 3, 2; comp. שׁוֹקִים from שׁוֹק. R. שׁוֹק.

\* שׁוֹרֵר obsol. root, Chald. and Sy Pe. and Pa. *to leap or spring upon* an one; also *to be strong, robust*. Aral

שׁוֹרֵר to leap upon, to assault.—Hence

שׁוֹרֵר m. plur. שׁוֹרֵרִים Hos. 12, 12, *an ox bullock*, so called from its strength and boldness; comp. פָּר. Arab. شور bul Chald. שׁוֹרָא, Syr. ܫܘܪܐ, id. whence G and Lat. *tauros, taurus*, Germ. *Stier* see Grimm Gramm. III. p. 325. It is general word, denoting *an animal of the ox kind*, without respect to sex or age comp. Lev. 22, 27 where a calf is to be understood; and Job 21, 10 where it is cow, although joined *ἐπιβοιῶνος* with verb masc.—Ex. 21, 37. Lev. 22, 23. 28. 27, 26. Num. 18, 17. Deut. 14, 4. It kindred collective is שׁוֹרֵר *oxen, cattle, herd*, q. v. Once, Gen. 32, 6, שׁוֹרֵר itself is put 'as a collective, like the other nouns of unity in this verse, viz. עֶבֶד, חֲמוֹר, the noun צֶאֱן being an exception; prob. also Gen. 49, 6.

\* I. שׁוֹרֵר fut. יִשְׁוֹר 1. i. q. הוֹר, *to g round or about, to travel about*, espec. a

a merchant, for traffic, Ez. 27, 25; comp. Chald. Once c. **ܩ** to go with any thing, i. e. to offer it in traffic, Is. 57, 9. Arab. **سار** mid. Ye, to go, to journey; Chald.

**ܫܪܝܢܐ** a company of travellers or merchants, a caravan; also in Palmyrene Inscr. see Tychseln Element. Syr. p. 76.

2. to look around or about; the idea of looking and of going in any direction being often expressed by the same verb, see **הִשְׁקִיף**, **הִפְקֵה**. a) Of one looking around from a height, c. **מִן** Cant. 4, 8. b) Of one lying in wait, to look after, to watch for, Jer. 5, 26. Hos. 13, 7; c. acc. Num. 23, 9. c) In the sense to care for, to regard, i. e. to look upon or after, c. acc. Job 24, 15 **לֹא הִשְׁקִיף עֵינַי** no eye looketh after me, regards me. 35, 5 **שׁוֹרֵר** look about upon the clouds. 35, 13 **לֹא יִשְׁקֹף הַשָּׁמַיִם** the Almighty doth not regard it. d) Simpl. to look upon, to behold, Job 7, 8.

**פִּיל**, **שׁוֹרֵר**, see **שׁוֹרֵר**.

Deriv. **שׁוֹרֵר** I, **הַשְׁקִיף**.

\* II. **שׁוֹרֵר** i. q. **שָׁרַר** to sing, q. v.

\* III. **שׁוֹרֵר** i. q. **שָׁרַר** and **שָׁרַר**, to place in a row, to lay in order, e. g. stones; whence **שׁוֹרֵר** a wall, also **שָׁרַר**. Comp. **שׁוֹרֵר**.

I. **שׁוֹרֵר** a *lier-in-wait*, enemy, Ps. 92, 12. Comp. **שָׁרַר**, and the root **שׁוֹרֵר** I. 2. b.

II. **שׁוֹרֵר** m. (r. **שׁוֹרֵר** III) 1. i. q. Arab. **سور**, a wall, Gen. 49, 22. Ps. 18, 30. Plur. **שׁוֹרֵרוֹת**, Job 24, 11 **בֵּין שׁוֹרֵרוֹתָם** between (within) their walls, i. e. the rich in their own houses.

2. *Shur*, pr. n. of a city on the confines of Egypt and Palestine, Gen. 16, 7, 20, 1. 25, 18. 1 Sam. 15, 7. 27, 8. Josephus understands by it Pelusium, Ant. 6. 7. 3, comp. 1 Sam. 15, 7; but this city was called in Hebrew, **סִיר**. More prob. **שׁוֹרֵר** was somewhere in the vicinity of the modern Suez. The desert extending from the borders of Palestine to *Shur*, is called in Ex. 15, 22 **מִדְבַּר שׁוֹרֵר** the desert of *Shur*; but in Num. 33, 8 it is called **מִדְבַּר אֶרְתָּם** the desert of *Etham*.

**שׁוֹרֵר** Chald. m. a wall Ezra 4, 13. 16.

\* **שׁוֹרֵר** obsol. root, prob. to be white. Hence **שׁוֹרֵר** white marble, **שׁוֹרֵר** id. and

*byssus*, **שׁוֹרֵר**, **שׁוֹרֵר**, **שׁוֹרֵר**, lily. Kindr. is **שׁוֹרֵר** to be gray.

**שׁוֹרֵר**, see **שׁוֹרֵר** lett. a.

**שׁוֹרֵר** m. (r. **שׁוֹרֵר**) 1. a lily, espec. white, see the root. **מְעִשָׂה שׁוֹרֵר** lily-work, i. e. ornamental work imitating lilies, 1 K. 7, 19. Arab. and Syr.

**سَوَسَنٌ**, **سَوَسَنٌ**, **سَوَسَنٌ** id. Comp. Gr. **σοῦσσον** Diosc. 3. 106 or 116. Athen. 12. 1. See Celsii Hierobot. I. p. 383 sq.

2. **שׁוֹרֵר** Ps. 60, 1, a musical instrument, prob. so called from its resemblance to a lily. To the common lily several kinds of trumpets may be said to have a resemblance; but to the *martagon* lily, or Turk's cap, the cymbal approaches nearest, and indeed the name of cymbal was at a later period sometimes given to this flower; comp. **שׁוֹרֵר** no. 2. Hence **שׁוֹרֵר** I would render *cymbal* or *trumpet of song*; see **שׁוֹרֵר** no. 3.

3. *Shushan*, pr. name, i. e. *Susa*, the capital of Susiana (and of all Persia), in which the Persian monarchs held their winter residence, Dan. 8, 2. Neh. 1, 1. Esth. 1, 2. 5. It was situated on the *Eulæus* or *Choaspes*, prob. on the spot now occupied by the village *Shush*; see Kinneir's Memoir p. 99. Ker Porter's Travels II. p. 411. Ritter's Erdkunde, Asien, IX. p. 294. Berl. 1840. According to others its site is now occupied by the village *Suster*; see Von Hammer in the Trans. of the Geogr. Soc. of Paris, Vol. II. p. 320 sq. 333 sq. [According to Lassen the name **שׁוֹרֵר** has an etymological affinity or identity with the mod. **خوزستان** *Khûzistân*; Zeitschr. f. d. Morgenl. VI. p. 47.—R.]

**שׁוֹרֵר** m. (r. **שׁוֹרֵר**) 1. a lily; only plur. **שׁוֹרֵרִים** Cant. 2, 16. 4, 5. 5, 13. 6, 2. 3. 7, 3. Of artificial lilies 1 K. 7, 22. 26.

2. An instrument of music resembling the lily, see **שׁוֹרֵר** no. 2. Plur. **שׁוֹרֵרִים** Ps. 45, 1. 69, 1. 80, 1.

**שׁוֹרֵרֶה** f. (r. **שׁוֹרֵר**) a lily, 2 Chr. 4, 5. Hos. 14, 6. Cant. 2. 1, 2.

**שׁוֹרֵרִים** Chald. gentile n. plur. *Shushanchites*, *Susians*, the inhabitants of the city *Susa*, Ezra 4, 9. See **שׁוֹרֵר** no. 3.

כִּרְיָק 1 K. 14, 25 Cheth. where Keri  
כִּרְיָק q. v.

כִּרְיָק to put, to place. see כִּרְיָק

כִּרְיָק (for כִּרְיָק noise of break-  
ing; see כִּרְיָק and כִּרְיָק) Saithelah, pr. n.  
m. a) A son of Ephraim Num. 26. 35.  
36. b) 1 Chr. 7. 21.—From the former  
comes the patronym. כִּרְיָק Saithal-  
hite Num. 26. 35.

\* כִּרְיָק Chald. found only in the rare  
Conj. of

PEIL. כִּרְיָק to set free, to de-  
liver. Fut. כִּרְיָק inf. כִּרְיָק, Dan. 3.  
15. 17. 28. 6. 17. 25. Frequent in the  
Targums. Syr. כִּרְיָק id.

Deriv. pr. n. כִּרְיָק.

\* כִּרְיָק pr. i. q. כִּרְיָק. Chald. כִּרְיָק, to  
scorch, to burn; espec. of the sun. Cant.  
1, 6 כִּרְיָק for the sun hath  
scorched me, made me swarthy. Poetic-  
ally of the eye, (which is often com-  
pared to the sun, and vice versa, see  
כִּרְיָק) as casting its glances upon  
any thing, i. e. to look upon, to scan, Job  
20. 9. 28. 7.

\* כִּרְיָק i. q. Arab. شزر, to twist a  
thread from right to left, or back-handed,  
to twine several threads together. Hence

HOPH. Part. כִּרְיָק twined byssus,  
i. e. of several threads twisted together,  
double or three-threaded, etc. Ex. 26. 1.  
31. 36. 27. 9. 18. 28. 6. 8. 15 sq.

כִּרְיָק m. adj. (r. כִּרְיָק) depressed, cast  
down. Job 22. 29 כִּרְיָק with down-  
cast eyes, one depressed.

\* כִּרְיָק fut. 2 fem. כִּרְיָק, to give, to  
make a present, espec. in order to be  
free from punishment. Job 6, 22. With  
acc. of pers. Ez. 16, 33. Syr. كسر to  
give once, Pa. to give often, both in a  
good and bad sense. Hence

כִּרְיָק m. a gift, present, 1 K. 15, 19;  
espec. in order to be free from punish-  
ment. 2 K. 16, 8. Prov. 6, 35; comp. Job  
6, 22. Also in order to corrupt a judge,  
a bribe, Ex. 23. 8. Deut. 10, 17. כִּרְיָק  
to take a reward, bribe, Ps. 15, 5.  
26. 10. 1 Sam. 8. 3.—Prov. 17, 8 אֶתְּנֶה  
כִּרְיָק like a precious stone

is a gift in the eyes of its possessor, i. e.  
of him who receives it; comp. כִּרְיָק no. 4

\* כִּרְיָק, comp. כִּרְיָק and כִּרְיָק.

1. to bow down, to incline oneself. Is  
51. 23. Chald. id. and more frequent.

2. to sink down, to be depressed,  
comp. the deriv. כִּרְיָק, כִּרְיָק

HITHP. כִּרְיָק to make bow down, to  
depress, metaph. the mind Prov. 12. 25

HITHPAL. כִּרְיָק, the third radical  
being doubled (like כִּרְיָק, כִּרְיָק, from r  
כִּרְיָק), fut. כִּרְיָק apoc. כִּרְיָק, in pause  
כִּרְיָק

1. to bow down, to prostrate oneself  
before any one in order to do him honour  
and reverence, i. q. προσκυνεω, with כִּרְיָק of  
pers. Gen. 23. 7. 37. 7. 9. 10; less often  
כִּרְיָק 28. 12; כִּרְיָק Lev. 26. 1. This mode  
of salutation consisted in falling upon the  
knees and then touching the forehead to  
the ground: hence there is often added  
כִּרְיָק Gen. 19. 1. 42. 6. 48. 12. This  
honour was paid not only to superiors  
as to kings and princes 2 Sam. 9. 8; but  
also to equals Gen. 23. 7 33. 3. 6. 37. 7  
9. 10.—Hence

2. Spec. to bow down before God, to  
worship, to pay adoration. Gen. 22. 5  
1 Sam. 1, 3; even without prostration  
Gen. 47. 31. 1 K. 1, 47.

3. to do homage, to yield allegiance  
Ps. 45. 12 he (the king) is thy lord  
כִּרְיָק do thou homage unto him  
Inf. Chald. כִּרְיָק 2 K. 5. 18. For  
כִּרְיָק see Index.

Deriv. see in Kal no. 2.

כִּרְיָק, see in כִּרְיָק.

כִּרְיָק, see כִּרְיָק.

כִּרְיָק m. (r. כִּרְיָק) blackness, Lam. 4. 8.

כִּרְיָק f. (r. כִּרְיָק no. 2) a pit Prov. 28.  
10. Comp. כִּרְיָק.

\* כִּרְיָק i. q. כִּרְיָק and כִּרְיָק, kiadr.  
with כִּרְיָק: præt. כִּרְיָק, plur. כִּרְיָק and  
כִּרְיָק: fut. כִּרְיָק.

1. to bow down, to incline oneself; as  
animals lurking for prey, to crouch, Job  
38. 40 [39, 2].

2. to be bowed down, to sink down,  
e. g. the hills Hab. 3. 6. Trop. to be  
brought low, depressed, Ps. 10, 10. 107.  
39. Is. 2. 11. 17; spec. with grief, sor-  
row, Ps. 35, 14. 38, 7. Lam. 3. 20 Keri.

Also to submit, to humble oneself; Is. 60, 14 **שָׁחִיבָה אֵלֶיךָ אֲלֵהֶם** shall come to submit themselves to thee. Job 9, 13. Prov. 14, 19.

**נִיפַח**. to be bowed down, brought low, Is. 2, 9, 5, 15. Of a low and muffled voice or sound, Ecc. 12, 4. Prægn. Is. 29, 4 **וַיִּמְצָר הַיָּחִי וַיִּצָּדֵק אֶת־עַצְמוֹ** and thy voice shall be low and out of the dust, i. e. low and feeble as heard from the dust.

**חִיפַח**. to bring low, to cast down, Is. 25, 12, 26, 5.

**חִיפָהוּ**. to be brought low, cast down, trop. of the soul, Ps. 42, 7, 12, 43, 5.

Deriv. **שָׁח**

\* **שָׁחַח** fut. **יִשְׁחַח**, inf. **שָׁחַח**

1. to kill animals, to slaughter, Arab. **سَحَط**, Gen. 37, 31. Is. 22, 13; espec. victims for sacrifice Lev. 1, 5, 11. Hos. 5, 2 **וַיִּשְׁחַח הַיָּחִי וַיִּצָּדֵק אֶת־עַצְמוֹ** in the slaughtering (of victims) they make deep their transgressions. Also a human victim Gen. 22, 10. Is. 57, 5.

2. to kill persons, to slay, 2 K. 25, 7 Jer. 39, 6. **חֶצֶן מֵיָּחַח** a deadly arrow Jer. 9, 7, where Keri has **שָׁחִיבָה** in a similar sense, pr. made to kill.

3. **זָהָב מִשְׁחָח** 1 K. 10, 16, 17. 2 Chr. 9, 15, 16, prob. *mixed gold*, alloyed with some other metal; comp. Arab. **سَحَط** to dilute wine with water, and see more in Comment. on Is. 1, 22.—Sept. *beaten gold*, i. e. drawn out into plates; comp. **שָׁחַח** to spread out, to expand, the letters being transposed.

**נִיפַח**. pass. of Kal no. 1, Lev. 6, 25. Num. 11, 22.—Hence

**שְׁחִיבָה** f. a killing, slaughter of victims, 2 Chr. 30, 17. R. **שָׁחַח**

**שָׁחִיב** m. (r. **שָׁחַח**) a burning sore, inflamed ulcer, a boil, botch, Ex. 9, 9, 11. Lev. 13, 18–20. **שָׁחִיב מִצְרַיִם** the botch of Egypt Deut. 28, 27, 35, and **שָׁחִיב רַג** the sore botch Job 2, 7, a species of the black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the dark scales with which the skin is covered, and the swelling of the legs. Comp. Plin. H. N. 26, 5. Schilling de lepra p. 184.

**שָׁחִיב** m. (r. **שָׁחַח**) i. q. **שָׁחִיב**, that which grows of itself the third year after sowing, Is. 37, 30.—This would seem to

be the primitive form, and to signify pr. *sprout, shoot*; see the root.

**שָׁחִיבָה** m. (r. **שָׁחַח**) only constr. **שָׁחִיבָה**. a board, as made thin by hewing, planing, etc. Ez. 41, 16.

**שָׁחִיבָה** f. (r. **שָׁחַח** no. 2) a pit, plur. **שָׁחִיבָהוֹת** Ps. 107, 20. Lam. 4, 20. The **ח** is not radical, but is nevertheless preserved in flexion; see Lehrs. p. 527.

**שָׁחִיבָה** Chald. part. f. see r. **שָׁחַח**

\* I. **שָׁחַל** obsol. root, Arab. **سحل** to peel, to shell, to scale; hence **שָׁחַלָה** Comp. in the Indo-European tongues, Gr. *σχυλον*, Germ. *Schale, schälen*, Engl. *to shell, scale, to scale*.

\* II. **שָׁחַל** prob. to roar, as a lion; comp. Arab. **سحل** to bray, as an ass, **سَحَالٌ** 'vox in pectore reciprocata,' the braying of an ass, Jauh. and Camoos. Kindr. with the roots **חָלַל**, **צָלַל**, Germ. *hallen, gellen, schallen, skellen*. Hence

**שָׁחַל** m. a lion, (pr. a roaring, the roarer,) as a poetic epithet, Job 4, 10, 10, 16, 28, 8. Ps. 91, 13. Prov. 26, 13. Hos. 5, 14, 13, 7. Bochart in Hieroz. I. 717, understands the swarthy lion of Syria; Plin. H. N. 8, 17. Comp. **שָׁחַר** black; the letters **ל** and **ר** being interchanged.

**שָׁחַלָה** f. (r. **שָׁחַל** I) pr. a shell, or according to the Heb. intpp. *ὄνυξ, unguis odoratus*, the *blatta Byzantina* of the shops, Germ. *Teufelsklaue*; Ex. 30, 34. It consists of the shell or cover of a species of muscle, found in the lakes of India where the *nard* grows; when burned it emits a musky odour. See Dioscorid. 2, 10, and the Arabian writers cited by Bochart, Hieroz. II. p. 803 sq. Comp. Rabb. **שִׁיחֵלָה** the shell or pod of dates.

\* **שָׁחַח** obsol. root, Arab. **سحن** to be hot, inflamed; Syr. **سح** Pa. to ulcerate. Hence **שָׁחִיב**.

\* **שָׁחַח** obsol. root, perh. to sprout, to grow; comp. Arab. **شخص** to lift or raise oneself up; also **שָׁחַח** Hence **שָׁחִיב**.

\* **שָׁחַח** 1. i. q. **שָׁחַח**, and by transp. **חָשַׁח**, **חָשַׁח**, which see; to bark, to hew,



to chip off, i. e. by hewing, planing, etc. See שָׁחַר.

2. to become thin, lean, to consume away, i. q. Arab. **سُف** Hence שָׁחַרַת and

שָׁחַר m. Lev. 11, 16. Deut. 14, 15, according to Sept. and Vulg. *the sea-mew, sea-gull*, Vulg. *larus*, an aquatic bird, so called from its leanness. See Bochart Hieroz. II. lib. 2. c. 18. R. שָׁחַר.

שָׁחַפָה f. (r. שָׁחַף) *consumption*, Lev. 26, 10. Deut. 28, 22.

\* שָׁחַץ obsol. root, Arab. **شخص** to lift up or raise oneself, to rise; comp. שָׁחַס—Hence the two following.

שָׁחִץ m. *elation of mind, pride*; Arab. **شخص**, Talmud. שָׁחִץ, id. Job 28, 8, 41, 26 שָׁחִץ בְּנֵי שָׁחִץ, Vulg. *filiis superbiae, the sons of pride*, i. e. the larger beasts of prey, as the lion, so called from their proud gait. The Chaldee renders it *lions*, in c. 28, 8; but the other passage requires it to be taken in a wider sense. Comp. Bochart Hieroz. I. p. 718.

שָׁחָזִים (heights) *Shahazim*, pr. n. of a place in the tribe of Issachar, Josh. 19, 22 Keri. In Cheth. שָׁחָזִים—R. שָׁחִץ.

\* שָׁחַק fut. יִשְׁחַק 1. to rub or beat in pieces, to pound fine, i. q. Arab. **سحق** Ex. 30, 36. Trop. of enemies, Ps. 18, 43.

2. to rub or wear away; Job 14, 19 שָׁחֲקוּ מֵיִם אֲבָנִים *waters wear away the stones*. So Arab. **سحق** to wear out, as a garment.—Hence

שָׁחַק m. 1. *dust, fine dust*, Is. 40, 15.

2. *a cloud*, Arab. **سحابة** thin cloud, pr. as it would seem, *a cloud of dust*, or the like. Mostly in plur. שָׁחַקִים *clouds* Job 38, 37; to which is ascribed rain Job 36, 28. Ps. 78, 23. Prov. 3, 20, and thunder Ps. 77, 18.—Meton. for the firmament, the heavens, the sky, i. q. שָׁמַיִם and רָקִיעַ, comp. in Engl. *the clouds*. Job 37, 18 *hast thou like him spread out the sky (שָׁחַקִים), which is firm, like a molten looking-glass?* Ps. 18, 12 עָבֵי שָׁחַקִים *darkness of clouds*. Prov. 8, 28. Job 37, 21. Often as the dwelling of Jehovah, parall. with שָׁמַיִם, Deut. 32, 26. Job 35, 5. Ps. 68, 35. So too the Sing. Ps. 89,

7. 38. Comp. Samar. שָׁחַקִים for שָׁמַיִם Gen. 7, 19.

\* I. שָׁחַר to be or become black; Aram. שָׁחַר, **حَسِر**, id. Prægn. Job 30, 30 שָׁחַר מֵעָלַי *my skin is black from off me*, i. e. turns black and peels off.

Deriv. שָׁחַר, שָׁחֹר, שָׁחֹרֶה, and pr. n. שִׁחֹר, אֲשָׁחֹר.

\* II שָׁחַר 1. Pr. as it would seem to break, to break forth, as the light, dawn; hence שָׁחַר *aurora*.

2. to break in, to pry into, and hence to seek, comp. בָּקַר no. 2, 3. In Kal only once Prov. 11, 27. See Piel.

PIEL שָׁחַר to seek, only poetic, c. acc. Job 7, 21. Prov. 7, 15, 8, 17; also לָ c. inf. Job 24, 5. Prov. 13, 24 אֲהַבֵּוּ שָׁחֹר מוֹסֵר *he that loveth him (his son) seeketh for him chastisement*, q. d. prepares it for him, does not let him go without it. The suffix is to be taken as a dative.—To seek God is: a) to long after him Is. 26, 9. Ps. 63, 2. b) to turn unto him, Hos. 5, 15. Ps. 78, 34; c. לָ Job 8, 5.

Deriv. שָׁחֹרֶה, מְשָׁחֵר, pr. n. שָׁחֹרֶה. שָׁחֹרִים, and

שָׁחַר m. *aurora, the dawn, morning*; Arab. **شحر** id. Gen. 19, 15. Josh. 6, 15.

Poetically there are ascribed to it eyelashes, see עִפְפַּעִים; and wings Ps. 139, 9. בֶּן-שָׁחַר *son of the morning*, i. e. the morning star, lucifer, Is. 14, 12; see in הִילָל Hos. 6, 3 נִכּוֹן מִצְאוֹ *his going forth is sure as the dawn*, i. e. the coming of Jehovah; but 10, 15 *like the morning dawn he perishes*, i. e. suddenly. Adv. at dawn, early, soon, Ps. 57, 9, 108, 3; so בִּשְׁחַר Hos. 10, 15. Metaph. of prosperity, as again dawning upon the afflicted, Is. 8, 20 (see in אָשַׁר B. no. 8). 47, 11. 58, 8. The same metaph. occurs in the use of the words בָּקַר Job 11, 17, יָשָׁח Jer. 13, 16, and Arab. **صبح**. Anwari Soheili: 'in calamitate est spes, nam finis noctis opacæ est aurora.'

שָׁחַר and שָׁחֹר m. adj. *black*, e. g. hair Lev. 13, 31. 37; a horse Zech. 6, 2, 6; of a dark or swarthy countenance Cant. 1, 5. R. שָׁחַר I.

שִׁחֹר, see שִׁחֹרֶה.

שׁוׁן f. (r. שׁוׁן II) dawn; trop. youth, Ecc. 11, 10.

שׁוׁן m. adj. (r. שׁוׁן I) f. שׁוׁן, dark, swarthy, spoken of complexion Cant. 1, 6. For diminutive adjectives of colour after the form אֲדָמָה, אֲרָקָה, see Lehrs. p. 497. Heb. Gramm. § 54. 3. § 83. no. 23.

שׁוׁן (Jehovah seeks him, r. שׁוׁן II) Shehariah, pr. n. m. 1 Chr. 8, 26.

שׁוׁן (the two dawns, comp. עֲרֵבָיִם, אֲרָקָה) Shahraraim, pr. n. m. 1 Chr. 8, 8.

\* שׁוׁן in Kal not used, Arab. سكت to destroy.

PIEL שׁוׁן 1. Trans. to destroy, to ruin, to lay in ruins; either by laying waste, as a land, district, field, Gen. 9, 11, 19, 13. Josh. 22, 33. 2 Sam. 24, 16. Jer. 12, 10; or by breaking down, overthrowing, as walls, a city, Gen. 13, 10. Ez. 26, 4; or by wounding Ex. 21, 26; or by killing, putting to death, e. g. single persons 2 Sam. 1, 14, and also whole nations Gen. 6, 17. 9, 15. Num. 32, 15. Is. 14, 20. Metaph. Am. 1, 11 שׁוׁן he destroyed (i. e. suppressed) his pity. Ez. 28, 17 שׁוׁן חֵכְמָהְךָ עַל־יְפֵאֲתָהְךָ thou hast destroyed thy wisdom in behalf of thy beauty, i. e. thou art so taken with the latter, as to neglect the former. Also to waste, to lose, Prov. 28, 8.

2. Intrans. to act wickedly, for the fuller דִּרְבִּי, שׁוׁן, Ex. 32, 7. Deut. 9, 12. 32, 5. Comp. Hiph. no. 2.

HIPH. 1. i. q. Pi. no. 1, to destroy, to ruin, either by laying waste and breaking down, as a land, kingdom, Jer. 36, 29. 51, 20; a city Gen. 19, 14. 2 K. 18, 25; or by killing, as a single person 1 Sam. 26, 15, enemies 2 Sam. 11, 1; or by injuring in whatever way Prov. 11, 9. So הַמְשִׁחִיָּה הַמְשִׁחִיָּה the destroying angel 2 Sam. 24, 16, and simpl. הַמְשִׁחִיָּה the destroyer Ex. 12, 23, i. e. the angel of God who inflicts calamities and death upon men.—The phrase אֲלֵת־שׁוׁן (destroy not) in the titles of Ps. 57. 58. 59. 75, seems to be the first words or name of a song, to the melody of which these psalms were to be sung.

2. הַשְׁחִיחַ אֶת־דְּרָבּוֹ Gen. 6, 12, Zeph. 3, 7, to destroy one's way, i. e. to corrupt or pervert it, and hence to act

wickedly. With the acc. suppressed, id. Deut. 4, 16. 31, 29. Judg. 2, 19. Is. 1, 4. Comp. הִרְיֵץ —But in the expressions בְּעַל מְשָׁחִיָּה Prov. 28, 24, and בְּעַל מְשָׁחִיָּה 18, 9, the form מְשָׁחִיָּה appears to be a substantive (see מְשָׁחִיָּה no. 1), i. q. man of destruction, i. e. in c. 28, 24 act. a destroyer, desolator, but in c. 18, 9 pass. one who brings destruction on himself, a waster, prodigal.

HOPE. הִשְׁחָה, to be destroyed, i. e. to be corrupted, spoiled, Prov. 25, 26. Mal. 1, 14.

NIPH. 1. to be destroyed, corrupted, e. g. by putridity Jer. 13, 7; morally Gen. 6, 11, 12.

2. to be laid waste, Ex. 8, 20.

Deriv. מְשָׁחָה, מְשָׁחָה, מְשָׁחָה.

שׁוׁן Chald. to destroy, to corrupt; Part. pass. f. דַּן. 2, 9 וּשְׁחִיחָהּ וּשְׁחִיחָהּ lying and corrupt words. Neut. שְׁחִיחָהּ a corrupt deed, crime, Dan. 6, 5.

שׁוׁן f. (r. שׁוׁן, as נַחַת from נוּחַ) c. suff. שְׁחָהּ Ez. 19, 4. 8. a pit, e. g. a) In which traps are laid for wild beasts, a pit-fall; trop. for plots, treachery, Ps. 7, 16. 9, 16. 35, 7. 94, 13. Prov. 26, 27. Ez. l. c. b) a cistern, having mire at the bottom, Job 9, 31. c) a subterranean prison Is. 51, 14. d) Spec. a sepulchre, the grave, Ps. 30, 10. Job 17, 14. 33, 18. 30. שׁוׁן יָרַד to go down to the pit or grave Job 33, 24. Ps. 55, 24. שׁוׁן בְּשַׁחַת to perish in the grave, sepulchre, Job 33, 28. שׁוׁן רָאָה to see the grave, i. e. to die and be buried, Ps. 16, 10. 49, 10.—The LXX often render שׁוׁן by διαφθορά, as if from r. שׁוׁן διαφθείρω to corrupt; not however in the sense of corruption, putridity, but of destruction; see the examples in the Concord. of Kircher or Trommius. The Greek word is indeed taken by Luke in the sense of corruption in Acts 2, 27. 13, 35 sq. but it would be difficult to show that the Heb. שׁוׁן has this sense even in a single passage as derived from r. שׁוׁן. The appeal is indeed made to Job 17, 14, where the other hemistich has רִמָּה, and שׁוׁן is called father, which seems to accord only with a masculine noun; but in such cases the sacred writers often neglect both the etymology and gender of words; comp. אִישׁוֹן בַּת עֵינַי Ps. 17, 8.

שִׁטָּה f. (for שִׁטָּה, Arab. سُنْتٌ Sūnt) acacia, the spina *Ægyptiaca* of the ancients, *Mimosa Nilotica* Linn. Is. 41, 19. It is a large tree growing in Egypt and Arabia, from which the Gum Arabic is obtained; its bark is covered with large black thorns; the wood is exceedingly hard, and when old resembles ebony. See Celsii Hierobot. T. I. p. 499. Jablonsky Opusc. ed. te Water I. p. 260. Bibl. Res. in Palest. II. p. 349.

PLUR. שִׁטִּים 1. acacias, whence שִׁטִּי acacia-wood Ex. 25, 5. 10. 13. 26, 26. 27, 1. 6.

2. Shittim, pr. n. of a valley in Moab on the borders of Palestine, Num. 25, 1. Josh. 2, 1. 3, 1. Mic. 6, 5; fully שִׁטִּים (the valley of acacias) Joel 4, 18 [3, 18].

\* שִׁטָּה fut. שִׁטָּה, to spread out, to expand; Syr. مَبَّس, Arab. سَطَحَ, Eth.

שִׁטָּה id. Job 12, 23 שִׁטָּה לְגוֹיִם he spreadeth out the nations, i. e. gives them ample territories. Espec. to spread any thing upon the ground, e. g. bones Jer. 8, 2; quails Num. 11, 32; ground corn, coarse meal, 2 Sam. 17, 19.

PIEL to spread out, to stretch out, e. g. the arms, hands, Ps. 88, 10.

Deriv. מְשִׁטָּה, מְשִׁטָּח.

שִׁטָּה m. (r. שִׁטָּה Pil.) a scourge, Josh. 23, 13; i. q. שִׁטָּה q. v.

\* שִׁטָּה fut. שִׁטָּה 1. to gush or pour out, to flow abundantly, Ps. 78, 20. שִׁטָּה a pouring rain, Ez. 13, 13. 38, 22.

2. to overflow, to overwhelm, as a stream Is. 30, 28. 66, 12; metaph. of an army Dan. 11, 10. 26. 40. So with acc. a) to overflow or inundate any thing Jer. 47, 2; also stronger, to overwhelm and swallow up, Ps. 69, 3 שִׁטָּה תִּשְׁתַּחֲבֵינִי the floods overwhelm me, swallow me up. v. 16. 124, 4. Is. 43, 2. Cant. 8, 7. b) to sweep away as with a flood, to wash away, Is. 28, 17. Job 14, 19 the flood sweepeth away the dust of the earth. Ez. 16, 19.—Vice versa c) to bring in as with a flood; Is. 10, 22 שִׁטָּה צָדִיקָה destruction is decreed, bringing in justice like a flood, i. e. overwhelming the wicked with merited punishment, שִׁטָּה צָדִיקָה being an accus. governed by שִׁטָּה. d) to

wash, to rinse, i. e. copiously, Lev. 15, 11. 1 K. 22, 38.

3. Metaph. to run swiftly, to rush, as a horse, Jer. 8, 6. Comp. no. 1.

NIPH. 1. to be overflowed, overwhelmed, trop. of a hostile army Dan. 11, 22.

2. to be washed, rinsed, Lev. 15, 12.

PUAL i. q. Niph. no. 2, Lev. 6, 21.—Hence

שִׁטָּה and שִׁטָּה m. 1. a gushing, outpouring, e. g. of rain Job 38, 25; of a torrent, whence metaph. Prov. 27, 4 שִׁטָּה אַיִן anger is an outpouring, i. e. is outrageous.

2. an overflowing, inundation, flood, Ps. 32, 6. Nah. 1, 8. Dan. 9, 26 קִצּוֹ בְּשִׁטָּה his end cometh as a flood, i. e. suddenly; comp. שִׁטָּה Hos. 10, 15, and see שִׁטָּה lett. C. Metaph. of an army, Dan. 11, 22.

\* שִׁטָּה, Arab. سَطَرَ, to write; whence Part. שִׁטָּה pr. a writer, scribe, Sept. γράμματῆς, γράμματῶσαγωγός, Peshito سَطَرًا. Then, as writing was anciently employed chiefly in the administration of justice (comp. שִׁטָּה no. 5, 6, Arab. كاتب scribe and judge, Gr. γράφειν, γράφουθαι), a magistrate, prefect, leader of the people; comp. Arab. سَيِّطَرٌ to be over any thing. c. على; مُسَيِّطَرٌ

a prefect. Targ. שִׁטָּה, סִרְבָּן, Vulg. magister, duar, exactor.—Spec. the שִׁטָּה were: a) the leaders, officers of the Israelites in Egypt, Ex. 5, 6–19; and in the desert, i. q. the seventy elders, Num. 11, 16. Deut. 20, 9. 29, 9. 31, 28. Josh. 1, 10. 3, 2. 8, 33. 23, 2. 24, 1. b) magistrates in the cities and towns of Palestine, Deut. 16, 18. 1 Chr. 23, 4. 26, 29. 2 Chr. 19, 11. 34, 13. Spoken of superior magistrates or officers Prov. 6, 7; also 2 Chr. 26, 11, where it is not necessary to understand a military officer, since the census of the troops could be taken by a civil magistrate. Ecc. 6, 7.

Deriv. pr. n. שִׁטָּה.

שִׁטָּה Chald. m. (or rather שִׁטָּה, as is read in 26 Mss. and editions, and this is also supported by 11 others which have שִׁטָּה) the side, Dan. 7, 5. In the Targums שִׁטָּה, סִטָּה, Syr. شِبْطًا, Arab. سَطْرٌ id.

שִׁטְרַי (γραμματικός, r. שִׁטַּר) *Shitrai*, pr. n. m. 1 Chr. 27, 29 Cheth. In Keri שִׁטְרַי

שִׁטְרַי m. (r. שִׁטְרַי, for שִׁטְרַי, as גִּיר for גִּירָא, שִׁי for שִׁיָּא) a gift, present, as being brought; so in the phrase שִׁי הוֹבִיִל לְשִׁי to bring presents Ps. 68, 30. 76, 12. Is. 18, 7.

\* שִׁטְרַי or שִׁיָּא obsol. root, Arab.

שִׁי to will, to desire; Conj. II, to lead or bring to any one, to impel. Hence שִׁי for שִׁיָּא.

שִׁיָּא pr. n. 2 Sam. 20, 25 Cheth. see in שִׁיָּא.

שִׁיָּא (destruction, r. שִׁיָּא) *Shion*, pr. n. of a city in the tribe of Issachar, Josh. 19, 19.

I. שִׁיָּא f. (r. שׁוּב) return, and concr. those returning Ps. 126, 1.

II. שִׁיָּא f. (for שִׁיָּא, r. שִׁיָּב) dwell-ing, stay, 2 Sam. 19, 33 [32].

\* שִׁיָּא a doubtful root, to which is apparently to be referred fut. apoc. שִׁיָּי; after the form וַיִּהְיֶה; Deut. 32, 18; Sept. ἐγκατέλιπες, Vulg. dereliquisti, i. e. thou hast forsaken; the other hemistich has וַתִּשְׁכַּח thou has forgotten. The root שִׁיָּא then would seem to have signified the same as שִׁיָּא, שִׁיָּא, to forget, to neglect, whence שִׁיָּא negligence; the letter ה when interposed between two vowels being changed into י, as is often done; comp. שִׁיָּא and שִׁיָּא, שִׁיָּא and שִׁיָּא.

שִׁיָּא and שִׁיָּא to deck, נִיָּא and נִיָּא to be raw, e. g. flesh, also שִׁיָּא for שִׁיָּא; and comp. the like change of א in שִׁיָּא, שִׁיָּא, vulture, שִׁיָּא. — Or שִׁיָּא may be derived from the root שִׁיָּא itself, regarding it as contracted from שִׁיָּא (for שִׁיָּא, comp. שִׁיָּא Jer. 18, 23 for שִׁיָּא), like שִׁיָּא for שִׁיָּא.

\* שִׁיָּא obsol. root, Arab. to love impatiently. Hence

שִׁיָּא *Shiza*, pr. n. m. 1 Chr. 11, 42.

שִׁיָּא to deliver, see in r. שִׁיָּא.

שִׁיָּא f. (r. שִׁיָּא) i. q. שִׁיָּא, a pit, Ps. 119, 85. 57, 7 Cheth.

שִׁיָּא, שִׁיָּא, שִׁיָּא, pr. black, turbid, from r. שִׁיָּא; hence *Shihor* as the

Heb. pr. name for the Nile, שִׁיָּא being the Egyptian name, so called from its muddy and turbid waters; (whence also Lat. *Melo* i. q. *μείλας*, according to Festus and Serv. ad Virg. Georg. 4. 291. *Æn.* 1. 745. ib. 4. 246;) Is. 23, 3 שִׁיָּא שִׁיָּא the produce of *Shihor*, the harvest of the Nile, Vulg. *Nili*. Jer. 2, 18. — In two passages, Josh. 13, 3. 1 Chr. 13, 5, *Shihor* is put as the south-western limit of Palestine, where one might expect the torrent of Egypt, נַחַל מִצְרַיִם, see נַחַל; but in the similar passage Gen. 15, 18, the Nile, נַהַר מִצְרַיִם, is also mentioned.

שִׁיָּא לִבְנָת *Shihor-libnath* Josh. 19, 26, pr. n. of a small stream or river, which empties itself into the sea, in the territory of Asher; according to J. D. Michaelis *Glass river* (comp. לִבְנָת no. 1), i. e. the Belus, from the sands of which the first glass was made by the Phenicians.

שִׁיָּא m. (r. שׁוּט) 1. i. q. שׁוּט, a scourge, Is. 28, 15 Cheth.

2. an oar, i. q. מְשׁוּט, Is. 33, 21.

שִׁיָּא m. (r. שִׁיָּא) after the form שִׁיָּא, or also like שִׁיָּא from שִׁיָּא.

1. rest, quiet, tranquillity; such seems to be the meaning of the word in the difficult passage Gen. 49, 10, the sceptre shall not depart from Judah שִׁיָּא עַד פִּי-יָּא until rest shall come and the nations obey him (Judah); then shall he bind, etc. etc. That is, Judah shall not lay aside the sceptre of a leader, until he shall have subdued his enemies and obtained dominion over many nations; referring to the expected kingdom of the Messiah, who was to spring from the tribe of Judah. Others, whom I formerly followed, take שִׁיָּא here as concrete, i. e. pacificator, prince of peace, understanding either the Messiah, comp. שִׁיָּא Is. 9, 5; or Solomon, comp. שִׁיָּא 1 Chr. 22, 9; so the Samaritan, see Repert. f. bibl. und morgenland. Litt. XVI. 168. The ancient versions take שִׁיָּא (שִׁיָּא) as compounded of שִׁיָּא i. q. אֲשֶׁר, and לִי i. q. לִי to him, in this sense: until he shall come to whom it belongs, sc. the sceptre, dominion, i. e. the Messiah; comp. Ez. 21, 32 שִׁיָּא אֲשֶׁר-לִי הַמְּשַׁפֵּט, Sept. ἡ καθ' ἡμᾶς. Sept. in several Mss. τὰ ἀποκείμενα αὐτῷ which

are laid up for him; in others (c. Symm.) ὃ ἀπόκειται for whom it is laid up. Syr. Saad. is cuius est. Targ. Onk. *Messias, cuius est regnum.*—The variety of the readings here, viz. שִׁילָה in most Mss. and editions, שִׁלָּה in 23 Jewish Mss. and all the Samaritan, שִׁלֹּי, שִׁלֹּי, in a few Mss. is of little moment, since the same threefold orthography is found also in the proper name, no. 2. This only follows from it, that Hebrew critics and copyists regarded שִׁילָה as a simple word, and not a compound, as in the ancient versions. The views of theologians on this passage have been collected by Hengstenberg, *Christologie d. A. T. I.* p. 59 sq.

2. *Shiloh* (place of rest), pr. n. of a city in the tribe of Ephraim, situated among the hills to the north of Bethel, eastward of the great northern road; where the sacred tabernacle remained for a long time, Josh. 18, 1. 1 Sam. 4, 3; comp. Ps. 78, 60. It is written variously: שִׁלֹּי Judg. 21, 21. Jer. 7, 12; שִׁלֹּי Judg. 21, 19. 1 Sam. 1, 24. 3, 21; שִׁלָּה Josh. 18, 1. 8. 1 Sam. 1, 3. 9. 1 K. 2, 27. The full form would be pr. שִׁילֹּן, whence the gentile noun שִׁילָנִי q. v. and also the present Arabic name *Seilûn*, Joseph. *Σιλοῦν*. See *Bibl. Res. in Palest. III.* p. 86–9. [Comp. the forms of the pr. n. שִׁלְמָה, שִׁלְמוֹן, Ruth 4, 20. 21.—R.]

שִׁילָל Mic. 1, 8 Cheth. i. q. שִׁילָל no. 1, where see.

שִׁילָנִי gentile n. *Shilonite*: a) From שִׁילָה no. 2, where see; 1 K. 11, 29. 12, 15. Neh. 11, 5. Comp. גִּלְגָּל and גִּלְגָּלִי b) For שִׁילָנִי from שִׁילָה, 1 Chr. 9, 5.

שִׁימוֹן (for שִׁימוֹן desert) *Shimon*, pr. n. m. 1 Chr. 4, 20.

\* שִׁין obsol. root, i. q. Ethiop. **WPEZ** and Syr. **ܫܝܢ** *mingere*; comp. שִׁתֵּן. Hence

שִׁינִי or שִׁינִי m. only plur. שִׁינִים, *urine*, in Cheth. Is. 36, 12. 2 K. 18, 27.

שִׁיבָא Chald. *to finish*, see in r. שִׁבָּא Chald.

\* שִׁיר, rarely שִׁוֵּר Cheth. 1 Sam. 18, 6; fut. שִׁירִי, apoc. once שִׁירִי Job 23,

37, conv. שִׁירִי Judg. 5, 1; to *sing*. (Part. plur. שִׁירִים Ez. 27, 25, see in שִׁיר I.) Not found in the other Semitic dialects, but in Sanscr. comp. *shûr* to sing.—Judg. 5, 1. Ps. 65, 14. Constr: a) With acc. of the song Ps. 7, 1. 137, 4; also with acc. of the pers. or thing celebrated, Ps. 21, 14. 59, 17. 89, 2. b) With לְ to *sing unto* any one in his honour, to *celebrate* in song, Ps. 13, 6. 27, 6. 33, 3; also to *sing of* or *concerning* any thing Is. 5, 1. c) With בְּ to *sing of*, Ps. 138, 5; comp. בְּ דָבָר. d) With עַל of him whom one addresses in song, before whom one sings; Job 33, 27 שִׁירִי אֶנְשֵׁים *he singeth before men*, chants unto them. Prov. 25, 20 שִׁיר בְּשִׁירִים עַל לִב־רָע *he who singeth songs to a heavy heart*, i. e. to one afflicted.—But to *sing* is also sometimes put for *to declaim*, to *recite* with a loud voice, comp. שִׁירָה no. 1; see the examples above cited, Is. 5, 1. Job 33, 27.

PIL. שִׁירִי to *sing*, Zeph. 2, 14. Job 36, 24 אֲשֶׁר שִׁירִי אֶנְשֵׁים *which men do sing, celebrate*. Part. מְשִׁירִי a *singer* 1 Chr. 9, 33. 15, 16. Neh. 12, 28 sq. 13, 5.

HOPH. pass. to *be sung*, as a song Is. 26, 1.

Deriv. שִׁירָה, שִׁיר

שִׁיר m. plur. שִׁירִים and שִׁירִים, c. suff. שִׁירָה Am. 5, 23.

1. *song, singing*; 2 Chr. 29, 28 שִׁירִי מְשִׁירִים וְהַצִּפּוֹרֹת מְהַצִּפְרוֹת *the song sang and the trumpets sounded*, i. e. the song began and the trumpets began to sound; which is expressed in v. 27 by יִחַל שִׁירִי הַהוֹדָה *the song of Jehovah began*, i. e. in his praise. Kimchi here needlessly explains שִׁיר as if for שִׁירִי בְּעַל שִׁירִי *singer*; better would be שִׁירִי בְּעַל שִׁירִי *choir of singers*.—Also *singing* i. e. *music* of instruments, e. g. שִׁירִי בְּזֵי שִׁירִי *musical instruments* 1 Chr. 16, 42. 2 Chr. 7, 66. 34, 12. Am. 6, 5. Neh. 12, 27 בְּשִׁירִי מְצַלְתִּים *with music of cymbals*.

2. *a song, hymn*, e. g. sacred, a *psalm*, Ps. 33, 3. 40, 4. al. *sæpiss*. Also not sacred Is. 23, 16. 24, 9. Ecc. 7, 5. Ez. 33, 32; espec. a song of joy Am. 8, 3. 10, opp. קִינָה. So שִׁירִי הַשִּׁירִים Cant. 1, 1, Vulg. *canticum canticorum, the song of songs*, i. e. the most beautiful of songs; comp. the phrases עֲדֵי עֲדֵי הַשִּׁירִים 'the most beautiful ornament' Ez. 16, 7, שִׁמִּי

הַשָּׁמַיִם 'the highest heaven' 1 K. 8, 27. s the title of a book, (which however could hardly proceed from the author.) This epithet contains an encomium similar to שִׁיר הַיְרֵדוֹת Ps. 45, 1.

שִׁירָה f. constr. שִׁירָה, i. q. שִׁיר, a song Deut. 31, 19 sq. Ps. 18, 1. Is. 23, 5; also of a parable written in rhythm, Job 5, 1. Plur. שִׁירוֹת Am. 8, 3.

שֵׁשׁ m. Syr. <sup>هَمَلًا</sup>, white marble, abaster, 1 Chr. 29, 2. Comp. שֵׁשׁ no. R. שֵׁשׁ

שִׁישָׁא, see שָׁרְהָא

שִׁישַׁק Shishak, pr. n. of a king of Egypt cotemporary with Jeroboam, 1 K. 11, 40. 14, 25 (Cheth. שׁוֹשַׁק). 2 Chr. 12,

He is prob. the same with Sesonchis, the first king in the 22d dynasty of Manetho.

שָׁתַּת, fut. שָׁתִּית, apoc. שָׁתַּת, Is. x. 23, 1, conv. שָׁתַּת; inf. absol. שֵׁת Is. 2, 7; to set, to put, to place, i. q. שָׁתַּת, *sténa*, but less frequent. Kindred Hebrew roots see in שָׁבַת. The other Semitic dialects do not contain this verb; but it is widely diffused in the Indo-European tongues, both in the signif. to set, and also to seat, e. g. Sanscr. *sad* to sit, Gr. *ἕζομαι* fut. *ἕδουμαι* (root *ἐδ*), Lat. *sedere*, Goth. *satjan* to set, to constitute, Anglosax. *sattan*, Engl. *to seat, to set, to set*, comp. the Greek. Transposing the vowel there arises the kindred root *stá*, in *στάω*, *ιστάμι*, *sta-re*.

1. to set, to place, to put, where it refers to persons or things which stand erect (or at least sit, Ps. 132, 11), or are regarded as erect rather than as lying down, e. g. to set a watch, guards, Ps. 11, 3; any one upon a throne, לְכִסֵּא, Job 132, 11; שִׁירָה עָטְרָה לְרֵאשִׁית, Ps. 132, 11; I will put *enimty* between thee and the woman. Ps. 73, 28 שִׁיתִי בְּאֵדְנִי in the Lord have I put my trust.—Spec. a) to set in array an army, the verb *מִתְחַנֵּן* being everywhere implied (comp. Josh. 8, 2. 13), i. e. to set oneself in array, Is. 22, 7. Ps. 3, 7 אֲשֶׁר סָבִיב שָׁתוּהוּ אֲשֶׁר שָׁתוּהוּ *who set themselves in array against thee round about.* b) to set, i. e. to constitute, to appoint, e. g. any one as prince,

with two acc. 1 K. 11, 34; acc. and לְ Ps. 45, 17; עַל of thing, to set one over any thing, Gen. 41, 33. c) to set, i. q. to found; 1 Sam. 2, 8 and he hath set, founded, the world upon them i. e. the columns. d) שִׁירָה מִוִּקְשִׁים to set or lay snares, springs, i. e. to lay plots, to plot against, Ps. 140, 6. e) to set a bound Ex. 23, 21; of a term of time, דוֹף, to set, to appoint, Job 14, 13. Ellipt. and imper. Job 38, 11 וְהִנֵּה הַשֵּׁרָפִים בְּגִיאֵי הַיָּם and here let one set (bounds) to thy proud waves, i. e. here let thy proud waves be stayed. f) With acc. of pers. and בְּ of place, to set or put one in any place; Ps. 88, 7 שִׁיתִינִי בְּבוֹר הַתְּהוֹמוֹת thou hast put me in the lowest pit, i. e. hast cast me into it. Once c. לְ of pers. and בְּ of place, Ps. 73, 18 בְּהַלְקוֹת הַשֵּׁרָפִים לָמָז thou hast set them in slippery places; comp. Ps. 12, 6 אֲשִׁית בְּרֵשֶׁת רַפְיָה לּוֹ I will place in safety him at whom one puffs, i. e. the oppressed. Nearly similar is שִׁית פֶּה בְּ of set or put one in a certain class or number, to reckon him to that number; 2 Sam. 19, 29 thou didst set me among them that eat at thy table, and Jer. 3, 19 אֵיךְ אֲשִׁיתֶךָ בְּבָנִים how have I set thee among my children! i. e. in what honour. g) With עַל to put to any thing, to add to, Gen. 30, 40. h) שִׁית פֶּה עִם to set with another person or thing, i. e. to compare, to make equal, Job 30, 1.

2. to put, to place, to lay any person or thing, so that they may remain in a recumbent posture. Ps. 8, 7 כָּל שִׁתָּה תַחַת רַגְלֵי הַיְרֵדוֹת thou hast put all things under his feet, hast subjected them to him. Ruth 4, 16 and Naomi took the child, וְהִשְׁתִּיתָהּ and laid it in her bosom. Ps. 84, 4 a nest where she (the sparrow) may lay her young.—Spec. a) שִׁירָה יָרְדוּ עָלַי to lay one's hand upon any one Gen. 48, 17; in protection Ps. 139, 5; or as an arbiter, mediator, who lays a hand upon each of the disputants, Job 9, 33. Also to lay the hand upon the eyes of a dead person, i. e. to close his eyes, the last act of filial affection, Gen. 46, 4. On the contrary, שִׁירָה יָרְדוּ עִם, to put or lay one's hand with any one, i. e. to join hands with him in doing any thing, Ex. 23, 1. Ellipt. Job 10, 20 אֲשֶׁר מִמֶּנִּי sc. יָרְדוּ, put from me thy hand, let me alone. b) With בְּ, to put or lay in any place; Job 38, 36 who hath put

wisdom in thy reins? Ps. 13, 3 *how long shall I put (have) cares in my soul?* Prov. 26, 24 *מְרַמֶּה מְרַמֶּה בְּקִרְבּוֹ וְשִׁירָתוֹ יִשְׁתַּחֲבֹד* *he putteth deceit within him*, i. e. has it, cherishes it within him. c) *שִׁירָתוֹ עָלָיו עָדִי* *one's ornaments* Ex. 33, 4. Comp. the subst. *שִׁירָה*. d) With acc. of thing and *עַל* of pers. *to lay upon* any one, either something to be endured Is. 15, 9, with *לְ* of pers. Ps. 9, 21; or to be performed, paid, Ex. 21, 22; also *to impute* to any one a fault, sin, Num. 12, 11. e) *שִׁירָה לְפָנָיו* *to set or lay before oneself*, before one's eyes, sc. that for which one cares, either to punish Ps. 90, 8; or to cherish 101, 3. f) Sometimes from the nature of the case it is i. q. *to pour*, e. g. grain into the bosom of one's garment Ruth 3, 15; *to cast*, Job 22, 24 *שִׁירָתוֹ עַל-עֵפָר בְּצָר* *cast upon the earth the precious ore*.

3. *to set, to put*, i. e. *to direct, to turn* in any definite position or direction, e. g. a) *שִׁירָתוֹ פָּנָיו אֵל* *to set or turn one's face* any whither, Num. 24, 1. b) *עֵינָיו לְ* with inf. c. *לְ*, *to set one's eyes* upon doing any thing, to attempt something, Ps. 17, 11. c) *שִׁירָתוֹ לֵב* *animum advertere, to turn the mind*, i. e. *to regard*, 1 Sam. 4, 20. Ps. 62, 11. Prov. 24, 32. With *אֵל* *to any thing, to set the heart upon*, to attend to, Job 7, 17; *לְ* Ex. 7, 23. 2 Sam. 13, 20. Ps. 48, 14. Prov. 22, 17. 27, 23. Jer. 31, 21.

4. *to set as any thing*, i. e. *to make, to render*, comp. the sense *to constitute* in no. 1. b. With two acc. Is. 5, 6. 26, 1. Jer. 22, 6. Ps. 21, 7. 84, 7. 88, 9. 110, 1; acc. and *לְ* Jer. 2, 15. 13, 16; acc. and *כִּי* to make *as any thing*, Is. 16, 3. Hos. 2, 5. Ps. 21, 10. 83, 12. 14. Rarely simpl. *to make, to do*, i. q. *עָשָׂה*, as *שִׁירָה אֲהוּרָה* *to do signs, wonders*, Ex. 1, 10.—Hence

5. With dat. *to make or prepare for* any one, i. q. *to give*, Gen. 4, 25. Impers. Hos. 6, 11 *גַּם יְהוּדָה שָׂתָה קִצְרִי קָהָה* *also for thee, Judah, a harvest of evils is prepared*.

HOPH. pass. c. *עָלָה*, *to be laid upon, imposed*, Ex. 21, 30.

Deriv. *שִׁירָה*, pr. n. *שִׁירָה*.

*שִׁירָה* m. c. suff. *שִׁירָהוּ*, *a thorn*, collect. *thorns*, Is. 5, 6. 7, 23-25. 9, 17. 10, 17. 27, 4.—The etymology is doubtful; but prob. *שִׁירָה* is for *שִׁנְיָה*, the middle radical *נ* being softened, (as *בִּירָה* for *בִּינָה*, *עֵץ* for

*עֵץ*; *עֵץ* for *עֵץ*), from r. *שָׁנַן*, whence *שָׁנַן* fem. *שִׁנְיָה*; comp. *הִלְלָה* from *הִלַּל*, *רָפָה* from *רָפַף*. Others understand *a thorn-hedge*, as being *set* around gardens and vineyards, from *שִׁירָה*; but the word does not signify *a hedge* of thorns, but thorns as growing spontaneously in the fields and among ruins.

*שִׁירָה* m. (r. *שִׁירָה*) something *put on*, i. e. *attire, dress*, Prov. 7, 10. Ps. 73, 6. Comp. r. *שִׁירָה* no. 2. c.

*שִׁירָה*, see *שִׁירָה*.

\* *שָׁכַב*, fut. *יִשְׁכַּב*; inf. *שָׁכַב*, c. suff. *שָׁכַבְהָ* Gen. 19, 33, *שָׁכַבְהָ* (from *שָׁכַב*) Deut. 6, 7; imperat. *שָׁכַב*, c. He parag. *שָׁכַבְהָ*; *to lie down, to lie*; Syr. Chald. and Eth. *ሰለሰ*, id. but Arab. *سكب* to pour out, by inclining a vessel. The primary root is *כַּב*, *כַּה*, which has the signification of curving, inclining oneself, see in *כָּפַף*, Gr. and Lat. *κύπτω, cubo, cumbo*. For the sibilant prefixed to biliteral roots in order to make them trilateral, see under *ש*, p. 1000.—Ps. 68, 14 *would that ye lay among the stalls*, i. e. the shepherds in order to take rest. Is. 50, 11 *ye shall lie down in sorrow*. 1 K. 3, 19 *she (the woman) had lain upon it*, the child, and so had suffocated it. Also *to lay oneself* in a particular posture; Ez. 4, 6 *lay thyself upon thy right side*.—Spec. a) Of persons lying down to sleep, Gen. 19, 4. 28, 11. 1 Sam. 3, 5. 6. 9. Ps. 3, 6. 4, 9. 1 K. 19, 5. Job 7, 4. Prov. 3, 24; and as lying in bed, sleeping, 1 Sam. 3, 2. 2 Sam. 11, 9. 26, 7. 1 K. 21, 27. Also *to lie down* for rest, comp. Ps. 68, 14; hence, *to rest, to take rest*, Ecc. 2, 23 *even at night his heart taketh no rest*. Job 11, 18 see in *הִפְרָה* II. p. 335. Job 30, 17 *my gnawing (pains) take no rest*. b) Of sick persons 2 Sam. 13, 6. 2 K. 9, 16. c) Of mourners as lying upon the ground 2 Sam. 12, 16. d) Of persons dying, *to lay oneself down*, very often in the phrase respecting the death of kings, *וַיִּשְׁכַּב עִם אֲבוֹתָיו* 1 K. 2, 10. 11, 43. 14, 20. 31, 15. 8, 24. 16, 6. 28; also of the dead, Is. 14, 8 *מֵאַזְּ שָׁכַבְתָּ* *since thou art laid down*, liest dead. v. 18. 43, 17. Job 3, 13. 20, 11. 21, 26. *שָׁכַבְי קְבָר* *those lying in the grave* Ps. 88, 6. e) With *עִם*, *to lie with* a woman, Gen. 26, 10. 30, 15. 16. 34, 2.

39, 7, 12. Ex. 22, 18. Deut. 22, 23 sq. 2 Sam. 12, 11; also אָת Gen. 35, 22. 1 Sam. 2, 22; c. suff. אָתָה, אָתָּה, Gen. 34, 2. Lev. 15, 18, 24; also c. acc. Deut. 28, 30 in Keri, where Cheth. שָׁגַל. Usually spoken of men; once of a woman Gen. 19, 32.

NIPH. *to be lain with, ravished*, of a woman, Is. 13, 16. Zech. 14, 2.

PUAL id. Jer. 3, 2 Keri.

HIPH. 1. *to make lie down, to prostrate* any one, 2 Sam. 8, 2; *to lay down* 1 K. 17, 19; *to cause to rest* Hos. 2, 20.

2. *to lay down or incline* a vessel; and hence *to pour out, to empty* a vessel, Job 38, 37. So Arab. سكب to pour out. For the connection of this meaning, see above in Kal init.

HOPH. הִשְׁכַּב, part. מְשַׁכֵּב, *to be laid, to lie*, 2 K. 4, 32. Ez. 32, 19, 32.

Deriv. מְשַׁכֵּב, שְׁכַבָּה, שְׁכַבָּה.

שְׁכַבָּה f. (r. שָׁכַב,) constr. שְׁכַבָּה, *effusion*; see r. שָׁכַב Hiph. no. 2, and comp. in Kal init. E. g. a) Of dew Ex. 16, 13, 14. b) Of seed in concubitu, *emission*, Lev. 15, 16, 17, 18, 32, 19, 20, 22, 4, Num. 5, 13.

שָׁכַבְתָּ f. i. q. שָׁכַבְתָּ lett. b; hence נָהַן אֶת-שְׁכַבְתּוֹ בְּאִשָּׁה i. q. *to lie with a woman*, Lev. 18, 23, 20, 15. Num. 5, 20; also נָהַן אֶת-שְׁכַבְתּוֹ לְזָרָה אֶל-אִשָּׁה Lev. 18, 20.

\* שָׁכַח a doubtful root, according to some i. q. שָׁגָה, Eth. ḤḤP, *to wander, to roam*.—Hence

HIPH. part. Jer. 5, 8 *like fed horses* (in lust) מְשַׁכְּרִים הֵיוּ *do they roam about*; comp. Jer. 2, 23. Prov. 7, 11, and שָׁגָה no. 1.—But it is perhaps better, with the Hebrew interpreters, to take מְשַׁכְּרִים here as part. Hiph. of the verb שָׁכַב, put adverbially in the sing. instead of מְשַׁכְּרִים; the sense then would be, *they are like fed horses in the morning*, i. e. early inflamed with lust; comp. Is. 5, 11.

Deriv. pr. n. שְׁכַרְהָ; see also אִשָּׁה.

שָׁכַל m. (r. שָׁכַל) 1. *bereavement*, loss of children, metaph. Is. 47, 8, 9.

2. *the being forsaken, abandoned* by all, Ps. 35, 12.

שָׁכַלְתָּ m. (r. שָׁכַל) f. שָׁכַלְתָּ, plur. שָׁכַלְתֶּם.

1. *bereaved* of children Jer. 18, 21; *robbed* of whelps, as a bear, 2 Sam. 17, 8. Hos. 13, 8.

2. *without young, barren*, Cant. 4, 2, 6, 6.

שָׁכַר, שָׁכַר, m. (r. שָׁכַר I) *drunk, intoxicated*, 1 Sam. 25, 36. 1 K. 16, 9, 20, 16. Fem. שְׁכַרָּה 1 Sam. 1, 13.

שָׁכַח and שָׁכַח Is. 49, 14. Prov. 2, 17, fut. וְשָׁכַח, *to forget*, perh. kindr. with שָׁכַח, Gen. 27, 45; c. acc. Gen. 40, 23. Ps. 9, 13; מִן c. inf. Ps. 102, 5. Also *to leave* a thing from forgetfulness, Deut. 24, 19.—Often men are said *to forget* God, Deut. 6, 12, 32, 18. Judg. 3, 7; or the divine law, Hos. 4, 6. Vice versa, God is said *to forget* men, i. e. not to care for them, Ps. 10, 12. Is. 49, 14; or *to forget* his kindness, i. e. not to continue it, Ps. 77, 10.

NIPH. *to be forgotten*, to fall into oblivion, Gen. 41, 30. Ps. 31, 13. Job 28, 4 וְגַל מְנִי רַגְלִי נִשְׁכַּחְתִּי מִנִּי רַגְלִי *forgotten of the foot*, i. e. not supported by the feet. Præg. Deut. 31, 21 הַשְׁכַּח מִפִּי זֵרְעוֹ לֹא the song shall not be forgotten out of the mouth of their seed, i. e. shall not be forgotten and cease.

PIEL *to cause to forget* Lam. 2, 6.

HIPH. id. Jer. 23, 27.

HITHP. i. q. Niph. Ecc. 8, 10.—Hence

שָׁכַח m. *forgetting, forgetful*, Is. 65, 11. Plur. constr. שְׁכַחִי Ps. 9, 18.

שָׁכַח Chald. *to find*. HITHPE. הִשְׁכַּחְתָּ *to be found* Dan. 2, 35. Ezra 6, 2.

HAPH. הִשְׁכַּח 1. *to find* Dan. 2, 25, 6, 6, 12.

2. *to get, to obtain*, Ezra 7, 16.

שְׁכַחָה (perh. roaming, r. שָׁכַח) *Shachiah*, pr. n. m. 1 Chr. 8, 10.

\* שָׁכַח, fut. וְשָׁכַח, imper. שָׁח, inf. שָׁח; kindr. with שָׁחָה.

1. *to incline oneself, to stoop*, as one who sets snares Jer. 5, 26.

2. *to subside*, as water Gen. 8, 1; of anger, *to be appeased* Esth. 2, 1, 7, 10.

HIPH. *to cause to subside, to still* a sedition, Num. 17, 20 [5].

\* שָׁכַל, fut. וְשָׁכַל, *to be bereaved of children, to become childless*, Arab. تَكَلَّ,

Aram. חָבַל, ܚܒܠ. —With acc. Gen. 27, 45 לָמָּה אֲשַׁכַּל אִתְּךָ שְׁנֵי בָנִים *why should I be bereaved of you both?* 43, 14 וְאִנִּי בְּאִשָּׁר וְאִנִּי שָׁכַלְתִּי *and if I be bereaved, I shall be bereaved*, the expression of a



person who calmly bears up under what appears inevitable, comp. Esth. 4, 16. 1 Sam. 15, 33. Part. pass. שְׁכֹלָה be-reaved of children, childless, Is. 49, 21.

PIEL שָׁכַל 1. to bereave, to make childless, Gen. 42, 36. 1 Sam. 15, 33. Spoken: a) Of wild beasts which devour children; Lev. 26, 22 *I will send wild beasts among you, which shall make you childless.* Ez. 5, 17. 14, 15; comp. Hos. 9, 12. b) Of the sword as destroying young men; Deut. 32, 25 בַּחוּץ תִּשְׁכַּל-הָרֶב abroad (in battle) *the sword shall make childless* i. e. destroy your sons. Lam. 1, 20. Jer. 15, 7. Ez. 36, 13–15.

2. to cause abortion in women, flocks, etc. spoken of an unhealthy soil 2 K. 2, 19.—Intrans. to make i. e. to suffer abortion, to miscarry, e. g. of a woman Ex. 23, 26; sheep and goats Gen. 31, 38. Hence of a vine, to be barren, unfruitful, Mal. 3, 11. Part. מְשַׁכֵּל barren, of land 2 K. 2, 19. 21.

HIPH. 1. i. q. Pi. no. 1. b, to destroy young men in war Jer. 50, 9, where מְשַׁכֵּר is to be read, Vulg. *interfactor*; not מְשַׁכֵּר with Sept. Syr. and some editions.

2. to miscarry Hos. 9, 14. See Pi. no. 2. Deriv. שְׁכֹל, שְׁכֹל, and

שְׁכָלִים m. plur. bereavement, childless state, Is. 49, 20.

שְׁכָלָה, see Chald. r. כָּלָה

שָׁכַם denom. in Kal not used; only in HIPII. הִשְׁכַּם, fut. apoc. יִשְׁכַּם.

1. to rise early in the morning, either c. בִּבְקָר Gen. 19, 27. 20, 8. 28, 18. 32, 1; or simpl. Gen. 19, 2. Ex. 32, 6. Josh. 8, 14. The primary signif. is prob. to load up camels and other beasts of burden, which among the nomades is done very early in the morning, i. e. denom. from שָׁכַם shoulder; like Eth. ሰጠ to lay a burden on one's shoulders Matt. 23, 4; comp. Chald. שָׁכַם, καταλύω.—With לָ to get up early to any place, to go early, Cant. 7, 13. Coupled with another verb it is equivalent to an adverb, early; Hos. 6, 4 בַּל מִשְׁפָּרִים הִלָּה the dew early vanishing. 13, 3. Hence inf. absol. הִשְׁכַּם adv. early, Prov. 27, 14.

2. Trop. to do with earnestness, to urge earnestly. Jer. 7, 13 וְאֶדְבַּר אֲלֵיכֶם וְנִדְבַר

הַשָּׂמַם I have spoken unto you with earnest zeal. 11, 7 בִּי הָיָה הַצִּירָתִי וְהָיָה לְךָ הַשָּׂמַם for I have most earnestly admonished, etc. -7, 25. 25, 3. 26, 5. 32, 33. 35, 14. 15. 44, 4. 2 Chr. 36, 15. Zeph. 3, 7 הָשְׁפִימוּ הַשְׁחִיתוּ עֲלֵיהֶם but they were in earnest to act wickedly. Once infin. of the Chaldee form אֲשַׁבֵּים for הַשְׁפִּים Jer. 25, 3.—For Jer. 5, 8 see in שָׁכַה.

\* שָׁכַם m. in pause שָׁכַם Ps. 21, 13, c. suff. שְׁכָמִי.

1. the shoulder, or, as Simonis has well remarked, the shoulder-blades, i. e. the part where these approach each other behind, the upper part of the back next beneath the neck, called in Engl. indifferently the shoulders or the back. Hence found only in the singular, and different from שָׁכַה; as Job 31, 22 כָּהָפִי מִשְׁכָּמָה הַפּוֹל let my shoulder fall from its shoulder-blade, i. e. from the back to which it is joined. Here the ending הָ, although without Mappik, is to be taken as in the printed Masora for a suffix (comp. Num. 15, 28), so that it is not necessary to assume a new fêm. שָׁכָה i. q. שָׁכַם.—The word שָׁכַם seems to be primitive, like the names of several other members of the body; and the verb הִשְׁכַּם is derived from it.

Spec. a) As the part on which burdens are carried, Job 31, 36. Is. 5, 9 the dominion shall be upon his shoulder, like a burden laid upon him and borne by him. 22, 22 the key of the house of David will I lay upon his shoulder, i. e. commit to his charge, comp. the formula עַל יָדֵי in art. יָד Zeph. 3, 9 to serve the Lord אֶתְרָה שְׁכָם with one shoulder, i. e. with one mind, ὁμοθυμαδόν, the metaphor being taken from those that bear a burden or yoke together; comp. Syr. ساءل jointly.

b) As the part on which blows are inflicted. Is. 9, 3 מִיָּדָה שְׁכָמִי the staff of his shoulder, i. e. with which he was beaten.

c) In the phrase הִזְנָה שְׁכָם to turn the shoulder, i. e. to turn the back, said of one going away, 1 Sam. 10, 9; comp. שָׁנָה Josh. 7, 12 and Jer. 48, 39. Hence may be explained Ps. 21, 13 בִּי הִשְׁפִּימוּ, Vulg. quoniam pones eos

*lorsum*, i. e. *thou wilt make them turn their backs*; comp. נָתַן תְּהִי Ps. 18, 41. Sept. ὄτι θήσεις αὐτοὺς ῥῶτον.

2. Metaph. *a tract or portion of land*, Gen. 48, 22; pr. a ridge or hill, as Arab.

سَنْكَبٌ *shoulder, also tract of land.*

3. *Shechem, Sichem*, pr. n. a) A city among the mountains of Ephraim, situated in the narrow valley between Mount Ebal and Mount Gerizim, afterwards called by the Romans *Flavia Neapolis*, whence the modern نابلس *Nābulus*; Gen. 12. 6. 33, 18. 34, 2. Josh. 20, 7. 21, 20. 21. Ps. 60, 8. 1 K. 12, 25. Sept. Συχέμ, comp. Act. 7, 16. Vulg. *Sichem*. With He' parag. שְׁכֵמָה *to Shechem* Hos. 6, 9. See Relandi *Palaestina* p. 1004 sq. Bibl. Res. in *Palest.* III. p. 96 sq. 119 sq. b) A Canaanite Gen. 23, 19. 34, 2 sq.

Deriv. Hiph. הִשְׁכַּמְתִּי (see שָׁכַם), and

שָׁכַם (shoulder) *Shechem*, pr. n. m. a) A son of Gilead, Num. 26, 31. Josh. 17, 2. b) 1 Chr. 7, 19.—Patronym. of lett. a, is שְׁכֵמִי *a Shechemite*, Num. 1. c.

שְׁכַמָּה according to some i. q. שָׁכַם Job 31, 22; but see above in שָׁכַם no. 1.

\* שָׁכַן, שָׁכַן, fut. וְשָׁכַן, 1. *to let oneself down, to settle down*, e. g. the column of fire and cloud, Num. 9, 17. 22. 10, 12. Ex. 24, 16.

2. *to lay oneself down, to lie down*, e. g. for rest, as the lion Deut. 33, 20; of a people lying in tents, *to encamp*, Num. 24, 2; of clouds resting heavily upon the day, c. בָּל Job 3, 5. Hence *to rest, to take rest*, Judg. 5, 17. Prov. 7, 11 בְּבֵיתָהּ לֹא בְּבֵיתָהּ רַגְלֶיהָ *her feet rest not in her house.*

3. *to abide, to dwell*, Arab. سَكَن id. With בָּ of place Gen. 9, 27. 14, 13. 26, 2. Judg. 8, 11; acc. of place Deut. 22, 5. Is. 33, 16. Ps. 68, 7. A frequent formula is שָׁכַן אֶרֶץ *to dwell in or inhabit the land*, to possess it quietly, Prov. 2, 21. 10, 30. Ps. 37, 29; and so without אֶרֶץ Ps. 102, 29, *to dwell*, i. q. *to abide*, like יָשַׁב in v. 13. (Comp. the similar ellipsis Is. 57, 15 *God שָׁכַן עַד who abideth for ever.*) 2 Sam. 7, 10 וְשָׁכַן בְּהַרְיָם *that they (the people) may dwell in a place of their own.* Deut. 33, 16 שָׁכַן בְּסֹדֶם *the dweller in the bush* i. e. *Jehovah*, comp. Ex. 3, 2.

With a pleonastic dat. Ps. 120, 6 שָׁכַן לָהּ *hath dwelt for itself*.—Part. pass. שָׁכֵן as act. *dwelling*, like the Fr. *logé*, Judg. 8, 11.—Once metaph. *to dwell in any thing*, i. e. *to be familiar, intimate with it*; see שָׁכַן no. 2, and Arab. سَكَن to be familiar. Prov. 8, 12 *I wisdom שָׁכַן עִמָּה dwell in prudence*, am intimately united with her.

4. Pass. *to be dwelt in, inhabited*, e. g. a place, i. q. יָשַׁב no. 4. Jer. 50, 39. 33, 16. 46, 26. Is. 13, 20; of a tent, *to be pitched, set up*, Josh. 22, 19.

PIEL *to cause to dwell* Jer. 7, 7. Num. 14, 30. Of *Jehovah* it is sometimes said, שָׁכַן שְׁמִי *to make his name dwell anywhere*, i. e. *to fix his abode there*, Deut. 12, 11. 14, 23. 16, 6. 11. 26, 2; i. q. שָׁוֵם שָׁכַן, see in שָׁוֵם no. 2. d. From this expression is derived the Talmudic word שְׁכִינָה the divine presence, *Shechinah*.—Also *to pitch a tent*; Ps. 78, 60 אָהַל שָׁכַן בְּאֶרֶץ *the tent (which) he pitched among men*; comp. in Kal no. 4, and Hiph. Comp. also in יָשַׁב no. 1. i, and Piel.

Hiph. 1. *to cause to dwell*, of a person Gen. 3, 24. Job 11, 14; *to set up or pitch a tent* Josh. 18, 1; comp. Kal Josh. 22, 19.

2. Causat. of Kal no. 2; Ps. 7, 6 כְּבוֹדִי רָשַׁן לְעָפָר וְרָשַׁן *let him lay mine honour in the dust*, i. e. *let him prostrate me in the dust*; see in כָּבוֹד no. 2. cc.

Deriv. מִשְׁכָּן — שָׁכַן הָיָה — מִשְׁכָּן.

שָׁכַן Chald. fut. fem. pl. וְרִשְׁתֶּנּוּ, *to dwell* Dan. 4, 18.

PA. יָשַׁב *to cause to dwell* Ezra 6, 12.

שָׁכַן m. constr. שָׁכֵן Hos. 10, 5; fem. c. suff. שְׁכֵנָהּ Ex. 3, 22, plur. שְׁכֵנוֹת Ruth 4, 17.

1. *a dweller, inhabitant*, Is. 33, 24. Hos. 1. c.

2. *one who dwells near, a neighbour*, Prov. 27, 10; spoken of nations Ps. 44, 14. 79, 12. Jer. 49, 18; of places Deut. 1, 7. Fem. *a female neighbour*, Ex. 3, 22. Ruth 4, 17.

שָׁכַן m. c. suff. שְׁכֵנִי, *a dwelling*, once Deut. 12, 5. R. שָׁכַן.

שְׁכֵנִיָּה (familiar with *Jehovah*, r. שָׁכַן no. 3 fin.) *Shecaniah*, pr. n. m. a) 1 Chr. 3, 21. b) Neh. 3, 29. c) 6, 18. d) Ezra 10, 2. e) 8, 3. f) 8, 5. g) Neh. 12, 3, see שְׁכֵנִיָּה.

שְׁכַנְיָהּ (id.) *Shecaniah*, pr. n. m. 2 Chr. 31, 15; also 1 Chr. 24, 11, see in שְׁכַנְיָהּ.

\* I. שָׁכַר, fut. יִשְׁכַּר, Arab. سَكَرَ.

1. to drink to the full, i. q. רָוָה, Hag. 1, 6; to drink to hilarity, to be merry, Cant. 5, 1. Gen. 43, 34.—Oftener

2. to drink deeply, to be drunken, intoxicated, Gen. 9, 21; with acc. of the drink, Is. 29, 4. 49, 26; מִן Is. 51, 21. Metaph. in the prophets the wicked are said to be drunken, since they rush by a sort of madness into their own destruction, Is. 29, 9. 51, 21. Lam. 4, 21. Nah. 3, 11; see in בָּוֶס הַרְעֵלָה, Part. pass. שְׁכַרְהָ drunken, intoxicated, Is. 51, 21.

PIEL to make drunk 2 Sam. 11, 13. Metaph. Jer. 51, 7. Is. 63, 6; see in Kal no. 2.

HIPH. id. to make drunk trop. e. g. arrows with blood Deut. 32, 42; nations, see Kal no. 2, and Pi. Jer. 51, 57.

HITHP. to make oneself drunk, to get drunk, 1 Sam. 1, 14.

Deriv. שָׁכַר, שְׁכָרוֹן, שְׁכָרוֹן, pr. n. שְׁכָרוֹן.

\* II. שָׂכַר kindr. with שָׁכַר, to hire, to reward; whence אֶשְׂכַּר.

שָׁכַר m. (r. שָׁכַר I) *temetum*, strong drink, any intoxicating liquor, whether wine Num. 28, 7; or an intoxicating drink resembling wine prepared or distilled from barley (Herod. 2. 77. Diod. 1. 20, 34), from honey, or from dates; see Hieron. Opp. ed. Martian. T. IV p.

364. Arab. سَكَر wine prepared from dried grapes and dates. It is then often distinguished from wine, as Lev. 10, 9. Num. 6, 3. Judg. 13, 4. 7; and the poets often use in one member שָׁכַר and in the other יַיִן, as Is. 5, 11. 24, 9. 28, 7. 29, 9. 56, 12. Prov. 20, 1. 31, 6. Mic. 2, 11.—In Is. 5, 22 a wine mingled with spices seems to be intended, i. q. מִיָּזֵג, מִיָּזֵג.

שָׁכַר, see שְׁכָרוֹן.

שְׁכָרוֹהּ f. (r. שָׁכַר I) *fullness of drink, satiety*, Hag. 1, 6. Others take it as inf. constr. c. הָהּ parag.—R.

שְׁכָרוֹן m. *drunkenness* Ez. 23, 33. 39, 19. R. שָׁכַר I.

שְׁכָרוֹן (drunkenness, r. שָׁכַר I) *Shic-*

*ron*, pr. n. of a place on the northern border of Judah, Josh. 15, 11.

שָׁל m. *error, fault*, 2 Sam. 6, 7. R. שְׁלָה II.

שָׁל a participle of the later Hebrew, made up of the prefix שֹׁ i. q. אָשַׁר, and לָ, hence i. q. אָשַׁר לָ. In Rabbinic it is very frequent, and is there put before the genitive; comp. לָ אָשַׁר in art. אָשַׁר A. no. 3. In the Heb. it occurs only with a prefix.

1. בְּשָׁל on account of, because of, i. q. לָ בְּאָשַׁר p. 99. Jon. 1, 7 בְּשָׁלְמִי because of whom, on whose account, for which v. 8 has בְּאָשַׁר לְמִי. v. 12 בְּשָׁלִי on my account. It corresponds to the Aram. בְּרִיל. compounded of בָּ, הִי i. q. אָשַׁר, and לָ.

2. בְּשָׁל אָשַׁר, pr. *eo ipso quod, in whatsoever*; Ecc. 8, 17 הַאֲדָם הַבְּשָׁל אָשַׁר יִלְא רִמְצָא *in whatsoever a man labours yet shall he not find it*. It is emphat. for בְּאָשַׁר *eo quod, in what*, (comp. Syr. *ejus ipsius*, see Agrell Synt. Syr. p. 195,) and so is equivalent to בְּכָל־אָשַׁר *in all whatsoever*, i. e. how much soever. The text needs no correction.

3. מִי מְשָׁלֵנוּ *who of those to us?* i. e. who of ours, who of us, 2 K. 6, 11.

שָׁלֵאֵן m. adj. *tranquil, dwelling at ease*, Job 21, 23. It is either made up from two synonymes שְׁלָה and שְׁאָנָן; or comes from the latter alone by inserting לָ, as זְלֵעָה i. q. זָעָה to be hot.

\* שָׁלַב in Kal not used; Arab. سَلَب is i. q. نَلَم to break notches e. g. in the edge of a vessel, sword, etc. Chald. שָׁלַב Pa. to join together, to connect; whence שְׁלֵבִין, שְׁלֵבִין, steps or rounds of a ladder, so called as conjoining the two sides.—In Hebrew this word seems to have signified to notch into each other, to join by tenon and mortise.

PUAL part. Ex. 26, 17 *two tenons to each board*, אֶל־אֶחָדָהּ אָשַׁהּ אֶל־אֶחָדָהּ *joined one to another*, perhaps by transverse pieces of wood under the sockets, v. 19; or fitted (corresponding) one to another. But Sept. ἀντιπαρατίνας ἐτίθει τῷ ἐτίθει, *opposite one to another*.—Hence

שְׁלֵבִים m. plur. pr. *joinings, joints*; e. g. at the corners of a base or pedestal;

hen ledges or borders covering these oints, 1 K. 7, 28, 29.

\* שׁוּב, to be white, bright; Arab.

שׁוּב.—Hence שׁוּב snow, and

HIPH. הַשׁוּבִיג, denom. from subst. שׁוּבִיג, to snow, i. e. to be white as snow, to be of a snow-white colour; so Syr. Arab. Comp. for the use of Hiph. in designating colours, under אָרָם, לָבֵן. Ps. 68, 15 when the Almighty scattered kings in it (the land), הַשׁוּבִיג בְּצַלְמוֹן it was snow-white (like snow) on mount Zalmon, sc. with the bones of the slain; comp. Virg. Æn. 5. 865. ib. 12. 36, campi ossibus alvent. Others differently, as Kimchi: *uvis instar lucet in tenebris*; Schnurrer: *recreabitur in umbra*, comp. חָלַג IV to enliven, pr. to make white, bright.

שׁוּבִיג m. snow Job 24, 19. Ps. 147, 16.

Arab. حَلَج, Aram. חַלְגָא.

\* I. שׁוּבָה and שׁוּבָה to be secure, tranquil, at rest, espec. of one who enjoys quiet prosperity, Job 3, 26. 12, 6. Ps. 122, 1. Præt. שׁוּבְתִי Job l. c. Fut. שׁוּבְתִי

s. l. c.—Arab. سَلَا to be tranquil and serene in mind. Kindred roots are סָלַח and שָׁלַח; and from the same stock there are also branches in the Indo-European languages expressing the idea of quiet and silence, and also of security, as ζῆλον rest, leisure, Lat. sileo i. q. סָלַח, and salv-us, salu-s.

Deriv. שׁוּבָה, שׁוּבָה, שׁוּבָה, שׁוּבָה.

\* II. שׁוּבָה i. q. Chald. to go astray, to sin from ignorance or inadvertence.

NIPH. id. Chr. 29, 11.

HIPH. to lead astray, to deceive, 2 K. 18, 28.

Deriv. שׁוּבָה, שׁוּבָה, שׁוּבָה (שׁוּבָה), שׁוּבָה.

\* III. שׁוּבָה i. q. שׁוּבָה, שׁוּבָה, to draw out. Hence is commonly derived fut. p. שׁוּבָה for שׁוּבָה; Job 27, 8 בְּיָשׁוּבָה כִּי יִשָּׁל when God shall draw out his spirit sc. from his body as a sheath comp. (וְנִדְּנָה), i. e. shall take away his soul. So Chald. and Syr. and in this sense we may acquiesce. Still, the conjecture of Schnurrer is not to be slighted, who supposes יִשָּׁל to be contracted for

יִשָּׁל shall demand, comp. Arab. يَسْأَلُ for يَسْأَلُ; though it would then seem necessary to read יִשָּׁל.

Deriv. שׁוּבָה.

שׁוּבָה Chald. to be secure, to be at rest. Dan. 4, 1.

שׁוּבָה Chald. f. (r. שׁוּבָה II) error wrong any thing amiss, i. q. שׁוּבָה, שׁוּבָה, Dan. 3, 29 Cheth.

שׁוּבָה f. 1. i. q. שׁוּבָה, petition, c. suff. שׁוּבָה 1 Sam. 17. See in שׁוּבָה.

2. Shelah, pr. n. of a son of Judah Gen. 38, 5. 46, 12. Patronym. שׁוּבָנִי Shelanite, Num. 26, 20.

שׁוּבָה, see שׁוּבָה

שׁוּבָה f. (r. לָהַב, whence Chald. and Syr. Shaph. (ملاح) flame; שׁוּבָה intens. a flame of flame Ez. 20, 47 [21, 3]; of a burning wind Job 15, 30. Cant. 8, 6 שׁוּבָה the flame of Jehovah, i. e. lightning; where others read שׁוּבָה in one word, or without Mappik שׁוּבָה, but in the same sense.

שׁוּבָה m. once שׁוּבָה Job 21, 23, also שׁוּבָה Jer. 49, 31; fem. שׁוּבָה; plur. constr. שׁוּבָה. R. שׁוּבָה no. I.

1. secure, tranquil, at rest, 1 Chr. 4, 40; espec. of one living in tranquil security, enjoying quiet prosperity, Job 16, 12. 21, 23. Ps. 73, 12. Jer. 49, 31. Neut. security, quiet, Job 20, 20.

2. In a bad sense, at ease, careless; hence for wicked, Ez. 23, 42. Comp. שׁוּבָה no. 2.

שׁוּבָה m. tranquillity, security, Ps. 30, 7. R. שׁוּבָה no. 1.

שׁוּבָה, see שׁוּבָה.

שׁוּבָה pr. n. see שׁוּבָה.

שׁוּבָה f. (r. שׁוּבָה I) constr. שׁוּבָה, tranquillity, security, Prov. 17, 1. Ps. 122, 7. Ez. 16, 49. Plur. בְּשׁוּבָה in thy living at ease, while thou wast in prosperity, Jer. 22, 21. בְּשׁוּבָה in the midst of security Dan. 8, 25. 11, 21. (comp. Job 15, 21,) i. e. unexpectedly, suddenly, like Chald. and Syr. בְּשׁוּבָה, שׁוּבָה מִן שׁוּבָה. Comp. Dan. 11, 24.

2. In a bad sense, *careless security, wickedness*, Prov. 1, 32. See שְׁלוֹם.

שְׁלוֹמָא Chald. f. *security, safety, quiet*, Dan. 4, 24.

שְׁלוּחִים m. plur. (r. שְׁלַח) *a sending away*, e. g. a) Of a wife, *divorce* Ex. 18, 2; then *bill of divorce*, metaph. Mic. 1, 14. b) Of a daughter, *dotation, marriage-present*, 1 K. 9, 16. Comp. שְׁלַח Judg. 12, 9.

שְׁלוֹם, שָׁלֵם, m. (r. שָׁלַם) constr. שְׁלוֹם.

A) Adj. *whole, sound, safe*, e. g.

1. Of the body, *sound, well*, in health, Gen. 43, 27 הַשְּׁלוֹם אֲבִיכֶם *is your father well?* 1 Sam. 25, 6. 2 Sam. 17, 3. 20, 9. Job 5, 24. Ps. 38, 4 אֵינִי שְׁלוֹם בְּעַצְמוֹתַי there is *nothing sound* (no health) *in my bones*. Is. 26, 3.

2. Of number, *whole, in full number*, Jer. 13, 19.

3. *secure, tranquil*, Job 21, 9. Plur. *the careless*, i. e. *the wicked*, Ps. 69, 23.—Hence

4. *friendly, allied*, Ps. 55, 21.

B) Subst. 1. *wholeness, soundness*, i. e. *health, weal, welfare, prosperity*, good of every kind, Arab. سَلَامٌ; Deut. 29, 18. 1 Sam. 16, 4 בָּאָה הַשְּׁלוֹם *comest thou for good?* and the answer is שְׁלוֹם. 1 K. 2, 13. 2 K. 5, 21. 9, 11. 17. 22. Ps. 37, 11.—Particularly in the following constructions and phrases:

a) שְׁלוֹם לְ, once without He הַשְּׁלוֹם לְ 2 Sam. 18, 29, lit. *is health to him?* i. e. *is he well?* is it well with him? in asking after the welfare of an absent person, Gen. 29, 6. 2 K. 4, 26. The answer is שְׁלוֹם, Gen. 1. c. comp. 43, 28.—Hence

b) שְׁלוֹם לְ שָׂאֵל *to ask one after his welfare*, i. e. *to salute* any one, see in שָׂאֵל no. 1. b; comp. 2 Sam. 11, 7 וַיִּשְׁאַל דָּוִד וַיִּשְׁאַל הַשְּׁלוֹם הַמְּלִכָהּ *and David asked, how the war prospered*. Also רָאָה אָחִי-רָאָה *to see after the health, welfare, of any one, to see how he does*, Gen. 37, 14; with יָרַע Esth. 2, 11; with פָּקַד 1 Sam. 17, 18. Ellipt. 2 K. 10, 13 *we go down* (to see) *after the welfare of the king's children*, i. e. *to salute and visit them*.

c) שְׁלוֹם לְ (לְבִי) 1 Sam. 1, 17. 20, 42, and שְׁלוֹם לְ 2 Sam. 15, 9, a form of wishing well to one departing, *go in peace*, i. e. *may every good befall you!*

Gr. ὑπάγει εἰς εὐρήνην Mark 5, 34, and πορεύου εἰς εὐρήνην Luke 7, 50.

d) On the other hand, שְׁלוֹם לְךָ, לְךָ, *welfare to thee, may it be well with thee* Judg. 6, 23. 19, 20. Dan. 10, 19. Gen. 43, 23, a form of address when one would encourage a timid person and assure him of safety, i. q. 'thou hast [ye have] nothing to fear, thou art in safety;' hence we thrice find added אֶל-הִירָאִי, אֶל-הִירָאִי, comp. 1 Sam. 20, 21 בְּי שְׁלוֹם לְךָ *for then all is well with thee*, thou art in safety, thy matter is prosperous. v. 7. Comp. also 2 Sam. 18, 28, where a messenger of good tidings exclaims שְׁלוֹם, q. d. *all is well!* comp. 1 Chr. 12, 18.—Among the Arabs السلام عليك, *es-salâm 'aleika*, and among the Syrians مَعْمَدًا مَعْمَدًا, are forms of salutation to persons approaching or passing by; but in this sense the above Heb. phrase is not found in the O. Test.

2. *peace*, opp. to war, since in a time of peace one's affairs are in safety and prosperity, Lev. 26, 6. 1 K. 2, 5. Judg. 4, 17. לְ קָרָא לְשָׁלוֹם *to invite any one to peace*, i. e. *to offer peace*, Deut. 20, 10. Judg. 21, 13; עָנָה שְׁלוֹם אָח *to answer peace*, i. e. *to accept offered peace*, Deut. 20, 11. לְ עָשָׂה שְׁלוֹם *to make or grant peace to any one* Josh. 9, 15. Is. 27, 5. אִישׁ שְׁלוֹם *a man of peace, peaceful*, Ps. 37, 37. הַדְּבָרִי שְׁלוֹם *words of peace, pacific*, Deut. 22, 26.—Hence

3. *concord, friendship*, אִישׁ שְׁלוֹמִי *my friend, my ally*, Ps. 41, 10. Jer. 20, 10. 38, 22. Obad. 7. הַדְּבָרִי שְׁלוֹם *speaking friendship* Ps. 28, 3; comp. Esth. 9, 30.

שְׁלוֹם, see שָׁלַם

שְׁלֹם *retribution*, see שָׁלַם

שְׁלוֹן (prob. corrupted for שָׁלֵם) *Shallun, Shallum*, pr. n. m. Neh. 3, 15.

שְׁלוֹשׁ *three*, see שָׁלוֹשׁ.

שְׁלוֹת or שְׁלוֹי Chald. f. *error, wrong*, something amiss, Dan. 6, 5. Ezra 4, 22. R. שְׁלוֹה II.

\* שְׁלַח fut. וְשָׁלַח, inf. absol. שְׁלַח, constr. שְׁלַח, once שְׁלַח Is. 58, 9; imper. שְׁלַח

1. *to send*, Sept. ἀποστέλλω, ἐξαποστέλλω. Constr. a) Absol. Gen. 38, 17. b) With acc. of pers. Gen. 43, 8. 45, 5.

Is. 6, 8; with a dat. pleonast. added, *שָׁלַח לָךְ* *send for thyself* Num. 13, 2; once in later Hebrew c. לְ of pers. 2 Chr. 17, 7. c) With אֵל of him *to whom one sends* Gen. 37, 13. Ex. 3, 10. 7, 16; rarely as in Chald. c. על Neh. 6, 3. Jer. 29, 31; also with לְ c. inf. *to send to do any thing* Num. 14, 36. Is. 61, 1. d) With acc. of thing and אֵל of pers. *to send any thing to a person*, as letters Jer. 29, 25. Esth. 9, 20. 30; c. לְ of pers. Gen. 32, 19. 45, 23. e) Often the accus. of the person sent is suppressed; Gen. 31, 4 *and he sent and called Rachel*, i. e. he sent a person to call her. 41, 8. 14. Or the person sent is construed with בְּיַד, 1 K. 2, 25 וַיִּשְׁלַח הַמֶּלֶךְ בְּיַד בְּנֵי־הוּי *and the king sent by the hand of Benaiah*, i. e. he deputed Benaiah. Ex. 4, 13 וַיִּשְׁלַח־נָא בְּיַד־שָׁלֹחַ *send now by whomsoever thou wilt send*. f) Prægn. 2 Sam. 15, 12 וַיִּשְׁלַח אֲבִישָׁלוֹם אֶת־אֶחֱיָהוּפֶלֶס *and Absalom sent [and called, i. e. sent for] Ahithophel from his city, from Giloh*. g) Zech. 2, 12 [8] וַיִּשְׁלַח אַחֵר כְּבוֹד שְׁלֹחֵי *after glory doth he send me*, i. e. to show forth his glory.

Spec. of things: aa) *to send to any one*, i. e. *to send word, to send a messenger to him*. Prov. 26, 6 וַיִּלַּח הַבְּרִים בְּיַד הַפֶּסֶל *whoso sendeth a message by the hand of a fool*, i. e. whoever makes use of a fool as his messenger. Gen. 38, 25 וַיִּשְׁלַח אֶל־הַמִּירָה לְאָמֵר *she sent to her father-in-law, saying*, i. e. she sent him this word. 1 K. 20, 5. 2 K. 5, 8; without לְאָמֵר 1 Sam. 20, 21. With acc. of the thing thus sent by a messenger, 1 K. 5, 23 וְאֶת־הַמְּקוֹם אֲשֶׁר־תִּשְׁלַח אֵלַי *unto the place which thou shalt send word to me*, i. e. shall point out. 20, 9. 21, 11. Jer. 42, 5. 21. 43, 1; c. dupl. acc. *to send one with or for any thing*, 2 Sam. 11, 22 *and he told David אֶת־כָּל־אֲשֶׁר שְׁלָחוּ יוֹאָב* *all that for which Joab had sent him*. 1 K. 14, 6. Is. 55, 11. bb) God is said to send calamities, plagues, Josh. 24, 12; or help Ps. 20, 3; his word, oracles, Is. 9, 7. Ps. 107, 20. But see Piel.

2. *to send away*, i. e. *to let go*, i. q. Pi. no. 2. Ps. 50, 19 בְּיַד שְׁלֹחַת בְּרָעָה *thou lettest go thy mouth to evil*, as if unbridled. Prægn. וַיִּשְׁלַח יְדֵי מִן *to let go the hand from any thing*, i. e. to withdraw it, 1 K. 13, 4. Cant. 5, 4.

3. *to send out or forth*, i. e. *to put forth, to stretch out, to extend*, e. g. the finger, as in scorn, Is. 58, 9; a rod, staff, Ps. 110, 2. 1 Sam. 14, 27; a sickle into the harvest Joel 4, 13, comp. Rev. 14, 15. 18.—Espec. *to send out or put forth the hand*, (Hom. *χεῖρας ἰάλλω* Od. 9. 388. ib. 10. 376.) Gen. 3, 22. 8, 9. 19, 10. 48, 14. Job 1, 11. a) With עַל *upon any thing* 1 Chr. 13, 10; in a hostile sense, *against*, 1 K. 13, 4. b) With אֶל *to or upon any thing* Job 28, 9; also *to put forth or stretch out the hand upon or against any one, to lay hands on him*, Gen. 37, 22. 1 Sam. 26, 9. Esth. 8, 7; and *to put forth the hand to any thing*, i. q. to purloin it, Ex. 22, 7. Esth. 9, 10. Ps. 125, 3. Dan. 11, 42. c) וַיִּשְׁלַח יְדֵי אֵל *to put forth the hand upon, to lay hands upon*, Gen. 22, 12. Ex. 24, 11.—Occasionally יְדֵי is omitted, Ps. 18, 17 וַיִּשְׁלַח מִמְרוֹם *he stretched forth (his hand) from on high*; c. אֵל 2 Sam. 6, 6; אֶל Obad. 13.—Part. pass. שְׁלֹחַ *stretched out*, i. e. *slender in growth*, of a hind Gen. 49, 21; comp. Pi. no. 4.

NIPH. *to be sent*, inf. absol. וַיִּשְׁלַח Esth. 3, 13.

PIEL וַיִּשְׁלַח 1. i. q. Kal no. 1, *to send*, e. g. *to a place* Is. 43, 14; with acc. of pers. Gen. 19, 13. 28, 6. Is. 10, 6, and of the thing sent 1 Sam. 6, 3; with עַל of him *to whom one sends* 2 Chr. 32, 31. But in this signif. Kal is far more frequent; while Piel is more usual in the sense *to send upon any one*, as God sends calamities, plagues, see Kal no. 1. bb; c. אֶל Deut. 7, 20. 32, 24. 2 K. 17, 25. Ps. 78, 45; אֵל Ez. 14, 19; עַל 5, 17. וַיִּשְׁלַח מִדּוֹן *to send strife*, i. e. to excite or occasion it, Prov. 6, 14. 19, 16, 28.

2. i. q. Kal no. 2, *to send away, to let go, to dismiss*, e. g. *one about to depart*, Gen. 32, 27. Ex. 8, 28. Lev. 14, 7; a captive Zech. 9, 11. 1 K. 20, 42; comp. 1 Sam. 20, 22; *to set free a slave*, see הִפְשִׁי; *to set out a daughter, to give her in marriage*, more fully וַיִּשְׁלַח חוּצָה Judg. 12, 19. Also *to accompany one departing, to send him on his way*, προσημειν, Gen. 18, 16. 31, 27. Judg. 3, 18 comp. 19; with אֶל and בְּיַד *to deliver up to the power of any one, to leave in his power*, Job 8, 4. Ps. 81, 13.—Further, *to let down any one into a subterranean prison* Jer.

38, 6. 11; to let hang down or grow long, e. g. the hair Ez. 44, 20.

3. to send forth, in a stronger sense, i. e. to cast, to throw, to shoot, e. g. a) Things, as arrows 1 Sam. 20, 20; fire into a city Am. 1, 4 sq. Hos. 8, 14; which is also expressed by **שָׁלַח דָּבָר בְּאֵשׁ** to give or commit to the flames, Fr. *mettre à feu*, Judg. 1, 8. 20, 48. 2 K. 8, 12. Ps. 74, 7. b) to cast forth, to cast down, Ecc. 11, 1. Job 30, 11 they cast off before me the bridle, i. e. act in an unbridled manner. 39, 3 they cast forth their pains, i. e. they bring forth the foetus with pain. c) to cast out, to eject, to expel any one, Gen. 3, 23. 1 K. 9, 7. Is. 50, 1; spec. to send away a wife, to divorce. Deut. 21, 14. 22, 19. 29. Jer. 3, 8, comp. **שְׁלַחְתִּים**. Job 30, 12 **שָׁלַחוּ רַגְלֵי שְׁלַחֵי** they thrust away my feet. Also to send forth or spread strife, Prov. 16, 28.

4. i. q. Kal no. 3, to put forth or stretch out, to extend, e. g. the hand Prov. 31, 19. 20. So a tree its branches Jer. 17, 3. Ez. 17, 6. 7. 31, 5. Ps. 80, 12; God a people Ps. 44, 3.

PUAL 1. Pass. of Piel no. 1, and of Kal no. 1, to be sent, Prov. 17, 11.

2. to be sent away, to be let go, dismissed, Gen. 44, 3. Is. 50, 1; hence to be left, forsaken, Is. 27, 10. Prov. 29, 15 **מְשָׁלַח נֶעֱרַר** a neglected child.

3. to be cast out, expelled; Is. 16, 2 **מְשָׁלַח בְּקֶן מְשָׁלַח** a bird driven from the nest. So to be cast anywhere, to fall into any place, c. בָּ Job 18, 8.

4. Reflex. to send or throw oneself, to rush, as troops Judg. 5, 15.

HIPH. i. q. Pi. no. 1, to send plagues, calamities, upon any one, c. בָּ Lev. 26, 22. Am. 8, 11.

Deriv. **שְׁלַחֲתָן**—**שְׁלַחֲתָן**, **שְׁלַחֲתָן**, **שְׁלַחֲתָן**, **שְׁלַחֲתָן**.

**שָׁלַח** Chald. fut. **שְׁלַח** 1. to send Dan. 3, 2; c. acc. of thing Ezra 4, 17; with **עָל** of him to whom one sends Ezra 4, 11. 18. 5, 7. 17.

2. With **רָר**, to put forth or stretch out the hand. Dan. 5, 24; c. לְ to attempt any thing Ezra 6, 12.

**שְׁלַח** m. in pause **שְׁלַח**, c. suff. **שְׁלַחֵי**.

1. a missile weapon, as sent against an enemy, e. g. a dart, javelin, spear, etc.

Arab. **سِلَاح** and **سِلَاح** collect. arms, spec. a sword; **سَالِح** an armed man; **سَلَحَ** Conj. V, to arm oneself.—2 Chr.

32, 5. 23, 10. **בְּשִׁלַח עָבַר** to perish by the weapon sc. of death, Job 33, 18. 36, 12; for Joel 2, 8 see in **בְּעַר** no. 1. b. Here belongs prob. the difficult passage, Neh. 4, 17 [23] **אִישׁ שְׁלַחוֹ הַמַּיִם** every man his weapon for water, i. e. every man went for water with his weapon in his hand; comp. 2 Chr. 23, 10. See Maurer.

2. a shoot, sprout, Cant. 4, 13. Comp. r. **שְׁלַח** Pi. no. 4.

3. *Shelah, Salah*, pr. n. a) A son of Arphaxad Gen. 10, 24. 11, 12. b) An aqueduct and pool near Jerusalem, apparently the same with **שְׁלַח** q. v. Neh. 3, 15. Vulg. *Siloe*.

**שְׁלַח** m. (r. **שְׁלַח**) for **שְׁלַחֲתָן** as in Chaldee, after the form **קִרְטָוִר**; **כִּרְשׁוֹר**; pr. a sending of water, i. e. a conduit, aqueduct, comp. r. **שְׁלַח** Ps. 104, 10, and Gr. *λέναι ῥόον* Il. 12. 25.—With the art. **הַשְּׁלַחֵי** *Shiloh, Siloh, Siloam*, pr. n. of an aqueduct at the foot of Zion on the south-eastern part of Jerusalem, Is. 8, 6. See Jos. B. J. 5. 4. 2. ib. 5. 12. 2. ib. 6. 7. 2. ib. 6. 8. 5. It is apparently the same with that called **שְׁלַח** in Neh. 3, 15. The LXX. and Josephus (l. c.) write the name *Σιλωάμ*, and so John 9, 7, where it is explained by *ὁ ἀρτεσταλμένος*, abstr. for. concr. [This refers probably to the long subterranean passage or aqueduct with which it is connected. For a full description of this ancient fountain, see Bibl. Res. in Palest. I. p. 493–498, 500 sq. By a misapprehension of the language of Josephus, several writers have formerly sought for Siloam on the south-west of Zion; Reland Palest. p. 858. Gesen. Comm. on Is. 7, 3.—R.]

**שְׁלַחֲתָן** f. plur. (r. **שְׁלַח**) shoots, sprouts, Is. 16, 8.

**שְׁלַחֵי** (perh. armed) *Shilhi*, pr. n. m. 1 K. 22, 42. 2 Chr. 20, 31. R. **שְׁלַח**.

**שְׁלַחֲתָן** (armed men, r. **שְׁלַח**) *Shilhim*, pr. n. of a city in the tribe of Judah, Josh. 15, 32.

שֶׁלַח m. (r. שֶׁלַח) constr. שֶׁלַחַן; plur. שֶׁלַחָנוֹת, constr. שֶׁלַחָנוֹת; a table, so called from its being extended, spread out, see the root no. 3, and τανύειν τραπεζῶν Od. 10. 370.—Ex. 25, 23 sq. שֶׁלַחַן שֶׁלַחַן to spread or prepare a table Ps. 23, 5. Prov. 9, 2. שֶׁלַחַן הַפָּנִים Num. 4, 7, and in the later Hebrew שֶׁלַחַן הַמִּצְבֵּי־בָרֶךְ 1 Chr. 28, 16. 2 Chr. 29, 18, the table of shew-bread; see Lev. 24, 6 and שֶׁלַחַן no. 2; also Jos. Ant. 3. 6. 6. שֶׁלַחַן יְהוָה the table of Jehovah, i. e. his altar, Mal. 1, 7. אֲכָלֵי שֶׁלַחָהֶךָ those who eat at thy table 2 Sam. 19, 29. 1 K. 2, 7, i. q. עַל-שֶׁלַחָהֶךָ 2 Sam. 9, 11.

\* שֶׁלַחַת, fut. שֶׁלַחַת, a verb of the later Hebrew: a) to rule, to have dominion over any one, c. בָּ Ecc. 8, 9; עַל Neh. 5, 15. b) to obtain power over any one, to get the mastery, c. בָּ Esth. 9, 1. Ecc.

2, 19.—Arab. سَلَطَ to be hard, vehement, imperious; whence שֶׁלַחַת no. 1, שֶׁלַחַת. The sense of dominion appears

only in the derivatives, as سُلْطَانٌ sultān, power, whence constr. the Sultān. It corresponds to Germ. schallen.

HIPH. 1. to let have dominion over any one Ps. 119, 133.

2. to give power to do any thing, to permit, Ecc. 5, 18. 6, 2. Comp. מִשַׁלַּח Ex. 21, 8.

Deriv. שֶׁלַחַת, שֶׁלַחַת, שֶׁלַחַת.

שֶׁלַחַת Chald. fut. שֶׁלַחַת 1. to rule, to have dominion, c. בָּ in or over any thing Dan. 2, 39. 5, 7. 16; to have power over any thing, so as to affect it, Dan. 3, 27.

2. With בָּ, to get the mastery of, i. e. to rush or fall upon, Dan. 6, 25.

APH. to let bear rule, to make ruler or lord over any one, c. בָּ Dan. 2, 38. 48.

Deriv. Chald. שֶׁלַחַת, שֶׁלַחַת, שֶׁלַחַת.

שֶׁלַחַת m. (r. שֶׁלַחַת) a shield, only plur. שֶׁלַחַתִּים, constr. שֶׁלַחַתִּים, shields, apparently so called from being hard or perh. tough; see the signif. of the Arabic root under שֶׁלַחַת, and comp. the adj. שֶׁלַחַת. 2 Sam. 8, 7 שֶׁלַחַתֵי הַזָּהָב the shields of gold. 2 K. 11, 10. 2 Chr. 23, 9. Cant. 4, 4. Ez. 27, 11, in which passages shields are spoken of as suspended for ornament upon the walls. Jer. 51, 11 sharpen the arrows, מִלֵּאֵי הַשֶּׁלַחַתִּים fill out the shields, i. e. put them on. see in מִלֵּא no. 1. a.—Interpre-

ters have long hesitated as to the signification of this word; and some have even rendered it by quivers, as (after Jarchi) Jahn Archæol. II. ii. p. 423; or also darts,

comp. سَلَطٌ arrow. The signification here given has been adopted by most commentators from Kimchi onwards, and is supported by probable etymology, by the context of all the passages, and by the authority of the ancient versions. Thus the Targums and Syriac version often retain the same word, as being common in Aramæan; but the Chaldee translator of the Chronicles gives it in two places by shields, 1 Chr. 18, 7. 2 Chr. 23, 9; and the translator of Jeremiah, c. 13, 23, uses the words שֶׁלַחַתִּים to denote the spots of the leopard, as resembling the figure of a shield. Among the later Syrians this word appears to have become obsolete; for Bar Bahlûl, in Lex. Oxon. Ms. under سَلَطٌ, himself fluctuates between the various opinions of Syrian interpreters, the most of whom however understand by it quivers.

שֶׁלַחַת m. (r. שֶׁלַחַת) powerful, potent, Ecc. 8, 4; with בָּ having power over any thing, v. 8.

שֶׁלַחַת Chald. (r. שֶׁלַחַת) one in power, a ruler, magistrate, Dan. 3, 2.

שֶׁלַחַת Chald. m. constr. שֶׁלַחַת, dominion, power, empire, Dan. 3, 33. 4, 19. 7, 6. 14. 6, 27 מְלִכּוּתֵי מְלִכּוּתֵי in every dominion of my kingdom, i. e. throughout my whole empire. Plur. empires, kingdoms, Dan. 7, 27. Arab. سُلْطَانٌ dominion, and constr. dominus, rex, Sultān.

שֶׁלַחַת f. see שֶׁלַחַת no. 1.

שֶׁלַחַת m. (r. שֶׁלַחַת I) in pause שֶׁלַחַת, quiet, stillness; 2 Sam. 37, 27 בְּשֶׁלַחַת in quiet, i. e. privately.

שֶׁלַחַת f. (r. שֶׁלַחַת III) the after-birth, the membrane which envelopes the fœtus and follows the birth, Deut. 28, 57.

Arab. سَلَا membrane enveloping the fœtus, سَلَى Conj. II, to extract this membrane; Talmud. שֶׁלַחַת, אֲחֵרֵי-בִרְתּוֹ, after-birth.

שֶׁלַחַת and שֶׁלַחַת, see in שֶׁלַחַת.



שׁוֹרֵי m. adj. (r. שׁוֹרֵי), fem. שׁוֹרֵי for שׁוֹרֵי, the ׀ being dropped in the feminine flexion.

1. *hard, vehement, imperious*, fem. of an imperious woman, impudent, Ez. 16,

30. Arab. سَلِيْطٌ, سَلِيْطَةٌ.

2. *powerful, mighty*, i. e. *having power over any thing*, c. בָּ Ecc. 8, 8. Subst. *one having power, a ruler, magistrate*, Ecc. 7, 19. 10, 5. Gen. 42, 6.

שׁוֹרֵי Chald. (r. שׁוֹרֵי) 1. *powerful, mighty*, Dan. 2, 10. 4, 23; *having power in or over any thing, bearing rule over*, c. בָּ, Dan. 4, 14. 22. 29. 5, 21. Subst. *a ruler, prince*, Dan. 2, 15. 5, 29. Ezra 1, 20.

2. With לְ c. inf. *there is power to do any thing*, i. e. it is permitted, *licet*, Ezra 7, 24.

שׁוֹרֵי and שׁוֹרֵי m. (from שׁוֹרֵי) Kamets impure.

1. *a third*, Is. 40, 12; i. e. a measure for grain, prob. the third part of an ephah (see אֵרְפָה) i. q. סָאָה, μέτρον, since Sept. often renders אֵרְפָה by τρία μέτρα, comp. Gr. ἡ τετάρτη, Engl. *quart*.— Genr. for any *measure*; acc. as adv. Ps. 80, 6 שׁוֹרֵי בְדִמְעוֹתָ בְּדִמְעוֹתָ תִּשְׁתַּקֵּמוּ וְהָיָה לְךָ כַּמְצוּתָהּ תִּשְׁתַּקֵּמוּ וְהָיָה לְךָ כַּמְצוּתָהּ תִּשְׁתַּקֵּמוּ thou givest them tears to drink by measure, i. e. in great quantity, abundantly. Sept. ἐν μέτρῳ, Vulg. in mensura.

2. *a triangle*, i. e. an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. 18, 6.

3. Prob. *a third man*, i. e. one of three, Gr. τριστάτης, a higher order of soldiers, who fought from chariots, *chariot-warriors*, ἀναβάται, παραβάται. Ex. 14, 7 he took all the chariots of Egypt, וְשָׁלִישִׁים וְשָׁלִישִׁים וְשָׁלִישִׁים and three warriors upon each of them. 15, 4. 1 K. 9, 22, comp. 2 K. 9, 25. They served also as the body-guard of kings 1 K. 9, 22. 2 K. 10, 25. 1 Chr. 11, 11. 12, 18. Sept. τριστάται, i. e. according to Origen in Catenis, (although the Greek Glossarists decide otherwise, see Schleusner Thes. in voc.) 'soldiers fighting from chariots,' and so called because each chariot contained three soldiers, one of whom managed the horses while the other two fought; comp. τριστάτης, one of the three per-

sons who constituted a row or subdivision in the Greek tragic chorus.—The leader or chief of these troops is called שׁוֹרֵי 2 Sam. 23, 8, and with the fuller form שׁוֹרֵי 1 Chr. 12, 18; and the same person seems to be denoted by שׁוֹרֵי, καὶ ἐξοχή, as spoken of one of the nearest attendants of the king, 2 K. 7, 2. 17. 19. 9, 25. 15, 25.—Hence plur. שׁוֹרֵי Prov. 22, 20 Keri, perh. *principalia*, i. e. things honourable, princely; comp. 8, 6.

שׁוֹרֵי m. ord. adj. (from שׁוֹרֵי) f. שׁוֹרֵי, שׁוֹרֵי; plur. שׁוֹרֵי; *third, the third*, Gen. 2, 14. Num. 2, 24. Is. 19, 24. Job 42, 14. al. sæpe. Plur. שׁוֹרֵי subst. *cells or chambers of the third story* Gen. 6, 16.—Fem. spec. as subst. a) *a third*, the third part, Num. 15, 6. 7. 2 Sam. 18, 2. b) With He parag. שׁוֹרֵי adv. *the third time*, Ez. 21, 19. c) *the third day*, the day after to-morrow; 1 Sam. 20, 12 שׁוֹרֵי מָחָר הַשְּׁלִישִׁי about this time to-morrow or the third day. d) *the third year*, Is. 15, 5. Jer. 48, 34, see in עֲגָלָה no. 2. Comp. in Engl. 'the third of queen Victoria.'

\* שׁוֹרֵי in Kal not used, kindr. with שׁוֹרֵי

HIPH. הִשְׁלִיךְ, fut. הִשְׁלִיךְ 1. *to cast, to throw*, Gen. 21, 15. Num. 35, 20. 22; *to cast off or away* 2 K. 7, 15. Ez. 20, 8. Ecc. 3, 6 opp. שָׁמַר to retain; *to scatter* by casting, as stones Ecc. 3, 5, opp. כָּנַס to gather. Constr. with אֶל of the place into which any thing is cast, as into a pit, water, the fire, Gen. 37, 22. Num. 19, 6. Deut. 9, 21. Jer. 36, 23; also c. בָּ Gen. 37, 20. Ex. 32, 24. Mic. 7, 19; with עַל of him at or upon whom any thing is cast, Judg. 9, 53. Job 27, 22 הִשְׁלִיךְ עָלָיו he casteth upon him sc. arrows, he shooteth at him; with לְ to cast a thing to the dogs Ex. 22, 30; c. מִן of place, *to cast out* a person or thing from a place, Neh. 13, 8. Deut. 29, 27. Job 29, 17 מִשְׁנֵי אֲשָׁלִיךְ בְּרִיקָה I cast (plucked) out the spoil; with מִמֶּנִּי, מִמֶּנִּי, *to cast away from oneself, to throw off*, to lay aside, Ps. 2, 3. Ez. 18, 31. Also, *to cast oneself*, Am. 4, 3; others here read Hophal.—Trop. in the following phrases: a) הִשְׁלִיךְ נַפְשׁוֹ מִמֶּנִּי he cast his life from him, i. e. ex-

posed it to great danger, Judg. 9, 17; see in נָגַד no. 3. c. α, and comp. Gr. παραβάλλεσθαι τὴν ψυχὴν Il. 9. 322, whence Lat. *parabolanus*. b) הַשְׁלִיךְ אַחֲרָיו Ps. 50, 17, and הַשְׁלִיךְ אֶחָד מֵאֵתָּה, *to cast behind one, behind one's back*, i. e. to neglect, to contemn, 1 K. 14, 9. Neh. 9, 26. Is. 38, 17. Ez. 23, 35. The Arabs have the same expression, see Comment. on Is. l. c. c) הַשְׁלִיךְ עַל רֵי *to cast upon Jehovah one's burden*, i. e. to commit any thing to his care, Ps. 55, 23; comp. Ps. 37, 5. d) הַשְׁלִיךְ פָּנָיו מִצֵּד פְּנֵי הַשְׁלִיךְ פֶּה *Jehovah casts one from his presence*, i. e. rejects him from his favour, 2 K. 13, 23. 17, 20. 24, 20. 2 Chr. 7, 20. Jer. 7, 15.

2. *to cast down, to overthrow*, as a house Jer. 9, 18; *to destroy*, as a locust the vine Joel 1, 7. Metaph. Job 18, 7 וְהַשְׁלִיכֵהוּ עַצְמוֹ *and his own counsel shall cast him down*.

HOPE. הַשְׁלִיךְ and הַשְׁלִיךְ 1. *to be cast out or forth, to be thrown*, Is. 14, 19, where it is not to be rendered: *thou art cast out of thy sepulchre*, but *thou art cast forth without sepulchre*, i. e. without the burial due to thee. With אָ and אֶל of place 2 Sam. 20, 21. Jer. 14, 16. Ez. 16, 5; c. לָ *to be cast forth to any one*, to be given up to him, Jer. 36, 30. Metaph. Ps. 22, 11 הַשְׁלִיכֵהוּ מִבְּרֵחַי *I was cast upon thee from the womb*, i. e. I have committed myself to thee.

2. Pass. of Hiph. no. 2. Dan. 8, 11.

Deriv. the two following.

שָׁדָה m. Lev. 11, 17. Deut. 14, 17, a sea-fowl, Sept. *καταράτης* or *καταρῶνας*, i. e. a species of pelican which *casts* itself from high rocks into the water after fish, prob. *the gannet, Pelicanus Bassanus* Linn. Vulg. *mergulus*. Syr. and Chald. 'fish-catcher.' Comp. Bochart Hieroz. P. II. lib. 2. c. 21. Oedmann Verm. Sammlungen aus der Naturkunde, III. p. 68.

שָׁדָה f. (r. שָׁדָה) 1. *a casting down or felling of a tree*, Is. 6, 13.

2. *Shallecheth*, pr. n. of a gate of the temple 1 Chr. 26, 16.

\* שָׁדָה sometimes with the regular form, and sometimes with that of verbs טָע, as שָׁדָה, שָׁדָה, שָׁדָה; inf. שָׁדָה and שָׁדָה: fut. שָׁדָה, c. suff. שָׁדָה Hab. 2, 8.

1. i. q. Arab. سَلَّ, *to draw, or pull out*, Ruth 2, 16; comp. נָשַׁל and נָשַׁל III.

2. *to strip off, to plunder, to spoil*; comp. Gr. σῦλον, σκῦλον, σκύλον, *spolium, spoil*, and συλάω, συλεύω, συυλεύω, *spolior, to spoil*, also σκύλλω *to strip off the skin*, σιλλον in Hesych. a cord.— Constr. c. acc. of thing Ez. 26, 12; or of the person plundered 39, 10. Hab. 2, 8. Zech. 2, 12. שָׁדָה שָׁדָה *to spoil the spoil* Is. 10, 6. Ez. 29, 19.

HIITHPO. הַשְׁתַּחֲזִילֵל Aram. for הַשְׁתַּחֲזִילֵל, *to be spoiled, plundered*, Ps. 70, 6. Is. 59, 15.

Deriv. שָׁדָה and

שָׁדָה m. constr. שָׁדָה, *spoil, plunder, booty*, Gen. 49, 27. Ex. 15, 19. al. sæpe. Of flocks and herds driven off; 1 Sam. 15, 19 שָׁדָה הַיָּדָה *David's booty*, i. e. driven off by him. ib. 30, 20. הַיָּדָה שָׁדָה *to divide the spoil*, to distribute the booty, Gen. 49, 27. Ps. 68, 13. Jer. 21, 9 לֹא הָיְתָה לוֹ שָׁדָה נַפְשׁוֹ לְשָׁדָה *his life shall be to him for booty*, i. e. he shall be preserved alive. Prov. 31, 11. Jer. 38, 2. 39, 18. Once for שָׁדָה אִישׁ שָׁדָה *a spoiler, warrior*, Judg. 5, 30.

\* שָׁדָה fut. הַשְׁלִיךְ 1. *to be whole, sound, safe*; Arab. سَلِمَ id. Kindr. are. שָׁדָה, שָׁדָה.—Job 9, 4 *who hath set himself against him and remained in safety?* 22, 21.

2. *to be completed, finished, ended*, e. g. a building 1 K. 7, 51. Neh. 6, 15; of time Is. 60, 20.

3. Denom. from שָׁלוֹם, *to be at peace, in friendship with any one*. Part. שָׁלֵמִי Ps. 7, 5 *my friend, ally*, i. q. אִישׁ שָׁלוֹמִי Ps. 41, 10. Part. pass. שָׁלוֹם 1 Sam. 20, 19. See Pu. no. 3.

PIEL שָׁדָה and שָׁדָה 1. *to make secure, to preserve in safety* i. e. safe and sound, Job 8, 6.

2. *to complete, to finish*, e. g. a building 1 K. 9, 25.

3. *to make whole, to make good*, e. g. *to restore any thing stolen* Ex. 21, 36; *to repay a debt* Ps. 37, 21. 2 K. 4, 7. Also *to pay or perform one's vows* Ps. 50, 14; sacrifices Hos. 14, 3. Trop. *to restore or impart comfort* Is. 57, 18.

4. *to requite, to recompense*, with dat. of pers. Judg. 1, 7. 2 K. 9, 26. Ps. 62, 13;

with acc. of thing Jer. 16, 18. 32, 18; with acc. and dat. as שׁוֹמֵר גְּמוּלוֹ לְ, see גְּמוּלָה no. 1; also כְּמַעֲשָׂיו לְפָנָי שׁוֹמֵר לְ to *requite any one according to his deeds*, Ps. 62, 13. Jer. 50, 29. Rarely also c. acc. of pers. to whom any thing is requited, Ps. 31, 24. Prov. 13, 21 וְאִתְּ-צַדִּיקִים יְשׁוּלְטֵם-טוֹב but *good requiteth the upright*, i. e. happiness is the reward of the righteous. Ps. 35, 12.

PUAL 1. Pass. of Pi. no. 3, *to be paid, performed*, as a vow, Ps. 65, 2.

2. *to be requited, recompensed*, Jer. 18, 20. Prov. 11, 31 וְשׁוֹמֵר יְשׁוּלְטֵם צַדִּיק בְּאֶרֶץ לֹא, *the righteous is recompensed upon earth, much more the wicked and the sinner*. 13, 13.

3. *to be at peace with any one, to live in friendship*, i. q. Kal no. 3. Part. מְשׁוֹלֵם *a friend, ally*, sc. of God, i. e. Israel, Is. 42, 19; parall. with יְהוָה עָבְדוֹ. Comp. Hiph. no. 2.

HIPH. 1. *to complete, to perform, to execute*, Job 23, 14. Is. 44, 26. 28; *to make an end of any thing* Is. 38, 12. 13.

2. *to make peace with any one, to seek and cherish peace*; Arab. سَالَم id. With אָשׁוּב Josh. 10, 1. 4; עָשׂוֹ Deut. 20, 12. 1 K. 22, 45. But with אָלַץ, *to submit oneself in peace to any one*, i. e. by a treaty of peace, Josh. 11, 19. Comp. Arab. سلم Conj. IV, *to submit oneself to the dominion of any one*, spec. *to commit one's affairs to God*, c. c. اِلَى, whence اِسْلَامٌ *Islām*, i. e. obedience to God and Muhammed, the true religion, Muhammedanism.

3. Causat. *to make a friend of any one* Prov. 16, 7.

HOPH. *to become the friend of any one*, c. הַ Job 5, 23.

Deriv. שׁוֹמֵר—שׁוֹמְרֵי, שׁוֹמְרֵי, שׁוֹמְרֵי, שׁוֹמְרֵי, and pr. n. שׁוֹמְרֵי, שׁוֹמְרֵי, שׁוֹמְרֵי, שׁוֹמְרֵי, שׁוֹמְרֵי, שׁוֹמְרֵי.

שׁוֹמֵר Chald. *to complete, to finish a work*. Part. pass. שׁוֹמְרֵי *finished* Ezra 5, 16.

APH. 1. *to finish, to make an end of*, Dan. 5, 26.

2. *to restore* Ezra 7, 19.

שׁוֹמֵר Chald. m. i. q. Heb. שׁוֹמֵר, *prosperity, peace*, Ezra 5, 7. Dan. 3, 31. 6, 26.

שׁוֹמֵר m. adj. (r. שׁוֹמֵר) f. שׁוֹמְרָה; plur. שׁוֹמְרֵי, שׁוֹמְרוֹת.

1. *whole, sound, perfect*, i. e. a) Of full and just weight and measure, as שׁוֹמֵר אָפֶן *a full weight*, perfect, Deut. 25, 15; comp. Gen. 15, 16 where it is spoken of the full measure of one's sins. גְּלוּת שׁוֹמְרָה *the whole number of the captives* Am. 1, 6. 9. b) *whole, safe, unharmed*, Gen. 33, 18; of an army Nah. 1, 12. שׁוֹמְרֵי אֲבָנִים *whole stones*, i. e. not hewn, Deut. 27, 6. 1 K. 6, 7.

2. *completed, finished*, 2 Chr. 8, 16.

3. *living in peace and friendship, peaceful, friendly*, see the root in Pu. Hiph. Hoph. Gen. 34, 21 הֵם שׁוֹמְרֵי אֶתְנוּ *they live in peace with us*. Spec. יְהוָה עִם יְהוָה *at peace with God*, devoted to him, 1 K. 8, 61. 11, 4. 15, 3. 14; and so by implic. 2 K. 20, 3. 1 Chr. 28, 9. 2 Chr. 15, 17. Comp. Hiph. no. 2; also מְסֻלֵם *Muslim*, devoted to God and Muhammed, a Muhammedan.

4. *Salem*, pr. n. i. q. יְרוּשָׁלַיִם *Jerusalem*, for the etymology of which, see in its place; Gen. 14, 18. Ps. 76, 3.—Jos. Ant. 1. 10. 2 τὴν μέντοι Σόλυμα ὑστερον ἐνάλεισαν Ἱεροσόλυμα. See Relandi Pa-læstina p. 976. Arab. سَلَمٌ, سَلَمٌ, id.

שׁוֹמֵר m. (r. שׁוֹמֵר) plur. שׁוֹמְרֵי, constr. שׁוֹמְרֵי.

1. Pr. *requital*, see the root Pi. no. 4; hence *thanks, thanksgiving*. Plur. זְבַח שׁוֹמְרֵי *a thank-offering*, a sacrifice offered in thanksgiving, Lev. 3, 1 sq. 7, 11 sq. Num. 7, 17 sq. זְבַח הַיּוֹרֵה שׁוֹמְרֵי Lev. 7. 13. 15, *a sacrifice offered to God with praise and thanksgiving*.—Hence

2. *a thank-offering* Am. 5, 22; plur. שׁוֹמְרֵי id. Lev. 7, 20. 9, 4. Also in a wider sense, for sacrifices offered in a time of distress, Judg. 20, 6. 21, 4.

שׁוֹמֵר m. (r. שׁוֹמֵר) 1. *requital, recompense, retribution*, Deut. 32, 25.

2. *Shillem*, pr. n. of a son of Naphtali Gen. 46, 24. Num. 26, 49; for which 1 Chr. 7, 13 שׁוֹלֵם.—Patron. שׁוֹלֵמִי *a Shillemite* Num. 1. c.

שׁוֹמֵר, see שׁוֹמֵר.

שׁוֹמֵר and שׁוֹמְרֵי m. (r. שׁוֹמֵר) *requital, retribution*, Hos. 9, 7. Mic. 7, 3; plur. Is. 34, 8.

שָׁלַם (retribution, r. שָׁלַם) *Shallum*, pr. n. a) A king of Israel, 773, 772 B. C. 2 K. 15, 10 sq. b) A king of Judah, son of Josiah and younger brother of Jehoiakim and Zedekiah, prob. the same with יהוֹאָחָז no. 2. Jer. 22, 11. See Rosenm. ad h. l. c) The husband of Huldah the prophetess 2 K. 22, 14. d) Of several other men, Ezra 2, 42. 7, 2. 10, 24. 42. Neh. 3, 12. 7, 45. 1 Chr. 2, 40. etc.

שְׁלֵמָה f. i. q. שָׁלַם, retribution, punishment, Ps. 91, 8. R. שָׁלַם

שְׁלֵמָה (pacific, from שָׁלַם with the syll. הִי i. q. י, י, comp. 1 Chr. 22, 9) pr. n. *Solomon*, the tenth son of David, 1 Chr. 3, 5, comp. 2 Sam. 3, 5; born of Bathsheba; the successor of his father, and the third king of the Hebrew nation, r. 1005-975 B. C. and celebrated throughout the world for his wealth, splendour, and wisdom, see 1 K. c. 2-11. 1 Chr. c. 23. 2 Chr. c. 1-9. Prov. 1, 1. Cant. 1, 1. Sept. *Σολομών*, in N. T. *Σολομών*, and so Josephus.

שְׁלַמִּי (my thanks, r. שָׁלַם) *Shalmi*, pr. n. m. Ezra 2, 46 Keri.

שְׁלֵמִי (pacific) *Shelomi*, pr. n. m. Num. 34, 27.

שְׁלֵמִיָּאל (friend of God) *Shelumiel*, pr. n. m. Num. 1, 6. 2, 12.

שְׁלֵמְיָהוּ (i. q. מְשַׁלְּמָה) *Shelemiah*, pr. n. m. 1 Chr. 26, 14.

שְׁלֵמִיָּת (pacific, abstr. 'love of peace') *Shelomith*, pr. n. R. שָׁלַם.

1. Fem. a) Lev. 24, 11. b) 1 Chr. 3, 19.

2. Masc. a) A son of Rehoboam 2 Chr. 11, 20. b) Ezra 8, 10. c, d, e) 1 Chr. 23, 9. 18. 26, 25.

שְׁלֵמָנָסֶר Hos. 10, 14; fully שְׁלֵמָנָסֶר 2 K. 17, 3. 18, 8, *Shalman*, *Shalmaneser*, pr. n. of a powerful king of Assyria, 733-716 B. C. by whom the ten tribes were carried into exile, B. C. 722. Vulg. *Salmanassar*.—Comp. Pers. **شمران**

شمران *verecundus erga ignem*.

שְׁלֵמִים m. plur. (r. שָׁלַם) *rewards*, *gifts*, by which any one is corrupted, Is. 1, 23.

\* שְׁלַף fut. יִשְׁלַף 1. to draw out, to pluck out; Chald. id. Eth. **ሸለ** to strip, to spoil; kindr. with שָׁלַל, שְׁלַח II, גָּשַׁל.—E. g. a weapon from a wound Job 20, 25; a sword from its sheath, to draw the sword Num. 22, 23. 31. Josh. 5, 13. אֶלֶף אֶלֶף הָרֶבֶב a thousand drawing the sword, i. e. armed warriors, Judg. 8, 10. 20, 2. 15. 17. 46. 2 Sam. 24, 9.

2. to draw or pull off one's shoe, Ruth 4, 7. 8.

3. to pull or pluck up, e. g. grass Ps. 129, 6.

שְׁלֵפָה *Sheleph*, pr. n. of a tribe in Arabia Felix, Gen. 10, 26. 1 Chr. 1, 20; perh. the *Σαλαπηνοί*, whom Ptolemy (VI. 7) reckons among the tribes of the interior.

\* שְׁלֹשׁ and שְׁלוֹשׁ f. constr. שְׁלוֹשׁ, c. Makk. -שְׁלוֹשׁ Ex. 21, 11; also שְׁלוֹשָׁה m. constr. שְׁלוֹשָׁה.

1. three, Arab. **ثَلَاثَة** f. **ثَلَاث** m. Aram. **שְׁלוֹשָׁה**. In the Indo-European tongues the primary form seems to have been preserved in the Zend *teshro*, whence by transp. Aram. *telât*, Gr. and Lat. *trēs*, *tres*. The Sanscrit has the abridged form *tri*.—E. g. שְׁלוֹשׁ שָׁנִים *three years* Gen. 11, 13; rarely after the noun, as שְׁלוֹשׁ עָרִים *three cities* Josh. 21, 32. שְׁלוֹשָׁה בָּנִים *three sons* Gen. 6, 10; שְׁלוֹשָׁה חֳדָשִׁים *three months*; whence כְּמִשְׁלַשׁ חֳדָשִׁים *about three months after* Gen. 38, 24, where מִ is prefix for מְשַׁלַּשׁ, not formative, see מִן no. 4. c. בְּשָׁנִים *in the third year*, pr. in the year three, 2 K. 18, 1.—So שְׁלוֹשׁ עָשָׂר f. *thirteen* Josh. 19, 6. 21, 4, and שְׁלוֹשָׁה עָשָׂר m. id. Num. 29, 13. With suff. שְׁלוֹשָׁה עָשָׂר *three*, שְׁלוֹשָׁה עָשָׂר *they three*, Num. 12, 4.

2. thrice, Job 33, 29.

PLUR. שְׁלוֹשָׁה comm. *gend. thirty* Gen. 5, 16; also, *the thirtieth* 1 K. 16, 23. 29. Deriv. שְׁלוֹשָׁה—שְׁלוֹשִׁי, שְׁלוֹשִׁית.

שְׁלֵשׁ (triad) *Shelesh*, pr. n. m. 1 Chr. 7, 35.

שְׁלֵשׁ, see שְׁלוֹשׁ.

שְׁלֵשׁ PIEL denom. from שָׁלַח

1. to divide into three parts Deut. 19, 3.

2. to do the third time, 1 K. 18, 34.

3. to do on the third day; 1 Sam. 20,

19 וַיֵּלֶךְ הַרְדָּרָה and on the third day thou shalt go down.

Pual part. מִשְׁלָשׁ 1. *threefold, triple*, Ecc. 4, 12. Ez. 42, 6.

2. *three years old* Gen. 15, 9.

שְׁלִישִׁים m. plur. (from שְׁלֹשׁ) *descendants of the third generation*, great-grand-children, Ex. 20, 5. 34, 7. בְּנֵי שְׁלִישִׁים Gen. 50, 23 *children of great-grand-children*, i. q. רְבִיעִים the fourth generation. Some have wrongly taken שְׁלִישִׁים for the grand-children themselves; but their name is בְּנֵי בְנֵי, and in Ex. 34, 7 they are expressly distinguished from the שְׁלִישִׁים. In Ex. 20, 5 the grand-children, i. e. בְּנֵי בְנֵי, seem to be omitted.

שְׁלִישָׁה *Shalishah*, pr. n. of a district in the vicinity of the mountains of Ephraim, 1 Sam. 9, 4; in which appears to have been situated the city בעַל-שְׁלִישָׁה *Baal-shalishah*, 2 K. 4, 42. This city Eusebius calls *Beth-shalishah*, and says it was 15 Roman miles distant from Diospolis, towards the north.

שְׁלִישָׁה (triad) *Shilshah*, pr. n. m. 1 Chr. 7, 37. R. שְׁלֹשׁ

שְׁלֹשִׁים and שְׁלֹשָׁה adv. (comp. from שְׁלֹשׁ i. q. שְׁלֹשׁ and יוֹם) *three days ago, the day before yesterday*, i. e. *before* Prov. 22, 20 Cheth. opp. הַיּוֹם v. 19. Elsewhere always coupled with הַמּוֹל, as שְׁלֹשׁ הַמּוֹל *yesterday and the third day* Ex. 5, 8; also שְׁלֹשָׁה גַם אֶתְמוֹל גַּם id. 2 Sam. 5, 2; i. e. *heretofore, formerly*. שְׁלֹשָׁה אֶתְמוֹל *as before, as formerly*, Gen. 31, 2. 2 K. 13, 5. מִתְמוֹל שְׁלֹשָׁה *before, in time past*, Deut. 19, 6. Josh. 20, 5.

שְׁלִישִׁיָּה, see שְׁלִישִׁיָּה

\* שָׁם adv. *there, then*; Arab. ثَمَّ

there, ثُمَّ then; Chald. תַּם, Syr. ثَمَّ.

There is a vestige of another form שָׁם i. q. שָׁם extant in the pr. n. גִּרְשָׁם Ez. 2, 22, for which see in its place. In the Indo-European languages kindred forms are Gr. τῆνος then, Lat. tunc, (tunc, comp. num, nunc,) Anglosax. thænne, whence Engl. then, Germ. dann, all of which have been transferred to time; see no. 2.—Spoken

1. Of place, *there*, i. e. a) *in that place*, ἐκεῖ, Gen. 2, 8. 12. 11, 2. 31. 12. 7. 8. 10. 13, 4. 18. al. sæpiss. With the sign of relation prefixed, אֵשֶׁר שָׁם *where* Ex. 20, 18; often with one or more words interposed, שָׁם... אֵשֶׁר Gen. 13, 3. 2 Sam. 15, 21. שָׁם... שָׁם *here... there* Is. 28, 10. b) After verbs of motion i. q. אֵשֶׁר *thither*; as ἐκεῖ for ἐκεῖσε, Gen. 2, 8. 1 Sam. 2, 14. 2 K. 19, 32; whence שָׁם... אֵשֶׁר *whither* 1 K. 18, 10. Jer. 19, 14.

2. Of time, *then, at that time*, like Gr. ἐκεῖ, Lat. ibi, illico, Ps. 14, 5. 132, 17. Judg. 5, 11. Comp. the remarks above on the affinity of other languages.

3. *therein*, in that thing; Hos. 6, 7 *they have transgressed the covenant; therein* (i. e. in doing this) *they have been treacherous towards me*.

4. With He parag. אֵשֶׁר, pron. *shâm-mah*. a) *thither* Gen. 19, 20. 23, 13. Is. 34, 15 where render: *thither shall she place her nest*; comp. Ps. 122, 5. Ex. 29 42. b) i. q. שָׁם, *there*, so that הֵ- has a merely demonstrative power, Jer. 18, 2 Ecc. 3, 16.—With the relative, אֵשֶׁר אֵשֶׁר *whither* Gen. 20, 13. Deut. 11, 10. Jer. 29, 7; rarely *where* 2 K. 23, 8.

5. With pref. מִן, i. e. מִשָּׁם *from there* i. e. *thence*. a) Of place Gen. 2, 10 11, 8. 9. 1 Sam. 4, 4. מִשָּׁם... אֵשֶׁר *whence* Deut. 9, 23. b) Of time Hos. 2, 17 c) i. q. *from that thing, thereof, thence*, Gen. 3, 23 *to till the ground מִשָּׁם אֵשֶׁר לָקַח מִשָּׁם (from which) he was taken*. Mic. 2, 3. 1 K. 17, 13 מִשָּׁם עָבַד אֵשֶׁר לִי מִשָּׁם *make me thence (therefrom) a cake*. Ez. 5, 3. Pleonastically Gen. 49, 24 אָבְנִי מִשָּׁם רֹעֵה אֶבְנֵי יִשְׂרָאֵל *from thence, from the shepherd, the rock of Israel, come, etc.*

\* שָׁם m. constr. שָׁם, c. Makk. -שָׁם; c. suff. שָׁמִי, שָׁמָּה, שָׁמָּכָם; plur. שָׁמוֹת; constr. שָׁמוֹת; once fem. Cant. 1, 3, see in רִיבֵן Hoph.

1. *name*, Arab. اسْمٌ, more rarely سِمٌ, Eth. ስም, but Chald. שָׁם, id. It would seem to be primitive, and to signify pr. σῆμα, *signum, sign*; although a kindr. root exists in Arab. وسم to set a mark upon; سِمٌ a sign, name, سِمَةٌ a sign, mark, which one receives. From this noun are then derived سَمِي Conj. II, مَسْمُومٌ,

שֵׁם, to name. Some hold שֵׁם to be an abridged form for שֵׁמַע, the ע being dropped; comp. the Sept. translator, who not unfrequently renders שֵׁמַע by *ὄνομα*.—E. g. בְּשֵׁם פ' in the name of any one, by his authority, Ex. 5, 23. Esth. 3, 12; בְּשֵׁם יְיָ in the name of Jehovah, by divine authority, Jer. 11, 21. 26, 9. בְּשֵׁם by name Ex. 33, 12; בְּשֵׁמוֹת by their names, by name, 1 Chr. 12, 31. Ezra 10, 16. For the formulas שֵׁם קָרָא שֵׁם, נִקְרָא בְּשֵׁם, etc. see קָרָא no. 2. f, g, and Niph. no. 2.—Spec. שֵׁם is: a) a great name, fame, renown, like *ὄνομα* and *nomen*; 1 K. 5, 11. עָשָׂה לִי שֵׁם Gen. 11, 4. Jer. 32, 20, and שֵׁם לִי שֵׁם 2 Sam. 7, 23, to make oneself a name, to gain renown. So הַיְשָׁם אֲנֹשֵׁי הַיְשָׁם the men of renown Gen. 6, 4; also men of standing, nobles, Num. 16, 2; אֲנֹשֵׁי שְׁמוֹת id. 1 Chr. 5, 24; and vice versa בְּנֵי בְלִי שֵׁם sons of no name, of low parentage, i. e. themselves ignoble, base-born, Job 30, 8. Gen. 9, 27 בָּאֲהָלֵי שֵׁם in tents of renown, fame. Zeph. 3, 19 וְלָשֵׁם לְתִהְיֶה הַלְּבָבָה I will set them for a praise and fame, i. e. will make them celebrated, renowned. v. 20. Deut. 26, 19. b) a good name, good reputation, Ecc. 7, 1. Prov. 22, 1. Where it stands for a bad name, bad reputation, רַע is always added, as Deut. 22, 14. 19. Neh. 6, 13. c) name after death, memory, as in the phrases to destroy or blot out one's name, i. e. utterly to destroy a people or city, so that their name and memory shall perish, Deut. 9, 14. 1 Sam. 24, 22. 2 K. 14, 27. Ps. 9, 6. Zech. 13, 2; also Ecc. 6, 4 its name is covered with darkness, spoken of an abortion.—Hence d) a monument, in memory of any person or event, 2 Sam. 8, 13. Is. 55, 13.

2. יְהוָה שֵׁם the name of Jehovah, i. e. a) the honour or good name of God, his estimation among mankind, the sum total of his attributes; as in the phrase לְמַעַן שְׁמוֹ for his name's sake, i. e. as vindicating his good name, in accordance with his name and character, or with all that is known of him; see in מַעַן A. 2. Hence also put for the glory of God, לְמַעַן שְׁמוֹ for my name's sake, i. e. that the glory and honour of the divine name be not obscured, Is. 48, 9. 1 K. 8, 41. Ps. 79, 9. 106, 8. Ez. 20, 44. Ps. 138, 2 יְלֵ-בְלֵ-שְׁמִי above all thy name, i. e. above

all the glory and praise which can be rendered unto thee. b) As pronounced in rendering invocation, adoration, praise, to Jehovah; e. g. קָרָא בְּשֵׁם יְהוָה to call upon the name of Jehovah, i. e. to worship him, see in קָרָא no. 2. g. Ps. 5, 12 אֲהַבֵּי שְׁמִי those who love thy name, i. e. who delight in thy praise. Ps. 9, 11. c) For the Deity, Godhead, as present to mortals, nearly i. q. בָּנִי יְהוָה. Ex. 23, 21 כִּי שְׁמִי בְּקִרְבִּי for my name (divinity) is in him, in the angel. 1 K. 8, 29 יְהוָה שְׁמִי shall be there sc. in the temple. 2 K. 23, 27. 1 K. 3, 2 there was yet no house built unto the name of the Lord. 8, 17. 20. שׂוּם שְׁמוֹ (שָׂבַן), said of Jehovah, to place or cause his name to dwell any where, i. e. to fix his abode there, see in שׂוּם and שָׂבַן. Often spoken of the aid which the present Deity vouchsafes to men; Ps. 54, 3 O God, בְּשֵׁמִי הוֹשִׁיעֵנִי save me by thy name, by thy presence and aid. 44, 6. 124, 8. 89, 25. 20, 2. Is. 30, 27. Also שֵׁם, הַשֵּׁם, absol. for יְהוָה, Lev. 24, 11. 16. Deut. 28, 58.

3. *Shem, Sem*, pr. n. of the eldest son of Noah, Gen. 5, 32; from whom (Gen. 10, 22–30) are derived the Semitic nations, i. e. the nations of Western Asia, the Persians, Assyrians, Aramæans, Hebrews, and part of the Arabs. Comp. *Gesch. der Heb. Spr. u. Schr.* p. 5, 6.

Compound pr. names with שֵׁם are: שְׁמִירְמוֹה, שְׁמִירְדַע, שְׁמִירְאַל.

שֵׁם Chald. m. c. suff. שְׁמָה (from שֵׁם), constr. plur. שְׁמָהוֹת, a name, Dan. 2, 20. 26. 4, 5. 5, 12. Ezra 5, 1, 14 יְהִיבֵנוּ שְׁמֵהוּ and they were delivered to Sheshbazzar by his name, i. e. to one whose name was Sheshbazzar. Plur. constr. Ezra 5, 4. 10.

שְׁמָא (desolation, r. שְׁמָם) *Shamma*, pr. n. m. 1 Chr. 7, 37.

שְׁמַאבָּר (for שְׁמַאבָּר lofty flight, from שֵׁם i. q. שְׁמָה height, and אָבָר) *Shemeber*, pr. n. of a king of Zeboim, Gen. 14, 2.

שְׁמַאָה (perh. i. q. שְׁמָעָה fame) *Shimeah*, pr. n. m. 1 Chr. 8, 32; for which in 9, 38 שְׁמַאָם *Shimeam*.

שְׁמַגָּר *Shamgar*, pr. n. of one of the judges of Israel, Judg. 3, 31. 5, 6. The etymology is unknown. Comp. שְׁמַגָּר.

\* **שָׁמַד** in Kal not used, prob. to smite; kindr. with **שָׁמַט**, **שָׁפַד**, **שָׁבַט** (**שָׁבַט**) where see.

**HIPH.** **הַשְׁמִיר** to destroy, i. e. a) to lay waste, e. g. cities, altars, Lev. 26, 30. Num. 33, 52. b) Oftener to cut off persons and nations, Deut. 1, 27. 2. 12. 21. 22. 23. Ez. 25, 7. Esth. 3, 6. Inf. **הַשְׁמִיד** subst. destruction Is. 14, 23.

**NIPH.** pass. to be destroyed, i. e. a) to be laid waste, as fields Jer. 48, 8; high-places Hos. 10, 8. b) to be cut off, to perish, of nations Deut. 4, 26. 28, 20; of single persons Gen. 34, 30. Ps. 37, 33.

**שָׁמַד** Chald. **APH.** to destroy, Dan. 7, 26.

\* **שָׁמָה** obsol. root, Arab. **سما** to be high; hence **שָׁמַיִם** the heavens.

**שָׁמָה**, see in **שָׁם**.

**שָׁמָה** f. (r. **שָׁמַם**) 1. a laying waste, desolation, Is. 5, 9. Jer. 2, 15. Ps. 73, 19.

2. astonishment, Jer. 8, 21. Meton. object of astonishment, Deut. 28, 37. Jer. 19, 8. 25, 9. 18. 51, 37.

3. *Shammah*, pr. n. m. a) A son of Reuel Gen. 36, 13. 17. b) A son of Jesse, brother of David, 1 Sam. 16, 9. 17, 13; elsewhere written **שְׁמֵעָה** *Shimeah* 2 Sam. 13, 3. 32, and **שְׁמֵעָא** 1 Chr. 2, 13. c) 2 Sam. 23, 11. d) 2 Sam. 23, 33. e) ib. v. 25; for which **שְׁמוּתָה** *Shammoth* 1 Chr. 11, 27, and **שְׁמֹהוּתָה** *Shamhulh* 1 Chr. 27, 8.

**שְׁמוּהוּתָה**, see **שָׁמָה** no. 3. e.

**שְׁמֵהָה** Chald. plur. constr. names; see **שָׁם**

**שְׁמוּאֵל** *Samuel*, pr. n. m. according to 1 Sam. 1, 20, i. q. **שְׁמוּעָאֵל** a *Deo exauditus*; unless perhaps it may be *nomen Dei*, so that **שְׁמוֹ** may be sing. constr. i. q. **שָׁם**; comp. **רָעָה** and **רָעָה**, **מָה** and **מָהוּ**; **פָּנִי**, **פָּנִי**, i. q. **פָּנִיָה** face. a) The great judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim, 1 Sam. 1, 1 sq. b) Another person, also the son of an Elkanah, and grandfather to Heman the singer, 1 Chr. 6, 13. 18, where he is mentioned among the Levites and singers. c) Num. 34, 24. d) 1 Chr. 7, 2.

**שְׁמוּעָה**, see **שְׁמֵעָה** lett. a.

**שְׁמוּעָה** and **שְׁמֵעָה** f. (r. **שָׁמַע**) constr. **שְׁמֵעָה**, pr. 'what is heard;'; hence

1. tidings, a message, news, 1 Sam. 4, 19; whether of good Prov. 15, 30. 25, 25, or of evil Jer. 49, 23. Ps. 112, 7. Jer. 10, 22. Espec. a message sent from God, Is. 53, 1. Jer. 49, 14.—Hence

2. i. q. instruction, teaching, Is. 28, 9.

3. report, rumour, 2 Chr. 9, 6.

**שְׁמוּרָה**, see **שָׁמַר**.

**שְׁמוּרָה**, see in **שָׁמָה** no. 3. e.

\* **שָׁמַט** fut. pl. **הַשְׁמִיטוּ** 1. Pr. i. q. **שָׁמַץ**, to smite, to strike; also to thrust, to cast, to throw down; comp. Arab.

**شِصص** to strike, to smite, also to urge on a beast violently. Corresponding to it are the Germ. vulg. *schmeissen* to strike and to cast, Anglosax. *smitan*, Engl. *to smite*, and dropping the sibilant Lat. *mittere*.—Hence a) 2 Sam. 6, 6 **כִּי נִשְׁמַטוּ הַבָּקָר** for the oxen kicked, were restive; Vulg. *calcitrabant*. Other interpretations of this passage see reviewed in Bochart Hieroz. T. I. p. 372. b) to cast or throw down, e. g. a person from a window into the street, 2 K. 9, 33.

2. to let fall; to let lie, e. g. a field untilled Ex. 23, 11; a debt, to remit, to release, Deut. 15, 2. With **מִן**, to desist from any thing, to discontinue, Jer. 17, 4.

**NIPH.** pass. of Kal. no. 1. b, to be cast down, e. g. from a rock Ps. 141, 6.

**NIPH.** i. q. Kal no. 2, to remit, to release, Deut. 15, 3.—Hence

**שְׁמוּטָה** f. remission, release, Deut. 15, 1. 2. **שְׁנַת הַשְּׁמִטָּה** the year of release, i. e. the year of jubilee, in which all debts were to be remitted, Deut. 15, 9. 31, 10.

**שְׁמַיִ** (desolated, r. **שָׁמַם**) *Shammai*, pr. n. m. a) 1 Chr. 2, 28. b) ibid. v. 44. c) 4, 17.

**שְׁמִידָע** (fame of wisdom) *Shemida*, pr. n. of a son of Gilead, Num. 26, 32. Josh. 17, 2. 1 Chr. 7, 19. Patronym. **שְׁמִידָעִי** a *Shemidaite*, Num. 1. c.

**שָׁמַיִם** m. plur. (r. **שָׁמָה**) constr. **שָׁמַיִ**, the skies, the heavens, heaven, from an obsol. sing. **שָׁמַי**, Arab. **سَمَاوَة**, Ethiop. **ሰጋዩ**, the high; i. e. the firmament, **רָקִיעַ**, which seems spread out like an arch above the earth, and is represented

as supported on foundations and columns, 2 Sam. 22, 8. Job 26, 11; hence the rain is said to descend through its gates or windows, Ps. 78, 23, comp. Gen. 28, 17 and אַרְבּוֹת; and above is supposed to be the abode of God and the angels, Ps. 2, 4. Gen. 28, 17. Deut. 33, 26. כּוֹהַ הַשָּׁמַיִם *the fowl of the heavens, of the air*, Gen. 1, 26. 28. 30. With He loc. הַשָּׁמַיְמָה *towards heaven, heavenward*, Gen. 15, 5. 28, 12; so the accus. in the same sense שָׁמַיִם, הַשָּׁמַיִם, 1 Sam. 5, 12. Ps. 139, 8, also עַל-הַשָּׁמַיִם Ex. 9, 22. 23. 10, 21. 22. הַשָּׁמַיִם הַתַּיְתוּבָה *under the heavens*, i. e. on earth, Ecc. 1, 13. 2, 3. 3, 1; comp. הַתַּיְתוּבָה *under the whole heaven*, i. e. in the whole earth, Gen. 7, 19. Deut. 2, 25. Job 28, 24. 37, 3. 41, 3. Dan. 9, 12. הַשָּׁמַיִם וְהַשָּׁמַיִם *the heavens and heaven of heavens*, i. e. all the extent and regions of heaven, however vast and infinite, Deut. 10, 14. 1 K. 8, 27. הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth*, i. e. the universe, Gen. 1, 1. 2, 1. 14, 19. 22. In the later books Jehovah is often called אֱלֹהֵי הַשָּׁמַיִם *the God of heaven*, (see the Chald.) 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 4. 5. 2, 4. 20. Ps. 136, 26. Jon. 1, 9; comp. יְהוָה אֱלֹהֵי הַשָּׁמַיִם Gen. 24, 7. Meton. for *the inhabitants of heaven*, Job 15, 15; parall. *saints*.

שָׁמַיִן Chald. m. emphat. שְׁמַיָּא, *the heavens, heaven*, Dan. 4, 8. 10. 7, 2. Sometimes for *the inhabitants of heaven*, i. e. God with the angels, who govern the world, Dan. 4, 23; comp. on this usage in the Jewish writings and also in the classic authors, Fesselii Advers. Sac. p. 349. Wetstein ad Matt. 21, 25.—אֱלֹהֵי שְׁמַיָּא *the God of heaven*, see Heb. above, Dan. 2, 18. 37. Ezra 5, 11. 12. 6, 9. 10. Comp. Tob. 10, 12. Rev. 11, 13.

שְׁמַיִנִי m. adj. ordin. fem. שְׁמַיִנִית *the eighth*, Ex. 22, 29. Lev. 9, 1. al.—Fem. שְׁמַיִנִית *an octave* in music, a word denoting the lowest and gravest notes of the scale, sung by men, the modern *bass, basso*, opp. to עֲלָמוֹת (q. v.) 1 Chr. 15, 21; also Ps. 6, 1. 12, 1, where some wrongly understand a musical instrument.

שְׁמַיִר m. (r. שְׁמַר II) c. suff. שְׁמַיְרֵי. 1. *a sharp point*; hence *thorn*, collect. *thorns*, Is. 5, 6. 7, 23. 24, 25. 9, 17. 32, 13.

Metaph. of enemies Is. 10, 17. 27, 4. Arab. سَمِيرٌ comp. سَمِيرٌ is the Egyptian thorn, a thorn-tree.

2. *a diamond*, so called from its perforating and cutting other substances: e. g. the point of the stylus was of diamond, Jer. 17, 1. Also *adamant*, Ez. 3, 9. Zech. 7, 12. Arab. سَامُورٌ id. Perhaps we may compare Gr. σμίγεις, σμίγεις, i. e. diamond-dust used for polishing. Bohlen suggests an Indian origin of the word, and compares *asmîra*, stone which eats, lapis rodens, spoken of gems, iron, etc.

3. *Shamir*, pr. n. a) A city in Judah Josh. 15, 48. b) A city in the mountains of Ephraim, Judg. 10, 1. 2. c) A man 1 Chr. 24, 24 Keri, where Cheth. שְׁמַיִר

שְׁמַיִרְמוֹת (name most high, or heaven most high, Semiramis?) *Shemiramoth*, pr. n. m. 1 Chr. 15, 18. 20. 16, 5. 2 Chr. 17, 8.

שְׁמַלַי *Shamlai*, pr. n. m. Ezra 2, 46 Cheth. see שְׁלַמַי

\* שָׁמַם, fut. יִשָּׁמ, plur. יִשְׁמִי; fut. A יִשָּׁם see under the root יָשַׁם

1. *to be astonished, amazed*, pr. to be struck dumb, since the primary idea is that of silence; comp. the kindr. roots דָּמַם and הָיַם, and see the note under דָּמַם. 1 K. 9, 8. Jer. 18, 16; c. עַל at any one Is. 52, 14. Jer. 2, 12. So 2 Chr. 7, 21, see under לָ A. 6. b. Hence, *to be confounded*, Ps. 40, 16.

2. *to be laid waste, to be made desolate*, since desolate places are silent and quiet, in contrast to the noise and turmoil of inhabitants; Ez. 33, 28. 35, 12. 15. Part. שְׁוֹמֵם *desolate*, Lam. 1, 4. 3, 11; of persons, *wasted, perishing*, Lam. 1, 13. 16, also *solitary* 2 Sam. 13, 20. Is. 54, 1. Plur. f. שְׁוֹמְמוֹת *desolate places, ruins*, Is. 61, 4. Dan. 9, 18. 26.

3. Trans. *to lay waste, to make desolate*; Ez. 36, 3 וְשָׂאָה אֶתְכֶם וְרָעַן בְּרַעַן שְׁוֹמְמוֹת *because they make you desolate and pant after you*, where שְׁוֹמְמוֹת is pr. a verbal noun plur. put here for the infin. Is. 42, 14 *long time have I held my peace, I have been still and refrained myself*; בְּיַד לְדָהָה אֶפְעָה *now as a woman in tra-*



vail will I cry, I will destroy and snort together, i. e. my wrath, long restrained, I will now let break forth. Part. **טוֹמָה** a desolator, prob. Antiochus Epiphanes, Dan. 9, 27. **פְּשַׁע הַשָּׁמַיִם** for **הַפְּשַׁע שְׁמַיִם** Dan. 8, 13 the transgression of the desolator, and **שְׁקוּץ שְׁמַיִם** the abomination of the desolator 12, 11, i. q. *βδέλυγμα ἐρημώσεως* 1 Macc. 1, 54. 6, 7, (comp. Matt. 24, 15.) i. e. either an altar, or an idol which Antiochus caused to be erected over the altar in the temple of Jerusalem.

**נִפְחָה** 1. i. q. Kal no. 1, to be astonished Jer. 4, 9; c. **עָלָה** Job 18, 20.

2. i. q. Kal no. 2, to be laid waste, made desolate, Jer. 12, 11. Ps. 69, 26; to be wasted, to perish, of persons Lam. 4, 5; to be desolate, solitary, of a way Lev. 26, 22. Is. 33, 8.

Po. 1. i. q. Kal no. 1, to be astonished Ezra 9, 3.

2. Part. **מְטַמֵּה** a desolator Dan. 9, 27. 11, 31.

**הִפְחָה** fut. **יִפְחָה**, inf. **הִפְחֵם**, part. **מִפְחָה**.

1. Causat. of Kal no. 1, to make astonished Ez. 32, 10. Intrans. to be astonished Ez. 3, 15; c. **עָלָה** Mic. 6, 13.

2. i. q. Kal no. 3, to lay waste, to make desolate, e. g. a land Lev. 26, 31. 32. Ez. 30, 12. 14.

**הוֹשָׁה** (pron. *hōsham*) for **הָשָׁה** which is found in some copies, pl. **הָשָׁמוּ**

1. to be astonished Job 21, 5.

2. to be laid waste, made desolate, Lev. 26, 34. 35. 43.

**הִתְוַמָּה**; fut. once **יִתְוַמָּה** Ecc. 7, 16.

1. to be astonished Is. 59, 16. 63, 5; to be confounded, Dan. 8, 27; of a person, to be wasted, faint, discouraged, Ps. 143, 4.

2. to desolate or destroy oneself, Ecc. 7, 16.

Deriv. **שָׁמָה** — **שְׁמֹמֶה**, **שְׁמֹמָה**, **מְשֻׁמָּה**, and the pr. names **שְׁמֹמָה**, **שְׁמֹמָה**.

**שָׁמָה** Chald. **הִתְוַמָּה** to be astonished, Dan. 4, 16.

**שָׁמָה** m. adj. laid waste, desolate, Dan. 9, 17. Fem. **שְׁמֹמָה** Jer. 12, 11.

**שְׁמֹמָה** f. (r. **שָׁמָה**) plur. constr. **שְׁמֹמֹת**.

1. astonishment, Ez. 7, 27.

2. a desolation, waste, desert, Is. 1, 7. **שְׁמֹמָה מְדֻבֶּרֶת** a desolate waste, Jer. 12, 10. **שְׁמֹמָה וְשְׁמֹמָה** a desert and desolation,

a complete desert, an utter waste, Ez. 33, 28. 29. 35, 3.

**שְׁמֹמָה** f. (for **שְׁמֹמָה**, r. **שָׁמָה**) plur. constr. **שְׁמֹמֹת**, a desolation, waste, Ez. 35, 7. 9.

**שְׁמֹמֶה** m. (r. **שָׁמָה**) astonishment, amazement, Ez. 4, 16. 12, 19.

**שְׁמֹמִית**, see in **שְׁמֹמִית**.

\* **שָׁמַן** or **שָׁמַן**, fut. **יִשְׁמַן**, to be or become fat, Deut. 32, 15. Jer. 5, 28. Arab. **سمن** id.

**הִפְחָה** 1. to make fat, to cover over with fat, metaph. the heart, as enveloped in fat and thus made dull and callous to the words of the prophet, Is. 6, 10.

2. to become fat, pr. to make or produce fat from oneself, Neh. 9, 25.

Deriv. **שָׁמַן** — **שְׁמֵנִים**, **אֲשֵׁמֵנִים**, **מְשֻׁמָּה**, and pr. n. **מְשֻׁמָּה**

**שָׁמַן** m. adj. (r. **שָׁמַן**) f. **שְׁמֵנָה**, fat, Is. 30, 23; of a strong, lusty, robust man, Judg. 3, 29, see **מְשֻׁמָּה**; of a land, fertile, Num. 13, 20; of bread Gen. 9, 20.

**שָׁמַן** m. (r. **שָׁמַן**) c. suff. **שְׁמֵנִי**, plur. **שְׁמֵנִים**

1. fatness, Ps. 109, 24. **מִשְׁתַּה שְׁמֵנִים** a banquet of fatness, i. e. sumptuous, splendid, Is. 25, 6. 10, 27 **עַל מִפְּנֵי הַיּוֹקֵם** and the yoke (of Israel) is broken from fatness, the figure being taken from a fat ox which breaks and casts off his yoke; comp. Deut. 32, 15. Hos. 4, 16. Also fertility of the earth, e. g. **גֵּיא שְׁמֵנִים**, valley of fatness, i. e. most fertile, Is. 28, 1.

2. oil, Gen. 28, 18. **עֵץ שָׁמַן** oil-tree, i. e. oleaster, wild olive, (different from **זַיִת** the olive,) Neh. 8, 15. 1 K. 6, 23.

3. spiced oil, i. e. ointment, unguent, Ps. 133, 2. Prov. 21, 17. Is. 1, 6.

**שְׁמֵנִים** m. plur. (r. **שָׁמַן**) fatness of the earth, i. e. fat fields, fertile regions. Gen. 27, 28 **גָּמַלְתָּ לִּי הָאָרֶץ הַשְּׁמֵנִית** fertile fields, pr. of fertile fields, as the other hemistich has **מִטְלַח הַשָּׁמַיִם** of the dew of heaven. But v. 39 **הָאָרֶץ הַזֹּאת בְּיָדְךָ מִשְׁמֵנֵי הָאָרֶץ** without the fatness of the earth shall be thy dwelling, parall. **מִטְלַח הַשָּׁמַיִם**. In both places **שְׁמֵנִים** is for **מְשֻׁמָּה**; but there is a play of words arising from the twofold use of **שָׁמַן**, which in v. 28 is taken in the partitive sense, see **שָׁמַן** no. 1; and in v. 39 in its privative sense, see **שָׁמַן** no. 3. f.

\* שְׁמַעְתָּ f. and שְׁמַעְתָּ m. constr. שְׁמַעְתָּ, *eight*; Arab. ثَمَانِيَّةٌ, ثَمَانٍ, Eth. ስማዕ, id. Judg. 3, 3. Num. 29, 29. 2, 24. — Plur. שְׁמַעְתִּים comm. *eighty*, Gen. 5, 25. 26. 28. al.

Deriv. שְׁמַעְתָּ

\* שְׁמַעְתָּ and שְׁמַעְתָּ fut. רְשַׁמְעָה, imper. שְׁמַעְתָּ, שְׁמַעְתָּ.

1. *to hear*; Syr. Chald. id. Arab.

سَمِعَ, Eth. ስማዕ, *to hear, to obey*. Gen. 18, 10. Is. 6, 9; c. acc. of thing Gen. 3, 10. 24, 52. Ex. 2, 15; c. acc. of pers. speaking Gen. 37, 17. 1 Sam. 17, 28; with פָּ before a clause or sentence Gen. 42, 2. 2 Sam. 11, 26. Spec. a) *to hearken, to listen* to any one, to give attention, c. acc. Gen. 23, 8. 11. 15. Ecc. 7, 5; אֵל Gen. 49, 2. 1 K. 12, 15. Is. 46, 3. 12; ה' Job 31, 35. Ps. 58, 6; c. בְּ Job 37, 2. Deut. 1, 45. But בְּ שְׁמַעְתָּ is likewise often *to hear* any thing, *to be an ear-witness, testis auritus fuit* Plaut. Gen. 27, 5. Job 15, 8. 26, 14; also *to hear with pleasure* 2 Sam. 19, 36. Ps. 92, 12. b) Of God, *to hear and accept prayer, to hear and answer*, c. acc. Gen. 17, 20. Ps. 10, 17. 54, 4; c. אֵל Gen. 16, 11. 30, 22; קוֹל פ' Deut. 33, 7. Ps. 5, 4. 18, 7. 27, 7. 28, 2. 64, 2. Lam. 3, 56; אֵל-קוֹל Gen. 30, 6. Deut. 1, 45; אֵל-קוֹל Gen. 21, 17. Sometimes also with ה' of the object Gen. 17, 20. c) *to hearken to, to hear and obey*, Ex. 24, 7. Is. 1, 19; c. אֵל Gen. 28, 7. 39, 10. Deut. 18, 19. Josh. 1, 17; ה' Num. 14, 27; קוֹל פ' Gen. 27, 13. Ex. 18, 19. Deut. 26, 14. 2 Sam. 12, 18; לְקוֹל פ' Gen. 3, 17. Judg. 2, 20. Ps. 58, 6.

2. *to hear distinctly, to understand*, Gen. 11, 7. 42, 23. שְׁמַעְתָּ לֵב *an understanding heart* 1 K. 3, 9. But אִישׁ שְׁמַעְתָּ Prov. 21, 28, *the man that hath heard* sc. the thing to be established by testimony, i. e. a true witness, in opp. to a false witness.

NIPH. 1. *to be heard* 1 Sam. 1, 13; c. ה' by any one Neh. 6, 1. 7. Also i. q. *to be regarded*, Ecc. 9, 16; *to be heard and accepted* Dan. 10, 12, comp. 2 Chr. 30, 27.

2. *to show oneself obedient, to obey*, Ps. 18, 45.

3. *to be understood* Ps. 19, 4.

PIEL pr. 'to make hear,' i. e. *to call, to summon*, i. q. Hiph. no. 3; c. acc. of pers. and ה' of the thing to which one is called, 1 Sam. 15, 4. 23, 8 and *Saul called all the people to war*.

HIPH. 1. *to cause to hear, to let hear*, e. g. one's voice Judg. 18, 25. Cant. 2, 14; (to cause to hear with acceptance Is. 58, 4); a cry Jer. 48, 4; c. dupl. acc. of pers. and thing, *to cause one to hear any thing* 2 K. 7, 6. Ps. 143, 8; c. אֵל of pers. Ez. 36, 15. Without קוֹל absol. *to let oneself be heard, to utter aloud*, and so with בְּקוֹלוֹ Ps. 26, 7. Ez. 27, 30, comp. נָהַן בְּקוֹל in קוֹל bb. Spec. *to sing with the voice* Neh. 12, 42; also *to sound with instruments* 1 Chr. 15, 28. 16, 5; espec. of loud music 1 Chr. 15, 19, comp.

נָהַן. Comp. Arab. نَسِيغَةٌ songstress, سَمَاعٌ music.

2. *to announce, to declare*, c. acc. of thing Is. 45, 21; acc. of pers. Is. 44, 8. 48, 5; c. dupl. acc. of pers. and thing Is. 48, 6.

3. *to call, to summon*, i. q. Pi. 1 K. 15, 22. Jer. 50, 29. 51, 27.

Deriv. שְׁמַעְתָּ — שְׁמַעְתָּ, also שְׁמַעְתָּ, שְׁמַעְתָּ, and the pr. names אֲשַׁמְעֶנּוּ, אֲשַׁמְעֶנּוּ.

שְׁמַעְתָּ Chald. *to hear*, c. עַל of or concerning any one Dan. 5, 14. 16.

ITHPE. *to show oneself obedient, to obey*, Dan. 7, 27.

שְׁמַעְתָּ (hearing, obedient,) Shama, pr. n. m. 1 Chr. 11, 44.

שְׁמַעְתָּ m. (r. שְׁמַעְתָּ) c. suff. שְׁמַעְתָּ 1. *the hearing*, as opp. to the sight, Job 42, 45. Ps. 18, 45 אָזְנוֹן יְשָׁמְעוּ לִי *at the hearing of the ear they obey me*, i. e. my mandate is obeyed as soon as heard.

2. Something heard, *report, rumour, fame*. רַע שְׁמַעְתָּ *an evil report* Ex. 23, 1. With gen. of pers. of whom the report is spread, as שְׁמַעְתָּ שְׁלֹמֹה *the fame of Solomon* 1 K. 10, 1; שְׁמַעְתָּ צֵר *the report concerning Tyre*, as destroyed, Is. 23, 5; שְׁמַעְתָּ יַעֲקֹב *the report of the coming of Jacob* Gen. 29, 13. Is. 66, 19. Hos. 7, 12 שְׁמַעְתָּ לְעִרְתָּם *as the report (hath come) to their congregation*.

3. *sound, music*. Ps. 150, 5 **צְלִצְלִי תִמְעַד** *loud cymbals*.

**תְּמִיעָה** (*rumour*) *Shema*, pr. n. m. a) 1 Chr. 2, 43, 44. b) 5, 8. c) Neh. 8, 4. d) 1 Chr. 8, 13.

**תְּמִיעָה** (*id.*) *Shema*, pr. n. of a city in the south of Judah, Josh. 15, 26.

**תְּמִיעָה** m. (r. **תְּמִיעַ**) c. suff. **תְּמִיעָיו**, *fame, rumour*, Josh. 6, 27. 9, 9.

**תְּמִיעָה** (*rumour*, r. **תְּמִיעַ**) *Shimea*, pr. n. m. a) A son of David 1 Chr. 3, 5, for which is read **תְּמִיעָה** *Shammua* 2 Sam. 5, 14. 1 Chr. 14, 4. b) 1 Chr. 6, 15. c) *ib.* v. 24. d) A son of Jesse, elsewhere **תְּמִיעָה** q. v. no. 3. b.

**תְּמִיעָה** (*id.*) *Shimeah*, 2 Sam. 13, 3. 22; see **תְּמִיעָה** no. 3. b. Patronym. is **תְּמִיעָתִי** *a Shimeathite* 1 Chr. 2, 55.

**תְּמִיעָה** *Shemaah*, pr. n. m. c. art. 1 Chr. 12, 3.

**תְּמִיעָה**, see **תְּמִיעָה**.

**תְּמִיעָה** (*a hearkening*, r. **תְּמִיעַ**) pr. n. m. *Simeon*, Gr. *Συμεών*. a) The second son of Jacob, born of Leah Gen. 29, 33, the progenitor of the tribe of the same name. The cities of this tribe were within the territory of Judah, and are enumerated Josh. 19, 1–9. b) Ezra 2, 31.—Patronym. is **תְּמִיעָנִי** *a Simeonite*, Num. 25, 14.

**תְּמִיעָה** (*renowned*, r. **תְּמִיעַ**) *Shimei*, *Shimi*, pr. n. m. a) Ex. 6, 17. Num. 3, 18. b) 2 Sam. 16, 5. c) 1 K. 1, 8, 4, 18. d) Esth. 2, 5. Also of several other persons of less note.—Patronym. **תְּמִיעָי** *a Shimite* for **תְּמִיעָנִי** Num. 3, 21.

**תְּמִיעָה** and **תְּמִיעָהוּ** (*Jehovah heareth him*) *Shemaiah*, pr. n. m. a) A prophet in the time of Rehoboam 1 K. 12, 22. b) Another in the time of Jeremiah, Jer. 29, 31. c) Of several other persons of less note, see Simonis Onom. p. 546.

**תְּמִיעָה** (i. q. **תְּמִיעַ**, **תְּמִיעָה**) *Shimeath*, pr. n. f. 2 K. 12, 22. 2 Chr. 24, 26.

\* **תְּמִיעָה** *obsol. root, kindr. with תְּמִיעַ*

q. v. Arab. **شَمَّصَ** to thrust forward, to push, to strike.

1. to thrust, to cast, to throw, espec. in fugam conjicere, Engl. to put to flight an enemy. Hence **תְּמִיעָה**.

2. to hasten, pr. to urge on, espec. in speaking, to speak rapidly, comp.

**شَمَّصَ** haste, **شَمَّصَ** rapid speaking. Hence

**תְּמִיעָה** m. *a transient sound, a whisper*, rapidly uttered and swiftly dying away, Job 4, 12. 26, 14. Symm. *ψιθυρισμός*, Vulg. *susurrus*. In the Talmud **תְּמִיעָה** is *a little*, which the Targum and Syr. have expressed in the above passages; but this use of the word not improbably sprang at first from these passages of Job.

**תְּמִיעָה** f. (r. **תְּמִיעַ**) *a rout, overthrow* of enemies, Ex. 32, 25.—The Hebrew and other ancient interpreters render *ill fame, reproach*, comp. **תְּמִיעַ**; the letters **ז** and **ס** being interchanged. But the former sense is the only correct one.

\* I. **תְּמִיעָה** fut. **תְּמִיעַ**, 2 m. c. suff. **תְּמִיעָהוּ**, 3 f. c. suff. **תְּמִיעָהוּ** Prov. 14, 3; inf. c. suff. **תְּמִיעָהוּ**, **תְּמִיעָהוּ**.

1. to keep, to watch, to guard, e. g. a) In the narrower sense, as a garden Gen. 2, 15. 3. 24; a flock 30, 31; a house Ecc. 12, 3. Part. **תְּמִיעָה** subst. *a keeper, watchman*, Cant. 3, 3; of a flock i. e. *a shepherd* 1 Sam. 17, 20. Trop. of prophets Is. 21, 11. 62, 6; comp. **צִפְרִים**. b) In a wider sense, to keep safe, to protect, to preserve, c. acc. Job 2, 6. Prov. 13, 3; **א** 2 Sam. 18, 12; **א** 1 Sam. 26, 15; **על** v. 16. Prov. 6, 22. Often of God as keeping and protecting men, c. acc. Gen. 28, 15. 20. Ps. 12, 8. 16, 1. 25, 20; c. **בְּ** to protect from any thing, Ps. 121, 7. 140, 5. 141, 9.

2. to keep, to retain, to reserve, Ex. 22, 6; also trop. e. g. kindness Dan. 9, 4. Neh. 9, 30; anger, Am. 1, 11 **עֲבָרָהוּ** **תְּמִיעָהוּ** and he (Edom) keeps his wrath for ever, does not cease from it; where **תְּמִיעָהוּ** with these vowels and the accent on the penult is masc. c. הַ *parag.* or suff. So with **עֲבָרָהוּ** or **אָהוּ** impl. (like **נִטְר** no. 2), Jer. 3, 5 **אֲחֲרֵי־שֹׁמֵר לְנִצְחָה** will he keep his anger for ever? Spec. to keep in mind or memory, Gr. *φυλάττωθαί τι*, Gen. 37, 11. Ps. 130, 3.—With acc. impl. and c. suff. of pers. Job 10, 14 **וְתִמְעָהוּ** then thou dost reserve for me sc. punishment, thou keepest it in mind for me.

3. to keep in view, i. e. to observe, to

ark, c. acc. 1 Sam. 1, 12. Ps. 17, 4 *I ave marked the ways of the violent*, sc. 1 order to avoid them; (but in another sense Prov. 2, 20;) c. acc. impl. Is. 42, 0; c. על Job 14, 16; אל Ps. 59, 10. Sometimes in a bad sense *to watch arrowly, to spy out*, c. acc. Job 13, 27. 3, 11. Ps. 56, 7. 71, 10. שמר עיר *to watch city*, i. e. to besiege it, 2 Sam. 11, 16; imp. נצַר no. I. 1. b. Also *to watch at door*, Prov. 8, 34.

4. *to keep, to observe*, i. e. not to break, e. g. a covenant Gen. 17, 9. 10; the precepts of God 1 K. 11, 10; the sabbath Is. 58, 2. 6; a promise 1 K. 3, 6. 8, 24. With inf. c. ל, *to observe to do any thing, to take heed to do it*, Num. 23, 12. 2 K. 10, 31.

5. *to regard, to honour one's master* Prov. 27, 18; *to worship God* Hos. 4, 10; Ps. 31, 7. Comp. Virg. Georg. 4. 212 *observant regem non sic Ægyptus*, etc.

6. Reflex. i. q. Niph. no. 2, and שמר נפֿי Deut. 4, 9, *to keep oneself from any thing*, c. מן Josh. 6, 18.

NIPH. 1. Pass. *to be kept, preserved*, s. 37, 28.

2. Reflex. *to keep oneself from any thing*, c. בן Deut. 23, 10. Judg. 13, 13. Sam. 21, 5. Comp. Kal no. 6.

3. *to take heed to oneself, to beware of any thing*, Is. 7, 4; c. מן Jer. 9, 3; מִפֿי Ex. 23, 21; בֿ 2 Sam. 20, 10; c. inf. x. 19, 12 *take heed to yourselves not to go up into the mount*; also with פֿן lest, before a clause, Gen. 24, 6. 31, 24. 29. Deut. 4, 15. 16; the pleonastic pron. לְךָ being sometimes added after an imperative, as Gen. Ex. II. cc. Occasionally in strong prohibition, there is added to the verb of caution the formula בְּנַפְשֶׁךָ, בְּנַפְשֵׁךָ, *by thy life*, as thou lovest thy life, which however is not dependent on the verb שמר. Deut. 4, 15. 16 וְנִשְׁמַרְתֶּם לְנַפְשֵׁיכֶם... פֿן-הִשְׁתַּחֲוֶתֶם *take heed therefore, as ye value your lives*

Deut. 4, 15. 16 וְנִשְׁמַרְתֶּם לְנַפְשֵׁיכֶם... פֿן-הִשְׁתַּחֲוֶתֶם *lest ye act wickedly*, etc. Jer. 17, 21 וְנִשְׁמַרְתֶּם לְנַפְשֵׁיכֶם וְאַל-תִּשְׁתַּחֲוֶתֶם *take heed yourselves, for your lives, and bear no worship*, etc. Josh. 23, 11. Once with inf. c. ל, *to take heed to do any thing, not to omit it*; Deut. 24, 8 לְשֹׁמֵר... הִשְׁמָרְתָּ *take heed... to observe diligently and do*, etc.

PIEL i. q. Kal no. 5, *to worship idols* in. 2. 9.

HIṬPĀ. 1. i. q. Kal no. 4, *to keep, to observe*, pr. for oneself, Mic. 6, 16.

2. *to take heed to oneself*, c. מן Ps. 18, 24.

Deriv. שְׁמָר — שְׁמָרָה, אֲשֶׁרָה, מְשָׁרָה, מְשָׁרָה, and pr. n. הַשְּׁמָרִי.

\* II שְׁמָר i. q. סָמַר, שָׁמַר, Chald. Pa. סָמַר, *to fix or fasten with nails*; whence שְׁמָרִי a sharp point.—Is it perhaps the point of accord between the two significations, no. I, II, that the sense of *keeping, guarding*, is derived from that of *shutting up, making fast with nails*?

שְׁמָר m. (r. שְׁמַר I) only plur. שְׁמָרִים, *lees of wine*, so called because wine is kept, preserved, in strength and colour by letting it stand upon the lees. שָׁקַט שְׁמָרֵי עַל-שְׁמָרָיו Jer. 48, 11. Zeph. 1, 12, *to rest upon one's lees*, i. e. to live a life of quiet indifference, the figure being drawn from wine. Is. 26, 6 שְׁמָרִים מְזֻקָּקִים *lees racked off or fined*, i. e. generous old wine purified from the lees.

2. *Shemer*, pr. n. m. a) 1 K. 16, 24. b) 1 Chr. 6, 31. c) 8, 12. d) 7, 34, for which v. 32 שְׁמַר q. v.

שְׁמָר (keeper, r. שְׁמַר) *Shomer*, pr. n. a) Masc. 1 Chr. 7, 34; comp. שְׁמָר no. 2. d. b) Fem. 2 K. 12, 22, for which 2 Chr. 24, 26 שְׁמָרִיהָ *Shimrith*.

שְׁמָר m. (r. שְׁמַר) only plur. שְׁמָרִים, *observance, celebration of a festival*, Ex. 12, 42.

שְׁמָרָה f. (r. שְׁמַר) plur. שְׁמָרוֹת, *eyelids*, Ps. 77, 5. Others, *watching, wakeful*.

שְׁמָרָה f. (r. שְׁמַר) *watch, guard*, Ps. 141, 3.

שְׁמָרוֹן (watch, guard, r. שְׁמַר) *Shimron*, pr. n. of a son of Issachar, Gen. 46, 13. Patronym. שְׁמָרוֹנִי a *Shimronite* Num. 26, 24.

שְׁמָרוֹן f. (watch-post, watch-height) *Shomeron, Samaria*, pr. n.

a) A hill and city built upon it by Omri, in the territory of Manasseh, and named by him after Shemer the former owner of the soil; afterwards the capital of the kingdom of Israel, 1 K. 16, 24. Am. 4, 1. 6, 1. 2 K. 3, 1. 13, 1. 18, 9. 10. Is. 7, 9. Ez. 16, 46. Chald. שְׁמָרִין, whence Gr. Σαμάρεια, Lat. *Samaria*,

called also by Herod the Great *Σεβούστη* in honour of Augustus, Jos. Ant. 15, 7. 7. It is now a small village called *Sebüstieh*; see Bibl. Res. in Palest. III. p. 138 sq.

b) In a wider sense, *the kingdom of Samaria*, i. e. of the ten tribes, of which Samaria was the metropolis. שְׁמֵרִי *the cities of Samaria*, i. e. of the kingdom, 2 K. 17, 26. 23, 19. Spoken also by prolepsis even under Jeroboam, 1 K. 13, 32. שְׁמֵרִי הָרִי Jer. 31, 5; שְׁמֵרִי הָרִי *the calf of Samaria*, i. e. the calf at Bethel Hos. 8, 5, 6.—Gentile n. is שְׁמֵרִי *a Shomeronite, Samaritan*, 2 K. 17, 29.

שְׁמֵרִי (watchful, r. שְׁמֵר I) *Shimri*, pr. n. m. a) 1 Chr. 4, 37. b) 11, 45. c) 26, 10. d) 2 Chr. 29, 13.

שְׁמֵרִיָּה (whom Jehovah keeps) *Shemariah*, pr. n. m. a) A son of Rehoboam 2 Chr. 11, 19. b) Ezra 10, 32. c) ib. v. 41.

שְׁמֵרִיָּהוּ (id.) *Shemariah*, pr. n. m. 1 Chr. 12, 5.

שְׁמֵרִיָּהוּ Chald. *Samaria*, the city, Ezra 4, 10. 17, i. q. Hebr. שְׁמֵרִיָּהוּ.

שְׁמֵרִית f. (watchful, r. שְׁמֵר) *Shimriith*, 2 Chr. 24, 26; see in שְׁמֵר b.

שְׁמֵרָת (watch, guard, r. שְׁמֵר) *Shimrath*, pr. n. m. 1 Chr. 8, 21.

\* שְׁמֵרֵשׁ Chald. Pa. שְׁמֵרֵשׁ, *to minister, to wait upon*, Dan. 7, 10. Syr. id.

\* שְׁמֵרֵשׁ comm. (m. Ps. 104, 19. f. Gen. 15, 17,) c. suff. שְׁמֵרֵשִׁי.

1. *the sun*, Arab. شمس, Syr. شمس, a primitive word, found with the radical letters *sm, sr, sn, sl*, in very many languages; comp. old German *Summi* (whence *Summer, Sommer*), Sanscr. *sura, surja*, Germ. *Sunne, Sonne*, Engl. *sun*, Lat. *sol*; and with a breathing instead of the sibilant, Pehlv. *hâr*, Pers. خور, Gr. *ἥλιος*, see Merian Etude comparative des Langues, p. 66, 67. — הַחַיִּת *under the sun*, i. e. on earth, an expression frequent in the book of Ecclesiastes, as 1, 3. 9. 14. 2, 11. 18. 19. 22. 4, 1. 3. 7. 15. al. לְפָנֵי שֶׁמֶשׁ *before the sun*, i. e. in the sunshine, Job 8, 16; but for Ps. 72, 17 see לְפָנֵי no. 1. p. 854. לְפָנֵי

הַשֶּׁמֶשׁ *in the sight of the sun*, i. e. the sun being as it were present and looking on, 2 Sam. 12, 11. The rising of the sun is expressed by the verbs יָצָא, זָרַח; its setting by the verb בִּיָּא. Metaph. God is called the *sun* of any one, the emblem of prosperity and blessings, Ps. 84, 12.

2. Plur. שְׁמֵרֵשׁוֹת *notched battlements*, q. d. suns, rays of the sun, Is. 54, 12. Sept. ἐπάλξεις.

Deriv. the two following.

שְׁמֵשׁוֹן (sun-like, denom. from שְׁמֵשׁ) *Shimshon, Samson*, pr. n. of a judge of Israel celebrated for his strength, Judg. 13, 24 sq. Sept. Σαμψών, which Josephus (Ant. 5. 10) explains by ἰσχυρός, but against the etymology; see Gesch. der Heb. Spr. p. 81, 82.

שְׁמֵשַׁי (sunny, from שְׁמֵשׁ) *Shimshai*, pr. n. m. Ezra 4, 8. 17.

שְׁמֵשֶׁרַי *Shamsherai*, pr. n. 1 Chr. 8, 26. It seems to have sprung from a double orthography, שְׁמֵרַי and שְׁמֵשֶׁרַי.

שְׁמַתִּי *Shumathite*, patronym. from שְׁמַת (garlic?) 1 Chr. 2, 53; elsewhere unknown.

\* שֵׁן, with Makk. שֵׁן, c. suff. שֵׁנִי, comm. gender; masc. in signif. no. 2. 1 Sam. 14, 5; fem. Prov. 25, 19. Dual שְׁנַיִם, constr. שְׁנַיִי.

1. *a tooth*, Arab. سن id. This word in Hebrew may indeed be referred to the root שֵׁן; but still I would prefer to regard it as primitive, since *tooth* in very many languages is expressed by the syllable *den (dent), zen*, as Sanscr. *danta*, Zend. *dentāno*, Pers. دندان, Gr. ὀδόντες for ἰδόντες, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*.—Ex. 21, 24. 27. Spec. *elephant's tooth*, i. e. *ivory*, (fully שְׁנֵהוּבִים q. v.) 1 K. 10, 18. Cant. 5, 14. שְׁנֵהוּבִי *ivory palaces*, i. e. with walls inlaid or covered with ivory, Am. 3, 15; and so הַיְבֻלִּי שֵׁן Ps. 45, 9.—Dual שְׁנַיִם *teeth*, pr. two rows of teeth, Gen. 49, 12. Am. 4, 6; also for plur. שְׁלֹשׁ שְׁנַיִם *three teeth* 1 Sam. 2, 13. Job 13, 14 אֶשָּׂא בְּשֵׁרֵי הַשֵּׁנִי *I take my flesh (life) in my teeth*, i. e. expose myself to danger; inasmuch as what one carries in his teeth is apt to be dropped. Comp. the similar proverbial expression in Judg. 12, 3, explained under בָּה no. 1. c.

2. a peak or hill, so called as resembling a tooth, 1 Sam. 14, 4. Job 39, 28. Comp. *קִרְנֵי* lett. d. Syr. *كِرْنَان* cliffs, crags.

2. *Shen*, pr. n. of a place, prob. of a rock or peak, 1 Sam. 7, 12.

שָׁנָא, see שָׁנָה

שָׁנָא Chald. fut. *יִשְׁנָא* 1. Intrans. to change, to be changed, Dan. 6, 18, 3, 27. Espec. for the worse, to be altered, as the countenance, Dan. 5, 6, 9.

2. to be different, diverse, c. מִן Dan. 7, 3, 19, 23, 24.

פִּא. שִׁנִּי 1. Trans. to change, to alter; Dan. 4, 13 let them change his heart, impers. for let it be changed.—Part. pass. different, diverse, Dan. 7, 7.

2. to transgress a law, royal mandate, decree, Dan. 3, 28. Syr. id.

ИТРА. *אֲשַׁחֲזִי*, to be changed Dan. 2, 9; espec. for the worse, to be altered, disfigured, Dan. 3, 19, 7, 28.

APH. *אֲשַׁנִּי*, fut. *יִשְׁנָא* 1. to change, to alter, Dan. 2, 21; a royal mandate, Dan. 6, 9, 16.

2. to transgress a statute, ordinance, Ezra 6, 11, 12.

שָׁנָא Chald. f. c. suff. *שְׁנָתָה*, see in שָׁנָה II.

שִׁנָּא, see in שָׁנָה.

שְׁנָאָב (father's tooth) *Shinab*, pr. n. of a Canaanitish king, Gen. 14, 2.

שְׁנָאָן m. (for שְׁנָנָן, r. שְׁנָנָה) repetition; Ps. 68, 18 *אֲלֶפֶי שְׁנָאָן* thousands of repetition, i. e. thousands upon thousands.

שְׁנָאָצַר *Shenazar*, pr. n. m. 1 Chr. 3, 18.

\* שְׁנָב obsol. root, Arab. *شنب* to be cool, spoken of the day; see Schult. ad Prov. 7, 6. Hence *אֲשַׁנְבֵּב* q. v.

\* I. שְׁנָה fut. *יִשְׁנָה*, once *יִשְׁנָא* Lam. 4, 1. Denom. from שְׁנָיִם two.

1. to do the second time or again, to repeat, Arab. *ثني*, Syr. *نٓ*. Neh. 13, 21 *אִם תִּשְׁנֵהוּ* if ye do it again. 1 K. 18, 34. With *ל* 1 Sam. 25, 8 *וְאֵלֶּיךָ אֶשְׁמֵת* I smite him *לֹא אֶשְׁנָה* and will not repeat it to him, i. e. there shall be no need of smiting him twice. 2 Sam. 20, 12. With *ב* Prov. 26, 11 *בְּאֵלֶּיךָ שְׁנָה* who repeateth (persists in) his folly. 17,

9 *שְׁנָה בְּרִבְרִי* who repeateth a matter, i. e. rakes up anew unpleasant things which should be forgotten.

2. Intrans. to be different, diverse from any thing, c. מִן Esth. 1, 7, 3, 8.

3. to be changed, altered espec. for the worse, Lam. 4, 1. Ps. 77, 11; of the mind, Mal. 3, 6 *I Jehovah change not*. Part. plur. שְׁנִיִּם changing sc. the mind, changeable, fickle, spoken of discontented persons, turncoats, who change from party to party, Prov. 14, 21; comp. Jer. 2, 36.

NIPII. to be repeated, e. g. a dream Gen. 41, 32.

PIEL שְׁנָה, once שָׁנָא by Chaldaism 2 K. 25, 29.

1. to change, to alter, e. g. garments 2 K. 25, 29. Jer. 52, 33; a promise Ps. 89, 35; right, justice, i. e. to pervert, Prov. 31, 5. Also to change often, to vary, e. g. a way Jer. 2, 36; to change the countenance of any one, i. e. to cause it to change to sadness, Job 14, 20.

2. to transfer to another place Esth. 2, 9.

3. שְׁנָה אֶת-הַיָּדָעוּתוֹ, to change i. e. disfigure one's understanding, to feign oneself mad, play the madman, 1 Sam. 21, 14. Ps. 34, 1. Syr. *سٓن*, and ellipt. *سٓ*, to be mad.

PUAL to be changed for the better Ecc. 8, 1, where *יִשְׁנָה* is for *יִשְׁנָה*.

HIITHP. to change oneself, i. e. one's garments, to disguise oneself, 1 K. 14, 2.

Deriv. שְׁנָה, שְׁנָיִם, שְׁנָיִר, מְשֻׁנָּה.

\* II. שְׁנָה i. q. Arab. *سنى* to shine, to be bright; hence שְׁנִי.

שְׁנָה f. (r. שְׁנָה I) constr. שְׁנָה; plur. שְׁנִיִּם, constr. שְׁנִיִּר; poet. plur. שְׁנִיִּת, constr. שְׁנִיִּת; a year, pr. repetition sc. of the course of the sun, or of the seasons, as spring, harvest, winter, etc. comp. Lat. *annus*, pr. i. q. *annulus*, a ring, circle, Gr. *ἐναυτός*, Arab. *حَوْل* orbit, year.—שְׁנָה שְׁנָה Deut. 14, 22, שְׁנָה בְּשָׁנָה 15, 20, שְׁנָה בְּשָׁנָה 1 Sam. 7, 16, i. e. every year, from year to year. שְׁנָה שְׁנִיִּת the second year 2 K. 14, 1. שְׁנָה שְׁנִיִּת אַרְבַּע לְאַחַב 1 K. 22, 41. Sometimes שְׁנָה is pleon. repeated, as שְׁנָה שְׁנָה *ישׁת מֵאִוָּה* in the

*six hundredth year* Gen. 7, 11, pr. in the (last) year of six hundred years. Plur. שְׁנָיִם indef. *some years*, 2 Chr. 18, 2; comp. יָמִים *some days*. Trop. *year* for the produce of the year Joel 2, 25.

DUAL שְׁנַתָּה *two years, biennium*, Gen. 11, 10; also שְׁנַתָּהּ pr. *two years of time*, see יָמִים no. 1. b, under art. יום Plur.

שְׁנָה f. (for שְׁנָה, r. שָׁן) once שְׁנָא by Chaldaism Ps. 127, 2, constr. שְׁנָה, c. suff. שְׁנָהּ, plur. שְׁנָה; *sleep*, Arab. سِنَةٌ, Gen. 31, 40. Prov. 3, 24. 6, 4. 9. 20, 13. al. Plur. שְׁנֹתָּהּ *sleep a little sleep*. 24, 33.—Spoken of any thing transient, Ps. 90, 5 שְׁנָהּ רְהוּוּ *they are (as) a sleep*; others here *a dream*, but without good reason.

שְׁנָה Chald. f. I. i. q. Heb. שְׁנָה *a year*, plur. שְׁנָיִן Dan. 6, 1.

II. i. q. שְׁנָה *sleep*, c. suff. שְׁנָהּ Dan. 6, 19.

שְׁנַהבִּים m. plur. *ivory* 1 K. 10, 22. 2 Chr. 9, 21. Sept. ὀδόντες ἐλεφάντινοι, Targ. שֵׁן דְּפִילֵּל elephant's tooth. It is compounded from שֵׁן tooth, and (as was first shown by A. Benary in the Berliner litt. Jahrbücher 1831. no. 96) הַאֲבִיבִים contr. הַבִּיבִים, from Sanscr. *ibha-s* elephant, (whence with the Arabic article Gr. ἑλ-ἕφας,) because the Hebrews were unable distinctly to pronounce אָבִיבָה or אָבִיבָה (plur. אֲבִיבִים) with the article. Egypt. also אֶפֶס, אֶפֶסִּי, elephant.

שְׁנָה, see שְׁנָה.

שְׁנִי m. (r. שְׁנָה II) *crimson, rose colour*, the colour obtained from a certain insect, Arab. قَرْمِيس Kermes, Coccus Ilicis Linn. which adheres with its eggs to the twigs of a species of oak, and is related to the cochineal or *coccus cacti*, see Comm. on Is. 1, 18. Rosenm. Alterthumsk. IV ii. p. 447. From Arab. Kermes comes Ital. *cremesino*, Engl. *crimson*.—Gen. 38, 28. 30. Jer. 4, 30; fully הוֹלֵצֶת שְׁנִי pr. *crimson-worm* Ex. 25, 4, and הוֹלֵצֶת שְׁנִי *worm-crimson* Lev. 14, 4. Plur. שְׁנֵי *crimson cloths, garments*, Is. 1, 18. Prov. 31, 21. It signifies, pr. 'a bright colour,' from r. שְׁנָה II, contr. Aram. שְׁנִי, צְהָרִי, coccus, also from צְהָרִי to be bright; comp. צְהָרִי no. 2.—

Others suppose שְׁנִי to be pr. i. q. διβα-  
φου, *twice dyed*, from r. שְׁנָה I; but only purple cloths or garments were dyed twice, never those dyed with coccus. See Braun de vestitu Sacerd. p. 237 sq. Boch. Hieroz. III. p. 527 sq. ed. Lips.

שְׁנִי m. (r. שְׁנָה I) שְׁנִיָּה f. adj. ordinal, *the second*, Gen. 1, 8. Ex. 1, 15. al.

Arab. ثَانٍ, f. ثَانِيَةٌ, Chald. הַתְּנִי, Syr. ܬܢܝܢܐ. — Fem. שְׁנִיָּה also as adv. *a second time, again*, Gen. 22, 15. 41, 5. Plur. שְׁנִיָּהּ *the second* Num. 2, 16; also for cells or chambers of the second story, Gen. 6, 16.

\* שְׁנַיִם m. dual, constr. שְׁנֵי, *two*, Arab. اثْنَانٍ, Aram. ܐܬܢܐܢ,

which two latter vary more from the primary form. Kindred with this numeral is the verb שְׁנָה I, *to do a second time*; but the verb is more prob. derived from the noun, which, like most of the numerals, corresponds with those of the Indo-european tongues; although the varieties of form are here particularly great. The primary form of this numeral seems to have been שְׁנֵי, from which softened come Sanscr. *dwi*, dual *dwāu*, comp. *twa* other, different, Goth. *twa*, *twā*, *twai*, whence Engl. and Germ. *two*, *zwo*, *zwey*, Gr. and Lat. δύο, *duo*. The high German, like the Hebrew, has the sibilant, *zwo*, *zwey*.—שְׁנֵי שְׁנֵי *two and two* Gen. 7, 9. 15; c. suff. שְׁנֵי שְׁנֵי *they two, both of them*, Gen. 2, 25. Ecc. 4, 3. In 1 K. 17, 12 *two*, and Is. 17, 6 *two or three, for a few*.

FEM. שְׁנֵי שְׁנֵי by sync. for שְׁנֵי שְׁנֵי (Arab. اثْنَتَانٍ). Dag. lene being put irregularly after a movable Sheva, as if Aleph were prefixed (אֲשֵׁהוּ), constr. שְׁנֵי; c. pref. בְּשְׁנֵי Gen. 31, 41, לְשְׁנֵי Ex. 26, 19; but מְשְׁנֵי Judg. 16, 28, contra מְשְׁנֵי Jon. 4, 11.

1. *two*, c. suff. שְׁנֵי שְׁנֵי *they two, both of them*, Ez. 23, 13.

2. *of two kinds, two-fold*, Is. 51, 19; comp. כָּל of all kinds.

3. *a second time, again*, Neh. 13, 20. שְׁנֵי שְׁנֵי id. Job 33, 14.

NOTE. The form for *twelve* and *twelfth*

is masc. שָׁנִים עָשָׂר Ex. 24, 4. 1 K. 19, 19; fem. שָׁנִים עָשָׂרָה Gen. 14, 4. Lev. 24, 5.

שָׁנִיָּה f. (r. שָׁנָה) a sharp or pointed saying, and hence mockery, derision. לְשָׁנִיָּה לְהִיָּה to be for mockery, an object of scorn, Deut. 28, 37. 1 K. 9, 7.

שָׁנִיר, see שָׁנִיר.

\* שָׁנָן to sharpen; Chald. id. Arab.

سَن. E. g. a sword Deut. 32, 41; metaph. the tongue, i. e. to utter sharp or pointed sayings against any one, Ps. 64, 1. 140, 4. Part. pass. שָׁנָן sharp, of a weapon Ps. 45, 6. Is. 5, 28.

PIEL, to sharpen in, Germ. einschärfen, i. e. to inculcate, c. acc. of thing and dat. of pers. Deut. 6, 7.

HITHPO. to be pricked, pierced, e. g. with pain Ps. 73, 21.

Deriv. שָׁרַח for שָׁרַח, שָׁרַח; comp. also שָׁרַח.

\* שָׁנַם in Kal not used, per. to force or bind together, to compress, kindred with שָׁנַם, the breathing and sibilant being interchanged. Chald. שָׁנַן, sandal-thong, shoe-latchet. Different is Arab. شَنَّص implexus est, adhæsit.

PIEL שָׁנַם to gird up the loins 1 K. 18, 46. So all the ancient versions, and the context demands it.

שָׁנָר Shinar, pr. n. of the country around Babylon, Gen. 11, 2. 14, 1. Is. 11, 11. Zech. 5, 11. Dan. 1, 2. For its extent see Gen. 10, 10. Comp. Bochart Phaleg. 1. 5. J. D. Michaelis Spicileg. Geogr. I. p. 231. Syr. شَنَّار of the country around Bagdad; see Barhebr. p. 256. The derivation is unknown.

שָׁנָה f. (r. שָׁנָה) i. q. שָׁנָה, sleep, Ps. 132, 4.

\* שָׁסַד fut. שָׁסַד, kindr. with שָׁסַס, שָׁסַד, to plunder, to spoil, Ps. 44, 11; c. acc. of pers. 1 Sam. 14, 48; and of thing plur. Hos. 13, 15. Part. שָׁסַד spoilers, plunderers, Judg. 2, 14. 1 Sam. 23, 1.

Po. שָׁסַד, for שָׁסַד which is read in some Mss. to plunder, to spoil, c. acc. of thing Is. 10, 13.

\* שָׁסַס fut. שָׁסַס, to plunder, to spoil, q. שָׁסַד, c. acc. of thing Judg. 2, 14.

1 Sam. 17, 53. Ps. 89, 42. Part. plur. c. suff. שָׁסַסִּים by Syriasm for שָׁסַסִּים Jer. 30, 16 Cheth. comp. שָׁסַס part. שָׁסַס

NIPH. to be plundered, spoiled, Is. 13, 16. Zech. 14, 2.

Deriv. שָׁסַס

\* שָׁסַע to cleave, to split, to divide.

Kindred roots are שָׁסַע, שָׁסַע; compare also Sanscr. chid to cleave, Gr. σκίζω, Lat. scindere, Germ. scheiden.— שָׁסַע שָׁסַע Lev. 11, 7, and שָׁסַע שָׁסַע v. 3. Deut. 14, 16, to cleave the cleft of the hoof or hoofs, i. e. to have the hoof entirely parted. Comp. שָׁסַע.

PIEL שָׁסַע 1. to cleave, Lev. 1, 17.

2. to rend, to tear in pieces a lion Judg. 14, 16.

3. Metaph. verbis dilacerare, i. e. to chide, to upbraid, 1 Sam. 24, 8.—Hence

שָׁסַע cleft, fissure, see r. שָׁסַע in Kal.

\* שָׁסַח in Kal not used, to cut in pieces; kindr. with שָׁסַח, שָׁסַח, comp. in שָׁסַח.

PIEL fut. שָׁסַח, to cut or hew in pieces 1 Sam. 15, 33. Sept. ἔσφαξε, Vulg. in frustra concidit.

\* I. שָׁעָה fut. שָׁעָה, apoc. שָׁעָה, to look, kindr. with שָׁעָה, שָׁעָה, where see; hence absol. to look around for help, 2 Sam. 22, 42. Spec. a) With אֵל to look upon with favor, to have respect to the prayers of any one, Gen. 4, 4. 5. b) to look to any one, expecting help, c. אֵל Is. 17, 8; עַל 17, 7. 31, 1; בְּ Ex. 5, 9. c) With מִן and מֵעַל to look away from, to turn away the eyes from any person or thing, to let alone, Job 7, 19. 14, 6. Is. 22, 4.

HITHP. i. q. Kal lett. c, with מִן Ps. 39, 14 שָׁעָה מִמֶּנִּי look away from me, spare me. The form שָׁעָה is here imper. apoc. for שָׁעָה, whence שָׁעָה, and the first syllable being made long, שָׁעָה, like שָׁעָה, שָׁעָה. There is then no need of deriving this form from a root שָׁעָה, nor of changing the vowels. Another שָׁעָה see in שָׁעָה Hiph.

HITHP. שָׁעָה, fut. apoc. שָׁעָה. 1. to look around for help, Is. 41, 10.

2. to look upon each other, sc. with astonishment, to be amazed, Is. 41, 23.

Deriv. Chald. שָׁעָה, perh. שָׁעָה



\* II. **שָׁעָה** i. q. Syr. **ܫܥܐ**, Heb. **שָׁעָה**, to be smeared together with viscous matter, spoken of the eyes, to be blinded, Is. 32, 3.

**שָׁעָה** Chald. f. emphat. **ܫܥܐܗܐ**, a moment of time, pr. a look, glance of the eye, Germ. *Augenblick*, Syr. **ܫܥܐܗܐ** and Arab. **سَاعَةٌ** moment, also hour; comp. Dutch *Stoudt*, which signifies both. **בְּהִרְשָׁעָהּ** in the same moment, i. e. instantly, immediately, Dan. 3, 6. 15. 4, 30. 5, 5; but 4, 16 **בְּשָׁעָה הַרְּא** for a moment, i. e. for a short time.

\* **שָׁעַט** obsol. verb, prob. to beat, to pound, to stamp. Arab. **ثَعَطَ** II, to stamp, to pound in pieces.—Hence

**שָׁעֲטָה** f. constr. **שָׁעֲטָה**, a stamping, e. g. of horses advancing in warlike array, Jer. 47, 3.

**שָׁעֲטָנָה** a kind of cloth or garment made of different threads, linen and woollen, woven together, Lev. 19, 19, where it is coupled with **בְּלִיָּוִת**. Deut. 22, 11 thou shalt not wear *Shaatnez*, woollen and linen together, Sept. *υλινδηνον*, i. e. adulterated, not genuine.—The etymology is very obscure. That proposed by Bochart, Hieroz. I. p. 406, and that of Buxtorf, Lex. Chald. col. 2483, both of whom seek its origin in the Semitic languages, have little probability. Nor is that entirely satisfactory which is suggested by Jablonsky, Opusc. ed. te Water I. p. 294, and by Forster, de Byssu Antiquorum p. 92, who refer it back to the Coptic word **ϣοντνες** *Shontnes*, i. e. *byssus fimbriatus*.

\* **שָׁעַל** obsol. root, prob. to be hollow, as appears from the derivatives, **שָׁעַל** hollow of the hand, **מִשְׁעַל** hollow way, **שׂוֹעַל** the fox, i. e. the burrower. Kindred is **שְׂאֵל** II, whence **שְׂאֵל** Sheol, Orcus; and comp. in the Indo-European tongues *noilos, cælum*, Germ. *hohl*.

**שָׁעַל** m. c. suff. **שָׁעָלוּ**, plur. **שָׁעָלִים**; constr. **שָׁעָלִי** Syr. **ܫܥܐܠܝ** id.

1. the hollow of the hand, the palm, Is. 40, 12.

2. a handful 1 K. 20, 10. Ez. 13, 19.

**שָׁעַל**, see **שׂוֹעַל**.

**שָׁעֻלָּיִם** Judg. 1, 35. 1 K. 4, 9, and **שָׁעֻלֵּי בֵּיר** Josh. 19, 42, (city of foxes, for the fuller **בֵּיר**, comp. Arab. **ثَعَلَبٌ** i. q. **שׂוֹעַל** fox,) *Shaalim*, *Shaalabbin*, pr. n. of a city in the tribe of Dan, see Reland Palæst. p. 988.—Gentile noun **שָׁעֻלֵּי בֵּיר** (as if from **שָׁעֻלֵּי בֵּיר**) a *Shaalbonite*, 2 Sam. 23, 32. 1 Chr. 11, 33.

**שָׁעֻלָּיִם** (foxes' region) *Shaalim*, pr. n. of a district 1 Sam. 9, 4; prob. in the territory of the city **שָׁעֻלָּיִם** q. v.

\* **שָׁעַן** in Kal not used; found only in NIPH. 1. to lean upon, to rest upon, e. g. a spear, c. **עַל** 2 Sam. 1, 6. **בְּשָׁעֵן** **עַל יַד פ** to lean upon the hand of any one, said of kings who lean upon their high officers and attendants in public, 2 K. 5, 18. 7, 2. 17. Metaph. to rely upon, to trust in any person or thing, c. **עַל** Is. 10, 20. 31, 1. Job 8, 15. 2 Chr. 13, 18. 14, 10. 16, 7. Mic. 3, 11; **אֵל** Prov. 3, 5; **אֵל** Is. 50, 10; absol. Job 24, 23.

2. to lean against e. g. a column, c. **עַל** Judg. 16, 26; of a country, to be adjacent, to adjoin, c. **עַל** Num. 21, 15.

3. to recline, pr. to be leaning upon the elbow, Gen. 18, 4.

Deriv. **מִשְׁעָן**, **מִשְׁעָנָה**, **מִשְׁעָנָה**, and pr. n. **מִשְׁעָנָה**.

\* **שָׁעַע**, imper. pl. **שָׁעוּ**, pr. to stroke, also to overspread, to smear. Chald. and Syr. **ܫܥܥܐ** and **ܫܥܥܐ**; comp. **שָׁעָה** II.—In Kal once intrans. to be smeared together, e. g. the eyes, to be blinded, Is. 29, 9; see in Hithp.

HIPH. imp. **הִשְׁעַע** to smear, i. e. to blind the eyes, Is. 6, 10.

PILP. **שָׁעַע** 1. Trans. to delight, to rejoice, pr. to stroke, to soothe, Ps. 94, 19.

2. Intrans. to delight oneself, to be delighted, Is. 11, 8; c. acc. in or with any thing, Ps. 119, 70.

POLP. **שָׁעַע** to be soothed, to be caressed, dandled on the knees, Is. 66, 12.

HITHPALP. **הִשְׁתַּעַע** to delight oneself, to take one's pleasure; Is. 29, 9 **הִשְׁתַּעַע וְשָׁעַע** delight yourselves and be ye blinded, i. e. indulge, if ye will, in your delights and pleasures; but soon ye shall be blinded with astonishment at the things which shall happen. For this use of two imperatives, of which the first is permissive while the second as-

serts and threatens, see Heb. Gram. § 127. 2. With בָּ *in* or *with* any thing Ps. 119, 16. 47.

Deriv. שָׁרַח שְׂרָח

\* שְׂרָח obsol. root, prob. i. q. שָׂרַח, *to divide*. Hence

שְׂרָח (division) *Shaaph*, pr. n. m. a) 1 Chr. 2, 47. b) ib. v. 49.

\* I. שָׂרַח 1. *to cleave, to split, to divide*. Arab. intrans. تَفْصِرُ *to be cleft, to open in fissures*, تَفْصِرٌ cleft, aperture; Eth. ḤUZ *to let go, to set free, from the idea of opening*; see L. de Dieu ad Gen. 23, 10. Hence שָׂרַח *gate*.

2. *to estimate, to fix the value of any thing*, Prov. 23, 7. Verbs of cleaving, dividing, readily pass over to the idea

of deciding, judging. Arab. سَعَرَ II, *to fix a price*, سَعْرٌ price of grain, Chald.

שָׂרַח id. — Hence שָׂרַח no. 2, and pr. n. שְׂרָח

\* II. שָׂרַח i. q. שָׂרַח q. v. *to shudder*, not in use in the verb; but hence the deriv. שָׂרַח, שְׂרָח, שְׂרָח

שָׂרַח comm. gen. but f. Is. 14, 31, comp. Neh. 13, 16; plur. שְׂרָח, constr. שְׂרָח

1. *a gate*, Syr. and Chald. by transpos. שָׂרַח, שְׂרָח. E. g. of a camp. Ex. 32, 26. 27; of a city Gen. 23, 18. Josh. 2, 7; of the temple Ez. 8, 5. 10, 19; of a palace Esth. 2, 19. 21, whence שָׂרַח for *the palace* itself (comp. *the Porte*) Esth. 4, 2. 6; comp. שָׂרַח. Nah. 2, 7 שְׂרָח the *river-gates*, those next the river. So שְׂרָח שְׂרָח *the gates of the land* are the passes into a country, where the enemy can have entrance, Jer. 15, 7. Nah. 3, 13. בְּשְׂרָח *within thy gates*, i. e. in thy cities, Deut. 12, 12. 14, 27; and so בְּשְׂרָח *in one of thy cities* 17, 2, comp. 1 K. 8, 37. 2 Chr. 6, 28. Hence שָׂרַח שְׂרָח *to possess an enemy's country or cities*, Gen. 22, 17. At the gates of cities was the *market-place, forum*, רֶחֶב, (comp. espec. Neh. 8, 16,) where trials were held, and where the inhabitants came together either for business, or to sit and converse with each other. Gen. 19, 1. Ruth 4, 11. Prov. 31, 23. Lam. 1, 4. Hence בְּשָׂרַח *in the*

*gate*, often for *in court, before the tribunal*, Deut. 25, 7. Job 5, 4. 31, 21. Prov. 22, 22. Is. 29, 21. Amos 5, 10. 12. 15; שְׂרָח שְׂרָח *those sitting in the gate*, i. e. idlers, Ps. 69, 13; Ps. 127, 5 see in שְׂרָח note, p. 212. Ruth 3, 11 כָּל-שְׂרָח *all the gate* (i. e. concourse, assembly) of *my people*.

The gates in the walls of Jerusalem bore the following names: a) שְׂרָח הַמַּיִם *the fountain-gate*, so called from the fountain of Siloam, on the southeastern part of the city, Neh. 2, 14. 3, 15. 12, 37. See Bibl. Res. in Palest. I. p. 473.—On the southern and western sides of the city there followed: b) שְׂרָח הַדִּנְגָּה *the dung-gate* Neh. 2, 13. 3, 14. 12, 31; contracted שְׂרָח הַשְּׂפֹחַ 3, 13. Josephus calls it *the gate of the Essenes*, B. J. 5. 4. 2. Bibl. Res. I. c. c) שְׂרָח הַגֵּיאַת *the valley-gate* Neh. 2, 13. 15. 3, 13. 2 Chr. 33, 14. This was prob. on the western side, near the valley of Gihon, the upper part of Hinnom; Bibl. Res. I. c.—On the north side of the city then followed: d) שְׂרָח הַפְּנִיָּה *the corner-gate*. This was prob. near the northwest corner of the city. e) שְׂרָח אֶפְרַיִם *the gate of Ephraim* Neh. 8, 16, which is also called שְׂרָח בְּנֵימִין *the gate of Benjamin* Jer. 37, 13. 38, 7. Zech. 14, 10, as leading out to the territory of both these tribes; here was also a market-place or forum, Neh. 8, 16.—Other gates mentioned are: f) שְׂרָח הַיְשָׁנָה *the old gate* Neh. 3, 6. 12, 39, prob. the same called שְׂרָח הָרְאשׁוֹן Zech. 14, 10. g) שְׂרָח הַדִּיגִים *the fish-gate*, prob. as being the place where fish were sold, Neh. 3, 3. 12, 39. Zeph. 1, 10. h) שְׂרָח הַצֹּאֵן *the sheep-gate* Neh. 3, 1. 12, 39, near the temple, so called from the sheep which were here sold for the sacrifices of the temple. i) שְׂרָח הַמִּשְׁפָּט, Vulg. *porta judicialis*, Neh. 3, 31; this gate others refer to the temple. k) *the horse-gate* Neh. 3, 28. Jer. 31, 40. l) *the water-gate* Neh. 3, 26. 12, 37; this some suppose to be the same with the following: m) שְׂרָח הַחֶרְסִית *the pottery-gate* Jer. 19, 2, which led to the valley of Hinnom, and is doubtless to be sought on the southeast part of the city; comp. ὁ ἄγκυρος τοῦ κεραμείου *the potter's field* Matt. 27, 10. n) *the inner or middle gate*, שְׂרָח הַבְּיָרֵחַ Jer.

39, 3, which seems to have led from the upper to the lower city. See on the whole subject, *Bachiene Besch. von Palestina* II. § 94-107. J. E. Faber *Archæologie der Hebräer* I. p. 336 sq. Rosenm. *Alterthumskunde* II. ii. p. 216 sq. *Bibl. Res. in Palest.* I. p. 471 sq.—Some of these gates, as well as others mentioned, were perhaps not in the walls of the city, but in the external wall of the temple, or in the wall between Zion and the lower city; see *סוּר*, *שְׁלֵכָה*.

2. *a measure*, see r. *שֶׁצֶר* no. I. 2. Gen. 26, 12 *מֵאָה שְׁעֵרִים* *a hundred measures*, i. e. *ἑκατον πλυσίως*, a hundred fold.

*שְׁעֵר* adj. *horrid*, i. e. *bad, foul, loathsome*, of figs, Jer. 29, 17. R. *שְׁעֵר* II.

*שְׁעֵרָוּר* adj. (r. *שְׁעֵר* II) *horrible*; fem. *something horrible*, Jer. 5, 30. 34, 14.

*שְׁעֵרָוּרָה* id. Jer. 18, 13; fem. *שְׁעֵרָוּרָה* Hos. 6, 10.

*שְׁעֵרָוּרָה* (whom Jehovah estimates, r. *שְׁעֵר* I) *Sheariah*, pr. n. m. 1 Chr. 8, 38. 9, 44.

*שְׁעֵרַיִם* (two gates) *Shaaraim*, pr. n. of a city in the tribe of Judah, Josh. 15, 36. 1 Sam. 17, 52. 1 Chr. 4, 31.

*שְׁעֵשְׂגָז* *Shaasgaz*, pr. n. of a Persian eunuch, the keeper of the women in the court of Xerxes, Esth. 2, 14.—Pers. *ساکسگ* servant of the beautiful.

*שְׁעֵשְׂעֵיִם* plur. *delight, pleasure*, Prov. 8, 30. Ps. 119, 24. Jer. 31, 20. R. *שְׁעֵצֵ* Pilp.

\* *שָׁפָה* in Kal not used. 1. Pr. *to scratch, to scrape*, then *to scrape or pare off*. Aram. *ܫܦܐ* to file, pr. to make smooth, bald; *ܫܦܐ* file, *ܫܦܐ* a filing, paring.

2. i. q. Syr. Pa. *to cleanse from dregs, to purify*; comp. Talmud. *שָׁפָה* to filter. Hence *שָׁפָה*.

NIPH. Part. *נִשְׁפָּה*, *bare, bald, naked*, of a mountain Is. 13, 2. Sept. *ὄρος πεδινόν*.

PUAL, Job 33, 21 *כִּרְיֵי עַצְמוֹתָיו* *his bones are made bare, are stripped of flesh*.

Deriv. *שָׁפָה*, *שָׁפִי*, and pr. n. *שָׁפוּ*, *רִשְׁפָה*.

*שָׁפָה* or *שָׁפָה*, (r. *שָׁפָה*) only in plur. 2 Sam. 17, 29 *שָׁפוֹת בָּקָר*, according to Targ. Syr. and the Heb. intpp. *cheeses of kine*, so called from filtering from the whey, dregs, etc. see r. *שָׁפָה* no. 2. Abulwalid renders it by *تَلَب* 'slices of curd.'

*שָׁפוֹ* (nakedness, r. *שָׁפָה*) *Shepho*, pr. n. m. Gen. 36, 23; for which *שָׁפִי Shephi* 1 Chr. 1, 40.

*שָׁפוֹט* m. (r. *שָׁפָה*) *judgment, punishment*, 2 Chr. 20, 9. Plur. *שָׁפוֹטִים* (i shortened to ו) Ez. 23, 10.

*שָׁפוֹפָן* (i. q. *שָׁפוֹפֹן* serpent?) *Shephupham*, (Engl. Vers. *Shupham*.) pr. n. of a son of Benjamin, Num. 26, 39. In Gen. 46, 21 written *מָפָם*.

*שָׁפוֹפָן* (id.) *Shepuphan*, pr. n. m. 1 Chr. 8, 5.

*שָׁפוֹת* Neh. 3, 13, see in *אֲשָׁפוֹת*.

\* *שָׁפַח* obsol. root, prob. i. q. *צָפַח*; Eth. *ሰፋሐ*, *to spread out*; comp. *שָׁבַח*. *שָׁפַע*.—Hence *מִשְׁפַּחָה* family, and also

*שָׁפְחָה* f. constr. *שָׁפְחָה*, plur. *שָׁפְחוֹת* *famula*, 'one of the family,' family servant, i. e. *maid-servant, handmaid*, Gen. 16, 1, 29, 24.—For the difference between it and *אָמָה*, comp. 1 Sam. 25, 41 *לְשָׁפְחָה לְאָמָה הָיָה* *lo thy handmaid is for a servant, slave, housemaid*.

\* *שָׁפַט* fut. *יִשְׁפֹּט*, imper. parag. *שָׁפְטָה*.

1. *to judge*; not found in the other Semitic dialects. The primary idea seems to be *to set upright, to erect*, like the Germ. *richten*; comp. the kindr. *שָׁפַח*, and see espec. in *שָׁבַט*. Traces of this root are perhaps found in the Indo-European languages, as Germ. *scheffen* to judge, in Gloss. Mons. *geschefft* testament, *Schöppe* judge.—Absol. Job 22, 13. Ez. 44, 24; c. acc. of pers. whose cause is judged, Ex. 18, 22, 26. Deut. 16, 18. Is. 11, 4. *שָׁפַט צָדֶק* Prov. 31, 9, and *מִיִּשְׁרָיִם* Ps. 75, 3, *to judge justly, uprightly, to do justice, equity*. Ez. 16, 38 *אֲשָׁפוֹתֶיךָ מִשְׁפָּטֶיךָ* *I will judge thee (according to) the judgments of adulteresses*. *שָׁפֵט בֵּין וּבֵין* *to judge between* i. e. *to be arbiter, umpire*, Gen. 16, 5, 31, 53. Part. *שׁוֹפֵט* subst. *a judge* Deut. 16, 18.

Spec. to judge any one, like r. הִיךְ no. 2, is: a) i. q. to condemn, to punish the guilty, *καταξινα*, 1 Sam. 3, 13. Obad. 21. Ps. 109, 31. Comp. שָׁפַט. b) to do justice to any one, to defend or vindicate his cause, espec. the poor and oppressed; Is. 1, 17 שָׁפַט רְהוּם defend the cause of the fatherless. Ps. 10, 18. 26, 1. 82, 3. 'מִשְׁפַּט פ' Jer. 5, 28. Lam. 3, 59. With מִן and מִיִּד prægn. to defend one's cause and deliver him from his enemies, 1 Sam. 24, 16. 2 Sam. 18, 19. 31. Ps. 43, 1.

2. to govern, to rule, as connected with the power of judging, since to dispense justice was the part of kings and chief magistrates; comp. 1 Sam. 8, 20. 2 Chr. 1, 10, and see הִיךְ no. 1, 2. So Judg. 16, 31. Hence Part. שׂוֹפֵט, שָׁפַט, a judge, for a ruler, prince, chief, Ps. 2, 10. Am. 2, 3. Spec. of the leaders and chief magistrates of the Israelites from Joshua to Samuel, who led out the people to war against their enemies, and, after having delivered them from the oppression of the neighbouring nations, exercised during peace the office of chief ruler and judge, (comp. Judg. 4, 5.) Judg. 2, 16. 18. Ruth 1, 1. 2 K. 23, 22. al.—The same name, *suffes*, plur. *suffetes*, was borne by the chief magistrates of the Carthaginians.

NIPH. 1. to be judged Ps. 37, 33.

2. Recipr. to go to law, to plead, to contend before a judge, with any one, Prov. 29, 9. Is. 43, 26; with עַם of pers. Joel 4, 2 [3, 2]; אָרָה (אָרָה) Ez. 17, 20. 20, 35. 36; לְ Jer. 25, 31 see below; acc. and לְ of thing Jer. 2, 35; also acc. of thing about which one contends 1 Sam. 12, 7. Ez. 17, 20; c. בְּ with truth Is. 59, 4. Where Jehovah is thus said to plead or contend with men, it has sometimes the sense to punish, see Ez. 38, 22. Is. 66, 16; comp. 2 Chr. 22, 8.

Po. part. מְשַׁפֵּט i. q. שׂוֹפֵט Job 9, 15.

Deriv. שָׁפַט—שָׁפַטְתִּי, שָׁפַטְתָּ, שָׁפַטְתָּ, שָׁפַטְתָּ

שָׁפַט Chald. part. שָׁפַט a judge, Ezra 7, 25. This is a Hebraism, since the verb itself is wanting in Chaldee.

שָׁפַט (judge) *Shaphat*, pr. n. m. a) Num. 13, 5. b) 1 Chr. 3, 22. c) 1 K. 19, 16. d) 1 Chr. 27, 29. e) 5, 12.

שָׁפַט m. only plur. שְׁפָטִים, judgments, punishments, Ex. 6, 6. עָשָׂה שְׁפָטִים בְּ עַלְמֵי עוֹלָם

do judgment upon, to inflict punishment, Ex. 12, 12. Num. 33, 4. R. שָׁפַט.

שְׁפָטִיָּה (whom Jehovah defends i. e. his cause) *Shephatiah*, pr. n. m. a) A son of David, 2 Sam. 3, 4. b) Jer. 38, 1. c) Neh. 11, 4. d) Ezra 2, 4. 57. e) 8, 8. Neh. 7, 9. 59.

שְׁפָטִיָּהוּ (id.) *Shephatiah*, pr. n. m. a) A son of Jehoshaphat, 2 Chr. 21, 2. b) 1 Chr. 12, 5. c) 27, 16.

שְׁפָטָן (judicial, r. שָׁפַט) *Shiptan*, pr. n. m. Num. 34, 24.

שָׁפָה m. (r. שָׁפָה) plur. שְׁפָהִים and שָׁפָהִים 1. bareness, nakedness, Job 33, 21 Cheth. where the subst. is poetically put for the finite verb. Keri has in the same sense שָׁפָה; see the root in Pual.

2. a naked hill, i. e. bare, destitute of trees, (comp. הָרַר נִשְׁפָּה Is. 13, 2.) Jer. 12, 12 שְׁפָהִים בְּמִדְבָּר hills in the desert. 3, 2. 21. 4, 11. 7, 29. 14, 6. Is. 41, 18. 49, 9. Num. 23, 3 שָׁפָה הָרַר he went upon a hill.

3. *Shephi*, pr. n. m. see שָׁפָה

שְׁפָהִים (serpents? r. שָׁפָה) *Shuphim*, pr. n. m. a) 1 Chr. 7, 12. 15. b) 26, 16.

שְׁפִיפּוֹן only Gen. 49, 17, a species of serpent, from r. שָׁפָה Syr. to creep, to glide. Arab. سَفَّ a kind of speckled serpent with black and white spots; see Bochart Hieroz. I. p. 416 sq.

שָׁפִיר (fair, r. שָׁפָה) *Shaphir*, pr. n. of a place in Judea, Mic. 1, 11. [According to Eusebius it lay between Eleutheropolis and Askelon; prob. the modern Sawâfir, سوافير; see Bibl. Res. in Palest. II. p. 370.—R.]

שָׁפִיר Chald. adj. fair, beautiful, Dan. 4, 9. 18. R. שָׁפִיר

\* שָׁפַךְ fut. יִשְׁפֹּךְ 1. to pour out, to shed; Arab. سَفَكَ id. Ethiop. ሠፍከ to pour out metals; kindr. with שָׁפַח, שָׁפַךְ קַם.—E. g. a libation Is. 57, 6. שָׁפַךְ דָּם to shed blood, i. e. to kill any one, Gen. 9, 6. 37, 22. Ez. 14, 19. Metaph. שָׁפַךְ נַפְשׁוֹ Ps. 42, 5, and לָבוֹא שׁ Lam. 2, 19, to pour out one's soul sc. in tears and complaints; with לָפַיִר 1 Sam. 1, 15. Ps. 62, 9; comp. Lam. l. c. שָׁפַךְ חַמְהוֹ עַל

*pour out one's anger, wrath, upon any one, Ez. 14, 19, 22, 22. Lam. 2, 4.*

2. Of dry things, to throw up, to heap up, e. g. a mound Ez. 26, 8.

NIPH. 1. to be poured out 1 K. 13, 5. Metaph. Ps. 22, 15 *I am poured out like water*, as describing a person unable to rise from weakness.

2. to be poured out, i. e. profusely expended, of money Ez. 16, 36. Comp. ἐκχέω Tob. 4, 18.

PUAL to be poured out, e. g. one's steps, i. e. to slip, to fall, Ps. 73, 2 Keri. Comp. Lat. *fundi* for *prosterni*.

HITHPA. lit. to pour itself out, i. e. to be poured out, Lam. 4, 1. The phrase *his soul* (life) pours itself out signifies: a) he pours himself out in complaints, Job 30, 16. b) his blood is shed, he dies, Lam. 2, 12.

Deriv. the two following.

שָׁפַךְ m. place of pouring out, Lev. 4, 12. R. שָׁפָךְ

שֶׁפֶךָ f. (r. שָׁפַךְ) the privy member, pr. *urethra*, through which the urine is poured off, Deut. 23, 2. Vulg. *veretrum*. Others falsely, *testicle*, see שָׁפָךְ

\* שָׁפַל, fut. יִשְׁפַּל, inf. שָׁפַל, Arab.

سَفَلَ, سَفَلٌ, to be made low, to be depressed, cast down, opp. רָם Job 5, 11. E. g. a mountain Is. 40, 4; lofty trees Is. 10, 33; a city 32, 19. Metaph. to be made low, depressed, e. g. a) Of persons who fall from a high state of dignity, to be humbled, abased, Is. 2, 9. 11. 12. 17. 5, 15. 10, 33. b) Of the voice or a sound as depressed, low, Is. 29, 4. Ecc. 12, 4. c) Inf. שָׁפַל רִיחַ to be humbled in spirit Prov. 16, 19. Comp. שָׁפַל.

HIPH. 1. to bring low, to make humble, to abase, (opp. הִרְיִם,) Ps. 18, 28. 75, 8. Intrans. to be brought low, pr. to humble oneself, Job 22, 29. When followed by another verb, it assumes the nature of an adverb; Jer 13, 18 הִשְׁפִּילוּ יָבֹוֹ make low, sit down, i. e. sit ye down in a low place. Ps. 113, 6.

2. to lay low, to cast down, as walls Is. 25, 12.

Deriv. שָׁפַל—שָׁפְלוּת

שָׁפַל Chald. APH. to make low, to humble, to abase, e. g. kings, powerful persons, Dan. 5, 19, 7, 24. Also with

לִבְרָה, to humble one's heart, to become humble, Dan. 5, 22.

שָׁפַל m. adj. (r. שָׁפַל) constr. שָׁפֵל; fem. שָׁפְלָה, constr. שָׁפְלָה; low, depressed, of a tree Ez. 17, 24; of a spot in the skin Lev. 13, 20. 21. Metaph. a) low, humble, base, 2 Sam. 6, 22. Job 5, 11. Mal. 2, 9. b) שָׁפַל רִיחַ humble in spirit, lowly, Prov. 29, 23. Is. 57, 15; so without רִיחַ id. Is. l. c.—Masc. c. He parag. הַשָּׁפְלָה the humble, what is humble, Ez. 21, 31 [26].

שָׁפַל Chald. m. low, humble, Dan. 4, 14.

שָׁפַל m. (r. שָׁפַל) c. suff. שָׁפְלוּ, low-ness, i. e. low condition, low place, Ecc. 10, 6. Ps. 136, 23.

שָׁפְלוּ f. (r. שָׁפַל) lowness, a low place, Is. 32, 19.

שָׁפְלוּ f. (r. שָׁפַל) low country, as opp. to mountains, Josh. 11, 16 fin. With art. הַשָּׁפְלוּ the low country, or plain, along the Mediterranean from Joppa to Gaza, Josh. 11, 16. Jer. 32, 44. 33, 13. Gr. ἡ Σάφλα 1 Macc. 12, 58.

שָׁפְלוּ f. (r. שָׁפַל) a letting down, e. g. שָׁפְלוּ יָדַי a letting down of the hands, i. e. remissness, slothfulness, Ecc. 10, 18.

שָׁפַם (perh. bald, shaven, r. שָׁפָה) Shapham pr. n. m. 1 Chr. 5, 12.—Of a root שָׁפַם there is no certain trace.

שָׁפַם (bareness, place of naked trees, r. שָׁפָה) Shepham, pr. n. of a place on the northeastern border of Palestine, north of Riblah, Num. 34, 10. 11.

שָׁפְמוֹת (bare places, plur. of שָׁפַם) Shiphmoth, pr. n. of a place in the south of Judah, mentioned with Aroer and Eshtemoa, 1 Sam. 30, 28. Others read שָׁפְמוֹת, Siphmoth.—Gentile n. שָׁפְמִי a Shiphmite 1 Chr. 27, 27.—R.

\* שָׁפַן obsol. root, prob. i. q. שָׁפַן, שָׁפַן, to cover, to hide, espec. under ground, whence שָׁפַן. Hence trop. Arab. شَفَنٌ cunning.

שָׁפַן m. plur. שָׁפְנִים 1. A quadruped, chewing the cud in the manner of the hare, Lev. 11, 5. Deut. 14, 7; living in flocks among the rocks, and distinguished for its cunning, Ps. 104, 18. Prov. 30, 26. The Rabbins render it the coney or rabbit.

The LXX in these places have χοιρο-γούλλιος, *hedgheg*, [which is indefinite. Some refer it to the *mus v. dipus jaculus* of Linn. Arab. *يربوع jerboa*. The animal is doubtless correctly specified by Saadias, who renders שׁוֹפָר by *وَبْر wabr*, i. e. the *hyrax Syriacus*, a small animal like a marmot, found in Palestine and Arabia, and still called in the Himyaritic dialect of Hadramaut *ثفن thofun*, kindr. with שׁוֹפָר. It is scarcely larger than a rabbit; has no tail; and in its ears, feet, and snout, resembles the hedgheg. It lives in families among the rocks, making its bed in the clefts; but does not burrow. It is lively and quick to retreat on the approach of danger; and is difficult to capture. The name might come either from its hiding itself, or from its cunning. See Wilson *Lands of the Bible* II. p. 28 sq. Fresnel in *Journ. Asiat. Ser. III. T. V* p. 514. Bochart *Hieroz. I.* p. 1001 sq. Oedmann *Verm. Sammlungen IV* p. 48.—R.

2. *Shaphan*, pr. n. m. a) The scribe or secretary of king Josiah, 2 K. 22, 3. 12. Jer. 36, 10; comp. Ez. 8, 11. b) 2 K. 22, 12. 25, 22. Jer. 26, 24. 39, 14; perh. Jer. 39, 3.

\* שׁוֹפָר obsol. root, *to overflow, to be superabundant*, as in Chald. and Syr. *ܫܫܦܪ*.—Hence the three following.

שׁוֹפָר m. *abundance*. Deut. 33, 19 *abundance of the sea*, i. e. wealth obtained from the sea.

שׁוֹפָר f. (r. שׁוֹפָר) constr. שׁוֹפָר, *abundance*, i. e. *multitude*, as of waters Job 22, 11. 38, 34; of men 2 K. 9, 17; of camels Is. 60, 6. Ez. 26, 10.

שׁוֹפָר (abundant, r. שׁוֹפָר) *Shiphi*, pr. n. m. 1 Chr. 4, 37.

\* שׁוֹפָר obsol. root, prob. i. q. Syr. *ܫܫܦܪ*, *to creep, to glide*. Hence שׁוֹפָר serpent, and pr. n. שׁוֹפָר, שׁוֹפָר, שׁוֹפָר.

\* שׁוֹפָר 1. i. q. Arab. *شفر* *to scratch, to scrape*, kindr. with שׁוֹפָר, שׁוֹפָר; hence, *to polish*.

2. Intrans. *to be polished*, i. e. *to be bright, shining*, comp. Arab. *سفر* I, IV,

illuxit aurora, and שׁוֹפָר; hence *to be fair, beautiful*, i. q. Chald. and Syr. With שׁוֹפָר, *to be pleasant, acceptable*, to any one, Ps. 16, 6; comp. Dan. 4, 24.—The notion of brightness is also transferred to sound, as in Engl. a *brilliant* tone, i. e. clear and sonorous (comp. הִלֵּל); whence שׁוֹפָר trumpet.

3. i. q. Eth. *ሰረረ*, *to measure*, whence שׁוֹפָר measure q. v. Kindr. is שׁוֹפָר no. 3, *to number*.—For the passage Job 26, 13, see שׁוֹפָר.

Deriv. שׁוֹפָר—שׁוֹפָר, שׁוֹפָר, שׁוֹפָר.

שׁוֹפָר Chald. fut. וְשׁוֹפָר, *to be fair, beautiful*; c. שׁוֹפָר Dan. 4, 24, and שׁוֹפָר 3. 32. 6. 2, *to please, to be acceptable* to any one.—Syr. id.

שׁוֹפָר m. (r. שׁוֹפָר) 1. *brightness, i. e. beauty, pleasantness*, e. g. of words Gen. 49, 21.

2. *Shepherd*, pr. n. m. of a mountain in the Arabian desert, Num. 33, 23. 24.

שׁוֹפָר, see שׁוֹפָר.

שׁוֹפָר f. (r. שׁוֹפָר) 1. *brightness, beauty*; here seems to belong (as suggested by Simonis) Job 26, 13 שׁוֹפָר בְּרוּחוֹ שְׁמַיִם שׁוֹפָר *by his (God's) spirit the heavens are brightness*, i. e. are bright, splendid, beautiful.—But most intpp. take שׁוֹפָר for שׁוֹפָר (Piel of שׁוֹפָר) *to make bright, beautiful, to garnish* sc. with stars and constellations; and suppose there is a mingling of two constructions, רִוְחוֹ שׁוֹפָר and בְּרוּחוֹ שְׁמַיִם שׁוֹפָר, Vulg. *spiritus ejus ornavit caelos*. But Dag. forte characteristic is very rarely if ever dropped from the letters בּוֹדֵכֶּה.

2. *Shiphrah*, pr. n. f. Ex. 1, 15.

שׁוֹפָר m. (r. שׁוֹפָר) *throne-ornament, tapestry*, with which a throne is hung. Jer. 43, 10 Keri; for which Cheth. שׁוֹפָר.

שׁוֹפָר Chald. m. *the dawn, aurora*, Dan. 6, 20. Syr. *ܫܫܦܪ* id.

\* שׁוֹפָר fut. וְשׁוֹפָר 1. *to set, to put, to place*, i. q. kindr. שׁוֹפָר, see fully in r. שׁוֹפָר.—2 K. 4, 38. Ez. 24, 3. Ps. 22, 16 שׁוֹפָר *thou dost set me in the dust of death*, i. e. dost bring me to the grave.

3. With dat. of pers. i. q. *to give*, Is. 26, 12.

Deriv. מְשׁוֹפָרִים, and

שִׁפְתֵי־מִ. dual, stalls, folds for cattle, Ps. 68, 14; comp. מִשְׁפְּתֵיהֶם. Also Ez. 10, 43, where it denotes places (Eng. Vers. hooks) in the court of the temple to which the victims were fastened.

\* שִׁצַּף obsol. root, i. q. שָׁטַף to pour out, to overflow.—Hence

שִׁצָּף m. once Is. 54, 8 קִצְפָה שִׁצָּף out-pouring of anger, effusion of wrath; i. q. שָׁטַף Prov. 27, 4. The form שִׁצָּף seems to have been chosen instead of שָׁטַף for the sake of paronomasia.

שֵׁק Chald. i. q. שֹׁק, the leg, from the knee to the ankle, plur. Dan. 2, 33. Theod. well *μημῶν*.

\* שָׁקַד, fut. וְשָׁקַד, to wake, to be wakeful, sleepless, Arab. شَقِدَ, Ps. 102,

; hence to watch Ps. 127, 1. Ezra 8, 29. Hence שָׁקַד.—Trop. with עַל, e. g. a) to watch over any thing, to give attention to it, Jer. 1, 12. 31, 28. 44, 27. Dan. 9, 14. Job 21, 32. Is. 29, 20 שָׁקְדֵי אֲנִי they who watch over iniquity, i. e. who sedulously take care that wrong and not right shall be done. b) to watch or wait at a door, Prov. 8, 34; to lie in wait by or against, e. g. as the leopard, Jer. 5, 6.

Pual part. מְשָׁקֵד, denom. from שָׁקַד, to fade like almonds, i. e. having the form of almond-flowers, Ex. 25, 33. 34.

שָׁקַד m. plur. שָׁקְדִים 1. an almond-tree, pr. 'the waker,' so called as being the earliest of all trees to awake from the sleep of winter, Jer. 1, 11. There is also here an allusion to the haste and ardour thus implied, comp. v. 12. See Celsius Hierobot. I. p. 297.

2. an almond, almond-nut, Gen. 43, 11. Num. 17, 23. Ecc. 12, 5 וְיִנְאֵץ שָׁקַד and the almond is spurned, rejected, sc. by the old and toothless man, although in itself a delicate and delicious fruit. Others less well, the almond-tree shall flourish, which they refer to white hairs; though the flower of the almond-tree is not white, but rose-coloured.

\* שָׁקַד in Kal not used, i. q. שָׁתָה, to drink; for the interchange of the letters k and t, see under פ, p. 907. Arab. سَقَى, Eth. ἵΦΡ, to let drink, to water.

HIPH. הִשְׁקָה, fut. יִשְׁקָה, apoc. וַיִּשְׁק.

1. to give to drink, to let drink, c. dupl. acc. of pers. and thing, Gen. 19. 32. 24, 43. Judg. 4, 19. Num. 5, 24. Ps. 60, 5. Job 22, 7. Jer. 9, 14. 35, 2; c. מִן of thing Ps. 80, 6; מִן of any thing Cant. 8, 2. Part. מְשָׁקֵה subst. a cup-bearer, butler, Gen. 40, 1. 41, 9. But in Gen. 40, 21 מְשָׁקֵה denotes drink (see מְשָׁקֵה no. 2); and the words are to be understood thus: and he again gave the chief cup-bearer charge על מְשָׁקֵהוּ over his drink, i. e. restored to him his charge and office as chief of the cup-bearers.

2. to water cattle, Gen. 24, 46. 29, 2. Ex. 2, 16. 17. 19.

3. to water the ground, to irrigate, Gen. 2, 6. 10. Ps. 104, 13.

NOTE. Kal and Niph. are borrowed from the synom. שָׁתָה, which again has no Hiph.

NIPH. see שָׁקַד Niph.

Pual to be moistened, irrigated. Job 21, 24 the marrow of his bones is moist, i. e. fresh, vigorous; comp. Prov. 3, 8. 15, 30. 17, 22.

Deriv. שָׁקַד, מְשָׁקֵה, and the two following.

שָׁקַד m. (r. שָׁקַד, for שָׁקַד, after the form קִטְוֵל) drink, only in plur. שָׁקְדִים Ps. 102, 10.

שָׁקְדֵי m. (r. שָׁקַד) plur. c. suff. שָׁקְדֵי Hos. 2, 7.

1. drink Hos. 1. c. where not water, but some more delicate drink, as wine, is to be understood; Sept. ed. Ald. ὁ οἶνός μου. Comp. Gen. 40, 21.

2. a watering, moistening of the bones, i. e. refreshment, Prov. 3, 8. See r. שָׁקַד in Pual.

שָׁקַד and שָׁקַד m. (r. שָׁקַד) plur. שָׁקְדִים, an abomination, abominable thing, spoken of things unclean, e. g. filthy garments Nah. 3, 6; of meats offered to idols, εἰδωλόθυσια, Zech. 9, 7; espec. of idols, 1 K. 11, 5 Milcom שְׁמֵי אֱמֹנִים the abomination (idol) of the Ammonites. 2 K. 23, 13. Dan. 9, 27; comp. 11, 31. 12, 11. Plur. of idols 2 K. 23, 24. Ez. 20, 7. 8.

\* שָׁקַט fut. וַיִּשְׁקַט, to rest, to have or keep quiet, to be still; pr. to lie down, to recline; comp. Arab. سَقَطَ to fall, kindr. with سَكَت, سکته, to be silent.—Spoken:

a) Of one who is never infested, harassed, troubled, Judg. 3, 11. 5, 31. 8, 28. Jer. 30, 10. 46, 27; whence מְשַׁקֵּט מִמְּלֵחָה Josh. 11, 23. 14, 15; also of one who troubles or harasses no one, Judg. 18, 7. 27; which sometimes arises from fear, Ps. 76, 9. b) Of one who does nothing, remains inactive, idle, Is. 62, 1. Jer. 47, 6; hence of God, as not affording aid, Ps. 83, 2.

HIQH. 1. *to cause to rest, to quiet*, i. e. to appease strife Prov. 15, 18. Also *to give quiet*, to render tranquil and secure, Job 34, 29; c. הַ of pers. and מִן of thing, i. e. *from danger*, Ps. 94, 13.

2. Intrans. *to find rest, to be quiet*, pr. to quiet oneself, Is. 7, 4. 57, 20. Inf. הִשְׁקֵט subst. *rest, quiet*, Is. 30, 15. 32, 17. Trop. the earth is said *to be quiet, tranquil*, when the air is still and sultry, Job 37, 17.—Hence

הִשְׁקֵט m. *rest, quiet*, 1 Chr. 22, 9.

\* שָׁקַל, fut. יִשְׁקַל, once אֲשַׁקֵּלָה (as if from יִשְׁקַל) Jer. 32, 9, *to poise, to weigh*. Arab. شَقَلَ, oftener ثَقَلَ. Syr. مَصَّ and مَصَّ id. but also to depart, to migrate; whence pr. n. אֲשַׁקְלוֹן. The primary idea is *to suspend* the balance; comp. Eth. ἄφρα to suspend, as upon a cross; comp. also סָלָה, סָלָה, and Lat. *pendo, pendeo*.—Ex. 22, 16. 2 Sam. 14, 26. Is. 40, 12. With הַ *to weigh out* to any one, e. g. metals, money, Gen. 23, 16. Jer. 32, 9. Ezra 8, 25; with עַל-יְדֵי פ' *into the hands of any one*, Ezra 8, 26. Esth. 3, 9; with עַל *over to or into* the king's treasury, Esth. 4, 7; with אֶ for a thing, Is. 55, 2.—2 Sam. 18, 12 *though I might weigh a thousand shekels into my hands*, i. e. though they should be weighed out to me. Trop. for *to examine, to try*, a person Job 31, 6; a thing 6, 2.

NIQH. *to be weighed*, trop. Job 6, 2; *to be weighed out* Job 28, 15. Ezra 8, 33.

Deriv. מִשְׁקָל, מִשְׁקוּל, מִשְׁקָלָה, pr. n. אֲשַׁקְלוֹן, and

שֶׁקֶל m. plur. שְׁקָלִים, constr. שְׁקָלַי, *a shekel, sictus*, a definite weight of gold and silver, containing twenty gerahs (גֶּרָה) i. e. grains, pr. kernels, beans, Ex. 30, 13; and this being weighed out passed as current money among the Hebrews (see in עבר no. 2). Gen. 23, 15.

16. Ex. 21, 32. Lev. 5, 15. 27, 3. 6. Josh. 7, 21. 1 Sam. 17, 5.—Two kinds of shekels are distinguished, the shekel of the sanctuary Ex. 30, 13, and the king's shekel 2 Sam. 14, 26; but which of these was the heaviest, cannot be known. In the time of the Maccabees (1 Macc. 15, 6) silver coins were struck, each weighing one shekel, and stamped with the words שֶׁקֶל יִשְׂרָאֵל; see Bayer de Nummis Hebræo-Samaritanis, Valent. 1781. 4to. p. 171 sq. These were equal to four Attic drachmæ, i. e. to one stater, according to Josephus, Ant. 3. 8. 2; nor do the specimens still extant differ much from this, since even now when worn away by age they still contain 215–229 grains troy weight, of which 60 make one drachm; see Eckhel Doctr. Numm. vett. III. p. 464. Fröhlich Annal. regum Syriae, Prolegg. p. 84. Rasche Lex. rei nummariæ IV. 2. p. 904.—The LXX have often rendered שֶׁקֶל by διδραχμορ, which can be reconciled with the words of Josephus and with the weight of the specimens still extant, by supposing that the shekel, before the Babylonish exile and before the use of coined money, was of less weight than afterwards. Of less weight and value was also the σίκλος, σίγλος, used by the Persians, and containing 7½ oboli (six oboli make one drachma) Xen. Anab. 1. 5. 6. At Ephesus a shekel of gold was in use, according to Alexander Ætolus ap. Macrob. Sat. 5. 22.

\* שָׁקַם obsol. root, Arab. سَقِم *to be ill, sick*.—Hence

שֶׁקֶמָה, only plur. שְׁקָמִים 1 K. 10, 27. Is. 9, 9. Am. 7, 14, and שְׁקָמוֹת Ps. 78. 47, (the sing. occurs in the Mishna,) *a sycamore tree*, Gr. συκόμορος, συκάμνος, very frequent in the level parts of Palestine, resembling the mulberry-tree in its leaves and general appearance, with fruit similar to the fig growing directly from the stem and larger boughs, and very difficult of digestion; Dioscorid. I. 182; comp. the root שְׁקַם The fruit is used only by the poorest classes, comp. בָּלֶם. See Celsii Hierob. I. p. 310. Warnkrø's Hist. naturalis Sycomori, in Repertorium f. morgenl. Literatur, St. 11, 12.



\* שָׁקַע fut. יִשְׁקַע, to sink down, to subside, as fire Num. 11, 2; of a land, to be submerged, overflowed, drowned, Jer. 51, 64. Am. 9, 5 שָׁקַעָה בְּיַאֲרֵי מִצְרַיִם it is overflowed as with the river of Egypt, where it is coupled with an acc. of abundance.

NIPH. to be submerged, overflowed, as a land, Am. 8, 8 Keri. In Cheth. for שָׁקַעָה stands נִשְׁקַעָה, the ע being elided; see in ע, p. 737, col. 2.

HIPH. 1. to cause to subside, as water Ez. 32, 14.

2. to sink, i. e. to press down; Job 40, 25 בְּהַכֵּל הַשְּׁקִיבֵי לְשׁוֹנֵי לָשׁוֹן canst thou press down his tongue with a cord? i. e. canst thou tame him (the crocodile) by a thong or bit thrust into his mouth?

Deriv. מִשְׁקַע.

שָׁקַעְרֵרוֹת f. plur. sunken places, hollows, in a wall Lev. 14, 37. Sept. κοιλάδες, Vulg. vallyculæ. This quadrilit. comes from שָׁקַע to sink, and قَعْر to be deep.

\* שָׁקַח in Kal not used, prob. to lay upon or over, to lay or cover with beams, joists, etc. i. q. Arab. سَقَف, Gr. σκεπάω, σκεπάζω.—Hence שָׁקַח, שָׁקַחִים, מִשְׁשָׁקַח.

NIPH. to lie out over any thing, to project; hence to bend forward, Gr. παρακλίπτειν, espec. in order to see, and thus i. q. to look forth or abroad, comp. in בָּעֵד הַדְּפוּן, e. g. from a window, Judg. 5, 28. 2 Sam. 6, 16; from heaven Ps. 85, 12. Also of a mountain, to overhang, to look towards, Num. 21, 20. 23, 28. Metaph. Jer. 6, 1 evil impendeth (approacheth) from the north. Arab.

أَسْقَفُ long and bending from length, as the neck of the ostrich, or a tall man who stoops.

HIPH. id. מִשְׁמַרְמֵם הַשְּׁמַרְמֵם to look down from heaven, so of God, Ps. 14, 2. 53, 3; c. אֶל Ex. 14, 24; to look out at a window, c. בָּעֵד Gen. 26, 8. 2 K. 9, 30.

Deriv. see under Kal.

שָׁקַח m. (r. שָׁקַח) in pause שָׁקַח, a layer of beams or joists, etc. 1 K. 7, 5 all the doors and the posts were רְבָעִים שָׁקַח made square with layers of beams, i. e. were not arched but covered above with beams, and therefore square.

שָׁקַחִים m. plur. (r. שָׁקַח) beams or bars laid over, frame-work, 1 K. 7, 4, 6, 4 חַלְזוּיֵי שָׁקַחִים אֲשֶׁמִּים windows with closed (fixed) bars, lattice-work. See under אֲשֶׁם.

\* שָׁקַץ in Kal not used, to be filthy, loathsome, abominable.

PIEL שָׁקַץ 1. to make filthy, to contaminate, to pollute, נִפְשׁוּ oneself Lev. 11, 43. 20, 25.

2. to loathe, to abominate, to abhor, Ps. 22, 25; espec. any thing unclean, polluted, Lev. 11, 11. Deut. 7, 26.

Deriv. שְׁקִיץ, and

שָׁקַץ m. an abominable thing, spoken of things (and persons) unclean, polluted; espec. of things relating to idolatry, Lev. 11, 10. 12. 13. 20. 23. 41. 42. Perh. vermin Is. 66, 17.

שָׁקַץ, see שְׁקִיץ

\* שָׁקַץ fut. יִשְׁקַץ, kindr. with שָׁקַץ.

1. to run up and down, to and fro, spoken of those who eagerly seek any thing, e. g. of locusts Joel 2, 9. Is. 33, 4 c. אֶ of the prey.—Hence

2. to roam about, to range in search of prey, as a bear Prov. 28, 15. Trop. to be eager, to long, of a person thirsty Is. 29, 8. Ps. 107, 9.

HITHPALP. הִשְׁתַּקַּץ i. q. Kal. no. 1, Nah. 2, 5.

Deriv. מִשְׁשָׁקַץ.

\* שָׁקַר fut. יִשְׁקַר, to lie, to tell lies; c. dat. to lie to any one, to deceive him, Gen. 21, 23. The primary idea is perhaps that of colouring, painting; comp.

שָׁקַר to be red, ruddy, شَقْرَةٌ red colour, paint, falsehood; see Tsepregi in Diss. Lugdd. p. 115. Comp. kindr. שָׁרַק.

PIEL, to lie, 1 Sam. 15, 29; c. אֶ of pers. to lie to any one, to deceive, Lev. 19, 11. Also c. אֶ of thing, as שָׁקַר בְּבְרִית to be false to a covenant, i. e. treacherously to break it, Ps. 44, 18. שָׁקַר בְּאֵמוּנָה to be false to one's faith, fidelity, Ps. 89, 34; absol. id. Is. 63, 8.—Hence

שָׁקַר m. plur. שָׁקַרִים, c. suff. שְׁקַרְיָהם Jer. 23, 32.

1. a lie, falsehood; דְּבַר שָׁקַר false words Ex. 5, 9. עֵד שָׁקַר a false witness Deut. 19, 18. נִשְׁבַּע לְשָׁקַר to swear to a

*falsehood*, i. e. falsely, Lev. 5, 24, 19, 12. **בְּשִׁקְרָא** *to prophesy false things*, i. e. not received from God, Jer. 5, 31, 20, 6, 29, 9. Absol. and as an adv. *a lie! it is false!* 2 K. 9, 12, Jer. 37, 14. Plur. *lies, falsehoods*, Ps. 101, 7.—Once for concr. *a liar, man of falsehood*, for **אִישׁ שִׁקְרָא**, Prov. 17, 4.

2. *deception, a vain thing*, any thing which deceives or disappoints one's hopes; Ps. 33, 17 **לְהַשְׁוִיעָה** i. e. they are deceived, disappointed, who expect victory from cavalry. Hence **לְשִׁקְרָא** *in vain* 1 Sam. 25, 21, Jer. 3, 23; and **שִׁקְרָא** *without cause, wrongfully*, Ps. 38, 20, 69, 5, 119, 78, 86.

**שִׁקְתָּ** f. (r. **שָׁקָה**), plur. constr. **שִׁקְתוֹתָ** (as if from **שָׁקָה**), *a watering-trough*, made of wood or stone for watering cattle, Gen. 24, 20, 30, 38.

**שָׂר** or **שָׂרָה**, plur. **שָׂרוֹתָ**, *walls* Jer. 5, 10, i. q. **שְׂרוֹתָ**. So Sept. Vulg. Chald. as also the context demands. R. **שָׂרָה** III.

**שָׂר**, see **שָׂרָה**

**שָׂרָה** m. (r. **שָׂרָה**) c. suff. **שָׂרָהָ**. 1. *sinew, muscle*, collect. Prov. 3, 8 **רְפֹאנוֹת תְּהִי לְשָׂרָהָ** *it shall be health (refreshment) to thy muscles*, in which is the seat of strength. The other hemistich has, *to thy bones*.

2. *the navel*, pr. the navel-cord, Arab.

**שָׂרָה**. Ez. 16, 4. Comp. **שָׂרָה**.

**שָׂרָה** Chald. also **שָׂרָה** Dan. 2, 22.

1. *to loose, to unbind, to solve*, e. g. knots, trop. knotty questions, Dan. 5, 16. Part plur. **שָׂרִינָה** *loosed, unbound*, i. e. from bonds, Dan. 3, 25. Spec. of travellers who stop and put up for the night, and so unbind the loads of their beasts of burden, Arab. **حَلَّ**, Gr. *καταλύω*, whence *κατάλυμα*. Hence

2. *to put up for the night*, and in general *to lodge, to dwell*, Dan. 2, 22. Syr. **הַשְׂבִּים** *to put up, to dwell*. Comp. **הַשְׂבִּים**.

PA. 1. i. q. Kal no. 1, *to solve* Dan. 5, 12.

2. *to begin*, pr. *to open*, comp. **הַחֵל** from **חָלַל**, Ezra 5, 2.

ITHPA. *to be loosened*, to become weak, Dan. 5, 6.

**שָׂרָזֶזֶר** *Sharezer*, Persian pr. n. a) A son of Sennacherib, a parricide, Is. 37, 38, 2 K. 19, 37. b) Zech. 7, 2.—

Pers. **سَر آذر** prince of fire; comp. Sanscr. *āthar-s* fire. See **שָׂרָזֶזֶר**.

\* **שָׂרָב** obsol. root, Syr. and Chald. *to be hot, dry*; kindr. **שָׂרָב**.—Hence the two following.

**שָׂרָב** m. 1. *heat of the sun*, Is. 49, 10.—Then

2. Spec. *Sharab*, Is. 35, 7, of a phenomenon frequent in the deserts of Arabia and Egypt, and also occasionally seen in the southern parts of Russia and France, Arab. **سراب** *Serāb* Kor. 24, 39, Fr. *le mirage*, by which name it is also commonly known in English. It consists in this, that the desert, either wholly or in parts, presents the appearance of the sea or of a lake, so that the most experienced travellers are sometimes deceived. See Erdmann and Frähn in Gilbert's *Annales Phys.* T. XXVIII. p. 1, and Comment. on Is. 35, 7. *Bibl. Res. in Palest. I.* p. 61.—Hence we are enabled to understand Is. l. c. **וְהָיָה הַשָּׂרָב לְאִגָּם** *the mirage shall become a pool*, i. e. the desert which presents the appearance of a lake, shall be changed into real water.

**שָׂרְבִיָּה** (heat of Jehovah, r. **שָׂרָב**) *Sherebiah*, pr. n. m. Ezra 8, 18, 24. Neh. 8, 7, 9, 4, 10, 13, 12, 8, 24.

**שָׂרְבִיָּת** m. (for **שָׂבֵט** with **ר** inserted, see under **ר**, p. 950) *a sceptre*, a form of the later Hebrew, Esth. 4, 11, 5, 2, 8, 4.—The **ב** is without Dag. after **ר**; comp. **מַרְבָּרִים**.

\* I. **שָׂרָה** in Kal not used, i. q. Chald. **שָׂרָה** *to loose, to solve*.

PIEL **שָׂרָה** *to loose, to let go free*. Jer. 15, 11 **כִּרְחִיק לְטוֹב שְׂרִיתֶיךָ** *I will loose thee for good*, i. e. will set thee free. The Hebrews would seem to have used this word also in a bad sense (**לְרַע**) for deserting any one; whence here the adjunct **לְטוֹב** is added. For Cheth. see **שָׂרָה**.

Deriv. **מְשָׂרָה**, *שרה*.

\* II. **שָׂרָה** perh. i. q. Arab. **شرى** *to gleam, to glitter*, e. g. lightning; whence **שָׂרָה**, **שָׂרִינָה**, **שָׂרָה**, coat of mail, armour.

שָׂרָה f. (ר. שָׂרָר) plur. שְׂרוֹת *chains, bracelets*, Is. 3, 19; so called as being twisted together, intertwined.—Chald. שְׂרִיר id. comp. also Gr. *σειρά*, and Heb. שְׂרִיר id. comp. also Gr. *σειρά*, and Heb. שְׂרִירָה q. v. in its place.

שְׂרוּחָן (for שְׂרוּחַת הַן pleasant lodging) *Sharuhēn*, pr. n. of a place in the tribe of Simeon, Josh. 19, 6.

שָׂרוֹן (for יְשָׂרוֹן plain, ר. יָשָׁר) always with art. הַשְּׂרוֹן, *Sharon*, pr. n. of the level tract along the Mediterranean between Mount Carmel and Joppa, celebrated for its rich fields and pastures, Josh. 12, 18. Cant. 2, 1. Is. 33, 9. 35, 2. 65, 10. 1 Chr. 5, 16. 27, 29. Some suppose another plain of the same name to be meant in 1 Chr. 5, 16; but this is not necessary. See Reland *Palæst.* p. 188, 370.—Hence gentile n. שְׂרוֹנִי *Sharonite* 1 Chr. 27, 29.

שְׂרוּקוֹת Jer. 18, 16 Cheth. i. q. שְׂרוּקוֹת q. v.

שְׂרוּתָה f. *beginning*, Jer. 15, 11 Cheth. Chald. שְׂרוּתָה id. R. שְׂרָה I, comp. Chald. שְׂרָה Pa. no. 2.

שְׂרָה, see שְׂרָרָה

שְׂרָי (beginning? r. שְׂרָה) *Sharai*, pr. n. m. Ezra 10, 40.

שְׂרָיָה f. *a coat of mail* Job 41, 18; prob. so called from its glittering, see r. שְׂרָה II.

שְׂרָיוֹן m. (r. שְׂרָה II) 1. *a coat of mail* 1 Sam. 17, 5. 38. Plur. שְׂרָיוֹנִים Neh. 4, 10; שְׂרָיוֹנוֹת 2 Chr. 26, 14. Syr. שְׂרָיוֹן id. The same is also שְׂרָיוֹן q. v.

2. *Shirion*, pr. n. by which Mount Hermon was known among the Sidonians, Deut. 3, 9. Ps. 29, 6. Comp. שְׂרָיָה This name would seem to be derived from some fancied resemblance to a breast-plate; as also Gr. *Θωράξ* is the name of the mountain near Magnesia.—Some editions in Deut. l. c. read שְׂרָיוֹן *Sirion*.

שְׂרָיָה m. (r. שְׂרָה II) *a coat of mail*, 1 K. 22, 34. Is. 59, 17.

שְׂרוּקוֹת f. plur. (r. שְׂרָק) 1. *whistlings*, or rather *pipings*; Judg. 5, 16 שְׂרוּקוֹת שְׂרָרִים *pipings of the flocks*, i. e. of the shepherds who play on the pipe while guarding their flocks.

2. *hissings*, i. q. *scorn, derision*, Jer. 18, 16 Keri. In Cheth. שְׂרוּקוֹת.

שְׂרִיר adj. (ר. שָׂרָר) *firm, hard, tough*, Chald. שְׂרִיר id. Only in plur. constr. שְׂרִירֵי בֶטֶן *the firm parts of the belly*, the sinews, brawn, e. g. of the hippopotamus, Job 40, 16. Comp. שְׂרִיר no. 1.

שְׂרִירוּתָה and שְׂרִירוּתָה f. (ר. שָׂרָר) *hardness, firmness*, and coupled with לֵב and לֵב רַע, *hardness of heart, stubbornness*, Deut. 29, 18. Ps. 81, 13. Jer. 3, 17. 7, 24. 9, 13. 11, 8. Aram. שְׂרִירוּתָה in a good sense, firmness, truth.

שְׂרִירָה, see in שְׂרָרָה

שְׂרִמּוֹת Jer. 31, 40 Cheth. most prob. an error of the copyists for שְׂרִמּוֹת *fields*, which is read in the parallel passage 2 K. 23, 4, and also in Jer. l. c. in Keri, in six Mss. and in several printed editions. That the common reading (which the LXX also have followed, giving it by *Ἀσθαγνώθ*), in the sense of *fields cut up or overflowed*, may be justified in the Hebrew, has been attempted to be shown by Kuypers in *Dissert. Lugdd.* I. p. 537, comparing Arab. *شرقم, سرقم, to cleave, to cut*; but with no semblance of truth.

\* שְׂרָץ fut. יִשְׂרָץ 1. *to creep*, to *crawl*, spoken of reptiles and the smaller aquatic animals, Gen. 7, 21. Lev. 11, 29. 41. 42. 43. Sometimes a place, as the earth or the sea, is said *to creep* with creeping things, reptiles, i. e. *to teem or swarm with them*, c. acc. comp. in הַיָּם no. 3; e. g. the sea with aquatic animals Gen. 1, 20. 21; Egypt with frogs, Ex. 7, 28. Ps. 105, 30.—Hence

2. *to breed abundantly, to swarm, to multiply*, of animals Gen. 8, 17. 9, 7; of mankind Ex. 1, 7. Eth. *WZ&* pullulavit.—Hence

שְׂרָץ m. collect. 1. *reptiles, creeping things*, Gen. 7, 21. Lev. 5, 2. 11, 29. v. 20 שְׂרָץ הַיָּם *winged reptiles going upon all fours*, i. e. bats, not crickets, which latter have six legs, though they are said to use only four in going. v. 21. 23. Deut. 14, 19.

3. *the smaller aquatic animals* Gen. 1, 20; fully הַיָּם שְׂרָץ Lev. 11, 10.

\* שְׂרָק fut. יִשְׂרָק 1. *to hiss, to whistle*, an onomatopoeic verb, like Gr. *σφίξω, σφίττω, σφίττω*, from the root *σφίξ*,

mp. *σύριξ, σύριγμα, συρίγγιον.* a) lith לָ, *to hiss or whistle* for any one, *call by a hiss or whistle*, e. g. bees, flies, the manner of bee-keepers, Is. 5, 26. 18; trop. nations Is. II. cc. Zech. 10, 8. ) *to hiss in scorn and derision*, 1 K. 9, 8. am. 2, 15. 16; c. זָל of pers. or thing ar. 19, 8. 49, 17; prægn. Job 27, 23 מִמְקוֹן יִשְׂרָאֵל יִשְׂרָאֵל תִּשְׂרָאֵל *they shall hiss him out of his place.* Hence שְׂרָקָה.

2. *to pipe*, i. e. *to whistle*, not with the outh, but with an instrument; hence מְשַׂרְקָהּ, מְשַׂרְקָהּ.

שְׂרָקָה f. (r. שְׂרָק) *a hissing, derision*; לְשַׂרְקָה לְהִיָּהּ *to become a hissing*, i. e. an object of scorn, Jer. 19, 8. 25, 9. 29, 18.

\* שָׂרַר 1. *to twist, to twist together*, in the manner of a cord, kindr. with the roots שׂוּר, שׂוּר, שׂוּר, שׂוּר, שׂוּר, all of which contain the primary idea of *turning, turning about, going in a circle*, in various modifications.—Hence שָׂר and שָׂרָה the navel, pr. the navel-cord, שְׂרָרִים nerves, sinews, שְׂרָה, שְׂרָרָה, שְׂרָשׁ, chain, q. d. cord made of metal.—Hence

2. *to be firm, hard, tough*, (Syr. Pa. *to make firm, to strengthen*.) espec. in a bad sense; whence שְׂרָרָה hardness of heart.

3. *to press together*, and hence *to oppress, to treat as an enemy*, i. q. שָׂרַר no. a. Part. שְׂרָר *an adversary, enemy*, Is. 27, 11. 54, 7. 56, 3. 59, 11.

Deriv. see in Kal no. 1, 2. Also

שָׂרַר *Sharar*, pr. n. m. 2 Sam. 23, 33; שָׂרַר 1 Chr. 11, 35.

שָׂרָה m. (r. שָׂרָה) c. suff. שְׂרָרָה, *the navel*, pr. navel-cord, i. q. שָׂר, Cant. 7; here it seems to stand for the region round the navel, *the belly*, which is compared to a bowl or goblet. Comp. vice versa טַבִּיר high place, also navel.

שְׂרָרָה, see שְׂרָרָה.

שָׂרַשׁ denom. from שָׂרַשׁ *root*; found in PIEL שָׂרַשׁ, *to root out, to extirpate*, Is. 52, 7. Job 31, 12.

PUAL שָׂרַשׁ pass. Job 31, 8.

PO. שָׂרַשׁ, *to root, to take root*, Is. 40, 24.

POAL id. Jer. 12, 2.

HIPH. *to strike roots, to take root*, i. q. Joel. spoken metaph. of one flourishing

in prosperity, Ps. 27, 6. With שָׂרַשׁ added, Ps. 80, 10.

שָׂרַשׁ (root, i. q. שָׂרַשׁ, comp. Syr. שְׂרַשׁ) *Sheresh*, pr. n. m. 1 Chr. 7, 16.

\* שָׂרַשׁ m. c. suff. שְׂרַשִּׁי; plur. שְׂרַשִּׁים, c. suff. שְׂרַשִּׁי, constr. שְׂרַשִּׁי.

1. *a root*, Syr. שְׂרַשׁ, comp. שְׂרַשׁ Job 30, 4. Jer. 17, 8. al. sæpe. Maurer derives it from the idea of *creeping*; comp. שְׂרַשׁ of reptiles.—Trop. a) *For the bottom*, the lowest part of any thing, e. g. bottom or sole of the foot (comp. Lat. *planta pedis*) Job 13, 27; of a mountain, like Engl. *root*, Lat. *radix*, Job 28, 9; of the sea Job 36, 30. Hence b) *root of controversy*, i. e. the cause, ground of strife, Job 19, 28. c) *root*, poet. for *fixed dwelling, abode*, Judg. 5, 14; just as nations taking up their abode in a land are said to be planted in it, to take root in it, see in נָטַע.

2. *a shoot, sprout*, springing from the root, Is. 53, 2. Metaph. שְׂרַשׁ יֵשׁוּעַ *the sprout of Jesse*, i. e. the Messiah, Is. 11, 10; comp. *šl'za Dašid* Rev. 5, 5.—But in Is. 14, 30 *the root itself* is meant, the metaphor being transferred from plants to a people.

Deriv. שָׂרַשׁ, שְׂרַשׁ, and the denom. verb שָׂרַשׁ

שָׂרַשׁ Chald. m. i. q. Hebr. *root* Dan. 4, 12.

שְׂרַשְׁהָ f. for quadril. שְׂרַשְׁהָ, plur. constr. שְׂרַשְׁתָּה, *chains, small chains*, Ex. 28, 22. R. שְׂרַר.

שָׂרַשׁוּ (pron. sh<sup>e</sup>roshu), Keri שְׂרַשִּׁי Chald. f. *a rooting out*, i. e. expulsion, banishment, Ezra 7, 26; comp. 10, 8. See שָׂרַשׁ no. 1. c.

שְׂרַשְׁרָה f. (r. שָׂרָה) only plur. שְׂרַשְׁרָה *chains, small chains*, Ex. 28, 14. 39, 15.—Arab. with the letter *r* softened سَلْسَلَةٌ; Chald. שְׂרַשְׁרָה. Hence by contraction שְׂרַשְׁהָ q. v.

\* שְׂרַת in Kal not used; only in

PIEL שְׂרַת, inf. שְׂרַת and with the tone drawn back שְׂרַת Deut. 17, 12, fut. convers. וַיִּשְׂרַת, *to wait upon, to serve, to minister unto*, c. acc. of pers. Gen. 39, 4. 40, 4. Num. 3, 6. 1 K. 1, 15; c. לָ Num. 4, 9. Often in the phrase שְׂרַת אֶת-דָּבָר

to minister unto Jehovah, spoken of the priests as performing the sacred rites of worship, Num. 18, 2. 1 Sam. 2, 11. 3, 1; and so c. acc. impl. Num. 3, 31. 4, 12. Different from this is שִׁירָה בְּשֵׁם יְיָ to minister in the name of Jehovah, Deut. 18, 5. 7, i. e. to worship Jehovah with invocation, after the analogy of the phrases יְיָ בְּשֵׁם יְיָ, קָרָא בְּשֵׁם יְיָ, בָּרַךְ בְּשֵׁם יְיָ. By a bold figure it is said Is. 60, 7 the rams of Nebaioth יִשְׁרְתוּנָה shall minister unto thee, i. e. shall serve as victims for the sacrifices.—Part. מְשִׁירָה subst. a minister, attendant, Josh. 1, 1; spec. in the sacred rites, Ezra 8, 17. Fem. מְשִׁירָה for מְשִׁירָה, 1 K. 1, 15.

שָׁשָׂה, see שָׁשָׂה Po.

\* I. שֵׁשׁ f. and שֶׁשֶׁת m. constr. שֵׁשֶׁת, six, Gen. 7, 6. 30, 20. Ex. 21, 2. 2 K. 15, 8. al. sæp.—Plur. שֵׁשִׁים sixty, Gen. 25, 26. Num. 7, 88. al.—This numeral is widely spread: Arab. سِتٌّ, <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> 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<sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> 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<sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> 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<sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> 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<sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> 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<sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>1318</sup> <sup>1319</sup> <sup>1320</sup> <sup>1321</sup> <sup>1322</sup> <sup>1323</sup> <sup>1324</sup> <sup>1325</sup> <sup>1326</sup> <sup>1327</sup> <sup>1328</sup> <sup>1329</sup> <sup>1330</sup> <sup>1331</sup> <sup>1332</sup> <sup>1333</sup> <sup>1334</sup> <sup>1335</sup> <sup>1336</sup> <sup>1337</sup> <sup>1338</sup> <sup>1339</sup> <sup>1340</sup> <sup>1341</sup> <sup>1342</sup> <sup>1343</sup> <sup>1344</sup> <sup>1345</sup> <sup>1346</sup> <sup>1347</sup> <sup>1348</sup> <sup>1349</sup> <sup>1350</sup> <sup>1351</sup> <sup>1352</sup> <sup>1353</sup> <

entioned under its own proper name?

B. Michaelis not unaptly supposes שׁוֹן to be contracted from שׁוֹן שׁוֹן comp.

שׁוֹן, 'to overlay a gate with iron or her plates, so that שׁוֹן would designate Babylon as *χαλιόπυλος*. Bohlen compares Pers. *شاه شاه* house of the prince.

שׁוֹן (perh. i. q. שׁוֹן lily) *Sheshan*, pr. n. m. 1 Chr. 2, 31. 34. 35.

שׁוֹן, see שׁוֹן.

שׁוֹן (for שׁוֹן eagerness, longing, according to Simonis,) *Shashak*, pr. n. 1 Chr. 8, 14. 25. R. שקק.

\* שׁוֹן obsol. root, *to be red, ruddy*; rab. *أشقر* ruddy, rubicund.—Hence

שׁוֹן m. in pause שׁוֹן, *red colour, red ochre, rubrica*, Jer. 22, 14. Ez. 23, 1. Vulg. *sinopsis*, i. e. *rubrica Sinopsis*, which was the most celebrated, see Plin. H. N. 35. 5 or 13. Sept. *μύλτος*, which in Hom. is i. q. *rubrica*. The Heb. intpp. understand by it *cinnabar, vermilion*.

שׁוֹן m. (r. שׁוֹן) only plur. שׁוֹן *columns, pillars*, and metaph. *princes, nobles*, i. e. pillars of a state. Ps. 11, 3 *when the pillars are overthrown*, i. e. when the noblest, the firm supporters of what is right and good, have perished. Is. 19, 1 *and her (Egypt's) pillars are broken down*, i. e. the nobles of her state; opp. *hired labourers*, i. e. the vulgar. So rab. *عَيْد* pillar, for a nobleman, prince.

I. שׁוֹן m. (r. שׁוֹן) 1. *the buttock* Is. 3, 4; plur. c. suff. שׁוֹן 2 Sam. 10, 4.

rab. *أَسْت*, Syr. pl. *أَمْت*, id. Its origin must be referred to the root שׁוֹן (comp. Engl. *sitting-part, seat*. Germ. *sesäss*.) although שׁוֹן follows the analogy of verbs *לָשׁוּ*, as do also the rab. and Syr. forms.

2. *Seth*, pr. n. of the third son of Adam, Gen. 4, 25. 26. 5, 3 sq. In the rest of these passages, it is derived from שׁוֹן to set, to place, to replace, d. 'compensation.'

II. שׁוֹן f. (r. שׁוֹן, contr. for שׁוֹן Lam. 3, 47) *noise, tumult*; Num. 24, 17 שׁוֹן *the sons of (warlike) tumult*, i. e. the tumultuous enemies of Israel. In Jer. 48, 45, which is imitated from Num. l. c. it stands שׁוֹן.

שׁוֹן and שׁוֹן Chald. i. q. Heb. שׁוֹן *six*, Dan. 3, 1. Ezra 6, 15. Plur. שׁוֹן *sixty* Dan. 3, 1.

\* I. שׁוֹן, fut. שׁוֹן, conv. שׁוֹן.

1. *to drink*, Syr. Chald. Ethiop. id. Synon. is שׁוֹן, whence Hiph. שׁוֹן q. v.—With acc. of drink, Ex. 34, 28; c. מִן Job 21, 20 where comp. שׁוֹן; c. שׁוֹן of any thing, with the notion of enjoyment, Prov. 9, 5; also c. שׁוֹן of the vessel, comp. שׁוֹן A. 1. b, Am. 6, 6.—Metaph. Job 15, 16 *כְּמַיִם עוֹלָה שׁוֹן drinking in iniquity like water*, i. e. wholly filled and overflowing with iniquity; comp. 34, 7. But in Prov. 26, 6 the same phrase is to be taken in a passive sense, *the lame man drinketh in injury*, i. e. must suffer it, cannot avenge it.

2. *to drink together, to banquet*, Esth. 7, 1. Comp. שׁוֹן.

NIPH. pass. of Kal no. 1, Lev. 11, 34.

HIPH. see שׁוֹן.

Deriv. שׁוֹן I, שׁוֹן, שׁוֹן

\* II. שׁוֹן obsol. root, Arab. *سنى*

IV, i. q. *أَسَدَى*, *to fix the warp to the loom*, Syr. *أَمَمَ* *to weave*. Hence שׁוֹן II.

שׁוֹן and שׁוֹן Chald. *to drink*, Dan. 5, 1. 2. 23. Præt. c. Aleph. prosthet. שׁוֹן *they drank* Dan. 5, 3. 4; comp. Syr. *أَمَمَ* to drink. With שׁוֹן of the vessel, v. 3. Comp. the Heb. no. I. 1.

Deriv. שׁוֹן Chald.

שׁוֹן, see שׁוֹן.

I. שׁוֹן m. (r. שׁוֹן I) *a drinking, carousing*, Ecc. 10, 17.

II. שׁוֹן m. (r. שׁוֹן II) *the warp in weaving*, Lev. 13, 48 sq.

שׁוֹן f. (r. שׁוֹן I) *a drinking*, i. q. שׁוֹן I, Esth. 1, 8.

שׁוֹן m. (r. שׁוֹן) plur. constr. שׁוֹן. *a plant, shoot*, Ps. 128, 3.

שׁוֹן f. *two*, see in שׁוֹן

\* שָׁחַל fut. יִשְׁחַל *to plant*, a poetic verb, Ps. 1, 3. 92, 14. Hos. 9, 13. Jer. 17, 8. Ez. 17, 8. 19, 10. 13.—Hence שָׁחַל.

\* שָׁחַם prob. *to unclothe, to open*, kindr. with שָׁחַם, to close. Chald. to perforate. Found only once of a prophet, Num. 24, 3. 15 שָׁחַם הַעֵינַי *unclosed of eye*, i. e. with the (mental) eye opened, i. q. גָּלְיַי עֵינַיִם in v. 4. For the sense comp. Ps. 40, 7.

\* שָׁחַן only חִיפָה part. מִשְׁחָנִי *making water, mingens*. The Talmudists use also the inf. השָׁחֵן, fut. יִשְׁחָן, but there is extant no other vestige of a root שָׁחַן; on the contrary, to express the voiding of urine the usual word is שָׁחַן, whence שָׁחֵן Simonis therefore (ed. 2) has not unaptly regarded הַשְׁחָנִי as a contracted form for הַשְׁחָנִי Hithpa. of the root שָׁחַן.—Found only in the phrase מִשְׁחָנִי בְּקִיר *mingens ad parietem*, i. e. against the wall, a sort of contemptuous expression to denote a *small boy*, espec. where mention is made of exterminating a whole tribe or family. 1 K. 16, 11 *he slew all the house of Baasha; he left him not one pissing against the wall* (not even a boy), *nor kindred, nor friends*. 14, 10. 21, 21. 1 Sam. 25, 22. 34. 2 K. 9, 8. Comp. the same phrase in Syriac, e. g. Assem. Bibl. Orient. II, p. 260, *an diæcesis sacra Gumæ (me teneat) in qua non remansit qui mingat ad parietem?* i. e. which is wholly devastated. The phrase seems thus contemptuously to denote a *boy*, because in the East it is

customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. 2. 35. Xen. Cyr. 1. 2. 16. Ammian. Marcell. 23. 6.—Some understand by this phrase a *slave* or a *person of the lowest class*, see Jahn Arch. I. 2. p. 77. Hermeneut. Sacræ p. 31; others, a *dog*, Ephr. Syr. Opp. I. 542, Abulwalid, Judah ben Karish (Mss.), Kimchi, Jarchi; but neither of these accords with the context. See L. de Dieu ad 1 Sam. 25, 34. Boch. Hieroz. I. p. 675.

\* שָׁחַק fut. יִשְׁחַק, *to subside, to settle down*; hence *to be still, to be hushed*; kindr. with שָׁבַח, שָׁבַח, Syr. سَاف; of waves Ps. 107, 30. Jon. 1, 11. 12; of strife Prov. 26, 20.

שָׁחַר (i. q. ستار Pers. a star) *Shethar*, pr. n. of a Persian prince, Esth. 1, 14.

שָׁחַר בּוֹזְנֵי (i. q. Pers. ستار بازنای shining star) *Shethar-bozenai*, pr. n. of a Persian governor, Ezra 5, 3. 6, 6.

\* שָׁחַח i. q. שָׁחַח, *to set, to place*; hence twice præt. plur. שָׁחַחוּ. Ps. 49, 15 impers. בְּצֹאן לְשֵׂאֵל שָׁחַחוּ *like sheep they put them in Sheol*, i. e. they are driven or thrust down thither; comp. Ps. 88, 5. Ps. 73, 9 שָׁחַחוּ בְּשָׁמַיִם פִּיהֶם *they set their mouths against the heavens*, i. e. they assail the heavens, and as it were provoke them, with proud and impious language.

ת

*Tav* or *Tau*, the twenty-third and last letter of the Hebrew alphabet, as a numeral denoting 400. For the signification of the name, see under art. תָּו.

As to the pronunciation, ת without Dag. lene is an aspirate and seems to have had a lisping sound, like Gr. θ, Engl. *th*. With Dag. lene (ת) it is a slender *t*, differing from ט; for which difference see under ט. In Arabic the corresponding letter is ت, rarely ث, as in تَقَف, تَقَرَّ. It is sometimes interchanged with ש p. 1021, and ט p.

358. It even has some affinity with the breathings ת, ה, א; comp. תָּוּב, שָׁוּב, אָוּב, to return; תָּוָה and תָּוָה to dwell, also to mark; תָּמַר and תָּמַר, etc. So also in Arabic often.

תָּוָה m. (r. תָּוָה III) *a chamber*, 1 K. 14, 28. Ez. 40, 7 sq. Plur. תָּוָהִים, once תָּוָהִי Ez. 40, 12. Chald. תָּוָה, Syr. تَوَّه. —The form תָּוָה comes from תָּוָה for תָּוָה, the letter ו being changed to א on account of the preced. Kamets, as in קָמַם, קָמַם, קָמַם.

\* I. תִּאָבָה only 1 p. תִּאָבָהּ, to desire, to long after, c. לְ Ps. 119, 40. 174. In Chaldee frequent. It is kindr. with אָבָה, אָוָה, and might seem a secondary verb derived from Hithpa. of these roots.

Deriv. תִּאָבָהּ.

\* II. תִּאָבָה only in PIEL part. מִתְאָבֵב, i. q. מִתְעַבֵּב, abominating, abhorring, Am. 6, 8; the letters ע and א being interchanged in the Aram. manner, see p. 1.

תִּאָבָהּ f. desire, longing, Ps. 119, 20. R. תִּאָבָהּ I.

\* I. תִּאָהָה i. q. תִּהְיֶה I, to mark out, to describe; only in

PIEL fut. תִּתְאָהֵי id. Num. 34, 7. 8. Sept. καταμετρήσετε, Syr. determinabitis. Comp. תִּאָהָה III.

\* II. תִּתְאָהָה i. q. Arab. تَأَى to outrun, to get before.—Hence

תִּתְאָהֵי Deut. 14, 5, and contr. תִּתְאָהֵי Is. 51, 20, a species of antelope or mountain-goat, so called from its swiftness; comp. Engl. doe.—In Deut. 1. c. Sept. Vulg. and in Is. 1. c. Aqu. Symm. Theod. Vulg. render it ὄρυξ, oryx, Targg. bos sylvestris, wild ox, which is a kindred signif. comp. רִאָם. See Boch. Hieroz. T. I. p. 973.

תִּתְאָהֵי f. (r. תִּתְאָהֵי I) constr. תִּתְאָהֵי, c. suff. תִּתְאָהֵי.

1. desire, longing, wish, whether right and good Ps. 10, 17. 21, 3. Is. 26, 8; or wicked Ps. 10, 3. 112, 10.

2. desire, appetite, longing for meat; Num. 11, 4 תִּתְאָהֵי תִּתְאָהֵי they longed a longing, i. e. fell a longing. Ps. 78, 29. 30.—Hence pr. n. קְבֻרוֹת תִּתְאָהֵי 'the sepulchres of longing,' see on p. 910.

3. a desire, delight, something desirable, Gen. 3, 6; also תִּתְאָהֵי מִאֲכָל תִּתְאָהֵי food of desire, i. e. delicate, dainty, Job 33, 20. Hence, desirableness, charm, Gen. 49, 26. Prov. 19, 22.

תִּתְאָהֵי m. (r. תִּתְאָהֵי) a twin, only plur. תִּתְאָהֵי twins Gen. 38, 27; by Syriasm contr. תִּתְאָהֵי Gen. 25, 24; constr. תִּתְאָהֵי Cant. 4, 5.

תִּתְאָהֵי f. (r. תִּתְאָהֵי) c. suff. תִּתְאָהֵי, a curse Lam. 3, 65.

\* תִּתְאָהֵי to be double, twain; Part. תִּתְאָהֵי doubled, twain, coupled, of boards

Ex. 26, 24. 36, 29. Syr. and Arab. to be twin.

תִּתְאָהֵי to bear twins, Cant. 4, 2. 6, 6.

Deriv. תִּתְאָהֵי, תִּתְאָהֵי, and

תִּתְאָהֵי or תִּתְאָהֵי, whence plur. constr. תִּתְאָהֵי twins Cant. 7, 4. It is pr. a monosyllabic abstract noun, of the form גִּרְלָהּ, גִּרְלָהּ, here put as concr.

תִּתְאָהֵי f. (r. תִּתְאָהֵי II) c. suff. תִּתְאָהֵי, pr. a coming together, and then of the copulation of animals. Once of the wild ass in her heat, Jer. 2, 24.—Not less aptly N. G. Schroeder in his Observatt. ad Origg. Hebr. p. 10, derives the signification of heat, lust, from the root אָנִי to be hot, to boil, comp. תִּתְאָהֵי.

תִּתְאָהֵי f. plur. תִּתְאָהֵי, constr. תִּתְאָהֵי, a fig-tree, Gen. 3, 7, where the ficus Indica or Musa paradisiaca, Engl. plantain-tree, with very large leaves, seems to be meant. Num. 12, 23. 20, 5. Deut. 8, 8. al. Also the fruit, a fig, 2 K. 20, 7.—To sit under one's own vine and fig-tree, is to lead a quiet and happy life, 1 K. 5, 5. Zech. 3, 10. Mic. 4, 4.—See Celsii Hierobot. II. p. 368sq. The etymology is obscure, since it cannot well be derived either from the root אָנִי or from תִּתְאָהֵי, Arab. تان Conj. III.

תִּתְאָהֵי f. (for תִּתְאָהֵי, r. תִּתְאָהֵי II) occasion, Judg. 14, 4.

תִּתְאָהֵי f. sorrow, mourning, Is. 29, 2. Lam. 2, 5. R. תִּתְאָהֵי I.

תִּתְאָהֵי m. plur. (r. תִּתְאָהֵי no. 3) hard labours, travail; Ez. 24, 12 תִּתְאָהֵי תִּתְאָהֵי it (the pot) doth weary itself with toils. Vulg. multo labore sudatum est.

תִּתְאָהֵי (approach to Shiloh, r. תִּתְאָהֵי II) Taanath-Shiloh, pr. n. of a place in the confines of Ephraim, Josh. 16, 6.

\* תִּתְאָהֵי to be marked out or off, to be described, e. g. a border, boundary, to extend, to stretch; c. מִן from and אֵל or הָ to, i. e. from... even to, Josh. 15, 9. 11. 18, 14. 17. Others Act. to mark off, etc.

PIEL to mark out, to delineate, Is. 44, 13.

PUAL Part. מִתְאָהֵי, Josh. 19, 13 Rimmon תִּתְאָהֵי הַמִּתְאָהֵי which was marked off (pertains) to Neah.—Hence



הַאָרֶם m. c. suff. הַאָרֶז for הַאָרֶם, הַאָרֶם, *form, figure* of the body, 1 Sam. 28, 14. Lam. 4, 8. יָפֵה הַאָר , יָפֵת הַאָר , *of a beautiful form or figure*, often said of men Gen. 12, 17. 39, 6; also of beasts Gen. 41, 18. 19. Spec. *good figure, comely form*, Is. 53, 2. 1 Sam. 16, 18 הַאָר *a man of figure*, i. e. handsome.

תַּאֲרֵעַ *Tarea*, pr. n. m. 1 Chr. 8, 35; for הַתַּרְעַע 1 Chr. 9, 41, where see.

תַּאֲשׁוּרִי m. (r. אֲשׁוּר no. 1) Is. 41, 19. 60, 13, pr. 'erectness, tallness;' hence a tall tree, and as pr. n. for a species of cedar growing on Lebanon. Vulg. and Chald. render it *buxus, the box-tree*; Syr. and the Hebrew intpp. *Sherbîn*, (شربين, شربين) i. e. a species of cedar distinguished by the smallness of its cones and the upward direction of its branches. See Rosenm. Alterthumsk. IV. i. p. 292. Niebuhr Arabien p. 149. Celsii Hierob. II. p. 153.

תֵּבָה f. constr. הֵבֵה, *a box, chest, coffer*, Chald. הַיִּבְוֵהָ, Arab. تَابُوتٌ, تَابُوتٌ, chest, coffer; comp. also Gr. θιβη, θιβη, in Sept. after the oriental usage. Spoken of the ark of Noah as built in the form of a chest or coffer Gen. 6, 14 sq. also of the ark in which Moses was exposed Ex. 2, 5. Sept. αβωτός, Vulg. *arca*. Luther and the Engl. version have properly retained the word *Arche, ark*, as denoting both a chest and a vessel of the like form.—The etymology is obscure.

תְּבוֹאָה f. (r. בּוֹא) constr. הַבּוֹאָה, plur. הַבּוֹאָה.

1. *produce, increase*, e. g. of the earth Josh. 5, 12. Is. 30, 23; of the threshing-floor and wine-press Num. 18, 30; of the vineyard Deut. 22, 9. Trop. Jer. 2, 3.

2. *gain, profit*, Is. 23, 3. Ecc. 5, 9. תְּבוֹאָה הַבּוֹאָה הַרְשָׁע *the gain of the unjust* Prov. 10, 16. 15, 6. תְּבוֹאָה הַבּוֹאָה הַחֵכְמָה *the profit of wisdom*, resulting from it, 3, 14. 8, 19.

3. Trop. *result, consequence*; תְּבוֹאָה שֶׁפִּתְיוֹ *the result of his words*, Prov. 18, 20. Comp. פָּרִי no. 1.

תְּבוֹנָה (r. בִּין) *insight, understanding*. Hos. 13, 2 *they have made idols according to their own understandings*, i. e. as they pleased.

תְּבוּנָה f. (r. בִּין) id. *insight, understanding*, spoken of God and men, Prov. 2, 6. 3, 19. 21, 30. Deut. 32, 28. Plur. id. Prov. 11, 12. 28, 16. Is. 40, 14; also *intelligent words, reasons*, Job 32, 11. Spec. of skill in arts, Ex. 36, 1; comp. בְּיָנָה no. 2.

תְּבוֹסָה f. (r. בּוֹס) *a treading down, destruction*, 2 Chr. 22, 7.

תְּבוֹרִי (quarry, r. הִבֵּר i. q. שָׁבַר; or height, mount, umbilicus, i. q. שְׁבוּרִי q. v.) *Tabor*, pr. n. a) A mountain on the confines of Zebulun and Naphtali, standing out in the border of the plain; called by Josephus *Ἰταβύσιον, Ἀταβύσιον*, Reland Palæstina p. 331 sq. now جبل طور *Jebel Tûr*; see Burckhardt's Travels in Syria 332 sq. Bibl. Res. in Palest. III. p. 211 sq. Josh. 19, 22. Judg. 4, 6. 8, 18. Ps. 89, 13. Jer. 46, 18. Hos. 5, 1. b) A grove of oaks in the territory of Benjamin 1 Sam. 10, 3. c) A Levitical city in Zebulun, situated upon mount Tabor, 1 Chr. 6, 62 [77].

תֵּבֵל f. (for תֵּבֵל, each Tsere impure) a poetic word. R. הֵבֵל Hiph. see in הֵבֵל.

1. *the earth*, as fertile and inhabited, *the habitable globe, world, οἰκουμένη*. Syr. ܐܘܪܝܫܝܡ, ܐܘܪܝܫܝܡ, id. Is. 14, 17, opp. מִדְּבָר. Job 18, 18. Twice תֵּבֵל אֶרֶץ *the world (the habitable parts) of his earth*, i. e. God's, Prov. 8, 31. Job 37, 12. Comp. אֶרֶץ וְתֵבֵל Ps. 90, 2. Also often

2. *the whole earth, the world* in general, Is. 14, 21. 27, 6. Ps. 77, 19. Prov. 8, 26; espec. where the founding of it is mentioned, 1 Sam. 2, 8. Ps. 18, 16. 93, 1. Meton. for the inhabitants of the earth, Ps. 9, 9. 96, 13. 98, 9. Hyperb. spoken of the kingdom of Babylon Is. 13, 11; and of Israel 24, 4; comp. *orbis Romanus*.

תֵּבֵל m. *foul pollution, profanation*. Lev. 18, 23 after the law against bestiality, תֵּבֵל הֵבֵל *this is foul pollution*. 20, 12. —R. בָּלָל no. 3, as תֵּמָס from r. מָסַס; comp. Chald. בַּלְבַּל to profane sc. by incest Gen. 49, 4 Targ. Jon. Arab. بَلَّ to be profane, to commit adultery.

תֵּבֵל, see הוֹבֵל.

תְּבִלִּית f. (r. פָּלָה) *consumption, destruction*, c. suff. תְּבִלִּיתָם Is. 10, 25.

Some Mss. and editions read here **הַבְּלִיָּה**, which would also have the sense of *consumption*, from r. **בָּלָה** Pi. But this reading seems owing rather to the copyists, to whom the word **הַבְּלִיָּה** was more familiar; comp. the similar variety of orthography in Job 21, 13. 36, 11.

**הַבְּלָל** m. adj. (r. **בָּלַל** no. 3) *stained*, i. e. *having stains, spots*; only Lev. 21, 20 **הַבְּלָל בְּעֵינָיו** *having a (white) spot on his eye*. Vers. anon. in Hexapl. **λευκωμα**, comp. Tob. 2, 9. 3, 17. 6, 8, where the Heb. translator renders the Gr. **λευκωμα** by this word, **חבלול**. — Targg. **הַיְלִיז**, here for *blear-eyed, lippus*; comp. r. **בָּלַל** no. 1, and Talm. **בְּבַלְיָהָה**.

**הַבֵּן** m. *straw* as broken up by threshing, *short straw, chaff*. Arab. **تَبْنٌ** id.

whence denom. **תָּבַן** to fodder with straw, to sell straw. The etymology is doubtful; but not improb. **הַבֵּן** is so written for **הַבְּנָה** from r. **בָּנָה**, and denotes *material* for building; see Ex. 5, 7 sq. comp. also **אָבֵן** and **הַבְּנִי**. Job 21, 18. Gen. 24, 25. Is. 11, 7. 65, 25.

Deriv. denom. **מִתְבֵּן**, and

**הַבְּנִי** (prob. for **הַבְּנִיָּה** building of Jehovah, r. **בָּנָה**) **Tibni**, pr. n. m. 1 K. 16, 21. 22.

**הַבְּנִיָּה** f. (r. **בָּנָה**) 1. *structure, mode of building*, Ps. 144, 12.

2. *a model, pattern*, after which any thing is built, Ex. 25, 9. 40. 2 K. 16, 10. al.

3. *image, form, likeness* of any thing, Deut. 4, 16. 17. 18. Ez. 8, 10. Hence Ez. 8, 3 **וַיִּשְׁלַח הַבְּנִיָּה דַר** *and he put forth the form of a hand*, something like a hand, 10, 8. Comp. **דְּמוּת** no. 3.

**הַבְּעֵרָה** (a burning, r. **בָּעַר**) **Taberah**, pr. n. of a place in the desert, Num. 11, 3. Deut. 9, 22.

**הַבֵּזָז** (brightness, r. **יָבֵז**) **Thebez**, pr. n. of a place near Shechem, Judg. 9, 50. 2 Sam. 11, 21. Prob. mod. **Túbás طوباس**, Bibl. Res. in Palest. III. p. 158.

\* **הַתֵּבֵר** Chald. i. q. Heb. **שֵׁבֵר** to break. Part. pass. **הַתֵּבֵר** *fragile, frail*, Dan. 2, 42. Comp. **הַבְּוֵר**.

**הַגְּלָת פְּלֶאֶסֶר** pr. n. m. **Tiglath-pileser**, king of Assyria B. C. 753-734. 2 K. 15, 29. 16, 10. Written also **הַגְּלָת פְּלֶסֶר** 2 K. 16, 7; **הַגְּלָת פְּלֶנְאֶסֶר** 1 Chr. 5, 6. 2 Chr. 28, 20; and **הַגְּלָת פְּלֶנְסֶר** 1 Chr. 5, 26.—The first part of the name seems to be equivalent to **Diglath**, the river Tigris, see **הַדְּקָל**; pr. *acer*, swift. The latter part, which appears also in the name **Nabo-polassar**, is prob. i. q. Pers. **پالاسر** *magnus rex*, comp. Sanscr. **pála** lord, king, from r. **pál** to guard, to rule; unless perh. **Pileser** and **Polasar** may be i. q. Sanscr. **pura sara**, preceding, a leader; see Bopp's Glossar. p. 109. The whole name may be translated: *lord of the Tigris*.

**הַגְּמוּלָה** m. (r. **גָּמַל**) *a benefit*, i. q. **גְּמוּלָה**, Ps. 116, 12.

**הַגְּרָה** f. (r. **גָּרָה**) *strife, contention*; Ps. 39, 11 **מִתְגַּרְחֵת יָדֶיךָ אֲנִי בְּלִיְהִי** *from the contention of thy hand (thy strokes, judgments) I am consumed*. Chald. id.

**הַגְּרָמָה** Gen. 10, 3, and **הַגְּרָמָה** 1 Chr. 1, 6. Ez. 27, 14. 38, 6, **Togarmah**, pr. n. of a northern region and people sprung from Gomer, i. e. the Cimmerians, and abounding in horses and mules. Most prob. **Armenia**, which was noted for its horses, **ἵπποβοτος σφόδρα** Strab. 11. 13. 9; or at least a part of it. Such too is the tradition or opinion of the Armenians themselves, who claim **Torgom** the son of Gomer as the founder of their nation, and call themselves *the house of Torgom*; comp. Sept. ll. cc. where by transpos. of the letters we find also **Θοργαμά**, **Θεργαμά**, **Ουργαμά**, as likewise some Heb. Mss. have **הַרְגָּמָה**. See J. D. Michaelis Spicileg. Geogr. T. I. p. 67-78.

**הַדְּרָה** m. name of a tree growing in Mount Lebanon, Is. 41, 19. 60, 13. Vulg. **ulmus, elm**; Chald. **מְרִנְנָן** i. e. a species of *plane-tree* called by the Arabs **ساج**. Better *hard oak, holm, ilex*, pr. lasting, firm, from r. **דָּהַר** no. 2. Comp. **הַדְּרִירָה**. See Celsii Hierobot. T. II. p. 271. Comment. on Is. 41, 19.

**הַדְּרִירָה** Chald. f. (r. **דָּהַר**) *circuit*, hence *continuity, perpetuity*, i. q. **הַמְּיָד**. Adv. **הַדְּרִירָה** pr. *in a circuit, continually*, Dan. 6, 17. 21. Freq. in Targg.

**תַּדְמֹר** 1 K. 9, 18 Keri, and 2 Chr. 8, 4, *Tadmor*, pr. n. of a city in a fertile spot of the Syrian desert between Damascus and the Euphrates, founded by Solomon, and still called by the Arabs **تَدْمُر** *Tudmur*. Prob. for **תְּחֹמֶר** 'city of palms'; hence Gr. *Παλμυρά* and *Παλμυρά*, *Palmyra*; see Schultens Ind. ad Vit. Salad. So vice versa the Arabs called *Palma* a city of Spain **تدمير** *Tadmîr*. The same city is called **תָּמַר** (palm) 1 K. 1. c. Cheth. which seems to have been less usual. In the numerous Aramæan and Greek inscriptions which are still found on the ruins of Palmyra, the name is written both **תדמור** and **תדמיר**; see Swinton in Philos. Transactions, Vol. XLVIII. Rosenmüller Bibl. Geogr. I. ii. p. 274 sq.

**תִּדְעַל** (fear, veneration, r. **דָּעַל**) *Tidal*, pr. n. of a king, Gen. 14, 1.

\* **תְּהֵה** obsol. root, Chald. **תְּהָה** *to be waste, desert, desolate*, kindr. with **שָׂאָה**; whence Chald. **תְּהָיָה**, **תְּהָוָה**, waste, desert, Arab. **تَهَى** empty.—Hence

**תְּהֵהוּ** subst. for **תְּהֵהוּ** a Segolate form, like **קָדַשׁ**. R. **תְּהָה**.

1. *wasteness, desolateness*; concr. *waste, desolate*, Gen. 1, 2. Job 26, 7. Hence a) *a desert* Deut. 32, 10. Job 6, 18. 12, 24. b) *desolation*; Is. 24, 10 **תְּהֵהוּ** *a city of desolation*, i. e. laid waste. 34, 11.

2. Trop. *nothingness, emptiness, vanity*, and concr. *a vain, worthless thing*, (synon. **הֶבֶל**.) Is. 41, 29. 44, 9. 49, 4. 59, 4. 1 Sam. 12, 21; *nothing*, parall. with **אֵינן**, Is. 40, 17. 23.

3. Adv. *in vain*; so **לְתֵהוּ** Is. 49, 4, and acc. **תְּהֵהוּ** Is. 45, 19.

**תְּהוֹמִים** comm. gend. (r. **הוֹם**) plur. **תְּהוֹמוֹת**; masc. Job 28, 14, oftener fem. Gen. 7, 11. Ez. 31, 4; a poetic word, pr. 'a mass of raging waters,' so called from their noise and roaring; spec. *the sea, ocean, the deep*, Gen. 8, 2. Job 28, 14. 38, 6. 30. Ez. 26, 19. 31, 15. Jon. 2, 6. Hab. 3, 4; more fully **רְבֵהוּ** *the great deep*, Gen. 7, 11. Ps. 36, 7. Am. 7, 4. Is. 51, 10. More rarely of any other *mass of waters*, as those covering the earth at the creation, Gen. 1, 2. Ps. 104, 6; or the subterranean waters, *the deep*,

*the abyss*. whence spring fountains and streams, Gen. 49, 25. Deut. 33, 13; also in the description of roaring waters or floods, Ps. 42, 8 *flood calleth unto flood*. Ez. 31, 4. Job 41, 24 [32].

PLUR. **תְּהוֹמוֹת** 1. *waves of the sea, billows*, Ex. 15, 5. 8. Ps. 33, 7. 77, 17. 78, 25. 106, 9. Prov. 3, 2. Is. 63, 13.

2. *abysses, depths of the sea*, Ps. 107, 26. 135, 6. 148, 7. But **תְּהוֹמוֹת** Ps. 71, 20 are the *depths of the earth full of water*; also Deut. 8, 7 **אֶרֶץ נַחְלֵי מַיִם** 'אֶרֶץ נַחְלֵי מַיִם וְתְּהוֹמוֹת וְגוֹ' *a land of brooks of water, of fountains and water-depths*, etc.—Sept. ἡ ἄβυσσος, plur. αἱ ἄβυσσοι.

**תְּהִלָּה** f. (r. **הִלֵּל** Pi.) constr. **תְּהִלָּה**, c. suff. **תְּהִלָּתִי**; plur. **תְּהִלוֹת**.

1. *praise*, i. e. the singing of praise, 2 Chr. 20, 22. Ps. 100, 4. Also *song of praise, a psalm, hymn*, Ps. 147, 1; c. **לְ** to any one, in his honour, Ps. 40, 4. 65, 2; **לְ** of the author, Ps. 145, 1 **לְדָוִד** *a hymn of David*. With suff. Ps. 22, 26. 71, 6. Plur. **תְּהִלוֹת** *psalms, hymns*, Ps. 22, 4; also **תְּהִלָּים** as the later name of the Psalter.—Hence *praise, laud*, espec. as sung; Ps. 106, 12 **תְּשִׁירוּ תְּהִלָּתוֹ** *they sing his praise*. Ps. 34, 2. 66, 2. 8. Plur. *praises* Ps. 78, 4. Is. 60, 6. 63, 7. Meton. *a praise*, i. e. object of praise, he who is lauded, Deut. 26, 19; comp. Jer. 13, 11. 33, 9. Zeph. 3, 19. 20. Jer. 51, 41 **תְּהִלָּה בְּלִי-תְּהִלָּתָא** *the praise of the whole earth*, i. e. Babylon; and so Jerusalem Is. 62, 7. Jer. 49, 25.

2. *praise* in which one stands in respect to others, *glory, renown*, Ps. 48, 11. 51, 17. Is. 42, 8. 48, 9. 61, 3. Jer. 48, 2. al. Hence of a person or thing as *the object of one's glory*, that in which one glories; Jer. 17, 14 **תְּהִלָּתִי אַתָּה** *thou (Jehovah) art my glory*. Deut. 10, 21.—For the form **תְּהִלָּתִיךָ** Ps. 9, 15, see Lehrg. p. 215, 527. The Yod is superfluous.

**תְּהִלָּה** f. ἄπ. λεγόμεν. *folly*, and then *sin*, Job 4, 18; Sept. *σκολιόν τι*, Vulg. *pravum quid*, Targ. *iniquitas*. The opinions of interpreters as to the etymology, have been various; but the Hebrews, and among them Kimchi, have long ago suggested the true one, to wit, that **תְּהִלָּה** is fem. of **תְּהִל** or **תְּהִל**, from the root **הִלֵּל** no. 4; as **הַמָּסַל**, **הַמְּבַל**, **הַמְּבַל**, **הַמְּבַל**, **הַמְּבַל**, **הַמְּבַל**, **הַמְּבַל**. Nor is it an objection that the **ל** is

without Dagesh forte, comp. מָכַס from מְכַסֵּה, fem. מְכַסֵּה, see Lehrgeb. p. 503.—Others, as Schnurrer, refer it to the root

וָהַל to wander, to err, whence וְהָלָה error; and from this they derive the noun הוֹהֵלָה, הוֹהֵלָה, and thence הוֹהֵלָה; as vice versa הוֹהֵלָה for הוֹהֵלָה Judg. 6, 28, הוֹהֵלָה for הוֹהֵלָה Num. 23, 7.

הוֹהֵלָה f. (r. הָלַךְ) a procession, plur. Neh. 12, 31.

הוֹהֵלָה f. plur. (r. הָפַךְ) 1. *perverse-ness, folly*, Deut. 32, 20.

2. *deceit, falsehood, fraud*, Prov. 2, 12. 14. 6, 14. 8, 13. 23, 33. al. לְשׁוֹן הַהֹפְכוֹת a deceitful tongue 10, 31.

הוֹי m. (r. תָּהָה I) for תָּהָה; c. suff. הוֹי.

1. a mark, sign, Ez. 9, 4. Arab.

תוֹי, תוֹי, a mark, i. e. a cross burnt in upon the neck or thighs of horses and camels; whence the name of the letter ת, which has the form of a cross in the Phenician alphabet and on the coins of the Maccabees. From the Phenicians the Greeks and Romans derived both the figure and name of the letter *T*.

2. a mark or cross as subscribed to a bill of complaint; hence *subscription*, or meton. *the bill* itself, charge, Job 31, 35 *lo here is my mark*, i. e. my bill of complaint. It is related of the synod of Chalcedon and other oriental synods, that the bishops who could not write their names affixed the mark of the cross instead of them; and this is common at the present day in the case of persons who cannot write. Much more must we suppose it to have been so in the infancy of writing; and thus to have passed into the common usage of language.

הוֹי, see הוֹי.

\* הוֹי Chald. fut. הוֹי, i. q. Hebr. שׁוּב, to turn back, to return, Dan. 4, 31. 33.

APH. הוֹי (with Heb. form) to return, to restore, Ezra 6, 5. הוֹי i. q. Hebr. הוֹי, c. acc. of pers. Ezra 5, 11. Dan. 3, 16. (For Dan. 2, 14, see עֲנָה.) הוֹי to return a letter, i. e. to answer by letter, Ezra 5, 5.

תוֹבֵל Ez. 27, 13. 38, 2. 3. Is. 66, 19, and תוֹבֵל Gen. 10, 2. Ez. 32, 26. 39, 1, pr. n. Tubal, i. e. the Tibareni, a people of

Asia Minor dwelling near the Euxine, on the west of the Moschi; see מְשֵׁךְ no. 3.

תוֹבֵל קַיִן Tubal-cain, pr. n. of a son of Lamech, the first who wrought in iron and brass, Gen. 4, 22.—Perh. *scoriarum faber*, compounded from Arab.

תוֹבֵל f. (r. תוֹבֵל) metalli scoriaræ, the genitive being put first, which savors of an Assyrian or Persian origin.

תוֹבֵנָה Job 26, 12 Cheth. for תוֹבֵנָה insight.

תוֹבָה f. (r. תָּבַהּ) grief, sorrow, vexation, Prov. 14, 13. 17, 21. Ps. 119, 28. Meton. cause of grief, Prov. 10, 1.

תוֹבָה see הוֹנָה.

תוֹדָה f. (r. תָּדַה Hiph.) constr. תוֹדָה, plur. תוֹדָה.

1. confession Josh. 7, 19. Ezra 10, 11. Syr. id.

2. thanksgiving, praise, Ps. 26, 7. 42. 5. Is. 51, 3. תוֹדָה to offer thanks to God as sacrifice Ps. 50, 14. 23. 107, 22. 16, 17; but this formula is not to be understood of actual thank-offerings. תוֹדָה Lev. 22, 29; and ellipt. תוֹדָה Ps. 56, 13. 2 Chr. 29, 31. Jer. 17, 26; all implying thank-offering, sacrifice of thanksgiving. Syr. id.

3. a choir of singers, celebrating God in songs of thanksgiving, Neh. 12, 31. 38. 40.

תוֹהָה Chald. kindr. with תוֹהָה, to be astonished, Dan. 3, 24.

\* I. תוֹהָה in Kal not used, i. q. תוֹהָה I, to mark, to delineate; comp. תוֹהָה III.

PIEL fut. conv. תוֹהָה, to mark, to make marks; 1 Sam. 21, 14 of David feigning madness, תוֹהָה על־דַלְתוֹת הַשַּׁעַר he made marks, scrawled, on the doors of the gate, in the manner of mischievous boys.

HIPH. תוֹהָה to make a mark, c. ל to set a mark upon any one, Ez. 9, 4.

Deriv. תוֹהָה.

\* II. תוֹהָה to repent, to be grieved. Syr. id.

HIPH. causat. to grieve, to afflict, e. g. as a people God, Ps. 78, 41.

\* III. תוֹהָה obsol. root, i. q. תוֹהָה I, and Arab. תוֹהָה to abide, to dwell; whence תוֹהָה chamber, for תוֹהָה.

תוֹחַ *Toah*, pr. n. m. 1 Chr. 6, 19 [34]; for which in v. 11 [26] נַחַח *Nahath*; and 1 Sam. 1, 1 תוֹחַ *Tohu*.

תוֹחֵלָה f. (r. תָּחַל) c. suff. תוֹחֵלְתִי, *expectation, hope*, Prov. 10, 28. 11, 7. 13, 12. Lam. 3, 18. Job 41, 1. With לְ, *hope in* any one Ps. 39, 8.

\* תוֹחֵךְ obsol. root, perh. i. q. תָּכַךְ, *to cut up, to divide*. Hence

תוֹךְ m. constr. תוֹכֵךְ, c. suff. תוֹכֵי, *the midst, middle* of a thing, so called from dividing, comp. תָּצַי. So תוֹךְ הַבַּיִת *the midst of the house*, the interior court, 2 Sam. 4, 6. It is also put in the genit. after a noun, Judg. 16, 29 עַמּוּדֵי הַתּוֹכָה *the middle pillars*.

With Prefixes. 1. בְּתוֹךְ a) *in the midst or middle of* any thing, as בְּתוֹךְ הַבַּיִת *in the midst of the house* 1 K. 11, 20. בְּתוֹךְ הַגָּן *in the middle of the garden* Gen. 3, 3. בְּתוֹךְ יְרוּשָׁלַיִם Zech. 8, 8. Also after verbs of motion, בְּתוֹךְ הַיָּם *in the midst of the sea* Ex. 14, 27. Sometimes it does not differ from בְּ A. no. 1, *in a place*, Gen. 9, 21. 2 Sam. 23, 20. Am. 3, 9; also as בְּ A. no. 7, *into a place* Ps. 57, 7. Further, עָבַר בְּתוֹךְ *to pass through the midst of* any thing Ez. 9, 4. Ex. 14, 29. b) As referring to several, *among*, pr. in the midst of; בְּתוֹכְכֶם *among you, in the midst of you*, Gen. 35, 2. Prov. 17, 2. Ez. 2, 5. Also for בֵּין to express distinction, separation, Gen. 1, 6 בְּתוֹךְ הַמַּיִם *between the waters* sc. above and below the firmament.

2. מִתּוֹךְ *out of the midst of* any thing; hence simpl. *out of, from*, Jer. 51, 6. Ex. 33, 11.

3. אֶל-תּוֹךְ *into the midst of* any thing, Num. 17, 12. 19, 6. Comp. synonym. קָרַב. Deriv. תֵּיבּוֹן.

תוֹךְ i. q. תָּחַץ *oppression*, q. v.

תוֹכַחָה f. (r. תָּכַח) *chastisement, punishment*, i. q. תוֹכַחָה no. 3. 2 K. 19, 3. Is. 37, 3. Hos. 5, 9. Plur. תוֹכַחוֹת Ps. 149, 7.

תוֹכַחְתִּי f. (r. תָּכַח) c. suff. תוֹכַחְתִּי; plur. תוֹכַחוֹת, constr. תוֹכַחוֹת.

1. Act of *proving, proof, demonstration* that one is in the right, Job 13, 6. Plur. *proofs, arguments*, Job. 23, 4. Ps.

38, 15.—Hence Prov. 29, 1 אִישׁ תוֹכַחוֹת *a man of arguments*, i. e. who when censured defends himself. Others: 'one often reproved,' from signif. no. 2.

2. *reproof, admonition, correction* by words, Prov. 1, 23. 25. 30. 3, 11. 5, 12. 27, 5. 29, 15. תוֹכַחַת חַיִּים *reproof of life, life-giving*, Prov. 15, 31. Plur. תוֹכַחוֹת מוֹסֵר *reproofs of instruction*, instructive, Prov. 6, 23; comp. מוֹסֵר no. 3.

3. *correction, chastisement, punishment*, Ps. 73, 14. Hab. 2, 1. Plur. Ps. 39, 12. Ez. 5, 15 תוֹכַחוֹת חֲמָה. 25, 17.

תוֹבְבִים 2 Chr. 9, 21, see תוֹבְבִים

תוֹלָד (birth, r. תָּלַד) *Tolad*, pr. n. of a place in Simeon, 1 Chr. 4, 29; called also אֶלְתוֹלָד *Eltolad* Josh. 15, 30. 19, 4.

תוֹלָדוֹת and תוֹלָדוֹת f. plur. R. תָּלַד.

1. *generations, families, descents*, Num. 1, 20 sq. תוֹלָדוֹתָם *according to their generations, families, descents*, Gen. 10, 32. 25, 13. Ex. 6, 16. al. Hence תוֹלָדָה *a book of genealogy, a genealogical register or tree*, Gen. 5, 1.—Hence

2. *history, espec. family history*, since the earliest history among Oriental nations is mostly drawn from the genealogical registers of families. Gen. 6, 9 תוֹלָדוֹת נֹחַ *this is the family-history of Noah*. 25, 19. 37, 2. Then also for *the origin* of any thing, i. e. the history of its origin; Gen. 2, 4 *this is the origin of the heavens and the earth*, i. e. the story of their origin. Comp. יְחַשׁ and Syr. مَحَبْلٌ *family, genealogical tree, history*.

תוֹלָדוֹן, see in תוֹלָדוֹן.

תוֹלָל m. (r. תָּלַל) *a vexer, tormentor*, pr. abstr. 'vexation,' the acts of one who extorts lamentation from others, verbal

of Pil. after the form תַּעֲלָל, תַּעֲלָלְתִּי. Once in Plur. Ps. 137, 3 תוֹלְלֵינוּ *our tormentors, oppressors*. Sept. ἀπαγαγόντες ἡμᾶς, Vulg. *abducentes nos*; Targ. 'prædatores nostri,' תוֹלָל being taken for שׁוֹלָל (by interchanging the letters שׁ and ת), which however has a passive sense.

תוֹלָע m. תוֹלְעָה and תוֹלְעָת f. c. suff. תוֹלְעָה, plur. תוֹלְעִים. R. תֵּלַע.

1. *a worm*, espec. such as are gene-

rated in putrid substances, Ex. 16, 20. Is. 14, 11. 66, 24; or destroy plants, Jon. 4, 7. Deut. 28, 39. Metaph. of a person feeble and despised, Ps. 22, 7. Job 25, 6.

2. Spec. *the coccus worm* or *insect*, *coccus ilicis* Linn. and hence meton. *crimson colour*, more fully שְׁנִי הוֹלְצֵת, see in שְׁנִי. Also *crimson cloths* or *garments* Lam. 4, 5. Is. 1, 18. Comp. r. תֹּלַע Pu.

3. *Tola*, pr. n. m. a) The eldest son of Issachar, Gen. 46, 13. 1 Chr. 7, 1. b) A judge of Israel Judg. 10, 1.—Patronym. of lett. a, הוֹלְצֵר *a Tolaite* Num. 26, 23.

תום, a root to which some refer several forms belonging to r. תָּמַם.

תום, see תָּמַם.

תוֹמִים *twins*, see תָּמַם.

תוֹמֵן (תוֹמֵן) Gen. 36, 15 Cheth. for תוֹמֵן q. v.

תוֹעֵבָה f. (ר. תָּעַב) constr. הוֹעֵבָה; plur. הוֹעֵבוֹת, constr. הוֹעֵבוֹת; *an abomination, an abominable thing*, Prov. 21, 27. 28, 9. הוֹעֵבַת יְהוָה *an abomination to Jehovah*, what he abhors, Prov. 3, 32. 11, 1. 20. Often of things declared by the precepts of one's religion to be unclean and unlawful, e. g. Gen. 43, 32 *for that is an abomination to the Egyptians*, sc. to eat with the Hebrews. 46, 34. Deut. 14, 3. Spec. of every thing connected with the worship of idols, 1 K. 14, 24. 2 K. 16, 3. 21, 2. Ezra 9, 1. Ez. 16, 2; and of the idols themselves 2 K. 23, 13. See שְׁקִיץ, שְׁקִיץ.

תוֹעָה f. (ר. תָּעַה) 1. *error* in respect to things of religion, *impiety, wickedness*, Is. 32, 6. See the root no. 3.

2. *damage, injury*, Neh. 4, 2 [8].

תוֹעֲפוֹת f. plur. (ר. תָּעַה) constr. הוֹעֲפוֹת, pr. 'fatigues, wearinesses;' hence

1. *labours, toils*. Job 22, 25 *תוֹעֲפוֹת כֶּסֶף הַיָּבֵשׁ* the silver of labours, i. e. got with toil.—Then, *product of labours, treasures, wealth*, i. q. גִּבְרֵי no. 2; Ps. 95, 4 *תוֹעֲפוֹת הַהָרִים* the labours of the mountains, i. e. treasures of the mountains obtained with toil.

2. *swiftness, speed* in running, as תוֹעֲפוֹת הַבָּאָה *the swiftness of the buffalo*, Num. 23, 22. 24, 8.—Sept. *δόςαν*, Vulg. Onk. Syr. Arabs Erp. *Kimchi strength*, which does not accord with the etymology.

NOTE. Some interpreters compare this word with the Arab. root *يَفَع* to go up, to grow up; IV, to be tall. Hence in Num. l. c. 'the tallness of the buffalo.' Ps. 95, 4 *the heights* of the mountains. Job 22, 25 silver of *heights*, heaps of silver. But the etymology above given is to be preferred, as resting on the certain and demonstrable usage of the Hebrew language; comp. in r. יָעָה.

\* תוֹתֵן obsol. verb, Chald. *to spit out*.

Arab. تَفَفَّ onomatopoe. to spit out with contempt.

Deriv. תָּפַח.

תוֹצְאוֹת f. plur. (ר. תָּצַא) constr. הוֹצְאוֹת, תוֹצְאוֹת.

1. *a going forth*; metaph. from danger, i. e. *escape, deliverance* Ps. 68, 21. Comp. r. תָּצַא Ecc. 7, 18.

2. *place of going forth* or *exit*, e. g. a gate Ez. 48, 30; a fountain, Prov. 4, 23 *תוֹצְאוֹת חַיִּים* the fountain of life, happiness. Also of the *exit* or termination of any thing, i. e. *extremity, end*, Num. 34, 4. 5. 8. 9. Josh. 15, 4. 7. 17, 9. 18. al.

תוֹקְהַת, see in תָּקַח.

\* תוֹרֵר fut. תוֹרֵר 1. *to go or travel about*, Arab. تَوَّر id. Comp. the kindr. roots under הוֹר.—E. g. a) For the sake of traffic, as a merchant, 1 K. 10, 15; comp. רָבַל, סָהַר, רָבַל b) For the sake of inquiry, e. g. as a scout, spy, *to spy out, to reconnoitre* a land, c. acc. Num. 13, 16. 17. 21. 14, 6 sq. Also *to search out, to find out* any thing, Deut. 1, 33. Ex. 20, 6. Trop. *to investigate, to examine*, c. acc. Ecc. 7, 25; also c. עַל Ecc. 1, 13; with inf. c. הָ, *to turn* in one's mind, *to think to do* something, to think how one shall do it, Ecc. 2, 3.

2. With אַחֲרַי *to go about after*, i. e. *to follow*, metaph. Num. 15, 39.

HIPH. fut. תוֹרֵר, and with Rabbinic form תוֹרֵר 2 Sam. 22, 33.

1. *to lead* one about, espec. in order to show him the way in places where he is unacquainted; hence *to show the way*; comp. Chald. תוֹרֵר a guide. With acc. Prov. 12, 26 *תוֹרֵר מִיְרֵהוּ צְדִיק* the righteous showeth his friend the way. With two acc. of pers. and way, 2 Sam. l. c.

וַיִּתֵּן הַמַּיִם דְּרָבּוֹ and (God) showeth the upright his way, i. e. the way in which he should walk. So at least this passage may be aptly explained; although it seems to have been given up in despair by interpreters on Ps. 18, 33.

2. i. q. Kal no. 1. b, to spy out, to reconnoitre, Judg. 1, 23.

Deriv. הוֹר, יְהוּר II.

\* I. תוֹר m. תֹּר Gen. 15, 9, a turtle-dove, an onomatopoeic and primitive word; Gen. 15, 9. Lev. 12, 6. Cant. 2, 12. As a name of endearment for the people of Israel, Ps. 74, 19 תוֹרָה thy turtle-dove, i. e. the people dear to thee and now afflicted and affrighted.

II. תוֹר and תֹּר m. (ר. הוֹר) 1. a row, order, turn, espec. of what goes round in a circle, Esth. 2, 12. 15.

2. a row or string of pearls, or of gold and silver beads, as an ornament for the head, Cant. 1, 10. 11.

III. תוֹר 1 Chr. 17, 17, i. q. הוֹרָה in the parall. passage 2 Sam. 7, 19, mode, manner. If the reading is genuine, the form would seem to be apoc. from הוֹרָה i. q. הוֹרָה.

תוֹר Chald. m. an ox, i. q. Heb. שׁוֹר. Plur. הוֹרִין oxen, cattle, Dan. 4, 22. 29. 30. 5, 21. Ezra 6, 9. 17.

תוֹרָה f. (ר. יָרָה Hiph.) constr. הוֹרָה, c. suff. הוֹרָתִי; plur. הוֹרוֹת.

1. instruction, precept, Job 22, 22. a) Human, as of parents, Prov. 1, 8. 3, 1. 4, 2. 7, 2. Ps. 18, 1. b) Divine, through the prophets, Is. 1, 10. 42, 4. 21; hence an oracle Is. 8, 16.

2. law, a law; the same Heb. word is retained for the Mosaic law in Arab.

تَوْرَاةٌ Kor. 5. 47; Chald. אוריתא, Syr. ܐܘܪܝܬܐ, Eth. አደገት.—E. g. a) Of single laws and precepts, Ex. 12, 49. Lev. 7, 7. 37. 14, 54. Num. 5, 30. 15, 16. 29; with genit. of object, as Lev. 6, 2 הוֹרָה הַחֵלֶב the law of the burnt-offering. 12, 7. 14, 2. Ez. 43, 11. 12 the law of the house, i. e. the description which the builder is to follow. Plur. הוֹרוֹת laws Ex. 18, 20. Lev. 26, 46. b) Of the whole law of Moses; fully הוֹרָה מִשָּׁה 1 K. 2, 3. 2 K. 23, 25; also הוֹרָה יְהוָה Ps. 19, 8. 37, 31. Is. 5, 24; c. suff. id. Is. 51, 7. Ps.

הוֹרָה עֲזָרָה 40, 9. 78, 10; also καὶ ἐξοχή Deut. 1, 5. 4, 8. 17, 18. 19. Josh. 1, 7; poet. without art. Deut. 33, 4. Is. 2, 3. 8, 20.—The book of the law of Moses is called סֵפֶר הוֹרָה מִשָּׁה 2 K. 14, 6. Josh. 8, 31; סֵפֶר הוֹרָה יְהוָה Josh. 24, 26; סֵפֶר הוֹרָה 2 Chr. 17, 9. 34, 14; סֵפֶר הוֹרָה Deut. 28, 61. 29, 21. 2 K. 22, 8. 11. al.

3. a custom, manner, comp. מִשְׁפָּט in 2 K. 11, 14; so 2 Sam. 7, 19 זֹאת הוֹרָה הָאָדָם this is the manner of man, not of God, i. e. to deal with me thus, so familiarly, as man with man; comp. v. 14.

תוֹשָׁב m. (ר. רָשַׁב) c. suff. הוֹשְׁבֵךְ, plur. הוֹשְׁבִים, constr. הוֹשְׁבֵיךְ, Kamets impure; pr. 'habitation,' concr. an inhabitant, dweller, usually a sojourner, stranger, from another country without the rights of a citizen, Lev. 22, 10. 25, 47. Ps. 39, 13. Plur. constr. 1 K. 17, 1.

תוֹשִׁיָה and תוֹשִׁיָה f. (ר. יָשָׂה) a poetical word, pr. 'a setting upright, uprightness;' hence

1. help, succour; see the root. Job 6, 13 וְהוֹשִׁיעָה נַדְחָה מִמֶּנִּי and succour, is it driven from me? parall. with עוֹרָה in the other member; Sept. βοήθεια. Prov. 2, 7, Sept. σωτηρία. Mic. 6, 9 וְהוֹשִׁיעָה יְרֵאֵי שְׁמֶיךָ, as in several Mss. and in the versions, comp. in no. 3. Job 30, 22 Keri.

2. purpose, undertaking, enterprise, pr. what one wishes to set up or establish. Job 5, 12 לֹא תַעֲשֶׂנָה יְדֵיהֶם הוֹשִׁיעָה; their hands perform not their enterprise; Vulg. quod cœperant.

3. counsel, wisdom, understanding. Job 11, 6 כַּפְּלִים לְהוֹשִׁיעָה, see in כַּפֵּל. 12, 16 עֹז וְהוֹשִׁיעָה לוֹ strength and counsel. 26, 3. Prov. 3, 21. 8, 14. 18, 1. Is. 28, 29 הוֹשִׁיעָה הַגְּדִיל עֲצָה הַגְּדִיל הוֹשִׁיעָה wonderful his counsel, and vast his understanding. Mic. 6, 9 in the common reading; see in no. 1.

תוֹתָה m. (ר. יָתָה) a club, bludgeon, Job 41, 21. Sept. σφύρα, Vulg. malleus.

תוֹז, see תוֹז.

תוֹזוֹת f. (ר. זָנָה) fornication, whoredom; metaph. for idol-worship, Ez. 16, 26. 29. 23, 8. 17. Plur. c. suff. תוֹזוֹתֶיךָ etc. Ez. 16, 15. 20. 22. 23, 7 sq.

תַּחְבּוּלוֹת and תַּחְבּוּלוֹת f. plur. from r. תָּבַל no. 1; strictly denom. from the nouns תָּבַל rope, תָּבַל sailor, pilot.

1. *a steering, guidance, management*, Job 37, 12.

2. *the art of steering or guiding*; hence *wise counsel, prudent measures*, in a good sense Prov. 1, 5. 11. 14. 20, 18. 24, 6; in a bad sense, *cunning devices*, Prov. 12, 5.

תַּחֲרוּ, see in הוֹרָה.

תַּחְרוֹת Chald. preposit. *under*, i. q. Heb. תַּחַת, Dan. 7, 27 It is pr. a noun plur. and hence c. suff. תַּחְרוֹתָי *under it* Dan. 4, 9, 18.

תַּחְמוֹנִי Tachmonite, patronym. 2 Sam. 23, 8; in the parall. 1 Chr. 11, 11 תַּחְמוֹנִי q. v.

תַּחֲלָה f. (r. חָלַל Hiph.) constr. הַתְּחִלָּה, *a beginning* Am. 7, 1. Ruth 1, 22. Ecc. 10, 13. Hos. 1, 2. Prov. 9, 10. al. בְּהַתְּחִלָּה *in the beginning*, i. e. before, formerly, Gen. 13, 3. 41, 21. Is. 1, 26; *the first time* Gen. 43, 18. 20; *first*, as making a beginning Judg. 1, 1. 20, 18.

תַּחֲלוּאִים m. (r. חָלָא) only plur. הַתְּחִלּוּאִים, constr. הַתְּחִלּוּאִי; *sicknesses, diseases*, Deut. 29, 21. 2 Chr. 21, 19. Ps. 103, 3. Jer. 16, 4 תַּחֲלוּאִים יָמוּתוּ *deaths of diseases they shall die*. Concr. Jer. 14, 18 הַתְּחִלּוּאִי־רָעֵב *the sick (pining) with famine*.

תַּחֲמוֹס m. (r. חָמַס) an unclean bird, so called from its violence and cruelty; Lev. 11, 16. Deut. 14, 15. According to Bochart, Hieroz. II. p. 232, *the male ostrich*, which is called also by the Arabs ظليم *violentus, iniquus*, from its cruelty towards its young; comp. Job 39, 14 sq. Lam. 4, 3. The name בַּת יַעֲנָה which precedes it ll. cc. seems then to be understood in the narrower sense of the female ostrich.—Sept. and Vulg. render it *noctua, night-hawk*, Jonath. *the swallow*.

תַּחֲנוּן (for תַּחְנוּהַ station, camp, r. חָנָה) *Tahan*, pr. n. m. a) Num. 26, 35. b) 1 Chr. 7, 25.—Patronym. from lett. a, תַּחְנוּי *Tahanite*, Num. 26, 35.

תַּחֲנוּנָה f. (r. חָנַן) constr. הַתְּחִנָּה, plur. תַּחְנוּנוֹת.

1. *favour, mercy*, Josh. 11, 20. Ezra 9, 8.

2. *prayer, supplication*, pr. 'cry for mercy,' from r. חָנַן Hithp. Ps. 6, 10.

55, 2. 119, 170. 1 K. 8, 30. 45. 52. al. Plur. תַּחְנוּנוֹת 2 Chr. 6, 39.

3. *Tehumah*, pr. n. m. 1 Chr. 4, 12.

תַּחְנוּנוֹת m. (r. חָנַן) only plur. תַּחְנוּנוֹת Ps. 28, 2. 6. 31, 23. 116, 1. al. and once תַּחְנוּנוֹת Ps. 86, 6, i. q. תַּחְנוּנָה no. 2, *prayer, supplication*.

תַּחְנוּנוֹת m. plur. (r. חָנָה) *camp, encampment*, i. e. place of encampment, 2 K. 6, 8. Comp. Lat. *castra* in plur.

תַּחְפְּנִיחַס Ez. 30, 18, and תַּחְפְּנִיחַס Jer. 43, 7. 8. 9. 44, 1. 46, 14, also 2, 16 Keri (where Cheth. תַּחְפְּנִיס, *Tehaphnehes, Tahpanhes*, pr. n. of a city in Egypt, which the LXX render by *Τάφνη, Τάφναι*, the name of a goddess, *Tphnet*, Champoll. 121, 123. It was doubtless i. q. *Daphne*, a strong city near Pelusium. Jablonski, in his Opusc. I. p. 343, supposes the Egyptian name of this city to have been written thus, *ΤΑΦΕ-ΕΝΕΖ* i. e. *caput v. principium seculi*, or as we would say, 'the beginning of the world, or earth,' i. e. the Egyptian world, in reference to its position at the northern extremity of Egypt.

תַּחְפְּנִיס (caput seculi, see the preceding art.) *Tahpenes*, pr. n. of an Egyptian queen, 1 K. 11, 19, 20.

תַּחְרָא m. (r. חָרָה) *a coat of mail, breastplate, θώραξ*, made of linen Ex. 28, 32. 39, 23, a military garment, pr. of linen strong and thickly woven, and furnished around the neck and breast with a breastplate or coat of mail; see Hdot. 3. 47; comp. *λινοθώραξ* Hom. II. 2. 529. Syr. *ܥܬܗܦܢܝܫ* Ethpe. to fight, to make war, Aph. to prepare for battle; comp. r. חָרָה *Tiph*.

תַּחְרָה, see r. חָרָה *Tiph*.

תַּחְרֵעַ (cunning, r. חָרַע) *Tahrea*, pr. n. m. 1 Chr. 9, 41; written in 8, 35 תַּחְרֵעַ.

תַּחֲשׁ m. an obscure word, found only in the connection: עוֹר תַּחֲשׁ *skin of Tahash* Num. 4, 6 sq. Plur. עוֹרוֹת תַּחֲשָׁיִם *Tahash-skins* Ex. 25, 5. 26, 14. 35, 23. 39, 34; also in the same sense simpl. תַּחֲשׁ Num. 4, 25. Ez. 16, 10 where the shoes of females are said to be made of it. The ancient interpreters understand by it a colour given to the leather, e. g.



Sept. *ἰακίνθια*, Aqu. Symm. *ἰάκθια*, Chald. and Syr. *rubra*; and these are followed by Bochart, Hieroz. I. p. 989 sq. But this is mere conjecture, having no support either in the etymology, or in the kindred dialects. On the other hand the Talmudists and Hebrew interpreters almost unanimously hold the **תַּחַת** to be an animal, the skins of which were used for covering the sacred tabernacle and also for shoes or sandals. To this view I do not hesitate to accede, and following the opinion of R. Solomon ad Ez. l. c. with Luther [and the Engl. Version] to understand here either *the seal, phoca*, or *the badger, taxus v. taxo*, the *meles* of Varro and Pliny. Besides the context, which seems to demand an animal, this view is sustained: 1) By the authority of the Talmudists, Tract. Sabb. cap. 2. fol. 28, where in treating of this animal they say it resembles the *viverra* or *marten*, **תַּחַת אֵילָן**, which accords well with the badger. 2) The agreement of languages, which in the names of animals and plants is of great weight. The Arabic **تُحَسُّ** *tuhās*, and **دُحَسُّ** *duhās*, are indeed translated *dolphin* by the Lexicographers; but this name has a wider extent and embraces also *seals*, which in many respects resemble the badger, and were frequent on the shores of the peninsula of Sinai, Strabo XVI. p. 776. See Beckm. ad Antig. Caryst. c. 60. The Lat. name *taxus* or *taxo*, whence in modern languages Ital. *taxo*, Fr. *taisson*, Germ. *Dachs*, is indeed not found in Latin writers before Augustine; but it must not on that account be regarded as a word newly coined, but only adopted from the vulgar tongue and of foreign origin. 3) The etymology which the Hebrew itself presents, and which is satisfactory, viz. that **תַּחַת** may be regarded as put for **תַּחַשׁ**, from the root **חָשׂה** *to be silent, to rest*, which would apply well to *the badger* in respect to his six months' sleep; nor is *the seal* less somnolent. 4) The skins either of badgers or of seals might doubtless have been used both for covering the tabernacle and for shoes; those of seals are made into shoes at the present day.—But not improbably

the Hebrews designated under this one name both the seal, the badger, and also other like animals which they did not know nor distinguish accurately; while at a later period the same name was applied by the Arabs and western nations only to certain species of these animals.—[At the present day the Arabs of Sinai wear sandals made of the thick and clumsy skin of a fish, named by Ehrenberg *Halicora Hemprichii*; but this would seem hardly suitable for the female shoes spoken of in Ez. 16, 10. See Bibl. Res. in Palest. I. p. 171.—R.

\* **תַּחַת** 1. Subst. *the lower part, what is underneath*. Arab. **تَحْتٌ** id. comp. Eth. **አትሐተ** to let down, to lower, **ተትሐተ** to be lowered, depressed, **ተሐተ** low, **ተት** under. Still, it may be doubted whether the final **ת** is a radical belonging to the primary root, or is perhaps only secondary; and this latter is countenanced by the Arab. **تَاخ** descendit et demersus est digitus, whence **תַּחַת** can be derived, as **נַחַת** from **נָחַת**.—Hence

a) Accus. as adv. *below, beneath*, Gen. 49, 25. Deut. 33, 13; **תַּחַת מַתְּחַת** id. (see **מָן** no. 3. h,) Ex. 20, 4. Josh. 2, 11.

b) In stat. constr. as Preposition, (for which once **לְ תַחַת** Cant. 2, 6,) and c. suff. chiefly as attached to the plural, **תַּחַתֵינוּ**, **תַּחַתֵיךָ**, **תַּחַתֵיךְ**, **תַּחַתֵיהֶם**, **תַּחַתֵיהֶם**; rarely as attached to the sing. as **תַּחַתֵי** 2 Sam. 22, 37. 40. 48, **תַּחַתֵם**, see Heb. Gramm. § 101. n. 3;

*below, beneath, under*, *ὑπό*, Arab. **تَحْتٌ**; e. g. **תַּחַת הַשָּׁמַיִם** *under the heavens* Dan. 9, 12. **תַּחַת הַשֶּׁמֶשׁ** *under the sun*, see **שָׁמַיִם**. **תַּחַת הַהָר** *under the mountain*, at its foot, Ex. 24, 4. **תַּחַת הַלְשׁוֹן** *under the tongue* Ps. 10, 7. 66, 17, and **תַּחַת שְׂפָתַיִם** *under the lips* 140, 4, i. e. in the mouth. **תַּחַת יַד יְרֵךְ** *under one's hand*, i. e. in his power or keeping, 1 Sam. 21, 9. Of a woman who commits whoredom or adultery *under* a husband, i. e. while married and owing fidelity to her husband, Num. 5, 19. Ez. 23, 5; comp. in **זָנָה** and below in aa. But in Hab. 3, 16 we may render **תַּחַתֵי אֲרָגֵי** *I tremble in my lower*

arts, i. e. my knees and limbs.—So with verbs of motion: α) *beneath, under* any thing, 2 Sam. 22, 37. 40. 48. Gen. 3, 4. Judg. 3, 30. β) *under, i. e. down, downwards, κατώ*, i. q. מִטָּה; Am. 2, 13 מִצֵּדֶיךָ תִּתְחַרְבֶּנִּי pr. *I press you downwards.* Job 40, 12.—Hence

With Prefixes: aa) מִתַּחַת adv. *below, beneath*, see above in a.—As Prep. וְעַל, *from under, from beneath*, spoken of persons or things which come out from under any thing. Ez. 47, 1 waters come out from under the threshold. Prov. 22, 27 *why should one shake away thy bed from under thee?* i. e. on which thou liest. Ex. 6, 6. Deut. 7, 24. Hence זָנַח מִתַּחַת פּ, see above in lett. b, and זָנַח.—Rarely for מִתַּחַת *below, under* any thing, Job 26, Ex. 42, 9.—Another מִתַּחַת *e loco*, see no. 2. init.

bb) מִתַּחַת לְ (opp. מַעַל לְ) *below, under* any thing; as מִתַּחַת לְרַקִּיעַ *under the firmament* Gen. 1, 7. Ex. 30, 4. מִתַּחַת לְבֵיתָא *under or below Bethel*, i. e. below the hill on which Bethel stood, Gen. 35, 8; comp. 1 Sam. 7, 11.

cc) לְ מִתַּחַתָּהּ i. q. the preceding, after verb of motion, 1 K. 7, 32.

dd) אֶל־תַּחַתָּהּ *under*, pr. 'to under,' of place whither Jer. 3, 6. Zech. 3, 10; אֶל תַּחַתָּהּ Ez. 10, 2. Of place where, 1 Sam. 1, 4.

2. *What is under* any one, i. e. *place, seat, in or on* which one stands or is; Gen. 6, 12 מִתַּחַתָּיו יִצְמַח *from his place shall spring up*, i. e. in his own native land; comp. Ex. 10, 23. Hence a) cc) *in one's place, in loco.* Ex. 16, 29 אֲבִיךָ אֲבִיךָ אֲבִיךָ אֲבִיךָ אֲבִיךָ *abide ye every one in his place.* Judg. 7, 21. 1 Sam. 14, 9. 2 Sam. 23, 7, 10. 1 Chr. 17, 9. Job 36, 16 רַחֵב הַחֲתָּי לֹא מִצְקָה הַחֲתָּי *wherein which) there is no straitness.* b) *in place of, instead of*, spoken of a person succeeding in the place of another, Lev. 25, 32. Esth. 2, 17. Ps. 45, 17 אֲבוֹתֶיךָ תַּחַת אֲבוֹתֶיךָ *in the place of thy fathers will be thy children.* Hence of things exchanged for others, e. g. of price, *instead of, for*, Gen. 30, 15. 1 Sam. 2, 20. 1 K. 21, 2; also after verbs of requiting, 1 Sam. 25, 21. תַּחַת מָה *for what? why?* Gen. 5, 19.

With a relat. conjunct. e. g. תַּחַת אֲשֶׁר

α) *instead of that*, whereas, Deut. 28, 62. β) *instead of, in return for, because*, Deut. 21, 14. 2 K. 22, 17.—Also תַּחַת בֵּי id. Deut. 4, 37. The same is likewise תַּחַת c. inf. Is. 60, 15. Ps. 38, 21; comp. Job 34, 26 תַּחַת רְשָׁעִים *for the fuller תַּחַת רְשָׁעִים הֵיוּהֶם because they are wicked.*

3. *Tahath*, (place, station,) pr. n. a) A station of the Israelites in the desert, Num. 33, 26. b) A man α) 1 Chr. 6, 9. 22. β, γ) 7, 20.

תַּחַת Chald. prep. *under*, Dan. 4, 11 מִן תַּחַת־הַיָּם i. q. Heb. מִתַּחַת־הַיָּם. The more usual form is תַּחַת

תַּחַת־וְיָ m. adj. (from תַּחַת) f. תַּחַת־וְיָ *lower, lowest*, i. q. תַּחַת־יָ, Josh. 18, 13. 1 K. 6, 6.

תַּחַת־יָ m. adj. (from תַּחַת) f. תַּחַת־יָ and תַּחַת־יָ; plur. תַּחַת־יָ, תַּחַת־יָ; *lower, lowest*, Ps. 86, 13. Job 41, 16.—Subst. Gen. 6, 16 תַּחַת־יָ אֶרֶץ *the lower parts of the earth*, Sheol, Hades, Is. 44, 23; poet. for any hidden place, e. g. of the mother's womb Ps. 139, 15. The same is תַּחַת־יָ אֶרֶץ־תַּחַת־יָ Ez. 26, 20. 32, 18. 24; comp. תַּחַת־יָ בּוֹר *the lowest (deepest) pit*, Ps. 88, 7. Lam. 3, 55.

\* תַּחַת־יָ, Arab. تاز for تيز pr. *to cut off or away*; intrans. *to be cut off, to die*; تَيَّارٌ dwarf, pr. *cut off, shortened*; Hence in Heb.

תַּחַת־יָ (as if from תַּחַת), in pause תַּחַת־יָ, *to cut off* the tendrils or shoots of a vine, Is. 18, 5. With the Talmudists תַּחַת־יָ and תַּחַת־יָ is, 'to cut off the head.'

תַּחַת־יָ m. adj. (from תַּחַת) f. תַּחַת־יָ, *middle, mid*, Ex. 26, 28. Ez. 42, 6.

תַּחַת־יָ (for תַּחַת־יָ gift, according to Simonis,) *Tylon*, pr. n. m. 1 Chr. 4, 20 Keri, where Cheth. תַּחַת־יָ. R. תַּחַת־יָ.

תַּחַת־יָ Is. 21, 14. Jer. 25, 23, and תַּחַת־יָ Job 6, 19, (רַמִּין, רַמִּין) *Tema*, pr. n. a) A son of Ishmael, Gen. 25, 15. b) A tract and people in the Arabian desert, so called from Tema (lett. a); and still called by the Arabs تيماء *Teima*, corresponding to the Θαίμα of Ptol. 6. p. 179. But the Arabian Teima is only about three days' journey northwest of Medina. Prob. therefore Heb. תַּחַת־יָ is i. q. תַּחַת־יָ no. 2. b; and so the LXX always write it, Θαίμα. See Thesaur. p. 600.

הַיְמִין, once הַיְמִין Job 9, 9, comm. gend. (masc. in signif. 2, Obad. 9; fem. in signif. 1, Is. 43, 6. Cant. 4, 16,) pr. 'what is on the right hand,' denom. from הַיְמִין. Hence

1. *the south*, the southern quarter, see הַיְמִין no. 3; Josh. 12, 3. 13, 4. Job 9, 9. Is. 43, 6. Hab. 3, 8. Zech. 6, 6. al. With הַיְמִין loc. הַיְמִין *southward*, to the south, Ex. 26, 18. 35. 27, 9. Num. 3, 29. Ez. 47, 19. הַיְמִין הַיְמִין Ez. 21, 2. הַיְמִין לְ הַיְמִין *southwards of*, on the south of, Num. 2, 10. Poet. הַיְמִין for הַיְמִין, *the south wind*, Ps. 78, 26. Cant. 4, 16. Comp. צִפּוֹן.

2. *Teman*, pr. n. a) A grandson of Esau, Gen. 36, 11. 15. b) A city, region, and people on the east of Idumea, sprung from Teman (lett. a), Gen. 36, 42. Jer. 49, 7. 20. Ez. 25, 13. Am. 1, 11. 12. Ob. 9. Like other Arabs (1 K. 5, 11) the Temanites were celebrated for wisdom, Jer. 49, 7. Baruch 3, 22. 23; comp. Job 2, 11. 22, 1.—Patronym. הַיְמִינִי *Temanite*, Job 1. c. Gen. 36, 34. 1 Chr. 1, 45.

הַיְמִינִי (comp. patronym. הַיְמִינִי in הַיְמִין) *Temeni*, pr. n. m. 1 Chr. 4, 6.

הַיְמִינִי f. (r. הַיְמִינִי) *a column, pillar*; twice in the phrase הַיְמִינִי-עֵשֶׂן (other Mss. הַיְמִינִי) *pillars of smoke* Cant. 3, 6. Joel 3, 3; poet. for the common עֵשֶׂן *עמוד* Judg. 20, 40. — Comp. Talmud. הַיְמִינִי to rise in a column, as smoke; הַיְמִינִי column sc. of the rising sun or moon.

הַיְמִינִי and הַיְמִינִי m. (r. הַיְמִינִי) *new wine*, so called because it gets possession of the brain, and inebriates; comp. Syr. حَمْرٌ جديد, Chald. מִיְמִינִי, id. Hos. 4, 11 הַיְמִינִי וְהַיְמִינִי וְהַיְמִינִי יִקַּח לֵב *whoredom and wine and new wine take away the heart*, i. e. the understanding. Judg. 9, 13. Mic. 6, 15. al. Often coupled: הַיְמִינִי וְהַיְמִינִי *corn and new wine* Gen. 27, 28; הַיְמִינִי וְהַיְמִינִי *a land of corn and new wine*, i. e. abounding in them, Deut. 33, 28. Is. 36, 17; also more fully, *corn, wine, and oil*, Deut. 28, 51. 2 Chr. 32, 28. Joel 2, 19. al. Of the juice of the grape, Is. 65, 8. [All the passages go to show, that הַיְמִינִי is *new wine* of the first year, the *wine-crop* or *vintage* of the season; and hence it is mostly coupled with wine and oil as a *product* of the land. That it

was regarded as intoxicating is shown by Hos. 4, 11; see above.—R.

הַיְמִינִי (fear, r. הַיְמִינִי) *Tiria*, pr. n. m. 1 Chr. 4, 16.

הַיְמִינִי m. *Tiras*, Gen. 10, 2, pr. n. of a northern people sprung from Japhet; according to Josephus, Jerome, Jonath. and Targ. of Jerusalem, *Thrace*. See Bocharti Phaleg. II. 2.

\* הַיְמִינִי m. plur. הַיְמִינִי, *a he-goat, buck*, Prov. 30, 31. Gen. 30, 35. 32, 15. Arab. تَيْسٍ caper, capreolus.

הַיְמִינִי m. (r. הַיְמִינִי) *oppression, violence*. Ps. 10, 7. 55, 12; fully הַיְמִינִי Ps. 72, 14.

\* הַיְמִינִי in Kal not used, according to the Heb. intpp. 'to be fitted, joined'; better *to lean upon, to lie down*, comp. Arab. تكاء Conj. VIII.

Pual Deut. 33, 3 הַיְמִינִי לְרַגְלֵהּ *and they (the Israelites) are laid down (encamped) at thy feet*, i. e. at the foot of Mount Sinai. Some prefer to read הַיְמִינִי *they abide*, from. r. הַיְמִינִי Syr. to abide.

I. הַיְמִינִי f. (r. הַיְמִינִי) *place, dwelling*, Job 23, 3.

II. הַיְמִינִי f. (r. הַיְמִינִי) 1. *arrangement, fashion*, Ez. 43, 11, i. q. הַיְמִינִי in v. 10. 2. *costly furniture, splendid equipage*, Nah. 2, 10. Comp. הַיְמִינִי no. 2.

הַיְמִינִי m. plur. 1 K. 10, 22, and הַיְמִינִי 2 Chr. 9, 21, *peacocks*, according to the Targ. Syr. Arabs, Jerome, and the Heb. intpp. Corresponding are Malabar *to-gež*, Sanscr. *sikhi*. This would seem to have been the domestic name of this bird in India; and hence comes also Gr. ταῶς, ταῶς, pr. ταFῶς, Athen. IX. p. 397, (whence Arab. طاوس, Chald. טַיִס,) and also Lat. *pavo*, the letters *t* and *p* being interchanged; comp. λαῦς, lapis, λίθος. See Bochart Hieroz. T. II. p. 135 sq. A. Benary in Berliner litt. Jahrbücher 1831. no. 96.

\* הַיְמִינִי obsol. root, Arab. تَكَ to cut, to cut off; and hence to *tear off, to spoil*, i. q. הַיְמִינִי, עֵשֶׂן, comp. הַיְמִינִי. Kindr. is הַיְמִינִי. Chald. damno affectit, multavit. Syr. هَمَز i. q. Hebr. הַיְמִינִי. Deriv. הַיְמִינִי, and

**תִּכְבִּים** m. plur. *spoils, oppressions*, espec. of the poor; Prov. 29, 13 **אִישׁ אֶתְכִיבִים** *an oppressor of the poor*, Sept. *δανειστής*, Vulg. *creditor*. In the similar passage Prov. 22, 2, it is **עֲשִׂיר** the rich man.

\* **תִּכַּל** obsol. root, prob. *to shell, to peel*, i. q. **שָׁחַל**, whence **שִׁחְלָה** a shell-fish, muscle. Hence **תִּכְבֵּלָה**.

**תְּכֵלֶה** f. (r. **כָּלָה**) *completion, perfection*, Ps. 119, 96.—Others *hope, confidence*, from r. **תִּכַּל**, **כָּלַ**, **כָּלַ**, to hope.

**תִּכְלֵת** f. (r. **כָּלָה**) 1. *perfection, completeness*, Job 11, 7. Ps. 139, 22 **תִּכְלֵיָהּ** *perfect hatred*.—For Is. 10, 25, see in **תִּכְבֵּלָה**.

2. *end, extremity*, Neh. 3, 21. Job 26, 10 **עַד-תִּכְלֵיתוֹ אֹרֶךְ עִמְשֵׁהָ** lit. *unto the end of the light with the darkness*, i. e. where the light terminates in darkness. 28, 3 **הִקָּרַח הַקָּרַח לְכָל-תִּכְלֵיתָהּ** *he searcheth even to all ends*, i. e. into the deepest recesses of the earth.

**תִּכְלֵת** f. (r. **תִּכַּל**) *a shell-fish, muscle, helix iansthina* Linn. i. e. a species of muscle found in the Mediterranean, with a cerulean shell, from which is procured the bluish or cerulean purple, Rabbin. **תִּכְלֵת**. Hence for *cerulean purple*, and also for *cloths (wool, thread) dyed with this purple*, Ex. 26, 4. 31. Num. 4, 6 sq. Ez. 23, 6. 27, 7. 24. Sept. and Vulg. well *ύακινθος, ύακινθίως, hyacinthina*. Falsely Aben Ezra, R. Solomon, and Luther, *yellow silk*. See Bochart Hicroz. II. 720–742. T. III. 655–686 Lips. Braun de Vestitu sacerdot. p. 187–200.

\* **תִּכֵּן** 1. Pr. *to make even, to level*, see Niph. Kindr. is **תִּקֵּן**.

2. *to poise, to weigh*, by the equilibrium of the balance; metaph. *to weigh*, i. e. *to prove, to try*, Prov. 16, 2 **תִּכֵּן יְהוָה רִיבֹהוֹת** *Jehovah proveth the minds*. 21, 2. 24, 12.

NIPH. pr. *to be made even, to be equal, level*, as a way; trop. of a way of conduct, *to be equal, right*, comp. r. **יָשָׁר**. Ez. 18, 25. 29. 33, 17. 20. 1 Sam. 2, 3. Comp. in Kal.

PIEL **תִּכֵּן** 1. *to weigh*, e. g. the waters Job 28, 25; metaph. *to prove, to try*, Is. 40, 13.

2. *to measure*; Is. 40, 12 *who hath measured the heavens with a span?* in the other clause **מָדַד שָׁקֵל**.

3. *to set up, to fix, to adjust*, e. g. by a level or plumb, Ps. 75, 4.

PUAL part. **מִתְכַּנֵּן**, *weighed out*, e. g. money 2 K. 12, 12.

Deriv. **תִּכְנָה**; **תִּכְנִיָה** II, **תִּכְנִיָה**.

**תִּכְנָן** m. (r. **תִּכְנָן**) 1. *a task*, as weighed or measured out, Ex. 5, 18.

2. *a measure* Ez. 45, 11.

3. *Tochen*, pr. n. of a place in the tribe of Simeon, 1 Chr. 4, 32.

**תִּכְנִיָה** f. (r. **תִּכְנָן**) 1. *arrangement, pattern*, Ez. 43, 10.

2. *completeness, perfection, sum*, Ez. 28, 12.

**תִּכְרִיף** m. (r. **כָּרַף**) *a wide robe, mantle, pallium*, the long and flowing robe of an oriental monarch, Esth. 8, 15. Chald. id.

**תֵּל** m. (r. **תֵּל** no. 1) c. suff. **תֵּלָה**, *a hill*, Josh. 11, 13; espec. *a mound, a heap of rubbish*, Deut. 13, 17. Josh. 8, 28. Jer. 49,

2. Arab. **تل** *Tell*, id.—Hence come the following names of Babylonian cities, called after *hills* or *mounds* in their vicinity, see Assemani Bibl. Orient. ind. geogr. T. III. 2. p. 784. Burckhardt's Travels in Syria, etc. p. 69 sq. 142.

a) **תֵּל אֲבִיב** *Tel-abib*, i. e. corn-hill, Ez. 3, 15, in Mesopotamia on the river Chaboras, perh. the *Thal-labba* on D'Anville's map, 'l'Euphrate et le Tigre.'

b) **תֵּל חַרְשָׁא** *Tel-harsha*, i. e. forest-hill (see **חַרְשָׁא**), in Babylonia, Ezra 2, 59. Neh. 7, 61.

c) **תֵּל מֶלַח** *Tel-melah*, i. e. salt-hill, also in Babylonia, Ezra 2, 59. Neh. 7, 61.

\* **תָּלָא** i. q. **תָּלָה** 1. *to hang up, to suspend*, once in part. pass. Deut. 28, 66 *thy life will hang (be suspended) before thee*, i. e. will ever be in present and pressing danger.

2. With **לְ**, once in pass. part. *to hang after, to be bent, inclined*. Hos. 11, 7 **עָמִי יְהוָה לְמַשְׁבְּרֵי** *my people are bent (inclined) to defection from me*.

**תִּלְאָה** f. (r. **לָאָה**, as **תִּלְאָה** from r. **עָלָה**; for **תִּלְאָה**, **תִּלְאָה**, see Lgb. p. 509) *travail, trouble, distress*, Ex. 18, 8. Num. 20, 14. Neh. 9, 32. Lam. 3, 5.

תִּלְאוּבָה f. (r. לָאֵב) *thirst*; once Hos. 13, 5 תִּלְאוּבוֹת אֶרֶץ *a thirsty land*, i. e. dry.

תִּלְאָשׁוּר 2 K. 19, 12, and תִּלְשָׁר Is. 37, 12, *Telassar*, pr. n. of a region in Assyria or Mesopotamia, which also further occurs in Targ. Hieros. Gen. 14, 1, 9, for Heb. אֶלְקָר, and likewise in the same Targ. and in Jonath. Gen. 10, 12 for Heb. רָקָן.—Prob. for תִּלְ אֲשׁוּר *Assyrian Tel*.

תִּלְבָּשֶׁת f. (r. בָּשָׁ) *a garment*, Is. 59, 17.

תִּלְגָּ Chald. m. *snow*, i. q. Heb. שֶׁלֵּג, Dan. 7, 9.

תִּלְגַּת פִּלְפֹּנָר, see תִּלְגַּת פִּ.

תִּלְדוֹת, see תִּלְדוֹת.

\* תִּלְהוּ fut. pl. יִהְיוּ, *to hang up, to suspend*, Chald. and Syr. id. Comp. Gr. *tláō* to suspend in a balance, whence *τὸ λαντον*. 2 Sam. 18, 10. Job 26, 7. תִּלְהָה *to crucify*, a species of punishment common to the Hebrews Deut. 21, 22; to the Egyptians Gen. 40, 19; and to the Persians Esth. 7, 10, 5, 14. Absol. id. 2 Sam. 4, 12.

NIPH. pass. Lam. 5, 12.

PIEL i. q. Kal Ez. 27, 10, 11.

Deriv. תִּלְיָי.

תִּלְוָה f. (r. לִוָּן Niph.) *a murmuring, complaining*, e. g. of a people, only plur. תִּלְוֹת (others less well תִּלְוֹת) Ex. 16, 7, 9, 12. Num. 14, 27, 17, 25.

\* תִּלַּח obsol. root, Aram. *to break or tear in pieces*; hence

תִּלַּח (breach) *Telah*, pr. n. m. 1 Chr. 7, 25.

תִּלְיָי m. ἄν. *λεγόμε*. Gen. 27, 3, *a quiver*, according to most of the ancient intpp. so called as being suspended; from r. תִּלְהָה. But Onk. and Syr. render it *a sword*.

תִּלְיָי Chald. ord. num. *the third*, Dan. 2, 39. R. תִּלְהָה three.

\* תִּלְלָה i. q. סָלַל 1. *to heap up, to make high*. Part. pass. תִּלְלוּל pr. *heaped up*, i. e. elevated, lofty, Ez. 17, 22.

2. *to vibrate, to wave*, Arab. *تَلْتَل*, see in סָלַל no. 2. Hence תִּלְלָה.

NOTE. For the form תִּלְלָה see under תִּלְלָה.

Deriv. of no. 1 תִּלְלָה, of no. 2 תִּלְלָה.

\* תִּלְלָה obsol. root, prob. i. q. Arab. *تَلَم* *to break, to cut in*. Hence the two following.

תִּלְמָה m. plur. constr. תִּלְמָי, *a furrow*, Job 31, 38, 39, 10. Ps. 65, 11. Arab. *تَلَم* id. R. תִּלְמָה.

תִּלְמָי (full of furrows, r. תִּלְמָה) *Talmay*, pr. n. a) A king of Geshur, the father-in-law of David, 2 Sam. 3, 3, 13, 37. b) An Anakite Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

תִּלְמִיר m. (r. לְמַד) *a disciple, scholar*, 1 Chr. 25, 8. Syr. *تَلْمِيْر*, Arab. *تَلْمِيْد*, id.

תִּלְנֹת, see in תִּלְנֹת.

\* תִּלַּע in Kal not used, Arab. *تَلَع* *to be long-necked, to be stretched out long*. Hence תִּלְעָה a worm.

PUAL part. מְתַלַּע, denom. from תִּלְעָה, *clothed in crimson*, Nah. 2, 4.—For תִּלְעָה teeth, see in its order.

\* תִּלַּה obsol. root, Arab. *تَلَف* *to perish*; IV, *to destroy*; *تَلَف* destruction. Hence perhaps

תִּלְפָר adj. *destructive*; only plur. תִּלְפָרוֹת *the destructive, the deadly*; poetic for *weapons, arms*. Cant. 4, 4 *as the tower of David בְּנוּי לְתַלְפָּרוֹת built for the weapons*, i. e. on or in which the weapons are suspended; comp. Ez. 27, 10, 11.—Others, in nearly the same sense, take תִּלְפָּרוֹת as compounded from תִּלְ (r. תִּלְהָה to hang) and פָּרוֹת edges sc. of swords, comp. Pr. 5, 4; i. e. suspended weapons, and hence *an arsenal*.—The form תִּלְפָּרוֹת may also be referred to the root תִּלְפָּה, which however gives no apt etymology.

תִּלְשָׁר, see תִּלְשָׁר.

\* תִּלְתָּה Chald. f. and תִּלְתָּה m. *three*, i. q. Heb. שָׁלֹשׁ; so יוֹם תִּלְתִּית *the third day*, Ezra 6, 15. Plur. תִּלְתִּינָן *thirty* Dan. 6, 8, 13.

Deriv. the two following.

תִּלְתָּה Chald. emphat. תִּלְתָּה abstr. *the third order or rank*. Dan. 5, 29 שְׁלִישׁ תִּלְתָּה *a ruler or noble of the third order*; comp. מְשֻׁנָּה. In v. 16 ellipt. תִּלְתָּה id.

תלתית Chald. m. (from תלת) *the third*, Dan. 5, 7. Synon. is תליתית

תלתלים m. plur. (r. תלל no. 2) *waving branches*, i. e. the pendulous flexible boughs, with which flowing locks are compared, Cant. 5, 11. LXX *ελάται*, Vulg. *elathæ palmarum*. Comp. תלל no. 2.

Arab. تَلْتَلَة wicker basket, pr. pendulous bough, as Schultens justly remarks, Opp. min. p. 246.

תם m. adj. (r. תמם) f. תמה, *whole, perfect, upright*, only in a moral sense, nearly i. q. תשר, Job 1, 1. 8, 20. 9, 20. 21. 22. Ps. 64, 5. Hence also *simple, plain, innocent*; Gen. 25, 27 *ישב תם יעקב* *Jacob was a plain man dwelling in tents*, where תם seems to imply the milder and placid disposition of Jacob, in opposition to the wilder and ferocious character of Esau. Fem. c. suff. תמי *my innocent one*, Cant. 6, 9.—Neut. abstr. *integrity* Ps. 37, 37.

תם Chald. adv. i. q. Heb. שם, *there*; always with ה local, תמה, Ezra 5, 17. 6, 6. 12.

תם m. (r. תמם) once תום Prov. 10, 9; c. Makk. תם, c. suff. תמי; *wholeness, entireness*.

1. Of number and measure, *fulness*; Is. 47, 9 *בתמם* *in full measure*.

2. Of condition or fortune, *welfare, prosperity*, i. q. שלום. Job 21, 23 *בפעצם* *in his full prosperity*. Ps. 41, 13.

3. In a moral sense, *integrity of mind, uprightness, innocence*; תם-לבב *integrity of heart* Gen. 20, 5. 6. Ps. 101, 2; תלך *התם* Prov. 10, 9, and בתמו Ps. 26, 1, *to walk in integrity, to live uprightly*. Prov. 13, 6. Put for that simplicity of mind which is remote from mischief or ill design; 1 K. 22, 34 *one drew a bow* *in his simplicity*, i. e. without any evil intent. 2 Sam. 15, 11 *הלכים לתמם* *who went (with him) in their simplicity*, not conscious of any evil design.

4. Plur. תמים *Thummim*, i. e. *truth*, Sept. *ἀλήθεια*; see in תור no. 1. b.

תמא, see תימא.

\* תתמה fut. תמה, *to be astonished, to wonder*; Syr. *ܬܡܗ*, Chald. תמה id. the labial letters being interchanged. For its origin see in תמם note. Absol. Is.

29, 9; c. על of cause Ecc. 5, 7. Præg. Is. 13, 8 *איש אל-רעהו ותמהו* *they looked with astonishment at one another*; comp. Gen. 43, 33. Sometimes in a stronger sense, *to be struck with fear and amazement, to be in consternation*, Ps. 48, 6. Jer. 4, 9. Ecc. 5, 7. Job 26, 11.

חיתר id. Hab. 1, 5.

Deriv. תמהון, and

תמה Chald. m. *a wonder, miracle*, plur. תמהין Dan. 3, 32. 33. 6, 28.

תמה f. (r. תמם) i. q. masc. תם, *integrity, innocence*, Job 2, 3. 9. 27, 5. 31, 6.

תמהון m. (r. תמה) constr. תמהון, *astonishment, consternation*, Deut. 28, 28 with לבב. Zech. 12, 4.

תמוז *Tammuz*, pr. n. of a Syrian deity, the *Adonis* (אדון) of the Greeks; for whom the Hebrew women also were accustomed to hold an annual lamentation in the fourth month, called תמוז, beginning with the new moon of July, Ez. 8, 14. For this Syrian solemnity, see Lucian de Dea Syra § 7 sq. Comp. Selden de Diis Syris 2. 31. Creuzer Symbolik des Alterthums, T. II. p. 91 sq. ed. 2. The etymology is obscure.

תמול and תמול adv. *yesterday*, i. q. אחרמול, אחרמול, q. v. Often coupled with שלשום 'day before yesterday,' where see more. Job 8, 9 *אנחנו תמול* *we are of yesterday*, for אנשי תמול.—The etymology is obscure. Most intpp. hold תמול to be the primary form, whence with א prosthetic comes אחרמול, אחרמול; but the root תמול and its significations in the kindred dialects afford here no light, unless perhaps we assign to it the sense *to veil, to cover over*, (comp. שמי,) so that time past may be regarded as veiled, hidden; comp. עולם from the root עלם. But I would nevertheless prefer to consider אחרמול (1 Sam. 10, 11) as the primary form, for אחרמול *before, formerly*; whence by aphæresis תמול.

תמונה f. (r. תמו) constr. תמונה, once תמינה Num. 12, 8.

1. *appearance, form, shape*, Num. 12, 8. Ps. 17, 15. Job 4, 16 *תמונה לפני עיני* *a shape was before my eyes*. Deut. 4, 12. 15.

2. *an image, likeness*, Ex. 20, 4. Deut. 4, 16. 23. 25. 5, 8.

תְּמִירָה f. (r. מוֹד) 1. *exchange, barter*, espec. in buying and selling, Ruth 4, 7. Hence *exchange*, i. q. that for which any thing is exchanged; Job 28, 17 וְהַתְּמִירָהּ כְּלֵי פֶזֶז and the exchange of it is [not] vessels of gold, i. e. wisdom is not to be acquired for gold. Lev. 27, 10. 33.

2. *compensation, retribution*, Job 15, 31. 20, 18 וְלֹא יִצְעַלם כְּחֵיל הַתְּמִירָהּ וְלֹא יִצְעַלם as a possession to be restored, in which one rejoices not.

תְּמִירָהּ f. (r. מוֹת) *death*, only in the phrase בְּנֵי-תְמִירָהּ *sons of death*, condemned to death, i. q. בְּנֵי-מָוֶת, Ps. 79, 11. 102, 21.

תְּמִיחַ (in Samar. laughter) *Temah*, pr. n. Ezra 2, 53. Neh. 7, 55.

תְּמִיד m. (r. מוֹד) 1. Subst. *continuance, perpetuity*, i. e. *perpetual time*, as moving on continually without interruption. Only in the genit. after other nouns, in place of an adjective; e. g. אֲנָשֵׁי תְּמִיד *men of continuance*, i. e. hired constantly, and not for a short period, Ez. 39, 14; עוֹלָה תְּמִיד a continual burnt-offering, i. e. continued daily, both morning and evening, Num. 28, 6. 10. 15. 23. 24; לֶחֶם הַתְּמִיד the continual bread, i. q. לֶחֶם פְּנִים Num. 4, 7. Rarely in apposit. as עוֹלָה תְּמִיד Num. 28, 3.

2. Ellipt. for עוֹלָה הַתְּמִיד the daily sacrifice Dan. 8, 11. 12. 13. 11, 31.

3. Adv. *continually, ever, always*, Ps. 16, 8. 25, 15. 34, 2. Is. 21, 8. 49, 16. al.

תְּמִים m. adj. (r. תָּמַם) constr. תְּמִים, plur. תְּמִימִים, constr. תְּמִימֵי; fem. תְּמִימָה, plur. תְּמִימוֹת.

1. *complete, perfect*, Ps. 19, 8. Job 36, 4. 37, 16.

2. *whole, entire*, Lev. 3, 9. 25, 30. Josh. 10, 13.

3. *whole, sound*, i. e. a) *without blemish*, as victims Ex. 12, 5. Lev. 1, 3. b) *safe, secure*, of men Prov. 1, 12.—Hence

4. Trop. in a moral sense, *whole-minded*, i. e. *upright, innocent, blameless, good*, Gen. 6, 9. 17, 1; הִרְגָה תְּמִים an upright way Ps. 101, 2; הַתְּמִימִי-דְרָגָה upright in life Ps. 119, 1; יְהוָה עִם יְהוָה blameless with Jehovah, i. e. wholly devoted to him, Deut. 18, 13. Ps. 18, 24. 2 Sam. 22, 24 (c. ל). Comp. שְׁלֵם no. 3.—Subst. *integrity*, Josh. 24, 14. Judg. 9, 16. 19.

Hence הִלְךְ בְּתִמְיָם Ps. 84, 12, and הִלְךְ תְּמִים Ps. 15, 2, *to walk (live) uprightly*. 1 Sam. 14, 41 הִבֵּה הַתְּמִים *give the truth!*

תְּמִים m. plur. (r. תָּאָם) contr. for תְּמִימִים, *twain, coupled*, Ex. 26, 24. 36, 29. See תָּאָם.

\* תְּמַךְ fut. יִתְמַךְ 1. *to take hold of*, c. acc. Gen. 48, 17; c. בְּ Prov. 5, 5. 28, 17. Part. הוֹמִיךָ Ps. 16, 5; see Heb. Gr. § 49. n. 1.

2. *to obtain, to acquire*, e. g. honour Prov. 11, 16. 29, 23.

3. *to hold fast*, c. acc. Am. 1, 5. 8. Metaph. Prov. 4, 4.

4. *to hold up, to support*; c. בְּ Ex. 17, 12 *they supported his hands*. Often of God who is said *to uphold* a person or thing, c. בְּ Ps. 41, 13. 63, 9. Is. 42, 1; c. acc. Ps. 16, 5. 17, 5.

5. Recipr. *to take hold of each other*, i. e. *to hold together*, to follow each other. Job 36, 17 וַיִּשְׁפָּט הַמִּשְׁפָּט הַמִּשְׁפָּט וַיִּשְׁפָּט הַמִּשְׁפָּט *cause and judgment follow each other*. Comp. אֶחָד and לְכַד Hithp.

NIPH. pass. of no. 3, Prov. 5, 22.

תְּמַל a supposed root, see under הַמּוֹל.

תְּמַל, see הַמּוֹל.

\* תְּמַם, 1 pers. pl. תְּמַנֵּנוּ for תְּמַנֵּנוּ Num. 17, 28; fut. יִתְמַם, rarely יִתְמַם Ez. 47, 12, תְּמַם 24, 11, also 1 pers. once יִתְמַם for יִתְמַם Ps. 19, 14; plur. יִתְמַמוּ Deut. 34, 8, in pause יִתְמַמוּ Ps. 102, 28.

1. *to complete, to perfect, to finish*, Ps. 64, 7; with לְ c. inf. *to make an end of doing any thing, to finish doing*, Josh. 3, 17. 4, 1. 11. 5, 8. Often intrans. *to be completed, finished*, 1 K. 6, 22. 7, 22. תְּמַם עַד *even unto their being finished*, i. e. in full, wholly, Deut. 31, 24. 30.

Arab. تَمَّ id. The primary idea seems to be that of *closing, shutting up or off*; comp. the kindred roots תָּמַם, אָטַם, and the same primary signif. in the synon. כָּלָה.

2. *to be finished, ended, to have an end*, mostly of time, Gen. 47, 18 init. Ps. 102, 28 וְשָׁנֹתֶיךָ לֹא יִתְמַמוּ and thy years have no end. Ez. 47, 12 וְלֹא יִתְמַם פְּרִיָו whose fruit shall never fail.

3. *to be consumed, exhausted, spent*, i. q. כָּלָה no. 3, Gen. 47, 18. Num. 32, 13 וְעַד-כָּל-דֹּרֹתֵיךָ *until all that generation*

as consumed. Josh. 5, 6. Jer. 27, 8. So עֲרֵבָהּ 1 K. 14, 10, and עֲרֵבָהּ Deut. 2, 5. Josh. 8, 24, until their being consumed, i. e. until they were destroyed, q. עֲרֵבָהּ, see עֲרֵבָהּ Pi. no. 3.

4. to be complete, whole, e. g. a) In umber, 1 Sam. 16, 11 הַחֲמוּ הַנְּעָרִים are ye all thy sons? Num. 17, 18. b) In hind, to be whole-minded, upright, blameless, Ps. 19, 14. Comp. הָאֵם, הַמְרִים.

NIPH. only in fut. plur. יִחְמוּ to be consumed, i. q. Kal no. 3. Num. 14, 35. Ps. 04, 35. Jer. 14, 15.

HIPH. הִחֵם; inf. הִחֵם, once הִחֵם for הִחֵם Is. 33, 1; fut. יִחֵם

1. Causat. i. q. Kal no. 1, to complete, perfect; e. g. flesh in cooking, to make ready, to prepare, Ez. 24, 10; counsel, execute 2 Sam. 20, 18.

2. to finish, to cease; Is. 33, 1 בְּהַחֲמֶיךָ שׁוֹךְ when thou shalt cease to spoil. Causat. to cause to cease, and c. מִן to remove from any one, Ez. 22, 15.

3. Causat. of Kal no. 4, to make whole, complete, e. g. a) Of a number; lan. 8, 23 בְּהִחְמָם הַפְּשָׁעִים when the transgressors shall have completed sc. the number of their sins. Dan. 9, 24 Keri. fence to pay out in full, as money, i. q. שָׁלַח, 2 K. 22, 4. b) Of a way of life, make upright; Job 22, 3 בִּי תִחַם הַדְּרָכֶיךָ, thou livest uprightly.

HITHP. הִחְמַם to show oneself upright, deal uprightly with any one, c. עִם s. 18, 26.

Deriv. חָם, הָם, חָמִים, חָמָם

חָמָם, see חָמָם

חָמָם (portion assigned, r. חָמָם) Gen. 8, 12. Josh. 15, 10. 57. 2 Chr. 28, 18; with ה local חָמָם־הָּ Judg. 14, 1. 5, and with ה parag. Josh. 19, 43. Judg. 14, 5 ult. *Timnah*, *Timnath*, (*Θουναθά* 1 Macc. 5, 50,) pr. n. of an ancient Canaanitish city Gen. 38, 12; first assigned to the tribe of Judah Josh. 15, 10. 57, and afterwards to Dan Josh. 19, 43. It remained long in possession of the Philistines, Judg. 4, 1. 2 Chr. 28, 18. Comp. Jos. Ant. 5. 8.

Now called *Tibneh*, see Bibl. Res. in Palest. II. p. 343.—Gentile n. חָמָם־יִמִּי *Timite* Judg. 15, 6.—[Josephus speaks of a *Timnah* or *Θουνα* in connection with Gophna and Lydda, as giving name to toparchy, Ant. 14. 11. 2. B. J. 3. 3. 5.

Now called *Tibneh*, lying northwest of Gophna on the Roman road to Antipatris; see Biblioth. Sac. 1843, p. 484.—R.

חָמָם־יִמִּי, see in חָמָם־יִמִּי.

חָמָם־יִמִּי, see חָמָם־יִמִּי.

חָמָם־יִמִּי, gentile noun, see חָמָם־יִמִּי.

חָמָם־יִמִּי (one withheld, inaccessible, r. חָמָם־יִמִּי) *Timna*, pr. n. of a concubine of Eliphaz the son of Esau, Gen. 36, 12. 22. 1 Chr. 1, 39. From her the name passed over to an Edomitish tribe, Gen. 36, 40. 1 Chr. 1, 51.

חָמָם־יִמִּי, see in חָמָם־יִמִּי.

חָמָם־יִמִּי־הָרֶם, see the next article.

חָמָם־יִמִּי־הָרֶם (portion of abundance, i. e. remaining portion, see חָמָם־יִמִּי) *Timnath-serah*, pr. n. of a town in the mountains of Ephraim, assigned to Joshua, and the place of his burial, Josh. 19, 50. 24, 30. The same is called in Judg. 2, 9 חָמָם־יִמִּי־הָרֶם (portion of the sun) *Timnath-heres*. The former is prob. the correct reading; since a possession thus given to Joshua after the rest of the land was distributed (Josh. 19, 49) would strictly be a *portion remaining*; see Studer in loc. [Prob. i. q. *Θουνα* *Timnah* of Josephus, the head of a toparchy lying between those of Gophna and Lydda; see above in חָמָם־יִמִּי.—R.

חָמָם־יִמִּי m. (r. חָמָם־יִמִּי) a melting away, Ps. 58, 9. See in חָמָם־יִמִּי.

\* חָמָם־יִמִּי obsol. root, which prob. signified to be or stand erect; perh. kindr. with חָמָם, since verbs פָּא and פָּח often have the same power, espec. in Arabic. Arab. *نمر* Conj. XI, rigit hasta, membrum virile; *نَمْرُ* palm-tree, *نَمْرُ* and *نَمْرُ* tower. For the Talmudic use see in חָמָם־יִמִּי.

Deriv. חָמָם־יִמִּי—חָמָם־יִמִּי, חָמָם־יִמִּי II; comp. חָמָם־יִמִּי

חָמָם־יִמִּי m. (r. חָמָם־יִמִּי) plur. חָמָם־יִמִּי

1. a palm-tree, *Phoenix dactylifera*;

Arab. *نمر* id. Joel 1, 12. Cant. 7, 9.

Plur. Ex. 15, 27. חָמָם־יִמִּי the city of palms, see under חָמָם־יִמִּי.

2. *Tamar*, pr. n. a) A place on the southern borders of Palestine, Ez. 47, 19.



48, 28. See *Bibl. Res. in Palest.* II. p. 616, 622. b) i. q. **הַדְּמַר** *Palmyra* q. v. 1 K. 9, 18 Cheth. c) Fem. a) The daughter-in-law of Judah, Gen. 38, 6. β) A daughter of David, 2 Sam. 13, 1. γ) A daughter of Absalom, 2 Sam. 14, 27.

**הַדְּמַר** a palm-tree, Jer. 10, 5. R. **הַדְּמַר**.

**הַדְּמַרָּה**, see in **הַדְּמַרָּה**

**הַדְּמַרָּה** f. (r. **הַדְּמַר**) plur. **הַדְּמַרָּה** Ez. 40, 16; and **הַדְּמַרָּה** 1 K. 6, 29. 32. 35. Ez. 41, 18. 19, *palm-trees*, i. e. artificial, as an architectural ornament.

**הַדְּמַרָּק** m. (r. **מְרַק**) plur. constr. **הַדְּמַרָּקִי**, c. suff. **הַדְּמַרָּקִיָּה**, *purifications*, e. g. of the virgins admitted into the harem of the Persian king, Esth. 2, 12. Meton. *precious ointments, perfumes*, for these purifications, Esth. 2, 3. 9.—Metaph. *a cleansing, remedy*, by which one is corrected and amended, Sing. Prov. 20, 30 Keri.

I. **הַדְּמַרָּרִים** m. plur. (r. **מְרַר**) *bitternesses*; e. g. **הַדְּמַרָּרִים** *bitter weeping* Jer. 31, 15. 6, 26. Adv. *bitterly* Hos. 12, 15.

II. **הַדְּמַרָּרִים** m. plur. (r. **הַדְּמַר**) *upright columns, pillars*, prob. as way-marks, Jer. 31, 21.

**הַדְּמַרָּק** i. q. **הַדְּמַרָּק** q. v. Prov. 20, 30 Cheth.

**הַדְּמַרָּן** m. (r. **הַדְּמַרָּן** I. 2) only plur. **הַדְּמַרָּנִים**, (perh. **הַדְּמַרָּנִים**, see in **הַדְּמַרָּנִים** fin.) *jackals*, an animal dwelling in deserts Is. 13, 22. 43, 20. 34, 13, (whence **מְקוֹם הַדְּמַרָּנִים** Ps. 44, 20, and **מְעוֹן הַדְּמַרָּנִים** Jer. 9, 10. 10, 22. 49, 33, for the desert,) suckling its young Lam. 4, 3, and uttering a wailing cry Job 30, 29. Mic. 1, 8.—Bochart, Hieroz. II. p. 429, understands *huge serpents*, as if i. q. **הַדְּמַרָּן**; but R. Tanchum Hieros. correctly interprets the word by the Arab. **جَاكَل** *jackal, wild dog*, so called in Arabic from its howl (also in Heb. **אֵי**, plur. **אֵיִים**); comp. Arab.

**تِنَان** wolf.

**הַדְּמַרָּא**, see in **הַדְּמַרָּה**

\* **הַדְּמַרָּה** fut. pl. **יִתְּנוּ** 1. *to give presents, to distribute gifts*, espec. in order *to hire* any one. Kindred are **הַדְּמַרָּן** q. v.

**יִתְּנוּ** Hos. 8, 10 **יִתְּנוּ** *although they give presents (hire) among the nations*, where others read **יִתְּנוּ** from r. **יִתְּנוּ**.

2. Trop. as in Piel, *to give forth, to rehearse*, i. e. *to praise, to celebrate*; so perh. Prov. 31, 31 **יִתְּנוּ לָהּ** *celebrate her*, to which corresponds **יִתְּנוּ לָהּ** in the other clause.

PIEL *to give forth, to rehearse*, i. e. *to praise, to celebrate*, c. acc. Judg. 5, 11; c. לְ Judg. 11, 40. Aram. **תַּנִּי**, i. q. **סִפֵּר** to recount. Arab. **تَنَى** IV, *to celebrate with praise*, pr. to utter.

HIPH. i. q. Kal, Hos. 8, 9 **אֶפְרַיִם הִתְּנוּ** *Ephraim hireth lovers*.

Deriv. **אֶתְּנָה**, **אֶתְּנֶנּוּ**, and pr. names **יִתְּנוּ**.

**הַדְּמַרָּה** Chald. i. q. Heb. **שָׁנָה** *to repeat*, whence **הַדְּמַרָּה**.

**הַדְּמַרָּה** f. only plur. **הַדְּמַרָּה** Mal. 1, 3, *dwelling-ings*, according to Sept. and Syr. The same is Arab. **تَنَّى**, from r. **تَنَّى**, *to abide, to dwell*; the third radical sometimes falls away, whence **تَانٍ**

*dweller*, for **تَانِي**. So **הַדְּמַרָּה** can be for **הַדְּמַרָּה** with Dag. forte euphonic, i. q. **הַדְּמַרָּה**; comp. **מְבַלְלָה** for **מְבַלְלָה**, and **מְקַשָּׁה** for **מְקַשָּׁה**; unless we prefer to assign also to the root **הַדְּמַרָּה** the signif. of r. **הַדְּמַרָּה**.—[Easier and better is it to regard **הַדְּמַרָּה** as a plur. of **הַדְּמַרָּה**, i. q. **הַדְּמַרָּה**; *jackals*.—R.]

**הַדְּמַרָּה** f. (r. **נִיא**) c. suff. **הַדְּמַרָּה**, plur. **הַדְּמַרָּה**

1. *a holding back of oneself, withdrawal, alienation*, of God from men, Num. 14, 34. Hence

2. *enmity*, Job 33, 10 **הַדְּמַרָּה** *lo! he seeketh enmity against me*.

Comp. Arab. **نَاء** mid. Waw, Coaj. III, *to rise up against any one in a hostile manner*.

**הַדְּמַרָּה** f. (r. **נִיא**) constr. **הַדְּמַרָּה**, plur. **הַדְּמַרָּה**, *produce, increase*, Deut. 32, 13. Judg. 9, 11. Is. 27, 6. Ez. 36, 30; plur. Lam. 4, 9.

**הַדְּמַרָּה** m. (r. **הַדְּמַרָּה**) *end, extremity*, and with **אֶזְוֹ** added, *tip of the ear* Ex. 29, 20. Lev. 8, 23. 24. 14, 14.

הַתְּנוּמָה f. (r. נָוַם) *slumber*, plur. Job 33, 15; espec. from indolence, sloth, Prov. 6, 10, 24, 33. Ps. 132, 4. al.

הַתְּנוּפָה f. (r. נוּף) constr. הַתְּנוּפָה, *a waving, a moving to and fro*, e. g. a) Of the hands, as a gesture of threatening, Is. 19, 16. b) Of a sacrifice before Jehovah, a certain ceremony or rite, for which see in נִיחַ Hiph. no. 2. Hence הַתְּנוּפָה הַיָּדָה *the wave-breast*, i. e. offered or to be offered with waving to and fro, Ex. 29, 27. Lev. 7, 34; עֶמְדַת הַתְּנוּפָה *the wave-sheaf* Lev. 23, 15; and so v. 17. Ex. 38, 24, 29. זֶהָב הַתְּנוּפָה Ex. 38, 24. c) i. q. *tumult*; Is. 30, 32 מִלְחָמוֹת הַתְּנוּפָה *wars of shaking*, i. e. of tumult, tumultuous.

תְּנוּרָה m. (fem. perh. Hos. 7, 4,) *a fire-oven, oven, furnace*, Arab. <sup>s</sup>تَنْوَرٌ, compounded from obsol. תָּנַן oven (r. תָּנַן II) and נוּר fire. Ex. 8, 3. Lev. 2, 4, 7, 9, 11, 35. Hos. l. c. The oriental ovens often have the form of a large pot drawn in above; see Jahn *Bibl. Archæol.* T. I. i. p. 213, and ii. p. 182. Beckmann *Beiträge zur Geschichte der Erfindungen* T. II. p. 419. So prob. Gr. *κλιβανος*, see Schneider and Passow *Lex.*

תְּנוּחָיִים m. plur. (r. נָחַם) 1. *pity, compassion*, Ps. 94, 19.

2. *consolations, comfort*, Is. 66, 11. Jer. 16, 7.

תְּנוּחוֹתָיִם f. plur. (r. נָחַם) *consolations*, Job 15, 11, 21, 2.

תְּנוּחָמֶת (comfort, r. נָחַם) *Tanhumeth*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

תְּנִינִים sing. Ez. 29, 3, 32, 2, *a great serpent, dragon*, i. e. here the crocodile as the emblem of Pharaoh and Egypt; i. q. תְּנִינִין, which latter is read in several Mss. [Perh. plur. of a sing. תָּנַן (i. q. תְּנִינִין) from r. תָּנַן I. 1; and used as a pluralis excellentiæ; comp. פְּרִימוֹת.—R.]

תְּנִינִים m. (r. תָּנַן I) plur. תְּנִינִיִּים, Arab. <sup>s</sup>تَيْنِين; [*a great serpent, dragon*. Spec.

1. *a water-serpent, dragon, sea-monster* (comp. Am. 9, 3), Gen. 1, 21 (Sept. *ἄλιος*). Job 7, 12. Ps. 74, 13, 148, 7. Jer. 51, 34. Put for the crocodile, as the emblem of Egypt and her king, Is. 27, 1, 51, 9; comp. Ez. 29, 3, 32, 2.

2. *a land-serpent, dragon*, Ex. 7, 9 sq. Deut. 32, 33. Ps. 91, 13. Neh. 2, 13.—R.

תְּנִינִין Chald. *the second* Dan. 7, 5. R. תְּנִינִין to repeat. Comp. שְׁנִינִים.—Hence

תְּנִינִיִּים adv. *a second time, again*, Dan. 2, 7.

\* תְּנִינִי obsol. verb, Syr. Ethpe. *to come to an end, to cease*. Hence תְּנִינִי.

\* I. תְּנִינִי obsol. root, the native force of which may be gathered from its derivatives and from the kindred roots, which extend also into the Indo-European languages. Thus

1. Pr. *to stretch out, to extend*; comp. in the Semitic tongues Eth. <sup>s</sup>ተረ length, נָתַן and תָּנַן to give, pr. to extend the hand (comp. נָדָה, נָדָה), תָּנַן to extend itself, e. g. time, to endure, to be perpetual; and in the Indo-Europ. tongues, Sanscr. *tan*, Gr. *τείνω, τανύω, ταινώ*, Lat. *tendo* (comp. Diss. Lugdd. II. 852), whence *tenuis*, (Sanscr. *tanu*.) Goth. *thanjan*, Germ. *dehnen*, with many others, as old High Germ. *Tanna* fir-tree.—Hence תְּנִינִין a great serpent, sea-monster, so called from its length; comp. *τανύα* (from *τείνω*) a long fish, also *tenia*.

2. Trop. *to run swiftly*, i. e. with stretched out neck and limbs extended, like Gr. *τάχυμι*. Hence תָּנַן jackal, so called from its swift running.

\* II. תְּנִינִין Syr. and Chald. *to smoke*. Hence תְּנִינִין for תְּנִינִין oven, furnace, and the compound תְּנִינִין from תָּנַן and נוּר.

תְּנִשְׁמָת f. (r. נָשַׁם to respire) 1. Lev. 11, 30, an unclean animal, classed with other species of lizards; according to Bochart (*Hieroz.* T. I. p. 1083) *the chameleon*, so called as living upon air according to the opinion of the ancients, Plin. H. N. VIII, 33. Hasselquist *Reise* p. 350. Sept. and Vulg. *talpa, mole*. Saad. *lizard*.

2. Lev. 11, 18. Deut. 14, 16, an unclean aquatic bird, prob. *the pelican, pelecantus onocrotalus*, so called from its pouch, which it can extend by *inflation*, see Oedm. Verm. Samml. III. 50.—Sept. *πορφύρελος*, i. e. the crested purple *heron, ardea purpurea* Linn. Vulg. *cygnus*, swan.

\* **תִּזְעַב** in Kal not used, *to abominate*; mp. **תִּזְעַב** II.

**תִּזְעַב** fut. **תִּזְעַב** 1. *to abominate, abhor*, Deut. 7, 26. Job 9, 31. 19. 19. 5, 7. Is. 49, 7.

2. Causat. *to cause to abhor, to fill one with abhorrence*. Is. 49, 7 **תִּזְעַב גּוֹי** *who iseth abhorrence to the people, who is abomination to the people*.

3. *to make abominable, to cause to be loathed*, Ez. 16, 25. See Hiph.

**תִּזְעַב** Hiph. *to make abominable, shameful*.

14, 1 **תִּזְעַבּוּ עֲלֵיהֶם** *they make abominable their doings*, i. e. they do abominable deeds, act abominably. So with **עָלָי** implied id. 1 K. 21, 26. Ez. 16, 52. mp. **תִּזְעַבּוּ** Hiph.

**תִּזְעַב** Niph. pass. *to be an abomination, abhorred, detestable*, 1 Chr. 21, 6. Job 15, 16. Deriv. **תִּזְעַבּוּ**.

\* **תִּזְעַב** fut. **תִּזְעַב**, apoc. **תִּזְעַב**.

1. *to go astray, to wander, to err*; am. **تَطغى**, Arab. **طغى**, id. Ex. 23, 4. 38, 41; with **בְּ** of place Gen. 21, 14.

15. With acc. *to wander through over*, metaph. of boughs, branches, Is.

8. Also: a) Of drunken persons, *to go reeling about*; Is. 28, 7 **תִּזְעַבּוּ מִן־הַיַּיִן** *they go astray (reel) from the wine*; and hence trop. of the mind, Is. 21, 4 **תִּזְעַב לִבִּי** *my heart reels*, seized with giddiness. b) Trop. of the mind as erring from the paths of duty and piety, Ps. 58, 4. Ez. 48, 11; mp. **תִּזְעַב לִבִּי** Ps. 95, 10, **תִּזְעַב רִוּחַ** Is. 29, 17.

With **מִן**, e. g. from God's precepts. 119, 110, comp. Prov. 21, 16; with **יְרַחֵק מֵעַל יְדֵי** Ez. 44, 10. 15; with **מֵאַחֲרַי** **יְרַחֵק** *from following God, from his worship*, Ez. 14, 11. Comp. Chald. **תִּזְעַב** ec.

'to be given to idolatry,' Syr. *to be a heretic*.

2. i. q. **תִּזְעַב** *to perish*, Prov. 14, 22.

Comp. Arab. **تغى** *to pass away, to perish*.

**תִּזְעַב** Niph. *to wander, pr. to be made to wander, to stagger about*, Is. 19, 14.

Metaph. *to be deceived, to err*, in a moral sense, Job 15, 31.

**תִּזְעַב** Hiph. fut. apoc. **תִּזְעַב** 1. *to cause to wander* Job 12, 24. Ps. 107, 40. Jer. 50, 12; e. g. a drunken man Job 12, 25. Metaph. *to cause to wander or err from the paths of virtue and piety*, e. g. a nation

into impiety, ungodliness, Is. 3, 12. 9, 15; into idolatry 2 K. 21, 9; c. **מִן** Is. 63, 17.

2. Intrans. *to err*, pr. to let oneself wander, Jer. 42, 20 Keri. Prov. 10, 17.

Deriv. **תִּזְעַב**, and

**תִּזְעַב** (error) **תִּזְעַב**, pr. n. of a king of Hamath or Epiphania, 1 Chr. 18, 9. 10; written **תִּזְעַב** **תִּזְעַב** 2 Sam. 8, 9. 10.

**תִּזְעַב** f. (r. **עִיד** Hiph.) *a divine precept*; hence *an oracle* Is. 8, 16; *law*, v. 20; in both cases parall. with **תִּזְעַב**. Also *custom*, as having the force of law, Ruth 4, 7.

**תִּזְעַב** f. (r. **עִיד**) *darkness*, Job 11, 17 in 3 Mss. See in r. **עִיד** no. 3.

**תִּזְעַב**, see **תִּזְעַב**.

**תִּזְעַב** f. (r. **עָלָה**) constr. **תִּזְעַב**, plur. c. suff. **תִּזְעַבֹּת**; comp. **תִּזְעַב** from r. **עָלָה**

1. *a channel, trench*, in which water is raised from a stream to water or inundate the fields, 1 K. 18, 32. 35, 38. 2 K. 18, 17. 20, 20; *a conduit, aqueduct* Is. 7, 3. 36, 2. Ez. 31, 4. Poet. Job 38, 25 **תִּזְעַב לְשָׁמַיִם מִי־פֶלֶא** *who hath divided channels for the rain?* i. e. distributed the rain-water to all parts of the heavens.

2. *a plaster, bandage, something put upon a wound*, Jer. 30, 13. 46, 11. Comp. **תִּזְעַב**.

**תִּזְעַבִּים** m. plur. (r. **עָלָה** I) 1. *vexation, adverse destiny*, Is. 66, 4. See the root Po. no. 3.

2. *boyishness, for coner. עִילָבִים, boys, babes*, Is. 3, 4.

**תִּזְעַב** f. (r. **עָלָה**) *a hidden thing, secret*, Job 28, 11. Plur. **תִּזְעַבֹּת** Job 11, 6. Ps. 44, 22.

**תִּזְעַב** m. (r. **עָנָה**) Prov. 19, 10; plur. **תִּזְעַבִּים** Cant. 7, 7, and **תִּזְעַב**—Ecc. 2, 8, *delicate living, delights*, Mic. 2, 9. Prov. 1, c. Mic. 1, 16 **תִּזְעַבִּים בְּנֵי** *children in whom thou delightest*. Espec. *pleasure, enjoyment*, i. e. sexual Cant. 7, 7. Ecc. 2, 8.

**תִּזְעַב** f. (r. **עָנָה** II) pr. 'self-affliction,' i. e. *fasting*, Ezra 9, 5. See the root Pi. lett. b.

**תִּזְעַב** and **תִּזְעַב** (sandy soil, r. **עָנָה**) **Taanach, Tanach**, pr. n. of a royal Canaanitish city Josh. 12, 21, in the territory of Issachar, but assigned to Manasseh.

Judg. 1, 27. 5, 19. 1 K. 4, 12. Josh. 17, 11, 21, 25. Now **תענך** *Ta'annuk*, see *Bibl. Res. in Palest.* III. p. 156. *Biblioth. Sacr.* 1843, p. 76. Comp. in **תע** lett. b.

\* **תעע** in Kal not used; **תעע** *to mock, to scoff*, Gen. 27, 12, pr. to stammer, see in **לעג** no. 2. Comp. Arab.

**תעע** I, II, to trip with the tongue in speaking, **תעע** a stammering.

HITHPAL. *to mock, to scoff at*, c. **ב** 2 Chr. 36, 16.

Deriv. **תעע**.

**תעע** f. plur. (ר. **עע**) *strength, powers*, Ps. 68, 36.

\* **תער** obsol. root, i. q. Arab. **تغر**, Heb. **תער** I, *to cleave, to split*.—Hence **תער** II.

I. **תער** m. (ר. **ערה**) *a razor, sharp knife*, so called as making naked or bald; Num. 6, 5. 8, 7. Ps. 52, 4. Is. 7, 20. Ez. 5, 1. **תער הספר** *a writer's knife*, with which he sharpens the calamus, q. d. pen-knife, Jer. 36, 23.

II. **תער** m. (ר. **תער**) c. suff. **תערה**, *the sheath of a sword*, (pr. *cleft*.) 1 Sam. 17, 51. Ez. 21, 8. 10. 35 [21, 3. 5. 30]. Jer. 47, 6.

**תערה** f. (ר. **ערב** I. 3) *suretyship*; plur. 2 K. 14, 14 **תערה** *hostages*, given as surety.

**תערה** m. plur. (ר. **תעע**) *mockery, delusions*, Jer. 10, 15. 51, 18 **תערה** i. e. idols, Jerome *opus risu dignum*; better, *work of delusions*.

**תע** m. (ר. **תע**) plur. **תע**, c. suff. **תע**.

1. *a drum, tabret, timbrel*, Arab. **تف**, whence Spanish *adduffa*. In the East it consists of a thin wooden rim covered with a membrane, and hung around with brass bells or rattles; it is used chiefly by dancing females. Ex. 15, 20. Judg. 11, 34. Jer. 31, 4; comp. Ps. 68, 26. See Niebuhr's *Reisbeschr.* I. p. 181.

2. Ez. 28, 13 *the drum or hollow in which a gem is set, bezel*; comp. **תעב**.

**תערה** f. Is. 28, 5. Jer. 48, 17, elsewhere **תערה** f. absol. and constr. in pause **תערה**, c. suff. **תערה**. R. **תערה** I.

1. *ornament, beauty*, Ex. 28, 2. 40. Is. 3, 18. **תערה** *beautiful garments* Is. 52, 1. **תערה** *beautiful trappings, jewels*, Ez. 16, 17. 39. 23, 26. **תערה** *a crown of beauty*, an ornamented crown, Prov. 4, 9. Is. 28, 5. 62, 3. Ez. 16, 12. 23, 42. **תערה** *beautiful ornament* Is. 28, 1. 4. *The proud beauty of the Chaldees*, i. e. Babylon, Is. 13, 19; *the beauty of Israel*, i. e. Jerusalem, Lam. 2, 1; *the ornament of children are their parents*, Prov. 17, 6; comp. Ez. 24, 25. So Is. 4, 2. Jer. 13, 11. 33, 9; comp. Deut. 26, 19. 1 Chr. 22, 5. Also **תערה** *the beauty of a man*, i. e. the human form in its beauty, Is. 44, 13.

2. *splendour, magnificence, glory*, Esth. 1, 4. Is. 60, 19. **תערה** *my glorious house* Is. 60, 7; **תערה** 63, 12; **תערה** v. 14; often of the divine glory, the light and splendour of the divine presence, Is. 46, 13. 1 Chr. 29, 11. Poet. of the ark of the covenant, as the seat of the divine glory, Ps. 78, 61; see in **עו**.

3. *honour, glory in a moral sense*, Judg. 4, 9. Prov. 19, 11. Also *a glorying, boasting*, Is. 10, 12. Zech. 12, 7; concr. the object of it, Is. 20, 5. Ps. 89, 18.

**תערה** m. (ר. **תערה**) plur. **תערה**, constr. **תערה**.

1. *an apple*, so called from the fragrance which it *exhales*; Cant. 2, 5. 7, 9. Prov. 25, 11. Also *an apple-tree* Joel 1, 12. Cant. 2, 3. 8, 5.—Arab. **تفاح** pr. apple, but also of the lemon, peach, apricot, etc.

2. *Tappuah* (apple-region), pr. n. a) A city in Judah, Josh. 12, 17. 15, 34. Now **تفوح** *Teffuh*, northwest of Hebron; see *Bibl. Res. in Palest.* II. p. 428. b) A city on the confines of Ephraim and Manasseh, Josh. 16, 8. c) Of a man, 1 Chr. 2, 43.

**תערה** f. (ר. **תערה**) pl. c. suff. **תערה** *your dispersions*, Jer. 25, 34. But other copies read **תערה**, which is better; see in r. **תערה** note, p. 839.

**תערה** m. plur. (ר. **תערה**) *cookings, cooked pieces*; after the form **תערה**, with Nun formative, as **תערה** from **תערה**. Once in the difficult passage Lev. 6, 14 [21] of a cake for sacrifice, *fried (in oil) shall thou offer it*,

הַפְּרִי מִנְהַת פְּתִי lit. as *the cookings of the meat-offering in pieces*, i. e. cooked & prepared like the meat-offering, and broken up into pieces, comp. Lev. 2, 4 q. 7, 9. The construction is a common one in Hebrew; see Lehrs. p. 810.

\* תִּפַּל obsol. root. 1. i. q. Arab. تَفَلَّ *to spit out*; mid. E, *to be insipid, not seasoned*, comp. Job 6, 6; Chald. 'to be unsalted.' Hence תִּפְּלָה, תִּפְּלָה.

2. *to glue or stick on*, (pr. with spit-  
le?) like Chald. טַפַּל, comp. Heb. טַפַּל.  
Hence תִּפְּלָה no. 2, lime, cement.

תִּפַּל m. (r. תִּפַּל) 1. *any thing unseasoned, unsavoury*, Job 6, 6; metaph. *insipid, foolish, vain*, Lam. 2, 14. See תִּפְּלָה.

2. *lime, plaster*, as spread upon walls, *ment*, Ez. 13, 10 sq. 22, 28. In both passages contemptuously; see תִּפְּלָה no.

Arab. طَفَالٌ and طَفَالٌ, Chald. טַפַּי, id.

תִּפְּלָה (lime, cement) *Tophel*, pr. n. of a place in Edom, on the east of the 'Ara-  
ah, Deut. 1, 1. Now طفيلة *Tuf'ileh*; see Bibl. Res. in Palest. II. p. 570, 600.

תִּפְּלָה f. (r. תִּפַּל) pr. *insipidness*; hence *folly*, i. q. *impiety*, Job 1, 22. 24, 2. Jer. 23, 13. Comp. in נָבַל

תִּפְּלָה f. (r. תִּפַּל Hithp.) constr. תִּפְּלָה, plur. תִּפְּלוֹת.

1. *intercession, supplication* for any one, 2 K. 19, 4. Is. 37, 4. Jer. 7, 16. 11, 4.

2. Genr. *supplication, prayer*, to God Is. 65, 3. 80, 5. Is. 1, 15. Job 16, 17. al. With הַ of pers. Ps. 42, 9. 69, 14; אֶל Chr. 33, 18. Ps. 109, 4 וְאֲנִי תִפְּלָה *but I in all prayer*. poet. for 'I give myself to prayer.' תִּפְּלָה בַּיַּת הַתִּפְּלָה *house of prayer*, the temple, Is. 56, 7. *To offer prayer* is רָאָה נִשְׂאָה Is. 37, 4; הַתִּפְּלָה Neh. 1, 6. Of God as hearing and answering prayer is said: הַתִּפְּלָה Ps. 6, 10; הַתִּפְּלָה Ps. 102, 18; הַתִּפְּלָה Ps. 4, 2; הַתִּפְּלָה Ps. 7, 1. Prayer is also said *to come* (בֹּא) *before God*, Ps. 88, 3. Jon. 2, 8. So תִּפְּלָה as the sense of *prayer* in the titles of 'salms 17. 86. 90. 102. 142.—In a wider sense

3. *a hymn, sacred song*, Hab. 3, 1. So Ps. 72, 20, where the whole preceding book of Psalms, 1-72, is called תִּפְּלוֹת דָּוִד. A similar usage is found in the verb תִּפְּלָה 1 Sam. 2, 1.

תִּפְּלָה f. (r. תִּפַּל) *terror*, c. suff. תִּפְּלָתְךָ *thy terribleness*, Jer. 49, 16.

תִּפְּסָח (passage, ford, r. פָּסַח) *Tiph-sah, Thapsacus*, pr. n.

a) A large and opulent city on the western bank of the Euphrates, situated at the usual point of passing that river, 1 K. 5, 4 [4, 24]. See Xen. Anab. 1. 4. 11. Arrian. Exp. Alex. 2. 13. ib. 3. 7. Strabo XVI. p. 1082. Q. Curt. 10. 1. 9.

b) A place in Palestine, 2 K. 15, 16.—R.

\* תִּפַּח *to strike, to beat*, Engl. *to tap*,

e. g. the tabret, Ps. 68, 26. Arab. دَفَّ. From the same stock are Gr. τύπω (τύπ-ω), Sanscr. *tup* to smite, to kill; whence τύπανον i. q. תִּפְּחָה.

פוֹ. *to beat, to smite*, pr. *to drum*, e. g. upon the breast, c. עַל Nah. 2, 8.

Deriv. תִּפַּח.

\* תִּפַּר *to sew together* Gen. 3, 7. Ecc. 3, 7. Job 16, 15.

PIEL id. Ez. 13, 18.

\* תִּפַּשׁ fut. יִפְּשׁ 1. *to lay hold of any one, to seize*, c. acc. Gen. 39, 12 (with בְּבִגְדוֹ *by his garment*). 1 K. 18, 40; c. בְּ Is. 3, 6; of things, c. בְּ Deut. 9, 17. Hence *to take in war, to capture*, e. g. men 2 K. 7, 12; cities Josh. 8, 8. Deut. 20, 19. Trop. *to lay hold upon the name of Jehovah* sc. unlawfully and unwarrantably, to do violence to the name of God by falsehood and perjury; comp. פָּהַשׁ in the preceding member.

2. *to hold, to have in possession*, as a city Jer. 40, 10; then *to handle, to wield*, as a sickle Jer. 50, 16; the bow Amos 2, 15. Jer. 46, 9; the oar Ez. 27, 29; the harp Gen. 4, 21. Trop. *to handle the law*, spoken of a priest, Jer. 2, 8; *to practise war*, Num. 31, 27.

3. *to make fast in gold and silver, for to overlay*; Part. pass. תִּפְּשׁוֹת זָהָב *overlayed with gold* Hab. 2, 19. Comp. תִּפְּשׁוֹת no. 5, 6.

NIPH. pass. of Kal no. 1, *to be taken, seized*, Num. 5, 13; *to be captured*, e. g. men Ps. 10, 2; cities Ez. 19, 4. 8. Jer. 50, 46.

PIEL, i. q. Kal no. 1, *to take hold, to lay hold*. Prov. 30, 28.

I. תִּפְתָּהּ f. (ר. תִּפְתָּהּ) *spittle*; meton. *one spit upon*. Job 17, 6 תִּפְתָּהּ לְפָנַי אֶהְיֶה I am become as one in whose face men spit, i. e. the vilest and most contemned of mortal men; comp. *ζαυά* Matt. 5, 22, i. e. *רָקַס* from r. רָקַס to spit out.

II. תִּפְתָּהּ, always with the art. תִּפְתָּהּ, *Tophet*, pr. n. of a place in the valley of the sons of Hinnom (see in תִּפְתָּהּ lett. a), near Jerusalem, noted for the human sacrifices there offered to Moloch and finally abolished by Josiah, 2 K. 23, 10. Jer. 7, 32. 19, 6. 13. 14. תִּפְתָּהּ הַגְּבוּהָ Jer. 7, 31 *the high places of Tophet*, i. e. the artificial mounds, tumuli, on which those sacrifices were offered.—As to the etymology of the name תִּפְתָּהּ, it is commonly referred to r. תִּפְתָּהּ to spit, and rendered ‘place to be spit upon,’ to be abhorred; but it seems to have borne this name with all, even among the idolaters themselves. Better, therefore, with Noldius in Vind. p. 948, with Lorschbach, and others, to regard תִּפְתָּהּ as i. q. תִּפְתָּהּ q. v. denoting *the place of burning* dead bodies in the funeral rites.

תִּפְתָּהּ Is. 30, 33 *a place of burning*, i. e. where dead bodies were burned for sepulture, a word of Assyro-Persian origin; comp. *تفتن tâften*, to set on fire, to burn, and Gr. *θάπτειν*, fully *πυρὸν θάπτειν* to burn (a corpse) with fire, then to bury. The form itself of the Heb. word betrays a foreign origin.

תִּפְתָּהּ Chald. m. pl. emphat. *persons learned in the law, lawyers*, Dan. 3, 2. 3. Arab. Conj. IV *أفتى* to give a response concerning the law; whence *البفتى* the Mufti, pr. a wise man, one whose response is equivalent to law. Theod. *οὐ ἐπ’ ἐξουσιῶν*, Vulg. *praefecti*.

תִּפְתָּהּ, see in תִּפְתָּהּ.

\* תִּפְתָּהּ obsol. root, Arab. *تقى* to fear, to beware; hence pr. n. תִּפְתָּהּ.

תִּקְהָהּ (r. קָהַהּ) *Tokhath*, pr. n. m. 2 Chr. 34, 22 Keri; where Cheth. תִּקְהָהּ *Tokahath*, from r. קָהַהּ.—The parall. passage in 2 K. 22, 14 has תִּקְהָהּ q. v.

תִּקְהָהּ f. (r. קָהַהּ) constr. תִּקְהָהּ, c. suff. תִּקְהָהּ.

1. i. q. קָהַהּ, *a cord, line*, Josh. 2, 18. 21.  
2. *expectation, hope*, Job 11, 20. 19, 10. Prov. 23, 18. al. *ישׁ תִּקְהָהּ לִי there is hope to me*, I have hope, Ruth 1, 12. Job 5, 16. Zech. 9, 12 תִּקְהָהּ אֲסִירֵי הַתִּקְהָהּ *the prisoners of hope*, i. e. cherishing hope of deliverance. For Job 4, 6, see under: 1 no. 1. bb. β. p. 267.—Meton. for what one hopes, Job 6, 8; for the person (God) from whom one hopes any thing Ps. 71, 5.

3. *Tiktah*, pr. n. m. 2 K. 22, 14, for which in the parall. 2 Chr. 34, 22 תִּקְהָהּ q. v. Cheth. תִּקְהָהּ.

תִּקְוִיָּהּ f. (r. קָוָהּ) *power of standing*, i. e. of *resisting*, Lev. 26, 37.

תִּקְוִיָּהּ m. (r. קָוָהּ) i. q. מִתְקַוֶּיֶמ, *one who rises up against, an adversary*, plur. c. suff. Ps. 139, 21.

תִּקְוִיָּהּ (a fixing or pitching of tents, r. תִּקְוִיָּהּ) *Tekoa*, pr. n. of a fortified city south of Bethlehem, on the borders of the eastern desert (מִדְבַּר תִּקְוִיָּהּ 2 Chr. 20, 20, comp. 1 Macc. 9, 33), 2 Sam. 14, 2. 1 Chr. 2, 24. Jer. 6, 1. Am. 1, 1. Gr. *Θεωαί* 1 Macc. 9, 33. Relandi Palæst. p. 1028. Its ruins are still called *تقوع Tekû'a*, see Bibl. Res. in Palest. II. p. 182–184.—Gentile n. fem. תִּקְוִיָּהּ *a Tekoite* 2 Sam. 14, 4. 9.

תִּקְוִיָּהּ f. (r. קָוָהּ) constr. תִּקְוִיָּהּ, plur. תִּקְוִיָּהּ; *a circuit*, as of the sun Ps. 19, 7. Hence *the coming about or return of the seasons, lapse of time*, 1 Sam. 1, 20. תִּקְוִיָּהּ הַשָּׁנָה *at the return of the year*, i. e. after a year, 2 Chr. 24, 23; comp. Ex. 34, 22 where הֵּ is omitted.

תִּקְוִיָּהּ m. adj. *strong, mighty*, Ecc. 6, 10. R. תִּקְוִיָּהּ.

תִּקְוִיָּהּ Chald. m. (r. תִּקְוִיָּהּ) 1. *strong, hard*, Dan. 2, 40. 42.  
2. *mighty, powerful*, Dan. 3, 33.

\* תִּקְוִיָּהּ Chald. *to poise, to weigh*, i. q. Hebr. שָׁקַל. Part. pass. תִּקְוִיָּהּ for תִּקְוִיָּהּ *weighed* Dan. 5, 25.

PIEL pass. *to be weighed*, Dan. 5, 27.

\* **תָּקַן** inf. **תִּקַּן**, *to be or be made straight*, kindr. with **תָּכַן**; a word of the later Hebrew, and usual in Chaldee and the Talmud. Ecc. 1, 15.

PIEL **תִּקַּן**, *to make straight*, Ecc. 7, 13. Hence *to set in right order, to compose*, e. g. proverbs, parables, Ecc. 12, 9.

**תִּקַּן** Chald. id. only Hoph. **תִּתְקַן**, with Heb. flexion, *to be set upright, established*, Dan. 4, 33 [36].

\* **תָּקַע** fut. **יִתְקַע** 1. *to strike, to mite*, spec. with acc. **בָּה**; i. e. a) *to clap the hands* as a token of rejoicing, Ps. 47, 2; also at the calamities of others, c. **עַל** Nah. 3, 19. b) *to strike hands* as a pledge of suretyship, Prov. 7, 18. 22, 26; c. **לְ** for any one, Prov. 6, . Without **בָּה** id. Prov. 11, 15.

2. *to strike or drive a thing into another*, i. e. *to fix or fasten by driving*, . g. a nail Judg. 4, 21. Is. 22, 23. 25; *to fasten with nails* 1 Sam. 31, 10. 1 Chr. 0, 10. Judg. 16, 14; hence **תִּקַּע אֹהֶל** *to pitch a tent*, by fastening it with pins riven into the earth, Gen. 31, 25. Jer. , 3; *to thrust*, e. g. a spear, sword, dart, udg. 3, 21. 2 Sam. 18, 14; also *to cast into the sea*, Ex. 10, 19.

3. **תִּקַּע בְּשׂוֹפָר** Num. 10, 3. 4. 8, and **תִּקַּע הַשּׁוֹפָר** Ps. 81, 4. Jer. 4, 5. 6, 1. 51, 27. Num. 10, 6. 7, *to strike up the trumpet*, e. to give one blast, *to blow the trumpet* nce, as a signal, Arab. **ضرب البوق**. **תִּקַּע** differs from **תִּרְיַע** and **תִּרְיַעָה** *to sound an alarm*; see in **תִּרְיַע** no. 2. p. 71.

NIPH. 1. Reflex. of Kal no. 1. b. Job 7, 3 **תִּתְקַע לְיָדַי מִי־יָהּ** *who is he that will strike hands or pledge himself for me*.

2. Pass. of Kal no. 3. Is. 27, 13. Am. ; 6.

Deriv. pr. n. **תִּקְוֵי** and

**תִּקְוֵי** m. Ps. 150, 3, *a blast, clangour* f the trumpet.

\* **תִּקַּח** fut. c. suff. **תִּתְקַחְהוּ**, *to overthrow, to oppress wholly*, c. acc. Job 14, 0. 15, 24; *to prevail against, to assail*, Ecc. 4, 12. Comp. Chald. Arab. **ثقف** id.

Deriv. **תִּקְחָה**, **תִּתְקַחְהוּ**.

**תִּקַּח** Chald. *to be or become great, strong, powerful*, Dan. 4, 8. 19. In a bad

sense, of the mind, *to become firm, hardened, obstinate*, Dan. 5, 20.

PA. inf. *to make strong, to confirm*, Dan. 6, 8.

Deriv. Chald. **תִּתְקַחְהוּ**.

**תִּקְוָה** m. (r. **תִּתְקַחְהוּ**) c. suff. **תִּתְקַחוּ**, *might, power, authority*, Esth. 9, 29. 10, 2. Dan. 11, 17.

**תִּתְקַח** Chald. m. emphat. **תִּתְקַחְהוּ** id. *might, power*, Dan. 2, 37. 4, 27. R. **תִּתְקַחְהוּ**.

**תִּתְקַחְהוּ**, see **תִּתְקַחְהוּ**.

**תִּתְקַחְהוּ**, see **תִּתְקַחְהוּ**.

**תִּרְיַעָה** (perh. i. q. **תִּרְיַעָה** a reeling) *Taralah*, pr. n. of a place in Benjamin, Josh. 18, 27.

**תִּרְבִּית** f. (r. **רָבָה**) *a brood, progeny*, in contempt, Num. 32, 14.

**תִּרְבִּית** f. (r. **רָבָה**) *increase, interest*. i. q. **מִרְבִּית** q. v. Lev. 25, 36. Prov. 28, 8. Ez. 18, 8. 13. 17. 22, 12.

**תִּרְגֵּל** Tiph. denom. from **רָגַל**, r. **רָגַל**, where see, p. 961.

**תִּרְגָּם** Chald. quadrilit. *to translate* from one language into another, *to interpret*. Arab. and Ethiop. id. For the origin of this word, see **רָגַם** no. 4. PUAL part. pass. **מִתְרַגָּם** *translated* Ezra 4, 7.

**תִּרְדָּמָה** f. (r. **רָדַם**, Tseré impure) constr. **תִּרְדָּמָה**, *deep sleep*, Gen. 2, 21. 15, 12. 1 Sam. 26, 12. Put for deep lethargy, sluggishness, Is. 29, 10. Prov. 19, 15.

**תִּרְהַקָּה** *Tirhakah*, pr. n. of a king of Ethiopia and Thebais, Is. 37, 9. 2 K. 19, 9; the **Τεράκων** of Strabo 15. 1. 6, **Τεράκωνος** or **Ταράκωνος** of Manetho ap. Syncellum, see Routh Rel. Sacrae II. p. 46; comp. Comment. on Is. 18, 1. This name, written in the hieroglyphic-phonetic characters, is found on one of the temples of Egypt; see Wilkinson's Mann. and Cust. of the anc. Egyptians, I. p. 140 sq. Rosellini Mon. Stor. II. p. 109 sq.

**תִּרְוַמָּה** f. (r. **רוּם** Hiph. no. 3) constr. **תִּרְוַמָּה**, plur. **תִּרְוַמֹּת**.

1. *an offering, a present*; e. g. Prov. 29, 4 **אִישׁ תִּרְוַמֹּת** *a man of presents*, i. e. a judge loving presents. Hence

2. *an oblation, an offering to God or to idols* Is. 40, 20; spoken: a) Of the offer-

ings of the Israelites for erecting and ornamenting the sacred tabernacle, Ex. 25, 2. 3. 35, 5. 21. 24. 36, 3. 6; also of other offerings to the temple 2 Chr. 31, 10. 12. 14. Ezra 8, 25. b) Of the annual offering of a half-shekel, Ex. 30, 13-15. c) Of an offering made to Jehovah after a victory, Num. 31, 52; comp. vv. 29. 41. d) Of the offering of the first-fruits, Num. 15, 19. 20. 21. e) Of the tenth of the tithes, which was to be paid over by the Levites to the priests, Num. 18, 26. 28. 29. f) Of the portions of the sacrifices which belonged to the priests, and which it was unlawful for others to eat (Lev. 22, 12), Lev. 7, 14; espec. **הַתְּרוּמָה** שׁוֹךְ **הַתְּרוּמָה** which together with *the wave-breast* (**הַחֵזֶה הַתְּנוּפָה**) in sacrifices of thank-offering was the *portion* (**מִנְחָה**) of the priests, Ex. 29, 27. Lev. 7, 32-34. 10, 14. 15. Num. 6, 20; see also Num. 5, 9. Neh. 10, 38. 12, 44. 13, 5. g) Of the territory reserved for the priests, Ez. 45, 1. 48, 8-10. 12. 20. 21.—Coupled with a genit. of him to whom the oblation is made, **תְּרוּמַת יְיָ** Ex. 30, 14. 15. 35, 5. 21; **ה' הַכֹּהֲנִים** Neh. 13, 5; with genit. of thing offered Neh. 10, 40. Ex. 35, 24. Ez. 48, 12. So too **קָדֵשׁ ה' יָד** *a holy offering* Ex. 36, 6; **ה' יָד** *an offering of the hand*, as that with which the offering is brought and presented, Deut. 12, 11. 17; comp. **מִמְנַחַת יָד** Deut. 16, 17.—Also **שָׂדֵי תְרוּמוֹת** *fields of offerings*, i. e. fertile fields, yielding rich fruits, suitable for oblations to God as first-fruits or tithes, 2 Sam. 1, 21.

2. *a present* exacted by a prince, i. e. *tribute*, i. q. **מִנְחָה** no. 2. Ez. 45, 3. 16.

NOTE. The origin of this word, as stated above, is from the idea of *offering* in **הָרִים** no. 3, just as **מִשָּׂא** and **מִשָּׂאָה** are from **נָשָׂא**; not from the idea of *taking away* in **הָרִים** no. 4, although there is once an allusion to this power in Pual, Ex. 29, 27; comp. Num. 18, 26.—Many of the Rabbins, though not all, assign to **תְּרוּמָה** the signif. *elevation*, and refer it to a certain rite in sacrifice, the *heave-offering* so called, consisting in presenting the offering with a motion up and down; comp. **תְּנוּפָה** *wave-offering*, and see in **נִיחָה** Hiph. no. 2. p. 659. But this signification is supported by no certain example. See Thesaur. p. 1276 sq.

**תְּרוּמִיָּה** f. i. q. **תְּרוּמָה** no. 1. g. Ez. 48, 12.

**תְּרוּעָה** f. (r. **רוּעַ**) constr. **תְּרוּעָה**.

1. *loud noise, tumult*. Spec. a) *shouts of joy, rejoicing*, Job 8, 21. 33, 26. **הָרִיעַ תְּרוּעָה** 1 Sam. 4, 5. Ezra 3, 11. 13. **תְּרוּעַת מֶלֶךְ** *the shouting for a king*, i. e. joyful acclamations with which a king is welcomed, Num. 23, 21. b) *a shout for battle, war-cry*, Am. 1, 14. Job 39, 25. Jer. 4, 19. 49, 2. **הָרִיעַ תְּרוּעָה** *to raise the shout of battle*, Josh. 6, 5. 20.

2. *sound, clangour*, of trumpets Lev. 25, 9. Zeph. 1, 16. Also *signal, alarm*, as sounded, e. g. **תָּקַע תְּרוּעָה** *to sound the alarm*, to give the signal with sound of trumpet, Num. 10, 5. 6. **שׁוֹפַר תְּרוּעָה** *a signal-trumpet* Lev. 25, 9; and so Num. 31, 6. 2 Chr. 13, 12.—Also **צִלְצְלֵי ה'** *clangy cymbals* Ps. 150, 5. **יוֹם תְּרוּעָה** i. e. the first day of the seventh (afterwards the first) month, which was announced by the sound of trumpets, Lev. 23, 24. Num. 29, 1-6. **זִבְחֵי תְרוּעָה** sacrifices offered with the sound of trumpets, Ps. 27, 6; comp. Num. 10, 10.

**תְּרוּפָה** f. *medicine*, Ez. 47, 12. Vulg. *medicina*, Sept. *ὑγίεια*, comp. Rev. 22, 2 *ἰατρικαία*.—Prob. pr. *medical powder*, from r. **רָיָה** to crush. Others assign to this root the signif. 'to heal,' i. q. **רָפָא**.

\* **תָּרַז** obsol. root, Arab. **تَرَز** *to be hard, dry*; **تَرَزٌ** firmness, hardness.—Hence

**תְּרוֹזָה** f. Is. 44, 14, a species of tree so called from its hardness and strength, perh. *an oak*, like Lat. *robur*. Aqu. Theod. *ἀγοισθάλανος*, Vulg. *ilex*. See Celsii Hierobot. T. II. p. 270.

\* **תָּרַח** obsol. root, Chald. *to delay*. Hence

**תְּרַח** *Terah*, pr. n. a) A station of the Israelites in the desert, Num. 33, 27. b) The father of Abraham, Gen. 11, 24. Josh. 24, 2.

**תִּרְחָנָה** *Tirhanah*, pr. n. m. 1 Chr. 2, 48. R. **רַחַן**.

**תְּרִינַיִן** Chald. constr. **תְּרִי**, fem. **תְּרִינַיִן**, *two*, Dan. 6, 1. Ezra 4, 24. For the accordance of other languages, see Heb. **שְׁנַיִם**.



תְּרֻמָּה f. *fraud, deceit*, Judg. 9, 31. R. תְּרֻמָּה Pi.

תְּרֻמָּוֹת, see in תְּרֻמָּה.

תְּרֻמָּיִת f. (r. תְּרֻמָּה Pi.) *fraud, deceit*, Zeph. 3, 13. Ps. 119, 118. Jer. 8, 5. 23, 26; also 14, 14 where Cheth has תְּרֻמָּוֹת id.

תָּרְןָן m. c. suff. תְּרֻנָּם, prob. i. q. אָרְןָן, a pine, Chald. הוֹרְנִיָּהּ. Hence: a) *the mast of a ship*, Is. 33, 23. Ez. 27, 5. b) *a signal-pole*, set up on mountains, Is. 30, 17.—The root is רָנַן, whence תָּרְןָן after the analogy of מִרְנָן from רָבַן, תְּמָס from רָמַס. See in אָרְןָן.

תָּרַע Chald. m. i. q. Heb. שַׁעַר 1. a gate, door, e. g. of a furnace or oven Dan. 3, 26.

2. *the gate of the king*, i. e. of the royal palace, put for the palace itself, or rather for *the court* of the palace, into which there was only one entrance, Dan. 2, 49; comp. שַׁעַר Esth. 2, 19. Comp. also Arab. باب, Turkish *Капу* Kapu, for the court of the Khalifs and Turkish sovereigns; Engl. *the Porte*. Gr. αἰ θύραι for the Persian court, Xen. Cyr. 1. 3. 2. ib. 8. 3. 2, 11. ib. 8. 6. 7.—Syr. ܕܘܪܐ Arab. نُرْعَة an opening, a door. Comp. also Sanscr. *dvara*, whence both Gr. θύρα and Lat. *fores*; Pers. در, Engl. *door*.

תְּרָעָה Chald. (each Kamets impure, for תְּרָעָה, after the form מְרָעָה,) plur. emphat. תְּרָעָהּ, *the door-keepers, porters*, Ezra 7, 24.

תְּרֵעָה f. (r. רָעַל) *reeling, drunkenness*; whence תְּרֵעָה וַיֵּן *wine of reeling*, pr. *wine even reeling*, i. e. which causes it, Ps. 60, 5. כַּסֵּי תְּרֵעָה *the cup of reeling* Is. 51, 17. 22. See for the metaphor under כַּסֵּי.

תִּירַתִּיתִי *Tirathite*, gentile n. from a place תִּירַתִּיתִי (gate) otherwise unknown, 1 Chr. 2, 55.

\* תִּירַתִּיתִי obsol. root, prob. i. q. Arab.

תִּירַתִּיתִי to live in comfort; whence תִּירַתִּיתִי prosperous and comfortable life. With this accords Sanscr. *trip* to delight, Gr. *τέποιμαι*.—Hence

תִּירַתִּיתִי m. plur. *household gods*, domestic idols, q. d. the *Penates* of the Hebrews,

(according to Schultens, ad Harir. Cons. III. p. 155, i. q. תְּרָה בְּעֵלֵי guardians and givers of prosperous life,) Gen. 31, 19, 34. 1 Sam. 19, 13. 16. They seem to have had the human form and stature, 1 Sam. 1. c. and to have been consulted as oracles, Ez. 21, 26. Zech. 10, 2. Also Judg. 17, 5. 18, 14 sq. 1 Sam. 15, 23. 2 K. 23, 24. Hos. 3, 4.—Constr. c. plur. Gen. 1. c. but in 1 Sam. 19, 13 under the plural form תְּרָה (pluralis excellentiæ?) only one image seems to be understood.

תִּירְצָה (delight, r. רָצָה) *Tirzah*, pr. n. a) A city of Israel situated in a pleasant region, Cant. 6, 4; and from Jeroboam to Omri the capital of the kingdom of Israel, Josh. 12, 24. 1 K. 14, 17. 15, 21. 2 K. 15, 14. al. b) One of the daughters of Zelophehad, Num. 26, 33. 27, 1. 36, 11. Josh. 17, 3.

תִּירֶשׁ *Teresh*, (Pers. ترش severe, austere,) pr. n. of a eunuch at the court of Xerxes, Esth. 2, 21. 6, 2.

תִּירְשִׁישׁ (perh. a breaking, subjection, i. e. subdued country, r. רָשַׁשׁ) pr. n. *Tarshish*.

1. *Tartessus*, Gr. Ταρτησός, more rarely Ταρσητιον Polyb. and Steph. Byz. a city of Spain with the adjacent country, situated between the two mouths of the river Bætis or Guadalquivir, a flourishing colony and mart of the Phœnicians, Gen. 10, 4. Is. 23, 1. 6. 10. 66, 19. Jon. 1, 3. 4, 2. Ez. 38, 13. Kings of Tarshish are spoken of, Ps. 72, 10. From hence *silver* (comp. Diod. Sic. 5. 35–38. Strab. III. p. 148 Casaub.) iron, tin, and lead, were brought to Tyre, Jer. 10, 9. Ez. 27, 12. 25. See Bochart Geogr. Sacra lib. III. cap. VII. p. 165 sq. J. D. Michaelis Spicileg. geogr. Hebr. exterræ P. I. p. 82–103. Comp. Comm. on Is. 23, 1.—Hence אֲנִיֹּתַי תִּירְשִׁישׁ *ships of Tarshish, Tarshish-ships*, spoken pr. of ships employed by the Tyrians in voyages to and from Tarshish, Is. 23, 1. 14. 60, 9; but also genr. for all large merchant vessels, although sailing to other and different countries, Is. 2, 16. Ps. 48, 8; comp. the Engl. *East-Indiamen*. So in 1 K. 10, 22. 22, 49, of ships sailing from Ezion-geber on the Red Sea to Ophir; although the writer of the Chronicles seems either not to have

known or not to have approved this usage, see 2 Chr. 9, 21. 20, 36. 37.— See more in Thesaur. p. 1315.

2. A precious stone, so called as brought from Tarshish, just as Ophir also is put (Job 22, 24) for the gold brought from thence, Ex. 28, 20. 39, 13. Ez. 1, 16. 10, 9. 28, 13. Cant. 5, 14. Dan. 10, 6. According to the Sept. and Josephus, *the chrysolite*, i. e. *the topaz* of the moderns, which is still found in Spain; so Braun de Vestitu Sacerd. II. 17. Others understand *amber*, but contrary to Ex. 28, 20. 39, 13.

3. *Tarshish*, pr. n. of persons: a) A Persian prince, Esth. 1, 14. b) 1 Chr. 7, 10.

**תַּרְשָׁתָא**, always with art. **הַתַּרְשָׁתָא**, (comp. Pers. **تورش** *torsh*, severe, austere,) *the Tirshatha*, the title of the Persian governor of Judea, q. d. *your Severity*; comp. Germ. *gestrenger Herr*, a title formerly given to the magistrates of the free and imperial German cities; so of Zerubbabel, Ezra 2, 63. Neh. 7, 65. 70. Also of Nehemiah, and put after his name, Neh. 8, 9. 10, 2; comp. 12, 26 where for it is **הַפָּחָה** the governor.

**תַּרְתָּן** *Tartan*, pr. n. of a general under Sargon and Sennacherib kings of Assyria, Is. 20, 1. 2 K. 18, 17.

**תַּרְתָּק** *Tartak*, pr. n. of an idol of the Avvites (**עַוְוִים**) 2 K. 17, 31. In Pehlvi, *tar-thakh* might be 'deep darkness,' or 'hero of darkness.'

**תְּשׁוּמָת** f. (r. **שׁוּם**) with gen. **יָד** added, 'something put into one's hand,' i. e. *a deposit, trust*, Lev. 5, 21.

**תְּשׁוּאוֹת** f. plur. (r. **שׁוּא**) *noise*, e. g. *tumult* of a multitude Is. 22, 2; *shouting*,

*shouts*, Zech. 4, 7; *clamour* Job 39, 7; *a crashing* Job 36, 29.

**תִּשְׁבִּי** m. *Tishbite*, 1 K. 17, 1. 21, 17, gentile n. of the prophet Elijah, from a city of Naphtali called **תִּשְׁבֵּה** or **תִּשְׁבָּה**, Gr. *Θισβή* Tob. 1, 2. See Reland *Palæst.* p. 1035. Thesaur. p. 1352. R. **שְׁבָה**.

**תְּשִׁבָּץ** m. (r. **שְׁבִיץ**) *tesselated stuff*, i. e. cloth (byssus) woven in checker-work, see the root; hence **בְּחִנֵּה תְּשִׁבָּץ** *a tunic of checker-work*, Ex. 28, 4.

**תְּשׁוּבָה** f. (r. **שׁוּב**) 1. *a return*, 1 Sam. 7, 17. 2 Sam. 11, 1. 1 K. 20, 22. 26.

2. *an answer* Job 21, 34. 34, 36. Comp. **הַשִּׁיב** no. 2. b.

**תְּשׁוּעָה** f. (r. **שׁוּעַ** no. 3) 1. *deliverance, salvation*, Ps. 37, 39. 40, 11. 71, 15. 2. *victory*, 2 Sam. 19, 3. 2 K. 5, 1. Ps. 33, 17. Comp. **יְשׁוּעָה**.

**תְּשׁוּקָה** f. (r. **שׁוּק** no. 2) *desire, longing*, Gen. 3, 16. 4, 7. Cant. 7, 11.

**תְּשׁוּרָה** f. (r. **שׁוּר** I) *a gift, present*, 1 Sam. 9, 7. So too in the Heb. version of Daniel, Dan. 2, 6. 5, 17, for Chald. **נְבֻזָּבָה**.—See r. **שׁוּר** I. 1, c. **ב**; comp. espec. Is. 57, 9.

**תְּשִׁיבָה**, see in **הוֹשִׁיבָה**.

**תְּשִׁיעִי** m. (from **תִּשַׁע**) f. **תְּשִׁיעִיָּה**, ord. adj. *the ninth*, Num. 7, 60. Lev. 25, 22.

\* **תְּשִׁיעָה** f. constr. **הַתִּשַׁע**, and **תְּשִׁיעָה** m. constr. **הַתְּשִׁיעָה**, *nine*, Gen. 11, 19. 2 Sam. 24, 8. al. Also *the ninth* in enumerating days, as **בְּחֵשֶׁבֶת לַחֹדֶשׁ** *on the ninth of the month* Lev. 23, 32.—Plur. **הַתְּשִׁיעִים** comm. *ninety*, Gen. 5, 17. 30.

**תַּתַּנַּי** *Tatnai*, pr. n. of a Persian governor, Ezra 5, 3. 6, 6. Perh. i. q. **دانی** gift.



# INDEX

## GRAMMATICAL AND ANALYTICAL.

The references to *Sections* (§) in this Index are to the Hebrew Grammar of Gesenius as revised by Roediger, *fourteenth* edition, Halle 1845; English, with the same divisions, by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.—In all the examples of verbs and nouns, Prefixes with Sheva only, Vav conversive (·ן), and the Article, are omitted.

### א

אָבְדָה Ez. 28, 16 for אָאָבְדָה 1 fut. Piel from r. אָבַד, the first radical א being dropped by Syriasm, Lgb. p. 378.

אָבְהָן Chald. *fathers*, plur. of אָב.

אָבוּא Is. 28, 12 for אָבוּ *they will*, by Arabism, § 44. note 4. Lgb. 265. R. אָבָה אָבוּשׁ, see יָבוּשׁ.

אָבִי for אָבִיא 1 fut. Hiph. from r. בּוֹא 1 K. 21, 29. Mic. 1, 15. § 75. 2. f. Lgb. 436.

אָבִירָה 1 fut. Hiph. from r. אָבַד, for אָבִירָה, אָאָבִירָה, § 67. note 1. Lgb. 377.

אָגְאָלְתִּי 1 præt. Hiph. for הִגְאָלְתִּי from אָגַל II. § 52. note 6. Lgb. 319.

אָהֶה 1 fut. Hithp. from הִדָּה. Also with suff. אָהֶם. See p. 215.

אָרִיקָם 2 Sam. 22, 43 for אָרְקָם 1 fut. Hiph. c. suff. אֶם, from r. דָּקַק, the Dag. of a short syllable being resolved into a long vowel, Lgb. 145, 369.

אָרְמָה 1 fut. Hithp. from הִרְמָה I.

אָרוּרְנוּ 1 fut. Hiph. c. suff. אֶנֶי for אָרוּרְנוּ, a form not contracted, from הִרְדָּה Hiph. to praise Ps. 28, 7. Comp. הִחוּרְדָּה § 52. note 7.

אָהִי 1 fut. apoc. from הִיָּה to be, for אָהִיָּה.

אָהֶמְיָה 1 fut. c. ה parag. for אָהֶמְיָה from הִמָּה to sigh, to complain, Ps. 77, 4. § 74. note 4.

אָהוּלָה Jer. 4, 19 Cheth. see in r. רָחַל Hiph. no. 2. p. 395.

אָאָבְכִיל Hos. 11, 4, 1 fut. Hiph. for אָאָבְכִיל, אָאָבְכִיל, from r. אָכַל. § 67. note 1.

אָאָצְרָה 1 fut. Hiph. c. ה parag. by Chaldaism for אָאָצְרָה, אָאָצְרָה, from r. אָצַר; § 67. note 1.

אָאָזִין 1 fut. Hiph. for אָאָזִין from r. אָזַן no. I. § 67. note 1. Lgb. 378.

אָזַל Chald. Ezra 5, 15, imp. Pe. from r. אָזַל, by Syriasm אָזַל, c. Makk. אָזַל.

אָחִיזוּ, see in r. הִזָּה init. p. 303.

אָחֶטְאָנָה 1 fut. Piel, c. suff. for אָחֶטְאָנָה from r. הִטָּא, Gen. 31, 39.

אָחִיוִּהוּ f. plur. *sisters*, see sing. אָחוּהוּ p. 33.

אָחַל 1 fut. Hiph. from r. חָלַל, *I will profane* Ez. 39, 7, (pr. with Dag. forte impl. § 22. 1,) differing from אָחַל *I will begin* Deut. 2, 25. Josh. 3, 7; just as יָחַל Num. 30, 3 *he breaks* (his word) differs from יָחַל *he begins* Judg. 10, 18. 13, 5. § 66. 5. Lgb. 370, 371.

אָחֶרִי 3 plur. præt. Piel for אָחֶרִי from r. אָחַר, Judg. 5, 28; comp. יָרַמְתִּנִּי and Lgb. 170.

אָחָה Chald. imp. Aph. from r. נָחָה to descend.

אָחֶתָה 1 fut. Kal from r. הִתַּחַת, c. ה parag. Jer. 17, 18.

אָט 1 fut. Hiph. apoc. for אָטָה from r. נָטָה Hos. 11, 4. Job 23, 11. Comp. הָט, הָטָה, imp. הָטָה.

אָאָבָה *where art thou?* from אָי and suff. אָבָה.

אָיִלְכָה, see in r. הִלְכָה init. p. 253.

אָיָתָם Ps. 19, 14, i. q. אָיָתָם, which is read in several Mss. 1 fut. (A) Kal from r. אָיָתָם *I shall be upright*. Lgb. 52, 366.

אָכַל 1 fut. apoc. Piel from r. כָּלָה Ez. 43, 8.

אָכְלָה Ex. 33, 3 for אָכְלָה id. c. suff. the Dag. being dropped and Pattahh passing over into Segol, comp. § 27. note 2. b. Sept. ἐξαναλώσω σε, Vulg. *disperdam te*. Lgb. 164, 433.

אָבָה for אָבָה 1 fut. Niph. from בָּבָה, Mic. 6, 6.

אָבְרָה for אָבְרָה 1 fut. Kal. c. suff. from r. בָּרָה, c. Dag. forte euphon. Hos. 3, 2. Lgb. 87.

בָּחַח Deut. 9, 21, 1 fut. Kal from בָּחַח, § 66. note 5. Lgb. 370, 371.

אֶמְאַסְאָה Hos. 4, 6, 1 fut. Kal (r. מְאַסָּה) c. He parag. and suff. הָ, perh. correctly pronounced אֶמְאַסְאָה. The הָ parag. before the suffix seems to have passed over into א, as elsewhere into ה, see הָבֹאֲתָהּ. The Arabs also retain the sound *a* in the fut. antithet. before a suffix, يَقْتُلِي.

אֶמְהוּחַ f. plur. from אָמָה *maid*, q. v. אֶנְבֵּה Chald. for אֶבֶה *its fruit*, the Dag. being resolved, from the noun אֶב, Dan. 4, 9. 11. 18. Lgb. p. 133.

אֶנְהַע, see הִנְהִיעַ.

אֶסְעֵרָם by Syriasm for אֶסְעֵרָם 1 fut. Pi. from r. סָעַר. § 23. note 2. Lgb. 152.

אֶסְפֶּה 1 Sam. 15, 6, 1 fut. Kal from r. אָסַף; but 2 K. 22, 20 the same form is Part. Kal.

אֶסְרָם fut. Kal from r. רָסַר. § 70. Lgb. 390.

אֶפְאַיְהֶם 1 fut. Hiph. from r. פָּאַה, c. suff. הֶם.

אָפַי imp. Kal for אָפִי *cook ye* Ex. 16, 23, from r. אָפָה, by Syriasm. § 23. note 2. אָפַת, and with ו conv. וְאָפַת, 1 fut. Niph. apoc. for אָפַתָהּ, from r. פָּתַח.

אֶפְיִיעָה 1 fut. Hiph. from r. פָּעַע. § 70.

אָפַק 1 fut. Kal from r. פָּצַק. § 70.

אָפַר 1 fut. Kal from r. פָּצַר. § 70.

אָפַח 1 fut. Kal from r. פָּחַח.

אָפַחָהּ Is. 56, 12 in some Mss. i. q. אָפַחָהּ 1 fut. Kal from r. פָּחַח; see the following form.

אָפַרְאָהּ 1 Sam. 28, 15, for אָפַרְאָהּ with הָ (for הֶ-) parag. Lgb. 286.

אָרַח Num. 22, 6, imp. Kal from r. רָרַח.

אָרוּמַם 1 fut. Hithpal. for אָתְרוּמַם from r. רוּם.

אָרְוִינָהּ transpos. for אָרְוִינָהּ 1 fut. Pi. from רָוָה. Others suppose a Piel רָוָה instead of רָוָה.

אָשְׁכִּים inf. absol. Hiph. from שָׁכַם.

אָשַׁר Ez. 3, 15 Cheth. ואָשַׁר, read וְאָשַׁר *and I beheld*, from r. שָׁוַר I. no. 2.

אָשְׁתִּירִי Chald. 3 plur. præt. Kal for שְׁתִּירִי; see שָׁתָהּ.

אָתְוִיעַ 1 fut. Hiph. from r. רָדַע.

אָתְוִי imp. Kal from r. אָתָהּ *to come*, for אָתְוִי, by Syriasm. § 23. note 2. Lgb. 152.

אָתְוִינֵי 1 plur. præt. for the common אָתְוִינֵי *we are come*, from אָתָהּ. It imitates the forms of verbs לָא.

אָתְוִינָהּ 1 fut. Kal from נָתַק *to tear off*, with Nun epenthet. and suff.

## ב

בָּאָהּ Ruth 1, 19. Jer. 8, 7, inf. from r. בָּוֵא; c. suff. of 3 pers. plur. fem. with He parag. Lgb. 213.

בָּהִינַן 2 Chr. 1, 4 for בָּהִינַן, from הִינַן (Hiph. of בָּוֵן), הָ art. for relat. and בָּ; comp. הִינַן 2 Chr. 29, 36.

בָּהִירַג Ez. 26, 15 for בָּהִירַג inf. Niph. from r. הִירַג (Dag. fort. impl.) for בָּהִירַג. Lgb. 331.

בָּהִישָׁמָה Lev. 26, 43, for בָּהִישָׁמָה inf. Hoph. from שָׁמַם *to lay waste*.

בָּשָׁסְכָם inf. Po. from שָׁסַם, q. v. Others take it for inf. Kal for בָּשָׁסְכָם (comp. מִצְאָכָם), but in forms of this kind Hholem is always defectively written.

בָּוֵן Zech. 4, 10 i. q. בָּוֵן, from בָּוֵן.

בִּירְקוֹתֶיהָ Ps. 45, 10, see in יָקַר no. 3. p. 420.

בִּמְהֵרָה plur. constr. from בָּמָה or rather בָּמָה, see בָּמָה p. 139 note.

בָּנֵנוּ for בָּנֵנוּ *we are come*, from בָּוֵא. 1 Sam. 25, 8.

בְּנוֹתֶיהָ *thy building* for בְּנוֹתֶיהָ inf. constr. c. suff. Ez. 16, 31; an irregular form, which seems to have come from taking the termination וֵית as a plural fem. which it is not. Lgb. p. 463.

בְּצִוִּיתִי for בְּצִוִּיתִי, see בָּצָה.

בְּרָרַם, בְּרָרַם, בְּרָרַם, c. suff. רָרַם.

בְּשָׁלִי, see under שָׁל.

## ג

גָּל imp. for גָּל from r. גָּלַל *to roll* Ps. 119, 12, comp. Josh. 5, 9; but in v. 18 the same form is for גָּלָה imp. Pi. from גָּלָה.

גָּלַח inf. constr. Kal, from נָגַע *to touch*.

גָּשׁוּ, גָּשׁוּ, גָּשׁוּ, imp. from גָּשַׁח. But Josh. 3, 9 in plur. we have גָּשׁוּ *goshu*, and Ruth 12, 14 fem. גָּשׁוּ *goshi*.

גָּשָׁח inf. Kal, from נָגַשׁ *to approach*.

## ד

דָּלִי for דָּלִי from r. דָּלַל, where see.

דָּרַע imp. from r. רָדַע.

דָּרַע or דָּרַע Prov. 24, 14 i. q. דָּרַע c. הָ parag. Hence דָּרַע חֲכָמָה לְנַפְשָׁהּ *so learn (get) wisdom for thy soul*. Sept. αἰσθησις. Lgb. 286. R. דָּרַע.

הַאֲזִינְהוּ Is. 19, 6 for הַזְנִיחוּ ; see זָנַח Hiph.

הִבּ, הִבְּהָ, imp. from הִבָּה.

הִבְּאִישׁ a corrupted form Is. 30, 5, where the context demands הוֹבִישׁ from r. הִבֵּשׁ, which also 12 Mss. read.

הִבּוּ, Hos. 4, 18 מְגִיפָה קָלוּן מְגִיפָה ; here the Heb. intpp. take הִבּוּ for הִבְּבוּ (r. הִבּוּ, comp. הִבֵּב for הִבֵּב, and render: *her princes love to give reproach* ; Jerome: *dilexerunt afferre*. But this is languid ; and the context requires: *they love reproach*. Hence the letters הִבּוּ are prob. spurious, and arose from an error of a copyist, who let them remain rather than mar the beauty of his manuscript.

הִבּוּק Inf. Niph. from r. בָּקַק.

הִבְּרָ Inf. Hiph. from r. בָּרַר.

הִגּוּ Inf. Po. from r. הִגָּה I.

הִגְלָה for הִגְלָתָה 3 f. præt. Hoph. from r. הִגְלָה, by Aramaism.

הִהַשְׁתָּה Hothp. from הִשָּׁן to be fat.

הִיבְּדָ Chald. Hoph. from r. אִבְּדָ.

הִיבְּדָה Chald. inf. Aph. from r. אִבְּדָ to perish.

הִיבָה Hiph. c. suff. from r. יָבָה, Lam. 1, 5.

הִיבָה Hiph. r. יָבָה.

הִיבְּדָה inf. Hoph. from r. יָבָד, for הִיבְּדָה.

הִיבְּלוּ Ps. 78, 63, see הִבְּלוּ Pu.

הִיבְּצָ Gen. 8, 17, imper. Hiph. of r. יָבָצָ. The pointing belongs to the Keri הִיבְּצָ ; the Cheth. would be read הִיבְּצָ.

הִיבְּבוּהוּ Zech. 10, 6, Hiph. from r. יָבֵב, for הוֹשִׁבְתִּים, which also some Mss. exhibit. This form imitates the analogy of verbs יָבַע, and the poet or copyist would seem to have had in mind the similar form הוֹשִׁיבוּתִים from r. שׁוּב. Lgb. 464.

הִיבְּתָ from r. הִתָּל q. v.

הִיבְּדָ Chald. inf. Aph. from יָבָד Dan. 5, 20.

הִיבְּדָה Chald. præt. Ithpa. from יָבָד, q. v.

הִיבְּלוּ præt. Hiph. from r. יָבָל, with Chald. flexion. § 71. note 9.

הִיבְּבוּ for הוֹשִׁבְתִּים imp. Hithp. from יָבָב.

הִיבְּרוּ Ez. 6, 8, inf. Niph. from r. יָבָר, for הוֹשִׁרוּתְכֶם ; with suff. as attached to the plur. contrary to grammatical rule ; see בְּנוֹתֶיךָ.

הִיבְּרָהָהּ for הִיבְּרָהָהּ 3 f. præt. Hiph. she hid, from r. הִבְּרָה, c. ה parag. Josh. 6, 17. Lgb. 266.

הִיבְּרָתִי thrice, Judg. 9, 9. 11. 13, with הִיבְּרָתִי interrog. *should I cease from?* etc. corrupted, as it would seem, for הִיבְּרָתִי in Kal ; or else for Hiph. הִיבְּרָתִי omitting He interrog. which some Mss. exhibit, see J. H. Michaelis ; although there are no other vestiges extant of a conj. Hiphil in this verb. A similar example seems to be הִיבְּרָבוּתִי (wastes, deserts) Ez. 36, 35. 38, where we should expect הִיבְּרָבוּתִי ; also Segol before ׀ in הִיבְּרָשִׁים, הִיבְּרָשִׁים, (months, in months,) on which form see Ewald's smaller Grammar § 127, 2. But the sound ׀ in הִיבְּרָבוּתִי, הִיבְּרָבוּתִי, remains unaccounted for.

הִיבְּרָשִׁי and הִיבְּרָשִׁי, for הִיבְּרָשִׁי and הִיבְּרָשִׁי, præt. and inf. Hiph. from r. הִבְּרָשָׁה, Jer. 32, 35.

הִיבְּלָ inf. Niph. r. הִבְּלָ, Ez. 20, 9.

הִיבְּטָ imp. Hiph. apoc. from נָטָה, for הִיבְּטָה, Ps. 17, 6. 119, 36.

הִיבְּטָה Hothpaal from r. נָטָה.

הִיבְּטָה 3 fem. præt. Hiph. from נָטָה, c. suff. 3 pers. Prov. 7, 21.

הִיבְּמִן Chald. præt. Aph. from יָבָמִן.

הִיבְּתִי Chald. præt. Aph. from יָבָתִי Dan. 5, 3. Pass. is הִיבְּתִי.

הִיבְּטָ imp. apoc. Hiph. r. נָטָה.

הִיבְּכִיל Ez. 21, 33 inf. Hiph. for הִיבְּכִיל.

The same form is also Hiph. from בּוּל, Jer. 6, 11.

הִיבְּקָה præt. Hiph. from נָבָה, c. suff. הִיבְּקָה.

הִיבְּקָה præt. Hiph. from נָבָה, c. suff. הִיבְּקָה.

הִיבְּקָה 1 plur. præt. Hiph. from r. נָבָה.

הִיבְּקָה præt. Hiph. from נָבָה, c. suff. הִיבְּקָה.

הִיבְּקָה 3 fem. præt. Hiph. from r. נָבָה.

Aramaean for הִיבְּקָה.

הִיבְּקָה Job 29, 3, see הִבְּקָה Kal no. 2.

הִיבְּקָה, see art. הִבְּקָה p. 257.

הִיבְּמִן i. q. הִיבְּמִן, see r. הִיבְּמִן.

הִיבְּמִן for הוֹשִׁמְבוּ Job 24, 24, Hoph. from r. מְבַבָּה. § 66. 5. Lgb. 371.

הִיבְּמִן inf. Niph. r. מְבַבָּה, for הִיבְּמִן.

הִיבְּמִן by Chaldaism for הִיבְּמִן, Hiph. from r. מְבַבָּה, Josh. 14, 8. Lgb. 433.

הִיבְּמִן Job 17, 2, inf. Hiph. from r. מְבַבָּה, c. Dag. fort. euphon.

הִיבְּמִן imp. Hiph. from r. נִיבָה, where see Hiph. B. § 71. note 9.

הִיבְּמִן præt. Hiph. from r. נִיבָה, where see Hiph. B.

הַנִּיחַ præt. Hoph. B, from r. נִיחַ.  
הִנְעֵל Chald. præt. Aph. r. עָלַל q. v.  
הִנְפִיחַ inf. Hiph. by Chaldaism for הִנְפִיחַ,  
from r. נִיחַ, Is. 30, 28.  
הִפְסִיחַ Hiph. from סִוּחַ, Chald. form, § 71.  
note 9.  
הִפְזֹחַ for הִפְזֹחַ præt. Hiph. from r. פָּזַח,  
Dag. being dropped. § 66. note 11.  
הִפְעֵל imp. apoc. for הִפְעֵלָה, Hiph. from r.  
עָלָה.  
הִפְעֵלָה for הִפְעֵלָה Hiph. from r. עָלָה. § 57.  
note 4. Lgb. 170.  
הִפְעֵלָה for הִפְעֵלָה Hoph. from r. עָלָה, ibid.  
הִפְרָכָם Lev. 26, 15, for הִפְרָכָם inf. Hiph.  
c. suff. from r. פָּרַר I, q. v.  
הִפְצִיחַ Hithp. denom. from צִיָּרָה, q. v.  
הִפְצִיחוּ for הִפְצִיחוּ c. Dag. forte euphon.  
Lgb. 88. R. צָפַן.  
הִקְצִיחַ inf. Hiph. for הִקְצִיחוּ, Lgb. 320.  
הִקּוּ Prov. 25, 17, imper. Hiph. of r.  
קָרַר.  
הִרְבֵּה imp. apoc. Hiph. for הִרְבִּיהַ. R. רָבָה  
*to be many.*  
הִרְבִּיחַ, הִרְבִּיחַ, הִרְבִּיחַ, infin. Hiph. forms  
from רָבָה q. v.  
הִרְמִיחַ imp. Niph. from r. רָמַם *to be*  
*high.*  
הִרְמֵךְ imp. Hiph. apoc. from r. רָמַע.  
הִרְצִיחַ by Chaldaism for הִרְצִיחַ 3 fem.  
præt. Hiph. from r. רָצָה. Lev. 26, 34.  
הִשָּׁנַח imp. Hiph. in pause for הִשָּׁבַח, from  
r. שָׁוַב. Is. 42, 22.  
הִשָּׁמַח (hōsham) Hoph. from r. שָׂמַח q. v.  
But wherever it occurs, some Mss.  
and editions have הִשָּׂמַח, others הִשָּׂמַח,  
the latter after the analogy of הִמְכִּיחַ  
for הוֹמְכִיחַ.  
הִשָּׁעַח Ps. 39, 14, imp. apoc. Hiph. from  
r. שָׁעָה, where see; but the same  
form in Is. 6, 10 is imp. Hiph. from  
שָׁעַע *to besmear.*  
הִשְׁתַּחֲוֶה Hiph. from r. שָׁחָה.  
הִשְׁתַּחֲשִׁיעַ Hithp. from r. שָׁעַע, q. v.  
הִתְבַּחֲחֶה Chald. inf. Aph. c. suff. from  
חָוַב *to return.*  
הִתְבַּחֲחֶה Hithp. from r. בָּחַח.  
הִתְחַלַּח imp. apoc. Hithp. from r. חָלַח *to*  
*be sick.*  
הִתְחַוֶּה imp. Hiph. from אָחַח *to come*, for  
הִתְחַוֶּה.  
הִתְחַמֶּה Is. 33, 1, for הִתְחַמֶּה inf. Hiph.  
from חָמַם, c. suff.  
הִתְחַלַּח, see r. חָלַח Piel.  
הִתְחַנְּבֶה inf. Hithp. for הִתְחַנְּבֶה from r.  
חָנַב, like verbs לָהּ.

ז

זָנְחָה for זָנְחָה Pu. from r. זָנַח.  
זָמַח for זָמַח, see זָמַח.

ח

חָרְפוּ Judg. 5, 7 (in many Mss. and edi-  
tions) for חָרְפוּ *they cease*, c. Dag. forte  
euphon. Lgb. 85.  
חָרְפוּ, see חָרְפוּ above.  
חָסַח Prov. 8, 29 for חָסַח inf. of r. חָסַח,  
with suff. § 66. not. 11.  
חָטַח and חָטַח inf. Kal from r. חָטַח.  
חָטַח Piel from r. חָטַח.  
חָיָה Ex. 1, 16 *let her live*, in pause for  
חָיָה, 3 præt. fem. from חָיָה, Daghesh  
being dropped because the syllable is  
prolonged by the pause, § 66. note 11.  
Comp. חָיָה for חָיָה 1 Sam. 2, 9 (r.  
חָיָה) Job 19, 23 for חָיָה Ruth 1, 13 for חָיָה.  
חָיָה constr. form with וּ parag. from  
חָיָה *a beast*, for חָיָה. § 88. 3. b. Lgb.  
548, 549.  
חָיָה for חָיָה inf. Piel from חָיָה *to expect.*  
חָיָה Ps. 77, 11, inf. Piel from r. חָיָה I.  
חָיָה c. Dag. euphon. for חָיָה plur.  
constr. of חָיָה.  
חָיָה 2 K. 18, 27, see art. חָיָה p. 341.

ט

טָעַח inf. Kal from r. טָעַח *to plant.*

י

יָאָח fut. apoc. Hiph. from r. יָאָח  
*to swear.*  
יָאָח fut. apoc. Kal from יָאָח *to*  
*come*, for יָאָח, יָאָח.  
יָאָח 3 plur. fut. Niph. from r. יָאָח *to*  
*assent*, q. v.  
יָבֹחַ 2 K. 12, 12 for יָבֹחַ, fut. Kal  
from בֹּאחַ. The same is read 2 K. 3,  
24 Cheth. where, if the reading be  
genuine, it is for plur. יָבֹחַ. But  
Keri has יָבֹחַ *and they smote.*  
יָבוּשׁ fut. Kal from בֹּוּשׁ, a form peculiar  
to this one verb. Lgb. 403.  
יָבֹשׁוּהוּ for יָבֹשׁוּהוּ, Nah. 1, 4,  
fut. Pi. from בָּשַׁח *to be dry*. § 68.  
note 6.  
יָבֹחַ fut. Pi. for יָבֹחַ from r. יָבַח  
I. § 68. note 6.

הִגֵּל, הִגְלָה, fut. apoc. Hiph. from r. הִגָּל .  
 גָּר fut. Niph. r. גָּרָר .  
 גָּרָא, גָּרָא, fut. apoc. Kal from r. הָאָה to  
*fly*.  
 גָּרָה for גָּרָה, fut. Pi. from גָּרָה to  
*cast*. § 68. note 6.  
 גָּרָא fut. Hithp. from r. גָּרָא .  
 גָּרָם and גָּרָן, for גָּרָם and גָּרָן, *your*  
*hand*, Gen. 9, 2.  
 גָּרָם plur. גָּרָם by Chaldaism, fut. Kal  
 from r. גָּרָם. § 66. 5. n.  
 גָּרָם fut. Niph. in pause, for גָּרָם (r.  
 גָּרָם); see the form גָּרָה above.  
 גָּרָה Ecc. 11, 3, for גָּרָה, fut. apoc. Kal  
 from r. הָרָה to *be*, fut. גָּרָה .  
 גָּרָר Chald. fut. Aph. from r. גָּרָר .  
 גָּרָה fut. Hiph. from r. גָּרָה, by Chal-  
 daism for גָּרָה § 52. note 7.  
 גָּרָה, fut. apoc. Kal from r. הָרָה to  
*be*.  
 גָּרָה Is. 52, 5, Hiph. from r. גָּרָה, for  
 the comm. contracted גָּרָה .  
 גָּרָה Chald. fut. A, Pe. from r. הָרָה to  
*go*.  
 גָּרָה Is. 13, 20 contr. for גָּרָה fut. Pi.  
 from r. גָּרָה .  
 גָּרָה, see under r. הָרָה .  
 גָּרָה Ez. 42, 5 for גָּרָה fut. Hoph. from  
 r. גָּרָה q. v.  
 גָּרָה part. fem. for the comm. גָּרָה,  
 Gen. 16, 11. Lgb. 591.  
 גָּרָה, גָּרָה, fut. apoc. Hiph. from r. גָּרָה .  
 גָּרָה Prov. 11, 25 (al. גָּרָה) *is sprinkled*,  
*watered*, prob. fut. Hoph. from גָּרָה  
 for גָּרָה, comp. הָרָה for הָרָה Lev. 4,  
 23. 29.  
 גָּרָה, גָּרָה fut. apoc. Hiph. from גָּרָה .  
 גָּרָה and גָּרָה, with ו conv. גָּרָה, fut. apoc.  
 Kal from גָּרָה .  
 גָּרָה fut. Kal for גָּרָה, from r. גָּרָה .  
 גָּרָה, גָּרָה, fut. apoc. Kal from גָּרָה to  
*rejoice*.  
 גָּרָה, fut. Hiph. see r. גָּרָה p. 296.  
 גָּרָה, גָּרָה, fut. apoc. Kal from r. גָּרָה .  
 גָּרָה Hab. 2, 17 for גָּרָה fut. Hiph.  
 from גָּרָה, c. suff. גָּרָה in pause for גָּרָה .  
 Lgb. 145, 177.  
 גָּרָה, see גָּרָה above.  
 גָּרָה in pause for גָּרָה, c. Dag. forte  
 euphon. Lgb. 85.  
 גָּרָה for גָּרָה præt. Pi. from גָּרָה. Lgb.  
 170.  
 גָּרָה 3 plur. fem. fut. Kal, for the usual  
 גָּרָה from r. גָּרָה or גָּרָה, Gen. 30,  
 38. § 47. note 3. Lgb. 276.

גָּרָה Ps. 51, 7 for גָּרָה præt. Pi. with  
 suff. from גָּרָה. Comp. גָּרָה .  
 גָּרָה, גָּרָה, fut. apoc. Kal from r. הָרָה .  
 גָּרָה for גָּרָה fut. Kal from r. הָרָה Lgb.  
 171, 366.  
 גָּרָה in pause for גָּרָה, fut. Hoph. from  
 r. גָּרָה; see above under the form  
 גָּרָה .  
 גָּרָה, גָּרָה, fut. apoc. Kal from r. הָרָה .  
 גָּרָה fut. Kal from r. גָּרָה, and fut. Niph.  
 from r. גָּרָה .  
 גָּרָה, fut. apoc. Hiph. from r. גָּרָה .  
 גָּרָה, גָּרָה, fut. apoc. Kal from r. גָּרָה, for  
 גָּרָה .  
 גָּרָה Ps. 138, 6 for גָּרָה fut. Kal from r.  
 גָּרָה. Comp. on these and the follow-  
 ing forms, Lgb. p. 388, 389. § 69. note.  
 גָּרָה for גָּרָה, fut. Hiph. from  
 גָּרָה. See as before.  
 גָּרָה for גָּרָה, fut. Hiph. from  
 גָּרָה to *lament*. See as before.  
 גָּרָה, גָּרָה, fut. apoc. Kal from r. גָּרָה .  
 גָּרָה, גָּרָה, fut. apoc. Hiph. from r. גָּרָה .  
 גָּרָה Ps. 50, 23 *he will honour me*,  
 fut. Pi. from גָּרָה c. suff. et Nun  
 epenthetic.  
 גָּרָה *he fashioned us* Job 31, 15, for  
 גָּרָה fut. Pil. from r. גָּרָה, c. suff.  
 1 plur. The two Nuns coalesce into a  
 double one, and ו is shortened into ו .  
 גָּרָה Chald. fut. Pe. from r. גָּרָה .  
 גָּרָה for גָּרָה or גָּרָה Ex. 15, 5,  
 fut. Pi. from r. גָּרָה. Here גָּרָה is writ-  
 ten for גָּרָה on account of the preceding  
 vowel *u*.  
 גָּרָה, גָּרָה, fut. Hoph. by Chaldaism  
 from גָּרָה, for גָּרָה, § 66. 5.  
 גָּרָה for גָּרָה, and this for גָּרָה fut.  
 Hiph. from גָּרָה to *pound*. § 66. 5. n.  
 גָּרָה for גָּרָה fut. Hiph. from r. גָּרָה .  
 § 71. note 9.  
 גָּרָה, גָּרָה, fut. Hiph. from r. גָּרָה; see  
 in גָּרָה Hiph. no. 2.  
 גָּרָה Gen. 7, 23, fut. apoc. Kal  
 from r. גָּרָה. But other very respect-  
 able copies, both Mss. and editions,  
 e. g. the edition of Van der Hooght,  
 read גָּרָה fut. Niph. of the same verb.  
 גָּרָה fut. Pi. from r. גָּרָה, for גָּרָה .  
 גָּרָה fut. A, from r. גָּרָה to *be bitter*, for  
 גָּרָה. § 66. note 3. Lgb. 366.  
 גָּרָה for גָּרָה fut. Kal from r. גָּרָה,  
 Ps. 139, 20.  
 גָּרָה fut. Hiph. by Syriasm for גָּרָה  
 from r. גָּרָה Lgb. 411.



יָדַע Chald. fut. Pe. from יָדַע to know, for יָדַע, the Dag. forte being resolved into Nun. Comp. מִיָּדַע for מִיָּדַע.  
 יָדַע fut. Hiph. from r. יָדַע, for יָדַע. Ps. 141, 8.  
 יָדַע fut. Hiph. B, from r. יָדַע.  
 יָדַע fut. Kal by Chaldaism for יָדַע, from r. יָדַע.  
 יָדַע fut. Hiph. from r. יָדַע by Chaldaism, for יָדַע.  
 יָדַע, יָדַע, fut. Hiph. from r. עָוַר, יָדַע, and (c. Dag. forte impl.) יָדַע 1 Sam. 15, 19, and 14, 32 Keri, fut. apoc. Kal from r. עָוַר.  
 יָדַע, יָדַע, fut. apoc. Kal and Hiph. from r. עָוַר.  
 יָדַע 3 fut. fem. plur. for יָדַע. § 47. note 3. Lgb. 276.  
 יָדַע Is. 15, 5 for יָדַע, see r. עָוַר I, Pilp. p. 762.  
 יָדַע, יָדַע, fut. Hiph. from r. עָוַר.  
 יָדַע fut. Hiph. apoc. from r. עָוַר, for יָדַע.  
 יָדַע fut. apoc. Hiph. from r. עָוַר.  
 יָדַע fut. apoc. Hiph. of r. עָוַר, Deut. 32, 8.  
 יָדַע Chald. fut. Ithpa. from r. עָוַר יָדַע, see r. עָוַר Hithp. p. 892.  
 יָדַע, יָדַע, fut. Kal from r. עָוַר q. v.  
 יָדַע (יָדַע) and יָדַע, fut. Kal from r. עָוַר no. 2.  
 יָדַע, יָדַע, fut. apoc. Kal from r. עָוַר; also fut. apoc. Hiph. from r. עָוַר.  
 יָדַע, יָדַע, fut. Kal from r. עָוַר no. 1.  
 יָדַע fut. Kal from יָדַע to kindle, in pause c. Dag. euphon.  
 יָדַע plur. יָדַע, fut. Kal. from r. עָוַר, by Chaldaism.  
 יָדַע fut. Kal, and יָדַע fut. Hoph. from r. עָוַר, for יָדַע, יָדַע.  
 יָדַע 1 K. 3, 15 in some Mss. and editions, for יָדַע, from r. עָוַר.  
 יָדַע 1 Sam. 28, 10 for יָדַע (c. Dag. euphon.) fut. Kal from עָוַר, c. suff. יָדַע.  
 יָדַע, יָדַע, fut. apoc. Kal, r. עָוַר.  
 יָדַע fut. apoc. Hiph. r. עָוַר.  
 יָדַע, יָדַע, fut. apoc. Kal from r. עָוַר.  
 יָדַע for the comm. יָדַע imp. from יָדַע to fear, Ps. 34, 10; inflected after the manner of verbs לָדַע, so that א comes in otio, comp. נִרְפָּא Ez. 47, 8. Lgb. 417.  
 יָדַע they fear for יָדַע, different from יָדַע they see, with short Hirek.

יָדַע, יָדַע for יָדַע, fut. Hiph. from r. עָוַר.  
 יָדַע Ps. 7, 6, see יָדַע.  
 יָדַע for יָדַע 2 Chr. 26, 15, inf. constr. Kal from r. עָוַר with א appended.  
 יָדַע for יָדַע fut. Kal from r. עָוַר, Lgb. 369.  
 יָדַע for יָדַע fut. Kal from r. עָוַר, but intrans. Lgb. 369.  
 יָדַע fut. Kal from r. עָוַר, where see.  
 יָדַע fut. Kal from r. עָוַר no. 2, where see.  
 But יָדַע Job 20, 26 is fut. apoc. from יָדַע to eat up.  
 יָדַע Jer. 22, 23 Cheth. for יָדַע sitting, c. Yod parag. § 88. 3.  
 יָדַע for יָדַע fut. Kal from יָדַע. Lgb. 369.  
 יָדַע fut. Niph. from r. עָוַר.  
 יָדַע for יָדַע fut. Hiph. from נָשָׂא to deceive.  
 יָדַע fut. Hiph. from r. עָוַר; by Chaldaism.  
 יָדַע fut. apoc. see in r. עָוַר III.  
 יָדַע fut. Kal by Chaldaism, from r. עָוַר.  
 יָדַע for יָדַע fut. Hithpo. from r. עָוַר.  
 יָדַע made up from יָדַע there is; and suff. 3 sing. masc. with Nun inserted.  
 יָדַע, יָדַע, fut. apoc. Kal from יָדַע.  
 יָדַע 1 Sam. 6, 12, 3 fem. plur. fut. Kal for יָדַע from r. עָוַר § 47. note 3.  
 יָדַע, יָדַע, fut. apoc. sing. Hithp. from fut. יָדַע R. עָוַר.  
 יָדַע fut. Hithpal. from עָוַר.  
 יָדַע, יָדַע, fut. Kal from r. עָוַר to come, for יָדַע and יָדַע.  
 יָדַע fut. Hithpa. from r. עָוַר.  
 יָדַע Chald. fut. Ithpe. from יָדַע to nourish, Dan. 4, 9.  
 יָדַע fut. apoc. Hithp. from r. עָוַר.  
 יָדַע plur. יָדַע, in pause יָדַע, fut. Kal from r. עָוַר.  
 יָדַע fut. Niph. from r. עָוַר.  
 יָדַע Chald. fut. Ithpe. from r. עָוַר.

כ

כָּאָרִי Ps. 22, 17, see under כָּאָרִי I.  
 כָּאָרִי for כָּאָרִי with the vowels after the Aramæan manner, Ecc. 2, 13. Lgb. 151.  
 כָּאָרִי all of them, from כָּל with the unusual suff. כָּאָרִי for כָּאָרִי.  
 כָּאָרִי id. but fem.  
 כָּאָרִי Is. 33, 1, see under r. כָּאָרִי

כְּנַעְנִיָּה Is. 23, 8 *her merchants*, plur. with light suff. from כְּנַעַן no. 3, inflected in the manner of נָעַר.

## ל

לְאָדִיב inf. Hiph. contr. for לְהֵאָדִיב, from r. אָדַב.

לְאֹרִי for לְהֵאָוֶר inf. Niph. from r. אָוַר.

לְהִוֶּן, לְהִוֶּן, see in Chald. הִוָּה note p. 247.

לְהִשָּׂאוֹת 2 K. 19, 25, contr. for לְהִשָּׂאוֹת Is. 37, 26, inf. Hiph. from r. שָׂאָה.

לְהִמָּם Is. 47, 14, inf. in pause from r. הִמָּם, after the form לְקַטַּל; comp. לְהִנְנִיבָם Is. 30, 18.

לְיִסְדֹּר 2 Chr. 31, 7, inf. Kal from r. יָסַד, for the comm. לְיִסְדֹּר Is. 51, 16.

לְיִקְהַח for לְיִקְהַח by Syriasm, from the noun יִקְהַח, Prov. 30, 17. Lgb. 151.

לֵךְ imp. from r. לָךְ to go, see הִלָּךְ.

לָךְ, לָךְ, see in הִלָּךְ init. and no. 7, p. 253, 255.

לָכַח inf. fem. Kal from r. לָךְ, see הִלָּךְ.

לָנָה for לָנָה *it lodgeth*, 3 fem. præter. from לָוֶן Zech. 5, 4.

לְצַבּוֹת contr. for לְהִצְבּוֹת inf. Hiph. from r. צָבַח.

לָרָא for לָרָא inf. Kal from r. רָא to fear.

לָח, c. לָּ pref. לָחַת, inf. Kal contr. for לָחַת, from r. לָחַת to bear. Lgb. 133.

## מ

מִבִּיר part. Hiph. for מִבִּירָא from r. בִּוֵּר.

מִבְּעַתָּהּ for מִבְּעַתָּהּ part. Pi. fem. from r. בָּעַת Pi. to terrify, 1 Sam. 16, 15.

מִבְּרֵאשׁוֹנָה 1 Chr. 15, 13, compounded from r. מֵה, בְּ, הִרְאֵשׁוֹנָה *the former*. See מֵה note, lett. c. p. 541.

מִדִּין Judg. 5, 10, plur. of מִדָּ garment, after the Chaldee form.

מִהֲתַחֲתִין Chald. part. Aph. from r. תַּחַת to descend.

מִהֲיִמֵּן Chald. part. pass. Aph. r. אָמַן.

מִהֲיָךְ Chald. inf. Pe. r. הִיָּךְ to go.

מִוִּמָּת part. Hoph. from r. מוּת to die.

מִוִּסָּב part. Hoph. from r. סָבַב.

מִוַּעֲרָה part. Kal for מוֹעֲרָה, r. מָעַר to waver, p. 594.

מִוַּצָּא part. Hoph. from r. וָצָא.

מִוִּרְיָגִים plur. of מִוִּרְגָה *threshing-sledge*, for מִוִּרְיָגִים. Lgb. 145.

מִזָּא, c. suff. מִזָּא Chald. inf. Pe. from r. אָזָה to kindle.

מִזָּה *what is this?* for מִהֲזָה, see מֵה note, lett. c. p. 541.

מִזִּין for מִזִּין part. Hiph. from r. אָזַן I. מִזָּה Chald. part. Aph. from r. הָרָא to live.

מִיָּהֵן Chald. inf. Pe. from r. הָיָן.

מִיָּצָרִים, see הִצָּר p. 338.

מִיָּטָהֵר part. Hithp. from r. טָהַר, for מִיָּטָהֵר.

מִלְּכָרִים 2 Sam. 11, 1, i. q. מְלָכִים (which also 31 Mss. and 7 early editions exhibit) *kings*, the ל being redundant, as a 'mater lectionis.'

מִלֹּא for מִלֹּא præter. Kal from r. מָלָא.

מִלִּוְיָם part. Hiph. from r. לוּן no. 2, inflected in the Rabbinic manner, Lgb. 407.

מִלֵּהָ for מִלֵּהָ part. from. r. אָלַהּ to learn, after the Syriac.

מִלְּחֵי for מִלְּחֵי præter. Kal from r. מָלָא.

מִמֶּךָ m. מִמֶּךָ f. from thee, from r. מֵן q. v.

מִמְזִרְיָה Nah. 3, 17, see מִמְזִרְיָם p. 588.

מִנִּיחָ part. Hoph. from Hiph. B, from r. נִיחָ.

מִנִּיחָ part. of Hiph. B, from. r. נִיחָ.

מִמְעִירָה for מְעִירָה Is. 23, 11, from r. מָעִירָה q. v. מְעַל, see עַל p. 782.

מִמַּעַם, see עַם p. 792.

מִמַּצָּאָם Gen. 32, 20, for מִמַּצָּאָם, inf. Kal from r. מָצָא. Comp. מִמַּצָּאָה for מִמַּצָּאָה.

מִמַּלְלוֹנִי Jer. 15, 10, a form made up, as it would seem, from two readings, מִמַּלְלוֹנִי and מִמַּלְלוֹנִי, and attributable to copyists rather than to the writer.

מִמַּקְנֵיחֵי Jer. 22, 23 Cheth. part. Pu. f. from r. קָנַן, with Yod parag. which is omitted in Keri. § 88. 3.

מִמַּקְרִי part. Pil. from r. קִיר.

מִמַּשְׁתַּחֲוִיָּהֵם Ez. 8, 16, prob. an oversight of copyists, for מַשְׁתַּחֲוִיָּים *worshippers*.

Some have supposed that the ending מֵהֵם is for אַתֶּם *you*, so that the whole form may be a contraction from this word and from the particip. by Syriasm; but we could here hardly expect the *second* person, on account of the preceding הִמָּה.

מִמָּתָא Chald. inf. Pe. from r. אָתָה.

מִמָּתָה, מִמָּתָה, 2 and 1 pers. præter. Kal from r. מוּתָה, q. v.

## נ

נִאֹחַ, see רָאָהוּ.

נִאֲלוֹ Niph. of r. נָאֵל, Jer. 50, 36.

נִאֲשָׂר Ez. 9, 8, see in שָׂאָר note, p. 1025.

**נָבֵד** 1 Sam. 14, 36 for **נִבְדָּה** fut. Kal from **נָבַד**, Dag. being dropped. § 66. note 11.  
**נִבְיָהוּ** præt. Niph. from **נָבָא** to *prophesy*.  
**נָבַד**, **וַיִּבְדַּל**, *we fade, wither*, Is. 64, 5, has its form from **בָּלַל** Hiph. fut. but its signif. from **נָבַל**; prob. for **וַיִּבְדַּל** 1 fut. Hiph. of **נָבַל**.  
**נִבְלָה** for **נִבְלָה** fut. Kal from r. **בָּלַל**. § 66. 5, and note 11. Lgb. 372.  
**נִבְקָה** for **נִבְקָה** præt. Niph. from r. **בָּקַק**. Ibid.  
**נִבְיָהוּ** Is. 59, 3. Lam. 4, 14, see Niph. **נָבָא** II.  
**נִבְדָּה** Jer. 8, 14 for **נִבְדָּה** fut. Niph. from **נָבַד** II. Comp. § 66. 5, and note 11.  
**נִבְדָּה**, 1 plur. fut. apoc. Kal from **נָבַד**. **נִבְיָהוּ**, constr. **נִבְיָהוּ**, fem. **נִבְיָהוּ**, part. Niph. from r. **נָבַד**, for **נִבְדָּה** etc.  
**נִבְלָה** præt. Niph. from r. **נָבַל**, for **נִבְלָה** c. Dag. euphon.  
**נִבְסָה** Ez. 23, 48, see in r. **נִבְסָה** Nithp. p. 407.  
**נִבְלָה** præt. Niph. from r. **נָבַל**, also præt. Pi. from r. **נָבַל**.  
**נִבְדָּה** præt. Niph. and Pi. from r. **נָבַד**.  
**נִבְדָּה** part. Niph. plur. from r. **נָבַד**, for **נִבְדָּה**. § 66. not. 11.  
**נִבְדָּה** 2 præt. Niph. from r. **נָבַד**.  
**נִבְדָּה** præt. Niph. from r. **נָבַד**.  
**נִבְדָּה** præt. Niph. from r. **נָבַד**.  
**נִבְדָּה** 1 plur. fut. Kal from r. **נָבַד**, c. suff. **נִבְדָּה**.  
**נִבְדָּה**, 1 plur. fut. Kal from r. **נָבַד**, c. suff. **נִבְדָּה**.  
**נִבְדָּה**, 1 plur. fut. Hiph. apoc. from r. **נָבַד**.  
**נִבְדָּה** part. fem. Niph. from **נָבַד** to *convince*.  
**נִבְדָּה** Deut. 21, 8 Nithpa. from r. **נָבַד**. Lgb. 249.  
**נִבְדָּה** præt. Niph. from **נָבַד**, the form being derived from **נָבַד**.  
**נִבְדָּה** for **נִבְדָּה** præt. Niph. from **נָבַד**. § 66. 5, and not. 11. Lgb. 372.  
**נִבְדָּה** Ps. 4, 7 for **נִבְדָּה** imp. from **נָבַד**, a negligent orthography.  
**נִבְדָּה** præt. Niph. from r. **נָבַד** q. v.  
**נִבְדָּה** for **נִבְדָּה** c. h. parag. 2 Sam. 1, 26. Lgb. 266. R. **נִבְדָּה**.  
**נִבְדָּה** Pil. from **נָבַד**.  
**נִבְדָּה** 1 plur. fut. Hithpa. from r. **נָבַד**, for **נִבְדָּה**.  
**נִבְדָּה** for **נִבְדָּה** imp. Kal, c. h. parag. from r. **נָבַד**, c. Dag. euphon. Ps. 141, 3.

**נָבַל** præt. Niph. from **נָבַל**.  
**נָשָׂא** Ez. 39, 26, and **נָשָׂא** (Aleph appended, comp. Arab. **قتلوا**) Ps. 139, 20, for **נָשָׂא** *they bear*.  
**נָשָׂא** Ps. 32, 1, for **נָשָׂא** part. pass. Kal from **נָשָׂא**, inflected like verbs **לָה**, so as to be assonant with **בָּסִי**, which stands near.  
**נָשָׂא** 1 plur. fut. Hiph. from r. **נָשָׂא**, by Chaldaism, for **נָשָׂא** or **נָשָׂא**.  
**נָשָׂא** Nithpa. from r. **נָשָׂא** II.  
**נָשָׂא** Job 4, 10, 3 plur. præt. Niph. of r. **נָשָׂא**; comp. in r. **נָשָׂא**.  
**נָשָׂא** for **נָשָׂא**, Dag. euphon.  
**נָשָׂא** for **נָשָׂא** præt. Kal from r. **נָשָׂא**.

ס

**סָבַב** 2 K. 8, 21 for **סָבַב**, the Yod being a 'mater lectionis.'  
**סָבַב** for **סָבַב** from **סָבַב** c. suff. et Dag. euph.  
**סָבַב** from **סָבַב** q. v. c. suff.

ע

**עָנָה** for **עָנָה** imp. Kal from r. **עָנָה**.  
**עָנָה** for **עָנָה** c. Dag. forte euphon. from **עָנָה** *cluster of grapes*.  
**עָנָה** for **עָנָה** *she made*, 3 fem. præt. from r. **עָנָה** Lev. 25, 21.

פ

**פָּחַח** Neh. 5, 14, i. e. **פָּחַח** c. suff.  
**פָּחַח** inf. Kal from r. **פָּחַח** to *breathe*.  
**פָּעַל** for **פָּעַל** *his work*, from **פָּעַל**. Lgb. 170, 571.

צ

**צָא** imp. from r. **צָא**.  
**צָא** inf. of the same verb.  
**צָא** Ez. 16, 52, inf. Pi. fem. c. suff. from r. **צָא**.  
**צָא**, see in r. **צָא** Pilp. p. 898.  
**צָא** imp. Kal from r. **צָא** to *pour*.  
**צָא** inf. of the same verb.

ק

**קָאם** præt. Kal for **קָאם**, from r. **קָאם**, in the Arabic manner. § 71. not. 1. Lgb. 401.

קָאם Chald. part. Pe. from r. קום.  
 קָבָה Lev. 22, 11 (read *kōbah*) imp. from  
 קָבַח, c. ה. parag.  
 קָבַח *curse him!* imp. from r. קָבַח, with  
 Nun epenthetic and suff.  
 קָה imp. Kal from r. לָקַח.  
 קָה Ez. 17, 5 for לָקַח *to take*. The ל is  
 dropped from the beginning, and be-  
 longs to the characteristic neglect of  
 grammatical forms in Ezekiel. Comp.  
 קָהָה for קָהָה, קָהָה for קָהָה.  
 קָהָה Hos. 11, 3 inf. Kal masc. from r. לָקַח,  
 c. suff. i. e. *by taking or holding them*.  
 קָהָה, once קָהָה 2 K. 12, 9, inf. Kal fem.  
 from r. לָקַח *to take*.

ר

רָאָה inf. Kal fem. from r. רָאָה Ez. 28, 17.  
 רָד inf. from r. רָדָה *to subdue*, where see.  
 But in Judg. 19, 11 the same form is  
 put for רָדָה *to go down*, the first radi-  
 cal being dropped; comp. רָדָה, רָדָה.  
 Lgb. 139.  
 רָד, רָדָה, imp. (the latter once inf. Gen.  
 46, 3,) from r. רָדָה.  
 רָדָה part. Kal from רָדָה, c. suff. ם-.  
 רָדָה and רָדָה, imp. from r. רָדָה *to possess*.  
 רָדָה inf. of the same verb.

ש

נָשָׂא imp. from r. נָשָׂא.  
 נָשָׂא inf. and c. לְ, from r. נָשָׂא.  
 נָשָׂא also inf. from r. נָשָׂא, for נָשָׂא.  
 נָשָׂא fully written for נָשָׂא Ez. 35,  
 11. Lgb. 527.

ש

שָׂא part. from שָׂא II.  
 שָׂא (Milra) Ps. 23, 6, usually rendered  
*my dwelling*, for שָׂא inf. c. suff. from  
 שָׂא. But the authors of the points  
 seem to have regarded it as for שָׂא  
 by aphæresis. Comp. שָׂא, שָׂא.  
 שָׂא, see in שָׂא no. 2.  
 שָׂא inf. pleonast. from שָׂא Jer.  
 42, 10. Comp. שָׂא, שָׂא.  
 שָׂא præt. Po. from שָׂא i. q. שָׂא,  
 q. v.  
 שָׂא imp. Kal from r. שָׂא.  
 שָׂא inf. plur. from שָׂא *to lay waste*,  
 Ez. 36, 3. Lgb. 365.

שָׂא dual from שָׂא *year*.  
 שָׂא, שָׂא, שָׂא, præt. from שָׂא *to set*.  
 שָׂא, see in r. שָׂא.

ת

תָּאָהָבָה Prov. 1, 22 fut. Kal for תָּאָהָבָה,  
 the vowels being contracted in the  
 Aram. manner; comp. מָלָה, מָלָה.  
 תָּאָהָבָה Job 20, 25 fut. Pi. for תָּאָהָבָה,  
 from תָּאָהָבָה.  
 תָּאָהָבָה for תָּאָהָבָה, from תָּאָהָבָה. Comp. פָּעַלָהוּ.  
 תָּאָהָבָה Prov. 1, 10, by Chaldaism for תָּאָהָבָה,  
 תָּאָהָבָה, fut. Kal from תָּאָהָבָה *to will*.  
 תָּאָהָבָה 3 plur. fut. fem. Kal from r. בּוֹא,  
 Ps. 45, 16.  
 תָּאָהָבָה Deut. 33, 16, for תָּאָהָבָה, He pa-  
 rag. being written twice, as it would  
 seem. So also in  
 תָּאָהָבָה Job 22, 21 for תָּאָהָבָה; and תָּאָהָבָה,  
 Keri תָּאָהָבָה, for תָּאָהָבָה 1 Sam. 25, 34.—  
 Others, as Ewald, Heb. Gram. p. 488,  
 suppose the affirmatives of the præter  
 to be appended to the future, so that  
 תָּאָהָבָה is from תָּאָהָבָה and תָּאָהָבָה (but the  
 sense requires תָּאָהָבָה), תָּאָהָבָה from  
 תָּאָהָבָה and תָּאָהָבָה, תָּאָהָבָה from תָּאָהָבָה  
 and תָּאָהָבָה or תָּאָהָבָה. Comp. Lgb. 464.  
 תָּאָהָבָה, תָּאָהָבָה, fut. apoc. from r. בָּכָה *to*  
*weep*.  
 תָּאָהָבָה for תָּאָהָבָה Ez. 16, 50, the syl-  
 lable תָּ- being inserted in the manner  
 of verbs לָה and עָל, for the sake of  
 assonance with the word תָּאָהָבָה.  
 תָּאָהָבָה fut. Hiph. from r. יָגָה.  
 תָּאָהָבָה 2 fut. apoc. Niph. from r. גָּלָה.  
 תָּאָהָבָה fut. Pi. from r. דָּמָה, for תָּאָהָבָה,  
 the third radical י being retained.  
 תָּאָהָבָה, in pause תָּאָהָבָה, fut. apoc. Kal  
 from r. הָיָה.  
 תָּאָהָבָה for תָּאָהָבָה Mic. 2, 12. Lgb.  
 405. R. הוּם Hiph.  
 תָּאָהָבָה for תָּאָהָבָה *thy praise*, the י as  
 'mater lectionis' being redundant.  
 See above in תָּאָהָבָה.  
 תָּאָהָבָה fut. from r. דָּחַל, where see.  
 תָּאָהָבָה Ps. 16, 5 a less freq. form of the  
 particip. for תָּאָהָבָה *holding*. Lgb. 308.  
 R. תָּאָהָבָה.  
 תָּאָהָבָה for תָּאָהָבָה fut. Kal from r. אָזַל *to*  
*depart*. Lgb. 377.  
 תָּאָהָבָה 2 Sam. 22, 40, i. q. תָּאָהָבָה (Ps. 18,  
 40) fut. Pi. from r. אָזַר *to gird*.  
 תָּאָהָבָה for תָּאָהָבָה 2 fut. Kal from r. אָחַז *to*  
*hold*.

הָתָּה fut. apoc. Kal from r. הָרָה.  
 הָתָּה fut. Niph. from r. הָלַל to *profane, to pollute*. Lev. 21, 9.  
 הָתָּה for וְהָתָּה, 3 pers. fut. Kal from r. הָוִישׁ; for which analogy see under r. עָיַט p. 770. Job 31, 5.  
 הָתָּה Prov. 17, 10, fut. Kal of r. נָחַח q. v.  
 הָתָּה fut. apoc. Kal from r. נָטָה, for הָטָה.  
 הָתָּה Ex. 25, 31 in many editions with Yod as 'mater lectionis,' for הָטָה; but contrary to rule and almost a corruption. Lgb. 52, 331.  
 הָתָּה fut. apoc. Kal for הָבָה, from r. הָבָה.  
 הָתָּה fut. apoc. Pi. for הָבָה, from r. הָבָה.  
 הָתָּה fut. apoc. Kal from r. הָלַח q. v.  
 הָתָּה fut. Kal shortened from הָלַיִן, from r. לָיוֹן or לָיוֹן.  
 הָתָּה for הָמָחָה. 2 masc. (the Yod belongs to the root) of fut. Hiph. from מָחָה to *wipe away*. Jer. 18, 23.  
 הָתָּה fut. apoc. Hiph. from r. מָסָה to *flow down*.  
 הָתָּה Ex. 23, 21 fut. Hiph. see מָרַר Hiph. note, p. 620.  
 הָתָּה for הָאָמַר fut. Kal from r. אָמַר.  
 הָתָּה, imp. from r. נָתַן q. v.  
 הָתָּה, see רָנַח.  
 הָתָּה fut. Hiph. of r. נָתַח q. v.  
 הָתָּה for הָאָסָה fut. Kal from r. אָסָה.  
 הָתָּה for הָעָנָה 2 plur. fut. Niph. from r. עָנָן, Dag. forte being omitted; see above in הָרָה. § 66. note 11.  
 הָתָּה Ez. 4, 12, fut. Kal c. suff. from r. עָנָן q. v. Dag. forte euphon. in ג.  
 הָתָּה fut. Kal from r. אָפַח to *cook*, for הָאָפַח.  
 הָתָּה Jer. 25, 34, see under the root פָּוִי, note.

הָתָּה Jer. 19, 3, fut. Kal from r. צָלַל, for the comm. הָצָלְיָה. See צָלַל I.  
 הָתָּה 1 Sam. 14, 27 Cheth. (by a corruption) for הָאָרְנָה. The copyist seems to have had in mind the word הָרְאִיָּה.  
 הָתָּה fut. apoc. Kal from r. רָבָה.  
 הָתָּה fut. Niph. from r. רָצַץ to *break*, the form being borrowed from רָוַץ.  
 הָתָּה Prov. 23, 26, i. e. for Keri הָצָרָה fut. Kal of r. נָצַר. The Cheth. is fut. Kal of r. רָוַץ, and should be read הָרָצַץ.  
 הָתָּה Jer. 9, 17 for הָטָאָה fut. Kal from r. נָטָה.  
 הָתָּה Deut. 32, 18, see r. שָׁרָה p. 1049.  
 הָתָּה fut. apoc. Kal from r. שָׁהָה to *drink*.  
 הָתָּה fut. apoc. sing. Hithp. for הָשַׁתְּהוּה, from r. שָׁהָה to *bow down*.  
 הָתָּה Is. 41, 10, fut. apoc. Hithp. from r. שָׁעָה.  
 הָתָּה inf. from r. נָתַן to *give*, contracted for הָתָּה. With suff. הָתָּה.  
 הָתָּה 2 Sam. 22, 27 for הָהָרַר fut. Hithp. from r. בָּרַר. Lgb. p. 374.  
 הָתָּה by aphæresis for הָתָּה, which is read Ps. 18, 41. Comp. רָדָה for רָדָה.  
 הָתָּה, see in הָתָּה above.  
 הָתָּה fut. Kal from r. הָמַם, q. v.  
 הָתָּה 1 K. 17, 14 Cheth. commonly taken as for הָתָּה to *give*, c. Nun parag. as in 1 K. 6, 19, where however הָתָּה is in fact future. But here the Keri, הָתָּה, is to be preferred.  
 הָתָּה fut. apoc. Kal from r. הָעָה.  
 הָתָּה 2 Sam. 22, 27, see in פָּהַל Hithp. p. 876.  
 הָתָּה Ex. 2, 4, for הָרְצַב Hithp. from r. רָצַב. Lgb. 386.





