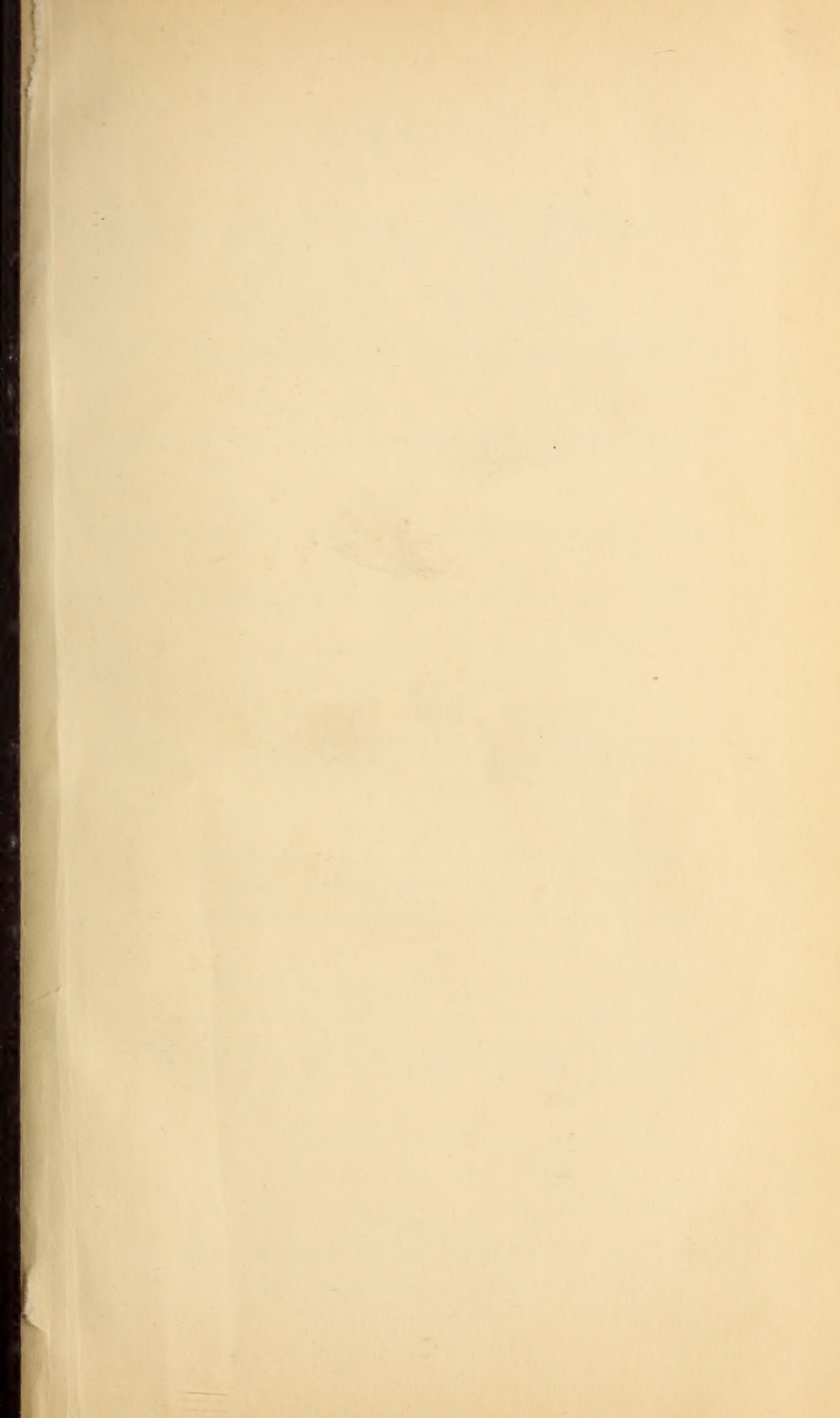


Class PJ 4833

Book .L4





A

LEXICON,

HEBREW, CHALDEE, AND ENGLISH;

COMPILED FROM THE MOST APPROVED SOURCES,

ORIENTAL AND EUROPEAN, JEWISH AND CHRISTIAN,

INCLUDING

BUXTORF, TAYLOR, PARKHURST, AND GESENIUS;

CONTAINING

THE WORDS WITH THEIR USUAL INFLEXIONS, IDIOMATIC USAGES, &c.

AS FOUND IN THE

HEBREW AND CHALDEE TEXTS OF THE OLD TESTAMENT,

AND, FOR THE CONVENIENCE OF THE LEARNER,

ARRANGED, AS FAR AS PRACTICABLE,

IN THE ORDER OF THE HEBREW ALPHABET;

MANY HITHERTO OBSCURE TERMS, PHRASES, AND PASSAGES EXPLAINED; AND
MANY ERRORS OF FORMER GRAMMARIANS AND COMMENTATORS
POINTED OUT AND CORRECTED.

TO WHICH ARE ADDED,

AN ENGLISH INDEX, ALPHABETICALLY ARRANGED,

FORMING A REVERSED DICTIONARY, ENGLISH, HEBREW, AND CHALDEE.

A SHORT DESCRIPTION OF THE TEMPLE OF SOLOMON, ITS FURNITURE, ETC.

BY SAMUEL LEE, D.D.,

REGIUS PROFESSOR OF HEBREW IN THE UNIVERSITY OF CAMBRIDGE;

PROFESSOR OF HEBREW IN THE UNIVERSITY OF HALLÉ; HONORARY MEMBER OF THE ASIATIC SOCIETY OF PARIS, AND OF THE HISTORICAL SOCIETY
OF PROVIDENCE, RHODE ISLAND, AMERICA; MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, AND OF ITS
ORIENTAL TRANSLATION COMMITTEE; ALSO OF THE FOREIGN TRANSLATION COMMITTEE OF THE SOCIETY FOR
PROMOTING CHRISTIAN KNOWLEDGE; PREBENDARY OF BRISTOL; RECTOR OF BARLEY, HERTS, ETC. ETC.

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MDCCCXLIV.



PJ4833

L4

TO THE
MOST REVEREND FATHER IN GOD,
WILLIAM,

BY DIVINE PERMISSION, LORD ARCHBISHOP OF CANTERBURY, PRIMATE
OF ALL ENGLAND, AND METROPOLITAN,

This Work,

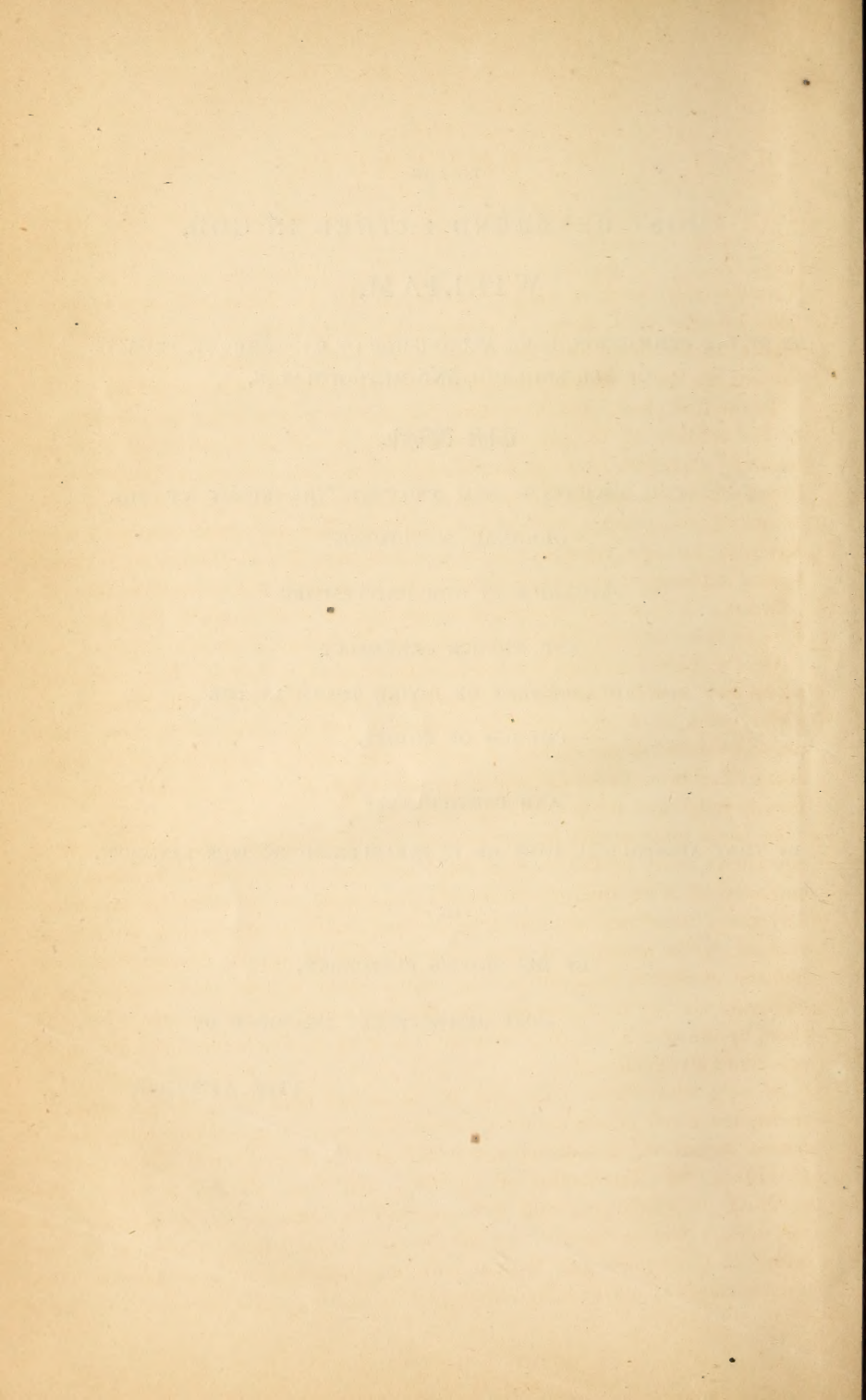
TO FACILITATE AND PROMOTE THE STUDY OF THE
ORIGINAL SCRIPTURES,
PRIMARILY IN OUR UNIVERSITIES,
AND THENCE GENERALLY
THE ADVANCEMENT OF DIVINE TRUTH IN THE
CHURCH OF CHRIST,
AND PARTICULARLY
IN THAT APOSTOLICAL PART OF IT ESTABLISHED IN THIS KINGDOM,

IS,

BY HIS GRACE'S PERMISSION,

MOST RESPECTFULLY INSCRIBED BY

THE AUTHOR.



P R E F A C E .

THE following work so long promised has, by the Divine aid, now at length been brought to a close. It becomes my duty, therefore, to lay before the reader, in the first place, the causes which led to the apparent delay ; and, in the second, the views and principles under which it has been carried on.

In the first place, then, I certainly had formed a very erroneous estimate, as to the amount of thought and labour that would be required. I had very naturally supposed, from the number and pretensions of works of this sort published within the last thirty years, that I should have but little to do beyond the labour of arrangement, abridgement, and correction, to a small extent. I soon, however, had the mortification to discover, that this abundance of materials tended rather to increase my labour, and to multiply my difficulties, than the contrary. I found, or thought I found that, in reality, much less had been done in this way than I had supposed, and had, indeed, a right to expect.

On the works imported from the Continent, and principally from Germany, no reliance could generally be placed : of which examples will presently be given ; and, as I was unwilling to omit any thing advanced in them which might be useful to the student, it now became a duty to consult them all, weigh every thing brought forward affecting either the etymology or the sense, and then to judge and act accordingly.

In cases innumerable it was evident that the Biblical text had never been consulted : many of the passages cited had been merely copied from the Concordance of John Buxtorf, where the references are found to be erroneous. To many, therefore, senses had been given which a reference to the context showed to be wrong. A very large number of words, constructions, and phrases, moreover, had, without any notice given of this, been systematically omitted ; leaving it, apparently, to the ingenuity of the learner to supply these by the analogy of the Grammar : a work to which the ingenuity of no one could be equal.

In very many cases, moreover, the sense had been made to depend on the translation given of some Oriental word, phrase, or adage, which upon examination turned out to be inaccurate : and of this examples will also be given. In others, the Rationalism of Germany had been allowed to supply the needful ; of which numerous instances will be found noticed in the course of the work. Add to these things the business of a parish, attendance on my duties at Cambridge and Bristol, with the unavoidable occurrence of some circumstances of a very afflicting character : the aggregate of which conspired

to affect my health to such an extent, as to render the suspension of every thing like literary labour an imperative duty. All which, when duly considered, will, perhaps, account sufficiently for the delay above alluded to.

I now deemed it right to call in assistance, if such could possibly be had. The public were expressing much impatience for the work; the proprietor was necessarily anxious for the fate of his capital already vested in it. All of which tended to press the consideration, that every thing likely to expedite its completion should immediately be had recourse to. My esteemed and learned friend, the Rev. T. Jarrett, Arabic Professor in the University of Cambridge, was so good as to answer the call, and to tender his very timely and valuable aid. This he has most effectually done, commencing at p. 389 of the work, and supplying from that place the greater part of the copy.* All I was able to do, I did; which was, to supply a certain portion of the copy, sustain the office of editor with respect to the rest, and carefully to look over all the proofs before they were put to press.

I may now lay before the reader my statement, as to the views and principles under which this work has been carried on. And I shall premise, that *conciseness* and *precision* have always appeared to me the two great requisites, of which the writers of elementary works should never lose sight; or, to adopt the adage of the Arabs, *The best discourse is that which is* (at once both) *short and clear*, خَيْرُ الْكَلَامِ مَا قَلَّ وَدَلَّ.

For the purpose of ensuring *conciseness*, then, it has been my endeavour to comprehend as much as possible in every individual case, under some general law or principle of grammar: and, in order to *precision*, as it regards particular words, to class every thing, as far as practicable, under some one leading idea or notion, and thence easily and naturally to deduce all the secondary or subsequent ones. The Grammar referred to, as to the first of these, is my own of the edition of 1832, in which the principles, here adverted to, have been uniformly laid down and acted upon.

As to the second, viz., the consideration of single words, my practice has been, as in my Grammar,† to consider the noun, in one or other of its primitive forms, as the root or leading word in each series, both as to form and meaning. Because in the noun, so taken, I could find something simple and tangible; something to which addition might be made in each case; and thence be intelligibly derived all that variety, both as to form and sense, which is found to prevail in every particular part of speech, however simple or com-

* It ought to be mentioned here that, in addition to the copy, said above to have been contributed by Mr. Professor Jarrett, the whole of the Index, or reversed part of the Dictionary (Appendix B), has been supplied solely by his industry; as also were many of the particulars contained in the Additions and Corrections (Appendix C) from his suggestions. I will only add, I trust that this will not be the last instance, in which the public will be benefited by his industry, talents, and learning.

† See my Grammar, Lecture x.

pounded it may be. While the verb as such—most commonly taken as the root—is necessarily either a compound term, or at least a simple one, involving at the same time the force of a pronoun, investing it with a precise personal signification.* To take such a word, as a *root*, has seemed to me at variance as well with the nature of things as with the term *root* itself, chosen as it has been to designate the leading and primary word of the several existing series. It should also be borne in mind, that the term *verb* can claim no higher authority than the opinion of those, who have thought proper to adopt it in the technical sense in which it is now used; that it is a mere technicality and nothing more, and, therefore, altogether inadequate to the task of proving the existence of any fact.

Nor will the adoption of the *Infinitive* or *Imperative* form of the *verb*, as presenting a simple form—which some prefer—at all mend the matter; for here, as before, we shall be assuming, that to adopt a mere technicality is the same thing as to determine a philosophical truth; the absurdity of which every one must perceive upon its being once suggested. The truth seems to be, these Infinitives or Imperatives, as they are termed,—conveniently enough for the technical purposes of grammar—present nothing beyond simple primitive segolate nouns, implying the *action*, *passion*, *circumstance*, or the like, which the author of language—or, it may be, general convention—has determined they should severally signify; and which usage only has assigned to the particular part of speech, in which Grammarians now class them, and upon which after-times has constructed other forms assignable to other uses. These then are, after all, simple primitive *nouns*, and nothing more; and, as they are found, for the most part, existing also as nouns, the fact that they are so, seems as obvious and certain, as it can be reasonably required it should be.

To those, however, who think differently, this arrangement can present no obstacle either in the Grammar or the Dictionary. They can—if they prefer doing so—as readily refer to the *verb* as the *root*, as they can in any other works constructed on their own principles. Nor will it be of much importance, generally, as to the views to be taken of Holy Writ. As far as my own experience goes—and this has been gained under both systems—I have found the one here recommended much better suited to the genius of language generally, and of this language in particular, than the other; and thence, in cases not a few, sufficient to suggest the means of removing difficulties which nothing else could.

Having thus, then, determined the nature and forms of words, the next thing was to ascertain their *precise* primary force and meaning; and, first, of the primitives. In very many cases no inquiry was necessary. When it was, a comparison of the Hebrew with the Oriental usage—as still existing—of the word in question, together with its cognates, has been instituted; and thence the apparently primitive acceptation elicited.† From this, again, the secondary

* See my Grammar, art. 187, seq.

† On this subject, see my Introduction to the Book of Job. London, 1837.

or subsequent significations have been derived, and, as far as practicable, in the order and manner which appeared the most easy and natural. By these means, *certainty*, it has been hoped in the first case, would, to a considerable extent, be ensured; and, in the second, a facility of recollection which was not to be expected under any other. How far success has been attained to, it will be for the reader to judge.

As to the force of combination, as in phrases, sentences, and of the context generally, it has been deemed necessary occasionally to call in the aid of pure Oriental grammar and rhetoric, and this, whenever it could be done, in connexion with the interpretations given in the New Testament; not neglecting, at the same time, those given by other well-received authorities, as the authors of the Septuagint, Aquila, Symmachus, Theodotion, and of the other Hexaplar versions; of the Targums, of the Peschito Syriac, of the Latin Vulgate, and of the Commentaries, Jewish and Christian, generally. But in no instance has it been attempted to elicit or determine from some Oriental word or usage only, the sense and bearing of any word or combination of words. This would be to pervert one of the best means of ascertaining the truth, to one very likely to propagate error. Nor, again, has either orthodoxy or heterodoxy been allowed, as far as I am conscious, imperatively and solely to determine any thing. The endeavour has been to assign to every, and to all of these, the influence to which they seemed severally—or conjointly as the case might be—fairly entitled, and no more. How far I have succeeded in these cases, it is, as before, for the reader to determine.

I have thought it right to make this statement, because, in the first place, those who are not conversant with Oriental literature generally, are very apt to imagine, both that it is of but little value as a help to the study of the Hebrew, and that very unjustifiable liberties have been taken with the Hebrew text from its adoption. To which it may be replied: It only requires an extensive practical knowledge of the languages and usages of the East, to be sufficiently convinced of the perfect futility of the first of these assertions; and, as to the second, although its truth, as a fact, may be admitted to a certain extent, it will by no means follow that the use of this valuable auxiliary is to be condemned, merely because its abuse may have been frequent and extensive.

Again, as to orthodoxy or heterodoxy, singly and respectively, I am well aware how far Grammarians and Interpreters, as such, have been led astray by an overweening and imprudent attachment to considerations connected with one or other of these. The Jews, for example—opposed as they necessarily are to the interpretations of the Old Testament which are found in the New—have spared no pains in the construction of their Grammars, Dictionaries, and Commentaries, tacitly to make every provision against their adoption. And, although they are now found generally among the loudest objectors to the use of the Arabic, time was when the language of Ishmael (לִשׁוֹן יִשְׁמַעֵאל) was appealed to by them for this and other purposes, as one of the safest means they could adopt. To this they added an appeal to *tradition*; which, it is to be regretted, was so readily admitted by the divines of Europe;

but which will be found, upon investigation, to rest on foundations no better than those of conjecture. Matter of this sort will be met with in the richest variety in the writings of Reuchlin, the elder Buxtorfs, our own Poccocke, and many others; the influence of which is felt to a very great extent to the present day.

Heterodoxy has produced similar results among the writers of modern Germany. Grammars, Dictionaries, Scholia, Commentaries, evincing very considerable learning, industry, and talent, have been composed in the greatest abundance. In these, appeal is very generally made to Oriental languages and customs, to the opinions of heathen philosophers and poets, to Jewish Grammarians, Targumists, Commentators, Cabbalists, and the like; more for the purpose of adapting the several views and opinions cited to the sacred text, than for that of illustrating mere grammatical, rhetorical, or other usages, and which might fairly be supposed to have been common to writers both sacred and profane. This, I say, is apparent on the face of all the writers of that school; who, nevertheless, are for ever insisting upon it, that they give nothing beyond the legitimate grammatical and historical interpretation! * And, as to their appeals to the Oriental languages and usages, it is the fact that, in the former, they seldom evince a sound practical knowledge, rarely any thing like extensive reading; and, in no case, an acquaintance with the Grammarians and Rhetoricians of the East. In instances not a few they have perpetuated the mistakes of their predecessors, and in others they have advanced many which have originated with themselves; of all which examples will be found in various places throughout this work.

Again, as to orthodoxy in the article of Biblical interpretation, the only authoritative guide and corrective is, beyond all dispute, the New Testament. In this, a system of Theology repugnant to that of the Jews, and directly opposed to the notions of heathen philosophers and poets, is clearly discoverable. Its leading notions and principles are peculiar to itself; they claim an origin and authority super-human; and to this they every where evince an indisputable right. These notions and principles, therefore—connected as they are with theology—cannot fail, in the first place, to exercise a considerable influence on the Grammarian, and thence also on the Interpreter of Scripture, in the second. This, I say, they cannot but do, and that the consequence must necessarily be, a considerable variety discoverable between the interpretations, grammatical as well as theological, of the Jew or Neologian, and of the conscientious and well-informed Christian divine, respectively. And such is indeed the fact. Heathenish principles have here, as in other instances, led to heathenish results; and this, I must affirm, will ever be the case, where the only legitimate and authoritative guide, viz., the New Testament, is systematically disregarded.

It is not, however, intended to be affirmed, that the Grammarian is ever to go

* See my Introduction to the Book of Job, p. 101, seq.; Sermons and Dissertations, p. 124, seq.

out of his way, for the purpose of accommodating his rules to the advancement of what he may consider orthodox. This would be as dishonest on one hand, as the practice proscribed above is faulty, partial, and unjust, on the other. Nor, if any reliance may be placed on my experience, will this ever be necessary. As far as I have been able to observe or discover, it is certain, the most extensive and deep acquaintance with the Grammarians, Rhetoricians, and usages of the East,—aided by the conclusions arrived at by the best writers of all ages, Jewish as well as Christian; and among the former, the Targumists may be allowed to occupy a distinguished place; among the latter, the fathers of the Church, such as Chrysostom, Theodoret, Jerome, and others,—will show most clearly that the Interpretations of the New Testament are, at once, the most easy, natural, judicious, and acceptable: those which exhibit the greatest agreement both in the letter and spirit with the declarations of the inspired writers whether of patriarchal or ancient Jewish times. One so circumstanced will find, moreover, a sort of family likeness pervading the whole, whether as to language, usages, or doctrines, sufficiently strong to convince him that, as members of the same household, they are the best qualified to explain each other's sentiments and views; and that, as such, they ought never to be separated, much less that their declarations should be interpreted by those, who are utter aliens to their commonwealth.

There is one principle more, not entirely unallied to the foregoing, which I have deemed it my duty never to have recourse to, viz., that of metaphysics, as employed on the one hand by John Calvin and his followers, and on the other by James Arminius, and his. I mean, that of eliciting particular doctrines from the declarations of Scripture, by calling in the acknowledged properties of the Divine mind as helps in the work of interpretation; and thence making deductions as unnecessary to mankind, as they are in reality groundless; but which have, nevertheless, proved the sources of endless dispute and strife. The instances particularly alluded to in the Old Testament, are those in which God is said to have hardened Pharaoh's heart; made blind the eyes, and fat the heart, of the Jewish people; to have made the wicked for the day of evil, and the like. All which originating, as they have, in ignorance of the real import of the original, have invariably been defended on the one hand, or attacked on the other, by an appeal to the metaphysical resources just mentioned. In the New Testament, again, St. Paul has been made a most rigid fatalist, when it is sufficiently evident that all he could have intended was, an appeal to the *particular prophecies*, which had foretold and *predefined* those events, times, and doctrines, which he had been commissioned to unfold, teach, and urge, throughout the world.*

On this last subject, see מַעֲנֵה, פֶּעַל, (sign. c.), הָשִׁיב, הַעֲזֵב, and שָׁמַן, †

* Rom. viii. ix., &c.

† The reader should be apprized that the Hebrew Bible everywhere referred to, is the stereotyped edition of 1836, published by the proprietor of this work, Mr. James Duncan.

in my Sermons and Dissertt. Dissert. i., and my notes on the Book of Job generally.

And it may with truth be affirmed, that we owe to this most plausible and delusive principle, viz., of supplying an *apparently* suitable sense to Hebrew words, phrases, or declarations, instead of investigating their real Oriental import and force, all the difficulties, uncertainties, and ambiguities, which have conspired so abundantly to obscure the declarations of the Old Testament,

among ourselves, may not be out of place here. "In Scripture," says the late ingenious Mr. Taylor, in his Fragments to Calmet, vol. iii. p. 628, "בָּא, בָּא, signifies not only *coming*, but *going away*, going off, sinking, setting, as the sun sets, &c.," Gen. xxviii. 11 "because the sun was set, was *gone off*," Ps. l. 1; "from the rising of the sun to the *going off* of the same (כִּבְאוֹ)." "In all which places," says he, "there is a clear and indisputable reference to the departure of the solar light." It may be answered, that this is the thing in some sense meant, there need be no dispute, as there can be no doubt about it. But this is not here the point in question; which is, did the sacred writers intend to convey the notion of *departure*, *going off*, or the like, when they used this word? My own impression is, that it is as certain they meant no such thing, as a question of this sort need be; and, to this effect, the cognate dialects will afford the amplest testimony. Mr. Taylor has here had the misfortune—common to many—to recommend a meaning which the word might in some cases possibly bear; but which it is sufficiently certain no Oriental ever ascribed to it. By כִּבְאוֹ הַשֶּׁמֶשׁ, they mean *the entering-place of the sun*, i. e. in which it appears to enter the earth, or to set. And, in this acceptance, they oppose אָזַח, to אָזַח, i. e. *going in*, to *going out*; which last is the undoubted precise force of this latter term. Comp. Gen. xix. 23; Is. xiii. 10, &c. See also the Dictionary, under בָּא, כִּבְאוֹ, and אָזַח. Here, therefore, by virtue of a very plausible conclusion, we have a signification given to this word directly opposed to its true one! I will only ask, What may not be arrived at from the adoption of a principle such as this?

Once more, Ib. vol. iv. p. 277, seq., the Syriac ܒܘܬܘܢܝܬ, *intinxit, baptizavit*, is cited to prove that baptism could not have been by immersion; because, it is said, this word is sometimes used to denote variety, as of stripes, spots, &c., in colour; which it is also affirmed could not have been obtained by *dipping*, as had recourse to in dying. In p. 278 of this volume it is also argued on the other hand, that this word is never used in the Syriac New Testament in the sense of *baptizing*; but, that when that sense is intended, ܒܘܬܘܢܝܬ, is invariably had recourse to. It is then urged, that as this last word signifies "*stetit, ita ut stare sit, stare in flumine, illoque mergi*,"—as Michaelis had, after all, only conjectured—the conclusion drawn is, "having thus investigated the *true* sense of the Syriac words used for baptism, we think," it is added, "the weight of evidence evidently preponderates in favour of immersion."

Here, then, the *true sense* of this Syriac term having been thus fairly established, we may now rest perfectly satisfied that all is right. The truth however is, the whole is palpably wrong. Michaelis was not aware how the verb ܒܘܬܘܢܝܬ, applied to baptism in the East, nor why the rite itself was styled ܒܘܬܘܢܝܬܐܘܬܘܢܝܬܐ. The fact is, Confirmation is administered in the Oriental Churches together with baptism; and it is to that rite, rather than to baptism, that these words have been applied. And this the last editor of Calmet ought to have known. See my Sermons and Dissertations, p. 178.—This work is, nevertheless, highly deserving of the attention of the Biblical student, particularly on account of the extracts, &c., collected from travellers and others.

and thence not very slightly to affect many of those contained in the New. To this I feel compelled to ascribe all the difficulty and darkness, which modern times have succeeded in casting over the question of prophecy; and thence, rendering nearly useless one of the most convincing evidences of the truth of Christianity; one which, in the hands of its early apologists, produced the happiest results. To this, too, we owe the plausible, but groundless system proposed some years ago by Mr. John Hutchinson, and which succeeded in carrying along with it some of our best, but not most prudent or well-informed men. To this also, the school of Capellus, Houbigant, Kennicott, Lowth, &c., owed all its beauty and grandeur; and the same may be said of many of the ephemeral and popular writers, male and female, still to be found among us.

It is not, however, intended to be affirmed, that conjecture is never to be had recourse to; this would be to evince both ignorance and folly. All that is meant is, that as we now have easy means of access to every species of Oriental literature, antiquities, and usage, our first duty is to consult these. It is when these, as well as every other aid, such as the ancient versions, commentaries, &c., fail us, that we may fairly have recourse to conjecture, or, which would perhaps be better, leave the matter in doubt, with the hope that the labours of others might be more successful.

As to the order in which the words have been arranged, that of the Hebrew alphabet has been adopted as far as practicable. I say, as far as practicable; because it was clearly impracticable to give *every form of word* occurring in the Hebrew Bible in this order: this would have swollen the work to an enormous extent. In this respect, therefore, Gesenius has generally been followed, except, as observed above, that the primitive noun has usually been made to take the lead; and that words only as they *actually occur*, and these in *all their inflected forms*, full or defective, regular or irregular, have been given; excepting only, as also intimated, those forms of each and every particular person in the verbs, of each and every prefix, or affix in the nouns; of which the learner, but slightly acquainted with the Grammar, could not stand in need. But when the leading word, in order, has *not* been found actually to occur, of this the learner is admonished either by the omission of the vowels, or otherwise. By the insertion of all the forms, of apocope in verbs, of the Infinitives, Participles, and other derivatives, whether masculine, feminine, or common; whether occurring in the singular or plural, the form proper for construction, or, with one or more of the affixes in each case, a very large number of words are presented to the student, which have usually been left, in similar works, to be supplied by his judgment from the analogy of the Grammar; which has appeared to me to be taking too much for granted.* And, as the order adopted is alphabetical, it was deemed unnecessary to present a second, in an analytical index of words either defective in their forms, or otherwise difficult to be found, as in the Lexicons of Gesenius and Winer. These,

* I regret that, in a few of the first pages of this work, this full exhibition of all the forms was not adopted. This, however, can present no very serious inconvenience.

therefore, as far as it has been deemed necessary, have been inserted in their proper places in the body of the work.

It has not been thought necessary to say, when speaking of the nouns, whether they were substantive or adjective, both because such description was deemed superfluous,—the learner being supposed to be acquainted with the common usages of Grammar,—and because such designation has not appeared to me strictly applicable to this language.* Nor, of the verbs and verbal nouns, has it been considered necessary to state whether they were Transitive, Intransitive, or Neuter: nor, again, in any instance to introduce the mention of nominative, genitive, accusative, or other case, after the manner of the Latin grammarians; because no such thing as *case*, in that sense, existed in this language. I have thought it more appropriate to say that such verb or noun is construed either immediately (constr. *immed.*); that is, exerts its influence *immediately* on its object, without any intervening particle, as, *John loves Thomas*; in which case the verb will necessarily be transitive; or, *mediately* (constr. *med.*); that is, having some particle or particles intervening, as, *John went to London*: where the verb is intransitive; or *absolutely* (constr. *abs.*), where no subsequent term is necessary; as, *I stand, walk, &c.*, where the verb is of necessity neuter. Many verbs, it will be seen, sustain each of these characters: they are by these means, therefore, very readily characterized.

In the verbs, too, the terms pret. (preterite) and pres. (present) have been adopted, in conformity with the usage of my Grammar,† to denote what has usually been styled the *preterite* and *future* tense. Those, however, who prefer terming the latter *the future*, or *the aorist*, will find no inconvenience in my naming it otherwise. I have done so, because I felt that I had the analogy of the language and Oriental usage with me; and was therefore in possession of the principle which did obtain with the sacred writers themselves.‡ The full rhetorical use of the Apocope, of the Epenthetic ׁ, and ׂ, and of the Paragogic ׃, was determined, for the first time, in my Hebrew Grammar, Edit. 1832, art. 233, seq. I have since succeeded in ascertaining that of the termination ׄ, as the reader will find under the letter ׃, p. 400.

* See my Gram. artt. 153. 4; 217. 7, with the notes.

† See my Heb. Gram. Lecture xvii.

‡ On this subject, moreover, see Dictionary, under the letter ׁ, p. 163. In addition to these and some other particulars, my Grammar presented, for the first time, the laws which regulated the rejection of the ׂ letters, and ׃; enabling the learner to see, in a moment, the real source of every defect occurring in this language. I think it right to say this, because some of my reviewers, who were pleased to speak favourably of my work, had no hesitation in saying that I was indebted either to Dr. Gesenius, or Mr. Ewald, for every thing new and important: whereas the truth is, my Grammar appeared (in 1827) before a copy of Ewald's had reached this country; and, that not one of the particulars adverted to above ever appeared in that of Gesenius, and the most important of them never in that of Mr. Ewald. The fact is, the doctrine of the Hebrew tenses, with the use of the apocoped, epenthetic, and paragogic forms, was extracted by me from the native grammars of the Arabs; works which it does not appear either of these gentlemen ever consulted.

In most cases all the *constructions* of the verbs and verbal nouns are given in the manner just mentioned. The student ought to be apprized, however, that cases occur in which these are so numerous and various, that it would be almost endless to give them in detail; and of this he is always warned. And, as this work was intended to teach how the Hebrew ought to be read and construed, rather than how it should be written, it has been deemed sufficient, in many cases, merely to say what the construction is, leaving it to the industry of the student to make the due application of this. The same is true of the significations ascribed to words generally, and of the various phraseology cited. Enough has been given, it is hoped, to enable the student to find his way with safety and certainty to a large extent in this field of inquiry; and, eventually, with the helps here and elsewhere pointed out, to arrive at that state of proficiency, which cannot but administer the greatest pleasure to himself, as well as profit to the Church of Christ, in the additional light it will be in his power to throw on the pages of revealed truth.

The proper names, both of persons and places generally, I have thought it right to omit; because, first, it was impossible to do justice to either of these, particularly the latter, within the limits assigned to a Dictionary; and, in the second, it appeared unnecessary. If it be suggested that, without this help from the Dictionary, the learner will be unable to distinguish between a noun used as an appellative, or as a proper name; my answer is, If the learner is here to appeal to authority only, then, that of the authorized, or any other good version, will be equally decisive with that of the Dictionary; but, if he is to proceed as a critic, then this in a mere learner will be absurd; and, if in any other character, the authority of a lexicographer will not be deemed sufficient. And, in any case, treatises written specifically on these subjects, and which are accessible in sufficient abundance, had better be consulted. In my Grammar, indeed, a section, or lecture, has been bestowed on scriptural proper names: but this was intended rather as an introduction to such works, in presenting a systematical development of the *forms* of words usually adopted, than any thing else. My opinion therefore is, that such terms are entitled to no place in a Dictionary, the implied business of which is to teach the language generally. In a few instances, indeed, in which I thought some theological or other interesting particular was involved, and on the explanations usually given of which some obscurity rested, I have departed from this general rule, as in אֵיבָר פְּשׁוּיִים, יְהוָה, יְרִישָׁלַיִם, and some other words.

I have given, moreover, in an Appendix, a short description, with a plan and two sections, of the Temple of Solomon, which may be thought by some to be superfluous. My defence is, the descriptions of this famous edifice have appeared to me extremely faulty; the biblical text having been very generally disregarded by their authors; and thence, Rabbinical conjectures having been made to supply its place. Besides, it has been found so difficult to arrive at just notions of things, their positions, &c., from mere verbal description, and particularly with reference to the Temple, that I conceived it would be both the readiest and safest way to supply at once the short details and plan referred

to. For a fuller consideration of these particulars, the student is referred to authors who have discussed this subject more at length, and whose conclusions he will now, it is presumed, be the better able either to appreciate, or to receive with the greater care and caution. I once intended also to append to this work a short tract on the use of the Hebrew and Greek definite article, and a few references will accordingly be found made to it. But, as this would have had the effect both of delaying the publication of the work, and also of enlarging it, I made up my mind to publish this tract separately, as early as convenient.

I have now only to request the reader to attend to the additions and corrections given in the third Appendix (C), and to mark the places in his copy of this work, to which they severally belong, in order the better to ensure their assistance when it shall happen to be wanted. To all other instances of human infirmity, with which he will meet, I have to crave his indulgence, assuring him that, as far as my powers and opportunities would carry me, I am conscious of no case in which these have not been exerted to their fullest extent. To expect perfection in a work, occupying a range of inquiry so great, and involving, in cases innumerable, questions so difficult, and this too in a species of literature which may truly be said to be still in its infancy, would be to expect something the least likely possible to be met with. If, however, I have succeeded in making some additions to the stores collected in this way by the industry and learning of my predecessors,—and this I may, perhaps, hope I have done,—I shall, indeed, have the greatest reason to be thankful and to render all praise to Him, who has so far enabled me to succeed, and to make but the smallest additions to a species of literature, at once so important, and which has been generally so much neglected among us.

ABBREVIATIONS.

THESE, in the terms of grammar, names of authors, &c., are the same with those generally in use, and need no explanation. The following will be found sufficient, viz., augm., augmented; c. or com., common; comp., compare; compd., compound or compounded; cog. or cogn., cognate; contr., contracted or contraction; dag., dagesh; dim., diminutive; fm., form; it., item, also; n. a., noun of action, or Infinitive; non occ., non occurrit, occurs not; r., root; rel., relative noun; seg., segolate; v., verb. For others, see p. xiv. above.

primitive noun, as it appears as such in most languages in one form or another; as, Gr. *ἄππα, παπά*; Turk. *בָּאבָא*; Malay *בָּאב*, &c.

I. *A father*, Gen. xlv. 19, 20, &c., applied to God as having adopted his people as children, Is. lxiii. 16; lxiv. 7; Deut. xxxii. 6; comp. with Exod. iv. 22; 2 Sam. vii. 14; Ps. lxxxix. 27, 28, &c. It is true, man's creation is occasionally mentioned in connection with this use of the word; but the language of Scripture will not justify the assumption, that he is therefore necessarily a Father. The first and last cases cited here clearly imply the contrary, e. g. Is. lxiii. 16. *אֱבִירֵינוּ* is joined in apposition (Gram. art. 217, 4) with *אֱלֹהֵינוּ* our Redeemer, Deut. i. c. *אֲבִירֵךָ*, thy Father, He hath acquired, or made, thee (his own); with strict reference to God's redeeming and adopting Israel, not to his having created him; for this he had done for all mankind. The gloss of Abušaid, therefore, viz., *خالقك*, thy Creator, approved of by Gesenius, is erroneous. I must here remark, this is a case in which the Judæo-Samaritan, the Jewish, and the modern German, school, are likely to concur. It is one of those plausible things by which they have contrived to strip the Scriptures of their peculiarities, and religion of its value.—Hence, considered as a *defender, supporter, &c.*, Job xxix. 16.

II. Metaph. *An originator, inventor, &c.*, so, *ὁ τῆς βίβλου πατήρ*, Athen. l. 1; Gen. x. 21; xvii. 4, 5; Josh. xxiv. 3, &c. So the Messiah, Is. ix. 5. *אֲבִירֵנוּ* Originator of an age (*αἰών*), or *dispensation*.

III. Meton. *A head, chief, or ruler*, applied to Kings, Prophets, Priests, &c., 2 Kings v. 13; vi. 21; 1 Sam. x. 12; 2 Kings ii. 12; xiii. 14; Jud. xvii. 10; xviii. 19; Prov. iv. 1, &c. Hence, Joseph, as managing the chief rule, is termed *אָב* *אָבִירֵנוּ*, a father to Pharaoh, Gen. xlv. 8; so, in the Arab. *الوالد الأمين*, (not *الامير* as Gesen.) *faithful father*, given by Abulfeda as the signification of the Turkish *اتابك*, *Atabek*. Annal. Mosl. tom. iii. p. 226. Gesen. Thes. will supply other instances. Aff. *אָבִירֵנוּ*, *אָבִירֵנוּ*, pl. *אָבִירֵנוּ*, *אָבִירֵנוּ*, and *אָבִירֵנוּ*.

אָב, m. Chald. i. q. Heb. *אָבִירֵנוּ*, pl. *אָבִירֵנוּ*, Dan. ii. 23; Ezr. iv. 15; v. 12, &c. Aff. *אָבִירֵנוּ*, *אָבִירֵנוּ*, pl. constr. *אָבִירֵנוּ*, aff. *אָבִירֵנוּ*, *אָבִירֵנוּ*.

אָב, m. r. *אָבִירֵנוּ*, Arab. *إِبْ*, *gramen, pabulum quodcunque virens*. Syr. *اِبْ* *fructus*.

I. *Greenness, freshness*, of a herb, Job viii. 12; Cant. vi. 11. Aff. *אָבִירֵנוּ*, &c.

II. Chald. aff. *אָבִירֵנוּ*, Dan. iv. 9, 11, 18. *Its fruit*. Cogn. Arab. *أَنْب* *Melongena*, and *عَنْب*, *uva*.

אָבִירֵנוּ, v. pres. *אָבִירֵנוּ*, in pausa, *אָבִירֵנוּ*, Syr. *اِبْ*, *perit, amissus est*. Eth. *አበረ*: *insanivit*; Arab. *أَبَد*, *indomitum fugit, au-fugit, animal*. I. *Strayed, lost*. II. Meton. *Perished*, applied to men, animals, the human mind, and things, e. g., *אָבִירֵנוּ* a wandering, straying, sheep, Ps. cxix. 176. Comp. Jer. i. 6; Ezek. xxxiv. 4, 16; Deut. xxvi. 5; Is. xxvii. 13; Job vi. 18. See my notes on this place.—Is. xxix. 14, *אָבִירֵנוּ הָקָקָה*, *wisdom hath perished*; i. e. is not to be found. Comp. Jer. ix. 11; Amos iii. 15; Ps. ix. 19; cxii. 10. *אָבִירֵנוּ לֵב*, *the heart is lost, strays*, Jer. iv. 9. Comp. Job viii. 13, &c. Constr. *immed.* and *med.* with *ל* or *בְּן*.

Pih. *אָבִירֵנוּ*, *Made to stray, considered as such, meton. destroyed*. Jer. xxiii. 1; Eccles. iii. 6; vii. 7; Jer. li. 55; Numb. xxxiii. 52; Deut. xii. 2; 2 Kings xix. 18; Est. iii. 9, &c.

Hiph. *הָאָבִירֵנוּ*, i. q. *Pih.* meton. *Destroyed*. Deut. vii. 10, 24; viii. 20; Job xiv. 19. *אָבִירֵנוּ*, for *אָבִירֵנוּ*, with par. *ה*, and, as if from cogn. v. *יָבֵד*, or *וָבֵד*; Arab. *وَبَدَّ*, *succensuit*. Jer. xlvi. 8. *Hoph.* *הָאָבִירֵנוּ*. Dan. vii. 11.

אָבִירֵנוּ, Chald. i. q. Heb. *אָבִירֵנוּ*: pres. *אָבִירֵנוּ*. Jer. x. ii.

Aph. *הָאָבִירֵנוּ*, pres. *הָאָבִירֵנוּ* Infin. *הָאָבִירֵנוּ* Cogn. v. *וָבֵד*, as above, i. q. *Hiph.* Heb. Dan. ii. 12, 18, 24.

אָבִירֵנוּ, m. part. f. *אָבִירֵנוּ*, v. *אָבִירֵנוּ*. *Perishing, about to perish*, Num. xxiv. 20, 24; Prov. xxxi. 6; Is. xxvii. 13.

אָבִירֵנוּ (r. *אָבִירֵנוּ*), for *אָבִירֵנוּ*, Ezra xxviii. 16.

אָבִירֵנוּ, constr. *אָבִירֵנוּ*, Infin. *Perishing*. Deut. iv. 26, &c. Aff. *אָבִירֵנוּ*, in pausa *אָבִירֵנוּ*, *אָבִירֵנוּ*.

אָבִירֵנוּ, f. *Something lost*. Exod. xxii. 8; Lev. v. 22. Made equivalent to *אָבִירֵנוּ* by the *keri*, Prov. xxvii. 20.

אָבִירֵנוּ, m. *Destroying, destruction*, Est. ix. 5.

אָבָה, v. pres. **אִבְּהָ**, in Kal only. Arab. **أَبَى**, *teneriore affectu commotus fuit*. Cogn. Heb. **אָבָה**, **אָבָה**, **אָבָה**. Arab. **حَبَّ**. *Desirous, willing*, constr. mostly with the neg. **לֹא**, either expressed or implied, and with an Infin. or verbal noun, with **לֵ** prefixed, or not; as, **לֹא אָבָה לִשְׁלֹחַם**, *He was not willing to send them*. Exod. x. 27. **הֲיִאָבָה רִים עֲבָדְךָ**, *Is the Oryx willing to serve thee?* Job xxxix. 9. Abs. Prov. i. 25. **לֹא אֲבִיחֶם**, *ye would not*. See Is. i. 19; xxx. 15; xxxviii. 12; Prov. i. 10, &c. with **אֵל**. **אָבִיּוּ**, for **אָבִי**, as in the Arabic. Part. **אָבִי**:—with **אֵין**, Ezek. iii. 7.

אָבָה, m. Arab. **أَبَاةٌ**, nom. unit. **أَبَاةٌ**. *Arundo una. A reed*, probably that of the papyrus; once Job ix. 26. **אָבִיּוֹת אָבָה** *reed-vessels*, i. e. small and very swift-sailing vessels in use on the Euphrates and Nile, occasionally used by robbers. See my notes on the place, and comp. Is. xviii. 2.

אָבָה } see **אָב** Chald.
אָבָה }
אָבִיּוּ, see **אָבָה** above.

אָבִי, m. Arab. **أَبِيٌّ** *fastiditus, despectus*, **أَبَاةٌ** *fastidium, nausea*. Cogn. **أَوْدَةٌ** *malum, ærumna. Misery*, Prov. xxiii. 29; Lxx. **θόρυβος**; Syr. **وَعْدَةٌ** *perturbatio*.

אָבִים, m. constr. probably for **אָבִיּוֹת**, Gram. art. 73. form **אָבִיּוֹת**, or **אָבִיּוֹת**, Gram. art. 158. r. **בִּים**; Arab. **بَاصٌ** *fugit*. 2. conj. *fructum bonum protulit*. **مَبَاصٌ** *locus quo quis confugit*. Cogn. **أَبَسٌ** *conclusit*; **أَبَسَ** *collegit rem*; **أَبَشَ** *qui ornat atrium*; **أَبَتَ** *potu et ingurgitatione lactis (camelini) intumuit, &c.* “*Convenit utcumque*,” says Castell, “*cum Heb. אָבַס saginare, implere.*” *A Crib, or Stall*, in which animals are fed, Is. i. 3; Prov. xiv. 4; Job xxxix. 9. Aff. **אָבִיּוֹת**; usually, but without sufficient reason, taken as a plural.

אָבִים, m. **אָבִיּוֹת** pl. Part. pass. r. **אָבַס** above, *Fed, fattened*, Prov. xv. 17; 1 Kings v. 3; whence **בְּאָבִים**, and Jer. l. 26; **בְּאָבִיּוֹת** *her granaries, &c.*

אָבִישׁ, see v. **בִּישׁ**.
אָבָה, f. constr. **אָבִיּוֹת** once, Ezek. xxi. 20.

Arab. **بَاخَ** r. **بُوخ** *quievit, sedatus fuit ignis, vel ira; lassus, de viro, &c.* The Kamoos also gives, **وَهُمْ فِي بُوْحٍ أَيْ إِخْلَاطٍ** i. e., *they are in confusion*.—*Resting*, as after great exertion; *remaining stationary* in any place. Our passage has **בְּחַפְזֵי אָבִיחֵיךָ**, *I have appointed the resting, descent, or remaining of the sword*, i. e. for the purposes of slaughter. See Num Ps. cxxv. 3; Is. xxv. 10, xxx. 32; Ezek. v. 13, xvi. 42. And here, viz. chap. xxi. 22, and xxiv. 13; comp. Is. xxxiv. 5. With this the **σφαγία ρομφαίας** of the Lxx., as well as the **קַטְלֵי הַרְבֵּנָה** of the Targumist, as cited by Dr. Gesenius, will agree sufficiently well, without changing the reading into **בְּחַפְזֵי**, as he proposes. Besides, one would hardly expect to find **בָּבָה** at the end of the verse, as we now do, were this the original reading. Dr. Gesenius complains here, moreover, of the inaccuracy of Castell in giving **أَبَاةٌ**, for **أَبَاةٌ**, and this in the sense of *exterminium*, instead of *licentiam*. The error in the vowel, however (if it really be one), is probably an error of the press. As to the sense of the word, the place cited by Castell is 2 Macc. xxvi. 6, where we have **أَبَاةٌ** **اليهود**, which certainly will not bear to be translated by Dr. Gesenius’s “*licentia*” *Judæorum*. This would give utter nonsense. The probability is, that, as **بُوخ** is made equivalent to **أَصْل**, the iv. conj. is here used in the sense of the xth, viz. **أَسْتَأْصَلُ**, *rooting up*, i. e. destroying. In this case, therefore, the **أَبَاةٌ** of Castell will be cognate with the **بُوخ**, i. e. **إِخْلَاطٍ** of the Kamoos given above, and much more suitable to the place under consideration, than the **בְּחַפְזֵי** of Dr. Gesenius.

אָבִי, for **אָבִיּוּ**, Gram. Art. 74. Hiph. r. **בִּיא**, also aff. 1st pers. sing. of **אָבַב**.

אָבִיב, m. Arab. **أَبَّ** *contendit ad, tetendit in*. **أَبَّ** *propositum, gramen, &c.*, **أَبَابٌ** *cursor, fluxus, &c.*, cogn. **أَبَا** r. **أَبُو** *educavit, &c.*; lit. *Proceeded on, matured*, applied to corn. I. *Grown*, and in the ear. Exod. ix. 31, **בָּאָבִיב**, *the barley (was) grown*; not **בָּאָבִיב** as Gesenius proposes, Lev. ii. 14. II. Hence given to the *month*, in which this earing of the barley took place, Exod. xiii. 4, xxiii. 15, &c.

And, as the year was then in all probability solar (see my Sermon on the Sabbath, second edit. with the notes), the observance of this month would be easy and regular.

אָבִידָה, 1st per. pres. sing. with הַ parag. Hiph. r. אביר, of cogn. וָבֵד.

אָבִיּוֹן, m. pl. אָבִיּוֹנִים, constr. אָבִיּוֹנֵי, r. אָבִידָה, *Wishing, desiring; hence wanting, destitute, &c.*

I. *Poor, needy*, Syr. **اَوْبَانٌ**, applied to circumstances either *temporal, or spiritual*. Deut. xv. 4, 7, 11; Ps. ix. 19, lxxii. 4.

II. *Miserable*, as suffering distress or oppression, Ps. xl. 18; lxx. 6; lxxxvi. 1; cix. 22; Prov. xxx. 14; Jer. ii. 34, &c. Aff. אָבִיּוֹנָה, אָבִיּוֹנָה.

אָבִיּוֹנָה, f. *Desire*. Eccl. xii. 5.

אָבִיר, m. constr. אָבִירִים, Syr. **اَوْبَانٌ** *plumbum*, comp. אָבִיר, Arab. **اَبْرٌ** *bene habuit, probus, beneficus, fuit. Mighty, or powerful*. Gen. xlix. 24; Is. i. 24; xlix. 26, &c.

אָבִיר, m. pl. אָבִירִים, constr. אָבִירִים.

I. *Mighty, powerful, courageous, or brave*, applied to men, or animals, Jud. v. 22; Jer. xlvi. 15; Lam. i. 15, &c. אָבִירֵי לֵב, *men mighty of heart*, i. e. exceedingly courageous, Ps. lxxvi. 6; Is. xlvi. 12. אָבִירֵי בָשָׁן, *mighty ones of Bashan*, i. e. strong and furious men compared to bulls, Ps. xxii. 13; applied to horses, Jer. viii. 16; xlvii. 3; L. 11.

II. *Chief or head*, 1 Sam. xxi. 8.

אָבִיר, v. once in Is. ix. 17.

Hithp. אָבִירָה, Arab. **اَبْرٌ** *carnosus fuit*, cogn. אָבִירָה *commiscuit rem rei*, עִבְרָה *ad-*

hasit ei, בָּאֵף *pinguis evasit*, בָּאֵף *cinxit*, Syr.

אָבִירִים *gallus gallinaccus, superbè incedens, &c.*—*They swell*, as volumes of smoke; it is added, בָּאֵף הַגִּידִים, *the glorying*, i. e. as the towering, of rising smoke.

אָבִירָה, m. Arab. **اَبْرٌ** *nubes fecunda, pluvia gignenda idonea*, cogn. וָבֵד *imbrem effudit*,

בָּל *rigavit*, propr. I. *Weeping*. II. *Mourning, lamentation*, as for the dead, Gen. xxvii. 41; L. 10; with בָּל, Deut. xxxiv. 8, compared with the cry of ostriches, Mich. i. 8. Aff. אָבִירָה, אָבִירָה.

אָבִירָה, m. pl. אָבִירָה, constr. אָבִירָה, pl. אָבִירָה, pl. f. אָבִירָה, *Lamenting, mourning*, Gen. xxxvii. 35; Est. vi. 12; Ps. xxxv. 14; Is. lxi. 3, &c. Aff. אָבִירָה.

אָבִירָה, v. pres. אָבִירָה, *Mourned, lamented*,

constr. *med.* על, Hos. x. 5; Job xiv. 22. Abs. Amos viii. 8; Joel i. 9, 10, &c.

Hiph. אָבִירָה, *Made, or caused, to mourn*, Ezek. xxxi. 15; Lam. ii. 8.

Hithp. אָבִירָה, *Betook him to mourning*, 1 Sam. xv. 35, &c. Imp. f. אָבִירָה, *betake thee to mourning: ואָבִירָה וְאָבִירָה, so I weep and mourn*, Neh. i. 4.

Part. מְאָבִירָה, pl. מְאָבִירָה, f. sing. מְאָבִירָה, *One betaking him, or her, to mourning*, 1 Sam. xvi. 1; 2 Sam. xiv. 2; Is. lxvi. 10; constr. with על, or אָל *med.*

אָבִירָה, see אָבִירָה.

אָבִירָה, used as an adv. *Certainly, nay rather, &c.*, Gen. xvii. 19; Ezra x. 13, &c. See Noldius.

אָבִירָה, c. pl. אָבִירָה, constr. אָבִירָה; Syr. **اَوْبَانٌ** *lapis*; Eth. **اَبْرٌ**: id. Arab. **اَبْرٌ** *concrevit*,

ut nodus in ligno: **اَبْرٌ** *spissus*; **اَبْرٌ** *homo durus, pertinax, &c.* Cogn. **اَبْرٌ** *ædificavit*,

&c. *A stone*, generally, Gen. xi. 3; Is. xxviii. 16, &c. Metaph. אָבִירָה, *became* (i. e. his heart) *for*, i. e. as *a stone*, as we say *astounded, or astonished*; i. e. made like a stone, insensible with fright, &c. אָבִירָה *heart of stone*; i. e. insensible, Ezra xi. 19. Hence, *Rock*, Gen. xlix. 24. **אָבִירָה** *thence a shepherd, the rock of Israel*; i. e. the Saviour.—*Of offence*, 1 Sam. xiv. 33.

אָבִירָה *roll upon me this day a great stone*; i. e. take it for granted, that a great rock of offence, or weight, has devolved upon me. Comp. Ps. xxii. 9, xxxvii. 5; Prov. xvi. 3.—*Hail-stone*, אָבִירָה, Is. xxx. 30. Comp. Josh. x. 11.—*Precious stone*, Is. liv. 12: with the adjuncts אָבִירָה, אָבִירָה, אָבִירָה, Prov. xvii. 8; Ezek. xxviii. 14, 16; Exod. xxviii. 13.—*Mineral*, Job xxviii. 2.—*Of certain weight* (as in our *stone of wool, &c.*) אָבִירָה, *stone and stone*; i. e. diverse weights, Deut. xxv. 13. אָבִירָה *stones of* (the) *bag*, Prov. xvi. 11; with אָבִירָה, אָבִירָה, אָבִירָה.—*Weight of lead*, Zech. v. 8.—*Of tin*, ib.

iv. 10, used apparently as a plummet. In Is. xxxiv. 11, אָבִירָה *stones, or weights, of emptiness*; i. e. a measure or rule determining that desolation has taken place. Aff. אָבִירָה.

אָבִירָה, Chald. def. אָבִירָה, id. Dan. ii. 34, 35.

אָבִירָה, Dual. אָבִירָה, occ. twice, see Exod. i. 16, and Jer. xviii. 3. The pains taken to make this word suit both places may be seen in Rosenmüller, &c. which, as far

as I can see, have been to very little purpose. Nor do I think Gesenius's extract from Abulwalid much better, although he styles him an eye-witness of the thing in question. But the matter in question here is, *the meaning of this term*; and of this Abulwalid knew no more than Gesenius himself. In Jer. l. c. it is evident that the horizontal lathe of a potter is meant; on this, I think, there is no difference of opinion. I take אָבָנִים here, therefore, to signify just what אָפְנִים would; i. e. *two wheels*, were this substituted in its place. It would then be a cognate term; and it is not improbable this was the very term used by Jeremiah. In Exod. l. c. the case is altogether different. The question is there about childbirth; and the words are אָבָנִים עַל הָאָפְנִים. It is added, אָבָנִים הֵם, *if it be a son*, &c. Gesenius gives here, "*Et videbitis super labro.*" He then tells us that this *labrum*, wash-pot, was probably like the potter's wheels; i. e. consisting of two stones, an upper and a lower, the upper of which acted as a *lid*, &c. But Why, let it be asked, are the midwives commanded particularly to cast their eyes on these? Had these the means of determining whether the new-born child was or was not a male? Again, supposing these wash-pots were composed of a lid, and sort of under-tub, Would this make them like the potter's horizontal lathe, which is thought to have consisted of two wheels? All this strikes me as extremely weak and inconclusive. Suidas, indeed, tells us of *λοχαίοι διφροί*, used by women in childbirth; which were, perhaps, couches peculiarly constructed for that purpose; and which, as far as I can see, must have been things as far unlike the *wash-pot* in question, as they were to the *lathe* of Jeremiah's potter. It is truly astonishing that such incongruous matter could ever have been thrown together by a writer of Gesenius's powers. Let me now give my view on this passage. I suppose, then, that אָבָנִים, is in this place cognate with אָפְנִים; which, dual, would be אָפְנִים. See Prov. xxv. 11, where we have אָפְנֵי, *its seasons, occasions*, &c. See this word below. I take the command of Pharaoh, therefore, thus, *Observe, look carefully on, the two occasions*; i. e. in which either a male or female child is born. It is added, *If it be a son, then*, &c. Now, it is curious to observe, that not one of the ancient versions says a word about this *wash-pot, stools*, or the like. The LXX. καὶ ὄσπρὸς τῆς τίκτειν, Vulg. "*et par-*

tus tempus advenērit," which is very near the truth. Targ. *videbitis in partu*; Syr. "*cum illæ procumbunt.*" The venerable Saadias Haggæon, indeed, makes the midwives to look at the *pulpit*! عِنْدَ الْمُنْبَرِ, as does Erpenius's Arab. Gesenius, however, tells us that a MS. at Oxford reads مَثْبَر, in the text of Saadias; and this he translates (Thes. sub voce) by "*locus ubi mulier parit.*" But this might be a mere imitation of the Targum of Onkelos, which has לְחִבְרָא: at any rate the authority of this Jew is of little value.

אָבָנִים, m. pl. אָבָנִים. According to Hottinger the Pers. بَنْد (Winer writes بَنْد!) a *band* or *bandage*, which Gesenius prefers taking from the Sanscrit *bandha*, with a prosthetic א. Nothing, however, can be less probable than that the Israelites adopted a Persic word immediately after their egress from Egypt. The word is most likely Egyptian, and might be cognate with the Persic بَنْد, and our *band*, although not occurring in the Coptic books as we now have them. From the places in which it occurs, it appears to have been made of fine linen, variously wrought, and used to bind as a *girdle* about the body of persons in authority, especially the Jewish priests, Exod. xxix. 9; xxviii. 39; xxxix. 29; Lev. viii. 13; Is. xxii. 21. Aff. אָבָנִים.

אָבָן, m. Sam. פֶּאֶר, *pulvis*. Arab. عَبَقٌ *aufugit*. Cogn. عَبَقٌ *adhæsit ei odor*. عَبَقٌ *pars, aliquid, adhærens butyri*.—Dust, light and easily ascending, Is. v. 24; Ezek. xxvi. 10. Applied to the mist of the clouds, when speaking of God, Neh. i. 3; occ. with עָפַר, Deut. xxviii. 24. The difference seems to be this: the former is so light as to be carried about by the wind; the latter heavy, and adhering to men and things. Aff. אָבָק.

אָבָקָה, f. once, constr. אָבָקָה רֵיחַ, *Powder of the merchant*, used as a perfume. Cant. iii. 6. Etym. as the last.

As a verb in Niph. pres. יִבְקֵן, *Adheres to; wrestles, or strives with*; constr. with עִם, Gen. xxxii. 25. Infin. בְּהִבְקָן, *in his wrestling*, ib. ver. 26.

אָבָר, m. and אָבָרָה, f. *A quill*, or larger feather of the wing of any bird, Ps. lv. 7; Is. xl. 31; Ezek. xvii. 3; Job xxxix. 16; pl. אָבָרוֹת, Ps. lxxviii. 14. Aff. אָבָרוֹתָהּ.

Taken by many to signify the *wing*, in some of these places, and Deut. xxxii. 11; Ps. xci. 4. The context, however, rather makes against this.

אֲבָרָה, occ. Gen. xli. 43. It appears to have been the term used in proclaiming the authority of Joseph. A similar thing was done in behalf of Mordecai, Est. vi. 11; where, however, we have several words used for this purpose. The attempts to interpret this word have been very various; some taking it as an imper. of אָבַר in *Hiph.*, and signifying *bow the knee*: others, with Luther at their head, have supposed it to be a compound of אָבִירָה; i. e. *father of the state*, and as of Chaldee origin. Others, again, have had recourse to the Coptic, supposing, which is indeed most likely, that the term is Egyptian: and, of these, the most probable seems to be the solution proposed by De Rossi (*Etym. Egypt.* p. 1), viz, **ΑΠΕΡΕΚ**, or **ΑΠΡΕΚ**, i. e. *Incline the head*. Other Egyptian terms certainly are to be found in the Hebrew Bible, as it is likely would be the case; as אֵיָר, for **ΑΙΡΟ**, the *Nile*. אֵיָר, **ΑΙΩ**, LXX. **ΑΧΕΙ**, and **ΑΧΙ**, see sub voce: אֵיָרָה, for **πουρο**; i. e. *the king*: to which some others may be added.

אֲבָרָה, for אֲבָרָה, *Hiph.* r. גאל.

אֲבָגִי, m. patronym. of אֲבָגִי, Num. xxiv. 7; 1 Sam. xv. 18, &c. *An Agagite*, Est. iii. 1, 10. Joseph. *Antiq.* xi. vi. sec. 5, makes Haman to be an *Amalekite*.

אֲבָגָה, f. contr. for אֲבָגָה, Arab. **جَدَّ** *obesitas, corpulentia*; **جَدَّ** *magnitudo dignitatis*. Kamoos, **وَكُلُّ مَنْعَقِدٍ بَعْضُهُ فِي بَعْضٍ**, *Anything one part of which is bound within another*.—Generally, *anything bound up together in one mass*.

I. *A bunch or bundle of hyssop*, Exod. xii. 22, &c.

II. *A body, or band of men*, 2 Sam. ii. 25. אֲבָגָה *his band*, people, or church, Amos ix. 6. So the Targumist here. The arch or vault of heaven, as given by Gesen. and Simon. seems unsuitable.

III. Meton. *knots, bindings*, Is. lviii. 6. אֲבָגָה—*of the yoke*, LXX. **στραγγαλιὰς**.

אֲבָוִז, m. Arab. **حِزْر**, Pers. **گوز**, Syr.

אֲבָוִז, augm. א. *Anut*, generally. The various species will be found recited by Castell, *sub*

voce; in Freytag, in Avicenna, the Medical Dictionary of Ibn Elhosain of Bagdad, &c. See also Celsii Hierobot, i. p. 28.—Occurs but once, Cant. vi. 11.

אֲבָרָה, f. Arab. **أَجْرٌ** *merces, premium*. as, אֲבָרָה נֶקֶחַ, *Reward, or wages of silver*; i. e. of money, LXX. **ὀβολός**. The Jews suppose it to be equal to the *gerah*. Talm. Lex. Buxtorf. sub voce **בַּעַש**, col. 1236.

אֲבָרָה, m. Arab. **أَجَلٌ** v. spec. *collecta fuit aqua*. **أَجِيلٌ** *collecta in unum locum aqua*. אֲבָרָה קָטַל, *The drops of dew*; opp. to קָטַר *rain*, Job xxxviii. 28. See my notes on the place.

אֲבָגִם, m. Arab. **جَمٌّ** *multa fuit, pec. aqua in puteo*. Aug. א. contr. for אֲבָגִם, pl. אֲבָגִים. I. *A pond or pool of water*, Ps. cvii. 35; cxiv. 8; Is. xxxv. 7; xli. 18; &c. Constr. אֲבָגִי, as אֲבָגִיָה, Exod. vii. 19; Is. xiv. 23. Cogn. Arab. **أَجَمٌ** *alterata fuit aqua, i. e., from its being stagnant*.

II. Meton. *Flags, or reeds, growing in stagnant waters*; Jer. li. 32. *The flags* (used, perhaps, in making stockades for defence,) *they burned with fire*. Arab. similarly derived, **أَجَامٌ** *asylum, munimentum*. Freyt.

sub. **أَجَمٌ**. Is. xix. 10. אֲבָגִי נֶקֶשׁ, *of stagnant, i. e. afflicted mind*. Cogn. Arab. **وَجِمٌ** *tetricus, et æger animi, &c.* Gesenius gives the form here אֲבָגִם, and is followed by Winer. If this were allowed, אֲבָגִי, not אֲבָגִי, would be the form of constr. For the אֲבָגִם, above, too, he gives אֲבָגִם, which is also incorrect; see Is. xxxv. 7.

אֲבָמוֹן, or אֲבָמוֹן, m. augm. of the prec. *A Flag or reed*, as before, opp. to אֲבָמָה, *a branch*. Is. xix. 15; metaph. *The lowest and worst of the people*. Comp. Ib. ix. 13; lviii. 5. The Arabs oppose the head and tail much in the same manner. Hamasa. Freyt. p.

בנו فلان الذوايب لا الذوايب اي—**الاعالي لا الاسافل**, *The sons of such an one are the forelocks, not the tails; that is, they are the highest, not the lowest*. **הֲלִיכָה כְּאֲבָמוֹן**, *Whether to bow down like a reed?* alluding to its elasticity. Meton. *the staff of a harpoon, or of an arrow*, Job xl. 26;—also, as used in making fires, **כִּדְרָה נֶפֶחַ וְאֲבָמוֹן**, *like a blown fire, with reeds*; because when dry they burned furiously, Job xli. 12. Comp. verse

following, and Ps. lviii. 10; where the same usage is alluded to. The Rabbins, and after them most modern writers, suppose this word to signify a large pot, or caldron, because the Gr. *λάκκος*, and the Lat. *lacus*, are sometimes used to signify a large vessel, and because Solomon's brazen sea was also a large vessel. I doubt whether much reliance can be placed on analogies of this sort, when destitute, as this is, of direct proof. The notion of burning, as above, seems to have obtained in the Arabic, probably for the same reasons; as, *تَأَجَّمَ*. Conj. v. of *أَجَم*, *ferbuit dies, accensus fuit, arsit ignis, excanduit in aliquem.* *أَجَم* ardor, ira. Freytag and Jauhari, sub voce. See Celsii Hierobot. Pars. i. p. 465; and my notes on Job xli. 12.

أَجَانَة, m. Arab. *أَجَانَة*; Syr. *ܐܝܢܐ*, crater, lagena, hydria; pl. *أَجَانِيَة*. A bason or bowl. Exod. xxiv. 6; Is. xxii. 24; Cant. vii. 3.

جَفَة جَف جَف, m. pl. Arab. *جَفَة جَف جَف*, agmen, caterva hominum, vel numerus ingens. Augm. with *ن*. *Hosts, armies*, Ezek. xii. 14, xvii. 20; &c. Dr. Gesenius makes it the same with the Chald. *גַּף*, or *גַּפָּה*, wing: Eichorn, after Schultens, *men clothed in armour*. I prefer taking the Arabic, which is here direct, and quite suitable. With affix. *أَجْفِي*, *أَجْفِيَة*, *أَجْفِيَة*.

أَجْر, v. pres. *أَجْر*; Arab. *أَجْر*, *mercedem dedit, iv. locavit, id. Syr. He laid up provision, &c.* Deut. xxviii. 39; Prov. vi. 8; x. 5.

أَجْرَة, f. def. *أَجْرَة*, Chald.; Syr. *ܐܝܢܐ*, Pers. *اَنْگَرَة*, *اَنْگَرَة*, An account, narrative. Meton. Account book, a letter, edict. Ezra iv. 8; ii. 5, 6, &c.

أَجْرَة, f. pl. *أَجْرَة*, i. q. *أَجْرَة*. Neh. ii. 7, 9; vi. 5, 17, 19. Esth. ix. 26, 29. Hence, as Gesenius thinks, with some probability, we have the *ἀγγαρεύειν* of St. Matt. v. 41.

أَجْرَة, m. Arab. *أَجْرَة*. Syr. *ܐܝܢܐ*, *multum, vel totum cepit, verrendo abstergendoque reject.* *أَجْر* occurs in this sense, Judg. v. 21: with a prosthetic *ن*, *The fist.* Exod. xxi. 18; Is. lviii. 4.

أَجْرَة, m. compd. of *أَجْر*, *Collecting, and blood, or dew.* Gram. art. 169. 10. LXX. *Ψυκῆρες*. Vulg. *Phialæ*. Syr. *ܐܝܢܐ*. *Dishes or basons, of gold or silver.* Ezra

i. 9. Conjectures of the Jews and others, on the etymology of this word, may be seen in the Thesaurus of Gesenius, p. 22, many of which appear to me to be of little use, and not very well founded.

أَجْر, m. cogn. with *أَجْر*, which see. Arab. *أَجْر* *gravis; أَجْر* *aër, terra, &c.* Comp. Syr. *ܐܝܢܐ*. *Mist, vapour*, which arising in exhalations from the earth, is again precipitated in the rain, Gen. ii. 6; Job xxxvi. 27. So *أَجْر* a cloud, from *أَجْر* *densus fuit, evasit.*

أَجْرَة, for *أَجْرَة*, Gram. art. 83. 1. Hithp. r. *أَجْر*; id. with Aff. *أَجْر*.

أَجْر, m. from *أَجْر*, A base or pedestal. Arab. *أَجْر* *quievit, inhibuit, continuit eum;*

it. *أَجْر* *benè curavit adornavitve sponsam; percussit fuste.* The Phœnician *'Adónis*. *Proprietor, master, or lord*, applied either to God or man; but, when used of God, is mostly in the plural number, Ps. cxiv. 7; Is. i. 24; Gen. xlv. 8. Frequently with the affix of the first person, *أَجْرِي*, *my lord*, Gen. xxxi. 35; xxxiii. 8, 13, 14, &c.; also joined with *أَجْر*; as, *أَجْر* *أَجْر*, *the Lord, Jehovah of Hosts*, Is. iii. 1. *أَجْر*, Exod. xxxiv. 23. Our English Bibles generally translate *أَجْر*, by LORD, in capitals; when preceded by *أَجْر*, they translate it *God*; when followed by *أَجْر*, by LORD; as in Is. iii. 1. *The Lord, the LORD of Hosts*. The copies now in use, however, are not quite constant in this respect. Plur. *أَجْرِي*, *Lords, or Lord*, by way of excellence.—I. Applied to men in authority, as in, *أَجْرِي* *أَجْر*, Is. xix. 4, a hard, or cruel lord. *أَجْرِي* *أَجْر*, Gen. xlii. 30, 33, *Lord of the land* (said of Joseph); and ib. xxxix. 2. II. To God; as, *أَجْرِي* *أَجْر*, *Lord of Lords*, Deut. x. 17. *أَجْر* *أَجْر*, *if I am Lord*, Mal. i. 6. And consequently with the affixed pronouns, *أَجْرِي* or *أَجْرِي*, *أَجْرِي*, *أَجْرِي*, &c. In Ps. cx. 1, we have *أَجْرِي*, in the singular, but in ver. 5, *أَجْرِي*, with a plural form. The first exhibits a Jewish gloss, probably as old as the times of our Lord. See Matt. xxii. 42. Gesenius tells us that *أَجْرِي*, is exclusively applied to God. It is applied, however, Gen. xix. 18, by Lot, to the two angels. He thinks too, that this is a plural termination without the affix, although *أَجْرِي*, certainly signifies *my lords*, and has the affix *أَجْرِي*; Lot, however, Gen. xix. 2, addresses the angels by the term *أَجْرِي*; and again, ver. 18, by *أَجْرِي*, as just re-

marked. How then are we to know that the pronoun is used in the one case, but not in the other? This is a refinement incapable of support.

אָדָם, Chald. adv. Heb. אָדָם, or אָדָם: Arab.

אָדָם, or אָדָם, and in the comp. אָדָם. Then, Dan. ii. 15, 25, 48, &c. With the particle ב, Dan. ii. 14, &c., Ezra iv. 24; and מן, v. 16, Thence, from thence.

אָדָם, Hiph. r. אָדָם with Aff.

אָדָם, augm. of אָדָם, Arab. هَدْرٌ, *fissâ spathâ, conspicuos flores habuit palma; longa plena ac adulta fuit, et luxuriavit*, herba. Golius. The Kamoos adds, *أراض هادرة*, i. e. Land (termed) *هادرة*, is that which is exceedingly productive of grass; comp. هَدْرٌ, Syr. أَوْزٌ, *cumulus, congeries, &c.*, أَوْزٌ *decoravit*. Cogn. Heb. הדר.

Great, powerful, splendid, majestic, applied to beings animate and inanimate; to men, and to God, Ps. xciii. 4; cxxxvi. 18; Ezek. xxxii. 18; Neh. x. 30; Jer. xxv. 34; 1 Sam. iv. 8; Is. xxxiii. 21, &c.

אָדָם, m. has no plural number. Arab.

أدم, *colore fusco præditus*; آدم, *Adam, homo*. Comp. the cogn. آدم with its derivatives.

Syr. אָדָם *terra rubra*. אָדָם *homo*. Ludolf takes the Ethiopic አዳም: which signifies *formosum*. See his Lexicon, col. 377.

I. *Man, or men, generally; any man, any one, especially the first man*; the appellative becoming a proper name on account of its frequent occurrence, retaining, nevertheless, the definite article mostly in the earlier Hebrew, and hence may be rendered *The man*. Applied to man because he was formed out of the earth, הָאָדָם, Gen. ii. 7; imposed perhaps, to keep him in mind of his frail and mortal character: see Gen. iii. 19; and also Ps. lvi. 12; cxviii. 6; cxliv. 3; Is. xxxi. 3; such also is the term אָדָם, *Son of man*; see Num. xxiii. 19; Job xvi. 21, &c.

II. *Other men*, as opposed to the Israelites; Jer. xxxii. 20; comp. Is. xliii. 4; Ps. lxxiii. 5. On the constructions, אָדָם, אָדָם, Prov. xxiii. 28; אָדָם, Hos. xiii. 2; אָדָם, Is. xxix. 19, see my Heb. Gram. art. 224, 4, with the note. The following are in apposition, אָדָם, *a wild ass, man*, i. e. a man of that description, Gen. xvi. 12; אָדָם, *גִּבְעוֹל*, Prov. vi. 12. To

this term (אָדָם), are opposed, אָדָם, i. e. *a man of substance, or consideration*: אָדָם, *a brave or warlike man*: אָדָם, *a man liable to pain and sickness*. See these several words. As this word admits of no plural number, when it is necessary to address a certain number, the phrase אָדָם, is used, Deut. xxxii. 8; Ps. xi. 4, &c.

אָדָם, m. from the above, *A ruby, or, according to some, a cornelian*; lxx. *σάρδιον*, Syr. *ܫܪܕܝܢܐ*, Chald. *ܫܪܕܝܢܐ*. Epiphanius, as quoted by Simonis, styles it *αιμαροειδής*, and compares it with the *σάρδιον αιμαρόεν* of Orpheus. See Braun. de vestitu sacerdot; lib. ii. p. 501, &c.; Exod. xxviii. 17; xxxix. 10; Ezek. xxviii. 13.

אָדָם, fem. אָדָם, augmented by doubling the last radical. See Gram. art. 154, 5. *Red, or reddish brown*, Num. xix. 2; Zech. i. 8; vi. 2; Cant. v. 10; Gen. xxv. 30; and hence Esau was named אָדָם *Rufus, Ruddiman*.

אָדָם, see r. דָם.

אָדָם, v. *Was ruddy, splendid (rutilans)*. Meton. *healthy, noble*, Lam. iv. 7; *Her Nazarites were more pure than snow, more pure than (pure) milk; they were ruddy—healthy, splendid, &c.—in person above pearls; the sapphire (was) their cut*, i. e. their brilliancy. See אָדָם. Hence,

אָדָם, pl. אָדָם part. *Puhal*. Anything, as skins, *made or dyed red*, Exod. xxv. 5; xxxv. 7; Nah. ii. 4, &c.

אָדָם, Hiph. of the same. *They are red; show or impart redness*, Is. i. 18.

אָדָם, Hithp. *It (the wine) becomes, or shews itself, red and splendid*, Prov. xxiii. 31.

אָדָם, f. אָדָם, pl. אָדָם, redup. Gram. art. 169. 6. *Very red, or glowing*. See Bochart. Hieroz. tom. ii. lib. v. cap. vi. according to others, *Inclining to red, reddish*, Lev. xiii. 19; xiv. 37.

אָדָם, for אָדָם, Gram. art. 83. 1. Hithp. r. רָמָה.

אָדָם, f. אָדָם pl. I. *Ground, soil, land*, Gen. ii. 19; Exod. xx. 24, &c. II. Meton. *Fruits, produce, &c.*, as growing out of the earth, Is. i. 7. III. *Region, or country*; as, אָדָם, *foreign or strange country*, Ps. cxxxvii. 4. אָדָם, *land of Jehovah*, i. e. Canaan, Is. xiv. 2. אָדָם—*holy*, Zech. ii. 16. אָדָם, *the land, הַיְהוָה*, by way of eminence, Zeph. i. 2. אָדָם, *my land, or country*, Jon. iv. 2. According to some, the

whole world, Gen. iv. 11; vi. 1, 7, &c. But there appears no good reason for this.—אָרֶץ differs from this, in signifying rather the surface, than the substance of the earth; and hence is, in the earlier parts of the Bible, opposed to שָׁמַיִם, heavens.

אָדָרְמוֹנִי, or אָדָרְמוֹנִי (Gram. art. 166, 8), Red-haired, Gen. xxv. 25, where is added by way of explanation, שְׂפָרָהּ שְׁצִירָה like a hairy robe. See also 1 Sam. xvi. 12; xvii. 42; LXX. πυρρόακης; Vulg. rufus.

אָדָרְ, m. אָדָרְ, pl. constr. אָדָרְ. See אָדָרְ. I. A base, especially the plates of copper, silver, &c., prepared to receive the tenons (דָּוִה) of the planks forming the wall of the Tabernacle. Their use apparently was, to preserve the wood from the damp of the earth, Exod. xxvi. 19; xxvii. 10, &c. II. Meton. Any foundation, Job xxxviii. 6; Cant. v. 16. Aff. אָדָרְ, אָדָרְ, &c.

אָדָרְ, see אָדָרְ.

אָדָרְ, m. see אָדָרְ above. Magnificence, Zech. xi. 13; Mich. ii. 8; i. q. אָדָרְ.

אָדָרְ, v. does not occur in Kal.—Niph.

אָדָרְ, for אָדָרְ, Gram. art. 193, 6. It hath become glorious, or magnificent, Exod. xv. 6.

אָדָרְ, Hiph. He makes glorious, &c., Is. xlii. 21, of the noun אָדָרְ; for אָדָרְ.

אָדָרְ, Chald. m. Syr. אָדָרְ and אָדָרְ, Arab. أَدْر area, אָדָרְ, Threshing-floors of autumn, Dan. ii. 35; Theod. αλω.

אָדָרְ, Heb. and Chald. Syr. אָדָרְ, Arab.

אָדָרְ, nom. mensis Syromacedonum. The month Adar, beginning with the new moon of March, and ending with that of April; but, as the Rabbins say, beginning with that of February, and ending with that of March; which is necessary to make it the twelfth, rather than the first, month. According to the Kamoos, the sixth Roomi month, of the Syro Chaldeans apparently. Among the Persians it was the ninth month of the solar year, and dedicated to אָדָרְ, fire. This word also signified the ninth day of any month; also the angel who had the charge of the sun, and presided over the festivities of every such ninth day, which was a feast. These days were looked upon as fortunate. The name is probably Chaldean; it occurs only in the latter books of the Bible. Esth.

iii. 7, 13; viii. 12; Ezra vi. 15; 1 Macc. vii. 43, 'Ađap. See Scaliger de Emendatione Temporum, pp. 102, 245, 626, &c; Relandi Antiquitates Sacrae, Par. iv. cap. i. par. ii.; and the Tracts in Ugolini's Thesaurus, vol. xvii.; the King of Oude's Pers. Dict. under אָדָרְ.

אָדָרְ, and אָדָרְ, def. pl. Chald. composed perhaps of the Pers. آذر fire, and گذر passing; or id. and Chald. יָצַר cut, decide.

Certain officers of state apparently, and perhaps those who presided over the ordeals by fire, and other matters connected with the government of Babylon, Dan. iii. 2, 3. Some prefer taking אָדָרְ, magnificent, and יָצַר, deciders, &c., i. e. chief judges. It is of little consequence what etymology is adopted, as it is quite impossible to determine with certainty, what these officers were.

אָדָרְ, adv. Chald. of אָדָרְ and אָדָרְ. Very quickly, Ezra vii. 3; Vulg. diligenter; LXX. ετοίμως, according to Gibbs's Gesenius; but I can find no such thing. Winer, after Bohlen, makes it the Pers. در راست, which, as Kosegarten has well observed, is bad Persian. His conjectural در سست, however, is little better; and the same may be said of در زده, neither of which is ever used in any such sense as אָדָרְ. Gesenius's דָר, and דָר, are certainly much better.

אָדָרְ, and דָרְ. If these words signify the same thing, the latter seems to identify itself with the Greek δραχμή, 1 Chron. xxix. 7; Ezra viii. 27; ii. 69; Neh. vii. 70—72. In some of these places, it is manifestly connected with words signifying weights; in none, with names of coins; whence I am led to believe, that it is not the δρακεὸς of the Greeks. The Syr. دَرْمَع of a writer, Barhebraeus, of the 13th century can have no weight in a question of this sort, particularly as nothing is more common than the Syrian practice of adopting Greek words. Winer's remark is, therefore, of little worth. Gesenius, however, gives us Darig, and Dergah, as the Persic for court. I can find no such word as the former. For אָדָרְ, which he thinks represents the Persian form of this word, he then gives, as the last component part, کون imago. But this again I can find in no Persian book! So that apparently no such Persian compound ever existed. Again,

under דְּרַחֲמֵי, he gives *דָּאָרָא קָמָן* *regis arcus*. But, if these words meant the same thing, how could this happen? I am inclined, therefore, to think that *δραχμή*, and hence, with Salmasius, that the Arabic *dirhem* *دِرْهَم*, or *دِرْم*, presents us with the same word, although I am unable to say what the real origin of either of these is.

אֲדָרְמֶלֶךְ, compd. of *אֲדָר* *הַמֶּלֶךְ*, *glory of the king*; or, perhaps, Pers. *آدرم* *a weapon, a bow and arrow, spear, &c.* and *מֶלֶךְ*; put for the Apollo of the Greeks.—The name of an idol to which the Sipharenes made their children pass through the fire, 2 Kings xvii. 31. It is joined with *אֲדָרְמֶלֶךְ*, either as another name for the same idol, or of another such idol. I think the former, i. e. *king of riches*, (*ملك الغنم*); which might well apply to Apollo. It is no objection to this, that human sacrifices are not expressly said to have been made to Apollo; for it is evident enough, from Macrobius and others, that every deity might be considered as resolvable into Apollo, in one way or other. Prop. name, 2 Kings xix. 37; Is. xxxvii. 38.

אֲדָרְעֵ, Chald. for Heb. *אֲדָרְעֵ*, *An arm*, Ezr. iv. 23.

אֲדָרְתֵ, see *אָדִיר* above.

I. *Abundance*, as of fruit, Ezek. xvii. 8; Zech. xi. 3; with aff. *אֲדָרְתָם*, &c.

II. *A robe worn for the sake of distinction*, as, *אֲדָרְתָּ שִׁנָּר*, *a robe of Shinar*; i. e. richly wrought; LXX. *ψιλὴ ποικίλη*. See Plin. lib. viii. cap. xlvi. (lxxiv.): "*Colores diversos picturæ intexere Babylon maxime celebravit, et nomen imposuit . . . Metellus Scipio triclinaria Babylonica sestertium octingentis millibus venisse jam tunc, posuit in Catonis carminibus,*" &c. Hom. Il. iii. 125. Helen is introduced working such robes, which Eustathius says is *ἐμπουκίλλειν*, and *ᾠγραφέιν*. Whence, as Winer well remarks, will be seen the weakness of the conjectures of Kennicott and Michaelis on Josh. vii. 21. *אֲדָרְתָּ שֵׁשֶׁר*, LXX. *μηλωτή*, *Hairy robe*, such as is usually worn by the ascetics of the East (comp. 2 Kings i. 8), and is called *فرجيد*; see my Translation of the Travels of Ibn Batuta, p. 196. From such garment made of wool, the Soofees (*صوفى*) of Persia have received their name. The *بُرْدَة* of Mohammed, which his followers

say was worn in imitation of Elijah's mantle, was a similar sort of garment; as was the *τριβώνιον* of the Greek philosophers, which we are told Justin (Martyr) continued to wear, even after he had become a Christian. It is probable, from some places in Irenæus, that many of the early heretics really were the wolves in wool, which our Lord predicted, Matt. vii. 15, &c. Comp. Zech. xiii. 4.—Sackcloth differed from this, in its being worn in mourning, and often next the skin; see 1 Kings xxi. 27; 2 Kings vi. 30; Is. xxxii. 11. How Dr. Gesenius could have seen something in the former resembling the *fur-cloaks* of Europeans, it is difficult to say. Joseph's coat, Gen. xxxvii. 3, 23, termed *כַּתְנֵת פְּסִיסִים*, was some such garment of distinction. The priestly vest of the Phœnicians too was, we are told, adorned with broad streaks of purple, Unvers. Hist., vol. ii. p. 348, ed. 1747. And such, apparently, was the *بُرْدَة* of Mahommed.

אָדוּשׁ, abs. noun, r. *אָדַשׁ*, cogn. with *דָּוַשׁ*. *Threshing*; i. e. beating out corn, &c. with the wheel, Is. xxviii. 28.

אָהַב, and **אָהַב** v. pres. *אָהַבְתִּי*, 1st pers. *אָהַבְתִּי*, and *אָהַבְתָּ*. *Desired, loved*. Cogn. *אָהַב*, Arab. *وَهَب*, and *حَب*, Prov. viii. 17; Hos. xiv. 5; constr. *immed.* rarely *med.* with *ל*, or *ב*. *אָהַבְתָּ נַפְשׁוֹ אָהַבְתָּ*, *the love of himself he loved him*; i. e. as himself, 1 Sam. xx. 17.

אָהַב, *infn.* or verb noun, Eccl. iii. 8; *Loving*, opp. to *שָׂנֵא*.

אָהַב, *part.* or agent, *Loving, friend, companion*. *אָהַבְתָּ אֶתְּךָ*, *fond of agriculture*, 2 Chron. xxvi. 10; Prov. xviii. 24; Esth. v. 10, 14; Is. xli. 8.

אָהַב, see r. *אָהַב*.

נְאֻהָבִים, *part.* Niph. pl. *Lovely*, 2 Sam. i. 23; Pih. *מִנְאֻהָבֵי*, *my lovers*, Hos. ii. 7; see in its place.

אָהָבִים and **אָהָבִים**, pl. *Amours, loves*, Prov. v. 9. Meton. *Gifts or rewards for love*, Hos. viii. 9; comp. Is. xxiii. 17.

אָהָבָה, f. *infn.* or verb. noun, with prep. *ל*, *ב*, *כ*, *מ*. I. *Love or loving*, Is. lvi. 6; Deut. vii. 8; x. 15; xi. 13, 22; Hos. iii. 1; &c. Meton. *Person beloved*, Cant. ii. 7; iii. 5, &c.

אָהָה, contr. *הָה*, interj. *Ah! alas!* Constr. *immed.* and *med.* with *ל*, Joel i. 15; Ezek.

xxx. 2; Judg. vi. 22, &c. Arab. أهل , أهل , أهل , or أهل , id.

אהרב, *part. pass.* of אהב, *Beloved.* אהרב fem. id. Neh. xiii. 26; Deut. xxi. 15, 16, opp. to שניא.

אהרבה, *Hiph.* See ר. ידה.

אהי, for איה per. metath. probably; as, איה מלך where is now thy king! Hos. xiii. 10. Some take it to be the apoc. pres. of איה; but this is suitable neither to the vowels nor the context.

אהי, apoc. pres. 1st pers. v. דה.

אהל, Arab. أهل , *populus, cæsus hominum.* A tent, pl. abs. אהלים, for אהלים. Gesenius, Lehrgeb, pp. 152, 572, terms this a Syriasm. It is an irregularity in the points certainly; and that is all that deserves to be said of it. Simonis and Gesenius make it to differ from משכן, in that designating the external coating, this the internal. Whereas, the truth seems to be, אהל signifies the whole tent; משכן the compartments into which it may be divided. Comp. Exod. xxvi. 1, 7; xxxvi. 8, 14; xl. 2, 18, 19; Job xxi. 28. The אהל מועד, tent of congregation, constituted apparently the whole area enclosed: the משכן, properly so called, the tent representing the *vas*, and containing the ark, &c. אהל העדות, tent of the testimony, as a smaller enclosure, was probably the same thing, Num. ix. 15; xvii. 23; xviii. 2. With affix אהלי, אהלך. With postpos. אהלה, which is irregular, for אהלה, Gen. xviii. 6; pl. constr. אהלי, אהליכם, אהלי.

אהל, v. not used in pret. pres. אהל, *Pitching a tent*, Gen. xiii. 12, 18.

אהל, *Pih.* אהל, contr. אהל (Gram. art. 73), Is. xiii. 20.

אהל *Hiph.* אהל it gives out light, splendour, Job xxv. 5; taking the sense of the cogn. אהל (Gram. art. 202, 4.) See my Translation of the passages, and notes.

אהלים, m. pl. and אהלות f. pl. The perfumed wood, termed *lign aloes*; by the Greeks, *άγάλλοχον*; Arab. *اغلاجون*, and *أغالوجي*, more recently *εὐλαλόη*. We have it in the New Testament, in John xix. 39, *μίγμα σμύρνης καὶ ἀλός*: which, a little lower down, is said to be *aromatic*. This wood is exceedingly valuable, even in the

East, where alone it is produced. A species of it was in great abundance in Ceylon, in the times of Ibn Batūta. See my Translation of his Travels, p. 184, with the notes; where we find that the Kamāri and Kākuli species are not produced in Hindustan, but in Java. See also p. 201, with the note. In the Medical Dictionary of Ibn Hosein of Bagdad, we have a very particular account of this wood and its properties, sub voce *عود*. See also the Hierobotanicon of Olavus Celsius, pars. i. p. 135—171; Dioscorides, lib. i. cap. 21. In Ps. xlv. 9, the myrrh, *aloes*, and cassia, mentioned, are said to be from the ivory temples of מני. In Jer. li. 27, we find that this is the name of a place; e. g. מלכות מנמי, the kingdoms of Ararat, Minni, and Ashkenaz.

This Minni is, according to Bochart, that part of Armenia which the Greeks termed *Mivnas*, and produced perfumes. See the Phaleg. p. 15—23. Others think that a region in Arabia Felix is meant, in which a people named Minæi resided. See also the Phaleg. p. 135, C — 139; Thes. Gesenii, sub voce, Num. xxiv. 6; Prov. vii. 16; Ps. xlv. 9; Cant. iv. 14.

אהלה, *Ohōlah*, f. (*her tent, or tabernacle.*)

The allégorical name given to Samaria by Ezekiel, xxiii. 4, in allusion, perhaps, to her having set up a temple of her own. The Mappik required in ה was dropped on purpose, perhaps, in converting the word into a proper name.

אהליבה, *Oholibah*, (*my tent (is) in, or with, her.*) The name whereby Ezekiel represents idolatrous Jerusalem, ch. xxiii. 4, opposed to the above.

אהמה, see r. המה.

אוה, for אוה, Gram. art. 74. 87. 1, *Desiring, willing*, one or the other of several things; so the Latin *vel*, from *velle*. See Nold.—Arab. *أو*, *aut*, &c. *Or, either—or; whether.* So Pers. *خواه*, from *خواستن* to desire.

אוה, with the vowels suitable to או, which is in the margin; better, perhaps, או (as above) *desiring, &c.* Prov. xxxi. 4.

אוהב, pl. אוהב; the etymology is doubtful. Perhaps we have some remains of it in the Arabic *أب* used as an imprecation; as

أَبَهُ اللهُ, *may God reject him!* **أَدَبٌ** *felix*

fortuna, &c. root **أوب**. See Freytag's Lexicon. Simonis may also be consulted.

I. *A spirit of divination*, supposed to possess certain privileged persons, or to be within their call. Such was the young woman, Acts xvi. 16, who had a *πνεύμα Πύθωνος*; such the woman of Endor; 1 Sam. xxviii. 7. **אֵשֶׁת בְּעֵלְתָּאִיב**:—to whom Saul said, ver. 8. **הֲרָמִימָא לִי בְּאִיב** *Divine, I pray, for me by a πνεύμα Πύθωνος*. This spirit was common to both men and women, see Lev. xx. 27.

II. *A man or a woman in whom there is a spirit of divination* (**אִיב**). Characters of this sort are by no means uncommon at this day in the East; and to these may be compared the witches, wizards, and conjurers, among ourselves; which, however, the light of the Reformation has almost entirely put to flight. The hocus-pocus jargon of our modern conjurers, &c., seems to have been in use in the Biblical times, see Is. viii. 19; xxix. 4. The LXX. mostly translate **אִיבוֹה**, by *ἐγγαστριμύθους*, on account of their muttering. On this subject may be consulted the dissertations of David Millius, in the Thesaurus of Ugolini, tom. xii. num. 5; or in the Dissertationibus Selectis, num. xii.; or Leonis Allatii Syntagma de Engastrimytho, in the Critici Sacri, tractat. Bibl. vol. i. p. 331; Van Dale de idololatria, p. 649; and Thes. Gesenii, sub voce.

أَبَابٌ, f. pl. Arab. **أَبَابٌ**, or **أَبَابٌ**, root

أَب, for authorities differ, *uter. Skins used as bottles for wine*, Job xxxii. 19. These were probably the *ἀσκοί*, Arab. **أَزْرَاقٌ**, pl. **زُرُقٌ**, of the New Testament, Matt. ix. 17, &c. The same custom is alluded to, both in Job and in the Evangelists. Dr. Gesenius and others consider this word as the primitive, from which the preceding has been taken, and used in a translated sense; because, say they, necromancers, &c., speak as if speaking out of a jar. I doubt this, because it presents a most slender thread of connexion, and because the words are apparently derived from different roots. See also my notes, &c., on Job xxxii. 19.

أَب, or **أَب** (root **أَب** or **أَب**, with **أ** *Hæmanti*. Arab. **أَب** *imber*), *A river, according to most authorities; but most probably a canal, from أِب*, which see, Dan. viii.

2, 3, 6. That canals were made prior to Daniel's time in the kingdom of Babylon, we have the best reason for believing; and of these the shortest, and perhaps best, accounts, with their authorities, will be found in the Ancient Universal History, vol. iv. b. i. chap. ix. § 1, edit. 1747.

אור, m. pl. **אורים**, Syr. **ܐܘܪܝܢ**, perhaps the Arab. **عُودٌ** *wood*. Bar Bahlul, cited by Gesenius, has **اورد** *a smoking udo*; which that author says, smokes upon its being extinguished. *A stick of firewood*, taken out of the fire before well kindled, and hence emitting smoke. See Is. vii. 4; also the Targum on Job xii. 5, for **לְפִיר בור**; Amos iv. 11; Zech. iii. 2. Scheidius makes it a participial noun, of **אור**, i. e. **אור**, for **אור**, signifying *bent*, and thence, "*lignum per ignem incurvatum.*"

אורות, pl. f. **אור**, or **אור**. Arab. **وَدَيٌّ** *project, &c.* *Projects, means; cause, account, &c.* Gen. xxi. 11, 25; Exod. xviii. 8, &c., with affix **אורתי**.

אורד, *Hiph.* r. **אור**.

אורה, fem. Arab. **هَوِيَّ أَوِيَّ**. Syr. **اَاف**, cogn. Heb. **אנה**. I. *Natural desire for food, &c.*, Deut. xii. 15; xviii. 6; 1 Sam. xxiii. 20. II. *Lust*, Jer. ii. 24, &c.

אורה, v. *Pih.* generally with **נפש**, as **נפשתיך**, *As to my soul, I have desired thee*, i. e. greatly desired, &c., Is. xxvi. 9; Job xxiii. 13, &c., v. neut. and trans. Constr. *immed. and med.* with **ב**, and **ל**.

ארה, *Hith.* pres. **ארה**, 2 Sam. xxiii. 15; Apoc. **ארה**, Prov. xxiii. 3, 6; xxiv. 1, *Becoming desirous of, coveting, claiming*, Deut. v. 18; Jer. xvii. 16. **ארה**, Num. xxxiv. 10, has given endless trouble to the commentators, some supposing the verb here to be the same with **ארה**, in vv. 7, 8, which, however, no analogy can reconcile; others say that *describe, mark out*, is the sense to be given to the verb; which, it is affirmed, the word **ארה** (but is this word derived from either **ארה**, **ארה**, or **ארה**? I think not) will sufficiently establish. For my own part, I see no reason whatever for all this; because, I think, *and claim for yourselves*, or the like, will suit the place sufficiently well. **ארה**, *They became desiring a desire*, i. e. intensely desiring, Num. xi. 4.

אוחולקה, *keri הוּחַלְקָה*, Jer. iv. 19. See r. חול.

אוי, and **אוינה**, interj. Constr. *immed.* and *med.* with ל, as *אוי יְרֵד הַקְּמִים*, *Wo, city of much blood!* Lam. v. 16: *אוי־נָא לָנוּ*, *Wo now to us!* Ezek. xxiv. 23; Ps. cxx. 5, &c. Nearly allied to *הוי*, which see, and may designate *grief, threatening, depreciation*, &c., as the context shall suggest.

אויב, m. pl. *אויבים*. See *אויבה*. *An enemy, adversary*, public or private, Ps. iii. 8, vi. 11, &c.; ib. xlv. 6; cx. 1, &c. *אויבי דְּהוּדָה*, *the enemies of Jehovah*, i. e. of his religion and people, Ps. xxxvii. 20; xcii. 10; with affix *אויבי*, *אויבך*, &c., regularly.

אויבת, f. id. Micah vii. 8, 10. *אויבתי*, i. q. *אויבה אתי*, Hos. x. 11. See Gram. art. 175. 15, note.

אוקל, see r. *אכל*.

אוקיל, m. r. *אכל*, cogn. *τῶσ*, *Provision*, Hos. xi. 4.

אורי, m. pl. *אורלים*, Arab. *أول*, r. *أول*, i. q. *أرتدّ* *descivit, defecit, خثر, incrassuit, &c.* *A fool*, particularly as to religion; opp. to *דקם*, Prov. x. 14; to *שרים*, ib. xi. 16. It differs from *נבל*, which rather signifies *corrupt*.

אורייל, id. with relative ׀, Gram. art. 166. 4, &c. *Foolish*, Zech. xi. 15.

אקהל, f. *Foolishness*, pec. with regard to religion, Prov. v. 23, &c. Ib. xiv. 24, we have the last member by, *the folly of fools is folly*, would be to involve the author in the charge of dealing in truisms, and also of transgressing one of the commonest rules of oriental rhetoric; which requires that, when the same word happens to occur twice in the same period, it must be taken in different senses. De Sacy's *Hariri*, p. 234, on *التجنيس*, Gladwin's *Prosody and Rhetoric of the Persians*, p. 6. So Rev. xvii. 8, *ὄκ ἔσται, καίπερ ἔσται*, i. e. *remains not, although it now is*. See my *Expos.* on the place. Here, *their wealth (is) the crown of (the) wise; the backsliding, apostasy, of (the) confident*, i. e. of fools in this sense, *(is) their folly*; i. e. as *עשרם* may be taken to signify the *acquisition*, or *wealth*, in a good sense, made by the truly wise; so *אקהל*, taken in its primary sense, *falling off*, &c., may, the loss occasioned to

the opposite characters, by their dense ignorance. Comp. 1 Tim. vi. 5, 6, and Prov. xv. 16.

אול, m. Arab. *أول* *rectè disponere ac administrare*. So Ps. lxxiii. 4, *בְּרֵאשִׁית אֲנִי*, *Fat*, i. e. prosperous, *is their administration*, &c.; and, taking an abstract for a concrete (as in *מֶלֶךְ*, *עַבְד*, &c., Gram. art. 152. 10.), *אולי הָאָרֶץ*, (*Keri has אילי*) *princes, or governors, of the land*, 2 Kings xxiv. 15.

אורלי, compd. of *אוי*, and *לי*, cogn. *τῶσ*, nearly allied to *לילי*, and *אילם*, which see. A particle implying a negation obviated by some occurrence; nearly corresponding to our *unless, except*; Lat. *si non, nisi*; LXX. *εἰ μή*, modified as the context shall require. Locus valde vexatus, is Num. xxii. 33. *אילי נִפְתָּחָה מִפִּי*, *unless she had declined from before me, surely now I had even slain thee*; i. e. had not this first event taken place, the second (which has not) surely had. Winer asks, on this place, "Unde negandi vim huic voc. accedere existimemus?" I answer, from the same cause which we do in the last syllable of *לילא*, *לי* (Gram. art. 86. 3,) being perfectly equivalent to *לי*. So ib. xxxiii. 27, *אילי יִשָּׂר*, lit. *or it will not seem right*, &c., Gen. xvi. 2. *אילי אֲנִי בָאֵנָה . . .* *Go in now . . . or I shall not bear by her*, &c. In all cases, I think, a preceding condition will be found, so as to allow of some such solution as the preceding. See Nold. *sub voce*.

אורלם, compd. *או* + *לם* lit. *Or not, otherwise, nevertheless*. *אורלם אֲנִי וְגו*, *otherwise I, &c.* i. e. I betake myself to other considerations. Job ii. 5, v. 8. See Nold. *sub voce*, and p. 318.

אורלם, or **אורלם**, pl. *אורלמים*; also *אורלם*, pl. *אורלמים* and *אורלמה*, a name applied to a certain part of the Temple. See *היכל*.

און, m. seg. prim. *أون*, Arab. *أون* or *أين* *time, delay, occasion*, in either a good or bad sense.—I. *און*, *Virtue, manhood*, Gen. xlix. 3, Deut. xxi. 17, &c.; meton. *Power*, Job xviii. 7, 12, &c.; *Wealth*, Hos. xii. 9, Ps. xx. 10, cogn. with *הון*. From its beauty and fertility, the valley of Damascus, Amos i. 5, *בְּקֵשֶׁת אֲוֶן*, now termed *Un*, LXX. *Ων*, and by the Persians *گلستان* *آرم*, rather *آرم*, as some of their authors tell us. II. *Inconstancy, falsehood, sin, idolatry*; meton. *Idol*, and *sorrow*, Is. xli. 29; Ps. xc. 10; Zech. x. 2, &c. In

Hos. iv. 15, &c., בֵּית אֵל Bethel, lit. house of God, sarcastically styled בֵּיתֵינוּ בֵּיתֵנוּ, Bethaven, lit. house of idolatry, &c.; with affix אֵינוּ, אינו, אונם, אונם. Phr. מְחַי אֵנוּ, men of iniquity; פְּעֵלֵי אֵנוּ, doers of iniquity, &c.

אָנוּ, m. pr. אֵנוּ, concr. of the above, pl. אֵנוּם. I. Powerful, Is. xl. 26, 29; Ps. lxxviii. 51. II. Sinners: meton. Sorrouful; לֶחֶם אֵנוּם, bread, i. e. usual fare, of such persons, Hos. ix. 4; Prov. xi. 7. Hence v. in Hithp. part. Num. xi. 1, מְחַאֲנוּנִים, sorrowing, murmuring, &c.

אֲנִינִית, see אָנִי, Ships.

אֲנוּסָה, m. see אָסַף. One collecting any thing, Numb. xix. 10.

אֲנוּסָה, or אָנוּסָה, Jer. x. 9; Dan. x. 5; Cant. v. 11. It is neither a different name for אֲנוּסָה, nor a different way of writing that name, as some have thought, but a mere epithet signifying Pure, refined, or the like. In Jer. x. 9, we have אֲנוּסָה מֵאֲנוּסָה . . . וְנִדְבָב מֵאֲנוּסָה . . . וְנִדְבָב מֵאֲנוּסָה . . . and refined gold; supposing אֲנוּסָה here, to be parallel with מֵאֲנוּסָה, not with מֵאֲנוּסָה: which I think extremely probable. Because, not only is this word written אֲנוּסָה, in 1 Kings x. 18, which is sufficient to show that the מ prefixed, is not the prep. פִּן; for, this place, as compared with 2 Chron. ix. 7, has אֲנוּסָה, in the parallel. In this case it will be a derivative from אֲנוּסָה, or אֲנוּסָה; Arab. وَفَر, אֲנוּסָה, part. מֻוּפָר, i. q. وَفָר; in conj. v. אֲנוּסָה, part. מֻוּפָר, i. q. وَفָר; in conj. v. אֲנוּסָה, part. מֻוּפָר, i. q. وَفָר; in conj. v. אֲנוּסָה, part. מֻוּפָר, i. q. وَفָר; in conj. v. אֲנוּסָה, part. מֻוּפָר, i. q. وَفָר; in conj. v. אֲנוּסָה, part. מֻוּפָר, i. q. وَפָר, and אֲנוּסָה, dimovit, separavit. From the last of which we have אֲנוּסָה silver; because so refined.

On the other hand, see Bochart's Phaleg, p. 161, Canaan, p. 769.

אֲנוּסָה, or אֲנוּסָה, the name of a place celebrated for its gold. It probably took its name from אֲנוּסָה, one of the descendants of Eber, Gen. x. 29, who fixed themselves in Arabia for the most part. The gold of Sheba, Havilah, and Ophir, is often mentioned in Scripture. The two former places certainly were in Arabia. (Gen. xxv. 18, &c.) Seetzen, too, found a place so named near the Persian Gulf. Bochart and others, however, after placing the original Ophir in Arabia, look out for another in the East Indies, or elsewhere; because Arabia seems too near to account for the three years' voyages

of Solomon's ships for the purpose of transporting the gold, peacocks, &c., to Palestine. Hence too, the Σοφίρα, Σώφειρα, or Σώφειρα, of the Lxx., has been supposed to be an Egyptian name of the East Indies, which has been thought corroborated by the Σοφάρα Sufara of Abulfeda, situated on the coast of Malabar. Sofala again, on the Eastern coast of Africa opposite to Madagascar, has also been supposed to be the Ophir of Scripture. See Bochart's Phaleg, p. 147, &c.; Reland's Dissert. Miscel. i. 4; Spicileg. Geogr. Sac. Michaelis ii. 184, &c. also my notes on Job xxii. 24, &c.

אֲנוּסָה, pl. אֲנוּסָה, The wheel of a chariot, threshing machine, &c., Gen. xiv. 25; Prov. xx. 26; Arab. أَفْنٌ diminuit, &c.

אֲנוּסָה, not in use; v. pret. אָנוּסָה, Pressed, was urgent upon; constr. with ל, ב, מ, לָבָא אָנוּסָה, pressed, or hastened, to go down, Josh. x. 13; אָנוּסָה לָךְ, it pressed upon thee, ib. xvii. 15; Jer. xvii. 16.

Hiph. pres. אֲנוּסָה, They pressed, urged, ב, Gen. xix. 15; Is. xxii. 4, with ל; Syr. جَمْرٌ compressus; Sam. העץ, cinxit, constrinxit; cogn. Arab. عَوْصٌ, عَوْصٌ, عَوْصٌ, difficultis intellectu, &c.

אֲנוּסָה, pl. אֲנוּסָה, constr. אֲנוּסָה. r. אֲנוּסָה, Arab. حَسَسٌ, cogn. حَصْرٌ, حَسْرٌ, i. q. حَسَسٌ, continuit in carcere. A treasury; meton. a treasure, Deut. xxviii. 12; 2 Kings xx. 13; Is. ii. 7: with affix, אֲנוּסָה, אֲנוּסָה, &c.

אֲנוּסָה m. part. of אֲנוּסָה. f. id.

אֲנוּסָה, m. אֲנוּסָה f. pl. אֲנוּסָה. Arab. أَوْرٌ durus, torridus, de solo. أَوْرٌ aestus ignis, solis, &c. Light, lightning, Gen. i. 3—5; Job xxxviii. 3, 11, &c.; meton. that which gives light, A luminary, the sun, i. q. אֲנוּסָה, instrument, or place, of light, Ps. cxxxvi. 7. It has been supposed from one or two passages, that this word also signifies certain green herbs, as 2 Kings iv. 39. But herbs can hardly be meant here, for the context tells us, that the person sent to gather the אֲנוּסָה, whatever that was, gathered it from a vine, אֲנוּסָה. Again, Is. xxvi. 19 has, אֲנוּסָה, here should signify herbs. Dew of lights, i. e. light-giving, or reflecting, dew, will suit the terms full well. The passage contains, apparently,

an allusion to Ps. cx. 3. מִשְׁתָּרֵךְ לָךְ בַּל יִדְרֶךְ, i. e. *The dew of thy birth (is) a dawn to thee*, i. e. the period of thy being born into the world, shall exhibit a dawn, from which thy Gospel light shall spread throughout the world: both passages evidently referring to the coming of Christ. Again, Is. xviii. 4, אֵר, כָּהֵם צֹחַ עַל אֵר, as, or while (the) *clearness warms into light*. It is added כְּצִיר בְּהֵם, as the *dense dew in the warmth* of harvest; i. e. as the heavy dew which then falls is gradually warmed by the great power of the sun; so, when the standard of Gospel truth shall be erected in the days of the Messiah, will I, from heaven, contemplate with pleasure its invigorating influences, extending itself by my aid and co-operation to the utmost boundaries of the earth.

As to אֵר, occurring in 2 Kings iv. 39, I take it to be the Arabic (اسرة) *spinæ species*; and the intention of the gatherer to have been, to collect either the leaves or berries of this; which is, perhaps, the *Egyptian thorn*, and the leaves of which are, according to Prosper Alpinus, collected when green, and boiled in the broth of fowls, &c. His words are, “De brassica spinosa . . . cum audiveram sponte natam, et in Ægypto, et Judea, et Syria, conspectam fuisse. . . . Folia, ut dictum est, cum virescunt decocta ex aqua, aut jure gallinaceo; ferculi modo comedunt, atque etiam non minus cruda: itidem folia cum sale.” De plant. exot., lib. ii. cap. x.—This person, in his progress, collects the *berries or grapes* (פְּרֵת שֵׁרָה) of the plain, i. e. wild grapes (not *gourds*), which I

take to be a species of the *عنب الثعلب*, *fox-grape* of the orientals. One of the five species of this, we are told by Ibn Hosein, in his medical dictionary, entitled *اختيارات* *بدیع*, is poisonous, lit. *killing*; the antidote to which is *قند*, *sugar-candy*. His words are, *عنب الثعلب ينح نوعيست يك نوع از آن كشدۀ بود... ومصلح وي قند بود*. The prophet, miraculously or not, neutralized the killing property of the berry by throwing a quantity of meal into the broth.—Celsus makes the *אורה*, and פְּרֵת שֵׁרָה, alluded to, to be the *cucumis sylvestris*; but, how this can be styled a *vine*, פֶּתַח, I am unable to see. Hierobot. pt. I., pp. 393—459. On the

oriental usage of the term *dew*; see my notes on Job xxix. 19.

II. Meton. *Prosperity*, Ps. lvi. 14; Job xxii. 28, &c.

III. *Knowledge*; the mind being supposed to be enlightened, Luke ii. 32; Is. ix. 1, 5; xxxv. 5, &c., opposed to misery and ignorance, Matt. xxii. 13; John iii. 19; Is. viii. 22; Joel ii. 2, &c.

IV. Metaph. applied to *God*, as the source of all spiritual light, prosperity, knowledge, Is. x. 17; xlix. 6, &c. In the New Test. to Christ, John i. 7, 9; iii. 19; viii. 12, &c.

אור, for אֹרֶר, Gram. art. 75. form גַּלְי v. *Became light, enlightened, shining, prosperous, &c.*, Gen. xlv. 3; 1 Sam. xxix. 10; ib. xiv. 27, 29. Imp. אֹרֵי, *shine thou*, f. Is. lx. 1.

Niph. נִאֹר, *Became bright, &c.*, Ps. lxxvi. 5, pres. יֹאֵר, 2 Sam. ii. 32. Infin. לִאֹר, Job xxxiii. 30.

Hiph. הִאֵר, pres. יֹאֵר, apoc. יֹאֵר, *Made light, enlightened, informed, &c.*, Ps. lxxviii. 19; xviii. 29; Job xli. 24. Meton. *Refreshing, invigorating*, constr. with אֵל, עַל, ל, אֶת, and ב, Num. vi. 25; Ps. xxxi. 17; Ps. cxix. 135, &c.; also, *Setting on fire*, Is. xxvii. 11; Mal. i. 10.

אור, m. pl. אֹרִים contr. of אֹרֵי, *Any thing enlightened or inflamed*; hence *Fire*, Is. xxiv. 15; xlv. 16; xlvii. 14; Ezra v. 2. Meton. *The light of fire*, Is. l. 11.

The Urim, worn in the breast-plate of the high priest, which, with the *Thummim*, were perhaps intended to typify the influence and value of revealed religion. Occasionally, by way of distinction, with the article, הָאֹרִים וְהַתְּמִימִים Exod. xxviii. 30; Lev. viii. 8, &c.; lxx. literally, *δύλωσις και ἀλήθεια*. In Exod. xxviii. 17—21, this breast-plate is particularly described: and, from the circumstance of its being used in obtaining answers from Jehovah, it is there termed, הַדְּשָׁן הַבְּשָׁפֵט, *One would be disposed to think that the Urim and Thummim added, as it seems to have been, to this breast-plate* (ib. ver. 30), was intended *particularly* to shadow out Him, who was to be *the light, the truth, and the life*; and that, from its being attached to the breast-plate, bearing twelve precious stones, representing perhaps the twelve tribes,—as their names were engraven on these,—the whole was intended to represent the true church, and its influence with God, under both Testaments. See Rev. xxi. 11, 12, 13, 14, 19, 20, 23: which seems to me to apply all this to

Christ, and to the Christian Church. Dr. Gesenius, however, as the manner of his school is, finds here nothing beyond mere idols, such as the Egyptians had. Diod. Sic. i. 48, 75, Ælian var. Hist. 14, 34. He then goes to Philo's Life of Moses (tom. ii. v. 152, edit. Mangey), where he makes his author style these *Images*, following, in this case, our Spencer. But, why did he not refute the note of Mangey, ib., who shows that the whole is a mistake, founded on a wrong interpretation of the word *ἀγαλματοφορή*? Nor can I see why the accounts of Diodorus, or Ælian, are to be preferred to those of Moses himself, just alluded to; unless, indeed, heathen writers are the only safe expositors of Holy Writ! It is not impossible, indeed, that the Egyptians might have had something representing these instruments of the Hebrew ritual, which they had borrowed from the Jews; and which would, of course, be made to quadrate with their own notions; just as the idolatrous Arabs made the Hebrew בָּרָךְ, *כַּהֵן*, a *magician*, and the תַּמָּאִים, *אֲמֻלִּים*, *amulets* to hang about the necks of children. See Hariri's Second Consensus. The age of Diodorus and Ælian will admit of this.

אֲרַר פְּעֻדָּיִם. The name of a place in Mesopotamia, Gen. xi. 28; xv. 7; Neh. ix. 7, in which the family of Abraham originally resided, usually styled *Ur of the Chaldees*. It has usually been supposed to mean, *The fire of the Chaldees*, on account of the fire-worship supposed to be carried on there. Gesenius, ever ingenious and interesting at least, proposes a new view of this. *Ur*, he tells us, signifies, in the Sanscrit, a *town*, or *place*. This, it is his object to substitute for the *castle*, or *fortification*, of Ammianus Marcellinus (25, 8).—Bochart (Phaleg. pp. 43, 87, 88), and Cellarius in his Geography, had fixed upon this *Ur*, as the birth-place of Abraham. Unfortunately, however, for that theory, *اور*, *Ura* is still, in the Persian, a mere appellative, signifying *a castle*, as Meninski will shew. All, therefore, that can be made of the passage in Ammianus is, that the Roman soldiers, asking in their march the name of the fortress, were told that it was *A castle!* Bochart, therefore, who does not appear to have been acquainted with the Persian, was, like them, mistaken; and so, of course, was Cellarius. In the next place, it will, I presume, be no easy task to shew, that

Ur, in the Sanscrit, signifies a *town*, and less easy also to shew that this language ever prevailed, or was even known in Mesopotamia; which this hypothesis requires. In the ixth book of the Prep. Evangel. of Eusebius, we have: Δεκάτη δὲ γενεᾶ φησιν (i. e. Eupolemus) ἐν πόλει τῆς βαβυλωνίας Καμαρίνη, ἣν τινες λέγουσι πόλιν οὐρίην, εἶναι δὲ μεθερμηνομένην, χαλδαίων πόλιν, ἐν τρισκαίδεκάτῃ γενέσθαι Ἀβραὰμ γενεᾶ, i. e. He, i. e. Eupolemus, says that Abraham was born in the tenth age (i. e. after the flood) in Camarina, a city of Babylonia, which some name *Ouria*, but, being interpreted, signifies a city of the Chaldeans, &c.—Here Gesenius thinks that Eupolemus must have misunderstood his original; and, as we do not know from other sources the precise situation, &c., of this city, not much reliance can be placed on it. I think differently. It seems to me to agree so well with the accounts given in the Bible, that it is worthy of all acceptance. I suspect, however, that this passage was not fully understood by Gesenius. By πόλις Καμαρίνη, was probably meant, a city of priests, as *καμαρ* — *נֹבֵךְ* still,—signifies a *priest* in the Chaldee. *χαλδαίων πόλις*, signifies the same thing; as it is certain that *χαλδαίος* was specially applied to the *learned** among the Babylonians. These were, therefore, synonymous terms. And if this place was principally inhabited by

* Diodor. Sicul. lib. i. xxxviii. Τοὺς τε Ἰερείς . . . οὓς Βαβυλωνιοὶ καλοῦσι Χαλδαίους. Flamines . . . quos Chaldeos Babyloniū nominant. And Strabo, lib. xv. Edit. Casaubon. p. 508 et seq. Ἀφώρισσο δ' ἐν τῇ Βαβυλωνίᾳ κατοικία τοῖς ἐπιχωρίοις φιλοσόφοις, τοῖς Χαλδαίοις προσαγορευομένοις, οἱ περὶ ἀστρονομίαν εἰσι τὸ πλέον . . . Ἔστι δὲ καὶ τῶν Χαλδαίων τῶν ἀστρονομικῶν γένη πλείω. Καὶ γὰρ Ὀρχηνοὶ τινες προσαγορεύονται, καὶ Βορσιππιοὶ, καὶ ἄλλοι πλείους, ὡς ἂν κατὰ αἰρέσεις, ἄλλα καὶ ἄλλα λέγοντες περὶ τῶν αὐτῶν δόγματα. Constituta est habitatio peculiaris in Babylonia philosophis indianis, plurimum astronomiam tractantibus qui Chaldaei appellantur . . . Chaldaeorum astronomicorum genera sunt aliquot. Nam quidam Orcheni dicuntur, quidam Borsippeni, et alii complures qui (ut in sectarum fieri solet diversitate) eisdem de rebus aliter et aliter statuunt. And, a little lower down we are told, that *Borsippa* is a city sacred to Apollo and Diana: not unlike our *Καμαρίνη πόλις* perhaps. It is evident that in Dan. ii. 4, *דַּרְבָּנִים* is a generic name for philosophers of this sort. The other names, ver. 2, are probably specific names of sects, such as Strabo mentions above.

heathen priests, whose creed was that of fire worshippers, it is not at all unlikely that *ōpīn*, אֵשׁ, fire, was a name given to it; especially as we find that such names were formerly given to places in Persia on the same account. So, in the King of Oude's

Persian Dictionary (p. ۸۴) **آذر آبادگان** . . . نام آتشکده تبریز است و شهر تبریز است کویند چون در تبریز آتشکده بسیار بوده است بنا بر آن بدین نام موسوم شده . That is, *Adhar Abadgān . . . it is the name of a fire-temple of Tebriz; it is also the city of Tebriz. They say, as there were many fire-temples in Tebriz, on that account it was so named.* See also other compounds of **آذر** fire. It should seem, therefore, hardly safe to appeal to the Sanscrit, when no proof can be adduced for its use in these parts, and particularly as the older interpretation had authority so good for its support.

אָרוֹת, i. q. **אָרוֹת**, f. pl. 2 Chron. xxxii. 28. Syr. **اُروَی**, Arab. **اُروِی**, and **اُروِی**, pl. **اُروِی** *stabulum, præsepe. Stables, or stalls for beasts.*

אוֹר, c. for **אוֹר**, Gram. art. 75, pl. **אוֹרוֹ**, r. **אוֹר**. So Arab. **اُورِی**, for **اُورِی**, or **اُورِی**, r. **اُورِی**. Syr. **اُورِی**, pl. **اُورِی**.

I. *A mark of distinction, memorial, or warning*, Gen. i. 14; xvii. 11; Num. ii. 2; Exod. xxxi. 13, 17; Ezek. xx. 12, 20. See my Sermons and Dissertations, p. 95, &c. Exod. xiii. 9, 16; Deut. vi. 8; Ezek. xiv. 8; Job xxi. 29, &c. Id. *False or counterfeited*, Ps. lxxiv. 4; Is. xlv. 25; Jer. x. 2.

II. *Miraculous signs, or wonders*, consisting either in word or deed, whereby the certainty of any thing future is foretold or known; as, I. *Prophecy*, which is at least miraculous, Gen. iv. 15; Exod. iii. 12; iv. 8; 1 Sam. ii. 34; 2 Kings xix. 29; Is. vii. 11—14; xxxvii. 30; Dan. iii. 32, 33: II. *Miraculous events given as pledges*, 2 Kings xx. 8, 9; Is. viii. 18; xxxviii. 7, 22. In this sense it is often joined with **מוֹפֵת** and is then equivalent to the Greek *σημεία καὶ τέρατα*, Deut. iv. 34; xiii. 2; Is. xx. 3, &c.

אוֹר, i. q. **אוֹר**, and **אוֹר**, which see.

אוֹר, or **אוֹר**, v. Niph. pres. **אוֹר**, **אוֹר**, **אוֹר**, constr. with **ל**: *Consenting to, agreeing to*, Gen. xxxiv. 15, 22, 23; 2 Kings xii. 9. It is cognate with **אוֹר**, *came in*: hence, *to agree with*. So Lat. *convenio*, and the 3 conj. Arab. **اُتِ**, *convenit, &c.* as Dr. Gesenius has well remarked.

אוֹר, f. pl. **אוֹרוֹת**, *Things coming, or to come.* r. **אוֹר**, Is. xli. 23; xlv. 7; xlv. 11.

אוֹר, Arab. **اُور**, part. of excitation, Eng. *'st. see, behold, &c.* (Nold. **אוֹר**, *accendit, &c.* Eth. **አዘዘ** *jussit*,) used with either of the

tenses, or a participle; as, **אוֹר** **אוֹר** **אוֹר**. **אוֹר** **אוֹר** **אוֹר**, or **אוֹר** **אוֹר** **אוֹר**, or **אוֹר** **אוֹר** **אוֹר**. *I came to thee, behold Zaid stood, or Zaid (was) standing, or Zaid (then) stands.* Hence it has obtained the sense of *Then, at that time*, and the usage of an adverb. Used with either of the tenses; as, **אוֹר** **אוֹר**, *then thou speakest*, Ps. lxxxix. 20. **אוֹר** **אוֹר**, *then speaks, &c.* Josh. x. 12. From this last usage it has been supposed, that the particle had the power of converting a pres. into a past tense, in the verbs. So all the grammarians from the days of Aben Ezra, up to those of Dr. Gesenius. Noldius, however, found several places in which this notion would not hold; as Josh. i. 8; Is. xli. 1, &c. Annot. et Vind. p. 794, ed. 1734. See lett. **ו**. The truth appears to be, that these writers were perfectly ignorant of the principles which regulated the use of the Arabic and Hebrew tenses. See Gram. art. 231. 9, et seq. Compd. with **מן**; as, **אוֹר**, *from that time, since.* **אוֹר** **אוֹר**, *from then* (i. e.) *the dawn*, i. e. *since*, Ruth ii. 7; Ps. lxxvi. 8; Exod. iv. 10: *since thy speaking*, with infin. &c. compd. with **ו** pron. So Arab. **אוֹר**, of **אוֹר** and **אוֹר**. **אוֹר**, id. Ps. cxxiv. 3—5.

אוֹר, or **אוֹר**, v. Chald. Arab. **اُور**, *accendit*, cogn. **אוֹר** *siccavit*, Dan. iii. 19. **אוֹר**, for **אוֹר**, contr. for **אוֹר** infin. Pehl, *To heat*, ib. v. 22. **אוֹר** it. Pehl, *he heated*, ib. 19. **אוֹר**, infin. as before with pron. **ו**; **ו** or **ו** changing into **ו**, as is usual.

אוֹר, v. Chald.; Arab. **اُور**, *occlisit ostium, &c.*; or **اُور**, *cooperuit*. Some make it the same with **אוֹר**, *abiit*; hence Dan. ii. 5, 8, the only places in which it occurs;

I. *The matter is closed, i. e. confirmed, by me*; or, II. *It has gone out from me, i. e. has been decreed and published*; or, III. *It is covered, concealed from me.* The context seems to me to require this latter. LXX. ἀπέστυ. The form אָזַרְתִּי, is that of a fem. participial noun.

אָזוּב, m. Syr. اَزْبُ. Arab. زَوْفًا. *Hyssop*, the ὕσσωπος of the Greeks; much used in sprinkling blood, water, &c., under the law, Exod. xii. 22; Levit. xiv. 4, 6, &c. See Castell under אָזוּב; Bochart Hieroz. i. 587—593. Hierobot. Celsii, i. 407, &c.; Vislingii observ. ad Prosp. Alpinum, de plant. Egypt. p. 32.

אָזוּר, m. r. אָזַר, which see; *A belt, or bandage*, used apparently to *strengthen* the loins, 2 Kings i. 8; Is. v. 27; xi. 5, &c.;—or, *to bind them*, Job xii. 18.

אָזַר, v. see אָזַן.

אָזַרְתִּי, r. אָזַר, *A memorial*, a term much used in the East in a religious sense, as یاد Pers.; ذِكْر Arab.; LXX. μνημόστυνον, ἀνάμνησις, pec. *A species of offering* so named. See Lev. ii. 2, 9, 16; xxiv. 7; Numb. v. 26.

אָזַל, v. pres. fem. אָזַלִּי, for אָזַלְתִּי, Gram. art. 72; Arab. cogn. اَزَل, *abijt, defecit*, cogn. Heb. et Chald. אָזַל, *He, or it, went away, departed.* אָזַל לוֹ, *He goes him away*, comp. Prov. xx. 14, with Gen. xii. 1. This pleonastic use of the pronoun is most frequent in the Syriac and Chaldaic. Heb. Jer. ii. 36; Job xiv. 11; 1 Sam. ix. 7. Chald. Ezra iv. 23; v. 8, 15; Dan. ii. 17, 24, &c. אָזַלְתִּי, for אָזַלְתִּי, Ezek. xxvii. 19, has been taken by some as the participle of Puhál of this verb, and as signifying, *Made to go, going to and fro*, as a company of merchants. Bochart. Schulz, in his edition of the Lex. of Cocceius, and Rosenmüller, prefer considering it as if written אָזַלְתִּי, i. e. *from* אָזַלְתִּי, *Uzál*, the ancient name of Senaa in Arabia Felix. See under אָזַל: Gesenius and his followers, as a participial noun, derived from אָזַל,—supposing it to be cognate with the Syr. اَزَلَ; Arab. اَزَلَ, whence the Talmudic אָזַלְתִּי, *textor*, and the Syr. اَزَلَ, *rete*,—signifying *to spin* or *weave*. I prefer Bochart's view of the subject.

אָזַלְתִּי, 1st pers. sing. Kal. v. אָזַלְתִּי Chald.

אָזַר, f. Arab. اَزْر; Syr. اَزْر; Gr. οὖς, *The ear*, with affix. אָזַרְתִּי, אָזַרְתִּי, constr. אָזַרְתִּי

אָזַרְתִּי; with aff. אָזַרְתִּי, Jer. vi. 10; אָזַרְתִּי, *uncircumcised is their ear*; comp. Acts vii. 51, equivalent to the Arab. كَبَسْتُ اذُنِي لَهُ.

I have clothed my ear to him, i. e. will not attend to him; opposed to this is אָזַרְתִּי, *he uncovered, or laid bare (the) ear*, 1 Sam. ix. 15; xx. 2; 1 Chron. xvii. 25; Job xxxvi. 10, אָזַרְתִּי פְּרָה, Ps. xl. 7, *he dug out*, i. e. *cleared out the ears*; expressive of the state fit to receive instruction, and thence to obey. See my Prolegomena to Bagster's Polyglot Bible, prol. iv. § iii. par. xvii. Rosenmüller in loc. The symbolical use of circumcision seems to be, to intimate that our mind is to be laid open to God; and that, as nothing can be concealed from him, so we must be ready to hear and obey, under all circumstances.

אָזַן, Pihél. Arab. اُذُن, *aurem, seu ansam fecit*, &c. It occurs only once, Eccles. xii. 9, וְאִנְיָן וְאִנְיָן, *He both attended to and investigated.* The Rabbins have had recourse to the Arabic وزن, *he weighed*, here, and in this they have generally been followed; but the Hebrew signification seems sufficient.

אָזַן, or אָזַן, Hiph. *To attend, or listen to*; meton. *obey*. Constr. either *immed.* as Gen. iv. 23, or *med.* with לְ, Job xxxiv. 2; אָזַן, Ps. lxxvii. 2; אָזַן, Prov. xvii. 4; אָזַן, Num. xxiii. 18. Hence, *to obey*, Exod. xv. 26; Neh. ix. 30; part. אָזַן, Gram. art. 72, for אָזַן, Prov. xvii. 4, imp. and infin. אָזַן or אָזַן; par. הָ, אָזַן, *attend, I pray*, Num. xxiii. 18, &c.

אָזַן, m. r. אָזַן or אָזַן; Arab. اَزِن, *ornatus, &c.*; Syr. اَرَمَ, *armavit*; Chald. אָזַן, *id. Implement of husbandry, or of war.* It occurs only once, Deut. xxiii. 14, וְהָיָה לְךָ עַל אָזְנְךָ, *Thou shalt have a pin, or pale, over (and above) thy implement.* Some MSS. read אָזְנְךָ, pl., which the versions generally do not countenance.

אָזְנִים, m. pl., Arab. اَزْنٍ, *uter, فِائِقٌ, platea angustior*, cogn. اَزْنٍ, *compedes*, cogn. اَزْنٍ, *angustia*, id., Chald. אָזַן, *ligavit*: אָזַן, with a prosthetic א, Gram. art. 84. r. וּזְקָן, *Chains or bandages*, particularly for the hands. Comp. Jer. xl. 1, with ib. ver. 4.

אָזַר, v. Arab. اَزَّر, *cinxit, roboravit.* *He, or it, bound*; constr. either *immed.* or *med.* with ב, 1 Sam. ii. 4; 2 Kings i. 8; Jer.

i. 17; Job xxx. 18; xxxviii. 3; 2 Kings i. 8.

Niph. נָאָרַךְ, with נ, Ps. lxxv. 7, *Girded*.

Pih. *immed. pers.* and thing (Gram. art. 229. 11); Ps. xviii. 33, 40; xxx. 12; Is. l. 11; sense as in Kal.

Hithp. *Became bound*, Is. viii. 9. Imp. Ps. xciii. 1, *immed.* On the force of the Niphál and Hithpahél species, when occurring in the same verb, see Gram. art. 157. 16, note, and ib. par. 19.

אָרֹעַ, i. q. אָרַעַ, f. with a prosthetic א, Gram. art. 84. *The arm.* See אָרַעַ.

אָרְזָה, m. See אָרַח. *Indigenous, home-born.* Lev. xvi. 29; xviii. 26; Ps. xxxvii. 35, נִפְאָרְזָה רֵעֵנִי, *like an indigenous* (tree or person) *flourishing*. Most interpreters supply אָרַעַ, tree; others אָרַעַ, or אָרַעַ. Comp. ver. 36, with Ps. ciii. 16. See Hierbot. Celsius, i. 194, and Rosenmüller on the place. Proper name (אָרַח, for אָרְזָה), 1 Chron. ii. 6. Whence—

אָרְזָרְחִי, m. patronym. Gram. art. 166, of the foregoing; comp. 1 Kings v. 11; Ps. lxxxviii. 1; lxxxix. 1; with 1 Chron. ii. 6. *Ezrahite*.

אָח, m. אָחָה, *consuit, consociavit*; Chald. I. *A brother*, whether of the same father, or mother only, or of both. II. *A relation*, generally, whether by affinity or blood, as uncle, cousin, nephew. III. *One of the same country, tribe, or neighbourhood*. IV. *A fellow, or familiar*. V. *Any person or thing like another*. VI. *A term of affection* generally, Gen. iv. 2; xlii. 15; Judg. ix. 1;—Gen. xxiv. 27; 2 Sam. xx. 9; Gen. xiv. 14; xiii. 8; xx. 5; Lev. x. 4; 2 Sam. i. 26;—Num. viii. 26; Ex. ii. 11;—Am. i. 9;—Prov. xviii. 9; Job xxx. 29; Ezek. xviii. 10;—Job xix. 13. Constr. אָחִי, alt. form אָחִי, or אָחִי. Gram. art. 86, 4; Gen. x. 21: with aff. אָחִי, for אָחִי, Gram. art. 73; Gen. iv. 9. So אָחִי, אָחִי, אָחִי, אָחִי, אָחִי, alt. form, with the grave aff. אָחִי, plur. abs. אָחִים, pl. with aff. אָחִי, *in pausa*, אָחִי: אָחִי, אָחִי, אָחִי, אָחִי. In all which cases, the first vowel (־, or ם) ought to be considered as equivalent to Kāmets; Dagesh being implied. Gram. art. 109, אָחִי, or אָחִי, &c. Chald. pl. with aff. אָחִי, Ezra vii. 18.

אָח, f. *A sort of pot*, or rather *stove*, used in the East to warm their rooms in the winter. Arab. ^عاَح, *olla*, Jer. xxxvi. 22, 23. See Jahn's

Biblische Archäologie, 1 Theil. p. 236, plate ix. fig. 20.

אָח, interjection, *Ah! alas!* Ezek. vi. 11; xxi. 20.

אָחִים, m. pl. Is. xiii. 21; Arab. ^أأَح, *he cried ah! ah!* Either, I. *Howlings*, as Bochart, Castell, and some of the ancient translators suppose; or, II. *Howling animals, owls, &c.* as others think. I incline to the former.

אָחִי, m. constr. אָחִי, f. אָחִי, *in pausa*.

אָחִי. Eth. ^ዓዓረ: *paucus fuit*, &c. contr. m.

אָחִי, Ezek. xxxiii. 30; Dan. vii. 5; and, according to some, אָחִי, Ezek. xviii. 10; but Gesenius and Rosenmüller take it to mean, *fellow* (deed); i. e. “*si fecerit socium quid ex facinoribus illis:*” which is preferable. I. Numer. *One*, or, taken as an ordinal, *First*, Gen. i. 5, &c. *Some one* (tis), used as an indefinite article; a Eng., un Fren., ein Germ., ^ⲀⲀ Copt. &c. not merely in the more modern Hebrew, as Gesenius asserts, Gen. xxi. 15; xxii. 2; xxvi. 10, &c. See Nold. Concord. part. p. 750, ed. 1734. II. By way of eminence, *Singular, rare*, 2 Sam. vii. 23; 1 Kings xxii. 13; Zech. iii. 9; xiv. 7. So the Pers. ^يي, Pers. Gram. ed. 1828, p.

24—28, and Arab. ^وو, *of unity*, ib. So Eng. “*He was a man, take him for all in all,*” &c. III. *The same*, i. e. *one and the same*, Gen. xi. 1; xl. 5. IV. Distributively, *The one, and the other*, Exod. xvii. 12; xviii. 3, 4. V. *Alone, only, one only*, Gen. xix. 9; Is. li. 2, &c.; Exod. xxxiii. 5.

אָחִי, or cog. אָחִי, Arab. ^أأَحَدٌ, or ^ووَحَدٌ, *foedus icit, unicus fuit*. The first not used in Kal. Hithp. אָחִי, Ezek. xxi. 21. Gesenius, Rosenmüller, &c., *Unite thyself* (spoken of a three-edged sword, v. 19.) Schnurrer, *operam da*, &c. I am inclined to believe, that it is here used for אָחִי, Chald. אָחִי, Arab. ^أأَحْذ. *To take hold, to begin*, &c.: hence אָחִי הַיְמִינִי, אָחִי הַשְּׂמִינִי, *take* (i. e. *begin*), *take the right hand; place* (act), *take the left hand, &c.* The second used in Kal and Pihél, Gen. xlix. 6; Is. xiv. 20. אָחִי, Ps. lxxxvi. 11, for אָחִי, Gram. art. 73.

אָחִי, Copt. ^ⲀⲀⲓ, *Ægyptiacè scribebatur* ^ⲀⲀⲓ, Lex. La Croze. Jerome, in his Com. on Is. xix. 7, says, “*Audivi ab Ægyptiis hoc nomine lingua eorum quicquid in palude*

virens nascitur appellari. Any green herb growing in marshy land. The LXX. give $\acute{\alpha}\chi\iota$ and $\acute{\alpha}\chi\epsilon\iota$. Aq. and Symm. $\epsilon\lambda\omicron\varsigma$. Gen. xli. 2, 18; Job viii. 11. Bochart. Hieroz. i. p. 404. Hodius de text. Bib. p. 118. Celsii Hierob. ii. 340—346, and Alb. Schultens, Job, l. c. who take the Arab. أخيدة , *laqueus*, pl. أواخي , *res pascuales*; while others suppose the Chald. אחיה *ulva*, to be the etym. These languages do, however, occasionally agree in their words, without its being possible to say which has the priority.

אחיה , or אחיה , f. contr. for אחיה , Chald.; with pron. 1st pers. אחיה , r. חיה ; *My shewing, reasoning, argument*, Job xiii. 17: Chald. Dan. v. 12.

אחיה , f. See אח , Arab. أخوة and المواخاة (*fraternitas*), *Brotherhood*, Zech. xi. 14. Such was probably the covenant of brotherhood made by Mohammed and his companions, in the early stages of his career. See *Annales Muslemic Abulfed.* tom. i. p. 77, not. Hist. p. 18.

אחור , m. r. אור , which see: pl. אחורים , opp. to קדם , both as to time and place: when speaking of a person or thing, to פנים , Ps. cxxxix. 5; Is. ix. 11; 1 Chron. xix. 10; Ezek. ii. 10. I. Any person or thing *behind*, or *coming after* another, as to time, place, &c.; also, II. adv. *Behind, backwards*; hence, *western*; because a person facing the rising sun will have his *back* towards the west. For the same reason the south is termed ימין , or תימן , *right hand*; the north, שמאל , *left hand*; and the east, קדם , *front*. Metaphorically, הלך אחור , *he, or it fell, went, or receded, backwards*; i. e. *fell from, forsook God, grew worse, &c.* 2 Sam. i. 22, with aff. אחוריקם . See Nold. Concord. part. sub voce.

אחות , or אחות , sing. for אחות , contr. Gram. art. 75. Arab. أخت , *soror. A sister*; the word is used in the same latitude of meaning, as אח , *brother*, is; which see. Also used of a city, in some respects *like* another, Ezek. xvi. 46; xxiii. 31, 33; Jer. iii. 7, 8. Metaph. Prov. vii. 4; Job xvii. 14. Spoken of things *similar*, and used with אשה , Exod. xxvi. 3, 5, 6, &c. In constr. אחותי , aff. אחותי (once, Num. vi. 7, אחותי), אחותי , אחותי , pl. אחותים , אחותים , אחותים , אחותים , pl. אחותים .

أخذ , pres. أخذ or أخذ , Arab. أخذ , Chald. Syr. אחד *cepit.* Cogn. Heb. אחד . I. *He, or it took, took hold of, seized, or held*, generally: syn. לָקַח , *held fast*; לָקַח , *took in war*; לָקַח , *took, accepted, took out.* Constr. with ב , pers. or thing, Exod. iv. 4, with בְּמֵד *med.* Jud. xii. 6.— ב , of the part seized, 2 Sam. xx. 9. II.—As men in war; as beasts, fishes, &c. Is. v. 29; Eccl. ix. 12; Cant. ii. 15. III.—By choice, Num. xxxi. 30; 1 Chron. xxiv. 6:—as the affections of the mind, Exod. xv. 14; Ps. xlviii. 7; Job xviii. 20. IV. *Held*, in the sense of *bound about, girded*, Est. i. 6; Jer. xiii. 21; Is. xxi. 3; Job xxx. 16; Cant. iii. 8. See הגב . Kamoos, العقوبة...الأخذ , *punishment.* V. *Hold to, join, or unite*, syn. אחד , 1 Kings vi. 6, Ezek. xli. 6: hence, *shut up, or close.* Syr. أسم , Neh. vii. 3; Job xxvi. 9, as the context manifestly requires. With pron. affixes, Ps. cxix. 53; Jer. xlix. 24; Ps. xlviii. 7. Infin. أخذ , 1 Kings vi. 6, with prep. Ps. lvi. 1; Job xxxviii. 13. Imp. أخذ , Exod. iv. 4; fem. أخذ , Ruth iii. 15; pl. أخذوا , Cant. ii. 15; *in pausa*, أخذوا , Neh. vii. 3; أخذوا with ה par. Cant. vii. 9; 2 Sam. iv. 10.

Niph. Two forms, נָאָחַד , and נָאָחַד ; I. *Became taken, held, &c.* Gen. xxii. 13; part. Eccl. ix. 12, or actively (Gram. p. 89, note). II. *Became taking* (possession, &c.); נָאָחַד (of ב and seg. form נָאָחַד), Num. xxxii. 30; Josh. xxii. 9; also Gen. xxxiv. 10; xlvii. 27; Josh. xxii. 19.—Pih. id. Job xxvi. 9. Hoph. מָאָחַד , 2 Chron. ix. 18, *joined, united to.*

אחזה , f. *Tenure, possession, &c.* of a country, or land, Gen. xvii. 8; Lev. xxvii. 16:—of slaves, Lev. xxv. 45, &c. אחזה נגלה , *tenure of an inheritance, &c.* Num. xxvii. 7, &c.

אחז , 1st pers. sing. Kal. apoc. v. דחה .

אחזמנה , 1st pers. sim. Pih. with כ Epenth. v. המנ , Gen. xxxi. 39.

אחזקה , for אחזקה , contr. Gram. art. 73. fem. Chald. i. q. Heb. חקה , r. חקה . *Problem, or enigma*, Dan. v. 12. pl. אחזקות .

אחזיות , see אחזה .

אחלי , or אחלי , I. n. pl. with aff. I. pers. II. id. in constr. r. אחלי , cogn. with ידל , *speravit.* Syr. أولم , *admiratus est*, cogn.

Arab. أوحل , *gravavit, afflixit malo.* *My wishes! hopes!* 2 Kings v. 3; Ps. cxix. 5; used as an interjection, *Would to God!* &c.

החל, or אחל, r. הלל.

אחלקמה, חלם, חלם Chald.; ܐܚܠܩܡܗ Syr. *solidus, integer*. According to the accent, the ח is paragogic, Gram. art. 175. 8; but, little reliance can be placed on the accents. *A precious stone*; according to the LXX. *the amethyst* (not the agate, as Winer says in his edit. of Simonis). So Josephus, Jerome, &c. The Syr. and Chald. have עין עגלם , *calf's eye*, supposed to represent that stone. Some suppose it to be the *emerald*; see Braunius de vest. sacerd. ii. 16; Lud. de Dieu on Exod. xxviii. 18; xxxix. 12.

אחר, m. dag. imp. Gram. art. 109, Arab. أخَّر , *alter, alius, &c.*; Syr. ܐܚܪܝܢ , *distulit, &c.* pl. constr. אחרי , aff. pron. אחריה , אחריה , &c. used mostly as a preposition, or adverb. *After, behind*, Gen. xxii. 13. Hence, *Western* (see אחור) Exod. iii. 1; *Afterwards*, Exod. v. 1; Num. v. 26; with pron. pleonasticè, Prov. xxviii. 23: with verbs בוא , הלך , דוך , שלה , ירד , עבא , עבא , מלא , זנה , עבא , אשרן , Lev. xiv. 8; Ezek. xl. 1; pl. Gen. xvii. 8; Exod. xxxiii. 8, &c. See Nold. concord. part. sub voce. It. Chald. Dan. ii. 29, 45; vii. 24, id.

אחור, m. f. אחורה , pl. אחורות , *Other*, Chald. אחורין .—Gen. xxvi. 21; xxix. 7; Exod. xx. 3; Is. xlii. 8; Job xxxi. 10. In Ps. xvi. 4, אחור is more suitable to the context, viz. אחור מקדו (for אחור), *who hurry, or hasten backwards*, i. e. from God. Hence

אחר, v. pres. 1st pers. אחור , for אחור , Gram. art. 86. 5; Arab. أخَّر , *tardavit; Delayed, waited, deferred*, Gen. xxxii. 5.

Pih. אחור , for אחור , *Cause delay*, Gen. xxiv. 56; Ex. xxii. 28. Constr. with ל pers. אחורי לא יאחר , *he makes no delay, as to his hater*, i. e. to punish him. אחורי , Jud. v. 28, with (-) instead of (-) on account of the (-) following. Gram. art. 107, מאחרים על , *delaying over*, Prov. xxiii. 30, with ב *in*, i. e. *until*, Is. v. 11, spoken of God by an anthropopathia, Ps. xl. 18; lxx. 6, &c.— יחור , יחור , 2 Sam. xx. 5, taking חור , or יחור , for the root, as cognate with אחור , Hiph.

אחרון, m. אחורון , f. augm. Gram. art. 168, pl. m. אחורונים . I. *Latter*, opp. to ראשון , *former*, with respect to either time, place, or order, 2 Chron. ix. 29; Ps. xlvi. 14; lxxviii. 4, 6; Job xix. 25; Is. xli. 4; xlv. 6; Prov. xxxi. 25; Is. xxx. 8. Particularly the *latter days*, or *times*, i. e. those in which

Judaism and heathenism were to lose their prevalency, and the Christian Church was to be reared. See my notes on Job xix. 25. Comp. Heb. i. 2; 2 Pet. iii. 3; 1 Pet. i. 20; 1 John ii. 8. See also my Sermons and Dissertations on Prophecy, &c., p. 365, &c.—II. *Western*, Deut. xi. 24; xxxiv. 2. See אחור . Adverbially, Deut. xvii. 7; 1 Sam. xxix. 2, &c.

אחור , for אחור , Pih. v. אחור .

אחור , Chald. f. i. q. אחור ; the final ח in such words as אחור , פליח , is used in Chald. and Syr. for the form of construction. *Another; future, &c.* Dan. ii. 39; viii. 5, 6.

אחורין , Chald. attrib. Dan. iv. 5, אחורין , *At length*.

אחורית , *After, latter, or distant state*, as to time or place, Deut. xi. 12; Job xlii. 12; Eccl. vii. 8: opposed to ראשית : particularly that time in which Judaism and heathenism should cease to be dominant, Gen. xlix. 1; Num. xxiv. 14; Deut. iv. 30; xxxi. 29; Is. ii. 2; Jer. xxiii. 30; Ezek. xxxviii. 8; Dan. viii. 19; x. 14, &c. See אחורין above. It. Chald. Dan. ii. 28. Whether it is to be taken in a good or bad sense, the context will always be sufficient to determine.

אחורן , Chald. attrib. *Another*, Dan. ii. 11.

אחורנית , f. used adverbially, *Backwards*, Gen. ix. 23; 1 Kings xviii. 37, &c.

אחשדרפנים , pl. m. foreign compd. See Gram. art. 169. 10, *Chief satraps, or chief doorkeepers*. Dr. Gesenius, however, proposes in his Thesaurus a more certain etymology, as he thinks; but he has been misled through a want of knowledge of the Sanscrit, to which he has appealed: "*Khschatryapati ordinis bellici dominus.*" He then goes on to say, "*Khschetrao, postea schetrao rex. Ita kshatrap ستراب Σαρπάτης.*" But, *kshetryapati* is a compound, signifying *Lord of the field* (i. e. of battle). If, then, *khschetrao* means *king* in the Pehlair, I do not see how it can be any part of the compound *kshetryapati*, unless it be a compound of *kshetra*, *field*, and *āp.*, Pers. آب , *water*. But this would be fanciful. I therefore prefer the former etymology. Est. iii. 12; viii. 9; ix. 3; and with the Chaldee termination, Dan. iii. 2, 3, 27; vi. 2, 3.

אחשדרפנים , m. pl. Est. viii. 10, 14, i. q. בני הרפנים , ib. See רפני . Compd. of אחש , and

سُنَّ, mule. See Bochart. Hieroz. tom. i. col. 236; Sup. Lex. Heb. Michaelis, p. 65.

Gesenius supposes that سُنَّ, was formerly pronounced *shatar* or *kshatar*, and that the Hebrews prefixed an *s*, to facilitate the pronunciation. This is, perhaps, supposing too much.—*Mules*, produced from a male ass and a mare, which were the swiftest and strongest. See Bochart. l. c. The Cambridge translator of Gesenius, Leo, translates “maulthiere,” by *noble mules*; and the explanation “söhne der stuten,” by “sons of dromedaries!”

תחת, see תחת, Aph. Chald. v. תחת.

תחת, Hiph. 1st pers. sing. with ת paragog. תחת.

תחת, 1 per. sing. pres. Hiph. apoc. v. תחת.

תחת, pl. תחתים, r. תחת; Arab. اط, or وط, murmur edidit, teneriore affectu ductus fuit, &c. Persons uttering a low murmuring voice. I. Necromancers, enchanters, Is. xix. 3. II. Adv. gently, softly, 1 Kings xxi. 27. תחת, at my ease, convenience, Gen. xxxiii. 14, it. תחת, at ease, gently, Is. viii. 6. תחת לי לנער, gently with me, as to the young man, i. e. deal gently with him for my sake, 2 Sam. xviii. 5. תחתך דבר, and a matter (is) for gentleness with thee, i. e. thy circumstances are easy, Job xv. 11.

תחת, m. Arab. اظن, Syr. اظن, or اظن, rhamni nigri species. A sort of blackthorn, said to be plentiful about the walls of Jerusalem, and to be very quick of growth. Comp. Luke viii. 7, with Locman’s fable 22, *De Rubo*. (العوسج). And see Jud. ix. 14, 15; where allusion seems to be made to its encroaching and untractable character. It is much used in the East for fences, and even for fortifications; and presents the greatest difficulties to an attacking force. Hence Ps. lviii. 10, may be thus translated: *Before your thorns (generally) experience the (destructive influence of the) blackthorn, like a powerful* (2 Sam. xxiii. 20; *keri*, 1 Sam. xxv. 6; Is. xxxviii. 20) *and enraged (person), shall he (God) tear him* (i. e. your enemies severally) *away*; i. e. in less time than this thorn can grow up and be mischievous, &c. Comp. Jud. l. c. The Lxx. Πρὸ τοῦ συννεῖναι τὰς ἀκάνθας ὑμῶν τὴν βάρμνον, ὡσεὶ ζώντος ὡσεὶ ἐν ὄργῃ καταπίεται ὑμᾶς. The Targum, ער לא יתעברון רשעיה רבין אקשון הוה אפרא עד דהגון רביבין : כנגסרא געלשוטא ישגבין : So long as the wicked

become not lenient, they will (be as) hard (untractable) as the blackthorn, while they,—immature (indeed) as the unripe (fruit),—he destroys them as with a tempest. Rosenmüller in his Scholia on this place, has given both an incorrect copy and translation of the Chaldee. The Syriac text is here much mutilated. It stands thus: ܩܝܘܢܐܘܢܐ : ܕܠܘܬܐܘܢܐ ܕܥܘܠܐܢܐ ܕܥܘܠܐܢܐ . ܕܥܘܠܐܢܐ ܕܥܘܠܐܢܐ . ܕܥܘܠܐܢܐ : ܕܥܘܠܐܢܐ . They have not understood: their thorns are (like) the blackthorns; and wrath shall disperse them. This again Rosenmüller has miscopied.—The Syr. ܩܝܘܢܐܘܢܐ . ܕܥܘܠܐܢܐ . ܕܥܘܠܐܢܐ, is either another translation of the member which immediately follows, or else presents us with a miserable dislocation, and interpolation of the text. Sym. has a sense not very distant from this: viz. Πρὶν ἢ ἀσχηθῶσι αἱ ἀκανθὰι ὑμῶν ὥστε γενέσθαι βάρμνος, ἐπι ζῶντα ὡς ὀλόξηρον λαλαψ ἀρεῖ. So Jerome: “Antequam crescant spinæ vestræ in rhamnum, quasi viventes, quasi in ira tempestas rapiet eos.”—The Vulgate, however, “Priusquam intelligerent spinæ vestræ rhamnum; sicut viventes, sic in ira absorbet eos.”—And in his commentary, *Rhamnus, sentium genus est asperrium aculeis, et flore gratissimum.* Unde intelligitur duplam habere virtutem, ultionis, et bonorum retributionis, id est, justis floret ad ornatum, peccatoribus præbet spinas ad confringendum. As a hedge it may be considered as a defence, Job i. 10, to the good, or as a hindrance to the bad, Prov. xv. 19; Mic. vii. 4. In all these cases, the Heb. תחת, is taken to signify thorns. Rosenmüller thinks this might be tolerated, had the plural ended in ים; but, in the eleven other places in Scripture, in which the word occurs in this form, it means pots. This is not true, for in Amos iv. 2, where this word occurs, he says; “Sane כירח, feminina pluralis terminatione, alias significat ollas . . . sed spinarum, sive hamorum significatione admissa (ut non sit a כירי diversum) quam inter Hebræos et Kimchi h. l. agnoscit, elegantior prodit similitudo, et aliis prophetarum locis, uti ostendimus, congrua,” &c. It should also be borne in mind, that there is no mention in the Bible of this thorn being burnt under pots, &c. If then we can suppose the (תחת) blackthorn, to have been taken by a metaphor to signify the lowest and worst of the people, (see Josh. xxiii. 13; 2 Sam. xxxii. 6,) who, when in power, are always

the most oppressive; and the term to have been used proverbially since the days of Jotham, we shall find no difficulty in seeing how it applies here, and in what sense the ancient translators took it. See Hierob. Celsii, i. p. 199, &c.; Bochart. Phaleg. pt. ii. lib. ii. cap. xv. p. 834; Prosp. Alpin. de Plant. Ægypti, p. 21.—Proper name of a place, Gen. l. 10, 11.

אֶמְטוֹן, m. *A cord or thread*, apparently of Egyptian manufacture, Prov. vii. 16. The form אֶמְטוֹן occurs in the Targums, as a translation of the Heb. מִיָּמֶר, or מִיָּמֶל, Num. iv. 32; Jos. ii. 15; 1 Kings xx. 32, &c. No satisfactory etymology has yet been offered. Some take ὄμβρον, or ὄμβρόνιον.

אֶמְטָם, Arab. **أَطَمَ**, *arctavit, occlusit ostium*, id. Chald. *He shut or closed the lips*, Prov. xvii. 28; the ears, ib. xxi. 13; Is. xxxiii. 15; —spoken of windows splayed, i. e. the walls of which verge obliquely towards closing on the outside, 1 Kings vi. 4; Ezek. xl. 16. Jerome says on this place . . . “non directas (habet fenestras) et æquales, sed obliquas et angustas exterius, et se intrinsecus dilatantes,” ib. xli. 16, 26. Sym. *θυρίδες τοξικαί*. “Idcirco,” says Jerome, “a sagittis vocabulum perceperunt, quod instar sagittarum angustum in ædes lumen immittant et intrinsecus dilatentur;” ib. lxx *δικτυωταί*, *netted or cancellated*; Eng. window, i. e. wound, or cancellated, with twigs, &c.

Hiph. **אָמַן**, **אָמַן**, *He closes (the) ear*, Ps. lviii. 5. See **אָמַן**.

אָמַר, v. pres. 3 fem. **תִּפְעֶר**; Arab. **أَطَر**, *sepiit, nervo obligavit sagittam, &c.*; cogn. Heb. **צָמַר** *cinxit, &c.*, *Contract, shut or close*, constr. with **עַל**, Ps. lxix. 16.

אָמַר, m. Arab. **أَطِير**, *peccatum, &c.*, i. e. faulty; so **مَرْبُوطٌ** and **مَنْعُوقٌ**, *alligatus*, but used in the sense of *impotent*. *Bound, restrained*, from using the right hand, Jud. iii. 15; xx. 16.

אָמַר, m. pl. **אָמַר** and **אָמַר**. **אָמַר** contr. Gram. art. 73. **אָמַר**; Arab. **أَوِي** for **أَوِي**, r. **أَوِي** or **أَوِي**, for **أَوِي**, *mansionem capere*. I. *Inhabiting, residing*; by meton. *Habitation, habitable land, or country*, whether that be a continent or island; hence *land*, as opposed to sea or river. II. *The shore, or countries on the sea shores*. Synon. **אֶרֶב**, properly signifies *ground or land*, with respect to culture.

אָרֶץ, the *earth, or land*, generally, whether cultivated or not; and occasionally the *whole earth*, particularly before Canaan was allotted to the Israelites. **אָרֶץ**, signifies the *world* generally, including also the sea:—2 Sam. xxii. 16; Gen. x. 5; Is. xlii. 15; Jer. ii. 10; xiii. 22; L. 39; Est. x. 1; Ezek. xxvi. 15, 18, &c.

Also **אָרֶץ**, contr. for **אָרֶץ**, patron. of the above. III. *Land-animals*, particularly those not subject to man; i. e. frightful *land-monsters generally*; **אָרֶץ** being those peculiar to deserts only; **אָרֶץ** those to both sea and land; which see. Hence, perhaps, the LXX. treated them as fabulous animals, viz. *ὄνοκέντραυροι*. See Jerome on Is. xiii. 22. Modern lexicographers have, after Bochart, supposed them to be the shagals, vulg. jackals, of the Persians; because the **أَبْنِ أَوِي**, Ibn *Awi* of the Arabs seems to present the same word. In after times, indeed, the Arabs might have confined this word to that animal; but it appears unlikely that this, or any of the words above noticed, was so defined in the times of Isaiah, or Ezekiel: and this view has generally, and I think properly, been taken by the elder translators and commentators. See Is. xxxiv. 14; Jer. l. 39; Bochart. Hieroz. tom. i. p. 842, seq.

Hence IV. interj. **אָ**, *Fearful! woe! &c.*, Eccl. iv. 10; x. 16, constr. with **ל**; comp. **אָוִי**. Some have supposed this to be a mere ejaculation, as O!

Hence also, V. from the signification of residing, &c. **אָ** in constr. for **אָ**, Gram. art. 86. 4. *Where? q. d. residence? or place?* i. e. name it; as **אָרֶץ נְהַרְרָה**, *where (is) this the way?* 2 Kings iii. 8; see 1 Sam. ix. 18; Job xxviii. 12, &c., it. **אָ מִיָּה**, *where, from this*, i. e. *whence?* Gen. xvi. 8, &c., it. **אָ מִיָּה**, *where for this?* i. e. *How?* Jer. v. 7. It. compd. **אָ מִיָּה = אָ מִיָּה**, *where here?* **אָ מִיָּה = אָ מִיָּה**, *where this? how?* It. with ה, **אָ מִיָּה**, *where?* Gen. xix. 5, with pron. **אָ מִיָּה**, or **אָ מִיָּה** for **אָ מִיָּה** with parag. ג, Gen. iii. 9, *where (art) thou?* **אָ**, Exod. ii. 20, &c., *where (is) he?* **אָ**, Is. xix. 12, *where (are) they?* **אָ מִיָּה**, which last see, *how?* Cant. v. 3; Est. viii. 6. And VI. taken interrogatively to imply a strong negation; as **אָרֶבְרָה**, *where is (the) glory?* i. e. *it is departed*, 1 Sam. iv. 21; Job xxii. 30. Some however take this last instance to mean *residence, or island*, of the innocent. See my notes on the place.

אָרֶב, for **אָרֶב**, Gram. art. 86. 3. Arab.

אוֹב, i. q. אָב, *iratus fuit*; hinc אֱלֹהֵי אוֹב, *amovit cum Deus, אָב לָךְ*, or אָב לָךְ, i. q. וְכַלְבֵּי, *væ tibi. Enmity*, Gen. iii. 16. &c.; constr. אֲבִיָּה, Ezek. xxv. 15, &c.

אֲבִיָּה, m. Arab. אָב, *durities*, r. אִיד cogn. אָבִי, *gravis molestus*, r. אָבִי, for אָבִי, Gram. art. 86. 3. *Calamity, destruction*, 2 Sam. xxii. 19; Ps. xviii. 19; Jer. xlvi. 16; Job xviii. 12, &c., with aff. אָבִי.

אָבִיָּה, f. see אָבִיָּה above. *An unclean bird*, so called, perhaps, on account of its cry, Lev. xi. 14; Deut. xiv. 13; Job xxviii. 7. The Arab. אָבִיָּה, according to Bochart. Hieroz. par. ii. p. 193, &c., *A sort of hawk or vulture.*

אָבִיָּה, see אָבִי art. V.

אָבִיָּה, or אָבִיָּה, ib.

אָבִיָּה, or its equivalent אָבִי, ib.

אָבִיָּה, of אָבִי and אָבִי, *Where (art) thou?*

אָבִיָּה, see ib.

אָבִי, constr. אָבִי or אָבִי, of אָבִי Gram. art. 86. 3. m. seg. pl. אָבִי or אָבִי, of concr. form אָבִי perhaps, see Gram. art. 75. Arab. אָבִי, *crassus liquor*; אָבִי, *crassescere*, cogn. אָבִי of אָבִי, *incrassuit liquor*; *extenuata fuit caro camelæ*; i. e. humore amisso rigida evasit. Eng. ill.—hinc אָבִי, *familia*, &c. It is not used, says the author of the Kamoos, except where excellence is the prevailing idea. אָבִי, *Strength*, Ps. lxxxviii. 5, abstr. for concr., *Powerful or mighty one.* Applied,—

I.—*To God*, Arab. אָבִי or אָבִי, pl. אָבִי, *a hill*, &c. and idol worshipped by the tribe of Bakar. Kāmoos. Eng. *hale, hill*, cogn. אָבִי, Gen. xiv. 20, 22; Is. vii. 14; comp. viii. 8, 10; ix. 6; comp. x. 20, with affix אָבִי, Exod. xv. 2. Frequently used in compounds, Is. vii. 14; ll. cc. אָבִי, ib. xxix. 1, &c.

II.—*To false, or suppositious, gods*, Is. xlv. 10; xlv. 20, &c. Hence used as a qualifying term, signifying *the greatest, or best, of any thing*: אָבִי, *mighty cedars*, Ps. lxxx. 11; comp. civ. 16; Ps. xxxvi. 7, with xviii. 16.

III.—*To heroes, or mighty men*, Exod. xv. 11; Ps. xxix. 1; lxxxix. 7; Ezek. xxxi.

11. In constr. Exod. xv. 15; Ezek. xvii. 13; xxxii. 21. See Bochart. Hieroz. part i. lib. ii. p. 422, &c. אָבִי לְאֵלֵיךְ, lit. *there is of God power*, Gen. xxxi. 29; Prov. iii. 27; Mic. ii. 1; Neh. v. 5; neg. Deut. xxviii. 32; comp. Job xii. 6; Hab. i. 1.

IV.—*To the pine, or terebinth.* אָבִי fem. Gen. xxiv. 5; Jud. vi. 11; masc. pl. Is. i. 29; Ezek. xxxi. 14; Cels. Hierob. part i. pp. 34—58.

V.—*To rams*, as being the strongest of the flock, Gen. xv. 9; Exod. xxix. 15; pl. Gen. xxxi. 38; Exod. xxv. 5, &c.

VI.—*To the lintel, or arch, over a door, or window*, which supported the superincumbent wall, 1 Kings vi. 31; Ezek. xl. 14, 16. See אָבִי.

אָבִי, m. אָבִי or אָבִי f., *Antelope, or gazelle*, Ps. xlii. 2; Deut. xii. 15; xiv. 5; pl. אָבִי, Cant. ii. 9, 17; viii. 13; Lam. i. 6. Fem. Gen. xlix. 21; Jer. xiv. 5, &c., pl. f. אָבִי, 2 Sam. xxii. 34; Ps. xviii. 34;—xxix. 9, we have, אָבִי אָבִי, see Auth. Vers. and in the corresponding member, אָבִי אָבִי, *he lays bare the woods.* How the former signifying *antelopes*, and the latter *woods*, can agree together, I cannot see; nor, how the thunders can contribute towards making these animals bring forth.* If we take אָבִי, instead of אָבִי, we shall have *pinés*, instead of *antelopes*; and the context will be consistent; we shall also be able to see how the thunders perforating, or riving up, the stately pines, will keep up the strength of the context. So the Syr. אָבִי. Comp. 2 Sam. xviii. 9, 10, 14, where the Heb. has אָבִי. So also Shakspeare—

“Split’t the unwedgable and gnarled oak,
Rather than the soft myrtle.”
Measure for Measure.

In constr. אָבִי, Cant. ii. 7; iii. 5; Bochart. Hieroz. part i. lib. iii. c. xvii. On the title of Ps. xxii. see אָבִי.

אָבִי, m. augm. of אָבִי above, pl. אָבִי, i. q. אָבִי, sig. IV. *Pine, or terebinth*, Jud. ix. 6, 37; 1 Sam. x. 3; Gen. xiii. 18; xiv. 13; xviii. 1; According to Gesenius Thes. pp. 50, 51, *The oak.*

* Dr. French and Mr. Skinner, “maketh the hinds tremble as in labour.” The note tells us that “this timid animal is named as being one of those most terrified by the thunder.” I remark, if this were true it would make the Psalmist a mere driveller. As to the translation, it is nothing beyond a comment.

אֵילָה, f. i. q. אֵיל, or אֵיל, *Strength*, Ps. xxii. 20, compd. of אֵיל + הָיָה, Gram. art. 86. 2.

אֵילָהָה, v. אֵילָה, or אֵילָהָה.

אֵילָהָה, or אֵילָהָה, see אֵילָהָה.

אֵילָן, m. Chald. augm. of אֵיל Gram. art. 168, *A tree*, generally, Dan. iv. 7. With the definite article postfixed, אֵילָנָה, ib. iv. 8, &c.

אֵימָה, m. אֵימָה f. אֵימָה, Gram. art. 96. 2; Arab. ^{sc}أوم *voce anhelando edere*, q. d.

querulam ardoris notam; ^{sc}أيماء *fumum excitare*, cogn. with אום, אום, הום, הום, הום, הום, which see. *Fearful*, Hab. i. 7, syn. with אֵימָה; *formidable*, Cant. vi. 4, 10, spoken of the Church when arrayed against its enemies.

אֵימָה, f. pl. אֵימָה, m. אֵימָה, f. for אֵימָה, Gram. art. 75. I. *Fearful*, Gen. xv. 12; Job xxxix. 20; xli. 6, &c. Also, II. *Fear*, Deut. xxxii. 25; Prov. xx. 2; Job xxxiii. 7, &c., with the paragogic ה, i. e. of *unity* (Arab. ^{sc}أيماء), Exod. xv. 16, *singular or extraordinary fear*. Aff. אֵימָה, Exod. xxiii. 7. Pl. אֵימָה, Ps. lv. 5, i. e. *great or many fears*. Pl. m. אֵימָה or אֵימָה, Job xx. 25; Ps. lxxxviii. 16; *Fears*, or *fearful things*. Meton. *Idols*, as objects of fear to their followers; Jer. l. 38. Also the name of a very warlike people, who once inhabited the land of Moab. Gen. xiv. 5; Deut. ii. 10, 11; identical with the אֵימָה. See my notes on Job xxvi. 5.

אֵינִי, constr. אֵינִי, it. once אֵינִי, (or אֵינִי) for אֵינִי; Gram. art. 86. 3, 4; Arab. ^{sc}أين *tempus idoneum*, hinc ^{sc}أين *ubi?* Cogn. ^{sc}أني and ^{sc}أرن,

tempus, ^{sc}أين *ubicunque, unde?* Hence taken interrogatively to imply *Non-existence, is not*, q. d., *no where to be found*: whereas אֵינִי negatives *property or quality* only; and hence (אֵינִי) is termed by the Arabs ^{sc}أين *نفى*, while ^{sc}أين *كيس*, like the Heb. אֵינִי, negatives the existence of the thing. Comp. אֵינִי, Mal. i. 6. See אֵינִי and אֵינִי. Interrog. *Is there not?* אֵינִי אֵינִי, *Is not here?* 1 Sam. xxi. 9; *Is not, exists not?* אֵינִי אֵינִי, *putting the case (that) it exists not, (then) I am a dead woman*, i. e. I may be considered as such, having no child to keep my name alive, Gen. xxxi. 1. אֵינִי אֵינִי, *waters exist not*. אֵינִי אֵינִי, *no (existence of) Joseph in the well*, Gen. xxxvii. 29. Whence it may be

seen, that when this word comes last in the context, it will take the absolute form; when otherwise, it takes that proper for construction (Gram. art. 171. 3): and also, that the interrogative sense, implying a negation, will suit it. But this appears more clearly when another interrogative with a negation precedes; as, אֵינִי אֵינִי אֵינִי, lit. *Is it not from a non-existence of graves in Egypt?* Exod. xiv. 11. See 1 Kings x. 21; 2 Kings i. 3, 6, 16. The word is otherwise indeclinable, and its tense may be considered as *present* to any time implied by the context, e. g. אֵינִי אֵינִי. *There is not* (i. e. at that time) *in the ark*, 1 Kings viii. 8. Constr. with pron. אֵינִי, *non-existence of thee*, i. e. *thy not being*; it. אֵינִי, *their not*, Gen. xx. 7, with *epenth.*; אֵינִי, *its not, by no means*, &c., Gen. xxx. 33, &c.; אֵינִי, *non est mihi*, i. e. *non habeo*, Levit. xi. 10, &c.; with prep. אֵינִי, *in not being*, Prov. xi. 14, &c.; אֵינִי, *like the not being*, i. e. *was very near being*, Ps. lxxiii. 2; אֵינִי, *to non-existence*, i. e. to him who has not, Is. xl. 29. Hence the *εἶσι οὐκ εἶσι* of the New Test., Matt. ii. 18, which is nevertheless found in classical Greek, Eurip. Hippol. 357; Alcest. 281; and Iliad, β. 641, as quoted by Dr. Gesenius. See Schleusn. sub voce *εἶσι*.

אֵיפָה, or אֵיפָה, f. cogn. אֵיפָה, *circuivit*; Arab. ^{sc}أف *paucitas*, q. d. *circumscriptum quid*, cogn. ^{sc}أف *equiponderavit*. *The ephah*, a dry measure so called, containing three seahs, or ten omers; somewhat more than three pecks. See Exod. xvi. 36; Lev. v. 11, &c. Equal to the bath in liquid measure, Ezek. xlv. 11; and according to Josephus, equal to the Attic *medimnus*, Arch. 15. 9. § 2. Also, *meton.* The vessel used in measuring this quantity, Zech. v. 6; Deut. xxv. 14, אֵיפָה and אֵיפָה, *ephah and ephah*, i. e. diverse measures; rendered variously by the LXX., *τρία μέτρα, οἰφέι, οἰφί, οἰφι, ὄφει, ὄφι*. Hence the German lexicographers have been led to suppose that the word is Egyptian, and this, the ΠΩΩΩ found in the Coptic translations of the Pentateuch, they believe confirms. But it is not improbable that both these present nothing more than the Hebrew word a little deformed. Nor will Dr. Gesenius's Coptic ΩΩ (for ΩΩΩ does not occur; the ΩΩ, ΩΩ, of Lacroze exhibiting the noun with the article ΩΩ after it, for the purpose of shewing its

gender, not a different form of the root) *numerare*, mend the matter; to enumerate and to measure being two very distinct and different ideas. He also says "Unde *ῬΠΙ mensura dicta est.*" La Croze, however, gives no such word.

איפה, Where? How? See under אי.

איפה, id. See ib. Jud. ix. 38.

איש, m. אשה f. for אישה, אשה for אישה, pl. אישים, Ps. cxli. 4; Prov. viii. 4, more usually אישים, of איש inusit. whence constr. אישי, or by a periphrasis, בני איש, sons of man. For איש contr. Gram. art. 75; Arab. *أش* *agilis*

fruit, cogn. *أيس*, *robur*; Heb. איש, *fundamentum* in Hithp. Heb. and Chald. *corroboratus*, &c. I. A man of the higher or better sort, *ἀνὴρ, vir*, opposed to נער, *man* generally, 1 Sam. xxvi. 15; 1 Kings ii. 2; Ps. iv. 3; xlix. 3. II. A husband, Gen. iii. 6; ib. vr. 16. III. Used distributively either for persons or things. *Each*, Judg. ix. 55; Zech. x. 1, Joel. ii. 7; איש ואיש, *one and another*, i. e. different persons, Ps. lxxxvii. 5, with אח, or אחי, or ר, *man and his brother*, &c., i. e. each of them, Gen. xi. 3. Even when speaking of inanimate things, Exod. xxv. 20; *One, any one*, 1 Sam. ix. 9. IV. Combined with either an abstract or concrete noun, will express a person possessed of the character implied by such accompanying word, as איש הארץ, *a man of form*, i. e. handsome; 1 Sam. xvi. 8; איש שנה, *a man of age*, i. e. aged, Deut. xxxii. 23; איש קפוח, *a garrulous man*, Job xi. 2, &c.; Exod. iv. 10; Ps. cxl. 12; Exod. xv. 3; Josh. xvii. 1; Jud. iii. 29; 2 Sam. xvi. 7, &c.; with aff. אישי, Gen. xxix. 32; אישך, Gen. iii. 17; Num. v. 10, &c. See איש in its place. Hence v. in Hithp.

התאזש, pl. התאזשו, *Become ye men*, i. e. stout, courageous, Is. xlvi. 8; comp. 1 Cor. xvi. 13.

אישון, m. dim. of איש, see gram. art. 168. *Homunculus, manikin*, signifying the small image of a person, as seen in the eye.

So in the Arab. *إنسان العين*, *man of the eye*, or *إنسان بنت العين*, *a man, daughter of the eye*. By a meton. that part of the eye in which the image appears. I. *The pupil*; and generally, II. *The middle*

of any thing. I. Adage. *هو أعز عديدي*, *He is more dear to me than the pupil of my eye*; constr. with עין; see Deut. xxxii. 10; Prov. vii. 2, with *בדעת*, Ps. xvii. 8; comp. Lam. ii. 18. II. *אישון לילה*, *the pupil, middle, or darkest point of night*, Prov. vii. 9; comp. xx. 20. So Arab. *هو في بؤبؤ*

المجد, *he is in the (very) pupil*, i. e. *midst of glory*; Greek, *κόρη, κοράσιον, κορασίδιον*, Lat. *pupa, pupula, or pupilla*.

אישון, see אישון.

איתון, m. *keri*, Ezek. xl. 15; sec. *kethiv*. ארון; Targ. *כַּיְצִיבָא*, *middle*, supposed to be for ארון, from אקה, *to come in*, and hence translated *entrance*. But every gate or door is necessarily an *entrance*; besides, neither of these forms can be regularly derived from אקה; I prefer, therefore, taking איה, Syr. *أيه*, as the primitive, signifying *existence, essence*; hence *أيه* *essential*, cogn. Heb. *איה* *fortis, robustus*, &c., to which איתון is an equivalent form; *הישע האיתון* will then be *Essential or principal gate*. The second form may be derived from the cogn. איה, which will then signify *the beautiful gate*, and is perhaps the same with that mentioned Acts iii. 2.

איתי, Chald. i. q. Syr. *أيه*; cogn. Heb. איש and איש; Arab. *أيس*: apparently a plural in constr. for איה, q. d. *existences of*, used for the substantive verb in all its persons. איתי, *there is a man*, Dan. v. 11; איתי... קל, *he is... able*, Dan. iii. 17; with pron. איה, *he is*, i. e. *his being*; איה, *thou art*, &c. איתוכן, *you are*. See the Chaldee and Syriac Grammars.

איתם, see v. המם.

איתון, or איתון, m. attrib. pl. איתונים; Arab.

أين, radicalis, *firmus*; *أثن*, *idola*; comp. Is. i. 31; *קטן*, *strong*, for idol: see איל; cogn. *وثن*

idolum, *أوثن* *multus fuit*, &c.; *valida fuit, superstes fuit, res*; cogn. *وثن* *perennis fuit*: i. e. איתון for איתון, Gram. art. 158.

I. *Mighty, irresistible, violent*, (men or things); *impregnable* (place); as an abstr. II. *Might, irresistibility*, Mich. vi. 2; Job xii. 19; Prov. xiii. 15. *הדרך בנדים איתון*, *the way (manner) of the perfidious (is) violent*, i. e. as

opposed to **הן**, in the preceding member. Job xxxiii. 19. **נחל איהן**, *an irresistible stream or torrent, not perpetual*, for these were occasionally dried up, Deut. xxi. 4; Ps. lxxiv. 15; Amos v. 24; which last I take to mean, *for judgment rolleth (away) as the waters (roll away), and righteousness (disappears) like the mighty torrent (נחל איהן)*. Or, taking **איהן** as the apocopated pres. of Niphhal, *is laid bare*, i. e., overcome and carried away, as a captive. It appears unnatural to take this verse in a sense antithetical to that of the context. **ירח האמנים**, *month of the powerful*, i. e. Tisri, 1 Kings viii. 2. Gesenius, Winer, &c., suppose **הנהלים** is to be supplied here, and that the swelling of the rivers is alluded to; but this cannot be true, because the “former rains” did not begin to fall before the next month. Kimchi, and some of his persuasion, suppose the month to have been so called, on account of the feast of Tabernacles, &c., in which the *heads* (powerful) of the Tribes were assembled. I believe this to be the better explanation. See also Jer. v. 15; xlix. 19; II. Gen. xlix. 24; Exod. xiv. 27.

אך, part.; Arab. **اَك**, *compressit, &c.*; **אך**, *trusio, impulsio*, i. e. **אך**, for **אךך**, *excluding, exclusion*; hence, *Only*, **אך נח**, *only Noah*, Gen. vii. 23. **אך הפעם**, *only this occasion*, Exod. x. 17. **אך עשיתי**, *only make for me*, 1 Kings xvii. 13. **אך טרף טרף**, *he is only* (i. e. nothing else has happened to him) *torn to pieces*, Gen. xlv. 28. **אך יצא נָצָא**, *he had only quite gone*, i. e. just gone, Gen. xxvii. 30. And so, always excluding every thing but the principal idea. See the examples in Noldius.

אכזות, 1st pers. sing. pres. Kal. v. כחה.

אכזב, m. Arab. **كاذب** *albedo*, i. e. *nullo distinctus colore; hinc munda, pura, mulier*, &c.; **אכזב** *fefellit, irritus, vanusque fecit*. *Deficient, deceptive, unstable*, opp. to **אמין**, Jer. xv. 18; comp. Is. lviii. 11; Mic. i. 14. Words signifying *lying* in Hebrew, properly imply *deficiency*; comp. כחש, כהר, and Rom. iii. 7.

אכזר, m. Arab. **كدر** *turbidus, turbida aqua...vitæ; &c.*; *Untractable, cruel, fierce*, Job xxx. 21; xli. 2; Lam. iv. 3; Deut. xxxii. 33.

אכזרי, m. augm. of the preceding, opposed to רחם, Jer. vi. 23; Prov. xii. 10; **אכזר**

אכזרי, *a very cruel angel*, i. e. to disturb and harass him, Prov. xvii. 11; comp. 2 Sam. xxiv. 16; 1 Chron. xxi. 12, 15; 2 Chron. xxxii. 21, &c.

אכזריות, f. of **אכזרי**, Gram. art. 87. 2, and 164; *Great cruelty*, i. e. a cruelly destroying state of mind, Prov. xxvii. 4.

אכל, m. **אכלה**, f. Arab. **اكل** *comestio, erosio*, actively or passively, and in a good or bad sense, Gram. art. 146, 8. *Eating, an eating, or consuming*, Gen. xli. 35; Jer. xii. 9; **נתן לאכלה**, *it hath been given up to consumption*, Ezek. xv. 4, &c. with aff. **אכלו**, **אכלך**, **אכלם**, **אכלכם**.

אכל, m. *an eater*, Jud. xiv. 14; Is. lv. 10; Nah. iii. 12.

אכול, or **אכל**, i. q. **אכל**, Gen. ii. 16, &c. in constr. **אכל**, Deut. xii. 23, *Eating, consuming*.

אכילה, f. *What is eaten, meat*, 1 Kings xix. 8.

אכל, v. pres. **אכל**, and **אכל**. Either in a good or bad sense. I. *He ate*, hence *he subsisted*; meton. *feasted, enjoyed*. II. *He devoured, consumed, or destroyed*, spoken of men or things (particularly of the sword, which is hence said to have a mouth), and construed either absolutely or transitively, and with or without the intermediate particles **אח** and **ך**. Hence the following phrases **אכל לחם**, *eating bread, feasting*, Gen. xliiii. 32; Jer. xli. 1; comp. Matt. xv. 2. **אכל אפר**, *eating ashes*, i. e. living on that which is unprofitable and grievous, Ps. cii. 10; comp. Gen. iii. 14; and Is. lxxv. 25; Mic. vii. 17. **אכל האבל**, spoken metaphorically of the Old Serpent, the Devil. **אכל בשר**, *eating or consuming the flesh*; injuring any one, Ps. xxvii. 2; comp. Job xix. 22; Is. ix. 19; *the flesh of his own arm*, i. e. his own strength. Jer. xv. 16, **אכלו**, *thy words have been found (by me), and I have eaten them*, i. e. feasted on them; see the rest of the verse. Comp. Ezek. iii. 1, 3; Rev. x. 9—and my exposition on this last passage—and John iv. 32—34; also Job xxi. 25. In a bad sense, III. *Practising fornication, delighting in the sin*, Prov. xxx. 20. **אכלו**, for **אכלו**, usually **אכלו**, not in Pihél, as some have thought, Gram. art. 86. 5; 199. 4.

Niph. **אכל**, *Is eaten, may be eaten*, Gen. vi. 21; Exod. xii. 16; Lev. xi. 47.

Puh. **אכל**, pres. **אכל**, *Devoured, consumed*, Exod. iii. 2; Neh. ii. 3; Is. i. 20.

Hiph. **אכל**, *Gave, made, or caused, to eat*,

enjoy, devour, &c. Exod. xvi. 32; Ps. lxxx. 6; Is. lviii. 14; xlix. 26; Jer. xix. 9. Once **הָאָכַל** for **הָאָכַל**, Gram. art. 199. 9, but this might be for **הָאָכַל**, of the verb **אכל**, in the sense of **אכל**, or **יכל**, as the root. See Ezek. xxi. 33. **יִכְלֶה** in Ezek. xlii. 5, has been supposed to be the Hoph. of this verb. But this is also unlikely, as the sense would then be unsuitable to the passage. Dr. Gesenius has "*nam tigna s. columnæ detrahebant inde,*" i. e. as if they bit something off, which is not the Hophhal sense of **אכל**. I am inclined to think that it is only another way of writing **יָכְלוּ**, *they were* (the galleries) *completed, finished, or terminated* (by these **מִיָּכְלוּ**), i. e. chambers; so that the lower story projected out beyond the upper. In this case the verb will be the Hoph. of **יָכַל**, not of **אָכַל**. The Arabic cogn. **وكل**, or **يكل**, *commisit, commendavit rem suam alteri*; in *ejus potestate reliquit fretus ipso*.—Castell. sub voce,—will supply a similar sense. This verb may be considered as in Kal. I doubt, too, whether **אָכַל** is the 1st pers. sing. Hiph. of **אכל**. It might, indeed, of **יכל**. The context, Hos. xi. 4, rather requires that it should be a noun, as *food or sustenance*. See, in its place.

אָכַל, pres. **אֹכֵל**. Chald. i. q. Heb. Dan. iv. 30; vii. 5, 7, 19, 23. On the phrase **אָכַל קְרִיבֹתֵי**, Dan. iii. 8; vi. 25; see **אָכַל**.

אָכַל, 1st pers. sing. apoc. Pih. v. כלה.

אָכַלְהָ, id. with aff.

אָכַן, augm. of **אָכַן**, for **אָכַן**, r. כִּן, *aptare*. Syr. **أَحمه**, *firmavit*. Arab. **كُون**, *τὸ εἶναι*, or compd. of **אָכַן** and **כִּן**, i. e. **אָכַן**, for **אָכַן**. *Surely, certainly, most truly*, Gen. xxviii. 16; Exod. ii. 14; 1 Kings xi. 2, &c. See Noldius sub voce, who gives it more meanings than one, perhaps unnecessarily.

אָכַף, with aff. **אָכַף** (form **אָכַף** etym: see **אָכַף**, and cogn. **אָכַף**) i. q. **אָכַף**. *The palm of the hand*, and by meton. *the hand*, Job xxxiii. 7. Comp. ib. xiii. 21, Lxx. *ἡ χεῖρ μου*; Targ. and Syr. give *oppositio*, and *onus*. See my Com. on the passage.

אָכַף, v. Arab. **أَكف** *constrinxit*, cogn.

אָכַף, and **כָּף**. Syr. **أَدب**, *sedulus fuit*,

אָכַף, *incurvatus*. *Compels, bows (one) down to*, Prov. xvi. 26. *For his mouth compels, or bows (him), to it*; i. e. *the evil conversation*

(not hunger) of a bad man, forces him to submit to sorrowful labour. (See **אָכַל**, and compare the context.) So the Targumist, Syriac, and Lxx. in the main.

אָכַף, 1st pers. sing. pres. Niph. v. כָּפָה.

אָכַר, m. Arab. **أَكَر**, *fossor terra*. Syr.

אָכַר *agricola*; pl. **אָכָרִים**, aff. **אָכָרִים**. *Ploughman or husbandman*, Jer. li. 23; Amos v. 16; joined with *vine-dressers*, 2 Chron. xxvi. 10.

אָכָרְהָ, see v. כרה.

אָל, part. of prohibition, used much with the apocop. pres. Chald. **אַל**, *exploravit*, or of **אָלָה**, *imprecatio*, q. d. *absit!* Arab. **أَلَّ** *jusjurandum*. Syr. **أَلَّ**, *deploravit*. *By no means; not at all*. Used, for the most part, with a pres. tense, occasionally with an imper. and once or twice with a pret., Gen. xxii. 12; *by no means put forth thy hand against the boy*: Exod. xvi. 29. **אַל־תִּירָא**, *fear not at all*, Gen. xliiii. 23. **אַל־יִפֹּל דָּמִי**, *let not my blood fall!* 1 Sam. xxvi. 20. **אַל־אִדְרוּ**, or, as some think the reading ought to be, **אַל־אִדְרוּ**, or **עִל־אִדְרוּ**, but neither of these will afford a tolerable sense. Better perhaps thus; supplying the ellipses, and transposing the text into the order in which it is to be construed.

וְהַאֲכַר לֹא אֵל (הָהִי) הַזֹּאת עֲלֵאדֹת לְשִׁלְחֵנִי (וְהָהִי) *So she says to him; Let not this be: because to send me (away, so will be) the evil greater than the other which thou hast done with me*. Or, allowing **הַזֹּאת** to keep its place. *Let it not (be); because this great evil, (i. e.) to send me away (is greater) than the other which thou hast done with me*. In either of these cases, both **אֵל** and **עַל** is necessary to the sense; and, as some mss. have either the one or the other here, **עַל** has been omitted inadvertently by the copyists, 2 Sam. xiii. 16. **אַל־תִּהְיֶינָה**, *excel thou not*, Gen. xlix. 4, where a future circumstance is enounced by an imperative formula. See Gram. art. 239. **וְיָשִׁים לְאֵל מְלֹחִי**, *and will lay down my speech for (a) "by no means;"* i. e. a thing not to be regarded. This mode of speaking is common with the Orientals. See the first two or three sentences of the Anvári Soheili. Job xxiv. 25. **אַל פִּשְׁטָתָם הַיּוֹם**, *by no means make a rush (or attack) to-day*, 1 Sam. xxvii. 10; where we have an imperative enounced by the preterite sense. See Gram.

art. 236. 2. Occasionally with the precative particle **אֵל**; as, **אֵלֶיךָ**, *by no means, I pray*, Gen. xiii. 8, &c.; whence it will be seen that this particle requires no more than one sense to suit it in every instance. See the examples in Noldius. Gesenius makes it a negative particle, like **לֹא**, &c. Gr. $\mu\eta$, &c. which is incorrect; the $\mu\eta$ of the Greeks is plainly prohibitive.

אֵל, Chald. i. q. Heb. Dan. ii. 24, &c.

אֵל, pl. **אֵלִים** see **אֵל**.

אֵל, pron. pl. for **אֵלֶיהָ**, *These*. Gram. art. 176.

אֵל, followed by Makkáph **אֵל**. Gram. art. 124. In connexion with the pronouns it takes the plural form of construction; as, 1st pers. **אֵלַי**, 2nd **אֵלֶיךָ**, 3d **אֵלָיו**, &c. **אֵלֵיהֶם**, **אֵלֵיהֶן**, &c. apparently from the form **אֵלֶיהָ** in the first cases. In the second, **אֵלַי**, of the alternate form **אֵלַי**. Arab. **ولي**, *propinquitas*,

v. **ولي**, *move towards, from, &c. pres. يَلِي* is *near, over against*: whence **أَلَيْلًا**, infin. 4th

conj. *making towards*, and contr. **أَلِي**, used as a prep. *usque, versus*. And, still further, contr. **ل**, id. and Heb. **ל**, prep.—*To, towards, as to, for, against, until*, with respect either to place, time, person, thing, &c., and hence, taking for granted that some such progress has been made, *Near, at, upon, in*, equivalent to **עַל**, for which it is often used in these senses. In either of these acceptations it is used after a great variety of verbs, as a mediating particle, Gram. art. 217. 5, 8, 9. 228. 4, 5, &c. noticed here under those verbs. Examples may be seen in Noldius: the few following are intended to shew, that there is no necessity for departing from the primitive sense of this particle as constantly done by Noldius and others.—

אֵל, . . . **יִקְרָו**, *Let them be collected . . .* to, Gen. i. 9. **בָּאוּ מִצְרַיִם לְשֹׂבַע אֵלֵינוּ**, *they came to Egypt to buy, (they came) to Joseph*, Gen. xli. 57. This is therefore an instance of the *Epanorthosis*, Gram. art. 216. 4, note, and 241. 16—18; comp. Gen. xxxii. 7; 1 Sam. ii. 34; 1 Kings viii. 42, &c., not à *Josepho*, as Noldius has it. This would be to construe the particle with the verb to which it does not belong. **וַיִּרְאֵהוּ . . . אֵלֵיפָהֵן**, *let him be seen by (rather, shewn to) the priest*, Lev.

xiii. 7, 19. **הַקְרִיבִים וְהַרְחִיקִים אִישׁ אֶל־אֶחָיו**, *those who are near, and those who are afar off, each man, as to (or with respect to) his brother*, Jer. xxv. 26; Ezek. xlv. 7. **וְאֶל־אָדָם**, *and towards man (men) I use no (flattering) titles* (see v. כַּנָּה), Job xxxii. 21. **וְאֶל־בְּיַר הַמַּיִם**, *at (i. e. having come to) a well of water*, Gen. xxiv. 11; comp. Exod. xxix. 12, &c. **וַיָּקָם בֶּן־אֶדְנִי**, *and Cain arose as to (i. e. against) Abel*, Gen. iv. 8. **וּלְיִנֹּחַ אֵל**, *to be whorishly inclined towards*,—Num. xxv. 1. **וּשְׁבוּתָם אֵלַי**, *and return ye to me (return ye) to (what is) right*, 1 Sam. xxiii. 23. **וַיִּלְבְּבוּ אֶל־בָּשָׂרֵם אֶל־אֵל**, *to our hands to God*, Lam. iii. 41; Ezek. xlvi. 20, &c. **אֶל־מֶלֶךְ אַשּׁוּר**, *as to the king of Assyria*, 2 Kings xix. 32; Is. xix. 11, &c. **אֶל־שֵׁעַר הָעִיר**, *to the (constr. preg. i. e. and beyond it) of the city*, Deut. xxii. 24; Josh. viii. 29. **וַיִּתְעַצֵּב אֶל־לִבּוֹ**, *he became pained to his heart*, Gen. vi. 6. **וְאֶל־הָאֲרוֹן**, *to (or in) the ark shalt thou place*, Exod. xxv. 21; Lam. ii. 12; Josh. v. 3; 2 Chron. xxxii. 6. Comp. *eis*, 2 Thess. ii. 4, with Dan. xi. 36, where the prep. is **עַל**, and my Sermons and Dissertations on Prophecy, &c., pp. 235—239; and Schleusner under *eis* and *πρός*. **אֵל אֶל־בְּרֵחַהּ** . . . **וַיִּדְקֶר**, *so he pierced . . . into her womb*, Num. xxv. 8; where it may be remarked the same verb (**דָּקַר**) is construed with two different particles **אֵל** and **עַל**, in the very same context. See Gram. art. 229. 9. See also Exod. xix. 9; Num. xxxvi. 13, &c. With other particles; as **אֶל־מִל**, **אֶל־מִבַּיִת**, **אֶל־הַקֶּמֶחַ**, **אֶל־בֵּינָם**, **אֶל־בֵּינֵנוּ**, **אֶל־אֶחָיו**, **אֶל־מִן־הָאֶרֶץ**, **אֶל־מִן־הָאֶרֶץ**, **אֶל־מִן־הָאֶרֶץ**, as in the Eng. *from-off, to-wards, after-wards*, and the like; in all which cases the latter particle qualifies the former, as any other qualifying term would. So also in the phrases, **מִחַלְתָּ אֶל־חַלְתָּ**, *from strength to strength, i. e. from one degree, or state of strength, to another*, Ps. lxxxiv. 8; exlv. 13; Jer. ix. 2; comp. Rom. i. 17, *ἐκ μίσθους εἰς μίσθον*, 2 Cor. iii. 18, *ἀπὸ δόξης εἰς δόξαν*. See also, as to time and place, 1 Chron. ix. 25; xvi. 23; Num. xxx. 15; Ezek. xl. 26, &c. See Noldius, p. 38, &c. I have in the above examples followed Noldius, to show that this particle has really only one meaning; and that, in the cases in which he has endeavoured to establish a variety of meanings, he has misconstrued the passages cited.

אֶל־בְּרִישׁ, m. *The hail*, as it appears from the context, Ezek. xiii. 11, 13; xxxviii. 22. The etymology is doubtful. The rabbins

take it as a compound of אל, *powerful*, and נָבִישׁ, *crystal*, i. e. mighty hailstone (Job xxviii. 18). Kimchi tells us, moreover, that it stood in some correct copies written as two words, in others as one. Dr. Gesenius thinks it is compounded of the Arabic article

ال, and the word جَبَسَ, because he finds in the Kāmoos, p. 743, الجَبَس given as signifying “*congelatum*.” But he has misunderstood his author, who has الجَبَس الجَامِدُ

الجَبَسُ الثَّقِيلُ الرُّوحِ, i. e. *Eljibso*, that which is hard (or inanimate); one affected with difficulty of breathing, &c. So in Freytag's Hamasa p. 655, الجَبَسُ الثَّقِيلُ الجَانِي,

i. e. *Eljibso*, that which is heavy, injurious, &c. Pareau, as cited by Gesenius, makes the Coptic &λ *calculus*, the first component part, but this is unlikely. I am inclined to believe that the word is a compound of נָבִישׁ as above, of Æth. ጊግሶ ጊግሶ *gypso induxit, dealbavit*; cogn. Arab. جَمَش, or جَبَس, *he smoothed, polished*. The former part of the compound, viz. אל, takes its form and sense probably from اِيَالٌ *crassescere*, and then signifies *the aggregate of white or lucid stones*, i. e. a hail-shower.

אלגנמים, see אלגמים.

אלה, f. pl. constr. אֵלוֹת: for אֱלֹהֵהוּ, or אֱלֹהֵיהוּ,

Gram. art. 73; Arab. الو ³ defecit, *tar-davit, et trans. decurtavit*; cogn. ولي iv.

اولي ⁵ constringit; ⁵ الؤة ⁵ juramentum. Hence,

اولي ⁵ ايلاء ⁵ i. q. حلف ⁵ he swore, and

اولي ⁵ ايلاء ⁵, i. q. اليمين ⁵, i. e. *An oath*, a formula couched in terms implying some mulct, damage, ban, or curse. Not from אל, as calling *God* to witness, as Dr. Gesenius imagines; this belongs to the verb נָשַׁבַּע or הִשָּׁבַע, which see: and in this respect only, these words differ in sense. Properly, *The terms of damage, or execration, contained in an oath; a curse, execration, or imprecation, and by a meton. An oath*, Lev. v. 1. קול אלה, *the sound*, i. e. words, or terms of an oath; which, if required, and one did not declare,

he was guilty. 1 Kings viii. 31, אלה להצילו, *the condition or terms of an oath to restrain him*, Neh. x. 30. באים באלה ונשבועה, (*persons*) *coming into the terms of an oath* (as it regards an imprecation), *and into an oath* (as sworn by the certainty of the existence of God, Gram. art. 242. 4—10). In Kings, however, ויבא אלה, l. c. is not equivalent to this phraseology in Neh., as Drs. Gesenius and Winer will have it. I have no doubt that אלה here is the verb, and the passage to mean, “*and he come (and) swear*, i. e. utter the terms of the oath, *before the altar*.” It is added, then hear thou, i. e. the terms so uttered, ib. אלה בו אלה, *one lay upon him, recite the ban of an oath to him*; Deut. xix. 13; Is. xxiv. 6; Jer. xxiii. 10. קרה לאלה, *became for a curse* (Gram. art. 229. 3), Jer. xlv. 12. יתן לאלה, *let him give up (or out) for a curse*, Num. v. 21. As this passage contains the other words used in imposing an oath, it will be worth while to notice it a little farther. *Then the priest shall swear the woman* (השבע, i. e. in God's name) *with the oath* (שבעה thus administered) *of execration* (הארה, expressive of injury or damage), *and the priest shall say to the woman, May Jehovah give thee up (or out)*. This refers to the שבעה just mentioned *for an execration, imprecation or curse, and for an oath* (sanctioned by his name, i. e. that similar conduct shall assuredly be similarly visited) *among thy people*. 22. *Then shall these waters, conveying the ban of the curse* (המארות, this verb signifying, to do the injury so designated, or to declare that it shall be done. See root אור, *enter into thy bowels, &c.* Hence Lam. iii. 65. המארת, *thy curse*. See in its place.

אלה, v. no pres. *He made an imprecation, laid (some one) under a curse*, Jud. xvii. 2; infin. אלה and אלוה, Hos. iv. 2; ונבש, *lay on an imprecation* (swearing), *and failing* (to perform its conditions); ib. x. 4, ודבר דברים אלה שוא, *they have spoken words, swearing* (or laying on an imprecation by that which is) *vanity*, i. e. which can impose no mulct.

Hiph. ויאיל, apoc. pres. (perhaps of Kal), Gram. art. 233. 3, cogn. r. ויאיל, according to the points; but disregarding these, אלה, — *He swore, laid under a ban*; infin. והאלוה, *to curse, &c.*, 1 Kings viii. 31; 2 Chron. vi. 22, Arab.

אלי, *jusjurandum dedit*.

אלה, pl. אלים, see אל, or אל.

אלה, pron. pl. *These*, com.

אלה, f. *The terebinth, or pine tree* of the East, i. q. אלה. See אלה or אלה, and Hierob. Olavii Celsii, pt. i. pp. 34—57; Josh. xxiv. 26.

אלה, m. Chald. *God, any god*; with the def. art. אלהה, *God, the true God*, pl. אלהים, *gods*, def. אלהים, Dan. iii. 25, אלהים, *son of gods*, or rather *Son of the great God*, κατ' ἐξοχήν. The Babylonians, holding the emanation system, supposed the fourth person, seen to be the first-born or agent produced by the Almighty, and by whom he had formed all things. He is termed Διὸς υἱὸς or Θεοῦ παῖς, by the Greek poets; occasionally Ἀὐτῷ, φάτις, or φάμα;* by the philosophers, who are followed by Philo, ὁ λόγος.† This was a mere corruption of the Scriptures, which represent the visible God, or Saviour, as a man, styling him occasionally the *Word*, and at other times speaking of his *outgoings* as being from eternity. With pref. אלה, Dan. ii. 19, and aff. אלהים, ib. vi. 24; it. iii. 28; אלה ישראל, Ezra v. 1; אלה אברהם, Dan. ii. 23, &c.

אלה, Chald. i. q. אלה, which see; ל and ר, being of the same organ, are interchanged. See, behold, Dan. ii. 31, &c.

אלה, of אלה and לה; Arab. ^ااَلَا; Syr. ^{ܐܠܗܐ}ܐܠܗܐ, of ^{ܐܠܗܐ}ܐܠܗܐ and ^{ܐܠܗܐ}ܐܠܗܐ. *Otherwise, unless*, Eccles. vi. 6; Est. vii. 4.

אלה, m. אלהים, pl. *God, any god*. Arab. ^ااَللّٰه, for ^ااَللّٰه, with def. art. ^{اَللّٰه}اَللّٰه, contr. ^{اَللّٰه}اَللّٰه, propr. *adoratio*; infin. iv. conj. of ^{اَللّٰه}اَللّٰه, *coluit, adoravit*: cogn. ^{اَللّٰه}اَللّٰه; by meton. *Object of worship*. Comp. ^{اَللّٰه}اَللّٰه. So Syr. ^{ܐܠܗܐ}ܐܠܗܐ, i. q. ^{ܐܠܗܐ}ܐܠܗܐ; v. ^{ܐܠܗܐ}ܐܠܗܐ, *deificavit*, &c. The ^{ܐܠܗܐ}ܐܠܗܐ, being *radical*, is retained in every case, as in גבה. “Ad imitationem Aramaismi formæ singularis usus est nonnisi in *sermone poetico* et in *sequiore Hebraismo*,” &c., says Dr. Gesenius in his *Thesaurus*. It occurs, how-

* Sophocl. *Œdip. Tyr.* 151, 162. See also Schol.

† It is quite impossible, as some of the early fathers of the Church clearly saw, to give any reasonable account of these things which does not originate in the declarations of Holy Writ. Euseb. *Prep. Evang.* lib. vii. Justin Martyr to the Greeks. Cyril. *Alexand. contra Julian.* lib. i. Lactantius *De Vera et Falsa Sapientia*, &c. &c.

ever, in Deut. xxxii. 15, 17. Are we to suppose that Moses has *imitated the Syrians* here, or that this exhibits a specimen of *modern Hebrew*? The word occurs, moreover, again and again in Job, who must have lived as early as the sons of Israel. See my Introduction to that book, § iii. Is it necessary also to suppose, that we have here nothing but *modern Hebrew*? אלהים נפר, *a strange god*, Dan. xi. 39; אלהים, *every god*, i. e. *any god*; ib. 37; אלהים, *god of fortifications*, ib. 38; spoken of the latter Roman heathen emperors, from Domitian perhaps to the death of Dioclesian. Of the first, Eutropius says, “*Dominum se et Deum primus appellari jussit: nullam sibi nisi auream et argenteam statuum in Capitolio poni passus est; superbia quoque in eo execrabilis fuit.*” Of the last, “*Diocletianus moratus callidè fuit, sagax præterea, et admodum subtilis ingenio, et qui severitatem suam alienâ invidiâ vellet explere, diligentissimus tamen et solertissimus princeps; et qui in imperio Romano primus regie consuetudinis formam, magis quam Romanae libertatis, inexit; adorarique se jussit, cum ante eum cuncti salutarentur.*” See also Suidas sub voce Διοκλητιανός, and 2 Thess. ii. 3—11. Modestius, too, tells us that the first cohort in the Roman armies carried, with the eagles, images of the emperors, which the soldiers worshipped.*

The pl. אלהים, used for the *True God*, has given rise to various speculations; some supposing, particularly the elder divines and Hutchinsonians, that the notion of a Trinity in Unity lay concealed in this word; others, again, particularly the Rationalists of modern Germany, have thought that vestiges of a very ancient polytheism were discoverable in it.† Both seem, in this case, to have taken too much for granted, viz., that the ancients were guided in their writings by the technical rules of modern grammarians; and also that they were complete metaphysicians: neither of which can be maintained; hence both are probably false. On the former, see Gram. art. 215. 6, 216, &c. The latter needs no refutation. The Rationalists, too, suppose that, from the occurrence of this word in

* Modestius de *Vocab. Militar.* in the edit. of 1613 of *Ælian's Tactics*.

† So think Dr. Gesenius, Ewald, &c. The plural form seems intended to intimate excellence. See Gram. art. 223. 3.

conjunction with, or separated from, that of יהוה , they can ascertain the fact that the book of Genesis was originally composed out of two or more documents: one containing the one word, another the other, &c. Gesenius has applied this theory to the book of Psalms also; and has actually ascertained that, in some instances, the one word occurs more frequently than the other! See his *Thesaurus sub voce*. This theory, as applied to Genesis, must necessarily be false, for we are expressly informed, Exod. vi. 2, 3, (see also my *Prolegomena to Mr. Bagster's Poly. Bib. Prol. i. § iii. par. ii.*) that the word יהוה was unknown to the patriarchs: and the probability is, that if this book is really patriarchal, which I believe to be the case, the introduction of this word must have been the work of Moses, its authorised editor. In all the other cases, the inquiry can afford no useful result.—When defined, either by the article (הַיְהוָה), or the context, mostly *The true God*, Gen. i. 1; Deut. vii. 9; 1 Kings xviii. 21, &c.: but not universally so with the article, Exod. xviii. 11.

It has been supposed occasionally to signify *Angels*,* but there is no real necessity for this. Ps. viii. 6, $\text{וַיִּסְתַּחֲוּוּ קִנְיַת מַלְאֲכָיִם}$, which the lxx. and St. Paul, Heb. ii. 7, take thus: $\text{Ἡλάττωσας αὐτὸν βραχὺ τι παρ' ἀγγέλων}$, i. e. *thou hast lowered him, in some degree, as it respects the angels*, is applicable to Christ, and manifestly relates to his sufferings on earth. "The angels" here, are probably those who only sustained the messages, and spoke in the words, of Jehovah, Acts vii. 53; Gal. iii. 19. St. Paul then comments only here.

In Ps. lxxxii. 1, אֱלֹהִים , *God hath been* (i. e. surely shall be) *set up in the congregation of the mighty one*, (אל , God): *in the midst of gods* (inferior deities) *doth he give judgment*,—is manifestly a prophecy relating to the victories of Christianity. Ib. vr. 6, I have said ye are *gods* (אֱלֹהִים), rather, supply בְּנֵי אֱלֹהִים from the next hemistich, and read *God's*, i. e. children), and *sons of the Most High are ye*

* The Jewish commentators and translators of the Scriptures, as well as their Samaritan neighbours, filled as they were with metaphysical notions of the Deity, (which Dr. Gesenius terms *puriore*) have constantly had recourse to this interpretation, whenever the appearance of God was mentioned in the Scriptures. The way in which they have managed Gen. iii. 22, will be seen in my *Proleg. to Mr. Bagster's Polyg. Bible, Prol. ii. § 3. par. xi.*

all; i. e. I have declared that this is your proper designation, comp. Gen. vi. 2; Job i. 6: it is added, but as Adam ye die, i. e. ye fall by your heathenish sins. Ps. xvii. 7, *worship him all gods* (בְּלֹאֵי־אֱלֹהִים), i. e. all ye heathen deities, fall down before him,—by a personification), is clearly a prediction of the victories of Christ. See also Ps. cxxxviii. 1. It is not necessary, therefore, to suppose with Gesenius, that בְּנֵי אֱלֹהִים (Ps. lxxxii. 1, 6), must mean *kings*. Nor is it true that חֲדָא in Persian, signifies "*Dominus*," in the sense of *rex* or *princeps*; nor that חֲדָא and חֲדָרֵב are equivalent in this respect: this notion must have grown out of a want of knowledge of Persian usage.

Nor does the word שֹׁפְטִים , signify *judges* or *magistrates*, in Exod. xxi. 6; xxii. 7, 8, &c. Comp. Deut. xix. 17, where לִפְנֵי יְהוָה , before Jehovah, is followed by $\text{לִפְנֵי הַכֹּהֲנִים וְשֹׁפְטֵימָה}$, before the priests and judges; who all assembled before God, from Him to receive, and for Him to pronounce, the judgment.

In the instances in which a negative is used with this word, its primitive and proper sense seems to suit the context best, as 2 Kings xix. 18. $\text{לֹא אֱלֹהִים הֵמָּה}$, *no objects of worship are they*. Comp. Is. xlv. 6; xlv. 5, &c.

It is occasionally used (like אל) to form phrases expressive of *goodness*, *plenty*, or *greatness*; as הַר הָאֱלֹהִים , *mountain of God*, i. e. of *great plenty*, Ps. lxxviii. 16; comp. Ps. xxxvi. 7. בְּדֹרֵי אֵל , *as the hills of God*, i. e. *abundant*, see the context. So Ps. lxxv. 10, פְּקֵי אֱלֹהִים , *God's river*, i. e. מְלֵא מַיִם , *full of water*, comp. Exod. iii. 1. $\text{הַיִּפָּח אֱלֹהִים}$, *the fear of God*, i. e. *great fear*, Gen. xxxv. 5, see ib. xxx. 8; 1 Sam. xiv. 15; Ps. lxxx. 11; Job vi. 4. לְאֵלֵהֶם , Jon. iii. 3, $\text{עִיר־גְּדוֹלָה לְאֵלֵהֶם}$, *a great city of God*, i. e. God allowing it to be so, as in בְּיַד אֵל , *of God (is) the hand*, or *power*, sub voce אל , comp. בְּיַד יְהוָה , Jud. xvii. 2.

So the Arabs, $\text{لِلَّهِ مَا فِي السَّمَوَاتِ}$, *God's* (is) *what (is) in the heavens*; لِلَّهِ دَرَكٌ , *God's* (is) *thy good fortune*, i. e. it is of God. So also Acts vii. 20, ἀρρέτιος τῷ Θεῷ , comp. 2 Cor. x. 4. On the same analogy, אֵשׁ אֱלֹהִים , בְּנֵי אֱלֹהִים , &c., where the context

* Winer, in his edition of Simonis, makes these expressions equal to *King of Israel*, in a secular sense. He then cites Ps. ii. 7; lxxxix. 6; lxxxix. 27, to be comp. with 2 Sam. vii. 14,

must determine the theological sense. With prefixes and affixes, אֱלֹהִים, אֱלֹהִים, אֱלֹהִים, &c., contr. Gram. art. 87. 5. אֱלֹהֵי, אֱלֹהֵי, אֱלֹהֵי, &c.: constr. אֱלֹהֵי. In app. אֱלֹהֵי אֱמֶת, *God, truth*, i. e. *the source of truth, for true God*, i. q. אֱלֹהֵי אֱמֶת, 2 Chron. xv. 3; Jer. x. 10. So אֱלֹהֵי חַיִּים, *ib.* Gram. art. 219; it. אֱלֹהֵי יִשְׂרָאֵל, *God of Israel*; אֱלֹהֵי יַעֲקֹב, *God of Jacob*, &c.

אֶלּוּל, m. The sixth ecclesiastical month of the Hebrew year, answering nearly to our September, Neh. vi. 15. See Scaliger de Emendatione Temporum, pp. 121, 625; Reland Antiq. Heb. Pars. iv. &c.

אֶלּוֹן, see אֵיל or אֵיל. *The pinetree*; Gesenius, *the oak*, Thes. p. 50, 51; Gen. xii. 6, &c.

אֶלּוֹן, m. *The oak*, Gen. xxxv. 8. אֶלּוֹנִים, pl. Ezek. xxvii. 6. Hierob. Olav. Celsii, i. p. 58, &c.

אֶלּוֹנָה, m. pl. אֶלּוֹנִים. Arab. ^سالف ^سsocius *consuetudine junctus*; hence ^سالف ^سa thousand,

&c. verb, ^سالف ^سhe gave a thousand, &c.; con-

junxit, sociavit, mansuefactus fuit; ^سالف ^سfamiliaris socius; ^سالف ^سconsuetus, &c.; cogn.

עֹלּוּ, ^سعلف; Syr. ^سكف ^سdidicit, &c. I. *Any person, or thing, to which one is accustomed or rendered familiar*; thence agreeable, Jer. xi. 19. ^سעל ^سנְכֵינִי נְכֵינֵשׁ אֶתְּךָ, *but I (am) like a gentle lamb*, see Bochart. Hieroz. tom. i. lib. ii. cap. xvi. Ps. lv. 14. ^سעל ^سאֶלּוֹנֵי יַדְיָדִי, *my familiar and known (friend)*. Mic. vii. 5, *Trust not in a familiar*, ^سעל ^سנְכֵינִי, comp. ^سעל ^سin the corresponding member of the parallel. Zech. ix. 7, *and he shall be as a familiar friend*, ^سעל ^سנְכֵינִי, *with Judah*, i. e. when God shall have overcome him, as the former part of the verse declares. Jer. xiii. 21, *what wilt thou say when he* (i. e. some one) *shall appoint (them) for a head* (^سעל ^سאֲשֶׁר) *over thee; since thou hast schooled them* (only to serve as) *familiaris for thyself?* i. e. when God shall bring upon thee the Babylonians, whom thou hast endeavoured to make thy friends. Hence *A spouse*, Prov. ii. 17; Jer. iii. 4, comp. ver. 20.

and with the heathenish διογενής, διοτρεφής βασιλεύς, in Hom. This is in the true spirit of Rationalism. See my Sermons and Dissertations, Diss. i. part. ii. When nothing can be more clear from the context than that Christ's spiritual kingdom is meant.

II. *Confided in* (see נִשְׁוֵא פָּנִים), because known to be trustworthy: hence, *A head, leader*, like the ^سصاحب, of the Arabs, see Jer. xiii. 21, where this connexion is playfully recognised. Ps. cxliv. 14, ^سאֶלּוֹנֵינוּ מְקַבְּלִים, *our leaders honoured; no schism, no defection* (out-going lit.), *and no crying out in our squares* (market, or other open places). I take ^سמְקַבְּלִים here, to be equivalent to ^سמְקַבְּרִים, Ps. cxlix. 8, &c., or to ^سמְקַבְּרִים, did it occur. The word is nowhere applied to beasts, but always to men (and certainly men are referred to, and not *beasts*, in the latter part of this verse), and seems occasionally to refer to posts of honour. See 2 Chron. xxxiv. 13, where ^سמְקַבְּלִים is joined with ^سמְקַבְּרִים; and, in 1 Kings xi. 28, Jeroboam was appointed ^سמְקַבְּלֵי סֶבֶל, *over the whole charge* (tax or revenue perhaps) *of the house of Joseph*. He might, therefore, here be styled ^سמְקַבְּלֵי, i. e. the person so charged or placed in office, comp. Is. xlii. 19, ^سמְקַבְּלֵי, with ^سib. vi. 7. So φόρος, *vectigal*, a φέρω; com. and super. φέρτερος, φέρτατος, *potentior, excellentior, &c.* Τέλος *vectigal, et dignitas, qualis est ejus qui magistratu fungitur*. Steph. Thes. See Gen. xxxvi. 15, 16, &c.; and Zech. xii. 5, 6, where *leaders* or *magistrates* seem to be meant.

אֶלּוּל, v. Niph. ^سאֶלּוּל, *Corrupt, base*; Arab. ^ساَللَّح, *in acrorem versum fuit lac*. See Gram. art. 157. 16, note. Applied only in a moral sense, and perhaps nearly equivalent to ^سנְחֵב, See Job xv. 16; Ps. xiv. 3; liii. 4. Comp. ^سנָבַל.

אֶלּוּיָה, f. Arab. ^سالِي, *beneficium*. ^سالِيَّة, *cauda ovis, vel arietis pinguis et adiposa*. *The tail of the sheep of the East*, which is large and fat, weighing, as Golius says, from ten to forty pounds weight. It is fixed, during the life of the animal, upon a sort of little waggon to preserve it from injury. The fat when melted is used to lay up preserves, as lard is with us, or to make into candles, Exod. xxix. 22; Lev. iii. 9; vii. 3; viii. 25; ix. 19. See Bochart. Hieroz. tom. i. p. 494, &c., and Dr. Russell's Hist. of Aleppo, p. 51, where every thing necessary to be known on this subject will be found. Plates representing this little waggon will be found in Ludolf's Com. Hist. Æthiop.; Jahn's Biblische Archäologie, Calmet's Dict. of the Bible, by Taylor.

אֶלּוּיָה, m. pl. אֶלּוּיָהִים, Arab. ^سال, *cito ivit*;

אלל, *faetore corruptus fuit*; אֵלִיל, *gemitus, sonus fluentis aquæ*. Syr. اَلْمَل debilis, *Any thing unstable, perishing, and worthless, particularly idols*, Ps. xcvi. 5; 1 Chron. xvi. 26. אֵלִיל כֶּסֶף, *vain things, lit. idols (of) his silver*, Is. ii. 20; xxxi. 7, &c. רֹפְאֵי אֵלִיל, *healers of a perishing thing, or man*, i. e. you are throwing away your labour. An adage, apparently, Job xiii. 4. רֹעֵי הָאֵלִיל, *shepherd, or feeder, of that which is vain*, Zech. xi. 17.—So, *mortuus mederi: aquam infundere cineri*, Adag. Erasmi, p. 477.

אֵלִי, interj. lit. *My woes!* Arab. اَلَّ, *gemit; cogn. אֵלִי לִי—woe to me, or woe is mine*, Job x. 15; Mic. vii. 1.

אֵלִין, or אֵלָן, Chald. pron. pl. com. *These*, Dan. ii. 44; vi. 7.

אֵלָן, id. Chald. *Those*, Dan. iii. 12, 13.

אֵלָם, m. in the Arab. the sense is only a secondary one. اَلْم, *dolor*, like הָבֵל, *dolor*, from הָבֵל, *funis*; pain being supposed to result from constriction or narrowness of circumstances; hence צר and רחב, נא and פלש, צרה and ישע, אֵלֵם and אֵלֵם, are constantly opposed to each other. *The being dumb, silent*; hence, *silence*, Ps. lviii. 2. הַאֵלֵם אֵלֵם יָדוֹק הַבְּרִיָּהוּ, *is there truly silence?* i. e. is there an entire silence? *Speak ye truth, &c.* This I think is the exact force of this passage, although it militates against the construction suggested by the accents, which is to this effect—*Is it true; i. e. really so, (that) justice (is) silence (i. e. silent)? speak ye, &c.* In either of which the paragogic ן, in the verb, has the force of an imperative. See Gram. art. 235, &c. The word occurs only once more, Ps. lvi. 1, עַל-יְבוֹנֵה אֵלֵם רְחֹקִים, which may be translated, “*on the dove of silence of distant*” (ones); and hence, the Psalm may perhaps be referred to the pain experienced by David at the court of the king of Gath, (see 1 Sam. xxi. 11), as the occasion which suggested it. I believe, too, that the word יָדוֹק, *dove*, notwithstanding Bochart's authority to the contrary (tom. ii. Hieroz. p. i. &c.) is expressive of the *murmuring or complaining tone* of this bird, derived from יָדוֹק, or cogn. אָדָה, *doluit, &c.* We have a similar heading to Ps. xxii. viz. עַל-אֵלֵה הַשָּׁחַר, i. e. *on the gazelle of the dawn*. That this psalm refers to the sufferings of our Lord is beyond doubt.

In the Song of Solomon, the Beloved, i. e. Christ, is assimilated to the *zebi* or *gazelle*, chap. ii. 8, 9. The term *dawn* (הַשָּׁחַר) probably refers to the eternity of his existence. See Ps. cx. 3. Comp. Is. xli. 2; xliii. 13; Mic. v. 1; Prov. viii. 22 et seq.—In these cases, the titles seem to designate the nature of the context; and, in the last, the allusion is mystical. It is worth remarking, that the Persians have a sort of ode which they term the *gazel* (غزل), and a species of composition styled سَجَّع, which signifies “*the cooing of doves*”: another, مَسَجَّع, lit. *dove-cooed*: to which some others may be added of a similar description: some of which might have been derived from a very high antiquity, and others fabricated to suit the whims of modern Orientals; such, perhaps, are the رُكْتَا *rukta*, a species of sheep of a grey colour; and خَيْفَا *khayfa*, a horse, one eye of which is black, the other blue. See Gladwin's Dissertations on the Rhetoric and Prosody of the Persians, pp. 2, 18, 28, &c.

נָאֵלֵם, v. Niph. *Became or remained silent*, Is. liii. 7; Ezek. iii. 26; xxxiii. 22; xxiv. 27; Ps. xxxi. 19; xxxix. 3; Dan. x. 15.

Pih. part. act. מְאֵלֵמִים, *Persons binding up; אֵלֵמִים (for אֵלֵמִים) things bound*; i. e. *bundles*, sheaves of corn, or the like, Gen. xxxvii. 7.

אֵלֵם, m. אֵלֵמִים, pl. *Dumb person, i. e. tongue-bound*, Exod. iv. 11; Ps. xxxviii. 14; Is. xxxv. 6; lvi. 10.

אֵלֵם, see אֵלֵמִים.

אֵלֵמִים, m. pl. i. q. אֵלֵמִים, metath. The word is apparently foreign, and occurs only in 1 Kings x. 11, 12; 2 Chron. ii. 7; ix. 10, 11. It is, perhaps, the Sanscrit अगमः *ägamaḥ*, a tree; and, as the Hebrews have no short syllables in their language (Gram. art. 31, note), the ל may have been introduced, just as the ך is in בְּרִמְשֵׁק (Arab. رَمْسَق) for the purpose of obviating this difficulty.* If this be true, the Hebrews, ignorant of the

* In all such cases, as the liquid readily blends itself with the preceding vowel, the short vowel may now be considered equivalent to a long, or perfect one. Hence the implied dagesh in all such instances as בְּרִךְ, for בְּרִךְ.

real meaning of this word, took it to signify a certain sort of *precious wood* brought from Ophir; just, perhaps, as the Roman soldiers, and after them many learned men, supposed *Ur*, to be the name of a place, when it signified a *castle* only. (See אור בְּשָׂדִים). If then the Ophir from which this wood, together with certain precious stones, was brought, was Ceylon, as Bochart seems to have shown (Canaan, lib. i. xlvi.); let us see whether we can find any such wood there. Ibn Batūta (my Translation p. 184) tells us, that "the whole of its (the region of Battāla) shore abounded with *cinnamon wood*, *bakam*, and the *kalanji aloe* (العود الكالنجي)

The merchants of Malabar and of the Maabar districts, transport it without any other price than a few articles of clothing, &c." These precious woods, therefore, were in great plenty, were cheap, and were transported accordingly in great abundance by the merchants. That precious stones, particularly the *ruby*, abounded in Ceylon, the same author attests p. 187, and that pearls abounded in the pearl-fisheries. If, then, Solomon and Hiram's merchants traded to this place, they would readily obtain these articles in exchange for others. Now we are told (1 Kings x. 12) that the king made out of this wood, whatever it was, מִסְפָּד לְבֵית יְהוָה, א מִשְׁפָּד, or *support*, &c., for the house of Jehovah, and for the king's house, also *lyres* and *nablia* for the singers. This is given again in 2 Chron. ix. 11, except that instead of מִסְפָּד, we have מִסְבֵּי, which, in other places, seems to signify a *way thrown up*, or made artificially. In Ps. lxxxiv. 6, it seems equivalent to מִסְפָּד, in the sense of *support*, or *supporter*. The first is rendered ὑποστηρίγματα by the LXX., the second by ἀναβάσεις. The first, the Syriac renders by ܡܫܦܕܐ, ornament, the Targumist by ܡܫܦܕܐ, fulcimentum; the second by ܡܫܦܕܐ, seats, or benches; and ܡܫܦܕܐ, steps to ascend; but, with no claim to probability, can either of them be rendered *pillars*. Our auth. version gives *terraces* for the second. If then, we are here to understand benches, brackets, terraces, or something similar, we need not suppose the timber to have been very large which was brought from the East; for this sort of wood very rarely grows large, but is very hard, and admirable for constructing brackets, or other furniture, such

as would be wanted in the temple and the palace.

In the next place, *lyres* and *nablia* are also made out of this wood, on account perhaps of its hard, and hence sonorous, quality. We have seen above, that the *kalanji aloe* (عُود), was one of the precious woods found in Ceylon. We now remark, that the Eastern lyre is,—because perhaps made of this sort of wood,—termed the عُود, ֹד, the very word which designates the wood in question! And the author of the *Kamooos* tells us, that it is the name of a stringed instrument, the *player upon which is termed* عَوَّادٌ, *awwad*.

His words are, وَاللَّهِ مِنَ الْمَعَارِفِ وَضَارِبِهَا عَوَّادٌ. In the King of Oude's Persian Dictionary, too, we are told that it is the name of a certain musical instrument, *ونام سازه* *نام سازه*. In Mininski, under عُود, we have the following remarkable play upon the word, which serves to shew that its scent as a perfume, no less than its tone as an instrument of music, is considered a great luxury in the East: *اول مجلس نشاط و سرور نغمهٔ عود* *اول مجلس نشاط و سرور نغمهٔ عود*, *that assembly delightful and joyful with the music of the ֹד, and with the scent of the aloe*. The Medical Dictionary of Ibn El Hosein of Bagdad gives a very detailed account of the عُود, and of its several species and properties. The following will suffice for our purpose. *عود ايجوج ويلانجوج* *عود ايجوج ويلانجوج* *نيز كويند وان انواعست و شيخ الرئيس* *نيز كويند وان انواعست و شيخ الرئيس* *كويد نيكونترين عود صندلي بود كه از* *كويد نيكونترين عود صندلي بود كه از* *وسط بلاد هند مي آرند وبعد از آن عود* *وسط بلاد هند مي آرند وبعد از آن عود* *هندي كه آن جبلي بود وفاضلتر از* *هندي كه آن جبلي بود وفاضلتر از* *مندلي بود از بهر آنكه شپش درجانه* *مندلي بود از بهر آنكه شپش درجانه* *رها كند وبعضي از مردمان فرق ميان* *رها كند وبعضي از مردمان فرق ميان* *مندلي وهندي نكنند وبيك نوع* *مندلي وهندي نكنند وبيك نوع* *سمندوري بود وآن از سفالهٔ هند خيزد* *سمندوري بود وآن از سفالهٔ هند خيزد* *وان فاضلترين بود بعد از آن قماري وان* *وان فاضلترين بود بعد از آن قماري وان* *نوعي از سفالي وبعد از ان قاقلي وبري* *نوعي از سفالي وبعد از ان قاقلي وبري* *That is, ֹد is also named ANJŪJ and YA-* *That is, ֹد is also named ANJŪJ and YA-* *LANJŪJ, and it is of various sorts. Sheikh*

El Rais (i. e. Avicenna) says, the best of the $\bar{u}d$ is that sort of sandal-wood, which they bring from the middle regions of Hindustan; after that comes the mountain $\bar{u}d$, which is still better than the Mandali, because it will drive away the moths from clothes. Some make no difference between the Mandali and Hindi $\bar{u}d$. Another species is the Samanduri, which is brought from the Safala of India; it is the best. After this comes the Komari, which is a species of the Safali. After this comes the Kakuhi and the wild $\bar{u}d$." Whence it appears, that there are several sorts of this wood, and that of these the sandal-wood of Hindustan is one of the best. He goes on to say,

واین مولف کوید بهترین عود
 عود یست که آنرا کلمک خوانند و آن
 از بندر چته خیزد ... و آن بغایت عزیز
 الوجود است و بهم سنک زر فروشدند

And the author says, the best $\bar{u}d$ is that which they name KALMAK (Is not this our $\bar{u}d$?), and this is brought from the port of Chata ... It is extremely precious, and sells for its weight in gold. And again,

جنسی است که آنرا اشبا کوبند و آن
 دو نوع بود و بسیار خوشبوی نبود
 اما از برای زینتها شاید از آلات مجلس
 و شانه و شطرنج و دستهای کار و غیره

Among the Mantai there is a sort which they call Ashba, and this is of two kinds . . . It is not very sweet-scented, but is proper for (making) ornaments, such as instruments (or furniture) for sitting-parlours, combs, chess-boards, knife-handles, &c. Here, then, we have a species of this wood converted, apparently, to the very purposes for which Solomon purchased his; which must amount to little short of demonstration, that a species of the $\bar{u}d$ ($\bar{u}d$) was the wood used by Solomon; but whether it was the sandal wood of India, or the Kalanji $\bar{u}d$ of Ceylon, &c. it is impossible to determine; but, that it is one or other species of this wood, I think there can be no doubt.

In 2 Chron. ii. 7, Solomon desires that these trees be sent him, with others from Lebanon; whence some have imagined, that they must all have grown there. This does not follow from the context: the request only being to send timber, the al gum, which might

have been at Tyre and Zidon for sale, with other timber, the produce of Lebanon. The Arabs, indeed, attest that the sandal grows in Syria (Hierob. Cels. pt. i. p. 182); but to this Accosta gives a flat denial. See the whole of this article by Celsius. The term $\pi\epsilon\upsilon\kappa\iota\upsilon\alpha$ pitchy or gummy, used here by the LXX., may perhaps be accounted for from the circumstance, that the gum obtained from some of the trees of this species, is used as incense to perfume apartments like the frankincense.

$\bar{u}d$, f. for $\bar{u}d$, pl. $\bar{u}d$, Any thing bound up; a bundle, sheaf, Gen. xxxvii. 7; Ps. cxxxvi. 6.

$\bar{u}d$, m. $\bar{u}d$, f. r. $\bar{u}d$, aug. $\bar{u}d$, Gram. art. 168. pl. $\bar{u}d$: with aff. $\bar{u}d$, &c., A widower, or f. a widow, Jer. li. 5, &c., $\bar{u}d$ — $\bar{u}d$, $\bar{u}d$ is not (left) as a widow by his God . . . for their land is filled (with) sin, i. e. he is not systematically forsaken; his sins are the cause of his chastisement. So Rom. xi. 1—13; 2 Sam. xiv. 5. $\bar{u}d$, a widow woman am I, for my husband is dead, Gen. xxxviii. 11; Exod. xxii. 21, &c. Cities and people are often personified by the figure of a woman, as in our Britannia. So Babylon, Is. xlvii., is represented as one who should be no widow. So in the Rev. chap. xvii. 1—8, Babylon is represented as the great whore, sitting upon many waters: by which is evidently meant heathen Rome; and accordingly, in Vaillant's Book of Coins, p. 30, we have the figure of a woman sitting upon the seven hills of Rome, with a wolf at her feet, and two babies, representing Romulus and Remus, its founders. The coin was struck in the reign of Vespasian, had probably been seen by St. John, and perhaps induced him thus to designate the last of the four great kingdoms, which was to make war upon the church. See my Exposition of the Rev., p. 335, &c. In Ezek. xix. 7, this word is used for $\bar{u}d$, the letters \bar{u} and \bar{u} , of the same organ being interchanged. Some mss. have the latter reading.

$\bar{u}d$, m. aug. Gram. art. 168, Widowhood, Is. xlvii. 9.

$\bar{u}d$, f. i. q. $\bar{u}d$, aug. Gram. 87. 2; 2 Sam. xx. 3, &c., with aff. $\bar{u}d$, $\bar{u}d$, Gen. xxxviii. 14; Is. liv. 4.

$\bar{u}d$, m. aug. of $\bar{u}d$, Gram. art. 166. An undefined, or nondescript person, somebody; of $\bar{u}d$: always occurring with $\bar{u}d$,

which see, 1 Sam. xxi. 3; 2 Kings vi. 8; Ruth iv. 1.

אלן, pron. Chald. see אלן. Those.

אלף, v. pres. יִלְפֶה, Etym. See אִלְפָה, Collect, receive, become familiar with. Hence, I. Learn, Prov. xxii. 25.

Pih. II. Teach, Job xxxv. 11; בְּלִפְנֵי, for בְּלִפְנֵי, Gram. artt. 72, 73, He who teaches, teacher; אִלְפֵה, renders familiar, Job xv. 5; אִלְפֵה, I will render familiar, teach, ib. xxxiii. 33.

Hiph. מְאַלְפִּיחַ, III. Producing thousands, from the numeral אֶלֶף, a thousand, Ps. cxliv. 13.

אלפים, m. du. אֶלְפִים, pl. אֶלְפִים; constr. אֶלְפֵי, Etym. See אִלְפָה. Aggregation; hence any great indefinite number. Deut. i. 11; vii. 9; xxxii. 30, &c. So also Rev. xx. 2, with my Exposition, pp. 339, 361—365. Numeral, א thousand, Gen. xx. 16; Num. i. 21, &c. A large military division of the people, made by God's appointment when the Israelites left Egypt, Num. i. 2, &c. where we find that they were numbered, and a chief appointed over a whole tribe. He was termed אֶלֶף, a head of thousands, and pl. רִאשֵׁי אֶלְפֵי יִשְׂרָאֵל, Those who presided over a single thousand seem to have been termed אֶלְפִים, princes of thousands; those over hundreds, אֶלְפִים, princes of hundreds, Num. xxxi. 14; 1 Sam. xvii. 18. Captains of fifties existed in the times of the kings, 2 Kings i. 9, 11, and probably in the days of Moses. Thus the word אֶלֶף, was probably applied indefinitely, as Ps. l. 10; xc. 4, &c. or to signify a tribe or family only, Jud. vi. 15; 1 Sam. x. 19; xxxiii. 23; Micah v. 1. So the Arab. عَشْرَة, عَشِيرَة, and مَعْشَر, from the numeral عشر, ten; and, as a verb, decimavit; in iii. conj. consuevit, consortio junctus fuit, &c.—This word will either precede or follow that signifying the thing numbered, as the intention of the writer, and the general rules of the syntax may require. See 2 Kings xxiv. 16; xv. 19; and Gram. artt. 181, 226, 227.

אלף, or אֶלְפֵה, pl. אֶלְפִים, sec. קרי, אֶלְפִין, Chald. i. q. prec. אֶלְפֵה. Dan. v. 1; vii. 10.

אלץ, v. Pih. pres. aff. אֶלְצֵה, f. Syr. كَلَّز, coegit, ursit; Arab. cogn. اَلَّص, coagmentavit, &c., Dagesh imp. Gram. artt. 109, 113. She presses or urges him, Jud. xvi. 16.

אלקום, m. Arab. لَقِم, width of way; as a verb, stopped up; id. viii. conj., cause one to swallow down; and hence, اَلْقَام, cibatio. Prov. xxx. 31, וַיִּלְכֶם אֶלְקִים עִמּוֹ, and a king (having) provision with him, i. e. that abundance of wealth, subjects, &c., which are necessary to support his dignity and state. See also ib. xiv. 28; 1 Sam. ii. 10; xxv. 36. Gesenius and his followers suppose this word to be a compound of the Arabic قَوْم, people, and ال, the, i. e. def. article. But this is improbable, and unnecessary. Improbable, because no instance occurs in the whole of the Hebrew language, requiring the Arabic article: It is unnecessary, because the above interpretation suits the context better. The Lxx., Chald., and Syr. take the passage to signify, a king appearing amongst his people. They seem, therefore, to have taken this term in the sense of subjects, which my etymology will very well bear. See also Gram. art. 180. 2, 3.

אם, f. r. אִמָּם, seg. Arab. اِمٌّ, radix, principium; hinc اِمَامٌ, coram; اِمَامٌ, antistes; اِمَّةٌ, constitutio, religio; اِمَّةٌ, cœtus; pl. اِمَمَات, it., with affix, sing. اِمَام, and, &c. I. A mother, generally; occasionally stepmother, as Gen. xxxvii. 10, sometimes restricted by אִשְׁתֵּי אָב, father's wife, Lev. xviii. 8; or grandmother, as 1 Kings xv. 10. 13. II. A mother-city, or metropolis. 2 Sam. xx. 19. Hence a whole people, Hos. ii. 4, Is. l. 1, supposed to diverge as from a common origin or source. See Is. liv. 3; Ps. lxxii. 16. Hence, in the style of Scripture, Jerusalem, which is above, is said to be the mother of us all, i. e. the source from which our privilege of sonship springs. So also Babylon (i. e. the plains of Shinar) is the "mother of harlots and of abominations, Rev. xvii. 5; אם הַדְרִים, i. q. רִאשֵׁי שְׁנֵי הַדְרִים, the head of two ways, i. e. whence they diverge, Ezek. xxi. 26; metaph. Job xvii. 14, applied to the worm, as house-keeper of the grave. So Shakspeare, "With worms that are my chambermaids," Rom. and Jul.; and in King John, "And ring these fingers with thy household worms." See my notes on l. c.

אמאמא, see v. אַמָּם.

אם, part. אִמָּן, contr. Gram. artt. 77.

242, 5. Arab. ^{أمن} *securitas, rectitudo, &c.*
 Synon. ^{אמינא} *certainty, &c.*; hence adv. I.
Certainly, truly, really; and, in oaths or
 vows, which are laid down hypothetically,
 as *putting a case, if*, Sax. *gif*, i. e. *grant*:
 stating the matter as a fact taken for
 granted, or, as sure to take effect as some
 other certain fact which is introduced for the
 mere sake of comparison, and to dispel all
 doubt, on the principle advanced by the
 apostle, Heb. vi. 17, 18. The force of this
 particle is identical with that of the Arabic
^{أمن} *aman*, or ^{أمن} *aman*; which the grammarians affirm is
 equivalent to ^{حقا} *ḥaqqa*, *truly*; it is used ^{توكيدا} *tawkiḍa*,
 i. e. for the purpose of *confirmation*. It is
 used, moreover, in two acceptations, the one
positive, the other *negative*. As I. ^{אם שבח} *am šebach*,
really, or, putting
 the case as a fact, that *thou entirely disre-*
gardest Jehovah, . . then, in that case, *I have*
attested, &c., Deut. viii. 19; ^{אם הלכי עמי והלכתי} *am ḥalki eimi*
and ḥalkiti, *Putting the case that thou go with me, then*
I have gone (i. e. will certainly go). See
 Gram. art. 233, notes, and ib. *negatively*, on
 the same principle. ^{ואם לא יבא} *uam la yaba*,
And, putting the case, thou goest not with me,
I go not, Jud. iv. 8. It sometimes seems
 to be interrogative, but this must depend
 entirely on the context. ^{אם פרחתה היבן} *am pḥatḥa*
ḥayban, *Hath the vine really blossomed?*
 Cant. vii. 13. So Gen. xxvii. 21, ^{אם אתה זה בני עשו אבילא} *am*
atḥa zeh beni ešau avilā, *Art thou this (person, I mean) my son Esau,*
(or art thou) really not? Such is the construc-
 tion of the Arab. ^{أمن} *aman* and ^{أم} *am*, e. g. ^{أزيد في} *azid*
^{في} *fi*, *is Zaid in the house, or (is)*
Omr? ^{أمن} *aman*, ^{إنها لأبل أم شاة} *inḥa la-
 abla am ša'a*, *as to it, is it*
really a camel, or (is it) a sheep? In which
 last case, according to Jauhari, the sup-
 position following, ^{أمن} *aman*, certifies what the thing,
 which was before doubtful, really is. In this
 instance, he adds, ^{أم} *am* is equivalent to ^{بكل} *bakal*,
rather; except that *certainty* does not neces-
 sarily follow ^{بكل} *bakal*, nor *doubt* the particle ^{أمن} *aman*.
 In other interrogative instances, doubt may
 follow ^{أمن} *aman*, but not universally. In some
 cases, too, it precedes ^{هل} *hal*, *whether?* as in
^{أمن هل عندك عمرو} *am ḥal 'andaka 'amru*, where it must have

been added for the purpose of making the
 question more intensive; as, *is Omr really*
with you? I cite these passages, for the
 purpose of shewing what force the Orientals
 themselves attach to these particles, and to
 obviate the necessity of multiplying signifi-
 cations, as Noldius and others have done. So
 with ^{אם} *am*, in the parallel member, Hos. xii. 12,
Truly Gilead is sin: only vanity (vain or
false) have they (its inhabitants) been.

II. In negative sentences, Job xxii. 20,
^{אם לא נבחר קמינו ויהם אנה אש} *am la nabaḥer*
qamiṇu wehem anḥa aš, (saying) *Hath*
not our substance been kept back, i. e. by
injury? but (as to) their excess, the fire hath
consumed it; Prov. xxiv. 11, ^{אם תחזיקי} *am*
taḥziḳi, *keep thou surely (i. e. without fail)*
back, i. e. correspond- ing, with some additional force, to the pre-
ceding imperative; Neh. xiii. 25, ^{ואשימים באלהם} *u-*
asḥimim ba'elāhem, *Then I swear them in*
God's name); putting the case (that) you
give your daughters to their sons, &c. i. e. as
 surely as that God liveth, do this, and the
 curse of the covenant shall fall upon you.
No negative is here expressed in the original;
 the context is, by a sort of *σλώπησις*,
 elliptical only. Ezek. xiv. 20, ^{אם בן אביר} *am*
ben avir, *Shall they assuredly (i. e. as certainly as*
I live) save son or daughter? Ps. cxxxii. 2, 3,
He swore to Jehovah (and to his covenant,
which involved a curse), putting the case that,
I enter, &c. . . . until I find out, &c. (then
 let me suffer the curse, &c.) And so in
 every case, involving some ellipsis to be sup-
 plied from the matter intimated by the con-
 text. With ^{לא} *la* expressed, which is, perhaps,
 often interrogative; and, if so, is equiva-

lent to the Arabic ^{ألا} *alā*, *is it not?* rather than
^{ألا} *alā*, or ^{ألا} *alā*, e. g. Num. xiv. 35, ^{אם לא זאת אעשה} *am*
la' zot a'ešea, *Shall I not do this?* with a strong assevera-
 tion growing out of the particle ^{אם} *am*, q. d.
shall I not certainly do this? Comp. Josh.
 xiv. 9; 1 Kings xx. 23; Job i. 11, &c.
 With an oath, Num. xiv. 28; Ezek. xvii. 19.
 Comp. Gen. iv. 7, ^{הלא אם אהשיב שמה ואם לא} *halā*
am a'ḥšiv šמה uam la, *Is it not (that) putting the case*
thou do well, (there is) acceptance: but, putting the case,
thou do not, &c., ib. xviii. 21, &c., where the
^{לא} *la* is manifestly the negative form of ^{אם} *am*;
 which, put in an interrogatory tone, will
 suit all the instances in question. See Nold.
 pp. 70, 71. When no interrogation is neces-
 sary, the particle identifies itself with the
^{ألا} *alā*, or ^{ألا} *alā*, of the Arabs and Syrians,

and will correspond to the ἄλλο, or εἰ μὴ, of the Greeks, or our *otherwise*, or *if not*.

My endeavour here has been, to ascertain the Hebrew idiomatic force of this particle, not to determine how it may best be translated into any other language. This may be left to the taste of the translator. Grammarians, however, have generally attempted nothing farther than to shew, how they thought this particle might generally be translated, which they could do only by having recourse to critical conjecture; in many instances of which, they would almost necessarily be wrong, because the bearing of the passage ought to be determined rather by the idiomatic force of the particle, than the contrary. A striking case of this sort is exhibited by Dr. Gesenius, in making אַם equivalent to "o si, utinam," &c., in Ps. lxviii. 14; lxxx. 9; xc. 7; cxxxix. 19; 1 Chron. iv. 10; Exod. xxxii. 32; and Gen. xxx. 27, where we have אַם־נָּא. It is extremely doubtful, however, whether this does not put a sense on these passages, quite foreign to that intended by their authors: nor is it necessary to suppose, in the last, that the precative particle, אַם־נָּא, exerts any such influence over אַם, as to give it an entirely new meaning. The truth is, this sort of attempt to make the Hebrew and Arabic idioms square, in every case, with those of the modern European dialects, cannot but be very greatly to mistake the business of the grammarian.

אֲמָה, f. pl. אֲמָהוֹת, Etym. ^אאֵמָה, *prævit*, &c.

I. *The former part of the arm, cubitus or ulna*; hence applied as a measure, the *Cubit*, Deut. iii. 11; Gen. vi. 15, &c. Dual. אֲמָתַיִם, *two cubits*, Exod. xxv. 10, &c. II. *A basis or pedestal*, Is. vi. 4. As a measure, it is often construed with ב, as, אֲמָה בְּאֲמָה *one hundred by the cubit*, i. e. one hundred of such measures, Exod. xxvii. 9. It is calculated by Dr. Arbuthnot to contain 21 inches, and 888 decimals. See also Capt. Jervis's Essay on a Primitive Universal Standard, &c.

אֲמָה, f. אֲמָהוֹת, pl. Arab. ^أأَمَّةٌ, *ancilla*.

Maid-servant, Jud. xix. 19; 1 Sam. i. 11, &c. aff. אֲמָתָהּ, אֲמָתֵי, אֲמָתוֹ, אֲמָתָהּ, pl. אֲמָהוֹת, &c.

אֲמָה, f. pl. אֲמָהוֹת, and אֲמָיִם, Arab.

^أأَمَّةٌ, *cætus. Families, or tribes*, Gen. xxv. 16; Num. xxv. 15; Ps. cxvii. 2.

It. Chald. pl. אֲמִין : definite form אֲמִינָה, Dan. iii. 4. 7. 29. 31, &c. id.

אֲמִין, m. Etym. see אֲמִן. Prov. viii. 30,

LXX. ἀρμόζουσα. So the ancient Verss. generally; others, *Child* or *pupil*; others, *Artist*. The parallelism, i. e. with יום יום, and כְּלִיָּהּ, seems to require *Constant, unvarying*, or the like; which the usage of the root (אֲמַן, which see) will very well bear. In Jer. lii. 15, הָאֲמִין, for הַרְבֵּי הָאֲמִין, *the multitude*; see הַרְבֵּי, א for ה, Gram. art. 23. 202. 4. The name too, apparently, of an Egyptian idol in the compd. נֹא אֲמִין, Jer. xlvi. 25; Nah. iii. 8. As it is a fact very well known, that the nations, in apostatizing from the patriarchal faith, carried with them very many notions, and probably some terms which belonged to that dispensation, this word as applied to the Saviour, in the Proverbs, was perhaps given to an idol, considered as a *constant* and *sure* deliverer or redeemer, in the opinion of its votaries. Apparently the ἄμμων of the Greeks, Herod. ii. 42; Diod. Sic. i. 13, &c.

אֲמִין, m. אֲמִינָה, f. (·), for (τ), by Gram.

art. 96. 2. Etym. אֲמִן: pl. אֲמִינִים, and אֲמִינֹת.

I. *Faithful, or constant, person or thing*, such as may be relied on. Deut. xxxii. 21, לֹא אֲמִין בָּם, *no faithful (person) among them*. Ps. xii. 2; xxxi. 24; צִיר אֲמִינִים, *a messenger of faithful men*, i. e. one of that description. Prov. xiii. 17. See Gram. art. 219. 4, note. Prov. xx. 6: שׂוֹמֵר אֲמִינִים, *keeping, regarding, faithful things*, Is. xxvi. 2; אֲנִי תְלָמִי אֲמִינִי, *I (am) of the devoted, faithful (people) of Israel*. 2 Sam. xx. 19. Also, objectively, that upon which care has been bestowed. II.

Educated, brought up, Lam. iv. 5; *upon scarlet*, i. e. delicately. Adverb, וְאֲמִינָה עֲנִינִי, *and faithfully hast thou afflicted me*, i. e. having a constant and kind regard towards me, Ps. cxix. 75. Comp. Ps. xxxiii. 4, &c. This word differs from אֲמָה, in this respect, that אֲמָה, signifies *truth, or faithfulness*, in the abstract; this, whatever is true or faithful, either as retained in the mind, or reduced to practice, and is therefore nearly equivalent to the English *sincere*.

אֲמִינִים, m. pl. Arab. ^أأَبْرُشٌ, *perquam velox. Powerful, swift*, Zech. vi. 3.

אֲמִיץ, m. Etym. see אֲמִץ. *Strong, powerful, prevailing*. Job ix. 4, וְחָכֵם לֵבָב וְאֲמִיץ כֹּחַ וְגו', *the wise of heart, and powerful of strength*, &c. Is. xxviii. 2; xl. 26.

אֲמִיר, m. Arab. ^أأَمِيرٌ, or ^أأَبَارَةٌ, *punctura*.

v. *fæcundavit, palmam fæminam*. Hinc.

^أأَمِيرَةٌ, *prominentior, velut mucronata, rei ex-*

tremitas. Dimin. ^{אֵימֵר}אֵימֵר. Hinc quoque, ^{מֵאֵימֵר}מֵאֵימֵר, *aspersione palmæ maris curatus seu fœcundatus*. אֵמֵר, perhaps for אֵמֵר, מ, for ב, Gram. art. 23.—*The caul, or pod, containing the fruit of the palm tree.* “Ramus enim,” says Prosper Alpinus, “quodam involucreo oblongo, vesicæ modo, ad ver usque clauso, et tunc aperto præditus, flores emittit parvos a quibus dactili parvi virides, uvarum racemos imitantes producutur, qui autumnno maturantur (p. 24). Is. xvii. 6, שְׁנַיִם שִׁלְשָׁה בְּרִיחִים, בְּרִאשׁ אֵמֵר אֲרֻבָּה וְכַשְׂפָּה בְּקַעֲפֶיהָ *berries* in the head (or upper part) of the caul (or pod); four (or) five in its fissures.* כַּעֲפֵי, signifies *any fissure* (see the word), and is also applied to those of rocks. If, therefore, אֵמֵר, signifies *this caul or pod*, the word כַּעֲפֵי, in the following context, applies well to its opening; but is quite unintelligible in any other sense. אֵמֵר, (which see,) is probably cognate with אֵמֵר, † Ib. v. 9, *like the leaving of the culture (i. e. harvest) and the palm pods (generally); i. e. the whole culture of the land, and of the fruit trees.* It is no objection to this sense of the word, that mention of the olive precedes; which has, perhaps, been made, merely to intimate the manner in which the country should be stripped. The same may be said of the occurrence of reaping and gleanings in the preceding verse. It has been usual to suppose this word derived from the Arab. ^{אִמֵר}אִמֵר, and to have taken its signification from ^{אֵמֵר}אֵמֵר, signifying *a General, or Emir*, and hence to imply, l. c. the *higher or upper branches*; all which seems to me extremely forced and unnatural.

אֵמֵלָה, f. ^{אֵמֵל}אֵמֵל, *spes, timor*, cogn. אמל, Arab. ^{اِبِل}اِبِل, *luxit*; metath. ל, et מ, ut in ^{דָּבַשׁ}דָּבַשׁ, et ^{דָּבַשׁ}דָּבַשׁ, אמ, *dolor, passio*.—*Insatiable, pained,*

* The same word, in the Arabic, viz. ^{حجر}حجر, signifies, according to the author of the Kamoos, i. q. ^{فول}فول, i. e. *a bean*, which it might, perhaps, have been termed, on account of its being produced in a sort of pod.

† If so, ^{مأبور}مأبور, *curatus, &c.*, and ^{عمير}عمير, *cultus, habitatus*, are synonymous; ^{عمر}عمر, too, is a name for the *palma sacchari*, and for *good Date fruit*. See the Kamoos.

sick. Ezek. xvi. 30, מָה אֵמֵלָה לְבָחֶךָ, *How insatiable is thy heart*; comp. the end of preceding verse, and the Targum.

אֵמֵלָה, m. אֵמֵלָה, fem. אֵמֵלָה, in pausâ. augm. Gram. art. 169. 7. *Sick, pained, wasting, declining*, Hos. iv. 3; Ps. vi. 3; Is. xvi. 8; xxiv. 4. 7; xxxiii. 9; Jer. xv. 9; Joel i. 10, 12; Nahum i. 4, &c.; and hence, as a verb, Gram. art. 197.—

אֵמֵלְלוּ, 3 pers. pl. Is. xxiv. 4; Jer. xiv. 2; In pausâ, Gram. art. 120. 7. אֵמֵלְלוּ, Is. xix. 8; Lam. ii. 8, *Have become sick*.

אֵמֵלְלִים, m. pl. *Wasted, feeble (men)*. Neh. iii. 34.

אֵמֵן, see אֵמֵן.

אֵמֵן, m. אֵמֵנָה, f. seg. Arab. ^{أَمِين}أَمِين, *securitas, integritas*.—*Fidelity, adv. with fidelity, truly*. (Gram. art. 210, note.) Is. xxv. 1; Gen. xx. 12; Josh. vii. 20: Est. ii. 20; see Syr. Hence, אֵמֵנִים, or אֵמֵנִים, augm. ם; Gram. art. 167. Id. Gen. xviii. 13; Num. xxii. 37; Ruth iii. 12, &c.

אֵמֵנוֹת, f. pl. LXX. ἐστρηγυμένα. Targ. קִוְּפֵי. — *Beams, or lintels*, placed perhaps to bear the superincumbent weight over the doors, q. d. *securers*; 2 Kings xviii. 16.

אֵמֵן, m. אֵמֵנָה, f. *A tutor, tutoress*; i. e. hired to nurse, and bring up another person's child, Num. xi. 12; 2 Sam. iv. 4; 2 Kings x. 1, 5; Ruth iv. 16. Obj. אֵמֵן, Lam. iv. 5. See אֵמֵנוֹ, and רום; pl. m. אֵמֵנִים. Aff. f. אֵמֵנָה.

אֵמֵן, m. Arab. ^{أَمِين}أَمِين. *Faithful, constant*, Is. lxxv. 16, adv. *Certainly*; formula of acquiescence, *Amen*; LXX. γένοιτο, Vulg. fiat. Deut. xxvii. 15; Neh. v. 13; Ps. xli. 14, &c.

אֵמָן, m. Syr. ^{اوعنان}اوعنان. *Artificer*, Cant. vii. 2.

אֵמֵנָה, f. Any thing confirmed or ratified, as, 1. *A covenant, or contract*. Arab. ^{أَمَان}أَمَان, or ^{أمانه}أمانه, *securitatis libellus*, Neh. x. 1; xi. 23. Also, II. The name of a hill in the Libanus chain, and of a river which flows from it. Cant. iv. 8; 2 Kings v. 12, *Keri*. Hence, as a verb in *Niph.* and *Hiph.*

אֵמֵנָה, Niph. opp. to אֵמֵן, Jer. xv. 18, and applied to either persons or things. *Known, or believed to be Stable, constant, never-failing, faithful*. Jer. xlii. 5, וְאֵמֵן וְאֵמֵן, *A witness of the truth (abstractedly), and (one who is) constant*, Neh. xiii. 13; Prov. xxvii.

6; 1 Sam. iii. 20; 2 Sam. vii. 16; Ps. lxxviii. 8, 37; xciii. 5, &c.; f. נִאֲמָרָה, נִאֲמָרָה, Is. i. 21; Ps. xix. 8; lxxxix. 29; pl. m. נִאֲמָרִים, Is. viii. 2; xxxiii. 16; constr. נִאֲמָרֵי, Ps. ci. 6.

הִאֲמִין, Hiph. constr. abs. or with ל, or ב, and applied to either persons or things. I. *Ascribing stability, firmness, &c.*, to any person or thing; hence, II. *Confiding to, or in him, &c.*; as such, *believing, trusting to, relying on, &c.*, as the context shall require, Gen. xv. 6; i. e. Abram did not merely believe that God existed, but he trusted in his word; he staggered not at his promises. Comp. Exod. iv. 8; Is. liii. 1; 2 Kings xvii. 14; Ps. lxxviii. 22, 32. In some instances mere credence to a statement or report seems to be implied; but here, *reliance* on the thing reported is rather intended; 1 Kings x. 7; 2 Chron. ix. 6; Ps. cvi. 24; Lam. iv. 12. In Jud. xi. 20, *But Sihon confided not to Israel the passing over of his boundary*; i. e. entrusted him not with that privilege. Job xxxix. 24, *לֹא יֶאֱמִין, he confides not*; i. e. does not believe *himself safe* (comp. Deut. xxviii. 66); but scents, as it were, the distant battle, and hurries away to the attack. Is. xxx. 21, הִאֲמִינוּ, הִאֲמִינוּ, (mut. י, in א, Gram. art. 23, if the noun אֲמִין, is not really conjugated here). See Gen. xiii. 9, *ye go towards the right hand*. Verb formed of יָמִין, *the right hand, &c.* We have in Is. vii. 9, a very remarkable instance, in which the significations of this word in *Hiph.* and *Niph.* is very apparent, לֹא הִאֲמִינוּ, *Putting the case (that) ye have no confidence* (i. e. in what has just been related, and elsewhere promised); *surely ye shall find no stability*; i. e. under the immediate government of Jehovah there is nothing like permanent prosperity to be found, except in an unshaken confidence in his word. Is. xxviii. 16, הַבֹּטְמִין לֹא דָחֵשׁ, *He who is confident (faithful) shall not hurry*; i. e. the believer shall experience no such disappointment as usually attends *hurry*. Comp. Is. lii. 12; Prov. xix. 2. Hence Job xx. 2, 3, דָּחֵשׁ, *my haste*, and בְּלִפְיָי, *my reproach*, refer to the same thing. Hence too, the Apostles Paul and Peter, Rom. ix. 33; 1 Pet. ii. 6, have cited the passage in this sense, viz. "*shall not be ashamed.*" See my Proleg. to Bagster's Polyglott Bible, Proleg. iv. § iii. par. xiii.

&c., it. מָצָא, *invenit*. Syr. and Chald. *potuit*. *Power*, Job xvii. 9; Zech. xii. 5. Hence

אֲמָץ, v. pres. יִאֲמָץ, *Was powerful, courageous, prevailing*, constr. abs. and with כִּן. יִאֲמָצוּ כִפְנוֹי, *They are stronger than I*, Ps. xviii. 18. יִהְיֶה וְאֲמָץ, *Be firm and courageous*, Deut. xxxi. 7. *Fear not, neither be broken* (i. e. in resolution); *be firm and courageous*, Josh. x. 25. יִאֲמָצוּ בְנֵי יְהוּדָה, *The children of Judah prevail*, 2 Chron. xiii. 18.

יִאֲמָץ, pres. יִאֲמָץ, *Made strong, courageous, &c.*, either, I. In fact; or, II. In declaration only. I. אֲמַיְתִיק, *I will make thee strong*, i. e. will supply thee with power, Is. xli. 10; מִאֲמָצֵי לַח, *prevailing* (in or as to) *strength*, Prov. xxiv. 5; Ps. lxxx. 16, 18; Prov. viii. 28, &c. II. יְהוָה אֲמָץ אֶת־לִבִּי, *Jehovah... hath made (declared) his heart to be firm; therefore* (because this is the fact, is) *his giving up, &c.*, Deut. ii. 30. See Gram. artt. 154. 8; 157. 6, with the notes; Job xvi. 5.

Hiph. pres. יִאֲמָץ, *He strengthens, confirms*, Ps. xxvii. 14; xxxi. 25; not intrans. as Gesenius thinks.

Hithp. הִתְאֲמָץ, *Acquired power, took courage*, 1 Kings xii. 18; 2 Chron. x. 18; xiii. 7; Ruth i. 18.

אֲמָצִים, m. pl. *Powerful, swift*, Zech. vi. 3. 7.

אֲמָצָה, f. *Power*, see אֲמָץ, above.

אָמַר, m. Arab. ^{أمر} أمر, *edictum*. I. *Enouncement, expression*. Ps. xix. 3, 4; xxix. 9; lxxviii. 12; constr. with ל, אֶל, or *immed.* With aff. אָמַרְי, *my saying*, Josh. vi. 10; Job ix. 27; Ez. iii. 17; אָמַרְתֶּם, *their saying*, Ps. xlii. 11; Est. i. 17; iii. 4.

אָמַר, m. אָמַרְהוּ, once אָמַרְהוּ, f. constr. אָמַרְהוּ, pl. אָמַרְי, m. אָמַרְוּהוּ, fem. אָמַרְי, m. אָמַרְוּהוּ, m. abs. fm. פָּקֵד, Arab. ^{أمر} أمر, *mandatum*. *Word, or declaration*; meton. *appointment, or sentiment*, Hos. vi. 5; Prov. xix. 7; xxii. 21; Gen. xlix. 21; *Naphtali... הַיְהוֹן אָמַרְי שְׂפָר, who giveth pleasant words.** אָמַרְי, *the words, or appointments of God*, Num. xxiv. 4. 16; Josh. xxiv. 27; Prov. vi. 2; Job vi. 10; with aff. אָמַרְי, Job xxxiii. 3; אָמַרְי, Job xxii. 22; אָמַרְיָהּ, Jud. v. 29; אָמַרְיָם, Job

* In Leo's translation of Gesenius, "*which brings forth pretty young ones!*" Ges. "(und) redet schöne worte."—A very pretty translation surely!

אֲמָץ, m. אֲמָצָה, f. Arab. ^{أبيض} أبيض, *alacer*, ^{أبيض} أبيض, *ligatio, obfirmatio*. Cogn. אָמַץ, *coegit*,

xxxii. 14. Fem. אמרת, Gen. iv. 23. אמרת, Deut. xxxiii. 9. אמרת, Is. xxix. 4. אמרת, Ps. cxlvii. 15. אמרת, Lam. ii. 17, Gram. art. 96. 2.

אמר, constr. אמר, or אמר, and, without the accent, אמר, m. *Saying*, i. e. the act of doing so; abstr. אמר אמר יאמר, *Putting the case, (that) saying he shall say*, i. e. shall persevere in saying, Exod. xxi. 5; Gram. art. 222, ib. seq.; Jud. xv. 2, &c. Constr. אמר יהוה, *In Jehovah's saying*, Deut. iv. 10; Ezek. xxxvi. 20, with ל following, Gram. art. 224. 12. So Prov. xxv. 7. טוב אמר לך, *Good is the saying of—to thee*, i. e. the saying of, *Go up, &c.* Gram. art. 224. 9, and note. So Job xxxiv. 18. Hence, with prep. באמר, *in saying*, Ps. xlii. 4. באמר, Josh. vi. 8; and, by contraction, אמור, for לאמר, Gram. art. 87. 5, *for to say*, i. e. *saying*. With aff. אמר, Ezek. xxxv. 10. אמר, Jer. xxiii. 38, and באמר, *In your saying*, Mal. i. 8. 12.

אמר, m. אמרה, or אמרת, f. pl. m. אמרים, f. אמרוהו. *Person saying, declaring, &c.* often found parallel in the context with a pres. tense, Gram. art. 231. 10. So 1 Kings xxii. 20. ויאמר זה בזה וזה אמר בזה, *And this says, in this (manner), and this (is) saying in this*. With pron. is equal to a pres. אמר אמר, *Art thou saying? sayest thou?* Exod. ii. 14. Pron. often understood: שמעתי אמרים, *I heard (them) saying*, Gen. xxxvii. 17, Exod. v. 16. האמרים, *Those who say*, Job xxii. 17: where the def. art. has the force of אשר, Gram. art. 179. 3, and note. See f. Is. xlvi. 8; Mich. vii. 10, &c.: and without the art. 1 Kings iii. 22, 23; pl. Jer. xxxviii. 22; Amos iv. 1.

אמר, m. *Said, named*, once only, Mich. ii. 7.

אמר, pres. אמר, and אמר, Gram. art. 199. 4. *Said, declared*, and, from a superior, *commanded, &c.* The subject matter of such declaration generally following. אמר differs from it in this, that it signifies *spoke* only, without regard to the thing said; as, *The Lord spoke unto Moses*, i. e. he simply addressed him: it is generally added, *saying, &c.* It must be remembered however, that, according to the usage of the Oriental languages, it is neither necessary nor constant, that such complementary terms follow. (See Gram. art. 228. 3, note.) Dr. Gesenius, Thes. p. 119, thinks that such omissions savour of modern Hebraism, he finds, never-

theless, an instance of this sort in Exod. xix. 25. ויאמר אליהם *So he says, or declares, to them*, i. e. the matter mentioned in the preceding context. So Gen. iv. 8, ויאמר קין לאבל, *so Cain declares (the matter) to Abel, his brother*, i. e. that immediately preceding. The use of the ו, with the apocopated pres. requires this. See Gram. art. 233. 3, with the notes. The same connection of the context is also visible in the following ויהי, *so it comes to pass*; and in ונקם, *and, ACCORDINGLY, he arises, &c.*; manifestly shewing, that the whole of the context is in the closest connection, as to sense; and, that the whole depends upon what is given in the 6th and 7th verses preceding.—How Dr. Gesenius could have so much given in to the mere technicalities of European grammar, as to suppose that an *accusative* case could lie hidden in the participle פה, in the phrase פה אמר האיש, 1 Sam. ix. 9, I am perfectly at a loss to conceive; particularly as the subject matter of the declaration follows. It is construed with ל, *אלי, to, or of*; על, *concerning, or against*, Gen. iii. 16, 17; xiii. 14; xx. 5. 16, 2 Kings xix. 32; Jer. xxii. 18; xxvii. 19. לנפשי, *of my person*, Ps. iii. 3; lxxi. 10: with על, Ezek. xxxv. 12.—Metaph. Job xxxix. 15.—In the sense of *commanding*, Esth. iv. 13; ix. 14; Neh. xiii. 9; 2 Chron. xxiv. 8; Ps. xxxiii. 9, &c. With בלבו, *Said in his heart*, i. e. *considered, mused*, Gen. xvii. 17; Ps. x. 6. 11. ללבבם, *to, or of, their heart*, Hos. vii. 2.

Niph. אמר, pres. אמר, and אמר, *Became declared, said, named*, Dan. viii. 26, אמר אמר היום, *Which is (even) at this day said, recited, &c.* Gen. xxii. 14; Is. lxi. 6; lxii. 4; Jer. iv. 11. לא אמר עוד, *shall not again be recited*, i. e. the formula of the oath following, because a far greater thing shall have been done. See the following verses to the end of the chapter, which intimate that the whole Gentile world shall also be saved. Comp. Hos. i. 10.

Hiph. אמר, *Hath made declared*, Deut. xxvi. 17, 18, Auth. vers. *vouched*: which see. Dr. Gesenius has discussed this passage at some length in his Thesaurus; his conclusion agrees with the text of our authorized version.

Hithp. אמרו, *They are declared, published, made famous*, i. e. אנשי השם. Comp. Gen. iv. 4; Ps. xciv. 4: comp. also Ps. xlix. 12.

אמר, or אמר, Chald. pres. ואמר, i. q. Heb. constr. with ה. —Infin. or verbal noun אמר, or מר, 3 pret. f. אמרה, for אמרה, i. e. another f. form of the noun is here taken, Dan. ii. 5. 12; iii. 9; iv. 23; vi. 24, &c.

אמר, m. pl. אמרון, Chald. Arab. إمر, et אמרה, imbecillis, parvus agnus. Syr. إمره, agnus. A lamb, Ezr. vi. 9. 17; vii. 17.

اليوم الذي قبل أمس, m. Arab. امس, The day, prior to thy day, (i. e. the day from which you refer,)

by a night, i. e. البارحة, (yesterday, and evening). Yesterday, including the following night, Gen. xix. 34; xxxi. 29. 42; 2 Kings ix. 26, &c.; Job xxx. 3. امس, (who have experienced,) the evening (dreary night) of desolation and destruction. Light and darkness are often put to signify prosperity and misfortune, respectively. See Ps. xvii. 11; Is. viii. 22, 23; ix. 1. In Winer's edition of Simonis we have, for the etymology of this word, and to fix its sense, مساء امس, heri vesperi, which is bad Arabic! It is not allowed to give a tanween to the first of any two words in construction; and it is irregular to give one to the last of these, as the author of the Kamoos has shewn.

אמת, f. r. אמן, with aff. אמקה, and אמחה. Truth, pec. religious, and, as such, including the notions of justice, right, fairness, sincerity, fidelity, integrity, permanency, or the like, as the context may require; as, אמשי אמת, i. e. ראי אלהים, Men who fear God; i. e. men of truth, who are not to be moved by the consideration of gain, Exod. xviii. 21. See Jer. xlii. 5; Ps. cxix. 142; Neh. vii. 2; ix. 33; השר ואמת, Favour and justice, i. e. have met, in the mediatorial work of Christ, Ps. lxxxv. 11; joined occasionally with טוב, Ps. lxxxv. 11; 2 Chron. xxxi. 20; Jud. ix. 16; 1 Kings iii. 6; 2 Kings xx. 3; Esth. ix. 30; Ps. xliii. 3. Applied particularly to God and his Word, as the sources of all saving knowledge, Jer. x. 10; xxvi. 15; 2 Sam. vii. 28; Ps. cxix. 151, &c.

אמתחה, f. Arab. متح, elatio, i. e. ex-

tensio diei; متوح, i. q. بعيدة, distant; متاح, long. Syr. حلامف, extendit, it. Chald. See מחה, pl. constr. امقحوا. Sack or bag, i. q. שק, Gen. xlii. 27; xlv. 1, 2. 12; with aff. امقحوا, امقحوا, امقحوا, Gen. xlii. 28, 27; xliii. 21, 12.

אמתחה, f. Chald. r. מחה; Arab. متن, firmus, solidus; Eth. ማገገ, ligatura articulorum. Powerful, mighty, Dan. vii. 7. The lexicographers tell us, that it is put for אמתחה: but this is erroneous; the ה being added to words ending in ו, and ו, in Chaldee and Syriac, to mark the state of construction, which is not the case here.

אנה, and אנה. Arab. اني, tempus; hinc اني, ubicunque, unde, &c. Cogn. ان, et من ان, unde? اين, ubi? اين, unde? applied to both time and place. See ان. I. When, or II. Where, interrogatively or not, it. III. Whither? or IV. How long? as to place or time. Also, V. Whence? as the context shall require, Is. x. 3. And where will you leave? It. Ruth ii. 19. With verbs of motion, Gen. xvi. 8; Josh. ii. 5; Jud. xix. 17; 1 Sam. x. 14; (אנה) 2 Sam. ii. 1; Neh. ii. 16. Whither? with prep. כן, כנה, כנה, keru כנה, whence? 2 Kings v. 25: How long? Exod. xvi. 28; Jer. xlvii. 6; Hab. i. 2; Job viii. 2; xviii. 2: comp. אנה אנה, hither or thither, 1 Kings ii. 36; 2 Kings v. 25. Whence it must appear, that the Lexicographers have been wrong in supposing, that the terminating ה signified motion towards a place; it is nothing more than a part of the primitive word, which, in other cases, submits to apocopy. אנה, evidently signifying whither, and אנה, where, in the passages above cited. See Nold. p. 73.

אנה, or אנה, Chald. pron. 1 pers. sing. I.

אנה, or אנה, partic. Arab. اني, i. q. حان, waiting, delaying; انان, mildness; i. e. disposed to delay, or forbearance. Hence, رجل ان, a man of great mildness. Cogn.

ان, donum. ان, obsecro. Eth. ማገገ, ecce. Forbear! gently! I pray! or the like, Gen. l. 17; Exod. xxxii. 31; 2 Kings xx. 3; Ps.

cxviii. 25: and cogn. with אָנָה, Gram. art. 243, with note.—With אָנָה, Ps. cxxxix. 7, with which it is also cognate.

אָנָה, see אָנָה.

אָנָה, Chald. v. ידע.

אָנָה, v. pres. non. occ. Arab. ^{أَنَى}, *anhelavit.* ^{أَنَى}, *toleravit.* Cogn. ^{أَوْن}, *quies.*

^{أَوْن}, *lassitudo.* ^{أَوْن}, *gemitus.* Syn. τού, ^{أَوْن}, Is. iii. 26. וְאָנָה וְאָנָה, *They both suffer and mourn,* Ib. xix. 8.

Pih. Exod. xxi. 13, הָאֵלֹהִים אָנָה לְיָדוֹ, *God hath given, or caused, pain (to him) by his hand, or means,* i. e. the accident is to be ascribed to God's allowing, or rather causing, it to be so, for the purpose of punishing the sufferer.

Puh. Prov. xii. 21, לֹא יֵאָנָה, *It is not made to suffer (i. e. impers.) to the just (i. e.) any evil.* It is added, *But the wicked (ones) are full of calamity,* Ps. xci. 10, לֹא תֵאָנָה אֶתְךָ רָעָה, *Calamity shall not be made (allowed) to give pain to thee: nor shall a stroke approach thy tent.*

Hithp. 2 Kings v. 7, כִּתְּמָהּ הוּא לִי, *He affects irritation (pain) at me; i. e. I perceive that, by this extraordinary message, he is enraged at me.* Targ. לֵאמֹר תִּתְּמָהּ בִּי, Syr. ^{وَعَدَمًا فَكَلِمَةً فَكَلِمَةً فَكَلِمَةً}, *In order to appear provoked at me.* On this force of the Hithpahel form, see Gram. art. 157. 14. This verb, therefore, has in reality one principal signification, and no more.

אָנָה, or אָנָה, see אָנָה above.

אָנָה, see אָנָה.

אָנָה, *Kethib,* אָנָה, *keri.* We; once only, Jer. xlii. 6.

אָנָה, m. אָנָה, f. Chald. dem. pron. pl. *Those,* Dan. ii. 4; vii. 17.

אָנָה, m. pl. אָנָה, constr. אָנָה. I. Arab.

^{أَنْس}, *consuetudo, familiaritas.* ^{أَنْس}, *genus humanum.* II. Chald. et Syr.

^{أَنْس}, *coegit, vi compressit, violentiam intulit.* Cogn. Syr. ^{أَنْس}, *agrotavit.* Notio sc. arctandi à societate ducta. Syr. ^{أَنْس}, *homo, pr. plebeius, opp. τῶν ἄριστων;* et syn. ^{أَنْس}, *“vocab. mere poeticum,”* inquit

Winer, *quamvis sexcenties in pedestri oratione occurrit! Vid. Concord. Man,* as a member of society generally, and liable to misfortune, misery, and death. It differs from אָנָה, in that this has respect to his *origin*: from אָנָה, in that this respects his *superiority*: and from אָנָה, or אָנָה, Chald., in that these respect his *courage*. With aff. אָנָה, אָנָה, אָנָה, &c. It forms certain idioms; as, אָנָה הָשֵׁם, *Men of name,* famous men, Gen. vi. 4. See Ib. xvii. 27; 1 Kings ix. 22, 27; Is. xxviii. 14; Joel ii. 7; Obad. vr. 7; Neh. vii. 26, &c. See Concord., and אָנָה above.

אָנָה, m. אָנָה, f. *Grievous, incurable, mortal.* Syn. אָנָה: applied to a wound, a weapon, the heart, affliction; also to time, Jer. xv. 18; Job xxxiv. 6; Mich. i. 9; Jer. xvii. 9. 16. Comp. אָנָה, Is. xvii. 11. אָנָה, Ps. lxix. 21, will, according to the vowels, be the 1 pers. pres. Kal. with הָ parag. of the cogn. root נוש, Syr. ^{أَنْس}. See אָנָה above, as some think; or, it may be the contracted form of אָנָה, (root אָנָה). See Gram. art. 199. 3. 234. As a verb, also, in Niph. וַיִּתְּמָהּ, *So he becomes mortally sick,* 2 Sam. xii. 15.

אָנָה, f. pl. constr. אָנָה. Arab.

^{أَنْس}, *anhelatio.* Cogn. ^{أَنْس}, Chald. אָנָה, *gemitus.* Syr. augm. ^{أَنْس}, id. *Sighing, sobbing,* Ps. xxxi. 11; cii. 6; Is. xxxv. 10; Job iii. 24. With affix. אָנָה, Is. xxi. 2. So many of the mss. and editions, with Mappik—pl. אָנָה. Hence

אָנָה, v. in Niph., Lam. i. 8, אָנָה, 3 pers. sing. fem. Is. xxiv. 7, אָנָה, *They have (surely shall have) been reduced to sighing.*

Pres. אָנָה, *He, or it, is reduced to sighing,* Prov. xxix. 2; אָנָה, Ezek. xxi. 11; pl. אָנָה, Exod. ii. 23; Imper. אָנָה, Ezek. xxi. 11. And, as a participial noun,—

אָנָה, m. אָנָה, f. אָנָה, pl. m. *Reduced to sighing,* Ezek. xxi. 12; Lam. i. 4. 8. 11. 21; Joel i. 18; Ezek. ix. 4.

אָנָה, Chald. i. q. Heb. אָנָה.

אָנָה, pron. 1 pers. pl. com. i. q. אָנָה, (Arab. ^{أَنْس}, nos.) See Gram. art. 145. 2. 5.

אָנָה, or, with a pause accent, אָנָה, pron.

1 pers. sing. com. i. q. אָנָה. (Arab. ^{أَنْس}.)

ego. Syr. ^{אני} [אני], or ^{אני} [אני]; id.) Whence the affixes י, and י. See Gram. artt. 145. 2. 5; 206 et seq.

^{אני} ^{אני}, m. ^{אני} ^{אני}, f. once ^{אני} ^{אני}, 2 Chron. viii. 18; pl. ^{אני} ^{אני}. Arab. ^{אני} ^{אני}, *vas*, pl. ^{אני} ^{אני}, *vasa*, v. ^{אני} ^{אני}, *retinuit*, &c. I. *Vessels, ships*. Comp. ^{אני} ^{אני}, Is. xviii. 2. and sing. II. *A fleet*. Dr. Gesenius thinks that ^{אני} ^{אני} exhibits the noun of unity, as in the

Arabic ^{אני} ^{אני}, &c.: but this is improbable, because in that case *singularity*, i. e. in excellence, would be intended, as in the Arab. ^{אני} ^{אני}, or Heb. ^{אני} ^{אני}. Besides, we have the pl. of the fem. form, 1 Kings ix. 26, 27; Is. ii. 16; Prov. xxx. 19; Jon. i. 3. 5; Gen. xlix. 13. ^{אני} ^{אני}, *Ships of the merchant*, Prov. xxxi. 14. ^{אני} ^{אני}, *Ships trading to Tartessus*, Is. xxiii. 1. ^{אני} ^{אני}, *Ship-men, seafaring men, or sailors*, 1 Kings ix. 27. Aff. ^{אני} ^{אני}, Ezek. xxvii. 29.

^{אני} ^{אני}, f. of ^{אני} ^{אני} above. *Suffering pain*, Is. xxix. 2. ^{אני} ^{אני}, *Painful and suffering pain*, i. e. suffering grievously, Gram. art. 223.

^{אני} ^{אני}, m. Arab. ^{אני} ^{אני}, *plumbum*. *Lead*, meton. *a plummet*, as made of that metal, Amos vii. 7, 8, ib. ^{אני} ^{אני}, *Applying the plummet*, i. e. shewing symbolically that there is none upright.

^{אני} ^{אני}, pron. 1 pers. com. sing. See Gram. art. 145. 2. 5.

^{אני} ^{אני}, m. See ^{אני} ^{אני}. *Applying violence, forcing*, Esth. i. 8. Hence, as a verb,—

^{אני} ^{אני}, *Has pressed, troubled, proved difficult*, Chald. Dan. iv. 6.

^{אני} ^{אני}, Kal. pres. ^{אני} ^{אני}. See ^{אני} ^{אני}. *He breathed violently through the nose*: hence, *was irritated, angry, enraged*. Comp. ^{אני} ^{אני}, Job iv. 9. ^{אני} ^{אני}, Ps. x. 5, constr. abs. and with ^{אני} ^{אני}, Ps. ii. 12; lx. 3; 1 Kings viii. 46; Is. xii. 1; Ps. lxxxv. 6: in Hithp. ^{אני} ^{אני}, *he became angry*, Deut. i. 37; iv. 21, &c.: pres. ^{אני} ^{אני}, Ib. ix. 8, &c.

^{אני} ^{אני}, Chald. dual. i. q. Heb. ^{אני} ^{אני}, Dan. ii. 46; iii. 19. With affix. ^{אני} ^{אני}, *his face*. Gesenius thinks it ought to be taken as a pl. No proof, however, can be given. The Heb. ^{אני} ^{אני}, seems to be for the dual.

^{אני} ^{אני}, f. Name of an unclean bird, of which there were probably many species. The LXX. give *χαπαδρούς*, Auth. Vers. *the Heron*. See the Hierozoicon of Bochart, tom. ii. p. 335, et seq.

^{אני} ^{אני}, v. pres. ^{אני} ^{אני}, Kal. Syr. ^{אני} ^{אני}, *suspiravit ex angustia*. Arab. ^{אני} ^{אני}, et ^{אני} ^{אני}, mut. ^{אני} ^{אני} et ^{אני} ^{אני}, *calamitas*. *Crying out*, from the pain of a wound, &c. Jer. li. 52; Ezek. xxvi. 15. Infin. ^{אני} ^{אני}.—^{אני} ^{אני}, signifies *sighing*, from mental agony; ^{אני} ^{אני}, *crying out* in prayer: ^{אני} ^{אני}, *roaring*, as a lion: ^{אני} ^{אני}, *raging*, as the sea; ^{אני} ^{אני}, *muttering*, as in meditation; or in *cooing*, as a dove: ^{אני} ^{אני}, *shouting*, as in exultation.

Niph. ^{אני} ^{אני}, *Be thou reduced to lamentation* (in) *silence*, i. e. not with howlings, as is the practice of heathens, but in silence and decency, Ezek. xxiv. 17. Part. ^{אני} ^{אני}, *persons so reduced*, syn. with ^{אני} ^{אני}, Ezek. ix. 4.

^{אני} ^{אני}, f. constr. ^{אני} ^{אני}. I. *Crying out*, from pain, bodily or mental, Mal. ii. 13; Ps. lxxix. 11, &c. Also, II. The name of a reptile; so called, perhaps, from *its cry*, Lev. xi. 30. Auth. Vers. *the ferret*; a sort of lizard, according to Bochart. Hieroz. tom. i. col. 1068, et seq.

^{אני} ^{אני}, Chald. i. q. Heb. ^{אני} ^{אני}.

^{אני} ^{אני}, Chald. i. q. Heb. ^{אני} ^{אני}, Dan. ii. 8.

^{אני} ^{אני}, m. for ^{אני} ^{אני}, contr. Gram. art. 75, Etym. See ^{אני} ^{אני}, *A vessel, or cup*, for holding the common anointing-oil, 2 Kings iv. 2.

^{אני} ^{אני}, m. for ^{אני} ^{אני}, contr. Gram. art. 75. Arab. ^{אני} ^{אני}, i. q. ^{אני} ^{אני}, *exitium, mors*. Dicitur ^{אני} ^{אני}, Freytag's Gol. sub voce ^{אני} ^{אני}; unde ^{אני} ^{אני}, *malum, fatale*. *Injury, accidental death*, Gen. xlii. 4. 38; Exod. xxi. 22, 23.

^{אני} ^{אני}, m. pl. ^{אני} ^{אני}, r. ^{אני} ^{אני}, i. q.

^{אני} ^{אני}, m. Chald. Dan. iv. 12; Ezra vii. 26, pl. ^{אני} ^{אני}; and ^{אני} ^{אני}, or ^{אני} ^{אני}, *Bound, fettered*, as a captive, or other prisoner: meton. applied to the thing which binds or ties, just as we say,—“The rope is tied, as well as the thing tied by it,” Jud. xv. 14. Affix. ^{אני} ^{אני}, *His bandages*, i. e. tied ropes, Eccl. vii. 26; Jer. xxxvii. 15.

בַּיַת הָאֲסוּרִים, which, pl. is בַּיַת הָאֲסוּרִים, Jud. xvi. 21, and Ib. 25, according to the *keri*, and equivalent to the Syr. **ܫܡܠܐ ܕܥܡܘܩܝܐ**, i. e. *domus victorum*, not *domus vinculorum*, as Dr. Gesenius has made it. Nor is there any vestige of *Syriasm* in this word (אסור), as he thinks; nor any Syriac word, from the same root, corresponding to its form.

אָסוּר, m. אֲסוּרִים, m. pl. אֲסוּרוֹת, f. pl. i. q. אֲסוּרֵי, preceded.

אָסוּר, or אֲסוּר, m. constr. אֲסוּרֵי, or אֲסוּרֵי, *Binding*, Jud. xv. 13, &c.

אָסַף, or אֶסְפֶּה, m. r. אָסַף, Any thing collected. *Harvest*, Exod. xxiii. 16; xxxiv. 22. This word differs from קָצַר, in this respect, that קָצַר, i. e. *crop*, has reference to the reaping, or cutting down; אָסַף, to the same as collected.

אָסַר, m. אֲסָרִים, pl. With affix. אֲסָרֵי, אֲסָרֵךְ, constr. אֲסָרֵי, i. q. אֲסוּר. Dr. Gesenius tells us that אָסַר retains the force of a participle; אָסַר of a substantive; and, hence he says, the אֲסָרֵי, of the *Keri*, is the true reading in Gen. xxxix. 20. This decision, however, is unsound; for participial nouns are regularly used as substantives; and אָסַר occurs so used in Ps. cxlvi. 7. In Eccles. iv. 14, we have אֲסָרִים, for אֲסָרִים; Is. xlix. 9, and lxi. 1. The passage in Gen. will be correct, therefore, read it which way we will: although אֲסָרֵי, in the first place, is preferable, for the sake of variety.

אָסִיר, m. *Bound*, habitually, constantly, or securely; *prisoner, captive*, Is. x. 4; xxiv. 22; xlii. 7, &c. On the form, see Gram. art. 154. 12, note.

אָסַם, m. occ. twice, Deut. xxviii. 8; Prov. iii. 10: thus, אֲסָמֶיךָ, *Thy stores*, or *storehouses*, as the context seems to require. Targ אֲסָמֶיךָ; LXX. *ταμεία σου*; sing. אָסַם, seg. abstr. or, perhaps, אָסַם, coner. Etym.

cogn. *τοῦ, ὀσμή, obturavit, undè; سواما, custodia, excubiarum locus.* שׂוּם, Heb. Chald, et Syr. **ܫܘܡܐ**, *posuit*. These storehouses, as well as other treasuries of wealth, were occasionally under ground, and so concealed and strengthened as not to be easily discovered or broken into. Some remains of such places are still visible in Greece.

אָסַעַר, see r. אָסַעַר.

אָסַף, or אֶסְפֶּה, constr. אָסַף, with affix.

from אָסַף, Is. xxxii. 10, &c. אָסַף, אֶסְפֶּה, Gram. artt. 152. 2. 190. 8, Arab. cogn. **صَاف**, r. **ضرف**, *hospitio exceptit*, iv. conj. *addit*, &c. *Collecting*, Jer. viii. 13; Mich. ii. 12; Is. x. 14, &c.

אָסַף, v. pres. אֶסְפֶּה, *Collecting*, for the purpose of *acquiring, taking away, preserving, or destroying*; as *fruits*, Exod. xxiii. 10; Is. xvii. 5; *ears of corn*, Ruth ii. 7; *money*, 2 Kings xxii. 4; *men*, Exod. iii. 16; iv. 29, &c.: constr. with **לְ**, or **עַל**, designating the place, &c. to which, Gen. xlix. 33; Deut. xxii. 2; Josh. xx. 4; 1 Sam. xiv. 52; Ezek. xxiv. 4; 2 Kings xxii. 20: constr. with **בְּ**, *Collecting*, or taking away, 2 Kings v. 3. So also, Gen. xxx. 23; 1 Sam. xiv. 20; Joel ii. 10; Ps. civ. 29; Job xxxiv. 14; Is. iv. 1, &c. "Taking off," as by famine or death, Jud. xviii. 25; 1 Sam. xv. 6; Jer. viii. 13; Ezek. xxxiv. 29; Zeph. i. 2. With affix. אֶסְפֶּה, אֶסְפֶּה, אֶסְפֶּה, אֶסְפֶּה, from the segolate form, אָסַף; whence אֶסְפֶּה, 3 pers. pl. masc. We also have אָסַף, for אֶסְפֶּה, or אֶסְפֶּה, of the form of אֶסְפֶּה. See Gram. art. 199. 4.

Niph. אָסַף, pres. אֶסְפֶּה, constr. with **לְ**, **עַל**, or **עַל**, in which last case *Collected against*, is sometimes meant. See Lev. xxvi. 25; 2 Chron. xii. 5; xxx. 3; Gen. xxxiv. 30. אֶסְפֶּה, or אֶסְפֶּה, collected to his people; אֶסְפֶּה, to his fathers, Gen. xxv. 8; xlix. 29; Num. xxvii. 13; Jud. ii. 10; and, without these adjuncts, Num. xx. 26. Comp. Gen. xv. 15. Not "*de introitu in orcum*," as Dr. Gesenius supposes, because no one can shew that the orthodox Hebrews ever entertained any such notion, as is sufficiently clear from the ingenious and learned attempt of Schreder, in his "*Dissertatio Inauguralis ad Canticum Hiskiaë*," p. 12. Lugd. Batav. 1765. See my notes on Job vii. 9, &c. Comp. Jer. viii. 2; xxv. 33; Ezek. xxix. 5; Job xxvii. 19; Num. xii. 14; comp. with 2 Kings v. 3; supra.—Jer. xlvii. 6; xlvi. 33; Is. xvi. 10; lx. 20; with what has been said under Kal, in the sense of taking away collectively.

Pih. *Collecting*, for the purpose of preserving, Num. x. 25; Jud. xix. 15. 18; Is. lxii. 9; Jer. ix. 21.

Puh. *Collected*, &c. as in the last, Is. xxiv. 22; xxxiii. 4; Hos. x. 10; Zech. xiv. 14.

Hiphh. Exod. v. 7, אֶסְפֶּה, for הוֹסֵפֶה, from cogn. root אָסַף; so אֶסְפֶּה, 2 Kings xxii. 20, and 2 Chron. xxxiv. 28, *Add, collect*.

Hithp. Deut. xxxiii. 5, Infin. *Being collected* (together),—is the only instance.

אִסְפָּה, f. *A collection, or gathering*, Is. xxiv. 22.

אִסְפָּה, m. pl. and אִסְפֹּת, fem. constr. אִסְפָּה, -form אִסְפָּה, compens. ו, dagesh in last rad. *Collections*, i. e. of stores or money: or, as some think, *storehouses*. The Lat. Vulg. *a council*, or assembly of persons, Eccl. xii. 11; 1 Chron. xxvi. 15. 17; Neh. xii. 25.

אִסְפָּה, see v. אִסְפָּה.

אִסְפָּה, m. redup. of אִסְפָּה, Gram. art. 169. 6. *Mixed multitude, or collection*, Num. xi. 4, with the article, אִסְפָּה, contr. for אִסְפָּה, Gram. art. 86. 5. It is not necessary, therefore, to suppose with Dr. Gesenius, that we have a Syriasm here. Comp. Exod. xii. 38.

אִסְפָּה, Chald. (compd. of אִסְפָּה + אִסְפָּה, hēemanti. See אִסְפָּה), q. d. *ad numerum*. *Exactly, carefully, expeditiously*, Ezr. v. 8; vi. 8. 12, 13; vii. 17. 21. 26. It is not, therefore, a foreign word.

אִסְפָּה, and alt. אִסְפָּה, m. i. q. אִסְפָּה. Arab. اِسْرَ, *lorum*; اِسْرَ, *captivitas*. Syr. اِسْرَ, *cingulum*; it. Chald. et Æth. *Tying, binding, taking captive*; constr. abs. with אִסְפָּה, אִסְפָּה, and with אִסְפָּה, or אִסְפָּה, prefixed, Num. xxx. 3; Jud. xv. 10. 12; Ps. cv. 22; cxlix. 8.

אִסְפָּה, m. *An obligation, either to do, or to forbear doing, something vowed*: it differs from אִסְפָּה, which respects the terms, or subject matter, of the vow; this, the *obligation, or ban*, to be submitted to, in case of its not being performed. See Num. xxx. 11. 14, where this word is connected with אִסְפָּה. Dr. Gesenius is mistaken, therefore, in supposing that אִסְפָּה is positive, and אִסְפָּה negative, in its bearing. See l. c. vv. 3, 4, 5. 11, 12. 14. The second occurs in the plural: with affix. ib. verses 6. 8. 15.

אִסְפָּה, Heb. and Chald. m. אִסְפָּה, with defin. art. postfixed, i. q. Heb. אִסְפָּה, *An obligation*, Dan. vi. 8—10. 13, 14. 16. Buxtorf and Gesenius prefer the Rabbinic acceptation, viz. *interdict*: but there is no good ground for it. Heb. Num. xxx. 3, &c.

אִסְפָּה, v. pres. אִסְפָּה, and אִסְפָּה, with affix. אִסְפָּה, אִסְפָּה, אִסְפָּה, אִסְפָּה, pl. אִסְפָּה, אִסְפָּה, *The nostril*. Meton. *The nose*, Num. xi. 20; Is. iii. 21; Ezek. xxiii. 25, &c.—of animals, Job. xl. 24; Prov. xi. 22; Cant. vii. 5.—

prisoner; as horses to a chariot, or vice versa, a cart to the oxen: one's self by a vow. II. *Urging the lines* to the attack, or rather, perhaps, taking care to preserve order during its continuance. Comp. אִסְפָּה, 2 Chron. xiii. 3, with אִסְפָּה, ib. Constr. abs.—also with אִסְפָּה, אִסְפָּה, or אִסְפָּה, Gen. xlix. 11. אִסְפָּה, part. with אִסְפָּה, relat. or parag. Gram. p. 161; Ps. cxviii. 27;—Gen. xlii. 24; Jud. xvi. 5; 2 Kings xvii. 4; xxiii. 33; 1 Sam. vi. 7. 10; 1 Kings xviii. 44; 1 Kings xx. 14; 2 Chron. xiii. 3; Num. xxx. 3. 10.

Niph. אִסְפָּה, אִסְפָּה, *Becoming bound*, Gen. xlii. 16. 19; Jud. xvi. 6. 13.

Puh. אִסְפָּה, in pausâ, אִסְפָּה, Is. xxii. 3. By means of the bow they *have been reduced to bondage*, אִסְפָּה.

אִסְפָּה, see r. אִסְפָּה.

אִסְפָּה, m. Chald. i. q. Heb. אִסְפָּה. The letters having undergone the usual changes. *Wood, timber*, Ezra v. 8; vi. 4. 11. With def. art. postfixed, אִסְפָּה, Dan. v. 4. 23.

אִסְפָּה, conj. Gram. art. 77. See אִסְפָּה. Arab. syn. وَاكِف, *integer, totus, completus*;

hinc fortassis, ف, *itaque, ergo, &c.* Syr. اِسْرَ, lit. *embracing, including*; hence, *Also, moreover, nay, indeed, &c.* as the context may require; taking care that the precise force of the word never be lost, Deut. xv. 17; Num. xvi. 14; Job xv. 4; Eccl. ii. 9; Est. v. 12.

It is occasionally joined with אִסְפָּה, אִסְפָּה, and the interrogative אִסְפָּה; and will then form an expression compounded of the sense of both. See the examples in Noldius, pp. 92—94. Ed. 1734. It is sometimes repeated, as in Is. xl. 24, where the force is sufficiently apparent: at others, it is omitted by the ellipsis, as in Prov. xvii. 26, according to Noldius. Gesenius's remark, that this word takes place of אִסְפָּה in the poetical style, and, in the more recent Hebrew, will be found to be groundless upon a mere inspection of the passages cited in Noldius.

אִסְפָּה, m. for אִסְפָּה, Gram. art. 76. Arab.

اِسْرَ, *nasus*, it. Eth. Syr. اِسْرَ, for اِسْرَ, *facies*. Dual, אִסְפָּה, sing. with affix. אִסְפָּה, אִסְפָּה, אִסְפָּה, pl. אִסְפָּה, אִסְפָּה, *The nostril*. Meton. *The nose*, Num. xi. 20; Is. iii. 21; Ezek. xxiii. 25, &c.—of animals, Job. xl. 24; Prov. xi. 22; Cant. vii. 5.—

And, as certain affections of the mind, are believed to be visible in the nose; as Eng. vulg. *he turned up his nose*: so גִּבַּת אָף, *height of nose*, i. e. *haughtiness, or disdain* of countenance, Ps. x. 4. So again, "his nose swelled," for he became enraged. Comp. Prov. xxii. 24; xxix. 22. Used also when speaking of God, Deut. xxix. 19; xxxii. 22; Zeph. ii. 2, 3; Job xxxvi. 13; hence the phrase אָף חָרָה, *The nose (anger) became hot*; so also אָף אָרָה, *the nose (anger) arose*, Ps. lxxviii. 31; Prov. xv. 1. To which is opposed אָף שָׁב, *the anger returned*, or was assuaged, Gen. xxvii. 45. In the dual, *nostrils*, Gen. ii. 7; vii. 22; Lam. iv. 20; implying anger, Exod. xv. 8. Hence the phrases אַרְךְּ אַפַּיִם, *The delaying of anger*, i. e. long suffering, קָצֵר אַפַּיִם, *Short of anger*, i. e. *hasty*. By a meton. *The face, countenance*, and hence *person*, like the Greek πρόσωπον; Gen. iii. 19; xlii. 6; Neh. viii. 6; 1 Sam. xxv. 23. אֶחָדָם אַפַּיִם, *One of two persons*, i. e. a double portion, 1 Sam. i. 5.

אָפְיָהֶם, see v. אָפָה.

אָפַד, v. pres. אֹפֵד, *Putting on the ephod*, Exod. xxix. 5; Lev. viii. 7. See אֹפֵד.

אֶפְדָּה, f. q. d. *Ephodized*, i. e. made like an ephod: clothing so made, Exod. xxviii. 8; xxxix. 5; Is. xxx. 22. From this last passage, it should seem that some such clothing was put upon the idols.

אֶפְדָּן, m. Arab. فِدْنٌ, *arx firma*. Syr. אֶפְדָּנָא, pl. אֶפְדָּנָא, and with ׀, אֶפְדָּנָא, *Arces, palatia. A palace, or rather, camp*: hence, אֶפְדָּנֵי אֲמֵרֵי, *The tents of his camp*, Dan. xi. 45.

אָפַה, m. אֹפָה, f. for אֶפְדָּה, contr. Gram. art. 73. Arab. وِفِي, unde مِيفِي, *fornax lateraria ... qui paratur coquendo pani*. Castell. Syr. אֶפְדָּן, *coxit*; pl. m. אֶפְדָּים, fem. אֶפְדָּה, *Baker*, Gen. xl. 1, &c.; Hos. vii. 4. 6; 1 Sam. viii. 13. With affix אֶפְדָּם. Hence—

אֶפַּה, v. pres. אֹפָה, *Baking*, Gen. xix. 3; Is. xlv. 15. אֶפְדָּהּ, *she bakes (for) him*, 1 Sam. xxviii. 24. om. א, Gram. art. 72. אֶפְדָּי, *they bake*, Ezek. xlv. 20.

Niph. אֶפְדָּה, Lev. vi. 10; Ib. vii. 9; and xxiii. 17.

אֶפְדָּה, or אֶפְדָּה, i. q. אֶפְדָּה. (See אֶפְדָּה), except that this is used relatively, not in-

terrogatively; and is, therefore, equivalent to the Latin, *quidem, equidem, quandoquidem, demum, igitur*, or the like. *Now, then, now then, &c.*, used occasionally with interrogatives; as, כִּי הֲוֵא אֶפְדָּה, *Who is he then?* Gen. xxvii. 33; it. v. 37; Is. xix. 12; Job ix. 24; xvii. 15; xxiv. 25. See also Gen. xxvii. 37; Exod. xxxiii. 16: and with אֶפְדָּה, Gen. xliii. 11. Concesso demum, quod ita se res habet: *If so then, do this, &c.*

אָפַה, see v. אָפָה.

אֶפְדָּה, m. Cogn. פְּדָה, Arab. فِدَانٌ, *redemit ex servitute, &c.* So named, perhaps, to keep the Israelites in mind (see Exod. xxviii. 12) of the *great redemption* wrought for them under the leading of Moses; the value of which seems to have been intimated by the costliness of its materials and workmanship. *The ephod*, as worn by Aaron, and after him by the Jewish High Priests. See Exod. xxviii. 6—12. 31—35; xxix. 5; Lev. viii. 7, 8. Lxx. ἐπωλίδς. Braun. de vestit. Sacerdot. p. 463. 478. Joseph. Antiq. lib. iii. vii. § 5. Jahn Arch. Bib. iii. Theil. p. 351, &c. Epit. p. 189.

II. An inferior sort of *ephod* made of fine linen (פָּדָה) was also used by Samuel even when a child, by the priests, and David, when engaged in divine service. See 1 Sam. ii. 18. 28; xiv. 3; xxiii. 6. 9, et seq.; 2 Sam. vi. 14.

Idols seem also to have been ornamented with an *ephod*; see אֶפְדָּה, preced.: and hence, to have been so styled; see Jud. xvii. 5; xviii. 14. 17. 18. 20; Hos. iii. 4.

אֶפְדָּה, or אֶפְדָּה, m. אֶפְדָּה, f. אֶפְדָּה, and אֶפְדָּה, f. pl. See אֶפְדָּה. I. *Concealed*; hence, II. *Quite dark, or obscure*: according to some, *Late*, Exod. ix. 32. אֶפְדָּה, *concealed* (as under ground), i. e. *not yet sprung up*, seems to suit the passage, unless we suppose the term *later* to signify the same thing. In the other acceptation, see Exod. x. 22; Deut. xxviii. 29; Is. viii. 22; Joel ii. 2; Zeph. i. 15; Amos v. 20; Prov. vii. 9. It is more intense in signification than אֶפְדָּה. See Exod. x. 21, 22.

אֶפְדָּה, m. Arab. أَفْقٌ, see אֶפְדָּה. Cogn.

אֶפְדָּה, *superior fuit, surrexit, et hinc, egregius, eminent.* Any thing rising, swelling; as, I. *Torrents, or rivers*, by the

rains, &c., Job vi. 15; xl. 17; Ezek. xxxii. 6; xxxiv. 13; Ps. cxxvi. 4. II. *The embossings of shields*, Job xli. 7. In 2 Sam. xxii. 16, and Ps. xviii. 16, פִּנְעַן, ought, I think, to be taken as *the swellings of the sea*, or of some great waters, so agitated by the storm described as to be brought upon the lands, and that their beds may be said to be discovered. III. *Mighty*, or *eminent men*, Job xii. 21.

פִּנְעַן, m. Arab. أَفْلٌ, as in أَفْلَتِ

أَفْلَتِ, i. q. غَابَتْ, *It set, as the sun*, i. q. *became concealed*. Jauhari . . . "Falsissima quæque legantur in Castelli et Giggeii Lexicis," inquit Doctiss. Gesenius, in Thes. sub voce; but not a word has he given in proof. *Concealment*; hence, I. *Thick darkness*, Is. xxix. 18; Ps. xi. 2; xci. 6; Job iii. 6; x. 22. Metaph. II. *Misery*, or *sorrow*, Job xxiii. 17; xxx. 26.

פִּנְעָנִי, m. pl. or dual. Once only. Prov. xxv. 11, *Its time, or season; occasion*. Arab.

أَوَانٌ, or أَفَانٌ, *tempestas*. See פִּנְעַן.

פִּנְעָם, m. cogn. פָּסַד, *deficit*. it. פָּסַד, which see; dual פִּנְעָם, constr. פִּנְעָם. I. *Termination; extremity*. II. *Deficiency, wanting*, Is. xl. 17; xli. 12, 29; xxxiv. 12; Prov. xxvi. 20; Job. vii. 6; 1 Sam. ii. 10; Ps. ii. 8; Prov. xxx. 4. פִּנְעָם, *Two extremities*, i. e. extremities of both feet; the soles, or ancles, Ezek. xlvi. 3.

Used also as a particle of negation, Is. v. 8; Amos. vi. 10; Deut. xxxii. 36, וְאֵינִי כִּמְנוֹי, *Nor any one like me*, Is. xlvi. 9; ib. xlvi. 14; אֵין עוֹד אֱלֹהִים, (There) *still exists not*; (there) *is wanting, a God*; comp. 2 Sam. ix. 3. אֵינִי וְאֵפְסִי עוֹד, *I am, or exist; and my not existing*, i. e. putting this as a case, *still* (there would be no other), Zeph. ii. 15. Comp. Is. xlv. 6; xlvi. 10; וְאֵפְסִי כִּי, *bating that,—excepting that*, Num. xiii. 28; Deut. xv. 4, &c. See Nold. p. 96.

פִּנְעָה, m. i. q. פָּעַה, Arab. فَعِي, whence

الْفَاعِي, i. q. الغضبان المرديد, *The angry, the foaming*, i. e. exceedingly angry. *An adder*; once, Is. xli. 24, וְהָפַעְתָּם מִפְּעֵךְ, *And your doing (is) of the adder*; i. e. of an injurious and Satanic sort.—Serpents, scorpions, and indeed every thing injurious, are, in the Scriptures, referred more or less directly to the work of the evil spirit. See Gen. xlix. 17:

Ps. lviii. 5; xci. 13; exl. 4. Comp. with Luke x. 19; Rev. ix. 3. Idolators made all these, in one case or other, objects of worship, perhaps to conciliate their supposed chief. Moor's Hindu Pantheon, *passim*. Prep. Evangel. Euseb. lib. 1, near the end, &c.—Some of the ancient translators seem to have read פִּנְעַן here, which Gesenius prefers. But, if they supposed this word to refer to idolatry, or some idol—as it was usual to consider idols as *nothing*—and occasionally to style them פִּנְעַן, and the like; it is perhaps unnecessary to call the reading in question, although we have פִּנְעַן, in the parallel. In ancient times images of serpents, &c. were certainly worn as amulets. See *Schræder, de Vestitu mulierum passim*. The Kamoos tells

us too, under الأفعى, that المنعاه signifies a mark made in the form of an adder, and that

جمال مفعي means, *a camel so marked*.

To preserve it probably from the evil eye, &c.—an evident vestige of ancient idolatry.

פִּנְעוּהָ, m. i. q. פִּנְעָה, *An adder, or viper*, Job. xx. 16; Is. xxx. 6; lix. 5. Hieroz. Boch. II. lib. iii. c. 1.

פִּנְעוּ, v. occ. 3 pers. m. pl. only, and then without any elision; as Ps. xviii. 5, וְהִפְעִינִי, *They have enclosed, or hemmed me in*.

Arab. آف, *mærore gravatus fuit*. آف.

Cogn. r. אָוַף, *noxa affectit*; אָיַף, *perniciem passus fuit*. Always in a bad sense, Ps. xl. 13; 2 Sam. xxii. 5; Jon. ii. 6.

פִּנְעָה, v. in *Hithp.* only. Arab. فَعَفَ

and فَعَفَ, *concinnavit inspissando corium; vicit, superavit; in varias regiones iter habuit vir. Going on, proceeding to some object or end*, Gen. xlv. 1. וְאֵינִי לְהִתְפַּחֵן, *He was unable to go on*. Ib. xliiii. 31; 1 Sam. xiii. 12; Is. lxiv. 11. וְהִתְפַּחְתִּי אֵלַי הַחֲמָסָה, Is. lxiii. 15, *They mercies towards me proceeded?* i. e. Have they proceeded? &c. LXX. ἀνέχομαι, ἐγκρατεύομαι, Targ. אַחְדָּחַן.

פִּנְפָר, m. generic. Arab. فَاظِرَةٌ, *confusio, absumptio*. I. *Ashes*; often used with פָּרָה *dust*, when speaking of mourning, Jer. vi. 26; Lam. iii. 16; Ps. cii. 10; with פִּזָּה, Est. iv. 1. Metaph. II. *Any thing worthless*, Job xiii. 12; See my notes on this place. Is. xlv. 20, &c.

אפר, m. Cogn. Syr. **כַּדְּבָנִי**, et **כַּדְּבָנִי**, tegumentum, cidaris. Cogn. Arab. **غفر**, textit, &c. A fillet or tiara for the head, 1 Kings xx. 38. 41. LXX. **τελαμών**.

אפרהים, m. pl. r. פרה. Aff. אפרה, אפרה. The sing. does not occur. Arab. **فرخ**, Pullis avis. The young of birds, as found in the nest, Deut. xxii. 6; Job xxxix. 30, &c.; Ps. lxxxiv. 4, has been generally misunderstood by the translators and commentators. It stands thus, vr. 3. **וְנִקְסָה**, My soul longeth, yea even, **וְנִבֵּן**, fainteth for the courts of Jehovah; my heart and my flesh sing to the living God. It is added, **בְּמִצְפֹּר**, Even (as) a sparrow (that) hath found a house, and a swallow a nest for herself **אֲדִי כִּיבְדוּתֶיךָ**, i. e. as to, with reference, or respect to, thine altars, &c. That is, just as the bird has been anxiously desirous for a place in which to deposit its young; so, in like manner, have I been desirous for the courts and altars of my God, and have sung my songs to him with particular reference to these. If, therefore, we read the passage, beginning with **בְּמִצְפֹּר**, and ending with **אֲפֹרָה**, as if included in a parenthesis and given by way of illustration, we shall discover a clear and consistent interpretation to it. For similar passages see Gram. art. 241. 18. The omission of the **כ** of similitude is very common.

אפרירי, m. once, Cant. iii. 9, where (see too vr. 10,) it appears to have been a sort of moveable, or chariot-throne, not unlike, perhaps, the **تَحْتِ رَوَان**, moveable, or running-throne of the Persians. If so, the Arab. **أفر**, *cucurrit*, **أفور**, *incitatus currere*, will afford a suitable etymology. LXX. Castell, and Gesenius, **φορέιον**, *fericulum*. (Cogn. Heb. פרה.) Syr. **פֶּה־נֶמָּא**, *cella, lectus*, &c. which Gesenius very unnecessarily calls in question.

אפרסיני, m. pl. def. Chald. A people so called, Ezra iv. 9. Hiller supposes them to be the Parthasii of Polybius and Strabo; others take them to have been Persians. (Heb. פֶּרְסִי, *Persa*.) LXX. **Ἀπαρσαῖοι**.

אפרסתני, m. pl. def. Chald. It. Ezra v. 6, with which occurs—

אפרסתני, m. pl. def. Chald. Names

of people subject to the Assyrians. Some have supposed them to be the *Parasitaceni*, or *Parataceni*, people of Media.

אפרתי, m. Patron. of אפרה, Gen. xviii. 7. An Ephrathite, Ruth i. 2, &c.

אפרת, see v. פרה, *Niph*.

אפרתם, Chald. once, Ezra iv. 13, a compd. perhaps of אפר, and הם, for שם, there or then. Thus then, then moreover, &c. LXX. **καὶ τοῦτο**. Syr. **וְכֵן**. And so it (is), &c.

אצבע, f. Heb. et Chald. Arab. **صَبَع**, intendit digitum in aliquem vituperii ergo pl. **אֶצְבָּעוֹת**, constr. **אֶצְבָּעוֹתָא**. I. A finger, the fore-finger. II. A toe. III. Synechd. The hand. IV. A digit; as the context shall require.—**שָׁלַח אֶצְבַּע דְּבִרְרָאֵן**, The putting forth of the finger and speaking evil. The finger is here, perhaps, put for the hand, (which the verb **שָׁלַח**, seems to require.) If so, the sense may be, The putting forth, or striking with, the fist, Is. lviii. 9. Comp. Exod. viii. 15; Ps. viii. 4; cxliv. 1; Is. ii. 8; xvii. 8; Luke xi. 20; 2 Sam. xxi. 20. A digit, measure so called, Jer. lii. 21. Affix. **אֶצְבָּעוֹתָא**, **אֶצְבָּעוֹתֵי**, **אֶצְבָּעוֹתֵי**.

אציל, m. r. אצל. Arab. **اصيل**, *radicatus, firmus*. Cogn. **وَعَمِيل**, *conjunctus, familiaris*. I. Connected, attached, in laws, society, &c. Hence, II. Adjoining, &c., Exod. xxiv. 11. **וְאֵלֵי אֶצִּיל וְגַר**, And, upon the connected, i. e. those joined in covenant with them, of the children of Israel, He sent not forth the hand: the divine appearance did not strike them dead. II. Is. xli. 9, **מִקְצֵוֹת הָאָרֶץ וּמֵאֶצִּילֶיהָ**, From the extremities of the land, and from its adjoining people; i. e. from Chaldea, and its inhabitants.

אציל, m. and f. Arab. **وصل**, *bene conjunxit*, &c. Syr. **مَرْمَلًا**, *cubitus, junctura cubiti*; pl. **אֶצִּילוֹת**, and **אֶצִּילִים**.—*Conjuncture* of the hand, arm; or of a chamber, &c. to any building, Jer. xxxviii. 12. **אֶצִּילוֹת יָדְךָ**, The junctures of thy hands, i. e. the wrists, Ezek. xiii. 18. **אֶצִּילֵי יָדִי** (for **יָדַי**), id. Ib. xli. 8. **שֵׁשׁ אַמּוֹת אֶצִּילָהּ** (where the **ה** seems to be paragogic), Six cubits, the conjuncture, i. e. the additional chamber, or wing, as some think.

אציעה, see v. יצע.

אִצְוֹל, m. Arab. viii. conj. **اِئْتِصَالَ**,
 i. q. **عِنْدَ**. Lat. *apud*.—Near, at, &c. Gen.
 xxxix. 10. **אִצְוֹלָהּ**, Near her, with her, Lev.
 x. 12. **אִצְוֹל הַמִּזְבֵּחַ**, Near the altar, &c. See
 the places in Noldius, p. 97. With pref. and
 affix.—Mich. i. 11. **בֵּית הָאִצְוֹל**, House which is
 near; meaning apparently either Samaria,
 or Philistia. **מֵאִצְוֹל**, Ezek. xl. 7. **מֵאִצְוֹלִי**,
 1 Kings iii. 20. **מֵאִצְוֹלִי**, 1 Sam. xvii. 30.
מֵאִצְוֹלֶם, Ezek. x. 16. From with, &c.

אִצְוֹל, v. in Kal, Niph. and Hiph.
Laying up with self; and hence, *holding
 back, or withholding*, from others; or, for the
 purpose of bestowing upon others, constr.
immed. or med. with ל, or כִּן, as the sense
 may require, Gen. xxvii. 36. **הֲלֹא אִצְוֹלְתָּ לִּי**,
בְּרַבְרָה, Hast thou not laid up (with thee) a
 blessing for me? See also Num. xi. 17;
 Eccl. ii. 10. Niph. Ezek. xlii. 6, **נִצְוֹל**,
subtracted from, or contracted. Hiph.
 Num. xi. 25, **וַיִּצְוֹל**, contr. for **וַיִּצְוֹלֵם**, sense
 as in Kal.

אִצְוֹדָה, f. r. צעד, i. q. **צִעְדָה**. A bracelet,
 or clasp, for the arm, Num. xxxi. 50; 2 Sam.
 i. 10.

אִצְוֹק, see v. יצק.

אִצְוֹר, v. see אוצר. *Treasuring* any thing
 up; *keeping, preserving*, as precious, Kal.
 2 Kings xx. 17; Is. xxxix. 6.

Niph. Is. xxiii. 1. 18, **לֹא יִצְוֹר**, Shall not be
 laid up.

Hiph. **וַיִּצְוֹדָה**, with ה, parag. So I appoint
 as treasurer, Neh. xiii. 13. Cogn. r. יצר.

Arab. **وَصْرٌ**, i. q. **إِصْرٌ**, pactum, contractus.

Part. **אִצְוֹר**, pl. **אִצְוֹרִים**, Amos iii. 10.

אִצְוֹר, r. יצר.

אִקְוֹדָה, m. see קדח, A precious stone
 so called, probably the carbuncle, Is. liv. 12.
 lxx. λίθους κρυστάλλου. So the Syr.

אִקְוֹר, m. for **אִבְקָוֹדָה**, Gram. art. 76. 74.

r. נקה. According to the Kāmoos, **بنات**
النقا, is **صوبية تسكن الرمل**, A small beast
 which lives among the sands in the deserts:

it is also named **شحمۃ النقا**, Fat of the
 sands. A sort of wild goat, or gazelle.
 Hieroz. i. lib. iii. c. xix. Some have thought
 that the word is identical with ounce, and

that the animal is the *Oryx*. It was a clean
 animal, Deut. xiv. 5. Syr. and Chald. **يَعْلَا**.
 Arab. **وَعَلٌ**, mountain-goat.

אִקְוֹה } see v. לקח.
אִקְוֹהָה }

אִקְוֹהָה, see v. קרא.

אִר, for **יִאֵר**, or **אִוֵר**, which see.

אִרְאֵלִים, occ. once, Is. xxxiii. 7. By
 some supposed a compd. of **אִר** + **אֵל** + **אֵל**. The
 א as in **רָאָה**, intensive: and hence to signify
Great heroes collectively. The lxx. seem
 to have read **אִרְעֵלִים**, either in Pih. or Hiph. of
 the verb **רעל**, terrify: the text of which, as
 it now stands, evidently gives two versions of
 this place. The Chald. and Syr. read either
נִרְאָה לָהֶם, or **נִרְאָה לָהֶם**; the former, **אִרְאֵלִי
 לְהוֹנֵן לְהוֹנֵן**, the latter, **תִּלְמַדְוֹן לְחֹסֵף**,
He shall appear to them. Comp. Is. lxvi. 5. The Vulg. *Ecce
 videntes, &c.* Sym. and Theod. **ὄφθησομαι
 αὐτοῖς**; Aquil. **ὄραθήσομαι αὐτοῖς**. If we
 may rely on these versions, **אִרְאָה לָהֶם**,
I will be seen, or appear, to them, was perhaps the
 textual reading of their times. And this
 seems to me to bid fair for being the true
 reading; for in the phraseology of S. S.,
to see, (see **רָאָה**), is sometimes the same thing
 as to *animadvert, &c.* Hence Christ is said
 to appear in flaming fire, &c. So here, this
 expression is followed by **צִעְקוּ**, *They shall cry
 out, &c.* This is an answer sufficient for
 Rosenmüller's "Quid sibi vult; ecce ap-
 paebo illis?" Schol. in loc.

אִרְבֵּי, m. Job xxxvii. 8; xxxviii. 40, i. q.

אִרְבֵּי, m. Arab. **أَرَبٌ**, fallacia, insidiae-
 que, cogn. **وَرَبٌ**, latibulum feræ. I. *Lying
 in wait*; or II. meton. place of id. Jer. ix. 7;
 Hos. vii. 6, with aff. **אִרְבֵּי**, **אִרְבֵּים**.

אִרְבֵּי, m. pl. **אִרְבֵּיִם**, An ambuscader,
 Josh. viii. 2. 12. 14. **שִׁים לְךָ אִרְבֵּי**, Place thy
 ambuscader, Jud. xx. 29. 33; Jer. li. 12.
הִקְיֵנוּ הָאִרְבֵּיִם, Set in order the ambuscaders,
 Lam. iii. 10, &c. Much used in Oriental
 tactics, and are termed by the Arabs,
كَمِيَنٌ, pl. **كَمِيَنَاتٌ**.

אִרְבֵּי, v. pres. **אִרְבֵּי**, with ה, parag. **וַיִּרְבֵּהוּ**,
Lying in wait, or ambush, constr. with ל pers.
 place; or **עַל** pers. or place, Deut. xix. 11; Ps.
 x. 9, &c.

Pih. part. **אִרְבֵּיִם**, Jud. ix. 25; 2 Chron.
 xx. 22.

Hiph. **וַיָּרֵב**, for **וַיִּאָרֵב**, apoc. *So he places an ambush*, 1 Sam. xv. 5.

אַרְבָּה, m. r. רבה. Arab. **رَبْوَة**, *cætus, agmen, A species of the locust* so called, Exod. x. 4; Lev. xi. 22; Joel i. 4, &c. See Bochart. Hieroz. tom. ii. p. 441, &c. Ludolf's Comment. Hist. Æth. passim. It seems to me that, in the last instance, the locusts are introduced merely to describe the ravages of an invading army. Comp. chap. ii. throughout and Rev. chap. ix.

אַרְבָּה, f. of **אַרְבֵּי**, pl. constr. **אַרְבוֹת**. Is. xxv. 11, **אַרְבוֹת יָדָיו**, *The machinations, or insidious doings, of his hands*. So Saadias, Jarchi, &c.

אַרְבָּה, f. pl. **אַרְבוֹת**: i. e. **אַרְבָּה**, for **אַרְבֵּי**, r. רבב. Arab. **رَبَب**, *auxit. Any thing cancelled, or woven up, like wicker work, to guard the aperture so wrought, from the ingress of persons, birds, &c.; such were windows (so called, perhaps, from twigs thus wound together) before the use of glass. Hence, A window, generally, Eccl. xii. 3; 2 Kings vii. 19; applied to the heavens, Gen. vii. 11; viii. 2;—to a dove-cott, Is. lx. 8. In Hos. xiii. 3, it is supposed to signify a chimney; but there seems to be no necessity for this. With aff. **אַרְבֵּחִים**.*

אַרְבַּע, m. and **אַרְבַּעַה**, constr. **אַרְבַּעַת**, f. Heb. and Chald. r. רבע. Arab. **رَبْع**, *being the fourth in order, &c. The numeral four. See Gram. art. 181, 2. With aff. **אַרְבַּעַת** masc. **אַרְבַּעִין**, fem. dual, **אַרְבַּעִים**, *fourfold*. In the pl. it is put for *forty*, **אַרְבַּעִים**. This number is, according to Dr. Gesenius, used for a round number like the numbers *seven, and seventy*: and, in proof of this, he cites Gen. vii. 17; Jon. iii. 3; Ezek. iv. 6; Matt. iv. 2; and the Persian *chil minâr*. My remark is, Several numbers, as, *three, four, six, seven, &c.*, are occasionally used indefinitely in Hebrew, which the context must determine, as in Amos, chapters i. ii., &c. In the places, however, cited by Dr. Gesenius, it is by no means clear that this is the case.*

אַרְבַּג, m. Cogn. Arab. **أَرَاك**, *et **أَرَاك**, i. e. valdè implexæ (arbores ita dicte). A weaving. Meton. Texture, web, or woof, of any thing woven. Job. vii. 6, **יָמֵי קָלוּ כְּאַרְבַּג**, *My days are more swift than the woof, i. e. as thrown into**

the warp by the weaver's shuttle: in other words, my web of life is more rapidly filled up, than the web of the weaver. Jud. xvi. 14, **הַיָּתִד הָאֲרָג**, *The pin (i. e. of) the woof, i. e. the machine,—in some respects, not unlike a comb,—by which it is beaten firmly together.*

אַרְבַּג, m. pl. m. **אַרְבָּגִים**, f. **אַרְבָּגָה**. *A weaver*, Exod. xxviii. 32; 1 Sam. xvii. 7; 2 Kings xxiii. 7, &c.

אַרְבַּג, v. pres. **אַרְבֵּג**, f. 2 pers. **תִּאָרְבֵּי**. *Weaving*, Is. lix. 5; Jud. xvi. 13, occurs not elsewhere.

אַרְבָּגָן, m. Chald. i. q. Heb. **אַרְבָּגָן**, 2 Chron. ii. 6.

אַרְבָּזָה, m. r. רבו. Arab. **رَبْوَة**, *lentiore motu, ob aquæ copiam, agitata fuit nubes. A sort of bag, or wallet, appended to the side of the ark, 1 Sam. vi. 8. 11. 15. It is apparently the same, or nearly the same thing, with the*

Arabian **رِبَاذَة**, which is thus described by

Jauhari, **الرِبَاذَةُ مَرْكَبٌ اصْغَرُ مِنَ الْهُودَجِ** *ويقال هو كسَاءٌ يجعل فيه احجاراً يعلق باحد جانبي الهودج اذا مال*. i. i. *The rijāza is a thing to ride in, smaller than the haudaj. It is also said to be a sort of purse into which stones are put; it is hung to one of the two sides of the haudaj, when it inclines (towards the other). Syr. **رِبَاذَة**. Com.*

Ephrem loc. cit. **أَرْبَاذَة**, which must mean the same thing.

אַרְבָּמָן, m. Apparently a foreign compound, i. q. **ارغوان**, or **ارغوان** as the Persians write it. Compd. of **أَرَج**, *pretium, valor, imperium, &c.* and **گوند**, or **گون**, *color, species, &c.* q. d. *color pretiosus, sive imperialis*. Hinc. Syr. **أَرْبَمَان**, *purpura*. The Heb. **ב** being a letter of the same organ with **ו**, has been substituted for it. Bochart, however (Hieroz. pars. ii. lib. v. cap. xi.), thinks that the word originated on the shores of Phœnicia, where the *murex* or *conchylium*, with which they dyed purple, was found in great abundance. If so, the compound might be of Syr. **أَرْبَمَان**, *desiring*, and **رَبْمَان**, or **رَبْمَان**, *colour*; the whole meaning *desirable, precious, &c. colour*. Similar compounds are **مَسْمَعْمَان**, *color hyssopus*; and Pers. **آسمانگون**, *cæruleus color*,

&c. The shell from which the dye was extracted was termed πορφύρα by the Greeks; and, as it was found in Phœnicia, the colour obtained from it (purple) was named *φούνη*. See Steph. Thes. or Scapula, sub voce, Exod. xxv. 4; Num. iv. 13; Cant. vii. 6. In 2 Chron. ii. 6, we have the Syriac form אֲרִיָּן, which—as Solomon was writing to a Tyrian king—was most suitable. See Braun. de Vestitu. Sacerd. lib. i. p. 211; Plin. Hist. Nat. lib. ix. 60.

אָרָה, v. Arab. *أَرَى*, mellificavit apes, &c. *Cropping, or plucking off*, as fruits, &c., Ps. lxxx. 13; Cant. v. 1. The elder lexicographers made מִיָּמִיּוֹת, Is. xxvii. 11, a Hiph. part. from this root. It is now generally derived from אָוִיר, *setting on fire*.

אָרָה, see v. אָוִיר.

אָרָה, Chald. i. q. Heb. רָאָה, *See, behold*; i. q. Arab. *أَرَأَى*, id. to which it approaches in form. אָוִיר, id. exhibits a change only of ר to ל, being letters of the same organ, Dan. vii. 5—7. 13; Ib. ii. 31.

אָרָה, pl. אָרָהִים. Arab. *أَرَزٌ*, firmus, colligens se et contrahens. *Firmly bound, or packed, package, bale, &c.* Ezek. xxvii. 24. See אָוִיר.

אָרָה, or אָרָהָה, f. Arab. *أَرِيحَةٌ*, "Iaesus, sanitas, abductio vulneris, &c." I. *Repairing, setting in order*, a wall, health, &c. Is. lviii. 8; Jer. viii. 22; xxx. 17, &c. II. *Lengthening out* (see אָוִיר), as to time, or space, Jer. xxix. 28; Job xi. 9; constr. אָרָהִים, aff. אָרָהָה.

אָרָהִים, see אָוִיר.

אָרָה, m. r. Arab. *أَرَانٌ*, whence אָרָהִים, and אָרָהִים, i. e. according to Jauhari, *تَابِرَات*.

אָרָה, a wooden chest. Firozabadi gives *سَرِيرَ الْمَيِّتِ* או *تَابוֹתָה*, *The bier, or chest, i. e. coffin, of a dead body.* I. *A coffin*, Gen. l. 26. II. *The sacred chest, or ark, of the covenant*, Num. x. 33; xiv. 44, &c. III. *A money-box or chest*, 2 Kings xii. 10, 11. Some modern lexicographers reject the root אָרָה, *dentibus apprehendit*, as the etym. "Because," says one of them, "Cujus . . . in diall. non est commoda significatio." They then propose אָרָה, *decerpit*. But why, it

may be asked, is not the signification of the one just as good as that of the other? For the same reason, I suppose, Freytag has, in his edition of the lexicon of Golius, cancelled the excellent note of that author on this word!

אָרָה, m. *Cursing.* r. אָוִיר, Jud. v. 23; infin. or verbal noun.

אָרָה, m. *Cursed.* r. id. Gen. iii. 14, &c. Part. pass.

אָרָה, f. pl. constr. אָרָהִים, it, אָוִירָה, constr. אָוִירָה. The last radical being either י or ו, Gram. art. 202. 3. Arab. *أَرِي*, or *أَرِي*, *stabulum, præsepe.* Chald. אָוִירָה, or אָוִירָה.

אָרָה. Syr. *أَرِي*. I. *Stalls, for horses or other beasts.* II. Synecd. *A stable*, 1 Kings v. 6; 2 Chron. ix. 25; xxxii. 28.

אָרָה, m. Arab. *أَرَجٌ*, or *أَرِزٌ*, *arbor conifera, cedrus.* Syr. et Chald. אָרָה; Æth.

אָרָה; pl. אָרָהִים; constr. אָרָהִים. *The cedar tree, or wood, pec. of Libanus.* Celsius, Hierobot. I. p. 106, supposes the *pine* must be meant, merely because the Arabic word signifies both *cedar* and *pine*. This is weak and futile, both because the trees on the Libanus are known still to be cedars, and because the authors of the ancient Versions, who take the word to signify the cedar—could hardly have been ignorant as to what tree was meant. See Bochart's Canaan, p. 706. Jud. ix. 15; 2 Sam. v. 11, &c. Aff. pl. אָרָהִים, אָרָהִים.

אָרָה, f. *Cedar-work*, Zeph. ii. 14. The terminating ה is, perhaps, i. q. Arab. *أَرِي*, of unity,—as in *أَرِي*, a singularly learned man,—implying singularity of workmanship, i. e. singularly good. See also אָרָהִים.

אָרָה, m. אָרָהָה, f. אָרָהִים, pl. constr. אָרָהִים, אָרָהִים, id. Chald. *أَرِي*, Syr. *via.* I. *A way, road, or path.* II. Metaph. *Mode, manner, custom.* III. Meton. *Wayfaring man*; as traveller, merchant, &c. Mostly used in the elevated style, except in the last acceptance, Gen. xlix. 17; Jud. v. 6; Ps. xvii. 4; Prov. i. 19; Job viii. 13; Gen. xxxvii. 25; Is. iii. 12, &c. Phr. אָרָה, i. q. Arab. *أَبْنُ السَّبِيلِ*. See דָּרַךְ. Aff. אָרָהִים, אָרָהִים, אָרָהִים, אָרָהִים, אָרָהִים, אָרָהִים.

אָרָה, id. Chald. pl. אָרָהִים, Dan. iv. 34; v. 23.

אַרְחָא, f. pl. Chald. id. *Ways*. Aff. **אַרְחָהּ**, **אַרְחָהּ**, Dan. iv. 34; v. 23.

אַרְחָה, m. **אַרְחָהּ**, pl. *Travelling*, or *traveller*, Jud. xix. 17; 2 Sam. xii. 4; Jer. ix. 1.

אַרְחָה, v. *Kal*. occ. Job xxxiv. 8, **אַרְחָהּ**, *He goeth to associate, herd with, &c.*

אַרְחָה, f. constr. **אַרְחָהּ**, *Usual, accustomed, allowance or provision*, 2 Kings xxv. 30; Jer. xl. 5; lii. 34; Prov. xv. 17. **אַרְחָהּ**, *Accustomed (portion) of green (herbs)*. Aff. **אַרְחָהּ**.

אַרְיָה, and **אַרְיָהּ**, Syr. **אַרְיָה**, *leo*. Arab. **أَرِي**, *fervor, æstus*; v. **أَرِي**, *æstuavit irâ*. Cogn. Heb. **אַרְיָה**, *decerpsit*, pl. **אַרְיָהּ**, and f. **אַרְיָהּ**. I. *A lion*, generally, Num. xxiii. 24; 1 Sam. xvii. 34, &c. II. *Metaph. Any cruel, or bloody man*, Ps. xxii. 22; Prov. xxviii. 15; Job iv. 10; Dan. vii. 4. Comp. 1 Pet. v. 8; 2 Tim. iv. 17. III. *Any warlike, brave, or invincible man*. Comp. Gen. xlix. 9, with Rev. v. 5. So Is. xxi. 8, **אַרְיָהּ**, *So a warrior cries*, i. e., placed on the watch-tower. See Boch. Hieroz. I. lib. iii. c. 1.

אַרְיָהּ, see v. **רָיָה**.

אַרְיָהּ, pl. m. Chald. Def. **אַרְיָהּ**, f. Dan. vi. 8, *Lions*.

אַרְיָהּ, or **אַרְיָהּ**, m. of **אַרְיָהּ**, lit. *Lion of God*, applied as an epithet to any warlike person, like the Arab. **أسد الله الغالب**, *The Lion of God the conqueror*, as applied to Ali and others.—2 Sam. xxiii. 20; 1 Chron. xi. 22. *To Jerusalem*, as victorious under God, Is. xxix. 1, 2. *To the altar of burnt offerings* in Ezekiel's temple, Ezek. xlili. 15, 16. **אַרְיָהּ**, vr. 15, is perhaps incorrect, for **אַרְיָהּ**. In this place some lexicographers give **أَرِي**, *focus*, with **אַרְיָהּ** for the etym., but unnecessarily. See Hieroz. I. lib. iii. cap. 1.

אַרְיָהּ, m. Chald. See **אַרְיָהּ**.—*Delay*. Syr. **أَرِي**, *longus*. Some take the Talmudic *Convenient*. Buxtorf. Lex. Talm. col. 217; occ. Ezra iv. 14.

אַרְיָהּ, m. Arab. **أَرِي**, *tardavit*. *Length* as of forbearance, in the phrases **אַרְיָהּ**, *Length (tardiness) of anger*; **אַרְיָהּ**, *Length of spirit*, i. e. in each case, *forbearance*, Exod. xxxiv. 6; Eccl. vii. 8, &c. Jer. xv. 15,

אַרְיָהּ, *Take me not away, for (the sake of) thy long-suffering*; not, by being long-suffering (towards my enemies) as Gesenius proposes. He was, perhaps, led astray here by the parenthetical character of the passage. See Gram. art. 241. 18. He also writes this word, **אַרְיָהּ**; but, in this case, it could never have taken the form **אַרְיָהּ**, in construction. The whole is, therefore, erroneous.

אַרְיָהּ, m. *Length*, as to time, or space, Gen. vi. 15; Exod. xxvi. 2; Ps. xxi. 5. Aff. **אַרְיָהּ**, **אַרְיָהּ**, **אַרְיָהּ**.

אַרְיָהּ, v. *Lengthening out*, as to time, place, thing. Constr. *med.* **אַרְיָהּ**, *it. immed. pres.* **אַרְיָהּ**, pl. f. **אַרְיָהּ**, Gen. xxvi. 8; Ezek. xii. 22, xxxi. 5.

Hiph. **אַרְיָהּ**, *Cause delay*.—Inf. Num. ix. 19, 22, &c. *Forbear*, as to anger, Prov. xix. 11. *Prolong*, as *days, life*, Deut. iv. 26; 1 Kings iii. 14, &c. *Making long*, the tongue, Is. lvii. 4. Part. Eccl. vii. 16, imp. f. **אַרְיָהּ**, *Lengthen out*, Is. liv. 2; **אַרְיָהּ**, *I lengthen out, my desire*, Job. vi. 11. See my notes, ib. 1 Kings viii. 8, **אַרְיָהּ**, *the staves*.

אַרְיָהּ, f. Chald. }
and } *Length, prolonging,*
אַרְיָהּ, f. Heb. }
as to time, Dan. iv. 24; vii. 12.

אַרְיָהּ, f. Chald. r. **أَرِي**. Arab. **رَكَب**, *percussit in genu, &c.* The Kāmoos has, sub voce, **الرَكْبَةُ... مَوْصِلٌ مَا بَيْنَ اسَافِلِ الرَكْبَةِ**. *Rakbat* is the juncture between the lower parts of the thigh, and the upper of the leg. Gol. *Genu*. The Persians, too, have the phrase **برزانو نشستن**, i. e. *to sit upon the knee, for kneel*. We need not, therefore, suppose any metathesis of **אַרְיָהּ** here. Occ. once, Dan. v. 6; with aff. **אַרְיָהּ**, *His knees*.

אַרְיָהּ, m. and **אַרְיָהּ**, Chald. *Patronym* of *Erek*. Gen. x. 10. See Bochart's *Phaleg*. iv. 16. Occ. Josh. xvi. 2; 2 Sam. xv. 32; xvi. 16; and pl. Chald. **אַרְיָהּ**, Ezra iv. 9; *keri*.

אַרְיָהּ, m. *Syria*. Meton. *Syrians*, Is. vii. 2. 5, &c. On this country, see Bochart's *Phaleg*. lib. ii. 6; Reland's *Palestine*, lib. i. c. 24; The *Ancient Universal Hist.* vol. ii. p. 254. ed. 1747, with the authors referred to.

אַרְמִי, m. אַרְמִיָּה, f. and אַרְמִיָּה, pl. אַרְמִיִּים.

Patron. of אַרְם, *Syrian, Syriac*. Once אַרְמִיִּים, for אַרְמִיִּים (Gram. art. 86. 5), 2 Chron. xxii. 5. Once אַרְמִיִּים, where the *keri* has אַרְמִיִּים, 2 Kings xvi. 6. אַרְמִיָּה, used adverbially, Heb. and Chald. 2 Kings xviii. 26; Is. xxxvi. 11; Dan. ii. 4; Ezra iv. 7. *In Syriac, Syriacè*; i. e. in the Syriac language.

אַרְמִיָּה, m. pl. f. constr. אַרְמִיָּהוּ, r. רְמִיָּה.

Arab. رَمِي, *superiorum reddidit*. Cogn.

Heb. רִמָּה. In Amos iv. 3, הַרְמִיָּה. Sometimes in the form אַרְמִיָּה; mut. ל, ר, Is. xiii. 22; pl. אַרְמִיָּהוּ. *A palace*, Is. xxv. 2; Jer. xxx. 18, &c. Gesenius takes it to mean a part of the royal citadel, and probably the *harem*. The former might be true; but for the latter there is not a shadow of ground in the Hebrew Bible. With aff. אַרְמִיָּהוּ, וְרִמָּה—וְרִמָּה, וְרִמָּה—

אַרְנָן, m. Arab. أرنان. The name of a thorny tree which grows in Arabia Petraea, according to Abul Fazl. Celsius Hierobot. i. p. 192. It is mostly found in vallies, or on plains. The wood is good for cleaning the teeth; the berries it produces are in clusters like those of the grape, and are used for medicinal purposes. The word occurs once, Is. xlv. 14, and has generally been supposed to be the same with the Latin *ornus*, or mountain-ash.

אַרְנֶבֶת, f. Arab. أرنب, *lepus, A hare*, Lev. xi. 6; Deut. xiv. 7. Bochart's Hieroz. i. 994. Canaan, p. 430.

אַרְעָא, f. Chald. def. art. א postfixed, i. q. Heb. אָרֶץ, mut. א in ע, more Chaldaico.

Syr. אַרְעָא. Arab. أَرْض, i. q. كل ما سفلى, *quicquid humile, inferum et depressum. opp.*

טַפֵּה, i. e. quicquid altum est. I. *The earth*, Dan. ii. 35; iii. 31; Ezra v. 11; II. as an epithet; fem. *Low, inferior*, Dan. ii. 39. אַרְעָא כְּפֶן, *Lower than thee*, i. e. less elevated.

אַרְעִיָּה, f. Chald. (See Gram. artt. 166. 136. 5), *Low, or lower*, part. Dan. vi. 25.

אַרְצָא, f. see אַרְצָא, pl. אַרְצוֹת, constr. אַרְצוֹת. I. *The earth*, generally, as opposed to the *heaven*, Gen. i. 1, &c. II. *Any land, or country*; as, אַרְצֵי הַחִוִּילָה, *Land of the Havilah*. אַרְצֵי כוּשׁ, *Land of Cush*, Ib. ii. vv. 11, 13.

III. *Meton. The inhabitants of the earth*, Gen. vi. 11; xi. 1, &c.; or of any part of it, Jud. xviii. 30; Is. xxiii. 13, &c. κατ' ἐξοχήν, אַרְצָא, *Judea*, Lev. xxv. 23, &c. Often used without the definite article, even when the sense seems to require it, Gen. i. 24; ii. 4, &c. See Gram. art. 221. 3—5, in particular. Pl. *Lands, countries*, Gen. x. 20; xxvi. 3, &c. different from that of the Jews; and, therefore, during the times of the theocracy, IV. *Heathen nations*, 2 Kings xviii. 35; 2 Chron. xiii. 9, &c. With aff. אַרְצֵי, אַרְצוֹ, &c.

אַרְקָא, Chald. אַרְק, i. q. ארע, or ארץ, def. art. postfixed. In this case the guttural א, seems to have degenerated into the deeper guttural ק, *The earth*, once, Jer. x. 11.

אַרְרָר, v. Arab. أَرَّر, *Driving, inflaming, injuring*. Cogn. هَرَّر, *abhorruit*. Comp. وَهَّر. Syr. أَرَّر, aph. læsit, nocuit. Gr. ἀπά, ἀπάσαι. Constr. *immed. Cursing; declaring, denouncing, or causing*, that injury overtake some one. Used of God, of a prophet as authorized by him to do so; or, of a false prophet as assuming this power. אַרְרָר, *I have denounced*, Mal. ii. 2. Part. אַרְרָר, *denouncers of*, Job iii. 8; Gen. xxvii. 29; Num. xxiv. 9. In the first passage is added, הַעֲרִירִים עִיר לְיִהוָה, *Those who are about to stir up a Leviathan*, i. e. whose case is so desperate as to stir up the great sea monster to battle. See my notes on the place.

Pres. 1 pers. אַרְרָר, Gen. xii. 3, as אַרְרָר, for אַרְרָר; תַּרְרָר, Exod. xxii. 27; Num. xxii. 6. 12. Imp. אַרְרָר, with ה, parag. אַרְרָר, *Denounce, or curse, I pray*, Num. xxii. 6; xxiii. 7; pl. אַרְרָר, *Denounce ye*, Judg. v. 23. The first of these from the cogn. אַרְרָר, perhaps.

Part. אַרְרָר, *Denounced*, person or thing, Gen. iii. 14; iv. 11; ix. 25, &c.; pl. Josh. ix. 23; 1 Sam. xxvi. 19.

Niph. Part. אַרְרָר, *Persons subjected to a curse, denounced*, Mal. iii. 9.

Pih. אַרְרָרָה, (Jehovah) *hath denounced it*, Gen. v. 29. Part. אַרְרָרָה, (waters) *bringing on the curse*, Num. v. 18, &c.

Hoph. אַרְרָרָה, *Is made accursed*, Num. xxii. 6.

אַרְרָשׁ, v. Pih. Arab. أَرَش, *mulcta; donum quo conciliatur gratia iudici*. Pres. אַרְרָשׁ. *Èspousing a wife*, by entering into a contract under a fine or mulct; the sum of which is paid over to the father of the bride

as a dower, on the nuptials taking place. Constr. *med.* with ל, pers. and ב, of the price, 2 Sam. iii. 14; Hos. ii. 21, 22. *Immed.* Deut. xx. 7; xxviii. 30.

Puh. f. ארשה; in pausâ, ארשה, *Espoused*, Exod. xxii. 15; Deut. xxii. 28; part. f. מֵאַרְשָׁה, *One espoused*, Deut. xxii. 23. 25. 27.

אֲרִישֶׁת, f. Arab. ارس, *operam aliquid expetivit. Petition, or request, for assistance or favours generally*, Ps. xxi. 3. See the context immediately following. LXX. Δέησις.

אֵשׁ, com. Syr. اشم, *ignis*. Arab. آس, and آسك, nom. unit. r. اوس, *reliquia cinerum in camino; et ita cinis omnis*. Angl. *ashes*, ab. Heb. אש, Castell. I. *Fire*, generally, Gen. xv. 17; Exod. xii. 8. When coming from God. II. *The lightning*, 1 Kings xviii. 38; 2 Kings i. 10. 12. 14; Job i. 16. Applied to the appearance of God, as revealed on Sinai, &c., Exod. xix. 18; xxiv. 17; It. Exod. iii. 2. Hence, meton. III. Expressive of His fierce anger, Deut. xxxii. 22; Jer. xxi. 12. IV. The ardent state of mind, under prophetic inspiration, Jer. xx. 9; Ps. xxxix. 3, 4. V. *War*, as a consumer, Num. xxi. 28; Jud. ix. 15. 20; Jer. xlvi. 45; Joel ii. 3. 5. Hence, VI. meton. *Great tribulations*, as in passing through fire and water, Ps. lxvi. 12; Is. xliii. 2;—It. from the heat of the sun, Joel i. 19, 20. Phr. אבני אש, *stones of fire*, i. e. live coals, sparkling like precious stones, Ezek. xxviii. 14. 16. With aff. אשכם, אשם, f. once אשתי, *kethiv*. Jer. vi. 29 (for אשתי, kerî פם אש).

אֵשׁ, Chald. אשא, def. i. q. Heb. Dan. vii. 11.

אֵשׁ, for אִישׁ, m. Arab. ايس, *vis, violentia*;—unde ايسان, *homo*, and ايسك, *mulier*, i. q. אש, and אשה, which see.—Syr. اشم. i. q. ש. *Substance*; and, with the substantive verb, or rather the logical copula understood, *There is*, or the like, 2 Sam. xiv. 19; Mic. vi. 10.

אֵשׁ, Chald. m. pl. אשתי, def. with aff. אשתי. Arab. ايس, and ايسك, *fundamentum. The foundation of any building*, Ezra iv. 12; v. 16; vi. 3.

אֵשׁ, m. אשה, f. f. constr. אשה. Chald. אשה, f. *fulcrum, sustentaculum*, Buxtorf Lex. Talmud, col. 234. Arab. سئ, *The being firm*, and r. سئ, *cucurrit, impetum*

faciens, &c.; pl. f. אשה, constr. אשה. *The foot of a mountain* at which torrents imbed themselves, and thence occasionally form rivers. אשה נהלים, *Bed of the torrents*, Num. xxi. 15. אשה חסקה, *The feet of the (mount) Pisgah*, Deut. iii. 17; Jos. xii. 3; xiii. 20. Eichhorn's edition of Simonis makes it also signify *nomadum bubile, sc. ovile*, in Josh. x. 40; xii. 8; but without reason.

אֵשׁ, m. constr. אשה, pl. abs. אשים, constr. אשי. See אש. The א, i. e. ה, is often added to nouns in the Arabic, for the purpose of giving the force of a substantive, to an adjective noun. See Freytag's Hamâsa, p. 4: so far the ה parag. is accounted for. *Any thing set on fire*; pec. *the offerings made by fire under the law*, Exod. xxix. 18. 25. 41; Lev. ii. 11; xxiv. 7; Num. xv. 3. *The burning of incense*, Lev. ii. 2. Gesenius thinks that, in Lev. xxiv. 7, it is applied to incense scattered on the shew-bread, though not burnt. And ib. ver. 9, he says, that the shew-bread itself is reckoned among the אשי; but why? Because probably, in both cases, it was perfumed by the smoke of *burning incense*, Lev. ii. 2. 10.

אֵשׁ, constr. אשה, f. of אש, which see—for אשה, and אשה. Comp. Gen. ii. 23, which Gesenius tells us,—Thes. sub voce,—is not sufficiently accurate. The truth, however, is, אשה is only another mode of writing אשה, just as אנה is of אנה, &c. In Deut. xxi. 11; 1 Sam. xxviii. 7; Ps. lviii. 9, אשה occurs as the absolute form. Gesenius, moreover, confounds the etymology of this word, as he does in its masc. with that of נשים, and אנוש: when it is evident, that they are derived from totally different roots, although often substituted the one for the other. I. *Woman*, generally, Gen. xii. 11; Exod. iii. 22; xxi. 29, &c. II. *Wife*, Gen. xxi. 21; xxiv. 3. *Betrothed*, Gen. xxix. 21, &c. III. *Concubine*, Gen. xxv. 1; xxx. 4, &c. Hence, in apposition, אשה זונה, *a harlot*; א' פלגש, *a concubine*; א' נביאה, *a widow*; א' נביאה, *a prophetess*; א' ישראלית, *an Israelitess*. In construction, אשה חיה, *a woman of ability*. א' סדוקים, *disputatious*. א' זונה, *a harlot*; א' אב, *father's wife*, i. e. step-mother, opposed to אב, *mother*, Lev. xx. 11; 1 Cor. v. 1. It forms certain idioms with אשה, as, רעה, as, Exod. xxvi. 3. 5. 6. 17, &c.; and Is. xxxiv. 15, 16; Jer. ix. 19, as in אש. See also אשה, and רעה. Used also distributively, Exod. iii. 22;

Amos iv. 3, &c. *Each, every, &c.* Plur. אֲשָׁנִים, once, Ezek. xxiii. 44, for which אֲשָׁנִים, abs. and נָשִׂי, constr. is usually substituted, Gen. xxxi. 35; 2 Sam. i. 26, &c. and Gen. vii. 13, &c. See אֲשָׁנִים. With aff. אֲשָׁנִי, אֲשָׁנִי, אֲשָׁנִי, once, Ps. cxxviii. 3; אֲשָׁנִי, Gram. art. 96. 2. IV. Also applied to men by way of reproach, Is. iii. 12; Jer. li. 30; Neh. iii. 13. See also Gram. artt. 215. 9; 216. 7. 9, and notes.

אֲשָׁנִי, *keri*, אֲשָׁנִי, *kethiv*, occurs only once, Prov. xx. 20. It is very evident, I think, that this is nothing more than another, and perhaps erroneous, mode of pointing אֲשָׁנִי, which see. In this place we have אֲשָׁנִי, and Ib. vii. 9, אֲשָׁנִי לִיָּהּ וְאֲשָׁנִי. Can any one doubt, that these expressions are equivalent? or that, as the vowels have but little authority, this authority ought here to be set at naught? See also אֲשָׁנִי, which is only the Chaldaic way of writing the same word. The Targumist prefers the form אֲשָׁנִי, which is still the same word. It is remarkable that Gesenius should not have seen this; as it is certain that *caligo*, which he gives as its sense, is erroneous. Winer is equally dark, as to its Chaldee form.

אֲשָׁנִי } m. r. אשן. Arab. أَشْرَ, *secuit,*
אֲשָׁנִי } *reciprocato exultu corruscavit*
fulmen, &c. Hence, perhaps, the notion of *direct, straight, &c.* Cogn. אֲשָׁנִי, *castigavit, corrected, אֲשָׁנִי.* Arab. أَسْرَ, *confined, bound, &c.*; אֲשָׁנִי, *se arbitrio alterius permisit;* אֲשָׁנִי, *direxit, &c.* I. *Footstep*; and by a meton. II. *The track of id.,* Ps. xxxvii. 31; xliv. 19; lxxiii. 2; Job xxxi. 7. Plur. אֲשָׁנִים, With aff. אֲשָׁנִי, אֲשָׁנִי, plur. אֲשָׁנִי, אֲשָׁנִי, אֲשָׁנִי. It. אֲשָׁנִי, or אֲשָׁנִי, *Assyria.*

אֲשָׁנִי, or, according to the *keri*, אֲשָׁנִי, once, Jer. l. 15, *Her foundations.* r. אֲשָׁנִי or אֲשָׁנִי, *ponere.* Whence אֲשָׁנִי, *fundamentum, אֲשָׁנִי, &c.* Syr. أَشْنَانِي, *antiquitas, firmatio*; it. أَشْنَانِي, *spissitudo, paries.* Cogn. אֲשָׁנִי, *fundavit.* Arab. أَشْنَانِي, *firmitas.* Chald. אֲשָׁנִי, *fundatio.* Arab. أَشْنَانِي, *columna, fulcimentum.*

אֲשָׁנִי.—The name of an idol made, and worshipped, by the inhabitants of Hamath, 2 Kings xvii. 30. Gesenius makes

it the same with the Persic آسمان, *asmān*, heaven. It is very unlikely, however, that the people of Hamath in Syria, should fabricate a deity, and call it by a Persic name, when the Syriac or Chaldaic must have been vernacular to them. For the same reason, it could hardly be of Zend origin. The termination אֲשָׁנִי, moreover, seems to declare for the Syriac or Chaldaic. Selden, de Diis Syris, Syntag. ii. cap. ix. confesses his ignorance as to what it was. The Jews generally take it to have been the image of a *he goat*. I think it not unlikely that it was an idol representing the devil; particularly, as אֲשָׁנִי signifies *reatus, &c.*, for such deities the heathen had, and still have; as the *Mahā Deva* of the Hindoos, &c.

אֲשָׁנִי, see אֲשָׁנִי.
אֲשָׁנִי, f. pl. אֲשָׁנִי, and m. אֲשָׁנִי, constr. אֲשָׁנִי. Syr. أَشْنَانِي, *innatavit.* Arab. أَشْنَانِي, *panis siccus, i.e. panis simplex citra obsonium.* It. أَشْنَانِي, *agilis fuit, exultavit.*

I. Food, *affording support, nourishment, delight, &c.* What it was no one can now say particularly. It probably was a sort of cake soaked either in honey or wine. See 2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. ii. 5; Hos. iii. 1; in Exod. xvi. 31, the Targum of Jonathan has אֲשָׁנִי, for the Heb. אֲשָׁנִי, which Castell renders by "*Laganum melle obductum,*" on the authority of the Arabic أَشْنَانِي, *expandit in latum, obduxit,*

laminā texit: أَشْنَانِي, *lamina, &c.* From the passage in Hosea, it seems probable that these were offered to idols. The distinctions which Gesenius makes between this word, אֲשָׁנִי, and אֲשָׁנִי, cannot, I think, be maintained. II. אֲשָׁנִי, *foundations of,* according to some. De Dieu thinks *lagene, bottles, or jars,* must be the sense, Is. xvi. 7, to suit אֲשָׁנִי, following, which he translates "*Utique confracta sunt.*" I see no reason for departing from the sense first given; for, if we may consider this a sort of food given for *support* (Cant. ii. 5)—or, as bread is spoken of in Is. iii. 1—there can be no impropriety in speaking of its being broken to pieces; אֲשָׁנִי אֲשָׁנִי, may, therefore signify the *supports, refreshments, &c. of kir khareth;* and may mean, *the men of that place,* as Jeremiah seems to have paraphrased it, Ch. xlvi. 31. In this respect

Gesenius's remark is good; while his interpretation of the word by *foundations*, as well as his appeal to Is. lviii. 12, is quite groundless.

אֶשְׂכָּה, m. *The testicle*, Lev. xxi. 20. Syr. אֶשְׂכָּה, *testiculus*. Æth. ἰνῆρ: *indicio fuit*. Arab. شكا, *exhibuit statum sum Deo*, &c. So *testis*, in the Latin, as Gesenius has well remarked.

אֶשְׂכָּהּ, see v. שכם.
 אֶשְׂכָּהּ, m. pl. אֶשְׂכָּהוֹת, and אֶשְׂכָּלוֹת, f. in pausâ, אֶשְׂכָּלוֹת. I. *A cluster or bunch of grapes, or flowers*. The primitive notion seems to consist in *binding* or *packing* together; as, שָׁכַל, *ligavit, innodavit*; שָׁכַל, *utrinque a fronte comam plexuit mulier—crines ejus ad dextram, et sinistram partem conglobati flavi fuerunt*. Hence, אֶשְׂכָּל, *maturuit uva, dactylus, &c.*, i. e. it formed bunches and ripened. Comp. Gen. xl. 10. So also the Arabic عَنقود, and عِنْقَال, *botrus, uvarum, palmæ, &c.* from the root عَقَد, *nodavit, nexuit, &c.* Gesenius, therefore, mistakes greatly when he tells us that, by this word the *branch* is properly meant. See Num. xiii. 23, 24; Cant. i. 14; vii. 8, 9; Is. lxxv. 8, &c. II. Also the name of a place, Num. xiii. 23, 24; xxxii. 9, &c.

אֶשְׂכָּר, m. *A rich gift, or present*, such as is usually presented to Oriental monarchs, Ezek. xxvii. 15; Ps. lxxii. 10. Comp. ver. 15. Arab. شکر, *præmio, mercede donavit, liberalem se præbuit*. شَاكِر, *gratitudinem commonstravit*: and شَكَر, *præmium, beneficii agnitio, &c.* Cogn. שָׂכַר, *mercede conduxit*.

אֶשְׂכָּל, m. I. Properly, *A species of the Tamarisk tree*. *Tamarix orientalis*, Linn. It is well described by Golius, and after him by Castell, sub voce *أثل*; and again by Abulwalid as given by Gesenius. Thes. p. 159. II. A name for *Any tree*, generally. So Abulwalid, l. c. *ورثما كان اسمًا عامًا*

للشجر كلة. Hence, אֶשְׂכָּל, 1 Sam. xxii. 6, is explained, 1 Chron. x. 12, by תְּאֵנָה, *The turpentine tree*. See too, Gen. xxi. 33, where *A plantation* is probably meant.

אֶשְׂמָה, m. אֶשְׂמָה, f. pl. אֶשְׂמָהִים, and אֶשְׂמָהוֹת. I. *Guilt*: or, II. by a meton. *An offering to expiate it*. Arab. اِثْم, *reatus, crimen*. Much has been said by Michaelis and others, on the difference between this word, and אֶשְׂמָה, *sin*, or *sin-offering*: one affirming, that the former must have meant *sin of omission*; the latter, *sin of commission*, and *vice versa*: all of which Gesenius very properly pronounces fanciful and false. Yet, it is evident enough, from his mode of treating them, that he is not very clear on the subject himself. He tells us, e. g. Thes. sub. voce, that אֶשְׂמָה implied *a greater sin*; אֶשְׂמָה, *a less*; and, again, that not only different rites were had recourse to with respect to each of these, but that these rites were frequently joined together; which affords proof sufficient, that he had no correct notions on the subject. Every one will I think see, upon reading over Lev. iv. 5, &c., that the terms אֶשְׂמָה, עֵן, and אֶשְׂמָה, are so used, as to make all such distinctions as these fruitless. The true distinctions seem to me to be, that אֶשְׂמָה signifies any *act of sin, or error*; עֵן, its *turpitude*; אֶשְׂמָה, its *guilt*, as affecting the mind of the sinner, e. g. Lev. iv. 3. אֶשְׂמָה לְאֶשְׂמָתָהּ הָעַם—אֶשְׂמָה, *If—he commit sin (so as) to implicate the people in guilt*; let him bring for his sin אֶשְׂמָתָהּ, which he has sinned (committed), אֶשְׂמָה, &c. Again, vr. 13, וְעָשׂוּ—וְאֶשְׂמוּ, *And have done—and are guilty*. Again, vr. 22, —וְעָשָׂה וְאֶשְׂמָה וְאֶשְׂמָה, *A ruler sinneth, and doeth—and is guilty, &c.* And so in other instances, making it quite impossible to keep up any such distinctions as those pointed out by Michaelis (Suppl. Lex. Heb.), Gesenius, and others. On my view of the case, the offering brought might be termed either אֶשְׂמָה, אֶשְׂמָה, עֵן, or the like: but the two first only are in use. When, therefore, the first, viz. אֶשְׂמָה, is used, respect is had to *the guilt* of the person bringing his offering; its object being to purge his conscience from a sense of this, by securing a complete pardon from God. When אֶשְׂמָה is used, respect is had to the *sinful act*, by which God's law has been transgressed; and pardon from this transgression is accordingly the boon sought.

Comp. Heb. x. 1—3. It will be observed, that the appointments alluded to, are made with respect to certain individuals; who, it is presumed, had been made *conscious* of their *guilt*. These offerings were, therefore, public and individual recognitions of this. But, as sins innumerable must have still been committed,—not with a *high hand*, for these were unpardonable; see Num. xv. 30, and xvi.—the daily and other sacrifices for *sin*, must have been intended—not unlike our Indemnity Acts of Parliament—to meet them. See Ps. xix. 13. And, indeed, if these were intended to be types and shadows of the great sacrifice once to be made for sin, the case could scarcely be otherwise. On this view, it will be found that Josephus, Antiq. iii. 9, § 3, and Philo de victimis ii. p. 247. Ed. Mang. were not wholly wrong.

אָשַׁם, m. pl. אֲשָׁמִים, *Guilty*. Arab. ⁵آثم, ⁵أثيم, *criminis reus*, Gen. xlii. 21; 2 Sam. xiv. 13. Gesenius makes אֲשָׁמִים, Ezra x. 19, to signify *persons offering an offering*, or *guilt-offering*, which is an unnecessary refinement. It is difficult to say, whether this word stands as a noun or a verb in Lev. v. 4. See Gram. art. 182. 2.

אָשַׁם, v, and אָשַׁם, pres. אֲשָׁם. I. *Being, or becoming, guilty*. II. meton. *Made subject to its consequences, i. e. to destruction, excision*. I. Lev. v. 19. אָשַׁם אָשַׁם, *He is wholly guilty*, Num. v. 7. לְאִשֶּׁר אָשַׁם לוֹ, *With respect to whom he is guilty*, Prov. xxx. 10; Ezek. xxii. 4. II. With its consequence, *death*, Hos. xiii. 1. Meton. or, what is termed *sensus pragnans* implying the general consequence, Hos. xiv. 1. הִנֵּה אָשַׁם שָׁמְרוֹן, *Samaria is (or shall be) found guilty*, בְּדֶרֶךְ by the sword, &c., Is. xxiv. 6, Ezek. vi. 6; xxv. 12, &c.

Niph. אֲשָׁמוּ, *Are become so desolated*, i. e. subject to the consequences of guilt, *destruction*, Joel i. 18.

Hiph. הִאֲשִׁימוּ, *Bring on them the consequences of guilt*; וַיִּפְּלוּ, *let them fall*, &c., Ps. v. 11.

אָשַׁם, infin. of אָשַׁם, above, Lev. v. 26, &c.

אֲשִׁמָּה, once, Is. lix. 10, which has been variously interpreted. The ancients generally took, *The sepulchre*; the Jews, *Darkness*; Castell (sub voce שָׁמֵן) proposes *fertile fields*, which Gesenius has finally adopted. From the context which speaks of *darkness* and the like, one would hardly expect this. Our

Auth. Vers. has taken "*desolate places*;" in which, I think, they are borne out by the Syr. ⁷أجمصدة, *desertum*, and the Heb. וַיִּמְחוּ, Ps. lxxviii. 8, &c., and וַיִּמְחוּ, Ib. lv. 16; Cogn. Arab. ⁷أشيم, *doluit*. See ⁷يشب, ⁷ويشيم, ⁷وشب. Cogn. Heb. אָשַׁם. Syr. ⁷أشيم. Arab. ⁷أشيم, *laceravit*, &c.

אֲשִׁמָּה, or אֲשִׁמָּה, f. constr. }
 אֲשִׁמָּה, pl. אֲשִׁמָּה, } *Night-*
 ר. שָׁמֵר, also, } *watch,*—

אֲשִׁמָּה, constr. אֲשִׁמָּה }
 properly *the time of it*. Under the Theocracy generally, the night was divided into three such watches. I. called אֲשִׁמָּה, Lam. ii. 19. II. אֲשִׁמָּה הַמִּיְנוּחָה, *The middle watch*, Jud. vii. 19. III. אֲשִׁמָּה הַבֹּקֶר, *Watch of the dawn*, Exod. xiv. 24, &c. Under the N. T. times, four were adopted after the Roman usage.

אֲשִׁפָּה, m. *A Latticed window*. Occurs Jud. v. 28, and Prov. vii. 6, parallel in each case with הַלֶּחֶן; so called, perhaps, either from its being used to ventilate and cool the house, or, because its bars represented well-arranged teeth. Arab. ⁵أشذب, *having a cool mouth, and well-set teeth*.

אֲשַׁפֵּה, m. pl. אֲשַׁפֵּים, *Enchanter*, Dan. ii. 10; i. 20; ii. 2. Also Chald.—

אֲשַׁפֵּן, and def. art. suff. אֲשַׁפֵּי, id. Dan. ii. 27; iv. 4; v. 7. 11. 15, as if from the sing. אֲשַׁפֵּ, (not אֲשַׁפֵּ, as Gesenius gives; for then the plur. would be אֲשַׁפֵּין, &c.); Syr. ⁷أشوب, *Incantator*.

אֲשַׁפָּה, f. with affix, אֲשַׁפָּה. *A quiver*. Syr. ⁷أشبا, *tegens*; ⁷أشبا, *plenus redundans*. Comp. Ps. cxxvii. 5, and Is. xlix. 2, בני אֲשַׁפָּהוּ, a periphrasis for הַצֵּי, Lam. iii. 13.

אֲשַׁפֵּר, occ. 2 Sam. vi. 19; 1 Chron. xvi. 3. Various interpretations have been given, which may be seen in Poole, &c.: I prefer that proposed by Gesenius. De Dieu had suggested the *Aethiop.* ⁷أشبا, *mensuravit*, and taken the word to mean *A certain portion*, or *measure*, of the sacrifice. Gesenius thinks a measure, as *A cup* of wine, the most suitable. The Syr. gives, in each place, ⁷أشبا, which Bar Serushoi says, signifies *A cup of wine*; and, in the former place, the Arabic

of the Polyglott renders this by **כָּאֵס חֶמֶר**,
a full cup of wine. Cogn. Arab. **أَصْبَار**, *ad*
summa repletum vas. Cogn. **شَمْر**, *spithamis*
dimensus fuit. **أَشْبَار**, *spithama, dodrans*.
 Heb. **קָפָר**, *numeravit*.

אֲנַפְתָּ, m. r. **נָפַח**, *Disposing, &c. I.*
Dung; and meton. II. *A dunghill*, Neh. ii.
 13. **שַׁעַר הַנְּשֻׁפָּח**, *The Dung-gate*, and Ib.
 iii. 13. **הַנְּשֻׁפָּח**, the **נ**, being dropped; and—as
 the miserable poor often house with their
 cattle—applied to extreme poverty, 1 Sam.
 ii. 8; Ps. cxiii. 7. Arab. **تَفَّت**, *mundavit*.

אֲנַשְׁפְּתוֹתַי, f. pl. either the plural of the
 preceding, or of some cognate form. The
 Talmudic writers, to whom Dr. Gesenius is
 perpetually referring on words of this sort,
 deserve not a moment's notice. *Dunghills*,
 Lam. iv. 5, only.

אֲנַשְׁר, m. once, Gen. xxx. 13, with prep.
 and affix, **בְּאַשְׁרִי**, *In my happiness*. Arab.
أَشْر, *valde alacris et lætus fuit. Læticia*
exultavit. Lætior in altum sese extulit planta.
 Cogn. **وَشْر**, id. **وَشْر**, *res difficilis, &c.* Cogn.
 Heb. **פָּשַׁר**. Arab. **يَمَسَّر**, *opulentus fuit.*
يَمَسَّر, *direxit*. Heb. **פָּשַׁר**, *correxit, &c.* The pro-
 gress of thought seems to have been, and
 which is constant in the S. S. that, whatever is
 good is difficult of attainment (**χαλεπὰ τὰ**
καλά), is unaccommodating (as truth, see
בַּדָּק); so this, under Divine Providence, brings
 prosperity, and a quiet conscience. So also,
 with us, *rectitude, integrity, straight-forward-*
ness, &c. are similarly derived, and are at-
 tended with similar consequences.

אֲנַשְׁר, Seg. occ. only pl. constr. **אֲנַשְׁרֵי**.
 Arab. **أَشْرِي**, *læticia exultantes, &c.*—used
 apparently as an ejaculation, *O happy! O*
how happy! or the like. The most usual
 equivalent in the Arabic is **طَوْبِي**, *very*
good! very happy! Ps. i. 1, &c. Various
 have been the ways in which the apparent
 ellipsis has been supplied. I prefer con-
 sidering the word as a plural of excellence,
 and the form of construction to have respect to
 the immediately following context: as, **אֲנַשְׁרֵי**
הַרְאִישׁ, *Rich blessings of the man!* &c. nothing
 being more common among Oriental writers,

than thus to take whole sentences, or periods.
 See also Gram. art. 224. 12, 13. With suff.
אֲנַשְׁרָךְ, Deut. xxxiii. 29. **אֲנַשְׁרֶךָ**, fem. Eccl.
 x. 17. **אֲנַשְׁרֵי**, Prov. xiv. 21. **אֲנַשְׁרוּ**, Ib.
 xxix. 18. **אֲנַשְׁרֶכֶם**, Is. xxxii. 20, &c.

אֲנַשְׁר, v. or **אֲנַשְׁר**, Imper. **אֲנַשְׁרוּ**, *Proceed*
directly, straight-forward, Prov. ix. 6. Comp.
 ch. iv. 26, 27. Etym. in **אֲנַשְׁר**, above.

אֲנַשְׁר, Pih. I. *Make direct, cause to*
proceed directly, &c. Prov. iv. 14; xxiii. 19.
 II. *Consider, hence pronounce, right, good,*
happy, Gen. xxx. 13; Job xxix. 11; Mal.
 iii. 12, &c. Particip. **כִּאֲנַשְׁרִים**, constr. **כִּאֲנַשְׁרֵי**,
 Is. iii. 12; ix. 15; Mal. iii. 15.

Puh. **יֵאֲנַשְׁר**, *He shall be made happy*, Ps.
 xli. 3. Particip. **כִּאֲנַשְׁר**, *Made happy*, Prov.
 iii. 18. Is. ix. 15, *Pronounced, consid-*
ered so.

אֲנַשְׁר, Rel. pron. of every gen. and num.
 See Gram. artt. 177. 216. 13—16. 230. 5—8.
He who, she who, it which, &c. It never re-
 ceives any affix; but, when the sense requires
 this, it is added to a preposition immediately
 following; e. g. **בְּאֲנַשְׁרִי לֹו**, **אֲנַשְׁרִי לֹו**, &c. which
 will necessarily refer to some preceding noun,
 and agree with it in gender, number, &c.
 Its place is sometimes occupied by the de-
 monstrative pronouns **זֶה**, **הַזֶּה**, or **הַזֵּה**. See
 Gram. art. 177. 3, and note. In the cognate
 dialects **אֲנַשְׁר** is unknown, and its place sup-
 plied by one form or other of this pronoun:
 as Syr. **ܐܢܫܪܐ**, Chald. **ܐܢܫܪܐ**, Sam. **אֲנַשְׁרֵי**, Arab. **الَّذِي**;

—Heb. **הַזֶּה**, Jer. xlix. 19.—Æthiop. **H**:
 or **H**: It is considered in Arabic as
 making the noun to which it is attached *de-*
finite: and this is certainly sometimes the
 case in the Hebrew, although the rule is less
 constant than in the Arabic. Gram. art.
 220. 6.—In participial nouns, and occasion-
 ally in preterites, its place is supplied by the
 definite article. Gram. art. 179. 3, and note.
 An abundance of examples is given by
 Noldius. Concord. Partic. pp. 214, 215, Ed.
 1734. Preceded by any separable or inse-
 parable particle, it will form a sense, and
 may be considered as a phrase, compounded
 of both; as, **בְּאֲנַשְׁרִי**, *In, by, through, &c. that*
which, &c. So **אֲנַשְׁרֵי**, **כִּאֲנַשְׁרֵי**, &c.
 examples of all which will be found in
 Noldius; as also of cases, in which ellipses,
 or redundancies, of either of these are
 thought to have taken place. I deem it
 unnecessary, therefore, to epitomize them
 here.

As to the etymology of this word, very various have been the endeavours of the learned to ascertain it; yet, I think it possible, and even probable, that, in one sense or other, few of them have been wrong. Gesenius prefers setting out with the usage of the dialects, and gets from the Syr. &c.

א, ה, H: to the Greek τὸ, Goth, *tho*, the; Saner. *tad*; Goth. *that*; Anglo-Sax. *thaere*, &c.; supposing, apparently, that the *ש*, of אשר, forms the primitive vocable, and that it has been changed into ה, ו, ר, טו, &c. But this is not accounting for the word in question; it is only an endeavour to identify it with certain others, the result of which might be either true or false. If, then, we take this word as a verbal noun (form אָשַׁר), used either imperatively, or as a gerund, we shall have some such sense as, *go on* (Gr. *φέρε*, Lat. *age*), *go to*, *mark*, *observe*, *rightly*, *well*, *to the point*: *as to*; *with regard to*, &c. equivalent, or nearly so, to אָה, or אָי, which see; e. g. "אֲשַׁר הָאִישׁ אֲשַׁר הוּא", *Rich blessings of the man! proceed, add, &c. he walketh not, &c.* Take now the cognate,

אָשַׁר, *rem rei subjunxit, prædicavit, allegavit*, &c. imperatively or otherwise as before, and we shall have, *add, affirm, allege*, and so on. Again, if we take Ewald's אָשַׁר, *ligavit*, which is another cognate, and apply it in the same way, the result will be much the same; and a sense will be supplied intelligible enough in all the cases; and quite as much so as many now in use in the modern languages.

With us, indeed, such relative is naturally *retrospective*, bringing the speaker or hearer back to some antecedent. In the Oriental languages, according to the analysis just given, it will be *prospective* only. And hence perhaps it is, that when reference is made to the antecedent, this is done by the addition of some pronoun, such as, agreeing with it in gender, number, &c. will bring the mind back instantly to the antecedent. E. g. בָּכַף אֲשַׁר הַרְבֵּבָה, *As chaff, adding, &c. the wind scatters it*, i. e. *the chaff*. Hence it is, perhaps, that the Arabian grammarians term this word (i. e. *الذی*, its equivalent), *A con-*

junction. ⁵¹ ⁵⁰ *موصولة*, Gram. art. 177. 3, note: and hence too perhaps, as the antecedent is in a manner described and so far defined, the demonstrative pronoun, ה, ו, יו, or the definite article ה, may occasionally take its

place: e. g. as above, אֲשַׁר הָאִישׁ וְיֵאֵר הָאִישׁ לֹא הִלְכָהּ, i. e. *this hath not walked*: with ה, אֲשַׁר הָאִישׁ לֹא הִלְכָהּ, or לֹא הִלְכָהּ, participially; leaving on the reader's mind an impression quite of a piece with the preceding; which seems to shew that this analysis is not incorrect. I may add, I am very much of opinion, that our own relative and demonstrative pronouns may be traced to some such primitive usage as this, and perhaps to usages common to the languages of the East; yet, I cannot think with Dr. Gesenius, that the Hebrew אֲשַׁר, and the Greek τὸ, &c. were once the same identical word; this exceeds my powers of credence.

אֲשַׁרָה, once אֲשַׁרָה, pl. אֲשַׁרִים, and אֲשַׁרֹת, lit. *Set up, erected; an erection, &c.* Gesenius, Winer, &c., consider this word as equivalent to אֲשַׁרָה, pl. אֲשַׁרֹת, and signifying, generally, *Any idol*. It had been shown by Kimchi,* Procopius of Gaza,† Castell,‡ Spencer,§ Selden,|| Lette,¶ and some others, long ago, that it could not signify *a grove* in many passages in which it was found. Gesenius, in his Comm. on Is. ch. lxv. 11, and again, in his Thesaurus, p. 162, renews the inquiry, as if these his worthy predecessors had done nothing. And it may be doubted whether he has at all settled the question, or, indeed, added any thing to their lucubrations on the subject. If, for example, אֲשַׁרָה, and אֲשַׁרֹת, really mean the same thing, Why are they completely different words? From the various passages and combinations in which אֲשַׁרָה is found, we are sure that it was something that *could be made, set up, placed in a building, cut down, put away, burnt, reduced to powder*. Hence, as Selden, and after him Gesenius, has well remarked, it could not possibly be *a grove*. Again, from its occurring with אָבָה, הַשְׂמִימִים, בָּעֵל, פָּסַל, בָּטָה, מִצְבֵּה, עֲצָב, פָּסִיחָה, it should seem to be something differing from either of them, if, at least, there is any precision in the language. Now, what could this be? Among the important, and almost necessary, parts of an idol was its *Shrine*, or *chapel*; and this, I think it probable, the אֲשַׁרָה was. For, I. It is evident from

* In his Heb. Dict. sub voce אשר.
 † Comment on 2 Kings xvii. 16; xxiii. 7.
 ‡ Sub voce אשרה and אשתרה.
 § De Legib. Heb. p. 506, &c.
 || Selden de Diis Syris Syntag. ii.
 ¶ Lette in Biblioth. nov. Bremen. Cel. i. p. 58.

Jud. vi. 26, that it was constructed of wood; and this, sufficient in quantity to make a fire, such as would consume a heifer offered in sacrifice. II. It appears, ib. vr. 28, that this wooden erection, or frame—whatever else it was—stood over the image of עֲלֵי. III. Ib. vr. 30: it was something different from the altar of Baal, and was likewise over it. The altar too, was, we are told, broken down; but the אֲשֶׁרָה, was cut down; a term very proper for an erection made of wood. Again, IV. We are told, 1 Kings xv. 13, that Maachah had made an idol (מַסְלָחָה) for the אֲשֶׁרָה; which would seem to intimate, that this idol was to be attached to it in one way or other. In like manner, 2 Kings xxiii. 4, we are told of vessels (כְּלִים), made for Baal, and for the אֲשֶׁרָה. Again, Ib. vr. 7, we read of houses (בָּתִּים) woven for the אֲשֶׁרָה, which, from the preceding verse, should seem to consist of compartments in the Temple, divided from one another merely by curtains, and in which the idolatrous priests (הַכֹּהֲנִים), vr. 5, but here termed (הַקְּטֹנִים,) used to reside. Now it is certain, that such Shrines were in use under the Old Testament; for in Amos v. 26, we are told of the קַבֵּה, lit. Covering of a certain idol; for which the LXX. give σκηνήν τῶν Μολόχ, &c. The Syr. מַלְעֻמָּה וְקַבְּבָה, The tabernacle of Malcūm. The Arabic of the Polyglott, خَيْمَةُ مَوْلُوخ, The tent of Moloch. So also the Vulgate. In Acts vii. 43, this passage is cited thus—Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸν ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς. Observe, it is expressly said here, that both the σκηνή and ἄστρον were made for the purpose of worship, as if the former was as necessary as the latter, to the usages of idolatry. Again, Acts xix. 24, Demetrius the silversmith made silver (temples or) shrines of Diana; which the Arabic translator renders by هَيْكَلٌ زُهْرَةَ, Temples of Venus. It is evident I think from this, that these Shrines, temples, or chapels, were considered important parts of idolatry. They are evidently alluded to in other parts of S.S. See Gram. art. 223, and the places referred to.* The most complete accounts of them,

however, out of S.S. is perhaps to be found in the Dabistān, a work usually ascribed to Mohammed Mohsin Fāni, and written in the Persic. It occurs in the section on the religion of the ancient Persians. I can notice only a few instances. Speaking of these temples generally, the author tells us, that belonging to the planets they were of seven sorts هياكل سیاره هفتگانه. We are next told, that the image of Saturn was of black stone, . . . پیکر شست کیوان را از سنگ سیاه; then, that his shrine, or temple, پیکر کده, was also of black stone; that the image of Hormuz—Jupiter—was of earth-colour, &c., and that the worshippers of this temple, پیرستاران این کده, had clothes of the same colour, &c.; that both the house (خانه) and image (پیکر) of بهرام, Behram—Mars—were of red stone: again, that the temple, هیکل, of the Sun was the greatest of temples, عظیمتر از هیاکل بود; that it was a sort of dome, made of golden bricks, set within with rubies, diamonds, &c., and that the image was of red gold, پیکر نیر, and اعظم را از طلای احمر ساخته بودند, and so on, of the rest. From all which, it must appear, that the Shrine, or temple, of the idol, was considered an important appendage to

Angels; because angels were supposed to descend and reside in them after consecration. If so,—and I think the author of the Dabistan speaks somewhere to the same effect,—what the idol was to the angel, the shrine was to the idol, and the temple generally to the shrine. The *Fanum* of the Latins seems to me to have been to them, just what the אֲשֶׁרָה was to the idolaters. These shrines often accompany Hindoo idols—that of Juggernaut is regularly exhibited in one—and pictures of them may be seen in abundance in Major Moore's excellent work, "The Hindoo Pantheon." One often witnesses in London, on May-day, a custom which I think, will illustrate this subject. It is this: one of the chimney-sweeping boys is inclosed in a large conical case, bedecked with various flowers; this he carries from place to place for exhibition, which consists in turning round as swiftly as he well can; the rest of his companions dancing about him. No one can doubt that this is a remnant of the Pagan *floralia*, and the continuance of a practice once in use among idolaters. The thing itself is trivial, but is instructive in this respect.

* According to Pococke, idols were called هياكل الملائك (الملائكة) temples of the

the idol, while it differed entirely from it. Mention is also made in this work of the *houses*, of those who served the idol, as situated near it; which is equivalent, perhaps, to the *houses* spoken of above; and, perhaps, "the worshippers of the temple," mentioned just above, is a good parallel to the *בְּיַד הַמִּצְבָּה*, of S.S., 1 Kings xviii. 19. From these considerations, I am induced to believe that, by the term *מִצְבָּה*, the *Shrine* of an idol, and not the idol itself, was meant.

אֲשֶׁרְנָה, Chald. *An erection, wall*, or, perhaps, *building generally*, Ezra v. 3. Etym. as *מִצְבָּה*.

אֲשֶׁרְתִּיר, see v. שחה.

הִרְתָּאוֹשֶׁשׁ, under *אש*.

אֲשֶׁרְתִּדְדֹר, Chald. *Rebellion, commotion*; r. שדר, cogn. *חָבַד*, *commovit*, &c., Ezra iv. 15. 19. Comp. Dan. vi. 15, *מִשְׁתַּדֵּר*, part. Ithpa.

אֶת, Chald. i. q. Heb. *אוֹת*, Dan. iii. 32, &c.

אֶת, i. q. *אֶתָהּ*, pron. 2 pers. Gram. art. 145, et seq.

אֶת, id. f. Gram. ib.

אֶת, with Makkaph *אֶתְ*, pointed also *אֵת*, and *אֵת*.—See Gram. artt. 171. 11, 12. 229. 8—10, with the note;—which is accounted for on the supposition, that different cognate roots have been taken: Ib. art. 171. 11. As to the usage of this particle, it may be said to be regulated by the principle which governs composition generally. See Gram. art. 228 et seq. When words are used for the purpose of qualifying one another, all the possible modes of combination are reducible to three only; as, I. *Apposition*; i. e. when two, or more words, signify the same thing, as *הַיְהוָה אֱלֹהֵינוּ*. II. *The definite state of construction*; i. e. the relation of the genitive case; as *דָּבַר יְהוָה*. III. *Independent*, or, what I have elsewhere termed, *specific*, construction, Gram. artt. 219 and 225, notes. In this latter instance, in languages admitting of declensions of nouns, an *accusative case* will often express this relation; as Lat. "*Os humerosque Deo similis*;" Arab. *حَسَنٌ وَجْهًا*, *formosus faciem*; which may also be expressed by using a particle; as *حَسَنٌ بَوَجْهٍ*, *formosus vultu*, or, *in facie*. We may here conclude, therefore, that such accusative case is only another way of expressing something which

might be expressed by a particle; that is, by inserting some additional *qualifying* word. Now, such qualifying word or particle here, is *אֵת*, no matter how pointed.

The influence exerted by one word upon another, will moreover necessarily be either *direct*, or *indirect*. (Gram. artt. 228. 5. 229.) *Indirect influence* may be marked by various particles, as *לְ*, *בְ*, *עַל*, *אֵל*, *אֶת*, &c., as the sense shall require. (Gram. Ib. par. 3, &c.) *Direct influence* needs not generally to be marked at all, except only where some ambiguity might otherwise arise,* (Gram. art. 171. 11), and in this case it is that the use of *אֵת* is imperative, to show that such word is to be considered as influenced, in one way or other, by some word preceding, either expressed or implied. It has been shewn (Gram. art. 229. 9), that the real signification of *אֵת* is, *as to, with reference to, touching*, or the like. It is also worth remarking, that the Arabic particle which is used for the same purpose, has not only precisely the same power, but is derived in the very same way. This particle is *أَيَّ*, which is the Masdar, or infinitive form, of the ivth conj., equivalent to the Hebrew *Hiphhil*. of the verb *أَوَى*, *Se recepit*—ad locum—*commorandi ergo*, &c. *أَيَّ*, therefore, will signify, *betaking to, coming to*, &c., just as *אֵת* does. (Gram. art. 171. 11.) It is very remarkable, that *أَيَّة*,—another form of this word,—has the precise sense and usage of the Heb. *אוֹת*, *miracle*; which is one of the forms of the particle under consideration. Now, as the Arabs have in nouns an accusative form, no such particle as this will be necessary to mark the *direct* influence of any preceding word; because this accusative form will mark it sufficiently. In the pronouns, however, they have no such accusative form; here, the particle is,

* Hence all those instances in Noldius, in which it is said to be wanting, p. 133, &c. And, as to multiply words, is the same thing generally as to weaken the style, the highly impassioned often omits this particle: e. g. it occurs not so much as once in the exquisitely beautiful song of Hannah, 1 Sam. ii. 1—10. The same is the case, for the most part, with the Persian particle *و*. See the ninth ed. of Sir Wm. Jones's Persian Gram. artt. 233, 234, 236.

therefore, necessary; and here only it is used, as, אֵינִי אֶתְּיָאֵל, אֶתְּיָאֵל, אֶתְּיָאֵל, אֶתְּיָאֵל, אֶתְּיָאֵל, &c., which is in most cases *direct*. The influence will necessarily be *direct* after all transitive verbs, either expressed or implied; as, בָּרָא אֶת־הַשָּׁמַיִם, *creavit caelos*, Gen. i. 1. אֶת־אֲדָמָה—גִּלְעָד, *ostendit ei—Gilead*, Deut. xxxiv. 1.

In combining this particle with the pronouns, it often takes the form אִתִּי, אִתְּךָ, אִתְּהוּ, &c., which has usually been translated, *with me, him, thee, &c.*, and hence, the influence would seem to be *indirect*; the particle is, nevertheless, precisely what it was before: e. g. וְאֶתְּנוּ עִלַּיִם, *And, as to us, rebel not: i. e. against us*, Josh. xxii. 19. הֲיָכִיל אֶתְּכֶם דָּבַר, *He cannot (do) any thing, as it respects you*, Jer. xxxviii. 5. הֲיָכִיל אֶתְּכֶם דָּבַר, *He shall contend a contention, i. e. greatly contend, as to thee*, Prov. xxiii. 11. אֶתְּנוּ מִאֲשֶׁר אֲתֶם, *More who (are), touching—respecting—us, than (are) touching them; i. e. on our part, than on theirs*, 2 Kings vi. 16, &c. It is evident, I think, that no alteration in sense in the particle, is here made by an alteration in the vowels; the same will hold good in all other instances.

In many cases, this particle seems to have the force and usage of certain prepositions; as, מִיַּד אֲבִיךָ וּמִיַּד יְהוָה אֲמַתְּךָ, *From the God of thy father; for he shall surely help thee: and touching (the) Almighty; for he shall certainly bless thee*, Gen. xlix. 25. Where it is evident that מִ, in the first member is, in some respects, equivalent to אֶת in the second. Instances innumerable of this sort will be found in Noldius, and in which he has substituted one or other of the Latin prepositions; which is sufficient to show that this particle exerts that sort of *mediating* influence generally, which other particles, and indeed all qualifying words do.

Its principal use however is, to impress on the reader or hearer's mind, the *importance*, or *prominence*, intended to be attached to the word or words which it immediately precedes; and hence perhaps it is, that such word is, for the most part, *definite**: and it always

marks either the main, or else a subordinate, *subject* of the discourse; as, אֶת־עַמּוּד הַעָנָן לְאֶפְסָר, *as to, touching, &c., the pillar of the cloud, it departed not*, Gram. art. 229, 9. Hence too, it will be used in cases of *Epanorthosis*: e. g. אֶת־יוֹסֵף אֶת־בְּרִיתוֹ אֶת־בְּרִיתוֹ וְגו', *They strip Joseph (i. e.), his coat (i. e.), the coat, &c.*, Gen. xxxvii. 23. Gram. art. 216, 4. Occasionally, after a long parenthesis; as, גִּבְיָהּ יְהוָה עֲלֶיךָ, *Jehovah will bring upon thee . . . days . . . (i. e.) the King of Assyria*, Is. vii. 17. On this principle, Gen. xlix. 25, cited above, may be explained, as also Deut. xxxiv. 1, and innumerable others.

One word now, on the manner in which the Orientals themselves speak of this sort of construction; and of the use of the particle אֶתְּ, equivalent to our אֶת, אֶת, אֶת. When a word is, they say, *the subject matter of discourse*, (المبتدأ), Gram. art. 212. 3. note,) it will exhibit a nominative case, (رُفْع), i. e. will be unaffected by any subsequent word, and may be preceded by *أَمَّا، فَمَا، وَأَمَّا، إِذَا، &c.*, *As to, touching, so as to, and as to, when, &c.*; as is the case with our אֶתְּ, above cited: so ל, in לְקֹדְשִׁים, Ps. xvi. 3, &c. Gram. art. 216. 15. And in this case, such nominative may contain the *subject of discourse*, or the subjective case to one or more verbs

following: such terms they style *مرفوعات*. But, in all cases in which a word, or phrase, is affected by the influence of any other word, &c., it is termed *منفوع*, or *منصوب*, and, in these cases too, it may likewise be preceded by certain particles, such as our prepositions. If any of the personal pronouns happen to be so circumstanced, its abridged form will often be taken, preceded by the particle אֶתְּ; e. g.

אֶתְּ אֵיכָה וְאַלְאֵסְד, *Thee we serve; Thee (I warn) of the lion, &c.* In all other cases, when the influence of the verb is *direct*,

Greek article, ὁ, ἡ, τὸ, is often regulated. The definiteness of a word, phrase, or sentence, will, as here with אֶת, be much connected with the *importance*, or *prominence*, of the word or passage, as intended by its author; and, hence, it is, that ὁ Θεός, and Θεός; ὁ Κύριος, and Κύριος, &c., often occur in the very same chapter, for which Dr. Middleton could render no good account. See on the def. art. ה below, where this question will be more particularly discussed.

* Schraëderus affirms that it is always definite. Gesenius however has found a few instances in which it is not, viz., Prov. xiii. 21; Ezek. xliii. 10; Exod. xxi. 28. This will suggest another consideration of great importance to the criticism of the New Testament, it is this; it is on this principle that the use of the

and this is either expressed, or implied, this objective case will be marked by an accusative form, (**أَنْصَبَ**), as, **قَدَلْتُ رَجُلًا**, *occidi virum*. **زَيْدًا صَرِيحَةً**, *Zeidum (percussi) percussi eum*. **زَيْدًا رَاكِبًا**, *venit Zeidus, (vidi eum, comemmoravi eum, &c.), equitantem*. The first consideration, therefore, ought always to be, whether the context, with which we are concerned, presents *subjective*, or *objective* matter to our consideration; the second, what the *precise force* of the terms used is: whether any parentheses intervene; whether the language is in the natural order, or inverted; and, again, whether such *subjective* term, or terms, exert *one* only, or *more than one*, sort of influence on the following context: and lastly, whether it appears to be the intention of our author to give particular *prominence* or not, to any part of his context. Were these things duly considered, my own opinion is, we should find Hebrew words quite as precise as those of any other language, and the context as unambiguous. But more of this under the def. art. אֵת. I have been the more particular here, because I find in our Orientalists generally, particularly the Baron de Sacy* and his pupils, Dr. Gesenius and others, that, if they can find an European word or usage, which will supply *something like* the sense of their author, or a tolerable sense at least, they never think of making any further inquiry; when the great thing required is, not what this, or that, ingenious person may think on this, or that, passage of an Oriental writer, but what *the precise notion* is, which he himself attached

* And, accordingly, he gives us in his Grammaire Arabe, both a *subjunctive*, and a *conditional*, mode in the verbs; things of which no Arab ever so much as dreamt; not to mention innumerable other things of the same sort. And Dr. Gesenius here (sub voce אֵת) tells us, that this particle is the *demonstrative pronoun αὐτός of the Greeks*. He also tells us that the Arabic **أَيْ**, is used *reflexively*, as in **أَيْتِي**, which is true enough in that particular case, but most untrue when spoken generally of its use. So, again, the Syriac **ܐܝܬܐ**, may be supplied occasionally by **ܐܝܬܐ**, or its equivalent; and so it may be by a preposition. The question is, as before, not what this particle might be *paraphrased by*, but, what its *precise force and usage is*? Which certainly is not that of either *αὐτός*, or **ܐܝܬܐ**.

to it. Among the Oriental writers themselves, the attention paid to these subjects is next to miraculous, as their very elaborate works on grammar are sufficient to prove.* And if this be deemed necessary among them, who have been brought up in the use of their idioms, usages, &c., how much more must it be among us, whose idioms and modes of thinking are the most distant possible from theirs?

אֵת, (for **אֵת**, Gram. art. 75.), pl. **אֵתִים**, and **אֵתִים**, (by a compensation-dagesh, as in **פָּקְדָה** for **פָּקְדָה**). With affix **אֵתִי**. The LXX. translate it by *σκεῦος, instrument*, and *ἀροτρα, ploughs*. The Syr. by **ܩܘܕܘܬܐ**, and pl. **ܩܘܕܘܬܐܝܢ**, *plough-shares*. Arab. **سِكِّي**, *vomis aratri*. Arab. **أَنْثَ**, *molle fuit ferrum: أَنْثِي, *molle ferrum*. According to Jauhari *iron*, as distinguished from *steel*. Hence cogn. **אֵת**, whence **אֵתִין**, *fortis, robustus*, the *σκληρόφρων* of Eschylus. A *plough-iron*, as our agriculturists term both the *coulter* and *share*; and plur. *plough-irons*, 1 Sam. xiii. 20, 21; Is. ii. 4; Joel iv. 10; Mich. iv. 3. The ancient *plough-iron*, seems to have been a sort of hook only, which, when drawn along by oxen, tore up the ground in furrows; and*

* See Jami's Commentary on the **كافيه** of Ibn. Ulhājib on this subject, from p. ٦٢ to p. ٦٤ and the Sihāh of Jauhari on the particle **أَيَّا**, whose definition of it is this, **أَيَّا** اسم مبهم و **أَيَّا** يتصل به جميع المضمرات الممتصة التي **لأَنْصَبَ** تقول **أَيَّاكَ** .. و **جَعَلْتُ** **الكاف** &c. **بَيَانًا** عن المقصود ليعلم المخاطب **من الغايب** ولا موضع لها من الأعراب. I. e. **أَيَّا**, is an indefinite noun, to which may be attached any of the personal pronouns, as affixed, to express an accusative case. You may say, **أَيَّاكَ**, *thee, &c.* Now the **ك**, &c., are affixed to define the object, in order that the person addressed (i. e. the 2d pers), may be known from the third, since they carry no mark of declension with them. I. e. **أَيَّا**, is prefixed in order to restrict the pronoun following to the objective case, which its own vowels could not do.

was not unlike an anchor with one side or hook only. And hence it was, perhaps, that an anchor was termed by the Arabs ^{سكبي} *סיכבי*, a word differing but little from the ^{סיכבי} *סיכבי*, given above. See Virgil. Georgic. lib. i. 19. 162. 170. 494. &c., where it is so described; and "Description de l'Egypte," pl. 70. 71.

אָתָּה, and **אָתָּה**, plur. **אָתָּה**; pres. **אָתָּה**, contr. **אָתָּה**, Mich. iv. 8. **אָתָּה**, Deut. xxxiii. 21. Apoc. **אָתָּה**, Is. xli. 25. **אָתָּה**, Is. xli. 5. Imper. plur. **אָתָּה**, Is. xxi. 12, &c. Heb. and Chald. I. *Coming into, or upon*; more generally, *coming*, i. q. **אָתָּה**, constr with **ל** and **ע**, *to, even to*. **מ**, *from, &c.*, Jer. iii. 23; Is. lvi. 9; Job xxxvii. 22; Prov. i. 27, and *immediate constr.* Job iii. 25.—**אָתָּה**, *return*, i. e. *repent, come in*. The prophet seems to say to the people of the South, the descendants of Esau, you have long enough been immersed in the night of ignorance; come now back, return, and *come in* again among us; for salvation is of the Jews. Idiomat. **אָתָּה**, *come ye*; Eng. *go to, up, &c.*, Is. xxi. 12; lvi. 12.

Arab. **أَتَى**. Syr. **أَتَى**, id. Hiph. **אָתָּה**, i. q. **אָתָּה**, *They brought*, Is. xxi. 14; Jer. xii. 9: as an imper. Chald. **אָתָּה** (cogn. **אָתָּה**), Dan. v. 3. 23; vi. 17. 25, i. q. Syr. **أَتَى**, i. e. 3 pers. plur. masc., not sing., as Gesenius has erroneously made it. Nor is **אָתָּה**, Ib. vi. 18; or **אָתָּה**, Ib. iii. 13, in the *Hoph*, but *Hiph.* form; in the latter, too, the sense is clearly, *they brought*; in the former, the usage seems to be impersonal.

אָתָּה, or **אָתָּה**, pron. 2 pers. sing. masc. *Thou*, Gram. 145. 2. 3. Arab. **أَنْتَ**. Syr. **أَنْتَ**, f. **أَنْتِ**, or **أَنْتِ**. Arab. **أَنْتِ**. Syr. **أَنْتِ**.

אָתָּה, see v. **אָתָּה**. **אָתָּה**, fem. Arab. **أَتَانٌ**, *Stepping shortly*. **أَتَانٌ**, *asina*. Syr. **أَتَانٌ**, id. plur. **אָתָּה**; with affix **אָתָּה**. *A she ass*, Gen. xii. 16; xlix. 11; Num. xxii. 23, &c. Jud. v. 10, **אָתָּה**, *white, shining, or splendid, she asses*. From these two last places it is evident, that it was usual for dignified persons to ride on this animal. Comp. Zech. ix. 9. The same is the case still in the East.

אָתָּה, Chald. Syr. **أَتَانٌ**. Arab. **أَتَانٌ**, it. Æth. et Sam. *A furnace, or oven heated with fire*. Cogn. **أَتَانٌ**, *fumavit, &c.*, Dan. iii. 6. 11. 15.

אָתָּה, see v. **אָתָּה**. **אָתָּה** Ezek. xli. 15, and **אָתָּה** Ib. xlii. 3; for **אָתָּה**. The final **א** is adscititious and irregular; it has possibly arisen out of the Arabic affixed pron.

הָא, *its, hers*. **הָ** is, therefore, the pron. f. affixed to the plur. **אָתָּה**, plur. abs. **אָתָּה**, ib. vr. 5, r. Arab. **أَنْتِ**; whence, Kāmoos,

أَنْتِ شَال حَجَرِ الْأَشْدَاءِ وَبَنِي دَارَةِ نِتَاقِ دَارِ غَيْرِهِ, i. e. **אָתָּה**, *He raised hard stones, and built his house opposite (نِتَاق) to the house of another*. It. **حَمَل مِظْلَةً مِنْ الشَّمْسِ**, *He carried a shade (to cover him) from the sun*. Whence it should seem that, as **نِتَاقِ**, signifies one house, or the like, opposite to another; and, as **أَنْتِ**, means to construct such houses out of hard stones; and also, carrying an umbrella, and so forming a shade; our **אָתָּה**, very probably signifies such edifices; vr. 3, chap. xlii. **אָתָּה**, seems to say just the same thing. It is said, moreover, vr. 6, **אָתָּה**, that *they had no pillars*; whence it should also seem, that **περιστῦλον**, as given by the LXX, is any thing but correct. They were, probably, nothing more than chambers, so called because facing one another, and constructed, perhaps, of stone, in a peculiar manner. Auth. Vers. *gallery*, suits the places extremely well.

אָתָּה, pron. 2 pers. m. pl. *You*. Gram. art. 145. 2—5. **אָתָּה**, and **אָתָּה**, once, **אָתָּה**, 1 Sam. x. 11, i. q. **אָתָּה**. I. *Yesterday*, as appears evident from 1 Sam. xx. 27. And, II. generally, *Any indefinite time past*, Job viii. 9; Ps. xc. 4. It is often combined with **אָתָּה**, which see. *Heri (et) nudius tertius*, Exod. v. 8; 2 Sam. v. 9; and also with **כ**, or **ב**, prefixed to the first, Gen. xxxi. 2, as

אָתָּה, once, **אָתָּה**, 1 Sam. x. 11, i. q. **אָתָּה**. I. *Yesterday*, as appears evident from 1 Sam. xx. 27. And, II. generally, *Any indefinite time past*, Job viii. 9; Ps. xc. 4. It is often combined with **אָתָּה**, which see. *Heri (et) nudius tertius*, Exod. v. 8; 2 Sam. v. 9; and also with **כ**, or **ב**, prefixed to the first, Gen. xxxi. 2, as

yesterday and sometime before; i. e. as formerly. Deut. xix. 6, from, since, for, any length of time past. Syr. ^{ⲉⲛⲁⲗⲁⲥ}ⲉⲛⲁⲗⲁⲥ, id. Arab. ^{ⲁⲧⲙⲁⲗ}ⲁⲧⲙⲁⲗ, longus, durus, fuit, &c.

Cogn. ^{ⲁⲧⲙⲁⲗ}ⲁⲧⲙⲁⲗ, and ^{ⲁⲧⲙⲁⲗ}ⲁⲧⲙⲁⲗ, mora.

אהר, i. q. אהר.

אהר, pron. 2 pers. f. pl. You, Gram. art. 145. 2—5.

אהר, f. A gift, reward, fee, of prostitution, Hos. ii. 14 (al. 11), i. q. אהר; r. אהר.

Arab. ^{ⲁⲧⲙⲁⲗ}ⲁⲧⲙⲁⲗ, portiones quæ aliis liberaliter, donantur, &c.

אהר, see v. אהר.

אהר, and אהר, r. אהר, with intensit. ך, and ך, affixed. Gram. art. 168. A rich gift, reward, &c. pec. for prostitution, Ezek. xvi. 31. 34; Deut. xxiii. 19, &c.; with אהר. Affix אהר, and pl. אהר, Is. xxiii. 17, 18; Mic. i. 7.

אהר, see v. אהר.

אהר, Chald. A place. With affix אהר,

Ezr. v. 15; vi. 5; Dan. ii. 35, &c. Syr. and Samar. ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, and ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, id. Gesenius makes אהר, Dan. vii. 6, 7, to consist of this word, with the prep. א, and hence equivalent to the Arabic ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, or ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, in vestigio; i. e. immediately following; which is altogether erroneous. For, I. The Syr. ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, is no where used in the sense of the Arab. ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ; and, if it were, still it would remain to be shewn, that the idiomatic use of the Arab. ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, &c. had obtained in the Syriac. The fact is, however, no such thing exists. And, II. אהר, Chald. with ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, Syr. is a regular trilateral word, used as a preposition. אהר, therefore, Dan. vii. 6, 7, is nothing more than this preposition with the mater lectionis (א) inserted, as it often happens in other cases; Dan. ii. 39, moreover, he gives in the form אהר. It occurs in the text, however, אהר. Surely Dr. Gesenius never imagined that this variety in the vowels alone, could justify an usage otherwise wholly unprecedented.

ב

THE second letter of the Hebrew alphabet, termed Beth, or Baith; whence the Greek Βητα. So called, as it has been thought, because it represented the form of an ancient Hebrew house or tent (בית, or בית). Its power is that of a B or V, just as the point, termed Dagësh, is inserted or not. Gram. art. 10. 109. et seq. Not unlike this is the pronunciation of the letter ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ by the Persians; which, in certain cases, is sounded like ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ; as, ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, read ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ. See Sir W. Jones's Pers. Gram. ed. 9. art. 14: whence it should seem probable, that this variety is not a mere rabbinic fancy, as some have thought.

It is a letter of the same organ with ב, ו, מ, פ, technically named ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ. See Gram. art. 23, which are, therefore, occasionally changed one for another. Gram. art. 78. l. et seq.

When used as a preposition, it is prefixed to nouns,—with which it forms a sort of compound,—with (:) Sheva, unless there be some special reason to the contrary, Gram. art.

174. 3, et seq. It may then take (·) (-) (·) (·) (·), as the nature of the case may require.

As to its origin, it is probably a fragment of the verbal noun ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, or ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ; Gram. art. 174, implying, entering into; thence, coming, drawing, or being, near; and, by a metonymy, in, at, on, upon, any place, person, or thing.

The Arabic cognates are, ^{ⲁⲗⲁⲥ}ⲁⲗⲁⲥ, reversus fuit; in mansione locavit; diversatus fuit in loco: and, taking the opposite view, i. e. from the place or part left, separatus fuit, discessit; divulsus fuit; which will serve to shew that the apparent contradictory senses found in some words, have grown rather out of their various usage than out of the words themselves. So, in English we say, one thing is near to another; but in Arabic the phrase is, it is

near from another (ⲁⲗⲁⲥ ⲁⲗⲁⲥ). Again, the precise or prevailing notion, belonging to words, or, which is much the same thing, the idiomatic usage of them, will necessarily exercise considerable influence on the prepo-

sitions, or other particles attending them. Hence **בֵּאָה**, or **בֵּאָהָ**, *congressus*, *it. mansio*; *locus in quem quis descendit, &c.*; **בָּאָה**, *coivit*; **בָּאָה**, *congressus*. It. **בֹּי**, *descendit in locum*; *ibique (meton.) substituti*. Metath. **אוֹי**, *se recepit commorandi ergo, &c.*

Jauhari's account of the use of this preposition is the most philosophical that I have seen; which is this, **الباء حرف من حروف الشفة بنيت على الكسر لاستحالة الابتداء بالموقوف وهي من عوامل البحر وتختص بالدخول على الاسماء فهي للاصاق الفعل بالمفعول به تقول مررت بزيد كاتك الصقت المرور به وكل فعل لا يتعدي فلك ان تعديه بالباء والالف والتشديد تقول طار به واطاره وطيرة.**

Ba is one of the labial letters, and it receives the vowel kesra (◌), because of the impossibility of commencing a word with a silent letter (i. e. for special reasons, as in the Hebrew, it does not commence a word—now compounded with it,— with a sheva [◌]). It is one of those particles which govern a following word as if in the state of construction. Its peculiar power is, the influence which it exerts on nouns, for the purpose of uniting the word so influenced (as an accusative, &c. case, with us) with the verb influencing it. You may say (e. g.) “I PASSED BY (ب, د), ZAID;” implying that you had made the act of passing touch Zaid: (i. e. the action, included in this verb, was thus united with the term signifying Zaid's person, so that passing (المرور) here was made to respect, i. e. to influence (بالدخول) him. Any intransitive verb too, may, by adding this letter to a noun following, be made transitive, as well as by the א prefixed (as in the Heb. Hiph.), or by the middle radical letter doubled (as in the

Heb. Pih.): as, **طار به**, *He flew away with him*; i. e. **اطاره**, or **طيره**, *He caused him to fly away*. This includes Gesenius's **נָשָׂה**, and **עָבַד**; the latter of which he makes equal to **הִעֲבִיר**.

On this connecting or modifying usage of particles, and indeed of words generally, see Gram. art. 228, et seq., particularly art. 229, et seq., with the observations, beginning at par. 7. From which it must appear, that the word—or verb, it may be—chosen by the writer or speaker, is the first thing to be considered; that is, whether its action, or influence, be direct, or otherwise, on the subsequent term or terms. If it be *direct*, no preposition generally will be wanted; as in **נַעֲשֶׂה אָדָם**, *Let us make man*; if *indirect*, then such mediating preposition must be used, as will convey this indirect action conveniently to its complementary term, as in **בְּמִנְיַתְּךָ קָרַב עָלַי**, *In the volume of the book it is written CONCERNING ME*, Ps. xl. 8; where it will be seen that, as the influence of the term **קָרַב**, is various with respect to **קָרַבְתָּ**, and the 1st pers. following; this is provided for by the prepositions **ב**, and **על**, which will suffice, as to the law regulating the use of the preposition **ב**, generally.

As to the particular meaning of this particle, it must have appeared from what has been said, that it will, according to our idiom, seem various; although, in fact, not more than one general signification may attend it in the estimation of an Oriental. I object to the method adopted by Noldius, Gesenius, and others, of introducing the Latin cases of the *ablative*, *accusative*, &c., when speaking of these particles, because no such cases exist at all in the Hebrew; and because the consideration of them is, in practice, both useless and cumbrous.

From the primitive signification—*entering in, or into*, we may then readily conceive, that *in, or at*; as *in, or at, any place, time, person, or thing*; and, in the two last cases, *with*,—as connection with any thing, may also be understood of *association with it*,—may in many cases express its meaning; and this appears to be the case; as, **נִצְּרְתָּ בְּבֹר**, *They shut up IN the pit*, Lam. iii. 53. **בְּשֵׁר רָצוֹן**, *In*

* In Ps. lxxii. 3, we have a most odd instance of this sort of construction, which will be obviated by taking **בְּצִרְתָּךְ** for the first word of vr. 4, parallel to **לָרֵץ עֲפָרָה בְּצִרְתָּךְ**, commencing the second. And so the LXX. have taken it. The cause of this dislocation seems to have been this. It was not seen how **וּבְצִרְתָּךְ**, could end a sentence; whereas a little knowledge would have shewn, that such construction was considered an elegance. Not unlike this is the case of the number 666, Rev. xiii. 18. See my Exposition, p. 328, 9.

an acceptable time, Is. xlix. 8. בְּדוֹל הַהֵל וּבְקֶטֶן, AT, or WITH, *the great he began, and at, or WITH, the small he ended.* So, אֲרִי צִדָּה בַּדְּהָד, *My Lord was commanded with* (i. e. by here) *Jehovah, to give, &c.* Gen. xlv. 12; Num. xxxvi. 2.

Hence the use of this particle, denoting the instrument with which any thing is done; as בְּחֵיבִים וּבְקֶטֶן, *With the arrows and with the bow,* Is. vii. 24; the material, as בְּצִמְרִי, *with wool,* Lev. xiii. 52; בְּנִחְשָׁה, *with brass,* 1 Kings vii. 14, &c. Hence prefixed to verbal nouns, the combined force will be not unlike that of the Latin gerunds in *do*; as אֲנִי בְּקִיָּה, *In his meeting,* Nold. *incurendo,* Num. xxxv. 19. אֲנִי בְּהַלֵּל וּבְהוֹדוֹת, *laudando et celebrando,* Ezr. iii. 11. Hence, too, many of these combinations may be construed as adverbs; as, אֲנִי, *In accident,* i. e. *accidentally,* Lev. xxvi. 24, &c.; Nold., pp. 139. 151. 153. The time or tense of all which will be regulated by the context.

In, said of things about which the mind is conversant, will be equivalent to our *on, upon, about, &c.*, as בְּדָבָר הַזֶּה, *Speaking in* (i. e. on, about, &c.) *this matter,* Deut. iii. 26. Comp. Jer. xxxviii. 24; Ps. lxxxvii. 3; Job xxvi. 14, &c.; Nold. sign. 12.

Gesenius, after Noldius, makes this preposition occasionally equal to *like, &c.*, but without any good reason, e. g. בְּצִלְמִינוּ רְמוּתֵנוּ, *secundum imaginem nostram, secundum similitudinem nostram,* Gen. i. 26; which, although not far from the exegetical sense, or at least from a tolerable sense, is, nevertheless, not the grammatical sense of the passage, for these reasons; viz., *according to, like, &c.*, will afford a much less definite sense here than the preposition ב. They may signify, in some respects similar, on the same analogy, or the like; while ב, signifying *in, or on,* will imply *identically* the same. So, in another example, viz., Lev. v. 15; בְּעֵרְךָ, will signify *on, or in, thy estimation,* i. e. which *thou determinest*; whereas אֲעֵרְךָ might signify, an estimation made by any other person, in some respects similar to, or analogous, with that usually made by the priests. The same will hold good with regard to Num. xiv. 34; Est. i. 12; Ps. lxxxix. 18; Nold. sign. 27.—I must be excused in dwelling here on what may appear trifling to some; because I am convinced, that it is in unidiomatic substitutions such as these, not only that Scripture is often misunderstood and misapplied, but

also, that false principles of interpretation are recommended and adopted.

If many persons or things are spoken of, among will be the sense of our *with, or at,* in these connexions; as הַיְדָה בְּנָשִׁים, *The beautiful with, or among, women,* Cant. i. 8. Comp. Lam. i. 1. 3; Josh. xiv. 15; Jer. xlix. 15; Ps. liv. 6; cxviii. 7, &c. In a similar way it seems to be used in oaths; as אֲנִי בְּיְמִי וּבְרוּעַ יְדִי, *Jehovah hath sworn by or WITH, his right hand* (i. e. as an instrument to avenge), *and BY, or WITH, the arm of his might,* Is. lxii. 8. Comp. Cant. ii. 7, &c.

Again, *entering into* may be taken as implying our *into, to, towards,* i. e. motion towards any thing, person, &c. So, אֲנִי בְּדָבָר, *They have respect to, or TOWARDS, words of vanity,* Exod. v. 9. אֲנִי בְּאֶשֶׁר, *He sent to Asher,* Jud. vi. 35; comp. 1 Sam. xvi. 3, &c. Nold. sign. 3. In a hostile sense, *against*; as, יַד בְּכָל, *His hand against all,* Gen. xvi. 12; comp. Lev. xvii. 10; Num. xxi. 7; and Nold. sign. 8 and 15. So also, progress; as, יוֹם בְּיוֹם, *day to day*; i. e. *day after day, daily,* 1 Sam. xviii. 10. חוֹדֶשׁ בְּחוֹדֶשׁ, *month to month,* 1 Chron. xxvii. 1; Comp. Is. lxvi. 23; Nold. p. 148. *For, in a friendly, or affectionate, sense*; as בְּדָהֵל . . . אֲעֵבְדֶךָ, *I will serve thee for, with respect to, Rachel,* Gen. xxix. 18. So אֲנִי בְּנֶפֶשׁ בְּנֶפֶשׁ, *life, for, with regard to, or in lieu of, life, &c.*, Deut. xix. 21; comp. Cant. viii. 7, &c. Nold. sign. 22—24. So Gen. xxxvii. 34. אֵשֶׁת שָׂק בְּמִתְנֵי, *he placed sackcloth on to his loins, &c.*

The construction and force of this particle with verbs, will be found noticed with them; which will give every sort of usage connected with this particle.

One word, now, on some of the doctrines of Dr. Gesenius respecting it. He tells us (Lex. Manuale, p. 122. and Thes. p. 174), that the *Beth of essence*,* (Arab. *با الزيادة*) is of uncertain origin; and that the Arabs

* This term seems to have originated from the opinion that, in such phrases as, مَا اللَّهُ غَافِلًا, *God is not negligent*, the verb كَانَ, or some such verb signifying *existence*, must have been understood. But this is a fallacy; the truth being, that after any verb or noun whatsoever, completing a sentence, an accusative case will follow; as, حَسَنٌ وَجْهًا وَحَسَنٌ وَجْهًا. The thing is therefore a mere fiction.

prefix it to a predicate, principally when that consists of a participle or adjective; rarely to a substantive, and never to a subjective case. In the first place, the Arab Grammarians never speak, to the best of my knowledge, of any such *letter of essence*. In the second, their *أندة* با is circumscribed by no such rules as those of Dr. Gesenius. Jauhari tells us, that

قد تراءد الالباء في الكلام كقولهم بحسبك قال الشاعر بحسبك في . . . , &c.

القوم ان تعلموا بانك فيهم غني . . . وقال تعالي كفي بربك هاديًا ونصييرًا وغيره

Ba is redundant in speech, as in their saying بحسبك, as the Poet, *It concerns thee with the people, that they know thee to be rich among them*: and, in the Koran, *It is sufficient IN MY LORD* (as to), *leader and helper*.

Here, be it remembered, the ب, ب, is prefixed to a substantive, and that in each case in a *subjective* situation.* We are told, however, in the Thesaurus, “non reddenda est, *sufficit Deus in directorem*, sed *sufficit in Deo* (an Gott.) *habere directorem*.” Suppose we allow this; then is the ب any thing but *redundant* (أندة); and all Gesenius’s rules about its use vanish at once! Again, his distinction about participles and adjectives is futile: the Arabs considering all participles either as *agents*, or *patients* (detur venia verbo). Gram. art. 217. 7. note.

Dr. Gesenius next proceeds to certain Hebrew examples, as he thinks of this usage, e. g. Exod. vi. 3, *באיל עידי*, “*tanquam Deus omnipotens*.” Here he makes *ב*, i. q. *ב*, which totally destroys its character as a mere expletive. The Arabic *با الزيادة* ب, of redundancy, therefore, has nothing to do here. Why not take the passage thus, *In* (the name) of *El Shaddai*? So Is. xl. 10,

* See the Moolla Jāmi’s Commentary on the *Kaṣṣa* of Ibn Ulhajib. p. ۴۲۶. Dr. Gesenius was led into this mistake by the deficiencies of Mr. de Sacy’s Gram. Arabe. The truth seems

to be, these constructions, viz. *بِقَادِرٍ بِغَائِلٍ*, &c. are elliptical, for *بِحَالِ غَائِلٍ*, i. e. *in the state of a negligent person*, &c.

בָּרוּךְ יְבוֹא, “*venit tanquam robustus*.” Why not, *In* (the situation, state, &c., of) *a strong one*? Exod. xxxii. 22, *בָּרַע הוּא*, *In* (a state &c. of) *evil is he*. Prov. iii. 26, *יְהוָה יִהְיֶה בְּכִסְלֶךָ*, *Jehovah will be IN* (i. e. his constancy, faithfulness, promises, shall rest in thy mind, and so be the source of) *thy confidence*. Again, Ps. lxxviii. 5, *בְּיָה שִׁמוֹ*, *In Jah* (is) *his name*; i. e. under this has He been known to us, as a God working wonders for his people. In Hos. xiii. 9, we have, apparently, an epanorthosis *שָׁחַתָּה יִשְׂרָאֵל בְּרִיבֵי בְּעִיָּה*, *It* (i. e. their rebellion spoken of) *hath destroyed thee, O Israel, because* (it was) *against me, against thy help* (i. e. helper; an abstract used for a concrete). We have here, therefore, no redundancy in the letter ב; nor further is it necessary to suppose, that, because in the three following passages, viz. Ezra iii. 3; 1 Chron. ix. 33, and vii. 23, ב is found with the subjective; this savours of modern Hebrew (*sequioris Hebraismi*), nor that the ב is altogether redundant. See also Gram. art. 219. 4. with the note.

This particle sustains the same offices in the Chaldee and Syriac.

בָּא, pret. Kal. or part. of v. בוא. Ezek. viii. 5. *בָּאָה*, f. *An entrance*, r. בוא. *בָּאֲרֵשׁ*, m. *בְּאַשְׁמָתָא*, f. def. *Wicked, base*, r. באש. Ezra iv. 12.

בְּאָר, m. *בְּאָרוֹת*, pl. f. *בְּאָרוֹת*, constr. Arab. *بَيْتٌ*, puteus; *بَارٌ*, fodit puteum. Syr.

בְּאָר, id. I. *A well of water*, Gen. xxi. 19. 25; *בְּאָר מֵיִם חַיִּים*, *A well of living waters*, i. e. springing up strongly or abundantly. Synon. with *עַץ*. Comp. Gen. xvi. 7, with ib. vr. 14, &c.—*Of bitumen*, Ibid. xiv. 10. II. *Pit, or dungeon* used as prisons, from the safety and ease with which prisoners might be confined there. Such was the celebrated black hole at Calcutta, and such may be seen delineated in most of the ornamented copies of the Shah Namah. Jer. xxxvi. 5; Ps. lv. 24; lxix. 16. Syn. *בֵּוֹר*, for *grave*. The den (*בֵּוֹר*, Arab. *جُبٌ*, puteus) of lions, into which Daniel was cast (ch. vi. 8. 13, &c.), was a similar place. On. Gen. xvi. See *id.*

בְּאָר, see *בֵּוֹר*. *בְּאָר*, v. Pih. of the preceding, constr. *עַל*, in the parall. with *כָּתַב*. *Dig, cut upon, or into*, i. e. I. *Define well* (*הִישָׁב*, Deut. xxvii. 8), Hab. ii. 2. Infin. *בְּאָר*, or *בָּאָר*.

Hence, meton. II. *Make clear, publish*, Deut. i. 5, pret. Comp. *הק, ברה, מלל*. Arab.

قاطع. *בַּאֲשׁ*, m. Arab. *بأس*, *vehementia*,

poena, malum, *بوس*, id. Cogn. *بوس*, id. Syr. Aph. *أضاه*, *malum intulit*, &c.

Evil, affliction; pec. *Evil savour*, par. with *בַּאֲשׁ*, Joel ii. 20;—Amos iv. 10; Is. xxxiv. 3. Aff. *בַּאֲשׁוֹ*, *בַּאֲשׁוֹ*.

בַּאֲשׁ, v. Chald. *Was evil*; constr. *על*, Dan. vi. 15.

בַּאֲשׁ, v. pres. *בַּאֲשׁ*, *Was bad*; pec. *corrupt, stinking*, Exod. vii. 18. 21. The notions of good, and good savour; bad, and bad savour, are almost inseparable in the idioms of this class of languages.

Niph. *בַּאֲשׁ*, *Became bad*, pec. *in bad odour*, 1 Sam. xiii. 4; 2 Sam. x. 6; xvi. 21; constr. *ב, באה*.

Hiph. *הבִּיאַשׁ*, *Rendered, made bad*, pec. *fetid*. Meton. *odious*, Ps. xxxviii. 6, with *בַּאֲשׁוֹ*, Exod. v. 21, with *ריח*, Prov. xiii. 5; Eccl. x. 1. *הבִּיאַשׁ*, or *הבִּיאַשׁ*, Infin. 1 Sam. xxvii. 12, Gen. xxxiv. 30, constr. *ב, med. and immed.*

Hithp. *התבִּיאַשׁוּ*, i. q. Niph. constr. *עם*, 1 Chron. xix. 6.

בַּאֲשׁוֹת, (for *בַּאֲשׁוֹת*, plen. *בַּאֲשׁוֹת*, pl. of *בַּאֲשׁ*, part. of preced. *באש*), occ. Is. v. 2. 4, only; but, according to some, Job xxxi. 40. In Is. l. c. certainly nothing beyond *bad, corrupt, odious*, grapes or berries, seems to be intended; and so Kimchi, Saadias Haggan, Symmachus, and some others, appear, according to Celsius, to have understood it. Hierob. ii. 199, et seq. Gesenius, after Jerome, &c., takes it to be the *labrusca, wild-vine*, or *عنب الثعلب*, *fox-vine* of the Orientals.—See *אור* above;—which is, perhaps, more than either the etymology of the word, or the context, will bear.

בַּאֲשָׁה, f. Job. xxxi. 40. *Useless herb, or weed*, according to Gesenius and Winer; but, as it is compared here with *שִׁעֲרָה*, and in connexion with *הרע*, and *הרע*, some specific herb or shrub, must be meant; most likely the *بديش*, of Avicenna, Abu'l Fadl, and Kazwini, as cited by Celsius, l. c. which they say is a *killling poison*, *سم قاتل*, our *hemlock*, probably. Winer says, (Lex Sim.) after Golius, that this word is *Persic*; which,

however, is more than either Golius or he can prove. Both Jauhari and Firozabadi, moreover, give it as *Arabic*; besides, it is of no consequence here, whether it be derived from the v. *באש* or not; the question is only about its meaning; it is possible indeed that, even in the Persic, words cognate with those of the Hebrew and Arabic are to be found.

בַּאֲרַר, see *באר*.

בַּאֲרָה, f. constr. *בַּאֲרָה*, contr. *בַּר*. Syr. *بَابَا*, *pupilla oculi*. Arab. *بَابَا*,

celer fuit. *بَابَا*, *intelligens*; whence *بَابَا*,

عَيْنِي, *pupilla oculi mei*. *The pupil, or crystalline lens of the eye*, Zech. ii. 12; Lam. ii. 18: Ps. xvii. 8. See *אישון*, above.

בַּבֵּג, m. occ. mostly in the compd. *בַּחֲבִיב*, which see. Once Ezek. xxv. 7, *לִבְנֵי*, where the *keri*, has *לִבְנֵי*, which seems to be the better reading, as it is more conformable with usage, and the ancient versions. A similar error, perhaps of some copyist, is *יָהּ*, ib. xlvi. 13, as pointed out by Gesenius. Comp. Jer. xv. 13; xvii. 3; Ezek. xxvi. 5; xxxiv. 28. Others take it to be the same with the Pers.

בָּלַע, *meat, victuals*. Cogn. Arab. *بَلَع*, *distendit*, &c.

בַּבְּנֵי, m. *בַּבְּנֵי*, pl. *בַּבְּנֵי*, constr. once fem. aff. *בַּבְּנֵי*, of pl. *בַּבְּנֵי*; Ps. xlv. 9. Arab.

بَجْد, *cætus, turba, virorum*, &c.; *بَجْدَة*,

solitudo, desertum. Phr. *ابن بجدة*, *pollens peritia*. *Extent, spreading out*, seems the leading notion. I. *Any large piece of cloth*, used either to cover or to wrap up something, Num. iv. 6—13; 1 Sam. xix. 13; Amos ii. 8. *Cover-lit, or blanket*, apparently, 1 Sam. xix.

13; 1 Kings i. 1. (Arab. *بجاء*, *tapetium, amiculi genus striatum*.) II. *A cloak or mantle*, Gen. xxxix. 13; Lev. xiii. 53, &c., of *woollen-cloth*, as liable to be moth-eaten, Job xiii. 28, and Lev. xiii. 47; also of *linen*, Lev. xiii. 47. *בַּבְּנֵי*, it. *בַּבְּנֵי*, Gen. xli. 42; Lev. xvi. 23; xix. 19, &c.; as to *colour*, *בַּבְּנֵי*, Num. iv. 8. *בַּבְּנֵי*, ib. 13; *workmanship*, *בַּבְּנֵי*, Ezek. xxvi. 16; *use*, *בַּבְּנֵי*, Exod. xxviii. 2; *בַּבְּנֵי*, 2 Sam. xiv. 2; *character*, *בַּבְּנֵי*, Is. lxiv. 5; *of office*, 1 Kings. xxii. 10; Zech. iii. 5, *καρ ἐξοχῆς*. III. *Metaph. Dissimulation, perfidy*, Jer. xii. 1. *Meton.*

Rapine, violence, Is. xxiv. 16. Aff. בְּנִירִי, בְּנִירִים, בְּנִירִים, בְּנִירִים, בְּנִירִים, בְּנִירִים.

בְּנִירִי, v. pres. יִבְנֶר, 1 pers. pl. יִבְנְרוּ, Mal.

ii. 10; of בְּנִירִי, sig. III. So Arab. **كَبَسَ**, *dissimulavit. Dissembled, acted perfidiously.* Abs. 1 Sam. xiv. 33; Job vi. 15: *med.* ב pers. Judg. ix. 23; Lam. i. 2: *med.* בָּן, Jer. iii. 20: *immed.* Ps. lxxiii. 15.

Part. agent. בּוֹנֵרִים, pl. בּוֹנֵרִים, Ps. cxix. 158; Prov. ii. 22; xi. 3, &c. Infin. בְּנִירִי, Is. xlvi. 8; בְּנִירִי, Is. xxxiii. 1. Aff. בְּנִירִי, (of בְּנִירִי) Exod. xxi. 8.

בְּבִדּוֹת, i. q. בְּבִדּוֹת, *Great perfidy*, pl. of excel., which was probably its ancient and original form, Zeph. iii. 4.

בְּבִדּוֹחַ, f. (fm. equiv. פְּקָדָה = פְּקָדָה, Gram. art. 154. 11, 12, implying habit.) *Perfidious*, Jer. iii. 7. 10.

בֵּד, m. pl. בְּדִים. Arab. **بَدَّ**, *separatio*; **بَدَّ**, id. *The being alone, separate, apart*;

hence, I. *Part, portion*. בֵּד בְּנִירִי, *part for part, &c.*, Exod. xxx. 34. With ל, adverb. לְבִיר, lit. *for part*, i. e. *severally*, Exod. xxvi. 9; xxxvi. 16. With aff. לְבִירִי, *for, in, his being alone*, Gen. ii. 18; xxx. 40, &c. לְבִירִי, Ib. xxi. 28. לְבִירִי, Num. xi. 14. לְבִירִי, Exod. xviii. 14. לְבִירִים, 1 Kings xi. 29. With כֵּן following; *excepting, exclusive of, &c.*, Exod. xii. 37; Num. xxix. 39. With עַל, id. Ezra i. 6. Also with מ prefixed, id. Gen. xxvi. 1; Num. vi. 21; Deut. iv. 35. Gesenius says, "Adv. restringendi; *solum, tantummodo*, in sequiore Hebraismo, Eccles. vii. 29; Is. xxvi. 13." I am quite unable to see either the force of this distinction here, or the necessity of it. The exception is here clearly made from the matter just mentioned, as it is in other places. In such passages as, לֵךְ לְבִירִי, Ps. li. 6; lxxi. 16, the repetition is made for the sake of emphasis, Gram. art. 223. 2; Nold. p. 428, &c.

From *the being alone*, perhaps, originated the notion of *going out*, as it were, from society into solitude. Arab. **بَدَو**, *exiit in campum, desertum*. Whence the term **بَدَوِي**, *a Badaween*; i. e. an inhabitant of the desert. Hence, pl. בְּדִים, II. *Shoots, branches*, of trees, &c., Ezek. xvii. 6; xix. 14. III. Meton. *Bars, staves of wood*, Exod. xxv. 13; Num. iv. 6. IV. Metaph. *Limbs, or members of the body*, Job xli. 4, &c. V. Metaph. *Bars, or defences of a city*, i. e. Princes,

Hos. xi. 6, &c. VI. בְּדִים, *Lies*, (cogn. Syr.

בְּדָא, *commentus est.* Arab. **بَدَأَ**, *excessit*

patria, modum) either as *singular*, and thence *incredible, things*; or else, as *extravagancies* exceeding belief, Is. xvi. 6; Jer. xlvi. 30, &c.

Applied also to persons, *Liars, &c.* Is. xliv. 25; Jer. l. 36; but בְּבִדּוֹת, in the parallel in this last instance, rather requires sign. v. Once more: as things *singular* or *rare* are usually considered excellent, so, perhaps, VII. בְּדִי, and

בְּדִים, was applied to *fine-linen*, as, Exod. xxviii. 42; xxxix. 28; Lev. vi. 3, &c. In Job xvii. 16, בְּדֵי שְׂאוֹל, probably signifies *grave-clothes*. See my notes on the place, and ch. xviii. 13.

Arab. **بَدْر**, i. q. Chald. בוּץ, *byssus, pannus*

lineus, &c. It is not impossible, however, that in this case it is a foreign word. See Steph. Thes. Gr. under *βύσσος*. In other cases the Copt. **ἄρα**, *ramus palmæ*, seems to be cognate.

בְּדָא, v. Syr. **בְּדָא**, *effutivit, commentus*

est. Arab. **بَدَأَ**, i. q. **أَبْدَعَ**, *novum protulit.* Originated, in a bad sense *innovated*, constr. מ, 1 Kings xii. 33. See my sermon on the Sabbath, p. 28. notes. Part. aff. בְּדָא, for

בְּדָא, Gram. art. 63; Neh. vi. 8.

בְּדָר, m. concr. see בֵּד. *Separate, alone, solitary*, Lev. xiii. 46; Deut. xxxii. 12; Is. xxvii. 10, with ל prefixed, id. לְבִירִי, Num. xxiii. 9; Ps. iv. 9; Mich. vii. 14, unless ל in these instances has the power of imparting *certainty*, and thence, *emphasis*, to the context as it has in the Arabic, which they term **لام التوكيد**, *lam of confirmation*. See Mr. de Sacy's Gram. Arab. I. p. 371—2. ed. 1810.

בְּדִי, see בֵּד.

בְּדִיל, m. *Tin*, Num. xxxi. 22; Ezek. xxvii. 12, &c. Pl. with aff. Is. i. 25, **בְּדִילִךְ**, where it seems to mean every sort of inferior *separable* alloy; taking its point from the verb *Hiph.* הִבְדִּיל, alluding perhaps to the circumstance that *tin* is a base alloy of silver. Comp. vr. 22; Ch. xlvi. 10; Jer. vi. 30. In Zech. iv. 10, הָאֶבֶן הַבְּדִיל, *The stone (weight), the tin*, i. e. *the plummet*.

בְּדָל, m. Amos iii. 12. **בְּדִילֵי־אָזְנוֹ**, *A division, or portion, of the ear*. Hence, as a verb—

Niph. *Be, become, divided, separated*, constr. מ, Num. xvi. 21; 1 Chron. xii. 8;

Ezra vi. 21; ix. 1, &c., with ל, to, or for something, 1 Chron. xxiii. 13.

Hiph. *Made, or caused division, separation*; constr. בָּן-בֵּן, בֵּן-בֵּן, מִל-בֵּן, מִל-בֵּן, &c., Gen. i. 4. 6; Num. xvi. 9; Deut. xxix. 20; x. 8; Neh. xiii. 3; Is. lvi. 3, &c. Infin. הַבְדִּיל, הַבְדִּיל. Part. מַבְדִּיל.

בְּדֹלֶה, occ. Gen. ii. 12; Num. xi. 7.

In the former in connection with *gold*, and the *onyx stone*; in the latter, taken to compare the manna with. What, then, is most likely here to occur with *gold*, and a certain *precious stone*? Some mineral, one would think.—And to some mineral the manna might probably have been compared, as to appearance; for in appearance only the comparison seems to be, especially as mention of the hoar frost is made in immediate connection with it (Exod. xvi. 14). Now this production was not found in Paradise, as Celsius says (Hierobot. i. 324): but in the land of Havilah, which was situated somewhere in the deserts of Arabia. See my *Introd. to Job*, sect. v. p. 55, note. In those parts, too, the gold termed *ἀπυρος*, (ib. in Gen. טִיב, good) was found. (Diodor. Sic. lib. ii. § 1.) We are told, moreover, (ib. § 52) that *precious stones* of all sorts were found, *crystals* like the purest water *congealed by freezing*.* *emeralds, beryls, chrysolites, &c.* The *crystal* seems here to answer the description (Exod. xvi. 14, and Num. xi. 7,) best; while the term *beryl* approaches nearest to our word. I myself prefer the former. Bochart. Hieroz. ii. p. 674 et seq. contends for the pearl; because pearl-fisheries have long existed on the Persian Gulph. But, can this be termed “the land of Havilah?” Surely not. Celsius, Gesenius, Winer, &c. suppose it to be the same with the *bdellium* of Pliny (H. N. lib. xii. xix. (ix.)), which is a sort of Arabian gum. But, who would expect to find *gum* mentioned in connection with *gold* or *precious stones*? Besides, when mention of the *precious gums, &c.* is made (Gen. xliii. 11, &c.), no such word as this occurs. It is true, the LXX., Josephus, Aquila, Theodotion, Symmachus, Jerome, &c. are unanimous in rendering this word by *bdellium*. I answer, this has little weight. I know how easily and pertina-

ciously error is persevered in when once adopted, as I also do, that the time which had elapsed between the oldest of these translators and the times of Moses, was quite sufficient to put it out of their power to say with precision what this word meant. As to Gesenius’s appeal to Burckhardt’s Travels in Syria, nothing can be less conclusive. Unless, indeed, he had first shewn,—which he could not do,—that the גְּדִלֶה of the Pentateuch, and the Arabian *gum*, described by the traveller, was the same thing. Besides, it is quite clear that the *manna* of Moses was considered a new and strange thing; and, hence, it was particularly described; while the description given is quite sufficient to shew that the *gum* or *manna** of the Arabian desert was altogether a different thing. But the frosty or icy appearance of the real manna, could not be unlike the crystal of Diodorus. The probability is therefore strong, that some *precious stone* was meant, and that it was either the crystal or the beryl.

בְּרָק, m. Aff. בְּרָקָה, Syr. כְּרִיִם, cogn.

כֹּחַ, *sparsit, contrivit.* Arab. بَدَقَ, *levis,*

parvus. Cogn. بَشَقَ, *laceravit, fidit.* Cogn.

Heb. בָּצַק. *Injury, decay*, as in a building, ship, &c.; requiring repair, 2 Kings xii. 6 et seq.; Ezek. xxvii. 9. 27: with the v. דוּק.

בְּרוּקָה, Infin. sens. prægn. *Repairing injury, decay, &c.* 2 Chron. xxxiv. 10. So

* Since Burckhardt’s time, Mr. Rich (Residence in Koordistan, vol. i. pp. 142, 143,) gives the following accounts of the Oriental manna: “Manna is found on the dwarf oak, though several other plants are said to produce it. . . . It is collected by gathering the leaves of the tree, letting them dry, and then gently threshing them on a cloth. . . . It is afterwards cleared by boiling. There is another kind of manna, found on rocks and stones, which is quite pure, of a white colour, and it is much more esteemed than the tree manna. The manna season begins in the latter end of June, at which period, when a night is more than usually cool, the Koords say it rains manna, and maintain, that the greatest quantity is always found in the morning after such a night.”—All that can be said of this is, it is a sort of *honeydew*, falling at a certain season, and most abundantly under certain circumstances, not altogether unlike that occasionally found on the leaves of some trees among ourselves; but in no one particular is it like the manna described by Moses.

* Strabo tells us, too, lib. xvi. that the *emerald* and *beryl* are found in the gold mines of Arabia. Ed. Casaub. p. 536.

also the Syr. **ܚܒܬ**, *restituit, reparavit.*
Synon. here with **הִצִּיחַ**, *making firm.*

בִּדְרַ, v. Chald. Pah. i. q. Heb. **בִּדְרַ**,
Syr. **ܚܒܬ**; Arab. **بَدَو**, *Dispersit*, Dan.
iv. 11.

בִּדְרוֹ, m. for **בִּדְרוֹ**, Seg. Gram. art. 87. 2.
Syr. **ܚܒܬܐ**, *inanitas.* Arab. **بَاة**, *inanis;*
هَيْوَة, *ampla res quævis; cavitas pectoris.*
Emptiness, vacuity, destitution, as to culture,
inhabitants, &c., Gen. i. 2; with synon. הָרַד,
for emphasis. Is. xxxiv. 11; Jer. iv. 23;
both alluding to Gen. i. 2.

בִּדְרוֹ, m. Est. i. 6, **רָצִיחַ בְּהַט**. Arab.
وَهط, i. q. **حَجَر**, *Stone.* Cogn. **وَهط**,
v. *validè conculcavit, densum effecit: com-*
modè disposuit lectum. Hence, Firm, well,
handsomely laid pavement. LXX. **Σμαραγ-**
δίτης. Ges. *Marmor adulterinum.* Castell.
Porphyrites, al. Parius, al. Crystallum; al.
Smaragdus. Syr. Vers. simply **ܒܝܡܬܐ**, *of*
marble; which is probably the most correct.

בְּהִילוֹ, f. Chald. *Hurry, haste,* Ezr. iv.
23, r. **הִל**. “Per apocopen **בְּהִילוֹ**,” says
Winer, which is wrong; the **ה** being adscititi-
ous, and forming the state of construction.

בְּהִיר, m. of **הִיר** + **ב**. Arab. **هَيَّر**, *diruit*
aggeris partem. **הִיר**, for **הִיר**, or **הִיר**, seg.
Breaking through: here, in breaking through,
viz. the light. **בְּשִׁתְּקִים**, *the clouds,* Job
xxxvii. 21. See my note, ib.

בְּהִינִן, 2 Chron. i. 4. Infin. Hiph. v.
בִּין, with prep. **ב**, and art. **ה**. Comp. 2 Chron.
xxix. 36.

בְּהִלָּה, f. **בְּהִלּוֹה**, pl. Arab. **هَيَّلَ**, *male-*
misit ei Deus, execratus fuit. Cogn. **هَيَّلَ**,
anhelatio. Fear, terror, astonishment, Lev.
xxvi. 16; Is. lxxv. 23; Jer. xv. 8. Hence
the verb—

Niph. **הִיָּל**, *Became terrified, astonished.*
Meton, *cast down, ruined.* Constr. **מ**, *from;*
ל, *at,* 1 Sam. xxviii. 21; Ps. vi. 4; Zeph. i.
18; Is. xxi. 3, &c.

Pih. I. *Make or cause to hurry, hasten,*
Eccl. v. 1; vii. 9; Est. ii. 9. Meton. II.
Astonish, confound, ruin, Job xxii. 10; Ps.
ii. 5; Dan. xi. 44.

Infin. I. 2 Chron. xxxv. 21. II. Ib. xxxii. 18.
Part. Ezra iv. 4.

Puh. Part. f. **מְהִילָה**, *keri. Hurried, gotten*
too speedily; i. e. by bad means, Prov. xx.
21. Mas. pl. **מְהִילִים**, Est. viii. 14.

Hiph. i. q. Pih. I. Est. vi. 14; 2 Chron.
xxvi. 20. II. Job xxiii. 16.

בְּהִמָּה, f. **בְּהִמּוֹה**, constr. **בְּהִמּוֹה**, pl.
בְּהִמּוֹה. Arab. **بَهِيمَة**, *bestia, &c.* I. *Any*

quadruped generally, pec., the grameniv-
erous, as the ox, sheep, goat, camel, ass,
&c. Occasionally opposed to men, to wild
beasts, birds, reptiles, flocks. In the more
elevated style, sometimes, II. A wild beast;
as 1 Sam. xvii. 44; Is. xviii. 6; Jer. vii. 33.

The plural, Job xl. 15, has been usually
taken as a pl. of excellence, signifying some
stupendously large animal. Bochart will
have it to be the *hippopotamus*, and so the
moderns generally. Others have supposed it
to be the elephant; as Drusius, Grotius, &c.
I see no grounds for either. The place seems
to speak of the beasts generally, with the
view of magnifying the wisdom and power of
their Creator. See my notes on the place.
Gesenius and Winer, after Jablonski, suppose
the word to be Egyptian; viz., the Coptic

Π+εγε+εωωττ, making alto-
gether **Πεγεεωωττ**, and signifying
Bomarino, or bos aquatilis. There are some
objections to this. I. **εγε** is fem. and re-
quires the prefix **†** or **τ**, not **Π**; which
would make **†εγεεωωττ**. And so
the identity of the word would vanish! II.
εωωττ, not **εωωττ**, is the Coptic
term for *water*. **εωωττ**, signifies *mori,*
to die, not water. III. The construction had
recourse to here, would require the insertion of

εε, before **εωωττ**; which would
further destroy the identity of this word with
our **בְּהִמּוֹה**. I take the Coptic as I find it in
the Grammar of Schultz, and the Dictionary
of La Croze. I know of no other books
on which reliance can be placed. And if any
can be placed on these, surely this Coptic
device is ungrounded, and perfectly worth-
less. Besides, as the languages of this class
afford a root, viz., **הִיָּמ**, from which our
word might be derived, according to our
German critics themselves; it never can be
likely the sacred writers would have recourse
to so clumsy a periphrasis for it, as at best this
Coptic compound is. Constr. **בְּהִמּוֹה**, &c.

בְּהֵן, m. מְהוֹנוֹת, pl. constr. (of a sing. בְּהֵן, or זָהָן), *The thumb, or the great toe*, as the context may require, Lev. viii. 23; xiv. 14; Judg. i. 6, 7. Etymon. unknown.

בְּהַן, m. occ. only Lev. xiii. 39, preceded by a sort of explanation; and followed by a declaration that the person on whom it appears is clean, i. e. free from the leprosy. *A sort of scurvy*. Arab. ⁵بَهَق، *Leuce, vitiligo*, Avicen. Castell sub voce. Syr. ⁵ملحتست، *fulgens*.

בְּהַרְג, Ezek. xxvi. 15, for בְּהַרְגוּ. Infin. Niph. r. הרג.

בְּהַרְתָּ, f. pl. מְהוֹרוֹת. Arab. ⁵بهرت، *admodum lucit. The shining, or whitish scurfy, pustule of the leprosy*; which, being brighter than the preceding (בהק), sinking deeper into the flesh, and having white hair in it, is the sure symptom of the leprosy, Lev. xiii. 2—4; 18—23, 24—28.

בְּהַשְׁמָה, Lev. xxvi. 43. Gesenius says is the Infin. of Hoph. r. שָׂמַם. But this ought to be בְּהַשְׂמָה, see Parad. Winer will have it to be for הַשְׁמָה. But this is no part of Hoph. Is it not more likely to be for בְּהַשְׂמָה, i. e. the def. art. retained, without the usual contraction into בְּ, with שְׂמָה, *desolation, &c.*? 2 Chron. xxx. 9, &c.

בָּוָא, or בָּוֵא, m. Infin. See sub. ב, above. *The entering, or coming in, to any place, thing, &c.* Aff. בָּוֵא; בָּוֵאָה; or בָּוֵאָה; בָּוֵאָה. Hence—

בָּוֵאָה, v. pres. בָּוֵאָה, Gram. art. 205. 10. opp. יָצָא. *Entered, came, or went, in, to, for, &c.*, constr. אָל, עַל, ב, עַל, and *immed.* Lev. xvi. 3; Gen. xix. 31; xxix. 23; Is. iii. 14; lii. 1; Jer. xxxiv. 10; Deut. i. 20; xxiv. 31. *בָּוֵאָה בְּיָמַי, He entered into days*, i. e. grew old, Gen. xviii. 11. Ellip. 1 Sam. vi. 14. *בָּוֵאָה וְיָצָא לְפָנַי, Went in and out before*—i. e. his conduct was open and approved, 1 Sam. xxix. 6; 1 Kings iii. 7; Num. xxvii. 17. *בָּוֵאָה וּבְרִיחַ, They entered into*, i. e. received, *the covenant*, Jer. xxxiv. 10. *לְמַשְׁפַּט . . . לְבָוֵאָה, To enter into judgment*, 2 Sam. xv. 2. *בְּמַשְׁפַּט, Ps. cxliii. 2. בְּרִיחַ, Into contention*, Prov. xviii. 6. *בָּוֵאָה בְּדַמְיָה, Into blood*; i. e. to put one to death. *בָּוֵאָה וּבִשְׁבוּעָה, Into a curse and oath*, Neh. x. 30. *אֲלֵי אֲבוֹתָהּ, To (one's) fathers*, i. e. to be buried with them, Gen. xv. 15. *עַל אִשָּׁה, or אָל, To a wife*, Deut. xxii. 13, &c. *הַשֶּׁמֶשׁ בָּוֵאָה, The sun had entered*; i. e. apparently, *the earth*; had

set, Gen. xv. 17, opp. יָצָא, Ps. xix. 6, 7. *בְּשׂוֹלוֹת . . . אָוָּא, I will enter . . . with burnt-offerings*, Ps. lxvi. 13; lxxi. 16. Used also of things inanimate, as a *chariot, the ark of the covenant, an epistle, assistance, dreams, time, &c.*, 1 Sam. vi. 14; iv. 5; v. 10; 2 Kings x. 2. 7; Ps. cxxi. 1; Eccl. v. 2; Gen. xli. 35, &c. In 1 Sam. xxv. 34. *תְּבִיאָה*, for תְּבִיאָה, i. e. a repetition of the pron. for the sake of emphasis.

Part. בָּוֵאָה pl. מְבִיאִים, constr. מְבִיאֵי. Imper. בָּוֵא, with הּ paragog. בָּוֵאה.

Hiph. הִבִּיאַ, pres. יְבִיאַ. Gram. art. 205. 11. *Caused, made, induced . . . to enter, bring, come in, &c.* Constr. *immed. pers. and med.* ל, הַ, *versus*, ב, עַל, מ, אֵל, ב, עַל; and *immed.* as to place, time, person to, or from, whom, &c., Gen. iv. 4; xxxix. 14; xlvi. 7; 1 Kings ix. 9; Lev. xvi. 12; 2 Chron. xxxvi. 18, &c. *הַמְבִיאֵי וְהַמְבִיאַ, The bringer out, and leader in*; i. e. the chief general, king, 1 Chron. xi. 2. *תְּבִיאָה בְּמַשְׁפַּט, Thou bringest into judgment*, Job xiv. 3. *בְּמַשְׁפַּט, Into the judgment*, Eccl. xi. 9. *הִבִּיאַתְּ הַשֶּׁמֶשׁ, I have caused (will surely cause), the sun to enter (set)*, Amos viii. 9. Occasionally has an adscititious ו, in the conjugation, as *הִבִּיאֹתִים, I have brought them*, Jer. xxv. 9; Ezek. xxxiv. 13, and without, as *הִבִּיאֹתִים*. See Gram. art. 201. 8; Num. xx. 4; 1 Sam. xvi. 17.

Infin. הִבִּיאַ, or הִבִּיאַ; constr. once הִבִּיאַ, Ruth iii. 15. It. with prep. לְבִיאַ, (*לְהִבִּיאַ*, Gram. art. 73); 2 Chron. xxxi. 10; Jer. xxxix. 7. Aff. הִבִּיאַ, *My bringing*; Ezek. xx. 42; xxxii. 9. *הִבִּיאֶם, הִבִּיאֶם, הִבִּיאָה*.

Imper. הִבִּיאַ, or הִבִּיאַ. With הּ paragog. הִבִּיאָה, &c.

Part. מְבִיאַ, מְבִיאַ, pl. מְבִיאִים, constr. מְבִיאֵי. Aff. מְבִיאָה, pl. מְבִיאָה.

Hoph. הִבִּיאַ, pres. יִבֵּא. Passive of Hiph. Gen. xliii. 18; Lev. x. 18; xvi. 17, &c. *הִבִּיאַתָּ*, 3 pers. sing. f. præt. Chald. form, Gen. xxxiii. 11. I have thought it superfluous here, as elsewhere, to give every possible shade of meaning, in every place, which a translator may think best for this word. This must be left to his judgment.

בוֹדָד, Part. and agent of בָּרַד.

בוֹדָה, f. בָּוֵדָה (seg. בָּוֵדָה, Gram. art. 86. 2),

abstr. Arab. ⁵بُود, *Enmity*, ⁵بُود، id. Syr. ⁵בּוּד, *spoliavit. Contempt*, Job xii. 5. 21; Ps. cvii. 40; Neh. iii. 36, &c. Hence—

בָּוֵדָה, or בָּוֵדָה, v. pres. יְבוּדָה. Cogn. בָּוֵדָה, בָּוֵדָה, *Contemned, despised*; constr. *immed.* and

med. l, Prov. i. 7; xi. 12; xiii. 13; xiv. 21; xxiii. 9. 22; Zech. iv. 10, &c.

Infin. בּוּד (contr. בּוּדוּ, Gram. art. 75), Cant. viii. 7.

בוד, Not in use. Arab. **بُوكٌ**, *confusio*.

Cogn. **بُوكٌ**, id. See **افك**, **افق**, **ابك**. **בּוּכָה**, Niph. Est. iii. 15, *Confused, perplexed*.

Part. **בּוּכָה**, pl. Exod. xiv. 3. Deriv. **בּוּכָה**, in its place.

בוּל, contr. for **בּוּל**, Gram. art. 76. Cogn.

Arab. **بَلَّ**, *seminavit terram*; conj. iv. *fructum, protulit, &c.* See my note on Job xl. 20. I. *Produce, increase*. In Is. xlix. 19, applied to *timber*, i. e. the produce of a tree out of which an idol had been made. II. The name of a month, 1 Kings vi. 37, which is there said to be the 8th, i. e. our *October*, or thereabouts. So called, perhaps, because the produce of the year was then all to be gathered in. The months were at this time most probably solar. See my Sermon on the Sabbath with the notes.

בוּלָם, m. Arab. **بَلْسٌ**, *figus, pec. alba*.

Æth. **ሕሙ**: *figus, arbor et fructus*. Gesenius adds, "*etiam sycamorus*," for which I can find no authority. From the form of our word, as well as of that preceding it (**בּוּרָה**, Amos vii. 14), it must imply an agent. Here, a person concerned about figs, in one way or other. According to Theophrastus, Hist. Plant iv. 2; Plin. Hist. Nat. lib. xiii. vii.—xiv. ed. Valpy; and Prosper Alpin. de Plant. Egypt. cap. vi. p. 20; a sort of fig or sycamore fruit is produced in Egypt from the trunk of the tree (comp. 1 Kings x. 27; Luke xix. 4; Ps. lxxviii. 47), which, unless it be scratched or cut open, so as to let out some of its juice, will not ripen. This is not unlike the Jack-fruit of India, and of the islands in the Eastern Archipelago. See my Travels of Ibn Batuta, p. 104, with the notes. I am inclined to think, therefore, that both **בּוּרָה** here, and **בוּלָם**, refer to the treatment of this sort of fig. The former, to the act of *scratching*, or *cutting it open* (Arab. **بَقَّرَ**, *fidit, dilatavit*;

hence **בּוּרָה**, is the dawn or *opening of day*); the latter, to the collecting of them, lit. *figging*, or gathering the figs of, these fig-trees (**שָׂקָה**). Prosper Alpin. tells us, l. c. that it is never without fruit. See Matt. xxi. 19; Mark xi. 13. And again, ib. "*Tumores*

omnes calidos, atque duros ficubus emplastris modo usi sanant." Comp. Is. xxxviii. 21.

בּוּן, see **בּוּן**.

בוּס, v. Infin. not in use. Hence—

Pres. **בוּס**. Cogn. **בוּס**, **בּוּסָה**, **בּוּסָה**. Constr. *immed. and med.* **בּוּסָה**, *Trampling, treading on, or down, despoiling*, Ps. lx. 14; cviii. 14; Is. xiv. 25; Jer. xxvii. 7.

Pih. pret. **בוּסָה**, id. Is. lxiii. 18; Jer. xii. 10. Hoph. part. **בוּסָה**, *Trampled on*, Is. xiv. 19. Hithp. part. f. **בוּסָה**, *Become trodden down, &c.*, Ezek. xvi. 6. 22. Particip. noun. pl. **בוּסָה**, *Treading down, &c.*, Zech. x. 5; as if from Cogn. **בוּסָה**. Syr. **ܒܘܫܐ**, *sprevit, aspernatus est*. Arab. **بُيَسَا**, *vilipendit rem*.

בוּץ, m. Arab. **بُزٌّ**, *byssus*. Cogn. **بَيْضٌ**, *præstantia candoris*. Syr. **ܒܘܘܘܢܐ**, *byssus*. See **בּוּר**, sign. vii. *A fine sort of linen so called*, Gr. **βύσσανος**. See Thes. Steph. sub voce. According to Pliny, H. N. lib. xix. 2, the linen cloth of Egypt was far from strong, but very dear. It was of four sorts, named after the places in which it was made, *Taniticum, Pelusiacum, Buticum, and Tentyriticum*. He adds, "*Superior pars Ægypti in Arabiam vergens gignit fruticem, quem aliqui gossipion * vocant, plures xylon, et ideo lina inde facta xyliina. . . . Nec ulla sunt eis candore mollitiave præferenda. Vestes inde sacerdotibus Ægypti gratissimæ. Quartum genus Orchomenium appellat. Fit e palustri velut arundine.*" Our word occurs only in the latter Hebrew; viz. Ezek. xxvii. 16; Est. i. 6; viii. 15; 1 Chron. iv. 21; xv. 27; 2 Chron. ii. 13; iii. 14; v. 12, which induces me to believe both that the term is Syriac, and that the thing meant, is the same with that implied by **בּוּר**. See above. From the places above cited, it appears to have been worn by kings, priests, and persons in authority generally: and from Ezek. xxvii. 16, that it was a Syrian article of merchandise. See Celsii Hierobot. ii. p. 169; Forskal Flor. Ægypt, p. 125; Hiller in Hierophyt, ii. p. 132; R. Forster de Byssos Antiq. Lond. 1776. 8. and Rev. xix. 8. 14.

בוּקָה, f. Arab. **بُوقَةٌ**, *impetus pluvie vehementior*. **بَادِقَةٌ**, *malum, calamitas*. Cogn.

* The notion of *cotton* here, which seems to have originated with the Greek and Latin writers, is warmly opposed by Celsius, l. c.

בקה. *Emptiness, devastation*, Neh. ii. 11, with *מבוקה*, and *מבוקה*, for emphasis sake. Gram. art. 223. 2.

בֹּקֵר, m. Arab. *بَاقِر*, *agmen boum cum suis bubulcis*; r. בקר. *A cowherd*, or, more generally, *a herdsman*, Amos vii. 16.

בֹּר, pl. בורח. Syr. *ܒܘܪܐ*, *expers alicujus rei necessaria*. Arab. *بُور*, *terra non consita*.

بَارِدَة, *inculta deserta*. Cogn. *بَيْر*, *puteus*.

See באר. Generally any thing excavated, as, I. *A well*, or *cistern*, digged or cut out for water, Deut. vi. 11; 1 Sam. xiii. 6; Gen. xxxvii. 20. II. *A prison* (see באר) Is. xxiv. 22, termed *בַּיִת הַבּוֹר*; Jer. xxxvii. 16; Exod. xii. 29, &c. III. *A sepulchre*, Ps. xxxviii. 1; xxx. 4; lxxxviii. 5; Is. xxxvii. 18; hence the phrase, *יֹרְדֵי בּוֹר*, *Descenders of the pit*, and *אֲבָנֵי בּוֹר*, *Stones of the pit*, Is. xiv. 19; *יַדְפֵי בּוֹר*, *Thighs*, i. e. *sides, of the pit*, Ib. vr. 15. *עַד בּוֹר*, *Even to the pit*, Prov. xxviii. 17, &c. *בַּיִר*, *keri*, Jer. vi. 7, id. See also בר. Hence v—

בֹּרֵךְ, Infin. *Digging out, exploring*, Eccl. ix. 1; of which it is not improbable, as Gesenius has suggested, that *בָּר*, ib. iii. 18, in *לְבָרֵךְ*, is the pret.—or, perhaps, is another form of the Infin.

בוֹשָׁה, f. Arab. *بُوش*, *miscella, hominum turba*. *بُوش بَايش*, *tumultus hominum inter se mixtorum*. *بُوشِي*, *inops, magna onustus familia, &c.* Cogn. *بِهت*

בוֹש. Secondary sense, *Shame, ignominy*, Ps. lxxxix. 46; Ezek. vii. 18; Obad. 10; Mich. vii. 10. Synon. *בָּשָׂה*. Hence—

בוֹשׁ, v. (for *בָּשָׂה*, fm. *יָלַל*) pres. *בוֹשׂ*, *Ashamed, put to shame, or confusion, blushed*. constr. מ, and abs. Found with *הָשָׂה*, or *בָּהַל*, occasionally. Sometimes without the ו, as *בָּשָׂה*, Jer. xlvi. 13; *בוֹשִׁי*, Job vi. 20, &c.; Jer. xv. 9; Ps. lxxi. 24; lxxxiii. 18, &c.: pec. when hope, expectation, strength, &c. fail, Is. xix. 9; Jer. xiv. 3, 4; Job vi. 20; Ps. vi. 11, &c. *בוֹשׂ מִקְוֹי*, *He shall be ashamed, be put to confusion* (as to *his spring*; the reason is added.—It is not necessary therefore to suppose here, that we have the sense of *בוֹשׂ*.—Infin. *בוֹשׂ*, *Blushing*, Jud. iii. 25; 2 Kings ii. 17; viii. 11.

Imp. f. *בוֹשִׁי*, pl. *בוֹשִׁי*, Is. xxiii. 4; Ezek. xxxvi. 22.

Part. ag. pl. *בוֹשִׁים*, Ezek. xxxii. 30.

Pih. *Sensu prœgnanti. Put to a stand, delayed*; i. e. because confused, &c. Jud. v. 28; Exod. xxxii. 1.

Hiph. *הוֹבִישׁוּ*, and it. *הוֹבִישׁ* (from cogn. *יָבַשׁ*); pres. *הוֹבִישׁוּ*, Ps. xiv. 6. Aff. *הוֹבִישִׁנִי*, Ps. cxix. 31. 116. *Brought to shame, confusion*, Jer. x. 14; Is. xxx. 5; constr. *עַל*, and *immed.* 2 Sam. xix. 6; Ps. xiv. 6; xlv. 8. Part. *מְבוֹשָׁה*, *Bringing shame*; not intrans. as Gesenius thinks, Prov. x. 5; xii. 4; xiv. 35; xvii. 2.

Hithp. *יִהְיֶהבוֹשָׁשׁוּ*, *Become ashamed*, Gen. ii. 25. The (ו) is here on account of the pause; not because the conjug. is anomalous, as Gesenius thinks. Gram. art. 120. 2.

בֹּרַח, Infin. not in use. Syr. *ܒܘܪܐ*, *pernoctavit*. Arab. *بَيْرَت*, *pernoctatio*. Æth.

בָּרָה: *mansio*. Hence, v. Chald. pret. *בָּרָה*, *passed the night*, Dan. vi. 19.

בָּרוּ, m. r. *בוּ*. Syr. *ܒܘܪܐ*, *diripuit*. Arab.

رَافِع, *rapuit*. *Spoil, taken in war*. Aff. *בָּרָה*, *Her spoil*, Ezek. xxix. 19, from a different seg. fm. Num. xiv. 30; Jer. xv. 13, &c. Often used after its verb (*בָּרוּ*) for emphasis sake, Is. x. 6; xxxiii. 23, &c. Phrase, *הָרָה לָנוּ*, *Was for a spoil*, Num. xiv. 31, &c. It. *נָתַן לָנוּ*, *Gave for a spoil*, Jer. xvii. 3, &c.

בָּרוּא, pl. pret. Kal. of *בָּרוּ*, otherwise occurs not, Is. xviii. 2. Cogn. *בָּרוּ*, *בָּרוּ*; Syr.

בָּרוּ, *diripuit*; Arab. *بَرَأَ*, *subjecit sibi*.

“Significatur Æthiopia,” says Gesenius. But it appears to be from Æthiopia that messengers are to be sent on the waters, to some other people, whose land the rivers (*בָּרוּא*) have spoiled. From the several descriptions here given, however, viz. *נִי עָרַץ*. Comp. ch. xxviii. 10, *נֹרָא*, *fearful*, *מְבוֹשָׁה*. Comp. ch. v. 5; xxviii. 18; lxiii. 18; Jer. xii. 10; Lam. i. 15, &c. The overflowing of rivers figuratively, ch. viii. 7, 8; xxviii. 18; xxx. 28, &c. The raising of a standard for the Gentiles among them (vv. 3, 4, 7, &c.); the Jewish nation is apparently meant. It is true, the people of Æthiopia appear to be called upon to look (vr. 3) when the standard shall be thus lifted up. Comp. Ps. lxviii. 32. But it is not that people whose land the rivers are here said to have affected. The ancient versions, viz. Syr. *ܒܘܪܐ*; Chald.

בוה; Vulg. *diripuerant*, &c. are correct—and Hartmann and Gesenius, who make this verb to signify *cutting, intersecting, &c.*, are wrong.

בוה, Infin. taken passively, Gram. art. 146. 8, note. *Despised, or being despised*, Is. xlix. 7. ה has evidently the sense here of *as to, with respect to*; not of *to*; the context being about Christ. See my Sermons and Dissertations, p. 203; and comp. ch. liii. 3, with Ps. xxii. 7, בוה עמ. Hence,—

בוה, v. pres. יבוה, apoc. יבו; cogn. בוה, בוה; Arab. بَوَّأ, r. بَوَّأ, *extulit sese superbius, &c. Despised, spurned, contemned*. Constr. *immed.* rarely with ה, *med.* Num. xv. 31; 2 Kings xix. 21; Is. xxxviii. 22; Gen. xxv. 34; Est. iii. 6; Ps. li. 19.

Part. Prov. xv. 20. Aff. xiv. 2; pl. 2 Chron. xxxvi. 16; בּוּהי, constr. Mal. i. 6. Aff. pl. בוּי, 1 Sam. ii. 30.

Passive, בוּי, Jer. xlix. 15; Ps. xxii. 7, &c. f. בוּיָה, Eccl. ix. 16.

Niph. בּוּהָה, *Despised, i. e. made so*, Ps. xv. 4; Is. liiii. 3, &c. Part. id. Ps. cxix. 141; pl. נְבוּיָה, Mal. ii. 9.

Hiph. Infin. הַבוּוּה, *Render, or make, despised*, Est. i. 17.

בוז, v. pres. יבוז, conj. בּוּזוּ, once, Deut. iii. 7, בוּזוּ, like טב. See בו. Constr. *immed. and med.* ל. *Took the spoil, or prey*, Num. xxxi. 32; Josh. viii. 28; Deut. ii. 35. With בו, וּשְׁלָה, Is. xxxiii. 23; 2 Chron. xxviii. 8; Infin. בוּז, 2 Chron. xx. 25; Est. iii. 13, &c.

Imp. p. בוּי, Nahum ii. 10. Part. ag. pl. בוּזִים, Is. xlii. 24; 2 Chron. xx. 25; aff. Ezek. xxxix. 10.

Niph. יבוּז, pl. נְבוּזוּ, pres. יבוּז, *Became spoiled, &c.*, Amos iii. 11; Is. xxiv. 3.

Infin. הַבוּזוּ, ib. emphat. Puh. הַבוּזוּ, *They shall (surely) be spoiled*, Jer. l. 37.

בוזיון, m. *Great contempt*, Est. i. 18.

בוזק, m. Syr. כּוּמָל, *dispersio, contritio*. Cogn. בּוּקִי, *celeritas in incessu*. Cogn. בּוּקָה, *Lightning*, Ezek. i. 14.

בוזר, v. pres. יבוזר, Arab. بَوَّرَ, *seminavit*.

Cogn. בּוּדָר, id. Syr. حَبَّرَ, id. *Dispersed, scattered*, Dan. xi. 24.

Pih. בוּר, id. Ps. lxxiii. 31.

בוּחוֹן, m. Syr. حَمْسَمُونٌ, *investigatio*;

Arab. cogn. حَكْنٌ, id. *Trial, experiment, essaying*, as of metals, abstr. for concr., Jer. vi. 27, referring, too, to בְּהַנֵּק, following, as in נַחֲוֹן הַתָּנִין, Num. xxvii. 7. Comp. ib. xx. 21.

בוּחוֹן, m. Dag. impl. Gram. art. 109, *Fortress, watch-tower, or the like*. Is.

xxiii. 13. *keri*. cogn. Arab. حَكْلٌ, *impulsus*

validus; حَكْرُونٌ, *arena accumulata*. Some take it to signify a tower constructed of wood, and placed near the walls of a town for the purpose of harassing the men within. It might, however, mean an artificial mound raised up for that purpose; and hence, perhaps, the verb הַקְמִי is used here.

בוּחוֹר, m. pl. בּוּחוֹרִים, constr. בּוּחוֹרִי, Dag. impl. Arab. بَاحُورٌ, *summus æstus et ardor*

mediæ ætatis. *A youth, unmarried, pec. as chosen, engaged for war*, 1 Sam. xxiv. 3, &c. Sometimes joined with בְּחֻדָּה, Deut. xxxii. 25; Lam. i. 18, &c.; Ruth iii. 10; Is. lxii. 5; ix. 16; Jer. xviii. 21, &c. See v. בּוּחָר.

בוּחִין, *kethiv*, of בוּחִין above.

בוּחִיר, m. Syr. حَسْمِيٌّ, *electus. Elect,*

chosen, Ἐκλεκτός. Constr. בּוּחִירִי. Applied to Moses, Ps. cvi. 23; Saul, xxi. 6; to the Israelites, Is. xlv. 4; 1 Chron. xvi. 13; to Christ, Is. xlii. 1; to Christians, Is. xliiii. 20; lxv. 9. 15. 22. And hence the use of the term in the New Test. See my Sermons and Dissertations, p. 35 et seq.; not because any metaphysical view of the case has ever been put forth by any sacred writer.

בוּחַל, v. f. בּוּחַלָהּ, Zech. xi. 8, only. Arab.

عَلِيٌّ, *parcus, talemque se præbuit*, cc. عَلِيٌّ,

p. et ب, r. Cogn. حَلٌّ, *penuria*

laboravit; Kāmoos, الإذْنَاعُ الشَّدِيدُ, *Vio-*

lently driving back, or the like. *Greedy, niggard*, l. c. בּוּחַלָהּ, opp. to שְׂמֵרִים אֲתֵי, vr. 11.

In vr. 12, *Thirty pieces of silver*—termed ironically אֲרֵר הַקֶּרֶךְ, vr. 13,—is the utmost

they would give. Comp. Mal. iii. 7, et seq., where *לֹא שְׂמֵרָהֶם*, is explained by an *avaricious*

withholding from God his due. Castell prefers *rugit*, as given by the ancient versions—

Gesenius the usual *fastidiverat* “*lothed*.”

Puh. Part. מְבוּחָהּ, *Coveted*. Meton. *Gotten*

by covetousness, Prov. xx. 21, *kethiv*; the

keri has מבהלה. Adage Arab. *الولد نخلة*, *proles res est cuius tenaces, et de qua solliciti sumus.*

בחן, m. Synon. טוֹב, Trial, *experiment, &c.*, Ezek. xxi. 18. Meton. Tried, Is. xxviii. 16.

בחן, m. once, Is. xxxii. 14; עָלָה בְּחָן, Gesen. *Hill and watch-tower.* Auth. Vers. *Forts and towers. Height and mound*, in a military sense is, perhaps, the real meaning of the passage. See בחן, above, and comp. Neh. iii. 27, הוֹמֵת הָעָפֶל.

בחן, v. pres. יִבְחֵן. See בחן. I. Examined, tried, essayed, as metals. Constr. *immed.* ב, instr. Zech. xiii. 9, with צָרָה, Jer. ix. 6, as if following upon that process.—II. Metaph. applied to men, as taking place by affliction, Job xxiii. 10; Ps. xvii. 3; Jer. xii. 3:—to God, by men impiously prescribing his duty, Mal. iii. 15; Ps. xc. 9;—to God, as one who tries the heart, &c., Jer. xi. 20; xvii. 10; xx. 12; Ps. vii. 10; xxvi. 2, &c.—to the ear, as trying assertions, Job xii. 11; xxxiv. 3:—to the eyelids, as judging of character, Ps. xi. 34.

Infin. בחון, part. בָּחֵן, Imp. בְּחִי. Niph. pres. יִבְחֵן, pl. יִבְחֵנוּ. II. *Be, or become tried, proved.* Gen. xlii. 15, 16; Job xxxiv. 36.

בחַר, v. pres. יִבְחֵר. See בָּחַר. *Chose, elected, selected.* Constr. *immed.* and *med.* ב, l, once l, as Abraham, Neh. ix. 7; kings, as Saul and David, 1 Sam. x. 24; 2 Sam. vi. 21; Jerusalem, 1 Kings xi. 13, 32; Jacob, as a people, Deut. xiv. 2; Is. xli. 8: *ways, manners*, Is. lxvi. 3: *fear of God*, Prov. i. 29: *gardens of idolatry, &c.* Is. i. 29; 2 Sam. xix. 39: *words*, Job ix. 14: *sensu pręgnanti*. תִּבְחֵר עָלַי, *Shalt choose (and lay) upon me.* There appears no good reason for admitting either the I. or III. senses given by Gesenius, viz. I. *try*; III. *love, desire.*

Infin. בָּחֹר, constr. בָּחֹר, aff. בָּחֲרִי, (seg. בָּחֲרִי). Imp. בְּחִרִי, pl. בְּחִרוּ.

Niph. pres. יִבְחֵר, part. *Chosen, eligible, &c.* Jer. viii. 3; Prov. viii. 10, 19; x. 20, &c.

בטא, or בטח, v. part. בוֹטֵא. Arab.

בָּטָא, calcavit. Cogn. بَطِيطٌ, mendacium. *Speaking wrongfully, falsely*, Prov. xii. 18.

Pih. יִבְטֵא, *Speaks falsely, wrongfully, &c.* Lev. v. 4; Ps. cvi. 33. Infin. בִּטְיֵא, Lev.

v. 4. From these places it is sufficiently evident, that something worse than speaking inconsiderately must be meant. I think Gesenius is right in making this word a cognate with בדר, although I doubt the accuracy of his deduction. See also ברא, above, and בר, sig. vi. So بَطِيطٌ, *res miranda, mendacium.*

בְּטָחָה, m. גְּטָחָה, f. Arab. البطحة, i. e.

مَسِيلٌ وَاسِعٌ فِيهِ دَقَاقُ الْحَصَى, i. e. *A wide stream in which is small sand.* Hence

the phrase, تَبَطَّحَ السَّيْلُ اتَّسَعَ فِي الْبَطْحَاءِ.

A torrent, or stream, it spread out into lakes. Hence, perhaps, the notion of *plenty, security, confidence, &c.* Confidence; adv. *in confidence, confidently*, Is. xxxii. 17; Gen. xxxiv. 25. Often with ל, and the verbs הָיָה, יָלַךְ, רָכַב, נָסַח, נָסַח, שָׁכַב, שָׁפַן, יָשָׁב, Lev. xxv. 18; Deut. xxxiii. 12; Job xi. 18; xxiv. 23; Ps. lxxviii. 53; Prov. iii. 23; Is. xv. 3; Ezek. xxxiv. 27; f. Is. xxx. 16.

בְּטָחָה, v. pres. יִבְטֵחַ, constr. *med.* על, ב, אל, ל, and *abs.* Confided, trusted, in, to, on, Ps. xxviii. 7; Ezek. xxxiii. 13; Ps. xxxi. 7; 2 Kings xviii. 21; Job vi. 20; xi. 18; xl. 23, &c.

Infin. בָּטַח, Ps. cxviii. 8; Imp. בְּטַח, ib. xxxvii. 3; pl. בְּטַחוּ. Part. ag. בוֹטֵחַ, Deut. xxviii. 52; בוֹטְחָה, f. בוֹטְחוֹת, pl. בוֹטְחוֹת. Pass. בָּטֵחַ, Ps. cxii. 7.

Hiph. הִבְטַחְתִּי, pres. יִבְטֵחַ, *Made to confide, trust*, Jer. xxviii. 15; Is. xxxvi. 15; Jer. xxix. 31.

Part. מִבְטָחִים, Ps. xxii. 10.

בְּטָחוֹן, m. *Great confidence*, Is. xxxvi. 4; Eccl. ix. 4. Gram. art. 168.

בְּטָחוֹת, f. pl. *Securities, things confided in.* *Great confidence*, pl. excel. Job xii. 6.

בָּטַל, v. Arab. بَطَلَ, *vanus, frustra, fuit.* Syr. ضَلَّ, *irritum fecit*, Eccl. xii. 3, *unemployed; ceased.* בָּטַל, id. Chald. Ezra iv. 24.

Pañ. Chald. *Caused, or made to cease*, Ezra iv. 21. 23; v. 5; vi. 8.

בְּטָן, f. Arab. بَطْنٌ, *Excavation, hollow-ness*, seems to be the primitive idea: hence بَطْنُ الدَّيْرِ, *sepulchra: medium et intimum alicujus rei: venter.* Syr. ضَلْمُنٌ, *pręgnans.*

I. *The belly*, of man or beast, Cant. vii. 3; Job xl. 16: as filled with food, Prov. xiii. 25; xviii. 20; Job xx. 20; Eccl. xi. 5: or, as pregnant, synon. with רָחַם, Gen. xxv. 24; xxxviii. 27; Job iii. 11. Hence the phraseology, כְּרִיבֶטֶן, Jud. xiii. 6, 7; כִּבְטָן, Is. xlvi. 8, &c.; מִכְּבֶטֶן אִמִּי, Ps. xxii. 10; Job xxxi. 18: מִכְּרִבְטָן, *offspring*, Gen. xxx. 2; Deut. vii. 13: בְּרִבְטָנִי, Prov. xxxi. 2: בְּנֵי בֶטְנִי, Job xix. 17, my own children, "the mere effusion of (my) proper loins." Not Job's brethren, but his children. See my notes on the place. It. טֶבֶן שְׂאִיל, *cavity of the sepulchre*, Jon. ii. 3. חֲרִירֵבֶטֶן, lit. *recesses, chambers, of the belly*; i. e. the inmost mind, Prov. xviii. 8; xx. 27, &c. חָרַטְנוּ בֶטְנֵנוּ, *my viscera trembled*; i. e. my mind was agitated, Hab. iii. 16. Architecturally, the belying, or swelling of columns, 1 Kings vii. 20. Aff. בֶּטְנִי, בֶּטְנֵי, בֶּטְנֵי, בֶּטְנֵי, pl. non occ.

בֶּטְנֵי, pl. Gen. xliii. 11. *Nuts*, the *pistacia vera* of Linnæus; a tree much abounding in Palestine, but unknown in Egypt. Hierob. Olav. Celsius. i. p. 24, et seq. Plin. Hist. Nat. lib. xiii. x. Bochart. Canaan, lib. i. x.

בִּי, An interjection, used to excite pity or compassion. See Gen. xliii. 20, &c. Nold. p. 175. Gesenius takes it as an abbreviation of בְּעִי, *petitio*, &c. r. בעה. But, if this were the case, such passages as בִּי אֶרְצֵי, would rather imply, *request or petition (me) Lord*, than favour sought for such person. There can be no doubt, therefore, Noldius and others were correct in appealing to the Arab.

بَيْنَكَ اللهُ, and the Syr. حَمًا, *consolatus est*, for the just interpretation of the word. Gram. art. 243. 2, note. *O favour, pity, be gracious*, or the like.

בֵּין, constr. prim. בֵּין, seg. Gram. 147. 10; 171. 3, note. Dual. בֵּינֵי, pl. בֵּינוֹת. Arab. بَيْنٌ, *intervallum, separatio*. I. *Interval, midst*. בֵּין, Is. xliv. 4. כִּבְטָן, Gen. xlix. 10. בֵּין אִישׁ בֵּינֵי, lit. *man of two intervals*; spoken of Goliath, as placed between the two armies, 1 Sam. xvii. 4. II. Hence, used as a preposition. Arab. بَيْنَ, *Between, among, within*; as, בֵּין אֲחֵים, *Between brethren*, Prov. vi. 19; Job xxx. בֵּין הַעֲרִבִים, *Between the two evenings*; i. e. the period between sunset on two successive days. See my sermon on the Sabbath. Exod. xxix. 39, &c. בֵּין עֲשָׂרָה יָמִים,

During, within, the space of ten days, Neh. v. 18. בֵּין יָדַי, *Between*; i. e. *within, the two hands*, Zech. xiii. 6. בֵּין שְׂוֹרְתָם, *Between, within, their walls*, Job xxiv. 11.

When two things are spoken of, בֵּין... בֵּין, Gen. xxvi. 28; Exod. xi. 7. Occasionally בֵּין... לְ, Gen. i. 6; Lev. xx. 25. בֵּין... לְבֵין, Is. lix. 2. בֵּין... לְ, Joel ii. 17.

Used with other prepositions, as, אֶל-בֵּין, Ez. xxxi. 10. 14. אֶל-בֵּינוֹת, Ib. x. 2. עַל-בֵּין, Ib. xix. 11. כִּבְטָן, Zech. vi. 1; Ps. civ. 12; Jer. xlvi. 45. מִכְּבֶטֶן סִדְוֹן, ellip. for מִכְּבֶטֶן תְּנָלִים, *From between the feet*, i. q. מִכְּבֶטֶן, or מִכְּבֶטֶן, Deut. xxviii. 57. מִכְּבֶטֶן רַגְלֵי, ellip. for מִכְּבֶטֶן מִכְּבֶטֶן רַגְלֵי, Gen. xlix. 10, *from his posterity*. It. rep. מִכְּבֶטֶן... מִכְּבֶטֶן, 2 Kings xvi. 14; Ezek. xlvii. 18. מִכְּבֵינוֹת, and אֶל-בֵּינוֹת, Ib. x. 2. מִכְּבֵינוֹת, vv. 6, 7. Aff. בֵּינֵי, בֵּינֵי, &c.

בֵּין, Chald. id. Dan. vii. 5. Aff. pl. בֵּינֵיהֶן, v. 8; *keri בֵּינֵיהֶן*.

בֵּין, v. conj. בֵּינֵי, and בֵּינוֹתֵי, Dan. ix. 2, pres. בֵּין, apoc. בֵּינֵי, and בֵּינֵי. Arab. بَانَ, *Distitit, et segregata fuit res a re*. I. *Distitit, discerned*; meton. *perceived, understood*; constr. ى, Ps. cxxxix. 2, &c. ى, Neh. xiii. 7. اِنَّا, Ps. xxviii. 5. عَلَ, Dan. xi. 30; abs. Ps. xciv. 7; *immed.* Prov. vii. 7, &c.

Inf. בֵּין, Prov. xxiii. 1; Imp. Dan. ix. 23; x. 1.

Part. pl. בָּנִים, Jer. xlix. 7. Niph. בָּנִי, *Became discerning, &c.* Is. x. 13; pres. non occ. Part. גְּבוּיָם, pl. גְּבוּיָם. Aff. גְּבוּיָי, Gen. xli. 33. 39; Deut. i. 13; Is. v. 21; xxix. 14.

Pih. יוֹנְהוּדָה, *Made him discerning, gave him intelligence*, Deut. xxxii. 10.

Hiph. הִבֵּין, pres. non. occ. or is very doubtful. Constr. *immed.* ى and ى, Job xxxv. 23; Is. xxix. 16; Dan. i. 17. I. *Made to know, understand, &c.* II. Occasionally in the sense of Kal, Is. xxviii. 19; Dan. i. 4; ix. 23; Job xxviii. 23; Prov. i. 2, &c. Inf. הִבֵּין, Imp. הִבֵּן, Part. מִבֵּין, pl. מִבֵּינֵי, constr. מִבֵּינֵי.

Hithp. הִתְבִּינֵן, pres. הִתְבִּינֵן, i. q. Niph. constr. abs.—with עַל, אֶל, בְּ, עַל, אֶל, לְ, מִן. Imp. הִתְבִּינֵן, Job xxxvii. 14; pl. Jer. ii. 10; ix. 16.

בֵּינָהּ, f. pl. בֵּינוֹת, *Intelligence, discernment, prudence, knowledge*, Job xxviii. 12. 20; Prov. iv. 5; viii. 14; ix. 6. אֵין בֵּינָהּ, *ignorance*, Is. xxxiii. 19. Seems to be used *adverbially*, Job xxxviii. 4; Jer. xxviii. 20. Pl. of excell. עַם בֵּינוֹת, *people of great discern-*

ment, Is. xxvii. 11; constr. בינה. Aff. בינה, גינה, דינה, דינה, דינה.

Chald. id. Dan. ii. 21.

ביצים, pl. m. *Eggs*. Arab. بَيْضٌ, *præstantia candoris*. بَيْضَةٌ, *ovum*. Chald. ביצה,

Syr. |ܕܡܚܕܐ|, id. Deut. xxii. 6; Is. x. 14; lix. 5; Job xxxix. 14. Aff. ביצה, דיצה.

בִּיקְרוֹתֶיךָ, Ps. xlv. 10. See יקר.

בִּיר, i. q. בָּר, Jer. vi. 7, *keri*.

בִּירָה, f. or dub. Arab. بَيْرَة, *Thesaurus*.

Pers. باره, or بارو, *fortification, &c.* I. *A palace with the adjacent city*, Est. i. 5; ii. 5, &c. II. *The temple at Jerusalem*, Neh. ii. 8; 1 Chron. xxix. 1. 19. Gesenius makes this *sequioris Hebraismi vox*; yet in these two last instances, the sacred writer puts it into the mouth of David. Nor is it in the other instances found, as he intimates, apart from שושן.

בִּירָה, Chald. id. defin. בִּירְהָ. Syr. |ܕܡܘܘܨ|, Ezra vi. 2.

בִּירְנֵיחַ, f. pl. *Palaces*, 2 Chron. xvii. 12; xxvii. 4; sing. non occ. Gram. 140. 3.

בִּית, m. constr. בית, aff. בִּיתִי, &c. Seg. r. בית, pl. בָּתִּים; constr. בָּתִּי; aff. בִּיתֵי, &c. Cogn. r. בית, for בִּיתֵיחַ (sing. בִּיתֵיחַ, fin. בָּתִּיחַ) constr. Gram. art. 73. בָּתִּיחַ, and with Dag. compens. בָּתִּיחַ, &c. Gesenius first supposes בָּתִּיחַ, to be the sing., but this would supply the pl. בָּתִּיחַ, as in קָתִּיחַ, קָתִּיחַ. He next proposes בָּתִּיחַ, i. q. בָּתִּיחַ, from the root בית; which would give the pl. בָּתִּיחַ, not בָּתִּיחַ and thence בָּתִּיחַ! It is astonishing that a grammarian of so much experience, should so grievously forget the analogy of words. Arab. بَيْتٌ, *domus*, pl. بَيْوتٌ (Heb. בִּיתוֹ, as above), hence

בִּיתוֹתַי, which is the full and regular pl. Syr. |ܕܡܘܘܨ|, *pernoctatio*. |ܕܡܘܘܨ|; constr.

בֵּית, pl. |ܕܡܘܘܨ|, for |ܕܡܘܘܨ|. Cogn. r. בנה. *A house, or residence*: I. Whether of God, or of idols, as *the Temple, &c.*: II. Of the King, as his *Palace*: III. Of men, or beasts, generally, as *House, tent, cave, &c.*: IV. Of the dead, as *the Sepulchre*.—I. 1 Kings vi. 5; xxxviii. 7. 12; Is. lxvi. 1; xxxvii. 38; xlv. 13, &c. II. 2 Sam. xi. 2. 9; 1 Kings ix. 31, &c. III. Job xvii. 13; xxxix. 6; Ps.

lxxxiv. 4, &c. Job viii. 4. Hence also V. *The receptacle of any thing*, Is. iii. 20. בֵּיתֵי נִשְׁכֹּת *Perfume-boxes*, according to Schröder, de Vestitu mulierum. Comp. Exod. xxvi. 29; xxxvi. 34, &c.; *A prison*, Gen. xxxix. 20, 21, &c.

Hence, Meton. VI. *House*, in the sense of *family*; as, בֵּית פְּרֹעָה; Gen. l. 4. בֵּית אֲבֹרָהם, Ib. xvii. 23. בֵּית אֶבֶן, Ib. xxiv. 23. בֵּית אֲבִי, Ib. xxxiv. 19. בֵּית יִסְחָף, Ps. xliiii. 18, &c. Also *God's people, or family*, Num. xii. 7; Hos. viii. 1. Comp. 1 Tim. iii. 15. Hence also applied to the *Raising of a family*, Ruth iv. 11; Deut. xxv. 9; 1 Sam. ii. 35; xxv. 28; 2 Sam. vii. 27. Comp. Ib. vii. 11. Also, to the *Goods, &c. of a house*, Est. viii. 1, 2; Gen. xv. 2; Exod. i. 21. Also, VII. *The interior of any thing*, opp. דוּרְיָן, Exod. xxviii. 26. בֵּיתָה, Gen. iv. 14, opp. מְדוּרָן. With ה, parag. *Intus, introrsum, inwards*, Ezek. xlv. 17; Exod. xxviii. 26, &c. See Nold. p. 182. Cogn. בוא. It is found compounded with many names of places, as, בֵּית אֶל, &c. See Reland's *Palestine*, and Gram. 170, 24.

בֵּית, def. בֵּיתָה, בֵּיתָה, constr. בֵּית, pl. בֵּיתִין, aff. בֵּיתָה, Chald. i. q. Heb. Dan. ii. 5; iv. 27; Ezra v. 2; vi. 4, &c.

בֵּיתָן, m. constr. בֵּיתָן, *Great house, palace*, Est. i. 5; vii. 7, 8.

בֵּכָה, m. Arab. بَيْكَاةٌ, *fletus*. Syr. |ܕܡܘܘܨ|, id. *ἄθλιος*, *flevit*, Ps. lxxxiv. 7. *Vale of weeping*, applied apparently to this state of things, on account of the various trials experienced in it.

בֵּכָאִים, pl. 2 Sam. v. 23, 24; 1 Chron. xiv. 14, 15. The Arab. بَيْكَاةٌ. According to Celsius Hierob. I. p. 335, et seq. i. e. *a Tree giving out (weeping) a white sort of gum, the medicinal properties of which are dry and acrid, and good for the tooth-ache.*

בֵּכָה, m. Arab. بَيْكَاةٌ, *fletus*. *Weeping*, Ezra x. 1.

בֵּכָה, v. pres. יִבְכֶּה, apoc. יִבֵּךְ. Arab. بَيْكَاةٌ. Syr. |ܕܡܘܘܨ|. *ἄθλιος*: *flevit*. *Wept*, meton. *Mourned*, on account of loss or injury of any description. Constr. יָלַ, יָלַ, יָלַ, and abs. Gen. xlv. 14; Ezek. xxvii. 31; Job xxx. 25; Deut. xxi. 13; Num. xi. 18; Ps. cxxxvii. 1.

Inf. בָּכָה, Jer. xxii. 10. בָּכָה, *Weep exceedingly*.

Part. פְּנָה, Exod. ii. 7; Num. xi. 10, pl. פְּנִים, Ib. xxv. 6; Jud. ii. 5, f. פּוֹקֵד, Lam. i. 16.

Pih. part. f. כְּבִנָּה, pl. כְּבִנּוֹת, *Mourning, deplo- ring*, Jer. xxxi. 15; Ezek. viii. 14.

פְּכִי, m. in pause, פְּכִי, *Weeping, lamenta- tion*, Deut. xxxiv. 8; 2 Sam. xiii. 36. כְּבִנְכִי, *from weeping*, i. e. emitting so much as a tear- drop, Job xxviii. 11. See my note on the place. Aff. פְּכִי, *My lamentation*, Ps. vi. 9.

פְּכוֹר, m. pl. פְּכוֹרִים. Arab. بَكْوَرٌ, *Being, or rising, early*. פְּכוֹרָה, *primogenita*.

Syr. פְּכוֹרָה, *primogenitus*. Æth. ሆሰዳ : id. I. *The first-born of man or beast*, Gen. xxv. 13; Exod. xi. 5, &c. And, because certain considerations were attached to these, II. Taken as a superlative, as in פְּכוֹרֵי דָלִים, *first-born of the poor*; i. e. the most poor, Is. xiv. 30. פְּכוֹר כְּוֶחַ, *a killing disease*, according to Gesenius, Winer, &c.; but most probably a periphrasis for *the worm*, Job xviii. 13. See my note on the place. The Arabs have, in- deed, the phrase, ضربة بكر, signifying a *deadly blow*; which, however, is far from deciding this usage in the sense alluded to: much less is the *بنات المنية*, of Schulzens.

פְּכוֹרָה, f. pl. פְּכוֹרוֹת, *Primogeniture, the being first-born*, either of man or beast, Gen. xxv. 32. 34; Deut. xxi. 17; xii. 6. 17: Gen. iv. 4. Aff. פְּכוֹרָה, פְּכוֹרָה, פְּכוֹרָה.

פְּכוֹרִי, m. pl. פְּכוֹרִים, *First-fruits*, of the fields, trees, &c. commanded to be offered up, Lev. ii. 14; xxiii. 17; Neh. x. 36, &c. sometimes precedes, which may be taken adverbially, Exod. xxiii. 19; xxxiv. 26. לֶחֶם הַפְּכוֹרִים, *bread of the first-fruits*; i. e. made of the first wheat. יוֹם הַפְּכוֹרִים, *day of the first fruits*: i. e. of Pentecost, on which they were offered, Num. xxviii. 26; occ. sing. only in Is. xxviii. 4. With aff. פְּכוֹרָה, which certainly seems to be erroneous, for פְּכוֹרִי, f.

פְּכוֹרָה, f. pl. פְּכוֹרוֹת (פְּכוֹרוֹת), *Preco- cious, immaturely ripe, fruit*, Micah vii. 1; Hos. ix. 10; Jer. xxiv. 2. Arab. بَكْوَرٌ, *præcox palma, &c.*

פְּכוֹרָה, f. opp. פְּכוֹרָה, *First-born, or eldest daughter*, Gen. xix. 31. et seq. xxix. 26.

פְּכִיתָ, r. בכּה, f. *Mourning*, Gen. l. 4.

פְּכוֹרָה, v. Pih. pres. פְּכוֹרָה, *Brings forth*

early, or first-fruits; not *fructus præcozes*, as Gesenius and Winer give: this is manifestly at variance with the context.

Infinit. פְּכוֹרָה, *Appointing, or constituting as first-born, giving the rights of primogeniture*, Deut. xxi. 16.

Puh. pass. of Pih. Lev. xxvii. 26.

Hiph. part. פְּכוֹרָה, f. *A woman bringing forth her first child; bearing a first-born*, Jer. iv. 13.

פְּכוֹרָה, f. Arab. بَكْرَةٌ, *parvus camelus, vel juvenicus. A young she camel*, Jer. ii. 23, פְּכוֹרָה. Pl. constr. m. פְּכוֹרֵי, Is. lx. 6. Hierozo. Bochart. i. lib. ii. cap. 3.

פְּכִל, partic. Arab. بَلِيٌّ or بَلَاءٌ, *usu vetusta evadens, consumptâ fuit, vestis*. Syr. פְּכִל. Heb. פְּכִלָה, id. Hence, meton. *Being*

wanting, &c. Arab. هوبذي بلي, *longius abest, ut ubi sit nescias*. Synon. with לא, comp. Ps. lviii. 9; Job iii. 16; Prov. x. 30; Ps. lxii. 3, &c. *Not, by no means*, Is. xxvi. 14; Ps. xlix. 13; Prov. xxiv. 3. In Ps. xxxii. 9, i. q. אין, *Is not*; i. e. negatives the existence of its object. *There is no approach* (i. e. of them) to thee, בַּל קָרוֹב אֵלֶיךָ. With other particles, בַּל-עַל, Is. xl. 24; בַּל-עַל, Ps. xvi. 2; בַּל-עַל, Prov. xxiii. 7. See Noldius, p. 183, &c.

פְּכִל, Chald. m. Arab. بَالٌ, *cura, animus*, Syr. פְּכִל, id.—pec. *Care*. meton. *The heart, mind*, Dan. vi. 15.

פְּכִל, i. q. פְּעַל, apparently. The former was probably the Chaldee, the latter, the Phœnician or Hebrew, form of this word. Selden de Diis Syris. Syntag. ii. cap. i. Servius ad Æneid i., “Lingua Punica Bal dicitur, apud Assyrios autem Bel dicitur, quadam sacrorum ratione et Saturnus et Sol.” According to the Greeks and Latins, Βήλος, and Balus. The supreme Deity with the Babylonians; and, according to Cedrenus, *Thurus*, a successor of Ninus, deified in the character of Mars. See Selden l. c. where every neces- sary information will be found.

פְּכִילָה, v. Pah. r. בִּלָה, Chald. i. q. Heb. פְּכִילָה, pres. בִּלָה, *Destroy, make to disappear, &c.* Dan. vii. 25. Comp. Pih. בִּלָה.

בִּלַּג, non. occ. Arab. بَلَجٌ, *aperuit*; hence, *nituit, fulsit, aurora*. Conj. iv.—Hiph. Heb.—*manifestum reddidit, diduxit*; it. *Læ- titia perfudit*; i. e. as having received light.

Hiph. pres. with ה parag. אֲנִי־קָה, *Let me be glad*, Job ix. 27; x. 20; Ps. xxxix. 13.

Part. מְבַלֵּי, *Making manifest, opening upon; i. e. bringing on*, Amos v. 9. So the Arab.

الحق الباطل واللعج, *veritas supernata, s. apparet, futilia a. merguntur*. Hence, augm. מְבַלֵּי, which see in its place.

בלה, *Pih.* Cogn. בהל, Part. pl. מְבַלֵּים, *Harassing; kerī*, מְבַלֵּים, Ezra iv. 4. Syr. مَبْلَى, *consternavit*.

בלה, *f. Old, worn out*. בָּלָה נַאֲפִים, *Old, worn out, with adulteries*, Ezek. xxiii. 43; pl. בְּלוּת, *m. בָּלִים*, id. Josh. ix. 4, 5.

בלה, *v. pres.* בְּלָה. Arab. بَلَى, *usu vetusta evasit*. Syr. بَلَى. Æth. በለ: id. I. *Grow old*. II. *meton. Perish*; applied especially to garments: constr. בָּן, and abs. Deut. viii. 4; xxix. 5; Josh. ix. 13; Is. i. 9; li. 6:—to person, or its parts, Job iii. 4; xiii. 28; Ps. cii. 27:—to time, works, &c. Job. xxi. 13; Is. lxxv. 22.

Infinitive בְּלוּתִי, aff. Gen. xviii. 12. *Pih.* *Made old*, Lam. iii. 4; pres. Job xxi. 13; Is. lxxv. 22.

Infinitive בְּלוּת, Ps. xlix. 15; 1 Chron. xvii. 9.

בלה, *f. r. בלה*, pl. בְּלוּתִים. I. *Terror, consternation*, Is. xvii. 14; Job xviii. 11. 14; xxvii. 20, &c. Ib. xviii. 14, הַיָּדְרָה לְמַלְכָּה בְּלוּתִים. Gesenius takes the latter word as nom. to the verb, and ל in the sense of ל, which is fanciful. See my note on the passage. II. *meton. The efficient cause of this, Violence, calamity, or the like*. Lxx. ἀλώλειαν, Ezek. xxvi. 21; xxvii. 36; xxviii. 19; Ps. lxxiii. 19. Job xxiv. 17, בְּלוּתִים, probably for בְּלוּתִים, id.

בלה, *m. Chald. Custom, tax, r. בלה*. See בָּלָה: not because it was imposed on *consumable* articles, or was *oppressive*; for nothing of the sort appears. Most probably *ground-rents*, as was always the case under the feudal system, and as is now the practice in the East, Ezra iv. 13. 20; vii. 24.

בלה, *pl. constr. m. defect.* בְּלוּתִי, Jer. xxxviii. 11, 12 (sing. בְּלוּתִי, fem. בְּלוּתִי). *Growing old, worn, pieces of cloth, rags*. See בהל, and מלה.

בלה, *m. r. בלה*. I. *Loss, destruction*, Is. xxxviii. 17. II. *Wanting*: as a prefix, *Without*. בְּלוּתִי מְקוּם, *Wanting, or without place*, Is. xxviii. 8. בְּלוּתִי נִשְׁמָע, *Without being heard*, Ps. xix. 4; Job xviii. 11; xxx. 8. III. Ad-

verb, i. q. בלי, *not*, Gen. xxxi. 2; Hos. viii. 7; Is. xiv. 6; xxxii. 10; compd. with prepp. בְּלוּתִי, Deut. iv. 42; xix. 4, &c.; and בְּלוּתִי, Job xxxviii. 41; xli. 25; Is. v. 14; and בְּלוּתִי, *From want of*, Deut. ix. 28; Is. v. 18; Lam. i. 4; Job xviii. 15. בְּלוּתִי אֵין, for emphasis, Exod. xiv. 11; 2 Kings i. 3. 6. 16, בְּלוּתִי אֵין, *without, excepting that not, &c.* Eccl. iii. 11. בְּלוּתִי אֵין, *until want of*; i. e. the ceasing of the moon, as long as it shall endure, Mal. iii. 10. See Nold. p. 185, &c.

בלה, *m. r. בלה*. Arab. بَلِيلٌ, *humidus, بلال, recens humiditas plantæ. Grass, fodder; green, and not made into hay*, Job vi. 5; xxiv. 6; Is. xxx. 24; in this last place, a sort of seed apparently, *vetches* perhaps, or *clover*. Gesenius, and others usually, *mixtum* (r. בלה), a mixture of several sorts of vegetables. Varro de re rustica, and Plin. Hist. Nat. lib. xviii. 41. Pliny, however, Ib. 42, has, "*Apud antiquos erat pabuli genus, quod Cato ocinum vocat, quo sistentant alvum bubus. Id erat e pabulis, segete viridi desecta, antequam gelaret.*" Which also seems to have been a sort of mixture used while green: or, as Varro has, "*Id genus (ocimum) pabuli sunt segetes sectæ virides antequam gerant siliquas.*" This last place will, perhaps, explain the passage cited above from Isaiah.

בלה, *compd. of בלי and כהה*, lit. *Without any thing, not any thing*, Job xxvi. 7. See my note on the place.

בלה, *compd. of בלי, and יעל Useful*. Arab. وَعَلٌ, *prominuit. Useless; meton. wickedness, sin, injury*. Whence the phrases, אֵישׁ בְּלוּתִי, 1 Sam. xxv. 25; אָדָם בְּלוּתִי, Prov. vi. 12; בְּנוֹת בְּלוּתִי, 1 Sam. xxv. 17; בְּנוֹת בְּלוּתִי, 1 Sam. ii. 12; Deut. xiii. 14; Judges xix. 22; xx. 13; דְּבַר בְּלוּתִי, 1 Sam. i. 16; דְּבַר בְּלוּתִי, Ps. xli. 9; ci. 3; Deut. xv. 9; וְזֶכֶר בְּלוּתִי, *councillor of sin*, Nahum i. 11; נְהַל בְּלוּתִי, *torrents of iniquity*; overspreading oppressions of the wicked, Ps. xviii. 5. Ellipt. בְּלוּתִי, for אֵישׁ בְּלוּתִי, 2 Sam. xxiii. 6; Nahum ii. 1; Job xxxiv. 18, for דְּבַר בְּלוּתִי, probably.

בלה, *v. pres. apoc.* בְּלוּתִי (*kethiv*). Arab. بَلَّ, *rigavit. بَلْبَلٌ, confusus et commistus fuit, sermo*. Syr. مَبْلَى, *confudit. I. Suffused*, Ps. xcii. 3. II. *Confused, or confounded*, Gen. xi. 9. Ib. 7, בְּלוּתִי, with ה, parag. for בְּלוּתִי, *Let us confound*. Part. בְּלוּתִי, f.

בלה, pl. בלואה, *confused*, or *mixed*. It. בליל. See above: whence ובל, *He gives fodder*, Judg. xix. 21.

Hithp. pres. יתבולל, *becomes confounded, mixed with*. Constr. ב, Hos. vii. 8. Hence בבל, for בבלב, *confusion*.

בלם, non occ. Syr. بلم, *clausit, constrinxit, حنط, capistrum*. Infin. בלום, *Constriction, bridling*, Ps. xxxii. 8.

בלע, m. Arab. بلع, *deglutitio*. Syr. et Æth. id. I. *Swallowing up*; meton. II. *destroying*, Jer. li. 44; Ps. lii. 6. Aff. בלעי, Job vii. 19. בלעו, Jer. i. c.

בלע, v. pres. יבלע, constr. *immed.* I. *Swallowed, devoured*. Meton. II. *Destroyed*, Job xx. 15. 18; Jer. li. 34; Exod. vii. 12; Is. xxviii. 4, &c.; Num. xvi. 30; Ps. cxxiv. 3; cvi. 17; Prov. i. 12, &c. Infin. בלוע, Jon. ii. 1.

Niph. *Became swallowed up, lost*, Hos. viii. 8; Is. xxviii. 7.

Pih. בלע, pres. יבלע, i. q. Kal. intensitive, perhaps, Is. xxv. 8; Lam. ii. 2. 5; 2 Sam. xx. 20; Is. xix. 3.

Infin. בלע, aff. בלעו. Imp. id. Ps. lv. 10.

Part. pl. כבלעך, Is. xlix. 19, aff.

Puh. pres. יבלע, passive of Pih. impers. 2 Sam. xvii. 16; Job xxxvii. 20.

Part. pl. כבלעים, Is. ix. 15.

Hithp. i. q. Niph. Ps. cvii. 27.

בלעי, aff. בלעך, compd. of בל, and יע, or יעי. I. *Besides, without*, Gen. xli. 44; Job xxxiv. 32; where אשך, is omitted by the ellipsis, Is. xlv. 6. II. *Not concerning, nothing to, or, as it respects*, Gen. xiv. 24; xli. 16. Compd. with כן, כבלעי, i. q. I. Is. xxxvi. 10; Jer. xlv. 19; Ps. xviii. 32, &c.

בלק, v. Arab. بلقوة, *desertum, solitudo*.

Cogn. بلك, *terra vacua, inculta*. Syr.

בלע, *egestas*. Part. בולקה, aff. *devastating, ruining it*. Part. Puh. כבלקה, *made desert*, Nahum ii. 11.

בלתי, r. בלה. Arab. بلى, *sectio*,

præcisio. Cogn. بلى, *secuit, præcidit*.

Gesenius gives בלה, as בלה. But, is בלה a *cushion*, naturally derived from בלה, *concealing*? I doubt it. The same may be said of his other examples, בלה, and בלה. For

the latter, in his *Lex. Man.* he gives בלה, as the root!—Used as a prep. I. *Without* (i. e. excluding, &c.), בלה בלה, *a stroke without turning away*, i. e. constant. II. *Besides, except*; אין כל בלה, *There is not anything besides, &c.* Num. xi. 6; Josh. xi. 19. So Is. x. 4, בלה ברע, *There is, or shall be, none besides* (him who אשך) *bows down*, Hos. xiii. 4; Exod. xxii. 19. בלה (אשך) הרשעו, *Except* (that) *his reproach*, Dan. xi. 18; Gen. xliii. 3. III. Adverb, *Not* (i. e. excluding the action of the verb). בלה ידוד, *not clean*; i. e. anything but clean, 1 Sam. xx. 26. עד בלה, *until he had not left*, Num. xxi. 35; Job xiv. 12; Deut. iii. 3; Josh. viii. 22, &c. IV. *Unless, except, but*, בלה אשך, *But the sword of—*, Jud. vii. 14; Amos iii. 3, 4; Gen. xlvii. 18. Compd. with prepp. לבלתי, מבלתי, pron. בלהך, partic. אין בלה, בלהי אשך, בלהי אל. See Nold. p. 186, &c.

בלתי, f. pl. בלותי, constr. במותי, and במותי, defect. - Aff. במותי, &c. Pers. بلام, *supremum*

cujusque rei. Cogn. Syr. بلام. Gr. βίμα, *suggestum*, et βωμὸς, *ara idolis consecrata; tumulus*. Hence the first (β) is immutable. Gesenius tells us that, in the ancient religion of the Jews, as well as among other nations, HIGH PLACES going under this name were much frequented. I remark, the true ancient religion of the Jews, as well as that of the patriarchs, recognized no such places, except as idolatrous: among the Jews the mention of them is rare: the tabernacle of Moses was evidently in one of them, 1 Chron. xvi. 39. Among the ancient idolaters, as their own best writers allow, the heavenly bodies first, and secondly, dead kings and heroes, were considered as gods, and worshipped as such. See Diodor. Sic. lib. i. passim. Marshami Chron. Can. Ægypt. p. 54, &c. After this, the sepulchres of these men, raised in great heaps, tumuli, pyramids, &c., afforded places which seemed the best suited to the worship of such beings. See Clemens-Alexandrinus, as cited by Eusebius, Prep. Evangel. lib. ii. on this subject. According to Mr. Rich, in his work entitled "A Residence in Koordistan," &c. very many such places are still to be seen in that country, particularly in the neighbourhood of ancient Nineveh, some of which are of enormous dimensions and height, and are still frequented as places of worship. Gesenius, too, has no doubt that mention of such sepulchral tumuli is to be found in the Bible: e. g.

Ezech. xliii. 7. "Non profanabunt" (is his reading of the passage), "in posterum filii Israël nomen meum sanctum, ipsi et reges eorum, scortatione et cadaveribus regum in tumulis s. sepulcheris eorum," &c. Hence perhaps hills, as dedicated to some deity, also became objects of veneration, and were considered as well suited to the service of such gods. Solomon, we are told, set up idols on some of the mounts about Jerusalem, 2 Kings xxiii. 13. 15; and, in these, Josiah spied certain *sepulchres* (ib. ver. 16), which he destroyed. See my note on Job xxi. 33. The word has two significations. I. *High places*, as idolatrous *Places of worship*, Is. xv. 2; xvi. 12; Jer. xlvi. 35. Also of the true God, before the building of the temple, 1 Sam. ix. 12, et seq. 1 Kings iii. 4. But these, in 2 Kings xii. 4, are condemned as error. Is. xxxvi. 7, &c. The priests of these idolatrous places were styled *בְּנֵי הַבְּמֹת*, 1 Kings xii. 32; xiii. 2; 2 Kings xvii. 32. The chapel was termed *בַּיִת הַבְּמֹת*, pl. *בְּתֵי הַבְּמֹת*, 2 Kings xvii. 29. 32; 1 Kings xiii. 32. On this heathen usage among the Persians, see Herod. i. 131, Xenoph. Cyrop. lib. viii. :—the Greeks, Xenoph. Memorab. iii. 8, § 10. II. *Heights*, in a military sense, as places of strength, 2 Sam. i. 19. 25; Jer. xxvi. 18; Mich. iii. 12; Ezek. xxxvi. 2; Num. xxi. 28. So Ps. xviii. 34; Hab. iii. 19; Amos iv. 13; Mich. i. 3; Deut. xxxiii. 29. And, by a metaphor, applied to the *Waves* of a stormy sea, Job ix. 8; to the *Clouds*, Is. xiv. 14. We may, therefore, get rid of Gesenius's "*arces maris*," and "*arces nubium*," as things not unlike castles built in the air.

בְּמוֹ, see *בו*.

בְּמִתֵּי, see *בְּמִתֵּי*.

בֵּן, r. *בְּנָה*, Syr. *בְּנָה*, Arab. *بَنَى*, *aedificavit*. act. *בָּנִי*. Cogn. *בִּית*. See *בִּית*, sig. vi.

constr. — *בֵּן*, rarely *בָּן*, Prov. xxx. 1, &c. pl. *בְּנָיִם*; constr. *בְּנָיִ*, with *י* and *ו*, parag. Gen. xlix. 11; Num. xxiv. 3. 15. I. *A child*, generally, of either sex, Gen. iii. 16; xxi. 7; xxx. 1, &c. *בְּרֵךְ*, *male child*, Jer. xx. 15. Comp. Rev. xii. 5; Amos ix. 7; Ps. lxxii. 4.

II. propr. *A son*, Gen. iv. 25, 26; xvi. 11, &c.

III. *Any descendant*, as *grandson*, &c. Gen. xxix. 5; xxxi. 28; xxxii. 1: occasionally termed *בְּנֵי*, Exod. xxxiv. 7;

Prov. xiii. 22, &c. Hence the phrases *בְּנֵי יִשְׂרָאֵל*, *בְּנֵי יְהוּדָה*, *בְּנֵי יִשְׂרָאֵל*, *בִּית יִשְׂרָאֵל*, &c. or *בְּנֵי יִשְׂרָאֵל*, &c.

IV. A term of affection applied to juniors, Gen. xxxvii. 18; Josh. vii. 19; 1 Sam. iii. 6, &c.

V. Any one educated as a child, Exod. ii. 10. Comp. Acts vii. 21. Hence applied to pupils; teachers being considered as spiritual fathers, 1 Kings xx. 35; 2 Kings ii. 3. 5. 7; iv. 38; Prov. ii. 1; iii. 1, &c.

VI. Hence, metaphorically applied to designate character; as, (a) *בְּרֵכֶת*, *child of death*; i. e. worthy of death, 1 Sam. xx. 31; 2 Sam. xii. 5; Deut. xxv. 2. Comp. *υἱὸς γεεννης*, Matt. xxiii. 15.—*τῆς ἀπωλείας*; *τοῦ φωτός*, John xvii. 12; Luke xvi. 8, &c. So also (b) *בְּרֵכֶת*, *Child of strength*, strong man. *בְּרֵכֶת*, *Vain, sinful man*. *בְּרֵכֶת*, *בְּרֵכֶת*, It. Prov. xxxi. 5; Gen. xv. 2; 2 Kings xiv. 14; Is. xiv. 12; xix. 11; Zech. iv. 14. Comp. Eph. ii. 2; 1 Pet. i. 14. (c)

Applied to inanimate things, Job v. 7; xli. 20; Zech. iv. 14; Lam. iii. 13. (d) *Sons of God*, *בְּנֵי הָאֱלֹהִים*, Gen. vi. 2. 4. *Pious persons*. Hos. ii. 1; Ps. lxxxii. 6; lxxxiii. 15; xi. 1, &c. Comp. John i. 12; Rom. viii. 14, &c. Also (e) *Angels*, apparently; Job i. 6; xxxviii. 7. (f) *Kings*, as God's vicegerents, Ps. lxxxix. 28; and, as inspired by Him, 1 Sam. x. 6. 9; xi. 6; xvi. 13, 14; 2 Sam. vii. 14; Is. xi. 1, 2. So Christ, in his human nature, anointed *king* over all, Ps. ii. 7, as he was also priest, Ps. cx. 4. Followed immediately by a noun signifying place. (g) *A native of such place*, or belonging in some respect to it: as *Sons of Zion*; of *Babylon*; of *the East*; of *the province*; of *foreign land*; of *the house*, i. e. home born; of *the womb*, i. e. uterine brother; of *the people*, i. e. plebeian; of *my people*, i. e. of the same nation; so used of brutes, Deut. xxxii. 14, &c. Followed by a noun signifying time (h), *implying a person then born*, or of a certain age; as, *son of age*, i. e. of an aged father, Gen. xxxvii. 3; of *youth*, Ps. cxxvii. 4, i. e. of time specified, Gen. v. 32; Exod. xii. 5; Jon. iv. 10, &c. Applied also (i) to the *young of brutes*, and (k) to the *branches*, or *shoots of trees*, Ps. cxiv. 4; Gen. xlix. 11; Lev. xii. 6;—Gen. xlix. 22. Comp. Is. xvii. 6. On similar idiomatic usages in the Arabic, see Golius, or Castell, sub r. *בְּנֵי*.

(d) *Sons of God*, *בְּנֵי הָאֱלֹהִים*, Gen. vi. 2. 4. *Pious persons*. Hos. ii. 1; Ps. lxxxii. 6; lxxxiii. 15; xi. 1, &c. Comp. John i. 12; Rom. viii. 14, &c. Also (e) *Angels*, apparently; Job i. 6; xxxviii. 7. (f) *Kings*, as God's vicegerents, Ps. lxxxix. 28; and, as inspired by Him, 1 Sam. x. 6. 9; xi. 6; xvi. 13, 14; 2 Sam. vii. 14; Is. xi. 1, 2. So Christ, in his human nature, anointed *king* over all, Ps. ii. 7, as he was also priest, Ps. cx. 4. Followed immediately by a noun signifying place. (g) *A native of such place*, or belonging in some respect to it: as *Sons of Zion*; of *Babylon*; of *the East*; of *the province*; of *foreign land*; of *the house*, i. e. home born; of *the womb*, i. e. uterine brother; of *the people*, i. e. plebeian; of *my people*, i. e. of the same nation; so used of brutes, Deut. xxxii. 14, &c. Followed by a noun signifying time (h), *implying a person then born*, or of a certain age; as, *son of age*, i. e. of an aged father, Gen. xxxvii. 3; of *youth*, Ps. cxxvii. 4, i. e. of time specified, Gen. v. 32; Exod. xii. 5; Jon. iv. 10, &c. Applied also (i) to the *young of brutes*, and (k) to the *branches*, or *shoots of trees*, Ps. cxiv. 4; Gen. xlix. 11; Lev. xii. 6;—Gen. xlix. 22. Comp. Is. xvii. 6. On similar idiomatic usages in the Arabic, see Golius, or Castell, sub r. *בְּנֵי*.

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(h) *implying a person then born*, or of a certain age; as, *son of age*, i. e. of an aged father, Gen. xxxvii. 3; of *youth*, Ps. cxxvii. 4, i. e. of time specified, Gen. v. 32; Exod. xii. 5; Jon. iv. 10, &c. Applied also (i) to the *young of brutes*, and (k) to the *branches*, or *shoots of trees*, Ps. cxiv. 4; Gen. xlix. 11; Lev. xii. 6;—Gen. xlix. 22. Comp. Is. xvii. 6. On similar idiomatic usages in the Arabic, see Golius, or Castell, sub r. *בְּנֵי*.

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בְּנֵי, pl. m. constr. *בְּנָיִ*, Chald. i. q. Heb. Dan. ii. 25; Ezra vi. 9. Sing. *בֵּן*, which see.

בָּנָה, or **בָּנָא**, v. Chald. i. q. Heb. בָּנָה, *Built*. 1st pers. with aff. בָּנִיתָ, Dan. iv. 27. 3d pers. with aff. בָּנָה, *built it*, Ezra v. 11. Part. Peh. בָּנָה, *built*, ib. Part. pres. pl. בָּנִים, ib. whence לְבָנָה, *to build*, verbal noun, Ezra v. 3. 13; מְבָנָה, whence לְמְבָנָה. Infin. f. לְמְבָנָה, Ib. vv. 2. 17. 9.

Ithpe. הִתְבָּנָה, pres. 3 pers. f. Ezra iv. 13. 21. Part. מְבָנָה, Ib. ver. 8.

בָּנָה, pres. יִבְנֶה, apoc. יִבֵּן. Syr. **ܒܢܐ**.

Arab. **بَنَى**, *ædificavit*. *Built, erected*, a house, &c., I. really, or II. metaphorically. Constr. *immed.* or *med.* with לְ, בְּ, עַל, as the sense may require. I. Ezek. iv. 2; xxvii. 5; Gen. viii. 20; Jer. vii. 31; 1 Kings vi. 1. In this sense, too, it is used to signify *repaired, restored*, Josh. vi. 26; 1 Kings xvi. 34; Amos ix. 14; Ps. cxvii. 3; cxlvii. 2, &c. Applied to man, Gen. ii. 22. Constr. with לְ.

II. *Built up*, as raising a family, increasing it, &c., Jer. xxiv. 6; xxxi. 4; Ps. xxviii. 5. Hence, applied spiritually in the New Testament, *Edify*, Acts xx. 32; Eph. ii. 21, &c.

Part. **בָּנָה**, **בֹּנֵה**, pl. **בֹּנִים**, contr. **בָּנִי**; aff. **בֹּנֵה**, **בֹּנֵה**; id. pass. **בְּנִי**, f. **בְּנִיָּה**, pl. m. **בְּנִיִּים**.

Infin. **בָּנָה**, constr. **בְּנִיה**. Imp. **בְּנֵה**, pl. **בְּנִי**.

Niph. **נִבְנָה**, pres. **אֲבָנֶה**, **יִבְנֶה**, &c. Infin. **הִבְנִיחַ**, *Became built*, Num. xiii. 22; Deut. xiii. 17; 1 Kings vi. 7. *Rebuilt*, Is. xlv. 28.

Metaph. Jer. xii. 16; Mal. iii. 15; Job xxii. 23; Gen. xvi. 2. Constr. with כִּן.

בָּנָה, for **בָּאָנָה**, r. **בֹּא**, 1 Sam. xxv. 8; Gram. art. 72.

בְּנֹתַי, pl. of **בָּנָה**.

בְּנֹתַיִךְ, Ezek. xvi. 31. Read **בְּנֹתַיִךְ**; Infin. r. **בְּנִי**,—with prep. ב.

בְּנִיָּה, f. Arab. **بِنْيَة**, *structura*. A structure, or edifice, Ezek. xli. 13.

בְּנִיָּן, m. Heb. and Chald. Arab.

בְּנִיָּן, *ædificium*. Syr. id. I. *Structure*, or *edifice*, Ezek. xli. 12; Ezra v. 4. II. *Wall*, Ezek. xl. 5.

בְּנָם, v. Chald. *Was angry*, &c. Dan. ii. 12. Cogn. Arab. **سَدَس**, *alacritas*. Engl. *menace*, Gr. **μηρία**, **μηρία**, *irascor*.

בָּטַר, aff. **בָּטַר**, Job xv. 33, with **בָּטַר**, i. q. **בָּטַר**.

בָּטַר, m. Arab. **بَسْر**, *dactyli immaturi jam adulti*. Lxx. **ὄμφαξ**. *Unripe grape*, or, perhaps, *precocious*, Is. xviii. 5; Jer. xxxi. 29, 30; Ezek. xviii. 2.

בָּעָא, v. pres. **יִבְעָא**, Chald. Syr. **ܒܥܐ**, *petiit*. Arab. **بَعَا**, id. *Requested, prayed*; constr. with כִּן, **יָרַם**, **יָרַם**, **יָרַם**, pers. and *immed.* as to thing, Dan. ii. 13, &c.

Part. **בָּעֵא**, Dan. vi. 14; id. pl. **בָּעֵין**, Ib. 5; Infin. **יִבְעֵא**, Ib. ii. 18.

Pah. Dan. iv. 13; id. i. q. Heb. **בָּעָה**.

בָּעַד, and **בָּעַר**. Arab. **بَعَدَ**, *post*. Prep. *After, behind*, as to time or place, or some shade of this slightly varied; as, **בָּעַד הַפְּאִיחִים**, *After your sins*; i. e. in order to expiate them when so committed, Exod. xxxii. 30; **וַיִּסְּרוּ בָעֵרָם**, *They closed (the doors) after them*, Judg. ix. 51; Gen. vii. 16; Judg. iii. 22. II. **בָּעַד יִשְׂרָאֵל**, *After, i. e. for the sake of, Israel*, 1 Sam. vii. 9; Gen. xx. 7; 2 Kings xix. 4; Jer. xi. 14; xxi. 2; Ezek. xxii. 30; Job. vi. 22, &c. III. *Behind*, as it were behind one's back, and so unperceived. **בָּעַד בְּעֵי**, *Built a wall behind me*, Lam. iii. 7; Jon. ii. 7; Ps. cxxxix. 11; Job i. 20; Joel. ii. 8. So, **בָּעַד הַחֹלֶן**, *Behind the window*, i. e. being so placed, &c., *he looked down*, Gen. xxvi. 8; Josh. ii. 15; 1 Sam. iv. 18; 2 Kings i. 2; 2 Sam. xx. 21; Joel ii. 9. IV. **בָּעַד אִשָּׁה**, *After (associating with) a whorish woman*, Prov. vi. 26, &c. In most of which **בָּעַד** would, perhaps, more fully express the sense.

In this sort of acceptance, we shall have none of the redundancies proposed by Noldius (p. 193, &c.) as **בָּעַדְנוּ הָרָעָה**, *After us*; i. e. as pursuing, *evil shall neither come near, nor overtake us*, Amos ix. 10. So 1 Sam. i. 6; Zech. xii. 8; Job ix. 7, as in one or other of the examples above. Constr. with לְ, Cant. iv. 1. 3; vi. 7. Aff. **בָּעַדְי**, or in pause, **בָּעַדְי**, f. **בָּעַדְיָה**, **בָּעַדְיָה**, **בָּעַדְיָה**, **בָּעַדְיָה**.

בָּעָה, v. pres. **יִבְעָה**. Arab. **بَعَا**, *modum transgressus fuit, insultavit, intumuit, petiit*. I. *Pressed forward, obtruded, ran over*. II. *Sought, requested, importuned*. I. **כִּיִּם הִבְעָה**, *Fire runs*—causes to run—over; i. e. makes water to boil, Is. lxiv. 1. II. With הַתְּבַעֵן, *You really, truly, seek*, Is. xxi. 12. Constr. abs.

Niph. נִבְּחָה, *Became obtruded*, i. e. swelling outwards, Is. xxx. 13. II. *Be, become, sought out*, Obad. vr. 6.

בְּעוּ, f. Chald. *Petition, prayer*, Dan. vi. 8. 14; aff. בְּעִתָּה. Winer says here “pro בְּעִתָּה.” He does not appear to be aware, that the ה, is added both in Syr. and Chald. to nouns terminating in ו, in all cases of constr.

בְּעִט, v. pres. יִבְעֵט. Syr. **ܚܘܠܐ**, *calcavit, recalcitravit*. **ܚܘܠܐ**, *conculcatio*, not **ܚܘܠܐ**, and **ܚܘܠܐ**, as Winer and Gesenius have it. *Trample on, kick at*. Meton. *Despise, reject*, Deut. xxxii. 15; 1 Sam. ii. 29; constr. abs. and with ב, alib. non occ.

בְּעִי. f. i. q. בָּעַי, above, Job xxx. 24. **אִךְ לֹא־בָעִי יְשׁוּחֶיךָ**, *Surely only on prayer (for בְּבָעִי,) He sends not forth (his) hand: i. e. to injure or punish*. See my Commentary here, alib. non occ.

בְּעִיר, m. Syr. **ܚܘܠܐ**, *animal, momentum*. Arab. **بَعِير**, id. I. *Beast*, or *Cattle generally*, Exod. xxii. 4; Num. xx. 4. 8. 11; Ps. lxxviii. 48. II.—*Of burden*, Gen. xlv. 17. Aff. **בְּעִירָה**, **בְּעִירָה**, **בְּעִירָה**, **בְּעִירָה**.

בְּעֵל, m. pl. **بُعَل**, constr. **بُعَل**. Arab. **بَعْل**, *dominus, possessor, maritus*; id. Æth.

Gesenius adds the Sanscrit, Pála, **पालः**: but this signifies *nourisher*. The true Sanscrit synonyme is **बालः**: *strong, stout*: BALADÉVA, the elder brother of KRISHNA, and the third of the three incarnations termed RAMAS, &c. Wilson's Sanscr. Dict. p. 599. ed. sec. Sir. G. C. Haughton's Do. p. 1931. Abstr. used for a concr. as in **מְבַעֵר**, &c. Gram. art. 152. 10. I. *Lord, master, or possessor*, generally, Exod. xxii. 7; Jud. xix. 22; Job xxxi. 39; Is. i. 3; xvi. 8, &c., and hence, II. *A husband*, Exod. xxi. 3. 22; 2 Sam. xi. 26; Joel i. 8. See **בְּרִיָּה**, here, &c. III. *Possessor*; it is much used like the Arab. **صَاحِبٌ**, **أَوْلُو**, **ذِي**, **ذُو**, and the Heb. **אִישׁ**, **אִישׁ**, **אִישׁ**, **אִישׁ**, to form certain phrases; as, **בְּעֵלֵי יְרִיחוֹ**, Josh. xxiv. 11. **שָׂקָם**—Judg. ix. 2, et seq. **יָבֵט גִּלְעָד**—2 Sam. ii. 4, 5, comp. with ib. xxi. 12, as well remarked by Gesenius. So also, **בְּעֵל הַקַּרְנַיִם**, *horned*, Dan. viii. 6. 20, for **אֵיל**, *ram*. Comp. Eccl. x. 20; and for similar phraseology see 2 Kings i. 8; Gen. xiv. 13; xxxvii. 19; Exod. xxiv. 14;

Neh. vi. 18; Eccl. x. 11; Prov. xxiii. 2; comp. with Ib. xxix. 2; xvi. 2; Eccl. viii. 8, &c. IV. Also the name of an idol very extensively worshipped in the East; probably the same with the *Bala*, or *Baladéva*, of the Hindoos, noticed above. See also בָּל.

בְּעֵל, Chald. i. q. Heb. **בַּעַל**. On the phrase **בְּעֵל טַעַם**, Ezra iv. 8, &c. see טַעַם.

בְּעֵלָה, f. of **בַּעַל**, above; and used in phraseology like that under No. III. as **בְּעֵלַת הַבַּיִת**, *Mistress of the house*, 1 Kings xvii. 17. **אִיבֹה**—*of a familiar spirit*, 1 Sam. xxviii. 7. **בְּעֵלִים**, of *divinations*, Nahum iii. 4.

בְּעֵר, m. abstr. for concr. Arab. **بَعْر**, *stercus, summa paupertas*. *Stupid, ignorant, brutish*. See **בְּעֵר**, Ps. xlix. 11; lxxiii. 22; Prov. xii. 1; xxx. 2.

בְּעָר, v. pres. **יִבְעַר**, r. **בַּעַר**. See **בְּעָר**. *Injured, consumed, &c.*, pec. I. *By fire*, Ps. lxxxiii. 15; cvi. 18; Job i. 16; Is. xlii. 25; lxii. 1; Mal. iii. 19. occ. with **בָּאֵשׁ**, Judg. xv. 14; Hos. vii. 4; constr. with **בְּ**, **חָן**. II. *Metaph.—Anger*, Ps. ii. 12; lxxix. 5; Is. xxx. 27. Comp. Ps. xxxix. 4. III. abs. *Burn, consume*, Is. i. 31; Exod. iii. 3; Deut. iv. 11. IV. *Injurious, brutish*. Part. **בְּעָרִים**, Ps. xciv. 8; Ezek. xxi. 31. Sing. **בָּעַר**: signn. II. III. f. **בְּעָרָה**, **בְּעָרָה**, Jer. xx. 9, pl. **בְּעָרָה**.

Niph. **נִבְּעָרָה**, *Became brutish*, Jer. x. 14, 21; li. 17; Is. xix. 11.

Pih. **בָּעַר**, pres. **יִבְעֵר**. I. *Injured, destroyed*, II. *Consumed by fire*, constr. with **בְּ**, **אֶחָדִי**, I. Is. iii. 14; v. 5; Exod. xxii. 4; 1 Kings xxii. 47; Deut. xxvi. 13, 14; 2 Sam. iv. 11, &c. II. Exod. xxxv. 3; Lev. vi. 5; Neh. x. 35; Is. xlv. 15, &c.

Infin. **בְּעָר**, id. Is. iv. 4. Sign. I. Num. xxiv. 22.

Puh. *Made to burn, burning*, Jer. xxxv. 22.

Hiph. **יִבְעֵר**, pres. **יִבְעֵר**, apoc. **יִבְעֵר**, i. q. Pih. constr. with **בְּ**, **אֶחָדִי**, and *immed.* Nahum ii. 14; Ezek. v. 2; Exod. xxii. 4; Judg. xv. 5; 2 Chron. xxviii. 3.

Part. **בְּבָעֵר**, Exod. xxii. 5; 1 Kings xvi. 3.

בְּעָרָה, f. *A burning*, Exod. xxii. 5.

בְּעִירָה, v. pres. **יִבְעִירָה**, Pih. Syr. **ܚܘܠܐ**, *horruit*. Arab. **بَعَتَ**, *excitavit*; cogn.

بُعَتَ, *de improvise accidit, vel supervenit*. Const. *immed.* and with **אֶחָדִי**. I. *Affrighted, alarmed, terrified*. II. *Excited, stimulated; suddenly come upon*. I. Is. xxi. 4; Job

iii. 5; vii. 14; ix. 34; xiii. 11. 21; xv. 24; xxxiii. 7; Ps. xviii. 5. II. 1 Sam. xvi. 14, 15. Part. **בַּעֲתָהּ**.

Niph. **נִבְעַתָהּ**, *Became terrified*. Constr. with **כִּן**, Esth. vii. 6; Dan. viii. 17; 1 Chron. xxi. 30.

בַּעֲתָהּ, f. *Fright, terror*, Jer. viii. 15; xiv. 19.

בַּעֲוֹתֵימָם, m. pl. *Terrors*. Ps. lxxxviii. 17; Job vi. 4. Const. **בַּעֲוֹתָי**; aff. **בַּעֲוֹתָי**.

בָּץ, m. r. **בַּצָּץ**. Arab. **بَضْضٌ**, *pauca aqua*. *Mud, mire*, Jer. xxxviii. 22.

בַּצָּה, f. i. q. **בָּץ**, Job viii. 11; xl. 21; pl. aff. **בַּצָּהוּ**, for **בַּצָּהוּ**, Ezek. xlvii. 11. The **א** seems to intimate, that the form is rather Chaldaic.

בַּצְרוּר, m. **בַּצְרוּרָה**, f. **בַּצְרוּרוֹת**, pl.; see **בַּצְרָר**, below. *Strong, fortified*, walls, cities, &c., Num. xiii. 28; Deut. iii. 5; Josh. xiv. 12; Is. ii. 15; xxv. 2; xxvii. 10, &c.

בַּצְרִיר, m. r. **בַּצְרִיר**, which see; synonym. **הַבְּצִיר**. I. *The vintage*, Lev. xxvi. 5; Is. xxiv. 13; xxxii. 10; Jer. xlviii. 32. II. i. q. **בַּצְרִיר**, *Fortified, strengthened*, Zech. xi. 2, *kethiv*. cogn. **בַּצְרוּר**.

בַּצֵּל, m. pl. **בַּצֵּלִים**. Syr. **ܒܘܨܘܠܐ**. Arab. **بَصَلٌ**, *cepe*. *Onions*, Num. xi. 5; alib. non occ.

בַּצֵּעַ, m. Arab. **بَضَعٌ**, or **بَضَعَةٌ**, *pars resecta*. **بَضَاعَةٌ**, *pars opum*. *Gain, profit*,

in a good, or bad sense. I. Judg. v. 19; Job xxii. 3; Ps. xxx. 10; Mal. iii. 14. II. **בַּצֵּעַ רָע**, *Wicked gain, filthy lucre*, Hab. ii. 9; Exod. xviii. 21; Ps. cxix. 36; Prov. i. 19; xv. 27; xxviii. 16, &c. Gesenius finds the *rapine of kings*, &c. in Jer. xxii. 17; Ezek. xxii. 18; and thence deduces the sense of *filthy lucre*. Is not this an ungrounded refinement? Aff. **בַּצְעָד**, **בַּצְעָדָה**, &c.

בַּצֵּעַ, v. pres. **יִבְצַע**. Arab. **بَضَع**, *ampu-tavit partem, partitus fuit*. Syr. **ܒܘܨܘܐ**, *in frustra concidit*. I. *Cut off parts, or pieces*. **בַּצְעֵם בְּרֹאשׁ**, (for **בַּצְעֵם**), *Cut them off in the head*, i. e. in the leaders or nobles; Amos ix. 1. Comp. Is. vii. 8, 9; ix. 14, and as the following context requires. II. *Acquired gain*, in a bad sense, Job xxvii. 8. Infin. **בִּצְעַת**. Part. **בִּצְעָה**, both generally followed by **בַּצְעַת**, Ezek. xxii. 27; Prov. i. 19.

Pih. **יִבְצַע**, pres. **יִבְצַע**. I. *Cutting off*, or *out*, as a weaver does his web from the loom,

Is. xxxviii. 12; Job vi. 12. Hence, II. *Finishing, completing*, Is. x. 12; Zech. iv. 9; Lam. ii. 17. III. *Acquiring filthy lucre*, Ezek. xxii. 12.

בִּצְיָה, Arab. **بِصْفَةٌ**, *vicus urbis elatior*.

Cogn. **بَرַע**, *extulit se dens, germen* **بَرַע**, IV. *lac præbuit camela*. *Dough*, so called, apparently, from its heaving and swelling, although not yet leavened, Exod. xii. 34. 39; 2 Sam. xiii. 8; Jer. vii. 18; Hos. vii. 4. Aff. **בִּצְיָה**.

בִּצְיָה, v. pres. non occ. *Swelled*, applied to the foot, Deut. viii. 4; Neh. ix. 21. "*De pede discalceato*," says Gesenius; but there is no ground for this. And again, "*Callo obductus est . . . optime*." LXX. in Deut. **ἐτυλώθησαν**, which is also groundless. The Persians have a phrase, viz., **قدم رنجي**, *foot-pain*, which they apply to *walking, visiting, &c.*; and hence, perhaps, **رَنَجَة**, *incessus delicatus et affectatus*. If this may be depended upon, our usage here will signify generally, *trouble, difficulty*, or the like.

בַּצְרָר, m. pl. aff. **בַּצְרָרָה**, alt. **בַּצְרָר**, Job xxii.

24; xxxvi. 19; alib. non occ. Arab. **بَصْرٌ**, *abscissio*. Lexicographers have generally made this word to signify *gold*, or *gold* or *silver ore*; because,—and for no other reason,—**אֹפִיר**, *Ophir*, in the parallel, Job xxii. 24, signifies, as it is thought, *the gold of Ophir*. Gesenius takes for granted that he has settled this point, by an extract from *Rabbi Jonah*; who tells us, that it is the same thing as the Arab. **تَبْر**, "i. q." says Gesenius, "**تَبْر**, *fregit, &c.*, Germ brechen, &c." But, if we allow that **تَبْر**, and **שָׁבַר**, are the same word, it will by no means follow, either that they mean the same thing, or, that *gold* or *silver*, is meant by **בַּצְרָר**, which is a totally different one. "*Plerique interpretes*," adds Gesenius, "*conjecturis indulgent utcunque ex orationis serie ductis*." And, it may be asked, Is this any thing beyond a conjecture of the said *Rabbi Jonah*, adorned by another or two of *Dr. Gesenius*? *Winer's* attempts are still worse, as Gesenius has shown. I prefer having recourse to the usage of the verb **בַּצְרָר**, *vindemiavit, &c.*, which is only another form of our word; and, then to suppose that,

as wealth much consisted in the produce of the earth, as in the *vintage*, &c., this word, properly signifying *vintage*, *crop*, &c., was by a meton. taken to designate *wealth*, generally, and thence *strength*, which will make it answer sufficiently well to the term אופיר, following. See my note on Job xxii. 24.

בצר, v. pres. יבצר. Syr. حَضِر, *diminuit*. Arab. بَصَرَ, *vidit, secuit, dissecuit, amputavit* caput. Freytag Lex. Cogn. بَصَعَ, بَصَا, &c. *Cut, cropped, off*. Hence, I. *Gathered the vintage*, Lev. xxv. 5. 11. II. *Pruned the vine*, Deut. xxiv. 21; Judg. ix. 27. Part. בוצר; pl. בוצרים, Jer. vi. 9. Metaph. of enemies, Ib. xlix. 9; Obad. vr. 5. Hence, Ps. lxxvi. 13, *יבצר ריח, Crops the spirit*; i. e. *lowers the pride*. Hence—

Niph. pres. יבצר, *Is, or becomes cut short, withholden*, Gen. xi. 6; Job xlii. 2.

Pih. pres. f. יבצר, *Makes strong, fortifies*, Jer. li. 53. Infin. בצר, *Fortifying, &c.* Is. xxii. 10.

בצרון, m. *A very strong place, fortification*, Zech. ix. 12. LXX. ὄχυρόμα.

בצורת, f. Syr. حَضْرًا, *defectus, imminutio, Withholding, need*. LXX. ἀσποχία, Jer. xvii. 8. Targ. בצרתא.

בבקבוק, m. Arab. بَقْبَعَةٌ, and بَعْبَعٌ, *bombus aquæ*; i. e. *issuing from a narrow-necked vessel*. Syr. حَضْرًا, *such vessel*.

A narrow-necked vessel, jar, or guglet, 1 Kings xiv. 3; Jer. xix. 1. 10.

בבקיעים, m. pl. sing. non occ. *Fissures, rendings*; r. בקע, Amos vi. 11; Is. xxii. 9.

בבקע, m. lit. *A slip, cutting, pec. half shekel*, Gen. xxiv. 22; Exod. xxxviii. 26.

בבקע, v. pres. יבקע. Syr. حَضَف, *scissus est*. Chald. id. Cogn. Heb. בָּקַע, *I. Cut, cleft, divided*. II. *Laid open* (like the Arab.

فتح, and Pers. گشادن); i. e. *Subdued, took*, as towns, cities, &c. III. *Let go, as young from eggs; hatched*; or as water from its confinement. Constr. *immed.* and with פ. I.

Exod. xiv. 16; Eccl. x. 9; Ps. lxxviii. 13; cxli. 7; Neh. ix. 11; Ezek. xxxii. 7. II. 2 Chron. xxi. 17; xxxii. 1; 2 Sam. xxiii. 16; 1 Chron. xi. 18. III. Is. xxxiv. 15; Ps. lxxiv. 15. Infin. aff. יבקעם, *Their cutting, laying open*, Amos i. 13; 2 Chron. xxxii. 1. Part. בקע, Imp. בקע.

Niph. בקע, pres. יבקע. I. *Became cut, cleft, ruined, destroyed*. II. *Laid open, sub-*

dued. III. *Let go, as young when brought forth; as waters, or light, when released from confinement*. I. Num. xvi. 31; 1 Kings i. 40; Prov. iii. 20; Gen. vii. 11; Job xxxii. 19, &c. II. 2 Kings xxv. 4; Jer. lii. 7. III. Is. lix. 5; lviii. 8. Infin. הִבְקַע. Sign. I. Ezek. xxx. 16.

Pih. בקע, pres. יבקע, as Kal, if not intensive. I. Gen. xxii. 3; 2 Kings viii. 12; xv. 16; Job xxviii. 10; Ps. lxxviii. 15. III. Is. lix. 5; Ezek. xiii. 13; Hab. iii. 9.

Puh. pres. pl. יבקעו; part. f. מִבְקַעַת, pl. m. מִבְקַעִים; sign. I. Josh. ix. 4; Hos. xiv. 1. II. Ezek. xxvi. 10.

Hiph. pres. 2 pers. pl. aff. יבְקַעְנָה, *Let us cause it to be subdued*; with epenth. ך. Gram. art. 235. Infin. הִבְקַעַע. Sign. III. metaph. *To send forth*, constr. with אץ, 2 Kings iii. 26.

Hoph. הִבְקַעַע, pass. of Sign. II. Jer. xxxix. 2. Hithp. הִתְבְּקַעַע, i. q. Niph. intens. Sign. I. Josh. ix. 13; pres. יתְבְּקַעַע, id. Mich. i. 4.

בִּקְעָא, Chald. f. i. q. Heb. בִּקְעָה, Dan. iii. 1.

בִּקְעָה, f. pl. בְּקַעוּת. Lit. *Cutting, or cleaving*. Syr. بَمَكَّة, *campus*. Arab.

بَقْعَةٌ, *vallis, regio*. I. *A valley*, as opposed to mountains, Deut. viii. 7; xi. 11; Is. xli. 18; lxiii. 14; Ps. civ. 8. II. Also, *Any open country*, Gen. xi. 2; comp. Ezek. iii. 23; xxxvii. 1, 2; Josh. xi. 17; xii. 7.

בִּקְהָה, v. pres. non. occ. Arab. بَقِيَ, *multum pluviae fudit cœlum*. Cogn. بَقِيَنَّ, See בבקבוק, above. Cogn. بَاقٍ

(r. بَقِيَ), *malum attulit*; بَأْتَقَةٌ, *calamitas*.

I. *Threw, or cast off*, or out, as fruit from a tree. Part. בָּקַע יִשְׂרָאֵל, *A (fruit) casting vine is Israel*, Hos. x. 1. Comp. Jer. xix. 7; Nahum ii. 3. II. Meton. *Evacuated, made void, or empty*, Is. xxiv. 1.

Niph. בִּבְקַה, pres. יבְקַה, *Become void, of no effect*, Is. xix. 3; xxiv. 3. Ib. Infin. יבְקַה.

Pih. pres. pl. יבְקַעוּ, *Making empty, void*, Jer. li. 2.

בִּבְקָה, m. pl. בְּקָהִים (for בְּקָהִים). Arab.

بُقْرٌ, *Cutting, laying open*. Cogn. بִּבְקָה, *matutinum tempus—opening-day*.

primum cujuslibet rei. I. *Dawn, morning*, Gen. i. 5, &c.; 2 Sam. xxiii. 4; Ps. v. 4; lxxiii. 14; ci. 8. בבְּקָה בבְּקָה, *Morning after*

morning, Exod. xvi. 21. לַבֹּקֶר לַבֹּקֶר, id. 1 Chron. ix. 27. לַבֹּקֶרִים, lit. *For mornings*, as we say in English, *for days, years, &c.*, i. e. many days; but here rather taken distributively, *every single morning*, Job vii. 8. "Spec *vespertina lux*," says Dr. Gesenius; but this is groundless: the word, considered in itself, can have no such sense; but, when preceded by עַד, *until*, or the like, must of necessity signify *the next succeeding morning*; i. e. that of the morrow. II. *Early, soon*, Ps. xlix. 15; xc. 14; cxliii. 8.

בִּקְרָה, c. pl. בִּקְרָהִים. (See בִּקְרָה.) Lit. *Cutter, layer open*, applied to oxen as used for the plough, Job i. 14. So Lat. "*armentum for aramentum, ab arando dictus, teste Varrone.*" Gesen. *Ox, and collect. oxen*; as, זֶמֶן וּבִקְרָה, *flock and oxen*, Gen. xii. 16; xxxiii. 13; Deut. xxxii. 14. Hence, בִּקְרָה, pl. בִּקְרָהִים, *A calf*, Gen. xviii. 7; Exod. xxix. 1, &c. When unity is intended, שֶׁרֶת is used, as, Num. vii. 3. 17. Hence, as some think, בִּקְרָה, Amos vii. 14. See בִּקְרָה. Aff. בִּקְרָהִים, &c.

בִּקְרָה, v. pres. יִבְקֹר, Pih. *Cut, or laid open*. Hence, Meton. I. *Look, inquire—into, or after*. II. *Observe*. III. *Care for*. Constr. *immed.* and with לְ, בְּ, בֵּין, *med.* I. 2 Kings xv. 15; Prov. xx. 25; Ps. xxvii. 4. II. Lev. xiii. 36; xxvii. 33. III. Ezek. xxxiv. 11, 12.

בִּקְרָה, v. Chald. pres. יִבְקֹר, Pahl. i. q. Heb. sign. I. constr. with אֶל, Ezra iv. 15. 19; vi. 1; vii. 14.

בִּקְרָה, f. *Inquiring after, seeking*, Ezek. xxxiv. 12.

בִּקְרָה, f. *Observation, animadversion*, Lev. xix. 20.

בִּקְשָׁה, v. pres. יִבְקֹשׁ, Pih. *Sought, sought out, after, or into*. Constr. *abs. immed. med.* לְ, כִּן, אֶל, as the different circumstances of the context may require, 2 Kings ii. 17; Gen. xxvii. 15, 16; 1 Sam. x. 14; Job x. 6. פְּנֵי שֶׁ, *The countenance*; i. e. the favour of any one, 1 Kings x. 24; Prov. xxix. 26. אֶת־יְהוָה, *God for aid, &c.*, 2 Sam. xii. 16; Exod. xxxiii. 7; 2 Chron. xx. 4. Hence, מְבַקְשֵׁי יְהוָה, *Seekers of Jehovah*; i. e. his worshippers, 1 Chron. xvi. 10; Ps. xl. 17. Comp. נֶפֶשׁ אֶת־הָאֵל, *The soul, or life of any one*, to injure or destroy it, Exod. iv. 19; 1 Sam. xx. 1, &c.—to preserve it, Prov. xxix. 10. רָעַת שֶׁ, *The evil of some one*, 1 Sam. xxiv. 10; Ps. lxi. 13. 24. Comp. Exod. ii. 15; iv. 24; 1 Sam. xix. 2. דַּם שֶׁ, *The blood of some one*,

2 Sam. iv. 11. Comp. 1 Sam. xx. 16; Ezek. iii. 18, &c. Infin. בִּקְשָׁה. Imp. בִּקְשָׁה, pl. בִּקְשָׁה. Puh. pres. יִבְקֹשׁ, Pass. of Pih. Jer. l. 20; Est. ii. 23; Ezek. xxvi. 21.

בִּקְשָׁה, f. *Petition, request*, Est. v. 3; vii. 8; Ezra vii. 6. Aff. בִּקְשָׁה, בִּקְשָׁהִים.

בֵּרָא, m. Arab. بَرَأَ, r. بَرُو. Cogn. بَرَأَ, Heb. בָּרָא. Cogn. בָּרָה. Whence בָּרָה, see above. Heb. and Chald. *A son*, Prov. xxxi. 2; Ps. ii. 12, וְנִשְׁקֶדְבֵר, *Kiss the son*. The Christ, ver. 2; the Son of God, ver. 7. Neither David, nor David's mere natural son, ver. 8, under whose rule the nations never came, and never could come. Nor could vv. 10, 11, ever apply to the temporal subjection of kings only. Comp. ver. 12. Aff. בָּרָה. Chald. pl. בְּרֵי of בָּרָה, Dan. v. 22; vi. 1. בְּרֵי אֱלֹהִים, Ib. iii. 25, *Son of gods*; but taking this as a pl. of excellence, *Son of God*. So Hom. &c. Διὸς υἱός.—Ezra v. 1, 2; vi. 14. Aff. בָּרָה. Syr. ܒܪܐ, ܒܪܐ.

בֵּרָה, m. בָּרָה, f. r. בר. I. *Choice, select*. Meton. I. *Beloved*, Cant. vi. 9. II. *Pure, clean*, Ib. vi. 10; Ps. xxiv. 4; lxxiii. 1. III. *Empty, void*, Prov. xiv. 4. IV. *Corn, as purified from the chaff*; comp. Jer. iv. 11. Gen. xli. 35. 49; Prov. xi. 26; Joel ii. 24:—as growing, Ps. lxxv. 14. Arab. بَرَّ, Lat. *far*. V. *Without*; i. e. *in the open country*, Job xxxix. 4. Arab. بَرِّي, *externus, agrestis*.

בֵּרָה, m. r. בר. I. *Cleanness, purity*, 2 Sam. xxii. 25. Often followed by יָדַי, or בְּפִי; as, כְּבֵר יָדַי, *According to the cleanness of my hands*; i. e. my innocency, 2 Sam. xxii. 21. כְּבֵר בְּפִי, *By*, id. Job xxii. 30; Ps. xviii. 21. 25. II. Meton. *Material used for cleansing, as Soap* (i. q. בָּרִיה), Job ix. 30. In Is. i. 25, אֶנְדֹּף כְּבֵר סֹבֵן, *I will purify as (with) soap, (or) as soap (cleanses) thy dross*; i. e. I will purge away thy dross, as soap cleanses the hands, &c. It is not necessary to suppose here therefore, as many have done, that the thing meant has any thing to do with the purifying of metals. All the ancient Versions are to the same effect. See בָּרִיה.

בִּרְאָה, v. pres. יִבְרֹא. Arab. بَرَأَ, *creavit, recreavit*. Cogn. بَرَأَ (r. بَرُو) *præcēdit, præsecundo et ascendo aptavit*. Syr. ܒܪܐ, *creavit*. "*Ex nihilo*," says Castell, after the Jews, &c. generally; but this is groundless and fanciful; and greatly is it to be regretted that any such notion was ever entertained,

and applied in defence of revealed religion. It is, I think, quite obvious that the Bible was never intended to teach philosophy of any sort; and hence, it supplies no explanations, and offers no reasons for its doctrines. It deals solely in facts or doctrines. And these it proposes as authoritative. We are no where told, whether matter previously existed or not; and certainly the merely supposed signification of a word must afford but little towards determining such a question, and particularly when we find the usage of the Arabs taking part against us. Of late the study of geology has again called up this question, and various have been the means had recourse to for its solution. I prefer taking the view which considers the account of the creation in Genesis, as referring to the present state of things only, leaving the question, as to any previous creation, untouched. I am then at liberty to believe, that other creations might also have existed, in many respects perhaps totally unlike this, and that these were destroyed; and hence the strange fossil remains now found in the bowels of the earth, and at such surprising depths. If there are no human remains,—and this appears to be the fact,—this might be accounted for on the supposition, that, if men actually existed, they did not become subject to death, as our progenitor did; and hence, might have been translated to some happier and more glorified state, as it was the case with Enoch and Elijah, even in this of ours. Nor is it necessary to suppose, that former creations were lighted by the same sun that ours is. With them clouds of light, such as those which are now believed to cover the disk of the sun, might have enveloped the earth itself; or light might have been supplied in some other way. Nor is it necessary to suppose that, even in this our system, the disk of the sun was necessary to the purpose of affording light. If indeed *light* was created on the first day, and suspended some where in the heavens, and a rotatory motion communicated to the earth, evening and morning would necessarily be produced, and the period of the natural day be defined. On the fourth day, when the disk of the sun was created, this light might have been located on it, as its permanent place of habitation. And, it is worth remarking that, in this case, not *light*, but *place of light*, is the term in the original. This will suffice, perhaps, to solve some of the difficulties, and

to remove some of the doubts, usually felt on this question; and will, perhaps, guard the philosophical reader from adopting the silly theory that ברא, signifies *created out of nothing*; and the equally silly one, that the *days* of creation, as found in the early parts of Genesis, constituted periods of indefinite length, like the Yögs of the Hindoos.

Constr. *immed. Created*; i. e. *formed, made*, any thing newly, or anew, Gen. i. 1. 21. 26, 27; comp. ii. 22, Is. xlv. 7, &c., where ברא, is syn. with עשה, בנה, Jer. xxxi. 22, ברא יהוה, ברא יהוה, Will create a new thing. ברא לעשות, lit. *Created for making*; *formed (asciavit) for completely making*, Gen. ii. 3; comp. Is. xlv. 12, 18. Part. בורא, *Creator, Maker*, pl. excell. aff. בוראך, *Thy great Creator*, Eccl. xii. 1. Infin. constr. ברא, Gen. v. 1. Imp. ברא.

Niph. יברא, pres. יברא, *Became or was created, or made*, Ezek. xxi. 30; Exod. xxxiv. 10; Is. xlvi. 7; Ps. cxlviii. 5; cii. 19. Infin. הברא, *Being created*, Gen. v. 2, &c.

Pih. ברא, pres. non. occ. *Cut*, as with a sword or axe, Josh. xvii. 15. 18. Infin. ברא, Ezek. xxiii. 47. Imp. ברא, *Make, form*, Ib. xxi. 24.

Hiph. הברא, Infin. from the noun, ברא, *Fat, making fat*, 1 Sam. ii. 29.

ברב, m. pl. redup. r. ברב. *Most choice, select*, i. e. *fed beasts*, 1 Kings v. 3. The Rabbins, and after them, Gesenius, &c., will have this word to signify *birds*, as *geese, capons, &c.* Gesenius prefers *geese*, from the whiteness, &c. of their feathers. Bochart has very ably shown, Hieroz. II. lib. i. cap. xix. that there is not the least necessity or ground for introducing any mention of birds here at all; that ברב must, according to Biblical phraseology, signify *fed beasts* of some sort, the term אבוס being applied to nothing else; and ברב, being a reduplication of בר, *pure, choice*, can hardly signify anything but *most choice*, or the like. Comp. Neh. v. 18; so one of the Greek Versions ἐλεγκτῶν στευτά. It is marvellous indeed, that these *stalled-birds* of the Rabbins should have kept their ground so long!

ברב, m. Arab. براب, *grando*. Æth. id. Syr. براب, id. براب, *grandinatus, albo et rubro distinctus, maculosus*. Arab. براب, *vestis striata*. Hail, Exod. ix. 18. 22, 23; x. 5; Ps. xviii. 13, 14; Job. xxxviii. 22, &c. Hence,

ברב, for ברב, pl. m. *Spotted*,

probably with white on some dark ground, see **בְּרָחָה**, last art. Applied to goats and horses, Gen. xxxi. 10, 12; Zech. vi. 3. 6. **בְּרָחָה**, marked with small points or spots; **בְּרָחָה**, probably, with knots; i. e. in which many such spots were clustered, as it were, together. Hence, according to Gesenius, Syr. **בְּרָחָה**, *pardus*, and Gall. *broder*. Comp. Eurip. *Iphig.* in Aul. lin. 221. et seq. **Τους . . . λευκοστικτωφ τριχλι βαλιους, κ. τ. λ.**

בְּרָחָה, v. pres. **אֲבָרָה**. Arab. cogn. **بُر**, *triticum*. **بُورَانِيَّة**, r. **بُور**, *cibi genus*. I. *Ate*, 2 Sam. xii. 17; xiii. 6. 10. Constr. *abs.* and *immed.* II. i. q. **בְּרָחָה**, Choose for you, 1 Sam. xvii. 8.

בְּרָחָה, Infinitive. *Eating*, Lam. iv. 10, **בְּרָחָה**, id. Ps. lxxix. 22.

Hiph. pres. 2 pers. f. aff. **אֲבָרְנִי**, Give me to eat, 2 Sam. xiii. 5. Infinitive. **הֲבָרָה**, Ib. iii. 35.

בְּרָחָה, m. *Blessed*. See **בְּרָחָה**.

בְּרָחָה, m. pl. Arab. **بُرَيْم**, and **بُرَيْم**, *ex duabus aut pluribus partibus in unum contortum filum: vestis ejusmodi: tænia, et linea gemmis ornata, talis qua medium corporis, vel brachium femine, circumcingunt. Costly clothing, probably such as the Persic* **بُرَيْم**, *interwoven with gold*, Ezek. xxvii. 24.

בְּרֹשֶׁת, m. pl. Arab. **بُرُوش**, *abies*. Syr. id. I. One of the five species of the cedar, according to Celsius, I. p. 74, et seq. which he renders by *abies*, *Fir-tree*. Gesenius, on the other hand, argues largely for the *Cypress*.—Thes. and Heb. Lex. sub voce. I am inclined to think that the latter is right, Is. xiv. 8; xxxvii. 24; lv. 13; Hos. xiv. 9; Zech. xi. 2. The timber of which was applied to building, to musical instruments, &c., 1 Kings v. 22. 24; vi. 15. 34; 2 Sam. vi. 5; Ezek. xxvii. 5. Meton. II. Any thing made of this wood, as the *staff of a lance*, Nah. ii. 4; *a musical instrument*, 2 Sam. vi. 5. It is perhaps worth remarking that, from the durability of the cypress, mummy-coffins were made of it by the Egyptians; and, on this account, perhaps, it was used in constructing the temple at Jerusalem. In 1 Kings vi. 34, we find the gates of this building were made of it. Those of St. Peter's at Rome were originally made of it; and they are said to have been sound and good after the space of 600 years, when they were removed by Pope

Eugenius IV., and brazen ones substituted for them.

בְּרֹחָה, m. pl. **בְּרֹחָה**, Chald. i. q. **בְּרֹחָה**, preceding, Cant. i. 17.

בְּרֹחָה, m. Syr. **بُرْزَل**. Arab. **بُرْزَل**, *forfex*, quæ ferrum incidit *faber ferrarius*. *Iron*, Gen. iv. 22; Ezek. xxvii. 12, &c. Metaph. II. *Hard and unyielding*, Ps. ii. 9; Is. xlvi. 4. III. Meton. *Instrument of iron*, Num. xxxv. 16; Deut. xxvii. 5; Josh. viii. 31; Ps. cv. 18; cxlix. 8.

בְּרָחָה, v. pres. **אֲבָרָה**. Arab. **بَرَّح**, *obvertit latus corporis—recessit, discessit*. I. *Passed on*, from one part or place towards another; pec. *in flight*. Constr. *abs.* with **כִּן**, **אֲבָרָה**, *Exod.* xxxvi. 33; Gen. xxxi. 22. 27; 1 Sam. xix. 18; xxvii. 4, &c. “Obvertit latus sinistrum,” says Winer, “quo modo milites fugere solebant.” I was not aware till I saw this, that soldiers usually turned the left side when they ran away; nor that Gen. xxxi. 22. 27; Neh. vi. 11, &c., required this sort of interpretation! Part. **בְּרָחָה**, f. **בְּרָחָה**. Infinitive. **בְּרָחָה**. Constr. **בְּרָחָה**. Imp. **בְּרָחָה**.

Hiph. pl. **הֲבָרָה**, *Made, caused to pass, or fly*, pres. **אֲבָרָה**, *Exod.* xxvi. 28; 1 Chron. viii. 13; Neh. xiii. 28; Prov. xix. 26, &c. Part. **בְּרָחָה**. Infinitive. **בְּרָחָה**.

בְּרִי, Job xxxvii. 11. See **בְּרִי**.

בְּרִיאָה, m. **בְּרִיאָה**, f. pl. **בְּרִיאָה**, *בריאות, **בְּרִיאָה**, m. **בְּרִיאָה**, r. **בְּרִיאָה**. From the notion of *making, recreating, comp.* **בְּרָה**, we readily arrive at that of *health, plumpness, &c.* Hence I. *Fat*, applied to men, beasts, food, ears of corn, &c., Judg. iii. 17; Ps. lxxiii. 4; Dan. i. 15; Gen. xli. 2. 4, 5; 1 Kings iv. 23; Hab. i. 16; Ezek. xxxiv. 3; Zech. xi. 17, &c. II. *Extraordinary thing, something*, as it were, *newly created*, Num. xvi. 30. Comp. Jer. xxxi. 22; and the *καὴν κρίσις* of Paul, 2 Cor. v. 17; Gal. vi. 15.*

בְּרִיָּה, f. r. **בְּרִיָּה**. *Eating, eatable*, Ezek. xxxiv. 20. **שֶׁהָ בְּרִיָּה**, in appos. q. d. fit for the table, 2 Sam. xiii. 5. 7. 10. There is no necessity here, therefore, for supposing, either that **בְּרִיָּה**, ought to be read **בְּרִיאָה**, or, that the word in each place above cited, is not really the same.

בְּרִיָּה, or **בְּרִיָּה**, m. pl. **בְּרִיָּה**, (form **בְּרִיָּה**, implying *habit*.) r. **בְּרָה**. *Passing on from place to place: pec. fleeing, fugitive*, Is. xxvii. 1; Job xxvi. 13; the pl. Is. xliii. 14,

is taken by the LXX., Syr., and Arab. to signify fugitives; by others, *vectes, bars*; and thence was read בְּרִיּוֹת. See too, Is. xv. 5.

בְּרִיחַ, m. pl. בְּרִיּוֹת, r. ברה. I. *Transverse bar*, laid across the upright planks which formed the sides of the Tabernacle, Exod. xxvi. 26—28, &c; xxxv. 11; xxxvi. 31, &c.; Num. iii. 36; iv. 31. II. *Bars* used for making fast the gates of a city, Judg. xvi. 3; Neh. iii. 3; Ps. cxlvii. 13. Sometimes made of iron, or brass, Ps. cvii. 16; Is. xlv. 2; 1 Kings iv. 13. Metaph. Jon. ii. 7. So some take בְּרִיחַ, Is. xv. 5, as signifying *Princes, rulers*, and hence *defences* of the land. It is, however, more consonant to the context to read בְּרִיחַ, *Her fugitives*, as intimated above, which seems justified by the mention of עֲקֵלֶת following; and so the Targumist has taken it.

בְּרִית, f. lit. i. q. בְּרִית, בְּרִית, r. ברה. "Fœdus, dictum a secando," says Gesenius and others. I can find no proof however for this, beyond the consideration that בְּרָא, r.

ברו, Arab. signifies *asciavit, præcidit, &c.* which is cognate with בְּרָא, Heb. ברא. I know, indeed, that this word often follows the verb בָּרַח, which signifies *cut*; but this can determine nothing to our purpose. I also know that an animal was usually *cut* or *divided*, when such *Fœdus* or *covenant* was made, Gen. xv. 10, (but even here the birds were not divided). Still, this will by no means determine the sense of our word. In other cases, as that of the bow in the cloud, Gen. ix. 8, et seq., we hear nothing of the *cutting* or *dividing* of animals. The same may be said of the covenant of circumcision, Gen. xvii. 7, et seq., although this act was performed by a sort of *cutting*. I am inclined to think therefore, that *eating, feasting*; and thence *agreement, or covenant*, is meant: because *eating together* always has been, and now is, in the East, considered as the mark by which men are known to be friendly. In the times of Noah, Gen. ix. 9, עָשִׂיתִי אִתְּךָ בְּרִית, *Establishing my covenant*, seems clearly to intimate, that covenants of this sort were no new things in the world. I suppose, therefore, that Noah's sacrifice, Ib. viii. 20, was a recognition of some such covenant previously existing: and, if so, that of Abel, Ib. iv. 4, recognized a still earlier one: and this, St. Paul assures us, Heb. xi. 4, was offered *in faith*: which implies, at least, that some Divine appointment previously existed. Now,

in all these cases, it is but reasonable to suppose, that the sacrifice *was eaten* as a sort of feast. In Jacob and Laban's covenant, Ib. xxxi. 46, et seq., certainly this was the case. The heap of stones here afforded a mark or witness of *the covenant*; and the covenant itself was ratified by the parties *eating together* upon it. At a later period, *eating* the Paschal-lamb, was a sign of the covenant between God and the Jews: and, out of this, joined with patriarchal appointments of a similar nature, grew the whole Jewish ritual. This view of the subject seems to me to be confirmed by this covenant's being termed *a covenant of salt*, בְּרִית כֶּלֶח. Not because salt alone was ever offered, nor yet because sacred salt was eaten alone on any occasion (as Gesenius seems to urge, "*Quoniam in tali fœdere pangendo sale sacro vesci solebant*"); but because it was commanded that the offerings should be salted with salt, with the view, as it appears to me, of their being eaten. "Ut cibi sapidi sint. *Sacrificia erant convivia Dei*," says Menochius and Oleaster, as cited by Poole, Synops. on Lev. ii. 13. Among the heathen, too, as Pliny tells us, H. N. lib. xxxi. c. xli. "*Maxime tamen in sacris intelligitur (salis) auctoritas, quando nulla conficiuntur sine mola salsa*. See, too, Ovid. Fast. i. 127, and 337: a custom, in all probability, continued among them, as sacrifice itself was, from patriarchal times. Comp. Num. xviii. 19; 2 Chron. xiii. 5; Ezek. xliii. 24; Mark ix. 49, 50; Matt. v. 13. It is an error therefore to suppose, as Gesenius does, that *a covenant of salt* was in any respect more sacred than *the covenant* generally: the fact being that the covenant with God was so called, in order to distinguish it from ordinary covenants with men, and because *salis* was always used in the sacrifices belonging to it. Under the New Testament the same, in principle and spirit, is continued in Christians as one family, and as reconciled to God in the Redeemer, spiritually *eating* the flesh, and drinking the blood of Christ. Comp. John vi. 32, et seq.; 1 Cor. v. 7; Heb. x. 16, &c.—I am induced to believe therefore that, as *cutting off* an animal implied *the punishment* to be inflicted on the party transgressing the covenant; i. e. for the commission of sin, and hence *the death* of the vicarious sacrifice, which was completed in that of Christ; so the *feasting together* on its flesh—and hence spiritually on the flesh and blood of Christ—intimated, and now intimates, the *agreement*,

i. e. *covenant* thus made, and maintained, between God and man. On this account we are told by our Lord himself, John vi. 53, that unless we *eat his flesh and drink his blood*, we have no life remaining in us: that is to say: the sacrifice might indeed have been made to good purpose; but, unless we partake in the feast, we have no part in the covenant intended. — I. *Any agreement, or covenant*. II. *pec.* That made by God with the patriarchs, and ratified in the person of the Messiah. I. Josh. ix. 6, et seq.; Judg. ii. 2; 1 Sam. xviii. 3; xxiii. 18; Mal. ii. 14. Metaph. of inanimate things, Job v. 23. See my notes on the place. Whence the phrases בְּנִי בְרִית, Gen. xiv. 13: אָנֹכִי בְרִית, Obad. 7: בְּנִי בְרִית, Dan. xi. 22: אֵל בְּרִית, Judg. ix. 46: בְּרִית אֱהִים, Amos i. 9; i. q. Arab. *مواخاة*, Annal. Muslem. I. p. 77, בְּרִית שָׁלוֹם, Ezek. xxxiv. 25, &c.: בְּרִית רֵאשִׁיִּים, Deut. iv. 31: בְּרִית אֲבוֹתָיִךְ, Ib. 23: בְּרִית יְהוָה. II. *The covenant made by God*, Gen. xv. 17; Exod. xxiv. 7, 8; xxxiv. 27; Deut. v. 2; Is. xlii. 6; Mal. iii. 1. The sacrificial blood of which was termed הַבְּרִית, Exod. xxiv. 8; Zech. ix. 11, which clearly had respect to the blood of Christ. Comp. Matt. xxvi. 28; Mark xiv. 24; Heb. xiii. 20. Hence, בְּרִית קָדֶשׁ, Dan. xi. 28. 30. מִלְּאֲךָ הַבְּרִית, Mal. iii. 1. *The Messiah, ὁ μωστῆς*. Hence, too, with reference to the conditions, &c. of this covenant, we have דְּבַרֵי הַבְּרִית, וְדַבְּרֵי הַבְּרִית, לַחֲוֹת הַבְּרִית, אֲרוֹן הַבְּרִית, שׁוֹלֵם, בְּרִית מְלֶכֶת, בְּרִית מְלֶכֶת, בְּרִית הַלֹּחִי, נִתְּנָן, בְּרִית, אִוֶּה בְּרִית, אִוֶּה הַלֹּחִי, אִוֶּה הַקֵּים, בּוֹא בְּ, שׁוֹם, הַקֵּים, עֲבַד, הַלֵּל, הַפֶּר, עֲבַר בְּ, שָׁגַר בְּ, כָּפַר, שָׁגַר בְּ, when speaking of *transgressing, breaking, profaning, forsaking, falsifying, &c.* this covenant. In the LXX. and New Test. *διαθήκη* is made to represent this word; but, as it should seem, having a very different etymological sense, viz. *a laying down; something laid down*, or the like: which, in the purer Greek, was generally taken to signify a *will, or testament*: in that of the LXX. *an agreement, or covenant*. Those who wish to consider the controversy on this subject, can have recourse to the authorities referred to by Schleusner *sub voce*. Generally speaking, however, there is only one place in the New Testament, viz. Heb. ix. 16, in which the sense of the Heb. בְּרִית may not be properly given to the term *διαθήκη*. Certainly in many no other can be given, e. g. Matt. xxvi. 28; Mark xiv. 24; Luke i. 72; xxii. 20;

Acts iii. 25; vii. 8, &c. In these the sense of *will, or testament*, must be altogether foreign. And, from the context, in Heb. ix., the same is certainly the case. Let us then consider the difficult passage itself, which runs thus: *Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου*. The only difficulty here, seems to lie in the term *διαθέμενος*, signifying *the person laying down* the matter of the *διαθήκη*, i. e. *the Covenanter*: and which, as it has an active sense, can hardly be applied to the *animal slain* as a vicarious sacrifice. If, however, we have recourse to what is termed the *sensus pragens*, or a meton. by which a word is taken in the sense of its natural consequent, this term may at once be referred to Christ, as the Covenanter and finisher of sacrificial observances; which will unite this verse, in sense, with the preceding. We may then thus translate it. *For where (there is) a covenant, the death of the covenanter (is) necessary to be borne** (in mind): i. e. ultimately, the death of Christ: for about this the argument is. It is then added, *διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, κ. τ. λ.*: i. e. *a covenant (made) on dead beings (generally); on Christ and his substitutes primarily; secondarily, on the implied death of those who are his, is firm*. Hence, ver. 18, the first covenant was confirmed by shedding the blood of an animal— which had respect to Christ; for without the shedding of this blood there was no remission (ver. 22), taken as it ought to be in all the bearings intended in Scripture. If, then, we take Christ here to be the *διαθέμενος*, or High Priest of his Church, proposing himself as the sacrifice by which the *καυὴ διαθήκη* was confirmed, we reconcile St. Paul's reasoning at once with the rites to which it referred, and the whole of this context, with the rest of this epistle. But, introduce the notion of a *Will and Testator*, and then we have what is wholly repugnant to the context, and allusions, to which the Hebrews were perfect strangers: the mention of *Will, Testator*, or anything of the sort, never so much as once occurring in any of their writings.

בְּרִית, f. i. q. בְּרִית, sign. II. *Soap*. Arab.

בְּרִית, *vacuus a vitis*. The salt obtained

* That is, in the sense of *φέρεσθαι διὰ μνήμης . . . tenere memoria*. See Steph. Thes. Græc. . . sub voce *φέρω*.

from the ashes of certain plants, &c. mixed with oil, used in cleansing garments, &c. Hieroz. ii. p. 45, et seq. Celsii Hierobot. i. 449, et seq. "Fit," says Pliny, "ex sevo, et cinere. Optimus fagino et caprino." H. N. xxviii. 51. It was also made with *Natrum* (נָתָר, Jer. ii. 22), which is a fixed native salt, or alkali, instead of the salt of ashes. This was much used by the ancients, Mal. iii. 2.

בָּרַךְ, c. du. בְּרָכִים, constr. בְּרָכֵי. Arab. **بَرَكَ**, *camel. pec decumbentes*. **بَرَكَ**, *procubitūs cameli modus*. Propr. *The act of kneeling*. Meton. *The knee*, Is. xlv. 23; Job iii. 11; Ezek. vii. 17; xlvii. 4, &c. Aff. בְּרָכִי, בְּרָכֵי, בְּרָכֶיךָ, בְּרָכֵי, Chald. id. Dan. vi. 11.

בָּרַךְ, v. pres. יְבָרֵךְ. Arab. **بَرَكَ** *genua flexit, et sic in pectore procubuit camelus*, id. Syr. et Æth. I. *Knelt*, worshipping, 2 Chron. vi. 13; Ps. xcv. 6; Dan. vi. 11. II. Meton. Part. בְּרוּךְ, f. בְּרוּכָה, pl. m. בְּרוּכִים, constr. בְּרוּכֵי. *Worshipped, blessed*, often applied to God as the object of worship, Gen. ix. 26; xiv. 19, &c. occasionally to men, by a further Meton. as hence receiving favours from Him, 2 Sam. ii. 5; xxiii. 21; Ps. cxv. 15; Is. lxv. 23; Ruth iii. 10, constr. with לְ, *as it respects, &c.*

Niph. בְּבָרַי, *They shall be, or become, blessed*, Gen. xii. 3; xviii. 18; xxviii. 14. "Reflex . . . *benedicit sibi*," says Gesenius, which is groundless in grammar, and untrue in theology. The blessing was to come from God.

Pih. בָּרַךְ, pres. יְבָרֵךְ, *Pronounced, or made blessed, holy, or prosperous*, used either of God or man. Constr. *immed.* Gen. xxiv. 1. 35; xxviii. 3. 5; xlix. 28, &c. In Job i. 5; ii. 9; and 1 Kings xxi. 10, this word has been thought to signify *cursing*; but for this there is no good ground. For, Job i. 5, אֱלֹהִים, may be taken to signify *idols*: and, if so, the verb בָּרַכְי, will retain its proper sense. The same may be said of Ib. ii. 9, and of 1 Kings xxii. 10, 13. Besides, if we allow אֱלֹהִים, in this last place to signify the true God, yet the ascription of blessedness to the king by Naboth, could be nothing short of blasphemy. But, if we take אֱלֹהִים, to signify heathenish deities, the act ascribed to Naboth will be truly heathenish. See my note on Job i. 5. To these passages Gesenius adds Job xxxi. 30: but the verb occurs not there. He also adds Ps. x. 3; but here no such sense as *cursing* is necessary, as a moment's

inspection of the passage will shew. He cites likewise the Arab. **ابترک**, and Æth. **ሐገረ**: but in no such sense are these verbs to be found. The analogy of these languages, therefore, to which he appeals in the end of his article, will stand him in no stead. The senses, *salutavit, valedixit*, and the like, are often substituted for *bless, &c.*, especially by the German lexicographers, which I think a great fault; because, I cannot think the terms *the Lord bless thee, &c.* by any means equivalent to *our how do ye do?* the Arab. **سلام عليك**, &c. Surely it is better, as certainly it is more honest, to retain with the use of ancient terms the ancient notions which accompanied them, and not to soften every thing, so as to make it square with modern or heathenish usages.

Infinit. בָּרַךְ, and בְּרוּךְ, if the vowels may be depended on, Gen. xxviii. 6; 1 Sam. xiii. 10, &c. Imp. בְּרַךְ, part. מְבָרֵךְ, pl. aff. מְבָרְכֵיךְ.

Puh. pres. יְבָרֵךְ, *Be, or become blessed*, 2 Sam. vii. 29; Ps. cxii. 2; cxxviii. 4; Prov. xii. 9, &c. Part. מְבָרֵךְ, f. מְבָרְכָה, pl. m. aff. מְבָרְכֵיךְ.

Hiph. pres. יְבָרֵךְ, *He makes kneel down*, Gen. xxiv. 11. Arab. **أَبْرَكَ**, *fecit ut genua flectens procumberet camelus*.

Hithp. הִתְבָּרַךְ, pres. הִתְבָּרֵךְ, i. q. Niph. et Puh., Deut. xxix. 18, in his own estimation, Gen. xxii. 18; xxvi. 4; Jer. iv. 2; Ps. lxxii. 17. Part. מִתְבָּרֵךְ, Is. lxv. 16, constr. with ב. I must warn the learner here against the "*benedicens sibi, and benedicens sibi, et prosperabuntur*," &c. of some commentators, as giving neither the etymological nor the theological sense of this form.

בָּרַךְ, v. Chald. i. q. Heb. Kal. I. *Knelt*, Dan. vi. 11. II. בְּרוּךְ, part. i. q. Heb. בְּרוּךְ, Dan. iii. 28.

Pah. בָּרַךְ, for בְּרוּךְ, i. q. Heb. Pih. constr. with לְ, Dan. ii. 19; iv. 31. Part. pass. מְבָרַךְ, Ib. ii. 20.

בְּרָכָה, once בְּרָכָה, constr. בְּרָכֹת, pl. בְּרָכוֹת, constr. בְּרָכוֹת. I. *A blessing, or ascription of praise to God*, Neh. ix. 5; Ps. cix. 17. II. *Id.* also as received from Him, Gen. xii. 2; xxvii. 35—38; Exod. xxxii. 29; Prov. xi. 11; opp. to קָלָה, Deut. xi. 26; Gen. xxvii. 12. III. *Also any favour, or present, received from man*, Judg. i. 15; 2 Kings v. 15; xviii. 31; Gen. xxxiii. 11. Aff. בְּרָכֶיךָ, בְּרָכֵיךָ, בְּרָכֵי, pl. בְּרָכוֹתֵיכֶם.

בְּרַכָּה, f. constr. בְּרַחֲמֵי. Arab. بَرَكَةٌ, *piscina*. A pool of water. בְּרַחֲמֵי מַיִם, Nahum ii. 9; 2 Sam. ii. 13; iv. 12. Two of such pools were at Jerusalem, termed *the upper*, 2 Kings xviii. 17; Is. vii. 3; *old*, Ib. xxii. 11; Neh. ii. 14; iii. 15; and *the lower*, Is. xxii. 9.

בָּרַם, Chald. adv. Syr. כַּרְמָא, *profecto*. But, Dan. ii. 28; iv. 12; v. 17; Ezra v. 13.

בָּרַם, Eccl. iii. 18. לְבָרַם Inf. Kal, r. ברר, with aff. and prep. ל.

בָּרַק, m. pl. בְּרָקִים. Arab. بَرَقَ, *splendor, fulgur*. I. *Flashing, glittering*, as of a (bright) weapon, or lightning, Ezek. xxi. 15. 33; Deut. xxxii. 41; Neh. iii. 3; Hab. iii. 11. II. Meton. (a) *a sword*, or (b) *lightning*, Job xx. 35; 2 Sam. xxii. 15; Ezek. i. 13; Job xxxviii. 35, &c. Used apparently as a verb, with Inf. בְּרוֹק, Ps. cxliv. 6.

בְּרַקְנִים, m. pl. occ. Judg. viii. 7. 16, only. A sort of sledge according to some, having on its under-side sharp stones (*pyrites*), which, when drawn over the corn on the threshing-floor, separated the corn from the ear. The *Pyrites* seems to have been had recourse to here, in order to suit the etymology of this word. I think it is far more probable, that the חֲרִיצֵי הַבְּרָקִל, *Sharp points of iron*, mentioned 2 Sam. xii. 31; 1 Chron. xx. 3, by which David is said to have punished the children of Ammon, are meant. In Judg. the parallel has קוֹצֵי הַמְּדַבֵּר, *Thorns of the desert*, which might indeed have been set as teeth in the inferior threshing instruments. If then we may understand חֲרִיצֵי הַבְּרָקִל here, we shall have no difficulty in seeing why these were termed בְּרַקְנִים. See sign. I. immed. above.

בְּרַקֶּה, f. it. בְּרַחֲמֵהּ. Lit. *flashing*. A sort of *precious stone*, Exod. xxviii. 17; Ezek. xxviii. 13, according to some, *the Emerald*. The Syr. כַּרְמָא, Exod. is, however, according to Castell, *a carbuncle*. So Lud. de Dieu. Grotius makes it the *Chrysolite*. See Braun. de Vestitu Sacerd. p. 548.

בָּרַר, v. pres. non occ. Arab. بَرَّرَ, *pium se gessit*. Syr. כַּרְמָא, *purus*. Cogn. ברה, ברר, ברר. I. *Examined whether pure*, Eccl. iii. 18; comp. ix. 1. לְבַרֵּר. Arab.

إِسْتَبْرَر. Meton. II. *Separated, selected, chose*, Ezek. xx. 38.

Part. ברור, f. בְּרֻרָה, pl. בְּרֻרִים, f. בְּרֻרוֹת, 1

Chron. vii. 40; ix. 22; Is. xlix. 2; Job xxxiii. 3, &c.

Niph. Part. בָּנַר, *Became pure*, 2 Sam. xxii. 27; Ps. xviii. 27.

Imp. הִקְרֵי, *Become ye clean, pure*, Is. lii. 11. Pih. Inf. בָּרַר, Dan. xi. 35.

Hiph. Imp. הִבְרֵי, *Making clean, polish*, Jer. li. 11. Inf. הִבְרֵי, *Making clean*, Ib. iv. 11.

Hithp. pres. תִּהְבְּרֵר. *Thou becomest—appearest—pure*, Ps. xviii. 27. Contr. תִּהְבְּרֵר, 2 Sam. xxii. 27, pointed as if it were the

Niph. of הבר. Arab. تَبَرَّرَ, conj. viii. *separatus fuit, &c*. Pl. Dan. xii. 10. Nothing is to be found either here or in the Niph. justifying the reflective sense, "*purgavit se,*" &c. of the lexicographers.

בְּשׂוּרָה, and **בְּשׂוּרָה**, f. Arab. بُشُورٌ, and بُشْرٌ, *Announcing good news*. بَشَارَةٌ, *pulchritudo*; r. בשור. I. *Good news*, 2 Sam. xviii. 22. 25. 27, with שׂוּרָה. II. Meton. *Reward for good news*, Ib. iv. 10.

בְּשָׂם, and **בְּשָׂם**, m. pl. גְּשָׂמִים. Syr. كَمْسَمَانٌ, *aroma*. I. *Scent of perfume*, Exod. xxx. 23; Is. iii. 24; Cant. iv. 17. II. Meton. *Perfume, aromatic substance*, Exod. xxxv. 28; 1 Kings x. 10; Ezek. xxxvii. 22, &c. הָרֵי גְשָׂמִים, Cant. viii. 14, *Hills bearing aromatic plants, &c*. גְּשָׂמִים ראש, *Head perfumes*, i. e. the most valuable, Exod. xxx. 23.

בְּשָׂם, m. occ. once Cant. v. 1, aff. גְּשָׂמִי. Arab. بَشَامٌ, *Nom. Fruticis odorati, qui formam arboris balsamiferæ refert, crescens prope Meccam. Amyrum opobalsamum, Sprengel. Hist. rei Herb. p. 257. de qua deseruit Forsk. in Flora Ægyptiaco-Arabica, p. 79. Freytag. Lex. sub voce. So, apparently, Majus, in Observ. S. L. ii. pp. 37, 38, Winer. Gesenius tells us that, by insert-*

ing l here, we have in the Arabic بِلْسَامٌ, *Balsam*, or, بِلْسَمٌ, with any thing like this sense; and, as to بِلْسَانٌ, it is a totally different word. Freytag, indeed, gives بِلْسَمِين, *Balsami arbor*. But I doubt whether he has any good authority for it.

בְּשׂוּרָה, v. Pih. pres. הִבְשִׂיר. See בְּשׂוּרָה. *Announced*, I. any thing generally, Ps. xl.

10; 2 Sam. xviii. 20; 1 Sam. iv. 17. Comp. 1 Kings i. 42; Is. lii. 7, 11. *Good news, or tidings*, 2 Sam. xviii. 19; Ps. lxviii. 12; 1 Sam. xxxi. 9; Is. xl. 9, &c. Imp. בָּשָׂר. Infin. בָּשַׂר. Part. מְבַשֵּׂר, f. מְבַשְּׂרָה, pl. מְבַשְּׂרוֹת, Ps. lxviii. 12. Persons, such as Miriam and her damsels, announcing the victory. See Exod. xv. Constr. *immed. and abs.*

Hithp. pres. יִתְבַּשֵּׂר, *Is or becomes informed*, 2 Sam. xviii. 31.

בָּשָׂר, m. pl. בְּשָׂרִים. Arab. بَشَرٌ, *externa hominis cutis*; meton. *homo*; *caro*. I. *Flesh*, generally; as (a) *Man and beast*, Gen. vi. 13. 17. 19; vii. 15, &c.; (b) pec. *Mankind*, Gen. vi. 12; Ps. lxxv. 3; cxlv. 21; Is. xl. 5, 6; opposed as weak to *spirit*, *God*, Gen. vi. 5; Job x. 4; Is. xxxi. 3; Ps. lvi. 5, &c., comp. Matt. xvi. 17; Gal. i. 16. (c) Often used of *persons of the same family*, as *relations*, &c., Gen. xxix. 14; Judg. ix. 2; 2 Sam. v. 1; Is. lviii. 7. (d) *The body*, as opp. to נֶפֶשׁ, Is. x. 18; Job xiv. 22; Prov. xiv. 30; (e) and, as inclining to sin, Eccl. ii. 3; v. 5; comp. Matt. xxvi. 41. (f) *The flesh* of either man or beast, Job xxxiii. 21. 25; Gen. xli. 2. 19. (g) Sometimes, apparently, *The skin*, Ps. cii. 6; Job xix. 20. *Flesh*, as eaten, Exod. xvi. 12; Lev. vii. 19, &c. (h) As applied to the *pu'denda*. Gen. xvii. 11; Exod. xxviii. 42; Lev. xv. 2; Ezek. xxiii. 20, &c. Aff. בָּשָׂר, בָּשָׂרָה, בָּשָׂרוֹ.

בָּשָׂר, m. Chald. i. q. Heb. בָּשָׂר. I. (a) *Flesh*, Dan. vii. 5. (b) *Mankind*, Ib. iv. 9; ii. 11; Defin. בְּשָׂרָא.

בָּשָׂרָה, Gen. vi. 3. Compd. of בָּ, שׁ, for בָּשָׂר, and הָ, *In eo quod etiam*. *In that also*.

בָּשָׂרָה, m. f. בָּשָׂרָה. Syr. حَمَلٌ, *coctus*. *Boiled, cooked*, Exod. xii. 9; Num. vi. 19.

בָּשָׂרָה, v. pres. non. occ. Syr. حَمَلٌ, *maturuit*. I. *Matured, ripened*, Joel iv. 13. II. *Boiled, cooked*, Ezek. xxiv. 5.

Pih. בָּשָׂל, pres. יִבְשָׁל. Syr. Pah. حَمَلٌ, *coxit*. *Boiled, cooked*, in a pot, Num. xi. 8; 2 Chron. xxxv. 13; 2 Kings iv. 38; Lam. iv. 10, &c. Infin. בָּשָׁל, 1 Sam. ii. 13; Exod. xvi. 23. Part. pl. מְבַשְּׂלִים, Ezek. xlvi. 24; f. מְבַשְּׂלוֹת, Ib. ver. 23, applied to *cooking-materials*.

Puh. בָּשָׁל, pres. יִבְשָׁל, Exod. xii. 9; Lev. vi. 21; 1 Sam. ii. 15. Part. מְבַשְּׂלָה.

Hiph. הִבְשִׁילוּ; *They matured, ripened*, i. e. the עֲרִיבִים, just mentioned, Gen xl. 10.

בָּשָׂרָה, see under שָׁל.

בָּשָׂרָה, f. occ. once Hos. x. 6; r. בוש.

Shame. The termination נָה has created some difficulty here. Gesenius compares it with the Chald. and Ethiop. נָה. Its occurring but once, however, makes this more than doubtful. Winer says, "Formæ est insolitæ, (sed i. q. בָּשָׂן)." But what is בָּשָׂן? This difficulty he leaves untouched. I am disposed to think that the word is a compound, as נִבְשָׂרָה, for נִבְשָׂרָה הָיָא. See r. אָדָר, and affording an example similar to עֲרָה, עֲרָה, עֲרָה. See in their places, although the vowels slightly disagree; but this may be accounted for on the ground, that the punctuists did not see the analogy of the word: בָּשָׂרָה will, therefore, stand for בָּשָׂרָה, i. q. בִּשְׂרָהָה, *Shame thus far, there, &c.*, doth Ephraim receive. See the place.

בוֹשָׂם, m. nom. act. cogn. בּוֹשָׂם. Arab.

بَتَّ, dispersit, بَتَّبَتَّ, commovit. Cogn.

بَتَّ, secuit, abruptit. Aff. בּוֹשְׁתָם, *Your trampling on, injuring*, Amos v. 11.

בּוֹשָׂת, f. r. בוש, contr. for בּוֹשָׂת, as פָּתָה, lit. *Putting to shame*. I. *Shame, blushing*, Jer. vii. 19; Ps. xlv. 16; Dan. ix. 7, 8. (a) As put on like a garment, i. e. covered with it, Ps. xxxv. 26; cix. 29; Job viii. 22. Hence, Meton. II. *Ignominy, baseness*, Is. liv. 4; lxi. 7; Mich. i. 11; Hab. ii. 10. It. III. *An idol*, as causing shame, ignominy, &c., Jer. iii. 24; xi. 13; Hos. ix. 10. Aff. בָּשָׂהוּ, בָּשָׂהוּ, בָּשָׂהוּ.

בָּתָר, f. contr. for בָּתָרָה, or בָּתָרָה. Arab.

بَتَّ, Syr. بَتَّ. See בג, r. בנה, pl. בנות.

I. *Daughter*, real, or adopted; and more laxly, as in בג, II. *Uterine sister, niece*, or any female descendant. I. Gen. xi. 29; xxiv. 24; Est. ii. 7. 15, &c. II. Gen. xx. 12; xxiv. 48; xxxvi. 2; xxviii. 6; xxxv. 1; Num. xxv. 1; Deut. xxiii. 17. III. *Women*, as natives, residents, or professing the religion, of certain places. Is. iii. 17; Cant. i. 5; 2 Sam. i. 20; Ezek. xiii. 17; Ps. xlviii. 12, &c. So בָּתָר אֶל נָקָר, Mal. ii. 11. בְּנוֹת הָאָרֶץ, *Carnal women*, Gen. vi. 2. IV. *Metaph. Daughters*, or smaller *cities*, as derived from larger ones or metropolises, Num. xxi. 25. 32; Judg. xi. 26; Josh. xv. 45. V. When used in the singular, and followed in constr. by the name of any place, *The people* generally of that place; as, בְּתָר יְרוּשָׁלַיִם, *People of Jerusalem*, Is. xxxvii. 22; Zech. iii. 14. So Jer. xlv. 19; Ps. xlv. 13; Lam. iv. 22; Is. x. 30; Ps. cxxxvii. 8, &c. It being customary to represent countries, cities, &c., *metaph.* by

the figure of a woman. VI. בַּת, followed by a numeral, signifies a woman of the age intimated by the numeral, Gen. xvii. 17. VII. Followed by עֵץ, for בַּת עֵץ, see אִישׁוֹן. VIII. Applied to the produce of animals, trees, or places; as, בַּת הַיַּעֲנָב, *The female ostrich*, Lev. xi. 16, &c. See יַעֲנָב.—*Branches*, Gen. xlix. 22; *Ivory*, Ezek. xxvii. 6. Aff. בַּתֵּי, בַּתֵּי, בַּתֵּי, בַּתֵּי, &c.

בַּת, c. pl. בַּתִּים. Arab. بَيْتٌ, *secuit*, &c. A certain measure of fluids so called, *A bath*; containing one-tenth of the Homer; i. e. seven gallons four pints and 15.2. dec. cubic inches, Ezek. xlv. 10. 11. 14; 1 Kings vii. 26; Is. v. 10, &c. Joseph. Arch. lib. viii. c. ii. §. 9. ὁ δὲ βάδος δύναται χωρῆσαι ξέστρας ἐβδομήκοντα δύο. Chald. id. pl. בַּתֵּין, Ezra vii. 22. See Capt. Jervis's Essay, p. 9, &c.

בַּתוֹת, f. occ. once, Is. vii. 19. Arab. بَيْتٌ, *secuit*, *abrupit*; بَيْتَةٌ, *sectio una*. *Clefts, fissures*, i. e. abrupt, inaccessible places, as in the parall. בַּתֵּי הַפְּלִיגִים.

בַּתָּה, f. occ. once, Is. v. 6. Arab. بَاتٌ, *disjecit*, *dispersitue supellectilia*. Cogn. باش, *tumultum addidit*; بَيْتٌ, *secuit*. *A desolation, excision*.

בַּתוּלָה, f. pl. בתולות. Arab. بَتُولٌ, *virgo pura*. Syr. כַּלֹּהָ, id. I. *A virgin*, Gen. xxiv. 16; 2 Sam. xiii. 2. 18. In Joel

i. 8, it has been thought to signify a *young widow*: but, בַּעַל נְעוּרֶיהָ, *Lord of her youth*, might here mean, the *spouse of her youth*; i. e. the person who had espoused her from her very childhood. II. By a personification, put for any people; as, בַּתוּלַת יִשְׂרָאֵל. See בַּת, sign. v. Jer. xviii. 13; xxxi. 4. 21; Amos v. 2; Lam. ii. 13, *Israel*; Is. xlvii. 1, *Babylon*; Jer. xli. 11, *Egypt*. Aff. בַּתוּלֹתֶיהָ, בַּתוּלֹתֶיהָ.

בַּתוּלִים, m. pl. Arab. بَتُولِيَّةٌ, Syr. كَالْحَدَّوْءِ, *virginitas*. Propr. *The vouchers for virginity in women*: the entire hymen. Deut. xxii. 14, et seq.; Lev. xxi. 13. Comp. Ezek. xxiii. 3. 8, where its rupture is intimated.

בַּתֵּים, m. pl. see בַּת. בַּתְּהוּ, v. pret. pl. m. Pih. once, Ezek. xvi. 40. Aff. cogn. Arab. بَدَّتْ, *secuit*. Æth. *rupit, dirupit, &c.* *They shall cut thee*. LXX. καταξέουσι σε.

בַּתְּרָה, c. pl. בתרים, constr. בַּתְּרֵי. Arab. بَتْرٌ, *resectio*. *A section, part cut off*, Gen. xv. 10; Jer. xxxiv. 19. Aff. בַּתְּרֵי, בַּתְּרֵי.

בַּתְּרָה, v. pres. non. occ. Arab. بَتْرٌ, *resecuit*. *Dissected, divided by incision*, Gen. xv. 10; Ib. Pih. pres. יַבְתֵּר, id.

ג, or ג, *Gimel*. The third letter of the Hebrew alphabet. Without the point it was probably pronounced like our *gh*; with it, like our *g*, as in *gird*, Gram. art. 4. 11. 31. 47. 109. Its equivalent in the Arabic, ج is, in Egypt and on the banks of the Tigris, pronounced in the latter manner: in other places generally like our *j*. As to form, it is thought to represent the neck of a camel (גִּמְלָה); and thence also to take its name. The Syr. ג, the Æth. ג, and Greek Γ, are evidently copied from the Hebrew letter.

It frequently interchanges in the etymology, with letters of the same organ, Gram. art. 23; as, גִּבְרִית, גִּבְרִית, גִּבְרִית, גִּבְרִית, גִּבְרִית, &c.

גָּה, contr. for גָּהָה, Gram. art. 73, i. q.

גָּהָה, m. pl. גָּהָה. Syr. گاهاه, *decorus, superbus*. Arab. جَاهِي, *retinuit*. Cogn. جَاهَا, *vi retinuit*. conj. ii. iv. *ad dignitatem evexit*. Pers. جَاهَا, *dignitas*. Angl. *gay*. *High, lofty, exulting, proud, insolent*, Is. xvi. 6; ii. 12; with גָּה, Job xl. 11, 12; Ps. xciv. 2; cxl. 6; Prov. xv. 25; xvi. 19. גָּהָה, contr. for גָּהָה, f. *Loftiness, pride*, Prov. viii. 13.

גָּהָה, v. pres. גָּהָה. I. *Arising, growing high*, as a plant, Job viii. 11; as waters, Ezek. xlvii. 5. II. *Becoming lofty, powerful, proud*, as men, Job x. 16. See my notes. *Victorious*, with reference to God, Exod. xv. 1. 21.

גָּאָה, Infin. of id. *Triumphing, overcoming*, ib.

גָּאָה, f. constr. **גָּאוֹה**. I. *Rising, embossing*, as of a shield, Job xli. 7: comp. Ib. xv. 26. II. *Metaph. Loftiness, majesty*, as of God, Deut. xxxiii. 26; Ps. lxxviii. 35. *Elevation, glory*, Deut. xxxiii. 29; Is. xiii. 3. III. *Haughtiness, pride, insolence*, Prov. xxxi. 19. 24; xxxvi. 12; lxxiii. 6; Prov. xiv. 3; Is. ix. 8, &c. Aff. **גָּאוֹהֵי**, **גָּאוֹהֵךְ**, **גָּאוֹהֵךְ**, **גָּאוֹהֵי**.

גָּאוֹלֵם, constr. **גָּאוֹלֵי**, r. גאל, *Redeemed*, Is. xxxv. 9; li. 10; Ps. cvii. 2; Is. lxii. 12; lxiii. 4. Aff. **גָּאוֹלֵי**. Gesenius makes this word to signify *redemptiones*. But, how this can hold in such places as Is. xxxv. 9, it is out of my power to see.

גָּאוֹן, m. constr. **גָּאוֹן**, pl. **גָּאוֹנִים**, Ezek. xvi. 56. Comp. Ps. cxxiii. 4, **גָּאוֹנִים**, intens. of **גָּאוֹה**. I. *Sublimity, majesty*, of God, Exod. xv. 7; Is. ii. 10; xxiv. 14; Job xxxvii. 4; xl. 10; Mich. v. 3. II. *Glory, pride*, in either a good or bad sense, Is. iv. 2; xiii. 19; xiv. 11; lx. 15; Ps. xlvii. 5; opp. to **גָּשְׁלוֹן**, Prov. xvi. 18. Comp. Ib. viii. 13; Amos vi. 8. Applied also, III. to the *rising and swelling* of waters, Job xxxviii. 11; Jer. xii. 5; xlix. 19; L. 44. Aff. **גָּאוֹנֵךְ**, **גָּאוֹנֵי**, **גָּאוֹנֵי**, **גָּאוֹנֵי**.

גָּאוֹרָה, f. r. גאה. I. *Ascending, towering up*, as smoke, Is. ix. 17. II. *Excellency, majesty*, as of God, Ps. xciii. 1; Is. vi. 10. III. *Haughtiness, pride*, as of men, Is. xxviii. 1. 3. IV. *Adverbially*, Is. xii. 5, *magnificently, &c.*: Ps. xvii. 10; xxxix. 10, *proudly, insolently*: Ib. lxxxix. 10, *gloriously, &c.*

גָּאוֹרֵת, f. pl. *Valleys*. See גיא.

גָּאוֹל, pl. constr. **גָּאוֹלֵי**, Neh. xiii. 29, *Pollutings, desecrations of*—

גָּאוֹל, or **גָּוֹאֵל**, m. pl. **גָּוֹאֵלִים**. Arab.

جَال, *ivit, venitque*. Cogn. **جَال**, r. **جول**, *obivit; elegit. part.* **جَائِل**, *perambulans*.

Syr. **ܝܘܒܝܢܐ**, *misertus est, protexit*. Cogn.

ܝܘܒܝܢܐ, *vicinitatem inivit: in fidem et clientelam recepit, conj.* iv. **ܝܘܒܝܢܐ**, *protexit, liberavit ab injustitia*. Comp. **جِيل**, and

جبر.

The leading notion here seems to be, as *association* implies the friendly relation of *hospitality*, and as this in the East calls for a participation in repelling the assaults of

enemies, as well as in social enjoyments; the person so named was considered, as having a supreme regard for the interests of the society, with which he was thus connected, as—

I. *A near relative*, Lev. xxv. 25; 1 Kings xvi. 11; Ruth ii. 20; iii. 9. 12.

Hence, II. *Bounded by this consideration, and the law of retaliation, as An avenger*, to vindicate any injury done to the family, particularly that of man-slaughter; and hence he was styled the *Avenger of blood*, **גֵּיֵל הַדָּם**, Num. xxxv. 19. 21, &c.

III. Applied to God, as *accompanying and avenging* his people, as *Redeemer*, Job xix. 25. **גֵּיֵלִי**, *My Redeemer*, i. e. avenging Redeemer, *liveth*. Gen. xlviii. 16, joined with **מַלְאָךְ**, *Angel*. Comp. Is. xlv. 6, with Rev. i. 8; ii. 8; xxi. 6, which will shew that it is a title of Christ. Is. xlix. 7; Ps. ciii. 4, &c.

As such very near relative—the senior usually—was supposed to have at heart the interests of the family, he was also supposed to have *their blood upon him*, until it was duly avenged; hence this expression. Comp. Is. lxiii. 1—7, where our Lord, as *avenging Redeemer*, is thus represented. See also Ib. lix. 16—21. Hence the idea of *pollution* in the verb. See also **פָּדוּהוּ**. Aff. **גָּאוֹלֵךְ**, **גָּאוֹלֵךְ**, &c.

גָּאוֹל, v. pres. **גָּוֹלֵל**. See **גָּאוֹל** above: constr. abs. and with **בְּ**. *Par pari referre, Rendering like for like* by the law of retaliation, as the nearest relative or friend. Hence *Redeeming*.

I. By paying like value, *land, &c.* Lev. xxv. 25; Ruth iv. 4—6; Ps. cxix. 154; lxix. 19; xxv. 48, 49; xxvii. 13. 15, &c. Imp. Ruth iv. 4. 6. Infin. **גָּוֹלֵל**, and **גָּוֹלֵל**, Lev. xxvii. 13; Ruth iv. 6. Aff. **גָּוֹלְלֵךְ**, Ib. iii. 13.

II. *Redeeming* by taking vengeance on injustice, and so repaying it, Exod. vi. 6. Comp. Is. xliiii. 1—3; xiv. 22, 23; xlviii. 20; lii. 9; Jer. xxxi. 11. Particularly the shedding of blood. See **גֵּיֵל הַדָּם** above.

III. *Polluting*; i. e. the being attached with guilt from the neglect of some duty. See **גָּאוֹל** above; which Gesenius tells us is a *modern Hebræism*; non occ. in Kal.

Niph. I. **גָּוֹלְלֵי**, and pl. **גָּוֹלְלֵי**, pres. **גָּוֹלְלֵי**, Lev. xxv. 30. 49. 54; Is. lii. 3.

III. Zeph. iii. 1, with blood, Is. lix. 3; Lam. iv. 14.

Pih. **גָּוֹלְלֵךְ**, *Have we polluted thee?* i. e. so acted as to have injured thy honour, Mal. i. 7.

Puh. **נִפְּאֵל**, *Are polluted*, Ezr. ii. 62; Neh. vii. 64, which seems to be a sort of pres. of the Niph. **נִפְּאֵל** above. The fact is, the noun **נִפְּאֵל** is here conjugated. Gram. artt. 182. 193. 6. The sense will be the same in either case.

Hiph. **נִפְּאֵלְתִי**, Is. lxiii. 3, Gram. art. 195. 5, for **נִפְּאֵלְתִי**, interchanged **נ** with **ה**.

Hithp. **נִפְּאֵלְתִי**, i. q. Niph. Dan. i. 8.

נִפְּאֵלְתִי, f. constr. **נִפְּאֵלְתִי**. See **נִפְּאֵל**. I. *Relationship*, as brotherhood; **נִפְּאֵלְתִי**, *אֲחֵי נִפְּאֵלְתִי*, Ezek. xi. 15. Hence

II. *Right, duty, of redemption*, **נִפְּאֵלְתִי**, Jer. xxxii. 7, 8; Lev. xxv. 29. 31. 48. **נִפְּאֵלְתִי**, *perpetual id.* Ib. xxv. 32. The property of the Levites being unalienable. Hence, Meton.

III. *Price of redemption*, Lev. xxv. 24. 26. 51, 52. Also, Meton.

IV. *The thing, field, &c. to be so redeemed*, Ruth iv. 6. Aff. **נִפְּאֵלְתִי**, **נִפְּאֵלְתִי**, **נִפְּאֵלְתִי**.

נִפְּאֵלְתִי, m. pl. **נִפְּאֵלְתִי**, and f. **נִפְּאֵלְתִי**, r. **נִפְּאֵלְתִי**. Arab.

נִפְּאֵלְתִי, *vicit, superavit*, conj. iv. *condensatum, pingue fuit lac, &c.* **נִפְּאֵלְתִי**, *sectio gibbi camelini*. Cogn. **נִפְּאֵלְתִי**, *coagulatum fuit lac.*

Any curvilinear protuberance; as,

I. *The back of man or animal*, Ezek. x. 12; Ps. cxxix. 3; or *exterior curvature of wheels*, 1 Kings vii. 33; Ezek. i. 18; or, *upper part of the altar*, Ezek. xliiii. 13; or, *embossings of a shield*, Job xv. 26. Comp.

xlii. 7. Arab. **نَجَبٌ**, **مَجْنَبٌ**, and **مَجْنَبٌ**, *scutum*. Hence,

II. *Defence, as a mound*, Job xliii. 12. Also,

III. *Places elevated* apparently, and set apart for prostitution, Ezek. xvi. 24. 31. 39; *arched*, perhaps, as *the vaults* in use for this purpose among the Romans, termed, *Fornices*; whence *Fornicatio*, i. e. *a vaulting, or arching over*: and our *fornication*. Also,

IV. *The arch of the eye-brow*, Lev. xiv. 9.

נִפְּאֵלְתִי, Chald. i. q. Heb. *The back*, Dan. vii. 6.

נִפְּאֵלְתִי, m. pl. **נִפְּאֵלְתִי**, as **נִפְּאֵלְתִי**, of **נִפְּאֵלְתִי**. By the LXX. **καθίς**, or **κηθίς**. *Kethiv*, **נִפְּאֵלְתִי**, r. **נִפְּאֵלְתִי**; Arab. **جَب**, or **جَب**, **جَب**,

جَب, *secuit. lit. Cutters*: occ. with **נִפְּאֵלְתִי**, *vine-dressers. Ploughmen*, 2 Kings xxv. 12. Comp. Is. lxi. 6. So the ancient verss. The

root, however, might be **גבה**. Arab. **جَبِي**, *collegit tributum*; whence **جَبَاة**, *exactores tributorum*: but this is less likely. So our *agriculture, of ager, field*; and *culler, cutter, knife*.

נִפְּאֵלְתִי, m. **נִפְּאֵלְתִי**, pl. r. as in the last. I. *A locust*, Is. xxxiii. 4. II. *A board or plank*, 1 Kings vi. 9. Syr. **ܘܫܘܠܬܐ**, *lignum sectile, tabula*. III. *A well*, Jer. xiv. 3. Syr. **ܘܫܘܠܬܐ**, *fovea, cisterna*. **ܘܫܘܠܬܐ**, *sepulcrum*. So our *grave*. Germ. *graben*, to dig.

נִפְּאֵלְתִי, m. def. **נִפְּאֵלְתִי**, Syr. **ܘܫܘܠܬܐ**, *A well* used as a prison; and hence, as *a den*, for lions. See **נִפְּאֵלְתִי**, and **נִפְּאֵלְתִי**, Dan. vi. 8. 17.

נִפְּאֵלְתִי, m. pl. **נִפְּאֵלְתִי**. Arab. **جَبَاة**, cogn.

جَبِي, *congregavit, deduxit aquam in aquarium*. **جَبَاة**, **جَبَاة**, **جَبَاة**, *aqua in aquario, ex lapidibus structo, &c.* Æth. **ገብረ**, *congregatio, &c.* Syr. **ܘܫܘܠܬܐ**, *collegit. A cistern, or pit*, Is. xxx. 14; Ezek. xlvii. 11. Aff. pl. **נִפְּאֵלְתִי**.

נִפְּאֵלְתִי, m. pl. constr. **נִפְּאֵלְתִי**. Arab. **جَبَاة**, *frons hominis*. **جَبَاة**, *latitudo frontis*: hence,

Metaph. *Dominus familiae, populi princeps: despectus*—looking down on one as from a height. See cogn. **נִפְּאֵלְתִי** above. The **ה** is here radical, and therefore not subject to elision, Gram. art. 202. 6. I. *Height*, as of the heavens, trees, buildings, &c. Job xxii. 12; Ezek. i. 18; xl. 42; 1 Sam. xvii. 4; Amos ii. 9; pl. constr. Job xi. 8. II. *Metaph. as of carriage, deportment, Pride, haughtiness*, Jer. xlviii. 29, with syn. **נִפְּאֵלְתִי**, &c. Prov. xvi. 18; Ps. x. 4, with syn. **נִפְּאֵלְתִי**, **נִפְּאֵלְתִי**. III. *As of dignity, Majesty*, Job xl. 10, with **נִפְּאֵלְתִי**. Aff. **נִפְּאֵלְתִי**, **נִפְּאֵלְתִי**.

נִפְּאֵלְתִי, or **נִפְּאֵלְתִי**, m. **נִפְּאֵלְתִי**, f. constr. m.

נִפְּאֵלְתִי; pl. m. **נִפְּאֵלְתִי**, f. **נִפְּאֵלְתִי**. I. *High*, as a mountain, tower, tree; (a) *Tall* as a man, Is. xxx. 25; xl. 9; Gen. vii. 19; Ezek. xvii. 24; 1 Sam. ix. 2; xvi. 7; as an abstract, (b) *Height*, fem. Deut. iii. 5; 1 Sam. ii. 3. **נִפְּאֵלְתִי**, *very high*; i. e. *Speak not much of any very high thing*; or *adverbially, proudly*, 1 Kings xiv. 23; 2 Kings xvii. 10; Dan. viii. 3; Deut. xxviii. 52; Jer. xvii. 2.

II. *Metaph. Lofty, proud*, Is. v. 15; Eccl.

v. 7. *בַּעַל גְּבוּהָ*, *above the proud*, i. e. oppressive, Ps. cxxxviii. 6; Ezek. xxi. 31 (26). In some of the preceding cases, as Is. xxx. 25; Ezek. xvii. 24; 1 Sam. ii. 3, &c. the language is evidently metaphorical.

גָּבְהָהּ, m. constr. *גָּבְהָהּ*, in which form only it occurs: i. q. *גָּבְהָהּ*. I. *High, tall*, as in stature, Ezek. xxxi. 3. II. *Lofty, proud*: with *עֲצִימִים*, *רָחֵב*, *לֵב*, *עֲצִימִים*. See *גָּבְהָהּ*. Ps. ci. 5; Prov. xvi. 5; Eccl. vii. 8.

גָּבְהָהּ, v. pres. *גָּבְהָהּ*, 3d pl. fem. *הַגָּבְהָהּ*, Ezek. xvi. 50. Etym. in *גָּבְהָהּ*. I. *Was high, lofty*, as the heavens, trees, stature, Ps. ciii. 11; Is. lv. 9; Job xxxv. 5; Ezek. xix. 11; 1 Sam. x. 23; Ezek. xxxi. 5. *גָּבְהָהּ*, for *גָּבְהָהּ*, i. e. the Chald. for the Heb. form.

II. *Exalted*, as in dignity and honour, Is. v. 16; lli. 13; Job xxxvi. 7: in a bad sense, *haughty*, Jer. xiii. 15; Is. iii. 16. Constr. with *לֵב*. (a) In courage, 2 Chron. xvii. 6, *His heart was raised, elevated, made bold, &c.* (b) In insolence, *Was lofty, proud, contemptuous*, Ps. cxxxi. 1; Prov. xviii. 12; 2 Chron. xxvi. 16; xxxii. 25; Ezek. xxviii. 2. 17, &c. constr. abs. and med. with *כִּן*, *יָלַד*, Job xxxv. 5; Ezek. xxviii. 17; Ps. ciii. 11.

Infm. *גָּבְהָהּ*, and f. *גָּבְהָהּ*, Ps. ciii. 11; Zeph. iii. 11.

Hiph. *הִגְבִּיהָהּ*, pres. *הִגְבִּיהָהּ*, *Raise, exalt*, or *make high*, Ezek. xvii. 24; xxi. 3; Jer. xlix. 16. *הִגְבִּיהָהּ*, *They make ascend in flight*, Job v. 7. See my notes on the place. Comp. ib. xxxix. 27, as used of the eagle. Aff. *הִגְבִּיהָהּ*, *He raised it*, 2 Chron. xxxiii. 14.

Imp. or Infm. *הִגְבִּיהָהּ*, Is. vii. 10; Ezek. xxi. 31.

Part. *הִגְבִּיהָהּ*, *Raising, exalting*, Prov. xvii. 19. With the relative ('): *הַמְגִבִּיהָהּ*, *Whose property it is to raise one* *הַמְגִבִּיהָהּ*, *to dwell, reside*, live in circumstances of affluence, &c. Ps. cxiii. 5. Comp. Job v. 11; and see Gram. art. 175. 16.

גָּבְהוּת, f. Gram. art. 87. 2, *Loftiness, pride*, Is. ii. 11. 17.

גָּבְהוּת, or *גָּבְהוּת*, f. *גָּבְהוּת*, m. pl. *גָּבְהוּת*, and fem. *גָּבְהוּת*. Arab. *جَبَلٌ*, *formavit*, i. e. defined as to form. *جَبَلٌ*, *atrium, agger ad munimentum: mons*,—a natural muniment and boundary. Comp. Gr. *ὄπος*, and *ὄπος*. Syr. *ܕܘܒܐܘܢܐ*, *formavit*. Cogn. *حَبَلٌ*, *fune adstrinxit, fœdus inivit, securitatem invenit*. *حَبَلٌ*, *coercuit, &c.* I. *Limit,*

boundary, of either sea or land, Ps. civ. 9. Comp. Job xxxviii. 10; Jer. v. 22; Deut. xix. 14; xxvii. 17; Prov. xxii. 28. *גְּבוּלָהּ*, *sea-boundary*, i. e. as limited by the sea: *western, id.* Num. xxxiv. 3. 6: formed sometimes by rivers or mountains, Num. xxii. 36; Deut. iii. 16; Josh. xviii. 12, &c.: sometimes by line—rope—geographically, Ps. lxxviii. 55. II. Meton. *The space, or country*, so bounded, or defined, Gen. x. 19; Exod. x. 14. 19; 1 Sam. xi. 3. 7; 2 Sam. xxi. 5; 1 Kings i. 3, &c. So pl. Jer. xv. 13, &c. Fem. pl. Deut. xxxii. 8; Ps. lxxiv. 17; Job xxiv. 2; Num. xxxii. 33; Is. x. 13. Aff. *גְּבוּלָהּ*, *גְּבוּלָהּ*, &c. Aff. fem. *גְּבוּלָהּ*, pl. *גְּבוּלָהּ*, Is. xxviii. 25; Num. xxxiv. 2, &c.

גְּבוּרָהּ, or *גְּבוּרָהּ*, m. pl. *גְּבוּרָהּ*. Arab.

جَبَرٌ, *adolescens, fortis, audax*. Augm.

جَبَّارٌ, *magnus, gigas*. *جَبَّارٌ*, *admodum*

superbus. Hence the verb, conjugation v.

جَبَّرَ, *invaluit, superbivit, &c.* Æthiopic,

ገጠረ: *coegit, impulit*. Syr. *ܕܘܒܐܘܢܐ*,

id. I. *Mighty, brave, intrepid*: applied to men as warriors, wealthy, &c. Gen. x. 8, 9, Judg. vi. 12; xi. 1; Ruth iii. 1. In Dan. xi. 3, to Alexander. In Ps. xxiv. 8; lxxviii. 65; Is. xlii. 13; Zeph. iii. 17, &c. to God, as most powerful in war. To Christ, Ps. xlv. 4. 6: comp. ib. cxx. 4; Is. ix. 5: comp. ib. x. 20, et seq. with Rom. ix. 27—29. Gesenius, as the manner of his school is, refers us to Ezek. xxxii. 11, for proof that nothing more than *heros strenuus* can be meant. But in that place the word does not occur. In ver. 12, however, we have, *גְּבוּרָהּ*, in a context which has nothing in common with ours. II. Meton. *Distinguished* for valour, prowess, 2 Sam. xxiii. 8; 1 Kings i. 8; 1 Chron. xi. 26; xxix. 24: for fidelity, 1 Chron. ix. 26; and thence put into office. Comp. Ezek. xxxix. 20:—for faith, Ps. cxii. 2. Metaph. applied to lions, Prov. xxx. 30. Aff. *גְּבוּרָהּ*, *גְּבוּרָהּ*, *גְּבוּרָהּ*, *גְּבוּרָהּ*, *גְּבוּרָהּ*, *גְּבוּרָהּ*, *גְּבוּרָהּ*, *גְּבוּרָהּ*, *גְּבוּרָהּ*.

גְּבוּרָהּ, f. Arab. *جَبْوَرَةٌ*, *fortitudo, robur*.

See *גְּבוּרָהּ*. I. *Power*, generally; with *פָּחַ*, 1 Chron. xxix. 12; 2 Chron. xx. 6: with *בִּינָהּ*, Prov. viii. 14. *הַקִּבְיָהּ*, Job xii. 13; Eccl. ix. 16. *עֲצִימִים*, 2 Kings xviii. 20; Is. xi. 2; xxxvi. 5: with *יָד*, or *יָדוּעַ*, Jer. xvi. 21; Ps. lxxxix. 14. *פָּחַ*, 1 Chron. xxix. 30. So the Arabic, speaking of God, *تَعَدَدَ*

בַּלְגֵּירוֹת, *alone in kingdom—one in power.* Pref. Kuleini on the Shiah. With גְּבוּרָה, Jer. ix. 22. Particularly as applied to warlike, or other dangerous, undertakings—

II. *Courage, prowess*, 2 Kings xviii. 20; Is. xxxvi. 5; 1 Chron. xxix. 11; Is. iii. 25, &c. applied either to God or man:—to a prophet in announcing the sins of the people, Mich. iii. 8:—to the war horse, Job xxxix. 19.

III. *Meton.—To acts of power or courage*, 1 Kings xv. 23; xvi. 27; xxii. 46, of Men. It. of God, Deut. iii. 24; Ps. cvi. 2. Gesenius takes גְּבוּרָה, Exod. xxxii. 18, to signify *victory*. But, as the context relates to a certain noise made in idolatrous rites, the literal meaning of the phrase seems to be, *the answering of might*; i. e. the shouting of armies drawing near for the conflict. See the rest of the verse: LXX. ἐξαρχόντων κατ' ἰσχύον. Targ. Onk. *fortium prævalentium in pugna.*

Chald. id. def. גְּבוּרָתָא, Dan. ii. 20. Syr. ܓܒܘܪܬܐ, *virilitas.*

גְּבוּרָה, m. occ. once, Lev. xiii. 41. Arab. *كَيْح*, *necessaria illis negavit.* Cogn. *كَاَح* r.

vile demonstravit. *كُوخَة*, *domus fenestrata carens.* *قَوخ*, *deformis fuit.* *قَوخ*, r.

contabuit morbo, &c. want, defect, deformity, from disease, apparently.—Bald, from disease. Comp. גְּבוּרָה. Gesenius tells us that it is, i. q. גְּבוּה, *altum fuit*; and that the word means, “*qui frontem habet nimis altum.*” I can find nothing whatever about the forehead; nor can I see what the forehead can have particularly to do with this disease. This baldness, for all we know, might have occurred any where else.

גְּבוּחָה, f. of גְּבוּחַ, occ. with גְּבוּחָה. I. *Baldness in man*, Lev. xiii. 42, 43.

II. *Loss of the knap*, probably marking the existence of an infectious disease in cloth, Ib. vr. 55. Aff. גְּבוּחָתוֹ. Gesenius says, this word signifies *baldness in the forehead, baldness in the back part of the head.* But this cannot be true: for, 1st, we read of קְרָחָה (syn.) being *between the eyes*, Deut. xiv. 1; and, 2d, of the whole head being קְרָחָה, Is. xv. 2; Jer. xlvi. 37; Ezek. vii. 18. The truth seems to be, that the former signifies *partial baldness from disease*; this *entire*

baldness from shaving, &c. Arab. *قَرَح*, *vulneravit, &c.* *قَرَاَح*, *campus consitus, arborum, omnisque structuræ expers.* *قُرْحَة*, *macula alba in fronte equi, &c.*

גְּבוּי, see גְּבוּי.

גְּבוּיָהּ, f. Syr. ܓܒܘܝܬܐ, *coagulation*; *ܓܒܘܝܬܐ*, *caseus*; *ܓܒܘܝܬܐ*, it. *ܓܒܘܝܬܐ*, 2 Sam. xvi. 2; omisit Castell. r. *ܓܒܘܝܬܐ*, *coagulatus est, &c.* Arab. *جَبْن*, *caseus.* Æth.

גְּבוּיָהּ : id. occ. Job x. 10, only. *Cheese.*

גְּבוּיָהּ, m. גְּבוּיָהּ, pl. Arab. *جَبَاع*, *mulier statura brevis.* Cogn. *قُبْعَة*, *calyx florum*;

it. *مِترَة*, Heb. גְּבוּיָהּ, and קְבוּיָהּ, it. *קְבוּיָהּ*, *potu repetus fuit.* I. *A chalice, or sort of jug, for wine, &c.* Gen. xlv. 2. 12, &c.; filled with wine, Jer. xxxv. 5. Hence,

II. *The Cup or Bell of flowers*, as exhibited artificially, Exod. xxv. 31, et seq.; xxxvii. 17. 19. Aff. גְּבוּיָהּ, *גְּבוּיָהּ*.

גְּבוּרָה, m. pl. non occ. See גְּבוּרָה, *Potentate, Lord*, occ. only Gen. xxvii. 29. 37.

גְּבוּרָה, f. of the last, *Powerful woman*: pec. *Queen, consort, or mother*, 1 Kings xi. 19; 2 Kings x. 13; Jer. xxix. 2; 1 Kings xv. 13; 2 Chron. xv. 16.

גְּבוּיָהּ, m. usually, *Crystal, a gem, or pearl.* From the context in which it occurs, however, viz. Job xxviii. 18, I am inclined to believe that it rather signifies, *massive, heavy*; hence, most valuable metal, or the like. Arab. *جَبَس*, *inanimatum, ut lapis, gravis lingua.* See my note on the place, and אלגביש above.

גְּבוּל, v. pres. יגבול. See גְּבוּל above. *Limiting, determining the boundary of, any place*, Deut. xix. 14; Josh. xviii. 20; Zech. ix. 2. Constr. abs. med. with אַחַד and ב.

Hiph. הַגְּבִילָה, and Imp. הַגְּבִיל, *Make limited, set bounds to*, Exod. xix. 12. 23; constr. אַחַד.

גְּבוּלוֹת, f. Syr. ܓܒܘܠܘܬܐ, *fictio, plasmatio.* Arab. *جَبَلَة*, *جَبَلَة*, *plasma, figmentum.* Cogn. Æth. *ገብር*: *opus, &c.* lit. *Formation*; i. e. *Artificial work or device.* Occurs only twice, Exod. xxviii. 22; xxxix. 15, in the phrase *שָׂרְשֻׁרֵי גְבוּלוֹת*, and contr.

פְּעִשָּׁה explained in both cases by שְׂרָשָׁרָה גְּבֻלָּה; שְׂרָשָׁרָה גְּבֻלָּה; where שְׂרָשָׁרָה is evidently the rendering intended for גְּבֻלָּה, and גְּבֻלָּה, for שְׂרָשָׁרָה. For, שְׂרָשָׁרָה signifies ropes, Ps. ii. 3, to which שְׂרָשָׁרָה, chains, i. e., woven work representing chains, sufficiently well corresponds. See r. עֵבֶה. Gesenius, therefore, is wrong in making גְּבֻלָּה and גְּבֻלָּה synonymous. Nor does גָּל signify *torsit*, either in Heb. or in any one of the dialects: his *opus tortile*, therefore, as given to explain this word, is manifestly erroneous. Nor does Exod. xxviii. 14, nor the rendering of the Lxx. tend in the least to confirm his view of the question. The whole is therefore groundless.

גְּבֻן, m. occ. once, Lev. xxi. 20. Syr.

عَبَّ, *coagulatus est*. Arab. تَجَبَّنَ, id.

Cogn. جَبَلٌ, *crassus, grossusque*, it. كَبَنٌ, *pinguis et crassus fuit digitus*. *Bunch-backed*.

גְּבֻנִים, m. pl. Words signifying colour, deformity, and the like, augm. by doubling the second radical letter in the Arab. See גָּבַן above. *Risings*, as of a hill or hillock; as we say of *Clapham-rise*, &c. Ps. lxxviii. 16. *The hill of Bashan is a hill of risings, eminences*; i. e. fit for a place of defence. In the par. אֵלֶיהֶם, *hill of God*; i. e. place of strength, invincible. It is added, ver. 17, *Why do you leap ye hills, eminences*; i. e. strong invincible places? Intimating their capture or levelling, &c.; comp. Is. xl. 4. Comp. also ver. 19 with Eph. iv. 8; foretelling that such apparently strong places should at Christ's coming entirely give way. See also Is. xxx. 25.

גְּבֻעָה, f. pl. גְּבֻעוֹת, constr. גְּבֻעָתָה, of seg. גְּבֻעָה. Arab. جَبَاعَةٌ, *dorsi pars prior*.

Cogn. قَبَا, r. قَبَو, *extulit aedificium, rem rei*

ingessit. قَمَعَ, *gibbosus fuit*. Comp. قَمَعَ.

I. *A hill*, 2 Sam. ii. 25; Is. xxx. 25; Jer. ii. 20; Job xv. 7; Ps. lxxv. 13; Gen. xlix. 26; Deut. xxxiii. 15. גְּבֻעָתִי, *My hill*; i. e. God's hill, *Zion*, Ezek. xxxiv. 26. So גְּבֻעָתָהּ, *her hill, Zion's hill*, Is. xxxi. 4. And, II. because cities were often built on hills, for security against attacking parties, many places take this word in a compound as their name; as in our *burgh*, and the German

berg, hill; *Edinburgh, Königsberg, &c.* So, according to Gesenius, the ancient *dunum*, as, *Augustodunum, Lugdunum, &c.* Heb. גְּבֻעָה גְּבֻעָתִי, 1 Sam. xiii. 15. See also 2 Sam. xxiii. 29; 1 Sam. x. 5; xi. 4; Hos. v. 8; ix. 9; x. 9, &c.

גְּבֻעָתִי, m. Patronym. 1 Chron. xii. 3.

גְּבֻעָל, m. compd. perhaps, of גְּבֻעָה, sign. II. above, and גָּבַל. See גְּבֻלָּה; i. e. *Cup*, or *flower-forming*, spoken of flax, once Exod. ix. 31. Gram. art. 169. 2, et seq. In this case, we need not suppose with Dr. Gesenius, that ב in, has been omitted by the ellipsis; nor that we have a compound of גְּבֻעָה, and the Syr. سَه حَلِي, *flos, &c.*: nor need we regard the very abstruse dissertations of the learned Jews, alluded to by him and partly cited in his Thesaurus, about this word, as they do not afford us one syllable of real knowledge on the subject.

גְּבֻר, m. pl. גְּבֻרִים. See גְּבֹר. Seg. propr. *vis*, pl. *vires*; whence *vir*. Abstr. for concrete, as in עָבָר, מָחָד, &c. Gram. art. 152. 10. I. *A man*, i. q. אִישׁ, generally. See Deut. xxii. 5; 1 Chron. xxiv. 4; xxvi. 12; and comp. Ps. i. 1 with Ib. xxxiv. 9; xciv. 12.

II. *A husband*, Prov. vi. 34; Ps. cxxviii. 5. III. *Warlike man*, Judg. v. 30; Jer. xxx. 6; xli. 16. Hence, generally carrying with it the notion of *strength, courage, violence*, or the like. See Is. xxii. 17; Job xxxviii. 3; xl. 7; Ps. lxxxviii. 5, &c.

IV. Used distributively, like אִישׁ, *Man by man*; גְּבֻרִים, *viritim*, Josh. xvii. 14. 17. it. *Each*, Joel ii. 8; Lam. iii. 19.

גְּבֻר, m. i. q. גְּבֻרִי, in the Chaldee form Ps. xviii. 26; 2 Sam. xxii. 6. So Dan. ii. 25; v. 11.

Pl. גְּבֻרִים, def. גְּבֻרִים, *Men*: taking a different seg. form, Dan. iii. 8; vi. 6, &c.

גְּבֻר, or גְּבֻרָה, v. pres. גְּבֹר. See גְּבֹר.

Cogn. כָּבַר. Arab. كَبَّرَ. *Was powerful,*

mighty; hence, meton. *prevailed*, spoken of the flood, of an enemy, wealth, blessings, &c. Gen. vii. 18; Exod. xvii. 11; Job xxi. 7; Gen. xlix. 26: constr. abs. and with כִּן or עַל when comparison is instituted, Gen. xlix. 26; 2 Sam. i. 23; xi. 23; Ps. lxxv. 4. With ב of instrument or place, 1 Sam. ii. 9; Jer. ix. 2.

Pih. גְּבֹרָתִי, pres. גְּבֹר, *Making strong, powerful*, Zech. x. 6. 12; Eccl. x. 10: constr. immed. with ב instr.

Hiph. הִגְבִּיר, pres. יִגְבִּיר. I. as in Kal, Ps. xii. 5. With ל instr.

II. Cause to prevail; confirm, ratify, Dan. ix. 27, immed.—i. e. during the last week of the seventy, and in the first portion of this, emphatically termed the last time, latter day, &c. by the apostles, God shall make His covenant of grace to prevail far and near by their preaching. See my Exposition of the Revelation, p. 357.

Hithp. יִתְגַּבֵּר, Become powerful, victorious, Job xv. 25; xxxvi. 9; Is. xlii. 13: abs. and with על and אל, of person against whom.

גִּבְרָה, m. pl. constr. גְּבָרִי, Chald. i. q. Heb. גִּבְרִי, Hero, warlike man, Dan. iii. 20.

גְּבִירָה, f. “pro גְּבִירָה,” says Gesenius, as if derived from גְּבִיר (but the fem. here is גְּבִירָה). I doubt this, because I know of no instance in which an immutable (‘) is thus disposed of, Gram. art. 153. 7. It is most likely a fem. of גְּבִיר, or גְּבִירָה: i. e. גְּבִירָה for גְּבִירָה; and, by an oblique correspondence, Ib. art. 96. 2. גְּבִירָה, aff. גְּבִירָתִי, &c. Lady, mistress, Is. xlvii. 5, 7, Gen. xvi. 4, 8, 9; 2 Kings v. 3; Ps. cxxiii. 2; Prov. xxx. 23.

גָּבַר, m. constr. גְּבִיר, pl. of גִּבְרָה. Arab. cogn.

جَاع, constitit. مَجَاع, angustiatus, it.

جَاعَا, coeruit, finivit. it. وَجَعَ, operuit

domum, tentoriumve. it. اَلْحَمْحَم, the expanding of any thing, Kāmoos. Gesenius

here accuses Golius and Castell with giving جَج, when جَج is the true root. The error

is due to Golius, for even Giggeius has it not; yet it ought to be mentioned, that each of these great Lexicographers has the true root

in its proper place. I. The covering or roof of a house, &c. which is flat in the East, and used for various purposes, Josh. ii. 6. 8; 1 Sam. ix. 25, 26; Prov. xxi. 9; Judg. ix. 51; xvi. 27. II. Of the altar, Exod. xxx. 3; xxxvii. 26. With ה, versus ו, err. for גָּבַר, or with Dag. impl. Aff. גְּבִירָה, גְּבִירָה, גְּבִירָה, גְּבִירָה.

גָּד, m. r. גִּד, Coriander seed. See Celsii Hierobot. ii. p. 78, et seq. ib. 81, “... Γοιδ, quod Africanis coriandrum est, ut docet

auctor ignotus, sed utilissimus, qui Dioscoridum synonymis exoticis auxit et illustravit. Ἀγρίπριον, inquit. Οχιον, Ἀφοροι σοει,”

Dioscor, p. 364. This author Gesenius makes to be Dioscorides himself; these

Africans, Phœnicians, Exod. xvi. 31; Num. xi. 7. See גדלה, Is. lxxv. 11. See גָּד following.

גָּד, m. Arab. جَدٌّ, avus paternus; felicitas. Cogn. جَوَانٌ, liberalis. Syr. ܓܘܢܐ, fortuna, Gen. xxx. 11. גָּדַר, in happiness, good fortune, if we take the kethiv; but if the keri, גָּדַר, felicity, &c. cometh. Comp. Job iii. 25, 26. The lxx. ἐν τύχῃ, Vulg. feliciter, take the kethiv. The Targ. Onkel. and Syr. the keri. In Gen. xlix. 19, as Jacob had heavy tidings to announce, certain to befall the Jews in the latter days, another signification deduced from this root is alluded to. Hence the name of a tribe. In Is. lxxv. 11, a deity, Baal most likely. In the parall. מְנִי, perhaps, the Manu of the Hindoos. See also Selden de Diis Syris, Syntag. cap. i.

גָּדַד, v. pres. יִגְדֵּד. Arab. جَدَّدَ, resecut vestem, putavit palmam, &c. جَدْوَسٌ, succisa res. Syr. ܓܘܕܐ, absedit; hence, ܓܘܕܐܐ, acies militaris: i. e. section or detachment of an army. Arab. جَادٌ, r. جَوْدٌ, egregio incessu et cursu polluit equus, جَادٌ بِنَفْسِهِ, incessivit vicitque eum amor. Assault, attack, as of an army, Ps. xciv. 21: constr. يَل. Comp. Gen. xlix. 19; Heb. iii. 16; i. q. גָּדַר.

Hithp. יִתְגַּדֵּד. I. Cutting, making incisions in the flesh, on account of sorrow, shame, &c. Deut. xiv. 1; 1 Kings xviii. 28; Jer. xvi. 6; xli. 5; xlvii. 5.

II. Assembling, or attacking, as troops, Jer. v. 7; Mich. iv. 14.

גָּדַד, v. Chald. Cut, or cut down, as a tree. Imp. גָּדַד, Dan. iv. 11. 20.

גָּדַדִּים, m. pl. גְּדִידִים, and גְּדִידוֹת, constr. גְּדִידִי. I. Cutting, or incision, in the flesh, Jer. xlvi. 37; in the ground, furrows, Ps. lxxv. 11.

II. Section, or detachment, of an army, mostly for the purposes of foraging, Gen. xlix. 19; 2 Kings v. 2, &c. Phr. רִאשֵׁי הַגְּדִידוֹת, Heads, commanders, of the detachment, 1 Chron. xii. 18. Comp. 1 Kings xi. 24. גְּבִי הַגְּדִידוֹת, lads of the detachment; i. e. the men composing it, 2 Chron. xxv. 13. גְּבִי הַגְּדִידוֹת, daughter of a troop; i. e. possessing great power, Mich. iv. 14. גְּדִידֵי יְהוָה, troops of Jehovah; i. e. the heavenly hosts and earthly powers at His command, Job xix. 12; xxv. 3. Aff. גְּדִידִי.

גְּדוּל, **גְּדֹל**, m. constr. גְּדוּל, or גְּדֹל: thrice in the *keri*, גְּדֹל, according to Gesenius: pl. גְּדוּלִים, גְּדוּלִים, constr. גְּדוּלֵי, f. גְּדוּלָה, גְּדוּלָה, pl. גְּדוּלוֹת, or גְּדוּלוֹת. Syr. **ܓܕܘܠܐ**, *contorsit, implicavit*. Arab. **جَدَل**, *firmiter torsit*. Cogn. **جَدَل**, *rei cujusque radix, spec. magna arboris*.

Great, in extent, number, quantity, age, dignity, joy, sorrow, operation, &c. as the context may require, Num. xxxiv. 6; Gen. xii. 2; Exod. xv. 16; Gen. x. 21; xxvii. 1; Exod. xi. 3; 2 Kings v. 1; Job i. 3; Hag. i. 1. 12. 14; Prov. xviii. 16; 2 Kings x. 6. 11; Neh. viii. 12; Gen. l. 10; xxxix. 9, &c. Aff. גְּדוּלוֹי, &c.

גְּדוּלָה, or **גְּדוּלָה**, f. constr. גְּדוּלָה, pl. גְּדוּלוֹת. See גְּדוּל, fin. פָּקַד; hence, I. concr. *Great deed or act*, &c. 2 Sam. vii. 23; 1 Chron. xvii. 19. Pl. Ps. cxlv. 6: 1 Chron. xvii. 19. 21.

II. Abstr. *Greatness, majesty, magnificence*, of God, Ps. cxlv. 3; of the king, Ps. lxxi. 21; Esth. i. 4.

גְּדוּפִים, m. pl. and גְּדוּפוֹת, f. Syr. **ܓܕܘܦܝܢ**, *maledictis insectatus est*. Arab. **جَدَف**, *blasphemavit. Reproaches*, Is. xliii. 28; li. 7; Zeph. ii. 8. Syn. דָּרַפָה.

גְּדוֹת, f. pl. sing. non occ. Arab. **جَدَا**, *avulsit*. Cogn. **جَدَّ**, *fregit, secuit, abruptit*. Æth. **ገደገደ**: *pulsavit, ferit, pectus*. Syr. **ܓܕܘܬܐ**, *abscidit, traxit*. it. Sam. *The banks of a river*, Josh. iii. 15; iv. 18; Is. viii. 7. Aff. גְּדוּתָיו, 1 Chron. xii. 15. גְּדוּתָיו, a mere error of some copyist.

גְּדִי, m. Patronym. of גָּד, *A Gadite*, 2 Kings xv. 14.

גְּדִי, m. pl. גְּדִיִּים, constr. גְּדִיִּי. Seg. fin. פָּקַד, or פָּקַדוֹ. Arab. **جَدَى**, *hædus*. Syr. **ܓܕܝܐ**, id. *saliens, ascendens* q. capræ saltu delectantur multum, et ascensa. Castell.

Arab. cogn. **جَدَا**, *firmiter constitit. A kid of the goats*, Exod. xxiii. 19; xxxiv. 26; Deut. xiv. 21; Is. xi. 6. Occasionally in constr. with עִיִּים, Gen. xxxviii. 17. 20; Judg. vi. 19; 1 Sam. x. 3; Gen. xxvii. 9. 16.

גְּדוּרֹת, f. pl. of גְּדוּרָה, f. of גְּדִי: once

only, Cant. i. 8; with aff. גְּדוּרָתְךָ, *thy female kids*.

גְּדִילִים, m. pl. sing. non occ. Syr. **ܓܕܝܠܝܢ**, *flexuosus*. Arab. **جَدْوَل**, *contorsio*. *Plattings not unlike chain-work*. So 1 Kings vii. 17, גְּדִילִים מְעִשָּׂה שְׁרָשְׁרוֹת, in con. with שְׁרָשְׁרוֹת. Comp. Deut. xxii. 12. Iterum non occ. Gesenius makes it equivalent to the French *Feston*: for which I can discover no good grounds.

גְּדִישׁ, m. pl. non occ. Syr. **ܓܕܝܫܐ**, *acervus tritici, &c.* Arab. **جَدِش**, *ambiviv rem*. Cogn. **جَدِيس**, *acervus frumenti,*

tumulus lapidum. It. **جَدَتْ**, *sepulchrum, monumentum, A heap of any thing, pec. I. Of corn, probably a stack or mow*, Exod. xxii. 5, וְנֹאכַל גְּדִישׁ אִוּוּ וְנֹאכַח, *And a stack or the standing corn be consumed*. Comp. Judg. xv. 5; Job v. 26. II. *A monumental tumulus*; the best sort of which were constructed of stone, or marble, as the pyramids of Egypt, and the tomb of Cyrus, in Persia. See my note on Job xxi. 32; the worst, of heaps of earth, as in the tumuli often seen in this country, and the much larger ones in Koordistan, as shewn in the note just referred to, Job xxi. 32.

גְּדֹל, c. pl. non occ. See גְּדוּל, *Greatness, magnificence, might, glory*; either in a good or bad sense, as the context shall require:—of God, Deut. iii. 24; v. 21; xxxii. 3, &c. In a bad sense, Is. ix. 8; x. 12; Ezek. xxxi. 2. 7. 18. Aff. גְּדוּלָה, once, גְּדוּלָה, גְּדוּלָה, גְּדוּלָה.

גְּדוּל, see גְּדוּל.

גְּדוֹל, m. i. q. גְּדוֹל, *Increasing, growing*: occ. with הֵלֵךְ, implying *gradual progress*, Gen. xxvi. 13; 1 Sam. ii. 26; 2 Chron. xvii. 12.

גְּדוּלֵי, m. pl. constr. (of גְּדוֹל, not in use,) not of גְּדוֹל, as Gesenius thinks: this would give גְּדוּלֵי, Gram. art. 153. 5; Ezek. xvi. 26. *Great*.

גְּדוֹל, v. pres. יִגְדֹל. See גְּדוּל, *Was, or grew, great, in (stature,) wealth, dignity, estimation, extent, &c.* Gen. xxi. 8; xxiv. 35; xxv. 27; xxvi. 13; xxxviii. 14; xli. 40; Exod. ii. 10, 11; Ezra ix. 6; Job xxxi. 18. גְּדוּלְנִי קָבָב, *“adolevit mihi orphanus sicut patri.”* Gesenius and others. But, on

what these datives, viz. "mihī" and "patri" are grounded, it will be difficult to say. If, however, we take the antecedent to be *God*, as implied in vr. 15, and the verb as in Pih. גִּדְּלֵנִי, we shall have an obvious and consistent sense. See my notes on the passage. Constr. abs. it. med. ב, אֵר, ל, עַד, כֵּן.

Pih. גִּדְּלָהּ, and גִּדְּלָהּ, pres. יִגְדֵּל, *Made great, i. e. brought up, trained, educated, made wealthy, powerful; pronounced great, i. e. magnified, applied to persons, or things.* 2 Kings x. 6; Is. i. 2; xxiii. 4; xlv. 14; Ezek. xxxi. 4; Josh. iv. 14; Esth. iii. 1; v. 11; x. 2; Gen. xii. 2; Ps. xxxiv. 4; lxix. 31. Constr. *immed. med.* אֵר, ב, ל, instr. כֵּן, comp.

Infin. גִּדֹּל, Num. vi. 5; 1 Chron. xxix. 12; Josh. iii. 7.

Imp. pl. גִּדְּלוּ, Ps. xxxiv. 4.

Part. pl. מְגִדְּלִים, 2 Kings x. 6.

Puh. part. pl. מְגִדְּלִים, passive of Pih. Ps. cxliv. 12.

Hiph. הִגְדִּיל, pres. יִגְדִּיל, הִגְדִּיל. I. *Became, or grew great, either in a good or bad sense,* Ps. lv. 13; Jer. xlviii. 26; Dan. viii. 8. 11. So the phrases, הִגְדִּיל הוֹשֵׁעַ, *He hath become great, shewn himself to be so, substantially,* Is. xxviii. 29. הִגְדִּיל לְעֵשׂוֹר, *—for, in, operation,* Ps. cxxvi. 2, 3; Joel ii. 20, 21; Dan. viii. 25; Ezek. xxxv. 13, &c.

II. *Made great, הִגְדִּיל עֲמֻכָּם, made great with you; i. e. done magnificently,* 1 Sam. xii. 24; Is. ix. 2; xlii. 21; Ecl. ii. 4; Gen. xix. 19; Ps. cxxxviii. 2. הִגְדִּילָהּ עַל־שֵׁם יְהוָה, *Thou hast made (i. e. surely shalt make) great thy name, thy word, above all.* I take שֵׁם, and אֲמַרְתָּהּ, to be in apposition, signifying the same thing: here Christ as being both the *name and word of God.* See vv. 4, 5, et seq. Constr. עֵם, ל, עַל, ב, instr. *immed.* and abs.

Infin. 1 Chron. xxii. 5.

Part. מְגִדְּלִי, 2 Sam. xxii. 51; pl. Ps. xxxv. 26.

Hithp. הִתְגַּדְּלִי, pres. יִתְגַּדֵּל, i. q. Hiph. sign. I. Ezek. xxxviii. 23; Is. x. 15; Dan. xi. 36, 37. Constr. *abs.* and *med.* עַל.

גִּדְּלָהּ, see גִּדְּלָהּ.

גִּדַּע, v. pres. יִגְדַּע. Arab. جَدَع, *amputavit.* Cogn. حَدَع, *separavit.* حَرَع, *sorpsit.*

גָּזַר, *resecuit.* גָּזַר, *partitus fuit.* גָּזַר, *pensavit.* جَزَع, *secuit.* Syr. جَزَع, *abscidit.*

גָּזַר, *totondit.* جَزَع, *amputavit, &c.* Syr. גִּדַּע, גִּדַּע, גִּדַּע, גִּדַּע, Chald. גִּדַּע, &c. *Cut off, or down, as an arm, bar, tree, staff, horn, i. e. strength, images, shrines; constr. immed.* and with אֵר; ב instr. Lam. ii. 3; 1 Sam. ii. 31; Judg. xxi. 6; Zech. xi. 10. 14.

Niph. נִגְדַּע, pres. non occ. *Became cut off, or down,* Jer. l. 23; xlvi. 25; Is. xxii. 25; xiv. 12; Ezek. vi. 6; Amos iii. 14.

Pih. נִגְדַּע, or נִדַּע, pres. יִנְדַּע, 1st pers. אֲנַדַּע, *Cut off, or caused to be cut off, or down,* 2 Chron. xxxi. 1; xxxiv. 4. 7; xiv. 2; Deut. vii. 5; xii. 3; Is. xlv. 2; Ps. lxxv. 11; cvii. 16; 2 Chron. xiv. 2; xxxi. 1; xxxiv. 4. 7.

Puh. נִגְדַּע, *They have been cut down,* Is. ix. 9.

גִּדְּרָהּ, v. Pih. Kal non occ. See גִּדְּרָהּ, above, occ. with הִרָהּ. *Blasphemed,* 2 Kings xix. 22; Is. xxxvii. 23; pl. 2 Kings xix. 6; Is. xxxvii. 6; Ezek. xx. 27, pres. non occ. Constr. *med.* אֵר.

Part. מְגִדְּרָהּ, Num. xv. 30; Ps. xlv. 17, with. כִּדְרָהּ.

גִּדְּרָהּ, m. abstr. Arab. جَدَر, *paries.* Syr.

גִּדְּרָהּ, inclusio. Cogn. Arab. كَدَر, *turbidus fuit.* كُدِر, *juvenis compactus corpore.* Syr. حَبْرًا, *superflue in verba proventus.*

Heb. גִּדְּרָהּ, *globus.* גִּדְּרָהּ, *Compacting, driving together, hence attack.* See my note on Job xv. 24. Cogn. בָּרַד, whence נָדַד, *cadus, urceus.*

Arab. كَدَاة, *collis.* قَدَر, *valuit, magni aestimavit.* II. conj. *justa magnitudine*

secuit; coxit in olla. قَدْرَة, *olla, because containing something: hence the notion of blackness in Heb.* קָרַר. Cogn. כָּשַׁר, כָּשַׁר, כָּשַׁר.

Syr. כַּמֵּ; Arab. كَتَر, and, as Gesenius thinks, Germ. *gatter, gitter, &c.*, and perhaps, our *gard, garden, ward, warden, gather, &c.* lit. *A walling; i. e. Wall, fence,* apparently of stone, Ezek. xlii. 10; Prov. xxiv. 31.

גִּדְּרָהּ, m. גִּדְּרָהּ, f. coner. pl. גִּדְּרִים, and גִּדְּרוֹת, constr. גִּדְּרוֹת. I. *A wall or fence.* See גִּדְּרָהּ, i. q. מִשְׁוֹכָה, Is. v. 5, i. e. of a garden, city, &c. Num. xxii. 24; Ezek. xlii. 7; Ps. lxii. 4; lxxxix. 41.

II. Meton. *Walled or fenced place, city, sheep-fold, &c.* Num. xxxii. 16. 24. 36; Ezra ix. 9. Aff. גִּדְּרָהּ, גִּדְּרָהּ, pl. f. גִּדְּרָתֵינוּ.

גִּדְּרָהּ, v. pres. pl. מְגִדְּרֵנוּ. See גִּדְּרָהּ. *Walled*

or fenced up. Constr. med. אִחַ and ב, instr. it. עַל, and immed. Hos. ii. 8; Amos ix. 11; Lam. iii. 7. 9; Job xix. 8.

Part. ac. גִּיר, pl. גִּירִים, Waller up, Is. lviii. 12; Ezek. xxii. 30; 2 Kings xii. 13.

גִּירִי, m. Patronym. of גִּירָה, or גִּיר, 1 Chron. xxvii. 28.

גִּירָה, for גִּירָה probably, Ezek. xlvi. 13. Comp. vr. 15. So 14 MSS. the Lxx. Chald. and Vulg.

גִּירָה, f. Cogn. גִּירָה, which see. Syr. *libertas*. Arab. *جَبِي*, *patuit*. Conj. II. Dilatavit. III. Gloriatuſ fuit. Health, elevation of spirit, &c. Prov. xvii. 22. Hence—

גִּירָה, v. not in use; pres. יִגְרָה, Hos. v. 12. לא יִגְרָה כִּמְסֵם מְחֹר, He (Assyria) cannot raise, take up, from you (the) pressure, difficulty.

גִּירָה, pret. non occ. pres. יִגְרָה. Cogn. Syr. *procubuit*. Arab. *جَبَن*, *appropinquavit*. Bowed, or bent, downwards, 1 Kings xviii. 42; 2 Kings iv. 34, 35. Constr. med. עַל, and ה, versus.

גִּירָה, or גִּירָה, m. Arab. *جو*, *apposito assumto resarcivit utrem*. *depressor terræ locus: it. interior pars domús*. *جَوَاةٌ*, *ampla terra vallisve*. Syr. *جو*, *medium, pars intima*. *جَوَاةٌ*, *communitas*. Cogn. Heb. גִּב. The first having the root גִּב, hence aff. גִּבָּה, &c.; the second, גִּב, or גִּבִּי: hence aff. גִּבִּי, &c. Generally the Body, which when viewed externally,

I. The back, Prov. x. 13; xxvi. 3; Is. xxxviii. 17; L. 6; li. 23; f. Job xx. 25; 1 Kings xiv. 9; Ezek. xxiii. 35; viewed internally, II. The midst. כִּן גִּב, from the midst; i. e. society, are they driven, Job xxx. 5. It. Chald. בְּנֵי נִרְיָא, in the midst of the fire; i. e. 1, resolved into 1, Gram. art. 87. 1; Dan. iii. 25; iv. 7, &c. Aff. גִּבָּה, in it, Ezra iv. 15. With א, otiose גִּבָּה, Dan. iii. 6. 26, &c.

גִּבָּה, m. Arab. *جَاب*, r. *جوب*, *secuit*, &c. See גִּבָּה, A locust, Nah. iii. 17; pl. גִּבָּה, for גִּבָּה, Gram. art. 17. 3; constr. for abs. form. it. גִּבִּי, id. Amos vii. 1; Nah. iii. 17. *locust of locusts*; i. e. a great cloud of them.

גִּבָּה, v. pres. יִגְרָה. Cogn. גִּבָּה, which see. Arab. *جَاد*, *velox in actionibus*. *أَجَاد*, *equum cursu præstantem habuit*. With ن, epenth. יִגְרָה, shall rush (on) him, Gen. xlix. 19; Hab. iii. 16. Constr. abs. and immed.

גִּבָּה, f. see גִּב. Syn. טֹט. גִּבָּה, or גִּבָּה. I. Elevation, success, victory, Job xxii. 29. II. Haughtiness, pride, Job xxxiii. 17. Chald. id. Dan. iv. 34.

גִּבָּה, v. pret. גִּבָּה, pres. יִגְרָה. Syr. *consumptus est, defecit, transiit*. Arab. *جَار*, r. *جوز*, *abivit, transivit*. Comp. גִּבָּה, *جَزَى*, *جَزَى*. —Ps. xc. 10, *גִּבָּה, קִרְבֵּנוּ הִישׁ, For it fails, passes away, quickly, and accordingly we fly (as it were) birds) away; i. e. their pride, ib. רָחַבִּים, fails, &c. See too Gram. art. 234. Num. xi. 31. וַיִּגְרָה שְׂוִלִים וְגִ' So quails passed, &c. There exists no necessity here, therefore, for making the verb causative, as Gesenius, &c. have supposed. They have mistaken the nominative.*

גִּבָּה, m. pl. Aff. גִּבָּה. Arab. *جَوْل*, *adolescens, pullus columbinus*. Syr. *metath. جَوْل*, *pulli columbarum*. A young pigeon, Gen. xv. 9; Deut. xxxii. 11.

גִּבָּה see גִּבָּה. גִּבָּה, m. pl. גִּבָּה, for גִּבָּה, Gram. art. 72. Constr. גִּבָּה. Cogn. Heb. גִּבָּה, גִּבָּה, גִּבָּה. Syr. *جو*, *communitas*. Arabic *جَوَاةٌ*, *جَوَاةٌ*, *ampla terra*. *جَاوِي*, *castra*.

A nation, generally; especially, I. Foreign, as opposed to Israel; like the Greek *βάρβαροι*, and Arab. *عجم*, Gen. xxxv. 11; Deut. iv. 7, 8. 34; xxviii. 36. 49, 50; Jer. xxxi. 10; Ezek. xxxiii. 30; Ps. ii. 1; ix. 6, &c. II. Applied to Israel, as partaking of their practices, Is. i. 4; ix. 2: to the nations, as receiving Christianity, Ib. xxvi. 2; xlix. 7. Here *לְמַחְצֵב גִּבִּי*, Of, respecting (not to) the abhorred of a nation; i. e. of the Jews. Comp. Ib. xlii. 6. Where it is evidently synonymous with עם. So Ps. xxxiii. 12, &c.; Zeph. ii. 9, 10, &c. *גִּבָּה הַגִּלִּיל*, Is. viii. 23, Galilee, in which our Lord first manifested himself. Comp. Is. lxi. 1, with Luke iv. 18. Metaph. applied to the locusts, Joel i. 6; to other animals, Zeph. ii. 14. Comp. Prov. xxx. 25. In Gen. xiv. 1, comp. and Josh. xii. 23.

גור seems to be the proper name of a place. Aff. גורק, גורק, and גורק, גורק.

גור, f. constr. גורה, pl. גוריה. See גב, גב, and גי. The body, either of man or beast, alive or dead, Gen. xlvii. 18; Ezek. i. 11. 23; Dan. x. 6; Neh. ix. 37; 1 Sam. xxxi. 10. 12; Nah. iii. 3; Ps. cx. 6; Jud. xiv. 8, 9. Aff. גורה, גורה, גורה, pl. גוריהו, גוריהו, גוריהו, גוריהו.

גורל, see גיל.

גורל, f. pl. non occ. Captivity, applied I. either to the event, or, II. meton. to the people subject to it; and, in this case may be a fem. seg. fm. גורקה, of m. גורק; and contr. Gram. art. 73. גורל, the perfect vowel i returning in order to sustain the first syllable. Syr. גורל, revelavit. Arab.

גורי, id. Hence, meton. as what is laid open, is also laid bare; applied to towns and countries, the defences of which have been broken down, and so exposed to an attacking enemy. So the Arab. فتح, and Pers.

גושן. See also גולה. Synon. with שבי, Ezek. xii. 11; Ezra ii. 1; viii. 35; Neh. vii. 6; Jer. xxix. i. 4; Zech. vi. 10, &c. Also,

Part. גור, f. גורה, for גורקה, Gram. art. 73; 2 Sam. xv. 19; pl. m. Amos vi. 7; occ. f. only once, Is. xlix. 21.

גורמץ, m. Syr. غورمض, fossa, fovea. Chald. גורמץ, גורמץ, id. cogn. Syr. غورمض, decipulum, r. غورمض, profundavit. Chald. גורמץ, fovea, occ. once, Eccl. x. 8. A pit, or well, as a snare.

גורע, v. pres. גורע. Arab. جاع, r. جوع, fame laboravit, sitivit, vehementer: hence, perhaps, sensu prægnaanti, gasping in the agonies of death: usually, Expired, Gen. vi. 17; vii. 21; Num. xvii. 27; xx. 3. 29; Job iii. 10; x. 18. With געה, syn. Gen. xxv. 8. 17, &c. See my note on Job xiii. 19. Comp. Ps. civ. 29, רודם, Constr. abs.

Infin. גורע, and גורע, Num. xvii. 28; xx. 3. Part. גורע, Ps. lxxxviii. 16.

גורף, v. occ. once only, in Hiph. גורף, Neh. vii. 3; opp. גורח, חף. Syr. غورف, rete. غورف, clausus est. Arab.

גורף, conj. iv. clausit portam. They shut the doors, constr. immed.

גורפה, f. pl. גורפה, constr. sing. גורפה. Cogn.

גור. Arab. حيفة, morticinum, v.

גורף, r. جيف, factuit corpus mortuum. A corpse, dead body, 1 Chron. x. 12. Comp. 1 Sam. xxxi. 12, where we have גוריה, and גוריה, as equivalents, al. non occ.

גור, m. seg. גור, Gram. art. 87. 1, 2; pl. constr. גורי, aff. גורקרי, also—

גור, m. seg. גור, Gram. art. 87. 1, 2; pl. abs. גורים, contr. גורי, aff. גורקה, &c.—

Arab. جار, vicinus. See cognn. جول,

وجر, وجل, وجيل. The leading notion seems to be, the being or coming near, either (a) for friendly, or (b) unfriendly purposes. So, consors in mercatura, conjux viri, &c.:

and the verb جار, deflexit a via, scopo, &c.

(c) Vicinus fuit, accrevit planta. Hence, vicinitatem inivit, in fidem receipt: and, on the other hand, i. conj. exorbitavit a via, &c. injustus fuit, &c. Here an abstr. for concr. violence, &c.; but as in use, A lion's whelp, Jer. li. 38; Nah. ii. 3; Gen. xlix. 9; Deut. xxxiii. 22; Ezek. xix. 2, 3. 5. It is evident from the two last verses here, that גור signifies a younger animal than קטרי.

גור, v. pret. גור, גורקה, &c. pres. גורי, constr. immed. and med. ג of place, pers. גא obj.

I. Sojourned, resided, dwell, as a stranger, said of individuals, a people, or, metaph. of brutes, Gen. xii. 10; xix. 9; xx. 1; Judg. xvii. 7; Exod. vi. 4; Ps. cv. 23; Ezra i. 4; Is. xi. 6. In Is. xxxiii. 14, we have, כי גור לנו אש אוכלת בני גור לנו כוקרי עולם, Which of us (can) dwell (with, or abide,) consuming fire? Which of us (can) dwell (with) burnings of eternity? "Vox est peccatorum in vicinia stragium a Jehova in Assyrios immissarum (comm. 12, 13), sibi metuentium," says Dr. Gesenius. I can find no mention whatever of Assyrians here. The beginning of the verse says, Sinners in Zion shall fear . . . (לאמר), saying), which, &c. The words are evidently addressed to the unbelieving Jews, and the burnings here threatened, those foretold by Moses, Deut. xxxii. 22, 23, and alluded to by Peter, 2 Ep. ii. 6; iii. 10, et seq., and others. Comp. Job xviii. 15; xx. 26, and my note on the last.

II. Cogn. *טוּ*, *יָגַר*. Arab. *وجر*, *Widhrew from, avoided.* See *גור* above: hence, *Feared*; constr. immed. and with *מִפְּנֵי* of obj. *from* which; and *ל*, *אֵל* of subj. *for* which, Job xix. 29; xli. 17; Num. xxii. 3; Deut. i. 17; xviii. 22; xxxii. 27; 1 Sam. xviii. 15; Hos. x. 5; *for* the calves, &c., not *they fear the calves*, as Gesenius thinks. Ps. xxii. 24; xxxiii. 8. Pres. once *יָגַר*, Prov. xxi. 7. *שִׂרֵי־רָשָׁעִים יָגֹרֵם*, *The violence of the wicked shall (make) them fear*: if indeed this is not a contracted form of *Pih.* for *יִגְרֹרֵם*.

III. *Came together, congregated*, for unfriendly purposes, as war, &c. Constr. abs. and with *עַל*, of pers. &c. against whom, Ps. lvi. 7; lix. 4; cxl. 3; Is. liv. 15, &c. But, in all these cases, *acting violently, unjustly, outrageously*, or the like (see *גור* above), may be all that is meant.

Inf. *גור*, Gen. xii. 10; xix. 9, &c.

Imp. id. Ib. xxvi. 3; fem. *גורי*, 2 Kings viii. 1.

Part. *גור*, pl. *גורים*, f. *גורה*, constr. pl. m. *גרי*, Job xxviii. 4. See my note. Exod. iii. 22; xii. 49, &c.; 2 Sam. iv. 3; Jer. xxxv. 7; Job xix. 15.

Hithp. *יִתְגַּדְּרוּ*, *They become withdrawn, withdraw themselves*: it is added, by way of explanation apparently, *יָסְרוּ גֵי*, *they recede (acting) against me*: i. e. for the purposes of idolatry, from which they believe they shall obtain their corn and wine. Comp. Jer. xlv. 17.

Part. *מִתְגַּדֵּר*, *becoming, being, a sojourner*, 1 Kings xvii. 20; Jer. xxx. 23, *Violent, destroying*. LXX. *τρεφομένη*. Targ. *מִתְגַּדֵּשׁ*, *collecta*.

גֹּרֶל, m. pl. f. *גורלות*. Arab. *جَرَل*, *lapides*, it. *quod manus eo, quod portare potest, impleta est.* Propr. the *stone*, *κλήρος*, *ψῆφος*, by which the *lot* was determined. and meton. I. *The lot* so determined; with the verbs *נָתַן*, *יָדָה*, *יָדָה*, *הִטִּיל*, *הִטִּיל*, *נָשַׁל*, *הוֹטֵל*, *הוֹטֵל*, *עָלָה*, *הִפִּיל*; which see. also, as to the result, *עָלָה*, *הִפִּיל*; which see. Lev. xvi. 8, 9; Jon. i. 7; Ezek. xxiv. 6; Joel iv. 3; Obad. 11; Prov. xviii. 18; Josh. xix. 10; Numb. xxxiii. 54, &c. used in dividing land, Josh. xv. xvii., &c.—the spoil, Ps. xxii. 19; Joel iv. 3; Nah. iii. 10—determining a guilty person, Josh. vii. 14; 1 Sam. xiv. 42, apparently; Jon. i. 7,—appointing to office, 1 Chron. xxiv. 5; xxv. 8; Acts i. 26.

II. Meton. *The thing obtained by lot*, Judges i. 3; Is. lvii. 6; Ps. cxxv. 3.

Metaph. of favours received from God, Ps. xvi. 5; Dan. xii. 13. Comp. Rev. xx. 6; Is. xvii. 14; Jer. xiii. 25. Aff. *גורלי*, *גורלי*, &c. Gesenius gives *גורלים*, as a pl. I can find no such plural.

גורש, or *גִּיש*, m. occ. once, Job vii. 5. *לָבַשׁ בְּשָׂרִי רֶמֶס וְגִישׁ עָפָר*, *My flesh hath put on (as a garment) the worm with the clod of dust*: or prophetically, *shall surely put on, &c.* It can hardly be said, that worms were now in Job's flesh: nor, for the same reason, that *גִּישׁ עָפָר*, had now been placed upon him. This, therefore, had nothing to do with his disease, but is spoken with reference to death, which he expected soon to submit to. See my translation of the place with the note, and Castell sub voce, col. 521. The Arab.

جَيْش, *Exercitum collegit*, contains perhaps the primitive notion of *collecting* in a mass: hence, *clod, &c.*

גור m, pl. constr. *גורי*. Syr. *ܓܘܪܐ*, *tonsura*. Arab. *جَرَّ*, *lana secta*. *جَزَّة*, *tonsura, &c.*

Lit. *a cropping or shearing*. I. *The fleece* of sheep or lambs, Deut. xviii. 4; Job xxxi. 20.

II. Meton. *Young grass after the mowing, vulg. aftermath*, Ps. lxxii. 6. But Amos vii. 1, *גִּישׁ הַמֶּלֶךְ*, *the king's mowings*, seems to intimate that the king, as supreme feudal lord, took a first cutting of the grass.

גזוה, non occ. Cogn. *جَزَّ*, supra *جَزَّ*, *partitus fuit*. Syriac *ܓܘܪܐ*, *amputavit*. *جَزَا*, r. *جاري*, *pensavit*.

Part. aff. *גורי*. Lit. *My hewer out*; the Hebrews sometimes speaking of a birth—as of a thing hewn out of a stone-quarry. See Is. li. 1; Ps. lxxi. 6.

גִּדְּדָה, f. i. q. *גיד*, sig. I. Judges vi. 39, 40.

גִּזְזוּ, v. pres. apoc. *גזזו*. Syr. *ܓܘܪܐ*, *totondit*.

جَزَّ, *resecuit, totondit oves, caput*. Cogn. *גור*, *גור*, *גור*, *גור*, *גור*, *גור*, &c. Constr. immed. *עַל*, *ב* of place in which, *ל* of pers. for whom, *מִן* from which. *Sheared, or cut off*, as wool, hair, birds,—as the quails,—from a certain district, Gen. xxxi. 19; xxxviii. 12; 1 Sam. xxv. 4, 7.—Job i. 20; Mich. i. 16.—Num. xi. 31, *וְגִזְזוּ שְׂוִיִּים מִן הַיָּם*, *And cut off the quails from the (region of) the sea*: i. e. separated them from those parts, and drove them towards the camp.

Inf. constr. *גזז*.

Imp. f. גָּזַר.

Part. agent. גָּזַרְתִּי, pl. גָּזַרְתִּים, constr. גָּזַרְתִּי. Aff. גָּזַרְתִּי.

Niph. גָּזַרְתִּי, Nah. i. 12, *They are* (shall be) cut off.

גָּזַרְתִּי, f. r. גָּזַרְתִּי. Lit. *Cutting, hewing*; with syn. הִצְבּוּב, 1 Chron. xxii. 2. Meton. *Hewn, or squared stone*. Hence גָּזַרְתִּי, *Stones of hewing*, i. e. hewn stones, 1 Kings v. 31, and גָּזַרְתִּי, *Rows of do.* Ib. vi. 36; vii. 9. 11, 12; Exod. xx. 25; Is. ix. 9. Once with ג, Lam. iii. 9. Elsewhere as a specificative, Gram. art. 219.

גָּזַל, m. seg. Arab. جَزَلٌ, sectio, segmentum, portio. Syr. ܓܙܠܐ, vis damnum: lit. *cutting away. Abstracting forcibly, rapine*, Ezek. xviii. 18; Eccl. v. 7.

גָּזַל, m. גָּזַלְתִּי constr. גָּזַלְתִּי, pl. גָּזַלְתִּים, concr. Any thing *forcibly taken away, rapine*, Lev. v. 21; Is. lxi. 8; Ezek. xxii. 29; Ps. lxii. 11; Syn. גָּזַלְתִּי, f. Lev. v. 23; Is. iii. 14; Ezek. xviii. 7. 12. 16, &c.

גָּזַל, v. pres. יִגְזַל. See גָּזַל. Lit. *Cut away, or off, injuriously; snatched, or took away, or injured, violently, as by stealth, robbery, or rapine.* Constr. immed. and abs. Gen. xxxi. 31; Deut. xviii. 31; Judg. ix. 25; xxi. 23; 2 Sam. xxiii. 21; 1 Chron. xi. 23; Ps. xxxv. 10; Job xxiv. 9, &c. Ib. 19, *וְגָזְלוּ מִיַּמֵּי שֶׁשֶׁלֶת, They bear violently away* (as, or like) *the snow waters.* See my note on the place.

Inf. גָּזַל, Is. x. 2.
Part. agent. גָּזַלְתִּי, constr. pl. גָּזַלְתִּים. Aff. גָּזַלְתִּי.
Part. patient. גָּזוּל, Deut. xxviii. 29. 31; Jer. xxi. 12, &c.
Niph. f. גָּזַלְתִּי, *Becomes, is, taken away*, Prov. iv. 16.

גָּזַם, m. Arab. جَزَمٌ, amputatio, ex-cidium. Syr. ܓܙܡܐ, incidit. Æth. id. *A species of the locust*, so called from its destructive character, occ. with גָּזַם, *הַסִּיל*, Joel i. 4; יִלֵּק, ii. 25; Amos iv. 9. Some think, in consequence of the rendering of the Targumist and Syriac, that it was a creeping, wingless, locust: but no reliance can be placed on this.

גָּזַע, m. Arab. جَدَعٌ, amputatio, truncus palmæ. Cogn. גָּזַע, &c., *The stock or trunk of a tree*, Is. xi. 1; xl. 24; Job xiv. 8. Aff. גָּזַעְתִּי, al. non. occ.

גָּזַר, m. sing. non occ. pl. גָּזַרְתִּי. Syr.

ܓܙܠܐ, abscessio, Arab. جَزَرٌ, id. Cogn. جَزَعٌ, &c., *Divisions, sections, parts*, Gen. xv. 17; Ps. cxxxvi. 13.

גָּזַר, v. pres. יִגְזַר and יִגְזַרְתִּי. Constr. immed. *עַל, כֵּן, אֶרֶץ*. I. *Cut off, or down, as men, flocks, trees.* II. *In two parts, divided, as the sea, &c.* III. *Decided, as judgment, sentence.* I. 2 Kings vi. 4; Is. ix. 19; Hab. iii. 17. II. Ps. cxxxvi. 13; 1 Kings iii. 25, 26. III. Job xxii. 28. See גָּזַרְתִּי, sig. II.

Imp. גָּזַרְתִּי, in pause גָּזַרְתִּי.
Part. גָּזַרְתִּי.
Niph. גָּזַרְתִּי, *Became, was, cut off.* Constr. med. כֵּן, לְ, זַל. Sign. I. Is. liii. 8; Ps. lxxxviii. 6; Lam. iii. 54; Ezek. xxxvii. 11. Sign. III. *Determined, decided*, Est. ii. 1.

גָּזַר, v. Chald. non occ. — Part. pl. sign. III. גָּזַרְתִּי, def. גָּזַרְתִּי. *Persons determining, deciding, on the fate of others astrologically*, Dan. ii. 27; iv. 4; v. 7. 11.

Ithpe. 3 pers. f. גָּזַרְתִּי, *Became, was, cut out.* Constr. כֵּן, Dan. ii. 45, 34, al. non. occ.

גָּזַרְתִּי, f. constr. גָּזַרְתִּי, lit. *cut off*. I. *Part or place cut off, or separated from some other.* Lev. xvi. 22, i. q. כִּדְבָרִי, in the last member. Comp. vv. 10. 21. So Syr. ܓܙܠܐ. Arab. جَزَرٌ — the same word apparently — *insula*. Not because, "*herba carentem, a comedendi significatu*," as Gesenius thinks.

II. *Cut, i. e. decided; decree, determination.* Chald. Dan. iv. 14. 21. it. Syr. ܓܙܠܐ, *decisio judicis*, v. גָּזַרְתִּי, *decrevit*.

גָּזַרְתִּי, f. See גָּזַרְתִּי. I. *Cut, hence, brilliancy, as applied to precious stones.* Lam. iv. 7, *סַפִּירֵי גָּזַרְתִּי*, *As a sapphire (was) their cut*: i. e. brilliancy, beauty. II. *Insulated, i. e. separated*, spoken of a certain inclosure of the temple, Ezek. xli. 12—15; xlii. 1. 10. 13. LXX. τὸ ἀπολοιπον; in the last place, διαστήματα. See היכל.

גָּזַרְתִּי, m. Patronym. 1 Sam. xxvii. 8, *keri of the city*.

גָּזַחוּן, m. pl. non occ. جَحِينٌ, angustia cordis. Chald. גָּזַחוּן, *inclinavit, se.* Syr. ܓܙܚܘܢ, id. *The belly of any reptile*, Lev. xi. 42; of the serpent, Gen. iii. 14, al. non occ.

גָּזַחַת, (f. of prim. גָּזַחַת, seg. גָּזַחַת) pl. m. גָּזַחַת, for גָּזַחַת, constr. גָּזַחַת, *Coals*

thoroughly ignited (פָּחַם), Prov. xxvi. 21, seems, as Gesenius has well observed, to signify charcoal unkindled): sometimes applied to the thunder-bolt, 2 Sam. xxii. 9. 13. Comp. Ps. xviii. 9; cxi. 11.—Lev. xvi. 12; Is. xliv. 19; Prov. vi. 28, &c. Ib. xxv. 22, *Burning coals thou takest* (and placed) *on his head*. Apparently proverbial, comp. Rom. xii. 20. It was usual among the Hebrews to speak of persons being placed in the furnace of affliction. See Is. i. 25; Jer. ix. 7; Zech. xiii. 9; Mal. iii. 3; Ps. xii. 6; 1 Cor. iii. 13; 1 Pet. i. 7. Whence it should appear that fire, considered as purifying metals, is spoken of metaphorically as purifying the mind: which is evidently the intention of this passage.—Metaph. of an only son, as the *fire*, or *life*, of the family, 2 Sam. xiv. 7.

גַּיָּא, גַּיָּא, גַּיָּא, גַּיָּא, m. Gram. art. 87. 3. 74. Constr. גַּיָּא or גַּיָּא, pl. f. גַּיָּאֵי metath. for גַּיָּאֵי. See *kethiv*. 2 Kings ii. 16; Ezek. vi. 3. Aff. גַּיָּאֵי. Arab. جَوَّاءٌ, *depressor terræ locus, vallisve, حَيْدَة, locus in quo colligitur, ac restagnat aqua. حَيْدَة, حَيْدَة, receptaculum aquæ. A valley or combe, i. e. of the smaller sort; and, in this respect, differs from גַּיָּא and גַּיָּא, which are extensive:—from גַּיָּא, which is watered by the mountain torrents; this not, Numb. xxi. 20; Deut. iii. 29; iv. 46; Is. xxii. 1; Josh. viii. 11; xix. 27; Ezek. xxxi. 12; xxxv. 8. Occ. in many names of places, as גַּיָּא בְּרִינֹם, *The valley of the son of Hinnom*, i. q. הַבְּקִי, Jer. vii. 32; xix. 2. 6. Comp. Josh. xv. 8; 2 Kings xxiii. 10. Ib. גַּיָּא הַרְשִׁים, Neh. xi. 35. Others in Josh. xix. 14. 27; Ps. lx. 2; 1 Sam. xiii. 18; 2 Sam. viii. 13; Ezek. xxxix. 11; 2 Chron. xiv. 9.*

גַּיָּד, m. pl. גַּיָּדִים, constr. גַּיָּדַי, (contr. of גַּיָּד or גַּיָּד, Gram. art. 75.) Arab. جَانٌ, r. جَوَدٌ, *firmius evasit*. Syr. جَوْبَانٌ, *nervus*. Chald. id. *A sinew, or nerve*, Gen. xxxii. 33; Is. xlvi. 4 (Arab. حَيْدَة, *cervix*); Ezek. xxxvii. 6. 8; Job x. 11; xl. 17.

גַּיָּר, v. pres. גַּיָּרִים, apoc. גַּיָּר. Syr. جَوْبَانٌ, *erupit aqua*. Arab. جَوَّاحٌ, r. جَوَّحٌ, *eradicavit*. Cogn. جَوَّاحٌ, *abrupit*. I. *Drew out, in, or into*, (a) as a child from the womb, &c. (b) into the mouth, &c. II. *In length*, i. e.

extended. Constr. med. גַּיָּר, from which, 2 place in which, גַּיָּא, to which, and abs. Ezek. xxxii. 2, “de milite ad pugnam prorumpente,” says Gesenius.

But, גַּיָּרִיתָךְ, *in thy rivers*, immediately follows. I do not see, therefore, how this sense can apply. *Drawest out*, i. e. *extendest* thy length, seems rather to be the sense intended here: not a syllable occurs suggesting the notion of *rushing out* of these rivers. Job xl. 23, “de flumine e fontibus erumpente,” he also says. But, as גַּיָּרִיתָךְ *into his mouth* follows, *drawing into: not rushing out*, must be the sense. Ib. xxxviii. 8, “de infante de utero prodeunte.” But the aff. ו in גַּיָּרִיתָךְ (infin.) would rather refer to the nominative in גַּיָּר preceding. *In his drawing forth, or out*, would, therefore, suit the context better. Besides, generally, children neither *rush*, nor *come out* from the womb, without aid. Comp. Ps. xxii. 10. Part. גַּיָּרִיתָךְ, *My extractor, &c*. See גַּיָּר above. Mich. iv. 10. Imp. f. גַּיָּרִי, *bring forth*.

Hiph. Part. גַּיָּרִיתָךְ, *Drawing out*, i. e. *extending the lines* (military), Jud. xx. 23.

Comp. Cogn. Arab. جَحَّجٌ, *extendit rem; gravis fuit mulier جَحَّجِي, r. جَحَّجُو, eradicavit*.

Aph. Chald. pl. גַּיָּרִיתָךְ, in the Syriac acception, *Rushing out*, Dan. vii. 2. constr. גַּיָּרִיתָךְ, *towards, &c*.

גַּיָּרִיתָךְ. Arab. جَيِّمُونَ, and جَيِّمَانٌ.

The Orientals often speak of rivers as the daughters, &c., of certain places. Comp. Job xl. 23. The name of a certain river, Gen. ii. 13. Ib. of a fountain, &c., sometimes termed Shiloh. שְׁלֹחַ, 1 Kings i. 33. 38; 2 Chron. xxxii. 30; xxxiii. 14. See שְׁלֹחַ.

גַּיָּל, m. f. גַּיָּלָה, constr. f. גַּיָּלָה. Arab.

جَالٌ, *ivit venitque; claudicavit*. Cogn. جَانٌ, r. جَوَلٌ, conj. iii. *distribuit in orbem*.

جَيِّلٌ, *generatio: Æth. גַּיָּר: revolvit*.

Syr. جَوَّاحَةٌ, *elatio*. The leading notion

seems to consist in, *going round*, thence *dancing in a ring*, as Derveishes in the East, or peasants round a May-pole. *Exultation, rejoicing*: with שְׂמֵחִים, Job iii. 21. שְׂמֵחָה, Is. xvi. 10; Jer. xlvi. 33; Joel i. 16; Ps. xlv. 16. בְּעֵמֶסִים, Hos. ix. 1; Ps. lxxv. 13; Is. xxxv. 2. גַּיָּלָה for גַּיָּלָה, lxv. 18. Aff. גַּיָּלָה, Ps. xliii. 4.

גִּיל, m. Chald. Arab. حَيْلٌ, *gens*, *natio*; as in the phrase, أَبْنَاءُ الْجِنْسِ, *Equals*, persons of the same rank, age, &c. Dan. i. 10.

גִּיל, v. pret. גִּילָהּ, pres. גִּיל, apoc. גִּילָהּ, constr. גִּיל in the pers. or thing. גִּילָהּ, till. גִּילָהּ, upon, and abs. *Exult, leap, rejoice*, applied occasionally to inanimate things. See גִּיל above, Is. lxxv. 18, 19; lxxvi. 10; Joel ii. 21. 23; Ps. ix. 15; xliii. 6; xlv. 7; xxi. 2; xxxi. 8; Hab. iii. 18; Prov. xxiii. 24. Gesenius finds two places, in which he thinks this verb signifies *trepidare*, viz., Ps. ii. 11; Hos. x. 5. The first has גִּילָהּ וְגִילָהּ בְּרִעְדָהּ, i. e. *serve ... with fear*, and *exult, or rejoice, with trembling*: but, as he thinks, *tremble with trembling*: which looks very much like a tautology. We know that religious rejoicing was sometimes attended with dancing, see Exod. xv. 22; Jud. xi. 34; 2 Sam. vi. 16; Ps. cxlix. 3, &c. And all that seems to be intended here is, Let this rejoicing be accompanied with solemnity, religious fear, and reverence. The second place has, וּמְרִיָּהּ עִלְיָ גִילָהּ, which will, perhaps, be best explained by comparing 2 Sam. vi. 16, with 1 Kings xviii. 26; where we learn that David's exultation was accompanied with *leaping*, in the first place, as was the supplication of Baal's worshippers in the second, when their case appeared to be desperate. Such here was apparently the case with the prophets of Samaria. Comp. Lam. v. 15.

Infin. גִּילָהּ.

Imp. f. גִּילָהּ, pl. m. גִּילָהּ.

גִּיר, or גִּר, m. Arab. حَيْارٌ, *calx viva*. *Burnt lime stone*, Is. xxvii. 9. כְּאִבְנֵי גִיר מִקְצָחוֹ, *As stones of burnt lime dissolved*, or slaked; i. e. so that such altars shall be no more reared. See the rest of the verse.

גִּירָהּ, Chald. def. id. meton. *Plaster* made of lime, Dan. v. 5.

גִּיר, m. pl. גִּירִים, i. q. גִּיר, 2 Chron. ii. 16.

גִּישׁ, see גִּישׁ.

גִּיל, m. pl. גִּילִים, constr. גִּילִי, r. גִּילָהּ. Syr. גִּילָהּ, *fluctus, unda*. Arab. جَلٌّ, *magnus fuit*. Lit. *any thing heaped up*: applied to stones, ruins, as I. *Heaps*, Gen. xxxi. 46; Josh. vii. 26; Is. xxv. 2; Jer. ix. 10; li. 37, &c.:— to waters, II. as *Waves, rollers,*

breakers, Is. xlvi. 18; li. 15; Jer. v. 22; Jonah ii. 4; Job xxxviii. 18; it. viii. 17. See my notes on this place: it. Cant. iv. 12, as also noticed there; it being customary in the East to bring rivulets into the gardens. See Ps. i. 3; xlii. 8; lxxxix. 10; cvii. 25. Aff. גִּילָהּ, גִּילָהּ, גִּילָהּ.

גִּל, m. Aff. גִּלָהּ, *Its bowl, bason*; i. q. גִּלָהּ, which see.

גִּלָהּ, m. pl. גִּלָהּים. Arab. جَلَبٌ, *traxit*. Cogn. جَزَبٌ, id. جَزَمٌ, *resecuit*.

גִּלָהּ, id. occ. once, Ezek. v. 1. *A barber, sheaver*. See Gram. art. 154. 12.

גִּלָהּ, m. pl. גִּלָהּים, r. גִּלָהּ. Lit. *any thing round, revolving*. I. *The wheel* of a chariot, Is. v. 28; Ezek. x. 2. 6; xxiii. 24; xxvi. 10; or *The wheel* used at a well, Eccl. xii. 6.

II. *A whirlwind*. Syr. جَلَجٌ, Ps. lxxvii. 19; Ezek. x. 13.

III. *Chaff, &c.* as carried before the wind: perhaps *the gossimer*, Is. xvii. 13; Ps. lxxxiii. 14. Syr. جَلَجٌ. Arab. جَلَجٌ, *stipula*. Aff. גִּלָהּ, גִּלָהּ.

Chald. id. sign. I. Dan. vii. 9. Aff. גִּלָהּ, *Its wheels*.

גִּלָהּ, m. occ. once, Is. xxviii. 28. *A cart-wheel*; i. e. such as was used in beating out, or threshing, corn, &c. Also the name of a place, Josh. iv. 19, &c.

גִּלָהּ, f. pl. גִּלָהּים. Syr. جَلَجَاتٌ, *cranium*. Arab. جَلَجَةٌ, id. الجَلَجَاتُ, *Golgotha*, Mark xv. 12, &c. *The skull*, 2 Kings ix. 35; Jud. ix. 53. Used mostly in numbering persons, as we say of cattle, so many *head*, &c., Exod. xvi. 16; xxxviii. 26; Num. i. 2. 18. 20. 22; iii. 47; 1 Chron. x. 10, &c. Aff. גִּלָהּים, גִּלָהּים.

גִּלָהּ, m. occ. once, Job xvi. 15. Arab. جَلَدٌ, *cutis*, of جَلَدٌ, *glacies, pruina*, i. e. covering or skinning, as it were, over. *The skin*. Aff. גִּלָהּ.

גִּלָהּ, v. pres. יגלה, apoc. יגלה. Syr. جَلَجٌ, *retexit*. Arab. جَلَا, i. q. جَلَاةٌ, *defluvium comæ*. جَلَاةٌ, *abstersiva vis, exilium*; v.

جَلَا, *comptam, sublato velo, conspexit sponsam*. Cogn. جَلَح, *rasit*; propr. *Throwing off the covering, and so laying bare*, applied in various ways.

I. *Laid bare or open*, as the ear to receive information, instruction, 1 Sam. ix. 15; xx. 2. 12, 13; xxii. 8. 17; Job xxxvi. 10. 15. Meton. *Laid open, made known*, a secret, Amos iii. 7; Prov. xx. 19; spoken of a legal instrument סָפֵר, *unclosed*, גָּלִי, Jer. xxxii. 11. 14. Constr. immed. and med. with אָרַח; ל, for which: ב, by which. Comp. פָּרַח אֲזוּנַיִם, Ps. xl. 7.

II. *Laid bare, open*, a city, country, (Arab. فَتَح, Pers. گشایان), and so conquered it: hence, meton. *Went into captivity*. See Is. xxii. 8; Mic. i. 6. According to Gesenius, *Laid the country bare of people: nudavit terram incolis*:—i. e. *emigravit*, willingly, 2 Sam. xv. 19, unwillingly, 2 Kings xvii. 23; xxiv. 14; xxv. 21; Amos i. 5; vi. 7. Spoken of inanimate things, Is. xxiv. 11; Job xx. 28; Prov. xxvii. 5. Constr. med. פָּן, פָּעֵל, *from which*. ב, *for*, on account of, *in place, station*. ל, *as to*.

Imp. גָּלָה, Ezek. xii. 3.

Infin. גָּלוּהוּ, constr. גָּלוּהוּ, Amos v. 5; Jud. xviii. 30.

Part. גָּלוּהוּ, f. גָּלוּהָ, pl. m. גָּלוּיִם, 2 Sam. xv. 19; Is. xlix. 21; Amos vi. 7. Pass. גָּלוּי, Num. xxiv. 4, &c.

Niph. *Became or was laid open*: as I. (a) *The pudenda*, Exod. xx. 26; Is. xlvi. 3; Ezek. xvi. 36; xxiii. 29. (b) *Sin*, the cloak being removed, Jer. xiii. 22; Hos. vii. 1; Ezek. xxi. 29; xvi. 57; Prov. xxvi. 26, &c. (c) *Righteousness*, Is. lvi. 1. (d) *Revealed*, as God, i. e. appeared, Gen. xxxv. 7; 1 Sam. ii. 27; iii. 21; xiv. 8. 11. (e) as God's word, glory, or arm, 1 Sam. iii. 7; Dan. x. 1; Is. xl. 5; liii. 1. (f) as things unknown before, Is. xlix. 9; Hos. vii. 1; Job xxxviii. 17; Deut. xxix. 28; Is. xxiii. 1, &c. Constr. גָּלָה, גָּלָה, גָּלָה.

II. *Migrated, gone into captivity*, Is. xxxviii. 12. Constr. פָּן.

Infin. גָּלוּהוּ, constr. גָּלוּהוּ, and גָּלוּהוּ, 1 Sam. ii. 27; 2 Sam. vi. 20.

Pih. i. q. Kal. *Laid bare, naked*. (a) *The pudenda mulieris*: meton. *rem habuit cum eâ*, Lev. xviii. 8; xx. 17; Hos. ii. 11. Ib. *Pudenda viri*, eo tamen sensu ut rem haberet censeatur cum uxore ejus, Lev. xviii. 8; xx.

11. 20, 21. Comp. Deut. xxiii. 1; xxvii. 20. (b) *The feet*, Ruth iii. 4. 7. (c) *The foundation of a house*, &c., Mich. i. 6: *the curtain*, &c. being removed, Is. xxii. 8; xlvii. 2; Nah. iii. 5; Job xli. 5. (d) *The veil from the eyes*, Num. xxii. 31; xxiv. 4. 16; Ps. cxix. 18. (e) *Something hidden or secret*, Job xx. 27; Prov. xi. 13. (f) *Exposing a fugitive*, Is. xvi. 3. (g) *Making known (God), His righteousness*, &c. Jer. xxxiii. 6; Ps. xcvi. 2. *Sin*, Ezek. xxiii. 18; Lam. ii. 14; iv. 22. Comp. Is. xxvi. 21; Job xx. 27. Constr. immed. it. עַל, ב, אֶת, ל, אֵל.

Part. גָּלוּהוּ.

Infin. גָּלוּהוּ. Imp. גָּלָה, f. גָּלָה.

Puh. גָּלוּהוּ, *Has been laid bare*, Nah. ii. 8.

Hiph. גָּלוּהוּ, and גָּלוּהוּ, pres. גָּלוּהוּ, apoc. גָּלוּהוּ, *Made captive, led captive*, 2 Kings xv. 29; xvii. 6. 11; xviii. 11, &c.

Infin. גָּלוּהוּ.

Hoph. גָּלוּהוּ, *Was made captive*, Est. ii. 6; Jer. xiii. 19, &c.

Part. pl. m. גָּלוּיִם, Jer. xl. 1. Constr. med. ב, פָּן.

Hithp. pret. non occ. pres. apoc. *Became bare, exposed*. גָּלוּהוּ, Gen. ix. 21. Constr. בְּהוּרָהוּ.

Infin. constr. גָּלוּהוּ, Prov. xviii. 2.

גָּלוּהוּ, and גָּלוּהוּ, Part. act. Chald. i. q. Heb. sign. I. Dan. ii. 22. 28, 29. Id. Pass. גָּלוּהוּ, and גָּלוּהוּ, for גָּלוּהוּ, &c. (Gram. art. 74). Ib. vv. 19. 30.

Infin. גָּלוּהוּ, ib. vr. 47.

Aph. גָּלוּהוּ, i. q. Heb. Hiph. *Led away captive*, Ezra iv. 10; v. 12, al. non occ.

גָּלוּהוּ, f. i. q. גָּלוּהוּ. *Captivity*.

גָּלוּהוּ, f. pl. גָּלוּהוּ, constr. גָּלוּהוּ. See גָּלוּהוּ above.

(a) *A bason or bowl*. גָּלוּהוּ הַדָּבָר, *bowl of gold*, Eccl. xii. 6. Applied apparently to the heart in the agonies of death. So Shakspeare's Hamlet, "*Now bursts the cordage of a noble heart*." The Persians say, شیشه دلہای ایشان را شکستن, *to break the glass (bowl or bottle) of their hearts*. Gesenius thinks the figure is taken from a gilded lamp, which, being hung up by a silken thread (silver cord), is supposed to fall and break to pieces. I doubt whether the several particulars mentioned, as the פָּן and גָּלוּהוּ, following, ought not to be considered as separate figures, all applying to the same thing, viz., the heart, as believed to be the seat of life. Bowls of the candlestick, Zech.

iv. 3. (b) *Basons, pools, or wells of water*, Josh. xv. 19; Judg. i. 15. (c) *Basons, cups of flowers*, perhaps, carved on the capitals of the columns, 1 Kings vii. 41; 2 Chron. iv. 12, 13. Syr. **ܐܝܢܐ**, *basons*, it. Chald.

ܐܝܢܐ, m. pl.—sing. non occ. Constr. **ܐܝܢܐ**. The elder Lexicographers, *Idola, dii stercorii*. Gesen., &c. *Trunci, caudices*, both, “*a volvendo dicti per contemptum.*”

Arab. **جلول** and **جليل**, *glorious*. Comp. Is. i. 31. **חזק**. Arab. **حصين**, *strong*, may also be proposed as synonymous here. *Idols*, Lev. xxvi. 30; Deut. xxix. 16; 1 Kings xxi. 26, &c. Aff. **גלילי**, **גליליך**, **גליליך**, &c.

גלומי, m. pl. constr.—sing. non occ.—once only, Ezek. xxvii. 24. Arab. **جَلَابُ**,

stragula. Cogn. **جَلْبَةٌ**, *operimentum*, &c. it.

جَلْبَابُ, *palla mulieris ferè linea candidaque*, quam capiti impositam Arabicæ et Persicæ mulieres ad talos demittunt, foras *prodeuntes*. See also Freytag's *Golius*, p. 291. It.

جَلْوَبَةٌ, *res quæ aliunde adducitur asportaturve vœnum*. Castell. and Gesen. **χλαμύς**.

Cloaks, mantles. Cogn. **جَلْمٌ**, *shearing of wool*. How Gesenius could arrive at “*a convolvendo dictum*,” I cannot see.

גלוּר, once, **גלוּר**, Obad. ver. 20, f. r. גלוּ. I. *Carrying (away) captive*, 2 Kings xxv. 27; Jer. lii. 31; Ezek. i. 2; xxxiii. 21, &c.

II. Meton. *Captivity*, i. e. persons of it, Jer. xxiv. 5; xxviii. 4; xxix. 22; Is. xlv. 13. Aff. **גלוּריו**, **גלוּריו**, Ezek. xxxiii. 21. **גלוּריו**, Ib. xl. 1.

גלוּר, defin. **גלוּר**, f. Chald. Syr. id. sign. II. Dan. ii. 25; v. 13; Ezra vi. 16.

גלוּח, v. pres. **גלוּח**, and **גלוּח**. Pih. constr. abs. immed. **גלוּח**, and **גלוּח** instr. Arab.

جَلَحَ, *rasit caput*. **جَلَحَ**, *anteriore capitis parte calvus*. Cogn. **جَلَحَ**, *secuit terram*.

Shaved, the head, beard, hair, Gen. xli. 14; Num. vi. 9; Deut. xxi. 12, &c. Metaph. Is. vii. 20, of the devastations of war.

Infin. **גלוּח**. Aff. 2 Sam. xiv. 26. Puh. **גלוּח**, pres. non occ. *Was shaven*, Judg. xvi. 17. 22.

Part. constr. pl. **גלוּח**, Jer. xli. 5.

Hithp. **הגלוּח**, (sense propr. for Kal), *He shaved*, Lev. xiii. 33; to which **הגלוּח** corresponds in the paral. it.

Infin. aff. **הגלוּח**, *His shaving*; to which **הגלוּח** is manifestly the objective case: the *se, sibi*, introduced here, therefore, by the Lexicographers, is erroneous. Gesenius refers us to his *Lehrg.* p. 248, but no instance there given will bear out his theory; and the same may be said of Ewald's: § 242, Nicholson's *Transl.* See Gram. art. 157. 13, where the views of the Orientals themselves are given on this question.

גלוּח, m. occ. once, Is. viii. 1, r. גלוּ, fm. **גלוּח**, r. גלוּ. Lit. *an expositor, revealer*: and may signify either, *A tablet, or a Book*. Comp. Is. xxx. 8. Targ. **גלוּח**, *tabula*. LXX.

גלוּח, *τόμενον (χάρτου) καινοῦ*. Syr. **ܓܠܘܚܐ**, *volumen*. Cogn. **גלוּח**. Gesenius makes **גלוּח** the pl. of this, which sets both the analogy and signification of the word perfectly at nought. The prophet is here commanded to make a certain record relating to future events, and alluding, from the name following, to a sudden *taking of the spoil*, &c. His wife then conceives; and it is foretold, that before the child shall be able to discern between its father and mother, so as to call them by name, this spoil, &c., i. e. of Damascus and Samaria, shall be taken. The same thing is foretold in ch. vii. and there, before *Shear Jashub*, another son of the prophet, shall know to refuse the evil and choose the good, this event is to happen. See my *Sermons and Dissertations*, p. 273, et seq. Again, ch. viii. 18, we are told that the prophet and his *children (הילדים)* were given for signs in Israel. IMMANUEL, therefore (ch. vii. 14), is a person altogether different from these children. And, as it is usual with the sacred writers to pass on from one to another kindred subject; so here, the mention of Isaiah's children, afforded an opportunity to touch on a more mysterious child promised to Israel, and to a conquest, much greater than that here had in view, in their favour. Comp. ch. viii. 9, et seq.

גלוּח, m. pl. occ. once, Is. iii. 23, with **הסדרים**, and other articles of dress. See Schrederus de vestitu mulierum, p. 311, et seq. LXX. **διαφανῆ λακωνικά**, which Hesychius explains by **λακωνικὸς χιτῶν, λεπτή ἑσθῆς**. But it is not quite certain, that this is the word so rendered by them. Perhaps, the Syr.

גָּלוּ, *indumentum*: **תְּכֵמֶה נָּו**, suits the form better: *relectio*, &c. Arab. **جَلْوَة**, *vestes pellucidæ*, Freytag's Lex. *A sort of thin transparent dress*, worn by the lewd women of Judea in Isaiah's times, as occasionally among us, through which their nakedness is almost exposed. Gesenius takes them to be *looking-glasses*: but without any good reason for doing so.

גָּלוּ, m. pl. **גָּלוּיִם**, constr. **גָּלוּי**, r. **גָּלוּ**. Syr. **جَلْوَة**, *fluctus, torrens, vallis*, **جَلْوَة**, *rotundus*. Arab. **جَلٌّ**, *tegumentum jumentum*, it. *cingulum*. Castell. Cogn. **جول**, **جیل**. Lit. any thing round or circular: hence, I. i. q. **גָּלוּ**, as **גָּלוּ הַמַּיִם**, lit. *Circuit of nations*, because perhaps adjoining them: usually, **הַגָּלוּ**. Lit. *the circuit*,—*Galilee*, Josh. xx. 7; xxi. 32, &c. LXX. ἡ γαλιλαία. Also—

II. Applied to *folding doors*, as *revolving* on their hinges, 1 Kings vi. 34. Used participially, see **כֹּסֵם פֹּתוֹת**, Ezek. xli. 24, i. e. *turned, or turning*.

III. *Rings*, as **גָּלוּיִם זָהָב**, rings of gold, Cant. v. 14, i. e. *His hands (are as) rings of gold inlaid with (gems of) Tartessus*. Comp. Est. i. 6.

גָּלוּיָהּ, f. pl. **גָּלוּיֹת**, i. q. **גָּלוּ**. Sign. I. *Circuit, region*. Comp. Arab. **طَرْفٌ**, **أَطْرَافٌ**, Josh. xiii. 2; xxii. 10, 11; i. q. **הַגָּלוּ**, now termed **الغور**, *El Ghaur*, Gen. xiii. 12.

גָּלוּ, m. pl. **גָּלוּיִם**, constr. **גָּלוּי**. Aff. **גָּלוּ**. Arab. **جَلَّةٌ**, *stercus animalis globosum*. *Dung*, Job xx. 7; Ezek. iv. 12. 15; Zeph. i. 17.

גָּלוּ, m. I. i. q. **גָּלוּ**, pl. non occ. 1 Kings xiv. 10.

II. Constr. with **א** prefixed, prep. derived like our *about*, and Arab. **أَجَلَ**, lit. *bounding, limiting*; whence, **أَجَلَكَ**, or **لَأَجَلَكَ**,—it. **أَجَلَكَ** **مِنْ**, *tui causa, about, or concerning thee*: it. **مِنْ جَلَالِكَ**; but this last usage is probably a solecism. See Freytag under **جَلٌّ**. *About, concerning, for the sake of*, Gen. xii. 13; Deut. xviii. 12; 1 Kings xiv.

16, &c. See Nold. p. 172. Aff. **גָּלוּיִךְ**, **גָּלוּיִךְ**, **גָּלוּיִכֶם**.

גָּלוּ, v. pres. non occ. 1 pers. **גָּלוּי**. pl. **גָּלוּיִם**. Constr. immed. and with **מֵעַל** from, **אֵל** or **עַל** to which. See **גָּלוּ**. I. *Rolled as a stone*, Gen. xxix. 3. 8; Prov. xxvi. 27; Josh. x. 18. In 1 Sam. xiv. 33, **גָּלוּ אֵלַי**, *Roll ye to me this day a great stone*; i. e. *a heap of stones*, apparently to build an altar with, see vr. 35, following: or, as in the case of Jacob and Laban, for the purpose of setting up *a permanent sign* of a covenant then made. Comp. Gen. xxxi. 45, **לְקוֹם אֲבָנִים**, it. 44 and 46: the first most probably.

II. Metaph.—any thing morally *heavy* or *afflicting*, as reproach, **הַדְּרִיפָת**, Josh. v. 8. **בְּדַרְכֶּךָ**, *thy way*; i. e. thy circumstances when afflicting, i. q. **בְּפִיחַ עָלָיו**, *trust on Him* immediately following, Ps. xxxvii. 5. **בְּעֲשֵׂיךָ**, *thy works*, undertakings, Prov. xvi. 3. In Ps. xxii. 9, ellip. **גָּלוּ אֶל־יְהוָה**, (saying) *Roll, i. e. confide thou (thy way, work, &c.) to Jehovah*. We have not here, therefore, either the third pers. imper. (a thing which does not exist), nor yet an infinitive for a finite form of the verb, as Gesenius thinks, but a mere imper. as an exhortation.

Part. **גָּלוּ**. Imp. **גָּלוּ** or **גָּלוּ**, pl. **גָּלוּ**. Niph. **גָּלוּ**, *They are, or become rolled up*, as a book, Is. xxxiv. 4, pres. apoc. **יָגֵל**, *becomes rolling away* as water, Amos v. 24. See the last member of the verse.

Puh. Part. **בְּגָלוּלָהּ**, constr. **בְּ**. *Rolled as garments in blood*, Is. ix. 4.

Hiph. pres. apoc. **יָגֵל**, *He rolls the stone*, Gen. xxix. 10.

Hithp. **הִתְגָּלוּל**, Infin. *To become, set about, rolling*: i. e. as a great stone, **עָלָיו**, i. q. **הִתְגָּלוּל**, following. Comp. Prov. xxvi. 27.

Part. **בְּתִתְגָּלוּלָהּ**, *Rolling in blood*; 2 Sam. xx. 12.

גָּלוּ גָּלוּ, v. redup. Gram. 197. 2. 3. seq. used apparently instead of the Pihel spec. Constr. **מִן** from which. *I have rolled thee, &c.*, Jer. li. 25. Comp. Job xiv. 18; Rev. viii. 8.

הִתְגָּלוּלָהּ, a sort of Hithp. of prec. *They roll on as waters, violently*, Job xxx. 14. See my note here.

גָּלוּ, m. Chald. Cogn. Arab. **جَلٌّ**, *magnus illustris*; it. **جَلٌّ**, *negotium magnum, grave*. *Great, heavy*, applied to stones. Ezra v. 8; vi. 4.

גלם, v. occ. once only, pres. יגלם, 2 Kings ii. 8. See יגלמי above. *Wrapped together*, as a mantle.

גַּלְמִי, m. seg. fm. פָּקַד, once aff. Ps. cxxxix. 16. Cogn. Arab. perhaps, جَلْمٌ, *sagitta nuda absque alis*. جَلْمَةٌ, sarmentum, et quicquid supervacuum de ramis arboris resecatur. Lit. *My shooting, branching*; i. e. the striking out of my, members in their first formation. See the rest of the vr. and comp. Job x. 10. The *embryo*, as Gesenius thinks, could hardly have been meant here: if so, the פָּקַד following would be worse than senseless. Comp. Arab. cogn. جَلَبٌ, *de loco in locum eduxit; cuticula obductum fuit, dum sanaretur vulnus: جَلْبَةٌ, frutex silvestris virescens*.

גַּלְמִיָּה, m. גַּלְמִיָּה, f.—pl. non occ. Arab. جَلْمُونٌ, *saxum, vir durus*. Cogn. جَلْمَةٌ, *spissus*, it. جَلْفَدَةٌ, i. e. الْجَلْبَةُ الَّتِي لِغَنَاءِ لَهَا, *sounds in which there is no song, or music: the "clamor inutilis" of Freytag is, therefore, incorrect. Hard, sterile, unproductive, Job iii. 7—of joy, song, as جَلْفَدَةٌ. See my note on the place. Ib. xv. 34; xxx. 3, desolate. Is. xlix. 21, sterile, barren.*

גלע, non occ. in Kal.

Hithp. יגלע, occ. thrice only. Arab. جَلَعَ, *impudens; patuit os*. جَالَعَ, *pugnavit...* in potu et alea. اَجْلَعَ, *conspectui patuit*.

The leading signification seems to be, *impudence*, thence, *insolent, intermeddling, dispute, strife, &c.*, as natural consequences. Prov. xviii. 1, *As to (the) desire, one alone (private individual) may seek (it): but in, or on, every thing substantial (valuable, wealthy) will be intermeddling, dispute, יגלע: i. e. an individual may quietly follow his own will and way; but when public honour, wealth, &c. are sought, there will be sharp contest. And so, unless I am greatly mistaken, both the Targum and Syriac of the Polyglott have taken it. Ib. xx. 3, וְקַלְיָאֵל יִגְלַע, but every base (man) will be meddling: lxx. συμπλέκται. The opp. here is, to the respect which he obtains who avoids dispute.*

Inf. יהגלע, Prov. xvii. 14. Here פוֹסֵר, as a person letting out water (is) the beginning of contention: so before (the act of) intermeddling, לִפְנֵי הַיְגָלַע, (is) the being remiss: i. e. the suffering the mind to be in an uncontrolled, vagrant, state. Vulg. *judicium deserit*.

גַּלְשָׁא, v. occ. twice. Cant. iv. 1; vi. 5, Ges.

"i. q. جَلَسَ, *sedit*," &c. ... "discumbunt qs. pendentis e monte," &c., in order to account, as it should seem, for its construction with יָן. But certainly no such sort of sitting, and no such sort of construction as this, is to be found in any Oriental writer whatsoever. I prefer taking the Cognates, جَلَزَ, *deposuit*, كَلَزَ, *collegit*, كَلَدَ, and قَلَدَ, id. قَلَصَ, *accrevit*. Sam. מִצַּץ, *amplexus*.

Syr. جَلِسْتِ, *barba*, and then supposing that *procuring, obtaining*, or the like, is the sense of the verb. These passages will then mean: *Thy hair (is) like (that of the) flock of the goats, which they obtain from Mount Gilead: where the construction with יָן will be easy and natural. This hair was probably not dissimilar to that which is obtained from the goat of Angora, or the bouc de Iuda, long, silky, and beautifully curled.*

גַּם. Lit. *accumulation, adding*. Arab. جَمًّا, *explevit, auxilive adjecto cumulo; confertim, cumulatè: used as a particule: Moreover, also, &c. with such slight variation of either of these as the context may require. Noldius and Gesenius, &c. tell us, that it is used for emphasis' sake: but this would almost necessarily be true of any such word as moreover: the accumulation of words is perhaps never had recourse to for any other purpose. Noldius too makes it equivalent to the Latin An; or numquid? But no such power is discernible in the passages cited by him. The truth is, it will depend generally on the context—interrogative particles being but rarely introduced—whether a question is asked or not. And, on the whole, there appears to be nothing peculiar in the use of this particule, beyond that of our *moreover, even, or also*. See the places in Noldius at length, p. 201. et seq. or examine these following, in the Heb. Bible, Exod. xi. 3; Gen. xli. 4; 1 Sam. i. 6; Lev. xxvi. 24; Gen. xx. 6. In, Gen. vi. 3, בְּשָׂרָא, *In that also he is flesh.—**

Ps. xc. 9; 1 Sam. xii. 16. It is found in connexion with other particles, as גַּמְלָה, *whether also?* 1 Kings xvii. 20, גַּמְלָה, and also: גַּמְלָה, גַּמְלָה, גַּמְלָה, גַּמְלָה, גַּמְלָה, גַּמְלָה, גַּמְלָה, גַּמְלָה, גַּמְלָה, גַּמְלָה, &c. See Nold. p. 204, &c., in all taking the sense which such combination would naturally suggest. See also Gram. art. 242, et seq.

גַּמְלָה, m. pl. non occ. *The reed* as generally found in lakes: also the *Paper reed* of the Nile, termed by the Latins *Bibula papyrus*, from its requiring much moisture for its growth. Plin. H. N. lib. xiii. c. xi. xii., where its several uses are enumerated (it. Facciolati sub v. papyrus): Lucan iv. 135, &c. Hence, גַּמְלָה, *ark* or *chest of reed*, i. e. made of that material, Exod. ii. 3. גַּמְלָה, *vessel of do.*, Is. xviii. 2; xxxv. 7; Job viii. 11. See my note.

גַּמְלָה, v. non occ. in Kal. — Arab. جَمِي, cepit, et occultavit quid. Cogn. جمع.

Ph. pres. גַּמְלָה, *He takes, drinks, in the earth*; i. e. seems, from the swiftness of his course, to swallow it. Occurs in Job xxix. 24, only. See my note on the passage, Schultens, ib., and Bochart. Hieroz. I. p. 142, et seq.

Hiph. גַּמְלָה, Imp. f. aff. *make me drink*, i. e. *give me*, &c. Gen. xxiv. 17.

גַּמְלָה, m.—pl. non occ. once Judg. iii. 16, גַּמְלָה, *a גַּמְלָה*—whatever that was—was its length. Gesenius seems to think that this is the same word as the Chald. and Syr. גַּמְלָה; and, that all the Philologists up to his time have been in the dark concerning it. He also tells us that, גַּמְלָה, i. e. גַּמְלָה, *per metathesin*, signifies *truncavit*: and hence he goes on from a *branch, staff, &c.* so cut off, to *ulna, a cubit*; because a staff (*stab*) is taken as a measure in Germany. He does not seem at all to be aware that גַּמְלָה is compounded of גַּמְלָה, *bone*, and גַּמְלָה, *the hand*, and hence signifies *a cubit*; although Castell had plainly told him so, at col. 618 of his Lexicon: and, of this, the גַּמְלָה, *baculus* of Buxtorf, and גַּמְלָה, of Norberg, cited by him, are in all probability mere corruptions! Again, it is any thing but certain, that the גַּמְלָה, of the Syriac version,—which Castell renders by *pugillus*,

—is rightly translated in the Arabic of the Polyglott by ذراع, *a cubit*.—גַּמְלָה and גַּמְלָה are no doubt corruptions of גַּמְלָה; but then they are corruptions common enough with the Syrians;—see Kürsch's Preface to his Syriac Pentateuch—and no greater than those mentioned above, found in Buxtorf and Norberg. The whole of Gesenius's note is, therefore, founded on the most palpable mistake, and is consequently useless. From the context it should seem, that a weapon a cubit in length could scarcely have been used. I am disposed to think, therefore, that the σπιθαμῆς τὸ μήκος αὐτοῦ of the LXX., the "*longitudinis palmæ manus*," of the Vulg., and the سِجِّف, *pugillus*, *longituda ejus*, of the Syr., are right; and that the Targumist and Arab. are wrong in giving *cubitus*, &c. As to the etymology, as جَمَد, *to cut*, and جَمَاد, *a cutting sword* (and perhaps Pers. جمدهر, *a dagger*) claim

an origin agreeing with that of our גַּמְלָה, I cannot help thinking that some cutting instrument (lit. *a cutter*) is intended by this word: perhaps *a pruning knife*. If so, the place will read thus:—*Ehud made himself a weapon* (sort of sword דַּבְרָה), *and it had two edges, (a cutter) pruning knife* (was) *its length*. The blade of which would probably be *a span* in length, or thereabouts. The verb is much used in the Æthiopic to signify *the pruning of trees*: and so גַּמְלָה: is *putator arborum*, Lud. col. 523. If this may be relied on, our word does not signify any specific measure: which is very probable. If it had, most likely it would have so occurred again, as we have so many places in the Bible in which measures are given.

גַּמְלָה, m. pl.—sing. non occ. Once Ezek. xxvii. 11. From the form of the word, *habit, profession*, is evidently meant. Gram. art. 154. 12. And, if we may rely on what has just been said of גַּמְלָה (last art.) *Shortswordsmen* would seem to be intended: such perhaps as those of the Roman armies, who did so much execution in close combat; the mention of *their shields* countenances this. Gesenius, "*bellatores fortes, hostes arborum instar cædentes*," i. e. as derived from جَمَد, *amputavit*; which, to me, seems too general.

גַּמְלָה, m. גַּמְלָה, f. pl. aff. m. גַּמְלָה, f.

גְּמִילוּת. Arab. جَمَالٌ, pulchritudo. جُمِّلَ

summam facere. Cogn. تَجْمِيرٌ, collectio.

جَبَلٌ, consolidavit. جَبَّرَ, id. Heb. גְּבַר

Æth. ገመረ: perfecit. Syr. id. Lit.

Completed, finished, either well or ill. Hence, as the lex talionis required par pari referre, like for like; this word came to be used for Retribution either (a) of good, or (b) of bad actions. (a) With דָּיִם, Judg. ix. 16; Prov. xii. 14; 2 Sam. xix. 37; Ps. ciii. 2. (b) Is. iii. 11; Ps. xxviii. 4; Prov. xii. 14, &c. Aff. גְּמָלוֹ, גְּמִילוֹת, גְּמִלוֹת, גְּמִלוֹת, גְּמִלוֹת, גְּמִלוֹת.

גְּמִיר, m. Chald. part. Complete, learned, Ezra vii. 12.

גְּמָל, c. pl. גְּמָלִים. Syr. مَعَالٍ, camelus.

Arab. جَمَلٌ, id. So called, perhaps, on account of its great value and usefulness, from جَمَالٌ, beautiful. Cogn. جَبَلٌ, formatio.

جَبَّرَ, consolidatio. Comp. كَبَّرَ, كَبَلٌ, كَبَلٌ, A camel—Bochart. Hieroz. I. p. 75, et seq.—male or female, Gen. xxxi. 34; xxxii. 16; xxiv. 64; Lev. xi. 4, &c. Constr. גְּמִלָּה. Aff. גְּמִלָּה, גְּמִלָּה, גְּמִלָּה, גְּמִלָּה.

גְּמָל, v. pres. יְגַמֵּל. See גְּמָלוֹ. Lit. Increasing, consolidating, perfecting. Hence, I. Recompensing, repaying, rendering like for like, either (a) in a good, or (b) a bad sense. Constr. med. יָגַל, יָגַל, and immed. pers.—immed. thing, it, with ל' of comparison. 1 Sam. xxiv. 18; Ps. xiii. 6; ciii. 10; cvi. 7; Prov. xxxi. 12, &c.; (b) Prov. iii. 30; Ps. vii. 5; Gen. L. 15. 17, &c.

Part. גְּמָל, pl. גְּמָלִים, Prov. xi. 17; Joel iv. 4; 2 Chron. xx. 11.

Imp. יְגַמֵּל, Ps. cxix. 17.

II. Mature, ripen, as fruits, Num. xvii. 23; Is. xviii. 5; Constr. abs. Part. גְּמָל.

III. Weaning, as a child. Constr. immed. 1 Sam. i. 23, 24; Hos. i. 8; 1 Kings xi. 20.

Part. pass. גְּמָלוֹ, or גְּמָלוֹ. Phrases גְּמָלוֹ מִחֶלֶב, Weaned from the milk, Is. xxviii. 9. גְּמָלוֹ עִלַּי: his mother; so (even) as the weaned (child), with me (is) my soul.

Inf. aff. גְּמִלָּה, her weaning (him), 1 Sam. i. 23. גְּמִלָּה, thy weaning (him), ib.

Niph. יְגַמֵּל, Become, be, weaned, Gen. xxi. 8. גְּמָל, 1 Sam. i. 22.

Inf. גְּמָלוֹ, Gen. xxi. 8.

גְּמָר, v. pres. יְגַמֵּר, constr. abs. it. with עַל, and גְּמָר, pers. Arab. جَمَّرَ. Cogn. τῶν

جَبَلٌ, كَبَّرَ, كَبَّرَ, جَبَّرَ. Heb. גְּמַל, &c. propr. completing, finishing, &c.

Hence I. Bring to good effect, Ps. lvii. 3; cxxxviii. 8.

II. Finish, come to an end, fail, Ps. vii. 10; xii. 2; lxxvii. 9.

גְּנָה, (a) m. pl. גְּנָהִים, constr. גְּנָה } Syr.
 גְּנָה, (b) f. pl. גְּנָהוֹת, }
 גְּנָה, (c) f. pl. גְּנָהוֹת, constr. גְּנָהוֹת } hortus,
 viridarium. אָנַח, protexit. Arab. جَنَّ,
 id.—جَنَّةٌ, hortus vinearum, et arboribus con-

situs. Gesenius tells us that גְּנָה occurs only in poetry; yet גָּן also occurs in the Prophets. גְּנָה too, he says, is found only in the more modern Hebrew (sequiore Hebraismo), and Chaldaism. It is found nevertheless in Job viii. 16, and Cant. vi. 11, which certainly are not written in modern Hebrew. A garden or orchard, either for trees, herbs, fruits, or flowers. (a) Gen. ii. 8. 15; Deut. xi. 10; 2 Kings xxv. 4; Jer. xxxix. 4; lii. 7; Ezek. xxxvi. 35; Joel ii. 3; Is. li. 3; Cant. iv. 12. See my note on Job viii. 17. (b) Is. i. 29, 30; lxi. 11; lxx. 3; Jer. xxix. 5. 28; Num. xxiv. 6, &c. (c) Job viii. 16; Cant. vi. 11; Est. i. 5; vii. 7. 8. Aff. (a) גְּנָה, גְּנָה. (b) גְּנָהוֹת, גְּנָהוֹת. (c) גְּנָהוֹת.

גְּנָב, m. pl. גְּנָבִים. Syr. مَنَابٌ, fur.

Arab. جَنْبٌ, qui extra viam se continet, veritus ne quis in ipsum incidat hospes. A thief, Exod. xxii. 1; Deut. xxiv. 7; Ps. L. 18; Is. i. 23.

גְּנָב, v. pres. יְגַנֵּב. Constr. abs. and immed. it. med. אָגַב. See יְגַב. Prop. moving, or removing from one side, or part, to another; hence, I. Stole, took, away secretly, Gen. xxxi. 19. 30. 32; Exod. xx. 15; Josh. vii. 12; 2 Sam. xix. 42.—forcibly, applied to the wind; Job xxi. 18. Abs. with אָגַב, יְגַנֵּב. יְגַנֵּב אֶת־לִבְךָ לְבָן הַלֵּב (i.e. without the knowledge) of Laban: the heart being supposed to be the seat of knowledge, thought, &c., Gen. xxxi. 20. 26, 27. The sense here, therefore, is not *sefellit*. Comp. גְּנָבָאִת in the paral. vr. 27. The same may be said of the Greek κλέπτω. See Steph. sub voce. The εἰλαψε νόον, therefore of Homer Il. xiv. 217, as well as the other examples cited in the Thes. of Gesenius are all against his etym.

Part. גְּנָב, stealing, Deut. xxiv. 7; Zech. v. 3.

Pass. גנב, *Stolen*, pl. גנבים, Prov. ix. 17. So Philostr., as cited by Steph., πᾶν δὲ τερπνότερον τὸ κεκλεμμένον; i. e. τὸ ἀπόρρητον τῆς ἡδονῆς. Fem. with parag. גַּנְבִּיתִי, *thing stolen*, Gen. xxxi. 39.

Infin. גַּנֵּב, Exod. xxii. 11; Hos. iv. 2.

Niph. pres. יִגְנַב, Exod. xxii. 11.

Pih. pres. יִגְנֵב, *Steals*, i. e. fraudulently appropriates to himself: not *fefellit*, as Gesenius thinks, 2 Sam. xv. 6.

Part. pl. constr. הַגְּנֵבִי, *Fraudulent takers away of*, Jer. xxiii. 30.

Puh. גַּנַּב, pres. יִגְנֵב, *Became stolen*, Exod. xxii. 6; Gen. xl. 15: constr. הַגְּנֵב, of place, Job iv. 12, with לָּא, pers.

Infin. גַּנֵּב, Gen. xl. 15.

Hithp. יִתְגַּנֵּב. pres. *Act in secret, steal*, 2 Sam. xix. 4. So Philo. l. c. Steph. κλέπτοντα τὴν εἴσοδον: it. κλέπτω τὴν νίκην, κ. τ. λ.

הַגְּנֵבָה, f. Aff. הַגְּנֵבָה, *Stolen thing*, Exod. xxii. 2, 3, al. non occ.

הַגְּנֵבִי, m. pl. constr. Heb. and Chald., also—

הַגְּנֵבִי, m. pl. def. Chald.—

Arab. كَنْزٌ, جَنْزٌ, *treas.* Æth. ገዢ :

id. Syr. كَنْزٌ, *absconditus*; كَنْزٌ, *thesaurus*.

Pers. گنج, *Treasure*. Cogn. Heb. כֶּסֶף. And, according to Mr. Bopp, the Sanscrit *Cosha*,

कोषः—*Treasuries*, of money, merchandise, &c. Est. iii. 9; iv. 7; Ezek. xxvii. 24; Ezra v. 17; vi. 1; vii. 20.

הַגְּנֵבִי, m. pl. aff. 1 Chron. xxviii. 11, only, *His treasures*. Gesenius thinks the final ך, here, might have been the Persic diminutive, as in مَرْدَكٌ, *manikin*; which is very doubtful. The LXX. retains the word untranslated (ζακχών). The Vulg. *cellariorum*. Syr. كَنْزٌ, *gallery*, &c.

הַגְּנֵב, pres. non occ. constr. med. גַּל, or גַּל. See גַּל, גַּל above. גַּלְתִּי, *I have guarded*, (proph.) *will guard, protect*, 2 Kings xix. 34; xx. 6; Is. xxxvii. 35; xxxviii. 6.

Infin. גַּלְתִּי, Is. xxxi. 5.

Hiph. pres. גַּל, constr. גַּל, i. q. Kal, Is. xxxi. 5; Zech. ix. 15; xii. 8.

הַגְּנֵבָה, non occ. pres. יִגְנֵב, constr. גַּל, of thing, it. abs. Syr. كَانَتْ, *clamavit*. *Lowing*, as oxen, Job vi. 5.

Infin. גַּעַל, 1 Sam. vi. 12. From this *lowing* voice, as Gesenius observes, the *cow* took its name, as in the Pers. گاو, *gāv*, Sanscr. गौ, &c. Comp. Gr. γοῶν, and Sanscr. गी, *gi, sing.*

הַגְּעַל, m. once, Ezek. xvi. 5. Syr. كَانَتْ, *deposuit*, &c. Arab. أَجَعَلَ, id. اسْتَجَعَلَ, *libidinis fervore arrepta fuit canicula*, &c. جَعَلَ, *donum quo corrumpitur iudex*. Hence the notions of *rejection, abhorrence*. *Abhorrence, loathing*.

הַגְּעַל, v. pres. הַגְּעַל, constr. immed. it. med. גַּעַל, ל, ב, א. See גַּעַל. *Loathed, abhorred*, Lev. xxvi. 11. 15. 30. 43, 44: often with נָשָׂא, Ezek. xvi. 45.

Part. f. הַגְּעֻלָּה, Ezek. xvi. 45.

Niph. הַגְּעַל, *Became, was, rejected, cast away*, 2 Sam. i. 21. LXX. προσωχθήσθαι.

Hiph. הַגְּעַל, לֹא, *Casts not*, as we say, “a cow casts not her calf,” i. e. prematurely, Job xxi. 10. LXX. οὐκ ὠμορόκησε.

הַגְּעַר, v. pres. הַגְּעַר, constr. immed. it. med. ב, pers. it. ל, pers. ב, or אָרָא, thing. Syr.

הַגְּעַר, *increpavit*. Æth. gemuit. Arab.

הַגְּעַר, *mugivit bos*. Cogn. جَرَوٌ, *animosus fuit*. *Rebuked, reprov'd*, Gen. xxxvii. 10; Is. xvii. 13; Jer. xxix. 27; Ps. ix. 6; cxix. 21; Mal. iii. 11; Zech. iii. 2.

Imp. הַגְּעַר, Ps. lxxviii. 31.

Part. גַּעַר, Nah. i. 4; גַּעַר, Mal. ii. 3.

הַגְּעָרָה, f. constr. הַגְּעָרָה. *Rebuke, chiding, reproof*, Prov. xiii. 1. 8; xvii. 10; Eccl. vii. 5; Is. xxx. 17; li. 20; Ps. lxxvi. 7; lxxx. 17; civ. 7. Aff. הַגְּעָרָה, הַגְּעָרָה, הַגְּעָרָה.

הַגְּעַשׁ, v. non occ.—pres. הַגְּעַשׁ. Syr.

הַגְּעַשׁ, cornu petiit. Arab. cogn. جَاشٌ,

commotus fuit. جَوْتُ, *territus*. Syn. τού, הַגְּעַשׁ. Constr. abs. *Shook, trembled*, Ps. xviii. 8.

Puh. הַגְּעַשׁ, *Became, were, moved, shaken, perplexed*, Job xxxiv. 20.

Hithp. הַתְּגַעַשׁ, id. Jer. xxv. 16. Gram. art. 196. 5.

Hithp. it. הַתְּגַעַשׁ, 2 Sam. xxii. 8, which seems to be only a various reading of Ps. xviii. 8, above cited, pl. m. הַתְּגַעַשׁ, id. Jer. v. 22; xlvi. 7, 8; Ps. xviii. 8.

הַגְּעַת, see גַּעַת.

גַּף, m. r. גַּפָּף. Arab. جَفَّ, *agmen* hominum, &c. Syr. جَفَّ, *eminuit*. Cogn. גַּב. *Whole body*; hence, I. *Person, self, only*, as, גַּבְשִׁי, *in, or with, himself only*; i. e. without family, Exod. xxi. 3, 4. II. *Back*, i. e. *hillock, or eminence*, Prov. ix. 3: constr. pl. גַּפִּי. III. Chald. גַּפִּין. Syr. جَفَّ, *ala*. *Wings*, Dan. vii. 4. 6. Comp. גַּפְפִּים.

גַּפְּוֹן, c. pl. גַּפְּנִים, constr. גַּפְּנֵי. Arab. جَفْنٍ, *radix vitis, vel palmes (vitis)*. Cogn. جَفَلٌ, *celeriter incessit*; جَفَلَةٌ, *multa folia habens arbor*. I. *A vine, generally*. גַּפְּוֹן, *Wine-grape*, Num. vi. 4; Judg. ix. 13; xiii. 14; Gen. xl. 9; Is. vii. 23; xxiv. 7; xxxii. 12, &c. II. *The wild vine*, גַּפְּוֹן טוֹרָה, 2 Kings iv. 39. See טוֹרָה, p. 15 above. In Jer. ii. 21, גַּפְּוֹן נְכָרָה, *foreign vine*: i. e. producing corrupt fruit. Comp. Is. v. 2; Deut. xxxii. 32; Matt. vii. 16. Aff. גַּפְּוֹן, &c.

גַּפְּוֹר, m. occ. once, Gen. vi. 14. גַּפְּוֹר, *Trees or wood of Gopher*. Arab. كَفَرٌ, *pix*. Cogn. غَفَّرٌ, *textit, obduxit*. Hence, as Gesenius well observes, most probably some such wood as *pitch-pine*. See Bochart. Phaleg. lib. iv., Olav. Cels. Hierobot. i. 328, who thinks it was *the cypress*.

גַּפְּוֹרִית, f. pl. non occ. Syr. كَبْرَيْتٌ, *sulphur*. Arab. كَبْرَيْتٌ, id. *Brimstone, sulphur*: applied to the *lightning*, apparently, Gen. xix. 24; Job xviii. 15. See my note on this place, Ezek. xxxviii. 22; Ps. xi. 6. In Is. xxx. 33, كَبْرَيْתָא, *as a torrent of sulphur*, i. e. a rushing stream of lightning poured down upon it, Deut. xxix. 22; Is. xxxiv. 9; with קָפָה, *pitch*.

גַּר, m. גַּר, f. *Dweller, &c.* See גַּר. גַּר, m. pl. גַּרִּים. See גַּר. Arab. جَارٌ, r. جَوْر, contr. for גַּר, or גַּרִּי, Gram. art. 72. 75. *A sojourner*, i. e. a foreigner residing in the land of Israel, as the Israelites did in Egypt, or as Abraham did in the land of Canaan. Opp. to אֲנָרָה, Exod. xii. 19, &c.; to אָח, Deut. xxiv. 14. Comp. Gen. xv. 13; Exod. ii. 22; xviii. 3, &c. occasionally found with הוֹשֵׁב, which see, Gen. xxiii. 4; Lev. xxv. 35. 47. "Jes. v. 17. גַּרִּים," says Gesenius, "videntur pastores . . .

quales olim Hebræi," &c. But this is an error: the word is גַּרִּים, (not גַּרִּים) *Dwellers* (then) in the land; i. e. natives not carried into captivity, is probably meant. Metaph. taking the life of man as a sojourning in a foreign country, Ps. xxxix. 13; 1 Chron. xxix. 5. Comp. Gen. xlvii. 9; Ps. cxix. 54. Aff. גַּרְךָ, גַּרְוֹ.

גַּרְ, see גַּר. גַּרְ, see גַּר. גַּרְב, m.—pl. non occ.—Syr. جَرَبٌ, *lepra, et leprosus*. جَرَبٌ, *scabiosus*. *Scurvied*

person: i. e. infected with a malignant sort of itch. Not *scurvy, &c., scabies*, abs. as Gesenius makes it, Lev. xxi. 20; xxii. 22. Lxx. Ἀνθρώπος ὃς ἐν ἐν αὐτὸς ψώρα ἀγρία: not ψώρα ἀγρία only, Targ. גַּרְבָּן, Vulg. *habens . . . jugem scabiem*. Gesenius well remarks that several cognate words seem to have originated from the noise made in *scratching or scraping*. Our term *scurvy* is evidently one of these.

גַּרְבָּרִים, m. pl.—sing. non occ. *Berries*, Is. xvii. 6, al. non occ. See also גַּרְבָּרִי, pp. 39, 40, above, with the note.

גַּרְבָּרִיָּה, pl. m. aff.—sing. non occ. Syr. جَرَبٌ, *attractit*; جَرَبٌ, *ruminavit*. جَرَبٌ, *Guttur*. Arab. جَرَّ, *traxit*; اجْتَرَّ, *rumination*; جَرَجَرَّ, *cum murmure per guttur demisit potum*. جَرَجَرَّةٌ, *murmur aquæ delabentis in gutture*. Æth. ገርገር: *murmuratio*. Germ. *Gurgel*. French and Engl. *Gorge*. Cogn. Heb. גַּרְוֹ.—*The neck*, or parts in front of it, perhaps, where the ornaments of women, and gorgets of military officers are usually hung. Prov. i. 9; iii. 3. 22; vi. 21, al. non occ.

גַּרְ, v. Kal non occ. Hithp. גַּרְפִּיר, Infin. Syr. جَرَسٌ, *erast*; جَرَسٌ, *erast se*. Arab. جَرَسٌ, *avulsit, velut decorticando rem. To scrape, or scratch, himself*, Job ii. 8, al. non occ.

גַּרְה, v. in Kal. non occ. Pih. גַּרְה, constr. immed. جَرَّ, *trahit*. Pah. جَرَّ, *litigavit*. Æth. ገርገር, *insolens fuit*. Arab. جَرِي, *cucurrit, processit, audax fuit*. اسْتَجَرِي, *audacem se*

ostendit. Cogn. ^{גר}גר, *ausus est.* it. ^{גר}גר, conj. iii. *vexavit, inimicus fuit*; iv. *confodit hasta.* Hence, from *proceeding, drawing out, &c.* seems to have followed as a consequence, *contention, attack, &c.* And, it is remarkable, all these notions are here found in the same verb.—Comp. Prov. xxx. 33, and xvii. 14. It is doubtful, too, whether all the words cited here by Gesenius in his Thesaurus (p. 301), have not originally some such signification. See his remarks, sub voce גרו. *Produces, excites.* גר, ^{גר}גר, *produces contention,* Prov. xv. 18; xxviii. 25; xxix. 22.

Hithp. הִתְגַּרָה, pres. הִתְגַּרָה. Apoc. הִתְגַּרָה. Constr. med. ב pers. immed. thing; it. ב, or ל, thing. *Hast become drawn out, drawn out thyself,* for contention, attack, Jer. l. 24. הִתְגַּרָה, *contendest with evil,* 2 Kings xiv. 10; 2 Chron. xxv. 19; Deut. ii. 5. 9. 19; Dan. x. 25; Ib. ver. 10, ellip.; Prov. xxviii. 4, &c.

Imp. הִתְגַּרָה, Deut. ii. 24.

גר, f. Arab. ^{גר}גר, *trahendi modus, cibus ruminis.* I. *The cud,* as brought up and chewed by certain animals: hence found with the verb. הִתְגַּרָה, Lev. xi. 3; Deut. xiv. 6, 7, also with גר, r. גר, Lev. xi. 7.

II. The *Gerah*, a certain weight, equal to one-twentieth part of a shekel, Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47; xviii. 16; Ezek. xlv. 12. Derived, as Gesenius thinks, from גר, *a bean or berry,* used at first just as a barley-corn or pepper-corn was among ourselves, to determine certain measures, or as the *carat*, among the Greeks and Romans.

גר, m. constr. גר. See גרה. Arab. ^{גר}גר, *cursus.* Hence, as with us, *a course*, meton. applied to a place of *passage*: hence, too, the throat, as being open is compared to the grave, Ps. v. 10; and in Is. lviii. 1, to the tube of a trumpet. Comp. Lat. *guttur.* *The throat,* either internal or external, Ps. lxi. 4; cxv. 7; cxlix. 6; Is. iii. 16; Ezek. xvi. 11.

גר, f. Syr. ^{גר}גר, *peregrinitas.* Arab. ^{גר}גר, *protectio*: i. e. from being received as a neighbour. So גר, the being near some one, and received under his protection. *Sojourning, residing,* Jer. xli. 17. בגרה, *In the sojourning,* i. e. the

residence, or estate of *Chimham*, in which he enjoyed the protection of David. See 2 Sam. xix. 37, 38, and Targ.

גר, v. in Kal non occ. Arab. ^{גר}גר, *amputavit,* i. q. ^{גר}גר.

Niph. גִּירָה, *I am, or am become, cut off,* Ps. xxxi. 23, constr. גִּירָה. it. גִּירָה, Ib. lxxxviii. 6; in some mss. גִּירָה.

גר, m. Arab. ^{גר}גר, &c. *securis.* An *axe,* Deut. xix. 5; xx. 19; Is. x. 15. In 1 Kings vi. 7, that of a stone-mason, according to Gesenius, which is by no means certain: the גר following will hardly allow of this.

גר, m. *kethiv.* Prov. xix. 19, for which the *keri* gives גר, and this all the versions follow. Gesenius prefers the *kethiv*, because, as the Arab. ^{גר}גר, means *locus glareosus,* the grating disagreeable sound made by treading on gravel will, he thinks, supply a more pointed sense. I can see no ground for such a supposition, nor do I know of any such analogy in this family of languages.

גר, m. pl. גר, aff. Syr. ^{גר}גר, *abscissio*; ^{גר}גר, *excissio.* Arab. ^{גר}גר, *Cutting away, taking away; committing crime.* The primitive notion seems to consist in cutting, deeply injuring, &c. Comp. cogn. גר, *decorticavit*; when applied to the palm-tree, cutting away the bunches and branches, so as to make the stem quite naked: so when applied to the shearing of sheep. Hence the notion of laid open to the very **BODY, OR BONE**: so Syr.

^{גר}גר, *revelatio.* Arab. ^{גר}גר, *pecudes longis pedibus et crine nudis.* Comp. ^{גר}גר: so also, ^{גר}גר, *dactyli sicci; ossa dactylorum; magnus corpore.* Hence—

I. *The bone,* Prov. xvii. 22; xxv. 15; Job xl. 18. See my note here.

II. Meton. *Powerful, strong,* Gen. xlix. 14. See ^{גר}גר; pl. excel. ^{גר}גר, *jumentum eximium.*

III. Hence, *Frame-work,* perhaps, i. e. a sort of pulpit (the ^{גר}גר, or publishing pulpit

of the Mohammedans. See my note on Job xxix. 7.), 2 Kings ix. 13; 2 Chron. ix. 18.

גָּרָם, m. Chald. *The bone*, Dan. vi. 25: pl. aff. גָּרְמִיחוֹן.

גָּרְמוּ, v. pl. Zeph. iii. 3. *They cut, injure, spoil*, not לַבְּקֵר, at the dawn: i. e. in the light, but by night; being עָרַב עָרַב. Comp. Job xxiv. 14, and see my note on the place.

Pih. גָּרַם, f. תְּגַרְמִי. *Shall utterly cut away, destroy*, Num. xxiv. 8, *their bones*, i. e. strength; Ezek. xxiii. 34, וְרִשְׁתֶּיהָ, *her vessels*, i. e. of wine. How the "repositit," "derodit," rodes, i. e. "lambes," of Gesenius, in these several places, can either be derived or defended, I know not.

גָּרַן, m. pl. f. גָּרְנוֹת (for גָּרְנוֹת), constr. גָּרְנוֹת. Arab. ^{SCF}جَرْنٌ, *locus ubi siccantur dactyli; area*. I. *An area*, or open court of judicature in the gates of a city, in which public questions were discussed. Gesenius says, "alibi rudo dicta:" which may be doubted. 1 Kings xxii. 10; 2 Chron. xviii. 9. II. pec. *The area, or floor*, in which the corn was trodden or threshed out, Judg. vi. 37; Ruth iii. 2; Num. xviii. 30; Is. xxi. 10. גָּרְנִי, *Son of my threshing floor*: i. e. one who has suffered, as if by the wheel of the threshing instrument, &c. Comp. Micah iv. 12, 13. III. Meton. *Corn of the floor*, Job xxxix. 12. Aff. גָּרַן, גָּרְנָה. He parag. גָּרְנָה.

גָּרַם, v. pres. non occ. Syr. ܓܪܡܐ, *perit*. Arab. cogn. جَزَز, *secuit; infelix* fuit. جَرَشَ, *in grossiores partes contudit*.

جَرَّشَ, *mærore affectus fuit. Greatly pained, overwhelmed*, as it were with desire; not unlike the Latin *perit*, perhaps. Constr. med. ל, Ps. cxix. 20.

Hiph. גָּרַם, *He breaks, destroys*, Lam. iii. 16. With ג of the thing. See cogn. גָּרַשׁ.

גָּרַע, v. pret. non occ. pres. גָּרַע, constr. immed. med. כֵּן, לִפְנֵי, אֵל. Syr. ܓܪܥܐ, *rasit, abrasit*. Arab. جَرَع, *sorpsit*. Cogn. جَدَعَ, *amputavit; جدَع, separavit*. Heb. גָּרַע, גָּרַע, &c. *Cutting off or away*; hence, *taking away, reserving* to self, Deut. xiii. 1.

גָּרַע, *Thou shalt not take away*: opp. קָח, לא תִּגְרַע, Jer. xxvi. 2; Job xv. 4: with קָח, Ib. ver. 8. גָּרַע אֶלְךָ, *reservest to thyself*, Ib.

xxxvi. 7. עָנִי, for חָפֵץ עִינִי, it. Exod. xxi. 10; Ezek. v. 11; xvi. 27, &c.

Infim. גָּרַע, Eccl. iii. 14.
Part. pass. f. גָּרַעָה, Jer. xlvi. 37.

Niph. גָּרַע, pres. גָּרַע, גָּרַעָה. *Became, was, taken away; subtracted*, Num. xxxvi. 3: opp. נִסַּף, xxvii. 4; xxxvi. 3, 4; ix. 7.

Part. pass. גָּרַעָה, Exod. v. 11.
Pih. גָּרַע, *Draws off, of the rain*, Job xxxvi. 27.

גָּרַף, v. occ. once, Judg. v. 21. Syr.

ܓܪܦܐ, *alluvione, corripuit*. Arab. جَرَفَ, *totum abstulit*. Cogn. جَدَبَ, *abstulit*;

جَدَبَ, *traxit*. Comp. جَزَمَ, جَزَبَ, &c. *Swept away*, as mighty waters. Aff. גָּרַפָם.

גָּרַר, v. pres. גָּרַר, and גָּרַר, constr. immed. it. ב, instr. Syr. ܓܪܪܐ. Arab. جَرَّ, *traxit, abripuit. Drawing, dragging, along or away*. גָּרַרְהוּ, *He drags him*, Hab. i. 15. גָּרַרְהוּ, *it drags them*, Prov. xxi. 7. גָּרַר... גָּרַר, *draws (up) the cud*, Lev. xi. 7, of the cognate נָגַר.

Syr. ܓܪܪܐ, *tardavit*. Arab. نَجَّرَ, *propulit, &c.*

Niph. גָּרַרְהוּ, and גָּרַרְהוּ (of the latter), *Things drawn forth*, i. e. *dispersed* as waters, 2 Sam. xiv. 14; Job xx. 28. See נָגַר.

Pih. part. pl. f. מְגָרְרוֹת, *Sawed*, i. e. stones: so called either from the action—drawing to and fro—of sawing, or from the scraping noise so made, 1 Kings vii. 9.

Hithp. part. מְגָרְרוֹר, *Sweeping away*, i. e. assuming that character, as a whirlwind, Jer. xxx. 23.

גָּרַשׁ, m. Syr. ܓܪܫܐ, *contusus, minutus*. See גָּרַם. Lit. *Beating or pounding*: and, meton. *corn*, either *threshed*, or *reduced to flour*, Lev. ii. 14, 16, al. non occ. Aff. גָּרַשָׁה.

גָּרַשׁ, m.—pl. non occ. Arab. جَرَشَ, *lente cucurrit*. Cogn. جَاوَزَ, *extendit*. Lit. *putting forth. Produce, fruit, &c.*, Deut. xxxiii. 14, al. non occ.

גָּרַשׁ, v. pret. non occ. pres. גָּרַשׁ. *Putting or casting forth, or out*. Constr. immed. it. med. כֵּן, Is. lvii. 20. גָּרַשׁוּ מִמִּי, *Its waters cast forth*.

Part. גָּרַשׁ, Exod. xxxiv. 11.

Part. pass. f. גָּרַשָׁה, pl. גָּרַשָׁה, *Cast out*, i. e. *repudiated*, Lev. xxi. 7, 14; xxii. 13; Num.

xxx. 10; Ezek. xlv. 9. Comp. Mic. ii. 9, here.

Niph. נִגַּשׁ, נִגְרַשׁ, נִגְרַשְׁתִּי, Cast, or driven out, Is. lvii. 20; Jon. ii. 5; Amos viii. 8, as by a flood.

Pih. נִגַּשׂ, נִגַּשְׁתָּ, נִגַּשְׁתָּי, pres. נִגַּשׁ, constr. immed. it. med. נָגַשׁ, קָן, Cast, thrust out, expel, Gen. iii. 24; iv. 14; xxi. 10; Exod. xi. 1; Judg. xi. 7; Ezek. xxxi. 11.

Infin. נִגַּשׁ, Exod. xi. 1; Prov. xxii. 10.

Imp. נִגַּשׁ, Gen. xxi. 10.

Puh. נִגַּשׂוּ, נִגַּשְׁתִּי, Were, became cast, thrust out, Exod. xii. 39; Job xxx. 5.

נָגַשׁ, נָגַשׂ, נָגַשְׁתָּ, נָגַשְׁתָּי. See נִגַּשׁ.

נִגְשָׁם, m. pl. נִגְשָׁמִים, constr. נִגְשָׁמַי. Syr.

نِجْسًا, corpus. Arab. جَسَمٌ, gravitas ponderis, pinguedo. Cogn. جِسْمٌ, corpus.

Shower of rain, gushing as it were down in a body, heavily. See Zech. x. 1; Job xxxvii. 6. See my note here. With נָגַשׁ, 1 Kings xviii. 45. שִׁוַּעַף, Ezek. xiii. 11. Comp. Job xxxviii. 34. Aff. נִגְשָׁמִים, נִגְשָׁמִים. Hence the verb—

Puh. נִגַּשְׁתִּים, more regularly נִגַּשְׁתִּים, rained on. The Masora, however, has particularly marked this reading, as is to be seen in the lower margin of the common Bibles. Hence, some have taken the word as a noun, of נִשַׁם, with aff. הַ, its rain is not.

Hiph. part. pl. נִגְשָׁמִים, Those who cause or give rain, Jer. xiv. 22.

נִגְשָׁם, m. Chald. Body, Dan. iii. 27; iv. 30; v. 21; vii. 11. Aff. נִגְשָׁמִים, נִגְשָׁמִים, נִגְשָׁמִים.

נִגַּשׂוּ, v. in Kal. non occ. Syr. نِجَسَّ, palpavit exploravit. Arab. جَسَّ, id. See my Sermons and Dissertations, p. 181.

Pih. נִגַּשְׁתָּ, 1st. pers. pl. with הַ parag. it. ib. נִגַּשְׁתָּ. In the first case the Dagesh is omitted, by mistake most likely; in the second, we have (·) under the first ש, on account of the pause accent. We feel, grope about, Is. lix. 10.

נָגַשׁ, see נִגַּשׁ.

נָגַשׂ, f. pl. נִגַּשָׁתַי (for נִגַּשָׁתַי), contr. נִגַּשָׁתַי, r.

נִגַּשׂ, or נִגַּשׂוּ. Arab. وَجَعَ, contudit subegitve fullo pannum, &c. Lit. bruising. Meton. The vat in which grapes are trodden before they are pressed. Hence, metaph. applied to any place in which war or bloodshed is carried on, Joel iv. 13; Neh. xiii. 15; Judg. vi. 11; Lam. i. 15; Is. lxiii. 2.

נִגַּתִי, m. patronym. of נָגַת, a city of the Philistines, in which Goliath was born, Josh. xiii. 3, &c. A Gittite, 2 Sam. vi. 10, &c. XIII, perhaps,—

נִגַּתִּים, found in the titles of certain Psalms, viz.—viii., lxxxii., lxxxiv., and thought by some to be the name of a musical instrument.

ד

דָּ, Daleth, the fourth letter of the Hebrew alphabet, so named, because, as it should seem, it originally represented one of a pair of folding doors, which the word signifies. See דָּלָה below. In the Samaritan the form is still דָּ; in the ancient Phœnician it was Q, or Q; whence we have the Greek Δ, both as to form and name. On its pronunciation, see Gram. art. 11 and 4; in the last of which its numerical power, viz. iv., is given. As its pronunciation originally was,—as that of the Persian د now is, see Sir Wm. Jones's Gram., edit. 9, art. 14,—twofold, and therefore the more easily assimilated to several others of the same organ; it is occasionally found interchanged with דָּ, Arab. د, -z; Chald. and Syr. דָּ and دָּ; and, as

Gesenius thinks with דָּ, Arab. د, and Heb. ד, which may perhaps be doubted; as, in דָּרָה, דָּרָה; דָּרָה; דָּרָה; דָּרָה, דָּרָה. So Pers. گزشتن, or جذع. Chald. דָּרָה, Syr. دَرَا, l. c. art. 15. Arab. دَرَل, it. دَرَل, cogn. دَرَك, &c.; but Arab. دَرَك, Arab. دَرَك, &c.; but these three last cases are doubtful, as is دَرَك, and دَرَك. It. with דָּ, דָּרָה, דָּרָה, דָּרָה, &c.

דָּרָה, Chald. i. q. Heb. דָּרָה, דָּרָה, or דָּרָה; occurring also in the forms דָּרָה, דָּרָה, דָּרָה, דָּרָה, דָּרָה, all apparently the same with the rel. pron. דָּ, contr. דָּ, Syr. دָּ; but terminating

with an additional letter. *This*, Dan. iv. 27; v. 6, &c.

דָּאָבָה, f. Arab. دَابَّ, *lassus fuit*; דָּאָבָה, *festinavit*; דָּאָבָה, *vituperium*. Cogn. דָּוָה, *fluxit*; Chald. דָּוָה; Syr. دَوَّب; id. Arab.

דָּאָבָה, *liquidum evasit*; Lat. *tabes*; lit. *dissolving, melting, &c.*: hence, *Distress, sorrow*, as proceeding from extreme exhaustion or want, Job xli. 14, al. non occ.

דָּאָבָה, f. *Languid, failing*, Ps. lxxxviii. 10. Comp. vi. 8, and Deut. xxxiv. 7, &c., as applied to the eye. With דָּאָבָה, Jer. xxxi. 25, it. vr. 12, ib. with ל and the verb דָּאָבָה. *They shall no more be, or become languid.*

דָּאָבָה, m. augm. *Extreme languor, fainting*, Deut. xxviii. 65, with דָּאָבָה, in the paral. al. non occ.

דָּאָבָה, i. q. דָּאָבָה.

דָּאָבָה, v. pres. דָּאָבָה. Arab. دَاَج, *inflavit in utrem, eumque implevit*; دَوَّج, *potatio*.

Syr. دَوَّج, *lac acidum*; دَوَّج, *mutus*.

Arab. cogn. دَوَّج, *lac agitatedum*: hence, دَاَج, *universali morbo laboravit*. Comp.

דָּאָבָה, r. דָּוָה; originating perhaps in an opinion current in the East, that drinking bad milk brings on weakness. See my Job, pp. 191. 219, &c. *Being very anxious, alarmed*; hence,

II. Meton. *Languishing*, constr. abs. it. with דָּאָבָה, ל, pers. and דָּאָבָה, of the thing. I. 1 Sam. ix. 5; x. 2; Is. lvii. 11; Ps. xxxviii. 19. II. Jer. xvii. 8.

Part. דָּאָבָה, pl. דָּאָבָה, Jer. xxxviii. 19; xlii. 16.

דָּאָבָה, f. *Anxiety, alarm, dread*; with דָּאָבָה, as Syn. Ezek. xii. 18, 19; Josh. xxii. 24; Prov. xii. 25; Jer. xlix. 23; Ezek. iv. 16.

דָּאָבָה, f. Lev. xi. 14; which Deut. xiv. 13, is דָּאָבָה. See p. 123, let. ג; al. non occ. The name of a certain bird. Lxx. γύψ. Vulg. *Milvus*. So Bochart. Hieroz. 2. p. 191.

דָּאָבָה, v. pret. non occ. pres. דָּאָבָה, apoc. דָּאָבָה. *Flying*, as an eagle, i. e. swiftly, Deut. xxviii. 49; Jer. xlvi. 40; xlix. 22; Ps. xviii. 11.

דָּבָה, or דָּוָה, c. pl. דָּבָה. Syr. دَبَّ, *ursus, vel ursus*. Æth. ደብ: id. Arab. دَبَّ, id. lit. *creeping, crawling*. r.

דָּבָה. *A bear*, he or she: occasionally applied metaphorically to men, 1 Sam. xvii. 34. 36, 37; 2 Sam. xvii. 8; 2 Kings ii. 24; Is. xi. 7; Hos. xiii. 8; Lam. iii. 10; Prov. xvii. 12, &c.

דָּבָה, Chald. i. q. Heb. Dan. vii. 5.

דָּבָה, m. once, Deut. xxxiii. 25. Aff. דָּבָה. Auth. Vers. "thy strength." Lxx. ἰσχύς σου. So the Syriac and Targ. Vulg. *senectus tua*. Sam. *Doctores tui*. Gesen.

magnificentia tua. He objects to the "senectus" of the Vulgate, because he says this word can form no opposition to דָּבָה; while he equally improperly proposes *languor, quies*, poet. *mons tua*, to this word. But, on what grounds can he make a word, which he says is the same with דָּבָה, *reptavit, signify languor, quies, mors*? I can see no connecting link between these several notions. Hottinger had proposed the Arab. دَبِّي, *lentus, incessus, &c.*; but these, he says, are metaphorical senses, taken from דָּבָה. Still this can be no objection here; because it may also be argued, that even many Hebrew words may be shewn to be derived from a metaphorical acceptance of others. But, if this were true, how then should we account for

דָּבָה, n. a. تَدْبِيَّة, *operatus est*; אֲדָבִי, *produxit* quid simile locustis parvis, &c.? Is it not full as likely, that such locusts received their name from the notion of *production*, as that this verb was formed from the name of the locust? and hence the phrases, דָּבָה דָּבִי,

sing. and דָּבָה דָּבִי, *multæ opes*. The passage evidently contains a blessing promised to Asher; and, if we may rely on the etymologies just offered, it ought to mean, *as thy days* (shall be), i. e. as the circumstances of thy life, thy trials, wants, &c. See my notes on Job, p. 301, &c. (so shall) be *thy produce, wealth, power*. The opposition here is complete; and the ancient translators have rightly interpreted the place.

דָּבָה, f. constr. דָּבִית. Arab. دَبَّ, *reptatio*, hence دَبُّوب, *obtrektor*. Syr. دَبَّ, *reptatio*, hence دَبُّوب, *obtrektor*. Syr. دَبَّ, *reptatio*, hence دَبُّوب, *obtrektor*. Syr. دَبَّ, *reptatio*, hence دَبُّوب, *obtrektor*.

דָּבָה, f. constr. דָּבִית. Arab. دَبَّ, *reptatio*, hence דָּבָה, *obtrektor*. Syr. دَبَّ, *reptatio*, hence דָּבָה, *obtrektor*. Syr. دَبَّ, *reptatio*, hence דָּבָה, *obtrektor*.

דָּבָה, f. constr. דָּבִית. Arab. دَبَّ, *reptatio*, hence דָּבָה, *obtrektor*. Syr. دَبَّ, *reptatio*, hence דָּבָה, *obtrektor*.

diffamavit; lit. *creeping*, applied to secret scandalous reports; hence, I. *Infamy, ill report*. II. Meton. *infamous character*. I. Gen. xxxvii. 2; Num. xliii. 32; xiv. 36, 37; Ps. xxxi. 14, &c. II. Prov. xxv. 10. Aff. דָּבָהּ, דָּבָהּ.

דָּבָהּ, f. pl. דְּבָהִים. Syr. ܕܒܗܐ, *vespa*. Arab. ڤبهر, ڤبهر, *examen apum*. Cogn. ڤبهر, *vespa*. A bee, Is. vii. 18; Judg. xiv. 8; Deut. i. 44; Ps. cxviii. 12; al. non occ. Gesenius takes the singular as a noun

of unity, as in the Arab. ڤبهر. The passage, Is. vii. 18, in which it occurs, does not countenance this.

דְּבָחִין, m. pl. Chald. *Sacrifices*, Ezra vi. 3; al. non occ. See דבח.

דְּבָחִין, m. pl. Chald. part. r. דבח. Persons *sacrificing*, Ezra vi. 3.

דְּבָיוֹנִים, m. pl. *keri*, 2 Kings vi. 25, al. non occ. for דְּבָיוֹנִים, which is in the text. Compd. of דב. Arab. ڤب, *paulatim fluxit*, i. e. *excrementum*; and יונים, *pigeons*, i. e. *pigeons' dung*.

דְּבִיר, m. *The oracle*, i. e. that part of the Temple, and of *the most holy place*, in which responses were given from above the Cherubim, and in which the ark of the covenant was placed: so called, as it has been usually thought, because *the word of Jehovah*, דְּבַר יְהוָה, was thence received by the chief priest. So Jerome, and, after him, divines generally. Gesenius, after Simonis and Ikenius, thinks it is derived from ڤب, or ڤب, *postica pars rei*; meaning *the western part*; because in this part of the Temple the דְּבִיר was; which is perhaps more ingenious than sound, 1 Kings vi. 5. 19—22. 31; viii. 6—8; 2 Chron. iii. 16; iv. 20; v. 7. 9. See under דיכל below.

דְּבִילָה, f. constr. דְּבִילָה, pl. m. דְּבִילִים. Syr. ܕܒܝܠܐ, pl. ܕܒܝܠܐ, *palatha*, παλάθη, *massa caricarum*. Arab. ڤبيل, *in unum coëgit rem, ac rotundiore forma, ut buccellam*. ڤبيلة, *buccella magna; res quævis buccelle formam habens*. A cake of dried figs, 1 Sam. xxv. 18; xxx. 12; 2 Kings xx. 7; Is. xxxviii. 21; 1 Chron. xii. 40. Celsii Hierob. ii. 377, et seq., where every neces-

sary information on this subject will be found.

דְּבִיקָה, m. pl. דְּבִיקָה. Syr. ܕܒܝܩܐ, *viscus*. Arab. ڤبيق, id. *Joining, juncture; soldering* of metals, Is. xli. 7; 1 Kings xxii. 34; 2 Chron. xviii. 33, *rivets*, perhaps, or *rings* connecting the different parts of the armour.

דְּבִיקָה, m. } pl. דְּבִיקָה, Person *adhering to*,
דְּבִיקָה, f. } ב, 2 Kings iii. 3; Deut. iv. 4:
with ב of comp. Prov. xviii. 24. Fem. thing *adhering, touching*, ל, 2 Chron. iii. 12, pl. non occ.

דְּבִיקָה, and דְּבִיקָה, v. pres. דְּבִיקָה, constr. ב, ל, אֶל, and abs. *Adhering, cleaving, sticking to, arriving at*, any person or thing, Gen. ii. 24; xix. 19; xxxiv. 3; Deut. xiii. 18; Jer. xiii. 11; Lam. iv. 4; Ps. lxxiii. 9; cxxxvii. 6; Job xxxi. 7, &c.

Puh. pres. דְּבִיקָה, *Made to adhere, stick to*, &c. Job xxxviii. 38; xli. 9.

Hiph. דְּבִיקָה, pres. דְּבִיקָה, constr. immed. it. with אֶל, ב, אֶחָד, *Causing or making adhere, stick, come up to*, Jer. xiii. 11; Ezek. iii. 26; xxxix. 4; Judg. xviii. 22; xx. 42. 45; 1 Sam. xiv. 22; 2 Sam. i. 6, &c.

Hoph. part. מְדִבֵּק, *Made to adhere, stick to*, Ps. xxii. 16.

דְּבִיקָה, m. pl. part. Chald. *Adhering*, Dan. ii. 43, constr. ל, al. non occ.

דְּבִירָה, m. pl. דְּבִירָה, Hos. xiii. 14. Arab. ڤبهر, *examen apum*; it. *multæ opes*; it. *arvum ejusve partes*: it. *mors*; ڤبهر, id. et *fætus locustæ*; it. *aqua ingens*. Comp. cogn. ڤبيل, ڤبيل, *postica pars*; ڤبيل, *exiens e scopo sagitta*; ڤبيل, *agri pars, &c. fossulæ inter sata factæ, ut iisdem rigentur*. Syr. et Chald. ܕܒܝܩ, *duxit, eduxit*; ܕܒܝܩܐ, *ductus regimen*, i. q. Arabic

تدبير. The primitive notion in all which evidently is, *putting forth*, either in a good or bad sense: hence, in the first, *wealth, multitude, &c.*; in the second, *death, injury, &c.*; and, as to the action itself, *coming after, going out of the way; leading, ruling*: hence, meton. places in which this is done, as *part of a field, &c.*; *ditches* for conducting water, &c. Hence, too, applied to speech, as something *put forth, given out, enounced, fluent, fluency*. Gr. πείω. Lat. *fluo*, whence *fleo*.

Hence, also, דָּבַר above, *place of enunciation, oracle*. Lat. *dico, dixit*; cogn. *roû, duco, duxit*; *verba protulit, &c.* Here, a *Pestilence*, affecting either man, beast, or tillage, occ. with דָּרַב, דָּרַב, דָּרַב, Exod. ix. 3; Lev. xxvi. 25; 2 Sam. xxiv. 13. 15; 2 Chron. vi. 28; Ezek. xxviii. 23. Personified, Hab. iii. 5; Ezek. vii. 15, &c.

דָּבַר, m. with aff. only, דָּבָר, דָּבָר, Micah ii. 12; Is. v. 17. Lit. *His or their driving*; which some take to signify *place of do.*; i. e. *pasture*. Arab. ^{دَبْر} *arvum*; others, *manner of do.* Arab. ^{دَبْر} *habitus, &c.*

דָּבָרָה, f. pl. of do. *Things driven along*; i. e. *floats of timber*, 1 Kings v. 23, al. non occ.

דָּבָר, m. pl. דָּבָרִים, constr. דָּבַר, pl. דָּבָרִי. Gr. *ῥῆμα, πράγμα*. I. *Something, some matter, any thing*; i. e. which may be put forth, and about which inquiry may be made. דָּבָר גָּדוֹל, *great thing, &c.*; Lev. iv. 3; 1 Sam. xx. 2; 2 Sam. iii. 13. דָּבָר הַזֶּה, *this matter*, Gen. xx. 8. 10; xxi. 11; xxiv. 28. דָּבָר הַרְעוּסָה, *of abomination*, Jer. xlv. 4. See Exod. v. 13. 19, &c.; 1 Sam. x. 2; Ps. lxxv. 4. Occ. with אֵץ, אֵץ, Gen. xviii. 14; Num. xxxi. 23; 1 Sam. xx. 21, &c.

II. More specifically, *The matter in hand, cause*; (a) common, or (b) forensic: as, (a) דָּבַר, *on account, because of*, Gen. xii. 17; xx. 11, &c.; pl. דָּבָרֵי, Deut. iv. 21; Jer. vii. 22, &c.; (b) Exod. xviii. 16. 22; xxii. 8; xxiv. 14, &c.

III. *Matter, or thing, enouncing or enounced; A word*. Gr. *λόγος, &c.*, either human or divine, Gen. xxix. 13; xxxiv. 18; Exod. iv. 28, &c. Hence, *sentence, promise, matter of promise, precept, vain word, or words, &c.*, as the context shall require. Hence the phrases, *בְּעַל דְּבָרִים, man of words*. דָּבַר שִׁפְתַּיִם, *word of lips*, i. e. *vain words*. דָּבָר רַחֵם, id. Job xvi. 3. דָּבַר טוֹב, *good*, i. e. *elegant word*. דָּבַר יְהוָה, *word of Jehovah*, Jer. i. 4. 11; ii. 1; xiii. 8, &c. Hence, *an oracle, &c.* as the passage may require. Aff. דָּבָרֵי, &c. pl. דָּבָרֵי, &c.

There is another use of this term and its equivalents, קוֹל; Chald. מִמְרָא, and Gr. *λόγος*, which ought to be noticed, and particularly as certain Lexicographers, &c. make no very orthodox use of it. A difficulty would, no doubt, always be felt, particularly when metaphysics had made some progress in the world, in speaking of the Deity with

reference to a Divine revelation. Because, here something was advanced as matter of testimony, and that, too, upon which the whole fabric of revealed religion rested. Now, in this case, something specific must have been meant; and, it should follow, that well defined notions would be formed respecting it. The Metaphysicians would object to any and every particular designation of the person of God, as it is the case with infidel philosophers at this day. How, then, was this to be met? I know of no other way than by revelation itself affording good grounds for the answer. The Deity is omnipresent, say the philosophers; so also says the Scripture. How then, says the objector, can we conceive of a particular revelation of Him, who is thus determined to be incomprehensible?

I answer,—If we can conceive of a time at which there was no creation, and consequently no creatures, at such a time a particular and personal revelation of the Deity could have had no object, as there could be none to whom it could have been made; but, if we conceive of a creation taking place, in which there would be rational agents; as these must necessarily be subordinate beings, and dependent on the Creator, it would be absolutely necessary to their welfare, that they should have information of this sort: and such they could never have as certain by any means short of a particular revelation of God, and that made by Himself. Hence, we read of His goings forth being from everlasting;* that He was the first born of every creature,† brought forth before the hills; ‡ of the dew of His birth being of the womb of the morning;§ intimating, as it should seem, that even prior to the work of creation, and with reference to that event, the Deity assumed, and existed in, His personal and individual character.—All of which has been given for the purpose, apparently, of meeting the question above-mentioned, and of ensuring the reverence due to the Son from His intelligent creatures.

Hence, perhaps, this personal revelation of God was termed by believers, יְהוָה, (the)

* Micah v. 2.

† Col. i. 15—19. Comp. Heb. i. 2—6; Rom. viii. 29.

‡ Job xv. 7. See my note. Comp. Prov. viii. 22—30.

§ Ps. cx. 3; lxxxix. 27.

essence, being, or the like, in contradistinction to His incomprehensible character, as filling eternity, &c.: and hence we read in the Old Testament of His frequently appearing in the form of a man, and of man being created in His image; without in the least affecting, or intending to affect, His all-pervading, upholding, and incomprehensible character and attributes. Now, if we can conceive of this essence *proceeding, coming forth*; i. e. being revealed, for the purposes above-mentioned, from the invisible and incomprehensible ocean of divinity; the term דבר, would, from what has been seen of its original signification above, viz. *going forth, &c.*, not be an inappropriate term to be used as descriptive of His person. *Son of God*,* for the same reason,—although capable of suggesting considerations quite foreign to this question,—would also be suitable; as would *the Wisdom of God, express image of His person*, or the like; all of which are, first or last, given to Christ.

Now it is perfectly certain that the heathen, from the most ancient times up to the present, have entertained the notion,—which I think they must have had from Holy Writ,—that such a divine person was primarily revealed, and thence became author of the whole creation; and whom they hence termed, *the second cause, the first intellect, &c. &c.* as may be seen in my notes on Job xi. 6; xv. 7. Euseb. Prep. Evang. lib. xi. capp. xii.—xviii., where will be found passages quoted from Plato, Plotinus, Numenius, Philo, &c., all to this effect. And ib. cap. xix. John i. 1, et seq. is also adduced. See also Viger's notes to his Edit. of Euseb. p. 51, &c., and Theodoret's Sermones de Principio; also Cyrill of Alexandria against Julian, lib. i. viii., and Kuinoels' Prolegom. to St. John's Gospel § vii., who, as the manner of his school is, takes heathenism as the original, and Holy Scripture as the copy; the absurdity of which is too great to deserve refutation.

By all of which I understand, that Divine revelation intended so far to enlighten us on this subject, as to leave us without excuse respecting the particular personal revelation of the Deity: and that the heathen, attached as they were, and still are, exclusively to

the emanation system of philosophy, availed themselves at a very early period of these declarations of Scripture, and on them grounded a considerable part of their foolish metaphysico-theological system. On these Scriptures, too, the Jews, and also the early fathers of the Church, founded their use of the term λόγος: and, hence, the latter, the doctrine of *the eternal generation of the Son, Homoousian, &c.*; terms neither very intelligible, nor very applicable to this subject. In this respect, however, they were right, viz., in maintaining, as they did, the equal Godhead of the Son; which, if the view now taken be correct, could be no less Divine after its particular and personal revelation, and even incarnation, than it was before: no less God because proceeding and coming forth of the Father,* than it was before, when enjoying equal glory in His bosom, and was thus united with His incomprehensible being:† although, as it regarded only the manhood assumed, the Son may truly be said to be inferior to the Father. This usage of the term דבר, (to which may be added, קל, אִמְרָה, &c., as noticed above: comp. Job iv. 12; 1 Chron. xvii. 3; Ps. ciii. 20; cvii. 20; cxxxviii. 2, &c.) originated perhaps in a metonymy, thus: as the *Word of God*, and hence *God* himself could be revealed only by him who was named the Son (Matt. xi. 27; Luke x. 22); hence the person himself, making this revelation, received the name of the *revelation*, or *Word*, so brought to light; and was styled the *Word*, and hence the *Wisdom*, of God. Hence, too, as being the bearer of a communication from the Father, he was styled *The Angel, of Jehovah, or Jehovah*; and, also, מְדַבֵּר, *Mediator*. See my notes on Job xxxiii. 23, &c.—I have thought it desirable to say thus much on this question; because, although it is not unfrequently touched upon by Commentators, and in some cases not very scripturally, it has never, as far as I

* John viii. 42. Comp. ib. xiv. 7—10. Very nearly so Amelius, as cited by Euseb. l. c. Ἀμῆλει καὶ ἀναλυθέντα πάλιν ἀποθεοῦσθαι, καὶ Θεὸν εἶναι, οἷος ἦν πρὸ τοῦ εἰς τὸ σῶμα, καὶ τὴν σάρκα, καὶ τὸν ἄνθρωπον καταχθῆναι. “Adeoque solutum ubi jam fuerit, Dei locum deum capessere, ac Deum rursus eundem esse, qui erat, priusquam in corpus atque in carnem hominemque descenderet.”

† 1b. xvii. 5. 8. 11. 13.

* Dan. iii. 25; Ps. ii. 7, and often in the New Testament.

have seen, received the explanation of which it was capable, and which Holy Writ itself seemed clearly to suggest.

דבר, v.—pret. pres. non occ.

Part. **דִּבְרָה**, m. **דִּבְרִים**, constr. **דִּבְרֵי**, pl. f. **דִּבְרוֹת**, sing. non occ. *Speaking, speaker*, Exod. vi. 29; Num. xxxii. 27; xxxvi. 5; Ps. v. 7; xxxi. 18, &c. Phrase, **בְּאָזְנוֹיְכֶם**, *speaking in your ears*, Deut. v. 1.

Id. pass. **דִּבְרָה**, m. *Spoken*, Prov. xxv. 11, al. non occ.

Infin. aff. **דִּבְרָה**, *Thy speaking*, Ps. li. 6, al. non occ.

Niph. **נִדְבַר**, pres. **נִדְבַרְנִי**, *Became speaking*, i. e. set about doing so: "recipr. Pih.," says Gesenius. But no such reciprocity is latent in the verb: this lies in the **אִישׁ אֶל־רֵעֵהוּ**, Mal. iii. 16; Ezek. xxxiii. 30; which would otherwise be tautology. Psalm cxix. 23, **שָׁבוּ—נִדְבְרוּ**, *They sat, they became*, i. e. set about, *speaking*, &c. seems sufficiently to point out the force of this form here. Mal. iii. 13; constr. med. **בָּ**, על.

Part. **נִדְבְּרִים**, Ezek. xxxiii. 30.

Pih. **דִּבַּר**, and, remot. accent, **דִּבְרָה**, pres. על, **אָחָה**, **אָחָה**, עם, ל, **אֵל**, constr. abs. med. **אֵל**, *Speaking, enouncing, addressing*; i. e. with reference to the act; not to the thing said. See **אָמַר**; and, hence, as the subsequent context may require; *promising, threatening, commanding, admonishing, reciting or singing*. Gen. xii. 4, **בְּאִשְׁרֵי דִבַּר יְהוָה אֵלַי**, as *Jehovah had spoken to him*; i. e. had commanded him. Ib. xvii. 23, **דִּבְרָה אֱלֹהִים**, *God had spoken with him*; id. Ib. xxi. 1, **בְּאִשְׁרֵי דִבַּר**, as *He had spoken*; i. e. promised: and so on, in places innumerable. In many cases, however, this verb is used in the sense of **אָמַר**, as Exod. xvi. 23, **הֲוֵא אֲשֶׁר דִּבַּר יְהוָה**, *This is that which Jehovah hath said*; where *hath spoken* would be unsuitable. See, also, Ib. xxxiii. 7; xxxiv. 32; Lev. x. 3, &c. As to other shades of its meaning, see Exod. xxxii. 14; Judg. v. 12; xiv. 7; 1 Sam. xxv. 39; Ruth iv. 1.

The following are idiomatical usages: **דִּבְרָה דְּבָרִים**, *spoke words*; i. e. without regard to their fulfilment, Hos. x. 4. **דְּבַר—דְּבַר**, the word—*he spake*, Gen. xlv. 2; Exod. iv. 30. **דִּבְרָה—בְּדָר**, *He spake by means of*—, Exod. ix. 35. **דִּבְרָה לְעִשׂוֹת**, *He enounced to do*; i. e. threatened to do, Ib. xxxii. 14. **דְּבַר בְּפָנַי**, *face to face He spake*, Deut. v. 4. **דִּבְרָה אֵת־הַטּוֹבָה**, *spoken good*; i. e. foretold prosperity, 1 Sam. xxv. 30. **בְּנִשְׁכָּתוֹ דְּבַר**

against himself hath he spoken; i. e. against his own life, 1 Kings ii. 23. **דִּבְרָה בְּפִי**, *spake with his mouth*; an archaism, Ib. viii. 15. **עַל־לֵב—אֶל־לֵב**, *to the heart*; affectionately: it. *to self*, Gen. xxiv. 25; xxxiv. 3; 1 Sam. i. 13. **עִם־לִבּוֹ**, **גָּלְבּוֹ**, id. Eccl. i. 16; ii. 15; Ps. xv. 2: comp. Num. x. 29; 1 Sam. xxv. 30; Jer. xviii. 20. **דִּבְרָה רָעָה** על, *spoken evil respecting*, 1 Kings xx. 23; Jer. xi. 17; xix. 25, &c. **דִּבְרָה שְׁלוֹמִים** עם, *spake peace with*; i. e. peaceably with, Ps. xxviii. 3. **אָחָה**—, Jer. ix. 7. **אֵל**—, Ps. lxxxv. 9. **בָּ**—, Ib. cxxii. 8. **אָחָה**—, Esth. x. 3. **מִשְׁפָּטִים אָחָה**—, *adjudged*, Jer. i. 16; xii. 1, &c. It. seq. **מִרְמָה**, **סָרָה**, **קָרָה**, **מִרְמָה**, **שָׂרָה**, **פָּנָה**, **פָּנָה**, **פָּנָה**, at the pleasure of the writer. Gesenius makes this verb signify moreover, "*insidias struxit: dein perdidit*," and cites Ps. cxxvii. 5, for the first, and 2 Chron. xxii. 10, comp. with 2 Kings xi. 1, for the second; which is groundless: the first signifying clearly nothing more than *addressing, impleading* enemies in the gate; i. e. in a man so circumstanced defending his own cause publicly: the second being elliptical, viz. **הַדְּבַר רָעָה**, *she denounced, or condemned*; equivalent eventually to **הַדְּבַר**, 2 Kings xi. 1, it being, moreover, unnecessary to suppose either that such parallel passages are strict and literal interpretations of one another, or even that the latter necessarily means any thing beyond the former, signifying *denounced*. See Gram. art. 154. 8.

Infin. **דִּבְרָה**, Gen. xxiv. 50, &c. it. **דִּבְרָה**, or **דִּבְרָה**, Jer. v. 13; Exod. xxv. 28, &c. aff. **דִּבְרֵי**, Gen. xxxvii. 4, &c.

Imp. **דִּבְרָה**, or **דִּבְרָה**, pl. **דִּבְרֵי**, f. **דִּבְרֵי**, Gen. xxiv. 33; l. 4; 2 Sam. xiv. 12.

Part. **מְדַבְּרָה**, f. **מְדַבְּרֵי**, pl. **מְדַבְּרִים**, f. **מְדַבְּרוֹת**, Gen. xxvii. 6; 1 Sam. i. 13; Is. lxxv. 24; xix. 18.

Puh. pres. **יִדְבַּר בָּהּ**, *It shall be spoken concerning her*; i. e. shall be asked for in marriage, Cant. viii. 8.

Part. **מְדַבְּרָה**, *Said, enounced*, Ps. lxxxvii. 3. Hithp. **מְדַבְּרָה**, part. for **מְדַבְּרָה**, Gram. art. 83. 1. i. q. Niph. *One setting about to speak*, &c., Num. vii. 89; 2 Sam. xiv. 13; Ezek. ii. 2.

דִּבְרֵי־רִיב, f. pl. aff. *Thy sayings, precepts*, Deut. xxxiii. 3, is probably a mere f. p. of the verbal noun, or infin. Pih. **דִּבְרָה**, preceding, al. non occ.

דִּבְרָה, f. i. q. **דִּבְרָה**, sign. ii. *Cause, account, matter*, על דְּבַרְהָ, *because of*, &c. Eccl.

iii. 18; viii. 2, it. seq.; פ, *Because that,* &c., Ib. vii. 14. *Cause* for adjudication, Job v. 8; It. with (') parag. Ps. cx. 4. על דבריה, *on, according to, the matter, case, of Melchizedek.* Chald. id. Dan. ii. 30. Comp. Eccl. vii. 14.

דבש, m. Aff. דבש. Syr. دَبْس, *mel.*

Arab. دَبْس, *Syrup of dates, or honey of bees.* *Honey* either, I. of bees; or, II. apparently as found in large quantities in the East, on the leaves of trees—as the *honey-dew* is among ourselves—and even on rocks and stones, and is called *Manna* by our chemists. Mr. Rich (Residence in Koordestan, vol. i. p. 142, 3,) tells us that it “is found on the dwarf oak, though several other plants are found to produce it. It is collected by gathering the leaves of the tree, letting them dry, and then gently threshing them on a cloth. It is thus brought to market in lumps.” There is another kind of manna found on rocks and stones, which is quite pure, of a white colour, and is much more esteemed than the tree manna. “The manna season,” adds he, “begins in the latter end of June,” &c. Whence it should seem that its produce is looked for like that of any fruit. This was, probably, *the wild honey* of Matt. iii. 4, &c. Μέλι ἄγριον. Syr. دَبْسًا وَحَبًا. St. Adaman, abbot of Hii, tells us, in his description of the holy places, that in the place of John’s residence in the desert there are locusts which the poor people boil with oil, and a sort of herbs, with large long leaves of a milk white colour, and a taste like that of honey; and that this is what is called in Scripture *wild honey*. Rees’s Cyclop., art. Honey. I ask, are not these leaves covered with the *pure white honey-dew* mentioned above? The author of the *اختيارات بدیع* tells us, moreover, that the *دَبْس* (دبش), *syrup of dates*, mentioned above, is corrected in the stomach by eating *Pure manna and the essence of lettuce* after it: his words are, وبعد از آن سکنجبین ساده با مغز کاهو خورند. It is thus used as food.

Of this *rock and field-honey*, we have mention, I think, in Deut. xxxii. 13; 1 Sam. xiv. 26, 27; Ps. lxxxii. 17. The land *flowing with milk and honey*, Exod. iii. 8, &c. seems to me to intimate a larger production of this

article than could be expected from the honey-bees only.

In other places, as Judg. xiv. 8, &c. the *honey of the bee* must be meant. Gesenius thinks that *syrup of grapes*, “*mel uvarum*,” is meant in Gen. xliii. 11; Ezek. xxvii. 17; and refers to Russel’s History of Aleppo, p. 20, on the subject. I doubt this. If any reliance can be placed on what has just now been said, it must appear that Burckhardt and the Neologians must have been grievously mistaken in supposing, that this *honey-dew* was the *manna* of Moses; as it now appears that it bore a totally different name.

דבש, f. Is. xxx. 6, al. non occ. Arab.

دَبْس, *supellex domestica vilior*, usually, *The hunch* of a camel, which, according to Dr. Gesenius, the context requires; but it may with equal propriety mean *the furniture, or pack-saddle* of the camel: and this the Arabic دَبْس seems to confirm. Comp. Gen. xxxi. 34.

דב, m. once, דב, pl. דבים, constr. דבי —

דבדב, f. constr. דבדב, pl. non occ. —

Arab. دَج, *serpsit proprie cum multæ res sunt.* Cogn. دَجَا, *perplexus, et copiosus fuit.*

دَج, *profusum beneficium.* دَجَّة, *assectæ exercitus.* *Fish* generally, large or small, of the sea, or of any river, Gen. i. 26. 28; ix. 2; Num. xi. 5. 22; Deut. iv. 18; Jon. ii. 1. 11; Neh. xiii. 16: with reference to their great number, Hab. i. 14; Ezek. xlvi. 10. Aff. דבדב.

דבדב, v. pret. non occ. pres. דבדב, *Let them multiply.* See דב, Gen. xlvi. 16, al. non occ.

דבדב, m. *Dagon*, an idol of the Philistines worshipped at Asdod, or Azotus. Δαγών. According to the theology of the Phœnicians, the inventor of agriculture, ἐπειδὴ εὗρε σίτον καὶ ἀροτρον, ἐκλήθη Zeus Ἀρότριος . . . quod frumentum et aratrum invenisset, aratrius Jupiter nuncupatus est. Euseb. Prep. Evang. lib. i. c. x. Diod. Sic. tells us that at Ascalon a goddess named Derceto was worshipped, which had the face of a woman, but in every thing else resembled a fish: αὐτὴ δὲ τὸ μὲν πρόσωπον ἔχει γυναικὸς, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος, Bibl., lib. ii. § iv. Which was probably the same deity,

See Selden de Diis Syris Syntag. ii. cap. iii. 1 Sam. v. 2—4; Judg. xvi. 23; 1 Chron. x. 10; 1 Macc. x. 83; xi. 4.

דָּגַל, m. pl. constr. דְּגָלִים. Arab. دَجَل, *text: obduxit auro, &c.* A banner, standard, or flag, as used in military movements, &c. Num. i. 52; ii. 2. 10. 17, 18. 31, 34; x. 14; Cant. ii. 4.

דָּגַל, v. pret. non occ. pres. 1, pl. יִדְגְּלוּ, Ps. xx. 6. *We set up a banner.* Comp. Exod. xvii. 15. See דג, i. e. our common mark of profession.

Part. דָּגוּל, *Marked, signalized,* constr. דָּגוּל, above, more than, Cant. v. 10.

Niph. part. f. pl. דְּגוּלוֹת, *Things, armies* most likely, *bannered,* i. e. attended with banners and in full array of battle, Cant. vi. 4. 10. Symm. *ὡς τάγματα παρεμβολῶν.*

דָּגַן, m. constr. דְּגָנִים, pl. non occ. r. דגה, as Gesenius well remarks. I. *Corn.* II. *Meton. Bread.* I. Gen. xxvii. 28. 37; Num. xviii. 27; Deut. xxviii. 51, &c. II. Lam. ii. 12, &c. Aff. דָּגְנָה, דָּגְנָה, דָּגְנָה.

דָּגַר, pres. non occ. Arab. دَجَرَ, *attonitus mente fuit: cogn. دَجَنَ, constitit, con-*

sedit loco comp. دَجَل, constr. abs. *Hatched,* Is. xxxiv. 15. דָּגְרָה וְדָגְרָה, *has split and hatched,* i. e. her eggs, Jer. xvii. 11. *קָרָא דָּגַר וְלֹא יָקַר, a partridge hatched, but produced no young:* al. non occ. Alluding, as it has been thought, to the fact of this bird's appropriating the eggs of others; or, to the cuckoo's laying her eggs in the nest of other birds, for them to hatch and bring up. See the Hieroz. of Bochart. ii. lib. 1. c. xii. But the truth of all this is as doubtful as the sense so arrived at is inappropriate to the passages cited. The latter passage—see the whole of the verse—teaches that something is obtained, which, however, proves worthless, i. e. riches gotten by fraud. There might, nevertheless, have been a popular belief of some such bird submitting to the toil of sitting on its eggs, and being unable after all to produce young; which might have passed into an adage. But there is another, and perhaps better, way of viewing this passage, which is this. The sequel of the verse tells us, that he who makes wealth, וְלֹא בְמִשְׁפָּשׁ, *but not after the (right) manner,* shall fail. Now, if we supply this to the former member, thus, וְלֹא יָקַר דָּגַר לֹא בְמִשְׁפָּשׁ וְלֹא יָקַר. As a *partridge*

hatched, or sat to hatch, *not after the (right) manner, and produced no young;* i. e. her eggs, not having been previously impregnated by the male bird, she produced nothing; or, in other words, she acted independently, when she should have done otherwise, and so failed; so the ungodly candidate for wealth, &c. So in English, *a cock's egg, or mare's nest,* are things producing nothing, and are spoken of much in the same way.

דָּד, m. sing. non occ. i. q. דָּד say Castell and Gesenius. But this is most unlikely. See Ezek. xxiii. 3. 8. 21; Prov. v. 19; the only places in which it is found, and in some of which דָּד is also found. From the occurrence of דָּדוּתָי, in Ezek. one is led to suppose, that something very different from *breast* is meant. The appearances exhibited by the ruptured hymen is certainly the most likely: hence דָּדוּתָי בְּתִיתָי, i. e. *they made, produced,* these things by fornication. See ver. 8. 21, where this verb also occurs. Whence it is evident that Gesenius (sub. voce דָּד) has likewise mistaken this word. Arab. دَدٌ, *lusus.* Comp. Gen. xxvi. 8. Cogn.

דָּאָא, *canalis aquæ amplior.* See Prov. v. 19: it. دَاوَا, *quietavit, sedavit, rem, &c.*

דָּדָה, v. non occ. in Kal. Arab. دَادَا, *vehementi cursu latus fuit.* Conj. ii. *tardavit, lentè processit, inclinavit in incessu.* Comp. 1 Kings xxi. 27.

Hithp. 1st. pers. sing. אֶתְדַדָּה, for אֶתְדָּדָה, Gram. art. 83. 1; Is. xxxviii. 15. *I will proceed gently, submissively.* But, Ps. xlii. 5. אֶתְדַדְרָם, for אֶתְדָּרָם, or אֶתְדָּרָם עִמָּם, *I will proceed with them, or before them,* i. e. with alacrity and joy, al. non occ.

דָּהָב, m. def. דְּהָבָא, Chald. i. q. Heb. דָּהָב. Syriac ܕܗܒܐ, *aurum.* Arab.

דָּהָב, id. *Gold,* Dan. ii. 32; iii. 1. 5. 7; Ezra vii. 15, 16, &c.

דָּהָם, v. in Kal. non occ. Arab. دَهَمَ, *supervenit de improviso.* II. Conj. *denigravit.* IV. *Malè egit adversus aliquem.* Cogn. دَهَبَ, *exercitus in fugam conjectus.*

Niph. part. דָּהָם, *Reduced, impotent;* Gesen. *stupefactus:* to which neither the

etymology nor the context agrees, Jer. xiv. 9, al. non occ. Syr. **ܘܫܘܡܘܘܩܐ**, *imbecillis*. LXX. *ὕψων*. Vulg. *vagus*.

דְּהוּרָה, f. pl. Judg. v. 22. Arab. **دَهْوَر**,

trusit parietem; cogn. **ذَهْلُول**, *generosus equus*. Charge, attack, of cavalry. Hence—

דוּהַר, part. pres. *Charging, attacking*, horse, Nahum iii. 2, al. non occ.

דוּב, see **דב**.

דוּבְב, m. part. Arab. **دَبَّ**, *paulatim*

fluxit cruor sanguinis. **دُبُوب**, *lentè procedens; sanguinem repentem habens, vulnus, &c.* Cant. vii. 10. **כַּיִן... יִדְבַּב שְׂפָתַי**, *As wine—suffusing the lips of—*. The LXX. Vulg. Syr. seem to have read **יִשְׁבַּב**, or **יִשְׁבַּב**, as the last word here. Gesenius seems to apply **יִשְׁבַּב** to wines, as *old*: which is any thing but obvious or easy. I would take the whole verse thus: *Thy palate is as wine well moving (itself), to, by, my beloved (taken, considered **הָרֵד**) as most excellent; suffusing (agreeably) the lips of (the) slumberers: that is, those who are not sufficiently alive to his beauties (Ps. xlv. 3), in order to excite them: for this book is evidently mystical throughout. But, if the last word be taken with the LXX., &c. comp. Gen. xlix. 12.*

דוּב, v. in Kal. non occ. i. q. **דאב**.

Hiph. part. f. pl. **מְדוּבֵה**, *Things wasting*, Lev. xxvi. 16, al. non occ.

דוּג, or **דוּג**, 3 pers. pl. aff. **דוּגוּם**, *They shall fish them*, Jer. xvi. 16, al. non occ. The verb is perhaps formed of a noun **דוּג**. pret. fm. **דוּגַת** preceding, just as the Chald. art. 75: then by contraction, Gram. art. 75: **דוּג**, see **דגי**.

דוּג, m. pl. **דוּגָיִם**, *Fisherman*, Jer. xvi. 16; Ezek. xlvii. 10, al. non occ.

דוּגָה, f. pl. non occ. *Fishing*, i. e. act of, Amos iv. 2, al. non occ. **בְּסִירוֹת דוּגָה**, with *the thorns of fishing*; i. e. with hooks originally made of thorns for that purpose. Comp. Job xl. 26, Ezek. xxix. 4.

דוּד, m. pl. **דוּדִים**, constr. **דוּדַי**. Syr. **دَوْ**, *turbavit*. Arab. **دَاد**, *lusit*, sc. *fune agitando*. Cogn. **دَاد**, *propulit*. **دَد**, *lusus*. it. **دَد**, *amavit*; **دَدُونَ**, *celer fuit*. I. *Love*, meton. *Offices of it*, Cant. i. 2. 4; iv. 10; v. 1;

Ezek. xvi. 6; xxiii. 17. **מִשְׁבַּב דוּדִים**, *bed of*, Prov. vii. 18, &c. In this sense always pl. Aff. **דוּדָה**, **דוּדָה**. II. *Meton. Beloved*, i. e. object of love, Cant. i. 13, 14. 16; ii. 3. 8, 9, 10. 16, 17; iv. 16; v. 2, &c.; Is. v. 1.

III. *Uncle*, f. **אונט**, Lev. x. 4; xx. 20; xxv. 49; 1 Sam. x. 14, &c. Aff. **דוּדָה**, **דוּדָה**, **דוּדָה**, f. **דוּדָה**, **דוּדָה**.

דוּד, m. (seg. **דוּד**, Gram. 87. 2, hence) pl. **דוּדִים**, it. **דוּדִים**, *Lit. agitation: meton. that in which it takes place*. I. *A pot, or caldron*, Job xli. 11; 1 Sam. ii. 14; 2 Chron. xxxv. 13.

II. *A basket*, Jer. xxiv. 2; 2 Kings x. 7; and, as some think, Ps. lxxxi. 7.

דוּדָיִם, m. pl. constr. **דוּדַי**, i. q. **דוּד**. I. *A basket or pot*, Jer. xxiv. 1, constr.

II. *A root or herb of some sort, found in the fields in the time of wheat-harvest by Reuben the son of Israel, by Leah*, Gen. xxx. 14—16. Whence it has been very generally supposed, that it was used in making a philter or love-potion; and that it was so used on this occasion. But, a moment's consideration of the place will shew, that nothing can be less probable than such a supposition; for here Rachel actually gives up the society of her husband for that night, on the condition that *she* shall have Reuben's roots, or *mandrakes*. On this occasion, too, Leah conceives, not Rachel: so that the mandrakes had nothing whatever to do in the matter of this conception: they had only been taken by Rachel in lieu of Jacob's society.

But the word occurs again in Cant. vii. 14, and seems there to have something to do with love; or, rather, that they are laid up for the beloved. They are said to be fragrant, *

* According to the **اختبارات بدیع**, the **دو د** is the fruit of the **یدروج**, *mandrake*; which, in the Persic, is styled **سایبرج**. The best, he says, is that which is large, has a pungent smell, and is yellow in colour. Its nature is cold and moist. His words are, **لغاح ثمر یدروج است بیارسی سایبرج خوانند . . . وندیکوترین آن بزرگ تیز بوی رسیده زرد بود وطبیعت آن سرد وتر بود**. See also Celsii Hierobot. i. 1, where the opinions of the Greeks, Latins, Jews, &c. will be found cited with a liberal hand.

moreover: whence it should seem that they were, for one cause or other, very highly prized. This is all, perhaps, that can be made of these passages of Scripture: the latter of which, I think, evidently alludes to the former: that is, as in the one case, they were given to secure the society of the object beloved, so would they in the other.

If it be said that the etymology here favours the notion of a philter; it may be answered: This word (דוד) is formed on דוד, which contains no part of the notion of love: and, if דוד were the true punctuation, still, as the notion of *love* is here secondary, it cannot be argued that this word has any thing to do with it. And, again, as the primary notion is evidently *agitation, excitement*, or the like, if our word designates something applied to medicinal purposes, as will presently appear; no term could perhaps be more suitable to it than this.

It seems to be generally agreed, that these דודים mean the same thing with the Syriac **ܡܕܘܢܫܐ**, Chald. **ܡܕܘܢܝܢ**, and Arabic **يدروج**, or **يدروج**. (Gesen., erroneously, **تدروج**, which is faithfully copied by his American translator.) If we can rely on this,—and I think we may,—we can ascertain what these דודים were. Of this there can be no doubt, that they were *mandrakes*, or the *mandragora*, of Linnæus, &c. According to the authorities consulted by Castell, then, and of the **اختيارات بديع**, it was of two sorts, viz. that cultivated in gardens, and that found to grow wild. Of the latter sort, apparently, were the mandrakes of Reuben. Their medical use is, to discuss tumors, wens, bubos. When taken inwardly they will render one insensible to the pain of even cutting off a limb, and generally have much the same effect as opium. The words of the latter are, **يدروج دو نوع است يكدوخ را**

بيخ لغاح كوئند ويكي را يبروج الغم خوانند وان ببيخ لغاح بري است... و بر ورمهاي صلب و دنبلات و خنذير طلا كردن نافع بود و يبروج چون بگوئند و بر مفاصل كند (كندد) و اگر كسي را احتياج بود بقطع عضو در شراب بياشامند ببيخ شود از خوردن وي

همان عارض شود که از خوردن افیون.

In this last case *Mandrake-wine* is evidently meant: which is prepared by suspending some slices of the mandrake root in a certain quantity of white wine. The other properties of this root, as mentioned by our author, correspond with those given by Dr. Cullen and others, and shew that the medical practitioners, both of the East and West, have arrived at the same general results in this respect.

My author notices the love-properties usually ascribed to this root, as also the danger attending its pulling up;—so faithfully depicted by Shakspeare in his *Romeo and Juliet*,—to which, however, he seems to give no credit. It shews, however, that these notions are common to the East and West. If I were allowed to hazard a conjecture on this, I should say: the truth probably is, that the mistaken view of Scripture just mentioned—like many others which may be adduced*—is of a very ancient date; and, hence, has made its way over a considerable portion of the civilized world. That it is grossly superstitious, and the effect of ignorance, is quite obvious; and, the wonder is, how it has so long passed without consideration and correction. We may now, therefore, dismiss entirely the "*amatoria poma*," with the form דודי, of Gesenius, &c. &c., with many other such very learned attempts to fasten this ancient piece of superstitious nonsense on the text of Scripture, as the waking dreams of very learned, but greatly mistaken men.

דוד, m. **דוד**, f. Syr. **دود**, **دود**, *anxit*, *afflixit*. Æth. **ደዐዖ**: *infirmus fuit*. Arab.

* Of this sort are the *βατύλια* of the Phœnicians, stones set up as Jacob's pillar was at *Bethel*, and, hence, so named; many of which are still to be found in the East. Euseb. Prep. Evang. lib. i. c. x. Ibn Batuta's Travels, p. 25. Eusebius tells us, in the same chapter, that *Israel* was the Phœnician name for Saturn, and that he had a son named *Ieud*, *Ιεούδ*: evidently taken from Scripture. Moses speaks of the Jewish state being destroyed by fire, Deut. xxxii. To this St. Peter alludes, which has given birth to a general notion that the world is to be destroyed by fire! The rites of *sacrificing*, and of observing the Sunday, have, in like manner, originated in Holy Writ, and been generally misapplied by the heathen, as many other such things have.

דוּי, id. meton. דוּאָ, *medicamentum*. I. Sick, diseased, Lam. i. 13; v. 17. Applied particularly to women in their menstrual courses, Lev. xv. 33; xx. 18; Is. xxx. 22, usually supposed to apply to a garment, &c.: but it may just as well apply to the person. II. Meton. *Unclean, polluted*. דוּי, דוּי לְרָמִי, contr. for דוּי, fm. דוּרִי, Gram. art. 73, i. e. ה being elided, the word becomes דוּי; but [·] was put for [·], Gram. art. 106. The original [·] will now therefore return, and the true pl. is דוּי, lit. *polluted things of my bread*; polluted bread or food: i. e. considered as such, Job vi. 6. See too my note.

דוּת, with aff. דוּתָה, *Her sickness*; a sort of infin. fm. גוּלָה, Lev. xii. 2, al. non occ.

דוּי, in pause for דוּי. Arab. דَوِي, *morbus*. *Sickness, disease*, Ps. xl. 4, al. non occ.

דוּי, m. *Habitual or great sickness* (Gram. 154. 9. 12), Is. i. 5; Jer. viii. 18; Lam. i. 22, al. non occ.

דוּח, v. in Kal non occ. Arab.

דוּחַ, dispersit. Cogn. أَدَاخ, *abjecit*; דוּחַ, *dissipavit*.

Hiph. דוּחִים, pres. דוּחִים. I. *Expelled*, Jer. li. 34. II. *Dispelled, forced off, or away*, as by scouring with a brush, Is. iv. 4; 2 Chron. iv. 6; Ezek. xl. 38. The primitive notion is therefore preserved.

דוּך, v. דָּבַי, *They beat, pounded*, Num. xi. 8, al. non occ. i. q. דָּבַי, Arab.

דוּכ, *trivit in tenuem substantiam*. Cogn.

דוּכָּ, id.

דוּכִּיפָּת, f. The name of a certain unclean bird, Lev. xi. 19; Deut. xiv. 18. Bochart. Hieroz. ii. col. 334, proposes the Arabic دَوِيك, *Cock*, and Chald. or Syr. כַּפַּא, *rock*, i. e. *cock of the rock*; by which he seems to mean a wood-cock twice the size of the common one; and for this he cites several Rabbinic writers. The LXX. give *επιπυα*, Lat. *upupa*: and, after them, the Arabic versions, أَلْبَهْدَهْد. Gesenius proposes + דוּכִּיפָּת: i. e. Arab. *Lord*, and Chald. *rock*; i. e. *Lord of the rock*; which he says is the same thing as *gallus montanus*. But, is the particle דוּ, ever found in any shape whatever com-

pounded with either Hebrew or Syriac words? And, if it were, are we at last any more certain about this word, than we were before? I think not.

דוּמָה, f. Arab. دَوْمٌ, *quiescens, restagnans*. Syn. שָׁכְנָה. Words signifying *quiescence, silence*, often imply death: comp. צְמָה. Quiet, silent, dead, Ps. xciv. 17. Meton. *place of the dead*, the grave, Ib. cxv. 17.

דוּמִיָּה, f. Arab. دَوْمِيَّةٌ, *res perennis, ac diu durans, pec. pluvia continua et tranquilla*. I. *Remaining, abiding*. יָהּ דוּמִיָּה הַהִיָּה, for *thee, i. e. thine, remains praise*, Ps. lxxv. 2; Ib. lxxii. 2. Only for God, remains, i. e. waits my soul. דוּמִיָּה גִּשְׁטִי. II. *Quietness, silence*, Ib. xxii. 3; xxxix. 3. נִמְלֵמְלֵמְתִי דוּמִיָּה, lit. *I became bound (in) silence*, i. e. utterly silent. Where the latter word may be considered adverbial or specificative, Gram. art. 219, note. The form here is that of a possessive or patronymic in the fem. gen. Gram. art. 136. 5; 166. — of דוּמ.

דוּמָם, augm. of דוּם, Gram. art. 167, a termination not unlike the Arab. اً, and often marking adverbial constructions. I. *Very quiet, silent*; or adv. *very quietly*, Is. xlvi. 5; Hab. ii. 19. II. דוּמָם, Lam. iii. 26: thus, good (is Jehovah, i. e. parallel with שׁוֹב יְהוָה, commencing the preceding verse), so let one trust, דוּמָם, i. e. *very quietly*, for the salvation, &c. al. non occ.

דוּן, or דוּין, v. pret. דָּן, pres. דוּן, or דוּין. Syr. دُن, *judicavit*. Arab. دَانٌ, *inferior fuit*. دَوَّنَ, *scripsit in albo nomina, milites*. Æth.

דוּן: *judicavit*. The pres. דוּן, occ. once, Gen. vi. 3. לֹא דוּן רִחִי נְפָאָם לְעוֹלָם, which Gesenius renders, “non in perpetuum spiritus meus (i. e. superior et divina natura) in hominibus humiliabitur, i. e. corpore mortali habitabit, &c., taking the signification of the Arab. دَوَّنَ, as that of דוּן, apparently. But, if this were the case, surely the תַּחַלּ רוּחִי, *descendet spiritus meus* (the non habitabit of the Polyg. being erroneous) of Saadias Hagaon would express the sense of the passage: not the *καταμύνη* of the LXX. or the ܬܚܠܘܢ, *non habitabit* of the Syr. — this is having recourse to a laxness of interpretation, which would soon put an end to

every thing like precision in language. Besides, the sentiment here expressed is both without parallel in the Bible, and without point in the passage. The cogn. verb, moreover, **יָדִין**, **יָדִין**, *judicabit*, &c. agrees sufficiently well with the passage and the usual interpretation, to satisfy the requirements of criticism, as does the Syriac **ܕܝܢܐ**. *Contend, strive*, or the like, is therefore by far the better rendering. Constr. immed. occ. with **דָּן** **וְיָדִין** **וְיָדִין**—**דָּן**, *He judged the cause of the poor and needy*, Jer. xxii. 16; it. v. 28. Used imp. Gen. xxx. 6. Pres. **דָּן**, constr. **בְּ**, *with*, or *among*, it. med. **אֶחָד**, and immed., Gen. xlix. 16; Zech. iii. 7; Ps. liv. 3; Job xxxvi. 31. See my note. With **עַם**, Eccl. vi. 10.

Part. **דָּן**, *Judging*, Gen. xv. 14; Jer. xxx. 13.

Infin. **דָּן**, with **ל**, **לְדָן**, *To judge*, Ps. l. 4, &c.

Imp. **דָּן**, pl. **דִּינֵי**, Prov. xxxi. 9; Jer. xxi. 12.

Niph. **דָּוָן**, *Became contending, disputing*, 2 Sam. xix. 10, al. non occ.

דָּוָן, Job xix. 29; *keri*. i. q. **דָּוָן**, *kethiv*. which see.

דֹּבָב, or **דֹּבָב**, m. pl. non occ. Arab.

دَوَانَج, *stabilitio rei ac firma tractatio. Wax*, Ps. xxii. 15; lxviii. 3; xcvi. 5; Mich. i. 4.

דָּוַץ, v. pres. f. **דָּוֹצֵן**, Job xli. 14, al. non occ. Syr. **دَوَّج**, *exultavit*. Arab.

دَاص, r. **دَاص**, *alacris fuit*. Cogn.

دَاص, r. **دَاص**, *calcavit pedibus terram*.

Heb. **דָּוַץ**. Syr. **دَوَّج**, id. *Leaps, exults*. Engl. *Dance*? So Gesenius thinks.

דָּוַץ, v. Chald. **דָּוַץ**, Dan. ii. 35. See **דָּוַץ**.

דָּוַץ, m. Arab. **دَوَّر**, *gyrus, orbis*. Lit. *circle*, as of society: hence, perhaps, the notion of *residing with, inhabiting* a place. See **נָאֵל**. I. *Dwelling, residing*, Ps. lxxxiv. 11. Infin. or verbal noun. II. id. used imperatively, Ezek. xxiv. 5. **וַיָּבֵן** **דָּוַץ** **הַצְּבָמִים**, and also *encircling the bones*, &c. i. e. place the bones round about the bottom of the caldron beneath the flesh. Vulg. *Compones strues ossium sub ea*: which is perhaps not far from the exegetical sense. The **ΛXX**. **ὑπόκαυε**, and Syr. **دَوَّج**, are no translations

of the text as we now have it. **דָּוַץ**, see r. **דָּוַץ**.

דָּוַץ, v. Chald. pret. non occ.; pres. f. **דָּוֹצֵן**, pl. **דָּוֹצֵין**, *Dwell, reside*, Dan. iv. 18; Ib. 9.

Part. pl. m. **דָּוֹצֵין**, and **דָּוֹצֵין**, rr. **דָּוַץ**. Constr. **דָּוֹצֵין**, **דָּוֹצֵין**, Dan. ii. 38; iii. 31; iv. 32; vi. 26.

דָּוַץ, or **דָּר**, m. pl. **דָּוֹצֵין**, and f. **דָּוֹצֵה**. Lit. *revolution*. So the Arab. **جِيل**, r.

جول. I. *Age, generation*; hence, II. *Race*; applied to the period of man's life generally: and hence, to character, as being of a certain race or progeny, good or bad. I. **דָּוַץ** **דָּוַץ** **גֵּוַץ**, *a (one) generation goeth off, and a (another) generation cometh on*, Eccl. i. 4. **דָּוַץ** **עָשִׂיר**, *tenth generation*, Deut. xxiii. 3, 4. **דָּוַץ** **אַחַר**, *another generation, or race*, Judg. ii. 10; Num. xxxii. 13; Deut. xxxii. 5, 20; Ps. xxiv. 6; lxxviii. 8, &c. Phrases, **דָּוַץ** **דָּוַץ**, *age and age*, i. e. forever, Ps. lxi. 7; Joel ii. 2. **דָּוַץ** **דָּוַץ**, *to the years of do.* **בְּכָל־דָּוַץ** **דָּוַץ**, *throughout all ages*, Ps. xlv. 18. **לְדָוַץ**, id. Exod. iii. 15; Joel iv. 20. **לְדָוַץ**, Ps. x. 6; xxxiii. 11; xlix. 12. **עַד־דָּוַץ**, Ps. c. 5; Is. xiii. 20. **דָּוַץ**, *from generation (after) generation*, Exod. xvii. 16. **תָּמִיד** **הָיָה** **בְּדָוַץ**, *was complete in his generations*; i. e. throughout the periods in which he lived. Gesen. "*inter aequales suos*," exhibits an unnecessary refinement. So Job is said to have lived through several generations, Job xlii. 16. Comp. Is. xxxviii. 12.

The second signification grows naturally out of the theological consideration, viz. of either good or bad men being always found in bodies; and this, either as to nations, or families. See Ps. lxxviii. 8; cxii. 2; Prov. xxx. 11—14; Jer. vii. 29, &c. Id. metaph. as passed off, and now in the grave, Ps. xlix. 20.

The pl. **דָּוֹצֵין** is found only in the phrase **דָּוַץ** **דָּוֹצֵין**, *age of ages*; i. e. forever, Ps. lxxii. 5; cii. 25; Is. li. 8. The f. **דָּוֹצֵה**, meton. for the *persons, events, &c.* of ages: as, **יָדַע** **דָּוֹצֵיכֶם**, *your generations may know*, Lev. xxiii. 43. See Judg. iii. 2; Job xlii. 17; xli. 4; Is. li. 9, &c. Aff. **דָּוֹצֵי**, *דָּוֹצֵי, *דָּוֹצֵי*, *דָּוֹצֵי*.*

דָּוַץ, and **דָּוֹצֵין**, v. pret. **דָּוַץ**, pres. **דָּוֹצֵין**, constr. immed. **דָּוַץ**, and abs. Syr. **دَوَّج**, *calcavit, trituravit*. Arab. **دَاص**, r. **دَاص**,

trivit in area, subegit regionem. Cogn. דח. I. *Tread, trample on*, Job xxxix. 15; 2 Kings xiii. 7, &c.

II. *Tread out*, as the corn on the floor; which was done by a sort of dray being drawn over it by oxen, in the wheels of which iron teeth were fixed, Hosea x. 11; Is. xxviii. 28. אָרוֹשׁ יִדְשֵׁנִי, *will he continually triturate it*: where אָרוֹשׁ is an infin. of a cogn. r. אָרוֹשׁ, now lost:—applied also to the person attending to this, 1 Chron. xxi. 20.

III. Metaph. applied to the reduction of enemies, Judg. viii. 7; Jer. l. 11; Amos i. 3; Mich. iv. 13; Is. xli. 15; Hab. iii. 12. Part. f. דָּרָשָׁה, for דְּרָשָׁה, Jer. l. 11. Infin. דָּרוֹשׁ, 2 Kings xiii. 7. Aff. דְּרוֹשָׁם, Amos i. 3. It. דָּרוֹשׁ, Deut. xxv. 4. Imp. f. דְּרוֹשִׁי, Mich. iv. 13.

Niph. נָדָוֵשׁ, *Become trampled, beaten down*, Is. xxv. 10.

Infin. הִדָּוֵשׁ, *Being trampled, &c.* Is. xxv. 10.

Hoph. יִדָּשׁ, *It is, becomes, trodden, &c.* Is. xxviii. 27.

דוֹשׁ, v. Chald. pres. f. aff. דְּרוֹשְׁתָּהּ, *Shall trample it, &c.*, Dan. vii. 23.

דָּחָה, v. pres. non occ. Arab. دَحَا, et دَحَا, *impulit, propulit.* Syr. دَمَمًا, id.

Constr. immed. abs. *Driving, urging, on, to a fall.* דָּחָה דְּחִיתִי לְנֶפֶל, *Thou hast grievously urged me on to fall*, Ps. cxviii. 13.

Infin. constr. דְּחִיָּה, Ps. cxl. 5.

Part. דְּחִיָּה, Ps. xxxv. 5.

Part. pass. f. דְּחִיָּה, Ps. lxii. 4.

Niph. pret. non occ. pres. דְּחִיָּה, *Is urged on, impelled*, Prov. xiv. 32; Jer. xxiii. 12.

Part. pl. constr. דְּחִי, *The driven, or cast, out of Israel*, Is. xi. 12; lvi. 8; Ps. cxlvii. 2.

Puh. i. q. Niph. דָּחוּ, *They are driven.*

דְּחִי, m. seg. *The being urged, driven on*, Ps. lvi. 14; cxvi. 8. Synon. טָסוּ, See my note on Job xii. 5.

דְּחִיָּו, f. pl. Chald. *Concubines*, according to the modern German Lexicographers, as if derived from the Arabic دَحَا, *subegit fœminam. Instruments of music*, according to the Jews, from דְּחָה, *drive, &c.* as if they produced their notes by forcing. But the verb never occurs in this usage. I think it more probable that *Abundance*, in the sense of *luxuries* is meant, from the Arab. دَحَا, *expandit.* إِدْحَوِيَ, *expansus fuit, &c.*

especially, as דָּחַב, יָשַׁע, and the like, are thus used in opposition to צָר, and to imply *happiness, delight, &c.* Some of the Jews, hence perhaps, give דְּחִיָּה; Theodotion, and the Syr. *meats*.—occ. once, Dan. vi. 19. The דְּחָה preceding seems to confirm this. Besides, *to bring concubines before a king*, seems strange language, and certainly is not very suitable to this context.

דְּחִיָּה, m. דְּחִיָּה, f. Syr. دَمَمًا, *terribilis. Fearful*, Dan. ii. 31; vii. 7.

דְּחִיָּו, m. pl. part. Chald. Syr. دَمَمًا, *timor.* Arab. دَحَلٌ, *fugit* (timore percussus). *Fearing*, Dan. v. 19.

Pah. דְּחִיָּנִי, *Affrights me*, Dan. iv. 2.

דְּחִזָּן, m. Arab. دُخْنٌ, a species of *The millet plant*; of which the author of the

بَدِيْعِ اِخْتِيَارَاتِ tells us there are three, viz. I. The جَاوَرَس, Pers. کاورس; Shirazi,

دُزْدَه, or جَاوَرَسِ هِنْدِي, Pers. کال زرعه. II. The

ارزن. Pers. دُخْنِ. Pers. Shirāzi. الم. Its medicinal properties are cold and dry, bringing on costiveness; but are diuretic. It affords but a small quantity of food unless boiled in new milk; it is then more plentiful. Its astringent properties are corrected by the use of sugar candy.*

The same things are said of it by our own physicians. See also Cels, Hierobot. i. 453, et seq. occ. once, Ezek. iv. 9.

* His words are, under جاورس — نوعست یکنوع دخن کوبند بیارسی ارزن و بشیرازی الم — یکنوع جاورس هندی خوانند و آن ذره است بیارسی زرعه خوانند و یکنوع جاورس کوبند و بیارسی کاورس و بشیرازی کال. Under — طبیعت آن سرد و خشکست در دوم و کوبند در سوم — شکمرا براند و بول شکمرا ببندد و بول براند و غذای اندکی دهد و اگر بشیر تازه بیزند خشکی وی کمتر بود غذا بسیار دهد — و مصلح وی قند بود.

דחף, v. Arab. cogn. ⁵دُحِفَ, ⁵دُحُوفٌ, *impetus*. ⁵دُخُو, *impulsus*.

Part. pl. m. ⁵דְּחֻפִּים, *Hurried, hastened*, Esth. iii. 15; viii. 14.

Niph. ⁵נִדְחָה, *Became, was hurried, urged*, 2 Chron. xxvi. 20; Esth. vi. 12. "*Impulit se*," says Gesenius; but our first passage declares that ⁵נִבְדַּחְהוּ כִשְׁפָה, *They disturbed him from that place*; i. e. forced him out; which is most unpropitious to the *se* of this writer. Al. non occ.

דחק, v. Syr. ⁵بُذِمَف, *repulit*. Arab. ⁵دَحَقٌ, id. Pres. ⁵يُدْحِقُونَ, *They press upon*, Joel ii. 8, al. non occ.

Part. aff. ⁵דֹחֲקִים, with ⁵לֹחֲצִיקָה, *Judg. ii. 18. Their oppressors*.

די, constr. די. Arab. ⁵دَوِي, conj. iii. *remedio concinnavit, restauravit rem.* ⁵مَدَو, *multus cibus*; cogn. ⁵أَدَا, r. ⁵أَدُو, *opem tulit*;

⁵أَدِي, *incrassuit; multus evasit*. See ⁵גַּב. *A sufficiency, enough*, Esth. i. 18. ⁵עַד־בְּלִיַּדִי, *Until not enough*; i. e. exceeding that quantity; unto excess, Mal. iii. 10. Comp. Ps. lxxii. 17, *unto the failing of the moon*, and beyond that; i. e. forever. ⁵דִּי שָׁה, *Enough of (here, for the purchase of) a sheep*, Lev. v. 7; it. xii. 8; xxv. 28. ⁵דִּי כְּחֹסֶרֶת, *Enough for his want*, Deut. xv. 8. So ⁵דִּי עֹלָה, Is. xl. 16; (Exod. xxxv. 5. With ⁵ב following, ⁵כִּי גַב, *as (it were) enough for us*, Neh. v. 8. Aff. ⁵בְּצֶדֶק, *thy sufficiency*; i. e. enough for thee, Prov. xxv. 16. ⁵בָּיִם, Exod. xxxvi. 7; Obad. 5; Jer. xlix. 9. ⁵דִּי חֶלֶב, *enough of milk*, Prov. xxvii. 27. Frequently compounded with prepp. ⁵בְּ, ⁵בְּ, ⁵בְּ; which will supply a corresponding sense. See *Judg. vi. 5; vii. 12; Deut. xxv. 2; 1 Sam. xviii. 30; 1 Kings xiv. 28; Is. lxvi. 23; Nah. ii. 13; Jer. li. 58*. Note, however, ⁵דִּי is, in some cases, a mere expletive, as Bochart has well remarked, Hieroz. i., p. 150. It may fairly be doubted, moreover, whether we have any form of construction in it: ⁵וַי and ⁵וְי being equivalent sounds, as in ⁵וַי and ⁵וְי, by Gram. art. 87. 3.

די, Chald. The relative pronoun *Who, which, what*, i. q. Heb. ⁵אֲשֶׁר. It is, apparently, nothing more than the Chaldaic form of the Heb. demonstrative pronoun ⁵זֶה, Gram. art. 177. 3; and so it will often bear to be

rendered: e. g. Dan. ii. 23. ⁵דִּי הִקְמַתָּהּ לִי יְהוָה, *that hast given me wisdom, for who hast, &c.* and so in the rest of the verse. Sometimes preceded by ⁵כִּי, which seems to refer to the preceding context; ⁵וַי to the following, as in our *that that, for that which*, Dan. ii. 28, 29. 45.

It seems often to stand for our *of*; but may always be resolved by *that, which*, or the like: e. g. ⁵הַזְוִיָּה דִּלְלַיָּה, *vision of the night*; i. e. *vision that (of) the night*, Ib. vr. 19. See Ib. 14, 15. Often with a pronoun preceding; as, ⁵שְׁמֵהּ דִּי־אֱלֹהֵי, *His name, that (of) God*; God's name, &c. Ib. 20. See vr. 32, 33. Also with the definite form preceding, ⁵בְּלִיַּתָּהּ דִּי יְהוָה, *the captivity, that (of) Judah*; *Judah's captivity*, Ib. vr. 25. The same holds good in the Syriac.

It often stands as a conjunction, like ⁵אֲשֶׁר, or the English *that*; Lat. *quòd, eo quòd*, Gr. ⁵ὅτι, &c. Dan. ii. 8, 9; 16. 18, &c. Preceded immediately by other words, as ⁵עַל, Ib. iii. 19. ⁵בְּלִיַּבְלִי, Ib., vr. 40, 41. 45, &c. ⁵בְּ, Ib. iii. 7; v. 20; vi. 11. 15. ⁵כִּן, Ib. iv. 23; Ezra v. 12, &c. We have here, therefore, in every case, nothing beyond certain idiomatic usages of the demonstrative pronoun ⁵זֶה, *that*.

דיגנים, i. q. ⁵בְּנֵי־יָם, *Fishermen*, Is. xix. 8; Jer. xvi. 16, *keri*.

דינה, f. pl. ⁵בִּיּוֹת. The name of a certain bird, Deut. xiv. 13; Is. xxxiv. 15; according to Bochart. Hieroz. ii. lib. ii. c. ix. col. 195, *vultur niger*. Lxx. *ικτίνος*. Vulg. *milvus*.

דין, m. seg. fm. ⁵פָּדָר, for ⁵דִּין, Gram. art. 87. 1. Arab. ⁵دَوَاةٌ, *atramentarium*. Syr. ⁵دَمْدَمٌ, *atramentum. Ink*, Jer. xxxvi. 18, al. non occ.

דין, see ⁵דִּין. Infin. or verbal noun, m. The act of judging, i. e. I. *Judgment*, Ps. lxxvi. 9; Prov. xx. 8; cxi. 13; Esth. i. 13. II. Meton. *The cause for judgment*, Deut. xvii. 8; Prov. xxix. 7: by a further meton. *Contention*, Prov. xxii. 10. Aff. ⁵דִּינָה, ⁵דִּינָה.

דין, Chald. i. q. Heb. *Judgment*, Dan. iv. 34; vii. 22: meton. *punishment*, Ezra vii. 26. Further meton. *court of judgment*, vii. 10. Comp. vr. 26.

דינינא, pl. Chald. m. The name of a certain people, Ezra iv. 9.

דין, m. pl. non occ. See ⁵דִּין, ⁵דִּין. *A judge*, 1 Sam. xxiv. 16; Ps. lxxviii. 6. It. Chald. id. pl. ⁵בְּנֵי־יָם, Ezra vii. 25.

דַּיָּקָה, m. pl. non occ. Syr. **ܕܝܘܩܐ**, *speculator*. Arab. **أَدَاقٌ**, *cinxit*; **مَدَاقٌ**, *circus, pugnae locus*. From the places in which it occurs, something had recourse to in carrying on sieges, 2 Kings xxv. 1; Jer. lii. 4; Ezek. iv. 2; xvii. 17; xxi. 27; xxvi. 8: and apparently surrounding the whole place, as the first two passages seem to shew. With the vv. **בָּנָה**, **בָּנָן**. Gesen. *specula, turris oppugnatoria*, i. q. **בָּנָן**. But, as the word occurs with **סִלְלָה**, and **קָנִיב**, which could hardly be the case, if *watch-towers* were meant, it seems more natural to suppose that *trenchment and breast-work* are meant. If so, our *dyke* is not far from the mark. LXX. 2 Kings, *πεπλευχος*.

דַּיֵּשׁ, m. see **דִּישׁ**, lit. *Treading out corn*. Meton. *the time of do.*, Lev. xxvi. 5, al. non occ.

דַּיִשׁוֹן, m. Syr. **ܕܝܫܘܢܐ**, *ibex; hircus sylvestris*, id. Chald. Cogn. **ܕܝܫܘܢܐ**, *exultavit*. Cogn. Heb. **דוּשׁ**. Arab. **دوس**, r. **داس**, *calcavit pedibus terram, &c.* LXX. *πίργαρος*. Syr. et Targ. **ܕܝܫܘܢܐ**. Arab. verss. **الاروي**. *A sort of deer*, apparently, Deut. xiv. 5, al. non occ. See Hieroz. i., lib. iii., c. xx., p. 903.

דַּךְ, m. pl. aff. **דַּכְּוִי**, r. **דַּכּ**. Arab. **دك**, it. **دَاك**, r. **دوك**, *comminuit*. Cogn. Heb. **דכא**, **דכה**, Arab. **دك**. Lit. *reduced*: hence *poor, mean*, Ps. ix. 10; x. 18; lxxiv. 21. In Prov. xxvi. 28, we have **לְשׁוֹן־שֹׂקֵר יִשְׁפָּא דַּכְּוִי**, which Gesenius translates "*Lingua, i. e. homo, mendax...edit castigantes eam*:" giving an active sense to **דַּךְ**. But this is at variance with the usage of this word, and with the context in this place, which seems to require, that, as **פֶּה**, the *mouth*, produces some injurious effect, so does the tongue. I would read the verb, therefore, in Pih. or Hiph. **וַיִּשְׁפָּא**, or **וַיִּשְׁפָּא**, *makes hated, represents as hateful, its poor, or reduced objects of attack*.

דַּךְ, m. }
דַּךְ, f. } Chald. Arab. **دَاك**, compd. of pron. dem. **דָּה**, Chald. **ܕܐ**, and pron. 2d pers. *This*, Ezra iv. 15; v. 8. 16; vi. 7, 8, &c.

דַּכָּא, v. in Kal non occ. Niph. part. pl. m. **דַּכְּוִיָּם**, men *Beaten, injured, or oppressed*, Is. lvii. 15, al. non occ.

Pih. **דַּכָּא**, 2d pers. **דַּכְּוִיָּה**, for **דַּכְּוִיָּה**, as if the root were **דכא**: pres. **דַּכָּא**, constr. abs. immed. it. with **ל**, **דַּכָּה**. *Beat small, down, break*; Lam. iii. 34. With the feet, i. e. *trample on*, Ps. lxxii. 4; lxxxix. 11; cxliii. 3; Job vi. 9; xix. 2; Is. iii. 15; Prov. xxii. 22, &c.

Infin. **דַּכָּא**, aff. **דַּכְּוִיָּה**, *His striking*, i. e. being stricken, Is. liii. 10. See Gram. art. 146. 8, note. Gesenius here makes the dagesh euphonic; which seems quite unnecessary.

Puh. **דַּכָּא**, m. pl. pres. **דַּכְּוִיָּם**, *Become stricken, broken, in spirit, contrite*: in strength, &c. constr. abs. it. with **כֵּן**, Jer. xlv. 10; Is. xix. 10; liii. 5; Job xxii. 9.

Part. **דַּכְּוִיָּם**, pl. **דַּכְּוִיָּם**. Hith. pres. **דַּכְּוִיָּה**, for **דַּכְּוִיָּה**, Gram. art. 83. 1. i. q. Puh. Job v. 4; xxxiv. 25, al. non occ.

דַּכְּוִיָּה, m. pl. constr. **דַּכְּוִיָּה**, *Greatly, habitually, broken, in spirit, &c.* Ps. xc. 3. (**הֲשֵׁב אָנֹכִי עַד־דַּכְּוִיָּה** **הָאֵל**) *thou turnest man back until (he falls) broken, &c.* Gesenius here takes the Arab. **دكك**, *pulvis*, as the sense of **דַּכְּוִיָּה**. But, according to the Lexicographers, it has no such meaning, Is. lvii. 15; Ps. xxxiv. 19.

דַּכְּוִיָּה, pret. non occ. pres. **דַּכְּוִיָּה**, *keri*, Ps. x. 10, i. q. **דכא**. Here, *He seems, appears, broken*, i. e. in spirit, humble, al. non occ.

Niph. **דַּכְּוִיָּה**, **דַּכְּוִיָּה**, i. q. Niph. or Puh. of **דכא**, Ps. xxxviii. 9; li. 19, al. non occ.

Pih. 2d pers. pret. **דַּכְּוִיָּה**, id. aff. **דַּכְּוִיָּה**, i. q. Pih. **דכא**, Ps. xlv. 20; li. 10.

דַּכְּוִיָּה, m. i. q. **דַּכְּוִיָּה**, Deut. xxiii. 2, al. non occ. Gesenius thinks the injuring of the testicles is meant, as effected in the East by a certain process of bruising, which makes them waste away.

דַּכְּוִיָּה, aff. **דַּכְּוִיָּה**, once, Ps. xciii. 3, r. **דכא**. *Their beating or dashing noise*. Seg. n. fm. **דַּכְּוִיָּה**. See **דַּכְּוִיָּה**.

דַּכְּוִיָּה, Chald. i. q. **דַּכְּוִיָּה**, *This*, Dan. ii. 31; vii. 20.

דַּכְּוִיָּה, m. pl. **דַּכְּוִיָּה**, Chald. prop. Heb. **דַּכְּוִיָּה**, *Rams*, Ezra vi. 9. 17; vii. 17, sing. non occ.

דַּכְּוִיָּה, f. r. **דכא**. Heb. **דכא**. Syr. **ܕܝܫܘܢܐ**. Arab. **دَكَرَ**, *meminit. A memorial, record*. Gesenius, &c. make the final **ה** a substitute for **ה**, i. e. the definite article, usually

termed the emphatic form: there is perhaps no necessity for this, Ezra vi. 2, al. non occ.

דְּבַר־נִינְיָ, f. Syr. **ܕܒܪܢܝܢܐ**, *memoria*. *Memory, record*, Ezra iv. 15, al. non occ.

דָּל, m. pl. דָּלִים, f. דָּלוּת. Syr. **ܕܠܝܢܐ**, *diminuit*. Arab. **دَلَّ**. Conj. iv. *macie, laboravit*.

دَلَّ, *pendula, ac laxa fuit res*. Cogn.

دَلَّ, *abjectus fuit*. Cogn. **دَلَّ**, *cæspitavit*.

Æth. **ደለል**: *pendulus*.

I. *Poor, weak*, Lev. xiv. 21; xix. 15; Ruth iii. 10; 1 Sam. ii. 8; 2 Sam. xiii. 4; Job xxxiv. 19; Pl. ib. xx. 10. 19; xxxi. 16; Prov. xxviii. 3. 8; Is. x. 2; Jer. xxxix. 10; f. Gen. xli. 19; Jer. lii. 15, 16. See **דָּלָה**.

II. Ps. cxli. 3, **בַּל שִׁפְתַי**, i. q. **דָּלָה שִׁפְתַי**, *Door of my lips*, according to Gesenius: comp. Mic. vii. 5, which is probable. The Arab.

دَلَّ, moreover, signifies, *indicavit, monstravit*; and **دَالٌّ**, *argumentum*. Cogn.

دَلُو, is also used in the sense of *exeruit linguam*; it. *turpia locutus est*, in one form or other.

דָּלָה, v. in Kal non occ. Arab.

دَلَّجَ, undè **دَالَجٌ**, *manè surgens*. Cogn.

دَلَّقَ, *eduxit e vagina gladium*.

Part. **דוֹלֵג**, Person *skipping, leaping*, Zeph. i. 9. Comp. 1 Sam. v. 5. Constr. with **ל**.

Pih. pret. non occ. pres. **דוֹלֵג**, *Leaping, skipping*, like a hart, Is. xxxv. 6; 2 Sam. xxii. 30; Ps. xviii. 30. Constr. abs.

Part. **דוֹלֵג**, *Skipping*, Cant. ii. 8, with **על**.

דָּלָה, v. pres. **דוֹלֵה**. Arab. **دَلُو**, et

دَلَّى, *hausit aquam e puteo*. Syriac

دَلَّى, id. I. *Drawing water* from a well. Constr. abs. immed. and with **ל**, pers. Exod. ii. 16. 19. Metaph. Prov. xx. 5, *brings up or out*.

II. *Tottering, vacillating*. Arab. **دَلَوٌ**, *leniter propulit camelum, effecitque ut lentè incederet*; conj. iv. *laxus pependit*; it.

دَلِيَّةٌ, *morbi genus, quod pedi humano accidere solet*. Prov. xxvi. 7, **דָּלִי עַקֵּם כַּפָּסִם**, both legs of the lame man totter, *vacillate, are infirm*: such (is) a parable in the mouth of fishes. Gesenius takes **דלל** as the root, and sup-

poses that, as certain French and other words sometimes change a double *l* into *le*, as *famille, familia*; so here we have **דָּלִי**, for **דָּלִיל**. Of this, too, he thinks he finds an example in the Arab. **دَكْبُوبٌ**, for **دَكْبُوبٌ**, *calumniator*. But neither **دَبُوبٌ**, nor **دَيْبُوبٌ**, occurs in the Arabic: these he has probably mistaken for **دُوبٌ**, and **دَيْبُوبٌ**. — The truth is, the radical **د** (for which **ד** is a substitute) is here retained contrary to the usual practice.

Infin. **דוֹלֵה**, *Drawing up*, Exod. xvi. 19.

Pih. **דוֹלֵהְתִי**, *Thou hast drawn me up or out of the well*, i. e. hast liberated me: wells being used in ancient times as prisons. See **בַּיַר**, **בַּיַר**, Ps. xxx. 2. Comp. vr. 4.

דָּלָה, f. constr. **דָּלוּת**, pl. **דָּלוּת**. *Smallness, poverty*. See **דָּל**, 2 Kings xxiv. 14; xxv. 12; Jer. xl. 7; Gen. xli. 19; Jer. lii. 15, 16: used as a concrete, which indeed the word may be; the fem. being often used to denote *weakness*, Gram. art. 216. 7. 9. In Is. xxxviii. 12, we have **כַּמְלָה יִבְצַעְנִי**, which Gesenius translates, after others, "*a licio me abscondet*;" i. e. he shall cut me from the thrum (of the web); as if **דָּלָה** meant *small thread* here. The passage is an allusion to Job vi. 9. See my note. From the following **כַּמְלָה** in the parallel, **כַּמְלָה** would rather seem to signify *lentè*. See **דָּרָה**, sign. ii. See also the last members of vv. 13 and 14 here. Or it may mean *by or from weakness, wasting, &c.* Nor in this case need the notion of *the web* be excluded: the term **אֶרֶג**, and **יִבְצַעְנִי**, seem sufficiently to imply this. Gesenius, too, gives the Chald. **דָּלִל**, *tela*. But, as this is a citation from the Talmud, which might have originated in a misunderstanding of this passage, no reliance can be placed on it. Again, Cant. vii. 6, we have **בְּאַרְבָּעֵי דָּלָה**, which is said to be **בְּאַרְבָּעֵי דָּלָה**, *like purple*, or, it may be, *something dyed purple*.

We have in the Arab. **دَالَةٌ**, which is perhaps our very word, *fastus, superbia*. See Freytag's Lex. sub voce **دَلُو**; if so, taking this in a good sense, *elegance, grandeur, or dignity*, will be meant; and, hence the comparison be made with *purple*, which marked the dignity of kings; hence, too, perhaps, the following **מֶלֶךְ אֶסְרִי**, (the) *king is bound, captivated*, as a prisoner. Gesenius takes *coma pendula*: the elder Grammarians, *cin-*

cinnus; but I do not see how either of these can agree with the context.

דלה, v. pret. non occ. pres. דלה; constr. immed. pers. ב instr. Syr. دلس, perturbavit. Arab. دله, contractu gradu incessit, &c. Disturb, make foul, muddy, as water, Ezek. xxxii. 2. 13.

דלי, m. (fm. דלק, seg.) lit. drawing; meton. instr. of do. A bucket, as used to draw water from a well, Is. xl. 15, al. non occ. See דלה.

דליה, see דלה.

דליו, m. pl. aff. for דליו, r. דלה (fm. דלק), lit. His drawings up or forth; meton. buckets, as in the last art., Num. xxiv. 7; alluding to much offspring. Comp. Is. xlvi. 1; Prov. v. 15—20.

דליות, f. pl. sing. non occ. Syr. دلائت, germina, palmites. Arab. دلاية, vitis. See דלה, Boughs or branches of any trees. With aff. דליותיו, Jer. xi. 16; Ezek. xvii. 6. 23; xxxi. 7. 9. 12.

דלה, v. בלהו, pl. בלהו, and בלהו, pres. non occ. Wasted, reduced, weakened. See בלה, Ps. lxxix. 8; cxvi. 6; cxlii. 7; Is. xix. 6; xxxviii. 14; Job xxviii. 4.

Niph. דלה, pres. constr. abs. it. with כפיני, Becomes, is, wasted, reduced, &c. Judg. vi. 6; Is. xvii. 4.

דלה, m. pl. non occ. Syr. دلا, stillidium: cogn. دلا, effusio. Æth. ረረ: corripuit; conj. iv. continuavit; ረረ: contumeliosus. Rain-drop, Prov. xix. 13; xxvii. 15. The notion seems to originate in the close and continuous consecution of the rain-drops, and thence to imply annoyance. See ll. c.

דלה, v. pres. דלה, See דלה, constr. abs. it. with אל, pers. בן, cause. Drop, emit, tears, Job xvi. 20; Ps. cxix. 28. In Eccl. x. 18, דלה בניה. Gesen. "pluviam per tecti rimas intromittit. One would rather suppose that some moral truth was here intended; if so, בניה should seem to signify house, in the sense of family; i. e. by lowness, want of energy of (the) hands, the house weeps; i. e. is reduced to distress, al. non occ.

דלה, v. pres. דלה. Syr. دلس, arsit, flagravit. Arab. دلت, eduxit e vagina

gladium. Cogn. دلت, irrequieta fuit; splendiduit lucerna. I. Burning, consuming. Ps. vii. 14, הציץ לזקקים יפצע, ellip. for הציץ לזקקים להויה לזקקים, He shall make his arrows to become fiery, consuming, i. e. he shall send his lightnings upon them. See דלה, Obad. vr. 18. II. Applied metaphorically to the affections of the mind, and implying, (a) שפתים דלהים, burning lips, i. e. dissembling the warmest friendship, Prov. xxvi. 23. (b) Burns with rage, anger, Ps. x. 2. Comp. Is. xiii. 8; Gen. xxxi. 36: constr. med. דלהו, 1 Sam. xvii. 53; where some part of the verb דלה seems to be understood. Comp. Lam. iv. 19.

Infim. דלה, constr.

Part. m. pl. דלקים.

Hiph. דלה, imp. Kindle fire, inflame, pres. aff. דלקים, Ezek. xxiv. 10; Is. v. 11, constr. immed. al. non occ.

דלה, Chald. i. q. Heb. part. Dan. vii. 9, al. non occ.

דלקות, f. Arab. دلت, enectus propè fuit siti. Burning fever, Deut. xxviii. 22, al. non occ.

דלות, f. du. דלותם, constr. דלותו, pl. דלותו, constr. דלותה. See דלה, it. Arab. cogn.

דלת, conj. viii. ادلت, contextit, involvit,

rem. Cogn. دلت, portæ palatii regii custos. Propr. I. The valve, or leaf, of a pair of folding doors. II. Meton. A door, generally, Prov. xxvi. 14; Gen. xix. 9, 10; 1 Kings vi. 34; 2 Kings iv. 4; ix. 3. In Ezek. xli. 23, 24, these distinctions seem to be confounded. It runs thus: and (there were) two pair (of) folding doors to the temple, and the sanctuary; and two folding doors to the doors (i. e. to each of these door-ways); two doors made to revolve (turn on hinges); two to one door, and a pair of doors to the other. Simply, the temple and sanctuary had each a pair of folding doors; and these severally consisted of pairs turning on hinges, Neh. vi. 1; Judg. iii. 23, &c. Metaph. (a) The leaf of a book, Jer. xxxvi. 33; (b) of the clouds, as doors of heaven, Ps. lxxviii. 23; (c) of the face, jaws, Job xli. 6; (d) of the womb, Ib. iii. 10; (d) of the sea, i. e. limits, Ib. xxxviii. 8. 10; (e) of the people, i. e. Israel, by way of eminence, Ezek. xxvi. 2. Aff. דלותו, דלותך, דלותי, דלותו, דלותך, דלותו, דלותך, דלותו, דלותך, דלותו, דלותך.

Arab. **كدم**, *propulit, persecutus fuit, praedam.*
 The translation would then be, *Who (is) as Tyre, pursued, driven, in the midst of the sea?* The former is sufficiently obvious, and therefore the better rendering.

דְּמֹת, f. r. דָּמָה, sign. i. Syr. **وَعَدَلَة**, *similitudo. Similitude, likeness*, Gen. i. 26; v. 1. 3; 2 Chron. iv. 3; Is. xl. 18. In 2 Kings xvi. 10. - Synon. **פְּתִיחָה**, *pattern*; which is only a shade of "likeness."—Ezek. i. 5. 16; Dan. x. 16, &c. Aff. **דְּמוּתוֹ**, דְּמוּתוֹ, דְּמוּתוֹ.

דָּמִי, m. } r. דָּמָה, sign. ii. *Silence, quiet-*
דָּמִי, m. } *ness, rest.* The former, viz.

דָּמִי, Is. xxxviii. 10, in **בְּדָמִי יָמִי**, should, from the context, seem to signify, *In the silence*, i. e. reduction to silence, closing, ending, of *my days, let me walk in the gates of the grave*: i. e. as if my life were now gone, vexed as I am with disease. The latter, **דָּמִי**, Ps. lxxxiii. 2; Is. lxii. 6, 7, occ. with **הֶחְשֵׁתִי**, and **הֶחְשֵׁתִי**, *silence*, &c. in their proper acceptations.

דְּמִיּוֹן, m. r. דָּמָה, sign. i., i. q. **דְּמִיּוֹן**, *Likeness, &c.* Ps. xvii. 12. Aff. **דְּמִיּוֹנוֹ**, al. non occ.

דָּמָם, v. pres. דָּם, pl. דָּמוֹ, as in the Chaldaic. Cogn. דָּמָה, sign. ii. Syr. **يَم**, *spectavit cum animi studio.* Æth. **ደመ**: *obstupuit.* Arab. *onustum reddidit; perdidit.* **دَمًا**, *malè affectit. Was dumb, silent, quiet, inactive*, in consequence of some strong affection of the mind. Constr. abs. it. med. ל, Job xxix. 21; xxx. 27; xxxi. 34; Ps. xxxv. 15; Exod. xv. 16; Lev. x. 3; Josh. x. 13, synon. **עָמַד**, Jer. xlvi. 2; Lam. ii. 10; iii. 28. 49; Amos v. 13, &c.

Imp. דָּם, Ezek. xxiv. 17; pl. דָּמוֹ, Is. xxiii. 2; f. דָּמִי, Jer. xlvi. 6. It. דָּם, m. sing. Josh. x. 12, *stand still.* Comp. Arab. **دَام**, 1 Sam. xiv. 9, pl.

Niph. **דָּמָה**, pl. **דְּמוּתוֹ**, Jer. xxv. 37, pres. **דָּמִי**, 1 Sam. ii. 9; Jer. xlix. 26; L. 30; li. 6; xlvi. 8. **דָּמִי**, f. pres. It. viii. 14. All in the sense of **דָּמָה**, sign. ii. *Become silent, ruined, destroyed.*

Pih. **דָּמַמְתִּי**, *I have made silent, quiet*, Ps. cxxxi. 2. Constr. immed. al. non occ.

Hiph. **הֶחְשֵׁתִנוּ**, aff. *Hath reduced us to silence, ruined us*, Jer. viii. 14, al. non occ.

דְּמִיּוֹת, f. *Silence*, 1 Kings xix. 12. קוֹל **דְּמִיּוֹת**, lit. *a voice, silence, small*; i. e. as

I understand, *a small voice, (then) silence*; as if these were alternate; or as if a sort of whisper broke the silence, which followed the thunder and lightning just mentioned. Comp. Job iv. 16, from which this passage in Kings was principally worded, and Ps. cvii. 29, which is perfectly similar; al. non occ.

דָּמָן, m. Arab. **دَمْن**, *stercoratio*; **دَمْن**, *stercus.* *Dung*, 2 Kings ix. 37; Jer. viii. 2; ix. 21; xvi. 4; xxv. 33; Ps. lxxxiii. 11.

דָּמָעָה, prim. seg. fin. **דָּמָעָה**, aff. **דָּמָעָה**, Exod. xxii. 29. Lit. *Tear.* Arab. **دَمْع**. Syr. **دَمْع**.

דְּמָעָה, *lacryma.* Metaph. *juice of the grape, &c. Wine*, and perhaps the *precious gums and oil*. So the "*arboram lacrymas*, and, τῶν δένδρων τὰ δάκρυα, of Pliny and Theophrastus, respectively, Eich. Sim. sub voce. Whence—

דְּמָעָה, f. constr. **דְּמָעוֹת**, pl. **דְּמָעוֹת**, *A tear.* Meton. *Weeping*, Ps. cxvi. 8; Is. xxv. 8; Jer. viii. 23; ix. 16; Eccl. iv. 1; Ps. xxxix. 13; Lam. i. 2, &c. Aff. **דְּמָעָתִי**, *in pausa*, **דְּמָעָתִי**.

דְּמָשֶׁק, m. But **דְּמָשֶׁק**, according to many mss. See Coll. de Rossi, and Schol. crit. *A sort of fine cloth, or silk*, as some think, so called because made at Damascus; so our *Damask*. But why then is the ש changed to שׁ? And why is not the noun in the patronymic form **דְּמָשְׁקִי**? The parallelism, moreover, manifestly requires that this word be taken as a proper name. Amos iii. 12, and nowhere else does it occur—**הַשֹּׂבְיִים בְּשֶׁמֶרֶן**, *Those who sit in Samaria, on the side of the couch, and in Damascus (on the) bed.* So the LXX. Vulgate, Syr. Targ. and Arab. of the Polyglott; which is, no doubt, correct.

דָּן, Chald. Def. **דָּנָה**, pron. demons. i. q. Heb. **דָּן**, *This*, Dan. ii. 18. 28, &c. **דָּנָה**, *as this, thus*, Ezra v. 7; Jer. x. 11; Dan. ii. 10. **עַל דָּנָה**, *upon this, thereupon*, Dan. iii. 16; Ezra iv. 14, 15. **אַחֲרֵי דָּנָה**, *after this, afterwards*, Dan. ii. 29.

דָּעָה, m. pl. **דָּעִים** } r. יָדַע, י, rejected by
דָּעָה, f. pl. **דָּעוֹת** } Gram. art. 76. *Knowing, recognizing*; meton. *knowledge, science, opinion*, Job xxxii. 6. 10. 17. 36. **הַדָּעִים**, Job xxxvi. 4; it. **הַדָּעִים**, Ib. xxxvii. 16, *perfect of knowledge*, i. e. *persons thoroughly informed*, in the first case; in the second,

things perfectly true, i. e. known as such. דעה אחרתה, recognizing Jehovah, 1 Sam. ii. 3; Is. xi. 9; xxviii. 9; Ps. lxxiii. 11, i. q. דעה. Aff. דע.

דעה, Imp. v. דע, Prov. xxiv. 14.

דעה, v. pres. דע. Syr. **دَعُو**, extinctus est. Put out, extinguish, as a lamp. Metaph. making circumstances worse, Job xviii. 5, 6; xxi. 17; Prov. xiii. 9; xx. 20; xxiv. 20; Is. xliii. 17.

Niph. דעו, They are, or become, extinguished, ruined, Job vi. 17. See my note, al. non occ.

Puh. דעו, i. q. Niph. Ps. cxviii. 12, al. non occ.

דעה, f. for דעה, Gram. art. 76, i. q. דע, or דעה, Knowing, recognizing. Meton. knowledge, science, opinion, Hos. iv. 1; vi. 6; Deut. iv. 42; xix. 4; Josh. xx. 5; Hos. iv. 6; Prov. i. 4; ii. 6; xxiv. 5; Job xxxv. 16; xxxvi. 12; xxxviii. 2; xlii. 3. Phrases דעה פליאה, wonderful of knowledge, i. e. exceeding one's knowledge, Ps. cxxxix. 6. Comp. דעה דעה, Job xxxvii. 16. It. איש דעה, man of knowledge, Prov. xxiv. 5. דעה רוח, knowledge of wind, i. e. vanity, Job xv. 2. See my note. דעה דעה, knowers of knowledge, informed, Dan. i. 4. דעה אהי, the knowing; recognizing, me, Jer. xxii. 16.

דפי, m. seg. fm. דפק, Gram. art. 87. 4, Ps. l. 20, al. non occ. Lxx. σκάνδαλον. Arab. **دَفُو**, overwhelming, slaying. Æth.

דפה: expulit. Cogn. **دَف**, sensim in hostem tetendit. Comp. cogn. **دَفَعَ**: stroke, blow, as given by the slanderous tongue. Comp. Ps. lvii. 5; lxiv. 4.

דפה, v. pres. non occ. Arab. **دَفَع**, veler. Kam. **دَفَعِ اللّٰه رُوْحَهُ**, God forced out his spirit; brought on death. Beating, meton. driving, as cattle, Gen. xxxiii. 13.

Part. דופק, Beating, knocking, at a door, Cant. v. 2.

Hithp. part. pl. **מְדַפְּקִים**, persons becoming, setting about, knocking at a door. Constr. med. על, Judg. xix. 22. Gesenius thinks certatim is included in the force of this participle. I can discover no grounds for this.

דקה, m. דקה, f. pl. דקות, r. דקק. Syr. **دَقَّق**, comminuit. Arab. **دَقَّق**, exilis; **دَقَّة**,

pulvis, tenuis. Small, thin, as of dust, hair, cattle, corn, sound, sickly person, Is. xxix. 5; xl. 15; see Gram. art. 217. 7: Exod. xvi. 14; xxxii. 20; Lev. xvi. 12. It. xiii. 30; Gen. xli. 3. 6, &c.; Lev. xxi. 20; 1 Kings xix. 12.

דקה, m. Arab. **دَقَّة**, ornamenti species mulieribus Meccæ propria: probably A sort of thin veil, such as the **גְּלוּיָהוּ** of Isaiah, ch. iii. 23. See sub voce, Is. xl. 22.

דקה, pret. non occ. pres. דק. See דק above. Beat, or grind small, Is. xli. 15; Ib. xxviii. 28. This verb and דיש are opposed; as, **לֶחֶם יִדָּק כִּי לֹא יִנְצַח אֲדָשׁ יִדָּשׁוּ**, Bread (corn) is ground, for he will not continually thrash it; i. e. a more severe regimen is applied, when the nature of the case makes that necessary. It is added, **For the beating of the wheel of his cart, and of his horsemen, will not reduce it to powder.** דק, Exod. xxxii. 20, and Deut. ix. 21, is manifestly the noun, not the verb,—al. non occ.

Hiph. דקק, pres. דקק, apoc. דקק, constr. immed. med. **דָּ**, of thing compared. Reduced to dust or powder, Exod. xxx. 36; 2 Kings xxiii. 6. 15; Mich. iv. 13; 2 Chron. xv. 16; xxxiv. 4.

Infim. דקק, and דקק, Exod. xxx. 36; 2 Chron. xxxiv. 7.

Hoph. דקק, pret. non occ. Becomes ground, powdered, Is. xxviii. 28, al. non occ.

דקק, v. Chald. i. q. Heb. דקק, pl. in Dan. ii. 35, for דקק, Dagesh being compensated by the perfect vowel (◌־), al. non occ.

Aph. 3 pers. pret. f. דקקה, Dan. ii. 34. 45; pl. m. דקקו, Ib. vi. 25: pres. דקק, Dan. ii. 40; vii. 23. Constr. immed.

Part. דקקה, f. דקקה, Dan. ii. 40; vii. 7. 19.

דקק, v. pres. דקק. Constr. immed. Syr.

דקק, pupugit. Cogn. Arab. **دَقَقَر**, invasit, immisit se in hostem. Pierce, run through, Num. xxv. 8; Judg. ix. 54; Zech. xii. 10; xiii. 3.

Imp. aff. דקקני, 1 Sam. xxxi. 4; 1 Chron. x. 4.

Niph. pres. דקק, Shall be thrust through, Is. xiii. 15, al. non occ.

Hoph. part. pl. **מְדַקְּקִים**. Persons pierced through, Jer. xxxvii. 10; li. 4. In Lam. iv. 9. Metaph. by want. So Luke ii. 35. See Kuinsel's note,—by sorrow.

דר, m. Arab. ^{دُرّ}, coll. uniones. The union pearl, perhaps, or a marble stone, resembling this, Est. i. 6, al. non occ. Some take it to signify Parian marble, others white marble; but nothing certain is known about it. See Hieroz. Boch., ii., lib. v., c. viii., col. 708.

דר, m. Chald. i. q. Heb. דור, Generation, &c. Dan. iii. 33; iv. 31.

דר, see דור.

דראון, constr. Dan. xii. 2, probably of—

דראון, m. Is. lxvi. 24. Arab. ^{دَرَّ}, impulsus; excitatio mali. Abhorring, contempt, al. non occ.

דרבנות, f. pl. Arab. ^{دَرَابَة}, acies, acumen. Æth. **ῬῬῬ**: emisit lanceam. Goads, stimuli, Eccl. xii. 11, al. non occ.

דרבון, m. sing. i. q. דרבנות, prec. 1 Sam. xiii. 21, al. non occ.

דרדר, m. pl. non occ. Arab. ^{دَرْدَر}, tribulus, spina. Syr. ^{دردرد}, see Lud. de Dieu, Gen. iii. 18; Heb. vi. 8. Lxx. τριβόλος. Brambles, Gen. iii. 18; Hos. x. 8, al. non occ. Hieroz. Bochart. ii. col. 712. Hierob. Celsii. ii. 128.

דרום, m. Arab. ^{دَرُوم}, pravo modo incedens; r. ^{دَرَم}, propinquis passibus incessit, festinans. So named, perhaps, because tempests usually came on from that quarter, Job xxxvii. 9; Is. xxi. 1, &c. The country south of Judea, Job xxxvii. 17; Deut. xxxiii. 23; Ezek. xxi. 2; xl. 24; Eccl. i. 6, &c.

דרור, m. pl. non occ. Arab. ^{دَرَّر}, lactis copia; aptitudo ad cursum. Cogn. ^{دَار}, r.

דור, circumvivi. Applied to a certain bird, according to some—

I. The swallow: a sort of wild pigeon, or dove, according to Bochart, Hieroz. ii. lib. i. c. vii. col. 51, &c.; Ps. lxxxiv. 4; Prov. xxvi. 2.

II. Spontaneously flowing myrrh. Nativa, quæ vel sponte sudat ex arboribus, priusquam incidantur, cui nulla præfertur. Hierob. Celsii. i. p. 523. Onkelos and the Syriac Vers. מירא דביא, myrrha pura. Lxx. ἐλεκτα, electa. Celsii p. 525, &c. which see. Exod. xxx. 23, al. non occ. And from the notion of plenty, &c.—

III. Liberty, as obtained in the year of Jubilee, &c. Lev. xxv. 10; Ezek. xlvi. 17; Is. lxi. 1; Jer. xxxiv. 8. 15. 17. With קרא, constr. med. ל, ג.

דרד, m. du. דרבנים, pl. דרבנים, constr. דרבי. Syr. ^{دَرَد}, calcavit; cogn. ^{دَرَد}, gradatim incessit. Arab. ^{دَرَك}, persecutus fuit; cogn.

^{دَرَج}, gradatim progressus fuit. Propr. stepping perhaps. Hence, meton. I. A way, road, Gen. iii. 34; xxxviii. 14; xlix. 17; Exod. xiii. 17, 18; Num. xiv. 28; all in construction with the qualifying word immediately following, or that word having ה versus attached to it. So Hos. vi. 9, דרך דרך, (in the) way to Shechem they slay. Gesenius makes this sort of construction equivalent to ad, versus; as דרך הדרום, the way of the south, "austrum versus." But what necessity is there for this technicality? The one mode of expression is quite as intelligible as the other. It. דרך המלך, the king's road; i. e. high way, Num. xx. 17; xxi. 22; Deut. xi. 30. By a further meton.—

II. Journey; as, דרך שלשת ימים, a journey of three days, Gen. xxx. 36; xxxi. 23; Exod. iii. 18, &c. לעשות דרכו, to make, pursue, his journey, Judg. xvii. 8. הלך בדרך, has walked in (the) way, i. e. taken a journey, Prov. vii. 19. הלך לו, he has a journey before him, 1 Kings xviii. 27; Gen. xix. 2; xxxii. 2; Num. xxiv. 25, &c. It. Meton.

III. Way, manner, custom. It. Arab.

منهاج, مسج, سبيل, طريق, Pers.

רא, id. דרך פלדארץ, the way, manner, of all the earth, Gen. xix. 31. Comp. Prov. xii. 15; 1 Sam. xviii. 14; 2 Kings xxii. 2; Is. viii. 11. Applied also to God's doings, Ps. xviii. 31; Deut. xxxii. 4; Job xxvi. 14; Prov. viii. 22. דעה קנני האשית דרכו, is thus rendered by Gesenius, "Jehova creavit me ab initio creationis." Which I humbly conceive is utterly incorrect. The thing spoken of here is wisdom; which the very next member tells us was before His works. קדם מפעליו. It could not, therefore, be one of His works of creation. This the next verse confirms; which declares that this existed, from everlasting, &c. Besides, קנני does not signify created, but possessed, enjoyed as his own. Jehovah possessed me,

i. e. wisdom; *the first of His ways* is therefore the literal meaning of the passage. And this is apparently imitated in Job xl. 19 (14).—See my Commentary on the place,—speaking of the creation of the powerful graminivorous beasts, as the production of God's *wisdom*; of which, therefore, I take *ראשית דרכי* to be a periphrasis. The pl. is perhaps always used in this III. sense; and is, as in other cases, applied either to God or man. Phrases, *פְּרִי־דְרָכָם*, Prov. i. 31. *דְּרָךְ נָשִׁים*, Gen. xxxi. 35. *דְּרָךְ יְהוָה*, *Way, religion, of Jehovah*, Judg. ii. 22. *דְּרָךְ הוּל*, *common, profane, usage*, 1 Sam. xxi. 6. *דְּרָךְ אֲרָצָם*, *manner of their country*, 1 Kings viii. 48; Amos viii. 14; Ps. cxxxix. 24. Comp. Jer. xviii. 15, &c. And, by a further meton.,

IV. *The trials, difficulties, fruits, of one's ways, conduct, &c.*, Is. x. 24; Ps. xxxvii. 5; Job iii. 23; Amos ii. 7.

Aff. *בְּרָכָה*, *בְּרָכָה*, *בְּרָכָה*, *בְּרָכָה*, &c. pl. *בְּרָכָה*, *בְּרָכָה*, &c.

דָּרַךְ, v. pres. *דָּרַךְ*, see *דָּרַךְ*, constr. *בִּן*, from which; *בִּן*, *in*; *לְ*, *for*; *עַל*, *on*; immed. *Step on, tread*, (a) as grapes in the wine-vat, Job xxiv. 11; Jer. xxv. 30; Lam. i. 15; Is. xvi. 10; lxiii. 2; Mic. vi. 15.

(b) *Tread down*, i. e. injure, destroy, Deut. xxxiii. 29; Judg. v. 21; ix. 27; Mic. i. 3; v. 4; Is. lxiii. 3; Ps. xci. 13.

(c) *Treading the bow*; i. e. planting the left foot against, in order to make the aim the more certain. Diod. Sic. iii. 8. Arrian Ind. xvi. *Καὶ τοῦτο (τὸ τόξον) κάτω ἐπὶ τῆν γῆν θέντες, καὶ τῶν ποδῶν τῶν ἀριστερῶν ἀντιβάντες, οὐτως ἐκτοξεύουσιν, τὴν νεύρη ἐπὶ μέγα ὀπίσω ἀπαγαγόντες.* Ps. vii. 13; xi. 2; xxxvii. 14; 1 Chron. v. 18; viii. 40; 2 Chron. xiv. 7; Is. v. 28. Applied also to the arrow, Ps. lviii. 8; lxiv. 4. Metaph. Zech. ix. 13.

(d) *Stepping onward, coming forth, proceeding*, Num. xxiv. 17; Hab. iii. 14. Hence, *enter, take possession of*, Deut. xi. 24, 25; Josh. i. 3; xiv. 9; Is. lix. 8; Mic. v. 5; 1 Sam. v. 5.

(e) *Walking in state*, as a king, Mic. i. 3; Job ix. 8.

Part. *דוֹרְכָם*, pl. *דוֹרְכִים*. Passiv. f. *דוֹרְכָה*, pl. *דוֹרְכוֹת*.

Hiph. *דוֹרְכָה*, pres. *דוֹרְכֵה*, *Caused to tread, proceed*; hence *led*, Is. xi. 15; xlii. 16; xlvi. 17; Ps. cvii. 7; cxix. 35; Prov. iv. 11, &c.

(b) Infin. Jer. li. 33. *Time of her treading (being trodden) down.*

(c) Jer. ix. 2. *יָדְרוּ אֶת־לְשׁוֹנָם מִשָּׂפָתָם*, *Their cause their tongue to be trodden, (which is) their bow, &c.*

(e) *Cause to enter, take possession of*, Judg. xx. 43; Job xxviii. 8.

Infin. *הִדְרִיךְ*, Jer. li. 33.

Part. *מִדְרִיךְ*, Is. xlvi. 17.

דְּרַכְמַיִם, m. pl. See *אֲדַרְבַּנְיָיִם*, p. 9, above.

דְּרַעְוֵיהִי, m. pl. Aff. Chald. i. q. Heb. *אֶרְבָּע*, *His arms*, Dan. ii. 32, i. q. *אֶרְבָּע*.

דָּרַשׁ, v. pres. *יָדַשׁ*. Constr. med. *אֲחֵר*, *אֵל*, *לְ*, *בְּ*, *מֵי*, *מֵאֵת*, *מֵמֵי*, *מֵעַל*, *מֵן*, *עַל*, *from, &c.* it. abs. Syr. *دَرَس*, *trivit, disputavit, inquisivit.* Æth. *ሰርሰ*: *composuit, concinnavit.* Arab. *دَرَس*, *trivit; trivit librum, perlegit.* Propr. perhaps, *went over*;

hence, *Sought, inquired*, after, of, from, into, &c., Lev. x. 16; 1 Chron. x. 14; 2 Chron. xvi. 12; xvii. 3, 4; xxiv. 6; Prov. xxxi. 13; Deut. xiii. 15, with synonym. *דָּרַשׁ*, *דָּרַשׁ*, *דָּרַשׁ*, xvii. 4. 9; 2 Kings viii. 8; Ps. xxxiv. 5; 1 Chron. xxviii. 9; Is. xxxiv. 16. Phrases, *דָּרַשׁ דָּם מִיָּד*, *Shall seek blood (whether shed) by means of, &c.* Gen. ix. 5. *מֵמֵי*, *from*, Deut. xviii. 19, &c. *דָּרַשׁ לְשׁוֹלֵם*, *seeking the peace*, Jer. xxxviii. 4; Deut. xxiii. 7.

(b) In the sense of *Caring for*, Job iii. 4; Ps. cxlii. 5; Ezek. xxxiv. 5.

דָּרַשׁ. Imp. and Infin. *דָּרַשׁ*, *דָּרַשׁ*, Lev. x. 16; Deut. xxiii. 21; 1 Kings xxii. 5, &c. Once *דָּרַשׁ*, Ezra x. 16.

Part. *דָּרַשׁ*, pl. *דָּרַשִׁים*. Aff. *דָּרַשְׁתִּי*, &c. Passiv. f. *דָּרַשְׁתָּה*, m. pl. *דָּרַשְׁתֶּם*.

Niph. *דָּרַשׁ*, *אָדַרְשׁ*. Constr. *לְ*, *Became, was, sought, inquired, after*, Gen. xlii. 22; Is. lxv. 1; 1 Chron. xxvi. 31; Ezek. xiv. 3; xx. 3. 31; xxxvi. 37.

Infin. abs. *אָדַרְשׁ*, Ezek. xiv. 3.

דְּשָׁא, m. Chald. *דְּשָׂא*. Syr. *metath.*

دَشَا. Arab. *دَشَا*, *primum terræ germen.* Gesen. *The first blades of grass; tender herbage*: in this respect differing from *עֵשְׂב*, *grass*, generally, and *קָדַר*, *ripe, do.*, Gen. i. 11, 12; Deut. xxxii. 2; 2 Sam. xxiii. 4; 2 Kings xix. 26; Job vi. 5; Ps. xxiii. 2; Is. lxvi. 14, &c. pl. non occ.

דָּשָׂא, v. pres. non occ. *Be, become, grassy*, Joel ii. 22.

Hiph. f. pres. *תִּדְשֵׂה*, *Let it send forth*

young grass, Gen. i. 11; with עֵשֶׂה פִּרֵי, producing fruit, in the parall. and הוֹצֵא דָשָׁן—רוּחַ, it sent forth young grass, vr. 12.

דָשָׁן, m. pl. non occ. Aff. דָשָׁן, constr. דָשָׁן. Syr. ܕܫܢܐ, facultas, it. ܕܫܢܐ, donum.

Pers. ܕܫܢܐ, donum; munus altaris: it. cogn.

Arab. ܕܫܢܐ, pinguedo cibi: ܕܫܢܐ, fimsu, pinguedo. I. Fatness of meat, Judg. ix. 9; Is. lv. 2; Jer. xxxi. 14; Ps. lxxiii. 6; abs. for concr. Ps. xxii. 30; Job xxxvi. 16. Hence applied to, II. Ashes, particularly those of the burnt offerings, and of dead bodies as used in manuring the lands. See Pliny, lib. xvii. c. ix. [v.] His words are, "Transpadanis cineris usus adeo placet, ut anteponant fimo jumentorum: quod quia levissimum est, ob id exurunt." Virgil. Georg. l. 80. Hence, Ps. lxx. 12. Fatness, fertility, Lev. i. 16; iv. 12; vi. 3, 4; 1 Kings xiii. 3; Jer. xxxi. 40. Hence—

דָשָׁן, v. Pih. pres. הִדְשָׁן. I. Make fat, Prov. xv. 30. (b) Anoint, Ps. xxiii. 5.

(c) Consider fat, good, Ib. xx. 4. See Gram. art. 154. 8.

II. Cleansed of ashes, Num. iv. 13. Infin. aff. דָשָׁן, Cleansing it of ashes, Exod. xxvii. 3.

Puh. pres. הִדְשָׁן, Is made fat, satisfied, Prov. xiii. 4; xxviii. 25.

Hithp. obj. הִדְשָׁן, Gram. art. 186, for הִדְשָׁן, Gram. art. 83. 1, according to Gesenius: which will require Dagesh in ש. It might, moreover, be Hophhal, הִדְשָׁן, or הִדְשָׁן, if we suppose an error to exist in the vowels. In the first case, Became fat; in

the second, made fat, will be the sense; either of which will suit the context, Is. xxxiv. 6, al. non occ.

דָשָׁן, m. pl. דָשָׁן, Fat, fruitful, Is. xxx. 23; Ps. xcii. 15, al. non occ.

דָר, f. constr. דָר, pl. m. דָר, constr. דָר. Syr. ܕܪܐ, placitum. Pers. ܕܪܐ, justice.

Edict, mandate, law, Esth. i. 13. 15. 19; ii. 12; iii. 14; viii. 13; ix. 14. Phrases, דָר הַיּוֹם, law of to-day; i. e. existing law, Esth. ix. 13. אֵשׁ דָר לָמוֹ, Deut. xxxiii. 2. Usually, a fiery law for them. Gesen. columna ignea. I am disposed to think that דָר here, is the same as the Arab. ܕܪܐ, i. q.

ܕܪܐ, a stroke, ictus dolorem inferens, &c.; and that it alludes to those instances of the lightning, &c. in which God had interposed, and would still interpose, for his people. See the whole verse.

דָר, Chald. f. Def. דָר, pl. constr. דָר, i. q. Heb. Law, edict, &c. Dan. ii. 13. 15; vi. 9. 13. 16; Ezra vii. 12. 21. Dan. ii. 9, consilium, according to Gesenius. I can see no necessity for this. He also makes דָר אֱלֹהִים, law of his God, to mean religio, or religionis disciplina. But religion, or the rites of religion, differs widely from the law, i. e. the grounds of religion.

דָר, m. Def. דָר, Chald. i. q. Heb. דָר, Young grass, Dan. iv. 12, 20.

דָר, m. pl. Def. דָר. Pers. ܕܪܐ, probably, ܕܪܐ, for ܕܪܐ, or ܕܪܐ, Justice bringing or bearing. Justices, judges, or lawyers, Dan. iii. 2. 3.

ה

ה, He. The fifth letter of the Hebrew alphabet, which, therefore as a numeral, represents that number, Gram. art. 4. It is enounced with a deep breathing and the larynx distended; contrary to ח, kheth, which very much contracts that organ. It sustains various offices, I. in the etymology, and II. syntax of the Hebrew language.

I. (a) In the etymology, it is found to designate the feminine gender, Gram. art. 135. 6; 136. 2, et seq. So also in the Chaldee. And in this case it may be said to have some affinity with the letter ח.

(b) When added to nouns, having this feminine termination, it supplies a sort of superlative power; as, הַשְׁעָה, salvation; הַשְׁעָה, singular, great, salvation, Gram. art. 175. 8. So the Arab. ܗܐ, in ܗܐ, a singularly learned man. In the Chaldee it often stands for the definite article ה; as in הַשְׁעָה, &c.

(c) It is prefixed to certain forms, and then supplies a sort of causative force, Gram. art. 157. 2. 4. 10.

(d) It is also found combined with ח, חה, u

and prefixed to other forms, Gram. art. 157. 12, 13, et seq. In both these last cases, either in the Hebrew, or in its sister dialects, it claims some affinity with א.

(e) It often interchanges in the sister dialects with ח, as Syr. **ܚܘܬܐ**, for Heb. **חַוָּתָן**, in Heb. rarely; as, **חַבָּה**, for **חַבָּה**. More frequently with ו, as the middle radical; as, **חַוָּשׁ**. Syr. Chald. **ܚܘܬܐ**, **ܚܘܬܐ**. Arab. **حوت**, **حوت**; **حوت**, **حوت**; **حوت**, **حوت**; **حوت**, **حوت**; **حوت**, **حوت**; **حوت**, **حوت**; **حوت**, **حوت**. Gesen.

Its origin, as a letter, I leave to the writers on hieroglyphics to determine. Its application, in forming the feminine gender, originated perhaps in the notion of softness, which seems to be implied in the breathing accompanying its enunciation: as, **חַוָּב**, *bonus*, **חַוָּבָה**, *bona*, &c., which has, probably for a similar reason, prevailed to a great extent in many other languages. In this respect it claims, as already noticed, in this family of languages, some affinity with ח, **ח**, **ח**, **ח**, Gram. art. 143. 4.

II. Its offices in the syntax are,—

(a) When affixed to certain words, names of places, &c. its power seems to be equivalent to the Latin *versus*; as, **חַוָּבָה**, *to (the) earth*; **חַוָּבָה**, *to, towards, Egypt*, &c. Gram. art. 175. 8; 180. 15—17. Occasionally so when prefixed; as, **חַוָּבָה**, *to the city*, Josh. viii. 19; 1 Sam. ix. 13. Nold. p. 212, seq.

(b) It is also affixed to imperatives and present tenses of verbs; as, **חַוָּבָה**, *go to*, for **חַוָּבָה**, &c. Gram. art. 175. 5. **חַוָּבָה**, *Ib. par. 6*, &c. *Ib. art. 234, seq.*

(c) It is also used as the affixed pronoun of the fem. gen. **חַוָּבָה**, **חַוָּבָה**, **חַוָּבָה**, Gram. art. 145. 5, et seq.

(d) It also occupies the place of **חַוָּבָה**, **חַוָּבָה**, Gram. art. 177. 3, and note. **חַוָּבָה**, *Who went*, Josh. x. 24. **חַוָּבָה**, *who is born*, Judg. xiii. 8, &c. See Nold. ed. 1734, p. 214, &c. Which seems to intimate that the pron. **חַוָּבָה**, *He*, or some such word, was the original term, abbreviated now to **ח** simply.

In the Arabic **ال**, *el*, the definite article occasionally occupies this situation; as in **ال**, *who art agreed*; **ال**, *who (is) with him*, &c. See De Sacy's Gram. Arab. art. 793, ed. 1810. Here perhaps the

pron. **חַוָּבָה**,—which is now a pl. of **חַוָּבָה**, **חַוָּבָה**—was the original vocable.

(e) Hence, perhaps, it has obtained the force and usage of the definite article, *the*; Gr. **ὁ**, **ἡ**, **τό**; formerly the demonstrative **ὁ**, **ἡ**, **ὁ**; as grammarians generally allow. For the vowels, usually accompanying this particle as the definite article, see Gram. art. 180. 4, et seq.; for its usage in syntax, see art. 221, et seq.; Nold. p. 211, &c. For further particulars on this subject, see the Appendix.

(f) **חַוָּבָה**, **חַוָּבָה**, **חַוָּבָה**, prefixed to nouns, pronouns, &c. supplies the force of an interrogative; occasionally used also indefinitely, Gram. art. 179, seq. In this case it seems to claim affinity with the Arabic **حَل**, and **حَل**, *num, anne?* &c. With **חַוָּבָה** in the subsequent member, *Ib. par. 3*, and note; Nold. p. 214, et seq., and the Appendix to this work.

חַוָּבָה, Chald. interj. Syr. **ܚܘܬܐ**. Arab. **حَل**, *Behold! lo!* Dan. iii. 25.

חַוָּבָה, Heb. and Chald. i. q. **חַוָּבָה**, Gen. xlvii. 23; Ezek. xvi. 43. With **חַוָּבָה**, *Behold like that*, i. e. *like as*, Dan. ii. 43. LXX. *καθώς*.

חַוָּבָה, Hiph. r. **חַוָּבָה**.

חַוָּבָה, Interj. Gram. art. 243, expressive of exultation; insult. *Aha! bravo!* &c. Ps. xxxv. 21. 25; Job xxxix. 25; Is. xlv. 16; Ezek. xxv. 3, &c.

חַוָּבָה, Imp. of v. **חַוָּבָה**.

חַוָּבָה, **חַוָּבָה**, Imp. r. **חַוָּבָה**.

חַוָּבָה, see **חַוָּבָה**.

חַוָּבָה, m. pl. aff. Hos. viii. 13, al. non occ. redup. of r. **חַוָּבָה**, contr. for **חַוָּבָה**. See **חַוָּבָה**, lit. *My gifts*, synon. **חַוָּבָה**, which see. The force of the passage seems to be, *sacrifices of my gifts*, or *Minkhas! They sacrifice flesh and eat it!* i. e. Instead of bringing in the flour, oil, &c. of which the **חַוָּבָה** was composed, and which was intended for the support of the priests (Lev. ii. 3), they brought the animal only, and this they sacrificed and ate. The point of the passage consists, I think, in the terms **חַוָּבָה** **חַוָּבָה**, uttered with a degree of surprise, as if the **חַוָּבָה** had been converted into a bloody sacrifice, for the bringers themselves only to feed upon.

חַוָּבָה, see r. **חַוָּבָה**.

הבֹּהֶן, Inf. Niph. הָבִיחַ.

הִבְּלוּ, m. pl. הִבְּלוּם, constr. הִבְּלוּ. Cogn.

הבל. Arab. المهبلّ — اللحم المورم الوجّه. i. e. conj. ii. part. *Fleshy; swollen of face,*

viii. اهتبل كذب كثيرا; *he lied greatly;*

deceived. Hence, انصيد بغاه, *he entrapped,*

took by deception, *something hunted.* Hence,

also, الهبال الكاسب المحال والصيد, *the cunning gainer; hunter.* It.

i. e. הבואל, i. q. *cunning gainer; hunter.* It.

conj. iv. اسرع, i. q. *he hastened.* It.

הבֵּל, *he lost (a son) by death.* Kāmoos.

The prevailing notion therefore seems to be,

want of stability: thence hurry, deception,

loss, &c. And hence, perhaps, applied to the

breath in the Syriac, as הַבְּלוּ, *halitus.*

Vanity, instability, deception, Job vii. 16;

Prov. xiii. 11. הון בהבל יקטן, *wealth*

diminishes, fails, from instability, although,

&c. So Ib. xxxi. 30. שֶׁקֶר חַן הַבֵּל הַיָּפִי, *Deception is*

gracefulness, and instability is beauty; i. e. deceiving, and unstable. Comp.

Is. xlix. 4.

(b) Applied to idols, as of this character;

meton. 2 Kings xvii. 15; Jer. ii. 5; Jon.

ii. 9; Ps. xxxi. 7.

(c)—To *Abortions*, Eccl. vi. 4; and thence

to men generally, Ib. xi. 8, &c. In both of

these places Gesenius makes הִבְּלוּ, i. q. *nebula:*

because, perhaps, הִבְּלוּ is in the parallel; but,

הִבְּלוּ is often taken to signify *distress, &c.*

Here, then, the place will mean, *he enters*

(the world) in weakness, and leaves (it) in

distress, sorrow, &c. The last he renders by

“*Futurum quodque est nebula,*” i. e. “*tenebris*

obvolutum;” no doubt with the sentiment

of Horace in his mind, “*Prudens futuri*

temporis exitum, Caliginosa nocte premit

Deus.” Which, however, is quite out of

place here. In Is. lvii. 13, too, he makes

this word signify *aura lenis:* because,

apparently, ריח is in the parallel. Which is

also unnecessary: besides, the remaining

portion of the verse seems clearly to oppose

stability (in ארץ, and דר קרשי) to the *passing*

character of the wind, and the instability

intimated in הִבְּלוּ. Hence we may see why

this word is taken to signify *breath* in the

Syriac.

(d) Used adverbially, Job ix. 29; xxi. 34;

xxxv. 16; Is. xxx. 7; Ps. xxxix. 7, &c.

הִבְּלוּם, Aff. הִבְּלוּ, הִבְּלוּ, הִבְּלוּ.

הִבְּלוּ, m. constr. alt. of fm. הִבְּלוּ, Gram.

art. 150; pl. הִבְּלוּם; i. q. הִבְּלוּ, Eccl. i. 2;

xii. 8, al. non occ.

הִבְּלוּ, v. pret. non occ. pres. הִבְּלוּ, pl. m.

הִבְּלוּ, constr. abs. *Do, or act, vainly,*

foolishly, sinfully, 2 Kings xvii. 15; Jer.

ii. 5; Ps. lxii. 11; Job xxvii. 12, al. non

occ.

Hiph. part. pl. m. הִבְּלוּם, *Persons causing*

do., Jer. xxiii. 16, al. non occ.

הִבְּלוּ, kethiv; הִבְּלוּ, heri; Ezek.

xxvii. 15, al. non occ. Arab. cogn. اَبَنَ,

coaluit et ater evasit sanguis in vulnere:

concrevit ut nodus in ligno. Whence, appar-

ently, the Greek Ἐβενος, ἐβένη, ἔβελος: the

Lat. *ebenus, evenus, hebenus, hebenum;* and

our *ebony.* The term אֶבֶן, *lapis,* of Gesenius

is evidently a secondary sense. *Ebony.*

Used here in the *plural,* either because

brought from the East in pieces, or because

two sorts of it existed: hence styled *ebonies.*

See Boch. Hieroz. ii. p. 140.

הִבְּלוּ, Inf. Hiph. r. בו.

הִבְּלוּ, constr. pl. m. Is. xlvii. 13, in

הִבְּלוּם, Arab. هَابِرٌ,

Penetrans, amputansque, acutus ensis. Astro-

logers who cut and parcelled out the heavens,

as we have them now on our celestial globes.

Lit. *sectioners, dividers,* of the heavens. Lxx.

οἱ ἀστρολόγοι τοῦ οὐρανοῦ. Syr. هَامِبَرٌ,

who gaze on the heavens.

הִבְּלוּ, m. pl. non occ. Syr. هَجَا,

gemitus, clamor, meditatio. Arab. هَجَا,

هَجَا, *verborum contumelia, &c.*

Cogn. وَحَى. Heb. יָנָה. ὀνομαποιητικόν.

I. *The murmur of complaint, lamentation,*

Ezek. ii. 9: (b) of thunder, Job xxxvii. 2;

Ps. xc. 9. כָּמוֹ הַיָּנָה, *as a murmur,* i. e.

gradually decline, and fail. Targ. “*tanquam*

vaporem oris in hyeme. Comp. Eccl. xii. 4,

al. non occ.

הִבְּלוּ, v. pres. יָנָה. Constr. abs. it. med.

יָנָה, of thing compared. See יָנָה.

I. *Murmuring,* (a) as a dove, Is. xxxviii. 14;

lix. 11: (b) as men lamenting, Is. xvi. 7;

Jer. xlvi. 31: (c) as a lion over the prey,

i. e. *growling,* Is. xxxi. 4.

II. *Meditating*, (a) in a good sense, i. e. murmuring or speaking as it were in the mind (as in אָמַר בְּלִבּוֹ), Josh. i. 8; Ps. i. 2; lxiii. 7; lxxvii. 13; cxliii. 5; Prov. xv. 28: (b) in a bad one, Ps. ii. 1; Prov. xxiv. 2; Is. lix. 13.

III. Meton. *Declaring one's meditations*, suggestions of the heart, &c. Comp. Ps. xlv. 2, where מַעֲשֵׂי refers to לִבִּי וְדַשׁ לִבִּי, Is. lix. 3; Ps. xxxv. 28; xxxvii. 30; cxv. 7; Prov. viii. 7; Job xxvii. 4.

Inf. הָגוּ, הַגָּה, הַגֵּה.

IV. Hence, by a further meton. *Discerning, separating*, i. e. after consideration had, Prov. xxv. 4, 5, following חָקַק in the preceding verse, and apparently in some connection with it. It. Is. xxvii. 8, with סִפְּתָהּ in the parallel; i. e. *shall sift*. Comp. ch. xxx. 28; Amos ix. 9; Luke xxii. 31.

הָגוּ, Inf. r. הַגָּה.

הַגְּוֹת, f.—pl. non occ. *Meditation*, Ps. xlix. 4, al. non occ.

הַגֵּיג, m. r. הגג. Cogn. ροῦ, הַגָּה. Syr. הַגֵּיג, *imaginatus est*. Arab. هَجَّاج, *homo sui cerebri, vehemens*. Aff. הַגֵּיג, Ps. v. 2; xxxix. 4, al. non occ. *Deep, ardent, meditation*.

הַגֵּיגִין } m. Aff. הַגֵּיגִי, &c. vowels immu-
הַגֵּיגִין } table; r. הגה. Synon. ροῦ, הַמֵּיגָה,
The murmuring, as of the lute or lyre, Ps. xix. 15; xcii. 4; Lam. iii. 62. In Ps. ix. 17, we have הַגֵּיגִין סֶלָה. LXX. ὠδή διαψάλματος: as if this was the title of another composition. "Neque aliter," says Gesenius, Symm. Aq. Vulg. But, Aquila has ὠδή ἀεί. Symm. μέλος διαψάλματος. Theod. φθονγγή ἀεί. The other translators, μελόψαλμα ἀεί. Which amount, however, to much the same thing. The Vulg. and Syr. have not noticed it. The Targ. "*Gaudebunt justi in æternum*:" which is, perhaps, not a bad comment on the passage.

הַגֵּיגָה, f. occ. once, Ezek. xlii. 12. Arab.

הַגֵּיגִין, *præstans et nobilis camelus*. Chald. הַגֵּיגִין, *rectum, &c. Straight, direct, commodious*, as it should seem.

הַגֵּיגָת, Hoph. r. הַגֵּה.

הַגֵּיגִים, and הַגֵּיגִיָּים, m. pl. Ps. lxxxiii. 7; 1 Chron. v. 10. 19, 20. A people so called, because, perhaps, descended from

הַגֵּיג, Gen. xvi. 1, termed by the Greeks, Ἀγρῆται, Ἀγρῆες. Boch. Phaleg., p. 255.

הַגֵּיג, and הַגֵּיג, the primary city of Bahrein, Castell. sub voce.

הַד, m. i. q. הַדִּד, r. הַדִּד. Arab.

הַדִּד, et הַדִּד, *vox gravis et crassa. Shouting of the grape-gatherers, soldiery, &c.* Ezek. vii. 7, al. non occ.

הַדִּדִּים, m. pl. def. Chald. Gesenius takes the הַדִּד to be the Heb. def. article, prefixed, as אל (Arab. ال) is in other cases: but for this there is no good reason; Gram. art. 180. 2. Besides, the Heb. art. cannot be prefixed to the first of two nouns in construction, as in הַדִּדִּים מְלִכָּהּ, Dan. iii. 27. It is not the Heb. art. therefore. It may be compd. of הַדִּד, and דָּבַר, equivalent to the Gr. εὐποία, εὐεργία, or the like. *The title of certain officers in the court of Babylon*, Dan. iii. 24; iv. 33; vi. 8, &c.

הַדִּדָה, v. occ. once, Is. xi. 8. Arab.

הַדִּדָה, *recta duxit, benè direxit. Guided*, i. e. his hand.

הַדִּדָה, v. imp. once occ., Job xl. 12. *Break down, overturn*. See my Commentary on the place.

הַדִּדִּין, m. Chald.—sing. non occ. Syr.

הַדִּדִּין, *membrum. Pieces, fragments*; with הַדִּדִּין, *become made*, Dan. ii. 5; iii. 29, al. non occ., i. e. *torn limb from limb*. Comp. 2 Maccab. i. 16, it. Syr. הַדִּדִּין, *membratim discerptus est*.

הַדִּם, m.—pl. non occ. Arab. هَدَم, *destructio*. Every where with רַגְלִים. *Foot-stool*. Metaph. implying subjection of enemies, Ps. cx. 1; Is. lxvi. 1. The place in which Jehovah was said to dwell, Lam. ii. 1; Ps. xcix. 5; cxxxii. 7; 1 Chron. xxviii. 2.

הַדִּם, m. pl. הַדִּסִים. Arab. هَدَس, *myrtus. The myrtle*. See Celsii Hierobot. ii., p. 17, seq., Is. xli. 19; lv. 13; Zech. i. 8. 10, 11; Neh. viii. 15.

הַדִּף, v. pres. הַדִּיף. Constr. immed. it. הַדִּף, it. הַדִּף, instrument; הַדִּף, from; הַדִּף, to, any place, &c. Arab. هَدَف, *celeriter quid egit*. Cogn. هَدَم, conj. v. *irruit in aliquem*,

ḡc. Comp. **הִדְבֵּב**. *Drive, thrust out*, back, &c., Num. xxxv. 20. 22; Deut. vi. 19; Is. xxii. 10; Jer. xlvi. 15; Ezek. xxxiv. 21; Job xviii. 18; Prov. x. 3, &c.

Infin. **הִדְבֵּב**, Deut. ix. 4. Aff. **הִדְבֵּב**, 2 Kings iv. 27.

הִדְבֵּב, m. Syr. **הִדְבֵּב**, *honor, decus*. Arab. **هَدَب**, *ferbuit; luxuriavit herba*. Cogn.

הִדְבֵּב, *multus, vanusque fuit. Honour, glory, dignity*, Dan. xi. 20, only. **הִדְבֵּב**, נֹקֵשׂ הִדְבֵּב בְּלִבָּהּ. Lit. *an exactor of the dignity, &c. of the kingdom*, i. e. as Gesenius thinks, of the best part of it, viz. Palestine. Comp. vr. 16, and Zech. viii. 6 (Thes.—ix. 8); 2 Maccab. iii. 1; and his History of the Heb. Language, p. 64: as some others think, *Tax, tribute*, like the Greek usage of *τιμή, τέλος*. But, if Zech. ix. 8 affords a parallel to this place, the meaning must be *an oppressor, exactor of taxes, or the like*; and **הִדְבֵּב** must mean *tax*.

הִדְבֵּב, m. constr. **הִדְבֵּב**, pl. **הִדְבֵּב**, concr.—with **הוֹד**, and **כְּבוֹד**, as synon. Any thing *Glorious, honourable, dignified*. **פְּרֵי עֵץ הִדְבֵּב**, *fruit of (the) tree, glorious*, i. e. ripe and good. Comp. Deut. xxxiii. 17: applied to *clothing*, Ps. civ. 1; Prov. xxxi. 22; Job xl. 10; to *person*, Is. liii. 2; Ps. cxlix. 9. Comp. Ib. viii. 6; xxi. 6; xcvi. 6; cxi. 3; Ib. xxix. 4. **בְּהִדְבֵּב**, *in that which is glorious*, i. e. in bringing it about, is effective. See the context following. In constr. **הִדְבֵּב**, *the dignity of*—, Ps. cxlv. 5. 12; Is. ii. 10. 19. 21; xxxv. 2; Prov. xx. 29. Aff. **הִדְבֵּב**, **הִדְבֵּב** in pause, **הִדְבֵּב**, &c. In this view this word differs from **הִדְבֵּב**, in that it is not an abstract. **הִדְבֵּב**, too, and **הִדְבֵּב**, are only different forms of the same word; of which, also,

הִדְבֵּב, is the fem. constr. of **הִדְבֵּב**, i. q. **הִדְבֵּב**, Prov. xiv. 28; Ps. xxix. 2; xcvi. 9; 1 Chron. xvi. 29; 2 Chron. xx. 21, appears—as in Ps. civ. 1, &c. above—to be applied to *clothing*.

הִדְבֵּב, v. pres. **הִדְבֵּב**. Constr. immed. *Honour*, Lev. xix. 32; Exod. xxiii. 3; Lev. xix. 15.

Part. **הִדְבֵּב**, *Honoured, dignified*, in *his clothing*, Is. lxiii. 1. LXX. *ὁπαῖος ἐν στολή*. Metaph. *clad with zeal*, Ib. lix. 17.

Niph. pl. m. **הִדְבֵּב**, *Were, became, honoured*, Lam. v. 12.

Hithp. **הִתְהַדְבֵּב**, *Be, become, glorious*, Prov. xxv. 6.

הִדְבֵּב, v. Chald. i. q. Heb. *Honour*, constr. **הִדְבֵּב**, Dan. iv. 31; v. 23.

Part. Pah. **הִתְהַדְבֵּב**, *Honouring*, Dan. iv. 34.

הִתְהַדְבֵּב, Hithp. r. **הִתְהַדְבֵּב**.

הִתְהַדְבֵּב, Interj. expressive of grief. *Ah!* once, Ezek. xxx. 2.

הוֹד, i. q. **הוֹד**, once, Amos v. 16. **הוֹד** contr.

הוֹד, m. **הוֹד**, f. pron. 3d pers. sing.—**הוֹד**, **הוֹד**, f. **הוֹד**, **הוֹד**, Gram. art. 142. 2, et seq. Arab. **هَوَى**, **هَوَى**. Syr. **הוֹד**, **הוֹד**.

Cogn. apparently with the verb **הוֹד**, *decidit, delapsus fuit. Anglice fell; hence, fell out, happened*; Heb. **הוֹד**, *fuit, exstitit*. Cogn. **הוֹד**, *visit*; some derivative or part of which might not unaptly be taken to represent the third person, *He, she*, and, when applied to things, *it*. So the Greek, *ἐκεῖνος, ἐκεῖνη, ἐκεῖνος, i. e. one there, of ἐκεῖ, and the termination νος. Αὐτός, αὐτή, αὐτό, is, perhaps, our very word הוֹד, αὐ, with the termination ρος, &c.* Hence the **הוֹד** will be radical; not because it is slightly pronounced in the vulgar Arabic, for on that pronunciation no reliance can be placed, but because it seems to have formed a part of the root. This will explain *Lennepe's* remark, which Middleton has mistaken, viz., "*Articulus ὁ vicinitatem habere propriè videtur cum participio verbi εἶμι vel εἶω sum*" (on the Greek article, Ed. 1828), sect. v.; i. e. it seems to have a common origin, and hence to have some affinity with that verb; just as our **הוֹד** has to the Arab. verb **هَوَى**. Used as,—

(a) *The personal pronoun*; as, **הוֹד**, *He, he was*, Gen. iv. 20. **הוֹד**, *Jehovah, he (is) the (person who) walks, &c.* Deut. xxxi. 8. Fem. **הוֹד**, *Where (is) he?* Esth. vii. 5. Fem. **הוֹד**, *her father, she, &c.*, Lev. xxi. 9. Taken to represent *things*, as in the Arab.—Gram. art. 216. 7. So **הוֹד**, *a mincha (is) it*, Lev. ii. 15. But here, and, for the most part, in the Pentateuch, written **הוֹד**. So also, as Gesenius has remarked, 1 Kings xvii. 15; Job xxxi. 11; Is. xxx. 33, which is usually termed an Archaism. The places written **הוֹד** in the Pentateuch, are only eleven, as noticed in the Masora on Gen. xxxviii. 25.

Both Noldius and Gesenius have made it equal to the Latin *ipse*, as, Gen. iv. 20; xiv. 15, &c. But this will depend entirely upon the context, which may, indeed, occasionally require it to be so translated, as Is. vii. 14, &c.: but it depends not on the word itself. In some cases, נָפֶשׁ, גֵּרָם, or עֶפְעָם, are introduced for this purpose. See under these words.

(b) *The demonstrative pronoun, this*; as, הוּא אֲשֶׁר דִּבֶּר, *This (is the word) which he spake*, Lev. x. 3. הוּא שְׁמוֹ, *this (is) its name*, Gen. ii. 19. So fem. הוּא צֹרַעַת, *this (is) Zoar*, Gen. xiv. 2. Pl. הֵם הַפְּדֹבָרִים, *these (are) the speakers, &c.*, Exod. vi. 27. הֵם הַגִּבּוֹרִים, *these (are) the giants, &c.*, Gen. vi. 4. הוּן is used only after a prefix, and does not occur, perhaps, more than once or twice in this sense. See Ruth i. 13. הֵנָּה, Exod. xxxix. 14, &c.

As the Latin *hic* and *ille*. הוּא הֵנָּה—הוּא הֵנָּה, *one (of) these; one (of) those*, Dan. xii. 5. Comp. 1 Sam. xx. 21; 2 Kings iv. 35.

When occurring with הוּא, or הֵנָּה, it will form a correlative to them, e. g. Judg. vii. 4. הוּא יֵלֵךְ אִתְּךָ, הוּא יֵלֵךְ אִתְּךָ... הוּא יֵלֵךְ אִתְּךָ, *i. e. THIS shall go with thee; (then) HE shall go with thee;... THIS shall not go with thee; (then) HE shall not go with thee*. So, again, Ps. xx. 8, אֲנִי בְרִיבֵי אֲמָלָה בַּסּוּסִים... הֵנָּה יִרְעוּ וְנָפְלוּ, *these in chariots, and these in horses;... they have bowed and fallen, &c.* LXX. οὐτοὶ ἐν ἄρμασι καὶ οὗτοι ἐν ἵπποις... Ἄντροι συνεποδίσθησαν καὶ ἔπεσαν. In this respect, therefore, its *retrospective reference* is precisely of a piece with that of the *definite article*. Gesenius's distinctions of "*sine emphasi*," and "*cum emphasi quadam*," Thes. p. 368, are, as the passages there adduced will sufficiently shew, perfectly useless.

Hence, in all probability, הוּא was taken,—as the Greek *ὁ* was of *ὄς*,—to constitute the *definite article*. See under הוּא. Hence it is used—

(c) *As an attributive* with the article prefixed; as, הוּא אִישׁ הוּא, *The man, the this (same)*, Job i. 1. Comp. Gen. xxi. 31; Is. ii. 11, &c.

(d) *As including the logical copula*, Lat. *sum*. Gr. εἶμι, not *the substantive verb*, as Gesenius says; for then הוּא must be either expressed or implied. See Gram. art. 213. 7; e. g. הוּא נְבִיא הוּא, *he (is) a prophet*. See Nold. Annotationes et Vindiciæ, note 1119, where similar examples with all the personal

pronouns will be found; who remarks, "Potest tamen ad hæc etiam subintelligi *verbum substantivum*." It should be remembered, however, that the *substantive verb*, הוּא, will mean, *exstitit, factus est*, or the like, rather than *fuit*. The same is true

of the Arabic كَانَ. In the Syriac, indeed, the real substantive verb, הוּא, has been deprived of this power, by drawing a line under it, thus, הוּא, in which case it may include,—as may the pron. הוּא, not הוּא, or הוּא,—*the copula*. Dr. Gesenius, however, seems to make a distinction between *verbum substantivum*, and *ipsum verbum substantivum*; for, in this latter case, he says, it is more rarely used: yet the example which he has given, Gen. xvii. 12, הוּא לֹא מִכֶּנֶדֶךָ הוּא, *qui non de semine tuo est*, does not carry us one step beyond his other cases. In the Thesaurus he gives several others; as, הוּא לֹא מְדוּבָר הוּא, *quæ non munda erant*, Gen. vii. 2. I would only ask, Who does not see, that this is a very different thing from saying הוּא לֹא הוּא, which would give the true substantive verb? So the LXX. here, ἀπὸ τῶν καθαρῶν τῶν μὴ καθαρῶν; not ἀτινα οὐκ ἐγένετο καθάρᾳ. Faesius, therefore, to whose doctrine he so strongly objects, is, after all, right.

When this pronoun refers to God, however, it frequently does involve the *substantive verb* (הוּא); i. e. when it evidently implies *previous existence*; as, Is. xliii. 13, אֲנִי הוּא הוּא הוּא, *h. e. I am, h. e. estitit ego ille, i. e. qui omnia fecit*. So, negatively, Jer. v. 12, לֹא הוּא הוּא, *h. e. οὐκ ἦν, or ἐγένετο, αὐτός*. Arab. لَا هُوَ هُوَ. Syr. ܠܐ ܗܘܐ ܗܘܐ. But, in all such cases, *positive existence*, not *mere assertion*, must be intended. See Is. xlvi. 12; Ps. cii. 28, which are totally different, in this respect, from the examples alluded to.

In these cases, too, הוּא, הוּא, or some other name of the true God, will be implied. Hence, in numerous cases, some name of God will be understood; as, הוּא אֱמָר, Ps. xxxiii. 9. Comp. Ps. xlv. 22; Job v. 18; Is. xxxiii. 16, &c. And so הוּא, in the Arabic is often used; as, هُوَ الْحَيُّ الْقَيُّومُ.

הוא, Chald. i. q. Heb. Dan. ii. 21, &c.

הוא, Chald. i. q. הוה, which see.

הוּבד, Hoph. Chald. r. אבו.

הוּבְדָה, Infin. Aph. Chald. r. אבו.

הוּד, m.—pl. non occ. Synon. הָדָר, גְּבוּד, opp. מַשְׁחִיתָה, Arab. هَوْدٌ, opus bonum;

opp. מַשְׁחִיתָה, Arab. هَوْدٌ, opus bonum;

הוּאָה, quies, tranquillitas. Glory, dignity, majesty, Num. xxvii. 20; Is. xxx. 30; Ps. xxi. 6; xcvi. 6; civ. 1; Prov. v. 9; Job xxxvii. 22; Hos. xiv. 7, &c. Aff. הוּיָה, הוּדָה, &c.

הוּדָה, Hiph. r. הָדָה.

הוּהָה, f.—pl. non occ. Arab. هَوَى, lapsus, ruina. Syr. הוּהָה, accidit, fuit. Accident, injury, Is. xlvi. 11; Ezek. vii. 26.

הוּהָה, or הוּהָה, v. pres. apoc. הוּהָה (for הוּהָה, Gram. art. 87. 2, הוּהָה with ה, for ה, otiose), i. q. הָהָה. I. Fall, descend. Imp. הוּהָה, fall (to) earth, Job xxxvii. 6. See my note on the place, Eccl. xi. 3.

Imp. it. הוּהָה, f. הוּהָה, Gen. xxvii. 29; Is. xvi. 4.

Part. הוּהָה, Neh. vi. 6; Eccl. ii. 22.

הוּהָה, or הוּהָה, pres. הוּהָה, and הוּהָה, i. q. Heb. הוּהָה, הוּהָה, Existed, became, was. Constr. abs. it. med. הוּהָה, impl. change, Dan. ii. 35; vii. 13; Ezra v. 5, &c.

With participles of other verbs it forms a sort of imperfect tense; as, הוּהָה עָבַר, he was doing, i. e. in the habit of, Dan. vi. 11; Ib. iv. 7. 10; vii. 2. 4, &c.

Imp. and Infin. הוּהָה, with הוּהָה prefixed, Dan. ii. 20, &c.

It. הוּהָה, with הוּהָה also prefixed, Dan. ii. 43; vi. 2, &c.

It. הוּהָה, with הוּהָה, Dan. v. 17. In these cases Gesenius thinks, after Winer, that these two last forms are mere abbreviations of the pres. with the preformative rejected, and הוּהָה added, signifying “ut;” “הוּהָה, ut sint.” But this is a mere figment, and is just as unnecessary as it is groundless.

הוּהָה, f. constr. הוּהָה, pl. הוּהָה. Arab.

הוּהָה, amor, cupido; הוּהָה, decidit, &c. So our falling in love; or, perhaps, because desire, love, is precipitate. I. Intense desire, lust, Prov. x. 3; xix. 13; Ps. lii. 4. 9.

II. Meton. Accident, injury, ruin, Mic.

vii. 3; Prov. xi. 6; Job vi. 2. 30; xxx. 13, keri, Ps. v. 10; xxxviii. 13, &c. Aff. הוּהָה (for הוּהָה), הוּהָה.

הוּיָה, Interj. expressive of Exhortation, threatening, grief, Is. i. 24; Zech. ii. 10; Is. v. 8; Jer. xxiii. 1; Ezek. xiii. 18; Mic. ii. 1; 1 Kings xiii. 30; Jer. xxii. 18; xxxiv. 5. Comp. Matt. xviii. 7, &c., Gram. art. 243; Nold. p. 253, &c. “Sq. acc. Is. i. 4,” says Gesenius. I am unable to see how he discovers an accusative case here. In his Thesaurus, “sq. nominat. (qui pro vocativo est, &c.) Is. i. 4,” &c., whence it should seem that his criterion of these cases is not a very sure one.

הוּדָה, v. Chald. pret. non occ. pres. הוּדָה, i. q. הוּדָה, or הוּדָה, Proceed, go, Ezra v. 5; vi. 5; vii. 13.

Infin. הוּדָה.

הוּדָה, Inf. Hoph. r. הוּדָה.

הוּדָה, see r. הוּדָה.

הוּדָה, f. pl.—sing. non occ. See הוּדָה. Lit. vain-glorious, &c. things. Glory, folly, Eccl. i. 17; ii. 12.

הוּדָה, f. abstr. once, Eccl. x. 13. Glory, folly.

הוּדָה, m. for הוּדָה, apparently from the parallelism, once, Is. xli. 7. See הוּדָה.

הוּדָה, or הוּדָה, v. pret. Aff. הוּדָה. Arab.

הוּדָה, nutavit capite; הוּדָה, vagatus fuit, furibundi instar. He shall perturb, harass, them, Deut. vii. 23, al. non occ.

Niph. pres. הוּדָה, f. It was, became perturbed, disturbed, excited, 1 Sam. iv. 5; 1 Kings i. 45; Ruth i. 19, al. non occ.

Hiph. pres. par. הוּדָה, Ps. lv. 3, I heave, swell, i. e. like the ocean (הוּדָה) in my distress. Lxx. ἐταράχθη, Mic. ii. 12. הוּדָה, they (i. e. the flock, with which the comparison is here made) shall be tumultuous, from the great number of individuals, מֵאִשׁ, is, in like manner, sometimes applied to animals, Gen. vii. 2.

הוּדָה, or הוּדָה, v. in Kal non occ.

Hiph. הוּדָה, constr. הוּדָה. Syr. הוּדָה, mente præditus fuit. Part. confirmatus, &c. Arab.

הוּדָה, r. הוּדָה, levis fuit res. Conj. iv. contempsit. They made light of the matter, i. e. despised the consequences, Deut. i. 41. Comp. Num. xiv. 44. Lxx. συναβροισθέντες.

הוּן, m. (fm. פָּקַח, Gram. art. 87. 1), pl. הוּנִים. Arab. هُونٌ, *lenitas, commoditas*. Synon. עָשִׂיר, Ps. cxii. 3. *Wealth, plenty*, Ps. xlv. 13; Prov. i. 13; vi. 31; viii. 18; xxx. 15, 16; Cant. viii. 7, &c. Aff. הוּנִי, הוּנִי, in pause; f. הוּנִי; pl. הוּנִי, Ezek. xxvii. 33.

הוּר, or הָר, m. pl. Aff. הוּרִי, once only, Gen. xlix. 26; "i. q. הָר, *mons*," says Gesenius. LXX. ὀρέων μονίμων. Who read, perhaps, הוּרִי. See Hab. iii. 6. But, in this case, the difficulty is, to extract any tolerable sense from the place. The Jewish interpretation, "*progenitors*," labours under this defect, that the verb הוּר appears never to be applied in any other sense except that of *conception* by the female: which in this place is incongruous. Both, therefore, seem unsuitable here. Now we have in the Arabic هُورٌ (הוּר), signifying *Grex ovium*, pec. *ubi prae multitudine aliarum in alias prolantur*: Kāmoos. If, then, we apply this to our passage, we shall have, *the blessings of thy father have been great above the blessings of my numerous flocks, even to the desire of the everlasting hills*: i. e. the blessings, which have attended me, are far greater than the wealth which God gave me during the times of my hard servitude with Laban: they extended to the desire for him, who is emphatically styled *the stone, the rock, of Israel*, (vr. 24, it. Ps. xciv. 4; cxxi. 1; cxxv. 2), *the everlasting hills*. הוּרִי, such blessings, i. e. greater than those bestowed upon Joseph during his servitude (נִזְרֵי אֶרֶץ) in Egypt, shall also rest upon him. This seems to me to suit the place well, comparing the circumstances of the father with those of the son, and carrying the blessing to an extent beyond that of mere temporal things. Comp. vr. 18, and Deut. xxxiii. 15; where, בְּרֹאשׁ הַרְיָקָנִים וּמִמְנֵי גְבוּעוֹת עוֹלָם, *from the HEAD of the eternal mountains, and from the MAJESTY of the everlasting hills*, i. e. from God himself, seems to supply the best interpretation possible to the place in question.

הוּנְשׁוּבוֹתַי, Hiph. r. שָׁב.

הוּנְתַל, see r. הַתַּל.

הוּנְדָה, Aph. Chald. r. וּד.

הוּנְדַמְנָרְנִין, Hithp. Chald. r. וּנִין.

הוּנְזִילָה, Hiph. r. וּלָה, cogn. נוּל.

הוּנִים, m. pl. part. v. הוּה, not in use,

once, Is. lvi. 10, with שְׁכָנִים. Arab. هَوَّ, *movit* (Angl. *nod.*) *caput*; *ad occasum declinavit stella*. Cogn. هَزَأَ, *mortuus est*; هَدَأَ, *quievit*; هَدَأَ, *torpidus, stupidusque*; هَدَى, *alienatio mentis. Nodding, dozing*; it is added, apparently by way of explanation, אֲהַבֵי לָנוּס, *lovers of slumbering*, i. e. *stupid, regardless*; which, as applied to *watchmen*, is a grievous crime.

הוּנְכּוּ, Hithp. r. נָכָה.

הוּנְרוּחִיכֶם, Inf. Niph. r. וּרָה.

הוּנְדִלְתִּי, see r. חוּל.

הוּנְפָאָתָהּ, see r. חַבָּא.

הוּנְטִי, see r. חֲטָא.

הוּנְחַל, Inf. Hiph. r. חָלָל.

הוּנְטָה, Imp. apoc. r. נָטָה.

הוּנְתָהּ, see r. נָטָה.

הוּנְמָא, see r. טָמָא.

הוּי, once, Ezek. ii. 10. Synon. הִנְיָה, קָנְיָה, Ib. for נְיָי (Gram. art. 76), which see. *Lamentation, woe*.

הוּיָא, pron. 3d pers. f. sing. See הוּיָא, Chald. id. Dan. ii. 9, &c.

הוּדוֹת, pl. f. once, Neh. xii. 8. For הוּדוֹת, no doubt. See 1 Chron. xxv. 3, where we have, עַל הוּדוֹת, the identical expression. The error seems to be of long standing, for the LXX. have ἐπὶ τῶν χειρῶν, if this passage has not been corrupted from that in 1 Chron. above cited, which also has עַל יְדֵי. The Syr. has ܗܘܕܝܬ, *Hūdith*, as a proper name. The truth seems to be, the *punctuists* not knowing what to make of this word, when the ו had been written by some slumbering copyist a little too short, ' applied the vowels at random, and so favoured the grammarians with a *new form*, a monster hitherto unparalleled: "Ortum," says Gesenius, "vocab. ex הוּדוֹת, *celebravit, pari signif. atque celebravit*." I doubt whether it is desirable to cover so palpable a blunder, by so much ingenious critical conjecture.

הוּיָדָה, m.—pl. non occ. i. q. יָדָה; which see. *The shouting of those who gather and tread the grapes*, Jer. xxv. 30; xlviii. 33. Metaph.—of an attacking army, Jer. li. 14; Is. xvi. 9, 10.

הָיָה, v. pres. הִיָּה, apoc. 1st pers. אָהִי, 3d, הִי. See Gram. art. 205. 12. My notes on Job xxxvii. 6, and sub voce היה above.

Arab. هَوَى, *decidit*. Syr. اَسْتَوَى, *exstitit, fuit*. *Fell out, happened, existed, was*: but never as the logical copula, *is, was, &c.*, with the Greeks, Latins, and ourselves, Gen. i. 2, et seq. הָאָרֶץ הָיְתָה רֵיקָה, *THE earth was, existed, remained, empty, &c.* Comp. Ib. ii. 18; iii. 1. 20; iv. 8, &c. in all which cases this verb implies *existence*, and not the mere *logical copula* as Gesenius thinks. Winer has a curious remark here: "Sed longe frequentius, ubi *solum copulam* constituit, omittitur." In other words, when this verb is used as the *logical copula*, it is not used at all! See under the pron. הָיָה,

In certain idiomatic expressions, constr. med. *l*, not unlike the Latin Dative case, in *est, fuit, mihi, tibi, &c.*

(a) With לָהּ, *Is to, or for, thee*, Exod. iv. 16; xx. 3; Num. x. 31; Deut. xxi. 15, &c.

(b) With לְ also attached to a second term, nearly equivalent to לְ in sense, Exod. ii. 10. וְהָיָה לָהּ לְבִי, *And was to her for, or as, a son*, Ib. iv. 16; Num. x. 31, &c.

(c) With הָיָה in the second case only. הָיָה לְיְהוָה לְמֶלֶךְ, *Jehovah shall be for king*; i. e. shall become king, &c., Zech. xiv. 9. Comp. Gen. xxviii. 21; Is. xlv. 15.

(d) With Infinitives, הָיָה לְשֶׁטַח לְבָנָה, *The sun was for setting*; i. e. about to set, Gen. xv. 12. Comp. Josh. ii. 5; Num. viii. 11; 2 Chron. xxvi. 5.

(e) With בְּ. הָיָה בְּ פְאֵלֵיהֶם, Gen. iii. 5. Comp. Ruth ii. 13; 2 Sam. xiv. 2, &c.

(f) With בְּ repeated. הָיָה בְּצַדִּיק בְּרָשָׁע, *It shall be, as the righteous, so the wicked*, Gen. xviii. 25. Comp. Is. xvii. 3; xxiv. 2.

(g) So with עִם, *With*, i. e. agreeing with, in one sense or other, 1 Kings i. 8; 2 Sam. xiii. 20; 1 Kings xi. 11. Comp. 2 Chron. i. 11; vi. 8.

(h) אֶתְּי, 1 Kings xii. 20.

(i) לְפָנָי, Num. xvi. 16. Comp. vv. 18, 19. And, in all cases partaking of that shade of the primitive meaning which such combination, with the rest of the context, shall require.

Used occasionally with participles, giving a sense equivalent to our imperfect past tense; as, Gen. iv. 17. הָיָה בִּנְיָה, *He was building*. So Job i. 14; Neh. i. 4, &c., which Gesenius takes to be a mark of

modern writing, and which I only wish to see proved.

Niph. הָיָה, נִהְיָה, נִהְיֶה, נִהְיִי, pres. non occ. *Came to be, took effect, &c.* Synon. הָיָה. Constr. med. לְ. Deut. xxvii. 9, הָיָה לְעַם וְגו', *This day thou camest to be a people, &c.* i. e. thou hast this day become what thou wast not before. See on the force of Niph'al, Gram. art. 157. 19. But, if it had been said, הָיָה לְעַם וְגו', it would not so clearly have appeared that *this change* of circumstance had taken place. Hence, occurring with בָּיָא, Ezek. xxi. 12, הִנֵּה בָּיָא, *Behold it has come, and has taken effect*. It. xxxix. 8. (This use of בָּיָא, occ. first in Job iv. 5.) Comp. Prov. xiii. 19, with Ib. vr. 12. So Deut. iv. 32; Judg. xix. 30; xx. 3. 12; 1 Kings i. 27; xii. 24; Neh. vi. 8.

In Dan. ii. 1, שָׁנָהוּ נִדְרָהוּ עָלָיו, *His sleep had fallen on him*. (See Kal.) It is said above, that he *had dreamt dreams*; הָלַם הַלְמוֹת, this is added merely by way of explanation, to intimate that it was in the ordinary course of sleep. So the Syr. اَسْتَوَىٰ تَوَسُّلًا, *For his sleep was (had been) upon him*; not "*perduravit in eo somnus ejus*," as the Polyglott has it. lxx. ἀπ' αὐτοῦ; perhaps, originally, ἐπ' αὐτοῦ, Ib. ch. viii. 27. נִהְיִי וְנִדְרָהִי, *I became fallen (prostrated of strength, collapsed) and sick*.

הָיָה, for הָיָה, *Keri*, Job vi. 2; xxx. 13, which see, sign. ii.

הָיָה, Interrog. i. q. הָיָה, apparently; see Nold. p. 261, note. Dan. x. 17; 1 Chron. xiii. 12.

הַיָּהֳלֵךְ, com. pl. הַיָּהֳלֵכֹת, constr. הַיָּהֳלֵכֹת. Syr. هَيْكَل. Arab. المَبَلِّ, التَّمَبَل. Æth. ሕረግ.

Ἡ ἕψη: *Ædificium sublime, templum*. I. *Any great and splendid edifice, a palace*, 1 Kings xxi. 1; 2 Kings ii. 18; Is. lix. 7; Dan. i. 4; Ps. xlv. 9; Is. xiii. 22; Hos. viii. 14; Joel iv. 5, &c.

II. *The Temple of Jehovah* built by Solomon, also termed הַיָּהֳלֵךְ, *The House of Jehovah*, 1 Kings iii. 1, &c. הַבַּיִת, *The House*, Ib. vi. 37, &c. הַבַּיִת הַאֱלֹהִים, *The House of God*, 1 Chron. ix. 11, &c. names previously given to the Tabernacle, Exod. xxiii. 19; xxxiv. 26; Josh. ix. 23; Judg. xviii. 31, &c. And this last was even before that time in use, Gen. xxviii. 17. 22. Also, הַיָּהֳלֵךְ, *Thy Holy Temple*, Ps. v. 7; xi. 4;

lxv. 5, &c. הַקֹּדֶשׁ, *The Holy place*, 1 Chron. xxiii. 32; 2 Chron. xxix. 5, &c. Aff. הַקֵּלוֹ, הַקֵּלִים, הַקֵּלִים. On the form, see Gram. art. 155. See Plan in the Appendix.

This Temple was built by Solomon, on Mount Moriah, 2 Chron. iii. 1, with the materials partly collected by David his father, and partly by himself, 1 Chron. xxviii. 11—20; xxx. 2, &c.; 2 Chron. ii. 3, et seq., in the space of seven years and six months, 1 Kings vi. 37, 38. After this it was repaired by Josiah, 2 Chron. xxxiv. 8, et seq.; and soon after it was destroyed by the army of Nebuchadnezzar, king of Babylon, Ib. xxxvi. 19, et seq.; 2 Kings xxv. 9, &c.

הַיְבֵל, m. Chald. def. הַיְבֵלָא, i. q. Heb. I. *A Palace*, &c., Dan. iv. 1. 26; Ezra iv. 14; v. 14, &c. II. *The Temple at Jerusalem*, i. q. בַּיִת אֲבֵלָא, Dan. v. 2, 3; Ezra vi. 5, &c. Aff. הַיְבֵלָא, הַיְבֵלָא.

הַיְהִל, m. lit. *Resplendent, glorious*, r. הֵל, i. q. בְּיִשְׁרָאֵל, once, Is. xiv. 12. See the next versé; whence it should seem that it is the name either of a star or of a constellation, to which this king had been elevated, as it was the case in other instances. *Lucifer*, generally, i. e. the morning-star, supposed by some to be the planet Venus. LXX. Ἐωσφόρος. Syriac, as if derived from הֵל, אֲמִילָא כִּזְבִּינָא, *ejula in matutino*. Targ. "*Qui eras splendidus*," as derived from הֵל, and a mere attributive. The usual acceptation is the most probable. Comp. Rev. xxii. 16. On the form, see Gram. art. 155.

הַיִּם, see הַיִּם.

הַיִּמָּן, Chald. Aph. r. אֲמָן.

הַיִּן, m. the *Hin*, a certain measure of liquids, containing one-sixth part of the *bath*, and = to 12 *logs*, or 1 gall. 2 pints, 2.5 solid inch. According to Josephus, Antiq. lib. iii. c. ix. § 4; δύναται ... δύο χόας Ἀττικὸὺς ποιῆσαι. LXX. εἶν, ἴν, ὕν. Etym. unknown, Exod. xxx. 24; Num. xv. 4, et seq.; xxviii. 5. 7. 14; Ezek. iv. 11, &c.

הַיְרֵי, Chald. Hiph. r. אֲרֵה.

הַיְרֵיהָ, Infin. do. v. אֲרֵה, Chald. Dan. iii. 13; v. 2, &c.

הַיְהִי, Imp. Hiph. apoc. r. יְהִי.

הַיְהִי, Interrog. הַיְהִי, with particle הַיְהִי, which see.

הַיְהִי, see אכל, כול.

הַיְהִי, see r. יְהִי, aff. Hiph.

הַיְהִי, aff. Hiph. r. יְהִי.

הַיְהִי, see r. יְהִי, Hiph.

הַיְהִי, aff. Hiph. r. יְהִי.

הַיְהִי, v. pret. non occ. pres. הַיְהִי, once, Job xix. 3. See my note. *Ye contemn, treat contemptuously*. Constr. הַיְהִי.

הַיְהִי, f. once, constr. הַיְהִי, Is. iii. 9.

If from the r. הַיְהִי. Arab. هَكَرَ. *Astonishment*, i. e. the expression of a consciousness of guilt; if from נָכַר, for הַיְהִי, Gram. art. 76, *Notification, recognition* of it, as expressed in the countenance. LXX. ἡ αἰσχύνη τοῦ προσώπου.

הַיְהִי, v. non occ. Kal.

Niph. part. f. הַיְהִי. Cogn. Arab.

הַיְהִי, abscessit. Syr. اُتَدَسَتْ, *elongavit*, once, Mic. iv. 7. *Something removed, cast away*. LXX. ἀπωσμένην. Hence—

הַיְהִי, particle. See Noldius, p. 264, terminating with a paragogic ה. Syr.

הַיְהִי, and اُتَدَسَتْ, *illuc, deinceps*.

Thence, farther, onward, as to *time or place*, Lev. xxii. 27; Num. xv. 23; Is. xviii. 2, &c. It. Gen. xix. 9. הַיְהִי, *come on; come more near*, i. e. to the dispute. LXX. ἀπὸστα ἐκεί, which has been usually followed, although at variance with the etymology, and the apparent sense of the place. Onkelos, correctly, קָרִיב לְהַיְהִי, which the translation of the Polyglott gives, nevertheless, "*Recede illuc!*" So Saadias,

تَقَدَّمَ عَنِ الْبَابِ, which is also falsely translated, "*Recede à janua!*" Constr. with מִן, from; לְ, towards, which, Is. xviii. 2; 1 Sam. x. 3; xx. 22; Num. xxxii. 19; Amos v. 27, &c.

הַיְהִי, see Hiph. r. יְהִי.

הַיְהִי, m. pl. r. הַיְהִי, twice only, Lev. xix. 24; Judg. ix. 27. *Great or habitual praise*; and meton. *matter of do*. For fin. Gram. art. 154. 10. II. It. art. 223. 3. LXX. αἰveròs, ἐλλοολίμ. Syr. مَعْبُودًا.

Saadias, مَوْجُودًا, *dignum*.

הַיְהִי, see הַיְהִי.

הַיְהִי, com. pron. *This*, Gram. art. 176. 2.

Noldius, p. 265; Judg. vi. 20; 2 Kings iv. 25; Zech. ii. 8; Dan. viii. 16, &c. Also—
הִלְכָה, id. Gram. ib. Noldius, ib. compd.

of הָלַךְ + הָ, i. q. Arab. **الذِّي**, as to etym. but differs in sense; the Arabic term signifying, *who, which, what*. Gen. xxiv. 65; xxxvii. 19. *This*.

הִלֵּךְ, Job xxix. 3. See הלל.

הִלְכֹה, *This*, once, Ezek. xxxvi. 35, compd. of הָלַךְ + הָ. The () has resulted probably from the mere fancy of the punctuists.

הִלְכִיָּה, m.—

הִלְכִיָּה, f.—

Aff. pl. הָלִיךְ, Job xxix. 6, al. non occ.—Pl. f. הִלְכוּתָם. Aff. הִלְכוּתָם. See הִלְכָה. I. Step; II. Meton. Way; III. By a further meton. *Proceeding, procedure*. I. Job xxix. 6. LXX. *ai ódoi mou*. II. f. Job vi. 19; Nah. ii. 6. III. Hab. iii. 6; Ps. lxxviii. 25; Prov. xxxi. 27.

הִלְכָה, m.—pl. non occ. Syr. **هَلَجًا**,

gressus. Arab. **هَلَك**, *exitium*; i. e. a *going out, or away*; perishing. So we say, *going to destruction*; and of a person dying, *departing*: so also the Arab. **ذَهَب**. And even the Latin *peréo*, compd. of *per* + *eo*: It. *depereo, intereo*. *Proceeding, flowing*, 1 Sam. xiv. 26. In 2 Sam. xii. 4, we have הִלְכָה, for אִישׁ הִלְכָה, like the Arab. **اَبْنٌ سَبِيل**, *man of the way*, i. e. *Traveller*; unless, indeed, we have an abstract used for a concrete, as in עָבַר, מָלַךְ, &c. Gram. art. 152. 10.

הִלְכָה, m. Chald.—pl. non occ. lit. *proceed*; so with us *proceeds*, for expenses. *Proceeds of the State*; *taxation*, Ezra iv. 13. 20; vii. 24, al. non occ.

הִלְכָה, v. pres. הִלְכָה, cogn. הִלְכָה, **אָבַח, יָבַח, אָבַח, יָבַח, אָבַח, יָבַח**. See הִלְכָה. Constr. med. **אֶל, עַל, אֶת, אֶת, אֶת**, it. **אָבַח, אָבַח, אָבַח, אָבַח**, *immed. and abs.*

I. *Walked, went, proceeded*; man, beast, or thing inanimate, Gen. vii. 18; 2 Chron. xxvi. 8; Josh. vi. 8; Neh. vi. 17; 1 Sam. xxiii. 13; 2 Sam. xv. 20, &c. Irreg. pl. m. **הִלְכוּ**, Josh. x. 24, which seems to have arisen out of the Arab. fm. **نَصَرُوا**, &c.

II. Meton. *Made way, progress*; i. e. increased as it were step by step. Pers.

رَفَّتَهُ رَفَّتَهُ, *gradatim*, Gen. viii. 3. 5; xxvi. 13; Judg. iv. 24; 1 Sam. ii. 26; xiv. 19; 2 Sam. iii. 1; v. 10; xviii. 25; Is. viii. 7; Esth. ix. 4; Jon. i. 11; Prov. iv. 18; 2 Chron. xvii. 12. So Virg. “*Vires acquirit eundo*.”

III. It. Meton. *Proceeded, went on*, morally or otherwise, either in a good or bad sense, Deut. xix. 9; xxviii. 9; Ps. i. 1; xv. 2; lxxxii. 14; 1 Kings ix. 4; Is. xxxiii. 15; Mic. ii. 11; Prov. vi. 12, &c. In which cases the qualifying, or rather *specifying* terms accompanying, may be construed either with **בְּ** med. or *absolutely*. See Gram. art. 219, note, and ib. par. 4, note. Prov. iv. 18; Ezek. vii. 17; xxi. 12, &c.

IV. It. Meton. *Went off; disappeared; departed*, Gen. xii. 1; xxii. 2; xxv. 32; Ps. lxxviii. 39; Job xiv. 20. See my note, Cant. ii. 11; iv. 6. *Died*, Gen. xv. 2; Ps. xxxix. 14, &c.

Idiomatic usages, הִלְכָה **בְּלִבָּהּ**, *He walked, i. e. obeyed, with all his heart*, 1 Kings xiv. 8. הִלְכָה **לִבִּי הִלְכָה**, *my heart went*, I was well aware, 2 Kings v. 26. הִלְכָה **הַצֵּל**, *the shadow shall proceed*, 2 Kings xx. 9. הִלְכָה **הָאֱלֹהִים לִי**, *God hath proceeded to —*, 1 Chron. xvii. 21. הִלְכָה **עַיִן הִלְכָה לִבִּי**, *my eyes have strayed after my lust*, Job xxxi. 7. הִלְכָה **בְּעֵצָה**, *has gone on in the counsel of —*, 2 Chron. xxii. 5. Comp. Ezek. xviii. 17, &c. הִלְכָה **לִי**, as we say, *has walked itself off*, Cant. ii. 4; iv. 6; a Syriasm. הִלְכָה **הַדֶּשֶׁתִּים**, *walked, gone on, in great darkness*, Is. l. 10, &c. הִלְכָה **בְּגוּלָה**, *into captivity*, Jer. xlvi. 11. הִלְכָה **בְּצָבִי**, id. Nah. iii. 10; Lam. i. 5. 18, &c. הִלְכָה **בְּחַמֵּי**, Ps. xxvi. 1. הִלְכָה **עִמָּךְ בְּחַמְתִּי**, *with you in the heat—fierceness—of resistance*, Lev. xxvi. 28. 40, &c. הִלְכָה **בְּכַלְפָּה**, *in contempt*, Is. xlv. 16. הִלְכָה **שְׂחָדוֹת**, *humbly*, Is. lx. 14. Comp. Ps. xxxviii. 7, to which many similar ones might be added, were it necessary.

Inf. הִלְכָה. Constr. הִלְכָה, Num. xxii. 14.

Imp. pl. m. הִלְכוּ, Jer. li. 50.

Part. הִלְכוֹתִים, contr. הִלְכוֹתִים. Phrase, הִלְכוֹתֵי רַבִּי, lit. *Itinerants of merchandize*, i. e. puffers of their own goods, liars, Jer. vi. 28. הִלְכוֹתֵי, f. pl. הִלְכוֹתֵי, Lev. xi. 27. **עַל אַרְבַּע**,—*On four feet*.

Niph. הִלְכִיתִּי, once, Ps. cix. 23, *I became, set about, departing*. LXX. *ἀπρανθήσῃ*.

Pih. הִלְכָה, pres. הִלְכָה. Constr. med. **בְּ, גַלִּי, גִּזַּן, כִּן, לְ, לַעֲשֵׂה, תַּחֲסֵה, עַל**, it. abs. i. q. Kal. I. III.; if not also implying habit, Job xxiv. 10; xxx. 28; Ps. xxxviii. 7; civ. 26; Lam. v. 18. In Ps. civ. 3; Prov. vi. 11, in the

sense of attacking : where the accompanying terms are manifestly military.

Idioms, *תָּרַד*, in *gloom*, Job xxx. 28; Ps. xxxviii. 7; cxviii. 1. *בְּרַחֲבֵי לֵבָבְךָ*, *In the ways of thy heart*, after thy own will, Eccl. xi. 9. *בְּאִמְתָּקָךָ*, in *thy truth*, i. e. according to its requirements, Ps. lxxxvi. 11. Comp. Ps. cxlii. 4; Prov. viii. 20; Ezek. xviii. 9; Is. lix. 9; Ps. lxxxix. 16. Metaph. Ps. lxxxv. 14. *אָטַט*, *softly, humbly*, 1 Kings xxi. 27. In Hab. iii. 10. *לֹאֵר הֲצִיף יְהוָה*, lit. *for light thy arrows proceeded*; i. e. the flashings of thy lightning gave light. Comp. Ps. lxxvii. 18, 19; xcvii. 4.

Imp. *תֵּלֵךְ*, Eccl. xi. 9.

Part. *מִתְהַלֵּךְ*, pl. *מִתְהַלְּכִים*.

Hiph. part. m. pl. *מִתְהַלְּכִים*, once, Zech. iii. 7. LXX. *ἀναστρεφόμενους*. Syriac *ܡܬܗܠܟܝܢ*, those who walk, i. e. take their part among —.

Hithp. *יִתְהַלֵּךְ*, pres. *יִתְהַלְּךְ*. Constr. *בָּךְ*, *יָבִי*, *בְּרַחֲבֵי לֵבָבְךָ*, *became walking, proceeding, going on*. See Hiph. if habit is not also implied, Gen. iii. 8; Sam. xi. 2; Exod. xxi. 19; Job i. 7; Zech. i. 10, 11; vi. 7; Ps. xxxv. 14, &c.

Idioms, *אֶת־הַתְּהִלָּה*, *He went on—he lived—with reference to God*, i. e. godly, Gen. vi. 9. *בְּחַקֵּר הַתְּהִלָּה*, *hast proceeded to investigate*, Job xxxviii. 16. *בְּאִמְתָּקָךָ*, in *thy truth*, according to it, Ps. xxvi. 3. Comp. Is. l. 10; Ps. lxxxiii. 5; lxxviii. 22; Prov. xx. 7; Ps. ci. 2, &c. *תָּרַד אֶת־הַגְּלוּמִילָה*, *I proceed gloomily*, Ps. xliii. 2. *בְּרַחֲבֵיהָ*, in *width*, i. e. plenty, Ps. cxix. 45. *עַל־שְׂבָבָה*, upon *the snare*, Job xviii. 8. *הֲגַי שָׁמַיִם*, *circuit of (the) heavens*, Ib. xxii. 14. *בְּצֵלָם*, in *a shade*, i. e. in *instability*, Ps. xxxix. 7. *בְּמִשְׁפָּרִים*, *rightly*, Prov. xxiii. 31. *הֲצִיף יְהוָה יְתֵלְכֵנִי*, *thine arrows—lightnings—went on*, Ps. lxxvii. 18, &c.

Inf. *יִתְהַלֵּךְ*, Zech. i. 10; vi. 7.

Imp. id. Gen. xiii. 17; xvii. 1.

Part. *מִתְהַלְּכָה*, f. *מִתְהַלְּכָה*, pl. m. *מִתְהַלְּכִים*, Prov. xxiv. 34, in a military sense. See Pih.

הִלְךְ, v. Chald. Pahl. i. q. Heb. Pih. pret. non occ.

Part. *מִתְהַלֵּךְ*, *Walking, proceeding*, Dan. iv. 26. Constr. med. *עַל*. Aph. Part. m. pl. *מִתְהַלְּכִין*. Constr. *בָּךְ*. *Walking, &c.*, Dan. iii. 25; iv. 34, al. non occ.—

הִלֵּל, v. pret. non occ. pres. pl. m. *יְהַלְּלוּ*, Is. xiii. 10; f. sing. *תְּהַלֵּל*, Job xli. 10. (See Parad. Kal, Gram. art. 211, page 256, יָסַב, here fm. יָסַב.) Arab. *هَلَّلَ*, *splendere cepit*;

conj. ii. *הִלֵּל*, *laudavit*, q. d. *splendere fecit, splendidum prædicavit*. Cogn. *אָהָל*, *dignus fuit*: conj. ii. *אָהָל*, *dignum habuit*. Shine, give out light: with *אור*, immed.

Inf. aff. *יִהְיֶה*, *His shining, giving out light*, with *נֵר*, Job xxix. 3. See also my note.

Part. pl. m. *הוֹלִים*, lit. *shiners*. Eng. vulg. *sparks*, i. e. *Vain-glorious, foolish, &c.* Ps. v. 6; lxxiii. 3; lxxv. 5, al. non occ. See this participle, which is very nearly allied to this participle.

Pih. *הִלֵּל*, pres. *יְהַלֵּל*, and *יְהוֹלֵל*, constr. immed. it. abs. it. med. *אֵל*, *אֵל*, *לְךָ*, *בְּךָ* instr. Syr. *ܠܗܠܘܬܐ*, *laudavit*.

I. *Praised*, Gen. xii. 15; Is. lxiv. 9, 10; Joel ii. 26; Ps. cxvii. 1; cxix. 164; Prov. xxvii. 2, &c.

II. *Gloried*. Constr. *בָּךְ*, *עַל*, Ps. x. 3; xlv. 9; lvi. 5. See *הִתְהַלֵּל*, *הוֹלֵל*, *הִתְהַלְּלָה*. The *Dagesh* characteristic of this species is often omitted, Gram. art. 113. The second fm. pres. always 'in this, or some cognate sense, Ps. lxxv. 5. *אֶת־הַתְּהִלָּה*, constr. for *הִתְהַלֵּל*, *I said to the (vain) glorious, glory not*. It. meton.

III. *Pronounces (vain) glorious, foolish, mad*, Job xii. 17; Eccl. vii. 7; Is. xlv. 25.

Puh. pret. f. *הִלֵּלָהּ*, pres. *יְהַלֵּל*, Ezek. xxvi. 17. *הָעִיר הַזֹּאת*, *the city which has been lauded*; where *הָ* stands for *אֵשֶׁר*, unless we have the very noun here on which the verb is formed, Gram. art. 182. 2, &c., Ps. lxxviii. 63. "*Celebrabantur*," says Dr. Gesenius, "*carminibus nuptialibus*." But we read of no such *nuptial songs* in the Bible! This, nevertheless, he dislikes, and proposes another reading. *Praised*, i. e. spoken of by way of approbation, however, will suit the passage well. So the Targumist, *אֶשְׁתַּבַּח*.—*יְהַלֵּל*, *is praised*, Prov. xii. 8.

Part. *מִתְהַלֵּל*, *Praised*; and, as in Niph. generally, Gram. art. 157. 20. "*Worthy to be praised*, 2 Sam. xxii. 4; Ps. xviii. 4; xlviii. 2; xcvi. 4; 1 Chron. xvi. 25, &c.

Hithp. of fm. *יְהַלֵּל*, pret. non occ. pres. *יְהַלֵּל*. I. *Set about, become, glorying, boasting*, 1 Kings xx. 11; Ps. xxxiv. 3; lxxiii. 12; Jer. ix. 22, 23; Prov. xx. 14.

II. *Become, be, praised*, Prov. xxxi. 30, &c.

Inf. *יִתְהַלֵּל*, Ps. cvi. 5.

Imp. Ps. cv. 3; 1 Chron. xvi. 10.

Part. *מִתְהַלְּלִים*, pl. *מִתְהַלְּלִים*, Prov. xxv. 14; Jer. ix. 23; Ps. xcvi. 7.

Hithp. of fm. *יְהוֹלֵל*, pret. *יְהוֹלֵלָהּ*, pres. *יְהוֹלֵל*, *Became vain-glorious, foolish, mad*,

Jer. xxv. 16; L. 38; li. 7; Nahum ii. 5; only in appearance, *dissembled madness*, 1 Sam. xxi. 14.

הלם, adv. *Hither, thus far*, Gen. xvi. 13; Exod. iii. 5; Judg. xviii. 3, &c. See Noldius, p. 265. Arab. هَلَمَّ, *adesdum, &c.*

הלם, m. seg. lit. *contusion, beating*, abstr. for concrete, 1 Sam. xiv. 16; Ps. lxxiii. 10. *Broken, stricken, beaten to pieces*. Hence—

הלם, v. pres. יהלם. Aff. יְהַלְמֵנִי, Ps. cxli. 5. Constr. immed. it. abs. it. med. הַלְּמֵנִי, instr. *Struck, beat*, Judg. v. 22. 26; Is. xvi. 8; Prov. xxiii. 35; Ps. lxxv. 6.

Part. pass. pl. m. constr. הַלְּמֵנִי, *The beaten of*—i. e. intoxicated with—*wine*, Is. xxviii. 1. Infin. הִלֵּם, above. Part. הוֹלֵם, for הוֹלֵם, Is. xli. 7.

הַלְּמֹנֶת, f. A workman's *hammer* or *mallet*, Judg. v. 26, abstr. for concr.

הם, הַפְּהָה, pron. 3d pers. masc. pl. See הוּא, Nold. p. 266; Gram. art. 145. 2. *They, them*. Is capable of receiving the def. art. See הַאֵל, and the Appendix. Acts also as the logical copula, Gen. xxv. 16; 1 Kings viii. 40; ix. 20, &c. With fem. pred. Cant. vi. 8. In Zeph. ii. 12, belonging to the 2d pers. according to Gesenius; but the truth is, the place is inverted and abrupt, and should be read thus, יְבַשְׁטִים הַלְּלֵי חַרְבֵי נַפְשִׁים, *Even ye (are) (the) wounded of my sword,—they are Cushites*.

הָהָה, v. pres. יְהָהָה, apoc. הָהָהִי, with ה, parag. in pause. אֶהָהָהִי, Ps. lxxvii. 4. With ׀ parag. הָהָהִי, Is. xvii. 12; constr. abs. it. הָהָהִי, לְ, med. Arab. هَمِي, *huc illuc pastum vagatus est* grex. Cogn. هَمَّ, *cogitavit sollicito animo*; هَامَّ, r. هِيم, *vagatus fuit furibundi instar*. Syr. הַסְּכָא, *avertit oculos*. Cogn. Heb. הָהָה. Syr. هَمَص. Arab. حَمِي, *fervefecit*. *Boil, seems to be the primitive notion*. Hence—

I. *Ferment* as wine (comp. חמרר), Zech. ix. 15; Prov. xx. 1; Ps. xlv. 4. Meton. *troubled*.

II. *Moved*, as the bowels, by pain, affection, grief, anger, &c. Cant. v. 4; Jer. xxxi. 20; Ps. lxxvii. 4; xlii. 6. 12; Jer. xlvi. 36, &c.

III. Meton. *Roar, rage*, (a) as the sea; (b) as an enraged people; (c) *growl*, as a bear, dog; (d) *moan*, as a lute or dove: (a) Jer. v. 22; vi. 23; xxxi. 35; li. 55; Is. li. 15; (b) Is. xvii. 12; Ps. xlvi. 7; lv. 18; 1 Kings i. 41; Ps. xxxix. 7; (c) Is. lix. 11; Ps. lix. 7. 15; (d) Is. xvi. 11; Ezek. vii. 16. Infin. הַמְּוִה, Is. xvii. 12.

Part. הַמְּוִה, Prov. xx. 1; Jer. iv. 19. הַמְּוִה, ׀ id. f. pl. הַמְּוִה, Ezek. vii. 16. הַמְּוִה, ׀ Prov. vii. 11; ix. 13, Gram. art. 136. 5; pl. הַמְּוִיִּה, *places emitting noise, tumultuous*, i. e. abounding with people, Prov. i. 21.

הַמְּוִה, see הם.

הַמְּוִיָּה, for הַמְּוִיָּה, m. pl. aff. r. הַמְּוִיָּה, cogn. הם. Arab. هَمَّ, *cura, angor, sollicitudo*. Meton. *Their riches, abundance*, once, Ezek. vii. 11.

הַמְּוִיָּה, and הַמְּוִיָּה, Chald. pron. 3d pers. masc. pl. *They, them*. Heb. הם, Dan. ii. 34, 35; Ezra iv. 10. 23; Nold. p. 276.

הַמְּוִיָּה, r. הַמְּוִיָּה, m. (In Job xxxi. 34, fm. according to Gesenius; but, if נָבֵה is to be taken adverbially,—see my note on the place,—the remark of Gesenius is groundless.) pl. הַמְּוִיָּה, Joel iv. 14.

I. *Moving of the bowels*, affection, Is. lxxiii. 15. LXX. τὸ πλῆθος τοῦ ἐλέους σου.

II. *Musical sounds* expressive of joy, Ezek. xxvi. 13; Amos v. 23. See the parallelism.

III. *Multitude*, as in commotion, Is. xiii. 4; xxxiii. 3; Dan. x. 6.

(a) Of nations, Gen. xvii. 4, 5; people, Is. xvii. 12.

(b) Of women, 2 Chron. xi. 23.

(c) Of soldiery, Judg. iv. 7; Dan. xi. 11—13.

(d) Of waters, Jer. x. 13; li. 16.

(e) Of wealth, riches, Ps. xxxvii. 16; Eccl. v. 9; Is. lx. 5, &c. Aff. הַמְּוִיָּה, הַמְּוִיָּה, pl. הַמְּוִיָּה.

הַמְּוִיָּה, see הַמְּוִיָּה.

הַמְּוִיָּה, f. The mystical name of a city, Ezek. xxxix. 16;—see the preceding verse—probably heathen Rome.

הַמְּוִיָּה, f. *Sound, murmuring* of the lute, Is. xiv. 11, r. הַמְּוִיָּה, al. non occ.

הַמְּוִיָּה, see יָמֵן.

הַמְּוִיָּה, Job xxiv. 24. Hoph. r. מִנְךָ, according to Gesenius. But, see my note. Puh. of חמר.

הַמְּלָה, and הַמּוֹלָה, f.—pl. non occ.

Arab. **هَمَل**; *continue pluit cælum, liberè dimissi sunt cameli.* Cogn. **حَمَل**, *impetus fecit.* *Commotion; agitation:* or, meton. the sound, thence proceeding, of a multitude, Jer. xi. 16. Of the wings of the cherubim, Ezek. i. 24. Gesenius, i. q. הַמּוֹן, which is very doubtful.

הַמָּם, v. pres. הָם. Aff. הַמָּם, in pause, הָם, Josh. x. 10; 2 Sam. xxii. 15. Synon. הָם, הָם, הָם. Cogn. הָם, הָם. Arab. **هَم**, *tabescere fecit, exedit morbus; impulit ad citatiorem incessum camelum.* *Put in motion, commotion; to the route, destruction,* Is. xxviii. 28; 2 Chron. xv. 6; Exod. xiv. 24; xxiii. 27; Josh. x. 10; Ps. xviii. 15; cxliv. 6; Deut. ii. 15; Esth. ix. 24; Jer. xxxi. 34.

הַמּוֹן, not הַמּוֹן, as Gesenius gives it. Once, Ezek. v. 7. Aff. הַמְּבָבָם, *Your abundance, excess, i. e. transgression.* Comp. vr. 6, ib. i. q. רִשְׁעָה. LXX. ἀφορηή.

הַמְּבִינָה, m. *kethiv*, הַמְּבִינָה, *keri*, הַמְּבִינָה, defin. Dan. v. 7. 16. 29. Syr. **ܗܡܒܝܢܐ**, **ܗܡܒܝܢܐ**. *Torques, spira, murænula.* Castell. Pers. **هميان**, *Targum.* הַמְּבִינָה, —*balthus, zona.* Castell. With the Pers. termination, **ك**, forming a diminutive, *A collar for the neck, or a bracelet or ring for the hands, perhaps; al. non occ.*

הַמָּם, for הַמָּם, Infin. Niph. r. מַסַּס.

הַמְּסִי, for הַמְּסִי, r. מַסַּס, Josh. xiv. 8.

הַמְּסִי, pl. m.—sing. non occ. Is. lxiv. 1, only. **הַמְּסִי**, *As the kindling of fire (excites) Slight noises; and as fire stirs up—makes to boil—waters; so shall God by almost silent means (comp. ch. xlii. 2, seq.) so make known thy name, that nations shall eventually shake and tremble at it. The prediction relates to the spread of Christianity.*

Arab. **هَمَس**, *lenis submissusque strepitus pedum, &c.* Cogn. **هَمْس**, *strepitus rerum commistarum inter sese, ac moventium.* Gesen. &c. “sarmentorum et ramorum,” &c. Whence הַמְּסִי is next made to signify *sarmenta!* I ask, and why not, all the *varia genera euntium, &c. &c.* and so propose a most abundant choice? Castell is not a whit

better. “*Quidni,*” says he, “*devoraciones?*” ab **هَمَس**, *mandi.* But **هَمَس** has no such sense. The LXX. &c. seem to have read הַמְּסִי אֵשׁ הַמְּסִי. (See **מָס**.) *ὡς κηρὸς ἀπὸ προσώπου πυρὸς τήκεται.*

הַמְּרוֹתָם, r. מְרָה, Infin. Hiph. with Dagesh Euphon, Ges. See my note on Job xvii. 2, r. הַמְּרוֹתָם. *Their embitterings.*

הָן, pron. 3d pers. pl. fem. always after some preposition, as בְּהָן, or בְּהָן, בְּהָן, בְּהָן. Otherwise, הָן, which see. On certain idiomatic usages of this pronoun after prepositions, see my note on Job xxx. 24.

הָן, or הָן, with הַ parag. הָן, which see. Arab. **إِنَّ**, **إِنَّ**, *siquando, siquidem.* Syr.

ἄν. Gr. *ἐὰν, ἤν.* Cogn. **אֵם**, which see; it. Noldius, p. 276, et seq.

I. *Behold, see; observe,* Gen. iii. 22; Num. xxiii. 24; Is. xxiii. 13; Job xxxi. 35, &c.

II. *If, whether?* (a) interrogatively, Jer. ii. 10; Ezra v. 17, &c.: it. (b) implying *negation*, as in **אֵם**, p. 38, above, Dan. iii. 17.

(c) *Whether, distributively*, Ezra vii. 26.

(d) —, conditionally, Exod. iv. 1; Dan. iv. 24.

(e) —, hypothetically, i. e. putting some case, as a fact; and then reasoning from it, Lev. xxv. 20; Is. l. 11; Exod. viii. 22; Jer. iii. 1; Job xiii. 11, &c.

This usage (II.) is not unknown to the Greek; and appears to have originated in that language, just as it has in the Hebrew, by speaking of facts, rather than of opinions. Hoogeveen (under **Εἰ**, ed. 1813), p. 151, has well remarked, “*Cæterum*” “*nec conditionem proponi, sed casum verius poni de re præterita.*” So, Ib. § xii. p. 152. “*Si conditio rem certam indicat, accipit ei vim αιτιολογικην, causamque consequentiæ infert, ut apud, Hom. II. φ. v. 216. Αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοὶ,*

Εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντα δλέσσειν.

“*Tibi enim dii ipsi opem ferunt, quoniam dedit tibi Saturni filius omnes Trojanos perdere.*” “*Similiter . . . Rom. viii. 17. Εἰ δε τέκνα, καὶ κληρονόμοι ubi τὸ τέκνα εἶναι rem certam esse nec dubiam,*” &c. Ib. § xiii, “*Interrogationibus quoque inservit, &c. e. g. Εἰ δ' ἀμφοῖν μεταξὺ κείται. . . . Inter utramque sit media?* Plat. de Repub. lib. v.; Hom. Odys. A. v. 158, &c. See also Vigerus de

Idiotismis, by Herman. Lond. 1824. p. 504, et seq. cap. viii. sect. vi. par. iii. et seq. These are, therefore, not mere Hebraisms: they are natural constructions growing out of the nature of the case.

הן, Chald. i. q. Heb. Dan. iii. 17, *Behold, see, if, whether?* &c., Ezra v. 17; Dan. ii. 5, 6, &c. It. Distributively, Ezra vii. 26, &c.

הנה, I. Pron. 3d pers. pl. fem. *They, them*, and Dem. *these*, Gram. art. 145. 2; Nold. p. 275, et seq. Gen. xli. 19; xxxiii. 6; xxi. 29. With def. art. 1 Sam. xvii. 28. Often includes the logical copula, as in הוא והנה, Gen. vi. 2, &c. With prepp. בנהנה, פנהנה, לנהנה, Lev. v. 22; iv. 2; Ezek. i. 5; Gen. xli. 19, &c. See Nold. l. c.

הנה. II. Arab. هُنَا, هَاهُنَا, هَهُنَا, *hic, huc*. Compd. of הַה, *versus*, and הן, *See, behold. Hither, thus far*, of (a) place or (b) time; (a) Gen. xlv. 8; Josh. iii. 9, &c. *הנה הנה, hither and thither*, Josh. viii. 20; 1 Sam. xx. 21. *עַד הַנְּהָה, thus far*, Num. xiv. 19; 1 Sam. vii. 12, &c. It. *Here*, Dan. xii. 5; 1 Kings xx. 40.

(b) With *עַד*, Gen. xv. 16; 1 Sam. i. 16. Contr. *עַד, עֲדָה*. See *עַד*. And Nold. pp. 281. 2.

הנה, rarely הנה, i. q. הן. Of which it is compd. with def. art. affixed. *Behold, see, lo: to excite (a) attention*, Gen. i. 29; Exod. i. 9; Num. xviii. 6; Josh. ix. 12, &c.

(b) With intimation of something important and unusual, Gen. vi. 17; Exod. xxxii. 34; xxxiv. 10; Is. vii. 14.

(c) With promptness, Num. xiv. 40; 1 Sam. iii. 8; Is. lviii. 9; Ps. xl. 8, &c. The signn. *hic*, and *si*, assigned by Noldius, p. 279, are groundless. See *Ib.* p. 278, seq.

With pron. affixed, הנהני, for הנהני: in pause, הנהני, Gen. xxii. 1. 11; xxvii. 1, &c.

הנה, f. הנה, Gen. xvi. 11; xx. 3, &c. הנה, Num. xxiii. 17; 1 Chron. xi. 25, &c. הנהני, in pause, הנהני, Job xxxviii. 35. הנהני, Gen. xlv. 16; Josh. ix. 25, &c.

הנה, Deut. i. 10; Jer. xvi. 12. הנה, Gen. xlvii. 1; 1 Sam. xii. 2, &c. It. הנה אשר, הנה אין, הנה זאת, הנה זה, &c. See Nold. p. 280, &c.

הנה, f. once, Esth. ii. 18, r. נח, cogn. נח, *Rest, peace*. LXX. ἀφραση.

הנה, see r. נח, and יח.

הנה, pret. Hiph. r. נח, cogn. יח.

הנה, Hoph. ib.

הנהל, pret. Aph. r. על, Chald.

הנהל, Infin. Hiph. Chald. r. נהל.

הנה, v. non occ. in Kal. Arab.

سِرِّيس, *sermo occultus: δνομαποιητικόν*.

Pih. הנה, imp. apoc. *Hush, be silent*, constr. abs. it. med. כפני, Hab. ii. 20; Zeph. i. 7; Zech. ii. 17: it. Judg. iii. 19; Amos vi. 10. Pl. הנה, Neh. viii. 11.—Used adverbially, Amos viii. 3.

Hiph. pres. apoc. הנה, *Made, caused to be silent*, Num. xiii. 30.

הנה, Hiph. r. סח, Chald.

הנה, Imp. apoc. Hiph. r. ענה.

הנה, Hiph. r. ענה.

הנה, Hoph. id.

הנה, f. pl. הנה, once, Lam. iii. 49; r. הנה, *Remission, intermission*.

הנה, and הנה, m. } Syr. סכ, *rever-*
הנה, f. } sio, סכ, *contor-*

sio. Arab. مَهْفَكٌ, *multum errans, et se confundens. Perversion, subversion*, Ezek. xvi. 34; Gen. xix. 29.

הנה, v. pres. הנה, Constr. med. הנה, *among*, *in, among*; it. immed. and abs. *Turn (a) over*, Judg. vii. 13; Job xxxviii. 9; Hos. vii. 8; 2 Kings xxi. 13; Ps. xli. 4.

(b) *Subvert, ruin*, Gen. xix. 21. 25; Deut. xxix. 22; Jer. xx. 16; Job ix. 5; xxxiv. 25; Amos iv. 11; Hag. ii. 22, &c.

(c) *Turn back*, Exod. x. 19; 1 Kings xxii. 34; 2 Kings v. 26; 2 Chron. xviii. 33; Lam. iii. 3. And give *the back*, as in battle, Josh. vii. 8; Judg. xx. 39—41; Ps. lxxviii. 9.

(d)—*Change*, i. e. from one sort, &c., to another, i. q. הנה, Lev. xiii. 3. *turned white*, Ps. cxiv. 8; Jer. xiii. 23. With הנה, Ps. xxx. 12; lxvi. 6; cv. 25. 29; Jer. xxxi. 13, &c.

(e) *Change*, i. e. *pervert*, Jer. xxiii. 36; Amos v. 7; vi. 12.

(f) *Convert*, 1 Sam. x. 9. Infin. הנה, constr. הנה, Prov. xii. 7; Gen. xix. 29. Aff. הנה, הנה, הנה.

Imp. הנה, 1 Kings xxii. 34.

Part. הנה, pl. הנה; Relative הנה, Ps. cxiv. 8; Gram. art. 175. 16.

Pass. f. הנה, Lam. iv. 6.

Niph. **הִפָּךְ**, pres. **יִפְּךְ**, pret. once, **נִתְפָּךְ**, Esth. ix. 1, *Became, was turned, (a) over*, Job xxviii. 5: Metaph. Lam. i. 20; Hos. xi. 8; Ezek. iv. 8, *to; consigned to*, Lam. v. 2.

(b) *Subverted, overturned*, Jonah iii. 4.

(c)—*Back*, Josh. viii. 20.

(d)—*From one sort to another; Changed*, Exod. vii. 15; Lev. xiii. 17; Esth. ix. 22; Lam. v. 15; Job xx. 14. **בְּלִשׁוֹנוֹ**, *With his tongue*; i. e. says one thing at one time, at another another; *A praevaricator, double-dealer*, Prov. xvii. 23. Comp. Ps. xii. 3.

(e)—*For the worse, perverted*, Exod. xiv. 5. *Turned against*, with **בָּ**, Job xix. 19.—*Upon*, 1 Sam. iv. 19, with **עַל**.

(d)—*For the better, converted*, Is. lx. 5; 1 Sam. x. 6, with **ל**.

Hoph. **הִתְפָּךְ**, with **עַל**, i. q. Niph. (e) *Turned upon, against*, Job xxx. 15. See my note. al. non occ.

Hithp. pres. f. **תִּתְפָּךְ**, *Becomes turned, changed*, Job xxxviii. 14. See my note.

Part. **מִתְפָּכֵה**, f. **מִתְפָּכֵה**, *Becomes, is turning over, or about*, Job xxxvii. 12; Judg. vii. 13; Gen. iii. 24.

הִתְפַּכְּךָ, m. once Prov. xxi. 8; opp. **תָּפַח**, *Turning, twisting, tortuous*.

הִתְפַּכְּךָ, Infin. aff. Hiph. r. **פָּרַר**.

הִתְפַּכְּךָ, Hithp. r. **צִיד**.

הַצִּלָּה, f. r. **נָצַל**, *Deliverance*, Esth. iv. 14; al. non occ.

הִצָּן, m. Some MSS. have **הִצָּן**. The LXX. seem to have read **מִצָּפֹן**, ἀπὸ βόρρῶν. Cogn. Arab, **حِصْنٌ**, *munimentum*. Æth.

זֶרֶז: *ferrum*. *An armament, force*, Ezek. xxiii. 24.

הַצָּפִינוּ, Infin. Hiph. Aff. r. **צָפַן**.

הַקְצוּרָה, Infin. Hiph. r. **קָצַה**.

הָרָה, m. pl. **הָרִים**. With def. art. **הַהָרִים**; par. **הָרָה** once. **הַהָרָה**, *montem versus*. Constr. **הָרִי**, and **הָרֵי**. Def. art. **הַהָרִים**, r. **הָרִי**. See Arab. **هور**.

I. *A mountain*, Is. xxx. 25; xl. 4. 9; lvii. 7; Exod. iii. 12; xix. 2; Gen. xiv. 10; xii. 8; xix. 17, &c.

II. Metaph. *Place of strength*, considered as a refuge, or as an obstacle, Is. xl. 4; Zech. iv. 7; Jer. xvi. 16; Ps. xi. 1; xxx. 8.

III. *Men of great power*, Is. xli. 15. Comp. Dan. ii. 35.

IV. Meton. *A mountainous place, or country*, Gen. xiv. 10; Josh. x. 40; xi. 16; xv. 48. **הַר הָאֱלֹהִים**, Luke i. 39. 65. *Mount of God, Sinai*, because God appeared there, Exod. iii. 1; iv. 27; xviii. 5. Also *Zion*, Ps. xxiv. 2; Is. ii. 3. Frequently with **קָדְשׁ**; as **הַר קָדְשִׁי**, *mount of my holiness*. **הַר קָדְשִׁי**, of his do. so styled apparently to show that the holiness belonged to God; and to guard against a superstitious reverence for the mere place, Is. xi. 9; lvi. 7; Ps. ii. 6; xv. 1; xliii. 3; Obad. vr. 16; Ezek. xx. 40. Occasionally **הַר בַּיַּת יְהוָה**, *mountain of Jehovah's house*, Is. ii. 2; comp. Ps. lxxviii. 16, either very high, or very good; i. e. for pasture—comp. Jer. l. 6,—which is most probable.

According to Gesen. **הַר קָדְשִׁי**, Is. lvii. 13, is put for the whole of the Holy Land. Is it not rather by a synecdoche, because Zion, as the principal place, is solely mentioned? Pl. **הָרֵי**, *my mountains*, for my mountainous land; i. e. the whole of Jewry:—as **הָרֵי שָׁמָרָה**, is put for Samaria, Jer. iv. 15, &c. Comp. Amos iv. 1; Is. xiv. 25; lxxv. 9. Gesenius here tells us, that the ancient religion considered mountains as holy, because they were supposed to be the seats of the divinities. And so of course, the sanctity of Olympus, and that of mount Moriah in Jerusalem, stood on the same footing! The truth, however, seems to be, high places were chosen rather than low ones, because they could be more easily defended. Hence cities, citadels, palaces, temples, would be, and were usually, so situated; and hence, probably, originated the notion, among the heathen—not among the ancient believers in revelation—that the divinities resided in such places:—so **הַר הַמְשִׁיעֵה**, *mount of the destroyer*, Babylon, Jer. li. 25. And hence, their *high place*. See **בָּמָה**.

Aff. **הָרֵי**, **הָרִי**, **הָרִים**, pl. **הָרֵי**. It. contr. **הָרֵי**, **הָרֵי**.

הָרֵי, see **הָרֵי**.

הַרְאֵל, lit. *Mount of God*, Ezek. xliii. 15. Ib. vr. 16, **אֲרָאֵל**, which see, id. *A name of the great, or brazen altar*.

הָרֵב, Imp. apoc. Hiph. r. **רָבָה**.

הָרֵבָה, **הָרֵבָה**, **הָרֵבָה**, Infinn. r. **רָבָה**.

הָרֵב, m. } Arab. **تُرْبَة**, *tumultus, cædes*.

הָרֵבָה, f. } *Slaughter, slaying*, Is. xxvii. 7; xxx. 25; Ezek. xxvi. 15; Esth. ix. 5; Prov. xxiv. 11:—Jer. vii. 32; xii. 3; xix. 6; Zech. xi. 4. 7.

הַרְג, v. pres. יַהַרְג; with ה par. אַהַרְגה; aff. אַהַרְגוּ. Constr. immed. it. med. הַרְגָה, לְ, בְ, גְ, it. בְ, instr. Arab. **هَرَج**, *confusione, aut cæde, misti fuerunt inter se*: hence constr. with ב, synonym. קָטַל, הִמָּל, *Kill, slay, generally in war, &c., by the sword or otherwise; by pestilence, grief, a viper, &c.; of men, beasts, fruit-trees, 1 Kings xix. 10; 2 Kings xi. 18; Esth. ix. 6:—Is. x. 4; xiv. 20, &c.:—Gen. iv. 8; Exod. ii. 14; xxii. 23; 2 Sam. xii. 9; Amos iv. 10; Judg. ix. 54:—Jer. xviii. 21; Job 7. 2; xx. 16; Is. xxvii. 1; xxii. 13; Ps. lxxviii. 47; comp. Job xiv. 8.*

Inf. הַרְגָה, constr. הַרְגוּ, aff. הַרְגוּ, &c.
 Imp. הַרְגוּ, aff. הַרְגוּ, pl. הַרְגוּ, in pause הַרְגוּ.
 Part. pres. pl. הַרְגִים, aff. sing. הַרְגָה.
 Pass. pl. m. הַרְגִים, constr. הַרְגִי, aff. הַרְגִי, &c.
 Niph. pres. הַרְגָה, *Is, becomes slain*, Lam. ii. 20; Ezek. xxvi. 6.
 Infin. הַרְגָה, Ezek. xxvi. 15.
 Puh. הַרְגָה, Is. xxvii. 7; Ps. xlv. 23, i. q. Hiph.

הַרְהָה, f. constr. הַרְהָה, pl. הַרְהָה. Arab. **هَرَّه**, *multa aqua, lao*. **هَرَّهَر**, *aquatum duxit*.
 Comp. **הַרְהָה**, *With child, pregnant*, Gen. xvi. 11; xxxviii. 24, 25; Exod. xxi. 22; Is. vii. 14; Jer. xx. 17, &c. Aff. pl. הַרְהָה, הַרְהָה, and הַרְהָה, Hos. xiv. 1, Gram. art. 136. 5.

הַרְהָה, v. pres. apoc. פָּהַרְהָה. See הַרְהָה, above.
Conceived, became pregnant; constr. abs. it. immed. it. med. הַרְהָה, לְ, אֶל, to or for whom; propr. of women only; metaph. of men, Gen. xvi. 5; Judg. xiii. 3; Num. xi. 12; Metaph. Ps. vii. 15; Is. xxvi. 18; lix. 4; xxxiii. 11; Job xv. 35. Meton. 1 Chron. iv. 17. Pres. apoc. Gen. iv. 1. 17; xvi. 4. פָּהַרְהָה, to, by, him, Gen. xxxviii. 18.

Infin. הַרְהָה, and הַרְהָה.—Gram. art. 72.—It. הַרְהָה, Is. lix. 13, metaph.

Part. f. aff. הַרְהָה, הַרְהָה, Cant. iii. 4; Hos. ii. 7.

Puh. הַרְהָה, *Has been conceived*, Job iii. 3.
הַרְהָהִין, m. pl. Chald. compd. of הַרְהָה, and הַרְהָה. Arab. **هَرَّهَر**, above. Metaph. *Conceptions, various imaginations, or the like*, Dan. iv. 2; al. non occ. Syr. **هَرَّهَر**, *imaginatio*.

הַרְהָה, m. } r. הַרְהָה, *Conception*, Gen. iii.
 הַרְהָהִין, m. } 16; Ruth iv. 13; Hos. ix.
 11. Aff. הַרְהָה.

הַרְיִקָה, f. r. הַרְיִקָה, pl. aff. הַרְיִקָה, *Its houses, &c., broken down, ruined*, Amos ix. 11; al. non occ.

הַרְיִסוֹת, f. r. הַרְיִסוֹת, aff. הַרְיִסוֹת, *Thy destruction, ruin*, Is. xlix. 19; al. non occ.

הַרְמוֹן, m. i. q. אַרְמוֹן, which see. *A palace, or citadel*, Amos iv. 3. LXX. καὶ ἀπορριψήσεσθε εἰς τὸ ὄρος τὸ Ρομμάν, al. Ρεμμάν. Aquila, εἰς Ἀρμανὰ ὄρος ἀπάγοντες. Sym. Syr. Chald. εἰς Ἐρμυνίαν, al. Ἀρμυνίαν. Quint. Ed. montem Mová. See also Bochart. Phaleg. lib. i. cap. iii. p. 22, &c. Where we have Theodoret and Theodotion's reading of the passage.

הַרְמֵם, Imp. pl. Niph. r. רָמַם.

הַרְמָה, m. once, Is. xix. 18, al. הַרְמָה, which see; given as the *mystic* name of a city, and, therefore,—as it should seem—intended to carry a meaning. Usually, “*City of destruction*.” See הַרְמָה, below. Ikenius Dissert. Philol. Theol. xvi. takes it to be *Leontopolis*, from **هَرَس**, *vehemens et vorax* leo. See

Suppl. Lex. Heb. of Michaelis sub voce. According to Gesen. “*ex idiomate quodam Jesaia diruetur harum urbium una:*” the soundness of which may be fairly doubted. From the context, however, it should rather seem that, as one of the five cities professing the true religion, something better than destruction should be predicated of it. If the prediction relates to Christian times,—and of this there can be no doubt,—and if the term is to be taken as signifying a *lion*, why may the interpretation not be, *City of the Lion*? The great altar in Ezekiel's temple is termed **הַרְיִקָה**, and **הַרְיִקָה**, which see; which are perhaps other similar *mystical names* belonging to the same period. See also vr. 19 here, et seq. In the Syriac, too, **הַרְיִקָה** signifies *redemptio, salus, &c.*, and, if this may be taken here, we shall have *city of redemption*; i. e. one of these five cities shall excel the rest in this respect: which will be intended if the Lion of the tribe of Judah, in the other case, is meant. This will make the context easy and obvious, and takes no more for granted, perhaps, than such usages really require. It is truly marvellous, that such a writer as Ikenius could see nothing here beyond the Temple of Onias, and Alexander's invasion of Egypt; how *the altar to be erected to Jehovah*, vr. 19, et seq. its being a *sign and testimony to Him*, that the Egyptians should cry to him, and that He should send them a *Saviour*: that Jeho-

vah should be known to them, and that they should recognize Him; should serve Him; should vow and pay their vows; should turn to Him, and be healed, and so on; if, after all, the whole thing meant was, an event of no moment whatsoever to posterity, and the terms just noticed,—all occurring in this chapter,—were entirely destitute of meaning! It is not to be wondered at, indeed, that he should object to Vitringa's patch-work attempt to make this prophecy fit both these events. The favourite double interpretation system has committed greater havoc than this on Holy Scripture. This Ikenius ought to have seen and exploded. See my Sermons and Dissertations, p. 216, et seq.

הָרַס, v. pres. הָרֹס, it. הָרִים, constr. immed. it. med. אָרַח, rarely אָרַל, אָרַל, אָרַל, instr. Arab. هَرَسَ, *contudit vehementius. Broke down* (a) as houses, walls, towers, altars, cities, &c.; opp. בָּנָה, קָבַע. Synon. נָחַשׁ, נָחַשׁ, נָחַשׁ, נָחַשׁ, Judg. vi. 25; Is. xiv. 17; Ezek. xiii. 14; Mic. v. 10; 1 Kings xix. 10. 14; Jer. xxiv. 6; xlii. 10; Mal. i. 4; Job xii. 14; Prov. xiv. 1.

(b) *Men*; i. e. put down, reduce, &c., Exod. xv. 7; Is. xxii. 19; Ps. xxviii. 5; it. *Injure, hurt*, Prov. xxix. 4; as if a country were built up by justice, but broken down by flatterers.

(c) *The teeth*, Ps. lviii. 7.

Infin. הָרוּס, Jer. i. 10; xxxi. 28.

Imp. הָרִס, aff. הָרִסָּה, 2 Sam. xi. 25.

Part. הָרוֹס, Jer. xlv. 4.

Pass. הָרוּס, 1 Kings xviii. 30.

Niph. f. הָרַסָּה, pres. הָרִסָּה, *Became, was, broken down*, Prov. xi. 11; xxiv. 31; Jer. xxxi. 40; L. 15; Joel i. 17; Ezek. xxx. 4; xxxviii. 20; Ps. xi. 3.

Part. הָרוּסָה, f. pl. Ezek. xxxvi. 35, 36.

Pih. pres. הָרִסָּה, i. q. Kal. Exod. xxxiii. 24.

Infin. הָרַס, Ib.

Part. pl. m. aff. הָרַסְתָּם, Is. xlix. 17.

הָרַחַף, Imp. apoc. Hiph. r. רָחַף.

הָרַחַת, Hiph. 3 pret. f. r. רָחַח, Lev. xxvi. 34.

הָרְרִי, see **הַר**: it. Patronym. *An inhabitant of the mountains or mountainous country*, 2 Sam. xxiii. 33.

הָשָׁב, Imp. Hiph. r. שָׁוִי, Is. xlii. 22.

הָשָׁם, for הוֹשָׁם, or הוֹשָׁם, Hoph. r. שָׁם.

הַשְׁמַעוּתָה, f. r. שָׁמַע, Gram. art. 160. fm. IV. *Hearing*, Ezek. xxiv. 26, al. non occ.

הָשַׁע, Imp. apoc. Hiph. r. שָׁעָה, or שָׁעָה.

הַשְׁתַּחֲנַח, Hithp. r. שָׁחָה.

הַשְׁתַּמְעֵשׂ, Hithp. r. שָׁעָה.

הַהֲבִיחָה, Inf. Aph. aff. Chald. r. חָבַה.

הַהֲבִיחָה, m. r. נָחַךְ, *Melting*, as metal in the fire, Ezek. xxii. 22, al. non occ.

הַתְּחַל, Imp. Hithp. apoc. r. תְּחַלָּה.

הַתְּחִי, Imp. Hiph. r. תְּחַיָּה.

הַתְּיָסָה, Inf. Hiph. aff. r. תְּיָסָה.

הַתְּלֵל, v. pres. יִתְּלֵל and תִּתְּלֵל, constr.

med. תְּ, it. abs. Cognn. Arab. حَتَّلَ, *de-*

cepit. حَتَّلَ, conditionem illius depravavit.

הֲטָרָה, *amentem reddidit.* **הֲטָרָה**, *mendacium.*

הֲטָרָה, *violenter traxit.* **הֲטָרָה**, *otiosus fuit.*

See also my note on Job xvii. 2. Much dispute exists as to what the form and origin of this verb is, all originating solely from its irregular punctuation. The elder grammarians took it as in Pihel. Gesenius and Ewald will have it to be a new Hiphilic form, derived from **הָלַח**, *cast or throw*. Still it is irregular, and nothing is gained by this roundabout process. If we suppose the root

to be **הָטַל**, see my note l. c., and point the word afresh, as if in Kal, all will be regular enough. *Deluded, deceived*, Gen. xxxi. 7; Judg. xvi. 10. 15; 1 Kings xviii. 27; Job xii. 9; Jer. ix. 4.

Infin. הָטַל, Exod. viii. 25; Job xiii. 9.

Part. pass. pl. m. הָטָלִים, or הָטָלִים, Job xvii. 2. See my note. *Tears, weeping*; usually *delusions*, "*provocation*."

Puh. הָטָל, for הָטַל, *Deceived*, r. Arab.

הַטָּל, *infortunium, תּוֹל, תּוֹל, desipuit, fatuus fuit.* In this case, Hoph. Is. xlv. 20.

הַתְּנַבֹּחַת, Inf. Hithp. r. נָבַח.

הַתְּתַח, v. pres. Pih. 2d pers. pl. m. הַתְּתַחְתִּי, once, Ps. lxii. 4. Arab. هَتَّتْ, *promptè et*

egregiè retulit dictum; effudit. هَتَّتْ,

volubili lingua fuit. هَتَّتْ, celeritèr effudit

nubes pluviam; iniquus fuit. LXX. ἐπιτίθειθε. Syr. هَتَّتْ لِسَانَهُمْ, *concitamini.* Targ.

הַתְּרַשֵּׁן, *fremētis. Attack unjustly*, either in words or deeds.

ו, *Waw, vav, or vav*, the sixth letter of the Hebrew alphabet; the *ἑπίσημον βαῦ*, or digamma (Ϝ) of the Greeks; also, as a numeral, the number *Six*, Gram. art. 4. Its ancient pronunciation—as is that of its Arabian equivalent (و)—was most probably that of our *W*; which will account for several changes which take place with this letter in the etymology. See Gram. artt. 87. 1, 2. On its etymology and usage, see Gram. art. 173, et seq.; 175. 12, et seq.; 242. 11, et seq.

As being of the same organ with ו, פ, ט, it will occasionally represent one of them in cognate words, Gram. art. 23; 78. 1, &c.

It will, as well as certain other letters, occasionally lose its power as a consonant, coalescing with the sound of the preceding vowel, Gram. artt. 37—39; 87. 1, 2.

Its copulative powers, as a conjunction, will be found abundantly exemplified in Noldius, p. 282, et seq., while it must appear to every one, capable of generalizing in any degree, that it never could have been necessary to assign *seventy-four* different meanings to this little word!

The modern Jewish Grammarians—from whom all our early grammars were mere transcripts—with whom is Gesenius, M. the Baron de Sacy, &c. assign, moreover, to this letter, as a conjunction, the power also of *converting the preterite tense of a verb into the future*; and *the future* (as they term it), i. e. the present, *into the preterite*. Gesenius tells us, after Michaelis, that וְקָטַל is only an abbreviated form of הָרָהוּ קָטַל; that the first ה is, like the Syr. in הַוְּתָ, suppressed; it is then וְקָטַל which, again, as וְהָהוּ is contracted into וְהָהוּ, we have, accordingly, וְקָטַל. The appeal to the Syriac here is inadmissible, because it is only in certain idiomatic cases that the ה, ה, is so suppressed; and these do not exist in the Hebrew: besides, this specific combination is quite unknown to the Syriac. And, again, if this be the true solution of the case with וְקָטַל, how will it also account for that in which the preterite is said to be converted into a future? e. g. Is, וְקָטַל, put for קָטַל? And, once more, הָרָהוּ, not הָרָהוּ, is the true Hebrew form!

This theory, too, takes it for granted that וְקָטַל is a real future tense; which is false. See Gram. art. 231. 10, et seq.; and וְקָטַל, וְקָטַל, וְקָטַל, וְקָטַל, Job iii. 11, et seq. To which a multitude of others might be added. The same may be said of the corresponding tense in all the dialects.

Nor, again, will the context in very many instances bear the application of any such conversive power in this particle, even supposing this tense to be a future. So וְקָטַל, Is. ix. 5; ib. וְקָטַל: it. 10, וְקָטַל: 11, וְקָטַל; 13, וְקָטַל; 15, וְקָטַל; 17, וְקָטַל; 18, וְקָטַל; 19, וְקָטַל: all of which must be preterites if this doctrine be true; while it is obvious, from the context, that they are all to be taken as futures. Innumerable instances of this description may be adduced, which cannot be desired by those who prefer truth to prejudiced notions: to others they will be useless.

Again, if this particle has the power of thus absolutely altering the tenses of verbs, the same must of necessity be true, perhaps, of every one of the conjunctions, and many of the adverbs; which, it is remarkable, has never occurred to these Grammarians. E. g. וְקָטַל, in וְקָטַל, Deut. iv. 41. וְקָטַל, Josh. x. 12, &c. וְקָטַל, Num. iii. 23. וְקָטַל, Gen. vi. 4. וְקָטַל, 1 Kings x. 22, with וְקָטַל, &c. וְקָטַל, Deut. xii. 30, &c. &c. The Concordance of Noldius will supply instances innumerable.

Nor is the preterite tense, preceded by וְ, always to be taken in the sense of a future; e. g. וְקָטַל, Job vii. 4; וְקָטַל, &c. The truth is, these usages depend upon principles altogether different from those proposed by these Grammarians.

Mr. Ewald has taken a better view of this subject. He has made this particle both *conjunctive* and *relative* in its application; but, as he has left the usage of the tenses quite undefined, these *conjunctive* and *relative* powers of the particle labour under great uncertainty. Still, he has had good sense and courage enough to get rid of Michaelis's וְקָטַל הָרָהוּ, together with the *conversive* system of the rabbies; which is doing much. The main fault under which he labours is, that not daring to avow the real *Oriental usage* of the tenses, he has been

forced to have recourse to reasoning of a most involved and indecisive description, where the simplest statements would otherwise have served his purpose.

If any reliance, then, can be placed either on the inductions of Mr. Ewald, or of myself, the distinctions hitherto observed between ו and ו, are of no essential value: the context always sufficing to show,—or else the forms of the verbs,—when the particle is to be taken as a simple conjunction, or otherwise. For, even, if we have recourse to the Arabic, and suppose that ו is = to و; and ו = to ف: still it is the fact, that either of these particles may be used *relatively*, if not also as simple conjunctions.

As it is now placed beyond doubt, that the Hebrew tense, formerly termed *the future*, is an indefinite, or unlimited, *present*; i. e. expresses the action, &c. of the verb as *present* with any time intimated by the context; and, as the preterite does, according to Oriental usage, even now, imply *futurity* in prophetic and other similar enouncements; no possible difficulty can remain in discovering—as it is the case with the Arabic, &c.—how the tenses ought to be taken, or how this particle is to be applied. And, if our *indefinite present* should happen to be connected by it with a preceding preterite, and so make its action, &c. contemporaneous with that of this preterite; then, indeed, and in that acceptation, it might fairly be called *conversive* of such present tense, to that of such preterite: but even then, *restrictive* would be a better term. Ewald prefers *relative*.

Now, unless I am greatly mistaken, this is the sense in which David Kimchi uses the term וי הדין, *vaw conversivum*, in the Mikhlol, or Hebrew Grammar, composed by him.* And, it is remarkable, he there

* The passage of Kimchi is this (fol. מה verso)—... ועתה במקום עבר כמו און נשיר משה... וכתב החכם רבי אברהם אבן עזרא כי כן המשמש בלשון ישמעאל וכתב כי כן יתכן לדבר בהם לזמן העתיד והוא כדרך יבשה קצו' ויגועו אמות הסמים' בעבור כי אין בלשון סימן לזמן אמצעי ידברו בו בלשון עבר ועתה בלשון לעז פרא'ה והוא זמן עתיד לעבר או פרא'ה והוא לזמן עומד לעתיד. De Balmes, too, speaks very much in the style of Ewald, on the use of the future (our present tense) when used as an imperfect, and cites Is. vi. 4, הנהי' יבלא עשן; and Job i. 5, בנהי' יעשה איוב כל־המיט *conversive vaw* to be found!

appeals to Aben Ezra, as comparing its usage with that of the Arabic: and to his own native language, the Spanish, as having a similar one. It is, moreover, extremely doubtful whether De Balmes, who lived about two centuries after Kimchi, had ever heard of the absolute *conversive vaw*, of the modern Jews, Dr. Gesenius, &c. The truth apparently is, the modern Jews, with their very learned and laborious follower, John Buxtorf, and others, had the misfortune not to understand Kimchi; and hence all the turmoil about this little troublesome particle! For, certain it is, that if Aben Ezra and Kimchi understood this particle, as their words above imply, all they could have intended must have been, that it had a sort of *relative*, but *no positive, conversive power* whatsoever. See also Gram. art. 173. 10. Ewald's "Kritische Grammatik," edit. 1827, p. 539, note. It. Nicholson's Translation, pp. 166, et seq.; 374, et seq.

Generally, this particle is used—

(a) To couple together words, phrases,

It is, moreover, a very extraordinary thing that neither the Arabs—who write everlastingly on grammar,—the Syrians, the Samaritans, or Æthiopians—all of whom have constructions and usages parallel to this of the Hebrews—should ever have so much as once dreamt of this *conversive vaw*. And, if it be argued that the Arabic *لما, لم, لا*, exercise a similar *conversive power*; my answer will be, Yes; and so does almost every other adverb, pronoun, &c. of the language,—*relatively*, not *absolutely*—just as it does in the Hebrew, as a very little inquiry will prove. E. g. كانوا يكفرون ويقتلون

الذنين, they disbelieved and slew the prophets.

كفروا فيقولون, they disbelieved and said.

ثم يخرطونه, then they corrupted it.

لا تهوي أنفسكم, your souls desired not.

ف, لم ير, he saw not. Where we have

ف, لم, as good *conversive* particles as

ever was the favoured ו of the Hebrews: and yet the blindness of the Arabs has been such as never to have seen this,—as the good modern Jews have. As to *لما* and *لما*—when the

مضارع, or *relative present tense* following, is

to be taken as a preterite (which is by no means universal)—some intimation is always given in the context, that the time of the action, &c. is past, not present.

sentences, periods, paragraphs, &c. either similar, or similarly intended. See Gen. xiv. 18; Exod. xxv. 4; Ps. cxix. 120, &c. &c. See Nold. p. 282, et seq. It.—

(b) To mark the subsequent members of conditional, subjunctive, hypothetical, or other similar, constructions with verbs apocopated, or having the paragogic ה, or ן, or not. See Gram. artt. 233, et seq.; 234, et seq.; 235. 3. And under one or other of these heads may every instance occurring be placed; giving such slight variation of meaning to the particle, viz. *and, moreover, but, then; so, &c.* as the context may require.

וְהָבַּ, Num. xxi. 14. Lxx. Ζώβ. The Syr. seems to have read וְהָבַּ, *flame*. The passage seems to be a citation from a book now lost, given in illustration of what is there said about the gift of a well. וְהָבַּ, Arab. وَهَبَ, *dedit*, is therefore probably the name given to the place in which this well was situated, and, as Clericus thinks, the same with בְּפָן, ib. v. 18. Some mss. have אַוְהָבַּ in one word: but this is manifestly erroneous. See the Schol. Crit. p. 15, of De

Rossi, it. Rosenm. in loco. In the Kāmoos we have وَهْبِيْن, given as the name of a place, and, مَوْهَبَةٌ, as the name of a fortress in *Sennaa*: whence it should seem that it was not unusual to give such names to places.

וְךָ, m. pl. וְךָ, constr. וְךָ, *Hooks, or pins*, affixed to the heads of the standards or pillars of the Tabernacle, Exod. xxvii. 10, 11. 17; xxxviii. 10—12. 17. 28. Aff. וְךָ, ib. xxvi. 32. 37. Lxx. variè, οἱ κρίκοι, αἱ ἀγκύλαι, αἱ κεφαλίδες.

וְזָרָה, m. once, Prov. xxi. 8. Arab. وَزَرَ, *crimine gravatus est. Act. commisit crimen, &c.* Lit. *loaded*. Comp. Is. i. 4; liii. 11; Ps. xxxviii. 5. *Grievous, heavily, laden, sinner*. Formerly taken as if זָרָה + זָרָה, *and a foreigner, and hence a sinner*.

וְזָרָה, see זָרָה, m. *Son, progeny*, Gen. xi. 30; 2 Sam. vi. 23, *keri; kethiv*. זָרָה: al. non occ.

ז

ז, *Zayin*, the seventh letter of the Hebrew alphabet; as a numeral also the number *seven*, Gram. art. 4; pronounced as our z. Arab. and Pers. ز. Of the same organ with ס, ש, ז, ז, Gram. art. 23. 4: with most, or all, of which it is found to interchange in cognate words. Ib. art. 78. 4.

זָאִים, m. pl. זָאִים, constr. זָאִים. Syr. زَيْبٌ. Arab. زَيْبٌ, *lupus*, Hieroz. Bochart. i. lib. iii. c. x. *A wolf*, Gen. xlix. 27; Is. xi. 6; lxxv. 25; Jer. v. 6; Ezek. xxii. 27. זָאִים עָרַב, *of the evening*, because accustomed to prowl and destroy during the night, Hab. i. 8; Zeph. iii. 3. The λύκοι νυκτερινοί, or νυκτιπόροι, &c. of the Greeks. See Bochart. l. c.

זָהָר, pron. f. of זָהָר, which see.

זָבֵד, m. once, Gen. xxx. 20. Arab. الزَبْدُ, *محرّكة للماء وغيره*, with a vowel on the middle rad. (used) *of water, &c.* it is also used signifying the *foam* of milk, water, the sea, &c.; also, *donum, minus*. Whence it is probable that allusion is made

to *Conception*. Comp. Job x. 10; Num. xxiv. 7; Is. xlvi. 1; Prov. v. 15—18. *A gift*.

זָבַדְתִּי, v. aff. זָבַדְתִּי, *Hath given me, endowed me with*; once, Gen. xxx. 30; with זָבַדְתִּי, which see. Constr. immed. Lxx. Δεδώρηται ὁ θεός μοι δῶρον καλόν. Syr. زَبَدْتَنِي, dotavit me Deus dote.

Hence often occurring in proper names, as in 1 Chron. ii. 36, &c. *Zebedee, &c.*

זָבָבִים, m. pl. constr. זָבָבִים. Arab.

زَبَابٌ, *musca; apis*. Syr. زَبَابٌ, *musca. A fly, bee*, Is. vii. 18. זָבָבִים מָוֶת, *flies of death*. Dead flies, according to some; flies inflicting death, i. e. poisonous, as others think, Eccl. x. 1. זָבָבִים, lit. *fly-god, Baalzebub*, a deity worshipped at Ekron, 2 Kings i. 2. Josephus, as cited by Selden. de Diis Syris, p. 301, et seq. τὸν Ἀκκάρων Θεὸν Μυΐαν. The Μυΐάγρος, Ἀπόμοιος, and Μυοκτόνος of heathen writers. Plin. H. N. lib. x. c. xxviii. “Cyreniaci *Achorem Deum* (invocant) *muscarum multitudine pestilen-*

tiam afferente, quæ protinus intereunt postquam litatum est illi Deo." So Selden. But the Delph. Ed. Valpy, "Invocant"... et Elei Myiagron Deum, muscarum, &c. See also the note.

זָבַח, and זָבַח, m. } pl. non occ.
זָבַח, f.

Cogn. Arab. ذَوْل, pret. دَاَلَ, i. q. دَارَ, *conversa fuit*; vi. conj. تَدَاوَلَ, *ultra, citroque versavit*. Comp. دَارَ, whence دَارَ, *domus*, it. Syr. ܕܪܘܢܐ, *ingressus est*. Lit. inhabited. *Habitation*; *place of residence*, 1 Kings viii. 13; 2 Chron. vi. 2; Ps. xlix. 15; Is. lxiii. 15; Hab. iii. 11. קָמַר זָבַח, *stood fast, or still* (in its) *habitation*. If ה is the aff. pron. fem. here—as usually taken—it ought to have mappik מֵהָ: and then a difficulty will arise, as to what it refers as its antecedent.

זָבַח, m. pl. זָבָחִים, once, f. זָבָחָה; constr. זָבָחֵי. Syr. ܕܘܚܢܐ, *sacrificium*. Arab. ذَبْحٌ, *quod mactatur*. I. *Slaughter*. II. Meton. *The thing slaughtered*, and offered in sacrifice, the flesh of which was in many cases eaten as a feast. See בָּרִית. Hence, I. applied to the slaughter of men, Is. xxxiv. 6; Jer. xlvi. 10; Ezek. xxxix. 17. II. These sacrifices were of various kinds: (a) עֹלָה, or פְּלִי, which was raised to the altar, and entirely burnt. This was *expiatory*, Gen. viii. 20; xxii. 3. 6; xlv. 1; Exod. xxix. 18; Lev. i. 13, &c. often added in this case, לְרִיחַ יְהוָה, *for a placatory savour*; i. e. to propitiate God. Such were offered even by the patriarchs, Job i. 5; xlii. 8, &c. as cited above. See Outram on the Sacrifices. Comp. Gen. iv. 4; Heb. xi. 4.

(b) זָבַח פֶּסַח, *Paschal sacrifice*, which was roasted and eaten, Exod. xii. 27; xxxiv. 28, &c.

(c) זָבַח שְׁלָמִים, *Peace-offering*, part of which was burnt, Lev. iii. 1, et seq. which was also propitiatory.

(d) Sometimes Eucharistical, עַל הַחֻדָּה, Lev. vii. 11, 12, et seq.; xxii. 28, &c. where it will be seen that certain cakes and unleavened bread were superadded.

(e) *A vow, or free-will offering*, נָדָר אוּ זָבַח, of this sort was that of Jephtha, Judg. xi. 30, et seq.; styled, הַרְחִיקָה, קָרְבָּן, or קָרְבָּנוּ, זָבַח

offering, or sacrifice of his offering, Lev. vii. 15, 16. 32, &c.

(f) זָבַח מִשְׁפָּחָה, *Of a family*, 1 Sam. xx. 29. Comp. Ib. ix. 12, 13; xvi. 5.

(g) זָבַח הַשִּׁבְעִים, *Of the days*; probably of the seven days appointed to be observed in each of the great feasts.

In early times the זָבַח, and זָבַח, seem to have meant the same thing, Gen. iv. 4; in after times the former was restricted to unbloody offerings. See sub voce, and Jahn, *Archæologia Biblica*, cap. iv. § 373, et seq. Aff. זָבָחוֹ, זָבָחִים, זָבָחִים, זָבָחוֹ.

זָבַח, v. pres. יִזְבַּח, constr. immed. it. abs. it. med. לְ, to whom, עַל, upon which, מֵן, of, from, which. I. *Slaughtered*, as for sacrifice, Gen. xxxi. 54; 1 Sam. xxviii. 24; 1 Kings xix. 21; Ezek. xxxix. 17. II. *Sacrificed*, 1 Kings viii. 63; xiii. 2; Exod. xx. 24; Deut. xii. 21; xvi. 2; Gen. xlvi. 1; Num. xxii. 40; 1 Kings xix. 21; Ps. cvi. 37, &c.

Inf. זָבַח, 1 Sam. xv. 15, &c. Aff. זָבָחוֹ, 2 Sam. xv. 12.

Imp. זָבַח, Ps. l. 14: pl. זָבָחוּ, Exod. viii. 21.

Part. זָבַח, pl. זָבָחִים, 1 Sam. ii. 15; Lev. xvii. 5.

Pih. זָבַח, and זָבַח, pres. יִזְבַּח, *Sacrificed*, habitually, 2 Chron. xxxiii. 22; Ps. cvi. 38; Hos. xii. 12; Heb. i. 16; 2 Kings xvi. 4; Hos. iv. 13, &c.

Inf. זָבַח, 1 Kings xii. 32.

Part. מִזְבָּחִים, 1 Kings iii. 3. מִזְבָּחִים, Ib. 2, &c.: pl. f. מִזְבָּחוֹת, Ib. xi. 8.

זָבַח, v. pret. non occ. pres. aff. יִזְבָּחֵי, *He will reside* (with) *me*, Gen. xxx. 20. See זָבַח above. See also זָבַח, al. non occ.

זָבַח, see זָבַח.

זָבַח, m. pl. Chald. part. Syr. ܐܘܚܢܐ, *vendidit*. Usually, *Gaining*, i. e. the time, Dan. ii. 8, al. non occ. But, as ܐܘܚܢܐ, also signifies *time*, *Whiling away*, i. e. delaying, the time might be the meaning of the passage.

זָבַח, m. Num. vi. 4, al. non occ. Samar. ܐܘܚܢܐ, *puritas*. Arab. زَجَاحٌ, *vitrum*. *The pellucid skin of the grape*.

זָבַח, m. pl. זָבָחִים, r. זָבַח. Arab. ܐܘܚܢܐ, *accessio*, for זָבַח, or זָבַח, Gram. art. 75, and hence (..) is immutable. Lit. *excessive*. *Proud, haughty*, Prov. xxi. 24; Is. lxiii. 11; Jer. xliiii. 2; Ps. xix. 14; cxix. 21, &c.

זָרוּן, m. constr. זָרוּן, *Pride, haughtiness*; meton. *Insolence*. See זָר; or, from a cogn. זרה, if the vowels may be depended on, Jer. xlix. 16; Prov. xi. 2; xiii. 10; xxi. 24; Obad. vr. 3; Deut. xvii. 12. Meton. Jer. l. 31, 32. Aff. זָרוּךְ, 1 Sam. xvii. 28.

זָה } m. pron. demons. f. זָהָה. *This*,
 זָה } Gram. art. 176. With prepp. זָהָה.
 זָה } זָהָה, זָהָה, זָהָה; art. זָהָה. See Nold.,
 זָה } p. 331, et seq.; applied either to
 זָה } persons or things.

(a) Used as *the subject* of a proposition, זָה זָהָה, this (man) *will comfort us*, Gen. v. 9; Exod. xv. 2; Judg. iv. 14, &c. Emphatic, when the predicate has the article, as, זָה זָהָה, *This (is) the word*, Exod. xxxv. 4. LXX. τοῦτο τὸ ῥῆμα, 2 Kings vi. 19; Ps. cxviii. 20, &c. With זָהָה, 1 Chron. xxii. 1.

(b) *Distributively, hoc, illud*. Esth. iv. 5; Exod. xiv. 20; 1 Kings xxii. 10; Is. vi. 3; Ps. lxxv. 8, &c. When occurring once only in such cases, *This, hic*, i. e. the nearest, or last mentioned, 1 Sam. xvii. 34. זָהָה זָהָה, *and this*, (i. e. the bear) *took*. Comp. Ib. xvii. 12, where זָהָה refers to זָהָה, not to זָהָה.

(c) Emph. *This same, very*. זָהָה זָהָה, Judg. v. 5, &c. It. by way of contempt, Exod. xxxii. 1; 1 Kings xx. 7, &c.

(d) For זָהָה, Is. lxiii. 1; Ps. lxxiv. 2; civ. 8; Prov. xxiii. 22; Job xxxviii. 2, &c. Gram. art. 177. 2.

(e) May be translated occasionally by *such*, Deut. v. 26; Dan. x. 17, &c.

(f) Implying time, Gen. xxxi. 41; Num. xiv. 22; Judg. xvi. 15, &c.

(g) Time or place, *adverbially*. זָהָה זָהָה, *And (there) shall be at this (time)*, i. e. now, *peace*, Mic. v. 4. See 1 Kings xviii. 24. Comp. Ruth ii. 7; 1 Kings xvii. 24; Gen. xxvii. 6; Judg. xviii. 4; 2 Sam. xi. 25, &c. זָהָה, *in this*, i. e. place, Gen. xxviii. 17; Num. xiii. 17. זָהָה, *hence*, Gen. xxxvii. 17; Exod. xi. 1. זָהָה זָהָה, *from this, and from that part, quarter*, Num. xxii. 24; Josh. viii. 33.

זָהָה, m.—pl. non occ. constr. זָהָה, once, זָהָה. Arab. زَهَبٌ. Syr. زَهَبًا, *aurum*. *Gold*, Gen. ii. 12; probably that termed *árvpos*, by the Greeks. See my Job, p. 55; Gen. xxiv. 22. 53. With a numeral preceding, זָהָה זָהָה, *twenty (shekels of) gold*,

Ib. Gram. art. 227. 6. In Job xxxvii. 22, taken usually to signify *fair weather*, by some the *sun*. See my note on this place. In Zech. iv. 12, supposed to signify pure and brilliant oil; but, זָהָה, here, more likely refers to *the candlestick* generally, i. e. זָהָה, in vr. 11 preceding; and vr. 12 to this place is perhaps parenthetical. See Gram. art. 241. 18. Aff. זָהָה, זָהָה, זָהָה, זָהָה.

זָהָה, v. in Kal. non occ. Pih. זָהָה, in זָהָה, for זָהָה, Gram. art. 208; Job xxxiii. 20. *Abhorreth it*. Arab.

زَهَبٌ, *factuit*. See my note on the place.

זָהָה, m.—pl. non occ. Arab. زَهَبٌ, *candor; stella veneris*. Syr. زَهَبٌ, *lux. splendor. Brightness, brilliancy*, as of a precious stone, or the heavens in the full effulgence of the sun, Ezek. viii. 2; Dan. xii. 3.

זָהָה, v. non occ. in Kal.

Hiph. זָהָה, pres. pl. m. זָהָה, constr. immed. it. med. זָהָה; it. זָהָה, from what, whom. I. *Enlighten, give light*; hence, II. *admonish, warn*. I. Exod. xviii. 20; 2 Chron. xix. 10; II. Lev. xv. 31; 2 Kings vi. 10; Ezek. iii. 17—20; xxxiii. 9. In Dan. xii. 3, זָהָה, *shall give light*, not “*shine*.” Comp. Gen. i. 16; Ps. cxxxvi. 9. Comp. Matt. xiii. 43. . . . ὡς ὁ ἥλιος.

Inf. זָהָה, Ezek. iii. 18; xxxiii. 8.

Niph. זָהָה, pres. non occ. *Became, was, admonished, warned*, Ps. xix. 12. Constr. זָהָה, instr. it. abs., Ezek. iii. 21; xxxiii. 4—6; in pause, זָהָה, in these last instances.

Inf. זָהָה, Eccl. iv. 13.

Imp. זָהָה, Ib. xii. 12.

זָהָה, Chald. m. pl. *Admonished, cautioned*, Ezra iv. 22.

זָהָה, m. i. q. זָהָה, which see. The name of the second month of the Hebrew year, 1 Kings vi. 1. 37. The same with זָהָה, Syr. and Arab. زَهَبٌ, and زَهَبٌ. And, if the year was with the Hebrews originally solar—of which perhaps there can be no doubt (see my Sermon on the Sabbath, 2d edit. notes, p. 26)—this month would regularly commence on the thirty-first day after the sun had entered Aries. On the Jewish mode of calculating time, see Scaliger, de Emendatione Temporum, or Relandi Antiquitates, Vet. Heb., Pars. iv., and under זָהָה below.

זו } See זו, and Nold. p. 336.
זו }

זוב, m.—pl. non occ. Seg. for זוב, Gram. art. 87. 1. Arab. زَوْبٌ, *flurus* aquæ. Cogn. ذَوْبٌ, *liquefactio*. Syr.

זוב, id. *Issue, discharge*, of blood, &c. Lev. xv. 2, 3. 13. 15. 25. 30. Aff. זוב, r. זוב.

זב, v. pret. non occ. pres. זב, r. זב. Constr. abs. it. med. זב. *Issues, flows*, (a) as water, Ps. lxxviii. 20; cv. 41; Is. xlvi. 21.

(b) Blood, Lev. xv. 19. 25.

(c) Semen virile, Lev. xv. 2. 4; xxii. 4; Num. v. 2, &c.

(d) Meton. *Waste away, expire*, Lam. iv. 9.

(e) It. meton. *Abound, overflow with*, Exod. iii. 8: *milk and honey*, Ib. 17; xiii. 5; xxxiii. 3, &c.

Part. זב, f. זבה, constr. זבה, Lev. xv. 2; xxii. 4; Num. v. 2, &c.; Lev. xv. 15; f. particularly in the phrase, זבה זבה, Exod. iii. 8, &c.

זדה, pret. f.—pres. non. occ. Arab. زِيدٌ, *accessio*, &c.: and hence, perhaps, the notion of *boiling*; the same word as *seethe*, as both Castell and Gesenius think. Comp.

זבע, Arab. نَبَعَ, and نَبَعَ. Constr. med. זבע, *Swell, act insolently*, against, Exod. xviii. 11; Jer. l. 29.

Hiph. זבע, pres. זבע. Constr. abs. it. med. זבע, i. q. Kal. I. *Behave, act, insolently; swell, against; presume*, Neh. ix. 10. 16. 29; Exod. xxi. 14; Deut. i. 43; xvii. 13; xviii. 20.

II. *Boiled*, apoc. זבע, Gen. xxv. 29. On זבע, see in its place.

Aph. Chald. זבע, Infin. i. q. Heb. Dan. v. 20.

זויות, pl. f.—sing. non occ. Syr. زَوِيَةٌ, *angulus*. Arab. زَاوِيَةٌ, id. r. זוה. *An angle*,

or *corner*, of any thing built, as of the altar or Temple, Zech. ix. 15; Ps. cxliv. 12. *Our daughters, like the hewn corners*, &c. i. e. as the angles were so bound together as at once to supply both strength and beauty to the edifice, so may our daughters be the patterns of *virtue* and beauty. Comp. זוה, Ruth iii. 11; and Gram. art. 216. 9; it.

Prov. xii. 4; xxxi. 10: not imitating the sculptured Caryatides of the Grecian buildings, as Gesenius thinks; for these represented that people as in slavery, supporting the heavy entablatures of their structures. Much less like those of the Egyptians, which manifestly represented heathenish notions, al. non occ.

זולת, f. in constr. of זולת. Arab. زَوَالٌ, *removing, setting aside*. Prep. *Besides, except*. זולת זולת, *besides the small* (poor) of the people, 2 Kings xxiv. 14. Aff. זולת, Is. xlv. 5; Hos. xiii. 4. With ' parag. Deut. i. 36; iv. 12, &c. זולת, in pause זולת, Ruth iv. 4; 2 Sam. vii. 21, &c. See Nold., p. 336, et seq.

זולה, f. pl. זולה. } Syr. Chald. زَوْ, *ciba-*
זולה, m. pl. זולה. } *vit; aluit*. Cogn.

זאה, *armavit*. Arab. زَانٌ, r. زان, *ornavit, compsit*. Chald. זאה, *negotiatius est*. Pahl.

scortatus est. Syr. id. Arab. زَانِيٌ, *scortatus est*. The progress of the notion here is, from feeding, to adorning; thence to fornication. Comp. Prov. ix. 17; Jer. v. 7, 8. Hence, I. *An innkeeper, hostess*, Josh. ii. 1. So from περάω, *vendo, πόρνη*; *fæmina quæ corpus suum prostituit et veluti vendit*. Fornication is, therefore, a secondary sense in each case. See also Thes. Steph. under πόρνος; and זאה above.

II. *A woman addicted to prostitution*, (a) in the proper sense of that term, Gen. xxxviii. 15; Deut. xxiii. 19; Lev. xxi. 7; Judg. xi. 1; Num. xxv. 1.

(b) *Metaph. Man, woman, &c. spiritually; i. e. given to idolatry*, Hos. iv. 15; Lev. xvii. 7; xx. 5; Num. xv. 39; Ezek. vi. 9; xx. 30; Ps. lxxiii. 27.

זנה, for זנה. Pahl. r. זנה.

זועה, f.—pl. non occ. r. זועה. Syr. زَوَّعٌ, *movit, commovit*. Arab. زَوَّعٌ, r. زوع, *inflexit rem*; cogn. زَوَّعٌ, *deflexit*; زَوَّعٌ, *jactura. Agitation, commotion*, Is. xxviii. 19; Deut. xxviii. 25; Jer. xv. 4; xxiv. 9; xxix. 18; xxxiv. 17. With זוע, Ezek. xxxiii. 46. “Keri ubique exhibet formam זועה,” Gesenius, which is incorrect.

זוע, v. pret. זוע, pres. pl. m. זוע, *Moved, was agitated*, Esth. v. 9; Eccl. xii. 3. Constr. abs. it. med. זוע, by whom, al. non occ.

Part. **זורען**, and **זוען**, m. pl. *moving*, in commotion, Dan. v. 19; vi. 27, al. non occ.

Pih. redup. part. pl. m. Aff. **זורענדיק**, *Thy agitators: persons vexing thee*, Hab. ii. 7.

זורה, f.—for **זורה**, r. **זור**. Part. fm. **זורה**, or it might be, for **זורה**, seg. Gram. art. 87. 2, signifying *Compression*; in the other case, *Compressed, broken*. That **זורה** is an error, for **זורה**, there can be no doubt, as Gesenius has also remarked (and as in **זורה**, Zech. v. 4)—once only, Is. lix. 5.

זור, v. pret. non occ. pres. **זור** (as if r. **זור**), it. f. aff. **זורה**. Cogn. **צור**, **צור**. Syr. **זور**, **זור**, *manu cepit*. Arab. **زور**, i. q. **زور**, *iniquitas, violentia*. Cogn. **زور**, *labio presso equum stitit*.

I. *Compressed, squeezed*; meton. *broke*, Judg. vi. 38; Job xxxix. 15. See my note on this place. Constr. abs. it. med. **זורה**.

Puh. (cogn. r. **זורה**) **זור**, Gram. art. 109, *Have been compressed, bound up as wounds*, Is. i. 6. See, too, the verbs immediately following here, al. non occ.

II. pret. **זור**, pres. non occ. Synon. **טור**, **טור**, *Depart, recede*: comp. Arab. **سار**, r.

سور, *ascendit, &c.*: and, as violence and injury are generally supposed to be inflicted by strangers, so, perhaps, here, this word was applied to them. Comp. **זורה**, Prov. ii. 16; vii. 5, with **זורה**, ib. v. 20; vi. 24, &c. Constr. med. **זורה**.

(a) *Departed, receded*. Synon. **רחק**, Job xix. 13; Ps. lxxviii. 30; Is. xxx. 24, and Ps. lviii. 4. **זורה**, and **זורה**, perhaps. Puh. as above, Is. i. 6, *have been separated* as strangers. **זורה**, *have wandered in error, &c.* al. non occ. as a verb.

(b) Part. **זור**, f. **זורה**, once **זורה**, Num. xi. 20, *Strange, abominable*; *departing, receding*, hence, meton. *A stranger, foreigner*; *hostile*: pl. **זורים**, f. **זורה**, Exod. xxx. 33; Lev. xxii. 10. 12, 13, &c.

(d) As opposed to self, or to something belonging to self. **זורה**, *not a foreigner*, i. e. another person, Job xix. 15, 27; Prov. v. 10; xxvii. 2; Hos. viii. 12. Hence, **זורה**, *strange, foreign, god*, Ps. xlv. 21; lxxxi. 10.

(e) Hostile, Is. i. 7; xxv. 2. 5; lxi. 5; Jer. v. 19; li. 2, by a *Paranomasia*.

(f) *Adulterous, idolatrous*, Prov. ii. 16; v. 3; vii. 5; xxii. 14, &c.; Exod. xxx. 9; Lev. x. 1; Num. iii. 4; xxvi. 61; Hos. v. 7, &c.

(g) *Strange, unusual, new*, Is. xxviii. 21; Job xix. 17.

Niph. pl. m. **זורה**, *Been, became, receding, falling off*, Is. i. 4, al. non occ.

Pih. pres. **זורה**, *Sneezed*. “Sternutavit,” says Gesenius, “quod fit mucii particulas e naribus dispergendo.” 2 Kings iv. 35. Vulg. *osnitavit*, yawned. So the Targ. and Syr. lxx. **συνέκαμψεν**.

Hoph. part. **זורה**, *Made separate*; allusion seems to be made to Gen. xlix. 26, **זורה**, Ps. lxix. 9.

זוח, v. in Kal, non occ. Arab.

زوح, *removit*. Cogn. **زوح**, *exhaustit*.

Niph. pres. **זורה**, *Be, become, removed, separated*, Exod. xxviii. 28; xxxix. 21, al. non occ.

זוחל, v. pret. **זוחל**, Job xxxii. 6, only.

Arab. **زحل**, *declinavit; retromansit in incessu camela. Withdrew, hesitated, tarried*, al. non occ. Cogn. Chald. **זוחל**. Syr. **زوحل**, *reveritus est*.

Part. pl. constr. m. **זוחלים**, *Creepers, crawlers, of—*, applied to serpents, Deut. xxxii. 24; Mic. vii. 17, al. non occ.

זורונים, m. pl. Synon. **טורן**; see also cogn. **זורה**, *Excessive, overwhelming*, Ps. cxxiv. 5, al. non occ.

זור, m. Chald. Syr. **زور**, *majestas*.

Arab. **زور**, *forma, habitus externus rei*.

Majesty, splendour: pl. *clear, healthy, appearance*, Dan. ii. 31; iv. 33; v. 6. 9, 10; vii. 28. Comp. **זורה**, Ib. x. 8. Aff. **זורה**, pl. **זורים**, *vir prudens*.

זור, m. Syr. **زور**, *essentia*. οὐσία;

זור, *superbia*. Arab. **زوري**, *contemptit*;

زوري, *vir prudens*. *Abundance, riches*, Is.

lxvi. 11. Syr. **زور**, *strength, power*.

זור, lit. *wealth of the plain, for beasts pasturing there*, Ps. l. 11. See vr. 9, et seq. It. Ps. lxxx. 14, put metaph. apparently for the more powerful inhabitants of the country, al. non occ.

זורה, f. and **זורה**, some mss. **זורה**, i. e. Dagesh resolved into a preceding perfect vowel, or *vice versa*. Syr. **زورا**, *stellæ cadentes; lanceæ igneæ*; **زورا**, *stella*

volans. Arab. **تَرَنَّق**, ornavit. Cogn.

زَيْق, collare indusii. See my note on Job

xxx. 18. I. Sparkling ornaments, precious stones, perhaps, glittering like fire, worn probably as appendages of idolatry, Is. l. 11. **כְּאֲזַרֵי זִיקוֹחַ**, cinctured with sparklings, i. e. ornaments; hence, ib. assimilated to fire, **אֵשׁ**. Comp. Is. iii. 24; Prov. xxvi. 18. **זִיקִים** **הַצֵּיִם**, perhaps the lanceæ igneæ, of the Syriac, ignited, or else highly polished, missiles. Comp. **בַּרֵק**, and **דֹּלֵק**.

II. Bonds, fetters, Ps. cxlix. 8; Is. xlvi. 14; Nahum iii. 10; Job xxxvi. 8. See my note. Gesenius gives here “Syr. **زَيْق**, telum, fulmen.” On what authority? This question might be put in many other cases, without, as I suspect, any prospect of having a satisfactory answer.

זַיִת, m. constr. **זַיִת**, pl. **זַיִתִּים**. Syr. **زَيْت**, olea. Æth. **ዘይት**: id. Arab. **زَيْت**, oleum, pec. olivarum; **زَيْتُون**, oliva. Originally from **زَيْ**, splenduit. **زَيْ**, splendor, according to Gesenius; but I can find no such words. **زَيْ**, indeed, occurs for *formam habuit*; but, what this can have to do with the origin of oil, I cannot see. See Cels. Hierob. ii. p. 331.

I. The olive tree, Gen. viii. 11; Exod. xxvii. 20; xxx. 24; Judg. ix. 9, &c. **וַיֵּשֶׁן שֵׁן**, Oil-olive, Deut. viii. 8. **הַר הַזַּיִתִּים**, oil of the olive tree, Exod. ii. c. **הַר הַזַּיִתִּים**, Mount of Olives. “Jam in V. T. sacer habitus,” says Gesenius: but How is this to be proved? 2 Sam. xv. 30; 1 Kings xi. 7. In this latter place, indeed, Solomon made a high place, **גְּבֵהָ**, here; but this was mere idolatry. **עֵץ הַזַּיִת**, olive tree, Hag. ii. 19; Zech. iv. 12. See **שָׁבַל**.

II. Meton. The olive fruit, Mic. vi. 15; it. **פְּרֻשְׁתֵּי הַיַּיִן**, produce of the olive, Hab. iii. 17. It. **נֶצְחָו**, Job xv. 33. **הוֹדוּ**, Hos. xiv. 7. Phr. **פְּרֻשְׁתֵּי הַיַּיִן**, Deut. xxiv. 20. See **הַבֶּשֶׂת**, Is. xvii. 6; xxiv. 12. See **נֶקֶח**, Deut. xxviii. 40. See **נָשַׁל**. Aff. **וַיִּחַד**, in pause **וַיִּחַדְם**, **וַיִּחַדְם**, **וַיִּחַדְם**.

זָךְ, **זָךְ**, m. } r. זֶכֶךְ, which see. Pure, **זָכָה**, f. } (a) as oil, frankincense, Exod. xxvii. 20; xxx. 34; Lev. xxiv. 2. 7.

(b) Metaph.—as the mind, conduct, &c. Job viii. 6; xi. 4; xvi. 17; xxxiii. 9; Prov. xvi. 2; xx. 11; xxi. 8.

זָכָה, v. pres. **יִזְכֶּה**, pret. non occ. Constr. abs. it. med. **זָכָה**. Syr. **زَكَا**, justus est. Cogn.

זָכָה, purus. Arab. **زَكَا**, id. Applied, metaph. only. Pure, just. **הִיאֲזָכָה**, shall I be pure with, &c., Mic. vi. 11; Ps. li. 6; Job xv. 14; xxv. 4.

Pih. Make pure, clean. **וַיִּזְכֵּי**, 1st pers. pret. pres. **יִזְכֶּה**. Constr. immed. Ps. lxxiii. 13; Prov. xx. 9; Ps. cxix. 9, al. non occ.

Hithp. **הִזְכִּי**, Imp. **הִזְכִּי**, Gram. art. 83. 3. Be, become, clean, Is. i. 16.

זָכָה, f. Chald. Purity, innocence, Dan. vi. 23, al. non occ. r. **זָכָה**.

זָכָה, f. **זָכָה**, Job xxviii. 17. Syr.

זָכָה, vitrum. Arab. **زجاج**, id. See my note on the place. Glass, or crystal, r. **זֶכֶךְ**. Syr. and Arab. are mere corruptions.

זָכָה, m. with aff. only, **זָכָה**, r. **זָכָה**, m. with aff. only, **זָכָה**, r. **זָכָה**, m. with aff. only, **זָכָה**, r. **זָכָה**, m. with aff. only, **זָכָה**, r. **זָכָה**, m. with aff. only, **זָכָה**, r. **זָכָה**, m. with aff. only, **זָכָה**, r.

זָכָה, v. **זָכָה**, 3 pers. pl. m. only. Cogn. Constr. abs. Lam. iv. 7; Job xv. 15; xxv. 5. See my note, *Are pure, clean, clear*, al. non occ.

Hiph. **הִזְכִּי**, once, Job ix. 30. *Have cleansed*.

זָכָה, and **זָכָה**, m.—pl. non occ. prim.

זָכָה, Arab. **ذَكَرَ**, recordatio. Syr. **زَكَر**, meminit. Samar. id. Æth. **ዘንከር**: id. I. Memory, Exod. xvii. 14; Deut. xxv. 19; xxxii. 26; Ps. ix. 7, &c.

II. Meton. Memorial, record, Ps. xxx. 5; cxi. 4; cxlv. 7; Prov. x. 7; Exod. iii. 15, &c. Aff. **זָכָה**, **זָכָה**, **זָכָה**.

זָכָה, m. pl. **זָכָה**. Arab. **ذَكَرَ**, mas.

Syr. **זָכָה**, id. See **זָכָה**; either because the man keeps up the memory of a family, or because his mental retentive powers are great.

Male, of either man or beast, Gen. i. 26; v. 2; xvii. 10; xxxiv. 15, &c.—Gen. vii. 3. v. 16; Exod. xii. 8; xiii. 12. 15; Ezra viii. 4. Opp. **זָכָה**, Gen. i. 26; v. 2; vi. 19, &c.

Membrum virile (Arab. it. **ذَكَر**) apparently, Gen. xvii. 14; xxxiv. 15. 22, &c. And, hence, perhaps, the term is applied to the male.

זָכַר, v. pres. זָכֵר. Constr. immed. it. med. זָ, זָח, זָ, זָי, it. immed. et med. זָח, זָחַתָּי אֶתְךָ, Gen. xl. 14. מִן, from time. מֵאָרֶץ, place, מֵאָרֶץ, Ps. xlii. 7, זָכַרְתָּ, Syr. זָכַר. Arab. زَكَرَ, meminit. Æth. id. I. Remember, i. e. retain in memory, call to mind, be mindful of, Gen. viii. 1; ix. 15; xl. 14. 23; Exod. xiii. 3; 1 Sam. i. 11; Is. xvii. 10: opp. שָׁחַח, Jer. xlv. 21. Synon. הִזְכִּיר עֲלֶיךָ, Ezek. xvi. 22. 61, &c.

II. With the additional notion of meditating on, doing religious service. זָכַרְתָּ, זָכַרְתָּ, In thy (appointed) ways they meditate on thee, call thy law to mind, saying, &c. Is. lxiv. 4; Jon. ii. 8; Ps. lxxiii. 7; lxxviii. 42; cxix. 55; Judg. viii. 34; Nehem. ix. 17;

Ezek. vi. 9, &c. So the Arab. زَكَرَ, and Pers. یاد کرد.

III.—Of rewarding, avenging; consequence, &c. Neh. v. 19; vi. 14; xiii. 22. xii. 29; Is. xlvii. 7; Job xl. 32. But, in all these cases, the context is the safest and only guide.

Imp. זָכַרְתָּ, זָכַרְתָּ, זָכַרְתָּ, with זָח, parag. זָכַרְתָּ, Exod. xiii. 3; Deut. ix. 7; Mic. vi. 5; 2 Chron. vi. 42, &c.

זָכַרְתָּ, pl. in pause, זָכַרְתָּ, 1 Chron. xvi. 12; Neh. iv. 8. Aff. זָכַרְתָּ, Judg. xvi. 28, &c.

Part. pl. m. constr. זָכַרְתָּ, Ps. ciii. 18.

Niph. זָכַרְתָּ, pres. זָכַרְתָּ. I. Be, become, remembered, recollected, memorialized. Constr. זָכַרְתָּ, לְ, it. abs. immed., Num. x. 9; Is. xxiii. 16; Ezek. xviii. 22; xxi. 37; Job xxiv. 20; xxviii. 18; Ps. lxxxiii. 5; cix. 14, opp. שָׁחַח, Jer. xi. 19, &c.

II.—Born a male. See זָכַר, once, Exod. xxxiv. 19.

Infin. aff. זָכַרְתָּ, Ezek. xxi. 29.

Part. pl. m. זָכַרְתָּ, Esth. ix. 28.

Hiph. זָכַרְתָּ, pres. זָכַרְתָּ. Constr. immed. and med. זָח, it. זָח, זָ, זָ, Ps. xx. 8; Is. xxvi. 13, &c. Memorialize, make mention of, record, either in a good or bad sense, Gen. xl. 14; Is. xlix. 1; xix. 17; xxvi. 13. זָכַרְתָּ, in thee,—i. e. in thy ordinances, זָכַרְתָּ. See II. above,—will we memorialize thy name. Comp. Ps. xx. 8; Cant. i. 4. זָכַרְתָּ, rejoicing—let us commemorate, &c. more than (in) wine; i. e. the זָכַרְתָּ, and preceding, here influencing our verb; hence the constr. with מִן, Josh. xxiii. 7; Exod. xx. 24; xxiii. 13; Is. xlvi. 1.

Infin. זָכַרְתָּ, Memorializing, recording, 2 Sam. xviii. 18. With לְ, pref. זָכַרְתָּ, to record, &c., 1 Kings xvii. 18; Amos vi. 10, &c. & the titles of some of the Psalms, xxxviii. 1; lxx. 1. Aff. זָכַרְתָּ, Ezek. xxi. 29. It. prep. כִּי, זָכַרְתָּ, as he mentioned, 1 Sam. iv. 18.

Imp. aff. זָכַרְתָּ, Put me in mind, Is. xliii. 26; pl. Ib. xii. 4.

Part. pl. זָכַרְתָּ, pl. זָכַרְתָּ. Calling to mind, mentioning, Gen. xli. 9; Is. lxii. 6. Those who memorialize. It. Recorder, 2 Sam. viii. 16; xx. 24, &c. זָכַרְתָּ, id. f., Num. v. 15.

זָכַרְתָּ, m. constr. pl. non occ. A memorial, record, Exod. xvii. 14; xxviii. 12; xxxix. 7; Num. v. 15; Eccl. i. 11; Mal. iii. 16; Neh. ii. 20, &c.

זָכַרְתָּ, m. pl. זָכַרְתָּ, it. f. זָכַרְתָּ, i. q. זָכַרְתָּ. Memorial, record; but זָכַרְתָּ is not constr. of זָכַרְתָּ. Comp. Eccl. i. 11, and ii. 16. Nor can the plurals here given be formed of זָכַרְתָּ; this would set all analogy at naught, nor is it necessary. Lev. xxiii. 24; Job xiii. 12; Esth. vi. 1. Aff. זָכַרְתָּ.

זָכַרְתָּ, f. r. זָכַרְתָּ. Syr. زَكَرْتُ, despectui fuit;

זָכַרְתָּ, obscaenitas. Arab. زَكْوَالٌ, Lightness, shortness, of weight. Baseness, lightness, i. e. want of principle, Ps. xii. 9. When baseness is elevated among men, wicked men walk about on every side, i. e. they are now freed from the shackles which religion would lay on them; and accordingly they injure, oppress, destroy, without even the necessity of an excuse. On the force of זָכַרְתָּ, see my Job i. 7; ii. 2. Nothing can be more true to nature than the sentiment here delivered; and it may be laid down as a corollary to it: That the prime aim and object of such is, to disseminate debasing principles.

זָכַרְתָּ, m. pl. once, Is. xviii. 5. Arab.

זָכַרְתָּ, זָכַרְתָּ, זָכַרְתָּ, supellex, facultas, levitas; זָכַרְתָּ, tremor. Cogn. زَلٌّ, lubricus.

Applied, apparently, to the things of life, on account of their very uncertain tenure; and, in Is. l. c. to the branches, as the feeble supporters of the produce of a tree. Tender branches, shoots. Cogn. سَكَسِي, سَكَسِي, Gesen.

זָכַרְתָּ, m. pl. part. r. זָכַרְתָּ. See זָכַרְתָּ, and

cogn. זל. Syr. **اَوَّل**, *ascendens*. Arab.

زَوَّل, *amovit*. Cogn. **دَالَ**, r. **ذِيل**, *vili-pensa fuit res*; it. *verrens lacinia humum superbè incessit*. Cogn. נו, once, Is. xli. 6. **הַזֵּלִים יָהֹב מִנְּסִים**, *Those who pour forth (lavishly) gold from the purse*. LXX. οἱ συμβαλλόμενοι χρυσίου ἐκ μαρσυνπίου.

זלל, in Kal non occ.

Part. **וּזְלֵל**, f. **וּזְלֵלָה**, in pause, pl. m. **וּזְלֵלִים**, constr. **וּזְלֵלֵי**. Syr. **اَوَّلَمَ**, *luxurians, obscænus*. Arab. **زَلَّ**, *peccavit*. Cogn. **ذَلِيل**, *abjectus*. *Acting basely, with profligacy, obscenity*. Synon. **סָרַר**, **סָרַרָה**, Deut. xxi. 20; with **כָּבַד**, Prov. xxiii. 21; opp. **פָּקַד**, **פָּקַדְתָּ**, Jer. xv. 19; Prov. xxiii. 20. **וּזְלֵלֵי בָּשָׂר לְמֹו**, *debased, of fleshly gratifications, obscenities*. Comp. Ezek. xvi. 26; xxiii. 20; Prov. xxviii. 7; Lam. i. 11.

Niph. pl. m. **יָזְלוּ**, *Were, became, debased, i. e. mountains*: metaph. perhaps, for the forces of Egypt and Canaan, Is. lxiv. 2; taken from Judg. v. 5, where we have the cogn. **יָזְלוּ**, if any reliance can be placed on

the vowels. Arab. **نَزَلَ**, *descendit*. The LXX.

take the Arab. **زَلَزَلَ**, *tremefecit*.

Hiph. **הִזְלִיחָהּ**, *They debased her*. Cogn. **זָל**, which see, Lam. i. 8; it. Is. xlvi. 21. **הִזְלִיחָהּ**, *made to flow down, of waters*.

וּזְלַעְפָּה, f. pl. **וּזְלַעְפֹּת**, constr. **וּזְלַעְפֹּת**.

Arab. **اِزْرَاعَبَ**, *extulit se ignis*. Compd. of **اِزْرَاع**, *expulsio*, and **اِزْرَاع**, *effusio*. Apparently the poisonous wind of the East, termed **السَّمُوم**, the *Samum*, Ps. cxix. 53; applied to the mind in a state of great perturbation: it., Lam. v. 10, to a famishing person. Metaph. Comp. Ps. lv. 9; lxxxiii. 16; Ps. xi. 6, al. non occ.

וּזְמַר, f. pl. **וּזְמֹרֹת**, constr. **וּזְמֹרֹת**, r. **זָמַר**.

Arab. **زَمَمَ**, *Object, end*; **زَمِيمٌ**, *malum odorem habens*. *Intention, imagination*, Job xvii. 11. See my note here. Hence, *evil, sin*, as originating with self, Prov. xxi. 27; xxiv. 8; Ps. xxvi. 10; cxix. 150; particularly with reference to fornication, adultery, or incest, Lev. xviii. 17; xix. 29; Job xxxi. 11; Ezek. xvi. 27; xxii. 9. 11. Synon. **נִבְלָה**, Judg. xx. 7; Prov. xxiv. 9. **נִבְלָה**

הַפָּאָה, *the imagination of folly is sin*; i. e. projects not regulated by the fear of God. With **הוֹצֵבוֹ**, Ezek. xvi. 58. Aff. **וּזְמֹרֹת**, **וּזְמֹרֹת**, Ps. xvii. 3 is, by Gesen. i. q. **וּזְמֹרֹת**. See also the verb **זָמַר**.

וּזְמֹרֹת, f. pl. constr. m. **וּזְמֹרֶת**, sing. **וּזְמֹרֶת**, r. **זָמַר**. Lit. *a pruning*. I. *A branch generally, pec. of the vine*, Num. xiii. 23; Ezek. xv. 2; Is. xvii. 10. **וּזְמֹרֶת נֹר**, *branch of a stranger*; allud. to Num. i. c.: but here intimating the introduction of idolatry, Ezek. viii. 17, as some think alluding to the *Phallus* of the Egyptians and Greeks; the *Lingam* of the Hindoos, Engl. *the rod*. See also Facciolati, under *Fascinum*: others, that the rite of using a small bundle of rods when worshipping the sun, as in ancient Persia, is intended. See Strabo, lib. xv. p. 733, Ed. Casaub. Hyde de Relig. Pers. lib. 1. c. xxvii. p. 350; others, that the **ἰκτῆριμοι κλάδοι**. *Ædip. Tyrann.* l. 3, &c. are meant. The passage cited from Is. above is sufficient to shew, that some heathenish practice is alluded to; but what that is, it is impossible to say. Aff. **וּזְמֹרֵיקָה**, Nah. ii. 3.

וּזְמֹרֵיקָה, see r. **זָמַר**, and **זָמַר**.

וּזְמִיר, m. once, Cant. ii. 12, r. **זָמַר**, *Pruning*. LXX. **καυρὸς τῆς τομῆς**. Aquila and Symmachus, **τῆς κλαδεύσεως**. Some, *Singing*, Auth. Vers. &c.

וּזְמִיר, m.—pl. f. **וּזְמִירוֹת**, *Song, hymn*, of success or triumph, Is. xxiv. 7; xxv. 5; Job xxxv. 10;—of prayer, praise, as an exercise of religion, 2 Sam. xxiii. 1; Ps. cxix. 54, al. non occ.

וּזְמַם, v. **וּזְמַמְתָּ**, it. **וּזְמַמְתָּ**, pres. pl. **וּזְמַמְתָּ**, as if pret. of cogn. **זָמַם**. See **וּזְמַמְתָּ**, i. q.

וּזְמַמְתָּ, it. cogn. **زَمَمَ**, i. q. **زَمَمَ**, *intendit, proposuit sibi; exploravit*. Constr. abs. it. med. **זָמַם**, **זָמַמְתָּ**. *Intended, determined*, Gen. xi. 6; Deut. viii. 14; xix. 19; Jer. iv. 28; li. 12; Lam. ii. 17; Zech. i. 6; viii. 14, 15; Ps. xvii. 3; xxxi. 14; Prov. xxx. 32. **וּזְמַמְתָּ יָד לְפִהָ**, if *thou hast determined* (erroneously, i. e. with too much confidence, as the preceding member intimates) (lay thy hand to (thy) mouth; i. e. be silent; do not go on to defend this. See Job xxi. 5, from which the sentiment seems to be taken, with my note. Comp. Is. li. 17; Prov. xxxi. 16. *Determined upon, considered*.

Part. **וּזְמַמְתָּ**, *Determines, plots against*, Ps. xxxvii. 12. LXX. **παρὰτηρήσεται**.

זָמַן, m. Aff. זָמַן, *His determination, will, project*, Ps. cxl. 9, al. non occ.

זָמַן, m. pl. זְמַנִּים, for זָמַנִּים, its equivalent. Arab. زَمَانٌ, or زَمَانٌ, *tempus*. Syr. זְמַן, id. *Time, season*, pec. appointed, Eccl. iii. 1; Neh. ii. 6. Aff. זָמַן, Esth. ix. 27; pl. זְמַנִּים, Ib. ix. 31, al. non occ. "Non . . . temporis spatium notat," says Gesenius, ". . . sed temporis momentum;" which the passages above cited are sufficient to shew will not hold good.

זָמַן, and זָמַן, m. Chald. Defn. זְמַן, pl. זְמַנִּים, Def. זְמַנִּים, i. q. Heb. *Time, season*, pec. appointed, Dan. ii. 16. 21; vi. 11; vii. 12. 22. 25; iii. 7. 8; iv. 33; Ezra v. 3.

זָמַן, v. non occ. in Kal. Arab. زَمَّنَ, *tempus præfinitiv*. Puh. part. pl. m. זְמַנִּים, and f. זְמַנִּיּוֹת; with זְמַנִּים, i. e. *Predetermined, times, seasons*, Ezra x. 14; Neh. x. 35; xiii. 31, al. non occ.

זָמַן, r. Chald. occ. once—

Aph. זְמַנִּיּוֹת, sec. *keri*: but, Hithp. זְמַנִּיּוֹת, sec. *kethiv*. Syr. Pahl. זְמַנִּיּוֹת, *præparavit, apparavit. Previously determined, concerted*, Dan. ii. 9.

זָמַר, v. pret. non occ. pres. הַזְמִיר, constr. immed. Arab. زَمَرَ, *pede percussit, calcitravit, inhumanus fuit, &c.* conj. ii. זָמַר, *ob iram. s. iratus, cantavit; זָמַר, vox struthiocameli maris; psallendi actus*. The progress of the notion seems to be, from violence or injury received, to crying out in consequence; thence to singing, i. q. from *howling* at a funeral, as practised in Ireland, the transition to *singing* Psalms is easy and natural. It is remarkable, too, that in the Hebrew, as in the Arabic, the secondary notion is confined to the Pih. conjug. and its equivalent.

I. *Cut, prune*, Lev. xxv. 3, 4. Niph. pres. זָמַר, Is. v. 6. Hiph. part. pl. f. only. זְמַרְוֹת, *Pruning instruments*, Is. ii. 4; xviii. 5; Mic. iv. 3. Aff. זְמַרְוֹתֶיךָ, Joel iv. 10.

II. Pih. pret. non occ. pres. pl. זְמַרְוֹת, *Sing, hymn, in praise, &c.* Constr. immed. abs. it. med. הַ, q. instr. it. among; כִּי, *cause*, Judg. v. 3; 2 Sam. xxii. 50; Ps. ix. 3; xviii. 50; xxx. 13; lxi. 14, &c.

Infin. זָמַר, Ps. xcii. 2. Imp. pl. זְמַרוּ, Ps. ix. 12; 1 Chron. xvi. 9, &c.

זָמַר, m. Chald. pl. def. זְמַרְוֹת, *Singers*, Ezra vii. 24, al. non occ.

זָמַר, m. once, Deut. xiv. 5. *A sort of mountain-goat*, so called according to Boch. Hieroz. i. p. 903, et seq. from its leaping. Arab. زَمَرَ, *fugit cervus*.

זָמַר, m. Chald. Def. *Music, song*, Dan. iii. 5. 7. 10. 15, al. non occ.

זָמַר, f. constr. זְמַרְוֹת, pl. non occ. *Song, praise, music*, Ps. lxxxix. 3; xcvi. 5; Is. li. 3; Amos v. 23. זְמַרְוֹתָ, Exod. xv. 2, adopted, Is. xii. 2; Ps. cxviii. 14, is perhaps elliptical for זְמַרְוֹתֵי הַיְיָ, *my song is the Lord*; i. e. the subject of it. זְמַרְוֹת הָאֲרֶז, Gen. xliii. 11, *the cropping, gathering*, i. e. *produce, of the land*, rather than "*cantus terræ*, i. e. *laudatissimi proventus ejus*," of Gesenius.

זָמַר, m. pl. זְמַרְוֹת. Syr. זְמַרְוֹת, pl. זְמַרְוֹת, *species; pl. multarum specierum*.

Hence, probably, זְמַרְוֹת, *scortator*, because addicted to variety; and, hence, the propriety of its application to idolatry. Arab.

زَمَّرَ, *scortatus est*. Cogn. زَمَّرَ, *aluit; زَمَّرَ, armavit*. Arab. زَمَّرَ, *ornamentum*. See

זָמַר. Cogn. Arab. زَمَّرَ, *terram rigavit aqua; زَمَّرَ, formavit*. Æth. **ደረጃ**: *proficuum, decorum, fruit*.

Sort, kind, of wealth, Ps. cxliv. 13. זְמַרְוֹת, *putting forth from sort to sort*, i. e. things precious from one kind to

another. The Arabic equivalent, **جِنْسٌ**, is still used in the same way in the East; e.g.

بازارهای متعدد مشکون به نعمتها واجناس واشیای کوناکون, *numerous market-places filled with favours (eatables), sorts, i. e. wares, and various things*. And in the same context, a derivative of our word,

viz. **اقسام زیب و زینت**, *various sorts of beauty and ornament*. From the **قواعد**

سلطنت شاه جهان, in Gladwin's Pers. Moonshee, Ed. Lond. p. 69 — 2 Chron. xvi. 4, **בְּשִׂימֵי הַיָּמִים**, *perfumes, and varieties of precious cloth* apparently, and the same is

perhaps intended, Ps. l. c. above. Comp. *נָצַי*, *נָצַיִן*, *נָצַיִן*, Chald. id. Constr. *נָצַי*, Dan. iii. 5. 7. 10. 15, al. non occ.

זָנַב, m.—pl. f. *זָנְבוֹת*, constr. *זָנְבוֹת*. Syr.

זָנְבָא, *cauda*. Arab. *ذَنْبٌ*, id. *The tail* of an animal, Judg. xv. 4. Comp. Is. vii. 4; Is. ix. 13. See under *זָנְבוֹת* above, Is. xix. 15; Deut. xxviii. 13; Job xl. 17. Aff. *זָנְבוֹת*. Hence—

Pih. *זָנְבוֹת*, v. pres. *זָנְבוֹת*. Constr. med. *זָנְבוֹת*, among.—lit. *tail*, i. e. *Cut off, smite*, those in the rear, as if they were the tail of the host, &c. Deut. xxv. 18; Josh. x. 19, al. non occ. Verbs, formed from the names of substances, are usually found either in the Pih. or Hiph. form.

זָנְבוֹת, v. pres. *זָנְבוֹת*, apoc. f. *זָנְבוֹת*. See *זָנְבוֹת*, and *זָנְבוֹת*, above. Constr. abs. med. *זָנְבוֹת*, *זָנְבוֹת*, *זָנְבוֹת*, *זָנְבוֹת*, *זָנְבוֹת*. I. *Playing the whore*, Gen. xxxviii. 24; Lev. xix. 29; Hos. iii. 3; Jer. iii. 1; Amos vii. 17, &c.

II. Metaph. *Becoming, being, idolatrous*, God being supposed to be the husband of Israel, Is. liv. 5, &c. Comp. Hos. i. 2; Ezek. xvi. 22, &c.; Lev. xvii. 7; xx. 5, 6; Deut. xxxi. 16; Judg. ii. 17; Ezek. xxiii. 30. In Is. xxiii. 17, the primitive usage, see *זָנְבוֹת*, seems to be recurred to. Comp. Nah. iii. 4, occ. with *זָנְבוֹת*.

Infin. *זָנְבוֹת*, constr. *זָנְבוֹת*, Hos. i. 2; Lev. xx. 5. Aff. *זָנְבוֹת*.

Part. see *זָנְבוֹת*, m. *זָנְבוֹת*, f. —Pub. *זָנְבוֹת*, *Is whoredom committed*, impers. Ezek. xvi. 34.

Hiph. *זָנְבוֹת*, pres. f. *זָנְבוֹת*, apoc. *זָנְבוֹת*, *Caused to commit whoredom*, Exod. xxxiv. 16; 2 Chron. xxi. 11. 13.

As in Kal. Hos. iv. 10. 18; v. 3.

Infin. *זָנְבוֹת*, constr. *זָנְבוֹת*, 2 Chron. xxi. 13. Aff. *זָנְבוֹת*, Lev. xix. 29.

זָנְבוֹת, m. pl. constr. *זָנְבוֹת*, r. *זָנְבוֹת*, cogn.

τὸν, *זָנְבוֹת*. Arab. *زَنْبٌ*, *aqua dubia*; lit. things *prostituted*, or, taking the prim. notion, *varied, bartered*. This participial form is adopted in *זָנְבוֹת*, *זָנְבוֹת*, in like manner. I. *Whoredom*, or things pertaining to it, Gen. xxxviii. 24; Hos. i. 2; ii. 6; iv. 12; v. 4; i. q. *זָנְבוֹת*, Hos. ii. 4, &c.

II. Metaph. *Idolatry*. See *זָנְבוֹת*, sign. ii. 2 Kings ix. 22; Ezek. xxiii. 11. 29.

In Nah. iii. 4, comp. Is. xxiii. 17, the primitive sense of *bartering* seems to be recurred to; as remarked under *זָנְבוֹת*, sign. ii.

“De commercio,” &c. Gesenius, i. c. *זָנְבוֹת*. And yet he tells us, under *זָנְבוֹת*, that “neque audiendi, qui nonnullis in locis, ut Jos. l. c.” i. e. *זָנְבוֹת*, *זָנְבוֹת*, *cauponam hospitium intelligunt.*” Yet we have Dr. Gesenius himself here, ascribing either that sense, or one very like it, to this word! Aff. *זָנְבוֹת*, *זָנְבוֹת*.

זָנְבוֹת, f. pl. *זָנְבוֹת*, r. *זָנְבוֹת*, i. q. *זָנְבוֹת*, sign. ii. *Whoredom of idolatry*, Jer. iii. 2. 9; xiii. 27; Ezek. xxiii. 27; xliii. 7. 9; Hos. iv. 11; vi. 10; Num. xiv. 33. Meton. *The vengeance due to it*. Aff. *זָנְבוֹת*, *זָנְבוֹת*, *זָנְבוֹת*, *זָנְבוֹת*.

זָנְבוֹת, v. pres. *זָנְבוֹת*. Constr. abs. immed. med. *זָנְבוֹת* of thing. Arab. *زَنِجٌ*, cogn.

زَنِجٌ, *corruptum, rancidumve fuit, et factuit.*

Cogn. *زَنِجٌ*, *pepulit*. I. *Is stinking, ill-savoured*; metaph. Hos. viii. 5. Meton.—

II. *Rejecting as corrupt and worthless*, Hos. viii. 3; Lam. ii. 7; Ps. xliii. 2; xlv. 10; lx. 3. 12; lxxiv. 1; lxxxix. 39; cviii. 12; Zech. x. 6. With *זָנְבוֹת*, and *זָנְבוֹת*, Lam. iii. 31; Ps. lxxvii. 8: it. *זָנְבוֹת*, Ps. xlv. 24.

Hiph. *זָנְבוֹת*, pres. *זָנְבוֹת*, i. q. Kal. I. Is. xix. 6, *זָנְבוֹת* *נְדָרוֹת*, *The rivers—of Egypt—shall stink*, alluding to Exod. vii. 18, *בָּאֵשׁ הַיָּאֵר*. If the reading *זָנְבוֹת* may be relied on, it probably exhibits a Hiph. of the augmented form, *זָנְבוֹת*, Gram. art. 195. 6.

II. *Rejected*, 1 Chron. xxviii. 9, with *זָנְבוֹת*, 2 Chron. xi. 14, with *זָנְבוֹת*, Ib. xxix. 19, *laid aside, profaned*.

זָנְבוֹת, v. in Kal. non occ. Syr. *زَنْبٌ*,

jecit, ejecit; coercuit. Arab. *زَنْقٌ*, *annulo frænavit, &c.* once—

Pih. *זָנְבוֹת*, pres. Deut. xxxiii. 22. *זָנְבוֹת* can hardly mean *prosiilit, leaps out from Bushan*, as Gesenius thinks; because no precise sense can be collected from it; besides, his etymology, giving this notion, is groundless. More agreeably to Oriental usage, *Strikes, injures*, and hence, *restrains*.

זָנְבוֹת, f. r. *זָנְבוֹת*, once, Gen. iii. 19, constr. *זָנְבוֹת*, *Sweat of*—. Meton. effect of agitation, &c.

זָנְבוֹת, f. i. q. *זָנְבוֹת*, either by Metath. or from cogn. r. *זָנְבוֹת*. Arab. *زَعُو*, r. *زَعُو*, *justè egit, &c.* *Agitation, commotion, vexation*, Deut. xxviii. 25; Jer. xv. 4; xxiv. 9; xxix.

18: Keri. it. xxxiv. 17; Ezek. xxiii. 46; 2 Chron. xxix. 8, Keri.

זַעִיר, m. r. זעיר. Cogn. זַעִיר. Syr. **وَحْدٌ**, *parvus*. Arab. **زَعْرٌ**, *paucis præditus pilis*. Cogn. **صَغِيرٌ**, *parvus*. *A little, small, portion, of any thing*, Is. xxviii. 10; Job xxxvi. 2.

It. Chald. Dan. vii. 8, f. זַעִירָה, al. non occ.

זַעַד, v. in Kal non occ. i. q. זַעַד, usually, occ. once, Job xvii. 1. See my note. Arab. **زَعَكوك**, *brevis, &c.* Cogn.

זַעַج, *contrivit*; **زَعَق**, *acriter egit jumentum*, **زَاعِق**, *cito incesserunt, &c.*

Niph. זַעַסוּ, *They are swift, pass rapidly away, seem few.* Comp. ch. vii. 6.

זַעַם, m. pl. non occ. Arab. **زَعَم**, *occupivit*; **زَاعَم**, *mutuo ursit*; **مَرَاعَمَةٌ**, *disceptatio*. Cogn. **تَرَعَم**, *cum ira locutus fuit*;

ضَعَم, *momordit*. Syr. **أَذَمَر**, *reprehendit*. Cogn. Heb. זַעַף.

Indignation, anger, Is. x. 5. 25; xxvi. 20; xxx. 27; Jer. xv. 17; Ezek. xxii. 24; Dan. xi. 36. With זַעַה, Ps. lxxviii. 49. With זַעַף, Lam. ii. 6. With זַעַף, cii. 11, &c. Aff. זַעַמְו, זַעַמְוּ, זַעַמְוּ.

זַעַם, v. pres. זַעַם, 1st pers. זַעַמְו, constr. immed. abs. it. med. זַעַם, זַעַם, r. זַעַם, *Be indignant, angry*, Num. xxiii. 8. *לא זַעַם יְהוָה* — Why should I be indignant? *Jehovah is not indignant*, i. e. at Israel, Mal. i. 4: *at, or with*, Is. lxvi. 14; Dan. xi. 30; Zech. i. 13, suppl. זַעַם, Prov. xxiv. 24.

Imp. זַעַמְו, with ה parag. Num. xxiii. 7.

Part. זַעַם, Ps. vii. 12.

Pass. constr. זַעַם, f. זַעַמְו, object of anger, *Despised*, Prov. xxii. 14; Mic. vi. 10.

Niph. part. pl. m. זַעַמְו, *Became, made, indignant, angry*, Prov. xxv. 23.

זַעַף, m. pl. non occ. Syr. **وَحْدٌ**, *expulsio*; **وَحْدٌ**, *indignabundus*. Arab.

زَعَف, *interemit*. Cogn. **ضعف**, and

ضعف. Cogn. Heb. זַעַם. *Indignation, anger*, Prov. xix. 12; Mic. vii. 9; Is. xxx. 30; 2 Chron. xvi. 10; xxviii. 9.

Metaph. *Raging of the sea*, Jonah i. 15; 2 Chron. xxi. 19. Aff. זַעַפּוּ. Infin. of—

זַעַף, v. pret. non occ. pres. זַעַף. I. *Indignant, enraged*. Constr. abs. it. med. זַעַם, זַעַם, see זַעַף, Prov. xix. 3; 2 Chron. xxvi. 19. Infin. זַעַף, above.

II. Part. pl. m. זַעַם, *Mentally excited, wretched*, Gen. xl. 6; Dan. i. 10. Theodotion, **στυθροσπᾶ**. Comp. Matth. vi. 16.

זַעַף, m. *Indignant, angry*, 1 Kings xx. 43; xxi. 4.

זַעַף, m. } Aff. זַעַף, Is. xxx. 19, only.

זַעַף, f. } constr. זַעַף, pl. non occ.

Syr. **وَحْدٌ**, *vociferatio, clamor*. Arab.

זַעַף, id. Cogn. **ذَعَق**, *inclamavit illum*.

Cogn. Heb. זַעַף. Arab. **صَعَق**, id. *A cry, shout, for help in distress, &c.* Is. xv. 5. 8; lxv. 19; Jer. xviii. 22; xx. 16; xlvi. 4. 34; li. 54; Ezek. xxvii. 28; Job xvi. 18, &c. Often subjectively, Gen. xviii. 20; objectively, i. e. cry caused by Sodom, or against Sodom. Aff. זַעַף, זַעַף.

זַעַף, v. pres. זַעַף. Constr. abs. it. med.

זַעַף, זַעַף, to whom; זַעַף, about, or against, whom, which; זַעַף, in, with; זַעַף, from. See זַעַף. *Cry out, for help in distress, &c.* 2 Sam. xiii. 19; Judg. vi. 7; 1 Sam. viii. 18; 1 Chron. v. 20; Ps. xxii. 6; cxlii. 2. 6; Is. xxx. 19; lvii. 13; Jer. xi. 11, 12; Hab. i. 2. זַעַף, of violence. Specif. or adv. Gram. art. 219, note.

Infin. זַעַף } 1 Sam. vii. 8; 2 Sam. xix. 29.

זַעַף } Aff. זַעַף, i. q. זַעַף above, Is. xxx. 19; lvii. 13.

Imp. זַעַף, Ezek. xxi. 12.

זַעַף, f. Is. xv. 4; Jer. xlvi. 20.

זַעַף, pl. m. Judg. x. 14, &c.

Niph. זַעַף, pres. זַעַף, *Became, betook them to, crying out*. Constr. abs. it. med. זַעַף, Judg. xviii. 22, 23; vi. 34, 35; 1 Sam. xiv. 20.

Hiph. pret. non occ. pres. זַעַף. Constr. abs. it. med. זַעַף, זַעַף, from, cause. *Called for, summoned*, perhaps by proclamation, Judg. iv. 10. 13; Zech. vi. 8. *Proclaimed*, Jonah iii. 7. Id. q. Kal, Job xxxv. 9.

Imp. זַעַף, *Summon*, 2 Sam. xx. 4.

Infin. זַעַף, Ib. 5.

זַעַף, v. Chald. constr. זַעַף, *Called to*, Dan. vi. 21, al. non occ.

זַעַף, fm. Syr. **وَحْدٌ**. Arab. **زَفَتْ**,

pix; **زَفَتْ**, *excandescencia. Pitch*. Synon.

טֹחַ, וּפָרִיחַ, הַמָּדַר, (a) used as a coating, Exod. ii. 3. Comp. Gen. vi. 14. (b) as in its liquid or burning state, Is. xxxiv. 9.

זָקַח, see זָקַח above.

זָקַח, Chald. part. m. See זָקַח, Erected, set up, Ezra vi. 11, al. non occ.

זָקַח, m. Syr. **زَعْدٌ**, barba. Arab.

זָקַח, **رَيْشٌ سَفِيدٌ**, white hair, for old man, age. Age, Gen. xlviii. 10, al. non occ.

זָקַח, m. constr. זָקַח, pl. non occ. I. The beard, Lev. xix. 27; 2 Sam. x. 5; Is. vii. 20; xv. 7, Jer. xli. 5; Ps. cxxxiii. 2, &c.

II. Meton. The chin, Lev. xiii. 29, 30; Ezra ix. 3, &c.

Aff. זָקַח, זָקַח, זָקַח, זָקַח.

זָקַח, m. constr. זָקַח, pl. זָקַח, f. זָקַח; constr. m. זָקַח. See זָקַח, opp. זָקַח. Syn. זָקַח. Old, aged, Gen. xv. 4; xxv. 8; xxxv. 29; Lev. xix. 32; Josh. vi. 21; Zech. viii. 4, &c. זָקַח הַבַּיִת, the senior of the house, i. e. principal servant, Gen. xxiv. 2. זָקַחֵי אֲבִיהֶם, his (a) seniors, Job xxxii. 4. לְיָמֵי, as to days; the specificative having הָ. In the pl. (b) often The seniors, or senators, as rulers, Job xii. 20; Ps. cvii. 32; Exod. xxiv. 14; Num. xi. 25; xxii. 4; Deut. xxii. 16; xxv. 7—9; xxxi. 28; Josh. xxiv. 31; Judg. ii. 7; 2 Kings x. 1, &c.

(c) Heads of tribes or families, Exod. iii. 16; iv. 29; xii. 21; Lev. iv. 15; Num. xi. 16; Ruth iv. 4; Ezra iii. 12, &c. Aff. זָקַח, זָקַח, זָקַח, זָקַח.

זָקַח, v. pres. זָקַח, constr. abs. i. q. זָקַח, גָּאֵר בְּיָמָיו, שֵׁב, Growing old, Gen. xviii. 12, 13; xix. 31; xxiv. 1; xxvii. 1; Prov. xxiii. 22; 1 Sam. viii. 5; 2 Chron. xxiv. 16; Ruth i. 12. זָקַחְתִּי מִדֹּרוֹתַי לְאִשׁ, I am too old for a husband, i. e. to be married.

Hiph. i. q. Kal יִזְקַח, Prov. xxii. 6; Job xiv. 8.

זָקַח, f. i. q. זָקַח, constr. זָקַח, often with זָקַח, Growing old, becoming aged, Ps. lxxi. 9. 18; Is. xlvi. 4; 1 Kings xi. 4; xv. 23. Aff. זָקַח, זָקַח.

זָקַח, pl. m. sing. non occ. Age, as some have thought, days, times, of age, Gram. art. 142. 4, 5; Gen. xxxvii. 3; xlv. 20. Aff. זָקַח, Ib. xxi. 2. 7.

זָקַח, m. part. Syr. **زَكَف**, *erexit*.

Arab. **تَرَفَّ**, *rapidè (manu) cepit quid*.

Cogn. **صَقَب**, *extulit*. Constr. immed. it. med. **ل**, Erects, lifts up, persons bowed down as it were with some great weight, Ps. cxliv. 14; cxlvi. 8, al. non occ.

זָקַח, v. pret. non occ. pres. זָקַח, pl. m.

Cogn. זָקַח, זָקַח, זָקַח. Arab. **زَق**, *vinum*;

זָקַח, *uter, in quo vinum et alia reconduntur*.

Gr. **ἀρκός**. Fuse, pour out, Job xxviii. 1; xxxvi. 27. See my notes.

Pih. זָקַח, Melt, fuse, as metals, in order to purify them, Mal. iii. 3.

Puh. זָקַח, זָקַח, Fused, purified, as metals, 1 Chron. xxviii. 18; xxix. 4; Ps. xii. 7: as wine, Is. xxv. 6.

זָקַח, m. see זָקַח.

זָקַח, m. pl. non occ. Syr. **زَمَّات**, *torques*,

collare. Arab. **زِيَارَات**, *funiculi*. A sort of binding, or border which surmounted a kind of parapet of a hand-breadth, enclosing the top of the altar of incense, Exod. xxv. 11. 24, 25; xxx. 3, 4; xxxvii. 2. 12. 26. 27. Aff. זָקַח.

זָקַח, see זָקַח, sign. ii. (a).

זָקַח, v. Syr. **زَكَب**, *strinxit*. Arab.

זָקַח, *septum, fecit, &c.*

Puh. pres. pl. m. זָקַח, They are bound, oppressed, Job vi. 17. See my note, al. non occ.

זָקַח, v. pret. non occ. pres. apoc. זָקַח. Aff. זָקַח. Constr. immed. abs. it. med. זָקַח, **ל**, instr. **ל**, to which; **על**, on which. *Æth.*

HZΘ: *sparsit*. Arab. **ذَرَا**, *sparsit*.

Cogn. זָקַח, it. **ذَرَا**, *expandit rem*. Syr.

זָקַח, *asportavit*. I. Spread, disperse, as the wind, the dust, &c., Ezek. v. 2; Is. xl. 16. Synon. זָקַח, Exod. xxxii. 20; Jer. xv. 7. זָקַח, *I will disperse them with a disperser: meton. will winnow them with a fan*. Lxx. **διασπεῶ** αὐτοὺς ἐν διασπορᾷ, Is. xxx. 22; by a further meton. cast away, reject, as worthless and polluted.

Infin. זָקַח, Jer. iv. 11.

Imp. זָקַח, Num. xvii. 2.

Part. זָקַח, Ruth iii. 2.

Niph. pres. pl. זרזו, They become dispersed, Ezek. xxvi. 19.

Infin. pl. aff. הזרזתם, Your dispersions, Ib. vi. 8.

Pih. pret. aff. זרזתי; זרזתי, pres. pl. זרזו. Constr. immed. it. med. אֶז, לְ, in; לְ, to. I. Disperse entirely, Lev. xxvi. 33; 1 Kings xiv. 16; Ps. xlv. 12; Ezek. v. 10; vi. 5; xii. 15; synon. טוֹט, הַפִּיץ, xxx. 26; Mal. ii. 3; Prov. xx. 8, &c.; as seed, Ib. xv. 7. It. meton.—

II. Discern, sift as it were, observe, Ps. cxxxix. 3.

Infin. זרזו, Ezek. xx. 23. Aff. זרזתה, Zech. ii. 4; זרזו, Ps. cvi. 27.

Part. זרזתה, Jer. xxxi. 10: meton. Discerning, sifting, Prov. xx. 8. 26.

Puh. pres. זרזה, Job xviii. 15. Part. זרזתה, Prov. i. 17, Spread out.

זרזע, or זרזע, f. constr. m., Is. xvii. 5; li. 5; Dan. xi. 15. 22. See Gram. art. 216. 9, pl. m. זרזעים, constr. זרזעי; f. זרזעה, זרזעה, or זרזעה, i. q. זרזעי. Syr. זרזע, Brachium. Arab. زراع, id.

I. The arm, pr. the fore-arm, cubitum, ulna. Of an animal, the shoulder, Deut. iv. 34; xxx. 20; Job xxvi. 2; xl. 9; Ps. x. 15; Num. vi. 19; Deut. xviii. 3.

II. Meton. Strength, power, violence, for help, or the contrary, 2 Chron. xxxii. 8. זרזע בָּשָׂר, an arm of flesh; i. e. human strength, Ps. x. 15. זרזע רַשָׁע, of (the) wicked, Ib. lxxxiii. 9. Comp. lxxxix. 11. 14; Is. li. 9; lii. 10; lxiii. 12; Gen. xlix. 24. איש זרזע, the powers of his hands. זרזע, man of power, or violence, Job xxii. 8. See my note. זרזעה הַנְּגַב, powers of the south, Dan. xi. 15. See vr. 22. Comp. 1 Sam. ii. 31; Is. liii. 1, with 1 Cor. i. 24. And, by a further meton. associate, Is. ix. 19. Comp. with Jer. xix. 9. Aff. זרזעו, זרזעו, זרזעו, זרזעו, זרזעו, זרזעו, זרזעו, זרזעו, זרזעו, זרזעו, זרזעו, זרזעו. With a prost. זרזעי, Job xxxi. 22.

זרזע, m. pl. aff. זרזעתה. Syr. زرعون, semen. Arab. زرع, sativus. Seed, for sowing, as seed-corn, &c., Lev. xi. 37; Is. lxi. 11.

זרזית, m. compd. Syr. زرعيت, imber vehemens; and זרז, sparsit, stillavit; once, Ps. lxxii. 6. זרזית וַיִּזְרַח אֲרָץ, As showering rains abundantly sprinkling, i. e. saturating (the) earth.

זרזר, m. compd. Syr. زرع, accinxit, and Arab. زرع, nodo connexuit; or, of זרזר, reduplicated. זרזר קָחְנִים, firmly bound, compact, of loins, implying great strength, once, Prov. xxx. 31. Bellator equus, The war-horse, according to Gesenius. Comp. Job xl. 16. זרזר בַּמַּחְנֵי, which is a perfectly similar periphraasis; and might, among other things, signify the war-horse. See my notes, also Boch. Hieroz. i., p. 102, and Schultens, on Prov. i. c.

זרחה, m. Syr. زرع, ortus; hence, זרחה. Aff. זרחה, Thy rising, once, Is. lx. 3.

זרחיה, m. patronym. of זרח, Num. xxvi. 13. 20.

זרח, v. pres. ירח. Constr. abs. it. med. ז, in; ל, for; על, upon. Rising, as the sun, light, glory, leprosy, &c., Gen. xxxii. 32; Exod. xxii. 2; 2 Kings iii. 22; Nahum iii. 17; Mal. iii. 20; Job ix. 7; Ps. cxii. 4; Is. lviii. 10; lx. 1, 2; 2 Chron. xxvi. 19.

Infin. זרח, Jud. ix. 33; Jonah iv. 8. It. זרח above.

Part. זרח, Eccl. i. 5.

זרם, m. Arab. زرم, abrupta fuit urina, lacryma; زرمام, iratus. Inundation of waters, either in rain or otherwise, Is. xxviii. 2. זרם מים בְּנַיִרִים, an inundation of mighty waters overflowing. Comp. Hab. i. 10; Is. xxv. 4; xxxii. 2; iv. 6; xxx. 30; Job xxiv. 8.

זרם, v. 2d pers. aff. זרמתם, Thou overwhelmed them, as with a flood, i. e. destroyed them, Ps. xc. 5.

Puh. pl. m. 3d pers. זרמי, They are made to inundate, pour down waters, Ps. lxxvii. 18, al. non occ.

זרמה, f. constr. זרמה, Copious, out-pouring, emission, Ezek. xxiii. 20. Aff. זרמתם, al. non occ.

זרע, m. pl. aff. זרעיתם, once, 1 Sam. viii. 15, al. pl. non occ. Constr. sing. זרע, once, Num. xi. 7, for זרע. Syr. زرع, semen.

Arab. زرع, id. Properly, perhaps, the Act of sowing seed. Hence, meton. (a) seed of corn, plants, trees, &c., Gen. i. 11, 12. 29; xlvi. 19; Lev. xi. 37; xxvi. 5; 1 Sam. viii. 15; Job xxxix. 12, &c.

(b) Meton. *Time of sowing*, Gen. viii. 22; Lev. xxvi. 5, &c.

(c) *Seed of man*, or other animals, Lev. xvi. 16—18; xix. 20, &c.

(d) Meton. *Issue, progeny*, Gen. xix. 32. 34; xxi. 12; xxxviii. 8; 1 Sam. ii. 20; Gen. vii. 3, &c. Hence the phraseology, זרע המלכה, *seed of the rule*, i. e. royal, 2 Kings xi. 1. זרע ישראל, *progeny of Israel*, Ib. xvii. 20, &c. זרע הקדוש, — *of holiness*, i. e. of the holy people, Ezra ix. 2. זרע יעקב, — *of Jacob*. Comp. Neh. ix. 2. זרע כרעים, — *of evil doers*, Is. i. 4. זרע שדור, — *of the Nile*, i. e. sown in its neighbourhood, Ib. xxiii. 3. זרע מנאף, — *of (the) adulterer*. זשקר, — *of falsehood*, Ib. lvii. 3, 4. אמת, — *of truth*, Jer. ii. 21. זרע אדם וזרע בהמה, — *of man and of beast*, Ib. xxxi. 27. ברוכי יהוה, — *of the blessed of Jehovah*, Is. lxxv. 23. זרע אלהים, — *of God*, i. e. his adopted children, Mal. ii. 15. השלום, — *of peace*, Zech. viii. 12. אנשים, — *male*, 1 Sam. i. 11. It. abs. זרע, *a progeny, race*, Ps. xxii. 31. Comp. Is. liii. 10. זרע ורעה, *the progeny of thy progeny*, Ib. lix. 21, &c.

Aff. זרעו, זרעה, זרעי, &c.

זרע, Chald. m. i. q. Heb. זרע, Dan. ii. 43.

זרע, v. pres. זרע. Constr. abs. immed. it. med. זרע, of obj. of time, Lev. xxv. 22, i. q. ב, in, with; זרע, זרע, on, near; ל, to, for. Syr. זרע. Arab. زرع, *seminavit*. Æth.

Hzo: id. See זרע.

Sowing, as seed, Gen. xxvi. 12; xlvii. 23; Lev. xxv. 20; xxvi. 16; Jer. iv. 3; xxxv. 7; Ps. cvii. 37: as salt, Judg. ix. 45, &c.: and, by a slight variation, *planting*, Is. xvii. 10: with זמירה. And, perhaps, Zech. x. 9, opp. Ps. lxxx. 9. 16.

Metaph. Wickedness, righteousness, light, &c., Prov. xi. 18; xxii. 8; Job iv. 8; Ps. xcvi. 11; Hos. x. 12. *Sow for yourselves to righteousness*, (and) *ye shall reap of grace*, i. e. according to its announcements. Comp. ch. viii. 7.

Infin. זרע, Is. xxviii. 24. It. זרע above. Imp. זרע, pl. זרעו, Eccl. xi. 6; 2 Kings xix. 29, &c.

Part. זרע, and זרעו, Gen. i. 29, &c., pl. זרעים. Constr. זרעי.

Pass. זרע, f. זרעה, Jer. ii. 2; Ps. l. c.

Niph. זרעו, pres. זרעו, זרעו. I. *Be, become, sown*, of seed, Lev. xi. 37; of name, fame, reputation, i. e. name, &c. *be propagated* as a plant, Nah. i. 14. Comp. Is. xiv. 20. Of place, as receiving seed, Deut. xxi. 4; xxix. 22: of a woman conceiving, Num. v. 28.

II. *Be dispersed*, as seed sown, Ezek. xxxvi. 9. Comp. זרעו, vr. 19.

Puh. זרעו, *Shall they be, become, sown*, i. e. so as to take root and increase, Is. xl. 24.

Hiph. pres. f. זרעו, lit. *Produces seed*, as a herb, &c. i. e. bears, or is capable of doing so, Lev. xii. 2.

Part. זרעו, Gen. i. 11, 12.

זרעים } m. pl. i. q. זרעים, Is. lxi. 11.

זרענים } m. pl. Syr. زنبون, *legumina*. *Vegetables*, Dan. i. 12. 16, al. non occ.

זרק, v. pres. זרקו. Syr. زرك, *sparsit*.

Arab. زرق, *effudit*. Constr. immed. it. med.

זרק, obj. זרק, on; זרק, towards; as, זרקו, towards the altar; זרקו, instr. 2 Chron. xxxv. 11. זרקו. *Scatter, sprinkle*, as dust, ashes, embers: also, water, blood, Job ii. 12; 2 Chron. xxxiv. 4; Exod. ix. 8. 10; xxiv. 6; xxix. 16. 20; Lev. i. 5. 11; iii. 2. Of grey hairs, Hos. vii. 9. זרקו, *scatters upon him*, i. e. the symptoms of age.

Infin. זרק, Ezek. xliii. 18.

Imp. זרק, Ib. x. 2.

Part. זרקו, pl. זרקו, Lev. vii. 14; 2 Chron. xxx. 16.

Puh. זרקו, *Was, became, sprinkled*, Num. xix. 13. 20.

זרת, f. Syr. زرت, *spithama*. *A span* = 10 inches, 944 dec., Exod. xxviii. 16; xxxix. 9; 1 Sam. xvii. 4; Ezek. xliii. 13; Is. xl. 12. See r. זרת.

ח

ח, The eighth letter of the Hebrew alphabet; as a numeral, the number *eight*, Gram. art. 4. Pronounced with the larynx more contracted than in ה, — see that letter; — less than in the Arab. خ: equal to that observed in ح. It is probable that the Hebrew ח had originally both these sounds, and equally so, that some mark was used to designate either the one or the other of these, which has now long been lost, Gram. art. 13. Expressed by the LXX. and other Greek writers, in proper names, &c. by χ, κ, or one or other of the vowels; and so by the Latins: as, חם, χάμ; חַן, χάρων; φασέκ; פּבד, ταβέκ; חָרֹם, Ἀερμών; חֵן, Ἀυρανίτις; חַוָּה, Eṽa. It. רחב, Ραχάβ, and Παράβ, &c. Comp. Vulg. Lat., and see Thesaur. Gesen., p. 436. It interchanges in cognate words, and the dialects, with letters of the same organ, Gram. art. 23, as in חֶן, חַן, חָן; it. with other letters in some respects similar in sound; as, חוֹל, חוֹל; חַס, חָס; חָרָה, חָרָה; חָרֹם, חָרֹם; חַב, חָב; חָרַב, חָרַב; חָרַב, חָרַב; חָרַב, חָרַב, &c. In the dialects, חֶשֶׁק. Arab. عشق, וַחַח, حشوق, &c., which will be seen under the several roots and other words, as they occur. Gesenius finds the origin of its name (חַיָּה) in the Arab. and Syr. حاب, حاب, he bound about, and thence signifying inclosure, as its Phoenician and Samaritan form seems to imply. Ewald, in חַב, Talm. חַיָּה, pera, from חָת, circumdare. It may be suggested that, as the aspiration is stronger here than in ה, anciently ח, — whence the Gr. E. Gesenius's septum, inclosure, might be nothing more than this doubled, thus, חח, or Samaritan חח, and present a mere double *hh*, — just as the Gr. ω, may be resolved into a double ο; or η, into εε: and so Gesenius himself represents it = *hh*. If this may be relied on, the name might have originated in the Arab. حوي, collegit, congregavit, comprehendit: and signify comprehension, implying the union of both these letters. Cogn. حي, vixit., ii. conj. uberem, fecundamque comperit terram. Whence the

proper name חַוָּה, Eve, חַוָּה אִם בְּלִיְהִי, because she became the mother (container.

Arab. أَحْيَا, uterus) of all living, Gen. iii.

20. Besides, the change of ח into ט in Gesenius's etymology is objectionable, as there is no apparent reason for supposing that the ח, in חַיָּה, is radical.

חב, m. Aff. חבֵי, once, Job xxxi. 33.

Samar. חרב, sinus. Syr. مَدْخَل, amor, as resting in the breast or heart. The breast, bosom. Cogn. חבַּ. Syr. مَدْخَل, caligo.

Arab. حَبَا. Æth. 𐩌𐩂𐩌: Arab.

חַפִּי, occultavit.

חבא, non occ. pret. pres., &c.

Imp. חַבֵּי, Is. xxvi. 20, r. cogn. חבַה, Hide, be in concealment. LXX. ἀποκρύβθητι.

Niph. חַבַּ, pres. חַבְיָהוּ, Became, was, hidden, concealed. Constr. abs. it. med. אֶל, with, among, ב, in; ל, with Infin., Gen. iii. 10; xxxi. 27; Judg. ix. 5; 1 Sam. x. 27; Job xxix. 8. 10. See my notes, Dan. x. 7, &c.

Infin. חַבֵּי Dan. x. 7, &c. It. Gram. art. 202. 4.

חַבַּ 1 Kings xxii. 25; 2 Kings vii. 12.

Part. חַבַּ, Jer. xlix. 10.

Pl. m. חַבְיָהוּ, Josh. x. 17.

Puh. חַבַּ, i. q. Niph. Job xxiv. 4, al. non occ.

Hiph. חַבַּיָּהוּ, f. it. with הּ parag. חַבַּיָּהוּ, Josh. vi. 17. 25, pres. חַבְיָהוּ, Hide, conceal, Is. xlix. 2. Comp. Job xxxvi. 32, and my note. אֶרְבֵּי, 1st pers. 1 Kings xviii. 13—4.

Hoph. חַבַּיָּהוּ, i. q. Niph. Is. xlii. 22, only.

Hithp. חַבַּיָּהוּ, pres. חַבַּיָּהוּ, i. q. Niph. 1 Sam. xii. 6; xiv. 11; xxiii. 23; Gen. iii. 8; Job xxxviii. 30.

Part. מַחַבַּיָּהוּ, 1 Sam. xiv. 22; 2 Kings xi. 3, &c.

חַבַּ, part. r. Arab. حَبَّ,

amavit. Syr. مَدَّ, accendit; مَدَّ, amore accensus est. Cogn. חַבַּ. Arab.

חַבַּ, concealed, i. e. in order to protect. Loving, cherishing, once, Deut. xxxiii. 3.

LXX. καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ. See the context.

חֲבֹלָה, f. once, Dan. vi. 23. *Corrupt* thing, part. pass. חָבַל, which see.

חֲבֹרָה } f. r. חָבַר, which see. Lit.

חֲבִירָה } closed, a closing; hence, *The seam, scar, or cicatrix, of a wound, or other injury.*

Arab. حَبْر, *recruduit vulnus*;

حَبْر, *vestigium, cicatrix*;

حَبْر, *vestis striata.* Cogn. حَبْر, *notitia*, pl. حَبْرَات, Gen. iv. 23; Exod. xxi. 25; Is. i. 6; Ps. xxxviii. 6; Prov. xx. 30. Aff. חֲבִירָה, חֲבִירוֹת, and once, חֲבִירוֹ, Is. liii. 5.

חָבַט, v. pret. non occ. pres. חֹבֵט. Constr. abs. immed. it. med. חָבַט. Syr.

حَبَط, *concussit.* Arab. حَبَطَ, *fuste excussit oleas.* *Beat off, or out, as fruit from a tree, or corn from the ear,* Deut. xxiv. 20; Is. xxvii. 12; Ruth ii. 17.

Part. חֹבֵט, Judg. vi. 11.

Niph. pres. יִחַבֵּט, *Is, becomes, beaten out,* Is. xxviii. 27, al. non occ.

חֲבִיוֹן, m. once, Hab. iii. 4, r. חָבַה, cogn. טוֹבֵא, חָבַה, which see. *A covering, or veil.* LXX. ἀγάπησις, as if from r. חָבַה.

חָבַל, once, חָבַל, Is. lxvi. 7, m. constr. once, f. Zeph. ii. 6; pl. חֲבָלִים, constr. חֲבָלֵי, and חֲבָלֵי. Syr. حَبَل, *funis.* Arab. حَبَل, id. Æth. ስብል: id. Eng. *cable.* Gr. κάμιλος. See Hieroz. Boch. i. lib. ii. c. v. p. 91, seq. *A rope, or cord,* Josh. ii. 15; Jer. xxxviii. 6. 11. 13; Job xl. 20; Hos. xi. 4; Esth. i. 6. Metaph. Eccl. xii. 6. Hence, meton. (a) *a gin, snare,* Job xviii. 10; Ps. cxl. 6:—fatal, Ps. xviii. 5, 6; cxvi. 3, &c.

It. meton. (b) *Cord or line with which land is measured,* 2 Sam. viii. 2; Amos vii. 17; Zech. ii. 1, &c. It.—

Meton. (c) *A lot, or portion, of land so measured,* Deut. iii. 4. 13, 14; Josh. xvii. 14; 1 Kings iv. 13; 1 Chron. xvi. 18; Ps. xvi. 6; cv. 11; Mic. ii. 5. 10, &c.

(d) Also *The person possessing such portion or lot,* Deut. xxxii. 9; Ezek. xlvii. 13. See חָבַל. It.—

(e) *A company, or band, of men,* 1 Sam. x. 5. 10. It.—

Metaph. (f). As from the notion of *constriction* (see חָבַט), *narrowness of circum-*

stances, follows that of *difficulty, penury, pain*; so here, *pain*, as of child-birth, &c. is occasionally intended, Is. xiii. 8; lxvi. 7; Jer. xiii. 21; xxii. 23; Hos. xiii. 13; Job xxxix. 3. *Pains, generally,* Job xxi. 17. But this might mean *portions* (c) above. So the Gr. ὀδῖνες. See Æschyl. Agam. 1427. Eurip. Ion. 45, Gesen. See Steph. Thesaur. Gr. sub. ὀδῖνη; ὀδῖν; ὀδῖνα.

Aff. חָבַל, חָבַל, חָבַל, חָבַל, חָבַל, חָבַל. On the variety (-), (°), in the vowels here, and constr., see Gram. art. 96. 2.

חָבַל, m. } pl. non occ. Lit. *binding,*

חֲבָלָה, f. } hence, *A pledge,* Ezek. xviii. 12. 16; xxxiii. 15; f. once. Aff. חֲבָלָהוּ, *his pledge,* Ib. xviii. 7.

חָבַל, m. constr. pl. חָבַל, r. חָבַל. Lit. *roper. Seafaring, or ship man, sailor,* Jonah i. 6; Ezek. xxvii. 8. 27—29. Aff. חָבַלָהוּ.

חָבַל, and חֲבָלָה, m. Chald. (see חָבַל, f., above). *Injury, hurt,* Dan. iii. 25; Ezra iv. 22.

חָבַל, v. pres. יִחַבֵּל, it. יִחַבֵּל, r. יִחַבֵּל, above. Constr. abs. immed. med. יִחַבֵּל, on; יִחַבֵּל, to. I. *Bind, (a) as with a rope.*

Part. חֹבְלִים, Zech. xi. 7. 14. *Binders, or bands*: a mystical name given to a shepherd's staff, representing the union of *brotherhood,* vr. 14, ib.

Metaph. (b) as with *A pledge,* Job xxii. 6. Meton. by taking something *in pledge,* Deut. xxiv. 6. 17; Job xxiv. 3. 9. See my notes.

Infin. יִחַבֵּל, and יִחַבֵּל, Exod. xxii. 25; Ezek. xviii. 16.

Imp. aff. יִחַבֵּל, Prov. xx. 16; xxvii. 13.

Part. pass. חֲבָלִים, Amos ii. 8.

Pih. יִחַבֵּל, pres. יִחַבֵּל, *Bringing forth with pain,* Cant. viii. 5. In Ps. vii. 15, *conceiving,* perhaps. Arab. حَبَلٌ, *concepit.*

In Syr. however, حَبَلٌ, *parturivit.*

II. Kal, *Inflicting pain, oppressing, doing wrong,* Neh. i. 7; Job xxxiv. 31.

Niph. יִחַבֵּל, *Shall suffer pain, loss,* Prov. xiii. 13. Gr. ἁλλ. καταφθαρήσεται. See Targ. and Syr.

Pih. יִחַבֵּל, pres. יִחַבֵּל, *Injure, corrupt,* Eccl. v. 5; Mic. ii. 10.

Infin. יִחַבֵּל, Is. xiii. 5; xxxii. 7; liv. 16.

Part. pl. m. יִחַבֵּלִים, Cant. ii. 15.

Puh. יִחַבֵּל, *Bound, injured, undone,* Job xvii. 1. See my note, Is. x. 27. Lit. the

yoke shall be injured, broken, i. e. its galling effects overcome by fatness, i. e. prosperity.

חבל, Chald. Pah. non occ.

Pah. pret. aff. **חבלתי**, *Have injured me*, Dan. ii. 23.

Imp. aff. **חבלתי**, *Destroy it*, Ib. iv. 20.

Inf. **חבלתי**, Ezra vi. 12.

Ithpah. **חבלתי**, *Shall be, become, destroyed*, Dan. ii. 44; vi. 27; vii. 14.

חבל, m. once, Prov. xxiii. 34. According to Gesenius, *the cable-ropes* attached to an anchor; and, **בראש חבל**, at its extremity, i. e. I suppose, where it is connected with the anchor, when a ship is moored, i. q. **גלגלית**, in the former member. Ewald prefers "*orcus*," as a destroyer. Now, we have in Syr. **ܡܥܠܐ ܡܘܨܐ**, *sulcus maris*, according to Castell; and, in the Arab. **حَبَل**, *arenæ cumulus, instar funis terræ incumbens*; so that, in either case, the *top* or *head* of this may be taken to signify a *ridge*, generally; in the sea, a *wave* or *billow*. In Job ix. 8, see my note, the stability of God is marked by saying that *he treads on the high places of the sea*. Here, perhaps, a similar expression is used to shew the absence of all stability and safety in man: i. e. that *he lies*, as it were, on the *head* or *top of the billow*, or *breaker*; for this last the form **חבל** seems to intimate, Gram. art. 154. 4, fm. i. and note, ib. par. 12, i. e. implying habit. LXX. **ἐν πολλῷ κλύδωνι**. So the Syr. and Arab. This word has usually been taken to signify the *mast of a ship*, but evidently on grounds of the weakest probability.

חבצלת, f. Cant. ii. 1; Is. xxxv. 1, only. See Cels. Hierob. i., p. 488, seq. Compd. of **חצר**, *protrusit, strinxit*, (cogn. **חצר**, *acidus factus, erubuit*) and **חצר**, *cepa*: and perhaps the same thing with **חצר**, *narcissus, lilium*, according to Castell; but according to Gesenius, *colchicum autumnale*, a wild autumnal flower not unlike saffron, having a bulbous root. To my mind, however, it is far more probable that the *lily* is meant, which has a bulbous root; partly because we have in Cant. ii. 1, **שושנה** in the parallel; because it seems to correspond to the *κρίνα τοῦ ἀγροῦ*, of the Evangelists, Matt. vi. 28; Luke xii. 27; and because Judea abounded with it. This seems to be the true Shemitic word:

the other, viz. **שושנה**, to have been a foreign word, imported from *Σοῦσα*, in Persia. See Cels. Hierob. i., p. 383, seq. and the LXX.

חבק, v. in Kal non occ. Syr. **ܡܫܚܘܐ**, *amplexus*. Arab. **حَبَّقَ**, *congressit simul*, &c.

Infim: **חבוק**, *Embracing*, Eccl. iii. 5.

Part. **חבק**, *Folding together*, Ib. iv. 5. **חבקתי**, f. *embracing*, 2 Kings iv. 16, al. non occ.

Pih. **חבק**, pres. **חבק**. Constr. immed. it. abs. it. med. **חבק**. *Embracing*, Gen. xxix. 13; xxxiii. 4; xlvi. 10; Prov. iv. 8; v. 20. Of inanimate things, Job xxiv. 8. See my note, Lam. iv. 5, implying distress.

Infim. **חבק**, Eccl. iii. 5. It.

חבק, *Folding together of the hands*, Prov. vi. 10; xxiv. 33, Gram. art. 154. 10, fm. ii.

חבר, m. } pl. non occ. Syr.
חברה, f. } **ܡܘܨܘܬܐ**, *societas*.

Arab. **حَبْر**, *concentus in horto Paradisi*. *Associating*, for good or bad, Hos. vi. 9; Prov. xxi. 9; xxv. 24; f. Job xxxiv. 8, al. non occ.

חבר, m. } pl. m. **חברים**, constr. **חברי**.
חברה, f. } *Associate, companion*, Judg. xx. 11; Is. i. 23; xlv. 11; xxxvii. 16. 19; Ps. xlv. 8; cxix. 63; Prov. xxviii. 24; Eccl. iv. 10, &c.; f. Mal. ii. 14. Aff. **חברתי**, *Thy companion*.

Aff. **חברתי**, **חברתי**, **חברתי**.

חברותי, m. pl. Chald. aff. *His companions*, Dan. ii. 13. 17, 18.

חברתי, id. f. Chald. *Its companion*, Dan. vii. 20.

חבר, m. pl. **חברים**, once only, Job xl. 31. *Persons habitually associated*, i. e. fellows of a society; or, perhaps, companies of such. See my note on l. c.

חבר, v. pret. pl. **חברו**, *They joined, assembled*, Gen. xiv. 3, al. non occ.

Part. f. pl. **חברי**, *Joining*. Constr. med. **חבר**, **חבר**, Exod. xxvi. 3; xxviii. 7; xxxix. 4; Ezek. i. 9. 11.

Pass. **חברי**, constr. Hos. iv. 17, constr.

Pih. **חבר**, pres. **חבר**, constr. abs. immed. it. med. **חבר**, it. **חבר**, **חבר**, to whom. *Joining, attaching*, Exod. xxvi. 6. 9. 11; xxxvi. 10. 13. 16; 2 Chron. xx. 36.

Infim. **חבר**, Exod. xxxvi. 18.

Puh. **חבר**, pres. **חבר**, *Was, became, joined*,

Exod. xxviii. 7; xxxix. 4; Ps. cxxii. 3; once, חֲבֵרָה, Ps. xciv. 20. The characteristic Dagesh being omitted, Eccl. ix. 4. Keri.

Hiph. אֲחַבְרֶה, Job xvi. 4, *I might compose, put together*. See my note.

Hithp. אֲחַבְרֶה, for הֲחַבְרֶה, Syriasm. הֲחַבְרֶה, *Become associated, be joined*, 2 Chron. xx. 35; Dan. xi. 6.

Infin. aff. הֲחַבְרֶה, *Thy being associated*, 2 Chron. xx. 37.

חֲבָרִי, m. patronym. of חֲבֵר, Num. xxvi. 45.

חֲבֵרָה, f. of חֲבֵר, *Conjunction, joining*, Exod. xxvi. 4. 10.

חֲבֹשׁ, v. pres. יִחַבֵּשׁ, יִחַבֵּשׁ. Constr. abs. it. immed. thing or pers. med. חֲ, עַל, pers. it. אֵ, instr. it. med. אֵת. Syr. مَضَم, *obstrinxit*.

Arab. حَبَسَ, *congregavit*;

حَبَسَ, *continuit*. Cogn. حَبَسَ, *cepit*

manu sua; حَبَسَ, *colligit*. Bind about, as

a wound or fracture, the head with a tiara, an ass with a saddle, &c., Gen. xxii. 3; Exod. xxix. 9; Lev. viii. 13; Ezek. xvi. 10; xxxiv. 4. 16; 2 Sam. xvii. 23. In Job v. 18; xxxiv. 17, *Bind*, in the sense of rule, govern. So Is. iii. 7. Part. as a skilful physician, restoring the health of the State, Gesen. Hos. vi. 1.

Infin. חֲבֹשׁ, Is. xxx. 26; lxi. 1. Aff. חֲבֹשֶׁה, Ezek. xxx. 21.

Imp. חֲבֹשׁ, Job xl. 8; Ezek. xxiv. 17, pl. m. חֲבֹשׁ, 1 Kings xiii. 13.

Part. pass. חֲבֹשׁ, *Bound*, Jonah ii. 6. חֲבֹשִׁים, pl. Judg. xix. 10, &c.

Pih. חֲבֹשׁ, *Restrain*, Job xxviii. 11. See my note.

Part. חֲבֹשֶׁה, *Binding up*, Ps. cxlvii. 3. Puh. חֲבֹשֶׁה, *Was, became, bound up*, Is. i. 6; Ezek. xxx. 21.

חֲבֹהִים, m. pl. once, 1 Chron. ix. 31. Syr. مَضَم, *inflammatus*. Arab.

حَبَا, r. حَبَا, *arsit, accendit*. *Baked cakes or pastry*, made perhaps in a פִּחְחָה, *frying pan*.

חָג, m. pl. חָגִים. Syr. مَعْلَا, *festus dies*.

Arab. حَجَّ, *solemnitas, pec. peregrinatio Meccana*. *The festival* appointed under the law to be holden on certain occasions, Exod. x. 9; xii. 14; xiii. 6; xxiii. 15, &c. There

were three principal ones: I. That of the *Passover*, commencing on the fourteenth night of the month Abib: II. That of the Pentecost, on the fiftieth day afterwards: III. That of *Tabernacles*, seven weeks after the Pentecost. For the manner in which these were anciently calculated, see the notes to my Sermon on the Sabbath, 2d edit. "Κατ' ἔξοχην," says Gesenius, "de scenopegia." But this is not true; it is applied to each of the other festivals with equal emphasis.

Meton. *The sacrifice, or any part of it*, offered up on such occasions, Ps. cxviii. 27; Exod. xxiii. 18; Mal. ii. 3.

Aff. חָגִים, חָגָה, חָגָה, חָגָה, חָגָה, חָגָה.

חָגָה, f. Some mss. read חָגָה, once, Is. xix. 17. *A refuge*, as some think.

Arab. حَجَا, *confugit*. Syr. مَضَم, *rupes*.

According to others, *Fear*. Arab. خَجَا, *erubuit*. So the context seems to require, and so the LXX. εἰς φόβητρον; it. Syr. Targ. Aquila, εἰς γύρωσον.

חָגָב, m. pl. חָגָבִים, *A sort of locust*, so called, perhaps, because their flight is said to conceal the sun (חָגָב, *velavit*); but this is extremely doubtful, Lev. xi. 22; Num. xiii. 33; Is. xl. 22; Eccl. xii. 5; 2 Chron. vii. 13.

חָגַג, v. pret. non occ. pres. חָגַג, pl. once, חָגַג. Constr. immed. it. abs. it. med. חָג, thing or time in which; חָ, pers. אֵ, in, of place. Syr. مَعْلَا, *festum celebravit*. Arab.

حَجَّ, id. Cogn. Heb. חָג. *Feasting, revelling*, either in a good or bad sense, Exod. v. 1; 1 Sam. xxx. 16; Ps. cvii. 27. Gesenius sees in these places, *dancing, moving round in a circle, &c.*, which is perhaps fanciful. Pec. *keeping the festivals* prescribed by the law; hence constr. with חָג, as, חָגַגְתִּי, *ye shall feast a feast*, Num. xxix. 12; Exod. xii. 14; Lev. xxiii. 41; med. חָג, Deut. xvi. 15.

Infin. חָג, Zech. xiv. 16. 18, 19. Imp. f. חָגִי, Nahum i. 15.

Part. חָגִי, pl. חָגִים, Ps. xlii. 5; 1 Sam. i. c.

חָגִי, pl. m. constr. of חָגִים, perhaps Syr. مَضَم, *rupes*. Arab. حَجَا, *confugit*, it.

חָגִי, *tractus pars*, r. حَجَا. Phr.

בְּחֻזֵי הַסֵּלֶעַ. In the fastnesses of the rock, Jer. xlix. 16; Obad. vr. 3; Cant. ii. 14.

הַגֹּר, m. }

הַגֹּרָה, f. } pl. f. הַגְרוֹה. Infin. of v.

הַגְרָה, binding about; hence, A girdle, belt, 1 Sam. xviii. 4; 2 Sam. xx. 8; Prov. xxxi. 24:—f. Gen. iii. 7; 2 Sam. xviii. 11; 2 Kings iii. 21; Is. iii. 24; xxxii. 11. Aff. הַגְרוֹה, 1 Kings ii. 5. Aff. m. הַגְרוּ.

הַגְרָה, v. pres. הַגְרִי, constr. immed. it. med. הַרָה, obj.—med. הַרָה, with which,—it. in the place which. It. immed. thing; med.

עַל, on which. Arab. حَجَرَ, impedivit;

حَجَرَ, circulo tenui circumdata fuit luna.

I. Gird, bind about, as a tiara, ephod, sackcloth, armour, sword, the garment about the loins, &c., Exod. xxix. 9; Is. xv. 3; Ezek. vii. 18; xxvii. 31; Lam. ii. 10; Lev. viii. 7. 13; xvi. 4; Judg. iii. 16; 1 Sam. xvii. 39. Metaph. Ps. lxxv. 13; Prov. xxxi. 17.

II. Withhold, restrain, 2 Sam. xxii. 46; Ps. lxxvi. 11. See Arab. above.

Infin. הַגְרָה, Is. xxii. 12. Imp. הַגְרָה, 2 Kings iv. 29; ix. 1; Ps. xlv. 4; pl. הַגְרָה, 2 Sam. iii. 31: f. הַגְרָה, Jer. vi. 26; pl. הַגְרָה, Ib. xlix. 3.

Part. הַגְרָה, 1 Kings xx. 11, &c. Pass. הַגְרָה, pl. הַגְרָה, Judg. xviii. 11; Exod. xii. 11, &c.: f. constr. הַגְרָה, Joel i. 8.

הַרָה, m. } Chald. i. q. Heb.

הַרָה, or הַרָה, f. } אָרָה, Gram. art.

181. 9. One, Dan. vi. 3; vii. 5, &c. Used occasionally as the indefinite article, a, an, Dan. ii. 31; vi. 18; Ezra iv. 8: to express the ordinal, Gram. art. 181. 4. First, Ezra v. 13; vi. 3; Dan. vii. 1. Prefixed to any other number will imply once that number of times; as, הַרָה שֶׁבַע, one seven times, or seven fold, Dan. iii. 19. With הַרָה prefixed, as one, i. e. together, Dan. ii. 35. It. Heb. Ezek. xxxiii. 30.

הַרָה, m. non occ. }

הַרָה, f. } Arab. حَاد, acies

gladii. Cogn. حَادَة, fovea, sulcus. Sharp as a sword, Is. xlix. 2. See my note on Job xxxvi. 32; Ezek. v. 1; Ps. lvii. 5; Prov. v. 4.

הַרָה, v. pres. non occ.—pl. m. הַרָה, They are keen, fierce, Hab. i. 8.

Hiph. pres. הַרָה, Makes sharp, sharpens, Prov. xxvii. 17. The following הַרָה is manifestly the pres. Hiph. apoc. of הַרָה, which see; and the passage exhibits an elegant play on these words—a very common thing in adages in all languages—Iron sharpens iron; so a man delights—enlivens—the face of his friend. The Lxx. elegantly, παροξύνει πρόσωπον εταίρου.

Hoph. f. הַרָה, Made sharp, sharpened, Ezek. xxi. 14—16.

הַרָה, v. pret. non occ.—pres. apoc. הַרָה. Constr. med. עַל. Syr. ܡܳܘܳܩܳܝܳܘܳܬܳܐ, gavisus est.

Æth. ገረገረ: tranquillus factus est. Exod. xviii. 9, Was glad, rejoiced. On Job iii. 6, which is usually cited here, see my note. I more than doubt whether “gaudeat inter dies anni,” can be said to present any thing like Hebrew usage. See too the latter member; which seems to determine the question. Sym. μηδὲ συναφθεῖν.

Pih. 2 pers. aff. הַרָה, Makest him glad, Ps. xxi. 7, al. non occ.

Hiph. apoc. הַרָה, Delights, makes glad, Prov. xxvii. 17. See הַרָה above.

הַרָה, m. pl. constr. הַרָה, Very sharp things of —, once, Job xli. 22. See my note on the place, r. רָה. The form implies intensity, Gram. art. 154. 9, seq.

הַרָה, f. constr. הַרָה, r. הַרָה, Joy, gladness, Neh. viii. 10; 1 Chron. xvi. 27. Chald. id., Ezra vi. 16, al. non occ.

הַרָה, m. pl. Chald. sing. non occ. once, aff. הַרָה, His breasts, Dan. ii. 32, i. q. Heb. הַרָה.

הַרָה, m. once, Is. xxxviii. 11. “Orcus,” according to Gesenius. But no such notion can be shewn to have been entertained by the ancient Hebrews: see my notes on Job xxi. 13; xxvi. 6, with the note also on vr. 5, which will suffice for his appeals to Scheidius (Thes. sub voce) and the term רַפְאִים. Besides, the passage says, לֹא אֶבֶט אֹיֵב, I shall not look upon, &c. How, then, can orcus, propr. locus quietis,—supposing Hezekiah to be now hastening thither,—quadrate with this context? Surely this is an oversight. Aquila and Theod. seem to have read הַרָה here, and this as commencing the next verse. Aq. ἐπαύσατο γενεά μου. Th. ἐξέλιπεν ἡ γενεά μου. The phrase, יוֹשְׁבֵי הַרָה, evidently means the possessors of leisure, i. e. persons at rest in their possessions. Of these Hezekiah

says, he shall no longer be one. We have a similar phrase in Ps. xxii. 4, viz. יושב תְּהוֹלוֹת אֶשְׂרָאֵל, *Possessor of the praises of Israel.*

Comp. Job xiii. 26. Arab. حَدَلٌ, حَدَلٌ, *inclinatio*; خَدِلٌ, *desertus fuit*; خَدَلٌ, *deseruit.* Cogn. عَطَلٌ. Engl. *idle.*

חָדַל, m. — pl. non occ. See חָדַל. Constr. חָדַל. *Ceasing, wanting, failing,* Ps. xxxix. 5; Ezek. iii. 27; Is. liii. 3, חָדַל אֲשֵׁים, LXX. ἐκλείπον (εἶδος) παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων. *Failing (of the respect) of men,* i. e. of being a favourite. Comp. Job xix. 14. Arab. حَدَلٌ, *declinavit, a. re. constr.*

חָדַל, and חָדַל, pres. חָדֵל, חָדֵל. Constr. abs. med. לָ, כִּן, with Infin., Job iii. 17. רָנָה, specif. it. Is. i. 16—med. לָ, כִּן, pers. it. כִּן, of thing, it. אַחַד, obj. *Cease, desist, forbear, fail,* Gen. xi. 8; xviii. 11; xli. 49; Exod. ix. 34; xxiii. 5; Ps. xxxvi. 4; Is. xxiv. 8; Judg. v. 6, 7; xv. 7; Job xvi. 6; Deut. xv. 11; 1 Sam. ix. 5; Job x. 20, &c.

Infin. חָדַל, 1 Sam. xii. 23. Imp. חָדַל, חָדַל, Exod. xiv. 12, &c. Pl. חָדְלוּ, Is. i. 16. 22; pause, חָדְלוּ, Zech. xi. 12. Part. חָדֵל above.

חָדַלְתִּי, see חָדַלְתִּי above. חֶדֶק, and חֶדֶק, m. Arab. حَدَقٌ, *melongena spinosa.* See Cels. Hierob. ii., p. 35, seq. *A sort of thorn with which they make fences,* Prov. xv. 19. See my note on Job v. 5.

חָדַר, m. pl. חָדָרִים, constr. חָדָרִי. Syr. حَدَرٌ, *ambitus.* Arab. حَدَرٌ, *circumvallavit urbem.* Castell. Cogn. حَدَرٌ, *post velamentum; catuit.* حָدَرَ, *penetrare.* Æth. حَدَر :

habitavit. Cogn. חָדַר. Arab. حَصْرٌ, حَصْرٌ, lit. *an inclosure, here, A chamber, or other inner apartment,* Gen. xliii. 30; Judg. xv. 1; xvi. 9. 12; 2 Sam. iv. 7; xiii. 10; Joel ii. 16; Cant. i. 4; iii. 4.

Metaph. Job ix. 9. See my note, Prov. xviii. 8; xxvi. 22. חָדָרֵי בֶשֶׂן, *chambers or cellulae of the viscera; the inner parts of the person,* Ib. vii. 27. חָדָרֵי שְׂאוֹל, — *of the*

grave, i. e. the niches prepared to receive the several coffins. Comp. Is. xiv. 15. 18. אִישׁ בְּגֵרוֹ. Here, again, Gesenius finds the "orcus" of the poets. See חָדַל above, and the places referred to.

חָדַר, constr. sing. is either erroneously pointed, or belongs to another form, חָדַר, perhaps. Syr. مَهْدٌ, *ambitus,* Judg. iii. 24; 2 Sam. iv. 7, &c. Aff. חָדָרָה, חָדָרָה, חָדָרָה.

חָדָרָה, f. part. constr. לָ, once, Ezek. xxi. 19. *Inclosing, laying siege to.*

חָדַרְשִׁי, m. pl. חָדָרִים, constr. חָדָרִישִׁי. Syr. حَدَرٌ, *nova.* Æth. ስዕል : *novus.* Arab. حَدَثٌ, *res de novo existens.* Lit. *renewing or renewal, hence, the Commencement of the Hebrew months:* and, meton., *the Month itself, or space of time assigned to it; styled also the new moon; and hence, certain feasts, which were holden at the beginning of the month.* Gesenius tells us here—what indeed every one has long believed to be true—"mensis lunaris calendæ." It is, however, extremely doubtful whether the ancient Hebrews had ever any thing to do with *lunar computation.* The appointments of Moses took it for granted that, at the recurrence of certain feasts, the produce of the earth would always be in a specific state of maturity; which could not be the case if the year was lunar: and certainly no provision whatever was made to correct this. In Egypt, too, the first appointment of this sort was made (see Exod. xii. 1); and among the Egyptians the year was purely *solar.* See my Sermon on the Sabbath, p. 26, seq. If then this computation was originally *solar,* all would be plain, easy, and regular, the feasts and festivals all duly recurring, as there shewn; and this, I believe, was the fact.

It appears also from the most ancient Jewish respectable writers now extant, that the feast of the passover—the first and leading rite of the Jews—did, in their times, regularly take place at the *vernal equinox;* and this must have been regulated by *solar,* not *lunar,* computation, of necessity. Anatolius, as cited by Beveridge, in Canon. vii. Apost. p. 464, vol. i. Patr. Apost. Amst. 1724, informs us, "ex antiquioribus Judæorum Magistris, duobus Agathobulis et Aristobulo (qui unus fuit ex LXX. senioribus, qui Biblia Græca verterant) asserit δειν τὰ διαβατήρια θύειν ἐπίσης ἅπαντας μετὰ

ἰσημερινὴν ἑαρινήν, μεσοῦντος τοῦ πρώτου μηνός, apud Euseb. Hist. Eccl. l. 7, c. 32, p. 287, Edit. Vales. Addit insuper ibidem Aristobulus in celebrando paschate requiri, μὴ μόνον τὸν ἥλιον τὸ ἰσημερινὸν διαπορεύεσθαι τμήμα καὶ τὴν σελήνην δέ, nimirum, ut cum Pascha peragatur, sol vernum æquinoctiale segmentum obtineat, et luna autumnale ei oppositum, sive hæc Librae, ille Arietis. Idem docet Josephus, τῷ δὲ μηνὶ τῷ ξανθικῷ, ὃς νιστῶν παρ' ἡμῶν καλεῖται, καὶ τοῦ ἔτους ἐστὶν ἀρχή, τεσσαρεσκαίδεκάτῃ κατὰ σελήνην, ἐν κριφῷ τοῦ ἡλίου καθεστῶτος. Joseph. Antiq. Jud. l. 3, c. 10, p. 93, l. A. edit. Ravier. 1611, unde patet annum Judaicum ita tunc temporis ordinatum fuisse, ut xiv. luna mensis Nisan celebraretur, cum sol arietem ingressus est. Hiscæ suffragatur et Philo Judæus ἐκατέρα γὰρ τῶν ἰσημερινῶν ἐβδόμῃ γίνεται μηνί, καθ' ἃς καὶ ἐορτάζειν διέριθται νόμῳ τὰς μεγίστας καὶ δημοτελεσιτάτας ἐορτάς. Phil. Jud. de Mundi Opific. p. 27, l. B. edit. Paris, 1640. Ex his enim Philonis verbis liquidissimè constat, Pascha celebrari κατ' ἰσημερινὴν ἑαρινήν, non minus quàm festum Tabernaculorum κατὰ μεταφορικήν." Beveridge concludes, "Quapropter, etiamsi Judæi nonnuncquam Pascha antè vernum æquinoctium obierint: hoc tamen non ex majorum, nedum Mosis . . . instituto; sed potius ex periodorum, quibus usi sunt, labe ac vitio accidit."

When the lunar computation was first introduced by the Jews, it is perhaps impossible now to say. The cycle of nineteen years was, according to Selden (my Serm. on Sab., p. 29), introduced by Hillel, about a. d. 358. It is clear, therefore, from the testimony of the most ancient and respectable Jewish writers, that the Jewish year was in their days determined by *solar*, and not by *lunar*, computation.

It is true, indeed, that both the term *moon* (σελήνη), and *month* (μηνί, ἐβδόμῃ), occur in each of these places; while it is obvious, from the context, that it is impossible the period itself could have been regulated by the course of the moon. In like manner, the term *month* (μῆν), occurs in the LXX. for the Hebrew שָׁנָה, and occasionally for יָרֵךְ, *moon*. But, as the moon is said generally to have been given, with the sun (Gen. i. 14), for *signs, seasons, &c.*, the term might here have been used in a lax sense, rather to designate the period of a month, than to assign any thing about the mode of its chronological calculation or recurrence. In

like manner, I think the terms *νεομηνία* and *νουμηνία*, *new-moon*, were taken, both in the Old Testament and in the New, as translations of שָׁנָה, שָׁנָה יָרֵךְ, and שָׁנָה שָׁרָא, Num. xxix. 6; Exod. xl. 2; Num. x. 10: Coloss. ii. 16, &c. In this way too, יָרֵךְ, and pl. יָרֵךְ, Deut. xxi. 13; Exod. ii. 2, &c. were probably used; just as the term *month* has in Europe, ever since the adoption of the *solar year* under Julius Cæsar,—thence termed *Julian*,—without having any thing whatever to do with its calculation.

Now, if the Hebrew year was originally *solar* only, its commencement would regularly take place when the sun entered Aries; this would constitute the אֲרִיֶּסֶס יָרֵךְ, יָרֵךְ אֲרִיֶּסֶס, and אֲרִיֶּסֶס יָרֵךְ יָרֵךְ אֲרִיֶּסֶס; see Exod. xii. 1. This, then, and every succeeding *month*, שָׁנָה, or יָרֵךְ, would consist probably of thirty days, as the patriarchal year apparently did,* and as also did that of the Egyptians; making in the whole, 360 days. The Egyptians, moreover, according both to Herodotus † and Diodorus Siculus, ‡ added either the remaining five days, or five days and a fraction, at the end of every twelfth month, and so completed the *solar year*. And such addition might have been made in times much more remote, by the Patriarchs. For, if they could ascertain the time at which the sun entered Aries, they also must have known that twelve months, of thirty days each,

* In Gen. vii. 11—13, we find that Noah entered the ark on the 17th day of the second month. Ib. viii. 4, the ark rested upon the mountains of Ararat, on the 17th day of the 7th month; making exactly five months since Noah had entered it. Again, Ib. vr. 3, we are told that this continued during 150 days; which makes exactly five months of thirty days each. Serm. on the Sabbath, p. 27.

† Herod. Lib. ii. c. iv. πρώτους Αἰγυπτίους ἀνθρώπων ἀπάντων ἐξευρέειν τὸν ἐνιαυτὸν, δωδέκα μέρεα δασαμένους τῶν ὠρέων ἐς αὐτόν. ταῦτα δὲ ἐξευρέειν ἐκ τῶν ἀστρῶν ἔλεγον . . . Αἰγύπτιοι δὲ τριηκονημέρους ἄγοντες τοὺς δωδέκα μῆνας, ἐπάγουσι ἀνὰ πᾶν ἔτος πέντε ἡμέρας πᾶρεξ τοῦ ἀριθμοῦ, κ. τ. λ.

‡ The testimony of Diodorus Siculus is, Lib. i. c. l. οἱ δὲ Θηβαῖοι . . . ἰδίως . . . καὶ τὰ περὶ τοὺς μῆνας αὐτοῖς καὶ τοὺς ἐνιαυτοὺς διατετάχθαι. τὰς γὰρ ἡμέρας οὐκ ἄγουσι κατὰ σελήνην, ἀλλὰ κατὰ τὸν ἥλιον, τριακονθημέρους μὲν τιθέμενοι τοὺς μῆνας, πέντε δὲ ἡμέρας καὶ τέταρτον τοῖς δώδεκα μηνῶν ἐπάγουσι, καὶ τούτῳ τῷ τρόπῳ τὸν ἐνιαυσίον κύκλον ἀναπληροῦσι.

would never complete the year. I will only add, that, if any reliance can be placed on what has here been said, it will follow, that the Jews have lost every trace of the true Sabbath appointed by Moses, and of every other festival depending thereon, just as they also have of the distinction of their tribes. On the methods of calculating time, adopted by the modern Jews, see Scaliger de Emendatione Temporum, p. 194, &c. D. Petavius de Doctrina Temp. p. 234, &c.

— חֹדֶשׁ, signifying, (a) 1st of the month, Num. xxix. 6; 1 Sam. xx. 5; xviii. 24.

(b) A month in duration generally, Lev. xxvii. 3; Num. iii. 15; ix. 22, &c.

(c) Feast or festival, held at certain periods of the month, Num. xxviii. 14; Deut. xvi. 1; 1 Sam. xx. 5. 18; 2 Kings iv. 23; Is. i. 13, &c. Phrases, אֶחָדָשׁ אֲרֻמִּים, whether a month, or some days, Num. ix. 22. חֹדֶשׁ יָמִים, a month of days, i. e. thirty days, or a month's space, Ib. xi. 20, 21. בְּחֹדֶשׁ־סוֹן, son, i. e. age, of a month, Ib. xviii. 16. חֹדֶשׁ בְּחֹדֶשׁוֹ לְהַדִּישׁוֹ לְחֹדֶשִׁי תְּשֻׁבָה, feast in its feast, of the feasts of the year, i. e. in every yearly feast, see vr. 11, Ib. xxviii. 14. Comp. Is. lxvi. 23. וַיֹּאכְלֵם חֹדֶשׁ, a feast shall devour them, Hos. v. 7. Comp. vr. 6. 8, et seq., and Is. xxxiv. 6, seq. בְּרֵאשִׁית בְּאֶחָד לַחֹדֶשׁ, in the first month, in the first day of the month, Gen. viii. 13. The months were generally numbered, as, first, second, &c. Gen. viii. 13, &c.; occasionally the name was added, as אֶבְיָר, Exod. ix. 31, &c.

חֹדֶשׁ, m. pl. חֹדָשִׁים } constr. non occ.
 חֹדָשָׁה, f. pl. חֹדָשׁוֹת } New, recent,
 fresh, applied either to persons or things, Exod. i. 5; Lev. xxvi. 10; Deut. xx. 5; xxii. 8; Job xxix. 20; Ps. xxxiii. 3; xl. 4; Is. xliii. 19. חֹדָשָׁה, something fresh, strange. Comp. Eccl. i. 10; Is. lxii. 2; Jer. xxxi. 22; Ezek. xi. 19, &c. חֹדָשָׁה הַחֲדָשָׁה, girded (lit.) newly; recently accoutred, i. e. with new weapons, &c.; perhaps, LXX. περιεζωσμένους κορόνην. אֱלֹהִים חֲדָשִׁים, fresh, newly made, gods, Deut. xxxii. 17; Judg. v. 8. It. heavens and earth, Is. lxv. 17; lxvi. 22. Comp. Rev. xxi. 1. Plainly alluding to Christian times.

חֹדֶשׁ, v. non occ. in Kal. See חֹדֶשׁ.
 Pih. pres. יְחַדֵּשׁ, constr. immed. it. med. אָחַד. Renew, restore, Is. lxi. 4; 1 Sam. xi. 14; Job x. 17; 2 Chron. xv. 8.
 Imp. חֹדֶשׁ, Ps. li. 12; Lam. v. 21. It. Infin. 2 Chron. xxiv. 4.

Hithp. הִתְחַדְּשׁ, It becomes renewed, restored, i. e. נְעֻרְתֶּיךָ, thy youth, Ps. ciii. 5, al. non occ.

חֹדָה, m. Chald. i. q. Heb. חֹדֶשׁ, New, Ezra vi. 4.

חֹדָה, see חֹדָה.

חֹדָב, m. seg. חֹדְבָה, Gram. art. 87. 1. Syr.

חֹדְבָה, debitum. Arab. حَوْبٌ, peccatum.

Cogn. حَوْبٌ, reducing to poverty. Debt, what is owing, Ezek. xviii. 7, al. non occ. Hence the verb—

Pih. וְהִבַּתָּם, You will render due, forfeit, Dan. i. 10, al. non occ.

חֹדְבָה, m. Syr. حَوْفِي, ambitus. LXX.

γύρον. Sym. περιγραφήν. Spherical surface, form, Job xxii. 14. See my note. Is. xl. 22; Prov. viii. 27, are perhaps imitations of the place in Job, al. non occ. Hence the verb—

חָנַג, pret. Kal, He circumscribed, Job xxvi. 10. See my note. LXX. ἐγύρωσεν. Sym. περιέγραψεν.

חֹדָה, v. pret. חֹדַתָּה, 2 pers. sing. m.—pres. parag. חֹדַתְּהָ. Constr. immed. thing med. הָ, pers. Arab. cogn. حَادٌ, حَايَدٌ, declinavit, deflexit, a re. حَايَدَ, fecit nodos in loro; حَايَدَ, “nodus in cornu capri montani; costa valde curva; it. المثل والنظائر, similis:” similitudo rather. Kāmoos. See חֹדָה. Proposing an enigma, or riddle, Judg. xiv. 12. LXX. πρόβλημα ὑμῖν προβάλλομαι, Ib. vr. 16. Synon. כִּשַׁל, Ezek. xvii. 2.

Imp. חֹדַה, parag. הָ, חֹדַה, Ezek. xvii. 2; Judg. xiv. 13.

חֹדָה, v. non occ. in Kal.

Pih. pres. יְחַדֵּה, constr. immed. it. med. אָחַד, pers. to whom. Syr. حَمَمٌ, حَمَمٌ, indidit. Arab. حَوِيَ, comprehendit. Cogn.

חֹרִי, præbuit mulieri puerperæ cibum. Its usage is rather Chaldee than Heb. Synon. הָגִיד. Shewing, declaring, proof or demonstration, Job xxxii. 10. 17; xv. 17; xxxvi. 2; Ps. xix. 3.

Infin. חֹרִי, Job xxxii. 6. It. Chald.—Pah. pres. חֹרִי, &c. i. q. Heb. Dan. ii. 4. 11. 24; v. 7.

Aph. pres. חֹרִי, &c. i. q. Pah. Dan. v. 12; ii. 6, 7, 9.

Infin. חֹרֵה, Dan. ii. 10. 16. 27; v. 15.

Imp. aff. חֹרֵי, *Shew ye me*, Dan. ii. 6.

חֹרֵה, m. pl. חֹרֵים, and seg. חֹרֵים. Syr. *חֹרֵה*, *pruna persica*, it. *olus*. Arab.

חֹרֵה, *malum persicum*, each of which Gesenius also makes *pruna spinosa*! I. *Thorn or bramble*, generally, 2 Kings xiv. 9; 2 Chron. xxv. 18; Is. xxxiv. 13; Hos. ix. 6; Prov. xxvi. 9; Job xxxi. 40; Cant. ii. 2; seg. pl. 1 Sam. xiii. 6.

II. *A fish-hook* made of a thorn, or it may be *an arrow* pointed with a thorn, Job xl. 26 (21). LXX. ψελλίφ. See חָרָה.

חֹרֵה, m. pl. non occ. Syr. *חֹרֵה*, *filum, linea*. Arab. *حَوَط*, *binding*; *حَوَط*,

filum ex duobus coloribus, &c. *A thread, or line*, Josh. ii. 18; Judg. xvi. 12; 1 Kings vii. 15; Jer. lii. 21; Eccl. iv. 12; Cant. iv. 3; Gen. xiv. 23. מְחֹרֵה וְצֵד שֵׁרוֹף, *from thread*, i. e. tie, *even to shoe-latchet*, is evidently proverbial. So the Scholiast on the Hamāsa. Freytag's edit., p. 240.

يَضْرِبُ الْمَثَلُ بِهَا فِي حَقَارَةِ الشَّيْءِ, *a proverb is formed on it, on the worthlessness of any thing*. Gesen. complains in his *Thes.*, p. 452, that both Giggeius and Castell have erroneously stated this in the *Lexicons*. See

Castell, under *فَتِيل*. But Gesenius is wrong: not they. The passage in the *Kāmoos* is, *مَا أَغْنِي عَنْكَ فَتِيلًا وَلَا فَتِيلَةً*, *I am not, or he is not enriched, by thee in a thread, not even in a single thread*. Gesen. "*ne hilum quidem lucrati sunt a te.*" Where *hilum* is not a literal translation of *فتيل*, nor is the verb in the plural number. Castell. and Gig. "*nihil lucratus est,*" citing only part of the passage. See also Freytag's *Lex.*, under *فتيل*. Hence the verb—

חֹרֵה, Chald. v. Kal non occ.

Aph. חֹרֵה, *They conjoin, make continuous*, as a thread, so as to enclose the city, Ezra v. 12. Syr. *حَمَمَلَب*, *circumdedit*.

חֹרֵה, m. patronym. a *Hivite*, Gen. xxxiv. 2, &c.

חֹרֵה, v. pret. חָרָה, pres. חֹרֵה, apoc. חֹרֵה, it. חֹרֵה, apoc. חֹרֵה. Constr.

abs. it. med. חָ, for which; חֹרֵה, from, by, do; חָ, in. Syr. *حَسَمَلَب*, *imbecillus*. Arab.

חָ, r. *حَوْل*, *præterit navis, versus, mutatusque fuit, vi polluit*.

I. *Being in pain*, as of child-birth, Deut. ii. 25; 1 Sam. xxxi. 3; 1 Chron. x. 3; Is. xiii. 8; xxiii. 4; xxvi. 17; liv. 1; lxvi. 7, 8; Jer. v. 3. 22; Hos. viii. 10; Joel ii. 6; Mic. i. 12. *Pained for*, חֹרֵה, *prosperity*, Zech. ix. 5. Meton. *bringing forth*, Is. xlv. 10.

(b) Metaph. applied to lands, mountains, &c. *Shaking, trembling*, as if suffering the pains of child-birth, Ps. x. 5; lxxvii. 17; xxvii. 4; Jer. li. 29; Hab. iii. 10.

(c) חֹרֵה, *They wait*, Judg. iii. 25; apoc. חֹרֵה, Gen. viii. 10, taking the sense of r. חָ, Gram. art. 202. 4.

Infin. חֹרֵה, Ezek. xxx. 17, *Being in pain*. Imp. f. חֹרֵה, Mic. iv. 10; Ps. cxiv. 7; pl. m. חֹרֵה, Ps. xciv. 9.

Pih. חֹרֵה, pres. חֹרֵה, *Bringing forth, producing*, as by birth. Meton. Ps. xc. 2; Is. li. 2; Job xxvi. 13.

Infin. חֹרֵה, Job xxxix. 1. And by a further meton.—

(d) *Forming, fashioning*. Part. aff. *מְחֹרֵה*, Deut. xxxii. 18.

(c) חֹרֵה, *Wait than*—r. חָ as above—Job xxxv. 14.

Part. *מְחֹרֵה*, Prov. xxvi. 10. *רַב מְחֹרֵה*. If רַב were here the nominative, constituting the subject of a particular proposition, it would regularly have the definite article. Nor does it ever signify in pure Hebrew, *a master, or teacher*, generally, as Gesenius will have it. Besides, it would be out of place to speak of such an one, *producing*, as by birth, *all things*; although it would not, when God is the subject of the discourse. And, again, רַב is never put for *God* in the Bible. The usual rendering, therefore, as well as that proposed by Gesenius, is erroneous. I take *רַב*, therefore, as the subject, and nominative, here, thus: *all expecting much, (are) as he who hires a fool, or hires transgressors*; i. e. will find themselves mistaken in the end.

(e) חֹרֵה, pl. חֹרֵה, Ps. xxix. 9. See *חָ* above. Job xxvi. 5, it.

Part. *מְחֹרֵה*, f. Is. li. 9; liii. 5. *Wounding, cutting*, take the sense of the r. חָ.

(d) Puh. חֹרֵה, *Became, was, brought forth, fashioned*, Job xv. 7; Ps. li. 7; Prov. viii. 24, 25.

Hoph. i. q. Puh. חֹרֵה, Is. lxvi. 8.

(c) Hithp. Imp. החֹהֵל, *Be expecting*, Ps. xxxvii. 7, r. קָהַל.

Part. מִחֹהֵל, *Suffering pain*, Job xv. 2. See my note.

It. redup. fm. f. תִּחְחֹלֵל, *She is pained*, Esth. iv. 4.

II. Kal. Arab. حَال, r. حول, *retinuit, insidias struxit*. Cogn. حَلَّ, *descendit, substitit*. Æth. cogn. 𐩧𐩣𐩪: *mansit*;

UAD: *fuit. Fall upon, rest, remain*, 2 Sam. iii. 29; Hos. xi. 6; Jer. xxiii. 19; xxx. 23; Lam. iv. 7.

Hithp. part. מִחֹהֵל, *Falling, descending*, Jer. xxiii. 19.

III. Arab. حَال, r. حول, *mota fuit, vacillavit res: commotus fuit homo: insilivit in equum: distortus fuit*. Cog.

چیل, Heb. גָּל.

Inf. חוֹל, *Dancing*, probably moving round in a circle, and leaping, Judg. xxi. 21.

Part. f. pl. מְחַלְלוֹת, *Dancing women*, Judg. xxi. 23.

It. pl. m. מְחַלְלִים, of. Cogn. r. חוֹל, *Dancing*, 1 Kings i. 40.

Hiph. יחַל, pres. *Shall exult*. Cogn. גָּל, Job xx. 21. Meton.

חול, m. Syr. مَهْلٍ, *arena*. Arab.

حَال, *lutum. Sand*, Exod. ii. 12; Deut. xxxiii. 19; Jer. v. 22. Often used to intimate *abundance*, Gen. xxxii. 13; xli. 9; Judg. vii. 12. *Weight*, Job vi. 3; Prov. xxvii. 3. *Measure, number*, Jer. xxxiii. 22; Hos. ii. 1; Job xxix. 18.

חום, masc. pl. non occ. Arab.

حَام, *pannus gossipinus, crudus, non dealbatus lotione, &c.* Cogn. حَام, Æthiops homo. Syr. مَمَصَر, *incaluit*. Cogn. Heb.

חום. Arab. حَم, *niger fuit. Dark in colour, of flocks*, Gen. xxx. 32, 33. 35. 40. Lxx. φαών.

חומה, f. constr. חומות, pl. חומות. Dual.

חומה, r. חמִי. Arab. حَمِي, *praesidio*

custodivit: cogn. حَمَّ, *prohibuit*; حَام, r.

حوم, *obivit, rem circumlatus fuit. A wall*, Lev. xxv. 30, 31. Of a city, Deut. iii. 5; xxviii. 52; Is. xxii. 10; xxxvi. 11, 12; Ps.

li. 20; Neh. iii. 8. 33, &c. Metaph. Cant. viii. 9, 10; Jer. i. 18. So Horace, "*Hic murus aëneus esto*," &c. Applied to waters, Exod. xiv. 22; 1 Sam. xxv. 16. Dual. 2 Kings xxv. 4; Jer. xxxix. 4; lii. 7. A place to the west of Jerusalem, containing the fountain of Siloa, and the king's gardens, enclosed, as it should seem, with a second wall. Comp. 2 Chron. xxxiii. 14; Neh. iii. 15. Aff. חומתך, חומתך, חומתך.

חום, v. pret. f. חָסַף, חָסַף, pres. יחום.

Constr. med. חָל, it. abs. Syr. مَمَص, *pepercit. Spare, pity, be affected for*, frequently with עַי, *the eye*, Gen. xlv. 20; Deut. vii. 16; xiii. 9; xix. 13; Is. xlii. 18; Jer. xlii. 14; Ezek. v. 11; xxiv. 14; Jon. iv. 11; Ps. lxxii. 13, &c.

חוף, חוף, m.—pl. non occ. Arab.

حَوْف, *succinctorium*; حَافَةٌ, *ripa. Shore of the sea*, Gen. xlix. 13; Deut. i. 7; Josh. ix. 1; Judg. v. 17; Jer. xlvii. 7; Ezek. xxv. 16.

חוף, m.—pl. f. חוֹפוֹת, with ה, parag.

חוף, or חוף. Syr. مَمَص, *strinxit, coarctavit*,

Arab. حَاوَس, r. حوص, id. cogn. Syr.

حَام, *circumdedit*. Arab. حَاط, r. حوط,

id. Any thing or place surrounding or inclosing another, as—

(a) *An open place round about, or without, a house, &c.*, Is. v. 25; x. 6; li. 23; Jer. xxxvii. 21; Lam. ii. 19. 21; iv. 1, &c. Hence—

(b) *Out fields, lands, &c.*, with respect to any city or country; and, in the last case, *deserts*, Job v. 10; Prov. viii. 26. Comp. Mark i. 45. With ה, parag. חוף, Prov. v. 16. Phrases, מִישׁ חוֹפוֹת, *mire of places without*, Mic. vii. 10; Zech. ix. 3; x. 5; Ps. xviii. 43. בְּרֹאשׁ פְּלִי חוֹפוֹת, *at the head of all open places*, Is. li. 20; Nahum iii. 10, &c. חוֹפוֹת תְּשִׁים לָךְ, *open places (not unlike our squares perhaps) thou shalt appoint (make) for thyself*, 1 Kings xx. 34. פְּנֵי חוֹף, *the face of (lands) without*, i. e. distant, Job xviii. 17. פְּנֵי חוֹפוֹת, id., Ib. v. 10. Comp. Prov. viii. 26. Hence—

(d) Adv. or prep. *Without*, opp. to *within*, either as to house or country. מוֹלָנָה חוֹף, *born without*, not home-born, Deut. xxiii. 14; Lev. xviii. 9; Is. xxxiii. 7; 1 Kings vi. 6, &c. It.—

(e) *Outwards*, Exod. xii. 46; 2 Chron. xxiv. 8; xxix. 16. Also with def. art. prefixed, החוץ, Judg. xix. 25; Nehem. xiii. 8. It. החוצה, id., Gen. xv. 5; xix. 17; 2 Sam. xiii. 17; 1 Kings viii. 8, &c. With prep. בחוץ, Gen. ix. 22; Exod. xxi. 19, &c. לחוץ, Ps. xli. 7; Ezek. xli. 17. לְחוּצָה, 2 Chron. xxxii. 5. מחוץ, Deut. xxxii. 25; Lam. i. 20. מִחוּץ, Ezek. xli. 25. Constr. med. ל, with respect to which, &c., Gen. xix. 16; xxiv. 11, &c. It. בחוצה ל, Ezek. xl. 40. 44. It. אצל החוצה, Ezek. xxxiv. 21. אצל מחוץ ל, Lev. iv. 12. 21; vi. 4, &c. Hence, also—

(f) Prep. *Besides, except*, Eccl. ii. 25. LXX. παράξ. See also Nold., p. 337, &c.

חורק, Ps. lxxiv. 11, Kethiv. See חק.

חורקו, for חקו, r. חקק. See חק.

חור, m. }

חור, m. } pl. חורים, and once חורי, Is.

xix. 9. Constr. חורי. Syr. حور, *albus*.

Arab. حَار, r. حور, *candida fuit vestis*.

Cogn. حَر, *ingenuus fuit*. I. *White* (fine) *linen*, Esth. i. 6; viii. 15; Is. xix. 9. LXX. ἰσσορ, al. *net-works*. On this pl. see Gram. art. 139. 6.

II. *Meton. Nobles*, as arrayed in white and splendid robes. See Esth. viii. 15; Dan. vii. 9, and my note on Job vi. 16;—1 Kings xxi. 8. 11; Jer. xxvii. 19; xxxix. 6; Neh. ii. 16; iv. 14; v. 7; vi. 17; vii. 5; xiii. 17; Eccl. x. 17. Aff. חוריה, Is. xxxiv. 12. The first fm. is contr. for חורי, the second for חורי, perhaps, Gram. art. 75.

III. Either from another primitive, or from a highly metaphorical usage of this; as,

חור, *ina pars, profunditas*. Cogn. חור, *depressa terra; ostium fluminis, &c.* and hence, perhaps, *an aperture* in the ground, &c. by which the light enters.

(a) *The aperture, hole*, (a) of a viper, Is. xi. 8: (b) in a wall, &c. as of a window, &c. Ezek. viii. 7; 2 Kings xii. 10; Cant. v. 4.

(b) *A den, or cavern*, Job xxx. 6; 1 Sam. xiv. 11; Nahum ii. 13. Used as a *prison*. See באר, בר, חורים, Is. xliii. 22. Aff. חורי. *His eye-sockets*, or cavities, חורי, Zech. xiv. 12. Hence, probably, חורי, *the Horite*, Gen. xiv. 6, who appear to have resided in *caverns* in the mountains, which are still to be seen in Idumea. LXX. χορραΐους.

חורי, m. Chald. i. q. Heb. חור; I. above, *White*, Dan. vii. 9.

חור, v. pres. m. pl. חורו, *Shall they be white, pale*, Is. xxix. 22, al. non occ. See חור above.

חורי, see חורי.

חורש, v. pret. חרש, pres. חורש, apoc. f. פהש. Constr. abs. it. med. ח, ח. Aeth.

חורש: *movit, agitavit*. Arab. حَاش, r.

حوش, *concitavit, cinctam undique ut in retia ageret, prædam*. Engl. *haste, hasten. Hurrying, hastening*, Deut. xxxii. 35; 1 Sam. xx. 38; Is. viii. 1. 3. This passage is sometimes misunderstood. The prophet was commanded to write down in the presence of certain witnesses, named in the next verse, למהר שגל קש בו, *As to the hastening of (the) spoil, (the) contempt shall hurry*. This is a prediction; and to this, as such, were the witnesses cited to bear testimony. Soon after this the prophet has a son by his wife, and this prediction,—that it might be the more prominent,—is taken and made his name, vr. 3, 4. Neither with the conception of the child, nor the imposition of this name, had the witnesses any thing to do; but only to attest the fact of the prediction. Comp. Is. xliii. 9, 10.—Hab. i. 8; Ps. xxii. 20; xxxviii. 22; xl. 14; lxx. 2. 6. Job xxxi. 5. Applied to *the hurry*, visible in a highly excited state of mind, Job xx. 2. And to the luster, according to Gesenius, Eccl. ii. 25. וימי קדוש, “*quis genio indulsit?*” LXX. τίς πύραυ. It is certain that both *אכל*, and *שחה*, are so occasionally applied.

Inf. חורש, aff. חורשי; *My haste*, Job xx. 2. See my note.

חורשה, with ה, parag. Ps. xxii. 20, &c. *Hasten, I pray*, Gram. art. 234.

Hiph. pl. m. חורשו, pres. חורשו. *Hasten, accelerate*, Judg. xx. 37; Is. v. 19; lx. 22; Ps. lv. 9. And, by meton. *stumble*, as the consequence of hurry, *fail*, Is. xxviii. 16. Comp. Rom. ix. 33; x. 11. LXX. κατασχευθη, by a further meton.

חורת, m. r. חרה, which see. Properly *a seal-ring*, i. e. a ring for the finger, in which a seal is set. Comp. Jer. xxii. 24; Job xli. 7, with Cant. viii. 6, whence it should seem that a seal on the heart must mean one fixed there; not hung with a string from the neck, and so resting over the heart, as Gesenius thinks;—and hence a seal, by meton. Exod. xxviii. 11. 21; Job xxxviii. 14; Hag. ii. 23. Aff. חורתי, חורתי.

חָזַר, v. pres. חֹזֵר, apoc. חָזַר, חָזַר. Constr. immed. it. abs. it. med. על, concerning which; א, in, on; ל, for; מן, from. Syr. חָזַר, consideravit, it. Samar. Arab.

חָזַר, conjecturá aestimavit; occulta indicavit. See also my note on Job xxiii. 9.

Cogn. חָזַר. Arab. أَخَذَ, apprehendit. Beholding, viewing, looking upon, observing: hence, considering, discovering, meditating on, and announcing.

(a) — visions, as a prophet, and hence termed חֹזֵן, Is. i. 1; ii. 1; xiii. 1; Amos i. 1; Ezek. xiii. 6; Hab. i. 1; Zech. x. 2; Num. xxiv. 4; Lam. ii. 14.

(b) — any thing with pleasure, Ps. xxvii. 4; Cant. vii. 1; Mic. iv. 11; Job xxxvi. 25.

(c) Looking out any person for office, Exod. xviii. 21; Is. lvii. 8.

(d) — at the Divine appearance, Exod. xxiv. 11; Job xix. 26; Ps. xi. 7; xvii. 15; lxiii. 3.

(e) — any thing, by way of investigation, Job xv. 17; xxiv. 1; xxvii. 12; Ib. viii. 17, apparently in the sense of חֹזֵן.

Imp. חֹזֵר, Is. xxxiii. 20.

חֹזֵר, pl. Ps. xli. 9.

Infin. חֹזֵר, Ezek. xxi. 34; Ps. xxvii. 4.

Part. חֹזֵר, 2 Sam. xxiv. 11; 2 Kings xvii.

13. Seer, prophet.

חֹזֵר, pl. Ezek. xxii. 28, &c. Aff. חֹזֵר.

חֹזֵר, and חֹזֵר, v. Chald. i. q. Heb.

Dan. iv. 6. 20; vii. 1, &c.

Infin. חֹזֵר, Ezra iv. 14.

Part. חֹזֵר, Seeing, Dan. ii. 31, &c.

חֹזֵר, pl. Dan. iii. 27, &c.

חֹזֵר, m. constr. חֹזֵר, pl. f. חֹזֵר. Syr.

חֹזֵר, pectus. Arab. حَذْوٌ, carnis frustum.

The breast of an animal when cut up, Exod.

xxix. 26, 27; Lev. vii. 30, 31; ix. 20, 21,

&c. LXX. στήθιον.

חֹזו, m. Chald. def. חֹזו, pl. חֹזו, constr.

חֹזו. Syr. חֹזו, visio. A vision, Dan. ii.

28; iv. 2. 7; vii. 7. 13. Meton. appear-

ance, Dan. vii. 20. Aff. חֹזו, r. חֹזו.

חֹזו, m.—pl. non occ. Constr. חֹזו, r.

חֹזו. A vision, or revelation, Dan. i. 17;

viii. 1; ix. 24; 1 Sam. iii. 1; Prov. xxix.

18; Lam. ii. 9; 1 Chron. xvii. 15; Is. i. 1,

&c.

חֹזו, f. Vision, revelation, Infin. abs. r.

חֹזו, 2 Chron. ix. 29. Aff. חֹזו, Chald. Dan. iv. 8. 17. Meton. its appearance.

חֹזו, f. r. חֹזו, Vision, revelation.

Meton. matter of do., Is. xxi. 2; xxix. 11.

In Dan. viii. 5, חֹזו, "cornu conspicuum,

magnum," according to Gesenius. But,

horn of vision, i. e. a horn appeared in (the)

vision. Again, vr. 8, חֹזו ארבע, he makes

"quattuor conspicua." All I can see, how-

ever, is, they arose (in) vision, four (in) place

of it. Aff. חֹזו, Is. xxviii. 18.

חֹזו, m.—pl. f. חֹזו, r. חֹזו. A vision,

as afforded in a dream, Job xxxiii. 15.

בְּחֹלֵם חֹזו לילה, in a dream, a vision of the

night, Ib. xx. 8; iv. 13; vii. 14; Joel iii. 1;

Zech. xiii. 4. Gesenius makes this word

the construct. form of חֹזו, contrary to all

analogy.

חֹזו, m. r. חֹזו. Continued or habitual

vision, revelation; so the form seems to

imply. Comp. 2 Sam. vii. 17. It occurs

elsewhere only twice, viz. Is. xxii. 1. 5, in

the phrase, גַּי, or חֹזו, valley of frequent

vision, revelation, i. e. Jerusalem, to which

the context certainly alludes.

חֹזו, or חֹזו, m. pl. חֹזו. Arab.

חֹזו, secuit. Cogn. חֹזו, transfodit. See

my notes on Job xxviii. 26; xxxviii. 25.

Lit. cutting, piercing. The lightning or

thunderbolt, it. Zech. x. 1. al. non occ.

חֹזו, m. Arab. حُزْبِيرٌ, porcus. Swine,

hog, pig, either domestic or wild, Lev. xi. 7;

Deut. xiv. 8; Is. lxxv. 4; lxxvi. 3. 17; Ps.

lxxx. 14; Prov. xi. 22.

חֹזו, m. Aff. חֹזו, Ps. xviii. 2.—

חֹזו, f. Aff. חֹזו, constr. Is. viii. 12.—

Arabic حَزَقٌ, rei tenax. Syr. חֹזו, zona.

Strength, firmness; the first occ. only, l. c.

the second, l. c. and, aff. חֹזו, 2 Chron.

xii. 1; xxvi. 16; Dan. xi. 2.

חֹזו, m. pl. חֹזו, constr. חֹזו } Strong,

חֹזו, f.—pl. non occ. . . . } mighty,

unyielding, prevailing, applied to persons or

things, in either a good or bad sense. Masc.

Exod. x. 19; xviii. 16; Num. xiii. 31;

Josh. xiv. 11, &c.: pl. Judg. xviii. 26; Job

xxxvii. 18; Ezek. ii. 4; iii. 7, 8. Fem.

often used with חֹזו, Exod. iii. 19; vi. 1;

xiii. 9; xxxii. 11, &c. With חֹזו, Jer.

xxi. 5; Ezek. xx. 34; Deut. iv. 34; v. 15;

vii. 19. With מְלִחְמָה, 1 Sam. xiv. 54; 2 Sam. xi. 15, &c.

חֹזֶק, m. } i. q. חֹזֶק } Strength, force,
חֲזִיקָה, f. } and חֲזִיקָה } vehemence.

Infim. v. חֹזֶק below. Masc., Exod. xiii. 3. 14. 16; Amos vi. 13. Fem., 1 Sam. ii. 16; Ezek. xxxiv. 4; Judg. iv. 3; viii. 1; Jon. iii. 8. Aff. m. חֲזִיקָה, Amos i. c.

חֲזִיקָה, m. i. q. חֲזִיקָה, occ. only in the phrase חֲזִיקָה חֲזִיקָה, *proceeding and strong*, i. e. *gradually stronger*, Exod. xix. 19; 2 Sam. iii. 1. See Gram. art. 146. 2, and note.

חֲזִיקָה, v. pres. חֲזִיקָה. See חֲזִיקָה above. Synon. אִמָּץ. Constr. abs. it. immed. חֲזִיקָה, in; חֲזִיקָה, on, to; חֲזִיקָה, more than; חֲזִיקָה, to, for. Applied to *persons, mind, or things. Being, becoming, strong, firm, powerful, unyielding, prevailing*, Gen. xli. 56, 57; xlvii. 20; Exod. vii. 13; Judg. i. 28; 2 Kings iii. 26; xiv. 5; 2 Chron. xxv. 3; Ezek. iii. 14. In 2 Sam. xviii. 9, not "*firmiter adhærebat*," as Gesenius thinks; but, *became firm, fast*: nor Is. xxviii. 22, "*constrictus est*," but, *your bands become firm, unyielding*; and so in other places.

Infim. חֲזִיקָה, *Strengthening*, 2 Kings xii. 13; Ezek. xxx. 21.

Imp. חֲזִיקָה, Deut. xii. 23; xxxi. 7, &c.

חֲזִיקָה, pl. Ib. xxxi. 6, &c.

Pih. חֲזִיקָה, pres. חֲזִיקָה. Constr. immed. it. med. חֲזִיקָה, חֲזִיקָה, once with חֲזִיקָה, Ezra i. 6, with חֲזִיקָה instr. חֲזִיקָה, more than. *Making strong, firm, &c.*; variously applied, to *persons, mind, things*, as—

(a) — the hands, loins, arms, i. e. to administer help in one way or other, Judg. ix. 24; Ezra i. 6; Jer. xxiii. 14; Ezek. xiii. 22; Neh. vi. 9:—Ezek. xxx. 24; Hos. vii. 15; Nah. ii. 2: it. pers. 2 Kings xii. 7; Dan. x. 19.

(b) — the heart, or face, i. e. harden it, or declare it to be so, Exod. ix. 12; x. 20. 27; xi. 10; Judg. iii. 12, &c.; Jer. v. 3.

(c) — any one in evil, Ps. lxiv. 6. Comp. Jer. xxiii. 14: it. for good, Neh. ii. 18; 2 Chron. xxxv. 2.

(f) — by restoration, or repair, pers. Ezek. xxxiv. 16: thing, 2 Kings xii. 9. 13. 15; xxii. 5; 2 Chron. xxxiv. 10: by other means, Is. xli. 7; Jer. x. 4.

(g) — by confirmation, as in office, rule, &c., Is. xxii. 21; 2 Chron. xi. 17.

(h) — by fortifying, or the like, Ps. cxlvii.

13; Is. liv. 2; Nahum iii. 14; 2 Chron. xi. 11; xxxii. 5.

Infim. חֲזִיקָה, Josh. xi. 20, &c.

Imp. חֲזִיקָה, Deut. i. 38, &c. Aff. חֲזִיקָה, חֲזִיקָה.

חֲזִיקָה, in pause, חֲזִיקָה, f.

חֲזִיקָה, pl. m.

Part. חֲזִיקָה, pl. חֲזִיקָה, Exod. xiv. 17; 2 Kings xii. 8.

Hiph. חֲזִיקָה, pres. חֲזִיקָה, apoc. חֲזִיקָה. Constr. immed. abs.: it. med. חֲזִיקָה, חֲזִיקָה, חֲזִיקָה, חֲזִיקָה, as follows. I. *Taking fast hold of, obtaining, retaining*. II. *Causing, applying, strength, firmness, &c.*, as, I.—

(a) — the hand, arm, &c.; i. e. helping, &c. Constr. חֲזִיקָה, חֲזִיקָה, Exod. iv. 4; Neh. iii. 4—10. 17, &c.: it. immed. Zech. xiv. 13. חֲזִיקָה, Is. xli. 13: it. med. חֲזִיקָה, Ib. xlv. 1; li. 18; Judg. xvi. 26; 2 Kings xv. 19; Jer. xxxi. 32. — *by the beard*, 1 Sam. xvii. 35.

(b) — any one; hold with or to him; it. take hold of, &c. med. חֲזִיקָה, Deut. xxii. 25; xxv. 11: med. חֲזִיקָה, 2 Sam. xv. 5. חֲזִיקָה, Job xviii. 9: immed. Is. xli. 9: med. חֲזִיקָה, Jer. vi. 23, 24, &c.; Judg. vii. 8, &c.: med. חֲזִיקָה, Jer. l. 33.

(c) — any thing, as power, deceit, &c., Dan. xi. 21; Mic. vii. 18; Jer. viii. 5; Job ii. 3. 9; xxvii. 6; Is. lvi. 4. 23; Prov. xxvi. 17. *Comprehending*, perhaps, 2 Chron. iv. 5.

(d) — of pain, &c. seizing one, Mic. iv. 9; Jer. vi. 24; xlix. 24, immed.

II. *Applying strength to*, i. e. *repairing*, or the like, abs., Neh. v. 16; Ezek. xxvii. 9. 27; xxx. 25: — to self, *becoming powerful*, 2 Chron. xxvi. 8: med. חֲזִיקָה, Dan. xi. 32. *Confirming*, 2 Kings xv. 19.

Infim. חֲזִיקָה, Is. lxiv. 6.

Imp. חֲזִיקָה, m. חֲזִיקָה, f., 2 Sam. xi. 25; Nahum iii. 14.

חֲזִיקָה, pl. m. Jer. li. 12.

Part. חֲזִיקָה, pl. חֲזִיקָה, Exod. ix. 2; Is. lvi. 4, &c.

חֲזִיקָה, f., Neh. iv. 11.

Hithp. חֲזִיקָה, pres. חֲזִיקָה, constr. abs. it. med. חֲזִיקָה, חֲזִיקָה, against; חֲזִיקָה, with; חֲזִיקָה, in; חֲזִיקָה, for. *Becoming, waxing, strong*, generally; pec.—

(a) Received strength, Gen. xlvi. 2; Num. xiii. 20; Judg. xx. 22; 1 Sam. xxx. 6: med. חֲזִיקָה, 2 Chron. xv. 8; xxiii. 1; xxv. 11; xxxii. 5, &c. Synon. חֲזִיקָה, 2 Sam. x. 12;—2 Chron. xiii. 7, 8; med. חֲזִיקָה, against.

(b) — for, or with, another; 2 Sam. iii. 6;

med. א, 1 Chron. xi. 10; 2 Chron. xvi. 9; Dan. x. 21, med. עס.

(c) — in office, i. e. confirmed, 2 Chron. i. 1; xvii. 1; med. על, over, xii. 13; med. א, in; xiii. 21; xxi. 4, abs.

Infin. חֲטִיִּים, 1 Chron. xiii. 8, &c.

Imp. חֲטִיִּים, 1 Kings xx. 22.

חֲטִיִּים, 1 Sam. iv. 9.

Part. חֲטִיִּים, pl. חֲטִיִּים, 2 Sam. iii. 6; 1 Chron. xi. 10.

חֲטִי, m. p. חֲטִי, with dagesh implic., Gram. art. 109, i. q. חֲטִי. Of חֲטִי, according to Gesen. But no such word exists. *A thorn*, generally; pec. *a hook*, or *ring*, originally a mere thorn probably, fixed in the nose of a beast, to which a string was applied, and by this the animal was led along. Hence, metaph. *a nose jewel*, Exod. xxxv. 22: it. applied as above, but with men, 2 Kings xix. 28; Is. xxxvii. 29; Ezek. xix. 4. 9; xxix. 4. חֲטִיִּים, kethiv, for חֲטִיִּים. Comp. Job xl. 26. See חֲטִי. Aff. חֲטִי.

חֲטִי, m. pl. חֲטִיִּים, constr. חֲטִיִּים. Seg. Gram. art. 148. 2. Arab. حَطَا, *error*.

Æth. ገረሰ: *defuit*; pr. either missing, or falling short of, the mark. Meton. *Sin*, *wickedness*; for the difference between this word and חֲטִי, עוֹן, see under חֲטִי, p. 58. Yet, by meton., this word may take the sense of either, or of *punishment* due to either, (a) Lev. xxiv. 15; Num. ix. 13; xxvii. 3; Deut. xxiv. 16; 2 Kings xiv. 6, &c. So the phrases, חֲטִי לְמוֹת, *sin unto death*, worthy of it, Num. xviii. 22; 1 John v. 16, ἀμαρτία πρὸς θάνατον. Comp. Deut. xxii. 26; xxi. 22.

(b) It. *Object of sin*, Is. xxxi. 7.

(c) *State of do.*, Ps. li. 7.

(d) *Offence of do.*, Eccl. x. 4. Aff. חֲטִי, חֲטִי, pl. חֲטִי, in pause, חֲטִי, חֲטִי, חֲטִי, חֲטִי.

חֲטִי, m. pl. חֲטִיִּים, sing. non occ. *Sinners*, retrospectively, (a) as to acts, or (b) prospectively, as to punishment, Num. xxxii. 14; Ps. i. 1; xxvi. 8; xxvi. 9, &c.: (b) 1 Kings i. 21; Ps. civ. 35; Prov. xiii. 21, &c. Aff. חֲטִי, Is. xiii. 9.

חֲטִי, f. of do., Amos ix. 8, al. non occ.

חֲטִי, f. i. q. חֲטִי, Num. xv. 28.

חֲטִי, f. id., Gen. xx. 9.

חֲטִי, and חֲטִי, constr. חֲטִי, pl. חֲטִי, i. q. חֲטִי. *Sin*, *wickedness*, variously applied; viz.

חֲטִי, *Sin*, Exod. xxxiv. 7. But, Is. v. 18, its *punishment*, according to Gesenius; which is far from certain, al. non occ.

חֲטִי, (a) *Sin*, Num. xii. 11; Deut. xix. 15; Prov. xxiv. 9; Mic. i. 13; Job xiii. 23.

(b) Meton. *Sin-offering*, Gen. iv. 6; Exod. xxix. 14. 36; Lev. iv. 24; v. 9, &c. in very many places. Phr. חֲטִי, *Water of—* i. e. cleansing from—*sin*, Num. viii. 7.

(c) It. Meton. *Idol*, Deut. ix. 21; Hos. x. 8.

(d) It. Meton. *Punishment* of do., Zech. xiv. 19, to which Gesenius adds, Lam. iii. 39, which is doubtful. Comp. Is. xl. 2; Prov. x. 16. Aff. חֲטִי, Gen. xxxi. 36, &c. חֲטִי, חֲטִי, חֲטִי, חֲטִי.

חֲטִי, v. pres. חֲטִי, see חֲטִי, constr. abs. it. med. ל, על, against; א, by, in, which; כן, of, short of; it. with חֲטִי, Lev. iv. 23; 1 Kings xv. 30. חֲטִי, Deut. xix. 15, &c. Propr. *falling short of*, or *missing*, the mark; hence, (a) *Erring*, *wandering away from*; opp. חֲטִי, חֲטִי, Prov. viii. 35, 36; Job v. 24.

(a) Meton. *Sinning*, i. e. falling short of, overstepping (transgressing), or neglecting, any positive law or known duty, Gen. xx. 6. 9; Exod. xxxii. 31. 33; Lev. iv. 3; v. 5. 15, 16; Num. vi. 11; 1 Sam. xix. 4; Neh. ix. 29; 1 Kings viii. 31: opp. חֲטִי, חֲטִי, Eccl. vii. 20. With חֲטִי, Lev. iv. 2; Num. xv. 27, &c. for which expiation might be made. Comp. Num. xv. 30. See חֲטִי, for the distinctions between חֲטִי, עוֹן, &c. Gesenius confounds these.

Infin. חֲטִי, Ezek. iii. 20: it. חֲטִי, Gen. xx. 6.

חֲטִי, aff. Ezek. xxxiii. 12.

Part. חֲטִי, Prov. xiii. 22, &c.; pl. חֲטִי, 1 Sam. xiv. 34.

חֲטִי, f. (for חֲטִי, contr.) Ezek. xiv. 4.

Pih. חֲטִי, pres. חֲטִי, constr. immed. it. med. חֲטִי, על, א. Propr. *offered a piacular sacrifice*, חֲטִי: hence, meton. *Expiated*; *cleansed*, or *freed from, sin*. Synon. חֲטִי, חֲטִי, of men, vessels, altar, houses, &c. Gen. xxxi. 39; Lev. xiv. 52; ix. 15; Num. xix. 19; Ps. li. 9; Ezek. xl. 20; xlv. 18.

Infin. חֲטִי, Lev. xiv. 49; Ezek. xliii. 23.

Part. חֲטִי, Lev. vi. 19.

Hiph. חֲטִי, pres. חֲטִי, חֲטִי. Constr. immed. it. med. חֲטִי, with חֲטִי, 2 Kings xvii. 21, (a) *Miss the mark*, as an archer, Judg. xx. 16; if this ought not to be pointed, חֲטִי,

which is most probable. (b) *Cause, induce* (another) *to sin*, Exod. xxiii. 33; 1 Kings xv. 26; xvi. 26; 2 Kings iii. 3; x. 29, &c.

Infin. *יִהְיֶה*, 1 Kings xvi. 9; Eccl. v. 5.

Part. pl. m. constr. *יִהְיֶה*, Is. xxix. 21, which Gesenius makes equal to *יִהְיֶה*, but this is doubtful. Comp. Job vi. 18, seq.; Ps. cvii. 4, seq.

Hithp. pret. non occ. — pres. *יִהְיֶה*. Constr. med. 2, it. abs. (a) *Be, become, erring*, Job xli. 17. (b) *Be, become, expiated, cleansed from sin*, Num. xix. 12, 13. 20; xxxi. 20, &c.

חטב, v. pret. non occ. pres. *יִהְיֶה*. Constr. immed. it. med. *כֵּן*, from, of place.

Arab. *حَطَبٌ*, *lignatus est*. Cogn. *חצב*, קצב. *Cutting wood*, Ezek. xxxix. 10.

Infin. *יִהְיֶה* (for *חטב*), Deut. xix. 5.

Part. *דוֹחֵב*, pl. *דוֹחֵבִים*, constr. *דוֹחֵבֵי*, Deut. xxix. 11; 2 Chron. ii. 10; Josh. ix. 21. 23. 27, &c.

Pass. pl. f. *יִהְיֶה*, Prov. vii. 16. Metaph.

Striped, variegated. Arab. *حَطَبٌ*, *colore rubro et flavo, cinericeo et terreo, mixtis, præditus fuit*, al. non occ.

Puh. part. pl. f. *יִהְיֶה*, *Hewn, cut, stones*, Ps. cxliv. 12.

חֲטָה, f. pl. m. *חֲטָה*, once, *חֲטָה*, Ezek. iv. 9. Constr. *חֲטָה*, r. *חטט*. Arab.

חֲטָה, *triticum*. Propr. *Grain of wheat*: thence, meton., *wheat*, Exod. ix. 32; Deut. viii. 8; Job xxxi. 40; Is. xxviii. 25; Jer. xii. 13; Joel i. 11; 1 Chron. xxi. 20; 2 Chron. xxvii. 5. *קציר חטים*, wheat-harvest, Gen. xxx. 14. *בְּבֹרֵי קציר חטים*, first-fruits of (the) wheat-harvest; lit.—*crop of wheat-grains*, Exod. xxxiv. 22. *סֹלֶת חטים*, *flour of wheat*, Ib. xxix. 2. *חֶלֶב חֲטָה*, *fat of wheat*, i. e. its nutriment, Ps. lxxxix. 17: i. q. *חֶלֶב חטים*, Ib. cxlvii. 14. *חֶלֶב פְּלִיֹת חֲטָה*, *fat of kidneys of wheat*, Deut. xxxiii. 14, comparing the grains of wheat with the kidneys of beasts.

חֲטָה, m. Chald. aff. *חֲטָה*, al. *חֲטָה*, *Thy sin*, Dan. iv. 24, i. q. Heb. *חטא*.

חטט, v. pret. non occ. pres. once.

חטט, Is. xlvi. 9. Arab. *حَطَمٌ*, *percussit in naso, capistravit camelum. I will restrain* (my anger) for thee, i. e. in thy favour.

חטט, v. pres. *יִחַטֵּט*. Constr. immed.

it. med. *ל*, for whom. Arab. *حَطَفٌ*, *abripuit. Rob, take away by violence*, Judg. xxi. 21; Ps. x. 9.

Infin. *יִחַטֵּט*, Ps. x. 9.

חֲטָר, m.—pl. non occ. Syr. *حَطَرٌ*, *virga. A shoot, or rod, growing out of the stem of a tree*;—applied to the back of a fool by way of chastisement, Prov. xiv. 3. Metaph. to offspring, Is. xi. 1. Synon. *נֶצֶר*.

חֲטָר, and *חֲטָר*, m.—pl. *חֲטָרִים*, constr. *חֲטָרֵי*—

חֲטָרָה, f. constr. *חֲטָרָה*, pl. *חֲטָרָה*—

r. *חֲטָר*, opp. *חֲטָר*, 1 Kings xxi. 15, &c.

Arab. *حَيٌّ*, *vivus*. Syr. *حَيٌّ*, id. I. *Living, alive*, Gen. iii. 20; viii. 21; ix. 3; xlii. 27, 28; xlv. 28; Deut. xxxiii. 40, &c. Pl. Exod. iv. 18; Num. xvi. 30. 32; Deut. iv. 4, &c. Applied in oaths; as, *חַי הָעֵלֹמִים*, Dan. xii. 7. *חַי הַיְיָ*, Ruth iii. 13. *חַי אֱלֹהִים*, 2 Sam. ii. 27. *חַי אֱלֹהִים*, Job xxvii. 2. *חַי אֱלֹהִים*, Num. xiv. 21. 28; Jer. xlvi. 18. The distinctions attempted by the Jews between *חַי*, and *חַי*, i. e. that the former applies to animate, the latter to inanimate things, are plainly fictitious; these exhibiting nothing beyond different modes of writing the same sounds. Nor does this formula signify, *by the life, &c.*; but, as *he (is) living*, i. e. as surely as this, &c. Gram. art. 87. 3, and my notes on Job xxvii. 2; xxxiii. 30. Phr. *אֶרֶץ חַיִּים*, *land of (the) living*, opposed to the *grave*, Ezek. xxvi. 20; Ps. cxvi. 9, &c. *בְּאֵר חַיִּים*, *well of the living (God) my seer*, Gen. xvi. 14. In pause, *לְחַי*, for *living*, or *vigorous*, i. e. saluting one, wishing him to be so, 1 Sam. xx. v. 6. Comp. *לְשִׁלֹּם*, ib. vr. 5. See next art. *חַי*.

II. *Lively, vigorous*, 2 Sam. xxiii. 20, (see *kethiv*), 1 Sam. xxv. 6; Ps. xxxviii. 20; Exod. i. 19. *חַיִּיהָ*, for *חַיִּיהָ*, in which (·) is, for the sake of euphony, perhaps, a mere compensation for the rejected dagesh. So Gen. xviii. 10. 14. *בְּעֵת חַיִּיהָ*, as (at) the season, period, of a vigorous woman, 2 Kings iv. 16, 17. The “*tempus reviviscens*,” i. e. “*ad idem punctum trahens*,” of Eichorn, &c. is erroneous, as are the glosses of the LXX. Hence, meton.—

(a) *Animal, i. e. living thing, generally*, Gen. i. 28; vii. 14; viii. 1. 17. 19; ix. 5; Lev. xi. 10. 27; xvii. 13; Is. xlvi. 1. Phr. *חֲטָר חֲטָרָה*, Lev. v. 2. *חֲטָרָה*, Gen. xxxvii. 20. 33. *חֲטָרָה*, *beast of the reed*, i. e. loaded with sweet (sugar cane) reed for offerings,

Ps. lxxviii. 31. Comp. Is. xliii. 24; Jer. vi. 20. **חַיָּה**, and **חַיָּה** —, Gen. i. 30; ix. 2. 10. *Beast of the earth or plain*, i. e. wild, opp. to **בַּהֶמְתָּה**. It. **חַיָּה שְׂרָיָה** —, Gen. i. 24; Ps. civ. 11; l. 10. It. **חַיָּה** —, Is. lvi. 9. It. **חַיָּה גוֹי** —, *gregarious*, Zeph. ii. 14. On this paragogic vaw, see Gram. art. 175. 12.

(b) *Tribe, company, &c.* Arab. **حَي**, *tribus, &c.* **חַיָּה פְּלִשְׁתִּים**, *company of Philistines*, 2 Sam. xxiii. 11. 13. Comp. 1 Sam. xvii. 1; 1 Chron. xi. 15; Ps. lxxviii. 11. To which Gesenius adds, **חַי**, *my people, relatives*, 1 Sam. xviii. 18; and to this, **חַיָּה אֶנְהָ** above, (a) may also be referred.

(c) i. q. **חַיָּה**, *Life*, Job xxxiii. 18. 22. 28; Ps. cxliii. 3; Ezek. vii. 13. Hence, meton. the *properties of* —, as, *vigor*, Is. lviii. 10. See II. above. *Mind, desire, &c.* i. q. **נַפְשָׁה**, Job xxxviii. 39; xxxiii. 20. Comp. vv. 18. 22. 28; Ps. xxvii. 12; xli. 5. To this Gesenius refers, **חַיָּה**, Ps. lxxiv. 19. But, *beast*, i. e. fierce beast, applied to men, see (a) above, seems more appropriate. Comp. Ps. xxii. 13, 14. 17. 21, &c. Aff. **חַיָּהוּ**, **חַיָּהוּ**, **חַיָּהוּ**.

III. *Fresh*, as of a plant, of springing, or running, water, Ps. lviii. 10. See **נִפְסָה** above. Gen. xxvi. 19; Lev. xiv. 5, 6. 50; xv. 13, &c. Opposed to stagnant, as in the **אֵמַתְּ הַמַּיִת**, *dead water*, of the Arabs; Dead Sea, &c.

IV. *Raw*, of flesh, i. e. uncooked, Lev. xiii. 14; 1 Sam. ii. 15.

V. *Life*, i. e. taking the concrete as an abstract noun; but always, perhaps, in the pl. num. **חַיָּים**, once **חַיָּין**, Job xxiv. 22;—Gen. ii. 7; iii. 14; vii. 15; Ps. xxxiv. 13, &c. Phr. **רוּחַ חַיָּים**, or **נְשִׁמַת חַיָּים**, *breath of life*, or *of living men*, Gen. ii. 7; vi. 17. **עֵץ הַחַיָּים**, *tree of do.*, Gen. ii. 9. Comp. iii. 22. 24. **שָׁנֵי חַיָּה**, *years of the life of Sarah*, Gen. xxiii. 1, &c. Meton. (a) *provision*, or *living*, hence, *prosperity*, Prov. xxvii. 27. Comp. ib. iv. 22, 23; xii. 28; xiii. 14; xiv. 27, &c. Phr. **אֶרֶץ חַיָּים**, or — **דֶּרֶךְ**, way of —, Prov. ii. 19; v. 6; xv. 24. **מְקוֹר חַיָּים**, fountain of —, Ps. xxxvi. 10. Aff. **חַיָּהוּ**, **חַיָּהוּ**, **חַיָּהוּ**, &c.

חַי, m. Chald. def. **חַיָּה**, pl. **חַיָּין**, def. **חַיָּה**, i. q. Heb. I. *Living, alive*. **חַי עֲלַמָּה**, Dan. iv. 31, i. q. Heb. **חַי הַשָּׁמַיִם**, Ib. xii. 7. **אֱלֹהֵי חַיָּה**, *the living God*, Ib. vi. 21. 27; ii. 30; iv. 14.

II. i. q. Heb. v. **חַיָּה**, *Life*, Dan. vii. 12; Ezra vi. 10.

חַיָּה, f. pl. **חַיָּהוּ**, r. **חַיָּה**. Arab. **حَاد**, *superavit negotii difficultatem; contraxit in unum; أَحَوَاذِي, *acutus*.*

Cogn. **حَيْد**, *similitudo, comparatio*. An *enigma*, or *parable*, i. e. something conveyed in figurative language, intended to exercise the ingenuity of the reader or hearer, Judg. xiv. 12—19; Ezek. xvii. 2: with **כָּשָׁל**, it. Ps. xlix. 5; lxxviii. 2; Prov. i. 6; Hab. ii. 6;—Dan. viii. 23. Gesen. *calliditas, fraus*, without any authority. Num. xii. 8; 1 Kings x. 1; 2 Chron. ix. 1. **αὐτιγυμα, δούγημα, δούγησις, πρόβλημα**. Aff. **חַיָּהוּ**, **חַיָּהוּ**.

חַיָּה, for **חַי**, v. pres. **חַיָּה**, f. once, **חַיָּה**, 2 Kings iv. 7; apoc. **חַיָּה**, f. **חַיָּה**; in pause, **חַי**. Constr. abs. it. med. **חַי**, in; **עַל**, on; **בְּגִל**, by; opp. to **בְּיָחַד**. Arab. **حَي**, *visit*. Syr. **حَي**, id.

Living in health, vigour, safety, &c. as the context shall intimate, Gen. v. 3. 6; xii. 13; xvii. 18; Exod. i. 16; Deut. xxx. 16; Num. iv. 19; xiv. 38; 2 Kings i. 2; Ezek. xviii. 23; xxxiii. 11; Ps. cxviii. 17; Job vii. 16, &c.

Infm. **חַיָּהוּ**, Ezek. xxxiii. 12, &c. It. **חַיָּה**, **חַיָּה**, Ib. xviii. 9; iii. 21, &c. Aff. **חַיָּהוּ**, Josh. v. 8.

Imper. **חַיָּה**, pl. **חַיָּהוּ**, Gen. xx. 7; xlii. 18, &c.

חַי, f. Ezek. xvi. 6.

Pih. **חַיָּה**, pres. **חַיָּהוּ**. Constr. immed. it. med. **חַי**, instr. it. **חַיָּה**. I. *Giving, preserving, restoring, healthy life*, Ps. xxii. 30; xxx. 4; cxix. 50; Num. xxxi. 15; Deut. xx. 16; xxxii. 39; Jer. xlix. 11; Exod. xxii. 17; 1 Sam. ii. 6; xxvii. 9. 11; Job xxxvi. 6. Of seed, conceived or sown, Gen. vii. 3; xix. 32. 34; Hos. xiv. 8.

II.—*Strength, efficiency*, to any person, work, &c. Hab. iii. 2; Hos. vi. 2; Eccl. vii. 12; 1 Chron. xi. 8. Comp. Neh. iii. 34; iv. 1.

Infm. **חַיָּהוּ**, Gen. vii. 3; Ezek. xiii. 19. Aff. **חַיָּהוּ**, Deut. vi. 24; Josh. ix. 15; Ezek. iii. 18.

Imp. aff. **חַיָּהוּ**, Ps. cxix. 25, &c. **חַיָּהוּ**, Hab. iii. 2.

Part. **חַיָּהוּ**, 1 Sam. ii. 6.

Hiph. **חַיָּהוּ**, pres. non occ. i. q. Pih. I.

Gen. vi. 19, 20; Num. xxii. 33; xxxi. 18; Josh. ii. 13; vi. 25; 2 Kings v. 7; viii. 1. 5; Is. xxxviii. 16, &c.

Inf. חַיָּה, Josh. ix. 20. חַיָּה, Gen. vi. 19, &c. Aff. חַיָּהוּ, Ezek. xiii. 22; Is. lvii. 15.

Imp. pl. m. חַיָּי, Num. xxxi. 18.

חַיָּה, and חַיָּה, v. Chald. pret. et pres. non occ. i. q. Heb. חַיָּה, *Living, &c.*

Imp. חַיָּי, Dan. ii. 4. *Let the king live for ever*, Ib. iii. 9; v. 10, &c.

Aph. part. פַּחַה, Dan. v. 19; i. q. Syr. **ܦܚܫܐ**, *giving life.*

חַיָּה, f. def. חַיָּה, and חַיָּה, pl. חַיָּה, def. חַיָּה. Chald. i. q. Heb. חַיָּה. *A living creature, beast, animal*, Dan. iv. 12; vii. 3. 12. 17.

חַיָּה, f. r. חַיָּה, *Life*, 2 Sam. xx. 3.

חַיָּה, v. pret. חַיָּה, or חַיָּה (fm. טַב, for כָּבַב), another form of חַיָּה, or חַיָּה, fm. קָבַד, Gram. art. 77; Gen. v. 5. חַיָּה, *which he lived*, Ib. iii. 22. חַיָּה לְעַלְמַם, *and he lived for ever*. To one or other of these forms, viz. חַיָּה, or חַיָּה, may also be referred all those forms of swearing noticed under חַיָּה above, as Dan. xii. 7, &c., which will also account for the fm. חַיָּה, occasionally occurring, 1 Sam. xx. 3; xxv. 26, &c. It. חַיָּה אֲחֵךְ עִמָּךְ, *and thy brother live with thee*. It. 1 Sam. xxv. 6. חַיָּה, *let him certainly live*, or, *for, that he lived*; a form of salutation. With the Arab. ل, of certainty, termed,

التاكيدي, Gram. Arabe. Mr. de Sacy, i. p. 371, Edit. 1810. "Cave," says Dr. Gesenius, "ne huc referas exempla, in quibus חַיָּה est adjectivum, ut חַיָּה אֲבִיךָ, *vivusne adhuc pater vester?*" Gen. xliv. 7. But why not, *vivitne adhuc pater vester?* Certainly, if the verb is nothing more than the attributive conjugated, Gram. art. 182. 2, et seq., which is apparently the case, it can signify but little as to how these are taken; the sense remaining the same in either case. I have, however, given these examples under this head also, in order to suit them to the common notions of grammar.

חַיָּה, see חַיָּה.

חַיָּה, m. constr. חַיָּה, pl. חַיָּה. Synon. פַּחַה. Syr. **ܦܚܫܐ**, *vis, virtus*. Arab.

خيلة, *superbia. Strength, power, generally;*

variously applied, (a) as for war or any great exploit, Is. xliii. 17; 2 Sam. xxii. 33; 2 Chron. xxvi. 11; xiii. 3; xiv. 7, &c. Phr. **אִישׁ גִּבּוֹר חַיָּה**, *אִישׁ חַיָּה*, **אֲנֹשֵׁי־חַיָּה**, **בְּנֵי־חַיָּה**, **בְּנֵי־חַיָּה**, &c. *Men of might*, Exod. xviii. 21. *Man of do.*, Judg. iii. 29. *Hero of might*, Ib. xi. 1. *Man, hero of might*, Ruth ii. 1; pl. 1 Chron. v. 24. — of *might*; *son, child, of might*, 1 Sam. xiv. 52. *Sons of do.*, Deut. iii. 18. It. **שִׂרְחַל**, *Head of the force, General*, 2 Sam. xxiv. 2. Hence, (b) *military force*, 2 Kings vi. 15; vii. 6; 2 Chron. xvii. 2; xxiv. 24; Ps. xxxiii. 16, &c.

(c) *Power*, i. e. *wealth*, Gen. xxxiv. 29; Job xx. 15; Deut. viii. 17, 18; Ruth iv. 11; Prov. xxxi. 29. **פַּחַל אֱלֹהִים**, *from strength to strength*, Ps. lxxxiv. 8.

(d) *Virtue, integrity*, Gen. xlvii. 6; Exod. xviii. 21. 25; Ruth iii. 11. **אִשָּׁה חַיָּה**, Prov. xii. 4; xxxi. 10.

(e) *Wealth, fruit*, Joel ii. 22. Comp. **פַּחַח**, Job xxxi. 39. Sometimes adverbially, in the phr. **עָשָׂה חַיָּה**, *doing mightily*, Num. xxiv. 18. **לְעִשְׂוֹת חַיָּה**, Deut. viii. 18. **אָרְזוּ חַיָּה**, *have girded (them) mightily, or with might*, 1 Sam. ii. 4; 2 Sam. xxii. 40; Ps. xviii. 33.

(f) **חַיָּה**, and **חַיָּה** (only a different way of expressing the primitive word **חַיָּה**, Gram. art. 148. 10; 87. 3; here **חַיָּה**, i. q. (b) *Force, army*, 2 Kings xviii. 17; Obad. vr. 20; Ps. x. 8. **חַיָּה**, *keri, פָּאִים, host, or multitude of afflicted ones*. **פָּאִים**. Arab. **كَلْب**, *imbecillis*. See **חַיָּה**.

(g) *Fortification*, pec. *a rampart, or breast work*, perhaps, 2 Sam. xx. 15; Is. xxvi. 1; Nahum iii. 8; Lam. ii. 8; 1 Kings xxi. 23: a sort of *Pomœrium*, perhaps. Comp. 2 Kings ix. 36. The LXX. occasionally, **προτειχισμα**; once **περιτειχος**. Vulg. *antemurale*. It. **חַיָּה**, f. id. Ps. xlviii. 14, al. **חַיָּה**. Aff. LXX. Vulg. Syr. Chald. Jerome, and 18 mss. which Gesenius prefers, Ps. cxxii. 7. **חַיָּה**, according to the Rabbins, A space, or sort of *pomœrium*, attached to the court of the Temple. See Lightfoot. Prospect of the Temple service; but, on this no reliance can be placed.

Aff. **חַיָּה**, **חַיָּה**, **חַיָּה**, **חַיָּה**, **חַיָּה**, **חַיָּה**, **חַיָּה**.

Chald. i. q. Heb. (a) Dan. iii. 4; iv. 11; v. 7; Ezra iv. 23.

(b) *Force, army*, Dan. iii. 20; iv. 32. Phr. **בְּנֵי־חַיָּה**, *heroes of might*, Dan. iii. 20, i. q. Heb. **בְּנֵי־חַיָּה**.

חיל, m. } r. חיל. I. *Pain*, as of child-
 היל, f. } birth, Ps. xlviii. 7; Jer. vi.
 24; xxii. 23; L. 43; Mic. iv. 9; Job vi.
 10. II. *Fear, trembling*, Exod. xv. 14.

חין, m. once, Job xli. 4. Usually,
Favour, beauty; i. q. חן. It will be diffi-
 cult to see how this can suit the terrific
 character of the animal there described. I
 take it to be i. q. Arab. حِين, *exitium,*
perniciēs. Destructiveness. See my note.

חויץ, m. r. חוץ. *A wall*, once, Ezek.
 xiii. 10.

חויצון, m. } pl. non occ. r. חוץ, opp. to
 חויצונה, f. } חוץ, פנימה, פנימי, *Outer,*
exterior, external, Ezek. xli. 17; xlv. 1;
 1 Kings vi. 29, 30; 2 Kings xvi. 18; Ezek.
 x. 5; xl. 17, &c.; Esth. vi. 4; Neh. xi. 16,
 &c.

חיק, and חיק, pl. non occ. Arab.

חִיק, r. חִיק, *cinxit.* Æth. ሐደቀ :
ripa. The primitive notion seems to have
 consisted in *surrounding*, thence, *embracing*;
 thence, as a noun, applied to, (a) *The bosom*,
 Gen. xvi. 5; Exod. iv. 6, 7; Prov. vi. 27:
 (b) — of mothers, nurses, &c., and their
 children, Num. xi. 12; 1 Kings iii. 20; xvii.
 19; Ruth iv. 16; Lam. ii. 12, &c.; thence,
 (c) used as expressive of endearment, Is. xl.
 11; 2 Sam. xii. 3. (d) In a conjugal
 acceptance, Deut. xiii. 7; xxviii. 54;
 1 Kings i. 2; 2 Sam. xii. 8; Mic. vii. 5,
 &c.; and, (e) hence, in a dishonest sense,
 Prov. v. 20—

(f) id. in a moral sense, supposing it to be
 the seat of the affections, feelings, &c., Eccl.
 vii. 9; Ps. xxxv. 13; lxxxix. 51; Job xix.
 27. Hence, with שָׁלַם, *repaying, recompensing,*
repaying, into the bosom, i. e. so as to be
 effectual, Ps. lxxix. 12; Jer. xxxii. 18.
 Comp. Judg. ix. 57.

(g) — to the bosom, as a place of deposit.
 חִיק, is *cast into the bosom*, i. e. the fold
 or lap of it, Prov. xvi. 33: it. שָׁחַר חִיק, *a*
bribe in the bosom, Ib. xxi. 14; xvii. 23,
 חִיק. Hence—

(h) — to certain things as containers, as
 of a chariot, 1 Kings xxii. 35; the border of
 the altar, Ezek. xliii. 13, 14, 17.

חיק, חיק, חיק, חיק, חיק, חיק.

חויש, cogn. v. חוש. Adv. *Hastily*, Ps.
 xc. 10.

חוישה, Kethiv, for חוישה, Keri, Ps.

lxxi. 12. Imp. with ה, parag. *Haste,*
hasten.

חוד, m. Syr. حُود, *palatum.* Arab.

חֹד, id. r. חֹד. *The palate*, or upper
 part of the mouth, Ezek. iii. 26; Lam. iv. 4;
 Job xxix. 10. As the *seat of taste*, Job xiv.
 11; xxxiv. 3; Cant. ii. 3; Prov. xxiv. 13.
 Hence, as sending forth sweet things, Cant.
 vii. 10; v. 16; originating *smooth do.*, Prov.
 v. 3; Hence—

Metaph. Morally, as the *seat of percep-*
tion, Prov. viii. 7. Gesenius, “loquitur
 palatum meum,” rather *shall meditate, con-*
sider; and, hence, *originate, put forth*, Job
 vi. 30; xxxi. 30; Ps. cxix. 103. Aff. חֹדִי,
 חֹדִי, חֹדִי, חֹדִי, חֹדִי.

חכה, v. pret. et pres. non occ. Arab.

חָכָא, and cogn. חָכָא, r. חָכָא, *astrinxit*

nodum. The primary notion seems to
 consist in *making fast*; thence would follow,
Holding out, waiting, or the like.

Part. pl. m. constr. חֹכְוֵי, *Persons waiting*,
 constr. ל, for, Is. xxx. 18.

Pih. חֹכֶה, pres. חֹכֶה. Constr. abs. 2 Kings
 ix. 3; it. med. חֹכֶה, of object; ל, for, of pers.
 or thing; עַד, until. *Tarrying, or waiting,*
for, expecting, 2 Kings vii. 9; Is. viii. 17;
 xxx. 18; lxiv. 4; Ps. xxxii. 20; cvi. 14;
 Job xxxii. 4, &c.

Infim. חֹכֵי (for חֹכֶה, constr.), Chaldæism,
 חֹכֵי, as a man's *expecting, waiting for*,
 Hos. vi. 9.

Imp. חֹכֶה, Hab. ii. 3, pl. חֹכֵי, Zeph. iii. 8.

Part. חֹכֶה, pl. חֹכְוֵי, Dan. xii. 12; Job
 iii. 20.

חֹכֶה, f. — pl. non occ. See Arab.

חָכָא, and cogn. חָכָא, above. Lit. a *binder,*
fastener, Gram. art. 154. 12, as to form.
 Gesen. “ita dictus, quod piscium palato
 infigitur.” *A fishing-hook*, Is. xix. 8; Hab.
 i. 15; Job xl. 25, al. non occ.

חכים, m. Chald. sing. non occ. — pl.
 חֹכְמֵי, constr. חֹכְמֵי, def. חֹכְמֵי. *Wise*
man: professor of philosophy and religion:
magician, Dan. ii. 12, 13. 18. 21. 27. 48;
 iv. 3; v. 15, &c. These were the *χάλδαιοι*
 of the Greeks. See אור בְּשָׂדִים above, p. 16,

as they are now the חֹכְמֵי, *Hukamā.* See
 my notes on Job, pp. 262. 269. 282. They
 might have been styled *Chaldeans*, from חֹד,

—as *observers of time*, as they were—הִבְרִי, which see—for other reasons.

הַקְּלִי, m. once, Gen. xlix. 12. “De oculo caligante ebrii,” Gesen. who has here corrected Schultens, on Prov. xxiii. 29, in a translation made by him of a passage from the Kāmoos. But, Gesenius is here wrong himself, as to the particular part connected with this word; which is this, חָכַיל, *ebrius*

vino. The Kāmoos has الحَاكِلُ المَخْمَرُ, i. e. الحَاكِلُ, *The person refreshed with wine*. So Gol., Castell, &c. *vino recreatus non prorsus ebrius*. The phr., therefore, הַקְּלִי, means, *the refreshed of eyes*, i. e. he whose eyes evince the refreshment received *from wine*, as taken moderately and for this purpose, and thence fitted for great undertakings. Comp. 1 Tim. v. 23; Ps. lxxviii. 65; civ. 15; not from the *half blinded eyes of the drunkard*,—as Gesenius thinks,—merely to show the fruitfulness of the land. Revealed religion, I think, no where has recourse to expedients so filthy as this. The LXX. χαροποιοι οι οφθαλμοι αυτου υπερ οϊνον. Aquila, κατακοροι. Others, καθάκοροι, θερμοι, διαπυροι, φοβεροι: all which seem to have been arrived at much in the same way.

הַקְּלִי, f. once, Prov. xxiii. 29, in the phr. הַקְּלִי, *the fierceness of eyes*; i. e. aspect of those who indulge in the over frequent, and excessive, excitements of wine: see the context: nothing tending so much to stir up contention, and thence to brutalize the man.

הַקְּבִי, m. constr. הַקְּבִי, pl. הַקְּבִי, constr. הַקְּבִי —

הַקְּבִי, f. constr. הַקְּבִי, pl. הַקְּבִי, constr. הַקְּבִי —

Arabic حَكَمَ, *firmiter solideque fecit quid*: hence *frānavit*: and, hence, as power seems to imply knowledge, *sapiens, doctus, medicus, &c. fuit*. *Wise*, generally, pec. (a) as to *religion*, Deut. i. 13. 15; iv. 6; 1 Kings iii. 12: with בְּנִין, opp. נְבִיל, Ib. xxxii. 6: more generally, perhaps, Gen. xli. 33. 39; opp. נְסִיל, Eccl. vi. 8. הַכֵּם לֵב, *wise of heart*: the heart being considered the seat of thought, Job ix. 4; Prov. x. 8: opp. אָוִל, Ib. xi. 29; xvi. 21:—Job xvii. 11; xxxiv. 34; Ps. cvii. 43; Prov. i. 5; xvi. 23, &c. With

reference to the primitive notion of strength, &c., Prov. xxiv. 5; xxi. 22; Eccl. vii. 19. *Wise as an angel*, 2 Sam. xiv. 20.

(b) *Teacher of religion*, Prov. i. 6; xi. 30; xii. 18; xiii. 14; xv. 2. 7; xxv. 12; Job xv. 18, &c.

(c) *Wise, intelligent, clever*, as to the arts, &c., Exod. vii. 11; xxxi. 6; xxxv. 10; xxxvi. 1, 2. 8; 2 Sam. xiii. 3; 1 Kings ii. 9; 2 Kings iii. 12. Synon. בְּנִין. Comp. ch. v. 10—14; 1 Chron. xxii. 15; 2 Chron. ii. 6. 11, 12: pl. Deut. xvi. 19; Ps. xlix. 11. In a bad sense, *crafty, &c.*, Job v. 13; Is. v. 21; xlv. 25; Jer. iv. 22; Obad. 8; Esth. i. 13, &c. See הַכֵּם, Chald. above. Aff. הַקְּבִי, &c.

Fem. (a) *Wise, religious*, Exod. xxxv. 25; Prov. xiv. 1. (b) *Intelligent, clever*, 2 Sam. xiv. 2; xx. 16; Jer. ix. 16; Judg. v. 29.

הַקְּבִי, f. constr. הַקְּבִי, pl. הַקְּבִי, of seg. fm. הַקְּבִי. Arab. حَكَمَةٌ, *sapientia, philosophia, &c. Wisdom*, generally, רוּחַ הַקְּבִי, *spirit of wisdom*, Exod. xxviii. 3; Deut. xxxiv. 9, &c. with בְּנִיחָה, Job xii. 13. Pec. (a) *as to religion*, Job xxviii. 28; xxxii. 13; xxxiii. 33; Ps. xxxvii. 30; cxi. 10, &c.

(b) *Ingenuity, cleverness*, as to the arts, &c., Exod. xxviii. 3; xxxi. 6; xxxvi. 1, 2, &c.

(c) *Instruction*, Job xv. 8; xxvi. 3; Prov. i. 2. 7, with מוֹסֵר, *discipline*, and nearly synon. with הַיָּדָה, Ib. iv. 5. 7; xv. 33. Comp. ix. 10; Ps. cxi. 10; Prov. xxix. 15, &c. Originating with God, and hence his gift in every case, Job xii. 13; xxviii. 12; Prov. viii. 11; Exod. xxviii. 3; xxxi. 6, &c. Pl. הַקְּבִי, pl. of excellence, Gram. art. 223. 3. *Great or real wisdom*. Gesenius prefers considering this noun as a singular (“*ut euloh*,” as he says), because, perhaps, the fm. should have regularly been הַקְּבִי, and the verbs connected with it in the pl. number. But no reliance can be placed on either of these considerations: the vowels occasionally being contrary to analogy, from the errors of the copyists perhaps; and the verbs being regulated rather by the sense than the grammatical forms, Gram. art. 215. 5, seq. In Ps. xlix. 4, we have הַבְּנוּיָה in the paral., Prov. i. 20, the verb is in the pl., Ib. xxiv. 7. רַמְיָה, evidently a pl. is to be construed with it. The only remaining place, viz., Ib. ix. 1, the verb agrees with a sing., i. e. person so denominated.

Chald. id. Dan. ii. 30, &c. Def. חֲכָמָא, Ib. ii. 20, &c.

חָכַם, v. pres. יִחְכַּם, constr. abs. it. med. ל, to, for, whom; מִן, more than. See חָכַם above. *Be, or become, wise, instructed*, generally, Deut. xxxii. 29. Synon. הִשְׁכִּיל, 1 Kings v. 11; Job xxxii. 9; Zech. ix. 2: Prov. ix. 12, הִכְמַתְּ לָךְ, *thou hast become wise for thyself*: Eccl. vii. 23, אֲהַכְמִיחָהּ, *let me become wise, &c.*: Ib. ii. 19, שִׁעְרַתְּכִי, *in which I became wise, i. e. gathered instruction*.

Imp. חָכַם, pl. חֲכָמוּ, *Be wise, instructed*, Prov. xxvii. 11; viii. 33, &c.

Pih. pret. non occ. pres. יִחְכַּם. Constr. immed. *Make wise, instruct*, Ps. cv. 22; cxix. 98; Job xxxv. 11, al. non occ.

Puh. part. m. מְחַכֵּם, pl. מְחַכְּמִים, *Made, rendered, wise*, Ps. lviii. 6; Prov. xxx. 24.

Hiph. part. f. constr. מְחַכְּמִית, *Making wise*, Ps. xix. 8.

Hithp. pres. only, הִתְחַכַּם, *Be not, become not, i. e. set not up thyself as, over wise*, Eccl. vii. 16. *Let us be wise, i. e. acting with discretion as to it, i. e. the people*, Exod. i. 10, al. non occ.

חָל, see חָלִיל.

חָלַל, m. r. חָלַל, which see, pl. non occ. *Profane, common*, opp. to sacred or holy, 1 Sam. xxi. 5, 6; Lev. x. 10; Ezek. xxii. 26; xlii. 20; xlv. 23; xlvi. 15.

חָלַלָהּ, f. pl. non occ. Arab. حَلِي, crustule ex labiis post febrem exeuntes; حَلَاةٌ, res ipsa subtiliter trita, vel excoriando

detracta; حَلِي, pars pellis cultro scalpta; i. e. rejectanea, "aerugo ollæ cupreae," says Gesenius. But why? The etymology says nothing about either rust or copper: and the context speaks not of the pot, but of that which is put into it. Propr. *Refuse, filth*; hence *scum, uncleanness*, Ezek. xxiv. 6.

עִיר הַבְּמִים סִיר אֲשֶׁר הִלְאָתָהּ (הַלְאָתָהּ) בָּהּ, *city of much blood: pot, whose filth, scum, is within itself*: where the comparison is between the uncleanness visible in Jerusalem, viz. that of blood guiltiness, and the filth in the contents of this pot. See the remainder of the verse, and Ib. vv. 11, 12, al. non occ. In vr. 11, the brass is said to be made hot; but then this is done in order to consume the filth still remaining in it.

חָלַל, as a verb, 2 Chron. xvi. 12. See חָלַל.

חָלַלְתִּי, see חָלִיל below.

חָלַלְתִּי, and חָלַלְתִּי, m. pl. חָלַלְתִּים, constr.

חָלַלְתִּי. Arab. حَلَب, lac, recens, &c.; hence, Syr. مَسْخَا, adeps, i. e. apparently as cream (חָלַל) becomes the exterior coating of new milk, so does *fat* of the flesh, &c. of an animal generally: hence, *Fat, fatness*, Gen. iv. 4; Lev. iii. 3, 4; iv. 8. 31. 35, &c. Metaph. of land, *its best produce*, Gen. xlv. 18;—Ps. lxxxii. 17; cxli. 14. *Best of the wheat, it.*, Deut. xxxii. 14. Comp. Is. xxxiv. 6. It. metaph. applied to the heart, intimates its being *veiled, coated*, (as the cream of milk, or the fat of the animal: hence, *made fat*. Comp. Is. vi. 10; Matt. xiii. 15, &c.; and hence the terms, "uncircumcised of heart," Ezek. xliv. 7; Acts vii. 51. Comp. Jer. iv. 4, and Is. iii. 23, with 2 Cor. iii. 13, 14)—thence impervious to impression and *hard, impenitent*, Ps. xvii. 10. Comp. lxxxiii. 8. Aff. חָלַלְתִּי, חָלַלְתִּי, &c.; חָלַלְתִּי.

חָלַלְתִּי, m. constr. חָלַלְתִּי (of prim. חָלַל).

Arab. حَلَب, lac recens), pl. non occ. I. *New milk, or the cream of it*: hence, II. meton. *Cheese*, probably something like our *cream cheese*, Prov. xxx. 33. מִיץ חָלַב יוֹצֵא, *the pressing of cream bringeth forth butter, i. e. that process by which the one is extracted from the other: with us, churning*, 1 Sam. xvii. 18. עֲשֶׂרֶת חֲרִיצֵי חָלַב, *ten cuttings of cream cheese*, perhaps. Often in the phr. אֶרֶץ זָבַח חָלַב וְדָבַשׁ, *a land flowing with rich milk and honey*, Exod. iii. 8. 17, &c., i. e. abounding with the most delicious produce. Opp. to מִיץ, Judg. v. 25. Comp. iv. 19; 1 Sam. vii. 9. מִלְּחָה חָלַב, lit. *milk-lamb*, i. e. fed on new milk, Is. vii. 22; Joel iv. 18; Job x. 10. *Mothers' milk*, Is. xxviii. 9, &c., Exod. xxiii. 19, &c. Aff. חָלַבְתִּי, חָלַבְתִּי.

חָלַבְתִּי, f. once, Exod. xxx. 34. *Galbanum*, which is apparently the original Oriental term. A sort of gum, emitting a rich perfume. Cels. Hierobot. i. p. 267, seq.

חָלַבְתִּי, m. pl. non occ. Arab. حَلْد, perennitas. *Duration*; hence, *time*, pec. of this life, as passing away, Job xi. 17. See my note. Ps. xlix. 2, כָּל-יֹשְׁבֵי הָאָרֶץ, *all inhabitants of time*, all mortal men, Ib. lxxxix.

48. *חַלְהֵךְ*, *how transient!* Ib. xvii. 14. *חַלְהֵךְ*, *men of time*, attached to present enjoyments. Aff. *חַלְהֵךְ*, *my duration*, Ib. xxxix. 6, al. non occ.

חֶלֶד, m. once, Lev. xi. 29. *The mole*. Syriac *ܡܫܬܘܠܐ*, *talpa*. Arabic *خلد*, id., Bochart. Hieroz. i., lib. iii., cap. xxxv.

חָלָה, v. pres. *חָלִיל*, for *חָלָה*, Gram. art. 202. 4. Apoc. *חָל*. Arab. *خَلَا*, *pustulis correptum fuit labium, ut morbi reliquiss*.

Cogn. *خَلَا*, *defecit, &c.* Constr. abs. it. med. *חָלָה*, as to, 1 Kings xv. 23: *חָלָה*, to, for; *עַל*, for, on account of. *Sick, weak, afflicted*: opp. *רָפָא*, *רָפָא*, Ezek. xxxiv. 4; *חָלָה*, *דוּק*, Ib. 16; with *פָּצַח*, Mal. i. 8. 13;—1 Sam. xxii. 8; 1 Kings xiv. 1; xvii. 17; 2 Kings xiii. 14; xx. 1, &c.

Inf. *חָלָהוּ*. Aff. *חָלָהוּ*, Is. xxxviii. 9. *חָלָהוּ*, Ps. xxxv. 13.

Part. f. *חָלָה*, *חָלָה*, Gen. xlviii. 1, &c. *חָלָה*, constr. *חָלָה*, f., Eccl. v. 12; Cant. ii. 5.

Niph. *חָלָהִי*, 1st pers. and *חָלָהוּ*, 3d pl. *Became sick, weak, afflicted*, Dan. viii. 27; Jer. xii. 13; Amos vi. 6. Constr. med. *עַל*, for, al. non occ.

Part. f. *חָלָה* (for *חָלָה*), pl. *חָלָהוּ*. Synon. *אָנַח*, Jer. xxx. 12. *פָּחַח*, Nahum iii. 19. *חָלָה*, Ezek. xxxiv. 4; with *שָׁבַר*, *חָלָה*, *Became diseased, infirm, incurable*, Is. xvii. 11; Jer. x. 19; xiv. 17; Ezek. xxxiv. 21.

Pih. *חָלָה*, pres. apoc. *חָלָה*, constr. immed. med. *חָלָה*, instr. I. *Afflicted, made sick*, Deut. xxix. 21. Inf. aff. *חָלָהוּ*, Ps. lxxvii. 11.

II. From a different primitive, viz. Syr.

ܚܠܝܢܐ, *edulcavit*. Arab. *حَلَا*, r. *حلي*, *suavis fuit*. Conj. ii. *rem dulcem effecit*.

Cogn. *חָלָה*. See my notes on Job xi. 19; xxix. 21. *Make propitious, conciliate the favour of —, satisfy*, Ps. cxix. 58. *חָלָהִי*, *חָלָהִי*, *I have rendered, made, thy countenance propitious with all my heart*; i. e. I have laboured to effect this. This usage occurs often, and it applies either to God or man, Exod. xxxii. 18; 1 Sam. xiii. 12; 2 Kings xiii. 4; Dan. ix. 13; Prov. xix. 3, &c.

Inf. *חָלָהוּ*, Zech. vii. 2, &c.

Imp. *חָלָה*, 1 Kings xiii. 6. *חָלָה*, pl. Mal. i. 9.

Puh. I. *חָלָהִי*, *Thou art become infirm, &c.*, Is. xiv. 10, al. non occ. “De umbra in orco,” says Dr. Gesenius. The Hebrews, however, do not appear ever to have heard of such a place. See my notes on Job xxi. 13; xxvi. 6. The context here shows that the grave is meant, and that the language involves a personification.

Hiph. *חָלָהִי* (rad. *י* retained), pres. non occ. i. q. Pih. *Afflicted, made sick, infirm*, Is. liii. 10; Hos. vii. 5; Mic. vi. 13.

Part. f. *חָלָה*, Prov. xiii. 12.

Hoph. *חָלָהִי*, 1st pers. *I am made sick, wounded*, 1 Kings xxii. 34; 2 Chron. xviii. 33; xxxv. 23, al. non occ.

Hithp. pres. apoc. *חָלָהִי*, *Became, feigned that he was, sick*, 2 Sam. xiii. 6.

Inf. *חָלָהוּ*, *Being, becoming, sick*, 2 Sam. xiii. 2.

Imp. *חָלָהִי*, *Be, feign that thou art, sick*, Ib. vr. 5, al. non occ.

חָלָה, f. pl. *חָלָהוּ*, r. *חָלָה*, which see. *A cake, round and perforated with holes, used principally in sacred rites*, Exod. xxix. 23; ii. 4; Lev. viii. 26; xxiv. 5; Num. vi. 15. 19, &c.

חָלָהוּ, m.—pl. f. *חָלָהוּ*, r. *חָלָהוּ*. Syr.

ܚܠܡܐ, *somnium*. Arab. *حَلَمَ*, id. *A dream*, Gen. xx. 3; xxxvii. 5, &c. In which visions were sometimes given, Gen. xx. 6; xxxi. 10, 11; Num. xii. 6; 1 Kings iii. 5. Comp. Deut. xiii. 2, &c. “*Somnia pro nugis*,” says Gesen. on Eccl. v. 6. Comp. with vr. 2. But this place will justify no such acceptance. Common *dreams* are here spoken of and nothing else.

חָלָהוּ, m. pl. *חָלָהוּ*, it. f. *חָלָהוּ*. Lit openings, holes, r. *חָלָה*. *A window, or casement of do.*, Gen. viii. 6. Comp. 2 Kings xiii. 17; Gen. xxvi. 8. See *חָלָה*, it. Josh. ii. 15. 18. 21; Ezek. xl. 25; xli. 16. 26. Aff. *חָלָהוּ*, *חָלָהוּ*, *חָלָהוּ*.

חָלָהוּ, m. once, Prov. xxxi. 8—in the phr. *חָלָהוּ*.—Inf. or verbal noun of v. *חָלָה*. See Is. xxi. 1. *Passing by, or away*. Phr. lit. *children of such an event*; i. e. *orphans*. Symm. *ὁὶ ἀποικοιμένων*. The usage is purely Hebrew therefore.

חָלָהוּ, see v. *חָלָה*.

חָלָהוּ, f. once, Exod. xxxii. 18, r.

הלש. Syr. **ܐܘܒܝܢܐ**, *abjectio. Discom-
figure.*

חֲלָהָה, f. pl. non occ. r. חול, Gram.
art. 169. 5. *Grievous or great pain*, Is.
xxi. 3. “*Dolor parturientis*,” says Gesenius
here: but this is by no means apparent,
Nah. ii. 11; Ezek. xxx. 4. 9, al. non occ.

חלם, v. pres. pl. m. **חַלְמִים**, once, 1 Kings

xx. 33. Arab. **حَلَطَ**, *festinus in re fuit ;
studio usus fuit.* The passage will then read
(Gram. art. 222. 4), *so the men observed and
hasted greatly*, i. e. by an hypallage (Gram.
art. 214. 7), *were very quick, keen, to observe
what (fell) from him.* **חַלְמִים**, should perhaps
be pointed **חַלְמִימִי**, making ה the def. art. in
the sense of **אֲשֶׁר**. See lett. ה above, p. 146,
(d). Gesen. after the usage of the Mishna,
“*declarare jusserunt* ;” but, how this can be
made to suit either the etymology or the
context, it is beyond my power to discover.
LXX. **ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος
αὐτοῦ** ; which is a comment.

חֲלִי, m. } seg. fm. **חֲלָיִים**, pl. }
חֲלִיָּה, f. } for **חֲלָיִים**. Gesen. Arab.

חֲלִי, *monile gemmeum* ; v. **חֲלִי**, *ornavit
monilibus mulierum.* The primitive notion
consisted perhaps, in *sweetness*, thence,
pleasing. See **חלו**, Arab. *An ornament,
necklace*, perhaps, Prov. xxv. 12 ; Cant.
vii. 15. The LXX. **σάρδιον**. Others,
πινωσις. See Schleusn. Lex. ad. Vet. Test.,
al non occ. Fem., Hos. ii. 15. Aff. **חֲלִיָּה**,
al. non occ.

חֲלִי, m. in pause, **חֲלִי**, pl. **חֲלָיִים**. Seg.
fm. **חֲלִי**, r. **חֲלָה**, *Sickness, disease*, generally,
internal or external, of the bowels, head, &c.,
Dan. vii. 15 ; xxviii. 61 ; Is. i. 5 ; liii. 3 ;
1 Kings xvii. 17 ; 2 Kings xiii. 14. Phr.
חֲלָיִים רָעִים וְנֹאמָנִים, *diseases evil and permanent*,
Deut. xxviii. 59. **חֲלִי לֹא יִרְפָּא**, *for a disease,
for none to heal*, 2 Chron. xxi. 18. **חֲלִי
כָּל־רֹאשׁ**, *every head for disease*, Is. i. 5.
חֲלִי עַד־יִמְעָה חֲלִי, *until (the) rise (i. e. excess in)
his disease*, 2 Chron. xvi. 12. Meton. *evil,
calamity*, Eccl. vi. 2, &c. Aff. **חֲלִי**, **חֲלִי**.

חֲלִילִי, m. pl. **חֲלִילִים**, r. חלה. Lit. per-
forated. *A pipe or flute*, as used in feasts,
dances, &c., 1 Kings i. 40 ; Is. v. 12 ; xxx.
29 ; Jer. xlvi. 36, al. non occ.

חֲלִילָה, r. חלה, with ה, parag. according

to the accents ; but most probably a fem.
noun ; lit. *profane thing*, used, however,
as an Interjection, *Profane ! fie ! forbid
it !* or the like. LXX. **μη γένοιτο, μη
εἴη, ἰλεως, μηδαμῶς.** Arabic **حَل**, et

حَل, *vox increpantis camelam* **حَلَّل**, *juramēti solutio, cum quis juramento obstrictus
negat.* Often with ל, כן, Gen. xviii. 25 ;
xliv. 7. 17 : it. with an oath, or some strong
negative asseveration, 1 Sam. xiv. 45 ; xx.
9 ; xxiv. 7 : it. 1 Kings xxi. 3 ; 1 Chron.
xi. 19 ; Job xxxiv. 10, &c.

חֲלִיפָה, f. pl. **חֲלִיפֹת**, r. חליף. Arab.
خَلِيفَ, *resarcita vestis* ; **خَلِيفَة**, *successor.*
Change, fresh supply, to be substituted for
something else : (a) of clothes, raiment,
Gen. xlv. 22 ; Judg. xiv. 12, 13. 19, ellip. ;
1 Kings v. 14 ; 2 Kings v. 5, &c.

(b) In a military sense, *Reinforcement, or
relief of guard*, Job x. 17 ; xiv. 14. See my
notes on these passages, and comp. Ps.
xxxviii. 16, which is, perhaps, an imitation
of the last. Gesenius finds “*orcus*” here, as
in other places innumerable. See, on **חֲלִיָּה**
above, r. חלה. It. Ps. lv. 20, most probably,
i. e. they have succeeding troops to support
them. LXX. **ἀντάλλαγμα**. Aq. **οἷς οὐκ εἰσὶν
ἀλλαγὰι αὐτοῖς**. Symm. **οὐ γὰρ ἀλλάσσονται**.
Others, **οἷ τὸ δόλος ἀντάλλαγμα αὐτοῖς**. Vers.
Syr. **ܐܘܨܬܐܘܪܐ**, *compensatio.*

(c) — of *workmen*, 1 Kings v. 28. Aff.
sing. **חֲלִיפָה**.

חֲלִיפָה, f. pl. **חֲלִיפֹת**, r. חליף. Lit.
stripping, or thing stripped off, the slain ;
hence, *Spoil*, Judg. xiv. 19 ; 2 Sam. ii. 21.

חֲלָהָה, m. with ה, parag. of unity. See
lett. ה above, p. 145, (b). Ps. x. 8 ; in vr. 14.
חֲלָהָה, in pause ; the situation of the accent
marking the ה, as parag. **حَلَاة**,
summa nigredo ; where the **ح** is, apparently,
the **ح** of unity, implying singularity ; &c.
And, as *blackness, darkness*, and the like,
are usually put for *miseria* (see my note on
Job vi. 16), so here, *Very miserable, afflicted*,
&c. ; pl. vr. 10. **חֲלָהָה**, **חֲלָהָה**, **חֲלָהָה**, **חֲלָהָה**,
Keri, **חֲלָהָה**, **חֲלָהָה**, **חֲלָהָה**, **חֲלָהָה**,
see under ה above, al. non occ.

חֲלָה, m. }
חֲלָהָה, f. } pl. **חֲלָהָה**. Constr. **חֲלָהָה**.

Arab. ⁵حَلَّة, *telum, et spatium inter confossum telo, et confodientem.* Cogn. ⁵خَلِيل, *hasta;* ⁵خَلَّة, *foramen quodcunque.* Syr. ⁵سَلِي, *dissolutio, scissura, rima.*

I. (a) *Pierced, wounded:* (b) meton. *slain.* (a) Job xxiv. 12; Ps. lxix. 27; Jer. li. 52: (b) Deut. xxi. 1—3. 6. Phr. ⁵חַלַּל הַחֶבֶר, *slain of the sword*, Num. xix. 16. Metaph. of famine, Lam. iv. 9. Comp. Is. xxii. 2.

II. *Profane, common*, Ezek. xxi. 30: of a prostitute, Lev. xxi. 7. 14. Aff. ⁵חַלְלֵהּ, ⁵חַלְלֵי, &c.

⁵חַלַּל, v. pres. non occ. Apparently nothing more than the preceding noun ⁵חַלְלֵהּ. I. *Pierced, wounded*, Gram. art. 182. 2, seq. Ps. cix. 22. Comp. Luke ii. 35.

Niph. ⁵חַלַּל, ⁵חַלְלֵהּ, pres. ⁵חַלַּל. Constr. abs. ⁵חַלַּל, by, in, ⁵בְּחַרְוֹ, ⁵לְשִׁבְיָהּ. II. *Be, become, profane, common*, Lev. xxi. 9; Is. xlvi. 11; Ezek. vii. 24; xxii. 16. 26.

Infin. ⁵חַלַּל, Ezek. xx. 9. 14. 22. Aff. ⁵חַלְלֵהּ, Lev. xxi. 4.

Pih. ⁵חַלַּל, pres. ⁵חַלְלֵהּ. Constr. immed. med. ⁵חַלַּל, ⁵חַלְלֵהּ, abs. once, Gen. xlix. 4. II. *Make, render profane, common*, variously applied, Exod. xix. 22; xxx. 14; Lev. xix. 8. 12. 29; xxi. 9; Is. xliii. 28; Ps. lxxxix. 40. ⁵חַלַּלְתָּ לְאַרְצָא יְהוָה, *Thou hast profaned his crown to the earth.* Gesen. "projiciendo in terram." But this is not necessary; for *profaning to the earth* may signify, making it equally common and worthless; i. e. putting an end to its choice and sacred character. Comp. vr. 45. The Ps. evidently refers to the times of Christ, and the rejection of the Jews, on account of their infidelity. See vr. 20, seq., and Ps. lxxiv. 7.

Applied to the produce of a tree, Deut. xx. 6. ⁵וְלֹא חָלְלָהּ, *and has not made, i. e. used it as common.* For the three first years the fruit of a tree was considered as in a state of uncircumcision. In the fourth, it was made sacred, i. e. destined to the service of God. After that time it was the propagator's own. See Lev. xix. 23—25; Deut. xxviii. 30; Jer. xxxi. 3; Ezek. xxviii. 16, &c.

To a covenant, i. e. causing it to lose its sacred and binding character, Ps. lv. 21; lxxxix. 35: to statutes, ⁵חַלְלֵהּ, Ps. lxxxix. 32, &c.

Infin. ⁵חַלַּל, Is. xxiii. 9; Mal. ii. 10; Amos ii. 7, &c. Aff. ⁵חַלְלֵהּ, 1 Chron. v. 1, &c. ⁵חַלְלֵם, Jer. xvii. 18.

Part. ⁵חַלְלֵהּ, pl. ⁵חַלְלֵימָהּ. Aff. ⁵חַלְלֵהּ, Ezek. xxiv. 21, &c. *Piping*, 1 Kings i. 40. See ⁵חַלְלֵהּ.

It. ⁵חַלְלֵהּ, f. *Wounding*, Is. li. 9.

Pass. ⁵חַלְלֵהּ, Is. liii. 5.

Puh. *Was, became wounded*, Ezek. xxxii.

26. *Profaned, made common*, Ib. xxxvi. 23.

Hiph. ⁵חַלַּל, pres. ⁵חַלְלֵהּ, ⁵חַלַּל, i. q. Pih.

I. *Make profane*, Ezek. xxxix. 7. Of a covenant or vow, Num. xxx. 3: hence, II.

Loose, set free, Hos. viii. 10; constr. med. ⁵חַלַּל; hence also, III. *Begin*, constr. abs. it. med. ⁵חַלַּל.

Opp. ⁵חַלַּל, 1 Sam. iii. 12;—Gen. vi. 1; x. 8; xli. 54; Deut. iii. 27; Judg. xx. 40;—

Gen. ix. 20 ⁵חַלַּל נַחַשׁ, ellip. for ⁵חַלַּל נַחַשׁ, &c. With Infin. simply, Deut. ii. 25. 31.

Infin. ⁵חַלַּל, 1 Sam. iii. 12, &c. Aff. ⁵חַלְלֵהּ, Gen. xi. 6.

Imp. ⁵חַלַּל, Deut. ii. 24. 31.

Part. ⁵חַלְלֵהּ, Jer. xxv. 29.

Hoph. ⁵חַלַּל. Impers. *It was begun*,

caepit est, Gen. iv. 26. LXX. οὗτος

⁵ἤρξατο, r. יהל. Aq. τότε ἤρξατο, &c.

Some take the sense of *profane*, here, as Maimonides, as if the name of ⁵חַלְלֵהּ was then first applied to idolatrous purposes.

⁵חַלְלֵם, m. def. ⁵חַלְלֵמָהּ, pl. ⁵חַלְלֵמָהּ. Chald.

i. q. Heb. ⁵חַלְלֵם. *A dream; meton. a vision*, as seen in a dream, Dan. iv. 2; vii. 1; Def. ii. 4—7; v. 12, &c. Aff. ⁵חַלְלֵמָהּ, ⁵חַלְלֵמָהּ.

⁵חַלַּל, v. pres. ⁵חַלְלֵהּ. See ⁵חַלְלֵהּ. Constr.

immed. it. abs. it. med. ⁵חַלַּל. Cogn. ⁵חַלְלֵהּ.

Arab. ⁵حَلَمٌ, *pinguis fuit.* Syr. ⁵سَلِمٌ, *somniavit, convaluit.* Comp. John xi. 12.

⁵εἰ κεκοιμηται, σωθησεται: so naturally do the notions of sleep and health run together.

Sleeping, perhaps originally: hence, meton.

I. *Dreaming*, Gen. xxxvii. 6. 9; xli. 11. 15;

xlii. 9. ⁵חַלְלֵם לָהֶם, *he dreamt of (as to) them*,

Judg. vii. 13; Is. xxix. 8; Jer. xxiii. 25;

Dan. ii. 1. 3; Joel iii. 1, &c.

II. *Be, become, stout, fat.* Synon. ⁵קָרַב, Job xxxix. 4. See my note on the place.

Part. ⁵חַלְלֵהּ, *Dreaming*, Gen. xli. 1. And, as visions were oft afforded in dreams, i. q.

⁵חַלְלֵהּ, Deut. xiii. 2. 4. 6. Comp. Num. xii. 6; pl. ⁵חַלְלֵימָהּ, Ps. cxxvi. 1.

Hiph. pres. aff. ⁵חַלְלֵמִי, *Thou wilt make me strong, stout, &c.*, Is. xxxviii. 16.

Part. pl. m. ⁵חַלְלֵימָהּ, *Causing to give out as dreams, visions*, as if the people called for, and encouraged, these things, Jer. xxix. 8.

Comp. Ib. v. 31.

⁵חַלְלֵמָהּ, f. once, Job vi. 6. Gesenius,

in his *Thes.*, p. 480, contends, in the first place, for the *white of an egg*; insisting mainly on the opinions of the Jews; in the second, for *purslain*, because the Syriac **ܫܘܠܝܢܐ**, seems to require this; which his Arabic interpreter renders, by **رَبِيض**, *saliva portulacæ*. As to the first, no reliance can be placed on the opinions of the Jews, grounded on passages of the Talmud; because the whole is modern, and rests on no good assignable foundation: as to the second, the Arabic translation of the Syr. **ܫܘܠܝܢܐ**, is destitute of every thing like authority: not to insist on its disagreement with the best Syrian Lexicographers. And, again, could we rely on this translation, still would Gesenius's gloss on it be inadmissible, as if this herb were "*iners et sine sapore*:" the Arabs themselves giving a very different one; i. e. as if the herb were foolish for refusing to grow in any but running water. So Jauhari, **لأنها لا تنبت إلا في مسيل**: which, however, Dr. Gesenius has pronounced to be wrong. But, as to the fact. Is the juice of purslain *without taste*? He seems to have some doubt of this, and, accordingly, has recourse to a second solution: "*Nec deest probabile etymon, sive a foliis pinguibus dictam existimabis portulacam* (cf. **፳፻፲: ቅ-ብ-፮**: *genus oleris a pinguedine dictum*), *sive a fatuitate*; potest enim **ሰጠማ**, *somnolentia reddi, hinc fatuitas*" (cf. *Ecl.* v. 2. 6. But neither of these places will justify any such notion as remarked above). And, once more, Are the leaves of purslain fat in any sense? But if they were, and if we may rely on the Æthiopic etymology here adduced, would fatness of leaf necessarily imply *somnolency*, and thence *fatuity*? All I can say is, if this congeries of unconnected matter evinces great learning, it certainly does very bad argument. In the last place, Dr. Gesenius objects to the sense derived from the Arab. **حَالُوم**, *lac coagulatum*, because it receives no countenance from the ancients: "*veterum auctoritate destituitur*;" as if Dr. Gesenius universally considered this of any weight. See my notes on this passage.

חלמ, masc. pl. non occ. Arab.

الخلابيس, which is explained by the author of the *Kamoos*—among other things—by **الخلنبوس**, (Giggeius, Golius, and Castell.

خلنبوس, which, if **خلب** is the root, as Jauhari thinks, and as Gesenius partly allows, and if **ن**, is here introduced, as in some other instances, in lieu of (**و**) *teshdeed*, or *dagesh*, this punctuation must be the correct one; that of the Calcutta *Kamoos* false; and of this I have no doubt),

حجر القداح. *Fire-striking stone, flint, pyrites. Flint, or other hard stone*, Deut. viii. 15; xxxii. 13; Is. l. 7; Ps. cxiv. 8; Job xxviii. 9, al. non occ.

חלף, m. Syr. **سُحِب**, *loco, vice*. Arab. **خلف**, *ponè, post; post veniens, &c.* For, *instead of, &c.*, prep., Num. xviii. 21. 31, al. non occ.

חלף, v. pres. **חלף**, "*poët. pro חלף*," says Gesenius. But the truth is, the *precise* sense of each is any thing but identical; this verb signifying, *pass in succession*: that, *pass over*. Arab. **خلف**, *venit post, vel*

ponè alium. Syr. **سُحِب**, *alternavit*. Constr. abs. it. med. **חלף, חלף, חלף**, it. immed. *Pass by or away, (a) as the wind*, Hab. i. 11; Is. xxi. 1: (b) *as a spirit*, Job iv. 15: (c) *as the verdure of herbage*, Ps. xc. 5, 6;—*season of rain, &c.*, Cant. ii. 11; Job ix. 26: (d) — *a person from, or through, any place*, 1 Sam. x. 3; Is. viii. 8; Job ix. 11; xi. 10: (e) — *over, transgress*, i. q. **חלף**, Is. xxiv. 5: (f) — *pierce through*, i. q. **חלף**, Judg. v. 26; Job xx. 24. It should be observed, that words originally differing widely in signification, will often agree in their secondary senses. Meton. i. q. Hiph. *Change*, put away, Is. ii. 18. Comp. vr. 20; it., Ps. cii. 27.

Inf. **חלף**. Pih. pres. **חלף**, constr. immed. *Change*, as clothes, Gen. xli. 14; 2 Sam. xii. 20, al. non occ.

Hiph. **חלף**, pres. **חלף**, **חלף**. Constr. immed. it. med. **חלף**, i. q. Pih.

I. *Change*, as clothes, &c., Gen. xxxi. 7. 41; xxxv. 2; Ps. cii. 27; Lev. xxvii. 10; Is. ix. 9.

II. Meton. *Renew*, i. e. be succeeded by a better state, Job xiv. 7; xxix. 20; Is. xl.

31; xli. 1. See my notes on the two former places.

חלק, v. Chald. pres. חלק, constr. חלק.

Pass by, or away, (c. Heb. above), Dan. iv. 13. 20. 22. 29.

חלק, m. sing. non occ.—dual. חלקים.

Arab. *خَالِصٌ*, *sincerus, integerrimus*: hence, the notions of strength, power, liberty, &c. Syr. *سَمْرًا*, *accinctus ad opus*; it. *سَمْرًا*, losing the *س*, and doubling *م*, *lumbi*.

Synon. *מְהַנִּים*. *The loins*, as the seat of strength. Hence, *covering*, or *binding*, the loins, to give strength, Job xxxi. 20; xxxviii. 3; xl. 7; Is. v. 27; xi. 5; xxxii. 11. To come forth of the loins, to be begotten, Gen. xxxv. 11; 1 Kings viii. 19; 2 Chron. vi. 9. Comp. Jer. xxx. 6, al. non occ. Aff. *חֲלָקָה*, *חֲלָקָה*.

חלק, v. pres. חלק. Constr. immed. it. med. *חן*. See חלק. I. (a) *Deliver, free self, of; put off, or away, a people, shoe, &c.* Hos. v. 6; Deut. xxv. 9. Comp. vr. 10; Is. xx. 2.

(b) *Deliver, give the breast*, Lam. iv. 3.

Part. חלק, Deut. xxv. 10; pl. חלקים, Ib. iii. 18.

II. *Girded or otherwise equipped* (soldier) for battle, Num. xxxii. 21. 29; Josh. vi. 7. 9. 13; pl. Num. xxxii. 30. 32, &c. Hence, Phr. *חֲלָקָה לְצָבָא*, 1 Chron. xii. 23. *חֲלָקָה צְבָאָה*, Num. xxxii. 27. *חֲלָקָה צְבָאָה*, Ib. xxxi. 5. *Man, or men, of the army, equipped, armed.*

Niph. חלק, pres. חלק, pl. constr. abs. it. med. *חן*, *חן*, I. *Be, become, delivered, freed from*, Prov. xi. 8. 9; Ps. lx. 7; cviii. 7.

II. *Equip, arm, &c.*, Num. xxxi. 3. *חלק*, *חלק*, we will quickly be armed, equipped, Ib. xxxii. 17. 20. Comp. vr. 21.

Pih. חלק, pres. חלק. Constr. immed. it. med. *חן*, it. *חן*. I. *Deliver, free, from*, Ps. vi. 5; vii. 5; cxvi. 8; cxl. 11; cxix. 153; Job xxxvi. 19, &c.

II. *Set free, as a stone from a wall; i. e. take out*, Lev. xiv. 40, 43.

Hiph. חלק, pres. חלק. Constr. immed. it. lviii. 11. Comp. Job xl. 18, to which this place probably alludes: also Ps. xxxiv. 21. The lxx. and, after them, the translators of the authorized version, have extracted, *make fat*, from the preceding and following context, rather than from this verb.

חלק, m. } pl. m. חלקים, f. חלקות.

חלקה, f. } Constr. sing. f. חלקה, pl.

חלק, once חלק, with an euphonic Dagesh. Syr. *سَمْرًا*, *sors, portio*. Arab.

حَلَقٌ, *rasio capitis; opes; it. lævum, et infaustum esse; mors, v. حَلَقٌ, metitus fuit*

rem. Cogn. *حَلَقٌ*, *quantitate suâ rem, et mensurâ definitiv; lævigavit et æquabilem reddidit*. I. *Part, portion, lot, (a) of land, wealth; with חלקה*, Gen. xxxi. 14; Deut. x. 9; xii. 12; xiv. 27, &c. Hence, *Interest, right*, Josh. xxii. 25. 27; 2 Sam. xx. 1; 1 Kings xii. 16; 2 Chron. x. 16; Neh. ii. 20, &c. Applied to God, Deut. xxxii. 9; Josh. ii. cc. *חלק*, Job xxvii. 13. Comp. xxxi. 2. See my note here, and Jer. x. 16; li. 19; Ps. xvi. 5, &c.

(b) *Field*, as a portion of land. Arab.

cogn. *حَقْلٌ*, Syr. *مُحَلٌّ*, *ager*; and, hence, the *ἀκεδραμὰ* of the New Test., Acts i. 19. Syr. *مُحَلٌّ* Arab.

حَقْلٌ الدِّمَاءِ, i. e. *ager sanguinum*, 2 Kings ix. 10. 36, 37.

(c) *Portion*, as of the sacrifice, Lev. x. 10. — of the prey, Gen. xiv. 24; Num. xxxi. 36; 1 Sam. xxx. 24. Hence, *The prey*, itself, Job xvii. 5. Metaph. morally, Is. lvii. 6; Ps. l. 18; Eccl. ii. 10; iii. 22; Prov. vii. 21. *חלק*, usually, *with the smoothness, flattery, of her lips*; but, it may be, *with the portion*, i. e. that which the lips had to give over as a prey. Comp. *יָבִיב שְׂפָתַיִם*, Is. lvii. 19, and Prov. x. 31. In like manner, Is. lvii. 6, is taken to signify, Gesen. "*cum levioribus torrentis*, (i. e. *lapidibus glabris torrentis, ex quibus idola facitis*.) But, what can this possibly mean? Did they make idols out of the pebbles found in the mountain torrents? Comp. 1 Sam. xvii. 40. Who ever heard of such a thing?

An Hexaplar reading is, *ἐν μερέσει φάραγγος*; which seems to me well founded; it being certain that *streams* and *rivers* were often dedicated to the deities; and, that hence, we have the *river-nymphs, &c.* Syr. *thy portion and inheritance is with the portion of the torrents*. In this view, the idols might be said to be the portion of idolaters, just as Jehovah was, *to be the portion of his people*; and, as these torrents failed (in Heb. phr. *lied*, see under *כוב*), so did their portion.

Phr. *חלק*, *portion as portion*, i. e. equal portions, Deut. xviii. 8. *חלק*, *portion*,

interest in any one, Josh. ii. cc. חֶלֶק כְּמַעַל, חֶלֶק, gift from above, Job xxxi. 2. חֶלֶק לְשִׁבְעָה, portion to seven; Eccl. xi. 2, seven fold. חֶלְקֵי שִׁבְעָה חֶלְקֵי, seven portions, or parts, Josh. xviii. 5, seq. Aff. חֶלְקֵי, חֶלְקֵי, חֶלְקֵי, &c. pl. חֶלְקֵיהֶם. Fem. (a) Deut. xxxiii. 21; Jer. xii. 10; Job xxiv. 18, &c. (b) Field, 2 Sam. xxiii. 11, 12; 2 Kings iii. 19; 1 Chron. xi. 14; 2 Kings ix. 21, 25, 26, &c. II. Smooth, Gen. xxvii. 16; Ps. lxxiii. 18; Is. xxx. 10. Comp. Prov. vi. 24; Ps. xiii. 3, 4. Aff. חֶלְקֵיהֶם, חֶלְקֵיהֶם.

חֶלֶק, m. Chald. Part, portion, Dan. iv. 12, 20; Ezra iv. 16. Aff. חֶלְקֵיהֶם.

חֶלְקֵיהֶם, pl. f. Chald. Blandishments, flattering things, Dan. xi. 32.

חֶלֶק, m.—pl. non occ. Smooth, slippery, opp. to hairy, Gen. xxvii. 11; fallacious, Ezek. xii. 24. Synon. חֶלְקֵיהֶם, xiii. 7. חֶלְקֵיהֶם, flattering, Prov. v. 3; xxvi. 28. Applied as a proper name, perhaps, to a mountain, Josh. xi. 17; xii. 7.

חֶלֶק, v. pres. חֶלְקֵיהֶם. Constr. immed. it. med. ל, pers. ב, instr. חֶלְקֵיהֶם, as land, wealth, spoil, &c., Josh. xviii. 2; xiv. 5; Deut. iv. 19; xxix. 25; 2 Sam. xix. 30; 2 Chron. xxiii. 18; xxviii. 21; Job xxvii. 17; xxxix. 17; Prov. xvii. 2; xxix. 24, &c.

II. Smooth, fallacious, Hos. x. 2; Ps. lv. 22.

Infin. חֶלְקֵיהֶם, Neh. xiii. 13.

Imp. pl. חֶלְקֵיהֶם, Josh. xxii. 8.

Part. חֶלְקֵיהֶם, Prov. xxix. l. c.

Niph. pres. חֶלְקֵיהֶם, pret. non occ. Be, become, apportioned, Gen. xiv. 15; Num. xxvi. 53, 55, 56; Job xxxviii. 24.

Pih. חֶלֶק, pres. חֶלְקֵיהֶם; constr. immed. it. med. ל, pers. ב, instr. it. in; חֶלְקֵיהֶם, as to, with. Apportion, (a) as in Kal, divide, Gen. xlix. 27; Josh. xviii. 10; Judg. v. 30; 2 Sam. vi. 19; 1 Kings xviii. 6; Is. xxxiv. 17; Ezek. v. 1; Joel iv. 2, &c. (b) Disperse, Gen. xlix. 7; Lam. iv. 16.—Phr. חֶלְקֵיהֶם בְּבָרֵי, חֶלְקֵיהֶם, they divided among themselves my garments, Ps. xxii. 19. חֶלְקֵיהֶם חֶלְקֵיהֶם, he apportioned pains, Job xxi. 17. See my note. חֶלְקֵיהֶם חֶלְקֵיהֶם, he divides them into divisions, 1 Chron. xxiii. 6. חֶלְקֵיהֶם חֶלְקֵיהֶם, he divides, apportions, by price, Dan. xi. 39. חֶלְקֵיהֶם חֶלְקֵיהֶם, I will apportion to him among the mighty, Is. liii. 12.

Infin. חֶלְקֵיהֶם, Josh. xix. 51, &c.

Imp. חֶלְקֵיהֶם, Ib. xiii. 7.

Puh. חֶלֶק, pres. f. חֶלְקֵיהֶם. Be, become, divided, apportioned, Is. xxxiii. 23; Amos vii. 17; Zech. xiv. 1, al. non occ.

Hiph. חֶלְקֵיהֶם, pres. pl. חֶלְקֵיהֶם, with † parag. of sign. II. Kal. constr. immed. it. med. ע, pers. ב, instr. Make smooth, flattering, Ps. v. 10; xxxvi. 3; Prov. ii. 16; vii. 5; xxviii. 23; xxix. 5.

Infin. חֶלְקֵיהֶם, Taking portion, Jer. xxxvii. 12. Sign. I. Kal.

Part. חֶלְקֵיהֶם, Smoothing, Is. xli. 7.

Hithp. חֶלְקֵיהֶם, m. pl. Let them be dividing, apportioning, Josh. xviii. 5, al. non occ.

חֶלֶק, m. pl. constr. חֶלְקֵיהֶם, Smooth (pieces) of stones, 1 Sam. xvii. 40, al. non occ. Arab.

حَالِقٌ, acutus, radere aptus.

חֶלְקֵיהֶם, constr. חֶלְקֵיהֶם, f. (for חֶלְקֵיהֶם, part. pass. v. חֶלֶק), lit. Divided (portion) of —; 2 Chron. xxxv. 5.

חֶלְקֵיהֶם חֶלְקֵיהֶם, pl. f. compd. Gram. art. 169, Exceedingly slippery (way), Ps. xxxv. 6; Jer. xxiii. 12; (ways, means, devices) Dan. xi. 21, 34, al. non occ.

חֶלֶשׁ, v. pret. non occ.—pres. חֶלְשׁ, act. חֶלְשׁ, neut. Constr. med. חֶלְשׁ, ע, it. abs. Discomft, reduce, Exod. xvii. 13; Job xiv. 10. חֶלְשׁ חֶלְשׁ, Dies and grows feeble, by an hypallage, for, grows feeble and dies, Gram. art. 224. 7. See חֶלְשׁ, it. Arab. خَلَسَ, rapuit, abripuit, &c.

Part. חֶלְשׁ, Is. xiv. 12, al. non occ.

חֶלְשׁ, m. opp. חֶלְשׁ, גְּבוּר, Joel iv. 10. Pusillanimous, weak, person. LXX. ἀδύνατος.

חֶם, m.—pl. non occ. r. חֶם. Syr.

حَمٌّ, aestus, calor. Arab. حَمٌّ, id. Infin. or verbal noun. Being, or growing, hot; of the sun, day, bread, &c., Gen. xviii. 1; 1 Sam. xi. 9, 11; xxi. 7; 2 Sam. iv. 5; Is. xviii. 4; Hagg. i. 6; Job xxiv. 19, &c. Aff. חֶם, Job vi. 17. חֶם, Jer. li. 39.

חֶם, m. pl. חֶם, r. חֶם. Hot, of bread, Josh. ix. 12. — clothes, Job xxxvii. 17. See my note, al. non occ. Also the original name for Egypt, apparently; styled by the Copts, ΧΗΕΙ; and, by Plutarach, de Is. et Osir. χημία. He adds, as if to supply the etymon, θερμὴ γὰρ ἔστιν καὶ ὑγρὰ. So the Copt. Shee, fervere. It. Hieronym. quæst., Gen. ix.; Ps. cv. 23, 27; cvi. 22.

חמא, land of Ham. See also Ps. lxxviii. 51, and the lxx.

חמא } f. Chald. Syr. ^{ܡܚܡܐ}, *incaluit*.
חמא } Arab. ^{حَمَا}, and ^{حَمَا}, r. ^{حَمُو},
חמא }

incaluit. Heat. Metaph. anger, Dan. iii. 13. 19; xi. 44. This variety in the vowels may be ascribed either to the punctuists or the copyists, and is of no moment.

חמא, f. once חמא, Job xxix. 6.

Constr. חמא. Arab. ^{خَمَا}, r. ^{خَمُو}, *spissum fuit lac*. Butter, or cheese, as produced from חלב, which see, and Prov. xxx. 33;— Gen. xviii. 8; Judg. v. 25. Joseph. Arch. lib. v. cap. v. γάλα διεφθορὸς ἦδη, *lac jam corruptum*, 2 Sam. xvii. 29; Is. vii. 15. 22; Job xx. 17; xxix. 6; Deut. xxxii. 14. “De quovis lacte,” according to Gesenius, in the last three places: but this does not appear. חמא, in חמא (for חמא), Ps. lv. 22, is, as Gesenius thinks, the pl. of this. See חמא. Probably, i. q. חמא, or חמא. See my note on Job vi. 6, and חמא above.

חמד, m.—pl. non occ. }
חמד, f. constr. חמד } Arab. ^{حَمْد},

laus; εὐδοκία. Desire; m. only in the phrases, חמד חמד, *fields of desire*, i. e. desirable, Is. xxxii. 12. חמד חמד, *youths of desire*, Ezek. xxiii. 6, &c.; and חמד חמד, *vineyards of do.*, Amos v. 11. Fem. חמד, *he departed—died—without desire*, i. e. for his life. Applied to the Holy Land, Ps. cvi. 24; Jer. iii. 19; xii. 10; Zech. vii. 14:—to vessels, implements of war, &c., as valuable, 2 Chron. xxxii. 27; xxxvi. 10; Jer. xxv. 34; Hos. xiii. 15; Nahum ii. 10; Dan. xi. 8; Is. ii. 16. Phr. חמד חמד, *the desire of all the nations*, i. e. Him whom all nations shall receive, and very highly prize, Hag. ii. 7. The Messiah, as the context sufficiently shews. The final ח is here, probably, the ה of unity. See letter ח (b) above, p. 145. In that case the pl. חמד is used to mark the dignity of the person; or, by a *zeugma*, with חמד, Gram. art. 215. 12. In Dan. xi. 37, חמד נשים, *desire of women*. Comp. חמד נשים, 2 Sam. i. 26, i. e. the love of women to a son. In Dan. i. c. some deity—from the context—as Gesenius has no doubt. The Messiah, who was to be born of a virgin, and thence, the desire of women. Aff. חמד, חמד, חמד, חמד.

חמד, v. pres. חמד, 1st pers. pl. aff. חמד, Is. liii. 2. Constr. immed. it. med. חמד, *Desire, covet*, in a good, or a bad sense, Exod. xx. 17; xxxiv. 24; Deut. v. 21; vii. 25; Josh. vii. 21; Is. i. 29; Mic. ii. 2; Ps. lxxviii. 17; Prov. i. 22; vi. 25; xii. 12.

Part. aff. חמד, *His desirable matter*, store, Job xx. 20; Ps. xxxix. 12. Pl. aff. חמד, Is. xlv. 9, *their idols*. Comp. Ib. i. 29.

Pl. f. חמד, applied to vessels and other valuables, Gen. xxvii. 15; 2 Chron. xx. 25; Ezra viii. 27; Dan. x. 3; xi. 38. 43: to the prophet Daniel, Dan. ix. 23; x. 11. 19: pl. of excellence here, Gram. art. 223. 3.

Niph. part. חמד, pl. חמד, *Desirable*, Gen. iii. 6; Ps. xix. 11, &c.

Pih. חמד, *I have greatly desired*, Cant. ii. 3.

חמד, see חמד above.

חמד, f. constr. חמד, pl. חמד, r. חמד. Cogn. חמד. Syr. ^{ܡܚܡܐ}, *incaluit*. Arab.

^{حَمَا}, *impura ex conturbatione fuit aqua*; *iratus fuit*. Cogn. ^{حَمَا}, r. ^{حَمُو}, *incaluit*; hence, from warmth of affection (comp. חמד, *praesidio custodivit, auxilium tulit, &c.* Hence, חמד, wall. I. Heat, applied to wine, as exciting, Jer. xxv. 15; li. 17; Hos. vii. 5. Comp. Rev. xvi. 19; Job xxi. 20: to poison, Deut. xxxii. 24. 33; Ps. lviii. 5; and, in each case, indicating the anger of Jehovah. Hence, metaph. II. anger, fury, of a heated or excited mind, Esth. iii. 5; v. 9; Job xxxvi. 18. See my note, Prov. xv. 1. 18. With חמד, Is. xlii. 25; Jer. xxxii. 27, &c. חמד, Ezek. xvi. 38. With fire, Jer. iv. 4; xxi. 12, &c. Said to be poured out;—hence, the phials, Rev. xvi. 1;—Ezek. vii. 8; xiv. 18; Ps. lxxix. 6. Phr. חמד, *a man of heat*, i. e. angry, Prov. xv. 18. חמד, id. synonym. חמד, Ib. xxix. 22. חמד, Job xix. 29. See my note. חמד, *full cup of the wine—the fury*, Jer. xxv. 15. Hence, the phr. חמד, *pours out anger*, Is. xlii. 25; Ezek. xx. 33, 34. חמד, *poison of monsters*, Deut. xxxii. 33. Comp. v. 24. With the v. חמד, 2 Chron. xii. 7; xxxiv. 25, &c. From its comp. with fire, with חמד, 2 Kings xxii. 17, &c.: it. חמד, Jer. xxi. 12, &c.: with חמד, Ezek. v. 13; and, from its abundance,

with פָּלָה, Ib., &c. Aff. חֲמָתוֹ, חֲמָתָהּ, חֲמָתוֹ, חֲמָתָהּ.

חֲמָוִי, m. once, Is. i. 17, r. חֲמָוִי; חֲמָוִי, perhaps, more properly, as the passage seems to require a passive sense. LXX. ἀδικούμενος. Lit. *soured, or fermented. Injured, oppressed, vexed.* Or, if taken actively, *lead rightly on (by) exciting, encouraging.* See Hieroz. Boch. i. lib. ii. cap. vii. col. 112.

חֲמוּנָה, m. once, phr. חֲמוּנֵי יָרֵכָךְ, how beautiful (are) *the surroundings—clothings—of thy thighs*, they are like, &c. Cant. vii. 2. Comp. Ps. xlv. 14. The bridal ornaments of the spouse of Christ. Gesen. "pingitur puella, καλλιπυγος!"

חֲמֹר, m. pl. חֲמֹרִים. Syr. חֲמֹר. Arab. حَمَارٌ, *asinus.* Boch. Hieroz. i. lib. ii. cap. xii. *An ass*, Gen. xlix. 14; Exod. xiii. 13; xxi. 33; Judg. xix. 3, &c.

In Judg. xv. 16, i. q. חֲמוּרָה, *heap.* So the interpreters generally; which, however, is unnecessary, as the place may be rendered, *With the jaw of the ass,—of an ass!—two fold heaps!* with, &c. And, as asses are in the East much more powerful and valuable than they are with us, they were often used for riding by great men. Comp. Judg. x. 4; xii. 14, &c.; it. Zech. ix. 9, with Matt. xxi. 5; John xii. 15. And, hence, the second Chalif received the title of حَمَارٌ الْجَزِيرَةِ, *Ass of the Island*, i. e. of Mesopotamia. Gesen.

Aff. חֲמֹרָה, חֲמֹרָהּ, חֲמֹרָהּ, חֲמֹרָהּ.

חֲמוּרָה, f. once, dual. חֲמוּרָהִים, Judg. xv. 16. *Two heaps.* Syr. حَمْرَةٌ, and f. حَمْرَةٌ, *granum perforatum*; which is, perhaps, the very word here used. And, as the Philistines seem to have been eminent in growing corn—and hence probably derived much of their wealth,—see Ib. vr. 1; it. vr. 5, et seq.; it is not unlikely that this term, *twice pierced grain*, was here given to them by way of contempt: the dual number being used to intimate, perhaps, the lying of one carcase upon another. See חֲמוּרָה above.

Arab. cogn. حَمْرَةٌ, *hominum, multitudo, densa turba.*

חֲמוּתָהּ, f. sing.—pl. non occ. with aff. only, חֲמוּתָהּ, חֲמוּתָהּ. Thy, her, *mother-in-*

law. Syr. حَمْدٌ. Æth. ስጋዮሽ : Arab. حَمَاءٌ, *socrus*, Ruth i. 14; ii. 11. 18, 19, &c.

חֲמִטָּה, m. once, Lev. xi. 30. See Hieroz. Boch. i. lib. iv. cap. v. LXX. σαῦρα. A sort of *lizard*, apparently. No satisfactory etymology has been found. The modern Jews, translators, &c. *the snail.*

חֲמִי, m. with aff. only, חֲמִיךָ, חֲמִיָּה. Arab. حَمُوٌ, *socer.* Syr. حَمُو. Æth. ስጋዮሽ : id. Thy, her, *Father-in-law*, Gen. xxxviii. 13. 25; 1 Sam. iv. 19. 21, al. non occ.

חֲמִיץ, m. once, Is. xxx. 24, in the phr. חֲמִיץ חֲמִיץ, Auth. Vers. "Shall eat clean provender." LXX. ἄχυρα. Arab. حَمَضٌ, *acidus fuit; it. depasta fuit camelus amarum et salsam plantam; حَمَضٌ, dictam; حَامِضَةٌ, comedens herbas tales camela.* The Arabs have a proverb, الخلة خبز الإبل والحامض فاكهتها, i. e. *Elkhulla* (a sort of sweet herb) *is the bread of the camel; but Elhamz* (a salt, sour plant, חֲמִץ,) *is its fruit; i. e. desert, greater dainty.* Jauhari. חֲמִיץ, *provender, fodder*, of this *sharp, sour herbage; i. e. the most choice fodder.* See חֲמִיץ above, p. 83.

חֲמִישִׁי, and חֲמִישִׁי, m. } pl. irreg.
חֲמִישִׁית, and חֲמִישִׁית, f. } once,
חֲמִישִׁיתוֹ, Lev. v. 24. *Fifth*, ordinal. Gram. art. 181. 2. Arab. خَامِسٌ, *quintus.* Gen. i. 23; xxx. 17; Num. vii. 36, &c. Fem. Gen. xlvii. 24; Lev. xxvii. 15. 19, &c.

Aff. חֲמִישִׁיתוֹ, with masc. non occ.

חֲמִיל, v. pres. חֲמִיל, חֲמִיל. Constr. abs. it. med. חָמ, חָמָה: occasionally with vv. חָמ, or

חָמָה. Arab. حَمَلٌ, *portavit; tulit, pertulitque patienter.* Bear with, *forbear* with. Meton. *spare*, 1 Sam. xv. 15; 2 Sam. xii. 6; 2 Chron. xxxvi. 15, 16; Lam. ii. 2. 17, with חָמָה: Jer. xiii. 14; Ezek. vii. 4; Job vi. 10, &c. Applied to *God's name*, Ezek. xxxvi. 21, meaning perhaps *the Messiah.*

Infin. f. חָמָה, Ezek. xvi. 5.

It. חמלה, Is. lxiii. 9; Gen. xix. 16. Aff. חמלהו.

חמם, v. pret. חם, pres. חם, apoc. חם, it. pl. m. חממי. See חם. Constr. abs. it. med. ל. *Be, or grow hot, of the day, the excitement of wine, or lust, Exod. xvi. 21; Is. xlv. 16. Impers. 1 Kings i. 2; Eccl. iv. 11; Jer. li. 39; Hos. vii. 7; Ps. xxxix. 4.*

Infin. חם, Is. xlvii. 14; it. חם, see in its place above.

Niph. part. pl. m. נחמים. *Being, becoming, hot, inflamed, Is. lvii. 5, med. ב, al. non occ.*

Pih. חחם, *She warms, i. e. hatches, once, Job xxxix. 14.*

Hithp. חחם, *Is, becomes, warm, once, Job xxxi. 20.*

חמן, m. pl. חמנים, sing. non occ. r. חם, cognn. חם, from Arab. حَمَان. Heb.

חמן, &c. Pers. خمانی, *similitudo*. Castell. Polyg. *Images, dedicated to the sun, apparently, and which, according to Spencer, de leg. Hebr. lib. ii. cap. xxv. § iii. were of a conical form: "κωνοειδές αὐτῶ σχῆμα, μελανὰ τε ἢ χροία."* See the Thesaurus of Gesenius, p. 489, et seq., who cites this, with certain Phœnician inscriptions containing this word. See also "Henrici Arentii Hamaker, . . . Miscellanea Phœnicia, Lugdun. Batav. 1828," pp. 49—54, and also his "Diatrobe Philologico-critica, aliquot monumentorum Punicorum," &c. Ib. 1822, with Selden de Diis Syris Syntag. ii. cap. viii. and the authors severally cited in each. Upon the whole, I am disposed to believe, that the term חמן, is rather derived from חם, *Ham, the Father of Canaan, of Mitsraim, &c.*; and, hence, the progenitor of the Egyptians, &c., Gen. x. 6—20: and hence, by the latter, worshipped as presiding angel of the sun, under the title of Ἄμουν, Gr. Ἄμμων; which is probably our very word. Hence too, Egypt, seems to have been named χημία. Copt. Χημει. See חם above, and Plutarch, de Iside et Osiride; Lev. xxvi. 30; Is. xvii. 8; xxvii. 9; Ezek. vi. 4. 6; 2 Chron. xiv. 4; xxxvi. 4. 7, al. non occ. Aff. חמנים.

חמם, m. pl. חממים, constr. sing. חמם, pl. non occ. Arab. حَمَس, *fortis, durusque.*

Syr. حَمَسَة, *patientia. Violence; meton.*

*Injury, as either given or received, Ps. vii. 17; Ezek. xii. 19;—Gen. xvi. 5; Judg. ix. 24; Jer. li. 35; Joel iv. 19; Obad. vr. 10; Hab. ii. 8. 17. Phrr. איש חמם, man of violence, Ps. xviii. 49. איש חמם, id. if not insensitive, 2 Sam. xxii. 49; Ps. cxl. 2. 5. חמם, witness of violence, i. e. injurious, false. חמם ידנים, the violence of your hands, Ps. lviii. 3. אצרים חמם, Amos iii. 10, is, according to Gesenius, "quod vi et injuria partum est," i. e. *treasuring up what is obtained by violence*: but this is not certain: "who store up violence," with the Auth. Vers. in the sense of laying it up to prey upon themselves—metaph.—might be the intention of the writer. Comp. Rom. ii. 5; which is perhaps an imitation of this place. See the LXX. Aff. חמסו, חמסי.*

חמם, v. pres. חמם. Constr. immed. it. med. על, pers. Arab. حَمَسَ, *vehemens fuit, in religione, strenuus valdè in prælio.* Syr. حَمَسَ, *arripuit*; cogn. חמם. *Doing violence, injury, wrong, to any person or thing, Job xv. 33; xxi. 27. See my notes, Prov. viii. 36; Jer. xxii. 3; Ezek. xxii. 26; Zeph. iii. 4.*

Niph. pl. m. נחמסו, *Violated, suffered violence, Jer. xiii. 22. παραδειγματισθηαι.* Comp. Matt. i. 19.

חמץ, m.—pl. non occ. seg. Syr. حَمِضَ, *fermentavit.* Cogn. حَمِضَ, *acidus factus est.* Arab. حَمُوضٌ, *subacidus humor. Vinegar, either of wine or any other intoxicating liquor, Num. vi. 3; Prov. x. 26; xxv. 20; Ruth ii. 14. In Ps. lxix. 22. חמץ ישתו, for my thirst they made me drink vinegar.* Comp. Matt. xxvii. 34. 48; Mark xv. 23; Luke xxiii. 36; John xix. 29. See Poole Synop. Kuinoel, &c. on these places.

חמץ, m.—pl. non occ. See חמץ. *Any thing fermented, particularly bread, leavened, Lev. ii. 11; Exod. xii. 15; xiii. 3. 7; Lev. vii. 13; xxiii. 17, &c.; Amos iv. 5. נשר חמץ, fumigate, i. e. with incense, a thank-offering of that which is leavened; i. e. contrary to God's appointments, as may be seen from the places cited in the last article.*

חמץ, v. pres. חמץ. Constr. abs. See חמץ above. *Fermenting; of bread, leavening; being, becoming, leavened, Exod. xii. 34. 39.*

Infin. aff. חֲמָצוּתָא, *Its being leavened*, Hos. vii. 4.

Part. pass. חֲמָצוּץ. Metaph. from the sharpness affecting the taste in vinegar, applied to the brilliancy of scarlet, or the like, as supposed similarly to affect the sight. Boch. Hieroz. i. lib. ii. cap. vii. coll. 113, seq. "Ergo, ut pinguis est color, et acer, et amarus, et austerus; ita etiam acutus . . . ita ὀξύ dici, quod clarum est, et vegetum, et multo lumine excitatum, quales sunt læti omnes et floridi colores. . . . Et ῥόδα ὀξυφέγγη . . . πορφύρα διαφόρα, καὶ ὀξύτατα . . . χρώματος ὀξέως, καὶ λευκοῦ." So Is. lxiii. 1. חֲמָצוּץ נְגִידִים, *splendid of clothing*. Synon. חֲמָצוּץ נְגִידִים, in the next member. Comp. vr. 2.

Hiph. part. f. מְחַמְצֵת, lit. *Fermenting; leaven*, Exod. xii. 19, 20. LXX. ζυμωτόν.

Hithp. חֲמָצוּץ, *Is, becomes, excited, perturbed*, once, Ps. lxxiii. 21.

חֲמָצוּץ, v. pres. non occ. See חֲמָצוּץ above, once, Cant. v. 6. LXX. παρήλαθε. Aquil. ἔκλιεν, παρήλαθεν. Sym. ἀπονεύσας παρήλαθεν. Syr. ܚܡܘܨܐܘܬܐ, *se subducens præterierat. Withdrew, disappeared*, seem to suit the context. All that can be gathered from the etymology appears to be, that, as حَمَقٌ, in the Arabic, signifies "*mente laboravit*," so *defect, non-appearance, disappearing*, may have then obtained in the use of this word, as in the "*ignis fatuus*" of the present day.

Hithp. f. חֲמָצוּץ, Jer. xxxi. 22. LXX. ἀποστρέψεις. Sym. *demergeris in profundum*." He seems to have read חֲמָצוּץ. Syr. well, ܚܡܘܨܐܘܬܐ, *dubia eris*. See Arab. حَمَقٌ above. *Actest undecidedly*, perhaps, *loiterest*. Comp. 1 Kings xviii. 21.

חֲמָצוּץ, m.—pl. non occ. Syr. ܚܡܘܨܐܘܬܐ, *vinum*. Arab. حَمَرٌ, *rubuit facies*, as if from excitement; حَامَرَةٌ, *vehementia æstus*. Cogn. حَمَرٌ, *fermentavit; pudore affectus fuit; vinum bibit; حَمَرٌ, vinum. Wine*, Deut. xxxii. 14; Is. xxvii. 2, al. non occ.

חֲמָצוּץ, m. Chald. Def. חֲמָצוּץ, pl. non occ. i. q. Heb. חֲמָצוּץ, *Wine*, Dan. v. 1, 2. 4. 23; Ezra vi. 9; vii. 22.

חֲמָצוּץ, m. sing. only. I. *Clay, or earth*, as used by the potter; from its redness, perhaps. Comp. חֲמָצוּץ, אֲדָמָה, Is. xlv. 9; lxiv. 7; Jer. xviii. 4, &c.:—by builders, Exod. i. 14; Job iv. 19; Nah. iii. 14; Gen. xi. 3:—as in forming mounds, Job xiii. 12:—to receive impression, or form, as wax, Job xxxviii. 14:—out of which man was formed, Job x. 9; xxxiii. 6:—as (a) mire of the street, or (b) of the bottom of the sea; (a) Job xxx. 19; Is. x. 6; xli. 25: (b) Hab. iii. 15:—from its cheapness or abundance, Job xxvii. 16. Hence, from the notion of quantity, perhaps, II. (a) *a measure*, so called; the *Homer*, containing ten baths; dry measure, Lev. xxvii. 16; Num. xi. 32; Ezek. xlv. 11. 13, 14. In this sense, pl. חֲמָצוּץ; (b) *heaps*, Exod. viii. 10.

חֲמָצוּץ, m. Arab. حَمْرٌ, *bitumen judæicum*. *Pitch*, or rather, *a sort of tar*, found to issue from the earth about Babylon and elsewhere, Gen. xiv. 10; and used as a cement, Ib. xi. 3; Exod. ii. 3. This is the ἀσφαλτος of Herodotus, which he says, Clío. clxxix, was used as cement in constructing the walls of Babylon. So Justin from Trogus Pompeius, lib. i. cap. ii. "Hæc (Semiramis) Babyloniam condidit, murumque urbi cocto latere circumdedit, arenæ vice bitumine interstrato; quæ materia in illis locis passim e terra exæstuat:" and, hence probably so called, see חֲמָצוּץ. See also Tacit. Hist. v. 6. Strabo lib. xvi. Ed. Casaub. p. 743; Diod. Sic. ii. 48; xix. 98, 99. Quint. Curt. v. 16. Dioscor. i. 99, &c. Gesen.

חֲמָצוּץ, v. pres. חֲמָצוּץ, constr. abs. See חֲמָצוּץ above. *Fermenting, being in an excited state*, Ps. xli. 4; lxxv. 9. Comp. חֲמָצוּץ. For—Puh. redup. fm. חֲמָצוּץ, (a) *They are excited, become red, inflamed*, Lam. ii. 11; Job xvi. 16. See my note: (b) *perturbed*, Lam. i. 20.

Hiph. pres. aff. f. חֲמָצוּץ (חֲמָצוּץ?) *She cemented it*, i. e. so applied the חֲמָצוּץ, as to make it proof against water. Constr. med. ָ.

חֲמָצוּץ, m.—pl. non occ. Syr. ܚܡܘܨܐܘܬܐ, *inguen, ùia*. Æth. ስጦት: *matrix*. Arab. حَمِيْشٌ, *adeps*. I. *The abdomen*, perhaps, from its fat and fleshy character, 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10.

II. *The fifth part*. Arab. حَمْسٌ, *pars quinta*. See חֲמָצוּץ, Gen. xlvii. 26.

חֲמִשָּׁה, m. constr. חֲמִשָּׁה } Arab.
 חֲמִשָּׁה, f. constr. חֲמִשָּׁה }

חֲמִשָּׁה, f. חֲמִשָּׁה, *quinque*. The numeral *Five*, taken, perhaps, as a *full* (fat, Arab. *حميش*, *adepts*) or *round* number, from the five digits of the hand; which, being repeated, presents the ground-work of our decimal arithmetic. "Ut numerus septenarius sæpe sacer est et rotundus, ita nonnumquam et quinquenarius," says Gesenius. He then cites Is. xvii. 6; xxx. 17; by way of proof. But, in the first of these places, the numerals, *two, three, four*, also occur; in the second, *one*, and *one-thousand*, are also found. But, are these also sacred numbers, the context being evidently as much for each of them, as for that? "Maxime," he adds, "in rebus Ægyptiacis," Gen. xliiii. 34, &c. But all that can be said of these places is, that a *round*, rather than a *sacred*, number, is clearly intended. He next appeals to the *περτάδα* of the Basilidian Gnostics, as noticed by Irenæus adv. Hæres. i. 23, and Epiphanius i. p. 68, Colon. But, can the usages of heretics be taken as truly illustrative of the intentions of the sacred writers? I think not. See my Sermons and Dissertations, Dissert. i., Intro. to Job, § ii. et seq., where these principles are fully considered, Gen. v. 6; ii. 15. 17, &c., in places innumerable. Gram. artt. 181. 226.

חֲמִשִּׁים, f. non occ., Gen. vi. 15; vii. 24; viii. 3, &c. Aff. חֲמִשִּׁים, חֲמִשִּׁים, חֲמִשִּׁים, 2 Kings i. 10. 12. 14, &c. *Fifty*. Hence—
 חֲמִשִּׁים, v. Pih. *Divided into fifth parts*.

Meton. *took a fifth part*. Arab. *خمس*, *quintavit opes populi... quintam cepit partem*, once, Gen. xli. 34. And, as a participial noun of Kal—

חֲמִשִּׁים, m. pl. cogn. חֲמִשִּׁים, which see. Arab. *حمس*, *fortis, durusque*. *Firm, compact*, in array of battle, Exod. xliii. 18; Josh. i. 14; iv. 12; Judg. vii. 11. Comp. חֲמִשִּׁים, Josh. iv. 13, &c. See חֲמִשִּׁים above.

חֲמִת, m. constr. חֲמִת. As the (") is here immutable, the root is probably חִמ, which we have perhaps in the Arab. *خيم*, *operuit*, and *خيمة*, *tentorium*, as something covered, enclosed. Cogn. *حام*, r. *حوم*,

obivit, rem circumlatus fuit. *A vessel*, most probably a bottle made of skin, see חֲמִת, Gen. xxi. 14, 15. 19, al. non occ.

חֲמִת, m. Patronym. of חֲמִת, *Hamath*, a city of Syria, Gen. x. 18.

חֲמִת, m. seg. for חֲמִת, Gram. artt. 77; 148. 11, and art. 96. 2, pl. non occ. Aff. חֲמִת. Syr. *حن*, *gratia*. Arab. *حن*, *benevolentia*. Cogn. *خزان*, *commoditas vitæ*. (a)

Grace, favour. Phr. *חָצַף הָאֵן בְּעֵינַי*, *he found, obtained, favour in the eyes of —*, Gen. vi. 8, &c. *חָצַף אֶת-הָאֵן-בְּעֵינַי*, *I have given favour — in the eyes of —*, Exod. iii. 21; xi. 3, &c. it. *חָצַף הָאֵן לְפָנַי*, *grace, favour, is diffused*, Ps. xlv. 3. Comp. Luke iv. 22; Prov. xxii. 11; Eccl. x. 12. With *חָצַף*, *bore, received*, Esth. ii. 15. 17; v. 2; with *בָּנִד*, Ps. lxxxiv. 12; Prov. xi. 16: with *שָׂקֵל טוב*, Prov. xiii. 4, &c. Meton. accepted, considered, as such, i. e. (b) *Grace, elegance*, Prov. i. 9; iv. 9: hence, phr. *יָצְרָה הָאֵן*, as a *graceful antelope*, Prov. v. 19: (c) *Worth, precious stone*, Prov. xvii. 8. Comp. xxii. 1. To this usage may be referred the passage, viz. Zech. iv. 7, *הוֹצִיָא אֶת-הָאֶבֶן הָרִאשֹׁנָה*, *for (one) shall bring forth the principal stone; (the) shoutings to it (shall be) precious, precious!* i. e. very precious is it. In which it is a strict parallel to Is. xxviii. 16, and 1 Pet. ii. 6; Rev. xxi. 19, &c., which see, and Job xxxviii. 7, with my note. The *אֶבֶן פְּתוּחָה*, of Job, seems sufficiently to identify itself with the *הָאֶבֶן הָרִאשֹׁנָה*, and *הַשְּׂאוֹת*, of Zechariah; and to shew, that to this place in Job allusion is made, intimating that the rejoicing at the *new creation* shall not be unlike that at the completion of the *old*. Comp. Rev. xi. 17; xix. 1. 6, et seq.; xxi. 3. See my Exposition on these places, Sermons and Dissert. 1830. (d) By a further meton., *petition for favour, grace*, with *פְּתוּחָה*, Zech. xii. 10.

חֲמִת, v. pres. חֲמִת, apoc. חִת. Cogn.

חֲמִת. Arab. *حنو*, r. *حنأ*, *inclinavit, flexit*. Constr. abs. it. med. *עַל*, against; *לְ*, for, at; *בְּ*, in; *אֶתְפָּנִי*, לפני, *before*; *מִדָּוָד לְ*, out with respect to —; *סָבִיב לְ*, round about with respect to —. *Inclining*; hence, *laying down*, or *pitching*, as a tent, Gen. xxvi. 17; xxxiii. 18; Num. i. 52; ii. 34; Is. xxix. 3; Ps. xxvii. 3; Zech. ix. 8. In Is. xxix. 1. *עִיר חֲמִת דָּוִד*, *city (where) David pitched (his tent)*, ellip.

Infin. חָנַן, *inclining*, of the day, Judg. xix. 9. *Pitching*, as a tent, Num. i. 51, &c. Aff. חָנְנֵנִי, Ib. x. 30. חָנְנֶכֶם, *your pitching*, Deut. i. 33.

Imp. חָנֵן, 2 Sam. xii. 28; pl. חָנִי, Num. xxxi. 19, &c.

Part. חָנֵן, Exod. xviii. 5; Ps. xxxiv. 8: f. חָנְנָה, 2 Sam. xxiii. 13, &c.: pl. חָנְנִים, Exod. xiv. 9, &c. Aff. חָנְנָה, for חָנְנָה אֶל, *Ag. παρεμβεβληκότων σου*. Sym. *παρεμβαλλόντων περί σε*, Ps. lii. 6.

חָנּוּת, either a f. pl. of חָנַן, r. חָנָן, or, an Infin. of that root. In the first case, *Entreaties* for pity, favour, Job xix. 17. See my note. In the second, *showing favour, pity*, Ps. lxx. 10. In the first case, חָנּוּתִי, Job l. c. should be read חָנּוּתִי.

חָנּוּן, m.—pl. non occ. r. חָנָן, fm. intens. Gram. art. 154. 9. *Very gracious*, applied to God only, Exod. xxii. 26; xxxiv. 6; Ps. lxxxvi. 15, &c.

חָנְנִית, f. pl. once, Jer. xxxvii. 16. Arab. حَنَّانٌ, *puteus*. It is singular that Freytag should omit to give this signification, when both Gigueüs and Castell had given it from the Kamoos. In this case it is synonymous with the בּוֹר, of Jeremiah, used in the same context. See this word. *Wells*, used as dungeons, al. non occ.

חָנַט, v. pres. pl. חָנְטוּ, constr. immed. it med. חָנְטוּ. Arab. حَنَّطَ, *rubuit corium; maturuit*; hence, حَنَّطَ, *bonis odoribus condidit mortuum*; as if an embalmed body were ripened, or matured like something cooked. I. *Ripened*, Cant. ii. 13. II. *Embalmed*, Gen. l. 2. 26.

Infin. חָנַט, *Embalm*, Gen. l. 2. Part. m. pl. חָנְטִים. Persons *embalmed*, Gen. l. 3. Aq. τῶν ἀρωματισσόμενων. Nothing can be more natural than the application of a process something like that of tanning leather to the maturing of fruit. (See נָשַׁל, which is applied both to cooking, and to the ripening of fruit.) In vulgar English, too, one is said to be *tanned in the sun*, when the colour of his skin has been, in some respects, changed by exposure to the sun's heat. The surface of a mummy has much the appearance of leather. Ewald was wrong, therefore, when he supposed that the "rubuit" of the Arab. حَنَّطَ, had any thing

to do with the ripening of fruit: a change of state, not of colour, being intended. Certain sorts of leather might indeed become red when tanned; and this is all the Arab. Lexicographers mean. Hence, too, we may see what reliance is to be placed on etymologies derived from the Talmud, and other Jewish sources, as dwelt on here and elsewhere by Gesenius.

חָנְנָיִן, m. pl. Chald. i. q. Heb. חָנְנִים. *Wheat*, Ezra vi. 9; vii. 22, al. non occ.

חָנְנִיבֵי, m. pl. aff. *His trained men*, r. חָנָן, which see, Gen. xiv. 14, al. non occ.

חָנְנִיבָה, f. once, Jer. xvi. 13, r. חָנָן, i. q. חָן. *Grace, favour*.

חָנִית, pl. חָנִיתִים, and חָנִיתוֹת, r. חָנָה, from its flexibility. *A spear, or lance*, 1 Sam. xiii. 19; xxi. 9; Ps. lvii. 5, with חָנִית: comp. 1 Sam. xviii. 11, and Job xli. 18, whence it should seem that this was a missile; and, in this respect differed from חָנִיבָה, which was a sort of halbert. Pl. 2 Chron. xxiii. 9; Is. ii. 4; Mic. iv. 3. Aff. חָנִיתוֹ, חָנִיתָהּ, in pause, Hab. iii. 10, חָנִיתוֹתֶיךָ.

חָנַךְ, v. pres. חָנְכֵי, חָנְכֵנִי, parag. aff. constr. immed. it. med. חָנְכֵי, pers. it. med. חָנְכֵי.

Arab. حَنَّكَ, *expertem reddidit; firmavit, intellexit rem. Imbue; adapt, person or thing, so as to become fitted for certain ends: as (a) a child*, Prov. xxii. 6: (b) *a house*, for residence, Deut. xx. 5. *The Temple* for divine service by prayer, &c., i. e. dedicating it, 1 Kings viii. 63; 2 Chron. vii. 5. Comp. Acts ii. 2, seq.

Imp. חָנֵךְ, Prov. l. c. Part. pass. f. חָנְכָה, constr. חָנְכָה, concr. for abstr. *Dedication*, Neh. xii. 27; Num. vii. 10, 11; Ps. xxx. 1, &c.—

Chald. id. Dan. iii. 2, 3; Ezra vi. 16, 17.

חָנָם, adv. augm. of חָן, Gram. art. 167; if the terminating חָן in these adverbial forms is not the same with the Arab. حَنَّانٌ, an, which is also used in forming adverbs: lit. *graciously*. (a) *Gratis*, i. e. without fee or reward, Gen. xxix. 15; Exod. xxi. 2; Is. lii. 3; Jer. xxii. 13, &c. (b) *Gratuitously, fruitlessly, in vain*, Mal. i. 10; Prov. i. 17; Job i. 9, &c. (c) *For nothing*, i. e. there being no just cause, *undeservedly*, &c., 1 Sam. xix. 5; Lam. iii. 52; Ps. xxxv. 7; Prov. i. 11. Gr. δωρεάν. It.

Ezek. vi. 10. אֲחִיחִים, Job i. c. הַחִיָּים, Ps. l. c. נִיחִים, יֵאָהֵב הַחִיָּים, Ezek. xiv. 23. See Nold., p. 338, &c. Phr. קָלִיל הַחִיָּים, *gratuitous*, — i. e. taking no effect, — *vileness*, Prov. xxvi. 2. דְּבִי חַיִּים, *faultless*, *innocent*, *blood*, 1 Kings ii. 31.

חַנְמָל, m. once, Ps. lxxviii. 47. *Frost*, usually after the Jews; and which they seem to have arrived at from conjecture, grounded on the parallelism. Gesenius takes the Arab. ⁵חַנְמָל, *an ant*. But how *an ant* could destroy certain trees, as the hailstones did, it is difficult to say. Nor can any reliance be placed on the supposition that ח here, and in certain other instances, has been prefixed as a servile letter. It seems probable to me that ח has here been inserted, as in אֲחִיחִים, for אֲחִיחִים, &c. See under letter ח. If so, the vowels should probably be חַנְמָל. Now we have in the Arab. cogn. ⁵חַבִּיל, * *vescens arboris spinosæ fructu*; which would well apply to the locust. Again, ⁵חַבִּילִים, is *animalculum quod moritur, deinde ob pluviam*

* The more usual form, from which such words are derived, is ⁵חַבִּיל, or ⁵חַבִּילִים, Gram. art. 154. 12, seq. It is worth remarking, that ⁵חַבִּילָה, signifies a vineyard, a vine, one of its roots; the fruit of the trees named ⁵חַבִּילָה, and also a certain herb, which last, the Libyan lizard, hence named ⁵חַבִּיל, devours; ⁵חַבִּיל, too, signifies a grape-tree, ⁵חַבִּיל, ⁵חַבִּילִים. The sycamore of Scripture is, indeed, rather a fig-tree than a vine; see Celsii Hierobot. i. p. 310, seq. It has been remarked by Jerome, and others, in commendation of the term *frost* in this place, that the sycamore-tree is much injured by the cold. It should be remembered, however, that *frost* and *cold* are nowhere mentioned as forming any part of the plagues of Egypt, to which the passage in question evidently relates. Besides, these plagues are spoken of as miraculous; but, as it is usual for the occasional cold winds of Egypt to injure the sycamores, this could have been no miracle. And, again, Exod. x. 5. 15, we are expressly told that the locusts, succeeding the hail-stones, devoured all the fruits, &c., which the hail had left: and in this order the Psalmist speaks, placing this *destroyer* after the hail.

reviviscit; which looks very like the nature of those insects which infest fruit trees. We have, moreover, all but our Hebrew word in

the Arab. ⁵חַנְמָל, ⁵חַנְמָל, which the author of the Kamoos tells us, is the fruit of the *ghaf-tree*, ⁵חַנְמָל, and of ⁵חַנְמָל, *a sort of pulse*; whence is formed the verb, ⁵חַנְמָל, i. e. *he ate it*. From which a noun of agency would signify a *consumer*, *devourer*, &c. of such fruit. If it be said, still this does not come home to the fruit of the sycamore, it may be answered that, *Consumer* of fruit is all this is contended for; besides, corresponding words in these dialects have not universally precisely the same signification; nor have they always, even in the same dialect, at different periods and places. In the preceding verse, be it observed, two of the names of the *locust* do occur; which inclines me to believe, that this is another name of the same animal; and so some of the rabbins, as cited by Bochart have thought. *Consumer* (comp. Mal. iii. 11), perhaps, or *destroyer*, would be the best translation, as preserving the force of ⁵חַבִּיל, Heb. ⁵חַבִּיל,

sufficiently exact, and, at the same time, not venturing to be too specific. Sym. *ἐν σκώληκι*, by the worm. Aq. *ἐν κρίει*. Lxx. *πάχηη*. See Bochart. Hieroz. ii. lib. iv. cap. i. col. 444.

חַנְמָל, v. pres. חַנְמָל, apoc. חַנְמָל, it. חַנְמָל, Amos v. 15. Aff. חַנְמָל, parag. חַנְמָל, Is. xxvii. 11; it. aff. חַנְמָל, for חַנְמָל, if it is not Hoph. Gen. xliii. 29. Constr. abs. it. immed. it. med. חַנְמָל, חַנְמָל. Syr. חַנְמָל, *gratiam fecit*. Arab. חַנְמָל, *misertus fuit*. Cogn. חַנְמָל. *Being or acting favourably, graciously, kindly, to any one*, Gen. xxxiii. 5. אֲשֶׁר רָחַם אֱלֹהִים אֶתְעַבְדָּךָ, in which God hath shewn favour to thy servant, Exod. xxxiii. 19; Lam. iv. 16; Ps. lix. 6; Deut. xxviii. 50. Apoc. 2 Kings xiii. 23. Aff. חַנְמָל, Gen. xxxiii. 11. Deut. vii. 2. חַנְמָל, Ps. lxxvii. 2. חַנְמָל, Num. vi. 25. חַנְמָל, Is. xxvii. 11; Job xxxiii. 24.

Infin. חַנְמָל, abs. Is. xxx. 19, it. constr.—חַנְמָל, Ps. lxxvii. 10, it. aff.—Job xix. 17, חַנְמָל.

חַנְמָל, Is. xxx. 18. Imp. aff. חַנְמָל, Ps. iv. 2. חַנְמָל, once, Ps. ix. 14, &c. חַנְמָל, Ps. cxxiii. 3, &c. Pl. חַנְמָל, Job xix. 21. חַנְמָל, Judg. xxi. 22.

Part. הוֹנֵן, Ps. xxxvii. 21, &c. pl. non occ.
Niph. נִהְנַנְתִּי, 3d pers. sing. fem. *Hast become graceful*; some, *pitiable*, Jer. xxii. 23, al. non occ.

Pih. pret. non occ. pres. הוֹנֵן, and הוֹנִין, i. q. Kal. *Be favourable, gracious to*, Ps. cii. 15; Prov. xxvi. 25.

Infin. aff. הִנְנֶה, Ps. cii. 14.

Part. מְהוֹנֵן, Prov. xiv. 21.

Hoph. pres. only, הוֹנֵן, *Be favoured, find favour*, Is. xxvi. 10; Prov. xxi. 10.

Hithp. הִתְהַנְּנֶה, &c. pres. הִתְהַנְּנִי : constr. med. הִתְהַנְּנִי, לְפָנַי, לְפָנֶיךָ, pers. *Implore, supplicate, favour*, 1 Kings ix. 3; viii. 33. 59; 2 Chron. vi. 24; Job xix. 16; ix. 15; Ps. xxx. 9, &c.

Infin. הִתְהַנְּנֵנִי, Esth. iv. 8. Aff. הִתְהַנְּנֵנִי, Gen. xlii. 21.

חנן, v. Chald. pret. pres. non occ.

Infin. שׁוֹמֵן, *Showing favour*, Dan. iv. 24.

Ithpa. part. מְתַחֲנֵן, Dan. vi. 12. *Imploring favour*.

חֲנָף, m. once, Is. xxxii. 6. Syr.

حَنْفٌ, *gentilismus. Arabic حَانَفٌ, fastidiosus. Heathenism; ungodliness.*

חֲנָפִים, m. pl. הַנְּפִים, constr. הַנְּפִי. Syr.

حَنْفٌ, *gentilis. Heathenish, ungodly, person*, Is. ix. 16; xxxiii. 14; Ps. xxxv. 16; Prov. xi. 9; Job viii. 13, &c.

חֲנָף, v. pres. תְּחַנְּפֶנּוּ. See חֲנָף. Constr. abs. it. med. הֲ, instr. it. in, place. *Being heathenish, profane, ungodly*, Is. xxiv. 5; Jer. xxiii. 11; iii. 1; Ps. cvi. 38; Jer. iii. 9; i. q. Hiph. probably erroneously pointed.

Infin. abs. הִנְיָ, Jer. iii. 1; Mic. iv. 11.

Hiph. pres. only, תְּחַנְּפֶנּוּ, constr. immed. it. med. הֲ, הֲ, instr. Num. xxxv. 33; Jer. iii. 2; Dan. xi. 32.

חֲנָפֶה, f. once, Jer. xxiii. 15, constr. for abs. i. q. חֲנָף. *Heathenism, impiety.*

חנק, v. in Kal non occ. Syr. مَنَفٌ, *suffocavit, strangulavit.* Æth. 𐩨𐩣𐩪 : id.

Arab. حَنَقَ, id.

Niph. pres. הִתְחַנַּף, *Became hanged, here hanged himself*, 2 Sam. xvii. 23, al. non occ.

Pih. part. מְחַנֵּף, *Suffocating, killing*, once, Nahum ii. 13.

חֲסָדִים, m. pl. חֲסָדִים, constr. חֲסָדֵי. Syr.

حَسَدٌ, *probrum; it. gratia.* Arab.

حَسَدٌ, *invidia.* Cogn. حَصَدٌ, *demessa segetes; contorsio vehemens; firmitas in chordis, &c.* Hence, as the reaping of corn, *twisting, firmness*, may be applied either in a good or bad sense, i. e. either as implying favour or the contrary; so perhaps this word has taken the signification of *favour*, or the *contrary*; and, in this latter acceptance we have the famous traditional expression, viz.

حَصَادُ الْأَلْسِنَةِ, *the reapings (cuttings) of tongues*, i. e. their malignity. شر كلامها

وقطعها في أعراض أناس, *The evil of their sayings, and their cutting (up) the reputation of men* (Sharishi, and to the same effect

Motarazzi, on the pref. to Hariri) which has been erroneously rendered by Golius and Castell, while Giggeius is correct. Gesenius finds "studium erga aliquem" here: but

without authority. I. *Favour, kindness, benevolence*, with مَتَّحًا, Exod. xxxiv. 6; Josh. ii. 14; 2 Sam. ii. 6, &c. Phrr.

فَعَسَا حَسَرَ, *do favour with, to*,—Gen. xxiv. 12. 14. 49, &c. יש אלי חסר, *he laid favour on, to, him*, Ib. xxxix. 21: comp. Ezra vii. 28, &c. — נָצַר חָסַר לְ, *preserving, keeping, favour for* —, Exod. xxxiv. 7; Ps. lxi. 8, &c. It. — לְ — עָשָׂה, Deut. v. 10, &c. with

עָשָׂה, 1 Sam. xx. 8. הִשָּׂא חָסֶר לְפָנָי, *she obtained favour before him*, Esth. ii. 9. 17. חָסֶר וְסוּבַנּוּ, *favour, mercy, shall surround him*, Ps. xxxii. 10. אֲשַׁרְהָ —, *let me sing*,—Ps. ci. 1.

וְאִמְתָּ וְיָדְבִירוּ פָנֶיךָ, *and truth go before thy face*, Ps. lxxxix. 15; lix. 11. — הַמְעֲשִׂירֶנִי, *who crowneth thee with* —, Ps. ciii. 4. — מִשָּׁךְ —, *drawing out, extending to* —, Ps. cix. 12; Jer. xxxi. 3. אֶל־עֲבוּדָךְ —, *let them not leave thee*, Prov. iii. 3, &c. הִפְצַחְתִּי —, *I have willed*,—Hos. vi. 6; Mic. vii. 18.

שָׁמַר —, *keep*,—Ib. xii. 7; Neh. i. 5. — רִדְף —, *following up*,—Prov. xxi. 21; Ps. xxiii. 6. With art. הַחָסֶר, Deut. vii. 12; 2 Sam. ii. 5; Ps. cxxx. 7, &c. — בְּטַחְתִּי בְּ, *I trusted in* —, Ps. lii. 10. בְּ — יָפֶסֶר, *By — is iniquity covered*, Prov. xvi. 6. — מְצֻדָּה בְּ, *is supported by* —, Prov. xx. 28; Ps. xciv. 18. — רִיבָן בְּ, id., Is. xvi. 5. יָסַר מִן —, *pass away from*, 2 Sam. vii. 15; 1 Chron. xvii. 13.

וְלֹא אָפִיר מֵעַם —, *will I not annul with*, Ps. lxxxix. 34. מֵאֶחָ — מֵעַם —, *move away from*, Is. liv. 10. מֵעַם — תִּפְרֹחַ אֶת —, *wilt cut off — from*, 1 Sam. xx. 15. — כְּתוּרְתִי, *I have withholden*, Ps. xl. 11. — דָּמִינוּ, Ps. xlvi. 10. — אֲצַנֵּן, lix. 17. For other

constructions, Ps. lxxxv. 8; lxxxviii. 12; lxxxix. 3; xc. 14; xcii. 3; cxix. 41. 64; cxliii. 8. 12; xxxi. 8. 17. 22; xlii. 9; lvii. 4; lxxvii. 9; xcviii. 3; xxxiii. 18, &c.; Neh. xiii. 14. We have, moreover, the following combinations, viz., מְלִכֵי חֶסֶד, 1 Kings xx. 31, *gracious kings*, חֶסֶד נְדוּלָה, 2 Chron. i. 8. חֶסֶד יְהוָה, Ps. xxxiii. 5. חֶסֶד אֵל, Ps. lii. 3. גְּבוּרַת חֶסֶד, i. e. very gracious, lxxxvi. 5. 15; Joel ii. 13, &c. חוֹבַת חֶסֶד, *the law of grace*, Prov. xxx. 26. אֲנָשֵׁי חֶסֶד, *gracious, good, men*, Is. lvii. 1. חֶסֶד נְעוּרָיִךְ, *grace of thy youth*, Jer. ii. 2. לְפִי חֶסֶד, *for the purpose of mercy*, Hos. x. 12. אֲהַבְתָּ חֶסֶד, *the love of mercy*, Mic. vi. 8. חֶסֶד יְיָ אֱלֹהִים, *the favour of God*, Ps. lii. 10; xxi. 8. חֶסֶד עוֹלָם, *everlasting favour*, Is. liv. 8. אֱלֹהֵי חֶסֶדֵי, *God of thy favour*, Ps. lix. 18. גְּדֹל חֶסֶדֶךָ, *the greatness of thy favour*, Num. xiv. 19. רַב חֶסֶדֶךָ, *the multitude of thy mercy*, Neh. xiii. 22; Ps. v. 8. יָרַךְ חֶסֶדֶךָ, *precious is thy favour*, Ps. xxxvi. 8. טוֹב חֶסֶדֶךָ, *good is thy favour*, Ps. lxiiv. 4, &c. חֶסֶדֵי יְהוָה, *the favours of Jehovah*, Ps. lxxxix. 2. חֶסֶדֵי דָוִד, — *of David*, Is. lv. 3; 2 Chron. vi. 42.

II. *Piety, goodness*. Sym. *ἄνεδος*, by an irony, Prov. xiv. 34, i. e. *baseness or impiety*: so Lev. xx. 17. So also Job vi. 14, according to some. Aff. חֶסְדוֹ, *his piety*; חֶסְדֶּךָ, f. חֶסְדְּךָ; pl. חֶסְדֵיךָ.

חסד, v. in Kal non occ. Pih. pres. aff. חֶסְדֶּךָ, *Accuse thee of baseness, impiety*. See sign. ii. above, Prov. xxv. 10, al. non occ.

Hithp. pres. תִּחַסְדִּי, *Thou becomest (appearest) gracious*: sign. i. above, al. non occ.

חָסַד, v. pres. יִחַסְדָּה, constr. med. פָּ, pers. thing, it. פָּחַד. In one case, seems abs. viz. Ps. xvii. 7: and so usually taken, but the construction is, מוֹשֵׁעַ חוֹסִים — *Saving those who trust in thy right hand*. Arab. *حَسَا*, *securus se in protectionem recepit*. Castell. Æth. ሐሠዋ: *gavisus fuit*. Cogn.

Arab. حَسَّاس, r. حوس, *strenuus et audax fuit*. Comp. حَسَّاس, r. حيس. Cogn. Heb. חוּס, חוּשׁ. Syr. مَحْسَا, *propitius fuit*. Trust, confide, in, Deut. xxxii. 37; Judg. ix. 15; 2 Sam. xxii. 3. 31; Is. lvii. 13; Nah. i. 7; Ps. vii. 2, &c.

Infin. חָסוּהוּ, Ps. cxviii. 8; Is. xxx. 2. Part. חָסָה, Prov. xiv. 32, &c. pl. חוֹסִים, Ps.

xviii. 31. Constr. חוֹסֵי, with א following, Ps. ii. 12; v. 12, &c.

חֲסוֹן, m.—pl. non occ. r. חסן. *Strong, powerful*, Amos ii. 9. הַחֲסוֹן, Is. i. 31. *The powerful*, i. e. thing thought to be so, the idol.

חֶקְרוֹת, f. once, Is. xxx. 3, הַחֶקְרוֹת, *The confidence*, r. חסח. Gesenius finds *refugium* here, and *fugit* in the verb: which is any thing but obvious.

חֶסֶדִים, m. pl. חֶסְדֵי, r. חסד. *Gracious*, either subjectively, or objectively; i. e. either (a) the giver, or (b) the receiver of favour, grace, &c., Jer. iii. 12; Ps. cxlv. 17; 2 Sam. xxii. 26; Ps. xviii. 26; xii. 2, &c.: (b) Deut. xxxii. 8; Ps. xvi. 10; lxxxvi. 2; cxlix. 1. 5, &c.

Aff. חֶסְדֵיךָ, חֶסְדֵי, חֶסְדֵיךָ, חֶסְדֵי.

חֶסְדֵיךָ, f. pl. non occ. *The stork*, r. חסר; termed *pious* by the ancients, because kind to the parent and young. See Bochart. Hieroz. ii. lib. ii. cap. xxix. An unclean bird according to the law, Lev. xi. 19; Deut. xiv. 18;—Jer. viii. 7; Zech. v. 9; Ps. civ. 17. In Job xxxix. 13, we have—speaking of the ostrich—אִם־אֶבְרָהּ חֶסְדֵיךָ וְנִצָּה, which Gesenius translates, “*at num etiam pia est penna et pluma ejus?*” i. e. “*sed non (ciconiæ instar) pia est erga pullos, contra eos impie tractat:*” which strikes me as far-fetched in the extreme. I prefer taking חֶסְדֵיךָ, as qualifying אֶבְרָהּ, in apposition, Gram. art. 217. 4, seq., and this combination to signify *choice, enviable, feather*: see חָסַר above, and the place in my Job.

חָסִיל, m.—pl. non occ. r. חסל, which see; lit. *devourer*. *A species of locust*, but which it is impossible to say, 1 Kings viii. 37; Is. xxxiii. 4; Joel i. 4; ii. 25; Ps. lxxviii. 46; 2 Chron. vi. 28. Gesen. “*Lxx. βροῦχος:*” but the lxx. give τῆ ἐβρουσῆ; Aquila, τῶ βρούχῳ. Sym. τῶ μύζητῳ. See Schleusen. Lex. in Vet. Test. Boch. Hieroz. ii. lib. iv. cap. i. col. 445.

חֲסִין, m. once, Ps. lxxxix. 9, r. חסן. *Mighty, powerful*.

חֲסִיר, m. Chald. once, Dan. v. 27, r. חסר. *Deficient, wanting*, in weight.

חָסַל, v. pres. parag. חֲסַלְנִי, once, Deut. xxviii. 38. Arab. cogn. خَالَ, *secuit, resecut*. Sam. חָסַל, *consumptus fuit*. Arab.

cogn. **חָסַל**; *collegit. Crop off, devour, destroy.*

חָסַם, v. pret. non occ. pres. **חֹסֵם**, constr. immed. it. med. **חָסָה**. Arab. **حَسَمَ**, *præsectum membrum, aut venam cauteris ustulavit ne efflueret sanguis. Cogn. حَزَمَ, *cingulo strinxit. Bind, tie up, stop, the mouth, Deut. xxv. 4. LXX. οὐ φημίσεις βοῶν ἀλωόντα. Comp. 1 Cor. ix. 9; 1 Tim. v. 18, al. non occ.**

Part. f. **חֹסֵמָה**, once, Ezek. xxxix. 11. Here, I think, *Shut up, stop, stay*, so that Gog, mentioned in the context, should fall there; for it is added, **וַיִּקְרֹא יְהוָה וַיִּבְרָא**, *and they shall bury Gog there, &c.* See the LXX. and Syr.

חֹסֵן, m.—pl. non occ. Arab. **حَصَنَ**, *munimentum, arx. Strength, power, Is. xxxiii. 6; Jer. xx. 5; Ezek. xxii. 25. Meton. wealth, Prov. xv. 6; xxvii. 24.*

חֹסֵן, Chald. def. **חֹסְנָא**, *Strength, power, Dan. ii. 37. Aff. חֹסְנִי, my power, Ib. iv. 27, al. non occ.*

חֹסֵן, v. Niph. **יִחְסֵן**, *Be, become, strong, powerful, once, Is. xxiii. 18.*

Chald. Aph. pl. **יִחְסְנֵן**, pres. **יִחְסְנֵן**, *Confirm, make strong, Dan. vii. 18. 22. Theod. κατέσχυον κατέξουσιν. The prophecy evidently alludes to that period when Christianity should be established in the world. See my Sermons and Dissertations, pp. 345. 359.*

חֹסֵף, m. def. **חֹסְפָא**. Chald. pl. non occ. *Clay, of the potter, Dan. ii. 41. 33—35. 42, 43. 45. Theod. ὄστράκων, ὄστρακων. Etym. doubtful; perhaps, Arab. حَسِيفَةٌ, quod vile, &c.*

חֹסֵר, m.—pl. non occ. Syr. **حَسَر**, *detrimentum passus est. Arab. حَسَرَ, lassus, fuit, defecit camelus: cogn. حَسِرَ, damnum passus est; حَسِرَ, حَسِرَ, jactura. Deficiency, want, Prov. xxviii. 22; Job xxx. 3, al. non occ.*

חֹסֵר, m. id. Deut. xxviii. 57; Amos iv. 6, only.

חֹסֵר, m. constr. **חֹסֵר**, pl. non occ. Syr. **حَسِر**, *vacuus, expers. Arab. حَاسِرٌ, id.*

1 Kings xi. 22; Eccl. vi. 2; x. 3. **חָסַר**, **חָסַרְתִּים**, *wanting madmen, 1 Sam. xxi. 16. חָסַר לֵב, *wanting in sense, i. e. foolish, Prov. vi. 32; vii. 7; ix. 4, &c. חָסַר דְּבַר, *wanting in discrimination, Ib. xxviii. 16. חָסַר לֶחֶם, *wanting bread, 2 Sam. iii. 29; Prov. xii. 9.****

חָסַר, v. pres. **יִחְסַר**, pl. **יִחְסְרוּ**, constr. abs. it. immed. it. med. **יָ**, pers. See **חָסַר**. *Want, lack, be in need, Gen. viii. 3; xviii. 28; Deut. ii. 7; viii. 7; xv. 8; Prov. xxxi. 11; Eccl. ix. 8; Ps. xxiii. 1, &c.*

Infin. abs. **חֹסֵר**, Gen. viii. 5. Pih. pres. **יִחְסְרֶהוּ**, *Thou diminishest him, makest him fall short of, constr. כֵּן, Ps. viii. 6. LXX. ἡλάττωσας αὐτόν. Comp. Heb. ii. 7, seq., al. non occ.*

Part. **חֹסֵר**, *depriving of, withholding from, Eccl. iv. 8, only.*

Hiph. **יִחְסֵר**, pres. **יִחְסֵר**. *Cause to fall short, want, Exod. xvi. 18; Is. xxxii. 6.*

חֹסְרוֹן, m. r. **חֹסֵר**. *Much want, great deficiency, Eccl. i. 15, only.*

חָה, m. *Pure, faultless, Job xxxiii. 9. See the parallel member, and my note on the passage, al. non occ.*

חָפָה, v. once **חָפָה**, pres. non occ. Syr.

חָפָה, *operuit. Arab. حَفَا, occultavit, constr. immed. Covered, veiled, the head, face, 2 Sam. xv. 30; Jer. xiv. 3, 4; Esth. vii. 8.*

Part. pass. **חָפְסִי**, constr. **חָפְסִי**, 2 Sam. xv. 30; Esth. vi. 12.

Niph. **יִחְפֹּה**, *Covered, overlaid, with, constr. וַ, Ps. lxxviii. 14, only.*

Pih. **יִחְפֶּהוּ**, pres. apoc. **יִחְפֶּהוּ**, constr. immed. it. med. **יָ**. *Overlay, case, with gold or wood, 2 Chron. iii. 7—9. Aff. יִחְפֹּהוּ, ll. c. once, יִחְפֹּהוּ, 2 Kings xvii. 9. Acted secretly, clandestinely.*

Puh. **יִחְפֵּהוּ**, according to Gesenius, — Is. iv. 5, which he thus renders, — “*omnes res magnificæ obtentuntur.*” LXX. *σκεπαθήσεται.* His translation, however, is any thing but faithful; the “*omnes res magnificæ*” can hardly be found in the Prophet. The allusion evidently is to the cloud and flame of fire which accompanied, lead, and protected, the Israelites in their march out of Egypt. We may, then, take the passage thus: *For upon the whole (all), glory shall be a covering, i. e. shall act as a defence, על פְּלִמְתָּן הַר־צִיּוֹן, upon the whole place, or every place, of Mount Zion. In this case it*

amounts to the same thing, whether we take this word as a noun or a verb: the first is most obvious.

חִפְּחָה, f. r. חִפְּחָה, pl. non occ. Arab.

خَفَاءٌ, *operimentum, velum, &c.* Bride-chamber, Ps. xix. 6; Joel ii. 16. LXX. ἐκ παστού αυτού: hardly, the "torus nuptialis" of Gesenius.

חִפְּזוּ, v. pret. non occ. pres. חִפְּזוּ, pl. חִפְּזוּ, with בָּהֵל, בָּהֵל, שָׂץ. Constr. abs.

Arab. حَفَزَ, *trusit, festinare fecit; حَفَزَ, pavit, metuit. Affright, alarm; meton. hurry, Deut. xx. 3; Job xl. 23.*

Infin. aff. חִפְּזִי, *My alarm, hurry, Ps. xxxi. 23; cxvi. 11. חִפְּזָה, 2 Sam. iv. 4. חִפְּזוֹ, 2 Kings vii. 15.*

Niph. pl. m. חִפְּזוּ, pres. חִפְּזוּ, *Be, become, hurried, Ps. xlviii. 6; civ. 7.*

Part. חִפְּזוֹ, *Hurried, 1 Sam. xxiii. 26, al. non occ.*

חִפְּזוֹן, m. pl. non occ. *Haste, hurry, Exod. xii. 11; Deut. xvi. 3; Is. lii. 12, al. non occ.*

חִפְּן, m. dual. חִפְּנִים, constr. חִפְּנֵי. Arab. سَفْحَانِ. Æth. ገፍፍ: Arab.

حَفْنٌ, *pugillus; حَفْنَةٌ, mensura duarum manuum, quantum iis capi potest. Both closed hands, i. e. so as to hold something between them, Exod. ix. 8; Lev. xvi. 12; Ezek. x. 2. 7; Prov. xxx. 4. Comp. חִפְּנִים, Job xxxvi. 32, with my note. Aff. חִפְּנֵי, חִפְּנֵי, חִפְּנֵי.*

חִפְּףָה, part. r. חִפְּףָה, i. q. חִפְּףָה, which see. Constr. על. *Cover, protect, shield, Deut. xxxiii. 12, only. LXX. σκιάσει. Aquila. παστώσει. Theod. σκεπάσει.*

חִפְּץ, m. pl. חִפְּצִים. Arab. حَفِصَّ,

collegit; whence, حَفِصَّةٌ, mater collectionis, quæ pullos sub alas congregat; i. e. gallina. Cogn. حَفِصَّ, commodè ac quietè egit vitam. Will, good-will, desire, mind, delight. Meton. Thing, matter, affair, producing, or proceeding from, —, 1 Sam. xi. 25; 2 Sam. xxiii. 5; Eccl. iii. 1. 17; v. 3; viii. 6; xii. 1. 10; Is. lviii. 3; Jer. xxii. 28; Mal. i. 10. חִפְּץ, land of delight, Ib. iii. 12. חִפְּץ יְהוָה, the will of Jehovah, Is. liiii. 10. חִפְּץ לַיהוָה, id. 1 Sam. xv. 22. חִפְּץ, —

of the Almighty, Job xxii. 3. חִפְּץ, — of her hands, Prov. xxxi. 13; viii. 11; iii. 15; Ps. cxi. 2, &c. Aff. חִפְּצִי, חִפְּצִי, חִפְּצִי, חִפְּצִי, חִפְּצִי, חִפְּצִי, חִפְּצִי, חִפְּצִי.

חִפְּץ, m. } r. חִפְּץ, pl. חִפְּצִים, constr. חִפְּצִי, f. } חִפְּצִי. *Willing, delighting, acquiescing, in, 1 Kings xxi. 6; Ps. v. 5; Mal. iii. 1; Neh. i. 11; Ps. xxxv. 27; xl. 15, &c. Fem. 1 Chron. xxviii. 9, only.*

חִפְּץ, v. pres. חִפְּץ, חִפְּץ, pl. חִפְּצוּ, pause חִפְּצוּ, it. חִפְּץ, pause, חִפְּץ, r. חִפְּץ. Constr. abs. it. med. א, לִפְּץ, it. immed. it. ל, with infin. I. *Delight in, be pleased with, acquiesce in; desire, will, Gen. xxxiv. 19; Num. xiv. 8; Judg. xiii. 23; 1 Sam. xviii. 22; 1 Kings xiii. 33; Ps. xxxiv. 13; xxxv. 27; Job xiii. 3; Ezek. xviii. 23; Deut. xxv. 7; Ps. xxxvii. 23, &c.*

II. Arab. حَفِصَّ, *inflexit, contorsit. Bend, move, Job xl. 17.*

Infin. abs. חִפְּץ, Ezek. xviii. 23. Part. חִפְּץ, f. חִפְּצָה, see above.

חִפְּרָה, v. pres. חִפְּרָה, constr. immed. it. med. חִפְּרָה, חִפְּרָה, חִפְּרָה, in, &c. instr. ל, for, pers.

Arab. حَفَرَ, *fodit. Syr. حَفَرَ, id. I. Dig, as a well, &c., Deut. xxxiii. 14; Gen. xxi. 30; xxvi. 15. 18; Num. xxi. 18; Job xxxix. 21, &c.; and hence, so to make a snare, Ps. xxxv. 7; vii. 16. II. Dig into. Metaph. Search, investigate, seek out, Josh. ii. 2, 3; Job xxxix. 29.*

חִפְּרָה, pres. חִפְּרָה. III. Syr. حَفَرَ, *erubuit. Æth. ገፍፍ: id. Arabic*

حَفَرَ, *pudore ductus fuit. Syn. בוש. Constr. abs. it. med. חִפְּרָה. Blush; meton. be ashamed, confounded, Is. i. 29; xxiv. 23; Jer. xv. 9; L. 12; Mic. iii. 7; Ps. xxxiv. 6; xxxv. 4; Job xi. 18: see my note.*

Infin. II. חִפְּרָה, Josh. ii. c. Part. I. חִפְּרָה, Eccl. x. 8. Hiph. III. חִפְּרָה, pres. חִפְּרָה, i. q. Kal. (a) *Blush, &c., Is. liv. 4; xxxiii. 9: (b) cause, put to the blush, shame, Prov. xiii. 5. Part. חִפְּרָה, Prov. xix. 26.*

חִפְּרָה פְּרוֹת, once, Is. ii. 20: better read as one word, חִפְּרָה פְּרוֹת. *Moles, usually. Gesenius prefers taking it as a larger mouse, or rat. See Bochart. Hieroz. i. pp. 63. 411. 1026, 1031, 1032, a redup., perhaps, of חִפְּרָה, leaving out ח in the second place, for

euphony's sake; as, חפרה, for חפרה. Of course no reliance can be placed on the present vowels, as they were manifestly intended for two distinct and separate words. *Constant, habitual, digger*, or the like, would seem to be its literal meaning; to which, *Mole* answers well.

חפש, m. once, Ps. lxiv. 7. Arab. ^{sc}حَفَشَ, *insectatio et reieductio*. Chald. Samar. חפס, *fodit, scrutatus est*, as in חפר. *Investigation, search, inquiry*.

חפש, v. pret. non occ. pres. pl. חפשו, constr. immed. *Search, investigate*, Ps. lxiv. 7; Prov. ii. 4; Lam. iii. 40.

Part. חפס, Prov. xx. 27. Niph. חפשו, *Shall they be sought out*, i. e. Esau, as a people, Obad. vr. 6.

Pih. חפש, pres. יחפש. Constr. abs. it. med. חפ, פן, from. *Search diligently, carefully*, Gen. xxxi. 35; xliv. 12; 1 Sam. xxiii. 23; 1 Kings xx. 6; 2 Kings x. 23; Amos ix. 3; Zeph. i. 12; Ps. lxxvii. 7.

Puh. pres. חפשי, *Is searched*; i. e. tried grievously, Prov. xxviii. 12. Comp. Luke xxii. 31; σινάσαι, Amos ix. 9, and v. בחן. LXX. ἀλίσκονται.

Part. מחפש, diligently, carefully, *searched*, Ps. lxiv. 7.

Hithp. החפש, pres. יחפשו, constr. abs. it. med. על, on, פ, of thing; it, ה, with Inf. Cogn. Heb. חפש, which see. Arab.

^{sc}حَبَسَ, *peristroma, quod strato superponitur*; ^{sc}حَبَسَ, *cingulum ad cohibendos equos*. Syr. سَحَف, *obstrinxit*. Cogn.

^{sc}سَحَفَ, *strinxit*. Chald. חבץ. See my note on Job xxx. 18. This part of the verb is evidently no derivative from the above חפש unless, indeed, it was also used in the sense of one or more of its cognates; it has, therefore, given endless trouble to the Lexicographers and Grammarians, who, after all, appear to have succeeded but badly in their decisions. *Be, become, clothed, bound*, as with any covering, armour, &c. Hence, meton. *Equipped, accoutred*. See my note on Job xxviii. 14; 1 Kings xx. 38, יחפש, *he became bound, or, he bound himself, with a fillet over his eyes*. Job xxx. 18, יחפש, *is my clothing bound*, i. e. about me. 2 Chron. xxxv. 22, יחפש, *to fight with him was he equipped*. Comp. last member, and 1 Kings xxii. 30,

with vr. 34, where the armour is mentioned; and 2 Chron. xviii. 29, with vr. 33;—1 Sam. xxviii. 8, וַיַּחְפֹּשֶׁתְּ שָׂאֵל וַיַּלְבֵּשׁ בְּגָדִים אַחֲרָיו, *so Saul equipped—attired—himself, for he put on other clothes*; i. e. he equipped himself suitably to the occasion. Sym. μετεσχημάτισεν ἐαυτὸν, al. μετεσχημάτισατο. Ἀλ. ἡλλοιώθη. See LXX. Comp. also the other places above cited; and it will appear, I think, that we have now arrived at the real force of this word.

חפש, m. once, Ezek. xxvii. 20. Arab. ^{sc}حَفَشَ, *reieductio*. בְּגָדֵי הַפֶּשֶׁת, *clothes, cloths? of liberation*, lit.; i. e. *Spreading out freely to the view of the purchaser*.

חפש, f. of the last; once, Lev. xix. 20. *Freedom, liberty*.

חפש, v. Kal non occ. Puh. f. חפשה, *She was freed*, once, Lev. xix. 20.

חפש, m. } relat. of חפש above, pl. m. חפשיה, f. } חפשיים, Gram. artt. 139; 136. 5. *Free, from servitude, &c.* יצא חפשי, *I go out—from servitude—free*, Exod. xxi. 5. וַיִּשְׁלַחְךָ הָאֱלֹהִים חָפְשִׁי, *thou shalt send him from thee free*, Deut. xv. 12, 13. 18. יַעֲשֶׂה חָפְשִׁי, *shall make free*, 1 Sam. xvii. 25; Job iii. 18, &c. בְּמֵתִים חָפְשִׁי, *free among the dead*, Ps. lxxxviii. 6, i. e. dead, and so liberated from the various difficulties and labours, to which captives, and others subject to restraint and slavery, are exposed. In vr. 4, these general evils are alluded to; in vr. 5, a comparison is made with persons descending to the pit, i. e. the prison. See

בַּר in its place; and to a hero who has lost his power, and hence, as it should seem, made captive, Exod. xxi. 2. יצא חפשי, *he shall go out, for (as) a free man*, Ib. vr. 26. וַיִּשְׁלַחְךָ הָאֱלֹהִים חָפְשִׁי, *he shall send him out for*— Pl. Is. lviii. 6; Jer. xxxiv. 9. 11. 16. Fem. 1 Kings xv. 5.

חפש, Kerī, חפשיה, f. once, 2 Chron. xxvi. 21. *Freedom*; i. e. retirement from the business of public life. So 2 Kings xv. 5. בֵּית חָפְשִׁי, *house of liberation, freedom, from public service*. There is neither necessity, therefore, nor authority, for the “*nosocomium*,” infirmary, of Gesen., &c. Aquila, ἐν οἴκῳ ἐλευθερίας. Sym. καὶ ὄκει ἐγκλεισμένος, less exactly. Vulg. in domo libera.

חץ, m. pl. החצים, constr. חצי. Arab. *حَصَّ*, *celeriter ivit*; *حَصَّة*, *portio*. Cogn. *حَصَّ*, *domus ex arundine*, &c. r. חצן. An arrow, 2 Kings xix. 15, &c. Phrr. תְּשׁוּבָה חָץ, *arrow of victory*, 2 Kings xiii. 17. חָץ פְּתָאִים, *sudden arrow*, Ps. lxiv. 8. חָץ שָׁחַת, *a slaughtering arrow*; kerī, שָׁחַת — *of (the) slaughtered*. חָץ הַיְהוָה, *arrow, i. e. staff of his spear*, 1 Sam. xvii. 7, where the kerī has צָץ, *wood*, meaning the same thing. שָׁנָן — *sharp do.*, Prov. xxv. 18. חָץ בָּרוֹר, *a polished do.*, Is. xlix. 2. חָץ מָוֶת, *mortal is my arrow, i. e. inflicting death*, Job xxxiv. 6. See my note. בְּעֵלֵי חָצִים, *Lords of —, i. e. archers*, Gen. xlix. 23. חָצֵי עֲדֵי, — *of the Almighty, i. e. plagues inflicted by him*, Job vi. 4. חָצֵי גִבּוֹר, — *of a hero*, Ps. cxx. 4. הִרְעֵב, — *of famine*, Ezek. v. 16. With verbs, יָרָה חָץ, *he shoots an arrow*, 1 Kings xix. 32; Is. xxxvii. 33. יָפְצָה חָץ, *an arrow pierce*, Prov. vii. 23. שָׁחַף, — *flieth*, Ps. xci. 5. חָצוּ — יָצְאוּ, *His arrow shall go forth*, Zech. ix. 14. כִּפְּנוּ חָצִים, *they fix their arrow*, Ps. xi. 2. דָּרְסוּ חָצִים, *they tread—direct, their arrow*, Ps. lxiv. 4. — יִשְׁלַח, *he sends forth arrows*, 2 Sam. xxii. 15. אֶת־הַחָצִים — כִּי־צָאוּ, *find the arrows*, 1 Sam. xx. 21. קַח הַחָצִים, *take the arrows*, 2 Kings xiii. 18. הִבְרֹו חָצִים, *polish ye the arrows*, Jer. li. 11. לִירוֹא בְּחָצִים, *to cast with arrows*, 2 Chron. xxvi. 15. בְּחָצִים יָבֵא, *with arrows shall (one) come*; i. e. he shall bring them, Is. vii. 24. קָלַף בְּחָצִים, *he shook, agitated, the arrows, i. e. of divination*, Ezek. xxi. 26. הַשִּׁיקוּ בְּחָצִים, *they set on fire with arrows*, Ezek. xxxix. 9. Num. Is. xlv. 16, and Ps. vii. 14; and my notes on Job v. 7; vi. 4. אֶבְלָה, — *I will finish, i. e. exhaust*, Deut. xxxii. 23. אֶשְׂבֵּר, — *I will saturate*, Ib. vr. 42. נִתְחַרְתִּי, — *have descended on me*, Ps. xxxviii. 3. לְאוֹר—הִלְכִי, *to the giving of light—they proceeded forth, i. e. the lightnings did so*, Hab. iii. 11. אֶפְסַל, — *I will make to fall*, Ezek. xxxix. 3. יִפְּחוּן — *His arrows break to pieces, destroy*, Num. xxiv. 8. Aff. חָצוּ, חָצוּ, &c. pl. חָצֵי, חָצֵי, &c.

חצב, חָצַב, v. pres. יִחַצֵּב. Constr. immed. it. הָ, pers. 3, in, of place; by, pers. Arab. *حَاتَبٌ*, *lignatus fuit*. Cut, hew out, wood or stone, metal out of the mines, wells, &c., Deut. vi. 11; viii. 9; Is. v. 2; xxii. 16; Prov. ix. 1; 2 Chron. xxvi. 10. Metaph. applied to the prophets, Hos. vi. 5.

Infin. constr. חָצֹב, 1 Chron. xxii. 2; Jer. ii. 13.

Part. חָצֵב, 1 Kings v. 29, &c., Ps. xxix., applied to the lightning, pl. חָצֵבִים, 1 Chron. xxii. 2. 15. Constr. חָצֵבֵי, 2 Kings xii. 13.

Part. pass. pl. m. חָצֵבוֹתַי, *Hewn, cut, out*, Deut. vi. 11; Neh. ix. 25.

Niph. pres. יִחַצְּבוּן, *Be cut, engraven*, Job xix. 24, only.

Puḥ. pl. הִצְבַּתְּמוּ, *Ye have been hewn, cut, out*; comparing the procreation of children, to the hewing of any thing out. See יָבֵא above, p. 109, Is. li. 1, al. non occ.

Hiph. part. f. בִּחְצָבוֹתַי, *Causing to cut to pieces, or, perhaps, i. q. Kal*. See Hos. i. c.

חָצְבִי, m. part. with (י) rel., Gram. art. 166, seq. *Hewer-like*, Is. xxii. 16 only.

חָצָה, v. pres. חָצְהָה, apoc. יִחַץ. Constr. immed. it. med. חָ, it. abs. med. הָ, for.

Arab. *حَصَّ*, *divulsit*; iii. *حَامَّ*, *portionem cum alio partitus fuit*. Cogn. Heb. חָצַף. *Divide, apportion, in equal parts or not*, Exod. xxi. 35; Num. xxxi. 27. 42; Is. xxx. 28; Gen. xxxii. 8; xxxiii. 1; Judg. vii. 16; ix. 43; Ps. lv. 24, &c.

Niph. pres. f. apoc. תִּחַצֵּץ, *It becomes divided*, Dan. xi. 4, pl. יִחַצְּצוּ, Ezek. xxxvii. 22; 2 Kings ii. 8. 14.

חָצוּצְרָה, see חָצְצְרָה.

חָצוֹרַת, f. infin. constr. of חָצָה. *Division, portion, not necessarily, middle*; applied to the night watch, perhaps. See my note on Job xxxiv. 20; Exod. xi. 4; Ps. cxix. 62.

חָצִי, or חָצִי, m. constr. חָצִי, pl. non occ. r. חָצָה. Arab. *حَصَّة*, *portio*. I. *Part, portion, half, of any thing*, Exod. xxiv. 6; xxv. 10; xxvi. 12; xxvii. 5; xxxvii. 1; Num. xii. 12; 1 Kings x. 7; Ezek. xl. 42, &c. Aff. חָצִי, חָצִי, חָצִי, *An arrow*, 1 Sam. xx. 36—38; 2 Kings ix. 24.

II. חָצִי, pl. non occ. i. q. חָץ. *An arrow*, 1 Sam. xx. 36—38; 2 Kings ix. 24.

חָצִיר, m. i. q. חָצִיר, constr. חָצִיר, pl. non occ. Arab. *حَصَّرَ*, *surrounding*. Cogn.

حَصَّرَ, *locus habitatus*. I. *Court, inclosure, habitable place*, Is. xxxiv. 13; xxxv. 7, only.

II. Arab. *حَضَرَ*, *viruit arum*; *secuit, succidit*; whence, *خَضِرَةٌ*, *olus viride*; *gramen*. (a) *Green herbage, generally, as cut for fodder*, 1 Kings xviii. 5; Job xl. 15;

Ps. civ. 14; cxlvii. 8; Prov. xxvii. 25; Is. xv. 6; xlv. 4, &c. From its soon withering in the sun like the fate of the wicked, Ps. cxxix. 6; xxxvii. 2; Job viii. 12; Is. xl. 6. 8, &c. Phr. גַּחְזֵי בָּתֵּי, *grass of house-tops*, 2 Kings xix. 26; Is. xxxvii. 27.

(b) *Leeks* generally, which are said to resemble grass, and to abound in Egypt. Lxx. πρᾶσα. See Juv. Sat. xv. 9. Prudent. Hymn. περὶ στεφ. x. 261. 267, and contra Symmach. l. ii. p. 250. Martial. l. xiii. Ep. 18, it. x. Ep. 4. 8. iii. Ep. 47. Cels. Hierob. ii. p. 263. Num. xi. 5.

חֲצֵן, and חֲצֵן, m. pl. non occ. Arab. حَضْنٌ, *pars corporis sub axillis—aut pectore et brachiis, et id quod inter brachia est*;

حَضْنٌ, *latibulum hyænæ*, v. حَضْنٌ, *in ulnas cepit et amplexus fuit puerum*. Æth.

חֲצֵן: *sinus*. The bosom, or arms, as occupied by a child, or anything so holden, when carried, Ps. cxxix. 7, of sheaves; Is. xlix. 22, of children; Neh. v. 13, lap of do., as containing something valuable. Comp. Acts xviii. 6, where Paul, as Nehemiah had done before him, symbolically shook off the Jews, thus expressing their being cast off.

חֲצָה, v. Chald. pret. non occ.

Aph. part. f. מְחַצֵּה, and, retaining the ה of Heb. Hiph. מְחַצֵּה. Arab. حَسَفَ,

spina, fluxus, &c. Cogn. خَاسِفٌ, *velox in incessu*. Cogn. Heb. חָצַב, i. e. sharp, quick, cutting. Urgent, pressing, hurrying, Dan. ii. 15; iii. 22, al. non occ.

חֲצָה, v. in Kal. non occ. cogn. חָצָה.

Part. חֲצֵן, in the phr. חֲצֵן בָּלוּ, Prov. xxx. 27, only. If we take حَصَّ, *celeriter ivit*, we shall have, *Each rushing on*; i. e. making the attack as an army: if חָצָה, then, *each apportioning, dividing*, as it were, the prey. Gesen. "*omnes divisi*," i. e. agmine partito; but this would require חֲצֵן, not חֲצֵן. I prefer the first.

Pih. part. pl. m. מְחַצְּצִים. Persons taking part or portion, once, Judg. v. 11. r. חָצָה, for מְחַצְּצִים. The passage calls upon the people to praise Jehovah for the victory lately given, and particularly wherever they are found together in numbers: see vv. 9, 10. So again, vr. 11, where they are said to go down to the gates, a place of public resort,

because questions of law were tried there. Here we have, מְקוֹל מְחַצְּצִים בֵּין מְשַׁעֲבִים, *with (the) voice of those who take (their) portion among the watering-places*, i. e. at the wells and cisterns at which people often meet in numbers, for the purpose of drawing water. The last of the interpretations of Rab. Tanchum, as given by Gesenius, Thes. p. 511, as well as that of Schnurrer, is not far from this. Lxx. ἀπὸ φωνῆς ἀνακρουομένων ἀναμέσον ὑδροπομένων.

Puh. pl. m. חֲצָה, *Are cut, decided*, Job xxi. 21. See my note, al. non occ.

חֲצָה, m. pl. חֲצָה. Syr. مَحْزَا, *lapillus, glareæ*. Arab. حَصِي, id. I. Gravel, small stones, Prov. xx. 7; Lam. iii. 16.

II. i. q. חָץ, *An arrow*; metaph. lightning, Ps. lxxvii. 18.

חֲצוּצָה, and חֲצוּצָה, f. pl. חֲצוּצוֹת, redup. חָצָה. Arab. حَصَّرَ, *arcè circum-*

dedit; whence, حَصْرٌ, *angustus animo; flatus venti a re cohibens; gravis difficilis loquela*. Where the Arab. conj. xii. would make, as a verb, أَحْصَوْسَر; and, eliding the

ح, which has no vowel of its own, and adding ة, in order to form a noun, we have

حَصْرَةٌ, which is as near as possible to our word. *A trumpet*, as seen in the engravings of the Arch of Titus in Reland's Palestine, &c.: and so differs from חֲצוּץ, which was a curved horn. See Joseph. Antiq. lib. iii. 12. 6, who says, στενή δ' ἐστὶ σὺνρυξ, *sed fistula ejus angusta est*; and from this circumstance it probably received its name, Num. x. 2, seq.; xxxi. 6; 2 Kings xii. 14; Hos. v. 1, &c. Hence—

מְחַצְּצִים, kerī, kethiv, מְחַצְּצִים. Part. pl. m. as if from Pih. of חָצָה. Persons blowing trumpets, 1 Chron. xv. 24; 2 Chron. v. 13; vii. 6; xiii. 14; xxix. 28. In 2 Chron. v. 12, מְחַצְּצִים. The Masora tells us we have ר' יהיר, a resh too much.

חֲצֵר, m. constr. חָצֵר, pl. חֲצֵרִים, and חֲצֵרוֹת. Constr. m. חֲצֵרִי, f. חֲצֵרוֹת, area; No. I. above. (a) Exod. xxvii. 12, 13. 17—19; 1 Kings vii. 8, 9. 12; viii. 64; Esth. iv. 11; Ezek. x. 3. 5, &c.: (b) Is. xlii. 11; Neh. xii. 29; Lev. xxv. 31; Josh. xix. 8, &c. Fem.

pl. (a) Ezek. ix. 7 ; xlvi. 22 ; 1 Chron. xxiii. 28 : (b) Exod. viii. 9.

Aff. חָצְרוּם, חָצְרוּ, חָצְרוּ, חָצְרוּ, חָצְרוּ. Fem. חָצְרוּתִי, חָצְרוּתִי.

חָק, see חָק.

חָק, m. pl. חָקִים, constr. חָק, al. חָק, pl. חָק, once חָקִי —

חָקָה, f. pl. חָקוֹת, constr. חָקָה, al. חָק, pl. חָק, once חָקוֹת —

Infin. of חָקָה. Arab. حَقَّقَ, *fissura terræ* ;

حَقَّقَ, *verum, jus*. Cogn. حَاطَّ, *scalpsit* ;

lit. *enraven, defined, fixed* ; v. חָקַק, *exaravit*, &c. Hence, *Statute, law, custom, duty, privilege*, as previously fixed and published, variously applied : (a) Exod. xv. 25 ; Josh. xxiv. 25 ; Ezra vii. 10, &c. : (b) in a physical sense, Job xxvi. 10 ; xxviii. 26 ; Prov. viii. 29 : (c) *defined portion* of labour, Exod. v. 14 ; Prov. xxxi. 15 : of food, Gen. xlvii. 22 ; Lev. x. 13, 14 ; Prov. xxx. 8 : of time, Job xiv. 13 ; Mic. vii. 11 ; of oil, Ezek. xlv. 14. In the sense of *limit*, as of place, Job xxvi. 10 ; xxxviii. 10 ; of *determination*, Job xxiii. 12. 14. See my notes on these last three places. In Ezek. xx. 25,

יָנַמְתִּי לָהֶם חָקִים, *I gave to them, i. e. I pronounced their laws not good* : it is added, vr. 26, וַיֵּאמְרוּ אֲתָם, *I made them, i. e. said they were, unclean*. See Gram. art. 154. 8, with the note, and Job xxxvi. 3, with the note. Synon. with חָקַק, עָרַה, כִּשְׁפָה, הוֹדָה, לָפָד, וְשָׁם, חָקַק, &c. as the Concordance will show. Phr. לְבִי-חָק, *without measure*, Is. v. 14. חָק עוֹלָם, *perpetual statute*, so also, חָקֵת עוֹלָם. Fem. found with many of the same verbs and nouns as חָק is ; with חָקָה, Lev. xxvi. 43. עָבַד, 2 Chron. vii. 19. חָקַל, Ps. lxxxix. 31. אֶשְׁתַּעֲשֶׂע, Ib. cxix. 16. In a physical sense, (b) Job xxxviii. 33 ; Jer. v. 24 ; xxxi. 35 ; xxxiii. 25 : generally, *Law, appointment, observance*, either sacred or not, Num. ix. 14 ; xv. 15 ; Exod. xii. 14. 17. 43 ; Jer. x. 3 ; Lev. xx. 23 ; 2 Kings xvii. 8, &c. Aff. m. חָקַק, חָקַק, חָקַק, omm. dagesh.—pl. חָקַקוּ, חָקַקוּ, חָקַקוּ, חָקַקוּ. Fem. pl. חָקַקוֹת, חָקַקוֹת, חָקַקוֹת, חָקַקוֹת.

חָקָה, m. seg. constr. I. *Impressions, imaginations*, Judg. v. 15. Comp. Acts v. 33. II. *Decrees, statutes*, Is. x. 1.

Hithp. חָתַתָּה, once, Job xiii. 27. *It is impressed, marked, furrowed* ; i. e. the punishment of the stocks : the iron, as in the case of Joseph, had seemed to enter into his person. See my note. "*Terram rastro effodit—significatu primario.*" But whence has this primary signification been had? From mere fancy? Once more, Is it likely that a grave was digged with a *rastrum*? rake or hoe?

חָקַק, v. see חָק, pres. non occ. חָקִיק, &c. constr. immed. obj. and med. עַל, on which, it. חָ. *Cut, carve, engrave, picture*, Ezek. iv. 1 ; Is. xlix. 16.

Infin. aff. חָקִיק, *His cutting, inscribing*, Prov. viii. 27 ; it. חָקִיקוּ, *his determining*, Ib. 29.

Imper. aff. חָקִיק, *Engrave, inscribe, it*, Is. xxx. 8.

Part. rel. (י) חָקִיקָה, *Cutting*. See חָקַק, Is. xxii. 16.

Pl. חָקִיקִים, Is. x. 1 ; constr. חָקִיקָה, *Legislators of —*, Judg. v. 9.

Pass. pl. חָקִיקִים, *Carved, pictured*, Ezek. xxxiii. 14.

Pih. pret. non occ. pres. pl. יִחְדִּיקוּ, *Decide, decree*, Prov. viii. 15.

Part. חָקִיקָה, *Decider, legislator*, Gen. xlix. 10 ; Num. xxi. 18, &c.

Pl. חָקִיקִים, Judg. v. 14 ; Ps. lx. 9, &c.

Puh. Part. חָקִיקָה, *Decided decree, statute*, Prov. xxxi. 5.

Hoph. pres. pl. יִחְדִּיקוּ, omm. dag. compensated by (ו). *They be engraven, inscribed*, Job xix. 23, com. vr. 24.

חָקַקָה, m. seg. constr. I. *Impressions, imaginations*, Judg. v. 15. Comp. Acts v. 33. II. *Decrees, statutes*, Is. x. 1.

חָקַקָה, m. pl. constr. חָקַקָה. Arab.

cogn. حَاكَا, *litigatio. Investigation, search, inquiry*, Judg. v. 16 ; Is. xl. 28 ; Prov. xxv. 3 ; Job v. 9, &c. Phr. מִן חָקַק, and לא חָקַק, *no investigating*, Job ix. 10 ; xxxvi. 26, &c. חָקַק נַגְוָם, *searching of their own glory* is (not real) glory, i. e. to be hunting out matter for self-gratification is an evil, Prov. xxv. 27. חָקַק אֱלֹהִים, Job xi. 7 : "i. q. τὰ βάθεα τοῦ θεοῦ," says Gesenius : but this is to mistake the construction, which is, חָקַק הַמְבַיֵּן אֱלֹהִים, *whether (by) searching dost (canst) thou find God?* which the following member sufficiently proves : and so the lxx. חָקַק הַדְּרוֹם, *searching of the deep*, Ib. xxxviii.

חָקַקָה, v. in Kal non occ. i. q. חָקַק.

Puh. part. חָקַקָה, *Engraven, carved, delineated*, Ezek. viii. 10 ; xxxiii. 14 ; 1 Kings vi. 35 ; constr. med. עַל.

16. חקרו לב, Judg. v. 16, *searchings of heart*, i. q. חקרו לב, vr. 15. See חקרו above.

חקר, v. pres. חקור. Constr. abs. it. immed. it. med. ל, אה. *Search, investigate, try*, of what sort any person or thing is, Deut. xiii. 15; 1 Sam. xx. 12; Prov. xviii. 17; xxviii. 11; Ps. cxxxix. 1; Job v. 27; xiii. 9; xxviii. 27, &c.

Infin. חקור, 2 Sam. x. 3, &c. Aff. חקרה, Judg. xviii. 2.

Imp. pl. חקרו, Judg. xviii. 2. Aff. חקרני, Ps. cxxxix. 23.

Part. חקור, Job xxviii. 3, see my note. Jer. xvii. 10.

Niph. חקרו, pres. חקור. *May, can, be searched out, investigated*, 1 Kings vii. 43; 2 Chron. iv. 18; Jer. xxxi. 37; xli. 23.

Pih. חקרו, pres. non occ. i. q. Kal, Eccl. xiii. 9.

חר, m. sing. non occ. pl. חורים, חורים, constr. חורי, r. חור. Syr. حور, *liber, ingenuus*. Arab. حر, id. *Nobles*, 1 Kings xxi. 8. 11; Jer. xxvii. 19; xxxix. 6; Eccl. x. 17; Neh. iv. 13, &c. Aff. חרית, Is. xxxiv. 12.

חר, see חור.

חר, see חור.

חראים, m. pl. sing. non occ. Arab.

חר, merda. Dung, once, aff. Is. xxxvi. 12, where we have, חראים, with the vowels of the kerī, חראים. The true vowels of this word are therefore unknown. "In margine honestius vc. חראים, legitur," says Gesenius; a very common, but groundless method, as I think, of accounting for this variety.

חרב, c. pl. f. חרבות, constr. חרבות. Syr.

חרב, gladius. Arab. حربة, *hasta brevis; lancea*. Engl. *harpoon*. Gr. ἄρπη. See my note on Job xl. 19. *A weapon, sword*, Gen. xxxi. 26; Exod. v. 21, &c. in places innumerable; found with חרבת, חרבי, חרבת, &c. as destroyers. From its being said to consume, eat up, חרבו, חרבו, we have חרבת, *mouth of the sword*, Exod. xvii. 13, &c.; as a means of injury, חרבו, חרבו, Job v. 20; as an enemy, חרבו, חרבו, *face of the sword*, Job xxxix. 22, &c. Its combinations, both with nouns and verbs, are almost innumerable: a few of the most common with verbs are, — הביא על, *he brought upon* —, Lev. xxvi. 25. חרבו,

emptied, lit. i. e. exhausted, Ib. 33. חרבו, *they fled*, the flight of —, Ib. 36. חרבו, *shalt smite* —, Deut. xx. 13. — חרבו, *drawing the* —, Judg. viii. 10, &c. Pl. Ps. lix. 8; Prov. xxx. 14, &c. Meton. for any cutting instrument, as, *a knife*, Josh. v. 2, 3; *a razor*, Ezek. v. 1; *a graver*, Exod. xx. 25; *axes*, Ezek. xxvi. 9. Whence it should seem that the original idea stood in *cutting*. Meton. as a destroyer, *drought*, Deut. xxviii. 22. Aff. חרבו, חרבו, חרבו, &c.; pl. חרבו, &c.

חרב, m. }
חרבה, f. } pl. חרבות, constr. חרבות.

Arab. حريب, *spoliatus*; cogn. حرب, *desertus*. *Heat, drought*. Meton. *Desolation, devastation*, m. Gen. xxxi. 40; Job xxx. 30; Is. lxi. 4; Ezek. xxix. 10. Fem. meton. Lev. xxvi. 31; Is. xlvi. 21; lviii. 12; lxi. 4; Ezek. xxxvi. 10. 33; xxxviii. 12; Mal. i. 4; Job iii. 14. See my note. Comp. Is. v. 17; xliv. 26. With נתן, שום, or חרבו, Ezek. xxv. 13; xxxv. 4. חרבו, Is. lxiv. 10, &c. חרבו, Ps. ix. 7. חרבו, Mal. i. 4. חרבו, Ezek. xxxiii. 24. Aff. חרבו, חרבו, חרבו, חרבו.

חרב, m. }
חרבה, f. } pl. f. חרבות, for חרבות. I.

Dry, rather, perhaps, *solitary*; i. e. unaccompanied by anything else, Lev. vii. 10. lxx. μη ἀνασπουμένη, Prov. xvii. 1. Theod. καθ' ἑαυτόν. II. *Desolate, devastated*, Jer. xxxiii. 10. 12; Neh. ii. 3. 17; Ezek. xxxvi. 4; Hag. i. 4. 9.

חרב, and חרב, v. pres. חרב. Constr.

abs. Arab. حرب, *irā accendit, percitus, fuit*; *exacuit* cuspides. Hence, apparently, the notion of *heat, sharpness, injury*, as well as of *fissus, foramen, &c.* in חרב. I. *Was, became, dry*, Gen. viii. 13: *dried up*, of water, Is. xix. 6; Job xiv. 11; Is. xix. 5; Hos. xiii. 15; Ps. cvi. 9.

Imp. f. חרבי, Is. xlv. 27.
Pl. m. חרבו, Jer. ii. 12.

II. Meton. *Desolate, ruined*, Is. xxxiv. 10; lx. 12; Jer. xxvi. 9; Ezek. vi. 6; xii. 20; Amos vii. 9.

Infin. חרבו, Is. lx. 12.
Imp. חרבו, Jer. l. 21.
Niph. II. pl. חרבו, *They are ruined, destroyed*, 2 Kings iii. 23. See Hoph. II.

Part. f. נִחְרְבָה, pl. נִחְרְבוּהוּ, *Ruined, devastated*, Ezek. xxvi. 19; xxx. 7.

Puh. I. חֲרְבוּ, *They have been dried*, Judg. xvi. 7, 8.

Hiph. I. הִחְרַבְתִּי, pres. אֶחְרַב, אֶחְרַבִּי. Constr. immed. it. med. אָחַ, אָ, instr. *Dry up*, waters, Is. xxxvii. 25; L. 2; Jer. li. 36.

Part. f. מִחְרַבָּה, Is. li. 10.

II. Constr. immed. it. med. אָחַ, *Ruin, lay waste*, 2 Kings xix. 17; Is. xlii. 15; xxxvii. 18; Ezek. xix. 7; Zeph. iii. 6.

Part. מִחְרַבִּי, Judg. xvi. 24; pl. aff. מִחְרַבִּיקָךְ, *Thy destroyers, wasters*, Is. xlix. 17.

Hoph. II. f. הִחְרַבְתָּהּ, *It is wasted, destroyed*, Ezek. xxvi. 2.

Infin. אֶחְרַב, 2 Kings iii. 23. Phr. אֶחְרַבְתִּי, *By wasting they are wasted, ruined*, i. e. utterly wasted.

Part. f. pl. מִחְרַבְוֹהוּ, *Wasted*, Ezek. xxix. 12.

Chald. הִחְרַבְתָּהּ. Hoph. f. *Is wasted*, Ezra iv. 15, al. non occ.

חֲרָבָה, f. pl. non occ. *Dry land*, i. q. גִּבְעָה, Gen. vii. 22; Exod. xiv. 21; Josh. iii. 17; iv. 18; 2 Kings ii. 8; Hag. ii. 6.

חֲרַבְבֵי, m. pl. constr. once, Ps. xxxii. 4. *Great, excessive, droughts of* —. Aquila. ἐν ἐρημώσει θερεία. Sym. ὡς καύσος θερμών. E. ἐν ἐρημωθῆναι ὄπωραν. LXX. and Theod. ἐν τῷ ἐμπαγήναι ἄκωναν.

חרב, v. pres. יִחְרַבְתִּי, once, Ps. xviii. 46. In parall., 2 Sam. xxii. 46, יִחְרַב —. Arab.

حَرَجٌ, *angustia pressum fuit; vetitus, prohibitusque fuit*. Cogn. حَجَرٌ, Arab.

impedivit. *They suffer pressure, trouble, ruin*. Comp. פָּרָה, *From*, i. e. by means of, *their own inclosures*; i. e. the very means of defence which they themselves have set up, shall prove the cause of their overthrow: a sentiment occurring often in the Psalms. In this view, both the places mean, in the main, the same thing. Sym. ἐντραπήσονται. LXX. ἐχώλαναν.

חֲרָבָל, m. once, Lev. xi. 22. Arab.

حَرْجَوَانٌ, Ch. הרגולה, *locustæ genus impenne, ἀσπίρακος*. Diosc. ii. 57. Castell.

“Arab. حَرْجَلٌ, *saliit, saltitavit equus*” — “a saltando dicta,” Gesenius. But the Arabic word has no such sense. *A locust, having no wings*, Hieroz. Bochart. ii. lib. iv. e. ii. p. 457, where the error, now adverted to, was probably first committed.

חֲרַב, m. pl. תַּרְדִּים. Arabic حَرَبٌ,

iracundus; حَارَبٌ, id. quem timent. Timid, fearing; meton. trembling, Judg. vii. 3; 1 Sam. iv. 13; Is. lxvi. 2. 8; Ezra ix. 4; x. 3: followed by אֶל, אָל, אָ, *on account of, for, &c.*

חֲרַב, v. pres. יִחְרַב. Constr. abs. it. med. אֶחְרַב, אָל, at, of time; אֶל, לְקֵבָה, towards; מִן, from, of place. See חָרַב. *Fear; meton. tremble*, Gen. xxvii. 33; Exod. xix. 16; Ruth iii. 8, &c. Constr. prægnans, Gram. art. 230, implying also, looked, followed, went, &c., as the context may require, 1 Sam. xiii. 7; xvi. 4; xxi. 2; Gen. xlii. 28; 2 Kings iv. 13; and hence the prepp. אֶחְרַב, &c.

Metaph. applied to places, Exod. xix. 18; Is. x. 29; xli. 5; Ezek. xxvi. 18.

Imp. חֲרַב, Is. xxxii. 11.

Hiph. הִחְרַבְתִּי, pres. non occ. Constr. abs. it. med. אָחַ. *Cause to fear, affright*, Judg. viii. 12; 2 Sam. xvii. 2.

Infin. אֶחְרַב, Ezek. xxx. 9; Zech. ii. 4.

Part. מִחְרַבִּי, Lev. xxv. 6, &c. In the phr. אֵין מִחְרַבִּי, *None alarming*.

חֲרַבָּה, f. constr. חֲרַבָּה (f. of seg. חָרַב), pl. חֲרַבּוֹהוּ. *Fear; meton. trembling*, Gen. xxvii. 33; 1 Sam. xiv. 15; Is. xxi. 4: metaph. Ezek. xxvi. 16. Either subjectively or objectively, Gram. art. 224. 10; Prov. xxix. 25; 1 Sam. xiv. 15.

חֲרַבָּה, v. pres. יִחְרַבְתִּי, apoc. יִחַר. Constr. abs. it. med. אָ, against; in, of time; לְ, to self, impers. — אֶל — אֶעֱבִי, at, against. Arab.

حَرَوَّةٌ, *ardor in gula; حَرَاةٌ, inflammatio*. Syr. حَرَسْمَانٌ, *litigiosus*. Cogn. حَرَسٌ, *aruit*

præ calore. Arab. حَرَّ, *ferbuit. Be, become, hot; meton. angry* (often with אָחַ), Num. xi. 33; xxiv. 10; Deut. vii. 4; Zech. x. 3. With לְ, the constr. is impers. לִי חָרָה, *it (i. e. anger) became hot to him, for, he was angry*, Gen. xviii. 30. 32; 2 Sam. xxii. 8; Ib. xix. 43, &c. It. אֶעֱבִי, *in the eyes of* —, Gen. xxxi. 35; xlv. 5. But, as *heat* may also imply perturbation of any kind, occurring in this last case with אֶעֱבִי, it rather means *be vexed, grieved, &c.* Comp. Gen. iv. 5; Jonah iv. 4. 9; Neh. v. 6.

Infin. abs. חָרָה, 1 Sam. xx. 7.

Constr. חֲרַוֹהוּ, Ps. cxxiv. 3.

Niph. Part. pl. נִחְרָם, Persons, *becoming enraged, angered*, Is. xli. 11; xlv. 24.

Hiph. הִחְרָה, pres. apoc. יִחַר. I. *Made hot his anger*, Job xix. 11, with על. II. *Became warm, zealous*, Neh. iii. 20.

Hithp. pres. apoc. 2 pers. הִתְחַר, *Be thou hot, vexed, fretted*; with בְּ, it. לְ, Infin. Ps. xxxvii. 1. 7, 8; Prov. xxiv. 19. In Jer. xii. 5, we have, הִתְחַרָה; and, as a part, xxii. 15, מִתְחַרָה, which has induced the Gram- marians to frame an additional species of the conjugation, in order to suit them. If, how- ever, we point them, הִתְחַרָה, and מִתְחַרָה, they become regular forms of Hithp. And, as the Syr. synon. ܚܪܘܢܐ, and ܚܪܘܢܐ, signify, *contendit, litigavit, pugnavit. Con- tend, dispute, &c.*, which will suit our passages extremely well; I can see no reason why we should put ourselves out of the way here, merely to accommodate these irregular vowels.

חֲרֻזִים, m. pl. Syr. ܚܪܘܙܐ, series margaritarum. Arab. ܚܪܘܙܐ, monile ex variis gemmis, s. baccis simul confertis. *A necklace of precious stones*, once, Cant. i. 10.

חֲרֻל, m. pl. חֲרָלִים. According to Celsius Hierobot ii. p. 166, the *Paliurus* of the Greeks and Latins, which is a large sort of thorny shrub, and grows in desolate places. See my note on Job xxx. 7. Gesenius takes it to be the *urtica*, or *nettle*, and makes חֲרָל, as the root, equal to חָרַר, *burning*: but, how it can be said that people congregated *under the nettle*, as in Job, i. c. it is difficult to conceive, Zech. ii. 9; Prov. xxiv. 31, al. non occ.

חֲרוֹן, m. constr. חֲרוֹן, pl. חֲרוֹנִים, r. חָרָה. *Heat of anger*, often occurring, חֲרוֹן אַף, Num. xxv. 4; xxxii. 14; 1 Sam. xxviii. 18. And alone, חֲרוֹן, Neh. xiii. 18; Ps. ii. 5; lxxxviii. 17; Ezek. vii. 12. Also for *an angry person*, Ps. lviii. 10. See under אָפֵס. With v. שָׁבוּ, עָשָׂה, שָׁלַח, שָׁפַךְ, הִשִּׁיג, &c. Aff. חֲרוֹנִי, חֲרוֹנֶיךָ, חֲרוֹנוֹ, חֲרוֹנֶיךָ, pl. חֲרוֹנֶיךָ, חֲרוֹנֵיךָ.

חֲרוּץ, m. pl. חֲרוּצִים, and חֲרוּצוֹת. Arab. ܚܪܘܨܐ, *fissura*; ܚܪܘܨܐ, *discissa vestis*.

Æth. ܫܪܘܨܐ: *moluit, comminuit*. The primary notion seems to consist in *sharpness, cutting*. (a) *Ditch, foss, rather, rampart*, Dan. ix. 26, i. q. Chald. חֲרוּץ. Lxx. τείχος. It can hardly be said of a ditch, that it shall be built, נִבְנְתָה.

(b) *Made sharp, sharpened*, applied to the pikes fixed in the wheels of a thrashing machine or dray, Is. xxviii. 27; Amos 1. 3; pl. f. more fully, מְרֻץ חֲרוּץ, Is. xli. 15.

(c) *Cut, decided, determined*, Job xix. 5: meton. *judgment, punishment*, Joel iv. 14: the allusion is evidently to the times when God shall take up the cause of his Church, which I take to mean those of Constantine. See my Exposition of the Revelation, Sermons and Dissertations.

(d) *Sharpened, instructed* (see שָׁנַן), *prudent*, Prov. x. 4; xii. 24; xiii. 4; xxi. 5.

(e) *Gold*, apparently, but why so called it is not easy to say. Some think, because its brightness may be said to *cut the eyes*, dazzle them; others, because it is cut into various forms for ornament's sake: others think it signifies *desired*. Arab. ܚܪܘܨܐ, *avidè cupivit*. If so, it is not unlike our term *mammon*. It may, however, be so called, because *cut* or *digged up* out of the earth. Comp. χρυσός, χαράσσω, with it: and this seems the more probable opinion, Ps. lxxviii. 14; Prov. iii. 14; viii. 10. 19; xvi. 16; Zech. ix. 3.

חֲרָרָה, m. pl. non occ. r. חָרַר, redup. once, Deut. xxviii. 22; lit. *intense burning, or heat. Inflammation, fever*. Aquila, περιφλευσµῶ. Sym. Theod. περιφλογισµῶ. Lxx. ἐρεθισµῶ.

חֲרָט, m. pl. non occ. Syr. ܚܪܘܬܐ, *incisio*. Arab. ܚܪܘܬܐ, *sectio gemmarum*; ܚܪܘܬܐ, *sculptor*. Cogn. Heb. חָרַץ. (a) *A graving tool*: (b) *writing style*; such, perhaps, as are still used in some parts of the East. (a) Exod. xxxii. 4: (b) Is. viii. 1. חֲרָט אִישׁ, *man's writing style*; i. e. as commonly used. Lxx. γραφίδι ἀνθρώπου.

חֲרָטָיִם, pl. m. only. Constr. חֲרָטָיִם. —

חֲרָטָיִן, id. Chald. —

Sacred scribes, i. e. those Egyptian priests, according to Gesenius, who took care of the hieroglyphical records: compd. Heb. חָרַט, and חָרַם; or, an augmented form of חָרַט; as פְּרוֹם is of פָּרַה, or דְּרוֹם, of דָּרַר. Others have recourse to the Coptic; on which, however, very little reliance can be placed. We

have, too, in the Arab. ܚܪܘܨܐ, *nasus*; pl. ܚܪܘܨܐ, *principes populi*; it. ܚܪܘܨܐ, *vinum*

idque cito inebrians, aut quod fluit, antequam calcata sit uva; it. cogn. حَرَمَةٌ, pertinacia.

From which, *deficiency, elevation*, and thence *authority*, seem derivable. And persons of this sort, the ancient teachers of religion were, whether *priests** among the Egyptians, or *Chaldeans* (χαλδαῖοι), among the Babylonians and Assyrians, or *Magi, Druids, &c.* among the Persians, Gauls, and other nations: and such are the *חַכְמָא*, *hukamā*,

or *عِلْمَاء*, *ulamā*, still in the East. It was the modesty of Pythagoras that first suggested the less assuming title of *Philosopher* (φιλόσοφος), *lover of wisdom*, for that of *wise*. And, it should not be forgotten, that of *philosophy* alone the religion of the heathen consisted. — “*Magicians*,” according to our Auth. Vers.: *wise men, or doctors*, would be more appropriate; as the *Magi* rather belonged to Persia, Gen. xli. 8. 24; Exod. vii. 11. 22; viii. 3. 14, 15; ix. 11. Also applied to the *wise men* of Babylon, Dan. i. 20; ii. 2.

חָרִי, m. pl. non occ.—always with *חָרַר*, r. *חָרַר*, fin. seg. apparently *פָּחַר*, for *פָּקַר*: which would regularly be *חָרַר*, Gram. art. 87. 4; but, as this would also be derivable from *פָּחַר*; it is probable the (ח) has here been made to supply the place of *kholēm*. *Heat, burning*, Exod. xi. 8; Deut. xxix. 23; 1 Sam. xx. 34; Is. vii. 4; Lam. ii. 3; 2 Chron. xxv. 10, al. non occ.

חֹרִי, m. once, Gen. xl. 16, in, *סִלֵי חֹרִי*, r. *חֹר*, which see. Arab. *حَوَارِي*, *edulia alba*, pec. *panis albus*. *White bread*. LXX. *καυὰ χουδριτων*.

חֹרִי, m. *A Horite*, or person residing in a cavern cut in the rock, r. *חֹר*, a *hole*, patronym. Gen. xiv. 6.

חֹרִי, for *חֹרְאִי*, followed by *יָיִם*, *kethiv*, 2 Kings vi. 25, r. *חֹרִיא*, see above. *Pigeon's dung*; which, it is probable enough, might have been sold as food during a close siege. Bochart, “non minus probabile,—” says Gesenius,—imagined that this was the name of some vegetable, Hieroz. ii. lib. i. p. 31; which Celsius, Hierob. ii. 30, seq. has

shewn to be groundless. It might have occurred both to Bochart and Gesenius, that it was not very likely to get any sort of vegetable in a closely besieged city. LXX. *κόπρον περιστερῶν*.

חַרְיָיִם, m. pl. sing. non occ. Arab. *حَرِيْبَةٌ*, *loculus ex corio aliave re*. *Pockets, purses*, 2 Kings v. 23; Is. iii. 22. On this last, see Schræderus de Vestitu Mulierum, c. xvii. Not unlike the *reticules*, perhaps, used by ladies now.

חַרְיָיִץ, m. pl. constr. r. *חָרַץ*, lit. *A cutting*, actively or passively: as, I. *חַרְיָיִץ*, *cuttings of new cheese*, as prepared for the table, perhaps, 1 Sam. xvii. 18. LXX. *τροφυαλίδες*. See Schleusn. Lex. in Vet. Test. under *τροφυαλίς*. II. *Pikes, or points*, of iron, constr. with *בְּרָזֶל*, 2 Sam. xii. 31; 1 Chron. xx. 3, al. non occ. See LXX.

חָרִישׁ, m. pl. non occ. r. *חָרַשׁ*. *Ploughing, tilling*, the land, Gen. xlv. 6; Exod. xxxiv. 21; 1 Sam. viii. 12. Aff. *חָרִישׁוֹ*.

חַרְיָנִישִׁית, f. once, Jonah iv. 8. Gesen., &c. *silens, quietus*. LXX. *συγκαίοντι*. *Castell, vehementer aridus, arefaciens, Very drying, withering*; he adds, *suffragantur senes*, Syr. et uterque Arab. Which certainly suits the context much better.

חָרַךְ, v. pres. *חָרַךְ*, once, Prov. xii. 27. Arab. *سَحْرَاك*, *rutabulum quo movetur ignis*.

Cogn. *حَرَق*, *ussit*. Comp. *حَرَكَل*, *nil cepit venator, et frustra fuit: compd.*

perhaps, of *حَرَب*, and *رَكَل*. Syr. *حَرَب*, *torruit, adussit*. *לֹא יָחַרְךָ רִמְקָה יָדוֹ*, lit. *Deceitfulness roasts not, i. e. appropriates not to its possessor's satisfaction, his own hunting; i. e. earnings*. LXX. *οὐκ ἐπιτεύξεται δόλιος θήρας*: giving very nearly the sense of the original: and so the Syr. *רִמְקָה*, is either personified here, or else is put for *רִמְקָה*, which comes to the same thing.

Hithp. Chald. *הִתְרַכַּךְ*, *Was, became, burnt*, Dan. iii. 27, only.

חַרְפָּיִם, m. pl. once, Cant. ii. 9. Chald. *חַרְפָּ*, *foramen*. *Lattice, or cancellated window*. LXX. *διὰ τῶν δικτύων*.

חָרִים, and *חָרֵם*, m. pl. *חַרְמִים*. Arab. *حَرَم*, *vetitum; sacrum*. Syr. *مَحْرَم*, *devotio*

* See the Proëmium to the lives of the Philosophers, by Diogenes Laërtius.

dira; anathema. The leading notion seems to consist in *stopping, stopping up; restraining,* and thence *forbidding under a curse or ban;* thence, meton. the *thing forbidden* considered as *devoted either to destruction,* or, to some *sacred use;* and hence, as bringing with it a curse, if applied to common uses.

I. *A net,* of fisherman, or hunter, Hab. i. 16, 17; Ezek. xxvi. 5. 14; xlvi. 10; Zech. xiv. 11, &c. pl. Metaph. *Entanglements, allurements,* of women, Eccl. vii. 26.

II. *Devotion,* of something to destruction, &c.: also, meton. *anything* so devoted, Lev. xxvii. 28, 29; Num. xviii. 14; Deut. vii. 26; Josh. vi. 17; Mal. iii. 24, &c. LXX. ἀγκιστρον, ἀμφιβληστρον; ἀνάθεμα, ἀνάθημα, ἀνατεθειμισμένον, &c. Aff. חָרַמְתִּי, חָרַמְתִּי.

חרם, v. in Kal. non occ. See חָרַמְתִּי.

Part. pass. חָרוּם, m. once, Lev. xxi. 18.

Arab. حَرَمٌ, *simitas; حَرَمَةٌ, sedes, in qua simitas nasi constituitur. Flat-nosed.*

Hiph. חָרַמְתִּי, חָרַמְתִּי, &c. pres. חָרַמְתִּי, חָרַמְתִּי, constr. immed. it. מֵהוּ, obj. it. הוּ, to, for, whom, &c.; it. חָרַמְתִּי, obj. עַד, till, of time. (a) *Devote* to destruction, any person, thing, &c. Meton. (b) *Apply* the person, thing, &c. to sacred uses;—to God, &c., Josh. viii. 26; x. 28. 35. 40; i. q. חָרַמְתִּי, Is. xxxiv. 2, &c. Applied to the Red Sea, *shall destroy it* as such; dry it up (cogn. חָרַמְתִּי, alluding to the passage of the Israelites: the deliverance of whom is often glanced at when the victories of Christianity are foretold, as is the case here, Is. xi. 15: (b) Lev. xxvii. 28; Mic. iv. 13, &c. Phr. חָרַמְתִּי, 1 Sam. xv. 8. חָרַמְתִּי, *destroy after them,* i. e. supposing them to be flying before the sword, Jer. l. 21.

Infim. חָרַמְתִּי, Deut. vii. 2, &c.; it. חָרַמְתִּי, Josh. xi. 12. Aff. חָרַמְתִּי, Ib. 20.

Imp. חָרַמְתִּי, Deut. xiii. 16.

Pl. חָרַמְתִּי, aff. חָרַמְתִּי, Jer. li. 3; l. 26.

Hoph. pres. חָרַמְתִּי, *Be, become, devoted* to destruction, &c., Exod. xxii. 19; Lev. xxvii. 29; Ezra x. 8.

חָרַמְתִּי, m. — pl. non occ. Compd.

חָרַמְתִּי, *succidit;* and, מִשֵּׁשׁ, *luxuries pabuli;*

v. מִשֵּׁשׁ, *fronduit arbor. Sickle, or reaping-hook,* Deut. xvi. 9; xxiii. 26.

חָרַמְתִּי, masc. — plur. non occ. Arab.

حَرَشٌ, *scratching;* حَرَشٌ, *qui præ fame dormire non potest.* I. *The itch,* Deut. xxviii. 27, al. non occ.

II. Arab. حَرَسٌ, *seculum;* حَرَسٌ, *princeps;* حَرَسٌ, *custodivit, servavit.* Cogn.

حَرَسٌ, *orbis solis.* *The sun,* Judg. viii. 13; Job ix. 7. With הוּ, parag., Judg. xiv. 18. In Is. xix. 18 we have, חָרַם, and, in some copies, חָרַם, in the phrase חָרַם חָרַם. See חָרַם above. The passage evidently relates to the times of Christianity; and, as the word includes the sense of *watching, protecting, saving; city of safety,* or *salvation,* might have been intended by the Prophet. Nor will the case be varied much, if we take, *city of the sun,* this latter term being also applied to Christ, as the *Sun of Righteousness,* Mal. iii. 20, where the same times are foretold. Sym. πόλις ἡλίου. Gesenius thinks *Helio-polis,* i. e. אֵן, or שָׁמַשׁ, is meant: but this is unlikely; as the intention of the Prophet is evidently to give a mystical name, implying — as verbs of naming often do — that the thing named, *salvation,* shall be there.

חָרַמְתִּי, f. keri, חָרַמְתִּי, once, Jer. xix. 2, in the phr. חָרַמְתִּי, “*porta figlinae,*” according to Gesenius: taking חָרַשׁ, *potsherd,* as the root. Auth. Vers. *east, or sun, gate,* Aquil. Sym. Theod. ἀρσιθ. LXX. χαρσειθ, leaving the word untranslated. Targ. *dung-gate.* Gesenius thinks that חָרַשׁ, Zech. xi. 13, has something to do with this gate; but the context speaks of this as being in the Temple. In another place, too, he thinks this חָרַשׁ is, i. q. חָרַשׁ, *treasurer.* Lex. Mañ. p. 416. The truth is, nothing very certain can now be known of the ancient localities of Jerusalem.

חָרַף, masc. — plur. non occ. Arab.

حَرَفٌ, *collecting the autumn-fruits;* حَرَفٌ,

tempus exeundi ad poma legenda; حَرِيفٌ,

tres autumnii menses, quod tunc arborum poma legantur. The autumn: for the most part including the winter, according to Gesenius: but no passage adduced by him will bear this out. Gen. viii. 22, evidently marks the four seasons, viz., winter, summer, spring, and autumn. Nor is חָרַף, Amos iii. 15, necessarily a *winter-house.* See also

Jer. xxxvi. 22, where the *ninth month* is mentioned, which must have been either October or November, -Ps. lxxiv. 17; Zech. xiv. 8; Prov. xx. 4. Metaph. *Vigour* of youth, Job xxix. 4. See my note; because the autumn in the year—as the evening in the day—was considered its commencement. Aff. חרפי.

חרף, v. pres. יחרף. I. *Keep the season of autumn; shall autumn* on it; i. e. eat up its produce, Is. xviii. 6.

II. As plucking or cropping deprives a tree, &c. of its fruit; so, when applied metaphorically to men, this term will signify *stripping of honour, value*; hence, *reproach, utter reproaches*, Job xxvii. 6, here, apparently, *blasphemy* against God.

Infin. aff. חרפם, *Their reproaching; des-pising*, 2 Sam. xxiii. 9.

Part. aff. ירפי, *My despiser, reproacher*, Ps. cxix. 42, &c.

Pl. חרפיהו, *Thy reproachers*, Ib. lxix. 10.

Niph. Part. f. נחרפה, *Espoused*, i. e. deprived of all right in self, and assigned to another: so the Arab. *مُخَارَفٌ*, *Eliminatus vir, cujus consortio uti prohibearis*. Kāmoos,

مُخَرِّمٌ, مَحْرُومٌ.

Pih. חרף, pres. יחרף. Constr. immed. obj. and ל, to, which, what; it. med. אר, ב. I. *Reproach, blaspheme*, 1 Sam. xvii. 26. 36; 2 Kings xix. 22, 23; Ps. xlii. 11; cii. 9; 2 Chron. xxxii. 17; 2 Sam. xxiii. 9; Ps. xlii. 11; lxxix. 12; cii. 9, &c.

II. *Expose to reproach, danger*, Judg. v. 18.

Infin. חרף, 1 Sam. xvii. 25, &c.

Part. מחרף, Ps. xlv. 17.

חרפה, f. constr. חרפה, pl. חרפות. See v. חרף. *Reproach, contempt*, act. or pass. Synon. with נקמה, בוז, נדפה, Gen. xxx. 23; xxxiv. 14; Josh. v. 9; 1 Sam. xi. 2; xvii. 26; Ps. xxxix. 9; lxix. 11; lxxix. 12; Dan. xii. 2; Is. xxv. 8; liv. 4; Jer. xxxi. 19; Mic. vi. 16; Job xvi. 10, &c. Meton. *Person or thing reproached*, Neh. ii. 17; Ps. xxii. 7; Joel ii. 17. 19. Gesenius makes it signify "*puenda*," in Is. xlvi. 3; because, perhaps, it is in the parallel with ערותך; but this word is manifestly used metaphorically here, for *lewdness*: the other must, therefore, take its proper sense. Aff. חרפתי, חרפתי, &c.

חרץ, m. once, Dan. v. 6. Aff. חרציה. *His loins*, i. q. Heb. חרצים; ל and ר being interchangeable letters. Syr. حَرْصٌ, id. where the ح is doubled by way of compensation.

חרץ, v. pres. יחרץ. Constr. abs. it. immed. it. med. ל. Arab. حَرْصٌ, *superior pars cuspidis in hasta; it. ipsa hasta;*

חרצ; مَحْرَصٌ, *hasta, lancea*. It. حَرْصٌ, *fissura; sollicitudo, aviditas, audacia*; it. حَرْصٌ, *avidè cupidus fruit; in arte solicitus et solers*. The first notion seems to rest in *sharpness*; thence, *excitement, diligence, &c.*; and, lastly, from *sharpness* or *cutting, decision*, as if engraven as a law. I. *Be sharp, active, courageous*,

2 Sam. v. 24. אר חרץ, *then be sharp, quick, &c.*, Josh. x. 21, *sharpened*; the tongue being compared to a sharp sword, Exod. xi. 7, where it is evident that both the *men* and *beasts* of Egypt are compared to dogs: the usage is metaphorical therefore. Hence, Part. חרוץ, see above, in its place.

II. *Decided, determined*, 1 Kings xx. 40.

Part. חרוץ, see above. Phr. חרוץ ארבעל, *gelded, or corrupting*, Lev. xxii. 22. כלין חרוץ, *a decided, determined, consummation*, i. e. the predestinated establishment of Christianity. The same thing is had in view, Joel iv. 14. Pl. חרוצים ימי, Job xiv. 5. See my note.

Niph. part. f. נחרצה, נחרצה, *Is, has, become, decided, determined*. In the phr. נחרצה נלה ונחרצה, *completed, and determined*, i. e. completely, fully, determined, Is. x. 23; xxviii. 22; Dan. ix. 27; xi. 36. It. נחרצה, *a determined thing is, desolations*, Ib. ix. 26.

חרצבות, pl. f. Arab. transp. حرص, حَصْرَةٌ, *anxia tenacitas; angustia*. Cogn.

חרצ, חצרמה, *cupiditas, avaritia*. Compd. חצר, חצר, חצר, *Bonds, bandages, galling and paining the person: thence, meton. grievous, biting, pains*. Comp. חבל, חבל. Twice only, Is. lviii. 6; Ps. lxxiii. 4: applied in the latter case to the mind, by metaph.

חרצנים, m. pl. once, Num. vi. 4, r.

חרק. Arab. ⁵حَصْرَمٌ, *fructus acerbus vitis*, aliusve arboris, *omphaces*. *Unripe, or sour grapes*. LXX. *στεμφύλων*.

חרק, v. pres. יִחַרֵּק. Constr. עַל, pers. immed. and med. בְּ, thing. Syr. ⁵مَهْرَبٌ, *frenduit*; ⁵مَهْمَةٌ; *stridor dentium*. Arab. ⁵حَرَقَ, *collisit inter se dentes præ ira*, &c.

⁵ὄνομαποιητικόν. *Gnashing, grinding, the teeth, from hatred, &c.*, Job xvi. 9; Ps. cxii. 10; Lam. ii. 16.

Infin. abs. חָרַק, Ps. xxxv. 16.

Part. חֹרֵק, Ps. xxxvii. 12.

חרר, v. f. חָרַר, pl. חָרוּ (Dagesh being compensated by וּ). Arab. ⁵حَرَّرَ, *caluit, ferbuit*. Syr. ⁵مَهْمٌ, *aruit præ calore*. *Being hot*: meton. *dry*, Ezek. xxiv. 11; Is. xxiv. 6; Job xxx. 30.

Niph. נָחַר, and נָחַר, pres. יִחַר. *Becoming hot, dry*, Jer. vi. 29; Ezek. xv. 5; Ps. lxix. 4; cii. 4; Ezek. xv. 5; xxiv. 10.

Pih. redup. חָחַר. Infin. *Make hot, kindle as fire*, Prov. xxvi. 21.

חֲרָרִים, m. pl. once, Jer. xvii. 6. *Dry, parched, places*. LXX. *ἐν ἀλίμοις*.

חֲרָשׁ, i. q. חָרָשׁ.

חֲרָשׁ, m. pl. aff. חָרְשֵׁיהֶם. Constr. immed. it. Arab. ⁵خَرَسٌ, *seria, vas fictile vinarium*. *Earthenware*, i. e. *a pot, &c.*, made of dried and burnt earth. Meton. *Potsherd*, Ps. xxii. 16; Is. xlv. 9; Lam. iv. 2, &c. Phr. ⁵בְּלִי-חָרָשׁ, *vessel of earthenware, to boil any thing in, or to melt and refine metal, as a crucible*, Lev. vi. 21; Prov. xxvi. 23. To hold water, Num. v. 17. ⁵בְּלִי-חָרָשׁ, Lam. iv. 2, *jars of earthenware, as of little worth, and soon broken*. Hence the phr. "*earthen vessels*," ⁵ἐν δοτρακίνοις σκεύεσιν, 2 Cor. iv. 7. LXX. *ἀγγεῖα δοτρακίνα*. *Liable to be broken*, Is. xxx. 14; and, hence, *potsherd*, Job ii. 8; sharp and cutting in some degree, Ib. xli. 22.

חֲרָשׁ, m. pl. חָרְשֵׁים. Arab. ⁵حَرَسٌ, *vestigium*. Syr. ⁵مَهْمَفٌ, *jugulavit*. Cogn.

⁵مَهْمَفٌ, *aravit*. Arab. ⁵حَرَسٌ, *aratio*. Lit. *cutting, carving, &c.*: hence, (a) *art*, as of the artist; (b) *artifice*, in a bad sense: (a) 1 Chron. iv. 14; Neh. xi. 35; (b) Is. iii. 3. In Josh. ii. 1, (c) *silence*, adv. *silently*, Josh.

ii. 1; see חָרַשׁ: but this may mean, *artfully, prudently*, in a good sense.

חֲרָשָׁה, m. pl. חָרְשֵׁים, with הּ parag. חֲרָשָׁה. Lat. *silva à silendo*, as some think: so this word, perhaps, see חָרַשׁ; as others, from ἄληθ, *material*; so here, see חָרַשׁ, and חָרַשׁ, as used by the artificer. *A wood, or forest*, 1 Sam. xxiii. 15, 16, 18, 19; Is. xvii. 9; Ezek. xxxi. 3; 2 Chron. xxvii. 4.

חָרַשׁ, m. (for חָרַשׁ, Gram. art. 154. 12), constr. חָרַשׁ, pl. חָרְשֵׁים, constr. חָרְשֵׁי. Lit. *cutter, sculptor. Worker, artificer*, in stone, wood, iron, brass (copper). Phr. חָרַשׁ אֲבָנִים, Exod. xxviii. 11. חָרַשׁ עֵצִים, Is. xlv. 13. חָרַשׁ בְּרֹזֶל, Ib. 12; xlv. 16; Ezek. xxi. 36; 2 Sam. v. 11; 2 Kings xii. 12; 1 Chron. xiv. 1; xxii. 15; xxiv. 12; Exod. xxxviii. 23; Deut. xxvii. 15; Is. xl. 19; Ezra iii. 7, &c.

חֲרָשׁ, m. pl. חָרְשֵׁים. Arab. ⁵خَرَسٌ, *obsurdit*. Syr. ⁵مَهْمَفٌ, id. ⁵أَخْرَسٌ, *mutus*; it. *nulla resonans echo mons, locusve alius; crassum lac, ut cujus agitati sonus non auditur*. The primitive notion seems to exist in *denseness, softness*, as of butter, &c., and incapable of producing sound. See בְּלִמְדָה above. *Deaf*, Exod. iv. 11; Lev. xix. 14; Ps. xxxviii. 14; Is. xlii. 18, 19; xxxv. 5. Metaph. of persons unwilling to hear, Is. xxix. 18; xliii. 8, &c.

חָרַשׁ, v. pres. חָרַשׁ, constr. immed. it. med. בְּ, instr. it. in; עַל, on, against; לְ, for, it. abs. see חָרַשׁ, חָרַשׁ. I. (a) *Cut, plough, the land*, Job i. 14; Deut. xxii. 10; Judg. xiv. 18; Ps. cxxix. 3; Hos. x. 11, 13; Prov. xx. 4; Amos vi. 12, &c.

(b) *Cut, fabricate, work*, in brass (copper), &c. Metaph. *Evil*, Prov. vi. 14; xii. 20; xiv. 22.

Infin. חָרַשׁ, 1 Sam. viii. 12.

Part. חָרַשׁ, pl. חָרְשֵׁים, constr. חָרְשֵׁי, f. חָרְשֵׁיהֶם, (a) Is. xxviii. 24; Ps. cxxix. 3; Job i. 14; iv. 8; (b) Gen. iv. 22; 1 Kings vii. 14; Prov. iii. 29.

Pass. f. חָרְשָׁה, *Cut, engraven*, Jer. xvii. 1.

II. Pret. non occ. pres. יִחְרַשׁ. Constr. abs. it. med. בְּ, on account of. See חָרַשׁ, above. (a) *Being deaf*, Mic. vii. 16.

(b) *Dumb, silent*, Ps. xxviii. 1; xxxv. 22; xxxix. 13; lxxxiii. 2; cxix. 1.

Niph. I. f. pres. יִחְרַשׁ, *Is, becomes, ploughed*, Jer. xxvi. 18; Mic. iii. 12.

Hiph. I. חָרַשׁ, pres. חָרֵשׁ, חָרֵשׁ. *Fabricate* evil, once, 1 Sam. xxiii. 9. II. i. q. Kal, (b) Gen. xxxiv. 5; Ps. xxxii. 3; L. 21; Num. xxx. 5. 8. 12; 1 Sam. vii. 8; x. 27, &c. *Be still, or quiet*, Exod. xiv. 14; 1 Sam. vii. 8; Jer. xxxviii. 27.

Infin. חָרַשׁ, Num. xxx. 15, &c.

Imp. חָרַשׁ, Judg. xviii. 19, &c.

Pl. חָרַשְׁתִּי, f. חָרַשְׁתִּי, Job xiii. 13; 2 Sam. xiii. 20.

Part. חָרַשׁ, Gen. xxiv. 21, &c.

חָרַשְׁתָּ, f. r. חָרַשׁ. I. (b) above. *Cutting, working*, of wood or stone, Exod. xxxi. 5; xxxv. 33, al. non occ. Also the name of a place, Judg. iv. 2, &c.

חָרַת, v. i. q. חָרַשׁ. I. above, in Kal non occ.

Part. pass. חָרוּחַ. *Cut, engraven*, Exod. xxxii. 16.

חָרַשְׁתִּי, m. pl. constr. r. חָרַשׁ. Arab.

حَسَفٌ, *gregum actio. Flocks of* —, 1 Kings xx. 27, only. Lxx. δύο ποίμνια αἰγῶν.

חָרַשְׁתָּ, v. pres. חָרַשְׁתָּ. Constr. immed. it. abs. it. med. חָרַשׁ, חָרַשׁ, from; חָרַשׁ, for. Syr.

حَسَبٌ, *cohibuit. Keep back, withhold, restrain*, Gen. xxii. 12; xxxix. 9; 1 Sam. xxv. 39; 2 Sam. xviii. 16; Job vii. 11; xxxviii. 23; Ps. lxxviii. 50; Prov. xxiv. 11; Is. xiv. 6. חָרַשְׁתָּ, בְּלִי חָרַשְׁתָּ, *without holding back, sparing*; ellip. for, חָרַשְׁתָּ דְּרַחֵם חָרַשְׁתָּ רֶקַע, Job xxx. 10.

Imp. חָרַשְׁתָּ, Ps. xix. 14.

Part. חָרַשְׁתָּ, Prov. xiii. 24, &c.

Niph. pres. חָרַשְׁתָּ. *Is, becomes, restrained, kept back*, Job xvi. 6; xxi. 30.

חָרַשְׁתָּ, v. pres. חָרַשְׁתָּ. Constr. immed. it. med. חָרַשׁ. Arab. حَسَفٌ, *decussit. Cogn.*

حَسَفٌ, *laceravit rem. I. Lay bare, denude, expose*, Is. lii. 10; Jer. xiii. 26; xlix. 10; Ps. xxix. 9; Joel i. 7.

Infin. abs. חָרַשְׁתָּ, Joel i. 7.

Constr. חָרַשְׁתָּ. II. *Drawing, as water, &c.*

Is. xxx. 14; Hagg. ii. 16. Arab. حَسَفٌ, *fordit puteum.*

Imp. f. חָרַשְׁתִּי, *Lay bare*, constr. prægn. Is. xlvii. 2.

Part. pass. f. חָרַשְׁתִּי, Ezek. iv. 7.

Masc. constr. חָרַשְׁתִּי, *Laid bare of* —, Is. xx. 4.

חָרַשְׁתָּ, m. pl. non occ. Æth. ሐሰሰ :

reputavit. Arab. حَسَبٌ, id. حَسَبٌ, putavit, opinatus fuit. Lit. thought, device. The belt, or girdle, of the ephod; so called, probably, from its being richly wrought with devices in needle-work, Exod. xxviii. 27, 28; xxix. 5; xxxix. 20, 21; Lev. viii. 7, &c. Comp. Exod. xxvi. 1. Joseph. Antiq. lib. iii. cap. vii. § 4, ζώνη περισφίγγεται βάμμασιν . . . διαπεποικιλμένη, χρυσοῦ συνυφασμένου.

חָשַׁב, v. pres. חָשַׁב, with Maccaph. -חָשַׁבְתִּי. Constr. immed. med. עַל, pers. אָ, instr. לְ, to, for; pers. or thing, i. q. אָ, Job xli. 19; xix. 11; it. abs.

(a) *Think, devise, meditate*, variously applied, Gen. l. 20; Exod. xxxi. 4; xxxv. 35; Is. x. 7; Amos vi. 5; 2 Chron. xxvi. 15; Ps. x. 2; xxi. 12; xxxv. 20; Mic. ii. 3; Nah. i. 11: often with מְשֻׁבָּה, for emphasis, Jer. xi. 19, &c.

(b) *Consider, esteem, reckon, impute*, as, constr. med. אָ, לְ, it. immed. Gen. xv. 6; xxxviii. 15; 1 Sam. i. 13; Job xiii. 24; xix. 15; Is. xiii. 17; xxxiii. 8; liii. 3; Mal. iii. 16; Ps. xxxii. 2; 2 Sam. xix. 20, &c.

Infin. חָשַׁב, and חָשַׁב, Exod. xxxi. 4; Prov. xvi. 30, &c.

Part. חָשַׁב, *Deviser, artificer*, pl. חָשַׁבִּים, constr. חָשַׁבְתִּי, Exod. xxvi. 1; Neh. vi. 2; Ps. xxxv. 4, &c.

Niph. חָשַׁבְתָּ, pres. חָשַׁבְתָּ. Constr. med. אָ, לְ, עַם. *Be, become, thought, considered, esteemed, reckoned as, imputed*, Gen. xxxi. 15; Lev. vii. 18; xvii. 4; xxv. 31; Num. xviii. 27. 30; Deut. ii. 20; 1 Kings x. 21; Ps. xlv. 23; cvi. 31; Prov. xvii. 28; Job xviii. 3, &c.

Pih. חָשַׁבְתָּ, pres. חָשַׁבְתָּ, constr. immed. med. עַם, לְ, אָ, חָ, חָ, pers. אָ, חָ, חָ, thing; חָ, חָ, חָ, from, time. *Think, consider, esteem; compute, reckon*. Lev. xxv. 27. 50. 52; xxvii. 18; 2 Kings xii. 16; Hos. vii. 15; Dan. xi. 24, 25; Ps. lxxiii. 16; lxxvii. 6; cxix. 59; Prov. xvi. 9, &c.; Jonah i. 4. חָשַׁבְתָּ חָשַׁבְתָּ, lit. *the ship reckoned on being broken*: metaph. for, the persons in the ship reckoned on being wrecked.

Part. חָשַׁבְתָּ, *One thinking, projecting, &c.*, Prov. xxiv. 8.

Hithp. pres. חָשַׁבְתָּ, once, Num. xxiii. 9, i. q. Niph.

חָשַׁבְתָּ, v. Chald. Part. pass. pl. חָשַׁבְתָּ. *Considered, esteemed*, once, Dan. iv. 32.

חָשַׁבְתָּ, pl. f. with Dag. Euphon:

הַשְׁבִּיבָה, r. השב. *Device*, of art or science, *discovery*, Eccl. vii. 25. 27. 29: whence it must appear that these words, although taken separately by Gesenius, were considered as having the same signification, *Ib.* ix. 10. In 2 Chron. xxvi. 15, put for *devices* of war, i. e. warlike *machines*. LXX. *μηχανὰς μεμηχανευμένας λογιστοῦ*.

חשה, v. pres. הַחֲשֵׂה. Constr. abs. it. med. חן, pers. Cogn. חסה. Synon. חרש. Engl. *hush*. Arab. حَشِي, *dificilius spiritum*

duxit: حَاشًا, *absit*. Cogn. خَشِيَ, *timuit*, *abhorruit*. Syr. حَشَا, *passio*. *Be silent*, Is. lxii. 1. 6; lxiv. 11; lxv. 6; Ps. xxviii. 1; cvii. 29.

Infin. חָשׂוּ, Eccl. iii. 7, opp. רָצוּ, *to be*.

Hiph. הַחֲשִׂיתִי, *Be, or make, silent*. Constr. abs. it. med. חן, from; חן, obj., Is. xlii. 14; Ps. xxxix. 3; Neh. viii. 11.

Imp. הַחֲשֵׂה, 2 Kings ii. 3. 5.

Part. פְּחֻשָׁה, pl. פְּחֻשִׁים, Is. lvii. 11; Judg. xviii. 9, &c.

חֹשֶׁךְ, Chald. def. הַשְׁוֹכָה, *Darkness*, r. חֹשֶׁךְ, i. q. Heb. חֹשֶׁךְ, once, Dan. ii. 22.

חֹשְׁתָּוִים, see חֹשְׁתָּוִים.

חֹשְׁתָּוִי, f. pl. } sing. non occ. Syr.

חֹשְׁתָּוִי, m. pl. } מְחַשְׁתָּוִי, *usus*. fem.

Things *wanting*, Ezra vi. 9: m. persons *desiring, wanting*, Dan. iii. 16, al. non occ.

חֹשְׁתָּוִי, f. *Want, necessity*, i. e. thing necessary, once, Ezra vii. 20.

חֹשְׁתָּוִי, see חֹשְׁתָּוִי.

חֹשְׁתָּוִי, see חֹשְׁתָּוִי.

חֹשְׁתָּוִי, m. pl. non occ. Syr. مَحْشَرٌ,

obscurus fuit. Cogn. مَحْشَرٌ, *prohibit*. Heb. חָשַׁךְ; lit. *withholding*, i. e. light, &c.: on the same analogy, see כָּחַשׁ, כָּחַשׁ, כָּחַשׁ, and my note on Job xxxiv. 6. I. *Darkness*, Gen. i. 2, seq.: Exod. x. 21, 22; Deut. iv. 11, &c. Phr. אֶרֶץ חֹשֶׁךְ, *land of darkness*, Job x. 21, &c. Ellip. Job xvii. 13; Ps. lxxxviii. 13, &c. for the *grave*: hence *any place of darkness*, Job xii. 22; xxxiv. 22. חֹשְׁתָּוִי, *inhabiters of (places of) darkness*, Is. xlii. 7, &c., *prisons*, &c. אוֹצְרוֹת חֹשֶׁךְ, *treasurers of* —, xlv. 3. Metaph. II. *Ignorance*, Job xxxvii. 19. Comp. xii. 24, 25. Meton. of this, III. *Calamity, misery, destruction*, Is. ix. 1; Job xv. 22, 23. 30; xx. 26; xxxiii. 17; Mic. vii. 8; Amos v. 18.

20; Ps. xviii. 29; Eccl. xi. 8. Phr. יְמֵי חֹשֶׁךְ, *days of* —. Comp. Job iii. 3, 4; v. 14; xv. 23, &c. See my note on Job vi. 16. Aff. חֹשְׁתָּוִי, Ps. xviii. 29.

Part. pl. m. חֹשְׁתָּוִי, *Obscure persons*, Prov. xxii. 29, opp. רָצוּ, *to be*.

חֹשְׁתָּוִי, v. pres. f. חֹשְׁתָּוִי, pl. m. חֹשְׁתָּוִי. Constr. abs. *Be, become, obscure, dark*, variously applied, Exod. x. 15; Is. v. 30; xiii. 10; Lam. iv. 8; v. 17; Ezek. xxx. 18; Mic. iii. 6. Gesenius prefers reading חֹשְׁתָּוִי, here, as a f. noun, "*tenebræ*," for no good reason, however, and to gain nothing, Job iii. 9; Ps. lxix. 24.

Hiph. חֹשְׁתָּוִי, pres. חֹשְׁתָּוִי. Constr. immed. it. med. חן. *Make dark, obscure*, Amos v. 8; it. metaph. *Ib.* viii. 9; Jer. xiii. 16; Ps. cxxxix. 12. Senu *prægnante*. חֹשְׁתָּוִי מִיָּךְ, *makes dark (and conceals) from thee*, Gram. art. 230. חֹשְׁתָּוִי, Ps. cv. 28, &c.

Part. חֹשְׁתָּוִי, Job xxxviii. 2.

חֹשְׁתָּוִי, f. it. חֹשְׁתָּוִי, Ps. cxxxix. 12.—

חֹשְׁתָּוִי, pl. m. i. q. חֹשְׁתָּוִי, *propr.*—

Participial noun. — *Obscured, darkened*: so, perhaps, Gen. xv. 12, אִמְכָה חֹשְׁתָּוִי גְדֹלָה, *a great darkened (distressing) fear*. LXX. φόβος σκοτεινὸς μέγας. Constr. for abstr. i. q. חֹשְׁתָּוִי, Is. viii. 22; Ps. lxxxii. 5. So pl. m. once, Is. l. 10; or, as a concrete, חֹשְׁתָּוִי, *walks, proceeds, goes on, greatly distressed*, as a pl. of excellence, Gram. art. 223. 3.

חֹשְׁתָּוִי, constr. f. of obs. חֹשְׁתָּוִי, i. q. חֹשְׁתָּוִי, *Darkness, obscurity*, once, Ps. xviii. 12.

חֹשֶׁל, v. non occ. in Kal. Arab.

חֹשֶׁל, *trita fuit vestis*; خَشَلٌ, *imbecillus*.

Niph. Part. m. pl. חֹשְׁתָּוִי, persons, *debilitated, infirm*, once, Deut. xxv. 18.

חֹשְׁתָּוִי, m. pl. non occ. Compd. of חֹשֶׁל + חָשָׁה (dropping the ח), lit. *cut brass* (copper), i. q. חֹשֶׁל חָשָׁה, Ezek. i. 16: according to some, חֹשֶׁל + חָשָׁה, *copper, gold*: the latter being taken as a Chaldee word; on which, however, no reliance can be placed; and thence the χαλκὸς χρυσοειδής, of Diodorus Siculus, Bochart. Hieroz. ii. p. 877, &c. *a sort of brilliant white native gold* as some think, out of which drinking cups and other utensils were made. Hence the *aurichalcum* of the Latins, thought to be a mixture of *gold* and *brass*, has been supposed to have been formed. But this is evidently

erroneous, as Bochart has well shewn in the article referred to; for this word is written by the Greeks, *ὄριχαλκον*, or *ὄριχαλκον*, and, occasionally by the Latins, *orichalcum*: signifying *mountain-brass*, as some think. From the context, viz., Ezek. i. 4. 27; and viii. 2, with η parag. η חשם, it is supposed to be the *χαλκολίβανος*, of Rev. i. 15, which Bochart, l. c. conjectures might be taken for the Heb. η חשם η לבן, *white brass*; or, the latter part of the compd. might be η לבן, *white with heat*; which would require the true reading to be *χαλκολίβανον...πεπυρωμένον*, as some copies have it. Gesenius proposes *χαλκολίπαρον*, *as splendidum*. But it is unfortunate for both these conjectures, that the former is not Hebrew, and the latter is not Greek. Nothing, however, can be more probable than that our η חשם, and *χαλκολίβανον*, are the same thing: and the latter is a sort of *brilliant electrum*—see LXX.—i. e. according to Suidas, as cited by Bochart, *τιμώτερον χρυσοῦ. ἐστὶ δὲ τὸ ἤλεκτρον ἀλλόττυπον χρυσίον μεμιγμένον ὑέλφω καὶ λιθείᾳ. "Auro pretiosius. Est autem electrum ex alienis conflatum, vitro et gemmis mixtum."* Hesiod, too, terms it *φαιεών*: whence it may well be represented by the η חשם of Ezekiel, l. c. It is here construed with η עין, *eye, look, appearance of*—Comp. Num. xi. 7; Ezek. i. 22; x. 9.

η חשמים, m. pl. once, Ps. lxxviii. 32, in η חשמים η מִן מִצְרַיִם; and hence some have supposed the word to be the name of a people residing in Egypt, in a city named η חשמים, *Ashmūnīn*, the η חשמים, of the Coptic. Others,—better, perhaps, from the Arab. η חשמים, *vir magni famulitiæ*—take it to mean, *Rich, powerful, men*. LXX. *πρέσβεις*. Aquila, *ἐσπευσμένως*, from the r. η חשם. Sym. *ἐκφάναντες*.

η חשם, masc.—pl. non occ. Arab. η חשם, *asper mons*. Comp. η חשם above; as *justice, truth*, and the like, were by the Hebrews considered as *unbending, &c.* See η חשם; so here, perhaps, the *breast-plate of justice*,—termed η חשם η כֶּסֶת,—received this name. It was composed of twelve precious stones, representing the twelve tribes of Israel, and was also styled η אורים, which see. It was worn, by the high priest, on the breast of the ephod. See Braunius de Vestit.

Sacerd. ii. cap. vii. Exod. xxviii. 4. 15. 22, seq.; xxxv. 27; xxxix. 8, seq.; Lev. viii. 8, &c. Philo, Aq. Theod. Sym. LXX. *λόγιον*, or *λογεῖον*; *λόγιον τῆς κρίσεως* (See Sirach. xlv. 10). From η חשם, r. η חשם, *λογίζομαι*, we have, Vulg. *rationale iudicii*, as Gesenius well supposes. The LXX. also give *περιστήθιον*, and *ποδήρης*. Josephus Antiq. lib. iii. cap. vii. § 5, says, *Ἐσθήτης μὲν καλεῖται*: he then particularly describes it.

η חשם, c. pl. non occ. Cogn. Arab. η חשם, *amor quo animus flagrat. Desire, delight*, 1 Kings ix. 1. 19; Is. xxi. 4; 2 Chron. viii. 6, al. non occ.

η חשם, v. pres. non occ. Constr. immed. it. med. η , it. η , Infin. Arab. η חשם, *amore puellæ flagravit; adhesit illi*. Constr. med. η , η . *Desire, delight* in, any person or thing, Gen. xxxiv. 8; Deut. vii. 7; x. 15; xxi. 11; 1 Kings ix. 19; 2 Chron. viii. 6. In Is. xxxviii. 17, η חשם η נַפְשִׁי מִשְׁחַת בַּי, *thou hast desired my soul ('s salvation) from the pit of destruction, i. e. to save it*.

Part. pl. aff. η חשמים, or η חשמים, *Their attached, adhering, parts, junctures*, Exod. xxvii. 10, 11; xxxviii. 10, &c.

Pih. *Made adhere, attached to*, once, Exod. xxxviii. 28.

Puh. Part. pl. m. η חשמים, *Made adhere, attached*, Exod. xxvii. 17.

η חשמים, masc. pl. aff. Lit. *their attachers, joiners*, i. e. spokes, which attach the felines to the stock of chariot and other wheels, once, 1 Kings vii. 33.

η חשם, f. constr. once, 2 Sam. xxii. 12.

Arab. η חשם, *collegit. Collection, mass, of waters*. Parall. Ps. xviii. 12, η חשמים. Hence—

η חשמים, aff. η חשמים, once, 1 Kings vii. 33. Lit. *their collectors*, i. e. *Naves, or stocks*, of wheels, in which the spokes are collected, as in a point.

η חשם, masc.—pl. non occ. Arab.

η חשם, *faenum. Dried grass, hay*, Is. v. 24; xxxiii. 11.

η חשם, pause, η חשם, m. pl. η חשמים } Arab.

η חשם, f. r. η חשם. Synon. η חשם }

η חשם, *cum quis transfoditur apprehensus*.

Conj. iv. **אַחַת**, *erubuit. Broken, spoiled*; applied to persons or things, 1 Sam. ii. 4; Gram. 215. 12; Jer. xiv. 4; xlvi. 5; xlvi. 1. 20. 39; Job xli. 25, *בְּלִיָּה, unbroke, untameable*, once. Aff. **הַתְּיָבָה**, Gen. ix. 2; *synon. טֹס. מִן־יָבֵב, your fear, terror*. In some of these places it may be considered as the verb.

חָתָה, v. pret. non occ. pres. **חָתְהָה**. Constr. immed. med. **כִּן**, from, out of; **כִּי**, into; **עַל**, on. Arab. **حَتَّى**, i. q. **حَتَّى**, r. **حَثَو**, *sparsit terram; super illum terram congescit*: constr. med. **ب. عَلِي**. *Take, usually; better perhaps, cast out, into, on, &c.*, as the construction shall require, Prov. vi. 27; Ps. lii. 7.

Infin. **חָתוּהוּ**, Is. xxx. 14. Part. **חָתָה**, Prov. xxv. 22. *LXX. σωρεύσεις*. We have not here, therefore, an instance of the *constructio pragnans*.

חֹתְהָה, f. r. **חָתָה**, constr. **הַפָּחַ**, *Fear of* —, once, Gen. xxxv. 5.

חֹתְהָל, m. r. **חָתָה**, *A bandage for a wound*, once, Ezek. xxx. 21.

חֹתְהָיִם, m. pl. r. **חָתָה**, redup. Gram. art. 169. 3, seq. *Persons entirely broken down with fear, &c.*, Eccl. xii. 5. *LXX. θάμβοι, al. θάμβος. Aquila, τρόμφ τρομῆ-σουσι*. He seems to have read **חָתָה** in two words.

חֹתְהִי, m. *A Hittite, a descendant of חָת*, Gen. x. 15; xv. 20, &c.

חֹתְהִית, f. r. **חָתָה**. *Fear, terror, dread*, Ezek. xxxii. 23. 26. Aff. **חֹתְהִי**, Ib. 32. **חֹתְהִים**, Ib. 24, &c.

חָתַד, v. Kal, non occ. Arabic **حَتَدَ**, *investigavit, disposuit*.

Niph. **נִחְתַּד**, *Has been, become, determined*, once, Dan. ix. 24; constr. med. **עַל**. Theod. *συνετηθησαν, al. ἐκρίθησαν, al. ἐδοκίμασθησαν*.

חָתַל, v. Kal, non occ. Arabic **حَتَل**, *ex occulto et versute captavit prædam; decepit*. Words signifying *cloaking, covering*; as they imply concealing, so do they deception, &c. See **בַּר**, לבש.

Puh. pret. 2 pers. f. **חֹתְהָה**, *Wert bandaged*,

i. e. with swaddling bands, once, Ezek. xvi. 4.

Hoph. Infin. **חֹתְהָל**, (by) *being bandaged*, once, Ib.

חֹתְהָלוּ, f. aff. for **חֹתְהָלוּ**. Part. pass. f. Kal. *Its swaddling bandage*, Job xxxviii. 9.

חָתַם, v. pret. non occ. pres. **חָתַם**. Constr. abs. it. immed. med. **בְּ**, instr. means, *for*, **בְּעַד**, of thing. Arab. **حَتَمَ**, *sigillavit, obsignavit*. Cogn. **حَتَمَ**, *inspiravit, firmum effecit*. Syr. **ܫܡܠܥ**. Æth. **ገተመ** :

id. I. *Seal, seal up*: II. meton. *conclude, finish*; either, because sealing any thing up, may be said to put an end to further inquiry about it; or, because the application of the seal to a letter, in the East, may be considered as its completion. I. 1 Kings xxi. 8; Esth. viii. 8. 10; Deut. xxxii. 34; Jer. xxxii. 10; Cant. iv. 12: see my note on Job viii. 17: Job ix. 7; xiv. 17; Dan. xii. 4, &c. By a further meton., *decree, determine*.

Arab. **حَتَمَ**, *decretum judiciumque firmum*; — because a sealed document, issuing from authority, may be supposed to contain some edict, Job xxxiii. 16. **יְסִיֵּם חָתָם**, *he seals, determines on, their punishment*. See my Comment. on this place, Ib. xxxvii. 7. **בְּרַדְּבָלְאָם חָתָם**, *for the good-sake-of every man he seals, determines (this)*. See my Comment. II. *Conclude, &c.*, Dan. ix. 24. In the last member here, Keri, **חָתָם**, r. **חָתָם**, the vowels of which are applied to **חָתָם** in the text.

Infin. abs. **חָתוּם**, Jer. xxxii. 44.

Constr. **חָתָם**, Dan. ix. 24.

Imp. **חָתוּם**, **חָתָם**, Is. viii. 16; Dan. xii. 4.

Pl. **חָתְמוּ**, Esth. viii. 8.

Part. **חֹתְמוֹם**, Ezek. xxviii. 12.

Pass. **חָתַם**, Deut. xxxii. 34: pl. **חֹתְמוּם**, Neh. x. 2.

Niph. **נִחְתַּם**, *Was, became, sealed*, Esth. iii. 12. It.

נִחְתְּמוּ, id. Ib. viii. 8. Gram. art. 193. 4.

Pih. pl. **חָתְמוּ**, *They sealed, determined on*, Job xxiv. 16.

Hiph. **חֹתְמוֹם**, *It seals, closes, or shuts up*, Lev. xv. 3.

חֹתְמָהּ, v. Chald. aff. *He sealed it*, Dan. vi. 18.

חָתַם, see **חֹתְמוֹם**.

חֲתָמָה, f. *A seal*, once, Gen. xxxviii. 25.

חָתָן, m. constr. חָתָן, pl. חָתָנִים, occ. aff. only, חָתָנִי, Gen. xix. 14. Arab. حَتْنٌ, conj. iii. *junxit connubium cum aliquo*.

Cogn. حَتْنٌ, conj. vi. *alter alteri par æqualisque fuit*. The primitive notion seems to consist in the contracting of affinity by means of some agreement or covenant. Comp. נָאָל, p. 99: particularly marriage with the daughter of any one. Hence, I. *A relative*, generally, 2 Kings viii. 27. II. *A son-in-law*, Gen. xix. 12; 1 Sam. xviii. 18; Neh. vi. 18; xiii. 28, &c. III. Meton. *A bridegroom*, person newly added to a family by means of marriage, Ps. xix. 6; Is. lxi. 10; lxii. 5; Jer. vii. 34, &c. IV. *Relative, child*, adopted by means of the covenant of circumcision. Hence, חֲתָנֵי, *relative, child, of—by blood*, i. e. introduced to the commonwealth of Israel by that means: applied by the wife of Moses to her child, Exod. iv. 25, 26.

חָתָן, v. Kal, non occ. See חָתָן.

Part. חָתָן. Lit. a person sanctioning the contracting of affinity by marriage with a daughter. *A father-in-law*, Exod. xviii. 1, 2. 5. 12, seq.; Num. x. 29; Judg. i. 16; iv. 11, &c. Aff. חָתָנוּ, Exod. xviii. 8. חָתָנוּךְ, Ib. 6, &c. Fem. aff. חָתָנוּתוֹ, *his mother-in-law*, Deut. xxvii. 23, al. non occ.

Hithp. חָתָנָה, pres. חָתָנָה. Constr. med. חָתָנָה, חָתָנָה, חָתָנָה. *Being, becoming, joined in affinity with*, particularly *by marriage with a daughter*, Josh. xxiii. 12; Deut. vii. 3; 1 Sam. xviii. 21; 1 Kings iii. 1; 2 Chron. xviii. 1, &c.

Inf. חָתָנָה, 1 Sam. xviii. 23. 26; Ezra ix. 14.

Imp. חָתָנָה, 1 Sam. xviii. 22.

Pl. חָתָנָה, Gen. xxxiv. 9.

חָתָנָה, f. aff. once, חָתָנָה (for חָתָנָה, part. pass. fem.), *his being joined in affinity,*

&c., i. e. *his being married*: his marriage, Cant. iii. 11.

חָתָה, m. once, Prov. xxiii. 28, abs. for concrete. Arab. حَاتَفٌ, *profligatio, exitium*. *Rapine*, for חָתָה אִישׁ. *Man—practiser—of rapine*.

חָתָה, v. pres. חָתָה, i. q. חָתָה, occ. once, Job ix. 12. *Snatch, tear, away*.

חָתָה, v. pres. אֶחָתֵר, חָתָה. Constr. immed. it. med. חָתָה, חָתָה, pers. it. abs. See my note on Job xxiv. 16. *Dig, delve*, into any thing; pec. I. into, and through, the wall of a house, Ezek. viii. 8; xii. 5. 7. 12; Amos ix. 2; Job xxiv. 16. II. — into the waters, prop. *Row*, with oars, Jonah i. 13.

חָתָה, m. once, Job vi. 21. See חָתָה above. *Breaking down, ruinous stroke*. Lxx. καταρῦμα.

חָתָה, v. pret. חָתָה, pl. חָתָה, pres. non occ. Syn. חָתָה. See חָתָה above. Constr. abs. *Be, become, broken*, with shame, fear, &c., with רוּעַ, בּוֹשׁ, 2 Kings xix. 26; Is. xxxvii. 27; xx. 5; Jer. viii. 9; i. 2. 36; Obad. 9. Fem. either the verb, or the noun, חָתָה, above, Jer. xlvi. 1. 20. 39, &c.

Imper. pl. m. חָתָה, Is. viii. 9.

Niph. f. חָתָה, pl. חָתָה; pres. חָתָה, or חָתָה, 1st pers. parag. חָתָה, i. q. Kal, variously applied, Deut. xxxi. 8; Josh. i. 9; viii. 1; x. 25; Is. vii. 8; li. 6. With חָתָה, כִּפְּנֵי, of person, Jer. i. 17; Ezek. ii. 6; iii. 9; Is. xxx. 31; xxxi. 4; Jer. x. 2; Mal. ii. 5.

Pih. f. חָתָה, Jer. li. 56, i. q. Kal, but apparently intensitive. *Broken to pieces, shivered*. Aff. חָתָה, *hast greatly confounded, affrighted, me*, Job vii. 14. See my note.

Hiph. pret. 2 pers. חָתָה, 1st, חָתָה; pres. aff. 1st pers. חָתָה, 3d, חָתָה; it. חָתָה, for חָתָה, aff. them, f. *Break to pieces, ruin*, Jer. i. 17; xlix. 37; Job xxxi. 34; Is. ix. 3.

ט

ט, *Teth*, is the ninth letter of the Hebrew alphabet, and therefore stands for the numeral 9, Gram. art. 4. Its pronunciation is very nearly allied to that of our own T, Ib. art. 14; and hence it is that English proper names having this letter, when written by the Orientals, give for it the Arabic ط, which is equivalent to our ט. It is usually written and pronounced טיה, *Teth*. Gesenius, however, says, "Nomen ipsum hujus elementi serpentem denotat" (Arab. طيط, i. e. טייט), which,—if any reliance can be placed on the rabbinic mode of writing the word,*—must be wrong: and طيط, *modus plicandi*, from the r. طوي, or طي, will afford a more probable origin of its name; and, particularly, as a *fold*, or *wrapping up*, of something will present a tolerable idea of its form, which in the Samaritan is ט. See Gram. art. 4, from which its present Hebrew, Syriac, and Arabic, form is apparently derived. Ewald's notion of its being equivalent to the Greek θ, and pronounced like it, is obviously at variance both with the general practice of the ancient translators of the Scriptures, and of the usage and notions of modern Orientals; and affords a good illustration of the danger of relying on theory, without, at the same time, appealing to fact.

It is a letter of the same organ with ט and ט, Gram. art. 23; it is also cognate with ט; and, with all these, it is found to interchange in cognate words: as in טפה, and טפה: Arab. قتل: Syriac. טפה, טפה, טפה: Arab. טפה, טפה, טפה.

טפה: Arab. טפה, טפה, טפה, Gesen.

טפה, Chald. v. pres. non occ. Syriac.

* The Syrians, too, write this word טפה, or טפה, and, as early as the times of Eusebius, it was written Τηθ, Prep. Evang. lib. x. Edit. Viger. p. 474. Have the Germans altered the orthography of this word, in order to make it square with their notions of its etymology? I suspect this certainly.

טפה, *hilaratus est. Was glad, pleased.* Constr. טפה, once, Dan. vi. 24. Heb. טוב.

טפה, m.—pl. non occ. Chald. i. q. Heb. טוב. Syr. טוב, *bonus. Good, excellent,* Dan. ii. 32; Ezra v. 17.

טפלים, m. pl. once, Ezek. xxiii. 15, r. טפל. The *mitra pictæ* of Ovid; Eichhorn's *Simonis*; in the phrase, טפלים, *luxuriant of coloured, dyed,* (things, mitres, bonnets), *on their heads.* He prefers, however, as does Gesenius after him, taking the Æthiopic טפול, **ጠጠጠ**: *obvolvit.* Hence, *Turbans, tiaras,* or the like.

טפבור, m.—pl. non occ. Sam. טפב.

Æth. ጠጠጠ: *mons*, occ. twice, Judg. ix. 37, and Ezek. xxxviii. 12. In the first, *ጠጠጠ*, from the heads of the mountains, is in the parallel in the preceding verse: and hence, *high*, or *eminent place*, is probably meant. In the other, *ጠጠጠ*, evidently implies the same thing; as such places were usually chosen, because they were easily defended. The Rabbins with the LXX. find "*umbilicus*," *navel*, here: but this is, perhaps, a mere fancy. The allusion is clearly to Jerusalem in the latter place, although the prediction relates to Christian times. A similar prediction will be found in Ps. xlvi. where God's holy hill (הר הקדוש) is termed, vr. 2, 3, *ጠጠጠ* וגו'. Comp. vr. 13, 14, which will throw much light on this otherwise obscure passage.

טפה, m. } — plur. non occ. Syriac.
טפה, f. } ጠጠጠ, *mactatio*; v.

ጠጠጠ. Æth. ጠጠጠ: *mactavit.* Arab. ጠጠጠ.

ጠጠጠ, *coctio.* Cogn. Heb. נח. Arab. نَح, *jugulavit. Slaughter*, pec. of animals, Prov. vii. 22: it.—for feasting, Gen. xliii. 16. Fem. 1 Sam. xxv. 11; Prov. ix. 2. Metaph. — of men, Is. xxxiv. 2. 6; liii. 7; Jer. xlvi. 15; i. 7, &c. It. fem. Ps. xlv. 23; Jer. xii. 3. Aff. טפה, m. טפה.

טפה, v. pres. non occ. Constr. immed. it. med. טפה, for, it. abs. *Slay*, pec. of animals for eating, Exod. xxi. 37; 1 Sam. xxv. 11; Prov. ix. 2. Metaph. —, of men,

Ps. xxxvii. 14; Lam. ii. 21; Ezek. xxi. 15, &c.

Infinit. טָבַח, Ezek. xxi. 26, &c.

Imp. טָבַח, Gen. xliii. 16.

Part. pass. טָבֹחַ, Deut. xxviii. 31.

טָבַח, m. } pl. טָבָחִים, f. טָבָחוֹת. Arab.

טָבָחָה, f. }

טָבַח, *coquis*. Syr. **كَبَّاح**, id. propr. *A butcher*. Meton. *a cook*, 1 Sam. ix. 23, 24. Fem. 1 Sam. viii. 13. Hence, in the courts of kings,—as servants of the household, perhaps,—*keepers*, and probably like our sheriffs, *executioners of criminals*, Gen. xxxvii. 36; xxxix. 1; xl. 3, 4; xli. 10, 12. Employed as *officers of state*, in other respects, 2 Kings xxv. 8, 10—12, seq.; Jer. xxxix. 9, 10, &c.; but this officer is styled, *רב־טָבָחִים*, or *שר־הטָבָחִים*, *Chief of* —. It. Chald. def.—

רַב־טָבָחִיָּה, once, Dan. ii. 14, id.

טָבַל, v. pres. יִטְבֹּל. Arab. **طَبَّل**, *colorem imbibere curavit vestem*. Constr. immed. it. med. **טָבַל**, with, of thing. (a) *Dip, plunge*, in order to cleanse, &c.: hence, (b) *stain*, any person or thing. (a) Lev. xiv. 6, 51; Num. xix. 18; 1 Sam. xiv. 27; 2 Kings v. 14; viii. 15; Job ix. 31; Ruth ii. 14, &c. (b) Gen. xxxvii. 31.

Part. inf. טָבֵל, Deut. xxxiii. 24.

Pass. pl. טְבֹלִים. See in its place above.

Niph. pl. m. נִטְבְּלוּ. *Were, became, dipped*, once, Josh. iii. 15.

טָבַע, v. pres. יִטְבֹּעַ. Constr. abs. it. med. **טָבַע**, in, into, of thing. Syr. **طَبَع**, *impressit*. Arab. **طَبَعَ**, *infixit*. *Sink down*, as into mud, or anything penetrable, 1 Sam. xvi. 49; Jer. xxxviii. 6; Lam. ii. 9; Ps. ix. 16; lxix. 3, 15.

Puh. טָבַעַת, *They were, became, immersed*, Exod. xv. 4.

Hoph. טָבַעַת, i. q. Puh. Jer. xxxviii. 22, it. as pillars, &c., on their bases so as to be firm, Job xxxviii. 6; Prov. viii. 25. See my note on the first of these two passages.

טָבַעַת, f. pl. טְבַעוֹת, constr. טְבַעוֹת.

Arab. **طَبَع**, *impressum argillæ, &c. sigillum*.

Propr. (a) *A seal-ring*, Gen. xli. 42; Esth. iii. 10, 12; viii. 8, 10. (b) *Any ring, gene-*

rally, Exod. xxv. 12; xxvi. 24; xxxviii. 3, &c. Aff. טְבַעְתֵּי, טְבַעְתֵּיהֶם, טְבַעְתֵּיהֶם.

טָבַת, m. once, Esth. ii. 16. *The tenth month of the Hebrew year*, which at that period was *solar*: see חֹדֶשׁ above. It would answer, therefore, very nearly to our *December*; which, according to Plutarch (*Quæstiones Romanæ*), was so called, because it was in ancient times the *tenth* in order from March when the sun entered Aries, which was the primitive commencement of the year. The name is, perhaps, the same with the Coptic **ⲧⲁⲃⲁ**, which, according to La Croze, was that of the fifth month of the Egyptians; sometimes written **Τύβη**, or **Τηβη**, and, by the Arabs, **طوبه**.

טָהוּר, m. constr. טָהוֹר, with Maccáph, טָהוֹרִים, pl. טְהוֹרִים.—

טָהוּרָה, fem. plur. טְהוֹרוֹת. Arab.

טָהָר, *mundus, purus, sanctus*, fuit. Æth.

id. (a) *Clean*, free from filth, disease, &c., Zech. iii. 5; Exod. xxxvii. 29; Lev. vii. 19; x. 14; xi. 36, &c.: as animals, Gen. vii. 2; viii. 20. (b) *Pure*, unalloyed, as metal, Exod. xxv. 11, 17, 24; Deut. xiv. 11, &c. (c) — morally, i. e. *holy*, Ps. xii. 7; xix. 10; li. 12, לֵב טָהוֹר, *a pure, holy, heart*. דוֹר טָהוֹר, *a generation* (as we say, *school*) *clean, holy*, Prov. xxx. 12. טָהוֹר לֵב, *pure of heart*; which Gesenius unnecessarily makes *purity*.

טָהַר, m. aff. טָהָרוּ.—

טָהָרָה, f. constr. טָהָרוּ. Aff. טָהָרוּ.—

Arabic **طَهْر**, *mundities, puritas*. There is a slight irregularity in טָהַר, which would be regularly, טָהָרוּ, as in the other cases; but this is an irregularity often occurring in the earlier editions of the Hebrew Bibles and Grammars. (a) *Purification, cleansing*, Lev. xii. 4—6; xiii. 35; xiv. 2, 32; Num. vi. 9; Ezek. xlv. 26, &c. (b) *Metaph. Clearness, brightness, glory*, Exod. xxiv. 10; Ps. lxxxix. 45.

טָהַר, v. pres. יִטְהַר. Constr. abs. it. med. מִן, from, of thing, it. עוֹד, of time; and Jer. xiii. 27. אַחֲרַי כְּמִי עוֹד, not unlike the Latin *tandem aliquando*; but lit. *Yet after how long?* (a) *Be, become, clean, pure*, from disease, 2 Kings v. 12, 13; (b) *legal uncleanliness*, Lev. xi. 32; xvii. 15; xxii. 8:

(c) — moral impurity, Job iv. 17; Prov. xx. 9, &c.

Imp. פָּקַד, 2 Kings v. 10.

Pih. פָּקַד, pres. יִפְקֹד. Constr. immed. it. med. פָּקַד, it. פָּקַד, of thing.

I. *Cleanse, purify*, from filth generally, 2 Chron. xxix. 15. 18; xxxiv. 8: — from dead bodies, Ezek. xxxix. 18: — the heavens of clouds, Job xxxvii. 21: — metals from dross, Mal. iii. 3. Metaph. — from idolatry, Ezek. xxxvii. 23: — from sin, Mal. iii. 3; Jer. xxxiii. 8.

II. *Declare clean*, either person or thing, Lev. xiii. 6, seq.; xiv. 11; xvi. 30, &c.

Infin. פָּקַד, Ezek. xxxix. 12; Lev. xvi. 30, &c. Aff. פְּקֻדָּה, *my cleansing*, Ezek. xxxvi. 33, &c.

Imp. aff. פְּקֻדָּה, Ps. li. 4.

Part. מְפָקֵד, Lev. xiv. 11; Mal. iii. 3.

Puh. part. f. מְפָקֵדָה, Ezek. xxii. 24.

Hithp. pl. הִתְפַּקְדוּ, for הִתְפָּקְדוּ, (v) Euphon. as in הִתְפָּקַד, it. הִתְפָּקְדוּ, not in pause, pres. יִתְפַּקְדוּ. Constr. abs. it. med. פָּקַד, of thing.

Be, become, clean, purified, legally, &c., Num. viii. 7; Josh. xxii. 17; Neh. xii. 30; Ezra vi. 20.

Imp. pl. הִתְפַּקְדוּ, Gen. xxxv. 2.

Part. מְפָקֵד, *Person to be cleansed*, Lev. xiv. 4. 7, &c.

Pl. מְפָקְדִים, Neh. xiii. 22; Is. lxvi. 17.

טאמא, v. aff. once, מְטַמְּאֵתָהּ, Is. xiv. 23.

Gesen. prob. *lutusus fuit*, unde Arab.

طَلَّ, *lutum*, inde.... *lutum everrit*. But, it

will be difficult to discover what *clay*, or the removal of *clay*, can have to do with this passage; or, as this very verb occurs in the Arabic, how *the sweeping away of clay* can be connected with it. The truth is, all this has been had recourse to, merely to give a little authority to a silly Rabbinical story which tells us, that, had not a famous Rabbi heard his servant-maid apply this word to the act of sweeping the house, he never should have discovered what it meant. See the Porta Mosis of Pococke, notes. Arab.

II. *depressus, humilis fuit*, de terra, طالط.

terra depressa ac humilis. I will humble, debase, it with the humiliation, debasing, of destruction. Or, if מְטַמְּאֵתָהּ, be a participle, *the debaser, subduer, &c. of destruction.* In this sense, the opposition to קים, in the two preceding verses, is pointed, as is the agreement with יִשְׁתַּחֲוֶה, in vr. 20.

טוב, m. — pl. non occ. seg. fm. טָבוֹב, Gram. art. 87. 2. Syr. بَطْنُوت, *beatitudo*.

Arab. طَوَّبَ, it. طَوَّبِي, id. *Goodness*,

variously applied to person or thing. (a)

— to the produce of the earth, *fruits, wealth, &c.*, Gen. xxiv. 10; xlv. 18. 20. 23; Deut. vi. 11; 2 Kings viii. 9; Ezra ix. 12; Neh. ix. 36. Hence, meton. (b) *Prosperity, happiness*, Is. lxiii. 7; Ps. cxxviii. 8; Prov. xi. 10; Job xx. 21; xxi. 16. Phr. טוֹב לֵבָב, Deut. xxviii. 47. טוֹב לֵב, Is. lxv. 14, *happiness, delight, of heart*. Hence, (c) *goodness of appearance, beauty*, Hos. x. 11; Zech. ix. 17: *glory, majesty*, Exod. xxxiii. 19.

Metaph. of mind. (d) *טוֹב שֵׁמַיִם, goodness of discernment*. (e) *Good*, as the source of all wealth, temporal and spiritual, Jer. xxxi. 12. 14; Ps. xxv. 7; xxxvii. 13; xxxi. 20; lxx. 5; cxlv. 7; Neh. ix. 25. 35; Hos. iii. 5. Aff. טוֹבָה, טוֹבֵיב, טוֹבֵיבָה, טוֹבֵיבָה, טוֹבֵיבָה.

טוב, m. pl. טוֹבִים, טוֹבִים. —

טוֹבָה, fem. constr. טוֹבָה, pl. טוֹבוֹת. —

Concr. fm. טָבוֹב, for טוֹבֵיב, Gram. art. 75. *Good*, variously applied. (a) — to land, its produce, fruits, minerals, and wealth, generally, Gen. ii. 9. 12: *ἀστυος*, probably. See my Job, p. 55, note. Gen. iii. 6; Exod. iii. 8; Deut. v. 37; Job xxii. 18; Ps. xxxiv. 11; lxxxiv. 12; cvii. 9; Prov. iii. 27, &c. Hence, (b) *happy, prosperous*, Gen. ii. 18; xxix. 10; xxx. 20; Exod. xiv. 12; Num. xi. 18, &c. Hence, (c) *valuable, precious, desirable*, suitable also to Gen. ii. 12, above; 2 Chron. iii. 5; Gen. xlix. 15; Judg. viii. 2; xi. 25; 1 Sam. i. 8; xv. 22; xix. 4, &c. Hence, phr. טוֹב יוֹם, Ps. xxxvii. 3. טוֹב יוֹם, *happy day*, 1 Sam. xxv. 8. 36; Esth. viii. 17. טוֹב יוֹם, 2 Sam. xviii. 27; Prov. xiv. 14. Ib. טוֹב יוֹם, טוֹב יוֹם, 1 Kings xiv. 13. טוֹב יוֹם, Num. xxiv. 1; יוֹם טוֹב, 1 Kings xxii. 8. Comp. Homer's μάντι κακῶν. Comp. vr. 13. 18. טוֹב יוֹם, i. q. רע. (d) *Good*, in appearance, *handsome*. טוֹב מְרָאָה, Gen. xxiv. 16; Esth. i. 11, &c. טוֹב מְרָאָה, 1 Kings i. 6; Gen. vi. 2; Exod. ii. 2. Comp. Acts vii. 20, ἀστρείος τῶ θεῶ. Hence, phr. טוֹב עֵינַי, *good of eye*, i. e. of gentle, kind, disposition, Prov. xxii. 9; i. q. רעוּת. See Gen. xxix. 17, opp. רע עֵינַי. (e) *Kind, benign*, Gen. xxiv. 50; xxvi. 9; Lam. iii. 25; Ps. xxiii. 6; xxxiv. 9; lxxiii. 1, &c. (f) Adv. 2 Sam. iii. 13; Ruth iii. 13, &c. And, as *thing, matter*, is supplied in this sort

of attributives (Gram. artt. 153. 4; 217. 8; 220. 4), the concrete will often be used in the sense of the abstract: here i. q. טוב, Ps. civ. 28; cxxii. 9; Prov. xii. 14; xvii. 13, &c.

Metaph. applied morally, Gen. ii. 17; iii. 5; Deut. i. 39; 2 Sam. xix. 36. Phr. טוב, Ps. cxī. 10; Prov. iii. 4, &c.

Aff. טובה, טובי, &c.

טוב, v. pret. pl. טובו, for טובו, or טובו. See טוב above, and cogn. יטב. Phr. יהי-טובי, How good, desirable, are! Num. xxiv. 5;

Cant. iv. 10. Arab. مَا أَحْسَنَ, how very good! al. non occ. The numerous instances, beyond these, given by Gesenius, contain exemplifications of the usage of the noun טוב only, as illustrated above.

Hiph. pret. הטובת, and הטובו, pres. טוב. Constr. abs. it. immed. Do well, (a) wisely, 1 Kings viii. 18; 2 Chron. vi. 8; 2 Kings x. 30: (b) liberally, abundantly, Ezek. xxxvi. 11: (c) make good, beautiful, Hos. x. 1: (d) happy, delighted, Eccl. xi. 9, al. non occ.

טרה, v. pret. טרו. Arab. طَوِي, complicit, convolvit. Engl. twine. Net, or plat. Auth. Vers. spin, Exod. xxxv. 25, 26. Lxx. σπίνθη.

טורח, v. pret. טרח, טרח. Constr. immed. it. med. ל, pers. טא, it. מן. Arab. cogn.

طَاخ, r. طَخ, re foeda contaminatus fuit; contaminavit re foeda aliquem. (a) Plaister, daub, paint, Lev. xiv. 42; Is. xliv. 18; Ezek. xiii. 12. 14; xxii. 28.

Infin. טוח, 1 Chron. xxix. 4. (b) Case, cover, over.

Part. pl. m. טוחים, Ezek. xiii. 10. 15. Constr. טוחי, Daubers of —, Ib. vr. 11.

טופות, f. pl. compd. טוף, or טוף; Gram. art. 169, seq. Arab. طَفَّ, con-

strinxit pedibus camelam; طَاف, circumvilit. Bandages, perhaps the folds of the turban. Phylacteries, as some think; see Matt. xxiii. 5. But there is not the least probability that these were in existence in the days of Moses; they were most probably invented in later times in order to enable the Jews to follow out their favourite system of literal interpretation. Gesenius imagines, too, that the word is the same with the Chald. טופתא, טופתא, armilla, frontale. If

so, the Syr. ܥܘܦܬܐ, crepitus lucernæ, is cognate with it; and the thing was so called from its brilliant, sparkling appearance: A gem, perhaps, suspended between the eyes: and such are still used in the East. The notion, that these contained sentences of the Law written on parchment, is, in my opinion, a modern figment of the Jews: all the text appears to me to say is, that the Law shall be for, or as, i. e. considered as the precious ornaments of the head. Comp. Is. lxi. 10; Mal. iii. 17; Is. xxviii. 5; lxii. 3;—Exod. xiii. 16; Deut. vi. 8; xi. 18. The latter passage of which is perhaps wholly—as a part certainly is—figurative. See a similar expression, Is. xlix. 16. Aquila, eis ἀτινακτα. Sym. Theod. Lxx. ἀσαλεύτων, Deut. vi. 8. Sym. διεσταλμένα, al. ἀσάλευτα. Lxx. ἀσάλευτον. See also the Vulg. and Syr. Not one of all which Translators seems to have had the least idea whatever of the Phylacteries of the Jews! For the best of all reasons, no doubt; because no such notion then existed. Of the Jewish notions and uses of these טופות, as they term them, see Buxtorf's Talmudic Lexicon, col. 1743, under טל. The "Philologus Hebræo mixtus," of Leusden, p. 130, seq.

טורל, v. Kal, non occ.

Hiph. הטורל, pres. aff. תטורל, apoc. sing. תטורל. Constr. immed. med. טא, מן, טא, יטל.

Arab. طَوَّل, in longum extendit. Cast forth, out, into, &c., 1 Sam. xviii. 11; xx. 33; Jer. xvi. 13; xxii. 26; Ezek. xxxii. 4; Jonah i. 4, 5. 12. 16.

Hoph. pl. יטלו, pres. יטל, Was, became, cast out, forth, &c., Jer. xxii. 28; Ps. xxxvii. 24; Prov. xvi. 33; Job xli. 1.

Pih. redup. part. aff. תטורלתך, —of תטורלתך below, Is. xxii. 17.—Casting thee out, forth, &c. al. non occ.

טורי, m. pl. טורים, constr. טורי. Arab.

طُور, atrium domus: طُور, modus, forma, rei; vicis una, modo hoc, modo illud. Series, order, range, of precious stones, or of timber in the walls of an edifice, &c., Exod. xxviii. 17, seq.; xxxix. 10, seq.; 1 Kings vi. 36; vii. 2—4. 12, seq.; 2 Chron. iv. 3. 13. In Ezek. xlvi. 23, Gesenius makes this word to signify "paries circumductus." I can discover no necessity for this. The description

appears to me merely to say, that, in each of the four corners of the court, there was a *range*, or *series*, i. e. of offices, round about, i. e. following the boundary wall; and that here the sacrifices were boiled. See the plan of the Temple in the Appendix.

טור, m. Chald. def. טררא. Syr. ܛܘܪܐ, *mons.* Arab. ٴطور, id. Cogn. طول, *longitudo*; which seems also to be inherent in the foregoing word. *A mountain*, Dan. ii. 35. 45. Cogn. Heb. צור.

טוש, v. pres. יטוש. Constr. med. יעי, once, Job ix. 26. Syr. ܛܘܫܐ, *volavit.* Gesenius finds the English "to toss" here. *Dash* upon, would suit the passage much better. Cogn. Heb. דוש. Syr. ܛܘܫܐ, *Fly* swiftly upon the prey. Comp. the first member.

טֹרָה, m.—pl. non occ. Syr. v. ܛܘܪܐ, *complicuit*: hence,—as in the Arab. ٴطوي, *complicuit* (i. e. viscera sua), *fame laboravit*—*jejunus.* *Fasting*, once, Dan. vi. 19.

טחה, v. Kal non occ. Arab. طحا, r. طحو, *expandit.* Part. مَطْحُوٌّ, *amplum umbraculum.*

Pih. Part. constr. m. ٴمطحي, lit. *Extenders of—drawers of—the bow*, i. e. archers, once, Gen. xxi. 16.

טחור, f. pl. for טחורה, r. טחור, sign. (b) Lit. *things covered, cased over*, i. e. unseen, secret. *The inward parts*, viscera, as the seat of sense:—comp. לב, בָּטֵן, פְּלִיזָה:—when applied to men, Ps. li. 8; where we have טחם, in the next member. When applied to the heavenly bodies, as, Job xxxviii. 36. Meton. their *active unseen energies*—as a metaphor of the preceding,—is probably meant. See my note on this place; al. non occ. Lxx. Ps. l. c. τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας, κ.τ.λ. The Jews prefer the *reins*; because, as Gesenius says, "adipe obducti sunt:" but this may be said, perhaps, of every other part of the body.

טחון, m. once, Lam. v. 13. Infin. r. טחן, according to some, i. e. *The act of grinding* with the hand-mill. Comp. Deut. ix. 21. Others, *the hand-mill*, as a noun. Lxx. κλαυθμόν.

טחורים, m. pl. constr. טחורי. Syr.

ܛܘܪܐ, *anus, et nisus exonerantis ventrem,* i. q. עשלים, which see, and which according to the Lexicographers is the more obscene word; and hence this has been most frequently substituted for it in the *Keri*: which strikes me as great nonsense. *Tumors* in the anus, as of *hemorrhoids, &c.*, 1 Sam. v. 6. 9. 12; vi. 4, 5. 11; Deut. xxviii. 27. Aff. טחוריקם, טחוריקם. Lxx. ἔδρας.

טחון, v. pres. יטחון. Constr. immed. abs. it. med. ָ, instr. it. in, place; ל, to, for; ַ, even to, of degree. Syr. ܛܘܚܢܐ, *moluit.* Arab.

טחן, id. I. *Grind*, with a hand-mill, Num. xi. 8; Exod. xxxii. 20; Job xxxi. 10, 11. *Metaph. Bruise, oppress*; with רכה, Is. iii. 15.

Infin. טחון, Deut. ix. 21. See טחון above. Imp. f. טחני, Is. xlvii. 2.

Part. טחן, f. pl. טחנות, Judg. xvi. 21; Eccl. xii. 3, which Gesenius, rather unaccountably, renders "*dentes molares!*" *grinders*, teeth so called.

טחנה, f. once, Eccl. xii. 4. See טחן.

טיח, m. once, Ezek. xiii. 12, r. טיח, for טיחה, Gram. art. 73. *Plastering, or, thing plastered*, perhaps. Lxx. ἀλοσφή.

טיט, masc.—plur. non occ. Arab.

טֹבוֹט, *congregavit*; ٴطوبطة, *lutum in imo piscinae* (for טיבוט, Gram. art. 73). *Mud, mire*, as collected in the streets, the bottom of a well, &c., 2 Sam. xxii. 43; Is. lvii. 20; Jer. xxxviii. 6; Mic. vii. 10; Zech. ix. 3; Ps. xl. 3; Job xli. 22, &c.

טיין, m. Chald. def. טיניא. Syr. ܛܝܢܐ, *caenum.* Arab. ٴطين, id. *Clay*, pec. of the potter; in the phr. ٴהטף טיניא, Dan. ii. 41. 43, only: lit. *pottery, or potter's work*, of clay. Comp. ٴהטף דיִיִּטְהוּ, Ib. 41.

טירה, f. constr. טירה, pl. טירות, r. טור above (for טיריה,—Gram. art. 73,—perhaps), lit. *thing arranged, set in order.* Arab.

טורה, *tota area domus cum atrio; cum circa rem aliquid ad arcendum ponis.* Any arrangement of building, or buildings, pec.

(a) certain chambers of the Temple, Ezek. xlvi. 23. (b) *Palace* generally, enclosed and fortified, perhaps, Gen. xxv. 16: with ٴהטף, Num. xxxi. 10; Ezek. xxv. 4; Ps. lxix. 26; 1 Chron. vi. 39. Id. richly

adorned with silver, Cant. viii. 9. Aff. טִיחָדָם, טִיחָדָם, טִיחָדָם. See LXX.

טָל, m.—pl. non occ. r. טלל. Arab.

טָל, ros. Æth. id. Dew, Gen. xxvii. 28. 39; Exod. xvi. 13, 14; Deut. xxxii. 2; Is. xxvi. 19; Zech. viii. 12; Ps. cx. 3; Prov. iii. 20; Job xxix. 19. See my note. Mic. v. 6, &c. Aff. טָלָה, טָלָה. Chald. id., Dan. iv. 12, seq.; v. 21.

טָלָה, v. Kal, non occ. Syr. ܛܠܗ, obduxit. Arab. طَلَا, r. طلي, id. i. e. laid on, patched; طَلَا, epithema.

Part. pass. טָלוּהוּ, pl. טָלוּאִים, f. טָלוּאוֹהוּ, lit. Plastered, patched, cattle having large patches, as it were, of different colours, as contradistinguished from such as had spots, נָקָד, נָקָדוֹהוּ, Gen. xxx. 32, 33. 35; Ezek. xvi. 16. נְמוֹהוּ טָלוּאוֹהוּ, variegated high places, i. e. variously adorned, dedicated, perhaps to various deities; it being customary still in the East to ascribe one colour to one deity, another to another. See the extracts from the Dabistan, given under אֲשֶׁתָּהוּ, p. 62, above.

Puh. pl. f. טָטְלוּאוֹהוּ, Patched, Josh. ix. 5.

טָטְלוּאִים, see טָטְלוּהוּ.

טָטְלוּהוּ, m. constr. טָטְלוּהוּ, pl. טָטְלוּאִים; taking the ט (instead of ה) of the Syr. ܛܠܗ, infans; v. ܛܠܗ, recens fuit. A young lamb, 1 Sam. vii. 9; Is. xl. 11; lxx. 25.

טָטְלוּהוּ, f. once, Is. xxii. 17, redup. of טָלוּהוּ, Gram. art. 169. 5. Great, entire, casting out.

טָטְלוּהוּ, v. Kal, non occ. Arab. ظَلَّ, umbrosa fuit dies; operuit, texit.

Pih. aff. pres. וְטָטְלוּהוּ, once, Neh. iii. 15. He covered, roofed, it. LXX. ἐστράψεν αὐτήν. Aph. Chald. pres. f. טָטְלוּהוּ, Takes shade, Dan. iv. 9.

טָטְלוּהוּ, m. constr. טָטְלוּהוּ, pl. טָטְלוּאִים.—

טָטְלוּהוּ, f. constr. טָטְלוּהוּ, pl. non occ.—Syr. ܛܠܗ, inquinatus, pollutus. Arab.

مطمي, polluens. Castell. Unclean, polluted, of men, animals, or things, used either in a legal, or a moral, sense, Lev. v. 2; vii. 19. 21, &c.; xxii. 4; Is. vi. 5, &c. Pl. Lev. xi. 8, 26, 27, &c. Fem. Ezek. xxii. 5. טָטְלוּהוּ, polluted of name, infamous.

טָטְלוּהוּ, v. 2 pers. f. טָטְלוּהוּ (evidently from the noun טָטְלוּהוּ above, Gram. art. 182. 2), Ezek. xxii. 4; pres. וְטָטְלוּהוּ. Constr. abs. it. med. טָטְלוּהוּ, until, it. טָטְלוּהוּ, instr. טָטְלוּהוּ, pers. See טָטְלוּהוּ above. Be, become, unclean, polluted,—opp. טָטְלוּהוּ, טָטְלוּהוּ,—of men, animals, or things, either in a legal or a moral sense, Lev. xii. 2. 5; xviii. 25; xxii. 6; Ps. cvi. 39, &c.

Infin. טָטְלוּהוּ, f. of fm. פָּתַח. Pollution, being polluted, Mic. ii. 10; Lev. xv. 32, &c.; with טָטְלוּהוּ prefixed. It. cogn. fm.—טָטְלוּהוּ, Num. v. 19, &c.; it. thing polluted: meton. Judg. xiii. 7. 14, &c. Constr. טָטְלוּהוּ. Aff. טָטְלוּהוּ, Lev. v. 3; Ezek. xxii. 15, &c.: pl. טָטְלוּהוּ, Lev. xvi. 19.

Niph. טָטְלוּהוּ, 2 pers. f. נְטָטְלוּהוּ, 1st, נְטָטְלוּהוּ, it. נְטָטְלוּהוּ, &c. pres. וְטָטְלוּהוּ. But this is evidently the pres. of Hithp., the characteristic ה being assimilated to the ט of the root, Gram. art. 83. 1. Constr. abs. it. med. טָטְלוּהוּ, instr. in, among, it. טָטְלוּהוּ, to, for, pers. Be, become, polluted, unclean, as in Kal, Lev. xi. 43; xviii. 24; Num. v. 20, 29; Hos. v. 3; vi. 10; Job xviii. 3. נְטָטְלוּהוּ. See Gram. art. 202. 4. 5. Pres. Lev. xxi. 1. 3, 4, &c.

Part. pl. m. נְטָטְלוּהוּ, Ezek. xx. 30, 31.

Pih. טָטְלוּהוּ, 2 pers. f. טָטְלוּהוּ, pres. וְטָטְלוּהוּ. Constr. immed. it. med. וְטָטְלוּהוּ, it. טָטְלוּהוּ, instr. (a) Pollute, defile, Gen. xxxiv. 5. 13; Num. xix. 13. 20; 2 Kings xxxiii. 8, &c. (b) Pronounce unclean, polluted, Gram. art. 154. 8; Lev. xiii. 3. 22. 25. 30. 44, &c.

Infin. טָטְלוּהוּ, Lev. xiii. 45, &c. Aff. טָטְלוּהוּ, Lev. xiii. 59, &c. טָטְלוּהוּ, Ib. xviii. 28. See xv. 31.

Imp. pl. טָטְלוּהוּ, Ezek. ix. 7.

Puh. part. f. טָטְלוּהוּ, Made unclean, Ezek. iv. 14.

Hothp. pret. f. הִטָטְלוּהוּ, for הִטָטְלוּהוּ, in pause, Gram. art. 83. 1; 185. 2. Once, Deut. xxiv. 4.

טָטְלוּהוּ, v. pres. וְטָטְלוּהוּ. Constr. immed. med. וְטָטְלוּהוּ, for, pers. thing; טָטְלוּהוּ, in, place.

Arab. طَمَّنَ, securitatem præstitit viro. Conceal, hide, securely, in the earth, &c., Gen. xxxv. 4; Exod. ii. 12; Josh. ii. 6; vii. 21, 22; Jer. xliii. 10; Ps. cxl. 6; cxlii. 4, &c.

Infin. טָטְלוּהוּ, Job xxxi. 33; Ps. lxiv. 6. Aff. טָטְלוּהוּ, Jer. xiii. 6.

Imp. aff. טָטְלוּהוּ, Jer. xiii. 4. See Job xl. 13.

Part. pass. טָטְלוּהוּ, Job iii. 15; xviii. 10, &c.

Pl. טַמְּנִים, const. טַמְּנִי, Josh. vii. 21; Deut. xxxiii. 19.

F. טַמְּנָה, Josh. vii. 22.

Niph. Imp. הִטְמִינוּ, *Be, become, concealed*, once, Is. ii. 10.

Hiph. pres. pl. יִטְמְנוּ, *They hide*, i. q. Kal, 2 Kings vii. 8, al. non occ.

טַמְּנָה, m.—pl. non occ. Aff. טַמְּנָה. Arab.

טַמְּנָה, *fiscella plicatilis* in qua reponitur panis; טַמְּנָה, *canistra*; it. טַמְּנָה, *corbis*,

v. cogn. וָטַמְּנָה, *plexuit rem. A basket*, Deut. xxvi. 2. 4; xxviii. 5. 17, al. non occ.

טַמְּנָה, v. Kal, non occ. Syr. טַמְּנָה,

inquinatus est. Arab. טַמְּנָה, inquinavit.

Pih. pres. aff. once, אִטְמִנָּה, *Shall I soil them? i. e. my feet*, Cant. v. 3.

טַמְּנָה, v. Kal, non occ. i. q. טַמְּנָה.

Hiph. pl. m. הִטְמִינוּ, *They have made err*, once, Ezek. xiii. 10.

טַמְּנָה, masc.—plur. non occ. Arab.

טַמְּנָה, *expetitus*, de cibo; טַמְּנָה, *modus lucrandi*; טַמְּנָה, *modestè se gerens cum comedit vir.* Syr. טַמְּנָה, *ratio, sensus.*

The leading notion seems to consist in *desiring*, thence *selecting and discriminating* what is best. (a) *Discrimination*; thence, meton. *judgment, mind, edict*: (b) *Taste*, as to meats, &c. (a) 1 Sam. xxv. 33; Jonah iii. 7; Ps. cxix. 66; Job xii. 20; Prov. xi. 22, טַמְּנָה — אִשָּׁה, *a woman perverse, froward, of judgment.* Ps. xxxiv. 1, בִּשְׁתַּחֲוֹתָיו, *in his changing his mind*, i. e. putting on an appearance of idiotcy, 1 Sam. xxi. 14; xxv. 33; Prov. xxvi. 16. טַמְּנָה, *returners of a judgment*, i. e. in a difficult question: (b) Exod. xvi. 31; Num. xi. 8; Jer. xlvi. 11; Job vi. 6, &c. Aff. טַמְּנָה, טַמְּנָה, טַמְּנָה.

טַמְּנָה, v. pres. טַמְּנָה. See טַמְּנָה above.

Constr. immed. it. med. טַמְּנָה, it. ל, pers. (a) *Discriminate, perceive, judge*, Ps. xxxiv. 9; Prov. xxxi. 18. (b) — of food, *taste*, Job xii. 11; xxxiv. 3; 1 Sam. xiv. 24. 29; Jonah iii. 7; 2 Sam. xix. 36.

Infin. abs. טַמְּנָה, 1 Sam. xiv. 43.

טַמְּנָה, v. Chald. Peal non occ.

Pah. pres. pl. m. יִטְמְנוּ, *They shall make thee eat*, Dan. iv. 22; v. 21.

טַמְּנָה, m. Chald. def. טַמְּנָה, טַמְּנָה, pl. non occ. (a) *Consideration, reason, judgment*; thence *edict*, Dan. ii. 14; iii. 12; vi. 3;—Ib. iii. 10. 12. 29; Ezra iv. 19. 21; v. 3. 9. 13; vi. 1; vii. 13. Phr. בְּעֵל טַמְּנָה, *author of an edict*; supreme legislator, Ezra iv. 8, 9. 17. (b) *Taste*, Dan. v. 2.

טַמְּנָה, v. pres. non occ. I. טַמְּנָה. Imp. pl. *Load ye your beasts*, once Gen. xlv. 17.

Syr. טַמְּנָה, *oneravit.* Arab. טַמְּנָה, *migravit*; טַמְּנָה, *camelus onus gestans.*

II. Puh. part. pl. m. constr. טַמְּנָה. Persons *pierced through of* —, once, Is. xiv. 19. Sam. טַמְּנָה, *doluit qs. transfixus.* Arab.

טַמְּנָה, *confodit.*

טַמְּנָה, Infin. Kal, v. טַמְּנָה.

טַמְּנָה, masc.—plur. non occ. Arab.

טַמְּנָה, *paucum quid*; טַמְּנָה, *paucus, modicus, quaelibet imperfecta res.* Cogn.

טַמְּנָה, *qui tenui est, et afflicto statu*:

טַמְּנָה, *infirmetas; familiae multitudo.*

Generic noun. *Infant, child*; generally, *children, infants*, Gen. xxxiv. 29; xliii. 8; xlv. 19; xlv. 5, &c. Put for the *whole family*, excepting only the father, as Gesenius thinks. But this is not well grounded. The passage, לְפִי הַטַּף, *according to the children*, Gen. xlvii. 12, only says, that Joseph provided for the whole house of his father; i. e. each family separately, according to the number of children in each. For this was criterion sufficient: not that the children really constituted each family. Besides, there is generally a marked distinction made between the children טַמְּנָה, or הַטַּף, and parents, as in Deut. ii. 34: iii. 6; xx. 14; xxxi. 12; Jer. xli. 16; Ezek. iii. 6, &c. The passage, 2 Chron. xx. 13, גַּם טַמְּנָה וְנָשִׁיהֶם, *all Judah—even their infants, wives, and children*, is added merely to show, that no part of the families was absent, from the woman with her infant to the more advanced child. Aff. טַמְּנָה, טַמְּנָה, טַמְּנָה.

טַמְּנָה, m.—pl. non occ. Syr. טַמְּנָה, *extensio.* Arab. cogn. טַמְּנָה, *compositio ma-*

manus; rem dilatavit; ⁵صَفِيحَةً, applied to the balances, see the Dictionaries. Lit. *Extent*, pec. as measured by that of the hand, a palm, or hand-breadth; 3 inches, 684 decimals of an inch, according to Dr. Arbuthnot. Captain Jervis, in his very valuable little work on "The Primitive Universal Standard of Weights and Measures," Calcutta, 1835, makes it 3 inches 2581. decimals, &c., p. 29, &c., Exod. xxv. 24; xxxvii. 12; 1 Kings vii. 26; Ezek. xl. 5. 43, &c.

מַפָּח, m. i. q. מַפָּח, pl. מַפָּחִים, 1 Kings vii. 26; 2 Chron. iv. 5. Comp. Jer. lii. 21. In 1 Kings vii. 9, Auth. Vers. "Coping." LXX. ἔως τῶν γεισῶν. Aquila. τῶν παλαιστώματων. Sym. τῶν ἀπαρτισμάτων. See Schleusneri Lex. in LXX. Intt. sub vocibus. Metaph. applied to time, Ps. xxxix. 6, pl. excel. for, a very short space, or period. See LXX. and Schleusn. sub voce, παλαιός, p. 628, vol. ii. Ed. Lond.

מַפָּח, v. Kal non occ. Syr. مَفَّح, expandit, aptavit. Chald. מַפָּח, palmo aliquid collegit, vel abstersit. Arab. cogn.

مَفَّح, expandit ferrum: complosit manus.

Pih. f. מַפָּח, pres. non occ. Constr. immed. Spread out, dilate, extend, any thing with the hand, as the limbs of an infant before the swaddling bands are applied, &c., Lam. ii. 22. Metaph. applied to the stretching out of the heavens, Is. xlvi. 13. Comp. Ib. li. 13; it. xl. 22; Ps. civ. 2, al. non occ.

מַפָּחִים, m. pl. once, Lam. ii. 20, in the phr. מַלְאֵי מַפָּחִים, where the LXX.—which is followed by the Arabic—has two different renderings, one of which is probably taken from one of the other Hexaplar versions, viz. ἐπιφύλλιδα ἐποίησε μάγειρος; and νήπια θηλάζοντα μαστούς. The Targ. takes the latter word as a noun of (habitual) agency, Gram. art. 154, signifying, persons who palmed (i. e. stroked out and distended the limbs with the palms of their hands), and applied the swaddling bandages to infants: lit. infants of the palmers, &c. See the margin of the Auth. Vers. Gesenius gives "Gestatio puerorum." Castell. educationes, qs. palmationes. But it is difficult to see how a noun of this form can have either of these significations. According to the view

given above, the place may be read thus,—their own fruit—infants of the swaddlers, i. e. palmed and swaddled infants.

מַפָּח, v. pres. 2d pers. מַפָּחֶיךָ. See my notes on Job xiii. 4; xiv. 17. Constr. immed. it. med. מַפָּח, pers. or thing. Lay on, or over: meton. Cover, conceal, Ps. cxix. 69; Job li. cc. al. non occ. See LXX.

Part. pl. constr. מַפָּחֵי.

מַפָּחָר, m. pl. aff. מַפָּחָרִים, twice only, Jer. li. 27; Nahum iii. 17. Pers. تاوسر, dux bellicus, according to Bohlen, Gesenius, &c. Ewald prefers تابسر, altitudinis princeps; but both these compounds signify precisely the same thing; تاو, and تاب, being different forms only of the same word. No such compound, however, occurs in the Persic, in any thing like these senses. Why not take the Chald. מַפָּח, egregius, &c., and מַפָּח, dux, &c.? Compd. מַפָּחָר, good, great, prince. Prince, or leader.

מַפָּח, v. Arab. مَفَّح, agilis fuit equus; sublimis fuit res. Comp. مَفَّح, and مَفَّح.

Cogn. Syr. مَفَّح, crepitavit flamma. Gr. τυφόμενον, Matt. xii. 20. Castell.

Infin. מַפָּח, once, Is. iii. 16. Tripping wantonly along; or, as Hamlet is made to say, "They amble and jig,....and make their wantonness their ignorance." And, Rich. III., "To strut before a wanton, ambling nymph." See Schroeder. de Vestitu Mulierum, p. 127.

מַפָּחִים, m. pl. Chald. aff. מַפָּחִים, Dan. iv. 30; His nails, Ib. vii. 19. מַפָּחִים, do. See Keri, al. non occ. i. q. Heb. מַפָּחִים. Syr. مَفَّح, unguis. Arab. مَفَّح, id.

מַפָּח, v. or noun, once, Ps. cxix. 70. Arab. مَفَّح, sordes; مَفَّح, pinguis, crassa natio. Syr. مَفَّح, feditas. Fat, gross, stupid. Comp. מַפָּח, in Hiph.

מַפָּח, m. Part. v. מַפָּח, Syr. مَفَّح, detrusit. Arab. مَفَّح, id. Lat. trudo. Hor. "truditur dies die." Ephrem Syrus, مَفَّح, مَفَّح, Following closely, treading, as it were on the heels of —,

driving out; twice only, Prov. xix. 13; xxvii. 15.

Part. Chald. pl. m. טְרוּזִין, *Driving out*, Dan. iv. 22; xxix. 30.

— pass. טְרוּי, *Driven out*, Dan. iv. 30; v. 21.

טְרוּם, Ruth iii. 14, i. q. טְרוֹם, as in the Keri.

טָרַח, m. seg. twice only, Deut. i. 12;

Is. i. 14. Arab. مَطْرُوحٌ, *prostratus*.

Pressure, wearying. Aff. טְרוּחָם.

טָרַח, v. Kal non occ.

Hiph. pres. יַטְרִיחַ, *One stretches out*. טָרַח, for, or in giving, water, i. e. irrigation. See my note on Job xxxvii. 11, where alone this verb occurs. Sym. καὶ καρπῶ ἐπιβρίσει νεφέλη. Arab. طَرَحَ, *longè removit*;

ii. conj. *longè protendit ædificium*.

טָרְחָה, fem. — plur. non occ. Arab.

طَرُوْ, *recens evenit*. *Fresh, moist*, Judg. xv. 15; Is. i. 6.

טָרַם, adv. Arab. صَرَمَ, *resecuit*, i. e.

cutting off, excluding, negating, the performance of the action of the accompanying verb, with reference to either past, present, or future, time, i. q. עַד לֹא. *Not yet, before that*. See Nold. sub voce, p. 339, seq., with the notes, Gen. ii. 5; Exod. x. 7; Josh. ii. 8; 1 Sam. iii. 3:—it. Exod. xii. 34; Josh. iii. 1; Is. lxxv. 24; Ps. cxix. 67, &c. With the negative, further expressed by לֹא, Zeph. ii. 2, twice. Compd. with other particles, as, הַטְרָם, Exod. x. 7. הַטְרָם, Zeph. i. c. כַּטְרָם, Hag. ii. 15, &c.

טָרַף, masc. — plur. constr. טְרָפֵי. Syr.

لُطْرَفٌ, *perturbatio*. Arab. طَرَفٌ, cogn.

صَرَفٌ, *reduxit, repulitque; impegit in oculum, læsitve*: lit. *rending, tearing*, to pieces. Meton. *Prey*, taken in hunting, or otherwise, pec. by wild beasts, Gen. xlix. 9; Num. xxiii. 3, 4; Ezek. xxii. 25; Nahum

ii. 13. Metaph. — by violent men, Ps. cxxiv. 6; Is. v. 29; Ezek. xix. 3; Nahum iii. 1, &c. By another metaph. *Provision, food*, Mal. iii. 10; Prov. xxxi. 15. In

Ezek. xvii. 9, בְּלִטְרָפֵי צִמְחָהּ, *all the provisions of her shoot, growth*; i. e. the fruits produced by her, not merely the leaves; for these could be but of little moment. LXX. πάντα τὰ προνατελλόντα αὐτῆς. Phr. הַטְרָפֵי טָרַף, *mountains of prey*, i. e. powerful robbers.

Aff. טְרָפוֹ, טְרָפָהּ.

טָרַף, m. lit. *Thing taken forcibly*: applied to a leaf, Gen. viii. 11, *plucked*. Gesen. *recens, fresh*; which seems to me a refinement.

טָרַף, v. pres. יַטְרִיף, once, Gen. xlix. 27.

יַטְרִיף, probably at first, יַטְרִיף צִמְחָה, when the vowel would be (o) not (a) regularly. Constr. immed. it. abs. See טָרַף above. *Taking the prey*, as a wild beast. Meton. *Tearing in pieces; wounding, injuring*, Gen. xlix. 27; Deut. xxxiii. 20; Mic. v. 7; Ezek. xxii. 25; Nahum ii. 13, &c. Metaph. — of violent men, Ps. vii. 3; xxii. 14; Ezek. xxii. 27; Amos i. 11; Job xviii. 4:—of powerful persons—God, Hoš. v. 14; vi. 1; Ps. l. 22; Job xvi. 9:—of men, Gen. xlix. 27, &c.

Inf. abs. יַטְרִיף, Gen. xxxvii. 33, &c.

Constr. טְרִיף, and טְרָף, Ps. xvii. 12; Ezek. xix. 3.

Part. טְרָף, Job xviii. 4, &c.

— pl. constr. טְרָפֵי, Ezek. xxii. 27.

Niph. pres. יַטְרִיף, *Be, become, torn in pieces*, Exod. xxii. 12; Jer. v. 6.

Puh. טָרַף, in pause (for טָרַף) Gram. art. 109), i. q. Niph. Gen. xxxvii. 33; xlv. 28.

Hiph. Imp. aff. הַטְרִיפֵי, *Feed me, provide for me*, Prov. xxx. 8.

טָרַף, f. — pl. non occ. *Any thing torn, pec. animal (of the flock) torn by a wild beast*, Gen. xxxi. 39; Exod. xxii. 30; Lev. vii. 24; Nahum ii. 13: hence considered as unclean and unfit for eating, Ezek. iv. 14; xlv. 31, &c.

טְרָפָיָה, m. pl. def. Chald. A people so called, Ezra iv. 9. LXX. Ταρφαλαίοι.

י, *Yod*, the tenth letter of the Hebrew alphabet, see Gram. art. 4. 15; and which, when used as a numeral, represents that number. It was, perhaps, at first, a hieroglyphical representation of the hand (ד), and thence received its name. This figure it is still found to retain, in some degree, in the alphabet of the Samaritans (see Gram. art. 4), in the Phenician inscriptions yet extant, and in the coins of the Maccabees, as Dr. Gesenius has well remarked. But, when he tells us, in order to account for the variety of forms, יו, and י; that ימים, *days*, is derived from an obsolete form, viz. ים, i. q. יום; he seems not to be aware that ימים is a mere contraction of יומים, the regular plural of יום, Gram. art. 73. It is not improbable that it was originally written י; and that, out of the mixed sound approaching to that of (o), given by the Jews to Kamets (כ), grew the form יו.

Its power, as a consonant, is that of our Y, Gram. art. 4. 15; it is of the palatal class, Ib. art. 22. When it loses this power, it is said either to quiesce, or to form a diphthong with the vowel immediately preceding it, Ib. art. 37—39. In some cases it appears only in the vowel (·) Khirik, Ib. art. 72. 200. 4.

In the etymology it sustains various offices: I. In forming the dual and plural numbers masc. as, מלכים, and מלכות; and constr. in each case, מלכות. II. Either as prefixed, inserted, or affixed, in forming certain nouns, viz. פקוד, Gram. art. 153. 6; 154. 10; פקוד, art. 155. Nouns termed *Heemanti*, art. 157. 159; and of this class, Patronymic or relative nouns, art. 166, seq., also those said to have received the Paragogic (י), Ib. art. 175. 15, seq., which is occasionally a fragment of the pron. fem. אחי, Ib. art. 175. 16, note; or of הוי, Ib. art. 193. 6. On its use in forming proper names, see Ib. art. 170, seq. Affixed also to imply excess, art. 166. 17; and to the ordinals of numerals, art. 181. 2.

In the roots of words it often interchanges with ו, as וילך, or ילך; בין, or בן; with ה, as גלה, גלי. Arab. جلي.

In the conjugation of verbs it is regularly prefixed with (י) to the 3d pers. pres. masc. sing. and pl.; and is also affixed to the 2d

pers. fem. sing. and to the 1st pers. com. sing.: also to the 2d pers. sing. Imp. It is also found inserted in the Hiphhil conj. See the paradigm., Gram. art. 211.

יֵאב, v. יֵאָבֵי, once, Ps. cxix. 131, constr. med. יָ. Syr. ^וܝܘܒܘܬܐ, *avidè desideravit*. Cogn. Heb. יָבָה, יָבָה. Arab. ^وأرَبِي, *teneriore affectu propensus fuit. Intensely, greatly, desiring.*

יָאֵר, v. once, Jer. x. 7. יָאֵרָה, impers. *It becometh thee, i. e. to be feared.* Syr. ^وܝܘܘܪܐ, *convenit.*

יָאָר, see יָאָר.
יָאָל, v. Kal non occ. Arab. ^ووَالَ, *confugit ad alium; iii. conj. properavit ad locum aliquem.* Cogn. ^وأَل, r. ^وأَوْل, *confugit; it. descivit, defecit; it. incrassuit liquor; it. rectè disposuit.* Cogn. ^ووَلِي, *amicus fuit, &c.* The primary notion seems to have consisted in *betaking one's self to any person or thing for safety; thence, to commence, begin, any thing.* Again, as haste seems implied in the first place, *hurry, incaution, foolishness.* Comp. ^ודוּשׁ, might have followed by way of meton. And again, from *commencing, beginning, taking in hand, or the like, the being well disposed, agreeable, to any person or thing, might have also followed: therefore—*

Niph. pl. ^ונִאָלֵי, ^ונִאָלֵי, pres. non occ. *Be, become, foolish,* Num. xii. 11; Is. xix. 13; Jer. v. 4; l. 36.

Hiph. ^ודוּשֵׁל, pres. יֵאָל, and יָאָל. Constr. abs. it. med. יָ. Infm. *Betaking one's self to, undertaking, beginning, anything with alacrity, willingness,* Gen. xviii. 27; Exod. ii. 21; Deut. i. 5; 1 Sam. xii. 22; Hos. v. 10; 1 Chron. xvii. 27; Josh. vii. 7; xvii. 12. In 1 Sam. xvii. 39, ^ויָאָל לָקַח כְּרִיָּא נְסָה, seems to require a negative; *so he undertook not to go, for he had not made proof: see the remainder of the verse.* If so, it was perhaps intended—as in many similar instances—that אֵל should be understood as also applying to יָאָל; and so the Syr. ^וܝܘܘܪܐܝܠܐ, *convenit.*

but he was unwilling to go; and the Targ. Job vi. 9. See my note.

Imp. הוֹאֵל, הוֹאֵל, pl. הוֹאֵלוּ, 2 Sam. vii. 29; Judg. xix. 6; Job vi. 28. See my note.

יָאֵר, m. pl. יָאֵרִים. Constr. יָאֵרִי. Copt.

ἰαροῦ, *fluvius*. But we need not confine ourselves to the Egyptian for this word. We

have, Arab. أَر, r. أَوَّر, *aufugerunt per planiciem et æquabilem locum cameli*; it.

أَوَّر, *torridus, siccus*, de solo. Cogn. Heb.

אוֹר, *light, &c.* The application of the term to water, as *running, translucent, &c.*, is easy. Cogn. Gr. ῥέω, ῥύω, *fluo*. Lat. *ruo*. *A river, the Nile, or any other large stream*, Gen. xli. 1, 2. 18; 2 Kings xix. 24; Dan. xii. 5—7; Is. xix. 8; xxiii. 10; xxxiii. 21; Jer. xlvi. 7, 8; Amos ix. 5; Job xxviii. 10, &c. Aff. יָאֵרִי, Ezek. xxix. 3; pl. יָאֵרִיקָה, יָאֵרִיקָה.

יָאֵשׁ, v. Kal non occ. Arab. يَأَس, *desperavit*.

Niph. נוֹאֵשׁ, pres. non occ. *Hopeless, desperate; in vain*. וְנוֹאֵשׁ כִּפְנֵי, *so he will become hopeless of me*, 1 Sam. xxvii. 1;—Is. lvii. 10; Jer. ii. 25; xviii. 12; Job vi. 26.

Pih. Infin. יָאֵשׁ, *Rendering hopeless*, once, Eccl. ii. 20.

יָבַב, v. Kal non occ. Syr. مَبَح, *vociferatus est*. Æth. ጸጸጸ : id. Arab.

أَبَب, id.

Pih. 3d pers. f. יָבַבָה, *She cried out, shouted*, once, Judg. v. 28.

יָבַל, m.—pl. non occ. Syr. مَبَل, *gramen, alga*; v. مَبَل, *deduxit*. Arab.

وَبَلَّةٌ, *gravitas pabuli*; v. وَبَل, *acriter propulit; imbrem effudit copiosè, &c.* Lit. *draw out*. See v. יָבַל: hence, (a) *Produce* (Lat. *produco*) of the earth, of trees, &c. (b) *Meton. Provision, wealth*, Lev. xxvi. 4. 20; Deut. xi. 17; xxxii. 22; Judg. vi. 4; Ps. lxxvii. 7; lxxxv. 13; Hab. iii. 17; Job xx. 28. Aff. יָבַלָהּ, יָבַלָהּ.

יָבוּסִי, m. Patronym. A Jebusite, of גְּבוּסִים, Judg. xix. 10, 11, &c.

יָבִישׁ, see יָבִישׁ.

יָבַל, v. Kal non occ. See יָבַל above.

Hiph. pret. non occ. pres. יוֹבִיל, and יוֹבִיל.

Syr. ܝܒܠܐ, *attulit, &c.* constr. immed. it. med. ܝܒܠ, instr. ܝܒܠܐ, to, pers. *Bear, carry, lead*, along, any person, Ps. lx. 11; cviii. 11:—or thing, as an offering, Ps. lxxviii. 30; lxxvi. 12; Zeph. iii. 10.

Hoph. pres. יוֹבֵל, pret. non occ. *Be, become, borne, carried, lead*, along, person, thing, &c., as above, Ps. xlv. 15, 16; Is. xviii. 7; liii. 7; lv. 12; Jer. xi. 19; Hos. x. 6; xii. 2; Job x. 19; xxi. 30. 32.

Aph. Chald. הוֹבֵל, i. q. Heb. Ezra v. 14.

Infin. הוֹבֵלָהּ, Ib. vii. 15.

יָבַל, m. pl. constr. יוֹבֵלִי, *Streams of water*, Is. xxx. 25; xliv. 4, only. Sym. ἀγωγων ὑδάτων. See יָבַל.

יָבַל, m. f. יוֹבֵלָהּ, once, Lev. xxii. 22. *Issue, or running disease*. See יוֹבֵל, Auth. Vers. *a wen*. Vulg. *papulas habens*. lxx. μρρηκιδῶντα.

יָבִים, m. aff. יוֹבִימִי, יוֹבִימָה, pl. non occ. *Husband's brother*, who, if the husband died without issue, was bound to marry his widow, in order to raise up seed to his brother, Deut. xxv. 5—9.

יָבִמָה, f. of do. Aff. יוֹבִימָהּ, *Brother's wife*, Deut. xxv. 7. 9; Ruth i. 15. Hence the verb—

Pih. יוֹבִימָה, aff. יוֹבִימָהּ, *He shall* (by the law here laid down) *marry her*, Deut. xxv. 5.

Infin. aff. יוֹבִימִי, *To marry me*, Ib. 7.

Imp. יָבִים, *Marry thou*, Gen. xxxviii. 8.

יָבִישׁ, m. pl. יוֹבִישִׁים } Arab. يَبَس, *siccus, aridus*. *Dry*, of wood, stubble, &c., Is. lvi. 3; Ezek. xvii. 24; xxxvii. 2. 4; Nahum i. 10; Num. vi. 3; — of men, *suffering drought*, Num. xi. 6.

יָבִישׁ, f. pl. יוֹבִישׁוֹת } Arab. يَبَس, *siccus, aridus*. *Dry*, of wood, stubble, &c., Is. lvi. 3; Ezek. xvii. 24; xxxvii. 2. 4; Nahum i. 10; Num. vi. 3; — of men, *suffering drought*, Num. xi. 6.

יָבִישׁ, v. pres. יוֹבִישׁ, *See יָבִישׁ above*. Constr. abs. Synon. יָבַשׁ. *Was, or became, dry, dried up, arid*. *Meton. Withered*, occasionally; of waters, streams, land, grass, trees, &c., 1 Kings xvii. 7; Is. xix. 5. 7; Job viii. 12; xiv. 12; Gen. viii. 7. 14; Jer. l. 38; xii. 4, &c. *Metaph. applied to the strength, heart, failed*, Ps. xxii. 16; cii. 5. *To the hand, withered, and became inflexible*, 1 Kings xiii. 4. Comp. Is. xl. 24. Once, Hos. xiii. 15. Comp. Jer. li. 36. See, also, under יוֹבִישׁ.

Infin. abs. יוֹבִישׁ, Ezek. xvii. 10.

— constr. יוֹבִישׁ, Is. xxvii. 11.

It. יוֹבִישָׁה, f. Gen. viii. 7.

Pih. pres. יבֵּשׁ, for יבֵּשׂ, it. יבֵּשׂ, f. Nahum i. 4; Prov. xvii. 22; Job xv. 30, al. non occ. *Dry up*, as of the sea, green shoot, &c.

Hiph. pres. יבִּישׁ, it. יבִּישׂ. Constr. immed. it. med. יבִּישׂ. I. *Dry up, make to wither.* Of waters, rivers, wine, fruits, grass, &c., Josh. ii. 10; iv. 23; Is. xlii. 15; xlv. 27; Ezek. xix. 12; Joel i. 10; Ps. lxxiv. 15, &c. II. Taking the sense of the cognate יבֵּשׂ; by way of meton., because perhaps dryness in the mouth may be said to indicate great excitement of the mind. (a) *Be, become, ashamed, confounded*, Jer. ii. 26; vi. 15; viii. 12.—*hopeless*, Jer. x. 14; Joel i. 11; Zech. ix. 5. Metaph. applied to cities, Jer. xlvi. 1. 20; L. 2, 3. (b) *Make ashamed*, 2 Sam. xix. 6. *Made shame, i. e. done shamefully*, Hos. ii. 7.

יבִּישׂ, f. } pl. non occ. See יבֵּשׂ
יבִּישׂ, f. } above. Lit. habitually,
constantly, usually, *Dry*, applied to the land, as opp. to the sea; so we may say, *the dry*, and the Gr. ἡ ξηρά, and τὸ ξηρόν, opp. τῶ ἢ θάλασσα, as Gesenius has well remarked; and so the Arab. يَبَسٌ, ariditas, opp. رَطَبٌ, as noted by Castell, and sicca terra, Gen. i. 9, 10; Exod. iv. 9; xiv. 16; Jonah i. 9. 13; ii. 11; Ps. lxvi. 6; xcv. 5, &c.

יבִּישׂ, f. Chald. id. def. once, Dan. ii. 10.

وَأَجِبَ, r. יבִּישׂ, masc. pl. Arab. *وَأَجِبَ*, r. *وَأَجِبَ*, *cæsus, occisus*; conj. x. *adjudicavit*; i. e. *decided*: whence it should seem that *cutting*, or the like, was among the primitive notions contained in this root. Lit. cutters, *Ploughmen*, agriculturists, 2 Kings xxv. 12, ker. See r. יבִּישׂ, Jer. lii. 16, occ. with נִרְמָסִים.

יבִּישׂ, m. pl. once only, Jer. xxxix. 10. *Ploughed lands*, apparently, i. q. the feudal term *carrucate*, perhaps; occ. with נִרְמָסִים. Theod. ὑδραίματα, read יבִּישׂ, or considered this word as having that sense. *Fossas, puteos*. Schleusn. Lex. in LXX.

وَجَعَى, v. Kal non occ. Arab. *وَجَعَى*, *malè habuit, doluitve ungula*. Cogn. *وَجَعَى*, *doluit*. Heb. יבֵּשׂ, — iv. *وَجَعَى*, *procul a se*

amovit illum. Syr. ܐܘܟܠܐ, *expulit*. Cogn.

Æth. 𐩈𐩣𐩪 : *punxit; impulit*.

Niph. part. constr. pl. יבִּישׂ } The more
— f. pl. יבִּישׂ } usual form
would give יבִּישׂ. See Gram. art. 200. 15; but here the ground form seems to have been יבִּישׂ, not יבִּישׂ, Gram. art. 87. 2. 3. *Pained*, usually; but *ejected, expelled, cast out*, suits the etymology and context better, Zeph. iii. 18; Lam. i. 4, only.

Pih. pres. יבֵּשׂ, for יבֵּשׂ, Gram. art. 87. 5; constr. immed. *Afflict, pain*, Lam. iii. 33, only.

Hiph. pres. יבִּישׂ, pres. 2 pers. pl. with ך̄ parag. יבִּישׂ. Constr. immed. it. abs. I. *Afflict, pain*, as in Pih. יבִּישׂ, *Hath afflicted her*, constr. Lam. i. 5. 12; iii. 32; Job xix. 2. II. *Removed*, 2 Sam. xx. 13. Constr. med. יבִּישׂ.

Part. pl. aff. יבִּישׂ, *Thy afflictors*, Is. li. 23. Hence—

יבִּישׂ, m. constr. יבִּישׂ, pl. non occ. *Affliction*: meton. *sorrow, grief*, Gen. xlii. 38; xlv. 31; Is. xxxv. 10; li. 11; Jer. viii. 18; xxxi. 13; Ezek. xxiii. 33; Ps. xxxi. 11, &c. Aff. יבִּישׂ.

יבִּישׂ, m. constr. יבִּישׂ, pl. יבִּישׂ } r. יבִּישׂ,
יבִּישׂ, f. constr. יבִּישׂ, for יבִּישׂ } which
see. I. Person *wearied, fatigued*, with labour, Job iii. 17. See my note. II. Meton. *Labour* bringing weariness, Gen. xxxi. 42; Job x. 3; xxxix. 19. And, III. by a further meton., *Fruits of the earth, Wealth*, acquired by labour, Is. xlv. 14; lv. 2; Jer. iii. 24; Ezek. xxiii. 29; Hag. i. 11; Ps. cix. 11; Eccl. xii. 12, &c. Aff. יבִּישׂ, יבִּישׂ, יבִּישׂ, יבִּישׂ, יבִּישׂ.

יבִּישׂ, m. once, Job xx. 18, i. q. יבִּישׂ, sign. iii.

יבִּישׂ, m. pl. יבִּישׂ, i. q. יבִּישׂ, sign. i., Deut. xxv. 18; 2 Sam. xvii. 2; Eccl. i. 8. יבִּישׂ, *Words are wearying*, bringing weariness, where this word evidently has an active sense. Aquila, κοπιῶσι. Sym. κοπιῶδεις. LXX. ζυγοκοποι.

יבִּישׂ, v. pres. יבִּישׂ, יבִּישׂ, and יבִּישׂ. Arab. *وَجَعَى*, *doluit*. See יבִּישׂ. Constr. abs. it. med. יבִּישׂ, in, for, &c., יבִּישׂ, for. *Labour* to weariness, Josh. xxiv. 13; Is. xlvii. 12; xlix. 4; lxii. 8; lxx. 23; Jer. xlv. 3; Ps. lxxix. 4; Prov. xxiii. 4; Job ix. 29, &c.

(f) Occurring with **עִם**, or **בְּ**, *With*, i. e. in favour of —, 1 Sam. xxii. 17; 2 Sam. iii. 12; 2 Kings xv. 19.

(g) — with **בְּ** **הִתְקַדַּחְתִּי**, i. e. *Against, opposing*, Gen. xxxvii. 27; 1 Sam. xviii. 17, &c.

(h) — with **עַל**, or **בְּ**, or **מִמֶּנּוּ**, after verbs signifying *giving up, over, &c.*, will imply, *possession, dominion, power, &c.*, Gen. xlii. 37; Judg. iii. 30; 1 Sam. xvii. 22, &c. Metaph. — *of the sword*, Ps. lxiii. 11; Jer. xviii. 21: in the sense of **בְּ**, with **נִתְּן**, *Superiority*, 2 Kings v. 18; vii. 2. 17. On the contrary, *service*, 2 Kings iii. 11. Hence, with **לִבִּי**, or **בְּ**, *not* (human, but Divine) *power*, Job xxxiv. 20; Dan. viii. 25; it. dual. Ib. ii. 34, 45. Comp. Lam. iv. 6. Also, in the sense of receiving *into hand*, Gen. xxxii. 14, &c.

(i) — *by means of* —, Jer. v. 31, &c. i. q. **בְּ**.

(j) **בְּ**. Prov. xiii. 11, &c.

(k) **בְּ** **כַּף**, *by the hand*, instrumentality, means, of *Moses*, Num. xv. 23; 1 Kings xii. 15; Is. xx. 2, &c. *On account of* —, Job xxxvii. 7. See my note on this place.

(l) **בְּ** **פִּי**, or **עַל** **פִּי**, — *to, or on* (the) *mouth*, implying silence, Job xxi. 5. See my note, Ib. xxix. 9; Prov. xxx. 2; Mic. vii. 16.

(m) **בְּ** **יָד**, lit. *hand in hand*, as in striking a bargain. See my note on Job xvii. 2; Prov. xi. 21. *Not generation after generation*, as Gesenius and others imagine, from the Persic **دست بدست**; which, however, this Persic phrase does not mean; but, from hand to hand, by way of receiving in succession. See under **תִּקְבַּע**.

(n) **עַל** **רֹאשׁ**, — *on* (the) *head*; implying intense grief, 2 Sam. xiii. 19; Jer. ii. 37, &c. In Exod. xvii. 16, **עַל** **יְסֹד**, — *on, or against, the throne of God*, as erected in Israel, i. e. the *hand, or power, of Amalek*. See my note on Job xii. 6, and marginal reading of the Auth. Vers.

(o) **בְּ** **יָד**, *He gave, put forth the hand*, implying *submission, agreement, fidelity, &c.*, 2 Kings x. 15; 1 Chron. xxix. 24; Jer. l. 15; Lam. v. 6, &c., it. with **שָׁמַע**, in administering an oath, Gen. xxiv. 2; xlvi. 29. And probably in the first acceptation here, Ib. xxxii. 25, with **נָתַן**, Jacob requiring a blessing from the angel, as a testimony perhaps of their agreement. Comp. 2 Kings, l. c. It should seem that *placing the hand*

under the thigh, Gen. ll. cc. is much the same thing as taking hold of the skirt, 1 Sam. xv. 27, where *agreement* is evidently sought: and, should the superior be sitting—which is the position of authority—this could hardly be done without placing the hand somewhere under the thigh; so that *laying hold of the skirt* would be nearly equivalent to *placing the hand under the thigh*: the robe, so touched, being considered indicative of authority. Hence the notion, too, of casting the mantle, skirts, shadow, &c., over any one: also of *covering*, implying favour, defence, &c., of honorary dresses, and the like. Comp. 1 Kings xix. 19; 2 Kings ii. 8. 13, 14; Ruth iii. 9; Ezek. xvi. 8; Zech. viii. 23; Mal. iii. 20 (iv. 2), *wings*, person being designated, implying his *skirts*. Comp. Ps. xvii. 8; xxxvi. 8; lxiii. 8: it. Judg. ix. 15; it. *covering*, i. q. protection, Gen. xx. 16. Connected with *hand*, Is. xlix. 2. To *rend the mantle, make naked, uncover*, and the like, imply, on the contrary, *disagreement, woe, disgrace*, Job i. 20, &c., 1 Sam. xv. 27; xxiv. 5; Deut. xxii. 30, &c.

(o) **בְּ**, *According to the hand*: wealth, power: thence, meton. *liberality*, 1 Kings x. 13; Esth. i. 7; ii. 18, &c.

(p) **מִבְּ** **יָד**, *Out of the hand, or from under* —, i. e. with verbs implying *taking from, &c.* *Deliverance, rebellion, &c.*, as the context may require, Gen. ix. 5; xxxi. 39; Exod. xviii. 10; 1 Sam. xvii. 37; 2 Kings viii. 20. 22; xiii. 5, &c.

(q) And, as *the hand is near to*, and, on each side, of the person; (**בְּ**) is used in the sense of, I. *At hand, near*, Job xv. 23; 1 Sam. xxi. 14; i. q. **בְּ** **קִרְבִּי**. Comp. Job i. 14; Zech. viii. 6, &c. II. *This, or that side, part, of a river, &c.*, Exod. xxxviii. 15; and, omitting **בְּ**, by the ellipsis (see **בְּ**, **שְׂכַל**, Deut. xxxiii. 2; 1 Kings ii. 19; 2 Kings xxiii. 13. Hence, the usages, **בְּ** **רַחֲבֵי**, *extensive of both hands*; i. e. of parts, limit, &c., Gen. xxxiv. 21; Ps. civ. 25; Is. xxxiii. 21, &c. **בְּ** **קִרְבִּי**, Exod. ii. 5; Deut. ii. 37, &c. **בְּ** **יָד**, 1 Sam. iv. 18. **בְּ** **יָד**, 2 Sam. xiv. 30; xviii. 4. **בְּ** **יָד**, Josh. xv. 46, &c. **בְּ** **יָד**, Num. xxxiv. 3; Judg. xi. 26, &c. pl. f.—

יָדַי, *Hands*, or, as we say, *arms or elbows, of a chair*, 1 Kings x. 19. Gesenius makes these *the legs* of the chair or throne: but these could hardly be said to be **עַל** **רֹאשׁ** **הַמִּכְנֶה**, *on the head or top, &c.* See Ib. vii. 34, 35. And without **יָדַי**.

(r) *Space, place*, Num. ii. 17; Deut. xxiii. 13; Is. lvi. 5; lvii. 8; Ezek. xxi. 24: Dual, Josh. viii. 20; it. **רָחוּ**, f. pl. *hands*: by meton. *handfulls*, thence, applied as a measure, *Parts, portions*, or the like, Jer. vi. 3; Dan. xii. 7; 2 Kings xv. 7; Gen. xlvii. 24; 2 Sam. xix. 44; Neh. xi. 1; Dan. i. 20, &c. Similar usages in the Syriac and Arabic will be found in the Lexicons of Castell, Schaaf, Golius, Freytag, &c., which it would be tedious to copy out.

רָחַ, c. Chald. i. q. Heb. **רָחַ**. Def. **רָחַ**. Dual, **רָחַ**. Aff. **רָחַ**, **רָחַ**, **רָחַ**; pl. **רָחַ**, **רָחַ**, i. q. Heb. **רָחַ**, **רָחַ**, Dan. ii. 34. 45; v. 5. 23; vi. 28; Ezra v. 8; vii. 14. 25.

רָחַ, v. Chald. i. q. Heb. **רָחַ**. Peal non occ.

Aph. Part. **רָחַ**, contr. **רָחַ**, Dan. ii. 23; vi. 11, al. non occ.

רָחַ, v. pret. pl. **רָחַ**, once only, pres. non occ. Cogn. **רָחַ**. Arab. **رَحَى**, and thence v.

رَحَى, contigit manu, &c. Æth. **ጸጸጸ** : *jecit*. Arab. **رَحَى**, *emisit* aliquid, &c. Cogn.

رَحَى, *exeruit*, &c. it. Cogn. **رَحَى**, *وضع*. Generally, *Put forth*, qualified by the context, i. e. as, *casting stones; giving praise, thanks, making confession, &c.*, Jer. l. 14. *They cast*, i. e. at her, constr. med. **رَحَى**.

Pih. pres. **رَحَى**, for **رَحَى**, Gram. art. 87. 5, i. q. Kal, *Cast*, as stones, or the lot: constr. immed. med. **رَحَى**, **رَحَى**, pers. Joel iv. 3; Obad. vr. 11; Nahum iii. 10; Lam. iii. 53.

Infin. **رَحَى**, *Cast forth, disperse*.

Hiph. **رَحَى**, 1st pers. pl. **رَحَى**, pres. **رَحَى**, or **رَحَى**. Constr. immed. it. med. **رَحَى**, **رَحَى**, pers. **رَحَى**, instr. *Praise, celebrate*. Synon. **רָחַ**, **רָחַ**, 1 Chron. xvi. 4; 2 Chron. v. 13: by recounting, commemorating, God's goodness, truth, &c., Gen. xxix. 35; xlix. 8; 1 Kings viii. 33; Ps. vii. 18; xxviii. 7; xxx. 13; xlv. 18; Prov. xxviii. 13, &c.

Infin. **רָחַ**, 1 Chron. xxv. 3; 2 Chron. vii. 3, &c., it. with **רָחַ**, **רָחַ**, prefixed, Ezra iii. 11; 1 Chron. xvi. 7; Ps. xcii. 2; cvi. 47, &c.

Imp. pl. **רָחַ**, Ps. xxxiii. 2; c. 4, &c.

Part. **רָחַ**, Prov. xxviii. 13.

Pl. **רָחַ**, 1 Chron. xxix. 13.

Hithp. **רָחַ**, pres. **רָחַ**. Constr. immed. it. med. **רָחַ**, **רָחַ**, it. abs. it. **רָחַ**, pers.

Became, set about, was, putting forth, i. e. confessing, sins, Lev. v. 5; xvi. 21; xxvi. 40; Num. v. 7; Dan. ix. 4; Neh. ix. 2.

Infin. aff. **רָחַ**, *His confessing*, Ezra x. 1.

Part. **רָחַ**, Neh. i. 6, &c.

Pl. **רָחַ**, Ib. ix. 3, &c.

רָחַ, m. pl. m. aff. **רָחַ**, f. **רָחַ**. Arab. **رَحِيْدٌ**, *amicus*. Syr. **ܪܚܝܕܐ**, id.

Beloved, applied to God's scriptural children as beloved of Him, Deut. xxxiii. 12. **רָחַ**, Ps. cxxvii. 2. To the Israelites, Is. v. 1; Jer. xi. 15; Ps. lx. 7; cviii. 7: prophetically to Christian privileges, Ps. xlv. 1: to places of worship, lxxxiv. 2.

רָחַ, f. once, Jer. xii. 7, abstr. for concr. *Love*. **רָחַ**, *my soul's love*, for *beloved*.

רָחַ, v. pres. **רָחַ**, once **רָחַ**: so that **רָחַ**,— of which **רָחַ** is a contracted f. form,—is the ground-form. Syr. **ܪܚܝܕܐ**, *novit*, &c. Cogn.

Gr. **εἶδω**, **εἰδέω**. Lat. *video*. Angl. *to wot*. Castell. Constr. abs. it. med. **רָחַ**, **רָחַ**, instr. **רָחַ**, of time. By the means of seeing, hearing, &c. (a) *Perceiving, becoming informed, aware, conscious, assured of —, feel*: hence, (b) *Know, be acquainted with, sexually, &c.* Hence, (c) meton. *Recognise, acknowledge, allow, own*: and by a further meton. (d) *Regard*; also *animadvert on, punish, person or thing, &c.*, as the context may require. (a) Gen. xix. 33; Exod. ii. 4; Lev. v. 1; 1 Sam. xxii. 3; Is. vi. 9; Judg. xiii. 21: with **רָחַ**, Deut. viii. 5. Comp. Gen. xv. 8; xxiv. 14; Exod. vi. 7; vii. 17; Gen. ix. 24; Deut. xi. 2; Ezek. vi. 7, &c. Metaph. Ps. cv. 19; Is. i. 3, &c.

(b) Gen. xxix. 5; xxx. 29; Exod. xxxiii. 12. 17; Deut. xxxiv. 10; Is. i. 3. Sexually, Gen. iv. 17. 25; 1 Sam. i. 19. Of catamites, Gen. xix. 5. Of a woman, **רָחַ**, Gen. xix. 8; Judg. xi. 39; Num. xxxi. 17, &c.

(c) Num. xiv. 31; Deut. ix. 24; Exod. vii. 5; xiv. 4; Ezek. xx. 20; xxix. 46; Job ix. 21; xxxiv. 4, &c.

(d) Gen. xviii. 19; xxxix. 6; Hos. viii. 2; xiii. 4; Ps. xxxvi. 11; Prov. ix. 13; xxvii. 23, &c.; Job xxxv. 15; Judg. viii. 16; Jer. xxix. 23, Keri. Ezek. ix. 7, &c.

Phrr. **רָחַ**, Exod. xxxiii. 12. **רָחַ**, Deut. xxxiv. 10. **רָחַ**, —, **רָחַ**, —,

distinctly, assuredly, Prov. xvii. 27; Job xxxviii. 4. אֲנִיָּהּ —, how I may give titles, i. e. flatter, Job xxxii. 22. קָךְ —, for thyself, Job v. 27. טוֹב קָרַע —, good, i. e. distinguish good from evil, Gen. iii. 5, &c. נַפְשִׁי —, my self, Cant. vi. 12. בְּנֵינוּ —, among ourselves, Job xxxiv. 4. שְׁמִיךָ —, thy name, person, authority, Ps. ix. 11, &c. לִבְךָ —, thy heart, 1 Kings ii. 44. סֵפֶר —, book, i. e. the contents of —, Is. xxix. 12. בֵּין יְמִינוֹ —, distinction of his right hand from — Jon. iv. 11.

Infin. abs. יוֹדֵעַ, Gen. xv. 13, &c.
 Constr. דָּעַח, Josh. iv. 24, &c. לָדַעַח, Gen. iii. 22, &c. Aff. דַּעַחְתִּי, דַּעַחְתָּ, דַּעַחְתָּ, &c. it. יוֹדֵעַ, Is. xi. 9, &c. דָּעַחְתָּ, Prov. xxiv. 14.
 Imp. דַּע, Gen. xx. 7, &c.; pl. דַּעוּ, Judg. xviii. 14, &c.
 —, f. דַּעַי, 1 Sam. xxv. 17, &c.
 Part. יוֹדֵעַ, Gen. iii. 5, &c.
 Pl. יוֹדְעִים, 2 Kings xvii. 26. Constr. יוֹדְעֵי, Gen. iii. 5, &c. Aff. יוֹדְעֵךָ, יוֹדְעֵי, &c.
 — passive, יוֹדֵעַ, Is. liii. 3.
 Pl. יוֹדְעִים, Deut. i. 13. 15.

Niph. נִדְעָה, pres. יִדְעֶה, יִדְעֶה, of pers. or thing. Constr. abs. it. med. בְּ, among, pers. in, place, לְ, pers. Be, become known, apparent: meton. recognised, Gen. xli. 21. 31; Exod. ii. 14; xxi. 36; Ps. ix. 17; lxxvi. 2; Prov. xxxi. 23; Is. xix. 21; lxi. 9; lxvi. 14. נִדְעָה יְהוָה, the hand of Jehovah shall become known; recognised as powerful and gracious, as to (with) his servants. See נָעַם, in the parallel, Exod. vi. 3. לֹא נִדְעָה לָהֶם, I became not known to them; i. e. by my name Jehovah. Comp. Ezek. xx. 9. Constr. med. אֵל, and לְ, Ib. xxxv. 11; Ps. lxxix. 10. Gesenius makes Prov. x. 9, to signify, shall be punished; but there seems to be no good reason for this. lxx. γνωσθήσεσθε, — to which the other ancient versions correspond,—seems to express the true sense. Comp. Jer. xxxi. 19.

Pih. יִדְעַח, Hast made to know, observe, Job xxxviii. 12. See Keri, 1 pers. יוֹדְעָתִי, better perhaps, Hiph. הוֹדְעָתִי, Gesen., 1 Sam. xxi. 3. Symm. συνετάξαμην. lxx. διαμαρτυρήματι.

Puh. Part. aff. כִּידְעֵי, My known, i. e. my familiar, Ps. lv. 14: pl. כִּידְעֵי, Ps. xxxi. 12; lxxxviii. 9. 19; Job xix. 14. כִּידְעֵי, 2 Kings x. 11.

Hiph. הוֹדֵעַ, pres. יוֹדֵעַ, יוֹדֵעַ. Constr. immed. it. med. אֵל, בְּ, in, among; לְ, pers. על, on, because of. Make known, apparent; confess, show; inform, teach, &c.; as the

context may require, Exod. xviii. 16. 20; xxxiii. 12; Num. xvi. 5; Deut. iv. 9; Josh. iv. 22; 1 Sam. xvi. 3; Is. xxxviii. 19. In Judg. viii. 16. וַיִּדַע בָּהֶם, and he taught with them; i. e. made to feel with these instruments of punishment, it. Jer. xvi. 21. אֲדוֹעִים אֲדוֹרֵי, Targ. "ultionem meam."

Infin. הוֹדֵעַ, Gen. xli. 39, &c. Aff. הוֹדְעֵי, הוֹדְעֵךָ, הוֹדְעֵי, 1 Sam. xxviii. 15; Deut. viii. 3; Ps. xxv. 14.

Imp. הוֹדַע, pl. הוֹדֵעוּ. Aff. הוֹדְעֵי, &c., Ps. xc. 12; Is. xii. 4; Exod. xxxiii. 13; Job xxxvii. 19, &c.

Part. aff. מוֹדְעֵךָ, מוֹדְעֵי, pl. מוֹדְעִים, Dan. viii. 19; Jer. xvi. 21; Is. xlvi. 13, &c.

Hoph. הוֹדַעַח (for הוֹדַעַח, which would be regular), Be, become, made, known, &c., Lev. iv. 23. 28.

Part. f. מוֹדַעַח, Is. xii. 5. Keri.

Hithp. pres. אֶתְדַעַח, I will become known, once, Num. xii. 6. Constr. med. אֵל, pers. pret. non occ.

Infin. הוֹדַעַח, Becoming known, i. e. making himself so, Gen. xlv. 1, al. non occ.

יָדַעַח, v. Chald. pres. יִדְעֶה, i. q. Heb. יָדַעַח. Constr. immed. it. abs. Know, understand, perceive, Dan. ii. 9. 30; iv. 6. 14. 22; vi. 11; Ezra iv. 15, &c.

Imp. דַּע, Dan. vi. 16.

Part. act. יוֹדַעַח, Dan. ii. 8. 22; Ezra vii. 25: pl. יוֹדְעִין, constr. יוֹדְעֵי, Dan. v. 23; Ezra vii. 25.

— pass. יוֹדְעֵי, Dan. iii. 18; Ezra iv. 12.

Phr. דַּעֲיִתְהוּ לִי, let it be known to—

Aph. i. q. Heb. Hiph. הוֹדַעַח, pres. הוֹדְעֵי. Constr. immed. it. med. לְ, pers. it. abs. Make known, show, teach, Dan. ii. 15. 17. 23. 25. 28, 29. 45; vii. 16; Ezra vii. 27, &c.

Infin. הוֹדְעָה, Dan. v. 8.

It. הוֹדַעְתָּ, Dan. ii. 26; iv. 15; Ezra v. 10, with aff.

Part. pl. מוֹדַעֲיָן, Dan. iv. 4; Ezra iv. 16, &c.

יָדְעָנִי, m. pl. יִדְעָנִים. Dimin. of ידע (Gram. art. 168), with the relative termination (י), Ib. art. 166. Lit. Sciologist, applied to false prophets, prognosticators, Lev. xix. 31; xx. 6; Deut. xviii. 11; 1 Sam. xxviii. 3. 9: frequently with אִיב, which see, the sense of which is taken, as Gesenius thinks, Lev. xx. 27: but for this there is no good reason. lxx. ἐγγαστρίμυθος, ἢ επαοιδός. θελητής ἢ γυώστης.

יָדָה, m. i. q. יָדָה, of which it is perhaps an abbreviation, as it has generally been

thought. Gesenius thinks it is derived from a more ancient pronunciation of יהיה, as יהיה, whence יהי —, in certain proper names; as אֶלְיָהוּ, abbrev. אֶלְיָהוּ; and so of others: or, as in the apocopated form אֶשְׁתַּחֲוֶה, for אֶשְׁתַּחֲוֶה: but this is for אֶשְׁתַּחֲוֶה, Gram. art. 87. 2: the vowel (ו) being drawn back. And, if so, יהי — must have been written for יהי. No reliance can be placed on this sort of reasoning. The root is evidently היה, from which יהיה, יהי, however pointed, are derived: and of these יהי is clearly an abbreviation, unless indeed יהי is the root. Æth.

אָוּ: or **אָוֹחַ**: *mitis, mansuetus* fruit, &c., of which the Arab. interjections, **وَوَّ**, **وَهْوَاةٌ**, are also abbreviated forms. Syr.

مَسْمُ, — as crying out for *mercy*, &c. — It occurs frequently in the phr. הִלְלוּ יְהוָה, Ps. civ. 35; cv. 45; cvi. 1. 48, &c. In other combinations, Ps. lxxxix. 9; xciv. 7. 12; Is. xxxviii. 11; — Exod. xv. 2; Ps. cxviii. 14; Is. xii. 2. עֵי וְחִמְתָּהּ אֵי, *my strength, and my song*, is *Jah*; or, *my strength is even the song (praise) of Jehovah*, i. e. as if his greatest strength consisted in praising his God, Ps. lxviii. 5. בְּיַם שְׁמוֹ, *in Jah his name*, Is. xxiv. 4. בְּיַם יְהוָה, *in Jah, Jehovah, &c.* In one of the Hexaplar readings we have Is. xii. 2, *id*; otherwise usually *κύριος*, or *ὁ κύριος*. The Syrians have adopted the term **סַמ**, from the Heb. just as we have *Jah*.

יהב, once, aff. הִקְבַּח, Ps. lv. 23, in הִשְׁתַּחֲוֶה עַל-יְהוָה יְהוָה יְהוָה, *Cast*, i. e. *give up to Jehovah thy burden*, according to some: others, *thy gift*, i. e. the wealth given to thee by him. But יְהוָה יְהוָה might here be equivalent to the Arab. **وَهَوَّبٌ**, or **وَهَّابٌ**, *great, or munificent, giver*; to which the verb יִתֵּן, in the next member, seems to respond. The passage would then read, *cast (thyself) on Jehovah thy benefactor, and he will sustain thee, &c.*

יהב, v. non occ. pret. pres. Syr. **مَسَم**, *adedit*. Arab. **وَهَبَ**. Æth.

ΘΑΝ: id. Constr. abs. it. immed. thing and med. ה, pers. it. med. אֵת.

Imp. הב, it. with ה, parag. הָבֵה, pl. הָבֵי, f. sing. הָבֵי. (a) *Give, concede, allow*, Gen. xxix. 21; xxx. 1; xxxviii. *16; xlvii. 15. Pl. Gen. xlvii. 16; 1 Chron. xvi. 28, 29; Job vi. 22; Ps. xxix. 1, &c.

(b) Meton. *Appoint, place*, Josh. xviii. 4; Deut. i. 13; 2 Sam. xi. 15. Used also in exhorting, as in *our come, go to*, or the like; as, הָבֵה נִבְנֶה, *come, let us build*, Gen. xi. 4; Ib. vr. 3. 7; Exod. i. 10, &c.; 1 Sam. xiv. 41. הָבֵה חֲמִים. LXX. δὸς δῆλους. ΑΛΛ. δὸς δῆλωσιν. From the context, vr. 36, seq., as the parties were brought before the Lord, it should seem that the *Thummim* were had recourse to. See אֵרִים, p. 15. The phrase here used would, in that case, perhaps imply this, although *the lot* might also have been cast. Comp. Deut. xxxii. 3; Ruth iii. 15, הָבֵי הַמִּשְׁפָּחָה, *give, hold out, the veil*. Repeated apparently for emphasis, Prov. xxx. 15. דָּבִי, Hos. iv. 18, is evidently an abstract noun, — as **זַבְדָּבֵה**, in Syr.; whence, constr. **זַבְדָּבֵה**, — signifying *gift*, either from this, or some cognate root.

יהב, v. Chald. pres. non occ. constr. immed. it. med. ה, pers. (a) *Give, give up*, Dan. ii. 23. 37, 38. 48; iii. 28; v. 18, 19, &c. (b) *Place, lay*, as a foundation, Ezra v. 16.

Imp. הב, Dan. v. 17.

Part. act. הָבֵה, Dan. ii. 21, pl. הָבֵינָה, Ib. vi. 3.

— pass. הָבֵי, Dan. vii. 4. 6. 14.

F. הָבֵינָה, Ib. vii. 12. 27. Conjugated as a verb, pl. m.

הָבֵי, Ezra v. 14, al. non occ.

Ithp. pret. non occ. pres. הָבֵינָה, Dan. iv. 13; vii. 25; Ezra vi. 4. הָבֵינָה, *Became, was, given, &c.*

Part. mthq. הָבֵינָה, Ezra iv. 20; vi. 9. Def. הָבֵינָה, Ezra vi. 8.

— pl. מְהָבֵינָה, Ib. vii. 19.

יהב, v. Kal non occ.

Hithp. Part. pl. מְהָבֵינָה, once, Esth.

viii. 17. Arab. **تَبَّهَدَ**, *Judæus factus est*.

Becoming Jews, i. e. proselytes to Judaism. I doubt, nevertheless, whether this is the sense of the term. It is hardly conceivable that the Jews could, generally, receive these Gentiles as proselytes on such grounds. We

have also the Arab. **تَوَهَّدَ**, in the sense of *subegit*; and **وَهْدٌ**, *terra depressa*. *Being, becoming, depressed, humiliated*, seems to me to suit the place much better, as opposed to the *שמחה*, and *ששון*, of the Jews.

יהוהי, m. } pl. יהוהים, and יהוהיים.
 יהוהיה, f. } Patronym. of יהוה. *A*
 יהוהיה, f. } *Jew*; f. *Jewess*, 2 Kings
 יהוהיה, f. } xvi. 6; xxv. 25; Esth.
 iv. 7; viii. 1; 1 Chron. iv. 18, &c. Pl.
 Chald. יהוהיא. Def. יהוהיא, Dan. iii. 8. 12;
 Ezra iv. 2; v. 1. 5. The last, יהוהיה, is used
 as an adverb, *Judaïcè, in the Jewish language*,
 2 Kings xviii. 26; Neh. xiii. 24.

יהוה, i. יהוה, or יהוה: see יהו above. The most sacred and unalienable name of God; unknown, however, to the patriarchs, Exod. vi. 3. It is not, therefore, more ancient in all probability than the times of Moses. It may, consequently, be termed the Israelitish designation of the true God; among whom generally it was held blasphemy—up to a considerable antiquity—even to pronounce it, from a mistaken view, perhaps, of Exod. xx. 7; Lev. xxiv. 11. Philo in *Vitam Mosis*, tom. iii. pp. 519. 529. On this account it has received the vowels either of יהוה, or יהוה; as, יהוה, יהוה. This latter punctuation takes place whenever the combination יהוה יהוה occurs; for then, instead of reading יהוה twice over, it has been usual to read יהוהיה. See Gram. art. 159. 2. Whether either of these, or what really was, the ancient pronunciation of this word, it is utterly impossible now to say: nor is it of much importance either to the critic or the theologian, how this question is determined. Gesenius has industriously collected all that is worth attention on this subject from the Greeks and Latins, of which the following is the sum. According to Diodorus Siculus, lib. i. 94, Moses gave the name ΙΑΩ to God. *Ἱστοροῦσι—Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν* —. Macrob. Sat. i. 18; Hesych. v. Ὀζείας, Intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15, ad Exod. καλοῦσι δὲ αὐτὸ Σαμαρείται, ΙΑΒΕ (יהוה) Ἰουδαῖοι δὲ ΙΑΩ. The same form is found on the gems of the Egyptian Gnostics (Irenæus adv. Hæres, i. 34; ii. 26. See Bellermann über die Gemmen der alten mit dem Abraxasbilde i. ii.). Philo Byblius, Prep. Evangel. Euseb. i. 9, gives the form ΙΕΥΩ. Clem. Alexand. Strom. v. p. 562. ΙΑΟΥ (יהוה) Reland—De vera pronunciatione nominis Jehovah, Traj. ad Rhen. 1707—with others following the Samaritan form, יהוה, takes his stand generally on the abbreviated form יהו, and יה. The controversy, too, of Nicolas Fuller, and Drusias, may be consulted on this subject. Gesenius next

tells us his own opinion is, that this word is of the most remote antiquity:—(not, one would think from Exod. vi. 3, cited above, more ancient than the times of Moses; to which the testimony of Diodorus Siculus well agrees)—and he doubts whether it is not of the same origin with the Latin *Jovis, Jupiter*, which might have passed over from the Egyptians to the Hebrews, and have been moulded into a Shemitic form, in order to secure to it the appearance of Shemitic origin and usage. We are then referred to the terms מַשְׁפָּה, and בְּרַחֲמֶיהָ, as of similar character; which, under these terms, will be seen to be quite groundless. That, אֱלֹהֵיהֶם, Exod. iii. 14, has reference to this term, I think there can be no doubt; and that the Apocalyptic (Ch. i. 4. 8), *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, refers to it likewise is, perhaps, equally certain. But these relate to its interpretation; not to its form, nor to its pronunciation. And, as this is manifestly the most important part of the inquiry, let us see what can be deduced from it.

It is quite certain, then, that the latter place in the Apocalypse applies to Christ; comp. vv. 7, 8, 17, 18. A similar passage occurs, Heb. xiii. 8, *Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας*: both these, therefore, cannot but refer to Christ. Again, reference (Rev. i. 17) is certainly made to Is. xli. 4; and there יהוה is the person designated *the First, &c.*; and, in truth, the theology of the Hebrews will admit of this term being applied to no other.*

Now, the spirit of the Scriptures goes principally to the point of a *revealed, manifested, and known God*: not to a mere theoretical, or metaphysically imagined, deity. See under יהוה, p. 126, above: to a Θεὸς ὁς ἐφανερώθη (1 Tim. iii. 16. Comp. 1 John i. 2; iii. 8; 1 Pet. i. 20): and, as the term אֱלֹהִים, had, before the time of Moses (Gen. xxxi. 30, &c.) been applied to idols, the representatives of these metaphysical non-entities, it seems to me that the terms אֱלֹהֵיהֶם, and יהוה—more particularly the latter—were chosen in order to keep up this marked

* From an extended inquiry, instituted on comparisons of this sort, the most irrefragable proofs of the divinity of Christ might be collected. And it will be found eventually that it is quite impossible to understand innumerable passages of the Old Testament on any other view.

and very important distinction; and, above all, to keep up the memorial of his promised manifestation in the flesh. Comp. Is. vii. 14, with Ib. ix. 5, 6, and Mic. v. 2—4; which was apparently had in view in the passages cited above from the Epistle to the Hebrews, the Revelation of St. John, &c., and to show that in Jesus of Nazareth the person named יהוה, in the Old Testament, was manifested to the world.

That the term יהוה occurs occasionally in books older than the times of Moses, is obvious enough; but, in all those places, the term might have been inserted by Moses himself, as it is certain other names — of places for example — have also been inserted in the book of Genesis. See my Proleg. to Mr. Bagster's Polyglott Bible, I. § iii. 2. . . . As to the usage of the Egyptians, Latins, &c., of any name or names allied to this, or to any other, found in the ancient Scriptures; if such usage can be found, its antiquity must be proved before the insinuation of Gesenius, and others of his school, as given above, can be admitted. But, as no such proof can be made out; and, as it is notorious that the heathen of all ages have borrowed largely from revelation; if any use can be made of resemblances of that sort, it must be to show, that the heathen have been the borrowers, and not the sacred writers. Gesenius tells us, moreover, that this was the Θεός ἐπιχώριος of the Old Testament. But this is not true. The ancient orthodox Hebrews never held any such notion. Their doctrine was, that יהוה made the heavens, the earth, the sea, and all that therein was: and that although not recognised, yet He was in truth the God, and the only God, of all nations under heaven. It is astonishing to witness the blindness with which these heathenish notions are constantly ascribed to the writers of both Testaments, by this very enlightened school of divines.

As to the grammatical application of this term: It is subject to no variety, either in its vowels or form, for the state of construction. It has no plural number, and never receives any affixed pronoun. The prepositions it does receive, as, ביהוה, ליהוה, מיהוה; read לארץ, &c. It is found in construction with other nouns; as, נאם יהוה, *dictum Domini*. עם יהוה, *people of Jehovah*. עבר יהוה, *יהוה*, רוח יהוה, &c. In like manner, first in the construction, as, יהוה צבאות; but this is elliptical for יהוה אלהי צבאות, *Jehovah,*

God of Hosts; where יהוה is in apposition with the following terms: so in יהוה אלהים, יהוה האלהים, *Jehovah, God*: but, here, should the context require it, the first might be the subject; the last, the predicate, of a sentence. So also in the phrr. יהוה אלהי ישראל, *Jehovah, God of Israel*, Josh. vii. 13, &c. יהוה אבותי, *Jehovah, the God of thy fathers*, Deut. i. 21, &c. יהוה אבותי, *Jehovah, my God*. יהוה אלהיך, *Jehovah, thy God, &c.*, Deut. i. 1. 31, &c. In ארצי יהוה, where the latter word is read אלהים, — see above, — the combination is that of apposition.

יהוה, m. pl. non occ. r. יהוה. Arab. ^س ^ل ^ي ^ه ^و, *locus amplius*; ^س ^ل ^ي ^ه ^و, *durus lapis*; r. ^س ^ل ^ي ^ه ^و, v. ^س ^ل ^ي ^ه ^و, *dementatus fuit*. Cogn. ^س ^ل ^ي ^ه ^و, *ardor, ex radiis solis in terra reper-*
cussis, ita ut vapor aliquis huc illuc motitari
appareat. Engl. vulg. *swell. Haughty,*
conceited, vain, person, Prov. xxi. 24; Hab. ii. 5, al. non occ.

יהוה, m. pl. non occ. r. יהוה, lit. *malleable, i. e. here, will not give way at the stroke of the hammer.* Some precious stone. *The adamant,* or, as the ancient versions occasionally have, the *emerald,* or the *jasper*; the former most likely, Exod. xxviii. 18; xxxix. 11; Ezek. xxviii. 13, al. non occ.

יהוה, masc. pl. יהוה. Arab. ^س ^ل ^ي ^ه ^و, *acriter persecutus fuit; imbrem effudit, &c.* Syr. ^س ^ل ^ي ^ه ^و, *deduxit, adduxit*; whence ^س ^ل ^ي ^ه ^و, *processus aquarum, rivus.* See r. יהוה, *Drawing out at length, seems to be the primary sense: the secondary, running, flowing out, as waters.* Gesenius here gives us an elaborate comparison of this word with ^س ^ل ^ي ^ه ^و; Arabic ^س ^ل ^ي ^ه ^و; Gr. ^σ ^λ ^υ ^λ ^ε ^ω, &c. Lat. *ejulare, &c.* Germ. *jauchzen*; Sweed. *iolen—jål, jobl, jodl, &c.*, to shew that this word, and יהוה, *shout*, mean the same thing. For my own part, I can see no connexion whatever, either between these two words, or this one word, and his synonymes, or cognates; while, *drawing out, lengthening*, as in the course of a river, the processions of the Jubilee, or the sound of a horn, seem obvious and natural enough.—*The Jubilee, a feast of the Jews, announced by the sounding of horns, on the seventh day of the seventh month in the*

year, immediately succeeding every period of seven times seven years; i. e. on this day of this month, every recurring *fiftieth year*, Lev. xxv. 9—11. 13. 15. 31. 40. Josephus Antiq. lib. iii. 12. And, at this period, the person and property of every Israelite, in any way incumbered with servitude or debt, became free. Hence, the *ετος ἀφέσεως*, and *ἀφεσις*, of the LXX. Phr. בְּמִשְׁךְ בְּתֵן הַיּוֹבֵל, *in the lengthening out*, continuing the sound, *with the horn of the Jubilee*, &c., or, more literally, *of the Jubilee-er*, i. e. of the person usually announcing the Jubilee with it, Josh. vi. 5; Exod. xix. 13. בְּמִשְׁךְ הַיּוֹבֵל. In Josh. vi. 6, שׁוֹפְרוֹת יוֹבֵלִים; Ib. 4. 8. 13. שׁוֹפְרוֹת יוֹבֵלִים, not etymologically the same thing with שׁוֹפְרֵי תְּרוּעָה, Lev. xxv. 9, as Gesenius will have it; although exegetically there is no essential difference between them. The same may be said of שׁוֹפְרוֹת בְּתֵן הַיּוֹבֵל, Josh. vi. 4, 5. A similar mistake has been made by the Jews in the phr. בְּתֵן הַיּוֹבֵל, where, from the consideration that this horn was a ram's horn, they came to the conclusion that יוֹבֵל here meant a ram!

The note of Gesenius here, in which he tells us that the usage of both יוֹבֵל, and יוֹבֵלִים, rests on an idiom not generally understood, and which is found in three different forms; means only, that, as a singular noun may be taken generically signifying all or many of the class to which it belongs, so the singular or plural may be used either in the first or second word in the construction, or both: a thing well known to the Grammarians. See Gram. art. 142; 215. 5, &c.

יוֹבֵל, m. once, Jer. xvii. 8, i. q. *איוֹבֵל*, which see. In all probability, an artificial streamlet or channel, by which water is drawn from rivers, &c., into gardens and other plantations, i. q. פְּלֵג מַיִם, Ps. i. 3. See Wisdom of Sirach. xxiv. 30 (41 Polygl.), *ὡς διώρυξ ἀπὸ ποταμοῦ, καὶ ὡς ὑδραγωγὸς ἐξ ἡλάθου εἰς παράδεισον.*

יוֹם, c. dual. יוֹמִים, pl. יָמִים (for יוֹמִים, Gram. art. 73). Constr. יָמִי (for יָמִי, of יוֹמִי). Arab. *وَأَمَّ*, *domus calida*. Cogn. *وَأَبَّ*, *iratus est*; *وَمَدَّ*, *ferbuit dies*. Taking its name apparently from the warmth of day, as contradistinguished from the cold of the night. So also, Gesen. Arab. *يَوْمٌ*. Syr. *ܡܝܨܐ*, *dies*. (a) *The natural day*, from

sunset to sunset, including the space of twenty-four hours, Gen. i. 5. 8. 13, &c. (b) *The day*, as distinguished from *night*, Ib. vv. 4, 5. 14. 16. 18, &c. Meton. (c) *Any period of time*, as made up of days; as, יָמֵי שְׁנֵי יוֹדֵךְ, *the days of thy life*, i. e. its whole space, Gen. xlvii. 8. בְּיָמֵי אַבְרָהָם, *in the days of Abraham*, Gen. xxvi. 1. So 2 Sam. xxi. 1, &c. בְּיָמֵים הָהֵם, *in those days*, Exod. ii. 11. בְּלִיְהִיָּוִם, *the whole of the, or those, days*, i. e. continually. הִאֲרִיךְ יָמָיו, *he prolonged his days*, Deut. iv. 26. 40; v. 30, &c. בָּא בְּיָמָי, *he had entered into days*, i. e. had grown old, Gen. xxiv. 1. Metaph. יָמֵים דְּבִרָה, *let days speak*, i. e. the experienced, Job xxxii. 7.—מִיָּדֶיךָ, *from*, i. e. *since thy days*, times of thy life, Job xxxviii. 12. שְׁנָתַיִם יָמִים, *two years, days*, i. e. period of —, Gen. xli. 1, &c. חֹדֶשׁ יָמִים, *a month, days*, i. e. days, period, of a month, Gen. xxix. 14, id. יָרַד יָמִים, Deut. xxi. 13, &c. שְׁלֹשָׁה שָׁבָעִים יָמִים, *three weeks, days*, i. e. period of —, Dan. x. 2, 3. Comp. Amos iv. 4. In the singular, (d) Distribution, repetition, or the like, seems to be intended; as, בְּלִיְהִיָּוִם, lit. *the whole of this day*, i. e. as if this, or the present, day were to be repeated distributively, Ps. xlii. 4. 11; xlv. 23; lii. 3, &c. not unlike, לְבָרְכֶיךָ, Ib. lxxiv. 22; lxxxvi. 3, &c. LXX. *καθ' ἐκάστην ἡμέραν*. When so limited by the context, (e) *The whole of this present day*, Is. lxii. 6; opp. בְּלִיְהִיָּוִתָהּ, Ps. xxxii. 3, &c. LXX. *ὁλην τὴν ἡμέραν*. בְּיָמֵיךָ, Exod. xiii. 10. יָמִים עַל שָׁנָה, lit. *days upon year*, i. e. for an indefinite period, Is. xxxii. 10. יָמִים שְׁנָיִם, *days, period, of two years*, 2 Chron. xxi. 19. So the following combinations applied, viz.

(a) הַיּוֹם, *This day, to-day*, i. e. in it, on it, during it, Gen. iv. 14; Exod. xii. 14; xxxiv. 11, &c. opp. הַלַּיְלָה, Neh. iv. 16; Hos. iv. 5. Synon. *טוֹם*, יוֹמָם. Arab.

اليوم, or *يَوْمًا*. In many cases, *the day*, either *absolutely*, or *relatively*, present, i. e. present to the time of the writer or speaker, or to any other time introduced into the narrative, Gram. art. 231. 7; as, 1 Sam. i. 4; xiv. 1, &c. In like manner—

(β) בַּיּוֹם, or בְּיָדֵינוּ, *As, on this day*, i. e. as if the thing mentioned should happen *to-day*. See my note on Job i. 6;—Gen. xxv. 31. 33; 1 Kings i. 51; Is. lviii. 4; it. *בַּיּוֹם הַזֶּה*, *as on this to-day*, i. e. very day, 1 Sam. xxii. 8. 13; Deut. viii. 18; Ezra ix. 7, &c.

(γ) *On this day*, Jer. xxxvi. 30 ; Prov. xii. 16, &c.

(δ) *From the day, time*, Exod. x. 6 ; Deut. ix. 24, &c. So—

(ε) *Day, after day*. Arab.

בְּיָמָיו וְיָמָיו, Esth. iii. 4 ;

יָמָיו בְּיָמָיו, id. Neh. viii. 18. יָמָיו בְּיָמָיו,

1 Sam. xviii. 10. לְיָמָיו בְּיָמָיו, 2 Chron. xxiv.

11. יָמָיו לְשָׁמָיִם, Exod. v. 19. יָמָיו לְשָׁמָיִם, Num.

xiv. 34. יָמָיו לְיָמָיו, Ib. xxx. 15, &c.

(f) Applied to any *Particular day*, i. e. on which some remarkable *event* took place ; and, Meton.,—to such event as, יָמָיו בְּלִבְנֵי, *the day of our king*, i. e. of his prosperity,

Hos. vii. 5 : “*natalis*,” says Gesenius. But it does not appear that birth-days were ever kept as feasts by the Hebrews ; Job iii. 1, is mentioned on a very different account.

Comp. Hos. ii. 2. 17 ; Obad. vr. 12, *Jehovah's day*, i. e. on which his judgments are executed, Is. ix. 3 ; ii. 12 ; Joel i. 15 ; Ezek. xiii. 5 ; Job xxiv. 1 ; xxvii. 6, &c. See my note here. In the New Test., 1 Cor. v. 5 ; 2 Cor. i. 14, &c. : it. Rom. xiv. 5, &c. : it. 1 Cor. iv. 3, &c. Phrr. יָמָיו כִּיבֵר, 1 Sam. xxv. 8. יָמָיו צָרָה, 2 Kings xix. 3. יָמָיו אָקַם, Deut. xxxii. 35, &c.

(g) — of the great feasts, Judg. xvii. 10. *Sacrifice of the days*, i. e. of the seven or eight so appointed to be kept. Comp. 1 Sam. ii. 19 ; Exod. xii. 15, &c.

(h) Dual, יָמָיו, *Two days*, Exod. xvi. 29, &c. In Hos. vi. 2, יָמָיו הַשְּׁלִישִׁי, *from (after) two days he will revive us ; on the third day he will raise us up ;* or, as we say in English, *after two or three days*, i. e. a short indefinite period. It may, however, possibly refer to the periods of the great persecutions, mystically designated by “*times times and a half*,” “*three days and a half*,” &c. See the concluding remarks to my Exposition of the Book of the Revelation, “*Sermons and Dissertations*.”—It would be almost endless to recite every sort of phrase in which this word is found : the instances given, however, will supply analogies, enabling the learner to see the force of the rest.—Some, who are perhaps better Geologists than Biblical critics, have imagined, that, because the term *day* (יָמָיו), is sometimes taken to designate a *period* of time, it might therefore signify such period in the account of the creation ; and so give them time sufficient to account for certain formations of the earth ; but, in these cases, the

terms *evening* and *morning* are added, which makes these places look very much like descriptions of natural days. Besides, one might as well expect an account of the laws of rectilinear motion, electricity, &c., as of the phenomena of geology : and something like this John Hutchinson and his followers vainly imagined they found in the Bible. See under בָּרָא. Aff. יָמָיו, יָמָיו, pl. יָמָיו, יָמָיו, יָמָיו, יָמָיו, &c.

יָמָיו, e. Def. יָמָיו, i. q. Heb. הַיָּמִים, pl. יָמָיו, def. יָמָיו. Constr. יָמָיו, and יָמָיו. Constr. יָמָיו. *Day*, as in the Heb. So, יָמָיו בְּיָמָיו, Ezra vi. 9. יָמָיו בְּיָמָיו, Dan. vi. 8. יָמָיו בְּיָמָיו, the *Ancient of days*, Dan. vii. 13. 22 ; vr. 9. יָמָיו —. In the former case the combination is that of apposition ; or, the second term may be considered as absolute, as in the Arab. حَسَنٌ وَجْهًا, or the Lat. *nuda pedem*. Aff. בְּיָמָיו, Dan. ii. 44.

יָמָיו, indecl., Gram. art. 167, adv. *By day* ; opp. לַיְלָה, Lev. viii. 35 ; Num. ix. 21 ; x. 34 ; xiv. 14, &c. It. constr. i. q. יָמָיו, Jer. xxxiii. 20. הַיָּמִים יָמָיו, Ib. vr. 25 ; Ezek. xxx. 16. צָרֵי יָמָיו, *daily enemies*, or, perhaps, *enemies of that period*, i. e. such as were suitable to it. In Neh. ix. 19, with prep. בְּיָמָיו : but here יָמָיו is, perhaps, aff., and cited from Exodus, where the original account of the egress is given ; and the prep. prefixed accordingly.

יָמָיו, m. The name of one of the sons of Japhtet (Gr. Ἰάφης, son of Xythos), Gen. x. 2 ; and, hence, of the country possessed by his posterity. See Bochart. Phaleg. lib. iii. c. iii. p. 174. And, from the context in which it is afterwards found, *Greece* generally, Is. lxvi. 19 ; Ezek. xxvii. 13 ; Zech. ix. 13 ; Dan. viii. 21. In Ezek. xxvii. 19, Gesenius takes it to designate יָמָיו, or יָמָיו, a place in Arabia Felix ; but, as it occurs there with the same accompanying term as it does elsewhere, there can be no reason for supposing it to imply a different place. Gr. Ἰαλία, Æschyl. Pers. 773, it. Schol. 176. 563.

יָמָיו, m. pl. יָמָיו, for יָמָיו. Patronym. of יָמָיו. *Greeks*, Ἰάωες. Phr. בְּיָמָיו, Joel iv. 6.

יָמָיו, m. constr. יָמָיו, pl. non occ. Arab. ^{sc} *torpor* ; v. *torpuit* : fm. *טָפַר*,

Gram. art. 159, rejecting **י** fin. lit. something which retards, clogs, hinders. *Mire, clay*, Ps. xl. 3; lxix. 3. Comp. Dan. ii. 41, al. non occ.

יוֹנָה, f.—pl. m. יוֹנִים, r. יָנָה, which see. *A dove*, or *pigeon*, so called perhaps from its cooing, as a *cry of oppression*. Comp. Is. xxxviii. 14; lix. 11; Nahum ii. 7; as flying away from this, Ps. lv. 7; Jer. xlvi. 25; Ezek. xvi. 7;—Gen. viii. 8—10; Lev. v. 7; xii. 8, &c. Phr. יוֹנֵי הַיָּוֹנִת, *young of doves*.—Applied to the Church as the spouse of Christ, Cant. ii. 14; v. 2; vi. 9. Phr. עֵינַי יוֹנִים, *thy two eyes are as doves*, i. e. expressive of sorrow and gentleness, Ib. i. 15. Constr. once, Ps. lvi. 1. יוֹנָה, it. pl. once, יוֹנֵי, Ezek. vii. 16. Aff. יוֹנָהּ, Cant. ii. 14, &c.

יוֹנֵק, m. pl. יוֹנֵקִים, particip. of יָנַק, which see. (a) *Suckling*; or (b) as applied to the shoots of trees, *sucker*; and, in this acceptation, f. aff. יוֹנֵקוֹת, &c.; pl. יוֹנֵקוֹת. (a) Deut. xxxii. 25; 1 Sam. xv. 3; Is. xi. 8, &c. (b) Comp. Is. liii. 2; Job viii. 16; xiv. 7; xv. 30; Ezek. xvii. 22; Hos. xiv. 7; Ps. lxxx. 12.

יוֹצֵר, m. pl. יוֹצְרִים, particip. of יָצַר, which see. Lit. one who forms, shapes; or, meton., devises any thing. Applied to God, or man. *Maker, former, deviser, &c.*, synon. τὸν, בָּרָא, Is. xlv. 7. 18; Jer. x. 15; li. 19; Amos iv. 13, &c.; Jer. xix. 1. Hence, pec. *a potter*, Ps. ii. 9; Is. xli. 25; Lam. iv. 2, &c. In Zech. xi. 13, Gesenius thinks that יוֹצֵר is either the true reading, or else that this word, by a sort of Chaldaism, ought to take its sense: and he cites the Syriac, as giving this, for the true sense. Every other authority, however, is against him. See LXX. Aquila, πρὸς τὸν πλάστην. The place is cited in Matt. xxvii. 10, and there ascribed to Jeremiah; which is either an error of the Greek copyists, or else may be considered as a proof, that the passage once existed in Jeremiah: it being perfectly incredible that an evangelist could so have exposed himself to the sneers of the Jews, as to have made a citation so erroneously. And, it appears to be the fact, that the Jews of that day never made such objection to the text of any of the evangelists. The citation is, εἰς τὸν ἀγγρὸν τοῦ κεραμέως. It should be observed here, that, הַשִּׁלְטָנִּים, and אֲשֶׁלֶּיךָ, must of necessity be taken

in the sense of *declare that it shall be cast*, &c. See Gram. art. 157. 6; the prophet being commissioned to make this declaration: the theological sense only of which the evangelist cites. Again, it is evident, from the context, that *Jehovah's price* is the price had in view, not that of the prophet; or, in other words, that of *Jehovah's fellow*, Zech. xiii. 7. Examine this place, which clearly foretels slaughter with the sword. The price predicted, therefore, is *the price of blood*. And the rabbies, themselves, of the evangelist's day, determined, l. c. vr. 6—9, that it was *unlawful to lay up such money in the treasury*; an authority to which Dr. Gesenius will never object. The evangelist is, therefore, right in giving the sense above cited; and Gesenius, with the Syriac translator, is clearly wrong.

יוֹרֵה, m. pl. יוֹרִים, particip. r. יָרָה. Æth. **ጠጋጋ**: *projectus fuit*. Arab. **وَرِي**, *ignem emisit*; **وَرِي**, *ulcus emittens saniem*. (a) *Casting forth*, or *about*, missiles, &c., Prov. xxvi. 18. Hence, *Archer*, 1 Chron. x. 3; 2 Chron. xxxv. 23. (b) — *water, sprinkling, watering*, as by rain, Hos. vi. 3. Pec. *the former rain*, i. e. of the ancient Hebrew year.—But see Part. of v. יָרָה below,—Deut. xi. 14; Jer. v. 24, al. non occ.

יוֹתֵר, **יוֹתֵר**, m. } plur. non occ.
יוֹתֵרֶת, f. } particip. r. יוֹתֵר.

Syr. **وَتَر**, *lucratus est*. Arab. **وَتَر**, *imminuit*, i. e. by taking away some supposed excess; hence, *discretam effecit rem*: iii. *unum post alium produxit liberos*. Cogn.

וְיָרָה, lit. *exceeding; excess*. Hence, (a) *Abundance, profit*, Eccl. vi. 8: (b) *adv. move, further*, Eccl. ii. 15; vii. 11; xii. 12; Esth. vi. 6: with כֵּן, Ib. vii. 16, *excessively*, i. e. in things beyond thy reach. — **וְיָרָה**, *and moreover, since, because*, Eccl. xii. 9. See also Nold., p. 341.

Fem. *Exceeding, redundant*, constr. med. **עַל**, כֵּן, Exod. xxix. 43; Lev. iii. 19; immed. Exod. xxix. 22; Lev. viii. 16. 25, &c.: but always in similar construction. See LXX. *The lobe, or excess, of the liver*.

יוֹרֵה, m. for יוֹרֵהּ, 1 Chron. xxvii. 8.
יוֹנֵעַ, m. i. q. יוֹנֵעַ, once, Ezek. xliv. 18.

Gesen. "Amhar. **וה**: pro, **והו**: *sudavit*." But this is nothing more than the Æthiop. **ወላ**: **ወላ**: or **ወሀ**: i. q. Heb. **וָאֵל**. *Out-going, &c.* Better, Arab. cogn. **وَزَع**, *sparsim excrevit urinam*; **وَزَع**, id. Of which **וָאֵל** is clearly a derivative, not greatly differing in sense from **וָאֵל**.

יחד, m. Aff. **יחדי**, or **יחדי**. Cogn. **יחדי**. Syr. Ethpa. **ܝܚܕܐ**, *unitus est. Union, agreement*, 1 Chron. xii. 17. Adv. (a) *As one*: hence, (b) *singly*; at once: (c) *wholly, together, altogether, entirely, &c.* **יחדי**, 1 Sam. xi. 11; Is. l. 8; xxii. 3; l. 8; Ps. cxxxiii. 1; Job iii. 18: (b) Job xxxiv. 29; Ezra iv. 3;—Job x. 8; 2 Sam. xiv. 6; Ps. xxxiii. 15: (c) Job iii. 18; Deut. xxxiii. 5; Mic. ii. 12; Is. xxiv. 7, &c. Where it will be observed that the signification will vary, without affecting essentially the exegetical sense, according as we view the subject matter, either distributively, or in the aggregate. With aff. we have a pleonasm of the pronoun; which, as far as reference can take place, refers to the main subject preceding; as, **יחדי**, *for his*, i. e. the people's, *dwelling as one*, or *together*, Gen. xiii. 6. It signifies nothing that this subject be occasionally a plural, because the very introduction of this term compels the reader to view the whole as *a whole*, or *singly*, Deut. xii. 22; 1 Kings iii. 18; 1 Chron. x. 6; Is. xviii. 6, &c. See Nold., p. 342, seq.

יחד, v. pret. non occ. pres. **יחדי**, r. **יחדי** above. Constr. med. **יחדי**, **יחדי**, pers. *Unite, be as one*, Gen. xlix. 6; Is. xiv. 20.

Pih. once, **יחדי** (for **יחדי**, Gram. art. 73). *Unite, make as one*, Ps. lxxxvi. 11.

יחדי, m. pl. **יחדיים** } Participial noun.

יחדיה, f. pl. non occ. } Lit. *reduced to one, deserted, &c.* *Only, or solitary, one*, Ps. xxv. 16; Prov. iv. 3: pl. Ps. lxxviii. 7, al. non occ. Pec. an *only child*, Gen. xxii. 2. 12. 16; Jer. vi. 26; Amos viii. 10: fem. Judg. xi. 34. Aff. **יחדיה**, with **יחדי**, Ps. xxii. 21; xxxv. 17: where Gesenius thinks it means *life, "pro vita."* *My only one* is the literal sense, which can hardly be applied to the life of any one, and never is, as far as my knowledge goes, in any Oriental usage whatever. The sense here is, most likely

mystical, and, if so, "*king's daughter*" (**בַּת־מֶלֶךְ**), of Ps. xlv. 14; afterwards (vr. 15, seq.), *the king's spouse*, representing Christ's Church, is meant; and the times of the great persecution are probably referred to. Comp. 2 Tim. iv. 17. Aquila, **μοναχῆν**. Sym. **μονόστητα**. LXX. **μονογενῆ**. It is natural enough, indeed, to find nothing beyond generals in the declarations of the Bible, when its theology is neglected.

יחיל, m. once, Lam. iii. 26, r. **יחיל**. One *expecting, waiting for*.

יחל, v. Kal non occ. Cogn. **יחל**, **יחל**.

(c). Syr. **ܝܚܠܐ**, *desperavit*. Arab.

יחל, r. **יחל**, *uno exitit anno*; **יחל**, *tempus*. Æth. **ወሀ**: *diem transegit*.

Pih. **יחל**, pres. **יחיל**. Contr. and apoc. **יחל**, Gen. viii. 10. Constr. abs. it. immed. it. med. **יחל**, **יחל**, **יחל**. (a) *Expect, wait, hope for* —, Ps. xxxiii. 22; cxix. 43. 74. 91. 114. 147; Job vi. 11; xiii. 15; xxix. 23; Ezek. xiii. 6; Mic. v. 6, &c.: (b) *Cause to hope*, Ps. cxix. 49. **יחל**, see **יחל**.

Imper. **יחל**, Ps. cxxx. 7.

Part. **יחיל**, pl. **יחילים**, Ps. lxix. 4; xxxi. 25, &c.

Niph. **יחלה**, f. pres. **יחלה**, i. q. Pih. (a) Ezek. xix. 5; Gen. viii. 12.

Hiph. **יחלה**, pres. **יחלה**, it. **יחלה**. Constr. med. **יחלה**, person and thing, it. abs. i. q. Pih. 1 Sam. x. 8; xiii. 8; 2 Sam. xviii. 14; Job xxxii. 11; Ps. xlii. 6, &c.

יחם, pret. non occ. pres. **יחם**, **יחם**, for **יחם**, Gram. art. 200. 4, 5. **יחמה**, m. by an Arabism. Arab. **يحم**, *appetitus, pec.*

venerei congressus. Cogn. **יחם**. (a) *Be warm, in heat*, as animals for the male: hence, (b) meton. *conceive*: (c) *be hot with anger*. (a) *Be, become, warm*, 1 Kings i. 1; Eccl. iv. 11: as animals, (b) *conceive, &c.*, Gen. xxx. 38, 39. Metaph. of a lewd woman, compared with a heated pot, Ezek. xxiv. 11. (c) *Be hot with anger*, Deut. xix. 6. All of which, however, might be pres. Niph. of **יחם**, as many have remarked: still the same would be the same.

Niph. Part. pl. m. **יחמים**, Persons *becoming heated* with idolatrous fornication. Metaph. Is. lvii. 5.

Pih. pret. f. aff. **יחמה**. Meton. *She conceived me*, Ps. li. 7.

Infin. **יחם**, Gen. xxx. 41. **יחם**, *In, at, every conception of the flock*. Comp.

xxx. 10. Aff. **יחמדה**, *their conception*, Ib. xxx. 41.

יחמור, masc.—plur. non occ. Arab.

يحمور, *A sort of goat or gazelle, of a brownish colour*. See Bochart. Hieroz. i. p. 913. The *cervus dama* of Linnaeus, according to Oedmann, Deut. xiv. 5; 1 Kings v. 3.

יחף, masc.—plur. non occ. Arab.

يحفى, *nudis pedibus fuit*. Syr. **مشعب**, *nudipes*. Bare-footed, 2 Sam. xv. 30; Is. xx. 2—4; Jer. ii. 25. **כחף**, ellip. for **מהיחף**, *from being bare, exposed*.

יחר, v. pres. **יחר**, or **יחר**, once, 2 Sam. xx. 5, i. q. **אחר**. *Tarrying*. The Keri reads **יחר**. Hiph. al. non occ.

יחש, v. Kal, non occ. Arab.

وخش, conj. ii. *projecit; protendit cum brachio manum; miscuit*.

Hithp. **הרחש**, pres. non occ. *Being, becoming, registered*, as to pedigree. Constr. abs. med. **ב**, in, of time, **ל**, thing, 1 Chron. v. 1. 7. 17; ix. 1; Ezra viii. 3, &c.

Infin. **הרחש**, *Being registered, registration*, 1 Chron. v. 1; 2 Chron. xii. 15, &c.

Aff. **הרחשם**, 1 Chron. vii. 5. 7, &c.

Part. pl. m. **מרחשים**, *Registered persons*, Ezra ii. 62; Neh. vii. 64, al. non occ.

יטב, v. pret. non occ. Cogn. **טוב**, pres. **יטב**, **ישב**. Constr. abs. it. med. **ב**, instr. **ל**, pers. it. **לפני**, *Be, or seem, good, happy*. **יטב לב**, *the heart be happy, glad*, Eccl. vii. 3; Judg. xix. 6, &c. **עבדך לפניך** — *thy servant seems good to thy presence*; impers. Neh. ii. 5. **יטב בעיניך**, *it seem good in thy eyes*, 1 Sam. xxiv. 5. **יטב לכם**, Jer. vii. 23; Esth. ii. 4. Constr. med. **כן**, of comparison, *be, seem, better*. **יטב ליהוה משור**, *shall seem good to Jehovah, rather than*, i. e. *better, than an ox*, Ps. lxxix. 32. Gesenius places **יטב**, Nahum iii. 8, here; but it manifestly belongs to Hiph.

Hiph. **היטב**, pres. **היטב**, f. **היטבי**. Constr. abs. it. immed. it. med. **עם**, **אל**, pers. **את**, pers. thing, it. **ל**, pers. or Infin. **ב**, Instr. (a) *Do good, well, to* —, Gen. iv. 7; xii. 16; xxxii. 10; Josh. xxiv. 20; 1 Sam. xxv. 31; Deut. xxx. 5. **היטב לראות**, *thou hast done well to see*, i. e. *hast well, rightly, seen*, Jer. ii. 12.

Pres. f. **היטבי**, and **היטבי**, Jer. ii. 33;

Nahum iii. 8. The slight irregularity in the vowels of the last, is owing, probably, to the copyists.

(b) *Make good, ready; prepare*. Syr. **يُتَب**, Exod. xxx. 7; 2 Kings ix. 30; Hos. x. 1.

Infin. **היטב**, **היטב**, *Doing well, thoroughly, effectually*. **היטב אשיב**, *I will do thoroughly well with thee*, Gen. xxxii. 13. **טרחי היטב**, *grinding thoroughly*, Deut. ix. 21. Comp. xiii. 15; xvii. 4; xix. 18; Is. i. 17; Jer. vii. 5; Jonah iv. 4, &c. With **ל**, pref., Lev. v. 4; Deut. xxviii. 43, &c. It. aff. xxxii. 40; Deut. viii. 16; Exod. xxx. 7. (b)

Imp. **היטב**, parag. ה, f. **היטבי**, pl. m. **היטבו**, Ps. li. 20; cxxv. 4; Is. xxxiii. 16; Ps. xxxiii. 3; Jer. vii. 3, &c.

Part. **מטב**, **מטב**, pl. **מטיב**. Constr. **מטיבי**, **מטיבי**, 1 Sam. xvi. 17; Ps. cxix. 68; Ezek. xxxiii. 32; Judg. xix. 22; Prov. xxx. 29.

יטב, v. Chald. pres. **יטב**, i. q. Kal Heb. Ezra vii. 18.

יין, constr. **יין**, pl. non occ. Æth.

יין : *vitis, vinea, vinum*. Engl. *a vine*.

Arab. **وِين**, unit; **وَيْدَة**. Gr. **οἶνον**; *vinum; uva nigricantes*. Wine. Phrr. **בית משתה היין**, Cant. ii. 4. **בית משתה היין**, Esth. vii. 8. *Banqueting wine-house*. Meton. *Drunkenness by wine*, Gen. ix. 24; 1 Sam. i. 14; xxv. 37. Hence the idioms, **יין תרעלה**, apposition. *Wine, trembling*, i. e. causing trembling instead of intoxication, Ps. lx. 5. **ההימי יין**, *the beaten, bruised, of wine*, Is. xxviii. 1. **יגלש כן היין**, *they are swallowed up of wine*, i. e. ruined by it, Ib. 7. Wine of Lebanon, &c., Hos. xiv. 8; Ezek. xxvii. 18. Metaph. perhaps, in every case in the Canticles. So Deut. xxxii. 33, &c.

ינה, for **ינה**, 1 Sam. iv. 13, by an error of the copyists. See the Keri.

יכח, v. Kal non occ. Arab.

يَكح, *validè conculcavit pede suo*; cogn. **يَكح**, r. **كح**, *pugno percussit*; **كح**, *pugnando vicit, &c.* Æth. **ተከሐ** : *disceptavit*.

Hiph. **היכח**, pres. **היכח**, Constr. abs. it. immed. it. med. **עם**, **ל**, **אל**, pers. **את**, pers. thing, it. **ל**, pers. or Infin. **ב**, Instr. (a) **ב**, instr. **כך**, by, of pers. (a) *Shew, evince, argue, convince*, Gen. xxi. 25; xxiv. 14. 44;

Prov. ix. 25; Job vi. 25; xiii. 10, 15; xv. 3. (b) Meton. *Convict, chastise, punish*, 2 Sam. vii. 14; 2 Kings xix. 4; Is. ii. 4; xi. 4; xxxvi. 4; Mic. iv. 3; Hab. i. 12; Ps. vi. 2; Job v. 17; Prov. iii. 12, &c.

Infin. הוֹכִיחַ, Lev. xix. 17, &c.

Imp. הוֹכִיחַ, Prov. ix. 5.

Part. מוֹכִיחַ, pl. מוֹכִיחִים, Job ix. 33; Prov. xxiv. 25.

Hoph. הוֹכִיחַ, once, Job xxxiii. 19. *Is, becomes reproved, chastised.*

Niph. נִוְכַח, pres. 1st pers. pl. with ה, parag. נִוְכַחְהָ. *Be, become, contending*, Is. i. 18.

Part. נִוְכַח, Job xxiii. 7: f. נִוְכַחַת, Gen. xx. 16. See r. נכח.

Hithp. once, pres. יְהוֹכִיחַ, i. q. Niph. Mic. vi. 2.

יָכִיל, m. pl. יָכִילִין. Chald. r. יכל. *Able, powerful, capable of*, Dan. iii. 17; iv. 34: pl. Ib. ii. 27; iv. 16.

יָכִיכִי, m. Patron. of יָכִין, Num. xxvi. 12.

יָכֹל, rarely יָכֹול, v.—pres. of Hoph.

יָכֹול, אָפֵל, אִוְכַל, יָכֹול, יוֹכֵל. See Gram. art. 188. 2. 3. Constr. abs. it. immed. it. med. ה, עֵם, כֵּן. Cogn. כול, כיל, כלה, כלל. Arab.

وَكَّلَ, *commisit rem suam alteri, in ejus potestate reliquit fretus ipso. Being, becoming, capable of, able, for, or equal to, any action, pers., &c., so as to succeed, prevail, overcome, &c.* וַיַּרְא יְהוָה כִּי לֹא יָכֹול לוֹ, *and he saw that he was not able for him*, i. e. prevailed not against him, Gen. xxx. 8; xxxii. 26. 28; 1 Sam. xvii. 9; Ps. cxxix. 2; Obad. i. 7; Jer. xxxviii. 22, &c.; — Gen. xxxvi. 7. יָכֹולָה — כְּמִגְרֵיהֶם, *was not capable of, able for, their residings.* So with Infin., Gen. xxxvii. 4; Judg. viii. 3; Ps. xxxvi. 13, &c. With pers., Ps. xlii. 5: thing, Is. i. 13; xlvi. 2. Med. ה, Infin., Gen. xlv. 1; Exod. xl. 35; 1 Kings iv. 15, &c.: it. med. or immed., Job xxxi. 23; Deut. i. 9; xiv. 24, &c. Abs., Exod. viii. 14; 2 Kings iii. 26; Jonah i. 13; Jer. iii. 5; Hos. viii. 5. יָכֹולוּ, *shall they be incapable of innocency*, Ps. xxi. 12. בְּלִי יָכֹולוּ, *they are by no means capable of.* Comp. Jer. v. 22; xx. 11.

Infin. abs. יָכֹול, יָכֹול, Num. xiii. 30; 1 Sam. xxvi. 25.

— constr. יָכֹולָה, Num. xiv. 16; Deut. ix. 28.

יָכֹול, יָכֹול, f. יָכֹולָה, v. Chald. of יָכֹול

above. Constr. med. ה, pres. יָכֹול, יָכֹול, it. יָכֹול, Dan. ii. 47; vi. 21; vii. 21: pres. v. 16. Kethiv, יָכֹול, see kerī, Ib. iii. 29; ii. 6.

Part. יָכֹול, pl. יָכֹולִין (of יָכֹול). See above.

יָכֹול, m. pl. יָכֹולִים, constr. יָכֹול, once, erroneously no doubt, יָכֹול, Is. lvii. 4, i. q.

בֶּן, וְיָכֹול, Arab. وولد, *proles*; وولد, *filius*.

Æth. ወልደ: id. Gr. υἱός. The primitive notion seems to have existed in *putting forth*; thence, *increase*. Comp.

וַיִּכְלֹ, conj. vi. *numerosi evaserunt*; and Heb.

וַיִּכְלֹ, נִוְכַחִים, propr. abstr. *parturition, &c.* Hence, *Child, boy*. Engl. *lad, or young man*, Gen. xxi. 8. 14—16; xxxvii. 30; 1 Kings xii. 8. 10. 14, &c.; Is. ix. 5.

“κατ’ ἐξοχὴν *de regis filio*,” says Gesenius; but it will be difficult to find the son of any earthly king, of whom it may be said, that, to the increase of his government and peace, there shall be no end; not to insist on the other things there said of him, which cannot apply to any mortal whatsoever. The translation of Aquila is, ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς ἐδόθη ἡμῖν, καὶ ἐγένετο τὸ μέτρον ἐπ’ ὄμου αὐτοῦ· καὶ ἐκλήθη (al. ἐκάλεσε) τὸ ὄνομα αὐτοῦ θαυμαστός, σύμβουλος, ἰσχυρός, δυνατός, πατήρ ἔτι, ἄρχων εἰρήνης. Sym.... υἱὸς ἐδόθη ἡμῖν, καὶ ἔσται ἡ παιδεία αὐτοῦ ἐπὶ τοῦ ὄμου αὐτοῦ, καὶ κληθήσεται τὸ ὄνομα αὐτοῦ παραδοξασμός, βουλευτικός, ἰσχυρός, δυνατός, πατήρ αἰῶνος, ἄρχων εἰρήνης. Theod. . . . καὶ ἔσται ἡ παιδεία αὐτοῦ ἐπὶ τοῦ ὄμου αὐτοῦ, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ θαυμαστῶς βουλευών, ἰσχυρός, δυνατός, πατήρ αἰῶνος, ἄρχων εἰρήνης.. Where the πατήρ ἔτι of Aquila may be remarked as an instance of his κακοσηλία: the πατήρ αἰῶνος, of the two latter translators, as evincing a singular insight into this very important passage of Holy Writ. Phrr. יָכֹול שְׂשׂוּעִים, *child of great delights*; very delightful child, Jer. xxxi. 20. יָכֹול זְקֵנִים, *child of age*, Gen. xlv. 20. נַפְשׁוֹ יָכֹול, *the soul of the child*, 1 Kings xvii. 21; plainly indicating the separation of the soul from the body, in death. יָכֹול רָשָׁע, *children of vice*, Is. lvii. 4. Comp. Hos. i. 2, and Is. ii. 6. Of the produce of beasts, Is. xi. 7; Job xxxviii. 41. Aff. pl. יָכֹולִי, יָכֹולִי, יָכֹולִי, יָכֹולִי, יָכֹולִי, יָכֹולִי.

יָכֹולָה, f. pl. יָכֹולָה, *Female child, girl*, Gen. xxxiv. 4; Joel iv. 3; Zech. viii. 5, al. non occ.

ילד, v. pres. ילד.—In Ps. ii. 7; Jer. xv. 10; ii. 27, with (·) on the second rad. after the Chaldee manner, by error of the copyists most likely. See ילד above. Constr. immed. it. med. אֵל, ל, to whom. Lit. *put forth*,—see יצא, מלש, מלש,—seems to be the primitive notion. Hence—

(a) *Bring forth* as a mother, Gen. iv. 1. 22; xvi. 1. 15, &c. Of beasts, Gen. xxx. 39. Of birds, producing eggs, Jer. xvii. 11. Metaph. of wickedness, Job xv. 35; Ps. vii. 15. Comp. Is. xxxiii. 11; Prov. xxvii. 1. Of the day, Zeph. ii. 2.

(b) — as a father, *beget*,—comp. Gen. xxxv. 11—Gen. iv. 18; x. 8. 13, &c. Of God, Deut. xxxii. 18, as *Creator*. Of idols, Jer. ii. 27. From which places Gesenius thinks he has found a solution for the difficulty in Ps. ii. 7, “*This day have I begotten thee*,” i. e. says he, “*te regem creavi*,” “*constitui*, nimirum spiritum divinum tibi tribuens.” But, does any such sense as either of these occur in the passages above cited? And, is not the simple notion of begetting, or of creating, widely different from that of creating, i. e. constituting any one a *king*? as also from that of *giving the Spirit*? The truth seems to be, the incarnation and mysterious birth of Christ, as of the house and lineage of David, is rather had in view in these particular words than any thing else: nor can I see how they can be applied to the eternal generation of the Son, in any other sense than that in which “*his outgoings were*” predetermined “*from everlasting*.” 1 Cor. iv. 15, therefore can have nothing whatever to do with them.

Infin. ילד, abs. Job xv. 35.

— fem. ילדה, Jer. xiii. 21; 2 Kings xix. 3, &c.; not constr., as Gesenius erroneously makes it.

— constr. ילדה, for ילדה, Gen. xvi. 2. 16; iv. 2; xxv. 26, &c.: once, ילד, 1 Sam. iv. 19. Aff. ילדתי, ילדה, 1 Kings iii. 18; Gen. xxxviii. 27, &c.; Job xxxix. 2.

Part. ילד, ילד, Jer. xxx. 6; Prov. xvii. 21, &c. Aff. pl. ילדתי, Zech. xiii. 3.

— f. ילדה, ילדה, Gen. xvii. 19; Jer. xv. 9. ילדה, constr. for ילדה אנה, Gen. xvi. 11; Judg. xiii. 5. 7; as, in the first, ילדה is also for ילדה אנה, i. e. taking the pret. as a participial noun, Gram. art. 182. 2, &c. Aff. ילדה, ילדה, ילדה, ילדה.

— pl. ילדות, once, Jer. xvi. 3.

— pass. ילד, 1 Kings iii. 26, 27. Constr. ילד, Job xiv. 1; xv. 14; xxv. 4.

— pl. ילדים, once, 1 Chron. xiv. 4.

Niph. נולד, pres. יולד. Constr. abs. it. med. ל, to, ב, in, of time or place. *Be, become born*, 1 Chron. ii. 3. 9; iii. 1. 4; xxvi. 6. In the last four places the constr. is either impers. or to be taken distributively. With pl. Ib. iii. 5; xx. 8. Pres. Job iii. 2; xv. 7; xxxviii. 21, &c. Applied to animals, Lev. xxii. 27; Deut. xv. 19. נולדו, for נולדו, 1 Chron. iii. 5; xx. 8, by a manifest error of the copyists.

Infin. הולדו, Gen. xxi. 5. Aff. הולדה, הולדה, Eccl. vii. 1; Hos. ii. 5.

Pih. pret. pres. non occ.

Infin. aff. יולדתי, *Your making bring forth*, i. e. aiding, once, Exod. i. 16.

Part. f. מולדה, *Midwife*, Gen. xxxv. 17; xxxviii. 28, &c.

— pl. מולדות, Exod. i. 17. 19. 21, &c.

Puh. pret. יולד, יולד, יולד, יולד, pres. non occ. i. q. Niph. Gen. iv. 26; x. 21. Ib. 25. יולד שני בנים, *Was there born two sons*: impers. as in Niph. Comp. xxxv. 26; xlvi. 22. 27, &c. Metaph. *Spiritually born*, Ps. lxxxvii. 4—6: evidently referring to the conversions to take place in the first Christian times; and which, in vr. 7, is made the song of the redeemed; it. of things inanimate, Ps. xc. 2. יולדו ההרים, *mountains were brought forth*, i. e. into existence.

Hiph. הולד, הולד, pres. יולד, apoc. יולד, יולד. Constr. immed. it. med. אה, pers. ב, in, of thing, place; בניהם, amongst, it. abs. *Make, cause, to bring forth*, as *children, vegetation, dew*: it. metaph. *vice*; never used of the female, Is. lxvi. 9; 1 Chron. ii. 18; viii. 8; Is. lv. 10. Of a father, *begat*, Gen. v. 4. 7. 10. 13, seq.; xi. 11, seq. Metaph. Is. lix. 4; Job xxxviii. 28.

Infin. הולד,—once, הולד, Is. lix. 4.—Aff. הולדו, Gen. ii. cc. &c.

Part. מולד, pl. מולדות, Is. lxvi. 9; Jer. xvi. 3, al. non occ.

Hoph. Infin. f. only, הולדה, הולדה. *Being born*, Gen. xl. 20; Ezek. xvi. 4, 5, al. non occ.

Hiph. once, pres. pl. יולדו, *They are* (recited in the genealogies, as) *begotten*, Num. i. 18, i. q. יולדו, in the later books. Gesen.

יולדות, f. r. יולד, (b) *Youth*, Eccl. xi. 9, 10. (a) *Birth, forth coming*, Ps. cx. 3. See my note on Job xxix. 19. The “*pubes*,

juventus," of Gesenius here, is a precious specimen of the new and enlightened theology surely!

יולד, pl. יולדים, i. q. יולד above. Person born, offspring, son, Exod. i. 22; 2 Sam. v. 14; xii. 14; Josh. v. 5; Jer. xvi. 3, al. non occ.

יולד, constr. (of יולד), pl. constr. יולדי, r. יולד, i. q. יולד. Offspring, born, son, Gen. xiv. 14; xvii. 12, 13. 23. 27; Lev. xxii. 11; Num. xiii. 22. 28; 2 Sam. xxi. 16. 18, where we have יולד, i. q. יולד, in יולדים. See my note on Job xxvi. 5, 6.

יולד, v. (pret. יולד, is in use, which see), pres. יולד, cogn. יולד, &c. Arab. cogn.

יולד, properavit. Constr. abs. it. med. יולד, אחר, עיר, אחר, במעם, במאח, במעל, עם, אה, על, יולד, i. q. יולד, כן, אה, לנגד, לנגד, לנגד, See יולד, it. i. q. יולד. (a) Walk, go, proceed, pers. or thing, Gen. xxiv. 58; Exod. iii. 11; Lev. xxvi. 41; Num. x. 30; Jer. xlv. 22; Hab. iii. 5; Job vii. 9, &c. (b) — morally, or the contrary, Deut. xxix. 18; Prov. x. 9; Ps. xxvi. 11; 1 Kings xi. 5; Exod. xvi. 4, &c. So in the plhr. יולד, Ps. xxvi. 11. יולד, 1 Kings iii. 14. יולד —, Ib. vi. 12. 4; constr. See 1 Kings xvi. 2; xviii. 18, &c. (c) — prosperously or not, 1 Sam. xxviii. 22; 2 Sam. iii. 21, 22; Prov. ii. 20; x. 9; Ps. xlii. 10. In the following phr. יולד, Job xxix. 3: comp. Eccl. vi. 4; Lam. iii. 2. יולד, Ps. xxiii. 4. יולד —, Ib. xlii. 10. יולד —, Ezek. iii. 14. יולד —, Mic. i. 8. יולד —, Is. xxxviii. 10, &c.

The following are reflective, as in our I will go me, Cant. iv. 6; Exod. xviii. 27; Gen. xii. 1, &c. With יולד, versus, Gen. xxviii. 5. 7. 10, &c. i. q. יולד. It is also much used like our go to, up, i. e. betake yourself to, set about, &c., in יולד, Hos. v. 14. יולד, 2 Sam. iii. 21. See יולד, as used in the same way, &c., particularly with the Imperative, Exod. iv. 16; xix. 24; xxxii. 7. 34, &c. With Infin. abs. יולד, Ps. cxxvi. 6. יולד, proceeds, going on (i. e. gradually strengthening in his progress, see יולד above, p. 155), even weeping: to which many similar usages may be added.

Infin. יולד, יולד (for יולד), Gen. xi. 31;

xii. 5; Prov. xv. 21; Ruth iii. 10, &c. Aff. יולד, יולד, יולד, &c.

Imp. יולד, יולד; with ה parag. יולד, pl. יולד, Gen. xii. 1; xix. 32; xxxvii. 20, &c.

— f. יולד, pl. יולד, Judg. ix. 10. 12; Ruth i. 8. 12.

Part. under יולד, which see, it. Niph., &c.

Hiph. יולד, pres. יולד, יולד, it. יולד, יולד. Constr. immed. it. med. יולד, יולד, instr. יולד, versus, אול, אול, Cause, make, to walk, go; bring, lead, drive, Deut. viii. 2; 2 Kings xxiv. 15; Prov. xvi. 29; Is. xlii. 16; xlvi. 21; Ezek. xxxvi. 12. Pres. Lev. xxvi. 13; Deut. xxviii. 36; 2 Sam. xiii. 13; Ezek. xxxii. 14; Exod. xiv. 21; 2 Kings vi. 19, &c.

Infin. יולד, 2 Chron. xxxvi. 6, al. non occ.

Imp. יולד, Num. xvii. 11; pl. יולד, 2 Kings xvii. 27, al. non occ.

— f. יולד (retaining the rad. י), Exod. ii. 9, al. non occ.

Part. מולד, pl. f. מולד, Job xii. 17; Zech. v. 10. Aff. מולד, מולד, מולד, Jer. ii. 17; Deut. viii. 15; Is. lxiii. 3.

יולד, m. once, Deut. xxxii. 10. Aq. εν κενώματι δλολυγμου ήφανισμένης. Arab.

יולד, inæqualitas dentium. Cogn. יולד, ejulavit. Syr. ܝܘܠܕܐ, genuit. The notion seems to have originated in disorder, and thence to have designated discord, dissonance; and, perhaps, the original notion is still preserved in our passage; for we have, יולד, in a desert land, and in a waste, disordered, i. e. uncultivated, wilderness. See lxx. Syriac ܝܘܠܕܐ, and in the desolation of Ashimun. See also Targ. and Arab. The term יולד, night, is probably cognate with this.

יולד, v. Kal non occ.

Hiph. יולד, pres. יולד, once, יולד, Is. lii. 5. Constr. abs. it. med. יולד, for, occ. with יולד, קשר, Wail, howl, cry, mourn. The cry of Eastern women in great affliction is often a sort of repetition of the syllable lil, lil.—Jer. xlvii. 2; Zech. xi. 2; Ezek. xxi. 13. Pres. Jer. xlvi. 31; Mic. i. 8; Is. xv. 2, 3; xvi. 7; lxv. 14; Hos. vii. 14. In Is. lii. 5, shout, as of victory. Gesen. But this is very doubtful. Gesenius makes יולד (for יולד), Ps. lxxviii. 63, a passive form of this word: but, apparently, without either necessity or grounds for doing so. The word

is a regular Puh. of r. ה"ל, and so Aquila, Sym. and Theod. have taken it. Aq. οὐχ ὑμνήθησαν: S. T. οὐκ ἐπηνέθησαν. So the Targ. and apparently the Syriac. lxx. ἐπένθησαν.

Imp. ה"ל, Ezek. xxi. 17, pl. ה"ליו, Is. xiii. 6; Jer. iv. 8; Amos viii. 3, &c.

— f. ה"ליו, Jer. xlvi. 30; xlix. 3.

י"לָהּ, f. constr. י"לָהּ (of a lost fm. י"לָהּ, perhaps). *Wailing, lamenting*, Is. xv. 8; Jer. xxv. 36; Zech. 'xi. 3. Aff. י"לָהּ (of י"לָהּ), Zeph. i. 10, al. non occ.

י"לַע, v. once, Prov. xx. 25. Arab.

ו"לַע, *mentitus fuit, retinuit, abstulit*. Cogn.

ו"לַע, Cogn. Heb. ל"ע. Arab. ل"ع, r. لوع, &c. The sense of the place seems to be, 'Tis a snare to a man, that he retain (fraudulently) what is holy: a good comment on which is Mal. iii. 8—12. The v. is therefore synon. ר"וּ, ק"בַע. Comp. Prov. xxii. 23. Aq. σκῶλον ἀνθρώπου καταπίεται ἡγιασμένος.

י"לָתָהּ, f. Lev. xxi. 20; xxii. 22; with

י"בַר. Arab. و"لّف, *venerunt homines alii post alios. A sort of herpes, or itching, creeping scurvy*. Lxx. λειχήν.

י"לָקָהּ, m.—pl. non occ. *A sort of hairy, winged locust*, Jer. li. 27; Nahum iii. 16; Ps. cv. 34; Joel i. 4; ii. 25. See Hieroz.

Bochart. ii. p. 443. Arab. و"لّق, *properavit, agilis fuit*.

י"לָקַחַת, m. once, 1 Sam. xvii. 40, r. ל"קַחַת. *A bag or purse*.

י"ם, m. constr. י"ם. In such cases as, י"ם-יָמָה, the combination is that of apposition (Gram. art. 217. 4), pl. י"מִים, r. י"מִים. Cogn. ה"יָהּ, *rage, roar, &c*. Arab. ي"م, *mare, &c*. Syr. م"د, id. *Any great collection of water, as, I. The sea. II. Any great lake. III. Any large river*. I. Josh. xv. 12. פ"לְשָׁתִים—ה"דוּל, xviii. 14; Exod. xxiii. 31; 2 Chron. ii. 15; viii. 18; Job ix. 8; xi. 9; xxxviii. 8. 16; xli. 23, &c. Pec. י"ם-סוּף (see סוּף), *Red Sea*, Num. xiv. 25, &c. מ"צַיִם —, Is. xi. 15: alluding to Exod. xv. 8. 10, &c.

II. (a) י"ם-גִּנְזַרַת, *Sea of Gennesaret, or Tiberias*, Num. xxxiv. 11; Josh. xii. 3,

&c. (b) י"ם-הַיָּמִים, *Salt Sea, i. e. Sea of Sodom, or Dead Sea*, Num. xxxiv. 3. 12; Deut. iii. 17; Josh. iii. 16; xii. 3, &c. Called also, י"ם-הַיַּרְדֵּן, Deut. iii. 17; iv. 49; Josh. iii. 16; xii. 3: also, י"ם-הַיַּרְדֵּן, *Eastern Sea*, Joel ii. 20: it. Zech. xiv. 8, where it is opposed to הַיָּם-הַדְּרָוִן, *The Western, or Mediterranean, Sea*, i. q. כַּפְּתָרִים, Ezek. xlv. 7. (c) Metaph. *The brazen sea of Solomon*, 2 Kings xxv. 13; 1 Chron. xviii. 8.

III. *Large river*. (a) The Nile, Is. xix. 5; Nah. iii. 8: termed also by the Arabs, ي"م, and ب"حر. Pl. branches of the Nile, Ezek. xxxii. 2. (b) The Euphrates, Is. xxvii. 1; Jer. li. 36. Hence—

Taken as a limit or boundary, will, in various phrr., signify the quarter in which *such sea* lies; as, י"ם-ר"וּחַ, *sea wind*, i. e. blowing from the west, Exod. x. 19. פ"תָּהּ-י"ם, *sea quarter, i. e. western*, Exod. xxvii. 13; xxxviii. 12. י"ם-רְגֵמָה, *sea-wards, westward*, Gen. xxviii. 14; Exod. xxvi. 22. ה"יָהּ-י"ם, id., Exod. x. 19. מ"יָם, *from the sea*, the west, Gen. xii. 8. — ל"יָם, *from the west, with respect to* —, Josh. viii. 9; xii. 13. Comp. Ps. cvii. 3; Is. xlix. 12. מ"יָם-יָם, *from sea to sea*, Amos viii. 12. Hence the phrr. י"ם-יָם, i. q. ה"ל-יָם, Is. lx. 5; i. q. י"ם-יָם, Deut. xxxiii. 19. Comp. שְׂפָעַת יָם, Is. lx. 6. Not the riches, as Gesenius thinks, but the multitudines of the nations, as the prediction is evidently of the conversion of the nations to Christianity. ל"בֵּיתֵי הַיָּם, *heart of the sea*, Exod. xv. 8. כַּתְּףֵי הַיָּם, *shoulder, side, of the sea*, Num. xxxiv. 11. קַצְוַת הַיָּם, *limit of the sea*, Josh. xiii. 27, &c. לְשׁוֹן הַיָּם, *tongue of—point of—* Josh. xviii. 19. Comp. Is. xi. 15. בְּמַתֵּי הַיָּם, Job ix. 8. See my note. מַשְׁבְּרֵי הַיָּם, *breakers of the sea*, Ps. xciii. 4. כְּחוֹל הַיָּם, *as the sand of the sea*, i. e. for multitude, Gen. xxxii. 12. Comp. 2 Sam. xvii. 11. שֵׁפַת הַיָּם, *lip, side, of the sea*, Gen. xxii. 17; i. q. הוֹף הַיָּם, Deut. i. 7. אֵי הַיָּם, Esth. x. 1, &c. Metaph. Ps. cxiv. 3. 5, &c. To which many other similar usages may be added; all regulated, however, by the same analogies.

י"ם, m. Chald. id. Def. י"ם, Dan. vii. 2, 3.

י"ם-זָמוֹת, pl. f. of י"ם.

י"ם-זָמוֹת, pl. m. of י"ם.

י"ם-זָמוֹת, m. pl. once, Gen. xxxvi. 24.

According to the Vulgate, *warm waters*. See also Jerome's *Quaest.* on the place; which Gesenius thinks, both from the etymologies of יום, יפה, and from the fact that hot springs are still found to the east of the Dead Sea, is correct. The Greek translators generally preserve the Heb. word *Iaieiμ*: not venturing to meddle with it. ὁ Σύρος λέγει πηγήν αὐτὸν εὐρηκέναι. Bahrđt's Hexapla. The Syriac Version, however, reads simply *ܘܡܝܢ*, *waters*. And this is, perhaps, the true sense of the passage; as, in those early times the finding of springs was of immense importance, both to the rearing of cattle, and the accommodation of travellers.

יָמִין, m. — constr. יָמִין, pl. non occ.

Arab. *يَمِين*, *dexter*; *يَمِين*, id. (a) *The right side, hand, leg, eye, &c.*, as the context may require, 1 Kings vii. 39; 2 Kings xii. 10; Zech. iv. 11; Ezek. x. 3;—2 Sam. xx. 9; Ps. lxxxiii. 23; Jer. xxii. 24;—Exod. xxix. 22; Lev. vii. 32, &c.;—1 Sam. xi. 2; Zech. xi. 17. For the most part elliptically, as, *עַל יָמִין אוֹ יְשָׁמָאל*, *to the right (hand), or to the left*, Gen. xxiv. 49, &c.: and often adverbially, *לֹא אָסַר יָמִין וְשָׁמָאל*, Deut. ii. 27; Num. xx. 16. Metaph. Deut. v. 29; xvii. 11, &c. Hence the phrr. *עַל יָמִין*, Job xxx. 12. *אֵל יָמִין*, 1 Sam. xxiii. 24. *יָמִין*, Ps. cix. 31, &c. *כִּי יָמִין*, Gen. xlviii. 13. *אִישׁ יָמִין*, 2 Kings xxiii. 13. *אִישׁ יָמִין*, *man of thy right hand*, i. e. whom thou protectest, Ps. lxxx. 18. Hence, *being, or standing, at the right hand*, will imply *protection, favour, aiding*, Ps. xvi. 8; cix. 31; cx. 5; cxxi. 5. Comp. 1 Kings ii. 19; Ps. xlv. 10; cx. 1. And, as *יָ*, is often either expressed or implied (see under that word). (b) *Power*, by meton., will be intended, as, *יָמִין יְהוָה עֹשֶׂה*, *the right hand of Jehovah doing* (producing, giving) *might*, Ps. cxviii. 16. Comp. Ps. lxxxiii. 23; lxxxiv. 11; lxxvii. 11; Hab. ii. 16; Is. xli. 10, &c. Hence, *יָמִין יָמִין*, *their right hand* (i. e. power) is *the right hand of falsehood*, i. e. of deception, promising strength, but giving only weakness, Ps. cliv. 8. Hence the phrr. *תִּשְׁכַּח יָמִין*, *shall my right hand disregard*, i. e. fail me, Ps. cxxxviii. 5. And, perhaps, to this usage may be referred Jonah iv. 11. In this sense, too, i. q. *יָרוּעַ*, Ps. xlv. 4. Comp. Is. xli. 13; Exod. xv. 6, &c. In many of these places the person, or angel, of Jehovah, i. e.

Christ, is probably meant. Comp. Heb. xi. 26; 1 Pet. i. 11, &c.

(c) *The southern quarter, or country*; because a man facing the rising sun will have this country on his right hand, or side. See *אָדָר*, p. 20 above, 1 Sam. xxiii. 19. 24; 2 Sam. xxiv. 5; Ps. lxxxix. 13. And so when applied to buildings, 1 Kings vii. 39; 2 Kings xii. 10, &c.

Gesenius makes this term ominous of good luck, "pariter atque (apud) Græcos." But this is erroneous. The *hand*, and hence the *right hand* (b, above) often implied *power*, thence *success*, and particularly with reference to God's assistance. Aff. *יָמִינוּ*, *יָמִינֵךְ*, &c.

יָמִינֵי, m. patron. or rel. noun, of *יָמִין*, 2 Chron. iii. 17; Ezek. iv. 6, i. q. *יָמִי*. See the *Keri*. With *בֶּן*, *אִישׁ*, &c., *Benjamite*, Judg. xix. 16; 1 Sam. ix. 1, &c., Gram. artt. 166. 11; 170. 9. Once, *יָמִי*, Num. xxvi. 12.

יָמָן, v. Kal non occ. See *יָמִין* above, from which we have—

Hiph. pret. non occ. pres. 1st pers. with *ה* parag. *אֶתְקַח*, *I take, proceed towards, the right hand, or southward*, Gen. xiii. 9. *תִּתְקַחְנִי*, *ye take the right hand path*, Is. xxx. 21, al. non occ.

Infin. *תְּקַח*, 2 Sam. xiv. 19.

Imp. f. *תְּקַחְנִי*, Ezek. xxi. 21.

Part. pl. m. *תְּקַחְנִים*, *Using the right hand*, 1 Chron. xii. 2, al. non occ.

יָמִינֵי, m. } pl. non occ. i. q. *יָמִי*.

יָמִינֵיהֶם, f. } Arabic *يَمِينِي*, *dextra manus, &c.* Attrib. *Right hand, side, &c.*, 1 Kings vii. 21; 2 Chron. iii. 17: F. Exod. xxix. 20; Lev. viii. 23, 24, &c.

יָמַר, v. Kal non occ. Cogn. *יָמַר*.

Arab. *أَمَرَ*, *imperavit*.

Hiph. *הִתְמַר*, *Change, exchange, for other*; constr. immed. it. med. *בִּי*, for, Jer. ii. 11, al. non occ.

Hithp. *הִתְמַרְוּ*, "*substituemini*," Gesen. Which seems hardly suitable to the passage, Is. lxi. 6. *Ye shall obtain rule*, i. e. the sovereignty, is easily deduced from the Arab. *أَمَرَ*; whence, *أَمِير*, *Emir, commander*; and is a direct prophecy of the universal prevalence of Christianity. Comp. Ps. xlv. 17; Is. lx. 10, &c. al. non occ. Aquila,

καὶ ἐν δόξῃ αὐτῶν πορφύρα ἐνδύσεσθε. See LXX.

ימר, see מור.

ימרנה, for יאמרנה, r. אמר.

ימש, v. Kal non occ. Cogn. מיטש, מוש.

Hiph. Imp. aff. הימשני, pointed, however, in the text as if the Hiph. of מוש, once, Judg. xvi. 26. *Let me grope, feel.*

ינאץ, for ינאץ, Syriasm. r. נאץ.

ינדע, pres. Chald. r. דע.

ינה, v. pret. non occ. pres. 1st pers.

pl. aff. ינם. Cogn. אנה. Arab. وَيِي, torpuit. Cogn. وَن, debilitas. Oppress, vex, ruin, Ps. lxxiv. 8. ינם יחד, *let us ruin them altogether.*

Part. f. ינה, of anger, the sword, &c., Jer. xxv. 38; xlv. 16; L. 16; Zeph. iii. 1, al. non occ.

Hiph. הנה, pres. ינה, i. q. Kal. Constr. immed. it. med. אה, Ezek. xviii. 7. 12. 16; xxii. 7. 29;—Exod. xxii. 21; Deut. xliii. 17; Lev. xix. 33, &c.

Infin. הנה, Ezek. xlvi. 18, al. non occ.

Part. pl. aff. מינה, Thy oppressors, Is. xlix. 27.

יני, for יניא, pres. Hiph. r. ניא.

ינירה, pres. Hiph. r. ניר.

יניקה, f. pl. aff. יניקהו, i. q. יניקהו, see יניק, r. יניק. *Its suckers, i. e. tender branches:* once, Ezek. xvii. 4.

ינק, v. pres. ינק. Syr. نك, *suxit.*

Arab. يَنْق, coagulum. Constr. immed. it. abs. *Suck in, milk as an infant, poison, &c. Metaph. Wealth, Is. lx. 16; lxxv. 11, 12; Deut. xxxiii. 15; Job iii. 11; xx. 16.*

Part. ינק, f. ינקה, Deut. xxxii. 28; Ps. viii. 3, &c.

Pl. ינקים, f. ינקוה, Job viii. 16; Ezek. xvii. 22.

Constr. m. ינקי, Joel ii. 16. Aff. f. ינקוהו, ינקוהו. Fem. applied only to the suckers or tender branches of trees.

Hiph. היניק, pres. יניק. Apoc. היניק. Constr. immed. it. med. אף, it. ל, pers. *Give suck, suckle, as a mother, &c., Gen. xxi. 7; Lam. iv. 3; Exod. ii. 7; Deut. xxxii. 13; 1 Sam. i. 23.*

Infin. היניק, 1 Kings iii. 22.

Imp. aff. הינקוה, Exod. ii. 9.

Part. f. מינקת, A nurse, Gen. xxxviii. 8; Exod. ii. 7. Aff. מינקוה, 2 Kings xi. 2: it. מינקוה, מינקוה, 2 Chron. xxii. 11; Gen. xxiv. 59.

— pl. מינקוה, Gen. xxxii. 16. Aff. מינקוה, Is. xlix. 23.

ינשוף, once, ינשוף, Is. xxxiv. 11—pl. non occ. According to Bochart, Hieroz. ii. p. 281, seq. Chald. and Syr. *The owl.* LXX. and Vulg. *the Ibis.* Gesenius, *the common crane or heron* ("der Trompeter-vogel"), from its cry, as derived from נשף, *blew.* Bochart, on the other hand, takes נשף, as the root. One thing only is certain, that it was proscribed as unclean, Lev. xi. 17; Deut. xiv. 16; Is. xxxiv. 11, al. non occ.

ינסב, pres. Kal r. סבב. Chaldaism, for ינסב.

ינסב, pres. Hiph. r. סבב. Chaldaism, for ינסב.

ינסך, pres. non occ. Arab. وَنَسَّ,

posuit illi sub capite rem pro cervicali. Constr. immed. it. med. ל, for, כ, in. *Founding, i. e. laying the foundation of any edifice, Is. liv. 11; Ezra iii. 12, &c.* Hence, metaph. applied to the earth, *establishing it in its present order, Ps. cii. 26; civ. 5. 8; Prov. iii. 19; Ps. lxxviii. 69; Is. xlvi. 13, &c.* It. to countries, Is. xxiii. 13;—place, as appointed for anything, Ps. civ. 8;—powers, forces, for rule, Amos ix. 6;—for chastisement, Hab. i. 12. *Fix, lay up, for use, the heap of grain, 2 Chron. xxxi. 7.*

Part. ינסך, Is. li. 13; Zech. xii. 1, al. non occ.

Infin. ינסך, Is. li. 16. לנסך, irregularly, 2 Chron. xxxi. 7.

— aff. ינסך, Job xxxviii. 4. ינסך, Ezra iii. 12. See Gram. art. 152. 2.

Niph. pl. m. נוסך, pres. f. תנסך, once. *Be, become, fixing, projecting, plotting, i. e. laying the ground-work of something, Ps. ii. 2. — founded, i. e. its foundations laid, Is. xlv. 28.*

Infin. הנסכהו, aff. *Its being founded, Exod. ix. 18. ההסכם, their plotting, &c., Ps. xxxi. 14.*

Pih. ינסך, pres. aff. parag. ינסך, once, Josh. vi. 26. Constr. immed. it. med. על, ב, in, אף, i. q. Kal, usually; but, more probably, *causative* of it. *Cause to found, fix, establish, 1 Chron. ix. 22; Esth. i. 8; Is.*

xiv. 32; xxviii. 16; 1 Kings xvi. 34; Ps. viii. 3; Zech. iv. 9; Ezra iii. 10.

Infin. יָסַד, 1 Kings v. 31 (17).

Puh. יָסַד, pres. non occ. *Was, became, founded*, i. e. the foundations laid, 1 Kings vi. 37; Ezra iii. 6; Hag. ii. 18; Zech. viii. 9.

Part. מִיָּסֵד, pl. מִיָּסְדִים, 1 Kings vii. 10; Cant. v. 15.

Hoph. Infin. הוּסַד, Ezra iii. 11; 2 Chron. iii. 3.

Part. מוּסַד, f. מוּסְדָה, pl. מוּסְדוֹת, 2 Chron. viii. 16; Is. xxx. 32; Ezek. xli. 8; Is. xxviii. 16. מוּסַד מוּסַד, *Founded foundation*, i. e. most secure foundation, or establishment. On this sort of repetition, see Gram. art. 223, seq. Comp. מוּסַד מוּסַד, Ps. lxiv. 7. בָּשֵׁל מְבֻשָּׁל, Exod. xii. 9. Gesen.

יָסַד, m. Part. constr. for יָסֵד, lit. *fixed* matter of —, i. e. *beginning, commencement*, Ezra vii. 9, i. e. speaking as of a foundation being the commencement of an edifice.

יָסוּדָתוֹ, f. aff. of the above. *Its foundation*, Ps. lxxxvii. 1, al. non occ.

יָסוּד, m. pl. aff. יָסוּדִים, it. f. יָסוּדִיָּה. *Foundation*, Exod. xxix. 12; Lev. iv. 7; 2 Chron. xxiv. 27; Job iv. 19, &c. Morally, metaph. Prov. x. 25: politically, of princes, apparently, Ezek. xxx. 4. *To lay bare the foundation*, is to take away its power; strip it of *its curtain*, as we may say of a modern fortification. See Hab. iii. 13; Ezek. xiii. 14; Mic. i. 6, &c., and יָגַד above, p. 113.

יָסוּר, Gesen. *Castigator*. So Rosenmüller and others of a modern date. More probably, 3d pers. sing. pres. masc. of יָסַר. Comp. 1st pers. aff. אֶסְרֶם, Hos. x. 10; which would give for the 3d pers. יָסַר, or יָסוּר; the (י) of the root being compensated by the insertion of Dagesh, as in instances innumerable. See my note on Job xl. 2, the only place in which it occurs.

יָסוּרִי, m. pl. Aff. for יָסוּרִי, according to the Keri. Lit. *And my decliners, for, and persons declining from me*; once, Jer. xvii. 13. Gesenius treats this word as literally correct, and derived as יָסוּרִי is from יָסַר. But, in this case, it would regularly be a part. pass. of יָסַר, and the sense be *my chastised ones*, i. e. persons chastised by me. The Keri is no doubt right, and the r. סַר.

יָסַד, v. pres. יִסַּד, once, Exod. xxx. 32.

The context, however, seems to require יָסַד, *Be poured out*. Cogn. נָסַךְ.

יָסַד, v. pres. Hiph. in use. Syr. ܝܫܘܕܝܢܐ, *addidit*. Constr. abs. it. as an auxiliary verb with an Infin. following, or with an Infin. with לְ, it. med. עַל, on, or to, it. לְ, or אֶל, to, אֶל, in. *Added, repeated*, Deut. xix. 9; Num. xi. 25, &c. As an auxiliary; see Gen. viii. 12; xxxviii. 26; 1 Sam. xxvii. 4; Is. xxxvii. 31. In most which cases, our term *again* will express the intention of the writer. See Gram. art. 222. 4. With עַל, אֶל, לְ, upon, to, &c., i. e. *increase, make more, &c.*, as the place may require, Lev. xxii. 14; xxvii. 13. 15. 19. 27, &c.; Is. xxvi. 15; Deut. xix. 9, &c. Immed. אֶל—שִׂמְחָה—יָסַד, *they shall increase—joy in—Is. xxix. 19.*

Infin. סִסַּד, Is. xxx. 1.

Imp. pl. סִסֵּי, Is. xxix. 1; Jer. vii. 21; but both these forms may be derived from the cogn. סָסַךְ.

Part. יוּסַד, for יוּסַךְ, *Adding, repeating*, Is. xxix. 14; xxxviii. 5.

— pl. יוּסְדִים, Deut. v. 22.

Niph. נוּסַד, pres. non occ. *Was, became, added, repeated*, Jer. xxxvi. 32; Exod. i. 10; Num. xxxvi. 3.

Part. נוּסַד, f. נוּסְדָה, pl. f. נוּסְדוֹת, Prov. xi. 24; Num. xxxvi. 4; Is. xv. 9.

Hiph. הוּסַד, pres. יוּסַד, יוּסַךְ, יוּסַף, יוּסַף; occasionally יוּסַף, Exod. v. 7. Apoc. יוּסַף, i. q. Kal, 2 Kings xx. 6; xxiv. 7; Ps. lxxi. 14; Eccl. i. 16. Pres. Gen. viii. 21; xxx. 24; Exod. x. 28, 29; Josh. vii. 12; Deut. iii. 26; xxv. 3, &c.; Joel ii. 2, לֹא יוּסַף, for לֹא יוּסַף לְהוֹיָהוּ. Comp. Job xx. 9. In Is. xlvii. 1, לֹא הוּסַף יוּסַף, *thou (f) shalt not add (so that they call thee, i. e. thou shalt no more obtain this privilege.—Increase*, Job xlii. 10, &c.

Infin. הוּסַד, הוּסַד, Lev. xix. 25; 2 Chron. xxviii. 13, &c.

Part. pl. m. מוּסַדִים, Neh. xiii. 18.

יָסַד, v. Chald. Kal non occ.

Hoph. Heb. הוּסַד, *Became, was, added*, Dan. iv. 33.

יָסַר, v. pret. non occ. pres. Aff. אֶסְרֶם, Hos. x. 10. See יָסוּר above. Arab. ^{sc}وَصَّر, *pactum, contractus*. Cogn. Heb. אָסַר, אָסַר.

Lit. *restrain, constrain*. Hence, *Chastise, correct*, as parents do their children, for the purpose of reducing them to rule and order, Hos. x. 10; Job xl. 2. See my note.

Part. *יער*, Prov. ix. 7; Ps. xciv. 10, al. non occ.

Niph. pret. non occ. *יָעַר*, *Be, become, chastised, corrected*, Lev. xxvi. 23; Prov. xxix. 19; Jer. xxxi. 18; Ezek. xxiii. 48. *יָעַר*, for *יָעָר*, as Gesenius thinks. See Gram. art. 193. 4; but a regular pret. if pointed *יָעַר*, which is most likely.

Imp. Ps. ii. 10; pl. *הָעָר*, f. *הָעָרִי*, Jer. vi. 8.

Pih. *יער*, pres. *יער*, i. q. Kal, if not also intensive. *Chastise, correct*, with words, stripes, &c., of parents, God, &c., 1 Kings xii. 11. 14; 2 Chron. x. 11; Ps. cxviii. 18; Is. viii. 12; xxviii. 26; Job iv. 3. Pres. 1 Kings xii. 11. 14; Ps. vi. 2; xxxviii. 2; Deut. viii. 5; Jer. ii. 19. Metaph. Ps. xvi. 7.

Infin. *יער*, Ps. cxviii. 18; it. *יערה*, Lev. xxvi. 18. Aff. *יערה*, Deut. iv. 36.

Imp. *יער*, Prov. xix. 18; xxix. 17.

Part. aff. *מֵיעַר*, Deut. viii. 5.

Hiph. pres. aff. *אֵיעַרם*, Hos. vii. 12, only, *I will chastise them*.

יע, m. sing. non occ. pl. *יעים*, r. *יעה*.

Arab. *عَصَا*, *loculus, theca*, ubi aliquid reconditur. Usually a *shovel*; but, from the etymology, as well as the accompanying words in the context, it should rather signify a *sort of Vessel, or box*, perhaps, used either for bringing fuel to the fire on the altar, or for carrying the ashes away from it. lxx. *θήρμαι, καλυπτήρ, κρεάγρα, πυρέιον, φιάλη*, Exod. xxvii. 3; xxxviii. 3; Num. iv. 14; 1 Kings vii. 40. 45; 2 Kings xxv. 14, &c. Aff. *יעי*.

יער, v. pres. aff. parag. *יָעַרְנָה*. Constr. immed. it. med. *ל*, to, pers. Syr. *عَدَّ*, *condixit, constituit*, locum vel tempus. Arab. *عَدَّ*, *promisit*; e contrario, *minatus est*. *Appoint, determine*, variously, 2 Sam. xx. 5; Jer. xlvi. 7; Mic. vi. 9. *שָׁמְעוּ מִשָּׁה וּמִיָּעָרָה*, *Hear (there is) a rod; and, Who hath appointed it?* Applied to the espousing of a wife, Exod. xxi. 8, 9. Always aff.

Niph. *יעיר*, pres. pl. *יעירו*. Constr. abs. it. med. *ל*, *אל*, *על*. *Be, become, appointed, &c*. Meton. (a) *Brought together, assembled, met*: and, by a further meton., (b) *agreed*; either for friendly or unfriendly purposes.

(a) Exod. xxv. 22; xxix. 42, 43; xxx. 6. 36; Num. xvii. 19, &c. (b) Ps. xlvi. 5; Amos iii. 3; Num. x. 4; Job ii. 11, &c.

Part. pl. m. *נוֹעְרִים*. (b) Num. xiv. 35; xvi. 11, &c.

Hiph. pret. non occ. pres. aff. *יָעִירֵנִי*. Constr. immed. pers. med. *ל*, thing, i. q. Kal, if not also causative. *Appoint, time or place, usually*: but there seem to be no good grounds for this addition, Job ix. 19. Parag. and aff. 1st pers. Jer. xlix. 19; l. 44. See Gram. art. 235, al. non occ.

יער, pres. apoc. Hiph. r. *עיר*.

Hoph. Part. pl. m. *נוֹעְרִים*, *Appointed, fixed, set up*, Jer. xxiv. 1.

— f. *מְעִירָה*, *Fixed*, Ezek. xxi. 21, al. non occ.

יער, v. once, Is. xxviii. 17. Arab.

وعى, *asservavit*; conj. iv. *totam peregit truncationem*, nullâ relictâ parte. Cogn.

وعوع, *concussit illos*. Æth. **ወዕደ**: *cremavit, ussit, &c*. As, *עָסָה*, p. 46, above, signifies, *laying up* either to preserve or destroy; so apparently this verb, lit. *lay up*. Meton. *Carry off, destroy*. Theod. *καὶ ταραξεί χάλαια ἐλπίδα ψεύδους*.

יעורים, m. pl. i. q. *יערים*. See *יער*. Kethiv, Ezek. xxxiv. 25. *Woods*.

יעו, v. Kal non occ. Cogn. *עו*.

Niph. part. *נוֹעַר*, *Powerful, formidable*, once, Is. xxxiii. 19. Sym. *τὸν λαὸν τὸν ἀναιδῆν*. lxx. *καὶ μέγαν λαόν*. Jerome, "*impudens*."

יעט, v. Aff. *יעטני*, *Hath clothed me*, Is. lxi. 10, only. i. q. cogn. *יעט*. See, too, *הַיָּעֲטִי*, in the parallel.

יעט, *יעט*, pres. apoc. r. *עט*.

יעט, v. Chald. *Peḥal* non occ. Heb. i. q. *יעץ*.

Part. pl. m. aff. *יעטוהי*, *His advisers, counsellors*, Ezra vii. 14, 15, al. non occ.

Ithp. pl. m. *אֵיעֲטוּ*, *They counselled, advised*, Dan. vi. 8, only.

יעל, m. pl. *יעלים*, constr. *יעלי*. Arab.

יעלת, f. constr. pl. non occ. }
ועל, *caper montanus*. Syr. **محل**, *rupicapra*. See Bochart. Hieroz. i. p. 915, it. p. 899. So called, apparently from its propensity to climbing the rocks. Cogn. r. *עלה*. *A sort of mountain antelope or goat*, probably much the same with the *Chamois* of the Alps. 1 Sam. xxiv. 3, *צִמְרֵי הַיְעָלִים*, lit. *rocks of the mountain goats*; name of a

place on the desert of En-gedi. Gesen.—Ps. civ. 18; Job xxxix. 1. See my note. Fem. Prov. v. 19, יעלה זון, *antelope of grace*, i. e. graceful: with אילנה, i. q. *gazelle*, in the paral. So the Arabs. Bochart. i. 899,

אֲזְהִי מִן־אֲוֵעַל, *more splendid than the antelope*; applied to a lovely woman. Hence—

יעל, v. Kal non occ. Cogn. עלה, *Rise, be high, &c.* Hence—

Hiph. הועיל, pres. יועיל. Constr. abs. it. med. כן, of thing, ה, instr. it. ל, pers. it. immed. *Be profitable, advantageous, &c.*, 1 Sam. xii. 21; Is. xxx. 5, 6; xlv. 9; Jer. ii. 11; xii. 13; Hab. ii. 18; Job xv. 3; Prov. xi. 4, &c.; Jer. ii. 8, ellipt. לא יועיל, *after gods which profit not* —, Job xxx. 13. See my translation and note.

Infin. הועיל, Is. xlv. 10; Jer. xxiii. 31, &c.

Part. m. מועיל, once, Jer. xvi. 19.

יעמודנה, for תעמודנה, r. עמד.

יען, Apocope of v. pres. יענה, lit. *it, he, answers to, means, &c.* Arab. يعني, and

יעני, id. Applied as a particle, *Because, because of*, Num. xx. 12; 1 Kings xx. 42; 2 Kings xxii. 19; Is. xxxvii. 29; Jer. v. 14; Ezek. v. 9, &c. With other particles; as, יען אשר, *because that, since that, &c.*, 1 Sam. xxx. 22, &c. יען כי, id., Num. xi. 20; Is. vii. 5. יען יבשן, *because, yea because*, emphatically, Lev. xxvi. 43; Ezek. xiii. 10: and omitting the ו, Ib. xxxvi. 3. יען מה, *For what cause, reason?* Hag. i. 9. יען, Jer. xlvi. 7. יען אשר, Gen. xxii. 16: as the apocope of יענה, Gen. xxvii. 39, &c. See r. ענה, it. Nold. p. 344, seq., with the notes.

יען, pl. m. יענים, once, Lam. iv. 3. Keri. *Ostriches*. So called according to Gesenius, because voracious. Syr. مَحْنَان, *vorax fuit*; but there appears no ground for this in nature. Bochart, under יענה, Hieroz. i. p. 65, “quasi clamorosas dicas, aut filiam clamoris. Clamosum enim est animal.”

יענה, f. of the last above; always as a compound, יענה יענה, i. e. *daughter of the female ostrich, for female ostrich*, pl. יענות; which, according to Gesen., is put for both sexes, Is. xiii. 21; xxxiv. 13; Mic.

i. 8; Job xxx. 29: opp. to פהקס, the male ostrich, Bochart, Hieroz. ii. p. 235; Lev. xi. 16; Deut. xiv. 15. Forbidden by the law as unclean.

יערה, see under ער.

יעף, masc. — plur. non occ. Arab.

ועוף, and ועוף, debilitas visus. Cogn. Heb. עף. The primitive notion consisted perhaps in *running, &c.* Arab. وُعِف, *celeriter cucurrit*: thence, meton., *Wearry, fatigued*, Is. xl. 29; L. 4.

יעף, m. Chald. once, Dan. ix. 21. יעף, *In hastening, flight*, perhaps.

יעף, v. pres. יעף, יעף. See יעף above. Constr. abs. *Be weary, fatigued*, Is. xl. 31. *They shall walk and not be weary*: synon. רוד, יעני, with יעני, preceding; which justifies the etymology above given, Ib. xxviii. 30; xlv. 12; Jer. ii. 24; li. 58. 64; Hab. ii. 13, al. non occ.

יעץ, v. pres. יעץ. Arab. وَعَضَّ, *monuit*.

Constr. abs. it. immed. it. med. על, pers. אל. *Advise, admonish, counsel*, either self or others, 2 Sam. xvi. 23; xvii. 7. 15. 21; Is. vii. 5; xiv. 27; xix. 12; xxxii. 8, &c. Pres. Exod. xviii. 19; Num. xxiv. 14. Gesen. “*prædicat*,” which is groundless; so on, Is. xli. 28. Phr. יעצה יעץ, Is. xxxii. 8. יעצה יעצה, 1 Kings i. 12. יעצה יעצה, Hab. ii. 10. יעצה יעצה עני, prægn. Gesen. for יעצה יעצה, *I will advise and place, &c.*; but, perhaps, used here in the sense of the Arab. cogn. وَضَعَ, *posuit, collocavit*, i. e. *I will place my eye upon thee*.

Imp. pl. m. עני, of the cogn. r. עני, Judg. xix. 30: Is. viii. 10.

Part. יעץ, יעץ, pl. יעצים. Constr. יעצים, 2 Sam. xv. 12; Nahum i. 11; Prov. xv. 22, &c.

— f. aff. יעצהו, of יעצה, 2 Chron. xxii. 4, only.

— pass. f. יערה, Is. xiv. 26, only.

Niph. נועץ, pres. יעץ. Constr. abs. it. med. על, על, ל, Infinit. *Be, become, advising, counselling, consulting*, Is. xl. 14; xlv. 21; Ps. lxxi. 10; lxxxiii. 6; 1 Kings xii. 6. 8. 28; 2 Kings vi. 8; 1 Chron. xiii. 1; 2 Chron. x. 6. 8; Neh. vi. 7, &c.

Part. pl. m. נועצים, 1 Kings xii. 6. 9, &c.

Hithp. pres. pl. יִרְעִי, once, Ps. lxxxiii. 4, i. q. Niph.

יָעַר, masc. pl. יָעָרִים, f. יָעָרוֹת. Arab. ⁵وَعَرَّ, ⁵وَعَرَّ; Infin. v. ⁵وَعَرَّ, ⁵وَعَرَّ, *difficilis superatu; salebrosus fuit, mons, locus; impedivit.* Syr. ⁵مَعْرَجٌ, *dumus, &c.*; hence, as something impassable. I. *A wood, forest*, Eccl. ii. 6. יֵשׁ צִמְחָה עֲצִים, *a wood, or forest, producing trees*, 1 Sam. xxii. 5; 2 Kings xix. 23; Is. vii. 2; xlv. 23; Ps. l. 10; lxxxiii. 15; Ezek. xxxiv. 25, Keri; xxxix. 10; Ps. xxix. 9. בַּיַּת יֵשׁ הַלְּבָנוֹן, *house of the forest of Lebanon*, 1 Kings vii. 2; x. 17. So called from being built with cedar wood: styled יָעָר, Neh. iii. 19. An armoury of Solomon. Aff. יָעָרָה, יָעָרָה.

II. יָעַר, it. f. יָעָרָה. Arab. ⁵وَعَرَّةٌ, *fervor, æstus.* *Honey*, the purest and best, as obtained from bees. Pliny, H. N., xi. 15. "In omne melle, quod per se fluxit, ut mustum et oleum, appellatur acetum." Palladius in Junio, tit. 7. "Mella conficimus expressis diligenter favis. Mel recens paucis diebus apertis vasculis habendum est, atque in summitate purgandum, donec refrigerato calore, musti more, deferveat. Nobilius mel erit, quod ante expressionem secundam velut sponte profluxerit." The *mel acetum* is the Gr. μέλι ἀσκητόν; and, according to Hesychius κράτιστον, *the best*. Our chemists purify it by exposing it to a warm bath heat: they then term it, "*mel despumatum.*" The honey obtained from trees, "quæ vocentur occhi, ex quibus defluat mel horis matutinis duabus." Pliny, H. N. xii. 19, was a different thing. See יָעַשׂ above, p. 129. So called, therefore, from its being purified by fermentation or heat. Twice only, Cant. v. 1, אֲכַלְתִּי יָעָרִי עִם, *I have eaten my pure, with my wild, honey.* 1 Sam. xiv. 27, בְּיָעָרָה הַדְּבִשָּׁה, *in the pure (best) of the field-honey.* This makes a real distinction between these two words.

יָעַר, pres. Hiph. r. יָעַר.

יָפָה, m. constr. יָפָה.—

יָפָה, f. constr. יָפָה, pl. יָפָוּה. Constr.

יָפָה. Arab. ⁵وَفِي, *servavit pactum; conj. iii. eminent*: hence applied to appearance, &c. (a) *Beautiful, handsome*, man, woman, animal; voice, region, &c. (b) *Excellent*, Gen. xii. 14; xli. 2; 2 Sam. xiii. 1; xiv.

25; Cant. i. 8; v. 9: with the addition of ⁵יָפָה, ⁵יָפָה, ⁵יָפָה, 1 Sam. xvii. 42; xvi. 12; Ps. xlvi. 3; Gen. xxix. 17; Ps. xlvi. 3; Ezek. xxxiii. 32; Eccl. iii. 11; v. 17, &c. Fem. Cant. i. 8; v. 9; Gen. xii. 11; xxix. 17, &c. Pl. Gen. xli. 2. 4. 18; Job xlii. 15; Amos viii. 13. Aff. יָפָה, Cant. ii. 10. 13.

יָפָה, v. pres. apoc. יָפָה (of יָפָה). Constr. abs. *Beautiful, handsome*, Cant. iv. 10; vii. 2. 7; Ezek. xvi. 13; xxxi. 7, al. non occ.

Pih. pres. aff. יָפָה, *Beautiful it*, Jer. x. 4, only.—Redup. pret. יָפָה, *Thou art exceedingly beautiful*, Ps. xlv. 3, only. Gesenius has great doubts whether this does not exhibit an erroneous reading. "Cæterum," says he, "hæc forma analogiâ prorsus caret, neque ullum extat exemplum *primarum radicalium geminatarum.*" Because no example is to be found doubling the first radical letters. But we have הִרְבָּה, from הִרְבָּה, *he inflamed, &c.*, Gram. art. 197. 3, seq. There can, therefore, be no reason on this ground for suspecting this reading: and the truth is, it is perfectly consistent with the genius of the language. See also art. 169. 3, seq.

Hithp. 2d pers. f. תִּרְעִי, *Thou becomest beautified*, i. e. beautifiest thyself, Jer. iv. 30, only.

יָפָה-יָפָה, f. compd., which would more regularly be written יָפָה-יָפָה, or rather יָפָה-יָפָה, and so be the ground form of יָפָה above. The vowels in יָפָה-יָפָה, have evidently been made to suit the supposition, that the first portion of the compound is in the state of construction with the second; which has the effect of leaving the second in a form not to be accounted for. *Very beautiful*, once, Jer. xlvi. 20.

יָפָה, m. constr. יָפָה. Cogn. יָפָה, *ὄνομασποιητικόν.* *Breathing, panting*, for, i. e. longing for, Hab. ii. 3, יָפָה לְאֵץ, *the vision—breathing for the (time of the) end*, i. e. having respect continually to it. Ps. xxvii. 12, וַיִּשַׁח הַקָּסֶם, *and (the) breather out of violence*, taken generically as all such, al. non occ. Hence—

יָפָה, v. Hithp. תִּרְעִי, *She becomes panting*, in breathless agitation, as in the greatest agonies; once, Jer. iv. 30.

יָפָה, masc. constr. יָפָה (for יָפָה, which does not occur, although given as occurring by Gesen.) See יָפָה above. (a) *Beauty*, of woman, Ps. xlv. 12; Is. iii. 24; Ezek. xvi.

25. (b) *Excellency, majesty*, of a king, Is. xxxiii. 17. — of a city, Ps. l. 2; Ezek. xxvii. 3, 4. 11. Aff. יפֵה, יפֵה, יפֵה, יפֵה.

יפֵה, f. r. יפע, non occ. Aff. only, יפֵה. Arab. ^{sc}وَفَع, *structura elata*, et *excelsa*, and hence applied to a full grown youth (وَفَع, f. ^{sc}وَفَعَة): hence also, cogn. יפֵה. *Beauty, brilliancy*, Ezek. xxviii. 7. 17, only; with יפֵה in the paral. Hence—

יפֵה, v. Hiph. only, הופיע, f. הופיע. Constr. immed. it. abs. it. med. כִּן, עַל. (a) *Exhibit brilliancy: shine forth*, Deut. xxxiii. 2; Ps. l. 2; lxxx. 2; Job iii. 4; x. 3. 22.

Infin. הופיע, *Causing to shine forth*, Job xxxvii. 15. See my note.

Imp. הופיע, Ps. xciv. 1. With ה parag. Ps. lxxx. 2.

יפֵה, pres. apoc. Hiph. r. פרה.

יפֵה, pres. apoc. Hiph. r. פרה.

יפֵה, v. pres. יפא. Eth. **ዐረሰ**: *evavit*. Constr. abs. it. med. כִּן, from, because of, כִּבֵּן, from between; עַל, אַל, against; לְ, to, for; לִפְנֵי, before; אַחֲרַי, בְּ, in, against; עִם, with; מִלִּפְנֵי, from before; אֶל־מִחוּץ לְ, Deut. xxiii. 11. לְ, parag., Josh. xv. 3, &c. *Go out, forth*, variously applied, of men, (a) as of a land, city, house, place, &c., Gen. viii. 19; xlv. 4; Exod. xvi. 29; Num. xii. 5, &c.; 1 Kings xi. 29; Eccl. iv. 14; Jer. iv. 7; xxii. 11, &c. (b) — from the womb, the loins, &c., as children, with מִמֶּי, מִמֶּד, מִמֶּד, מִמֶּד, Gen. xvii. 6; xxv. 26; xlv. 26; 2 Sam. xvi. 11; Job i. 21; Is. xlviii. 1; Jer. xx. 18, &c. (c) — from a people, as the original stock, 1 Chron. i. 12; ii. 53; Gen. x. 11. (d) — simply, or for the purpose of doing something, Judg. iii. 24; Exod. xvi. 4; Lev. xvi. 24; 1 Sam. xxiii. 15, &c. — to make war, 2 Kings xix. 9; Is. xxxvii. 9. — God to protect; or king to lead, &c., Judg. iv. 14; 2 Sam. v. 2; 1 Chron. xiv. 15, &c. (e) — bondman from bondage, Lev. xxv. 41. 54. חֲפְשֵׁי, Exod. xxi. 5. לְחֹפְשֵׁי, Ib. 2, &c. (f) — shepherds against wild beasts, 1 Sam. xvii. 35. (g) — men into captivity, &c., Jer. xlvi. 7; Zech. xiv. 2; Job xxxix. 4, &c. (h) — for peace, or war, לְשֵׁלוֹם, לְמִלְחָמָה, Judg. iii. 10; xx. 14; 1 Kings xx. 18, &c.

Metaph. (i) — of the shoot of a tree as of

a son, Is. xi. 1. — of the cold, Job xxxviii. 29. — of the soul, as of a person going forth, Cant. v. 6, &c.

Of things inanimate. (k) The sun's rising, as if coming out of the earth, Gen. xix. 23; Ps. xix. 6: — stars, Neh. iv. 15: the morning, Hos. vi. 3. (l) — of plants, 1 Kings v. 13: flowers, Job xiv. 2. (m) — waters, as issuing from a spring, &c., Gen. ii. 10; Deut. viii. 7; Is. xli. 18: metal, in a liquid state, Job xxviii. 1. (n) — of a boundary running out, &c., Josh. xv. 3, 4. 9. 11, &c. (o) — of money expended (outgoing), 2 Kings xii. 13. (p) — of an edict, or word going forth, Hab. i. 4; Is. xlv. 23; Ps. xvii. 2; xix. 5; Esth. vii. 8; Dan. ix. 23. (q) — of the eye protruding with fat, Ps. lxxiii. 7. (r) — of fire, Num. xvi. 35; xxi. 28; Jer. xlvi. 45. (s) — the hand, horn, arrows, &c., Ruth i. 13; Dan. viii. 8; Zech. ix. 14: — breath, Job xxvi. 4; to which many similar usages may be added.

Phr. בְּחֵמָה גְּדוֹלָה, *with great wrath*, Dan. xi. 44. פְּרָק — *like lightning*, Zech. ix. 14. וְנָבְרִים — *setting themselves up*, Num. xvi. 27. לְמֵאוֹת — *for, as, hundreds*, 2 Sam. xviii. 4. בְּזָרִים — *by troops, detachments*, 2 Kings v. 2. מִבְּתָלַיִם, Esth. viii. 14, &c.

Infin. יפא, יפא, abs., Gen. viii. 7; xxvii. 30, &c.

— constr. יפא (for יפֵה), Gen. xxiv. 11, &c. Aff. יפֵה, &c., Exod. xiii. 8, &c.

Imp. יפא, Gen. viii. 16, &c. ה, parag. Judg. ix. 29.

Pl. יפא, Gen. xix. 14, &c.

F. יפא, Cant. i. 8; pl. יפֵה, Ib. iii. 11.

Part. יפֵה, יפֵה, Gen. ii. 10, &c.: pl. יפֵה, יפֵה, Exod. xiii. 4, &c. Aff. constr. יפֵה, יפֵה, Gen. ix. 10, &c.

— f. יפֵה (for יפֵה), Gen. xxiv. 15, &c.; once, יפֵה, Eccl. x. 5, for יפֵה, once, יפֵה, Deut. xxviii. 57.

Pl. יפֵה, יפֵה, 1 Sam. ix. 11, &c.

Hiph. הופיע, pres. הופיע, יפֵה, יפֵה, יפֵה. Constr. immed. it. med. הופיע, עַל, pers. med. כִּן, place; בְּ, instr. in; אֶל־מִחוּץ, outwards; לְ, to, for. *Cause to come, or go, out; bring out*: of (a) persons, or (b) things, as in Kal. (a) Exod. iii. 11; xii. 51; xiii. 3; Deut. vi. 23; vii. 8, &c. (b) Gen. i. 12. 24; xiv. 18; Lev. iv. 12; vi. 4; xiv. 45; Deut. xxii. 19; Is. lxi. 11; Zech. iv. 7; Job xxviii. 11; Ps. xxv. 15; xxxvii. 6; Prov. xxx. 33, &c. — of tribute exacted, with עַל, 2 Kings xv. 20.

Infin. הופיע, Exod. vi. 13. 27, &c. Aff.

הוֹצִיא, Jer. vii. 22, Keri. See also Exod. xiv. 11; iii. 12; Deut. xxix. 24; Jer. xxxix. 14; 2 Chron. xxxiv. 14.

Imp. הוֹצִיא, הוֹצִיא, Gen. xix. 12; Is. xliii. 8: 7 parag. הוֹצִיא, Ps. cxlii. 8, &c.

— pl. הוֹצִיאוּ, Gen. xlv. 1, &c.

— f. הוֹצִיאָה, Josh. ii. 3.

Part. מוֹצִיא, מוֹצִיא, Aff. מוֹצִיאָה, 2 Sam. xxii. 49, &c.

— pl. מוֹצִיאים, constr. מוֹצִיאֵי, Neh. vi. 19; Num. xiv. 37.

Hoph. pret. f. הוֹצִיאָה, pres. non occ. Was, became, brought forth, out, &c., Ezek. xxxviii. 8, only.

Part. pl. masc. מוֹצִיאִים, Ezek. xiv. 22; xlvii. 8.

— f. מוֹצִיאָה (for מוֹצִיאָה), Gen. xxxviii. 25.

— pl. מוֹצִיאֵיהֶם, Jer. xxxviii. 22.

יצא, Chald. Pehal. non occ.

Shaph. שִׁצִיא, Made out, wrought out, finished, Ezra vi. 15, only, i. q. Hoph.

יצב, v. cogn. نَصَب. Arab. وَصَبَ,

firma ac constans fuit res. Cogn. وَظَبَ.

Hithp. only, constr. abs. it. med. עָלַ, עָם, בְּחַתְּמֵיהֶם, מִבְּרִדּוֹ, בְּחַתְּמֵיהֶם, בְּפָנָי, לְנֹד, בְּפָנָי, לְפָנָי.

הִתְצַב, pl. m. pres. יִתְצַב. Be, become, set up, stand fast, variously applied: simply, abs., Exod. xiv. 13; 1 Sam. xii. 16; 2 Chron. xx. 17, &c. — in the presence of —, Job i. 6; ii. 1; Zech. vi. 5; 1 Sam. x. 23. — near —, Num. xxiii. 3. 15; 2 Sam. xviii. 13. — on, Ps. xxxvi. 5; Hab. ii. 1. — with —, Num. xi. 16; 2 Chron. xx. 6; Ps. xciv. 16, &c. — among, 1 Sam. x. 23; 2 Sam. xxiii. 12. — far from, הִתְצַב, for הִתְצַב, Exod. ii. 4. — against, Ps. ii. 2. — accounted for war, Jer. xlvi. 4; Job xxxviii. 14, &c.

Infin. הִתְצַב, 2 Sam. xxi. 5, &c.

Imp. הִתְצַב, 2 Sam. xviii. 30, &c., 7 parag., Job xxxiii. 5.

— pl. הִתְצַבוּ, 1 Sam. x. 19, &c.

יצב, v. Kal non occ. Syr. cogn. اصاب, calus: synon. יצב, נצב.

Hiph. הִצִּיב, pres. יִצִּיב, יָצַב. Apoc. יָצַב. Constr. immed. it. med. לְ, for; עָלַ, לְפָנָי, עָם, בְּחַתְּמֵיהֶם, אֶפְסָל, אֶפְסָל, אֶפְסָל, אֶפְסָל. Set up, make stand up, Gen. xxx. 38; xxxiii. 15; xliii. 9; xlvii. 2; Judg. vii. 5; viii. 27; 1 Sam. v. 2; 2 Sam. vi. 17; Hos. ii. 5; 1 Chron. xvi. 1.

Imp. הִצִּיב, Deut. xxviii. 56.

— pl. הִצִּיבוּ, Amos v. 15.

Part. מִצִּיב, Judg. vi. 37.

Hoph. pret. only, יָצַב, Be stayed; remain unmoved, Exod. x. 24, al. non occ.

יִצְתָּר, m. — pl. non occ. Aff. יִצְתָּרוּ, once, יִצְתָּרוּ, Deut. vii. 13, where (י) — see Keri — is a mere mater lectionis, (ר) is therefore immutable, r. צהר. Arab. ظَهَرَ,

mundus, purus fuit. Cogn. ظَهَرَ, conspicua

fuit res; صَهَرَ, liquavit rem; unxit caput liquamine. Fine oil, of olives probably, Num. xviii. 12; 2 Kings xviii. 32; Jer. xxxi. 12; Joel i. 10; 2 Chron. xxxi. 5, &c.; Zech. iv. 14. שְׁנֵי בְנֵי-יְהוָה, two sons of the (holy) oil. Mystically of the law and Gospel, considered as God's two clear witnesses. Comp. Rev. xi. 3. And see my Exposition on the place, Sermons and Dissertations, Lond., 1830.

יִצְטַבֵּעַ, pres. Ithp. Chald. r. צבע.

יִצְמִירָה, pres. pl. Hithp. v. ציר.

יִצְיִיא, m. pl. constr. with מִן, pref. מִיִּצְיִיא, From, by, "the effusion of his...loins," (his sons) there they felled him, 2 Chron. xxxii. 21, al. non occ.

יִצִּיב, m. } pl. non occ. r. יצב. Chald.

יִצְיָא, f. } Firm, fixed, settled, matter,

Dan. ii. 8. 45; iii. 24; vi. 13; vii. 16. 19, al. non occ.

יצע, v. Kal non occ. Arab. وَضَعَ, posuit.

Part. pass. יָצִיעַ, m. I. lit. laid, placed, i. e. bed, couch. Aff. יָצִיעַ, Gen. xlix. 4; pl. constr. יָצִיעַ, 1 Chron. v. 1: aff. יָצִיעַ, pl. of excellence, Job xvii. 13; Ps. lxxiii. 7; cxxxii. 3, al. non occ. II. יָצִיעַ, Keri, יָצִיעַ, c. pl. non occ. lit. lien, laid to. The series of small chambers (otherwise termed יָצִיעוֹת) built against each side of the Temple of Solomon; marked (o) in the plan in the Appendix: 1 Kings vi. 5, 6. 10.

Hiph. pret. non occ. pres. יִצִּיעַ, with 7 parag. Place, strew, as a bed or couch, Is. lviii. 5; Ps. cxxxix. 8. "Et orcum mihi substernerem." Gesen. But, of this "orcus," as often remarked before, it is most probable the ancient Hebrews knew nothing. The deep and dark chambers of the grave was evidently all they meant. See my note on Job xxi. 13; xxvi. 6.

Hoph. pret. יָצַע, Been, become, strewed,

spread, as a couch, Is. xiv. 11; Esth. iv. 3, al. non occ.

יצק, v. pres. יצק, יצק (for יצק), once, 1 Kings xxii. 35. **יצק**, **יצק**. Constr. immed. of thing, med. **יצק**, **יצק**. (a) *Pour out*, as water, blood, oil. (b) *Fuse*, as metals. (a) Gen. xxxv. 14; Lev. viii. 15; ix. 9; xiv. 26; Num. v. 15; 2 Sam. xiii. 9; 2 Kings iii. 11, i. e. *served, waited on*; iv. 4. 41, &c. (b) 1 Kings vii. 46; 2 Chron. iv. 17; Exod. xxv. 12; xxvi. 37; xxxvi. 36; Job xxviii. 2, &c. Hence, meton., (c) *Firm, unyielding*, as any thing molten (cogn. **יצק**), Job xxxviii. 38. See my note, xli. 15, 16.—Metaph. Ps. xli. 9. In sign. (a), Is. xlv. 3, applied to the spirit. Josh. vii. 23, i. q. **יצק**.

Infin. **יצק**, Exod. xxxviii. 27.

Imp. **יצק**, 2 Kings iv. 41. **יצק**, Ezek. xxiv. 3.

Part. pass. **יצק**, Job xxviii. 2, &c.

— pl. **יצקים**, 1 Kings vii. 24; f. **יצקה**, aff. **יצקה**, *Its being fused*, Ib. pl. **יצקות**, 1 Kings vii. 30.

Hoph. **היצק**, pres. **היצק**, *Be, become, poured out, suffused*. Metaph. Ps. xlv. 3;—Lev. xxi. 10; Job xxii. 16.

Part. **היצק**, **היצק**, 1 Kings vii. 16. 23. 33. Sign. (c) Job xi. 15; xxxvii. 10; xxxviii. 38.

— f. aff. **היצקה**, 2 Chron. iv. 3. **היצקה**, more properly, **היצקה**. Pih. as Gesenius has observed, 2 Kings iv. 5. *The pouring out*, &c.

— pl. **היצקות**, Zech. iv. 2, noun of instr. lit. *pourers out, canals, tubes, or spouts*, perhaps.

יצר, pl. non occ. Aff. **יצרו**. See v. following. *Formation, imagination, figment* (metaph.) of the mind. Often with **מחשבות**, **לב**, Gen. vi. 5; viii. 21; Deut. xxxi. 21; 1 Chron. xxviii. 9; xxix. 18; Hab. ii. 18; Ps. ciii. 14; Is. xxvi. 3, **יצר** **קמחו**, *a (well) sustained imagination* (thought). Thou wilt keep, &c., i. e. grounded on thy support, Ib. xxix. 16, **היצר** **אמר** **ליצרו**, or, *a thought, imagination* (of man) *say to his Maker*, &c.

יצר, pres. apoc. Kal. r. **יצר**.

יצר, v. pres. **יצר**, **יצר**, aff. **יצרו**.

Synon. **יצר**, Arab. **يَصْر**, *factum*.

Cogn. **יצר**, r. **יצר**, *condidit*. Syr. **יצר**, *arclavit*; **יצר**, *imago*. Constr. immed.

it. med. **יצר**, **יצר**, for; **יצר**, on, against; **יצר**, from; **יצר**, in. *Form, fashion, make*, Gen. ii. 7, 8. 19; Is. xxvii. 11; xxix. 16; xliii. 21; Jer. i. 5; Amos iv. 13; Hab. ii. 18, &c. Metaph. 2 Kings xix. 25; Ps. xciv. 20.

Part. **יצר**, **יצר**, pl. constr. **יצרו**, Is. xlv. 7. 9; Ps. xciv. 9. Aff. **יצרו**, &c., Is. xlix. 5, &c. Metaph. Jer. xxviii. 11. See under **יצר** above. Applied to God, artificer, &c., as the context shall determine.

— pass. pl. m. aff. **יצרו**, lit. *things formed, members*, Job xvii. 7, only. Comp. Ps. cxxxix. 16.

Niph. **יצרו**, pres. non occ. *Became, was, formed, made*, once, Is. xliiii. 10.

Puh. pret. pl. **יצרו**, i. q. Niph. Metaph. perhaps, Ps. cxxxix. 16, only.

Hoph. pres. **יצרו**, i. q. Niph., Is. liv. 17, only.

יצת, v. pret. non occ. pres. f. **היצת**, pl. m. **היצתו**, for **היצתו**, f. pl. **היצתה**. Constr. med. **יצת**, of obj. or instr. (a) *Burn*, Is. ix. 17. (b) *Be set on fire, burnt*, Is. xxxiii. 12; Jer. xlix. 2; li. 8.

Niph. f. **היצתה**, pres. non occ. *Be, become, set on fire, burning*; it. *burnt*, 2 Kings xxii. 13. 17; Jer. ii. 16; ix. 9. 12; xlvi. 19; Neh. i. 3; ii. 17.

Hiph. **היצתה**, pres. apoc. **היצתה**, pl. **היצתו**. Constr. immed. instr. med. **יצת**, obj. it. **יצת**; it. **יצת**, instr. **יצת**, obj., 2 Sam. xiv. 31: it. immed. obj., Jer. li. 30: i. q. Kal, if not causative of it, Jer. xi. 16. 1st pers. pret. **היצתה**, Jer. xvii. 27; xxi. 14; xxxii. 29; 2 Sam. xiv. 30. *היצתה*, Kethiv, read **היצתה**. See Keri. Lam. iv. 11; Josh. viii. 8. 19, &c.

Part. **היצתה**, Ezek. xxi. 3, only.

יצת, m. pl. **יצתים**, constr. **יצתים**. Seg. fm.

יצת. Arab. **وَقْب**, *fovea in monte, vel saxo, in quo stagnat aqua*. I. *Wine*—, or *oil-vat*, so placed under the press as to receive the wine, or oil, when expressed from the fruit. Lxx. *ἰπολύμυον*, Joel ii. 24; iv. 13. Hewn out of a solid stone, apparently; hence v. **יצת**, Is. v. 2. Comp. Jer. ii. 13; 2 Chron. xxvi. 10:—and the term **יצת**, rock, i. e. stone, Job xxix. 6. See my note. Not that it was a mere well dug in the earth, or cavity in the mountain rock, as Gesenius will have it. Num. xviii. 27. 30; 2 Kings vi. 27; Zech. xiv. 10, &c. II. Job xxiv. 11. *The trough, or cistern*, in which the grapes were trodden, or bruised for the press. Aff. **יצת**, pl. **יצתים**.

יָקַד, v. pret. non occ. pres. יָקַד, יָקַד.
Arab. **مَقَدٌ**, *accensus fuit ignis*. Syr. **مَقَب**,
id. Constr. abs. it. med. יָעַד, even to. *Burn*
as fire, Deut. xxxii. 22; Is. x. 16.

Infin. יָקַד, Ib.
Part. f. יָקֻדָה, Is. lxxv. 5.
Hoph. pres. יִקְדֵךְ. Constr. med. יָ, it. יָעַל,
on; יָעַל, even to. *Become, be made, burning*,
Lev. vi. 2. 5, 6; Jer. xv. 14; xvii. 4, al.
non occ.

יָקַדָה, f. r. יָקַד, constr. יִקְדֵה. *Burning*,
once, Dan. vii. 11. Chald.

יָקַדְתָּ, and יָקַדְתָּה, part. f. r. יָקַד.
Heated, burning, Dan. iii. 6. 11. 15. 17. 20,
21. 23. 26, al. non occ. Chald.

יָקַדְתָּ, f. constr. (With an Euphonic
Dagesh.) Arab. **يَقْبُذَةٌ**, *præcepti admissio*.
Cogn. **وَقْدَةٌ**, *paruit dicto*. *Obedience*, Gen.
xlix. 10; Prov. xxx. 17.

יָקַדְתָּ, Infin. v. יָקַד.

יָקַדְתָּ, m.—pl. non occ. r. יָקַד. Arab.

יָקַדְתָּ, r. **قَامٌ**, *constitit, erectus fuit*. “*Quic-
quid (in terra) vivit,*” says Gesenius. But
neither does the context nor the primitive
usage of this word justify this. *Whatever
has been raised, made to exist*, or the like, as
men, beasts, birds, trees, herbage, flowers,
edifices, &c., is clearly comprehended in
both, Gen. vii. 4. 23; Deut. xi. 6, only.

יָקַדְתָּ, and יָקַדְתָּ, m.—pl. יָקַדְתָּ, r. יָקַד.
Arab. **وَقَيْشٌ**; whence, **مَيْقَاشٌ**, *forcipes*.
Castell. *One who snares birds, a fowler*, Ps.
xci. 3; Prov. vi. 5; Hos. ix. 8; Jer. v. 26,
al. non occ.

יָקַדְתָּ, and יָקַדְתָּ, r. יָקַד, which see.

יָקַדְתָּ, m. r. יָקַד, once, Jer. xxxi. 20.
Dear, precious, honoured. Def. Chald. יָקַדְתָּ,
Ezra iv. 10.

יָקַדְתָּ, f. *Grave, of great import*, Dan.
ii. 11, only.

יָקַדְתָּ, v. pres. f. יָקַדְתָּ. Cogn. יָקַדְתָּ. Arab.

יָקַדְתָּ, *cecidit, concidit*. Conj. ii. *afflixit
exercuitque malis*. I. *It fell, became dislo-
cated*, the thigh joint, Gen. xxxii. 26. II.
Fall away from,—of the mind,—affections.

Constr. med. יָקַד, from, by, יָקַדְתָּ, Jer. vi. 8;
Ezek. xxiii. 17, 18, al. non occ. See יָקַדְתָּ.

Hiph. pret. aff. יָקַדְתָּ, once, 2 Sam.
xxi. 6. Constr. יָ, pers. ב, in. *We will
cause them to drop, fall*, i. e. hang them;
pres. aff. יָקַדְתָּ, *they hang them*, Ib. 9.
Gesenius finds “*palo afflixit,*” empaled,
here; but on no ground beyond that of mere
fancy.

Imp. יָקַדְתָּ, Num. xxv. 4.

Hoph. part. pl. m. יָקַדְתָּ, *Persons hanged*,
2 Sam. xxi. 13, only.

יָקַדְתָּ, v. pres. only, יָקַדְתָּ, once, יָקַדְתָּ,
Gen. ix. 24. Constr. abs. it. med. יָקַדְתָּ. Arab.

יָקַדְתָּ, *evigilavit, excitatus, fuit*. Cogn.

יָקַדְתָּ, *fregit; it. fracta fuit cervix*. *Awake
from sleep*, Gen. xxviii. 16; xli. 4. 7. 21;
Judg. xvi. 14. 20; 1 Kings iii. 15; Ps.
lxxviii. 65; Hab. ii. 7; Gen. ix. 24.
מִיַּיִנוּ —, *from his wine*, i. e. from his sleep
brought on by wine.

יָקַדְתָּ, m. Seg. fm. יָקַדְתָּ, pl. non occ.—

יָקַדְתָּ, f. Seg. fm. יָקַדְתָּ, pl. יָקַדְתָּ.—
Syr. **مَدْمُونَةٌ**, *gravitas, honorabilitas*.

Arab. **وَقَرٌ**, *gravavit; gravis moribus fuit*.

Weight, preciousness, value; honour, glory.
Applied to persons or things, m., Jer. xx. 5;
Ezek. xxii. 25; Prov. xx. 15; Job xxviii.
10; Ps. xxxvii. 20; xlix. 13. 21; Esth.
i. 4; vi. 6, &c. Aff. יָקַדְתָּ, Fem.
1 Kings v. 31 (17); vii. 9—11; Is. xxviii.
16; Zech. xiv. 6, al. non occ. Chald. יָקַדְתָּ,
def. יָקַדְתָּ, once, יָקַדְתָּ, id., Dan. ii. 6; iv. 27.
33; v. 18. 20; vii. 14.

יָקַדְתָּ, m. pl. יָקַדְתָּ. Constr. sing. יָקַדְתָּ.

יָקַדְתָּ, f. pl. יָקַדְתָּ, as in יָקַדְתָּ above: and
to this fm. are those plurals referred by
Gesen., &c. *Precious, dear; honourable,
glorious*, of persons or things, Job xxviii. 16;
Ps. xxxvi. 8; cxvi. 15; Prov. i. 13, &c.
Hence, *rare, scarce*, 1 Sam. iii. 1. Pl.,
Lam. iv. 2. Fem., 2 Sam. xii. 30; 1 Kings
x. 2. 10, 11; 2 Chron. iii. 6; ix. 1. 9. 10;
Prov. vi. 26, &c.; Ps. xlv. 10: pl. aff. with
Dagesh euphonic, and prep. ב. *בְּיָקַדְתָּ*,
among thy honourable women.

יָקַדְתָּ, v. pres. יָקַדְתָּ, Constr. abs.
it. med. יָ, in; יָקַדְתָּ, by; יָ, pers. *Be, become
prized, valued*, of person or thing,
1 Sam. xviii. 30; xxvi. 21; 2 Kings i. 13

14; Is. xliii. 4; Zech. xi. 13. אֲשֶׁר יִקְרָא, in which I was prized, valued, by them, ironically, Ps. xlix. 9; lxxii. 14; cxxxix. 17, al. non occ.

Hiph. Hiph. pres. 1st pers. אֶקְרֶה. Constr. immed. med. קָרָה. Lit. make precious. Meton. Rare, scarce, Prov. xxv. 17; Is. xliii. 12, only.

קָרָה, r. קָרָה, which see.

קָרָה, v. קָרָה, pl. קָרָה, Gram. art. 188. 3. Constr. med. קָרָה, Jer. l. 24; Ps. cxli. 9, al. non occ. Snaring, taking as a fowler. See קָרָה.

Part. pl. m. וּקְרָה, Ps. cxxiv. 7.

Niph. נִקְרָה, 2d pers. pres. נִקְרָה. Constr. abs. it. קָרָה, instr. Be, become, taken, ensnared as a bird, Is. viii. 15; xxviii. 13. Metaph. Deut. vii. 25; Ps. ix. 17; Prov. vi. 2, al. non occ.

Puh. Part. m. pl. וּקְרָה, i. e. the ground-form of the pret., applied as if a participial noun (מִיקְרָה), Gram. art. 182. 2, Eccl. ix. 12.

קָרָה, see r. קָרָה.—it. קָרָה, Hiph. of do.

קָרָה, m. constr. קָרָה, pl. קָרָה, constr. קָרָה.—

קָרָה, f. constr. pl. non occ.—

Participial noun (Gram. artt. 155. 5. 6; 192). Fearing, (a) God; or (b) man; mostly with pronouns, and hence equivalent to the verb, as in the Syriac. Constr. immed. it. abs. it. med. קָרָה, קָרָה, with Infin., Gen. xlii. 18; Deut. xxv. 18; Judg. vii. 6; Eccl. viii. 13; Jer. xxvi. 19; Jonah i. 9:—the word, &c. (a) of God, Exod. ix. 20; Prov. xiii. 13. In constr. קָרָה אֱלֹהִים, fearer of God, Gen. xxii. 12; Job i. 8, &c. Pl., Exod. xviii. 21; Ps. xv. 4, &c. — of his name, Mal. iii. 20. Comp. 16. — an oath, Eccl. ix. 2. — the sword, Jer. xlii. 16. (b) — of man, Gen. xxxii. 12; Deut. vii. 19; xx. 8. Constr. distinct. קָרָה לְבָב, 1 Sam. xxiii. 3, abs., Jer. xlii. 11, &c.; Eccl. ix. 2. Fem., Prov. xxxi. 30. Aff. קָרָה, קָרָה.

קָרָה, it. קָרָה, r. קָרָה.

קָרָה, v. pres. קָרָה, קָרָה. Arab. cogn.

קָרָה, præ metu attonitus fuit; קָרָה, timidus fuit. Constr. abs. it. immed. it. med. קָרָה, קָרָה, with Infin. it. for, קָרָה, in. Fear (a) God, (b) man, (c) thing. (a) Lev. xix. 14. 32; xxv. 17. 36; 1 Kings xviii. 3, &c. (b) Gen. xix. 30; xxvi. 7; xli. 3; Judg. vi. 27; vii. 3; viii. 20; 1 Kings i. 50, &c. (c)

1 Sam. xiv. 26; Ps. cxix. 120; Deut. xxviii. 58; Ps. xxiii. 4; lxxxvi. 11; Is. xxxvii. 6, &c. קָרָה, irreg. קָרָה, Josh. iv. 24, by error of the copyists, no doubt.

Infin. קָרָה, with ל, קָרָה, for קָרָה, Josh. xxii. 25; 1 Sam. xviii. 29.

— it. קָרָה, f. constr. קָרָה. Aff. קָרָה, &c., Deut. iv. 10; v. 29; Gen. xx. 11; 2 Sam. xxiii. 3; Jer. xxxii. 40, &c. Meton. True religion, as consisting of the fear of God, Ps. xix. 10; Job iv. 6; xv. 4, &c.

Imp. קָרָה, pl. קָרָה, Prov. iii. 7; Josh. xxiv. 14, &c. The ק partaking, in some degree, of the character of the letters אהוי, takes the () in the pl. here, with the first, rather than the second letter of the word. Not unlike this is the analogy of Gram. art. 73.

Niph. pret. non occ. pres. once, קָרָה, 2d pers. sing., Ps. cxxx. 4, Thou art to be feared, revered.

Part. קָרָה, pl. non occ. (m.) applied to (a) God, (b) man, or (c) things. Fearful, f. קָרָה, pl. קָרָה, aff. קָרָה, terrible, (a) Exod. xv. 11; Ps. xlvi. 3. Constr. distinct., Gram. art. 225. קָרָה עֲלֵיךָ, terrible (in frequent, reiterated) operation. Comp. Exod. xv. 11; Deut. x. 17; Neh. i. 5, &c. — the name, i. e. person, of God, Christ, i. q. מִלְאֲךְ יְהוָה, Judg. xiii. 6, to whom this epithet is applied: מִלְאֲךְ יְהוָה, Ib. vr. 13. 15, 16. 18, קָרָה. Comp. Is. ix. 5;—and here vv. 22, 23;—Mal. i. 14; Ps. xcix. 3; cxi. 9, &c. (b) Is. xviii. 2. 7, &c. (c) — day of God, i. e. of his marvellous works, Joel ii. 21; iii. 4; Mal. iii. 23. — place in which God appeared, Gen. xxviii. 17. — God's works generally, Exod. xxxiv. 10; Ps. lxvi. 3;—xlv. 5, הוֹרֵךְ נִקְרָה יְמִינְךָ, for הוֹרֵךְ, thy right hand shall teach thee, i. e. instruct people what thou art, by thy doing wonders, wonderfully. See Is. lxiv. 2. Similar phraseology is that in Eph. iv. 20, ὑμεῖς δὲ οὐχ οὖτως ἐμάθετε τὸν Χριστόν; Ps. lxxv. 6; cvi. 22, &c.

Pih. pret. pl. aff. קָרָה, They made, caused, me to fear, 2 Sam. xiv. 15, pres. non occ.

Infin. aff. קָרָה, To make me fear, Neh. vi. 19. קָרָה, 2 Chron. xxxii. 18, al. non occ.

Part. pl. m. מִקְרָה, Neh. vi. 9. 14, al. non occ.

קָרָה, for קָרָה, r. קָרָה, apoc. pres. Hiph.

קָרָה, see v. קָרָה.

קָרָה, v. pres. קָרָה, apoc. קָרָה, in pause, קָרָה,

it. f. יָרַד, not in pause, Lam. iii. 48, by mistake of the copyists probably. Arab.

وَرَدَ, descendit in stomachum humor. Æth.

ⲘⲗⲔ: descendit. Cogn. וָרַט, præci-

pitem dedit. Constr. abs. it. med. יָרַד, על, ה

parag. לָרַחַם, בָּ, in, to; לָכֶנֶן, לְ, Infin. it. to,

place; מֵכֶן, מֵ, from; מֵמָּוֶה, it. immed. elliptically.

Descend, of things animate, and inanimate,

from a higher place, state, &c., to a lower,

either properly or conventionally, Gen. xxiv.

16. 45; Exod. ii. 5; Josh. xvii. 9; 1 Kings

xviii. 40; Is. xlii. 10; Ps. cvii. 23; Ezek.

xxvii. 29; Ruth iii. 3. 6; 1 Sam. ix. 27;

2 Kings vi. 18. — from a metropolis, as

usually built on elevated places, Gen. xii.

10; xxvi. 2; xlv. 3; 1 Sam. xiii. 20;

xxiii. 6. See Auth. Vers., xxv. 1; xxvi. 2,

&c. Hence the usage of the New Test., go

up to Jerusalem, John vii. 8; Acts xv. 2.

— of rivers, rain, &c., Deut. ix. 21; Ps.

lxxii. 6; Num. xxxiv. 11, 12; Josh. xviii.

13. — of tears, Lam. i. 16; iii. 48; Jer.

ix. 17, &c. — of the day declining, Judg.

xix. 11; but here we have יָרַד, for יָרַד, if it

is not the Infin. of יָרַד, or a derivative of

יָרַד, or יָרַד. — of men, beasts, or things, to

death, ruin, &c., Ps. lv. 16; Job vii. 9; xvii.

16; xxxiii. 24; Is. xxxii. 19; xxxiv. 7;

Deut. xx. 20; xxviii. 52; Zech. xi. 2.

Metaph. Deut. xxviii. 43.

Infin. abs. יָרַד, Gen. xliii. 20. Aff. יָרַדְי,

Ps. xxx. 4. Keri.

— it. f. יָרַד, Gen. xlvi. 3.

— it. f. יָרַד, Deut. xxviii. 52; Num. xi. 9,

&c. Aff. יָרַדְתִּי, &c., Ps. xxx. 10, &c.

Imp. יָרַד, Exod. xix. 21, ה parag., Gen.

xlvi. 9; in pause, יָרַד, 2 Kings i. 9, &c.

— pl. יָרַדוּ, Gen. xlii. 2, &c.

— f. יָרַד, Is. xlvii. 1, &c.

Part. יָרַד, יָרַד, pl. יָרַדִּים, יָרַדִּים, Judg. ix.

36, 37; 1 Sam. x. 8, &c. Constr. יָרַדְי, Ps.

cxv. 17, &c.

— f. יָרַדָה, יָרַדָה, pl. יָרַדוּת, Lam. i. 16; Eccl.

iii. 21; Prov. v. 5, &c.

Hiph. יָרַדְתִּי, יָרַדְתִּי, pres. יָרַדְתִּי, apoc. יָרַדְתִּי,

יָרַדְתִּי, it. med. יָרַדְתִּי. Constr. immed. it. med. יָרַדְתִּי,

יָרַדְתִּי, מֵמָּוֶה, מֵ, from; מֵ, על, on; מֵ, אֶל, instr. מֵ,

מֵ, מֵ, to; ה parag. Make descend, bring down, cast

down, &c., of persons or things, Gen. xlv.

13; Josh. ii. 18; 2 Kings xvi. 17; Is. x.

13; xliii. 14; lxxiii. 6; Ezek. xxxiv. 26;

Lam. ii. 10; Ps. lxxviii. 16; Prov. xxi. 22,

&c. Once, 1 Kings vi. 32, יָרַדְתִּי (for יָרַדְתִּי =

יָרַדְתִּי; compensating the loss of the י, by [-]).

Phrr. שָׁאוּל — “in orcum,” says Gesenius—to

the grave, however, is all that is meant,

1 Sam. ii. 6; and Ezek. xxxi. 16. שָׁאוּלָה —

id. Ps. lv. 24, לְבֵיטָר שְׂחָה, to the pit of destruc-

tion. Comp. Ezek. xxviii. 8. 1 Kings

ii. 9, הוֹדֵדְתָּ אֶת שֵׁבִיבוֹ בָּרוּם, bring thou down his

grey hair with blood to the grave. Comp.

Gen. xlii. 38; xlv. 29; Ezek. xxvi. 20;

Lam. ii. 18, בְּנִחַל דְּמָעָה —, tears as a stream.

Gen. xxiv. 18, בְּיָדָהּ עֵלְיָדָהּ —, her pitcher on her hand,

Gen. xxiv. 18. רִירוֹ אֶל-זָקְנוֹ —, his saliva on his

beard, 1 Sam. xxi. 14.

Infin. הוֹדֵדְתִי, Gen. xxxvii. 25. Aff. הוֹדֵדְי,

Ezek. xxxi. 16.

Imp. הוֹדֵדְתִי, Exod. xxxiii. 5, &c.

— pl. הוֹדֵדְתִי, Gen. xliiii. 11.

— f. הוֹדֵדְתִי, Lam. ii. 18.

Part. מוֹדֵדְתִי, 1 Sam. ii. 6; 2 Sam. xxii. 48.

Hoph. הוֹדֵדְתִי, pres. 2 pers. הוֹדֵדְתִי. Be

brought down, lowered, Gen. xxxix. 1; Num.

x. 17; Is. xiv. 11. 15; Zech. x. 11; Ezek.

xxxi. 18.

יָרַדְתִּי, m. in mere narrative, generally

with the article, הַיַּרְדֵּן, The Jordan, r. יָרַד,

cogn. יָרַד. Syr. رَوْدَانٌ, lit. runner, river.

Pers. رَوْدَانٌ, proceed, go. Where رَوْدَانٌ, for

رَوْدَانٌ, is the root. So the German, Rhyn,

Rhein, from the v. rinnen, as Gesenius has

observed, Gen. xiii. 10, 11; xxxii. 11, &c.

In Job xl. 23, for any large river, as many

have thought; but this has resulted from a

mistaken view of that place. See my notes.

As well might the Euphrates be taken for

any large river. “Quod sane,” says

Gesenius, “scriptorem in Palæstina degen-

tem prodit.” But, has any writer of

Palestine ever used the word יָרַדְתִּי, in this

loose sense? No such thing. And, could

no writer out of Palestine speak of the

Jordan? Surely any one on the east side of

that river might speak of it just as naturally

as one on the west could.

יָרַדְתִּי, see r. יָרַדְתִּי.

יָרַדְתִּי, v. pres. 1st pers. pl. aff. יָרַדְתִּי, once,

Num. xxi. 30. Gesenius gives יָרַדְתִּי; but it

never occurs. Æth. ⲘⲗⲘ: projectus

fuit. Arab. وَرِي, affectit lasitve eum in

pulmone; وَرِي, ignem scintillasve emisit.

Constr. immed. it. med. يَرِدْ, in, لْ, for. (a)

Cast out, shoot, send forth, armed force, the

lot, arrows, stones, &c., Exod. xv. 4; 1 Sam.

xx. 36, 37; Josh. xviii. 6; Prov. xxvi. 18; 2 Chron. xxvi. 15, &c. (b) *Cast, lay*, as a foundation, Job xxxviii. 6; Gen. xxxi. 51.

Infinitive absolute, יָרָה, Exod. xix. 13. With לְ, יָרָה, 2 Chron. xxvi. 15, it. יָרָה, Ps. xi. 2; lxiv. 5.

Imp. יָרָה, 2 Kings xiii. 17.

Part. יָרָה, pl. יָרָה, *Casting forth*; pl. archers,—Prov. xxvi. 18; 1 Chron. x. 3; 2 Chron. xxxv. 23. In Hos. vi. 3, כְּמַלְקוֹשׁ, יָרָה, as the former rain sprinkling the earth; but this is by no means well founded. Much better take יָרָה here, as in Hiph. i. q. כְּיָרָה, i. e. *causing the earth to send forth, shoot out, &c.*, an expression very suitable to the rain supposed to fall immediately after the sowing of the seed. Comp. Deut. xi. 14; Jer. v. 24, where it also occurs. In Prov. xi. 25, יָרָה, often classed with this word, ought evidently to be read יָרָה, or יָרָה, Hoph. or Niph. יָרָה, *Shall be, become, watered, satiated.* Arab. cogn. رَزِيَ, *satiavit, irrigavit.* Syr. ܝܪܝܐ, *madefactus fuit.* Æth. ረዕዮ: id.

Niph. pres. יָרָה, *Shall be shot*, Exod. xix. 13, al. non occ.

Hiph. pres. יָרָה, apoc. יָרָה. Constr. immed. it. med. לְ, בְּ, אֵל, מֵעַל, i. q. Kal. (a) *Cast forth, shoot*, as arrows, rain, &c. (b) *Put forth*, as instruction, i. e. *teach, instruct.* (a) Job xxx. 19; 1 Sam. xx. 20; 2 Sam. xi. 20; 2 Kings xix. 32; Is. xxxvii. 33; 2 Kings xiii. 17; Ps. lxiv. 4. 8; 2 Chron. xxxv. 23: rain, Hos. x. 12; as the context seems to suggest; but (sign. b) *teach*, is perhaps also intended, by a play on the word not unusual with the prophets. יָרָה, Prov. xi. 25, is usually put under Hiph., but see under the Part. above, Joel ii. 23; Ps. lxxxiv. 7. Part.

(b) *Teach, instruct*, Exod. iv. 12. 15; 1 Sam. xii. 23; 1 Kings viii. 36; Ps. xxv. 8; Job xxvii. 11, &c.

Infinitive absolute, (b) Gen. xlvi. 28, &c. Aff. הוֹרָה, Exod. xxiv. 12.

Imp. aff. הֲרִיץ, Job xxxiv. 32, &c.

— pl. הוֹרִיץ, Ib. vi. 24.

Part. מוֹרֵה, pl. מוֹרֵה, (a) 1 Sam. xx. 37; xxxi. 3, &c. (b) Job xxxvi. 22; Is. xxx. 20, &c. Aff. מוֹרֵה, מוֹרֵה.

יָרָה, with הָ rad. once, pres. pl. יָרָה, Is. xliv. 8. Arab. وَرَّ, *pre metu attonitus fuit.* *Be astounded with fear.* Usually classed

under יָרָה, *feared.* lxx. μὴ πλανᾶσθε. Gesenius.

יָרָה, r. רָן.

יָרָה, r. רָץ.

יָרוֹק, m. once, Job xxxix. 8, r. יָרָק. *Green herb, shoot.*

יְרוּשָׁלַם, rarely יְרוּשָׁלַם, 1 Chron. iii. 5. *Jerusalem*, so called after the times of David; in whose days it became the place, in which it had been predicted God would cause his name to dwell, and which should, therefore, be the chosen place. In earlier times it was styled שָׁלַם, Gr. Σόλυμα, Gen. xiv. 18; Ps. lxxvi. 3: and יְבוּס, *Jebus*, Judg. xix. 10, &c. So that it had once both these names; which, if compounded, would read יְרוּשָׁלַם, or יְבוּשָׁלַם; and, omitting the Dagesh, as being irregular after a perfect vowel (here ו), we should have יְרוּשָׁלַם, &c., which would signify something like, *the trampling or treading down of peace*; so named, perhaps, on account of the warlike character of its ancient idolatrous inhabitants; but most unsuitably as the city, which God himself had chosen for his own. If then we take יָרָה, as a part. pass. of יָרָה above, in the sense of *founded*, i. e. *house,*

&c., we shall have the دَارُ السَّلَام, *house, mansion, of peace*, of Saadias Haggaon, i. q.

مَدِينَةُ السَّلَام, *city of peace.* Or, if we take either of the other significations of that verb, an equally suitable denomination will be the result. In this case, the transition from the old to the new name would be easy, and quickly adopted. It is true we find no such compound as that supposed above; yet this new name looks so like a compound of the two old ones, that it seems very likely to have been chosen for the purpose of intimating the existence of them both, with the altered character which this city was ever after to sustain. It is no uncommon thing, moreover, for eastern cities to receive a new name on such occasions as that mentioned above. So *Bagdad*

(باغ داد, *garden of justice*,) received the title of مَدِينَةُ الْمَنْصُور, *city of Mansur*, Abulfed. Ann. Moslem., tom. ii. 103: and, part of it, that of مَدِينَةُ السَّلَام, *city of peace*, Ib. p. 789. The dual marked by the vowels in יְרוּשָׁלַם, &c., is, in all probability, a

mere figment of the Jews. In the Chald. of Daniel and Ezra, it is still ירח, or ירחא, Dan. v. 2; vi. 11; Ezra vi. 8. Gr. Ἰεροσολήμ, and Ἰεροσόλυμα. See Anot. et Vind. Noldii. n. 791, p. 825.

ירח, m. pl. ירחים, constr. ירחיה. Arab.

ירח, mollis, ac tenuis fuit. Conj. ii. i. q.

ירח, temporis adscriptione notavit epistolam. Whence, our term era, and, as some think, year. Month of the ancient Hebrews. See under ירח. A lax description—as with ourselves—of the period in which the moon performs its revolution round the earth: time being reckoned among them, in all probability, by solar computation, 1 Kings vi. 37, 38; viii. 2; Zech. xi. 8. Pl., Exod. ii. 2; Deut. xxxiii. 14; Job iii. 6; xxix. 2, &c. Phr. ירח ימים, a month of days, i. e. its space; if small space (the primitive notion apparently) is not here meant, Deut. xxi. 13; 2 Kings xv. 13.

ירח, m.—pl. non occ. Aff. ירחך, Is. lx. 20. Concr. noun of agency. The moon, Gen. xxxvii. 9; Ps. viii. 4; civ. 19. Phr. עד ירח, i. q. עד היום, Ps. lxxii. 5. עד ירח, id. Ib. vr. 7. ירח יצא הנה, the moon gloriously proceeding on, Job xxxi. 26.

ירח, m. Chald. i. q. Heb. ירח, Ezra vi. 15.

ירח, v. pres. aff. once, ירחני, for ירחני.

Arab. ورحط, præcipitem dedit in exitum; conj. v. lapsus fuit in exitum. Precipitating into ruin, Job xvi. 11. See my note. Num. xxii. 32. ירח הרך לנגדי, ellip. for ירח את נגי, thou art lost as to way, i. e. art in a ruinous state: taking ירח as a verbal noun. Lxx. οὐκ ἀστέια ἢ ὁδός σου ἐναντίον μου.

יריב, m. aff. sing. יריבך, pl. יריבי, r. Contender, opposer, adversary, Is. xlix. 25; Jer. xviii. 19; Ps. xxxv. 1, al. non occ.

יריעה, fem. plur. יריעות, Syr. ܝܪܝܥܝܬܐ, velum tentorii. Veil, or curtain, of a tent, &c., Exod. xxvi. 1—5; xxxvi. 9; Is. liv. 2; Ps. civ. 2, &c.; Hab. iii. 7. Meton. Pavilions. Aff. יריעותי, יריעותיהם.

ירך, pres. Niph. r. רך.

ירך, c. constr. ירך, dual, ירכים. Aff.

ירכי, &c. Arab. ورك, femur, clunes.. (a)

The thigh, Num. v. 21, 22; Gen. xxiv. 2. 9; xxxii. 26. 32; Exod. xxviii. 42, &c. Phr. שוק עליך, Judg. xv. 8, leg upon thigh, i. e. wholly, Vulg. Eng. "hip and thigh." שפג אף ירכך, strike upon the thigh, in token of distress, Ezek. xxi. 17. בנה הירך, the joint of the thigh, at which it is united with the pelvis, Gen. xxxii. 33. יצא ירך יעקב, offspring of the thigh of Jacob, Exod. i. 5. On the practice of laying the hand under the thigh in making oaths, see under יד. The sword usually hung upon the right thigh, Judg. iii. 21; Ps. xlv. 4. And—as with the hand (יד)—used to designate (b) side, part, Exod. xl. 22. 24; Lev. i. 11; Num. iii. 29. 35; 2 Kings xvi. 14.

(c) Used also to designate the standard of the candlestick of the sanctuary, out of which the branches on each side proceeded, Exod. xxv. 31; xxxvii. 17: "forma feminea ירכה," says Gesen. But the latter place has ירכה, with the pron. f., and nothing can be more certain than that the former ought to be so written; and so the older editions read it. The omission is, I suspect, a mere error of the press in Van der Hooght's edition, which has been carefully continued by subsequent editors; and here it has been made by Gesenius the basis of a rule! Lxx. ὁ κωνλὸς αὐτῆς. Gesenius finds "nates" signified by this word, Num. v. 21. 27. I can find no such sense there; nor does Ez. xxiv. 4, exhibit any new sense.

ירכה, f. aff. ירכהי, once, Gen. xlix. 13, dual, ירכהים, i. q. ירך, sign. (b). Side, part, quarter, Exod. xxvi. 23; 1 Kings vi. 16; Ezek. xlvi. 10. In all which Gesenius gets from "nates, clunes"—which are groundless—"pars postica," &c., which is equally so. In Ps. cxxviii. 3; Jon. i. 5; 1 Sam. xxiv. 4; Is. xiv. 15; Ezek. xxxii. 23, he finds "partes postrema," "penetralia," &c., for all which there is not the least ground whatsoever. And so of Is. xxxvii. 24; Judg. xix. 1. 18, &c., which, whether they have such signification or not, must depend on the circumstances of the context. See Exod. xxvi. 23; xxxvi. 28; Ps. xlvi. 3, &c., where such qualifying words are given.

ירכה, f. Chald. i. q. Heb. ירך. The thigh. Aff. ירכחה, Its thigh, generically, thighs, Dan. ii. 32. Where Gesen. again finds "clunes!" Theod. oi μῆποι.

ירע, r. רעה, or רעע.

ירע, v. pres. ירע. Constr. abs. it. med. ל, pers. ב, in. Cogn. רע, רעע. Arab. **وَرَع**, *timidus*, it. *debilis fuit*. Be in afflicted, evil, condition; grieved, pained, Is. xv. 4. נִשְׁטוּ לוֹ ירעה לוֹ, lit. his soul was to him afflicted; he possessed it in evil plight. "Contremiscit ei." Gesen. But nothing intimating fear or trembling is to be found here, Neh. ii. 10. ירע להם רעה גדולה, it afflicted them (with) a great evil, Gen. xxi. 12; Deut. xv. 10; 1 Sam. i. 8; Job xx. 26. See my note. — of the evil eye, Deut. xxviii. 54. 56.

ירק, m. pl. non occ. Arab. **وَرَق**, *frons folium*. Syr. id. **وَرَق**, *frondes avulsit*; **وَرِق**, *fronduit arbor*. The primary notion seems to have consisted in *throwing, shooting, out*. See ירע, and ירה; hence applied I., to green herbs, as shoots out of the earth; II. to spitting, as shot out of the mouth. Æth. **ፀፂፑ**: *spuit, expuit*. Freshness, greenness, i. e. *herbage*, as grass, Gen. i. 30; ix. 3; Num. xxii. 4; Ps. xxxvii. 2; Is. xv. 6. — produce of trees, Exod. x. 15. In the last instance, *fruit* is evidently meant; examine the previous member: whence it should seem, that *greenness* is not necessarily meant by this word.

ירק, m. constr. ירק, pl. non occ. Fresh, green, herb, Deut. xi. 10; 1 Kings xxi. 2; 2 Kings xix. 26; Is. xxxvii. 27; Prov. xv. 17. Syr. **ܘܪܩܐ**, *olus*.

ירק, v. pres. non occ. Cogn. ריק, ריקק. ריק, sign. ii. above. Spit, — בִּפְּיִי, in the presence of —, Num. xii. 14; Deut. xxv. 9. See my note on Job xxx. 10.

Infin. ירק, Num. l. c.

ירקון, m. pl. non occ. See ירק above: whence, **ፀፂፑ**: *expuit*: hence, meton. Syr. **ܘܪܩܐ**, *attenuatus est, macruit*, i. e. from, casting, throwing, out, we have the notion of *exhaustion*; thence, *wasting, &c.*

Syr. **ܘܪܩܐ**, *pallor*. Arab. **يِرْقَان**, *rubigo*; mostly with **يِرْقَان**. *Wasting, blasting*; perhaps (a) *the smut* in corn, Deut. xxviii. 22; 1 Kings viii. 37; Amos iv. 9; Hag. ii. 17. (b) *Withering, wrinkling, wasting*, in the face, Jer. xxx. 6. Aquila, **ικρέφω**. Ixx. **ὠχρα**, *ικτερον, ανεμοφθορία*. Theod. **ὠχρι-**

ἀσει. "Smut, or *ustilage*" (in corn), when the distempered ear comes out of its covering formed by the blades, looks *lank* and *meagre*; the common, and immediate covering of the grains, are in this case so very *slight* and *thin*, that the black powder is seen through them," &c. Rees's Encyclop. sub voce. I quote this to show how exactly the description of the disease agrees with the etymology given above. The *yellowness, &c.*, of the Greek and other translators, gave a name of this disease formed on other considerations. The "*rubigo*," of Pliny is evidently of this sort. H. N., lib. xviii. 44.

ירקון, m. pl. fem. ירקון, redup. of ריק. Lxx. **χλωρίζουσα, χλωρότητι**. Arab. **رُقَارِق**, *ensis multo fulgore*. Greenish, or yellowish, occurring with **אַמְדָם**, *shining, bright*, is, most likely, its true meaning. It is one of the symptoms of *the leprosy*, Lev. xiii. 49; xiv. 36, i. e. of the *lepra vulgaris*, which is thus described. "The *lepra vulgaris* shews itself in small reddish (**אַמְדָם**), and *shining* (**יִרְקוֹן**) elevations of the cuticle. These patches . . . are surrounded by a red border." Again, on the progress towards a cure. "The scales being farther and farther removed, a circle of red shining cuticle . . . appears within the original patch," &c. Rees's Encyclop. sub voce. Applied to gold, Ps. lxviii. 14, al. non occ.

ירש, v. pres. ירש. Constr. abs. it. immed. it. med. יָרַשׁ, עָרַשׁ, אָרַשׁ. Arab.

وَرِث, *hereditate accepit*. Syr. **ܘܪܫܐ**, **ܘܪܫܐ**, id. (a) *Possess, inherit, succeed in possession*: and, meton. (b) *Dispossess* others, supposing *possession* thus to have been obtained: hence, by a further meton., (c) *Be, become poor*: of person or thing, Num. xxvii. 11; Deut. vi. 18; xii. 29; Ib. xix. 1; xxx. 5; xxxi. 3: **וְרִשְׁתָּ**, it. **וְרִשְׁתָּם**, Ib. iv. 1, &c., taken from the Arab. **وَرِث**, perhaps, Gram. art. 188. 28, note; Ps. lxix. 36, &c. Pres. Gen. xv. 8; xxii. 17; Ps. xxxvii. 9, &c. (b) Deut. ii. 12. 21. 22; ix. 1; xi. 23, &c.

Infin. **וְרִשָּׁה** (for **וְרִשְׁתָּה**), Lev. xx. 24, &c. Aff. **וְרִשְׁתָּה**, &c., Gen. xxviii. 4; xv. 7; 1 Kings xxi. 16, &c. It. aff. **וְרִשְׁתָּה**, Judg. xiv. 15.

Imp. parag. **וְרִשְׁתָּה**, Deut. xxxiii. 23.

Imp. ירש, Deut. i. 21; in pause, ירש, Ib. ii. 24, &c.

— pl. ירשו, Deut. i. 8, &c.

Part. pres. יורש, Gen. xv. 3; Deut. xviii. 14.

— pl. יורשום, Deut. xii. 2, &c. Aff. יורשתי, Jer. xlix. 2.

— f. יורשה, Num. xxxvi. 8, only.

Niph. pres. ירש, sign. (c) above. *Be, become, poor.* Cogn. ירש, Gen. xlv. 11; Prov. xx. 13; xxxiii. 21; xxx. 9, al. non occ.

Pih. pres. ירש, Gesen. "*pauperem reddidit*," Deut. xxviii. 42. But the things here mentioned are the fruits of the country: how these can be made poor I cannot see. They may be *taken in possession*, and that it is perhaps the intention of the writer to say. Hither Gesenius also refers. יורשתי, Judg. xiv. 15. How, then, are we to account for the prefixed ל? He says the Infinitive would be יורשה. It is true this would be an Infinitive of this verb; but it is not certain, nevertheless, that the other word is not also an Infinitive, as more Infinitives than one are often found with verbs: and, as the construction requires that this be considered as an Infinitive, I take for granted that it is so.

Hiph. יוריש, pres. יוריש; apoc. יורש. Constr. immed. abs. it. med. ירש, ירשתי. (a)

Make, cause, to possess, succeed in possession, Num. xiv. 24; Josh. viii. 7; xvii. 12; Judg. i. 19; Job xii. 26; 2 Chron. xx. 11, &c.

(b) *Dispossess, drive from possession*, Exod. xxxiv. 24; Num. xxxii. 21; xxxiii. 52; Deut. iv. 38; Judg. xi. 24; Job xx. 15; 1 Sam. ii. 7. (c) *Make poor*, 1 Sam. ii. 7. Meton. *Desolate*, Num. xiv. 12, &c.

Inf. יורש, once, יורש, Judg. i. 28; Deut. iv. 38; Josh. iii. 10, &c. Aff. יורשו, Num. xxxii. 21; Judg. ii. 23.

Part. מורש, Deut. xviii. 12, &c. Aff. מורשם, Deut. ix. 4.

ירשה, f. pl. non occ. *A possession*, Num. xxiv. 18, only.

ירשה, f. (for יורשה. Part. pass. lit. *thing possessed*), constr. ירשה. *A possession*, Deut. ii. 5. 9. 19; Judg. xxi. 17, &c. Aff. ירשתי, ירשתי, ירשתי.

ישם, v. i. q. שום, pres. only, 1st pers. parag. אשכח, Judg. xii. 3. Kethiv. See Keri. Gen. xxiv. 33. יישם, or ישם, Kethiv. Keri. ישם, Ib. l. 26. יישם.

ישראל, m. compd. The name given to Jacob on the occasion of the angel's wrestling

with him (Gen. xxxii. 29. Comp. Hos. xii. 5), intimating the esteem in which he was held by God. Arab. سُرور, *elatio gloriæ*

et nobilitatis; it. سُرَاة, *superior pars, &c.*—

of Heb. ישר, *Prince, leader*; and אל, *God, Prince of God.* Comp. ישרה, Gen. xi. 20. Hence, he was, after Abraham, the head of God's chosen people, and bore this name as a voucher that, as he had prevailed with the angel, so should he with men, ויקם ישרים הוי"ל. Hence, too, Exod. iv. 22, "*Israel is my son*," &c. Hence, the *true Israelite*, ἀληθῶς Ἰσραηλίτης, John i. 48. Comp. Rom. ix. 6; Is. xlix. 3; Ps. lxxiii. 1, &c.; is God's adopted child (Eph. i. 5); reigns with Christ (Rom. v. 17, &c.); and, through him, is more than a conqueror (Ib. viii. 37). Under the New Covenant, to be called by a *New Name*, Is. lxii. 2. Comp. Jer. xxxiii. 16; Acts xi. 26; χρηματίσαι τε πρώτων... τοὺς μαθητὰς χριστιανούς. Where χρηματίσαι is evidently to be taken in the sense of *made known by revelation*, as in Heb. xii. 5. See Sehlesner. Lex. N. Test. sub voce. By this name of *Israel* was the whole nation, by meton., afterwards called: but, as the house of Judah became very prominent in the days of David, and a sort of division took place between him and the family of Saul, the terms *Judah* and *Israel* were adopted by the followers of them respectively. See 2 Sam. ii. 9, seq. Again, in the days of Rehoboam (1 Kings xii.), this was likewise done by the adherents to the House of Solomon and of Jeroboam, which continued to the Babylonian captivity. After that time the terms *Israel* and *Judah* were used of the whole nation.

ישראלי, m. patronym. of ישראלי, 2 Sam. xvii. 25, &c.

ישראליה, f. id., Lev. xxiv. 10.

יש, and ישר. According to some, אש, 2 Sam. xiv. 19; Mic. vi. 10: but this may be read אש. Whence ישרה. An indeclinable word. Seg.—Cogn. ישש. See ישש, — ישרה, fm. פשר, Gram. artt. 74; 150. Arab. v. وشي, *progenie multiplicati, &c.* See my

note on Job v. 12. وشاء, *opulentia.* Cogn.

أشي, شي, آسي, res, &c. Syr. آسم. Chald. איה, *est, sunt.* Cogn. Heb.

אִשָּׁה: אִשָּׁה. In all which, *existence, real being*, thence *substance, firmness, wealth, &c.*, have resulted as secondary significations. Abstr. or sort of Infinitive, (a) *existing, being*, propr. *existence* (opp. רָפָה, אֵין), the logical copula being understood, Gen. xxviii. 16; xxxix. 4, 5, 8; Deut. xxix. 17; Ruth i. 12; iii. 12; Lam. i. 12, &c. With pl. 2 Kings ii. 16; Ezra xiv. 44; 2 Chron. xvi. 9, &c. The following are idioms, אִשָּׁה לְאִשָּׁה, if (there) *exists, as to you*, i. e. with you (the will) *for burying, &c.*, i. e. putting the case that you are not averse. Comp. 1 Kings ii. 16, &c.; Gen. xxiii. 8. לְאִשָּׁה, *he exists, is, to*, as in the Latin, *est mihi, tibi, &c.*, for *habeo, &c.*, Eccl. iv. 9; viii. 6, &c. אִשָּׁה פְּחַדְךָ, 1 Sam. xxi. 4. אִשָּׁה וְאִשָּׁה, *it is, yea it is*, 2 Kings x. 15. אִשָּׁה וְאִשָּׁה, *but eyes really exist!* i. e. blind people, having eyes nevertheless, Is. xliii. 8. אִשָּׁה אֲהָבָה, *the lovers of substance*, i. e. real wealth, Prov. viii. 21. Comp. xxiii. 18. With וְ, *were, existed*, Job xvi. 4; Num. xxii. 29. וְאִשָּׁה, *and it is, because that, &c.*, Num. ix. 20, 21. אִשָּׁה, *Is there?* Gen. xxiv. 23, &c. אִשָּׁה, Eccl. ii. 13. Aff. אִשָּׁה, lit. *thy being, existing*—thou art, Judg. vi. 36. אִשָּׁה, Gen. xxiv. 49. אִשָּׁה, with single parag. נ, Gram. art. 235. Arab. note. Comp. Deut. xxxi. 10, where the single נ is found in other cases, Deut. xxix. 14; Esth. iii. 8, &c. See also the "Lexicon particularum," &c., of Christian Koerber, attached to that of Noldius, p. 21, seq.

אִשָּׁה, v. pres. אִשָּׁה. Arab. **سَلِيْتُ**, *salit*.

In the dialect of the Himyarites, *sit*. Syr. **سَلِمَ**, id. Constr. abs. it. immed. it. med. מְדוּחָ לְ, עָם, פָּחַח, לְ, מֶן, עַל, אֶל, בֵּין, אֶצֶל, אֶת, &c. (a) *Sit, remain, dwell, reside*, 1 Kings i. 46; ii. 12; 2 Kings xiii. 13, &c.;—Lev. xiv. 8; 1 Kings xi. 16; 2 Sam. vii. 1, &c.—Gen. xiii. 12; xix. 29; Judg. v. 17; 1 Sam. xxvii. 11, &c. (b) By *sitting*, as by *rising up*, the performance of certain actions generally, is sometimes meant. See Ps. cxxxix. 2; Deut. vi. 7. Pec. for judgment, rule, Zech. vi. 13; Ps. ix. 5, 8; lxxx. 2; xcix. 1; cxxii. 5; Is. xiv. 13; xxxvii. 16. Hence, (*as*) *a king*, Ps. xxix. 10. — *a purifier*, Mal. iii. 3, &c. — *chief*, Job xxix. 25. — as in ambush, to waylay, Ps. x. 8; xvii. 12; Job xxxviii. 40 (xxxix. 2); Jer. iii. 2. — in distress, ruin, weeping, &c., Is. iii. 26; xlvi. 5; Job ii. 13. — in idleness,

quiet, prosperity, &c., Is. xxx. 7; xxxii. 18; Jer. xxii. 23. See Gram. art. 194. 13; Jer. l. 12; Zech. xiv. 10, &c.

Metaph. of things, Gen. xlv. 24; Ps. xxii. 4. *Inhabiting the praises, &c.*, rather, *but thou remainest, continuest, holy; or, remainest (the) holy one;* (object, proprietor) *of the praises of Israel*. Aq. Sym. Theod. ὕμνος. lxx. ἔπαινος: reading אֲהַלֵּךְ, sing. probably. By meton. *praise*, for *object of do*. Comp. Jer. xvii. 14. We may, too, take אֲהַלֵּךְ, as a pl. of excellency.

Inf. abs. אִשָּׁה, 1 Sam. xx. 5. אִשָּׁה, Deut. i. 6, &c. Aff. אִשָּׁה, אִשָּׁה, &c., Ps. cxxxix. 2; xxxiii. 14, &c.

Imp. אִשָּׁה, Gen. xx. 15, parag. ה, אִשָּׁה, Ib. xxvii. 19, &c. With י, rel. אִשָּׁה, Ps. cxliii. 1.

— pl. אִשָּׁה, Ib. xxii. 5, &c.

F. אִשָּׁה, Ib. xxxviii. 11, &c.

Part. אִשָּׁה, אִשָּׁה, pl. אִשָּׁה, constr. אִשָּׁה, Gen. iv. 20; Num. xxxiii. 55; Gen. xix. 25, with aff. regularly.

— f. אִשָּׁה, Lev. xv. 23.

— pl. אִשָּׁה, 1 Sam. xxvii. 8.

Niph. אִשָּׁה, pres. non occ. *Be, become, inhabited*, Jer. vi. 8; xxii. 6; Ezek. xxvi. 19; xxxvi. 10.

Part. f. אִשָּׁה, Ezek. xxvi. 17, &c.

— pl. אִשָּׁה, Ib. xxxviii. 12.

Pih. pl. m. pret. אִשָּׁה, *They shall make, cause, to remain*, Ezek. xxvi. 4.

Hiph. אִשָּׁה, pres. אִשָּׁה, אִשָּׁה, apoc. אִשָּׁה, אִשָּׁה, *Make, cause, to sit, dwell, reside, in, with; inhabit*, 1 Sam. ii. 8; 1 Kings xxi. 9; Ps. lxxviii. 7; cxiii. 7; Ezek. xxxvi. 33; Is. liv. 3.

Inf. אִשָּׁה, 1 Sam. ii. 8: with rel. אִשָּׁה, Ps. cxiii. 8.

Imp. אִשָּׁה, Gen. xlvii. 6.

— pl. אִשָּׁה, 1 Kings xxi. 9.

Part. אִשָּׁה, Ps. lxxviii. 7: with rel. אִשָּׁה, Ps. cxiii. 9.

Hoph. אִשָּׁה, pres. אִשָּׁה. *Made, caused, to dwell, &c.*, Is. v. 8; xlv. 26, al. non occ.

אִשָּׁה, r. אִשָּׁה.

אִשָּׁה, propr. name; i. q. אִשָּׁה, usually: but this may fairly be questioned, i. q. Gr. Ἰησοῦς, r. אִשָּׁה. Arab. **وَسِعَ**, *ampla fuit* res, opposed to **ضَمَّ**, *straitness, &c.* Generally, *Saviour*; αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν, Matt. i. 21. The fm. is that of a pres. answering to the σώσει of the angel: lit. *He shall save*: of the ground fm. אִשָּׁה, Gram. art. 189. 6. אִשָּׁה,

for ישן, which would be the full form. It is not strictly, therefore, i. q. ישן, although the general sense differs not essentially. It occurs, Neh. viii. 17, &c., for Joshua, &c. Hence—

ישן, f. constr. ישן, pl. ישן, r. ישן. And with ה of unity ישן. See ה, (b) p. 145, above. Lit. amplitude, space; thence, meton., Freedom, safety, salvation. With ה of unity, or pl. singular, great, salvation, Exod. xiv. 13; xv. 2; 1 Sam. xiv. 47; 2 Sam. x. 11; Job xiii. 16; Ps. cxviii. 14. 21, &c. With ה of unity, Ps. iii. 3; lxxx. 3; Jonah ii. 10. Pl., 2 Sam. xxii. 51; Ps. xviii. 51; xxviii. 8, &c. Metaph. ישן, He shall place salvation (as) walls, &c., Is. xxvi. 1. פונט ישן, Ib. lix. 17. Comp. lx. 18; xxxiii. 6; Hab. iii. 7. פונט ישן, springs, fountains, of salvation, Is. xii. 3. ישן, for our singular, perfect, salvation, Ps. lxxx. 3. Aff. ישן, ישן, &c. Pl. and ה unity, have no aff.

ישן, m. once, Mic. vi. 14. Aff. ישן. Arab. وشح, sequior, et imbecillus. Cogn. وشح, induit fasciam, &c.; it. cogn. وشيكة, vilior sequiorque hominum turba. Baseness, hypocrisy. Sym. και διαφθερεῖς εἰς τὰ ἐντός σου. lxx. και συσκοτάσει ἐν σοί. Syr. ܘܫܚܝܢܐ, et dysenteria. Targ. ܘܫܚܝܢܐ, in infirmitatem. The writer evidently means, that, because there is something like an evil disease within, nothing eaten will satisfy. Gesenius's etym. وحش, is indirect, and his interpretation supplies a weak and frigid tautology: viz. "fames," hunger.

ישן, r. ישן. ישן, v. Kal non occ. Hiph. pres. ישן, apoc. ישן. Constr. med. ܝܢ, pers. ܝܢ, thing. Syr. aph. ܘܫܚܝܢܐ, extendit. Extend, stretch out, Esth. iv. 11; v. 2; viii. 4, al. non occ.

ישן, r. ישן. ישן, pres. Hiph. r. ישן. ישן, m.—pl. non occ. r. ישן. Syr. ܘܫܚܝܢܐ, solitudo. Any great desert, 1 Sam. xxiii. 19. 24; Is. xliii. 19, 20, &c.: pec. that of Arabia in which the Israelites sojourned under Moses, Num. xxi. 20; xxiii.

28; Ps. lxxviii. 8; lxxviii. 40; cvi. 14; cvii. 4; Deut. xxxii. 10.

ישן, f. pl. once, Ps. lv. 16. Kethiv. See Keri. Desolations. Elsewhere the name of a place.

ישן, once, ישן, 2 Chron. xxxvi. 17; pl. ישן, r. ישן. Cogn. ישן. Arab. ܘܫܚܝܢܐ, fundamentum structuræ. Synon. τὸν, ܘܫܚܝܢܐ. Old, aged, elderly, person, Job xii. 12; xv. 10; xxix. 8; xxxii. 6; 2 Chron. l. c.

ישן, r. ישן. ישן, v. pres. only, f. ישן, pl. ישן. Cogn. τὸν, ישן. Comp. ישן. Arab. ܘܫܚܝܢܐ, probra et convitia effudit in famam alterius. Constr. abs. Be, become, desolate, ruined, Gen. xlvii. 19; Ezek. xii. 19; xix. 7. Pl., Ib. vi. 6, al. non occ.

ישן, r. ישן. ישן, r. ישן. ישן, masc. plur. ישן, constr. ישן.— ישן, f.—pl. non occ.—

ישן, r. ישן. ישן, r. ישן. ישן, masc. plur. ישן, constr. ישן.— ישן, f.—pl. non occ.—

Arab. وشن, crassus camelus: hence the notion of heavy, thence sleepy. Cogn. وشن, proclivis in somnum fuit. Participial noun. Sleeping, slumbering, dozing, 1 Sam. xxvi. 7. 12; 1 Kings iii. 20; xviii. 27; Cant. v. 2; vii. 10; Dan. xii. 2; Ps. lxxiv. 65.

ישן, m.—pl. ישן } opp. ישן, ישן, } ישן, f.—pl. non occ. } Lev. xxvi. 10.

From the notion of heaviness, sleepiness, inactivity, that of age, would naturally follow. Old, of things only, Lev. xxv. 22; Cant. vii. 14; Neh. iii. 6; xii. 39; Is. xxii. 11.

ישן, v. pres. ישן, pl. ישן. See ישן above. Constr. abs. it. med. ܝܢ, in, of place; פתח, under. Sleep, slumber, doze, Gen. ii. 21; xli. 5; Job iii. 12; Ezek. xxxiv. 25; Ps. iii. 6; iv. 9; cxxi. 4; Is. v. 27; 1 Kings xix. 5; Prov. iv. 16. Metaph. — of death, immed. ישן, Jer. li. 39, &c. ישן, Ps. xiii. 4. — of inactivity, Ps. xlv. 24.

Inf. ישן, Eccl. v. 11, al. non occ. Part. ישן above. Niph. ישן, pres. non occ.—of ישן above.

Be, become, grow, old, as inhabitants of any place, Deut. iv. 25, al. non occ.

Part. נִשְׁבָּן } Grown old, dry, Lev. xxvi. — f. נִשְׁבָּנָה } 10: f. Ib. xiii: 11, al. non occ.

Pih. f. aff. pres. תִּישְׁבְּהָ, She made him sleep, Judg. xvi. 19, only.

יִשְׁבֵּן, r. שָׁב.

יִשְׁבֵּעַ, r. שָׁבַע.

יִשְׁבַּע, and יִשְׁבַּע, m. abstr. or Infin. Constr. immed. it. med. אָ. Seg. fim. יִשְׁבַּע, pl. non occ. See יִשְׁבַּע, and יִשְׁבַּע, above. Lit. amplitude, space: opp. to straitness, constriction. Meton. Deliverance, freedom, safety, salvation, Ps. xx. 7; xii. 6; l. 23; Job v. 11; Hab. iii. 12; Is. xlv. 8; lxi. 10. Particularly as derived from God: hence the phrr. אֲלוֹהֵי יִשְׁבַּע, Ps. xviii. 46: comp. vr. 3; lxi. 8; Is. li. 5. כַּנְּגַן יִשְׁבַּע, shield of thy salvation, Ps. xviii. 36. אֲלֹמֶת יִשְׁבַּע, Ib. li. 14. אֲלֹמֶת יִשְׁבַּע, Ib. lxi. 14. אֲלֹמֶת יִשְׁבַּע, I will clothe with salvation, Ps. cxxxii. 16. Aff. יִשְׁבַּע, &c. Hence the verb—

Hiph. הוֹשִׁיעַ, pres. יוֹשִׁיעַ, twice, הוֹשִׁיעַ, after the Chaldee manner, 1 Sam. xvii. 47; Ps. cxvi. 6. יוֹשִׁיעַ, apoc. יוֹשִׁיעַ, Constr. abs. immed. it. med. אָ, לְ, מִן, from; בְּ, in, by, of person, rarely of things. Deliver, set free, save, as the context shall require, Judg. ii. 18. כִּפְרָה, Ib. הַיְדֵי הוֹשִׁיעָה לִּי, my own hand hath delivered me: comp. Judg. vi. 36: Ps. xlv. 4. יְרֵאֵם, their arm, Ib. xcvi. 1. יְמִינִי, His right hand. Comp. Is. lix. 1; lxi. 9; Job xxvi. 2; 1 Sam. xxii. 2; abs., Is. xliii. 12;—Prov. xx. 22; Job v. 15. With תְּשׁוּבָה גְדוּלָה, by a great salvation, 1 Chron. xi. 14.

Infn. הוֹשִׁיעַ, 2 Sam. iii. 18. With לְ prefixed mostly, Deut. xx. 4, &c., it. Aff. הוֹשִׁיעַנִי, Ps. xxxi. 3, &c.

Imp. הוֹשִׁיעַ, Jer. xxxi. 7. With הָ parag. הוֹשִׁיעָה, 2 Sam. xiv. 4; Ps. cxviii. 25. הוֹשִׁיעָה, whence the term "Hosanna," Matt. xxi. 9, &c., pl. non occ.

Part. מוֹשִׁיעַ, Deut. xxii. 27, &c. Aff. reg. מוֹשִׁיעַ, 2 Sam. xxii. 3, &c.

— pl. מוֹשִׁיעִים, Obad. vr. 21; Neh. ix. 27.

Niph. נוֹשַׁע, pres. יִנְשַׁע, Be, become, delivered, saved. Constr. abs. it. med. בְּ, in, by; מִן, from, Num. x. 9; Deut. xxxiii. 29; 2 Sam. xxii. 4; Jer. viii. 20; xvii. 14; Is. xlv. 17. 22; Ps. lxxx. 4, 8, &c. In Zech. ix. 9, צַדִּיק וְנוֹשַׁע הוּא, righteous, and one who has been, become, saved,—i. e. prægn. has

obtained salvation,—is He, i. e. for himself and others. LXX. σώζων.

Imp. pl. הוֹשִׁיעַ, Be, become ye, saved, Is. xlv. 22.

Part. נוֹשַׁע, Zech. l. c., al. non occ.

יִשְׁבַּח, and יִשְׁבַּח, masc. Arab. يَصْبُ, يَشْمُ, يَشَبُ, يَشْفُ, Syr. ܝܫܒܚܐ. Æth. ገ.ያስጸድ: Jaspis. The Jasper stone, Exod. xxviii. 20; xxxix. 13; Ezek. xxviii. 13, al. non occ.

יִשְׁרָר, and יוֹשְׁרָר, m.—pl. non occ. Aff. יוֹשְׁרָר, Job xxxiii. 23. See my note. Cogn. יִשְׁרָר, which see, p. 60, above. Rectitude, integrity, Deut. ix. 5; Job vi. 25; Prov. ii. 13; iv. 11; Job xxxiii. 3; Ps. cxix. 7; 1 Chron. xxix. 17, &c.

יִשְׁרָר, m. constr. יִשְׁרָר, pl. יִשְׁרָרִים. Constr. יִשְׁרָרִי.— יִשְׁרָרָה, f. constr. יִשְׁרָרָה, pl. יִשְׁרָרוּהוּ.— See יִשְׁרָר above. Synon. צַדִּיק, נָקִי, opp. עָוֶה. Right, upright, righteous, true. Applied to God, man, and things, Ps. xcii. 16; xxv. 8; Deut. xxxii. 4;—Job i. 1. 8; ii. 3;—Ps. cxi. 8; cxix. 137. With the article, Deut. vi. 18; xii. 25. סֵפֶר הַיְשָׁר, the book of right, i. e. of truth. Some book written, apparently, under inspiration. The word cannot be a proper name here; if it were, the article could not have been regularly prefixed, Josh. x. 13; 2 Sam. i. 18;—Prov. xxix. 27: pl. Num. xxiii. 10; Job iv. 7, &c.; Ps. vii. 11, &c.: fem., Ezra viii. 21; Ps. cvii. 7; Mic. iii. 9; opp. עָשָׂה, 1 Kings iii. 6. Pl., Ezek. i. 23. Phrr. בְּעֵינָיו יִשְׁרָר, right in his own eyes, Judg. xvii. 6. Comp. Deut. xii. 25. 28; Prov. xiv. 12. יִשְׁרָר לִבִּי, Ps. vii. 11. הִרְבָּה, xxxvii. 14. Adv., Is. xxvi. 7. תִּפְאֵלִים... יִשְׁרָר, thou shalt rightly, truly, weigh.

יִשְׁרָר, v. pres. יִשְׁרָר, pl. יִשְׁרָרוּ, once. See יִשְׁרָר above. Constr. med. בְּ, יִשְׁרָרוּ, (a) Be right, upright, good. (b) Go, proceed, right, i. e. directly onwards. (a) Jer. xviii. 4; xxvii. 4; Judg. xiv. 3. 7; Hab. ii. 4; 1 Sam. xviii. 2. 26; 1 Kings ix. 12; 1 Chron. xiii. 4. (b) 1 Sam. vi. 12, יִשְׁרָרוּ, for the loss of the ' . The form (differing here from the common paradigm) is that in use among the Arabs. See the Grammars. "Maxime de via," says Gesenius: but only one

instance—the last here—occurs, and that manifestly in the sense of **ישר**.

Pih. pret. **ישרתי**, pres. **ישיר**. Constr. immed. it. med. **ל**. *Make right, good, direct.* **כל ישרתי**, *I have made wholly right, good, direct*, Ps. cxix. 128. **ורבני אשר**, *his ways will I make direct*, Is. xlv. 13. Comp. vr. 2. See Keri, Prov. iii. 6. **ישרלכת**, *proceeds straight forward*, Prov. xv. 21. See xi. 5; 2 Chron. xxxii. 30. So **ישירו**, Job xxxvii. 3, according to Gesenius: but no mark of Pih. is to be found here. See my note on the place.

Imp. pl. **ישרו**, Is. xl. 3, only.

Part. pl. m. **מישרים**, Prov. ix. 15, only.

Puh. Part. **מישר**, once, 1 Kings vi. 35. *Made direct, plain; laid flat; smooth*, perhaps. LXX. **χρυσίφ καταγομένφ**, al. non occ.

Hiph. pres. **ישירו**, used imperatively. *Be they made direct, straightforward*, Prov. iv. 25.

Imp. **הישר**, for **הישר**, where the rad. **י** is retained. The more usual form would be **הישר**. See Gram. art. 87. 1. *Make direct*, Ps. v. 9.

ישרון, m.—pl. non occ. A periphrastic name of Jacob or Israel, applied to the whole people generally, Deut. xxxii. 15; xxxiii. 5. 26; Is. xlv. 2, al. non occ. Augm. of **ישר**. See Gram. art. 168. Intensively, *Entirely, fully, right, righteous*. Comp. Num. xxiii. 21, with Ib. vr. 10, where **ישרון** = **ישר**, is evidently applied to *Israel*, **ישראל**, a word not very greatly differing from it, particularly if **שר**, and **ישר**, were originally supposed to be cognates. The **ישראל** of Gesenius is the most clumsy attempt at etymological conjecture I have ever seen from him.—So Aq. Sym. Theod. **εὐθύς**: sed “Obstare videtur, Jes. l. c.” Gesen. I think quite the contrary. If chosen by Jehovah, and, hence, is considered as his servant, this **ישרון** must have been pardoned, i. e. justified by him likewise.

ישרנה, r. **ישר**.

ישש, see **ישש** above.

ישתרה, r. **שתה**.

ישתקשקה, r. **שקה**. Hithp.

יר, Chald. i. q. Heb. **אז**. Syr. **أز**.

Aff. **ירחין**, Dan. iii. 12.

ירח, r. **רח**.

ירב, v. Chald. pret. **יריב**, **ירב**, i. q. Heb.

ירב. Syr. **أرب**. Arab. dialect. Himyar.

ירב. Constr. abs. it. med. **ב**, in. (a) *Sit*, Dan. vii. 9, 10, 26.

Part. pl. m. **ירבין**. (b) *Residing*, Ezra iv. 17, al. non occ.

Aph. **ירב**, pres. non occ. Constr. immed. pers. med. **ב**, in, of place, Ezra iv. 10, only.

ירבד, c. constr. **ירבד**, pl. f. **ירבדות**, constr.

ירבדות. Arab. **وَرْدٌ**, *palus, pavillus*. Cogn.

ירבד, *stabilis, firmus*. A pin (of wood probably, see Ezek. xv. 3) on which to hang any thing; or by which any thing may be fastened, Ezek. l. c. Is. xxii. 23—25. *Tent-pin*, Judg. iv. 21, 22; v. 26. — of the loom, Ib. xvi. 14. See LXX. **ἀργύ** above.

— of the Tabernacle, Exod. xxvii. 19; xxxv. 18; Num. iii. 37; iv. 32; Is. xxxiii. 20; liv. 2, &c. : and from the stability hence derived, metaph., *powerful and wise princes*, Is. xxii. 20—25, evidently shadowing out the person of Christ, with the decay of the former powers in Jewry. Comp. Ezra ix. 8; Zech. x. 4. — to bore a hole in the earth with, Deut. xxxiii. 14. Not a *spade*, or the like, but a sort of *pin*, such as is used by gardeners for setting potatoes, &c. Aff. **ירבדות**, **ירבתי**, &c.

ירבות, masc. pl. **ירבותים**, r. **יהם**. Arab.

ירבות, *solitarius, orphanus, fuit*; **ירבותים**, *orphanus*. Syr. **أربان**, id. *An orphan*, Exod. xxii. 21, 23; Deut. x. 18; Is. i. 17, &c. Aff. pl. **ירבותים**, **ירבותי**, Jer. xlix. 11; Is. ix. 16, &c.

ירבובת, r. **רב**. Hithp.

ירבובת, m. constr. of **ירב**, Part. of **ירב** below. *Abundance*, once Job xxxix. 8. See my note. LXX. **ποσμησ αὐτοῦ**. Syr.

ירבובת, *in multitudine montium*.

ירבובת, see **רב** above.

ירביר, m.—f. **ירביר**, once, **ירביר**—pl. non occ. Chald. r. **ירביר**. *Excellent, extraordinary*, Dan. ii. 31; iv. 33; v. 12, 14. Adv. Ib. iii. 22; vii. 7, 19.

ירביר, pres. apoc. Hithp. r. **ירביר**.

ירביר, pl. **ירבירים**, r. **ירבירים**.

ירביר, pl. pres. Niph. of do.

יָתַר, c. seq. fm. פָּקַד, pl. non occ. Syr. **ⲓⲧⲏⲗ**, *lucratus est.* Æth. **Ⲭⲏⲧⲏⲗ**: *tetendit.*

Arab. **وَاتَرَ**, id. **وَاتَرَ**, *unum post alterum pro-*

duxit, &c. Cogn. **وَاتَرَ**, conj. x. *multum petiit de re.* Hence, I. *Excellence, abundance, residue, remainder, or the rest of —*, Gen. xlix. 3. Metaph. Prov. xvii. 7; Ps. xvii. 14; Job xxii. 20. Adv. Is. lvi. 12; Dan. viii. 9: id. על יָתַר, Ps. xxxi. 24;—Deut. iii. 11; Judg. vii. 6; 2 Sam. x. 10; 1 Kings xi. 41; Joel i. 4, &c. And from the notion of drawing out as a bow, &c. Comp. Is. v. 18. II. *String, or cord*, pl. יָתָרִים, Ps. xi. 2; Job xxx. 11, see my note; Judg. xvi. 7—9, al. non occ. Aff. (I.) יָתָרָם, יָתָרוֹ.

יָתֵרָה, f. of יָתַר (I.) above. Constr. יָתֵרָה, *Abundance, excess*, Is. xv. 7; Jer. xlviii. 36, al. non occ.

יָרַר, v. Kal non occ.

Part. יָרַר, see in its place above.

Niph. נִיָּרַר, pres. נִיָּרַר, *Be left, remain.* Constr. abs. it. med. בֵּין, of; לְ, to; בְּ, in, with; אַחֲרַי, after; כְּ, as, like; עַד, until; אִתּוֹ, Gen. xxxii. 25; Exod. x. 15; xxix. 34; Num. xxvi. 65; Josh. xi. 11; 1 Kings xvii.

17; xix. 10, &c.; Dan. x. 13. Gesenius makes נִיָּרַרְתִּי, “*victoriam reportavi*,” from the Syr. Æth. *præstans, excellens fuit*: rather, *I excelled, prevailed with.* See נִיָּשַׁע above.

Part. נִיָּרַרְתִּי, pl. נִיָּרַרְתִּים, 2 Kings iv. 7; Exod. xxviii. 10, &c.

— f. נִיָּרַרְתָּ, pl. נִיָּרַרְתֶּם, Lev. ii. 3; Gen. xxx. 36, &c.

Hiph. הִיָּרַרְתִּי, pres. הִיָּרַרְתִּי, f. pause, הִיָּרַרְתִּי. Constr. abs. it. immed. it. med. עַי, בֵּין, לְ, בְּ, instr. (a) *Cause to remain, leave*; (b) *to abound, be wealthy.* (a) Exod. x. 15; xii. 10; Is. i. 9; Ezek. vi. 8: (b) Deut. xxviii. 11; xxx. 9. Gen. xlix. 4, אֶל־הִיָּרַרְתִּי. The final vowel (-) here, and in Ruth ii, 14, is nothing more than what the following י occasionally causes elsewhere; it being in some respects considered as allied to the gutturals, Gram. art. 109.

Infin. הִיָּרַרְתִּי הִיָּרַרְתִּי, Exod. xxxvi. 7; Jer. xlv. 7, &c.

Imp. הִיָּרַרְתִּי, Ps. lxxix. 11.

יָתְרוֹן, m.—pl. non occ. r. יָרַר. *Gain, profit, good*, Eccl. i. 3; ii. 11. 13; iii. 9; v. 8. 15; vii. 12; x. 10.

יָתְשָׁם, Ithp. Chald. pres. r. שׂוּם.

כ

כ, The eleventh letter of the Hebrew alphabet; and, used as a numeral, represents the number twenty, Gram. art. 4. See its etymology under כה below. On its pronunciation, see Gram. artt. 16. 47; its classification, and interchanging with other letters, artt. 23. 2; 78. 2. 5. Gesenius makes it interchangeable with even ך, as he also does ך, with ק. But no reliance can be placed on an analogy so doubtful as this, when כָּשָׁר, and כָּשֵׁר; כָּשֵׁר, and כָּשָׁר, may be shown to be derived from primitive roots, having totally different significations. See these words in Castell. And it is extremely important that we guard, in this particular, against the danger of creating too great a latitude of interpretation, which may be turned eventually to the worst possible accounts.

On the etymology, and mode of prefixing this letter, as a *particle*, to certain words, see Gram. art. 174. 2, seq.; and on its appli-

cation and force, Nold. Concord. partic. p. 349, seq., with the references there made. But, as Noldius, like Gesenius, is more diffuse than is suitable to the business of the Grammarian, I will endeavour to give such a general view of the case, as may embody all that seems necessary of their observations.

With *nouns*, then, of whatever sort, *affixed pronouns*, and *many particles*, this particle has the effect of instituting *comparison* with something signified by some other term or terms following, expressed, it may be, or implied; and thence, of pointing out *similitude, relationship*, or the like. With verbs (i. e. as conjugated in their several persons) this is never done: but, when such similitude, &c., is required, the needful is supplied, either by a separate word, or particle; and occasionally with this particle prefixed to it: as, בָּנָה, בָּנָה, &c. And, be it remembered, that, in such comparisons, &c. the things compared are supposed to be

placed *positively* in juxta-position with each other, so that the one may be substituted for the other, and considered as standing in its place: and that this holds good, whether the comparison be simple or complex, single or double, &c. Which will cover all the varieties of signification given to this particle by Noldius, as well as all the cases, proposed by Gesenius and others, as to its usages.

Examples (from Nold.) *בְּיָמֵי נְדָחָהּ*, *As (in) the days of her uncleanness, &c.*; i. e. considering her now positively as such, then &c., Lev. xv. 25. *בְּמִסְרָהּ*, *as, i. e. in the situation of a mark, Lam. iii. 12.* *בְּאֹכְלָהּ*, *as the consuming of —, i. e. supposing this positively to take place,—כֵּן, so — &c., Is. v. 24.* *בְּאֲבָנִים*, *as the stones, i. e. what the stones positively were as to number, 2 Chron. ix. 27.* — *בְּאֵינְךָ*, *as thou art not . . . so, &c., i. e. what thy ignorance is in the one case, that it also is in every other to which the comparison extends, Eccl. xi. 5.* *בְּיָוִם*, and *בְּיָוִם הַזֶּה*, *בְּיָוִם הַבָּרִיִּים*, *בְּקֶעַח*, &c., i. e. laying down the time thus specified, as that with which the comparison is made. And so in every other case, of number, measure, quantity, space, &c., which must be translated, of necessity, as the idiom of the language shall require into which the translation is made. In many places, indeed, either this particle, or some other word, is omitted by the ellipsis: and this constitutes the main difficulty, as to its use and force. When the Infinitives of verbs are used, some such word as *יִהְיֶה*, &c., seems to be omitted: as, *כְּבֹנָה הַשְּׂכִיטָה*, for *יִהְיֶה כְּבֹנָה בֹּאֵה*, Deut. xvi. 6; or, in such cases, the *event so implied* may, in its progress, be considered as constituting the leading member of the comparison. Which is, perhaps, the more simple and easy way of viewing these cases.

Gesenius finds, in some instances, a singular idiom, in which this particle is used, observed by no one, as far as he knows, before him. The following are examples: Neh. vii. 2, *כִּי הוּא כְּאִישׁ אֱמֶת*, *for he was, as a man of truth, lit. i. e. such as a man, guided solely by truth, would necessarily be.* According to Gesenius, "*quam maxime fidus.*" So 1 Sam. xi. 27, *בְּמַחֲרֵשׁ*, "*quam quietissime se gessit.*" Prov. x. 20, *בְּמִעֵט*, "*quam paucissime;*" more literally and correctly, *as little, or nothing, in value.* Is. i. 9, *שְׂרִיר כְּמִעֵט*, *a remnant (esteemed) as little;* i. e. as nothing. According to the Oriental

proverb, *הַנָּדָר כַּאֲמֵדוֹם*, *That, which is rare, is as the non-entity.* The passage is cited by the Apostle, Rom. ix. 29, and is there referred to the remnant of the true believers among the Jews of his day, which was indeed small with reference to the Jews generally; but constituted, nevertheless, the first fruits to God under the new dispensation. There is nothing important, therefore, in the remark of Gesenius: nothing of any real use, that could not have been arrived at without it, by means of the considerations offered above.

The cases, in which this particle itself is omitted, are very numerous; and, to an European reader, they often seem very abrupt. In some instances the mistakes which have originated in these ellipses have involved the most serious consequences. They require, therefore, particular attention, such as hitherto they certainly have not received. Many of the instances given as elliptical, by Noldius and others, may be resolved on other grounds* (p. 358, &c.) So far, therefore, their labour has tended rather to mislead than the contrary.

I. In all cases, then, in which something is predicated of any person, or thing, which is *naturally incongruous* with it (i. e. metaphorically), this particle, or its equivalent, must be supplied by the ellipsis, e. g. *אֱלֹהִים (אֱשֶׁר הוּא) בְּרִיבָה* — *כְּחֹלְעָה*, for *כְּחֹלְעָה הוּא וְכִי־אֵרָם הוּלְעָה*, Job xxv. 6. Ib. xvii. 14, *בְּמַבְי אֶת־הָהָר*, &c. Comp. Is. xl. 6; xli. 14, &c. And so, in all such passages, as, *I am the way, the truth, the life, the door, the good shepherd*, or God is said to be *a strong tower, light, rock*, and so on. Which, however, may also be expressed by prefixing the prep. *לְ*; due regard being had to the preceding construction; e. g. *הִיָּה לְאָב* וגו', *thou shalt be for, i. e. in the place of, a father, &c.* Comp. Is. xl. 4; xli. 15; Amos v. 7; 2 Sam. vii. 14, &c. This metaphorical usage is said, by St. Paul, to speak of things that are not, as though

* E. g., Num. ix. 16, *הִעָנָן יִכְסֶה וּפְרָאֵה אֵשׁ לְיָמָה*, *the cloud covers it accordingly (by day), and the appearance of fire by night, i. e. also covers it;* the particle of comparison consisting in the preceding *כִּי*. The *כ* need not, therefore, be supplied from the preceding context. Again, Lam. iv. 9, *שָׂדֵהָ יִנְרַח מִקְרָעִים* וגו', *since they waste away, being pierced, i. e. diseased, &c., and so of most of the rest.*

they were (Rom. iv. 17), Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. God, who makes the dead alive, i. e. representing them as such, and calls things having no existence (in nature), as though they had. Let this be carefully remembered, and many apparent difficulties connected with this subject will be easily overcome.

In this way, therefore, believers are said to be, *the sons of God, children of the Most High*, because they are also the reputed members of Christ; *He being the vine, they the branches*, and so on. In like manner, but in a much higher sense, *the child* to be born, Is. ix. 5, was to be named *Wonderful, Counsellor, Mighty God, &c.*, comp. Luke i. 35; i. e. the manhood of the Redeemer, should, by the divine unction which he should receive (John iii. 34), be put into the situation to be thus justly and truly esteemed, and believed on.* Hence, Is. liv. 5, אֱלֹהֵי כָּל־יִשְׂרָאֵל, *God of the whole*

earth shall he be called, i. e. be considered such, and that justly: and again, Ib. xl. 9, הִנֵּה אֱלֹהֵינוּ, *Behold, your God!* Hence, too, the אֱמָנֻם, *Immanuel* of Is. vii. 14, and Matt. i. 23. Comp. Zech. xiii. 7; Ps. ii. 7; cx. 1; Matt. xxii. 44, &c. Is. xi. 10, read, "*the root*," not "*a root*," with Rev. xxii. 16—*ἡ ρίζα καὶ τὸ γένος τοῦ Δαβὶδ*, i. e. the origin, *Creator*, and, at the same time, as it regards the manhood, his lineal descendant. On his revelation under the Old Test., see under רָצָה above.

Hence the usages in the New Test., *δικαίον*—*ἐνόμιον τοῦ Θεοῦ*, Acts iv. 19: *δίκαιοι παρὰ τῷ Θεῷ*, Rom. ii. 13, i. e. esteemed, reputed, as such by Him: and, therefore, really just, and thence, justified by imputation: and hence also the usage, *ἐλογίσθη αὐτῷ εἰς δικαιοσύνην*, Ib. iv. 3, &c.: whence the verb, *δικαίωω*, Ib. iii. 30: comp. 21, 22, &c. Hence may be solved a difficulty occurring in the genealogy of our Lord, Luke iii. 23, ὡς ἐνομίετο υἱὸς Ἰωσήφ, κ. τ. λ. *As he was considered, esteemed* (i. e. by the law, ὁ νόμος, whence the verb) *the son of Joseph*. He was made such by the law, which determined that man and wife (Joseph having previously legally taken Mary to wife) should be held *as one flesh* (יְהִי זָרָא וְזָרָה אֶחָד, Gen. ii. 24). Joseph, therefore, being lineally descended from David—as both the genealogies show—Mary was now legally in the same situation: and so, consequently, was the child now born of her. In all these, therefore, and all similar cases, something, having no real existence, is *reckoned and acted upon, as if it truly had*: a principle extending very far in the usages of the Hebrew language: see under אֶחָד above; it. Gram. art. 236, seq. Hence, it contains no subjunctive, or conditional, mood; every thing being put positively as a condition, and the result calculated upon accordingly. It would be endless to enumerate every sort of expression coming under this category in both Testaments. This must be left, therefore, to the industry of the student. I will now offer a few examples, in which the *incongruity* of circumstance, mentioned at the outset of this article does not appear, and yet the rule holds good.

II. In many cases in which an incongruity is not apparent, yet wherein it is evident that metaphor is had recourse to, this particle, or its equivalent, must be supplied by the ellipsis: e. g. הִנֵּה אֱלֹהֵינוּ, *this (is)*

* An equivalent to this is found variously expressed in the New Test., e. g. John xix. 7, *ἐαυτὸν υἱὸν τοῦ θεοῦ ἐποίησεν*: he laid it down that he was positively so. Comp. ch. x. 3. 6, *ὅτι εἶπον, υἱὸς τοῦ θεοῦ εἶμι*. On this principle, see Gram. art. 151. 8, with the notes; 157. 6, also with the notes. 1 Cor. i. 30, *ὅς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, κ. τ. λ.*

In determining the exegetical interpretation of such passages, great care ought to be taken; otherwise we shall be in danger of falling into blasphemy, or perhaps heathenism, on the one hand; or, into the most ridiculous fanaticism on the other. E. g., the manhood of Christ cannot be considered *really and naturally* as being the *son of God, wisdom of God, &c.*, except in the general and low sense—which is after all metaphorical—of *creature*. It was by the assumption of the manhood into the deity that this sonship, in its exalted sense, was brought about and established. He was, as man, therefore, thus *made the son of God*; put into the situation to be esteemed, considered, and believed on, as such. In the Eucharist, the bread and wine, in their proper and natural character as elements, are, as far as the purposes of faith require, spiritually taken; i. e. are metaphorically considered, as the representatives of the real and true body and blood of Christ. So, in the justification of a sinner, he is considered by God, as now holding a situation—exempt from the charge of sin—to which he had no natural right or title; but which had been secured to him by grace, through the instrumentality of faith. I have thus, at the risk of being thought tedious, deemed it my duty, so far to touch on this most essential part of the Hebrew Grammar.

the reward of —, i. e. is rendered as a reward usually is, Ps. cix. 20; Ib. cxlix. 9. הָדָר הוּא, *it is (as) glory, splendour to —*, Is. lviii. 6. הֲלִיאָה זֶה צִוּם, *is not (such as) this the fast?* See vr. 5 above. הַכְּבוֹד, Jer. ii. 7. בְּצַרְמֵל, a land (such as) Carmel, אֶרֶץ הַבְּרָמֵל, i. e. for fruitfulness. Ib. with לְתוֹרֵבָה, for an abomination, i. e. that it should be considered as such. Exod. xv. 19. הֵלְכֵי בַיַבֵּשׁ, they walked on dry land, rather (as) on the dry land. 1 Kings xxii. 11, בְּאֵלֶּה תִבְחַץ, (as) with these thou shalt butt, or push, as an ox. And so, in visions, Ib. vr. 17, רָאִיתִי אֱלֹהִים, I saw (as it were) all Israel; which is compensated in the פְּנִינִים following. So in vr. 19, where, as Theodoret has observed in other similar instances, it is not necessary to suppose that Jehovah really so appeared, but only, that such a vision actually appeared to the mind of the prophet. See my note on Job i. 6.

These ellipses, it should be observed, occasionally take place with reference to verbs, as well as to nouns; and also to verbal, and nominal sentences. With verbs, בָּאֲשֶׁר, בְּן, פֶּה, and the like, are the terms to be supplied. See under בָּאֲשֶׁר below.

Under one or other of the preceding heads—the first undoubtedly—must be classed the terms used by our Lord and his apostle, with reference to the institution of the Holy Sacrament. These are, Matt. xxvi. 26, *τοῦτό ἐστι τὸ σῶμά μου*. See also Mark xiv. 22; Luke xxii. 19. In 1 Cor. xi. 24, *τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον*, &c. It is argued here, by Romanists, from a rigidly literal interpretation of these passages, that on the occasion of the blessing mentioned, an actual and real change took place in the elements used, so that they became the real flesh and blood of Christ. Which is absurd; for, first, it is expressly said, that these elements were mere bread and wine; and no such real change is necessarily intimated in the language here used; because the thing is incongruous, on several accounts. First,—to make such addition to Christ's body and blood, which were then entire. Secondly, for his disciples to feast on his living flesh and blood, would be cannibalism; and the latter of which is expressly forbidden by the law: the former, an abomination too great to need forbidding. Thirdly, to suppose that this was instituted as a sacrificial rite, as the Romanists do, is to make it unlike all

other sacrificial rites, which were typically representative of the flesh and blood of Christ: but not presenting his flesh and blood in reality. Fourthly, to suppose that the body, said to be really broken, and the blood to be really shed, are to be considered also as really eaten and drunk, respectively, is absurd; and particularly so when the apostle tells us that, by thus eating and drinking, we commemoratively announce the death of our Lord; that is, as in the ancient sacrifices on which believers feasted, the sufferings of Christ were symbolically foretold; so in this, are those sufferings now—also symbolically—commemorated; the terms are, therefore, necessarily to be taken metaphorically.

Again, 1 Cor. xi. 25, *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἑμῷ αἵματι*. This cup is, according to the apostle—if we insist on a literal interpretation—really and truly the New Testament itself, in this place, as much as it is the real blood of Christ in the other. The cup, I say, is now the main subject of the discourse, the blood a subordinate one: which is also absurd. Apply this literal sort of interpretation now to all those passages in John vi., in which the eating of Christ's flesh and drinking of his blood is mentioned or alluded to, and the incongruity, nay, the grossness of the absurdity, will be too great to escape the ridicule of the merest rustic. E. g., the Jews really died who ate of the manna; but those who should eat of Christ's flesh and drink of his blood, should, according to this view, never so die. The intention, therefore, of the sacred writer, in every case, here, is to impress on the mind of his reader, that this bread and wine are to be considered and viewed as standing for, or representing, the real body and blood of Christ, and nothing else; which,—by taking and uniting them with his own,—are publicly to attest the believer's union with Christ; and, at the same time, his spiritual support, as drawn from Him: and hence also to attest his concurrence, and continuance, in the covenant of His grace. See under בָּרַח above. It is my intention to consider this subject more at length hereafter, in answer to Dr. Wiseman. I considered it my duty, in the mean time, to turn the attention of the student to this peculiar sort of construction, more particularly than it has hitherto been done in works of this nature. See Schleusner, under the Gr. particle *ὡς*.

This particle has the same power in the Chald., Dan. ii. 10; vi. 1; Ezra v. 7, &c.

כַּאֲשֶׁר, compd. of **כַּ** + **אֲשֶׁר**, lit. *As, like, according to, that which*, applied to thing, event, time, &c., but never to person; and to be variously translated, as the context may require, by *as, even as, just as, like as, as though; when; as much as; because, &c.* See Nold., p. 361, seq.; and, Gen. vii. 9; Num. ii. 17; Zech. x. 6; Job x. 19; Exod. xxxii. 19; Deut. ii. 16; Gen. xxxiv. 12; 1 Sam. ii. 16; Num. xxvii. 14; 1 Sam. viii. 6; Exod. xxxix. 43, &c.

It serves, with **וְ**, to mark the protasis and apodosis of hypothetical sentences, as in Num. ii. 17; Is. xxxi. 4; Judg. i. 7, &c. With a double protasis, Is. x. 10, 11. With a double apodosis, Exod. i. 12. Occasionally omitted by the ellipsis, Is. lv. 9; Jer. iii. 20; and having **וְ** in the apodosis, Amos ix. 7, &c. See Nold. p. 364.

With other words and particles, see Nold. p. 360, seq., which are generally noticed, in this work, under such words or particles.

כַּאֲמִי, m. it. constr.—pl. non occ. Syr.

כָּאֵב, *dolor*. Arab. **كَاَبٌ**, *mæror*; v.

כָּאֵב, *mæstitia et dolore languit*. *Pain*, either of the body or mind, Job ii. 13; xvi. 6; Jer. xv. 18; Is. xvii. 11; lxv. 14. Aff. **כַּאֲבִי**.

כֹּאֵב, v. pret. non occ. pres. **יִכְאֵב**, pause, **יִכְאֵב**. *Be pained*, either in body or mind, Job xiv. 22; Prov. xiv. 13.

Part. **כּוֹאֵב**, pl. **כּוֹאֵבִים**, Ps. lxxix. 30; Gen. xxxiv. 25.

Hiph. pret. aff. **הִכְאֵבְתִּי**, pres. **יִכְאֵבֵנִי**. Constr. abs. it. immed. *Cause pain, make pained*, either of body or mind, Ezek. xiii. 22.

Meton. *Make useless, ruin*, 2 Kings iii. 19. Cogn. **כָּבֵד**.

Part. **כּוֹאֵב**, Ezek. xxviii. 24.

כֹּאֵה, m. pl. **כּוֹאֵהִים**—see v. **כֹּאֵה**—with **וְ**, Keri, Ps. x. 10. See **וְזֵל** (f) above, p. 195, it. **וְזֵלְהָ**, p. 230. *Afflicted, helpless*, people, al. non occ.

כֹּאֵה, v. Kal non occ. Syr. **כּוֹאֵה**, *increpavit*. Arab. **كَاَهٌ**, *male habuit*. Cognm.

כָּאֵי, *sermone ex cruciavit*; **כָּאֵי**, *decrepitus fuit*; **כָּאֵי**, *imbecillus fuit*.

Hiph. Infin. **הִכְאֵהוּ**, *Paining, enfeebling*, the heart, Ezek. xiii. 22, al. non occ. Aquila, **ἐχειμάζετε**. LXX. **διεστρέφετε**.

Niph. **נִכְאָה**, pret. or part. *Be, become, pained, enfeebled*, Dan. xi. 30. **נִכְאָה לִבְנִי**, Ps. cix. 16, is usually given here; but, if we may rely on the vowels, **נִכְאָה**, constr. must come from **נִכְאָה**, which would rather be a noun. Still, this cannot greatly affect the sense, as the verb is, in all probability, nothing more. Gesenius places **נִכְאָה** here, Job xxx. 8, making Dagesh euphonic. It is, however, much more probably, Pih. of **כִּאֵה**,

Syr. **נִכְאָה**, *laesit*. Arab. **نَكَأَ**, *percussit*. See my note.

כַּאֲרִי, Ps. xxii. 17. See **כִּרִי**, r.

כָּבֵד, m.—pl. non occ. Æth. **ክወገጃ**: *grave esse*. Syr. **كَلْبَدٌ**, *iratus est*. Arab.

كَبِدٌ, *vir medio obesas fuit*; it. *torsit, cruciavit, &c.* *Weight*, of a burden, stone, war; *abundance*, as of carcasses. Prov. xxvii. 3; Is. xxx. 27; xxi. 15; Nahum iii. 3, al. non occ.

כָּבֵד, id. once, Is. i. 4, **עַם כָּבֵד**, *people of weight*, as of sin, i. e. grievously sinful. LXX. **πληρης**. Other vers. **βεβαρημένον**.

כָּבֵד, constr. **כָּבֵד** (of **כָּבֵד**, see the v. below), pl. **כָּבֵדִים**, pl. constr. **כָּבֵדֵי** (of **כָּבֵד**). I. *Heavy*, of pers. or thing, in either a good or bad sense. (a) 1 Sam. iv. 18. (b) *Weighty, rich*, Gen. xiii. 2. (c) *Numerous*, Gen. l. 9; Num. xi. 14; 1 Kings iii. 9; x. 2; 2 Kings vi. 14; xviii. 17, &c. (d) *Heavy, i. e. stupid, sullen of mind*, Exod. vii. 14; Prov. xxvii. 3. Of things, (e) *heavy, i. e. grievous, oppressive*, famine, &c., Gen. xii. 10; xli. 31; xliii. 1; l. 10, 11; Exod. viii. 20; ix. 3. 18. 24; xvii. 12, see note on Job xxiii. 2; 2 Sam. xiv. 26; Ps. xxxviii. 5, &c. (f) —, *dense*, Exod. xix. 16. (g) *Heavy, i. e. slow, difficult*, of utterance, Exod. iv. 10. (h) —, hence difficult to be understood, &c., Ezek. iii. 5; Exod. xviii. 18, &c. Aff. non occ.

II. *The liver*, as being the largest of the viscera. Arab. **كَبِدٌ**, *jecur*, pl. non occ., Exod. xxix. 13. 22; Lev. iii. 4, &c. Aff. **כָּבֵדִי**, Lam. ii. 11. Comp. Job xvi. 13 (and see my note), of which this passage is perhaps an imitation. **כָּבֵדִי**, Prov. vii. 23, is a similar passage.

כָּבֵד, and כְּבֹד, pres. יִכְבֹּד. See כָּבֵד above. Constr. abs. it. med. עַל, אֵל, מִן, on account of; it. than. *Be heavy*, (a) grievous, of things: sin, Gen. xviii. 20; Is. xxiv. 20. — servitude, Exod. v. 9; Neh. v. 18. Comp. Job xxxiii. 7. — war, Judg. xx. 34; 1 Sam. xxxi. 3, &c. —, the hand, variously, Job xxiii. 2; Ps. xxxii. 4; Judg. i. 35; 1 Sam. v. 6. 11. —, the ear, of hearing, Is. lix. 1. —, the eye, of sight, Gen. xlviii. 10. —, the heart, of kindness; sullen, obdurate, Exod. ix. 7. Comp. —, more than, Job vi. 4. (b) *Be grave, respectable, honourable*, Job xiv. 21; Is. lxvi. 5. So with us, person of *weight*, or, on the contrary, *light character*; this usage obtains in many languages.

Infin. כְּבוֹד, or כָּבוֹד. See כְּבוֹד, in its place below.

Part. pass. f. כְּבוֹדָה, m. non occ. *Glorious, noble, honoured*, Ps. xlv. 14; Ezek. xxiii. 41; Judg. xviii. 21. *Wealth*. Theod. LXX. ἔδδοξον: al. τὸ βάρος. The true form is, no doubt, כְּבוֹדָה; but here, as in other cases innumerable, the omission of the ו, occasioned the doubling of the כ by Dagesh, which was continued after the ו had been restored, contrary to the analogy of the language.

Niph. וְכָבֵד, pres. אֲכַבֵּד, with ה parag. אֲכַבֵּדָה, in pause, אֲכַבֵּדָה. *Be, become, honourable, glorious*. Constr. abs. it. med. בְּ, pers. Exod. xiv. 4. 17; Lev. x. 3; 2 Sam. vi. 20. 22; Is. xlix. 5; Ezek. xxviii. 22.

Infin. Aff. הִכְבִּיר, Exod. xiv. 18; Ezek. xxxix. 13.

Imp. הִכְבִּיר, 2 Kings xiv. 10.

Part. נִכְבְּדִים, pl. נִכְבְּדִים, Gen. xxxiv. 19; Num. xxii. 15, &c. Constr. נִכְבְּדִי, with Dagesh euphon., Prov. viii. 24, of waters, *abounding*: of pers., Is. xxiii. 8, &c. Aff. Nahum iii. 10, &c.

— f. pl. נִכְבְּדוֹת, Ps. lxxxvii. 3, only.

Pih. כָּבֵד, pres. יִכְבֹּד. Constr. immed. it. med. אֵרָא. (a) *Make heavy, sullen, unrelenting*, of heart, 1 Sam. vi. 6. (b) *Make honourable, honour*, Judg. xiii. 17; Is. xxix. 13; xliii. 23; lviii. 13. Pres. 1 Sam. ii. 30; Is. lx. 13; Ps. xv. 4; lxxxvi. 12; xci. 15, &c.

Infin. כְּבֹד, Num. xxii. 17. Aff. כְּבֹדָה, Ib. xxii. 37.

Imp. כְּבֹד, Exod. xx. 12, &c. Aff. כְּבֹדִי, 1 Sam. xv. 30.

— pl. כְּבֹדֵי, Is. xxiv. 15, &c.

Part. כָּבֵד, aff. כְּבוֹדוֹ, 2 Sam. x. 3; Prov. xiv. 31.

— plur. aff. יִכְבְּדוּ, 1 Sam. ii. 30; Lam. i. 8.

Hiph. הִכְבִּיר, pres. יִכְבֹּד. Constr. immed. it. med. אֵרָא, עַל, מִן. *Make heavy*, (a) grievous, 1 Kings xii. 10. 14; Is. xlvii. 6; Lam. iii. 7. —, the ear, of hearing, Zech. vii. 11; Is. vi. 10. —, the heart, sullen, unrelenting, Exod. viii. 27 (32); ix. 34. —, pronounced it to be so, Exod. x. 1. See Gram. art. 157. 6.

(b) *Make honourable, glorious*, Is. viii. 23; Jer. xxx. 19.

Infin. הִכְבִּיר, הִכְבִּיר, Exod. viii. 11; 2 Chron. xxv. 19, abs.

Imp. הִכְבִּיר, Is. vi. 10. *Pronounce hard*, Gram. art. 157. 6.

Hithp. Part. מִתְכַבֵּר, *Becoming, feigning himself, honourable*, once, Prov. xii. 9. *More happy the base* (despised person) *and* (who is) *servant to himself, than the self honouring, &c.*

כְּבֹדָה, f. once, r. כבד, Exod. xiv. 25, adv. *Heavily*; with difficulty.

כָּבֵד, v. pres. יִכְבֹּד. Arab. كَبَا, *cine-ribus tectus fuit ignis*; *fefellit igniarium non excutiens ignem*. Cogn. كَفَا, *avertit rem*;

כָּפַ, id. Syr. كَفَا, *abscondit*. Cogn.

Heb. חָפַה. Constr. abs. Lit. Kept back, concealed: thence, *Be extinguished, put out*, as fire, Lev. vi. 5, 6; Prov. xxvi. 20. בְּאֵשׁ נִכְבְּדָה הַחַיִּים, *in the lack of wood the fire is kept back*; *is extinguished*, Is. xxxiv. 10; lxvi. 24, &c. Of light, 1 Sam. iii. 3; Prov. xxxi. 18. Metaph. Of anger, 2 Kings xxii. 17. Of persons perishing, Is. xliii. 17, &c.

Pih. pl. m. כְּבֹדוּ, pres. 2d pers. הִכְבִּירָה. Constr. abs. it. immed. it. med. אֵרָא, לְ. *Extinguished, put out*, 2 Sam. xxi. 17; Jer. iv. 4, &c.

Metaph., 2 Sam. xiv. 7, &c.

Infin. כְּבוֹד, Cant. viii. 7; Ezek. xxxii. 7. Aff.

Part. מִכְבֵּד, Is. i. 31, &c.

כָּבֵד, and כְּבוֹד, m. constr. כְּבוֹד. Infin. of v. כבד above. Lit. The being heavy. Hence, meton., *Glory, splendour, majesty*, of animate or inanimate things. — of God, Ps. xix. 2; xxi. 7—9; lxxix. 9; xcvi. 8. In many instances the person of Christ, ap-

parently, Is. xxxv. 2, seq.; lxvi. 18, 19; Ezek. xxxix. 21. Synon. τού, נָ, here, or with וְיָ, Is. liii. 1, &c. — of man, Ps. viii. 6; Job xix. 9; 1 Sam. iv. 21, &c. — of things, 1 Sam. ii. 8; Is. xxxv. 2; lx. 13. *Abundance, wealth*, Ps. xlix. 17; Is. x. 3; lxvi. 12. *Multitude*, as of an army, Is. viii. 7; xvii. 3, 4, &c. Metaph. *The mind, soul* (from כְּבֵר, *the liver*, perhaps, as in לֵב in the parallel here, כְּבֵר, הֶלֶץ, &c., as being of the viscera), Ps. xvi. 9; lvii. 9; cviii. 2. In Gen. xlix. 6, *honour, glory*, as of the whole house of Israel, or true Church, seems rather to be meant, than the “*animus*” of Gesenius, which appears to me to give no distinct sense. So also, perhaps, Mic. i. 15. Comp. Is. v. 13, &c. Aff. כְּבֵרִי, כְּבֵרֵי, &c.

כְּבִיר, m. pl. כְּבִירִים. Arab. كَبِيرٌ, *magnus. Mighty, powerful, great*, of pers. or thing, Job xv. 10. כְּבִיר מֵאֲבִיךָ יָמִים, *greater than thy father as to days*; older, Ib. xxxi. 25; xxxiv. 17. 24; xxxvi. 5; Is. xvi. 14; opp. מְעַשׂ מֵעַשׂ. —, of the wind, Job viii. 2. — waters, Is. xvii. 12; xxviii. 2.

כְּבִיר, m. — pl. non occ. Cogn. כְּבִיר, *textit.* Arab. كَفْرٌ, id. Cogn. كَفَلٌ, *stragulum. A sort of cushion, or pillow, covered or cased with goat's skin*, 1 Sam. xix. 13. 16. See Montfauc. Hexapla, Aq. μορφώματα, καὶ τὸ ἦπαρ τῶν αἰγῶν καὶ στρογγύλωμα τριχῶν. Two versions, manifestly of the same passage. See Schleusn. Lex. LXX. Vet. Test. under ἦπαρ, and στρογγύλωμα.

כְּבִיל, m. seg. fm. כְּבִילִי, pl. constr. כְּבִילֵי. Cogn. הֶבֶל. Syr. كَبْلٌ, *compes.* Arab. كَبْلٌ, id. *Foot-lock, or fetter, of iron*, Ps. cv. 18; cxlix. 8, al. non occ. See my note on Job xiii. 27. Comp. Æsch. Prom. vinct. l. 76, and the scholiast.

כִּבַּס, v. Kal non occ. Syr. cogn. كَبَسَ, Heb. כָּבַשׁ, *subegit, &c.* Cogn. כִּבַּס.

Part. m. כּוֹבֵס, pl. non occ. *Fuller, cleanser, of clothes*, 2 Kings xviii. 17; Is. vii. 3; xxxvi. 2, in the phr. שָׂדֵה כּוֹבֵס, only.

Pih. כִּבַּס, כִּבְּסָ, pres. כִּבְּסִים. Constr. immed. it. mēd. כִּבֵּי, it. abs. it. כֵּי, instr. מִן, from, of. Propr. *Wash, cleanse, clothes and the like*: not the body, for then, כִּבְּסִים is used. See Lev. xvii. 16; Num. xix. 19, &c., which

was done with כְּבֵר, Jer. ii. 22; or, כִּבֵּי, Mal. iii. 2; — Gen. xlix. 11; xiii. 6. 34. 54; xi. 28. 40, &c. Metaph. from sin, &c. Ps. li. 4. 9; Jer. iv. 14, &c. On these lustral, or baptismal, washings away of moral or legal uncleanness, see Selden, de Synedriis Veterum Ebræorum, lib. i. cap. iii.

Imp. f. כְּבִסֵּי, Jer. iv. 14. Aff. כְּבִסְתֵי, Ps. li. 4.

Part. pl. m. כְּבִסְתִים, Mal. iii. 2. Puh. כְּבִס, pres. non occ. *Be, become, washed, cleansed*, Lev. xiii. 58; xv. 17.

Hothp. Infin. הִכְבֵּס (for הִכְבִּס, Gram. artt. 185. 2; 82. 3, i. q. Puh. Lev. xiii. 55, 56, al. non occ.

כְּבָר, adv. r. כבר. Syr. كَبْرًا, *forsah, jam, olim, &c.* Arab. كَبْرًا, *annositas, &c.*; v. كَبْرًا, *excessit eum uno ætatis anno.* Expressive, for the most part, of time past. *Already, now, &c.*, Eccl. i. 10; iii. 15; vi. 10. With other particles, כֵּי כְּבָר, Eccl. ix. 7. כְּבִשְׁכֵּר, Ib. ii. 16; iv. 2. Also the name of a certain river, Ezek. i. 1, &c., i. q. רְבִיר, 2 Kings xvii. 6, &c.

כְּבָר, v. Kal non occ. See כְּבִיר above. Hiph. pret. non occ. pres. כְּבִיר. Constr. immed. *Multiplies*, Job xxxv. 16, only. Part. m. כְּבִיר, *Abundance*, Job xxxvi. 31, only.

כְּבִירָה, f. once, Amos ix. 9. *A sieve, used to separate the wheat from the chaff, or the larger from the smaller grain*; and, on this last account, so called perhaps. Aqu. Sym. κοσκίνω. LXX. λικμῶ. Comp. Luke xxii. 31.

כְּבִירָה, f. constr. כְּבִירָה, in which form only it occurs, r. כבר. *A certain measure of extent in length, but what, it is impossible to say*, Gen. xxxv. 16. See De Dieu on this place. Aquila, καθ' ὄσον τῆς γῆς. LXX. χαβραβά, Ib. xlviii. 7. LXX. κατὰ τὸν ἵπποδρομον χαβραβά τῆς γῆς; two versions apparently of the same passage, 2 Kings v. 19: where the Greek translators leave the word as they found it. See “*Hodius de Bibliorum textibus*,” &c., p. 115. The شَوَطُ الْفَرَسِ, *course of the horse*, of the Arabs, about three parasangs, according to Gesenius; but no reliance can be placed on this, as we have no means of connecting either its etymology, or its extent, with that of the Hebrew word

in question. And perhaps, after all, no positive measure is meant, but indefinitely, *some extent, some distance*, and nothing more: and this I have no doubt is the truth. And so, apparently, the Targum.

כָּבַשׁ, m. seg. pl. כְּבָשִׁים. Aff. pl. כְּבָשִׁי.—

כְּבָשָׁה, and כְּבָשָׁה, f. constr. כְּבָשָׁה, pl. כְּבָשָׁה.—

Arab. كَبَسَ, depressit. Syr. كَبَّصَ.

Heb. כָּבַשׁ, subegit. Cogn. Arab. كَبَشٌ, agnus anniculus; aries. A lamb from one to three years old; so called, perhaps, on account of its great gentleness, Exod. xii. 5; xxix. 39; Lev. iii. 7; iv. 32; xii. 6. כְּדָשָׁנָה, the young of its year; not more than a year old, Ib. xiv. 24. הַאֲשָׁם —, of the sin (guilt) offering, Num. vi. 12; vii. 17, &c. Metaph. Is. xi. 6. According to Gesen., Gen. xxi. 28, any sheep: so Simonis, Lev. iv. 32: for neither of which, however, are there any good grounds. Fem., Lev. xiv. 10; Num. vi. 14; 2 Sam. xii. 3, 4, 6: Gen. xxi. 29, 30.

כָּבַשׁ, m. once, 2 Chron. ix. 18. Syr.

كَبَّأ, compressio; كَبَّأ, scabellum. A footstool.

כָּבַשׁ, v. pres. יְכַבֵּשׁ. Constr. immed. it. med. לְ, אֶת, for, to. Cogn. כבס, τού. Reduce, subdue, humble, Jer. xxxiv. 11. 16; Neh. v. 5; 2 Chron. xxviii. 10. — force, Esth. vii. 8. Metaph., Zech. ix. 15, אֲבָנֵי יָדַי, the stones of the sling, i. e. ward them off, see יָדַי, preceding. Mic. vii. 19. עֲוֹנוֹתֵינוּ —, our iniquities, i. e. as men, who would rise up against us, Gen. i. 28, of the creatures of the earth generally.

Infin. כָּבַשׁ, 2 Chron. l. c. כָּבַשׁ, Esth. l. c.

Imp. pl. aff. כְּבֹשׁוּ, Gen. l. c.

Part. pl. aff. כְּבֹשִׁים, Neh. l. c.

Niph. f. כְּבֹשָׁה, pres. non occ. Be, become, subdued, humbled, &c. Constr. abs. it. med. לְכַבֵּי, Num. xxxii. 22. 29; Josh. xviii. 1; 1 Chron. xxii. 18.

Part. pl. f. כְּבֹשָׁה, Neh. v. 5, al. non occ.

Pih. כָּבַשׁ, once, 2 Sam. viii. 11, i. q. Kal, if not causative. Aquila, Sym. ὑπέταξεν. LXX. κατεδυνάστευσεν.

כְּבָשִׁי, masc. — plur. non occ. Arab.

كَبَسَ, accendit ignem. Gesen. cogn. Syr.

كَبَّصَ, strinxit, contraxit. Probably the large ovens, kilns, or furnaces, in which

bricks, &c. were burnt in Egypt: in which ore or metals were fused, according to some. Hence, differing from כָּבַשׁ, Gen. xix. 28; Exod. ix. 8. 10; xix. 18. See LXX. The point of the expression, perhaps, consists in this, that the gain derived from the labour of the Israelites, should be more than equalled by the diseases made thus to originate from the ashes of the brick-kilns.

כָּר, masc., plur. כָּרִים, r. כָּר. Arab.

كَدَّ, angustia; mortarium; كَدَدٌ, difficilis puteus, cujus aqua magno labore hauriri debet. Gr. κάδος. Lat. cadus. A sort of Earthen jar, or vessel, used for drawing water out of wells, Gen. xxiv. 14. 16. 18. 20. 43. 45. Carried usually on the shoulder, by persons of station, Ib. vr. 15; 1 Kings xviii. 34; Judg. vii. 16: — liable to be broken, Eccl. xii. 6. Also used for holding flour, 1 Kings xvii. 12. 14. 16. Aff. כָּרָה, כָּרָה.

כָּרָה, f. Chald. Lying, false, r. Heb. כָּר, which see, Dan. ii. 9, only.

כָּרָה, see r. כָּר below.

כָּרִי, see יָרִי.

כָּרִי, see יָרִי.

כָּרָה, masc. — plur. non occ. Arab.

כָּרָה, ingens rubedo. Chald. כְּרֹדִין, Calcedonius. Castell. Some precious stone, probably the Ruby, Is. liv. 12; Ezek. xxvii. 16, only. Sym. καρχηδόνιος.

כָּר, non occ. whence, perhaps, as a root, the terms כָּרִי, and כָּרִי. See this last in its place below.—

כָּרָה, m. augm. fm. כָּרָה, Gram. art. 154. 10, pl. non occ.—only twice, Is. xxii. 18; xxix. 3. It has of late been usual to take this word as compd. of כָּרָה, as, or like, a ball, or sphere; which is any thing but suitable to the context in either case. In the first, there is a parenthesis—not usually observed—which should be read thus, vr. 17, הִנֵּה יְהוָה מְשַׁלְּחֶךָ עַל מַלְאָכָה גְּבֹרָה... אֶל-אֶרֶץ בְּרִבְתַּי יוֹמִים וְגו', Behold, Jehovah (is) casting thee out (about to do so) as the casting out of a warrior... into a land of extensive districts. The parenthesis,—And investing (in a military sense) shall invest thee; binding shall bind thee about with a binding (constriction), a warlike inclosure (כָּרָה). In the latter place, הִנֵּה יְהוָה מְשַׁלְּחֶךָ עַל מַלְאָכָה גְּבֹרָה וְגו', and I will set up (as a camp) an inclosure, investment, against

thee, and I will press upon thee, &c.: see the rest of the verse. Whence it will be evident that some warlike apparatus must be intended. See the Targum in both places. The introduction of כה, as the particle of comparison, is weak and frigid. See my note on Job xv. 24, where the probable etymology of the word will be found.

כה, Particle, adv. see under כ. It is probably a contraction of כיה, Infin. r. כיה, Gram. art. 75; further contracted into כה: of which we have a remnant in the Syr. **ܟܗܡܐ**, *naturam indidit, creavit, plasmavit*, i. q. **ܟܗܡܐ**, r. **ܟܗܡܐ**; whence כה having the same signification. (a) *So, thus, in this form, manner, or the like.* כה האמרין, *thus say ye*; כה אמר, *thus hath said, &c.*, i. e. in this manner used this form of words, giving the very words used, Gen. xxxii. 5, &c.; Gram. art. 231. 13; Nold. p. 365, seq. So, Gen. xxxi. 37, כה אמר, *place thus*, i. e. in the manner shown by the gesture of the speaker, equivalent to (b) *here.* So the Syr. **ܟܗܘܢܐ**, *here*, as opposed to **ܟܗܘܢܐ**, *there*; it being evident that **ܟܗ**, and **ܟܗܘܢܐ**, are here the principal constituents of the compounds. From the same root is the Syr. **ܟܗܡܐ**, *nimirum, scilicet.* See Lex. Syr. Michaelis, p. 412. Which must be fatal to the “כהה, contr. כה, *sicut hoc,*” of Gesenius. See also Lex. Syr. Schaaf., p. 256. The Syr. **ܟܗܡܐ**, *ne, num?* and Heb. כה, are probably descended from the same root. Exod. ii. 12, &c. With other particles, כהה, 1 Kings xxii. 20. ערהה, Exod. vii. 16; Gen. xxii. 5; Josh. xvii. 14; 1 Kings xviii. 45. It. אההה, *decrepita*; כההה, *decrepita*; Nold. in their places.

כהה, Chald. i. q. Heb. כה. (b) Dan. vii. 28. ערהה, *Thus far*, al. non occ.

כההה, f. (concr. or Participial noun of כהה, for כההה, Gram. art. 73), pl. כהההה (for כהההה). Arab. **كِبَالِيَّةٌ**, *imbecillis, languidus.*

Cogn. **ܟܗܘܢܐ**, id. **ܟܗܘܢܐ**, *decrepita fuit.* Syr.

ܟܗܘܢܐ, *exhalavit spiritum frigidum.* *Weak, languid, infirm.* Of the eyes, 1 Sam. iii. 2, עיני הההה, *his eyes began (to be, להההה) weak.* Of the mind, Is. lxi. 3, ריח הההה, *languid, infirm, mind.* Of a light, Ib. xlii. 3.

Of a disease abating, losing its virulence, Lev. xiii. 6. 21. 39, &c. Of a breach, Nahum iii. 19, אריפהה, *not weak, languid, ruinous*, i. e. vigorous, by a Litotes: but used here apparently as an abstr. if *matter*, (כההה) or the like is not omitted by the ellipsis.

כההה, v. pres. יכההה. Constr. abs. See כההה above. *Be, become, weak, languid*, of the eyes, Gen. xxvii. 1; Deut. xxxiv. 7; Zech. xi. 17; Job xvii. 7. See my note. Of the mind, or person, Is. xlii. 4.

Infin. כההה, abs. Zech. xi. 17.

Pih. כההה, pres. non occ. i. q. Kal, Ezek. xxi. 12. Gesenius places here, Lev. xiii. 6. 21. 26. 28. 56. But it is evident, from a moment's inspection, that כההה, in these places, is the mere concrete noun noticed above. The truth is, none of the Lexicographers have seen the real character of that word, and hence their mistakes, 1 Sam. iii. 13, v. active, לא כהההה, *he made them not weak*, i. e. he contributed not to abate their *violence, rapacity, &c.* See ch. ii. 15, seq. See cogn. כההה, with the etymon. Aquila, *καὶ οὐκ ἠμαύρωσεν ἐν αὐτοῖς.*

כהההה, m. Chald. pl. כהההה. Part. noun.

Æth. **ክህህ**: *puerit.* Arab. **كَهْلٌ**, *proveciore ætate fuit; plene adulta fuit planta.* Cogn. Heb. כהה, כהה, &c. *Able, adequate to any task*, Dan. ii. 26; iv. 15; v. 8. 15. al. non occ.

כהההה, m. pl. כהההה, constr. כהההה. Arab. **كَاهِنٌ**, *administrator alieni negotii; operam viro deferens in necessitate.* Castell.

The primary notion seems to have consisted in *doing the business of, or acting as a mediator for, another*: whence derived it is impossible now to say. Thence, secondarily, acting as a *priest*: thirdly, after idolatry had been introduced, as a *diviner*; Arab. *Ariolus*, i. e. *heathen priests*: and, fourthly, from their wealth and influence, Syr. **ܟܗܘܢܐ**, *beatus fuit; magnarum divitiarum (opum) possessor.* A *priest*, or secondary mediator between God and man, both under the patriarchal and Jewish dispensations, Gen. xiv. 18; xli. 45. 50; xlvi. 2; Exod. ii. 16; iii. 1; xix. 6; Josh. vi. 4; 1 Sam. xxii. 17; Ps. cx. 4. In 2 Sam. viii. 18. Comp. 1 Chron. xviii. 17; some have supposed the word to signify *minister*, in a political sense; which would be to take the usage here as

grounded on the primary notion noticed above: which to me is more probable than the opinion of Gesenius, who holds that *priests* in the true sense of that term are meant: because in that case, priests, not of the tribe of Levi, would be acknowledged. Aff. pl. כֹּהֲנֵי, &c.

כהן, Chald. def. כְּהֵנָא, pl. כְּהֵנָיָא, i. q. Heb. כֹּהֵן. See כֹּהֵן above, Ezra vii. 12. 21; ix. 16. 18, &c. Aff. כְּהֵנוּתִי. Hence the verb—

כָּהֵן, v. Pih. pres. יִכְהֵן, Dagesh being implied, Gram. art. 109. Constr. abs. it. med. ל, to; ב, in, of place; פִּתְחָה, in place of. Syr. כְּהַת, sacerdotem egit. Æth.

יִשְׂחֵד: id. Act, officiate, as priest, Exod. xxviii. 1. 3, 4. 41; xl. 13; Lev. xvi. 32; Num. iii. 4; Is. lxi. 10. כְּהֵנָהּ יִכְהֵן פָּאָר, which seems highly parenthetical; כְּהֵנָהּ, ought evidently to be construed with שִׂישׁ וגו' אֲשֵׁישׁ וגו' preceding: and הִלְבִּישֵׁנִי, or יִכְהֵנִי, with פָּאָר. It will then read thus: *I will greatly rejoice in Jehovah; my soul shall exult in my God, as the bridegroom does over the bride (comp. Ib. lxii. 5): for he hath clothed me with the garments of salvation.... (As the priest, כְּהֵנָהּ, who) officiates adornedly, i. e. in rich vestments (comp. Exod. xxviii. 41), or as the bride, &c.* This will make every thing regular and obvious, which, it is astonishing, no one has seen.

Infin. כְּהֵן, with ל, pref., Exod. xxix. 1, &c. כִּפְהֵן, Hos. iv. 6. Aff. לְכַהֵנוּ, Exod. xxviii. 1, &c.

כְּהֵנָהּ, f. constr. כְּהֵנָת, pl. כְּהֵנוֹת. Syr. כְּהֵנוֹת, sacerdotium. Arab. كَهَنُوت, id. The priesthood, or office of priest, Exod. xxix. 9; Num. xvi. 10; Ezra ii. 62; Num. xxv. 13; Josh. xviii. 7. Pl., 1 Sam. ii. 36. Aff. כְּהֵנָתִים, כְּהֵנָתִים.

כו, masc. Chald. plur. כְּוִין. Arab. كُو, fenestra; كُو, foramen magnum in pariete. Syr. כְּוִין, fenestra, once, Dan. vi. 11. Windows; casements.

כּוֹבֵעַ, m. constr. כּוֹבְעִים, pl. כּוֹבְעִים, i. q. cogn. קוֹבְעַ. Syr. مَكْبُوت, pileus. Arab. قُبَّاع, mensura magna, &c.; قُبَّاعَة, calyx florum. Gesenius has a long note here to

show that this word partakes of the form of a segolate or abstract noun, having occasionally the accent on the ultimate, or penultimate, syllable. But, on these accents no reliance can be placed: and, after all, the vowels are irregular even on this view. But, if we suppose כּוֹבֵעַ to have been written for

כּוֹבֵעַ, or כּוֹבְעַע, as in the Arab. قُبَّاع above, and the () of the pl. to stand for the alif (ا) of the Arabic, the vowels will be regular enough. The Syr. above is formed on the same analogy. It is strange that Gesenius did not see this. *A helmet*, 1 Sam. xvii. 5; Ezek. xxvii. 10; xxxviii. 5. Metaph. Is. lix. 17. Pl., Jer. xlvi. 4; 2 Chron. xxvi. 14, al. non occ.

כּוֹחַ, v. Kal non occ. Syr. כְּוַח, adussit. Arab. كَوَّى, cauterizavit.

Niph. pres. 2d pers. sing. הִכְוִה, Be, become, burnt, Is. xliii. 2: pl. f., Prov. vi. 28, al. non occ.

כּוֹחַ, m. i. q. כּוֹחַ, Dan. xi. 6.

כּוֹנִיחַ, f. once, Exod. xxi. 25. *Burning, branding, of the body.* Synon. טוֹחַ, פִּי. Arab.

כִּי, inustio.

כּוֹכָב, m. constr. כּוֹכְבִים, pl. כּוֹכְבִים, constr.

כּוֹכְבִי. Arab. كَوْكَبٌ. Syr. כְּוַכְבִּין, stella; it. Æth. Of Arab. كَبٌّ; whence,

כִּבְבִי, pilule. Cogn. כּוֹבֵב, calix rotunda. Engl. Cup. Compd., perhaps, of

כּוֹבֵב + כִּבְבִי, and hence the () retained in the pl. abs. *Star*, Num. xxiv. 17; Amos v. 26; Gen. xxxvii. 9; Job iii. 9. Metaph. Job xxxviii. 7. See my note. Comp. Ps. cxlviii. 3; Num. i. c. Of constellations, Is. xiii. 10; Obad. vr. 4. Pl., taken as intimating multitude, Gen. xxii. 17, &c. צִמְרֵי הַכּוֹכְבִים, outgoing, i. e. rising of the stars, Neh. iv. 15. Aff. כּוֹכְבֵיהֶם, Ezek. xxxii. 7.

כּוֹל, v. Kal pret. בָּל, once, Is. xl. 12, constr. immed. obj. it. med. ב, instr. Arab.

כּוֹל, mensuratum fuit; כָּאֵל, r. כִּיל, mensuravit. Syr. كَمَّ, id. Measured.

Pih. redup. כִּכְלַל, pres. יִכְלַל. Constr. immed. it. med. אַחַר. (a) *Contain* as in a vessel, 1 Kings viii. 27; 2 Chron. ii. 5; vi.

18. (b) *Sustain*, as with provision, Gen. xlv. 11; xlvii. 12; L. 21; 1 Kings iv. 7, &c. — with firmness, Mal. iii. 2; Jer. xx. 9; Prov. xviii. 14; Ps. lv. 23; cxii. 5, &c.

Infin. בָּלַל, Ruth iv. 15, &c. Aff. בִּלְבָלָהּ, 1 Kings xvii. 4.

Part. כִּבְלַל, Mal. i. c.

Puh. pl. m. בְּלָלוּ, *Were sustained, provided for*, 1 Kings xx. 27.

Hiph. pres. יָבִיל. Constr. immed. (a) *Contain*, 1 Kings vii. 26. 38. (b) *Sustain, bear, support*, Jer. x. 10; Joel ii. 11.

Infin. הִבִּיל, (a) Ezek. xxii. 32: (b) Jer. vi. 11; Amos vii. 10.

כּוּמָז, masc. — plur. non occ. Arab.

كَمْزَة, *conglobata dactylorum massa*, i. q.

جمرة. According to some, a *Sort of golden beads*, worn about the wrists and neck of Arabian women. Diod. Sic. lib. iii. c. xliv. Strabo. lib. xvi. Others suppose it to signify a belt or girdle ornamented with such beads, or the "*baccatum monile*," of Virgil: Exod. xxxv. 22; Num. xxxi. 50, only.

כּוּן, v. Cogn. חָנַן, חָנַן. Syr. كُن, *œpuit esse*. Æth. ከሠ: *contigit*. Arab.

كُن, *fuit*. Existence seems to be the primary notion: thence *order*, &c. Kal, once, Job xxxi. 15. Aff. parag. יִבְנוּ, *formed, fashioned, set him in order*.

Niph. נָבֵן, pres. יִבֵּן. *Be, become, disposed, set in order, fixed, established*, of person or thing, Gen. xli. 32; Exod. viii. 22; xxxiv. 2; Judg. xvi. 26. 29; Ps. lxxxix. 38; ci. 7; Prov. xxv. 5, &c. Phrr. נָבֵן הַיּוֹם, Prov. iv. 18, *established (state) of the day*, i. e. full noon. Arab. قَابِضَةُ النَّهَارِ, id. Gr. σταβερὸν ἡμαρ, σταβερὰ μεσημβρία. Gesen. שָׁבַר בָּנֵן, Hos. vi. 3, *established dawn*, i. e. full day; or *true dawn*, as opposed to the *false*, i. e. الصَّحِّحُ الصَّادِقُ, opp. كَذِبُ.

الصَّحِّحُ الكاذب. *The false dawn in the East*, is a sort of premature twilight, which entirely disappears before the true dawn commences. The passage implies that the outgoing of Jehovah is clear and certain.—רוּחַ בָּנֵן, *spirit, mind, so regulated*. So Ps. lvii. 8, בָּנֵן לִבִּי, *my heart is disposed, fixed*. נָבֵן הַדָּבָר, *the matter is fixed*, Gen. xli. 32. אֶל-בָּנֵן, *for a*

fixed thing, for certain, 1 Sam. xxiii. 23; xxvi. 4: Exod. xix. 11,—הָיָה, *let them be ready*. Ps. xxxviii. 18, לְפָנַי בָּנֵן, *ready for stumbling*. Comp. Job xii. 5; xviii. 12; Prov. xix. 29. Fem. נִבְנָה, *thing fixed, established, truth, &c.*, Ps. v. 10; Job xlii. 7, 8. שְׁתֵּימָּ בָנֵן, *both breasts were fixed*, i. e. fully grown, Ezek. xvi. 7.

Imp. הִבֵּן, הִבֵּן, *Be, become, fixed, disposed, prepared*, Ezek. xxxviii. 7; Amos iv. 12.

Hiph. הִבֵּן, pres. יִבֵּן, apoc. יָבֵן. Constr. immed. it. med. אָת, obj. ל, אֵל, to, for, pers. or thing, ב, in, of place. *Dispose, prepare, fix, establish*, Josh. iv. 4; 1 Sam. xiii. 13; 1 Kings vi. 19; 1 Chron. xvi. 3; Job xxix. 7; Ps. lxxxix. 3. 5; x. 17; lxxv. 10; lxviii. 11; 2 Chron. xvii. 5, &c. Phrr. הִבֵּן לִבּוֹ, *prepared his heart*, disposed it, 2 Chron. xii. 14. הִבֵּן דְרָבָיו, *disposed (aright) his ways*, Ib. xxvii. 6. פְּלִיכָתוֹ —, *weapons of death*, i. e. deadly, Ps. vii. 14. נִסְאוֹ —, *his throne*, Ib. ciii. 19. הִבֵּן, *for*, הִבֵּן, *that he prepared*, 2 Chron. xxix. 36. See letter ה above, p. 146, (d). אָת-פָּנָיו —, *thy face*, i. e. *direct, turn it*.

Infin. הִבֵּן, הִבֵּן, Josh. iv. 3; iii. 17, &c. Aff. הִבְנִיתָ, Nah. ii. 4; Prov. viii. 27, &c.

Imp. הִבֵּן, Ps. cxix. 133; Prov. xxiv. 27, &c.

— pl. הִבְנִיתָ, Josh. i. 11, &c.

Part. מִבֵּן, Ps. lxxv. 7; Jer. x. 12, &c.

Hoph. הִבְנֵן, pres. non occ. *Be, become, disposed, prepared, fixed*, Is. xvi. 5; xxx. 33; Zech. v. 11: Nah. ii. 6, הִבְנֵן.

Part. מִבְּנֵי, plur. מִבְּנֵי, Prov. xxi. 31; Ezek. xl. 43.

Pih. הִבְנֵן, pres. יִבְנֵן. Constr. immed. it. med. ל, ב, instr. אָת, obj. עַל, עַד. *Dispose, prepare, fix, establish*, Ps. ix. 5; xxiv. 2; xl. 3; cvii. 36; Prov. iii. 19; Is. li. 13; lxii. 7; Deut. xxxii. 7, &c.

Imp. הִבְנֵן, Job vii. 8. With ה parag., Ps. xc. 17. Aff. הִבְנִיתָ, Ib.

Puh. pl. m. הִבְנִינוּ, i. q. Niph. Ps. xxxvii. 23; Ezek. xxviii. 13.

Hithp. pres. יִתְבְּנֵן, Prov. xxiv. 3: pl. יִתְבְּנֵנוּ, Ps. lix. 5: f. תִּבְנֵנוּ, Num. xxi. 27: 2d pers. תִּבְנֵנִי, Is. liv. 14. In all which places, except the first, ת is assimilated to the rad. כ, in Dagesh, Gram. art. 82. 3. Sense, i. q. Niph.

כּוּן, masc. pl. כְּבֵי, twice, Jer. vii. 18; xliv. 19. Lxx. *καὼνας*, which represents the Hebrew word merely in Greek letters. According to some, r. כָּה, thence *cakes*, as

having been exposed to heat in cooking. Gr. *πόπανον*. Gesenius takes כן as the root. Pih. פן, thence, *preparations of cookery*. It is of no importance, as to which etymon: is taken. It is not unlikely they were round flat cakes, made to represent the disk of the moon.

כוס, masc. plur.—f. כוסות. Syr. **ܕܘܫܐ**, *calix*. Cogn. **ܕܘܫܐ**, *collegit*, it.; **ܕܘܫܐ**, *loculus*. Arab. **كيس**, *crumena*. Cogn. **كوز**, lit. *coacervatio*, thence, *calix*. I. *Drinking cup*, Gen. xl. 11. 13; 1 Kings vii. 26; 2 Chron. iv. 5. Often, *full cup*, Jer. xxv. 15; Ezek. xxiii. 32; Ps. xxiii. 5, &c. Thence, metaph. כוס ישועה, Ps. cxvi. 13, *cup of great salvation*, from that used at the Paschal feast. **כוסו** —, *of his fury*. **כוסו** —, *of trembling*, Is. li. 17. 22. Comp. Ps. xi. 6; xvi. 5; lxxv. 9; Jer. xvi. 7; li. 7; Lam. iv. 21; Ezek. xxxiii. 33; Hab. ii. 16. Pl., Jer. xxxv. 5. Aff. כוסי, &c.

II. Pl. non occ. A certain unclean bird, most likely *the rough-billed pelican*, which has a sort of bag attached to the lower part of his bill. See Boch. Hieroz. ii. p. 275; Lev. xi. 17; Deut. xiv. 16; Ps. cii. 7.

כור, masc.—plur. non occ. Syr. **ܕܘܫܐ**, *fornax*. Arab. **كوز**, *fossio terræ*; **كوز**, *foculus*, aut *fornax ex luto structa*. A *furnace* for melting and refining metals; often metaph., Deut. iv. 20; 1 Kings viii. 51; Is. xlvi. 10; Jer. xi. 4; Ezek. xxii. 18. 20. 22; Prov. xvii. 3; xxvi. 21. Hence the verb—

כור, whence the pl. participial form, **כור**, once, Ps. xxii. 17 (as Chald. קום of קום, and pl. as כני, for כנים, Ps. xlv. 9), persons *Digging, piercing into, or through*. So Gesenius thinks the word may possibly be taken. Two manuscripts, however, read **כור**, for **כור**, as he also shows. He should likewise have shown—which he has omitted to do—that this really is the reading of the Masora.* It is, therefore, the authorized reading of the Jews; and no doubt can exist as to its sense. Aquila gives ἡσχυναν, which clearly shows

that he read this as a verb, and most likely this very verb; verbs signifying *digging* often implying *shame* also: see **כור**. The LXX. *ἄρουραν*, proves the same thing: and, hence, that the reading of the Masora is the true one; and also, that recourse need not be had to Gesenius's Chald. reasons for its form; the **כ** being a mere *mater lectionis*, as in קום, for **ק**, Hos. x. 14. Gesenius tells us, that the most simple interpretation would be, taking the vulgar acceptation of the terms, "*sicut leones inhiant*. s. *imminent, manibus pedibusque meis*, i. e. *omnia membra lacerare minantur*." Why, then, it may fairly be asked, is the term **כור**, introduced at all? That implying *dogs*, used just before, and again vr. 21, would have answered the purpose full as well, if this had been the sense intended. But, if the term *lion* is introduced for the greater strength, how are we to reconcile this with the notions of dividing the garments, and casting lots, as in vr. 19? Once more, Is it usual to put the hands and feet for all the members? I think not: certainly good proof of this ought to have been given. Nor are the grounds, on which "*inhiant*," and *imminent* are assumed, at all better. Nor is the assumption good, that David only is meant here. The terms just mentioned are not at all applicable to him in any case; much less are the predictions of the prevalence of true religion, with which the Psalm closes. Nor, indeed, is there any person except Christ, to which this Psalm can be fairly applied, as every candid inquirer must see. There certainly is a remarkable agreement visible between this Psalm, and the fifty-third chapter of Isaiah, which can leave no doubt on the mind of any one, that David could have been intended by neither; or, that the New Testament view of both is not the correct one.

כור, see **כור**.

כוש, m. pl. כושיים, *Patronym*. **כוש**, *Native of Cush, a Cushite*, Jer. xiii. 23; xxxviii. 7. 10. 12; pl. 2 Chron. xxi. 16.

כושית, f. Num. xii. 1, &c.

כושן, m. i. q. כוש, *Cush*, apparently, Hab. iii. 7.

כושרות, f. pl. once, Ps. lxxviii. 7; r. **כוש**. *Great prosperity, wealth*. LXX. *ἐν ἀνδρείᾳ*. Symm. *εἰς ἀπόλλυσιν*. Theod. *ἐν εὐθύτησιν*.

* Masora, on Num. xxiv. 9. See the other authorities to the same point, given on this place in Jahn's Heb. Bib.

כֹּחַתָּרַת, see כֹּחַתָּה .

כָּזַב, m. pl. כְּזָבִים . Syr. ܕܘܒܝܢܐ, *mentitus*

est. Arab. كَذَبَ, *mendacium.* The primitive notion exists in *falling short, failing, deficiency*: hence, כָּזַב, as a verb. *Non duravit; per incuriam erravit.* Conj. ii. *fefellit, vanusque fuit, &c.*; and Heb. applied to waters which occasionally fail. Comp. כָּחַר, and כָּחַשׁ. Hence Paul's lie to God's glory, Rom. iii. 7, is his inadequate * preaching of it: not his falsehood in doing so. *Falsehood, lying, something falling short of the truth,* Ps. iv. 3; v. 7; Prov. vi. 19. — of idols, Ps. xl. 5; Amos ii. 4. — false oracles, Ezek. xiii. 6. Aff. כְּזָבִים, Amos, l. c.

כֹּזֵב, v. See כָּזַב above, Kal non occ. except—

Part. כֹּזֵב, once, Ps. cxvi. 11. *Deficient, falling short, false.*

Pih. כָּזַב, pres. כְּזָבֵב, constr. abs. it. med. לְ, יָלַע, יָלַע. *Advance what is short of the truth; lie, deceive,* Mic. ii. 11; Ezek. xiii. 19; Job vi. 28; xxiv. 6; Ps. lxxxix. 36, &c. Metaph. of waters, *falling, deceiving* the expectations, Is. lviii. 11.

Infin. aff. כְּזָבִים, *Your deceiving, lying to* —, Ezek. xiii. 19.

Niph. f. כְּזָבָה, *Is, becomes, fallacious; fails,* Job xli. 1. כְּזָבָה, *thou fail; art proved deficient, false,* Prov. xxx. 6, al. non occ.

Hiph. pres. aff. כְּזָבֵנִי, *Convicts me of falsehood; pronounces me false,* once, Job xxiv. 25.

כֹּחַ, rarely כֹּחַ, plur. non occ. Arab.

כֹּחַ, r. כֹּחַ, *pugnando vicit.* Infin. כֹּחַ.

כֹּחַ, *crassities.* I. *Strength, vigour, power,* applied to things animate and inanimate. — of God, Num. xiv. 17; Job xxiii. 6; xxx. 18. — of men, Judg. xvi. 6. 30; Job xxvi. 2. Meton. Gen. xlix. 3. אָתָּה כֹּחִי, *thou art (the result of) my strength.* In much the same way of the produce of the earth, Gen. iv. 12; Job xxxi. 39. *Ability, fitness,* Dan. i. 4. *Wealth,* Job vi. 22; xxxvi. 19; Prov. v. 10. II. *A lizard,* so called from its great strength, Bochart.

* And hence the point in the term, ἐπιπίστευσεν following.

Hieroz. i., p. 1069; only, Lev. xi. 30. Aff. כָּחַר, &c.

כָּחַר, v. Kal non occ. Æth. ܕܘܒܝܢܐ :

negavit. Arab. كَحَرَّ, id. See כָּחַשׁ.

Niph. כָּחַר, pres. כְּחָר. I. *Be withholden, concealed,* Ps. lxix. 6; cxxxix. 15; 2 Sam. xviii. 13; Hos. v. 3. II. — *made useless, destroyed,* Job iv. 7; xxii. 20; Zech. xi. 9; Exod. ix. 15.

Part. f. כְּחָרָה, pl. כְּחָרוֹהוּ, ii. sign., Zech. xi. 9. 16; Job xv. 28.

Pih. כָּחַר, pres. כְּחָר. Constr. abs. it. immed. it. med. לְ, כָּן. *Keep back, withhold, conceal,* Gen. xlvii. 18; Josh. vii. 19; 1 Sam. iii. 17, 18; 2 Sam. xiv. 18; Is. iii. 9; Jer. l. 2; Ps. xl. 11; Job vi. 10, &c.

Hiph. pret. 1st pers. הִכְחָרֵנִי, pres. יִכְחֵר. Constr. immed. it. med. לְ, כָּן. I. *Hold back, conceal,* Job xx. 12. II. *Bring to nought, destroy,* as in אֶחָרָה, Exod. xxxiii. 23; Zech. xi. 8; Ps. lxxxiii. 5; 2 Chron. xxxii. 21.

Infin. כְּחָרֵהוּ, with מֵעַל, 1 Kings xiii. 34.

כְּחָל, v. once only, Ezek. xxiii. 40.

כְּחָלָהּ עֵינַיִךְ, *thou hast anointed thy eyes,* i. e.

with (الكحل), alcohol) a composition of certain black powder, for the purpose of giving more brilliancy to its expression.

Arab. كَحَلَ, *illevit stibio oculos.*

כְּחָשׁ, m.—pl. aff. כְּחָשִׁים. (a) *Deficiency; (b) failure, falsehood.* (a) Job xvi. 8; (b) Hos. x. 13; xii. 1; Nah. iii. 2; Ps. lix. 13. Hence—

כְּחָשׁ, v. Synon. כָּחַר, כֹּזֵב, *Fail, be wanting, deficient,* once, Ps. cix. 24, with כָּן, of.

Pih. כָּחַשׁ, pres. כְּחָשׁ. Constr. abs. it. immed. thing; it. med. לְ, כָּן. *Hold back, withhold; thence, fail, deceive, deny, lie,* Josh. vii. 11; xxiv. 27; Jer. v. 12; Ps. xviii. 48; lxvi. 3; lxxxix. 16;—Gen. xviii. 15. In 1 Kings xiii. 18, כָּחַשׁ לוֹ, *he lied to him,* is to be referred to מֵעַלָּהּ preceding: there being no reason for supposing that the old prophet had here recourse to falsehood. A vision had probably been afforded, in which—as in the case of Micaiah, 1 Kings xxii. 20, seq.—a spirit had been allowed thus to act upon his mind, for the purpose of trying the man of God. Applied, metaph.,

to inanimate things, Hab. iii. 16; Job viii. 18; Hos. ix. 2.

Infin. **כחש**, Zech. xiii. 4; Is. lix. 13, &c.

Niph. pres. pl. **יִכְחֹשׁוּ**, *Be, become* (convicted as), *false, liars*, only, Deut. xxxiii. 29, with **ל**.

Hithp. **יִכְחֹשׁוּ**, once, 2 Sam. xxii. 45, i. q. Niph.

כחש, m. pl. **כְּחֹשִׁים**, *Deficient, wanting, lying*, Is. xxx. 9, only.

כִּי, Particle, thus derived apparently.

Arab. **كِي**, whence **كِي**, *inustio, stigma*; i. e. *a mark*, intended pointedly to indicate something. Whence the particle **كِي**, *ut*,

ita, &c., the double letter being got rid of, in consequence of the frequency of its use, and the word itself used to excite attention to something following; as, *mark, observe*, or the like, as in our own *because*, i. e. *mark* as such; much in the manner of all imperatives, i. e. as verbal primitive nouns uttered with emphasis. In Syr. **כב**, *Ne, num?* interrogatively, and occasionally expressing doubt. In the Æth. **ከ**: is only found prefixed to the pronouns; as, **ከሆሆ**:

i. q. Heb. **אֵי**, Arab. **أَيَّ**. And, for the purpose of exciting attention, or the like, these Heb. and Arab. particles are always used. See under **אֵי**. I conclude, therefore, that **כִּי** is also a particle of this sort, and, therefore, liable to a similar diversity of sense, according to the situations in which it is found; and not unlike the Pers. **کي**, *quia, quippe, &c.* Examples: see Nold., p. 367, **כִּי בִדְרִי**, *observe, mark, in the matter, &c.*, Exod. xviii. 11, i. e. *for, because, &c.* **כִּי אָדָּה**, Deut. xxiii. 8. **כִּי זָאֵל**, Ruth iii. 9, &c. Nold. 2. "*An utrum?*" whether. **כִּי בָנִים**, Gen. xlii. 33, *mark, ye are just*, i. e. represent yourselves as such; equivalent to our *that*. 3. **אֲנֹנֹן, נֹנֵנֶה?** **כִּי הֲעָלִיתִיךָ**, *mark,—is it not so?—I have brought thee up, &c.* 4. **כִּי אֲנִי**, *omnino: surely*, Num. xxii. 33; Ruth i. 10, &c.

And so, with some slight variety, either as the terms of the context, or as the position in it of the particle, may require, in all the nine-and-twenty significations which Noldius ascribes to it. And let it be borne in mind, as noticed under **אֵי**, that, in the languages

of this family, all enunciations are *positive*; conditional, or subjunctive, or similar, expressions are formed, only by words introduced for that purpose, Gram. art. 232, seq. So much on the etymology and primitive force of this particle: let us now examine more particularly the usage and force of it.

This particle is had recourse to for two specific purposes: I.—which is not very frequent—for pointing out the first member of an hypothetical, conditional, or subjunctive sentence: II.—which is frequent—for marking the latter member of such sentence, as depending, in one way or other upon a preceding one, either expressed or implied. Examples of the first case, in which, nevertheless, relation to some preceding declaration is evident, 1 Sam. xxiv. 20, **כִּי יִרְאֶה אִישׁ בְּרִיבְרָא אִישׁ, וַיִּדְהֶה... אֶת־אֹיְבֹוֹ**, *if, or when, a man finds his enemy, &c.—so Jehovah, &c.* Exod. xxii. 22, **כִּי אִם־עָלֶךָ יִדְבֹּק אֵלַי וְגו'**, *for, when, if, he certainly cries to me, I will surely hear, &c.* Deut. vii. 17, **כִּי הָאִמֶּר בְּלִבְבְּךָ וְגו'**, *when, if, thou sayest in thy heart, &c.* In all which cases, **כִּי** is as nearly synonymous with **אֵי** as can be imagined: in some of which, indeed, it is introduced, apparently for the purpose of strengthening, — giving certainty, as in oaths,—to the protasis, or leading term of category. The precise term by which it is to be rendered by the translator, will entirely depend on the manner in which he views the whole. Examples of the second case:—these are innumerable—we can here give only a few, by way of specimen. In this case the construction of the protasis may be various: and the relation of the apodosis be various also, as being deduced from various views of the subject. Deut. **כִּי אָחִיךָ הוּא**, *for, because, he is thy brother.* Gen. xlii. 33, **כִּי בָנִים אָתָּם**, *you are just men.* 2 Kings xviii. 34, **כִּי הֲצִלוּ אֶת־שַׁמְרוֹן**, — *that, they should deliver Samaria?* i. e. imagining them to be so circumstanced as to do this. Job xxxi. 18, **כִּי בְנִשְׁעִי**, *seeing that, because that, &c., from my youth.* Num. xxii. 33, **כִּי עָקָה זַם וְגו'**, *surely, without doubt, as a consequence, I had now slain even thee.* Here **אֵי** is in the protasis, implying negation. 1 Sam. ii. 21, **כִּי־יִפְקֹד יְהוָה וְגו'**, *consequently, therefore, accordingly*, i. e. from the blessing mentioned in vr. 20, *Jehovah visited Hannah, &c.* In 1 Kings xviii. 27, it obtains, in both these usages, — **כִּי־אֲנִי הוּא כִּי־שָׁמַח וְכִי־שָׁנַח לוֹ וַיִּבְרָךְ**, *because, for, he is a God:*

put the case (i. q. אם) he is meditating, or he is pursuing, or he has a journey before him: perhaps he slumbers, (in every case) then be he excited. And so in innumerable instances which may be cited.

Gesenius labours, ineffectually, I think, in endeavouring to make this particle quadrate in every case with the Latin, *qui, quæ, quod*. Something like a similar sense may, certainly, thus be extracted from very many passages; but, the real question is, will these be genuine counterparts of their originals? It must surely be obvious to every one that they will not, because they exhibit undoubted infractions of the oriental idiom: and, as necessarily convey to the mind of the learner any thing but their true import. The principle, too, on which this conjectural mode of rendering is conducted, is most pernicious to the mind; leading it to imagine, that if a sense can be extracted, that will, of necessity, be the true sense; than which nothing can be more fallacious, e. g. Gen. iii. 19, בְּי מִפְּנֵי לֶחֶם, “*de qua sumptus es.*” (LXX. ἐξ ἧς ἐλήφθης, &c.) But, if this were the sense, the expression would be equivalent, אֲשֶׁר לָקַח מִפְּנֵי, as in vr. 23, or אֲשֶׁר לָקַח מִשָּׂם. Besides, it is evident, from the antithetic character of the construction, that this passage is intended to be considered as intimating a consequence of that which immediately precedes it; and of this, the following member also, commencing with כִּי, affords an illustration. This one instance only, is, therefore, quite sufficient to show, that, however this mode of proceeding may satisfy, or suit, certain translators and commentators, it is not that which is calculated to elicit the true sense of the original. It is true, indeed, that כִּי is a relative particle, as Dr. Gesenius affirms; still, it is by no means equivalent in its use—whatever might be said as to its origin—with the Latin *qui, quæ, quod*.

It is found in connexion with other particles, the compound then partaking of the sense of the whole, as in other combinations, as, לא אֲשַׁלְּחֶךָּ כִּי אֶבְרַכְּךָ, Gen. xxxii. 27, lit. *I send not, will not send, thee away, for surely thou shalt bless me*, i. e. until thou do so. In like manner, Lev. xxii. 6; Ruth iii. 18, &c.; Nold., p. 378, it. numm. 2, 3, 4; num. 5; Gen. xviii. 7, אִין זֶה כִּי אֶבְרַח, *this is not, for, but, surely God's house*, i. e. nothing else. So also Esth. ii. 15; Josh. xiv. 4, &c.

In 1 Sam. xxv. 34, it is in the apodosis of

a hypothetical construction. לֹא־יִבְרַח... כִּי אִם, unless thou hadst hasted, there had (not) surely remained, &c. The negative contained in לֹא־יִבְרַח, is, as it is usual, supplied by the ellipsis to the second member or apodosis. So Num. xiv. 30; 1 Sam. xxx. 17; 2 Sam. xii. 3, &c.; Nold., num. 7—9; Gen. xlvii. 18, כִּי אִם, for, but, surely, &c. So Ruth iii. 12; 1 Sam. viii. 9; 1 Kings xviii. 18; 2 Chron. xviii. 17, &c. And so, with some slight variation, all the other examples, however, compounded, as כִּי אִם לִפְנֵי, 2 Sam. iii. 13. כִּי נָם, Eccl. vii. 12; iv. 14; viii. 12, &c.; Nold., p. 380. And, p. 381, כִּי כֵן, Esth. i. 8; 1 Kings ii. 7, &c. כִּי עַל, Jer. lii. 3. כִּי עֲלֶיךָ, Gen. xviii. 5; Num. x. 31, &c.

כִּי, masc. plur. non occ. Arab. كَيْ, *inustio*, once, Is. iii. 24. *Branding*, as a mark of infamy.

כִּיד, masc. once, Job xxi. 20. Arab. كَيْد, *fraus; ira inimici, &c. Ruin, destruction.*

כִּידוֹרֵי, pl. m. constr. once, Job xli. 11, r. כּוּר. Arab. كَيْدٌ, *excussio ignis. Sparks of fire.*

כִּידוֹן, masc. — plur. non occ. Arab. كَيْدٌ, *fraus, stratagema, bellum.* Augm. ٲ, *of, or belonging to, war. Lance, or spear, a missile perhaps*, Josh. viii. 18. 26; 1 Sam. xvii. 6. 45; Jer. vi. 23; L. 42; Job xxxix. 23; xli. 20.

כִּידוֹר, m. once, Job xv. 24, r. כּוּר (fm. כִּידוֹר, for כִּידוֹר, the dagesh being compensated perhaps by a perfect vowel. Arab.

כִּידָר, *agitata fuit nubes; effudit aquam.* Conj. vii. *præceps ruit, effususque fuit in aliquem. Attack, onset.* See my note on the place.

כִּיּוֹן, m. once, Amos v. 26. Arab. Pers.

כִּיּוֹן, Saturn, Acts vii. 43, και τὸ ἄστρον τοῦ Θεοῦ ἵμων Ῥεμφᾶν (al. Ῥαιφᾶν, Ῥεφᾶν, Ῥεφᾶν, Ῥαφᾶν, Ῥομφᾶ, &c.), the Coptic

ΡΗΕΦΙ, ΡΗΦΑΠ, &c. probably an ancient Egyptian name of Saturn, Kirch. Ling. Ægypt., p. 49; Jablonsk. Opuscc. ii. p. i.; Mich. Supplem., p. 1225, seq. Gesen. The image, or symbol, of the planet

is necessarily the thing meant here. See also אֲשָׁרָה above.

כַּיִר, and כִּיר, m. pl. כַּיִרִים, and f. כַּיִרוֹת.

Arab. كَوْر, fossio terræ; كَار, dimidiatus uter, &c. See כור, primarily a hole or pit digged in the earth: thence, meton. I. A sort of pot, or brazier, in which fire was kept, Zech. xii. 6. II. Lavers of brass, in which the sacrifices were washed; five of these were placed on each side of the house, exclusive of the great brazen sea: and each containing forty baths. Also a laver for the use of the priests in the Tabernacle; for which, the brazen sea was a substitute in the Temple of Solomon, Exod. xxx. 18. 28; xxxi. 9; xxxv. 16; xxxix. 39;—1 Kings vii. 38. 40; 2 Chron. iv. 6, &c.: the latter marked (k) in the plan of the Temple given in the Appendix. III. A fire-pan for cooking meat, 1 Sam. ii. 14. IV. A pulpit, from its resembling a vessel of this sort. Auth. Vers. A scaffold, 2 Chron. vi. 13. See my note on Job xxix. 7.

כַּיִל, it. כַּיִל, m. Is. xxxii. 5. 7, only,

opp. שׂוֹעֵץ, שׂוֹעֵץ. Arab. كَيُول, meticolosus;

כַּיִל, id. it. postrema aciei homo. Cogn.

כַּיִל, superbus. Cogn. Heb. נָבַל. Syr.

כַּיִל, decepit. The termination, being plural, implies excess, Gram. artt. 139. 6; 223. 3. Avaricious, oppressive.

כַּיִלֹּת, f. pl. once, Ps. lxxiv. 6. Syr.

כַּיִלֹּת, securis, malleus. Lat. clavus;

Engl. club; Arab. كَلَب, compunxit (stimu-

lavit) calcari. Cogn. كَلَف, compulit.

Hammers, or axes.

כַּיִמָּה, f.—pl. non occ. Syr. كَيْمَاه.

Pleiades. Arab. كَوْمَة, cumulus. The constellation of the Pleiades, Amos v. 8; Job ix. 9; xxxviii. 31. See my note, Job ix. 9. Hyde on the Tables of Ulugh Beigh, p. 32.

כַּיִם, masc.—plur. non occ. Arab.

כַּיִם, crumena. Cogn. Heb. כַּיִם. Arab.

כַּיִם, poculum; כַּיִם, congestio; v.

כַּיִם, convolvit se serpens. The primary

notion seems to have existed in surrounding comprehending; thence, A purse or bag, wherein to keep money, Prov. i. 14; Is. xli. 6: or weights, Deut. xxv. 13; Mic. vi. 11; Prov. xvi. 11.

כַּיִר, m. dual, כַּיִרִים, r. כַּיִר, once, Lev. xi. 35. A pot, or jar, earthen apparently, as liable to being broken. If reliance is to be placed on the dual form, having, perhaps, two compartments; but, if taken as a plural, more than two.

כַּיִשׁוֹר, m. once, Prov. xxxi. 19, r. כַּיִשׁוֹר. A distaff. Aquila, Symm. Theod. ἀνδρεία (or ἀνδρεία). LXX. τὰ συμμέφοντα.

כַּיִתְרוֹן, for כַּיִתְרוֹן, Eccl. ii. 15.

כַּכָּה, Particle, compd., according to Gesenius, of כַּה + כָּה, i. q. כָּה + כָּה, sic: rather, perhaps, of כַּ, part. and כָּ, aff.

pron. as in the Arabic ذَاكَ, and

ذَلِكَ, lit. hic, vel hoc, tibi, where the pronoun is pleonastic. And so Schultens, on Job i. 5. This will account for the accent's being found on the penultimate, Exod. xii. 11; Num. viii. 26; Deut. xxix. 23; Josh. x. 25, &c. For אֵיכָּה, see under אֵי, p. 23, above.

כַּכָּר, c. compd. of כַּר + כַּר, of r. כַּר.

Arab. كَوْر, in gyrum ambiens caput cidaris: of

כַּכָּר, convertit molam; lit. any thing flat

and round; as, (a) A cake of bread, כַּכָּר לֶחֶם, Exod. xxix. 23; 1 Sam. ii. 26; Prov. vi. 26:

pl. כַּכָּרֹת לֶחֶם, Judg. viii. 5; 1 Sam. x. 3. (b)

A talent, of gold, silver, or lead, Exod. xxxviii. 25, 26; 1 Kings ix. 14; x. 10. 14;

Zech. v. 7, 8: Dual, כַּכָּרִים, 2 Kings v. 23:

pl. כַּכָּרִים, constr. כַּכָּרֵי, 2 Kings v. 5; 1 Chron. xxii. 14; xxix. 7; Ezra viii. 26. (c) Tract

of country, appearing to the eye as limited within a circle; particularly that adjoining the western banks of the Jordan. Arab.

כַּכָּר, Gen. xiii. 12; xix. 17; 2 Sam. xviii.

23. Chald. pl. כַּכָּרִין, i. q. Heb. (b) Ezra vii. 22.

כַּל, once, פּוֹל, with makkáph following,

כַּל; with aff. כַּל, pl. non occ. r. כוּל, cogn.

כַּל, &c. Syr. כַּל, mensura. Arab.

כַּל, mensuratum fuit. Cogn. כַּיִל, men-

sura. *Comprehending, limiting*, seems to be the primitive notion; thence, cogn. כָּל־יָמָיו. Syr.

כָּל־יָמָיו; Arab. ^{كُلَّ} *detinuit, &c.*; כָּל־יָמָיו, ^{سواء} *omnis*; propr. subst. (a) *The whole*, or *all*, taken collectively; Lat. *totus*, Gen. xiii. 10; xix. 17. 25; Exod. xxix. 18; Is. xxviii. 24; Job xxxiv. 13; Dan. vi. 4, &c. Often with aff. pron. כָּל־יָמָיו, Is. xxii. 1, &c. כָּל־יָמָיו, Ib. xiv. 29. כָּל־יָמָיו, Gen. xxv. 25. כָּל־יָמָיו, 2 Sam. ii. 9. כָּל־יָמָיו, Ezek. xxix. 2, &c.; Gen. xlii. 11; Deut. i. 22; Eccl. ii. 14; 2 Sam. xxiii. 6; Gen. xlii. 36; 1 Kings vii. 37, &c.

Hence, (b) *Complete, perfect, entire*. כָּל־יָמָיו, *entire, mere, vanity*, Ps. xxxix. 6; Deut. vi. 5. Gr. *πᾶς*, Rom. xv. 13, &c.

(c) *Distributively. All, every*, Gen. ii. 2; Exod. xiii. 2; 1 Kings xix. 18. *Each one*, Is. xv. 3; Neh. iv. 10; Exod. xii. 6, &c. When two only are mentioned, *both*, Eccl. ii. 14; Prov. xxii. 2. *Indefinitely, any one*, Exod. xx. 4; Lev. iv. 2; Num. xxxv. 22; Judg. xix. 19; Jer. xiii. 7; Prov. xxx. 30, &c. Which, however, may be implied in any indefinite noun, as, כָּל־יָמָיו, Gen. xviii. 14; כָּל־יָמָיו, Job xlii. 2; כָּל־יָמָיו, Is. liii. 3. The Arab. *tanween, ة*, has the same effect in the Arabic. Occasionally with the article, as in כָּל־יָמָיו, Gen. vii. 2, &c.

(d) — *laxly, Many, most of*, Exod. xxxii. 26; Gen. xli. 57; Num. xvi. 32; 1 Kings i. 39, 40; Ps. ix. 2, &c. So, *πᾶς*, Matt. iii. 5; viii. 34, &c.; which may be expressed by our term *generally, generally speaking, &c.* So Judg. xvi. 17; Exod. i. 14; Deut. vii. 7, &c. Hence, equivalent to *πάντως*, adverbially.

This word appears occasionally to be redundant, as in כָּל־יָמָיו, Job xxvii. 3; but this is not the case: on the contrary, it has its use in all, imparting the whole force of its meaning in every such construction. In l. c. כָּל־יָמָיו, is to be construed with כָּל־יָמָיו, *for still the whole of my breath is within me*; or, it may be taken adverbially,—*is wholly within me*. Comp. Gen. viii. 22; xxxix. 23. כָּל־יָמָיו, lit. *every something, i. e. any thing whatsoever*. So 2 Sam. iii. 35. Compd. with prepositions, כָּל־יָמָיו, or כָּל־יָמָיו, Gen. xxxix. 5; Deut. i. 31, &c. See Nold. p. 385, § 11. With aff. as noticed above, Ib. Construed with other particles, כָּל־יָמָיו, כָּל־יָמָיו, &c. p. 386, seq. It receives the article like other attributives, when used substantively; as, כָּל־יָמָיו, Eccl. ix. 1; Dan. xi. 2, &c., with prep.

כָּל־יָמָיו, Gen. xvi. 12; כָּל־יָמָיו, Job xxiv. 24; כָּל־יָמָיו, Jer. xiii. 7, &c.

כָּל־יָמָיו, or כָּל־יָמָיו, Chald. i. q. Heb. (a) Ezra vi. 11, 12; vii. 16; Dan. iii. 2. 5. 7. Aff. כָּל־יָמָיו, Dan. ii. 38, &c. Def. כָּל־יָמָיו, i. q. Heb. כָּל־יָמָיו, Dan. ii. 40; iv. 9. (c) Dan. vi. 8, &c.

Compd. with other particles, כָּל־יָמָיו, *All, every one, who* —, Dan. vi. 8; Ezra vii. 21: i. q. Heb. כָּל־יָמָיו. — כָּל־יָמָיו, i. q. Heb. כָּל־יָמָיו, lit. *all before that, i. e. obvious that*; hence, *because, that, forasmuch as, &c.*, Dan. vi. 5. 23, &c. — כָּל־יָמָיו, id., Dan. ii. 14; Ezra vii. 17, &c. Nold., p. 388.

כָּל־יָמָיו, masc. plur. כָּל־יָמָיו. Syr. כָּל־יָמָיו, *prohibitio*. Æth. ከልከት: id. Arab.

כָּל־יָמָיו, *custodia*. Lit. *restraint. Confinement, prison*. Aff. כָּל־יָמָיו, in the phr. כָּל־יָמָיו, *his prison-clothes*, 2 Kings xxv. 29; Jer. lii. 33. It. כָּל־יָמָיו, and כָּל־יָמָיו, *prison-house*, 2 Kings xvii. 4; Jer. xxxvii. 15, &c. Pl. כָּל־יָמָיו, Is. xlii. 22. Hence—

כָּל־יָמָיו, v. pres. כָּל־יָמָיו. Constr. immed. it. med. כָּל־יָמָיו, from; כָּל־יָמָיו, in; it. abs. *Restrain, confine, withhold*, Jer. xxxii. 3; Hagg. i. 10; 1 Sam. xxv. 33, כָּל־יָמָיו, for כָּל־יָמָיו. Ps. cxix. 101, כָּל־יָמָיו, *I have restrained, withholden*. 1 Sam. vi. 10. כָּל־יָמָיו. The last three of r. כָּל־יָמָיו, see Gram. art. 202. 4. Pres. Ps. xl. 10. 12; Is. xliii. 6; Gen. xliii. 6. כָּל־יָמָיו, of כָּל־יָמָיו.

Infin. כָּל־יָמָיו, Eccl. viii. 8.

Part. pass. כָּל־יָמָיו, it. כָּל־יָמָיו, Jer. xxxii. 2; Ps. lxxxviii. 9. See under כָּל־יָמָיו.

Niph. pres. כָּל־יָמָיו, *Be, become, restrained, withholden*. Constr. abs. it. med. כָּל־יָמָיו, Gen. viii. 20; Exod. xxxvi. 6; Ezek. xxxi. 15.

Pih. Infin. כָּל־יָמָיו, Dan. ix. 24; but better referred perhaps to כָּל־יָמָיו, כָּל־יָמָיו, *finishing*. See under כָּל־יָמָיו.

כָּל־יָמָיו, m. dual, usually as i. q. Arab.

כָּל־יָמָיו, *ambo*. Æth. ከልከት: *duplicis generis*. *Of two sorts or kinds*: but the root may possibly be כָּל־יָמָיו, *restraint*, in the sense of *disallowed, improper, unsuitable*: and hence, Lev. xix. 19, mean, *thou shalt not cause thy cattle to gender with an unsuitable kind; thy field thou shalt not sow with two improper, incongruous sorts (of seed); nor shall a garment of two disagreeing sorts, &c.* See כָּל־יָמָיו, — *come upon thee*. In which, something like the "*simplex munditiis*," of Horace, seems to be inculcated, i. e. that the Israelites should be *pure, simple, plain*,

unostentatious, in their habits and practices. That a field should not simply be sown with diverse seed, or a garment composed of diverse sorts of cloth, seems to have no adequate object here: but, that *incongruities* should not be practised in these respects, although involving, perhaps, nothing beyond a question of taste, is of considerable importance as it regards morality: a vitiated taste, in the one respect seldom being unaccompanied with a similar one in the other.

פָּלַב, m. pl. פְּלָבִים, constr. פְּלִבֵי. Arab.

كَلْب. Syr. دَكْل, *canis*. A dog, considered as an unclean, ferocious animal: and hence (كَلْب, *kell*) used as a term of reproach by Mohammedans towards Christians generally, Exod. xi. 7; Judg. vii. 5; Prov. xxvi. 11; Ps. lix. 7. 15; Is. lvi. 10; 1 Kings xiv. 11, &c. Metaph. applied to fierce, or otherwise bad men, 2 Sam. xvi. 9; 1 Sam. xxiv. 14. Comp. 2 Sam. iii. 8; Ps. xxii. 17. 21; Job xxx. 1. See my note. Ps. lxxviii. 24. Aff. פְּלָבָה. In Deut. xxiii. 18, in the sense of *unclean*, as Gesenius thinks: and, in the same, *κύνες*, Rev. xxii. 15. Damm, in his Homeric Lexicon (sub. *κύων*), endeavours to soften down some of these passages. He seems to have forgotten, that among the Hebrews this animal was considered as *unclean*, much more so when dead; which he takes to imply *harmlessness*! 1 Sam. xxiv. 15. So very liable are mere classical scholars to misunderstand and misrepresent Holy Writ. Yet even Homer is not without expressions of abhorrence as to the character of the dog, Il. A. 225; Z. 344. 356, &c., as also given by Damm.

פָּלַח, f.—pl. פְּלוֹחַ. Cogn. כול, כלל, יל, יל, כל. Syr. ܦܠܚܐ, *omnis*. Used much as the Arab. تَمَامًا, is. Complete, finished, determined upon, thing, &c. (for פְּלָחָה, i. e. fem. of concrete fm. פְּלָחָה.) With פְּלָחָה, Is. x. 23; xxviii. 22; Dan. ix. 27. וְנִבְרָחָה, Zeph. i. 18; Dan. xi. 16. וְנִבְרָחָה בְּיָדוֹ, for וְנִבְרָחָה הָיְתָה בְּיָדוֹ; if the word is not really the verb: in either case, it shall be finished, or, meton. wasted, destroyed. So Deut. xxviii. 32, of the eyes. Very frequently with עָשָׂה, and then used adverbially, as in the Arab. تَمَامًا. Completely, entirely, and occasionally, even to

destruction, Gen. xviii. 21; Jer. v. 19; xxx. 11; xlvi. 28, &c. With פָּרַח, Exod. xi. 1; it. וְנִבְרָחָה, Ezek. xiii. 13; 2 Chron. xii. 12. Gesenius gives it as construed with ב, Jer. xxx. 11: בְּיָדוֹ, Jer. v. 18, &c. But this is a mistake, these particles clearly referring to the verb עָשָׂה, not to this word.

פָּלַח, v. pres. יִפְלַח, apoc. יִפֵּל. Constr.

abs. it. med. ל, לָא, לָל, to, for, according to; בְּ, בְּכֵם, בְּ, (a) *Be complete, finished, determined*. (b) Meton. *wasted, decayed, ruined*. (a) Gen. xlv. 53; Exod. xxxix. 32; 1 Kings vi. 38; Is. x. 25; xvi. 4; xxiv. 13; xxxii. 10; Jer. viii. 20; Ezek. v. 13;—1 Sam. xx. 7. 9; Prov. xxii. 8, &c. (b) Gen. xxi. 15; 1 Kings xvii. 14; Lam. ii. 11; Job vii. 9. With פָּשַׁע, Ps. lxxxiv. 3: וְיָחַד, cxxliii. 7: עֲשֵׂה, lxix. 4: פְּלוֹחֵי, Job xix. 27: שָׂאֵרֵי הַבְּנֵי, Ps. lxxiii. 26: בְּעֵשֶׂן —, Ps. xxxvii. 20: cii. 4, &c. With י parag. in pause, יִפְלִיץ, Is. xxxi. 3.

Infin. פְּלוֹחַ, Ruth ii. 23, &c.; Prov. v. 11. Aff. פְּלוֹחָם, Jer. xlv. 27.

פִּיחַ, pres. יִפְיַח, apoc. יִפֵּי, Constr. abs. it. immed. it. med. ל, לָא, לָל, (a) *Complete, finish, destroy, determine*. (b) Meton. *Waste, ruin, destroy*. (a) Gen. xlv. 12; Ruth iii. 18; 1 Chron. xxvii. 24. Often with an Infin. having ל prefixed. *Finished, ceased to —*, Gen. xxiv. 15; xliii. 1; Num. vii. 1; Deut. xxxi. 4, &c. In Gen. ii. 2, and Ps. lxxviii. 33, *pronounced finished, &c.* See Gram. art. 154. 8, which affords a complete solution of the difficulty so long felt in Gen. ii. 2. It should be observed, that יִבְרַח, and יִבְרַח, following, have necessarily the same force, and are also in Pih. (b) Is. xxvii. 10; xlix. 4;—Gen. xli. 30; Jer. xiv. 12; 2 Sam. xxi. 15; Ps. xc. 9.

Infin. abs. פְּיַח, 2 Kings xiii. 17. 19, &c., it. פְּיַח, of cogn. r. Dan. ix. 24.

— constr. פְּלוֹחַ, Num. vii. 1; Deut. xxxi. 24, &c. Aff. פְּלוֹחֵי, Jer. ix. 15, &c.

Imp. פְּיַח, Ps. lix. 14; pl. פְּיַח, Exod. v. 13. Part. פְּיַחָה, pl. f. פְּיַחָה, Job ix. 22; Lev. xxvi. 16.

Puh. פְּיַח, pl. m. pret. וְיַח, pres. pl. *Were, became, finished, completed*, Gen. ii. 1; Ps. lxxii. 20, al. non occ.

פָּלַח, f. pl. פְּלוֹחַ, r. כלל, “a coronando dicta.” Gesen. But no instance occurs in which a spouse, or bride, is said to be crowned. The word seems primarily to have marked some sort of *affinity*, as in the

Arab. ^{كَل} *orphanus, domestici; qui prole ac parente caret*; ^{كَلَانَة} *longinquo cognatio, uti patruelium, &c.*; ^{كَلَة} *velum muliebre*.
 Comp. ^{כָּלִיָּהּ}, Is. lxi. 10. See also ^{כָּלִיָּהּ} above.
 I. A *daughter-in-law* (as a person adopted into a family), Gen. xi. 31; xxxviii. 11. 16; Lev. xx. 12, &c. II. A *spouse*, i. e. a female under an engagement to marry, Is. xlix. 18; lxi. 10; lxii. 5; Joel ii. 16, &c.; apparently, a *newly married wife*, Jer. vii. 34; xvi. 9, &c. And, hence, perhaps, a *wife of some standing*, Mic. vii. 6; Cant. iv. 8—12, &c. Aff. ^{כָּלִיָּהּ}, Gen. ll. cc.: ^{כָּלִיָּהּ}, Lev. xviii. 15, &c.: pl. ^{כָּלִיָּהּ}, Hos. iv. 14: ^{כָּלִיָּהּ}, Ruth i. 7, &c.

^{כָּלִיָּהּ}, of ^{כָּלִי} + ^{יָהּ}, i. e. with the full form of the affix., instead of the more usual ^{כָּלִי}.

^{כָּלִיָּהּ}, id. fem.

^{כָּלִיָּהּ}, m. i. q. ^{כָּלִי}, see r. ^{כָּלִי} above, and Keri, Jer. xxxvii. 4; lii. 31, al. non occ.

^{כָּלִיָּהּ}, masc.—plur. non occ. lit. *woven, platted*, as a basket-work. Syr. ^{כָּלִיָּהּ}, *corbis*. Arab. ^{كَلَب}, *inserto loro inter duas corii partes, &c.* I. A *fruit-basket*, Amos viii. 1, 2. II. A *bird-cage*, Lev. v. 27, al. non occ. Gr. ^{κλωβός}, ^{κλουβός}, ^{κλωβός}. Boch. Hieroz. ii. p. 90, which see.

^{כָּלִיָּהּ}, f.—pl. once, aff., Jer. ii. 2, ^{כָּלִיָּהּ}, *Thine espousals*, i. e. state in which these were entered into; so, ^{כָּלִיָּהּ}, in the same context.

^{כָּלִיָּהּ}, m.—pl. non occ. Cogn. ^{כָּלִי}, as in ^{כָּשָׂה}, ^{כָּשָׂה}; twice only, Job v. 26; xxx. 2. *Wealth, honour*. Meton. *Contempt, insolence*. See my Translations, and notes on these places. Cogn. Arab. ^{قَلح}, *invaluit planta*.

Cogn. ^{قَلح}, id. Symm. ^{πᾶν τὸ πρὸς ζώην}. lxx. Hexap. ^{συντέλεια}. This is, therefore, probably a rendering of some other of the Hexaplar versions. In the former place the lxx. has ^{ἐν τάφῳ}, for ^{כָּלִיָּהּ}, with a twofold translation of the rest of the verse.

^{כָּלִיָּהּ}, m. in pause, ^{כָּלִי}, pl. ^{כָּלִיָּהּ}; constr. ^{כָּלִי}, r. ^{כָּלִי}; see above, or Arab. ^{كَلِيل}. *Contain, measure, &c.*, and hence we have

the vowels in the penult. (·), and (·), which, no doubt, ought to have been retained in every case. So aff. ^{כָּלִי}, ^{כָּלִי}, ^{כָּלִי}, ^{כָּלִי}, but ^{כָּלִיָּהּ} again takes (·). I. (a) *Vessel* (as a container) of earthenware, gold, silver, &c., Gen. xxxi. 37; xlv. 20; Ezek. iii. 22; xi. 2; Jer. xlvi. 19; in various constructions qualifying the sense. (b) *Ship, or boat*, Is. xviii. 2. (c) *Musical instrument*, 2 Chron. xxxiv. 12; Amos vi. 5; because made, perhaps, in the shape of a jar or vessel. ^{כָּלִיָּהּ}, Psalm lxxi. 22. Metaph. vessels pouring out poisonous draughts. See ^{כָּלִיָּהּ}, Is. xiii. 5; Jer. l. 25. Comp. Is. xxxii. 7. Hence, (d) *Arms*, i. e. instruments of war, Judg. xviii. 11. 16: of death, Ps. vii. 14. Phr. *arms-bearer, armiger*, ^{כָּלִיָּהּ}, 1 Sam. i. 6, 7, seq.; xxxi. 4—6: and ^{כָּלִיָּהּ}, *an armoury*, Is. xxxix. 2. Hence, (e) *Implements of husbandry*, pec. the furniture of the ox, 2 Sam. xxiv. 22. Hence, also, (f) *Clothing*, indicative of condition, &c., as, ^{כָּלִיָּהּ}, *man's clothing*, Deut. xxii. 5. — of the bride, Is. lxi. 10. See ^{כָּלִיָּהּ}, and ^{כָּלִי}, above. Phr. ^{כָּלִי} ^{אֵין חֶסֶף בּוֹ}, *unfavoured vessel*, i. e. person so designated, Jer. xxii. 28; xlvi. 58, &c. So ^{כָּלִי} ^{אֵבֶר}, *perishing vessel*, Ps. xxxi. 13: on the contrary, ^{כָּלִי} ^{הַדְּבָר}, *vessel of desire*, Jer. xxv. 34. ^{כָּלִי} ^{אֵר}, Prov. xx. 15. Whence St. Paul's *vessels to honour and dishonour*, Rom. ix. 21; 2 Tim. ii. 21, &c. ^{כָּלִי} ^{יוֹצֵר}, *vessel of the artificer*, 2 Sam. xvii. 28; Jer. xix. 11, &c. ^{כָּלִי} ^{רֵעָה}, *implement of a shepherd*, Zech. xi. 15. ^{כָּלִי} ^{שׂוֹמֵר}, *keeper of do.*, 1 Sam. xvii. 22, &c., to which many more may be added.

^{כָּלִיָּהּ}, i. q. ^{כָּלִיָּהּ}, r. ^{כָּלִיָּהּ}. Kethiv, Jer. xxxvii. 4; lii. 31.

^{כָּלִיָּהּ}, fem. plur. ^{כָּלִיָּהּ}. Constr. ^{כָּלִיָּהּ}, of seg. fm. ^{כָּלִיָּהּ}. Often with ^{כָּלִיָּהּ}. Arab. ^{كَلِيَّة}, ^{كَلِيَّة}, ^{كَلِيَّة}, *ren*; of ^{كَلَا}, *ambo*, as some think, because *in pairs*: others, of ^{כָּלִיָּהּ}, *of two sorts*. The reins of man or beast, Exod. xxix. 13. 22; Lev. iii. 4. 10; Job xvi. 13; Is. xxxiv. 6, &c. Metaph. xxxii. 14. Meton. considered as the seat of sense, thence of the feelings, Jer. xi. 20: with ^{כָּלִי}, lb. xvii. 10; xx. 12; Ps. vii. 10; Job xix. 27, ^{כָּלִי} ^{כָּלִיָּהּ} ^{בְּחָקִי}, *my reins have been wasted, consumed, within me*. Ps. lxxiii. 21; Prov. xxiii. 16. Aff. ^{כָּלִיָּהּ}, ^{כָּלִיָּהּ}.

^{כָּלִיָּהּ}, m. r. ^{כָּלִיָּהּ}, once, Deut. xxviii. 65. *Wasting away of the eyes*.

בְּקִיּוֹן, m. r. כלה, once, Is. x. 22. *Consummation*. LXX. *συντελεῶν*. Gesenius and others make the first of these two words to be in the state of construction to the second, as above, בְּקִיּוֹן. The analogy of the language will not admit of this.

בְּכִלִּי, m. } constr. בְּכִלִּי, pl. non occ. r.
בְּכִלְיָהָ, f. } מל, i. q. מל. *Whole, entire*; adv. *wholly, entirely*; of beauty, Ezek. xvi. 14; xxvii. 3; xxviii. 12; Lam. ii. 15; Judg. xx. 40. *Whole of the city*, Exod. xxviii. 31, &c. *Wholly purple*—of sacrifices, *the whole, all, as a holocaust*, Deut. xxxiii. 10; Ps. li. 21. Of spoil, Deut. xiii. 13. Adv. Is. ii. 18; Lev. vi. 15 (22).

בְּכָל, v. pret. only, pl. בְּכָלוּ, *They perfected*, Ezek. xxvii. 4. 11, only. Cogn. כלה, כו, &c. LXX. *συνετέλεσαν*.

Pih. redup. בְּכָלוּ. See under r. כיל above.

כָּלל, v. Chald. Shaf. aff. שְׁכַלְלָה, *Finished, completed, it*, Ezra v. 11: pl. שְׁכַלְלוּ, Ib. iv. 12; vi. 14, al. non occ.

Inf. שְׁכַלְלָה, Dan. v. 3. 9, only.

Pass. pres. pl. יִשְׁכַּלְלוּ, Ezra iv. 13. In vr. 12, we have שִׁירָא שְׁכַלְלוּ, which the Keri directs to be read שְׁכַלְלוּ, and very naturally restores the true reading. Gesen., however, thinks that ה has been thrown out of the verb; and so, in order to account for a manifest blunder, he makes no hesitation in creating an anomaly!

כָּלַם, r. Kal non occ. Arab. كَلَّمَ, *vulneravit*; كَلَّمَ, *disputavit*; كَالَّمَ, asperos sermones.—*Hurt, &c.*, by words, seems to be the primary notion. Thence the noun—

כְּלָמָה, f. constr. כְּלָמָה, pl. כְּלָמוֹת. Synon. בִּשְׁתָּה, הִדְפָּה, Ps. xxxv. 26; lxxi. 13. *Shame, confusion, ignominy*, Prov. xviii. 13; Is. xlv. 16; xxx. 3: and, as it has the property of suffusing the countenance, Ps. lxxix. 8, the word is used, metaph., to express *clothing*, as with a garment, Ps. cix. 29; Ps. xxxv. 26; lxxi. 13, &c. Constr. Lev. xx. 11, &c. Pl., Mic. ii. 6, &c. Aff. בְּלָמָי, &c.

כְּלָמוֹת, f. *State, circumstance, of shame, &c.*, Jer. xxiii. 40. Hence the verb—

Niph. נִכְלַם, pres. יִכְלַם. Constr. abs. it. med. מִן, by, from; ׀, of; ׀, till. *Be, become, ashamed, confounded*, with בּוֹשׁ, occasionally, Num. xii. 14; 1 Chron. xix. 5; Ps. xxxv. 4; xl. 15, &c.

Inf. הִכְלַם, Jer. iii. 3; viii. 12.

Part. נִכְלָם, pl. נִכְלָמִים, Ps. lxxiv. 21; 2 Sam. x. 5: f. נִכְלְמוֹת, Ezek. xvi. 27.

Hiph. הִכְלַם, and הִכְלִים, pres. יִכְלִים. Constr. immed. it. abs. it. med. הָ. *Put to shame, make ashamed, injure*, 1 Sam. xx. 34; xxv. 7; Job xix. 3; Ps. xlv. 10; Is. xlv. 16, &c.

Inf. הִכְלִים, Jer. vi. 15; Prov. xxv. 8.

Part. הִכְלִים, Judg. xviii. 7; Job xi. 3.

Hoph. הִכְלַם, pres. non occ. i. q. Niph. Jer. xiv. 3; 1 Sam. xxv. 15, al. non occ.

כְּמָה, v. once, Ps. lxxiii. 2. Constr. med. ל. Syr. كَفَّاسًا, *caligine offusus est*.

Arab. كَمَّأَ, *cæcivit, mente debilitatus fuit*, with كَمَّأ in the parallel. *Desired intensely, even to fainting*. Aquila, ἐπεράθη σοι ἡ σάρξ μου. Symm. ἰμείρεται σε ἡ σαρξ μου.

כְּמָה, see כָּה.

כְּמוֹ, Particle, i. q. כְּמָה, compd. of כּוּ + מוּ, lit. *as, or like, that which*. This substitution of מוּ, for כְּמָה, has apparently arisen from the circumstance of (וּ), i. e. אַל, alif preceded by the vowel *fatah*, being pronounced in a manner approaching to וּ. This particle, therefore, is, as Gesenius has well remarked, equivalent to the Arab. كَمَا, and Syr. ܟܡܐ, which are similarly compounded.

We have a similar case in the pronunciation of מוֹצֵא; which, fully written, would be, מוֹצֵא; Syr. ܡܘܥܝܐ; Arab. مَوْءٍ; lit. *water of the father*; an Oriental method of expressing *seed of the Father*. This substitution must have been very ancient. We find a similar difference even now existing between the Oriental and Occidental Syrians. The former would say, with Paul, *maranatha*; the latter, *moranetho*. Syr. ܡܪܢܐܬܗ, *our Lord cometh*. The literal sense of this particle is, therefore, as given above, and is synonymous with מִצֵּי־מַעַר: comp. Is. xli. 25: but is mostly used in the elevated style. For examples of its usage, see Nold., p. 389, seq.; which may be thus classed and abridged.

I. Whether used *singly*, or *doubly*, it always implies comparison, as to *persons, things, time, circumstances, events, &c.*

Used singly, הֲאִישׁ כְּמוֹנִי, *Whether a man*

such as I am? &c., Neh. vi. 11. לא הָיָה כְּמֹדוֹ, there was not its like, Exod. ix. 18. כְּמוֹ תַּנּוּר, as an oven (heated), Hos. vii. 4. Sometimes adverbially, as, אֶסְפְּדָה כְּמוֹ, I should thus recount, Ps. lxxiii. 15. כְּמוֹ יָלַדְנוּ, as though, or as that, we had brought forth, Is. xxvi. 18. כְּמוֹ לֶאֱכֹל, as though (it were) to eat up, Hab. iii. 14. כְּמוֹ הִשְׁתַּר עֲלָהּ, as (at the time) the dawn arose, i. e. as when, or at that period, Gen. xix. 15. Comp. Ezek. xvi. 57, &c.

II. Used doubly, or with other similar terms of comparison. כְּמֹדוֹ פֶּאֶן, lit. its as though, i. e. its comparison, (is) as nothing, i. e. taking the phrase used for the comparison intended by it; a thing common enough in the Arabic and Persic, Hag. ii. 3. So also, כְּמֹדוֹתָ כְּמוֹתָ, lit. thy as though, (is) as their as though, i. e. thy comparison or likeness (is) as theirs, Judg. viii. 18. Comp. Gen. xlv. 18; Ps. lviii. 10. See אֶשְׁדָּר above, p. 22.

Noldius makes כְּמוֹ, redundant in כְּמוֹ בֵּן, Is. li. 6; but this is unnecessary, as it refers to the first word in the construction, בֵּן, to יְמִיתוּן, thus. And thus, or, in like manner, its inhabitants shall so die, i. e. and this, or thus, I say, or speak, of its inhabitants, they shall so die, viz., בְּדִשָּׁן, and בְּבִקְרָה, just mentioned. Nor is it omitted by the ellipsis in Jer. xv. 18, which may thus be rendered, as, or like, the most false, inconstant thing, (i. e.) waters not to be trusted, i. e. as a constant, unfailing supply. In such places as Ps. lviii. 9, it is to be supplied, as is usual in most elliptical expressions; and in בְּ, אֶשְׁדָּר, &c., is, as noted in their places, and Gram. art. 230, seq.

This particle, as in some instances above, receives the affixed pronouns, as, כְּמוֹנִי, כְּמוֹךָ, כְּמוֹהֶם, כְּמוֹכֶם, כְּמוֹנֵי, כְּמוֹתָ, כְּמוֹתָהּ, &c.

It is also construed with other particles, as, כְּמוֹ אֶשְׁדָּר כְּמוֹ, אֶשְׁדָּר כְּמוֹ, אֶשְׁדָּר כְּמוֹ, the combination necessarily partaking of the sense of both. See Noldius in their places.

כְּמוֹשׁ, m.—pl. non occ. the proper name of an idol of the Moabites and Ammonites. Syr. כְּמוֹשׁ, incubus, suppressio nocturna.

Cogn. Heb. כְּמוֹשׁ. Arab. كَمُوشٌ; properus fuit; extrema amputavit, &c. Probably the Mahā Devā, or destroying deity, of the Hindoos, 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlvi. 7. Phr. עַם כְּמוֹשׁ, people of Chemosh, i. q. מוֹאָב, preceding, Num. xxi. 29.

כְּמוֹן, masc.—plur. non occ. Arab.

כְּמוֹן. Gr. κύμνον. The cummin, herb or seed, twice only, Is. xxviii. 25. 27. Plin. H. N. xix. c. viii.

כְּמָס, m. once, Deut. xxxii. 34. Part. pass. of r. כָּמַס, extant in the Arab. كَمَسَ,

whence كَمَسَ, or كَمَسَ, qui vis videri possit. Synon. τὸ ὑπόκρυψαι, in the parallel. Withdrawn from sight, secreted, laid, or treasured, up. Symm. ἀπόκειται. LXX. στυήκται.

כְּמָר, pl. only, כְּמָרִים. Syr. كَمَرٌ, sacrificulus; v. كَمَرٌ, tristatus est. Idolatrous priests, from their ascetic character, as Gesenius thinks; but from the Pers. كَمَر, belt, worn by the Magi, as Ikenius thinks. See his Dissertation on the כְּמָרִים. 2 Kings xxiii. 5; Hos. x. 5; Zech. i. 4. Hence the verb—

Niph. נִכְמַר, pres. non occ. See כִּפְּדָה above. Generally, Became affected, warmed, (comp. Lam. v. 10) with intense feeling, as, compassion, love: with רַחֲמֵי, Gen. xliii. 30; 1 Kings iii. 26. Constr. with אֵל, עַל, med., Hos. xi. 8; abs., Lam. v. 10. Become, made black, with heat. Syr. كَمَرٌ, atratus, al. non occ.

כְּמָרִירִי, pl. m. constr. of sing. כְּמָרִיר, cogn. fm. שְׁפָרִיר, and, with י, parag. חֲקִלִי, Prov. xxvii. 15; Jer. xliii. 10; Gen. xlix. 12. A sort of superlative of כִּפְּדָה; whence, כִּפְּדָה, atratus: and, as things rather than persons constitute the rest of the context, The blackest, most gloomy, afflicting, &c., things of day, of time, &c., once, Job iii. 5. See my note on the place. Aquila, ὡς πικραρμμοί, i. e. taking כְּ, as the particle of comparison.

כְּנָן, masc. pl. כְּנָנִים. Arab. كَنَّانٌ, esse, כְּנָן, fm. פָּקַר, contr. כְּנָן, כְּנָן, and thence the (-) immutabile in כְּנָנִים, lit. I. Being; thence Substantial, true. Comp. יֵשׁ, and the Gr. ὄν, ὄντως, οὐσία, implying reality, certainty, &c., Gen. xlii. 11. 19. 31; Is. xvi. 6. With לֹא, false, fallacious. Hence the particle—

כְּנָן, lit. II. Real, true; adv. really, truly; but admitting of being variously rendered, according to the context in which it is found, which exhibits this particle,

כנע above. Comp. Exod. viii. 12, with vr. 13. In the first place, we have כנע; in the second, כנע. Why not כנע? The LXX. has σκνίφες, in each case, and the other Greek translators evidently read the same word in all; and no doubt has existed that in each case the sense must be the same. I have no hesitation, therefore, in supposing that the vowels should be the same in each.

כנעא, m. — pl. non occ. Chald. for כנעא, according as it is said, as some think; others, כנע. But in each of these cases the final ר is changed into א in a most unaccountable way. The Talmudic usage, appealed to by Gesenius, is of too late a date to be worthy of notice. The term occurs only in Ezra iv. 8; v. 4. 9. 11; vi. 13. A more probable derivation would be, the Persic נמא, showing, exhibiting; and the particle כ, as, like, &c. As the showing, i. e. as the example, or copy following; or it may be a Chaldaic form of the Heb. נאם, said; the א- being the definite article, e. g. נאםא, and, by contr. נאםא; adding כ, כנעא, as, according to, the saying, i. e. following. In the Arab. we have, نعيم, vox debilis; which seems sufficient to establish this.

כנע, v. pres. non occ. Æth. ከከ : congregavit. Arab. كَنَسَ, congregatio. Cogn. كَنَز, recondidit. Syr. حَنَف, i. q. Æth. constr. immed. it. med. ከ, pers. ح. Gather, collect, together, gold, silver, stones, water, men, &c., Eccl. ii. 8.

Infin. כנע, Eccl. ii. 26; iii. 5; Neh. xii. 44; 1 Chron. xxii. 2.

Imp. כנע, Esth. iv. 16.
Part. כנע, Ps. xxxiii. 7.

Pih. כנע, i. q. Kal, if not causative, Ezek. xxii. 21; xxxix. 28: with א, pres. כנע, Ps. cxlvii. 2.

Hithp. Infin. כנע, When, being, becoming, collecting, comprehending, Is. xxviii. 20. Symm. τὸ μὴ εἰσελθεῖν. Theod. τοῦ μὴ συναχθῆναι, al. συναφθῆναι.

כנע, v. Kal non occ. Arab. كَنَع, humilis fuit. Samar. id.

Niph. כנע, pres. כנע. Constr. abs. it. med. כנע, כנע, כנע. Be, become, humbled, debased, 1 Kings xxi. 29; 2 Chron.

xxxiii. 23; xxxvi. 12;—Lev. xxvi. 41; Judg. iii. 30; viii. 28; xi. 33, &c.

Infin. כנע, 2 Chron. xxxiii. 23. Aff. כנע, 2 Chron. xxxiii. 19, &c.

Hiph. כנע, pres. כנע. Constr. immed. it. med. כנע, כנע, כנע, instr. it. in. Humble, debase, bring down, 2 Sam. viii. 1; Ps. lxxxii. 15; cvii. 12; Is. xxv. 5; Job xl. 12; 1 Chron. xvii. 10.

כנע, f. aff. כנע, once, Jer. x. 17.

Arab. كَنْع, cum congregatur res. Thy package, bale, of merchandize, wealth. LXX. τὴν ὑποστασίῳ σου.

כנע, masc. plur. כנע, aff. כנע. Patronym. I. Canaanite, or descendant of כנע Canaan, a son of Ham, Gen. x. 6: so called, apparently, long before the land— afterwards so called—was possessed by his posterity. It is groundless, therefore, to suppose with Gesenius, that this land was so called because some parts of it were depressed and low, “pr. regio depressa,” a rad. כנע. The greater probability is, that this name was prophetically given to the grandson of Noah, for the purpose of pointing out his future degradation. Comp. Gen. ix. 25, and see Gram. art. 170. 23; Gen. xxiv. 3; Judg. i. 1, &c. And, because the people so called traded much in merchandize. II. A merchant, Job xl. 30 (25); Prov. xxxi. 24: just as כנע, Chaldean, is for Astrologer, as Gesenius has well remarked.

כנע, c. constr. כנע, dual, כנע, constr. כנע. Syr. كَنْع, ala. Arab. كَنْع, ala avis; v. كَنْع, sub alis tutatus est.

Comp. Matt. xxiii. 37. I. The wing of a bird, &c.: thence termed, (a) כנע, bird of wing, Gen. i. 21. כנע... כנע, vii. 14; Deut. iv. 17. כנע, בעל כנע, possessor of wing, Prov. i. 17. כנע, wanderer of wing, Is. x. 14. — of the Cherubim, 1 Kings vi. 27, &c. Metaph. (b) כנע, Ps. xviii. 11; civ. 3. כנע, of the morning, cxxxix. 9: (c) as the means of protection, Ps. xvii. 8; xxxvi. 8; lvii. 2, &c.: (d) the extreme parts (wings) of an army, Is. viii. 8; i. q. כנע, according to Gesenius, but see sub voce: (d) the skirts of the loose flowing upper garment, Deut. xxii. 12; 1 Sam. xxiv. 5. 12; Num. xv. 38, &c. Ellip. כנע, Zech. viii. 23; Ezek. v. 3; Hag. ii. 12. And, by a meton., (e) as the wing implied protection, so here

the person protected, i. e. wife, &c. כַּנְפֵי אָבִיו; wing (skirt) of his father, i. e. wife, Deut. xxiii. 1. Comp. xxvii. 20; Ezek. xvi. 8; Ruth iii. 9. Hence, with reference to the mysterious conception of Christ, ἐπισκίασει, Luke i. 35. And so, generally. Abraham is said to be a covering of the eyes of Sarah, Gen. xx. 16: (f) extreme part of the earth, or land, Is. xxiv. 16. Pl., Job xxxvii. 3; xxxviii. 13; Is. xi. 12; Ezek. vii. 2: (g) — of abominations, Dan. ix. 27. Phrr. שֵׁשׁ כְּנָפַיִם, six two-fold wings, i. e. six wings, taken by two and two, Is. vi. 2. Comp. Ezek. i. 6; x. 21. In Mal. iii. 20, מְרַפֵּא בְּכַנְפֵי, lit. a healer in his wings, i. e. He is, by the sending forth of his beams, a dispenser of light, warmth, and consequently of health; referring to Christ.

כנף, v. Kal non occ. See כָּנַף above.

Niph. once, Is. xx. 20, pres. כֹּנְפֵה. Gesen.

“operuit, occultavit se.” Arab. كَنَفَ, *texit*. But in the sense of protection, and, therefore, quite unsuitable to this place. The Arabic root signifies also, *deflexit, secessit*, constr. with عَنِ, from: the sense will then be nearly that of the Auth. Vers. and suit the acceptation of the noun כָּנַף, in that of extreme part. The context, however, requires rather the Pih. כִּנְיָה, which is very probably the true reading. Put away, remove to a distant part.

כנש, v. Chald. i. q. Heb. כנס. Collect, gather together.

Infin. כִּנְשָׁה, Dan. iii. 2, only.

Ithp. Part. m. כִּנְשָׁה, Being, becoming, assembled, &c., Dan. iii. 3. 27, only, pl.

כַּנְפָּרָה, fem. Aff. כַּנְפָּרָה, Syr. חַנְפָּרָה, pl. חַנְפָּרָה, *socius, socii*; r. חָנַב, *titulo appellavit*. See כָּנַף above. Lit. a naming, or calling; meton. company, society: and abstr. for concr. Person of the same calling or society: thence, *Companion, associate*. Pl. כַּנְפָּרָה, aff. כַּנְפָּרָה, Ezra iv. 9. 17. 23; v. 3. 6; vi. 6. 13. Gesenius makes all these aff. of כַּנְפָּרָה, pl. of כַּנְפָּרָה: but no such pl. occurs: nor is it necessary, for the sake of analogy, to suppose any such thing.

כֶּסֶד, m. once, Exod. xvii. 16, in the phrase כֶּסֶד יְהוָה, throne of Jah, i. e. as erected among the Israelites. Gesenius thinks the reading suspicious here, and proposes כֶּסֶד, from כָּסַף, preceding: which would be mean and frigid.

כֶּסֶד, and כֶּסֶה, masc.—pl. non occ. synon. כֶּסֶה, Ps. lxxxii. 4. Syr. كَسَمَ, *primus dies plenilunii, &c.* Gesen. from Bar Ali, &c. Arab. كَسَا, *induit pulchritudinem*;

כֶּסֶה, *dignitate conspicuus*. So the moon, Job xxxi. 26, יָרַח הַיָּדָה, gloriously walking on, proceeding, i. e. as if gorgeously appareled. Comp. Cant. vi. 10. It is not improbable, therefore, that כֶּסֶה, *operuit, induit*, is the root, especially as it never could have been unknown that the moon received its brightness, as a coating, from another. Twice only, Ps. l. c. and Prov. vii. 20. *The new moon*: thence meton., *feast of do*.

כֶּסֶה, twice, כֶּסֶה, pl. כֶּסֶה (for כֶּסֶה), masc. Syr. كَسَمَ, *cathedra*. Arab.

כֶּסֶה, id. v. كَرَسَ, *fundamentum jecit domus*; كَرَسَ, *cum res super aliam congeritur*. The primitive notion seems to consist in placing one thing upon another; thence *stability*, as in the foundations of an edifice: and hence applied to a *regal chair, or throne*. Comp. Prov. xvi. 12; xxv. 5; as the seat of power. “*Velo pensili corperta*” (taking the root as כָּסַה, or כָּסַה), Gesenius. But thrones were not so—necessarily—veiled. The throne of God, necessarily is (Job xxvi. 9); but not so earthly kings who personally appeared to give judgment. The insertion of כָּ too in all the dialects, is perhaps too much to be supposed a mere compensation of Dagesh, Job xxxvi. 7; 2 Sam. iii. 10.

כֶּסֶה, v. pres. non occ. Syr. كَسَمَ, *operuit*. Arab. كَسَا, id. *Cover, conceal*.

Part. כֶּסֶה, Prov. xii. 16. 23, only.

— pass. constr. כֶּסֶה, *covered*, Num. iv. 6. 14; Ps. xxxii. 1: in the phr. כֶּסֶה חַטָּאתָה, *covered, as to sin*: i. e. pardoned. See כָּסַף. The notion seems to have originated in our first parents requiring clothing, when they had discovered that nakedness was shameful. Hence cleanliness of garments, white garments, &c. denoting purity. Comp. Eccl. ix. 8; Rev. iii. 4; xvi. 15, &c.

Niph. f. כֶּסֶה, *Been, became, covered, concealed*, Jer. li. 42, only.

Infin. הַכְּסוּהוּ, the *being covered, concealed*, Ezek. xxiv. 8, only.

Pih. כָּסַה, pres. יְכַסֶּה, apoc. יָכַס. Constr. immed. it. med. אַה, יַעַל, on, upon, it; לְ, מִן, instr. so יַעַל, אֶל, Ps. cxliii. 9; it. כִּן, from; i. q. Kal. *Cover, conceal*, Num. ix. 15; xxii. 5; Job xv. 27; xxiii. 17;—Ezek. xvi. 10; xviii. 7. 16; Jonah iii. 6, ellip., Gram. art. 220;—Gen. xxxviii. 14; Exod. x. 15; Jer. xli. 8; Ezek. xvi. 8. Covering the head, Is. xxix. 10, bringing into circumstances of distress. Comp. 2 Sam. xv. 30; v. הָפַה. Ellip. of נָכַח, or עָצַם, Deut. xxii. 12. Metaph. *covering sin*, i. e. blotting it out, Ps. lxxxv. 3; Prov. x. 12; Neh. iii. 37. Synon. טוֹב, כָּסַה, פָּרַח, אֶחָדֵינוּ הָפָרַח —, lit. *the eye of the land*, i. e. the very land, or *the land itself*, as Arab. عَيْن, Num. xxii. 5. Metaph. כָּסַההוּ כְּפִי, *reproach has covered*, suffused, *my face*, Ps. lxxix. 8; Jer. li. 51. אֲהוּם כָּסַההוּ —, *horror hath covered them*, Ezek. vii. 18. בָּשָׂה —, Ps. xlv. 16. הָקַם —, *violence*, i. e. dissemble, Prov. x. 11, &c. Comp. Job xxxi. 33; Ps. xxxii. 5. Meton. *clothe*, Is. lviii. 7; Ps. civ. 6, &c. In Ps. cxliii. 9, אֲנִיךְ כְּסִיתִי, i. q. עָלֶיךָ. See my note on Job xxxvi. 32. Comp. Mal. ii. 16, i. e. *by thee I conceal me: am safely guarded*. LXX. πρὸς σὲ κατέφυγον. Ezek. xxxi. 15, כָּסַה עֲלָיו, *I covered*, i. e. restrained the deep on his account. Comp. Job xxxviii., from which, perhaps, this figure is borrowed. LXX. ἐπέστρεψα.

Infin. כְּסוּהוּ, Exod. xxviii. 42; Mal. ii. 13, &c. Aff. כְּסוּהוּ, Exod. xxvi. 13.

Imper. pl. aff. כְּסוּנוּ, *Cover us*, Hos. x. 8. Part. מְכַסֵּה, Gen. xviii. 17, &c.: pl. מְכַסִּים, f. מְכַסוּהוּ, Is. xi. 9; Ezek. i. 11. Aff. מְכַסֵּה, Ezek. xxvii. 7: pl. מְכַסְּהוּ, Is. xiv. 11.

Puh. pl. m. כָּסוּ (for כָּסוּ), i. q. Niph., Ps. lxxx. 11; Prov. xxiv. 31.

Pres. יְכַסֶּה, Eccl. vi. 4; plur., Gen. vii. 19, 20.

Part. pl. m. מְכַסֵּים, 1 Chron. xxi. 16. — f. מְכַסוּהוּ, Ezek. xli. 16.

Hiph. pres. apoc. הִכְסִים, i. q. Niph. Puh. Gen. xxiv. 65; 2 Kings xix. 1; Is. xxxvii. 1. Pl., Is. lix. 6; Jonah iii. 8.

Part. מְכַסֵּה, pl. מְכַסִּים, 1 Kings xi. 29; 2 Kings xix. 2; Is. xxxvii. 2.

כָּסַה, i. q. כָּסַה.

כְּסוּהוּ, Is. v. 25. See כָּסַה.

כְּסוּהוּ, f.—pl. non occ. r. כסה. Syr.

כְּסוּהוּ, *absconsio*. Arab. كَسَوْتُ, *indumentum*. (a) *Covering: meton. (b) clothing*. (a) Gen. xx. 16, הוּא יָךְ כְּסוּהוּ עֵינַיִם, *he, or it, is to thee a covering of the eyes*. According to Gesenius, the thousand shekels just mentioned, were to be considered as a mulct, or fine, from the king of Gerar, to induce Sarah to connive at his fault: and this he argues is the meaning of the LXX. ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου, καὶ πᾶσαι ταῖς μετὰ σοῦ. Which any ordinary reader of Greek would, perhaps, take to mean, *these shall be for the honour of thy person, &c.*, i. e. those shekels were to be considered as a present of honour, just as dresses of honour are now, when given by princes in the East. The *covering of the eyes* here seems to intimate much the same thing as St. Paul's *covering for the woman*, 1 Cor. xi. 5, seq., i. e. to procure the respect due to her, Job xxvi. 6. (b) Job xxiv. 7; xxxi. 19; Exod. xxii. 26; Deut. xxii. 12; Is. l. 3. Aff. כְּסוּהוּ, כְּסוּהוּ, כְּסוּהוּ, כְּסוּהוּ.

כסה, v. pret. pres. non occ. Arab.

כָּסַח, *amputavit rem*. Syr. كَسَف, id.

Part. pass. f. כְּסוּהוּ, *Cut off*, as a branch, &c., Ps. lxxx. 17.

— pl. m. כְּסוּהוּ, Is. xxxiii. 12, al. non occ.

כְּסִיל, masc. pl. כְּסִילִים. Arab. كَسِيل, *iners, piger*. As *firmness, inflexibility*, or the like, are usually found affording the primary notion to *wisdom, justice, truth, &c.*, weight to respectability: see אָמֵן, בָּדָק, נָבֵר, &c.; so laxness, instability, lightness, &c., to *folly, falsehood, baseness*. Synon. אָוִיל, opp. טֹף, חָכָם, Eccl. vi. 8. I. *A fool*, particularly as to religion, Prov. i. 32; x. 1; xiii. 19, 20; Ps. xlix. 11, &c. II. The name of a certain constellation, apparently *Orion*. See my note on Job ix. 9; xxxviii. 31;—Amos v. 8. Pl. aff. כְּסִילִים, *their orions*, lit. i. e. constellations similar to that. The term probably originated in the contempt shewn by believers to the practice of elevating heathen heroes into deities, and giving them a place among the constellations.

כְּסִילוּת, f. once, Prov. ix. 13, in אִשָּׁה כְּסִילוּת, *Woman of foolishness*, i. e. foolish woman or wife.

כְּסִיל, pl. כְּסִילִים. See כסה above. From the notion of inactivity, naturally arose that of fatness, denseness: hence (a) *The loins*,

Job xv. 27; Lev. iii. 4. 10. 15; iv. 9; vii. 4. (b) *The viscera* (as in לֵב, בָּצָן, חֲזָן); Ps. xxxviii. 8. See Bochart. Hieroz. i. p. 506. Thence *slowness*, whence (c) *expectation, confidence*, Ps. lxxviii. 7; Prov. iii. 26; Job viii. 14; xxxi. 24. (d) *Foolishness*, Eccl. vii. 25. Aff. כְּסִיל, &c.

כְּסִילָה, f. of כְּסִיל. (a) *Confidence, hope*, Job iv. 6. (b) *Foolishness*, vain fruitless confidence, Ps. lxxxv. 9, al. non occ.

כְּסִילָה, m. — pl. non occ. The ninth month of the Hebrew year so called, but why it cannot now be discovered, Zech. vii. 1; Neh. i. 1; 1 Maccab. i. 57. χασελεύ.

כְּסִילִים, m. pl. A people so called, Gen. x. 14; 1 Chron. i. 12. *The Colchii*, according to Bochart. (Phaleg. lib. iv. c. xxxi.)

כָּסַם, v. pret. non occ. pres. pl. m. יְכַסְּמוּ, once, Ezek. xliv. 20. Castell. i. q. κοσμέω, *adorn*: for which he cites several of the versions as favourable. Gesen. i. q. צָטַם, *crop, cut*: but even this may here mean, *cutting to adorn*, &c.

Infin. abs. כָּסַם, Ib. al. non occ.

כְּסִימָה, fem.—plur. masc. כְּסִימִים. Arab. كَرْسِيَّةٌ, *ervinæ*. Cogn. كَنْسُومٌ, *confertis herbis hortus*. A kind of corn, spelt apparently. See Cels. Hierob. ii. p. 98, seq.; Exod. ix. 32; Is. xxviii. 25; Ezek. iv. 9. Aquila, ζέα. LXX. Theod. ὄλυρα.

כָּסַם, v. pret. non occ. pres. 2 pl. תְּכַסְּמוּ.

Arab. كَسَّ, validè contudit comminuitque:

whence كَسَيْسٌ, *caro quæ super lapides siccata contunditur et redacta in polentæ formam, reservatur in itineris commeatum*. Hence, *To apportion*, i. e. determine the fractional part, rather than to number, as usually taken; once, Exod. xii. 4. LXX. συναριθμήσεται.

כָּסַם, c. pl. aff. כְּסִימָה: as a verb, כָּסַם, *desire*: thence, *grow pale* with desire: and thence, *pale*; and so applied (a) to *silver* (so ἀργυρος, from ἀργός, *albus, white*, Gesen.): thence (b) to *money*, generally. (a) Gen. xxxii. 15. שֶׁקֶל־כֶּסֶף, *shekel, or weight, of silver, money*. *Shekel*, however, is mostly omitted, as, Gen. xx. 16; xxxvii. 28; Deut. xxii. 19. 29; Hos. iii. 2, &c. (b) *Money*, Gen. xxiii. 13; Deut. xxiii. 20; Exod. cxi.

21. כְּסָפִי וְגו', for כְּסָפִי וְגו'. In Gen. xlii. 25. 36, Gesenius thinks *silver bars, or bullion*, is rather meant. The distinction is of no importance. Aff. כְּסָפִי, &c.

כְּסָף, c. Def. כְּסָפָה, Chald. i. q. Heb. כְּסָף, Dan. ii. 32. 35. 45; v. 23; Ezra vii. 15, &c.

כֹּסֵף, v. pret. non occ. pres. יְכַסֵּף, חֲכָסֵף.

Arab. كَشَبٌ, *avidè voravit carnes*. See

cogn. كَشَفٌ, كَشَبٌ. *Desire intensely*, constr. med. ִּ, Job xiv. 15; Ps. xvii. 12.

Niph. f. יְכַסֵּף, *Be, become, intensely desirous*. Constr. med. ִּ, for, Ps. lxxxiv. 3; Gen. xxxi. 30.

Infin. abs. יְכַסֵּף, Gen. i. c.

Part. יְכַסֵּף, Not *desiring intensely* for . . . Supply the ellipsis from Ps. lxxxiv. 3, הַיְחִי הַיְחִי הַיְחִי, *the courts of Jehovah*, i. e. by an elegantly inserted litotes, *irreligious nation*, Zeph. ii. 1. LXX. ἀπαίδευτον, *unlearned, ignorant*, intending, apparently, the same thing. Gesen. "*gens sine pudore*," i. e. not growing pale with shame. But this is unexampled in these dialects: al. non occ.

כֹּסֵף, f. pl. כְּסָפִים, aff. כְּסָפִים, Ezek. xiii. 18. 20, only. Hence the sing. ought to be כְּסָפָה, of the seg. m. כְּסָף, or r. כֹּסֵף, not כֹּסֵף, as Gesenius thinks: nor do the examples יִדְּוֵהוּ, and יִשְׁטוֹהוּ, bear him out here, as a fem. form may have been the ground-form of the pl. as in some other instances.

Syr. ܕܘܫܘܠܐ, *gibbus* (bunch, or pod, perhaps). Cogn. ܕܘܫܘܠܐ, *stramen*. *Cushions*, commonly: but, most probably, some sort of ornaments placed on the idols. ὁ Εἰσβάτος, φυλακτήρια. Sym. υπαγκώνια. LXX. προσκεφάλαια.

כָּעַל, see על, Is. lix. 18.

כָּעַן, Chald. adv. compd. of כָּעַן + עַן, r. Heb. כָּעַן, *answered*; and of this כָּעַן, — of which כָּעַן, Ezra iv. 17, is a contraction — is a fem. form: lit. *according to, as, answer, purpose, &c.*, not differing greatly from Heb. לְעֵינַי. So, *therefore*, Dan. iv. 34; Ezra iv. 21, &c. *But, accordingly*, Ezra iv. 13. *Now, but*, Dan. ii. 23; Ezra iv. 14, &c. וְכַעַן, Dan. ii. 23; v. 15; Ezra v. 17. וְכַעַן, Ib. vr. 16. Not unlike the וְכַעַן, of the Heb., 1 Kings xxii. 16; in sense, synonym. Heb. וְכַעַן. See Nold., p. 394.

כְּעֵבֶר, fem. of the last. So on. Lit.

according to, as, object, intention, &c. כַּעַס, id. contr., Ezra iv. 17;—Ib. iv. 10, 11; vii. 12.

כַּעַס, masc. plur. כַּעְסִים. Arab. v.

أَكْمَتَ, *abiit tumidus irā.* Cogn. قَعَّاسٌ,

i. q. شَدِيدٌ, violent. (a) *Vexation, sadness*, opp. טָפֹחַ, שְׂחֹק, Eccl. vii. 3. Meton. (b) *Anger, indignation*, (a) Eccl. i. 18; ii. 23; xi. 10; Prov. xvii. 25; xxi. 19: (b) Deut. xxxii. 19; Ezek. xx. 28; 2 Kings xxiii. 26. Aff. כַּעֲסָה, כַּעֲסָה, &c.

כַּעֲסָה, m. in Job only, i. q. כַּעַס, Heb. Job v. 2; vi. 2; x. 17; xvii. 7. Aff. כַּעֲסָה, &c.

כַּף, f. dual, כַּפַּיִם, pl. כַּפּוֹת. Syr. כַּכְלָה, incurvatio. Arab. كَفٌّ, *manus usque car-*

pum: pec. vola. Hence (a) *the palm of the hand*; or (b) meton. *the hand*: (c) *the sole of the foot*: (d) *the foot of a beast*: (e) *a bason or phial, for oil, &c.*: (f) *cup or receptacle* for the stone of a sling, &c.: (g) *bending, or curved, palm-branches.* (a) Lev. ix. 17; 1 Kings xvii. 12, &c. (b) i. q. כַּף, and used much in the same way. See כַּף, Gen. xl. 11. 21; Lev. xiv. 15. 26. With כַּפָּה, *clapping the hands*, 2 Kings xi. 12; Ezek. xxi. 19: it. with כַּפָּה, Num. xxiv. 10. כַּפָּה, Nah. iii. 19; Ps. xlvii. 2. כַּפָּה, Is. lv. 12, &c. כַּפָּה, *in the power of* —, with various verbs, Prov. vi. 3; Is. lxii. 3; Jer. xii. 7, &c. With שׂוֹמֵם, followed by כַּפָּה, *putting the life in jeopardy*, i. e. into a situation easily to be lost, Judg. xii. 3; 1 Sam. xxviii. 21; Job xiii. 14, &c. By לִשָּׁה, — *hand on the mouth*, implying silence, Job xxix. 9. It. כַּפָּה, *out of the power*, Judg. vi. 14; 1 Sam. iv. 3; 2 Sam. xiv. 16, &c. With כַּף following, *keep, protect, &c.*, Exod. xxxiii. 22; Ps. cxxxix. 5; Job xxxvi. 32, &c. See my note, and comp. Is. xlix. 2. 16; li. 16; Hab. iii. 4; Zech. ix. 14. With כַּף preceding, i. q. כַּף, Lev. xiv. 28;—Ps. xci. 12, &c. אֶל-כַּפַּיִם, *to*, in addition to, Lam. iii. 41: into, Judg. xiv. 9. With כַּפָּה, *spreading out the hands* in prayer, Exod. ix. 29; Ps. xlv. 21; Ezra ix. 5, &c. With כַּפָּה, *lift up—to obey, honour, &c.*, Ps. cxix. 48; cxli. 2; lxxxviii. 10, &c. With כַּפָּה, *cleanse, purify*, Job ix. 30. Comp. Is. xxxiii. 15; Ps. xxvi. 6, &c. Opp. כַּפָּה, Is. lix. 3. Phrr. כַּפָּה, *labour of the hands*, Ps. exxviii. 2. נְקֵי כַּפַּיִם, *pure of hands*; inno-

cent, Ps. xxiv. 4. כַּפָּה, *cleanness of my hands*; my innocency, Gen. xx. 5; Ps. lxxiii. 13. כַּפָּה, Job xxii. 30. כַּפָּה, *violence in my hands*; am violent, Job xvi. 17; 1 Chron. xii. 17. עַל —, Ps. vii. 4. כַּפָּה, Job xxxi. 7. See my note. כַּפָּה, *work of his hands*, Ps. ix. 17. כַּפָּה, *will of her hands*; labour willingly performed, Prov. xxxi. 13. כַּפָּה, *fruit of* —, Ib. vr. 16. כַּפָּה, *hold, recline on, the distaff*, Ib. vr. 19.

(c) *Of the sole of the foot*, Deut. ii. 5; xi. 24; xxviii. 65. כַּפָּה, *rest to the sole of thy foot*. Comp. Gen. viii. 9; for rest generally. Pl., Josh. iii. 13; iv. 18; Is. lx. 14. כַּפָּה, — *of my footsteps*, 2 Kings xix. 24. Hence the usage, כַּפָּה, *from the sole of thy foot to thy crown*, Deut. xxviii. 35; 2 Sam. xiv. 25. כַּפָּה —, Is. i. 6 — *beneath the soles* —, 1 Kings v. 17 (3). עַל —, *at the soles* —, Is. lx. 14. *Place of* —, Ezek. xliii. 7.

(d) *Foot of a beast*, Lev. xi. 27. See כַּף.

(e) *Bason or phial*, Num. vi. 14. 20. &c. Pl., Exod. xxv. 29; Num. vii. 84, &c.

(f) *Cup* — of the sling, &c., 1 Sam. xxv. 29. כַּפָּה, — *of the thigh joint at the hip*, Gen. xxxii. 26. 33.

(g) *Bending, or curved, branches, &c.*, Lev. xxiii. 40.

Aff. כַּפָּה, כַּפָּה, &c.

כַּף, m.—pl. only, כַּפַּיִם, Jer. iv. 29; Job xxx. 6, only. Syr. Chald. כַּכְלָה, *rupes. Rocks*; whence the *κηφᾶς, cephas*, i. q. *πέτρος* of the N. T. Gesen.

כַּפָּה, v. pres. only, יִכְפֶּה. Arab.

كَفَّ, *retro vertit.* Cogn. كَفَّى, *suffecit.*

Cogn. كَفَّ, *clausit astriculis vinculis.* Syr.

כַּכְלָה, *abscondit.* אֶרְפָּה, *averts, satisfies, anger*; once, Prov. xxi. 14. Sym. σβέσει ὀργήν. Lxx. ἀνατρέπει ὀργάς.

כַּפָּה, f.—pl. non occ. Aff. כַּפָּה, i. q. כַּף, (g) above. (a) *Bent, or curved, branch*, Is. ix. 13; xix. 15. In the phr. כַּפָּה וְאֶמְיוֹן, lit. *curved branch and reed*, i. e. the old and young: the old and venerable, elder (אִשָּׁה preceding) as bent with age; the young as straight, shooting up as a bulrush. Aq. Incurvum καὶ στρεβλοῦντα. Sym. Lxx. ἀρχὴν καὶ τέλος. Theod. κεφὰ καὶ ἀγμόν. (b) *Branch*, generally, Job xv. 32.

כַּפָּה, masc.—pl. constr. כַּפָּה. Æth.

חֶבֶל: *modius*. Arab. كَفْرٌ, *vas dactylorum*;

כֹּוֹפֵר, *cati magni, lagenæ prælongæ*.

(a) *A vessel or cup*, covered, as Gesenius thinks, r. כָּפַר, Ezra i. 10; viii. 27; 1 Chron. xxviii. 17. (b) *Hoar frost*, as covering every thing, according to Simonis, Exod. xvi. 14; Ps. cxlvii. 16; Job xxxviii. 29.

כַּפֵּים, m. once, Hab. ii. 11. Syr. كَفَسٌ, *contraxit, connexuit*. Arab. كَفَسٌ, *fasciæ infantis*. *A tie-beam*, i. e. *a beam reaching from wall to wall, and so confining them as not to allow them to bulge outwards, according to some*. See Castell, sub voce. But the context seems to require something more;

it declares that the stone shall cry out of the wall, and that the כַּפֵּים, from the timber (כֶּפֶץ), shall answer it. It must signify, therefore, *something in the timber, not the timber itself*; just as the stone is something within the wall. And, if the word—as the Syriac implies—signifies *tie or ligature*; *Cramp, hold-fast, tenon*, or some such word, will give its true sense. Some Gr. versions, “σκόληξ de ligno.” LXX. κάνθαρος ἐκ ξύλου. Aq. μάζα ἐκ ξύλου. Sym. σύνδεσμος οἰκοδομῆς ξύλινος. Theod. and vers. E. σύνδεσμος ξύλου.

כַּפִּיר, m. pl. כַּפִּירִים. (a) *A young, newly weaned lion*. See Ezek. xix. 2, 3. The different Heb. names for the lion, Bochart. after the rabbins, thus arranges, as to their age, 1. נֹר, 2. כַּפִּיר, 3. אַרִי, or אַרְיָה, 4. שֹׁחַל, 5. שַׁדְדַי, 6. לְבַיָּא, 7. לֵישׁ; agreeing with Shakspeare's seven ages in man, Hieroz. i. p. 713, seq.; Ps. xvii. 12; civ. 21; Judg. xiv. 5. Metaph. (b) applied to *fierce and cruel men*, Ps. xxxiv. 11; xxxv. 17; lviii. 7. Comp. Jer. ii. 15; Ezek. xxxii. 2. (c) Also to men bold in a good cause, Prov. xxviii. 1; Mic. v. 7; applied to the “*remnant*,” in the apostolic times, who were the means of subduing heathenism. (d) Also to *powerful or leading men*, Ezek. xxxviii. 13; Nah. ii. 14. Aff. כַּפִּירִי, כַּפִּירָה.

כַּפְּלִים, masc. dual, כַּפְּלִים. Arab. كَفَلٌ,

par, tantundem. Æth. ክፍለ : *pars, portio*. Syr. cogn. كَفَلٌ, *complexio brachii*.

כַּפְּלֵי רִסְנוֹ, for the DOUBLING of his curb, Job xli. 5. See my translation. *Doubling, twofold*, Job xi. 6; Is. xl. 2: this last passage is

probably an imitation of a certain part of the book of Job. See my Job, Introd. p. 25, seq. Gesenius makes Job xi. 6, to mean, “*complicationes sapientiæ*,” i. e. the wisdom of God as inexplicable!

כַּפֵּל, v. pres. non occ. See כַּפֵּל. *Double*, i. e. add like to like, constr. med. אָתָּה, Exod. xxvi. 9. Synon. כַּפֵּלְךָ, רִבְּוֹתְךָ.

Part. pass. כַּפֵּלָה, *Doubled*, Exod. xxviii. 16; xxxix. 9.

Niph. pres. f. תִּכְפֵּלְךָ, *Be, become, doubled, repeated*, once, Ezek. xxi. 19.

כַּפֵּן, m. — pl. non occ. Syr. كَفَانٌ, *famelicus. Hunger, want*, Job v. 22; xxx. 3.

כָּבַן, v. f. pret. only, כָּבַנְתָּ, *Became languid, wasted, wanting*, Ezek. xvii. 7.

כָּבַה, v. pres. non occ. See כָּבַה above. *Bend, bow down*, once, Ps. lvii. 7.

Infinitive כָּבֵה, once, Is. lviii. 5.

Part. pass. pl. כַּבְּוִים. *Persons bent, bowed down, with distress*, Ps. cxlv. 14; cxlvi. 8.

Niph. pres. 1st pers. אֶכְבֵּה, *Shall I be, become, bowed down*; here, *bow myself*, Mic. vi. 6, al. non occ.

כַּפֵּר, masc. — plur. non occ. Arab.

كَفَّرَ, — act. كَفَّرَ, — *tegit, operuit*. Angl.

כַּסָּבֵר. Castell. Hence, in a theological sense, Syr. كَفَّرَ, *abstersit, purgavit*. It is

peculiar to the Scriptures to consider sin, not as entirely done away, so that absolute perfection now becomes man's character—which would involve impossibilities, taking him as he is,—but as *covered, concealed*, or the like, by virtue of God's favour through Christ; so that righteousness—which really exists in none—is *imputed, counted on*, as belonging, and attaching, to the true believer. Comp. Ps. xxxii. 1, with Rom. iv. 7, seq.; Ps. lxxxv. 2, &c., and see under letter כ above. Hence, I. *A propitiation, expiation, price of redemption*, i. e. made the means of taking away sin, and rendering man acceptable to God: such were various rites under the law, all which received their completion in the sacrifice of Christ, Exod. xxi. 30; xxx. 12; Job xxxiii. 24. See my note. Used also in a secular sense, as redeeming from punishment, &c., Num. xxxv. 31, 32, &c. — as a bribe, 1 Sam. xii. 3; Job xxxvi. 18, &c.

II. *Pitch*. Arab. كَفَّرَ, *pix quâ picantur*

naves. Syr. כַּבְּזִין, *bitumen*—as used in smearing over ships, &c., Gen. vi. 14, only.

III. *A village*. Arab. كَفْرٌ, *pagus, vicus*, i. e. a number of buildings erected nearly together for the purpose of mutual protection and safety: not unlike *cover*, i. e. protection for game, as in the phrase of sportsmen, 1 Sam. vi. 18, only.

IV. *A shrub*, so named. Gr. κύπρος; Lat. *cyprus*: transplanted perhaps from the Island so called. Its leaves, when dried and reduced to powder, compose the Henna, حِنَّاءٌ, of the Arabs, with which their women colour their eye-brows, &c. See Cels. Hierobot. i. p. 222, seq. Its flowers grow like the clusters of the grape: hence, Cant. i. 14, אֶשְׁפֵּל הַכֶּפֶר, *cluster of the cyprus*: pl. כַּפְרִים, Ib. iv. 13, al. non occ. So named, according to Simonis, because used for anointing.

כַּפָּר, m. pl. כַּפְרִים, i. q. כֶּפֶר, sign. iii. *A village*, Josh. xviii. 24, constr.; Neh. vi. 2; Cant. vii. 12; 1 Chron. xxvii. 25, al. non occ.

כַּפְרִים, m. pl. used, apparently, by way of excellence, Gram. art. 223. 3. *Efficient, or great, expiation*, Exod. xxix. 36; xxx. 10. הַטָּהָה הַכֶּפֶר, *sin (offering) of expiation*, Ib. vr. 16. כֶּסֶף הַכֶּפֶר, *money of —*, Num. v. 8. יוֹם הַכֶּפֶר, *ram of —*, Lev. xxv. 9. יוֹם הַכֶּפֶר, *day of —*.

כַּפְרֵת, f. Lit. *covering*, i. e. of the ark of the covenant; a plate of pure gold laid flat on the top of it; and usually termed *The mercy seat*. Lxx. ἱλαστήριον, and καταπέτασμα. Others, βλήμα. Exod. xxv. 17, seq.; xxvi. 34; xxx. 6; xxxi. 7, &c. Phr. בֵּית הַכֶּפֶר, *house of the propitiatory*, i. e. the Holy of holies, 1 Chron. xxviii. 11.

כֶּפֶר, v. once only, Gen. vi. 14. See כֶּפֶר above, sign. ii. *Pitch, smear with pitch, or bitumen*.

Pih. כֶּפַר, pres. יִכְפֹּר. See כֶּפֶר above, sign. i. Arab. كَفَّرَ, *expiavit crimen*. Constr. med. כֶּ, instr. לְ, עַל, Deut. xxxii. 43; Ps. lxxv. 4; lxxviii. 38. *Cover*, i. e. *expiate sin*. Meton. *The person guilty of sin*. Ps. li. cc., Exod. xxx. 10; Lev. iv. 20. 26. 31, &c. — or *thing* subject to uncleanness, &c., Deut. i. c.; Lev. xiv. 53;

xvi. 16. 33; Ezek. xlv. 20;—Ib. vr. 17. 24; Num. v. 8; 2 Sam. xxi. 3; 2 Chron. xxx. 18, ellip. The more full expression is, according to Gesenius, to be found in Lev. iv. 26, and v. 18. And, in a secular sense, *Appease, assuage, anger*, Gen. xxxii. 21; Prov. xvi. 14. *Avert, purchase, bribe off, calamity*, Is. xlvii. 11. See כֶּפֶר above, sign. i. Infin. Exod. xxx. 15, 16, &c. Aff. כֶּפַרִי, *my expiating*, Ezek. xvi. 63. See Exod. xxix. 36; Is. xlvii. 11.

Imp. כֶּפַר, Deut. xxi. 8; Lev. ix. 7, &c.

Puh. כֶּפַר, pres. יִכְפֹּר. *Be, become, expiated*, Is. vi. 7; xxii. 14; xxvii. 9; Prov. xvi. 6; Num. xxxv. 33: with לְ, for, implying cause; it. כֶּ, instr., Exod. xxix. 33. (b) *Blot out, i. e. abolish, a covenant*, Is. xxviii. 18.

Hithp. pres. יִכְפֹּרֶנּוּ, i. q. Puh. 1 Sam. iii. 14; it. כֶּפַר (for כֶּפַר, Gram. art. 193. 4), Deut. xxi. 8.

כַּפֵּשׁ, v. Kal non occ. Cogn. כֶּנֶשׁ, and

כַּנֵּשׁ. Arab. اِنْكفَسَ, *contortus fuit*. Cogn.

כִּיֵּס, *obruit domum ejus, depressit; كَفَّتْ, propulit vehementius*.

Hiph. aff. הִכְפִּישָׁנִי, *He hath overwhelmed, covered, me, in the dust*; once, Lam. iii. 16.

כַּפַּח, v. Chald. pres. non occ. כַּפַּחִי, once, Dan. iii. 21. Arab. كَفَّتَ, *ad pectus adstrinxit infantem*. Sam. כַּפַּח, *cohibuit*; כַּפֵּץ, *constrinxit*. Cogn. Heb. קָפַץ. *They bound*.

Pah, Infin. כַּפַּחָה, Dan. iii. 20.

Part. pl. m. כַּכְפִּיחַן, *Bound*, Ib. 23, 24, al. non occ.

כַּפְהוֹרִי, m. pl. כַּפְהוֹרִים. Compd. of כַּפַּר, *texit*, and פַּר, *coronavit*. Gesen. Rather, perhaps, כֶּסֶר, *spira cidaris obvoluta; in gyrum ambiens caput cidaris*; it. *circulus in gyrum circumvolutus*, and פַּר, *coronavit*. I. *Twisted capitals of columns*, Amos ix. 1; Zeph. ii. 14. II. *Ornamented heads or bowls*—similar perhaps to such capitals—of the golden candlestick, Exod. xxv. 31. 33, 34, seq.; xxxvii. 17, &c. Lxx. σφαρωτήρ; Vulg. *sparula*; Josephus Antiq. lib. iii. cap. vi. § vii.: and, after him, interpreters generally, *Pomegranates*. Aff. plur. כַּפְהוֹרִיקָה, כַּפְהוֹרִיקִים.

כַּפְתָּרִים, m. pl. *People of Caphtor*. See Gen. x. 14; Jer. xlvii. 4; Amos ix. 7.

כַּר, m. pl. פָּרִים. Arab. كَرَّ, *iteravit*, &c., from playfulness. I. *Fatted* or *pasture lamb*, Deut. xxxii. 14; 1 Sam. xv. 9; 2 Kings iii. 4; Ps. xxxvii. 20; Is. xvi. 1; xxxiv. 6, &c.

II. By a meton., *The place*, or *pasture*, of their feeding. Arab. أَكْرَارٌ, *campus*, Is. xxx. 23; Ps. lxxv. 14. לְבָשׁוּ פָּרִים הַבָּצָן, *the flocks clothe the pastures*, i. e. cover and adorn them by their numbers. But, see Schult. animadv. ad Ps. lxxv. 14.

III. *Battering rams*, Ezek. iv. 2; xxi. 27. Gr. κριός. Arab. كَبِشٌ, *aries*; pec. *machina bellica*. So the Gr. See Bochart. Hieroz. i. 429.

IV. פֶּר הַיָּמֶל, *The haudaj*, or *small portable chamber*, in which the Eastern women ride on the backs of camels; furnished with curtains and a shade to skreen them from inquisitive eyes, and from the burning rays of the sun. Arab. كُورٌ, *it. مَكْوَرٌ, sella camelina*.

כָּר, m. pl. פָּרִים. Arab. كَرَّ, *corus tritici*; كُرٌّ, *id. it. genus mensuræ aridorum Babylonicum*, &c. Both a *liquid* and *dry measure*, containing ten ephabs or baths; and equal to the הֶמֶר. See Captain Jervis's Essay on the Primitive Universal standard of weights and measures, p. 10, seq.; 1 Kings v. 2. 25; Ezek. xl. 14. Pl., 2 Chron. ii. 9; xxvii. 5, al. non occ.

כַּר, v. Chald. in—

Ithp. אֶחָפְרָהּ, Dan. vii. 15, only. Syr. and Chald. כָּוַן, *doluit*. *Was, became, pained, afflicted*.

כַּרְבֵּל, v. i. q. according to Gesenius, כָּבַל, *accinxit, induit*; but found only as a pass. part. מְכַרְבֵּל, in 1 Chron. xv. 27. *Equipped, clothed*, or the like, as the context requires. Lxx. περιεξωσμένος. In Gram. art. 197. 2, is given the analogy of its conjugation, from Kimchi. Arab. جاء يَمْتَشِي, *venit languidè incedens*. *Slightly girded*, perhaps, as is usual with the flowing upper garments of the Orientals.

כַּרְבֵּלָה, f. Chald. Aff. כַּרְבֵּלְהוֹן. Their *mantles*, i. e. loose flowing upper garments;

once, Dan. iii. 21. Theod. περικαμημίσιον, al. non occ.

כָּרָה, f. pl. constr. פָּרוֹ. Arab. كَرَا, *fodit puteum*, &c. Æth. ከደደ : *fodit*; lit. *a digging*, once, Zeph. ii. 6, in פָּרוֹ רֵדִים, *diggings, or wells, of shepherds*. Comp. Gen. xxvi. 25. Lxx. Κρήνη νομή ποιμνίων.

כָּרָה, v. pres. יִכְרֶה. See כַּר above. Constr. immed. it. med. לָ, pers. it. Infin. it. על, against. I. *Dig*, as a well, pit, &c., Gen. xxvi. 25; L. 5; Exod. xxi. 33; Num. xxi. 18; Jer. xviii. 20. 22; Ps. vii. 16; xl. 7. אָזְנִים פָּרוֹתָ לִי, lit. *ears hast thou digged*, i. e. *opened*, as a well, &c., for me. Lxx. it. Heb. x. 9, ὠμα δὲ κατηρίσω μοι. Aquila, ὠρία δὲ ἔσκαψάς μοι. LXX. in some mss. Theod. Edd. v. vi. ὠρία δὲ κατηρίσω μοι. The Heb. seems to say, *thou hast given me open ears*, i. e. given me the means of obedience. See אָזַן above. The Apostle transfers this to the *body*—as the interpretation probably then in use—which afforded the same theological sense in the main, although differently worded.—Ps. lvii. 7; cxix. 85. And, as the toil of digging may have been compared with that of bargaining, i. e. making a purchase with apparent strife, as in the Eastern markets; hence—

II. — (a) *Buying, purchasing*. Arabic كَرَا, *conduxit*, Deut. ii. 6; Hos. iii. 2; Job xl. 30. See my note. And, as bargaining, covenant making, was often carried on with feasting—hence (b) 2 Kings vi. 23. Hence also—

כַּרְהָה, f. *A feast*, Ib., al. non occ.

כַּרְוָב, masc. plur. כַּרְוָבִים. *Cherub*, plur. *Cherubim*. Certain symbolical figures, described, Ezek. i. 6, seq., and apparently intended to represent the Deity. Each figure had four faces, that of a man, of a lion, of an ox, and of an eagle; symbolizing, perhaps, the wisdom, fearfulness, power, and ubiquity, of God. Of this sort are many of the symbols given in the Revelation, and particularly the τέσσαρα ζῶα, mentioned in the fourth chapter. Such also are the horses of Zechariah (chap. vi.). See my Exposition of the Rev. l. c. It would be idle to offer anything on the etymology; nothing satisfactory having yet been discovered. Castell, Simonis, Gesenius, &c., may be consulted by those who wish to see what has been said on

this subject, Exod. xxv. 19; xxxvi. 8; 2 Sam. xxii. 11; 1 Kings vi. 24—26; Ps. xviii. 11; Ezek. xxviii. 14, &c. Pl., Gen. iii. 24; Exod. xxv. 19, 20, 22; xxxvii. 8, &c.

כְּרוֹז, m. Chald. Def. כְּרוּזָא. Syr. כְּרוֹזָא, *præco.* Arab. كَارِز, id. *A proclaimer, crier, or herald*, once, Dan. iii. 4.

כָּרַר, v. Chald. Syr. כָּרַר, *prædicavit.* Arab. كَرَّرَ, id. occ. only in—

Aph. pl. m. כְּרָרוּ. *They proclaimed*; once, Dan. v. 29.

כָּרִי, m. Pl. according to some; but it may be a mere generic noun denoting a whole class, or even a patronym. The *keri* has for it, 2 Sam. xx. 23, כְּרִי. A title given to a certain officer in the army, a captain of an hundred; of the same rank, apparently, with the כְּרִיס, or *couriers*, 2 Kings xi. 4. 19. In 2 Sam. xx. 23. Aq. ἐπὶ τοῦ χερηθι, καὶ ἐπὶ τοῦ φεληθι. Sym. ἐπὶ τῶν χερηθαίων, καὶ ἐπὶ τῶν φεληθαίων. Theod. ἐπὶ τοῦ πλωθιου καὶ ἐπὶ τοῦ δυνατούς. In Kings II. cc. LXX. and Theod. τὸν χορρὶ καὶ τὸν ρασεῖμ. Which shows that nothing specific was known of this word when these translations were made.

כְּרִיתוֹת, and כְּרִיתוֹת, fem. plur. aff. כְּרִיתוֹת, r. כרו, *secuit, amputavit*; lit. *Cutting asunder, divorce*; always with כָּר preceding. *Writing, bill of divorce*, Deut. xxiv. 1. 3; Is. l. 1; Jer. iii. 8. Aq. βιβλίον κοπῆς. Sym. βιβλίον διακοπῆς. Theod. βιβλίον ἐξολοθρεύσεως. LXX. ἀποστασίους.

כְּרִזָּב, m. aff. כְּרִזָּבוּ, twice only, Exod. xxvii. 5; xxxviii. 4. Compd. of כְּרִי and כְּרִזָּב, *munimentum.* (Syr. כְּרִזָּב, *orbis, volumen, &c.*) and כְּרִי, *vinculum.* (Æth. ክር : sporta viminea.) *A sort of brazier, or basket*, placed on the grating of the altar, for the purpose apparently of containing the fire, and keeping it from falling over. LXX. ἐσχάραν. All. σύνθεσιν.

כְּרִזָּב, m. once, Cant. iv. 14. Arab. كَرْمٌ, *crocus, vulgo curcuma*; unde et *crocus indicus* dicitur, et ab formam *Cyperus indicus* esse Dioscor. i. 4, putatur. Castell.

sub voce. Syr. כְּרִזָּב, id. Castell. The word is an augment. fm. of כְּר, perhaps, if not a foreign word. See Cels. Hierobot. ii. p. 11, seq.; Auth. Vers. *Saffron.* Arab. زعفران, Avicen. and Abul Fadl. LXX. κρόκος.

כְּרִיָּה, f. pl. once, Is. lxvi. 20. Arab. كَرَّ, *regressus fuit, recurrit, &c.* Whence,

כְּרִיָּה, *huc illuc convertit se, &c.* *Dromedaries* (Gr. Δρομῆς, *cursitans, velox*), so called from their agility and swiftness in travelling. See Herod. lib. iii. c. 103.

כְּרִיָּה, m. (f. Is. xxvii. 2, 3), pl. כְּרִיָּה.

Constr. כְּרִיָּה. Arab. كَرَمٌ, *generositate indolis superavit alium, &c.* Act. كَرَمٌ, it. *vilis, vinea.* I. *A vineyard*, Exod. xxii. 4; Deut. xx. 6; xxviii. 30. 39; Amos v. ii. כְּרִיָּה, *vineyards of desire*; desirable, Is. xxvii. 2. כְּרִיָּה, *vineyard of wine*; recent. edd. read כְּרִיָּה, here also. To which the Jewish people, as planted in a fruitful land, by the interposition of Divine power, are often assimilated. Comp. Ps. xlv. 3; Is. iii. 14; v. 1, seq.; xxvii. 2, seq.; li. 3. Comp. Matt. xx. 1, seq.; xxi. 28; Luke xx. 9. II. *Orchard*, planted with any valuable trees, Judg. xv. 5; Job xxiv. 18. See my note here. Aff. כְּרִיָּה, &c. Hence—

כְּרִיָּה, m. pl. כְּרִיָּה, sing. non occ. *Vine-dressers*, Joel i. 11; Is. lxi. 5, &c. Aff. כְּרִיָּה.

כְּרִיָּה, m. patronym., Num. xxvi. 6.

כְּרִיָּה, masc.—plur. non occ. i. q. כְּרִיָּה, *Crimson*, as it should seem from the etymology. Compd. Pers. كَرْمٌ; Sanscr. krimi. *A worm*, and آل, *bright red.* Gesen. Arab. كَرْمٌ, *coccus baphica, hinc kermes, Crimson.* كَرْمٌ, *coccineus vermiculatus*; vox armen. Castell. So, *vermillion*, of the French *vermeil*, Gesen., 2 Chron. ii. 6. 13; iii. 14, al. non occ.

כְּרִיָּה, masc.—pl. non occ. Aff. כְּרִיָּה, 2 Kings xix. 23. Compd. of כְּרִי + אַל. The Dagesh in ל, in כְּרִיָּה, may be considered as a compensation for the loss of א. Lit. vine-

yard of God, i. e. *best vineyard*. See under *פַּלְמָה* above, p. 24, sign. ii. I. *Carmel*, a very fruitful hill, situated on the south of the tribe of Asher, and not far from the Mediterranean sea. Mostly with the definite article, 1 Sam. xv. 12; xxv. 40; 1 Kings xviii. 19, 20. 42; Jer. iv. 26; Cant. vii. 6; Amos i. 2, &c. Hence—

II. *Any well cultivated, or fruitful place*, as an orchard, field, &c., abounding with fruit trees, &c., opp. to woods, deserts, mountains, Is. x. 18; xvi. 10; xxix. 17; xxxii. 15, 16; Jer. iv. 26; xlviii. 33; 2 Chron. xxvi. 10; Mic. vii. 14, &c.

III. Meton. *First produce, or fruits*, as obtained from the best cultivated grounds, Lev. ii. 14, *בְּרִמָּה... תִּבְרַח בְּפִרְיָם*, an offering of first fruits... the produce of a fruitful field, i. e. as being the best. Aquila. Symm. ἀπαλά λάχανα ὀσπριώδη. LXX. χίθρα ἐρικτά. Theod. πῖονα ἀλφίτα. Lev. xxiii. 14; 2 Kings iv. 42, *וּבְרִמָּה*, seems to signify, and first fruits generally, without specifying further. LXX. καὶ παλάθας.

בְּרִמְלִי, m. Patronym. of *בְּרַמְלִי*, sign. i., 1 Sam. xxx. 5, &c.

בְּרִמְלִית, f. 1 Sam. xxvii. 3.

בְּרַמְיָה, fem. plur. *בְּרַמְיָהוּ*, Chald. Arab.

כְּרִסִּי, *solium*. Syr. *כַּסְּאָה*, id. *A throne*, i. q. Heb. *כִּסֵּא*, Dan. v. 20; vii. 9. Aff. *בְּרַסְיָה*, Ib.

כְּרַסָּם, v. pres. aff. only, *בְּרַסְיָה*, once,

Ps. lxxx. 14. Arab. *כְּרַסְסָם*, *toto ore validè momordit*, al. non occ. *Devours it*.

כְּרַע, m. dual, *כְּרַעַיִם*, sing. non occ.

Arab. *كِرَاعٍ*, *كِرَاعٍ*, *crura animalium*. Syr. *כַּרְסָא*, *crus, tibia*. Both the legs, or leg bones, Exod. xii. 9; Lev. i. 13; viii. 21; ix. 14; Amos iii. 12. Of the springing legs of the locust, Lev. xi. 21, &c. Aff. *כְּרַעִי*.

כָּרַע, v. pres. aff. only. Constr. abs. it. med. *כָּרַע*, in, of place; *עַל*, on; *לְ*, to; *לְפָנַי*, before; *תַּחַת*, under. Arab. *كَبَعَ*, metaph. *incurvatus est inter precandum*. Bowing down, as an animal by folding the legs; whence the usages, *כָּרַע בְּרַעְוֵה פָּנָיו*, he bowed, lay down, as a lion, Gen. xlix. 9. See Num. xxiv. 9, *כָּרַעוּ עַל בְּרַעְוֵיהֶם*, they bowed down on their knees, Judg. vii. 6. Comp. Is. xlv. 23: (a)

for worship, 1 Kings xix. 18; Ps. xxii. 30; lxxii. 9; xciv. 6; 2 Chron. vii. 3: (b) indicative of weakness, Judg. v. 27; 2 Kings ix. 24; Ps. xx. 9; Is. x. 4; xlv. i. 2; lxv. 12: (c) — to lie down, Gen. l. c. Num. l. c.: (d) — as animals to bring forth their young, Job xxxix. 3: hence of women, 1 Sam. iv. 19: (e) — for adulterous purposes, Job xxxi. 10.

Infin. *כָּרַע*, 1 Kings viii. 54.

Part. *כָּרַע*, Esth. iii. 5.

— pl. m. *כָּרַעִים*, Ib. iii. 2.

— f. *כָּרַעוֹת*, Job iv. 4.

Hiph. *הִכְרַעַע*, pres. 2d pers. *תִּכְרַעַע*. *Make, cause, to bow down*. Constr. immed. it. med. *תִּכְרַעַע*, Ps. xvii. 13; xviii. 40; 2 Sam. xxii. 40; lxxviii. 31. Meton. *Depress, afflict*, Judg. xi. 35.

Infin. *הִכְרַעַע*, Ib.

כְּרַפָּס, m. once, Esth. i. 6. Arab. Pers.

كِرْفَاسٍ, *كِرْفَاسٍ*, *كِرْفَاسٍ*; Lat. *carbasus*; Gr. *κυρβασίας*. A very fine and precious sort of cotton, either white or of any colour, as purple. Cels. Hierobot. ii. 161, has a passage from Strabo, illustrating well the place above mentioned: “Et mox,” says Celsius, ‘de Rege Indorum;’ “*aurea lectica margaritis circumpendentibus recubat; distincta sunt auro et purpura carbasa, quæ indutus est.*” See the whole of the article. It. Schroeder. de ornatu mulierum, p. 108, seq.

כָּרַר, v. Kal non occ. Arab. *كُرَّرَ*, *recurrit*. Æth. *ገ-ገ-ገ-ገ-ገ*: *volvit*.

Pih. redup. *כָּרַר*. Arab. *كُرَّرَ*, *huc illuc nubem egit ventus*.

Part. m. only, *כָּרַר*, Synon. *τοῦ*, 2 Sam. vi. 14. 16. *Leaping about, dancing*. Aquila, *καρχαρούμενον*. Sym. *καγκάζοντα*. LXX. *ἀνακρουόμενον*. Comp. 1 Chron. xv. 29, where *כָּרַר* seems to be put for it,—al. non occ.

כָּרַשׁ, m.—pl. non occ. once, Jer. li. 34.

Syr. *כַּרְשָׁ*, *venter*. Chald. Æth. id. Arab.

כָּרַשׁ, *ventriculus animalis ruminantis*. Aff. *כָּרַשׁוֹ*, *his stomach*.

כָּרַת, v. pres. *יָכַרַת*. Arab. *كَرَّتَ*, Metaph. *Pressit eum, affixit, mœror, conj.* vii., in the primary sense, *dissectus fuit*.

Constr. immed. it. med. **כָּרַת**, **כָּרַת**, **כָּרַת**, pers. **כָּרַת**, of thing; **כָּרַת**, in, of place. I. *Cut off*, or *down*, as trees, branches, idols, shrines, the head, foreskin, skirt of the garment, &c., Deut. xix. 5; Is. xiv. 8; xlv. 14; Jer. x. 3; xxii. 7; xlv. 23; 2 Chron. ii. 9;—Num. xiii. 23, 24;—Exod. xxxiv. 13; Judg. vi. 25, 26. 30;—1 Sam. xvii. 51; v. 4;—Exod. iv. 25;—1 Sam. xxiv. 5. 12.

II. Meton. *Kill* men, Jer. xi. 19.

III. Pec. in the phr. **כָּרַת** **כָּרַת**, equivalent to the Gr. *ὄρκια τέμνειν, τέμνειν σπονδάς*. Lat. *icere, ferire, percudere fœdus*. Gesen. Engl. *Strike a bargain*, from cutting up, and dissecting, the parts of animals sacrificed, or otherwise slaughtered, on such occasions. But, as **כָּרַת** signifies *the feast* joined in on these occasions—see p. 93 above—the division of the parts of the animal among the guests, over which agreement was evinced, was perhaps rather meant. So the apostle, "*Christ our passover is sacrificed for us, therefore, let us keep the feast,*" &c., 1 Cor. v. 7, 8. And, on the slaughtering, &c. of the animal, see Hieroz. i. lib. ii. c. xxxiii. p. 323, seq. Gen. xv. 10; Jer. xxxiv. 18, 19;—Deut. iv. 23; v. 3, &c. Job xxxi. 1, **כָּרַת** **כָּרַת**: see my note on the place. **כָּרַת** is sometimes omitted by the ellipsis: as, 1 Sam. xi. 2; xx. 16; xxii. 8; 2 Chron. vii. 18; Is. lvii. 8. **כָּרַת**, as Hag. ii. 5; and **כָּרַת**, as, Neh. x. 1, is put for it.

Infin. **כָּרַת**, Hos. x. 4, &c. Constr. **כָּרַת**, Jer. xxxiv. 8. With Makkáph, **כָּרַת**, 1 Sam. xxii. 8. Aff. **כָּרַת**, 1 Sam. xxiv. 12.

Imp. pl. **כָּרַתוּ**, Josh. ix. 6, &c.

Part. pres. pl. **כָּרְתִים**, Is. xiv. 8; Neh. x. 1. Constr. **כָּרְתִים**, Ps. l. 5.

— pass. **כָּרוּת**, constr. **כָּרוּת**, Lev. xxii. 24; Deut. xxii. 2.

— pl. f. **כָּרוּתוֹת**, 1 Kings vii. 2.

Niph. **כָּרַת**, pres. **כָּרַת**, *Be, become, cut down, off*, of a tree, Job xiv. 7; Is. lv. 13. — of man, Gen. ix. 11; Ps. xxxvii. 9, &c.

כָּרַת, from the city, Zech. xiv. 2: it. **כָּרַת**, from its people, Gen. xvii. 14. **כָּרַת**, —, Lev. xvii. 4. 9; xviii. 29; xx. 18. **כָּרַת**, Exod. xii. 15. **כָּרַת**, Num. xix. 20. **כָּרַת**, Exod. xii. 19, &c. Metaph. of a land, by famine, Gen. xli. 36: of a name, Ruth iv. 10: of hope, Prov. xxii. 18; xxiv. 14:—of faith, Jer. vii. 28;—Josh. ix. 23, **כָּרַת** —, a servant from among you, i. e. your being servants shall continue. Comp. 2 Sam. iii. 29. — of waters, *divided*, Josh. iii. 13; iv. 7. —

of meat cut between the teeth, Num. xi. 33. — of wine, Joel i. 5. — of the bow, Zech. ix. 10, &c.

Puh. f. **כָּרַת**, Judg. vi. 28, m. **כָּרַת**, Ezek. xvi. 4, where the Keri directs **כָּרַת** to be read; i. q. Niph. al. non occ.

Hiph. **כָּרַת**, pres. **כָּרַת**. Constr. immed. it. med. **כָּרַת**; obj. it. **כָּרַת**, **כָּרַת**, **כָּרַת**, i. q. Kal. *Cut off*, as men, nations, beasts, &c., Lev. xvii. 10; Josh. xxiii. 4; Zeph. iii. 6; Ezek. xxv. 7. — name, Is. xiv. 22; Zech. xiii. 2. — memory, Ps. cix. 15. — idols, Lev. xxvi. 30; Mic. v. 12. — sustenance, Nahum ii. 14. — chariots, Zech. ix. 10. — flattering lips, Ps. xii. 4, &c.

Infin. **כָּרַת**, Exod. viii. 5, &c. Aff. **כָּרַת**, Is. xlvi. 9. **כָּרַת**, Jer. li. 62.

Hoph. **כָּרַת**, once, Joel i. 9, i. q. Niph. *Cut off*, made to cease.

כָּרְתוֹת, f. pl. part. pass. r. **כָּרַת**, above. Lit. *Things cut*, beams, 1 Kings vi. 36; vii. 12.

כָּרַת, masc. plur. **כָּרַתִּים**. I. Name of a portion of the Philistines, residing on the south-west shore of Judea, derived from the island of *Crete*, as some think; but without any good foundation, 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5. Comp. with Amos ix. 7; Jer. xlvii. 4; Deut. ii. 23: out of all which we only learn that certain Philistines came from **כָּרַת**: but not a word to identify *Caphtor* with *Crete*. If, moreover, this people was so called, after the name of their country, they would here have been termed, **כָּרַתִּים**, not **כָּרַתִּים**. No reliance can, therefore, be placed on this reasoning. See, also, Gen. x. 13, 14. LXX. *χελεθ, κρητας, κρητῶν*, in these places respectively, and v. 6, in the last, has *κρητη*, for Heb. **כָּרַת**, which clearly evinces the ignorance of the translator.

II. The style and title of certain brave soldiers in David's army, 2 Sam. viii. 18; xv. 18; xx. 7. 23, occurring with **כָּרַתִּים**, according to Gesenius, *Executioners* (" *car-nifices* ") and *cowards*. Of the first of these interpretations however no adequate authority can be adduced, and the second offers no very strong probability. So called, most likely, after the tribes of the Philistines, out of which they may have been hired as mercenary soldiers: a thing always common in the East. See also under **כָּרַת**.

כֶּשֶׁב, m. } i. q. כֶּשֶׁשׁ, which see—pl. m.
כֶּשֶׁבָה, f. } כֶּשֶׁבִים. *A lamb*, from the
 first to the third year, Lev. iii. 7; iv. 35;
 xvii. 3, &c. Pl., Gen. xxx. 32, 33, 35, &c.
 Fem., Lev. v. 6.

כְּשָׁדִי, pl. כְּשָׁדִים, Patronym. Descendant
 of כְּשָׁד, Gen. xxii. 22. *Chaldean*, i. e. an
 inhabitant of Chaldea or Babylonia. See
 my Introduction to the book of Job, sect. iii.
 p. 28. Is. xliiii. 14; xlvi. 20; Jer. xxiv. 5;
 xxv. 12, &c. Also put for Chaldea, אֲרָץ
 being omitted by the ellipsis, Jer. l. 10; Ezek.
 xvi. 29, &c. See under אֲרָץ כְּשָׁדִים, p. 16
 above. It. Chald. Def. כְּשָׁדָא, pl. כְּשָׁדָאִין,
 Def. כְּשָׁדָא, i. q. Heb. Dan. iii. 8. Also, *an*
astrologer, magician, Ib. ii. 10; iv. 4; v. 30,
 &c. See also אֲרָץ כְּשָׁדִים above.

כִּשּׁוּה, v. כְּשִׁית, once, Deut. xxxii. 15,
 i. q. כָּסָה, which see. Arab. كَسَا, *induit*
pulchritudinem; conj. viii. *indutus fuit* aries
pinguedine. *Thou coveredst*, i. e. thyself
 with fatness: and this the order of the con-
 text evidently requires. LXX. ἐπλάτύνθη.

כִּשְׁוִיל, m. once, Ps. lxxiv. 6. Arab.
كَدَل, *coegit in unum*; **كَاتَل**, *profligavit*; r.
כִּשַׁל, *corruit*. LXX. ἐν πελέκει. *An ax.*
 Targ. in Jer. xlv. 22.

כָּשַׁל, v. pres. non occ. See כְּשַׁל above.
 Constr. abs. it. med. כָּ, instr. it. in, among,
 &c.; כֵּן, from, because of; אָחֹרֶר, backwards.
Totter, stagger, (a) from weakness, Ps. cix.
 24, of the knees. See my note on Job xii. 5,
 on this sort of expression, Is. lviii. 3; Job
 iv. 4. Synon. טֹד, טָרַד, &c. (b) *Stumble*,
 from striking against something, Lam. v. 13;
 Hos. xiv. 2; iv. 5; Jer. vi. 21; xlv. 12;
 Lev. xxvi. 37; Is. viii. 15. Hence, generally,
 (c) *Stumble to fall*, Ps. xxvii. 2; Jer. xlv. 6;
 Is. xxviii. 13, &c. Metaph. Is. lix. 14.

Infin. abs. כְּשַׁל, Is. xl. 30, only.
 Part. כְּשֹׁל, Is. viii. 27, &c., pl. f. כְּשֹׁלוֹת, Is.
 xxxv. 3.

Niph. נִכְשַׁל, pres. נִכְשֵׁל. *Be, become,*
tottering, stumbling, from weakness, &c., Is.
 xl. 30; Dan. xi. 14, 19, 33; Prov. iv. 14,
 19; xxiv. 16; Ezek. xxxiii. 12; Ps. ix. 4;
 Hos. v. 5, &c.

Infin. aff. הִכְשִׁילֵם, Dan. xi. 34; and, ה
 omitted, with prep. בְּהִכְשִׁילֵוּ, for בְּהִכְשִׁילֵוּ.
In his fall taking place, Prov. xxiv. 17.

Part. נִכְשַׁל, Zech. xii. 8, pl. נִכְשְׁלִים, 1 Sam.
 ii. 4.

Pih. pres. once, f. הִכְשִׁילֵי, Ezek. xxxvi. 14,
 i. q. Kal.

Hiph. הִכְשִׁיל, pres. יִכְשִׁיל. *Cause, make, to*
stumble, Mal. ii. 8; Ps. lxiv. 9; Jer. xviii.
 15; Prov. iv. 16; Keri. 2 Chron. xxv. 8;
 xxviii. 23. Meton. *fail, become weak*, Lam.
 i. 14, &c.

Infin. הִכְשִׁיל, 2 Chron. xxv. 8; xxviii. 23,
 aff.

Hoph. part. pl. only, מִכְשָׁלִים, *Made to*
stumble, Jer. xviii. 23.

כִּנְשָׁלוֹן, m. once, Prov. xvi. 18. *An*
entire fall, i. e. ruin.

כִּנְשָׁפִים, masc. plur. only, כִּנְשָׁפִים. Arab.

كَشَفَ, *manifestavit, &c.* Hence, مكاشف,
discoverer, revealer, a title given to certain
 interpreters of dreams, &c., still in the East.
 See my Travels of Ibn Batuta, p. 9, note.
 Certain *magical rites*, as, *incantations*,
 2 Kings ix. 22; Is. xlvii. 9, 12; Jer.
 xxvii. 8; Mic. v. 11; Nah. iii. 4, *בְּעֵלַת*
כְּשָׁפִים, lady, possessor, of witchcrafts. LXX. ἡγουμένη
 φαρμάκων. Aff. כְּשָׁפָה, &c. ll. cc. Hence the verb—

Pih. כָּשַׁף, *Acted the magician, used witch-*
craft, 2 Chron. xxxiii. 6, only.

Part. מְכַשֵּׁף } pl. m. מְכַשְׁפִּים. *Magician*,
 — f. מְכַשֶּׁפָה } *wizard*; f. *witch*, Exod. vii.
 11; Deut. xviii. 10; Dan. ii. 2; Mal. iii. 5:
 fem., Exod. xxii. 17.

כְּשַׁפְּתֵיכֶם, m. pl. aff. כְּשַׁפְּתֵיכֶם, *Your magicians*,
 once, Jer. xxvii. 9.

כִּנְשָׁר, v. pres. יִנְשֵׁר. Syr. كِنَشَر, *prosperatus est*.
 Pah. prosperavit. Arab. كَشَرَ, *levior risus*.
 Cogn. יֵשֶׁר, אשר. Gesen. *Do well, be acceptable*,
 Esth. viii. 5. Constr. לִקְנִי, Eccl. xi. 6, al. non occ.

Hiph. Infin. הִנְשִׁיר, *The giving of pros-*
perity, Eccl. x. 10, only. Symm. ὁ γοργευ-
 σάμενος.

כִּנְשָׁרוֹן, masc. sing. only. *Prosperity*,
profit, Eccl. ii. 21; iv. 4. Symm. ἐν γοργό-
 τητι. LXX. ἐν ἀνδρίᾳ.

כִּתְּבָה, masc.—pl. non occ. Syr. كَتَبَا, *scriptura*.
 Arab. كَتَبَ, and كِتَابٌ, id. Lit. (a) *writing*;
 thence, (b) *Epistle, letter*; (c) *register, record*;
 (d) *Scripture*. Differs from כָּתַב, in this particular,
 that נָבַד

has respect to the *manner* of writing (Arab. **كُتِبَ**, *decrevit; consuit utrem, &c.*, as if engraving, cutting into something were the primitive notion), **כָּסַר**, to the *matter*, or things enumerated. Gesenius's "pro antiquiore כָּסַר," is, therefore, groundless. See Esth. i. 22; iii. 14; iv. 5; viii. 13. **פְּתוּשָׁן פֶּתָב**, *copy, exemplar, of the writing*, Ib. iii. 12; viii. 8, 9, &c. (b) 2 Chron. ii. 10. (c) 2 Chron. xxxv. 4; Ezek. xiii. 9; Ezra ii. 62; Neh. vii. 64; Esth. ix. 27. (d) Dan. x. 21. Aff. **פְּתָבָם**, *כתבם*.

פְּתָבָה, Chald. i. q. Heb. Def. **פְּתָבָה**, and **פְּתָבָה**, pl. non occ., Ezra vi. 18; vii. 22; Dan. v. 7, 8. 15—17. 24, 25; vi. 9—11.

פָּתַב, v. pres. **יִפְתָּב**. See **פֶּתָב** above. Constr. immed. it. med. **פָּתַב**, obj. it. **לְ**, pers. to, for; it. **עַל**, to, on, against; **אֵל**, to, on; **מִן**, from; **בְּ**, in, with. *Write, engrave*, (a) as in a book or table, Exod. xxxiv. 1; Deut. vi. 9; xi. 20; xxvii. 3. 8; Jer. xxxvi. 2. (b) *Epistles, letters, &c.*, 2 Chron. xxx. 1; Ezra iv. 7; Job xxxi. 35; Exod. xxxii. 32; Deut. xvii. 18; xxiv. 1. 3; Jer. xxxvi. 17. (c) *Register, enrol*, Ps. lxix. 29; lxxxvii. 6; Is. iv. 3; Jer. xxii. 30. (d) — as a law, *decree*, Is. lxxv. 6; Job xxxii. 26.

Infim. **פְּתוּב**, Jer. xxxii. 44. Constr. Deut. xxxi. 24; Ps. lxxxvii. 6, &c. Aff. **פְּתוּבָה**, Jer. xlv. 1.

Imp. **פָּתַב**, Exod. xvii. 14, &c. With **מַכְּאָפֶה**, **פְּתַבְהוּ**, Ib. xxxiv. 27, &c. it. Aff. **פְּתוּבָה**, Is. xxx. 8, &c. Pl. **פְּתוּבָה**, Deut. xxxi. 19, &c.

Part. **פְּתוּבָה**, Jer. xxxvi. 18; pl. **פְּתוּבָהִים**, Ib. xxxii. 12.

— pass. **פְּתוּבָה**, Deut. xxviii. 61, &c.: pl. **פְּתוּבָהִים**, **פְּתוּבָהִים**, Exod. xxxi. 18, &c.

— f. **פְּתוּבָה**, 2 Sam. i. 18, &c.: pl. **פְּתוּבָהִים**, 2 Chron. xxxiv. 24.

פְּתָבָה, v. Chald. pres. 1st pers. pl. **נִכְתָּבָה**, i. q. Heb. Dan. v. 5; vi. 26; vii. 1; Ezra iv. 8; v. 7, &c.

Part. **פְּתוּבָה**, Ezra vi. 2, &c.

פְּתָבָתָה, f. once, Lev. xix. 28. *Writing*.

פְּתָבָתִים, and **פְּתָבָתִים**, pl. m. Name of a people so called: not a colony of the Phenicians, as Gesenius will have it: for these were the descendants of Ham; but a tribe descended from Japhet, Gen. x. 4. Inhabitants of Cyprus, as some think, from a

city named, Gr. *κίτιον*, or *κίτιον*, Joseph. Antiq. lib. i. cap. vi. § 1; Epiphan. adv. Hær. xxx. § 25. But here both have been deceived in one instance, viz., 2 Kings vii. 6, as Bochart. has shown, Phaleg. i. p. 178, by taking **חָרִים**, for **חָרִים**. Generally, the people inhabiting the shores of the Mediterranean, Num. xxiv. 24; Jer. ii. 10; Dan. xi. 30, &c. See Bochart. l. c. Michaelis Spicileg. i. p. 103, seq.

פְּתָתִית, masc. — plur. non occ., r. **פְּתָתִית**. Usually, *beaten oil*, from olives beaten in a mortar, according to Rabbi Solomon, from which the oil distils without being subjected to the press; and thence, the *most pure*. But this, as is often the case with the rabbies, has been fabricated for the mere purpose of fitting the thing. It is most likely, that, as *fine powder* is obtained, in many instances, by *beating* in a mortar, or the like, *fine oil* has, by way of comparison, been termed **פְּתָתִית**; lit. *beaten small*, Exod. xxvii. 20; xxix. 40; Lev. xxiv. 2; Num. xxviii. 5; 1 Kings v. 25. Comp. Arab. per metath. **دَقَّ**, **دَكَّ**.

פְּתָתִיל, masc. once only, aff. **פְּתָתִילִי**, Cant. ii. 9. Arab. **كُنْطَلَة**, *massa luti*. Our wall. Lxx. τοῦ τοίχου ἡμῶν; it. Chald. pl. def. **פְּתָתִילָה**, Ezra v. 8, al. non occ.

פְּתָתִיל, masc. once, Dan. v. 5, i. q. Heb. **פְּתָתִיל**.

פְּתָתִים, m.—pl. non occ. *The finest gold*. See my note on Job xxxviii. 16. Arab.

كَتَمَ, *abdedit; lit. a laying, or treasuring up*, Job, l. c. 19; xxxi. 24; Prov. xxv. 12; Dan. x. 5; Cant. v. 11; Ps. xlv. 10. Meton. *Dress ornamented with such gold*. Hence the verb, Kal non occ.—

Niph. **נִכְתָּם**, part. Lit. *laid, treasured, up*, constr. **לְפָנַי**, *before me*, i. e. with me; has not been washed, or blotted, out. Usually, *Spotted, defiled, &c.*, of the Syr. **كَلَمَ**, *maculavit*; but this is, probably, a secondary sense, taken from vestments spotted with fine gold ornaments (see **פְּתָתִים** above): once, Jer. ii. 22.

פְּתָתִית, f. pl. aff. **פְּתָתִיתָה**, constr. **פְּתָתִיתָה**.—

פְּתָתִית, f. pl. **פְּתָתִיתָה**, **פְּתָתִיתָה**.— Arab. **كُتَان**, *filum lineum*. Eng. *Cotton*.

Syr. כַּלְסָן, *tunica, indusium*. A sort of under garment, or shirt, worn by the priests and others, Exod. xxix. 5; Lev. viii. 7; xvi. 4; reaching occasionally to the ankles: see under כַּס, Gen. xxxvii. 3. 23, seq.: worn also by women, Cant. v. 3; 2 Sam. xiii. 18, 19. See Jahn's *Biblische Archäologie*, 1 Theil. ii. Band. p. 73, seq. Pl., Gen. iii. 21; Exod. xxviii. 40; xxix. 8; Lev. viii. 13, &c. Aff. כַּתְּמָי, Job xxx. 18. כַּתְּמָה, Is. xxii. 21, &c.

כַּתָּה, c. constr. כַּתָּה, is the form taken; pl. m. aff. כַּתְּמָי, of כַּתְּמָי, and f. כַּתְּמָה, constr.

כַּתְּמָה. Arab. كَتِفٌ, كَتِفٌ, *humerus*. Syr.

כַּלְסָן, id. (a) *The shoulder*, as bearing burdens, Is. xlvi. 7; xlix. 22; Ezek. xii. 6, 7. 12, &c. As a place of attack, *the back*, Is. xi. 14. Comp. 1 Sam. xvii. 6. — of an animal, Ezek. xxiv. 4; Is. xxx. 6. (b) Applied to the side of an edifice, see כַּתָּה, 1 Kings vi. 8; vii. 39. — of the sea, Num. xxxiv. 11. — of a town or region, Josh. xv. 8. 10, 11; xviii. 12, seq. So, according to Gesenius, Is. xi. 14. Pl., *shoulders* of a garment, Exod. xxviii. 7. 12; xxxix. 4. 7. 18. 20. (b) *Sides of gates*, Ezek. xli. 2. 26. (c) *Shoulders of axles, or pivots*, 1 Kings vii. 30. 34. See Braun. de Vestitu Sacerd. p. 467, seq.

כַּתָּה, masc. — plur. non occ. Pers.

כִּתְרָה, *dignity, estimation*. Greek *κίραψ*, *κίδαψ*. See Thes. Gr. Steph. Ed. Valp. Vol. i. p. ccccxvii. *Persian diadem or crown*, Esth. i. 11; ii. 17; vi. 8, al. non occ. Hence the verb—

Pih. plur. כַּתְּרוּ, pres. non occ. Constr. immed. it. med. כַּתָּה. *Surround, encompass*, in a hostile manner, Judg. xx. 43; Ps. xxii. 13, al. non occ.

Hiph. pret. non occ. pres. pl. m. יַכְתִּירוּ,

Constr. immed. it. med. כַּתָּה, כַּתָּה. (a) *Surround, come about*, in a friendly sense, Ps. cxlii. 8. (b) *Comprehend*, Prov. xiv. 18, וְשֵׁימָיִם יַכְתִּירוּ דַעַה, but the subtle comprehend knowledge. Aquila, ἀναμενοῦσι γυνῶσι. LXX. κρατήσουσι αἰσθήσεως. Theod. στεφθήσονται γυνῶσι.

Part. כַּתְּרוֹ, *Surrounding*, as an enemy, Hab. i. 4, al. non occ.

כַּתְּרָה, fem. plur. כַּתְּרוֹה. *Cincture, or capital*, of a column, 1 Kings vii. 16. 19, 20, &c.

כַּתַּשׁ, pret. non occ. pres. הַכְּתוּשׁ. Syr.

כַּלְסָן, *percussit*. Cogn. Heb. כָּחַה. Constr. med. כַּתָּה. *Break, bruise*. Metaph. of chastisement, once, Prov. xxvii. 22. Aquila, Theod. ἐὰν κόπτης τὸν ἄφρονα, κ.τ.λ. LXX. ἐὰν μαστιγοῖς, κ.τ.λ.

כַּתְּתָה, v. pres. כַּתְּתָה, 1st pers. Arab.

כַּתְּתָה, *invitem coegit*. Cogn. كَتَّتَكَ,

minutiores partes lapidum; كَتَّتَكَ, id in quo

quid contunditur. Constr. immed. it. med.

כַּתָּה, כַּתָּה. (a) *Beat, or break*, to pieces, synon. שָׁבַר, Is. xxx. 14, as a vessel, generally, Lev. xxii. 24; Deut. ix. 21. (b) *Beat out*, as iron by a smith, Joel iv. 10. (c) — *down*, as enemies, Ps. lxxxix. 24. Synon. כַּתָּה, al. non occ.

Part. pass. כַּתְּרוּה, Is. Lev. II. cc.

Pih. כַּתְּתָה, pres. non occ. i. q. Kal. (a) 2 Kings xviii. 4; 2 Chron. xxxiv. 7. (b) Is. ii. 4; Mic. iv. 3. (c) Zech. xi. 6.

Puh. כַּתְּתָה, pl. m. *Be, become, broken, beaten to pieces*. Constr. כַּתָּה, instr. once, 2 Chron. xv. 6.

Hiph. pret. non occ. pres. pl. יַכְתִּירוּ. Constr. immed. it. med. כַּתָּה, Num. xiv. 45; Deut. i. 44, al. non occ.

Hoph. pret. non occ. pres. pl. יַכְתִּירוּ, i. q. Puh. (a) Is. xxiv. 12; Mic. i. 7. (c) Jer. xlvi. 5, al. non occ.

5

ל, *Lamed*, is the twelfth letter of the Hebrew alphabet, Gram. art. 4: and, as a numeral, stands for thirty, Ib. It occasionally interchanges with letters of the same class, Ib. artt. 24; 79. 2: and as noticed in their several places in this work. Gesenius makes it also interchangeable with ד, אָדָר, i. q. אָדָל; but this is doubtful. See under the former, p. 17, seq. above. He also thinks that, when occurring as the last of a quadrilateral word, as in חָרַל, &c., it forms a sort of *diminutive*, as in the Greek, Latin, &c. But of this no good proof can be made out.

As to its etymology, it may be either an abridged form of אָל, Arab. اَلِي, *ad*,

versus, &c.; v. وَكِي, *avertit faciem, amicus*

fuit, &c.—See under אָל, p. 29 above;—and signify, *to, towards, as to*, &c.: or it may be a contraction of the cogn. לוי, Gram. art. 171. 5. Arab. لوي, *plicuit, contorsit*, membrum; *propensus fuit* in rem. And hence imply, *connexion with, adherence to*, any thing, &c. Which will amount to much the same thing.

The vowels proper for this participle, when connected with other words, are shown, Gram. artt. 107; 119. 12; 121. 3; 174. 3, seq.

This participle, which is always inseparable, Gram. art. 172, is used as a preposition, implying—

I. (a) Motion, progress, &c., towards any place. *To, towards*, Exod. xxvi. 20; Is. li. 6; Job x. 19; xx. 6; Dan. iv. 9; Ps. lxxviii. 19; Ruth i. 8, &c.

And thence, by a meton. (i. e. having come to —), *At, in*, any place, or thing. So the Gr. εἰς, ἐς, for ἐν. לְפָנַי אֲדָלוּ, *at, in, the door of his tent*, Num. xi. 10. לְפָנַי קָרָה, Prov. viii. 3. לְחֻקֵי יַמִּים, Gen. xlix. 13. לְיַמִּין, Ps. cix. 31; Is. lxxiii. 12. Comp. Ps. cx. 1. So — לְעֵינַי לֹפֵי, *passim*. So also, לְחֻץ, Ps. xli. 7. לְחֻצָה, 2 Chron. xxxii. 5. לְמַבְטְחָה, Hos. v. 1. לְשֹׁחַת, Is. li. 14. In all which places it is synonymous with the prep. ל.

(b — to person, Gen. xxiv. 54, &c.

(c) — or thing, 1 Sam. xvi. 7; 2 Kings x. 21; xxi. 16; Is. liii. 7; Jer. xii. 15, &c.

(d) — or time, *To, till, until*, Lev. xxiv. 12; Deut. xvi. 4; Is. xxv. 8, &c.

And thence, by a meton., as above. (a) *At, in*, any time, season, &c. לְבָקָר, Ps. xxx. 6; lix. 17. לְאֹרֶן, Job xxiv. 14. לְעֵבֶר, Gen. xlix. 27; Ps. xc. 6: fully, לְעַד עֶבֶר, Gen. viii. 11. So לְעַד בַּח הַחַמֶּשֶׁת, Josh. x. 27. So also, לְעֵבֶר, לְבָקָר, 1 Chron. xvi. 40; 2 Chron. ii. 3.—Period, or season. לְשֵׁשֶׁת הַיָּמִים, Ezra x. 8. אַחֲרֵי שְׁנַיִם, 1 Kings x. 22. In passages such as Gen. vii. 4; Amos iv. 4; 2 Sam. xiii. 23, &c. our *for, till*, or some such word will be most suitable, as coming under the first head here. The instances given by Gesenius (“de conditione”)—in which the sense of *in* seems to be intended, as in לְבַד, “*in separation*,” i. e. alone; לְבִטְחָה, “*in securitate*,” will come more properly under a following head (f). לְרִקְמוֹת, Ps. xlv. 15, comes not under this head, but ought, evidently, to be construed with מְשֻׁבְּצוֹת, preceding; thus, מְשֻׁבְּצוֹת לְרִקְמוֹת הָרֶבֶב לְבִטְחָה, *of interwoven (materials) of various (sorts) with gold is her clothing*; such as the زَرْبَانَف, *gold-woven* of the Persians at the present day. The text here, therefore, as in many other cases, has been disjointed by the punctuists.

(e) — metaph. or relation, fitness, propriety, &c. to action, event, circumstance, &c. *To, for, in order to, for the purpose of*, &c., as the context may especially require. Josh. xxii. 29. לְבִנּוֹת מִזְבֵּחַ לְעֹלֹת לְמִנְחָה הַזֶּבֶחַ, *to build an altar for offering, for mincha, and for sacrifice*. Neh. viii. 4. עָשׂוּ לְדָבָר, *they made for the matter*, occasion. Exod. xii. 13. בְּנָה לְמַסְחֵתָה, *disease to destroy*. And such, as in the first and last examples here, is the construction of Infinitives or verbal nouns generally.*

(f) — also to person, thing. *To, for, as to, belonging to, with respect to*, &c. Lam. iii. 12. לְחֵץ... יַצִּיבֵנִי, *he hath set me up*... for the arrow, i. e. as a mark. Ps. v. 3. הִקְשִׁיבָה לְקוֹל, *attend to the voice*. 1 Kings

* הִתְחַן, 1 Kings vi. 19, as also Ib. xvii. 14. Kethiv, ought, no doubt, to be taken as an unusual form of the Infinitive, as Gesenius and Ewald have observed. In this case the usage will be regular.

vi. 12, אֶסְרֵךְ לְדָבָר, which was to, BELONGING TO, the oracle. Comp. 2 Chron. i. 6. אֶסְרֵי לְנֶפֶס, tying to the vine, Gen. xlix. 11. מִקְסָבִים לְמִסְבֵּן, — on all sides AS TO the tent, Num. xvi. 14. So the obscure passage, Ps. xii. 7, מִצְרֹף בְּעֵלִי לְאָרֶץ, purified in the crucible, as to the earth, i. e. as to the earth, or earthy particles contained in it. לְרֵעִהוּ וְשָׂנֵא, to, or AS TO, his friend, is he hateful, Prov. xiv. 20. In all which cases words not directly influencing their complementary terms (Gram. art. 228. 5, seq.) will necessarily be used. And so in all those cases in which ל is made to precede a nominative absolute, Gram. art. 216. 15. לְקַדוֹשִׁים, as to the saints, Ps. xvi. 3. לְמַסֵּס, as to the afflicted, Job vi. 14, &c. And so generally the places in which Gesenius proposes the Latin “adeo,” as an equivalent to this particle, viz., Deut. xxiv. 5; 2 Chron. vii. 21; Eccl. ix. 4; 2 Chron. v. 12, which exhibits a large number of instances of this sort, e. g. לְכֻלָּם לְאֶפְסָה לְחִימָן לְדַחַן וְלַגְּבִיחִים —, AS TO the whole of them, TO Asaph, TO Heman, TO Jeduthun, TO their children, &c.: and so also, a large number of those interpreted both by him and Noldius, by the Latin “à, ab,” expressing anything but the real sense of this particle; as, כְּמִמּוֹ לְדָוִד, Psalm belonging to (or of) David, Ps. iii. 1, &c. אֲנִכִּי כְּפִיךְ לֵאלֹהִים, I am, according to thy mouth (word), God’s, i. e. for, or belonging to God; standing on his part; or as the context manifestly requires. So, לְאֶפְסָרִים, Hos. vi. 10; יוֹם לַיהוָה, Jehovah’s day, i. e. in which he will do some great thing, Is. ii. 12. Comp. Ps. lxxxi. 5; Jonah iii. 3; עִיר גְּדוּלָה לְאֶתְרֵים, a great city, AS TO God (i. e. taking God as the measure of comparison, which is the greatest that can be imagined. For similar instances of comparison with ל, see Gram. art. 241. 12—14). 1 Kings x. 1. Comp. Ps. xviii. 45; Job xxxvii. 1, &c. Ps. iii. 9, לַיהוָה הַשְׁלִיכָה, TO Jehovah belongs salvation, i. e. to him it is to be ascribed; or, in another point of view, of him it comes. Comp. Judg. vii. 18. In 2 Sam. iii. 2, viz., בְּכֻלּוֹ אֲמִנָן לְאֶחָיוֹנָם, which Gesenius translates, “primogenitus ejus (Davidis) erat Annon ab Ahinoam.” He has not seen the construction, which is this (see the beginning of the verse), וַיֵּלֶדוּ לְדָוִד, and there were born TO David...and his first-born Annon (was born) TO Ahinoam, i. e. continuing the same construction, and understanding the verb as repeated. And so of innumerable other instances, which it would be tedious to give.

In many cases this particle gives a sense nearly equivalent to that supplied by א. See under this letter: and this may be expressed in English, by for, e. g. Gen. ii. 22, לְאִשָּׁה, FOR a woman, i. e. he so constructed it as to become a woman, 2 Sam. v. 3. לְמֶלֶךְ, for king, i. e. to be king; which may be written, לְהִיחָה. See under the v. הָיָה. Comp. Gen. ii. 7; Job xiii. 12; xvii. 12; Lam. iv. 3; v. 15; Joel iii. 4, &c.

In such passages as וְדָבַר הַיָּמִים לְמַעַן יִשְׁרָאֵל, 1 Kings xv. 31, the construction is not adopted merely because the “status constructus minus placebat,” the state of construction pleased less, as Gesenius says, for then וְיָמֵי שְׁנֵי־רַבִּי אֲבָרְהָם, Gen. xxv. 7, could scarcely have been allowed. No: in such cases the introduction of ל, as in the Arabic, may be said to supply the place of the definite article to the last governing noun (here וְיִשְׂרָאֵל); which the term אֲבָרְהָם (as a proper name, could not receive. There is, therefore, a substantial reason (not a “minus placebat”) for taking this construction here.

Those instances in which ל may be said to mark an accusative case after a transitive verb, may be thus resolved—ל, as to, with respect, reference, to, &c., is perfectly equivalent to the particle אָה. See under that term, p. 63, above. It is but reasonable, therefore, that it should be found occupying precisely the same situation in many cases in the Hebrew, and very commonly in the Syriac and Chaldaic; and this is the fact. See Jer. xl. 2; Lam. iv. 5; Job v. 2, &c. Is. viii. 1; which Gesenius gives here, should be rendered, as to the hastening of the spoil, the hurrying of the contempt, &c. See under the verb הָרַשׁ, p. 189 above. Or, the ל preceding מִיָּד, here may be taken as the Arabic ل, lam of corroboration, signifying, surely, certainly, or the like. The passage will then read—surely (there shall be הָרַשׁ) a hastening of the spoil, a hurrying of the contempt. The latter appears to me the best interpretation of this place. See also Nold., p. 395, seq. In p. 415, seq. a large number of instances of its omission is given.

The same usages of this particle obtain, for the most part in the Chaldee. A few places only need be enumerated, Dan. ii. 5. 17; iv. 19; vi. 11; vii. 2. Equivalent to the Heb. אָה (f. above), Dan. ii. 10. 23—25; v. 4, &c. Often prefixed to Infinitives, as, Dan. ii. 9, 10, 12, &c. Gesenius and Winer

make it, in certain cases, equivalent to the Latin *ut*, and as giving a sense not unlike the Latin *optative, imperative, &c.*, e. g. — לְהוֹרֵא בְּיַדְךָ, *benedictus sit*; in all which cases the preformative of the future (our present) is supposed to be rejected. But this is the same thing as to say, that we have, in these cases, the mere naked form of the Infinitive or Imperative (Gram. artt. 182. 10; 189, &c.): and, if so, in the case of the Infinitive, the usage is identical with that of the Heb. (f. above). In that of the Imperative, the ל, will be that of corroboration, as noticed in the last article; which will suit every case so occurring.

A very large number of instances will be found in Noldius (pp. 418, seq., 434, seq.), in which this particle is prefixed to other words or particles. In all which cases the sense will be found such, as the compound—duly observing what has been delivered above—should naturally give.

לֹא, sometimes לֹא, rarely לֹ, r. לֹא. Arab. لا, *difficultus*. Heb. לֹא. See my note on Job vi. 21. A particle (a) of *negation*; and occasionally (b) of *prohibition*, i. q. Arab. لا. Syr. لا, *non*. Engl. *No, not; by no means, &c.* Used with every part of speech except the Imperative of verbs: while לֹא is used mostly with the present tense. See לֹא, p. 28, above. It differs from לֹא, in that this negatives the existence of anything; לֹא, its *properties, qualities, action, &c.* See לֹא above, p. 25. (a) Of negation. לֹא הִמְטִיר, *he had not caused rain*, Gen. ii. 5. לֹא יָסַד, *had not been founded*, Ezra iii. 6. לֹא נָרַד, *they removed not away*, Ps. lxxviii. 30. לֹא יָבִיר, *is not borne in mind*; mentioned, Job xxviii. 18. לֹא יִבְצֵר, *is not, may not be, withholden*, Gen. xi. 6, &c. And, carrying the present tense on into the future, the particle becomes (b) *prohibitive*; as, לֹא תַעֲשֶׂה, *you may not, shall not, make*, Lev. xix. 4. לֹא תִוִּי, *you shall not afflict*, Ib. xxv. 17. לֹא תָבוֹא, *come not in*, Prov. xxii. 24, &c. In all which cases לֹא is perfectly equivalent to לֹא. “*Differt ab לֹא,*” says Gesenius, “*quod est dehortantis:*” which our last example from the Proverbs is sufficient to annihilate. See the whole verse. Gesenius places לֹא יִבְצֵר, Exod. xxviii. 32, under this head: which is clearly erroneous: לֹא being there plainly negative,

signifying, *it shall not be torn*, or rather *tearable* (detur venia verbo), i. e. such as not to admit of tearing or rending.

When the sentence is intended to be interrogative, לֹא will be equivalent to הֲלֵא; as, לֹא לְבִי הֲלֵךְ, *Did not my heart go?* 2 Kings v. 26. לֹא יִשְׁאֲרוּ, *Will they not leave?* Jer. xlix. 9. לֹא אֶחֱדֶה, *Shall I not spare?* Jonah iv. 11, &c. הֲלֵא, Gen. iv. 7; xx. 5, &c. Often used affirmatively; as, 1 Sam. xx. 37; 2 Sam. xv. 35, &c.

When joined with attributives, it negatives their *quality or property* (Gram. art. 241. 4); as, לֹא חָכָם, *not wise*, i. e. unwise, Deut. xxxii. 6; Hos. xiii. 13. לֹא טוֹב, *not good, unsuitable*, Gen. ii. 18. לֹא יָצַק, *not strong, weak*, Prov. xxx. 25. Comp. Ps. xliiii. 1; Deut. xxxii. 21; Jer. v. 7; Is. x. 15; xxxi. 8, &c. בִּלְטוֹב, as in בִּלְטוֹב, Prov. xxiv. 23, seems to be more emphatic. The expression nearly equivalent to this in the English is, *anything but*, i. e. the thing is anything else but what its name implies. So לֹא אֶחָד, *lit. not any one, none*, 2 Sam. xiii. 20; Job xiv. 4, &c. Nold. p. 425. It should be remembered that, in these cases, the *quality, not the existence of the thing, is negated.** In most such cases, therefore, *not any*, or some such expression is to be understood as implied in the לֹא: *any, some, or the like, being occasionally expressed by לֹא, as Exod. x. 15; or, by the noun's wanting the definite article.*

Often compounded with ה, as, בִּלְא יוֹמוֹ, Job xv. 32. Comp. Num. xxxv. 23; Is. lv. 1; Ezek. xxii. 29: and other instances given by Noldius, p. 184, seq., from which it will be evident that all such constructions are elliptical; † e. g. בִּלְא יוֹמוֹ, i. q. בְּעֵת שְׂדֵהוּא לֹא יוֹמוֹ, *at a time, which is not his day*. So, in the next case, בִּלְא רְאוֹה, *lit. in not seeing*: more fully, בְּאִשְׁרֵי לֹא הָיְתָה רְאוֹה לוֹ, or the like: and so in every similar case. The construction, לֹא בְּנִסְיָהוּ, as in לֹא בְּנִסְיָהוּ, joined with the last by Gesenius, as being of the same character, is of a totally different kind; for here the particle לֹא negatives some *action* or

* And hence this particle is termed by the Arabian Grammarians, لا لنفي الجنس, i. e. لا, לֹא, for negating the quality. See also Gram. art. 233. 3, note.

† And so Gesenius makes לֹא, equivalent to לֹא, Lex. Man. p. 517.

property preceding, with which the preposition א has nothing to do. This usage, therefore, comes under one or other of the cases noted above. And one passage in Job, viz., xxx. 28, בְּלֵא הַיָּמָה, “non sole atratus,” he has, clearly, misunderstood: the *gloom, blackness, &c.* implied in לָרִי preceding, never being said to be the result of a hot sun: on the contrary, the light and warmth of the sun are universally appealed to as sources of delight and comfort. See my note on Job vi. 15. Nor can Cant. i. 6, be cited as opposing this. The meaning of Job plainly is, that he goes on in gloom (metaph. misery), because the light and warmth of the sun (metaph. usual sources of comfort) have been withholden from him. Mistakes of this sort will, of necessity, often be made where the ingenuity of conjecture is unrestrained by a due regard to usage.

In many cases, אִי is found written (*kethiv*) where the *keri* and the context require that לוֹ, *to, for, him*, be read. The mistake has probably originated in the copyists’ writing after some one reading the text to them. See Exod. xxi. 8; Lev. xi. 21; 1 Sam. ii. 3, &c., as cited by Noldius, p. 422, seq., and noticed, p. 1444, in the “Annotationes et Vindiciaæ.”

A large list of combinations of this particle, with other words and particles, will also be found in Noldius, p. 425, seq., and in their proper places; which, it will be seen, require the significations which their single component parts duly understood would naturally give.

In the Chald. אִי, once לָהּ, Dan. iv. 32, i. q. Heb. *No, not, &c.*, Dan. ii. 5. 9—11; iii. 12. 14, &c. With the interrogative הֲ, אִי, Ib. iii. 24; iv. 27. Ib. 32, אִי, as *not*, sup. existing. The place is clearly elliptical; the particle, therefore, retains its usual sense.

לְאִידִיב, for לְהִתְאִידִיב, Hiph. Infin. r. אִידִיב, i. q. דָּאִיב, 1 Sam. ii. 33.

לָאָה, v. pres. הִלְאָה, 2d pers. apoc. אִלָּה. Constr. abs. it. med. ל, Infin. Syr. לָאָה,

laboravit. Arab. لَآه, *coarctatus fuit.* See אִי above, and my note on Job iv. 2. *Be weary, faint; meton. vexed,* Gen. xix. 11; Job iv. 2. 5, al. non occ.

Niph. אִלָּה, אִלָּה, &c. pres. non occ. Constr. med. א, instr. אִלָּה, upon; ל, Infin. and with Infin. immed. *Become weary,*

faint; meton. pained, vexed, Is. xvi. 12; Jer. ix. 4; xx. 9;—Is. xlvi. 13;—Is. i. 14; Jer. vi. 11; xv. 6; Prov. xxvi. 15:—it. *dislike, loathe,* Exod. vii. 18. LXX. οὐ δυνήσονται.

Part. Ps. lxxviii. 10.

Hiph. הִלְאָה, pres. pl. m. אִלָּה. Constr. immed. it. med. אִלָּה. *Make weary, vex; meton. ruin,* Ezek. xxiv. 12; Is. vii. 13; Mic. vi. 3; Jer. xii. 5. Meton. Job xvi. 7: see my note. Symm. ἐκόπωσέ με.

לְאִוֹר, for לְהִאוֹר, Infin. Niph. r. אִוֹר.

לְאִוֹר, v. once, 2 Sam. xix. 5; constr. med. אִוֹר, i. q. אִוֹר. *Vail, or cover the face.* For אִוֹר, Job xv. 11. See אִוֹר above, and my note on the place.

לְאִוֹר, see אִוֹר.

לְאִוֹר, see אִוֹר.

לְאִוֹר, and אִוֹר, masc. pl. אִוֹרִים, it. f.

לְאִוֹר. Arab. لَام, *consolidatio; لَيْم, concordia hominum.* *A family, tribe, or nation,* i. q. אִוֹר, synonym. טוֹר, אִוֹר, Gen. xxv. 16. 23; xxvii. 29; Prov. xi. 26; xiv. 28. *God’s people,* Is. li. 4, &c. *The heathen,* Ps. vii. 8; ix. 9; xlv. 3, &c. Aff. אִוֹרִי, Is. l. c. Also the name of a certain people, Gen. xxv. 3.

לָב, c. with makkáph, לָבִי, pl. f. לְבוֹת. Aff. לָבִי, לָבִי, &c. A contraction (Gram. art. 77) of—

לָבִיב, c. constr. לָבִיב, pl. לְבוֹתִיב, “cavus fuit,” says Gesenius: which is groundless.

Arab. لَب, *consistens; cor, mens, &c.*

Firmness, solidity, or the like, seems to be the primary notion: thence applied to the *heart*, as the principal organ of life: and thence is supposed to be the seat of the thoughts, feelings, &c. So the verb לָב,

substitit, *mansitque aliquo loco: nucleo prædita fuit bacca: polluit intellectu, &c.* (a) *The heart*, of man generally; of beasts, rarely, Dan. iv. 13 (16);—2 Sam. xviii. 14; Ps. xlv. 6, &c. (b) i. q. אִוֹר, the seat of life, Ps. lxxiii. 21; lxxiv. 3; cii. 5; Jer. iv. 18. Hence said to live, be sick, to sleep, be sustained by food, &c., Ps. xxii. 27; Is. i. 5; Eccl. ii. 23; Gen. xviii. 5; Ps. civ. 15, &c. (c) The seat of the various affections, Judg. xvi. 15; Deut. iv. 29; vi. 5; Prov. v. 12: xxxi. 11; lvii. 8; lxxiii. 21; cix. 16; Ecc’ ii. 20, &c. Hence said to be sad, so

wounded, grieving, &c., Prov. xiii. 12; xiv. 13; Is. lxi. 1. And hence, again, melted, hardened, uncircumcised, Is. xiii. 7; Deut. xx. 8; Ezek. xi. 19; xxxvi. 26. Hence also certain actions are ascribed to it, Hos. vii. 14; Is. xxxiii. 18; Ps. xxxviii. 9; Lam. ii. 19. And, hence, said to be vested with moral qualities, as *pure*, &c., Ps. li. 12; ci. 4; lxiv. 7; 1 Kings iii. 6; ix. 4; Neh. ix. 8; Prov. vii. 10; Job xxxvi. 13. And hence the phrr. **לִבְךָ בְּלִבְךָ**, *in heart and heart*, i. e. saying one thing, but intending another, Ps. xii. 3. Comp. 1 Chron. xii. 38. **לִבְךָ רָחֵב** —, *broad*, assuming; easy, Prov. xxi. 4; Is. lx. 5. **גְּדֹלַת לִבְךָ** —, greatness of —, Is. ix. 9. **גִּבְוַת לִבְךָ** —, *highness*, haughtiness of —, Ezek. xxviii. 5. **אֲפֹסֵר בְּלִבְךָ**, *What is in thy heart*; i. e. intention, will, &c., 1 Sam. xiv. 7; xiii. 14; Is. x. 7; lxiii. 4. **חֵכְמַת לִבְךָ**, *wise of heart*, Job ix. 4. Comp. 1 Kings x. 24. **חֲסֵר לִבְךָ**, *deficient of heart*, i. e. of understanding, Prov. vii. 7; ix. 4. **אֲנָשֵׁי לִב**, *men of heart*, i. e. of understanding, Job xxxiv. 10. **לִי לִבְךָ**, *to me is heart*, i. e. intelligence, Ib. xii. 3. **לִבְךָ מִצָּחַת**, *might of heart*; prevailing wisdom, Ib. xxxvi. 5. See my note. **לִבְךָ אֶדְוַל**, *he stole, as to the heart*, i. e. he stole away secretly, not having spoken of it, Gen. xxxi. 20. **לִבְךָ עָלַי לֵבְךָ**, he spoke to the heart of —, i. e. kindly, affectionately, 2 Chron. xxxii. 6, &c. **בִּחֹן לִבְךָ**, *trying, examining, the heart*, 1 Chron. xxix. 17, &c. To which a very great variety may still be added; which, however, the student will profitably collect for himself.

Metaph. *The middle*, or *interior*, part of anything, Exod. xv. 8; Ps. xlvi. 2. Of the sea, Deut. iv. 11: of heaven, 2 Sam. xviii. 14: of a certain tree. Aff. **לִבְךָ**, **לִבְךָ**, **לִבְךָ**, &c.

לִבְךָ, **לִבְךָ**, Chald. i. q. Heb. Aff. **לִבְךָ**, **לִבְךָ**, Dan. ii. 30; iv. 13; vii. 4. 28, &c. Hence the verb—

Niph. pres. **לִבְךָ**, once, Job xi. 12. *Takes heart, becomes bold, daring.* Arab.

לִבְךָ, conj. iv. *incessu vehementi fuit.* Syr. **لَبَّ**, *audax fuit.* See my note on the passage. Symm. *διακενήσ θρασύνηται.* LXX. *νήχεται λόγους.* See Schleusn. Lex. Vet. Test. sub voce *νήχω*.

Pih. **לִבְךָ**, pres. f. **לִבְךָ**, constr. immed. lit. I. *Gave heart to any one; encouraged, emboldened*, Cant. iv. 9. Symm. and vers. E. *ἐπιπροσνάσ με.* LXX. *ἐκαρδίωσας ἡμᾶς.* “*Ab-*

stulit alicui cor.” Gesen. A notion foreign to Biblical usage, but common enough to modern balladmakers.

II. *Make certain cakes*, termed **לִבְבֹת**: a sort of pancakes, apparently, 2 Sam. xiii. 6. 8, al. non occ.

לִבְבֹת, fem. pl. sing. non occ. Arab.

لِبَابٌ, *sinceritas rei: simila* (perfectissimum) tritici; *medulla panis.* A sort of pancakes, made perhaps of the finest wheat flour, 2 Sam. xiii. 6—8. 10. LXX. *κολλυρίδας.*

לִבְךָ, f. contr. of **לִבְךָ**, Gram. art. 73, constr. **לִבְךָ**, once, Exod. iii. 2. **לִבְךָ אֵשׁ**, *in a flame of fire.*

לִבְךָ, f. of **לִב**; whence the pl. **לִבְוֹת**, once, Ezek. xvi. 30. Aff. f. **לִבְךָ**, *thy heart.* Pl., Ps. vii. 10; Prov. xv. 11, &c. See **לִב**, above.

לִבְוֹךָ, see **לִבְךָ**, below.

לִבְוֹשׁ, and **לִבְשׁ**, masc. pl. non occ. r.

לִבְוֹשׁ. *Upper, or outer, garment*, 2 Kings x. 22; Esth. vi. 8; Is. xiv. 19; Job xiv. 7. 10; xxxi. 19; xxxviii. 14; and xli. 5. See my notes. In Mal. ii. 16. This term has of late much been taken to signify a wife. The passage seems obscure; but, after mature consideration, will, I think, be found to contain no such sense. The context manifestly treats on the inhumanity then shown by the Israelites to their wives. The verse under consideration thus proceeds, *when one hates, he dismisses* (saying) *Jehovah, the God of Israel, has (so) commanded. And so he conceals violence with his cloak*, i. e. when any one chooses to dislike his wife, he divorces her at once, citing the precept (Deut. xxiv. 1) of divorce; and by this means he cloaks over his violent conduct. It is very true the Arab. **لِبَابَسٌ**, is used to imply either wife or husband, as Poccoke (on this place), Schultens (on Ps. lxv. 14), and Michaelis (sup. Lex. Heb. n. 1272), have shown; but, then, the Arabian usage is anything but this of the prophet; which is quite direct. Besides, the construction of **לִבְוֹשׁ** (see under the verb above) cannot be fairly applied in any such sense: which was not then known. I am compelled to conclude, therefore, that the whole is founded on mistake.

לְבוֹשׁ, m. Chald. pl. aff. לְבוֹשֵׁי הַדָּוָן, i. q. Heb. occ. only, Dan. iii. 21; vii. 9.

לָבַט, v. Kal non occ. Syr. لَبَطَ, concitavit. Arab. لَبَطَ, festinavit, &c. Hurry, generally implying failure. See v. חָרַשׁ, p. 189.

Niph. pret. non occ. pres. יִלְבֹּט, Stumbles, falls, Prov. x. 8. 10; Hos. iv. 14. Aquila, δαρήσεται. Symm. βασανισθήσεται. Theod. φυρήσεται. LXX. ὑποσκαλισθήσεται.

לָבִי, c. (i. q. לְבִיא, see Gram. art. 74), pl. לְבִיָּם, f. לְבִיָּאוֹת. Lion, generally, Nah.

ii. 13. Metaph., Ps. lvii. 5. Arab. لَبِي, multum expetivit cibi. Cogn. لَبَّ, Syr.

לָחַב, was bold, &c. See לבב above. לָחֵא, "a rugiendo dictus," says Gesenius. On what authority he does not say. I can find none. Aff. לְחֵאֵי, Nah. l. c.

לָבִיָּא, m. pl., see לָבִי. A fierce she lion, according to Bochart. Hieroz. i. p. 719. Gesenius objects, because Ezek. xix. 2, on which the argument of Bochart. rests, is written לְבִיָּא. Bochart. saw this, and objected to the punctuation of the word there, declaring that it was contrary to analogy, "contra analogiam." Probably Bochart. is right. Arab. لَبْوَةٌ, لَبَاةٌ, &c. Leæna.

See Lex. Arab. Freytag. sub v. لَبَا, Gen. xlix. 9; Num. xxiii. 24; xxiv. 9; Deut. xxxiii. 20; Job iv. 11; xxxviii. 39; Is. v. 29; xxx. 6, &c. LXX. λέων, σκύμος.

לָבִיָּא, f. Ezek. xix. 2. See לָבִיָּא above. LXX. σκύμος. ALL. λέαινα.

לָבָן, m. pl. לְבָנִים } constr. sing. m. לְבָנָה, }
לָבִנָּה, f. pl. לְבִנָּה } once, Gen. xlix.

12. Arab. لَبَنٌ, lac. (a) White, Gen. xxx. 35; Exod. xvi. 31; Zech. vi. 3; Lev. xiii. 4. 10; Gen. xxx. 37, &c. (b) Proper name, Laban, Gen. xxiv. 29, &c. (c) לְבָנָה, used in the more emphatic style, to signify the moon (from its whiteness), as יָרֵיחַ is for the sun (from its heat). So Arab. قَمَرٌ, albus fuit, of قَمَرٌ, the moon. Gesen. Is. xxiv. 23; xxx. 26; Cant. vi. 10, al. non occ.

לָבָן, v. pres. 2 pers. pl. with הַ parag. לְבָנָה (of לְבָנָה below). Let us make bricks or tiles, Gen. xi. 3, only.

Infinitive, לְבָנָה, with prep. ל, Exod. v. 7. 14, only. Arab. لَبَّنَ, lateres formavit e luto, coxitque.

Hiph. pres. הִלְבִּין, constr. abs. it. immed. (a) Be, become, white, pure, Is. i. 18; Joel i. 7; Ps. li. 9. (b) Make white, clean, Dan. xi. 35, al. non occ.

Hith. pres. יִהְיֶינָה, They shall be, become, white, clean, Dan. xii. 10, only.

לְבִנָּה, fem.—pl. masc. לְבָנִים, constr. לְבִנֵי, Exod. v. 19. Arab. لَبَّنَ, later e luto coctus. Brick, or tile, as made of chalky or white earth, according to Vitruvius. ii. 3, and Harmer. observ. 15, ch. iii. vol. i. edit. 1816. Gen. xi. 3; Exod. v. 16. 18; Is. ix. 9; Ezek. iv. 1, &c.

לְבִנָּה, m. twice, Gen. xxx. 37; Hos. iv. 13. The white poplar. Arab. لَبْنِي.

See Celsius, Hierobot. i. p. 292, seq. See ll. cc. in the Gr. of the LXX.

לְבִנָּה, f. once, constr. לְבִנָּה, Exod. xxiv. 10. Whiteness, according to some: others take the word as derived from לְבָנָה, as signifying tiled, or paved, work. See LXX.

לְבִנָּה, and לְבִנָּה. Aff. לְבִנָּה. Gr. λίβανος, λιβανωτός. The purest frankincense, so called from its whiteness. Plin. H. N. lib. xii. c. xiv.; Lev. ii. 1. 15; v. 11; xxiv. 7; Num. v. 15; Is. lx. 6; Jer. vi. 20; Cant. iv. 6. 14, &c. The tree which produces it, is, according to Ibn Batuta (see my

Translation, p. 61), termed الكندر, El Kondor. It "has a thin leaf, which, when scarified, produces a fluid like milk; this turns into gum, and then is called lobān." Whence, no doubt, with the article el, we have the "olibanum" of the druggists.

לְבָנָן, m. The Libanus, or Lebanon; so called from the whiteness of the snow always resting on its highest eastern point. In simple prose, always with the definite article, הַלְבָנָן, according to Gesenius, 1 Kings v. 6. 9, &c. In the more lofty style, always without it, Ps. xxix. 6; Is. xiv. 8, &c. It may here be remarked that, generally, the lofty style excludes all particles, as much as is consistent with perspicuity: of which the student will satisfy himself by comparing a Psalm, or

a passage in the middle part of the book of Job, with the same quantity of context in the style of mere narrative.

לְבָשׁ, and לְבִישׁ, pres. יִבְשׁ, constr. abs. it. immed. it. med. יָבַשׁ, it. ב, instr., Esth. vi. 8, &c. Syr. **لَبَسَ**, *vestivit se*. Samar.

Æth. id. Arab. **لَبَسَ**, id. it. *obscuram*, et *confusam illi effecit; proposuitque rem. Put on clothing; cloak, &c.*, Lev. vi. 3, 4; xvi. 23, &c. Metaph. as *clothing* is supposed to cover the body, so certain *qualities* are also supposed to affect it: as, *majesty, &c.*, Ps. civ. 1. — *power*, Is. li. 9. — *the worm*, Job vii. 5. — *slain, men*, Is. xiv. 19. — *ignominy*, Job viii. 22; Ps. xxxv. 26; cix. 29. — *justice*, Job xxix. 14. — *righteousness, &c.*, Is. lix. 17. — *terror*, Ezek. xxvi. 16. — *ruin*, Ezek. vii. 27. — *salvation*, 2 Chron. vi. 41. Applied also to the fields, as *covered* with flocks, Ps. lxxv. 14. See בַּר, above. — to the influences of the Holy Spirit, as overshadowing (Luke i. 35), and actuating the whole man, Judg. vi. 34; 1 Chron. xii. 18; 2 Chron. xxiv. 20. Hence the virtues of the mantle of Elisha, 1 Kings xix. 20: comp. v. 16. — of the handkerchiefs and aprons taken from the body of Paul, Acts xix. 12. — of touching the garment of Christ, Matt. ix. 20, &c. — of the shadow of Peter, Acts v. 15.

Infin. לְבִישׁ, abs., Hag. i. 6: it. לְבִישׁ, Gen. xxviii. 20; Lev. xxi. 10.

Imp. לְבַשׁ, 1 Kings xxii. 30: f. לְבָשִׁי, 2 Sam. xiv. 2: pl. לְבָשֵׁי, Jer. xlvi. 4.

Part. pl. m. לְבָשִׁים, Zeph. i. 8. — pass. לְבוּשׁ, constr. לְבוּשׁ, 1 Sam. xvii. 5; Prov. xxxi. 21, &c.

Puh. Part. masc. pl. only, מְלַבְּשִׁים, *Being, becoming, clothed*, 1 Kings xxii. 10, &c.

Hiph. יִבְשׁ, pres. הִלְבִּישׁ, constr. immed. it. med. יָבַשׁ, it. med. יָבַשׁ, on, upon, Gen. xxvii. 16: כֵּן, of. *Clothe any one*, Is. lxi. 10: the כ of instr. being understood, Gram. art. 220. On this place, see also under letter כ above, Gen. xli. 42; Exod. xxviii. 41, &c. Metaph.—with *salvation*, Ps. cxxxii. 16; Is. l. c.—*shame*, Ps. cxxxii. 18. — *scorn*, of the neck of the horse, Job xxxix. 19. See my note. — *heaven with blackness*, Is. l. 3.

Infin. הִלְבִּישׁ, Esth. iv. 4.

Imp. הִלְבִּישׁ, Zech. iii. 4.

Part. aff. מְלַבְּשֶׁךָ, *Clothing you*, 2 Sam. i. 24.

לְבָשׁ, v. Chald. pres. יִבְשׁ, i. q. Heb. Dan. v. 7. 16, only.

Aph. pl. masc. הִלְבִּישׁוּ, i. q. Heb. Hiph. Dan. v. 29, med. הָ, pers. immed. thing, al. non occ.

לְבָשׁ, לְבָשׁ, see לְבוּשׁ, and לְבוּשׁ.

לֹג, m.—pl. non occ. The *Log*, a liquid measure among the Jews, containing, according to Dr. Aubuthnot, 24·3 dec. solid inches. Syr. **لُج**, *pelvis*, Lev. xiv. 10. 12. 15. 21. 24, al. non occ.

לָה, Chald. i. q. לָה, Heb. לָה.

לֹה, i. q. לָה, Kethiv, Deut. iii. 11.

לְהָב, m. pl. לְהָבִים, constr. לְהָבֵי. Arab.

لَهَب, *lingua ignis, flamma. Flame*—

לְהָבָה, f. pl. לְהָבוֹת, constr. לְהָבוֹת, constr. sing. לְהָבָה, pointed like a tongue, and hence, perhaps, applied to weapons, the lightning, &c.; or the comparison might have originated in the brightness or flashing of each, Judg. xiii. 20; Is. xiii. 8; lxvi. 15. — of lightning, Joel ii. 5; Is. xxix. 6. — of a sword, Nah. iii. 3; Job xxxix. 23, &c. Meton. the weapon itself, Judg. iii. 22. See under נֶמֶר, p. 117, above. Fem., Num. xxi. 28; Ps. cvi. 18; Is. iv. 5; Dan. xi. 33; Ezek. xxi. 3; Ps. cv. 32; xxix. 7, &c.

לְהָג, masc. once, Eccl. xii. 12. Arab.

לְהִיג, Act. v. **لَهِيَج**, *addictus fuit rei. Intense*

occupation, study. Jauhari, اللّهجة، اللسان

وقد يحرك فلان نصح اللّهجة، i. e.

اللّهجة the tongue; and, with a vowel, eloquent of tongue. See סְפָרִים in the preceding member.

לָהָה, v. cognn. לָהָה, once, pres. f. apoc. תָּלַה. *Faint, feeble, languishing*, Gen. xlvii. 13. LXX. ἐξέλιπε.

Hithp. redup. part. מְלַהֵהֵם, once, Prov. xxvi. 18. Syr. **لَاكَلَهَات**, *obstupuit*.

Arab. **لُلهمة**, *terra ampla nebulae obnoxia; i. e. subject to the mirage. Insane, mad, person.* Aquila, *κακοηθιζόμενοι*. Symm. *πειρώμετοι*. LXX. ὥσπερ οἱ ἰωμένοι.

לְהָוָן, Chald. r. הָוָה, under הָהָן.

להט, masc. i. q. להי, once, Gen. iii. 24.

Syr. ܠܗܬܐ, *flamma*. Hence—

להט, v. pret. pres. non occ.

Part. להט, pl. להטים, *Flaming fire*, Ps. civ. 4. *Inflamed, furious men*, Ib. lvii. 5.

Pih. להט, pres. f. להטים, *Set on fire, in flame*. Constr. immed., Deut. xxxii. 22; Is. xlii. 25; Joel i. 19; ii. 3; Ps. lxxxiii. 15; xcvii. 3; cvi. 18; Job xli. 13.

להטיהם, masc. plur. aff. of להט, once, Exod. vii. 11: lit. *their flames*. Meton. *Dazzlings*, i. e. specious tricks, such as to deceive and amaze the ignorant: usually, *their enchantments*. Aquila, ἐν ἡρμαιοῖς αὐτῶν. Symm. ἀποκρύφων αὐτῶν. Theod. φαρμακείαις αὐτῶν. See LXX. Or, for להטיהם, r. להט, or להט, *covered, secret*.

להם, v. Kal non occ. *Arab. لهم, *insinuat, imbuit, &c.*

Hithp. part. m. pl. להטיהם, twice, Prov. xviii. 8; xxvi. 22. *Enchanting, fascinating (things)*, i. e. *insinuating themselves*. Gesen. "Quæ avidè deglutuntur, buccellæ dulces." But, whence these *buccellæ dulces*? Some moral effect is evidently had in view by the sacred writer. להטיהם, must, therefore, signify the inmost recesses of the mind: and להטיהם cannot signify any eatable. Aquila, γοητικοί, well. Theod. ἐξαπλούμενοι.

להן, compd. of לה + הן. See לה above. *Therefore, on that account*, Ruth i. 13; Dan. ii. 6. *But*, Dan. ii. 30; Ezra v. 12. *Besides, except* (compd. of לה + הן), Dan. ii. 11; iii. 28; vi. 8. See Nold. p. 431. And, *Annotationes et Vindicæ*.

להקת, f. constr. once, 1 Sam. xix. 20, transposed, להקת *congregation*, as some think, i. e. f. of להקת. Others, after de Dieu, *senate, or presbytery*, from the Æth. ΑΦ: *princeps, &c.* Aquila, ὄμιλον. Symm. συστροφῆν. Theod. σύστημα. LXX. ἐκκλησίαν.

להשות, Infin. Hiph. with לה pref. r. להשות.

לה, thrice for לה, which see.

לה, and thrice לה, 1 Sam. xiv. 30; Is. xlvi. 18; lxiii. 19, once, לה, *kethiv*, 2 Sam. xviii. 12, r. לה. Arab. لوى, *flexit, &c.* Not unlike לה, or לה, except that negation is

always implied: and, therefore, cognate in some respects with לה, לה. A particle implying *conditionality* with *negation*, and requiring the verb (either expressed or implied) to be taken in a *past*, or *relatively past*, tense. See my note on Job vi. 2. As the Hebrew and sister dialects have neither *Conditional* nor *Subjunctive* moods, all oblique modes of expression must be made, either by the introduction of particles adequate to that purpose, or by such forms of the verb as custom might have allowed to have that effect. But here this (i. e. apocope, paragoge, &c., Gram. art. 233, seq.) implies nothing beyond relation to something preceding. Obliquity, therefore, or indirectness of expression can be had only by means of particles: of which this (לה) is one; and is used with verbs either in the pret. pres. or participle active: to be construed nevertheless always in the past, or relatively past tense; e. g. לה קבמו, *HAD they been* (which they were not) *wise*, then—Deut. xxxii. 29, לה היתהם איהם, *HAD you* (but you did not) *saved them alive*, Judg. viii. 19. לה אעבר... י. הן, *should I cause to pass* (which I do not) *over the land*, Ezek. xiv. 15. — לה איש הנהג רוח, *should a man vagrant of spirit*, i. e. whose mind is vagrant and uncertain as the wind, Mic. ii. 11. לה יעשמונו, *should Joseph deal cruelly with us*, Gen. L. 15, &c.

In certain situations it implies a wish, intimating negation, nevertheless, at the same time. לה יעשמהו יתה, *would Ishmael might live!* &c., i. e. in the sense implied by the context, Gen. xvii. 18. Such is the ἡὺχόμεν (supp. ἄν) of Paul, Rom. ix. 3. See my note above-mentioned. Of this sort is the ἄν δυνατικῆ of the Attics, by which obliquity of expression is often intimated with verbs in the Indicative mood. See Vigerus de idiot. Græc. cap. v., sect. ii., Ed. 1824, p. 195, seq. Hoogveen, Doctr. partic. Glasg., 1813, p. 30, seq. Thes. Steph., Ed. Valpy, sub voce, p. 1978, seq. Num. xiv. 2; Josh. vii. 7; Ps. lxxxii. 14, &c. See Nold., p. 431, seq. In some of which cases futurity seems implied; still, as the speaker in every case places himself in time farther future, the action, &c. of the verbs will be relatively in the past tense, and always in estimation negativèd. Here, therefore, as in לה, and לה, a fact is put as a case: but, unlike those particles, a negation is inherent in the supposition.

This particle is occasionally omitted by the

ellipsis, Cant. i. 2; Ps. cxxii. 6, &c. Nold. p. 432.

לֹחָה, v. pres. 2d pers. הִלָּחָה. Arab.

لَوِي, contorsit membrum; inficiatus fuit quod deberet; protraxit solvendi moram. Constr. immed. it. med. ל, for; it. abs. Borrow at usury, &c., Neh. v. 4; Deut. xxviii. 12. Meton. Get, obtain, Eccl. viii. 15.

Part. לֹחֵה, Borrower, borrowing, Ps. xxxvii. 21; Prov. xxii. 7; Is. xxiv. 2.

Niph. גָּלָחָה, pres. גִּלָּחָה. Constr. med. עָם, אֵל, Be, become, turned, attached, joined, to any one, Gen. xxix. 34; Num. xviii. 2. 4; Is. xiv. 1; Ps. lxxxiii. 9; Jer. l. 5; Dan. xi. 34; Zech. ii. 15.

Part. גִּלָּחָה, Is. lvi. 3: pl. גִּלָּחִים, Is. lvi. 6; Esth. ix. 27.

Hiph. הִלָּחָה, pres. 2d pers. הִלָּחָה. Constr. immed. it. abs. Make, cause, to borrow. Meton. Lend, Exod. xxii. 24; Deut. xxviii. 12. 44.

Part. הִלָּחָה, Is. xxiv. 2; Ps. cxii. 5; Prov. xii. 17; xxii. 7.

לוֹחַ, m. once, Gen. xxx. 7. The almond tree. Arab. لَوْح, of which there are three sorts, the sweet (الحلو), the bitter (المر), both cultivated in orchards: the wild (البري), or mountain (الجبلي); probably that mentioned here. It grows into a large tree, the leaves of which are soft. Cels. Hierobot. i., p. 253, seq. Its medical properties are described at length in the Medical Dictionary of Ibn Hosein, of Bagdad, entitled اختيارات بدعي, occasionally cited in this work.

לוֹחַ, v. pres. only, pl. לָחוּ. Constr. med.

פָּן. Arab. لَوَّح, r. لَوَّح, confugit. Escape, depart, from, Prov. iii. 21.

Niph. Part. גָּלָחָה, constr. גִּלָּחִים, pl. גִּלָּחִים.

Arab. لَوَّح, r. لَوَّح, perversus, contumax fuit. Perverse, incorrigible, Prov. iii. 32; xiv. 2; Is. xxx. 12. בְּשֵׁק וְגִלּוֹ, in oppression, and the perverse man, in any person, opposed to God's laws. Pl., Prov. ii. 14.

Hiph. pres. only, לָחוּ, Prov. iv. 21, i. q. Kal, above, if the cognate לוי is not the root.

לֹחָה, m.—pl. f. לָחוּ, לָחוּ, dual, לָחוּ, לָחוּ.

Syr. ܠܘܚܐ, tabula. Arab. لَوْح, id. A

tablet of stone or wood, Deut. ix. 9: hence, Ib. לוחות הברית, tables of the covenant, Ib. vr. 10, 11. 15; x. 1. הַעֲדוּת —, of the testimony, Exod. xxxi. 18; xxxiv. 29. — of wood, 1 Kings vii. 36. The leaf of a folding-door, Cant. viii. 9. The deck of a ship, dual, Ezek. xxvii. 5. Hence, apparently, the leaf of a book, Is. xxx. 8. Metaph. of the heart, Jer. xvii. 1; Prov. iii. 3. Comp. 2 Cor. iii. 3.

לוֹט, masc. once, Is. xxv. 7. Arab.

لُوط, pallium, &c. Covering, veil, i. e. means of blinding. Comp. 2 Cor. iii. 13, seq. Aquila, Theod. πρόσωπον τῆς σκοτίας. Symm. πρόσωπον τοῦ ἐξουσιαστοῦ.

לוֹט, v. i. q. לָאט, above, Kal non occ. except—

Infin. abs. לוֹט (for לוֹט, fm. פָּקַד, Gram. art. 75), Vailing, acting as a cover, &c. once, Is. xxv. 7.

Part. לוֹט, Covering, concealing, i. e. secret, covert, manner, Ruth iii. 7; 1 Sam. xviii. 22; xxiv. 5: it. לָאט, as קָאט, for קָט, Hos. x. 14;—Judg. iv. 21.

— pl. m. aff. לָטִיחָם, Their covered, i. e. secret arts, Exod. vii. 22; viii. 3. 14, al. non occ. See under לָחַט above.

— pass. f. לוֹטָה (for לוֹטָה, Gram. art. 75). Covered, wrapt up, 1 Sam. xxi. 10.

לוֹי, masc. (for לוֹי, Gram. art. 75), A Levite, pl. לוֹיִם: of the proper name לוֹי, Exod. iv. 14; vi. 25, &c. Chald. sing. id. pl. def. לוֹיָא, Ezra vi. 16, &c.

לוֹיָהּ, f. constr. לוֹיָהּ, pl. non occ. r. לוֹיָהּ, above. A wreath, or chaplet, for the head, Prov. i. 9; iv. 9, al. non occ. Aquila, προσθήκη. Lxx. στέφανον. More literally; δέμα, or δῆμα; whence διάδημα.

לוֹיָהֶן, masc. sing. only, r. לוֹיָהּ. On the termination, see Gram. art. 168, and my notes on Job iii. 8; xl. 25. Any sea monster, generally, the whale, or the sea serpent, as the context may require. Bochart. Hieroz. ii. lib. v. cap. xvi., and Ib. cap. xviii. makes it to signify the crocodile; which has generally been followed. His view is, nevertheless, groundless. See my notes above cited. I. Any sea-monster, generally, Ps. lxxiv. 14; civ. 26. Comp. מָיִן, Is. li. 9; Ezek. xxix. 3; xxxii. 2, 3.

II. *The sea-serpent*, applied as a symbol of the king of Babylon, Is. xxvii. 1. III. *The whale*, of the fiercer sort, Job iii. 8; xl. 25, seq. LXX. μέγα κῆρος. Theod. δράκοντα, Job iii. 8. LXX. δράκοντα, cap. xli. 1.

לול, m. pl. לולים, once, 1 Kings vi. 8. Gesenius traces an affinity here with the German *rollen*; our *roll*. *The winding stairs* leading from the lower to the upper chambers of the Temple. See Plan of the Temple in the Appendix. LXX. ελικτή ἀνάβασις: See Schleusn. Lex. in LXX. sub voce ελικτός.

לולא, and לולאות, constr. לולאות, pl. f. sing. non occ. Arab. لولاء, *angustia*.

Loops, or *loop-holes* perhaps, made in the edges of the curtains of the Tabernacle, into which the golden hooks of the next succeeding curtain were inserted, Exod. xxvi. 4, seq.; xxxvi. 11, seq. LXX. συμβολή. See Schleusn. Lex. in LXX. sub voce.

לולי, and לוליא, compd. of לו + לי or of לו + לו (לו, Syr. لول; the final ה being taken as a mark of construction, as, לולא, for לולא, Syr. for لولיא, being also an augmented fm. of לול, cogn. לוה. Whence the Arab. لولي, *id est*, *nimirum*, &c. And the Syr. لول, *quæ illa*.

It was shown under לו above, that לו always implied *negation*. The addition of the second negative here, has the effect of making the sense *positive* in the second member of the sentence, which is hypothetically negated in the first; as, ... לולי אלהי אלהי ... ריקם שמהי, *had not the God of my father been for me; surely thou hadst dismissed me empty*, Gen. xxxi. 42; Deut. xxxii. 27; 1 Sam. xxv. 34; Is. i. 9; Ps. xciv. 17; cvi. 23, &c. Both the composition of this conj. particle, with its usage and sense, is very nearly allied to the English *unless*. LXX. εἰ μή. With לו. Nold. לו, §. 33, p. 377: and, for the word itself, Ib. p. 432.

לון, and לון, v. pret. לון, 1st pers. pl. לון, pres. לון, apoc. לון, constr. abs. it. med. לון, in, of time or place, or state; בלון, *in the midst*; בלון, without; פה, here; לו, to, until; פה, with; פה, near, on; בן, between. Arab.

לון, r. לון, *placidus fuit*; לון, *placiditas*; *procrastinatio*. In like manner, לון, *quietus fuit*; thence, *habitavit*: and so also the English *lie*, rest; remain fixed, reside, &c. *Lodge*, remain, during the night, Gen. xxxii. 22; 2 Sam. xii. 16; Judg. xix. 13. Fem. לון, for לון, Zech. v. 4: so לון, for לון, Is. lix. 5. Pres., Exod. xxiii. 18; xxxiv. 25; Deut. xvi. 4; Job xxix. 19; xli. 14, &c., of things inanimate: weeping, Ps. xxx. 6: righteousness, Is. i. 21. Apoc., Gen. xxviii. 11; xxii. 14, &c.: vain thoughts, Jer. iv. 14: verb fem. sing. with pl., Gram. art. 216. 7.

Infin. לון, with לו, לון, Gen. xxiv. 25; Judg. xix. 10, &c.

It. לון — לון, Gen. xxiv. 23.
Imp. לון, Judg. xix. 6. 9.
— f. לון, Ruth iii. 13.
— plur. לון, Num. xxii. 8; Judg. xix. 9, &c.

Part. pl. m. לון (for לון, or לון, Gram. art. 75), Neh. xiii. 21, only.

Niph. pres. pl. only, לון, constr. med. על, against. Arab. لون, *colore infect; mutavit animi affectum*. *Complain*, *murmur*, Exod. xv. 24; xvi. 2; Num. xiv. 2; xvii. 6; Josh. ix. 18.

Hiph. plur. 2d pers. לון, pres. pl. לון, לון (ה being compensated by Dagesh, in order to preserve a difference from Kal) but, apoc. לון, as before. Constr. על, i. q. Niph. *complain*, *murmur*, Exod. xvi. 7; Num. xiv. 29. 36; xvi. 11. Apoc., Exod. xvii. 3.

Part. pl. m. מלון, מלון, Exod. xvi. 8; Num. xiv. 27; xvii. 20.

לון, v. pret. לון, once, Prov. ix. 12.

Arab. لوص, r. لوص, *aspexit per rimas portæ; ænigmaticè locutus est*; conj. iii. *aspexit veluti meditabundus ad bonum,—ad malum*. *Deride*, *scorn*.

Part. לו (for לו, or Gram. art. 75), pl. לו (the [-] immutable, because compensating for the loss of לו). *Scorner*; *deriding*, *insulting*, person, Prov. ix. 7, 8; xiv. 6; xv. 12, &c. Pl., Ps. i. 1; Prov. i. 22, &c. It. לו, of the cogn. לו, for לו, Pih. of לו, as Gesenius thinks.

Hiph. plur. aff. לו, לו, *They have derided me*, Ps. cxix. 51, only, pres. לו, Prov. iii.

34; xiv. 9; xix. 28. Constr. immed. it. med. ל.

Part. מליץ, pl. constr. מליציו. *Advocate, or person undertaking, explaining, &c.* the business of another, Job xxxiii. 23. מליצך, *interceding angel, mediator.* Comp. xvi. 20. See my notes. Such generally were all angels appearing on the business of the Almighty. Gen. xlii. 23, *Interpreter. Ambassadors, orators,* 2 Chron. xxxii. 31; Is. xliii. 27. LXX. ἀρχων, ἑρμηνευτής; πρεσβύτης, θανατοφόρος. Aff. מליצתי, מליצתו.

Hithp. מליצני, *Be mocking, deriding,* once, Is. xxviii. 22. Aquila, χλευάζετε. LXX. εὐφραυνθείητε.

לוש, v. pret. non occ. pres. f. מלש, constr. immed. Syr. لوس, *depsit farinam.* Æth. ለወሳ: id. *Knead dough,* 1 Sam. xxviii. 24; 2 Sam. xiii. 8.

Infin. לשי, Hos. vii. 4, only.

Imp. f. לשי, Gen. xviii. 6.

Part. fem. pl. מלשות, *Women kneading,* Jer. vii. 18.

לורת, Chald. Syr. לד, *ad, apud;* v. לד, *conjunct.* Cogn. Heb. לחה. Prep. aff. לחתי, once, Ezra iv. 12. *With thee.*

ל, see לחו.

לחה, see לחה.

לחו, see לחו.

לחות, f. r. לח, cogn. לחץ; which see: once, Prov. iv. 24: with עקשנות in the paral.

Cogn. Arab. لاصا, *conviciis incessivit. Per-verseness.*

לח, masc. pl. לחים, with *dagesh implied,* Gram. art. 109. Æthiopic ለልልልል: *madefacere panem.* Arab. لحي, *lacrymosus*

fuit oculus: cogn. لحيان, *aqua modica a monte fluens. Moist, fresh (green),* opp. טף, יבש. Comp. Judg. xvi. 7; Ezek. xxi. 3; xvii. 24; Gen. xxx. 37, of wood. Num. vi. 3, of grapes. Judg. xvi. 7, 8, of *new ropes,* made probably of the fibres of the cocoa-nut tree: hence, said to be *not dried,* לא ידרי. See my Travels of Ibn Batuta, pp. 177, 178, with the notes, and Rees's Cyclo-pædia, art. *cocos.*

לח, m. once, Deut. xxxiv. 7. *Freshness, vigour, of youth.* Aff. לחה, for לחו.

LXX. χελώνια, al. χελύνια, αὐτοῦ. * Ἄλλως χελύνια αὐτοῦ, ὁ δὲ Εβραῖος, τὰ χλωρὰ αὐτοῦ. Bahrdr's Hexapla.

לחם, aff. and prep. לחתי, Job xx. 23. *In his eating, feasting.* Comp. Ps. lxxviii. 30, 31; and see my note on the place: r.

לחם. Arab. لحم, *carnis appetens; carnivorus;* לחום is used, Prov. xxiii. 1, in the same sense; the variety in the pointing is of little authority. See v. לחם. In Zeph. i. 17; aff. לחם, *their flesh;* opp. טף, לחם, *their blood.* Arab. لحم, *caro,* al. non occ.

לחי, in pause לחי, f. dual, לחיים, constr.

לחי. Arab. لحي, *mandibula, maxilla;*

لحي, *barba. The cheek, or cheek-bone, or jaw-bone,* Judg. xv. 15—17; Job xl. 26; Is. xxx. 28; Ezek. xxix. 4; Hos. xi. 4. And, as the beard (growing thereon) was revered, *striking any one on the cheek, or jaw,* was considered peculiarly reproachful, 1 Kings xxii. 24; Mic. iv. 14; Is. l. 6; Job xvi. 10; Lam. iii. 30: in Ps. iii. 8, the reader is carried on to the breaking even of the teeth. Aff. לחי, לחי, לחי. See lxx.

לחה, v. Kal non occ., except Infin. Syr. لحي, *linxit.* Engl. *lick.* Sanscrit,

लिक्, id.—

Infin. constr. לחך, *Licking up,* as an ox in eating, Num. xxii. 4, only.

Pih. fem. לחכה, *Licked, or lapped, up,* as a dog does water, 1 Kings xviii. 38. Pres. pl. m. לחכי, Num. xxii. 4; Mic. vii. 17: in pause, לחכי, Ps. lxxii. 9; Is. xlix. 23. Constr. immed., al. non occ.

לחם, c. pl. non occ. Seg. fm. לחם, *prim. eating, devouring:* hence, (a) *Eatable, provision,* generally: thence, (b) *feast:* pec. (c) *bread,* Exod. xvi. 22. 29; Ps. xli. 10; cii. 5; Job xx. 14. (b) לחם אלהים, — of God, i. e. *sacrificial,* Lev. xxi. 8. 17;—Jer. xi. 19, עץ בלהמו, *tree with its eatable,* i. e. its fruit: לחם הנהגה, *provision of the governor,* Neh. v. 18. Comp. vr. 15; Obad. vr. 7. לחם, ellipt. for לחמי, *men who eat of thy provision,* Eccl. x. 19, &c. (c) *Bread,* Exod. xxv. 50; xxxv. 13; xxxix. 6; in the phr. לחם הנהגה, *bread of the presence,* i. e. of God; Vulg. *shew-bread.* 1 Sam. x. 4,

לחם, *a couple of loaves*. כֶּזַי לֶחֶם, *cake of bread*, Exod. xxix. 23. לֶחֶם הַחַיִּים, *id.* Id. אֶתֶּם אֶתֶּם, *bread of fire*, i. e. offered in burnt-offering, Lev. iii. 11. לֶחֶם הַמָּוֶן, *bread of leaven*, i. e. leavened, Ib. vii. 13. — of wave-offering, Ib. xxii. 17: staff of —, Ib. xxvi. 26. Meton. (d) once, *Bread-corn*, Is. xxviii. 28. Aff. לֶחֶם, לֶחֶם, &c.

לֶחֶם, Chald. c. *Eating; a feast*, Dan. v. 1, only.

לֶחֶם, v. pres. יֹחֵם. Constr. immed. it. med. ָ, אָ, with. Arab. لَحِمٌ, *abrosit os, et edendo nudavit carne*. I. *Eat, feast upon*, Prov. iv. 18; Ps. cxli. 4; Prov. xxiii. 6.

Infin. לֹחֵם, Prov. xxiii. 1: it. לֹחֵם (or לֹחֵם), Job xx. 23. See לֹחֵם above.

Part. pass. pl. m. constr. לֹחֵמִי (for לֹחֵמֵי), *Devoured of —*, Deut. xxxii. 24.

II. As eating involves the notions of devouring, consuming, and the like; so this verb has been made to imply *war*, as a consumer. Comp. Num. xiv. 9. See also under אָמַן. Hence—

Imp. לֹחֵם, *Wage war, impugn*, Ps. xxxv. 1, only.

Part. pres. pl. m. constr. לֹחֵמִים, Ps. lvi. 2, 3. Aff. לֹחֵם, Ps. xxxv. 1.

Niph. יִלְחֵם, pres. יִלְחֵם. Constr. immed. it. med. ָ, אָ, עָ, אָ, עָ, לָ, אָ; כֵּן, from, of place. *Make, wage, war*, Josh. x. 25; 1 Sam. xvii. 10; Exod. i. 10; 2 Kings xiii. 12; xiv. 15; Jer. i. 19; xv. 20; Neh. iv. 8, &c.

Infin. abs. יִלְחֵם, Judg. xi. 25.

It. הִלְחֵם, הִלְחֵם, Exod. xvii. 10; Num. xxii. 11, &c.

Imp. הִלְחֵם, הִלְחֵם, 1 Sam. xviii. 17; Judg. ix. 38.

— pl. הִלְחֵמוּ, 2 Kings x. 3.

Part. pres. pl. m. constr. הִלְחֵמִים, Exod. xiv. 25; Josh. x. 25, &c.

לְחָם, m. once, Judg. v. 8, in the phrase לְחָם שַׁעֲרֵי, *War of the gates*, i. e. at the gates, for the purpose of taking the city. See LXX. ΑΛΛ. ὡς ἄρτον κριθῶνον, i. e. לְחָם שַׁעֲרֵי, with other vowels.

מִלְחָמָה, m. Patronym. of חֵם לְחָמָה. See Gram. art. 166. 7. *Bethlehemite*, 2 Sam. xxi. 19; 1 Chron. xx. 5, &c.

לְחָמָה, Infin. with ל pref. r. חָמָה.

לְחָמָה, fem. plur. לְחָמָה, Chald. Arab.

لَحْنٌ, *corrupta fuit nux*; لَحْنَاءٌ, *fatens pudendis ancilla*. *A concubine*, Dan. v. 2, 3. 23.

לְחָץ, masc. — plur. non occ. Arab.

لَحَامٌ, *infortunium, calamitas*. *Oppression, affliction*, Exod. iii. 9; 1 Kings xxii. 27; 2 Kings xiii. 4, &c. Phrr. לְחָץ וְיָמִים, *2 Chron. xviii. 26*. Comp. Is. xxx. 20. לְחָץ אֵיבָה, Ps. xlii. 10. Comp. Job xxxvi. 15. With עָמַל, Deut. xxvi. 7. Aff. לְחָצָה.

לְחָץ, v. pres. יִלְחָץ, constr. immed. it. med. אָ, it. abs. *Oppress, afflict*, Exod. xxii. 20; xxiii. 9; Num. xxii. 25; Judg. iv. 3; x. 12; 2 Kings xiii. 4. 22; Amos vi. 14, &c.

Part. plur. masc. לְחָצִים, Exod. iii. 9. Aff. יִלְחָצוּ, &c., Jer. xxx. 20.

Niph. pres. f. יִלְחָץ, *Became, was, pressed, injured*, Num. xxii. 25, only.

לְחָשׁ, m. pl. לְחָשִׁים. Syr. لِحْشَاءٌ, *musitatio, incantatio*. Æth. ἄδουρόν: *musitavit, submisse locutus est*. (a) *Murmur, whisper* (of prayers apparently), Is. xxvi. 16. LXX. ἐν θλίψει μικρῶ. Syr. “*In carcere susurraverunt* (لِحْشَاءٌ) *correctionem tuam*.

(b) *Incantation, charm*, Jer. viii. 17; Eccl. x. 11; Is. iii. 3. שֶׁבַח לְחָשׁ, *intelligent of whisper, soft, winning, address*, i. e. the cunning courtier. Aquila, συνετόν ψιθυρισμόν. Symm. (συνετόν) ὀμιλία μυστικῆ. Theod. ἐπωδῆ. LXX. ἀκροατήν. (c) Pl., Is. iii. 20. *Charms*: meton. *amulets*, supposed to have certain protecting virtues; — see Schræder, de Vestitu Mulierum, cap. xi. pp. 172, 173; —made perhaps in the shape of serpents, and suspended from the neck, between the breasts. See also Rosenmüller, ad locum.

לְחָשׁ, v. see שָׁחַ, Kal non occ.

Pih. part. pl. m. מְלַחְשִׁים, once, Ps. lviii. 6. *Enchanters*. Aquila, Theod. ἐπαδόντων. Sym. ψιθυρίζοντων. ΑΛΛ. ἐπαοιδῶν, al. non occ.

Hithp. pres. יִלְחָשׁ, constr. med. עָ, Ps. xli. 8. *Muse of, secretly consider, discuss*. LXX. Sym. ἐψιθύριζον.

Part. m. pl. מְלַחְשִׁים, 2 Sam. xii. 19, only. *Whispering persons*.

לָחַץ, m. part. r. לָחַץ.

לָחַץ, masc. — plur. non occ. Arab.

לָאֲדָן, Lat. *ladanum*. Gr. λήδανον. See Herodot. iii. cvii. cxii. A sort of laudanum, found adhering to the stem and leaves of certain shrubs, not unlike the honey-dew among ourselves. It forms a sort of resin, which is burnt as incense, and hence used as a perfume. See Cels. Hierobot. i., p. 280, seq.

In the **اختيارات بديعي**, of Ibn Hosein (sub voce), the best (**لادن نيكوترين**),

forms a perfumed ointment, inclining to a yellowish colour, in which there is no sandy particle: it dissolves in butter, and has no sediment. His words are,—

نيكوترين آن چرب خوشبوي بود
که لون آن بزردي زند وهيچ رمل
در وي نبون ودر روغن حل شون
وهيچ ثغلي نداشته باشد. See also

Rees's Cyclopædia, under *LADANUM*. Twice, viz., Gen. xxxvii. 25; xliii. 11. So called, according to Gesenius, because of its covering (see v. **לש**; comp. **פפר**) the shrubs, &c. on which it is found.

לִטְוֵה, f. once, Lev. xi. 30. According to Bochart. Hieroz. i., p. 1073, seq., i. q. the Arab. **وحره**. A sort of lizard, adhering to the ground (r. **לטא**, *adhæsit terræ*), and poisoning every thing it touches. LXX. **χαλαβώτης**. Vulg. *stellio*.

לִטַּשׁ, v. pres. **לִטַּשׁ**, pret. non occ. Constr. immed. it. med. **לִטַּשׁ**. Syr. **لٹف**,

acuit, polivit. Cogn. Arab. **لٹس**, *illisit, contudit*; **مطس**, *malleus*. *Sharpen, tool, weapon, &c.*, Ps. vii. 13; Job xvi. 9.

Infin. **לִטַּשׁ**, 1 Sam. xiii. 20.

Part. **לִטַּשׁ**, Gen. iv. 22. Gesenius prefers "mallevit," *beat, hammered, out*, here. See LXX.

Puh. Part. **מלשש**. *Sharpened*, Ps. lii. 4, only.

לִזוֹת, pl. f. occ., 1 Kings vii. 29, 30, 36, only, i. q. **לִזַּה**, apparently, which see; r. **לז**. Ornaments attached, rather attaching, to certain parts of the Temple. *Garlands, or festoons*, according to Gesenius. Perhaps

the Arab. **لبدّة**, *plicatura*, as a wreath, or the like.

לִיל, m. constr. **לַיְל**, Exod. xii. 42, &c. With **לַיְל**, parag. **לַיְל**, in pause, **לַיְל**. So the

Arab. **لَيْل**, *nox*; and, with **ل** of unity, **لَيْلَة**, *nox una, singularis*; pl. f. **لַיְל**; in

pause, **لַיְל**. Syr. **لַיְל**, **لַיְל**, id.

Cogn. Sanscrit, **नील**, *dark blue*. Pers.

id. I. *Night*, opp. to day, Is. xvi. 3; Lam. ii. 19; Gen. i. 5. 14; Ps. xix. 3, &c. II. Adverbially, *By night*, Gen. xiv. 15; Exod. xiii. 21, 22; Num. ix. 21, &c. III. *Metaph.*, *Time of adversity*; light, or whiteness, usually implying prosperity. See my note on Job vi. 16.—Job xxxv. 10; Mic. iii. 6; Is. xxi. 11, &c.

לַיְלַיְל, m. Chald. def. *Night*, Dan. ii. 19; v. 30; vii. 2. 7. 13.

לַיְלִית, f. once, in the phr. **לַיְלִית לַיְלִית**, Is. xxxiv. 14. It is truly amusing to see with what earnestness Dr. Gesenius here urges the fabulous nonsense of the Rabbins; as if nothing but the follies of these men, or the dreams of heathen poets, could at all avail in elucidating the Hebrew Scriptures. Nor is Bochart. Hieroz. ii., p. 831, seq. one whit better; so marvellously has Rabbinitism been allowed to impose on the credulity of the Christian world. The question here is, What does this word most probably mean? Dr. Gesenius says, after the Rabbins, "*spectrum nocturnum*," &c. But why *spectrum*? Because, it should seem, the Jews have a story among them of very long standing (see Bochart. l. c.), telling us that there are four mothers of the demons, *Lilith, Naama, &c. &c.*; of whom, Adam, during the 130 years of his separation from Eve, begot them all, &c. &c. And from this it is, as it should seem, heterodoxy to depart! The context, however, evidently speaks of real beings, as a little attention will show. Why may not this, then, be a real being, or creature, likewise? From its being said that it shall rest (**לַיְלִית לַיְלִית**, and **לַיְלִית לַיְלִית**), one would be tempted to believe that some otherwise restless or wandering creature, would, in these ruined and neglected places, find safety and repose. The word, as Gesenius allows, signifies "*nocturna*." It is a relative fem. of **לַיְל**, *night*, beyond all doubt. If,

then, we drop the notion of *spectrum*, and suppose some *real animal* to be meant, *nightly* (wanderer), whether bird or beast—which we need not determine—will sufficiently define and well express the sense of the place: thus, הַרְיָסָד לַיְלִיָה, the *nightly wanderer shall rest*, &c. The word is, moreover, taken to signify a *screech-owl*; which, indeed, it might very well mean, without at all carrying along with it either the Latin fable of the *strix*, or the Jewish one of the Mother of Demons. See also the Syr. of the

Polyg. The Arab. لَيْلِيّ, *nocturnus, qui quid noctu facit*, of which the fem. would be لَيْلِيَّة, will correspond sufficiently well to our לַיְלִיָה.

לִינ, see לָן.

לִיפּוֹד, for לִיכּוֹד, r. יָד, Infin. Kal, 2 Chron. xxxi. 7; Is. li. 16; p. 261 above.

לִיקָהָת, for לִיקָהָת, see יָקָהָת, Prov. xxx. 17.

לִישׁ, masc.—plur. non occ. Arab.

لَيْسٌ, *intrepidus; hinc, leo*. Cogn.

لَيْسٌ, *leo*. Chald. לֵישׁ, id. See Hieroz. i., pp. 61. 720. A strong *lion*, Is. xxx. 6; Prov. xxx. 30; Job iv. 11.

לִיָּה, Imp. לָךְ.

לִיָּד, m. once, Prov. iii. 26. Arab.

لَيْدٌ, *res adhærens; مَلَاكِدٌ, qui compedibus vincetus, incedens cum alio irritatur*. Capture, by the snare or the like. See LXX. ἄλλ. ἀγρευθῆναι.

לִיָּד, v. pres. לִיָּד. Constr. immed. it. med. אָד. See לָךְ above. *Take*, as a beast in the toils, pit, &c., Amos iii. 5; Ps. xxxv. 8; Jer. xviii. 22. — captives in war, Num. xxi. 32; Josh. xi. 12; Judg. viii. 12. — city or place by siege, &c., Josh. viii. 21; x. 1; xi. 10. Metaph. — the wise by (constr. בְּ) their own cunning, Job v. 13; Prov. v. 22. *Take* by intervention; *intercept*. Constr. med. לָ, Judg. vii. 24. — by lot, Josh. vii. 14. 17.

Infin. abs. לִיָּד, Amos, l. c. Aff. לִיָּדָה, Jer. xxxii. 24, &c.

Imp. aff. f. לִיָּדָה, 2 Sam. xii. 28.

— pl. m. לִיָּדוּ, Judg. vii. 24.

Part. לָךְ, Job, l. c. Prov. xvi. 32.

Niph. לָךְ, pres. לִיָּד, *Be, become, taken*, by (constr. בְּ) the snare, stratagem, &c., Ps. ix. 16; Jer. li. 56; 1 Kings xvi. 18; 1 Sam. x. 20, 21. Metaph. Prov. vi. 2. Comp. Eccl. vii. 26.

Hithp. pres. only, וְהִלָּךְ, pl. *Be, become, adhering* (see לָךְ above), Job xli. 8. See my note. Theod. συνέχουσαι. It. Ib. xxxviii. 30, id. or, *taken captive*. See my note here also. Ὁ Εβραῖος, πῆγυυται. LXX. ἐπιτηε. ἄλλ. ἐπηε.

לִיָּה, Imp. with הַ parag. v. לָךְ, which see, p. 258 above. Used not unlike our “*go to*,” as noticed there. Also written לָךְ, Num. xxiii. 13; Judg. xix. 13, &c. See Gram. art. 72. Also for לָךְ, *to, or for, thee*, Gen. xxvii. 37, &c.; Gram. art. 145. 5.

לָךְ, Partic. conjunc. of לָךְ + לָךְ. See לָךְ. Lit. *for so, thus*. Hence, *Therefore*, or the like, Judg. x. 13; 1 Sam. iii. 14, &c. *Nevertheless*, Num. xvi. 11; Jer. v. 2; xvi. 14, &c. See Nold., p. 434, seq., and examine the places cited.

לִיָּה, Infin. Kal, v. לָךְ.

לִיָּהוּ, see לִיָּהוּ.

לִיָּד, v. pres. לִיָּד, constr. immed. it.

med. אָד, Arab. لَمَدٌ, *se submisit* alicui.

Æth. ለጽም : *assuevit*. *Accustom to* — Meton. *Learn*, anything, Deut. v. 1; xiv. 23; xvii. 19; xviii. 9; Is. ii. 4; Jer. x. 2.

Infin. abs. לִיָּד, Jer. xii. 16. Aff. לִיָּדוּ, Ps. cxix. 7.

Imp. pl. לִיָּדוּ, Is. i. 17.

Part. pass. pl. constr. לִיָּדוּ, 1 Chron. v. 18.

Pih. לִיָּד, pres. לִיָּד, constr. abs. it. immed. it. *med. it. בְּ; instr. מִן, of, of thing, it. עַל, over; pers. לָ, to; pers. thing, בְּ, in, place*. *Accustom to, teach*, any person, anything, 2 Chron. xvii. 7; Ps. lxxi. 17; Deut. iv. 5. 14; xi. 19; Ps. xviii. 35; Is. xl. 14; Jer. ii. 33; xiii. 21; Job xxi. 22.

Infin. לִיָּד, Jer. xxxii. 33, &c. Aff. לִיָּדוּ, Judg. iii. 2.

Imp. aff. לִיָּדוּ, Ps. xxv. 4, &c.

Part. לִיָּדוּ, Deut. iv. 1, &c. Aff. לִיָּדוּ, Is. xlvi. 17. Pl. לִיָּדוּ, Ps. cxix. 99.

Puh. לִיָּד, pres. non occ. *Be, become, accustomed to, taught*, anything, Jer. xxxi. 18, al. non occ.

Part. לִיָּדוּ, f., Is. xxix. 13; Hos. x. 11.

— pl. m. constr. לִיָּדוּ, 1 Chron. xxv. 7.

לְמָה, לְמָה, לְמָה, see לָמָּה.

לְמוֹ, pleon. for לְ, as in בָּמוֹ, בָּמוֹ, Job xxvii. 14; xxix. 21; xxxviii. 40; xl. 4.

לְמוּד, and לְמוֹד, pl. לְמוּדִים, constr. לְמוּדֵי.

Aff. לְמוּדֵי. *Accustomed, trained, taught* (professionally, Gram. art. 154. 10. 12. fm. ii.), Is. l. 4; Jer. ii. 24; xiii. 23. Constr. pl. Is. liv. 13. *Disciples*, Ib. viii. 16.

לְמוֹן, see כֶּן.

לְמוֹנֵן, compd. לְ + מוֹנֵן + נ, r. עָנָה. Arab.

عَنْي, *voluit, intendit, significavit*, aliquid.

Used as a preposition. Lit. *For purpose, cause, &c.*: hence, *Because of, &c.*; and with a verb following, *In order that, because that*, or the like; retrospectively, or prospectively, i. e. with reference to what precedes, or follows, as the context may require, e. g. I. *Retrospectively*.

לְמִעַן שְׁמֶךָ, *Because of thy name*, 1 Kings viii. 41, i. e. the journey here mentioned was undertaken on this account. לְמִעַן דְּוֹר, *on David's account*, i. e. of the promises made to him, 2 Kings viii. 12. Comp. Is. lxii. 1; 2 Chron. xxi. 7, &c.: examples of which Noldius will supply.

II. *Prospectively*, i. e. with reference to futurity. לְמִעַן הַבְּרִכָּה נַעֲשֶׂי, *in order that my soul may bless thee*, i. e. this being done, I will give thee the blessing. So, לְמִעַן יֵאֱמְרוּ, *in order that they may believe*; or, *so shall they believe*, i. e. this being repeated before them, they shall then believe thee, Exod. iv. 5. Comp. Deut. iv. 1; Is. xli. 20, &c. Still, in these cases, respect is in some degree had to the past.

It is not to be supposed, however, that this term (לְמִעַן) is intended to imply that one thing, &c. may have been done, in order to ensure the occurrence of another:—this would, in many instances, be productive of manifest absurdities:—but rather to imply, that, as the one thing has taken place, so, for some cause or other—not always named—another will, or shall, also take place. So, Jer. xliv. 8, לְמִעַן תִּכְרְתוּ אֶתְכֶם וְלִמְעַן יִהְיֶהְכֶם לְקָלָה וְגו', not, "that ye might cut yourselves off, and that ye might be a curse," &c.; for this would imply that they had done certain things for the express purpose of injuring themselves. The meaning is this, *in order to your cutting off, and in order to your becoming a curse, &c.*, i. e. so that this will be the final conse-

quence. Comp. Hos. viii. 4; Ps. li. 6; Neh. vi. 13. So, Deut. xxix. 18; Is. lxvi. 11; Jer. vii. 10, לְמִעַן עֲשׂוּהוּ וְגו', *because of doing* (having done) *all these* (things, which are) *abominations*. See Nold., p. 442, seq. As to single expressions, לְמִעַן שְׁמִי, *because of his name*, Ps. xxiii. 3, &c., is explained by Ps. lxxix. 9, עַל דְּבַר כְּבוֹד שְׁמִי, *on account of the glory of his name*, i. e. of the excellency of his attributes, which contain every thing that is great and good. By *name*, too, *person* is often implied; and by *God's name*, occasionally, the *person* of the Messiah. Comp. Exod. xxiii. 21; Is. ix. 5; Matt. i. 23; Rev. xix. 13. But here, as we know the person by the attributes only, the result is much the same in either view of the case. So the phr. לְמִעַן חַסְדּוֹ, *because of his favour*, Ps. vi. 5, &c., nearly synonymous with פְּחָדּוֹ. Comp. Ps. xxv. 7; li. 3, &c., as Gesenius has well observed. So, לְמִעַן יִצְדִּיקוּ, *because of his righteousness*; in order to make good the truth of his promises, Is. xlii. 21. לְמַעַנְכֶם, *because of you*, for your sakes, Is. xliii. 14. Comp. Ib. vr. 25.

לְמִעַן אֲשֶׁר, lit. *for cause that*: hence, *In order that, because that, &c.* תִּרְשֶׁ —, *ye may know*, Josh. iii. 4. Comp. 2 Sam. xiii. 5; Deut. xxvii. 3, &c. יִצְוָה —, *he will order, rule by precept*, Gen. xviii. 19. Comp. Lev. xvii. 5. In like manner other combinations, as, לְמִעַן אֲשֶׁר לֹא, Num. xvii. 5: לְמִעַן זֶהוּ, 1 Kings xi. 39: לֹא לְמִעַן זֶהוּ, Ezek. xix. 9, &c.: וְיִלְמְצוּ, Josh. xi. 20: בָּרַק לְמִעַן, Judg. iii. 2, as the combined powers of the terms and context in which they are found shall require. Of which, examples will be found in Noldius, under their proper heads.

לְנָה, for לְנָה, see v. לָן above.

לַעַ, masc. once, aff. לַעֲךָ, *Thy throat*, Prov. xxiii. 2, r. לִיעַ. Syr. ܠܥܬܐ, *mandibula*.

לַעֵב, v. Kal non occ. Arab. كَعَبٌ, *ludit impudicè; irrisit*. Syr. ܠܥܝܒܐ, *lascivivit*.

Hiph. part. pl. m. מְלַעֵבִים, once, 2 Chron. xxvi. 16. *Ridiculing, deriding*, persons.

לַעֲנָה, m. pl. non occ. Syr. ܠܥܢܐ, *audacia*. Arab. لَعَجٌ, *agitatio; calor animi*.

Derision, ridicule, Ps. lxxix. 4; Ezek. xxiii. 32; xxxvi. 4. Meton. *Cause of derision*, Hos. vii. 16. יִשְׁקֶה לַעֵב, *drinks in derision*;

indulges in it, Job xxxiv. 7; Ps. cxxiii. 4. Aff. לעגם, Hos. l. c. Infin. v. לעי.

לעג, v. pres. לעי. See לעי above. Constr. med. ל, pers. ל, in, thing. *Deride, ridicule, scorn*, 2 Kings xix. 21; Is. xxxvii. 22; Prov. i. 26; Ps. lix. 9; Job ix. 23; xi. 3; xxii. 19, &c.

Part. לע, Prov. xvii. 5; Jer. xx. 7. Niph. Part. constr. לעי, once, Is. xxxiii. 19, in the phr. לעי לשון, *stammering, confused, of tongue*. Syr. לע, *balbus, blæsus*.

Hiph. pres. לעי, לעי. Constr. med. ל, ל, i. q. Kal. Ps. xxii. 8; Job xxi. 3; Neh. ii. 19; iii. 33.

Part. m. pl. לעי, 2 Chron. xxx. 10.

לעג, m.—pl. m. constr. לעי, *Scoffers, scorners*, in the phr., Ps. xxxv. 16, לעי כעוג, *scoffers, ridiculers, of the cake*, i. e. those who act the parasite at the tables of the great. ψωμοκόλακες and κρισσοκόλακες. Some, however, take כעוג, for כעוג, or לעג, here, and render the phrase by, “*subsannant subsannatione,*” or *subsannando*.

לעג, v. pres. non occ. once, Job vi. 3. לעי דברי, *my words have been rash*. Arab.

לעג, *locutus fuit temere*. See my note. Aquila, ῥήματα μου κατεπατήθησαν. Sym. οἱ λόγοι μου κατὰ πικροί. Theod. ἔγκοποι. LXX. ἐστὶ φαύλα. Cogn. לע.

לעג, v. part. only occ. לעי, Ps. cxiv. 1.

Syr. לעג, barbarè, pec. Ægyptiacè locutus est. Cogn. לעג, *hasitavit linguâ. Speaking barbarously*:—a foreign tongue, al. non occ.

לעג, v. occ. Hiph. only. Imp. aff.

לעג, Gen. xxv. 30. Arab. לעג, whence, לעג, *planta quæ pascendo carpitur; pabulum*: לעג, *avidè voravit. Feed me, give me to eat*. LXX. γεύσόν με.

לעג, fem. — plur. non occ. Arab.

לעג, *abegit, &c.*; לעג, *execratio. Wormwood*, Deut. xxix. 17; Jer. ix. 14; xxiii. 15; Lam. iii. 15. 19; Prov. v. 4; Amos v. 7; vi. 12. Applied, metaph., morally generally, implying distress. Comp. Rev. viii. 10. 11.

לפיד, m. pl. לפידים, constr. לפידים. Gr. λαμπάς (the μ being introduced in place of the second פ, Heb.) “*Origo est in lambendo,*” says Gesenius: than which nothing can be more uncertain. The word is probably of Shemitic origin; but how derived it is impossible to say. Syr. לפיד, *lampas. A lamp, or torch*, Gen. xv. 17; Judg. vii. 16; Job xii. 5. לפיד בו, *lamp of contempt*, i. e. which has lost its brilliancy for want of oil, and is waning to its extinction. (Comp. Matt. xxv. 3, seq.), a lively image of a failing rich man. See my note. Is. lxii. 1; Zech. xii. 6; Job xli. 10; Dan. x. 6, &c.

לפיד, used as a prep. *Before*. See לפני. 1 Kings vi. 17. לפני, for לפני, or elliptically perhaps.

לפיד, v. pres. לפיד, constr. med. לפיד. Arab. לפיד, *inflexit; respexit, &c. Turned to, or towards*, Judg. xvi. 29, only. LXX. περιέλαβε.

Niph. pres. לפיד, pl. לפידים. *Be, become, turned about, towards, &c.*, Ruth iii. 8; Job vi. 18: see my note: al. non occ.

לפיד, for לפיד, Infin. Hiph. לפיד. Arab. לפיד, *conceptio, &c. Lit. taking, receiving, conceiving*: pec. of *Instruction*, in religion, as something *received*, Deut. xxxii. 2; Is. xxix. 24; Prov. i. 5; iv. 2, &c.; Job xi. 4, &c.

לפיד, v. pres. לפיד, Gram. art. 198. 16. See לפיד, above. Æth. Ἀψιδ: *commo-*

davit. Constr. abs. it. immed. it. med. לפיד, from; לפיד, לפיד, to, for; לפיד, with; לפיד, in; לפיד, from on; לפיד. (a) *Take*, generally, Gen. ii. 22; xxvii. 36; xxxi. 1, &c. Idiomatically, as in the English, *take and do so and so*: see לפיד, שוב, לפיד, 2 Sam. xviii. 18. לפיד, *he took and set up*. Comp. Jer. xxiii. 31, &c. So the Gr. λαβὼν, Viger. Herm. Edit. Lond. 1824, p. 352. Notante Gesenio. *Take to self*, Gen. vii. 2; xv. 10; xx. 2;

לפיד, m.—pl. non occ. Aff. לפיד, לפיד.

לפיד, *conceptio, &c. Lit. taking, receiving, conceiving*: pec. of *Instruction*, in religion, as something *received*, Deut. xxxii. 2; Is. xxix. 24; Prov. i. 5; iv. 2, &c.; Job xi. 4, &c.

לפיד, v. pres. לפיד, Gram. art. 198. 16.

See לפיד, above. Æth. Ἀψιδ: *commo-*
davit. Constr. abs. it. immed. it. med. לפיד, from; לפיד, לפיד, to, for; לפיד, with; לפיד, in; לפיד, from on; לפיד. (a) *Take*, generally, Gen. ii. 22; xxvii. 36; xxxi. 1, &c. Idiomatically, as in the English, *take and do so and so*: see לפיד, שוב, לפיד, 2 Sam. xviii. 18. לפיד, *he took and set up*. Comp. Jer. xxiii. 31, &c. So the Gr. λαβὼν, Viger. Herm. Edit. Lond. 1824, p. 352. Notante Gesenio. *Take to self*, Gen. vii. 2; xv. 10; xx. 2;

Lev. xv. 14, &c. — a wife, Gen. iv. 19; vi. 2; xii. 19; xix. 14, &c. — to his son, Gen. xxxiv. 4; Exod. xxi. 10; xxxiv. 16: ellip. (b) *Take away*, Gen. xiv. 12; Job i. 21; xii. 20, &c. — the life, Jer. xv. 15. Translate (of Enoch), Gen. v. 24. (c) *Take possession of*, Num. xxi. 25; Deut. iii. 14; xxix. 7. Metaph. Job iii. 6; xv. 12. —, allure, &c., Prov. vi. 25; xi. 30. (d) *Receive*, Num. xxiii. 20. — into favour, Ps. xlix. 16; lxxiii. 24. — into the ear, mind, Job iv. 12. — as prayer, &c., Ps. vi. 10; Prov. ii. 1; iv. 10; xxiv. 32.

Infin. לק, Ezek. xvii. 5. Aff. לקק, Hos. xi. 3.

— It. לק, Deut. xxxi. 26. לקק, Jer. xxxii. 14, &c.

— constr. לק, 2 Kings xii. 9, &c. With ל, pref., Gen. iv. 11, &c. Constr. immed. it. med. לק, &c. Aff. לקק, Ezek. xxiv. 25, &c.

Imp. לק, Exod. xxix. 1; Ezek. xxxvii. 16. — it. לק, Gen. vi. 21; xii. 19, &c. With ה, parag., Gen. xv. 9. Aff. לקק, 1 Sam. xx. 21, &c.

— pl. לק, Gen. xlii. 33, &c. Aff. לקק, 1 Kings xx. 33.

Fem. לקי, 1 Kings xvii. 11.

— it. לקי, Ib. vr. 10; Is. xxiii. 16.

Part. לקק, Prov. xi. 30.

— pl. לקק, Jer. xxiii. 31. לקק, constr. Gen. xix. 14.

— pass. pl. m. לקק, Prov. xxiv. 11.

Niph. לקק, pres. f. לקק, *Be, become, taken*, 1 Sam. iv. 11. 17; 2 Kings ii. 9; Esth. ii. 8. 16.

Infin. לקק, 1 Sam. iv. 19. Aff. לקק, 1 Sam. xxi. 7.

Puh. לקק, pres. of Hoph. לקק, i. q. Niph. Gen. ii. 23; iii. 19. 23; xii. 15; xviii. 4; Judg. xvii. 2; 2 Kings ii. 10; Jer. xxix. 22; xlvi. 46; Is. xlix. 25; Job xxviii. 2.

Hithp. part. f. לקק, twice, Exod. ix. 24; Ezek. i. 4: lit. *being, becoming, taken with*, i. e. *Mixed, mingled, with*. Aquila, *συναλαμβανόμενον*. Sym. *ἐνειλούμενον*. LXX. *φλογίζον*.

לקק, masc. — plur. non occ. Arab.

לקק, *legit, collegit; pec. rem humi positam, vel abjectam. Collecting, gleaning*, Lev. xix. 9; xxiii. 22, only.

לקק, v. pres. pl. masc. לקק. *Collect, gather, glean*. Constr. immed. it. abs. it.

med. לק, in, of place; לק, from; pers. לק; obj., Exod. xvi. 4, 5, 17, 18. 21, 22. 26; Ps. civ. 28.

Infin. לקק, Exod. xvi. 27; Ruth ii. 8; Cant. vi. 2.

Imp. plur. לקק, Gen. xxxi. 46; Exod. xvi. 16.

Pih. לקק, pres. לקק, i. q. Kal, Gen. xlvii. 14; Ruth ii. 2. 7. 16—19; Lev. xix. 9. 10.

Infin. לקק, Ruth ii. 15. 23, &c.

Part. לקק, plur. לקק, Is. xvii. 5; Judg. i. 7, &c.

לקק, v. pres. לק. Constr. med. לק, it. לק, of thing; לק, instr. it. abs. Arab.

לקק, *percussit manu*. Lit. *strike: Lick*, as dogs; *ὄνοματοποιητικόν*, Judg. vii. 5; 1 Kings xxi. 19; xxii. 38. Pret. fully, לקק.

Pih. Part. m. pl. לקק. *Persons licking up*, Judg. vii. 6. 7. Dagesh omitted, Gram. art. 113, al. non occ.

לקק, masc. — plur. non occ. Syr.

לקק, *serotinus. Latter grass, after-math*, i. e. grass growing up immediately after the mowing, Amos vii. 1, only. Aquila, *ὄψιμος ὀπίσω τῆς γάλης βασιλέως*.

לקק, v. Kal non occ.

Pih. pres. pl. m. לקק. *They cut, crop*, Job xxiv. 6, only. See my note.

לקק, for לקק, Infin. Kal. v. לקק.

לקק, masc. — plur. non occ. Arab.

לקק, *suxit hœdus; לקק, act. of do*.

Moisture, Ps. xxxii. 4. Aff. לקק. Aquila, *εἰς προνομήν μου*. Sym. *εἰς διαφθοράν*. Theod. LXX. *εἰς ταλαιπωρίαν*. So Edit. E. all taking the לק here as a prep. Num. xi. 8, לקק, *“as the taste of fresh oil.”*

Auth. Vers. Aquila, *τοῦ μαστοῦ ἐλαίου*: taking לק as a mark of the Gen. case, and לק, the breast. Schleusn. Lex. LXX. *ἐγκρίς ἐξ ἐλαίου. Placenta olei*, Gesen. So also Syr. and Targ. *Oiled bread or cake*, al. non occ.

לקק, fem. constr. לקק, pl. לקק. Syr.

לקק, lingua. Arab. לקק, id. it. Æth. Chald. I. *The tongue*, of any animal, Ps. xii. 4; cxx. 3; cxxxvii. 6, &c.

II. Meton. *Language*, as uttered by the tongue, Job xv. 5; Prov. xvi. 1; Esth. i. 22; Dan. i. 4; Gen. x. 5: also, *Nation, family, &c.*, as having a common language, Gen. x. 20; Is. lxvi. 18.

III. Applied also to other things, as, לשון קרב, a tongue (wedge) of gold, Josh. vii. 21. 24. לשון אש, tongue (flame) of fire, Is. v. 24. So the Arab. لسان النار, id. Pers. زبان آتش, or زبان, id. — לשון הים, tongue of the sea, i. e. gulf or estuary. Arab. لسان البحر, id., Josh. xv. 5; xviii. 19; Is. xi. 15: and simply לשון, Josh. xv. 2.

Phrr. פתח לשון, under the tongue, i. e. in the mouth, Ps. x. 7; lxvi. 17; Job xx. 12. לשון זנב, man of (a slanderous) tongue, Ps. cxl. 12. בצע לשון, Eccl. x. 11, id. בכהו בלשון, let us smite him with the tongue; accuse, traduce, him, Jer. xviii. 18. שוט לשון, running on, course, of the tongue, i. e. in its hurry to injure, Job v. 21. See my note. לשון פהפכות, tongue of revolvings, i. e. perverse, Prov. x. 31. שרומים —, of the cunning ones, Job xv. 5. קבר לשון, heavy, slow, of tongue; unfit to be an orator, Exod. iv. 10. מרפא לשון, of deceit, Ps. cxx. 3. מרפא לשון, healer in tongue, i. e. one who reconciles differences, Prov. xv. 4. יד לשון, hand, power, of the tongue, Prov. xviii. 21. נלעג לשון, see under v. לעג, Is. xxxiii. 19, &c.; to these a very large number may still be added, which the student can collect for himself from the Concordance. Aff. לשוני, &c.

לשפה, f. constr. לשפתו, pl. לשפוח, constr. לשפוח, i. q. נשפה. Gr. λέσχη. Cogn. Arab.

لصق, adhæsit; لسفة, junctura. Cogn. لصق, id. Chamber, 1 Sam. ix. 22; Jer. xxxvi. 12: pec. those attached to the sides of the Temple, 2 Kings xxiii. 11; Jer. xxxv. 4; Ezek. xl. 17. 38. 45; Neh. x. 38; xiii. 4, 5; 2 Chron. xxxi. 11, &c.

לשום, masc. — pl. non occ. Twice only, Exod. xxviii. 19; xxxix. 12. Auth. Vers. Ligure. LXX. λιγύριον. Vulg. Ligurius. "Hyacinthus," Castell, who quotes Rev. xxi. 20, where we have the Jacinth.

לשן, v. Kal non occ. See לשון above. Pih. Part. Aff. מלשני, Keri; מלשני (for מלשני), lit. Vulg. Tongue-walking; slandering, once, Ps. ci. 5. So Arab. لسن, incessivit linguâ suâ.

Hiph. pres. 2d pers. מלשן, i. q. Pih. Prov. xxx. 10.

לשון, pl. def. לשונות, Chald. Tongue; thence, Family, people (לשון, II. above), Dan. iii. 4. 7. 31; v. 19; vi. 26; vii. 14.

לח, with ל, לחה, Infin. v. יח, for לחה, p. 257 above.

לחך, m. once, Hos. iii. 2, in the phr. לחך שטרים. Auth. Vers. Half-homer. LXX. γομὸρ κριθῶν—οἱ λουποὶ—ήμίκορον. Aquila, κόρου κριθῶν. Sym. θύλακος κριθῶν. Theod. γομὸρ ἀλφίτων. Vulg. corus dimidius.

מ

מ, Mem, the thirteenth letter of the Hebrew alphabet, equivalent to our m. As a numeral it stands for forty, Gram. art. 4. It is classed among the labials, Ib. art. 23: with which, in the etymology, it often interchanges, Ib. art. 78. 1. Gesenius thinks it took its name from its ancient form resembling the undulation of waters (מים), as in the Samaritan מ, men; which he also thinks is confirmed by its Æthiopic name mai, also signifying water.

In the etymology it has various uses, as, I. in its interchanging with letters of the same organ (Gram. art. 78. 1, as above), and as in Heb. מם, Syr. م, Arab. م. ان, وان, وإن, If, &c. Heb.

מָהוּ, Arab. إبهام, the thumb; Heb. מַמָּה, Syr. مہمہ; Heb. مسم; Heb. مسم, Arab. مسم; Heb. משן, שמש. The Heb. pl. מים, Chald. and Syr. מין, (Gesen.) Arab. —, —, —, &c., as noticed under the several roots.

II. In forming a large class of nouns, termed Hæemanti, with מ prefixed; as, in מנהל, מנהלכה, &c., Gram. art. 161; also terminating in מ, Ib. art. 167, as in מים, מים, &c. See also art. 157. 17, where its original form and influence, when prefixed, are pointed out. In this situation it is found forming participial nouns of all the forms of

the conjugation of the verb, except *Kal* and *Niphál*. See Gram. art. 211.

III. It is found as an abbreviated form of the preposition *מן*, as in *מִיָּנִי*, *מִיָּנִי*, Gram. art. 171. 13. Also art. 172, seq., as, in *מִיָּנֶה*, *מִיָּנֶה*, &c. And, when followed by a letter not capable of receiving *Dagêsh*, with the vowel (-), as *מֵאֵשׁ*, *מֵרֶשֶׁע*, &c., Ib. par. 4. And here it is often used as a mediating particle between certain verbs and their complementary terms. See under *מן*.

IV. It is also found as an abbreviation of *מה*, *מָה*, *מָה*, with (-), *מָה*, as *מֵמָה*, *What is it to you?* See under *מה*.

מָה, i. q. Heb. *מָה*, *What, that which*, relat. *לְמָה*, once, Ezra vi. 8.

מֵאֵבֶבֶת, m. once, pl. aff. *מֵאֵבֶבֶת*, Jer. l. 26, r. אבס. See אבס above, p. 3. *Her granaries*. LXX. τὰς ἀποθήκας αὐτῆς.

מֵאָד, masc. an indeclinable word, used substantively and adverbially. Arab. *مَاد*, conj. viii. *acquisivit sibi*; and hence, as a secondary sense, *tener, mollis, &c.* Cogn. *مَدَّ*, *extendit*; *مَادَة*, *materia*; *مَادِي*, *moram concessit*. I. Subst. with aff. *Might, power, excess*. *בְּכָל־מֵאָד*, *with all thy might*, Deut. vi. 5; 2 Kings xxiii. 25. With prep. *עַד־מֵאָד*, *even to excess*. Adv. *exceedingly*, Gen. xxvii. 33; 1 Kings i. 4; Ps. cxix. 51; Dan. viii. 8, &c. Nold, p. 542. *עַד־לְמֵאָד*, lit. *even to — for excess*, i. e. very exceedingly, 2 Chron. xvi. 14. *מֵאָד מֵאָד*, in *great excess*, Gen. vii. 19; Num. xiv. 7: with *בְּ*, Ib. xvii. 2. 6. 20; Ezek. ix. 9. טוב *מֵאָד*, Gen. i. 31. יָשָׁה הָיָא *מֵאָד*, Ib. xii. 14. Comp. xv. 1; Ps. xlv. 2. *עֲוָהָה נִמְצְאָה מֵאָד*, *is found a powerful help*.

תָּרַד מֵאָד, 1 Sam. xx. 19, usually, *shall go down quickly*; seems to be meant, *shall omit no effort to do so*; or, as in the margin of our Bibles, *diligently*: fully, perhaps, *בְּכָל־מֵאָד*.—Gen. iv. 5; Exod. xiv. 10; Num. xiv. 39, &c. See Nold., p. 474, seq. II. Adj. *Excessive*, Is. xlvi. 9; Job xxxv. 15. See my note.

מֵאָה, f. constr. *מֵאָה*. Syr. *مِائَة*, *مِائَة*, *centum*. Arab. *مِائَة*, id. Cogn. *مَاء*, *extendit, &c.*; *مَائِي*, id. Cogn. *مَاء*. *ماء*, *aqua, water*: from which perhaps originated the notion of *great extent*, in number, &c. (a) *A hundred*, dual, *מֵאָהִים*; in pause, *מֵאָהִים*,

two hundred; pl. *מֵאָהִים*, *מֵאָהִים*, *hundreds*. Qualifying other words, either in opposition, or in the state of construction, as, *מֵאָד שָׁנָה*, Gen. xvii. 17. *מֵאָה שָׁנָה*, Ib. xxv. 7, Gram. art. 226. Whether this numeral, or the thing numbered, take the precedence, will depend upon the mind of the writer or speaker, Gram. art. 212. 3. More rarely this numeral follows, as, 2 Chron. iii. 16, which Gesenius takes to be a mark of the more modern usage. But no reliance can be placed on this. Dual, Gen. xi. 23. Pl., with other numerals, &c., Gen. v. 7, seq.; Exod. xii. 37; Deut. i. 15, &c. The fm. *מֵאָה* occasionally occurs, 2 Kings xi. 4. 9, 10. 15: to be read *מֵאָהִים*, according to Gesenius. With the article, as, *אֲמִילֵי הַמֵּאָה*, lit. *cuibits, the hundred*, Ezek. xlii. 2: to make this, as a qualifying term, agree with the preceding two in construction. Dual, Ezek. xiv. 15. Pl., Exod. xxxviii. 28; Num. xxxi. 14, &c. (b) *A hundred times or fold*, Prov. xvii. 10; Eccl. viii. 12. (c) *Hundredth*, part of money, &c., Neh. v. 12.

מֵאָה, fem. Chald. id., Dan. vi. 2; Ezra vi. 17; vii. 22. Dual, *מֵאָהִים*, Ezra vi. 17.

מֵאָהִים, m. pl. constr. once, Ps. cxl. 9, r. *אָה*, cogn. *אָהָה*. *Desires, lusts, of —*.

מֵאוֹרִים, masc.—pl. non occ. contr. *מֵאוֹרִים*, which see; r. אום. Arab. *أوم*, r. *أوم*, *fumum fecit*. Whence, *لَيْلَالٌ أَوْمٌ*, *noctes; s. tempora, infelicia, iniqua*. Thence, *Blot, stain*, Job xxxi. 7, see my note; Dan. i. 4.

מֵאוֹרֶה, an indeclinable word, compd. *מָה + יָמָה*. Lat. *quid + quid, quicquid*. *Anything*, Num. xxii. 38; Deut. xxiv. 10; 2 Kings v. 20. With *לֹא*, or *אֵין*, *not anything, nothing*, Deut. xiii. 18; 1 Kings xviii. 43; Eccl. v. 13; Jer. xxxix. 10. *אֵין כְּלִי־מֵאוֹרֶה*, *not anything whatsoever*, Gen. xxxix. 23. Comp. 1 Sam. xxi. 3.

מֵאוֹרֵר, m. constr. *מֵאוֹרֵר*, pl. *מֵאוֹרֵרִים*, and *מֵאוֹרֶה*, r. אור. Lit. *place of light*. See under *בָּרָא* above. (a) *Luminary, sun, or moon*, Gen. i. 14. 16; Ps. lxxiv. 16. *מֵאוֹרֵר*, *place of light, even the sun*,—is probably the true meaning. — *candle*, Num. iv. 9. 16. *מֵאוֹרֵר הַמֵּאוֹרֵר*, *the candlestick*. Meton. *Light*, Ps. xc. 8. Metaph. — *of the eyes*, Prov. xv. 30, i. e. favourable look, as a testimony of regard. Aquila, *φωστῆρ ὀφθαλμῶν*. Sym. *φωτισμὸς ὀφθαλμῶν*. Pl,

m. constr. מאזי אור, *luminaries of light*, Ezek. xxxii. 8.

מאורח, f. constr. once, מאורח, Is. xi. 8.

Cogn. Arab. ^{أري}, *præsepe*, stabulum, r.

אור, or מארי, whence מארה, *stabulum*. See p. 53 above. *Den* or *hole* of a serpent, &c.

LXX. κοιλῆν. Cogn. Arab. ^{مغارة}, *spelunca*.

מאזנימ, m. dual, constr. מאזני, r. מאזני.

Arab. cogn. ^{وزن}, *ponderavit*; ^{ميزان}, *libra, bilanz*. *Balance, scales*, Job xxxi. 6; Ps. lxii. 10. Phr. — לעלות ב, *apt, ready, to ascend in the balance*, i. e. in attesting lightness, Ib. vanity. שחק מאזנים, *particle* (of dust) of the balance, Is. xl. 15. מאזני צדק, — of justice, i. e. just, Lev. xix. 36; opp. שקט, — of deceit, Hos. xii. 8; Amos viii. 5. Comp. Mic. vi. 11.

מאזניא, m. dual, def. Chald. id. Dan. v. 27, only.

מאורת, see מארה above.

מאזרות, Part. Hiph. f. pl. v. מארי, p. 15 above.

מאכל, m. — pl. non occ. r. מאכל. *Meat, eatable*, as of corn, fruit, &c., Gen. ii. 9; iii. 6; vi. 21; 1 Chron. xii. 40, &c. Phr. מאכל, *tree of eatable*, fruit tree, Lev. xix. 23. מאכל, *צאן*, *stock of* —, i. e. slaughtered for meat, Ps. xlv. 12. — מאצרות, *treasures of* —, 2 Chron. xi. 11. — of the table, 1 Kings x. 5; 2 Chron. ix. 4. Aff. מאכלת, Ezek. iv. 10, &c.

מאכלת, f. once in מאכלת אש, Is. ix. 4. *Consumption, devouring, of fire*.

מאכלת, f. pl. מאכלות, r. מאכל, lit. *devourer*. Comp. Prov. i. c. *Slaughtering knife*, Gen. xxii. 6. 10; Judg. xix. 29. Pl., Prov. xxx. 14, al. non occ.

מאמצימ, pl. masc. once, Job xxxvi. 19, in מאמצי כח. *Confirmers, strengtheners, of power*. See my note, r. אפיץ, p. 41 above. Theod. κρατούντες λαχύν.

מאמר, m. — pl. non occ. r. מאמר, *Edict, command*, Esth. i. 15; ii. 20; ix. 32, only.

מאמר, m. Chald. i. q. Heb. מאמר, Dan. iv. 14; Ezra vi. 9.

מאן, m. constr. pl. מאני; def. pl. מאניא. Syr. ^{مأن}, *vas*, i. q. Heb. קלי. *A vessel*, Dan. v. 2, 3. 23; Ezra v. 14; vii. 19.

Synon. טוט, מאני, and perhaps from the same root. אני, conj. iv. *retinuit*; whence,

אנא, id. Gesen.

מאן, v. Kal non occ. Syr. ^{مأن},

tædio fuit. Arab. ^{مأن}, *toleravit*.

Pih. מאן, pres. מאן, constr. med. ל, with Infin. it. omitting the ל, it. abs. *Refuse, be unwilling*, Gen. xxxvii. 35; xxxix. 8; xlvi. 19; Exod. vii. 14; Num. xxii. 13, 14; Deut. xxv. 7; Job vi. 7, &c.

Infin. מאן, Exod. xxii. 16.

Part. מאן, pl. מאנים, (for מאנים), Exod. vii. 27; Jer. xiii. 10, &c. See Gram. art. 192.

מאס, v. pres. מאס. Arab. ^{مأس}, *suc-*

cessuit illi. Cogn. ^{مأس}, *repulit*. Constr.

immed. it. med. ב, מאס, it. abs. (a) *Despise, reject*; opp. קפח, Is. vii. 15, 16; xli. 9; Job xxxiv. 33; Jer. ii. 37; 1 Sam. xvi. 1; Ps. cxviii. 22, &c. (b) *Meton. Set at naught, lightly esteem*, Prov. xv. 32; Job ix. 21; xix. 18; xxx. 1, &c.

Infin. מאס, Lam. iii. 45.

Part. f. מאסת, Ezek. xxi. 18 (13). LXX. φυλαῖ ἀποσθη.

Niph. נמאס, pres. נמאס. *Be, become, despised, rejected; lightly esteemed*, Is. liv. 6; Jer. vi. 30; Ps. xv. 4. Also, in the sense of נמס, of the cogn. נמס. *Dissolve, waste*, Ps. lviii. 8; Job vii. 5. See my translation.

מאפה, m. r. מאפה, once, Lev. ii. 4. *A baking; thing baked*.

מאפל, m. r. מאפל, once, Josh. xxiv. 7. *Darkness*.

מאפליה, once, Jerem. ii. 31. Synon. טוט, preceding, or, פליחה, Job x. 22. Compd. of פל + מאפל (comp. שלבחה, Cant. viii. 6); or, it may be a mere fem. fn. of מאפל. See Gram. artt. 166. 5; 175. 16. *Dark, gloomy; inhospitable*, Jer. ii. 31.

מאר, v. Kal non occ. Arab. ^{مأر}, *irritavit, recruduit vulnus*.

Hiph. part. מארי, f. מארה, *Irritating, vexing, paining*, Ezek. xxviii. 24: f. of the leprosy, Lev. xiii. 51, 52; xiv. 44. LXX. ἔμμονος, ἄλλ. σπανίζουσα, ἄλλ. φιλόνοικος.

מארב, m. — pl. non occ. r. ארב. *Place of lying in wait, ambush*, Josh. viii. 9; Judg.

ix. 35; Ps. x. 8. Meton. *Persons so doing; an ambushment*, 2 Chron. xiii. 13.

מֵאָרָה, f. constr. מֵאָרָה, pl. מֵאָרוֹת, r. אָרוֹר. *A curse, malediction*, Deut. xxviii. 20; Mal. ii. 2; iii. 9; Prov. iii. 33; xxviii. 27, al. non occ.

מֵאֵת, for מִן אֵת, *From with, at, &c.* See אֵת.

מִבְדָּלוֹת, fem. plur.—r. בָּדַל, once, Josh. xvi. 9. LXX. ἀφορισθεῖσαι. They read, perhaps, מִבְדָּלוֹה, in Hoph., which would seem to suit the context better. The present vowels are probably those of the Arab.

مَبْدَلَةٌ, mutatoria. *Separations, i. e. cities apportioned to, &c.*

מְבוֹא, m. constr. מְבוֹא, pl. constr. מְבוֹאֵי, it. pl. fem. מְבוֹאוֹת, r. בּוֹא. Lit. *Place of entering, entry*, 2 Chron. xxiii. 13; Ezek. xlvi. 19; Judg. i. 24; 2 Kings xi. 16; xvi. 18; 2 Chron. xxiii. 15; Ezek. xxvii. 3; xxvi. 10. מְבוֹא הַשֶּׁמֶשׁ, *entering in of the sun, i. e. place of its setting*, Deut. xi. 30, &c.

מְבוּכָה, fem. aff. מְבוּכָהּ, pl. non occ. r. בָּךְ. *Confusion, perplexity*, Is. xxii. 5; Mic. vii. 4.

מְבוּל, masc.—pl. non occ. r. יָבַל, or נָבַל. Cogn. בּוּל, בָּלַל, בָּלָה. *The deluge, flood*, of Noah, Gen. vi. 17; vii. 7. 10. 17; ix. 11. 28, &c., Ps. xxix. 10. "De caeli oceano," says Gesenius. But, who ever heard of anything like an *ocean of heaven*, among the Hebrews? The intention of the passage, obviously, is, *Jehovah sat as king on the flood, i. e. ruled, even when that catastrophe took place.*

מְבוּכָה, fem.—pl. non occ. r. בָּוִם. *A treading, or trampling, down*, Is. xviii. 2. 7; xxii. 5, only.

מְבוּנִים, masc. plur. for מְבוּנִים, Kethiv, 2 Chron. xxxv. 3. Part. Hiph. v. בָּיִן, p. 80, above.

מְבוּעַ, masc. constr. pl. מְבוּעֵי, r. נָבַע. *Spring, or fountain, of water*, Eccl. xii. 6; Is. xxxv. 7; xlix. 10, al. non occ. Arab.

مَبْعَعٌ, profluvium; locus scaturiginis.

מְבוּקָה, fem. once, Nah. ii. 11, r. בָּיִן. *Emptiness, void.*

מְבוֹי, for מְבוֹיָא, Part. Hiph.—r. בּוֹא.

מְבוֹהָר, masc. constr. pl. aff. מְבוֹהָרֵי, r.

בוֹר. *Choice, best, &c., of persons or things*, Gen. xxiii. 6; Exod. xv. 4; Deut. xii. 11; Is. xxii. 7; xxxvii. 24; Jer. xxii. 7; Ezek. xxiii. 7; Dan. xi. 15, &c.

מְבוֹהָר, m. id. twice only, 2 Kings iii. 19; xix. 23.

מְבֻטָּ, masc. (for מְבֻטָּט, r. נָבַט). Aff. מְבֻטָּט, it. מְבֻטָּטָה, Zech. ix. 5. Lit. *Expectation; hope*. Meton. *Place, or object, of* —, Is. xx. 5. 6, al. non occ.

מְבֻטָּא, m. r. בְּטָא, twice only, in the phr. מְבֻטָּא שֶׁפִּיָּהּ, Num. xxx. 7. 9. *Rashness, rash utterance, of her lips.*

מְבֻטָּח, m. pl. מְבֻטָּחִים, r. בָּטַח. *Trust*. Meton. *Place, person, or thing, trusted in*, Prov. xxii. 19; Ps. xl. 5; lxxv. 6; lxxi. 5; Job xviii. 14. See my note. Aff. מְבֻטָּחֵי, Job xviii. 14. מְבֻטָּחָה, מְבֻטָּחָהּ, where (-) takes the place of (-). Pl. מְבֻטָּחָי, Jer. ii. 37.

מְבֻלִיגִית, f. once, Jer. viii. 18. Aff. r. בָּלַג. *Opening upon; exhilaration*. Arab.

مَبْلَغَةٌ, بِالْأَجَةِ وَجَعًا, παρρησία. Castell. Col. 358.

מְבֻנָּה, m. r. בָּנָה, once, Ezek. xl. 2. *Building, erection.*

מְבֻעָתָהּ, Part. aff. Pih. 1 Sam. xvi. 15; for מְבֻעָתָהּ, r. בַּעַח.

מְבֻצָּר, m. pl. מְבֻצָּרִים, r. בָּצַר. *Fortification*, Is. xxv. 12, apparently explained by מְשֻׁבַּב הַמִּתְדָּךְ, Whence, עִיר מְבֻצָּר, Josh. xix. 29. עִיר מְבֻצָּר, Jer. xxxiv. 7. *City, or cities, of fortification, i. e. fortified*, Num. xxxii. 36; 1 Sam. vi. 18; 2 Kings iii. 19; Ps. cviii. 11; Is. xvii. 3. With def. art., Num. xxxii. 17; Josh. x. 20, &c. Metaph., Jer. vi. 27. Pl., Dan. xi. 24, &c. Constr. Lam. ii. 2, &c. Aff. מְבֻצָּרָהּ, &c., Jer. v. 16. It. pl. fem. מְבֻצָּרוֹת, Dan. xi. 15.

מְבֻרָאשׁוֹנָה, f. compd. מְבֻרָאשׁוֹנָה + הַ + רָאשׁוֹנָה, *What, at the head!* 1 Chron. xv. 13, r. רָאשׁ.

מְבֻרָח, masc.—plur. aff. מְבֻרָחֵי, Keri, מְבֻרָחֵי. *His fugitives*, Ezek. xvii. 21, only. r. בָּרַח.

מְבֻשָּׂים, masc. pl.—r. בִּישׁ. Aff. מְבֻשָּׂי, pudenda ejus, once, Deut. xxv. 11. Aquila, ἐν ἀλοχύτην.

מְבֻשָּׁלוֹת, fem. pl.—r. בָּשַׁל. Part. Pih. Lit. *boiling things. Boilers*; once, Ezek. xlvi. 23.

מְבֻג, m. only in the compd. רִבְכָּמֶג, the

latter part of which seems to be the Persic ^{مغ} *Fire-worshipper, magician*; and the compd. to be nearly equivalent to the ^{مغ} *Senior of —, i. e. chief of —*, quoted from a Persian poet in Sir Wm. Jones's Pers. Gram., p. 37, edit. 1828. Jer. xxxix. 3.

^{מגבולות}, fem. pl.—r. נגב, once, Exod. xxviii. 14, i. q. ^{מגבולות}, apparently. *Devices*. See ^{מגבולות}, p. 102 above.

^{מגבעות}, fem. pl.—r. נגב. Cogn. Syr. ^{מגבעות}, *pileus*. Æth. ^{מגבעות}: *mitra sacerdotalis, it. monachalis. The mitre, or bonnet, worn by the common priests; that of the high priest being termed מַגְבְּעוֹת, Exod. xxviii. 40; xxix. 9; xxxix. 28; Lev. viii. 13; Joseph. Antiq., lib. iii. c. vii. § 7.*

^{מגד}, m. pl. מְגִדִים, aff. מְגִיז. Arab. ^{مجد}, *gloria. Excellence, glory, i. e. any thing so considered, and thence, the best, most choice; as in the phr. מְגִדֵי שָׁמַיִם, glory of the heavens; here, of the dew, Deut. xxxiii. 13: and see my note on Job xxix. 19, p. 413. מְגִדֵי הַבֹּשֶׁת, — of the incomings of (from) the sun. מְגִדֵי הַיָּרְדֵּן, — of the putting forth of the moons, Ib. vr. 14. מְגִדֵי עוֹלָם, — of the hills of eternity, Ib. vr. 15. See vr. 16. מְגִדֵי הַיָּרְדֵּן, fruit of much choice, great excellence, Cant. iv. 13. 16. In the Syr. we have ^{מגד}, for *dry fruit*. But this will not suffice to determine the sense of this word, Ib. vii. 14, occ. with ^{מגד}. Aquila, Deut. xxxiii. 15, *τραχημάτων τῶν βουβῶν*. Sym. *ἀπόρας τῶν βουβῶν*.*

^{מגדל}, m. pl. מְגִדְלִים, f. מְגִדְלוֹת. r. גַּדַל. (a) *A tower, from its height, Gen. xi. 4: — for defence, Judg. viii. 9; ix. 46, seq.; 2 Chron. xiv. 16. Meton. (b) Castle, as having towers, 1 Chron. xxvii. 25; Prov. xviii. 10. (c) Watch-tower, 2 Kings ix. 17; xvii. 9: — of a vineyard, Is. v. 2. Metaph. (d) — of a powerful man, Is. ii. 15; xxx. 25. (e) A sort of pulpit, Neh. viii. 4. Comp. ix. 4, and see my note on Job xxix. 7, p. 410. In Cant. v. 13, מְגִדְלוֹת מְרִקְתִּים, lit. towers of perfumes. Lxx. *φύουσαι μυρσικαί*, evidently reading מְגִדְלוֹת, the part of Pih. Gesen. "areola in horto, eaque in medio assurgens et elatior." But, has not this elevated enclosure been fabricated for the*

sole purpose of accommodating this place? Cocceius makes *elevated beds* here, in which he supposes certain aromatic plants were cultivated. We have in the Arabic, ^{مجدل}, *grana in aristis robustior; جدال, *dactylis immaturi, virentes, et adhuc rotundi*: and, as if taken from one or other of these notions, ^{مجدولة}, *elegantia membrorum prædita puella*.*

If the second member, moreover, is here explanatory of the first, the conjecture of Cocceius is, perhaps, the best.

^{מגדנות}, fem. pl.—r. מְגִדָּה, augm. מְגִדָּה, Gram. art. 168. *Choice, precious, things*, Gen. xxiv. 53; Ezra i. 6; 2 Chron. xxi. 3; xxxii. 23, al. non occ.

^{מגור}, m. pl. מְגוּרִים, r. גּוּר, II. p. 109 above. *Fear, terror*, Jer. vi. 25; xx. 3. 10; Eam. ii. 22; Ps. xxxi. 14, &c.

^{מגורי}, masc. pl. constr. sing. non occ. r. גּוּר, =sign. I. above. *Sojournings, i. e. residings in strange countries, Gen. xvii. 8; xxxvi. 7; xxxvii. 1, &c. Meton. Residence, habitation, Ps. lv. 16; Job xviii. 19. Metaph. Human life, considered as a sojourning, Gen. xlvii. 9; Ps. cxix. 54. Comp. גּוּר, and הוֹשֵׁב. Aff. מְגוּרֵךְ, מְגוּרֵיךְ, &c.*

^{מגורה}, f. constr. מְגוּרָה (of ^{מגור} above), pl. מְגוּרוֹת. I. *Fear, terror, Prov. x. 24. Pl., Ps. xxxiv. 5; Is. lxvi. 4. Aff. מְגוּרֵיךְ, &c.*

II. *A granary* (of sign. I. above), Hag. ii. 19. Pl., מְגוּרוֹת, Joel i. 17, al. non occ.

^{מגזרות}, pl. f.—r. גָּזַר, once, 2 Sam. xii. 31. *Axes*. Syr. ^{מגזרות}, *scalprum*.

^{מגל}, masc.—pl. non occ. *Sickle, for reaping, Jer. l. 16; Joel iv. 13, al. non occ. Arab. مجل, *fals messoria*. Syr.*

^{מגל}, id.

^{מגמת}, f. constr. r. גָּמַת, once, Hab. i. 9, in the phr. מְגַמַת מְגַמַת, which Gesenius makes to signify, "*turba facierum eorum*;" but which is anything but Hebrew phraseology. Kimchi's "*desiderium*," "*anhelitus*," noticed by him, is far better, and is equally well derived from the Arab. ^{مجم}, *appetebat. Desire. Meton. Object*. Sym. *ἡ πρόσψυς*.

מגן, v. Kal non occ. Arab. **مَجَان**, *qui sæpè rependit beneficia.*

Pih. **מָגַן**, pres. aff. **מַמְגֵּן**, **מַמְגֵּן**. I. *Give* freely, gratis, Gen. xiv. 20; Prov. iv. 9. II. I. q. **נָתַן**, or **שָׂם**. *Give, put* into such or such situation: *esteem, consider*, as such, Hos. xi. 8. Sym. *ἐκδώσω σε.*

מַגֵּן, masc. plur. **מַגִּינִים**, constr. **מַגִּינָה**, it. f. **מַגִּינָה**, 2 Chron. xxiii. 9. Arab. **جَن**, *text*;

مَجَان, *clypeus. A shield*, Deut. xxxiii. 29; Judg. v. 8; 2 Sam. i. 21; xxii. 31. 36; 2 Kings xix. 32. Less in weight than the **מַגִּן**: see 1 Kings x. 16. Phr. **אִישׁ מָגַן**, *man of shield*, i. e. armed with one, Prov. vi. 11; xxiv. 34. **נֹשְׂאֵי מָגַן**, *bearers of shields*, 1 Chron. v. 18. **חַזְקוּ מִן הַמַּגִּינָה**, *take hold of the small and larger shield*, Ps. xxxv. 2. **מְשֻׁחַי מָגַן**, *anoint the shield*; prepare it for battle, Is. xxi. 5. Metaph. of God as a protector, Gen. xv. 1; Ps. iii. 4; xviii. 3. 31, &c. Ps. vii. 11, **מְגִנִי עַל-אֱלֹהִים**, *my shield is on (rests on) God*; has its protecting power from him. Comp. Ps. cxliv. i. 2, **מְגִנֵי אֶרֶץ**, *shields of the earth*, i. e. all things protecting it, whether princes—as in the first member—or any other source of strength, are God's. Aquila, *θυρεοὶ γῆς*. Sym. *οἱ ὑπερασπισμοὶ τῆς γῆς*, it. vers. E. See LXX. Aff. **מְגִנָּי**, **מְגִנָּי**, &c.

מַגְנָה, f. constr. **מַגְנָה**, in, **מַגְנָה**, *Veiling, covering, of heart*. Comp. *κάλυμμα*, 2 Cor. iii. 15. So the Koran, **أَكْدَةُ عَلِي الْقُلُوب**. Sur. vi. 25, &c. Gesen. Once, Lam. iii. 65.

מַגְנֶרֶת, f.—r. **גָּנַר**, once, Deut. xxviii. 20. *Rebuke*. Meton. *Calamity*. Aquila, *ἐπιτίμησις*. LXX. *ἀνάλωσις*.

מַגְנָה, f. constr. **מַגְנָה**, pl. aff. **מַגְנָה**, r. **מַגְנָה**. Lit. a stroke, smiting. Hence, I. *A plague, or pestilence*, Exod. ix. 14; Num. xiv. 37; xvii. 13; xxv. 18; xxxi. 16; 1 Sam. vi. 4; 2 Sam. xxiv. 21; Zech. xiv. 12. 15. Pl., Exod. ix. 14. II. *A beating, defeat, in battle*, 1 Sam. iv. 17; 2 Sam. xvii. 9.

מגר, v. Syr. **مَجَر**, *cecidit*. Arab. **مَجَر**, *pedes jumentu ligavit*.

Part. pass. pl. m. constr. **מַגְנָרִי**. *Fallen, delivered up*, Ezek. xxi. 17 (12). See LXX.

Pih. **מַגְרָה**, *Thou hast made to fall, cast*

down. Constr. med. ל, Ps. lxxxix. 45. Pres. **מַגְרֵי**, Chald. id., Ezra vi. 12.

מַגְרָה, f. pl. **מַגְרָה**, r. **גָּר**. *A saw*, 2 Sam. xii. 31; 1 Kings vii. 9; 1 Chron. xx. 3. Syr. **مَجَر**, *rapuit, attraxit*; imitative of the sound of such action, p. 122 above.

מַגְרָעוֹת, f. pl.—r. **גָּרַע**. *Offsets, i. e. steps which take place in a wall where reduced in thickness, as in the chambers attached to the Temple, &c.*, 1 Kings vi. 6.

מַגְרָפָה, f. pl.—aff. **מַגְרָפָה**, r. **גָּרַף**. Lit. their turnings, harrowings, up. Syr. **مَجَرَف**, *converrit, convertit. Their furrows, once*, Joel i. 17. Gesenius gives, Syr. **مَجَرَفَا**, Arab. **مَجْرَفَة**, *pala ipsa*. But no such words are to be found.

מַגְרָשׁ, m. pl. **מַגְרָשִׁים**, constr. **מַגְרָשִׁי**, it. f. **מַגְרָשׁוֹ**, r. **גָּרַשׁ**. Lit. *out-place*, as in our *out-houses, &c.* Hence the phrr. **מַגְרָשׁ לְעִיר**, Ezek. xlviii. 17. Comp. Num. xxxv. 2; and Ezek. xlv. 2. I. *Suburbs, or suburban lands*, assigned to the Levites, for the support of themselves and cattle, Num. xxxv. 2, seq.; Josh. xxi. 11, seq.; 1 Chron. vi. 40, seq. Whence these cities are styled, **עָרֵי מַגְרָשִׁים**, 1 Chron. xiii. 2. On the extent of these lands, see my Third Letter to Dr. Pye Smith, pp. 82, seq.: 192, seq. Hence, II. *Pastures, generally*, 1 Chron. v. 16; Ezek. xlvi. 15. III. *Any lands surrounding a city or edifice*, Ezek. xxvii. 28; xlv. 2; xlviii. 17. Aff. **מַגְרָשִׁים**, **מַגְרָשִׁים**, &c.

מַד, c. pl. **מַדִּים**, and **מַדִּין**, according to Gesenius; r. **מַד**. I. *Upper garment, or tunic*, Ps. cix. 18; Lev. vi. 3. II. *Rich coating, or covering, of the seats of the nobles* (Hiller, Gesen., &c.), Judg. v. 10. III. *Measure, extent*, Job xi. 9. Jer. xiii. 25, **מַתְּחַמְּתֶיךָ**, *portion of thy measures, from me, &c.* Aff. **מַדוֹ**, Ps. l. c. **מַדוֹ**, Judg. iii. 16. **מַדָּה**, Job, l. c.

מַדְבָּה, m. Chald. r. **דְּבָה**, Heb. **דְּבָה**. *An altar*, Ezra vii. 17, al. non occ.

מַדְבָּר, pl. non occ. r. **דְּבָר**, p. 121 above. I. *Any large plain into which cattle are driven to pasture*. Syr. **مَدْبَر**, *arvum*. Arab.

مَدْبَر, id. pec. virescentis segetis, *quæque resecta equis in pabulum præberi solet*, Jer. xxiii. 10; Ps. lxx. 13; Joel i. 19; ii. 22;

Is. xlii. 11. II. *A desert, or wilderness*, properly so called, Is. xxxii. 15; xxxv. 1; L. 2; Jer. iv. 11; L. 12. כְּדֵר שְׂמִימָה, Joel ii. 3; iv. 19; Job xxxviii. 26; Ps. cvii. 35. Often the great desert of Arabia, through which the Israelites passed; particularly with the def. art., Gen. xiv. 6; xvi. 7; Exod. iii. 1; xiii. 18; Deut. xi. 24. כְּדֵר יְהוּדָה, — of Judah, Judg. i. 16; Ps. lxxiii. 1. Applied, metaph., Hos. ii. 5; Jer. ii. 31. With הַּ parag. וּבְפִרְיָהּ, Exod. iv. 27. Aff. כְּדֵרָה, Is. li. 3. III. Cant. iv. 3, כְּדֵרָה אֶתָּה. Sym. *διὰ λέξις σου καλή*. LXX. ἡ λαλία σου ὠραία. Syr. *ܟܕܪܗܘܢܐ*, id. *Thy speech, address, &c.*

כְּדָר, v. כִּדְוֹתַי, and fully, כְּדָרוֹ, pl. כְּדָרֵי, pres. כִּדְרִי, Ezek. xlv. 3: apoc. יְכִדְרִי. Constr. immed. it. med. אָרָה, אָל, it. בָּ, instr. Arab. *مَدَدٌ*, *extendit. Measure*, i. e. extend the measuring line, &c. on any thing, Deut. xxi. 2; Is. xl. 12; lxxv. 7; Ezek. xl. 20; xlii. 16 — 19, &c.: pres. Exod. xvi. 18. Ezek. xl. 5, 6, 8, 9, &c. Metaph. Is. lxxv. 7, *apportion*, i. e. as they have deserved.

Infin. כִּדְרִי, with ל, pref., Zech. ii. 6. Niph. pres. only, יִכְדֹּר. *Be, become, can be, measured*, Jer. xxxi. 37; xxxiii. 22; Hos. ii. 1, al. non occ.

Pih. כִּדְרִי, pres. כִּדְרִי, it. יִכְדְּרוּ. Aff. כִּדְרָם, constr. immed. i. q. Kal, 2 Sam. viii. 2; Hab. iii. 6, meton., viewed its extent, measure. Comp. Job xxviii. 24: and see my preliminary remarks on this chapter, and LXX. who took the r. כִּדְרִי, cogn. מִדְּוֹת. Arab. *مَدَدٌ*, r. *مَدَدٌ*, *agitata fuit res*. ALL. *διεμέτρησε*, Ps. lx. 8; cviii. 8.

Hithp. pres. only, יִכְדְּרוּ. *Be, become, extended, stretched out*, in the prim. sense, 1 Kings xvii. 21.

כְּדָר, m. r. כְּדָר, once, Job vii. 4. *Flight, usually*: but see my note. Time of *wandering, distraction*. Some take it to be the pret. Pih. כִּדְרִי.

מִדְּוֹת, f. constr. מִדְּוֹת, pl. מִדְּוֹת. Aff. מִדְּוֹתָהּ, &c., r. כִּדְרִי. I. *Extent, measure*; it. *height*, Exod. xxvi. 2; xxxv. 9. Phrr. *אִישׁ כְּדָה*, *man of height*, tall man, 1 Chron. xi. 23. *אִנְשֵׁי כְדָה*, Is. xlv. 14. *אִנְשֵׁי מִדְּוֹת*, Num. xiii. 32; Jer. xxii. 14. *בֵּית מִדְּוֹת*, *house of great extent*. *הַקֵּל כְּדָה*, *rope of measure*, i. e. measuring line, Zech. ii. 5; ii. i. q. *Vesture, coat*, Ps. cxxxiii. 2. III. *Tribute*, as taken by measure; Neh. v. 4.

Chald., Ezra iv. 20; vi. 8: with כ inserted in place of dagesh. כְּדָה, Ezra iv. 13; vii. 24. Syr. *ܟܕܪܗܘܢܐ*, id.

מִדְּוֹתָהּ, f. once, Is. xiv. 4, applied, as an epithet to Babylon. Lit. *place of gold*. Syr. *ܟܕܪܗܘܢܐ*, *auratus, inauratus*. Arab.

ܟܕܪܗܘܢܐ, id. Babylon was always famous for its wealth in *gold*, and thence styled by Æschylus, Persæ. l. 53, “*Βαβυλῶν δ’ ἡ πολυχρυσος*. Babylon vero auro dives.” Comp. Rev. xviii. 12; Herodot. i. clxxxiii.; Diod. Sic. ii. ix. Gesenius doubts whether מִדְּוֹתָהּ is not the true reading; but he adduces no good reason for this. Aquila, indeed, probably had this reading before him, as he gives *λιμός*: but the LXX. have *ἐπισπουδαστῆς*.

מִדְּוֹתָהּ, f. pl.—r. כְּדָר, see כְּדָר, p. 131 above, which has here כָּן, pref. *Charges, attacks*, of cavalry, Judg. v. 22.

כְּדָר, m. pl. aff. כְּדָרָם, *Their garments*, i. q. *כִּדְרִי*, r. כְּדָה, i. q. *כִּדְרִי*, 2 Sam. x. 4; 1 Chron. xix. 4, al. non occ.

מִדְּוֹתָהּ, m. pl. constr. כְּדָרֵי, r. כְּדָה. Lit. *wasting. Consuming disease*, Deut. vii. 15; xxxviii. 60, al. non occ.

מִדְּוֹתָהּ, m. pl.—r. כְּדָה, once, Lam. ii. 14. Lit. *expulsions, drivings out*. Auth. Vers. *Causes of banishment*. LXX. *ἐξώσματα*.

כְּדָר, m.—pl. non occ. r. כְּדָר, cogn. כְּדָר. Arab. *مَدَدٌ*, *mandatum*; whence, *مَدِينَةٌ*, *tribunal*. I. *Dispute, contention*, Hab. i. 3; Prov. xv. 18; xvi. 28; xvii. 14; xxii. 10. Phr. *אִישׁ כְּדָר*, *man of contention*, i. e. contentious. Meton. *Cause, subject, of contention*, Ps. lxxx. 7. II. כְּדָר, Keri; כְּדָר (כְּדָר, Gesen.), Kethiv, in the phr. *אִישׁ כְּדָר*, i. q. *אִישׁ כְּדָה*, *man of height*, tall in stature, 2 Sam. xxi. 20. Comp. 1 Chron. xx. 6, r. כְּדָר.

מִדְּוֹתָהּ, m. pl. constr. מִדְּוֹתָהּ, constr. מִדְּוֹתָהּ, r. כְּדָר, cogn. כְּדָר, sing. non occ. *Disputes, strifes, contentions*, Prov. xxiii. 29; xviii. 18, 19; vi. 14. 19; x. 12. Phrr. *אִשָּׁה מִדְּוֹתָהּ*, *wife of —*, i. e. contentious. Keri, כְּדָרָם, Prov. xxi. 9. 19; xxvii. 15. *אִישׁ מִדְּוֹתָהּ*, Ib. xxvi. 21. *כְּדָרֵי אִשָּׁה*, *scoldings of a wife*, Ib. xix. 13.

כְּדָר, comp. כְּדָר + דָּרַע. Gr. *τί μάθων, τί βουλόμενος*; Interrog. *Why then? Why*,

indeed? referring generally to something preceding, Josh. xvii. 14; 2 Sam. xix. 42; Jer. viii. 19; Job xviii. 3, &c. Relatively, Exod. iii. 3. *Why, how,* Job xxi. 7, &c. See my note. Nold., p. 483. On Job xxi. 4, see also my note.

מְדוּר, masc. Chald. r. דור, pl. non occ. *Habitation, dwelling*, Dan. iv. 22. 29; v. 21. Aff. מְדוּרָה, מְדוּרָה, ll. cc.

מְדוּרָה, fem.—pl. non occ. r. דור. *Pile of fire*, Ezek. xxiv. 9; Is. xxx. 33. Aff. מְדוּרָהּ.

מְדוּשָׁה, f. once, aff. מְדוּשָׁהּ, Is. xxi. 10. *My treading, or bruising out, of corn.* Metaph. of Babylon, thence to be trodden down.

מְדוּחָה, m. r. דחה, once, Prov. xxvi. 28. *Casting, driving out; ruin.* Sym. δλίσθημα. lxx. ἀκαταστασίας.

מְדוּחָפוֹת, f. pl.—r. דחה, once, Ps. cxl. 12. With prep. לְ, adverbially. *Swiftly, hastily.* lxx. εἰς καταθοράν.

מְדוּיָא, m. it. מְדוּיָא. Keri, m. patronym. of מְדוּיָא, *Media.* Chald. def. *A Median*, Dan. vi. 1.

מְדוּיָא, compd. מְדוּיָא + מְדוּיָא. *What (is, was) sufficient; adv. sufficiently,* once, 2 Chron. xxx. 3.

מְדוּיָא, compd. מְדוּיָא + מְדוּיָא. See under מְדוּיָא, p. 136 above.

מְדוּיָא, pl. m., see מְדוּיָא above.

מְדוּיָאִים, see מְדוּיָאִים above.

מְדוּיָאִי, m. pl. מְדוּיָאִים, patronym. of מְדוּיָא. *A Midianite*, Num. x. 29; Gen. xxxvii. 28.

מְדוּיָאִית, f. of do., Num. xxv. 15.

מְדוּיָאִית, f. constr. מְדוּיָאִית, pl. מְדוּיָאִית, r. דין, דין. Lit. *Jurisdiction*: hence, I. *Pro- vince.* Syr. مَدْيُونِيَّة, Arab. مَدْيُونِيَّة, id., Esth. i. 1. 22; ii. 1; iii. 12. 14; Neh. vii. 6. II. *Region or country*, Dan. xi. 24; Lam. i. 1; Ezek. xix. 8; Eccl. ii. 8; v. 7.

מְדוּיָאִית, f. Chald. constr. מְדוּיָאִית, def. מְדוּיָאִית, pl. מְדוּיָאִית, def. מְדוּיָאִית, i. q. Heb. I. Dan. iii. 2. 3. II. Dan. ii. 48, 49; iii. 1. 12. 30; Ezra v. 8, &c.

מְדוּכָה, f. once, Num. xi. 8. Lit. *place of pounding.* *A mortar*, r. דך.

מְדוּנָיִם, m. pl. for מְדוּנָיִם, or מְדוּנָיִם, by Gram. art. 73. See מְדוּנָיִם above.

מְדוּנָיִ, m. for מְדוּנָיִ, Gram. art. 73, pl. מְדוּנָיִם, *Midianites*, Gen. xxxvii. 36. See vr. 28.

מְדוּעַ, and מְדוּעַ, r. ידע, pl. non occ. I. *Knowledge, experience*, 2 Chron. i. 10—12; Dan. i. 4. 17. II. *Mind.* lxx. συνείδησις, Eccl. x. 20. Aff. מְדוּעָה.

מְדוּעַ, see מְדוּעַ.

מְדוּקָרוֹת, f. pl.—r. דקר. *Piercings of the sword*, once, Prov. xii. 18.

מְדוּרָה, m. aff. מְדוּרוֹן, r. דור, i. q. מְדוּרָה, which it will still represent if we take (-) for Kametz Khatuph; once, Dan. ii. 11. *Their habitation, dwelling.*

מְדוּרָהּ, f. pl. מְדוּרוֹתָהּ, r. דרה. Syr. مَدْرَجَاتُ, gradus. Arab. مَدْرَجَاتُ, id. مَدْرَجَاتُ, via, qua quis incedit. *Precipitous ascent*, as in the clefts of rocks. lxx. φάραγγες. Syr. and Targ. מְדוּרָהּ, turrets, Ezek. xxxviii. 20; Cant. ii. 14, al. non occ.

מְדוּרָהּ, m. r. דרך, once, Deut. ii. 5, in מְדוּרָהּ, *treading-place of the sole of the foot*, i. e. its extent.

מְדוּרָשׁ, m. once, 2 Chron. xiii. 22. Syr.

מְדוּרָשׁ, studuit, &c. Arab. مَدْرَسَاتُ, trivium librum, perlegit studiosè; مَدْرَسَاتُ, liber commentarius. The Discourses, or Sermons, of Ephrem Syrus are termed مَدْرَسَاتُ. *Book, work, commentary*, or some such general term, seems most suitable. lxx. ἐπὶ βιβλίῳ.

מָה, **מַה**, **מֶה**, and contr. מָה, מַה, Pron. interrog., &c. Syr. مَاهَا, Arab. مَا, *quid, &c.* On its application, see Gram. art. 178. 2, seq. Interrog. *What? מַה עָשִׂיתָ? What hast thou done?* Gen. iv. 10. Comp. Exod. iii. 13; Judg. i. 14; Zech. i. 9, &c. Without interrog., *מַה יֵּעָשֶׂה לִּי, What may be done to him*, Exod. ii. 4. Comp. Num. xxiii. 3; Judg. ix. 48; 1 Kings xiv. 3, &c. Interrog. with expostulation, *מַה עָשִׂיתָ? What is my wickedness!* Gen. xxxi. 36. Comp. 1 Sam. xx. 1; 1 Kings xii. 16; Job vi. 11, &c. Interrog. with wonder, *מַה נִּזְכָּרָה, How fearful!* Gen. xxviii. 17. *מַה טוֹב, How good are —!* Num. xxiv. 5; 2 Sam. vi. 20; Cant. vii. 2, &c. Interrog. with comparison,

What? מהדורף מודו, What is thy love more than, rather than —? Comp. Eccl. xi. 2; Mal. i. 13; Ps. xxxix. 5, &c. *How, how much?* Interrog. with admiration, מהאדבהי, הורקה, *How, or how much, have I loved thy law!* Ps. cxix. 97. Comp. Job xxvi. 2, 3, &c. Interrog. with reference to object, end, &c., *For what? Why? מהתפעץ אלי, Why, for what, criest thou to me?* Exod. xiv. 15. Comp. Gen. xxi. 29; Josh. iv. 6; Judg. viii. 1; 2 Kings vi. 33, &c. Interrog. as to manner, *How? In what way, manner, &c.?* מההבבר וגו', *How shall we speak, &c.?* Gen. xlv. 16. Comp. Exod. x. 26; 1 Sam. x. 27; 2 Kings iv. 43, &c. Interrog. with insult, מההנהתי, *How graceful shalt thou be!* Jer. xxii. 23. — with extenuation; comparatively small, מההיא, *What is that!* i. e. how trifling, Gen. xxiii. 15; Eccl. ii. 22; 1 Kings ix. 13; 2 Kings viii. 13; Ps. viii. 5, &c. Interrog. or relatively, *What, what sort, character, &c. מההיא, What it is,* Num. xiii. 18. Comp. 1 Sam. xxviii. 14; Hag. ii. 3. When taken relatively, this particle appears to be equivalent to our something, anything, anything whatever, &c., and is frequently found in this sense at the end of a sentence, as, ורעבר עלי מה, *then come over me anything whatever, what will,* Job xiii. 13. See my note here, and the places cited, it. Nold. § 9, p. 487.

When compounded with prepositions, &c., the force will be that which such compound would — the above usages being borne in mind — naturally supply, as, ומה, Judg. xviii. 3. 24; במה, 1 Kings xxii. 21; במה, 2 Chron. vii. 21; Nold., p. 187; במה, Gen. xlvii. 8; Ps. cxix. 84, &c.; Nold., p. 388; מה, p. 497; למה, למה, p. 439, seq.; מה, Ib., p. 495; מהנה, Ib.; מהנה, Ib. So, also, עמה, עמה, &c. in their proper places.

מה, once, מה, Chald. i. q. Heb. Dan. ii. 22; iv. 32. מה, and why? Ezra vi. 9. מה, i. q. Heb. מהש, *that which,* Dan. ii. 28, 29. מה, *How, how much?* Dan. iii. 33. מה, *For what, why?* Ezra iv. 22. מה, id. Dan. ii. 15. מה, *as to what,* Ezra vi. 8. מה, Ib. vii. 23.

מהמה, v. Kal non occ., a mere reduplication of the pron. מה, *what,* occ. in —

Hithp. מהמה, pres. מהמה. Cogn. מהמה (Is. xxix. 9), which is probably of the same origin. Syr. **ܡܗܡܗܝܬ**, *bullivit.* Arab. **مَاهَمَ**, *consistere fecit*; red. **مَاهَمًا**, *inerepando*

prohibuit; destitit. Constr. abs. it. med. **مَاهَمَ**. *Delay, tarry, wait,* Gen. xix. 16; xliii. 10; Judg. xix. 8; Ps. cxix. 60; Hab. ii. 3. Infin. מהמה, Exod. xii. 39. Aff. מהמה, Judg. iii. 26. Part. מהמה, 2 Sam. xv. 28.

מהמה, f. constr. מהמה, pl. מהמה. Arab. **مَاهَمَ**, *nutavit capite.* Cogn. **مَاهَمَ**, r. **مَاهَمَ**, *amore mulieris captus fuit; — vagatus fuit; —* **مَاهَمَ**, *anxit res. Perturbation, tumult, vexation,* Deut. vii. 23; xxviii. 20; 1 Sam. v. 9. 11; Is. xxii. 5; Ezek. xxii. 5; Zech. xiv. 13; Amos iii. 9; Prov. xv. 16. “De vita turbulenta et voluptuosa divitis.” Gesen. But does this appear? LXX. *περὰ ἀφροβίας.* The Auth. Vers. is more correct.

מההיר, and מההיר, masc.—pl. non occ. r. מההיר. Syr. **ܡܗܗܝܪܐ**, *festinus.* Arab. **مَاهِرٌ**, *acutus, solers. Ready, quick, skilful,* Prov. xxii. 29; Is. xvi. 5; Ps. xlv. 2; Ezra vii. 6.

מההול, m. once, Is. i. 22. Part. of r. מההול, Chald. i. q. Heb. מההול. Usually, *cut,* i. e. as among the Arabs, *wine cut with water,* i. e. mixed with it, and so injured. Schultens. Animadv. in loc. Who saw, nevertheless, that this would not necessarily signify *adulterate, make worse*; as the Orientals usually mix their wine with water.

Rather the cogn. **مَاهِنٌ**, *molestiā affectit; vexavit; it.* **مَاهِنَاتٌ**, r. **مَاهِنٌ**, *effusa, abjecta,* aqua. And cogn. Syr. **ܡܗܢܝܠܐ**, *imbecillis, miser.* It. **مَاهِنٌ**, *subegit mulierem* — whence the notion of *polluting or adulterating.* *Debased, adulterated.*

מההון, part. Aph. r. מההון, Dan. ii. 45; vi. 5. *Faithful, sure.*

מההתין, Part. masc. pl. Chald. Aph. r. מההתין, once, Ezra vi. 1.

מההה, Chald. Infin. מההה, p. 151 above.

מההה, m.—pl. non occ. r. מההה. Lit. I. *A walk,* Ezek. xlii. 4. II. *Journey,* Neh. ii. 6; Jonah iii. 3, 4. Aff. מההה. Pl. מההה. Part. Hiph. See p. 156 above.

מההלל, m. once, Prov. xxvii. 21. Aff. מההלל. *Praising him; a sort of participial*

noun. (Hiph.) It may signify *praise*, i. e. *so let a man be according to*, or as is, *his praise*; i. e. what the crucible is to silver, &c.; in other words, let his praise act as a stimulus to his further excelling. See also the LXX.

מַהְלָמוֹת, fem. pl.—r. הָלַם. *Beatings, stripes*, Prov. xviii. 6; xix. 29, only.

מַהְמֹרוֹת, f. pl.—r. הִמְרוּ, once, Ps. cxl.

11. Arab. ^{هَمَّر} *impulit; effudit aquam;*

^{سَمَر} *verbosus*; i. e. from the notion of the *flowing* of waters; and thence, as injurious. Heb. retains, apparently, the primitive sense. *Flowings, torrents, floods*, carrying ruin with them. Symm. Theod. *βοθύνοὺς*. LXX. *ταλαιπωρίας*.

מַהְפֵּקָה, f. constr. מַהְפֵּקֵת, pl. non occ. r. הִפְקָה. *Overthrow, subversion*, Deut. xxix. 22; Is. i. 7; xiii. 19; Jer. xlix. 18; L. 40; Amos iv. 11.

מַהְפֵּקֵת, f.—pl. non occ. r. הִפְקָה. Syr. ^{مَهْپَكْ} *contorsio, oppositio*; ^{مَهْپَكْ} *rejecit*. Lit. *overthrow, ruin. Imprisonment; stocks*, Jer. xx. 2, 3; xxix. 26; 2 Chron. xvi. 10. Symm. *βασανιστήριον ἢ στρεβλωτήριον*. LXX. Theod. *τον καταβράκην*. See Schleus. Lex. in LXX. Probably the *torture*, such as was formerly used in our prisons. Hence, ^{מַהְפֵּקֵת} *יה*, 2 Chron. i. c.

מַהֵר, m. } pl. non occ. Arab. ^{مَهْر}

מַהֵרָה, f. } *solers fuit*. (a) *Quick, ready*, Zeph. i. 14. Adv. (b) *Quickly, readily*, Exod. xxxii. 8; Deut. iv. 26; vii. 4. 22; Josh. ii. 5; Prov. xxv. 8, &c. Fem. id. Num. xvii. 11; Deut. xi. 17; Josh. viii. 19. ^{מַהֵרָה}, id. Eccl. iv. 12. ^{מַהֵרָה} *even to swiftness*, very swiftly, Ps. cxlvii. 15. ^{מַהֵרָה} *quickly! haste!* 1 Sam. xx. 38.

מַהֵרָה, masc.—plur. non occ. Arab.

^{سَوْ} *donum sponsalium*. Synon. מִתְּנָה. *A gift, or price*, tendered to the parents by a young man wishing to marry a daughter, Gen. xxxiv. 12; Exod. xxii. 16; 1 Sam. xviii. 25. In lieu of which, *service* was sometimes given and taken, as in Jacob's case, Gen. xxix. 18. The hundred foreskins exacted by Saul from David, 1 Sam. i. c. was an ancient Phenician custom. See my Travels of Ibn Batuta, p. 17, note. The word probably signifies *ready, quick*, or the

like; because, perhaps, the price was, on such occasions, *promptly* given. LXX. Gen. Exod. ll. cc. *φερνή*; 1 Sam. *ἐν δόματι*.

מַהֵרָה, v. Kal, once, Ps. xvi. 4. I. *Hasten, hurry*. See מַהֵרָה above.

Niph. part. נִמְהָרָה } plur. נִמְהָרִים, constr. — fem. נִמְהָרָה } *Being, becoming, hasty, hurried, precipitous*, Hab. i. 6; Job v. 13; Is. xxxii. 4. *לבב נִמְהָרִים, heart of the hurried, inconsiderate*, Ib. xxxv. 4. *נִמְהָרֵי לֵב, hurried of heart*; timorous, alarmed.

Pih. ^{מַהֵרָה}, pres. ^{יְמַהֵרָה} (dagesh being implied, Gram. art. 109), i. q. Kal. Constr. abs. it. med. ל, Infin. and immed. it. med. ^{מַהֵרָה}, *to, it*, אָז, of object. *Hasten, hurry*, Gen. xxvii. 20; 1 Sam. iv. 14; xxv. 34; Is. li. 14. Used much as an auxiliary verb, as, ^{מַהֵרָה} *שָׁכְחוּ, they hastened, they forgot*, i. e. *they quickly forgot*, Ps. cvi. 13. Comp. Gen. xix. 22; xlv. 13; Exod. ii. 18, &c. The second verb in such cases often omitted by the ellipsis, Gen. xviii. 6. ^{מַהֵרָה} *שְׁלֹשׁ, hasten (bring) three, &c.*, Nahum ii. 6; 2 Chron. xviii. 8, &c. With ה parag. ^{מַהֵרָה} *וְלֵךְ, hasten, and go, I pray*, 1 Sam. xxiii. 27.

Infin. ^{מַהֵרָה}, Prov. vii. 23; Exod. xii. 33, &c.

Imp. ^{מַהֵרָה}, Gen. xix. 22, &c. With ה parag., 1 Sam. xxiii. 27 above.

— fem. ^{מַהֵרָה}, Gen. xviii. 6; pl. m. ^{מַהֵרָה}, Gen. xlv. 9, &c.

Part. ^{מִמְהָרָה}, Gen. xli. 32.

F. pl. ^{מִמְהָרָה}, Prov. vi. 18.

II. Kal. See מַהֵרָה above, pres. f. aff. ^{מִמְהָרָה} *Let him pay the price of marriage for her*, Exod. xxii. 15.

Infin. ^{מַהֵרָה}, Ib., al. non occ.

מַהְתְּלוֹת, f. pl.—r. הָלַה, once, Is. xxx.

10. *Delusions*. See my note on Job xvii. 2, as to the etymology. Symm. *πλάνας*. LXX. *πλάνησιν*.

מֹהַר, a syllabic adjunct, never found alone, i. q. מַה; Syr. ^{مَهْر}; Arab. ^{مَهْر}. See under ^{מֹהַר}, p. 299, above, attached also occasionally to the prepp. ^{מֹהַר}, ^{מֹהַר}, as in ^{מֹהַר}, ^{מֹהַר}, without affecting their significations in any sensible degree. It is in the more elevated style only that it is had recourse to; as, ^{מֹהַר}, Is. xxv. 10; xliiii. 2; xlv. 16; Ps. xi. 2; Job xvi. 4, 5, &c. See Nold., p. 188, ^{מֹהַר}. See in its place above, and Nold., p. 438.

מוֹאָבִי, m. מוֹאָבִיָּה, f. and מוֹאָבִית, f. Patronym. of מוֹאָב. *Moab*. See p. 299, above. *A Moabite*, Ruth iv. 5; 2 Chron. xxiv. 26.

מוֹאֵל, partic. i. q. מוֹל, or מוּל. See Keri. Once, Neh. xii. 38. *Over against*.

מוֹבָא, m. pl. aff. מוֹבָאִי, r. בּוּא, twice only, 2 Sam. iii. 25; Ezek. xliii. 11. For the more regular form מוֹבּוּא; but so written—as Gesenius has well observed—to correspond with מוֹבָא. Slight irregularities of this sort often occur in the Arabic.

מוּג, v. pres. only in Kal. f. מוּגִי, it. מוּגִי. Aff. מוּגִינִי. Arab. مَوْج, r. مَوْج, *fluctuavit*. Cogn. مَجَّ, *ejecit vinum, &c. ex ore*; IV. *aqua fluxit in lignum. Dissolve, melt*. Meton. *Flow*; indicating weakness, dissolution. See מוּגִי, Ps. xli. 7; Amos ix. 5; Is. lxiv. 6.

Infin. מוּג, Ezek. xxi. 20. Niph. מוּג, *Be, become, dissolved; undone*. Constr. abs. Exod. xv. 15; Josh. ii. 9. 24; 1 Sam. xiv. 16; Is. xv. 4; Nah. ii. 7; Jer. xlix. 23.

Part. masc. plur. מוּגִים, Ps. lxxv. 4. LXX. ἐράκη.

Pih. pres. aff. מוּגִינִי, *Thou dissolvest me: makest me waste away*, Job xxx. 22. מוּגִינִי, *dissolvest it, i. e. by raining plentifully on it*, Ps. lxxv. 11.

Hithp. pl. m. מוּגִינִי, pres. מוּגִינִי, pl. f. מוּגִינִי, i. q. Niph. Nahum i. 5; Ps. cvii. 26; Amos ix. 13, al. non occ.

מוּד, v. cogn. מוּד, once, Hab. iii. 6. Pih. מוּד, “*commovit*,” of the cogn. מוּט, מוּד, נוּד, So LXX. εσαλεύθη ἡ γῆ. Ἀλλ. διεμέτρησε τὴν γῆν. Auth. Vers. *Measured the earth*. Rather, metaph., *he viewed*, i. e. measured with his eye. Not unlike the Arab. فَكَّرَ مَدَّ الْبَصَرَ, *far as the extent of the sight*. See מוּד above.

מוּדֵעַ, מוּדֵעַ, m. f. aff. מוּדֵעִי, r. דַּע. *Familiar*, i. e. known, *kinsman or friend*, Prov. vii. 4; Ruth ii. 1; iii. 2, al. non occ.

מוּזְנִים, m. pl. Part. Hoph. r. זִין, once, Jer. v. 8. *Fed, fattened*. Keri. מוּזְנִים.

מוּזָא, masc. — plur. non occ. Syr. مَوْزَا, declinatio, *deflexus*. Arab.

مَوَا, r. مَوَا, *pepulis, &c.* I. *Moving, tottering, vacillating*, from weakness; opp. to stability. Synon. מוּט, Job xii. 5; Ps. xxxviii. 17; xli. 3; lv. 23; lxvi. 9; cxxi. 3; Is. xxiv. 19. II. *A pole, or staff*, on which anything may be carried, Num. iv. 10. 12; xiii. 23. Also, III., *A yoke for the neck*, on which to carry burdens, Nah. i. 12.

מוּטָה, fem. of the last, pl. מוּטוֹת, i. q. מוּט, sign. II., 1 Chron. xv. 15; III. Lev. xxvi. 13; Jer. xxvii. 1; xxviii. 10. 13; Ezek. xxx. 18; Is. lviii. 6. 9.

מוּטָא, v. pret. מוּטָא, pres. מוּטָא. See מוּט above. Constr. abs. it. med. עם, with ל, ב, in, into. *Totter*, to a fall, of men or things, Prov. xxv. 26: applied often to the foot. Synon. מוּט, מוּטָא. See my note on Job xii. 5; Ps. xciv. 18; Deut. xxxii. 35. Metaph. of the earth, Ps. xli. 7; lx. 4: of mountains, Ps. xli. 3; Is. liv. 10: of a man becoming poor, Lev. xxv. 35. מוּטָא יָדוֹ, *his hand (power) fail with thee*.

Infin. מוּטָא, Ps. lv. 23; Is. xxiv. 19. מוּטָא, Ps. xxxviii. 17, &c. מוּטָא above.

Part. מוּטָא, Prov. i. c. It may also be the pret.

Niph. plur. masc. מוּטָאִי, pres. מוּטָאִי. *Be, become, moved, tottering*, Ps. xvii. 5; x. 7; xiii. 5; xxi. 8; lxxxii. 5; Job xli. 14, &c.

Hiph. pres. pl. מוּטָאִי. *They make, cause, to fall, come down*, Ps. lv. 4; cxl. 11. Kethiv; Keri in Kal.

Hithp. f. מוּטָאִי, once only, Is. xxiv. 19, i. q. Niph.

מוּד, v. pret. מוּדָא, pres. מוּדָא. Syr. مَوْوَد, *tenuis factus*. Cogn. Arab. مَوَا, *diminuit*. Syr. مَوْوَد, *dejectus*. Cogn. Heb. מוּדָא. Lit. waste. *Be, become, indigent, poor*, Lev. xxv. 25. 35. 39. 47; xxvii. 8. Constr. abs.

מוּל, Partic. once, מוּל, Deut. i. 1; Neh. xii. 38, r. מוּל. Cogn. מוּל, מוּל. Ewald and Gesenius, i. q. Arab. مَوْل, *præcessit, &c.*

The word, however, has very much the appearance of a primitive, or segolate, form, viz., מוּל, or מוּל, Gram. art. 87. And, if this be the fact, מוּל is probably the root, i. q. Arab. مَوْل, r. مَوْل, *inclinavit, propensus fuit, ad aliquid: propinqua fuit domo via*. Whence, *Near, over against, opposite*, would be regularly

and easily deduced. Again, this word may very well be the root of that signifying *circumcision*; and, accordingly, this Arabic verb is found to signify (conj. iv.) *removit, avertit*, rem, i. e. the removal of something injurious. I take it, therefore, for the root of both. (a) *Near, with*, Exod. xviii. 19; Josh. xix. 46; Deut. iii. 29. Comp. Ib. ii. 19. (b) *Opposite, over against*, Deut. xi. 30; 1 Sam. xiv. 9; Deut. iv. 46; xxxiv. 6, &c. מול, Deut. i. 1. Compd. with other particles, וּמול, 1 Kings vii. 5. אֶל־מול, Josh. viii. 33, &c.; Nold., p. 61. לְמול, id. Neh. xii. 38. אֶל־מול פְּנֵי, Num. viii. 2; Ib. p. 61. פְּנֵי —, Exod. xxviii. 25; Ib. p. 62. כְּמול, aff. מְפֵלֵי, Num. xxii. 5; Ib. p. 506. פְּנֵי —, Exod. xxviii. 27; Ib.

מול, v. pret. קָל, pres. apoc. יִקָּל. See מול above. Lit. *put away* something. *Circumcise*. Constr. immed. it. med. אָרַץ, Exod. xii. 44; Josh. v. 4. 7, &c. Pres. Gen. xvii. 23; xxi. 4; Josh. v. 3. Metaph. Deut. x. 16; xxx. 6. Comp. Rom. ii. 29.

Imp. מל, Josh. v. 2.
Part. pass. מול, Jer. ix. 24.

— pl. קָלִים, Josh. v. 5.
Niph. pres. יְמוּל, *Be, become, circumcised*, Gen. xvii. 12—14; xxxiv. 24; Lev. xii. 3.
Inf. מול, Gen. xvii. 10. 13; Exod. xii. 48. בְּהמול, Gen. xxxiv. 22. Aff. Ib. xvii. 24. לְהמול, Gen. xxxiv. 15, &c.

Imp. pl. הַמול, Jer. iv. 4.
Pih. pres. יְמוּל. One, some one, impers. *Cuts off*, as grass, &c., Ps. xc. 6, only.
Niph. pres. aff. אֶמְלֵם, *I will cut them off*, or *down*, Ps. cxviii. 10—12.

Hithp. pres. יִהְמְלוּ. *They (persons) are cut off, or down*, Ps. lviii. 8.

מולדת, f. pl. aff. מולדותיך, r. יָלַד. (a) *Nativity, birth*, Esth. ii. 10. 20; Ezek. xvi. 3, 4. Meton. (b) *Place of birth*, Gen. xii. 1; xxiv. 4: for מולדתך, Gen. xi. 28; xxiv. 7; Jer. xlvi. 16. - It. (c) *Person born*, Gen. xlviii. 6; Lev. xviii. 9. 11. It. (d) *Persons of the same family; relatives*, Gen. xxxi. 3; Esth. viii. 6, &c. Aff. מולדתי מולדתי, &c.

מולה, f. pl. once, מולות. *Circumcisions*, i. e. rites of, Exod. iv. 26.

מום, m. — pl. non occ. Syr. مَوْم, *macula*. Arab. مَوْم, *variola plumbei coloris*. *Spot; blemish*, from disease, &c.,

Lev. xxi. 17, seq.; xxii. 20, 21. 25. Comp. 2 Sam. xiv. 25; Cant. iv. 7. Metaph. Deut. xxxii. 5; Job xi. 15; xxxi. 7; Dan. i. 4. מואם. Aff. מואם, מואמו.

מופת, part. Hoph. r. מוה.

מון, see מין.

מוסב, masc.—plur. non occ. r. סבב, fm. Part. Hoph. constr. for abs. *A surrounding, winding about*, once, Ezek. xli. 7. See LXX.

מוסב, part. Hoph. r. סבב.

מוסד, m. pl. constr. מוֹסְדֵי, pl. abs. non occ.—

מוסדה, fem. pl. מוֹסְדוֹת, pause; constr. מוֹסְדוֹת—

r. יָסַד, p. 261. *Foundations*, propr. of an edifice. Metaph. — of the mountains, heaven, earth, &c., Deut. xxxii. 22; Ps. xviii. 8; lxxxii. 5; Prov. viii. 29; Is. xxiv. 18, &c. Mic. vi. 2. הַמְּאֲתָנִים מוֹסְדֵי אָרֶץ, *the powerful ones, foundations* (supports, peers), *of the land*: where the metaph. is carried still farther, see LXX. Is. lviii. 12, מוֹסְדֵי דוֹד־דָּוִד, *foundations of age after age*, i. e. of ancient times. Fem., Jer. li. 26; 2 Sam. xxii. 8. 16; Ps. xviii. 16; Is. xl. 21.

מוֹסֵד, m. } r. יָסַד. (a) Part. Hoph.

מוֹסְדָה, f. } See p. 262 above.

מוֹסֵדָה, m. r. סֵךְ, once, 2 Kings xvi. 18. Lit. *Covering, porch*. Kethiv, מֵיֵסֵךְ.

מוֹסֵר, sing. non occ. plur. masc. constr. מוֹסְרֵי. Aff. pause, מוֹסְרֵי. Fem. pause, מוֹסְרוֹת. Constr. מוֹסְרוֹת, r. יָסַר, in the sense of the cogn. אָסַר. *Bonds*, of prisoners, slaves, &c., Is. xxviii. 22; lii. 2; Jer. ii. 20; v. 5; xxvii. 2; Job xxxix. 5; Nahum i. 13; Ps. ii. 3; cvii. 14; Job xvi. 16. Aff. מוֹסְרוֹתֶיךָ, מוֹסְרוֹתַי, &c. Exob xxxiii. 16, מוֹסְרֵם, for מוֹסְרֵם (מוֹסְרֵם). See מוֹסֵר.

מוֹסְרֵר, masc.—plur. non occ., r. יָסַר. (a) *Chastisement, discipline*, as of children, subjects, &c., Ps. l. 7; Prov. v. 12. 23; viii. 33; xii. 1, &c. Phrr. שָׁנַם מוֹסֵר, *rod of chastisement*, Prov. xxii. 15. הוֹקְחוֹ מוֹסֵר, *arguings, rebukes, of discipline*, Ib. vi. 23. מוֹסֵר, *rejector of discipline*, Ib. xiii. 18. קָחַת מוֹסֵר, *the receiving of discipline*, Jer. v. 3. Metaph. אָנִי מוֹסֵר, *I am* (the cause, means, of) *chastisement*, Hos. v. 2. יְהוָה מוֹסֵר, *discipline of Jehovah*, Deut. xi. 2. יְהוָה מוֹסֵר, *discipline of intelligence*, i. e. for acquiring it, Prov. i. 3. Comp. Ib. xv. 33.

מוֹסַר הַבָּלִים, *discipline of vanities*, Jer. x. 8, &c. (b) Meton. *Learning, erudition*, occ. with דַּעַת, or הַקְמָדָה, Prov. i. 2. 7; xii. 1; xv. 33; xxiii. 23. Aff. מוֹסָרִי, מוֹסָרָה, מוֹסָרִים, for מוֹסָרָה, Job xxxiii. 16.

מוֹעֵד, m. pl. מוֹעֵדִים, constr. מוֹעֵדֵי, r. מוֹעֵד.

(a) *Coming together, convention*. In the phr. אָהֵל מוֹעֵד, *tent of assembly*, or *congregation*, Exod. xxvii. 21; xl. 22. 24; Num. xvii. 19, &c. See LXX. Is. xxxiii. 20; Ib. xiv. 13, הַר מוֹעֵד, *mountain of assembly*. Whether some particular place in the constellations, or mountain on earth supposed to be sacred, it will be difficult to determine. But, as sacred places were generally on heights, in imitation perhaps of the sacred place of Sinai, or, of the Temple at Jerusalem (comp. Ps. xlvi. 3), this appears most probable here. It is not unlikely that some place among the constellations might have been so called; particularly as Temples among the Idolaters were all supposed to be inferior habitations of certain demons, holding their supreme courts in some star. See under אֲשֶׁרֶה, p. 61, seq. above. Job xxx. 23, בַּיַּת מוֹעֵד, *house of meeting* of all living, i. e. the grave. Gesenius finds here his favourite "*orcus*;" without any necessity apparently. Meton. *Sign, signal, of coming together*, Judg. xx. 38. It. *Assembly, congregation*, Is. xiv. 31. Aff. pl. מוֹעֵדֵי.

(b) Meton. *Time, season*; or, (c) *place, appointed*: (b) Gen. xvii. 21; 1 Sam. xiii. 8. 11; 2 Sam. xx. 5; xxiv. 15; Jer. viii. 7. Hab. ii. 3, הַיּוֹן לְמוֹעֵד, the *vision (is) for the appointed time*, i. e. to be fulfilled when that period, afterwards named the *fulness of time*, should come; intimated here by the term הַיּוֹן. Comp. Dan. viii. 19; xi. 27. 35. Meton. *Festivals*, Lam. i. 4; ii. 6. יוֹם מוֹעֵד, Hos. ix. 5; xii. 10. מוֹעֵד יְהוָה, Lev. xxiii. 2. 4. 37. 44. It. fem. plur. מוֹעֵדוֹת, 2 Chron. viii. 13. Meton. *Victim* slaughtered on the occasion, 2 Chron. xxx. 22.—*Time, season*, of certain duration, Gen. i. 14; Dan. xii. 7; *year* perhaps. On this last usage, see my Exposition of the Rev. London, 1830, p. 356, seq.

(c) *Place appointed*. מוֹעֵד אֵל, — *of God*, i. e. place of worship, Josh. viii. 14; Lam. ii. 6; Ps. lxxiv. 8. מוֹעֵדֵי אֵל, *the whole of God's appointed places*, i. e. *his synagogues*, and places of prayer, προσευχαί, scattered throughout the Holy Land. See my third

Letter to Dr. Pye Smith, p. 87, with the note. Aff. מוֹעֵדָה, מוֹעֵדוֹה, &c.

מוֹעֵדָה, f.—pl. non occ. Lit. *Being appointed*, fin. part. Hoph. It is said, לָנוּס לְמוֹעֵדָה, *to flee thither*, i. e. *cities of refuge*, Josh. xx. 9.

מוֹעֵדָה, see r. מוֹעֵד.

מוֹעֵדָה, part. Kal. r. מוֹעֵד.

מוֹעֵדָה, m. fm. Part. Hoph. r. עָיָה, once, Is. viii. 23. *Darkness*: metaph. *misery*, usually; but it may be doubted whether עָיָה, is not the root. If so, *weakness*: meton. *wretchedness*, or the like, will be the better interpretation. See Rosenm. ad locum.

מוֹעֵדוֹת, f. pl. Aff. מוֹעֵדוֹתָם, sing. non occ. r. עָיָה. *Counsels; devices*, either in a good or bad sense; as the context may require, Prov. i. 31; xxii. 20; Jer. vii. 24; Mich. vi. 16; Ps. v. 11; lxxxii. 13; Hos. xi. 6.

מוֹעֵדָה, f. once, Ps. lxxi. 11, r. עָיָה, or עָיָה. *Pressure*; meton. *pain*.

מוֹעֵדָה, masculine plur. מוֹעֵדָהִים. Arab.

מוֹעֵדָה, *integer, completus fuit*: III. *venit, advenit*. Cogn. رَفَعَتْ, it. cogn. يَفَعَّ, *ascendit; prominens fuit*. Whence, Heb. יָפָה, *pulcher, venustus, &c.*, as something, perfect, complete; rare. Syr. (in a bad sense) اَوْتَمَّ, *consumptus, destructus est*. Comp. המם,

Heb., and تَمَّ, Arab. And, as אֵוָה, with which it is often used, is cogn. with אָהֵל, so this seems to imply the *coming, happening*, of something *rare, strange, &c.* (a) *Sign, wonder*: (b) meton. *mark, intimation, portent*, of something fearful to come to pass. LXX. variously, ῥῆμα, σημεῖον, σκληρότης, τέρας: which last seems the most correct; אֵוָה, implying a sign, intimation, &c., more generally. So Symm. on Ps. lxx. 7, and Aquila, Zech. iii. 8. And generally the τέρατα, and σημεῖα, of the New Test., correspond to the מוֹעֵדִים, אֵוָהוֹת, of the Old. (a) Exod. iv. 21; vii. 3. 9; xi. 9; Ps. lxxviii. 43; cv. 5. Often with אֵוָהוֹת, for emphasis, perhaps, Deut. iv. 34; vii. 19; xxvi. 8; xxix. 2; Ps. cxxxv. 9, &c. With verbs, הָקָן, שָׁחַ, בּוֹא, הָדָה, שָׁחַ, &c. Metaph. sometimes applied to the prophets, &c., Ezek. xii. 6; xxiv. 27; Zech. iii. 8; Ps.

lxxi. 7, &c. (b) Deut. xiii. 2, 3; 1 Kings xiii. 3. 5; Is. viii. 18, &c. Aff. מוּפְּטִי; מוּפְּטִי.

מוץ, and מוץ, m.—pl. non occ. Syr. **مُض**, *emunit*. Cogn. Heb. מוּץ, מוּץ. Lit. *extract*, as the worst part, *refuse*: pec. *Chaff*, of corn, as carried by the wind from the floor, Hos. xiii. 3;—Is. xvii. 13; xxix. 5; xli. 15; Zeph. ii. 2; Ps. i. 4; xxxv. 5; Job xxi. 18.

מוּפָּא, it. מוּפָּא, masc. pl. constr. מוּפָּא. — f. pl. מוּפָּאוֹת. r. מוּפָּא. —

Out-going, i. e. time or place of, generally, Gram. art. 157. 17; Numbers xxxiii. 2. (a) *Time of —*, pec., Dan. ix. 25. (b) *Place of —*, Job xxviii. 1, see my note here; Is. xli. 18; lviii. 11; Ezek. xliii. 11; xlv. 5; Ps. cvii. 33. 35. (c) *The east*, from which the sun seems to go out, Ps. lxxv. 7, in the combination, מוּפָּא וּמְפָרֵב, lit. *from the place of out-going, and of growing dark*, i. e. of the east and west. Comp. Ps. xix. 10; Hos. vi. 3. (c) *Thing going out*, production, speech, &c., Num. xxx. 13; Deut. viii. 3; xxiii. 24; Jer. xvii. 16; Ps. lxxxix. 35. (d) *Circumstances of —*, 2 Sam. iii. 25; Ps. lxxv. 9; Ezek. xii. 4: and, perhaps, Num. xxxiii. 2; Hos. vi. 3. Under this head I would place 1 Kings x. 28; 2 Chron. i. 16, מוּפָּא הַסּוּסִים, *the out-goings of the horses*, i. e. circumstances attending their origin, &c. See LXX. In all such circumlocutions, the idiom into which a translation is to be made, must, of necessity, be primarily regarded. Feminine, מוּפָּאוֹת, Keri; מוּפָּאוֹת, Kethiv; 2 Kings x. 27. *Dunghill*. Auth. Vers., *draught-house*. Comp. Mark vii. 9, ἀφειρῶνα. LXX. λυτρώνα.

מוּפָּא, part. Hoph. r. מוּפָּא. } r. מוּפָּא. Lit. *Fused*
 מוּפָּא, m. } metal, 1 Kings vii.
 מוּפָּא, f. }
 37; Ib. vr. 16. Meton. *Hard, solid*, substance, Job xxxviii. 38: al. non occ. Fem. aff. מוּפָּאוֹת, *its being cast, fused*, 2 Chron. iv. 3.

מוּפָּא, m. r. מוּפָּא. Part. Hoph. Lit. *Thing compressed, constrained*; abstr. *constraint*, Job xxxvii. 10; xxxvi. 16. See my notes.

מוּפָּאוֹת, fem. pl. מוּפָּאוֹת. Lit. *Things fused*; *pipes, tubes*: r. מוּפָּא, Zech. iv. 2, only. LXX. ἑπαυστρίδες.

מוך, v. Kal non occ. Syr. **مُكَّ**, *derisit*. Arab. مَاقٍ, r. موقٍ, *vecors fuit*. Angl. **to mock**. Castell. Cogn. מוּקָה. Arab. مَوَّقٍ, conj. viii. *hinniendo ad extremum guttur vocem allidens equus, vel verba loquendo vir*. Gr. μωκίζω.

Hiph. pres. pl. מוּקְיִי, *They mock, insult*, Ps. lxxiii. 8, only.

מוּקָה, m. pl. constr. מוּקְיִי, r. מוּקָה. Lit. *Burning*, Is. xxxiii. 14. Meton. *Fuel, fire brand*, Ps. cii. 4, al. non occ.

מוּקְיִי, f. once, Lev. vi. 2 (9), r. מוּקָה. *Place of burning, hearth*, i. e. on which the burnt-offerings were consumed on the altar.

מוּקָשׁ, m. pl. מוּקְשִׁים, constr. מוּקְשִׁי, once, f. מוּקְשִׁוֹת, Ps. cxli. 9, r. מוּקָשׁ, i. q. מוּקָשׁ, Josh. xxiii. 13, &c. *Snare, or trap*, to take birds or beasts withal, Amos iii. 5. Mostly, metaph., as, מוּקְשִׁי מוּתָה, *snares of death*, Ps. xviii. 6. Comp. Exod. x. 7; xxiii. 33; xxxiv. 12; Deut. vii. 16; Prov. xii. 13; Is. viii. 15; Ps. lxxiv. 6; cxi. 6, &c. מוּקְשִׁי עַם, Job xxxiv. 30. See my note. מוּקְשִׁי אֶתְּךָ: מוּקְשִׁי אֶתְּךָ, *bore through his nose in the toils, snares*, i. e. *when so taken*, Job xl. 24. See my note.

מוּר, see מוּר. . .

מוּר, v. Kal non occ. Syr. **مُور**, *emit*. Aph. *vendit*. Arab. مَارٍ, r. مورو, *huc illuc commota fuit res: transivit*, i. q. Heb. מוּר.

Hiph. pres. מוּרִי, pres. מוּרִי, Constr. immed. it. med. מוּרִי, for. (a) *Change, alter, state, relation, &c.*, Ps. xv. 4; xlv. 3, constr. abs. (b) *Exchange*, as, one thing for another, Lev. xxvii. 10. 33; Ps. cvi. 20; Jer. ii. 11; Hos. iv. 7; Mic. ii. 4; Ezek. xlvi. 14.

Infim. abs. מוּרִי, מוּרִי, Ps. xlv. 3; Lev. xxxiii. 10.

Niph. מוּרִי, *Be, become, changed*, once, Jer. xlvi. 11, r. cogn. Arab. مَرَّ, *transivit*.

מוּרָא, m. pl. מוּרָאִים, r. מוּרָא, i. q. מוּרָא. (a) *Fear*, Gen. ix. 2; Deut. xi. 25; Is. viii. 12. (b) *Reverence*, Mal. i. 6. (c) Meton. *Object of fear, reverence God, &c.*, Is. viii. 13; Mal. ii. 5; Ps. lxxvi. 12. (d) *Fearful, stupendous, act, &c.*, Deut. iv. 34; xxvi. 8; xxxiv. 12; Jer. xxxii. 21. Aff. מוּרָאִים, מוּרָאִים, מוּרָאִים.

מורג, masc. plur. מורגים, מורגים, r. מרג. iv. Arab. مَرَج, miscuit, confudit, &c.; conj. iv. evacuavit. Cogn. مَرَج, id. Comp. مَرَج.

מורג, tribulum quo fruges in area teruntur. A sort of wain, or cart, in which are inserted wooden rollers instead of wheels, and in these are fixed teeth of iron, &c. A seat is also placed above these, for the driver to sit upon. A couple of oxen is attached to this machine, for the purpose of drawing it to and fro over the corn on the thrashing-floor; and, by this means, is the grain beaten out. In Jahn's Biblische Archäologie, 1 Theil. 1 Band. Tab. iv. fig. vii., we have a tolerably good representation of it, Is. xli. 15; 2 Sam. xxiv. 22; 1 Chron. xxi. 23; al. non occ. Comp. Varo de re Rustica, 1. 52; Niebuhr, tom. i. p. 151. Gesen.

מורד, m.—pl. non occ. r. ירד. Descent, declivity, Josh. vii. 5; x. 11; Jer. xlvi. 5; Mic. i. 4; — 1 Kings vii. 29, מְרִיבָה מורד, "opus pendens, pensile, Festons," Gesen. More probably, sloping, i. e. in manner of a declivity.

מורה, m. pl. מורים, r. ירה, which see. Part. Hiph. Lit. casting, putting forth, (a) instruction, Teacher, doctor, Is. ix. 14; xxx. 20; Hab. ii. 18; Job xxxvi. 22, &c. (b) Arrows, &c., Archer, 1 Sam. xx. 37; xxxi. 3, &c. Herbage, &c. (c) Former rain. See ירה, p. 272 above, Joel ii. 23. Aff. מורי; Prov. v. 13, — מורה.

מורה, masc.—plur. non occ. r. קרה. A razor, Judg. xiii. 5; xvi. 7; 1 Sam. i. 11, only. Ps. ix. 21, for מורה. See the Kerī.

מורט, m. twice, Is. xviii. 2. 7, r. רט. Ruin, ruinous. Gesenius. The elder grammarians took the r. פרט, thence, Made bald; peeled, Auth. Vers. Others, part. Puh. r. פרט, swift, ready.

מוריגים, pl. of מורג, which see.
מורש, m. } p. aff. מורשים, constr. מורשה, f. } רש. r. מורשי. Possession, Exod. vi. 8; Is. xiv. 23; Obad. vr. 17; Ezek. xi. 15. Metaph. Job xvii. 11, Prepossessions, see my note: Deut. xxxiii. 4; Ezek. xxxvi. 3.

מורשת, m. Patronym. of מורשתה

Mic. i. 14;—Mic. i. 1; Jer. xxvi. 18, Native of Moresheth.

מוש, v. pret. מיש, pres. ימאש. הַמֵּשׁ. Constr. abs. it. med. משה, פון, from. Cogn.

Arab. مَشَى, incessit, reposit. (a) Move, depart, Zech. xiv. 4; Num. xiv. 44; Judg. vi. 18; Josh. i. 8; Is. liv. 10; lix. 21; Jer. xxxi. 36. (b) Remove, put away, Zech. iii. 9.

Hiph. pres. ימֵשׁ, constr. abs. it. med. מן, from; it. immed. it. med. ל. (a) i. q. Kal. (a) Move, depart, Exod. xiii. 22; xxxiii. 11; Ps. lv. 12; Is. xlvi. 7; Mic. ii. 3. (b) Remove, put away, Job xxiii. 12; Nah. iii. 1; Mic. ii. 4. (c) Cease, desist, Jer. xvii. 8. But, observe, if we suppose מיש to have been taken also as the root, no necessity for the Hiph. would exist. And this is, most likely, the fact. It.—

מוש, for the cogn. מִשֵּׁשׁ, which see. Pret. Kal non occ.

Pres. aff. ימִשֶּׁךְ, Gen. xxvii. 21. I would feel thee, Ib. xxvii. 22; xxviii. 12.

Hiph. pres. i. q. Kal, ימִשֶּׁן, Ps. cxv. 7. Apoc. מִשׁ, in חִשְׁךָ, so that one may feel, grope, in darkness: not, may be felt: the ellipsis of מ being very common in such cases, Gram. art. 219, 220.

Imp. aff. ימִשֶּׁנִי, Cause, let, me, feel, Judg. xvi. 24.

מושב, m. pl. constr. מושבי, it. f. מושבות, r. ישב. (a) Residence, dwelling, Gen. xxvii. 39; Exod. xii. 20; Ps. cxxxii. 13; Ezek. xlvi. 15. Whence the phrr. ביה מושב, Lev. xxv. 29. עיר מושב, Ps. cvii. 4. 7. 36, &c. (b) Seat, 1 Sam. xx. 18. 25; Job xxix. 7. See my note here. (c) Meton. Time of residing, dwelling, Exod. xii. 40. (d) —, act, manner, of sitting, 1 Kings x. 5; 2 Chron. ix. 4. (e) Dwellers, inhabitants, 2 Sam. ix. 12. Aff. מושבני, מושבני, &c. Fem. מושבתים, &c.

מושכות, f. pl. r. מִשְׁכָּה, which see.

מושעות, fem. plur. r. ישע. Pl. excell., Gram. art. 223. 3. Great, singular, salvation, once, Ps. lxviii. 21.

מורת, twice, Ps. xlvi. 15; ix. 1.

מורת, masc. constr. מות. Seg. fm. פִּתְךָ, Gram. art. 148. 9. Pl. constr. מורתי, Ezek. xxviii. 10. Arab. مَوْتٌ, mors. See verb following, (a) Death, 2 Kings ii. 21; Ps.

lxxxix. 49, &c.; opp. דָּפָה, הַיּוֹם, Jer. viii. 3. Personified, Ps. xlix. 15; Job xxviii. 22; Jer. ix. 20; xviii. 21. Meton. (b) *Persons dead*, Is. xxxviii. 18. It. (c) *The grave*, not "orcus," as Gesenius thinks. Prov. ii. 18; Ps. ix. 14, שְׁעַר מָוֹת, *gates of* —. Prov. vii. 27, חֲדָרֵי מָוֹת. (d) *Mortal disease, pestilence*, Jer. xv. 2; 2 Kings iv. 40; xliii. 11; Job xxvii. 15. (e) *Destruction, ruin*, Prov. xi. 19; xii. 28; Is. xxv. 8; Exod. x. 17. Phrr. מִשְׁפֵּט מָוֹת, *sentence of death*, Deut. xix. 6. הָמָא מָוֹת, *Ib.* xxii. 26. מְדוּבַחַת מָוֹת, 1 Sam. v. 11. גְּרָמְוֹתָ, *Ib.* xx. 31; pl. xxvi. 16. אֲנָשֵׁי מָוֹת, 2 Sam. xix. 29. Comp. 1 Kings ii. 26. מִשְׁבְּרֵי מָוֹת, 2 Sam. xxii. 5. מִקְשֵׁרֵי מָוֹת, *Ib.* vr. 6. גְּבוּרֵי מָוֹת, Job xviii. 13. See my note. מְלִימָוֹת, Ps. vii. 14. To which many more might be added. With הַ parag. הַמּוֹתָה, Ps. cxvi. 15. Aff. מוֹתוֹ, Judg. xvii. 30, &c. Pl. מוֹתָיו, Is. liii. 9.

מות, m. Chald. id., Ezra vii. 26.

מות, v. pret. מָה (for מָוֹתָ, Gram. art. 75. It is also the participial noun), pl. מוֹתָיו, 1st pers. מוֹתִי, pres. יָמוֹת, it. יָמוֹתָ, apoc. יָמָה. Arab. مَوْتٌ, r. *موت*, *deferuit calor: quievit ventus; interiit.* Syr. مَوْتٌ, *mortuus est.* Æth. ὄψθη: id. Constr. abs. *Die*, of man or beast, Exod. xi. 5; Eccl. ix. 4: naturally, or by violence, Exod. xxi. 12. 15; Deut. xiii. 10; xix. 11, 12; xxi. 21; Job i. 19: med. גָּ, instr. or cause, Josh. x. 11. גְּאֲנֵי הַבָּרָד, Judg. xv. 18. גְּצִמָּה —, Ezek. v. 12. גְּבִרָה —, in, Num. xxvii. 3: med. כְּפִנֵי, Jer. xxxviii. 9. פִּתַח, Exod. xxi. 20. Metaph. — of the heart, 1 Sam. xxv. 37. — trunk of a tree, Job xiv. 8. — a land, not cultivated, Gen. xlvii. 9: i. q. הַשָּׂם, seq. Job xii. 2, עִמָּכֶם הָמוּת הַדְּבָרָה, ironically. Meton. *Perish*, of a city, Amos ii. 2; Hos. xiii. 1.

Infin. מוֹת, Gen. ii. 17; iii. 4, &c. Aff. מוֹתִי, מוֹתוֹ, &c.

It. מוֹתָ, with ל, pref. always, Gen. xxv. 32, &c.

Aff. מוֹתָנִי, 2 Sam. xx. 3. מוֹתָנִי, Exod. xiv. 12.

Imp. מָה, Deut. xxxii. 50; Job ii. 9.

Part. מוֹתָ, pl. מוֹתָיִם, constr. מוֹתֵי, Gen. xlviii. 21; Exod. xii. 33; Is. xxii. 2.

Fem. מוֹתָה, plur. non occ., Gen. xxx. 1; xlviii. 7, &c. Aff. m. מוֹתֵי, &c.

Pih. pret. aff. מוֹתַתִּי, *Put me to death*, Jer. xx. 17. מוֹתַתִּי, *I have put to death*, 2 Sam.

i. 16. Pres. מוֹתַחַת, 1 Sam. xvii. 51; 2 Sam. i. 10; Ps. xxxiv. 22.

Infin. לְמוֹתַחַת, with ל, pref., Ps. cix. 16.

Imp. aff. מוֹתַתֵּנִי, *Put me to death*, Judg. ix. 54; 2 Sam. i. 9.

Hiph. מוֹתִית, pres. יָמוֹתָ, i. q. Pih. 2 pers. pret. הַמּוֹתָה, 1st, הַמּוֹתִי. Aff. הַמּוֹתִיתָ, הַמּוֹתִיתִי, Num. xiv. 15; Hos. ix. 16; 1 Sam. xvii. 35; Hos. ii. 5. Constr. med. גָּ, instr. Judg. xvi. 30; it. אָה, 2 Sam. iii. 30; it. immed., Exod. xxi. 29, &c. Often, by pestilence, &c., as sent by God, Is. lxxv. 15; Hos. ii. 5; Exod. xvi. 3; xvii. 3; Num. xiv. 15, &c.

Infin. הָמוֹתָ, Lev. xx. 4. הָמוֹתָ, Jer. xxxviii. 15, &c. Aff. הָמוֹתָיו, Exod. iv. 24.

Imp. aff. הַמּוֹתֵנִי, 1 Sam. xx. 8: pl. הַמּוֹתֵנוּ, *Ib.* xxii. 17.

Part. מוֹתָיִם, plur. מְמוֹתָיִם, 1 Sam. ii. 6; 2 Kings xvii. 26. מְמוֹתָיִם, Jer. xxvi. 15; Job xxxiii. 22.

Hoph. הוֹמַתָּ, pres. יָמוֹתָ, *Be, become, put to death*, 2 Kings xi. 2; Deut. xxi. 22; Gen. xxvi. 11; Exod. xix. 12, &c.

Part. masc. מוֹמָה, 1 Sam. xix. 11: plur. מוֹמָהִים, 2 Kings xi. 2; 2 Chron. xxii. 11.

מוֹתָר, masc. — pl. non occ., r. יָתֵר. (a) *Increase, abundance*, Prov. xiv. 23; xxi. 5. (b) *Excellence, preference*, Eccl. iii. 19, al. non occ. Symm. τί πλέον; Theod. τίς περίσσεια;

מוֹתָ, see r. אוֹתָ.

מוֹבָחָה, masc. constr. מוֹבַחַת, plur. מוֹבָחוֹת. With הַ parag. מוֹבַחָה, r. יָבַח. *An altar, idolatrous, or not*, Lev. i. 9. 13. 15; 2 Chron. xxix. 22. — of burnt-offering, הַעֹלָה, Exod. xxx. 28. מוֹבַחָה —, *Ib.* xxxix. 39. הַקְּמִיטָה, *Ib.* xxx. 27. Pl., Num. xxiii. 1. 29, &c. Aff. מוֹבַחָתִי, Exod. xx. 26. מוֹבַחָתָה, Deut. xxxiii. 10; pl. מוֹבַחָתָהּ, 1 Kings xix. 10, &c.

מוֹזֵג, m. once, Cant. vii. 3. Syr. مَوْزِجٌ, *mistura*. Arab. مَوْزِجٌ, id. Lit. *Mixture*.

Meton. *Mixed wine*. LXX. κρᾶμα.

מוֹזָה, for מוֹזֵהָ, see מָה.

מוֹזָה, r. non occ. Arab. مَوْزِجٌ, *auoit*,

redup; مَوْزِجٌ, *huc illuc novit, et agitavit*. Whence, pl. constr. מוֹזֵגָה, *Exhausted, reduced, of (by) famine*; or, *agitated, perplexed, &c.*, once, Deut. xxxii. 24. LXX. τῆκόμνοι λιμῶν.

מוֹזְרֵינָה, m. pl. aff. once, Ps. cxliv. 13.

LXX. τὰ ταμεία αὐτῶν. Arab. زَاوِدَةٌ, angulus: often used to signify the cell of a devotee. Store-room; cellar. See וייה, p. 168 above.

מְזוּזָה, f. constr. מְזוּזוֹת, pl. מְזוּזוֹת, r. מזו. Door-post, or jamb, in which the hinges are fixed, Exod. xxi. 6; Is. lvii. 5; 1 Sam. i. 9; Deut. vi. 9; xi. 20, &c. Aff. מְזוּזָה, מְזוּזָה.

מִזוֹן, masc.—pl. non occ., r. מזון. Syr. מִזוֹן, alimentum. Food, meat, Gen. xlv. 23; 2 Chron. xi. 23. It. Chald., Dan. iv. 9. 18.

מְזוּר, m.—pl. non occ., r. מזר. Binding, pressing together, of a wound. Comp. מְזוּרָה, Is. i. 6, where we have לא זר, &c. Meton. Bandaged wound, Hos. v. 12, twice; in the latter of which, וְלֹא יִקַּח מִמֶּנּוּ, nor can he take up from you the wound, affliction. Aquila, ἐπίθεσις, vel σύνθεσμος. LXX. ὀδύνη, Jer. xxx. 13. לְמִזוֹר, to a binding, bandaging, i. e. for healing. See the rest of the context. Obad. vr. 7, וְשִׂמּוּ מְזוּר, they place as, i. e. make, a binding; wound, affliction. LXX. ἐνεδρα, al. non occ.

מִזְנָה, m. } pl. non occ. Syr. مِزْنَة, }
 מִזְיָה, m. } extulit; }
 pompa. Arab. مَزَح, latificatus est. See also my note on Job xii. 21. A girdle, as giving strength: thence, meton., pride, insolence, &c., Ps. cix. 19; Is. xxiii. 10. Pride, &c. Targ. מְזִיָּה, fortitudo, Job xii. 21, insolence, &c., al. non occ.

מִזְיוֹן, for מְזִיּוֹן, part. Hiph. r. מזין.

מְזִלוֹת, fem. plur., r. מזל. Arab.

מִזְנָל, mansio, domus. The Arabian name for the signs of the zodiac generally. The Arabic فلك البروج is not the "circulum palatiorum," or signs of the zodiac, as Gesenius erroneously states; but that orb (supposing, on the Ptolemæan system, that there are many, "orbs on orbs") in which they are found. Once, 2 Kings xxiii. 5. But here, as the context seems to intimate, the planets. LXX. τοῖς μαζουρῶθ. See my note on Job xxxvii. 9, and מְזִיּוֹת below.

מִזְלָה, masc. plur. fem. מְזִלּוֹת. Arab. مِزْلَة, acutum reddidit ferrum. Cogn. مِزْلَة.

זָלוּג, avarus, tenax. A fork having three teeth, וְשֵׁשׁ הַשָּׁנִים, 1 Sam. ii. 13, 14; Exod. xxxviii. 3; Num. iv. 14; 1 Chron. xxviii. 17; 2 Chron. iv. 16. Aff. מְזִלְגָי, Exod. xxvii. 3.

מְזִמָּה, f. pl. מְזִמּוֹת, r. מזם, which see. (a) Thought, invention, generally, Jer. xxiii. 20; Job xlii. 2: (b) for good, Prov. i. 4; iii. 21; v. 2; viii. 12: (c) — for evil, fraud, violence, &c., Ps. x. 2. 4; xxi. 12; xxxvii. 7; cxxxix. 20; Jer. li. 11; Prov. xii. 2; xiv. 17; xxiv. 8; Job xxi. 27. With הֵא, of unity, singularity. See let. ה, p. 145, (b) above. הַמְזִמָּה, the great, singular (here bad), imagination, Jer. xi. 15. Aff. מְזִמּוֹתָי.

מְזִמּוֹר, m.—pl. non occ., r. מזר. See p. 173 above. Psalm, or hymn, as a title often prefixed to the Psalms, Ps. iii. 1; iv. 1; v. 1; vi. 1, &c. Occasionally found with שִׁיר, Ps. xxx. 1; xlvi. 1; xlii. 1; xlvi. 1, &c.

מְזִמּוֹרוֹת, f. pl. fin. Part. Pih. Snuffers, Gesenius. Others, and much more likely, Psalteries, 1 Kings vii. 50; 2 Kings xii. 14; 2 Chron. iv. 22; Jer. lii. 18. Arab. مِزْمَار, psalterium, al. non occ.

מְזִמּוֹרוֹת, fem. pl., r. מזר, p. 173 above. Pruning instruments, Is. ii. 4; xviii. 5; Mic. iv. 3; Joel iv. 10. Aff. מְזִמּוֹרוֹתֵיכֶם.

מְזִיָּר, m.—pl. non occ., r. מזר. Synon. טוֹט, אֵל כְּבִיר, Is. xvi. 14. A little, of time, Is. x. 25; xxix. 17. — of number, Is. l. c. and xxiv. 6.

מְזוֹר, see מְזוֹר below.

מְזִרִים, m. pl. } r. מזר, or מזר. See

מְזִרוֹת, f. pl. } my notes on Job xxxvii. 9; xxxviii. 32. Names, apparently, of some northern constellation, or stars (Simonis). Opp. מְזִרִי, מְזִרִי, in the former passage. According to Gesenius, with Eichorn, dispersing northern winds. See the Lat. Vulg. and LXX. The fem. מְזִרוֹת. Gesen. makes, i. q. מְזִרוֹת, which see. It should be observed, that, in the former passage, מְזִרִים is opposed to מְזִרִי, not to מְזִרִי; which is sufficient to show that Gesenius and Eichorn's view is groundless. Nor, in the second passage, can מְזִרוֹת, in the sense of winds, be opposed to עֵשׂ, &c. Eichorn is, therefore, wrong in each case. For the first, Aquila has μαζούρ. Theod. and LXX. ἀπὸ δὲ

ἀποσπρίων. See also the Targum on each place.

מִזְרָה, m. — pl. non occ., רִזְרָה. Lit. *Disperser*; a fan, used to winnow corn, Is. xxx. 24; Jer. xv. 7, al. non occ.

מִזְרוֹחַ, m. constr. מִזְרוֹחַ, pl. non occ., רִזְח. Lit. *Place of rising*, i. e. of the sun. *The East*, opp. **מַצְבֵּב**, Is. xlv. 6, &c.; or *eastern part, quarter, &c.*, Num. xxi. 11; Deut. iv. 47; Josh. i. 15; iv. 19; xiii. 5. Opp. **מָצֵב**, Ps. cxiii. 3, &c. With **מָצֵב**, parag. *towards*, Exod. xxvii. 13; Deut. iv. 41; Josh. xii. 1, &c.: it. with pref. לְ, 2 Chron. xxxi. 14; Ellipt. Neh. xii. 37 (accus. according to Gesen.); but this is unnecessary, as מִזְרוֹחַ may be in construction with the two preceding words: rather, with the signification of them both, Gram. art. 224. 5.

מִזְרַע, m. constr. once, Is. xix. 7, r. עֵרַע.

Arab. مَزْرَعَة, *locus in quo semen jacitur. Sown, cultivated, field, or place.*

מִזְרָק, m. pl. מִזְרָקִים, constr. מִזְרָקֵי, it. f. מִזְרָקוֹת, r. זָרַק. Lit. *instrument, &c. of sprinkling. Bowl, or cup, either for sacrificial purposes, or for drinking*, Exod. xxxviii. 3; Num. iv. 14; vii. 13. 19. 25, &c.; Amos vi. 6. Aff. מִזְרָקָיו.

מֶחָה, m. once, in *בָּחַ עֲצֵמוֹתָיו וְגו'*, Job xxi. 24. With *marrow his bones, &c.* Arab. مَح, *albumen ovi.* Syr. مَحْمَل, *medulla.* Cogn. Arab. مَح, *medulla; vitellus*; r. מוּחַ. Whence, **מִמְחָה**. See in its place below. And—

מִיָּחִים, and **מִיָּחִים**, m. pl. (for מִיָּחִים), fm. פָּחַד, Gram. art. 73. *Fat ones*, Is. v. 17; Ps. lxvi. 15, al. non occ.

מָחָה, v. pret. non occ. pres. pl. יִמְחֶה, twice, Is. lv. 12; Ps. xcvi. 8, in the phr. יִמְחֶה בָּהֶן, *they strike, clap, the hands, exultingly.* Syr. مَحْمَل, *percussit.*

Pih. Infin. aff. מִמְחֶה, *Thy clapping the hands*, Ezek. xxv. 6.

It. Chald. Pah. f. מִחָה, constr. med. לְ. *Struck, smote*, Dan. ii. 34, 35.

Pah. מִמְחָה, pres. in *וְיִמְחֶה בְיָדָהּ*, *who can clap with his hand, and say, — i. e. exultingly with such question, — Dan. iv. 32 (35). Gesen. “non est qui manum Dei percussit.”*

With which he compares the Arab. ضرب. But it is far from certain that this is the true meaning of this Arabic phrase. The greater probability is, that, *striking upon his hands*, here in the Arabic, signifies agreeing, bargaining, &c., against some one. The full phrase is ضرب يده, &c. See my note on Job xvii. 3.

If so, this Arabic phraseology agrees with that in question; but not under the view taken by Gesen. The same may be said of the same phr. in the Targ., Eccl. viii. 3. The question in each case is, whether מִיָּחִים should be rendered by “*manum ejus*,” or “*manum suam*.” I hold the latter.

Ithp. יִמְחֶה, once, Ezra vi. 11. *Be, become, smitten, stricken, i. e. destroyed.* Cogn. מוּחַה.

מִחָה, part. Aph. Chald. r. חוּחַ.

מִחְבֵּא, m. once, Is. xxxii. 2, r. חבא. *Covering, concealment; hiding-place.* Aquila, κρύπτων πνεύμα. Symm. ἀποκρυφή.

מִחְבָּיִים, m. pl. (for מִחְבָּאִים, perhaps), *Hiding-places*, 1 Sam. xxiii. 23, only.

מִחְבֵּת, m. — pl. non occ., r. חבת. *A frying-pan*, Lev. ii. 5; vi. 14; vii. 9; Ezek. iv. 3; 1 Chron. xxiii. 29.

מִחְגֵּרֶת, f. once, Is. iii. 24, r. חגרת. *A girding.*

מָחָה, v. pres. יִמְחֶה. Constr. immed. it. med. מָחָה, אל, — אל, it. abs. Cogn. מָחָה. Arab.

مَحَا, *delevit. Strike, wipe, out or away, of person or thing.* Men, Gen. vi. 7; vii. 4. — name, memory, Exod. xvii. 14; Deut. ix. 14. — city, 2 Kings xxi. 13. — writing, Exod. xxxii. 32, 33. — sins, Ps. li. 3. 11; Is. xliii. 25; xlv. 22. — tears, Is. xxv. 8. — the mouth, Prov. xxx. 20. *Strike, touch to; arrive at*, Num. xxxiv. 11.

Infin. abs. מָחָה, Exod. xvii. 14. Constr. מָחָה, 2 Kings xiv. 27.

Imp. מָחָה, Ps. li. cc. Aff. מִמְחֶה, Exod. i. c.

Part. מִמְחֶה, Is. i. c.
Niph. pl. m. נִמְחָה, pres. יִמְחֶה, apoc. יָמַח. *Be, become, wiped, blotted, out*, Ezek. vi. 6; Gen. vii. 23; Deut. xxv. 6; Judg. xxi. 17; Ps. cxix. 13; Prov. vi. 33, &c.

Hiph. pres. apoc. מִמְחֶה, fem. תִּמְחֶה, i. q. Kal, Jer. xviii. 23; Neh. xiii. 14.

Infin. מחו, with ל, pref. Lit. *For wiping out, destroying*, Prov. xxxi. 3. The passage is elliptical, and may be supplied thus: *אַל תַּתֵּן לְנָשִׁים חֵקֶךָ וְדַרְבְּכָךָ (הָיִי) לְמַחֹת מַלְכֶיךָ, give not thy strength to women, so that thy ways (may be) for the wiping out, destroying, of kings*, i. e. he being a king, let him take care not to indulge in certain lusts; to which Solomon was manifestly given, and which would end in his ruin. Comp. 1 Kings xi. 1, seq.; Prov. xxii. 14; xxiii. 33. LXX. εἰς ὑστεροβουλίαν. Theod. εἰς μεταμέλειαν. See the Targum.

מְחוּנָה, fem. once, Is. xliv. 13, r. דוּגָה. *A pair of compasses*, as used by mechanics.

מְחוּז, masc. constr. r. דוּ, once, Ps. cvii. 30. Syr. ^{sc} ܡܚܘܙܐ, oppidum. Arab.

حوز, ora regionis; v. حاز, collegit; ob-

tinuit rem, &c. Cogn. حاز, congregavit.

Here, place of —, i. e. Port, haven, harbour.

מְחַוִּים, m. pl. Mahavites. Patronym. otherwise unknown, 1 Chron. xi. 46.

מְחֹל, m. constr. מחול. —

מְחֹלָת, femin. constr. plur. מחלות. — r. דוּל, sign. iii., p. 188 above. *Dance, dancing*; which is extemporaneous usually in the East; the most dignified person leading, occasionally with tabrets, &c., the rest following, and imitating the leader's steps, &c. See Harmer's Observ. lii. p. 423, vol. ii., edit. 1816; Exod. xv. 20; 1 Sam. xviii. 6; Ps. xxx. 12; cxlix. 3; cl. 4; Jer. xxxi. 4. 13; Cant. vii. 1. Occasionally in circles, as with the Eastern Derveishes, Exod. xxxii. 19. During the dance, a song was uttered by the leader, and responded to by the followers, as in Exod. xv. 20;—1 Sam. xxi. 12; xxix. 5. Aff. מחלני, Lam. v. 15.

מְחֹזָה, masc.—pl. non occ., r. חָזָה. *A vision*, Gen. xv. 1; Num. xxiv. 4. 16; Ezek. xiii. 7.

מְחֹזָה, m.—pl. non occ., r. חוזה. Place of seeing. *Window*, 1 Kings vii. 4, 5.

מְחֹי, m., r. מְחֹי, once, Ezek. xxvi. 9. Lit. *A striking*, i. e. of Balistas, battering-rams, &c.

מְחֹיָה, fem., r. חָיָה, constr. מְחֹיָה, pl. non occ. *Means of living; living* (like the Arab.

معهده) food, &c., Gen. xlv. 5; Judg. vi. 4; 2 Chron. xiv. 12; Ezra ix. 8, 9. Also, *Crude, raw* (sign. iv., p. 194 above), i. e. unsound, diseased, Lev. xiii. 10; which is proved sufficiently by the תִּי בָּשָׂר following. See LXX. ἄλλ. ὡς ὁμοίωμα σαρκὸς ζώσης, Ib. vi. 24 only.

מְחֹיר, m. pl. aff. מְחֹירִים, r. מְחֹר, cogn. מְחֹר. Syr. ܡܚܘܪܐ, mensura, estimatio.

Price, 1 Kings xxi. 2; Prov. xvii. 16; xxvii. 26. בְּמַחִיר, with a price, 2 Sam. xxiv. 24, &c. בְּלֹא מַחִיר, without price, i. e. that which cannot be said to be a price, so little is it. See under לֹא, Is. lv. 1. לֹא בְּמַחִיר, not with price, i. e. for nothing. This phr. is not strictly equivalent to the last, Is. xlv. 13. Meton. *Wages, reward*, Mic. iii. 11; Deut. xxiii. 19. Aff. מְחֹרָה, Job xxviii. 15.

מְחֹלָה, m. constr. מְחֹלָה, pl. non occ., r. חָלָה. *Sickness, disease*, Prov. xviii. 14; 2 Chron. xxi. 15. Aff. מְחֹלָה, Prov. i. c.

מְחֹלָה, f. i. q. מְחֹלָה, Exod. xv. 26; xxiii. 25, &c.

מְחֹלָה, see מחולָה.

מְחֹלָה, fem. plur. מחלות, only, Is. ii. 19, r. חָלָה, p. 200 above. Arab. حلة, foramen quodcumque. *Holes, caverns*, of the earth.

מְחֹלָיִים, m. pl. r. חָלָה, once, 2 Chron. xxiv. 25, of מחלני. Relat. n. of part., Gram. art. 175. 15, 16. *Circumstances of disease, sickness*.

מְחֹלָף, masc. plur. מחלפים, r. חָלַף, in the sense of חָלַף, p. 202 above, (f.) Syr. ܡܚܘܠܦܐ, culter, once, Ezra i. 9. *Slaughtering-knives*.

מְחֹלָפוֹת, f. pl., r. חָלַף. Syr. ܡܚܘܠܦܐ, germen, circulus; nodus laxior. Arab.

خلف, quæ rapit crines post se mulier; crinibus nudata ad occiput. *Locks*, of hair, Judg. xvi. 13. 19, only.

מְחֹלָצוֹת, f. pl., r. חָלַץ, p. 203 above.

Lit. *Things put off*. Comp. Arab. خلع, whence خلعه, pretiosa vestis: dress of honour. *Rich dress, mantle*, Is. iii. 22; Zech. iii. 4. See Schroed. de Vest. Mulier. c. xiv.

מַחְלָתָא, fem. pl. מַחְלָתָא, r. חַלָּה, *Apportionment, distribution*; meton. *Order, course*, so distributed; of land, Josh. xi. 23; xii. 7; xviii. 10: pec. of the priests' service, 1 Chron. xxvii. 1, seq.; xxvi. 12. 19; xxviii. 21; 2 Chron. viii. 14; xxxi. 15; Neh. xi. 36; Ezek. xlvi. 29, &c. Aff. מַחְלָתָא, 1 Chron. xxvii. 2: pl. מַחְלָתָא, מַחְלָתָא. LXX. διαίρεσις, διαμερισμός, διάταξις; ἐφημερία, κληρος.

מַחְלָהָא, f. Aff. מַחְלָתָא, *Their distribution, order*, Ezra vi. 18, only.

מַחְלָת, *In some titles of the Psalms only, liii., lxxxviii. "*Cithara*." *Lute*, or lyre, according to Gesenius. But no dependence can be placed on this.

מַחְלָתָי, masc. Patronym. of מַחְלָהָא, 2 Sam. xxi. 8. Person of Abel Meholah. *Meholathite*.

מַחְמָתָא, f. pl. once, Ps. lv. 22, r. חֲמָה, read מַחְמָתָא, the (-) under מ, being, no doubt, a mere error of the copyists. See חֲמָתָא, p. 205 above. Lit. *Than Butters*; which, as generally liquid from heat in the East, may be often rendered *Oil*; *oils*. So the ghee of the Hindoostanians. מַחְמָתָא, in the following parallel, is sufficient to show that מַחְמָתָא is the true reading. So Symm. *λείότερα βουτύρου*.

מַחְמָדָא, m. constr. מַחְמָדָא, pl. מַחְמָדָא, r. חֲמָד. Lit. *Desirable*, person or thing; often with עַיִן:—of the eye, "lust of the eye," 1 John ii. 16; 1 Kings xx. 6; Ezek. xxiv. 16. 21. 25; Hos. ix. 6. Pl., Lam. ii. 4. מַחְמָדָא, — of their womb, children, Hos. ix. 16. Pl. excell., Cant. v. 16, i. e. *very desirable*. Comp. Joel iv. 5; 2 Chron. xxxvi. 19. Aff. מַחְמָדָא, Is. lxiv. 10; מַחְמָדָא.

מַחְמָדָא, id. Aff. מַחְמָדָא, Lam. i. 7; מַחְמָדָא, Ib. vr. 11. Kethiv, al. non occ.

מַחְמָלָא, m. r. חֲמָל, p. 206 above; once, Ezek. xxiv. 21, in the phr. מַחְמָלָא גַּבְשָׁנִים, with מַחְמָדָא, in the paral. Arab. *مَحْمَلٌ*, *quo quis sustinetur et fretus est. The support, confidence, of your soul.* LXX. ὑπὲρ ὧν φείδονται αἱ ψυχαὶ ὑμῶν. Or, *the pity of —*, i. e. thing tenderly regarded. *Desire*. Gesen.

מַחְמָתָא, f. pl. non occ. See r. חֲמָתָא, p. 208 above.

מַחֵן, Infin. Peh. Chald. r. חָנָן.

מַחְנֵהָא, m. constr. מַחְנֵהָא; dual, מַחְנֵהָא, pl. מַחְנֵהָא, f. מַחְנֵהָא, r. חָנָה. *A camp*, generally, (a) of soldiers, Josh. vi. 11; 1 Sam. xiv. 15. Meton. (b) *An army*, Exod. xiv. 24; Judg. iv. 16. (c) *Large body of people*, Gen. l. 9. — of the Israelites in the Desert, Exod. xvi. 13; Num. iv. 5. 15; v. 2; x. 34; xi. 1. 9. 30, 31. — in the Temple, 2 Chron. xxxi. 2, &c. (d) — flocks, Gen. xxxiii. 8. (e) — of locusts, Joel ii. 11. — of angels, termed, מַחְנֵהָא אֱלֹהִים, Gen. xxxii. 2, 3. Comp. Job xxxviii. 7, from the circumstance of their (angels) being engaged in the service of God as leader and king. See my note on the latter place. And, dual, Cant. vii. 1, מַחְנֵהָא, *two camps*, i. e. companies of dancers. (מַחְנֵהָא, lit. *as the dance of two camps*.) Then follows, מַחְנֵהָא סַעְמָא, *how beautiful are thy footsteps*, &c. See under מַחֵן above. See LXX. here. Ἄλλ. διερχομένην ὡς χορὸν τῶν παρεμβολῶν. Reference is, perhaps, made here to Gen. xxxii. 2, 3, cited above. If so, a beautiful comment is supplied to that place. Such, too, was apparently the πλήθος στρατιᾶς οὐρανίου of Luke ii. 13.

מַחְנֵהָא, masc. r. חָנָן, once, Job vii. 15. *Strangling, suffocation*. See my note on the place. Aquila, ἀγχόνην.

מַחְסָהָא, and **מַחְסָהָא**, constr. מַחְסָהָא, pl. non occ., r. חָסָה. Lit. *Place of trust, confidence*. Meton. *Refuge*, Job xxiv. 8; Ps. xlvi. 2; civ. 19; Is. iv. 6; xxv. 4. Applied to God (as *مَيْمَنَةُ مَانُوسَ*, &c. are to great men in the East), Ps. xlvi. 2, above, &c.; lxii. 8; lxxi. 7, &c. Metaph. Is. xxviii. 17, מַחְסָהָא כֶּבֶד, *refuge of lies*, Ib. vr. 15. Aff. מַחְסָהָא. It. מַחְסָהָא, for מַחְסָהָא, Gram. art. 73.

מַחְסוּם, m. once, Ps. xxxix. 2, r. חָסָם. *Bridle, curb*. Symm. φίμω. LXX. φυλακήν.

מַחְסוּרָא, m. pl. aff. once, מַחְסוּרָא, Prov. xxiv. 34, r. חָסָר. *Want, lack, need*, Judg. xviii. 10; xix. 19; Ps. xxxiv. 10; Prov. xxi. 17, מַחְסוּרָא, *man of —*, i. e. poor man. Ib. xxviii. 27, מַחְסוּרָא עַיִן, *all thy need (rests) on me*, i. e. becoming my guest, I shall provide as the laws of hospitality require, Judg. xix. 20. Aff. it. מַחְסוּרָא.

מַחְצָא, m. r. once, Is. xxx. 26, פַּחַד מַחְצָא, *Contusion, bruise, of his stroke*. Arab.

מַחֲסָ, *concussit terram pede*: cogn.

מַחֲסָ, *contudit, concussit, conquassavit.*

מַחֲצָ, v. pres. מַחֲצֵ. See מַחֲצָ above. Constr. immed. it. abs. it. med. מַּ, in, into; מַּ, upon. *Dash* violently, the foot into blood, Ps. lxxviii. 24. — arrows at one, Num. xxiv. 8. — *the head, &c.* to pieces, Judg. v. 26; Ps. xviii. 39; lxxviii. 22; cx. 5, 6; Deut. xxxii. 39; Num. xxiv. 17; Hab. iii. 13; Job v. 18; xxvi. 12. See my note.

Imp. מַחֲצָ, Deut. xxxiii. 11.

מַחֲצָב, m. r. מַחֲצָב. *Cutting*, in the plur. מַחֲצָבִים, stones of —, i. e. *hewn stones*, 2 Kings xii. 13; xxii. 6; 2 Chron. xxxiv. 11, al. non occ.

מַחֲצָה, f. constr. מַחֲצָה, r. מַחֲצָה, p. 217 above. *Portion, apportionment; half*, Num. xxxi. 36, 43, only. LXX. ἡμίσευμα.

מַחֲצִית, f. id., Exod. xxx. 13; xxxviii. 26; 1 Kings xvi. 9; Neh. viii. 3; 1 Chron. vi. 55, &c. Aff. מַחֲצִיתוֹ, מַחֲצִיקָה, מַחֲצִיקִים, מַחֲצִיקִים. LXX. ἡμίσευμα, ἡμισυ.

מַחֲצִירִים, and מַחֲצִירִים. See r. מַחֲצִירִים, p. 218 above.

מַחֲקָ, v. pret. f. מַחֲקָה, once, Judg. v. 26. Sam. p. מַחֲקָה, *delevit, perdidit.* Arab.

מַחֲקָ, id. *Destroyed.* LXX. διήλωσε. Theod. ἀπέτεμεν. Symm. διήλασε.

מַחֲקָרִי, m. pl. constr. מַחֲקָרִי, once, Ps. xc. 4. r. מַחֲקָרִי. Comp. מַחֲקָרִים, Job xxxviii. 16. Lit. places of search, or research. *Depths*: opp. מַחֲקָרִים, following. Aquila, ἐξίχλιασμοὶ γῆς. Symm. κατώτατα γῆς.

מַחֲקָרִי, m. } plur. non occ. constr. fem.
מַחֲקָרִי, f. }

מַחֲרָ, Arab. مَحْر, *lata per mare fuit* navis; viii. *autrorsum excepit naso suo* ventum. The primitive notion seems to consist in *proceeding forwards*; which, applied to time, may designate the (a) *Morrow*, or day following some other day previously expressed or implied. Syr. مَحْر, id., 1 Sam. xx. 5; Is. xxii. 13. יום מַחֲרָ, Is. lvi. 12; Prov. xxvii. 1. לַמַּחֲרָ, *to, for, on*, Num. xi. 18; Exod. viii. 6, 19, &c. מַחֲרָ, בְּיַמֵּי מַחֲרָ, 1 Kings xix. 2. Comp. Josh. xi. 6; 1 Sam.

ix. 16. בְּיַמֵּי מַחֲרָ הַשְּׁלִישִׁית, *as (at) this time to-morrow, or third day*, i. e. or the day after to-morrow. Gesen. More literally, *as (at) this time to-morrow third day*, i. e. the third day hence, beginning with the present, 1 Sam. xx. 12. LXX. ὡς ἂν ὁ καιρὸς, τρισσῶς. More generally, (b) *Hereafter, henceforward*, Gen. xxx. 33; Exod. xiii. 14; Deut. vi. 20; Josh. iv. 6. 21: so Matt. vi. 34, εἰς τὴν αὔριον. John i. 29. 35, τῆ ἐπαύριον. מַחֲרָ, Esth. ix. 13. Comp. v. 12. מַחֲרָ, Judg. xx. 28, &c.; Nold., p. 500. Fem., Num. xi. 32; Jonah iv. 7; Nold., ib. With other partic. מַחֲרָה, Gen. xix. 34; Exod. ix. 6. מַחֲרָה, Lev. xxiii. 16. מַחֲרָה הַיּוֹם, 1 Chron. xxix. 21, &c. מַחֲרָה הַקֶּסֶף, Num. xxxiii. 3. Comp. 1 Sam. xx. 27. Aff. מַחֲרָה, 1 Sam. xxx. 17; but with מַחֲרָ, as in מַחֲרָ. Gesen.

מַחֲרָאוֹת, fem. pl., r. מַחֲרָ, once, 1 Kings x. 27. Kethiv, i. q. Keri, מוֹפְאוֹת, which see above.

מַחֲרָשָׁה, and מַחֲרָשָׁת, f. pl. מַחֲרָשׁוֹת, r. מַחֲרָשָׁה, p. 226 above. Arab. مَحْرَاث, *aratrum*. Lit. *Cutter*. Aff. 1 Sam. xiii. 20, מַחֲרָשָׁה, and מַחֲרָשָׁה. Auth. Vers. “*his share, and his coulter.*” So Gesen. LXX. δρέπανον and θεριστήριον. Tromm. Sym. τὴν ὕννω (al. ὕνω), καὶ τὴν δίκελλαν. Aquila, for the first, τριόδοντα. Theod. βούκετρον. As מַחֲרָ, occurring here, signifies a part of the plough, it is not very probable that these our words have anything to do with that instrument. The Greek Translators are probably the most correct. Pl., Ib. vr. 21, al. non occ.

מַחֲשָׁה, m. once, Gen. xxx. 37, r. מַחֲשָׁה. Lit. *Laying bare*, i. e. by peeling.

מַחֲשָׁבָה, fem. plur. מַחֲשָׁבוֹת. —

מַחֲשָׁבָה, fem. it. constr. מַחֲשָׁבוֹת. — r. מַחֲשָׁבָה. (a) *Thought, design, project*, in either a good or bad sense, as the context may require, Gen. vi. 5; 2 Sam. xiv. 14; Job v. 12; Prov. xii. 5; xv. 22; xix. 21; Esth. viii. 3, 5; ix. 25; Ezek. xxxviii. 10. (b) *Work of art, ingenuity*, Exod. xxxi. 4; xxxv. 33, 35. Aff. מַחֲשָׁבוֹת, pl. מַחֲשָׁבוֹת, &c.

מַחֲשָׁדָה, m. pl. מַחֲשָׁדִים, constr. מַחֲשָׁדִים, r. מַחֲשָׁדָה. *Darkness*, Is. xxix. 15; xlii. 16. Metaph. *Adversity*, Ps. lxxviii. 19. Pl., lxxxviii. 7; cxliii. 3; Lam. iii. 6. Constr. Ps. lxxiv. 20, — of the earth, i. e. places of ignorance.

מִחְתָּה, fem. pl. מִחְתָּוֹת, r. חָתָה. Æth. **ἄθω**: (ἄθω), *succensus, accensus fuit.* (a) *A shovel, or pan, for removing coals of fire,* Exod. xxvii. 3; xxxviii. 3. (b) *A censer,* Lev. x. 1; Num. xvi. 6. 17, 18; xvii. 11, &c. (c) *Dishes or pans, for receiving the snuffs of the lamps,* Exod. xxv. 38; xxxvii. 23; 2 Kings xxv. 15, &c. Aff. מִחְתָּוֹת, pl. מִחְתָּוֵי, &c.

מִחְתָּה, f. constr. מִחְתָּת, r. חָתָה. Lit. (a) *breaking. A stroke, injury, ruin,* Prov. x. 14. 29; xiii. 3; xviii. 7; Jer. xvii. 17; Ps. lxxxix. 41. Meton. (b) *Fear, terror,* Prov. x. 15; xxi. 15; Is. liv. 14, &c.

מִחְתָּרָה, f.—pl. non occ., r. חָתָר. Lit. *Digging through, or into, walls, &c.* See my note on Job xxiv. 16. Exod. xxii. 1; Jer. ii. 34, only.

מִחְתָּה, see מִחְתָּה.

מִחְתָּה, and **מִחְתָּה**, pres. יִמְשֵׁא, constr. abs. it. med. יָא, יַע, לָ, עַר. Syr. **ܡܚܬܐ**, *advenit.* Arab. **مَضَى**, *præterit.* Cogn. Heb. מִצָּא. *Come on, to, arrive at, any person, or place,* Dan. iv. 8. 17. 19. 21. 25; vi. 25; vii. 13: of time, Ib. vr. 22.

מִמְחָטָה, masc. once, Is. xiv. 23. See מִמְחָטָה, p. 234 above, and LXX.

מִמְחָטָה, masc., r. חָטָה, once, Is. xiv. 21. *Slaughterer.*

מִחְתָּה, m. (once, f. Mic. vi. 9; Gesen.: not so necessarily, חָתָה following, may intimate thing.) Constr. מִחְתָּה, pl. f. מִחְתָּוֹת, it. m. aff. מִחְתָּוֵי. (a) *Branch, of a tree,* Ezek. xix. 11, seq. Thence, meton., (b) *A staff,* Exod. iv. 2. 4. 17; Num. xx. 9. Whence, metaph., מִחְתָּה לְיָדָה, *staff, i. e. support, of bread,* Lev. xxvi. 26; Ps. cv. 16; Ezek. iv. 16, &c. (c) *Staff, stick, or rod, of chastisement,* Is. ix. 3. מִחְתָּה שֶׁכְּמוֹ, *rod of his shoulder, i. e. applied to it,* Is. ix. 3; Ib. x. 5. 24; Nah. i. 13; Ezek. vii. 10. מִחְתָּה — *of the wicked,* Is. xiv. 5, &c. Hence, (d) meton., as the symbol of asserting rights, *A sceptre, or mace,* Ps. cx. 2, מִחְתָּה עֲזָרָה, *sceptre of thy power, i. e. vindicating it, see seq.,* Ezek. xix. 12. 14, i. q. שֶׁבֶט מִשָּׁל, where the primary notion is mixed up with this. Also, *a spear; but a sceptre, or mace, will suit the places, viz.,* Hab. iii. 9. 14; 1 Sam. xiv. 27. Hence, also, (e)

from the sceptre borne by its chief, *A tribe, pec. as descended from the patriarchs of Israel,* Num. i. 4. 16; xvii. 17. 21; xxxi. 4, 5; xxxiv. 18; xxxvi. 7, &c. Phr. רִאשֵׁי הַמִּשְׁטָח, *heads of —,* 1 Kings viii. 1, i. q. נְשִׂיאֵי הַמִּשְׁטָח, Num. vii. 2, &c. Aff. מִחְתָּה, masc. Hab. l. c.

מִחְתָּה, r. נָטָה, adv. opp. טָפָה, *Downwards,* Deut. xxviii. 43; Prov. xv. 24. מִחְתָּה לְמַעַל, for מִלְמַתָּה, opp. טָפָה, לְמַעַל, *preceding, to be read thus, מִלְמַתָּה שָׂאֵל, from (inclining) downwards (to the) grave.* See LXX. With לָ, Deut. xxviii. 13; Ezek. i. 27; 1 Chron. xxvii. 23; Jer. xxxi. 37; Eccl. iii. 21; opp. טָפָה, לְמַעַל, 2 Kings xix. 30. Phr. לְמַחְתָּה מִיְצֻנְיָהּ, *downwards from our sin, i. e. in a lower degree than it deserved,* Ezra ix. 13. With לָ, and מִן, מִלְמַתָּה, opp. טָפָה, לְמַעַל, *Lit. from downwards, i. e. from below,* Exod. xxvi. 24; xxvii. 5; xxviii. 27, &c.

מִחְתָּה, fem. constr. מִחְתָּה, pl. מִחְתָּוֹת, r. נָטָה. *A couch, bed, to recline or sleep on,* Gen. xlvii. 31; xlvi. 2; xlix. 33; Exod. vii. 28; Amos iii. 12; vi. 4. — on which they recline at table, Esth. i. 6; Ezek. xxiii. 41: Cant. iii. 7, “*sella gestatoria.*” Gesen. For which there appears to be no good reason. LXX. κλίση. Used as a *bier for the dead,* 2 Sam. iii. 31. Aff. מִחְתָּה, &c.

מִחְתָּה, masc. pl. מִחְתָּוֹת, r. נָטָה, twice, Is. viii. 8; Ezek. ix. 9. *Extending, extension, on, over, throughout.*

מִחְתָּה, for מִחְתָּה, part. Hithp. r. מִחְתָּה.

מִחְתָּה, m. r. חָתָה, once, Exod. xxxv. 25. Lit. spinning. *Thing spun, yarn.* LXX. *νενησμένα.*

מִחְתָּה, m. r. מִשָּׁל. Arab. **مِطْل**, *ferrum cudit et extendit.* *A bar of iron.* Once, Job xl. 18. See my note.

מִחְתָּה, m. pl. מִחְתָּוֹת, constr. מִחְתָּוֵי, r. חָתָה. Thing, or place, securely hidden. *Treasure,* Gen. xliii. 23; Jer. xli. 8; Is. xlv. 3; Prov. ii. 4; Job iii. 21.

מִחְתָּה, masc. plur. constr. מִחְתָּוֵי, r. נָטָה. *Planting.* Meton. *Plant,* Ezek. xvii. 7; xxxi. 4; xxxiv. 29; Is. lx. 21; lxi. 3; Mic. i. 6. Aff. מִחְתָּה, מִחְתָּה.

מִחְתָּה, masc. pl. } r. טָעַם. Arab. **مِطْعَمَات**, fem. pl. } ⁵ ^c **مِطْعَمَاتٌ**, *cupediae. Savoury, dainty, meats,*

Gen. xxvii. 4. 7. 9, seq.; Prov. xxiii. 3. 6. Aff. מִטְּחָיו, al. non occ. Aquila, Symm. ἐδέσματα.

מִטְּפָחַת, f. pl. מִטְּפָחוֹת, r. טָפַח. Large upper garment; mantle, Ruth iii. 15; Is. iii. 22. See Schræd. de Vestitu Mulierum, c. xvi.

מִטְּרָה, masc.—plur. fem. מִטְּרוֹת. Arab.

مَطَرٌ, pluvia. Syr. ܡܢܘܪܐ, id. Rain, Exod. ix. 33; Deut. xi. 17; Is. xxx. 23; Job xxxvii. 6. Phr. מִטְּרַת הַשָּׁמַיִם, — of heaven, Deut. xi. 11. מִטְּרַת הָאָרֶץ, — of the shower, Zech. x. 1. אֶרְצְךָ, — of thy land, Deut. xxviii. 24. זֶרְעֶךָ, — of thy seed, Is. xxx. 23. Hence the verb—

Hiph. הִמְטִיר, pres. apoc. יִמְטֵר; הִמְטִירָה. Constr. immed. it. med. יָרַד, יָרַד. Rain; cause, give, rain, of showers, hail, lightning, fire and brimstone, manna, bread, Gen. ii. 5; Exod. ix. 18. 23;—Ps. xi. 6; Gen. xix. 24; Ezek. xxxviii. 22;—Exod. xvi. 4; Ps. lxxviii. 24; Job xx. 23.

Infim. הִמְטִירָה, Job xxxviii. 26; Is. v. 6.

Part. מִמְטִיר, Gen. vii. 4, &c.

Niph. pres. f. הִמְטִירָה, Be, become, rained on, Amos iv. 7, only.

מִטְּרָה, f.—pl. non occ. r. נִטַּר. Arab.

نَظَرَ, eustodem egit. Cogn. نَظَرَ, vidit. (a) Custody; or prison, Neh. iii. 25; xii. 39; Jer. xxxii. 2. 8; xxxiii. 1. (b) Mark, object, butt, 1 Sam. xx. 20; Job xvi. 12; Lam. iii. 12: in the Chaldaic form, מִטְּרָא.

מי, see מים below.

מי, c. Interrogative pron. Who? what? sing. or pl. Æth. מִי: Syr. ܡܝܐ. Arab.

مَا, What? מי האיש הזה, Who is this man? Gen. xxiv. 65. מי אתה, Who art thou? Ruth iii. 9. Comp. Esth. vi. 4; Judg. i. 1, &c. Sometimes after the thing or person inquired about; as, בְּרַחֲמֶיךָ, Daughter of whom? Gen. xxiv. 23. 47. שֹׁר־מי, Ox of whom? מי חֲמוֹרִי, Whose ass? 1 Sam. xii. 3. דְּבַר־מי, Whose word? Jer. xlv. 28. Used also, as in other languages, to imply a strong negation, paucity, difficulty, or the like, as the term affected by it may require: as, שָׂכַרְךָ, Who placed, appointed, thee? Exod. ii. 14. מי חָשַׁב, Who has counted the dust? Num. xxiii. 10. מי יאמר, Who shall say? Prov. xx. 9. Implying that no one has done, or

can do so. So τίς, Matt. vi. 27; Rom. viii. 34. In like manner with nouns, מי אלה, What God? Deut. iii. 24. מי ארון, What Lord, or who is Lord? Ps. xii. 5. מי יהוה, What Jehovah? or, who, what, is Jehovah? Exod. v. 2. Comp. Judg. ix. 28. 38. מי אני, What am I? Exod. iii. 11. מי עמי, — my people? 1 Chron. xxix. 14. Comp. 1 Sam. ii. 25; Is. li. 19; liii. 1; Prov. xxxi. 10, &c.; Nold., p. 501.

Hence the phrr. מי יודע, Who knows? i. e. no one can say whether —, 2 Sam. xii. 22. יהיני, he may be gracious to me: Joel ii. 14. יהיב, he may turn. Comp. Esth. iv. 14; Jonah iii. 9; Eccl. ii. 19; Ps. xc. 11, &c.—מי יתן, Who can, shall, give, grant, that such or such a thing may be? Nearly equivalent to, would it were! Exod. xvi. 3; Num. xi. 29; Deut. v. 26; Cant. viii. 1, &c.; Nold., p. 904. Not unlike this are the following usages: מי פשע יעקב, Whose? or what! is the sin of Jacob? מי במוֹת יהודה, Whose? What! are the high places of Judah? Mic. i. 5. מי שִׁמְךָ, Whose is thy name? i. e. to what personage belongs thy name? A delicate mode of asking, who art thou? Judg. xiii. 17. So also, Amos vii. 2. 5. מי יקום יעקב, Who? What! shall, or can, Jacob arise? Is. li. 19. מי יאמר, Who? shall, or can, I pity thee? Gesenius thus, מי יאמר, Who am I, that I should pity thee? But this implies weakness, inability, in the person speaking; which cannot be predicated of the speaker here. It is, therefore, erroneous. These usages are in some degree analogous to that of the Arab. مَا, of admiration, How! What! or to the Latin Quid! So Gen. xxxiii. 8. מי לך גור, What! Whose? Is thine, &c.?

Used also without an Interrogation, Lat. qui, מי שם, who put, Gen. xliii. 22. מי הלך, who is gone, 1 Sam. xiv. 17. Comp. 1 Kings i. 20; Ps. xxxix. 7, &c. Repeated, like the Lat. quisquis, Exod. x. 8. מי נמי, whoever. Lit. who and who. So unrepeated, מי בעל שאלות, whoever has questions, &c. Lit. who is master of words, pleadings, Exod. xxiv. 14. Comp. Eccl. v. 9; Judg. vii. 3; Is. liv. 15, &c.; Nold., p. 501.

Compounded with other particles: לְמי, To whom, whose? Gen. xxxii. 18. For whom? Exod. xxxii. 24. אֶרְחִי, As to whom? 1 Sam. xii. 3. מִמי, Ezek. xxxii. 19. בְּמי, 1 Kings xx. 14. עַל־מי, see Nold. in its place. So, מי וזה, מי וזה, מי ואשר, מי ואי,

מי הוא, מי גם, אשר מי, אחר מי, ארמי, &c., Ib. p. 502, &c.

With לא.—As an interrogation may strongly negative, &c., so with מי לא will strongly affirm. Jer. x. 7, מי לא יראך, Who shall not fear thee? Job xii. 9, מי לא ידע, Who has not known? that is, all shall, &c. Comp. Amos iii. 8; Nah. iii. 19; Job xxv. 3.

מִיָּנִים, m. pl. once, Jer. v. 8. Keri; Kethiv, מִיָּנִים, r. וְיָן, according to some. See וְיָנָה, p. 168 above. Part. Hoph. Fed.—Others, r. יָן. Arab. وَزَنَ, ponderavit. Heavy, as stallions well formed. So Schult. Others, cogn. Syr. اَرَمَ, armavit. Arab. زَانَ, composit. Appointed, accoutered, as for war. LXX. ἵπποι θηλυμανεῖς.

מִיָּטֵב, m.—pl. non occ., r. יָטֵב. Good, choice; best, place or part: in the phrr. Exod. xxii. 4, מִיָּטֵב עֲרֻדוֹ וּמִיָּטֵב כְּרֵמוֹ, best of his field, and best of his vineyard. 1 Sam. xv. 19, מִיָּטֵב הַצֹּאֵן וְהַגֶּזֶר, best of the flock and of the oxen. מִיָּטֵב הָאָרֶץ, best of the land, Gen. xlvii. 6. 11.

מִיָּקָל, masc. once, 2 Sam. xvii. 20, in הפִּים. Usually, brook of water. Gesen. "parvus rivus aquæ;" from the Arab.

מִיָּקָל, parum aquæ continuit (puteus). But, both seem incongruous; for, if מִיָּקָל contains the notion of water at all, to add הפִּים, must have been superfluous; as much so as in brook of waters with us. The Arabic term, however, seems to apply to a well only. How then it can apply to a brook, does not seem very obvious. In the Arabic we have,

מִיָּקָל, lassus fuit; וְכָל, segnitias et tarditas equi. And, supposing a noun of place thence formed, as מִיָּקָל, or מִיָּקָל, from the cogn. יָקָל, we shall have our term מִיָּקָל, place of inactivity, or stagnation: and, with הפִּים following, stagnant place, pit, or lake, of waters. Which might have been some lake or morass in the Desert, between Jerusalem and the Jordan. Some have proposed to read מִיָּקָל here, r. יָבַל, i. e. stream. So Capellus. Buxtorf's answer is, "No such word is to be found: but, that מִיָּקָל may be derived from יָבַל, signifying, vehementia aquæ, for river, or the Jordan. The Jews,

in the days of Jerome, certainly understood the Jordan." See his Questions on the place.

מִיָּנִים, masc. pl. constr. מִיָּנִים, Æth.

טוּטוּ : liquescere. Arab. مَطَا, multa aqua imbuit. Cogn. مَاءٌ, aqua scatuit puteus. Æth. مَاءٌ : Arab. مَاءٌ.

Syr. مَاءٌ, aqua. Water, generally, Gen. viii. 9; xviii. 4; Exod. xv. 19; Num. v. 18; —Exod. vii. 19; viii. 2, &c. With attributives, in the pl. מִיָּם הַיָּם, living, i. e. fresh, springing, waters, Gen. xxvi. 19; Lev. xiv. 5, &c. קִדְשִׁים —, holy, Num. v. 17. רַבִּים —, many, Ps. xviii. 17. With pl. verbs, Gen. vii. 19; viii. 5; 2 Kings ii. 19; Ezek. xlvi. 1; formally, Gram. art. 215. 5. With sing. verbs, Gen. ix. 15; Num. xx. 2; xxiv. 7, &c.: logically, Gram. ib. With the name of a town, &c., denoting a river, lake, &c., in its neighbourhood: as, מִיָּמֵי קִישׁוֹן, of the torrent Kishon, Jud. v. 19. מִיָּמֵי מִקְרָה, Jer. xlvi. 34. So מִיָּמֵי מִקְרָה —, מִיָּמֵי מִקְרָה —, Num. xx. 13; Josh. xv. 7. 9. Of certain springs, מִיָּי רִדְדוֹ, Josh. xvi. 1. מִיָּי רִמּוֹן, Is. xv. 9. Of a river, מִיָּי מִצְרַיִם, lakes of Egypt, Exod. vii. 19; viii. 2. מִיָּי מִצְרַיִם, waters of Israel, 2 Kings v. 12. Comp. 2 Chron. xxxii. 3; Job xxiv. 19. מִיָּי נֹחַ —, of Noah, i. q. מִיָּי רֶשֶׁת —: of the deluge, Is. liv. 9. מִיָּי רֶשֶׁת —, of the poppy, opium. Gesen. מִיָּי רֶשֶׁת —, of both feet, urine; Keri, Is. xxxvi. 12. מִיָּי רֶשֶׁת —, of extremities, Ezek. xlvi. 3. מִיָּי רֶשֶׁת —, of—up to—both loins, Ib. vr. 4. Seed, Is. xlvi. 1. Comp. Num. xxiv. 7; Ps. lxxviii. 27. So Arab. مَاءٌ, — of great bitterness, bringing the curse, Num. v. 18. מִיָּי רֶשֶׁת —, of expiation, Ib. viii. 7. מִיָּי מִלֵּא —, of, id., Ib. xix. 13. מִיָּי מִלֵּא —, of filling, fulness, Ps. lxxiii. 10, &c.

Metaph. implying Abundance, Ps. lxxix. 3; lxxxviii. 18; Is. xi. 9; Hab. ii. 14; also, great perils, Ps. xviii. 17; xxxii. 6; lxix. 2, 3; Job xxvii. 20: weakness, Josh. vii. 5: incontinence, Gen. xlix. 4.

Aff. מִיָּי מִיָּי, 1 Sam. xxv. 11: Lam. v. 4: מִיָּי מִיָּי, Exod. xxiii. 25: מִיָּי מִיָּי, Num. xx. 8, &c.

מִיָּי, masc. pl. constr. מִיָּי. Syr. مَاءٌ, stirps, familia. Kind, species. Always with לְ prefixed, and pron. aff., as, לְמִיָּי,

לְמִינֵיהֶם, according to his, or its, hers, their, species or kind, Gen. i. 11, 12. 21. 24, 25; Lev. xi. 15, 16, &c.

מִינְקָת, f. r. נָקָה. A nurse, Gen. xxxv. 8, &c. Part. Hiph., p. 261 above.

מִיֶּסֶד, Kethiv, for מִיֶּסֶד, 2 Kings xvi. 18. r. סָכַךְ.

מִיץ, masc. — plur. non occ. Arab.

مَوْص, r. مَاص, confreuit manu. Syr. ضَمِي, emunxit. Pressing, squeezing, Prov.

xxx. 33. מִיץ הָלֵב, squeezing, pressing, of milk, i. e. churning; which is done by putting the milk or cream into a skin prepared for the purpose; and then squeezing and agitating the skin repeatedly with the hand. Harmer's Observ. vol. i., p. 500, Edit. 1816. This gives point to the rest of the context.

מִישֹׁר, מִישֹׁר, masc. — pl. non occ. r. יָשִׁיר. Lit. straight, even, place. (a) A plain, generally, Is. xl. 4; xlii. 16. Pec. that situate in the tribe of Reuben. With def. art. הַ, Deut. iii. 10; iv. 43; Josh. xiii. 9. 16, 17, &c. Metaph. (b) Truth, righteousness, Ps. xxvii. 11; xlv. 7; cxliiii. 10; Is. xi. 4. (c) Adv. Truly, righteously, Ps. lxxvii. 5.

מִישָׁרִים, מִישָׁרִים, m. pl., r. יָשִׁיר. Lit. (a) True, direct, persons, Cant. i. 4. Pl. excell., very true, &c. Hence, as an abstract, (b) Very truth, righteousness, Ps. xvii. 2; xcix. 4; Prov. viii. 6; xxxiii. 16; Is. xxvi. 7. With נָדָק וְיִשְׁפֹּשֵׁשׁ, Prov. i. 3. (c) Adv. Truly, righteously, Ps. lviii. 2; lxxv. 3. It. with פָּ, pref. Ps. ix. 9; xcvi. 10; xcvi. 9; Prov. xxii. 31. It. with לָ, Cant. vii. 10. Phr. לְעִשׂוֹת מִישָׁרִים, to make straight, direct, things; or, Vulg. Eng. make things straight, restore order, peace, Dan. xi. 6. Comp. vr. 17, and Mal. ii. 6, with cogn. מִישֹׁר.

מִיתָר, masc. pl. aff. מִיתָרִים, מִיתָרִים, &c. r. יָתָר, p. 280 above. Arab. وَتَرٌ, nervus, chorda, arcus, &c. (a) Bow-strings, Ps. xxi. 13. (b) Cords, ropes, of a tent, &c., Exod. xxxix. 40; Num. iii. 37; iv. 32; Is. liv. 2; Jer. x. 20, &c.

מִכָּאֹב, and מִכָּאֵב, masc. pl. מִכָּאֵבִים, מִכָּאֵבִים, it. f. מִכָּאֵבוֹ, once, Is. liii. 3. See r. פָּאָב, p. 284 above. (a) Pain, Ps. lxxix. 27; Job xxxiii. 19; Is. liii. 4; Jer. xlv. 3; 2 Chron. vi. 29, Meton. (b) Cause, source,

of pain, as a wound, &c., Jer. xxx. 15; Lam. i. 18; Ps. xxxviii. 18. Metaph. (c) Grief, sorrow, Exod. iii. 7; Lam. i. 12. Aff. מִכָּאֵבוֹ, מִכָּאֵבִי, מִכָּאֵבֶיךָ, &c.; pl. מִכָּאֵבֵינוּ, &c.

מִכָּבִּיר, m. once, Job xxxvi. 31, r. קָבַר. Abundance.

מִכָּבֵּר, masc. constr. מִכָּבֵּר. See קָבַר, a sieve, p. 286 above. Thing or place—of a sieve, or sifting. Brazen net work for the altar, Exod. xxvii. 4; xxxv. 16; xxxviii. 4. 30; xxxix. 39, &c.

מִכָּבֵּר, masc. once, 2 Kings viii. 15. Carpet, or other coarse cloth. We find a similar thing recorded in the Persian history, entitled, خلاصة الاخبار, Kholasat El Akhbar. (In my copy, p. 162, verso). The words are these, آنکاه مالک فرمان

داد که مغرشي بر دهان عبد الله نهادند تا نفسش منقطع گشت. The Malik ordered that they should place a carpet on Abdallah's mouth, so that his life was cut off.

מִכָּדָה, f. constr. מִכָּדָה, pl. מִכָּדָה, it. m. pl. פִּיִּים, 2 Kings viii. 29; ix. 15: r. נָגַה. (a) A stroke or blow, Deut. xxv. 3; 2 Chron. ii. 9. הַפִּיִּים מִכָּדָה, lit. wheat of beatings out: but comp. 1 Kings v. 25. (b) Meton. Wound, 1 Kings xxii. 35; Is. i. 6. (c) Slaughter in war, Josh. x. 10. 20; Judg. xi. 33; xv. 8. (d) Calamity from God, Num. xi. 33; Lev. xxvi. 21; Deut. xxviii. 59. 61; xxix. 21; —1 Sam. vi. 19. Aff. מִכָּדָה, מִכָּדָה, &c.; pl. מִכָּדָה, מִכָּדָה, &c.

מִכָּדָה, fem. constr. מִכָּדָה, pl. non occ. r. כָּדָה. Lit. place of burning. Inflamed part, Lev. xiii. 24, 25. 28. Phr. מִכָּדָה אֵשׁ, burning (as) of fire, i. c. al. non occ.

מִכּוֹן, m. constr. מִכּוֹן. Pl. aff. מִכּוֹנֵיהֶם, r.

כּוֹן. Arab. مَكَانٌ, locus. Æth. id. lit. place of setting in order, establishing. (a) Establishment, habitation, place, Exod. xv. 17; 1 Kings viii. 13. 39. 43. Often in the phrr. מִכּוֹן לְשִׁבְתֶּךָ, ll. cc. מִכּוֹן לְשִׁבְתֶּךָ, 1 Kings ll. cc. Comp. Is. iv. 5; Ps. xxxiii. 14; —Is. xviii. 4, let me look (with complacency) on my habitation, i. e. on the place which God had chosen for his service in Jerusalem. (b) Base, foundation, Ps. lxxxix. 15; xcvi. 2; Dan. viii. 11. Aff. מִכּוֹנֵי, &c.

מְכוֹנָה, **מְכוֹנָה**, f. pl. מְכוֹנֹת. Fem. of the above מְכוֹן. (a) *Place*, Ezra iii. 3: but, (b) *Base*, will suit the place equally well, as in all other places, 1 Kings vii. 27, seq.; 2 Kings xvi. 17; xxv. 13. 16; Jer. xxvii. 19; lii. 17. 20. Aff. pl. מְכוֹנָתָי.

מְכוֹרָה, **מְכוֹרָה**, fem. pl. Aff. מְכוֹרָתָי, מְכוֹרָתָי, Ezek. xxi. 35; xvi. 3. Sing. מְכוֹרָתָי, Ib. xxix. 14: r. מְכוֹרָה. Lit. place of digging; mine, &c. *Place of origin, birth, nativity.* Comp. Is. li. 1.

מְכוֹרֵי, masc. Patronym. of מְכוֹרֵי, Num. xxvi. 29.

מָךְ, see v. מִיךְ.

מְכוֹךְ, v. cognn. מִיךְ, מְכוֹךְ. Syr. مَكَّ, *stratus, dejectus, est.* Arab. مَكَّ, *diminuit, consumpsit.* Kal non occ.

Niph. pres. מְכוֹךְ, *Becomes attenuated, weak,* once, Eccl. x. 15.

Hoph. pl. מְכוֹכֵי, *They fall, perish:* Gesen. But see my note on Job xxiv. 24, where it occurs.

מְכוֹלָה, fem. pl. מְכוֹלוֹת. I. *Perfections*, r. מְכוֹלָה, once, 2 Chron. iv. 21. LXX. χρυσίου καθαροῦ. II. for מְכוֹלָה, Gram. art. 202. 4: r. מְכוֹלָה, once, Hab. iii. 17. *Fold, or other place for confining the flocks.* Pl. מְכוֹלוֹתָי, Ps. lxxviii. 70. Aff. מְכוֹלוֹתָי, Ps. l. 9, al. non occ.

מְכוֹלָל, masc. twice, Ezek. xxiii. 12; xxxviii. 4, in the phr. לְבָשֵׁי מְכוֹלָל. Lit. *Persons clothed of perfection*, i. e. richly clothed. LXX. ἐνδεδυκότας εὐπάρυφα. See Schleusn. Lex. in LXX.

מְכוֹלָל, masc. once, Ps. l. 2, r. מְכוֹלָל, in מְכוֹלָלָי, *Perfection of beauty.* Aquila, τετελεσμένης κάλλει. See LXX.

מְכוֹלָלִים, m. pl. once, Ezek. xxvii. 24. Lit. *perfections*, usually: thence, *Splendid, precious, garments.* The term is still used in this sense in the East. The author of the "*Kowayid us Sultamet Shahjehan*," speaking of the rich trappings of the elephant, says,

فيلان نامي با سازهاي مكممل
 "Renowned elephants . . .
 decked in complete trappings," &c.; where
 مكممل is evidently synonymous with مكممل,
complete, perfect. Gladwin's Moonsh. Edit.

1801, p. 46—"Gemis vel rosarum figuris contextus (a Pers. كَل, rosa)." Freytag.

מְכוֹלָת, fem. for מְכוֹלָתָי, r. מְכוֹלָת, once, 1 Kings v. 25. *Food.*

מְכוֹמָנִים, masc. pl. r. מְכוֹמָנִים, once, Dan. xi. 43, in the phr. מְכוֹמָנֵי הַחַיִּים, *Hidden (treasures) of gold.* LXX. ἐν τοῖς ἀποκρύφοις τοῦ χρυσοῦ.

מְכוֹמָר, m. } plur. aff. מְכוֹמָרֵי, r. מְכוֹמָר.
מְכוֹמָר, m. } Æth. ἦστος: cumu-

lavit. A net, or toil, used by hunters. Is. li. 20; Ps. cxli. 10, al. non occ. Symm. ἐν ἀμφιβλήστρω. Aquila, ἡμφιβληστρευμένος. Theod. συνειλημένος. See LXX.

מְכוֹמָרָת, fem. aff. מְכוֹמָרָתָי, pl. non occ., r. מְכוֹמָר. *A net used by fishermen,* Is. xix. 8; Hab. i. 15, 16.

מְכוֹנָיִם, m. pl. const. r. מְכוֹנָיִם, only in the phr. מְכוֹנָיִם פְּשָׁתִים, *Trousers, or breeches, of linen,* Exod. xxviii. 42; xxxix. 28; Lev. vi. 3; xvi. 4; Ezek. xliv. 18, only. LXX. περισκέλες. Josephus describes these, Antiq. Lib. iii. c. vii. § 1, πρῶτον, says he, μὲν περιτίθεται τὸν μαναχασίην (μεχνασίην?) λεγόμενον, βούλεται δὲ συνακτῆρα μὲν δηλοῦν, διάζωμα δ' ἐστὶ περὶ τὰ αὐδοῖα ῥαπτὸν ἐκ βύσσου, κ.τ.λ.

מְכוֹס, m. r. מְכוֹס, p. 304 above. Contr. of מְכוֹסָת, and, dropping the last radical, and drawing back the accent, מְכוֹס, *Fractional part or number.* Meton. *Price, tribute,* Num. xxxi. 28. 37, 38—41. Syr. مَكَّوَس, *vectigal.* Aff. מְכוֹסָת.

מְכוֹסָת, fem. constr. of מְכוֹס, *Number, proportional,* Exod. xii. 4; Lev. xxvii. 23, only.

מְכוֹסָה, m. constr. מְכוֹסָה, pl. non occ., r. מְכוֹסָה. *Covering of the ark, a tent, &c.,* Gen. viii. 13; Exod. xxvi. 14; xxxvi. 19; xxxix. 34; Num. iv. 25, &c. Aff. מְכוֹסָהּ.

מְכוֹסָה, masc. Part. Pi. r. מְכוֹסָה, p. 304 above. Thing, &c., *Covering,* Is. xiv. 11, &c.

מְכוֹר, masc. aff. מְכוֹרָה, pl. non occ.

Arab. مَكَّرَ, *par rependit Deus.* The primary notion seems to consist in *equality, barter, or the like.* Whence, (a) *Equal, value, price,* Prov. xxxi. 10; Num. xx. 19. (b) *Valuable, saleable, article,* Neh. xiii. 16.

מָכַר, v. pres. יִמָּר. See מָכַר above.
Cogn. מָכַר, מָכַר, מָכַר, מָכַר. Constr. immed.
it. med. מָכַר, מָכַר, מָכַר, מָכַר, it. abs. Propr. *Barter*,
exchange, for something else. (a) *Sell*, Gen.
xxxvii. 27, 28; Lev. xxv. 25; xxvii. 20;
Joel iv. 3, &c. (b) — or *give* a daughter in
marriage, in consideration of something pre-
viously given. See מָכַר, Gen. xxxi. 15;
Exod. xxi. 7. (c) — or *give* men up, into
the power of others, Deut. xxxii. 30; Judg.
ii. 14; iii. 8; iv. 2, &c.

Infin. abs. מָכַר, Deut. xiv. 21. Constr.
מָכַר, Neh. x. 32. Aff. מָכַר, Exod. xxi. 8.
It. מָכַר, — of מָכַר above — Amos ii. 6, &c.

Imp. with מָכַר par. מָכַר, Gen. xxv. 31:
f. מָכַר, 2 Kings iv. 7.

Part. m. מָכַר pl. מָכַר. Constr. מָכַר.
— f. מָכַר Aff. מָכַר, Lev. xxv. 16;
Neh. xiii. 16, 20; Zech. xi. 5. Fem., Nah.
iii. 4.

Niph. מָכַר, pres. יִמָּר. *Be, become, sold*,
Lev. xxv. 34, 42, 48; Ps. cv. 17, &c.

Infin. aff. מָכַר, Lev. xxv. 50.
Part. pl. m. מָכַר, Neh. v. 8.

Hithp. מָכַר, pres. יִמָּר, i. q. Niph.
Deut. xxviii. 68. — or *given up*, 1 Kings
xxi. 25; 2 Kings xvii. 17.

Infin. aff. מָכַר, 1 Kings xxi. 20.

מָכַר, m. pl. aff. מָכַר, r. מָכַר. *Known*
person, *relative, friend, or neighbour*, 2 Kings
xii. 6, 8, only.

מָכַרָה, m., r. מָכַר, once, Zeph. ii. 9, in
the phr. מָכַרָה מֶלַח, *Pit of salt*.

מָכַרָה, fem. once, pl. aff. מָכַרָה, once,
Gen. xlix. 5; r. מָכַר: thence, *Swords*. Gr.
μάχαρα. But, De Dieu, ad loc., and Ludolf.

Lex. Æthiop., p. 87, from the Arab. مَكْر,
machinatus est. Machinations, devices.

Aquila, σκεύη ἀδικίας ἀνάσκαφε. The pre-
ceding מָכַר, however, seems to require
some *instrument* here, rather than *device*.
If so, some instrument used for digging
through, or sapping, a foundation, was prob-
ably intended. In Job xxiv. 16, a similar
practice is mentioned. See my note. Aquila
evidently entertained this view, obscure as
his version of the place is. In Gen. xxxv.
25, we have מָכַר. But, as in the Lat.
ferrum, any other *cutting, or graving, tool*
might have been meant.

מָכַרָתִי, m. Patronym. 1 Chron. xi. 36.

מָכַשׁוּל, m. pl. מָכַשׁוּל, r. מָכַשׁוּל. *Place*,

instr. or cause of stumbling, Lev. xix. 14;
Is. viii. 14. — מָכַר, *rock or stone of* —, Ib.
lvii. 14; Jer. vi. 21; Ezek. iii. 20; xviii.
30; xliv. 12; Ps. cxix. 165. Metaph.
Offence; delusion, Ezek. vii. 19. מָכַר, —
of their sin, i. e. tempting them to it, Ib.
xiv. 3. 7. — *of the mind or conscience*,
לֵב —, 1 Sam. xxv. 31.

מָכַשׁוּלָה, fem. plur. מָכַשׁוּלוֹת, r. מָכַשׁוּל.
Stumbling, fall, ruin, Is. iii. 6; Zeph. i. 3:
of idols, apparently. Symm. καὶ τὰ σκάν-
δαλα σὺν ἀσέβει, al. non occ. And such is
the use of the term σκάνδαλον, in the New
Test.

מָכַתָּב, m.—pl. non occ., r. מָכַתָּב. (a)
Writing, Exod. xxxii. 16; xxxix. 30; Deut.
x. 4. (b) Meton. *Thing written; epistle*,
letter, 2 Chron. xxi. 12; xxxvi. 22; Ezra
i. 1: *composition, ode*, Is. xxxviii. 9: *ordi-
nance*, 2 Chron. xxxv. 4.

מָכַתָּה, f. once, aff. מָכַתָּה, Is. xxx. 14:
r. מָכַתָּה. *Its breaking, i. e. being broken to
pieces*.

מָכַתָּתָם, m.—pl. non occ. “i. q. מָכַתָּב,”
says Gesenius, “*scriptum, spec. carmen*: b.
in ore vulgi sensim in m mutato.” All of
which is much more plausible than sound.
Why, it may be asked, had vulgar usage so
much influence as to change the letter b
into m in this word in particular? Or, why
should it bring about a change, in which
there is no reason for believing it ever had
any thing to do? Besides, if we are at
liberty thus to alter the text, the consequence
will be, that no part of it will long have
much authority. It is true we have no
means of knowing with certainty what the
titles of many of the Psalms were intended
to convey (see under אֵלֶם, p. 34 above); still
it is better to confess our ignorance, than to
have recourse to alterations of this sort. At
present my own opinion is, that כָּתוּב is the root:
and that something *hidden, mysterious*, and
perhaps *precious*, is intended by this word.
It is found, Ps. xvi. lvi. lvii. lviii. lix. lx.

מָכַתָּשׁ, m.—pl. non occ., r. מָכַתָּשׁ, Prov.
xxvii. 22. *A mortar*. Aquila, Theod. ἐν
ὄλμῳ. On Judg. xv. 19, see Bochart.
Hieroz. i., p. 202, seq., who thinks that the
sockets of the teeth, in the jaw bone, styled
in the Gr. ὀλμίσκου, *mortariola, or little
mortars*, are meant: so also Gesen. All of
which is grounded on an apparent similarity
of terms in the Greek only; and which,

therefore, appears scarcely worthy of belief. There is, however, enough in the context, I think, to make all clear. Whatever *הַמַּכְתֵּשׁ* may mean here, certain it is that the place from which the waters flowed, was situated in (the place called) *Lehi*, and received the name of "*Fountain of the Caller*," or "*Crier out*," *עֵין הַקּוֹרֵא*. It is also certain, that this *fountain* or *spring* was in *Lehi* up to the time in which this event was recorded: it is added, *אֲשֶׁר בְּלֶחִי עַד הַיּוֹם הַהוּא*. If then this fountain had a local habitation and a name, independent of the jaw-bone, so must also *הַמַּכְתֵּשׁ*, the substitute of which it became, and ever afterwards remained. The text, moreover, says, *הַמַּכְתֵּשׁ אֲשֶׁר בְּלֶחִי*, *the Maktesh which, &c.*, which could hardly signify such a thing situate in the jaw-bone; particularly as the *spring* above-mentioned remained permanent. But, if some *tank, pond, well, or bason*, was called "*the mortar*," from its resembling that vessel; and God caused water to flow from it on that occasion, all will be clear and easy; and this, I think, was the case. In *Zeph. i. 11*, we have a place so called, no doubt, from its resemblance to a mortar.

מָלֵא, *מְלוֹא*, once, *מָלוּ*, Ezek. xli. 8.

Syr. *ܣܘܠܢ*, *ܣܘܠܢܐ*, plenitudo. Arab.

ἰσλά. Æth. ሰላ : id. (a) *Filling, fulness*. *מָלֵא כַף*, *palm-full*, 1 Kings xvii. 12. *מָלֵא הַפְּתִימִים*, *both closed hands full*, Exod. ix. 8. *מָלֵא בֵּיתוֹ כֶּסֶף*, *the filling of his house with silver*, Num. xxii. 18. Comp. *Judg. vi. 38*, where the thing filling, has not the prep. *בְּ*. In some cases, however, *מִן* supplies its place. See *Exod. xvi. 32, 33*, *מָלֵא קוֹמָתוֹ*, *his full, entire, stature*, 1 Kings xxviii. 20. *מָלֵא גְבוּלוֹ*, *his garment full*, 2 Kings iv. 39. *מָלֵא רֵחֶב*, *fulness of width*, i. e. *full width*, Is. viii. 8. Comp. 2 Sam. viii. 2; Ezek. xli. 8. *מָלֵא רֵעִים*, *fulness of shepherds*; their entire body, Is. xxxi. 4. *מָלֵא הַיָּם*, *the sea and its fulness*, Ps. xcvi. 11. Comp. *Amos vi. 8*. Thence, meton. (b) *Multitude*, Gen. xlviii. 19. *מָלֵא הַנְּבִיִּים*, N. Test. τὸ πλήρωμα τῶν ἐθνῶν. Aff. *מָלֵא*.

מָלֵא, *מְלֵא*, v. occasionally contr. *מְלֵי*, Job xxxii. 18. *מָלוּ*, Ezek. xxviii. 16. Pres. *מְלֵא*. See *מָלֵא* above. Constr. immed. it. med. *מָעַל*, over, above; *לְ*, to; *מִן*, of, the thing, &c., *with* which anything, &c. is filled,

is often put, abs. as, *מָלֵא מַיִם*, *is full of water*, Ps. lxx. 10. Comp. Job xxxvi. 16; Ps. x. 7, &c. *Fill*, Gen. i. 22; Exod. xl. 34, 35; 1 Kings viii. 10, 11; Jer. li. 11: *fill the shields*, i. e. appoint them so as to cover you, Ezek. viii. 17; xxviii. 16; Job xxxvi. 17: *executed fully, thoroughly*. See my note. In these cases the verb may be said to be transitive. In the following instances, or to require some mediating particle, either expressed or understood, Gen. vi. 13; Josh. iii. 15; Judg. xvi. 27; Job xxxii. 18; Ps. x. 7; xxvi. 10, &c. *Fulfil*, of time, Gen. xxv. 24; xxix. 21; L. 3; Lev. viii. 38, &c. Phrr. *מָלֵא נַפְשִׁי*, Exod. xv. 9, *my soul is full*, i. e. *satisfied*. Exod. xxxii. 29, *מָלֵא יָדַי*, *fill your hands*; take office, usually; but here, be active, *fulfil it*. *מָלֵא לֵב*, *the heart is full*, i. e. intent, Eccl. viii. 11. Comp. *Ib. ix. 3*; *Esth. vii. 5*. Metaph. *מָלֵא דָם*, *the sword filled* (as a devourer) *with blood*, Is. xxxiv. 6. *מָלֵא מְלָחָה*, *her warfare is fulfilled*, accomplished, *Ib. xl. 2*.

Infin. *מְלֵא*, Lev. viii. 33; xii. 4, &c.

Imp. pl. *מָלֵא*, Exod. xxxii. 29, &c.

Part. masc. *מָלֵא*, constr. *מְלֵאִים*, pl. *מְלֵאִים*, 2 Kings iv. 4; Jer. vi. 11; Num. vii. 13, &c.

— f. *מְלֵא*, pl. *מְלֵאוֹ*, Num. vii. 14; Gen. xli. 22, &c.

Niph. *מְלֵא*, pres. *יִמְלֵא*, constr. abs. it. med. *מָלָה*, *מָלָה*, *בָּן*, *Be, become, full, or filled*. *מְלֵא מַלְאָכָה*, *filled with dew*, Cant. v. 2; Gen. vi. 11; Exod. i. 7; 1 Kings vii. 14; 2 Kings iii. 17, &c.—Of the mind, Eccl. vi. 7.—*Fulfil*, of time, Exod. vii. 25; Job xv. 32. Of weapons, i. e. fully provided with, 2 Sam. xxiii. 7.

Pih. *מָלֵא*, *מְלֵא*, once, Jer. li. 34; pres. *יִמְלֵא*, once *מְלֵא*, Job viii. 21. Constr. immed. it. med. *מְלֵא*, *מְלֵא*, *בְּ*, *מְלֵא*, instr. in. The thing, &c. *with* which, abs. as in *Kal*, it. med. *מִן*, i. q. *Kal*. (a) *Fill*, of time, &c. *Fulfil*, Exod. xxxv. 35; 1 Kings xviii. 35; Ps. cvii. 9. *מְלֵא אֶת־דְּבָרֶיךָ*, *I will fulfil thy words*, 1 Kings i. 14. So of promises, &c., 1 Kings ii. 27; viii. 15; 2 Chron. vi. 4. (b) *The hand*, i. e. consecrate to the priests' office by taking certain parts of the sacrifice into it, Lev. xxi. 10; Num. iii. 3; Exod. xxix. 9. (c) Used with other verbs, implying perseverance, full performance, &c. *מְלֵא נַפְשִׁי*, *cry out, fill*, i. e. fully, with energy, Jer. iv. 5; Gram. art. 222. 4. So with *מְלֵא*, i. e. thoroughly, entirely, follow, &c., *Deut. i. 36*; *Josh. xiv. 8, 9, 14*; 1 Kings xi. 6, &c.

(d) Of the gems in the breast-plate. *Inserting, filling them in*, Exod. xxviii. 17. (e) Of the bow, i. e. *fully drawing it*, 2 Kings ix. 24; Zech. ix. 13. A usage common to the Arabs, as shown by Schultens; Opp. Min.

pp. 176. 355, in *املأ في القوس*, and

املأ النزع في القوس, it. Syr. *عَلِمَ*

عَمِلَ, (f) Of time, *fulfilled*, Gen. xxix.

27; Job xxxix. 2; Dan. ix. 2, &c. (g) Of

number, Is. lkv. 20; 1 Sam. xviii. 27. (h)

Of the appetite, Job xxxviii. 39; Prov. vi.

30. (i) Of libations, fully, heartily, Is. lkv.

11. (k) Of the Jordan, *על־בְּנֵי־יַרְדֵּן*,

above all its banks, 1 Chron. xii. 15.

Infin. *מלא*, Exod. xxix. 33, &c.: it. *מלאה*,

מלאה, Exod. xxxi. 5; 1 Chron. xxix. 5.

Imp. *מלא*, Gen. xxix. 27: pl. *מלאה*, Jer.

iv. 5.

Part. *מלאה*, Jer. xiii. 13: pl. *ממלאה*, Job

iii. 15.

Pul. Part. pl. *ממלאה*, once, Cant. v. 14.

Filled, with gems. Symm. *πλήρεις θάκισθων*.

Ed. vi. *πλήρεις χρυσολίθων*. See LXX.

Hithp. pres. *המלאה*, once, Job xvi. 10.

They are fully set against me. LXX. *κατέ-*

δραμον.

מלא, v. Chald. pres. non occ. i. q. Heb.

Filled, Dan. ii. 35, only.

Ithp. *המלא*, i. q. Niph. or Hithp. Heb.

Dan. iii. 19, only.

מלא, masc., fem. *מלאה*, &c. Part. of

מלא above, and applied either transitively or

not, as the verb is; of which, indeed, it is

the leading form. Phrr. *ורח מלא*, *a full wind*,

i. e. complete tempest, Jer. iv. 12. *כֶּסֶף מלא*,

full silver, i. e. weight of it, Gen. xxiii. 9.

מלא, person *full of days*; of full age,

Jer. vi. 11. *המלאה לה*, lit. *the full to its self*,

i. e. its full load, Amos ii. 13. *מלאים כחמה*,

full with deceit, Jer. v. 27, where the combi-

nation is that of apposition, Gram. art. 219,

or, what the Arabs term *تبيين*, *specification*,

Ib. note. The mediating particles, as with

the verb, are often used, as, *מלאים את־ההיכל*,

Is. vi. 1, &c. The fem., viz. *מלאה*, is used

to signify either the *fully ripe* fruits, &c.

(comp. Mark iv. 28), as offered to God, or

the *overplus, excess*, of these. The Jews, as

Kimchi, &c., have taken this first accepta-

tion: some other interpreters, the last. See

Bochart. Canaan, p. 452, Exod. xxii. 28;

Num. xviii. 27; Deut. xxii. 9. See LXX.

מלאה, fem. constr. *מלאה*, pl. aff. *מלאה*.

Filling in, insertion, of precious stones in the

priest's breast-plate. See *מלא* (d) above.

Or, it may be, *consecrating* with these (b.

ib.), Exod. xxviii. 17. 20; xxxix. 13.

Aquila, Symm. Theod. *καὶ πληρώσεις ἐν*

αὐτῷ πληρώματα λίθων.

מלאים, masc. plur. (a) i. q. *מלאה* above,

Exod. xxv. 7; xxxv. 9. 27; 1 Chron.

xxix. 2. (b) *Inauguration, consecration*.

See *מלא* (d) above. With — *מלא*, Exod. xxix.

22. 26, 27. 31; Lev. viii. 33. (c) Parts of

the offerings used in —, Lev. vii. 37; viii.

28; Ib. 31. *בְּסֵל הַמְּלֵאִים*, *in the basket of*

consecrations, i. e. for carrying those portions

of certain offerings which belonged to the

priests.

מלאה, masc. constr. *מלאה*, plur. *מלאה*,

constr. *מלאה*, r. *מלאה*. Æth. *ሰላላ*: *misit*,

ministravit. Arab. *أَلَاكَ*, id. Syriac

مَلَاكَ, *angelus*. Lit. messenger, mis-

sionary, or the like. *Person sent, or com-*

missioned, on any errand, either by (a) God

or (b) man. (a) *Angel*. As man is incapable

of receiving any communication from God in

His abstract and incomprehensible character

of Deity, if a revelation was ever to be made

to man by any visible personage, it must

have been by the intervention of some *being*

fitted to sustain such office: and such (1)

was the person emphatically styled the *Angel*

of *Jehovah*, *מלאך יהוה*. This person is described

in Exod. xxiii. 20, seq., and to him are ascribed

the acts and reverence attributable to none

but God himself. For, it is added, v. 21,

my name (person) is within him, *בְּיָמֵי מְלָכֵי*.

Examine the context, and Ib. vr. 23; xxxii.

34; also, Gen. xxii. 12. 15; xxxi. 11; xlvi.

16; Exod. iii. 2; xiv. 19; Judg. ii. 1. 4;

vi. 11, 12. 22, &c. From which, and the

accompanying context, it must appear that

this angel was God himself; or, in other

words, that person, who is in other places

emphatically called *The Word*. See under

דָּבָר, p. 126, above. Comp. 1 Cor. x. 4. 9;

Heb. xi. 26; John viii. 56. 58. Such

Messenger, or *Angel*, was necessarily a

Mediator, as intervening between God and

man. See Job xxxiii. 23, and my note on

the place. (b) In a lower sense, *Angel* of

God, created spiritual being, employed occa-

sionally by him, Num. xxii. 22, seq.;

1 Kings xix. 7; 1 Chron. xxi. 16, &c.

(c) *Messenger, ambassador, &c.*, Job i. 14; 1 Sam. xvi. 19; xix. 11; 1 Kings xix. 2.
 (d) — as a prophet, Is. xlii. 19: see my Sermons and Dissert., p. 161, seq.: Hag. i. 13; Mal. iii. 1. (e) *Priest*, Eccl. v. 5; Mal. ii. 7. Aff. מְלָאָנִי, מְלָאָנִי, pl. מְלָאָנִי, מְלָאָנִי.

מְלָאָכָה, fem. constr. מְלָאָכָה, pl. מְלָאָכוֹהוּ, constr. מְלָאָכוֹהוּ, r. לָאָךְ. Lit. ministry, mission; but used in the sense of (a) *Work*, or (b) *making*. (a) Gen. xxxix. 11; Exod. xx. 9, 10; xxxi. 14, 15; xxxv. 2; Lev. xxiii. 7. — of the artificer, Exod. xxxi. 3; xxxv. 35. עוֹר מְלָאָכָה, — of, in, skin, Lev. xiii. 48. בַּיִת יְהוָה, — of the house of Jehovah, 1 Chron. xxiii. 4; Ezra iii. 8. עֲשֵׂי הַמְּלָאָכָה, *doers of the work*, 2 Kings xii. 12; Esth. iii. 9; ix. 3. אֲשֶׁר עַל הַמְּלָאָכָה, *who were over the work*, 1 Kings v. 30. — of God, Gen. ii. 2; Ps. lxxiii. 28, &c. (b) Meton. *Making, acquisition; wealth*, made by work, Exod. xxii. 7. 10. — flocks, Gen. xxxiii. 14; 1 Sam. xv. 9. Aff. מְלָאָכוֹתָי, Gen. ii. 2. מְלָאָכְתָּךְ, Exod. xx. 9. Pl. מְלָאָכוֹתְךָ, Ps. lxxiii. 28.

מְלָאָכוֹת, f. constr. מְלָאָכוֹתָי, once, Hag. i. 13. *Message, embassy*.

מְלָאָכִים, 2 Sam. xi. 1, for מְלָכִים.

מְלָאָת, f. once, Cant. v. 12, in the phr. יָשְׁבוֹה עַל מְלָאָת, *standing upon fulness*, i. e. a complete inlaying, as of jewels; i. q. מְלָאָת above. Others, *place abounding, filled with*, every good. LXX. καθήμενα ἐπὶ πλερώματα.

מְלָבוֹשׁ, masc. plur. aff. מְלָבוֹשֵׁי, r. לְבוֹשׁ. *Clothing, raiment*, 2 Kings x. 22; Is. lxiii. 3; Zeph. i. 8; Job xxvii. 16; Ezek. xvi. 13; 2 Chron. ix. 4, &c. Aff. מְלָבוֹשֵׁיהֶם, 1 Kings x. 5.

מְלָבָן, masc.—pl. non occ., r. לְבָן. Lit. brick-place; and may signify either a *brick-yard*, or *brick-kiln*. The former seems most likely, 2 Sam. xii. 31; Jer. xliii. 9; Nah. iii. 14. LXX. διὰ τοῦ πλωθίου.

מְלָה, fem. constr. מְלָתָה, def. מְלָתָה, Dan. ii. 5. מְלָתָה, plur. masc. מְלָתָה, Heb. and Chald. r. מְלָה. Cogn. מוֹל, נמל. See my note on Job iv. 2, &c. Syr. ܡܠܐ, *sermo*. (a) *Saying, word*; thence, meton., *argument*, as the context may suggest: a term more of Chaldean than Hebrew usage: hence occurring so frequently in Job vi. 26; viii. 10; xiii. 17; xxiii. 5; xxxii. 15; xxxvi. 2, &c. Hence, as that book seems always to

have been much imitated in the lofty style, our word often occurs in that kind of composition in other books. (See my Introduction to the book of Job, p. 108.) Ps. xix. 5; cxxxix. 4; 2 Sam. xxii. 2; Prov. xxiii. 9, &c. Chald., Dan. iv. 28. 30; v. 15, &c. Meton. (b) person or thing spoken of, Job xxx. 9; xxxii. 11. Chald., Dan. ii. 8. 15. 17. Aff. מְלָתָי, pl. מְלָתָי, Job xiii. 17; xix. 23, &c. מְלָתָךְ, Ib. iv. 4. מְלָתָם, Ps. xix. 5.

מְלוֹ, מְלוֹא, Infin. v. מְלוֹ.

מְלוֹ, for מְלָאוֹ, r. מְלוֹ.

מְלוֹאִים, v. מְלוֹאִים.

מְלוֹא, masc. (a) the name given to a certain part of the citadel of Jerusalem, 2 Sam. v. 9; 1 Kings ix. 15, &c.; termed בַּיִת מְלוֹא, apparently, 2 Kings xii. 21. Also, (b) — to a fortress of the Sichemites, Judg. ix. 6. 20; of which בַּיִת מְלוֹא, signifies the inhabitants.

מְלֹחַ, m. r. מְלֹחַ. *The salt plant, or shrub*, i. q. the ἄλιμον of the Greeks, and the سَلْسَلَمُ, or سَلُوخ, of the Syrians. So, as far as the etymology goes, our *salad*. A shrub not unlike the bramble and with which fences are made: its tops are eaten by the poorer sort of people when fresh. Athenæus iv. 6, ἐν τῇ χαράδρᾳ τρώγοντες ἄλιμα, καὶ κατὰ τοιαῦτα συλλέγοντες. See Bochart. Hieroz. i. iii. ch. xvi., and my note on Job xxx. 4, the only place in which it is found; also, Bochart. Hieroz. i., p. 872. Symm. ἀποκνίζοντες φλοιοὺς φυτῶν. LXX. περικυκλόντες ἄλιμα ἐπὶ ἡχοῦνται.

מְלוֹכָה, מְלוֹכָה, fem.—pl. non occ., r. מְלוֹכָה. *Rule, government; royalty*, 1 Sam. x. 16. 25; xi. 14. — עִיר, *city of —*, 2 Sam. xii. 26. — כְּסֵא, *throne of —*, 1 Kings i. 46. Abs. מְלוֹכָה, *the —*, Ib. ii. 19. — זֶרַע, *seed of —*, 2 Kings xxv. 25. With עֲשֵׂה, *rule, govern*; עַל, *over —*, 1 Kings xxi. 7.

מְלוֹכָי, masc. Patronym. of מְלוֹכָה, Neh. xii. 14.

מְלוֹן, m. } plur. non occ. constr. מְלוֹן, }
 מְלוֹנָה, f. } r. לֵן. *Lodging-house, inn*, Gen. xlii. 27; xliii. 21; Exod. iv. 24; Josh. iv. 3; Jer. ix. 1. *Quarters*, as of soldiers, Is. x. 29. Fem., *Tent, cot*, of a garden-keeper, Is. i. 8; xxiv. 20.

מְלוֹחַ, m.—pl. non occ. Syr. ܡܠܘܚܐ,

sal. Arab. ^سمَلَحٌ, id. it. *pulchritudo*; ^سمَلَحٌ,

albedo mista cum nigredini. From *whiteness*, or *light*, Happiness seems to have been metaphorically expressed often by the Orientals. See my note on Job vi. 16, pp. 225—227. The appearance of salt, with its agreeable properties, succeeded perhaps in giving it the sense of *beauty*, &c., to which its cognates, ^קמל, &c., noticed by Gesenius, afford some corroboration: and thence, probably, the application of this term to *savour*, *raciness*, &c. of speech. Salt, Lev. ii. 13, &c. Phr. ^ברית מלח, *covenant of salt*, i. e. salted. See ^ברית above, Num. xviii. 19. ^{ים}הַמֶּלַח, *salt sea*, Gen. xiv. 3, i. e. the Dead Sea. ^גיא הַמֶּלַח, *valley of —*, 2 Chron. xxv. 11; Ps. lx. 2. ^גזַיב מֶלַח, *pillar, statue, of —*, Gen. xix. 26. According to some, *ruinous portion*, or the like, from the usages, *sowing with salt*, ^ותַּעֲרֶה מֶלַח, Judg. ix. 45; *being given to salt*, ^ותַּעֲרֶה מֶלַח, Ezek. xlvi. 11, i. e. to ruin. Hence the verb—

מֶלַח, m. Chald. id. Ezra iv. 14; vi. 9; vii. 22.

מֶלַח, pres. only, Lev. ii. 13. ^ותִּמְלַח הַמֶּלַח, *thou shalt salt with salt*.

Niph. pl. m. ^ותִּמְלַחוּ, once, Is. li. 6. Arab.

^سمَلَحَ, *celeriter alas agitavit volando avis*.

Cogn. ^سمَلَحَ, *validè incessit, et longè abierunt*

per terram. Shall pass away, vanish. To this last etymology, the words of St. Peter, 2 Epist. iii. 10, seem to agree, *οἱ οὐρανοὶ ῥοιζήδων παρελεύσονται*. There can perhaps be no doubt, the whole ought to be taken metaphorically, as signifying that the state of things then existing, both among the Jews and Heathens, should pass away, and be succeeded by another, the character of which should be, *to make all things new*. See Rev. iii. 12; xxi. 1. 5; and my Exposition of that book.

Puḥ. Part. ^ומִמְלָחָה, Exod. xxx. 35. *Salted*.

Hoph. in the phr. ^ותִּמְלַח לֹא הִמְלַחְתָּ, Ezek. xvi. 4. Lit. *Thou wast not salted by being salted*, i. e. “*wast not salted at all*.” Auth. Vers. The first word here being the Infin. abs. Salt, it should seem, was used in the water in which infants were washed for the first time.

מֶלַח, v. Chald. 1st pers. pl. pret. ^ותִּמְלַחְתָּ.

Lit. *We salt*; for *we eat the salt*, i. e. feed on, Ezra iv. 14, al. non occ.

מֶלַח, masc. plur. מִלְחָיִם, with ^ותִּמְלַח, Jer. xxxviii. 11, 12. *Decaying, passing away, rotting*. See ^ותִּמְלַח, above. r. מִלַּח. Theod.

κατὰ μαλεεῖν; the Hebrew word itself: clearly showing that he knew not how to translate it. See LXX.

מִלְחָה, m. occ. only in plur. מִלְחָהִים. Syr.

مَلَاَحٌ, Arab. مَلَاَحٌ, *nauta. Sea-faring*

men, *sailors*, Ezek. xxvii. 29; Jonah i. 5. Aff. מִלְחָהִים, ^ותִּמְלַחְתָּ, Ezek. xxvii. 9. 27, r. מִלַּח, from the saltness of the sea.

מִלְחָה, f.—pl. non occ. Lit. *salty, or mare-ish, sea-ish*, contr. *marsh*; ^ותִּמְלַח, being omitted by the ellipse. *Salt, barren, land*, Job xxxix. 6; Jer. xvii. 6; Ps. cvii. 34. Plin. H. N. lib. xxxi. 7, cited by Bochart. Hieroz. i., p. 872, “*Omnis locus, in quo reperitur sal, sterilis est, nihilque gignit*.” Virgil. Georgic. ii. 238. Termed by the Greeks, *ἀλισπαρτον*.

מִלְחָמָה, f. once, מִלְחָמָה, f. pl. מִלְחָמוֹת,

constr. מִלְחָמוֹת, r. לָחַם. Lit. *consuming, devouring, thing. Battle, war*, Gen. xiv. 2; Deut. xx. 12. 20; 2 Sam. xxi. 15. 20. Phrr. ^ותִּמְלַחְתָּ עֵינֶיהָ, *for war against her*, i. e. for the purpose of —, Is. vii. 1. ^ועָשָׂה מִלְחָמָה, *made war*, Gen. i. c. ^ואִישׁ מִלְחָמָה, *man of war, warrior*, Exod. xv. 3. ^ואִישׁ מִלְחָמוֹת, — *of wars*, Is. xlii. 13. ^ואֲנָשֵׁי מִלְחָמָה, or ^ועַם, *people of —*, i. e. soldiers, Josh. viii. 1; xi. 7; Joel ii. 7. ^וכִּלֵּי מִלְחָמָה, — ^וקֶשֶׁת, *bow —, instruments of —, weapons*, 1 Chron. xii. 33; Ps. lxxvi. 4; Zech. x. 4. Comp. Hos. i. 7; ii. 20.

Meton. *Event of war, victory*, Eccl. ix. 11. Aff. מִלְחָמָהִי, מִלְחָמָהָ, מִלְחָמָתִי, מִלְחָמָתָהּ. Pl. מִלְחָמָתֵינוּ.

מִלְחָט, masc. once, Jer. xliiii. 9. Syr.

مَلَاَحٌ, Arab. مَلَاَحٌ, *lutum, quo in ædificando lapidum strues continentur, it. quo oblitur paries*. Clay, or the like, used as mortar, either for building or plastering walls, l. c. The prophet was commanded, apparently, to build, and perhaps to plaister over, a sort of pedestal on which a throne might be set. If this was to be done in a *brick-yard*,—see מִלְחָט above,—such material

would be in plenty. Syr. **ܘܥܠܘܢ** **ܘܥܠܘܢ**, in argilla in officina lateritia.

מלט, v. Kal non occ. Syr. **ܘܥܠܘܢ**, *linivit*. Arab. id. The primary notion seems to have implied *smoothness, slipperiness*: whence, as a verb in—

Pih. **מלט**, **מלט**, pres. **ימלט**. Constr. immed. it. med. **מא**, obj. med. **מן**, from; pers. **פ**, instr. *Make one escape, or slip*, from any person or thing. *Deliver, save*, 2 Sam. xix. 10; Is. xlvi. 4; Jer. xxxix. 18; Job xx. 20; xxii. 30; see my notes here: Eccl. ix. 15. Of eggs, or young, *bring forth*, Is. xxxiv. 15.

Infin. **מלט**, Is. xlvi. 2; Jer. xxxix. 18.

Imp. with **ה** parag. **מלטה**, Ps. cxvi. 4, pl. m. **מלטי**, Jer. xlvi. 6.

Fem. **מלטי**, 1 Kings i. 12.

Part. **מלטה**, pl. **מלטיים**, 1 Sam. xix. 11; 2 Sam. xix. 6.

Niph. **ימלט**, **ימלט**, *Be, become, delivered, set at liberty*; it. *saved*, 1 Sam. xxx. 17; Prov. xi. 21; Ps. xxii. 6; 1 Sam. xx. 29.

Infin. **המלט**, Gen. xix. 19.

Imp. **המלט**, Ib. 17.

Part. **מלטה**, 1 Kings xix. 17, &c.

Hiph. **המלט**, pres. non occ., Is. xxxi. 3; lxvi. 7, only, i. q. Pih.

Hithp. pres. only, **אמלטה**, with **ה** parag. **אמלטי**, Job xix. 20; xli. 11; i. q. Niph. See my notes.

מלילה, fem. plur. once, Deut. xxiii. 26, r. מלל. Lit. things cut or cropped off. *Ears of corn*.

מלינים, m. pl. Part. Hiph. r. לון, which see. The dagesh is euphonic.

מליץ, m. Part. Hiph. r. רץ.

מליצה, fem.—pl. non occ., r. לוי, with **שפל**, and **חידוה**. Lit. interpretation. Hence, *Saying, composition*, or the like, having an enigmatic, esoteric, or recondite, meaning. Twice only, Prov. i. 6; Hab. ii. 6. LXX. σκοτεινὸν λόγον, πρόβλημα.

מלכה, m. pl. **מלכות**, once, **מלכות**, 2 Sam. xi. 1; it. **מלכות**, Prov. xxxi. 3. Constr. **מלכי**. Syr. **ܘܥܠܘܢ**, *consilium*: thence applied to *rule*, in **ܘܥܠܘܢ**, *rex*: just as

سُلْطَان, *sultan, rule, power*, is to *emperor*. So Arab. **مَلِك**, *rule*, for **مَلِك**, *king*,

Gram. art. 152. 10. Lit. rule: thence, *King, ruler*. Applied (a) — to *God*, as king of all the earth, Ps. xlvii. 3. 8. — of Israel, and every Israelite, Ps. v. 3; x. 16; xlv. 5; xlviii. 3, &c. — of Jacob, Is. xli. 21. — Israel, Ib. xlv. 6. (b) — to *idols*, by their followers, Is. viii. 21; Amos v. 26; Zeph. i. 5. (c) — to *men*, Gen. xiv. 1, 2, &c. With def. art. *The king*, **המלך**, Gen. xiv. 17; xxxix. 20, &c. Phrr. **המלך**, *Ezek. xxvi. 7*, —, of the king of Babylon, as an emperor. **המלך**, Is. xxxvi. 4, of the king of Assyria. (d) As *leaders of armies*, Job xv. 24; xviii. 14. Aff. **מלכי**; pl. **מלכות**, &c., Gram. art. 148. 6.

מלכה, masc. def. **מלכות**; pl. **מלכות**, **מלכות**; def. **מלכות**. Chald. i. q. Heb. Dan. ii. 10. 37; vii. 1. **מלכות**, *Ezra vii. 12*. **מלכות**, *a great king of Israel*, Ezra v. 11. **מלכות**, *Lord of kings*, Dan. ii. 47.

מלכה, aff. **מלכי**. *My counsel*, once, Dan. iv. 24. Syr. **ܘܥܠܘܢ**, *consilium*.

מולך, masc. always with art. **המלך**. *Molech, Moloch*: Gr. Μολόχ: i. q. **מלפס**, **מלפס**. The name of an idol of the Ammonites often worshipped by the Hebrews, Lev. xviii. 21; xx. 2, seq.; 1 Kings xi. 7; 2 Kings xxiii. 10; — 1 Kings xi. 5. 33; 2 Kings xxiii. 13. The same, apparently, with **פיון**, see p. 294 above, or *the planet Saturn*, as generally supposed. See Selden de Diis Syris, Syntag i. cap. vi.; Michaelis Supp. p. 1514. According to the author of the Dabistan (on the ancient Persians), the image of Saturn was made of black stone. It had the head of a monkey, the body of a man, and the tail of a pig. On his head was a crown, in his right hand a hair-sieve, in his left a serpent. On his shrine, see p. 62 above. It was probably the same with the *Mahadeva*, or destroying deity of the Hindoos: and, hence, was to be placated by the sacrifice of children, &c. See, too, Diodorus Siculus, lib. xx. 14, on the worship paid to Saturn by the Carthaginians, as quoted by Gesenius.

מלכותה, f. aff. r. **לְךָ**, once, Job xviii. 10. His *snare*, or *trap*. LXX. ἡ σύλληψις αὐτοῦ.

מלכה, f. constr. **מלכותה**, pl. **מלכותה**, fem. of **מלכה**. *A queen*, consort, or regnant, Esth. i. 9. 11, seq.; 1 Kings x. 1. 4. 10; 2 Chron. ix. 1. 3. 9. Pl., Cant. vi. 8. Opp. to

concubines, Ib. 9. Id. Chald. Dan. v. 10. Def. מְלִיכָהּ.

מְלִיכָהּ, see מְלִיכָהּ.

מְלִיכָהּ, fem. constr. מְלִיכָהּ, def. מְלִיכָהּ, pl. constr. מְלִיכָהּ. Chald. pl. def. מְלִיכָהּ. Syr. מְלִיכָהּ, def. מְלִיכָהּ, regnum. Rule, pec. of a king, Dan. ii. 39; iii. 33; vii. 14; ii. 37. 42; iv. 26. Pl., Ib. ii. 44; vii. 27. Kingdom, Dan. vi. 29; Ezra iv. 24, &c. Aff. מְלִיכָהּ, מְלִיכָהּ, &c.

מְלִיכָהּ, f. i. q. מְלִיכָהּ. Chald.; whence the pl. מְלִיכָהּ, once, Dan. viii. 22. Rule, kingdom, 1 Chron. xxviii. 5; xxix. 25; Ezra iv. 5; Neh. xii. 22, &c. Phrr. מְלִיכָהּ שְׂמֵאל, 1 Chron. xii. 23. Comp. Dan. i. 1. בַּיִת מְלִיכָהּ, house of rule, royal palace, Esth. i. 9, i. q. מְלִיכָהּ. בַּיִת מְלִיכָהּ (for מְלִיכָהּ מְלִיכָהּ), Esther put on (robes of) royalty, Esth. v. 1. מְלִיכָהּ, kingdom of Judah, 2 Chron. xi. 17. Comp. Dan. ix. 1. Aff. מְלִיכָהּ, מְלִיכָהּ, מְלִיכָהּ, &c.

מְלִיכָהּ — } i. q. מְלִיכָהּ, Molech, מְלִיכָהּ } above, Jer. xlix. 1. 3; Amos i. 15; Zeph. i. 5. מְלִיכָהּ, with aff. But, 1 Chron. viii. 9, a proper name, pl. non occ.

מְלִיכָהּ, f. of מְלִיכָהּ, i. q. מְלִיכָהּ, pl. non occ. A queen, occ. only, Jer. vii. 18; xlv. 17—19. 25, in the phr. מְלִיכָהּ הַשָּׁמַיִם, queen of the heavens. Astarte of the Phenicians, or Diana,—or perhaps the Venus,—of the Greeks, &c. The word is found in some mss. written מְלִיכָהּ; whence some have supposed that work, service, host, was meant. So the LXX. τῆ στρατιῆ τοῦ οὐρανοῦ. Syr. מְלִיכָהּ. Chald. מְלִיכָהּ. Targ. מְלִיכָהּ, reginæ cœli. Syderi cœli.

מְלִיכָהּ, v. Syr. מְלִיכָהּ, locutus est. Cogn. מְלִיכָהּ. See my notes on Job iv. 2; xii. 11, &c.: the primitive notion being, generally, cutting, deciding: thence applied generally to the delivery of opinions, or judgments.

Part. only, מְלִיכָהּ, Speaking (his sentiments), Prov. vi. 13.

Pih., מְלִיכָהּ, pres. מְלִיכָהּ. Constr. immed. it. med. לְ, to. Announce, tell, Gen. xxi. 7; Job xxxiii. 3; Ps. cvi. 2; Job viii. 2.

מְלִיכָהּ, v. Chald. non occ. in Pehal.

Pah., מְלִיכָהּ, pres. מְלִיכָהּ. Speak, announce.

Constr. immed. obj. it. med. pers. עָם, לְ, Dan. vi. 22; vii. 25.

Part. מְלִיכָהּ, Dan. vii. 8. 20.

Fem. מְלִיכָהּ, Ib. 11, al. non occ.

מְלִיכָהּ, m. once, in מְלִיכָהּ הַבָּקָר, Judg. iii. 31. Lit. corrector, trainer, of the oxen, i. e. A goad, or other such instrument. Aquila, ἐν διδακτῆρι. Symm. ἐχέλατῶν τῶν βοῶν.

מְלִיכָהּ, contr. for מְלִיכָהּ, Part. Pih., r. מְלִיכָהּ.

מְלִיכָהּ, v. Kal non occ. Cogn. מְלִיכָהּ.

Arab. مَلَسَ, lubricitas. Cogn. مَلَسَ, demulsit suâ linguâ. Whence the notion of smoothness, agreeableness, &c.

Niph. pl. מְלִיכָהּ, Are become smooth, agreeable, delightful, Ps. cxix. 103, al. non occ. LXX. γλυκέα.

מְלִיכָהּ, m.—plur. non occ. twice, Dan. i. 11. 16. A certain officer in the king of Babylon's palace; but what, it is impossible to say. Some suppose the word a compd. of מְלִיכָהּ + מְלִיכָהּ, prefect of the wine: others of מְלִיכָהּ + מְלִיכָהּ, — of the treasure. But no reliance can be placed on these. LXX. Αμελσάδ, as if it were a proper name, and so the Syr. and Targ.: but this cannot be correct.

מְלִיכָהּ, v. pres. non occ. Arab. مَلَقَ, delevit; percussit fuste: twice only, Lev. i. 15; v. 8; in the phrase מְלִיכָהּ אֶרְדָּאשׁוּ, Break, or bruise, alluding perhaps to מְלִיכָהּ, Gen. iii. 15; and thence shadowing out the bruising of the tempter's head, and perhaps the deserving of this in the person offering. LXX. ἀποκρίσει. τὸ Σαμαρ. ἀνακλάσει. ΑΛΛ. λεπτίσει, ΑΛΛ. μαδίσει. Bahrdt's Hexapla.

מְלִיכָהּ, masc. dual, or plur. aff. מְלִיכָהּ, r. לְקַח. I. Instrument of taking. The jaws, as in eating, Ps. xxii. 16. II. Meton. Thing taken (as being devoured), Prey, spoil, Num. xxxi. 11, 12. 27. 32; Is. xlix. 24. Phr. מְלִיכָהּ, ראש מְלִיכָהּ, capital, i. e. sum, amount, of prey, Num. xxxi. 25. מְלִיכָהּ, prey of the powerful, Is. xlix. 25: here, and vr. 24. Gesenius includes captives.

מְלִיכָהּ, m.—pl. non occ., r. לְקַח. Lit. collecting. Applied to what is termed The latter rain, i. e. the last falling immediately before the harvest; or, because, perhaps, the

Autumn was considered (in a *civil* sense) the former part of the year, the Spring the latter, Deut. xi. 14; Jer. iii. 3; v. 24; Joel ii. 23; Hos. vi. 3; Prov. xvi. 15. In its proper sense, Zech. x. 1. *בְּצֵר בְּתָרְוֹתָי*, in the time of collecting; or, for the time, &c., Job xxix. 23: compared to the enouncements of an acceptable speech. See my note, and the LXX.

מְלָחִים } m. dual, r. *לָחַט*. (a) *Pair of snuffers*, Exod. xxv. 38; xxxvii. 23; 1 Kings vii. 49; 2 Chron. iv. 21. Aff. *מְלָחִים*, Num. iv. 9, &c. LXX. *ἐπαρυστήρα. οἱ λοιποὶ, λαβίδες.* Bahrdt's Hexapla. Exod. xxv. lxx. Num. i. c. *λαβίδας*.

מְלָחָה, f. r. *לָחַט*. Æth. **Ἰῶνις**: species quædam est *tunicæ*. Ludolf. Lex. col. 329, "vestis byssina: Castell. Once, 2 Kings x. 22. *A vestry; or wardrobe*, perhaps.

מְלָתִי, for *מְלֵאתִי*, r. *פָּלַט*.

מְלָחָה, fem. pl. constr. i. q. *מְלָחָה*.

Metath. r. *לָחַט*. Arab. **لَمَع**, *momordit*.

Æth. **Ἰῶνις**: *mala, maxilla*. Once, Ps. lviii. 7. *Jaws*, perhaps; according to some, *grinding teeth*, or *great teeth*. LXX. τὰς μύλας.

מְמָנֹת, f. pl. once, Joel. i. 17, r. *פָּצַר*. Lit. place of (something) cast or laid down, i. e. *repository* of corn, according to the context: *Granary*.

מְמָדִים, plur. masc., r. *פָּצַר*, once, Job xxxviii. 5. Aff. *מְמָדִים*, *Its extents, measures*. See my note.

מְמוֹת, fem. plur. constr. *קָמוֹת*, r. *מוֹת*. *Deaths*, Jer. xvi. 4; Ezek. xxviii. 8, al. non occ.

מְמָר, masc.—plur. non occ. Probably compd. of *מָר* + *עַם* + *בֵּן*, *מְמָר*, contr. *מְמָר*. *Of a foreign people*: or, if the vowels of the last member are to be attended to, *מְמָר*, of a bordering, neighbouring, people: hence, not of true Hebrew descent: (a) *A foreigner*, or (b) *Bastard*. (a) Zech. ix. 6: (b) Deut. xxiii. 3. See LXX., al. non occ. No satisfactory etymology can be extracted from the sister dialects.

מְמָר, aff. prep. *בֵּן*, which see.

מְמָר, m. } plur. aff. *מְמָרִי*, Deut. *מְמָרִית*, f. } xviii. 8, r. *פָּצַר*. *Sale; or, meton. Thing sold*, Lev. xxv. 27—29. 33. 42. 50; Ezek. vii. 13; Neh. xiii. 20.

מְמָלְכָה, fem. constr. *מְמָלְכָה*, pl. *מְמָלְכוֹת*. Constr. *מְמָלְכוֹת*, r. *פָּלַט*. *Rule, regal government*, Exod. xix. 6; Deut. iii. 10; 1 Kings xi. 11; xiv. 8; 1 Sam. xxviii. 17; 2 Chron. ix. 19, &c. *City of —*, Josh. x. 2. *House of —*, Amos vii. 13. Also, place of —, *Kingdom*, Deut. xxviii. 25; Is. xix. 2; Jer. xviii. 7. 9, &c. Aff. *מְמָלְכָה*, *מְמָלְכָה*, &c.

מְמִיָּסָה, masc., r. *פָּצַר*. Lit. *mixture*. *Mixed wine*, i. q. *פָּצַר*, *פָּצַר*, Prov. xxiii. 30; Is. lxxv. 11, al. non occ. Theod. *κεράσματα*. LXX. Is. i. c. *κέρασμα*.

מְמָן, with aff. See *בֵּן*.

מְמָר, masc. once, Prov. xvii. 25, r. *פָּצַר*. *Bitterness*. Metaph. *Grief*.

מְמָרָה, f. in *מְמָרָה*. Aff. r. *פָּצַר*, once, Job xx. 25. Lit. his bitterness. Meton. *Gall, or gall bladder*. See my note.

מְמָרִים, m. pl., r. *פָּצַר*, once, Job ix. 18. *Bitter things*. See my note. Gesenius doubts of the genuineness of the reading; but for no good reason. The insertion of Dagesh in the second *מ* cannot stand for much in any case: and this seems to be the only ground of his suspicion. See LXX.

מְמָשָׁה, m. once, Ezek. xxviii. 14. Syr.

مَمَسَا, *mensuratus*. Arab. **مَمَسَا**,

pectore prominente; r. מְמָשָׁה. Cogn. **مَمَسَا**, *manum duxit super re liquida, &c.* Hence, *dimensus fuit*. Lit. *Extent, extension*. Concr. *Extended, stretched out*, i. e. as the wings which overshadowed the mercy-seat. Which is confirmed by the following **מְמָשָׁה**. The description is here of the king of Tyre; which will be made easy by supposing the particle *פָּ*, or *פָּצַר*, to have been omitted by the ellipsis. Symm. τοῦ χερούβ καταμεμετρημένου. Theod. τοῦ κατασκηνοῦντος. See LXX.

מְמָשָׁל, masc. plur. *מְמָשָׁלִים*, r. *מְשָׁל*.—

מְמָשָׁלָה, f. constr. *מְמָשָׁלָה*, pl. *מְמָשָׁלוֹת*.—*Dominion, rule*, Dan. xi. 3. 5. Pl. meton. *Lords, rulers*, once, 1 Chron. vi. 6. Fem., Gen. i. 16; Ps. cxxviii. 8; Mic. iv. 8; Jer. xxxiv. 1, &c. Pl., once, aff. *מְמָשָׁלוֹת*, Ps.

cxiv. 2. Pl. of excellence here, *his peculiar, &c., dominion*. LXX. ἐξουσία αὐτοῦ. Aff. כִּשְׁלֵהָהָה, Ps. cxlv. 13; Is. xxii. 21. כִּשְׁלֵהָהָה, 1 Kings ix. 19; 2 Kings xx. 13, &c.

מִמְשֶׁךְ, m. once in חֲרִיל, Zeph. ii. 9.

Arab. مَسْشَقٌ, in *longum latumve traxit*. Cogn. Heb. מִשְׁשָׁק. Lit. *Overspreading of* —. On the latter term, see my note on Job xxx. 7. The meaning seems to be, *over-running of brambles*; the חֲרִיל being a wild shrub, is here taken *generally*, perhaps. The LXX. read דמשק here.

מִמְתַּנְּקִים, m. plur. twice only, Neh. viii. 10, opp. טָפֶה, מִשְׁפָּנִים; and Cant. v. 16, opp. טָפֶה, מִתְּמָדִים, r. כִּסְמֶה. Lit. *Sweetnesses*. Meton. *Sweet things*.

מִן, plur. non occ. Aff. מִנְיָה, once, Neh. ix. 20. It is difficult to say what the true etymology of this word is. It appears to have originated in the expression, מִן דְּרֵימָה, Exod. xvi. 15. Comp. vr. 31. Auth. Vers. marg., “*What is this?*” Taking the Chaldaic signification of מִן, *Who? what?* or, “*It is a portion:*” taking מִנְיָה as the root, or Arab. مَنَى, *convenit, aptum fuit*.

According to which, מִן דְּרֵימָה would signify, *It is convenient, suitable, opportune*; and this would suit the context. Or the root might be مَنَّ, *benevolus, benignus, fuit*; and, in this case, *He is kind, gracious*, or the like, would be the meaning; which seems to me the most suitable to the whole of the preceding context. It has been assumed by modern Lexicographers, and other writers in Germany generally, that the *manna* here spoken of is a *sort of gum* still found in certain parts of the deserts of Arabia, and elsewhere in the East. But nothing can be more improbable than this: for, I. had this been the case, the Israelites could not have been ignorant as to what it was (see vr. 15). II. It would not have bred worms, nor have stunk (vr. 20. 24). III. It would not have been found in a double portion on the day preceding the Sabbath, and not at all on that day (vr. 22. 26, 27). IV. Its being a *small round thing*, like *coriander seed* (vr. 14. 31), is proof sufficient that it was not the *gum* above-mentioned: as is the fact—V. That it continued to fall during the whole forty years of the sojourning of the Israelites in the desert (vr. 35), and ceased on the

morrow after they had entered Canaan (Josh. v. 12). See under מִנְיָה above, p. 73, with the note: Exod. II. cc. it. xvi. 33; Deut. viii. 16; Ps. lxxviii. 24; Num. xi. 6. 9, &c.

מִן, or מִן, with Makkáph, sing. or pl. Syr. مَنْ, مَنْ, *Quis? quid?* Interrog. (a) *Who?* (b) *What?* (a) Ezra v. 3. 9; Dan. iii. 15. Also relatively, with וְ following, *Whoever, whosoever*, Dan. iii. 6. 10. Also with הָ, pref., Dan. iv. 14. 22. 29; v. 21. (b) Ezra v. 4, מִן אֲנֹכִי שְׁמֵהָהָה, *what are the names of* —? See also under מִי, Judg. xiii. 17.

מִן, with ם parag. מִנִּי, Judg. v. 14; Is. xlvi. 3, &c.; and מִנִּי, id., Is. xxx. 11; and contr. מִ, or מִ with a guttural following, generally. See also Gram. art. 171. 13; 172. 2—4. Of the Arab. مَنَّ, *præcidit*, signifying *a portion or part cut off*; and, as a prep. *apart, apart from, &c.* Cogn. Syr. مَنَّ, *pars portio*; v. مَنَّ, *numeravit*. Arab. مَنَّ, *certa quantitate quid definivit*.

Heb. מִן. Whence prep. מִן, מִן, *e, ex, &c.* A preposition of various application, carrying along with it nevertheless in every case, its primary notion, modified as the circumstances under which—or the point from which—it is viewed, may specially require. Examples will be found in Noldius, from p. 457 to p. 474, of which the following is a reduction, or abridgment. (a) *From, apart from*. מִן מְלָכֵי אֲרָם, he rested *from all his work*, Gen. ii. 2. מִן מְלָכֵי אֲרָם, *residing from, apart from, contention*, Prov. xx. 3. Comp. Num. xv. 24; Is. xiv. 19; Jer. xlvi. 45, &c. Hence, meton. (b) *From out of, out of, of, of person, thing, time, place, &c.* as denoting some portion, aliquot part; the material, proceeding, &c. (c) *מִן זְקֵנֵי הָעִיר*, — *of the elders of the city*, Ruth iv. 2; Exod. xvii. 5. מִן בְּנֵי הַנְּבִיאִים, — *of the sons of the prophets*, 2 Kings ii. 7. Comp. Neh. i. 2; Job v. 1, &c.

(d) Hence, *of the agent, author, &c., of anything*: or, מִן הַבֶּצֶק, *heated by the baker*, Hos. vii. 4. Comp. Jer. xliv. 28; Ezek. xix. 10; Gen. xix. 36. אֲנִי אֲבָנָה בְּמִנְיָהּ, *perhaps I shall be built up by her*, Gen. xvi. 2. Comp. Ps. xxxvii. 23; Job iv. 17; Ps. xviii. 22; Num. xxxii. 22; Jer. li. 5, &c.

cited by Gesenius, *מה* *אלה* *אלה*, *there is not anything of a God, except the God*, i. e. nothing that can be so considered.

מה *אחד*, *Not of one*, i. e. not of so much as *one*.

מה *למם* *מן* *עלם*, *There is not to them of knowledge*, i. e. they have nothing, not a particle, of it. But, when he tells us that, *מן* *עלם* *למם*, signifies "non a quoquam," "et contr. *מן* *למם* *למם*, *nequaquam*," he greatly mistakes, both meaning precisely the same thing, viz. *nunquam*. Lit. *not of any ever*, i. e. time.

(p) *Of time*, as *בשנת* *היביל*, *from the year of Jubilee*, Lev. xxvii. 17. *ביום* *עד* *לילה*, *from day to night*, Is. xxxviii. 12. *ביום* *הבוקר*, *from day*, i. e. its first existence, Is. xliii. 13. So *במחר*, *from the morrow*, i. e. the commencement of the next day, Gen. xix. 34; Exod. ix. 6. *במעולם*, *from an age*, i. e. an indefinitely long time, Is. xlii. 16. So, *בראשית*, *from the beginning*, Is. xlvi. 10. *בשקמי* *ארץ*, *Prov. viii. 23*. *בשמים*, *from*, i. e. immediately after, *two days*, Hos. vi. 2. *בכמים*, *from*, after, some days, Judg. xi. 4; xiv. 8. *בכמים* *רבים*, *from*, after, *many days*, Josh. xxi. 3; Is. xxiv. 22. *משלוש* *הרשים* — *after three months*, Gen. xxxviii. 24. Comp. Num. xxiv. 23; Hos. vii. 4; Is. xlv. 7. The term implying time is occasionally omitted, as, *בנערים*, *from youth*, 1 Sam. xii. 2; 1 Kings xviii. 12. *בבטן* *אמי*, *from the womb of my mother*, Judg. xvi. 17, i. e. the time of birth and youth, respectively.

(q) *Of place*, *בשמים*, *from heaven*, Is. xiv. 12, &c. Comp. Judg. ii. 12; Jer. xxxvi. 9; 1 Sam. ii. 8, &c.—with any verbs, &c. requiring such construction. Comp. Job i. 21; Judg. xi. 36; Exod. xii. 42; Ps. xviii. 7; xl. 3, &c. Also with *אל*, *על*, *ב*, or *ה* — *parag.* in the following member, either of place, persons, or things; as, *ביתמן* *—* *וידדן*, *from Teman—even to Dedan*, Ezek. xxv. 13. *בגדלים* *ועד* *לפנים*, *Jonah iii. 5*. Comp. Gen. xiv. 23; Exod. xxii. 3; Lev. xiii. 12; 1 Kings vi. 24; Is. i. 6; Ps. cxliv. 13. *בפני* *אלון*, *from sort to sort*, Ib. lxxxiv. 8. *בכח* *אליה*, *from strength to strength*. Hence also—

(r) As some person or thing, selected from others, is considered the most eligible or *best*, as in the phrase *one of a thousand*, i. e. one

better than all the others remaining; so this particle is often (meton.) employed for this purpose; as, *עם* *סגלה* *כפל* *העמים*, *a people peculiar from all people*, more choice than, Deut. xiv. 2. *גבה* *כפל* *העם*, *high, tall, from all the people*; taller than —, 1 Sam. x. 23. Comp. Gen. iii. 1; Jer. xvii. 9; 1 Sam. xviii. 30; 2 Kings x. 3; 2 Chron. ix. 22; Ezek. xxxi. 5, &c. Verbs, being attributive, will have the same construction; as, *השחרו*, *they acted basely from (beyond) their fathers*, i. e. more basely than —, Judg. ii. 19. Comp. Gen. xix. 9; xxix. 30; xxxviii. 26; Jer. v. 3. So, *ויהי* *מקד* *הדרך*, *the way, journey, is greater than thee*, i. e. than thy power is to perform it, Deut. xiv. 24. Comp. Gen. xviii. 14; Job xv. 11. See Gram. art. 241. 9. As this sort of comparison implies something like diminution, with reference to one of the things compared, it is occasionally made by introducing the particle *לא*, or *אל*; as, *הקד* *הצפתי* *ולא* *נבד*, *I have willed piety, and not sacrifice*, Hos. vi. 6; Prov. viii. 10. *קחי* *מספרי* *ואל* *קספה*, *accept my discipline, and not silver*, i. e. rather than —; the comparison being continued in the following member, in each case by *מן*.*

Also with Infinitives following; as, *גדול* *....* *מנשיא*, lit. *greater than to bear*, i. e. intolerable, Gen. iv. 13. Comp. Gen. xxix. 19; 1 Kings viii. 64; Prov. xvi. 19, &c.

In Ps. lxxviii. 30, *מהיכלך* *על* *ירושלם*, "*ad templum tuum in Hierusalem*." But, in all probability, *מהיכלך* ought to be read with the preceding verse, thus: *וה* *פנילת* *לני* *מהיכלך*: *which thou hast wrought for us from thy Temple*: the Temple being considered the place in which God dwelt, to which prayer was to be directed, and from which deliverance was to be had. And in this way the text of the LXX. ought manifestly to be read, *ὁ καθήρισω ἐν ἡμῖν ἀπὸ τοῦ ναοῦ σου*. Then, *Ἐπὶ Ἱερουσαλὴμ σοὶ οὐσους βασιλείς δῶρα*. The same may be said of the

* A few instances, occurring in Noldius, still require notice and correction. In 2 Sam. vi. 2, he makes this particle signify *ad, to*. But, *העם*, ought to be referred to *יהודה*, preceding, and rendered *so David went, and all the people of the princes of Judah who were with him*. And so the ancient versions generally have taken it. Not, "*ad Baalim Judæ*," as if it were the name of a place. The Auth. Vers. is erroneous here in like manner.

Æthiopic and Syriac Versions in this place, which have all probably been thus altered to suit the present division of the Masoretic text. The text, as it stands, will moreover admit of a different rendering, viz., *from, because of* (as the *cause, &c.* above), *thy Temple, &c.* i. e. of the religion thence propagated; for the Ps. is certainly prophetic. The former is the more natural acceptation.

Deut. xxviii. 47, מִכָּרֵב כָּל, i. e. *From, on account of, the abundance of all*, that God had given them. Not, "*ad omnem abundantiam.*" And so of the rest, p. 458.

Ib. Ruth ii. 14, וַהֲשִׁיב מִצֵּד, *so she sat from, apart from, the side, &c.*; the circumstances of the case requiring, that the distance be not *great, i. e. near.* So the Arab. قَرِيبٌ مِّنْ,

near from; our, near to. So 1 Sam. xx. 21, וְהִנֵּה מִכַּפֵּךְ רֹחֵבָה, *apart from thee, and hitherwards, i. e. not far from thee on this side.* So also Ps. xliii. 1, רִיבָה רִיבֵי בְגוּי לֹא הָסִיד, *contend my contention apart from, i. e. on the other side, not as one with, a nation anything but pious.* Comp. Dan. xi. 8, מִכַּפְּלֶךָ, and, on the contrary, מֵהֶם, Ezek. lvii. 8, *of them, i. e. as one of them.* The context, therefore, must be carefully considered in every case, otherwise nothing but error will be the result.

Aff. מִכַּפְּנֵה, מִכַּפְּי, מִכַּפְּי, מִכַּפְּי, *apart from, i. e. as one of them.* 1st pl. מִכַּפְּנֵי; 2d, מִכַּפְּי, מִכַּפְּי; 3d, מִכַּפְּי, מִכַּפְּי, מִכַּפְּי.

מן, Chald. i. q. Heb. מִן. (a) *Out of, from, Dan. iii. 26: thence Of* (b) author, originator, Ezra iv. 21. (c) Cause, reason, &c., Dan. v. 19; Ezra vi. 14. Phrr. בְּכֵן אֱמַר, *verily, בְּכֵן יֵצֵא, certainly, Dan. ii. 8. 47, because that, Dan. iii. 22.* (c) Elliptically (Heb. [o] above), *Part, portion, or the like being understood, Dan. ii. 33.* And the same is the case in the Syriac of 2 Tim. ii. 20, appealed to by Gesenius here. The particle, therefore, has no new signification, l. c. (d) *From, of person, time, place, &c., Dan. ii. 16; iii. 22. 26; ii. 20.* מִן—וְעַד, (e) with other particles, מִן לְיָד, *from with; מִן קִדְמָה, from before; מִן אַחֲרָיִם, from then, thence.* Also implying (e) negation (Heb. [k] above), מִן אֲנָשִׁים, *from man, i. e. from being human, Dan. iv. 13.* (f) Used also in making comparisons, *Than, more than* (Heb. [r]), Dan. ii. 30. (g) Also used as a mediating particle, with certain verbs, Dan. iv. 28; v. 3. 19, &c. Aff. מִכַּפְּי, מִכַּפְּי, מִכַּפְּי, מִכַּפְּי, מִכַּפְּי, מִכַּפְּי.

מִנָּה, Chald. see מִנָּה.

מִנְבֹּאֹת, pl. of מִנָּה.

מִנְבֹּינָה, f. aff. מִנְבֹּינָה, r. נָבַן, i. q. נִבְנִית. *Song, of ridicule, Lam. iii. 63, only.*

מִנְבָּה, fem. Chald. i. q. מִבָּה; the נ being inserted, as in other cases, to compensate for the *dagesh forte.*

מִנְבָּה, m. Chald. i. q. Heb. מִבָּה, r. דָּע. Def. מִנְבָּה. Aff. מִנְבָּה. (a) *Knowledge, wisdom, Dan. ii. 21; v. 12.* (b) *Intelligence, understanding, Ib. iv. 31. 33.*

מִנָּה, masc. plur. מִנָּים. Syr. مَنِينَا, *mina, mna.* Arab. مَنِينًا, and مَنِينٌ, id. Lit. *number.* A certain *Weight*, thought, from a comparison of 1 Kings x. 17, with 2 Chron. ix. 16, to consist of *one hundred shekels.* But in Ezek. xlv. 12, it appears to have consisted of the various weights of 20, 25, and 15, shekels, ll. cc. it. Ezra ii. 69; Neh. vii. 71, 72. Castell, however, makes the מִנָּה equal to 60 shekels of the sanctuary,—to 100 of those in common use. The new מִנָּה of Ezekiel equal to 60—i. e. adding up together the different values noticed above—of the sanctuary, to 120 common shekels. He also gives 25 shekels, or 100 zuzin, as its value. Hence the verb below.

מִנָּה, f. constr. מִנָּה, מִנָּה (see מִנָּה below), pl. מִנָּהוּ, i. q. חֵלֶק. *Part, portion, Exod. xxix. 26; Lev. vii. 33; 1 Sam. i. 4; Neh. viii. 10. 12; Jer. xiii. 25: with גִּזְרָה, Ps. xi. 6; xvi. 5; lxiii. 11; Esth. ix. 19, &c.*

מִנָּה, m. pl. מִנָּים, pl. of מִנָּה, apparently. Lit. numberers. Meton. *Occasions, times, Gen. xxxi. 7. 41, only.*

מִנָּה, v. pres. מִנָּה. Constr. immed. it. med. מִנָּה, ל. אָרָה. Arab. مَنِي, *certa quantitate definivit.* Cogn. r. مَنُو, مَنِي. (a) *Number, Num. xxiii. 10; 1 Chron. xxi. 1; xxvii. 24.* Meton. (b) *Appoint, constitute, Is. lxxv. 12; 1 Kings xx. 25.*

Inf. מִנָּהוּ, Gen. xiii. 16, &c. Imp. מִנָּה, 2 Sam. xxiv. 1. Part. מִנָּהוּ, Ps. cxlvii. 4; Jer. xxxiii. 13. Niph. מִנָּה, pres. מִנָּה. *Be, become, numbered, Gen. xiii. 16; Is. liii. 12; 2 Chron. v. 6.*

Inf. מִנָּהוּ, Eccl. i. 15. Pih. מִנָּה, pres. apoc. מִנָּה, i. q. Kal. (b)

Appoint, constitute, Job vii. 3; Jonah ii. 1; iv. 6—8; Dan. i. 5. 10, 11, with med. על.

Imp. מן, Ps. lxi. 8, only.

Puh. Part. pl. masc. מְמַנֵּים. Persons appointed, constituted, 1 Chron. ix. 29, only.

מְנָה, מנא, v. Chald. pres. non occ.

See Heb. מְנָה. Syr. مَنَّ, numeravit, supputavit. Arab. مَنَّا, experimento probavit.

Numbered, tried, Dan. v. 26.

Part. Heb. מְנִי, Dan. v. 25, al. non occ.

Pah. מְנִי, pres. non occ. Constr. immed. it. med. על, Heb. (b) *Constituted, appointed*, Dan. ii. 24. 49; iii. 12.

Imp. מְנִי, Ezra vii. 25.

מְנָהָה, masc. pl. non occ., r. מְנָה. Arab.

مَنْهَاج, way, &c. *Driving along*, of horses, &c., 2 Kings ix. 20, only. Aquila, ελασις. Theod. Symm. ἀγωγή.

מְנַהֲרוֹת, f. pl. r. מְנַר, once, Judg. vi. 2.

Arab. مَنْر, locus in fluvii alveo excavatus ab aqua. Valleys flowing with water. Gesen. More probably, Clefts in the mountains, serving as canals to the mountain torrents; and hence, as difficult of access, likely to be occupied by a conquered people. LXX. Theod. μάκτρας. LXX. ἄλλως, τρυμαλιὰς.

מְנֹדָה, masc. constr. in the phr. מְנֹדָה ראש, once, Ps. xlv. 15. *A shaking of the head*, r. נוד.

מְנוּחָה, m. r. נוח, pl. aff. once, Ps. cxvi. 7. *Place of rest*, Gen. viii. 9; Deut. xxviii. 65; Is. xxxiv. 14; Lam. i. 3; Ruth iii. 1:—of a woman's finding a home after marriage. 1 Chron. vi. 17, מְנוּחַת הָאָרוֹן, from, since, the ark's resting-place, i. e. after it had been placed there.

מְנוּחָה, מְנוּחָה, fem. of the last, plur. מְנוּחוֹת. Rest, quiet, Gen. xlix. 15; Judg. xx. 43; Is. xi. 10; xxviii. 12; Jer. xlv. 3. Meton. *Place of rest*, Num. x. 33; Is. xxxii. 18; Mic. ii. 10. Metaph. *The Holy Land*, or rather *the comforts of true religion*, to be had there, Ps. xcvi. 11. See Heb. iv. 1, seq. and my Sermon on the Sabbath, 2d Edit., p. 46, seq. Phr. מְנוּחוֹת, מי מְנוּחוֹת, waters of great rest, pl. excell., Ps. xxiii. 2. Aff. מְנוּחוֹתֵי, מְנוּחוֹתֵי, &c.

מְנוּחָה, m. once, Prov. xxix. 21. Arab.

مُنُون, multum exprobrans beneficia. Syr.

مُتَمَنِّئًا, contemptus; r. مَنَّ. Heb. מן.

Symm. γογγυσμός. LXX. ὀδυσθησέται. Lit. *One brings up his slave delicately from (his) youth, and in his (the) end he becomes a despiser of the favour*. The intention seems to be to show to the Hebrews, that the favours often conferred by them on strangers (i. e. heathen slaves as favourites: comp. Is. ii. 6), would ever be returned, as it was but right they should, by ingratitude and contempt. Æsop's countryman and the frozen viper, has a similar bearing; to which may be compared tale 4, book i., of Saadi's Gulistan: where we have a story with this distich, which will afford a good illustration to our passage.

پرتو نیکان نگیرد هرکه بنیادش بد
 است
 تربیت نا اهل را چون گردگان بر گنبد
 است .

Whoever is of bad origin, he will receive none of the light of the good. The indulgent bringing up of the worthless, is just as a walnut (thrown) upon a dome. And as a proverb in Mr. Roebuck's Collection, Calcut. 1824, p. 303, عاقبت گرگ زاده گرگ شد, the wolf's whelp becomes a wolf at last. Usually, seed, son, r. נין, or בן; but this would rather signify posterity, or the like. See my note on Job xviii. 19; and therefore could not apply here. Besides, that a man must adopt a pampered slave as a son finally, seems as far remote from reason, as it is from the facts of all such cases.

מְנוּסָה, masc. aff. מְנוּסָה } pl. non occ., r.
 מְנוּסָה, f. constr. מְנוּסָה } נוט. (a) Flight, Jer. xlv. 5. Fem., Lev. xxvi. 36; Is. lii. 12. (b) Meton. *Place of flight; refuge*, Ps. cxlii. 5; Job xi. 20, &c. Arab. مَنَاص, refugi locus.

מְנוּוֹר, m. in the phr. מְנוּוֹר אֲרָמִים, Weavers' beam. Syr. تَمْرُج, jugum textorium, et servile. Arab. نَيْر, id. Cogn. نَهْل, id. 1 Sam. xvii. 7; 2 Sam. xxi. 19.

מְנוּחָה, constr. מְנוּחָה, pl. מְנוּחוֹת, r. נוּר. Arab. **مَنَارٌ**, *locus lucis*; **مَنَارَةٌ**, id. it. *cancelabrum*. The candlestick used in the Tabernacle and Temple, Exod. xxv. 31, seq.; xxx. 27; xxxi. 8; 1 Kings vii. 49; Zech. iv. 2. 11, &c.

מְנוּזָרִים, m. pl. aff. מְנוּזָרִים; with Dagesh euphon. r. נוּזַר, i. q. נוּזָרִים, once, Nah. iii. 17. *Nobles, princes*.

מְנוּחָה, r. נוּחַ, or נוּחָה.

מְנוּחָה, f. constr. מְנוּחָה, pl. מְנוּחוֹת. Arab.

מִנְחָה, *donavit*. A gift offered to (a) men, or (b) God. (a) Gen. xxxii. 14. 19. 21; xliii. 11. 15. 25, 26; Judg. iii. 15: — in tribute, 2 Sam. viii. 2. 6; 1 Kings v. 1; 2 Kings xvii. 4; Ps. lxxii. 10, &c. (b) — to God in sacrifice, Gen. iv. 3—5. Generally unbloody, and consisting of various fruits, flour, oil, &c. opp. פֶּדָה, **מִנְחָה**, Lev. ii. 1. 4—6; vi. 7, seq.; vii. 9. Phr. **מִנְחָה**, **מִנְחָה**, Ps. xl. 7; Jer. xvii. 26; Dan. ix. 27. נוֹשְׂאֵי מִנְחָה, *bearers of —*, 2 Sam. viii. 6. עַד לְעִלּוֹת מִנְחָה, *up to the (time of) offering the Minkha*, 1 Kings xviii. 29. These appear to have been offered in Divine service; 1st, about half-past 12 o'clock, P.M.; 2d, about half-past 3, P.M. Castell. sub voce. Aff. מְנוּחָה, מְנוּחָה, &c.

מְנוּחָה, f. Chald. i. q. Heb. Dan. ii. 46. Aff. מְנוּחָה, Ezra vii. 17, al. non occ.

מְנִי, m. pl. non occ., r. מְנִי. The name of an idol worshipped occasionally by the Jews, Is. lxxv. 11; alluded to in vr. 12, in the verb מְנִי. As if, *numbering, portion, fortune*, or the like, were its meaning. And to this, the Arab. **مَنْيَة**, *fatum*; **مَنَا**, *mors*, correspond sufficiently well. The ancient Arabs had an idol, termed **مَنَاة**, *Manāt*, which Pococke thinks was so named from

مَنِي, *fluere*, intimating the shedding of human blood in sacrifice to it (Specimen. Hist. Arab. p. 93, seq.), and believes to be the מְנִי of Isaiah. But, if we may rely on similarity of name, the Hindoo *Menū*, said to be the son of Brahma; supposed, too, to be the same with the lawgiver of Crete, *Minos*, and of the Egyptians *Mneuis*; or of *Menes*, the first Egyptian king; all of which, according to Sir Wm. Jones (preface to his

Laws of Menu, p. xv., Haughton's edition), may be interpreted to mean *mind*, like *menes, mens*; from the Sanscrit root *men*, to understand. If so, this idol appears to identify itself with the *Buddh*, of the Buddhists, the **حَكَمَة**, and **عقل اول**, *first intellect*, of the mystical Arabs and Persians: and to be a mere copy of the idol of the Hebrews. (Prov. viii.) See my note on Job xi. 6, with the additional references at p. 553, and sub voce **מְנִי**, above, p. 126. See also Selden de Diis Syris, Syntag. i., cap. 1.

מְנִי, m. once, Jer. li. 27, occurring with **אֲרָרְתִּי**, and supposed to signify *Armenia* generally (see Bochart's Phaleg. lib. i., cap. iii., pp. 19, 20), which is again thought to be a compd. of מְנִי + **הַר**.

מְנִי, m.—pl. non occ., once, Ps. xlv. 9, which may be thus translated. *The myrrh, and aloes, and Cassia, (perfuming) the whole of thy garments, (brought) from the ivory temples of the Minæi, shall delight thee.* These *Minni*, or *Minæi*, according to the Greeks and Latins, were a people inhabiting spicy Arabia: and of the spices there produced, myrrh was one. Bochart. speaks of them, thus, in his Phaleg., lib. ii. cap. xxii. p. 135, “*Minæos plurimum nobilitavit thuris ex Atramitis advecti frequens cum Syris commercium. Plinius, lib. xii. cap. 14, Hi primi commercium thuris fecere, maximeque exercent, a quibus et Minæum dictum est. Nempex quatuor populis Arabiæ aromatiferæ, hi primi se offerebant ex Syriâ venientibus....Quin etiam ipsi Minæi thus et alia aromata ex locis remotioribus in Arabiam Petræam et Palestinam usque vehabant. Agatharcides, cap. 44....Γερβαίοι και Μινάιοι....τόντε λιβανωτόν...και τὰ φορτία τὰ πρὸς εὐσόδιαν ἀνήκοντα ἀπὸ τῆς χώρας τῆς ἄνω κατάγουσιν (εἰς τὴν παλαιστίνην)....* Sed et in ipsa Minæâ felix fuit myrrhæ proventus.” Which, according to Galen, was termed the *Minæan myrrh*, by some; **ἐννιοὶ δ' αὐτὴν ὀνομάζουσι Μινάϊαν, κ.τ.λ.** from the place producing it. See the remainder of the article, and the Hierobotanicon of Ol. Celsius, under the words designating these several perfumes: where it will be seen that Arabia produces them all. The **הַמְנִי**, were either temples or palaces, not built with, but adorned most probably with ivory. (Comp. 1 Kings x. 18; Ezek. xxvii. 6;

Amos vi. 4.) Such a palace Ahab had, 1 Kings xxii. 39, termed, בית השן, which was no doubt a foreign luxury. Comp. Amos iii. 15, where many of these are denounced. In Arabia, too, elephants were, according to Strabo, lib. xvi., in great abundance: and the palaces of the nobles were most richly built and adorned. There can be no doubt, therefore, I think, that it is to presents of this sort, to be brought from Arabia, that the Psalmist alludes. Comp. Ps. lxxviii. 30, seq.; it. Ps. lxxii. 10. See also the LXX.

מונים, masc. plur., מון, once, Ps. cl. 4.

Syr. **ܫܘܢܐ**, *chordæ*. Strings of the harp or other instrument. Aquila, LXX. *ἐν χορδαῖς*. All. διὰ χορδῶν. Gesenius makes the מוני of Ps. xlv. 9, to be this word, which he renders, "fides (i. e. concentus musici) te exhilarant." With what propriety the reader will judge when he has carefully considered the last article but one.

מוני, and מוני, under מון, with ' parag.

מוניות, pl. see מונה.

מוניה, Part. Hiph. v. מוני, or מוני.

מונין, m. constr. מונין, once, Ezra vi. 17;

r. מונה. Syr. **ܫܘܢܐ**, *numerus*. Number.

מונלם, m. Aff. r. Arab. **نَوَّلَ**, *giving*,

presenting; **نَبَّلَ**, *quod quis consequitur, opes*. Syr. **نَلَّ**, *deprehendens*; once, Job xv. 29. *Their wealth*. See my note on the place. Without the aff. מונה, perhaps. Gesenius doubts of the genuineness of the reading, probably unnecessarily.

מוניע, v. pres. מוניע. Constr. immed. obj. med. מון, from; ל, *as, to*; it. med. מונע, obj.

Arab. **مَنَعَ**, *recusavit, denegavit*. *Keep back, withhold*, Gen. xxx. 2; Num. xxiv. 11; 1 Sam. xxv. 26. 34; Eccl. ii. 10; Amos iv. 7; Ezek. xxxi. 15.

Imp. מוניע, fem. מוניע, Jer. ii. 25. **רַגְלְךָ** — *withhold thy foot from (being) bare*, i. e. from immodest exposure. Comp. Prov. i. 15; Jer. xxxi. 16.

Part. מוניע, Prov. xi. 26; Jer. xlvi. 10.

Niph. מוניע, pres. מוניע. *Be, become, withholden, kept back*, Joel i. 13; Num. xxii. 16; Job xxxviii. 15; Jer. iii. 3.

מוניעל, m. pl. מוניעלים, r. מוניעל, with מונה.

Arab. **نَعَلَ**, *calceis donavit*; conj. ii. *lamina ferrea munivit*: hence the notion of defence. *A bolt, or lock, of a gate, &c.*, Cant. v. 5; Neh. iii. 3, seq. Aff. מוניעליו.

מוניעל, masc. id., Deut. xxxiii. 26, or *Defence*, perhaps, generally. LXX. *ὑπόδημα*.

מוניעמים, m. pl. r. מוניעם, once, Ps. cxli. 4. *Delicacies*.

מוניעניעים, masc. pl. r. מוניעניע, redup. Lit. *Agitating*. Vulg. *sistra*; *Sistrums*. So Gr. *σειστρον*, from *σειω*. Gesen. Once, 2 Sam. vi. 5. LXX. *ἐν κυμβάλοις*. *With cymbals*. Aquila, Symm. *ἐν σειστροῖς*.

מוניעיות, f. pl. r. מוניעיות. Syr. **ܫܘܢܐܡܠܐ**, *patera libatoria*. *Bowls used in making libations*, Num. iv. 7; Jer. lii. 19. Aff. מוניעיותי, Exod. xxv. 29; xxxvii. 16, al. non occ.

מוניקה, or מוניקה, f. See Hiph. r. מונה. *A nurse*. Aff. מוניקהו, 2 Kings xi. 2, &c.

מונישי, m. Patronym. of מונה, Deut. iv. 43, &c.

מונה, fem. contr. מונה, r. מונה; i. q. מונה; pl. מונה, Neh. xii. 44. 47; xiii. 10; i. q. מונה above. *Part, portion*, Ps. xi. 6; xvi. 5; lxiii. 11; 2 Chron. xxxi. 3, 4. It will amount to the same thing, if we suppose מונה to have been written for מונה, constr. sing. See מונה above.

מוס, m. once, Job vi. 14. See my note. *Wasting, necessitous, miserable*, r. מוס. Arab. **مَسَّ**, *vehemens necessitas*.

מוס, m. מוס in pause, pl. מוסים. For מוס, according to Gesen., and so ks, or Gr. ξ at the end of words occasionally loses the k, as in *aiax, aias, &c.*; which is inapplicable in this case. For here מ, in the middle of a word, is rejected; not to insist on the impropriety of determining the forms of Hebrew words from Latin and Greek usage, The root, however, might be Syr. **ܡܘܣܐ**, from which we have **ܡܘܣܐ**, *statera*,

trutina. Arab. **مَسَّ**, *avis alieni oblitus fuit*,

idque solvere distulit. Cogn. **نَسَا**; whence, **نَسَا**, *debitum aliquo post tempore praestandum*: thence, *Tribute, tax*, 1 Kings iv. 6; v. 13; Phrr. **הָיָה לְמוֹס**, lit. *became of, to*,

tribute; tributary, Deut. xx. 11; Judg. i. 30, &c. With עֲבָר added, — of a slave, or servant, Gen. xlix. 15; Josh. xvi. 10. With נָתַן, שָׂם, or עָלָה, in the place of הָיָה, Josh. xvii. 13; Judg. i. 28; 1 Kings ix. 21. עָלַת מַס, laid *tribute, tax, upon*—, Esth. x. 1. אֲשֶׁר עַל הַמַּס, *Who was over the tribute*, 2 Sam. xx. 24, &c. עֲרֵי מַסִּים, *princes of taxes*; chief collectors, Exod. i. 11.

מִסְבָּה, m. pl. constr. מִסְבְּי, it. pl. of מִסְבֵּהוּ, r. סבב. Lit. *round about* place, thing. (a) *Seats arranged round any place, thing, &c.*, for reclining on, Cant. i. 12. (b) *Places surrounding*, 2 Kings xxiii. 5. Pl. fem. *turnings about, revolutions, &c.*, Job xxxvii. 12. See my note. Symm. αὐτὸς δὲ κυκλῆδὸν ἀναστρέφεται. LXX. Theod. καὶ αὐτὸς κυκλώματα διαστρέφει. (c) Adv. *round about*, 1 Kings vi. 29. Aff. מִסְבְּי, Ps. cxl. 10, is more properly the Part. pl. Hiph. persons *surrounding me*. See Rosenmüller, on the place.

מִסְכֵּר, m.—pl. non occ., r. סָר. Part. Hiph. lit. one who closes anything. (a) *Joiner*, perhaps, 2 Kings xxiv. 14. 16; Jer. xxiv. 1; xxix. 2; always with חָרַשׁ. (b) *Motion. Place, thing, closed. Confinement, prison*, Is. xxiv. 22; xlii. 7; Ps. cxlii. 8.

מִסְגֵּרָה, fem. plur. מִסְגֵּרוֹת, r. סָר. Lit. *Closing, inclosure*. (a) *Inclosure*, considered as a place of safety, Mic. vii. 17; Ps. xviii. 46; 2 Sam. xxii. 46. (b) *Border* of any thing, as its inclosure, Exod. xxv. 25, seq.; xxxvii. 14, &c. (c) — of the bases of the brazen sea, 1 Kings vii. 28, 29. 31, 32. 35, 36; 2 Kings xvi. 17. Aff. מִסְגֵּרָהּ, מִסְגֵּרָהֶם, מִסְגֵּרָתָם, it. מִסְגֵּרָתָם.

מִסֵּד, masc. once, 1 Kings vii. 9, r. יָסַד. *Foundation*.

מִסְדְּרוֹן, m. r. סָר, cogn. שְׂדֵרָה, with ה paraq. once, Judg. iii. 23. *A portico, or porch*, so called from the rows of columns in its front. Aquila, παραστάδα. Symm. πρόθυρα. LXX. προστάδα.

מִסָּה, v. cogn. מָסַס, מָסַס. Syr. مَسَّ, *contabuit*. Aph. humectavit. Kal non occ.

Hiph. pl. הִמְסִי, fm. Chald. for הִמְסִי, pres. 1st pers. אֲמַסֶּה; 2d, apoc. תִּמְסֶה (for תִּמְסֶה); 3d, aff. יִמְסֶה. (a) *Dissolve, liquify*, Ps. cxlvii. 18. Meton. (b) *Waste, consume*, Ps. xxxix. 12. (c) *Relax, unnerve, weaken*, Josh. xiv. 8. (d) *Water, suffuse, with tears*,

Ps. vi. 7, al. non occ., unless מָסַס, Ps. lviii. 9, may so be taken.

מִפְּהָ, fem. constr. מִפְּהָה, pl. מִפְּהוֹת, r. נָסָה, which see. *Trial, experiment, proof*. Meton. *Temptation*, by trial. Whence the proper name of a place, *Massa*, Exod. xvii. 7, &c.; Ps. xc. 8. כַּיּוֹם מִפְּהָ, *as the day of trial*, i. e. of tempting God. It is added, by way of explanation, אֲשֶׁר נִסְּוּנִי ... בְּנִדְבֵנִי, in which, *they tried me ... they proved me*, Deut. vi. 16; xxxiii. 8. מִפְּהָ, Job ix. 23; but see my translation and note. Pl., *Temptations*, i. e. the wonderful works of God, by which the faith of believers is proved, Deut. iv. 34; vii. 19; xxix. 2, al. non occ.

מִפְּהָ, fem. constr. מִפְּהָה, once, Deut. xvi. 10, f. τοῦ, מַס, which see. *Tribute; offering*. Phr. מִפְּהָה נְדָבָה, *offering of freewill of thy hand*. Aquila, ἑπαρωσι ἐκουσίως. Gesen. “*numerus: “pro ratione, prout.”*” See LXX. Syr.

מִסְוִיָּה, m.—pl. non occ., r. סוּה, non occ.

Arab. مَكَانٌ بَيْنِي وَسَوِيٍّ, et سَوِيٍّ, *medius locus*. Jauhari gives, سَوَاءُ الشَّيْءِ وَسَطُهُ, i. e. סוּה, of anything, is its middle. Applied to the veil of Moses, as something placed in the midst, and intervening, Exod. xxxiv. 33, 34, 35, al. non occ.

מְשׁוּבָה, fem. constr. מְשׁוּבָה, pl. non occ., r. שָׁבַח. *Fence, hedge*, Is. v. 5; Mic. vii. 4; Prov. xv. 19. Aff. מְשׁוּבָהּ.

מִפְּסָה, masc. r. נָסָה, once, 2 Kings xi. 6. Arab. نَسَحَ, dispersit terram; مَنَسَحَ, res quod dispersgitur terra. Lit. *Disperser, driver away, &c.* As a *dispersing detachment*, i. e. to disperse disorderly or inquisitive people. Syr. مَنَسَحَ هَمَّ نَسَا, a damno.

מִפְּסָה, once, 1 Kings x. 15, r. סָר. *Merchandise, traffic*.

מִפְּסָה, masc. once, Ps. lxx. 9. Cogn. מִפְּסָה. *Mixture*. Arab. مَزْجٌ. Syr. مِزْجٌ, *mixture*. Hence—

מִפְּסָה, v. pres. non occ. Constr. immed. it. med. מִפְּסָה. *Mix*, generally of drink, Prov. ix. 2. 5; Ps. cii. 10. —, of spirit, Is. xix. 14.

Infin. מִפְּסָה, constr. Is. v. 22, al. non occ.

מִפְּסָה, masc. constr. מִפְּסָה, plur. non occ.,

r. קָפָה. *Covering*, pec. of the Tabernacle or its parts, Exod. xxvi. 36, seq.; xxxv. 17; xxxix. 38. 40; xl. 5. With פָּרֹחֶה, *veil, curtain*, Ib. xxxv. 12; xxxix. 34; xl. 21. וַיִּגַּל אֶת פְּסָלֵי יְהוָה, *so he laid open the curtain of Judah*: used here apparently in the sense of *curtain*, in fortification, Is. xxii. 8. See under גָּלָה above.

מִסְכָּה, f. once, Ezek. xxviii. 13. Aff. פְּסָפְסָה, i. q. קָפָה, r. קָפָה above.

מִסְכָּה, f. constr. מִסְכֵּה, pl. מִסְכּוֹת, r. קָפָה. Lit. fusing, as of metals: hence, meton. (a) *Molten* image, idol, Exod. xxxiv. 17; Lev. xix. 4; Deut. ix. 12, &c. (b) *Libation*, Is. xxx. 1. It. in the sense of the cogn. r. קָפָה. (c) *Covering*, Is. xxv. 7; xxviii. 20. Aff. פְּסָפְסָה, Num. xxxiii. 52.

מִסְכֵּן, m.—pl. non occ., r. קָפָן. Arab. מִסְכִּין, *pauper*. Æth. Syr. id. *Poor, destitute*, Eccl. iv. 13; ix. 15, 16, al. non occ.

מִסְכֵּנוּת, f. r. קָפָן. *Poverty, want*, once, Deut. viii. 9.

מִסְכֵּנוֹת, fem. pl. only, r. קָפָן. Gesen.

כָּפָה, by transposition. But, as סָכָן, *being quiet*, may supply the notions of both *riches and poverty*; rest, in the one case implying *ease, plenty*; in the other, want of employment, idleness, and thence *poverty*: there is perhaps not sufficient reason for this metaphesis. So in the Arab. سَكَنَ, *quietus fuit*;

سَكَنَ, *alimentum*; سَكَنَ, *stabilivit*; سَكَنَ, *misericordia, benedictio*; and, on the other hand, مَسْكَنَةٌ, *paupertas, miseria*.—*Treasuries* of corn, &c., Exod. i. 11; 1 Kings ix. 19; 2 Chron. viii. 4; xvi. 4; xvii. 12; xxxii. 28, al. non occ.

מִסְכֶּת, f. in pause, מִסְכֵּת, —pl. non occ., r. קָפָה. Cogn. Arab. نَسَجَ, *texuit*. The *web*, as connected with the weaving machine, Judg. xvi. 13, 14, only. Aquila, Symm. LXX. διάσµα. LXX. it. ὑφασµα.

מִסְלָה, fem. constr. מִסְלוֹת, מִסְלוֹת, r. סָלָה. (a) *A raised, or high way*, as a breastwork in fortification, Is. lxii. 10; Judg. v. 20. (b) *Highway, road, or path*, Num. xx. 19; 2 Sam. xx. 12, 13; Is. xi. 16; xix. 23, &c.

(d) *Elevations; terraces* perhaps. See under מִסְלָה, p. 34, seq. above. Gesen. *scala*: but without authority or probability. Metaph. (e) *Way, manner, of life*. See דֶּרֶךְ, Prov. xvi. 17; Ps. lxxxiv. 6. Aff. מִסְלֹחַ, מִסְלֹחָה, מִסְלֹחִים.

מִסְלֵל, m. once, Is. xxxv. 8. *A raised highway*.

מִסְמָרִים, m. } sing. non occ., r. סָמַר.
מִסְמָרוֹת, f. } Cogn. שָׁמַר. Arab.

מִסְמָר, *clavus*. *Nails*, Is. xli. 7; Jer. x. 4; Eccl. xii. 11; 1 Chron. xxii. 3; 2 Chron. iii. 9.

מִסַּס, v. see מִסָּה above. Cogn. מָסַס, *Arab. مَسَّ*, conj. iii. *liquificet*; cogn. مَسَّى, iv. *liquefactum fuit*. Comp. مَاتَ, r. מוּת.

Infin. Kal. מִסַּס, *Dissolving, melting; fainting*, Is. x. 18.

Niph. מִסַּס, pres. יִפֵּס. *Be, become, dissolved, melted*, as wax, &c., Exod. xvi. 21; Ps. lxviii. 3. Metaph. of mountains, Is. xxxiv. 3: of bonds, as falling off, Judg. xv. 14: of flocks, as *wasting*, 1 Sam. xv. 9. Metaph, as *enervated* by fear, 2 Sam. xvii. 10; — the heart, Deut. xx. 8; Josh. ii. 11; v. 1; Josh. vii. 5; Ezek. xxi. 12: — by grief, pain, Ps. xxii. 15; cxii. 10, &c.

Infin. הִפֵּס, 2 Sam. i. c., &c.

Hiph. pl. הִפִּסוּ, *They have caused to melt; faint*, Deut. i. 28.

מִפָּע, masc. pl. constr. מִפָּעֵי, aff. מִפָּעֵהֶם, r. פָּעָה. Arab. نَسَعَ, *abiit per terram*. Cogn.

نَسَعَ, *petivit, ussitque dictis; punxit acu manum, &c.* (a) *A missile weapon*, Job xli. 18. (b) *March, journey*, as of an army, &c., Gen. xiii. 3; Exod. xl. 36; Num. x. 2. 6. 12. 28; xxxiii. 1, 2;—Deut. x. 11. In 1 Kings vi. 7, we have, אָבָן שְׂלֵמָה מִפֵּעַ, *Auth. Vers., stone made ready...brought*. Gesen. *Lapidinae, i. e. of the quarry*. But on what authority? This does not appear. The "*lapides dolati*" of the Vulgate is not without some probability of being correct.

Syr. Polyg. مَسَلًا, *of carrying, i. e. removing, &c.*, as the *Auth. Vers.*, which is the best rendering.

מִפְעָר, m., r. פָּעַר, once, 1 Kings x. 12. *Prop, support*.

מִסְפָּד, masc. constr. מִסְפָּד, pl. non occ. r. קָפַד. *Lamentation, wailing*, Gen. l. 10; Jer. xlviii. 38; Ezek. xxvii. 31; Mic. i. 11, &c. Aff. מִסְפָּי, Ps. xxx. 12.

מִסְפּוֹא, m.—pl. non occ., r. סָפַא. Syr. **ܡܫܦܘܐ**, *plenus redundans*. Cogn. **ܡܫܦܘܐ**, *concessit*. Arab. **سَفَا**, r. **سَفَو**, *satiavit; præbuit illi rem. Provender, fodder*, Gen. xxiv. 25. 32; xlii. 27; xliii. 24; Judg. xix. 19, al. non occ.

מִסְפָּחָה, fem. sing. only, r. סָפַח, i. q. סָפַח. *Scurf, scab*, Lev. xiii. 6—8. Aquila, *ἐξανάδοσις*. Symm. *ἐκβρασμα, ἐκφυμα*. LXX. *σημασία*.

מִסְפָּחוֹת, f. pl. only, r. סָפַח. *Pillows, cushions*, Ezek. xiii. 18. 21, only. Gesen. "*pulvilli, culitræ*;" but the etymology requires something *spread out, extended*. Auth. Vers. *Kerchiefs*. It is evident that idolatrous practices are here had in view, and we read in 2 Kings xxiii. 7, of women weaving, **בָּתַיִם**,—for the **אֲשֵׁרָה**: see p. 61. 2, above—a sort of chapel, perhaps, enclosed with *curtains*, in imitation of the place in which the ark of the testimony once stood. (See 2 Sam. vii. 2; 1 Chron. xvii. 1.) This was the work of idolatrous *priestesses*, see vr. 17, who seem to have employed themselves in decorating the heads of their *erectations*, **רֹאשׁ מְלִיכֻקָּה**, vr. 8, for the purpose of making them the more alluring. Symm. *ὕπανχέμια*. LXX. *ἐπιβόλαια*. See Schleusn. Lex. in LXX. sub voce, *ἐπίβλημα*.

מִסְפָּר, masc. constr. מִסְפָּר, constr. pl. מִסְפָּרִים, once, 1 Chron. xii. 23, r. סָפַר. *Number*, Num. i. 2; ix. 20, &c. With the ellipsis of **כִּי**, or **כִּי**, as, **מִסְפָּר בְּנֵי־חַיִּים**, *according to, or in, the number of your persons*, Exod. xvi. 16. So **עֶשְׂרִים וְעָרְבַע מִסְפָּר**, *four and twenty, in, or according to, number*, 2 Sam. xxi. 20. And, as number is readily ascertained, this term will designate *few* or *many*, as the accompanying words shall require; as, **בְּתֵי מִסְפָּר**, *men of number*, i. e. few, Gen. xxxiv. 30; Deut. iv. 27, &c. **מִסְפָּר יָמִים**, *few days*, Num. ix. 20. So **מִסְפָּר שָׁנֹת**, *a few years*, Job xvi. 22. In like manner, **אֲנִי מִסְפָּר**, *want of number*; no *number*; innumerable, Gen. xli. 49. **עַד־אֲנִי מִסְפָּר**, *even to*—, Job v. 9; ix. 10. **לְאֲנִי מִסְפָּר**, 1 Chron. xxii. 4. In Deut. xxxiii. 6, the negative **אֵל**, is to be repeated before **יְהוָה**: the

sense will then be, *and let not his men be few*, i. e. let them be innumerable. With an interrogative also, a negative may be implied, **הַיֵּשׁ מִסְפָּר לְדוֹדָיו**, *is there any number to his forces?* i. e. they are innumerable. Aff. מִסְפָּרָם, מִסְפָּרָם.

מִסָּר, v. non occ. pret. pres. Arab. **مَسَّرَ**, *extravit; concitavit ad similitatem: prodidit illum*. Syr. **ܡܫܪܐ**, *opus aggressus est; contempsit*.

Infin. wiith **לְ**, in the phrase **לְמִסְפָּרֵי־עַל**, constr. med. **בְּ**. *To stir up rebellion against, &c.*, or, *to extract, wring out, rebellion*, Num. xxxi. 16. LXX. *τοῦ ἀποσπῆσαι καὶ ὑπεριδεῖν τὸ ῥῆμα κυρίου*. Comp. Num. v. 6; Ezek. xiv. 13; 2 Chron. xxxvi. 14. Whence Gesenius was tempted to suggest the reading, as incorrect: which is groundless.

Niph. pres. pl. **וּמִסְפָּרוּ**, *So there were extracted, selected*, Num. xxxi. 5. LXX. *καὶ ἐξεηρίθμισαν*. *Et electi sunt*. Targ. Onk. and Syr.

מִסְפָּרָה, fem. once, Ezek. xx. 37, for **מִסְפָּרָה**, r. אָסַר. *Bond, obligation*.

מִסְפָּר, m. i. q. מִסְפָּר, r. יָסַר. *Discipline, correction*, once, Job xxxiii. 16.

מִסְפָּחֹר, masc., r. סָפַר, once, Is. iv. 6. *Hiding-place, refuge*.

מִסְפָּחָרִים, m. pl. מִסְפָּחָרִים, r. סָפַר. *Hiding-place*. (a) *Ambush*, Ps. x. 9; xvii. 12; Hab. iii. 13; Lam. iii. 10, &c. (b) *Secret place*, Is. xliv. 3; Jer. xiii. 17; Ps. x. 8, &c. Aff. מִסְפָּחָרֵי.

מַעֲבָד, m. Chald. pl. aff. מַעֲבֹדָי, once, Dan. iv. 34. *His works, doings*, r. עָבַד. Heb. מַעֲבֹדָה, *their works*, Job xxxiv. 25, an instance in which a Chaldee word has been adopted. See my Job, p. 50.

מַעֲבָה, masc., r. עָבָה, once, 1 Kings vii. 46. **בְּמַעֲבַה הָאֲדָמָה**, *in the thick (deep) of the soil*.

מַעֲבָר, masc. constr. מַעֲבָרֵי, r. עָבַר. . . .

מַעֲבָרָה, f. pl. מַעֲבָרוֹת, constr. מַעֲבָרוֹת. *Passage* (a) of a river, &c., Gen. xxxii. 23. Phr. **מַעֲבָר מִסְפָּרָה**, *passage of the established*, i. e. decreed, *staff of chastisement*, &c. (b) *Pass*, 1 Sam. xiii. 23. Fem. (a) מַעֲבָרוֹת, erroneously pointed for מַעֲבָרוֹת, Judg. iii. 28; Is. xvi. 2; Jer. li. 32. (b) Is. x. 29.

מַעֲבָל, masc. once, מַעֲבָל, constr. מַעֲבָלֵי, pl. constr. מַעֲבָלֵי, aff. מַעֲבָלֵי.—

מעבָה, f. pl. מַעְבָּוֹת. Aff. מַעְבִּיחוּי, r. עָבַד.—

Arab. عَجَلَة, *rota*. Syr. ܥܓܠܬܐ, *provolut.*
Lit. Instrument of revolving; a wheel.
Hence, meton. (a) *the track of a wheel*, Ps. lxxv. 12. Thence, (b) *A way, path*, Ps. exl. 6; Prov. ii. 18. And metaph. (c) *Way, manner*, Ps. xxiii. 3; Prov. ii. 9. 15; iv. 26. (d) Meton. *Waggon*: and by a further meton., *Place, fortified*, i. e. barricaded by waggons, &c. Gesen. 1 Sam. xvii.

20; xxvi. 5. 7. Arab. عَجَلَة, *plastrum.*

מַעְבֵּד, v. pres. הַמְעִיד, constr. abs.
Arab. مَعَدَّ, *celeriter rapideque traxit.*
Vacillate, totter, 2 Sam. xxii. 37; Ps. xviii. 37; xxvi. 1; xxxvii. 31.

Part. pl. constr. מַעְבִּיר הַלַּי, *People, tottering of foot*, i. e. whose foot is not firm from weakness or other causes, Job xii. 5. But see my notes on the place.

Hiph. Imp. הַמְעִיד, *Make, cause, to vacillate, totter*, once, Ps. lxxix. 24. And so, according to some, הַמְעִיד, Ezek. xxix. 7, by transposition for הַמְעִיד.

Hoph. Part. fem. מַעְבִּידָה, in pause, מַעְבִּידָה. *Made to vacillate*, Prov. xxv. 19, al. non occ.

מַעְדָּן, m. pl. מַעְדָּנִים; it. f. מַעְדָּנוֹת; r. עָדָן.

Syr. ܡܥܕܢܐ, *deliciae*. Arab. عَدْنٌ, *mollities: bona, deliciae. Delicacies, delights*, Gen. xlix. 20; Prov. xxix. 17; Lam. iv. 5. Fem. pl., Job xxxviii. 31, מַעְדָּנוֹת בְּיָמָה, *delights of —*, i. e. influences; by Rosenmüller, Gesen., &c., “*vincula pleiadum*,” as if derived from עָדָן: but this is groundless. See my note on the place. Adv. מַעְדָּנוֹת... וַיֵּלֶךְ, *so he walks (in) greatly delighted*, 1 Sam. xv. 32. Gesenius gives a pl. מַעְדָּנִים, Jer. li. 34. The received reading, however, is מַעְדָּנֵי, of עָדָן + מֵן.

מַעְדָּר, masc. once, Is. vii. 25, r. עָדָר. *A rake*, or some such agricultural instrument.

מַעְבָּה, masc. plur. constr. מַעְבֵּי. Aff. מַעְבֵּי, &c. Arab. مَعِي, *intestinum; مَعَا, viscera.* (a) *The intestines*, 2 Sam. xx. 10; Job xxx. 27; Is. xvi. 11; Jer. iv. 19; xxxi. 19; Lam. i. 20, &c. (b) Meton. *The belly*, internally, Jonah ii. 1, 2; Ps. xxii. 15, &c.: externally, Cant. v. 14. (c) *The womb*, Is.

xlix. 1; lxiii. 15; Ps. lxxi. 6; Ruth i. 11; 2 Sam. xvi. 11, &c. And, as the seat of thought was supposed to be the viscera, (d) *The heart, mind*. See זָבַד, Is. xvi. 11; Ps. xl. 9; Job xxx. 27; Lam. i. 20; Cant. v. 4. Chald. sign. (b). Aff. מַעְבִּיחוּי, *His belly*, Dan. ii. 32, only.

מַעְבָּה, f. pl. Aff. מַעְבִּיחוּי, i. q. מַעְבִּי above. Gesen. Is. xlvi. 19, where he takes it to signify, metaph., *fish*, i. e. as the produce of the bowels of the ocean. But a better interpretation may be thus obtained. In the first member the comparison is, with הַיָּם, *the sand of the sea*: in the second, with מַעְבִּיחוּי, which, to preserve unity in the passage, should be something corresponding in sense with הַיָּם, not with מַעְבִּיחוּי. Now, in the Arab., the v. مَعَا, r. مَعَو, signifies, among other things, “*extendit se.*” In the Æth., also, from the same root, ጭሰጥን: *plaga septentrionalis*. The passage, therefore, may be rendered, *and thy seed shall be as the sand (in number), and the offspring of thy bowels as its extent, or its vast extent*; taking the pl. as a pl. of excell., i. e. so extensively spread abroad.

מַעְבֹּג, masc. sing. only, i. q. עָבַד, r. עָבַד. Arab. عَجَبَة, *laganum ex ovis in sartagine coctis. A cake*, 1 Kings xvii. 12. Comp. 13; Ps. xxxv. 16. See לָגַג.

מַעְזוֹ, מַעְזוֹ, m. pl. מַעְזוֹת, constr. מַעְזוֹתַי, r. עָזָה. *Place of strength, munition*, Judg. vi. 26; Dan. xi. 7. 10. 31. Often applied to persons (see מַעְזוֹת, as a *refuge*, Jer. xvi. 19; Is. xxv. 4; xxx. 2; Ps. xxxvii. 39; xliii. 2. Metaph. מַעְזוֹ רֹאשִׁי, as *my helmet*, Ps. lx. 9. מַעְזוֹ רֹאשִׁי, *rock of thy munition*, i. e. he who is as such a rock, Is. xvii. 10; 2 Sam. xxii. 33, &c. Phr. מַעְזוֹ הַיָּם, — *of the sea*, Is. xxiii. 3, &c. מַעְזוֹת, *cities of —*, i. e. fortified, Is. xvii. 9. מַעְזוֹת, *the God of —*, i. e. of war, Dan. xi. 38. Aff. מַעְזוֹת, &c.

מַעְזוֹן, masc. constr. מַעְזוֹנֵי, plur. מַעְזוֹנִים.—

מַעְזוֹהָ, fem. aff. מַעְזוֹהוּ, plur. מַעְזוֹהוֹת.— r. עָזָה. Arab. مَعَانٍ, *statio, sedes. Habitation, place of residence*, — of God, i. e. the Temple, Ps. xxvi. 8. Heaven, Ps. lxxvi. 3; lxviii. 6; Deut. xxvi. 15. Metaph. *Refuge*, Ps. xc. 1; Deut. xxxiii. 27.—*Den of beasts*, Jer. ix. 10; x. 22; li. 37; Ps. civ. 22; Amos iii. 4; Nah. ii. 12. *Habitation*, gene-

rally, Jer. xxi. 13. Aff. מְעַוָּה, &c. pl. f. מְעוּוֹתָי.

מְעַוָּה, m. constr. מְעַוָּה, once, Is. viii. 22; r. עָוָה. Syr. ܡܥܘܘܬܐ, *duplicavit, involvit*. Lit. *Doubling, involving, of pressure, distress*. Arab. *معرفة*, *profundæ*. Castell. Gesenius gives under the root, for מְעַוָּה, Job xi. 17, "caligine tectus....eris sicut mane, or מְעַוָּה, *caligo erit ut mane*." But no notion of darkness appears to be inherent in this word, no more than it is in that of the *morning* or *dawn*. If the comparison had been with the *night*, the case would have been different. Still, as distress, is sometimes intimated by darkness or blackness, see פְּאֹרֹת, it may be allowable in a translator's so taking the word here by a meton. Lxx. *θλίψις, και στενοχωρία*, which is not far from the matter.

מְעוּרָה, m. plur. aff. once, מְעוּרָה, r. עוּר, cogn. עוּר, *Their nakednesses*, Hab. ii. 15.

מְעוּרָה, see מְעוּרָה.

מְעוּט, once, מְעוּט, 2 Chron. xii. 7; pl. מְעוּטִים. Arab. *المعط*, *calvus*; whence the notion of *paucity*. *A little, few*, i. e. small quantity, or number; constr. מְעוּטִים, — *of water*, Gen. xviii. 4. Comp. Num. xiii. 18; xxvi. 54, &c. אֶמְלֵךְ — *of food*, Ib. xliii. 2. As the governing noun, מְעוּטִים, *men of fewness*, a few, Deut. xxvi. 5. Comp. Dan. xi. 34. In apposition, מְעוּטִים לֹא מְעוּטִים, *nations not a few*, Is. x. 7. Comp. Neh. ii. 12. Adverbially, Ps. viii. 6: — *of time*, Ruth ii. 7; Ps. xxvii. 10; Hos. viii. 10; Hag. ii. 6: — *of distance*, 2 Sam. xvi. 1; constr. med. מִן, from. So, when respect is had to persons or things, מְעוּטִים, lit. *Whether a little from you? i. e. Is it a trifle with you? or less than you? your desert?* Comp. Ezek. xvi. 20; Ps. viii. 6. Repeated, as, מְעוּטִים מְעוּטִים, *by little and little*, Exod. xxiii. 30. Comp. Deut. vii. 22. Pl., Ps. cix. 8; Eccl. v. 1. With other particles prefixed, — אִם, 2 Sam. xii. 8: *הֲלֹא מְעוּט*, Job x. 20: *כִּי מְעוּט*, Gen. xxx. 30: *מְעוּט מְעוּט*, Is. xvi. 14: lit. *little, small*, i. e. very small, or few.

With *q*, (a) *As a small thing, trifle*, was it, i. e. it was near; but little was wanting that —, Gen. xxvi. 10; 2 Sam. xix. 37; Ps. lxxiii. 2; cxix. 87. עַד — שָׁ, Cant. iii. 4. (b) *Shortly, soon*, Ps. lxxxii. 15; xciv. 17. It., Ps. ii. 12; Job xxxii. 22. (c) Lit. *As a few*, i. e. comparatively speaking, as nothing,

a very few, Is. i. 9; Ps. cv. 12; 1 Chron. xvi. 19. See Nold., pp. 517. 390. Hence the verb—

מְעַט, pret. non occ. pres. מְעַט, constr. abs. it. med. מִן, לְפָנַי, pers. הָא, thing. *Be, become, few, small*, Exod. xii. 4; Jer. xxix. 6; xxx. 19; Is. xxi. 17; Ps. cvii. 39; Neh. ix. 32; Prov. xiii. 11.

Inf. מְעַט, Lev. xxv. 16, only. Pih. pl. מְעַטוּ, i. q. Kal, Eccl. xii. 3, only. Hiph. f. מְעַטְתָּהּ, pres. מְעַט, constr. abs. it. immed. it. med. מִן, הָא. *Make few, small; diminish*, Lev. xxv. 16; xxvi. 22; Num. xxvi. 54; xxxii. 54; Jer. x. 24; Ps. cvii. 38, &c. *Assign, give, few, little*, Exod. xxx. 15; Num. xxxv. 8.

Part. מְעַטֵּשׂ, Exod. xvi. 17, 18; Nun. xi. 32.

מְעַטְתָּהּ, f. once, Ezek. xxi. 20. Gesen. "Glaber—*politus, acutus*, i. q. מְעַטְתָּהּ," v. 15, 16. Auth. Vers. *Wrapped up*. Arab. *مَعَط*, *evaginavit ensem*. Cogn. *مَعَط*, conj. viii. id. מְעַטְתָּהּ, therefore, is for מְעַטְתָּהּ, part. Kal. *Drawn, naked, sword*; and so perhaps, מְעַטְתָּהּ.

מְעַטְתָּהּ, m. constr. מְעַטְתָּהּ, once, Is. lxi. 3. *Garment, clothing, of praise*. Comp. בְּגָדֵי־שֵׁשׁ, Ib. lxi. 10, r. עֲשָׂה.

מְעַטְתָּהּ, f. pl. מְעַטְתָּהּ, r. עֲשָׂה, once, Is. iii. 22. *Flowing upper robe, mantle*. See Schröder. de Vest. Mulierum, p. 235. Syr.

مَعَطَاتُ, *circumvolutus*. Arab. عَطَافٌ, *pallium*.

מְעוּי, m. once, Is. xvii. 1. Synon. τού, מְעוּיָה, i. q. עָי, r. עָרָה, or עָרָה. Arab. غَوِي, conj. vii. *cecidit*. Cogn. مَعِي, *defessus*. Cogn. عَدِي, *pernicie affecta fuit seges*.

מְעוּיָה, m. pl. מְעוּיָה, r. מְעוּיָה. Comp. גָּבֵר. *Long and full upper garment, worn by persons of dignity (men or women), robe, mantle, or the like*. See Braun. de Vest. Sacerd. ii. 5; Schröd. de Vest. Mulierum, p. 269. It appears to have had a mouth, or neck hole, in the middle, Exod. xxxix. 23, and, four corners, מְעוּיָה, Lxx. *πρέπυγες*, Deut. xxii. 12;—1 Sam. xv. 27; xviii. 4; xxiv. 5. 12. Also by the Prophets and Priests, Ib. xxviii. 14:—but under the Ephod; thence termed, מְעוּיָה הַאֶפֶד, Exod. xxviii. 31; xxxix.

22: — by women, 2 Sam. xiii. 18. Metaph. Is. lxi. 10; lix. 17. Aff. מְעִיל, &c.

מְעִין, מְעִין, Chald. See מִשָּׁן above.

מְעִין, constr. מְעִין, with י parag. מְעִין, Ps. cxiv. 8. Aff. מְעִין; pl. מְעִינִים; constr. מְעִינֵיהֶם; it. pl. fem. מְעִינֵיהֶן; r. עִין. Syr. مَعِين, fons; مَعِينًا, id. Arab. مَعِين, id. A fountain, well, of water, Gen. vii. 11; viii. 2; Lev. xi. 36; Ps. lxxiv. 15; lxxxiv. 7; Hos. xiii. 15, &c. Metaph. Is. xii. 3; Ps. lxxxvii. 7, &c.

מְעִינִים, 1 Chron. iv. 41. Kethiv for מְעִינֵיהֶם. See מְעִין.

מְעַךְ, v. occ. Part. only. Syr. cogn. مَعِج, angusto pectore fuit. Comp. مَعِج. Arab. مَعِج, i. q. عَمِيق, profundus fuit. Pressure being apparently the primary notion. Thence—

Part. מְעַכָּה, fem. מְעַכָּה. (a) Pressed. Meton. (b) Bruised, injured. (a) מְעַכָּהוּ: מְעַכָּהוּ נֶחֱסֵהוּ, his spear pressed down, i. e. stuck, into the earth, 1 Sam. xxvi. 7. (b) Lev. xxii. 24, with מְעַכָּה, &c. LXX. θλαδίαν. All. σπάδοντα. See Schleusn. Lex. in LXX. Gesen. comminutis testicularis. Al. non occ.

מְעַל, masc.—plur. non occ. Arab. v.

مَعَل, properavit, corruptit, &c.: whence

مَعَل, corruptio, &c. Cogn. مَعَل, obtrectavit. Perverseness, sin, against God, Job xxi. 34. See my note. Sym. ἀνεπιστημόνας. In other places, Lev. v. 15. 21, &c., as an Infin. with the v. מְעַל, which see. Aff. מְעַל, &c.

מְעַל, m. } used as an adv. r. עָלָה.
מְעַלָּה, f. } Lit. ascending. Not used, however, except with בֵּן prefixed, as, מְעַלָּה. Lit. From above, over, &c., Is. xlvi. 8; Job xviii. 16: opp. מְעַלָּה, Amos ii. 9; Deut. v. 8: with מְעַלָּה, 1 Kings vii. 20, and apparently synonymous with it. Over against, near, Is. vi. 2: constr. here and elsewhere with ל, as to, as it respects, &c.; above as to —, Gen. xxii. 9; Lev. xi. 21; Jer. xliii. 10; Dan. xii. 6, &c. See Nold., p. 509. Fem. Above, over, in height, 1 Sam. ix. 2; 1 Kings vii. 31:—in superiority, Deut. xxviii. 43:—as to time, onwards, 1 Sam. xvi. 13; Exod. xxx. 14, &c. — age, Num. i. 20: and so Hag. ii.

15, where Noldius erroneously gives retro, backwards: the prophet plainly directing them to look forward from that day, and from other events mentioned. With ל, מְעַלָּה, Upwards, Eccl. iii. 21; Is. vii. 11; Ezek. i. 27; xli. 7. — onwards, as to time, 1 Chron. xxxiii. 27; 2 Chron. xxxi. 17. Over, above. Metaph. Ezra ix. 6; Prov. xv. 24. Highly, very much or abundantly, 1 Chron. xxix. 3; 2 Chron. i. 1, &c. See Nold., p. 441. 2. With מְעַלָּה, from above, Josh. iii. 13. 16. Above, upwards, Gen. vii. 20; Exod. xxv. 21; 1 Kings vii. 25, &c. מְעַלָּה... עַד, even to superiority, i. e. greater extent, &c., 2 Chron. xvi. 12; xvii. 12, &c. מְעַלָּה כִּן, more than, further than, 1 Chron. xxix. 3. Opp. מְעַלָּה, Prov. xv. 24. מְעַלָּה, Eccl. i. c. מְעַלָּה, 1 Chron. xxxiii. 27, &c.

מְעַל, v. pres. מְעַל, יְעַל. (there being two Infin. מְעַל, and יְעַל). See מְעַל above. Constr. med. ב, pers. or thing, it. abs. Ezek. xviii. 24; 2 Chron. xxvi. 18, &c. Do perversely, wickedly, rebel, Lev. vi. 2; xxvi. 40; Num. v. 12, &c. — in some certain thing, Josh. xxii. 20; 1 Chron. ii. 7; Prov. xvi. 10.

Infin. מְעַל, Num. v. 7. 12. 27. Aff. מְעַל, מְעַלָּם, 2 Chron. xxix. 19; Ezek. xx. 27.

— מְעַל, 2 Chron. xxviii. 19. Constr. מְעַל, מְעַל, with ל, pref., Num. v. 6; Neh. xiii. 26; Ezek. xiv. 12.

מְעַל, m. pl. constr. מְעַל, Chald. r. על, i. q. Heb. בוא. Lit. enterings in of —. Settings of the sun, Dan. vi. 15, only.

מְעַל, for מִן עַל, see עַל.

מְעַל, masc. constr. once, Neh. viii. 6,

r. ועל. Arab. وَعَل, prominuit, eminuit. Cogn. Heb. עָלָה, מְעַלָּה, for מְעַלָּה, Gram. art. 87. 1). Elevating, lifting up of —.

מְעַלָּה, masc. constr. מְעַלָּה, pl. aff. מְעַלָּה, r. על. Ascent, or place of acclivity, Neh. xii. 37; ix. 4; 1 Sam. ix. 11; Josh. x. 10; Is. xv. 5, &c. Pl. Ezek. xl. 31. Thence, meton., mount, as, מְעַלָּה בְּרִיחִים, Mount of Olives, 2 Sam. xv. 30.

מְעַלָּה, f. pl. מְעַלָּה, r. על. (a) Ascent, going up, from one place to another, Ezra vii. 9. Metaph. מְעַלָּה רֵיחַם, suggestions of your own minds, Ezek. xi. 5. Comp. עָלָה, יב. xxxviii. 10, &c.

(b) Step, as of stairs, &c., 1 Kings x. 19;

Ezek. xl. 26. 31. 34, &c. (c) Applied, as some think, to the *graduated gnomon* of a sun-dial, 2 Kings xx. 9—11; Is. xxxviii. 8. So Symm. Targ. Jerome, and the rabbins generally. Others, viz., Joseph. Antiq. x. 2, § 1; the LXX. and the Syriac, *the steps* of a staircase. Gesen. (d) This word occurs, too, as a title of certain Psalms, as, Pss. cxx.—cxxxiv., which Gesenius thinks was intended to mark a certain kind of repetition in the composition, intimating a sort of *progress* or *stepping*, e. g. Ps. cxxi. 1, מֵאֲזַן יְבוֹא עֲרִי; "עֲרִי מֵעַם יְהוָה וּגְו" seq. Of the same sort, he says, is the Song of Deborah; see Judg. v. 3. 5, 6. 9, &c. This distinction, however, is fanciful: not one instance of it occurring in Psalm cxx., pointed out by Gesenius as bearing this title. And, again, instances of it occur in Ps. cxxxv., which has not this title. Bellermann's *trochaic* character of these Psalms is equally groundless. Others have imagined that the *ascent*, or *going up*, of the Israelites out of captivity was intimated. It is perhaps more likely that these Psalms were so designated, because used in processions in *going up* to the Temple. Comp. Is. xxx. 29; Ps. xlii. 4. Not much reliance, however, can be placed on conjectures of this sort.

מַעְלִיל, Zech. i. 4, for מַעְלֵל, Keri.

מַעְלֵל, masc. occ. in pl. only, מַעְלֵלִים,

constr. מַעְלֵלִי, r. עָלַל. Arab. عَالَّ, *bibendum dedit secunda vice, causam præbuit, &c.* Syr. عَالَّ, *effecit, causam præbuit; it. ingressus est, &c.* The primary notion seems to be, *enter into, thence do effectually, habitually, &c.* Hence, *Habitual doings*, good or bad, as the context may require; and in this respect differing from מַעַל, and מַעְסָה, 1 Sam. xxv. 3; Ps. lxxvii. 12; lxxviii. 7, &c. Aff. מַעְלֵלֵי, Zech. i. 6; מַעְלֵלֶיךָ, Deut. xxviii. 20; מַעְלֵלֶיךָ, Jer. iv. 18; מַעְלֵלֶיכֶם, Is. i. 16, &c.

מָעַם, of עַם + מַעַם.

מַעְמָד, masc.—pl. non occ. r. עָמַד. (a) *Standing, order*, 1 Kings x. 5; 2 Chron. ix. 4. (b) *Station*, place of standing, 1 Chron. xxiii. 28; 2 Chron. xxxv. 15; Is. xxii. 19. Aff. מַעְמָדֶיךָ, *thy station, or rank*.

מַעְמָד, m. Part. Hoph. r. עָמַד, which see.

מַעְמָסָה, f. once in the phr. אֲבִן מַעְמָסָה, *stone of burden*, Zech. xii. 3, r. עָמַס. Well

illustrated by Jerome on the place, who tells us that *large round stones* were kept in the villages, &c., of Palestine, for the purpose of trying the strength of the young men; some being able to lift one of them as high as the knee only, others higher: and hence their strength was known. He also saw, he says, a very heavy brazen ball in the Temple of Minerva, at Athens, which he could scarcely move; with which the comparative strength of the several combatants was adjudged. This custom and this passage were alluded to by our Lord, Matt. xxi. 44; Luke xx. 18; the supposition being, in each case, that such stone would prove so heavy, that it would fall and crush him who may have so far succeeded as to have lifted it up.

מַעְמָקִים, masc. pl. constr. מַעְמָקֵי, r. עָמַק; the Dagesh in the ק implying, Gram. art. 154. 5, *intensity*; thence *Great depths, very deep places*, Ps. cxxx. 1; Is. li. 10; Ps. lxix. 3. 15; Ezek. xxvii. 34.

מַעֲנָן, r. עָנָה. See מַעֲנָה. Lit. *intent, purpose, &c.*; but used always with לְ prefixed, as a preposition.

(a) *Because of, on account of*, 1 Kings viii. 41; 2 Kings viii. 19; Is. lxii. 1, &c.; Nold., p. 442.

(b) Adv. *In order that, for the purpose that, so that*, Gen. xxvii. 25; Exod. iv. 5; Deut. iv. 1, &c.

(c) For *thence, so, accordingly*, Jer. xlv. 8; Hos. viii. 4; Ps. li. 6, &c.

(d) *Because that*, Neh. vi. 13. לְמַעַן שָׁכַר הוּא, "לְמַעַן-וּגְו" *Because that he was an hireling, thence, therefore, I feared, &c.* See Gram. art. 157. 19; Is. lxvi. 11, &c. *Because of*, Jer. vii. 10, &c.

With interrog. הֲ, Job xviii. 4; with ו conj. Is. lxii. 1, &c.

With aff. לְמַעֲנֵי, 2 Kings xix. 34; xx. 6, &c.: לְמַעַנְךָ, Job xviii. 4; Dan. ix. 19: לְמַעַנְכֶם, Deut. iii. 26, &c.

With אַחַר, as, לְמַעַן אַחַר הוּא, *it. לְמַעַן אַחַר הוּא*, &c. See Nold., p. 443, seq. always giving the sense which such combination would naturally require.

מַעֲנָה, m. r. עָנָה, constr. מַעֲנָה, pl. non occ. *Answer*, Prov. xv. 1. 23; Job xxxii. 3. 5. — of prayer, Prov. xvi. 1. With aff. and prep. לְ, לְמַעַנְהוּ, *for his own intent, purpose, i. e. to answer his own ends. Jehovah hath done (not made) all for his own purpose (object, or will); so even (the) wicked (man) for the day of evil (calamity)*, Prov. xvi. 4.

See my Sermons and Dissertations, Lond. 1830, p. lxii. seq. note.

מַעֲרָה, fem. r. עָרָה. Syr. حُرٌّ, *solicitus fuit*. Arab. عَنِ, id. The primitive

notion, *penetrating, cutting*, or the like: thence, meton. *Cutting, furrow*, Ps. cxxx. 3. Kethiv, Keri, מַעֲרָה. Sym. παρέτειναν κακόντες. See LXX. 1 Sam. xiv. 14.

מַעֲרָה, see מַעֲרָה.

מַעֲרָה, fem. once, Is. l. 11, r. עָרָה. *Labour, affliction*. Aquila, εἰς διαπόνησιν. Sym. ἐν δδύτη κοιμηθῆσθε. LXX. ἐν λύπη.

מַעֲרָד, masc. — plur. non occ. Arab.

مَعْرَدٌ, مَعْرَدٌ, *instrumentum ensiforme, quo arbores cæduntur*. A sort of *axe*, or other carving tool, Is. xliv. 12; Jer. x. 3, al. non occ.

מַעֲזֹר, m. r. עָזָר, once, 1 Sam. xiv. 6. *Restraint, hindrance*. Aquila, ἐπίσχαισι. Symm. ἐποχή. See LXX.

מַעֲזָר, m. r. עָזָר, once, Prov. xxv. 28, i. q. מַעֲזֹר above.

מַעֲקָה, m. r. עָקָה, once, Deut. xxii. 8.

Arab. عَقَا, *retinuit*; عَقَاةٌ, *area domûs, quodque eam circumstat*. A *parapet*, or *battlement*.

מַעֲרָשִׁים, masc. plur. once, Is. xlii. 16, r. עָרָשׁ. *Unlevel, abrupt*, places, opp. מַעֲשֹׂר.

מַעֲרָה, masc. r. עָרָה, pl. non occ. *Naked place; nudity*, Nah. iii. 5; 1 Kings vii. 36. מַעֲרָשׁ, *according to the naked place*,—i. e. place barely assignable to, or due space—*of, each*. LXX. κατὰ πρόσωπον ἕσω.

מַעֲרָב, m. } with ה *locale*, מַעֲרָבָה, pl.
מַעֲרָבָה, f. } non occ. r. עָרָב. I. Place of setting (sun). *The west*, Dan. viii. 5; Ps. lxxv. 7; ciii. 12; cvii. 3; Is. xliii. 5; 1 Chron. xii. 15; xxvi. 30, &c. Fem. Is. xlv. 6, al. non occ.

II. Pl. aff. מַעֲרָבָה, *Merchandise, ware*, Ezek. xxvii. 13. 17. 19. 25. 27. 33, 34, al. non occ. Aff. sing. מַעֲרָבָה.

מַעֲרָה, masc. constr. מַעֲרָה, i. q. מַעֲרָה. *Naked, bare, place. Plain, or moor*, perhaps, *open*, Judg. xx. 33. LXX. Μαραθαβέ. Arab.

مَعْرَاةٌ, *quicquid circumjacet urbem*.

מַעֲרָה, pl. f. 1 Sam. xvii. 23. Kethiv, Keri, מערחה. If the reading be genuine, it may be a fem. of the preceding, *Plains, suburbs*, or the like. The Versions read with the Keri.

מַעֲרָה, f. constr. מַעֲרָה, pl. מַעֲרָה, r. עָרָה, cogn. עָרָה. Arab. غور, *descendit in terram*;

whence, مَعْرَاةٌ, *spelunca. A cave*, Gen. xix. 30; xxiii. 9; xlix. 29; Josh. x. 18; Judg. vi. 2; Is. ii. 19, &c. Josh. xiii. 4, מַעֲרָה, is taken by some as a proper name.

מַעֲרֹיץ, masc. once, Is. viii. 13, r. עָרָץ, part. Hiph. aff. מַעֲרֹיץ, *your terrible*, or *fearful one*.

מַעֲרָךְ, masc. plur. constr. מַעֲרָכֵי, r. עָרָךְ. *Disposings of the heart*, once, Prov. xvi. 1.

מַעֲרָכָה, f. of the last, constr. מַעֲרָכָה, pl. מַעֲרָכֹת, constr. מַעֲרָכֹת. *Disposition, order, arrangement*, Exod. xxxix. 37. נִירוֹת הַמַּעֲרָכָה, *lights of the —*, i. e. of the sacred candlestick. — *of wood*, Judg. vi. 26; but see Auth. Vers. — *of shew-bread*, Lev. xxiv. 6; Neh. x. 34; 2 Chron. ii. 3. Applied also to the table of do., Ib. xxix. 18. — *of battle*, 1 Sam. iv. 16; xvii. 8. 22. 48.

מַעֲרָמֵיהֶם, plur. masc. aff. r. עָרָם, once, 2 Chron. xxviii. 15. Lit. *Their nudities*, for *concr. naked ones*.

מַעֲרָזָה, fem. once, Is. x. 33, r. עָרָזָה. *Fearfulness, terror*. LXX. μετὰ ἰσχύος.

מַעֲשָׂה, masc. constr. מַעֲשָׂה, plur. מַעֲשָׂים, constr. מַעֲשָׂי, r. עָשָׂה. Lit. *making*: thence, *Work* as of an artificer, &c. מַעֲשֵׂה הַשֵּׁב, Exod. xxvi. 1. 31. מַעֲשֵׂה רֶשֶׁה, — *of net-work*, Ib. xxvii. 4. Comp. 2 Chron. xvi. 14; Ps. xlv. 2. — *of God*, Ps. viii. 7; xix. 2; ciii. 22; Is. v. 19; x. 12, &c. — *of man generally*, Deut. iv. 28; Ps. cxv. 4; cxxxv. 15, &c. Meton. *Labour, business, occupation*, i. e. performance of work, &c. in which case *synon.* with פִּעֵל: Gen. xlvii. 3, בְּיַד מַעֲשֵׂיכֶם, *What your occupations?* Comp. 1 Chron. xxiii. 28; Exod. v. 4. יְמֵי הַמַּעֲשָׂה, *days of work, labour*, Ezek. xlvi. 1. And hence, generally, any *performance, act, deed, enterprise*, to be restricted by the context. Comp. הָרָץ, and Exod. xxiii. 24, מַעֲשֵׂיהֶם, *according to their doings, deeds, &c.*: Ib. xviii. 20; Lev. xviii. 3; Mic. vi. 16; Eccl. iv. 3. On the word, Job xxxiii. 7, see my note. By a further meton., *Wealth*,

&c. obtained by labour, occupation, &c. Comp. מלאכה, Is. xxvi. 12; Exod. xxiii. 16; 1 Sam. xxv. 2. Phrr. יום המעשה, day of business, 1 Sam. xx. 19. מַעֲשֵׂה אֱפֶה, work of the baker, confectionary, Gen. xl. 17. מַעֲשֵׂה לָבַד, work of the embroiderer; needle-work, Exod. xxvi. 36. Comp. Ib. xxviii. 11. 14. 32; xxx. 25. 35; Num. viii. 4; xxxi. 20, &c. Aff. מַעֲשֵׂהוּ, מַעֲשֵׂתוֹ, pl. מַעֲשֵׂי, &c.

מַעֲשֵׂר, m. constr. מַעֲשֵׂר, pl. f. מַעֲשֵׂרוֹת, r. עֵשֶׂר. *Tithe*, Gen. xiv. 20; Num. xviii. 21. 26; Neh. xii. 44. Phr. מַעֲשֵׂר מִן הַמַּעֲשֵׂר, tithe of the tithe, Num. xviii. 26. מַעֲשֵׂר הַמַּעֲשֵׂר, id. Neh. x. 39. שָׁנַת הַמַּעֲשֵׂר, year of tithing, Num. xxvi. 12. מַעֲשֵׂר הָאָרֶץ, tithe of the land, Lev. xxvii. 30. Comp. Ib. 32; Num. xviii. 24; Deut. xxiv. 23. 25; Ezek. xlv. 11. 14, &c.; and see Selden's work on Tithes, capp. i. ii.; Hottinger de Decimis Judæorum, Lugdun. Batav. 1713.

מַעֲשָׂהוֹת, pl. fem. r. עֲשָׂה. *Oppressions*, exactions, or, as a pl. of excellence, great oppression, grievous exaction, twice, Is. xxxiii. 15; Prov. xxviii. 16.

מֵפִי, it. מֵפִי, pr. name. *Memphis*, a city of ancient Egypt, Hos. ix. 6; Is. xix. 13; Jer. ii. 16. The ruins of which are still to be seen on the western shore of the Nile, eastward of Old Kahira. Arab. مِيف. Plutarch, de Iside et Osiride, says as to its etymology, as quoted by Gesenius, "τὴν μὲν πῶλον Μέμφιν οἱ μὲν ὄρμον ἀγαθῶν ἐρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος." On the Coptic derivations, &c. respecting this word—in which, I confess, I can place no faith—see Jablonski Opusc. ed. Water. i. pp. 137. 150. 179; ii. p. 131, &c., as cited by Gesenius.

מַפְּנֵה, masc. r. פָּנֵה, once, Job vii. 20. *Object of attack, butt.* LXX. κατεντευκτήν. Αλ. ἐναντιοῦσθα.

מַפְּחָה, masc. r. פָּחָה, once, Job xi. 20, in שָׁפָח מַפְּחָה, lit. a puffing of the soul, which some take to signify expiring, dying. To me it rather is the expression of contempt, the being puffed at, despised. Gesen. compares Jer. xv. 9, נִפְּחָה נַפְשָׁה; but this is by no means an equivalent expression. Aq. Symm. Theod. LXX. ἀπόλεια. But this may be the sense in either case.

מַפְּחָה, masc. r. פָּחָה, once, Jer. vi. 29. *Bellows of a smelter, &c.*

מַפְּיָץ, masc. pl. מַפְּיָצִים, r. פָּיַץ. (a) *Dispenser*, Nah. ii. 1; Jer. xxiii. 1. (b) Meton. "Malleus bellicus," Gesen. Some warlike instrument, a balista perhaps, Prov. xxv. 18. LXX. ῥοπαλον, a club. So the Syr.

מַפְּרִיקִים, m. pl. part. Hiph. r. פָּרַק.

מַפְּלֵי, masc. plur. constr. מַפְּלֵי, r. נָפַל.—

מַפְּלָה, fem. constr. מַפְּלָה.—

מַפְּלָה, fem.—

(a) *Deciduous*, worst of the corn, Amos viii. 6. — of flesh, Job xli. 15, the lower and harder parts, muscles, perhaps. See my note on the place. LXX. τὰ ἔγκρατα. (b) *Fall, ruin*, f. Is. xvii. 1; xxiii. 13; xxv. 2; Ezek. xxvi. 15. 18; xxvii. 27; xxxi. 13. 16; Prov. xxix. 16. (c) Meton. *Carcass* as fallen, ruined, Judg. xiv. 8. Aff. מַפְּלָהוּ, מַפְּלָהוֹת, מַפְּלָהוֹת.

מַפְּלֵאוֹת, fem. plur. constr. r. פִּלְאוֹ, once, Job xxxvii. 16, synonym. τῶν נִפְלְאוֹת. *Miracles, wonders.* See my note on the place.

מַפְּלָגוֹת, f. pl. once, 2 Chron. xxxv. 12. *Classes, divisions*, r. פָּלַג.

מַפְּלָט, masc. once, Ps. lv. 9, r. פָּלַט. *Escape, safety.*

מַפְּלֵיָה, f. in pause, מַפְּלֵיָה, pl. non occ. r. פָּלַי, lit. feared, i. e. object of fear. An idol, image, 1 Kings xv. 13; 2 Chron. xv. 16, al. non occ. Aff. מַפְּלֵיָהוּ.

מַפְּלֵשֵׁי, masc. plur. constr. r. פָּלַשׁ, s. *Poisonings, balancings of —*, once, Job xxxvii. 16.

מַפְּעֵל, m. } r. עָלַה, pl. aff. מַפְּעֵלֵי, Prov. }
מַפְּעֵלָה, f. } viii. 22. *His works, doings,* }
fem. plur. מַפְּעֵלוֹת, *Works, &c.* Ps. xlvi. 9; lxvi. 5.

מַפְּצָה, masc. r. פָּצָה. Aff. מַפְּצָהוּ. *His breaking down, bruising*, once, Ezek. ix. 2.

מַפְּצָה, masc. r. פָּצָה, i. q. פָּצָה, apparently, once, Jer. li. 20. *Battle ax*, Auth. Vers. Gesen. *Malleus.*

מַפְּקָד, masc.—pl. non occ. r. פָּקַד. (a) *Arrangement, appointment*, 2 Chron. xxxi. 13. (b) *Census*, publicly appointed, 2 Sam. xxiv. 9. Also the pr. name of one of the gates of Jerusalem, Neh. iii. 31, al. non occ.

מַפְּרָץ, masc. once, pl. aff. מַפְּרָצֵי, Judg. v. 17, r. פָּרַץ. Auth. Vers. *Breaches*, marg.

erecks. From the preceding דוּחַ יָמִים, *the sea-shores*, in some sense or other, must be meant. Gesen. "Arab. ^{سفرة} فرسة, *sinus fluvii... statio navium.*"

מִפְרָקָה, fem. r. פָּרַק. Syr. ^{مفرك} | ܡܦܪܟܐ, *vertebra*, once, 1 Sam. iv. 18. Aff. מִפְרָקוֹ, *The bone, or vertebrae, of his neck.* Aquila, *τένον.* Symm. σπόνδυλον. LXX. *vōtos.*

מִפְרֵשׁ, m. r. פָּרַשׁ, pl. constr. מִפְרֵשִׁי. (a) *Spreading, expanding, of —*, Job xxxvi. 29. (b) Meton. sing. *The sail of a ship*, Ezek. xxvii. 7, al. non occ. Aff. מִפְרֵשֶׁךְ.

מִפְשָׁעָה, fem. r. פָּשַׁע. Arab. ^{مفسو} مفسو, *qui dolorem clunium præ se fert.* Syr. ^{فصو} فصو, *incessit*, once, 1 Chron. xix. 4. *The buttocks.* Comp. שְׁרוּחָדָם, 2 Sam. x. 4.

מִפְתָּחַ, m.—pl. non occ. r. פָּתַח. Arab. ^{مفتاح} مفتاح, *clavis.* A key, Judg. iii. 25; Is. xxii. 22; 1 Chron. ix. 27. Phr. ^{יהם על המפתח} יהם על המפתח, *and they were over the key; they had the authority of it*, al. non occ.

מִפְתָּחַ, masc. r. פָּתַח, once, Prov. viii. 6. *Opening of the lips.*

מִפְתָּן, masc. r. פָּתַן, plur. non occ. *The threshold of a door, gate, house*, 1 Sam. v. 4, 5; Ezek. ix. 3; x. 4, 18; Zeph. i. 9, &c.

מִץ, masc.—pl. non occ. r. מָצָא. Cogn. מִצָּה. Syr. ^{مض} مض, *exsuxit.* Participial noun. *One who wrings, presses, out.* Oppressor, once, Is. xvi. 4.

מִץ, see מָצָא.

מִצָּא, v. pres. יִמְצָא. Syr. ^{مض} مض, *advenit, potest*; ^{مض} مض, id. Æth. ^{ሙረ} ሙረ : *venit.* Arab. ^{مض} مض, r. مضى, *perrexit.*

Constr. immed. obj. it. med. מָצָא, it. abs. it. med. מָצָא, in. מָצָא, pers. it. מָצָא, Lev. xxv. 26; מָצָא, מָצָא, of, any of, Ezra viii. 15. The primary notion seems to be *go, proceed*, or, as in vulgar Engl., *get on*: thence, meton. *obtain, find, &c.*

(a) *Come to, arrive at*, Job xi. 7. (b) *Obtain, acquire*, pers. or thing, Gen. xxvi. 12; 2 Sam. xx. 6; Ezek. iii. 1; Prov. iii. 13; viii. 9, 35; xviii. 22. Frequently with

מָצָא, Gen. xviii. 3; xxx. 27, &c.; — Hos. xii. 9; Ruth i. 9. *Vision, from God*, Lam. ii. 9, &c. Of the hand, as the instrument, Lev. xxv. 28; Job xxxi. 25. Abs. 2 Sam. xviii. 22. In a bad sense—*calamity*, i. e. its taking effect, Ps. cxvi. 3; Prov. vi. 33; Hos. xii. 9.

(c) *Find, discover*, pers. or thing, Gen. ii. 20; viii. 9; xi. 2; xviii. 26; 1 Sam. xxix. 3, 6, &c. Phr. ^{תך תמצא} תך תמצא, *thy hand shall find*, 1 Sam. x. 7, i. e.—*shall be at hand*; come in thy way, Ib. xxv. 8; Judg. ix. 33; Eccl. ix. 10. Metaph. of the mind, Eccl. iii. 11; vii. 27; viii. 17. — of solving an enigma, Judg. xiv. 12. *Ability*, as in the Syr. *potest* above, is intimated in these last cases. Comp. Rom. vii. 18.

(d) Find, i. e. *meet with, happen to*, Exod. xviii. 8; xxii. 5; Num. xx. 14; xxxii. 23, &c. — of the hand, *prevail*, 1 Sam. xxiii. 17; Is. x. 10; lvii. 10; Ps. xxi. 9; Job xxxi. 25. In Ps. lxxvi. 6, *all the men of might*, i. e. none of — *have prevailed*, (i. e.) *their hands* have not.

(e) Meton. as a consequence of finding, obtaining, *Be sufficient, enough*, Num. xi. 22; Judg. xxi. 14.

Infin. מִצָּא, Ps. xxxii. 6. With מָצָא, Gen. xix. 11, &c. Aff. מִצָּאָם, Gen. xxxii. 20.

Imper. מִצָּא, 1 Sam. xx. 21. Plur. מִצָּאוּ, Jer. vi. 16. Fem. מִצָּאִי, Ruth i. 9.

Part. מִצָּא, Ps. cxix. 162. It. מִצָּא, Eccl. vii. 26. Pl. מִצָּאִים, Num. xv. 33. Aff. מִצָּאוּ, &c. Fem. מִצָּאוֹת, constr. 2 Sam. xviii. 22. Pl. מִצָּאוֹת, Josh. ii. 23.

Niph. מִצָּא, pres. יִמְצָא, constr. abs. it. med. מָצָא, pers. it. מָצָא, מָצָא, מָצָא, (a) *Be, become, obtained, acquired, to, by, any one*, Josh. xvii. 16; Jer. xv. 16; Hos. xiv. 9; Job xxviii. 12. (b) *Found, arrived at*: thence (c) *Present, at hand.* (b) Gen. xlv. 16, 17; Exod. xxii. 3; 1 Kings xiv. 13: (c) Gen. xlvii. 14; xix. 15; 1 Chron. xxix. 17; 2 Chron. xxxiv. 32; Ezra viii. 25. — of God, Is. lxx. 1; Jer. xxix. 14; 1 Chron. xxviii. 9. Meton. of words, *Acceptable*, as things sought after, Jer. xv. 16. Comp. 2 Chron. xix. 3; Ps. xlvi. 2. מִצָּא מָצָא, *very acceptable*, or, ready to be found.

Infin. מִצָּא, Exod. xxii. 3. Aff. מִצָּאוּ, Is. lv. 6.

Part. מִצָּא; plur. מִצָּאִים; pause, מִצָּאִים. Aff. מִצָּאָה, Gen. xlvii. 14; 1 Sam. xiii. 15; Ezra viii. 25; Is. xxii. 3.

— fem. **מִצְדָּה**, pl. **מִצְדָּוֹת**, 2 Kings xix. 4; Gen. xix. 15.

Hiph. **הִצְדִּיא**, pres. **יִצְדֵּא**. *Cause to come, arrive*, i. e. *give, deliver up*, into the hand, power, 2 Sam. iii. 8. — *recompense, repay*, Job xxxiv. 11; xxxvii. 13; Zech. xi. 6. — *present, offer up*, Lev. ix. 12, 13. 18.

Part. **הִצְדִּיא**, Zech. i. c.

מִצְדָּה, see Infin. above.

מִצְבָּה, m. r. **נָצַב**, cogn. **יָצַב**, part. Hoph. once, Is. xxix. 3. Lit. thing set up. Auth. Vers. *A mount*. Gesen. *statio militum, presidium*. Symm. **στάσις**. LXX. **χάρακα**.

Arab. **مَنْصَب**, *locus elatus, et ubi quid erectum tenetur*.

מִצְבָּה, m. } see **נָצַב**, pl. non occ. (a)

מִצְבָּה, f. } *Place of erection, standing,*

מִצְבָּה, f. } Josh. iv. 3. 9. (b) Metaph.

מִצְבָּה, f. } *Station, dignity*, Is. xxii. 19.

(c) *Station of soldiers, column* (in a military sense), 1 Sam. xiii. 23; xiv. 1. 4. 6. 11; 2 Sam. xxiii. 14, al. non occ. Aff. **מִצְבָּה**. Fem. 1 Sam. xiv. 12; Zech. ix. 8; i. q. **נָצַב**, sign. (c).

מִצְבָּה, fem. constr. and abs. **מִצְבֹּת**, it. **מִצְבֹּת**, plur. **מִצְבֹּת**, constr. **מִצְבֹּת**, r. **נָצַב**, cogn. **יָצַב**. Sherishi, on the 32 Makamat of Hariri, has the following note, **نصب صنم كانوا**

في الجاهلية ينصبونه ويدعون عليه **لوانتهم**, i. e. **נָצַב**, *an image which they set up*

(נָצַב) *in the time of ignorance, and over it they prayed to their idols*. This sort of *pillar* seems first to have been erected by Jacob, Gen. xxviii. 18: which seems to have been intended by him as a mere remembrancer of his vow. It there is styled **מִצְבָּה**, and he is said to have poured oil upon it. Absalom's *pillar*, **מִצְבָּה**, 2 Sam. xviii. 18, was perhaps the next instance of this sort. And this, we are expressly told, was intended for a memorial. Such *pillars* afterwards became objects of idolatrous worship, and appear still to exist as such in the East. See my Travels of Ibn Batuta, p. 29, note. We are told a little farther on, from Edrisi, that such are worshipped in the Islands of the Indian seas, after oil of fish has been poured upon them. (a) *A pillar set up as a memorial*, Gen. i. c. Exod. xxiv. 4; 2 Sam. xviii. 18. (b) *Image, or statue, of an idol*

(**הַבַּעַל**, of *Baal*), 2 Kings iii. 2; x. 26; xviii. 4; xxiii. 14; Mic. v. 12; Hos. x. 1, &c. Forbidden, Deut. xvi. 22, when perhaps first adopted by the Israelites for idolatrous purposes. Aff. **מִצְבֹּתָהּ**, &c.

מִצְדָּה, masc.—pl. fem. **מִצְדָּוֹת**. Primarily, *Place of hunting*, Gesen. Arab. r. **صَاد**, *venatus est*: thence *a place of safety*. But comp. cogn. **صَد**, *impedivit*. Gesenius, thence, makes it signify "*vertex, cacumen montis*;" which is fanciful and unauthorized. *Fortress, strong place, munition, citadel*, suiting the context much better, 1 Sam. xxiii. 14. 19; 1 Chron. xii. 8. 16; xi. 7; Jer. xlvi. 41; li. 30, &c.

מִצְדָּה, v. pres. apoc. **יִצְדֵּ**, plur. **יִצְדוּ**. Cogn. **מִצָּה**, **מִצְדָּה**. Arab. **سَخِ**, *suxit*. Syr. **سَخِ**, *exsuxit*. Constr. abs. it. *immed*. *Suck, drain, wring, out*, Judg. vi. 38; Is. li. 17; Ezek. xxiii. 34; Ps. lxxv. 9, al. non occ.

Niph. **הִצְדָּה**, pres. **יִצְדָּה**, *Be, become, sucked, drained, wrung out*, Lev. i. 15; v. 9; Ps. lxxiii. 10, al. non occ.

מִצְדָּה, fem. plur. **מִצְדָּוֹת**, r. **יִצְדָּה**. *Sweet*, according to Gesenius. Arab. **مَصَّ**, *suxit*. Syr. **عَسَّ**, *exsuccus, extenuatus*, it. Arab. **مَصَّاص**, *sincerus, purus*: thence, I. *Pure*, i. e. *unleavened*, of bread. **הַלֶּחַת מִצָּה**, *unleavened cake*, Lev. viii. 26; pl. **הַלֶּחֹת מִצְדָּוֹת**, Num. vi. 15: and simply, **מִצְדָּה**, Exod. xii. 15. 18. Phr. **חַג מִצְדָּה**, *feast of* —, i. e. of the Passover, Exod. xxiii. 15; xxxiv. 18. Opp. **טֶפֶן**, **יִצְדָּה**, Exod. xii. 39. With **הַלֶּחֹת**, and **הַלֶּחֹת**, Ib. xxix. 2, where the manner of making them is described, &c. St. Paul evidently alludes to this *unleavened bread*, as if it were intended to shadow out the *sincerity* of those who partook of it, 1 Cor. v. 8, *μηδέ ἐν ζύμη κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εὐλογικείας, καὶ ἀληθείας*. II. pl. non occ. r. **נָצַה**. *Contention, quarrel*, Prov. xiii. 10; xvii. 19; Is. lviii. 4, al. non occ. Aquila, Symm. Theod. **μαχῆν**.

מִצְדָּה, fem. pl. constr. **מִצְדָּוֹת**, r. **צָדָה**. *Neighings*, as of horses, Jer. viii. 16. Aff. **מִצְדָּוֹתָהּ**, Ib. xiii. 27, al. et sing. non occ.

מִצְדָּה, m. pl. **מִצְדָּוֹת** } r. **צָדָה**, cogn. **יָצָדָה**.
מִצְדָּה, f. pl. **מִצְדָּוֹת** } (a) *Prey taken in*

the chase, &c. Prov. xii. 12. (b) Meton. מצודים, *nets*, for *as nets*, ellip. טוֹב, נְ, Eccl. vii. 26. (c) i. q. מצוד, *Fortress, munition*, &c. Is. xxix. 7; Ezek. xix. 9; Eccl. ix. 14. Aff. מצודה, Is. i. c.

מצוד, m. r. צוד. *A hunter's net*, once, Job xix. 6. See my note.

מצודה, fem. r. id. constr. מצודת, plur. מצודות. (a) *Prey*, of hunters, &c., Ezek. xiii. 21. (b) *Net* of do., Ezek. xii. 8. (c) i. q. מצוד, and מצודה above. *Fortress, munition*, &c., Job xxxix. 28; 1 Sam. xxii. 4; 2 Sam. v. 7; 1 Chron. xi. 5, &c. Metaph. of God, as a *place of strength*, &c., Ps. xviii. 3; xxxi. 4; lxxi. 3; xci. 2. Aff. מצודתי.

מצוה, f. constr. מצוה, plur. מצוות, r. צוה. *Command, precept*, of man or God, 2 Kings xviii. 36; Prov. vii. 1, 2;—Deut. vi. 1. 25; Josh. xxii. 3; Lev. iv. 27, &c. הַלְוִיִּם —, respecting the *Levites*, Neh. xiii. 5, &c. Aff. מצוהת, &c.

מצולת, fem. plur. מצולות. —
or

מצולה, fem. plur. מצולות. —
r. צול, i. q. צולה. *Depth* of the sea, &c., Exod. xv. 5; Neh. ix. 11; Jonah ii. 4; Mic. vii. 19; Job xli. 22. — of a river, Zech. x. 11. — of mire, Ps. lxxix. 3. 16, &c.

מצוק, masc. — plur. non occ. —

מצוקה, fem. plur. מצוקות. —
r. צוק. *Restraint, difficulty, trouble*, Ps. cxix. 143; Jer. xix. 9, &c. Fem., Job xv. 24; Zeph. i. 15; Ps. xxv. 17; cvii. 6. 13. 19. 28. Aff. מצוקת, &c.

מצוקה, m. r. צוק, cogn. צוק, *Set up*, &c. (a) *Pillars, supports*, constr. מצוקי ארץ, — of the earth, 1 Sam. ii. 8: see the following context. (b) *Eminences, projecting parts*, as craggs, of rocks, 1 Sam. xiv. 5. Gesen. "columna s. rupes prærupta."

מצור, masc. — plur. non occ. —

מצורה, fem. plur. מצורות. —
r. צור. Lit. *compression*, from being bound about: thence, (a) i. q. מצוק. *Restraint, difficulty*, Deut. xxviii. 53, seq. (b) *Siege*, as being hemmed in, Ezek. iv. 2. 7. Phr. בוא במצור, *to come into* (the situation of) *siege*, 2 Kings xxiv. 10; xxv. 2, &c. (c) Meton. *Mound*, or *mount*, of besiegers, Deut. xx. 20; Mic. iv. 14. Fem., Is. xxix. 3. (d) *Munition, citadel*, &c., 2 Chron. xxxii.

10; Hab. ii. 1. Phr. עיר מצור, *city bound about*, i. e. with fortification, defence, Ps. xxxi. 22; lx. 11; 2 Chron. viii. 5. So fem., 2 Chron. xi. 11. Phr. ערי מצודה, *Ib.* xiv. 5. ערי מצודות, *Ib.* xi. 10.

מצור, masc. i. q. מצרים. Arab. مصر,

a name of *Egypt*, alluding, perhaps, by a sort of play upon words, to its confined and, hence, naturally fortified situation. See the first paragraph in Abdolatif's *Egypt* by White; Bochart's *Phaleg*. iv. 24; Diodor. Sic. i. 31. Phr. ימי מצור, *Is.* xix. 6; xxxvii. 25; 2 Kings xix. 24;—Mic. vii. 12.

מצרת, fem. once, aff. מצרקה, *Is.* xli. 12, in — אנשי, *men of thy contention*, &c. i. e. who harass thee with contention, i. q. מצדה, sign. II. above.

מצצה, masc. plur. מצחות, r. צח, perhaps.

Arab. صوح, *mons; murus; vultus arrectus*

quasi parieti similis sit. Comp. the passages cited below. *The forehead*, as the seat of impudence, cruelty, &c. מצח אשה זונה, *forehead of a harlot*, Jer. iii. 3. והקר מצח קשי-לב, *unyielding of forehead and hard of heart*, Ezek. iii. 7. מצודת הזהב, *thy forehead is brass*, *Is.* xlvi. 4;—Exod. xxviii. 38; 1 Sam. xvii. 49; 2 Chron. xxvi. 19, &c. Pl., Ezek. ix. 4. Aff. מצודה, &c.

מצחרת, f. constr. once, 1 Sam. xvii. 6, in מצודת נחשת, *Guard, greaves*, &c. of brass; from the notion of *mons* or *paries*, *mount* or *wall*, as noticed above. Fem. of מצח, above. LXX. κρημίδες χαλκαί.

מצלות, fem. plur. מצלות, dual, מצלותים (Dagesh om., Gram. art. 113). Syr. ܡܘܨܠܐ, whence, ܡܘܨܠܐ, *tinnitus acutus*. Arab.

صَل, *sonuit cum tinnitu*. Propr. *Ringing instrument*: thence, (a) *Cymbals* (always dual) occ. with other musical instruments, 1 Chron. xiii. 8; xv. 16; Neh. xii. 27; Ezra iii. 10, &c. (b) *Bells* as hung to the necks of horses, Zech. xiv. 20, pl. See also צלצל. Gesenius's מצלות, is a mere, unnecessary, fiction.

מצנפת, fem.—plur. non occ. r. צנף. A sort of *Bonnet* or *mitre*, or rather *turban*, worn by the Jewish chief priest. See Braunius de Vestitu Sacerdot. p. 625, seq. Joseph. Antiq. lib. iii. c. vii. § 3... πύλον ἄκρον ... καλεῖται μὲν μασραμεφθής. See

the rest of this par., and Bell. Jud. lib. v. (vi.) c. v. § 7; Exod. xxviii. 4. 39; xxix. 6, &c. — of a nobleman, Ezek. xxi. 31.

מַצֵּעַ, m.—pl. non occ. r. יָצַע, i. q. יָצוּעַ. A bed, or couch, once, Is. xxviii. 20.

מַצְעָד, m. pl. constr. מַצְעָדִים. Aff. מַצְעָדִי, r. צָעַד. Steps. Metaph. Proceedings, Ps. xxxvii. 23; Prov. xx. 24;—Dan. xi. 43. מַצְעָדִי, in his footsteps, i. e. attached to his interests. Comp. מַרְגְּלִי, Judg. iv. 10.

מַצְעָרָה, compd. of צָעָרָה + מֶן. Of a small sort, kind, Dan. viii. 9.

מַצְעָר, m.—pl. non occ. r. צָעַר. Little, small, in size, consideration, Gen. xix. 20; Job viii. 7. — of number, 2 Chron. xxiv. 24. — of time, Is. lxiii. 18. Propr. name of a hill, Ps. xlii. 7.

מַצְפָּה, m. r. צָפָה, pl. non occ. Watch-place, or tower, Is. xxi. 8; 2 Chron. xx. 24. Also the pr. name of several towns, Josh. xv. 38, &c.

מַצְפָּנִים, masc. pl. once, Obad. 6, r. צָפַן. Aff. מַצְפָּנִי, his hidden places. LXX. τὰ κερυμμένα αὐτοῦ.

מַצִּץ, v. pres. plur. פִּמְצוּ, synonym. טוּט, in the parallel. Arab. مَصَّ, مَرَّ, سَوَّ. Cogn. Heb. מָצַח, מָצַח. Syr. مَضِز, suctio lenis. Suck as an infant, once, Is. lxvi. 11.

מַצְחֵק, see מְצוּח, above.

מַצְרֵי, m. plur. מַצְרִים, constr. מַצְרֵי, r. צָרַר. Gesen. as מַסָּב, of קָנַב. Others, cogn. r. צָרַר. Pressure: thence, restraint, trouble, Ps. cxvi. 3; cxviii. 5; Lam. i. 3, al. non occ.

מַצְרַיִם, masc. propr. name of one of the sons of Ham, Gen. x. 5: thence of Egypt, probably as named after him: sometimes also styled מְצוּרַיִם. See in its place above. Arab. مَصْر, Syr. مِصْر. Whence the Patronymic—

מַצְרַיִם, masc. pl. מַצְרַיִם } Egyptian, Gen. מצְרַיִת, f. pl. מַצְרַיִת } xii. 12. 14; xvi. 1; xxxix. 1; Exod. i. 19, &c.

מַצְרָף, masc.—pl. non occ. r. צָרַף. Lit. purifying instrument. A crucible, Prov. xvii. 3; xxvii. 21, al. non occ.

מַה, m.—pl. non occ. r. מָקַה. Wasting,

consumption: meton. Rottenness, Is. iii. 24; v. 24, al. non occ.

מַחְבֵּר, fem. plur. מַחְבוֹרוֹת, r. חָבַר. Lit. Transfuser or perforater: thence, (a) Hammer, for driving nails, &c., Judg. vi. 21; 1 Kings vi. 7; Is. xliv. 12; Jer. x. 4. (b) Meton. Perforation, hole, shaft, of a well, Is. li. 1, al. non occ.

מַחְדָּשׁ, m. } pl. מַחְדָּשִׁים, constr. מַחְדָּשֵׁי, } r. חָדַשׁ. (a) Sacred place, or } sanctuary; the Tabernacle, or Temple, Exod. xxv. 8; Lev. xii. 4; xxi. 12; Num. x. 21; Ezek. xxi. 7; 1 Chron. xxii. 19; 2 Chron. xxix. 21: it. מַחְדָּשׁ, מקום מַחְדָּשׁ, Is. lx. 13: מִבְּנוֹן מַחְדָּשׁ יְהוָה, Dan. viii. 11: — מַחְדָּשׁ מֶלֶךְ, — of the king, as consecrated by him, Amos vii. 13. מַחְדָּשֵׁי בַיִת יְהוָה, Jer. li. 51, sacred places of the Temple.

מַחְדָּשֵׁי אֵל, Ps. lxxiii. 17, id. if this last is not a pl. of excellence. מַחְדָּשֵׁי יִשְׂרָאֵל, Amos vii. 9, idolatrous places of worship: see the parallel preceding member. For other usages, see Neh. x. 40; Ezek. xliv. 1; xlv. 4, &c. (b) Sacred thing, part, Num. xviii. 29. (c) An asylum, as a place of safety, Is. viii. 14; Ezek. xi. 16. Comp. 1 Kings i. 50; ii. 28. Aff. מַחְדָּשֵׁי, מַחְדָּשֵׁי, erroneously מַחְדָּשֵׁי, Num. xviii. 29: מַחְדָּשֵׁיךָ, &c.

מַחְקָלִים, pl. m. } r. קָחַל. Congregations, assemblies, Ps. מַחְקָלוֹת, plur. f. } xxvi. 12; lxxviii. 27. al. non occ. Fem. also the name of a place, Num. xxxiii. 25.

מַחְקָה, m. } r. קָחַה, which see: constr. once } מַחְקָה. (a) Expectation, מַחְקָה, f. } confidence, hope, i. q. תַּקְוָה, 1 Chron. xxix. 15; Ezra x. 2. Meton. Person confided in, God, Jer. xiv. 8; xvii. 13; L. 7.

(b) Collection, assemblage of men, animals, &c., 1 Kings x. 28; 2 Chron. i. 16. מַחְקָה, — of waters, Gen. i. 10; Exod. vii. 19; Lev. xi. 36. Fem., Is. xxii. 11, al. non occ.

מַחְקוֹם, masc. constr. מְקוֹם, pl. f. מְקוֹמוֹת, r. קָם. Lit. place of standing. (a) Place, Gen. i. 9; Exod. xxi. 13; Lev. iv. 12, &c. Constr. Gen. xii. 6; xiii. 4. With אֲשֶׁר, Ib. xxxix. 20; xl. 3, &c. Otherwise, Josh. i. 3; Jer. xiii. 7, &c. With הָיָה, for אֲשֶׁר, Ps. civ. 8. Also the מְקוֹם (אֲשֶׁר) לֵאמֹר, Job xviii. 21, &c. (b) Meton. Habitation, residence, Josh. xx. 4; Judg. xviii. 10; 1 Sam. xxvii. 5; 2 Sam. vii. 10; pl., Deut. xii. 2, &c. (c) Room, space, Gen. xxiv. 23. 25;

1 Sam. xxvi. 13. Comp. Is. v. 8; xxviii. 8; Jer. vii. 32; xix. 11, with negatives. (d) *Place, country, neighbourhood*, of, Gen. xii. 6; xviii. 24, &c. Gesen. "*oppidum, vicus*." But this the context will not bear. Aff. מקומו, מקומה, &c.; pl. מקומום, &c.

מקור, m. constr. מקור, plur. non occ. r. קיי. (a) *Spring, fountain*. Meton. (b) *Origin*, Zech. xiii. 1; Jer. ii. 13; viii. 23; Hos. xiii. 15. Prov. xiii. 14; xiv. 27; xvi. 22; Jer. xvii. 13. In Ps. lxxviii. 27, מְקוֹרֵי מַיִם, ellip. for מְקוֹרֵי יִשְׂרָאֵל וְיִשְׂרָאֵל, Bless the Lord, from His being (because of His being) the source, origin, of Israel, i. e. Israel's adoption as his. (c) *Natura mulieris* per euphemismum, Lev. xii. 7; xx. 18. Meton. of a wife generally, Prov. v. 18. Aff. מקורה, מקורה, &c.

מקוח, m. once, 2 Chron. xix. 7, r. לקח. *Receiving, accepting*.

מקחות, f. pl. r. לקח, once, Neh. x. 32. Lit. acceptable, receivable, things. *Goods, merchandise*.

מקחור, m. r. קחור, once, Exod. xxx. 1. *Perfume, incense*.

מקטרות, f. r. קטר. *A censor*, 2 Chron. xxvi. 19; Ezek. viii. 11. Aff. מקטרותו.

מקל, m. id. constr. and פקל, pl. f. מְקָלֹת.

Arab. cogn. بَقْلٌ, prodiit; herbascere caput terra; بَقَلَ, rexit, imperavit. Æthiopic

ⲠⲪⲁ : *planta*; v. ⲧⲟⲢⲪⲁ : *punivit*. Whence the walking staff, and, eventually, the mace, became a symbol of authority. (a) *Shoot, twig*, Gen. xxx. 37—39. 41; Jer. i. 11. (b) *Walking staff*, Gen. xxxii. 11; 1 Sam. xvii. 40; Zech. xi. 10. 14, &c. (c) *Mace*, instr. of authority, Jer. xlvi. 17. — or punishment, Ezek. xxxix. 9; Num. xxii. 27. — of prediction, by *Rabdomantia*, Παρθομαρτεία, Hos. iv. 12. With aff. the Dagesh mostly omitted. מקלו, מקלי; but מקלם, Exod. xii. 11.

מקלט, m. r. קלט. Arab. قَلَطٌ, securitas. *Place of security, safety, refuge*. עיר — or המקלט, or עיר מקלט, city, or cities, of safety, refuge, Josh. xxi. 13; Num. xxxv. 11. 13, 14; xxxviii. 6, &c. It. הערים למקלט, the cities for security, Num. xxxv. 12. 15. Comp. Josh. xx. 3. Aff. מקלטו.

מקלונותי, Jer. xv. 10, for מקלונותי.

מקלעות, fem. constr. pl. מקלעות, constr.

מקלעות, r. קטע. *Carving, sculpture*, 1 Kings vi. 18; vii. 31; vi. 29. 32, al. non occ.

מקנה, m. constr. מקנה, pl. aff. מקנהי, &c. r. קנה. Lit. acquirement: thence, *Possession, wealth*, as of land, flocks, cattle, Gen. xlix. 32; iv. 20; Deut. iii. 19, &c. Phrr. מקנהי, men of cattle, i. e. having them, Gen. xli. 32. עשרי מקנה, chiefs of —, Ib. xlvi. 6. מקום מקנה, place —, i. e. pasture, Num. xxxii. 1. ארץ מקנה, id., Ib. 4. — מקנהי, tents of —, 2 Chron. xiv. 14. מקנהי, cattle and wealth, Ezek. xxviii. 12. זבאן ובער, flock and cattle, weighty, i. e. much, wealth, Exod. xii. 38. Comp. Gen. xiii. 2. 7; xxvi. 14, &c. Aff. מקנהי, מקנהי, &c.

מקנה, fem. constr. מקנה, f. of מקנה, plur. non occ. *Acquirement, purchase, possession*. מקנה כסף, purchase of silver, i. e. with silver, Gen. xvii. 12, 13. 23. 27. ספר המקנה, book, deed, of purchase, Jer. xxxii. 11, 12, seq.; Gen. xxiii. 18; Lev. xxv. 16. 51; xxvii. 22. Aff. מקנהו.

מקנסם, masc. twice only, Ezek. xii. 24; xiii. 7; r. קנס. *Divination*.

מקצוע, מקצוע, m. pl. constr. מקצועי, it. f. מקצועו, r. קצוע. *Corner, angle*, of any thing, Exod. xxvi. 24; xxxvi. 29; Neh. iii. 19, 20. 24, 25. Aff. מקצועתי, Ezek. xli. 22.

מקצועות, f. pl. r. קצוע. *Carving tools*, once, Is. xliv. 13. Auth. Vers. Planes.

מקצת, m. (for מקצה, of מקצה, according to Gesen.) r. קצה. But it may be a Heemanti noun, like the Arab. مَقْصَعَةٌ, extrema auris parte mutilus camelus. *Part, limit*, Dan. i. 2. 5. 15; Neh. vii. 70. Aff. מקצתם.

מקמך, v. Kal non occ. Cogn. מקמך, m. Arab. مَقَمٌّ, cogn. viii. exhausti omne quod in ubere erat. Cogn. مَقَمًّا, vehementer suxit. Comp. مَقِي. Cogn. Lat. maceo, macer.

Niph. pl. מקמך, pres. המקמך, pl. מקמך, constr. abs. it. med. ק. *Waste away, consume, fail*, Lev. xxvi. 39; Is. xxxiv. 4; Ezek. xxiv. 23; Zech. xiv. 12; Psalm xxxviii. 6.

Part. pl. m. מקמים, Ezek. xxxiii. 10. Hiph. המקמך. Infin. abs., Zech. xiv. 12, only. *Making, causing, to waste*.

מקמרא, m. pl. constr. מקמרא, aff. מקמרא.

Is. iv. 5, r. קָרָא. Lit. *act*, or *place*, of calling, or reading. (a) *Act of calling, assembling*, together, Num. x. 2. Comp. Is. i. 13. (b) Meton. *Convocation, congregation*, with קָרָשׁ, generally, Exod. xii. 16; Lev. xxiii. 2—4. 7, 8, 37, &c. (c) *Reading, reciting*, Neh. viii. 8.

מְקָרְהָ, m. constr. מְקָרְהָ, aff. מְקָרְהָ, r. קָרָה, (a) *Accident*, Deut. xxiii. 11; 1 Sam. vi. 9; xx. 26; Ruth ii. 3. (b) *Event, result*, Eccl. ii. 14, 15; iii. 19; ix. 2, 3.

מְקָרְהָ, masc. once, Eccl. x. 18, r. קָרְהָ. Part. Pih. Lit. *frame, frame-work*. Hence, *Building, edifice*.

מְקָרְהָ, fem. twice only, Judg. iii. 20. 24, r. קָרְרָ. Syr. مَقْرَرٌ, *frigescere*. Arab. قَرَّرَ, *friguit dies*; مَقْرُورٌ, *frigore affectus*. *Coolness, refreshing*. LXX. θερμώς.

מְקֻשָּׁה, m. } r. קֻשָּׁה, plur. non occ.—
מְקֻשָּׁה, f. } masc. once, Is. iii. 24,
opp. קָרְהָ. *Wreathing, plating*, of the hair. Arab. قَشَّأَ, *opere tornatili elaboravit*. Fem. (a) *Embossing; working in relief*, a sort of chequered work, apparently, having the appearance of platted hair: so Jer. x. 5. בְּחֻמְרֵי מְקֻשָּׁה הַפִּיחַ, *as the palm tree (are) they a chequered work*, i. e. so carved as to appear like the bark of the palm. Of the candlestick, cherubim, &c., Exod. xxv. 18. 31; xxxvii. 17. 22; Num. viii. 4; x. 2. Phr. מְקֻשָּׁה אֶחָדָה, *one (sort of) wreathed work*, Exod. xxv. 36. Aquila, ἐξήμυγαλαωμένη. Symm. ἐκτετορευμένη. LXX. τορευτή. How lathe-work could be applied to several of these things it is not very easy to see.

(b) *A cucumber*. Arab. مَقْدَانَةٌ. Meton. *Place of, garden of* —, once, Is. i. 8.

מָר, masc. plur. מָרִים, constr. מָרִי.—
מְרָה, fem. constr. מְרָה, plur. non occ.—
r. מָר. (a) *A drop*, once, Is. xl. 15. כְּמַר מְרָה. LXX. ὡς σταγὼν ἀπὸ κάδου.

Arab. مَرْمَرَةٌ, *pluvia*. (b) Arab. مَرٌّ, *amara fuit res*. Syr. مَرٌّ, *amarum fecit*; *exacerbavit*. *Bitter*,—and hence, meton. *Bitterness*,—of mind, &c., 1 Sam. xv. 32; xxii. 2. מָר נֶפֶשׁ, *bitter, sorrowful, of soul*. Comp. Judg. xviii. 25; 2 Sam. xvii. 8; Ps.

lxiv. 4. מָר מָר, *a bitter matter*, i. e. *afflicting*. Opp. מְחֹלֵק, Prov. xxvii. 7. — of a cry, Gen. xxvii. 34; Esth. iv. 1; Ezek. xxvii. 31; Zeph. i. 14. — *lamentation*. Metaph. Is. v. 20; Jer. iv. 18. Season of —, יוֹם מָר, Amos viii. 10. — of waters bringing the curse, מַי הַמָּרִים, Num. v. 18, 19. 23, 24. 27. Adv., Is. xxxiii. 7, מַי יִבְכְּיוּ, *bitterly shall they weep*.

Fem. מְרָה, once, מְרָה, Ruth i. 20. Phr. מְרָה וְנֶפֶשׁ, and מְרָה וְנֶפֶשׁ, 1 Sam. xxx. 6; 2 Sam. iv. 27; 1 Sam. i. 10. מְרָה וְנֶפֶשׁ מְרָה, *in bitterness of soul*, Job xxi. 25. Comp. 2 Sam. ii. 26.

מָר, and מוֹר, m. with Makkaph. מָר, pl. non occ. Arab. مَرٌّ. Gr. μύρρα. *Myrrh*, used as a perfume, &c., Exod. xxx. 23; Ps. xlv. 9; Prov. vii. 17; Cant. iii. 6; iv. 14, &c. “A kind of gum resin, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Arabia, Egypt, and especially in Abyssinia.” “The trees producing myrrh grow on the eastern coast of Arabia Felix, and in that part of Abyssinia which is situated near the Red Sea, and called, by Mr. Bruce, Troglodyte.” Rees’s Cyclopaedia, sub voce. See also Celsus Hierobot i., p. 520, seq., who makes the מְרָרִירִי, of Exod. xxx. 23, i. q. Arab. مَرُّ زُرُّورٍ, *murru dserori*; the latter word of which he renders by “*pulvis aromaticus*,” and adds, “Videtur Moses hunc pulverem innuere, sive Myrrham in pollinem redactam,” &c. See also Dioscorides, i. c. 77, 78. Diodor. Sic. v. 41. Theophrastus, lib. ix. 4. Plin. lib. xii. 15, &c. as there cited.

מָרָה, v. Kal non occ. Cogn. מְרָה. Syr. مَرَّامٌ, *morosus se opposuit*. Arab. مَرًّا, *fortis fuit*; تَمَرًّا, *fortitudinem præ se tulit*. See my note on Job xxxix. 18.

Part. מוֹרָה, fem. *Rebellious*, Zeph. iii. 1, only, and Job l. c.

Hiph. מְפָרְיָה, *she puts forth her courage*, from provocation. LXX. ἐν ἰψῆι ἰψώσσει. Symm. πετομένη. Once, Job l. c.

מְרָה, masc. —pl. non occ. Syr. مَرَّامًا, *dominus*. See *מָרָה* above. Chald. *Lord*, Dan. ii. 47; iv. 16. 21: v. 23. Aff. מְרָיָה.

מְרָיָה, masc. constr. מְרָיָה, plur. constr. מְרָיָה, r. רָיָה. Lit. *thing seen*: hence, (a) *Sight, appearance, vision*, Exod. iii. 3; Ezek.

viii. 4; xi. 24; xliii. 3. Phr. *יפת מראה*, beautiful of appearance, form, Gen. xii. 11. *יפה מראה*, good of —, Ib. xxiv. 16; xxvi. 7. *נחמד לראיה*, desirable to the sight, Ib. ii. 9. *כמראה אדם*, as the appearance, similitude, of a man, Dan. x. 18. *דמוה כמראה אש*, a similitude as the likeness of fire, Ezek. viii. 2. *מראה עיני*, view, sight, Comp. Ib. i. 26. (b) *View, sight*, *הפיתן*, view of the eyes of the priest, Lev. xiii. 12. Comp. Deut. xxviii. 34; Is. xi. 3; Ezek. xxiii. 16; Eccl. xi. 9, &c. Aff. *מראה*, *מראני*, *מראני*, *מראני*, *מראני*, *מראני*, *מראני*. Gesenius doubts of any of these being plurals, certainly without any substantial reason.

מראה, f. of the preceding pl. *מראיה*. (a) *Vision*, as seen by a Seer, &c., Num. xii. 6; 1 Sam. iii. 15; Dan. x. 7, 8, 16. Phr. *מראה אלהים*, Ezek. i. 1: *מראה הילקה*, Gen. xlvi. 2. (b) *Mirror, looking-glass*, Exod. xxxviii. 8. Arab. *مِرَاة*, *speculum*.

מראה, f. Aff. *מראיה*, once, Lev. i. 16. *Its crop*, r. *מרא*. Arab. *مَرِيء*, *Æsophagus*. LXX. τὸν πρόλοβον. Aq. *עֵת שִׁיזְסוּסָאן*. Symm. and Theod. *עֵת פִּיטָאן*. Syr. *ܡܪܝܘܢܝܢ*.

מראשות, plur. fem. r. ראש. Lit. *head-places, or things*: thence, *At the head*. *מראשתי*, at his head, Gen. xxviii. 11, 18; 1 Sam. xix. 13, 16; xxvi. 7, 11, 16; 1 Kings xix. 6. *מראשתי*, from (being) at the head of, 1 Sam. xxvi. 12. *מראשתיכם*, the ornaments of your heads, Jer. xiii. 18. LXX. ἀπὸ κεφαλῆς ὑμῶν. So Syr. and Vulg. *Castell, principatus*.

מרבדים, masc. plur. r. רבו. *Coverlets, ornamental coverlets*, Prov. vii. 16; xxxi. 22. LXX. κερίαλα, *κάλυψα*. Aq. and Theod. *περιστρόματα*.

מרבקה, f. once, Ezek. xxiii. 32, r. רבה. *Greatness, abundance; much, too much*.

מרבקה, masc. constr. *מרבקה*. *Greatness, extent, abundance*, Is. ix. 6; xxxiii. 23.

מרבית, fem. (a) *Id.* (b) *Increase, interest*. Arab. *رَبَا*. Syr. *ܕܡܠܢ*, *Id.* (c) *Offspring*. (a) 2 Chron. ix. 6; xxx. 18; *מרביתם*, 1 Chron. xii. 29. (b) Lev. xxv. 37. (c) 1 Sam. ii. 33.

מרבץ, masc. constr. *מרבץ*, r. רבץ. A

resting-place for cattle or wild beasts, Ezek. xxv. 5; Zeph. ii. 15.

מרבקן, r. רבק. Arab. *رَبَّقَ*, *ligavit, constrinxit; inseruit caput ejus in laqueum*. A place where cattle are tied up to fatten, *A stall*, 1 Sam. xxviii. 24; Jer. xlvi. 21; Amos vi. 4; Mal. iii. 20.

מרבוע, once, Jer. vi. 16, r. רבע. *Rest, quiet*. LXX. ἀγνισμόν. Syr. *ܕܡܡܐ*.

מרגלות, pl. f. Aff. *מרגלתי*, r. רגל, *At the feet, any thing at the feet*, Ruth iii. 4, 7, 8, 14; Dan. x. 6. Comp. *מראש* above.

מרגמה, f. once, Prov. xxvi. 8, r. רגם. *A heap of stones*. Syr. *ܚܘܠܐ*. LXX. ἐν σφειδονῆ. Vulg. *acervum Mercurii*.

מרגעה, fem. once, Is. xxviii. 12, r. רגע. *Rest, quiet*. LXX. τὸ σύντριμμα. Aq. ἡ ἀνάψυξις. Sym. ἡ ἐρημία. Theod. ὁ ἀγρός. Vulg. *refrigerium*. Syr. *ܡܪܓܐ*.

מרד, v. pres. *ימרד*. Syr. *ܡܪܕܐ*, *rebellis fuit, descivit*. Arab. *مَرَدَ*, and *مَرَدَ*, *andax et constans fuit in rebellione*. Cogn. *מרה*. Constr. abs. immed. it. med. *מרה*. *Rebelle*, Num. xiv. 9; Josh. xxii. 18, 19, &c.

Part. *מרדים*, Neh. ii. 19; Ezek. ii. 3; Job xxiv. 13.

Inf. *מרוד*, Josh. xxii. 29; Neh. vi. 6. *מרוּד*, Josh. xxii. 16.

מרד, masc. abstr. *Rebellion*, Josh. xxii. 22.

מרד, Chald. m. *Id.* Ezra iv. 19.

מרר, Chald. fem. *מרה*, with art. *מרה*. *Rebellious*, Ezra iv. 12, 15.

מרדות, f. i. q. *מרד*, 1 Sam. xx. 30.

מרה, v. pres. non occ. Arab. *مَرَى*, *denegavit quod deberet*. III. *Contendit disputando contra alium*. Syr. *ܡܪܝܘܢܝܢ*, *amarum fuit*. Cogn. *מרר*, and Arab. *مَرَّ*, *amarus fuit de re*. II. *Amarum fecit*. III. *Luclatus fuit alteri*. *Rebelle*, *rebelle against, disobeyed*. Constr. abs. immed. it. med. *מרה*, 1 Kings xiii. 21, 26; Num. xx. 24, &c.

Part. *מרה*, pl. *מרים*. *Rebelling, rebellious*, Deut. xxi. 18, 20; Ps. lxxviii. 8, &c.

Infin. *מרו*, Lam. i. 20.

Hiph. i. q. Kal, also. *Embittered, angered*. Pret. *המרו*, Ps. cvi. 33; cvii. 11.

Pres. **מָרָה**, apocop. **מָרָה**, Exod. xxiii. 21; Josh. i. 18, &c.

Part. plur. **מָרָהִים**, constr. **עַם**, Deut. ix. 7. 24; xxxi. 27.

Infin. constr. **הַמָּרוֹה**, Ps. lxxviii. 17; Is. iii. 8; Job xvii. 2, according to some copies.

מָרָה, fem. dual, **מָרָהִים**, Jer. l. 21. According to some, *two-fold rebellion*; taking the words **הָאָרֶץ מָרָהִים** to signify *Babylon*. The LXX. join the words **הָאָרֶץ** to the preceding verse, and translate **עַל עַלְיָה עַלְיָה** *πικρῶς ἐπίβηθι ἐπ' αὐτήν*. The Vulg. translates **הָאָרֶץ מָרָהִים**, *terram dominantium*; the Syr. **ܐܢܟܢ ܥܕܢܡܠܐ**.

מָרָה, fem. constr. **מָרָה**. *Bitterness, vexation, sorrow*, Prov. xiv. 10.

מָרָה, fem. constr. **מָרָה**. *Id.*, Gen. xxvi. 35.

מָרָד, plur. **מָרָדִים**. Æth. **ጸገጸ** : *persequi, insurgere contra aliquem*; **ጸገጸ** : *persecutio. Persecuted*, Is. lviii. 7. LXX. *ἀστέγους*. Vulg. *vagos*. Syr. **ܐܢܦܘܢܐ** : *my being persecuted*, Lam. iii. 19. LXX. *ἐκ διαγωγῆς μου*. Vulg. *transgressionis meæ*. Syr. **ܥܘܠܐ ܕܢܦܘܩܐ**, *the days of her persecuted ones, or of her being persecuted*, Lam. i. 7. LXX. *ἀποσμῶν αὐτῆς*. Vulg. *prævaricationis*. Syr. **ܥܘܠܐ ܕܢܦܘܩܐ**.

מָרוּח, constr. **מָרוּחִים**, once, Lev. xxi. 20. **מָרוּחִים**, *having crushed testicles, being made an eunuch in this way*. LXX. *μονόρχη*. Syr. *Id.*

מָרוֹם, m. constr. **מָרוֹם**, pl. **מָרוֹמִים**, constr. **מָרוֹמִי**. Aff. **מָרוֹמִי**, r. **רוֹם**. (a) *High, exalted*. (b) *A high place, exalted situation*. (c) *On high*. (d) *Height, grandeur*. (e) *Haughtiness*. (f) and adv. *Haughtily*. (a) Jer. xvii. 12; Ps. xcii. 9. (b) Is. xxvi. 5; xxxiii. 5, &c. (c) 2 Kings xix. 29; Ps. x. 5; Is. xxii. 16; xxxvii. 33; xl. 25. (d) Ps. lxxi. 19; Mic. vi. 6, &c. (e) Is. xxiv. 4. (f) Ps. lvi. 3. **בְּמָרוֹם**, *highly, greatly*, Job xxxix. 18; Ps. xciii. 4. **לְמָרוֹם**, *upwards, on high*, Ps. lxxviii. 19. **מִמָּרוֹם**, *from on high, from above*, 2 Sam. xxii. 17; *contemptuously*, Ps. lxxiii. 8.

מָרוֹץ, r. **רוּץ**. *A race*, Eccl. ix. 11. **מָרוּצָה**, (a) r. **רוּץ**, constr. **מָרוּצָה**. Aff. **מָרוּצָה**, *Their manner of running*. (b) *Course of life*. (c) r. **רָצַץ**, *Oppression*. (a) 2 Sam.

xviii. 27. (b) Jer. viii. 6; xxiii. 10. (c) Jer. xxii. 17.

מָרוּקִים. Aff. **מָרוּקִין**, r. **מָרוּק**. *Purification*, Esth. ii. 12.

מָרוּחַ, constr. **מָרוּחַ**. Arab. **مَرْوَحٌ**, *vox*. (a) *Lamentation*, Jer. xvi. 5. (b) according to some, *cry of merriment*, Amos vi. 7. **מָרוּחַ מְרוּחִים**. LXX. *χρημετισμός ἰσπῶν*. Sym. *ἐταρεία τρυφήτων*. Vulg. *factio lascivientium*. Syr. **ܘܟܢ ܥܠܗ ܫܘܠܘܠܡܐܬܡܫܘܫܐ**.

מָרוּח, v. once, Is. xxxviii. 21. Pres. pl. **מָרוּחִים**. *Let them soften and apply to the diseased part*. Cogn. **מָרוּח**, Arab. **مَرَّح**, II. *mundavit frumentum scopio*; **مَرَّحَ**, *unxit cutem oleo*; **مَرَّحَةٌ**, *apotheca in quâ uvas passas condunt*; **مَرَّحَ**, *inunxit et emollivit corpus oleo*. IV. *Emollivit copiosiore aquâ, atque extenuavit massam*; **مَرَّحٌ**, *dactylus immaturus*; **مَرَّسَ**, *abstersit manum*. V. *Se affricuit rei*; **مَرَّسَ**, *maceravit, subegitque*; *fricuit extremis digitis membrum*. LXX. *τρίψον καὶ κατάπλασαι*. Vulg. *cataplasmarent*. Syr. **ܘܢܫܡܘܫܐ**.

מָרוּחָה, m. r. **רוּחָה**, pl. constr. **מָרוּחָהִים**. Lit. *Wide places of —, i. e. abundant room, the freedom of prosperity as opposed to the restraint of adversity*. Comp. Arab. **مَرَّحًا وَمَسْجَلًا**, *amplo et commodo fruaris loco*, 2 Sam. xxii. 20; Ps. xviii. 20; xxxi. 9; cviii. 5; Hos. iv. 16; Hab. i. 6.

מָרוּחָה, pl. **מָרוּחָהִים**, constr. **מָרוּחָהִים**, r. **רוּחָה**. *Distance*. **מָרוּחָה**, *a distant land*, Prov. xxv. 25; Is. xiii. 5; xlvi. 11; Jer. vi. 20. **מָרוּחָה**, *Id.* Jer. iv. 16. **מָרוּחָה**, *the distant parts of the earth*, Is. viii. 9. **מָרוּחָהִים**, *Id.* Zech. x. 9. **מִמָּרוּחָה**, (a) *from a distance, from afar*. (b) *At a distance*. (a) Ps. cxxxviii. 6; Prov. xxxi. 14, &c. (b) Jer. xxxi. 10. **קָם מִמָּרוּחָה**, *he began to flee while at a distance*, Is. xvii. 13.

מָרוּחָהִים, r. **רוּחָה**. *Those who are at a distance*, Is. xxxiii. 17; Jer. viii. 19. **מָרוּחָשֶׁת**, r. **רוּחָשֶׁת**. Arab. **مَرَّحَشَةٌ**, *motus*,

agitatio; **تَرَحُّش**, *motus fuit*. VIII. *Com-motus fuit, vacillavit*; **رَحَضَ**, *lavit*; **مَرَحَصَةً**, *vas, in quo lavatur. A pot for boiling*, Lev. ii. 7; vii. 9. LXX. *ἐσχαπας*.

מַרַּט, v. constr. immed. Arab. **مَرَّت**, *glabrum reddidit*; **مَرَطًا**, *evulsit è corpore pilos; festinavit*. III. *Evulsit capillos et unguibus vulneravit*. IV. *Delapsis immaturis dactylis nudata fuit palma*. V. *Excidit, defluvit, de pilis*. Syr. **ܡܪܝܬ**, *evulsit pilos*. Sam. **מַרַּט**, *Id.* Æth. **ረደረ**: *raptim profectus est, maturavit iter. Plucked out hair*: hence, *made smooth*, as the head or chin after the hair is plucked; *polished*. **וְאֶמְרָה מִשֵּׁי רֵאשִׁי**, *so I pluck out some of the hair of my head, in sorrow*, Ezra ix. 3. **וְאֶמְרָם**, *so I plucked the hair of their head, in reproof*, Neh. xiii. 25.

Part. abs. **מַרְטִים**, *those who plucked my hair, in contempt*, Is. l. 6.

Part. pass. f. **מְרֻשָּׁה**, *Polished, applied to a sword*, Ezek. xxi. 14. 33. *Rubbed bare, applied to the shoulder*, Ezek. xxix. 18.

Infin. **מְרֻשָּׂה**, Ezek. xxi. 16.

Niph. pres. **יִמְרַט**, *Becomes bald*, Lev. xiii. 40, 41.

Puh. part. **מְמַרַּט**, *Polished*, 1 Kings vii. 45.

— F. **מְרֻשָּׁה**, *Id.* Ezek. xxi. 15, 16.

מַרַּט, Chald. *Id.* Pih. **מְרֻשִׁי**, *Were plucked*, Dan. vii. 4.

מָרִי, and **מְרִי**. Aff. **מָרָה**, (a) *r. מרר*, *Bitterness*. (b) *r. מרה*, *Rebellion*. (c) *Rebellious*. (a) Job xxiii. 2. (b) Prov. xvii. 11; Is. xxx. 9; 1 Sam. xv. 23; Deut. xxxi. 27; Neh. ix. 17. (c) Ezek. ii. 7, 8; xlv. 6. **בֵּית מְרִי**, *a rebellious family*, Ezek. ii. 5, 6; iii. 9. 26, 27; xii. 3. **בֵּית מְרִי**, *Id.* Ezek. ii. 8; xii. 2. 9; xvii. 12; xxiv. 3. **מְרִי**, *rebellious*, Num. xvii. 25.

מְרִיא, plur. **מְרִיאִים**, constr. **מְרִיאִי**. Aff. **מְרִיאָה**, *r. מריא*. (a) *Fattened*. (b) *pec. A fattened calf*. (a) Ezek. xxxix. 18. (b) 2 Sam. vi. 13; 1 Kings i. 9. 19. 25; Is. i. 11; xi. 6; Amos v. 22.

מְרִיבָה, *r. ריב*, const. **מְרִיבוֹת**, plur. **מְרִיבוֹת**. *Strife, contention*, Gen. xiii. 8; Num. xxvii. 14, &c.

מְרִירוֹת, f. *r. מרר*. *Bitter sorrow*, Ezek. xxi. 11.

מְרִירִי, *r. מרר*. *Bitter, applied to destruction*, Deut. xxxii. 24.

מְרִיךָ, *r. רך*. *Softness, cowardice*, Lev. xxvi. 36.

מְרִיכָה, *r. רכב*. Aff. **מְרִיכָה**. (a) *Any thing to sit on while riding*, Lev. xv. 9. (b) *Chariots, collectively*, 1 Kings v. 6.

מְרִיכָה, fem. constr. **מְרִיכָהּ**, aff. **מְרִיכָהּ**, plur. **מְרִיכָהּ**, constr. **מְרִיכָהּ**. Aff. **מְרִיכָהּ**, *חָיו*, *A chariot*, 2 Sam. xv. 1; 1 Kings x. 29, &c.

מַרְכָּלָת, once, aff. **מְרִיכָהּ**. *Thy merchantize*, Ezek. xxvii. 24: *r. רכל*.

מְרִמָּה, fem. pl. **מְרִמָּוֹת**, *r. רמה*. *Deceit, artifice*, 2 Kings ix. 23; Job xv. 35, &c. — **אֲבָנֵי מְרִמָּה**, *deceitful weights*, Mic. vi. 11. — **אִישׁ מְרִי**, *a — man*, Ps. xliii. 1; v. 7; lv. 24. — **לְשׁוֹן מְרִי**, *— tongue*, Ps. lii. 6. — **כַּאֲזַי מְרִי**, *— balance*, Prov. xi. 1; xx. 23; Hos. xii. 8; Amos viii. 5. — **פִּי מְרִי**, *— mouth*, Ps. cix. 2. — **שִׁפְתֵי מְרִי**, *— lips*, Ps. xvii. 1.

מְרַמֵּס, *r. רמס*. *Trampling under foot, a thing trampled under foot*, Is. x. 6; v. 5; vii. 25; xxviii. 18; Ezek. xxxiv. 19; Dan. viii. 13; Mic. vii. 10.

מְרַעֵי, m. Aff. **מְרַעֵי**, plur. **מְרַעֵי**. (a) *Friends or companions collectively, with a plural verb*. (b) *A friend or companion*. (a) 2 Sam. iii. 8; Prov. xix. 7. (b) Judg. xiv. 20; xv. 2. 6. Pl. **מְרַעִים**, Jud. xiv. 11.

מְרִיעָה, masc. *r. רעה*, constr. **מְרִיעָה**. Aff. **מְרִיעָה**, plur. **מְרִיעָה**. *Pasture*, Gen. xlvii. 4; 1 Chron. iv. 39—41, &c.

מְרִיעוּת, fem. *r. רעה*. Aff. **מְרִיעוּת**, plur. **מְרִיעוּת**. (a) *The act of pasturing cattle*. (b) *Act of feeding, applied to cattle*. (c) *A flock*. (a) Jer. xxiii. 1; Ezek. xxxiv. 31; Ps. lxxiv. 1; lxxix. 13; xc. 7; Is. xlix. 9. (b) Hos. xiii. 6. (c) Jer. x. 21; xxv. 36.

מְרִיפָה, masc. *r. רפא*. (a) *A remedy for disease, mischief, or calamity*. (b) *Meton. Healing*. (c) *Soundness*. (d) *r. רפה*, *The act of giving way, yielding*. (a) Prov. iv. 22; vi. 15, &c. (b) Jer. xiv. 19; Mal. iii. 20. (c) Prov. xiv. 30; xv. 4. (d) Eccl. x. 4.

מְרִפָּה, *Id.* Jer. viii. 15.

מְרִפְשָׁה, *r. רפש*. *What has been trampled*

on; water rendered turbid by trampling, Ezek. xxxiv. 19.

מרץ, v. Kal non occ. Arab. مَرَضٌ,

ægestus fuit. IV. In morbum coniecit: prope accessit ad rectam rationem et sententiam; مَرَضٌ, morbus, tam animi quam corporis. Being diseased in body or mind.

Niph. pret. נִמְרָצוּ. Have become, or been considered, unsound or weak, Job vi. 25. LXX. ὡς ζοικε φαῦλα ἀληθινῶ ῥήματα! See my notes on the place.

Part. נִמְרָצָה, f. נִמְרָצָה, נִמְרָצָה, A diseased, polluted, portion, Mic. ii. 10. נִמְרָצָה, a foul curse, 1 Kings ii. 8. LXX. κατάραν ὀδυστηράν.

Hiph. pres. מַדְמִירָץ. What urges thee to folly, that thou answerest me? Job xvi. 3. See notes. LXX. τί παρενοχλήσει σοι ὅτι ἀποκρίνη.

מרצע, r. רצע. An awl or other instrument for boring a small hole, Exod. xxi. 6; Deut. xv. 17.

מרצפת, r. רצף. A layer of stones formed as a basis for the brazen sea, 2 Kings xvi. 17.

מרק, once. Arab. مَرَقٌ, jusculum. Broth, Jud. vi. 19, 20.

מרק, v. Syr. مَرَق, aph. lavit, abstersit; مَرَقًا, detersio, expolitio. Made clean and bright by rubbing.

Imper. מְרָקוּ, Jer. xlvi. 4.

Part. pass. מְרוּק, Polished, 2 Chr. iv. 16.

Puh. מְרוּק, Lev. vi. 21.

מרקחה, fem. r. רקה. (a) A pot of ointment, Job xli. 23. (b) Spices added to flesh, in order to improve its flavour, Ezek. xxiv. 10.

מרקחים, Perfumes, Cant. v. 13.

מרקחת, Perfumery, Exod. xxx. 25; 1 Chron. ix. 30; 2 Chron. xvi. 14.

מרר, v. Kal non occ. Arab. مَرَّر, transivit;

amarus fuit; amara et ingrata dixit; مَرَمَر, iratus fuit. Syr. مَرَر. Sam. מרר; and

Æth. መረረ: amarus fuit. Was bitter or disagreeable. (a) To the senses, or (b) To the mind.

Niph. נִמְרָר, Became offensive, of an odour, Jer. xlvi. 11.

Pres. יִמְרַר, Becomes bitter, Is. xxiv. 9.

Pih. pres. יִמְרָר, Makes bitter; grieves.

אֶמְרָר בְּנִי, I wept bitterly, Is. xxii. 4.

וְיִמְרָרוּ אֶת־חַיֵּיהֶם, they embitter their lives, Exod. i. 14. יִמְרָרוּ, Id. Gen. xlix. 23.

Hiph. הִמְרָר, i. q. Pih. הִמְרָר לִי, The Almighty hath made (my life) bitter to me, Ruth i. 20. שְׂדֵי הַמֶּר נִשְׂפִי, Id. Job xxvii. 2.

Inf. הִמְרָר, Weeping bitterly, Zech. xii. 10.

Hith. pres. יִהְפָּרַר, Is angry, Dan. viii. 7; xi. 11.

מִרְרָה, fem. Aff. מִרְרָה. Arab.

مِرَّةٌ, fel; مِرَارَةٌ, folliculus felle. The gall bladder, Job xvi. 13.

מִרְרָה, f. constr. מִרוּחַ, pl. מִרוּחוֹ. (a) The gall. (b) Bitterness. (a) Job xx. 14. (b) Deut. xxxii. 32; Job xiii. 26.

מִרְרִים, Bitter herbs, Exod. xii. 8; Num. ix. 11; Lam. iii. 15.

מִרְשָׁעַת, r. רשע. Wickedness; wicked, 2 Chron. xxiv. 7.

מִשָּׂא, m. r. נשא. (a) Any thing carried, A burden. (b) The act of lifting or carrying. (c) A load, as much as can be carried. (d) Any thing burdensome. (e) Tribute. (f) Calamity. (g) Lifting up the voice in singing. (h) Solemn declaration. (i) Prophecy concerning. (a) Num. iv. 15; Is. xxii. 25, &c. (b) Num. iv. 24, 47; 2 Chron. xx. 25; xxxv. 3. (c) 2 Kings v. 17. מִשָּׂא מְרָאָה, 2 Kings viii. 9. (d) Num. xi. 17; 2 Sam. xv. 33, &c. (e) 2 Chron. xvii. 11. (f) Hos. viii. 10. (g) 1 Chron. xv. 22, 27. שַׂר הַמִּשָּׂא, leader of the burden: lit. here; meton. — of the choir of singers. (h) Prov. xxx. 1; xxxi. 1; Jer. xxiii. 33, 34, 38. (i) Constr. (1) immed. Is. xiii. 1; xv. 1, 6, &c. (2) 7, Is. xxi. 13: מִשָּׂא דְבִרְיָהּ, Zech. ix. 1. (3) Favourably, אַל, Mal. i. 1. (4) עַל, Zech. xii. 1. מִשָּׂא נַפְשָׁם, that on which their affections are set, Ezek. xxiv. 25. Aff. מִשָּׂא, מִשָּׂאָם.

מִשָּׂא, once, מִשָּׂא פְּנִים. Preference of persons, 2 Chron. xix. 7: r. נִשָּׂא.

מִשָּׂאָה, once, Is. xxx. 27, מִשָּׂאָה. LXX. μετὰ δόξης τὸ λογίον. Vulg. gravis ad portandum. Syr. مِسْأَة. According to others, the rising of flame, burning: rather, perhaps, Burden, מִשָּׂאָה, כְּבֵד מִשָּׂאָה, heavy of burden, i. e. denouncing heavy things, i. q. מִשָּׂא. See Auth. Vers.

מִשְׁאָה, m. constr. מִשְׁאָה, pl. מִשְׁאָהוֹת. (a) *The act of lifting up.* (b) *A signal.* (c) *Prophecy.* (d) *Gift.* (e) *Tribute.* (a) Ps. cxli. 2; Jud. xx. 38. 40. (b) Jer. vi. 1. (c) Lam. ii. 14. (d) Est. ii. 18; Jer. xl. 5; Gen. xliii. 34; 2 Sam. xi. 8; Zeph. iii. 18. (e) 2 Chron. xxiv. 6. 9.

מִשְׁאוֹת, f. *The act of lifting or pulling up*, Ezek. xvii. 9.

מִשְׁבֵּב, m. r. מִשְׁבֵּב. Constr. מִשְׁבֵּב. Aff. מִשְׁבֵּבִי, מִשְׁבֵּבֵי. *High place.* (a) *A hill*, or other fortified place affording refuge. (b) meton. *Refuge, source of safety*, applied to God. (a) Jer. xlvi. 1; Is. xxv. 12; xxxiii. 16. (b) 2 Sam. xxii. 3; Ps. ix. 10; xviii. 3; xli. 8. 12; lix. 10. 17, 18; xlvi. 4; lxii. 3. 7; xciv. 22; cxliv. 2.

מִשׁוּכָה, f. r. שָׁךְ, constr. מִשְׁכָּה. Aff. מִשְׁכָּהוֹת. *A fence*, Prov. xv. 19; Is. v. 5.

מִשְׁוֹר, m. r. נִשָּׂר, once. Arab. مَشَارٌ, *serra*. Syr. مَشْوَرٌ, id. *A saw*, Is. x. 15.

מִשְׁוֹרָה, f. Arab. مَسْرٌ. II. *Divisit, dispersit rem*; مَسْرَاةٌ, *agri pars quæ sartario frumenti conseri potest. A measure for liquids*, Lev. xix. 35; 1 Chron. xxiii. 29; Ezek. iv. 11. 16.

מִשְׁוֹשׁ, m. r. שׂוֹשׁ, constr. מִשְׁוֹשׁ. Aff. מִשְׁוֹשׁוֹת, מִשְׁוֹשׁוֹתַי. (a) *Joy.* (b) *Cause of joy.* (c) Its expression; *rejoicing.* (a) Is. xxxii. 13; lxvi. 10, &c. (b) Job viii. 19; Ps. xlvi. 3, &c. (c) Is. xxiv. 8. In Is. viii. 6, מִשְׁוֹשׁ is put for שִׂשׁ.

מִשְׁחָק, m. r. שָׂחָק. Once, *An object of laughter*, Hab. i. 10.

מִשְׁחָמָה, m. r. שָׂחָם. *Hatred*, Hos. ix. 7, 8. LXX. μανία. Aq. ἐγκόττης. ALL. ἔκστασις. Syr. مَسْحَمَةٌ.

מִשְׁכִּית, f. Chald. מְכָה, *speculatus, contemplatus est, aspecit.* Syr. مَسَّك, *expectavit, intendit, speravit.* Sam. כָּסִי, *desideravit*; כְּסִי, *oculus, conspectus.* Æth.

מִשְׁכִּיתוֹת: fenestra. Aff. מִשְׁכִּיתוֹת, pl. מִשְׁכִּיתוֹת. Aff. מִשְׁכִּיתוֹתַי. Figure (a) external, *image.* (b) Internal, *imagination.* (a) Lev. xxvi. 1; Num. xxxiii. 52; Prov. xxv. 11. (b) Ps. lxxiii. 7; Prov. xviii. 11. Some take מִשְׁכִּיתוֹת, in Prov. xxv. 11, to signify *baskets*, from שָׁךְ.

מִשְׁכָּרָה, f. aff. מִשְׁכָּרָה, מִשְׁכָּרָה, r. שָׁכַר. (a) *Wages.* (b) *Reward.* (a) Gen. xxix. 15; xxxi. 7. 41. (b) Ruth ii. 12.

מִשְׁכָּרוֹת, f. once, *Nails*, Eccl. xii. 11. See מִשְׁכָּרוֹת.

מִשְׁפָּח, masc. once, Is. v. 7, r. שָׁפַח. According to Gesenius, *Shedding of blood.* See Auth. Vers. He compares the Arabic

سَفَحَ, *sanguinem profudit.* Had this been the meaning of the prophet, the alliteration with מִשְׁפָּחַת, would have been more exact if he had used מִשְׁפָּחַת, which would be regularly derived from שָׁפַח, a verb of common occurrence. LXX. ἀνομίαι. Aq. διασκέδασιμ. Syr.

مَسَاؤُكُمْ. Vulg. *iniquitas.* Others make it synonymous with מִשְׁפָּחַת, *a scab*; but this seems unsuitable. The passage requires some act of injustice, or a combination for that purpose. Arab. سَفَحَ, *colaphos duxit alicui; percussit.* III. *Propellere et abigere studuit alterum. Violence.*

מִשְׁרָה, f. r. שָׂרָה. *Government, authority*, Is. ix. 5, 6.

מִשְׁרֹכֹת, f. r. שָׂרָה. *Burning.* (a) Of lime. (b) Of perfumes at a funeral. (a) Is. xxxiii. 12. (b) Jer. xxxiv. 5.

מִשְׁרָת, m. once, 2 Sam. xiii. 9. Probably, *a frying-pan.* LXX. τὸ τήγανον. But Vulg. *quod coxerat, &c.* Syr. مَسْرَات. Etymology uncertain.

מִשְׂפָּא, m. r. נִשְׂפָּא. *Interest*, Neh. v. 7. LXX. ἀπαιτήσει ἀνὴρ τὸν ἀδελφὸν αὐτοῦ ἢ ὑμῖν ἀπαιτεῖτε. Vulg. *usuras.*

מִשְׂפָּאִים, m. pl. r. שָׂפָא, once, Judg. v. 11. LXX. ἀναμέσον ὑδρευομένων. Sym. συμ-πώνων. *Watering places.* Arab. سَابٌ, r. سَدَبٌ, *sonitus edit inter bibendum.*

מִשְׂפָּאָה, f. r. נִשְׂפָּא, constr. מִשְׂפָּאָה, pl. מִשְׂפָּאוֹת. *A debt*, Deut. xxiv. 10; Prov. xxii. 26. LXX. ὀφέλγημα.

מִשְׂפָּאוֹן, m. r. נִשְׂפָּא, once, Prov. xxvi. 26. *Deceit.* LXX. δόλον. According to some the root is שָׂפָא, and the meaning *solitude.*

מִשְׂפָּלוֹת, f. r. שָׂפָל, pl. constr. מִשְׂפָּלוֹת. Aff. מִשְׂפָּלוֹתַי. *Prayers*, Ps. xx. 6; xxxvii. 4.

מִשְׂפָּרָה, fem. r. שָׂפָר, for שָׂפָר. Aff.

מְשֹׁרֵתָהּ. Pl. aff. מְשֹׁרֵתִים, *Kneading-trough*, Exod. vii. 28; xii. 34; Deut. xxviii. 5. 17.

מְשֻׁבְּצוֹת, pl. f. r. שְׂבִיצָה, in מְשֻׁבְּצוֹת וְהָבָה. (a) *Gold settings for precious stones.* (b) Probably, *gold cloth.* (a) Exod. xxviii. 11. 13, 14. 25; xxxix. 6. 13. 16. (b) Ps. xlv. 14. lxx. ἐν κροσσωτοῖς χρυσοῖς.

מְשֻׁבְּרֵי, m. r. שָׁבַר, constr. מְשֻׁבְּרֵי, pl. constr. מְשֻׁבְּרֵי. Aff. מְשֻׁבְּרָה. (a) *Pains of childbirth.* (b) *Violent pains of any kind.* (c) *Breakers, of the sea.* (a) 2 Kings xix. 3. lxx. ὠδίνων, Is. xxxvii. 3; Hos. xiii. 13, ἐν συντριβῆν τέκνων. (b) 2 Sam. xxii. 5, συντριμμοὶ θανάτου. (c) οἱ μετεωρισμοὶ τῆς θαλάσσης, Ps. xlii. 8; lxxxviii. 8; xciii. 4; Jon. ii. 4, μετεωρισμοί.

מְשֻׁבָּת, m. r. שָׁבָה. Once, pl. aff. מְשֻׁבְּתָהּ. *Her cessations, i. e. the entire cessation of the employments and amusements of her inhabitants, Lam. i. 7.* lxx. μετουκείας, as if from שָׁבָה. Syr. ܡܫܘܒܬܐ.

מְשֻׁגָּה, m. r. שָׁגָה. Once, *A mistake, inadvertency*, Gen. xliii. 12.

מְשֻׁחָה, v. In two forms: Kal, מְשֻׁחָה, מְשֻׁחָה, Exod. ii. 10.

— Hiph. מְשֻׁחָה, מְשֻׁחָה, מְשֻׁחָה, 2 Sam. xxii. 17; Ps. xviii. 17. *Drew out of the water.* Syr. مَشَا, and Sam. מְשָׁחָה, Id. Cogn. Arab.

מְשָׁחָה, prohibuit, repulit ab aliquâ re;

מְשָׁחָה, gressus fuit, incessit.

מְשָׂה, m. r. נָשָׂה. Once, constr. מְשָׂה, i. q. מְשָׂה. *A debt*, Deut. xv. 2.

מְשֻׁאָה, f. r. שָׂאָה. Thrice, and each time joined to שָׂאָה, with which it appears synonymous. *Desolation; a desolate place*, Job xxx. 3; xxxviii. 27; Zeph. i. 15.

מְשֻׁאוֹת, and מְשֻׁאוֹת, f. pl. Id., Ps. lxxiii. 18; lxxiv. 3.

מְשֻׁבָּה, f. r. שָׁבָה, constr. מְשֻׁבָּה.

Aff. מְשֻׁבָּה, מְשֻׁבָּה, מְשֻׁבָּה. Pl. aff. מְשֻׁבָּה, מְשֻׁבָּה, מְשֻׁבָּה. (a) *Turning away, going aside; pec. from God's commandments.* (b) As an adjective, *Rebellious, backsliding.* (a) Jer. ii. 19; iii. 22; v. 6; viii. 5; Hos. xi. 7; xiv. 5; Prov. i. 32. (b) Jer. iii. 6. 8. 11, 12.

מְשֻׁבָּה, f. r. שָׁבָה. Once, מְשֻׁבָּה, i. q. מְשֻׁבָּה. *Error*, Job xix. 4.

מְשֻׁמָּה, m. r. שָׁמָה. Pl. aff. מְשֻׁמָּה (Dagesh euphon.) *An oar*, Ezek. xxvii. 6. 29.

מְשֻׁחָה, v. pres. מְשֻׁחָה. Arab. مَسَّحَ, manum duxit super rem et abstusit; dimensus fuit; مَسَّحَ, dimensio; مَسَّحَ, quod illinitur, ut unguentum; مَسَّحَ, fricuit

odoramentis corpus. Syr. عَمَّسَ, unxit, mensuravit. Samar. מְשָׁחָה, Idem. Æth.

מְשֻׁחָה: epulatus est. Constr. immed. it. med. מְשָׁחָה, with מְשָׁחָה, either with or without מְשָׁחָה, (a) *Anointed.* (b) *Anointed, setting apart to the office of king or priest.* (c) *Set apart to an office.* (d) *Dedicated an inanimate object by anointing it.* (e) *Anointed himself for a banquet.* (f) *Obtained as the portion set apart for him.* (a) Jer. xxii. 14. (b) Exod. xl. 15; 1 Sam. ix. 16; 1 Kings i. 39, &c. (c) Is. lxi. 1. (d) Gen. xxxi. 13; Exod. xxx. 26; xl. 9—11; Lev. viii. 10; Num. vii. 1. (e) Amos v. 6.

Part. pl. מְשָׁחָה, Judg. ix. 15.

Part. pass. מְשָׁחָה, 2 Sam. iii. 39. Pl. מְשָׁחָה, Num. iii. 3. (a) Exod. xxix. 2; Lev. ii. 4; vii. 12.

Infin. מְשָׁחָה, Judg. ix. 8; Dan. ix. 24. מְשָׁחָה, Exod. xxix. 29; (f) Num. xviii. 8. Aff. מְשָׁחָה, 1 Sam. xv. 1. מְשָׁחָה, Lev. vii. 36. מְשָׁחָה, Exod. xl. 15.

Imp. aff. מְשָׁחָה, 1 Sam. xvi. 12. מְשָׁחָה, Is. xxi. 5.

Niph. מְשָׁחָה, 1 Chron. xiv. 8.

Infin. מְשָׁחָה, Lev. vi. 13; Num. vii. 10. 84. 88.

מְשָׁחָה, m. Chald. *Oil*, Ezra vi. 9; vii. 22.

Syr. مَشَا, Id.

מְשָׁחָה, f. constr. מְשָׁחָה. Aff. מְשָׁחָה. (a) *Anointing.* מְשָׁחָה, Exod. xxv. 6; xxix. 7. 21, &c.: without the article, Exod. xxx. 25. 31; Lev. x. 7; xxi. 12. (b) *A portion.* Exod. vii. 35.

מְשָׁחָה, m. i. q. שָׁחָה. *The dawn*, Ps. cx. 3.

מְשָׁחָה, m. r. שָׁחָה. *Injuring, as an adjective, disfigured*, Is. lii. 14.

מְשָׁחָה, m. Aff. מְשָׁחָה. *Defilement*, Lev. xxii. 25.

מְשָׁחָה, m. r. שָׁחָה, constr. מְשָׁחָה. *A place for spreading nets*, Ezek. xxvi. 5. 14; xlvii. 10.

משמר, m. r. שמר. Aff. מִשְׁמָרוֹ. *Autho- rity, influence*, Job xxxviii. 33.

מָשַׁי, m. twice, Ezek. xvi. 10. 13. Arab.

וָשִׁי, coloravit pinxite pannum; **וָשִׁי**, *textor*; **וָשִׁי**, color et pictura vestis; *sericum figuris pictum. Figured silk.*

מָשַׁח, m. r. משה, constr. מִשְׁחָוֹ, i. q. Gr. χριστός. Aff. מִשְׁחָוֹ, מִשְׁחָוֹ. Pl. aff. מִשְׁחָוִי. *Anointed. Applied*, (a) To the high priest. (b) To kings. (c)—As the title of that Divine priest and king whose priesthood is after the order of Melchizedek, and whose kingdom is an everlasting kingdom. (d)—To the Israelites, &c., as the chosen (anointed) people of God. (a) Lev. iv. 3. 5. 16; vi. 15. (b) 1 Sam. ii. 10. 35; xvi. 6, &c.—To Saul, 1 Sam. xii. 3. 5; xxiv. 7. 11; xxvi. 9. 11. 16. 23; 2 Sam. i. 14. 16. 21.—To David, 2 Sam. xix. 22; xxii. 5; xxiii. 1; Ps. xx. 7; xxviii. 8; cxxxii. 17.—To Solomon, 2 Chron. v. 42. To Cyrus, Is. xlv. 1. (c) Ps. ii. 2; Dan. ix. 25, 26. (d) Hab. iii. 13; 1 Chron. xvi. 22; Ps. cv. 15.

מָשַׁח, v. pres. מִשְׁחָה. Arab. مَسَّك, tenuit, apprehensum, prehendit; مَسَّك, cohibuit se et abstinuit; مَسَّك, dominatus est. Æth. መሰረ: tetendit arcum; jaculatus est sagittas. Syr. عَضَم, induruit.

Took hold of, drew. (a) Stretched out the hand, immed. (b) Took hold of. (c) Seized as spoil. (d) Drew. (e) Drew a bow, מָ. (f) Drew a yoke, מָ. (g) Drew a net, מָ. (h) Scattered seed, immed. (i) Lengthened a sound. (k) Continued in a thing towards a person, with two accus., also with acc. of thing, and לָ, or עַל, before the person. (l) Kept or reckoned among, עָם. (m) Cheered. (a) Hos. vii. 5. (b) Exod. xii. 21. (c) Judg. xx. 37; Ezek. xxxii. 20. (d) Job xxiv. 22; Is. v. 18, &c. (e) 1 Kings xxii. 34; 2 Chron. xviii. 33: immed. Is. lxvi. 19. (f) Deut. xxi. 3. (g) Ps. x. 9. (h) Amos ix. 13. (i) Exod. xix. 13. (k) Ps. x. 11; ix. 12, &c. (l) Ps. xxviii. 3. (m) Eccl. ii. 3.

Part. מִשְׁךָ, m. Ps. cix. 12; Amos ix. 13, &c. Plur. fem. מִשְׁכוֹת, *Attractions, influences*, Job xxxviii. 31.

Inf. מִשְׁךְ. Aff. מִשְׁכּוֹ, Exod. xix. 13; Josh. vi. 15; Ps. x. 9.

מִשְׁכּוֹ בֵּין אֶרְצֵי־מִשְׁכּוֹ, Eccl. ii. 3. Lxx. κατασκεψάμην εἰ ἡ καρδία μου ἐλαύσει ὡς οἶνον τῆν σάρκα μου. Vulg. cogitavi in corde meo abstrahere ad vino carnem meam. Syr. **ܡܫܟܘܢܐ ܕܥܝܢܐ ܕܡܫܟܘܢܐ**; **ܡܫܟܘܢܐ**, cogitavi mecum exhilarare vino carnem meum.

Imp. מִשְׁךְ, Ps. x. 11. Aff. מִשְׁכּוֹ, Cant. i. 4. Pl. מִשְׁכּוֹ, Exod. xii. 21.

Niph. pres. מִשְׁכּוֹ, מִשְׁכּוֹ. *Shall be protracted, delayed*, Is. xiii. 22; Ezek. xii. 25. 28.

Puh. Part. מִשְׁכּוֹ, מִשְׁכּוֹ. *Spoiled*, Is. xviii. 2. 7: f. מִשְׁכּוֹ, *obtained*, Prov. xiii. 12.

מָשַׁח, *Acquiring, laying hold of*, Job xxviii. 18. *Scattering of seed*, Ps. cxxvi. 6.

מִשְׁכָּב, m. r. שכב, constr. מִשְׁכְּבִי. Aff. מִשְׁכְּבִי, מִשְׁכְּבִי, מִשְׁכְּבִי, מִשְׁכְּבִי. Plur. constr. מִשְׁכְּבֵי. Aff. מִשְׁכְּבֵי. (a) *A bed.* (b) *A bier.* (c) *Lying in bed.* (d) *Lying with.* (a) Lev. xv. 4; 2 Sam. xvii. 28, &c. (b) 2 Chron. xvi. 14. (c) Exod. xxi. 18; vii. 28; 2 Sam. iv. 5; 2 Kings vi. 12; Eccl. x. 20. (d) Num. xxxi. 18; Judg. xxi. 11; Ezek. xxiii. 17.

מִשְׁכָּב, m. Chald. Aff. מִשְׁכְּבִי, מִשְׁכְּבִי. *A bed*, Dan. ii. 28, 29; iv. 2. 7. 10; vii. 1.

מִשְׁכָּן, m. r. שכן, constr. מִשְׁכְּנִי. Aff. מִשְׁכְּנִי, מִשְׁכְּנִי. Pl. מִשְׁכְּנוֹת. Constr. מִשְׁכְּנוֹת. Aff. מִשְׁכְּנוֹת, מִשְׁכְּנוֹת, מִשְׁכְּנוֹת, מִשְׁכְּנוֹת. *A habitation, dwelling.* (a) *Of men.* (b) *Of beasts.* (c) *Of God.* [1] *The tabernacle.* [2] *The temple.* (a) Num. xvi. 24; Job xviii. 21, &c. (b) Job xxxix. 6. (c), [1] Exod. xxv. 9; xxvi. 1, &c.; [2] מִשְׁכָּן הָעֵדוּת, Exod. xxxviii. 21; Num. i. 50, &c.; מִשְׁכָּן הָעֵדוּת, Lev. xvii. 4; Num. xvi. 9, &c. [2] 2 Chron. xxix. 6; מִשְׁכָּן בֵּית הָאֱלֹהִים, 2 Chron. vi. 33.

מִשְׁלַל, v. Pres. מִשְׁלַל. Arab. مَثَل, *similis fuit; assimilavit; exemplum in eo statuit*, c. ب, p. مَثَل, *erectus constitit; præstans fuit; مَثَل, assimilavit; parabolam instituit; مَثَل, pœna, supplicium; مَثَل, præstans, præstantissimus. Pl. Proceres, optimates. Cogn. مَسَل, strenuus fuit; مَسَل, vir strenuus, heros. Syr. ܡܫܟܘܢܐ, parabola, similitudo, proverbium. Æth.*

סוּחָא: *existimavit; similis fuit; comparavit*. The leading idea seems to be, *rule: similarity* would grow out of this, in the circumstance that moral laws, i. e. *rules of life*, consisted very much in teaching by *parables*, or *similitudes*: the word itself thence took *similarity, &c.*, as a secondary meaning. (a) *Ruled, abs.* (b) *Had authority over, א.* (c) *Had authority to do, ז.* (d) *Uttered a comparison respecting, זע, א;* in a bad sense, Job xvii. 6. (a) Dan. xi. 3—5; Zech. vi. 13. (b) Gen. iv. 7; Judg. viii. 23, &c. (c) Exod. xxi. 8. (d) Ezek. xii. 23; xvi. 44.

Part. **משל**, Gen. xlv. 26; Josh. xii. 2, &c.

Inf. **משל**, aff. **משל**, Prov. xxix. 2; Ezek. xix. 14, &c. (e) Job xvii. 6.

Imp. **משל**, Judg. viii. 22; Ezek. xvii. 1.

Hiph. **המשיל**, Dan. xi. 39, (b).

Pres. **משל**, Ps. viii. 7, (b). *Make like*, Is. xlv. 5.

Inf. **המשיל**, *Giving authority*, Job xxv. 2. See my notes.

Niph. **המשיל**, *Became like*, Ps. xlix. 13. 21; xxviii. 1; cxliii. 7; Is. xiv. 10.

Pih. Part. **המשיל**, *Speaking parables*, Ezek. xxi. 5.

Hith. Pres. **המשיל**, *I become like*, Job xxx. 19.

מְשָׁל, m. constr. **משל**; aff. **משלו**; plur. **משלים**; constr. **משלי**. (a) *A solemn, authoritative declaration*. (b) *Decision, rule*, deduced either from revelation, experience, or discussion, *proverb*. (c) *A by-word; subject of a taunting proverb*. (a) Is. xiv. 4; Ps. lxxviii. 2, &c. (b) 1 Sam. xxiv. 14; Ezek. xviii. 2, &c. (c) Ps. xlv. 15; Mic. ii. 4, &c.

משל, aff. **משלו**. (a) *Authority*, Zech. ix. 10. (b) *Any thing like*, Job xli. 25.

משלה, m. r. **שלח**, constr. **משלח**. (a) *Act of putting out the hand*. (b) *Act of sending out cattle to graze*. (a) Deut. xii. 7; xv. 10; xxiii. 21; xxviii. 8. 20. (b) Is. vii. 25.

משלה, *Id.* m. (a) Is. xi. 14. (b) Esth. ix. 19. 22.

משלה, f. *Id.* (b) Ps. lxxviii. 49; Eccl. viii. 8. Sym. οὐδὲ ἔστι παρατάσθαι εἰς τὸν πόλεμον.

משלש, see **שש**.

משמה, fem. plur. **משמות**, r. **שם**. (a) *Astonishment*. Meton. *Cause of astonish-*

ment. (b) *Desolation*. (a) Ezek. v. 15. (b) Is. xv. 6; Jer. xlvi. 34: with **משמה**, Ezek. vi. 14; xxxiii. 28, 29; xxxv. 3.

משמן, m. r. **שמן**, pl. **משנים**, constr. **משני**.

Aff. **משנים**, (a) Sing. and pl. *Fattens*. (b) Pl. *Fertile places*. (a) Ps. lxxviii. 31; Is. x. 16; xvii. 4. (b) Gen. xxvii. 28, 29; Dan. xi. 24.

משנים, m. pl. *Fattening things, rich food*, Neh. viii. 10. LXX. λιπάσματα.

משמע, m. r. **שמע**. *Act of hearing*, Is. xi. 3.

משמעת, fem. Aff. **שמע**, **שמע**, **שמע**.

Hearing, both judicial and obedient. (a) *A court of justice for hearing causes, council*.

(b) *Abst. for coner. Subjects*. (a) 1 Sam. xxii. 14, **קר אל משמעתך**. LXX. ἀρχων παντός παραγγελματός σου. Syr. **כרם פתח**.

2 Chron. xi. 25; 2 Sam. xxiii. 23. LXX. **ἐταξεν αὐτὸν Δαυὶδ πρὸς τὰς ἀκοὰς αὐτοῦ**.

Syr. **כרם פתח**. (b) Is. xi. 14.

משמר, m. r. **שמר**, constr. **משמר**. Aff.

משמר, **משמר**; pl. aff. **משמרו**. (a) *The act of guarding, or watching*.

(b) *Keeping guard, as soldiers*. (c) *Imprisonment*. (d) *A prison*. (e) *What should be observed and kept, an appointed duty*. (a) Job vi. 12; Prov. iv. 23. (b) Neh. iv. 3. 16; xii. 25, &c. (c) Gen. xl. 1; xlii. 16, &c. (d) Lev. xxiv. 12; Num. xv. 34.

משמרת, f. Aff. **שמרת**, **שמרת**.

plur. **משמרות**, constr. **משמרות**. Aff. **שמרת**, **משמרות**. *Id.* (c) 2 Sam. xx. 3; 2 Kings xi. 5—7, &c. (a) Num. i. 53; iii. 7, 8. 28, &c. (e) Lev. iii. 36; viii. 35, &c.

משנה, m. constr. **משנה**, aff. **משנהו**, pl.

משנים, r. **שנה**. *The act of repeating*. (a) *Second*. (b) *The second rank*. (c) *Second in rank*. (d) *Double*. (e) *A copy*. (f) *Of an inferior kind*. (g) *A division of Jerusalem so called*. (a) Gen. xliii. 12; 1 Sam. viii. 2. (b) Gen. xli. 43; 2 Kings xxiii. 4. (c) 2 Kings xxv. 18; 2 Chron. xxxi. 12; Neh. xi. 9, &c. (d) Exod. xvi. 5. 22; Is. lxi. 7. (e) Deut. xvii. 18; Josh. viii. 32. (f) According to some, 1 Sam. xv. 9. (g) 2 Kings xxii. 14; 2 Chron. xxxiv. 22.

משנה, f. pl. **משנות**, r. **שם**. *Prey*,

2 Kings xxi. 14; Is. xlii. 22. 24; Jer. xxx. 16; Zeph. i. 13; Hab. ii. 7.

מְשַׁעוּל, m. r. שַׁע, once. Arab. **مَسْعَلٌ**, *fauces, locus ubi tussitur*. Conf. *fauces montium*. *A narrow way*, Num. xxii. 24. **בְּקִשְׁעוּל הַרְמַיִם**. LXX. ἐν ταῖς αὐλαξί τῶν ἀμπελων. Syr. **ܡܫܥܘܠܐ ܕܥܝܘܢܐ**.

מְשַׁעֵי, once, masc. Arab. **مَسْعِي**, *operam dedit*; **مَسْعِي**, *operatio*; **مَسْعَاةٌ**, *conatus, studium laudabile*. **בְּקִשְׁעֵי**, *carefully*, Ezek. xvi. 4.

מְשַׁעֵן, m. constr. **מְשַׁעֵנָּה**, r. שַׁעַן. *A support*: spoken of God, 2 Sam. xxii. 19; Ps. xviii. 19. Of food, Is. iii. 1.

מְשַׁעֵנָּה, m. **מְשַׁעֵנָּה**, f. *Id.* Is. iii. 1.
מְשַׁעֵנָּה, f. Aff. **מְשַׁעֵנָּה**, *A walking-stick, staff*, Num. xxi. 19; Judg. vi. 21, &c.

מְשַׁפְּחָה, f. constr. **מְשַׁפְּחָה**, aff. **מְשַׁפְּחָה**, &c.; plur. **מְשַׁפְּחוֹת**, constr. **מְשַׁפְּחוֹת**, aff. **מְשַׁפְּחוֹת**, &c. See **שַׁפְּחָה**. (a) *A household*. (b) *A family or clan*. (c) *A tribe*. (d) *A race, generation*. (e) *A race, sort, of animals*. (a) Lev. xx. 5; Exod. xii. 21. (b) Num. iii. 15; xxvi. 5; Josh. vii. 14, &c. (c) Judg. xviii. 2; Zech. xii. 13. (d) Lev. xxv. 45; Jer. viii. 3; Amos iii. 1, &c. (e) Gen. viii. 19.

מְשַׁפֵּט, m. constr. **מְשַׁפֵּט**, aff. **מְשַׁפֵּט**, &c.; pl. **מְשַׁפֵּטִים**, constr. **מְשַׁפֵּטִים**, aff. **מְשַׁפֵּטִים**, &c. **מְשַׁפֵּטִים**, r. שַׁפֵּט. (a) *The act of deciding as a judge*. (b) Meton. *A decision*. (c) *A punishment*. (d) *A court of justice*. (e) *A cause for trial*. (f) *Justice, equity*. (g) *Any positive institution, whether [1] religious, or [2] civil*. (h) *A right claimed in consequence*. (i) *Custom*. (k) *Manner, appearance*. (a) 1 Kings iii. 28; 2 Chron. xix. 6, &c. (b) Num. xxvii. 11; Deut. xvi. 18; Job xix. 7, &c. (c) Lev. xxiv. 22; Ps. cxix. 84, &c. (d) Deut. xxv. 1. (e) 1 Kings iii. 11; Job xiii. 18; xxiii. 4, &c. (f) Gen. xviii. 25; Deut. xxxii. 4; 2 Sam. viii. 15, &c. (g), [1] Lev. v. 10; Num. xv. 16, &c.; [2] Deut. xvii. 11; 1 Sam. xxx. 25, &c. (h) Exod. xxiii. 6; Deut. xviii. 3, &c. (i) Gen. xl. 13; Josh. vi. 15, &c. (k) 2 Kings i. 7.

מְשַׁפְּתִים, dual, Gen. xlix. 14, and quoted Judg. v. 16, **בְּזֶן הַמְשַׁפְּתִים**. Syr. **ܡܫܦܬܝܡ ܕܥܝܘܢܐ**. LXX. ἀναπανόμενος ἀπὸ μέσον τῶν κλήρων. Vulg. *accubans inter*

terminos. There is, likewise, an imitation of it in **שַׁפְּחָה** **בְּזֶן הַמְשַׁפְּחָה**, Ps. lxxviii. 14, where **שַׁפְּחָה** must mean, either the same, or very nearly the same, thing with the word here. But here the Auth. Vers. has given "*the pots*." Symm. and the LXX. κλήρων, as above. My own opinion is, that the latter interpretation of the Auth. Vers. is the true one; and it will suit either of the places equally well. Arab. **ثَبَّتَ**, *stabilivit, fixit*;

مُثَبَّتٌ, *sella ligata loro*; **ثِيَابٌ**, *vir crassus, qui non relinquit pulvinar*;

أُثْبَاتٌ, *chytropus, tripedaneum ollæ sustentaculum*; **لِطَافٌ**, *lapides quibus olla imponitur*; **مِثْقَالٌ**, *signum tripodis formam habens, quod cervicibus jumentorum inuri solet*. The interpretations given are various. That of our Authorized Version, offered above, is perhaps the best. Gesenius gives *caula, stabula*. Comp. **בְּרִוּחִים**, Josh. xv. 36. Dathe prefers, *aquarum canales*. Arab. r. **سَفَبَت**, *bibit*. See also Ludolf. Lex. Æth. p. 76.

מְשַׁקֵּךְ, m. once, Gen. xv. 2, in **בְּזֶן מְשַׁקֵּךְ בְּיָדֵי**. LXX. ὁ δὲ υἱὸς Μασέκ τῆς οἰκογενεῦός μου. Vulg. *filii procuratoris domus meæ*. The Syriac translator omits the word. The LXX. supposed it to be the name of Eliezer's mother. Some take **שַׁקֵּךְ** to be the root, and interpret the words, "*Filius cursitationis domus meæ*:" others, "*Filius possessionis domus meæ*." The latter take **שַׁקֵּךְ** to be equivalent to **שָׁקַף**. Arab. **مَسَكَ**, *tenuit*.

Cogn. **مَشَقَّ**, *consuit*. Or thus, **مَوْتِقٌ**, *confusus, et fretus fuit aliquo*. II. *Fidum, fiducia dignum esse dicit aliquem*. III. *Fædus pactumve inivit*; **ثِقَّةٌ**, *fiducia*; **مَوْتِقٌ**, *homo, in quo fiduciam ponis*; **مَوْتِقٌ**, *fædus, pactum*. Probably, *A trusty servant born in the house*, and already adopted as a son: a thing, even now, very common in the East. The latter part of the verse deserves notice, viz. **וְהָאֵל מְשַׁקֵּךְ אֵלְיָזָר**, i. e. *he (is) Dammesek Eliezer*: he is so named. Not, "*this Eliezer of Damascus*:" the passage says no such thing. Gesenius's "*Elieser Damascenus*" is wrong also. For,

in this case, it ought to have been **הוא אליעזר** | **הדבמשקי**. The LXX. is right, therefore, in giving **οὗτος Δαμασκὸς Ἐλιέζερ**, as a proper name, as also is Jerome, in saying, "Vocaturque *Damascus Eliezer*." It is not improbable, indeed, that Abraham gave, after all, to this man—if once adopted as a son—a portion of goods among the sons of his concubines, Gen. xxv. 6. And if so, he may have been the founder of *Damascus*, and have called the city after his own name.

משק, m. constr. **משקק**, r. **שקק**, once. *Running to and fro*, Is. xxxiii. 4. According to some, *gathering*. Syr. **أَمَرَ بِنَدْمُهُ بِتَصَدُّقٍ**. LXX. **ὃν τροπὸν ἕαν τις συναγάγη ἀκρίδας, οὕτως ἐμπαίξουσιν ὑμῖν**. Vulg. *sicut colligitur bruchus, cum fossæ plenæ fuerint de eo*.

משקה, m. constr. **משקה**, pl. **משקים**, aff. **משקוי**, r. **שקה**. (a) *One who gives drink, a cup-bearer*. (b) Meton. *The drink itself*. (c) *What has been supplied with drink, a watered country*. (a) Gen. xl. 1. 23, &c. (b) Lev. xi. 34; Is. xxxii. 6. (c) Ezek. xlv. 15.

משקול, m. r. **שקל**, once. Arab. **مِثْقَالٌ**, *pondus quo ponderatur res*. *Weight*, Ezek. iv. 10.

משקרה, m. r. **שקה**. Arab. **سَكْفٌ**, *limine instruxit portam; سَاكْفٌ, superius limen portæ, in quo cardo circumvertitur*. *The lintel, or beam, laid over a door-way*, Exod. xii. 7. 22, 23, only.

משקל, m. constr. **משקל**, aff. **משקלו**, &c.; r. **שקל**. (a) *The act of weighing*. (b) Meton. *Weight*. (a) 2 Kings xxv. 16; Jer. lii. 20, &c. (b) Judg. viii. 26; Gen. xxiv. 22, &c.

משקלת, f. once, Is. xxviii. 17. LXX. **εἰς στάθμους**.—

משקלת, f. once, 2 Kings xxi. 13. LXX. **τὸ στάθμουν**.—*A balance*. Syr. **طَبْلَةٌ**, *Id.*

משקע, m. r. **שקע**, once. Arab. **سَقَعٌ**, *ex vase aquam ore hausit*. *A place where water settles, a pond*, Ezek. xxxiv. 18. LXX. **τὸ καθεστῆκὸς ὕδωρ**. Auth. Vers. "*Deep waters*."

משרה, f. constr. **משרה**, r. **שרה**. Arab. **ثَرِيٌّ**, *humida et humore mollita fuit terra post siccitatem; ثَرِيٌّ, humor, mador*. Syr. **ثَرِيٌّ**, *tinxit, mersit; ثَرِيٌّ*, *succus ex uvis pressus*. *Juice*, once, Num. vi. 3. **משרה ענבים**. LXX. **ὄσα κατεργάζεται ἐκ σταφυλῆς**.

משרוקיתא, f. r. **שרוק**, Chald. Apparently, *A shrill wind instrument*. Auth. Vers. *Flute*. LXX. **σύριγγος**. Vulg. *fistulae*, Dan. iii. 5—15.

Arab. **شَرَقٌ**, *rima*: because perforated. **משש**, cogn. **בוש**. Arab. **سَسَّ**, *tetigit*. Æth. **መረረረ**: *palpando quæsit instar cæci*. Comp. **μάσσω**, and Sanscr. **पशु**, *tangere*. *Touched, felt*.

Pret. Kal non occ. Pres. aff. **משש**, *Let me touch, feel, thee*, Gen. xxvii. 21. See **בוש**, Ib. vv. 12. 22.

Pih. **משש**, pres. **משש**, constr. immed. (a) *Examined by feeling*. (b) *Felt his way, groped*. (a) Gen. xxxi. 34. 36. (b) Deut. xxviii. 29; Job v. 14; xii. 15.

Part. **משש**, (b) Deut. xxviii. 29.

משקה, m. constr. **משקה**, pl. aff. **משקים**, r. **שקה**. (a) *The act of drinking*. (b) *A banquet*. Comp. **συνπόσιον**. (c) Meton. *The drink itself*. (a) Dan. i. 5. 8. (b) Gen. xix. 3; xxi. 8, &c. (c) Ezra iii. 7; Dan. i. 10.

משקה, m. Chald. def. form of the preceding word, *Id.* Dan. v. 10.

מתבן, m. r. **תבן**, once, *A heap of straw*, Is. xxv. 10.

מהג, m. aff. **מהגי**. *A bridle*, 2 Kings xix. 28; Ps. xxxii. 9; Prov. xxvi. 3; Is. xxxvii. 29.

מהוק, m., f. **מהוקה**, pl. **מהוקים**, r. **מתוק**. (a) *Sweet*. (b) *Sweetness*. (c) *Pleasant*. (a) Ps. xix. 11; Judg. xiv. 18, &c. (b) Judg. xiv. 14; Ezek. iii. 3. (c) Eccl. v. 11; xi. 7, &c.

מתח, v. Syr. **مَتَحَ**, *extendit*. Chald. *Id.* *Stretched out as a curtain*. Once, **מתח**, Is. xl. 22.

מתו, partic. Arab. **مَتِي**, *quando?* **مَتِي**, r. **מתו**, and **مَتِي**, cogn. **مَتَا**,

extendit funem. (a) *When?* (b) *When,* without the interrogation. (c) לְמַתִּי, *Until when?* (d) עַד מַתִּי, *Id.* (e) אַחֲרַי מַתִּי, *After how long.* (a) Gen. xxx. 30; Ps. xlii. 3, &c. (b) Prov. xxiii. 35; Ps. ci. 2, &c. (c) Exod. viii. 5. (d) 1 Sam. xvi. 1. (e) Jer. xiii. 27.

מִתְּפֹנֶה, f. aff. מִתְּפֹנֶה, r. מִתְּפֹנֶה. (a) *A fixed quantity.* (b) *Arrangement, plan, composition.* (a) Exod. v. 8; Ezek. xlv. 11. (b) 2 Chron. xxiv. 13; Exod. xxx. 32. 37.

מִתְּלַעוֹת, f. pl. aff. מִתְּלַעוֹת. Arab. تَلَع, and تَلَع, *fregit contusione caput.* *The grinders, teeth* so called, Job xxix. 17; Prov. xxx. 14; Joel i. 6. LXX. *μύλας.*

מִתָּם, m. r. חִסָּם. *Soundness of body,* Ps. xxxviii. 4. 8; Is. i. 6.

מִתָּן, m. aff. מִתָּן, r. נָתַן. *A gift,* Gen. xxxiv. 12; Num. xviii. 1; Prov. xviii. 16; xix. 6; xxi. 14.

מִתְּנָה, fem. pl. מִתְּנָה, aff. מִתְּנָה, Chald. *Id.* Dan. ii. 6. 48; v. 17.

מִתְּנָה, f. constr. מִתְּנָה, pl. מִתְּנָה, constr. מִתְּנָה, aff. מִתְּנָה, r. נָתַן. *A gift,* Prov. xxv. 14; Eccl. iii. 13; iv. 17; v. 18; Ezek. xlvi. 5. 11.

מִתְּנִים, dual, m. constr. מִתְּנִי, aff. מִתְּנִי, &c.

Arab. مَتْنٌ, *firmus, robustus fuit; pars terræ dura et elata; firmus et constans; latus unum dorsi lumbum circumdans;*

مَتْنَا الظَّهْرَ, *lumbi dorsi.* Syr. صَدَدًا, *lumbi.* *The loins,* Ezek. viii. 2; Prov. xxxi. 17, &c.

מִתְּנָה, m. Arab. مَطَقَةٌ, *dulcedo; gustavit rem gustūs sentiendi causā; lingua superiori palato illisa excitavit sonum ob bonum cibi gustum; مطح, lambit mel, aquam; multum edit.* Syr. صَدَدًا, *suxit.* *Sweetness,* Prov. xvi. 21; xxvii. 9.

מִתְּנָה, aff. מִתְּנָה. *Id.* Job xxiv. 20.

מִתְּנָה, aff. מִתְּנָה. *Id.* Judg. ix. 11.

מִתְּנָה, v. pres. מִתְּנָה. *Were sweet, became sweet,* Exod. xv. 25; Job xxi. 23 (see my notes here); Prov. ix. 17.

Hiph. pres. מִתְּנָה. (a) I. q. Kal. * (b) *Made, or considered, sweet.* (a) Job xx. 12. (b) Ps. lv. 15.

מִתְּנָה, f. for מִתְּנָה, r. נָתַן. *A gift,* Prov. xxv. 14; Eccl. iii. 13; iv. 17; v. 18; Ezek. xlvi. 5. 11.

נ, *Nun,* the fourteenth letter of the Hebrew alphabet, and equivalent to our *n.* As a numeral, it stands for fifty: its final form denoting 700. It is classed among the liquids, Gram. art. 24. As a prefix, it forms the conjugation Niphhal, Gram. art. 157. 18, &c.; and the first person plural of the present tense in all the conjugations. As an affix, it forms nouns of an intensitive or frequentitive signification, Ib. art. 168, and gives to verbs the sense of a strong asseveration, Ib. art. 235. When followed by a silent sheva, it is dropped, and its place is supplied by a dagesh in the next letter; but, if this occurs at the beginning of a word, it is omitted without compensation, Ib. art. 76.

נָא, an interjection, indeclin., Gr. *vai*, *vai*, Mat. xv. 27; Rev. xxii. 20: (Arab. gram. حرف تنبيه, particle of exciting), Gram.

art. 243. Syr. نَبِّ, *quæso; cogn. نَبِّ, equidem.* Æth. ነፆ: *cogn. ነፆ: agite: ነፆ: veni, age; it. ነፆ: id. en, ecce.* Arab.

نَا, r. نَوَا, *surrexit cum labore, &c.* Thence as a particle of exciting, as Eng. *Up!* So Schroeder; cogn. نَوِي; Gr. *νοέω, intendit.*

Castell. ii. conj. نَوِي, *niti jussit concordante Socio; it. vocavit.* (a) Used to express *supplication, petition,* or the *contrary,* not unlike the English, *pray,* for I pray, or *prithée,* for I pray thee: as, *בִּנְאָה, go in, pray,* Gen. xvi. 2. *וְעַתָּה שָׂא נָא, and now, pray, take away,* 1 Sam. xv. 25. Which is sufficient to show, against the rabbins, that it is not equivalent to *עֲתָה*, *וְיִהְיֶה נָא, let there be, I pray,* 2 Kings ii. 9. Also with the first pers. and

often as addressed to self (with ה parag. more generally, Gram. artt. 234. 239). אֲלֶכְהָ נָא, *pray, let me go*, Exod. iv. 18. Comp. Is. v. 1; 1 Kings i. 12; Num. xx. 17; Cant. iii. 2, &c. — to self. אֲנִי־נָא וְאַתָּה־נָא וְאִרְאֶה, *let me now go away and see*, Exod. iii. 3. Comp. 2 Sam. xiv. 15; Gen. xviii. 21; Jer. v. 24, &c. With a negative, generally, אֲלֵיכֶם לֹא־עָבַרְתִּי, *pass not over, I pray*, Gen. xviii. 3; xix. 8; xxxiii. 10; where, and vr. 7. 18, 19, its repeated insertion is emphatical, i. e. here expressive of submission, It.: Ps. cxxiv. 1; Cant. vii. 9. (b) *Exhortation*, or the contrary. שְׁמַע־נָא, *hear, I pray*, Num. xx. 10; Judg. xiii. 4; 1 Kings i. 12; Jer. vii. 12, &c. (c) *Irony, or blame*. קְדַמְרִיבָנָא, *pray, stand (then)*, Is. xlvii. 12; Jer. xvii. 15; Ps. cxv. 2, &c. Noldius makes it, moreover, equal to *igitur, itaque; omnino, certe; tunc, tum* (pp. 528, 529); apparently, because these words seemed to give, sufficiently near, the meaning of certain passages: an error very common to Lexicographers, whose business it is to determine, not what any passage may loosely be rendered by, but what is the precise and real signification of the terms used. He also considers it as omitted by the ellipsis, in אֲעִבְרָה, *let me pass*, Num. xxi. 22, &c. But this is unnecessary: the text being sufficiently full.

It is also compounded with other particles, as אֲלֵכֶם נָא, above. אֲסַמְנָא, Gen. xviii. 3, &c. אֲהַדְרֵנָא, Ib. xii. 11; xvi. 2, &c. אֲוִירָנָא, Jer. iv. 31; Lam. v. 16. אֲנָא...נָא, Gen. I. 17; 2 Kings xx. 3; Is. xxxviii. 3, &c., in which a word or more is found to intervene. In נִבְרָה־נָא, Ps. cxvi. 14. 18, we have a transposition of the parag. ה with נָא; thus, אֲשַׁלֵּם־נָא נְבִירָה־נָא, for אֲשַׁלֵּם־נָא נְבִירָה. This, which is unusual indeed, makes all perfectly plain. We have, therefore, no ellipsis here. Again, in Judg. v. 26, in יָרַה לְיָהוָה הַשְׁלִחָנָה, we have the single epenthetic נ joined with the paragogic ה, of which we have instances, with a pronoun, Num. xxiii. 14, in קָבַנִי: comp. Deut. xxxi. 10; xxix. 14; in וַשְׁמֵנוּ, Ps. lxxii. 15; xci. 12. Instances of the doubled נ are given, Gram. art. 235, with their use and force. I was not then aware of those with the single נ. The Arabs, as it will there be seen, term the latter, *مُشَدَّدَةً*, *made strong*; the former, *خَفِيفَةً*, *making light*, as opposed to heavy. Noldius, therefore, is right in considering this as paragogic, although he could assign neither use

nor force to the form. In the Arabic, it gives *emphasis* or strength; and so it does here, i. e. *she put forth her hand powerfully, with effect*, or the like.

נָא, m. once, Exod. xii. 9. *Raw. Arab. نَبِي*, *crudus, semicoctus, de carne*.

נָאֵר, m. once, נָאֵר, Judg. iv. 19. *Aff. נָאֵר*, pl. נָאֵרוֹת. *Arab. نَائٍ*, *aquam de se emisit terra*; *نَائٍ*, *agua è terrâ emanans*; *نَدِي*, *avidus fuit, maduit. A skin for wine, milk, &c.*, Josh. ix. 4. 13; Judg. iv. 19; 1 Sam. xvi. 20; Ps. lvi. 9, — for tears; cxix. 83; whence it appears that they were hung up in the smoke. *Gesen.*

נָאֵרָה, f. it. נִיֵּה, plur. constr. of נָאֵרָה, f. part. Niph. of אָרָה. *Sought after, delighted in, chosen.* Hence, the best parts of any thing. בָּנֵי אֱלֹהִים, *the objects of God's choice*, Ps. lxxxiii. 13. בָּנֵי מְדִבְרָה, *the choice pastures of the desert*, Ps. lxxv. 13; Jer. ix. 10; xxxiii. 10; Joel i. 19, 20; ii. 22. בָּנֵי הַרְצִיָּה, *pastures chosen by the shepherds*, Amos i. 2. הַרְסָה, *the great love of violence*; i. e. *violent pursuits and projects*, Ps. lxxiv. 20. בָּנֵי הַשְּׁלוֹמָה, *the delights of peace*, Jer. xxv. 37. בָּנֵי הַדְּשָׁא, *pleasant places of herbage; agreeable pasture*, Ps. xxxiii. 2. But, if *أَوِي*, *habitavit*, be taken as the root, or the cogn. נָרָה, *place of abiding, habitation*; — used for fields, — *pasture*, as the residence of the flocks, will be the sense: and this has usually been taken.

נָאֵם, cogn. *Arab. نَامَةٌ*, *phthongus, sonus*. Cogn. *نَعَم*, *benè, maxime, ita; affirmandi particula*; *نَعَمَ*, *affirmavit rem. Lit. Declaration, dictum, of* —. In the phrase, *נָאֵם יְהוָה, it is a declaration of Jehovah*, Gen. xxii. 16; Num. xiv. 28, &c. Very common in the prophetic books. בָּנֵי בְלָעִם, Num. xxiv. 3. 15. בָּנֵי דָרָה, 2 Sam. xxiii. 1. *נָאֵם*, Ps. xxxvi. 2. Used of Agur, Prov. xxx. 1. A verb from the same root occurs in וַיִּבְאוּ נָאֵם, Jer. xxiii. 31, *they make a solemn declaration*.

נָאֵם־מְבַיֵּן, see אָמַן, p. 40, above.
נָאֵף, v. pres. יִנְאֵף. Cogn. *Arab. نَافٍ*, *sitim explevit*; a term occasionally

applied to sexual intercourse. Cogn. **נָבָא**,

r. **נָבָא**, *vicem subiit, explevitque, vicariam operam præstitit*. Constr. abs. it. med. **נָבָא**. (a) *Committed adultery*. (b) *Metaph. Worshipped false gods, instead of the true*. (a) Exod. xx. 14; Deut. v. 17; Lev. xx. 10; Jer. v. 7. (b) Jer. iii. 9.

Part. **נָבָא**, f. **נָבָא**, pl. f. **נָבָא**, Lev. xx. 10; Job xxiv. 15, &c.

Inf. **נָבָא**, Jer. xxxiii. 14; Hos. iv. 2.

Pih. *Id.* **נָבָא**, Jer. iii. 8. **נָבָא**, Ezek. xxiii. 37.

Pres. **נָבָא**, Jer. xxix. 23. **נָבָא**, Hos. iv. 13, 14.

Part. **נָבָא**, f. **נָבָא**, pl. **נָבָא**, Ps. l. 18; Prov. xxx. 20; Is. lvii. 3.

נָבָא, m. aff. **נָבָא**. *Adulteries*. *Metaph. Acts of idolatry*, Jer. xiii. 27; Ezek. xxiii. 43.

נָבָא, m. aff. **נָבָא**. *Her repeated (acts of) adultery*, Hos. ii. 4.

נָבָא, v. pres. **נָבָא**. Arab. **نَاص**, *retrocessit, retromansit; declinavit ab aliquo. Turned away from*, through disregard and contempt: meton. *disregarded, despised; rejected, as unworthy of regard*. Constr. immed. it. med. **נָבָא**, it. abs. it. med. **נָבָא**, instr. **נָבָא**, of cause, Deut. xxxii. 19; Ps. cvii. 11; Prov. i. 30; v. 12; xv. 8; Jer. xiv. 21; xxxiii. 23; Lam. ii. 6.

Pih. **נָבָא**. *Id.* Num. xvi. 30; Ps. x. 13, &c.

Pres. **נָבָא**, Ps. lxxiv. 10.

Part. pl. aff. **נָבָא**, Num. xiv. 23; Is. lx. 14; Jer. xxiii. 17.

Hithp. Part. **נָבָא**, *Contemned*, Is. liv. 5. Or it may be for **נָבָא**, which would be the part. of **נָבָא**, with the same signification, but the pointing inaccurate.

נָבָא, fem. pl. **נָבָא**, aff. **נָבָא**. *Reproach, insult*, 2 Kings xix. 3; Is. xxxvii. 3; Neh. ix. 18. 25; Ezek. xxxv. 12.

נָבָא, v. pres. **נָבָא**, cogn. **נָבָא**. Syr. **נָבָא**, *suspiravit*. Æth. **נָבָא**: *gemitus*.

Arab. **نَعَى**, *inclamavit oves et increpuit; crocitavit corvus; نَهَقَ*, *rudit asinus*. *Cried out*, in sorrow, Job xxiv. 12; Ezek. xxx. 24.

נָבָא, fem. constr. **נָבָא**, aff. **נָבָא**, plur.

נָבָא. *A cry of sorrow*, Exod. ii. 24; Judg. ii. 18; Ezek. iii. 24.

נָבָא, Kal non occ. Arab. cogn.

نَعَرَ, *adversatus fuit, restitit*; **نَعَرَ**, *intus æstuavit irâ*; **نَهَرَ**, *increpuit, repulit*; **نَارَ**,

r. **نور**, *fugit, abhorruit ab aliquâ re*. Apparently synonymous with **נָבָא**, with which it is always connected. Symmachus considered it cognate with **נָבָא**.

Pih. **נָבָא**, *Rejected as worthless*, Ps. lxxxix. 40; Lam. ii. 7. LXX. read **נָבָא**, ἀπέρωαξε; κατέστρεψας. Sym. *eis karapan êðokas*. Syr. **نَاصِب**.

נָבָא, Kal non occ. Arab. **نَبَأَ**, *annuntiavit*; **نَبَأَ**, *nuntius; res quæ nuntiatur*.

Cogn. **نَبَأَ**, *animadvertit rem*; **نَبَأَ**, *recondatus fuit rei*. Æth. **ንበአ**: *locutus est*.

Niph. **נָבָא**, pres. **נָבָא**, constr. abs. it. immed. it. med. **נָבָא**. *Announced as the will of God, either as to past or future events, prophesied*, 1 Sam. x. 11; Jer. xx. 1, &c. With **נָבָא**, or **נָבָא**, pers. to whom, and **נָבָא**, about whom.

Part. **נָבָא**, pl. **נָבָא**, and **נָבָא**, constr. **נָבָא**, 1 Sam. xix. 21; Jer. xxxii. 3; Ezek. xiii. 2, &c.

Inf. **נָבָא**, aff. **נָבָא**, Jer. xix. 14; Ezek. xxxvii. 7; xi. 13, &c.

Imp. **נָבָא**, Ezek. xi. 4; xiii. 2, &c.

Hith. **נָבָא**, *Id.* 1 Sam. i. 6; Ezek. xxxvii. 10, &c. In 1 Sam. xviii. 10, the word seems to signify, he went on *prophesying or preaching* from the impulse of an evil spirit; just as Virgil's Sibyl is said to have spoken. A similar sort of phrenzy is still put on by pretenders among the heathen, &c., to the present day. That divine impulse which actuated the true prophets was, on the contrary, calm, collected, and rational.

Pres. **נָבָא**, 1 Kings xxii. 8. 18, &c.

Part. **נָבָא**, pl. **נָבָא**, Num. xi. 27; 2 Chron. xviii. 7; Ezek. xiii. 17.

Inf. **נָבָא**, aff. **נָבָא**, 1 Sam. x. 13; Zech. xiii. 4.

נָבָא, Chald. Hith. **נָבָא**, *Prophesied*, Ezra v. 1.

נָבָא, f. constr. **נָבָא**. (a) *A predic-*

tion. (b) Meton. *A prophetical book.* (a) Neh. vi. 12. (b) 2 Chron. ix. 29; xv. 8.

נבואה, f. constr. נבואיה, Chald. *Id.* Ezra vi. 14.

נבוב, m. constr. נבובי. Arab. نَبَّ، *mutivit, fremuit caper libidinosus; نَبَّ عَتْرُدُ ۛ، magnificè semet extulit, et superbivit.* II.

Internodia produxit planta. Cogn. أَنَبَّ، *ingrato ac duriore modo tractavit; malè accepit, petentem aliquid repulit increpando;*

أَنْبُوبٌ، *prominentior pars, scil. nodi arundinis; tubulus, fistula, siphon; series arborum.* (a) *Proud, insolent.* (b) *Hollow.* (a) Job xi. 12. See my notes on the place. (b) Exod. xxvii. 8; xxxviii. 7; Jer. lii. 21.

LXX. κοῖλον, κύκλω. Syr. مَسْمُومٌ.

נבזבזה, f. pl. aff. נבזבזהה, twice, Dan. ii. 6; v. 17. The context requires either a gift or some other mark of honour. LXX. δόματα, τὴν δωρεάν τῆς οἰκίας σου. Vulg. dona, dona domus tuæ. Syr. أَمْصَقٌ ۛ ضَمَلَاو ۛ، بِأَمْصَقْتِمَ. These versions read נבו ביחד, as two words; and, therefore, probably read נבו, in the former passage. The Persian نَوَاحَتِنَ، *to praise, treat kindly and honourably*, from which are derived نَوَازِشٌ، نَوَازٌ، *act of kindness and attention*, may be the origin of this word. So Gesen.

נבח, v. once. Infin. בַּח. Arab. نَبَحَ، *latravit canis.* Syr. نَبَسَ، *Id.* To bark, as a dog, Is. lvi. 10.

נבט, v. Kal non occ. Arab. نَبَطَ، *scaturivit aqua.* IV. *Ad scaturiginem perduxit fodiendo puteum. Pass. Apparuit, produit quid, quod ante latebat. Came into sight.*

Hiph. הָבִישׁ, pres. הִבִּישׁ, Brought into sight. (a) *Looked, abs.* (b) *Looked at, or towards, constr. med. הָ, הָל, הָל, it. immed.* (c) Meton. *Perceived by looking, constr. immed.* (d) *Looked favourably at, constr. med. הָ, it. immed.* (e) *Looked for, expected to see.* (f) *Looked towards with expectation, constr. med. הָל. (g) Looked at*

with attention; attended to a command, constr. med. הָל, הָ. (h) Noticed.

(a) 1 Kings xviii. 43; Ps. xxxiii. 13, &c. (b) Exod. iii. 6; Num. xxi. 9, &c. (c) Num. xxiii. 21; 1 Sam. ii. 32, &c. (d) Is. lxiv. 8; Lam. iv. 16, &c. (e) Job vi. 19. (f) Ps. xxxiv. 6; Is. xxii. 11, &c. (g) 1 Sam. xvi. 7; Ps. lxxiv. 20, &c. (h) Ps. x. 14.

Part. מְבִישׁ, Ps. civ. 32. Inf. הִבִּישׁ, aff. הִבִּישָׁם, Exod. iii. 6; Ps. cxix. 6; Lam. iv. 16; Jonah ii. 5; Hab. ii. 15.

Imp. הִבִּישׁ, הִבִּישׁ, Job xxxv. 5; Ps. lxxx. 15, &c.

Niph. or Pih. נִבַּשׁ, with הָ, *Looked towards*, Is. v. 30.

נביא, masc. aff. נְבִיאִים, plur. נְבִיאִים, constr. נְבִיאֵי, aff. נְבִיאֵי, &c.; r. נבא. Arab.

نَبِيٌّ، and Syr. نَبِيًّا، *propheta. A prophet.*

(a) *A person commissioned by God to declare his will to men*, either as to their general conduct, or to any particular or difficult circumstances. (b) *Pec. One commissioned to foretell future events.* (c) *One to whom revelations have been made.* (d) *One who claims to be a prophet*, whether truly or not. (e) *Spokesman*, charged to deliver a divine commission previously communicated to another. (f) *A person devoted to the study of God's revealed will*, and under the instruction of one to whom revelations have been made. (g) These last persons were also called נְבִי הַנְּבִיאִים, *sons of the prophets.* (a) Deut. xviii. 15. 18; xxxiv. 10, &c. (b) Is. xxxvii. 2; Jer. xx. 2, &c. (c) Gen. xx. 7; 1 Kings xiii. 11, &c. (d) Deut. xiii. 2; Is. ix. 14, &c. (e) Exod. vii. 1. (f) 1 Sam. x. 5. 10, 11; xix. 21; 1 Kings xviii. 4, &c. (g) 1 Kings xx. 35; 2 Kings ii. 3. 5. 7, &c.

נביא, m. def. נְבִיאָה, pl. def. נְבִיאָהִים, Chald. *Id.* Ezra v. 1, 2; vi. 14.

נביאה, fem. of the preceding. (a) *A prophetess.* (b) *A prophet's wife.* (c) Applied to Miriam, either because she was the sister of Moses the prophet, or because engaged in celebrating the glorious deliverance from Egypt. (a) Judg. iv. 4; 2 Kings xxii. 14; 2 Chron. xxxiv. 22; Neh. vi. 14. (b) Is. viii. 3. (c) Exod. xv. 20.

נבקרים, m. once, Job xxxviii. 16. LXX.

πηγήν θαλάσσης. Sym. συνοχής πηγῆς. Syr. حة علاقه سم بمصدا. Vulg. profunda maris. Dathe, after Schultens, *maris scopulos*. Arab. نَبْكَة, and نَبْكَة, plur. نَبْك, and نَبْك, *collis acuto vertice præditus*; *elatus, editus fuit*; نَبْك, *compressus fuit*, uti in densâ hominum turbâ; *confluxit et tumultuatus fuit*; نَبْك, r. بوبك, *confusum turbatumque fuit negotium*. Either *submarine rocks*, or (reading נבבבבב) *labyrinths, mazes, of the sea*. See my notes on the place. Gesenius considers נבב as a primitive, cognate with נבב, נבב, and נבב, *erupit*.

נבב, v. pres. נבב, and נבב. (a) *Became shrivelled, and fell*, as flowers, fruits or leaves. Metaph. (b) *Wasted away with fatigue, sorrow, or misfortune*. (c) *Wasted away and crumbled to dust*. (d) *Acted as one whose intellect had decayed, acted foolishly*. (a) Ps. i. 3; xxxvii. 2; Is. xl. 7; lxiv. 5, נבב, for נבב; Jer. viii. 13; Ezek. xlvii. 12. (b) Exod. xviii. 18; 2 Sam. xxii. 46; Is. xxiv. 4. (c) Job xiv. 18; Is. xxxiv. 4. (d) Prov. xxx. 32.

Part. נבב, fem. נבב. (a) Is. i. 30; xxviii. 1. 4; xxxiv. 4.

Inf. נבב, constr. נבב, Exod. xviii. 18; Is. xxxiv. 4.

Pih. Pret. with aff. נבבבב, constr. immed. *Treated as worthless, despised*, Nah. iii. 6.

Pres. נבב, Deut. xxxii. 15; Jer. xiv. 21.

Part. נבבב, Mic. vii. 6.

נבב, f. נבב, pl. נבב; f. נבב. *Corrupt, worthless, in intellect or character*. (a) *Foolish*. (b) *Impious*. (a) Deut. xxvii. 6. 21; 2 Sam. iii. 33, &c. (b) Job xxx. 8; Ps. xiv. 1; liii. 2, &c.

נבב, m. and נבב, plur. נבב, constr. נבב, aff. נבבב, נבבב. *A skin, as stripped from a dead animal*. (a) *A bottle of skin for containing liquids, pec. wine*. (b) *Any kind of vessel or jar, made of earthenware*. (c) *A musical instrument*: so called, perhaps, because in the shape of a *wine skin* or *jar*. The LXX. translate the word by ὄργανον, ψαλτήριον, κιθάρα, and νάβλα; but most commonly by the last. The Syriac, by חַלְוָ, and חַלְוָ. Josephus tells us that

the νάβλα had twelve notes (φθόγγους), and was played by the fingers, Ant. vii. 12. 3. Both the instrument and the name were introduced from Asia into Greece by the Corybantes. Strabo x. 3. Among the Romans the name became *Nablia* or *Naulia*. Ovid, addressing a female, says—

“Disce etiam duplici genialia nablia palmâ Venere: conveniunt dulcibus illa jocis.”
Arte Amat. 3. 327.

It is generally considered to be a *kind of lute*. If it was a stringed instrument, which is very probable, the expression נבבבב, 1 Chron. xv. 20, seems to imply that it was adapted to female voices. In Ps. xxxiii. 2, and cxliv. 9, נבבבב, *nablia* or *lute of ten* (strings). (a) 1 Sam. i. 24; x. 3; xxv. 18; 2 Sam. xvi. 1; Is. xxii. 24; Jer. xiii. 12. (b) Is. xxx. 14; Lam. iv. 2. (c) 1 Sam. x. 5; 2 Sam. vi. 5; 1 Kings x. 12; 1 Chron. xiii. 8; xv. 15, 16. 20. 28; xvi. 5; xxv. 1. 6; 2 Chron. v. 12; ix. 11; xx. 28; xxix. 25; Ps. xxxiii. 2; lvii. 9; lxxi. 22; lxxxi. 3; cxliv. 9; Neh. xii. 27; Is. v. 12; xiv. 11; Amos v. 23; vi. 5.

נבבב, f. *Worthlessness*. Hence, *disgrace*. (a) *An act bringing disgrace* on its victim, or the victim's family: *a disgraceful action*. (b) *Meton. Punishment* for such an action. (c) *Impiety*. (d) *Folly*. (a) Applied [1] to crimes of incontinence; and [2] to the covetousness of Achan, which brought disgrace on the Israelites. [1] Gen. xxxiv. 7; Deut. xxii. 21; Judg. xix. 23, 24; xx. 6. 10; 2 Sam. xiii. 12; Jer. xxix. 23: [2] Josh. vii. 15. (b) Job xlii. 8. (c) Is. xxxii. 6. (d) 1 Sam. xxv. 25.

נבבב, fem. constr. נבבב, aff. נבבב, נבבב, &c. Arab. نَبِيَّة, *cadaver*. (a) *A dead body*; [1] of an animal found dead: [2] of a man. (b) Applied to *idols*, as being equally lifeless and offensive. (c) Sing. for pl. (a), [1] Lev. vii. 24; xvii. 15; xxii. 8; Deut. ix. 21, &c.: [2] 1 Kings xiii. 24; 2 Kings iv. 37, &c. (b) Jer. xvi. 18. (c) Jer. xvi. 4; xxxiv. 20, &c.

נבבב, fem. aff. נבבב, once, *Shame, nakedness*, Hos. ii. 12.

נבב, v. Arab. نَبَع, *scaturivit è fonte* aqua: *apparuit*; نَبَع, *apparuit, manifesta*

evasit res. Syr. נָחַץ, *scaturivit.* Æth. አንታ : *lacrymavit. Gushed or bubbled out,* like water from a spring : *came forth, came to light.*

Part. נִבֵּץ, Prov. xix. 4, נַחַל נִבֵּץ. *A stream gushing out from an unfailling spring.*

Hiph. Pret. non occ. Pres. יִבֵּץ. Constr. immed. with לְ before the person to whom uttered. (a) *Brings out, utters, declares.* (b) *Prepares.* (a) Ps. xix. 3; lix. 8; lxxviii. 2; xciv. 4; cxix. 171; Prov. i. 23; xix. 2. (b) Eccl. x. 1, יִבֵּץ שִׁיבֹן רִיחָה, *The ointment of the perfumer gives out.* See also *Dathe.*

נברשא, Chald. def. נְבַרְשָׁא, f. once, Dan. v. 5. LXX. τῆς λαμπάδος. Syr. نَبْرَسَاء. Arab. نَبْرَسَاء, *lucerna.* Syr. نَبْرَسَاء, *Id. flamma. A lamp, or other artificial light.* According to some, נַבֵּר, and נִבֵּץ.

נגב, m. Chald. נַגְב, *aruit, exsiccatus est.* Syr. and Sam. *Id.* נַגְב, *siccum.* (a) *The parched country which lay on the south of Judea.* (b) *The south.* (c) נַגְבָּה, [1] *Towards the south :* [2] *On the south.* (d) נַגְבֵּנָה, *on the south.* (a) Gen. xiii. 1; Ps. cxxvi. 4; Is. xxi. 1, &c. (b) Gen. xx. 1; xxiv. 6; Exod. xxvii. 9, &c. (c), [1] Gen. xiii. 14; xxviii. 14, &c. : [2] Exod. xxv. 18; xl. 24, &c. (d) Josh. xv. 7; xviii. 13; xix. 34, &c.

נגד, m. aff. נִגְדִי, &c. *The fore part of the body.* As a preposition, *Before.* (a) *In the presence of.* (b) *In front of.* (c) *Opposite to.* (d) *In comparison with.* (e) *Before the mind of.* (f) *Straight forwards.* (a) Gen. xxxi. 32. 37; Exod. xxxiv. 10, &c. (b) Josh. viii. 33; Neh. vii. 3, &c. (c) Exod. xix. 2; Josh. iii. 16; viii. 11; Ezek. xl. 13, &c. (d) Is. xl. 17. (e) Ps. xlv. 16; li. 5; Is. xlix. 16. (f) Josh. vi. 5. 20. With *h* parag., Ps. cxvi. 14. 18. See under נָפַע above. נִגְדִי, lit. *like his front,* i. e. *like him,* Gen. ii. 18. 20. לִנְגִדִי, (a) i. q. נִגְדִי, sign. a, b, e. (b) *In opposition to.* (c) *For, appointed to.* (d) *Before, preceding on a journey.* (a), [1] 2 Sam. xxii. 25; 2 Kings i. 13; Job iv. 16, &c. : [2] Neh. iii. 28; [3] Num. xxii. 32; 2 Sam. xxii. 23, &c. (b) Neh. iii. 37; Prov. xxi. 30. (c) Josh. v. 13; Neh. xi. 22. (d) Gen. xxxiii. 12. נִגְדִי, (a) *In the presence of.* (b) *In sight.* (c) *Out of the sight of.* (d) *In*

front of others, at their head. (e) *Over against, opposite to.* (f) *In opposition to, against.* (a) 1 Sam. xxvi. 20. (b) Gen. xxi. 16; 2 Kings ii. 7, &c. (c) Prov. xiv. 7; Jer. xvi. 17; Amos ix. 3, &c. (d) Judg. ix. 17. (e) Judg. xxxiv. 20; Neh. iii. 19, &c. (f) 2 Sam. xviii. 13.

נגד, v. Kal non occ.

Hiph. הִגִּיד, pres. יִגִּיד, apoc. יָגִיד, *Brought before; told, declared, or made known in any way.* (a) With לְ, pers. to whom. [1] The subject of information not being mentioned. [2] With לְאִשֵּׁר. [3] With בְּ. [4] The subject being mentioned, either with or without אִשֵּׁר. (b) Without naming the person. [1] The subject not being mentioned. [2] The subject being mentioned either with or without אִשֵּׁר. (a), [1] 1 Sam. xiv. 1; 2 Kings iv. 27, &c. : [2] Lev. xiv. 35; 1 Sam. xxv. 14, &c. : [3] Gen. iii. 11; Judg. xiii. 9, &c. : [4] Gen. xli. 25; Judg. xiii. 6, &c. (b), [1] Esth. vi. 2; Is. xli. 26, &c. : [2] Is. xlv. 21; xlvi. 14, &c.

Part. מִגִּידָה, fem. מִגִּידָה, plur. constr. מִגִּידֵי, Gen. xli. 24; Judg. xiv. 19; Esth. ii. 20, &c.

Inf. הִגִּיד, Gen. xliiii. 6; Judg. xiv. 12, &c.

Imp. הִגִּיד, הִגִּיד, Gen. xxix. 15; 1 Sam. xxiii. 11; 2 Sam. xviii. 21, &c.

הִגִּיד, Gen. xxiv. 23; 2 Kings iv. 2.

הִגִּיד, Gen. xxiv. 49; Ps. ix. 12, &c.

Hoph. הִגִּיר, Pass. of Hiph., Josh. ix. 24; Ruth ii. 11, &c.

Pres. יִגִּיר, Gen. xxii. 20; xxvii. 42, &c.

Inf. הִגִּיר, Josh. ix. 24; Ruth ii. 11.

נגד, m. Chald. Part. נִגְדִי, once, *Proceeding, flowing,* Dan. vii. 10. Æth. ጸገገ : *peregrè abiit; profectus est.*

נִגְדָה, m. aff. נִגְדָה. Syr. نَغْدَا, *aurora, manè, diluculum crepusculum; illuxit.*

Æth. ጸገገ : *matutinum tempus, diluculum; ጸገገ : manè.* (a) *The dawn.* (b) *The light of day.* (c) *Any light :* [1] *Of the moon :* [2] *Of the stars.* (d) *A brilliant light.* (a) Prov. iv. 18; Is. lxii. 1. (b) Is. lx. 3. (c) Is. l. 10; Amos v. 20 : [1] Is. lx. 19 : [2] Joel ii. 10; iv. 15. (d) 2 Sam. xxii. 13; xxiii. 4; Ps. xviii. 13; Is. iv. 5; Ezek. i. 4. 13. 27, 28; x. 4;—Hab. iii. 4; fem. as a thing, al. m. Ib. 11.

נגה, m. Chald. def. נְגַדָא, once, *The dawn*, Dan. vi. 20.

נְגַהוּת, pl. f. *Light*, Is. lix. 9.

נְגַה, v. pres. נִגַּה, *Shined*, as light, Job xviii. 5; xxii. 28; Is. ix. 1.

Hiph. pres. נִגַּה. (a) *Caused to shine*. (b) *Made light*. (a) Is. xiii. 10. (b) 2 Sam. xxii. 29; Ps. xviii. 29.

נגח, v. pres. נִגַּח. Arab. نَجَحَ, *properè evenit res; نَجَحَ, gloriatuſ fuit; fodit puteum; partem de clivo vallis abruptam in medium aquæ projecit torrens. VI. Agitata et inter se collisæ sunt undæ maris;*

נגח, r. جَوَّح. II. *Prostravit*. Syr. نَجَسَ, *erupit aqua. Sam. 𐤆 𐤃 𐤀 𐤏, pugnavit. Constr. immed. it. med. נָסָה. Attacked, rushed upon in an hostile manner. Pec. Pushed with horns, Exod. xxi. 28. 31, 32.*

Pih. pres. נִגַּח, *Id.* Deut. xxxiii. 17; 1 Kings xxii. 11; 2 Chron. xviii. 10; Ps. xlv. 6.

Part. נִגַּח, Dan. viii. 4.

Hith. pres. נִגַּח, *Entered into conflict with, constr. med. נָסָה, Dan. xi. 49.*

נגח, m. *Addicted to pushing with his horns, Exod. xxi. 29. 36.*

נגד, m. constr. נִגַּד, pl. נִגְדִים, constr. נִגְדֵי, r. נגד. Arab. نَجَدَ, *superavit, vicit; manifesta et clara fuit res; نَجَدَ, animosus, strenuus fuit; نَجَدَ, animosus, strenuus; solus dux viæ; نَجِيدَ, fortis, animosus.*

One who goes before. (a) *A leader or principal person.* (b) *Prince.* (c) *Chief of a tribe.* (d) *Chief of any number of persons.* (e) *A person appointed to any charge.* (a) 1 Chron. v. 2; xiii. 1; 2 Chron. xxxii. 21; Is. lv. 4. (b) 2 Sam. vi. 21; vii. 8; 1 Kings i. 35; xiv. 7; xvi. 2, &c. (c) 1 Chron. xxvii. 16; 2 Chron. xix. 11. (d) 1 Chron. ix. 20; xii. 27; xxvii. 4; 2 Chron. xxxi. 12. (e) 1 Chron. xxvi. 24; 2 Chron. xi. 11; Jer. xx. 1. In Dan. xi. 22, נִגַּד בְּרִית, i. q. "בַּעַל בְּרִית, *one who has entered into a covenant.*

נְגִינָה, fem. aff. נְגִינָה, pl. נְגִינָה, aff. נְגִינָה, r. נגן. (a) *Music*, either vocal or instrumental. (b) *A song.* (c) *Meton. The subject of a song.* (a) Ps. lxi. 1; lxxvii. 7; Is. xxxviii. 20; Lam. v. 14; Hab. iii. 18. In the titles of Psalms iv., vi., liv., lv., lxvii., lxxvi. (b) Ps. lxix. 13. (c) Job xxx. 9; Lam. iii. 14.

נגן, v. pret. pres. Kal non occ. Cogn. נָגַם, and תָּגַם, *leni et submissâ voce usus fuit in lectione vel cantu; נָגַם, cantus dulcis.* Arab. غَنَى. II. *Cecinit carmen.*

Performed in either vocal or instrumental music.

* Part. pl. נְגִינִים, *Musicians*, Ps. lxxviii. 26.

Pih. נָגַן, *Played on a stringed instrument: followed by נָגַן, 1 Sam. xvi. 16. 23.*

Pres. נִגְנֵן, Is. xxxviii. 20.

Part. נִגְנֵן, 2 Kings iii. 15: with נָגַן, 1 Sam. xviii. 10; xix. 9: with נִגְנֵן, 1 Sam. xvi. 16.

Inf. נָגַן, 1 Sam. xvi. 17, 18; 2 Kings iii. 15; Ps. xxxiii. 3; Is. lxiii. 16; Ezek. xxxiii. 32.

נגע, v. pres. נִגַּע. Cogn. Arab. نَجَعَ, *bene profecit, utilis fuit edenti cibus: effectum habuit oratio.* (a) *Touched, constr. med. נָגַע, gently so as to awaken, נָגַע.* (c) *Metaph. Touched the heart, נָגַע.* (d) *Touched so as to injure, immed. it. med. נָגַע.* (e) *Struck, נָגַע.* (f) *Arrived, spoken of time, abs. (g) Arrived at, with נָגַע, נָגַע.* (h) *Reached, with נָגַע, נָגַע.* (i) *Reached the ears of, נָגַע.* (a) Gen. xxxii. 32; Lev. v. 3; Is. vi. 7, &c. (b) 1 Kings xix. 5; Dan. viii. 18; x. 18. (c) 1 Sam. x. 27. (d) Gen. xxvi. 29; 1 Sam. vi. 9; 1 Chron. xvi. 22; Job xix. 21; v. 19; Ps. cv. 15. (e) Job i. 19. (f) Ezra iii. 1; Neh. vii. 73. (g) 2 Sam. v. 8; Is. xvi. 8; Jer. xlvi. 32; Jonah iii. 6. (h) Judg. xx. 41; Job iv. 5; Jer. iv. 10. 18; li. 9; Hos. iv. 2; Mic. i. 9. (i) Jonah iii. 6.

Part. נִגַּע, fem. נִגְעָה, plur. נִגְעִים, fem. נִגְעָה, Gen. xxvi. 11; Judg. xx. 34; 1 Kings vi. 27; Jer. xii. 14.

Inf. נָגַע, aff. נָגַע, Gen. xx. 6; Lev. xv. 23; Ruth ii. 9; 2 Sam. xiv. 10, &c. Imp. נָגַע, Job i. 11; ii. 5; Ps. cxliv. 5.

Part. נִגַּע, fem. נִגְעָה, plur. נִגְעִים, fem. נִגְעָה, Gen. xxvi. 11; Judg. xx. 34; 1 Kings vi. 27; Jer. xii. 14.

Inf. נָגַע, aff. נָגַע, Gen. xx. 6; Lev. xv. 23; Ruth ii. 9; 2 Sam. xiv. 10, &c. Imp. נָגַע, Job i. 11; ii. 5; Ps. cxliv. 5.

Part. pass. **נָגַע**. *Struck*, Ps. lxxiii. 14; Is. liii. 4.

Niph. **נִגְעוּ**. *Are beaten in battle*, Josh. viii. 15.

Pih. (from **נָגַע**, with aff. **נִגְעוּ**), pres. **נִגְעֵי**, constr. med. **נִגְעוּ**. *Struck with disease*, Gen. xii. 17; 2 Kings xv. 15; 2 Chron. xxvi. 20.

Puh. pres. **נִגְעֵי**. *Are afflicted*, Psalm lxxiii. 5.

Hiph. **הִגִּיעַ**. (a) *Made to touch*, immed. and **הִגִּיעַ**, **הִגִּיעַ**, **הִגִּיעַ**. (b) *Reached*, immed. it. med. **הִגִּיעַ**, **הִגִּיעַ**, **הִגִּיעַ**. (c) *Reached the ears of*, **הִגִּיעַ**. (d) *Reached its proper time*, **הִגִּיעַ**. (e) *Came near*, **הִגִּיעַ**. (f) *Arrived at*, immed. it. med. **הִגִּיעַ**. (g) *Arrived at a certain rank*, **הִגִּיעַ**. (h) *Arrived at a certain time*, **הִגִּיעַ**. (i) *Arrived*, spoken of time, abs. (k) *Arrived*, at a place, abs. (a) Exod. iv. 25; xii. 22; Lev. v. 7; Is. vi. 7; xxvi. 5; Jer. i. 9; Lam. ii. 2; Ezek. xiii. 14. (b) 2 Chron. xxviii. 9; Job xx. 6; Ps. xxxii. 6; Is. viii. 9; xxv. 12; Zech. xiv. 5. (c) Esth. ix. 26. (d) Esth. ix. 1. (e) Ps. lxxxviii. 4. (f) 1 Sam. xiv. 9; Ps. cvii. 18; Is. xxx. 4. (g) Esth. iv. 14. (h) Dan. xii. 12. (i) Eccl. xii. 1; Cant. ii. 12; Ezek. vii. 12. (k) Esth. vi. 14.

Part. **נִגְעָה**, f. **נִגְעָה**, pl. constr. **נִגְעָה**, Gen. xxviii. 12; 2 Chron. ii. 11; Is. v. 8, &c.

Inf. **הִגִּיעַ**, aff. **הִגִּיעַ**, 1 Sam. xiv. 9; Esth. ii. 12. 15.

נָגַע, m. aff. **נָגַע**, plur. **נִגְעִים**, constr. **נִגְעֵי**. (a) *A stroke, blow*. (b) *An infliction of evil*. (c) *Affliction*. (d) *The mark of a blow, a spot*. (a) Deut. xvii. 8; xxi. 5; 2 Sam. vii. 14; Ps. lxxxix. 33; Prov. vi. 33. (b) Gen. xii. 17; Exod. xi. 1; 1 Kings viii. 37; Ps. xxxix. 11; xci. 10. (c) 2 Chron. vi. 29; Ps. xxxviii. 12. (d) Lev. xiii. 3. 9. 29. 31. 42, &c.

נָגַע, v. pres. **נִגְעֵי**. Cogn. **נִגְעֵי**, and Arab.

نَغَف, *percussit, fregit caput*. IV. *Fidit, fregit*. Constr. immed. it. med. **נָגַע**. (a) *Struck*. (b) *Struck so as to wound; wounded*. (c) *Struck so as to kill; killed*. (d) *Struck with panic; caused to be beaten in battle*. (e) *Struck with disease or calamity*. (f) *Struck against a stone, as the foot in walking*, constr. abs. it. med. **נָגַע**. (a) Exod. xxi. 22; Ps. xci. 12. (b) Exod. xxi. 35; Is. xix. 22. (c) 2 Chron. xiii. 15. (d) Judg. xx. 35; 1 Sam. iv. 3; 2 Chron. xiv. 11. (e) Exod. xxxii. 35; Josh. xxiv. 5;

1 Sam. xxv. 38, &c. (f) Ps. xci. 12; Prov. iii. 23.

Part. **נִגְעָה**, Exod. vii. 27; 2 Chron. xxi. 14. Inf. **נִגְעָה**, constr. **נִגְעָה**, aff. **נִגְעָה**, Exod. xii. 23. 27; Is. xix. 23.

Niph. **נִגְעָה**, pass. of sign. (d), 2 Sam. x. 15; 2 Chron. xix. 16. 19, &c.

Pres. **נִגְעָה**, 1 Sam. iv. 2. 10; 2 Chron. vi. 24, &c.

Part. **נִגְעָה**, plur. **נִגְעָה**, Deut. xxviii. 7. 25; Judg. xx. 32. 39.

Hith. pres. **יִתְנַגְּפוּ**. *Strike themselves, stumble*, Jer. xiii. 16.

נִגְעָה, m. (a) *An infliction of disease*. (b) *The act of stumbling*. (a) Exod. xii. 13; xxx. 12; Num. viii. 19; xvii. 11, 12; Josh. xxii. 17. (b) Is. viii. 14.

נָגַע, v. Kal non occ. Arab. **نَعَرَ**, *multum bibit aquam; نَعَرَ, bulliendo efferbuit olla; نَعَرَ, fons aquae salae; نَعَرَ, sanguine manans vulnus. Cogn. نَجَرَ, propulit; ascavit lignum. Syr. نَجَرَ, aph. produxit, pro-* *travit. Drew forth or along; made to flow over*. See **נָגַע**.

Hiph. **הִנְעִיר**, pres. **הִנְעִיר**, (a) *Dragged away*. (b) *Poured out*. (c) *Scattered*. (a) Ps. lxiii. 11; Ezek. xxxv. 5. (b) Ps. lxxv. 9. (c) Mic. i. 6.

Imp. with aff. **הִנְעִיר**, (a) Jer. xviii. 21.

Hoph. Part. **הִנְעִיר**. *Poured out*, Mic. i. 4.

Niph. Pret. **הִנְעִיר**. (a) *Was put forth, as the hand*. (b) *Overflowed, as the eye*. (c) *Was spilt, as water*. (d) *Was scattered, as wealth*. (a) Ps. lxxvii. 3. (b) Lam. iii. 49.

Part. **הִנְעִיר**, fem. **הִנְעִירָה**, (c) 2 Sam. xiv. 14. (d) Job xx. 28.

In Ps. lxxvii. 3, the LXX. have *ἐναντίον αὐτοῦ*, as if they read **הִנְעִיר**; but Symmachus had the present reading, for he gives *ἐκρέτατο*. In Lam. iii. 49, the LXX. have *κατεπόθη*, while Sym. has *ἐπέμεινε*.

נָגַע, v. pres. **נִגְעֵי**. Arab. **نَجَش**, *excitavit, agitavit feram, venandi ergo; compulit dispersos camelos. Cogn. نَجَش*, *scrutatus est, inquisivit; نَقَشَ, summá cum curá perscrutatus fuit rem, et detexit. Æth.*

נָגַע: *regnavit*; **נָגַע**: *rex*. Sam.

נרש, *præfecit, præposuit*. Constr. med. נרש, pers. and thing. *Exacted* a task, debt, or tax, Deut. xv. 2, 3; 2 Kings xxiii. 35; Is. lviii. 3.

Part. נגש, plur. נגשים. *An exactor, task-master, slave-driver*, Exod. iii. 7; Job iii. 17; Is. ix. 4; Dan. xi. 20, &c.

נגש, v. Pret. non occ. Pres. יגש. (a) *Came near*: [1] abs.: [2] constr. med. נגש. (b) *Came up to*; [1] ער: [2] אר. (c) *Came near*, so as to touch; [1] constr. med. נגש: [2] על. (a), [1] Gen. xviii. 23; xxvii. 27; Lev. xxi. 21, &c.: [2] Gen. xxvii. 22; xlv. 18; Exod. xxiv. 15, &c. (b), [1] Judg. ix. 52: [2] 1 Sam. ix. 18. (c), [1] Job xli. 8; Is. lxxv. 5: [2] Ezek. ix. 6.

Inf. נגשה, aff. יהו נגשה, Gen. xxxiii. 3; Exod. xxviii. 44; xxxiv. 30, &c.

Imp. נגש, נגשה, fem. נגשי, pl. נגשו, Gen. xix. 9; xxvii. 21; xlv. 4; Ruth ii. 14; 2 Sam. i. 15; Josh. iii. 9.

Niph. נגשה, is used instead of the pret. of Kal, Gen. xxxiii. 7; Exod. xx. 21, &c.

Part. הנגשים. *Those who come near*, Exod. xix. 22.

Hiph. הנגיש, pres. יגש. *Brought near*. (a) A person. (b) A sacrificial offering. (c) Any thing. (a) Gen. xlviii. 10. 13; Exod. xxi. 6. (b) Lev. ii. 8; viii. 14, &c. (c) Gen. xxvii. 25; 2 Sam. xvii. 29, &c.

Part. מניש, pl. מנישים, constr. מנישי, Mal. i. 7; ii. 12: iii. 3, &c.

Imp. הנישה, pl. הנישו, 1 Sam. xiii. 9; xiv. 18, &c.

Hoph. pret. הנישו. *Were brought or placed*, 2 Sam. iii. 34.

Part. מניש. *Brought, offered*, Mal. i. 11.

Hith. Imp. הנישו. *Approach*, Is. xlv. 20.

נדר, m. Arab. نَدْرٌ, *collis in altum assurgens*. (a) *A heap*. (b) *A mound*. (a) Is. xvii. 11. (b) Exod. xv. 8; Josh. iii. 13. 16; Ps. xxxiii. 7; lxxviii. 13.

נדר, v. pres. with aff. ידני. Arab.

נדר, *vocavit ad rem aliquam; impulit ad aliquid*; נדר, *agilis, expeditus pulcher fuit*. IV. *Periculo exposuit seipsum*. Cogn.

נדר, constr. immed. it. med. נדר. *Rendered willing, impelled*, Exod. xxv. 2; xxxv. 21. 29.

Hith. הנישו, הנישו, pres. יתנישו. *Offered, or performed willingly*, 1 Chron. xxix. 6. 9. 17; Ezra ii. 68.

Part. מניש, plur. מנישים, Judg. v. 9; 1 Chron. xxix. 5; 2 Chron. xvii. 16; Ezra iii. 5; Neh. xi. 2.

Inf. הנישו, aff. הנישו, Judg. v. 2; 1 Chron. xxix. 9. 14. 17; Ezra i. 6.

נדר, v. Chald. Ith. הנישו, *Id.*, Ezra vii. 15.

Part. מניש, plur. מנישו, Ezra vii. 13. 16. Inf. הנישו, Ezra vii. 16.

נדרה, fem. constr. נרה, pl. נרות, constr. נרות, aff. יהו נרה, יהו נרה, יהו נרה. (a) *A voluntary offering*. (b) *Free will*. (c) *A ready manifestation of feeling*. (d) Pl. *Abundance, liberality*. (a) Exod. xxxv. 29; xxxvi. 3, &c. (b) Deut. xvi. 10. (c) Hos. xiv. 5. (d) Ps. lxxviii. 10. In Ps. cx. 4, עקר נרה, *thy people will make voluntary offerings*; or, it may be, will manifest *readiness of mind*. The LXX. read עקר, *with thee there will be voluntary offerings*.

נדרה, m. pl. נדרין, Chald. Cogn. רבק, and Arab. دَنَسَ, *effudit aquam*. VII. *Effusa fuit aqua*. *A layer*, Ezra vi. 4. LXX. δόμος.

נדר, v. pret. נדרה, נדרה, pres. ידר, ידר. Arab. نَدَّ, *fugax fuit, aufugit*. II. *Divulgavit: dispersit*. III. *Adversatus fuit*.

נדר, *terruit, agitavit*. Cogn. נדר. (a) *Fled*. (b) *Wandered, walked to and fro*. (c) *Flapped the wings*. (a) Gen. xxxi. 40; Esth. vi. 1; Ps. xxxi. 12; lxxviii. 13; Is. x. 31; xxi. 15; xxii. 3; xxxiii. 3; Jer. iv. 25; ix. 9; Hos. vii. 13; Nah. iii. 7.

Part. נדר, fem. נרה, plur. נרים. (a) Is. xxi. 14. (b) Job xv. 23; Prov. xxvii. 8; Is. xvi. 2, 3; Jer. xlix. 5; Hos. ix. 17. (c) Is. x. 15.

Inf. נדר, (a) Ps. lv. 8. Puh. נדר, *Was driven away*, Nah. iii. 17.

Hiph. pres. with aff. ידרה, *They cause him to wander*, Job xviii. 8.

Hoph. pres. ידר, *He is made to wander*, Job xx. 8.

Part. מניש, *Driven to and fro*, 2 Sam. xxiii. 6.

Hith. הנישו, *Was shaken to and fro, was agitated*, Is. xxiv. 20.

Pres. הנישו, Jer. xlviii. 27. LXX. ἐπολέμεις. *So the Syriac*. But the Vulg. *capitivus duceris*. יתנישו, Ps. lxiv. 9. LXX. ἐπαράθησαν.

נדר, v. 3 f. נדה, Chald. *Fled*, of sleep, Dan. vi. 19.

נְדָרִים, m. plur. *Moving to and fro, agitation, restlessness*, either of body or mind, Job vii. 4.

נדה, v. Kal non occ. Arab. نَدَا, r. *ندو*, *separatus, dispersus fuit*. It. *Liberalis fuit*; نَدَّ, *increpuit, abegit camelos*. Syr. نَب, *nauseavit, abominatus est*. Sam. נדה, *recessit; separatus, dimotus est*. Æth. **נִדְּ** : *egit ante se pecora*.

Pih. Part. plur. נִדְּרִים, aff. נִדְּרָם, *Putting aside, separating as impure; desiring to avoid*, Is. lxvi. 5; Amos vi. 3.

נְדָה, m. *A present*, Ezek. xvi. 32. In the same verse, נִדְּקָה, appears to signify *thy presents*, as if put for נִדְּקָה, which is the reading of two mss.

נְדָה, f. constr. נִדְּתָה, aff. נִדְּתָה. (a) *Legal impurity*. (b) *A female in that state*. (c) *Moral impurity*. (d) *Any thing impure and worthless*: (a) Lev. xii. 2. 5; Num. xix. 9. 13. 20, 21, &c. (b) Lam. i. 17; Ezek. xviii. 6; xxii. 10; xxxvi. 17. (c) Lev. xx. 21; Ezra ix. 11; Zech. xiii. 1. (d) Ezek. vii. 19, 20.

נדר, v. pres. נִדְּ. Arab. نَدَحَ, *allisit*; *appulit navis ad littus*; cogn. نَدَحُو, r. *دخو*, *projecit, disjecit*, דחה. *Impelled or urged*. (a) *Drove an axe*. (b) *Drove away*. (b) 2 Sam. xiv. 14.

Inf. נִדֵּם, (a) Deut. xx. 19.
Niph. נִדְּה, (a) *Was impelled*, as the hand in striking with an axe. (b) *Was driven away*. (c) *Was induced to an action*. (a) Deut. xix. 5. (b) Job vi. 13; Jer. xl. 12; xliii. 5; xlix. 5. (c) Deut. iv. 19; xxx. 17.

Part. נִדְּה, fem. נִדְּהָה, pl. נִדְּהִים, (b) Deut. xxii. 1; xxx. 4; 2 Sam. xiv. 13, 14, &c.

Puh. Part. נִדְּהָה, *Driven*, Is. viii. 22.
Hiph. הִדְּה, (a) *Brought with violence on, על*. (b) *Drove away*; [1] *from a country*, [2] *astray*, [3] *from office*. (c) *Induced to an action*. (a) 2 Sam. xv. 14. (b), [1] Deut. xxx. 1; Jer. xvi. 15; Dan. ix. 7, &c.: [2] 2 Kings xvii. 21; Jer. xxiii. 2; L. 17.

[3] 2 Chron. xiii. 9; Ps. lxxi. 5. (c) Prov. vii. 21.

Pres. נִדְּה, נִדְּהָה, 2 Kings xvii. 21; Jer. xxiv. 9.

Inf. נִדֵּם, Ps. lxxi. 5.
Hoph. Part. נִדְּהָה, *Driven astray*, Is. xiii. 14.

נְדִיב, m. constr. נְדִיבִים, pl. נְדִיבִים, constr. נְדִיבִים, aff. נְדִיבִימוּ, r. נדב. *Ready to give or perform*. (a) *Willing, liberal*. (b) *Noble-minded*. (c) *Noble in rank, a prince*. (d) *Distinguished for skill*. (e) *Probably, a libertine*. (a) Exod. xxxv. 5. 22; 2 Chron. xxix. 31. (b) Prov. xvii. 7; Is. xxxii. 5. (c) 2 Sam. ii. 8; Job xii. 21; xxxiv. 18, &c. (d) 1 Chron. xxviii. 21. (e) Job xxi. 28. See notes.

נְדִיבָה, fem. aff. נְדִיבָתִי, plur. נְדִיבוֹהוּ. *Liberality, noble-mindedness*, Job xxx. 15; Ps. li. 14; Is. xxxii. 8.

נִדְּךָ, aff. נִדְּנָה, *Sheath of a sword*, 1 Chron. xxi. 27.

נִדְּנָה, Chald. *Id.* Dan. vii. 15, נִדְּנָה. Lxx. ἐν ἡδ ἕξει μου. Syr. نَدْنَه.

According to the common interpretation, the body is considered as the *sheath of the mind*. But is not this a refinement? May not the true reading be *נִדְּנָה*? This might be translated to *the body*. Arab. بَدَنٌ, *corpus, exceptis capite et pedibus necnon manibus hominis*. Æth. **נִדְּנָה** : *cadaver humanum*.

נדרף, v. pres. נִדְּרָף. Arab. نَدَفَ, *con-cussit gossipium, impulso magni arcus nervo, atque ita attenuavit et divisit illud: violenter propulit equum*. Æth. **נִדְּרָף** : *percussit; feruit*. (a) *Scattered, drove about, as smoke or chaff*. (b) *Routed an enemy, conquered him*. (a) Ps. i. 2; lxviii. 3. (b) Job xxxii. 13.

Niph. נִדְּרָף, *Is driven away*, Is. xix. 7.
Part. נִדְּרָף, Lev. xxvi. 36; Job xiii. 25; Prov. xxi. 6; Is. xli. 2.

Inf. הִדְּרָף, Ps. lxxviii. 3.

נִדְּרָה, v. pres. נִדְּרָה. Arab. نَدَّرَ, *devovit Deo*. Syr. نَدَّرَ, and Sam. נדר, *idem*. *Made a vow to God, generally followed by נדר, and ל*, Gen. xviii. 20; Num. xxx. 3; 2 Sam. xv. 8; Ps. cxxxii. 2, &c.

Part. נִדְּרָה, Lev. xxvii. 8; Mal. i. 14.
Inf. נִדְּרָה, Num. vi. 2; Deut. xxiii. 23.

Imp. pl. בָּדְרוּ, Ps. lxxvi. 12.

בָּדַר, and בָּדָר, m. Aff. בָּדַר, &c.; pl. בָּדְרוּ, aff. בָּדַר, &c. בָּדַרְכָם, (a) *A vow; the act of vowing.* (b) *The thing vowed.* (a) Gen. xxviii. 20; Num. vi. 2, &c. (b) Deut. xii. 6. Phrr. בָּדַר בָּדַר, "שָׁלַם בָּ", "עָשָׂה בָּ".

נָהַ, m. once, Ezek. vii. 11, *Lamentation*, r. נָהַ. LXX. ὤπαισμός. Vulg. *requies*. Two mss. read נָהַ. Houbigant takes the Æth. 𐩧𐩣𐩪: *quies, requies, respiratio*, from 𐩧𐩣𐩪: *respiravit, requievit, recreatus* est.

בָּהַג, v. pres. יָבִיג. Arab. نَهَج, *apertam et manifestam reddidit viam; præscriptit quid pro recto tramite; incessit viam; instituit facere; نَهَج, via aperta, et manifesto.*

Constr. immed. it. med. אָהַ. (a) *Led.* (b) *Conducted cattle.* (c) *Drove or led off as spoil.* (d) *Drove a vehicle.* (e) *Led an army.* (f) *Guided.* (a) 1 Sam. xxx. 22; Cant. viii. 2; Lam. iii. 2. (b) Gen. xxxi. 18; Exod. iii. 1; 1 Sam. xxx. 20. (c) 1 Sam. xxx. 2; Job xxiv. 3; Is. xx. 4. (d) 2 Kings ix. 20. (e) 1 Chron. xx. 1; 2 Chron. xxv. 11.

Part. נָהַג, pl. נָהַגִּים, Ps. lxxx. 2. (f) 1 Chron. xiii. 7; Eccl. ii. 3.

Part. Pass. pl. נָהַגִּים, Is. lx. 1.

Imp. בָּהַג, 2 Kings iv. 24.

Pih. בָּהַג, pres. יָבִיג. (a) *Brought on a wind.* (b) *Led a people.* (c) *Led captive.* (d) *Drove into exile.* (e) *Drove a vehicle.* (a) Exod. x. 13; Ps. lxxviii. 26. (b) Ps. xlviii. 15; lxxviii. 52; Is. xlix. 10; lxiii. 14. (c) Gen. xxxi. 26. (d) Deut. iv. 27; xxviii. 37. (e) Exod. xiv. 25.

Part. pl. f. נָהַגָה, Nah. ii. 5.

נָהַה, v. pres. non occ. Syr. نَهَى, *ingemuit. Lamented*, Mic. ii. 4.

Imp. נָהַה, Ezek. xxxii. 18.

Niph. pres. יָבִיגוּ, Id. יָבִיגוּ אַחֲרֵי יְהוָה, *they mourn after the Lord*, i. e. regret the loss of the symbol of his presence, 1 Sam. vii. 2.

נָהַר, m. Chald. def. נְהַרָא, i. q. נְהַרָא. *Light*, Dan. ii. 22.

נָהַר, m. in pause, נָהַר, aff. נָהַר, r. נָהַר. *Lamentation*, Jer. ix. 9. 17—19; xxxi. 15; Ezek. xxvii. 32; Amos v. 16.

נָהַר, f. Chald. r. נְהַרָא. Syr. نَهَارًا,

illuminatio. Light. Metaph. Wisdom, Dan. v. 11. 14.

נָהַל, v. Kal non occ. Arab. نَهَلَ, *restinxit sitim; نَهَلَ, potus, cibus. Drank.*

Pih. 2 m. נָהַל, pres. יָנִיחַ. Constr. immed. it. med. ָ. (a) *Led to water.* (b) *Led, as a flock.* (c) *Tended carefully.* (d) *Fed.* (e) *Gave rest to.* (a) Ps. xxxiii. 2; Is. xlix. 10. (b) Exod. xv. 13; Ps. xxxi. 4. (c) Is. xl. 11. (d) Gen. xlvii. 17. (e) 2 Chron. xxxii. 22. LXX. κατέπαυσεν αὐτοὺς. Vulg. *præstitit iis quietem.*

Part. נָהַל, Is. li. 18.

Hith. pres. יָנִיחָהּ, *I proceed with my flock*, Gen. xxxiii. 14.

נָהַלִּים, masc. pl. once, Is. vii. 19. According to Gesen., *Pastures*. But three mss. read—

נָהַלִּים, m. r. דָּלֵל, *Crevices*; and with this agree the Syr., LXX., and Vulgate Versions, which have نَهْلًا, *rayáda*, and *foraminibus*.

נָהַם, pret. 2 m. נָהַמָה, pres. יָנַחַם. Syr. نَهَمَ, *rugit, fremuit, gemuit.* Arab.

נָהַמ, *increpuit inclamando; rugit leo; vehementer anhelavit vir.* (a) *Roared, as a lion.* (b) *Groaned.* (a) Is. v. 29, 30. (b) Prov. v. 11; Ezek. xxiv. 23.

Part. נָהַם, *Roaring*, Prov. xxviii. 15.

נָהַם, m. *The roaring of a lion*, Prov. xix. 12; xx. 2.

נָהַמָה, f. constr. נְהַמָה. (a) *The roaring of the sea.* (b) *Groaning.* Meton. *Sorrow.* (a) Is. v. 30. (b) Ps. xxxviii. 9.

נָהַק, v. pret. non occ. pres. יָנַחַק. Arab. نَهَقَ, *rudit asinus. Brayed*, Job vi. 5; xxx. 7.

נָהַר, m. constr. נְהַר, pl. נְהַרִּים, constr. נְהַרִּי; it. נְהַרוּח, constr. נְהַרוּח. Arab.

נָהַר, *fluvius, flumen.* Syr. نَهْرًا, Id. (a) *A river.* (b) *Pec. The Euphrates.* (c) *Any stream.* (d) *The current of the sea.* (a) Gen. ii. 13; xv. 18, &c. (b) Gen. xxxi. 21; Exod. xxiii. 31; Josh. xxiv. 2; 2 Sam. x. 16, &c. (c) Job xx. 17; xxii. 16; Ps. xlvii. 5, &c. (d) Jonah ii. 4.

נהר, v. pret. 2 m. נהרָה, pres. 3 pl. נהרָה. Arab. نَهَرَ, *fluere fecit effodiendo fluvium; fluxit aqua; interdum fuit vel fecit quid.* Syr. نَهَرَ, *splenduit, illuxit. Flowed as a river.* (a) *Assembled themselves.* (b) *The countenance brightened.* (a) Is. ii. 20; Jer. xxxi. 12; li. 44; Mic. iv. 1. (b) Probably, Ps. xxxiv. 6; Is. lx. 5.

נהר, m. Chald. def. נְהַרָא, and נְהַרָה. *A river,* Ezra iv. 10—20; v. 3—13; Dan. vii. 10, &c.

נְהַרָה, f. once. Arab. نَهَارٌ, *dies.* Syr. نَهَارٌ, *lux, luminare.* The light of day, Job iii. 4.

נָאָה, v. Kal non occ. Arab. نَاَهَ, *r. نَوَاهَ, abstinuit, noluit, aversus fuit à re; نَوَاهَ, surrexit cum labore et molestiâ. Surrexit contra alium; نَهَى, vetuit. Was weak and unable to perform a thing.*

Hiph. הִנְיָא, pres. הִנְיָא, constr. immed. it. med. הִנְיָא. *Made weak.* (a) *Discouraged.* (b) *Prohibited.* (c) *Frustrated.* (a) Num. xxxii. 7. (b) Num. xxx. 6. 9. 12. (c) Ps. xxxiii. 10. In Ps. cxli. 5, שָׁמַן רֹאשׁ אֶלְיָי רֹאשִׁי, is translated by the LXX. ἔλασον δὲ ἀμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλὴν μου. The Syr. and Vulg. are precisely the same. They read שָׁמַן רֹאשִׁי, and perhaps הִנְיָא, for הִנְיָא.

נֹבַח, v. pres. הִנְיָא. (a) *Threw out shoots.* (b) *Produced as fruit.* (c) *Increased.* (a) Ps. xcii. 11. (b) Prov. x. 31. (c) Ps. lxii. 11.

Pih. הִנְיָבָה, *Makes fruitful,* Zech. ix. 17.

נֹבַח, Is. lvii. 19. See הִנְיָבָה.

נֹבַח, v. pres. הִנְיָבָה. Arab. نَوَّحَ, *r. نَوَّحَ, mutavit, vacillavit præ somnolentia; movit caput.* V. *Commotus et agitatus fuit de ramo.* Syr. نَوَّحَ, *motus, concussus, territus fuit. Was agitated.* (a) *Moved itself to and fro.* (b) *Wandered as a fugitive.* (c) *Departed.* (d) *Shook his head as an expression of pity, condoled with; constr. med. הִנְיָבָה.* (a) 1 Kings xiv. 1. (c) Jer. l. 3; iv. 1. (d) Job xlii. 11; Is. li. 19; Jer. xv. 5; xvi. 5; xxii. 10; Nah. iii. 7.

Part. הִנְיָבָה, (b) Gen. iv. 12. 14.

Inf. הִנְיָבָה, (a) Prov. xxvi. 2. (d) Job ii. 11; Ps. lxix. 21.

Imp. s. f. הִנְיָבָה, pl. m. הִנְיָבָה. (c) Ps. xi. 1; Jer. xlvi. 17; xlix. 30; L. 8. (d) Jer. xlvi. 17.

Hiph. pres. הִנְיָבָה. (a) *Moved to and fro.* (b) *Caused to wander.* (c) *Disturbed.* (a) Jer. xviii. 16, הִנְיָבָה בְּרֹאשׁוֹ, *shakes his head, in astonishment or pity.* (c) Ps. xxxvi. 12.

Inf. הִנְיָבָה, (b) 2 Kings xxi. 8.

Hith. part. הִנְיָבָה, *Bemoaning himself,* Jer. xxxi. 18.

נֹדַד, v. pres. הִנְיָבָה, Chald. *Departs,* Dan. iv. 11.

נֹדַד, m. aff. הִנְיָבָה, *Wandering,* Ps. lvi. 9.

נֹדַד, m. constr. הִנְיָבָה, aff. הִנְיָבָה, *דָּבַח, הִנְיָבָה, הִנְיָבָה, Arab. نَوَّى, intendit, proposuit sibi rem; transmigravit ab uno loco in alium; نَوَّى, animi propositum, intentio; domus.*

Lit. *The object and end of a journey; resting-place, dwelling.* (a) *Resting-place of cattle.* (b) *Dwelling of men.* (c) *Chosen habitation of God.* (a) Is. lxx. 10; Ezek. xxv. 5, &c. (b) Prov. iii. 33; xxi. 10; xxiv. 15, &c. (c) 2 Sam. xv. 25; Jer. xxv. 30.

נֹדַד, f. constr. הִנְיָבָה, *Id.* Job viii. 6.

נֹדַד, v. pres. הִנְיָבָה, *Dwelt, dwelt quietly,* Hab. ii. 5.

Part. f. הִנְיָבָה, Ps. lxxviii. 15. In a passive sense, Jer. vi. 2.

Hiph. pres. aff. הִנְיָבָה, *I will prepare a dwelling for him,* Exod. xv. 2.

נֹדַד, v. pres. הִנְיָבָה, apoc. הִנְיָבָה. Arab. نَوَّحَ, *r. نَوَّحَ, in genua decubuit camelus.*

Syr. نَوَّحَ, *quievit requievit; cessavit. Lay down.* (a) *Rested.* (b) *Halted.* (c) *Ceased.* (d) *Took up his quarters and remained in; with הִנְיָבָה.* (e) *Pitched on, as a bird; with הִנְיָבָה.* (f) *Came down on, and took possession of; with הִנְיָבָה.* (g) *Settled on, as a ship in shallow water; with הִנְיָבָה.* (h) Impers. הִנְיָבָה, *I have rest.* (a) Exod. xxiii. 12; Deut. v. 14; Job iii. 25, &c. (c) Exod. xx. 11; 1 Sam. xxv. 9. (d) Prov. xiv. 33; xxi. 16; Eccl. vii. 9; Is. xxv. 10. (e) Exod. x. 14; Is. vii. 19. (f) Num. xi. 26; 2 Kings ii. 15; Ps. cxxv. 3; Is. xi. 2. (g) Gen. viii. 4. (h) Job iii. 12; Is. xxiii. 12.

Inf. נר, (a) Esth. ix. 16—18. (f) Num. xi. 25; Josh. iii. 13. (h) Neh. ix. 28.
 נר, (b) Num. x. 36. (e) 2 Sam. xxi. 10.
 Aff. נר, 2 Chron. vi. 41.

Hiph. has two forms: I. הר, pres. נר, apoc. נר. (a) *Gave rest to.* (b) *Gave comfort to*, constr. immed. (c) *Allowed to fall down*, constr. immed. (d) *Caused to rest upon*, with נ, אל, or על. (a) constr. [1] immed. lxiii. 14: [2] med. ה, Deut. xii. 10; Josh. xxii. 4; xxiii. 1, &c. (b) Prov. xxix. 17. (c) Exod. xvi. 11. (d), [1] with נ, Ezek. v. 13; xvi. 42, &c. [2] with אל, Ezek. xl. 2: [3] with על, Is. xxx. 32.

Part. מר, Josh. i. 13.
 Inf. הר, aff. הר, Deut. xxv. 19; Is. xiv. 3; Ezek. xxiv. 13; xlv. 3.

Imp. pl. הר, Is. xxviii. 12.
 II. הר, pres. הר, apoc. הר.
 (a) Constr. immed. [1] *Placed.* [2] *Left in a given state.* [3] *Forsook.* [4] *Quitted.* [5] *Allowed to rest.* (b) Imm. of person, and med. ה, of thing: [1] *Allowed to remain for a purpose.* [2] *Rendered.* (c) Immed. of thing, and med. ה, of person: [1] *Bequathed.* [2] *Gave into the power of.* [3] *Cast down on a place.* (d) *Permitted*, immed. it. med. ה. (e) *Left untouched*, med. ה. (a), [1] Lev. xvi. 23; Num. xix. 9; Deut. xxvi. 4; 1 Kings viii. 9, &c. [2] Ezek. xvi. 39. [3] Jer. xiv. 9. [4] Eccl. x. 4. [5] Eccl. vii. 18; xi. 6. (b), [1] Gen. xxxix. 16; Lev. vii. 15; Judg. iii. 1; 2 Sam. xvi. 21; xx. 3; Jer. xxvii. 11; xliii. 6. [2] Is. lxxv. 15. (c), [1] Ps. xvii. 14; Eccl. ii. 18. [2] Ps. cxix. 121. [3] Is. xxviii. 2; Amos v. 7. (d) 1 Chron. xvi. 21.

Part. מר, (d) Eccl. v. 11.
 Inf. הר, Num. xxxii. 15; Esth. iii. 8.
 Imp. הר, הר, pl. הר, Exod. xvi. 33; Judg. vi. 20, &c. (d) Exod. xxxii. 10; Judg. xvi. 26; 2 Sam. xvi. 11. (e) 2 Kings xxxiii. 18.

Hoph. הר, *Rest is given*, Lam. v. 5.
 הר, f. *Was placed*, Zech. v. 11.
 Part. מר, *Left, remaining*, Ezek. xli. 9. 11.

נר, v. pres. נר, once, Ps. xcix. 1. Probably cognate with נר, and מר. *Is agitated*, shaken. LXX. σαλευθήτω. Vulg. moveatur. Syr. ܢܪܝܢܐ, tremefiat.

נר, f. Chald. once, Ezra vi. 11, ܢܪܝܢܐ. LXX. και ο οίκος αυτού τὸ

καὶ ἐμὲ ποιηθήσεται. Vulg. domus autem ejus publicetur. Syr. ܠܢܘܠܐ, fimo.

נר, f. Chald. twice, Dan. ii. 5; iii. 29, ܢܪܝܢܐ ܕܢܘܠܐ ܕܢܘܠܐ. LXX. και οι οικoi υμων διαρπαγήσονται. Syr. Id. Vulg. domus vestrae publicabuntur; but in the latter passage, domus ejus vastetur: considered as cognate with נר, and translated, a dung-hill. But may be cognate with the Arab.

נר, r. נול, præbuit, largitus fuit? נול, and נולה, donum. Thence, A confiscation.

נר, v. pres. נר. Arab. نوم, somnus;

נול, somnolentia; נאם, dormivit, dormitavit. Syr. نوم. Æth. نوم: Id. Slept, Ps. lxxvi. 6; cxxi. 3, 4; Is. v. 27; Nah. iii. 16.

Inf. נר, Is. lvi. 10.

נר, f. Sleepiness, sluggishness, Prov. xxiii. 21.

נר, once, v. Niph. pres. נר, Shall be drawn out, continued, perpetuated, Ps. lxxii. 17. LXX. διαμενει. Syr. ܠܢܘܠܐ ܡܢ ܢܘܠܐ. See נר.

נר, v. pres. נר, apoc. נר. Cog. נר. Arab.

נר, r. نوس, ultro, citroque mota et agitata fuit defendens res. Syr. نوس, trepidavit, timuit. (a) *Fled*: [1] abs. [2] From a person, place, or thing, with נ, or נ, or נ, or נ. [3] To a place, with נ, or נ, or נ. (b) *Escaped by fleeing.* (c) *Passed away*, as a state of health. (a), [1] Judg. iv. 17; 1 Sam. xix. 10; 2 Sam. xix. 9, &c. [2] Josh. xx. 6; 1 Sam. iv. 16, 17; 2 Sam. i. 4; x. 14, &c. [3] Deut. iv. 42; xix. 11; Josh. xx. 4; Judg. vii. 22, &c. (b) Jer. xlv. 6. (c) Deut. xxxiv. 7; Is. li. 11; Cant. ii. 17.

Part. נר, pl. נר, Exod. xiv. 27; Josh. viii. 20, &c.

Inf. נר, נר, aff. נר, נר, Gen. xix. 20; Deut. iv. 44; 2 Sam. xxiv. 13, &c.

Imp. pl. נר, נר, Jer. xlix. 30; li. 6, &c.

Hiph. נר, *Caused to flee for refuge*, Exod. ix. 20.

Pres. נר, Put to flight, Deut. xxxiii. 30.

Inf. הָנִים, *To escape* the observation of, Judg. vi. 11.

נוע, v. pres. גִּנַּע, apoc. גָּע. Arab.

נָע, r. נֹע, *commotus, perturbatus fuit.*

II. *Concussit ramum.* (a) *Was shaken.* (b) *Was disturbed, agitated.* (c) *Wandered in distress and agitation; wandered.* (d) *Was changeable, varied.* (e) *Staggered, as a drunken man.* (f) *Moved, as the lips.* (a) Is. vi. 4. (b) Exod. xx. 18; Is. vii. 2; xix. 1. (c) Job xxviii. 4; Ps. lix. 16; cix. 10; Lam. iv. 14, 15; Amos iv. 8; viii. 12. (d) Prov. v. 6. (e) Is. xxiv. 20; xxix. 9.

Part. נֹע, pl. נָעוּ, Gen. iv. 22; Prov. xxii. 19. (f) 1 Sam. i. 13.

Inf. נִעַ, Judg. ix. 9. 11. 13; Ps. cix. 10; Is. xxiv. 20; Jer. xiv. 10. (a) Is. vii. 2.

Niph. pres. יִנֹּע, *Is shaken*, Amos ix. 9; Nah. iii. 12.

Hiph. הִנִּיעַ, pres. גִּנֵּעַ. (a) *Shook as the head or hand.* (b) *Caused to wander.* (c) *Dispersed, as fugitives.* (a) 2 Kings xix. 21; Job xvi. 4; Ps. xxii. 8; cix. 25; Is. xxxvii. 22; Lam. ii. 15; Zeph. ii. 15. (b) Num. xxxii. 13; 2 Sam. xv. 20; Amos ix. 9. (c) Ps. lix. 12. In Dan. x. 10, הִנִּיעַנִי, *it set me trembling, on my hands and feet.* LXX. ἤγειρε. Vulg. and Syr. *Id.*

הָרַף, v. I. Pret. בִּסַּפִּי, *I have sprinkled*, Prov. vii. 17. Arab. نَفِي, *effudit nubes aquam.*

Hiph. pres. תִּסְפִּי, *Thou causest to sprinkle*, Ps. lxxviii. 10.

II. Hiph. הִרִיף, pres. גִּרֵף, apoc. גָּרַף. Arab. نَاف, r. نَوف, *eminuit, extititve supra rem.* (a) *Lifted up:* [1] *The hand over or against a person or thing, with אָל, or עַל.* [2] — *an instrument, with עַל.* (b) *Shook to and fro.* (c) *Presented an offering:* applied to [1] *Persons,* [2] *Animals,* or [3] *Inanimate things.* (a), [1] 2 Kings v. 11; Job xxxi. 21; Is. xi. 15, &c. [2] Exod. xx. 20; Deut. xxiii. 26; xxvii. 5; Josh. viii. 31, &c. (c), [1] Num. viii. 11. 13. 15. 21. [2] Lev. xiv. 12. 24. [3] Exod. xxxv. 22; Lev. xxiii. 11. 20; Num. v. 25, &c.

Part. מְנִיפִי, aff. מְנִיפוּ, Is. x. 15; xix. 16; Zech. ii. 13.

Inf. הִרִיף, aff. הִרִיפִים, Lev. vii. 30; x. 15; xxiii. 12; Is. x. 15.

הִתְנַפְּהוּ, (b) Is. xxx. 28.

Imp. הִנִּישׁ יָדְךָ, *Beckon with the hand*, Is. xiii. 2.

Hoph. הִנִּיף, *Was offered*, Exod. xxix. 27.

Pih. pres. יִתְנַפֵּף, *Beckons with his hand*, Is. x. 31.

נֹרָה, m. once, *An elevated situation.* נֹרָה יָפָה, *beautiful of, from elevated situation*, Ps. xlvi. 3.

נוץ, v. Hiph. 3 pl. הִנִּיצוּ, pres. גִּנִּיצוּ, for גִּנִּיצוּ, or גִּנִּצוּ. *Blossomed*, Eccl. xii. 5; Cant. vi. 11; vii. 13. See צָץ.

נוצה, f. *Plumage of, or for, the head*, Job xxxix. 13; Ezek. xvii. 3. 7. Arab.

נִצְוָה, *coma frontis propendula.* Cogn. نَصَا, *prehendit antias.*

נור, f. Chald. def. נִרְקָא, *Fire*, Dan. iii. 7. 11. 15, &c. Syr. نَوْزًا, and Sam. נור, *Id.*

נורש, v. i. q. אָנַשׁ, and Syr. نَم, *agrotavit.* Once, pres. with הָ parag. אֲנִישָׁה, *I am diseased, in mind*, Ps. lxx. 21.

נזר, v. pres. נָזַר, apoc. נָר, and נָ, constr. med. אָרָה, פֶּן. Arab. نَزَرًا, r. نَزَر, *assilivit.*

IV. *Effecit ut emitteret sanguinem;* نَفَس, *leniter, sensimque fluxit aqua.* Aeth. נַחַח: *respersit.* *Was sprinkled*, Lev. vi. 20; 2 Kings ix. 33; Is. lxiii. 3.

Hiph. הִנִּיף, pres. גִּיף, apoc. גָּיַף. *Sprinkled*, pec. with blood, Exod. xxix. 21; Lev. iv. 6. 17; v. 9; Is. lii. 15, &c. The sprinkling of blood on the veil of the Tabernacle, on the altar, and on the mercy-seat, as well as on Aaron, his sons, and their garments, is manifestly alluded to in Is. lii. 15; and this passage cannot fairly be interpreted otherwise, than of a purification through the blood of Christ. See my Sermons, Diss. ii. l. c.

Part. מְנִיף, constr. מִיָּה, Num. xix. 21.

Imp. הִנִּיף, Num. viii. 7.

נְיָד, m. constr. נִיָּד, *Any viand prepared by boiling*, Gen. xxv. 29. 34; 2 Kings iv. 38—40; Hag. ii. 12.

נְיָר, m. constr. נִיָּר, aff. מְנִיָּרָה; pl. מְנִיָּרִים, aff. מְנִיָּרָה, r. נִיָּר. Cogn. Heb. and Syr. נִיָּר.

Arab. نَذَر, *devovit Deo. Set apart.* (a)

Precluded by a vow from certain things allowable to others, a *Nazarite*. (b) Applied to Joseph, either as separated from his brethren, or as distinguished above them by his merit and rank. This application is sometimes derived from נִזְר, a *diadem*. (c) Applied to vines, Lev. xxv. 5. 11: but in what sense is not certain. LXX. τῆν σταφυλήν τοῦ ἀγιασµατός σου—τὰ ἀγιασµένα. Vulg. *uas primitiarum tuarum; primitias*. Le Clerc; *vineam non putatam*. (a) Num. vi. 2—21; Judg. xiii. 5. 7. 17; Lam. iv. 7; Amos ii. 11, 12. (b) Gen. xlix. 25; Num. xxxiii. 16. (c) Lev. xxv. 5. 11.

נזל, v. 3 pl. נִזְלוּ, pres. יִזֵּל. Arab. نَزَلَ, *descendit loco; نَزَلَ, catarrho laboravit; نَزَلَ, pluvia*. (a) *Sunk down*. (b) *Dropped down*, as water or dew. (c) *Dropped water*. (d) *Metaph. Rained righteousness*. (a) Judg. v. 5. (b) Num. xxiv. 7; Deut. xxxii. 2; Ps. cxlvii. 18; Cant. iv. 17. (c) Job xxxvi. 28; Jer. ix. 18. (d) Is. xlv. 8.

Part. נוֹזֵלִים, aff. נוֹזְלִים, (a) *Flowing*. (b) *Streams*. (a) Jer. xviii. 14. (b) Exod. xv. 8; Ps. lxxviii. 16. 44; Prov. v. 15; Cant. iv. 15; Is. xlv. 3.

Hiph. הִזִּיל, *Caused to flow*, Is. xlvi. 21.

נָזַם, m. aff. נִזְמָה, pl. נִזְמִים, constr. נִזְמֵי. Arab. cogn. نَزَمَ, *ligavit, capistravit; نَزَمَ, funiculus annexus annulo qui per camelinum trajicitur. A ring*, usually of gold, worn as an ornament. (a) *A nose-jewel*. (b) *An earring*. (a) Gen. xxiv. 22. 30. 47; Judg. viii. 24. 28; Prov. xi. 22; xxv. 12, &c. (b) Gen. xxxv. 4.

נָזַק, m. once, *Injury, loss*, Esth. vii. 4.

נזק, v. Chald. *Suffered loss*.

Part. נֹזֵק, Dan. vi. 3.

Aph. *Caused loss to*, pres. הַנֹּזֵקִים, Ezra iv. 13.

Part. f. constr. מְנַזְקָה, Ezra iv. 15.

Inf. constr. הַנֹּזֵקָה, Ezra iv. 22.

נִזְרָה, m. aff. נִזְרָה, נִזְרָה. (a) *A state of separation and dedication*. (b) *A mark of being dedicated to God*: thence, pec. a plate of gold worn on the head-dress of the high priest, and inscribed לְקֹדֶשׁ לַיהוָה. (c) *A royal diadem*. (d) *Sovereignty*. (e) *The hair of the head*, as shorn by the Nazarite.

(a) Num. vi. 4—21; Lev. xxi. 12. (b) Exod. xxix. 6; xxxix. 30; Lev. viii. 9; Num. vi. 7. (c) 2 Sam. i. 10; 2 Kings xi. 12; 2 Chron. xxiii. 11; Ps. lxxxix. 40; cxxxii. 18; Zech. ix. 16. (d) Prov. xxvii. 24. (e) Jer. vii. 29.

נזר, v. Kal non occ. *Separated, kept*

from any thing. Arab. نَذَرَ, *impedivit*. Syr. نَذَرَ, *abstenuit*.

Niph. pres. יִזְרֶה. (a) *Restricted himself*. (b) *Abstained from*, with כִּן. (c) *Withdrew himself from*, with מִפְּתָרֵי. (d) *Devoted himself to a certain practice*, as a *Nazarite* was peculiarly devoted to God, with ל. (b) Lev. xxii. 2. (c) Ezek. xiv. 7. (d) Hos. ix. 10.

Inf. הִזְרֶה, (a) Zech. vii. 3.

Hiph. הִזְרִיר, pres. יִזְרִיר. (a) *Set apart to*, with אָה, and ל, (b) *Restrained from*, with אָה, and כִּן. (c) *Restricted himself from*, with כִּן. (d) *Devoted himself to*, with ל. (a) Num. vi. 12. (b) Lev. xv. 31. (c) Num. vi. 3. (d) Num. vi. 5, 6.

Inf. הִזְרִיר, (d) Num. vi. 2.

נָזַח, v. pres. non occ. Arab. نَحَا, r.

נָזַח. Cogn. Heb. נָזַח, נִזַּח. *Contentit versus aliquem*. (a) *Led, conducted, guided*, constr. abs. it. med. אָזַח. (b) *Apparently, either Relied on, or made peace with*, with עַל. (a) Gen. xxiv. 27; Exod. xiii. 17; xv. 13; Ps. lx. 11; lxxvii. 21; cviii. 11; Is. lviii. 11. (b) Is. vii. 2.

Imp. נָזַח, Exod. xxxii. 34; Ps. viii. 9; xxvii. 11; cxxxix. 24.

Hiph. הִנְזַח, pres. יִנְזַח. (a) *Led*. (b) *Gave rest to*. (c) *Placed*. (d) *Brought back*. (a) Gen. xxiv. 48; Num. xxiii. 7, &c. (b) Ps. lxi. 3; lxvii. 5; Is. lvii. 18. (c) 1 Kings x. 26; 2 Kings xviii. 11. (d) Job xii. 23. For אִנְזַחְךָ, Job xxxi. 18, and פִּנְזַח, see my notes.

Inf. aff. הִנְזַחְתִּים, Exod. xiii. 21; Neh. ix. 19.

נְחֻמִּים, m. pl. aff. נְחֻמֵי, r. נָחַם. (a) *Consolations*. (b) *Meton. A disposition to impart consolation, pity*. (a) Is. lvii. 18; Zech. i. 13. (b) Hos. xi. 8.

נְחֻשָׁה, m. *Copper or brass*, Job vi. 12.

Arab. نَحَّاسٌ, *Æs*.

נְחֻשָׁה, and נְחֻשָׁה, f. *Id*. Lev. xxvi.

19; 2 Sam. xxii. 35; Job xx. 24; xxviii. 2, &c.

נְחִילוֹת, f. once, Ps. v. 1. Probably, *Instruments of the flute kind*, r. חלל, or חול.

נְחִירִים, m. pl. aff. נְחִירֵי, *Nostrils*, Job xxxi. 12. See נחר.

נָחַל, m. dual, נְחָלִים, pl. נְחָלִים, constr.

נָחַל, aff. נְחָלָה. Cogn. Arab. نَهَلَ, see נהה.

(a) *A stream*, whether river or brook. (b) *A torrent*, whose bed fills suddenly, and is dry during part of the year. Thence, (c) *A valley*, through which streams run. (a) Gen. xxxii. 24; Lev. xxiii. 40; Deut. ii. 13. 24; iv. 48, &c. (b) 1 Kings xvii. 7; Job vi. 15; xxviii. 4. (c) Num. xiii. 23, 24; xxxii. 9; Deut. i. 24, &c.

נְחָלָה, f. *Id.* sig. (a) Ps. cxxiv. 4.

נְחָלָה, f. constr. נְחָלָה, aff. נְחָלָה, &c.; נְחָלָה, pl. נְחָלוֹת, r. נחל. *The act of taking possession.* (a) *A settlement, dwelling.* (b) *A possession in land, inheritance.* (c) *A possession of any kind: either, [1] The object of choice; thence, portion, as the Israelites were the chosen people of God: [2] The consequence of conduct: or [3] Share, portion.* (a) Deut. iv. 38; xv. 4; xx. 16; Judg. xviii. 1, &c. (b) Num. xxvi. 62; xxvii. 7; xxxi. 7—9, &c. (c), [1] Deut. iv. 20; Is. xix. 25; Joel ii. 17, &c. [2] Job xx. 29; xxvii. 13; xxxi. 2. [3] Gen. xxxi. 14; Josh. xiii. 14; 2 Sam. xx. 1, &c.

נָחַל, v. pres. נִחַל, cognate with the Arab. حَلَّ, *descendit ex itinere, diversatus fuit in loco.* (a) *Obtained possession*, constr. abs. (b) Constr. immed. it. med. נָחַל. [1] *Took possession of.* [2] *Possessed.* [3] *Took or received as his portion.* (c) *Appor-tioned*, with ל, of pers., and נָחַל, of thing. (a) Num. xviii. 20; xxvi. 55; Josh. xvi. 4, &c. (b), [1] Exod. xxiii. 20; Josh. xiv. 1; xvii. 6. [2] Exod. xxxii. 13; Num. xviii. 23; xxxv. 8, &c. [3] Exod. xxxiv. 9; Ps. cxix. 111; Prov. iii. 38, &c. (c) Num. xxxiv. 17.

Inf. נָחַל, Num. xxxiv. 18.

Pih. נָחַל, *Gave settlements to*, constr. med. נָחַל, Josh. xiii. 32; xiv. 1.

Inf. נָחַל, Num. xxxiv. 29.

Hiph. נָחַל, pres. נִחַל. (a) *Caused to possess*, with ל, of person and thing. (b)

Left as an inheritance to, with ל, of pers., and נָחַל, of things. (c) *Gave an inheritance to*, with ל. (a) Deut. i. 38; xix. 3; Josh. i. 6, &c. (b) 1 Chron. xxviii. 8. (c) Ezek. xlvi. 18.

Part. פְּנִיחָל, Deut. xii. 10.

Inf. נָחַל, נְחָלָה, aff. נְחָלָה, Deut. xxi. 16; xxxii. 8; Prov. viii. 21; Is. xlix. 8.

Hoph. הִנְחָלְתִּי, *I am made to possess*, Job vii. 3.

Hith. הִתְנַחַל, pres. יִתְנַחֵל. (a) *Took*, each for himself. (b) *Left as an inheritance.* (a) Num. xxxiii. 54; xxxiv. 13; Is. xiv. 2; Ezek. xlvi. 13. (b) Lev. xxv. 46.

Inf. הִתְנַחֵל, Num. xxxii. 18.

נְחָלָה, f. *Portion*, Ps. xvi. 6.

נָחַם, m. Arab. نَحَمٌ, *suspirium. Pity:* hence, *Change of purpose*, Hos. xiii. 14. Lxx. παρακλησις. Vulg. consolatio.

נָחַם, v. Kal non occ. Arab. نَحَمٌ, *gemuit, suspiravit. Sighed.*

Niph. נָחַם, pres. נִחַם, *Became sighing.* (a) *Was grieved.* (b) Meton. *Repented:* constr. [1] Abs. [2] Med. על. (c) *Felt pity.* [1] Abs. [2] on account of an inflection, with ל, על, or כן. [3] *And withdrew it*, with ל, or על. (d) *Mourned over*, with ל, ל, or על. (e) *Recovered from his grief*, constr. abs. it. med. על, or אֲחֲרָי. (f) *Freed himself from a displeasing person or thing*, with כן. (g) Meton. *Was grieved and changed his conduct*, with regard to promised good; with על. (h) *Changed his purpose.* (a) Gen. vi. 6, 7; 1 Sam. xv. 11. 35; Ezek. xxxi. 16. (b), [a] Exod. xiii. 17; Job xlii. 6; Jer. xxxi. 19. [2] Jer. viii. 6. (c), [1] Ps. cvi. 45; Is. lvii. 6; Jer. xx. 16, &c. [2] 2 Sam. xxiv. 16; 1 Chron. xxi. 15, &c. [3] Exod. xxxii. 14; Jer. iv. 28; Ezek. xiv. 22, &c. (d) Judg. xxi. 6. 15; Ezek. xxxii. 31. (e) Gen. xxiv. 67; xxxviii. 12; 2 Sam. xiii. 39. (f) Is. i. 24. (g) Jer. xviii. 10. (h) 1 Sam. xv. 29; Ps. cx. 4.

Inf. הִנְחָם, 1 Sam. xv. 29; Ps. lxxvii. 3; xc. 13; Jer. xv. 6.

Pih. נָחַם, pres. נִחַם. Constr. immed. it. med. נָחַם. *Sympathized with, comforted*, Is. xlix. 13; Jer. xxxi. 13; Ezek. xiv. 22, &c.

Part. מְנַחֵם, aff. מְנַחֵם, pl. מְנַחֵמִים, constr. מְנַחֵמִי, 2 Sam. x. 3; Job xvi. 2; Eccl. iv. 1; Is. li. 12, &c.

Inf. נחם, aff. נחמו, &c., Gen. xxxvii. 35; Is. lxi. 2, &c.

Puh. נחם, 3 f. in pause, נחמה, Is. liv. 11.

Pres. 2 pl. in pause, הנחמו, Is. lxvi. 13.

Hith. הנחמתי, in pause, for הנחמתי, pres. הנחם. (a) *Became comforted, comforted himself.* (b) *Gratified his anger.* (c) *Changed his purpose.* (a) Deut. xxxii. 36; Ps. cxix. 52. (b) Ezek. v. 12. (c) Num. xxiii. 19.

Part. מנחם, (a) Gen. xxvii. 42.

Inf. הנחמו, (a) Gen. xxxvii. 35.

נחמה, f. aff. נחמו, *Consolation*, Job vi. 10; Ps. cxix. 50.

נחנה, for נחנה, *We*, Gen. xlii. 11; Exod. xvi. 7, 8; Num. xxxii. 32; 2 Sam. xvii. 12; Lam. iii. 42.

נחץ, v. once. Part. pass. נחץ, *Urgent*, 1 Sam. xxi. 9. LXX. κατὰ σπουδῆν. Cogn.

Arab. نَحَسَّ, *foedicans trusit jumentum.*

Cogn. نَحَسَّ, *incitavit.*

נחר, m. Aff. נחרו. Arab. نَحَرَ, *sonum emisit, spiritumve cum sono eduxit per nares;* نَحْرَة, pl. نَحْرَة, *extremitas rostri equini, &c.*

נחרה, f. constr. נחרה, *Id.*, Jer. viii. 16.

נחש, m. constr. נחש, pl. נחשים. This word is not found, in its Hebrew signification, in the cognate dialects; but it is manifestly the generic name of the *serpent* tribe. (a) For, [1] It was the form assumed by the rod of Moses. [2] It is said to be עקלון. [3] Its bite is deadly. [4] It is poisonous. [5] It has a divided tongue. [6] It has a gliding motion. [7] It conceals itself in fences and the holes of walls. [8] Its threatening sound is mentioned. (b) The species mentioned are, [1] the עָפָר, [2] the נָשֶׁת, [3] שָׁשִׁיז, and [4] שָׁרָר. The latter species were sent to plague the Israelites by their deadly bite. (c) It was the instrument made use of by Satan in the temptation of our first parents. And hence, (d) נחש בריו, is an epithet of Satan. See La Cépède, Discours sur la Nature des Serpens, and my Notes on Job xl. 25. 32. (a), [1] Exod. iv. 3; vii. 15. [2] Is. xxvii. 1. [3] Prov. xxiii. 32; Eccl. x. 8. 11; Amos v. 19; ix. 3. [4] Ps. lviii. 5. [5] Ps. cxl. 4. [6] Prov. xxx. 19. [7] Eccl. x. 8; Amos v. 19. [8] Jer. xli. 22. (b), [1] Is. xiv. 29. [2]

Jer. viii. 17. [3] Gen. xlix. 17. [4] Is. xiv. 29; Num. xxi. 7. 9, 10. (c) Gen. iii. 1—14. (d) Job xxvi. 13; Is. xxvii. 1. The only other passages where the word occurs are, 2 Kings xviii. 4; Is. lxx. 25; Mic. vii. 17. See Hieroz. Bochart., ii. pp. 406. 746, seq.

נחש, v. Kal non occ. Arab. نَحَسَّ, *sciscitatus fuit nuncium, inquisivit de eo.* See Hieroz. Bochart., i. 20.

Pih. נחש, pres. נחש. (a) *Used divination.* (b) *Watched, observed.* (a) Gen. xlv. 5. 15; Lev. xv. 26; 2 Kings xvii. 17; xxi. 6. (b) Gen. xxx. 27; 1 Kings xx. 33.

Part. מנחש, (a) Deut. xviii. 10.

Inf. נחש, (a) Gen. xlv. 5. 15. The connexion between these terms may have arisen, either from the superior instinct said to be possessed by some species of serpents, or the brilliancy of the serpent's eye and the acuteness of its vision. See Bochart. l. c.

נחש, m. pl. נחשים, *Divination*, Num. xxiii. 23; xxiv. 1.

נחש, m. def. נחש, Chald. *Copper* or *brass*, Dan. ii. 32. 45; iv. 20; v. 4. 23; vii. 19. Syr. نَسَمًا, *Id.*

נחשת, f. aff. נחשתו, נחש, נחש, *נחשתים, נחשתים, נחשתים, נחשתים.* (a) *Id.* (b) *A chain, or fetter.* (c) *Dual, Fetters.* (d) *Probably, Money.* Lat. *æs.* (a) Gen. iv. 22; Exod. xxv. 3, &c. (b) Lam. iii. 7. (c) Judg. xvi. 21; 2 Kings xxv. 7; 2 Chron. xxxiii. 11, &c. (d) Ezek. xvi. 36.

נחשתון, m. The title given to the brazen serpent made by Moses, and subsequently idolized by the Israelites, 2 Kings xviii. 4.

נחה, v. pret. non occ. pres. נחה, and הנחה. Syr. نَسَلًا, *descendit.* I. (a) *Came down.* (b) *Came down upon* with violence, with על. (c) *Penetrated the mind,* with ב. (a) Job xvii. 16. (b) Ps. xxxviii. 3; Jer. xxi. 13. (c) Prov. xvii. 10.

Niph. נחתי, probably an error for נחתי, *Penetrated*, spoken of arrows, with ב, Ps. xxxviii. 3.

Pih. Inf. נחה, *Bringing down, levelling*, Ps. lxxv. 11.

Hiph. Imp. הנחה, *Cause to come down, or depress*, Joel iii. 11. LXX. ὁ πρᾶξις ἐστὼ μαχητῆρις. Vulg. *ibi occumbere faciet Dominus robustos tuos.* Syr. نَحَب.

נחת, v. Chald. *Id.*

Part. נחה, Dan. iv. 10. 20.

Aph. *Placed*, pres. נחה, Ezra vi. 5.

Part. pl. נחה, Ezra vi. 1.

Imp. נחה, Ezra v. 15.

Hoph. נחה, *Was made to descend*, Dan. v. 20.

נחת, f. I. r. נחה. (a) *Coming down with violence.* (b) *Being placed.* (a) Is. xxx. 30. (b) Job xxxvi. 16.

II. r. נחה, *Rest, quietness*, Eccl. iv. 6; vi. 5; ix. 17; Is. xxx. 15.

נחתים, m. pl. *Coming down*, spoken of an army, 2 Kings vi. 9.

נחה, v. pres. נחה, apoc. נחה. Arab.

נחה, and נחה, r. נחה, *extendit.* Cogn.

נחה, *subegit. Stretched, inclined towards,* &c. Constr. immed. it. med. נחה.

(a) *Stretched out*, [1] The hand; [2] The hand, with a spear; [3] A sword; [4] A rod; [5] A line, for measuring. (b) *Spread*, [1] Itself; [2] A covering; [3] The heavens, as a covering; [4] A tent; [5] *A tent*, abs. (c) *Bowed*, [1] The heavens; [2] Himself. (d) *Went aside*, [1] To lodge with a person, with נחה; [2] To a person, with נחה; [3] Abs.; [4] *From the right way*; [5] From a person, with נחה, or נחה; [6] From a law, with נחה. (e) The heart *turned towards*, with נחה. (f) *Turned the heart towards*, with נחה, or נחה. (g) *Turned an attentive ear towards*, with נחה. (h) *Brought upon or unto*, with נחה, or נחה. (i) *Put forward the shoulder to a burden*, with נחה. (a), [1] Josh. viii. 26; Job xv. 25; Is. xxiii. 11, &c. [2] Josh. viii. 18. [3] Ezek. xxx. 25. [4] Exod. ix. 23; x. 13. [5] 2 Kings xxi. 13; Job xxxviii. 5; Is. xxxiv. 11; xlv. 13; Lam. ii. 8. (b), [1] Job xv. 29; [2] Jer. xliii. 10. [3] Ps. civ. 2; Is. xlv. 12; Jer. x. 12; li. 15, &c. [4] Gen. xxxiii. 19; 2 Sam. vi. 17; 1 Chron. xvi. 1, &c. [5] Exod. xxxiii. 7; Jer. xiv. 8. (c), [1] 2 Sam. xxii. 10; Ps. xviii. 10, &c. [2] Judg. xvi. 30. (d), [1] Gen. xxxviii. 1. [2] Gen. xxxviii. 16. [3] Num. xx. 17; xxi. 15; xxii. 33; 2 Sam. ii. 19, &c. [4] 1 Sam. viii. 3; 1 Kings ii. 28; xi. 9; Ps. lxxiii. 2; Prov. iv. 27, &c. [5] Num. xx. 21; xxii. 23. 33; Job xxxi. 7; Ps. xlv. 19. [6] Ps. cxix. 51. 157; Prov. iv. 5. (f) Ps. cxix. 112. (g)

Ps. xl. 2. (h) Gen. xxxix. 21; 1 Chron. xxi. 10; Ps. xxi. 12; Is. lxxv. 12, &c. (i) Gen. xlix. 15.

Part. נחה, aff. נחה, Job ix. 8; xxvi. 7; Is. xlii. 5, &c.

Part. pass. נחה, f. נחה, pl. נחה. (a) *Stretched out*, used of [1] The hand; [2] The arm; [3] The neck; [4] A shadow; [5] A canopy; [6] A sword. (b) *Leaning*, as a wall. (a), [1] Is. v. 25; ix. 11. 16. 20; x. 4, &c. [2] Exod. vi. 6; Num. iv. 34; v. 15, &c. [3] Is. iii. 16. [4] Ps. cii. 12. [5] Ezek. i. 22. [6] 2 Chron. xxi. 16. (b) Ps. lxii. 4.

Inf. נחה, aff. נחה, Exod. xxiii. 2; Josh. viii. 19.

Imp. נחה, Exod. viii. 1. 12; ix. 22, &c.

Niph. נחה, pres. נחה, *Stretched out as a cord, shadow, or encampment*, Zech. i. 16; Jer. vi. 4; Num. xxiv. 6.

Hiph. נחה, pres. נחה, apoc. נחה. (a) I. q. Kal, sign. [a, 1], [b, 2], [d, 3], [g], and [h]. (b) *Caused to turn aside.* (c) *Thrust aside.* (d) *Held out*, [1] Food; [2] A drinking vessel. (e) *Perverted judgment.* (f) *Turned*, [1] The ear, or [2] Heart towards, with נחה. (g) *Turned the heart.* (a), [a, 1] Is. xxxi. 3; Jer. vi. 12; xv. 6. [b, 2] 2 Sam. xxi. 10; Is. liv. 2. [d, 3] Job xxiii. 1. [h] Ezra vii. 28; ix. 9. (b) 1 Kings xi. 4; Prov. vii. 25; Is. xlv. 20. (c) Ps. xxvii. 9; Amos v. 12. (d), [1] Hos. xi. 4. (e) Exod. xxiii. 5; Deut. xvi. 15; xxiv. 16, &c. (f), [1] Ps. cxvi. 2; Prov. v. 13; Jer. vii. 24, &c. [2] Ps. cxli. 4; Prov. ii. 22. (g) 2 Sam. xix. 15.

Part. נחה, pl. נחה, constr. נחה, Deut. xxvii. 19; Ps. cxxv. 5; Prov. xxiv. 11; Mal. iii. 5.

Inf. נחה, Exod. xxiii. 2; 1 Kings viii. 58, &c. (c) Is. x. 2.

Imp. נחה, or נחה, נחה, 2 Kings xix. 16; Ps. xvii. 6, &c. (d), [2] Gen. xxiv. 14.

נחה, r. נחה, *Loaded*, Zeph. i. 11.

נחה, f. pl. twice, Judg. viii. 26; Is. iii. 19. LXX. τῶν στραγαλίδων. ἄλλ. ὀρμίσκων, τὸ καθέμα. Aquila, κροκοφάντους. Sym. χαλαστά. Theod. τὰ καθέματα. Vulg. monilibus. Syr. نحات, نحات. Probably, either *ornamental chains* for the neck, or *ear-rings, ear-drops*. Comp. نحاتة, *inauris*. Some suppose them to have been

perfume boxes: r. נמש. See Schræder (p. 45) de Vestitu Mulierum.

נמשיר, f. pl. aff. נמשיר, נמשיר, r. נמש. (a) *Shoots* of a vine, Is. xviii. 5; Jer. xlvi. 32. (b) *Metaph. The smaller towns*, considered, probably, as shoots from the capital, Jer. v. 10. Vulg. *auferte propagines ejus*. LXX. ὑπολάπεσθε τὰ ὑποστηρίγματα αὐτῆς, ὅτι τοῦ κυρίου εἰσιν. So likewise the Syr.

נמשל, v. pres. נמשל. Syr. نَمَّسَل, grave *fuit*. (a) *Laid* a burden on, with על. (b) *Lifted up*. (a) Lam. iii. 25. (b) Is. xl. 15.

Part. נמשל, (a) 2 Sam. xxiv. 12. Hiph. נמשלה, *Took up and removed*, Jer. xvi. 13; xxii. 26.

נמשל, v. Chald. נמשלה, *I lifted up* my eyes, Dan. iv. 31. נמשלה, *was lifted up*, Dan. vii. 4.

נמשל, m. once, *A burden*, Prov. xxvii. 3.

נמשע, m. constr. נמשע, aff. נמשעך, pl. נמשעים, constr. נמשע. (a) *A plant*. (b) *A plantation*. (a) Job xiv. 9; Is. xvii. 10. (b) Is. v. 7; xvii. 11.

נמשע, v. pres. נמשע. Constr. immed. (a) *Planted*, [1] *A tree*, [2] *A garden*, [3] *A people*. (b) *Pitched* a tent. (c) *Set up* an idolatrous shrine. (d) *Drove* a nail. (a), [1] Num. xxiv. 6; Ps. civ. 16; Is. xliv. 14, &c. [2] Gen. ii. 8; Deut. xx. 6; Prov. xxxi. 16, &c. [3] Jer. xxxii. 41; xlii. 10; xlv. 4; Ezek. xxxvi. 36, &c. (b) Dan. xi. 45. (d) Deut. xvi. 21.

Part. נמשע, pl. נמשעים, Ps. xciv. 9; Jer. xi. 17; xxxi. 8.

Part. pass. נמשע, pl. נמשעים, Eccl. iii. 2. (c) Eccl. xii. 11.

Inf. נמשע, נמשע, Eccl. iii. 2; Is. li. 16.

Imp. pl. נמשע, 2 Kings xix. 29; Is. xxxvii. 30; Jer. xxix. 5. 28.

Niph. נמשע, Is. xl. 24.

נמשעים, pl. m. *Planted*, Ps. cxliv. 12.

נמשק, v. pres. נמשק. Arab. نَمَّسَق. Syr. نَمَّسَق. Æth. ጠጠ : *stillavit*; ጠጠ : *percolavit*. (a) *Dropped*, as dew. (b) *Let drop* water, myrrh, or wine. (a) Job xxix. 22. (b) Judg. v. 4; Ps. lxxviii. 9; Prov. v. 3; Cant. iv. 11; v. 5; Joel iv. 18.

Part. pl. f. נמשק, (b) Cant. v. 13.

Hiph. נמשק, pres. נמשק. (a) *Let drop* water. (b) *Let fall* sentiments, i. e. *uttered*

prophetic declarations. (a) Amos ix. 13. (b) Mic. ii. 6. 11; Amos vii. 16.

Part. נמשק, (b) Mic. ii. 11. LXX. και ἔσται ἐκ τῆς σταγόνας τοῦ λαοῦ τούτου. Vulg. *et erit super quem stillatur populus iste*.

Imp. נמשק, (b) Ezek. xxi. 2. 7. LXX. ἐπιβλεψον. Vulg. *stilla*. If the LXX. is a correct translation, this verb may be cognate with the Arab. طَاف, r. طَاف, *circumivit, obivit*.

נמשק, m. pl. constr. נמשק, (a) *A drop*, Job xxxvi. 27. (b) *Myrrh*, Exod. xxx. 23. See Celsii Hierobot., part i., 529.

נמשר, v. pres. נמשר, נמשר. Arab. نَمَّسَر, *oculos convertit ad rem*; نَمَّسَر, *custodem egit*. Syr. نَمَّسَر, *servavit, custodivit*.

Watched. (a) For good, i. e. *guarded*. (b) For evil, i. e. *retained anger*. [1] Abs. [2] Med. ل, نَمَّسَر. (a) Cant. i. 6. (b), [1] Jer. iii. 5. 12. [2] Lev. xix. 18.

Part. נמשר, f. נמשרה, pl. נמשרים. (a) Cant. i. 6; viii. 11, 12. (b) Nah. i. 2.

נמשר, v. Chald. נמשרה, *I kept it in* my heart, Dan. vii. 28.

נמשש, v. pres. נמשש, (a) *Left*. (b) *Forsook* God. (c) *Forsook* a law. (d) *Left* to itself. (e) *Ceased to think of*. (f) *Allowed*. (g) *Spread*. (h) *Scattered*. (i) *Drew* a sword. (a) Judg. vi. 13; 1 Sam. xii. 22; 2 Kings xxi. 14, &c. (b) Deut. xxxii. 15; Jer. xv. 16. (c) Prov. i. 8; vi. 20. (d) Exod. xxiii. 11; Hos. xii. 15; Num. xi. 31, &c. (e) 1 Sam. x. 2. (f) Gen. xxxi. 28. (g) 1 Sam. iv. 2.

Part. pass. f. נמששה, pl. נמששים. (h) 1 Sam. xxx. 16. (i) Is. xxi. 15.

Inf. נמשש, *To neglect*, Prov. xvii. 14.

Niph. נמשש, pres. נמשש. (a) *Was left, forsaken*. (b) *Spread itself*. (c) *Became loose*. (a) Amos v. 2. (b) Judg. xv. 9; 2 Sam. v. 18. 22; Is. xvi. 8. (c) Is. xxxiii. 23.

Puh. נמשש, for נמשש, *Is forsaken*, Is. xxxii. 14.

נמי, with aff. and prep. נ, once, Ezek. xxvii. 32; נמי. If the punctuation be correct, this word is perhaps used for נמי, *lamentation*; but the substitution of נ, for נ, furnishes an interpretation both suiting the context and agreeing with the Syr. and LXX.

ניב, m. r. *Produce, fruit*, Mal. i. 12; Is. lvii. 19.

ניר, m. once, r. *Moving of the lips*, Job xvi. 5.

נידה, for נדה, f. which see, Lam. i. 8.

ניחות, m. aff. נחות, pl. aff. נחותים, r. נוח. *Satisfaction, approbation*. Used only in the phrase ריח ניחות, *odour of approbation*; applied to sacrifices and offerings. LXX. ὁσμὴ εὐωδίας. Vulg. *odor suavitatis*, Gen. viii. 21; Exod. xxix. 18; Lev. i. 9, &c.

ניחוחין, masc. pl. Chald. id. Meton. *Offerings to God*, Ezra vi. 10: to man, Dan. ii. 46.

נין, m. aff. נני, *Posterity*, Gen. xxi. 23; Job xviii. 19; Is. xiv. 22: in each place joined with ננן. The etymology of this word has been usually traced to נשן, or נון, a fish; but it is more probably connected with אנני, *effudit, fudit*; *ad extremum et perfectionis terminum pervenit*. IV. *Procrastinavit, distulit*; אנני, *tempus*; and און, r. און, *Id.* See my Note on Job xviii. 19.

ניסן, m. The name of the first month of the Hebrew year, Neh. ii. 1; Esth. iii. 7. The origin has been variously referred—to ניט, because it was the month of the flight of the Israelites out of Egypt—to נשא, *crevit, accrevit*; and to ניץ, as if it were written ניסן, נישן. These last derivations make the word synonymous with אָניב, the other name for the same month.

ניצוץ, m. once, Is. i. 31. *A spark*. Arab. نَوْض, r. نَأَص, *micuit splenduit fulmen*.

ניר, v. Inf. ניר, Imp. pl. נירו. Syr. نِير, *jugum aratorium*. Arab. نِير, id. Whence the verb. (a) *To clear out ground for cultivation*. (b) *To cultivate it*. (a) Jer. iv. 3; Hos. x. 12. (b) Prov. xiii. 23. In Hos. x. 12, instead of ניר וְנִיר לְדָרוֹשׁ נירו לָכֶם ניר וְנִיר דְרֹשׁ, the LXX. read נירו לָכֶם ניר דְרֹשׁ, the

פָּרִיְיָ, φωτίσατε ἑαυτοῖς φῶς γνώσεως, ἐκζητήσατε τὸν κύριον. The Syriac also translates נירו לָכֶם ניר, by نِهْزَس كَهْسَه.

ניר, m. i. q. ניר. Arab. نُور, *lumen*. Aff. נירים. *A light*. Metaph. either *prosperity, rank*, or *a representative in one's rank*, 1 Kings xi. 36; xv. 4; 2 Kings viii. 19; 2 Chron. xxi. 7.

נכה, v. once. Niph. נכּוּא, *Were beaten*, Job xxx. 8. Cogn. נכה.

נכה, f. נכּוּא, in the phrase רוח נכּוּא, *An afflicted mind, broken spirit*, Prov. xv. 13; xvii. 22; xviii. 14.

נכבאים, m. pl. *Smitten, distressed*, Is. xvi. 7.

נכבאות, f. twice, Gen. xxxvii. 25; xliii. 11. *Storax*, the gum of the styrax-tree. According to Bochart. (Hieroz. ii. 4. 12), both the Hebrew and Greek names are derived from the fact, that the wood was much used for lances. Arab. نَكَت, *extremitate virgæ percussit terram ita ut vestigium remanserit*. The LXX. consider the word as plural, and as a generic term, θυμυμάρον; but Aquila translates it by στυράξ. Gesen. takes it to be a verbal noun from נכא, and originally to signify *contusio, pulvis aromaticus*, and subsequently to be applied to a particular species of perfume. From this is derived בית נבואה, *his perfume-house*, 2 Kings xx. 13; Is. xxxix. 2.

נכד, m. aff. נכדי. Nearly synonymous with נין, with which it is joined in each place where it occurs, Gen. xxi. 23; Job xviii. 19; Is. xiv. 22. For the etymology, see the Note to Job xviii. 19.

נכה, v. Kal non occ. Arab. نَكِي, *affecit noxá, nece, vel vulneribus*. Constr. immed. it. med. נכה.

Hiph. נכה, pres. נכה, apoc. נ. (a) *Struck*. (b) *Struck violently, wounded*. (c) *Killed*. (d) *Conquered*. (e) *Struck with a disease or plague*. (f) *Struck with calamity*. (g) *Struck down* a person so as to kill him. (h) *Struck into*, with נ. (i) *Struck its roots*. (k) *Struck out of the hand*. (l) The sun, or drought, *struck, injured*. (m) *Struck with the tongue, taunted*. (n) *Struck the hands*

together in lamentation or disapprobation. (o) *Struck* the hands together in applause. (p) *Struck* David's heart smote him, his conscience reproved him. (a) Exod. xvii. 5; Num. xxii. 32; Ps. lxxviii. 20, &c. (b) Exod. ix. 24; xxi. 18. 20, &c. (c) 1 Sam. xiii. 35; 2 Sam. x. 18; 2 Kings xiii. 25, &c. [1] *בַּחֶבֶב*, Josh. x. 1; 2 Sam. xii. 9; Jer. xx. 4. [2] *לִשְׁי הַחֶבֶב*, Josh. x. 2; 1 Sam. xxii. 19; 2 Sam. xv. 14. [3] *הִקְדֵּוּ נֶקֶשׁ*, Gen. xxxvii. 21; Deut. xix. 6; Jer. xl. 1, &c. (d) Deut. iv. 46; 2 Sam. viii. 1, 2, 9, &c. (e) Exod. iii. 20; xii. 29; Num. xxxiii. 4, &c. (f) 1 Kings xiv. 15; Jer. ii. 30; xiv. 19, &c. (g) 2 Sam. ii. 22; xviii. 11. (h) 1 Sam. xix. 10; ii. 14. (i) Hos. xiv. 6. (k) Ezek. xxxix. 3. (l) Ps. cxxi. 6; Is. xlix. 10; Jonah iv. 7, 8. (m) Jer. xviii. 18. (n) Ezek. xxii. 13. (o) 2 Kings xi. 12. (p) 1 Sam. xxiv. 5; 2 Sam. xxiv. 10.

Part. *מִכָּה*, constr. *מִכָּה*, aff. *מִכָּה*, pl. *מִכָּה*, *מִכָּה*, Exod. ii. 11; xxi. 12; Deut. xxv. 11; 1 Sam. iv. 8; Is. xv. 2; L. 7, &c. In 2 Chron. ii. 9, *מִכָּה*, appears to be used in a passive sense, unless the true reading be *מִכָּה*, which seems to be that of the LXX., Syriac, and Vulgate.

Inf. *הִכָּה*, aff. *הִכָּה*, &c., Deut. xiii. 16; Gen. viii. 21, &c.

Imp. *הִכָּה*, apoc. *הִכָּה*, aff. *הִכָּה*, pl. *הִכָּה*, aff. *הִכָּה*, 2 Sam. xiii. 28; 1 Kings xx. 35; 2 Kings vi. 18; ix. 27; x. 28; Ezek. vi. 11, &c.

Hoph. *הִכָּה*, (Ps. cii. 5), pres. pl. *הִכָּה*, Passive of Hiphhil, Num. xxv. 14; Ezek. xxxiii. 21; Zech. xiii. 6, &c.

Part. *מִכָּה*, constr. *מִכָּה*, f. *מִכָּה*, pl. *מִכָּה*, constr. *מִכָּה*, Exod. v. 16; Num. xxv. 14, 15; Is. liii. 4; Jer. xviii. 21, &c.

Niph. *נִכָּה*, *Was wounded*, 2 Sam. xi. 15.

Puh. *נִכָּה*, in pause, *נִכָּה*, *Was beaten down*, Exod. ix. 31, 32.

נכה, m. constr. *נִכָּה*, (a) *Injured*. (b) *Afflicted*. (a) *נִכָּה רַגְלִים*, 2 Sam. iv. 4; ix. 3. (b) *נִכָּה רִיחַ*, Is. lvi. 2.

נְכִים, m. pl., Ps. xxxv. 15. According to Dathe this word has a passive sense, and signifies *Wretches*; but Gesenius considers it as having an active signification, and translates it, *Those who smite with the tongue, revilers*. LXX. *μάστιγες*. Sym. *πληκται*. Vulg. *flagella*. Syr. *נִכָּה*, *diu*.

נִכַּח, Partic. *Before*. (a) *Opposite, over*

against. (b) *In sight of*. (c) *נִכָּה פָּנַי*, *In sight of*. (d) *אֶל נִכַּח*, *Towards*. (e) *עַד נִכַּח*, *As far as in front of*. (f) *לְנִכַּח*, [1] *In front of*. [2] *In behalf of*. [3] *Straight forwards*. (g) *יָצָא יְקָדוּ*, *Goes straight forwards*. (a) Exod. xxvi. 35; xl. 24; Josh. xv. 7; xviii. 17, &c. (b) Judg. xviii. 6. (c) Jer. xvii. 16; Lam. ii. 19; Ezek. xiv. 2, 3, 6. (d) Num. xix. 4. (e) Judg. xix. 10; xx. 43; Ezek. xlvi. 20. (f), [1] Gen. xxx. 38. [2] Gen. xxv. 21. [3] Prov. iv. 25. (g) Ezek. xlvi. 9.

נִכְחָה, m. aff. *נִכְחָה*, *Straightforwardness, uprightness*, Is. lvii. 2.

נִכְלָהָה, f. pl. *נִכְלָהָה*, *Id.*, Is. xxvi. 10; xxx. 10; lix. 14; Amos iii. 10.

נִכְלָהִים, m. pl. *Straightforward, upright*, Prov. xxiv. 27.

נִכְלָה, v. Arab. *نَكَلَ*, *abscessit, retrocessit; timidus abstinuit ab hoste, vel à jurejurando*. Syr. *نَبَلَّ*, *decepit*. Probably, *Withheld, and used artifice* for that purpose.

Kal, Part. *נִכְלָה*, *Withholding*, Mal. i. 14. The LXX. however derive it from *נָכַל*, and translate it *δυναρός*. Vulg. *dolosus*. The Syriac omits the word altogether.

Pih. *נִכְלָה*, *Used artifice*, Num. xxv. 18.

Hith. pres. *הִנְכִּילָה*, *Plotted together against*, Gen. xxxvii. 18. Constr. med. *נָכַח*, or *כָּ*.

Inf. *הִנְכִּילָה*, Ps. cv. 25.

נִכְלָה, m. pl. aff. *נִכְלָהִים*, *Artifice*, Num. xxv. 18.

נִכְסָה, m. pl. *נִכְסָהִים*, *Treasures, wealth*, Josh. xxii. 8; 2 Chron. i. 11, 12; Eccl. v. 18; vi. 2. Apparently cognate with *נִכְסָה*.

נִכְסָה, m. pl. *נִכְסָהִים*, constr. *נִכְסָהִים*, Chald. *Id.* Ezra vi. 8; vii. 26.

נִכְרָה, constr. *נִכְרָה*. Arab. *نَكِرَ*, *nescivit, abnegavit; improbat; subtili ingenio et versutus fuit; نَكِرَ, abnegatio; نَكِرَ, intelligentia. Strange, foreign; a foreigner*, 2 Chron. xiv. 2; Neh. xiii. 10. *אֶרֶץ נִכְרָה*, *a foreign land*, Ps. cxxxvii. 4. *אֱלֹהֵי נִכְרָה*, *a foreign, and therefore a false god*, Deut. xxxii. 12; Ps. lxxxii. 10; Mal. ii. 11, &c. *אֱלֹהֵי נִכְרָה*, and *אֱלֹהֵי הַנִּכְרָה*, *Id.*, Gen. xxxv. 2; Josh. xxiv. 20, 23; Judg. x. 16, &c. *נִכְרָה*, *a foreigner*, Gen. xvii. 12, 27; Exod. xiii.

הַבְּלִי נ"ן, 43; 2 Sam. xxii. 45, 46, &c. *foreign vanities, idols*, Jer. viii. 19.

נָכַר, m. *Treating as a stranger, dealing harshly with; punishment*, Job xxxi. 3.

נכר, m. aff. נָכַרְו, *Id.*, Obad. 12. Arab.

נָכַר, *gravis, molestus, de re.*

נכר, v. Kal non occ.

Hiph. הִכִּיר, pres. יִכִּיר, apoc. יִכֵּר. Constr. immed. it. med. אָחַ. (a) *Recognised an apparent stranger, Recognised.* (b) *Considered.* (c) *Knew.* (d) *Beheld.* (e) *Acknowledged, regarded the claims of.* (f) *Acknowledged as right, regarded.* (g) *Esteemed as like.* (h) *Took judicial cognizance of.* (i) הִכִּיר פְּנִים, *Regarded persons, was partial in judgment.*

(a) Gen. xxvii. 23; xlii. 8; Judg. xviii. 3; Job ii. 12, &c. (b) Neh. vi. 12. (c) 2 Sam. iii. 36. (d) Gen. xxxvii. 33; Job xxiv. 17. (e) Deut. xxi. 17; xxxiii. 9; Is. lxi. 9; lxiii. 16. (f) Job xxiv. 13. (g) Jer. xxiv. 5. (h) Job xxxiv. 25. (i) Deut. i. 17; xvi. 19. Part. מִכִּיר, aff. מִכִּירָה, pl. מִכִּירִים, Ruth ii. 19; Ezra ii. 13; xiii. 24; Ps. cxlii. 5.

Inf. הִכִּיר, aff. הִכִּירְו, Ruth ii. 10; Prov. xxiv. 23; xxviii. 21.

Imp. הִכִּיר, (b) Gen. xxxi. 32; xxxvii. 32; xxxviii. 25.

Pih. pres. יִכְבֵּר, (a) i. q. Hiph. [a], [b], and [e]. (b) *Alienated.* (c) *Rejected.* (a) Job xxi. 29. [b] Deut. xxxii. 27. [e] Job xxxiv. 19. (b) Jer. xix. 4. (c) 1 Sam. xxiii. 7. Gesen. proposes to read כִּבֵּר לxx. πέρρακεν.

Hith. pres. יִחַבֵּר, (a) *Made himself strange.* (b) *Attempted to conceal himself.* (c) *Was recognised.* (a) Gen. xlii. 7. (b) Prov. xxvi. 24. (c) Prov. xx. 11.

Part. f. מִחַבְּרָה, (a) 1 Kings xiv. 5, 6.

נָכַרְו, pl. נָכַרְוִים, fem. נָכַרְוָה, pl. נָכַרְוֹת. (a) *Foreign.* (b) *A stranger.* (c) *Strange, singular.* (a) Exod. xxi. 8; Deut. xvii. 15; Judg. xix. 12. (b) Ps. lxxix. 9; Prov. xxvii. 2; Eccl. vi. 2. (c) Is. xxviii. 21.

נָכַתָּה, see נָכַתָּה.

נלה, v. once, Is. xxxiii. 1, בְּנִלְהָךְ, for

בְּנִלְהָךְ, Hiph. Inf. Arab. نَالٌ, r. *consecutus, assecutus fuit.* IV. *Compotem reddidit. Succeeded, accomplished.* Gesen. after Capellus, reads בְּנִלְהָךְ, *when thou hast finished.*

נָבְזָה, for נָבְזָה, r. נבז, *Despised, worthless*, 1 Sam. xv. 9.

נָמַל, v. Cogn. כָּמַל, Kal, *נקלחם.* Cut, pec. in circumcision, *circumcised*, Gen. xvii. 11.

Niph. נִמְלוּ, pres. נִמְלוֹ. (a) *Was circumcised.* (b) *Was nipped, or cropped off.* (a) Gen. xvii. 26, 27. (b) Job xiv. 2; xviii. 16; xxiv. 24; Ps. xxxvii. 2.

נָמְלָה, f. pl. נְמִלִּים. Arab. نَمَلَةٌ, *formica.* An ant, Prov. vi. 6; xxx. 28.

נָמָר, m. pl. נְמָרִים. Arab. نَمْرٌ, *pardus.* Syr. تَعْدَانٌ, *Id.* A panther, Cant. iv. 8; Is. xi. 6; Jer. v. 6; xiii. 22; Hos. xiii. 7; Hab. i. 8. See Hieroz., ii., lib. 3, cap. 7.

נָמַר, Chald., *Id.*, Dan. vii. 6.

נָס, m. aff. נָסִי. Arab. نَصٌّ, *extulit, elevavit, monstravit.* Syr. تَمَمٌ, *signum, propositum, scopus.* (a) *A banner, standard.* (b) Meton. *The leader to whom the standard belongs.* (c) *An example.* (d) *A flag-staff, pole.* (e) *A sail.* (a) Is. v. 26; xi. 12; Jer. vi. 6, &c. (b) Is. xi. 10. (c) Num. xxvi. 10. (d) Num. xxi. 8, 9. (e) Is. xxxiii. 23; Ezek. xxvii. 7.

נָסַג, v. pres. יִנְסֵג. Cogn. סָג. *Moved himself back.* (a) *Withdrew from God's service.* (b) *Avoided by retiring, avoided,* constr. immed. (b) Mic. ii. 6.

Inf. נָסַגְו, (a) Is. lix. 13.

Hiph. pres. יִנְסֵיג, apoc. יִנְסֵיג. (a) *Removed a boundary.* (b) *Carried away property.* (a) Deut. xix. 14; Prov. xxii. 28. (b) Mic. vi. 14.

Part. מִנְסֵיג, pl. constr. מִנְסֵיגִי, (a) Deut. xxvii. 17; Hos. v. 10.

Hoph. הִנְסֵיג, *Was turned back, perverted,* Is. lix. 14.

נָסָה, v. Kal non occ. Arab. نَسَا, *percepit odorem.* Syr. نَسَبٌ, *tentavit.*

Pih. נִנְסָה, pres. נִנְסֵה. Constr. immed. it. med. אָחַ. *Tried.* (a) *Tried the character of a man.* (b) *Tried, tempted, God.* (c) *Tried the fitness of armour.* (d) *Tried persons in a practice.* (e) *Tried one's own heart.* (f) *Made a trial, abs.* (g) *Undertook.* (h) *Found by trial, experienced.* (a) Gen. xxii. 1; Exod. xv. 25; xvi. 4; Deut. xxxiii. 8. (b) Exod. xvii. 2; Deut. vi. 16;

xiv. 22; Ps. xcv. 9; Is. vii. 12, &c. (c) 1 Sam. xvii. 40. (d) Dan. i. 14. (e) Eccl. ii. 1. (f) Judg. vi. 39. (g) Deut. iv. 34; xxviii. 56; Job iv. 2. (h) Eccl. vii. 23.

Part. **נִסְחָה**, Deut. xiii. 3.

Inf. **נִסְחָה**, aff. **נִסְחָהוּ**, &c., Exod. xvii. 7; Deut. vii. 2; 1 Kings x. 1, &c.

Imp. **נִסְחָה**, aff. **נִסְחָהי**, (d) Dan. i. 12. (a) Ps. xxvi. 2.

נִסַּח, v. pres. **יִסַּח**. Arab. **نَسَحَ**, *abrupit, dispersit*; **نَسَخَ**, *abolevit, abrogavit. Dispersed, scattered*, Ps. lii. 7; Prov. xv. 25.

Niph. **נִסְחָה**, pres. **יִסְחֹה**, Pass. of Kal, Deut. xxviii. 63; Prov. ii. 22.

נִסַּח, v. Chald. Ithpe. pres. **יִתְנַסַּח**, *Let it be pulled out*, Ezra vi. 11.

נִסְיָךְ, m. aff. **נִסְיָכִים**, pl. constr. **נִסְיָי**, aff. **נִסְיָיִךְ**, r. **נִסְיָיִךְ**, (a) *A libation*. (b) *A molten image*. (c) *An anointed person, a prince*. (a) Deut. xxxii. 38. (b) Dan. xi. 8. (c) Josh. xiii. 28; Ps. lxxxiii. 12; Ezek. xxxii. 30; Mic. v. 4.

נִסְיָדָה, once, **נִסְיָדָה**, m. aff. **נִסְיָדָה**, &c., pl. **נִסְיָדָה**, aff. **נִסְיָדָהוּ**, **נִסְיָדָהוּ**, (a) *A libation*. (b) *Meton. A molten image*. (a) Gen. xxxv. 14; Num. xxviii. 7; Is. lvii. 6, &c. (b) Is. xli. 29; xlvi. 5; Jer. x. 14; li. 16.

נִסְיָדָה, v. pres. **יִסְיָדָה**, constr. immed. it. med. **יִסְיָדָה**. Cogn. **נִסְיָדָה**, and **נִסְיָדָה**. (a) *Poured out*. (b) *Melted*. (c) *Anointed*. (d) *Poured out a libation*. (e) *Spread as a covering*. (a) Is. xxix. 10. (b) Is. xl. 19; xliv. 10. (c) Ps. ii. 6. (d) Exod. xxx. 9; Hos. ix. 4.

Part. pass. f. **נִסְיָדָה**, (c) Is. xxv. 7.

Inf. **נִסְיָדָה**, (d) Is. xxx. 1.

Niph. **נִסְיָדָה**, Pass. of (c), Prov. viii. 23.

Pih. pres. **יִסְיָדָה**, i. q. Kal, sig. (d), 1 Chron. xi. 18.

Hiph. **נִסְיָדָהוּ**, pres. **יִסְיָדָהוּ**, apoc. **יִסְיָדָהוּ**, *Id.*, Gen. xxxv. 14; Ps. xvi. 4; Jer. xxxii. 29, &c.

Hoph. pres. **יִסְיָדָהוּ**, Pass. of Hiph., Exod. xxv. 28; xxxvii. 16.

נִסַּח, v. Chald. Pah. Inf. **נִסְחָה**, *To make an offering*, Dan. ii. 46.

נִסְכָּן, see **נִסְכָּן**.

נִסַּס, v. from **נָס**. *Raised, or bore, a standard*. Part. **נִסְסָה**, f. **נִסְסָה**, Is. x. 18; lix. 19.

Hith. Inf. **הִתְנַסַּס**, *To rally round a standard*, Ps. lx. 6.

Part. pl. f. **מִתְנַסַּסוֹת**, *Raising themselves like a standard*, Zech. ix. 16.

נָסַע, v. pres. **יִסַּע**. Arab. **نَسَعَ**, *abiit per terram*; **نَزَعَ**, *dimovit, evulsit è loco suo*

rem. (a) *Departed*. (b) *Set out on a journey*. (c) *Travelled*. (d) *Went, of a wind*. (e) *Removed, in a neuter sense*. (f) *Pulled up, or out*. (a) Gen. xxxiii. 17; xxxvii. 17; 2 Kings xix. 8, &c. (b) Num. ii. 34; x. 5, 6, 17. 21, &c. (c) Gen. xii. 9; Num. ii. 17; xii. 15, &c. (d) Num. xi. 31. (e) Exod. xiv. 19. (f) Judg. xvi. 3, 14; Is. xxxiii. 20.

Part. **נִסַּע**, pl. **נִסְעִים**, Num. x. 29. 33.

Inf. **נִסַּעוּ**, **נִסַּעוּ**, aff. **נִסְעָה**, Gen. xi. 2; xii. 9; Num. iv. 5, &c.

Imp. pl. **נִסְעוּ**, Num. xiv. 25.

Niph. **נִסַּע**, Pass. of (f), Is. xxxviii. 12; Job vi. 21. This reading requires **יִתְרָם** to be rendered *their tent-ropes*; but **נִסַּע** appears a preferable mode of pointing, and in that case **יִתְרָם** will be rendered *their abundance*.

Hiph. pres. **יִסַּע**, apoc. **יִסַּע**. (a) *Causat. of Kal, sign. [a], [c], [d], and [e]*. (b) *Quarried stone*. (a), [a] Exod. xv. 22. [c] Ps. lxxxviii. 52. [d] Ps. lxxxviii. 26. [e] 2 Kings iv. 4; Job xix. 10; Ps. lxxx. 9. (b) 2 Kings v. 31.

Part. **נִסַּע**, (b) Eccl. x. 9.

נִסַּח, v. once, pres. **יִסַּח**, *I go up*, Ps. cxxxix. 8. Syr. **نَسَف**, *ascendit*.

נִסַּח, v. Chald. *Id.* Aph. **נִסְיָדָה**, *Lifted up*, Dan. iii. 22.

Inf. **נִסְיָדָהוּ**, Dan. vi. 24.

Hoph. **יִסְיָדָהוּ**, *Was lifted up*, Dan. vi. 24.

נְעוּרִים, m. aff. **נְעוּרֵי**, **נְעוּרֵי**, &c., r. **נַעַר**. *Youth, early life*, Gen. xli. 34; Lev. xxii. 13; 1 Sam. xii. 2, &c. **נְעוּרוֹהוּ**, aff. **נְעוּרוֹהוּ**, *Id.*, Jer. xxxii. 30.

נְעִים, constr. **נְעִים**, pl. **נְעִימִים**, fem. **נְעִימוֹת**, r. **נַעַם**. *Pleasant*. (a) *Sweet music*. (b) *Pleasant words*. (c) *Amiable*. (d) *Becoming, proper*. (e) *Prosperous*. (a) 2 Sam. xxiii. 1; Ps. lxxx. 3. (b) Prov. xxiii. 8. (c) 2 Sam. i. 23; Cant. i. 16. (d) Ps. cxxxiii. 1; cxxxv. 3; cxlvii. 1; Prov. xxii. 18. (e) Job xxxvi. 11; Ps. xvi. 6; Prov. xxiv. 4.

נעל, c. aff. נעלו, נעלו; נעלך, dual; נעלים; pl. נעלים, and נעלות, aff. נעליו, &c., and נעליים. Arab. نَعْلٌ, solea, calceus. Syr. نَعْلٌ, Id. A sandal, a shoe, Gen. xiv. 23; Exod. iii. 5; Deut. xxiv. 10, &c. Hence—

נעל, v. (a) Pres. aff. נעלך, I put sandals on thee, Ezek. xvi. 10. (b) נעל הדלת, Bolted, made fast, the door, Judg. iii. 23; 2 Sam. xiii. 18.

Part. pass. נעל, pl. f. נעלות, (b) Judg. iii. 24; Cant. iv. 12.

Imp. נעל, (b) 2 Sam. xiii. 17.

נעים, m. (a) Pleasantness. (b) Kindness, grace. (a) Prov. iii. 17; xv. 26; xvi. 24. (b) Ps. xxvii. 4; lxx. 17; Zech. xi. 7. 10.

נעים, v. pres. נעים. Arab. نَعِيمٌ, jucundus, commodus alicui fuit. Constr. abs. it. med. ל. Was pleasant, agreeable. (a) Of things. (b) Of persons. (a) Gen. xlix. 15; Ps. cxli. 6; Prov. ii. 10; ix. 17; xxiv. 25. (b) 2 Sam. i. 26; Cant. vii. 6; Ezek. xxxii. 19.

נעמקים, m. i. q. נעים, Is. xvii. 10.

נעצוצים, m. pl. נעצוצים. Arab. نَعْصٌ, nomen arboris spinosae in regione hidjas frequentis. A species of thorn, Is. vii. 19; lv. 13. See Cels. Hierob., part ii., p. 189.

נער, m. aff. נערו, נערך, pl. נערים, constr. נערי, aff. נערי, and נעריים, (a) A male infant. (b) A boy. (c) A servant. (a) Exod. ii. 6; Judg. xiii. 5. 7. 12. 24; 1 Sam. i. 22; 2 Sam. xii. 16. (b) 1 Sam. i. 24; ii. 18; 2 Kings v. 14, &c. (c) Gen. xxxvii. 2; xli. 12; Exod. xxxiii. 11, &c. (d) 1 Sam. ii. 13; xx. 38; xxv. 14; 2 Sam. ix. 9, &c.

נער, m. Childhood, youth, Job xxxiii. 25; xxxvi. 14; Ps. lxxxviii. 16; Prov. xxix. 21.

נער, v. נערו, Roared, Jer. li. 38.

Arab. نَعَرَ, sonum emisit per nares. Syr. نَعَرَ, rugiit. Cogn. נרו.

נער, v. נערי, Cogn. ער, and ערה. Shook, shook out or off, emptied by shaking, Neh. v. 13.

Part. נער, Is. xxxiii. 9. 15.

— pass. נעיר, Neh. v. 13.

Niph. נערי, pres. נערי. Pass. of Kal, Ps. cix. 23; Job xxxviii. 13.

Pih. נער, pres. נער, Threw out, Exod. xiv. 27; Neh. v. 13; Ps. cxxxvi. 15.

Hith. Imp. דהנער, Shake thyself, Is. lii. 2.

נער, Arab. نَعَرَ, peragravit regionem, abiit in terram; نَعَرَ, repulsus, in fugam versus. The act of wandering or of straying. הנער, that which strays, or is strayed, Zech. xi. 16. Syr. نَعَرَ. LXX. τὸ ἐσκορπισμένον. Vulg. dispersum.

נערה, f. pl. נערות, constr. נערות, aff. נערוקי, &c. Written also נער, Gen. xxiv. 14, &c. (a) A girl. (b) A young woman. (c) A female servant. (a) 2 Kings v. 2. 4. (b) Gen. xxiv. 14; Deut. xxii. 23; Ruth ii. 6; 1 Kings i. 2, &c. (c) Ruth ii. 8; 1 Sam. xxv. 42; Esth. iv. 16, &c.

נערת, f. Stupa, quod ex lino excussa, Castell. Tow, Judg. xvi. 9; Is. i. 31.

נפה, f. constr. נפת, r. נוף. Probably, Act of scattering; but commonly interpreted a sieve, Is. xxx. 28. לנהפה גוים נפת טווא, to scatter the nations so as to leave none remaining. LXX. τοὺς παραγαί εἶθνη ἐπὶ λαβήσεται παραγαί. Vulg. ad perdendas gentes in nihilum.

נפח, v. pres. נפה. Arab. نَفَحَ, spiravit ventus. Syr. نَفَحَ, flavit. Æth. ነፍሳ. Id. (a) Blew, constr. immed. (b) Blew a fire, immed. (c) Blew upon, immed. it. med. נפח, (d) With נפש, Expired. (a) Gen. i. 7. (c) Ezek. xxii. 21; Hag. i. 9. (d) Jer. xv. 9.

Part. נפח, (c) Is. liv. 16.

Part. Pass. נפיה, (c) Job xli. 12; Jer. i. 13.

Inf. נפה, (b) Ezek. xxii. 20.

Imp. f. נפחי, (c) Ezek. xxxvii. 9.

Puh. נפה, in pause, Pass. of (b), Job xx. 26.

Hiph. נפה, Puffed at, despised, constr. immed. either with, or without, נפש, Job xxxi. 39; Mal. i. 13.

נפילים, m. A race mentioned only in Gen. vi. 14, and Num. xiii. 33. The latter were men of gigantic stature, and had distinguished themselves as warriors; and probably the former resembled them in both

these particulars. For the etymology, see my note to Job xv. 25.

נִפְּךָ, m. A precious stone, but of what kind is uncertain, Exod. xxviii. 18; xxxix. 11; Ezek. xxvii. 16; xxviii. 13. LXX. *ἀσθαράξ*. Vulg. *carbunculus*.

נִפְּלָה, m. Lit. a falling. *An untimely birth*, Job iii. 16; Ps. lviii. 9; Eccl. vi. 3.

נָפַל, v. pres. יִפֹּל. Syr. **نَفَلَ**, *cecidit*.

(a) *Fell*, abs. [1] Of a thing, as a wall, tree, tent, dew, &c. [2] Of a person, tripped and *fell*. [3] *Fell down*, fatally wounded. [4] *Was killed*. [5] *Fell to the ground, came to nothing*. [6] *Dismounted*. [7] —, of a state or city. [8] *Lay down*. [9] —, of the arms, *hung down*, through weakness. [10] Of the countenance, in sorrow or anger. [11] Of an affair, *fell out, terminated*. (b) *Fell upon*, with **עַל**. [1] —, of a state or feeling, as sleep, fear, &c. [2] —, of reproach. [3] *Fell upon and took possession of*. [4] *Mischief fell upon*. [5] *Fell upon a sword*. [6] *Fell upon the neck of another*. (c) *Fell to*, of an inheritance, with **לְ**. (d) *Fell on his face*, with or without **עַל פָּנָיו**, or **אֶל פָּנָיו**. (e) **נִי אֶמְשִׁיב**, *Was confined to his bed*. (f) *Deserted to, joined*, with **עַל**, or **אֶל**. (g) **נִי בְיַד**, *Fell into the hand of*. (h) *Perished*. (i) *Fell into a pit, or mischief*, with **בְּ**, or **אֶל**. (k) **נִי עֵינָי**, *Sunk in his own esteem*. (l) **נִי בְּתֵבָה**, *Obtained a settlement*. (m) **נִי גִב**, *The heart sunk*. (n) **נִי אֶרְצָה**, *Perished*. (a), [1] 2 Sam. xvii. 12; Judg. vii. 13; Ezek. xiii. 12; Zech. xi. 2, &c. [2] Is. iii. 8; xxxi. 3; Jer. xlvi. 12. [3] Judg. v. 27; 2 Sam. ii. 23; 2 Kings vi. 6. [4] 2 Sam. i. 4; iii. 38; 1 Chron. xx. 8, &c. **בְּהַרְבֵּי**, 2 Sam. i. 12; Is. xxxi. 8; Lam. ii. 21, &c. **לְהַרְבֵּי**, Lev. xxvi. 7. [5] Num. vi. 12. **נִי דָּבַר אֶרְצָה**, 2 Kings x. 10. [6] Gen. xxiv. 64. [7] Is. xxi. 9; Jer. li. 8; Amos v. 2, &c. [8] 1 Sam. xix. 24. [9] Ezek. xxx. 25. [10] Gen. iv. 6. [11] Ruth iii. 18. (b), [1] Gen. xv. 12; Josh. ii. 9; Ps. cv. 38, &c. [2] Ps. lxxix. 10. [3] Job i. 15; Eccl. ix. 12; Ezek. viii. 1; xi. 5. [4] Is. xlvii. 11. [5] 1 Sam. xxxi. 4, 5; 1 Chron. x. 4, 5. [6] Gen. xxxiii. 4; xlv. 14; xlvii. 29; i. 1. (c) Num. xxxiv. 2; Judg. xviii. 1; Ps. xvi. 6. (d) Gen. xvii. 3. 17; 2 Sam. xix. 19; 2 Chron. xx. 18, &c. (e) Exod. xxi. 18. (f) With **עַל**, 2 Kings xxv. 11; 1 Chron. xii. 19; Jer. xxi. 9, &c.

With **אֶל**, 2 Kings vii. 4; 1 Chron. xii. 19; Jer. xxxviii. 19; lii. 15. (g) Judg. xv. 18; 2 Sam. xxiv. 14; 1 Chron. xxi. 13. (h) Prov. xi. 8. (i) Exod. xxi. 33; Prov. xiii. 17; xxvi. 27; xxviii. 10; Is. xxiv. 18. (k) Neh. vi. 16. (l) Ezek. xlvi. 22. (m) 1 Sam. xvii. 32. (n) 1 Sam. xiv. 45; xxvi. 20; 2 Sam. xiv. 11; 1 Kings i. 52.

Part. **נִפְּלָה**, f. **נִפְּלָה**, pl. **נִפְּלָה**, Gen. xv. 12; Num. xxiv. 4; Deut. xxii. 14.

Inf. **נִפְּלוּ**, aff. **נִפְּלוּ**, and **נִפְּלוּ**, Num. xiv. 3; 1 Sam. xxix. 3; 2 Sam. i. 10; Esth. vi. 13; Jer. xlix. 21.

Imp. pl. **נִפְּלוּ**, Jer. xxv. 27; Hos. x. 8.

Hiph. **הִפִּיל**, pres. **יִפֹּל**, apoc. **יִפֹּל**. Constr. immed. (a) Causat. of Kal, signn. [a, 1], [a, 3], [a, 4], [a, 5], [a, 8], [a, 10], [b, 1], [b, 4], and [c]. (b) *Threw to the ground*. (c) *Knocked out a tooth*. (d) *Overcame*. (e) *Caused to settle in a country*. (f) *Offered prayers*. (g) Probably, *Cast out*. (h) *Forsook*. (i) *Threw into the fire*, with **בְּ**, or **עַל**. (a), [a, 1], Esth. iii. 7; ix. 24; Is. xxxiv. 17; Ezek. xxx. 22, &c. [a, 3] Ezek. vi. 4. [a, 4] 2 Kings xix. 7; Is. xxxvii. 7; Jer. xix. 7, &c. [a, 5], 1 Sam. iii. 19; Esth. vi. 10. [a, 8] Deut. xxv. 2. [a, 10] Job xxix. 24. With **בְּ**, Jer. iii. 12. [b, 1] Gen. ii. 21; Prov. xix. 15. [b, 4] Jer. xv. 8. [c] Josh. xxiii. 4. (b) Dan. viii. 10. (c) Exod. xxi. 27. (d) Prov. vii. 27; Dan. xi. 12. (e) Ps. lxxviii. 55. (g) Is. xxvi. 19. (h) Judg. ii. 19; 2 Chron. xxxii. 21. (i) Ps. cxl. 11; Jer. xxii. 7.

Part. **מִפִּיל**, pl. **מִפִּילִים**, *Felling a tree*, 2 Kings vi. 5. (f) Jer. xxxv. 26; Dan. ix. 18. 20.

Inf. **הִפִּיל**, 1 Sam. xviii. 28. In Num. v. 22, **וַיִּנְפֹּל**, for **וַיִּתְהַפֵּל**.

Imp. pl. **הִפִּילוּ**, 1 Sam. xiv. 24.

Hith. **הִתְנַפְּלָה**, pres. **אֶתְנַפֵּל**, *Prostrated myself*, Deut. ix. 18. 25.

Part. **מִתְנַפֵּל**, Ezra x. 1.

Inf. **הִתְנַפֵּל**, *To fall upon with violence*, Gen. xliii. 18.

וַיִּפֹּל, Ezek. xxviii. 23, is probably an error for **וַיִּנְפֹּל**.

נָפַל, v. Chald. pres. **יִפֹּל**. *Fell*. (a) *Fell down*. (b) *Prostrated himself*. (c) *Was thrown down*. (d) *Came down*, of a voice. (e) *Fell to a person*, became necessary to him. (a) Dan. iv. 28. (b) Dan. ii. 46; iii. 5, 6, 10, 11, 15. (c) Dan. vii. 20. (d) Dan. iii. 23. (e) Ezra vii. 20.

Part. pl. **נִפְּלָה**, (b) Dan. iii. 7.

נִפֵּץ, m. *The act of breaking or dashing*, Is. xxx. 30, נִפֵּץ חַרְמָם, *bursting and inundation*, i. e. the bursting out of a flood of water.

נִפֵּץ, v. pres. non occ. Arab. **نَفَسَ**, *fregit rem separatione partium; disgregavit popululum*. Cogn. פִּיץ. Constr. immed. it. med. נִפֵּץ. (a) *Broke, or dashed, down, or out.* (b) *Dispersed.* (c) *Dispersed itself.* (c) Gen. ix. 19; 1 Sam. xiii. 11; Is. xxxiii. 3.

Part. pass. נִפְּוץ, pl. f. נִפְּוֹתוֹת, (a) Jer. xxii. 28. (b) Is. xi. 12.

Inf. נִפְּוֵץ, (a) Judg. vii. 19. Pih. נִפְּוֵץ, pres. נִפְּוֵץ, i. q. Kal, signn. (a), (b). (a) Ps. ii. 9; xxxvii. 9; Jer. xlvi. 12; li. 20—23. (b) Jer. xiii. 14.

Inf. נִפְּוֵץ, (b) Dan. xii. 17. Puh. Part. pl. f. מִנִּפְּוֹתוֹת, Pass. of (a), Is. xxvii. 9.

נִפְּקָה, v. Chald. *Came forth*, Dan. ii. 11. 13, 14; v. 5.

Part. pass. נִפְּקָן, pl. נִפְּקָן, Dan. iii. 26; vii. 10. Imp. pl. נִפְּקֵן, Dan. iii. 26. Aph. הִנִּפְּקָה, הִנִּפְּקָה, Brought out, Ezra v. 14; vi. 5; Dan. v. 2, 3.

נִפְּקָה, Chald. f. def. נִפְּקָה, *Outgoings, expense*, Ezra vi. 4. 8.

נִפְּשָׁה, f. aff. נִפְּשָׁה, &c. pl. once נִפְּשָׁה, and נִפְּשָׁה, constr. נִפְּשָׁה, aff. נִפְּשָׁה, &c. Arab.

نَفْسٌ, *spiritus, anhelitus; نفسٌ, anima, persona*. (a) Breath. (b) Meton. Any thing that breathes: *An animal.* (c) *A person.* (d) *The soul*, as the principle of life. (e) *Self.* (f) *Life.* (g) *Livelihood.* (h) *The feelings, spirits.* (i) *The feelings of an animal.* (k) *Desire, inclination.* (l) *A person of an unruly appetite.* (m) *Perfume boxes.* (a) Gen. i. 30. (b) Gen. i. 20, 21. 24; ii. 19; ix. 10, &c. (c) Gen. xlvi. 15. 18. 22; Lev. iv. 2. 27; v. 2, &c. (d) 1 Kings xvii. 21, 22; Ps. lxxxvi. 4; Prov. xix. 2, &c. (e) Job ix. 21; Ps. iii. 3; xxxv. 13; lxix. 11, &c. (f) Gen. ix. 5; xxxvii. 21; Exod. xxi. 23; Lev. xvii. 11, &c. (g) Deut. xxiv. 6. (h) Exod. xxiii. 9; Lev. xxvi. 16; Num. xxi. 5; Deut. xxviii. 65; Judg. xviii. 25; Ruth iv. 15; 1 Sam. xxii. 2. (i) Prov. xii. 10. (k) Deut. xxiii. 25; Job vi. 11; Eccl. vi. 7. (l) Prov. xxiii. 2. (m) Is. iii. 20. See Schröder de Vestitu Mulierum, on this place.

נִפְּשָׁה, v. Niph. pres. נִפְּשָׁה. (a) *Had breathing time, had an interval of rest.* (b) *Rested after labour.* (c) *Rested after a journey.* (a) Exod. xxiii. 12. (b) Exod. xxxi. 17. (c) 2 Sam. xvi. 14.

נִפְּתָה, f. once, Josh. xvii. 11. Apparently, *An elevated district*: r. נִפְּתָה.

נִפְּתָה, f. r. נִפְּתָה. No. I. Any liquid that drips, pec. *honey*, Ps. xix. 11; Prov. v. 3; xxiv. 13; xxvii. 7; Cant. iv. 11.

נִפְּתוּלִים, pl. m. constr. נִפְּתוּלֵי, r. נִפְּתוּלֵי. *Struggles*, Gen. xxx. 8.

נִפְּץ, m. *The hawk*, Lev. xi. 16; Deut. xiv. 15; Job xxxix. 26. See Hieroz., part ii., lib. ii., cap. xix.

נִפְּץ, m. aff. נִפְּץ, *Blossom*, Gen. xl. 10.

נִפְּץ, v. Inf. נִפְּץ, *Flying, or fleeing*, Jer. xlvi. 9. Cogn. Arab. **نَاصَ**, *fugit*. Heb. נִס.

נִפְּץ, v. Arab. **نَصَبَ**, *posuit. Placed*, Kal non occ.

Niph. נִפְּץ, (a) *Placed himself, stood.* (b) *Was placed, was appointed.* (a) Gen. xxxvii. 7; Exod. vii. 15; xxxiii. 21; xxxiv. 2; xv. 8; xxxiii. 8; Ps. xlv. 10.

Part. pass. נִפְּץ, (a) Gen. xxiv. 13. 43; Exod. xvii. 9, &c. (b) Ruth ii. 5, 6; 1 Kings iv. 5. 7; v. 16; xxii. 48.

Hiph. נִפְּץ, pres. נִפְּץ, apoc. נִפְּץ. Constr. immed. it. med. נִפְּץ. *Made to stand.* (a) *Placed.* (b) *Set up.* (c) *Fixed, appointed.* (d) *Set a trap.* (e) *Kept, supported in a place.* (a) Gen. xxi. 28, 29. (b) Gen. xxxv. 14. 20; Josh. vi. 26; 2 Sam. xviii. 18, &c. (c) Deut. xxxii. 8; Ps. lxxiv. 17; Prov. xv. 25. (d) Jer. v. 26. (e) Ps. xli. 13.

Part. pass. נִפְּץ, 1 Sam. xv. 12. Infin. נִפְּץ, 1 Sam. xiii. 21; 1 Chron. xviii. 3.

Imp. f. נִפְּץ, Jer. xxxi. 21. Hoph. part. נִפְּץ, *Set up*, Gen. xxviii. 12.

נִפְּץ, m. *The handle of a knife*, Judg. iii. 22. Arab. **نِصَابٌ**, *Id.*

נִפְּצָה, f. def. Chald. *Firmness, strength*, Dan. ii. 41.

נִפְּץ, v. I. *Flew, fled*, נִפְּץ, Lam. iv. 15. See נִפְּץ.

II. Niph. pres. נִפְּץ. Arab. **نَصَّ**, conj. ii. *instando ursit*. Syr. **نَجَّ**, *rixatus*

est. Quarrelled, Exod. xxi. 22; Lev. xxiv. 10; Deut. xxv. 11; 2 Sam. xiv. 6.

Part. pl. נָצִים, Exod. ii. 13.

Hiph. aff. הִצִּי, Excited to strife, Num. xxvi. 9.

Inf. aff. הִצִּירָה, הִצִּירָה, Num. xxvi. 9; Ps. lx. 2.

III. Niph. pres. הִצִּיעָה, Are stripped, Jer.

iv. 7. Arab. نَصَا, r. نَصْر, detraxit vestem alteri.

Part. pl. נָצִים, Bare, 2 Kings xix. 28; Is. xxxvii. 26.

נָצְחָה, f. aff. נִצְחָה, Blossom, Job xv. 33; Is. xviii. 5: r. נִצַּח.

נִצְחָה, f. aff. נִצְחָה, The contents of a bird's crop, Lev. i. 16. But LXX. σὺν τοῖς περσείοις. The feminine affix, however, shows that this cannot be correct: r. נצה.

נִצְחָה, and נִצְחָה, m. aff. נִצְחָה, pl. נִצְחָה.

Arab. نَصَح, monuit; purus et sincerus fuit de re; verè rectèque se habuit; plene et ad satietatem hauserunt potum cameli. Syr. نَصَب, vicit. Completeness, truth, faithfulness.

(a) נִצְחָה יְשׁוּרָאֵל, A title of the Deity, as a being of perfection, and truth. (b) Perpetuity. (c) Success; the hope of success. (d) As an adverb, without end. (e) לְנִצְחָה: [1] According to truth. [2] Entirely, wholly. [3] Continually. [4] For ever. (f) לְנִצְחָה, Most completely. (g) שֵׁי נִצְחָה: [1] Thoroughly. [2] Without end. (a) 1 Sam. xv. 29. (b) 1 Chron. xxix. 11; Ps. lxxiv. 3; Jer. xv. 18. (c) Ps. xiii. 2; xvi. 11; Am. i. 11. (d) Lam. iii. 18. (e), [1] Prov. xxi. 28; Hab. i. 4. [2] Job iv. 20; xx. 7; xxxvi. 7. [3] 2 Sam. ii. 26; Job xiv. 20; Is. xxviii. 28. [4] Job xxiii. 7; Ps. ix. 7. 19; x. 11; xlv. 24, &c. (f) Is. xxxiv. 10. (g), [1] Job xxxiv. 36. [2] Ps. xlix. 20.

נִצַּח, v. Pih. Conquered, excelled, presided.

Part. מְנַצֵּחַ, pl. מְנַצְּחִים, One who presides. (a) A leader or chief in any work. (b) Pec. in music. (a) 2 Chron. ii. 1. 17; xxxiv. 13. (b) In the titles of Pss. iv., v., vi., viii., &c.

Inf. נִצַּח, To preside, direct, 1 Chron. xv. 21; xxxiii. 4; 2 Chron. xxxiv. 12; Ezra iii. 8. 10.

נִצְחָה, v. Chald. Ithpa. Part. מְנַצְּחָה, Superior, with נִצַּח, Dan. vi. 4.

נִצְחָה, m. aff. נִצְחָה, The juice of grapes,

Is. lxiii. 3. 6. LXX. αἷμα, in both passages. Vulg. sanguinem, in v. 3; and virtutem,

in v. 6. Arab. نَفَّح, conspersit. Cogn. נדה.

נָצִיב, m. pl. נִצְבִּים, constr. נִצְבִּי, r. נצב.

Any thing or person set up or appointed.

(a) A pillar. (b) A military station, garrison. (c) A chief or commander. (a) Gen. xix. 26. (b) 1 Sam. x. 5; xiii. 3, 4; 2 Sam. viii. 6. 14; 1 Chron. xi. 16; xviii. 13; 2 Chron. xvii. 2. (c) 1 Kings iv. 19.

נִצַּל, v. Kal non occ. Arab. نَصَلَ, exiit; liberatus fuit ab aliquâ re. Æth.

נִצַּל: avulsit. Cogn. נטל. Drew out, or off.

Niph. נִצַּל, pres. יִנְצַל, Became, was, drawn out. (a) Was delivered, escaped. (b) With נָצַח, ran away to. (a) 2 Kings xix. 11; Ps. lxix. 15; Mic. v. 10. (b) Deut. xxiii. 16.

Inf. הִנְצִיל, Is. xx. 7; Hab. ii. 9.

Imp. הִנְצִיל, Prov. vi. 3.

Pih. נִצַּל, pres. יִנְצִלוּ. (a) Delivered. (b) Plundered. (c) Gained spoil. (a) Ezek. xiv. 13. (b) Exod. iii. 22; xii. 36. (c) 2 Chron. xx. 25.

Hiph. הִנְצִיל, נִצַּל, apoc. יָצַל. Constr. immed. it. med. אָצַל, and with or without יָן. (a) Delivered, rescued. (b) Took away. (c) With בָּיָן, Parted. (d) הִנְצִיל עֵינֵינוּ, And (deliver himself) escape (out of) our sight. (a) Exod. xii. 27; xviii. 10; 1 Sam. xxx. 18, &c. (b) Gen. xxxi. 9. 16; Ps. cxix. 43. (d) 2 Sam. xx. 6.

Part. מְנַצֵּל, (c) 2 Sam. xiv. 6. (a) Deut. xxxii. 39; Judg. xviii. 28, &c.

Inf. הִנְצִיל, הִנְצִיל, aff. הִנְצִילֵנוּ, &c., Gen. xxxvii. 22; 2 Kings xviii. 30, &c. With לְ, for אָצַל, Jonah iv. 6.

Imp. הִנְצִיל, הִנְצִיל, aff. הִנְצִילֵנוּ, &c., pl. הִנְצִילוּ, Gen. xxxii. 11; Ps. xxii. 21; lxxxii. 4; Prov. xxiv. 11.

Hoph. Pass. of Hiph. Part. מְנַצֵּל, Rescued, Amos iv. 11; Zech. iii. 2.

Hith. pres. הִנְצִילוּ, Strip themselves (lit. become spoiled) of their ornaments, Exod. xxxiii. 6.

נִצַּל, v. Chald. Aph. Rescued.

Part. מְנַצֵּל, Dan. vi. 28.

Inf. הִנְצִיל, aff. הִנְצִילֵנוּ, Dan. iii. 29; vi. 15.

נִצְנָן, m. pl. נִצְנָנִים, i. q. נִצְנָה, A flower, Cant. ii. 12.

נִצְנָן, v. Part. plur. נִצְנָנִים, Glittering,

Ezek. i. 7. Sam. נצץ, *accensus est; scintillavit.*

נָצַר, v. pres. יצר, and יִצֵּר. Arab.

נָצַר, *juvit, defendit; נָצַר, custodem et observatorem egit, pec. palmeti vineæve.* Cogn. נצר. Constr. immed. it. med. נָצַר. *Guarded.* (a) *Guarded a person.* (b) *Preserved from evil, with מן.* (c) *Watched, in order to preserve.* (d) *Watched his own heart.* (e) *Watched, scrutinized.* (f) *Besieged.* (g) *Shut up.* (h) *Observed a law.* (i) *Observed mercy, truth, &c.* (a) Ps. lxxiv. 2; Is. xxvi. 3; xxvii. 3; xlii. 6, &c. (b) Ps. xii. 8; xxxii. 7; cxl. 2. (d) Ps. cxix. 129. (h) Ps. cxix. 22. 56. 100; Prov. xxii. 12, &c.

Part. pass. pl. נִצְרִים, constr. נִצְרֵי. (c) Job xxvii. 18; Ps. cxix. 129; Prov. xiii. 3, &c. (e) Job vii. 20. (f) Is. i. 8; lxxv. 4. (g) Ezek. vi. 12. (i) Exod. xxxiv. 7; Ps. xxxi. 24.

Part. pass. נִצְרָה, f. נִצְרָה, constr. נִצְרָה, pl. נִצְרוֹת. Prov. vii. 10, נִצְרָה לֵב, a woman with a heart watchful for evil, *subtile of heart.* Is. xlvii. 6, נִצְרוֹת, *concealed things.*

Inf. נִצֵּר, Prov. ii. 8.

Imp. נִצְרוּ, צוּר, נִצְרוּ, Ps. xxxiv. 14; cxli. 3; Is. viii. 17; Nah. ii. 1, &c.

נָצַר, m. Arab. نَصْرٌ, *nitore fulsit vultus; viruit arbor; نَصْرٌ, lignum, tabula, asseres.* A sucker, branch, Is. xi. 1; xiv. 19; lx. 21; Dan. xi. 7. Lxx. φύτευμα, ἄνθος. Theod. βλαστόν. Sym. ἔκτρομμα. Vulg. *flos, stirps, germen.*

נָקִיָּה, Chald. *Pure, white,* Dan. vii. 9. Heb. נָקִיָּה.

נָקַב, v. pres. יִקַּב, and יִקְבֵּ. Arab.

נָקַב, *perforat.* Syr. نَقَب, and Sam.

נקב, *Id.* Constr. immed. it. med. נָקַב. (a) *Pierced.* (b) *Bored through.* (c) *Bored a hole.* (d) *Broke the head with a staff.* (e) *Marked out, determined.* (f) *Named.* (g) *Marked as worthless.* [1] *Spoke contemptuously of.* [2] *Pronounced unfortunate.* [3] *Expressed a wish that one might be so, cursed.* (a) 2 Kings xviii. 21; Is. xxxvi. 6. (b) Job xl. 24. 26. (c) 2 Kings xii. 10. (d) Hab. iii. 14. (g), [1] Lev. xxiv. 11. [2] Num. xxiii. 8. 28; Job iii. 8;

v. 3; Num. xxiii. 28; Is. lxii. 2. [3] Prov. xi. 26; xxiv. 24.

Part. aff. נִקְבָּה, (g) Lev. xxiv. 16.

Part. pass. נִקְבֵּי, pl. constr. נִקְבֵּי, (b) Hag. i. 6. (f) Amos vi. 1.

Inf. aff. נִקְבֵּי, (g) Lev. xxiv. 16.

Imp. נִקְבֵּה, (e) Gen. xxx. 28.

Niph. נִקְבֵּי, *Were marked by name,* Num. i. 17; 1 Chron. xii. 31; xvi. 41; 2 Chron. xxviii. 15; xxxi. 19; Ezra viii. 20.

נָקַב, m. pl. aff. נִקְבָּה, *Holes bored in setting precious stones,* Ezek. xxviii. 13.

נִקְבָּה, f. *Female,* used both of women and animals, Gen. i. 26; v. 2; Lev. iv. 28. 32; v. 6, &c.

נִקְרָה, pl. נִקְרוֹת, f. נִקְרוֹת. Chald. נִקְרָה, *notavit, punctis notavit.* Arab. نَقَدٌ, *genus ovium necnon caprarum deforme et brevipes, —ejudem tamen lana optima habetur. An inferior species of sheep and goats, marked probably with spots.* See Hieroz., i., lib. ii., cap. xlv.

נִקְרָה, m. pl. נִקְרוֹת. Arab. نَقَادٌ, *ovium appellatarum, pastor. A shepherd, having a flock of נִקְרוֹת; any shepherd,* 2 Kings iii. 4; Amos i. 1.

נִקְרוֹת, m. pl. (a) Applied to bread, Josh. ix. 5. 12. Lxx. ἐύρωτων καὶ βεβρωμένους.—γρόνασι βεβρωμένοι. Vulg. *in frusta comminuti; vetustate nimia comminuti.* According to some, *mouldiness;* according to others, *crumbs.* (b) Apparently, *a kind of cake,* 1 Kings xiv. 3. Lxx. κολλύρια τοῖς τέκνοις αὐτοῦ. Vulg. *crustulam.*

נִקְרוֹת, f. pl. *Studs of silver,* Cant. i. 11. Lxx. σιγμάτων. Vulg. *murenulas vermiculatas argento.*

נָקִיה, v. Arab. نَقِيٌّ, *purus, mundus fuit. Was pure.*

Inf. נִקֵּה, Jer. xlix. 12.

Niph. נִקֵּה, pres. יִנְקֵה. (a) *Was innocent, clear, abs.* (b) With מן, *Was clear,* [1] from guilt, or punishment; [2] from an oath; [3] in reference to a person. (c) *Was cleared away.* [1] *Was swept away.* [2] *Was devastated.* (d) *Was cleared, considered as innocent, escaped punishment.* (a) Exod. xxi. 19; Num. v. 31; 1 Sam. xxvi. 9, &c. (b), [1] Num. v. 31. [2]

Gen. xxiv. 8. 41. [3] Judg. xv. 3. (c), [1] Zech. v. 3. [2] Is. iii. 26. (d) Prov. vi. 29; xi. 21; Jer. xxv. 29; xlix. 12, &c.

Inf. הנקד, (d) Jer. xxv. 29.

Imp. f. הנק, (d) Num. v. 19.

Pih. הנקי, pres. ינק. (a) *Considered innocent.* (b) *Treated as innocent.* (c) *Cleansed.* (a) Exod. xx. 7; Deut. v. 11; 1 Kings ii. 9; Job ix. 28; x. 14. (b) Exod. xxxiv. 7; Num. xiv. 18; Jer. xxx. 11; xlvi. 28; Nah. i. 3. (c) Joel iv. 21.

Inf. נק, Exod. xxxiv. 7, &c.

נקט, v. f. נקטת, *Is wearied*, Job x. 1. See נקט, and my note.

נקי, m. constr. נקי, pl. נקיים, and נקיים. (a) *Innocent, clear, abs.* (b) *With* מן, *Clear*, [1] *From an oath*, [2] *From blood*, i. e. the guilt of shedding it. [3] *In reference to a person*, (c) *Exempt.* (a) Exod. xxi. 28; Deut. xix. 10; 2 Sam. xiv. 9, &c. (b), [1] Gen. xxiv. 41; Josh. ii. 17. 20. [2] 1 Sam. iii. 28. [3] Num. xxxii. 22. (c) 1 Kings xv. 22.

נקי, m. *Id.*, Joel iv. 19; Jonah i. 14.

נקיון, m. for constr. נקיין. (a) *Innocency.* (b) *Cleanness of teeth*, i. e. emptiness of the mouth. (a) Gen. xx. 5; Ps. xxvi. 6; lxxiii. 13; Hos. viii. 5. (b) Amos iv. 6.

נקיה, m. constr. נקיים, pl. constr. נקיים, m. *A fissure in a rock*, Is. vii. 19; Jer. xiii. 4; xvi. 16. LXX. τρώγλαια, τρυμαλιᾶ. Vulg. *cavernis, foramine.*

נקם, v. pres. יקם. Arab. نَقَمَ, *se vindicavit ab aliquo.* Syr. ܢܩܡܐ, *ultionem sumpsit.* (a) *Avenged, took vengeance for*, constr. immed. (b) *Took revenge on*, constr. immed. it. med. נקם, י. (c) *Punished*, constr. immed. (d) *Revenged a person* (constr. immed.) *on another.* with מן. (a) Deut. xxxii. 43. (b) Lev. xix. 18; Josh. x. 13.

Part. נקם, f. נקמת, (a) Lev. xxvi. 25; Nah. i. 2. (b) Nah. i. 2. (c) Ps. xcix. 8.

Inf. נקם, נקם, (c) Exod. xxi. 20; Ezek. xxiv. 8; xxv. 12.

Imp. נקם, (d) Num. xxxi. 2.

Niph. נקם, pres. ינקם. (a) *Revenged himself on*, with מן, or מן. (b) *Was punished.* (a) Judg. xv. 7; 1 Sam. xiv. 25; Is. i. 24; Ezek. xxv. 12. (b) Exod. xxi. 20; Ezek. xxv. 15.

Inf. נקם, (a) 1 Sam. xviii. 25; Esth. viii. 13; Jer. xlvi. 10.

Imp. הנקם, Jer. xv. 15, והנקם לי מירדפי, *And avenge me of my persecutors.*

Pih. הנקתי, i. q. Kal, (a) 2 Kings ix. 7; Jer. li. 36.

Hoph. pres. ינק, *Shall be avenged*, Gen. iv. 15. 24; Exod. xxi. 21.

Hith. pres. הנקמת, i. q. Niph. (a), Jer. v. 9. 29; ix. 8.

Part. הנקמת, *One desirous of vengeance*, Ps. viii. 3; xlv. 17.

נקם, m. constr. נקם. (a) *Vengeance.* (b) *Punishment.* (a) Deut. xxxii. 35. 41; Prov. vi. 34; Is. xlviii. 3, &c. (b) Ps. lviii. 11; Ezek. xxv. 12. 15, &c.

נקמתו, f. constr. הנקמת, aff. הנקמת, &c., pl. הנקמות, f. *Id.* (a) *Vengeance taken by a person*, נקמתו ב". (b) *Vengeance inflicted on a person*, הנקמתו מן. (a) Jer. xx. 10; Ezek. xxv. 14. 16, &c. (b) Jer. l. 28; Ps. lxxix. 10, &c. (c), [1] Ps. cxlix. 7. [2] Num. xxxi. 3; Ezek. xxv. 14. 16. [3] Jer. xx. 10. (d), [1] Judg. xi. 36. [2] 2 Sam. xxii. 48. (e) Ezek. xxv. 15. Phrr. (e) *Inflicted vengeance on*, [1] עשה נקמה ב". [2] נהן ב". [3] נקח ב" מן. (d) *Took vengeance for*, [1] עשה נקמה ל". [2] נהן ב" ל. (e) *Acted revengefully*, עשה בנקמה.

נקע, v. הנקעה, *Fell away from*, — of the affections, Ezek. xxiii. 18. 22. 28. See יקע.

נקח, v. pres. ינקח. Arab. نَقَحَ, *percussit, pec. caput.* Syr. ܢܩܚܐ, *conjunctit, applicuit.* Arab. وَنَقَحَ, *stetit*; وَنَقَحَ, *limbus ambiens clypeum; armilla.* Cogn.

נקב, and נקב. *Struck, struck down, killed*, Is. xxix. 1, הנקים ינקבו. — Vulg. *solemnitates evolutæ sunt.* Syr. ܢܩܚܐ ܢܩܚܐ ܢܩܚܐ, *solemnitates celebrentur.* — *Let them kill sacrifices.* By Meton., Auth. Vers., Gesen., " *festa in orbem eant.*" Targ. " *abolentur.*"

Pih. הנקח, (a) *Cut down.* (b) *Pierced through.* (a) Is. x. 34. (b) Job xix. 26.

Hiph. הנקח, pres. ינקח, apoc. נקח. Constr. immed. it. med. נקח, על. (a) *Fixed, placed around*, with על. (b) *Surrounded.* (c) *Went round a place.* (d) *Came round*, of time. (e) *Made a circle* of the hair, i. e. cut it into a circular form. (a) Job xix. 6; Lam. iii. 5. (b) 2 Kings vi. 14; xi. 8; 2 Chron. xxiii. 7; Ps. xvii. 9; xxii. 17; lxxxviii. 18. (c) Is. xv. 8. (d) Job i. 5. (e) Lev. xix. 27.

Part. pl. נִקְחָסִים, (b) 1 Kings vii. 24; 2 Chron. iv. 3.

Inf. נִקְחָה, נִקְחָה, (c) Josh. vi. 3. 11.

Imp. pl. aff. נִקְחֶינָה, (c) Ps. xlviii. 13.

נִקְחָה, m. *The shaking of an olive-tree, in order to make the fruit fall*, Is. xvii. 6; xxiv. 13. נִקְחָה נִית, LXX. *ὡς ῥώγες ἐλαίας.*—*ὄν τρόπον ἔαν τις καταμῆσθται ἐλαίαν.* Vulg. *sicut excussio oleæ; quomodo si pauca olivæ quæ remanserunt, excutiantur ex oleâ.*

נִקְחָה, f. once, Is. iii. 24. LXX. *ἀντὶ ζώνης σχοινίῳ ζώσῃ.* Vulg. *pro zonâ funiculus.* Interpreters are divided between a cord, as a substitute for the elegant girdle usually worn, and *the rending of garments in mourning.*

נִקְרָה, v. pres. pl. נִקְרֶה. Arab. نَقَرَ, *excavavit saxum; perfodit rostro avis.* Syr. نَقَسَ, *fodit, effodit. Pierced, dug.* (a) *Pecked out, as a bird.* (b) *Put out an eye, by piercing.* (a) Prov. xxx. 17.

Inf. נִקְרוּ, (b) 1 Sam. xi. 2.

Pih. נִקְרָה, pres. נִקְרֶה, (a) *Pierced through.* (b) *Put out an eye.* (a) Job xxx. 17. (b) Num. xvi. 14; Judg. xvi. 21.

Puh. נִקְרְתִים, *Were dug out*, Is. li. 1.

נִקְרָה, f. constr. נִקְרְהָ, pl. constr. נִקְרְרוּ. *A cleft of a rock*, Exod. xxxiii. 22; Is. ii. 21.

נִקְוָשׁ, v. i. q. נִקְוָשׁ, *Snares, as a fowler.*

Niph. pres. נִקְוָשׁ, *Thou art ensnared, enticed*, Deut. xii. 30.

Pih. pres. נִקְוָשׁ, *Spread a snare for, with ל*, Ps. xxxviii. 13; cix. 11.

Hith. part. נִקְוָשׁ, *Id.*, with ב, 1 Sam. xxviii. 9.

נִקְוָשׁ, v. Chald. part. pl. f. נִקְוָשִׁים, *Knees were striking against each other*, Dan. v. 6. Syr. نَقَصَّ, *pulsavit, collisit.*

נִקְרָה, m. aff. נִקְרֶה, נִקְרֶה, i. q. נִקְרֶה. (a) *A light.* Metaph. (b) *Prosperity.* (a) Exod. xxvii. 20; Lev. xxiv. 2; 1 Sam. iii. 3, &c. (b) Job xxix. 3; xviii. 6; Prov. xiii. 9, &c.

נִקְרָה, *Id.*, Prov. xxi. 4.

נִקְרָה, m. Arab. نَكِرَج, *susurro; celer, ut ultro citroque se convertat.* *A busybody*, Prov. xvi. 28; xviii. 8; xxvi. 20. 22.

נִקְרָה, m. aff. נִקְרֶה, pl. נִקְרְדִים, *Spikenard*, Cant. i. 12; iv. 13, 14. See Hierobot.,

part. ii., p. 1. Sir W. Jones, *Asiat. Res.*, vol. ii.

נִקְרָה, f. pl. נִקְרְהָ, i. q. נִקְרָה, Exod. xxx. 7; Lev. xxiv. 4; Prov. xxxi. 18, &c.

נִשָּׂא, v. pres. נִשָּׂא. Constr. immed. it. med. נִשָּׂא. *Lifted up, took, carried.* (A), (a) *Lifted up.* (b) *Lifted up his hand*, [1] *With ב, against.* [2] *In a solemn promise.* [3] *Beckoning.* (c) *Lifted up his voice.* (d) *Lifted up his feet.* (e) *Lifted up his eyes*, [1] *And saw.* [2] *With אָל, Looked towards, in love or expectation.* [3] *נִקְרוֹם, In pride.* (f) *נִשָּׂא נַפְשׁוֹ אֵל, [1] Lifted up his soul to God.* [2] *Set his heart on.* [3] *Paid regard to.* (g) *Raised the face*, [1] *In confidence.* [2] *Raised the face to, looked towards.* (h) *His heart lifted him up.* (i) *His heart impelled him.* (k) *נִשָּׂא רֵאשׁ, [1] Raised the head of another, i. e. elevated him.* [2] *Raised his own head.* [3] *Took the sum of.* [4] *Examined the case of.* (B), (a) *Took.* (b) *Took a wife.* (c) *Took up, in order to carry.* (d) *Took into the hand.* (e) *Took into the mouth.* (f) *Uttered.* (g) *Offered prayer.* (h) *Received a precept.* (i) *Took away.* (k) *Took hold of, with ב.* (l) *Obtained.* (m) *נִשָּׂא אִישׁ, Accepted the person, regarded with respect or partiality.* (n) *נִשָּׂא עֵינָיו, Took away iniquity, forgave it.* (o) *Without עֵינָיו, but with ל, of the person or crime, forgave.* (C), (a) *Carried.* (b) *Carried away.* (c) *Brought.* (d) *Carried a yoke.* (e) *Endured.* (f) *Bore the punishment or consequences of.* (g) *Supported dignity.* (h) *Assisted, helped forward.* (i) *Encouraged a report.* (k) *Bore fruit.* (l) *Bore a branch.* (m) *Bore fruit, abs.* (n) *Wore.* (o) *Supported, eased, with ב.* (p) *Supported with food.* (q) *Laid on another, with עַל.* (r) *Imposed an oath upon, with ב.* (s) *Removed itself, of the earth.* (A), (a) Judg. ix. 48; 1 Kings xiii. 29; Amos vi. 10, &c. (b), [1] 2 Sam. xviii. 28; xx. 21. [2] Exod. vi. 8; Num. xiv. 30; Neh. ix. 15, &c. [3] *With אָל, Is. xlix. 22.* (c) Gen. xxvii. 38; Ps. cxiii. 3; Is. xlii. 2; lii. 8, &c. (d) Gen. xxix. 1. (e), [1] Gen. xxxiii. 1. 5. 29; xxxi. 10; Dan. viii. 3, &c. [2] Ps. cxxi. 1; cxxiii. 1; Ezek. xviii. 6. 12. 15, &c. [3] 2 Kings xix. 22; Is. xxxvii. 23. (f), [1] Ps. xxv. 1; lxxxvi. 4; cxliiii. 8. [2] Hos. iv. 8. [3] Prov. xix. 18. (g), [1] Job xi. 15. [2] Num. vi. 26; 2 Sam. ii. 22; 2 Kings ix. 32. (h) 2 Kings xiv. 10; 2 Chron. xxv. 19. (i)

Exod. xxxv. 21. 26; xxxvi. 2. (k), [1] Gen. xl. 13; 2 Kings xxv. 27; Jer. lii. 31. [2] Job x. 15; Ps. lxxxiii. 3; Zech. ii. 4. [3] Exod. xxx. 12; Num. i. 49; xxxi. 49, &c. [4] Gen. xl. 20. (B), (a) Ps. cxxxix. 9. (b) 2 Chron. xi. 21; Ezra ix. 2; x. 44, &c. (c) Exod. xii. 34; Ruth ii. 18; 1 Sam. xvii. 20; 2 Kings iv. 20. (d) Is. xxxviii. 21; Ps. cxvi. 13. (e) Ps. xvi. 4; l. 16. (f) Exod. xx. 7; Is. xiv. 4; Jer. ix. 9; xi. 14; Ezek. xxvi. 17; xxvii. 32, &c. (g) 2 Kings xix. 4; Is. xxxvii. 4; Jer. vii. 16. (h) Deut. xxxiii. 3. (i) Num. xvi. 15; Job xxxii. 23. (k) Job xxi. 12. (l) Esth. ii. 9; v. 2; Ps. xxiv. 5; Eccl. v. 14, &c. (m) Gen. xix. 21; Job xxxiv. 19; Prov. vi. 35, &c. (n) Ps. xxxii. 8; lxxxv. 3; Ezek. iv. 5. 7. (o) Gen. xviii. 24. 26; Exod. xxiii. 21; Josh. xxiv. 19; Is. ii. 9, &c. (C), (a) Is. xxii. 6; Gen. xxxi. 17; xlvi. 19; Deut. i. 31, &c. (b) Exod. x. 13; 1 Sam. xvii. 34; 2 Kings xxiii. 4, &c. (c) 1 Kings x. 11; 1 Chron. xviii. 11. (d) Lam. iii. 9. (e) Ps. lxix. 8; lxxxviii. 16; Is. liii. 4; Jer. xxxi. 19, &c. (f) Lev. v. 1. 17; xxiv. 15; Is. liii. 12; Ezek. xviii. 19, &c. (g) Zech. vi. 13. (h) Ezra vii. 36. (i) Exod. xxiii. 1. (k) Ezek. xxxvi. 8; Joel ii. 22. (l) Ezek. xvii. 23. (m) Hag. ii. 19. (n) Exod. xxviii. 12. 29, 30. 38. (o) Job vii. 13. (p) Gen. xiii. 6. (q) Is. x. 24. (r) 1 Kings viii. 31. (s) Nah. i. 5.

Part. נָשָׂא, f. נִשְׂאוֹת, pl. נִשְׂאוֹת, constr. נִשְׂאוֹת, f. נִשְׂאוֹת, Deut. xxiv. 15; Judg. ix. 24; 1 Chron. xviii. 2. 6; Neh. iv. 11, &c.

Part. pass. constr. נִשְׂאוֹת, נִשְׂאוֹת, pl. נִשְׂאוֹת, Supported, forgiven, Ps. xxxii. 1; Is. xxxiii. 24; xlv. 3.

Inf. נִשְׂאוֹת, נִשְׂאוֹת, aff. נִשְׂאוֹת, נִשְׂאוֹת, aff. נִשְׂאוֹת, שָׂאוֹ, Gen. xlv. 1; xlv. 27; Deut. i. 9; Job xli. 17; Ps. xxviii. 2; lxxxix. 10. 51, &c.

Imp. נִשְׂאוֹת, נִשְׂאוֹת, fem. נִשְׂאוֹת, pl. נִשְׂאוֹת, Gen. xxi. 18; xxvii. 3; Lev. x. 4; Ps. x. 12, &c.

Niph. נִשְׂאוֹת, pres. נִשְׂאוֹת. (a) Was lifted up, was raised. (b) Raised himself. (c) Was carried. (d) Was carried away. (a) Prov. xxx. 13; Is. xl. 4; Ezek. i. 19, &c. (b) Is. xxxiii. 10. (c) Exod. xxv. 28; Is. lxvi. 12; Jer. x. 5, &c. (d) 2 Kings xx. 17; Is. xxxix. 6.

Part. נִשְׂאוֹת, f. נִשְׂאוֹת, נִשְׂאוֹת, pl. f. נִשְׂאוֹת. Lifted up, high, Is. ii. 2. 14; xxx. 25; Zech. v. 7, &c.

Inf. נִשְׂאוֹת, Ezek. i. 19, &c.

Imp. נִשְׂאוֹת, pl. נִשְׂאוֹת, Ps. vii. 7; xxiv. 7.

Pih. נִשְׂאוֹת, נִשְׂאוֹת, pres. נִשְׂאוֹת. (a) Took away. (b) Presented a gift. (c) Carried. (d) Assisted. (e) Raised in rank. (f) נִשְׂאוֹת "נ", Set his heart. (a) 2 Sam. v. 12; Amos iv. 2. (b) 2 Sam. xix. 43. (c) Is. lxiii. 9. (d) 1 Kings ix. 11; Ezra i. 4. (e) Esth. iii. 1; v. 11.

Part. pl. נִשְׂאוֹת, (d) Esth. ix. 3. (f) Jer. xxii. 27; xlv. 14.

Imp. aff. נִשְׂאוֹת, Ps. xxviii. 9.

Hiph. נִשְׂאוֹת, (a) Caused to bear the consequences of. (b) Brought. (a) Lev. xxii. 16. (b) 2 Sam. xvii. 13.

Hith. pres. נִשְׂאוֹת, נִשְׂאוֹת. (a) Raised himself, arose. (b) Exalted himself. (c) Was exalted. (a) Num. xxiii. 24. (b) Num. xvi. 3. (c) Num. xxiv. 7; 2 Chron. xxxii. 23; Ezek. xxix. 15.

Part. נִשְׂאוֹת, (b) 1 Kings i. 5. (c) 1 Chron. xxix. 11.

Inf. נִשְׂאוֹת, (b) Prov. xxx. 32. (c) Ezek. xvii. 14.

נִשְׂאוֹת, v. Chald. (a) Carried away. (b) Took. (a) Dan. ii. 35.

Imp. נִשְׂאוֹת, (b) Ezra v. 15.

Ith. Part. f. נִשְׂאוֹת, Exalting itself, Ezra iv. 19.

נִשְׂאוֹת, Niph. part. f. A gift, 2 Sam. xix. 43.

נִשְׂאוֹת, v. Kal non occ. Cogn. נִשְׂאוֹת.

Hiph. נִשְׂאוֹת, pres. נִשְׂאוֹת, apoc. נִשְׂאוֹת. Constr. immed. it. med. נִשְׂאוֹת. Reached. (a) Reached, of time. (b) Attained, obtained. (c) Overtook. (d) Came upon, befel. (e) Reached his hand to his mouth. (f) נִשְׂאוֹת דָּוִד, Was able to reach, was able. (a) Gen. xlvii. 9; Lev. xxvi. 5. (b) Prov. ii. 19; Is. xxxv. 10; li. 11. (c) Gen. xlv. 4; Deut. xix. 5; 2 Sam. xv. 14; Lam. i. 3, &c. (d) Deut. xxviii. 2. 15. 45; Ps. xl. 13; lxxi. 25, &c. (f) Lev. v. 11; xiv. 22; xxv. 49, &c.

Part. נִשְׂאוֹת, f. נִשְׂאוֹת, (e) 1 Sam. xiv. 26. (f) Lev. xiv. 21. נִשְׂאוֹת דָּוִד, Reached him with a harpoon, Job xli. 18.

Inf. נִשְׂאוֹת, (c) 1 Sam. xxx. 8.

נִשְׂאוֹת, f. pl. aff. נִשְׂאוֹת, r. נִשְׂאוֹת. A burden, Is. xlv. 1.

נִשְׂאוֹת, m. constr. נִשְׂאוֹת, pl. נִשְׂאוֹת, constr. נִשְׂאוֹת, aff. נִשְׂאוֹת, &c., r. נִשְׂאוֹת. One who is lifted up, elevated in rank. (a) A chief. (b) Chief of a tribe, among the Israelites. (c) Chief of a subdivision of a tribe. (d) Prince, sovereign, of a people.

(e) Pl. *Vapours, clouds.* (a) Gen. xxiii. 6. (b) Num. vii. 11. 24. 30; Josh. xxii. 14, &c. (c) Num. iii. 32. (d) 1 Kings xi. 34; Ezek. xii. 10; xliv. 3, &c.

נשה, v. Kal non occ. Cogn. נסק. Probably, *mounted as flame.*

Hiph. pres. הִשִּׁיחַ, pres. הִשִּׁיחַ, *Kindled a fire*, Is. xliv. 15; Ezek. xxxix. 9.

Niph. נִשְׂחָה, *A fire was kindled*, Ps. lxxviii. 21.

נָשָׂא, v. Kal non occ. Cogn. נשה. Probably, *erred through forgetfulness.*

Hiph. הִשִּׂיאַ, pres. הִשִּׂיאַ. Constr. immed. it. med. הָאָה, הָאָה, הָאָה. *Caused to err.* (a) *Led astray, deceived.* (b) *Came upon unexpectedly.* (c) *Laid a burden on, with אָה.* (a), [1] Constr. immed. it. med. הָאָה, Gen. iii. 13; 2 Kings xix. 10; 2 Chron. xxxii. 15; Is. xxxvii. 10; Jer. xxxvii. 9; xlix. 16; Obad. 3. 7. [2] With הָ, 2 Kings xviii. 29; Is. xxxvi. 14; Jer. iv. 10; xxix. 8. (b) Ps. lv. 16. (c) Ps. lxxxix. 23.

נָשַׁב, v. נִשְׁבַּה. Cogn. נשה. Arab.

أَنْسَبَ, *vehemens fuit ventus, et pulverem dispersit.* *Blew, of the wind*, Is. xl. 7.

Hiph. pres. יִשֵּׁב. (a) *Caused a wind to blow.* (b) *Dispersed, as the wind disperses dust.* (a) Ps. cxlvii. 18. (b) Gen. xv. 11.

נָשַׁח, v. I. for נָשַׁי, pres. הִשִּׁיחַ, for הִשִּׁיחַ.

Arab. **نَسِيَ**, *oblitus fuit, neglexit.* Syr.

نَسِيَ, *oblitus fuit.* (a) *Forgot*, Deut. xxxii. 18; Lam. iii. 17. (b) *Neglected, disregarded*, Jer. xxiii. 39.

Niph. pres. aff. הִנְשִׁינִי, Is. xliv. 21, *Either, thou shalt not be forgotten by me, or thou shalt not forget me.* Both interpretations suit the context; the latter is the more simple, the former better suited to the vowels. LXX. $\mu\eta\ \epsilon\pi\iota\lambda\alpha\nu\theta\acute{\alpha}\nu\omicron\nu\ \mu\omicron\nu.$ Vulg. *ne obliviscaris mei.*

Pih. aff. גִּשְׁיִי, *Caused me to forget*, Gen. xli. 51.

Hiph. pres. הִשָּׁח, pres. הִשָּׁח, *Caused to forget or neglect*, Job xxxix. 17. In Job xi. 6, וְהִשָּׁח לְךָ אֱלֹהִים בְּעִוְוֹתֶיךָ, *Causes, allows, or declares thee to be forgetful through thy iniquity.* But see the notes.

II. *Lent money to a person, with אָה, of the person*, Jer. xv. 10.

Part. נִשְׂחָה, pl. נִשְׂחָה, also נִשְׂחָה, pl. נִשְׂחָה, aff. נִשְׂחָה, Deut. xxiv. 11; Neh. v. 7. 10, 11; Is.

xxiv. 2. Also abs. *a money lender*, Exod. xxii. 24; 2 Kings iv. 1; Ps. cix. 11; 1 Sam. xxii. 2; Is. l. 1.

Hiph. pres. הִשָּׂח, *Id.*, Deut. xv. 2; xxiv. 10. נִשְׂחָה, masc. aff. נִשְׂחָה, *A debt*, 2 Kings iv. 7.

נִשְׂחָה, f. *Forgetfulness*, Ps. lxxxviii. 13.

נִשְׂחָה, m. Arab. نَسَا, *nervus, tendo qui per femur et crus ad talos fertur. The ischiatic nerve*, Gen. xxxii. 33.

נִשְׂחָה, f. pl. of נִשְׂחָה, *Women.*

נִשְׂחָה, f. pl. נִשְׂחָה, r. נשק. *A kiss*, Prov. xxvii. 6; Cant. i. 2.

נִשְׂחָה, v. pres. הִשָּׂח. Æth. ከሰሰ : *momordit.* Constr. immed. it. med. הָאָה. (a) *Bit*, [1] of a serpent. [2] Of a man. (b) *Annoyed.* (c) From הִשָּׂח, *Was lent on interest.* (a), [1] Num. xxi. 9; Prov. xxiii. 32; Eccl. x. 8. 11; Amos v. 19; ix. 3. (c) Deut. xxiii. 20.

Part. נִשְׂחָה, pl. נִשְׂחָה, aff. נִשְׂחָה, (a, 1) Gen. xlix. 17. (a, 2) Mic. iii. 5. (b) Hab. ii. 7.

Part. pass. הִשָּׂח, (a, 1) Num. xxi. 9.

Pih. הִשָּׂח, pres. הִשָּׂח, *Bit, of a serpent*, Num. xxi. 7; Jer. viii. 17.

Hiph. pres. הִשָּׂח, *Lent on interest to, with הָ*, Deut. xxiii. 20, 21.

נִשְׂחָה, m. *Interest; from its involving an injurious, biting, system*, Exod. xxii. 24; Deut. xxiii. 19; Prov. xxviii. 8. Phrr. הִשָּׂח, *lent on interest*, Lev. xxv. 37; Ps. xv. 5; Ezek. xviii. 8. 13. הִשָּׂח, *took interest*, Lev. xxv. 36; Ezek. xviii. 17; xxii. 12.

נִשְׂחָה, f. aff. נִשְׂחָה, pl. נִשְׂחָה, for נִשְׂחָה, נ being substituted for הָ, Gram. art. 24. *A chamber*, pec. one of those attached to the sides of the Temple, Neh. iii. 30; xii. 44; xiii. 7.

נִשְׂחָה, v. pres. הִשָּׂח. Arab. نَسَلَ, *excidit pluma, pilus, lana; defluxit vestis de corpore; نَسَلَ, celeriter extraxit, amovit quid.* Cogn. של. (a) *Fell off*, [1] As unripe fruit; [2] As the head of an axe from the handle. (b) *Pulled off a shoe.* (c) *Stripped or deprived of a place, drove out.* Comp. *castris exuere.* (a), [1] Deut. xxviii. 40. [2] Deut. xix. 5. (c) Deut. vii. 22; xix. 5.

Imp. הִשָּׂח, (b) Exod. iii. 5; Josh. v. 15.

Pih. pres. נִשֵּׁם, i. q. Kal. (c) 2 Kings xvi. 6.

נִשְׁמָה, f. constr. נִשְׁמַח, aff. נִשְׁמַחִי, נִשְׁמַחֵי, pl. נִשְׁמָחוּ. Arab. نَسَمَ, leniter spiravit

ventus; نَسَمَةٌ, animæ spiritus, habitus;

homo. Syr. نَفَس, spiravit. (a) Breath.

(b) Life. (c) A human being. (d) The breath of God, [1] His anger. [2] That life of which he is the author. [3] The wind. (a) Gen. ii. 7; vii. 22; Job xxvi. 4; xxvii. 3, &c. (b) 1 Kings xvii. 17; Is. ii. 22; xlii. 5. (c) Deut. xx. 16; Josh. x. 40; xi. 11. 14; 1 Kings xv. 29; Ps. cl. 6. (d), [1] 2 Sam. xxii. 16; Ps. xviii. 16; Is. xxx. 33. [2] Job xxxii. 8; xxxiii. 4; xxxiv. 14; Is. lvii. 16. [3] Job xxxvii. 10.

נִשְׁמָה, f. aff. נִשְׁמָחָה, Chald. Breath, life, Dan. v. 23.

נִשְׁפָּח, v. Arab. نَسَفَ, ventilavit flatu motuque frumentum; comminuit, dispersitque; مَنَسَفَ, ventilabrum. Cogn. נָשַׁב. (a) Blew, spoken of God. (b) Blew on, with אָ. (a) Exod. xv. 10. (b) Is. xl. 24.

נִשְׁפָּח, m. aff. נִשְׁפָּחִי, The twilight; probably from the refreshing breezes that blow at this time, and especially in hot countries. (a) The dawn. (b) The evening twilight, dusk. (c) Darkness. (a) 1 Sam. xxx. 17; Job vii. 4; Ps. cxix. 147. (b) Job iii. 9; xxiv. 15; Prov. vii. 9. (c) 2 Kings viii. 5. 7; Is. v. 11; xxi. 4; lix. 10; Jer. xiii. 16.

נִשְׁפָּח, and נִשְׁפָּחָה, m. (a) The arrangement of an army; battle. (b) An army drawn up in battle array. (c) Arms. (d) An armoury. (a) Ps. cxl. 8. (b) Job xxxix. 21. (c) 1 Kings x. 25; 2 Chron. ix. 24; Ps. lxxviii. 9; Ezek. xxxix. 9, 10. (d) 1 Kings x. 2; Neh. iii. 19; Is. xxii. 8.

נִשְׁפָּח, v. pres. נִשְׁפָּח. Syr. نَسَفَ, osculatus est. Cogn. نَسَقَ, r. نَسَقَ, movit aliquem amor; نَسَقَ, desiderium; نَسَقَ, ordine disposuit. (a) Kissed, constr. [1] immed. it. med. [2] אָ. [3] אָל. (b) Pl. Kissed each other. (c) Of the hand, touched the mouth, and was kissed by it, with אָ. (d) Adored, either putting the hand to the

mouth, or kissing the idol, constr. [1] immed. it. [2] med. אָ. (e) Arranged, regulated himself. (f) Arranged himself in order of battle, armed himself. (a), [1] Gen. xxxiii. 4; 1 Sam. x. 1; Cant. i. 4; viii. 1. [2] Gen. xxvii. 27; 2 Sam. xv. 5; Prov. vii. 13, &c. [3] 1 Sam. xx. 41. (b) Ps. lxxxv. 11. (c) Job xxxi. 27. (d), [1] Hos. xiii. 2. [2] 1 Kings xix. 18. (e) Gen. xli. 40.

Part. pl. constr. נִשְׁפָּחִי, (f) 1 Chron. xii. 2; 2 Chron. xvii. 17; Ps. lxxviii. 9.

Inf. נִשְׁפָּח, (a, 2) Gen. xx. 9.

Imp. נִשְׁפָּח, (a, 2) Gen. xxvii. 26.

Pih. pres. נִשְׁפָּח, i. q. Kal, (a, 2) Gen. xxix. 13; xxxii. 1; xlv. 15.

Inf. נִשְׁפָּח, Gen. xxxi. 28.

Imp. pl. נִשְׁפָּחוּ, I. q. Kal, (d) Ps. ii. 12.

Hiph. Part. pl. f. נִשְׁפָּחוּהוּ, Joined, touched, with אָל, Ezek. iii. 13.

נִשְׂרָה, m. pl. נִשְׂרָהִים, constr. נִשְׂרָהִי. Arab. نَسْرٌ, aquila. Syr. نَسْرٌ. Æth. نَسْر :

Id. The eagle, Lev. xi. 13; Job xxxix. 30; Prov. xxx. 17, &c. See Hieroz., part ii., lib. ii., cap. 1.

נִשְׂרָה, m. pl. נִשְׂרָהִי, Chald. Id., Dan. iv. 30; vii. 4.

נִשְׂרָה, v. נִשְׂרָה. (a) Became parched, of the tongue, Is. xli. 17. (b) Wasted away, of strength, Jer. li. 30. Probably, cogn. נִשְׂרָה.

Niph. נִשְׂרָהוּ, Were dried up, of waters, Is. xix. 5.

נִשְׂרָהוּ, m. Pers. نُوشتَنَ, To write. A letter, Ezra iy. 7; vii. 11.

נִשְׂרָהוּ, m. def. נִשְׂרָהוּ, Chald. Id., Ezra iv. 18. 23; v. 5.

נִשְׂרָה, v. Arab. نَسَخَ, extraxit, evulsit rem; vulsit, carpsitque accipiter carnem. Pih. נִשְׂרָה, pres. נִשְׂרָה. Constr. immed. it. med. אָה. Divided, cut into pieces, a dead animal, Lev. viii. 20; 1 Sam. xi. 7; 1 Kings xviii. 33, &c.

נִשְׂרָה, m. pl. נִשְׂרָהִים, aff. נִשְׂרָהִי, A part of an animal, a piece of flesh, Lev. i. 6; ix. 13; Ezek. xxiv. 4, &c.

נִשְׂרָהִי, m. constr. נִשְׂרָהִי, and—

נִשְׂרָהִי, fem. aff. נִשְׂרָהִי, pl. נִשְׂרָהִי, aff. נִשְׂרָהִי, &c.—

(a) *A path.* (b) *The course of a vein of metal.* (c) *A track on the sea.* (d) *Metaph. Course of life.* (a) Judg. v. 6; Job xviii. 10; xxxviii. 20; Prov. viii. 2, &c. (b) Job xxviii. 7. (c) Job xli. 24. (d) Ps. cxix. 105; cxlii. 4; Prov. i. 15; viii. 20, &c.

נְתִינִים, pl. m. r. נתן. *Servants whose business it was to wait on the Levites, or the origin of their name, &c.* See Num. viii. 19; Josh. ix. 23, seq.; Ezra ii. 58; viii. 20; Neh. vii. 60, &c.

נָתַף, v. pres. יִתֵּף. Cogn. נִסַּךְ. *Was poured out:* spoken of, [1] Water; [2] Anger; [3] A curse. [1] Job iii. 24. [2] 2 Chron. xii. 7; xxxiv. 25; Jer. xlii. 18; xlv. 6; Dan. ix. 27. [3] Dan. ix. 11.

Niph. נָתַף, (a) *Became, was, Id.* [1] Of water; [2] Of anger. (b) *Was melted.* (a), [1] Exod. ix. 33; 2 Sam. xxi. 10. [2] 2 Chron. xxxiv. 21; Jer. xlii. 18; Nah. i. 6. (b) Jer. xxii. 21.

Part. f. נִתְּפָה, (a, 2) Jer. vii. 20. Hiph. נִתְּפָה, pres. יִתְּפֵף. Constr. immed. it. med. נָתַף. (a) *Poured out.* (b) *Melted.* (a) 2 Kings xxii. 9; 2 Chron. xxxiv. 17; Job x. 10. (b) Ezek. xxii. 20.

Inf. נִתְּפֵף, (b) Ezek. xxii. 20. Hoph. pres. יִתְּפָה, *Shall be melted*, Ezek. xxii. 20.

נָתַן, v. pres. יִתֵּן, יִתֵּן; Judg. xvi. 5, נָתַן, for יִתֵּן. Syr. pres. **ܢܬܢ**, *dedit.*—See Gram. art. 154. 8, notes, as occasionally supplying the force of the Pihel, or Hiphhil, conjugations. — *Gave, placed, rendered.* Constr. of the thing given, placed, or rendered, immed. it. med. נָתַן. (a) *Gave as a present*, [1] with הַ, of person; [2] with אֶל; [3] with אֶת. (b) *Gave in marriage*, with הַ. (c) *Gave up to evil*, with הַ. (d) *Gave up to evil*, with הַ. (e) *Produced fruit.* (f) *Emitted an odour.* (g) *Emitted water.* (h) *Ascribed.* (i) *Sold.* (k) *Allowed to do*, Inf., with or without הַ. (l) *Offered a victim.* (m) *Placed*, with אֶל, בְּ, לְ, עַל. (n) *Appointed to an office.* (o) *Appointed a law, boundary, &c.* (p) *Imposed a tribute*, with עַל. (q) *Inflicted*, with בְּ, עַל. (r) *Laid reproach on* —, with הַ, עַל. (s) *Wrought a miracle.* (t) *Made, rendered, like.* [2] *Considered as.* (v) *Made, rendered.* [1] Constr. immed. [2] With הַ. Phrr. (a a) *Gave into the power of.* [2]

Handed to. (a b) יָדוּ "נ, [1] *Put forth his hand.* [2] *Surrendered himself.* (a c) "נ, יָדוּ "נ, Apparently, *submitted to.* (a d) "נ, יָדוּ "נ, *Laid hands on, to injure.* (a e) "נ, בָּלַב, [1] *Put into the heart to do.* [2] *Put into the heart, a thought, feeling, skill, &c.* (a f) "נ, אֶל לְבוֹ "נ, [1] *Put into his heart.* [2] *Laid it to heart.* (a g) לְבוֹ לְ "נ, [1] *Applied his heart to.* [2] *Attended to.* (a h) "נ, בְּנִשְׁפָּה, *Put out at interest.* (a i) "נ, פָּנָיו בְּ "נ, *Set his face against.* (a k) "נ, פָּנָיו אֶל "נ, *Turned his face towards.* (a l) "נ, פָּנָיו, *Placed before thee, in thy reach.* (a m), [1] "נ, קוּלוֹ, [2] "נ, בְּקוּלוֹ, *Uttered his voice.* (a n) "נ, יִתֵּן "נ, *Who will grant? O that!* (a), [1] Gen. xxv. 6; xxx. 18; xliii. 23; xlv. 22, &c. [2] Gen. xxxi. 14; Exod. xxv. 16. 21; xxxi. 18; Lev. xv. 14, &c. [3] Josh. xv. 19; Judg. i. 15. (b) Josh. xv. 16; Judg. i. 12; 1 Sam. xxv. 44, &c. (c) Gen. xxx. 9; Deut. xxix. 8. (d) Ps. cxviii. 18; cxix. 6; Is. xxv. 31; xxxiv. 2, &c. (e) Lev. xxv. 19; xxvi. 4; Ps. lxxvii. 7; Ezek. xxxiv. 27. (f) Cant. i. 12; ii. 13; vii. 14, &c. (g) Num. xx. 8. (h) 1 Sam. vi. 5; xviii. 8; Job i. 22, &c. (i) Prov. xxxi. 24. (k) Exod. iii. 19; Num. xxi. 23; 1 Sam. xviii. 2; Ps. lxxvi. 9, &c. (l) Lev. xx. 2, 3. (m) 1 Kings vi. 6; vii. 39. 51; xii. 29, &c. (n) 1 Sam. xii. 13; 1 Kings ii. 35; 2 Chron. ii. 10, &c. (o) Exod. xvi. 29; Lev. xxvi. 46; Josh. xxii. 25; Ps. cxlviii. 6. (p) 2 Kings xviii. 17. (q) Ezek. vii. 3. 8; xxiii. 25; xxv. 14. (r) Ps. lxxviii. 66; Jer. xxiii. 40. (s) Deut. xiii. -1; 1 Kings xiii. 3. 5; 2 Chron. xxxii. 24, &c. (t), [1] Lev. xxvi. 19; 1 Kings x. 27; 2 Chron. i. 15. [2] Gen. xlii. 30. (v), [1] Lev. xxvi. 31; Ps. xxxix. 6; cv. 32, &c. [2] Gen. xvii. 20; Deut. xxviii. 13; Ezek. v. 14; Zeph. iii. 20, &c. (a a), [1] Gen. xxxix. 4. 8; Deut. vii. 24; Josh. ii. 24; xxi. 44, &c. [2] Gen. xl. 13; Ezek. xxiii. 31. (a b), [1] Ezek. xvii. 18. [2] Jer. l. 15; Lam. v. 6. (a c) 1 Chron. xxix. 24. (a d) Exod. vii. 4. (a e), [1] Exod. xxxv. 34. [2] 1 Kings x. 24; 2 Chron. ix. 23; Ps. iv. 8; Eccl. iii. 11, &c. (a f), [1] Neh. ii. 12. [2] Eccl. vii. 2. (a g), [1] Eccl. i. 13. 16. [2] Eccl. vii. 21. (a h) Lev. xxv. 37; Ps. xv. 5; Ezek. xviii. 13, &c. (a i) Lev. xvii. 10; xx. 6; xxvi. 17, &c. (a k) Dan. ix. 3. (a l) Deut. i. 21; ii. 36. (a m), [1] Jer. ii. 15; Joel ii. 11; Hab. iii. 9, &c. [2] Ps. xlvi. 7; lxxviii. 34;

Jer. xii. 8. (a n) Lev. xi. 29; Deut. v. 29; 2 Sam. xix. 1, &c.

Part. נתח, pl. נתחים, constr. נתחי, Gen. ix. 12; Neh. xii. 47; Hos. ii. 7, &c.

Part. pass. נתחין, pl. נתחנים, f. נתחנה, Num. iii. 9; Deut. xxviii. 31; 2 Chron. i. 12, &c.

Inf. נתחין, נתחן, constr. נתחן, נתחן, Gen. xxxviii. 9; xli. 43; Num. xx. 21; xxi. 3, &c.

נתחן, 1 Kings vi. 19. But usually—
נתח, נתח, aff. נתחי, &c., Gen. iv. 12; xv. 7; xxix. 19, &c.

Imp. נתח, נתח, f. נתח, in pause, נתח, pl. נתחין, Gen. xiv. 21; xxxiii. 4; xxx. 14. 26; xlvii. 15; Is. xliii. 6, &c.

Niph. נתחן, pres. נתחן, Pass. of Kal, Gen. xxxviii. 14; Lev. xix. 20; Is. ix. 5, &c.

Part. נתחן, Exod. v. 16; 2 Kings xxii. 7; Is. xxxiii. 16, &c.

Inf. נתחן, Jer. xxxii. 4; xxxviii. 3, &c.

Hoph. pres. נתחן, i. q. Niph., Lev. xi. 38; Num. xxvi. 54; xxxii. 5, &c.

נתחן, v. Chald. pres. נתחן, aff. נתחנה, pl. נתחנים, Gave, Ezra iv. 13; vii. 20; Dan. ii. 16; iv. 14. 22. 28.

Inf. נתחן, Ezra vii. 20.

נתח, v. once, נתח, They break down, cut off, Job xxx. 13. Arab. نَتَس, evulsit spinam. Syr. نَلَم, scidit, dilaceravit.

Cogn. نَتَس, protrusit.

נתח, v. Niph. נתח, once, for נתח, by a common Chaldaism, They become struck out, broken down, Job iv. 10.

נתח, v. pres. נתח. Constr. immed. it. med. נתח. (a) Broke down, destroyed, [1] An altar; [2] A house, or [3] A wall. (b) Ruined a person. (c) Struck out teeth. (a), [1] Judg. vi. 30; xxiii. 15; Exod. xxxiv. 13, &c. [2] Lev. xiv. 45; 2 Kings xxiii. 7; Is. xxii. 10, &c. [3] Jer. xxxix. 8. (b) Job xix. 10; Ps. lii. 7.

Part. pass. pl. נתחים, Jer. xxxiii. 4.

Inf. נתחן, Jer. i. 10; xviii. 7; xxxi. 28.

Imp. נתח, (c) Ps. lviii. 7.

Pih. נתח, pres. נתח, i. q. Kal, Deut. xii. 3; 2 Chron. xxxi. 1; xxxiv. 4, &c.

Niph. נתחן, Pass. of Kal, Jer. iv. 26; Nah. i. 6.

Puh. נתח, Id., Judg. vi. 28.

Hoph. נתח, Id., Lev. xi. 35.

נתח, m. Porrigo, or scalled head; so named from the falling off of the hair, Lev. xiii. 30—37; xiv. 54.

נתח, v. pret. aff. נתחנהו, pres. aff. נתחנהו.

Arab. نَتَس, commovit, quassit; detraxit de corpore pellem; extraxit è puteo urnam.

Cogn. נתח, and نَتَك, evulsit crines. Drew off, plucked away with violence. Constr. immed. (a) Drew away persons from a place. (b) Drew off a ring from the finger. (a) Judg. xx. 32. (b) Jer. xxii. 24.

Part. pass. נתחן, Castrated, Lev. xxii. 24.

Niph. נתחן, pres. נתחן. (a) Pass. of Kal [a]. (b) Was purged away, as dross. (c) A string came out of its place, by breaking. (d) A cord was broken. (e) Metaph. A plan was broken off. (a) Josh. iv. 18; viii. 16. (b) Jer. vi. 29. (c) Is. v. 27. (d) Judg. xvi. 9; Eccl. iv. 12; Is. xxxiii. 20. (e) Job xvii. 11; xviii. 14.

Pih. נתח, pres. נתח. (a) Removed a yoke. (b) Pulled up out of the ground. (c) Broke a cord. (d) Tore her breasts. (a) Is. lviii. 6. (b) Ezek. xvii. 9. (c) Judg. xvi. 9. 12; Ps. ii. 3; Jer. ii. 20; v. 5, &c. (d) Ezek. xxiii. 34.

Hiph. Inf. aff. נתחנהו, i. q. Kal [a], Josh. viii. 6.

Imp. aff. נתחנהו, Jer. xii. 3.

Hoph. נתחן, Pass. of Hiph., Judg. xx. 31.

נתח, m. Nitre, natron, Prov. xxv. 20. (b) The soap made with natron and oil, Jer. ii. 22.

נתח, v. pres. נתח. Æth. ἄτῆ : tetendit, extendit, expandit. Arab. نَتَر, vi et vehementer traxit; وَتَر, nervus, chorda,

sive arcus sive citharæ; وَتَر, tetendit arcum.

Cogn. נתח, sign. II. Stretched a string, rebounded as a string. Hence, the heart beat violently, Job xxxvii. 1.

Pih. Infin. נתח, To leap as locusts, Lev. xi. 21.

Hiph. pres. נתח, נתח, (a) Untied a string, loosened. (b) Stretched out the hand. (c) Straightened. (d) Made to vibrate, caused to tremble. (a) Ps. cv. 20. (b) Job vi. 9. (c) 2 Sam. xxii. 33. (d) Hab. iii. 6.

Part. נתח, (a) Ps. cxlvi. 7.

Inf. נתח, (a) Is. lviii. 6.

נתר, v. Chald. *Fell off*, as leaves. Syr. נָלַד, *decidit, deflavit*.

Aph. Imp. pl. אָפּר, *Shake off* its leaves, Dan. iv. 11.

נָתַשׁ, v. pres. יָהַשׁ. Arab. نَتَش, *evulsit spinam*. Syr. نَلَّص, *dilaceravit; eradicavit*. Constr. immed. it. med. אָפּ. *Plucked up*, as a plant; opp. of נָשַׁע. (a) *Expelled* a people. (b) *Destroyed* a city, or shrine. (a) Deut. xxix. 28; 1 Kings xiv.

15; Jer. xii. 14. 17; xxiv. 7, &c. (b) Ps. ix. 7; Mic. v. 14.

Part. נָהַשׁ, aff. נִהַשׁ, Jer. xlv. 4; xii. 14.

Inf. נִהַשׁ, constr. נִהַשׁ, aff. נִהַשׁ, Jer. i. 10; xii. 15. 17, &c.

Niph. pres. יִהַשׁ, (a) Pass. of Kal, [a], [b]. (b) *Waters failed*. (a), [a] Jer. xxxi. 9; Amos ix. 15. [b] Dan. xi. 4. (b) Jer. xviii. 14.

Hoph. pres. יִהַשׁ, *Was plucked up*, of a tree, Ezek. xix. 12.

ס

ס, *Sámek*, the fifteenth letter of the Hebrew alphabet; as a numeral, stands for *sixty*. See Gram. artt. 4. 17. 23. It is sounded like S, in *Sir*, and closely resembles in sound the letter ש, with which it is frequently interchanged, as well as sometimes with ש, ו, and פ.

סָאָה, f. dual, סָאָהִים, pl. סָאָהִים. A dry measure, being one-third of an Ephah, and containing a little more than a peck, Gen. xviii. 6; 1 Sam. xxv. 18; 1 Kings xviii. 32; 2 Kings vii. 1. 16. 18. LXX. μέτρον, *Aquila* and *Symmachus*, σάρον. Is. xxvii. 8, גָּסָאָה, *by seah and seah, with accurate measure*. See also Gram. art. 169. 2. Sym. ἐν σάραφ σάρον.

סָאָו, m. once. Syr. סָאָו, *calceavit*;

סָאָוֹן, caliga, ocrea. Chald. סָאָוֹן. Æth.

סָאָוֹן: Id. Cogn. Arab. صِيَان, cus-

todia, r. صِرَان, in a military sense often.

Æth. ጸጋላ: *protexit munitionibus, &c*. According to Castell, *pugna, calceamentum, conculcatio, sonus clamor militum*. According to Gesenius, *calceus, spec. militum, caliga*. Is. ix. 4, סָאָוֹן סָאָוֹן סָאָוֹן בְּרִיעַשׁ. LXX. Ὅτι πᾶσαν στολήν ἐπισυνηγμένην δόλω. Vulg. *quia omnis violenta prædatio cum tumultu*. Syr. סָאָוֹן בְּרִיעַשׁ סָאָוֹן בְּרִיעַשׁ.

The signification of the word is uncertain: the context evidently intimates *military action*, and so far the Vulgate has given a good general interpretation of it. *Every* (military) *defence of* (the) *defender* (is) *in tumult*, would, perhaps, be a more exact translation of it.

סָאָן, v. part. סָאָן. See the last word.

סָאָהָה, Is. xxvii. 8. See סָאָהָה.

סָבֵא, masc. aff. סָבֵאָה, Arab.

سَبَا, *emit vinum potandi ergo; vini empti; emptumve vinum; ingurgitator vini; سَبَبَة, vinum*. (a) *Wine*.

(b) *The act of drinking wine*. (a) Is. i. 22; Hos. iv. 18. (b) Nah. i. 10.

סָבֵא, v. *Drank wine, became drunk*.

Pres. נִסְבֵּאָה, Is. lvi. 12.

Part. סָבֵא, pl. constr. סָבֵאָה, Prov. xxiii. 20, 21; Deut. xxi. 20.

Part. pass. pl. סָבֵאָהִים, Nah. i. 10.

סָבֵב, v. pret. סָבֵב, סָבֵבִי, and סָבֵבִי, סָבֵבִי, and סָבֵבִי; pres. יָסֵב, יָסֵבִי, Cogn. שָׁב. Æth. ሠብሣብ: *sepimentum ex palis*. Arab. سَبَب, *occasio, causa*;

سَبَب, *causam, occasionemve paravit*. (a) *Turned about*. (b) *Made a circuit*, [1] immed. it. med. אָפּ, [2] med. פָּ. (c)

Reached round. (d) *Surrounded*, [1] With אָפּ, [2] With פָּ. (e) *Ended a circuit at*, with אָפּ, or פָּ. (f) *An act overtaken in its consequences*, immed. it. med. אָפּ. (g) *Was the cause of mischief to, entraped, with פָּ*.

(h) *Metaph. Went over mentally, examined in succession*. (i) *Arrived at a conclusion, came to a result*. (a) Jer. xli. 14. (b), [1] Judg. xi. 18; 1 Sam. vii. 16; Josh. vi. 3. 15; 2 Kings iii. 9. [2] Eccl. xii. 5. 2 Chron. xvii. 9; xxiii. 2. (c) 1 Kings vii. 15. 23; 2 Chron. iv. 2; Jer. lii. 21. (d),

[1] Gen. xxxvii. 7; Ps. cxviii. 10. 12; Eccl. ix. 14, &c. [2] 2 Chron. xviii. 31; Job xvi. 13. (e) 2 Chron. xxxiii. 14; Ezek. xlii. 19. (f) Ps. xlix. 6; Hos. vii. 2. (g) 1 Sam. xxii. 22. (h) Eccl. vii. 25. (i) Eccl. ii. 20. In 1 Sam. xvi. 11, וְסָבָה לִי. lxx. οὐ μὴ κατακλιθῶμεν. Syr. ܐܘܬܘܒܬܝ ܕܝܢܝ, Vulg. non discumbemus. Probably, we will not turn to the object of our meeting, or, it may be, not to any thing else.

Part. סָבַג, 2 Kings vi. 15, &c.; pl. סִבְגִים, Cant. iii. 3; v. 7.

Inf. סָב, Deut. ii. 3. סָבַג, Num. xxi. 4.

Imp. סָב, pl. סָבִי, 1 Sam. xxii. 18; 2 Sam. xviii. 30; 1 Sam. xxii. 17, &c.

Niph. נִסְבַּג, נִסְבְּגָה, נִסְבְּגָה, pres. יִסְבֵּג, יִסְבֵּג. (a) I. q. Kal, [a], [b], [d]. (b) Returned. (c) Came round in turn. (d) Was removed. (e) Was changed. (f) Changed his conduct.

(g) An inheritance went away. (a), [a] 1 Sam. xv. 27; xvii. 30; Ps. cxiv. 3. 5, &c.

[b] Num. xxxiv. 4, 5; Josh. xv. 3. 10; xvi. 6, &c. [d] Gen. xix. 4; Josh. vii. 9; Judg. xix. 22. (b) 1 Chron. xvi. 43. (c) Hab. ii. 16. (d) 1 Sam. v. 8. (e) Zech. xiv. 10. (f) Ps. lxxi. 21. (g) Num. xxxvi. 7; 1 Kings ii. 15; Jer. vi. 12, &c.

Pih. pres. יִסְבֵּג, i. q. Kal. [b] Ps. lix. 7. 15; lv. 11; Cant. iii. 2. [d] Ps. xxxii. 7. 10; Jon. ii. 4, &c.

Inf. סָבַג, To bring about a thing, 2 Sam. xiv. 20.

Hiph. נִסְבַּג, נִסְבְּגָה, נִסְבְּגָה, pres. יִסְבֵּג, יִסְבֵּג. (a) Causat. of Kal, [a], [b], [d]. (b) Causat. of Hiph. [d], [g]. (c) Changed a name to. (a), [a] 1 Kings viii. 14; xviii. 37; 2 Chron. xxxv. 22, &c. [b] Exod. xiii. 18; Josh. vi. 11; Ezek. xlvi. 2. [d] 2 Chron. xiv. 6. (b), [d] 1 Sam. v. 9; 2 Kings xvi. 18; 2 Chron. xiii. 13, &c. [g] 1 Chron. x. 14. (c) 2 Kings xxiii. 34; xxiv. 17; 2 Chron. xxxvi. 4.

Part. מִסְבֵּג, Jer. xxi. 4.

Inf. הִסְבַּג, 2 Sam. iii. 12; 1 Chron. xii. 23.

Imp. הִסְבַּג, 2 Sam. v. 22; 1 Chron. xiv. 4; Cant. vi. 4.

Hoph. pres. יִסְבַּג, (a) Was turned round. (b) Was inclosed. (a) Is. xxviii. 27.

Part. pl. f. מִסְבֵּגוֹת, "מִס", (a) Ezek. xli. 24. (b) Exod. xxxix. 13.

Part. f. i. q. מִסְבָּה, A change, a turn in the course of events, 1 Kings xii. 15.

Part. m. r. סָבַג, Constr. סָבֵג; pl. constr. סָבִיג, aff. סָבִיגוֹ, aff.

סָבִיגוֹ, &c. (a) A circuit. (b) As a preposition, Around, [1] In the sing. [2] In the sing. followed by לְ. [3] סָבִיגוֹ. [4] סָבִיגוֹ.

[5] סָבִיגוֹ, &c. (c) סָבִיגוֹ, either with or without לְ, [1] Around. [2] From around. Like אָל, and עַל, it does not admit a singular affix. (d) In the pl. Surrounding places. (a) 1 Chron. xi. 8; Eccl. i. 6. (b), [1] Gen. xxiii. 17; Exod. xvi. 13; xxvi. 24, &c. [2] Exod. xl. 33; Num. i. 53; ii. 2, &c. [3] Ps. xcvi. 2; Jer. xlvi. 17, &c. [4] Num. xi. 31; Judg. vii. 18, &c. [5] 1 Sam. xxvi. 5; Ezek. iii. 7, &c. (c), [1] Deut. xii. 10; xxv. 19; Josh. xxi. 44, &c. [2] Num. xvi. 24. 27. (d) Jer. xvii. 26; xxxiii. 44.

Part. m. pl. constr. סָבִיגוֹ, An entangled thicket, Gen. xxii. 13; Is. ix. 17; x. 34.

Part. m. pl. constr. סָבִיגוֹ, Id. Ps. lxxiv. 5.

Part. m. pl. constr. סָבִיגוֹ, aff. סָבִיגוֹ, Id. Jer. iv. 7.

Part. v. Arab. سَبَكَ, implicuit. Cogn. שָׁבַךְ. Syr. سَبَك, fixit, infixit. Wrapped, folded, coiled, entangled.

Part. pass. pl. סָבִיגוֹ, Nah. i. 10.

Puh. pres. in pause, יִסְבֵּגוֹ, Pass. of Kal, Job viii. 17.

Part. f. Dan. iii. 5; and שָׁבַט, vers. 7. 10. A certain stringed instrument so called. Athen. iv. 23, Συρίων εὐρημα φησιν εἶναι, ὅς καὶ τὸν λυροφόινικα σαμβύκην. Strabo x. βαρβάρως ὀνόμαστα—σαμβύκη. Auth. Vers. Sackbut.

Part. m. (a) A burden. (b) A task, a civil burden. (a) Neh. iv. 11; Ps. lxxxi. 7. (b) 1 Kings xi. 28.

Part. m. aff. סָבִיגוֹ, A burden, Is. ix. 3; x. 27; xiv. 25.

Part. v. pres. יִסְבֵּג. Constr. immed. Syr. سَبَل, tulit, portavit. (a) Carried a load. (b) Supported, carried, as a child. (c) Endured the consequences of. (a) Is. xlvi. 7. (b) Is. xlvi. 4. (c) Is. liii. 4. 11; Lam. v. 7.

Inf. סָבַל, (a) Gen. xlix. 15.

Puh. part. pl. מִסְבָּלִים, Laden, but according to Bochart., with young, Ps. cxliv. 14.

Hith. pres. יִסְבֵּל, Becomes a burden, Eccl. xii. 8.

Part. v. Chald. Id.

Puh. part. pl. מִסְבָּלִין, Brought, Ezra vi. 3.

סָבַל, m. pl. סְבָלִים, *A porter*, 1 Kings v. 15; 2 Chron. ii. 1. 17; xxxiv. 13.

סְבָלוֹת, pl. f. Aff. סְבָלוֹתָם, סְבָלוֹתָם. *Burdens, labours, tasks*, Exod. i. 11; ii. 11; v. 4; vi. 6, 7.

סָבַר, v. pres. יִסְבֵּר, Chald. Syr. סַבְרָא, *speravit, cogitavit. He hopes, purposes*, Dan. vii. 25.

סָבָרִים, see סָבָרִים.

סָבַד, v. pres. יִסְבֵּד. Constr. med. לְ. Arab. سَجَدَ, *adoravit*. Syr. سَجَدَ, *Id. Worshipped*, Is. xlv. 15. 17. 19; xlvi. 6.

סָבַד, v. pres. יִסְבֵּד. Chald. *Id.* Dan. ii. 46; iii. 6.

סָבֹר, m. r. סָבֹר. (a) *An inclosure*. (b) *Refined gold*. (a) Hos. xiii. 8. (b) Job xxviii. 15.

סָבָלָה, f. constr. סְבָלָהּ, aff. סְבָלָהּ. Arab.

سَجَلٌ, *aurum, &c.* (a) *A collection of valuables*, such as the precious metals, precious stones, &c. Hence, (b) *An object of special regard*: applied, [1] To the Jews, as a nation. [2] To pious Jews, individually. (a) 1 Chron. xxix. 3; Eccl. ii. 8. (b), [1] Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18; Ps. cxxxv. 4. [2] Mal. iii. 17.

סָבָנִים, plur. masc. aff. סְבָנֵיהֶם. Pers. سَكَنَدَ, *prætor, præfectus. Chiefs*, [1] Among the Babylonians and Persians, inferior to פָּרוּחַ. [2] Among the Jews, after the return from Babylon, inferior to פָּרוּחַ. [1] Jer. li. 23; Ezek. xxiii. 6. 12. 23, &c. [2] Neh. ii. 16; iv. 8. 13; v. 7, &c.

סָבָנִין, pl. m. def. סְבָנֵינָא, Chald. *Id.* Dan. ii. 48; iii. 2. 27; vi. 8.

סָבַר, v. pres. יִסְבֵּר. Constr. immed. it. med. אֶת. Cogn. סָבַר. Syr. سَجَر, *clausit*.

Arab. سَجَرَ, *accendit ignem; exemit, vacavit*. (a) *Shut a door*. (b) *Shut a door upon, shut in*. (c) *Closed a breach*. (a) Gen. xix. 6; Josh. ii. 7; Judg. iii. 23, &c. (b), [1] With עַל, Exod. xiv. 3; Job xii. 14. [2] With בְּצֵר, Gen. vii. 16; Judg. iii. 22; ix. 51; 2 Kings iv. 21. (c) 1 Kings xi. 27.

Part. Pass. סָבַר, f. סְבָרָה, Josh. vi. 5; Is. xxii. 22.

Part. pass. סָבַר, (a) Ezek. xliv. 1. 2;

xlvi. 1. (b) Job xli. 6. יְהִיב סָבֹר, *refined gold*, 1 Kings vi. 20; vii. 49, 50, &c. See my note on Job xxviii. 15.

Niph. נִסְבַּר, pres. יִסְבֵּר, Pass. of Kal, [a] and [b]. [a] Neh. xiii. 19; Is. xlv. 1, &c.

Imp. הִסְבֵּר, *Shut thyself up*, Ezek. iii. 24.

Pih. סָבַר, pres. יִסְבֵּר, *Delivered up*, 1 Sam. xvii. 46; xxiv. 18; xxvi. 8; 2 Sam. xviii. 28.

Puh. סָבַר, *Was shut up*, Eccl. xii. 4; Is. xxiv. 10. 22; Jer. xiii. 19.

Part. f. מְסֻבָּרָה, Josh. vi. 1.

Hiph. הִסְבֵּר, pres. יִסְבֵּר. (a) *Shut up a person*. (b) *Delivered up*. (a) Lev. xii. 4; xiv. 46, &c. (b) Deut. xxxii. 30; Ps. lxxviii. 50; Lam. ii. 7, &c.

Inf. הִסְבֵּר, aff. הִסְבֵּרָה, 1 Sam. xxiii. 20; Amos i. 6. 9.

סָבַר, v. Chald. *Id.* Dan. vi. 23.

סָבָרִיר, m. Arab. سَجَرَ, *aquâ implevit*. Sam. אִסְבַּר, *pluvia. Rain*, Prov. xxvii. 15.

סָבַד, m. Arab. سَدَدَ, *obstruxit, occlusit*. Fetters, Job xiii. 27; xxxiii. 11.

סָבָדִין, m. pl. סְבָדִיִּים. Arab. سَدَنٌ, *lana*; سَدَنٌ, *velum, tegumentum*; cogn. سَدَلٌ, *Id.*

سَدَلٌ, *lavavit, dimisit mulier vestem suam*. The LXX. translate the word by σιδόνας, which is manifestly derived from it. Apparently, *Any covering*. (a) *Fine cloth of Syrian manufacture*. (b) *A dress made of it*. (c) *A piece of this cloth used as a sheet*, see Herod. ii. 95. (a) Prov. xxxi. 24. (b) Is. iii. 23. (c) Judg. xiv. 12, 13.

סָבָרִים, pl. m. Syr. سَبَرٌ, *ordinavit, disposuit*. Sam. סָבַר, *Id.* Arab. سَطْرٌ, *ordo, series*. Cogn. שָׁבָרָה. *Ranks, orderly arrangement*, Job x. 22.

סָבַר, m. Arab. سَاهَرٌ, *vigilavit*; سَاهُورٌ, *luna. Roundness*, like that of the full moon, Cant. vii. 2.

סָבַר, m. *Watching, guarding*. בֵּית הַסָּבֵר, *a prison*, Gen. xxxix. 20—23; xl. 3. 5.

סָבַר, v. pret. סָבַר, pres. נָסָב. See נָסָב. *Went, or slid, back from the fear of God*, Ps. liii. 4; lxxx. 19.

Part. Pass. סָבַר, *One who has gone back*, Prov. xiv. 14.

Niph. נִסְבַּר, pres. יִסְבֵּר. (a) *Was driven*

back. (b) *Was induced to go back.* (a) 2 Sam. i. 22; Ps. xxxv. 4; xl. 15, &c. (b) Ps. xlv. 19; lxxviii. 57; Is. l. 5, &c.

Part. pl. נְסוּגִים, (a) Jer. xlv. 5. (b) Zeph. i. 6.

סוג, v. Syr. **سَوَّ**, *sepivit. Fenced.*

Cognn. סך, סוך, שוך.

Part. pass. f. סוּגָה, Cant. vii. 3.

סוגר, m. r. סגר. Any place of confinement, *Prison*, Ezek. xix. 9.

סוד, m. aff. סוּדִי, r. יסר. *Act of fixing, establishing.* (a) *Setting a fence* about. (b) *Fixed determination, counsel.* (c) *Deliberation.* (d) *Consideration, prudence.* (e) *A meeting for deliberation, assembly.* (f) *Secret.* (a) Job vi. 11. (b) Ps. lxxxiii. 4; Prov. xi. 13; xx. 19, &c. (c) Ps. lv. 15. (d) Prov. xv. 22. (e) Ps. lxxxix. 8; cxi. 1; Jer. vi. 11, &c. (f) Prov. xi. 13; xx. 19, &c.

סוּחָה, f. r. apparently סוּח, for סוּחָה. *Filth*, Is. v. 25.

סוּךְ, v. pret. סָךְ, pres. יָסַךְ. Cogn. נסך. (a) *Anointed himself*, [1] With שָׁמֶן. [2] Without it. (b) *Anointed another*, constr. immed. (a), [1] Deut. xxviii. 40; 2 Sam. xiv. 12; Mic. vi. 15. [2] Ruth iii. 3; Dan. x. 3. (b) 2 Chron. xxviii. 15; Ezek. xvi. 9. Inf. סוּךְ, (a, 2) Dan. x. 3.

Hiph. pres. apoc. יָסַךְ, i. q. Kal, (a, 2) 2 Sam. xii. 20.

סוּגְפָנִיקָה, f. Dan. iii. 5. 15; but in vers. 10, סוּפְנִיָּה. Generally considered to mean some musical instrument; but, may it not be merely a copy of the Greek *συμφωνία*, and be intended to signify the same thing? The word is omitted by the LXX. in verses 5 and 10, but is expressed by *συμφωνίας*, in verse 15.

סוּס, m. pl. סוּסִים, and סָסִים, aff. סוּסִי, &c. (a) *A horse.* Syr. **سَوْسَم**, *Id.* (b) *A swallow*, probably from the rapidity of its flight. See Hieroz., vol. ii. page 60. (a) Gen. xlix. 17; 2 Sam. xv. 1; 1 Kings i. 28; xxii. 4, &c. (b) Is. xxxviii. 14; Jer. viii. 7.

סוּסָה, f. aff. סוּסָהּ, collectively, *Horses*, Cant. i. 9. So the LXX. ἡ ἵππων μου, and *Vulg. equitatu meo.*

סוּף, m. Arab. **سَوْف**, r. سَوْف, *perit.* Syr. **سَوَّب**, *Id.* Cogn. סָפַן, עָסַן.

An end. (a) *The end of a valley.* (b) *The rear of an army.* (c) *The termination of life.* (d) *The completion of an inquiry.* (e) *The result.* (a) 2 Chron. xx. 16. (b) Joel ii. 20. (c) Eccl. vii. 2. (d) Eccl. iii. 11. (e) Eccl. xii. 13.

סוּף, m. def. סוּפָא, Chald. *Id.* (a) Dan. iv. 8. 19. (c) Dan. vi. 27. (d) Dan. vii. 28.

סוּף, v. pres. סוּפָא, pl. יָסוּפִי. *Come to an end, perish*, Esth. ix. 28; Is. lxvi. 17.

Hiph. pres. יָסוּפֵם, aff. יָסוּפֵם, causat. of Kal, Jer. viii. 13; Zeph. i. 2, 3.

סוּף, v. pret. f. סוּפָה, Chald. *Came to an end, was completed*, Dan. iv. 30.

Aph. pres. סוּפָה, *Brought to an end, destroyed*, Dan. ii. 44.

סוּף, m. Arab. **سَوْف**, *lana.* Probably, *Wool*. Hence, from the woolly appearance of many species, (a) *Sea-weed.* (b) *The Red Sea*, which takes this name from a particular species ("alga, juncus," Castell., &c.) that abounds in it. (c) *Aquatic plants, growing in the Nile.* (a) Jon. ii. 6. (b) Ps. cvi. 7. 9. 22; cxxxvi. 13. 15; Jer. xlix. 21. (c) Exod. ii. 3. 5; Is. xix. 6.

סוּפָה, f. with ה emphatic, סוּפְהָ; aff. סוּפְהָ, pl. סוּפְהָ. *A whirlwind, tornado*, from its sweeping away and destroying every thing, Job xxi. 18; Is. xxi. 1; Hos. viii. 7, &c.

סוּר, v. pret. סָר, pres. יָסוּר, apoc. יָסִי.

Cogn. סר. Arab. **سَار**, r. سَير, *incessit: recepit se.* Cogn. **سَوَّر**. (a) *Went aside.*

(b) *Turned aside* from the road. (c) *Went aside* from a course of life. (d) *Turned aside* from a commandment, [1] With כָּן. [2] Immed. (e) *Went away.* [1] Of an inanimate thing. [2] Of God. (f) *Departed* from God. (g) *Was removed.* (h) *It was over, ceased.* (i) *Rebelled* against, with בָּ. (a) Exod. iii. 4. (b) 2 Kings iv. 8. 10; Prov. ix. 4. 16, &c. (c) 1 Kings xxii. 43; 2 Kings iii. 3; x. 29, &c. (d), [1] 1 Kings xv. 5; Ps. cxix. 102. [2] 2 Chron. viii. 15. (e), [1] Lev. xiii. 58; Judg. xvi. 17, &c. [2] Judg. xvii. 20; 1 Sam. xviii. 12; xxviii. 15, &c. (f) 2 Kings xviii. 6; Jer. xvii. 5; Ezek. vi. 9, &c. (g) 1 Kings xv. 14; xxii. 44; 2 Kings xii. 4, &c. (h) 1 Sam. xv. 32; Is. xi. 13. (i) Hos. vii. 14.

Part. **סָר**, Job i. 1. 8; ii. 3; Prov. xiv. 16. Inf. **סור**, Deut. xvii. 20; Josh. xxiii. 7; Prov. xiii. 19, &c. It. **סור**, Dan. ix. 5. 11.

Imp. **סור**, **סורה**, pl. **סורו**, Gen. xix. 2; Judg. iv. 18; 2 Sam. ii. 22, &c.

Hiph. **סור**, pres. **סור**, apoc. **סור**, and **סור**. Causat. of Kal. (a) *Removed*. (b) *Laid aside, gave up*. (c) *Drew off a ring*. (d) *Laid aside a dress*. (e) *Laid aside, omitted*. (f) *Set aside*. (g) *Destroyed*. (a) Lev. i. 16; 1 Kings xvii. 23; 1 Chron. xiii. 13, &c. (b) Job xxvii. 5; Ps. xviii. 23. (c) Gen. xli. 42; Esth. iii. 10. (d) Gen. xxxviii. 14. (e) Josh. xi. 15. (f) Job xxvii. 2; xxxiv. 5; Is. xxxi. 2, &c. (g) 1 Sam. xxviii. 3; 2 Kings xviii. 4. 22; xxiii. 19, &c.

Part. **סור**, Is. iii. 1, &c.

Inf. **סור**, **סור**, Gen. xxx. 32; xlviii. 17, &c.

Imp. **סור**, **סור**, f. **סורי**, pl. **סורו**, Gen. xxxv. 2; 1 Sam. i. 14; 1 Kings xx. 24; Ezek. xxi. 31, &c.

Hoph. **סור**, pres. **סור**. Pass. of Hiph. Lev. iv. 31. 35; Dan. xii. 11.

Part. **סור**, pl. **סורים**, 1 Sam. xxi. 7; Is. xvii. 1.

סור, v. Kal non occ. Arab. **سَوَّى**, *accelerare illum curavit, ad illud acceleravit*; **سَوَّى**, r. **سوط**, *scutica percussit*; **سَوَّى**, *scutica*. Probably, *Used a whip, hastened by whipping*.

Hiph. **סור**, pres. **סור**, apoc. **סור**, it. **סור**, pres. **סור**. Constr. immed. it. med. **סור**. *Urged, excited, induced, against a person, or to an action, 1 Sam. xxvi. 19; 1 Kings xxi. 25; Job xxxvi. 16, &c.*

Part. **סור**, 2 Chron. xxxii. 11; Jer. xxiii. 3.

סור, once, aff. **סורה**. According to Castell, by apharesis for **סור**; but more probably a false reading for that word, as the Sam. has the full word **סורו**, Gen. xlix. 11.

סור, v. pres. aff. **סור**. Arab. **سَجَب**, *traxit humi; vehementer edit biblique*. Cogn. **סור**. Constr. immed. it. med. **סור**. (a) *Dragged along the ground*. (b) *Tore in pieces and devoured*. (a) 2 Sam. xvii. 13. (b) Jer. xlix. 20.

Inf. **סור**, **סור**, (a) Jer. xxii. 19. (b) Jer. xv. 3.

סחב, f. pl. **סחבות**, *Tearing to pieces*, Jer. xxxviii. 11, 12.

סחב, v. Arab. **سَحَا**, r. **سحر**, and **سحي**, *removit verrendo, radendo, &c.*,

lutum. Kal non occ.

Pih. **סחית**, *Swept away*, Ezek. xxvi. 4.

סחי, m. *Off-scouring, filth*, Lam. iii. 45.

סחיש, m. once, 2 Kings xix. 29, but in Is. xxxvii. 30, **שחיש**. *What is produced without sowing, spontaneous*. The etymology is very doubtful. Æth. **ሰረሰ**: *refecit, &c.*

סחף, v. Arab. **سَحَف**, *abstulit ventus nubem; rasit*. Syr. **سحف**, *dejecit, deturbavit*. *Beat down, destroyed by beating down*.

Part. **סחף**, *A beating rain*, Prov. xxviii. 3.

Niph. **נסחף**, Pass. of Kal, Jer. xlvi. 15.

סחר, m. constr. **סחר**. (a) *Commerce*. (b) *Wealth acquired by commerce*. (c) *A seat of commerce*. (a) Prov. iii. 14. (b) Is. xlv. 14. (c) Is. xxiii. 3.

סחר, m. aff. **סחרה**, *Id.* (a) and (b) Prov. iii. 14; xxxi. 18; Is. xxiii. 18.

סחר, v. (a) *Travelled to a country, with אף*. (b) *Travelled over a country, without restraint, constr. immed. it. med. אף*. (a) Jer. xiv. 18. (b) Gen. xxxiv. 21; xlii. 34.

Imp. aff. **סחר**, (b) Gen. xxxiv. 10.

Part. **סחר**, **סחר**, f. aff. **סחרה**, pl. **סחרים**, constr. **סחרי**. *A traveller, pec. one who travels for the purposes of commerce, a merchant*, Gen. xxxvii. 28; 1 Kings x. 28; Prov. xxxi. 14; Ezek. xxvii. 12, &c. Cogn.

Arab. **تاجر**, *mercator*.

Pih. redup. **סחר**, *The heart was agitated*, Ps. xxxviii. 11.

סחרה, f. constr. **סחרה**, *A seat of commerce*, Ezek. xxvii. 15.

סחרה, f. Syr. **ܣܚܪܗ**, *turris. A tower*, Ps. xci. 4. Cogn. **סחר**.

סחרת, f. once, Esth. i. 6. Usually taken to signify some kind of valuable stone. According to some, *black marble*: comp. **סחר**, and Syr. **ܣܚܪܗ**, *lapis niger tinctorius*: but according to others, *tortoise-shell*.

lxx. στρωμαὶ διαφανεῖς ποικίλως διηρησμεναί, κύκλω ῥόδα πεπασμένα.

טָיִים, pl. once, Ps. ci. 3, but in Hos. v. 2, טָיִים (where however some mss. read טָיִים), a participial noun of r. טָיַם, which does not occur in any other form, and is probably cognate with טָיַף. Sinners, those who go aside out of the right way.

טָיַג, m. pl. טָיִגִים, r. טָוַג. What is separated from metals by refining them. Dross; also alloy of inferior metals mixed with silver; inferior metals contrasted with silver, Ps. cxix. 19; Prov. xxv. 4; Ezek. xxii. 19, &c.

טָיִן, m. The third month of the Jewish year, Esth. viii. 9. See יָדָשׁ.

טָוִם, in Jer. viii. 7, Keri, for טָוִם. A swallow.

טָוִר, com. pl. טָוִרוֹת. Arab. زَبِيرٌ, magnum vas; سَارٌ, r. سَوَّر, vehementius efferbuit vas. (a) A pot for boiling. (b) A vessel for washing. (c) Pl. טָוִרִים, Thorns, as being used for fuel. (d) Pl. טָוִרוֹת, Hooks, for fishing; probably at first made of thorns. (a) 2 Kings iv. 38—41; Ezek. xxiv. 6; Zech. xiv. 21, &c. (b) Ps. lx. 10; cviii. 10. (c) Eccl. vii. 6; Is. xxxiv. 13; Hos. ii. 8; Nah. i. 10. (d) Amos iv. 2.

טָוִר, m. once, Ps. xlii. 5: r. טָוִר. Arab. شَيْكَةٌ, turba, agmen. A multitude, crowd.

טָוִר, m. aff. טָוִרָה, r. טָוִר. Thicket, hiding-place, dwelling, Ps. x. 9; Jer. xxv. 38; Ps. xxvii. 5; lxxvi. 3.

טָוִרָה, f. of last, constr. טָוִרָה, aff. טָוִרָה, pl. טָוִרוֹת. (a) A thicket. (b) A hiding-place. (c) A hut, made of the branches of trees. (d) A dwelling. (a) Job xxxviii. 40. (b) Ps. xxxi. 21. (c) Gen. xxxiii. 17; Lev. xxiii. 42, 43; John iv. 5, &c. (d) 2 Sam. xxii. 12; Job xxxvi. 29; Ps. xviii. 12; Amos ix. 11. Hence, טָוִרָה, the Feast of Tabernacles, Lev. xxiii. 34; Deut. xvi. 13, 16, &c.

טָוִרָה, f. A shrine, Amos v. 26.

טָוִרָה, v. pret. טָוִרָה, pres. יָטָר. Arab. شَكَّ, adhesit, firmiter cohaesit; totum se operuit; سَكَّ, obstruxit. (a) Covered,

[1] Constr. inmed. [2] It. med. יָטָר. [3] Med. ל. (b) Protected by covering, with ל. (c) Placed as a covering, with יָטָר of the thing covered. (d) Compacted, put together, (a), [1] Job xl. 22. [2] 1 Kings viii. 7. [3] Lam. iii. 44. (b) Ps. cxl. 8. (c) Exod. xxxiii. 22; xl. 3. (d) Ps. cxxxix. 13.

Part. טָוִרָה, pl. טָוִרָה, and טָוִרָה, (a, 2) Exod. xxv. 20; xxxvii. 9; 1 Chron. xxviii. 18. Constr. abs., Ezek. xxviii. 14. 16.

Hiph. pres. יָטָר, יָטָר, i. q. Kal. (a) Covered, with יָטָר, Exod. xl. 21. (b) Covered, to protect, with ל, Ps. xci. 4. (c) Protected, with יָטָר, Ps. v. 12. (d) Dressed himself, 2 Sam. xii. 20. (e) Shut in, confined, constr. inmed., Job xxxviii. 8; it. med. יָטָר, Job iii. 22.

Pih. redup. טָוִרָה, pres. יָטָרָה. Arab. سَوَّر, arma. Armed, Is. ix. 10; xix. 2.

טָוִל, m. Syr. سَحْلٌ, stultus factus est. Folly. Abstr. for concrete, Fools, Eccl. x. 6.

טָוִל, m. pl. טָוִלִים. A fool, foolish, Eccl. ii. 19; vii. 17; Jer. iv. 22, &c.

טָוִל, v. Kal non occ. Pih. pres. יָטָל, Made foolish, Is. xlv. 25. Imp. טָוִל, 2 Sam. xv. 31. Niph. יָטָל, Became foolish, acted foolishly, 1 Sam. xiii. 13; xxiv. 10; 1 Chron. xxi. 8; 2 Chron. xvi. 9.

Hiph. טָוִלָה, Acted foolishly, Gen. xxxi. 28; 1 Sam. xxvi. 21.

טָוִלָה, f. Folly, Eccl. ii. 3. 12, 13; vii. 25; x. i. 13.

טָוִן, v. pres. יָטָן. Arab. سَكَنَ, tranquillus, quietus fuit. Sat still, comfortably, idly, or negligently. (a) Was prosperous. (b) Was beneficial. (c) Was a companion. (a) Job xxxiv. 9. (b) Abs. Job xv. 3. With ל, or יָטָן, Job xxii. 2; xxxv. 3.

Part. טָוִן, f. טָוִנָה, (c) abs. or with ל, Is. xxii. 15; 1 Kings i. 2, 4.

Niph. pres. יָטָן, Was endangered from negligence, Eccl. x. 9.

Puh. Became poor, through idleness. Part. טָוִן, Is. xl. 20.

Hiph. Was familiar with, accustomed to, constr. inmed. it. med. יָטָן, Num. xxii. 30; Ps. cxxxix. 3.

Inf. טָוִן, Num. xxii. 30. Imp. טָוִן, Job xxii. 21.

סכר, v. Kal non occ. Cogn. סגר. *Shut.*
 Niph. pres. יִסְכֵּר, *Was shut*, Gen. viii. 2; Ps. lxxiii. 12.
 Pih. קִסְפָּהּ, *Delivered up*, Is. xix. 4.
סכר, v. once, part. pl. סִכְרִים, for שִׁכְרִים. *Hired*, Ezra iv. 5.
סכת, v. Kal non occ. Arab. سَكَت, *siluit, tacuit. Was silent.*
 Hiph. Imp. הִסְכִּיתָ, *Keep silence*, Deut. xxvii. 9.
סל, m. pl. סָלִים. Arab. سَلٌّ, *canistrum. A basket* for bread, Gen. xl. 16—18; Exod. xxix. 3; Lev. viii. 2, &c.: for meat, Judg. vi. 19.
סלא, v. Kal non occ. Probably, *Weighed, estimated by weighing.*
 Puh. part. pl. מִסְלָאִים, *Valued*, Lam. iv. 2.
סלד, v. once, Job vi. 10.
 Pih. pres. אֶסְלֶדָה, *I will harden myself.*
 Arab. صَلَدًا, *dura fuit terra.* See the notes.
סָלָה, v. *Trampled on*, Ps. cxix. 118.
 Pih. סָלָה, *Id.*, Lam. i. 15.
 Puh. i. q. סָלָה, *Valued, estimated*, Job xxviii. 16. 19.
סָלָה, A particle, the signification of which it is impossible to determine, from the fact that, wherever it occurs, the sense is complete without it. It is found no less than seventy times in the Psalms, and three times in Habakkuk's prayer; and almost always at the end of a sentence. The different explanations of interpreters may be found in Noldius, Annot., and Vind., num. 1877. In form the word resembles the Arab. صَلَوَةٌ, or صَلَاةٌ, *Dei invocatio*, and may have been used like our *amen*, or the *doxology*, Gram. art. 243. 2, and note.
סלון, m. pl. סָלוֹנִים. Arab. سَلَاةٌ, *spinæ in palmarum ramis. The thorn of any plant.* Metaph. *A person causing annoyance to others*, Ezek. ii. 6; xxviii. 24.
סָלַח, pres. יִסְלַח. Arab. صَلَحَ, *recte se habuit res.* III. *Pacem fecit cum aliquo.* Constr. med. לְ. *Forgave a person or fault*, Exod. xxxiv. 9; Num. xxx. 6; Jer. v. 7, &c.

Part. סָלַח, Ps. ciii. 3.
 Inf. יִסְלַח, Deut. xxix. 20; 2 Kings xxiv. 4; Is. lv. 7.
 Imp. סָלַח, סָלַחָה, Num. xiv. 19; Dan. ix. 19; Amos vii. 2.
 Niph. נִסְלַח לוֹ, נִסְלַחָה לוֹ, *He was forgiven*, Lev. iv. 26. 31. 35; v. 13. 16. 18, &c.
סָלַח, m. *One who forgives, or is disposed to forgive*, Ps. lxxxvi. 5.
סְלִיחָה, f. pl. סְלִיחוֹת, *Forgiveness*, Neh. ix. 17; Ps. cxxx. 4; Dan. ix. 9.
סלל, v. Pret. non occ. Pres. יִסְלֵל. Cogn. סָלַח. Syr. سَلَّل, *rejecit.* Arab. سَلَّى. Heb. שָׁלַח, *tranquillus fuit. Threw up an embankment; levelled a road; made a road*, Job xix. 12; xxx. 12.
 Part. pass. f. סְלִיחָה, *Levelled*, Prov. xv. 19; Jer. xviii. 15.
 Imp. סָלַח, *Level*, Is. lvii. 14; lxii. 10. In Ps. lxxviii. 5, סָלַח לְרֵגֶל בְּעֵבְרֹתָי, *make a way for him who rides through the deserts.* Comp. Is. xl. 3.
 With aff. סָלַחָהּ, *Level her with the ground*, Jer. l. 26.
 Pih. redup. Imp. aff. יִסְלַחָהּ, *Exalt her*, Prov. iv. 8.
 Hiith. Part. מִסְלַחֵל, either *opposing himself* as a rampart is opposed to the enemy, or *exalting himself*, with אֵ, Exod. ix. 17.
סָלָלָה, f. pl. סָלָלוֹת, *A mound*, 2 Sam. xx. 15; Is. xxxvi. 33; Jer. vi. 6, &c. Phr. יָשָׁךְ סָלָלָהּ, *threw up a mound*, ἐχώσε χῶμα.
סָלַם, m. once. Arab. سَلَّمَ, *scala. A ladder*, Gen. xxviii. 12.
סָלְסוֹת, pl. f. i. q. סָלַם, *Baskets*, used in gathering grapes, Jer. vi. 9.
סָלַע, m. aff. סָלַעַי, סָלַעַי, pl. סָלַעִים. Arab. سَلَعٌ, *fidit, vulneravit; fissura in monte. A cleft in a rock; a cavern made use of as a place of security; a rock*, Num. xxiv. 21; Prov. xxx. 26; 1 Sam. xiii. 6, &c.
סָלַעַם, m. once, Lev. xi. 22. *A species of locust.* According to Bochart. Hieroz., tom. ii., page 446, from the Chaldee סָלַעַם, *voravit, absumsit.*
סָלַחָה, m. *Capriciousness, perverseness*, Prov. xi. 3; xv. 4.
סלף, v. Kal non occ. Arab. صَلَفٌ,

falso gloriatus fuit. Ingrata fuit, nec placuit marito, quamvis bene se generet mulier. Probably, Boasted without foundation, it was treated capriciously.

Pih. pres. יִסְלֵף. Constr. immed. (a) *Turns aside, perverts; renders of no avail.* (b) *Overthrows.* (a) Exod. xxiii. 8; Deut. xvi. 19; Prov. xix. 3; xxii. 12. (b) Job xii. 19; Prov. xiii. 6.

Part. יִסְלֵף, (b) Prov. xxi. 12.

סלה, v. סָלַח, pl. סָלְחֵי, Chald. i. q. Syr. **ܣܠܚܐ**, *ascendit. Came up, grew up*, Dan. ii. 29; vii. 8. 20; Ezra iv. 12.

Part. pl. f. סָלְחָנִי, Dan. vii. 3.

סֶלֶת, f. Arab. **سَلَّت**, *detergendo, vel decorticando eduxit; deterisit. Cleaning grain by removing the husk. Grain thus cleaned; flour cleared of the bran, fine flour*, Gen. xviii. 6; Exod. xxix. 2; Lev. ii. 5, &c.

סָפִים, m. pl. Arab. **شَمَّ**, *olfecit rem;* **شَمَّ امَانَت**, *odores boni. Perfumes*, Exod. xxv. 6; xxx. 7. 34; xxxi. 11, &c.

סָפְדָר, m. coll. *Flowers*, Cant. ii. 13. 15; vii. 13. From the Arab. **شَمَّ**, *olfecit;* and

سَفَر, *sparsit. Odour-scatterers.*

סָפַד, v. pres. יִסְפֵּד. Syr. **ܣܦܕܐ**, *inmixus fuit; appropinquavit.* Arab. **سَمَكَ**, *extulit. Laid on, pressed on.* (a) **ס' אֶת־יָדָיו עַל**, *Laid his hands on.* (b) *Supported with his hands; supported*, constr. immed. (c) *Pressed upon, weighed heavily on*, with **עַל**. (d) *Advanced towards, with אֵל*. (a) Exod. xxix. 10. 19; Num. xxvii. 23; Deut. xxxiv. 9, &c. (b) Gen. xxvii. 37; Is. lix. 16; lxiii. 5. (c) Ps. lxxxviii. 8. (d) Ezek. xxiv. 2.

Part. סֹפֵד, plur. constr. סֹפְדֵי, (a) *Supporting*, Ps. xxxvii. 17. 24. (b) *Helping*, Ezek. xxx. 6. (c) *Stretching out his hands towards, to help*, with **לְ**, Ps. cxlv. 14.

Part. pass. סֹפְדָה, pl. סֹפְדוֹת, *Supported*, Ps. cxi. 8; cxii. 8; Is. xxvi. 3.

Imp. aff. סֹפְדֵנִי, *Support me*, Ps. cxix. 116.

Niph. יִסְפֵּד, pres. יִסְפֵּד. Constr. med. **עַל**. (a) *Leaned on, for support.* (b) *Trusted in.*

(a) Judg. xvi. 29; 2 Kings xviii. 21; Is. xxxvi. 6. (b) 2 Chron. xxxii. 8; Ps. lxxi. 6; Is. xlvi. 2.

Pih. Imp. pl. aff. סִפְדֵנִי, *Support me*, Cant. ii. 5.

סָפַל, and "ס", m. Arab. **سَمَل**, *composuit; part.* **سَامَل**. Comp. **شَمَل**.

Whence the **Σεμέλη**, *Semele*, of the Greeks and Latins. Cogn. **פָּלַם**. *Any figure, form*, Deut. iv. 16; 2 Chron. xxxiii. 7. 15; Ezek. viii. 3. 5.

סָמָן, v. Niph. Part. נִסְכַּן, *Appointed*, Is. xxviii. 25, וּשְׂעִירָה נִסְכַּן, *and the barley in an appointed place.* So Gesenius. See Castell. LXX. **κέγχρος**. Vulg. *milium*. Some prefer taking "*hordeum signatum*," implying *the best*, and to this Castell evidently inclines. He compares וָפֶן, and the Talmudic סָפַן, *signavit*.

סָמָר, v. Arab. **سَمَّر**, *clavis confixit; rem corroboravit. Grew hard, rigid*, as a nail, Ps. cxix. 120.

Pih. pres. הִסְמַר, *Id.* Job iv. 15.

סָפָר, *Rough, bristly*, applied to a species of locust, Jer. li. 27.

סָפְדָה, m. The *Bush* in which the angel of the Lord appeared to Moses on Mount Sinai, Exod. iii. 2—4; Deut. xxxiii. 16. According to the LXX. **βάρος**. Vulg. *rubus. The bramble*. So Celsius, Hierob., ii., page 58.

סָפְדָרִים, m. pl. twice, Gen. xix. 11; 2 Kings vi. 18. The context requires the word to be interpreted *Blindness*, either temporary or permanent. LXX. **ἀσασίη**. Vulg. *cæcitate*. Various conjectures have been offered respecting the origin of the word; to all these may perhaps be added, with some degree of probability, the Arab. **سَمَر**, *nox, tenebræ*.

סָנְסָנִים, pl. m. aff. סִנְסָנִי, once, Cant. vii. 9. LXX. **τὸν ὑψέων αὐτοῦ**. Vulg. *fructus ejus*. Arab. **سِنَانِيس**, *extremitas vertebrarum dorsii. The top of a palm tree, where the fruit is produced*, Castell.

סָנְפִיר, twice, Lev. xi. 9; Deut. xiv. 9. *Fins; perhaps, Scales*. The interpreters generally agree in the first signification given here of this word. Comp. Arab.

verrit domum; iter fecit; סָעַר, iter; but see my note on Job xl. 25, p. 531.

סָם, m. once, Is. li. 8. Arab. سوس, tineae. Syr. سوس, and Gr. σίς, Id. The clothes-moth.

סָעַר, v. pres. יִסְעַר. Constr. abs. it. immed. Arab. سَعِدَ, felix fuit. III. Juvit.

IV. Beavit. سَعِدَ, felicitas. (a) Was prosperous. (b) Made prosperous. (c) Supported. (d) Cheered, refreshed. (a) Prov. xx. 28. (b) Ps. xx. 3. (c) Ps. xviii. 36; xciv. 18. (d) Ps. xli. 4; civ. 15.

Inf. aff. סִעְרָה, (c) Is. ix. 7.

Imp. סָעַר, סִעְרָה, aff. סִעְרֵנִי, pl. סִעְרוּ. (c) Ps. cxix. 117. (d) Gen. xviii. 5; Judg. xix. 5. 8; 1 Kings xiii. 7.

סָעַר, v. Chald. Paḥ. part. pl. סִסְעֵרִין, Assisting, with לְ, Ezra v. 2.

סָעַר, v. once, Ps. lv. 9. Part. f. סֹעֵר, Rapid. Arab. سَعَى, cucurrit. But the LXX. translate סֹעֵר בְּרוּחַ, ἀπὸ ὀλιγοψυχίας, and the Vulgate, a pusillanimitate animi. Comp. Syr. سَعْدَمًا, audacia, &c. Castell.

סֹעֵרָה, masc. pl. סֹעֵרִים, constr. סֹעֵרֵי. Arab. سَعَفٌ, fissuris affecta fuit manus;

سَعْفٌ, سَعْفَةٌ, ramus palmae. Cogn.

سَعَبٌ, dissecuit; سَعْدَةٌ, ramus arboris. (a) A cleft in a rock, a cavern, Judg. xv. 8. 11; Is. ii. 21; lvii. 5. (b) A separation, party, sect; opinion, 1 Kings xviii. 21. (c) A branch, Is. xvii. 6; xxvii. 10.

סָעַר, v. from סָעַרָה. Pih. Part. סִסְעֵרָה, Pruning down, cutting away, Is. x. 33.

סָעַר, pl. סִסְעֵרִים, Persons of divided minds, of unsteady principles, Ps. cxix. 113. See סִסְעֵרִים, and my note on Job iv. 13.

סִסְעֵרוֹת, fem. pl. Branches, Ezek. xxxi. 6. 8.

סָעַר, m. aff. סִעְרָה, and סִעְרָה, f. constr. סִעְרָה, plur. סִעְרוֹה, constr. סִעְרוֹה. Arab. سَعَرَ, accendit et excitavit ignem; circumvivit, obivit. Pass. سَعِرَ, vento fervido; سَمِعُومٌ, appellato afflictus fuit vir; سَعِرَ, ardor ignis; furor, insania. Prob. A pestilential wind, a violent wind, whirlwind, 2 Kings ii. 1; Ps. lv. 9; John i. 4; Job xxxviii. 1, &c.

סָעַר, v. Part. סֹעֵר, f. סִעְרָה, Tempestuous, tossed by the wind, John i. 11. 13. Metaph. Agitated by calamity, Is. liv. 11.

Pres. יִסְעַר, Rage as a tempest, Hab. iii. 13.

Niph. pres. יִסְעַר, Is agitated, as by a tempest, — of the heart, 2 Kings vi. 11.

Pih. pres. אִסְעַרְם, I scattered, — as by a tempest, Zech. vii. 14.

Puḥ. pres. יִסְעַר, Is scattered, Hos. xiii. 3.

סָף, m. aff. סָפָה, pl. סָפִים, and סָפוֹה. (a) A dish, basin, goblet, bowl, Exod. xii. 22; 2 Sam. xvii. 28; 1 Kings vii. 50; 2 Kings xii. 14; Jer. lii. 19; Zech. xii. 2. (b) The threshold, Judg. xix. 27; 1 Kings xiv. 17; Is. vi. 4, &c.

סָפָה, v. pres. יִסְפֹּה, Lamented, bewailed. Constr. (a) abs. Ezek. xxiv. 16. 23; Zech. xii. 12. (b) Med. לְ, 1 Kings xiv. 13; Jer. xvi. 6; xxii. 18, &c. (c) Med. עַל, 2 Sam. i. 12; xi. 26; Zech. xii. 10, &c.

Part. pl. סָפָה, Mourning, Is. xxxii. 12: professed mourners, Eccl. xii. 5.

Inf. aff. סָפֹה, סָפֹה, Gen. xxiii. 2; Zech. vii. 5, &c.

Imp. pl. סָפֹה, 2 Sam. iii. 31; Jer. iv. 8, &c.

Niph. pres. pl. יִסְפֹּה, Shall be lamented, Jer. xvi. 4; xxv. 33.

סָפָה, v. pres. יִסְפֹּה. Cogn. with סָף. (a) Came to an end, perished. (b) Brought to an end, destroyed. (a) Ps. lxxiii. 19; Jer. xii. 4. (b) Gen. xviii. 23, 24; Is. vii. 20.

Inf. aff. סָפֹהָה, (b) Ps. xl. 14. Niph. pres. pl. יִסְפֹּה, i. q. Kal. (a) Gen. xix. 15. 17; 1 Sam. xxvi. 10; xxvii. 1, &c.

Part. יִסְפֹּה, Perishing, Prov. xiii. 23; 1 Chron. xxi. 12. Missing, Is. xiii. 15. In the second of these passages, as Houbigant has remarked, the parallel place requires that we should read יִסְפֹּה: see 2 Sam. xxiv. 13. In Deut. xxxii. 23, יִסְפֹּה, is probably a contraction of יִסְפֹּהָה, from יִסְפֹּה.

סָפָה, v. Imp. aff. סָפֹהֵי. Arab. سَفَحَ, effudit; صَفَحَ, transire jussit ad puteum camelos; perquisivit rem. Poured

out, poured into; hence, spread, and admitted into. Admitted, 1 Sam. ii. 36.

Niph. נִסְפְּחוּ, Were admitted among, Is. xiv. 1.

Pih. part. נִסְפָּח, Pouring out anger, Hab. ii. 15.

Puh. pres. נִסְפְּחוּ, Are spread, scattered, Job xxx. 7.

Hith. Inf. הִסְפַּחְתִּי, Obtaining admission, 1 Sam. xxvi. 19.

סִפְחָה, f. A scab, scald, either from its spreading in the flesh, or from the falling off of the hair, Lev. xiii. 2. 6—8; xiv. 56.

סִפְיָה, m. constr. סִפְיָה, pl. aff. סִפְיָהּ. (a) The pouring out, rushing of water. (b) The produce of grain accidentally spilt instead of being sown, self sown grain. (a) Job xiv. 19. (b) Lev. xxv. 5. 11; 2 Kings xix. 29; Is. xxxvii. 30.

סִפִּינָה, f. A ship, John i. 5. Arab. سَفِينَةٌ, and Syr. سَفِينًا, Id. Al. non occ.

סַפִּיר, m. pl. סַפִּירִים. A sapphire, Exod. xxviii. 19; xxxix. 11; Job xxviii. 6. 16, &c.

סַפֵּל, m. twice, A bowl, Judg. v. 25; vi. 38. Comp. Arab. زَيْلٌ, vas in quo res portantur aut ponuntur; صُنٌّ, vas coriaceum, quo aqua hauritur.

סָפַן, v. pres. יִסְפֵּן. Cogn. צָפַן. Covered, pec. with planks, 1 Kings vi. 9.

Part. pass. סָפֵן, pl. סָפֵנִים. (a) Covered, 1 Kings vii. 3. 7; Jer. xxii. 14; Hag. i. 4. (b) Secured, Deut. xxxiii. 21.

סָפַן, m. Ceiling, 1 Kings vi. 15.

סָפַח, v. Hith. Inf. הִסְפַּחְתִּי, To remain at the threshold, Ps. lxxxiv. 11. See סָפַח.

סָפַח, m. aff. סָפְּחִי. Striking hands in a bargain; hence, the consequence of a successful bargain, Abundance, sufficiency, Job xx. 22. See my note on the place.

סָפַח, v. pres. יִסְפֵּחַ. Constr. immed. it. med. אָפַח. Ὀνομασποιητικόν. Comp. Smack.

Arab. صَفَّقَ, percussit vehementius ut adiretur sonus. (a) Struck the hands together, in sorrow, indignation, or contempt, אָרַבְפָּי, Num. xxiv. 10; Lam. ii. 15; Job xxvii. 23. (b) Struck the hand on the thigh, expressive of the same feelings, Jer. xxxi. 19. (c)

Expressed contempt for, in any way, Job xxxiv. 26. So also Jer. xlvi. 26, impersonally. (d) Expressed contempt, Job xxxiv. 37.

Imp. סָפַח, (b) Ezek. xxi. 17.

סָפַר, m. aff. סָפַרְיָה, סָפַרְיָה, pl. סָפַרִים, constr.

סָפַרְיָה. (a) An enumeration, Gen. v. 1. (b) Register record. (c) A book, a written work, Exod. xxiv. 7; Deut. xvii. 18; xxxi. 26, &c. (d) A book, — blank book for writing, Exod. xvii. 14; Num. v. 23; Jer. xxxvi. 2. 4. (e) A letter, 1 Kings xxi. 8; 2 Kings v. 5; x. 2. 6, 7, &c. (f) Any writing, Deut. xxiv. 1. 3; Is. l. 1; Jer. iii. 8, &c. (g) Writing, Is. xxix. 11, 12.

סָפַר, v. pres. יִסְפֵּר. Engl. Cypher. Syr.

سَفَّرَ. Arab. سَفَّرَ, scripsit, &c. Constr. immed. it. med. אָפַח. Numbered, reckoned, Lev. xv. 13; 2 Sam. xxiv. 10; Ezek. xliv. 26, &c.

Part. סָפַר, and סָפַר. One who numbers, one who writes. (a) A professed writer, Ps. xlv. 2. (b) A secretary, 2 Sam. viii. 17; xx. 25; 2 Kings xii. 11, &c. (c) A general officer who enrolled the soldiers, 2 Kings xxv. 19; Jer. lii. 25. (d) A transcriber of the law, and one therefore supposed to be familiar with it, Ezra vii. 6. 11; Neh. viii. 1. 4; Jer. viii. 8, &c.

Infin. סָפַר, Gen. xv. 5; xli. 49; Deut. xvi. 9.

Imp. סָפַר, pl. סָפְּרוּ, Gen. xv. 5; 1 Chron. xxi. 2; Ps. xlvi. 13.

Niph. pres. יִסְפְּרוּ, Pass. of Kal, Gen. xvi. 10; xxxii. 12; 1 Kings iii. 8, &c.

Pih. סָפַרְתִּי, pres. יִסְפֵּר. (a) Counted, Job xxxviii. 37; Ps. xxii. 18. (b) Recounted, related, with אָפַח, of the thing, and לְ, or אָפַח, of the person, Gen. xxiv. 66; Judg. vi. 13; Ps. lxxi. 15; cxix. 26, &c. (c) Talked, Ps. lxix. 27.

Part. סָפַרְתִּי, pl. סָפַרְתִּים, (b) Judg. vii. 13; 2 Kings viii. 5, &c.

Inf. סָפַר, (b) Ps. l. 16; lxxiii. 28, &c.

Imp. סָפַר, pl. סָפְּרוּ, (b) Gen. xl. 8; Is. xliii. 26, &c.

Puh. סָפַרְתִּי, pres. יִסְפֵּר, Pass. of Pih., Job xxxvii. 20; Ps. xxii. 31; Is. lii. 15, &c.

סָפַרְתִּי, m. pl. סָפַרְתִּין, Chald. i. q. Heb. סָפַרְתִּי, Ezra iv. 15; Dan. vii. 10.

סָפַרְתִּי, m. def. סָפַרְתִּי, Chald. i. q. סָפַרְתִּי, Ezra iv. 8, 9; v. 12. 21, &c.

סָפָר, m. *A numbering*, 2 Chron. ii. 16.

סַפְרָה, f. aff. סַפְרָהָה, i. q. סָפַר, (b) Ps. lvi. 9.

סַפְרוֹת, fem. pl. *Amount, number*, Ps. lxxi. 15.

סָקַל, v. pres. יִקָּל. Constr. immed. it. med. יָקָה. *Pelted, pelted with stones*; either as a judicial punishment or in a tumult. [1] With בְּאֲבָנִים, Deut. xiii. 10; xvii. 5; xxii. 21, &c. [2] Without בְּאֲבָנִים, Exod. viii. 21; xvii. 4.

Inf. סָקַל, aff. סָקְלֵי, Exod. xix. 13; xxi. 28; 1 Sam. xxx. 6.

Imp. pl. aff. סִקְלוּ, 1 Kings xxi. 10.

Niph. pres. יִסָּקַל. Pass. of Kal, Exod. xix. 13; xxi. 28, 29. 32.

Pih. pres. יִסְקַל, i. q. Kal, 2 Sam. xvi. 6. 13; Is. v. 2.

Imp. pl. סָקְלוּ, with מֵאֲבָנֵי. *Clear of stones*, Is. lxii. 10.

Puh. סָקַל, Pass. of Pih., 1 Kings xxi. 14, 15.

סָר, m. סָרָה, f. r. סוּר. *Averse, disinclined, sad*, 1 Kings xx. 43; xxi. 4, 5; Prov. ix. 22.

סָרַב, m. pl. סָרְבִים. *Rebellious*, Ezek. ii. 6. Al. non occ. Chald. סַרַב, *abnuir, reuenuit, rebellavit*.

סַרְבִּילִין, masc. pl. aff. סַרְבִּילִיּוֹן. Arab.

סַרְאוּיִל, i. q. Pers. شَلَوَار (à شَل, femur), *femoralia. Drawers, trowsers*, Dan. iii. 21. 27.

סָרָה, f. r. סוּר. *Turning aside* (a) from God, *rebellion*, Deut. xiii. 6; Is. i. 5; xiv. 6, &c. (b) From the truth, *falsehood*, Deut. xix. 16.

סָרַח, m. *Being left loose; a portion of a thing left loose*, Exod. xxvi. 12.

סָרַח, v. pres. הִסְרַח. Arab. سَرَح, *libere dimisit. Unconfined, loose*, Exod. xxvi. 12.

Part. f. סָרַחַת, intrans. *Luxuriant*,—of a vine, Ezek. xvii. 6.

Part. pass. סָרַיִח, *Left loose*, Exod. xxvi. 13. סָרַיִחֵי מְנוּלִים, — *of full turbans*, Ezek. xxiii. 15. סָרַיִחִים עַל-עֲרֹשֹׁתָם, *stretched negligently, dissolutely, on their couches*, Amos vi. 4. 7.

סָרְיוֹן, m. pl. סָרְיוֹנִים, i. q. שָׂרְיוֹן. *A corslet*, Jer. xlvi. 4; li. 3.

סָרִים, m. constr. סָרִים, pl. סָרִיסִים, constr.

סָרִיסִי, and סָרִיסִי, aff. סָרִיסוּ. Arab. سَرَس, *impotens ad venerem.* (a) *A eunuch*, Is. lvi. 3, 4; Dan. i. 3. 7. (b) Hence, since such were commonly appointed to offices of trust in Asiatic courts, *Any chief officer*, 1 Kings xxii. 9; 2 Kings viii. 6; xxv. 19, &c. Syr. سَرَسًا, *Id.*

סָרְבִיּוֹן, m. pl. once, Dan. vi. 3. *Superintendents of the whole empire.* Probably a corruption of the Persian سَرَهَنْدَك, *commander-in-chief, or one who has the chief direction of affairs.*

סָרְבִי, m. pl. constr. סָרְבֵי. Syr. سَرَبِن, *apsis, axis, rota.* (a) Apparently, *Axles*, 1 Kings vii. 30. (b) The name of the five *Lords of the Philistines*, Judg. xvi. 30; 1 Sam. vi. 18; xxix. 7, &c. So the Arab.

سَرَبِن, *axis, it. Princeps.* Comp. سَرَبِن, and سَرَبِن, above.

סָרַעַפָה, f. pl. aff. סָרַעַפְתֵּי, for סָרַעַפְתֵּי (as שָׂרַעַפְתֵּי, for שָׂרַעַפְתֵּי). *Branches*, Ezek. xxxi. 5.

סָרַף, v. Kal non occ. Apparently, i. q. שָׂרַף.

Pih. Part. aff. מְסָרְפֵי. *Burning; he who burns him*, Amos vi. 10.

סָרְפָד, m. once, Is. lv. 13. Some kind of shrub growing wild in Judea, and esteemed of little value; but it is impossible to determine more particularly. See Cels. Hierobot. ii., p. 218. According to some, *the nettle.*

סָרַר, v. pres. non occ. Cogn. סוּר. *Was perverse, refractory*, Hos. iv. 16.

Part. סוּרָר, f. סוּרָרָה, and סוּרָרִים, pl. סוּרָרִים. *Perverse, refractory.* (a) Of persons, Deut. xxi. 18; Ps. lxxviii. 8; Is. lxv. 2, &c. (b) Of animals, Hos. iv. 16. Phr. קָפָה סוּרָרָה, *a shoulder that will not submit to the yoke*, Neh. ix. 29; Zech. vii. 11.

סָרָו, m. Arab. سَرَاو, *hiems.* Syr.

سَرَاو, *Id.* Winter, Cant. ii. 11.

סָתַם, v. pres. יִסְתַּם. Constr. immed. it. med. יָסָה. Arab. سَتَم, *occlusit.* II. *Obturravit os.* (a) *Filled up, blocked up.* (b)

Repaired. (c) *Shut up, concealed.* (a) 2 Kings iii. 19. 25; 2 Chron. xxxii. 4. 3.

Imp. סָתַם, (a) 2 Chron. xxxii. 3. Inf. סָתַם, (c) Dan. viii. 6; xii. 4.

Part. pass. סֹתֵם, pl. סֹתָמִים, (c) Ps. li. 8; Ezek. xxviii. 3; Dan. xii. 9.

Niph. Inf. הִסְתַּם. Pass. of Kal, (b) Neh. iv. 7.

Pih. סִתְמוּ, pres. יִסְתְּמוּ. I. q. Kal, (a) Gen. xxvi. 15. 18.

סִתְרוּ, m. aff. סִתְרוּ, pl. סִתְרוּם. *Concealment.* (a) *Secrecy.* (b) *Secretly.* (c) *Secret place.* (d) *Place of concealment.* (e) *Place of security.* (a) Judg. iii. 19; Job xxiv. 15. (b) Deut. xiii. 6; Job xii. 10; xxxi. 27, &c. (c) Job xxii. 14; Ps. lxxxi. 8; xci. 1. (d) Ps. xviii. 12; Is. xxxiii. 17. (e) Ps. xxxii. 7; Is. xvi. 4; xxvii. 5, &c.

סְתָרָה, f. *Shelter, protection*, Deut. xxxii. 38.

סָתַר, v. pres. יִסְתַּר. Arab. سَتَرٌ, *textit, obtexit. Covered, concealed; conceals himself*, Prov. xxii. 3.

Niph. וְסִתְרוּ, pres. יִסְתְּרוּ. (a) *Concealed himself.* (b) *Was concealed, unknown.* (c) *Was sheltered.* (d) *Was distant, out of sight.* (e) *Was excluded.* (f) *Was disregarded.* (a) 1 Sam. xx. 19; 1 Kings xvii. 13; Job xiii. 20, &c. (b) Num. v. 13;

Job iii. 23; xxviii. 21, &c. (c) Zeph. ii. 3. (d) Gen. xxxi. 49. (e) Gen. iv. 14. (f) Ps. xxxviii. 10; Is. xl. 27.

Part. וְסִתְרוּ, pl. וְסִתְרוּם, f. וְסִתְרוּהָ, Deut. vii. 20; xxix. 29; Ps. xix. 13, &c.

Inf. הִסְתַּר, Job xxxiv. 22.

Imp. הִסְתַּר, Jer. xxxvi. 19.

Pih. Imp. fem. סִתְרִי. *Hide, shelter*, Is. xvi. 3.

Puh. part. fem. מִסְתַּרְתָּ. *Concealed*, Prov. xxvii. 5.

Hiph. הִסְתַּיִר, pres. יִסְתְּיִר. (a) *Concealed.* (b) *Sheltered.* (c) *Placed for security.* (d)

(b) *Sheltered.* (c) *Placed for security.* (d) *Turned away his face from.* (a) 1 Sam. xx. 2; Ps. cxix. 19; Jer. xxxvi. 26, &c. (b) Job xiv. 13; Ps. xvii. 8; lxiv. 3, &c. (c) Is. xlix. 2. (d) Ps. x. 21; xxii. 25; xxx. 8, &c.

Part. מִסְתַּיִר, Is. viii. 18; liii. 3.

Inf. הִסְתַּר, Deut. xxxi. 18; Prov. xxv. 2, &c.

Imp. הִסְתַּר, Ps. li. 11.

Hith. pres. הִסְתַּמַּר, *Is concealed, lost*, Is. xxix. 14.

Part. מִסְתַּמַּר, *Hiding himself*, 1 Sam. xxiii. 19; xxvi. 1; Ps. liv. 2; Is. xlv. 15.

סָתַר, v. Chald. *Id.* Pah. pret. aff. סִתְרָה, *Put out of sight, destroyed*, Ezra v. 12.

Part. pl. f. def. מִסְתַּרְתָּם. *Concealed things*, Dan. ii. 22.

ע

ע, *Ayin*, the sixteenth letter of the Hebrew alphabet; as a numeral, it stands for seventy. This letter had originally, like ו and ה, two sounds, and not improbably these were distinguished by a diacritical point like the Arabic ain and ghain, Gram. art. 4. 18. As it had some affinity in sound to the letters ג, כ, ק, ר; these are occasionally found occupying the same situation in cognate roots. Comp. עָשָׂר, עָשָׂר; עָבָר, עָבָר; עָבַר, עָבַר; עָבַר, עָבַר; עָבַר, עָבַר. Chald. מְעָרָה, מְעָרָה. It often occupies, in the Chaldee, the situation of the Heb. ע; as מְעָרָה, מְעָרָה. So Syr. عَابَر, Heb. עָבַר; עָבַר; עָבַר. In the softer pronunciation of the Chaldees it was sometimes omitted, as ה, ו, י, are, Gram. art. 73; as, בָּל, for בָּעַל, Gesen. See

p. 82, above. There is, however, no good reason for supposing that the partic. עָבַר is for עָבַר, no such elision taking place in the Hebrew; nor would the sense, so supplied, suit this partic. See p. 80, above, and Gram. art. 243. 2, note.

עָבַר, com. constr. עָבַר; pl. עָבָרִים, and עָבְרוּ, constr. עָבְרִי, aff. עָבְרִי, r. עָבַר. See עָבַר. Arab.

عَبَبٌ, *bibit*; عَبَبٌ, *aguae per se effusae exuberantes.* (a) *A cloud, a thick cloud.* (b) *A covering, as a cloud covers the sky.* (a) 1 Kings xviii. 44; Job xx. 6; Ps. cxlvii. 8; Eccl. xi. 3, &c. (b) Exod. ix. 9.

עָבַר, m. pl. עָבָרִים. See עָבַר, above. Probably, *A covering of planks*, 1 Kings vii. 6; Ezek. xli. 25, 26. *Vulg. epistylia; gros-*

siora ligna; latitudinem parietum. From the places, as well as the etymology, "freeze," or "fascia"—as used in architecture—is probably the thing meant.

עָבַד, v. pres. יַעֲבֹד. Constr. abs. immed. it. med. עָבַד, and sometimes לָ. Arab. عَبَدَ,

servus; عَبَدَ, adoravit. (a) *Served*, [1] A master. [2] As a subject, or vassal. [3] The true God. [4] A false god. (b) *Worked, laboured.* (c) *Tilled the ground.* (d) *Complied with, assented to.* (e) *Performed a religious service.* (f) *Imposed servitude on, made to serve, with אָ, of the person.* (a), [1] Gen. xxix. 15; Exod. xxi. 6; Deut. xv. 12, 18, &c. [2] Deut. xxviii. 48; 2 Kings xviii. 7; Jer. xxvii. 11, &c. [3] Exod. xxiii. 25; Deut. xxviii. 47; Mal. iii. 18, &c. [4] Deut. iv. 19; xxviii. 36; 2 Kings x. 18; xxi. 21, &c. (b) Exod. xx. 9; xxxii. 21; Deut. v. 13. (c) Gen. iv. 12; 2 Sam. ix. 10; Jer. xxvii. 11, &c. (d) 1 Kings xii. 7. (e) Exod. xiii. 5; Num. iv. 26; xviii. 7, &c. (f) Exod. i. 14; Lev. xxv. 39; Deut. xv. 19; Jer. xxv. 14; xxviii. 7, &c.

Inf. עָבַד, aff. עָבְדוּ, Gen. ii. 5; Exod. xiv. 12; Deut. xi. 13, &c.

Imp. עָבַד, aff. עָבְדוּ; pl. עָבְדוּ, aff. עָבְדוּ, Exod. x. 8; 1 Sam. vii. 3; xxvi. 19; 1 Chron. xxviii. 9, &c.

Part. עָבֵד, plur. עָבִידִים, constr. עָבִידֵי, Gen. iv. 2; Num. xviii. 21; 2 Kings x. 19, &c.

Niph. וַעֲבַדְתָּם, pres. יַעֲבֹד. Pass. of Kal. (a) *Became, was served*, Eccl. v. 8. (b) *Was tilled*, Deut. xxi. 4; Ezek. xxxvi. 9, 34.

Puh. עָבַד, *Labour was imposed on, with אָ*, Deut. xxi. 3; Is. xiv. 3.

Hiph. וַיַּעֲבִידוּ, pres. וַיַּעֲבִיר, causat. of Kal. (a) *Caused to labour.* (b) *Caused to serve.* (c) *Caused to serve God.* Meton. (d) *Wearied.* (a) Exod. i. 13; Ezek. xxix. 18. (b) Jer. xvii. 4. (c) 2 Chron. xxxiv. 33. (d) Is. xliii. 23, 24.

Part. pl. מַעֲבִירִים, (a) Exod. vi. 5.

Inf. הַעֲבִיר, (a) 2 Chron. ii. 17.

Hoph. pres. aff. מַעֲבִירִים, and נַעֲבָרִים, Exod. xx. 5; xxiii. 24. *Be induced to worship them*, according to Gesenius; but, more probably, this is merely a variation of the points, the regular punctuation being מַעֲבִירִים, and נַעֲבָרִים, Kal. pres.

עָבַד, v. Chald. pres. pl. סַעֲבִירָן. Syr.

عَبَدَ, fecit. (a) *Made.* (b) *Performed, did.* (a) Jer. x. 11; Dan. iii. 1. 15; v. 1. (b) Ezra vi. 13. 16; Dan. iv. 32; vi. 22, &c.

Inf. مَعْبُود, Ezra iv. 22.

Part. عَابِدٌ, f. عَابِدَاتٌ, pl. عَابِدُونَ, Ezra iv. 15; Dan. iv. 32; vii. 21.

Ithpe. pres. مَعْبُودٌ. Pass. of Kal. *Was made*, Ezra vii. 11. 23; Dan. iii. 29, &c.

Part. مَعْبُودٌ, f. مَعْبُودَاتٌ, Ezra v. 8; vii. 26.

עָבַד, m. aff. עָבְדִי, pl. עָבְדֵי, constr. עָבְדֵי,

aff. עָבְדִי, עָבְדִי, (a) *A slave, servant.*

(b) *A vassal.* (c) *A submissive epithet*, used

in addressing a superior, and applied [1] to

the speaker himself, and [2] To some one

connected with him. (d) *Any one employed*

in the service of a king. (e) *A servant of*

God, [1] One who worships and serves him,

and as such is the object of his especial

favour. [2] One commissioned by him for

any purpose. (a) Gen. xxxii. 5; Exod. xii.

44; xxi. 2; Lev. xxv. 44, &c. (b) 2 Kings

xvi. 7; xvii. 3; xxiv. 1, &c. (c), [1] Gen.

xviii. 3; xix. 19; xlv. 33; 2 Sam. xix. 27,

&c. [2] Gen. xlv. 27. 30; 1 Sam. xvii. 58,

&c. (d) 1 Sam. xxix. 3; 2 Sam. xv. 34;

1 Kings ix. 22; 2 Kings v. 6, &c. (e), [1]

Gen. xxvi. 24; 2 Sam. iii. 18; vii. 5; Job

xlii. 7, &c. [2] Applied to Moses, Deut.

xxxiv. 5; Josh. i. 1. 13. 15, &c. To

Joshua, Josh. xxiv. 29; Judg. ii. 8. To

David, 2 Sam. vii. 8; 1 Kings iii. 6; Is.

xxxvii. 35, &c. To Christ, Is. liii. 13; liii.

11. To Nebuchadnezzar, Jer. xxv. 9;

xxvii. 6. תָּרַדְתָּ עָבַד לְעַם הַהוּא, *thou submittest*

to this people, 1 Kings xii. 7.

עָבַד, m. pl. aff. עָבְדוּ, Id. Chald. *A ser-*

vant of God, Ezra v. 11; Dan. iii. 26; vi. 21.

עָבַד, m. pl. aff. עָבְדוּ. *Their works*,

Eccl. ix. So the Lxx. and Vulg.

עָבְדוּ, f. constr. עָבְדוּ, aff. עָבְדוּ, *עָבְדוּ*.

(a) *Servitude, laborious employment.* (b)

Employment of any kind. (c) *Tillage.* (d)

Service, benefit. (e) *Service* required by the

king. (f) *The services* performed by the

Levites. (g) *Religious worship.* (h) *Any*

religious observance. (a) Exod. i. 14; Lev.

xxiii. 7; Deut. xxvi. 6, &c. (b) Gen. xxix.

27. (c) 1 Chron. xxvii. 26; Neh. x. 38.

(d) Ps. civ. 14. (e) 1 Kings xii. 4; 1 Chron.

xxvi. 30; 2 Chron. x. 4, &c. (f) Num. iv.

23. 47; viii. 25, 26, &c. (g) Exod. xxxv.

24; xxxvi. 1; 1 Chron. ix. 28, &c. (h)

Exod. xii. 25, 26; xiii. 5.

עבדָה, f. *Slaves*, collectively, Gen. xxvi. 14; Job i. 3.

עבדוּת, f. aff. עֲבָדְתִי. *Slavery*, Ezra ix. 8, 9.

עָבְרָה, v. *Became large, thick, stout, heavy*, Deut. xxxii. 15; 1 Kings xii. 10; 2 Chron. x. 10. Syr. **حَظَمَ**, *incrassatus est*. Æth. **ሀብረ**: *major factus est, crevit*.

עֲבֹשָׁה, m. aff. עֲבֹשָׁה, r. עָבַשׁ. *A pledge*, Deut. xxiv. 10—13.

עֲבוּר, m. constr. עֲבוּרָה, r. עָבַר. *Produce of the ground*, Josh. v. 11, 12.

עָבַר, r. עָבַר. Used only with ו pre-fixed, as a preposition and conjunction. (a) With a noun or affix, [1] *Because of*. [2] *In return for*. (b) With a verb, [1] *For the purpose that*. [2] *Because*. [3] *While*. (a), [1] Gen. iii. 17; Exod. xiii. 8; 1 Sam. xii. 22, &c. [2] Amos ii. 6; viii. 6. (b), [1] Gen. xxvii. 4; Exod. ix. 14; 2 Sam. x. 3, &c. [2] Mic. ii. 10. [3] 2 Sam. xii. 21. **לְעֵבֹר**, *for the purpose that*, Exod. xx. 17; 2 Sam. xiv. 20; xvii. 14.

עָבַשׁ, v. pres. הִעָבַשׁ. Syr. **حَظَمَ**, *concordavit*. Æth. **ሀብረ**: *angariavit*. *Gave a pledge*, Deut. xv. 6.

Inf. עָבַשׁ, Deut. xxiv. 10.
Hiph. הִעָבַשְׁתָּ, pres. הִעָבַשְׁתִּי. *Lent on security to a person*, constr. immed. of person, Deut. xv. 6, 8.

Pih. pres. יִעָבְשׁוּן, Joel ii. 7, וְיִעָבְשׁוּן אֶרְצוֹתָם, either, *they shall not embarrass their paths*, or *they shall not break their ranks*.

Comp. Arab. **عَبَطَ**, *fidit rem integram*. See LXX.

עֲבָשְׁתִּי, m. once, Hab. ii. 6, מִכְבֵּד עֲבָשְׁתִּי. Vulg. *qui aggravat contra se densum lutum*; as if עָבַשׁ + טִישׁ. LXX. ὁ βαρύνων τὸν κλαῖον αὐτοῦ στιβαρῶς; reading עָבַשְׁתִּי, and deriving עֲבָשְׁתִּי from עָבַשׁ, in the sense of *binding firmly*. Gesenius takes it to signify *copia æris alieni*; but the context appears rather to require *an accumulation of pledges in the possession of an unfeeling usurer*.

עָבִי, m. r. עָבָה. *Thickness*, Job xv. 26. **בְּעֵבִי הָאֲדָמָה**, *in thick (clayey) soil*, 2 Chron. iv. 17.

עָבִי, aff. עָבִי. *The thickness of metal*,

1 Kings vii. 26; 2 Chron. iv. 5; Jer. lii. 21.

עֲבִידָה, f. Chald. def. עֲבִידָתָא, constr. עֲבִידָה, r. עָבַד. (a) *Work, building*. (b) *Worship, service*. (c) *Business*. (a) Ezra iv. 24; v. 8; vi. 7. (b) Ezra vi. 18. (c) Dan. ii. 13. 49.

עָבַר, v. pres. יֵעָבֵר. Arab. **عَبَرَ**, *transivit; lacrymavit*. Constr. abs. immed. it. med. **עָבַר**, **עָבַר**, **עָבַר**, על, *Passed*. (a) *Passed on*, abs. (b) *Passed away*, of a season or condition. (c) *Passed away, ceased*. (d) *Passed a person or place*. (e) *Passed a river, or the sea*. (f) *Passed a limit*. (g) *Trespasped, transgressed*. (h) *Exceeded, went beyond*. (i) *Passed through a country, people, or road*. (k) *Passed from place to place*. (l) *Passed over*. (m) *Came upon*. (n) *Passed away, disappeared*, of water, &c. (o) *Passed as money*. (p) *Dropped as a liquid*. (a) Gen. xxxiii. 3; 2 Sam. xviii. 8; xx. 13; 2 Kings iv. 43, &c. (b) Job xvii. 11; xxx. 15; Ps. xc. 4; Cant. ii. 11, &c. (c) Esth. i. 19; ix. 27. (d) Judg. iii. 26; xi. 29; Prov. xxiv. 30, &c. (e) Josh. iv. 22; 2 Sam. xvii. 22, 24; xix. 40, &c. (f) Jer. v. 22. (g) Deut. xxvii. 13; Josh. vii. 11; Judg. ii. 20; 1 Sam. xv. 24, &c. (h) Ps. xxxviii. 5; lxxiii. 7. (i) Gen. xxx. 32; Exod. xii. 12; Josh. iii. 4; Job xv. 19, &c. (k) 1 Kings xxii. 24; 2 Chron. xxii. 23. (l) Ps. xlv. 8; cxxiv. 4; Hos. x. 11, &c. (m) Num. v. 14; Deut. xxiv. 5; 1 Chron. xxix. 30; Ps. lxxxviii. 17, &c. (n) Job xi. 16; Ps. xviii. 13.

Inf. עָבַר, aff. עָבַר, Num. xx. 21; Deut. iv. 21; 2 Sam. xvii. 16, &c.

Imp. עָבַר, עָבַר, pl. עָבְרוּ, Gen. xxxii. 16; Exod. xvii. 5; Is. xliii. 10, &c.

Part. עָבֵר, pl. עָבְרִים, constr. עָבְרֵי. (o) Gen. xxiii. 16. (p) Cant. v. 13; Num. xvi. 41; Job xxi. 29, &c.

Niph. pres. יֵעָבֵר, *Can be passed*, Ezek. xlvi. 5.

Pih. עָבַר, pres. יֵעָבֵר. (a) I. q. Chald. עָבַר, *concepit*. *Conceived*, Job xxi. 10. (b) Probably, *Caused to pass, passed chains of gold from one side to the other*, 1 Kings vi.

21. Arab. **عَبَرَ**. V. *Suscepit prolem, &c.*

Hiph. הִעָבְרֵי, pres. הִעָבְרֵי, apoc. יֵעָבֵר. Causat. of Kal. (a) *Caused or allowed to pass*. (b) *Allowed a period to pass*. (c) *Removed, took, or put away*. (d) *Destroyed*. (e) *Removed guilt, reproach, &c.* (f) *Re-*

moved from one place to another. (g) *Brought across.* (h) *Caused to go through* a country. (i) *Transferred.* (k) *Offered, presented.* (l) *Passed* a razor over the beard. (a) Gen. viii. 1; 2 Kings xvi. 3; Ezek. xx. 37, &c. (b) Jer. xlvi. 17. (c) Jon. iii. 6; Esth. viii. 2. (d) 1 Kings xv. 12; 2 Chron. xv. 8. (e) 2 Sam. xii. 13; Job vii. 21; Zech. iii. 4, &c. (f) Gen. xlvi. 21; Jer. xv. 14. (g) Num. xxxii. 5; Josh. vii. 7; 2 Kings xix. 21, &c. (h) Lev. xxv. 9; Ezra i. 1; Neh. viii. 15, &c. (i) Num. xxvii. 7, 8. (k) Exod. xiii. 12. (l) Ezek. v. 1.

Part. מעביר, pl. מעבירים, Deut. xviii. 10; 1 Sam. ii. 24; Dan. xi. 20.

Inf. העביר, (a) Deut. ii. 30. (i) 2 Sam. iii. 10.

Imp. העבר, 2 Sam. xxiv. 10; 2 Chron. xxxv. 23; Ps. cxix. 37. 39.

Hith. הִעֲבִיר, pres. יִעֲבִיר. *Allowed himself to go beyond proper limits, gave way to his feelings, was angry,* Deut. iii. 26; Ps. lxxviii. 21. 59; lxxxix. 39.

Part. מִעֲבִיר, Prov. xiv. 16; xx. 2; xxvi. 17.

עֵבֶר, m. aff. עָבַר, pl. עָבָרִים, constr. עֲבָרָי, aff. עָבְרוּ, עָבְרֵיהֶם. Arab. ^{سعر}عبر, *latus, ora;* ^{سعر}عبر, *ripa fluvii.* (a) *The passage* of a river, a ford. (b) *A mountain pass.* (c) *The passage* of a desert. (d) *The country lying near* a river, on both sides. (e) *A side.* (f) *The opposite side.* [1] With respect to the speaker. [2] With respect to a journey. [3] With respect to the seat of government. (g) The same side. (h) אֵל עֵבֶר, [1] *Towards.* [2] *On the opposite side to.* (i) אֵל עֵי' פָּנָיו, *Forwards.* (k) עַל עֵי' פָּנָיו, *In front of it.* (l) עֵבֶר הַיְּמָנִית, *The east side.* (m) עֵבֶר הַיְּמִינִית, *The west side.* (n) מֵעֵבֶר, [1] *From the other side.* [2] *On the other side.* (o) מֵעֵבֶר, [1] *Beyond,* with respect to the speaker. [2] *Beyond,* with respect to Canaan. [3] *Opposite to.* [4] *Across.* (p) מֵעֵבֶר לַיְּמָנִית, *On the east side.* (q) מֵעֵבֶר לַיְּמִינִית, *On the west side.* (r) מֵעֵבֶר לַיְּמִינִית, *Id.* (s) אִישׁ לְעֵבְרוֹ, *Each in his own direction.* (t) מִכָּל עֲבָרָיו, *From every side.* (a) Num. xxi. 12; xxvii. 12; Jer. xxii. 20, &c. (b) 1 Sam. xxvi. 13. (c) Job i. 19. (d) Deut. iii. 8; 1 Sam. xxxi. 7; Is. viii. 23, &c. (e) Exod. xxxii. 15; 1 Sam. xiv. 1. 40. 43; Jer. xlvi. 28. (f), [1] Deut. xi. 30; Judg. xi. 18; Josh. ii. 10, &c. [2] Josh. ix. 1. [3] Neh. iii. 7.

(g) 1 Kings v. 4. (h), [1] Exod. xxviii. 26; xxxix. 19. [2] Josh. xxii. 11. (i) Ezek. i. 9. 12. (k) Exod. xxv. 37. (l) Deut. iv. 41. 47. 49; Josh. i. 15; xii. 1, &c. (m) Josh. v. 1; xii. 7. (n), [1] Josh. xxiv. 3. [2] 2 Sam. x. 16; 1 Chron. xix. 16. (o), [1] Num. xxxii. 32; Deut. xxx. 13; Is. xviii. 1, &c. [2] Num. xxxv. 14; Josh. xiv. 3; xvii. 5; 1 Kings xiv. 15, &c. [3] 1 Kings iv. 12. [4] Judg. vii. 25. (p) Num. xxxiv. 15; Josh. xiii. 32; xviii. 7, &c. (q) Josh. xxii. 7. (r) 1 Chron. xxvi. 30. (s) Is. xlvii. 15. (t) Jer. xlix. 32.

עֵבֶר, Chald. i. q. עֵבֶר. *Beyond,* with respect to the seat of government, Ezra iv. 10; v. 3; vi. 8, &c.

עֲבָרָה, f. once, 2 Sam. xix. 19, וְעֲבָרָה. הִעֲבָרָה לְעִבְרֵיהֶם אֶת־בֵּית הַמֶּלֶךְ. LXX. καὶ διέβη ἡ διάβασις τοῦ ἐξῆγειραι τὸν οἶκον τοῦ βασιλέως. Vulg. *transierunt vada ut traducerent domum regis.* Syr. ^{ܥܒܪܐ}ܥܒܪܐ, "et pararunt vada, ut traducerent familiam regis."

Either, *A raft,* or *boat,* for crossing the river, or *The passage,* or *ford,* of the river. The nominative of the verb in this case being the thousand Benjamites. Pl. constr. עָבְרוּ, 2 Sam. xv. 28, for עָבְרוּהוּ, which see.

עֲבָרָה, f. constr. עָבְרוּ, aff. עָבְרֵיהֶי, pl. עָבְרוּ, constr. עָבְרוּהוּ. Any strong and *unrestrained* feeling, pec. *unrestrained anger.* *Anger,* Ps. lxxviii. 49; Ezek. vii. 19; Hos. v. 10, &c. Pl. of excess, Job xxi. 30; xl. 6; Ps. vii. 7.

עֲבָרָי, fem. עָבְרוּהֵי, pl. עָבְרוּהוּ, fem. עָבְרוּהוּ. *Hebrew, a Hebrew.* (a) The national epithet of the posterity of Jacob, Exod. ii. 11. 13; Deut. xv. 12; Exod. i. 15, &c. (b) An epithet of Abraham, Gen. xiv. 13. According to some, the name was given to this patriarch in the land of Canaan, from the circumstance of his being a stranger from the other side of the Euphrates. Others think it is derived from עָבַר, in whose time, apparently, some important changes took place in the relations existing between the different branches of Shem's posterity, Gen. x. 25, and who is spoken of as being the father of all the עָבְרָי, Gen. x. 21. The name appears to have belonged originally to all Eber's descendants, although it was afterwards appropriated by the Israelites.

עֲבָשׁ, v. once, עָבַשׁ, Joel i. 17. Arab.

عَبَسَ, *siccus fuit*; عَبَسَ, *urinæ et ster-
coris sicci partes adhærentes caudæ cameli*;

عَفَاسٌ, *corruptio. Became shrivelled and
worthless, incapable of germination, of seed.*
See Bochart. Hieroz., tom. ii., p. 471.

עֵבֶר, fem. עֵבֶרָה. Cogn. עֵבֶר. Arab.

عَبَّتْ, *miscuit, commiscuit. Thick, en-
tangled, as the foliage of trees, Lev. xxiii.
40; Neh. viii. 15; Ezek. vi. 13; xx. 28.*

עֵבֶר, com. pl. עֵבֶרִים, and עֵבֶרָה. (a)
Thick branches, entangled foliage. (b) *A
cord, rope, formed by twisting its threads.*
(c) *A chain.* (d) *An obligation, restraint.*
(a) Ezek. xxxi. 3. 10. 14. (b) Judg. xv.
13, 14; xvi. 12; Ezek. iii. 25, &c. (c)
Exod. xxviii. 14. 22. 25; xxxix. 15. 17, 18.
(d) Ps. ii. 3; Ezek. iv. 8; Hos. xi. 4.
Hence—

עֵבֶר, v. Pih. pres. aff. יְעַבְרֶהָ. *They
confirm, establish it, Mic. vii. 3.*

עֵבֶב, v. עֵבְבָה, pres. תְּעַבְּבֵנּוּ. Constr. med.

عَبَّ, Arab. عَجَبٌ, *miratus, admiratione
affectus fuit. Loved, fell in love with, Ezek.
xxiii. 5. 7. 9. 12. 16. 20.*

Part. pl. עֵבְבִים, *Lovers, Jer. iv. 30.*

עֵבְבִים, pl. masc. *Love, Ezek. xxxiii.
31, 32.*

עֵגְבָה, f. aff. עֵגְבָהָ, *Id., Ezek. xxiii. 11.*

עֵגָה, and עֵגָה, f. constr. עֵגָה, pl. עֵגָה.
*A cake baked on the hearth, Gen. xviii. 6;
Exod. xii. 39; Num. xi. 8; 1 Kings xvii.
13; xix. 6; Ezek. iv. 12; Hos. vii. 8.*

עֵגוּר, m. *A crane, Is. xxxviii. 14;
Jer. viii. 7. See Bochart. Hieroz., tom. ii.,
p. 57. The name is supposed by Bochart.
to be derived from the cry of the bird.*
Gesenius, however, considers the word as a
participle from עָרַר, which he compares with

the Arabic عَجَّرَ, *flexit, inflexit*: hence, עֵגוּר,
*turning round, flying in a circle, as a
swallow; and poetically used for the swallow
itself.*

עֵגוּל, masc. pl. עֵגוּלִים. Syr. عِجْلٌ,
*provolvit. A ring, an ear-ring, Num. xxxi.
50; Ezek. xvi. 11.*

עֵגוּל, *עֵגוּל, pl. fem. עֵגוּלוֹת. Round,
circular, 1 Kings vii. 23. 31. 35; x. 19;
2 Chron. iv. 2.*

עֵגֶל, m. aff. עֵגֶלָה, pl. עֵגֶלִים, constr. עֵגֶלִי.—
and

עֵגְלָה, f. constr. עֵגְלָהּ, aff. עֵגְלָהּ, pl. עֵגְלוֹת.—
Arab. عَجَلٌ, *vitulus*; عَجَلَةٌ, *vitula*. Syr.

عِجْلٌ, and عِجْلٌ, *Id. (a) A young
bullock. [1] In the first year. [2] In the
third year. [3] Shut up to fatten. [4]
Trained. [5] Employed in treading corn.
[6] Employed in ploughing. [7] Offered in
sacrifice. [8] Its image in gold. The
object of idolatrous worship among the
Israelites. (b) Metaph. A prince, leader.*
(a), [1] Lev. ix. 3; Mic. vii. 6. [2] Gen.
xv. 9; Is. xv. 5; Jer. xlvi. 34. [3]
1 Sam. xxviii. 24; Jer. xlvi. 21; Amos
vi. 4; Mal. iii. 20. [4] Jer. xxxi. 18;
Hos. x. 11. [5] Jer. l. 11. [6] Deut.
xxi. 3; Judg. xiv. 18. [7] Lev. ix. 2. 8.
[8] Exod. xxxii. 14; 2 Kings xvii. 16, &c.
(b) Ps. lxxviii. 31. Compare Ps. xxii. 13.

עֵגְלָה, fem. aff. עֵגְלָהּ, pl. עֵגְלוֹת, constr.

עֵגְלָה. Arab. عِجْلَةٌ, *plaustrum*. Syr.
عِجْلٌ, *Id. (a) A cart, a wagon, drawn
by two bullocks. (b) A war-chariot. (a)
Num. vii. 3. 6; 1 Sam. vi. 7; Is. v. 18, &c.
(b) Ps. xlvi. 10.*

עֵגַם, v. once, עֵגְמָה. Constr. med. עֵגְמָה.

Arab. عَجَمٌ, *fastidivit, pertæsus fuit*; وَعَجَمٌ,
*ingratam habuit rem. עֵגְמָה בְּנַפְשִׁי לְאֹבְדִין, Did
my soul despise the poor? Job xxx. 25. But
see my notes.*

עֵגַן, v. once. Niph. pres. 2d pl. f.
תְּעַגְנֶנּוּ, for תְּעַגְנֶנּוּ. *Will ye be prevented from
marrying? Ruth i. 13. Chald. עֵגְנָה, soli-
taria orbata viro.*

עֵד, m. r. עֵדָה. Properly, *Progress in
time or space.*

(A) *Perpetuity, eternity.* Phrr. (a) עֵד אֲבִי עֵד,
possessing eternity, the eternal. (b) עֵד שְׁכֵן עֵד,
inhabiting eternity. (c) לְעֵד, [1] *for ever,*
without end. [2] *Continually, without in-
terruption or change.* (d) עֵד עֵד, i. q. לְעֵד.
(e) לְעֵד עֵד עֵד, *to every period of time.* (f)
עֵד עֵד עֵד, *Id.* (g) לְעֵד לְעֵד, *Id.* (h)
לְעֵד לְעֵד, *Id.* (i) עֵד עֵד, *Id.* (a) Is. ix. 6.

(b) Is. lvii. 15. (c), [1] Ps. ix. 19; cxi. 3. 10; Mic. vii. 18, &c. [2] Ps. xxi. 7; xxxvii. 29; lxi. 9, &c. (d) Ps. lxxxiii. 18; xcii. 8; cxxxii. 12. 14; Is. xxvi. 4; lxxv. 18. (e) Is. xxx. 8. (f) Is. xlv. 17. (g) Ps. cxi. 8; cxlviii. 6. (h) Exod. xv. 18; Ps. ix. 6; xlv. 15, &c. (i) Ps. x. 16; xxi. 5; xlv. 7, &c.

(B) *Antiquity*. (a) עִירֵי יְהוּדָה, Ancient mountains, Hab. iii. 6. (b) מִיְּעַד, From of old, Job xx. 4.

(C) As a particle, עַד, and עַדְיָ, with aff. עַדְיָ, עַדְיָ, עַדְיָ, עַדְיָ, עַדְיָ, עַדְיָ. (a) *As far as*, in place. (b) *Unto* a place or person. (c) *As far as*, in time, *until*: [1] With a noun. [2] With a verb in the past tense. [3] With a verb in the present tense. [4] With an Infinitive. [5] With a participle. (d) *Until, before*: [1] With a noun. [2] With an Infinitive. (e) *While, during*. (f) *Still*. (g) *As far as*, in degree. The usage of this particle is very nearly allied to that of the Greek ἀχρις, ἀχρις, μέχρις, μέχρις, εως, in the New Test. See Schleusner, Wahl., &c. (a) Deut. i. 7; 1 Sam. xvii. 52; Ps. xlvi. 10, &c. (b) Gen. l. 10; Deut. i. 31; 1 Sam. ix. 9, &c. (c), [1] Lev. xv. 5; 1 Kings xviii. 26; Ezra iv. 5, &c. [2] Josh. ii. 22; 1 Sam. ii. 5; Ezek. xxxix. 15, &c. [3] Gen. xxxviii. 11; Prov. vii. 23; Hos. x. 12, &c. [4] Num. xxxii. 13; Judg. vi. 18; Ruth i. 19, &c. [5] Gen. xxiv. 19; Deut. ii. 14; Neh. xiii. 19; Ps. xl. 13, &c. (d), [1] 1 Sam. xiv. 24; 2 Chron. xv. 19; Ezek. xlvi. 2, &c. [2] Gen. xix. 22; Lev. xxv. 30; Ps. xviii. 38, &c. (e) Judg. iii. 26; 2 Kings ix. 22; Jonah iv. 2. (f) 1 Sam. xiv. 19; Job i. 18; Hag. ii. 19. (g) Gen. xxvii. 33; Is. lxiv. 8; Ps. lxxix. 5, &c.

עד, Chald. i. q. Heb. (a) *Until*. (b) *Before*. (a) Dan. ii. 9; iv. 30; vii. 22, &c. (b) Dan. vi. 8. 13. 25.

עד, m. Arab. عَدْلٌ, r. عَدُو, *irruit in aliquem*. Spoil, Gen. xlix. 27; Zeph. iii. 8; and, probably, Is. xxxiii. 23.

עד, m. Aff. עֵי, pl. עֵי, constr. עֵי, aff. עֵי, עֵי, עֵי. (a) *An eye or ear witness*: spoken of [1] God; [2] Any person; and [3] metaphorically, of any inanimate thing. (b) *A witness*, one who gives evidence. (c) *Testimony*. (d) *Proof*. (a), [1] Gen. xxxi. 50; 1 Sam. xii. 5; Job xvi. 19, &c. [2] Lev. v. 1; Deut. xxiv. 22; 1 Sam. xii. 5, &c. (b) Exod. xxiii. 1;

Deut. xvii. 6; xix. 15, 16, &c. So also in Is. lv. 4. (c) Exod. xx. 16; Deut. v. 20; Prov. xxv. 19. (d) Exod. xxii. 12; Deut. xxxi. 19. 26, &c.

עד, see עד.

עָדָה, v. Arab. عَدَا, *præterit, supersedit*; عَدَّ, IV. *paravit*. Æth. ሀደገ : *perrexit, transivit*.

I. Pret. עָדָה. *Passed through*, with על, Job xxviii. 8.

II. Pret. עָדָה, pres. פָּעָדָה, apoc. פָּעָדָה, aff. פָּעָדָה. (a) *Adorned himself*: [1] *Put on* an ornament. [2] *Put on as an ornament*. (b) *Adorned* another, constr. immed. of person and thing. (a), [1] Is. lxi. 10; Jer. iv. 30; Ezek. xxiii. 40; Hos. ii. 13. [2] Jer. xxxi. 4; Ezek. xvi. 13. (b) Ezek. xvi. 11.

Imp. עָדָה, (a, 2) Job xl. 10.
Hiph. part. מִעָדָה. *Stripping off* a garment, Prov. xxviii. 8.

עָדָה, v. Chald. pret. עָדָה, pres. יַעְדָה, הַעְדָה. *Passed*. (a) *Passed upon*, with בְּ. (b) *Passed away*, of a kingdom. (c) *Was altered*, of a law. (a) Dan. iii. 27. (b) Dan. iv. 28; vii. 14. (c) Dan. vi. 9. 13.

Aph. pret. הִעָדָה, pres. יִהְיֶה. Causat. of Kal. *Removed, took away*, Dan. v. 20; vii. 26.

Part. מִתְעָדָה, Dan. ii. 21.

עֵדָה. I. Fem. of עֵד. (a) *An eye or ear witness*. Metaph. Applied to inanimate things. (b) *Proof*. (a) Gen. xxxi. 52; Josh. xxiv. 27. (b) Gen. xxi. 30. Hence—

II. Constr. עֵדָה, aff. עֵדָה, &c. Collectively, *An assembly of persons as witnesses*. (a) *Any assembly*. (b) *A party*, a number of persons united for any purpose. (c) *A family*. (d) Pec. הַעֲדָה, *The congregation of Israel*. Called, also, [1] עֵדָה יִשְׂרָאֵל, [2] עֵדָה יְהוָה, [3] עֵדָה יְהוָה, and [4] עֵדָה אֱלֹהִים. (e) Pl. עֵדוֹת, aff. עֵדוֹת, &c. *The precepts given by God to this people*. (f) עֵדָה דְּבֵי שֶׁבַע, *A swarm of bees*. (a) Jer. vi. 18. (b) Num. xvi. 11; xxvi. 9; xxvii. 3, &c. (c) Job xv. 34; xvi. 7. (d) Exod. xvi. 22; xxxviii. 25; Lev. iv. 15; Num. xvi. 3, &c. [1] Exod. xii. 3. 6. 47; Josh. xxii. 18, &c. [2] Exod. xvi. 1, 2. 9; xvii. 1, &c. [3] Num. xxvii. 17; xxxi. 16; Josh. xxii. 16, 17. [4] Ps. lxxxii. 1. (e) Deut. iv. 45; vi. 20; Ps. xciii. 5; xcix. 7; cxxxii. 12, &c. (f) Judg. xiv. 8.

עֲדוּת, and **עֲדוּת**, f. r. ע. *A covenant.*
 (a) The terms enjoined by God in the covenant which he made with the Israelites, *the law.* (b) *The book of the law.* (c) *The decalogue*, written by the finger of God on two tables of stone and placed in the ark. Hence, [1] אֲרוֹן הָעֲדוּת, *The ark of the covenant.* [2] אֹהֶל הָעֲדוּת, *The tent of the covenant.* [3] מִשְׁכַּן הָעֲדוּת, *Id.* (d) *Any religious ordinance.* (e) Pl. aff. עֲדוּתִים, *Precepts.* (f) In the titles of Psalms lx. and lxxx. the signification of this word is uncertain, but it is usually interpreted as some kind of musical instrument. (a) Ps. xix. 8; lxxviii. 5; lxxxi. 6; cxix. 88. (b) 2 Kings xi. 12. (c) Exod. xx. 16; xxvii. 21; xxx. 36; xxxi. 18, &c. [1] Exod. xxv. 22; xxvi. 33, 34, &c. [2] Num. ix. 15; x. 11; xvii. 22, &c. [3] Exod. xxxviii. 21; Num. i. 50, 53, &c. (d) Ps. cxxii. 4. (e) 1 Kings ii. 3; Ps. cxix. 14; Jer. xliv. 23, &c.

עָדַד, m. in pause עָדַד, aff. עָדַד, עָדַד, עָדַד, עָדַד; pl. עָדָדִים, r. עָדָד. The act of *adorning.* (a) *Ornaments.* (b) *Trappings* of a horse. (a) Exod. xxxiii. 4—6; 2 Sam. i. 24; Ezek. vii. 20; xvi. 7, 11, &c. (b) Ps. xxxii. 9. In Ps. xxxii. 9, and ciii. 5, this word has been translated *mouth*, but apparently without any satisfactory reason. Gesenius renders it *life* in the latter passage: probably *thy lot*, what is assigned to thee is not far from the truth. Compare Arab. عَدَدَة, *dispositio.*

עָדָדִים, pl. m. once, Is. lxiv. 5, בְּגֵד עָדָדִים. LXX. *ράκος ἀποκαθημένως.* Vulg. *pannus menstruatæ.* Arab. عَدَدَة, *status mulieris, quo cum eâ rem habere nefas est. The periodic separation of females.*

עָדִין, f. עָדִינָה, r. עָדִין. *Luxurious, delicate*, an epithet of Babylon, Is. xlvi. 8.

עָדָן, v. Kal non occ. Arab. عَدْنٌ, *mollities, teneritas, viror*; عَدْنٌ, XII. *Præcopiâ humoris multum viruit planta.* Syr. حَبْدَانٌ, *deliciæ; abundantia.*

Hith. pres. יִתְעַדְדוּ. *They live luxuriously,* Neh. ix. 25.

עֲדָן, m. *Pleasure.* (a) *Eden*, the name of the district in which our first

parents were placed by their Creator, and from which they were driven after their disobedience and fall, Gen. ii. 8, 15; iii. 23, 24, &c. (b) Pl. עֲדָנִים, aff. עֲדָנָה. *Pleasures*, 2 Sam. i. 24; Ps. xxxvi. 9.

עֲדָנָה, and **עֲדָנָה**, i. q. עֲדָנָה. *Hitherto*, as yet, Eccl. iv. 2, 3.

עֲדָנָה, f. *Pleasure*, Gen. xviii. 12.

עֲדָן, m. def. עֲדָנָה, pl. עֲדָנִין, def. עֲדָנִין. Chald. (a) *Time.* (b) *A prophetic period, a time.* (a) Dan. ii. 8, 9, 21; iii. 5, 15. (b) Dan. v. 13, 20, 22, 29; vii. 12, 25. Syr. عَدَانٌ, *tempus.*

עָדַף, v. Only in participle, עָדַף, f. עָדַף, pl. עָדַפִּים. Arab. غَدَفٌ, *liberalis erga aliquem, multum largitus fuit.* (a) *Was left over and above.* (b) *Exceeded.* (a) Exod. xvi. 24; xxvi. 12, 13; Lev. xxv. 27. (b) Num. iii. 46, 48, 49.

Hiph. הִעֲדִיף, *Caused or allowed to exceed*, Exod. xvi. 18.

עֲדָר, m. aff. עָדָר, pl. עָדָרִים, constr. עָדָרִי, aff. עָדָרִיקָה. *A flock or herd*, Gen. xxix. 2; xxx. 40; xxxii. 16; Is. xl. 11, &c.

עָדַר, v. *Arranged, set in order.* Hence, a body of men,—regulating them as a shepherd his flock.

Part. pl. constr. עָדָרִי, 1 Chron. xii. 38. Inf. עָדַר, 1 Chron. xii. 33.

Niph. נִעְדַר, and נִעְדָר, pres. יִעְדָר. (a) *Was missing*, as one out of a flock. (b) *Was left behind.* (c) *Was dilatory, delayed.* (d) *Was cleared out* by raking or hoeing. (a) 1 Sam. xxx. 19; Is. xxxiv. 16; xl. 26. (b) 2 Sam. xxi. 22. (c) Zeph. iii. 5. (d) Is. v. 6; vii. 25.

Part. f. נִעְדָרָה. *Missing, not to be found, or obtained*, Is. lix. 15.

Pih. pres. יִעְדָדוּ. *Omitted, neglected*, 1 Kings v. 7.

עָדָשׁ, m. pl. עָדָשִׁים. Arab. عَدَسٌ, *lens; lens vulgaris. Lentiles*, Gen. xxv. 34; 2 Sam. xvii. 28; xxxiii. 11; Ezek. iv. 9. See Celsii Hierobot., tom. ii., p. 103.

עוּב, or **עוּב**, v. Kal non occ. Arab.

عَابٌ, r. عَيْبٌ, *vitiosa fuit merx.* II. *Opprobrio affecti.* Syr. عَابٌ, *contempsit.*

Sam. אֲדָמָה, *condemnavit.* Cogn. חוּב.

Hiph. pres. יִעֲבֵן. *Treated as worthless,*

rejected, Lam. ii. 1. But LXX. ἐγνόφωσεν, and Vulg. obtexit caligine. See עָב. Alibi non occ.

עֲבָב, and עֲבָב, m. aff. עֲבָבִי, r. עֲבָב. Some kind of musical instrument, but its precise character it is impossible to determine. From the signification of the root it seems probable that its notes were soft and plaintive. Gesenius thinks it was a wind instrument, and supposes *breathing, blowing*, to be the original signification of the root. In Gen. iv. 21, כְּנֹר וְעֲבָב. LXX. ψαλτήριον καὶ κιθάραν. Vulg. *citharâ et organo*. Syr. |כּוּנָב| |סַמְלָא|. Auth. Vers. *The harp and organ*. Luther, *Von dem sind hergekommen die Geiger und Pfeifer*. In Job xxi. 12, עֲבָב — כְּנֹר — חָף. LXX. ψαλτήριον — κιθάραν — ψαλμοῦ. Vulg. *tympanum — citharam — organi*. See my note. In Job xxx. 31, LXX. ψαλμός. Vulg. *organum*. In both these places the Syr. has |عَبَب|. The word occurs also in Ps. cl. 4, where the LXX. has ὄργανον; the Vulg. *organo*. Probably, *A lute*.

עוֹר, v. In Kal only as a participle, *Was a witness*. See עָר.

Hiph. הָעִיר, pres. יְעִיר, apoc. יָעַר. (a) Constr. immed. it. med. אָרַת. [1] *Called or took witnesses*. [2] *Bore witness to*. [3] *Bore witness against*. (b) Constr. immed. it. med. אָרַץ, and אָרַץ, *Called as a witness to a declaration made to another*. (c) Constr. med. אָרַץ, [1] *Made a solemn or authoritative declaration*. [2] *Enjoined, commanded*. [3] *Solemnly warned*. [4] *Reproved*. (a), [1] Is. viii. 2; Jer. xxxii. 10. [2] Job xxix. 11. [3] 1 Kings xxi. 10. 13. (b) Deut. iv. 26; xxx. 19; xxxi. 28. (c), [1] Gen. xliii. 3; Deut. viii. 9. [2] Exod. xix. 2, 3; 2 Kings xvii. 15; Neh. ix. 34; Jer. xi. 7, &c. [3] 1 Sam. viii. 9; 1 Kings ii. 42; Neh. ix. 26. 29, 30. [4] Neh. xiii. 15. 21.

Part. מְעִיר, Deut. xxxii. 46.
Inf. הָעִיר, Gen. xliii. 3; 1 Sam. viii. 9; Jer. xi. 7.

Imp. הָעִיר, pl. הָעִירוּ, Exod. xix. 21; Jer. xxxii. 25. 44; Amos iii. 13.

Hoph. הָעִיר. *Warning or information was given*, with אָרַץ, Exod. xxi. 29.

עוֹר, v. Pih. aff. עֲבָבִי. *They surrounded me*, Ps. cxix. 61. Æth. ሀዳዳ : *circumire*.

עוֹר, v. Arab. عَانَ, r. عَوْن, *confugit ad aliquem*. *Took refuge with*. See עָו.

Pih. pres. יַעִיר. *Affords refuge to*, Ps. cxlvi. 9.

Part. מְעִיר, Ps. cxlvii. 6.

Hith. pres. נְהַעִיר. *We are provided with a refuge, are succoured*, Ps. xx. 9.

עוֹר, and עָר, aff. עוֹרֵץ, עוֹרֵץ, עוֹרֵץ, עוֹרֵץ, עוֹרֵץ, and עוֹרֵץ. Arab. عَانَ, r. عَوْن, *rediiit; repetivit rem*. *The repetition or continuance of an action*. As a particle, (a) *Again*. (b) *Besides*. (c) *Still*. (d) *Any longer*. (a) Gen. viii. 10; Judg. xx. 25; 2 Sam. v. 13, &c. (b) 1 Kings xxii. 7; 2 Kings iv. 6; Is. v. 4, &c. (c) Gen. xxix. 7; Num. xi. 33; Esth. vi. 14, &c. (d) Deut. xxxi. 2; 1 Kings x. 5; Joel ii. 19, &c.

עוֹר, v. עוֹרָה, עֵינִי, pres. non occ. Arab. عَوَى, *in latus inflexit rem; torsit; Did wrong*, Esth. i. 16; Dan. ix. 5.

Niph. נִעְוִיתִי. (a) *Was bent with pain*, Is. xxi. 3. (b) *Was bowed down with sorrow*, Ps. xxxviii. 7. (c) *Was perverse in mind*.

Part. constr. נִעְוֶה, (c) Prov. xii. 8.
Pih. עָוָה, *Made crooked*, Lam. iii. 9. עָוָה עָוָה, *overturned*, Is. xxiv. 1.

Hiph. הָעִוָה. (a) *Made crooked his path*. (b) *Perverted justice*. (c) *Walked in a crooked path, acted perversely*. (a) Jer. iii. 21. (b) Job xxxiii. 27. (c) 2 Sam. xix. 20; xxiv. 17; 1 Kings viii. 17; 2 Chron. vi. 37; Ps. cvi. 6.

Inf. הָעִוָה, aff. הָעִוָה, 2 Sam. vii. 14; Jer. ix. 5.

עִוָה, fem. *Being overturned*, Ezek. xxi. 32.

עוֹר, see עָו.

עוֹר, v. Arab. عَانَ, r. عَوْن, *confugit ad aliquem*. *Took refuge with*.

Inf. עָו, Is. xxx. 2. This may, however, be derived from עָו, which see.

Hiph. הָעִיר. (a) *Caused to take refuge, collected in a place of safety*. (b) I. q. Kal, Is. x. 30.

Imp. הָעִיר, pl. הָעִירוּ, and הָעִירוּ. (a) Exod. ix. 19. (b) Jer. iv. 6; vi. 1.

עוֹיָא, f. Chald. pl. aff. עֵינָךְ. *Thy iniquities*, Dan. iv. 24. See עוֹיָא.

עוֹיָל, m. pl. עוֹיָלִים, aff. עֵינָיִם. (a) *Wicked*, r. עוֹיָל. (b) *A suckling*, r. עוֹיָל. (a) Job xvi. 11; xix. 18. (b) Job xxi. 11.

עוֹיָל, and עוֹיָל, m. aff. עוֹיָל. Arab.

עָל, *declinavit, pec. à justo, injustus fuit; propendit in alteram partem statera. Turning or leaning to one side more than the other.* (a) *Unfairness, partiality in judgment.* (b) *Injustice.* (c) *Iniquity.* (a) Lev. xix. 15. 35; Ps. lxxxii. 2. (b) Deut. xxv. 16; xxxii. 4; Job xxxiv. 32; Ps. xv. 4, &c. (c) Ezek. xviii. 26; xxxiii. 13. 17, &c. Hence—

עוֹיָל, m. One habitually *unfair, unjust, wicked*, Job xviii. 21; xxvii. 7; xxix. 17; xxxi. 3; Zeph. iii. 5.

עוֹיָל, v. Kal non occ. Pih. pres. יַעֲלֵ. *Acts unjustly*, Is. xxvi. 10. Part. מַעֲלֵל, Ps. lxxi. 4.

עוֹלָה, v. Arab. عَال, r. عَوْل, *sustentavit, aluit familiam suam; غَالَتْ, r. غَيْل, grvida, vel cum viro concumbens lactavit infantem.* (a) *Was with young.* (b) *Suckled young ones.*

Part. f. pl. עוֹלוֹת. (a) Gen. xxxiii. 13; Ps. lxxviii. 71; Is. xl. 11. (b) 1 Sam. vi. 7. 10. Hence—

עוֹלָה, m. aff. עוֹלָה. *An infant at the breast*, Is. xlix. 15; lxx. 20.

עוֹלָה, f. i. q. עוֹלָה. With ה paragogic, עוֹלָה, contr. עוֹלָה, pl. עוֹלוֹת. (a) 2 Chron. xix. 7; Job vi. 29, &c. (b) 2 Sam. iii. 34; vii. 10; Job xi. 14, &c. (c) Job xv. 16; xxii. 23, &c.

עוֹלָה, see עוֹלָה.

עוֹלָל, and עוֹלָל, m. pl. עוֹלָלִים, and עוֹלָלִים, constr. עוֹלָלִי, aff. עוֹלָלָךְ, עוֹלָלָי, r. עוֹלָל. *An infant—at the breast, a young child, a child:* [1] *Unborn*, Job iii. 16. [2] *In arms*, Lam. ii. 20. [3] *Killed by being dashed on the ground*, 2 Kings viii. 12; Ps. cxxxvii. 9, &c. [4] *Coupled with* יוֹנָק, 1 Sam. xv. 3; xxii. 19, &c. [5] *Playing in the street*, Jer. vi. 11; ix. 20, &c. [6] *Succeeding to property*, Ps. xvii. 14.

עוֹלָלוֹת, see עוֹלָלוֹת.

עוֹלָם, and עוֹלָם, masc. aff. עוֹלָמִי, pl.

עוֹלָמִים, constr. עוֹלָמִי, r. עוֹלָם. *Duration*, past or future, the extent of which is either *unknown, unlimited, or indefinite*, being limited by the necessity of the case. (a) *Antiquity.* (b) *Eternity.* (c) *The duration of the earth, moon, &c.* (d) *The whole life.* (e) *Future duration, indefinite, but not endless*; being limited [a] by decay, [β] by the extinction of a family. Applied, [1] *To the sanctions of the law, which was binding on every generation till abrogated by the Lawgiver.* [2] *To the time for which Canaan was promised to Abraham's posterity.* [3] *To the time that the Israelites should be God's people.* [4] *To the time that David's posterity should reign.* (f) *Unlimited future time.* Phrr. (g) גְּרִיַּת עוֹלָם, *Perpetual covenant*; that with Noah, that with Abraham, that of circumcision, that with Isaac, that with Jacob, and that with David. (h) מַעֲשֵׂים עַד עוֹלָם, *From generation to generation.* (a) Deut. xxxii. 7; Job xxii. 15; Ps. cxxiii. 3, &c. (b) Gen. xxi. 33; Deut. xxxiii. 27; Ps. xc. 2; Is. xl. 28, &c. (c) Gen. ix. 12; xlix. 26; Deut. xxxiii. 15, &c. (d) Deut. xv. 17; 1 Sam. i. 22; Job xl. 28, &c. (e), (a) Josh. iv. 7; 1 Kings ix. 3; 2 Chron. vii. 16, &c. (β) Josh. xiv. 9; 1 Sam. ii. 30; xiii. 13; xx. 15. 42, &c. [1] *Exod. xii. 14; xxvii. 21; Deut. xii. 28, &c.* [2] *Gen. xiii. 15; xvii. 8; xlvi. 4, &c.* [3] *2 Sam. vii. 24. 26; 1 Chron. xvii. 22. 24, &c.* [4] *2 Sam. vii. 13. 17. 25; xxii. 51, &c.* (f) *Ps. x. 16; xlv. 7; lxxi. 7, &c.* (g) *Gen. ix. 16; xvii. 7. 13. 19; 2 Sam. xxiii. 5; 1 Chron. xvi. 17, &c.* (h) *Ps. ciii. 17, &c.*

עוֹנָה, f. aff. עוֹנָה, once, Exod. xxi. 10.

Arab. عَان, r. عَوْن. II. *Nupta fuit mulier; عَوْن, fœmina nupta.* Apparently, *Conjugal rights.* LXX. ἡν ὀμύλιαν αὐτῆς. Vulg. *pretium pudicitia.* Syr. סַמְכַבַּס.

עוֹנָה, and עוֹנוֹן, m. constr. עוֹנָה, aff. עוֹנָה, &c., pl. aff. עוֹנָה, עוֹנָה; it. pl. עוֹנוֹת, aff. עוֹנָה, &c., r. עוֹנָה. (a) *Sin, iniquity.* (b) *Guilt.* (c) *Punishment.* (a) Gen. xv. 16; Exod. xxxiv. 7; 1 Sam. xx. 8, &c. (b) Exod. xxviii. 43; 2 Sam. xiv. 9; Is. i. 4, &c. (c) Gen. xix. 15; 1 Sam. xxviii. 10.

עוֹנָה, m. pl. r. עוֹנָה. Once, Is. xix. 14.

Giddiness. LXX. *πλανήσεως.* Vulg. *vertiginis.*

עור, and עף, m. pl. non occ. Syr. **ܘܠܘܥܪܝܫ**, *volucris.* Collectively, *Birds*, Gen. i. 21; Lev. xvii. 13; Deut. xiv. 20, &c.

עור, I. v. עָפָה, pres. עֹפֵה, apoc. עָפָה, and עָפָה. (a) *Flew.* (b) *Flew away.* (c) *Flew upon*, as a bird of prey, *attacked*, with פָּ. (a) Ps. xviii. 11; xci. 5; Prov. xxiii. 5; Is. vi. 6, &c. (b) Ps. lv. 7; xc. 10. (c) Is. xi. 14.

Part. f. עָפָה, pl. עָפֹה, Is. xxxi. 5; Zech. v. 1, 2.

Inf. עָפָה, Job v. 7; Prov. xxvi. 2.

Pih. pres. יְעוֹפֵה. (a) *Caused to fly*, *brandished a sword.* (a) Gen. i. 20; Is. vi. 2.

Part. מעֹפֵה. (a) Is. xv. 2; xxx. 6.

Inf. aff. עוֹפֵי. (b) Ezek. xxxii. 10.

Hiph. pres. תְּעִיף. *Turned the eyes quickly on*, Prov. xxiii. 5.

Hith. pres. יִתְעוֹפֵה, i. q. Kal. (b) Hos. ix. 11.

עור, II. v. pres. תְּעַסֵּה. Syr. **ܘܠܘܥܪܝܫ**, *duplicavit, involuit; defecit viribus.* Was in obscurity, was oppressed with calamity, Job xi. 17. See my note.

עוץ, v. i. q. עָצַץ, which see. Used only in the Imperative plural עֲצִי, Judg. xix. 30; Is. viii. 11.

עור, v. Kal non occ. A Chaldee form of עָצַץ, which see. Was straitened, was pressed.

Hiph. pres. תְּעַצֵּץ. *Presses, crushes*, Amos ii. 13.

Part. מעֲצִץ. *Pressing down*, Ibid.

עור, v. *Aroused himself, awoke, arose.*

Imp. עוֹרָה, עוֹרִי, Judg. v. 12; Ps. xlv. 13; Is. li. 9; Zech. xiii. 7, &c.

Niph. pres. יְעוֹר. (a) Pass. of Kal, Jer. vi. 22; xxv. 32; Zech. iv. 1, &c. (b) Pass. of Pih. [c], Hab. iii. 9.

Part. נְעוֹר, Zech. ii. 13.

Pih. pres. יְעוֹר. (a) *Roused.* (b) *Excited, stirred up.* (c) *Raised a spear, scourge, cry.* (a) Is. xiv. 9; Cant. ii. 7; iii. 5, &c. (b) Prov. x. 12; Zech. ix. 13. (c) 2 Sam. xxiii. 18; 1 Chron. xi. 11. 20; Is. x. 26; xv. 5.

Inf. (b) עוֹרָה, Job iii. 8.

Imp. עוֹרָה, Ps. lxxx. 3.

Hiph. pres. תְּעוֹר, pres. תְּעוֹר, apoc. תְּעוֹר, and תְּעוֹר.

(a) I. q. Pih. [a] Cant. ii. 7; Is. l. 4; Zech. iv. 1, &c. [b] Deut. xxxii. 11; 2 Chron. xxxv. 22; Is. xli. 2, &c. (b) I. q. Kal, Ps. lvii. 9; cviii. 3.

Part. מְעוֹר. (a) Isa. xiii. 17; Jer. l. 9, &c.

Inf. תְּעוֹר, Ps. lxxiii. 20, &c.

Imp. תְּעוֹר. (b) Ps. xxxv. 23. תְּעוֹר, Joel iv. 9.

Hith. תְּעוֹר, pres. תְּעוֹר, i. q. Kal, Job xvii. 8; xxxi. 29.

Part. מְעוֹר, Is. lxiv. 6.

Imp. תְּעוֹר, Is. li. 17.

עור, v. Kal non occ. Arab. **عور**,

monoculus fuit. Syr. **ܘܠܘܥܪܝܫ**, *exoculavit, excecavit.* Was blind.

Pih. עוֹר, pres. יְעוֹר. *Blinded*, Exod. xxxiii. 5; Deut. xvi. 19; 2 Kings xxv. 7; Jer. xxxix. 7; lii. 11. See p. 163, Sermon Diss.

עור, m. pl. עוֹרִים. (a) *Blind.* (b) *Mentally blind.* (a) Exod. iv. 11; Lev. xix. 14; Deut. xxvii. 18; Is. xxix. 18, &c. (b) Is. xlii. 19; xliii. 8.

עור, m. Chald. Syr. **ܘܠܘܥܪܝܫ**, *pulvis paleæ.* Arab. **عوار**, *festuca. Chaff*, Dan. ii. 35.

עור, m. aff. עוֹר, pl. עוֹרוֹת, aff. עוֹרִים. *The skin:* [1] Of man. [2] Of animals. [1] Exod. xxxiv. 30; Job ii. 4; xxx. 30, &c. [2] Gen. iii. 30; Exod. xxvi. 14; Lev. xvi. 27, &c.

עורון, m. *Blindness*, Deut. xxviii. 28; Zech. xii. 4.

עוררת, f. *Id.*, Lev. xxii. 22.

עורש, v. Imp. pl. עוֹרֵשׁ, Joel iv. 11.

LXX. *συναβροίεσθε.* Vulg. *erumpite.* Syr.

ܘܠܘܥܪܝܫ. Arab. **عاشر**, *quæsit rem: col-*

legit, conjunxit; **عاشر**, IV. *ad festinandum impulit.* Either, *assemble or hasten.* Gesen., after Castell, prefers the latter, and considers the word as synonymous with דוּשׁ.

עורת, v. Kal non occ. Arab. **عارت**,

r. **عوت**, *avertit, divertit.* Bent, made crooked.

Pih. עוֹרָה, pres. יְעוֹרָה. Constr. immed. (a) *Made crooked.* (b) *Made unfair, unequal.* (c) *Perverted judgment.* (d) *Treated unjustly.* (e) *Bowed down.* (a) Ps. cxlvi. 9;

Ecl. vii. 13. (c) Job viii. 3; xxxiv. 12. (d) Ps. cxix. 78.

Inf. עֹוֹת. (b) Amos viii. 5. (d) Lam. iii. 37.

עוֹת, v. Once, Inf. עֹוֹת, Is. l. 4. Arab.

عَاثَ, r. عَوَّثَ, *open tulit. To aid.*

עוֹרוּהָ, f. aff. עֹוְרוּהָ. *Unjust treatment, Lam. iii. 59.*

עוֹז, m. pl. עֹוִים, f. עֹוֶה, pl. עֹוֹת, r. עוֹ. (a) *Strong*: applied to [1] Bodily strength and power: [2] Wind and waters: [3] A country: [4] Anger, desire, love. (b) *Harsh*. (c) *Strength*. (a), [1] Num. xiii. 28; Judg. xiv. 4. 18; Prov. xxx. 25, &c. [2] Exod. xiv. 21; Neh. ix. 11; Is. xliii. 16. [3] Num. xxi. 25. [4] Gen. xlix. 7; Prov. xxi. 14; Cant. viii. 6; Is. lvi. 11. (b) Deut. xxviii. 50; Prov. xviii. 23; Is. xix. 4; Dan. viii. 23. (c) Gen. xlix. 3; 2 Sam. xxii. 18.

עוֹז, c. plur. עֹוִים, aff. עֹוְזָה. Arab.

عَزَّ, *capra. Syr. عَزَّ, Id. (a) A goat.*

(b) Pec. *A she-goat*. (c) In the pl. *Goats' hair*. (a) Lev. iv. 23; vii. 23; xvii. 3, &c. (b) Gen. xxxi. 38; xxxii. 14; Num. xv. 27, &c. (c) Exod. xxv. 4; xxxv. 26; Num. xxxi. 20. Castell, after Bochart, compares the Greek *αἴξ*.

עוֹז, pl. עֹוִין, Chald., *Id.*, Ezra vi. 17.

עוֹז, m. עֹוִי, aff. עֹוְיָהּ, r. עוֹ. (a) *Strength, power, might*: [1] Of God. [2] Of a king or nation. [3] Of the body. [4] Of a tower, or city. [5] Of the voice. (b) *Ascription of power, praise*. (c) *Source of strength, refuge*. (a), [1] 1 Chron. xvi. 26; Job xii. 16; Ps. lxxii. 12, &c. [2] Judg. v. 21; 1 Sam. vi. 14; Ps. xxix. 11, &c. [3] Job xli. 14; Prov. xxxi. 17. [4] Judg. ix. 51; Ps. lxi. 4; Is. xxvi. 1, &c. [5] Ps. lxxviii. 34. (b) Ps. viii. 3. (c) Ps. xxviii. 7; xlvi. 2; cxviii. 14, &c. בְּגַלְעוֹ, *with all his might*, exerting himself to the utmost, 2 Sam. vi. 14; 1 Chron. xiii. 8. גַּלְעוֹ, *instruments of praise*, 2 Chron. xxx. 21.

עוֹזוּלָהּ, thrice only, Lev. xvi. 8. 10. 26.

The different interpretations of this word, as well as the arguments for and against them, may be seen in Bochart. Hieroz., tom. i., p. 650. The most natural appears to be

"the goat of departure," or "the scape-goat," from עֹוֹ, and אֵיל. The objection urged against this interpretation, that עֹוֹ always signifies a *she-goat*, is manifestly without foundation, as may be seen by the passages quoted above.

עֹוֵב, v. pres. עֹוֵב. Constr. immed. it. med. אֵוֵב. *Left. (a) Left behind. (b) Allowed to remain. (c) Went away from. (d) Forsook, neglected*: [1] God. [2] A person. [3] A law or practice. (e) *Failed. (f) Allowed to fail, took away. (g) Left unrestrained, loosened, gave loose to. (h) עֹוֵב בְּיָד, Left in the hand of.* (a) Gen. xxxix. 12; l. 8; Exod. ii. 20, &c. (b) Judg. ii. 21; Mal. iii. 19. (c) Gen. ii. 24; xlv. 22; Jer. xxv. 35, &c. (d), [1] Deut. xxxi. 16; 1 Kings ix. 9; 2 Chron. xxi. 10, &c. [2] Job xx. 19; Ps. lxxi. 11; Is. xlix. 14, &c. [3] 2 Chron. xii. 1; Is. lviii. 2; Ezek. xxiii. 8, &c. (e) Ps. xxxviii. 11; xl. 13. (f) Gen. xxiv. 27; Ruth ii. 20. (g) Job x. 1. (h) Gen. xxxix. 6; 2 Chron. xii. 8; Neh. ix. 28, &c.

Part. עֹוֵב, aff. עֹוְבָהּ, fem. עֹוְבָהּ, pl. עֹוְבִים, constr. עֹוְבֵי, Prov. ii. 13; x. 17; Zech. ii. 17, &c.

Part. pass. עֹוֵב, f. עֹוְבָהּ, constr. עֹוְבָהּ, pl. עֹוְבוֹת, Is. liv. 6. (g) Deut. xxxii. 36; 1 Kings xiv. 10; xxi. 21, &c.

Inf. עֹוֵב, עֹוֵב, aff. עֹוְבָהּ, &c., Gen. xlv. 22; 2 Kings viii. 6; Jer. ii. 16; xiv. 8, &c.

Imp. עֹוֵב, and עֹוְבָהּ, pl. עֹוְבֵי, aff. עֹוְבָהּ, Ps. xxxvii. 8; Prov. ix. 6; Jer. xlix. 11; li. 9, &c.

Niph. נִעְוֵב, pres. הִעְוֵב. Pass. of Kal, Lev. xxvi. 43; Job xviii. 4; Neh. xiii. 11, &c.

Part. נִעְוֵב, f. pl. נִעְוְבוֹת, Ps. xxxvii. 25; Ezek. xxxvi. 4.

Puh. עֹוְבָהּ, i. q. Niph. Is. xxxii. 14; Jer. xlix. 25.

עוֹזְבוֹן, m. pl. aff. עֹוְבוֹנָהּ, Ezek. xxvii. 12. 14. 16. 19. 22. 27. 33. Apparently, (a) Any thing parted with, *Merchandise*: and (b) A place employed in merchandise, *a market*. LXX. *τῆς ἀγορᾶν σου; ὁ μισθός σου.*

עוֹזְבוֹנֵי, m. r. עוֹ. *Mighty*, Ps. xxiv. 8. *Mighty men*, Is. xliii. 17.

עוֹזְבוֹנִי, m. aff. עֹוְבוֹנִי. *Might*, of God, Ps. lxxviii. 4; cxlv. 6: in war, Is. xlii. 25.

עוֹזֵב, v. pres. יֵעֵב, apoc. הִעָּז. Constr. abs. it. med. יַעֲז. Arab. عَزَّ, *potens, honoratus*

factus est; vicit potentia; עָזַר, potentia, dignitas. Syr. עָזַר, *fortificatus est, invaluit.*

(a) *Was strong.* (b) *Prevailed.* (c) *Considered himself strong, confided in.* (d) *Showed himself strong.* (a) Ps. lxxxix. 14; Eccl. vii. 19. (b) Judg. iii. 10; vi. 20; Ps. ix. 20; Dan. xi. 12. (c) Ps. lii. 9.

Inf. constr. עָזַר, Prov. viii. 28.

Imp. עָזַר, (d) Ps. lxxviii. 29.

Hiph. עָזַר, הָעֵזָרָה, *Made strong or bold.*

עָזַר פָּנָיו, *put on a bold face,* Prov. vii. 13. עָזַר פָּנָיו, *Id.,* Prov. xxi. 29.

עֵזְרָא, f. twice, Lev. xi. 13; Deut. xiv. 12. An unclean bird: according to the LXX. τὸν ἀλγαιέτον, *the sea-eagle.* The Vulgate agrees with this; but Bochart insists that it is rather *the black eagle, melanaίετος, valeria.* So named, as in Latin, from its strength. See Hieroz., tom. ii., p. 188.

עֲזָרָה, v. Kal non occ. Arab. عَزَقَ, *fidit terram;* مِعْزَقٌ, *instrumentum quo terra finditur.* Æth. **OHΦῪ :** *puteus.*

Pih. pres. aff. עֲזָרָה. *Digged it,* Is. v. 2. Al. non occ.

עֲזָרָה, f. Chald. constr. עֲזָרָה, aff. עֲזָרָה.

Syr. עֲזָרָה, *annulus. An engraved ring, a seal,* Dan. vi. 18.

עָזַר, v. pres. עָזַר. Arab. عَزَّرَ, *juvit.*

Syr. עָזַר, *Id. Helped, assisted.* Constr.

[1] Immed. it. med. עָזַר, Gen. xlix. 25; 1 Sam. vii. 12; Is. xli. 13, &c. [2] Med. עָזַר, 2 Sam. xxi. 17; Job xxvi. 2; Zech. i. 15, &c. [3] Med. עָזַר, 1 Chron. xii. 21. [4] Med. עָזַר, 1 Kings i. 7.

Part. עָזַר, pl. constr. עָזַר, aff. עָזַר, &c., 1 Kings xx. 16; Job ix. 13; Ps. cxviii. 7, &c.

Part. pass. עָזַר, Is. xxxi. 3.

Inf. constr. עָזַר, aff. עָזַר, &c., 1 Chron. xii. 17; xv. 26, &c.

Imp. aff. עָזַר, pl. aff. עָזַר, Josh. x. 4; Ps. cix. 26, &c.

Niph. עָזַר, pres. עָזַר, Pass. of Kal, Ps. xxviii. 7; Dan. xi. 34.

Inf. עָזַר, 2 Chron. xxvi. 15.

Hiph. part. pl. עָזַר, i. q. Kal, 2 Chron. xxviii. 23.

עָזַר, m. aff. עָזַר, &c. (a) *Help.* (b) *Helper.* (a) Exod. xviii. 4; Deut.

xxxiii. 26; Ps. xx. 3, &c. (b) Gen. ii. 18; Ps. lxx. 6; cxv. 9, &c.

עָזַרָה, f. of the last, constr. עָזַרָה, aff. עָזַרָה, &c. *Id.,* Judg. v. 23; Job vi. 13; Ps. xlvi. 20, &c. With הַ paragogic, Ps. xliv. 27; lxiii. 8; xciv. 17. עָזַרָה, *Id.,* Ps. lx. 3; cviii. 13.

עָזַרָה, f. i. q. עָזַר. (a) *A court of the temple,* 2 Chron. iv. 9; vi. 16. (b) *A border, or surbase running round the altar,* Ezek. xl. 14. 17. 20; xlv. 19.

עָזַר, m. Arab. عَازٍ, r. غَوَطَ, *effodit.* (a) *A graver,* Job xix. 24; Jer. xvii. 1. (b) *A pen,* Ps. xlv. 2; Jer. viii. 8.

עָזַרָה, fem. Chald. i. q. עָזַרָה. *Counsel, wisdom,* Dan. ii. 14.

עָזַרָה, v. pres. עָזַרָה, apoc. עָזַר. Constr.

immed. Arab. عَاطَا, r. عَاطَا, *manu accepit rem;* غَطَا, r. غَطَا, *tegit rem.* Syr.

عَاطَا, *delevit.* (a) *Put on, covered himself, wore.* (b) *Covered.* (c) *Probably, Invested, in a military sense.* (d) *Probably, Took possession of, invested himself with:* see Is. xxii. 21. (e) Phr. עָזַרָה עַל שְׂפָתַי, *Covered his upper lip.* (a) Ps. lxxi. 13; cix. 19. 29; Is. lix. 17. (b) Ps. lxxxiv. 7. (d) Jer. xliii. 12. (e) *As a mark of mourning or shame,* Lev. xiii. 45; Ezek. xxiv. 17. 22; Mic. iii. 7.

Part. עָזַרָה, aff. עָזַרָה. (a) 1 Sam. xxviii. 14; Ps. civ. 2. (c) Is. xxii. 17. In Cant. i. 7, we have הָעֵזָרָה בְּעֵטָהּ. *Vulg. vagari incipiam.* Hence, Dathe reads בְּעֵטָהּ; but Schultens, whom Gesenius follows, translates it by *quasi deliquium animi patiens.* Comp. Arab. غَشِيَ عَلَيْهِ, *deliquium animi passus est.*

Inf. עָזַרָה, (c) Is. xxii. 17.

Hiph. עָזַרָה. *Placed as a covering,* Ps. lxxxix. 46.

עָזַרָה, masc. pl. aff. עָזַרָה. Arab.

عَاطَنَ, *maceravit et concinnavit pellem;*

عَاطِنَ, *pellis macerata et parata. A skin prepared for holding milk or water, a bottle of skin,* Job xxi. 24. Al. non occ. See the notes.

עָזַרָה, fem. plur. aff. עָזַרָה, once,

Job xli. 10. Arab. **عَطَسَ**, *sternutavit*.
Sneezing.

עַטְלָה, m. pl. **עַטְלִים**. *The bat*, Lev. xi. 19; Deut. xiv. 18; Is. ii. 20. According to Bochart., for **עַטְלָה**, which he interprets *avis tenebrarum*. But more probably from

عَطْلٌ, nubibus obductum fuit cælum, and **עָף**, for **עָף**: so Gesenius.

עָטַף, v. pres. **עֹטֵף**. Arab. **عَاطَفَ**, *pallium*. Syr. **حَلَفَ**, *indutus est*. (a) Covered, with **לָ**. (b) Covered himself, was covered. (c) Covered his face in sorrow, was overwhelmed with affliction, was exhausted. (a) Ps. lxxiii. 6. (b) Job xxiii. 9; Ps. lxxv. 14. (c) Ps. cii. 1. In Is. lvii. 16, it may be interpreted either according to (b) or (c).

Part. pass. pl. **עָטוּפִים**. *Worn out, exhausted, weak*, Gen. xxx. 42; Lam. ii. 19.

Inf. **עָטַף**, (c) Ps. lxi. 3.
Niph. Inf. **הִעָטַף**, i. q. Kal, (c) Lam. ii. 11.

Hiph. Inf. **הִעָטַף**, *Id.*, Gen. xxx. 42.
Hiith. pres. **הֹעָטֵף**, *Id.*, Ps. lxxvii. 4; cvii. 5; cxliii. 4.

Inf. **הִעָטַף**, Ps. cxlii. 4; Lam. ii. 12; Jonah ii. 8.

עָטַר, v. pret. non occ. pres. aff. **תַּעֲטִירֵנִי**. *Encircled*. (a) Surrounded in a hostile manner, with **אֵל**. (b) Covered, constr. immed. (b) Ps. v. 13.

Part. pl. **עָטוּרִים**. (a) 1 Sam. xxiii. 26.
Pih. **תַּעֲטִירָה**, **תַּעֲטִירָה**, pres. aff. **תַּעֲטִירוּ**. (a) Crowned. (b) Adorned, blessed. (a) Cant. iii. 11. (b) Ps. v. 6; lxx. 12.

Part. aff. **קַעֲטִירֵנִי**. (b) Ps. ciii. 4.
Hiph. part. f. **מַעֲטִירָה**. *Giving crowns*, Is. xxxiii. 8.

עָטְרָה, f. constr. **עָטְרָה**, pl. **עָטְרוֹה**. (a) *A crown, royal diadem*. (b) *Whatever adorns, or gives dignity*. (a) 2 Sam. xii. 30; Esth. viii. 15; Cant. iii. 11, &c. (b) Prov. xii. 4; xiv. 24; xvi. 31.

עֵי, m. pl. **עֵיִם**, and **עֵינַי**, r. **עֵינַי**, or **עֵינַי**. *A ruin, a heap of ruins, a heap*, Ps. lxxix. 1; Jer. xxvi. 18; Mic. i. 6; iii. 12.

עִיט, v. pres. **עֹיט**, and **עֹיט**. Arab. **عَظَّ**, r. **عَظَّ**, *irritavit, irā implevit*; **عَظَّ**, *ira*. Syr. **عَظَّ**, *indignatus est*; **عَظَّ**,

indignatio. (a) *Was angry with, with*. (b) *Rushed on with anger, pounced on, with*. (a) 1 Sam. xxv. 14. (b) 1 Sam. xiv. 33; xv. 19.

עֵיט, m. constr. **עֵיט**, pl. non occ. *Any rapacious animal, either* (a) Bird, or (b) Beast. (a) Gen. xv. 11; Is. xviii. 6; Ezek. xxxix. 4. (b) Jer. xii. 9. Doubtful, Is. xlvi. 11.

עֵילוֹם, m. 2 Chron. xxxiii. 7, i. q. **עֵלִים**, which see.

עָיַם, once. Arab. **عَامَ**, r. **عَامَ**, *sitivit*; **عَامَ**, *sitis, ira*. Probably, *Drought*, Is. xi. 15. **בָּעֵם** רוחו, *with the drought of his wind* i. e. with a strong drying wind.

עֵינַי, f. constr. **עֵינַי**, aff. **עֵינַי**, &c. dual **עֵינַי**, constr. dual and pl. **עֵינַי**, aff. **עֵינַי**, &c. Arab. **عَيْن**, *oculus*; **فَوْس**. Syr. and Æth. *Id.* (a) *An eye*. (b) *The sight*. (c) *The judgment, feeling*. (d) *Appearance to the eye, colour, sparkling, glitter*. (e) *Outward appearance*. (f) Pl. **עֵינַי**, constr. **עֵינַי**, *A fountain, spring*. Phrr. (g) **עֵינַי**, *Face to face*. (h) **עֵינַי**, *The face of the earth*. (i) **לְעֵינַי**, *In the sight of, before*. (k) **בְּעֵינַי**, *In the judgment of* —, as [1] **בְּעֵינַי** [2] — **רָרַע**, [3] — **הַיָּשָׁר**. (a) Gen. xiii. 14; xx. 16; xlv. 21, &c. (b) 2 Sam. xx. 6; Ps. xxxiii. 18. (c) Deut. vi. 16; xv. 9; xxviii. 56, &c. (d) Lev. xiii. 55; Num. xi. 7; Prov. xxiii. 31; Ezek. i. 4. 7, &c. (e) 1 Sam. xvi. 7. (f) Gen. xvi. 7; xxiv. 28; Exod. xv. 27; 2 Chron. xxxii. 3, &c. (g) Num. xiv. 14; Is. lii. 8. (h) Exod. x. 5. 15; Num. xxii. 5. 11. (i) Gen. xxiii. 11; Exod. iv. 30; xix. 11, &c. (k), [1] Gen. vi. 8; xxxiii. 8. 15, &c. [2] Deut. ix. 18; xxxi. 29, &c. [3] Deut. xii. 28; xxi. 9, &c. Hence—

עֵינַי, v. Part. Keri, **עֵינַי**. *Watching*, with an evil eye, 1 Sam. xviii. 9.

עָיַף, f. **עָיַף**, pl. **עָיַפִים**. See **עָיַף**. (a) *Weary*. (b) *Parched*, (a) Gen. xxv. 29; Deut. xxv. 18; Judg. viii. 14, &c. (b) Job xxii. 7; Ps. lxxiii. 2; cxliii. 6; Prov. xxv. 25; Is. xxxii. 2, &c.

עָיַף, v. **עָיַף**. *Is weary*, Jer. iv. 31. Al. non occ.

עֵיפָה, f. r. **עֵיפָה**. (a) *Darkness*, Amos iv. 13. (b) With **ה** paragogic, **עָיַפָה**, for

עִשְׂתֵּהָ . Great, singular darkness, Job x. 22.

עִיר, masc. aff. עִירוֹ, pl. עִירִים . Arab.

עִיר, asinus, tum potissimum asinus silvester. (a) An ass. (b) Pec. A male ass. (c) A young ass. (a) Judg. x. 4; xii. 14; Is. xxx. 6. 24. (b) Gen. xxxii. 16. (c) Gen. xlix. 11; Job xi. 12; Zech. ix. 9.

עִיר, f. aff. עִירוֹ, &c. pl. עִירִים (once, Judg. x. 4, עִירִים), constr. עִרֵי, aff. עִירֵי, &c. A city, town, settlement, Gen. iv. 17; xi. 4; xxiv. 19, &c. עִיר הוֹקֵהָ, a walled town, Lev. xxv. 29. עִיר הַמְלִיכָה, the royal residence, 2 Sam. xii. 26. עִיר דָּוִד, city of David, i. e. his residence, Zion, 1 Kings iii. 1; 1 Chron. xi. 5, &c. The origin of the word is doubtful: according to Castell, it is related to קָרַי, and קָרִיָה.

עִיר, m. Chald. pl. עִרוּן, r. עִרוּ. A watcher, applied apparently to an angel, Dan. iv. 10. 14. 20.

עִיר, in Ps. lxxiii. 20; Jer. xv. 8; Hos. vii. 4; and xi. 9, is variously interpreted.

Gesenius compares the Arab. غَار, r. غَوْر, f. ferbit aestu dies; and hence deduces the ideas of heat, anger, and fear. Others consider the word as equivalent to עִיר, and to be derived from it. All these passages, however, may be satisfactorily interpreted from the two significations of עִיר, already given, and that of the verb עָרַר.

עִירִים, and עָרָם, m. pl. עִירִים. Arab. عَرَمٌ, carne nudavit os; عَرْمٌ, nudatus carne. (a) Naked, Gen. iii. 7. 10, 11; Ezek. xviii. 7. 16. (b) Nakedness, Deut. xxviii. 45. See עָרַם.

עִישָׁה, see עִישָׁה.

עִפְבֹּדֵשׁ, The spider, Job viii. 14; Is.

lix. 5. Arab. عَنكَبُوتٌ, Id.

עִפְבֹּרָה, m. pl. constr. עִפְבֹּרֵי, aff. עִפְבֹּרָה. The jerboa. Dipus jaculus of Linnæus, Lev. xi. 29; 1 Sam. vi. 4, 5. 11. 18; Is. lxvi. 17.

Arab. عَكَابِرٌ, plur. mares murium, quibus;

עִפְבֹּעַ, nomen est.

עִפְסָה, m. pl. עִפְסָה. Arab. عَكَاسٌ, unis, qui ab anteriore oris parte cameli

religatur ad interiorum pedem. (a) A fetter, Prov. vii. 22. (b) Pl. Ornamental foot-rings, worn by the Jewish women, Is. iii. 18. Hence—

עַכְסָה, v. Pih. pres. תַּעֲכֹסְהָ. Wear foot-rings, make their foot-rings sound, Is. iii. 16.

עֲכָר, v. pres. aff. יַעֲכֹר. Constr. immed. it. med. יַחָ. Arab. عَكِرٌ, turbidus, fœculentus fuit. II. Fœculentum reddidit. Troubled water; hence, metaph. Troubled in mind, or circumstances, caused sorrow, vexation, or disgrace, Gen. xxxiv. 30; Josh. vii. 25; 1 Sam. xiv. 30; 1 Kings xviii. 18.

Part. f. עַכְרָה, aff. pl. תַּעֲכֹרֵי, Judg. xi. 35; 1 Kings xviii. 17, &c.

Niph. נִעְכַּר, Pass. of Kal. Was irritated, excited, Ps. xxxix. 3.

Part. fem. נִעְכַּרְתָּהּ, as a subst. Vexation, trouble, Prov. xv. 6.

עֲכַשְׁבוּב, once, Ps. cxl. 4. An asp. So the Versions generally. Bochart. derives the name from عَكَسٌ, invertit, præpostere disposuit.

עָלַה, and עָלִי, prep. aff. עָלִי, עָלֶיךָ, עָלַי, and עָלַי, r. עָלָה.

Arab. عَلِي, super, supra. (a) Upon, on: denoting, [1] Place, [2] Instrument or means, [3] Manner, [4] Burden, [5] Duty or office. (b) Above, over: [1] In place; [2] In rank or power, [3] In quantity or number. (c) Beside, near, before. (d) Besides, over and above. (e) In reference to: [1] Concerning. [2] Towards. [3] Against. (f) For: [1] On account of. [2] In behalf of. (a), [1] Gen. iii. 14; Lev. xvi. 21; 2 Kings iv. 34, &c. [2] Gen. xxvii. 40; Deut. viii. 3; Dan. viii. 25, &c. [3] Ps. cx. 4. [4] Is. i. 14. [5] Ezra x. 4; Neh. xiii. 13. (b), [1] Gen. i. 20; xix. 23; Ps. xxix. 3, &c. [2] Gen. xli. 33; 1 Sam. xv. 17; Ps. xcv. 3, &c. [3] Gen. xlix. 26; Exod. xvi. 5; Num. iii. 46, &c. (c) Gen. xvi. 7; Exod. xviii. 13; Judg. iii. 19, &c. (d) Gen. xxxi. 50; Num. xxviii. 10; Deut. xix. 9, &c. (e), [1] Gen. xviii. 19; 1 Kings v. 13; Is. xxxvii. 9, &c. [2] Gen. xix. 16; 1 Sam. xx. 8; Ps. ciii. 13, &c. [3] Is. xxix. 8; Jer. xi. 19; Amos vii. 9, &c. (f), [1] Gen. xx. 3; Lev. iv. 3; Neh. x. 33, &c. [2] 1 Kings ii. 18; 2 Kings x. 3; Job xlii. 8, &c. [1]

From upon, Exod. xl. 36. [2] From above, Gen. xxvii. 39. מַעַל לְ, Above, Gen. i. 7.

עַל, Chald. aff. עֲלוּיָא, עֲלוּיָא, אֲלוּיָא, *Id.*, Ezra iv. 12; v. 3; Dan. vi. 19, &c.

עַל, m. r. עֹלָה. *The Lofty One, the Most High*, Hos. vii. 16; xi. 7.

עַל, and עוֹלָה, m. aff. עֲלָה, עֲלוּ, עֲלוּ, אֲלוּ, אֲלוּ. Arab. عُلٌّ, *vinculum cervicis*, sive *ex ferro sit*, sive *è loro*. (a) *A yoke*. (b) *Metaph. Servitude*. (a) Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7, &c. (b) Deut. xxviii. 48; 1 Kings xii. 4; Is. ix. 3, &c.

עֲלָה, Chald. with מָן. Above, Dan. vi. 3.

עֲלָה, m. pl. עֲלָהִים, once, Is. xxxii. 4. Arab. عَالِجٌ, *barbarus, religionem Muham-medis non profitens. A foreigner, stammerer*.

עָלָה, v. pres. עֹלֶה, apoc. עֹל. Constr. abs. it. immed. it. med. עָלָה, עָלָה, עָלָה, עָלָה. (a) *Went up, came up*. (b) *Arose, of the dawn*. (c) *Grew up, grew*. (d) *Increased*. (e) *Produced*. (f) *Was put upon*. (a) Gen. xlix. 4; Exod. xii. 38; xix. 3; Josh. viii. 20; Judg. xxi. 5, &c. (b) Gen. xix. 15; xxxii. 26. (c) Gen. xl. 10; Deut. xxix. 22; Is. v. 6, &c. (d) 2 Chron. xviii. 34. (e) Prov. xxiv. 31. (f) Num. xix. 2; Judg. xvi. 17; Ezek. xliv. 17, &c.

Inf. עֹלָה, constr. עֹלָה, aff. עֹלָה, &c., Gen. xli. 4; Exod. ix. 12; Deut. ix. 9, &c.

Imp. עֲלֵה, עֲלֵה, pl. עֲלוּ, Gen. xxxv. 1; 1 Sam. xxv. 35; Jer. xli. 4, &c.

Part. עֹלָה, f. עֹלָה; pl. עֹלָה, f. עֹלָה, Gen. xxxviii. 13; Judg. xx. 31; 1 Sam. ix. 11. (c) Gen. xli. 22.

Niph. עֲלָה. (a) *Is exalted, of God*, Ps. xlvii. 10; xcvi. 9. (b) *Was lifted up*, Ezek. ix. 3. (c) *Was led away*, 2 Sam. ii. 27. (d) *Was taken up*, Ezek. xxxvi. 3.

Inf. עֹלָה, (c) Jer. xxxvii. 11.

Hiph. עֲלָה, pres. עֹלֶה, apoc. עֹל. Causat. of Kal. (a) *Caused to go or come up, carried or brought up*. (b) *Offered a burnt-offering*. (c) *Placed a thing on another*. (d) *Placed, set up*. (a) 1 Sam. xii. 6; 2 Kings xvii. 14; Neh. ix. 18, &c. (b) Gen. viii. 20; Lev. xvii. 8; 2 Chron. viii. 12, &c. (c) 1 Kings x. 17; 2 Chron. iii. 14; Lam. ii. 10, &c. (d) Num. viii. 2.

Inf. עֹלָה, constr. עֹלָה, aff. עֹלָה, &c., Jer. xi. 7; Ezek. xxiii. 46; xxvi. 3, &c.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. עֲלֵה, f. עֲלֵה; pl. עֲלוּ, 1 Sam. xxviii. 11; Exod. xxxiii. 12; Jer. li. 27, &c.

Part. עֹלָה, constr. עֹלָה, aff. עֹלָה, f. עֹלָה, constr. עֹלָה; pl. עֹלָה, constr. עֹלָה, Lev. xi. 45; Deut. xiv. 7; xx. 1; Lev. xi. 26; 2 Sam. vi. 15, &c.

Hoph. עֲלָה, עֲלָה, Pass. of Hiph. (a) Nah. ii. 7. (b) Judg. vi. 28. (c) 2 Chron. xx. 34.

Hith. pres. apoc. עֲלָה. *Lifts up himself*, Jer. li. 3.

עֲלָה, masc. constr. עֲלָה, aff. עֲלָה; pl. constr. עֲלָה, aff. עֲלָה, r. עֲלָה. (a) *A leaf*. (b) *Foliage*. (a) Lev. xxvi. 36; Gen. viii. 11, &c. (b) Gen. iii. 7; Jer. xvii. 8, &c.

עֲלָה, f. Chald. r. עֲלָה. Arab. عَالَةٌ, *causa, pretextus. A pretext, ground for complaint*, Dan. vi. 5, 6.

עֲלָה, and עוֹלָה, f. constr. עֲלָה, aff. עֲלָה; pl. עֲלָה, aff. עֲלָה, r. עֲלָה. (a) *A burnt-offering*, Lev. i. 10; vii. 8; xvi. 24, &c. (b) *A step*, Ezek. xl. 26. (c) *Contraction of עֲלָה*, Ps. lviii. 3; lxiv. 7.

עֲלָה, pl. fem. עֲלָה, Chald. *Id.* (a) Ezra vi. 9.

עֲלָה, Hos. x. 9, for עֲלָה, which see.

עֲלָה, pl. m. aff. עֲלָה, r. עֲלָה. *Youth, time of youth*, Job xx. 11; xxxiii. 25; Ps. lxxxix. 46; xc. 8; Is. liv. 4.

עֲלָה, f. once. Arab. عَالِقٌ, *depastus fuit; عَالِقٌ, adhesit, affixus fuit; عَالِقَةٌ, hirudo. A leech*, Prov. xxx. 15.

עֲלָה, v. pret. non occ. pres. עֲלָה, i. q. עֲלָה, and עֲלָה. *Rejoiced*, applied occasionally to inanimate things, 2 Sam. i. 20; Ps. lx. 8; xcvi. 12; Prov. xxiii. 9, &c. Constr. abs. it. with עֲלָה, or עֲלָה, of the subject of joy.

Inf. עֲלָה, Is. xxxiii. 12.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

Part. עֹלָה, m. *Rejoicing, one who rejoices*, Is. v. 14.

Imp. f. עֲלֵה, pl. עֲלוּ, Ps. lxxviii. 5.

עלי, f. עליה, pl. עליהו, r. עלה. *Upper*, Josh. xv. 19; Judg. i. 15.

עלי, m. Chald. def. עלית. (a) *High, supreme, of God*, Dan. iii. 26. 32; v. 18. 21. (b) *The supreme God, the Most High*, Dan. iv. 14. 21, 22. 29. 31; vii. 25. See עלין.

עליה, f. עליה, aff. עליהו; pl. עליהו, aff. עליהו, r. עלה. Arab. ^سعَلِيَّةٌ, *coenaculum*. (a) *An upper room, a chamber*, Judg. iii. 23; 2 Sam. xix. 1; 2 Kings i. 2; Jer. xxii. 14, &c. (b) *An ascent, a stair-case*, 2 Chron. ix. 4.

עליון, f. עלינה, pl. f. עלינהו, r. עלה. *High*, in situation or power. (a) *Lofty*, of a building. (b) *Higher, upper*, in place. (c) *High*, in rank. (d) *Highest, supreme*, of God. (e) *The Most High*. (a) 1 Kings ix. 8; 2 Chron. vii. 21. (b) Gen. xl. 17; Josh. xvi. 5; 2 Kings xviii. 17; Ezek. xlii. 5, &c. (c) Deut. xxvi. 19; xxviii. 1. (d) Gen. xiv. 18—20. 22; Ps. vii. 18; xlvii. 3, &c. (e) Num. xxiv. 16; Deut. xxxii. 8; Ps. ix. 3, &c.

עליון, Chald. pl. עליון, *Id.* (e) Dan. vii. 22. 25.

עליו, f. עליה, pl. עליהו, constr. עלי, r. עלו. *Rejoicing; habitually rejoicing, or expressing joy*, Is. xiii. 3; xxii. 2; xxiv. 8, &c.

עליו, m. once, *A crucible*, Ps. xii. 7; r. עלל. Comp. Æth. ሀለለ : *separavit, segregavit*.

עלילה, f. pl. עליהו, aff. עליהו, &c., r. עלל. (a) *Action*. (b) *An action*: either, [1] *A noble action*, or [2] *A wicked action*. (a) Ps. xiv. 1; lxvi. 5; cxli. 4. (b) 1 Sam. ii. 3. [1] Ps. ix. 12; lxxvii. 13, &c. [2] Ezek. xx. 43; xxiv. 14; Zeph. iii. 11, &c. *שם לה עליהו דברים, ascribed actions to her which have no existence except in his words*, Deut. xxii. 14. 17.

עלילה, fem. r. עלל. *Action*, Jer. xxxii. 19.

עליצות, f. aff. עליצתם, r. עלץ. *Rejoicing, ground of rejoicing*, Hab. iii. 14.

עליות, f. Chald. aff. עליהו, i. q. עליהו. *An upper room, a chamber*, Dan. vi. 11.

עלל, v. Kal non occ. Arab. ^ععَلَّ, *bibendum dedit secundâ vice; causam præ-*

buit. Syr. ^ععَلَّ, *effecit, causam præbuit; it. ingressus est. Entered into; did effectually or habitually*.

Pih. ^עעלל, pres. ^עעלל. (a) *Made to enter*. (b) *Treated, acted towards, with ל*. (c) *Affected, affected painfully, with ל*. (d) *Repeated an action, went over again, gleaned, immed*. (e) *Acted as a child*. See ^עעלל. (a) Job xvi. 15. (b) Lam. i. 22; ii. 20. (c) Lam. iii. 51. (d) Lev. xix. 10; Deut. xxiv. 21; Judg. xx. 45; Jer. vi. 9.

Inf. ^עעלל, (d) Jer. vi. 9.

Imp. ^עעלל, (b) Lam. i. 22.

Part. ^עעלל, (e) Is. iii. 12.

Puh. ^עעלל, Pass. of Pih. *Was done or caused*, Lam. i. 12.

Hith. ^עעלל, constr. med. ^עעלל. (a) *Exerted himself in action, put forth his power against*. (b) *Abused his power over, insulted*. (c) *Practised*. (a) Exod. x. 2; 1 Sam. vi. 6. (b) 1 Sam. xxxi. 4; Judg. xix. 25, &c.

Inf. ^עעלל, (c) Ps. cxli. 4.

עלה, v. Chald. עלה, *Entered*, Dan. ii. 16; v. 10. See *Keri*.

Part. pl. ^עעלל, Dan. iv. 4; v. 8.

Aph. ^עעלל, Causat. of Pehal. *Brought in*, Dan. ii. 25; vi. 19.

Inf. ^עעלל, Dan. iv. 3. ^עעלל, Dan. v. 7.

Imp. aff. ^עעלל, Dan. ii. 24.

Hoph. ^עעלל, Pass. of Hiph., Dan. v. 13. 15.

עללות, pl. fem. constr. עליהו, r. עלל. *What is left for gleanings, gleanings*, Judg. viii. 2; Is. xvii. 6; xxiv. 12; Jer. xlix. 9; Obad. 5; Mic. vii. 1.

עלם, masc. — plur. non. occ. —

עלמה, fem. — plur. עלמות. —

Arab. ^ععَلَمٌ, *adolescens, juvenis plenæ ætatis*.

Syr. ^ععَلَمٌ, fem. ^ععَلَمَةٌ, id. The leading notion seems to have consisted in *excitement, impression*, or the like; and thence to have extended itself to *youth*, as the season peculiarly subject to it; thence *growth*. Arab. cogn. ^ععَلَمٌ, *dolor*; ^ععَلَمٌ, conj. v. *benignè tractavit*; ^ععَلَمٌ, *pro-*

pulit; ^ععَلَمٌ, *cupido*; ^ععَلَمٌ, id. Syr.

^ععَلَمٌ, *iratus est*. Cogn. ^ععَلَمٌ, *injuria affecit*. Thence, to *knowledge*, as ^ععَلَمٌ,

signum, indicium, or mark impressed: meton.

עלם, *scientia*, &c. Thence to the world (עלם), as containing marks of the Divine wisdom (Ps. xix.) And thence, as this is but partially discoverable to man, probably arose the notion of *hiding, concealing; eternity*, as an indefinite period, &c. **אֶתְנִינִי** : *æternitati consecravit*. Also the Samaritan, עלם, *connivit*. Masc. but twice, 1 Sam. xvii. 56; xx. 22; i. q. וַיַּעַן, vr. 21. *Youth, young man*. Fem. seven times only, viz., Gen. xxiv. 43; Exod. ii. 8; Is. vii. 14; Ps. lxxviii. 26; Prov. xxx. 19; Cant. i. 3; vi. 8. In all of which a *young unmarried*, but *marriageable, woman, or virgin*, must necessarily be meant. The place most disputed has been Is. vii. 14, where Gesenius says, with the rashness peculiar to his school, "*de conjugate juvenili, recens nupta*" . . . Lxx. male reddunt *παρθένος*. But, is there any usage justifying this? Certainly he has produced none. בְּחַוְיָהּ, he tells us, would properly express *virgin*. And is this liable to no exception? See Joel i. 8. A parallel to which cannot be found with עלמה occurring in it. This word, therefore, is less decisive than the word עלמה, as to the meaning of *virgin*. If this word, then, signifies *marriageable young woman only*, it cannot be shown also to signify *married young woman*. If Aquila, Symmachus, and Theodotus, rendered it by *veavis*, it ought to be remembered that this was done for a *party purpose*, such as that which has influenced Gesenius. Nor will his appeal—with Michaelis—to the usage of the German *jungfrau*, avail any thing here: it is to Hebrew, not to German, usages that the appeal must be made: and no such appeal can be made in this place. Besides, our passage would be without point or meaning, as Michaelis has justly observed, were a *young married woman only* meant (Supp. Lex. Heb. sub voce); much more out of place would the name of *Immanuel* be, as applied to such issue. Comp. Is. viii. 8; Matt. i. 23. Jerome has, on Is. vii. 14, "*Lingua quoque Punica, quæ de Hebræorum fontibus manare dicitur, proprie virgo ALMA appellatur.*" Why has Gesenius, who so often appeals to the Punic, omitted to do so on this occasion? On the use of the definite article, as prefixed in this place, see Gram. art. 180. 14; 221. On the force of the pres. tense in וַיַּעַן, art. 231. 19, note.

And, on the exegetical sense of the place, see my *Sermons and Dissertations* (London, 1830), p. 273, seq. In the terms, הַעַלְמָה הַזֶּה, therefore, i. e. *the virgin, or marriageable young woman, shall be with child, a married woman* could not possibly have been meant; neither could an unmarried young woman illegitimately, for this was *folly* and corruption in Israel, and could not have had place here: nor could any other except some *young woman*, of whom intimation had formerly been given, as the addition of the article requires. "*The woman's seed*" (Gen. iii. 15; Gal. iv. 4), as already predicted, and applied by inspired authority, concurs well with every particular connected with this place; while every other attempt to interpret it presents some insuperable difficulty: the usual interpretation, therefore, is the true one.

עלם, v. Kal non occ. except part. pass. עלים, aff. pl. עֲלִמָּנוּ. *Our hidden things, sins*, Ps. xc. 8; but *sins of youth* (Arab. غلوة, *adolescencia*), might as well be meant. Comp. Job xx. 11. See my note here, and comp. Ps. xxv. 7. And so the Targumist. On the etym. see עלם, עלוים, above.

Niph. נִעַלְמָה, pres. non occ. Constr. med. נִן, it. abs. *Became, was, hidden, concealed*, Lev. iv. 13; v. 2, 3; Num. v. 13; Job xxviii. 21; 2 Chron. ix. 2.

Part. נִעַלְמָה, pl. נִעַלְמָיִם, 1 Kings x. 3; Eccl. xii. 14; Ps. xxvi. 4.

— f. נִעַלְמָה, Nah. iii. 11.

Niph. הִעַלְמָה, pres. אֶעַלֵּם. Constr. immed. obj. it. with מִן, of person or thing. *Hide, conceal*, 2 Kings iv. 27; Is. i. 15; Ezek. xxii. 26; Job xlii. 3: it. med. הִעַלְמָה, 1 Sam. xii. 3: הִ, Ps. x. 1; Lam. iii. 56. The context will sufficiently point out the feelings of the writer in each case.

Inf. הִעַלְמָה, Lev. xx. 4, only.

Part. מִעַלְמָה, Prov. xxviii. 27; Job xlii. 3, al. non occ.

Hithp. הִעַלְמָה, pres. הִעַלְמָה, i. q. Niph. Constr. abs. it. med. מִן, Deut. xxii. 1. 4; Ps. lv. 2; Is. lviii. 7; Job vi. 16. See my note.

עלם, def. עֲלָמָה, pl. עֲלָמָיִם, def. עֲלָמָיִם, i. q. Heb. עלם. See עלם above. An indefinite period of time, either, (a) future, or (b) past. (a) *For ever, eternal*, Dan. iii. 33; iv. 31; vii. 18. 26. Pl., Dan. ii. 4. 44; vi.

18, &c. (b) *Eternity; everlasting*, Dan. ii. 2; Ezra iv. 15.

עלמות, twice only, Ps. ix. 1, על־מִוֹת; xlv. 1, על־עֲלָמוֹת. Of these, and similar terms, as occurring in the titles of some Psalms, nothing certain is, or can be known. Nor is it likely that they are of any great importance. Rosenmüller's "Explicatio Dictionum nonnullarum, in Psalorum titulis," need only be read over to afford sufficient proof of this. It will be found prefixed to his first volume of Scholia on the Psalms. The expression על־מִוֹת, occurs again, Ps. xlviii. 15, where Gesenius tells us the context requires that it should be, "i. q. עלֹם, *atērnitas . . . in perpetuum*—LXX. *εἰς τοὺς αἰῶνας*"—which, perhaps, may be fairly doubted. The Targumist has, "in diebus pueritiæ nostræ," reading על־מִוֹת, in one word, with a sense deduced from עלֹם, above. The Syr. read, על־מִוֹת, which is most probably the true reading; to be taken in the sense of אֶל־מָוֶת, *to death, usque ad mortem*, i. e. ever, so long as we live; corresponding in this way to the עלֹם preceding. In this case the rendering of the LXX. will be rather paraphrastical: a thing common enough with them.

עלמי, m. Patronymic of עלֹם, Chald. def. pl. על־מִי. *Elamite*, Ezra iv. 9.

עלם, v. pres. עלֹם, cogn. עלו, cogn. עלץ. Constr. abs. *Exult, rejoice*, Job xx. 18, only. See my note.

Niph. f. נִעְלַם. *Becomes exulting*, i. e. in exhibiting its power, Job xxxix. 13, only. The place is elliptical, requiring the repetition of הַחֲמִיץ, from the preceding verse, with בְּקִנְיֵה־רִגְמִים פִּי, &c. See my note. Al. non occ.

Hithp. pres. with ה, parag. נִתְעַלַּם, i. q. Niph. *Let us be exulting, rejoicing*, once, Prov. vii. 18.

עלע, v. pres. pl. Pih. יעֲלֵשׁ. *They gulp, swallow down*. This word is probably an *ὀνομασποιητικόν*, i. e. so formed as to imitate the sound of the thing meant: once only, Job xxxix. 30. See my note on the place. Arab. **عَلَّ**, *bibendum dedit secunda*

vice, &c.; **وَلَعَّ**, *cupidus fuit*; **وَلَعَّ**, *inserta n vas linguâ sorbuit conis*, &c.

עלע, m. pl. על־עֵין, Chald. i. q. Heb. יעֲלֵשׁ. *A rib*, once, Dan. vii. 5.

עלה, v. Kal non occ. Arab. **عَلَفَ**, *operuit*. Comp. **עָפַד**, **עָפַף**. (a) *Clothe, cover*. (b) *Faint*.

Puh. עלֶפּוּ, *Became overwhelmed, faint*, Is. li. 20. The transition from *clothe* to *faint* may have originated in the languor experienced, in hot countries, from too much clothing. Al. non occ.

Part. f. מְעַלֶּפֶת. *Covered, overlaid*, Cant. v. 14.

Hithp. pres. הִתְעַלַּף. (a) *Become clothed, disguised* (comp. **בגד**), Gen. xxxviii. 14. (b) *Became faint, swooning*, Jonah iv. 8; Amos viii. 13, al. non occ.

עֲלָפָה, m.—pl. non occ., once, Ezek. xxxi. 15.—LXX. *ἐξελύθησαν*: reading עלֶפֶת, in Puh.; and so the Syr. Arab. and Vulg. It is probably the true reading.—*Languor, fainting*. See עלה above. Gesenius makes הִתְעַלַּף paragogic, apparently without good ground; the word in its present form is adverse to all analogy.

עָלַץ, v. pres. יעֲלֹץ, i. q. עלו. Constr. abs. it. med. אֶ, in; ל, against; לִפְנֵי, before. *Exult, rejoice*. עלֹץ לִפְנֵי יְהוָה — *my heart exults in Jehovah*, 1 Sam. ii. 1; Ps. v. 12; ix. 3; Prov. xi. 10. אֲנִיבֵי לִי — *mine enemies against me*, Ps. xxv. 2. לִפְנֵי אֱלֹהִים — *before God*, Ps. lviii. 4. Abs. 1 Chron. xvi. 32.

Inf. עלֹץ, constr. Prov. xxviii. 12. Al. non occ.

עָם, m. pl. עַמִּים, rarely עַמְמִים. Constr. עַמִּי, rarely עַמְמִי, r. עַמֵּם. Cogn. עָמַד, &c. Arab. **عَمَّ**, *cætus hominum*; v. **عَمَّ**,

communis fuit. Cogn. **جَمَّ**, **غَمَّ**, *pressit, strinxit*. Comp. **צָר**. Whence, prep. עם, *with*. Syr. **ܥܡܪ**, id. And, as some think, the Lat. *con, cum*. Gr. *σύν; γάμος; κοινός*: *ἀμα, ὁμοῦ*, &c. Germ. *sammt*, &c. (a)

People, generally, Is. xl. 7; xlii. 5; xlv. 7: to which Gesenius adds Job xii. 2. See my note on the place. (b) *Any people*, Jew or Gentile, good or bad, as the context may determine: as, עם יְהוָה, — *of Jehovah*, Exod. xv. 3. הַקְּהָלִי, — *of the congregation*, Lev. xvi. 33. יִשְׂרָאֵל, — *of Israel*, 2 Sam. xviii. 7. הַיְהוּדִי, — *of Judah*, Ib. xix. 41. הַחֲרָצִי, — Gen. xxiii. 12. אֲהָרֵן, — Ib. xi. 6. עַם־רָב, — *great people*, Gen. L. 20. קָשָׁה־עַרְף, — *of hard, stiff, neck*. יָצַר, — *afflicted, poor*,

2 Sam. xxii. 28. כְּמוֹשׁ, — of Chemosh, Num. xxi. 29, &c. Also, as qualified by a periphrasis, בְּנֵי יִשְׂרָאֵל, — of the children of Israel. וְיִגְאֲלֶנּוּ, — whom thou hast avenged (redeemed), Exod. xv. 13. Comp. vr. 16. וְאֵינִי יָדָעָה, — whom thou knowest not. Deut. xxviii. 33. נוֹשָׁעַי בַּיהוָה כִּמְגַן עֲנֹךָ, — saved by, or, in Jehovah the shield of thy help, Ib. xxxiii. 29. רַב כְּהוֹל, — numerous as the sand, &c., Josh. xi. 4. And so with prepp. עַמּוֹ, עַמִּי, his people, my people, &c. Hence, applied to the tribes of Israel, עם זְבֻלֹן, Judg. v. 18, &c. — to the members of a family, either living or dead, Lev. xxi. 1. 4; xix. 16; Gen. xxv. 8. 17, &c. The people generally, as distinguished from their leaders, 1 Kings xii. 16; 2 Kings xi. 17, &c. Thence, as soldiers, Judg. v. 2, &c. And so the pronouns prefixed, or separate, the definite article, &c. הָעָם הַזֶּה, 2 Sam. xvi. 18. And, indeed, in every case, the qualifying terms sufficiently determine the precise force of this word. Pl., Deut. iv. 27; Ps. ix. 12, &c. Rarer form, Neh. ix. 22. 24; Judg. v. 14. Aff. עַמִּי, &c.; rare form, עַמִּיָּךְ, Judg. l. c.

עַם, m. def. עַמִּי, עַמְּךָ, pl. def. עַמִּמִּיָּא. Chald. Dan. iii. 4. 7. 31; v. 19; vi. 26; vii. 14, &c.

עַם, prep. See עם above. Syr. ܥܡܐ, Arab. metath. مع, With; which is universally the meaning of our Hebrew word, with such synonymous shade of difference as its situation may require; e. g. (as compared with Noldius, p. 572, seq.) With (cum). צַדִּיק עִם רָשָׁע, just with unjust, Gen. xviii. 23; Cant. iv. 14, &c. (A, ab) עם יָגֵל . . . , portion with God, Job xxvii. 13. (Ad) וְיָבֵן דָּבָרָךְ עִם דָּוִד, let thy word be established with David, 2 Chron. i. 9. (Apud) יָשַׁבְתָּ עִמּוֹ, reside thou with him, Gen. xxvii. 44, &c. (Contra) יָקָחָם עִם יִשְׂרָאֵל, he fought with Israel, Exod. xvii. 8; Num. xx. 3, &c. (Coram) יָבֵל . . . עִם יְהוָה, 1 Sam. ii. 21. But, became great (i. e. grew up in estimation) with Jehovah, may be the true sense here. Comp. Luke ii. 52, παρὰ Θεῶν; 1 Kings xv. 14; Ps. lxxviii. 37, &c. (Erga) עם בֵּית אָבִי הָאֵל, ye do kindly with the house of my father, Josh. ii. 12; 2 Sam. iii. 8, &c. (Et) וַיִּרְוַח לִבָּנָם עִם־הַיְסוּסִל, memory of a wise man, with (that of) a fool, Eccl. ii. 16. Comp. 1 Sam. xvi. 12, &c. (Aeque ac) Much in the same way, Eccl. ii.

16; 1 Chron. xxv. 8, &c. (In = ꝑ) רִיחַ אֲדָרָה עִמּוֹ, another spirit with him, Num. xiv. 24. Comp. Deut. viii. 5; Josh. xiv. 7, &c. (Inter, together with) Is. xxxviii. 11; Ps. lxi. 29, &c. (Nempe) עִם־בְּנֵי עַם יִזְעֹק, with my son, with Isaac, Gen. xxi. 10; 2 Sam. ii. 5; Eccl. vii. 11. Noldius makes עם equal to Lat. præ; but with no good reason. (Præter) וַיִּזְעֹק, “præter te.” But this is unnecessary. The Psalmist asks, Whom have I in heaven? The context necessarily supplies the answer, God. He proceeds, with thee, I desire none on earth: none besides thee. The σύν of St. Luke, xxiv. 21, is not, therefore, in point. (Pro) 1 Sam. xiv. 45; Dan. xi. 39: a moment’s inspection will show require no such translation; with being sufficiently applicable. (Quamdiu) Ps. lxxii. 5, עם־שָׁשָׁב, with (the duration of) the sun. (Quum, quando) עם הַעֲלֹהִים, with the ascending, Ezra i. 11. (Sicut) עם יְהוָה, with Jehovah, i. e. in his estimation, Deut. xviii. 13, &c. The same may be said of sub, in 2 Chron. xvii. 14, &c. Super, Job xxx. 1. Usque ad, Dan. iii. 33: see below. The truth is, in all such cases as these, much must rest upon the taste of the translator; for, although with, along with, or some such rendering, will always, perhaps, afford an obvious sense: yet, it will not always afford the exact and full sense which the preceding or following terms, or both, adopted by the translator may particularly require. And, into questions of this sort Lexicographers cannot enter. Nor need they specify the verbs requiring this or that sense in this particle; the discretion of the translator ought to look to this.

With prefixes and affixes, as these may require, e. g. עם, and with, Gen. xxxiii. 1, &c. מֵעִם, from with Jehovah, i. e. by his estimation, Ruth ii. 12; 1 Sam. xvi. 14, &c. עִמָּךְ, who with, 1 Chron. v. 20. — עם, Eccl. i. 11. עִמָּךְ, with me, Lev. xxvi. 23. 40, &c. עִמָּךְ, Gen. xxi. 22. עִמָּךְ, 1 Sam. i. 26. עִמָּךְ, with him, Gen. xiii. 1, &c. עִמָּהּ, with her, Gen. iii. 6, &c. עִמָּנוּ, with us, Exod. x. 26, &c. עִמָּכֶם, with you, Gen. xlii. 38, &c. עִמָּתָם, with them, Num. xxii. 12, &c. The fem. עִמָּדִי, with me, may be the aff. with a form from the verb עָמַד, the insertion of ד, as in this place, being unauthorized by any usage of this family of languages, Job vi. 4; ix. 33, &c., signifying, my standing, or the

like, for *standing, being,* with *me.* See Nold., pp. 576—7, with the “Annotationes et Vindicie,” p. 937, &c. And, for עֵם, אֵץ, עָם, עֶמֶד, עֵם, עֵם, עֵם, בַּי עֵם, כִּי עֵם, עֵמֶד, in their proper places in that work; as construed with certain verbs, or with each accompanying particle, severally, as occurring in this. Also—

Chald. i. q. Heb. *With,* Dan. ii. 11. 18. 43; vi. 22; vii. 21. During *with,* עֵם לַיְלָיָה, the *night*: by night, Dan. vii. 2. עֵם דָּר יוֹר, — with *generation and generation,* i. e. endures with it, Ib. iii. 33; iv. 31. עֵם עֲנַנֵי שָׁמַיִם, together *with the clouds of heaven,* Ib. vii. 13. Aff. עָמִי, Dan. iii. 32. עָמְדָה, Ezra vii. 13. עָמְדָה, Dan. ii. 22. עֲמַדוֹן, Ezra v. 2.

עָמַד, m. occ. with aff. only, as, עָמְדִי, &c., Jer. xviii. 20, &c.; and is the Infin. or noun of action of the verb עָמַד. Applied, by meton. to *Place of standing, station,* 2 Chron. xxxiv. 31; Dan. viii. 17, 18.

עָמַד, v. pres. יִעָמֵד, יֵעָמֵד. Arab. عَمَدٌ, *stabilivit; baptizavit:* so Syriac ܥܡܕܐ, because *confirmation* is given with baptism in the Eastern Churches. Æth. ܥܥܨܐ: *columnam erexit.* Constr. abs. it. immed. it. med. ܦ, *in;* ܥ, *on, over against, near;* ܠ, *before;* ܡ, *from,* &c. *Stood fast, still; staid or remained,* &c. either absolutely, or for various purposes, as the several qualifying terms may require; used either of men or things, Gen. xxiv. 30, 31; xli. 17; Deut. xxxi. 15; Josh. iii. 16, &c. — in order to serve, &c., Gen. xli. 46; Deut. i. 38; 1 Kings i. 28; x. 8; xvii. 1; xviii. 15. — with ܠ, Lev. xviii. 23. *Stood over, presided,* with עַל, Num. vii. 2. *Near,* 2 Kings ii. 7; Judg. vi. 31. — *to defend,* Dan. xii. 1; Esth. viii. 11; ix. 16. *With ܠ, 1 Sam. xix. 3. — fast,* i. e. endure, Ps. cii. 27; Exod. xviii. 23; Amos ii. 15. — *firm,* continued, Ezek. xiii. 5. — *against,* resisted, Ps. lxxvi. 8; cxxx. 3; cxlvii. 17, &c. *With* ܡܩܝ, Josh. xxi. 42; xxiii. 9. ܡܩܝ, Eccl. iv. 12. ܡܩ, Dan. xi. 8. *With* ܦ, *persisted, persevered,* Is. xlvi. 12; Eccl. viii. 3. *Immed.,* Ezek. xvii. 14. *Abide (it), abs. it. ܦ, Exod. ix. 28; Lev. xiii. 5. 37; Jer. xxxii. 14; xlvi. 11, &c. Stood still, 1 Sam. xx. 38; Josh. x. 13; Jonah i. 15; Mic. v. 3. — so as to cease from doing something, with* ܡܩ, Gen. xxix. 35; xxx. 9. — *up, i. q. ܦܩܝ, says Gesenius; which may be doubted when made a test of more*

modern composition,* Dan. iii. 20; viii. 23; xi. 2; xii. 1. 13; Eccl. iv. 15; 1 Chron. xx. 4. *With* עַל, — *against, arose against,* Dan. viii. 25; xi. 14; 1 Chron. xxi. 1. In Ezra x. 14. *עֲמַדוֹתָא, does not necessarily mean any thing beyond, Let them now stand fast, firmly:* and so Dan. xi. 31. We need not, therefore, have recourse to the “*constituantur*” of Gesenius.

Infin. עָמַד, עָמַד, Exod. xviii. 23; Ezra ii. 63, &c. Aff. עָמְדִי (form עָמִי, see above), Jer. xviii. 20, &c. עָמְדָה, Dan. x. 11. עָמְדָה, Obad. vr. 11, &c.

Imp. עָמַד, Deut. v. 28, &c. עָמַד, 2 Sam. i. 9. Pl., עָמְדוּ, in pause, עָמְדוּ, Nah. ii. 9.

Part. עָמֵד, עָמֵד, pl. עֹמְדִים, Gen. xviii. 8; Exod. xxvi. 15, &c.

— fem. עֹמֶדָה, עֹמְדָה, plur. עֹמְדוֹת, Ps. xix. 10; cxxii. 2, &c.

Hiph. יִעָמְדוּ, pres. יֵעָמְדוּ, apoc. יֵעָמְדוּ. Constr. immed. it. med. ܦܩ, ܦܩ, ܦܩ, ܦܩ, also with ܠ, — ܠ, to; for ܦܩ — ܦܩ, &c. Causative of Kal. (a) *Cause to stand.* (b) *Set up, raise.* (c) *Establish:* thence, (d) *Appoint;* (e) *Confirm, accomplish,* &c. (a) Lev. xiv. 11; xvi. 7; xxvii. 11. (b) 1 Kings xii. 32; Neh. iii. 14, 15; 2 Chron. xxxiii. 19; Ps. cvii. 25. (c) Ps. xxxi. 9; 1 Kings xv. 4; Ezra ii. 68; Neh. xiii. 11; Prov. xxix. 4. (d) 1 Chron. xvi. 17; 2 Chron. viii. 14; xxxiii. 8; Ps. cv. 10, &c. (e) Ps. cxlviii. 6; 2 Sam. xxii. 34; Ps. xviii. 34; Dan. xi. 14, &c. *With various government, וַיִּעָמְדוּ לָנְחִיִּים לְגִבּוֹת, so he appointed, set up, for himself priests for the high places,* 2 Chron. xi. 15. *Comp. 2 Chron. xxv. 14; Judg. xvi. 25. In Ezek. xxix. 7, וַיִּעָמְדוּ, is manifestly an erroneous reading for* ܦܩܥܘܢܝܗ. *Comp. Ps. lxix. 24. LXX. συνέκλεισας. Vulg. “dissolvisti.” Syr. ܥܡܕܐ, “con-*

Infin. ܦܩܥܘܢܝܗ, Neh. vii. 3. ܦܩܥܘܢܝܗ, Dan. xi. 14. Aff. ܦܩܥܘܢܝܗ, 2 Chron. ix. 8. ܦܩܥܘܢܝܗ, Ezek. xxiv. 11.

Imp. ܦܩܥܘܢܝܗ, Is. xxi. 6.

Part. ܦܩܥܘܢܝܗ, 2 Chron. xviii. 34.

Hoph. Pass. of Niph. pres. יֵעָמְדוּ. *Made to stand,* Lev. xvi. 10.

Part. ܦܩܥܘܢܝܗ, 1 Kings xxii. 35; Ps. lxix. 3.

עָמְדָה, fem. r. עָמֵד. Aff. עָמְדָה. *His standing, station,* Mic. i. 11, only.

* See my Sermons and Dissertations, pp. 176—9.

עַמּוּד, **עֶמֶד**, m. עַמּוּדִים, עֶמֶדִים. Arab. **عَمُودٌ**, *columna*. Syr. **ܕܥܡܘܕܐ**, id. (a) *Pillar or column*, as erected either for the Tabernacle or Temple, Exod. xxxv. 11. 17; xxxvi. 38; xl. 18, &c.; 2 Kings xxv. 17; 2 Chron. iii. 15. As in rich furniture, Cant. v. 15. Made of wood, brass, or iron, 1 Kings vii. 2; Jer. lii. 17; i. 18. Meton. (b) *A pulpit*, as supported, perhaps, by a column, 2 Kings xi. 14; xxiii. 3, &c. See my note on Job xxix. 7. (c) Applied also to smoke, from its rising in the form of a *pillar*, Judg. xx. 40. Also to the clouds, for the same reason, Job xxvi. 11. See my note: and particularly to that which led the Israelites as a cloud by day, and a flame of fire by night, Exod. xiii. 22; xiv. 19; xxxiii. 9, 10, &c. In Job ix. 6, by metaph., *Nobles, peers*, as the **אַרְכָּאן דְּלוּלַת**, PEERS, *pillars, of the state*, of the Persians. See my note.

Aff. עַמּוּדָיו, עַמּוּדָיו, &c.
עִמְקָה, def. עִמְקָתָהּ, f. Chald. *The deep, profound*, thing, Dan. ii. 22, only, r. עִמְקָה.

עָמִיר, m.—pl. non occ. i. q. עָמִיר, r. עָמִיר. Arab. **عَمَرَ**, *arctius colligavit; manipuli*. Sheaf of corn, Jer. ix. 21; Amos ii. 13; Mic. iv. 12; Zech. xii. 6.

עִמְרוּת, fem. r. עִמְרוּתָהּ, cogn. טוּ, עִמְרוּת. Always sing. with aff., as עִמְרוּתִי. *My society, company, companionship*, or the like, Zech. xiii. 7. עִמְרוּתָהּ; pause עִמְרוּתָהּ, Lev. xviii. 20; xix. 15. 17; xxv. 14, &c. עִמְרוּתוֹ, Ib. v. 21; xxv. 17, &c.; abstr. for concr.

עָמַל, m. constr. עָמַלְתִּי, aff. עָמַלְתִּי, &c. plur. non occ. Arab. **عَمِلٌ**, *opus faciens*. Syr. **ܕܥܡܠܐ**, *labor*. Cogn. **عَمَرَ**, **عَمَّرَ**. (a) *Labour, work*, Eccl. ii. 11. 20; iv. 4; vi. 7; x. 15. (b) *Labour*, with the notion of sorrow, *weavation*, Gen. xli. 51; Is. liii. 11; Ps. xxv. 18; Deut. xxvi. 7; Job iii. 10; v. 7; vii. 3, &c. (c) — with the notion of *sin* annexed, Num. xxiii. 21; Job iv. 8; xv. 35; Ps. vii. 15; x. 7. 14; xc. 10, &c. (d) — of *weariness*, Jer. xx. 18; Ps. cvii. 12. Meton. *Fruit, result*, of labour, Ps. vii. 17; cv. 44; Eccl. v. 18. Phr. מְעַמְמֵי עָמַל

consolers of misery, Job xvi. 2, for *miserable consolers*.

עָמַל, masc. pl. עָמַלִים. Arab. **عَامِلٌ**, *operator, mercenarius*. Syr. **ܕܥܡܠܐ**, *labore defessus*. Working, labouring. Meton. *Weary person*, Eccl. iii. 9; iv. 8; ix. 9; Prov. xvi. 26; Job iii. 20. Phr. כְּלֵי עָמַל, *the whole hand* (power, force) of the labouring, wretched —, Job xx. 22. Plur. once, עָמַלִים, Judg. v. 26, *workmen*, i. e. those who pitch tents (comp. ch. iv. 21.)

עִמְלָהּ, m. Patronym. of עִמְלָהּ, Gen. xiv. 7, &c. On this people see my Introduction to the Book of Job, p. 33.

עָמַם, v. pres. non occ. See עָם above. From the notion of *association, density*; and thence, *obscurity, concealment*, seem natural enough. Arab. cogn. **عَمَّ**, *pressit, obstruxit, textit*. Cogn. **عَبَابٌ**, *caterva*;

עָבַב, r. **عَاب**, *latuit*. Concealed, hid, Ezek. xxviii. 3. לֹא עָבַבְתָּ, *do not conceal* (from) thee, Ib. xxxi. 8, al. non occ.

Hoph. pres. יַעְבֵּם. *Is* (the gold) *obscured*, Lam. iv. 1.

עִמְמָה, and Chald. עִמְמָה. See עָם, above.

עָמַם, v. pres. יַעְמֵם. } Arab. **عَمَّاسٌ**, **עָמַשׁ**, once, Neh. iv. 11. } *difficultas, compressio*. Constr. abs. it. med. לַ, עַל. *Load*, i. e. lay a burden on, Ps. lxxviii. 20; Gen. xlv. 13, al. non occ.

Part. pl. m. עָמַשׁ, עָמַשׁ, *Lading, laying burdens upon*, Neh. iv. 11; xiii. 15.

Aff. עָמַשׁוּ. *Lading* (themselves with) it, Zech. xii. 3. See מְעַמְסָה, p. 380 above.

— pass. pl. יַעְמֵסוּ. } *Borne, carried*, as f. עָמַסוּ. } a burden. Comp. Exod. xix. 4; Num. xi. 12. Fem. *Burdens*, Is. xlvi. 3. 1, al. non occ.

Niph. הִעְמַס, pres. non occ. *Caused lading*, i. e. to be laid on, 1 Kings xii. 11; 2 Chron. x. 11, al. non occ.

עִמְקָה, m. once, Prov. xxv. 3. *Depth*, opp. רֵוַח. Syr. **ܕܥܡܩܐ**, *profunditas*.

Arab. **عَمَّقٌ**, id. **عَمَّقٌ**, id. **عَمَّقٌ**, id. **عَمَّقٌ**, id.

עָמַק, masc. pl. עָמַקִים. } See עָמַק. (a)
עִמְקָה, fem. pl. עִמְקָהוֹת. } *Deep*. (b)
 Meton. *Subtle, unsearchable*. (a) Lev. xiii.

3. 25. 30, 31, seq.; Ezek. xxiii. 32. (b) Ps. lxiv. 7; Eccl. vii. 27; Job xi. 8; xii. 22. Metaph., Prov. xviii. 4; xx. 5; xxii. 14; xxiii. 27.

עמק, pl. constr. sing. non occ. i. q. עמק. (a) *Deep* place, Prov. ix. 18. (b) *Unintelligible*. In the phr. עמקי שפה, *deep, unintelligible, of lip*, i. e. of language, Is. xxxiii. 19; Ezek. iii. 5, 6, al. non occ.

עמק, m. pl. עמקים. Aff. עמקה, &c. See עמק. *Valley, or vale*, as the context may require. This differs from עמ, בקעה, and עמל, as being of greater extent, and more generally applied—as well as in its etymology—occasionally covered with corn, &c., or as a place of battle, &c. Without the article, and in construction, applied often as a proper name: e. g. עמק השונים, Gen. xiv. 3. עמק שרה, Ib. 17. Comp. Josh. vii. 24. 26; xv. 8; 2 Chron. ii. 26; Hos. ii. 17; Joel iv. 2, &c. With the article, Josh. viii. 13; xiii. 19; xvii. 16. Meton. Inhabitants of —, Jer. xlvi. 8; 2 Chron. xii. 15; Jer. xlvii. 5. In the two last places, Gesenius thinks עמקים, *anakim*, ought to be read: but without any good reason. Without the art. in constr. עמק המלך, *the king's vale*, 2 Sam. xviii. 18. עמק הבקעה, Ps. lxxxiv. 7. Comp. Joel iv. 14. All of which, however, might have been used as proper names.

עמק, v. pl. עמקי, only, Ps. xcii. 6. Phr. עמקי, *they are very deep*, i. e. inscrutable. LXX. σφόδρα ἐμβαθύνθησαν.

Hiph. העמיק, pres. non occ. Causative of Kal. (a) *Make deep*, Is. xxx. 33. העמיק, *make deep to dwell*, lit. i. e. make your residence secure, either by its *secrecy* in the holes of the rocks, and the like, as appears to have been often the case in Palestine, or by being well entrenched, opp. טף, סל, Jer. xlix. 8. 30. (b) Metaph. *Proceed, act, deeply*, i. e. *excessively*, Is. xxxi. 6; Hos. v. 2; ix. 9.

Imp. העמק, Is. vii. 11: in העמק שאלה, which Aquila renders βάθυνον εἰς ἄδην: evidently reading שאלה, instead of העמק; and this, לעמקה, in the corresponding member seems to justify. And so Symm. and Theod. See LXX. i. e. let thy request go down either to the depths of the earth, &c.

Part. pl. מעמיקים. *Persons acting deeply*, i. e. in secret, as the following context shows, Is. xxix. 15. LXX. οἱ βαθεῖος βουλῆν

ποιούvτες. Syr. ܥܡܪܩܘܬܐ, *se distortoquentes*.

עמר, m. pl. עמרים. See עמיר above. (a) *A sheaf of corn*, Lev. xxiii. 10. 15; Job xxiv. 10; Deut. xxiv. 19, &c. Pl., Ruth ii. 7. 15, &c. (b) *The omer*, a dry measure containing one-tenth part of an ephah, Exod. xvi. 36. 22. 32, &c.

עמר, v. Kal non occ. See עמיר. Pih. part. קעמר. *Binding sheaves*, Ps. cxxix. 7.

Hithp. התעמר, pres. התעמר, constr. med. ע. Sam. עמר, *subjecit*. Arab. عَمَرَ, *arctius colligavit; eminuerunt homines; mersit. Treat as a slave, tyrannize over*, Deut. xxi. 14; xxiv. 7. LXX. ἀθετήσεις. Syr. ܥܡܪܩܘܬܐ, *make merchandise*. Al. non occ.

עמר, m. Chald. *Wool*, once, Dan. vii. 9. Heb. עמר.

עמט, see עמס above.

עמט, f. constr. as if from עמט, r. עמס, pl. עמות, aff. עמתי: and, occasionally, with ל prefixed: once, מלעמט, *synon. עם*, כפול, לפני, למני, אל-פני. (a) *Near, at*, Exod. xxv. 27; xxviii. 27; xxxvii. 14; xxxix. 20, &c. (b) *Over against, corresponding to*, Eccl. vii. 14; Ezek. xlii. 7; xlvi. 13. 18. 21, &c.: it. מלעמט, 1 Kings vii. 20. לעמתי, *over against him*, 2 Sam. xvi. 13. לעמתי, Ezek. i. 20, 21; iii. 13; x. 19; xi. 22. So the plur. לעמות, Ib. xlv. 7. LXX. ὡς. Adv. *Agreeably to, accordingly*, 1 Chron. xxiv. 31; xxvi. 12, &c.; Eccl. v. 15. קל-עמט, *altogether as, accordingly as*. LXX. ὡσπερ. לעמט, ἐξισόω, ἐχόμενος, καθώς, &c. Finding it impossible, apparently, as with ourselves, to use a single word exactly giving its sense.

ענב, m. pl. ענבים, constr. ענבי, dagesh euph. Arab. عنب, *uva*. Syr. ܥܢܒܐ, *uva*. *Grape* (generic noun), Num. vi. 3; xiii. 20. משפול ענבים, *bunch of —*, Ib. xiii. 23. Comp. Gen. xl. 10. דם ענבים, *blood of —*, i. e. *wine*, Gen. xlix. 11; Deut. xxxii. 14. עשוה ענבים, *produce —*, Is. v. 2. 4. ענבי רש, Deut. xxxii. 32: i. q. ענב

אנלב; Syr. ܥܢܒܐ, *fox grape, or poisonous berry*. See p. 15 above. Castell. *solanum majus*: perhaps, i. q. ענבים במקרה. Aff. ענביו, Deut. xxxii. 32.

עֲנַב, masc. — plur. non occ. Arab.

عَنْج, amatorius fœminæ gestus. *Delight, pleasure*, Is. xiii. 22; lviii. 13, only.

עֲנַב, m. } plur. non occ. See עָנַב, syn.

עֲנֻבָה, f. } טוֹב, רַךְ. *Delicate, tender*, as brought up in pleasure, Deut. xxviii. 54. 56; Is. xlvi. 1, al. non occ.

עֲנַב, v. Kal non occ. See עָנַב above.

Puh. part. f. מְעַנְנָה. *Delicately brought up*, and living in pleasure, Jer. vi. 2. Aquil. Θεοῦ τῆν φανεράν. Montfaucon thinks τρυφεράν ought to be read; but this is unnecessary, as φανεράν equally well expresses the splendour, &c. which may be included in the Heb. as applied to the luxurious rich, al. non occ.

Hithp. plur. הִתְעַנְנִי, pres. יִתְעַנְנִי. Constr. med. עַל, *in*; עַל, *on, against*; מִן, *from*; it. abs. See עָנַב. *Be, become, delighted, or delight self in, on*, Ps. xxxvii. 4. 11; Is. lv. 2; lvii. 4; lviii. 15; lxvi. 11; Job xxii. 27; xxvii. 10.

Infin. הִתְעַנְנִי, Deut. xxviii. 56, abs.

עֲנֶבָה, v. pres. יַעֲנֶבָה, apoc. יַעֲנֶב. Syr.

عَنْجًا, curam adhibuit; cecinit, &c. Arab.

عَنَا, r. عَنَو, eduxit. Conj. II. captivum habuit. IV. Captivum fecit, humilem reddidit. Cogn. عَنَى, protulit, captivus fuit;

respondit: عَنَى, II. cecinit; uxorem duxit.

The primary notion seems to be, *lead, bring, out*: thence, *expose, humble, subdue, take captive, &c.*, as in עָנַב, Arab. جَلَى.

From the first of these—as applied to words—we have, *answer, &c.*, as from עָנַב. Arab. دَبَّر, drive out, we have דָּבַר, a word. דָּבַר, spoke: from the second, *humility, affliction, &c.*

I. (a) Spoke, gave, out his mind, opinion: began speaking, &c. “Max. in recentiore Hebraismo,” says Gesenius: which is a mere fancy. Abs. Job iii. 2; xxxii. 20; Is. xiv. 10; Zech. i. 10; iii. 4; iv. 11. 12; Cant. ii. 10. Addressed, Zech. i. 11: med. אָה.

(b) Recite, celebrate with song, &c., med. לָ, Exod. xv. 21: אָ, instr. 1 Sam. xxi. 12: לָ, pers. 1 Sam. xxix. 5; Ps. cxlvii. 7.

(c) Shout, as in battle, abs. it. med. עַל,

Exod. xxxii. 18; Jer. li. 14. (d) Bellow, bleat, as a wild bull, Is. xiii. 22: with אָ, in.

(d) Announce, answer, of God, Gen. xli. 16; 1 Sam. ix. 17. — of a judge giving sentence, med. עַל, Exod. xxxiii. 2. — of a witness giving testimony for —, immed. Deut. xix. 16: med. אָ, for —, metaph. Gen. xxx. 33; 1 Sam. xii. 3: — against, Num. xxxv. 30; Deut. xix. 18; 2 Sam. i. 16.

(e) Answered, immed. it. med. אָה, &c., Job i. 7; Gen. xxiii. 14; Cant. v. 6; Prov. xviii. 23, &c. — by way of excuse, Job ix. 14, 15. 32; xvi. 3. — of refutation, Job xxxii. 12. — favourably, 1 Sam. xiv. 39; Ps. iii. 5, &c.; Ps. xxii. 22. כַּחֲרֵי רְגִים עֲנִיקָי, — from the horns of the oryx, Gesenius thinks, means, answer (hear) and deliver me, &c., sensu prœgnanti. But why not answer me (crying) from among the horns, &c.? See the LXX. and Syr. Eccl. x. 19, הַכֶּסֶף יַעֲנֶה אֶת־הַזֶּבֶל, silver gives a favourable answer as to all, i. e. “argenteis pugna telis ac omnia vinces.” Hos. ii. 23, יַעֲנֶה אֶת־הַשָּׁמַיִם וְהֵם יַעֲנֶה, “I will favourably answer as to the heavens (making them give rain), and they shall favourably answer as to the earth, and the earth, &c. See the following context. LXX. ἐπακούσομαι, &c.

(f) — of God, to punish, reward, &c., i. e. answer one according to his deeds, Hos. v. 5. עָנָה בְּאִזְנוֹתָי וְעָנָה בְּאִזְנוֹתָי וְעָנָה בְּאִזְנוֹתָי וְעָנָה בְּאִזְנוֹתָי, the glory (i. e. God) of Israel shall answer to his face. See following context, Ps. cxviii. 5, &c. Said also of (metaph.) righteousness, sin, &c., Gen. xxx. 33; Is. lix. 12; Jer. xiv. 7.

II. (a) Humbled, subdued, passive. (b) Afflicted, passive. Constr. immed. it. abs. it. med. אָ, instr. (applied sometimes to agriculture, apparently, “as in מְעַנְנָה, or מְעַנְנִי,” Gesen.: see p. 381 above). (a) Is. xxxi. 4; Zech. x. 2. Active, 2 Chron. vi. 26. (b) Ps. cxvi. 10; cxix. 67.

Infin. I. עֲנֶה, Gen. xlv. 3; Exod. xxxii. 18, &c. II. Eccl. i. 13; iii. 10.

Imp. I. עֲנֶה, Prov. xxvi. 5; Mic. vi. 3. Aff. עֲנֵי, 1 Kings xviii. 37, &c. עֲנֵי, Ib. 26. Pl. עֲנֵי, עֲנֵי, 1 Sam. xii. 3, &c.

Part. I. עֲנֶה, עֲנֶה, Judg. xix. 28, &c. Aff. עֲנֶה, עֲנֶה, Job v. 1; 1 Sam. xiv. 40. Pl. עֲנֵי, Jer. xlv. 20.

Niph. I. יַעֲנֶה, pres. יַעֲנֶה. *Be, become*, (a) Answering, or (b) Answered. (a) With לָ, Ezek. xiv. 4. 7. (b) Job xi. 2; xix. 7; Prov. xxi. 13, al. non occ.

Niph. II. (a) *Be, become, humble, humbled*

or *subdued*: with כִּפְּץ, Exod. x. 3. (b) *Afflicted*, Is. liii. 7; Ps. cxix. 107, al. non occ.

Inf. II. with prep. ל, לְעַנּוֹת, for לְעַנּוֹת, Exod. i. c.

Part. f. נֶעְנָה, Is. lviii. 10.

Pih. I. pres. יַעֲנֶה, once, Job xxxvii. 23: but the context requires that יַעֲנֶה, in Niph. be read. See my note. Aquila, *κακουχῆσαι*, *affliget*. Syr. ܥܢܐ, *respondens*.

Inf. II. עִנּוּ, i. q. Kal I. (b) Exod. xxxii. 18; Ps. lxxxviii. 1.

Imp. plur. עֲנֵי, Id., Is. xxvii. 2. Al. non occ.

Pih. II. עָנָה, pres. יַעֲנֶה, i. q. Kal, if not intensive. (a) *Humble, subdue*. (b) *Afflict*. (a) — a woman, Gen. xxxiv. 2; Deut. xxii. 24. 29; 2 Sam. xiii. 22. — generally, Ps. cii. 24, &c. Immed. it. med. אָה, it. אָ, in. (b) Immed. med. אָ, פֶּן, *Afflict*, Num. xxiv. 24; Ps. xc. 15; xxxv. 13; Nah. i. 12; Ps. lxxxviii. 8. כִּשְׁבָרְךָ עֲנִיָּה, with *thy billows* (lit. breakers) *thou hast afflicted me*: ellip. אָ, and יָנִי. Symm. ταῖς καταγίσις σου ἐκάκωσάς με. See LXX.

Inf. II. (b) עָנָה, Exod. xxii. 22.

עָנָה, Is. lviii. 5. עָנָה, Num. xxx. 14. Aff. Exod. i. 11; Deut. viii. 2, &c.

Imp. (a) pl. עֲנֵי, Judg. xix. 24.

Part. (b) pl. m. aff. כֹּעֲנֵךְ. *Thy afflictors*, Is. lx. 14; Zeph. iii. 19, al. non occ.

Puh. II. עֲנִיָּה. (b) *I have been afflicted*, Ps. cxix. 71. Pres. I. (a) הִתְעַנָּה, *is humbled*, Lev. xxiii. 29, al. non occ.

Inf. aff. עִנּוּ. *His being afflicted, suffering affliction*, Ps. cxxxii. 1.

Part. כֹּעֲנֵה. *Afflicted*, Is. liii. 4, al. non occ.

Hiph. I. Part. only, כֹּעֲנֵה, med. אָ. *Answers, or causes answer favourably*, Eccl. v. 19.

Hiph. II. Gesenius makes 1 Kings viii. 35; 2 Chron. vi. 26; i. q. *oppressit, afflixit, &c.* And so the Auth. Vers. and LXX. But, the Targ. and Syr. give the sense of *answer*. In either case the verb may be in Kal, and so the older grammarians took it.

Hithp. הִתְעַנָּה, pres. non occ. II. (b) *Be, become, afflicted*, 1 Kings ii. 26.

Inf. II. הִתְעַנּוּ. (a) *Be, become, humble, submissive*, Dan. x. 12; Ezra viii. 21.

Imp. f. הִתְעַנֵּי, Id., Gen. xvi. 9.

עָנָה, v. Chald. pres. non occ. f. עָנָה; pl. m. עֲנֵי, i. q. Heb. *Spoke out, answered*,

abs. Dan. ii. 7. 10; iii. 9. 16; v. 10; vi. 14. It. med. ל, ii. 47.

Part. עָנָה, Dan. ii. 5. 8. 15. 20, &c. Pl. עָנָן, Ib. iii. 24.

Part. עָנָן, plur. sign. II. Heb. *Afflicted persons*, Ib. iv. 24 (27).

עָנָן, m. pl. עָנָנִים, or עָנָנִים, constr. עָנָן, or עָנָי. The latter form usually in the Keri. It is, however, in reality a different form (עָנָי below). *Humble, meek, poor, afflicted*, as the context may require. Sing. once, Num. xii. 3, Keri עָנִי. Pl., Ps. ix. 13; x. 12. 17; xxii. 27, &c. Constr., Ps. lxxvi. 10; Zeph. ii. 3; Is. xi. 4, &c.

עָנָנָה, fem. of עָנָי. } *Meekness, humility*,
עָנָנָה, f. constr. עָנָנָה. } Prov. xv. 33; xviii.

12; xxii. 4; Zeph. ii. 3. עָנָנָה, once, Ps. xlv. 5. Eichhorn's Simonis, however, makes the final ה paragogic, and the sing. i. q. עָנָן, *propter*: while Schultens makes it the Imp., and the sense, “*responde rigorem, vigoremque justissimum*.” The passage is, perhaps, elliptical, and hence these conjectures; and may be supplied thus: עַל דְּבַר אֱמֶתָהּ וְעַל דְּבַר יְשׁוּעָתָהּ, *because of truth and meekness and righteousness*. See LXX. Aff. עָנָנָה, Ps. xviii. 36, *thy gentleness, kindness*.

עָנָנָה, f. once, phr. עָנָנָה עֲנִי, *Affliction of the humble*, Ps. xxii. 25. See LXX. &c.

עָנָה, see ע

עָנָי, in pause, עָנִי, it. עֲנִי, m.—pl. non occ. (Seg.) *Affliction, misery, poverty*, Exod. iii. 7; 2 Kings xiv. 26; Neh. ix. 9, &c. In pause, Deut. xvi. 3; Job xxx. 16; Ps. cvii. 41. Metaph. אֲסִירֵי עָנִי, *bound of misery*, Ps. cvii. 10; Lam. i. 3, &c. Aff. עָנִי, Gen. xxxi. 42. עָנִי, Deut. xxvi. 7. עָנִי, Gen. xvi. 11, &c.

עָנָי, masc. plur. עָנָיִם, constr. עָנָי. —

עָנָיָה, fem. — plur. non occ. —

i. q. עָנָי, which see. *Humble, meek*, Zech. ix. 9. *Poor, afflicted*, Deut. xxiv. 12. 14, 15; 2 Sam. xxii. 28; Job xxiv. 9. Pl., Job xxxiv. 28; xxxvi. 6. עָנָיִם, occasionally. See עָנָי above, Ps. ix. 19; Is. xxxii. 7. Constr., Job xxiv. 4, &c.

Fem., Is. x. 30; li. 21; liv. 11, al. non occ. Aff. pl. עָנָיָה, Ps. lxxii. 2; lxxiv. 19. עָנָיָה, for עָנָיָה, Is. xlix. 13.

עָנָיָה, Keri of עָנָי, Num. xii. 3, above.

עָנָיָה, m. constr. עָנָיָה, pl. non occ. r. עָנָיָה.

Arab. **عَنْبَانٌ**, **عَنْوَانٌ**, *omnis res, qua altera indicatur*; r. **عَنْي**, *voluit*. Lit. *Word, answer*: thence, *Thing, matter, business, intent*. Comp. Heb. **דָּבַר**. So Arab. **شَيْءٌ**, of **شَاءَ**, *voluit*, Eccl. i. 13; ii. 26; iii. 10; iv. 8; v. 2. 13; viii. 16. Aff. **עָנַי**, Ib. ii. 23. Al. non occ. The LXX. render it by *πειρασμός, περισπασμός*; taking sign. ii. as its ground. Aquila, *περισπασμός*. Symm. *ἀσχολία*, once *ἀνομία*.

עֲנַנְקָה. The name of an idol, 2 Kings xvii. 31. See **עֲנַנְקָה** above, p. 10.

עָנָן, m. constr. **עָנָן**, pl. **עָנָנִים**. Aff. **עָנַנְתִּי**, **עָנַנְתִּי**. Syr. **كُنَانٌ**, *nubes*. Arab. **عَنْنٌ**, *adparitio rei; pars cæli conspicua*. Cogn. **عَنَا**, r. **عَنُو**, *emisit uter aquam; tractus cæli, &c.* Thence, *A cloud*. And v. by meton., *Cover, conceal, &c.* Cogn. **عَمِيَ**, *fluxit*; **عَمَاءٌ**, *nubes*: and, as a verb, *obscurum fuit; texit, &c.* Comp. Ezek. xxxviii. 9; Ps. cxlvii. 8, &c.

(a) *A cloud*, Gen. ix. 14; Exod. xiii. 21; Job xxvi. 8, &c.: with **יָמַי**, — *time, period*, of darkness, distress, &c., Ezek. xxx. 3; xxxiv. 12; Joel ii. 2; Zeph. i. 19, &c. So, *bright or light cloud*, intimates prosperity, Zech. x. 1; Rev. xiv. 14. See my note on Job, p. 226. —, as accompanying the presence of the Deity, Exod. xiv. 24; xix. 9; Num. xii. 5; Nah. i. 3, &c. —, as being God's chariot, Ps. civ. 3. Pec. the pillar of a cloud which led the Israelites, Exod. xiii. 21, &c. See **עַמּוּדָה** above. Used by way of comparison, to intimate *many, much*, Is. xlv. 22; lx. 8; Jer. iv. 13, &c. Comp. Heb. xii. 1. —, a *numerous army*, Ezek. xxx. 18; xxxviii. 9. Comp. Dan. vii. 13, with Jude, vr. 14; Matt. xxiv. 30, &c. —, *height*, Job xx. 6; Is. xiv. 14. —, a *covering*, Job xxxviii. 19. —, as a protection, Ps. cv. 39; Is. iv. 5. —, *concealment*, Lam. iii. 44, &c. —, as implying *instability, sudden, or quick, departure*, Hos. vi. 4; xiii. 3. Many of these properties belong to **עָבַר**, **עָשָׂה**. Comp. Jude, vr. 12; Eccl. xii. 2, &c.

עַנְנָא, m. Chald. pl. constr. **עַנְנָי**, i. q. Heb. Dan. vii. 13, only.

עַנְנָא, v. Kal non occ. See **עָנַנְתִּי** above.

Pih. Infin. Aff. **עָנַנְתִּי**, for **עָנַנְתִּי**. *My clouding, bringing on a cloud*, once, Gen. ix. 14. LXX. *συννεφεῖν με* —.

It. pret. **עָנַנְתִּי**, pres. pl. **עָנַנְתִּי**. *Divine*, by the *clouds*, or appearance of the heavens generally, 2 Kings xxi. 6; 2 Chron. xxxiii. 6. Comp. Is. xlvi. 13. **עָנַנְתִּי** **הַיָּמִים** **הַהֵלֵךְ** **בְּיָמֵינוּ**. Comp. Jer. x. 2. Pres. once, Lev. xix. 26. LXX. *ὀρνυθσκοπήσασθε*. Syr. **عَنْنٌ**, *Divine*, generally. Some, *Divine* by times, seasons, &c. So Jarchi, Nicholas, Fuller, &c.: but this is groundless. Gesen. thinks, *acting secretly*, thence *divining* generally, is meant: but this would rather refer to *sacred mysteries* than to any sort of divination. See Matt. xvi. 2, 3; Luke xii. 56.

Part. **עָנַנְתִּי**, pl. **עָנַנְתִּים**, **עָנַנְתִּים**. *Diviners, meteorologists*, Deut. xviii. 10. 14; Mic. v. 11. Al. non occ. Aquila, *κληδονισόμενοι*.

עָנָנִים, masc. plur. **עָנָנִים**. } i. q. **עָנַנְתִּי**. *Diviner*, Is. ii. 6; Jer. xxvii. 5. Fem., Is. lvii. 3, al. non occ.

עָנַנְתִּי, f.—pl. non occ. *Cloud*, collectively, once, Job iii. 5. Aquila, *νέφωσις*. Symm. *ἀχλύς*. Theod. *συννέφεια*.

עָנַנְתִּי, m. constr. **עָנַנְתִּי**. Aff. pl. **עָנַנְתִּים**.

Syr. **عَنْنٌ**, *ramus*. Arab. **عَنْفٌ**, *movit, agitavit*. Castell. The primitive notion is perhaps retained in the terms; **عَنْفًا**, **عَنْفًا**, *unus post alterum*, i. e. of produce successively: whence **عَنْفُو**, and **عَنْوَانٌ**, *principium rei, pec. vigoris juvenilis*. *A branch* of a tree, Ezek. xvii. 8. 23; xxxi. 3; Mal. iii. 19; Lev. xxiii. 40. Pl., Ps. lxxx. 11. Aff. **عَنْفָה**, if the vowels may be relied on, must be derived from **עָנַנְתִּי**, id. Ezek. xxxvi. 8, al. non occ. It. Chald. pl. aff. **עָנַנְתִּי**, *its branches*, Dan. iv. 9. 11. 18, al. non occ.

עָנַנְתִּי, f. (of the form **עָנַנְתִּי**, now lost). *Branching out*, Ezek. xix. 10, only. LXX. *ὁ βλαστὸς αὐτῆς*: evidently reading **עָנַנְתִּי**.

עָנַנְתִּי, m. pl. **עָנַנְתִּים**, it. fem. **עָנַנְתִּי**. Arab.

عَنْقٌ, *collum*. Æth. **ሀንቀ**: *collo circumdedit torquem*. *A chain, or other ornament for the neck*, Prov. i. 9; Judg. viii. 26; Cant. iv. 9. Aquila, *περιτραχήλιον, πλό-*

καμον. Symm. ὄρμισκος. Cant. (incertus), κλωός.

ענף, v. pret. fem. Aff. עֲנַףְתִּי. Pride, haughtiness, (lit.) *Neck-chains them*, i. e. is carried about them as an ornament for the neck, once, Ps. lxxiii. 6. Symm. ἡμφιάσαντο. See עָנַף.

Hiph. pret. עֲנַףְתִּי. *Place, lay, on the neck*, i. e. a gift, either as an ornament of the neck, or as a burden on the shoulders, once, Deut. xv. 14. See LXX. and Vulg. Arab.

عَنْقَ, collari cinxit canem.

Infin. עֲנַףְתִּי, Ib. only.

עֲנַף, masc. — plur. non occ. Arab.

عَنْشَ, propulit; exturbavit. VIII. *Injuria affecit*. Cogn. عَنَتَ, incidit in damnum. Cogn. אָנַשׁ. See עֲנַשׁ, p. 44, above. Comp. עָמַשׁ, *Mulct, fine, or tax*, levied in money, 2 Kings xxiii. 33; Prov. xix. 19. LXX. ζημωθήσεται, and so Auth. Vers., al. non occ.

עֲנַשׁ, m. Chald. i. q. Heb. עָנַשׁ, once, Ezra vii. 26.

עֲנַשׁ, v. עָנַשׁ, pres. יֵעֲנַשׁ, constr. immed. it. med. אָנַשׁ, ל. *Mulcted, fined, taxed*, to be levied in money. See עָנַף above. Deut. xxii. 19; 2 Chron. xxxvi. 3, al. non occ. LXX. ζημιούν.

Infin. עָנַשׁ, עָנַשׁ, Exod. xxi. 22; Prov. xvii. 26; xxi. 11, al. non occ.

Part. m. pl. עֲנַשְׁתֶּם, Amos ii. 8, only.

Niph. נִעְנַשׁ, pres. יֵעֲנַשׁ. *Be, become, mulcted, fined*, Exod. xxi. 22; Prov. xxii. 3; xxvii. 12.

עֲנַתָּה, see עֲנַתָּה, p. 305—6, above.

עֲנַתְיָה, m. patronymic of עֲנַתָּה, Jer. i. 1. *Anathothite*, 2 Sam. xxiii. 27, &c.

עָסַם, m.—pl. non occ. r. עָסַם. Arab. عَسَّ, circumivit. VIII. *Palpavit; commovit, agitavit*. Lit. *trodden*: by meton. *New wine*, Joel i. 5; iv. 18; Amos ix. 13; Is. xlix. 26. יָסַם רַבִּי, *new wine, juice, of the pomgranate*, Cant. viii. 2.

עָסַם, v. See עָסַם above, once, aff. עֲסַתֶּם. *You shall tread*, as grapes, Mal. iii. 21.

עָפָה, see עָפָה.

עָפָאִים, m. pl. Syr. حَفَا, *floruit*.

Aph. *frondes emisit*. *Branches*, usually; but *leaves* seems to be more correct. Castell, "*potius frondes*, id. Chald. and Syr. suffragantur R. D. Nathan," &c., once, Ps. civ. 12.

עָפָה, m. pl. Chald. aff. i. q. Heb. עָפָה. *Its leaves, or branches*, Dan. iv. 9. 11. 18, al. non occ. Syr. حَفَا, *ramus; frondes*.

عَفَلٌ, m. Arab. عَفَلٌ, *pinguedo circa perinaeum capri, &c.*; عَفَلَةٌ, *res in pudendis feminae vel camela hernia in viris similis*. See Schrod. Orig. Heb., cap. iv. pp. 54, 55. Schultens. ad Meidanii Prov., p. 23. So also Jauhari, sub voce. (a) *Swelling, or tumor*, Deut. xxviii. 27; 1 Sam. v. 6. Pl. עֲפָלִים, read with the vowels of the Keri, viz. עֲפָלִים. See p. 236, above: but which, as Gesenius has remarked, ought to be read עֲפָלִים. *Tumors in the anus: haemorrhoids*, probably. (b) *Mount, hill*, Is. xxxii. 14; Mic. iv. 8. הַעֲפָלָה, an eminence on the eastern part of Mount Zion, surrounded by a wall, 2 Kings v. 24; 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26, 27; xi. 21, al. non occ. See Joseph. de Bell. Jud. lib. vi. c. vi. § 3; τὸν Ὀφελᾶν, al. Ὀφελ, καλούμενον ὑψηλῶν. See also Reland's Palestine, p. 855.

עָפַל, v. See עָפַל above. Kal non occ.

Puh. pret. f. עָפְלָה. *Swollen, inflated*, Hab. ii. 4. LXX. ὑποστείλῃται. *Aquila, ναχλενομένου*, al. non occ.

Hiph. pres. plur. יֵעֲפְלוּ. *They swelled, raised, themselves*, i. e. acted in a self-exalting, confident, manner, Num. xiv. 44, only. See LXX. Comp. Deut. i. 43.

עַפְפָּיִם, m. pl. constr. עַפְפָּיִם, r. עָפַף. Syr. حَفَا, *duplicatio*. *Eye-lids*, Job xvi. 16; Ps. cxxxii. 4; Jer. ix. 17. Put for the eyes, Ps. xi. 4; Prov. iv. 25; vi. 25; xxx. 13; and perhaps some other places. Metaph. عَفَفِي شَدْر, *eye-lids of the dawn*, Job iii. 9; xli. 10. The Arabian poets, as Gesenius observes, name the sun العَيْن, *the eye*; to which they give *eye-lids*, in حَوَاجِبُ الشَّمْسِ. The Malays generally call the sun, مَاتَ هَارِي, *eye of day*, as the Egypt-

tians did, *the eye of Horus*, i. e. of Apollo. Aff. עֵפְרִי, עֵפְרִינִי, &c.

עֵפֶר, masc. pl. עֵפְרִים. Arab. يَعْفُورٌ, *pullus dorcadis*, al. *vaccæ sylvestris*. Castell.

it. אֶפְרָא, *ex albo subrubicunda ovis, talis dorcas cum brevi collo*. Kid, young goat, or gazelle, Cant. ii. 9. 17; iv. 5; vii. 4; viii.

14. Gesenius, "عَفْرٌ, et عَفْرٌ, *fæctus rupri-capræ*."

עֵפֶר, m. constr. עֵפֶר, pl. f. constr. עֵפְרוֹת.

Syr. ܕܒܢܐ, *terrenus*. Arab. عَفْرٌ, *terra, pulvis*. (a) *Earth, mould*: thence, (b) *Dust*. (a) Gen. ii. 7; iii. 19; Job vii. 5; xxxviii. 38, &c. (b) Josh. vii. 6; Job ii. 12; Lam. ii. 10; Ezek. xxvii. 30, &c. Thence, used to imply *much* in number, quantity, &c., Gen. xiii. 16; Num. xxiii. 10; Job xxvii. 16; Ps. lxxviii. 27, &c. Thence, (c) *The earth*, i. e. face of it, Job xix. 22; xli. 25. *Clay, &c.*, used for plastering, Lev. xiv. 42. 45. — to form a *mound*, Hab. i. 10. (d) *Depths of the earth*, (comp. Ezek. xxvi. 20), as holes, sepulchres, &c., Is. ii. 19; xxxv. 19; Job xvii. 16; xiv. 8; xxviii. 2. 6; xxx. 6; xl. 13, &c. To which may be referred, most properly, perhaps, טוֹב אֶפְרַיִם, Gen. iii. 19. Comp. יוֹרְדֵי עֵפֶר, *descenders of the dust*, to the grave, Ps. xxii. 30, &c.—Thence implying *humility*, occasionally a *dead man*. See Eccl. xii. 7; Ps. xxx. 10; cxix. 25. עֵפֶר מְרוֹה, Ps. xxii. 16. עֵפֶר וְאֶפְרַיִם, Gen. xviii. 27; Ps. ciii. 14, &c. By way of comparison for *smallness*, בֶּקַע לְעֵפֶר, Deut. ix. 21; 2 Kings xxiii. 6. 15; Ps. xviii. 43. — for *meanness*, Ps. xlv. 26; 1 Sam. ii. 8; Ps. cxiii. 7; Is. lii. 2. Whence the phr. אָבַל עֵפֶר, Gen. iii. 14; Is. lxxv. 25; Lam. iii. 29. עֵפֶר יְהוּדִים, Ps. lxxii. 9. Aff. עֵפְרָה, עֵפְרָה, &c. Whence the verb—

עֵפַר, v. Kal non occ.

Pih. עֵפַר, once, in the phr. וְעֵפַר נִעְפַר. Lit. *He dusted with dust*, cast dust, 2 Sam. xvi. 16.

עוֹפְרָתָה, *Lead*, "a colore subalbo," says Gesenius. (Arab.

أَعْفَرٌ, *subalbicans*), which is very doubtful, Exod. xv. 10; Num. xxxi. 22; Jer. vi. 29; Ezek. xxii. 18, &c. Phr. אֶבֶן הָעֵפְרָה, lit.

stone of —, i. e. *weight of —*, because stones were used as weights, Zech. v. 8.

עֵצָה, m. pl. עֵצִים, constr. עֵצֵי, r. עֵצָה.

Cogn. עֵץ. Arab. عَصٌ, *radix, origo*. Cogn.

عَصِي, *durus fuit*. Cogn. عَصٌ, *ossa dactylorum; arbor crassior; trabs*. Cogn. عَصَا, *baculus*. (a) *Tree*, generally, for fruit or timber, Gen. i. 11. 29; ii. 9. 16; iii. 1. 8; Exod. ix. 25; Num. xiii. 20. (b) *Wood*; gallows, Gen. xl. 19; Deut. xxi. 22; Josh. x. 26, &c. *Idol of —*, Jer. ii. 27. — for burning, *fuel*, Gen. xxii. 3. 9; Lev. i. 7; iv. 12; Is. xxx. 33. — for building, *timber*, Exod. xxv. 10; 1 Kings vi. 23. 31, 32; Ezek. xv. 3. Phr. כְּלִי עֵץ, vessel of —, Lev. xi. 32. Comp. 2 Sam. vi. 5. הַיָּתָד —, *of cedar*, Ib. xiv. 6. אֲרוֹן עֵץ, *chest, ark of —*, Deut. x. 1. הָרְשֵׁי עֵץ, 2 Sam. v. 11. מִגְדַּל עֵץ, *tower-pulpit of —*, Neh. viii. 4. עֵץ חַיִּים, *tree of life*, Gen. ii. 24. לֹא-עֵץ, *not wood*, i. e. any thing but wood, Is. x. 15. יָבֵשׁ —, *green — dry*, Ezek. xxi. 3, &c. Aff. עֵצוֹ, Hos. iv. 12. עֵצָה, Deut. xx. 19, &c.: pl. עֵצִים, &c.

עֵצָה, and עֵצָה, m. pl. עֵצִים. Arab.

عَصَبٌ, *tendo, nervus*; عَصَبٌ, *præstantiores populi*. (a) *Tendon, sinew*, applied to Coniah, Jer. xxii. 28, in the phr. הֲעֵצָה בְּנֵהָ, *whether a despised tendon, sinew, of the state*, i. e. *noble*? The notion of "vessel," has most likely been taken from "אֵם כְּלֵי גֵר," &c. following. Auth. Vers. "broken idol." Aquila, τὸ στόμα ἐξουθενωμένον. Symm. "Numquid purgamentum, sic quisquiliæ viles atque projectæ?" LXX. omits the word altogether. Symm. took the sense of the

Arab. عَضَابٌ, *quisquiliæ*. Vulg. "vas fictile." Syr. ܥܘܘܡܐ, *despectus*. Targ. id.

(b) *Labour*. (c) *Pain*, from the notion of binding, &c. See הָבַל. Syr. ܥܘܘܡܐ, *ligavit*.

Æth. 𐩪𐩣𐩨: *difficile, arduum*. Arab.

عَصَبٌ, *cinxit*, Prov. v. 10; x. 22; xiv. 23. Phr. אֶבֶן הַיָּעֲבָדִים, Ps. cxxvii. 2. (c) *Pain of child-birth*, Gen. iii. 16. — of mind, *provocation*, Prov. xv. 1. Aff. עֵצָה.

עֵצָה, m.—pl. non occ. Lit. fabrication.

(a) *Idol*, Is. xlvi. 5; Ps. cxxxix. 24. אֶבֶן עֵצָה, *way of an idol, idolatry*. Gesen. usually, "way of pain." LXX. ἀνομίαι, Syr.

שֶׁמֶטָה, *of falsehood.* (b) *Pain, grief,* 1 Chron. iv. 9; Is. xiv. 3. Aff. עֲצָבִי, עֲצָבָה.

עֲצָב, m. pl. aff. עֲצָבִים. *Your labours, pains,* i. e. privations and mortifications submitted for the sake of religion, once, Is. lviii. 3. Schult. *nervis vestris.* Arab.

عصاب. Gesen. "*operarius.*" Ellip. עָ. So LXX. Theod. Sym. "*Debitores vestros.*" The parall. requires *labours, or the like.* Comp. the preceding members. Syr. and Targ. take *idol* here.

עֲצָב, m. pl. aff. עֲצָבִים, constr. עֲצָבִי. Arab.

عَصَب, *vittā fasciāve revinait;* مَعْصَب, *Dominus.* (Lit. person, &c. binding.) *Ídols,* Hos. iv. 17; viii. 4; xiii. 2; xiv. 9; Zech. xiii. 2; Ps. cvi. 38; cxxxv. 15, &c. Aff. עֲצָבִים, עֲצָבָה, Mic. i. 7; 1 Sam. xxxi. 9, &c.

עֲצָב, v. pres. non occ. Constr. immed.

See עָצָב above. Pret. aff. עָצָבוּ. *He pained, grieved, thwarted, him,* 1 Kings i. 6, only.

Infin. aff. עֲצָבִי. *Giving me pain,* 1 Chron. iv. 10, only.

Part. pass. fem. constr. עֲצִיבָה. *Pained, grieved, of —,* Is. liv. 6, al. non occ.

Niph. עֲצָב, pres. עֲצָבִי. Constr. abs. it. med. עָ, cause; יָ, על, for; אָ, obj. *Be, become, affected with pain, grief,* Gen. xlv. 5; 1 Sam. xx. 3. 34; 2 Sam. xix. 3; Eccl. x. 9; Neh. viii. 10, 11, al. non occ.

Pih. pret. pl. עֲצָבוּ, pres. עֲצָבִי. Constr. immed. it. med. אָ. (a) *Bound up together, compacted,* Job x. 8. See my note. (b) *Gave pain, grieved, thwarted,* Is. lxiii. 10. Comp. Ephes. iv. 30; Ps. lvi. 6, al. non occ.

Hiph. pres. pl. aff. עֲצִיבֵיהוּ, immed. i. q. Pih. (b) Ps. lxxviii. 40.

Infin. aff. הִעֲצָבָה. Auth. Vers. "*To worship her.*" Arab. conj. ii. عَصَب, *firmiter constrinxit, caput suum, vittā fasciāve, Dominum, ac caput familiae constituit: to constitute her lord,* Jer. xlv. 19, al. non occ. It is curious to observe how anxious persons professing a false religion, or entertaining false notions of the true, have always been to have a female deity. So the Greeks in the celebrated Helen. See the *Encomium of Helen,* by Isocrates, 'Ελενης ἑγκωμιον. The Mohammedans, in *Fatima, the daughter of Mohammed.* (See my "Persian Controversies," p. 49, seq.) The Hindoos, in their

Parvati, and others. Simon Magus, in his Helen (Grabe's *Irenæus*, p. 94, col. 2, line 20), which, in some editions, was read "*Selenen,*" i. e. the moon, as here in Jer.! And so the *Roman Catholics* have the Virgin Mary, honoured even as God! Late editions of the Hebrew Bible read הַעֲצָבָה, with רַחֵם ה', soft ה, as directed by the Masora; which is no doubt wrong, as the ancient Versions sufficiently prove.

Hithp. pres. pl. יְהִעֲצָבִי. Constr. abs. it. med. אָ, i. q. Niph., Gen. vi. 6; xxxiv. 7. The last, Gesen. "*iram concepit;*" which is erroneous: this being expressed by the following. יְהִי הַיָּמִים יְהִי הַיָּמִים following. Aquila, διαπονήθη. LXX. διενόηθη, al. non occ.

עֲצָבוֹן, m. constr. עֲצָבוֹן, pl. non occ. Intens. *Painful, great labour,* Gen. iii. 16; where the pains of child-birth are meant. Comp. הָקַל, p. 180, (f) above; Ib. 17; v. 29. Aff. עֲצָבוֹךָ, al. non occ.

עֲצָבָה, f. constr. עֲצָבָה, pl. עֲצָבוֹת. Aff. עֲצָבוֹתִי, &c. (a) *Pain, grief, intens.,* Job ix. 28; Prov. x. 10; xv. 13;—Ps. cxlvii. 3. Meton. for *wounds,* Ps. xvi. 4. Gesenius, "*Idolum.*" So Rosenmüller (see Scholia on the place) after Symm. (τὰ εἰδωλα αὐτῶν). Aquila (διαπονήματα). Targ., &c. Others, generally with the Auth. Vers. "*sorrows:*" which, however, can hardly be supported here. Al. non occ.

עֲצָה, m. once, Lev. iii. 9. *The spine,* usually; but, Bochart. Hieroz., i. p. 497, makes it to signify the "*Os coccygis.*" Arab. عَصَص. See the whole article, and עָ, above.

עֲצָה, fem. constr. עֲצָה, pl. עֲצָוֹת. Aff. עֲצָהִי, pl. עֲצָהֵי (of עֲצָהִים), r. עָ. Arab. cogn. عَصَّ, *dura, firma, fuit.* See עָ, which, probably, contains the primary notion inherent in this word, implying *firmness, &c.* Comp. סָד, it. Prov. xxiv. 6. *Counsel,* either as given or received, 2 Sam. xvi. 20; 1 Kings i. 12; 2 Kings xviii. 20; Is. xix. 3; Hos. x. 6. — of God, Job xxxviii. 2; Is. xiv. 26; xlvi. 11, &c. Phrr. אֲנִשִּׁי עֲצָהִי, *my counsellor, &c.,* Ps. cxix. 24, &c. עֲצָה עֲצָה, Is. xxx. 1. See 1 Kings i. 12; Job xxxviii. 2; xlii. 3, &c.: places too numerous to insert. רִחַם עֲצָה, *spirit, mind,* to receive counsel, *wisdom, prudence,* Is. xi. 2. Comp. Prov. viii. 14; xxi. 30. Phr. הָקַל הַעֲצָה, Jer. xxxii. 19. קָצָה, *by counsel,* i. e.

deliberately, 1 Chron. xii. 19, &c. Applied also to prophecy, as resulting from the counsels of the Deity, Is. xlv. 26, &c. Comp. Acts ii. 23, where we have, *τῆ ἀρισμένη βουλῆ καὶ προγνώσει τοῦ Θεοῦ*. Hence, the doctrine of *Predestination*, argued on as fact from prophecy solely, so frequently mistaken, as if taught and urged metaphysically from a consideration of the properties of the Divine mind—a fault common both to Calvinists and Arminians. See my Sermons and Dissertations, p. 35, seq.

עֵצֵל, f. collectiv. i. q. עֵץ, cogn. τοῦ, עֵץ. *Wood, timber*, once, Jer. vi. 6. Applied also by Eich. Simonis, Gesen., &c., to Prov. xxvii. 9, in עֵצֵל, “*de lignis odoratis*,” says Gesen.: as if עֵץ here signified *scent, perfume*: which seems forced and unnatural. All the place seems to say is, *so the sweetness (value) of one’s friend is, of the advice of the soul*, i. e. from its feeling and sincerity: in other words, as the perfume is grateful to the sense in the one case, so is the advice coming from a sincere heart in the other. Aquila, καὶ γλυκαίνει ἐταῖρον αὐτοῦ βουλῆ ψυχῆς. So Targ. Syr.

עָצִי, Part. Kal, only. Arab. عَصِي, *obligavit vulnus*. Æth. 𐩪𐩢𐩨: *clausit*. Cogn. עַז, עַז, i. e. making *fast, firm*, once, Prov. xvi. 30. *Closing his eyes*, &c., i. e. resisting the light. Aquila, Theod. στερεῶν. LXX. στήριζων.

עֲצוּמִים, m. pl. עצמים. Aff. עֲצוּמִי, r. עצם, of which this is the Part. pass. *Powerful*, as to (a) Number, (b) Strength, (c) Greatness. (a) Deut. ix. 14; Ps. xxxv. 18; Is. lx. 22; Joel i. 6. (b) Prov. xxx. 26. (c) Ps. cxxxv. 10; Prov. xviii. 18; Zech. viii. 22; Ps. x. 10. *Among his great ones*, i. e. into their power. Gesen. “*in ungulas ejus*.” but this is far fetched and unnecessary. Aquila, ἐπιτεσσόντος αὐτοῦ μετὰ τῶν ἰσχυρῶν αὐτοῦ. See LXX.

עֲצִיב, m. Chald. once, Dan. vi. 21. *Painful, sorrowful*.

עָצֵל, m.—pl. non occ. Arab. عَصَل, *tardavit*. Cogn. عَطَل, *otiosus fuit*. *Sluggish, tardy*, person, Prov. vi. 6. 9; xiii. 4, &c.; occ. in no other book.

עֵצֵלָה, f. (of עצל, seg. not in use)—

עֵצֵלָהּ, f.—pl. non occ. r. עצל.—

Dual, עֵצֵלָהּ. *Sluggishness, sloth*, Prov. xix. 15, only. Dual, Eccl. x. 18, intensive, עֵצֵלָהּ, once, Prov. xxxi. 27.

עֵצֵל, v. Kal non occ. See עֵצֵל.

Niph. pres. 2 pers. pl. הֵעֵצְלוּ. *Be, become, sluggish, slothful*, once, Judg. xviii. 9.

עֲצָמִים, m. pl. עצמים, and עצמות. Aff. עצמי, pl. עצמי, &c. Constr. מֵעֲצָמִי, f. עצמות. Aff. עצמתי, &c. Æth. 𐩪𐩢𐩨: *os*. Arab.

عَظْم, id. Cogn. عَصَم, عَضَم, *os, radix caudæ equinæ*. (a) *Bone*, Gen. ii. 23; Exod. xii. 46; Num. ix. 12; Ezek. xxxvii. 7, &c. (b) *Meton. The body*, Exod. xxiv. 10. Thence taken to signify *self*, Gen. vii. 13; Exod. xii. 17; Lev. xxiii. 14; Josh. x. 27, &c. (comp. نَفْس. Arab. نَفْس, and Arab. عَيْن): but never of persons. So

הַיּוֹם הַזֶּה, Arab. ذَاتُ الْيَوْمِ. *The self (same) day*. עצם הַיּוֹם, Job xxi. 23. *in his integrity’s self*; his very, own, entireness, Lam. iv. 7. אֲדַמּוּ עֲצָמֵי, *more ruddy in self, person than —*; or, if עצמו refer to the following word, which is not improbable, *more ruddy than coral itself, very coral*. Symm. πυρρότεροι τῆν ἕξω ὑπὲρ τὰ περιβλεπτα. See LXX.

עֲצָמָה, m.—pl. non occ. } m. *Strength*, **עֲצָמָהּ**, f. constr. עצמתה. } *power*, Deut. viii. 17; Job xxx. 21; i. q. עצם. (b) Ps. cxxxix. 15. Fem., Is. xl. 29; xlvi. 9; it. *Meton. Multitude*, Nah. iii. 9. Aff. masc. עצמי.

עָצַם, v. once, עצמו, Ps. xxxviii. 20, pres. עצמו. See עצום, and עצם, above. I. *Was powerful*, (a) As to number. (b) *Strength, might*. (c) *Greatness*. (a) Exod. i. 7. 20; Ps. xl. 6. 13; lxix. 5; Jer. xv. 8, &c. (b) Gen. xxvi. 16; Dan. viii. 8. Comp. ii. 23. (c) See in עצום above.

II. *Make fast, close, the eyes*. See עָצַם above.

Arab. عَصَمَ, *firmavit*. Cogn. عَظَمَ, *clausit oculus*; عَصَب, *cinxit*, Is. xxxiii. 15.

Infin. aff. עצמו, (b) Dan. viii. 8, only. Part. עצם, pl. non occ. Is. li. cc. sign. ii. — pass. עצום, pl. עצומים. See above. Pih. pres. יַעֲצֵם. *Binds, closes, the eyes*, once, Is. xxix. 10.

Pih. pret. עצמו. Lit. *He bones him*, i. e.

breaks his bones, Jer. l. 17, only; of עצם above, sign. I.

Hiph. pres. aff. יַעֲצִימוֹ. *Strengthens him*, constr. מִן above, Ps. cv. 24, only.

עֲצֻמוֹת, f. pl. once. Aff. עֲצֻמוֹתֶיךָ. See עצם above. Lit. *Your powers*, i. e. defence, strength, in argument, Is. xli. 21. Arab.

عَصْمَةٌ, *defensio*.

עֲצָרָה, once, 2 Sam. xxiii. 8, in יַעֲצִימוּ הָעֲצָרָה. lxx. Ἀδὼν ὁ Ἀσσανῖος, correctly. יָשָׁב, &c. referring apparently to David. Comp. 1 Chron. xi. 11: and read יָשָׁב עִם.

עָצַר, m.—pl. non occ. Arab. عَصَرَ, *prohibuit; pressit uvas; غَضَرَ, prohibuit.*

Syr. حَضَرَ, *pressit.* Æth. ሀረረ: id. (a) *Shutting up, restraining, the womb from child-bearing*, Prov. xxx. 16. Comp. Gen. xvi. 2; xx. 18. (b) — in prison, restraint, or misery, Is. liii. 8. Comp. Jer. xxxiii. 1, &c.; Ps. cvii. 39, al. non occ.

עָצָר, masc.—pl. non occ. See עָצַר. Meton. once, Judg. xviii. 7, restraint; *Rule*. Phr. יוֹשֵׁב עָצָר, *one possessing rule, a ruler*. Symm. μηδενὸς ἐνοχλοῦντος.

עָצַר, v. pres. יַעֲצֵר, יַעֲצִיר. See עָצַר above. Constr. abs. it. immed. it. med. עָצַר, מִן, מִן, מִן, from; לְ, לְ, לְ. (a) *Shut up, restrain, detain*, Gen. xvi. 2; Deut. xi. 17; Judg. xiii. 16; 1 Kings xviii. 44; Is. lxxi. 9; Jer. xxxiii. 1; 2 Chron. vii. 13; Job iv. 2; xii. 15. (b) Meton. *Rule, reign*. See עָצַר, 1 Sam. ix. 17. — *retain power*, פִּתְּ —, Dan. x. 8. 16; xi. 6; 1 Chron. xxix. 14; 2 Chron. ii. 6; xiii. 20. Also without פִּתְּ, ellip. 2 Chron. xiv. 10; xx. 37.

Infim. עָצַר, Gen. xx. 18. עָצַר, Job iv. 2. לַעֲצֹר, 2 Chron. xxii. 8. Part. עָצָר, עָצָר, Deut. xxxii. 36, &c.

— f. עָצָרָה, 1 Sam. xxi. 5. Niph. יַעֲצִיר, pres. הַעֲצִיר. Constr. abs. it. med. פָּעַל. *Be, become, shut up, restrained, detained*, i. e. congregated, assembled. — of the heavens, 1 Kings viii. 35; 2 Chron. vi. 26; — Num. xvii. 13. 15, &c.; 2 Sam. xxiv. 21. 25; Ps. cvi. 30. — *assembled*, &c., 1 Sam. xxi. 8. See עָצָרָה.

Infim. הַעֲצִיר, 1 Kings i. c. Part. נֶעְצָר, 1 Sam. xxi. 8.

עָצָרָה } fem. pl. aff. עֲצֻרוֹתֶיךָ. See עָצַר. }
עָצָרָת } Lit. *restraint, shutting up*: ap- }
plied, (a) to any *Day of assembling, or con-*

gregation, as a day of restraint. (b) Such assembly or congregation. (a) 2 Kings x. 20; Is. i. 13; Joel i. 14; ii. 15; Jer. ix. 1; Amos v. 21. Pec. (b) *The seventh day of the feast of the Passover, or the eighth of that of Tabernacles*: termed also, מִתְּקַת קֹדֶשׁ, Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8; 2 Chron. vii. 9; Neh. viii. 18; Jer. ix. 1; Amos v. 21. Ikenius, Dissert. Theol., p. 50, seq., thinks the term was so applied, because work was forbidden on such days, Deut. xvi. 8, &c. Gesen., on the other hand,

thinks the Arab. جُمُعَةٌ, and يَوْمُ الْجُمُعَةِ, *day of coming together*, which, with the Mohammedans, is Friday (*Dies Veneris*), justifies the supposition that restraint, *shutting up, &c.*, is rather the cause of the term. He is, perhaps, right in the end, although it is doubtful whether the Mohammedan usage did not originate in a totally different notion. The real origin of the term is to be sought in consecrating such seasons *apart to religious service*, whence also they were called מִתְּקַת קֹדֶשׁ. Hence the phrr. קָדַשׁ עֲצָרָה, and קָרָא עֲצָרָה, 2 Kings x. 20; Joel i. 14. Comp. Is. lviii. 3. 13.

עָקַב, m.—pl. non occ. Syr. كَعَبٌ, *calc, extrema pars, &c.* Arab. عَقَبٌ, n. of action of, “*percussit in calce pedis, ponè venit,*” &c. The primary notion consists in, the *hinder part* of any thing; whence we have, pec. *the heel*; thence, *consequence*; v. *pursuing, punishing, &c.* Adv. and prep. (a) *In consequence that;—of, because that; for the sake of.* Nold. *Quia, eo quod, propter.* עָקַב הַיְהוָה, *because there was, in consequence that, &c.*, Num. xiv. 24; Deut. viii. 20; Is. v. 23. In Deut. vii. 12, וַיְהִי עָקַב הַשְׁמִיעֵן, *and it shall be, in consequence that ye surely hear*, i. e. *if ye hear*: supposing the thing done, then, &c. See under עָם, in which the bearing is similar: the primitive notion prevailing. Ps. xix. עָקַב רַב, *a great-consequence*; or, Angl. *the consequence is great*, i. e. important and valuable. Comp. Ps. cxix. 112. Prov. xxii. 4, עָקַב עֲנָה, *the consequence of humility is the fear of the Lord, &c.* i. e. the fear of the Lord, and thence riches, &c. follow upon no other disposition.

(b) Adv. *consequently*, אֶעֱצָרְךָ עָקַב, *I will surely keep it consequently*, i. e. of thy teaching me, Ps. cxix. 33.

With other particles, עָקַב לֹא, Deut. viii. 20.

עֲקָב, Ps. xl. 16; lxx. 4. עֲקָב וְאֶפְרַיִם, Gen. xxvi. 5; xxii. 18; 2 Sam. xii. 6. עֲקָב יִי, 2 Sam. xii. 10; Amos iv. 12.

עֲקָב, m.—pl. non occ. Infin. of v.

עֲקָב below. Arab. عَقَبَة, *locus montis difficilis adscensu*; whence, (a) *A steep place*, Gesen., Is. xl. 4. But here the meaning may be that of the Arab. عَقَاب, *lapis intra puteum prominentior, ad quam laceratur urna*; and thence applied to any prominence difficult to be overcome, i. e. projecting like *the heel*, and hence presenting an obstacle. Such places, says the prophet, shall be *לְמִשׁוֹר*, for i. e. converted into a *level*, or *plain*, place: all such obstacles, σκάνδαλα, shall be removed. In other places see under the verb—

עֲקָב, m. constr. עֲקָב, pl. עֲקָבִי, and occasionally עֲקָבִי; dag. euphon. fem. עֲקָבוֹת. Aff. עֲקָבוֹ, pl. עֲקָבֵי, fem. עֲקָבוֹתָי. (a) *The heel of a man*, Gen. iii. 15; xxv. 26; xlix. 17; Judg. v. 22; Jer. xiii. 22; Ps. xli. 10; Job xviii. 9. (b) Meton. *Impression of the heel, track, vestige*, Ps. lxxvii. 20; lxxxix. 52; Cant. i. 8. (c) *The heel*, i. e. rear of an army, Gen. xlix. 19; Josh. viii. 13. (d) *Supplanters, enemies; pursuers*, Ps. xlix. 6, in עֲקָבֵי. עֲקָבֵי בְּרַגְלֵי. But this may very well mean *the iniquity of my tracks, vestiges, ways*. Comp. ἰνὴ. Symm. ἀνομία τῶν ἰχνέων μου. lxx. τῆς πτέρνης μου. Eichhorn's Simonis refers עֲקָבוֹת, &c. with dagesh, to עֲקָב, as a singular, which however does not occur.

עֲקָב, v. pres. יַעֲקֹב. Constr. immed. it. med. עָב, it. abs. See עֲקָב above. Lit. (a) *Heel, take by the heel*, Hos. xii. 3. Comp. Gen. xxv. 26. Hence, from seizing one from behind, i. e. insidiously. (b) *Circumvent, defraud*, Gen. xxvii. 36; Jer. ix. 3, al. non occ. Arab. عَقَبَ, *malo incessivit*.

Infin. עֲקֹב, Jer. ix. 3. (b)

Part. f. עֲקָבָה, for עֲקָבָה. *Tracked, marked*, Hos. vi. 8. See עֲקָב, (b) above. Aquila, περικαμητής ἀπὸ αἵματος. Symm. διῶκται ἀπὸ αἵματος. Syr. "*sanguine conspersa*."

Pih. pres. aff. יַעֲקֹבֵם. *Does trace them*. Syr. عَقَبَ, *inquisivit, investigavit*. Arab.

عَقَبَ, *pressit, vestigia*. Once, Job xxxvii. 4. See my note.

עֲקָבָה, fem. once, 2 Kings x. 19, עֲקָבָה, *In fraud; insidiously*. See עֲקָב, (b) above.

עֲקָד, masc. pl. עֲקָדִים. Arab. عَقَدَ, *baltheus*; عَقَدَ, *monile colli*. *Stripe, streak*, as seen on the coats of cattle—(see עֲקָדִים above, and Bochart. Phaleg., p. 606)—encircling the neck, legs, &c., Gen. xxx. 35. 39. 41; xxxi. 8. 10. 12, al. non occ.

עֲקָד, v. pres. יַעֲקֹד. Constr. med. עָדָה, once, Gen. xxii. 9. Arab. عَقَدَ, *ligavit*. *Binds, ties*.

עֲקָה, f. constr. עֲקָה, r. עֲקָה. Syr. عَقَا, *pressura*. Arab. عَوَقَ, *obstaculum*. *Pressure; oppression*, once, Ps. lv. 4.

עֲקָה, v. Kal non occ. Syr. عَقَلَا, *pervertit*. Chald. id. Arab. عَقَلَّ, *constrinxit*.

Puh. Part. כִּיעָל. *Been, become, perverted*, once, Hab. i. 4.

עֲקָלְקָה, f. pl. עֲקָלְקָה, intensit., Gram. art. 169; Ps. cxxv. 5. *Much perverted, very crooked, devious, paths*, Judg. v. 6. Metaph. id. Ps. cxxv. 5, al. non occ.

עֲקָלְתָוִן, m. r. עָקָל, intensit., Gram. art. 168, once, Is. xxvii. 1. Syr. عَقَلْتَا, *tortuosus*. *Very tortuous, crooked*. Aquila, ἐσκιρῶμένον, ἢ ἐπειρωμένον. Symm. τοῦ σκολοῦ. See lxx.

עֲקָר, masc. once, Lev. xxv. 47, in עֲקָר כִּשְׁפֵחָה. *Root, nerve, of a strange family*, i. e. its head. Arab. عَقْرٌ, i. q. اَصْلٌ, *radix*. Syr. عَقْرٌ, id.

עֲקָר, masc.—pl. non occ. } Syr. عَقْرٌ, *funditus*
עֲקָרָה, fem. constr. עֲקָרָה }

עֲקָרָה, *sterilis*. Arab. عَقَرَ, *sterilis* *fruit mulier*. As in Engl. *to skin* may imply either *taking off*, or *putting on a skin*; so here, *the root* may be applied either in a prosperous or contrary sense, as in *take root, root out*, &c. *Barren, sterile*, of man or woman, and perhaps cattle, Exod. xxiii. 26; Deut. vii. 14;—Gen. xi. 30; xxv. 21; xxix. 31, &c. Constr. f. Ps. cxiii. 9.

עֲקָר, v. Kal non occ., except in—

Infin. with ל, לַעֲקֹר, constr. *To eradicate, root up*, opp. טָעָה, Eccl. iii. 2, only. See עָקַר above.

Niph. pres. f. תִּעָקֵר. *Be, become, rooted up; destroyed*, once, Zeph. ii. 4.

Pih. pres. פִּיעַר. Constr. immed. it.

med. אָח. Arab. عَقَرَ, *pedes incidit. Nerve, i. e. cut the nerve, hamstring*, as of men or horses when taken in battle, Josh. xi. 6. 9. Meton. applied to chariots when the horses are, no doubt, meant, 2 Sam. viii. 4; 1 Chron. xviii. 4. — of an *ox*, Gen. xlix. 6. But here *ox* is probably put (metaph.) for a *powerful man*, as in other cases. אִישׁ, in the parallel seems to prove this; alluding to the violator of Dinah, Gen. xxxiv.

עָקַר, v. Chald. Peḥal non occ.

Itihph. אֶחְקֵר, Keri אֶחְקֵרָה. *Was, became, rooted up*, Dan. vii. 8, only.

עָקַר, m.—pl. non occ. *Nerve, stump*, Dan. iv. 12. 20. 23, al. non occ. Syr. ܥܩܪܐ, *radix, stipes*.

עָקַרְב, m. pl. עֲקָרִים. Arab. عَقْرَب, *scorpio*; it. capistrum, quo solea astringitur supra pedem; calamitates; عَقْرَبَةٌ, *ferrum harpagini simile*. (a) *A scorpion*, Deut. viii. 15; Ezek. ii. 7. (b) In the pl. some instrument of punishment so called. Gesen. "*Flagelli genus aculeis munitum*. . . Ita Lat. *scorpio* teste Isidoro (Origg. 5. 27) est: *virga nodosa et aculeata*." See Facciolati, sub voce, where we have, "*scorpiones rectissimè vocantur, quia arcuato vulnere in corpus infiguntur*."—The name also of a certain sort of ballista; and also, meton. of the missiles projected by it:—1 Kings xii. 11. 14; 2 Chron. x. 11. 14, al. non occ.

עָקַשׁ, v. pres. aff. יִעָקְשֵׁי. Arab. عَقَش, *inflexit lignum*. Cogn. عَقَص, *torsit*. See

עָקַשׁ, once, Job ix. 20. *Convict me of perverseness*, corresponding to יִעָקְשֵׁי, in the paral. Ixx. σκολιὸς ἀποβήσομαι. Ἄλλ. καὶ ἐστρέβλωσέ με. Vulg. "*pravum me comprobabit*."

Niph. Part. constr. יִעָקְשׁ. *One perverse of —*, once, Prov. xxviii. 18.

Pih. עָקַשׁ, pres. יַעֲקֹשׁ. *Make perverse, crooked*. Metaph. Morally, Is. lix. 8; Mic. iii. 9, al. non occ.

Part. מִעָקַשׁ, Prov. x. 9, only.

עָקַשׁ, m. constr. עָקַשׁ, pl. עָקָשִׁים, constr. יִעָקְשֵׁי. See עָקַשׁ above. *Perverse; tortuous*. Syn. פְּסוּלָהּ, and נִפְתָּל. Applied to a generation, Deut. xxxii. 5. — a people, 2 Sam. xxii. 27; Ps. xviii. 27. — person, Prov. viii. 8; xi. 20; xxii. 5. — the heart, Prov. ci. 4; Prov. xvii. 20. — the lips, Prov. xix. 1. — ways, morally, Ib. ii. 15, al. non occ.

עָקְשׁוֹת, f.—pl. non occ. *Perverseness, crookedness*. — of mouth, Prov. iv. 24; vi. 12. Comp. Ib. xix. 1, and see יָזַח, p. 326 above. Aquila, στρεβλότητα στόματος. See LXX. Symm. στρεβλεύμασι στόματος.

עָר, pl. aff. עָרָה: and, according to some, עָרִים, Ps. ix. 7: עֵר, or עֵר. Arab.

عَار, r. عور, *cepit, perdidit*. Cogn. غَار, *ferbuit æstu dies. An enemy*, 1 Sam. xxviii. 16; Ps. cxxxix. 20. It. Chald. עָרָה, *thine enemies*, Dan. iv. 16. See Keri, al. non occ.

עָרַב, m.—pl. f. עֲרָבוֹת; dual עֲרָבִים. Arab.

عَرَب, *profundus fuit*. Cogn. غَرَب, *distitit; occidit sol; it. niger fuit*. The primitive notion seems to have consisted in, motion towards, or from any place or thing. Arab. عَرَب, *alacer, lubens; appetivit, inivit; immiscuit*. Thence, *Agreeableness, concurrence, mixture; woof of the web; compact; pledge: whiteness*, as indicating mirth, &c., as opposed to *blackness*: and thence the willow. And, on the other hand, *departure*; thence, *place or person without: desert, foreigner, Arabian*: and, applied to the sun, *evening, blackness, darkness; raven or crow; dun or black fly, &c*. Comp. cogn. Heb. עָרַב, עֵר. I. *The evening*, a term apparently as indefinite as among ourselves. According to the Samaritans and Caraites Jews, its duration was of two parts: first, beginning with the setting sun; the second, at the end of the twilight. But, according to the rabbins, first, when the sun began to decline towards the West; the second, when it had set. Which has been had recourse to purely for the purpose, in each case, of attaching a favourite interpretation to the dual form, viz. עֲרָבִים. Others have, for the same reason, had recourse to the Greek, δειλη πρωια, and δειλη οψια. See Bochart. Hieroz., i. p. 559; Rosenmüller on Exod. xvi. 12, &c. All of which, according to my

notions, is groundless and wrong. See my Sermon on the Sabbath, with the notes: where it is shown that the phrase בין הערבים, *between the two evenings*, means between the period termed evening, ערב, on one day, and the same period on the next, including one whole day: so that the paschal lamb was to be eaten sometime between six o'clock on the 14th of Nisan, and six o'clock on the next day, comprehending the whole day, viz., the 14th day of Nisan; the day commencing with the Hebrews about six o'clock in the afternoon. Our blessed Lord, according to this, both ate the paschal lamb at the due time appointed for that rite, and also suffered on that day so appointed. And hence also it is that we read of some who would not enter the Judgment Hall of Pilate about day-break on the same day, because they had not yet eaten the passover, John xviii. 28. This makes the whole plain and easy. This phrase occurs, Exod. xii. 6; xvi. 12; xxviii. 39. 41; xxx. 8; Lev. xxiii. 5; Num. ix. 3. 5. 11; xxviii. 4. Sing. opp. זָהָר, Gen. i. 5. 8; Exod. xviii. 12, &c. It. with mid-day, Ps. lv. 13. Twilight, Prov. vii. 9. Offering of —, Ps. cxli. 2; Dan. ix. 21. Shades of —, Jer. vi. 4. Wolves of —, Zeph. iii. 3; Hab. i. 8. Phrr. לָמַח עֶרֶב, *at the time of evening*, Gen. viii. 11; xxiv. 11, &c. לְמַח עֶרֶב, *at the time of even turn*, i. e. as the evening was coming on, Gen. xxiv. 63; Deut. xxiii. 12. עֶרְבֶרֶב, Ps. civ. 23, *until* —, it. — עַד, Exod. xviii. 13, it. — עַד יָמָא, *until the time of* —, Josh. viii. 29, &c., it. לְעֶרֶב, Job iv. 20, &c. Pl. once, Jer. v. 6.

II. Distance: thence, foreign; foreigner.

Arab. غَرِيبٌ, *exoticus*; of غَرَبٌ, *distitit*;

pl. non occ. כְּלֵי הָעֶרֶב, *kings of distance*, i. e. foreign, 1 Kings x. 15;—Jer. xxv. 20. 24; L. 37; Ezek. xxx. 5. But, from Jer. xxv. 24, so called, perhaps, because טְנַנְתֶּם בְּמִדְבָּרָא, i. e. בְּעֶרְבָא, *residing in the desert*.

III. עֶרֶב, pl. non occ. i. q. עֶרֶב. II. (a) *Foreigner, stranger*, Exod. xii. 38. עֶרֶב רַב, *much foreign, people*, Neh. xiii. 3, al. non occ. (b) Arab. عَرَابٌ, *arboris cujusdam lanugo*, ex qua funes conficiuntur, it. qui sacculos et crumenos confecit: whence, perhaps, the notion of *mixture, commixture*, and the like. *The woof of the web in weaving*, Lev. xiii. 48. 52. 56. 59, &c.

IV. Pl. only, עֶרְבִים, constr. עֶרְבֵי. Arab.

غَرَبٌ, *salix*; *salix Babylonica*. *Osiers, willows*, i. q. Greek 'Iréa, of Dioscorides. According to Abulfadl, as cited by Celsius, Hierobot., i. p. 304, the word is generic, and comprehends a whole class, Is. xliv. 4; Job xl. 22 (17);—Ps. cxxxvii. 2. German, Trauerweide, Gesen. Phr. נַחַל הָעֶרְבִים, *the torrent, or valley of* —, Is. xv. 7. Burckhardt notices a *spring*, apparently in the same quarter, termed, عَيْن مَنَصَّافٍ, "*fountain of the willow*," Is. xv. 7; it. עֲרֵבֵי נַחַל, *willows of the torrent*, Lev. xxiii. 40.

עֶרֶב, and עֶרְבָא, fem. proper name. *Arabia*: so called from its desert, sterile, character. See עֶרְבָא, 2 Chron. ix. 14; Is. xxi. 13. Whence—

עֶרְבֵי } masc. pl. עֶרְבִים, and עֶרְבָאִים,
עֶרְבֵי } 2 Chron. xvii. 11. *Arab, Arabian*, Is. xiii. 20; Jer. iii. 2; Neh. ii. 19; 2 Chron. xxi. 16.

עֶרֶב, m.—pl. non occ. Aquila, πάμμυια, πάμμικτος. Symm. κονόμυια. So LXX. To the latter Bochart. inclines, Hieroz., ii. lib. iv. c. xv. p. 553. *Musca canina*, sive *tabanus*. *The gad-bee, ox-fly, or dun-fly*. The Jews, generally, *all manner of noxious animals*, as lions, bears, serpents, &c. Jerome, "*omne genus muscarum*." Auth. Vers. "*swarms of flies*." Others, otherwise. The probability is strong, that it is the generic name of *some sort of noxious fly*; but what that is, it is impossible to say. St. John seems to have had his eye on this plague, when he spoke of it as consisting of *locusts* (Rev. ix. 3, seq.) It is true, Exod. x. 4, is usually referred to here; but, it should be observed, in that place the destruction of the produce of the land only is had in view; here the injury of men. It is not improbable the *fly* was so called from its *property to injure*. Arab. غَرِيبٌ, *acutior pars, et nitor dentium; gladii acies; acuitas; alacritas*, Exod. viii. 17, 18. 20. 25, 26; Ps. lxxviii. 45; cv. 31.

עֶרְבָא, m. pl. עֶרְבִים, constr. עֶרְבֵי. Arab.

عَرَابٌ, *corvus*. *A raven, or crow*; so called, perhaps, from its *blackness*. Gr. κόραξ. See עֶרֶב above; and Hieroz., ii. lib. ii. c. xiii. p. 214. Cant. v. 11: or,

perhaps, from its croaking as in the Sanscrit, **काक**, and **कारव**, *kāka*, and *kārava*, a crow, Gen. viii. 7; Lev. xi. 15; Deut. xiv. 14; Ps. cxlvii. 9; Is. xxxiv. 11; Job xxxviii. 41; Prov. xxx. 17, &c. In 1 Kings xvii. 4, 6, some suppose Arabs to be meant. But this is both unnecessary and groundless. For a miracle must have been wrought in any case, and the text, as it now stands, will admit of nothing less. Besides, to have made known generally to the Arabs the place of the prophet's retirement, would have been to have entirely ruined its object. Aquila, Symm., Theod., LXX. here, *καὶ οἱ κόρακες*, κ.τ.λ. And so the ancient versions, except the Arabic, which possesses no authority.

עָרֵב, m.—pl. non occ. *Agreeable, sweet*, twice, Prov. xx. 17; Cant. ii. 14. See **עָרַב** above.

עָרַב, v. pres. **יַעְרֵב**, pl. **עֲרִיב**. Constr. immed. it. med. **אֶרֶב**, **לְ**, **עַל**, pers. it. abs. (a) *Was agreeable, sweet* (see **עָרַב** above), Ps. civ. 34; Ezek. xvi. 37; Prov. iii. 24; xiii. 19; Jer. vi. 20, &c. (b) *Agreed, made compact*, by bartering goods, &c., Ezek. xxvii. 9, 27. (c) *Became surety; pledged; gave pledge*, Gen. xliii. 9; xlv. 32; Job xvii. 3, with **עִם**, Is. xxxviii. 14; Ps. cxix. 122; Prov. xi. 15; xx. 16; xxvii. 13: with **לְ**, vi. 1; with **לִפְנֵי**, xvii. 18; Neh. v. 3, &c. (d) *Became dark, evening came on*, Judg. xix. 9. Metaph. Is. xxiv. 11, **עָרְבָה לְשִׁמְחָהּ**, *all joy has grown dark; its sun is set*.

Infin. **עָרִיב**, **עָרִיב**, Judg. i. c. (d) Ezek. l. c. Ps. l. c. (c).

Imp. aff. **עָרְבֵנִי**, Job l. c. (c); Is. l. c. (c).

Part. **עָרֵב**, Prov. xvii. 18 (c).

— pl. **עָרִיבִים**, Neh. l. c. (c); Prov. xxii. 26 (c).

Hiph. Infin. **הַעְרֵב**, opp. **תַּשְׁבֵּם**. (d) *Growing late, &c.*, 1 Sam. xvii. 16, only.

Hithp. **הִתְעָרַב**, pl. m. pres. non occ. (a) *Be, become, agreeable to, intermixed with*, with **בְּ**, Ezra ix. 4; Prov. xiv. 10; Ps. cvi. 35: with **לְ**, Prov. xx. 19; **עִם**, Ib. xxiv. 21.

(b) *Agree, make compact with*, **אֶרֶב**, 2 Kings xviii. 23; Is. xxxvi. 8. Gesen. "In certamen descendit." But neither the etymology nor the context will give countenance to this. Eichhorn's Simonis, "Sponsionem ini. LXX. *καὶ νῦν μιχθητε*. Vulg. "transite." Syr. **ܥܪܒܝܢܐ**, i. q. LXX. Targ. **אֶתְעָרַב**, i. q. Heb.

ערב, v. Chald. **Peḥ**. non occ.

Pah. Part. **מְעָרֵב**. *Mixed*, Dan. ii. 43, only.

Ith. Part. m. **מִתְעָרֵב**. *Be, become, mixed, associated, with*, Dan. ii. 43.

— pl. **מִתְעָרֵבִין**, Ib. al. non occ.

עֲרָבָה, f. pl. **עֲרָבוֹת**, constr. **עֲרָבוֹת**. Aff. **עֲרָבָה**. See **עָרַב** above. (a) *Any plain, campaign, country*, Josh. iii. 16; 2 Sam. iv. 7, &c. (b) *A desert*, Job xxiv. 5; Is. xxxv. 1; li. 3; Jer. l. 12; li. 43, &c. In Kethiv, 2 Sam. xv. 28; xvii. 16; we have, **עָרְבָה**. Pl. abs., Ps. lxxviii. 5. Comp. **יַשְׁמִיחַן**, in. vr. 8, which should shew what particular desert is intended. Some have imagined the clouds to have been meant (metaph.) here. With the article, **הָעֲרָבָה**, is, according to

Gesen., **الغور**, *El ghaur*, of the Arabs, into which the valley of the Jordan runs, and which extends as far as the Gulf of Ailah, Deut. i. 1; ii. 8; Josh. xii. 1, &c. Whence the phr. **יַם הָעֲרָבָה**, *sea of the desert*, i. e. the Dead Sea, Deut. iv. 49, &c. **נַחַל הָעֲרָבָה**, *torrent of the desert*, i. e. the brook Kidron, Amos vi. 14, &c. **עֲרָבוֹת יְרֵחוֹ**, *plains of Jericho*, Josh. v. 10: and **עֲרָבוֹת מוֹאָב**, — of Moab, Num. xxxi. 12, &c.

עֲרָבָה, f. aff. **עֲרָבָתָם**. *Pledge, surety*. See **עָרַב** above, 1 Sam. xvii. 18; Prov. xvii. 18, only.

עָרְבוֹן, m.—pl. non occ. See **עָרַב** above. Arab. **عَرَبَانٌ**, **عَرَبُونَ**. Greek **ἀρραβών**. *Security, pledge*, Gen. xxxviii. 17, 18, 20, al. non occ.

ערבי, see **עָרַב** above.

ערבתי, m. Patronym. of **עָרְבָה**, 2 Sam. xxiii. 31.

ערג, v. pres. **תַּעְרֹג**, **תַּעְרֹג**. Æth. **ፀርገ**: *ascendit; preces Deo obtulit*. Arab. **عرج**,

ascendit; inclinatio, propensio in rem; cum quis insistit rei; عَرَجًا، adaquatio camelorum. The Jews take this word to signify *lowing, bleating*, as an animal, which, Joel i. 20, **בְּהִמּוֹת שָׂדֵה תַעְרֹג**, seems to justify, as does the Syriac Version, which every where gives **ܥܪܓܐ**, *clamavit*. Bochart.

Hieroz., i. p. 884, calls this in question, and prefers the sense of *desiring, longing for*, or the like, after the LXX. and Vulgate. Still,

both are probably right; the one taking the act by which *desire*, &c. is evinced, viz., *lowing*, *bleating*: the other (meton.) the cause of such *lowing*, &c., viz., *desire*, *longing*. The Æth. and Arab. above seem to reconcile both these views: which differ rather on the use, than on the real meaning, of the word, Ps. xlii. 2, al. non occ.

ערונית, or ערנית, Part. f. constr. See ערו, pl. ערונית. Lit. *raised*. A raised bed, or *parterre*, in a garden or orchard, Cant. v. 13; vi. 2; Ezek. xvii. 7, 10, al. non occ. Aquila, Symm. *πραστιά*.

ערו, m. pl. def. ערו. Wild asses, once, Dan. v. 21. Syr. *ܥܪܘܢܝܢ*, *effraenitis fuit*. Arab. *عَرَك*, *durus fuit; fugit*. I. q. Heb. ערו.

ערה, f. pl. ערה. Arab. *عَرِي*, *nudus fuit*; *عَرِي*, *nuditas*. Naked, bare, places, i. e. pastures; places in which there are no buildings; synonym. טוֹס, מְרִיר, once, Is. xix. 7.

ערה, v. pres. apoc. ערה, pl. ערה. See ערה above. (a) *Make naked*, strip. (b) *Empty*. (c) *Pour out*.

ערה, pres. ערה, apoc. ערה, pl. ערה. Pih. See ערה above. (a) *Make naked*, bare. (b) *Empty*; *pour out*. (a) Is. iii. 17; xxii. 6; Zeph. ii. 14; Hab. iii. 13. Comp. ערה, II. above, p. 113. (b) Gen. xxiv. 20; 2 Chron. xxiv. 11; Ps. cxli. 8. Comp. *ἐκένωσε*, Phil. ii. 7.

Infinitive, ערה, Hab. i. c.

Imp. pl. ערה, Ps. cxxxvii. 7.

For ערה, and הערה, see under ערו.

Niph. pres. ערה. Be, become, poured out, Is. xxxii. 15, only.

Hiph. ערה. (a) *Make naked*, lay bare, expose, Lev. xx. 18, 19. (b) *Poured out*, Is. liii. 12, al. non occ.

Hithp. pres. f. ערה. (a) *Be, become*, stripped, exposed, Lam. iv. 21.

Part. מְערה. (b) *Being poured forth*, i. e. diffuse, and spreading abroad like the branches of a tree, Ps. xxxvii. 35, only.

ערונית, see under ערו above.

ערו, m. i. q. ערו above. Wild ass, Job xxxv. 9, only.

ערו, fem. constr. ערו, pl. non occ. Arab. *عَرَوَة*, *nuditas*. See ערה above. Naked-

ness, exposure. (a) Unfortified state of a country: see ערו, Gen. xlii. 9, 12. (b) —, nudity of a person, male or female, Gen. ix. 22, 23; Lev. xviii. 7, 17. (c) Meton. *Shame, disgrace* ערו, matter of shame, filth, Deut. xxiii. 15; Ib. xxiv. 1: some uncleanness, perhaps. ערו, — of Egypt, Is. xx. 4. — of fornication, Ezek. xxiii. 29. Aff. ערו, Exod. xx. 26. ערו, Lev. xx. 17, &c.

ערו, f. constr. Chald. See ערו above. Pouring out. Meton. Loss, Ezra iv. 14, only.

ערו, plur. ערו, masc. —

ערו, fem.—pl. non occ.—

Arab. *عَرَم*, *carne nudavit os*; it. *lactavit infantem*: whence, *عَرَم*, *adeps, aggeres*: it.

عَرَم, *malignus fuit*. Naked, Gen. ii. 25; Eccl. v. 14; Job i. 21; Is. lviii. 7, &c. — partially. Gr. *γυμνός*, James ii. 15, &c.; Job xxii. 6; xxiv. 7, 10. So 1 Sam. xix. 24; Is. xx. 2—4. Fem., Hos. ii. 5, only. — *exposed, spoiled*, Job xxvi. 6; Mic. i. 8; Amos ii. 16.

ערו, m. pl. ערו. See ערו. (a) *Malignant, cunning*, Gen. iii. 1; Job v. 12; xv. 5. Also, (b) *Prudent, cautious*, Prov. xii. 16, 23; xiii. 16, &c.

ערו, see ערו above.

ערו, m. once, Jer. xlvi. 6. Gesen.

“probab. i. q. ערו, pr. *nudus*, deinde *egenus*, propulsus. (cf. xvii. 6). LXX. *ὄνος ἀγριος* (ערו),” &c. Eichhorn’s *Simonis*, “*Meleagris*. Arab. *عُرْغَر*.” Vers. Syr.

ערו, *stipes*: A stump, or denudated trunk of a tree, perhaps. He seems to have taken

the Arab. *عَرَاذ*, *radix*, as a key to this word. The context evidently requires either a person or thing, in a hopeless condition. The Syr. has preferred taking a thing so circumstanced; Gesenius, a person. To this, *عَرِير*, *peregrinus, advena*; and the Heb.

cogn. *ערו*, *solitary*, may, perhaps, give some support: such person in such situation being in a hopeless condition. Also the name of some cities, Deut. ii. 36; Josh. xiii. 25, &c.

עֲרֵירִי, m. Patronym. of עֲרִיר, or עֲרִיר, 1 Chron. xi. 44.

עֲרֹץ, al. עֲרוֹץ, m. constr. See עָרַץ: once, Job xxx. 6. *Abrupt, fearful, place.*

עֲרֹה, f.—pl. non occ. i. q. עֲרֹה, and synon. טֹה, עֵם, Ezek. xvi. 7. 22. 39, &c. *Nudity, nakedness*, Ezek. l. c. ii. xxiii. 29; Mic. i. 11. In Hab. iii. 8, used as an Infin. טָרְדָה תֵּעוֹר, *thou makest quite bare.*

עֲרִיסוֹת, fem. plur. only with aff. —יָם עֲרִיסוֹתֵי, “*Massa, mixtio farinæ cum aqua.*” Chald. עַם, *commiscuit.*” Eichhorn’s Simonis. Gesen. “*Polenta.*” For which he gives the Syr. [זַבְּלָן]?, id. But the Syr., according to Castell, signifies, “*zythum, ptisana.*” *Dough*, Num. xv. 20, 21; Ezek. xlv. 30; Neh. x. 38, al. non occ.

עֲרִיפִים, m. pl. aff. only, עֲרִיפָה, once, Is. v. 30, r. עָף, *caeli.* Castell. “*Abrev. et Arab. עֲרִיפָה, Arab. Oxon. סְחָבָה, nubes, sc. distillantés.*” Which Gesenius follows, adding, Syr. et Vulg. *caligo.* But as אִוֹר occurs in the passage,—Arab. عَرِيْفَة, *sidera.*

Metaph.—*Nobles*, may have been intended: the sun, moon, and stars, being put, Gen. xxxvii. 9, for Jacob, his wife, and sons.

And this, I think, is here the case. عَرِيْف, too, signifies *prince.*

עֲרִיץ, m. pl. עֲרִיצִים, constr. עֲרִיצֵי, r. עָרַץ. (a) *Strong, powerful, mighty*, Jer. xx. 11; Is. xxv. 3—5, &c. (b) *Violent, cruel*, Ps. xxxvii. 35; Is. xiii. 11; xxix. 20; Job vi. 23; xv. 20; xxvii. 13; Ezek. xxviii. 7, &c.

עֲרִירִי, m. pl. עֲרִירִים, r. עָרַר, cogn. טֹה, עָרָה. Arab. عَارُوْرَة, *camelus absque gibbo.* *Destitute*, of children, *childless*, Lev. xx. 20, 21; Jer. xxii. 30; Gen. xv. 2. הוֹלֵךְ עֲרִירִי. So the Lat. *incedo regina*, al. non occ.

עֲרָךְ, m.—pl. non occ. Aff. עֲרָכִי, &c. Arab. cogn. عَرَج, II. *intentus fuit rei; comparavit; عَرَك, conseruit cum eo manus.*

(a) *Order, arrangement, suit, series.* — of the shew-bread, Exod. xl. 23. 44; Judg. xli. 4. — of cloths, Judg. xvii. 10. (b) *Value, estimation*, i. e. one thing being so set against another as to ascertain its worth, Job xxviii. 13. Comp. vr. 16, 17. 19; Lev.

v. 15. 18. 25; xxvii. 12; Ps. lv. 14. עֲרָכִי, according to my value, i. e. my equal. So, בְּעֲרָכֶךָ, Lev. l. c., &c. מִבְּעֲרָכֶךָ, Ib. xxvii. 8, &c.

עֲרָךְ, v. pres. יִעָרֶךְ. See עָרַךְ. Cogn. אָרַךְ. Constr. immed. it. med. אָרַח, עָרַל, אָרַל, מִמְּךָ. (a) *Set in order, arrange, dispose.* — a table for a feast, Ps. xxiii. 5; Prov. ix. 2; Is. xxi. 5; lxx. 11. — the altar, candlestick, &c., Gen. xxii. 9; Exod. xxvii. 21; Lev. i. 6; xxiv. 3, 4, 8; Num. xxiii. 4. — the battle, &c., Judg. xx. 20. 22: with עָם, אָרַח, or אָרַח, of pers., 2 Sam. x. 9, 10; x. 17; Jer. l. 9. 14. — words in dispute, Job xxxii. 14; xxxvii. 19. מִמְּךָ חֹשֶׁךְ, *from, on account of, darkness; ignorance.* — cause for trial, Ps. l. 21; Job xiii. 18; xxiii. 4. Phr. עֲרָכִי עָלַי, for עֲרָכִי עָלַי, Job vi. 4: with עָרַךְ, Exod. xl. 4. 23. צִנְהָה וְרַמְחָה. — shield and spear, 1 Chron. xii. 8. Comp. Jer. xlvi. 3.

(b) — for the purpose of *comparing, valuing, estimating*, Is. xl. 18; Ps. xl. 6; lxxxix. 7; Job xxviii. 17. 19; xxxvi. 19. See my note.

Infin. עָרַךְ, Is. xxi. 5. עָרַךְ, Ps. xl. 6, &c. Imp. with הַ parag. עֲרָכֶה, Job xxxiii. 5. — pl. עֲרָכוּ, Jer. xlvi. 3. Part. pl. עֲרָכִים, constr. עֲרָכֵי, Is. lxx. 11; 1 Chron. xii. 33, &c. — pass. עֲרָךְ, constr. עֲרָךְ, Is. xxx. 33; Joel ii. 5.

— f. עֲרָכָה, 2 Sam. xxiii. 5. — pl. עֲרָכֹת, Josh. ii. 6. Hiph. הִעָרַךְ, pres. יִעָרֶךְ. Constr. immed. it. med. אָרַח. (b) *Valued*, (meton.) *set a tax upon*, Lev. xxvii. 8. 12. 14; 2 Kings xxiii. 35.

עָרַל, f. עָרְלָה, constr. עָרְלָה, pl. עָרְלוֹת, constr. עָרְלוֹת. Syr. عَرْلَة; عَرْلَة, *præputium.* Arab. عَرْلَة, id. The original notion seems to have consisted in *laxness, excess*; as Arab. عَرْلٌ, *mollis, laxo corpore; hasta longa,* &c. : and, thence, particularly after the times of Abraham, when circumcision had been commanded, was considered as an abomination. *Foreskin*: thence, *uncircumcision*, Gen. xxxiv. 14; Exod. iv. 25; Lev. ix. 24. Phr. בְּבָשָׂר עָרְלוֹ, *flesh of his* —, Gen. xvii. 14, seq. With other aff., Gen. xvii. 11. 23: pl., 1 Sam. xviii. 26. Metaph. Because it constitutes a covering, and thence an impediment. עָרְלֵי לֵב, — *of heart*, i. e. impenetra-

bleness, hardness, wickedness of —, Deut. x. 16; Jer. iv. 4. *עָלְחוּ אֶרְסֵיהֶוּ*, *its uncircumcision as to its fruit*, i. e. its first fruits, Lev. xix. 23. Pl., 1 Sam. xviii. 24; 2 Sam. iii. 14, &c.

עָרְלָה, m. } constr. *עָרְלָה*, it. *עָרְלָה*, pl. *עָרְלָהִים*,
עָרְלָה, f. } constr. *עָרְלָה*. See *עָרְלָה* above.

Uncircumcised person, Exod. xii. 48; Is. lii. 1. Phr. *עָרְלָה וְגֵר*, Gen. xvii. 14: i. q. *עָרְלָה וְגֵר*, Ezek. xliv. 9: pl. *עָרְלָהִים וְגֵרִים*, &c. As a term of reproach, Judg. xiv. 3; 1 Sam. xvii. 23. 36; Ezek. xxviii. 10; xxxi. 18, &c. Metaph. — of the heart, *coated, hard, &c.*, Ezek. xliv. 7. 9; Jer. ix. 25; Lev. xxvi. 41. Phr. *עָרְלָה שְׂפָתַיִם*, — of lips, i. e. hesitating of speech, Exod. vi. 12. 30. — of ears, i. e. heavy, slow, of hearing, Jer. vi. 10. — of trees, forbidden as profane, because the first fruits had not been yet offered, Lev. xix. 23. Hence the verb—

עָרַל, v. *עָרְלָהֶם*. *Ye shall consider, esteem, uncircumcised, profane; once, Lev. xix. 23. Pres. non occ.*

Niph. Imp. *הִעָרַל*. *Appear, be considered, uncircumcised, Hab. ii. 16, where allusion is made to Gen. ix. 22, al. non occ.*

עָרְמָה, m. aff. *עָרְמָהִים*, once, Job v. 13. *Their craftiness, cunning. See עָרוּם*.

עָרַם, v. Pret. pres. Kal non occ. See *עָרוּם* above.

Inf. *עָרוּם*. (a) *Being cunning, subtle, 1 Sam. xxiii. 22, al. non occ.*

Niph. pl. *נִעְרְמוּ*. (b) *They became swollen, heaped, once, Exod. xv. 8. עָרַם, adeps, aggeres. See עָרוּם above, and עָרְמוֹת, cumulus, frumenti.*

Hiph. *עָרַם*, pl. *עָרְמוֹת*. (a) *Act, do, cunningly, Ps. lxxxiii. 4; 1 Sam. xxiii. 22. (b) — prudently, wisely, Prov. xv. 5; xix. 25.*

עָרַם, m. i. q. *עָרוּם*.

עָרְמוּהָ, fem. of *עָרַם*, pl. non occ. (a) *Craftiness, cunning, Exod. xxi. 14; Josh. ix. 4. (b) Prudence, Prov. i. 4; viii. 5. 12.*

עָרְמוֹהָ, f. constr. *עָרְמוֹהָ*, pl. *עָרְמוֹהָ*, and masc. *עָרְמוֹהָ*. See *עָרוּם*. *Heap of ruins, Jer. l. 26; Neh. iii. 34. — of corn, Ruth iii. 7; Cant. vii. 3; Hag. ii. 16, &c. — generally, 2 Chron. xxxi. 6. 7. 9.*

עָרְמוֹן, m. pl. *עָרְמוֹנִים*. *The platanus, or plane tree. Cels. Hierobot. i., p. 513, seq., twice, Gen. xxx. 37; Ezek. xxxi. 8. So called, perhaps, from its bushy appearance,*

“patulis diffusa ramis.” Cic. de Orat. See עָרוּם above, and Syr. عَرَصَ, coacervavit.

עָרְרָה, m.—pl. non occ. Cogn. *עָרְרָה*, *עָרְרָה*. *Naked. Destitute, poor, Jer. xvii. 6; Ps. cii. 18. Symm. in Jer. l. c. ξύλον ἀκαρπον.*

עָרְרָה, m.—pl. non occ. Aff. *עָרְרָה*, *עָרְרָה*, &c. Arab. عَرَفَ, *juba equi. Back of the neck, shoulders; back, of a man, opp. τῶν, קָנִים, Jer. xviii. 17. — of a bird, Lev. v. 8. Phr. קָשָׁה עָרְרָה, hard, stubborn, of neck, i. e. not willingly bowing down, Exod. xxxii. 9; xxxiii. 3, &c. Comp. Prov. xxix. 1; Deut. xxxi. 27; Is. xlvi. 4. עָרְרָה יָמֵנו, they turn the back, run away, Josh. vii. 12; Jer. xxxii. 33, &c. יָדְךָ בְּעָרְרָה, thy hand on the neck, i. e. to chastise. Comp. Job xvi. 12. נִתְמָה לִי עָרְרָה, thou hast given to me the back of my enemies, i. e. made them to flee before me, Ps. xviii. 41. עָרְרָה וְדָפַק, Josh. vii. 8. Also to forsake, abandon, Jer. ii. 27. Hence—*

עָרַף, v. pret. aff. *עָרְפָהוּ*, pres. *עָרְפָהוּ*.

Constr. abs. it. immed. Angl. vulg. (a) *Neck, i. e. cut off the head, behead, Exod. xiii. 13; xxxiv. 20. Pl., Deut. xxi. 4. (b) Meton. Destroy, ruin, Hos. x. 2. (c) Drop, distil, as the blood from the neck of a decapitated bird, &c., Deut. xxxiii. 28. Metaph. applied to speech, as assimilated to the droppings of dew, or of the honey comb, Deut. xxxii. 2. Comp. Ps. xix. 11.*

Part. (a) *עָרְפָה*, Is. lxvi. 3, only.

— pass. f. *עָרְפָהָה*, Deut. xxi. 6, only.

עָרְפָלָה, masc.—pl. non occ. Comp. of *עָרְפָלָה* + *אֶרֶץ*, *nubes et caliginosus, Gesenius.*

Syr. *عَرَفَ, nubes. Arab. عَرَفَ, conj. xii.*

densa fuit ac implicita palma, and اِنْفَل, tenebræ. Thick, intense, darkness, Deut. iv. 11; Job xxxviii. 9, &c. Metaph. Gross ignorance, Is. lx. 2. Great tribulation, Joel ii. 2; Zeph. i. 15. Applied to God as inscrutable, 1 Kings viii. 12; 2 Chron. vi. 1: and thence as concealing him, Exod. xx. 21; Ps. xcvi. 2. Comp. Job xxii. 13; 2 Sam. xxii. 10.

עָרַץ, v. pres. *עָרַץ*, constr. immed. it.

abs. it. med. *בָּן*. Arab. *عَرَصَ, conturbatus*

fuit. Cogn. عَرَسَ, percussus fuit. (a) Feared, trembled, Deut. i. 29; vii. 21; xx. 3; xxxi. 6; Josh. i. 9. (b) Trans.

Affright, alarm: meton. *Shake*, Is. ii. 9. 21; xlvi. 12; Ps. x. 18; Job xiii. 25.

Infin. ערץ, Ps. l. c. &c.

Niph. גרץ. Part. i. q. נרץ. *Fearful*, Ps. lxxxix. 8, only.

Hiph. pres. pl. תרצי, i. q. תרצי, Is. viii. 12, i. q. Kal (a). ירצי, Is. xxix. 23, id.

Part. פרץ, with aff., Is. viii. 13. *Causing to fear, object of —*, al. non occ.

ערה, v. Part. Kal only, pl. ערקם. Persons *flying, escaping*, Job xxx. 3. Arab.

عرق, *abūt, fugit. Æth. decessit*. Ib. vr. 17. Aff. עני. *My nerves*. Arab. عرق,

arteria, nervus, al. non occ.

ערה, m. Patronym., Gen. x. 1, from *Tel Arka*, more fully, *Arca Cæsarea*; a place situate on the north of Tripoli, according to Gesen.

ערה, v. pret. pres. non occ. See עירי above. Cogn. ער, ערה.

Imp. parag. ערה. *Be, become, naked, stripped*, once, Is. xxxiii. 11.

Pih. ערה, pres. הערה, constr. immed. it. med. אה, it. ל, על, pers. sign. טוה, ער, i. q. ער, — which is another reduplicated form only—for ערה, Is. xv. 5. *Excite, stir up*. See under ער, Pih.—Of ער, *Made naked, bare, exposed*. Comp. גרה: once, Is. xxxiii. 13. — of a fortress. Also in the form—

ערה, Infin. ערע. *Making naked, exposed*, with—

Hithp. pres. fem. תערערה. *It shall be, become, exposed*, Jer. li. 58, only. Comp. cogn. ערה, Ps. cxxxvii. 7; Hab. iii. 13. The same sense might be applied to many of the instances adducible under ער, as, 2 Sam. xxiii. 18; 1 Chron. xi. 11. 20, i. e. *drew forth*, as from a sheath or scabbard.

ערה, fem. pl. ערעה. Syr. عرس, conjunx.

Couch, bed, Deut. iii. 11; Ps. vi. 7; xli. 4; cxxxii. 3. ערש יצני, *couch of my bed*, i. e. reclining place of my rest. Amos iii. 12, ellip. for ערש ערש. See preceding member, Cant. i. 16, &c. Aff. ערשה, pl. ערשהם, &c.

עשב, c. pl. עשבוה (dag. euph.), once only. Aff. עשבים, Is. xlii. 15. Arab.

عشب, *gramen*. Syr. عشب, id. *Green herb*, generally, as food for either man or beast: differs from עשה, which signifies the

younger shoots of do., Gen. i. 11, 12; ii. 5; iii. 18; Exod. x. 12. 15, &c. Pl., Prov. xxvii. 25.

עשב, def. עשבה, i. q. Heb. עשב, Dan. iv. 12. 22. 29; v. 21.

עשה, f. עשה, for עשהה, once, Lev. xxv. 21; v. pres. עשהה, apoc. עש. Constr. immed. it. abs. it. med. אה, ל, ב, ע, &c. Propr. (a) *Work, labour*; thence, (b) meton. *Make, fabricate*; *produce*. (c) *Do, act, perform*; with such slight shades of one or other of these as the context may require: of

which the Arab. عسى, *crassa evasit e labore manus, firma, dura evasit res*, seem to be remnants. (a) *Wrought, laboured in*, with ב, Exod. v. 9; xxxi. 4; Neh. iv. 15, &c. (b) *Made, fabricated*, Gen. viii. 6; xiii. 4; Exod. v. 16, &c. — of God (see ערה above), Gen. i. 7. 16; ii. 2; iii. 1, &c. Hence, (2) *Made, produced*, as wealth, reward, &c., Gen. xii. 5; xxxi. 1; Deut. viii. 17. 18; Is. xix. 10. — of trees, &c., as fruit, &c., Gen. i. 11, 12; xli. 47; Job xiv. 9; Hos. viii. 7, &c. — war, Gen. xiv. 2; Deut. xx. 12; Josh. xi. 18, &c. — peace, with ל, Is. xxvii. 5. — oil, unguents, &c., Exod. xxx. 25; Hos. ii. 10; viii. 4. — instruments, &c., Exod. xxv. 39; xxvii. 3; xxxvi. 14; xxxviii. 3, &c. *Make, constitute, appoint*, Exod. xxxii. 10; xxxvi. 24: with וחה, Is. xliv. 17;—1 Kings xii. 31; 1 Sam. xii. 6; Jer. xxxvii. 15, &c.; either immed. or med. ל, &c., very much at the pleasure of the writer. (c) *Did, performed, made, exercised*, variously. — work, 2 Kings xii. 12, &c. — wonders, Ps. lxxviii. 4. 12; xcvi. 1. — God's commands, &c., Gen. vi. 22; Lev. xx. 22; Deut. xv. 5; Ps. ciii. 20, 21. — regal power, 1 Kings xxi. 7. — what is lawful, just, &c., Gen. xviii. 19. 25; Exod. xviii. 9; Ps. ix. 17; Is. lviii. 2; Gen. xxiv. 12; xl. 14. — what is wrong, wicked, &c., 2 Kings xvii. 22; Is. liii. 9; Gen. xxxiv. 7; Ps. xxxvii. 1. — a present, 2 Kings xviii. 31. *Did*, i. e. *prepared, dressed*, as food, an animal for food, sacrifice, &c., Gen. xviii. 6—8; xxi. 8; Judg. xiii. 15; 2 Sam. xii. 4. Then, meton. *Offered in sacrifice*, Exod. xxix. 36. 38, 39. 41; Lev. ix. 7, &c.; Hos. ii. 10. והב עשה לבעל, *they offered gold to Baal*; but it might signify, (b), (2) *they made*, i. e. *acquired gold* for —, 2 Chron. xxiv. 7; Exod. x. 25; 2 Kings xvii. 32. *Did, originated* for —, Jer. ii. 17;

iv. 18. *Did, dressed* the beard, nails, &c., 2 Sam. xix. 25; Deut. xxi. 12. *Did, performed*, something intended, Is. xxx. 1. Comp. Eccl. viii. 11; Dan. viii. 24; xi. 7. 17. 28. 30. — vows, Judg. xi. 39. — of God, Ps. xxii. 32; xxxvii. 5; lii. 11. *Did, i. e. performed, kept*, the sabbath, feast, &c., Exod. xii. 48; Num. ix. 10. 14; Deut. v. 15. *Passed time*, עָמַד, Eccl. vi. 12: and, omitting the mention of time, Ruth ii. 19, אָנָּה עָשִׂה: but this might also come under (b), (2) above.—Phr. לֹא יַעֲשֶׂה לִּי אֱלֹהִים וגו', *so God do to me, &c.*, 1 Sam. iii. 17, &c. Preceding other verbs for emphasis sake (Gram. art. 222. 4), 1 Kings viii. 32, &c. כִּי עָשָׂה, *so did he*, Exod. xl. 16, &c. כִּי עָשָׂה הַמֶּלֶךְ, *Who did this thing?* Judg. vi. 29. וְזֶה, —, Ib. xv. 6. עָשָׂה פָּרֹץ, i. q. פָּרַץ... עָשָׂה חֲשׂוּבָה, *wrought salvation*, Judg. xxi. 15; 1 Sam. xi. 13. עָשָׂה חַלְּוָה, *did powerfully*, 1 Sam. xiv. 47. וּבְרָחוּ, 2 Kings xx. 20, &c. עָשָׂה בְּעָרְפָה, *acted in craftiness*, 2 Kings x. 19, and so in other cases.

Infin. עָשִׂה, עָשׂוּ, 1 Sam. xxvi. 25; Jer. vii. 5, &c.: it. עָשָׂה, Gen. l. 20: עָשָׂה, Ib. xxxi. 28. Constr. עָשׂוֹת, Gen. ii. 3, 4, &c. With מֶן, לְ, בְּ, Gen. ii. 3; xviii. 25; Ezek. v. 15; xxiii. 21. See Pih. Aff. עָשִׂיתִי, *my doing*, 2 Sam. xxiii. 17, &c.; Is. lxiv. 2; Ezek. xvi. 30; Jer. vii. 13; Exod. xviii. 18, &c. with other aff.—

Imp. עָשֵׂה, Gen. vi. 14, &c.: f. עָשִׂי, Ib. xvi. 6: pl. עָשׂוּ, Gen. xlii. 18.

Part. m. עָשֶׂה, Gen. i. 11, &c. Constr. עָשֶׂה, Exod. xv. 11, &c. Pl. עָשִׂים, Gen. xxiv. 49, &c. Constr. עָשִׂי, Exod. xxxv. 35. Aff. עָשִׂנִי, Job xxxi. 15. עָשִׂנִי, Ps. xev. 6. עָשֶׂה, Is. xlv. 2. עָשֶׂה, Job xl. 19; Prov. xiv. 31. עָשָׂה, Jer. xxxiii. 2. Pl. עָשִׂי, Job xxxv. 10. Comp. Is. liv. 5; Ps. cxlix. 2; Is. xxii. 11; Ps. cxi. 10.

— f. עָשָׂה, Deut. xx. 20, &c. Pl. עָשׂוּ, Lev. xviii. 29, &c.

— pass. עָשׂוּ, Ezek. xl. 17, &c.: pl. עָשׂוּם, Ps. cxi. 8, &c.

— f. עָשִׂיתִי, Ezek. xxi. 20. עָשִׂיתִי, Num. xxviii. 6. Pl. עָשִׂיתִי, 1 Sam. xxv. 18.

Niph. נִעְשָׂה, pres. נִעְשָׂה, apoc. הָעֵשׂ. *Be, become*, (a) *Made*, (b) *Done*, &c. (a) Ps. xxxiii. 6. (b) *Done, performed*, Judg. xvi. 11; 1 Kings x. 20, &c. *Kept*, as a feast, 2 Kings xxiii. 22, 23. *Done, dressed, cooked*, Lev. vii. 9. — of error, abomination, &c., Num. xv. 24; Deut. xiii. 15; xvii. 4; Mal. ii. 11. — thing predetermined, Dan. xi. 36. — prepared, Neh. v.

18. Pres. often in the sense of Lat. part. in *du, dum*, as לֹא יַעֲשֶׂה, *non faciendum*; not to be done, ought not, &c., Gen. xxix. 26; xxxiv. 7, &c. יַעֲשֶׂה מְלֶאכֶה, *work to be done*, Exod. xxxi. 15; Lev. xxiv. 19. Apoc., Esth. v. 6; vii. 2; ix. 12.

Part. נִעְשָׂה, Neh. v. 18: pl. נִעְשָׂים, Eccl. iv. 1; Esth. ix. 28.

— f. pl. נִעְשָׂה, Ezek. ix. 4.

Infin. הִנְעִשְׂתוּ, Esth. ix. 1. 14. Aff. הִנְעִשְׂתוּ, Ezek. xliii. 18, al. non occ.

Pih. m. pl. עָשִׂה, twice only, Ezek. xxxiii. 3. 8, in עָשִׂה יוֹדֵי בְחִילֵיהֶן. See עָשׂוּ, p. 130, above. Chald. עָשָׂה, Pahl. עָשָׂה, *pressit, &c. Pressed, injured*. See lxx.

Puh. עָשִׂיתִי. *I was made, formed*, Ps. cxxxix. 15, only.

עָשׂוּר, m.—pl. non occ. r. עָשָׂר.

Arab. عَاشُورٌ, *dies decimus. The number ten, a decade*. So שבוע, *hebdomas*. Gr. δεκάς, *évras, τέρπας*. Gesen. יָמִים אוֹ עָשׂוּר, *some days, or (it may be) a decade, ten*, Gen. xxiv. 55. נִגְנְלוּ עָשׂוּר, *on the nabblum of ten strings*, Ps. xxxiii. 2. Comp. xcii. 4; cxliv. 9. Applied also to the tenth day of the month, as its decade. בְּעָשָׂר לַחֹדֶשׁ, Exod. xii. 3; Lev. xvi. 29, &c.

עָשִׂירִי, m. } plur. non occ. Ordinal
עָשִׂירִיָּה, f. } number of עָשָׂר, *ten*,
עָשִׂירִית, f. } Gram. art. 181. 2. *The tenth*, applied to periods of time, to persons, things. דוֹר עָשִׂירִי, *tenth generation*, Deut. xxiii. 3, 4;—Gen. viii. 5; Num. vii. 66; xxvii. 32; Zech. viii. 19, &c. The fem. עָשִׂירִיָּה, once, abs. Is. vi. 13. In all cases of constr. f. עָשִׂירִית. In Exod. xvi. 36; Lev. v. 11: *tenth part* is necessarily meant.

עָשָׂה, v. Kal non occ. Syr. عَسَّاهُ, *difficilis*. Arab. عَسَقٌ, id. Hence the name of a well, Gen. xxvi. 20. עָשָׂה, *difficulty, contention*.

Hith. pl. הִדְעִשְׂתֶּם, with עָם. *They contended with*, Gen. xxvi. 20, only. Comp. עָרַבּוּ preceding.

עָשָׂר, m.—

עָשָׂרָה, fem.—

עָשָׂרוֹת, fem. plur.—

pl. עָשָׂרִים. Arab. عَشْرٌ, *decem. The numeral ten*, Gram. art. 181. 2; 226. It need only be remarked here, that עָשָׂר, and עָשָׂרָה, are

used when some number between *ten* and *twenty* is required to be expressed, e. g. **אחד עשר**, *eleven*; **ארבעה עשר**, *fourteen*; when the thing numbered is of the masc. gender: **אחת עשרה**, *one*, &c. when it is of the fem. And that the pl. is used to express *tens*, i. e. *twenty*. See Gram. ll. cc. while the fem. pl. will signify *decades*, Exod. xviii. 21; Deut. i. 15. Examples of the other cases: **עשר שנים**, *ten years*, Gen. v. 14; xvi. 3. **עשר ריעה**, *ten curtains*, Exod. xxvi. 1, &c.; the thing numbered being always in the plur. masc. or fem. With **ז**, **עשר באמה**, *ten by the cubit*, i. e. ten cubits by measure, 1 Kings vi. 26. **עשרה**, Gen. xviii. 32, *ten men*. **עשרה גמלים**, *ten camels*, Ib. xxiv. 10. Comp. Ib. 22: *ten shekels' weight*, xxxii. 15; xlii. 3, &c.: observing that this fem. form has (generally) a *masc. pl. fm.* with it, for variety's sake perhaps, as the constr. is apposition: but a singular in **עשרה להם**, 1 Sam. xvii. 17. So 2 Kings xiii. 7. Comp. Jer. xxxii. 9, **עשרה**, apposition mostly, as, **עשרה בנים**, *ten times*, Gen. xxxi. 7. 41; Exod. xxxiv. 28. With sing., Judg. xvii. 10; but **עשרה** is omitted here by the ellipsis. **עשרים**, Gen. xviii. 31; xxxi. 38, &c. None are found with affixes. Hence—

עשר, m. **עשרה**, f. Chald. i. q. Heb. *Ten*, Dan. iv. 26; vii. 7. 24, &c. Pl. **עשרין**, *twenty*, Dan. vi. 2, only.

עשר, v. pres. **יעשר**, constr. immed. *Decimate, tithe*, 1 Sam. viii. 15. 17, only.

Pih. pres. **העשר**. *Tithe*, i. e. *take*, or *pay*, *it*, Deut. xiv. 22: with aff., Gen. xxviii. 22, with **ל**, pers.

Part. pl. with art. **המעשרים**. *The persons paying tithe*, Neh. x. 38, only.

Infin. **עשר**, Gen. xxviii. 22; Deut. xiv. 22.

Hiph. Infin. with prep. **לעשר**, for **לעשר**. *To pay tithe*, Deut. xxvi. 12. **בפעשר**, *in paying tithe*, Neh. x. 39, al. non occ.

עשרה, see **עשר**.

עשרה, see **עשר**.

עשרון, masc. pl. **עשרונים**, dimin. fm. Gram. art. 168. A dry measure, the *tenth part* of an ephah, apparently, i. q. **עמר**. See Lxx., Num. xv. 4. Novarius makes the Syr. **ܥܫܪܘܢܐ**, the *tenth part* of the *Seah*, Gesen.; Num. xxviii. 13. 21. 29, &c. Pl., Lev. xiv. 10; xxiii. 13. 17; xxiv. 5, &c.

עֶשֶׂת, see **עֶשֶׂה** above.

עֶשׂ, masc.—pl. non occ. Arab. **عَسَّة**, *tinea lanam erodens*. (a) *A moth*, Job iv. 19; xiii. 28; Is. l. 9; li. 8, &c. (b) **עֶשׂ**, and **עֶשׂ**. The name of a constellation, Job ix. 9, and xxxviii. 32; probably that of the Great Bear. The term is apparently the same with the Arab. **نَعَش**, a *bier* or *litter*.

The *ἄμαξα* of the Greeks, and *wain* of the English. Three stars in the tail of the Bear the Arabs term **بَنَاتُ النَعَش**, *daughters of the wain*; the **גְּנִיָּה**, probably of Job xxxviii. 32. Jauhari, however, gives a passage from an old Arabian poet, styling these **بَنُو نَعَش**, the very terms of Job.

See my note on Job ix. 9, al. non occ. See also Bochart. Hieroz., ii. p. 114; Schult. on Job ll. cc.; Michaelis Suppl., p. 190, seq.

עֶשׂוֹן, m. once, Jer. xxii. 3, r. **עשן**. Lit. fraud, oppression. *Fraudulent, oppressive*, person.

עֶשׂוֹקִים, m. pl. of the last. *Frauds, oppressions*, Eccl. iv. 1; Amos iii. 9; Job xxxv. 9; al. pl. Part. v. **עשן**, which see.

עֶשׂוֹת, m. once, Ezek. xxvii. 19, r. **עשה**. *Wrought*. Lxx. **εἰργασμένος**.

עֶשְׂרִים, m. pl. **עשרים**, constr. **יעשרי**, aff. **יעשרי**, r. **עשר**. Syr. **ܥܫܪܝܢܐ**, *dives*. *Rich*, opp. **טוֹס**, **רָשָׁע**, **אֲבִיחֹן**, 2 Sam. xii. 1; Job xxvii. 19; Ps. xlix. 3; Prov. x. 15; Ruth iii. 10. Often in a bad sense, as, Prov. xxviii. 11; Jer. ix. 22, &c. In Eccl. x. 6, the contrary, *humility*—of character—seems intended. Constr., Ps. xlv. 13. Aff., Mic. vi. 12.

עֶשְׂנָן, m.—pl. non occ. constr. **יעשן**, aff.

עֶשְׂנָן. Arab. **عَسَن**, *fumus*. *Smoke*, Gen. xv. 17; Judg. xx. 40; Ps. lxxviii. 3, &c. Metaph. *Fierce anger*, 2 Sam. xxii. 9. Comp. Job xli. 12. — as to its appearance and action, see phr. Judg. l. c.; xx. 38; Cant. iii. 6; Joel iii. 3; Is. ix. 17. — as *a cloud*, Is. iv. 5, alluding to that which occasionally filled the Tabernacle or Temple. Comp. Ib. vi. 4. Gesenius makes it signify *a cloud of dust*, Ib. xiv. 31. But this is neither necessary nor a customary

usage of the Hebrews: while *cloud* is often used to convey the notion of a powerful army. Phrr. *בָּעֲשָׁן בָּלוּ*, they end in smoke, Ps. xxxvii. 20; cii. 4. Alluding to the consuming of an offering, *בָּעֲשָׁן*, it. Is. li. 6. Prov. x. 26, *בָּעֲשָׁן לְעֵינַיִם*, as smoke to the eyes. Aff., Is. xxxiv. 10; Exod. xix. 18. Hence—

עֲשָׂן, v. pres. *עֲשֹׁן*. Constr. abs. it. med. *אֲ*. *Smoked*, Exod. xix. 18; Ps. civ. 32; cxliv. 5. — of the *Divine wrath*, Deut. xxix. 19; Ps. lxxiv. 1; lxxx. 5, al. non occ.

עֲשָׂה, m.—pl. non occ. Syr. *ܥܫܘܢܐ*, *oppressio*. Arab. *عَسَقَة*, *angustia*. (a) *Oppression, injury*, opp. *עָשָׂה*, Is. liv. 14: with *קָרָה*, lb. lix. 13;—Ps. lxxiii. 8; Eccl. v. 7; Jer. vi. 7, &c. (b) Meton. Thing obtained by —, Lev. v. 23; Ps. lxii. 11; Eccl. vii. 7; Is. xxx. 12, &c.

עֲשָׂהָה, Is. xxxviii. 14, is given by Gesenius as a fem. noun, signifying *oppression*. It is, more probably, 3d pret f. of the verb *עָשָׂה*, used impersonally; and signifying, *it oppresses, ruins me*, i. e. my disease. Vulg. "*vim patior.*"

עָשָׂה, v. pres. *עֹשֶׂה*. See *עָשָׂה*. Constr. immed. it. abs. it. med. *אֲ*, *לְ*. (a) *Oppressed, injured, wronged, defrauded*, Lev. v. 21. 23; xix. 13; Deut. xxiv. 14; Mic. ii. 2. — the poor, Prov. xiv. 31; xxii. 16, &c. — a ruler, his subjects, 1 Sam. xii. 3, 4. — a conqueror, the conquered, Is. lii. 4; Jer. i. 33, &c. — God, man, Job x. 3. (b) *Press upon*, as a river, Job xl. 23. See my note. In the same sense (morally), *אָדָם עָשָׂה בְּדָם נֶפֶשׁ*, a man pressed, in a state of remorse, by the blood of a person, i. e. blood-guilty, Prov. xxviii. 17.

Infin. *עֹשֶׂהָה*, Hos. xii. 8. Aff. *עֹשֶׂהָה*, 1 Chron. xvi. 21; Ps. cv. 14.

Part. *עֹשֶׂהָה*, *עֹשֶׂהָה*, Ps. lxxii. 4; Prov. xiv. 31, &c. Pl. constr. *עֹשֶׂהָה*, Mal. iii. 5. Aff., Ps. cxix. 121; Eccl. iv. 1. Fem. pl. *עֹשֶׂהָה*, Amos iv. 1.

— pass. *עֹשֶׂהָה*, *עֹשֶׂהָה*, Deut. xxviii. 29. 33, &c. Plur. *עֹשֶׂהָה*, Job xxxv. 9; Ps. ciii. 6, &c.

Puh. Part. fem. *קִיעֶשָׂהָה*. Person become oppressed, Is. xxiii. 12, only. Gesen. "*vi compressa.*" But there is no good ground for this.

עֲשָׂה, m.—pl. non occ. Aff. *עֲשָׂהָה*, &c.

opp. *עֲשָׂה*, *עֲשָׂה*. *Riches*. Syr. *ܥܫܘܢܐ*, *divitiæ*. See *עֲשָׂה*, 1 Sam. xvii. 25; 1 Kings iii. 11. 13, &c. Aff., Prov. xi. 28; xiv. 24, &c.

עֲשָׂה, v. pres. *עֹשֶׂה*, constr. abs. Syr. *ܥܫܘܢܐ*, *ditatus est*. Arab. *عَشَرَ*, *herbæ abundè rigatæ*; *عَشْرَة*, *copia annonæ*. Was rich, wealthy, Hos. xii. 9; Job xv. 29.

Pih. once, *kethiv*, *עֲשָׂה*, 1 Kings xxii. 49, which Gesenius makes to signify "*extruxit*" naves, as cogn. with *עֲשָׂה*, *עֲשָׂה*, *עֲשָׂה*. But here the *keri* has *עֲשָׂה*, and so has the *kethiv*, 2 Chron. xx. 36, 37. The reading therefore is suspicious. But the *kethiv* has not *עֲשָׂה*, but *עֲשָׂה*. What then becomes of Gesenius's etymology? If, however, we had had *עֲשָׂה* *עֲשָׂה*, was rich in ships would have afforded a tolerable sense; as it is, no good sense is afforded.

Hiph. *עֲשָׂהָה*, pres. *עֹשֶׂהָה*, constr. immed. (a) *Made rich*, Gen. xiv. 23; 1 Sam. ii. 7; xvii. 25; Ps. lxx. 10; Prov. x. 22. (b) *Made self rich*, i. e. was, became, rich, Ps. xlix. 17; Prov. x. 41; xxi. 17; Dan. xi. 2; Jer. v. 27.

Infin. *עֹשֶׂהָה*, Prov. xxiii. 4; (b) xxviii. 20. Part. *עֹשֶׂהָה*. (a) 1 Sam. ii. 7.

Hith. part. *עֹשֶׂהָה*. *Becomes, is, rich*, Prov. xiii. 7. See LXX. Comp. 2 Cor. vi. 10.

עֲשָׂהָה, v. pret. fem. *עֲשָׂהָה*, pl. *עֲשָׂהָה*, pres. non occ. constr. abs. it. med. *אֲ*, *בְ*, of thing.

Synon. *עֲשָׂהָה*, Ps. vi. 8. Arab. *عَشَّ*, *errosit* tinea lanam; *عَشَّ*, *extenuatum fuit corpus*. *Became old, wasted, languid*, Ps. l. c.; xxxi. 10, 11, al. non occ.

עֲשָׂהָה, m. once, Cant. v. 14. Gesen. "*fabricatum, affabre factum.*" Eich. Sim. "*nitor.*" LXX. *πυξιόν*. See my note on Job xii. 5. *Net-work of ivory*, perhaps, such as we see in the Chinese spheres, fans, and the like. Vers. Syr. *ܥܫܘܢܐ*, *work*. Arab.

عَشَّ, *errosit*. Cogn. *عَشَّى*, *modum excessit*; *عَشَّى*, *mala dedit, &c.*

עֲשָׂהָה, fem. pl. Some copies and editions read *עֲשָׂהָה*. Arab. *عَشَّت*, *corripuit*

gravibus verbis. Cogn. ^{עַשֵׂת}, *vitiosum fuit dictum.* See also עִשָּׂה. Whence it should seem, *piercing, rebuking, injuring*, expressions, or the like, were meant. *Tauntings, or taunting.* See my Job xii. 5, with the note, al. non occ.

עִשָּׂהּ, m. pl. constr. of עִשָּׂה, apparently; occurs only in the combination, עִשָּׂהּ עִשָּׂהּ, and עִשָּׂהּ עִשָּׂהּ, Gram. art. 181. 7. It is perhaps a derivative of ^{עִתִּי}, *modum excessit*, or of some word cognate with it, signifying *excess*, as being the first number next after the sum of the fingers on both hands, or the first complete decimal product: hence, i. q. עִשְׂרִי, *eleven.*

עִשְׂתָּנוֹת, fem. pl. *Thoughts*, usually, once, Ps. cxlvi. 4. Aff. עִשְׂתָּנוֹתֵי. LXX. *διαλογισμοὶ αὐτοῦ.* All. *αἱ προθέσεις αὐτοῦ.* His *devices, machinations.*

עִשְׂתָּרַת, f. pl. עִשְׂתָּרוֹת. Gr. Ἀστάρτη. *Astarte, a female deity* of the Zidonians, having the head of a bull, whence the עִשְׂתָּרוֹת אֲרָנִים, of Gen. xiv. 5, &c. Worshipped occasionally with *Baal*, Judg. ii. 13; x. 6; — 1 Sam. vii. 3, 4; xii. 10; xxxi. 10; 1 Kings xi. 5. 33; 2 Kings xxiii. 13. Gesenius thinks the origin of the word is Syr. ^{عشتار}, from the Persic ^{ستاره}, *star*; whence the proper name אֲשֵׁתָר: which is, perhaps, as probable as other etymologies formerly given: of all which, however, nothing certain can be pronounced. For a full account of this idol, see Selden de Diis Syris. Syntagma. ii.; also Euseb. Prep. Evang., i. 10. A city called after this idol is mentioned, Gen. i. c.; Deut. i. 4; Josh. ix. 10, &c. The pl. is taken to signify *Idols* or images of this deity. Aquila, ἀγάλματα ἀστάρτης, Judg. ii. cc.; 1 Sam. ii. cc. Gesen. — rather whimsically perhaps — takes עִשְׂתָּרוֹת אֲנָן, Deut. vii. 13, &c., to signify, “*veneres, amores, gregis,*” i. e. *soboles, proles, gregis.* I should prefer the better established —

עִשְׂתָּרַת, fem. pl. constr. in אֲשֵׁתָרַת אֲנָן, Deut. vii. 13; xxviii. 4. 18. 51. Compd. perhaps of ^{עִתִּי}, *modum excessit.* Cogn.

עִתִּי; whence, ^{عشدة}, *hædus firmior*,

validior; ^{عشي}, *luxuriavit* herbis terra, and ^{עשר}, *wealth*; put for *the produce* of the flock. Eichh. Simon. “comp. ex. 2 Synonymis, *עשר, dives fuit*; et ex. עשר, Chald. et Syr.” “*grex ovium*; aliis *fœmella ovis, a summa fœcunditate.*”

עֵת, עֵת, m. pl. עֵתִים, and עֵתוֹת. Aff. עֵתִי, plur. עֵתֵי. Arab. ^{عتي}, *donec*; r.

עָתָּ, *repetivit verba*, &c. Cogn. ^{عنا}, *exorbitavit.* The notion of *time*, originating perhaps in *repetition, excess*; and thence *duration.* Cogn. עוּדָה, Arab. ^{عد}, *numeravit.* *Time, season*; or, meton.

its consequences, results, Gen. xxix. 7; Exod. xviii. 22. 26; Josh. viii. 29; Eccl. iii. 1, seq., &c. Constr. as a fem. (sing.), Ib. xi. 6; Jer. li. 33, only. With לָא, preceding, out of (due) *time, season*, Job xxii. 16. Prosperous —, Ps. lxxxii. 16. Unhappy, &c. —, Is. xiii. 22; Jer. xxvii. 7; Ezek. xxx. 3; Eccl. ix. 11, 12. Due, usual, —, Hos. xiii. 13. Phrr. כָּמֵת אֵלֶיךָ, 1 Chron. ix. 25, *from time to time*. בְּכָל־עֵת, *at every season, time*, Exod. xviii. 22. עַד־עֵת, *until the time*, Ps. cv. 19. עֵת רְצוּן, *acceptable* —, Ps. lxi. 14. עֵת בָּקָרָם, — of their *visitation*, Jer. xli. 21, &c. Pl., Job xxiv. 1; Esth. i. 13; Dan. ix. 25, &c. Fem., Ps. ix. 10; x. 1; xxxi. 16. See also my note on Job xxvii. 6. With prefixes, כָּעֵת, for כְּעֵת, *according to the time, season*, i. e. *this time, now*, as it were, Judg. xiii. 23; Job xxxix. 18, &c. בְּעֵת הַיָּד, Gen. xviii. 10. 14, *as the season, period, of a vigorous woman.* See ^ה, p. 193 above. בְּיָדָי —, *to-morrow*, Exod. ix. 18, &c. בְּעֵת, Deut. i. 9. לְעֵת, *in, at, the time*, Gen. viii. 11. Often used, too, as a specifying noun, Gram. art. 219, note; Ps. lxix. 14, &c.: it. pl. רַבּוֹת עֵתִים, *many times, on many occasions*, Neh. ix. 28.

עֵתָּ, see עֵתָּה.
עֵתָּה, v. Kal non occ. Arab. ^{عند}, *paratus fuit.*

Pih. Imp. aff. עֵתְּרָהּ, *Prepare it.* Synon. טוֹב, הֲכֵן, Prov. xxiv. 27, only.

Hithp. הִתְעַתְּרָהּ. *Have become prepared*, with לָ, Job xv. 28. See my note.

עֵתָּהּ, see עֵתָּה above. Adv. of time, variously applied. (a) *Nou*, abs. present

time, Gram. art. 231. 6. Opp. **עָרַב**, **אָרַב**, Gen. xxii. 12; Josh. xiv. 11; Is. xlviii. 7; Hag. ii. 3, &c.: relative pres. i. e. present to any time introduced by the writer or speaker, 1 Sam. ii. 16; ix. 12; xvii. 29, &c. *Now*, at length, 1 Sam. xxvii. 1; 1 Kings xv. 16; Num. xi. 23. Nold., *breve, intra breve tempus* (p. 578). So Is. xliii. 19; Hos. x. 3, &c. *Now, shortly, speedily*, Judg. viii. 6; Hos. viii. 10; Ps. xii. 6, &c. *Now*, precative.—See **נָא**,—Mic. iv. 14;—2 Chron. vi. 40; Gen. xxxi. 13, &c. *Now*. Engl. *Now then*, inferentially, Exod. vi. 1; 1 Sam. xxv. 7; 2 Sam. xviii. 3, &c. So Gen. xix. 9; Nold. "*itaque*:" Exod. xviii. 19, &c. *Then*, i. e. *now*, with future time, Ezek. xxvi. 18; Is. xxix. 22. And so in all similar cases. *Then*, inferentially, in the *ἀπόδοσις*, i. e. retributive member of a hypothetical sentence, 2 Kings xviii. 20. **עָרַבְתָּ עָלַי כִּי בָמִתְּתָה בְּיַד מְרוֹתָי**, *then, on whom wilt thou rely, when, or since, thou hast rebelled against me? or then accordingly*. Jer. xiv. 10; Hos. iv. 16, &c. With prefixes, **עָרַבְתָּ**, Is. ix. 6; **עָרַבְתָּ**, Gen. xxxii. 5; **וְעָרַבְתָּ**, Gen. iii. 22. With **אָרַב**, **עָרַב**, **אָרַבְתָּ**, **עָרַבְתָּ**, **אָרַבְתָּ**, **עָרַבְתָּ**, as such combinations would necessarily require. See Nold., p. 580, and in their proper places.

עָרַבְתָּ, i. q. **עָרַבְתָּ**, Is. x. 13; Esth. viii. 13. *Kethiv*.

עָרַבְתָּ, m. **עָרַבְתָּ**, constr. **עָרַבְתָּ**, sing. non occ. Arab. **عَرَبْتَو**, *caper juvencus*. (a) *A he goat*, Gen. xxxi. 10. 12; Num. vii. 17, &c. — as leader of the flock, Jer. l. 8. (b) Hence, metaph. applied to leaders of the people, Is. xiv. 9; Zech. x. 3, &c.

עָרַבְתָּ, masc. relative n. of **עָרַב**. Hence, "*tempestivus*," "*opportunus*." *Seasonable, ready at hand*, once, Lev. xvi. 21. Which seems rather forced. Some derivative of the Arab. **عَرَبِي**, *abstulit torrens*.—Castell. gives, *fluviis, viros, armenta deduxit*—signifying, *Driver, carrier away, or the like*, would perhaps suit the place better. LXX. **εἵτοιμος**, reading **עָרַבְתָּ**, and so the Syr. and Arab. Verss., unless, indeed, they took **עָרַב** to be cogn. with **עָרַב**.

עָרַבְתָּ, m. pl. **עָרַבְתָּ**, and f. **עָרַבְתָּ**, r. **עָרַבְתָּ**. *Prepared, ready*, Job iii. 7: see my note, xv. 24; Esth. iii. 14; viii. 13. Fem. pl. Things, circumstances, *ready, or about to*

take place, Deut. xxxii. 35. LXX. **εἵτοιμα**, Is. x. 13. **עָרַבְתָּ**. LXX. **τὴν ἰσχὺν αὐτῶν**: taking the sense from **עָרַב**, (b) above. *Their prepared (at hand) wealthy circumstances*, i. e. general wealth, al. non occ. **עָרַבְתָּ**, Chald. i. q. Heb. pl. **עָרַבְתָּ**, Dan. iii. 15, only.

עָרַבְתָּ, m. once, Is. xxiii. 18. Arab. **عَرَبِيٌّ**, *manumissus, liber; nitens*. The word stands adverbially, and would in the Arab. be written **عَرَبِيًّا**. The sense might then be, *freely, in a state of liberty; or splendidly*. The former is the more probable one. Aquila, **εἰς ἔσθησιν μετάρσεως**. Symm. **εἰς τὸ παλαιῶσαι**. Theod. **εἰς παλαιῶσω**. Whence it is evident they all read **עָרַבְתָּ**. What the LXX. read, it may be difficult to say.

עָרַבְתָּ, m. pl. constr. **עָרַבְתָּ**. Arab. **عَرَبِيٌّ**, *antiquus fuit; עָרַבְתָּ, *antiquus*. (a) *Ancient*, 1 Chron. iv. 22, only. (b) Arab. **عَرَبِيٌّ**, *libertate donatus fuit*. * *Freed, removed* from, Is. xxviii. 9, only.*

עָרַבְתָּ, m.—pl. non occ. i. q. Heb. (a) *Ancient*, Dan. vii. 9. 13. 22, only.

עָרַבְתָּ, v. Kal non occ. Arab. **عَرَبْتَم**, *aestus ingens, et suffocans*. Niph. **נִעְרַבְתָּ**. *Is burnt up, consumed*. See the context, once, Is. ix. 18. LXX. **συγκέκασται**. And so the Targum. Some take Arab. **عَرَبْتَم**, *obscura evasit*: but this is at variance with the context.

עָרַבְתָּ, m.—pl. non occ. Arab. **عَرَبْتَم**, *dentibus prehendit; عَرَبْتَمِيٌّ, *morsus*. (a) *Biting, haughty, sarcastic, word, &c.*, 1 Sam. ii. 3; Ps. xxxi. 19; xciv. 4. Synon. **רָחַב**, **גָּבְהָה**, Ib. lxxv. 6, retain the notion of *lofty*, from the first member, and apply it to **עָרַבְתָּ**, in the second: then **עָרַבְתָּ** may be construed together, al. non occ.*

עָרַבְתָּ, m. once, Prov. viii. 18. Gesen. *nitidus, pulcher*. LXX. **κατῆσις πολλῶν**. Aquila, **μετ' εἰρήμης**. Symm. **παλαιός**, so Theod. Arab. **عَرَبْتَمِيٌّ**, *manumissio, libertas*. *Freedom, liberty*. But **הָיָה עָרַבְתָּ** may signify

permanent, durable, wealth: while, taking the terms separately, which is preferable, we have, *wealth, freedom, and righteousness*. Hence—

עֲתָקָהּ, v. pres. יַעֲתֵק. Arab. عَتَقَ, *festinavit*. (a) *Remove quickly, hurry*, from, with כֵּן, Job xiv. 18; xviii. 4. (b) *Grow old*: see יַעֲתֵק above: Job xxi. 7; Ps. vi. 8.

Hiph. pl. הִעֲתִיקוּ, pres. יַעֲתֵק, with כֵּן, it. immed. (a) *Cause to move, remove*, Gen. xii. 8; xxvi. 22; Job ix. 5. — *transcribe* from one book to another, Prov. xxv. 1. — *put away*, or, it may be, *took away*, i. e. silenced, Job xxxii. 15, al. non occ.

עֲתָרָהּ, m. constr. עֲתָרָהּ, once, Ezek. viii. 11. Gesen. "*suffitus*" . . . "ubi rectè, LXX." — who have, ἡ ἀρτίς τοῦ θυμιαματος: but ἡ ἀρτίς here, is the translation of עֲתָרָהּ, not of עֲתָרָהּ; which is left untranslated. The Syr. has ܥܬܪܗ, which the translator took as synonym. with עֲתָרָהּ. In the Arabic we have, indeed, عِذْرَةٌ, *sphærolæ ex musco aliisque aromatibus formatae*. Still the usual acceptation, viz. (a) *Abundance*. Syr. ܥܬܪܗ, Chald. id. is better grounded. See עֲתָרָהּ above.

Pl. aff. עֲתָרָהּ, Zeph. iii. 10, only. (b) *My suppliants*. See the verb below.

עֲתָרָהּ, v. pres. יַעֲתֵר, synonym. טוֹב, Cogn. Syr. ܥܬܪܗ, *fumavit odore suavi*. Arab. عَطَّرَ, *bonos odores spiravit*. Metaph. *Prayed, supplicated*, constr. med. ܥܬܪܗ, Gen. xxv. 21; Exod. viii. 26; x. 18; Judg. xiii. 8, al. non occ.

Niph. יַעֲתֵר, pres. יַעֲתֵר, constr. abs. it. med. ܥܬܪܗ, pers. *Was, became, prevailed upon* by prayer; *was made propitious*, Gen. xxv. 21; 2 Sam. xxi. 14; xxiv. 25; Is. xix. 22, &c.

Inf. יַעֲתֵר, 2 Chron. xxiii. 19, only.

Part. נִעְתָרָהּ, fem. pl. נִעְתָרָהּ. *Propitious*, 1 Chron. v. 20. *Seemingly, apparently, propitious*, Prov. xxvii. 6: or, perhaps, here in the primitive sign. *Incensed, perfumed*, or the like. LXX. ἐκούσια. Gesenius makes נִעְתָרָהּ a form of the Inf. It is an unusual form in any case: but to me it seems rather to be a participle, as does the fem. form, נִעְתָרָהּ; which Gesenius makes to signify, *larga, multa*: but this affords no suitable sense. So נִחַיָּהּ, Esth. viii. 8.

Hiph. הִעֲתִירָהּ, pres. אֲעֲתִירָהּ. Constr. med. ܥܬܪܗ, Exod. viii. 5, 24, 25; ix. 28; x. 17; Job xxii. 27. (b) *Multiplied*,—of the Syr. and Chald. ܥܬܪܗ, *dives fuit*,—Ezek. xxxv. 13.

עֲתָרָהּ, f. once, Jer. xxxiii. 6. *Riches, abundance*. See עֲתָרָהּ above.

פ

פ, or פ, Pe. The seventeenth letter of the Hebrew alphabet, and, as a numeral, denoting *eighty*. Without the point it is sounded as *f*, and with it as *p*. It is a radical, and is occasionally interchanged with ב and ט. Gram. art. 4. 23.

פָּא, once, Job xxxviii. 11, for פָּה, which see.

פָּאָה, f. constr. פָּאָה, pl. פָּאָה. (a) *A corner*. (b) *A direction, side*; referring to either of the four cardinal *points*. (a) Of a field, Lev. xix. 9; xxiii. 22: — of a table, Lev. xxvi. 25; xxxvii. 13: — of the hair, or beard, Lev. xix. 27; xxi. 5. Hence, קְצִיצֵי פָּאָה, an epithet applied to certain Nomadic tribes, who cut short a portion of their hair in a manner forbidden to the Israelites, Jer. ix. 25; xxv. 23; xlix. 32.

פָּאָה, in front, Lev. xiii. 41. (b) Num. xxxiv. 3; Ezek. xli. 12, &c. In Num. xxiv. 17, we have פָּאָה מִכָּל צֵד, in which פָּאָה has been taken by some to denote *both sides*, dual constr. i. e. *every part*; several of the Versions translate it by *chiefs, princes*, as being *prominent* persons. Probably, *and shall crush the companies of Moab*. Arab. فِئَة, *agmen hominum*. Hence—

פָּאָה, v. once. Hiph. pres. aff. אֲפָאֵדֵם, *I will scatter them in every direction*, Deut. xxxii. 26.

פָּאָר, m. aff. פָּאָר, pl. פָּאָר, constr. פָּאָר, aff. פָּאָר. Cogn. Arab. فخر, *gloria*. *Any ornament, pec. an ornamental head-dress*, worn both by men and women, Exod. xxxix.

28; Is. iii. 10; lxi. 3. 10; Ezek. xxiv. 17, 18. 23. Hence—

פאר, v. Kal non occ.

Pih. פאר, pres. פאר. Constr. immed. *Adorned, made beautiful*, Ps. cxlix. 4; Is. lv. 5; lx. 7. 9.

Infin. פאר, Ezra vii. 27; Is. lx. 13.

Hith. pres. והפאר. *Adorned himself, prided himself.* (a) *Felt complacency*, constr. abs. it. med. פ. (b) *Boasted himself*, with על. (a) Is. xliv. 23; xlix. 3. (b) Judg. vii. 2; Is. x. 15.

Infin. והפאר, (a) Is. lx. 21; lxi. 3.

Imp. והפאר, (b) Exod. viii. 5.

פאר, v. Pih. pres. הפאר. *Went over the branches accurately*, Deut. xxiv. 20.

Either from Arab. فارة, *mus*, or from.

פארה, fem. pl. פארות, aff. פארתוי. *A branch*, Is. x. 33; Ezek. xvii. 6; xxxi. 5, 6. 8. 12, 13.

פאררר, m. twice, Joel ii. 6, and Nah. ii. 11, in the phrase, פנים קבני פארר. The Versions generally refer the word to פארר, and make it signify either the *heat* or the *blackness of a pot*. Gesen. gives to קבני the sense of *withdrawing*, and considers פארר as synonymous with וי, *the beauty or brightness of the countenance*. The phrase will therefore be interpreted *faces became black*, with gloom, or *became pale* with terror.

פנ, m. pl. aff. פניו, once, Cant. ii. 13.

Arab. فنج, *immaturus, de fructu. An unripe fig*.

פגול, m. pl. פגלים. *Any thing impure and disgusting*, Lev. vii. 18; xix. 7; Is. lxxv. 4; Ezek. iv. 14. Prob. cogn. פגור. Gesenius compared the Æth. ἄθυλον: *impurus, impudicus fuit*.

פגע, v. pres. יגע. Constr. immed. it. med. פגע, פגע, פגע. (a) *Came to a place, reached.* (b) *Met, fell in with.* (c) *Met hostilely, fell upon.* (d) *Waited on, in supplication, — entreated.* (e) *Admit favourably.* (a) Gen. xxviii. 11; Josh. xvi. 7; xix. 11. 34, &c. (b) Gen. xxxii. 1; Exod. v. 20; 1 Sam. xxii. 17, &c. (c) Judg. xv. 12; 1 Kings ii. 25. 32, &c. (d) Ruth i. 16; Job xxi. 15; Jer. vii. 16; xxvii. 18. (e) Is. xlvii. 3; xlv. 4.

Infin. פגע, aff. פגע, Num. xxxv. 19. 21; 1 Sam. xxii. 17.

Imp. פגע, pl. פגע, Gen. xxiii. 8; Judg. viii. 21, &c.

Hiph. הפגיע, pres. יגיע. (a) *Causat. of Kal.* [c] Is. liii. 6. [d] Jer. xv. 11. (b) I. q. Kal, [d] Is. liii. 12; Jer. xxxvi. 25.

Part. פגיע, i. q. Kal, [c] Job xxxvi. 32. [d] Is. lix. 16.

פגע, masc. *An occurrence, accident*, 1 Kings v. 4; Eccl. ix. 11.

פגור, m. pl. פגורים, constr. פגורי, aff. פגורכם. Syr. פגور, פגור, caro, corpus. *A dead body of man or beast*, Gen. xv. 11; 1 Sam. xvii. 46; Jer. xli. 9; Is. xxxiv. 3, &c. Hence—

פגר, v. Pih. pret. pl. פגרו. *Became lifeless, languid, unable to proceed*, 1 Sam. xxx. 10. 21.

פגש, v. pres. יגש. Cogn. פגע. Constr. immed. it. med. פגש, פגש. (a) *Met.* (b) *Met hostilely, fell upon.* (a) Gen. xxxii. 17; xxxiii. 8; Is. xxxiv. 14, &c. (b) Hos. xiii. 8.

Infin. פגוש, constr. פגש, (a) Jer. xli. 6. (b) Prov. xvii. 12.

Niph. pl. יפגשו. *Met each other*, Ps. lxxxv. 11; Prov. xxii. 2; xxix. 13.

Pih. pres. plur. יפגשו. *Stumble, against, stumble*, Job v. 14.

פדה, v. pres. ידה. Constr. immed. it.

med. פדה. Arab. فدأ, r. فدى, dato lytro redemit. (a) *Redeemed.* (b) *Delivered.* (a) Exod. xiii. 13. 15; xxxiv. 20; Num. xviii. 15, &c. (b) 2 Sam. iv. 9; Job xxxiii. 28; Is. xxix. 22, &c.

Infin. פדה, פדה, Num. xviii. 15; 2 Sam. vii. 23, &c.

Imp. פדה, aff. פדו, פדו, Ps. xxv. 22; xxvi. 11; xlv. 27, &c.

Part. פודה, aff. פדה, Deut. xiii. 6; Ps. xxxiv. 23.

Part. pass. pl. פדו, constr. פדו, aff. פדו, Num. iii. 46. 51; xviii. 16, &c.

Niph. pret. f. נפדה, pres. ידה. Pass. of Kal, Lev. xix. 20; xxvii. 29; Is. i. 27.

Hiph. aff. הודה. *Allowed her to be redeemed*, Exod. xxi. 8.

Hoph. Infin. הודה, i. q. Niph., Lev. xix. 20.

פדות, f. (a) *Redemption, deliverance*, Ps. cxi. 9; cxlxx. 7; Is. l. 2. (b) פדה, *A*

separation, distinction, Exod. viii. 19. So the lxx. and Vulg.

פְּדוּיֹם, m. *Redemption-price, ransom*, Num. iii. 49.

פְּדוּיוֹן, masc. *Id.*, Exod. xxi. 30; Ps. xlix. 9.

פָּדַע, v. once, pret. or imp. aff. פָּדְעוּהוּ. *Redeem, deliver him*, Job xxxiii. 24, i. q. פרה. See the notes.

פְּתָר, m. aff. פָּתְרוּ. A word of doubtful signification and etymology, occurring only three times, Lev. i. 8. 12; viii. 20. According to some, *the trunk*; but more generally translated, *the fat*. See Bochart. Hieroz., tom. i. p. 471.

פָּתַח, m. constr. פִּי, aff. פִּי, פִּיךָ, פִּיךָ, and פָּתַח, פִּיךָ, פִּינִי, פִּינֶם, פִּינֶה, פִּינֶה, and פִּימֹל; (c) pl. פִּימֹל, and פִּיחֵה. Arab. فَمَّح, os. (a) *Mouth*.

(b) *Any opening*, as of a sack, well, cave, dress, &c. (c) *Edge of a sword*. (d) *Mouthful, — share, portion, part, amount*. (e) *Word, — declaration or command*. (f) *Expression, signification, tenor*. (a) Exod. iv. 10, 11; Deut. xxiii. 24; 2 Kings iv. 34, &c. (b) Gen. xxix. 2; xlii. 27; Exod. xxviii. 32; Josh. ix. 14, &c. (c) Gen. xxiv. 36; Exod. xvii. 13; Num. xxi. 25, &c. (d) Deut. xxi. 17; 2 Kings ii. 9; Zech. xiii. 8, &c. (e) Num. xiv. 41; xxii. 18; xxiv. 13, &c. (f) Gen. xliii. 7; Exod. xxxiv. 27. Phrr. מִפֶּה אֶל־פֶּה, *mouth to mouth*, without the intervention of any other being, Num. xii. 8. פֶּה אֶחָד, *unanimously*, Josh. ix. 2; 1 Kings xxii. 13; 2 Chron. xviii. 12. מִפֶּה אֶל־פֶּה, *from end to end*, Ezra ix. 11. פֶּה לְפֶה, *Id.*, 2 Kings x. 21; xxi. 16. בְּקִלְפֶּה, *either, in every direction or with open mouth*, Is. ix. 11.

פֹּה, adv. of place. (a) *Here*. (b) *Hither*. (a) Gen. xix. 12; xxii. 5; xl. 15, &c. (b) 1 Sam. xvi. 11; Ezra iv. 2. מִפֶּה — מִפֶּה, *on this side — on that side*, Ezek. xl. 10. 41. 48, 49, &c. In this phrase, מִפֶּה is also used for מִפֶּה, Ezek. xl. 10. 39; xli. 1, &c.

פָּוַג, v. pret. non occ. pres. פָּוַגְתִּי, apoc. פָּוַג. Syr. فَوَّج, *defecit, refriguit. Became chilled, became languid, ceased to act*, Gen. xlv. 26; Ps. lxxviii. 3; Hab. i. 4.

Niph. נִפְוַגְתִּי. *Id.*, Ps. xxxviii. 9.

פּוּגָה, f. constr. פִּיגָה. *Cessation, intermission*, Lam. ii. 18.

פָּוַח, v. pret. non occ. pres. פָּוַיַח, i. q. פָּוַח. *Blew, — became cool by a breeze*, Cant. ii. 17; iv. 6.

Hiph. pres. פָּוַחַ. (a) *Blew, of the wind*. (b) *Blew up a fire, with בָּ*. (c) *Inflamed*, constr. immed. (d) *Puffed at, contemptuously, with בָּ*. (e) *Uttered*, constr. immed. (f) *From פֶּה, Ensnared*. (b) Ezek. xxi. 36. (c) Prov. xxix. 8. (d) Ps. x. 5. (e) Prov. vi. 19; xiv. 5; xix. 5. 9; xii. 17. (f) Ps. xii. 6. (?)

Infin. הִפְּוַחַ, (f) Is. xlii. 22.

Imp. f. הִפְּוַחִי, (a) Cant. iv. 16.

פּוּגָה, m. (a) A black powder used for beautifying the eyes; *powdered antimony*: see כְּהֵה, 2 Kings ix. 30; Jer. iv. 30. (b) A precious stone, apparently the same as the זָבֶדָה, 1 Chron. xxix. 2; Is. liv. 11.

פּוּלָה, m. Arab. فُول, fabæ. *Beans*, 2 Sam. xvii. 28; Ezek. iv. 9.

פּוּמָה, פִּמָּה, m. aff. פָּמְתָה, Chald. i. q. Heb. פֶּה. *A mouth*, signn. (a) Dan. iv. 28; vi. 23; vii. 8. 20. (b) Dan. vi. 18. Arab. فَمَّ, *Id.*

פּוּנָה, v. once, pres. פָּוַנְתִּי. Probably, *I pine away*, Ps. lxxxviii. 16. Cogn. Arab.

פָּוַיַח, *evanuit, disparuit*.

פּוּצָה, v. pres. פָּוַצְתִּי, sing. non occ. Cogn.

נִפְּצָה. Arab. فَاَصَّ, r. فَيَصَّ, *abiit, peregrinatus fuit in terrâ; فَاَيَّصَّ, r. فَيَفِصَّ, effusus fuit*. (a) *Dispersed themselves, were scattered*. (b) *Overflowed*. (a) Gen. xi. 4; Num. x. 35; 1 Sam. xi. 11, &c. (b) Prov. v. 16; Zech. i. 17.

Imp. pl. פָּוַצְתִּי, (a) 1 Sam. xiv. 35.

Part. pass. pl. aff. פָּוַצְתִּי, Zeph. iii. 10.

Niph. נִפְּוַצְתִּי, נִפְּוַצְתִּי, i. q. Kal, (a) Gen. x. 18; Jer. x. 21; Ezek. xi. 17, &c.

Part. f. נִפְּוַצְתִּי, pl. נִפְּוַצְתִּי, 2 Sam. xviii. 8; 1 Kings xxii. 17.

Pih. pres. פָּוַצְתִּי, *Shatters*, Jer. xxiii. 29.

Pih. redup. pres. aff. פָּוַצְתִּי, פָּוַצְתִּי. *Shakes me to pieces*, Job xvi. 12.

Hiph. הִפְּוַצְתִּי, pres. פָּוַצְתִּי, apoc. פָּוַצְתִּי, פָּוַצְתִּי. (a) Causat. of Kal. *Scattered, threw into confusion*. (b) *Poured out*. (c) I. q. Kal, [a],

(a) Gen. xlii. 8; Deut. iv. 27; Is. xli. 16, &c. (c) 1 Sam. xlii. 8; Job xxxviii. 24.

Infra. הָפִיץ, aff. הִפְצִיץ, Ezek. xii. 15; xx. 23, &c.

Imp. הִפְצִץ, Job xl. 11.

Part. מִפְצִץ, pl. מִפְצִצִים, Prov. xxv. 18; Jer. xxiii. 1.

Hith. pres. pl. הִפְצִצְתִּי, Pass. of Pih. *Are shattered*, Hab. iii. 6.

פּוֹרַח, v. I. i. q. פּוֹסַח. Kal non occ.

Hiph. pres. הִפְצִיחַ, apoc. הִפְצַח, and הִפְצִיחַ.

Brought out. (a) *Supplied.* (b) *Obtained.*

(c) *Brought to a favourable issue, prospered.*

(a) Is. lviii. 10. (b) Prov. iii. 13; viii. 36; xii. 2; xviii. 22. (c) Ps. cxl. 9.

Part. pl. מִפְצִיחִים, (a) Ps. cxliv. 13.

II. Pret. pl. הִפְצִיחָם. *Staggered, stumbled*, Is. xxviii. 7.

הִפְצִיחַ, is usually considered as the pres. Hiphhil, the signification being the same as in Kaf; but the root is more probably פִּיחַ, from which both הִפְצִיחַ, and הִפְצִיחַ, are derived, Jer. x. 4.

פּוֹתְקָה, f. once. *A cause of stumbling*, 1 Sam. xxv. 31.

פּוֹרַח, v. Hiph. הִפְצִיחַ. See פּוֹרַח.

פּוֹרַח, m. pl. פּוֹרַחִים, פּוֹרַחִים. (a) Apparently an old Persian word; interpreted by נִוְרִיל, a lot, Esth. iii. 7; ix. 26. (b) Hence, in the plural, the festival observed in commemoration of the deliverance of the Jews from the designs of Haman, Esth. ix. 24. 26. 29. 31, 32. In modern Persian we have, پُور, *Inquiry, search.* پَر, *A wing, feather* (arrows being used in drawing lots). پَاز, *A bit, piece; flight.*

פּוֹתְקָה, f. twice, Is. lxiii. 3; Hag. ii. 16.

A wine-press. Arab. فَاوْر, r. فَوْر, æstuavit, efferbuit; sanguinem profudit.

פּוֹשֵׁה, v. Pres. פּוֹשֵׁה, pres. הִפְשִׁיחַ. Arab.

فُشَا, *propagata et multiplicata sunt pecora.* Cogn. פּוֹשֵׁה. (a) *Became numerous, flourished.* (b) *Spread themselves.* (a) Jer. l. 11; Mal. iii. 20. (b) Hab. i. 8.

Niph. plur. הִפְשִׁיחוּ. *Were scattered*, Nah. iii. 18.

פּוֹז, m. r. פּוֹז. (a) *Refined.* (b) *Refined gold.* (a) Cant. v. 11. (b) Job xxxviii. 17; Ps. xxi. 4; Is. xlii. 12, &c.

פּוֹז, v. Arab. فَوَّزَ, *exsilivit loco pavit que*

dorceas; dimovit, exturbavit loco; فَصَّ, segregavit; وَفَّزَ, and وَفَّصَّ, cucurrit, properavit. Syr. فَوَّزَ, *durus, difficilis.* *Removed,—moved from place to place,—was strong and active.*

Kal, pres. pl. הִפְּזוּ. *Are strong and active*, Gen. xlix. 24.

Pih. part. מִפְּזוֹ. *Moving from place to place,—dancing*, 2 Sam. vi. 16.

Hoph. part. מִפְּזוּ. *Having had its impurities removed,—purified*, 1 Kings x. 18.

פּוֹזַר, v. i. q. נוֹזַר, which see. *Scattered, dispersed.*

Part. pass. f. מְפוֹזָרָה, of sheep, Jer. l. 17.

Niph. part. מִפְּזוּרָה, Pass. of Kal, Ps. cxli. 7.

Pih. part. מִפְּזוּרָה, pres. הִפְּזוּרָה, i. q. Kal. (a) *Scattered*, Ps. liii. 6; lxxxix. 11; cxlvii. 16; Joel iv. 2. (b) *Distributed liberally*, Ps. cxii. 9.

Part. מִפְּזוּרָה, (b) Prov. xi. 24.

Puh. Pass. of Pih. (a) Part. מִפְּזוּרָה, Esth. iii. 8.

פּוֹחַ, pl. פּוֹחִים, constr. פּוֹחֵי. Arab. فَوَّحَ, *laqueus.* Syr. فَوَّحَ, *Id.* (a) *A snare, gin*, Job xviii. 9; Ps. cxxiv. 7; Prov. vii. 23; Eccl. ix. 12, &c. (b) *Metaph. used of any concealed danger*, Ps. cxix. 110; cxl. 6; Jer. xviii. 22, &c. (c) *Any thing spread—a plate of metal*, Exod. xxxix. 3; Num. xvii. 3.

פּוֹחֵד, m. פּוֹחֵדִים, פּוֹחֵדִים, pl. פּוֹחֵדִים. (a) *Fear,—dread or reverence*, both *his fear*, and *the fear of him.* (b) *The object of fear.* (a) Deut. ii. 25; 1 Sam. xi. 7; Job xlii. 11; xv. 21, &c. (b) Gen. xxxi. 42. 53.

פּוֹחֵד, v. pres. הִפְּוֵד. Constr. abs. it. med. מִפְּוֵד. (a) *Feared,—dreaded or revered.* (b) *Was agitated with wonder and joy.* (c) *Hastened with wonder and joy.* (a) Deut. xxviii. 66; Ps. cxix. 161; Is. xix. 16, &c. (b) Is. lx. 5; Jer. xxxiii. 9. (c) Hos. iii. 5.

Pih. pres. הִפְּוֵדוּ. *Feared greatly, or continually*, Is. li. 13.

Part. מִפְּוֵדוּ, Prov. xxviii. 14.

Hiph. part. הִפְּוֵדוּ. *Caused to shake, to tremble*, Job iv. 14.

פָּחַד, masc. plur. aff. פָּחַדוֹ. Arab. *fabri ferrarii*. *A hammer*, Is. xli. 7; Jer. xxiii. 29; i. 23.

פָּחַד, femur. *A thigh*, Job xl. 17.

פַּחְדָּה, f. of פָּחַד, *fear*; aff. פָּחַדְתִּי. *The fear of me*, Jer. ii. 19.

פָּחָה, m. constr. פָּחַת, aff. פָּחַחָה, pl. abs. and constr. פָּחַח, aff. פָּחַחְתִּי, it. pl. constr. פָּחַחוּ. A word apparently of Assyrian origin. (a) *A governor of a province*. (b) *A military commander,—captain*. (a) Neh. ii. 7; iii. 7; v. 5. 14; Jer. li. 23. 28, &c. (b) 1 Kings xx. 24.

פָּחָה, m. Chald. constr. פָּחַת, pl. def. פָּחַחָה. *Id.*, Ezra v. 3. 14; Dan. iii. 2, &c.

פָּחֹז, m. Syr. פָּחֹז, *salax, lascivus fuit*. Arab. فَحَز, *superbivit, vel falso gloriatus fuit*. Probably *Boiling or running over; swelling up. Wantonness or pride*, Gen. xlix. 4.

פָּחוּז, v. part. pl. פָּחוּזִים. (a) *Dissolute*, Judg. ix. 4. (b) *Proud*, Zeph. iii. 4.

פַּחֲזוֹת, fem. aff. פָּחֲזוּתָם. *Pride*, Jer. xxiii. 32.

פָּקָה, m. twice. Arab. فَعَم, and فَعَم, *earbo. Charcoal*, Prov. xxvi. 21; Is. xlv. 12; liv. 16.

פָּקָה, masc. once, Chald. *A potter*, Dan. ii. 41. Syr. فَعَم, *Id.* Arab. فَعَم, *lutum quo fictilia vasa finguntur*.

פָּקַחַת, m. i. q. פָּקַח, 2 Kings xviii. 24; Is. xxxvi. 9.

פָּקַחַת, m. pl. פָּקַחִים. Syr. فَعَم, *fodit*; فَعَم, *fovea*. Arab. فَعَم, *Id.* *A pit*, 2 Sam. xvii. 9; xviii. 17; Is. xxiv. 17, 18; Jer. xxviii. 28. 43, 44; Lam. iii. 47. It. Infin. Kal, v. נָפַח, p. 422, above.

פָּקַחַת, f. once. *Corrosion, fretting into a garment*, Lev. xiii. 55.

פָּקָדָה, f. constr. פָּקָדָה. *A precious stone; either the topaz or the emerald*, Exod. xxviii. 17; xxx. 19; Job xxviii. 19; Ezek. xxviii. 13.

פָּפָישׁ, m. Arab. فَطَس, *latum fecit eudendo ferrum*; فَطَس, *malleus magnus*

fabri ferrarii. *A hammer*, Is. xli. 7; Jer. xxiii. 29; i. 23.

פָּפָישׁ, m. Chald. pl. aff. פָּפָישׁוֹן. Syr. فَطَس, *interula; tunica. A tunic*, Dan. iii. 21, al. non occ.

פָּפָר, m. Arab. فَطَر, *fidit; prodiit; incepit, auspiciatus fuit; creavit Deus*. Æth. ፈጠረ: *creavit, formavit. Opening; coming forth; beginning*. פָּפָר, *first-born*, Exod. xiii. 2. 12; xiii. 15; xxxiv. 19, &c. And without רָחֵם, Exod. xiii. 13; xxxiv. 19, 20. See Hieroz., tom. i. p. 296.

פָּפָר, v. pres. יִפָּר. (a) *Slipped out or away*. (b) *Let out water*. (c) *Exempted from duty*. (a) 1 Sam. xix. 10. (c) 2 Chron. xxxiii. 8.

Part. פָּפָר, (b) Prov. xvii. 14.

Part. pass. pl. פָּפָרִים, (c) 1 Chron. ix. 33.

פָּפָרִי צִמִּים, *open flowers*, 1 Kings vi. 18, 29. 32. 35.

Hiph. pres. יִפָּרֵר. *Opened wide, in mockery, with אָ*, Ps. xxii. 8.

פָּטָרָה, f. constr. פָּטָרָה, i. q. פָּטָר, Num. viii. 16.

פָּי, see פָּה.

פָּיִד, m. aff. פָּיִדוֹ. Arab. فَيَد, r. فَيَد, *disparuit, mortuus fuit. Destruction*, Job xxx. 24; xxxi. 29; Prov. xxiv. 22.

פִּיהַ, f. pl. פִּיּוֹת. *The edge of a sword*, Judg. iii. 16. See פָּה.

פִּיָּה, m. r. פִּיָּה. *Ashes, dust*, Exod. ix. 8. 10.

פִּיָּלָנֶשׁ, see פִּלָּנֶשׁ.

פִּיָּמָה, f. once. Arab. فَيَم, *adipe impletum fuit; فَيَم, potens, robustus; فُوم, allium; triticum; ciceres; panis; tum de omni frumento, quod coquendo pani inservit. Food; fatness; strength*, Job xv. 27. See the notes.

פִּיָּיִת, pl. f. r. פִּיָּה. *Edges*, Is. xli. 15.

פִּיָּיִת, *a two-edged sword*, Ps. cxlix. 6.

פִּיקָה, m. once, r. פִּיקָה. *Staggering*, Nah. ii. 11.

פִּיקָה, m. *A flask, for oil*, 1 Sam. x. 1; 2 Kings ix. 1. 3.

פִּכָה, v. Kal non occ. Prob. cogn. בכָּה.

Pih. Part. pl. פִּלְאוֹת. *Flowing out*, Ezek. xlvi. 2.

פִּלְאוֹת, m. aff. פִּלְאוֹתָהּ, pl. פִּלְאוֹתַי, and פִּלְאוֹתַי. *Separation; peculiarity; miraculousness. A miracle*, Exod. xv. 11; Ps. lxxxiv. 6; Is. xxix. 14; Lam. i. 9; Dan. xii. 6, &c. פִּלְאוֹתַי, *marvellous in counsel*, Is. ix. 5.

פלא, v. Kal non occ.

Niph. Part. נִפְלְאוֹתָהּ (for נִפְלְאוֹתָהּ), נִפְלְאוֹתִי, נִפְלְאוֹתֵי; pres. נִפְלֵא, pl. נִפְלֵאוּ. (a) *Was marvellous*. (b) With נִפְלְאוֹתֵי, *Appeared difficult or marvellous*. (c) With נִפְלְאוֹתֵי, *Was concealed, out of reach, too difficult for*. (d) *Was wonderfully made, or was struck with wonder*. (a) 2 Sam. i. 26. (b) 2 Sam. xiii. 2; Neh. vi. 17; Zech. viii. 6. (c) Gen. xviii. 14; Deut. xvii. 8; Prov. xxx. 18; Jer. xxxii. 17. 27. (d) Ps. cxxxix. 14.

Part. fem. נִפְלְאוֹתָהּ, and נִפְלְאוֹתָהּ; pl. נִפְלְאוֹתַי, fem. נִפְלְאוֹתַי, constr. נִפְלְאוֹתַי, aff. נִפְלְאוֹתַי, &c. (c) Deut. xxx. 11. *Miraculous; a miracle*, Exod. iii. 20; xxxiv. 10; Job xxxvii. 14; Ps. cxviii. 23, &c.

Pih. Infin. פִּלְאוֹת. *Set apart*, Lev. xxii. 21; Num. xv. 3. 8.

Hiph. Part. הִפְלֵא, and הִפְלֵא, pres. הִפְלֵא. (a) *Set apart*. (b) *Made wonderful*. (c) *Acted wonderfully*. (a) Num. vi. 2; Lev. xxvii. 2. (b) Deut. xxviii. 59; Ps. xxxi. 22; Is. xxviii. 29. (c) 2 Chron. xxvi. 15.

Infin. הִפְלֵא, and הִפְלֵא, 2 Chron. ii. 9; Is. xxix. 14; Joel ii. 26.

Part. fem. הִפְלֵא, Judg. xiii. 19.

Hith. pres. הִפְלֵא. *Thou showest thyself marvellous*, Job x. 16.

פִּלְאוֹת, f. פִּלְאוֹתָהּ. (a) *Secret*. (b) *Out of reach, too difficult for*. (a) Judg. xiii. 18. (b) Ps. cxxxix. 6. See the *Keri*.

פִּלְג, m. pl. פִּלְגִים, constr. פִּלְגֵי, aff. פִּלְגֵי.

Arab. فَلَاحٌ, *diffidit in duas partes; sulcavit*

terram; *partitus fuit rem; فَلَاحٌ, pars,*

semissis; فَلَاحٌ, fluvius parvus. Syr. and Sam. *divisit*. Æth. ፈለገ: *flumen*.

Dividing; making a furrow; distributing. A channel for water, an artificial stream, a brook, Ps. i. 3; xlvi. 5; lxxv. 10; Is. xxx. 25. Of tears, Lam. iii. 48. Of oil, Job xxix. 6.

פלג, v. Kal non occ.

Niph. Part. נִפְלְגָה. Of the earth, *Was divided*, Gen. x. 28; 1 Chron. i. 19.

Pih. Part. פִּלְגָה. *Cut out, formed, a canal, channel*, Job xxxviii. 25.

Imp. פִּלְג. *Divide*, Ps. lxxv. 10.

פלג, v. Chald. *Divided*. Part. pass. f. פִּלְגָה, Dan. ii. 41.

פִּלְג, m. Chald. *A half*, Dan. vii. 25.

פִּלְגוֹת, pl. f. i. q. פִּלְגֵי, Judg. v. 15, 16; Job xx. 17.

פִּלְגוֹת, pl. f. *Divisions, classes*, 2 Chron. xxxv. 5.

פלבג, pl. f. aff. פִּלְגוֹתָהּ, Chald. *Id.*, Ezra vi. 18.

פִּלְגָשׁ, and פִּילְגָשׁ, fem. aff. פִּילְגָשׁוֹ, pl. פִּילְגָשׁוֹתַי, and פִּילְגָשׁוֹתַי, constr. פִּילְגָשׁוֹתַי, aff. פִּילְגָשׁוֹתַי. *A concubine, secondary wife*, Gen. xxxv. 22; Judg. xix. 2; 2 Sam. iii. 7; v. 13; xvi. 21; 2 Chron. xi. 21, &c. The etymology is doubtful. Castell gives פִּלְגָה אִשָּׁה, *uxor divisa, dimidiata*. Comp. παλλακή.

פִּלְרוֹת, pl. f. once, Nah. ii. 4. A word variously rendered. According to some, it is the plur. of פִּלְרָה, by metathesis for פִּלְרָה, *torches*. Others compare Syr. فِئْرَانٌ, *ferrī præstantissimum genus, chalybs*. Arabic فُولَانٌ, Pers. فِئْرَانٌ, *ferrum durum, chalybs*. *Iron work of the chariots; glittering scythes*.

פלה, v. Kal non occ. Cogn. פליא.

Niph. Part. נִפְלְיָה. *Are separated*, Exod. xxxiii. 16.

Hiph. Part. הִפְלֵה, pres. הִפְלֵה. (a) *Made a separation, separated*. (b) *Set apart*. (a) Exod. viii. 22; ix. 4; xi. 7. (b) Ps. iv. 4.

Imp. הִפְלֵה, (b) Ps. xvii. 7.

פִּלְחָה, fem. Arab. فَلَاحٌ, *fidit, sulcavit, aravit; فَلَاحٌ, fidit in duas partes; فَيْلَحٌ, mola. Cutting; furrowing*. (a) *A piece*. (b) *A mill-stone*. (a) 1 Sam. xxx. 12; Cant. iv. 3. (b) Judg. ix. 53; 2 Sam. xi. 21; Job xli. 15.

פלח, v. constr. immed. *Cut*.

Part. פִּלְחָה, Ps. cxli. 7.

Pih. pres. יִפְלַח, Intensive of Kal. (a) *Cut to pieces*. (b) *Disentangle*. (c) *Pierce through*. (d) *Metaph. Harrow*. (a) 2 Kings iv. 39. (b) Job xxxix. 3: but see the notes. (c) Prov. vii. 23. (d) Job xvi. 13.

פלח, v. Chald. pres. יִפְלַחוּ. Syr.

פָּלַח, *servivit, coluit. Served, worshipped*, Dan. iii. 28; vii. 14. 27.

Part. פָּלַח, pl. פִּלְחִין, constr. פִּלְחֵי, Ezra vii. 24; Dan. iii. 12: vi. 17, &c.

פִּלְחִין, m. *Service, worship*, Ezra vii. 19.

פָּלַח, v. פָּלַח. Arab. فَلَط, *effugium, liberatio; أفلت, liberavit. Syr. فلت, evasit, effugit. Escaped, constr. abs., Ezek. vii. 16.*

Pih. pres. יַפְלִיחַ. Constr. immed. (a) *Delivered.* (b) *Brings forth safely.* (a) 2 Sam. xxii. 44; Ps. xxxvii. 40, &c. (b) Job xxi. 10.

Infin. פְּלִיטָה. *Deliverance*, Ps. xxxii. 7; lvi. 8.

Imp. פְּלִיטָה, plur. פְּלִיטוּ, Ps. xvii. 13; lxxxii. 4.

Part. aff. מְפַלֵּיטִי. *My deliverer*, Ps. xviii. 3; xl. 18; lxx. 6, &c.

Hiph. pres. יַפְלִיט, i. q. Pih. Is. v. 29; Mic. vi. 14.

פָּלִיט, m. pl. פְּלִיטִים, and פְּלִיטִים, constr. פְּלִיטֵי, aff. פְּלִיטוּ, &c. *Having escaped; safe; a fugitive*, Gen. xiv. 13; Is. lxvi. 19; Jer. l. 28; Ezek. vi. 8, &c.

פָּלִיטָה, and פְּלִיטוּת, constr. פְּלִיטוּת, f. of preceding. *Those that have escaped; remnant*, Judg. xxi. 17; Is. x. 20; 2 Chron. xx. 24, &c. In one or two passages it may signify *deliverance*, but has not necessarily that signification.

פָּלִיחַ, masc. pl. פְּלִיחִים. Arab. بَلَل, *potitus fuit re; tetigit rem, scivit eam; بل, res communis juris; licitum. A judge; having the knowledge of what is lawful, and the power to decide*, Exod. xxi. 22; Deut. xxxii. 31; Job xxxi. 11.

פְּלִיחָה, f. *Justice*, Is. xvi. 3.

פְּלִיחֵי, m. *A thing cognizable by a judge*, Job xxxi. 28.

פְּלִיחָה, f. *Judgment*, Is. xxviii. 7.

פָּלַח, m. פָּלַח. Arab. فَلَك, *rotundus fuit; فَلَك, pars rotunda et maxima; orbis caelestis; فَلَكَة, res quaelibet rotunda; orbiculus fusi muliebris. Any thing round.* (a) *A spinning-wheel.* (b) *Circuit, district.* (a)

2 Sam. iii. 19; Prov. xxxi. 19. (b) Neh. iii. 9. 12, &c.

פָּלַח, v. Kal non occ. See פָּלַח.

Pih. יַפְלֵל, pres. יַפְלֵל. (a) *Judged, constr. immed.* (b) *Adjudged punishment, with ה.* (c) *Inflicted judicial punishment, abs.* (d) *Judged probable; expected.* (a) 1 Sam. ii. 25. (b) Ezek. xvi. 52. (c) Ps. cvi. 30. (d) Gen. xlvi. 11.

Hith. הִפְלֵל, pres. יִפְלֵל. *Appealed to a judge; prayed.* Constr. [1] abs., 2 Kings vi. 17. [2] Med. הֵ, *To*, Dan. ix. 4. *In behalf of*, 1 Sam. ii. 25. [3] הֵ, *To*, Gen. xx. 17; Num. xx. 17; 1 Kings viii. 33. *Towards*, 1 Kings viii. 30. 35. 42. (Gram. art. 241. 18.) *For a thing*, 1 Sam. i. 27. [4] הֵ, *In behalf of*, Deut. ix. 21; Jer. vii. 18; xiv. 21, &c. [5] הֵ, *Id.*, Job xlii. 8.

Infin. הִפְלִיל, 1 Sam. i. 12.

Imp. הִפְלֵל, Num. xxi. 7.

Part. מִפְּלִיל, 1 Kings viii. 28.

פְּלִימוֹנִי, i. q. פְּלִי אֶלְמִנִי. *To that particular one*, Dan. viii. 13.

פְּלִינִי. Arab. فُلَان, *quidam. A certain person.* פְּלִינִי אֶלְמִנִי, *a certain person or place, whose name is not mentioned, but is to be supplied. Such a one, such a place*, Ruth iv. 1; 1 Sam. xxi. 3; 2 Kings vi. 8.

פְּקָלָם, m. *Equalizing, balancing. A steel-yard*, Prov. xvi. 11; Is. xl. 12.

פָּלַח, v. Pih. pres. יַפְלֵחַ. (a) *Pondered, considered.* (b) *Approved.* (c) *Planned.* (b) Is. xxvi. 7. (c) Ps. lviii. 3; lxxxviii. 50; Prov. v. 6.

Imp. פְּלַח, (a) Prov. iv. 26.

Part. מִפְּלַח, (a) Prov. v. 21.

פָּלַח, v. Kal non occ. Æth. ἄδου: *migravit de loco in locum. VI. Incertis sedibus vagatus est. Shook, trembled.*

Hith. pres. יִפְלַח, *Id.*, Job ix. 6.

פְּלַחָה, f. *Trembling, fear*, Job xxi. 6; Ps. lv. 6; Is. xxi. 4; Ezek. vii. 18.

פָּלַח, v. only in Hith. pres. יִפְלַח.

Cogn. Arab. أَفْلَس, *fractus animo, tristis et mæstus fuit; بِلْس, cineres alkali.*

Either, *Rolled themselves in, or sprinkled themselves with, dust.* Constr. abs. it. יִפְלַח, Ezek. xxvii. 30.

Imp. fem. הִפְלַחֵי, pl. הִפְלַחֵי, Jer. vi. 26; xxv. 34; Mic. i. 10.

פִּלְתֵי, m. found with פָּרְתֵי, and פְּתִים.

Probably *A mercenary soldier* of one of the tribes of the Philistines—used collectively—*Pelethites*, 2 Sam. viii. 18; xv. 18; xx. 7.

23. Gesenius compares the Arab. فلت, celer equus; فلتان, audax, robustus, celer. See פָּרְתֵי.

פֶּנֶן, m. aff. פָּנָה, pl. פָּנִים, i. q. פָּנָה. *A corner*, Prov. vii. 8; Zech. xiv. 10.

פָּנָה, always with Makkaph, פָּן. Cogn. r. פָּנָה. *Seeing, looking towards* and guarding against a consequence: whether that consequence is certain; *seeing ye shall*, or only probable; *seeing ye may*; *lest*. *Videte ne* —. Usually joined to the present tense, Gen. iii. 4; xxvi. 9; Ps. ii. 12, &c. Twice joined to the preterite, 2 Sam. xx. 6; 2 Kings ii. 16.

פָּנָה, once, Ezek. xxvii. 17, בְּהַיְמֵי חַיֵּיהֶם וּפָנָה, either, like חַיֵּיהֶם, the name of a place in the Holy Land which traded in wheat with the Syrians, *Pannag*; or some article of traffic, but what it appears impossible to determine. *Millet, cassia, sweet cakes*, and *balsam*, have been conjecturally given as a translation. Possibly, cogn. פָּנָה.

פָּנָה, v. pres. יִפְנֶה, apoc. יָפֵן, and יָפֵן. *Turned his face, turned himself*, towards or away. Constr. abs. immed. it. med. יָפֵן, יָפֵן, יָפֵן, יָפֵן, יָפֵן, יָפֵן. (a) *Turned himself*, to look or to go away. (b) *Turned himself towards*. [1] Favourably, *regarded*. [2] Unfavourably, *punished*. [3] For assistance. [4] To worship; to follow a practice; to take a road. (c) Of time, *Changed*: [1] *Declined*. [2] *Began*. (a) Exod. ii. 12; x. 6; Deut. xvi. 7; ix. 15; 2 Kings xxiii. 16, &c. *looked back*, Exod. xx. 40; 2 Sam. i. 7; ii. 20; 2 Kings ii. 24. (b), [1] Lev. xxvi. 9; 2 Sam. ix. 8; 1 Kings viii. 28, &c. [2] Deut. ix. 27. [3] Job v. 1. [4] Lev. xx. 6; Deut. xxxi. 18. 20; 1 Sam. xiii. 17, 18; Job xxxv. 21; Ps. xl. 5; Is. liiii. 6, &c. (c), [1] Ps. xc. 9; Jer. vi. 4.

Inf. פָּנָה, constr. פָּנוּהוּ, Ezek. xliii. 17; Hag. i. 9. (c), [2] Gen. xxiv. 63; Exod. xiv. 27; Deut. xxiii. 12; Judg. xix. 26; Ps. xli. 6.

Imp. פָּנָה, pl. פָּנִי, Num. xiv. 25; Josh. xxii. 4; Ps. xxv. 16, &c.

Part. פָּנָה, pl. פָּנִים, f. פָּנוּהוּ, Hos. iii. 1. Of

position; *looking or lying towards*, 1 Kings vii. 25; Ezek. viii. 3, &c.

Pih. פָּנָה. (a) *Caused to turn or go away, removed*. (b) *Cleared*, a road, or house. (a) Zeph. iii. 15. (b) Gen. xxiv. 31; Lev. xiv. 36; Ps. lxxx. 10; Mal. iii. 1.

Imp. plur. פָּנֵי, (b) Is. xl. 3; lvii. 14; lxii. 10.

Hiph. הִפְנִיהוּ, pres. apoc. יִפְנֶן. (a) *Causat. of Kal. Turned*. (b) I. q. Kal, *Turned himself*. (a) Judg. xv. 4; Jer. xlvi. 39. (b) Jer. xlvi. 5. 21; xlvi. 3; xlix. 24.

Inf. aff. הִפְנוּהוּ, (b) 1 Sam. x. 9.

Part. מִפְנֶה, (b) Nah. ii. 9.

Hoph. הִפְנֵי. *Were caused to turn themselves*, Jer. xlix. 8.

פָּנָה, f. constr. פָּנוּהוּ, aff. פָּנְתָהּ; pl. פָּנוּהוּ, aff. פָּנוּהוּ, פָּנוּהוּ. (a) *A turning, corner*, of a street or building. (b) *A battlement, parapet*. (c) *A person high in rank; a prince*. (a) Prov. vii. 12; Job i. 19; xxxviii. 6; Jer. li. 26, &c. (b) 2 Chron. xxvi. 15; Prov. xxi. 9; xxv. 24; Zeph. i. 16. (c) Judg. xx. 2; 1 Sam. xiv. 40; Is. xix. 13.

פָּנִי, פָּנִי, פָּנִי, pl. m. constr. פָּנֵי, aff. פָּנֵי, פָּנֵי, פָּנֵי, פָּנֵי, פָּנֵי, פָּנֵי. (a) *Face, countenance*. (b) *Person*. (c) *Presence*. (d) *Surface*. (e) *Front; in front*. (f) Phr. אֶל־פָּנֵי, פָּנִים אֶל־פָּנֵי, or פָּנִים בְּפָנֵי, *face to face*. (g) וּבָהֶן פָּנָיו בָּ, or שָׁם, *set his face against*, for evil. (h) וְהִסְתִּיר פָּנָיו מִן, *concealed his face from*, in displeasure. (i) וְהָסַב פָּנָיו מִן, or וְהָסִיב, *turned away his face*. (k) בָּקַשׁ פָּנָהּ, *sought thy face*, as a suppliant. (l) וְהִלָּה פָּנָהּ בְּךָ, *propitiated thee*. (m) וְנָשָׂא פָּנָהּ בְּךָ, *accepted thy person*. (n) וְהִסְתִּיר פָּנָהּ בְּךָ, *turned away thy face, rejected thee*. (o) וְנָשָׂא פָּנָיו אֵלַי, *looked at, pec. with confidence or favour*. (p) אַחַר פָּנֵי, *in the presence of, before*. (q) בְּפָנֵי, *in the face of, against, an enemy*. (r) לְפָנֵי, *before*: [1] In the presence of. [2] In the sight or judgment of. [3] Preceding in place or rank. [4] In front of. [5] *Before* an enemy, of defeat or flight. [6] In opposition to, against. [7] In time. (s) לְפָנֵי, [1] *Forwards*. [2] *Formerly*. (t) *The inside* of a covering. (u) לְפָנֵי, *within*. (v) מִלְּפָנֵי, *Id.* (w) מִלְּפָנֵי, *from ancient time*. (x) מִלְּפָנֵי, [1] *In the presence of*. [2] *From the presence of*. [3] *On account of*. (y) מִפְּנֵי, [1] *In the presence of*. [2] *From the presence of*. [3] *By means of, on account of*. [4] *From the power of*. (z) מִפְּנֵי, *in front*. (a a) עַל פְּנֵי, [1] *In the presence of*. [2] *In preference to*. [3] *Towards*.

[4] *On the surface of.* (a) Gen. xxxi. 2; Exod. xxxiv. 35; Ps. civ. 15; Prov. xv. 13, &c. (b) Deut. i. 17; x. 17; xvi. 19; 2 Chron. xix. 7, &c. (c) Exod. x. 11. (d) Gen. i. 2; ii. 6; vii. 18, &c. (e) Exod. xxvi. 9; Lev. ix. 8; Num. xx. 10, &c.;—1 Chron. xix. 10; 2 Chron. xiii. 14; Ezek. ii. 10. (f) Gen. xxxii. 31; Exod. xxxiii. 11; Deut. xxxiv. 10, &c.;—Deut. v. 4. (g) Lev. [xx. 3. 5; Jer. xlv. 11; Ezek. xiv. 8, &c. (h) Deut. xxxi. 17; xxxii. 20; Is. l. 6, &c. (i) Ezek. vii. 22; xiv. 6. (k) 2 Chron. vii. 14; Ps. xxiv. 6; cv. 4. (l) Gen. xxxii. 20; Exod. xxxii. 18; 1 Sam. xiii. 12; 2 Kings xiii. 4. (m) Gen. xix. 21; 1 Sam. xxv. 35. (n) 1 Kings ii. 16. 20. (o) Num. vi. 27; 2 Sam. ii. 22; Job xxii. 26, &c. (p) Gen. xix. 27; xxvii. 30; xxxiii. 18, &c. (q) Num. xii. 14; Deut. i. 25; Josh. xxiii. 9, &c. (r), [1] Gen. xli. 46; xlvii. 2; Exod. vii. 10, &c. [2] Gen. xliii. 14; Deut. xxiv. 4. 13, &c. [3] Exod. xiv. 19; Deut. iii. 18; Josh. i. 14, &c. [4] Exod. xxix. 10; xxx. 6; xl. 5, &c. [5] Judg. iv. 15. 23; xx. 35; 1 Sam. iv. 2, &c. [6] 2 Kings x. 4; Job xli. 2; Prov. xxvii. 4, &c. [7] Gen. xiii. 10; xxvii. 7; 2 Kings xix. 26, &c. (s), [1] Jer. vii. 24. [2] Deut. ii. 10. 12. 20; Josh. xi. 10, &c. [3] Job xli. 5. (u) 1 Kings vi. 17. (v) 1 Kings vi. 29. (w) Is. xli. 26. (x), [1] 2 Chron. xxxiii. 12. 23; xxxiv. 27, &c. [2] Gen. xli. 46; xlvii. 6; Lev. ix. 24, &c. [3] 1 Sam. xviii. 12. (y), [1] 2 Kings xxii. 19; xxv. 26; Zech. ii. 13, &c. [2] Gen. xvi. 8; xxxv. 1; Exod. ii. 15, &c. [3] Gen. vii. 7; xxvii. 46; xli. 31, &c. [4] Ps. lxi. 4. (z) 2 Sam. x. 9. (a a), [1] Gen. xi. 28; xxv. 18; Lev. x. 3, &c. [2] Deut. xxi. 16. [3] Gen. xviii. 16; Num. xxxiii. 28. [4] Gen. i. 2; xi. 4, &c.

פְּנִיָּה, from פָּנִים, sign. (u), (a) *Within*,

[1] *To the inside.* [2] *On the inside.* (b) לְפָנֶיךָ, *Id.* (c) בְּפָנֶיךָ, *On the inside.* (a), [1] Lev. x. 18; 2 Kings vii. 11; 2 Chron. xxix. 18, &c. [2] 1 Kings vi. 17; Ps. xlv. 14. (b) 1 Kings vi. 30; 2 Chron. xxix. 16; Ezek. xl. 16; xli. 3. (c) 1 Kings vi. 19. 21; 2 Chron. iii. 4.

פְּנִימָה, f. פְּנִימִים, pl. פְּנִימִים, f. פְּנִימִיָּה. *Inner*, 1 Kings vi. 27. 36; 1 Chron. xxviii. 11; 2 Chron. iv. 22, &c.

פְּנִינִים, pl. m. *Pearls*, Job xxviii. 18; Prov. iii. 15; viii. 11; xxviii. 18; xxxi. 10;

Lam. iv. 7. Comp. πίννα, *pinna marina*. See Hieroz., tom. ii. p. 681, and 693, where the opinion that the word signifies *coral* is discussed.

פִּנָּה, v. Kal non occ. Arab. فَنَّقَ, *juvenca et pinguis, de camelâ; molliter atque educata, de puellâ; فَتَقَ, molliter et delicatè habuit educavitque.* Syr. ܦܢܢܐ, *oblectatus est, oblectavit se.*

Pih. part. ܦܢܢܐ. *Bringing up delicately*, Prov. xxix. 21, al. non occ.

פֶּסֶס, m. Chald. def. ܦܦܫܐ. Syr. ܦܦܫܐ, *vola manus, planta pedis.* Probably *The extremity.* Comp. ܦܦܫܐ, ܦܦܫܐ, and ܦܦܫܐ ܦܦܫܐ, *the extremity of the hand*, Dan. v. 5: 24.

פֶּסֶס, plur. פֶּסֶסִים. *The extremities; the hands and feet.* ܦܦܫܐ ܦܦܫܐ, apparently, *a long dress, reaching nearly to the ground, and covering the hands*, Gen. xxxvii. 3. 23. 32; 2 Sam. xiii. 18, 19. LXX. χιτῶνα ποικίλον. Sym. χειριδωτόν. Aquila, ἀστραγάλειον.

פֶּסַג, v. once. Pih. Imp. ܦܦܫܐ, Ps. xlviii. 14. A word of very doubtful signification. The context appears to require the idea of *counting, observing, or admiring*. We have, Chald. ܦܦܫܐ, *dividit, dissecuit; fulcivit; exaltavit.* Gesenius takes this as the root, and translates, *dissectate; accuratè contemplamini.* LXX. καταδιέλεσθε. Sym. διαμετρήσατε. Vulg. *distribuite.*

פֶּסַח, f. constr. ܦܦܫܐ, once, Ps. lxxii. 16. Arab. فِشَا, *propagata et multiplicata sunt*

pecora; فِشَا, *pecudum progenies et propago.* Probably *An abundant growth of corn*: or, taking the Chald. פֶּסַח as the root, a *handful*. The LXX. and Vulg. translate פֶּסַח־יָר, by στήριγμα, and *firmamentum*.

פֶּסַח, m. pl. פֶּסַחִים. Arab. فَسَحٌ, *amplus, spatiosus fuit locus: amplos passus fecit; scripsit securitatis publicæ literas pro itinere suscipiendū alicui. II. Concessit alicui potestatem rei; فَسَحٌ, literæ securitatis pro itinere suscipiendū; فَاصِحٌ, eximus et liber fuit ab*

aliquâ re. *Standing over to defend.* Comp. ἀμφιβέβηκας. II. A. 27, and see Is. xxxi. 5,

giving security. The verb seems to be i. q. **פָּצַח**. Comp. Exod. xii. 23. So Gesenius, and thence cogn. **פָּסַח**, *luxavit manuno*, &c. *Passing, hopping, limping, over*, will probably be its exact sense. Thence, (a) *The passover.* (b) *The Paschal lamb.* (a) Exod. xii. 27; xxxiv. 25; Lev. xxiii. 5, &c. (b) Exod. xii. 21; Deut. xvi. 5; 2 Chron. xxxv. 7, 8, &c.

פָּסַח, v. pres. non occ. Constr. med. **פָּצַח**. *Passed, stood, over for defence; defended, protected*, Exod. xii. 13. 23. 27.

Infin. **פָּסַח**, Is. xxxi. 5.

Part. pl. **פָּסַחִים**. Either, *Defending, holding*, two inconsistent opinions, or—see **פָּסַח**—*halting, hesitating*, between them, 1 Kings xviii. 21; and note on Job xx. 2.

פָּסַח, m. pl. **פָּסַחִים**. Arab. **فَسَّحَ**, *debilis fuit; dispersit rem; luxavit manum.* *Lame*, 2 Sam. ix. 13; Job xxix. 15; Prov. xxvi. 7; Is. xxxiii. 23, &c.

פָּסַח, v. Niph. pres. **פָּסַח**. *Was lamed, became lame*, 2 Sam. iv. 4.

Pih. pres. **פָּסַח**. Probably, *Leaped about*, in a frantic manner, on or by the altar; this being, apparently, their manner of expressing their earnestness in calling upon Baal, 1 Kings xviii. 26.

פָּסַלִים, pl. m. constr. **פָּסַלִי**, aff. **פָּסַלְיָהוּ**, &c.; r. **פָּסַל**. *Carved images, idols*, Deut. vii. 25; 2 Kings xvii. 41; Hos. xi. 12, &c. In Judg. iii. 19. 26, **הַפָּסַלִים**, is generally interpreted *quarries*; but there appears no necessity to adopt a second signification for the word. These were probably Moabitish idols; and might mark the extent of the portion of the land of Israel which the Moabites occupied at that time; or at this place there might be a Moabitish station, as Ehud appears to have considered his followers and himself in danger till the place was passed. It is not impossible, however, that the Arab. **فَصِيل**,—septum depressius extra moenia urbis vel arcis,—may furnish the true interpretation.

פָּסַל, m. aff. **פָּסַלְיָהוּ**, **פָּסַלְיָהוּ**. Arab. **فَصَّل**, *dissecuit; separavit.* Syr. **فَصَّل**, *dolavit, sculpsit.* *Hewing, carving.* (a) *A carved image, an idol.* (b) *An idol*, whether carved or molten. (a) Exod. xx. 4; Is. xlv.

20; Hab. ii. 18, &c. (b) Is. xl. 19; Jer. x. 14; li. 17, &c.

פָּסַל, v. pres. **פָּסַל**. Constr. immed. *Hewed, carved*, either stone or wood, Exod. xxxiv. 4; Deut. x. 3; 1 Kings v. 32; Hab. ii. 18.

Imp. **פָּסַלְיָהוּ**, Exod. xxxiv. 1; Deut. x. 1.

פָּסַלְיָהוּ, and **פָּסַלְיָהוּ**. A musical instrument, **ψαλτήριον**, *the Psaltery*, Dan. iii. 5. 7. 10. 15. It is probable that this word was introduced with the instrument; and even if the Babylonians had no previous intercourse with the Greeks, it is likely that about this time, Aryenis, the wife of Astyages, and sister of Croesus, whose mother was an Ionian, would have introduced the Greek music at the Median courts, and from the Medes it would speedily reach Babylon. See Herod. i. 74. 92.

פָּסַס, v. once, **פָּסַס**. Arab. **فَاصَّ**, r.

פָּסַס, v. once, **פָּסַס**. Arab. **فَاصَّ**, r. **فَيْص**, *cessavit; mortuus fuit.* Cogn. **פָּסַס**. *Ceased, ceased to exist, disappeared*, Ps. xii. 2. LXX. **ὠλιγόωσαν**. Vulg. *diminutæ sunt.*

פָּעַח, v. once, pres. **פָּעַח**. Syr. **פָּעַח**, and Chald. **פָּעַח**, *vociferatus est; balavit ovis.* *Cry out*, as in pain, Is. xlii. 14.

פָּעַל, v. pres. **פָּעַל**, and **פָּעַל**. Arab. **فَعَلَ**, and Syr. **فَعَلَ**, *opus fecit, egit.*

Constr. abs. it. immed. with **לְ**, or **בְ**, of the person *for* or *against* whom the action is performed. (a) *Worked*, abs. (b) *Made, formed.* (c) *Did, performed.* (d) *Practised.* (a) Is. xlv. 12; xliii. 13. (b) Exod. xv. 17; Ps. vii. 16; Is. xlv. 15, &c. (c) Num. xxiii. 23; Deut. xxxii. 27; Prov. xvi. 4, &c. (d) Job xxxiv. 32; xxxvi. 23; Prov. xxx. 20, &c.

Part. **פָּעַל**, aff. **פָּעַלְיָהוּ**; pl. constr. **פָּעַלְיָהוּ**, Job xxxiv. 8; xxxvi. 3; Ps. xv. 2, &c.

פָּעַל, m. aff. **פָּעַלְיָהוּ**, **פָּעַלְיָהוּ**, and **פָּעַלְיָהוּ**, **פָּעַלְיָהוּ**, and **פָּעַלְיָהוּ**, **פָּעַלְיָהוּ**; pl. **פָּעַלְיָהוּ**. (a) *Work*, [1] Any thing made. [2] Employment. [3] Action. [4] Practice. (b) *Wages*, what is gained by work. (c) *Acquisition.* (a), [1] Ps. ix. 17; Is. xlv. 9. 11; 2 Sam. xxiii. 20. [2] Deut. xxxiii. 11; Job xxiv. 5; Ps. civ. 23, &c. [3] Ps. xlv. 2; xc. 9; Hab. i. 5, &c. [4] Prov. xx. 11; Is. xli. 24; lix. 6, &c. (b) Job vii. 2; Jer. xxii. 13. (c) Prov. xxi. 6.

פעלה, f. constr. פִּעְלָה, aff. פִּעְלָהּ, &c.; plur. פִּעְלוֹת. (a) *Work, employment.* (b) *Wages.* (c) *Reward or punishment.* (a) 2 Chron. xv. 7; Jer. xxxi. 16; Ezek. xxix. 20, &c. (b) Lev. xix. 13. (c) Ps. cix. 20; Prov. x. 16; xi. 18, &c.

פעם, fem. dual, פִּעְמַיִם, pl. פִּעְמַיִם, constr. פִּעְמֵי, aff. פִּעְמֵיךָ, פִּעְמֵיךָ, &c.; it. sign. (e), פִּעְמֹתָי. *Stepping*: hence, by a common figure, *acting*; and, since in stepping we strike the ground, *striking.* (a) In the plural only, *Foot-steps; feet.* (b) *Progress of a chariot.* (c) An act, and the time of its performance; *a time.* [1] פִּעַם אֶחָד, *Once; at once, at one time.* [2] פִּעַם—פִּעַם, *At one time—at another time.* [3] הַפִּעַם, *This time, on this occasion; at once, immediately.* [4] הַפִּעַם אֶחָד, *Only this once.* [5] בַּפִּעַם הַזֶּה, *On this occasion.* [6] בְּפִעַם, *At a time.* [7] כַּפִּעַם בְּפִעַם, *As before, as usual.* [8] פִּעַם וְשָׁנָיִם, *Once or twice.* [9] פִּעְמַיִם, *Twice; Three times, &c.* [10] פִּעְמַיִם אֲשֶׁר, *Twice or even thrice.* [11] מֵאָה פִּעְמַיִם, *A hundred fold.* (d) *An anvil; or, according to some, a hammer.* (e) Probably, *The feet of the ark.* (a) 2 Kings xix. 24; Ps. xvii. 5; lviii. 11; Prov. xxix. 5; Is. xxvi. 6, &c. (b) Judg. v. 28. (c), [1] Josh. vi. 3. 11. 14; 1 Sam. xxvi. 8; Josh. x. 42; Is. lxvi. 8. [2] Prov. vii. 12. [3] Gen. xxix. 35; Exod. ix. 27; Judg. xv. 3, &c.; Gen. xlvi. 30. [4] Gen. xviii. 32; Exod. x. 17; Judg. vi. 39, &c. [5] Exod. viii. 27; ix. 14; 2 Sam. xvii. 7, &c. [6] 2 Sam. xxiii. 8. [7] Num. xxiv. 1; Judg. xvi. 20; 1 Sam. iii. 10, &c. [8] Neh. xiii. 20. [9] Gen. xxvii. 36; xli. 32; Exod. xxiii. 17, &c. [10] Job xxxiii. 29. [11] 2 Sam. xxiv. 3. (d) Is. xli. 7. (e) Exod. xxv. 12; xxxvii. 3; 1 Kings vii. 30.

פעם, v. Pih. Infin. aff. פִּעְמוֹ. *Moved, excited to action,* Judg. xiii. 25.

Niph. נִפְעַמְתִּי, pres. תִּפְעָם. *Was moved, was disturbed,* Gen. xli. 8; Ps. lxxvii. 5; Dan. ii. 3.

Hith. pres. תִּפְעָם, i. q. Niph., Dan. ii. 1.

פִּעְמוֹן, m. pl. פִּעְמוֹנִים, constr. פִּעְמוֹנֵי. *A bell, the sound being produced by striking,* Exod. xxviii. 33, 34; xxxix. 25, 26.

פער, v. פִּעְרָה, פִּעְרָהּ, פִּעְרוּ. Arab. פִּעַר, *aperuit os suum; aperuit se flos.* *Opened the mouth, with eagerness to*

swallow, constr. פִּעָה, or פִּעָהּ, Job xvi. 10; xxix. 23; Ps. cxix. 131; Is. v. 14.

פָּצָה, v. pres. יִפְצְהָ. Arab. فَصَى, *separavit rem à re.* II. *Liberavit aliquem.* Syr. فَرَم, and Sam. כִּחִיָּץ, *liberavit.* Constr. immed. it. med. פָּחָה. (a) *Opened the mouth, the lips.* (b) *Rescued.* (a) Gen. iv. 11; Judg. xi. 36; Job xxxv. 16, &c.

Imp. פִּצְהָ, (a) Ezek. ii. 8. (b) Ps. cxliv. 7. 11.

Part. פִּצָּה, (a) Is. x. 14. (b) Ps. cxliv. 10.

פָּצַח, v. פִּצְחָה, pres. יִפְצְחוּ. Arab. فَضَحَ, *contundendo fregit.* VII. *Apertus, fissus fuit; emisit aquam situla rupta; vehementer flevit; فَضَحَ, effusio aquæ.* *Broke, broke through all restraint, burst forth; uttered with eagerness.* Joined to רָנָה, or רָנַן, Is. xiv. 7; lv. 12.

Imp. f. פִּצְחֵי, pl. פִּצְחוּ, Is. xlv. 23; liv. 1, &c.

Pih. פִּצְחוּ. *Broke, broke to pieces,* Mic. iii. 3.

פִּצְיָרָה, f. once, 1 Sam. xiii. 21. The verse appears corrupt, and the LXX. evidently followed a very different text. Two interpretations are given to פִּצְיָרָה, [1] *Bluntness of edge*: so the Vulgate, which is followed by Gesenius, Dathe, and several modern Versions. This translation, however, would require פִּצְיָרָה. [2] *A file*: so the Syriac, which is followed by our Auth. Vers. and Castell. LXX. καὶ ἦν ὁ τρυγητὸς ἔτοιμος τοῦ θεριζέω: r. פִּצְרָה.

פָּצַל, v. Kal non occ. Cogn. נָצַל. Arab. فَصَلَ, and Syr. فَصَّلَ, *secuit, dissecuit.*

Pih. נִפְצַל, pres. יִפְצַל. *Peeled,* Gen. xxx. 37, 38.

פִּצְצוֹת, pl. fem. once. Parts peeled, stripped; *streaks,* Gen. xxx. 37.

פָּצַם, v. once, pret. aff. פִּצְמָהּ. Arab. فَصَمَ, *fregit.* *Broke the earth, broke its surface,* Ps. lx. 4.

פָּצַע, masc. aff. פָּצְעֵי; pl. פִּצְעֵי, constr. פִּצְעֵי, aff. פָּצְעֵי. Arab. فَضَع, *fregit lignum.* *Breaking; breaking the skin, wounding.* A

wound, Gen. iv. 23; Job ix. 17; Prov. xxiii. 29; xxvii. 6; Is. i. 6, &c.

פצע, v. pret. aff. פָּצַעְתִּי. Wounded, Cant. v. 7.

Infin. פָּצַע, 1 Kings xx. 37.

Part. pass. constr. פָּצוּעַ, Deut. xxiii. 2.

פצר, v. pres. יִצֵּר. Constr. med. צָ.

Cogn. פָּצַר, *fidit, diffidit rem; בָּצַר, petulantem et insolentem se gessit.* IV. *Obtusum fecit; fatigavit.* (a) Urged, pressed, to consent. (b) Pressed upon, to injure. (a) Gen. xix. 3; xxxiii. 11; Judg. xix. 7; 2 Kings ii. 17; v. 16. (b) Gen. xix. 9.

Hiph. Infin. הִצִּיר, Intensive of Kal. *Being too urgent, perverse, obstinate,* 1 Sam. xv. 23.

פָּקַד, v. pres. יִפְקֵד. Constr. immed. it.

med. פָּקַד. Arab. فُقِدَ, *quæsvit rem perditam. Visited, inquired for or into.* (a) Visited, inquired for. (b) Missed, inquired after and did not find. (c) Inquired into. (d) Inquired after, for good, cared for. (e) Inquired into judicially, punished. Constr. immed. of the crime, אָל, or עַל, of the person, and צָ, of the punishment. (f) Called to mind. (g) Examined a body of men, and [1] Numbered them; [2] Arranged them. (h) Took an account of. (i) Arranged business. (k) Placed. (l) Appointed. (m) With עַל, Laid a charge upon, charged. (a) Judg. xv. 1; 1 Sam. xvii. 18. (b) 1 Sam. xx. 6; xxv. 15; Is. xxxiv. 16. (c) Exod. iii. 16; 1 Sam. xv. 2; Job xxxi. 14, &c. (d) Exod. iv. 31; 1 Sam. ii. 21; Ps. lxxv. 10, &c. (e) Exod. xxxii. 34; Ps. lxxxix. 33; Is. xlii. 11, &c. (f) Ezek. xxxiii. 21. (g), [1] Num. i. 44; iii. 39; 1 Kings xx. 15, &c. [2] 1 Kings xx. 26; Job xxxiv. 13; Jer. xv. 3, &c. (h) Num. iv. 32. (i) Job v. 24; xxxvi. 23. (k) Gen. xl. 4; 2 Kings v. 24. (l) Gen. xxxix. 4; Num. iii. 10; xxvii. 16. (m) 2 Chron. xxxvi. 23.

Infin. פָּקַד, constr. פָּקֵד, aff. פָּקְדִי, Gen. l. 24; Exod. xxxii. 34; Ps. lix. 6.

Imp. פָּקַד, aff. פָּקְדֵנִי, pl. פָּקְדוּ, 1 Sam. xiv. 17; Ps. lxxx. 15; cvi. 4, &c.

Part. aff. Exod. xx. 5.

Part. pass. pl. פָּקְדִים, const. פָּקְדֵי, aff. פָּקְדֵי, &c. (g) Exod. xxx. 13; xxviii. 21; Num. i. 22, &c.

Niph. וּפְקַד, pres. יִפְקֵד. (a) Pass. of Kal [b], [e], and [1]. (b) Punishment was

inflicted. (c) Was visited by evil. (a), [b] Num. xxxi. 49; 1 Sam. xx. 18; xxv. 7, &c. [e] Is. xxiv. 22. [1] Neh. vii. 1; xii. 44. (b) Num. xvi. 29. (c) Prov. xix. 23; Is. xxix. 6.

Infin. הִפְקֵד, 1 Kings xx. 39.

Pih. part. מְפַקֵּד, i. q. Kal (g) Is. xlii. 4.

Puh. פָּקַד, (a) Pass. of Kal. [h] Exod. xxxviii. 21. (b) Was deprived of, Is. xxxviii. 10.

Hiph. הִפְקֵד, pres. יִפְקֵד, apoc. יִפְקֵד. I. q. Kal (k) and (l). [k] 2 Chron. xii. 10; Jer. xxxvi. 20, &c. [1] Gen. xxxix. 5; 2 Kings vii. 17, &c.

Imp. הִפְקֵד, Num. i. 50.

Hoph. הִפְקַדְתִּי. Pass. of Kal (e), (k), and (l). [e] Jer. vi. 6. [k] Lev. v. 23.

Part. pl. מְפַקְדִים, (l) 2 Kings xii. 12; xxii. 5, &c.

Hith. הִתְפַּקְדוּ, pres. יִתְפַּקְדוּ. Pass. of Kal. (g) Judg. xx. 15. 17; xxi. 9.

Hoth. הִתְפַּקְדוּ, *Id.*, Num. i. 47; ii. 33; xxvi. 62; 1 Kings xx. 27.

פָּקְדָה, f. constr. פָּקְדָה, aff. פָּקְדוּהָ, &c.; pl. פָּקְדוֹתָהּ. *Appointment, arrangement.* (a) Providence. (b) Office. (c) Government. (d) Class. (e) What is laid up, *Treasure.* (f) Examination, punishment. (a) Job x. 12. (b) Num. iii. 32; iv. 16, &c. (c) 1 Chron. xxvi. 30; 2 Chron. xxiii. 18; xxiv. 11, &c. (d) 1 Chron. xxiii. 11. (e) Is. xv. 7. (f) Is. x. 3; Jer. x. 15; Hos. ix. 7, &c.

פָּקְדוֹן, m. *A deposit,* Gen. xli. 36; Lev. v. 21. 23.

פָּקְדָתָהּ, fem. once, פָּקְדָה. Probably, *Captain of the guard at the gate,* Jer. xxxvii. 13.

פָּקְדוּם, pl. m. constr. פָּקְדֵי, aff. פָּקְדֵי, פָּקְדֵי, &c. *Precepts of God,* Ps. xix. 9; cxi. 7; cxix. 4, &c.

פָּקַח, v. pres. יִפְקַח. Arab. فَعَّ, *oculos*

primum aperuit catulus. Constr. immed. it. med. פָּקַח. (a) Opened his eyes, both lit. and metaph. (b) Opened the eyes of another. (c) Opened his ears. (a) 2 Kings iv. 35; Job xiv. 3; Zech. xii. 4. (b) Gen. xxi. 19; 2 Kings vi. 17. 20.

Infin. פָּקַח, constr. פָּקֵחַ, (b) Is. xlii. 7. (c) Ib. xlii. 20.

Imp. פָּקַח, (a) 2 Kings xix. 16; Prov. xx. 13; Is. xxxvii. 16; Dan. ix. 18. (b) 2 Kings vi. 17. 20.

Part. פקח, (b) Ps. cxlvi. 8.

Part. pass. pl. f. פקחיהו, Jer. xxxii. 19.

Niph. נִפְקַחְתִּי, pres. פִּקְחֶנָּה, Pass. of Kal, Gen. iii. 6. 8; Is. xxxv. 8.

פִּקְחָה, m. pl. פִּקְחִים. *Having the eyes open, able to see*, Exod. iv. 11; xxiii. 8.

פִּקְחִיקוֹחַ, once, Is. lxi. 1. This is usually considered as being properly one word, the repetition of the second and third radicals denoting intensity or completeness. *Complete opening of the prison*. There seems, however, reason to doubt the accuracy of this. Grotius takes the latter part of the word to be equivalent to the Chald. קִיחָה, and translates the whole *apertio lori*. De Dieu compares the Æth. ἄφῆσι: *compes, vinculum; carcer*, and translates, *apertio carceris*.

פִּקְדֵי, m. constr. פִּקְדֵי, aff. פִּקְדֵי, pl. פִּקְדִים. *Any one appointed; an officer, chief, superintendent*, 2 Kings xxv. 19; Jer. xx. 1; lii. 25, &c. פִּקְדֵי, *an officer appointed by him*, Judg. ix. 28; 2 Chron. xxiv. 11. פִּקְדֵי הַלֵּוִיִּם, *chief of the Levites*, Neh. xi. 22.

פִּקְעִים, pl. m. Architectural ornaments, probably of a globular form, resembling in shape either the *mushroom* or the *wild grape*.

Arab. فُقْع, *tuberis terrestris species alba et mollis*. Syr. ܦܩܥܘܬܐ, *grossus*, 1 Kings vi. 18; vii. 24.

פִּקְעִית, pl. fem. once, 2 Kings iv. 39. According to some, *Mushrooms*, found under the wild vine. According to Celsius, *cucumis agrestis*. But more probably the *fox-grape*: عنب الثعلب. See אור, p. 15, and Hierobot., tom. i. p. 393.

פָּר, and פֶּר, m. plur. פָּרִים, r. פרה. *A young bull; a bull from the second year and upwards*, Exod. xxix. 1; 1 Sam. i. 24; Judg. vi. 25; Ps. lxi. 32, &c. Metaph., Ps. xxii. 13. Gesenius says the word is often used of the animal in its first year; but there is no proof of this in the passages he quotes. The German *farr*, fem. *farse*, to which he refers, appears to resemble the Hebrew word both in sound and signification; but this resemblance is probably merely accidental.

פָּרָא, m. pl. פָּרָאִים. Arab. فَرَا, *onager*. *A wild ass*, Gen. xvi. 12; Job vi. 5; xi. 12;

xxiv. 5, &c. See Bochart. Hieroz., tom. i. p. 867.

פָּרָא, v. once. Hiph. pres. יִפְרֵא; apparently for יִפְרֵה. *Propagate*, Hos. xiii. 15. According to some, however, *resemble the wild-ass*.

פָּרָאתִי, pl. f. aff. פָּרָאתִי, for פָּרָאתִי, Ezek. xxxi. 8: see פָּרָה.

פֶּרֶץ, only in 1 Chron. xxvi. 18. A place in Jerusalem, but of what description it is impossible to determine. Buxtorf reads פֶּרֶץ. LXX. διαδεχομένων. Vulg. *cellulis*. According to Lightfoot it was a gate on the west side of the Temple. It is usually taken to signify *a suburb*, and as equivalent to פֶּרֶץ, which see.

פָּרָד, m. aff. פָּרָדוֹ; pl. פָּרָדִים, aff. פָּרָדִים. Arab. فَرَدٌ, *solus fuit; separatim egit; unicus, incomparabilis*. *Being alone, being separate or distinguished from others*. *A mule*; either from its hybrid character, according to Bochart., or from its being distinguished for its swiftness, 2 Sam. xiii. 29; xviii. 9; 1 Kings x. 25; Ezra ii. 66, &c. Is there any connexion between this word and the German *pferd*, *a horse*?

פָּרַד, v. *Separated; spread*, of wings. Only in Part. pass. pl. f. פָּרָדוֹ, Ezek. i. 11.

Niph. נִפְרָדְתִּי, pres. יִפְרָד. Pass. of Kal. *Was separated, separated himself*, Gen. ii. 10; x. 5. 32; Prov. xix. 4, &c.

Inf. הִפְרָד, Gen. xiii. 14.

Imp. הִפְרָד, Gen. xiii. 9.

Part. פָּרָד, pl. פָּרָדִים, Judg. iv. 11; Neh. iv. 19.

Pih. pres. יִפְרָדוּ. *Go aside*, Hos. iv. 14.

Puh. part. מִפְרָד. *Separate*, Esth. iii. 8.

Hiph. pres. הִפְרִיד, pres. יִפְרִיד, i. q. Kal, constr. immed. i. med. בָּן, Gen. xxx. 40; Ruth i. 17; 2 Kings ii. 11; Prov. xviii. 17.

Inf. aff. הִפְרִידוּ, Deut. xxxii. 8.

Part. מִפְרִיד, Prov. xvi. 28; xvii. 9.

Hith. pres. הִתְפָּרַד, pres. יִתְפָּרַדוּ, i. q. Niph., Job iv. 11; xli. 9; Ps. xxii. 15; xcii. 10.

פָּרָדָה, constr. פָּרָדָה, fem. of פָּרָד, 1 Kings i. 33. 38. 44.

פָּרָדוֹת, pl. fem. once. Syr. ܦܪܐܘܬܐ, *granum*. *Distinct, separate portions, grains; seeds, corn sown*, Joel i. 17.

פָּרָדֵס, m. pl. פָּרָדֵסִים. *An enclosure; garden, park*, Neh. ii. 8; Cant. iv. 13; Eccl.

ii. 8. A similar word appears to have been in use among the Persians, from which the Greeks took their *παράδεισος*. The Arabs and modern Persians have *فردوس*, with the same signification. According to Castell the word is Armenian; but this may be doubted. Is it not connected with פרו? May it not be a slight modification of פרוץ, an enclosure for trees?

פרה, v. פרו, pres. יפרה. Syr. פרו, and Æth. *ፈረድ*: *fructuosus fuit, fructum edidit*. See פרי. Constr. abs. (a) Bore fruit, was fruitful. (b) Applied metaph. to the human race and to animals. (a) Is. xi. 1; xlv. 8. (b) Gen. viii. 17; Exod. xxiii. 30; Jer. xxiii. 3, &c.

Imp. פרו, pl. פרו, (b) Gen. i. 22. 28; ix. 1. 7; xxxv. 11.

Part. פרה, f. פרה, and פרה, Gen. xlix. 22; Deut. xxix. 18; Ps. cxxviii. 3; Is. xvii. 6; xxxii. 12; Ezek. xix. 10.

Hiph. aff. הפריני, pres. apoc. יפר. Made fruitful, Gen. xvii. 6. 20; xxviii. 3; xli. 52; Lev. xxvi. 9.

Part. aff. מפרי, Gen. xlviii. 4.

פרה, fem. of פרו, aff. פרו, pl. פרו, Gen. xxxii. 15; Job xxi. 10; Hos. iv. 16, &c.

פרה, once, Jer. ii. 24, for פרה, which see.

פררים, pl. m. once, 2 Kings xxiii. 11. The LXX., Vulgate, and Syriac leave this word untranslated, the last having a פ for the second ר. Modern interpreters translate it *suburbs*, but on what good authority it does not appear. Gesenius goes to the Persian, and considers it as compounded of *بارو*, a wall, rampart, and *وار*, possessing. But surely the Jews would be under no necessity to borrow a word to express what was *outside the wall*; and, besides this, the passage requires a place near the Temple, as Bochart has rightly observed. If it is not a Semitic word, it is probably connected in signification with the Sun or its worship. Now the Persian *پَرَوَر*, denotes *flying, swift*, and would be a suitable epithet for the horses of the Sun, being dedicated *ὁς ταχυτάροι τῷ ταχυτάρῳ*; and we might then translate the clause, *אֵלֵינוּ יְהוָה יְהוָה הַפְּרוֹרִים*, at the chamber of Nathan-Melek, the eunuch, who was over the swift (horses).

פרור, m. Arab. *فَار*, r. *فور*, *æstuavit, efferbuit bulliendo olla. A pot for boiling*, Num. xi. 8; Judg. vi. 19; 1 Sam. ii. 14.

פרה, f. pl. פרו, once, Is. ii. 20. If these syllables form a separate word, that word will be equivalent to the Arab. *فَارَة*, fem. of *فَار*, *mus*. But see פרו.

פרו, masc. pl. aff. פרו. Arab. *فَرَز*, *segregavit, discrevit rem ab aliis. II. Modum præscripsit, statuit; فِرْزَة, pars segregata et à cæteris distincta. Separating, distinguishing, deciding. Ruler, Hab. iii. 13. LXX. δυναστῶν. Vulg. bellatorum ejus. Syr. مَحَامِلَان*. Dathe translates פרו, *caput pagorum*.

פרונו, m. aff. פרונו. *A judicial decision; justice*, Judg. v. 7. 11. Gesenius, however, makes this synonymous with the last. LXX. *δυνατοι. Vulg. fortes*.

פרוזות, pl. f. Settlements apart from the principal town or city; *unwalled towns, villages*, Esth. ix. 19; Ezek. xxxviii. 11; Zech. ii. 8.

פרונו, m. *One living in an unwalled town or a village*, Deut. iii. 5; 1 Sam. vi. 18; Esth. ix. 19.

פרונו, Chald. m. def. פרונו, i. q. Heb. פרונו. *Iron*, Dan. ii. 33; iv. 20; vii. 7, &c.

פרו, m. aff. פרו, פרו, pl. aff. פרו. Arab. *فَرْح*, *pullus avis, tum quoque cæterorum animalium et plantarum; ramus. Shooting up, spreading, propagating. (a) A young shoot of a plant. (b) A bud. (c) An artificial flower-bud. (a) Is. v. 24; Nah. i. 4. (b) Num. xvii. 23; Is. xviii. 5. (c) Exod. xxv. 33; Num. viii. 4; 1 Kings vii. 26, &c.*

פרו, v. pres. יפרו, constr. abs. (a) *Threw out a shoot, budded. (b) Shot up, flourished. (c) Spread, extended itself. (a) Num. xvii. 23; Cant. vii. 13; Is. xxvii. 6, &c. (b) Ps. lxii. 7; Ezek. vii. 10; Hos. x. 4, &c. (c) Lev. xiii. 20. 25. 39; xiv. 43, &c.*

Infinitive, פרו, Lev. xiii. 12; Ps. xcii. 8; Is. xxxv. 2.

Part. פרו, f. פרו, Gen. xl. 10; Exod. ix. 9, 10; Lev. xiii. 42. 57. In Ezek. xiii. 20,

we have פָּרַח, twice coupled with נָקַטוּהוּ, and נָקַטוּם. The passage is very obscure, and has been very differently rendered; but the majority of interpreters have taken the verb in the sense of the Syr. פָּרַח, *volavit*. In the former clause, *flying* to you, and in the latter, *flying away*.

Hiph. הִפְרִיחַ, pres. יִפְרִיחַ. (a) Causat. of Kal, Is. xvii. 11; Ezek. xvii. 24. (b) I. q. Kal, Job xiv. 9; Ps. xcii. 14; Prov. xiv. 11.

פְּרָחָה, m. once, Job xxx. 12. Arab.

פָּרַחַח, i. q. פָּחַח, *superbivit. Insolent, with insult.*

פָּרַט, m. Arab. פָּרַט, *prævertit, præcessit; prodiit res ab aliquo non cogitante in agendo; prætermissio occasionis. Omission; what is omitted, Lev. xix. 10.*

פָּרַט, v. only in part. pl. פָּרַטִים. Probably, *Taking the lead* on instruments of music, as an accompaniment to the dancers, or, *abounding in* —, Amos vi. 5.

פָּרִי, m. in pause פָּרִי, aff. פָּרִי, פָּרִי, פָּרִי, פָּרִי, פָּרִי, and פָּרִי, r. פָּרִי. *Fruit.* (a) *Fruit* of a tree. (b) *Produce* of the ground. (c) פָּרִי, *Offspring.* (d) *Result* of actions, whether good or evil, *reward* or *punishment.* (a) Gen. i. 11; Lev. xxvi. 4; Eccl. ii. 5, &c. (b) Deut. vii. 13; xxvi. 2. 10; Ps. cvii. 34, &c. (c) Gen. xxx. 2; Deut. vii. 13; xxviii. 4. 18, &c. (d) Is. lviii. 12; Prov. xi. 30; Is. iii. 10; Jer. vi. 19; xvii. 10, &c.

פָּרִיץ, m. constr. פָּרִיץ; pl. פָּרִיצִים, constr. פָּרִיצִי, r. פָּרִץ. (a) *A violent, lawless, person.* (b) *A wild beast.* (a) Ps. xvii. 4; Jer. vii. 11; Ezek. vii. 22; xviii. 10; Dan. xi. 14. (b) Is. xxxv. 9.

פָּרַךְ, m. Arab. פָּרַךְ, *confricuit; odit; fregit.* *Rubbing, grinding. Harshness, oppression, Exod. i. 13, 14; Lev. xxv. 43. 46. 53; Ezek. xxxiv. 4.*

פָּרַתָּה, fem. Arab. פָּרַתָּה, *separavit; discessus, separatio. The veil, separating the holy from the most holy place in*

the Tabernacle, Exod. xxvi. 31; Lev. iv. 6; Num. xviii. 7, &c.

פָּרַם, v. pres. יִפְרִם. Constr. immed. Syr. פָּרַם, *scidit. Rent his garments, Lev. x. 6; xxi. 10.*

Part. pass. pl. פָּרַמִים. *Rent, of garments, Lev. xiii. 45.*

פָּרַם, masc. Arab. فَرَسٌ, *secuit, fudit, laceravit. Separating, breaking, distributing. A species of eagle, according to Bochart. Hieroz., tom. i. p. 185: The osprey. Linn. ossifraga. Buff. orfraie.* So named from its habit of *breaking* the bones of its prey; which it does, according to Pliny, by letting the prey fall from a considerable height, Hist. Nat., lib. xxx. cap. 7: but according to Buffon it breaks them with its beak, Lev. xi. 13; Deut. xiv. 12.

פָּרַם, v. pres. יִפְרַם. (a) *Broke, distributed bread.* (b) *Distributed bread.* (b) Jer. xvi. 7.

Infin. פָּרַם, (a) Is. lviii. 7.

Hiph. הִפְרִיחַ, pres. יִפְרִים; part. בִּפְרִים, fem. בִּפְרִיחַ, pl. constr. בִּפְרִיחִים. Two significations are given to this conjugation, viz. *dividing* the hoof, and *having a hoof*, from פָּרַח. It is not improbable, however, that the latter is the only meaning properly belonging to it, Lev. xiii. 3—7. 26; xiv. 6. 78; Ps. lxxix. 32.

פָּרַם, v. Chald. *Divided.*

Part. pl. פָּרַסִין. They are *dividing*, they divide, Dan. v. 25.

Peil, f. פָּרַסָה. *It is divided, Dan. v. 28.*

Part. פָּרַס, Dan. v. 28.

פָּרַסָה, f. pl. פָּרַסוֹת, constr. פָּרַסוֹת, aff. פָּרַסוֹת, and פָּרַסוֹתָהוּ. Syr. פָּרַסָה, *ungula. A hoof, Exod. x. 26; Lev. xi. 3; Is. v. 28; Mic. iv. 13; Zech. xi. 16, &c.*

פָּרַע, m. Arab. فَرَعٌ, *summum et vertex rei; caput et princeps populi; coma mulieris; perfectus capillus (totum caput tegens). The hair of the head, probably long hair, Num. vi. 5; Ezek. xliv. 20.*

פָּרַע, v. pres. יִפְרַע. Constr. immed. Prob. allowed the hair to hang loose. (a) *Uncovered* the head. (b) *Placed in a state of disorder.* (c) Was in disorder; *disregarded.* (d) *Left* a road. (e) *Exempted.* (f) Apparently, *Avenged.* Comp. Syr. פָּרַע, *retribuit.* (a) Lev. x. 6; xxi. 10;

Num. v. 18. (b) Exod. xxxii. 25. (c) Prov. i. 25; viii. 33. (e) Ezek. xxiv. 14.

Infin. פָּרַע, (f) Judg. v. 2.

Imp. פָּרַעוּ, (d) Prov. iv. 15.

Part. פָּרַע, (c) Prov. xiii. 18; xv. 32.

Part. pass. פָּרַע, (a) Lev. xiii. 45. (b) Exod. xxxii. 25.

Niph. pres. פָּרַע. *Becomes lawless*, Prov. xxix. 18.

Hiph. הפָּרַע, pres. הפָּרִישׁ. Causat. of Kal (e) and (f). (a) *Made idle*, Exod. v. 4. (b) *Brought vengeance on*, 2 Chron. xxviii. 19.

פָּרַעוֹת, pl. f. constr. פָּרַעוֹת. *Revenge*, Deut. xxxii. 42; Judg. v. 2. Gesenius takes the word to mean *chiefs*.

פָּרַעַשׁ, m. Arab. بَرَعُوشٌ, *pulex*. Syr. ܦܪܥܝܫܐ, *Id.* *A flea*, 1 Sam. xxiv. 15; xxvi. 20.

פָּרַץ, m. pl. פָּרָצִים, and פָּרָצוֹת, aff. פָּרָצוּן. *Breaking through, overflowing, spreading*. (a) *A breach in a wall*. (b) *Overflowing of water*. (c) *Sudden calamity*. (a) 1 Kings xi. 27; Neh. vi. 1; Is. lviii. 12, &c. (b) 2 Sam. v. 20; 1 Chron. xiv. 11; Job xxx. 14. (c) Judg. xxi. 15; 2 Sam. vi. 8; 1 Chron. xiii. 11; Job xvi. 14.

פָּרַץ, v. pres. יִפְרָץ. Constr. immed. it. med. פָּ. (a) *Broke down a wall or fence*. (b) *Made a breach in a wall*. (c) *Burst forth, of water*. (d) *Overflowed, of the vessel*. (e) *Broke to pieces*. (f) *Inflicted a sudden calamity, afflicted*. (g) *Urged a person*. (h) *Burst forth like water, spread, through numbers*. (i) *Dispersed an enemy*. Comp. *fudit* hostes. (k) *Distributed persons*. (a) Neh. iii. 35; Ps. lxxx. 15; lxxxix. 40, &c. (b) 2 Kings xiv. 13; 2 Chron. xxv. 23. (c) Job xxviii. 4. (d) Prov. iii. 10. (e) 2 Chron. xx. 37. (f) Exod. xix. 22. 24; 2 Sam. vi. 8; 1 Chron. xiii. 11, &c. (g) 1 Sam. xxviii. 23; 2 Sam. xiii. 25. 27; 2 Kings v. 23. (h) Gen. xxviii. 14; Exod. i. 12; Job i. 10, &c. (i) 2 Sam. v. 20; 1 Chron. xiv. 11. (k) 2 Chron. xi. 23.

Infin. פָּרַץ, Eccl. iii. 3; 2 Chron. xxxi. 5; Is. v. 5.

Part. פָּרַץ, Eccl. x. 8; Mic. ii. 13.

Part. pass. f. פָּרָצוּ, pl. m. פָּרָצִים, 2 Chron. xxxii. 5; Neh. ii. 13; iv. 7; Prov. xxv. 28.

Niph. part. פָּרַץ. Probably, *Much, frequent*; but, according to some, *Clear, distinct*, 1 Sam. iii. 1.

Puh. part. f. מִפְּרָצָה. *Broken down*, Neh. i. 3.

Hith. part. pl. מִתְּפָרְצִים. *Breaking loose, running away*, 1 Sam. xxv. 10.

פָּרַק, m. Arab. فَرَقٌ, *separavit*. Syr.

ܦܪܩܝܬܐ, *redemit*. Sam. ܦܪܩܝܬܐ, *redemit; divisit. Separating, tearing asunder, pulling off or away, rescuing*. (a) *Tearing in pieces, prey*, Nah. iii. 1. (b) *Either, What is torn in pieces, prey, or a division in the road, a cross way*, Obad. 14.

פָּרַק, v. pres. aff. יִפְרָקֵי. Constr. immed. (a) *Tore in pieces*. (b) *Pulled off a yoke*. (c) *Rescued*. (b) Gen. xxvii. 40. (c) Ps. cxxxvi. 24.

Part. פָּרַק, (a) Ps. vii. 3. (c) Lam. v. 8.

Pih. pres. יִפְרַק, i. q. Kal, (a) and (b). (a) Zech. xi. 16.

Imp. pl. פָּרְקוּ, (b) Exod. xxxii. 2.

Part. פָּרָק, (a) 1 Kings xix. 1.

Hith. הפָּרְקוּ, pres. יִתְפָּרְקוּ. (a) Pass. of Kal. *Was pulled or broken off*. (b) Reflexive of Kal, *Pulled off from themselves*. (a) Ezek. xix. 12. (b) Exod. xxxii. 3.

Imp. הפָּרְקוּ, (b) Exod. xxxii. 24.

פָּרַק, v. Chald. Imp. פָּרַק. *Break off, put an end to, thy sins*, Dan. iv. 24.

פָּרַק, masc. constr. פָּרַק. *Fragments, portions*, Is. lxv. 4. The Keri is פָּרַק, *Broth*; but there is no reason to identify these two words.

פָּרַר, and פָּוַר, v. Arab. فَرَّى, *secuit, fidit*; فَرَّ, *disquisivit*. IV. *Fidit*; فَرَفَرٌ, *movit, agitavit. Broke, cleft, divided*.

Infin. פָּוַר, Is. xxiv. 19.

Pih. פָּוַר, i. q. Kal, Ps. lxxiv. 13.

Pih. redup. pres. aff. יִתְפָּרְפְּרֵי. Intensive of Kal. Metaph. *Shatters, agitates, the mind*, Job xvi. 12.

Hiph. הפָּרַר, in pause, הפָּרַר, it. הפָּרַר, pres. יִפְרַר, יִפְרִי. Metaph. (a) *Broke a covenant or command*. (b) *Frustrated*. (c) *Annulled*. (d) *Withdrew, broke off*. (a) Gen. xvii. 14; Deut. xxxi. 20; Is. xxxiii. 8, &c. (b) 2 Sam. xv. 34; Ps. xxxiii. 10; Is. xiv. 27, &c. (c) Num. xxx. 9. 13; Judg. ii. 1; Job xl. 8, &c. (d) Job xv. 4; Ps. lxxxix. 34.

Infin. הפָּרַר, הפָּרַר, aff. הפָּרַר, Lev. xxvi. 15; Num. xxx. 13; Zech. xi. 10, &c.

Imp. הָפֵר, הִפְרָה, 1 Kings xv. 19; Ps. lxxxv. 5.

Part. מִפֵּר, Job v. 12; Is. xliv. 25.

Hoph. pass. of Hiph. הִפְרָה, Is. viii. 11; Jer. xxxiii. 21; Zech. xi. 11.

Hith. הִתְפַּרְרָה, Pass. of Kal, Is. xxiv. 19.

פָּרַשׁ, v. pres. יִפְרַשׁ. Constr. immed.

Arab. فَرَشَ, *instravit, expandit in terra rem; dispersit.* (a) *Spread.* (b) *Stretched out the hands.* (c) *Metaph. Spread folly.* (d) I. q. פָּרַס, *Broke.* (a), [1] A cloth, Num. iv. 6. 8; 2 Kings viii. 15, &c. [2] A net, Ps. cxl. 6; Lam. i. 13; Ezek. xii. 13, &c. [3] The wings, Jer. xlvi. 40; Ezek. xvi. 8, &c. [4] A writing, 2 Kings xix. 14; Ezek. ii. 10. [5] A tent, Exod. xl. 19. (b), [1] *To seize*, Lam. i. 10. [2] In prayer, 1 Kings viii. 38; 2 Chron. vi. 29; Job xi. 13, &c. [3] *To give or assist*, Prov. xxxi. 19. (c) Prov. xiii. 16. (d) Mic. iii. 3.

Part. פּוֹרֵשׁ, plur. פּוֹרְשִׁים, constr. פּוֹרְשֵׁי, 1 Kings viii. 7; Prov. xxix. 5; Is. xix. 8, &c.

Part. pass. פָּרַשׁ, f. פּוֹרְשָׁה, פּוֹרְשֹׁת, 1 Kings xviii. 54; Hos. v. 1; Joel ii. 2.

Niph. pres. יִפְרָשׁוּ. *Was spread, scattered*, Ezek. xvii. 21.

Pih. פִּרַשׁ, pres. יִפְרֹשׁ. (a) *Spread out the hands, as in swimming.* (b) *Stretched out the hands, as in earnest entreaty.* (c) *Scattered.* (a) Is. xxv. 11. (b) Ps. cxliii. 6; Is. lxxv. 2; Jer. iv. 31; Lam. i. 17. (c) Zech. ii. 10.

Infin. פָּרַשׁ, aff. פּוֹרְשָׁנִים. (b) Is. i. 15. (c) Ps. lxxviii. 15.

פָּרַשׁ, v. Syr. כִּפֵּי, *definivit, determinavit.* Aph. *Punxit*; כִּפֵּי, *stimulus. Pointed or marked out distinctly.*

Infin. פָּרַשׁ, Lev. xxiv. 12.

Niph. part. pl. f. נִפְרָשׁוֹת. *Scattered*; for נִפְרָשׁוֹת, which is the reading of some editions, Ezek. xxxiv. 12.

Puh. פָּרַשׁ, Pass. of Kal. *Was pointed or marked out distinctly*, Num. xv. 34.

Part. מִפְרָשׁ. *Made distinct*: according to some, by distinctness of reading; according to others, by an interpretation, Neh. viii. 8.

Hiph. pres. יִפְרָשׁוּ. *Stung*, Prov. xxiii. 32.

פָּרַשׁ, v. Chald. Pahl. part. מִפְרָשׁ, i. q. Heb. מִפְרָשׁ, Ezra iv. 18.

פָּרְשָׁה, m. pl. פּוֹרְשִׁים, aff. פּוֹרְשֵׁי. Arab.

فَرَسٌ, *equus*; فَارَسٌ, *eques*. Syr. فَرَسٌ, *eques*. Æth. ፈረስ : *equus.* (a) *A horseman*, Gen. i. 9; Exod. xiv. 26. 28; Jer. iv. 29, &c. (b) According to Bochart. *A horse*, 1 Sam. viii. 11; 2 Sam. i. 6; Is. xxi. 7. 9; xxviii. 28.

פָּרֵשׁ, masc. aff. פָּרְשֵׁוֹ. Arab. فَرَسٌ, *fimus. Dung*, Exod. xxix. 14; Num. xix. 5; Mal. ii. 3, &c.

פָּרֵשָׁה, f. constr. פּוֹרְשָׁה, r. פרש. *A distinct account*, Esth. iv. 7; x. 2.

פְּרָשָׁנִים, m. *A copy of a writing*, Ezra iv. 11. 23; v. 6; vii. 11. Syr. فَرَسَانٌ, *Id.*

פְּרָשְׁדוֹן, once, Judg. iii. 22, in the phrase וַיִּצְאָה הַפְּרָשְׁדוֹנָה. It is not improbable that the true reading is הַפְּרָשׁ, which would make the construction regular. The LXX. translate it as if synonymous with הַמִּסְתָּרוֹנָה, in the next clause. *Vulg. per secreta natura alvi stercora proruperunt.* According to some, *exiit gladius per podicem.* Castell, *stercus effusum. Dung.*

פָּרֵשׁוֹ, v. once, Job xxvi. 9. *Spreading.* A contraction, apparently, of פָּרַשׁ פָּרוֹ.

פָּרָה, see פָּרָה.

פָּרָה, m. pl. פְּרָהִים. Apparently the Sanscrit प्रथमः *pratama. First, chief. Chiefs, nobles*, Esth. i. 3; vi. 9; Dan. i. 3.

פָּשָׁה, v. pres. יִפְשָׁה. Chald. פִּשְׁאָ, *expandit, diffudit se.* Arab. فَشَا, *dimanavit in publicum. V. Propagatus fuit morbus. Spread itself*, of any appearance or eruption on the person, Lev. xiii. 5. 7, 8; xiv. 39, &c.

Infin. פָּשָׁה, Lev. xiii. 7. 22. 27. 35.

פָּשַׁע, m. Syr. פִּשְׁעָ, *incessit. A step*, in walking, 1 Sam. xx. 3.

פָּשַׁע, v. pres. אֶפְשַׁעָה. *Stepped, trod*, Is. xxvii. 4, al. non occ.

פָּשַׁח, v. *Opened the mouth.* Comp. Syr. פִּשְׁחַב, *abscidit.* Pahl. dirupit. Cogn.

Arab. فَشَحَ, *diduxit ab invicem crura.*

Part. פָּשַׁח, Prov. xiii. 3.

Pih. pres. יִפְשַׁחוּ. *Opened the legs*, Ezek. xvi. 25,

פָּשַׁע, once, Job xxxv. 15. Arab. فَاش,

r. פִּישׁ, *expansus fuit*; فִּישַׁ, and פִּישִׁי, *manavit. Spreading, extent.* See the note.

פָּשַׁח, v. Kal non occ. Syr. فَشَّح, *discerspit, divisit.*

Pih. pres. aff. יִפְשַׁחֵי. *Tore to pieces,* Lam. iii. 11, only.

פָּנַח, v. pres. יִפְנַח. Syr. فَحَّح, *expandit, extendit.* Cogn. Arab. بَسَّطَ,

expandit stratum. Spread, pec. spread a garment on the ground; took off a garment for that purpose. (a) *Stripped off his dress.* (b) A troop *spread, extended itself, to plunder or fight.* (a) Lev. vi. 4; 1 Sam. xix. 24; Ezek. xxvi. 17, &c. (b) Judg. ix. 33. 44; xx. 37; 1 Sam. xxiii. 27, &c.

Infin. פִּשְׁחָה, (a) Is. xxxii. 11.

Part. pl. פִּשְׁחִים, (a) Neh. iv. 17.

Pih. *Stripped another.*

Infin. פִּשַׁח, 1 Sam. xxxi. 8; 2 Sam. xxiii. 10; 1 Chron. x. 8.

Hiph. יִפְשַׁח, pres. יִפְשַׁח, יִפְשַׁח. I. q. Pih. (a) *Stripped another.* (b) *Skinning.* (a) Job xix. 9; xxii. 6; Ezek. xvi. 39; xxxiii. 26; Hos. ii. 3. (b) Lev. i. 6; Mic. iii. 3.

Infin. הִפְשַׁח, (b) 2 Chron. xxix. 34.

Imp. הִפְשַׁח, (a) Num. xx. 26.

Part. pl. מִפְשַׁחִים, (b) 2 Chron. xxxv. 11.

Hith. pres. יִפְשַׁח. *Stripped himself,* 1 Sam. xviii. 4.

פָּשַׁע, masc. aff. פָּשַׁעֵי, pl. פָּשַׁעִים, constr. פָּשַׁעֵי, aff. פָּשַׁעִים. *A throwing off of a previously acknowledged authority, a deliberate breach of a known duty.* (a) *Rebellion.* (b) *Transgression.* (c) *Any serious fault.* (d) *Injury, by the loss of property.* (a) 1 Sam. xxiv. 12; Job xxxiv. 37. (b) Job xxxiii. 9; Ps. lix. 4; Is. liii. 5, &c. (c) Gen. xxxi. 36; L. 17; 1 Sam. xxv. 28. (d) Exod. xxii. 8.

פָּשַׁע, v. pres. יִפְשַׁע. Constr. med. פָּ, על, ר. מִפְשַׁח. (a) *Rebelled against a sovereign.* (b) *Rebelled against God, transgressed.* (c) *Transgressed a law.* (a), [1] With פָּ, 1 Kings xii. 19; 2 Kings i. 1; iii. 5. 7. [2] With ר, מִפְשַׁח, 2 Kings viii. 20. 22; 2 Chron. x. 19; xxi. 8. 10. (b) 1 Kings viii. 50; Is. i. 2; Jer. iii. 13, &c. (c) Hos. viii. 1.

Infin. פִּשַׁע, Ezra x. 13; Is. lix. 13; Amos iv. 4.

Imp. pl. פִּשְׁעוּ, Amos iv. 4.

Part. plur. פִּשְׁעִים, Ps. li. 15; Is. xlvi. 8, &c.

Niph. part. נִפְשַׁע. Pass. of Kal. *Transgressed against,* Prov. xviii. 19.

פָּנַח, masc. Arab. فَسَّرَ, *detexit rem absconditam, explicuit.* Syr. فَشَّح, *Id. Interpretation, explanation,* Eccl. viii. 1.

פָּשַׁח, m. Chald. def. פִּשְׁחָה, and פִּשְׁחָה, aff. פִּשְׁחָה, and פִּשְׁחָה, pl. פִּשְׁחָה. *Id.,* Dan. ii. 4. 7. 16. 36; v. 16, &c.

פָּשַׁח, v. Chald. *Interpreted, explained.* Infin. מִפְשַׁח, Dan. v. 16.

Pah. *Id.* Part. מִפְשַׁח, Dan. v. 12.

פִּשְׁחָה, f. aff. פִּשְׁחָה, pl. פִּשְׁחָה, aff. פִּשְׁחָה. In the singular, (a) *The flax plant.* (b) *A lamp-wick, made of flax.* In the plural, (c) *Flax.* (d) *Linen.* (e) פִּשְׁחֵי הַעֵץ, according to some, *Cotton.* (a) Exod. ix. 31; Hos. ii. 7. 11. (b) Is. xlii. 3; xliii. 17. (c) Judg. xv. 14; Prov. xxxi. 13; Ezek. xl. 3. (d) Lev. xiii. 47; Ezek. xliv. 17, 18, &c. (e) Josh. ii. 6.

פִּת, f. aff. פִּתֵי, פִּתָּה, pl. פִּתִּים, constr. פִּתֵי, r. פִּתָּה. The origin of the word is uncertain. Arab. فَطَاتٌ, *frustulum, mica.* *A piece, a piece of bread,* Gen. xviii. 5; Job xxxi. 17; Prov. xxiii. 8; Ps. cxlvii. 17; Ezek. xiii. 19, &c.

פִּת, aff. פִּתֵי. Arab. فَوَّتٌ, *interstitium.* —*Pudendum muliebri,* Is. iii. 17. Pl. פִּתֵי. *Hinges,* 1 Kings vii. 50.

פִּתְאִים, see פִּתֵי.

פִּתְאֹם, פִּתְאֹם, adv. *Suddenly, immediately,* Num. vi. 9; xii. 4; Job v. 3; 2 Chron. xxix. 36, &c. Gesenius derives the word from פִּתַע, with which it is joined three times (he says *sæpe*); but it is not improbably a contraction of פִּתָּה + אָה, i. q.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם. This should probably be written as two words, of which the former פִּתָּה, *a piece,* is to be taken in the sense of *portion, allowance;* and the latter, פִּתְאֹם, is apparently the Persian

پَاک, *meat, victuals;* so that פִּתְאֹם הַכֶּלֶף, will signify *the portion of food assigned them-by*

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

פִּתְאֹם, constr. פִּתְאֹם, aff. פִּתְאֹם.

command of the king. The nature of this food is not stated, but it was perhaps unclean by the law: there is, however, no reason to connect it with idolatrous worship, as some have done. To this the βεκόσ, ἄπρος, of Herodot. ii. 2?

פְּתָנִים, masc. constr. פְּתָנִים. *A decree, sentence*, Esth. i. 20; Eccl. viii. 11.

פְּתָנִים, m. Chald. def. פְּתָנִים. (a) *A decree*. (b) *A decree communicated in writing, a royal letter*. (c) *Any letter*. (a) Ezra vi. 11; Dan. iii. 16; iv. 14. (b) Ezra iv. 17. (c) Ezra v. 7. 11. This word has been variously derived: by some, from the Pers. پیغام, پیغام, *A message, mission*; which is itself probably a borrowed word: by others, from the Arab. فتوى, *responsum à jurisconsulto datum*.

פָּתַח, v. pres. יִפְתָּח, apoc. יִפְתֵּי. Arab. فَتَى, *juvenile ætate fuit*; فَتَى, *adolescens*.

Æth. ረገገ: *desideravit, concupivit. Was youthful, under the influence of passion; was silly*, Deut. xi. 16; Job xxxi. 27.

Part. פָּתַח, f. פָּתַח. *Silly*, Job v. 2; Prov. xx. 19; Hos. vii. 11.

Pih. פָּתַח, constr. immed. (a) *Led to folly, persuaded to evil, seduced*. (b) *Persuaded, enticed*. (c) *Deceived*. (d) *Used fair words to*. (a) Exod. xxii. 16. (b) 1 Kings xx. 20—22; 2 Chron. xviii. 19—21; Prov. i. 10. (c) Jer. xx. 7; Ezek. xiv. 9. (d) Ps. lxxviii. 36.

Infin. aff. לִפְתָּח, 2 Sam. iii. 25.

Imp. f. פָּתֵי, Judg. xiv. 16; xvi. 5.

Part. pl. aff. קִפְּתָהוּ, Hos. ii. 14.

Puh. pres. יִפְתָּח, Pass. of Pih., Prov. xxv. 15; Jer. xx. 10; Ezek. xiv. 8.

Niph. פִּתְּחָה, pres. apoc. יִפְתָּח, Pass. of Pih., Job xxxi. 2; Jer. xx. 7.

Hiph. pres. apoc. יִפְתֵּי. *Declared foolish*, i. e. idolatrous, with ל, Gen. ix. 27. See the note on Job xxxi. 27.

פְּתָרִים, m. aff. פְּתָרִים, pl. פְּתָרִים, constr. פְּתָרִים, aff. פְּתָרִים, r. פָּתַח. *Engraving, carving*, Exod. xxviii. 11; 2 Chron. ii. 6. 13; Ps. lxxiv. 6; Zech. iii. 9, &c.

פָּתַח, masc. aff. פְּתָחָה, פְּתָחָה, pl. פְּתָחִים, constr. פְּתָחִים, aff. פְּתָחִים, Arab. فَتَحَ,

aperuit portam. Syr. פָּתַח, Id. Æth.

פָּתַח: *solvit vinctum. Opening, loosing*.

(a) *An opening, door-way, gate-way, entrance*. (b) *A door or gate*. (a), [1] Of a tent, Gen. xviii. 1; Exod. xxxiii. 8; Num. xii. 5, &c.

[2] Of a house, Gen. xix. 11; Deut. xxii. 21; Judg. xix. 26, &c. [3] Of a city, Josh. viii. 29; Judg. ix. 35; 1 Kings xvii. 10, &c.

[4] Of a room, 2 Kings iv. 15, &c. [5] Of the mouth, Mic. vii. 5. (b) Judg. ix. 52.

פָּתַח, v. pres. יִפְתָּח. Constr. immed. it.

med. פָּתַח. (a) *Opened*, [1] a door, gate, window. [2] A sack, ark, book, &c. [3] His hand. [4] His mouth. [5] His eyes.

(b) *Opened the door*. (c) *Opened the gates, to a besieger*. (d) *The earth opened its mouth*. (e) *Uttered*. (f) *Metaph. Opened the ears of another*. (g) *Opened a rock, cleft it*. (h) *Opened a pit, dug it*. (i)

Opened a stream, let it loose. (k) *Loosened, untied*. (l) *Brought out for sale*. (m) *Drew a sword*. (a), [1] Gen. viii. 6; Judg. xix. 28; Mal. iii. 10, &c. [2] Gen. xlii. 27; Exod. ii. 6; Neh. viii. 5, &c. [3] Deut. xv. 8; Ps. civ. 28. [4] Job iii. 1; xxxiii. 2.

(c) Prov. xxxi. 26, &c. (b) Cant. v. 6. (c) Deut. xx. 11; 2 Kings xv. 16. (d) Ps. cvi. 17; Is. xlv. 8. (e) Ps. xlix. 5. (f) Is. l. 5. (g) Ps. cv. 4. (h) Exod. xxi. 33. (i) Is. xli. 18. (k) Is. xiv. 17. (l) Gen. xli. 56; Amos viii. 5. (m) Ps. xxxvii. 14.

Infin. פָּתַח, פָּתַח, aff. פָּתַח, Deut. xv. 8; Cant. v. 8; Ezek. xxxvii. 13, &c.

Imp. פָּתַח, f. פָּתַח; pl. פְּתָחוּ, Josh. x. 22; 2 Kings xiii. 17; Cant. v. 2, &c.

Part. פָּתַח, Judg. iii. 25, &c.

Part. pass. פְּתָחָה, fem. פְּתָחָה, pl. פְּתָחוּהוּ, Num. xix. 15; Josh. viii. 17; (a, 5) Neh. i. 6, &c.

Niph. נִפְתָּח, pres. יִפְתָּח, יִפְתָּח. Pass. of Kal, (a), (f), (i), and (k). [a] Ezek. i. 1; Nah. ii. 7; iii. 13, &c. [f] Is. xxxv. 5. [i] Jer. i. 14. [k] Is. v. 27.

Infin. הִפְתָּח, [k] Is. li. 14.

Part. נִפְתָּח, [i] Zech. xiii. 1.

Pih. פִּתְּחָה, pres. יִפְתָּח. (a) I. q. Kal, (a), (f), (h), and (k). (b) *Carved, engraved*. (a), [a] Job xli. 6; Cant. vii. 13; Is. lx. 11. [f] Is. xlvi. 8. [h] Is. xxviii. 24. [k] Job xii. 18; xxxix. 5; Ps. xxx. 12, &c. (b)

Exod. xxviii. 9. 11. 36; 1 Kings vii. 36.

Infin. פִּתְּחָה, (k) Ps. cii. 21; lviii. 6. (b) 2 Chron. ii. 6. 13.

Part. פִּתְּחָה, (k) 1 Kings xx. 11. (b) Zech. iii. 9.

Puh. Part. f. pl. פְּתוּחוֹת. *Engraven.*
 Hith. Imp. f. פְּתַחְתִּי. *Loosen thyself,* Is.
 lii. 2.

פתח, v. Chald. *Id.*

Peil, פְּתַחְתִּי, Pass. of (a), Dan. vii. 10.
 Part. pl. f. פְּתַחוֹת, Dan. vi. 11.

פתח, m. *Opening, laying open, metaph.*
 Ps. cxix. 130.

פתחון, m. constr. פְּתַחוֹן. *Opening of*
the mouth, power to speak, Ezek. xvi. 63;
 xxix. 21.

פְּתִי, masc. pl. פְּתִיִּים, פְּתִיִּים, and פְּתִיִּים,
 r. פתח. *A youth. (a) Ignorant. (b)*
Foolish. (c) Folly. (a) Ps. xix. 8;
 cxvi. 6; Prov. ix. 4. 16, &c. (b) Prov. xiv.
 15; xix. 25; xxi. 11, &c. (c) Prov. i. 22.

פתי, m. Chald. aff. פְּתַחְתִּי. *Breadth,* Ezra
 vi. 3; Dan. iii. 1. Syr. ܦܬܘܢ, *latus fuit;*
 ܦܬܘܢ, *latitudo.*

פְּתִיחִי, once, Is. iii. 24. *Contrasted*
with פְּתִיחֵי שֵׁק. LXX. χιτωνος του μεσοπο-
 φουρου. *Vulg. fasciâ pectorali.* The signi-
 fications given to the word, and the deriva-
 tions proposed, appear equally conjectural.
 Possibly it may be compounded of פְּתִיחִי, and
 גִּל, or גִּל, which last may be compared with
 the Arab. جِلْوَة, *vestes pellucidæ.* Auth.

Vers. *A stomacher.* See Schrœd. de Vest.
 Mul, p. 138.

פְּתִיחֵי, fem. once, r. פתח. *Folly,* Prov.
 ix. 13.

פְּתִיחוֹת, pl. f. r. פתח. *Drawn, drawn*
swords, Ps. lv. 22. LXX. βολιδες. *Vulg.*
jacula.

פְּתִיל, m. constr. פְּתִילִי, aff. פְּתִילִי, plur.
 פְּתִילִים, r. פתל. Arab. فَيْتِيل, *funis.* *Any*
thing twisted. (a) A lace, thread, cord. (b)
An ornamental string or lace for a seal. (c)
A thin strip of gold. (d) A cloth, as a
cover. (a) Exod. xxviii. 28. 37; xxxix. 21.

31; Judg. xvi. 9; Ezek. xl. 3. (b) Gen.
 xxxviii. 18. 25. (c) Exod. xxxix. 3. (d)
 Num. xix. 15.

פתל, v. Kal non occ. Arab. فَتَّلَ,
torsit funem. Syr. ܦܬܠ, *Id.* Æth.

פְּתַל : *torsit, nevit. Twisted, spun.*

Niph. נִפְתַּלְתִּי. *Was twisted. Was involved*
with, struggled with another, Gen. xxx. 8.

Part. נִפְתַּל, pl. נִפְתַּלִּים. *Metaph. Twisted,*
perverse, Job v. 13; Prov. viii. 8.

Hith. pres. in pause, הִתְפַּתֵּל. *Twisted him-*
self, struggled, so as to thwart the devices of
 the perverse, Ps. xviii. 27. In 2 Sam. xxii.
 27, we have הִתְפַּתֵּל, which appears to be an
 error of the copyist.

פְּתַלְתַּל, masc. once. *Perverse,* Deut.
 xxxii. 5.

פְּתַרְנִי, m. pl. פְּתַרְנִים. *The asp; vipère*
d'Egypte, of Buffon, Deut. xxxii. 33; Job
 xx. 14. 16; Ps. lviii. 5; xci. 13; Is. xi. 8.
 Arab. بطن, *coluber,* Forsk. Faun., quoted by
 Freytag.

פְּתַתַּע, masc. Arab. فَتَتَعَ, *conculcavit,*
donec frangeretur; فَتَكَ, de improvise et
fraudulenter obruit atque peremit aliquem.
Rushing suddenly on. (a) Suddenness. (b)
Suddenly. (a) Num. vi. 9; xxxv. 22. (b)
 Hab. ii. 7. In Prov. vi. 15; xxix. 1; Is.
 xxix. 5; xxx. 13; the true signification
 appears to be *crushing.*

פְּתַרַּר, v. pres. יִפְתַּר. See פִּשַׁר. Constr.
 immed. *Interpreted, explained,* Gen. xl. 16,
 22; xli. 12, 13.

Infin. פְּתַרַּר, Gen. xli. 15.

Part. פְּתַר, Gen. xl. 8; xli. 8. 15.

פְּתַרְוֹן, m. aff. פְּתַרְוֹנִי, pl. פְּתַרְוֹנִים. *Inter-*
pretation, Gen. xl. 5. 8. 12. 18; xli. 11.

פתת, v. Arab. فَتَّتَ, *contudit, et*
digitis fregit rem. Broke to pieces.
 Infin. פְּתַתַּע, Lev. ii. 6.

ז

ז, Tzādē, the eighteenth letter of the Hebrew alphabet, is sounded as *ts* or *tz*, and, as a numeral, stands for *ninety*. It is interchanged occasionally with the other sibilants, ז, ט, and ש, and sometimes with ט; as well as in one or two instances with ט. Gram. artt. 78, 79. 83.

זֶרַע, f. constr. זְרָעוֹת, aff. זָרָעוֹת, r. זָרַע. *Excrement*, Deut. xxiii. 14; Ezek. ii. 12.

זֵרַעִים, pl. m. twice, Job xl. 21, 22.

Arab. **ضال**, *arbor, quæ remota à fluminibus nonnisi pluviâ rigatur, aliis lotus*. See the notes. LXX. παντοδαπὰ δένδρα, δένδρα μεγάλη. Vulg. *umbra*.

זָאֵן, com. aff. זָאֵנִי, &c. pl. non occ.

Arab. **ضَائِن**, pl. **ضَائِنَات**, *ovis*. Syr. **ضائ**,

græx; oves, et capræ. (a) *A sheep or goat, coll. sheep or goats; a flock* of these animals. (b) When unity is intended, זָאֵן is used. (c) זָאֵן, *Lambs or kids*. (d) Metaph. *A people, as the objects of care, from God, a sovereign, or a prophet*. (a) Gen. xii. 16; xxxi. 19. 43; Exod. x. 24, &c. (b) Exod. xxi. 37. (c) Ps. cxiv. 4. 6; Jer. xxxi. 12. (d) 2 Sam. xxiv. 17; Ps. c. 3; Ezek. xxxiv. 2, 3, &c.

זְרָאִים, pl. m. constr. זְרָאִים, aff. זְרָאִים, &c. r. זָרַע. (a) *Productions of the earth*. (b) Metaph. *Offspring*. (a) Job xxxi. 8; Is. xxxiv. 1; xlii. 5. (b) Job v. 25; xxvii. 14; Is. xliv. 3, &c. See צִיָּוָה.

זָבִב, m. pl. זָבִיבִים. (a) Arab. **ضَب**, *lacertæ species. A kind of lizard: lacerta stellio*, Lev. xi. 29; Bochart. Hieroz., i. 1044. (b) Arab. **ضَب**, IV. *abscondidit*

rem; **ضَاب**, r. **ضروب**, *latuit. A covered wagon*, Num. vii. 3; Is. lxvi. 20.

זָבַח, m. (once, f., Dan. viii. 12), constr. זָבָח, aff. זָבָחִי, pl. aff. זָבָחוֹת; it. pl. זָבָחוֹת, constr. זָבָחוֹת, aff. זָבָחוֹתִי. Æth. **ጸብረ**: *bellum; militia: ጸብረ: *bellum intulit; oppugnavit*. (a) *An army*. (b) *Any multitude*. (c) *שר זָבָח, Commander-in-chief*.*

(d) **זָבָח הַשָּׁמַיִם**, [1] *The heavenly bodies*. [2] *The angels*. (e), [1] **זָבָחוֹת**: [2] **זָבָחוֹת**: **זָבָחוֹת**: [3] **זָבָחוֹת**: and, [4] **זָבָחוֹת**, Titles of Jehovah, as the Creator and Sovereign of the countless multitudes of creatures both in heaven and on earth. (f) *Warfare, military service*. (g) *Any appointed service, duty, or trial*. (a) Num. xxxi. 21. 32. 48; 2 Sam. iii. 23; Ps. lxxviii. 13, &c. (b) Gen. ii. 1. (c) 2 Sam. ii. 8; xix. 14; 1 Kings xvi. 16, &c. (d), [1] Deut. iv. 19; xvii. 3; 1 Kings xvii. 16; Jer. xxxiii. 22, &c. [2] 1 Kings xxii. 19; Neh. ix. 6; Ps. cxlviii. 2, &c. (e), [1] 1 Sam. i. 3. 11; iv. 4; xvii. 48; 2 Sam. vi. 2, &c. [2] 2 Sam. v. 10; Ps. lxxxix. 9; Jer. v. 14, &c. [3] Ps. lix. 6; lxxx. 5. 20; Is. iii. 15, &c. [4] Ps. lxxx. 8. 15. (f) Num. i. 3. 20. 22. 24; Josh. xxii. 12, &c. (g) Num. iv. 3. 23. 30; Job vii. 1; xiv. 14; Is. xl. 4.

זָבַח, v. זָבָח, pres. זָבָחִי. (a) *Assembled for war, fought*. (b) *Assembled for any service or duty, performed it*. (a) Num. xxxi. 7; Zech. xiv. 12. (b) Exod. xxxviii. 8. Infin. זָבַח, (a) Is. xxxi. 4. (b) Num. iv. 23; viii. 24.

Part. pl. זָבָחוֹת, aff. זָבָחִי, fem. זָבָחוֹת. (a) Num. xxxi. 42; Is. xxix. 7, 8. (b) Exod. xxxviii. 8; 1 Sam. ii. 22.

Hiph. Part. **זָבַח**. *Marshalled an army*, 2 Kings xxv. 19; Jer. lii. 25.

זָבַח, v. Chald. זָבַח, pres. זָבַח. Syr. **ضاب**, *voluit. Wished, was willing*, Dan. iv. 14. 22. 29; v. 21; vii. 19.

Infin. aff. **זָבַח**, Dan. iv. 32.

Part. **זָבַח**, Dan. v. 19.

זָבָחוֹת, and זָבָחוֹת, pl. of זָבַח, which see.

זָבַח, v. זָבַח. Arab. **ضاب**, *fudit, effudit; fusus, effusus fuit*; **ضاب**, r. **ضوب**, *Id. Burst*, Num. v. 27.

Hiph. Inf. **זָבַח**. *Caused to burst*, Num. v. 22, for **זָבַח**.

זָבַח, f. r. זָבַח. Syr. **ضاب**, *res, negotium. Determination, resolution*, Dan. vi. 18.

זָבַח, masc. once, Jer. xii. 9. Arab.

צבט, *hyæna*. A *hyæna*. So the LXX. See Bochart. Hieroz., i. 830.

צבט, v. once, pres. יִצְבֹּט. Arab.

צבט, *firmiter tenuit*; צָבַט, *prehendit manu*. Took up in his hand, Ruth ii. 14.

צבט, masc. in pause, צָבִי, pl. צְבִיִּים, and צְבִיָּאִים; f. צְבִיָּה, pl. צְבִיָּאוֹת. Syr. צָבָל, *voluit*.

Arab. ظَبِي, f. ظَبِيَّة, *capreolus dorcas*.

Syr. צְבִיָּה, *Id.* (a) *Beauty, ornament, honour*. (b) *אֶרֶץ הַצְּבִי*, and *הַצְּבִי*, *The beautiful land, or the chosen, favoured land*. (c) *An antelope*. Linn. *Antilope dorcas*. See Bochart. Hieroz., i. 924. (a) Is. xiii. 19;

xxiii. 9; xxiv. 16; Ezek. xx. 6, &c. (b) Dan. viii. 9; xi. 16. 41. (c) Deut. xii. 15. 22; xiv. 5; 2 Sam. ii. 18; 1 Kings iv. 23, &c.

צבט, masc. pl. צְבִיָּים. Arab. صَبَغ, *tinxit pannum; immersit manum in aqua*. Syr. צָבַ, *Id.* *Dipping, dyeing*. A *dyed dress*, Judg. v. 30, only.

צבט, v. Chald. Pahl. Part. pl. כְּצִבְעִין. *Made wet*, Dan. iv. 22.

Ithpa. pres. יִצְבֹּעַ. Pass. of Pahl., Dan. iv. 12. 20. 30; v. 21.

צבר, v. pres. יִצְבֵּר. Constr. immed.

Arab. ضَبَّرَ, *disposuit in ordinem*. II. *Collegit*. (a) *Heaped up*. (b) *Laid up, treasured up*. (a) Hab. i. 10. (b) Gen. xli. 35. 49; Exod. viii. 14; Job xxvii. 16; Ps. xxxix. 7; Zech. ix. 3.

צברים, pl. m. *Heaps*, 2 Kings x. 10.

צבתיים, pl. m. Arab. ضَبَّتْ, *prehendit manu*. *Handfuls*, Ruth ii. 16.

צד, m. aff. צָדִי, &c.; pl. צָדִים, constr. צָדִי, aff. צְדִיקִים, &c. Arab. صَدَّ, *vultum*

avertit ab aliquo; صَدَّ, *fluvii litus*; صَدَّ, *vicit in lite*; صَدَّ, *contrarius, hostis*. (a)

The side, [1] *Of a person or animal*. [2] *Of a thing*. (b) *כְּצִד*, *At the side of*. (c) *עַל צֵד*, *At the side, in the arms*. (d) *Probably An adversary*. וְהָיָה לְכֵם לְצִדִּים, *and they shall be adversaries to you*. The passage may, however, be interpreted intel-

ligibly without adopting this signification. (a), [1] Num. xxxiii. 55; 2 Sam. ii. 16; Ezek. xxxiv. 21, &c. [2] Gen. vi. 16; Exod. xxvi. 13; xxx. 4, &c. (b) Deut. xxxi. 26; Ruth ii. 14; Ps. xci. 6, &c. (c) Is. lx. 4; lxvi. 12. (d) Judg. ii. 3.

צד, m. Chald. *Id.* כְּצִד, *On the side of, in reference to*, Dan. vi. 5. לְצִד, *against*, Dan. vii. 25.

צד, Chald. once, Dan. iii. 14. *Opposition, perverseness*, as opposed to *accident*. But LXX. ἀθέτως. Vulg. *verè*.

צדה, v. Cogn. צִד. *Lay in wait, laid wait for*, Exod. xxi. 13.

Part. צָדָה, 1 Sam. xxiv. 12.

צדה, v. Syr. צָדָ, *vastatus est; desolavit*. *Laid waste*.

Niph. נִצְדָה. Pass., Zeph. iii. 6.

צדה, see צָדָה.

צדנה, f. r. צִדָה. *Lying in wait*, Num. xxxv. 20. 22.

צדיק, masc. pl. צְדִיקִים, r. צִדִּק. (a) *Righteous, just*, [1] *In character and general conduct*. [2] *In administering judgment*. (b) *Having a just cause*. (c) *Innocent*. (d) *Probably True*. (a), [1] Gen. vi. 9; xviii. 23—25; Ezek. iii. 21, &c. [2] 2 Chron. xii. 6; Ps. vii. 12; Jer. xii. 1; Dan. ix. 14, &c. (b) 2 Chron. vi. 23; Prov. xviii. 5. 17; Is. xxix. 21, &c. (c) Exod. xxiii. 7; 2 Sam. iv. 11; 2 Kings x. 9, &c. (d) Is. xli. 26.

צדיק, masc. aff. צְדִיקִי, צְדִיקָה, &c. Arab. صَدَقَ, *verax, sincerus fuit*; صَدَقَ, *veritas*. Syr. אֲדָב, *justum, æquum fuit*. Eth. ἄδικος: *justus fuit; justificatus est; verax fuit*. (a) *Truth*. (b) *Fairness, correctness*, in weights and measures. (c) *Equity* in the administration of justice. (d) *A just cause*. (e) *Acquittal, justification*. (f) *Righteousness, justice*, of character and conduct. (g) *Apparently, Justification*, i. q. Δικαιοσύνη Θεοῦ, Rom. iii. 22. (a) Ps. lii. 5. (b) Lev. xix. 36; Job xxxi. 6; Ezek. xlv. 10, &c. (c) Deut. i. 16; xvi. 18. 20; Job viii. 3; Ps. ix. 5, &c. (d) Ps. vii. 9; xvii. 1; xviii. 21. 25. (e) Job vi. 29. (f) Ps. xv. 2; xlv. 8; Is. i. 21; xxvi. 10; Jer. xxii. 13; Ezek. iii. 20, &c. (g) Dan. ix. 24.

צדיק, masc. aff. צְדִיקִי, צְדִיקָה, &c. Arab. صَدَقَ, *verax, sincerus fuit*; صَدَقَ, *veritas*.

Syr. אֲדָב, *justum, æquum fuit*. Eth.

צדק: *justus fuit; justificatus est; verax fuit*. (a) *Truth*. (b) *Fairness, correctness*, in weights and measures. (c)

Equity in the administration of justice. (d) *A just cause*. (e) *Acquittal, justification*.

(f) *Righteousness, justice*, of character and conduct. (g) *Apparently, Justification*, i. q.

Δικαιοσύνη Θεοῦ, Rom. iii. 22. (a) Ps. lii. 5. (b) Lev. xix. 36; Job xxxi. 6;

Ezek. xlv. 10, &c. (c) Deut. i. 16; xvi. 18. 20; Job viii. 3; Ps. ix. 5, &c. (d) Ps. vii. 9; xvii. 1; xviii. 21. 25. (e) Job vi. 29. (f) Ps. xv. 2; xlv. 8; Is. i. 21; xxvi. 10; Jer. xxii. 13; Ezek. iii. 20, &c. (g)

Dan. ix. 24.

צדק, v. צְדִיקָה, pres. יִצְדֵּק. (a) *Was*

equitable. (b) *Was righteous.* (c) *Acted justly.* (d) *Had a just cause, was in the right.* (e) *Was acknowledged to be just, or in the right.* (a) Ps. xix. 10. (b) Job ix. 15. 20; Ps. xl. 3, &c. (c) Job xxxiii. 12; xxxiv. 5; xxxv. 7, &c. (d) Gen. xxxviii. 26; Job xlii. 18; Ezek. xvi. 52, &c. (e) Job xi. 2; Ps. li. 6; Is. xliii. 27, &c.

Niph. נִצְדָּק. *Was purified,* Dan. viii. 14. So the LXX. and Vulg.

Pih. הִצְדָּק, pres. הִצְדִּיק. Constr. immed. *Justified, cleared, himself or another,* Jer. iii. 11; Ezek. xvi. 51.

Infin. aff. הִצְדִּיקוּ, נִצְדָּקוּ, צִדְקוּ, Job xxxii. 2; xxxiii. 32; Ezek. xvi. 52.

Hiph. הִצְדִּיק, pres. יִצְדִּיק. Constr. immed. it. med. הָ. *Made or declared righteous, declared the right.* (a) *Did justice to a suitor.* (b) *Gave judgment in favour of.* (c) *Acquitted.* (d) *Justified, in a theological sense.* (e) *Led to righteousness.* (a) 2 Sam. xv. 4. (b) Deut. xxv. 1; Job xxvii. 5. (c) Exod. xxiii. 7. (d) Is. liii. 11.

Infin. הִצְדִּיק, (b) 1 Kings viii. 32; 2 Chron. vi. 23.

Imp. pl. הִצְדִּיקוּ, (a) Ps. lxxxii. 3.

Part. מצִדִּיק, aff. מִצְדִּיקוּ, pl. constr. מִצְדִּיקִי. (b) Is. l. 8. (c) Prov. xvii. 15; Is. v. 27. (e) Dan. xii. 3, according to the Vulgate.

Hith. pres. נִצְדָּק. *Cleared himself,* Gen. xlv. 6.

צִדְקָה, fem. constr. צִדְקָה, aff. צִדְקָתִי, &c.; pl. צִדְקוֹת, aff. צִדְקֹתֶיךָ, i. q. צִדְקָה. (a) *Truth.* (b) *Equity, pec. in the administration of justice.* (c) *A just cause or claim.* (d) *Righteousness, justice of character and conduct.* (e) *Favour, approbation; a suitable time or quantity.* (a) Is. xlv. 23. (b) Job xxxvii. 23; Is. xxviii. 17; Dan. ix. 7, &c. (c) 2 Sam. xix. 28. (d) Gen. xviii. 19; Deut. xxiv. 13; Ps. cvi. 3, &c. (e) Is. lxi. 10. (f) Joel ii. 23.

צִדְקָה, f. Chald. *Id. Equity, righteousness,* Dan. iv. 24.

צֹהָב, m. Arab. صَبَّ, *rubedo, i. q. شقرّة, color rubicundus luti rubri. Red,* Lev. xiii. 30. 32. 36. LXX. ξαυθίζουσα. Vulg. *flavus.*

צַהָב, v. Hoph. Part. הִצְהִיב. Probably *Of a gold colour,* Ezra viii. 27, only. Comp. הָהָב. LXX. σιδηροστρος. Vulg. *fulgentis.*

צַהֲלָה, v. צִהְלָה, pres. יִצְהַל. Arab.

صَهَل, *hinnivit equus.* Syr. ܘܢܝܢܝܘܬܝܢ, *Id.* (a) *Neighed.* (b) *Uttered a cry of joy, shouted for joy.* (a) Jer. v. 8; L. 11. (b) Esth. viii. 15; Is. xxiv. 14.

Pih. Intens. of Kal. Imp. fem. צִהְלִי, pl. צִהְלִי. (a) *Shouted for joy.* (b) *Lifted up the voice, in sorrow.* (a) Is. xii. 6; liv. 1; Jer. xxxi. 7. (b) Is. x. 30.

Hiph. Infin. הִצְהִיל, apparently for הִזְהִיר, i. q. הִזְהִיר. *Caused to shine,* Ps. civ. 15.

צַהֲרָה, m. Arab. ظَهَرَ, *tempus et hora diei statim post meridiem; apparuit, manifesta fuit res.* Cogn. הָרָה. (a) *A light, aperture for light, window,* Gen. vi. 16. (b) *Dual, Noon,* Gen. xliii. 16; Deut. xxviii. 29; 2 Sam. iv. 5; Ps. lv. 18, &c.

צַהֲרָה, v. Arab. طَهَّرَ, *mundus purus fuit; صَمَرَ, liquavit rem; unxit caput liquamine.*

Hiph. pres. יִצְהִיר. *Made the fine oil called יִצְהִיר,* Job xxiv. 12.

צִוָּה, m. r. צַוָּה. *A precept, command,* Is. xxviii. 10. 13. In Hos. v. 10, we have, הִנֵּן צִוִּיתִי, which the LXX. render πορεύεσθαι ὁπίσω τῶν παραίων, reading, ψָוָה, or ψָ; while the Vulg. has *abire post sordes, reading צוּא.*

צוּא, pl. צוּאִים, צוּאִים. Syr. ܘܨܝܘܬܝܢ, *fedavit. Filthiness, filthy,* Zech. iii. 3. 4.

צוּזָה, fem. constr. צוּזָה, aff. צוּזָהּ, &c. *Filth, and, probably, dung,* Prov. xxx. 12; Is. iv. 4; xxviii. 8; xxxvi. 12.

צִוְנָאָר, m. constr. צִוְנָאָר, aff. צִוְנָאָרִי, &c. (צִוְנָאָרִים, Neh. iii. 5); pl. constr. צִוְנָאָרִי, aff. צִוְנָאָרִים, and צִוְנָאָרִים, Syr.

צִוְנָאָר, collum. Arab. ظَهْر, *dorsum, tergum.*

Æth. ጸፈር : *portare, gestare, ferre.* (a) *The neck.* (b) *The back of the neck.* (c) *The shoulder or back.* (a) Ps. lxxv. 6; Cant. i. 10; iv. 4, &c. (b) Is. lii. 2; Jer. xxvii. 12; xxviii. 10, &c. (c) Job xv. 26. The pl. is sometimes used in the sense of the singular, Gen. xxvii. 16; xxxiii. 4; xlv. 14; xlv. 29.

צוּב, v. Arab. صَابَ, *effudit. Burst.*

Part. f. צָרָה, Num. v. 21.

צָרַח, v. pret. צָרַח, pres. צָרָח. Constr.

immed. Arab. صَادَ, r. صِيدَ, venatus fuit;

piscatus est. Syr. ܨܝܕ, Id. See צָרַח.

Hunted, laid wait for, pursued, either (a) Animals, or (b) Men. (a) Lev. xvii. 13; Job xxxviii. 39. (b) Job x. 16; Jer. xvi. 16; Lam. iv. 18, &c.

Infin. צָרַח, צָרַח, (a) Gen. xxvii. 5. (b) Lam. iii. 52.

Imp. צָרַח, (a) Gen. xxvii. 3.

Part. צָרַח, (a) Gen. xxvii. 33.

Pih. Pres. הַצְרִיחָה, i. q. Kal, (b) Ezek. xiii. 18.

Infin. צָרַח, Ezek. xiii. 18.

Part. pl. f. מְצַרְיָהוּ, Ezek. xiii. 20.

Hith. הִצְרִיחֵנוּ. Furnished ourselves with provisions, Josh. ix. 12.

צָוָה, v. Kal non occ. Cogn. Arab.

شَدِيءٌ, intendit, proposuit sibi rem; سَوَى, voluit;

وصى, IV. Testamento mandavit rem alicui; imperavit alicui. Syr. ܨܘܐ, voluit. Probably Wished.

Pih. צָוָה, יִצְוֶה, apoc. יִצְוֶה. Declared his will. (a) Commanded; constr. [1] Immed. of person or thing. [2] Abs. [3] pers., of pers. [4] ܘܥܠ, of pers. [5] ܘܥܠ, of pers. (b) Gave his last orders, with ܘܥܠ, or ܘܥ, of pers. (c) Appointed a person to an office. (d) Appointed a thing, caused it.

(a), [1] Gen. vi. 22; xviii. 19; xxxii. 4, &c. [2] Gen. xlvi. 11; L. 16; Exod. vii. 10, &c. [3] 1 Kings xi. 10; Esth. ii. 10. 20; Jer. xxxv. 6, &c. [4] Exod. xvi. 34; Num. xv. 23. [5] Deut. xxxiii. 4; 1 Sam. xx. 29; Esth. iii. 2, &c. (b) 2 Sam. xvii. 23. (c) Gen. xii. 20; 1 Sam. xxv. 30; 2 Sam. vii. 11, &c. (d) Deut. xxviii. 8; Ps. lxxviii. 29; Is. xlv. 12, &c.

Infin. צָוָה, aff. צִוִּיתִי, Gen. xlix. 33; Ezek. x. 6, &c.

Imp. צָוָה, צִוּ, pl. צִוּוּ, Lev. vi. 2; Josh. i. 11; iv. 16, &c. (b) 2 Kings xx. 1.

Part. צָוָה, Gen. xxvii. 8, &c.

Pih. צָוָה, pres. יִצְוֶה. Pass. of Pih., Exod. xxxiv. 34; Num. iii. 16; Ezek. xii. 7, &c.

צָוָה, v. pres. in pause, יִצְוֶה. Arab.

صاح, r. صيح, clamavit maximá voce. Shouted for joy, Is. xlii. 11, only.

צָוָה, f. צָוָה, aff. צָוָה. A cry of

sorrow or regret, Ps. cxliv. 14; Is. xxiv. 11; Jer. xiv. 2; xlv. 12.

צָוָה, f. Cogn. Arab. ضَلَّ, erravit; latuit, abditus est. See צָוָה. Probably Concealment; an unknown depth; the deep, Is. xlv. 27, only.

צָוָה, m. aff. צָוָה, pl. צָוָה. Arab. صوم, jejunium; صام, jejunavit. Syr. ܨܘܡ, Id. A fast, 2 Sam. xii. 16; Esth. ix. 31; Is. lviii. 3, &c.

צָוָה, v. pret. צָוָה, pres. יִצְוֶה, apoc. יִצְוֶה. Fasted, constr. abs., 2 Sam. xii. 16. 21; 1 Kings xxi. 27; Esth. iv. 16, &c. Once, constr. immed. צָוָה. Did ye fast to me? Zech. iii. 5.

Infin. צָוָה, Zech. vii. 5.

Imp. pl. צָוָה, Esth. iv. 16.

Part. צָוָה, 2 Sam. xii. 23; Neh. i. 4.

צָוָה, m. pl. צָוָה. Syr. ܨܘܢܐ, redundavit, supernatavit. Arab. ضغفا, abundavit, de opibus; redundavit, de receptaculo aquae, res. Cogn. ܨܘܢܐ. Dripping, overflowing, floating. A honey-comb, Ps. xix. 11; Prov. xvi. 24.

צָוָה, v. pret. צָוָה. Flowed, of water, Lam. iii. 54.

Hiph. הִצְוָה, pres. apoc. יִצְוֶה. (a) Caused to flow. (b) Caused to float. (a) Deut. xi. 4. (b) 2 Kings vi. 6.

צָוָה, v. pret. צָוָה, pres. יִצְוֶה, i. q. יִצְוֶה. Poured out, Job xxviii. 2; xxix. 6; xli. 14. Metaph. Poured out prayer, Is. xxvi. 16.

צָוָה, v. Arab. ضيق, angustia, afflictio; ضائق, angustus et arctatus fuit. Æth.

צָוָה : IV. Coarctavit; angustavit. Was encamped, pressed; was in difficulty.

Infin. צָוָה, Dan. ix. 25.

Hiph. הִצְוָה, pres. יִצְוֶה. Causat. of Kal. Constr. immed. it. med. ܘܥ. (a) Urged, constrained. (b) Distressed, pec. by a siege. (a) Judg. xiv. 17; xvi. 16; Job xxxii. 18. (b) Deut. xxviii. 53; Is. xxix. 2; Jer. xix. 9.

Part. צָוָה, plur. מְצַוִּים, (b) Is. xxix. 7; li. 13.

צָוָה, f. Distress, Prov. i. 27; Is. viii. 23; xxx. 6.

צָוָה, v. pret. צָוָה, pres. יִצְוֶה, apoc. יִצְוֶה.

Cogn. צור, יצר. Arab. صَوْرَة, forma; صَوَّر, formavit; صَرَّ, constrinxit, nodavit crumenam; فَصَّر, nocuit; فَصَّار, r. فَصَّور, Id. (a) Formed, fashioned, constr. immed. (b) Tied up money. (c) Surrounded. (d) Overlaid. (e) Acted hostilely. (f) Besieged. (a) Exod. xxxii. 4; 1 Kings vii. 15. (b) Deut. xiv. 28; 2 Kings v. 23; xii. 1. (c) Ps. cxxxix. 5. (d) Cant. v. 9. (e) Exod. xxiii. 22; Deut. ii. 9. 19. (f) Constr. [1] Med. פָּרַח, 1 Chron. xx. 1. [2] Med. פָּחַל, Deut. xx. 19. [3] Med. פָּחַל, Deut. xx. 12; 1 Kings xx. 1; Is. xxix. 3, &c.

Infin. צוּר, (f, 2) 1 Sam. xxiii. 8.

Imp. f. צוּרִי, (f) Is. xxi. 2.

Part. f. צוּרִים, (f, 3) 1 Kings xv. 27; Jer. xxi. 4, &c.

צור, m. aff. צוּרִי, &c.; pl. צוּרִים, and

צוּרוֹ. Syr. ܘܪܘܢܐ, mons. Arab. ظَرْفٌ, confecit silicem igni excutiendo aptum. (a) A rock. (b) Pec. A rock used as a place of security. (c) A title of God, as a sure refuge. (d) A stone. (e) A sharp stone used as a knife. (f) The edge of a sword. (g) Probably Form, figure. (a) Exod. xvii. 6; xxxiii. 22; Job xviii. 4, &c. (b) Job xxii. 24; Ps. xxxi. 3; lxxiii. 26, &c. (c) Deut. xxxii. 15. 31; 2 Sam. xxii. 47; xxxiii. 3, &c. (d) Is. viii. 15. (e) Josh. v. 2, 3. (f) Ps. lxxxix. 44. (g) Ps. xlix. 15. But lxx. βοήθεια. Vulg. auxilium.

צוּרִי, see צוּרִי.

צוּרִי, f. constr. צוּרִי, aff. צוּרִי; pl. aff.

צוּרִי. Arab. صَوْرَة, forma. Form, figure, Ezek. xlili. 11.

צוּרִי, m. pl. aff. צוּרִי, A diminutive of

צוּרִי, expressive of affection, The neck, Cant. iv. 9.

צוּר, or צוּרִי, once, pres. aff. Kal or Hiph. אֲצוּרִי, i. q. יצת. Set on fire, burned, Is. xxvii. 4.

צוּר, masc. pl. f. צוּרוֹ. Arab. صَاحٍ, sol, et lux ejus; campus patens soli expositus;

صَاحًا, apparuit, patuit et conspicua fuit via; prodiit in solem; apricatus fuit; sudavit;

صَاحٍ, sanus, integer fuit; صَاحٍ, sanus,

integer. Exposed to the sun. (a) Hot, burning. (b) Bright; clear, white. (c) In the pl. f. Clear, distinct things; distinctly, plainly, or without fault. (a) Is. xviii. 4; Jer. iv. 11. (b) Cant. v. 10. (c) Is. xxxii. 4.

צוּחָה, masc. constr. צוּחָה. Parched, Is. v. 13.

צוּחָה, v. pret. צוּחָה. Was bright; white, Lam. iv. 7.

צוּחָיִים, m. pl. צוּחָיִים. Exposed to the sun. (a) Dry, bare. (b) Open, exposed; high. (a) Ezek. xxvi. 4, 13, 14. (b) Neh. iv. 7.

צוּחָיָה, f. A dry, parched land, Ps. lxxviii. 7.

צוּחָנָה, fem. aff. צוּחָנָה, once, Joel. ii. 20.

Arab. سَخِنَ, caluit, calida fuit aqua; سَخِنَةٌ, calor febrilis, vel æstus in corpore. Heat, the heat of putrefaction; stench.

צוּחָחוֹת, pl. f. once, Is. lviii. 11. Arab.

صُخْفَاحٍ, aqua pauca, minimè profunda. Either, Dry places or drought.

צוּחָק, v. צוּחָק, pres. צוּחָק. Arab.

صَحِكَ, risit. Cogn. שוּחַק. Laughed, const. abs., Gen. xvii. 17; xviii. 12, 13. 15: med. ה, Gen. xxi. 6.

Pih. pres. צוּחָק. (a) Laughed at; insulted, med. ה. (b) Made laughter. (c) Joked. (d) Sported. (b) Judg. xvi. 25.

Infin. צוּחָק, (a) Gen. xxxix. 14. 17. (d) Exod. xxxii. 6.

Part. מְצוּחָק, (c) Gen. xix. 14. (d) Gen. xxi. 9; xxvi. 8.

צוּחָק, masc. Laughter, ridicule, Gen. xxi. 6; Ezek. xxiii. 32.

צוּחָר, masc. Cogn. צוּרִי. Brightness, whiteness, Ezek. xxvii. 18, only.

צוּחָר, pl. fem. צוּרוֹת. Arab. صَوْرٌ, colorem albo et rubro mixtum habens, de asinâ. White, Judg. v. 10, only.

צוּרִי, m. pl. צוּרִים, and צוּרִים. A ship, Num. xxiv. 24; Is. xxxiii. 21; Ezek. xxx. 9; Dan. xi. 30. See צוּרִי.

צוּרִי, m. constr. צוּרִי, aff. צוּרִי, r. צוּרִי. (a) Hunting. (b) Game, prey. (c) Provi-

sions, of any kind. (a) Gen. x. 9; xxv. 27; xxvii. 30. (b) Gen. xxvii. 3. 19; Lev. xvii. 13; Job xxxviii. 41, &c. (c) Josh. ix. 5. 14; Neh. xiii. 15; Ps. cxxxii. 15.

ציד, masc. pl. צידים. *A hunter*, Jer. xvi. 16.

צידה, and צדה, f. *Provisions* of any kind, Gen. xlii. 25; Judg. ix. 11; 1 Sam. xxii. 10, &c.

צידה, fem. pl. צידות. Arab. صَوَا, *exaruit palma*; صَاو, *aridus*. (a) *Drought*. (b)

Parched, of a land. (c) *A parched land, wilderness*. (a) Job xxiv. 19. (b) Ps. lxxiii. 2; cvii. 35; Is. xli. 18, &c. (c) Job xxx. 3; Is. xxxv. 1; Ps. lxxviii. 17; cv. 41.

צידון, m. *A parched land*, Is. xxv. 5; xxxii. 2.

צידן, m. pl. צידנים. Arab. صَوْرَة, *pars terræ altior. duriorque; lapis viæ index; sepulcrum*. Syr. ܘܫܘܩܘܬܐ, *cippus, tumulus lapidum. A mound*. (a) *A sepulchral monument*. (b) *A mound or stone as a way-mark*. (a) 2 Kings xxiii. 17; Ezek. xxxix. 15. (b) Jer. xxxi. 21.

צידים, pl. m. *Inhabitants of the desert*: either, (a) Men, or (b) Beasts, but not confined to any particular species. (a) Ps. lxxii. 9; lxxiv. 14; Is. xxiii. 13. (b) Is. xiii. 21; xxxiv. 14; Jer. l. 39.

צידק, m. once, Jer. xxix. 26. Sam.

צנק, *coarctavit, clausit*. Arab. زَنْقٌ, *compedes, quibus quaterni religantur pedes*. Probably *Fetters*.

צידן, m. pl. צידים. Cogn. Arab. ضَاة, r.

צו, luxit, micuit; نَصَّةٌ, *cinninus vel coma*

quæ decidit in anteriorem faciei partem; زِبْرَاةٌ, *plumæ*. Cogn. צנ, and צנץ. (a) *A flower, blossom*. (b) Any thing of a bright, shining appearance, a polished plate of metal. (c) *Plumage; wings*. (a) Num. xvii. 23; 1 Kings vi. 18; Is. xxviii. 1; xl. 6—8, &c. (b) Exod. xxviii. 36; xxxix. 30; Lev. viii. 9. (c) Jer. xlvi. 9.

צידן, v. pret. ציד, pres. צידן, apoc. צידן.

(a) *Flowered*. (b) *Metaph. Flourished*. (a) Num. xvii. 23; Ps. xc. 6; Ezek. vii. 10, &c.

(b) Ps. xcii. 8; cxxxii. 18; Is. xxvii. 6.

Hiph. part. צידן. Probably *Looked brightly, cheerfully*, Cant. ii. 9.

צידה, fem. constr. צידות. *A flower*, Is. xxviii. 4.

צידה, for צידת, f. (a) *A lock of hair*. (b) *A fringe*. (a) Ezek. viii. 3. (b) Num. xv. 38, 39.

ציר, v. Hith. pres. in pause, יציר. Most probably an error of transcribers for יציר, r. ציר, which see. If the reading be taken as correct, compare Arab. صَارَ, r.

ציר, v. *Prepared themselves for a journey*.

ציר, m. pl. צירים. צירן, (a) *A person sent on a journey; a messenger, an ambassador*. (b) *A hinge*, as that on which a door moves. (a) Prov. xiii. 17; xxv. 13; Is. xviii. 2; lvii. 9, &c. (b) Prov. xxvi. 14.

צירים, pl. m. constr. צירי, aff. צירי, צירי, r. צור, or צור. (a) *Pangs of a woman in labour*. (b) *Distress of mind*. (c) *Figures, images*. See צור. (a) 1 Sam. iv. 19; Is. xxi. 3. (b) Is. xiii. 8; xxi. 3; Dan. x. 16. (c) Is. xlv. 16.

צל, m. aff. צלו, &c., r. צל. Arab.

צל, umbra, defectus lucis. (a) *A shadow*. (b) *Dusk*. (c) *Shade, shelter from the sun*. (d) *Shelter from danger, protection*. (a) Judg. iv. 36; Job viii. 9; Is. xxxviii. 8, &c. (b) Job vii. 2. (c) Is. xxv. 4; Jonah iv. 6, &c. (d) Ps. xvii. 8; xci. 1; Eccl. vii. 12, &c.

צלה, v. Arab. صَلَا, r. صلو. II.

Precatus fuit. Syr. ܘܫܘܩܘܬܐ, Pah. Id.

Pah. Part. קצלה, pl. קצלות. *Prayed*, Ezra vi. 10; Dan. vi. 11.

צלה, v. pres. יצלה. Arab. صَلَا, r.

צלה, *assavit. Roasted*, Is. xliv. 16. 19.

Infin. צלות, 1 Sam. ii. 15.

צלה, or צלה, once, Judg. vii. 13. *A cake*. LXX. μαγίς. Aquila, ἐγκραφίας. Vulg. subcinericius panis: r. either צלל, from its being covered with ashes while baking, or צלה.

צלה, v. pres. יצלה. Arab. صَلَحَ, *rectè*

se habuit res; integer, probus fuit homo.

Cogn. **سَلَكَ**, *ivit, incessit*. Syr. **ܨܠܦܝܢܐ**.

Aph. *descendit, supervenit*. The leading idea seems to be *motion forwards*: hence, *advancement, success*. (a) *Crossed a river*. (b) *Fell upon, took possession of*. (c) *Advanced, prospered, succeeded, flourished*, constr. abs. (d) *Was accomplished*. (e) *Was useful, fit*; with **ל**. (a) 2 Sam. xix. 18. (b) Constr. [1] Immed., Amos v. 6. [2] Med. **ל**, 1 Sam. xvi. 13; xviii. 10. [3] Med. **ל**, Judg. xiv. 10; 1 Sam. x. 6. 10; xi. 6. (c) Is. liv. 17; Jer. xii. 1; xiii. 10; Ezek. xvii. 9, &c. (d) Is. liii. 10. (e) Jer. xiii. 7. 10; Ezek. xv. 4.

Imp. **צָלַח**, Ps. xlv. 5.

Hiph. **הִצְלִיחַ**, pres. **יִצְלֵחַ**. (a) *Made to prosper*. (b) *Accomplished*. (c) *Was prosperous*. (a), [1] Constr. immed. of thing, Gen. xxiv. 40. 56; 2 Chron. xxvi. 5, &c. [2] Med. **ל**, of person, Neh. ii. 20. (b) 2 Chron. vii. 11; Ps. i. 3; Is. xlvi. 15, &c. (c) 1 Chron. xxii. 13; xxix. 23; Prov. xxviii. 13, &c.

Imp. **הִצְלִיחָה**, plur. **הִצְלִיחוּ**. (a) Neh. i. 11; Ps. cxviii. 25. (c) 1 Kings xxii. 12. 15, &c.

Part. **מְצַלֵּחַ**, Gen. xxiv. 42, &c.

צָלַח, v. Chald. Aph. **הִצְלַח**. (a) *Made prosperous, advanced*; constr. med. **ל**. (b) *Was prosperous*. (a) Dan. iii. 30. (b) Dan. vi. 29.

Part. **מְצַלַּח**, plur. **מְצַלְחֵי**, (b) Ezra v. 8; vi. 14.

צִלְחָה, fem. pl. **צִלְחוֹת**. Arab. **زَلَحَ**, *gustavit*; **زَلْحَة**; *patina*. *A dish*, 2 Kings xxi. 13; 2 Chron. xxxv. 13; Prov. xix. 24; xxvi. 15.

Part. **צֹלְחֵית**, f. *Id.*, 2 Kings ii. 20.

צָלַח, m. constr. **צָלִי**, r. **צָלַח**. *Roasted meat*, Exod. xii. 8, 9; Is. xliv. 16.

צָלַח, m. aff. **צָלְוֹ**, pl. **צָלְלִים**, constr. **צָלְוֵי**, i. q. **צָל**. *A shadow*, Job xl. 22; Cant. ii. 17; iv. 6; Jer. vi. 4.

צָלַח, v. **צָלְוֹ**. Arab. **ظَلَّ**, II. *obumbravit*; **ظَلَّ**, *latuit, abditus fuit*. (a) *Became shaded, lost the light*. (b) *Was concealed, sunk in the water*. (a) Neh. xiii. 19. (b) Exod. xv. 10.

Hiph. part. **מְצַלֵּחַ**. *Giving shade*, Ezek. xxxi. 3.

צָלַח, v. **צָלְוֹ**, pres. **הִצְלִיחַ**, and **הִצְלִיחָה**. Arab. **صَلَّ**, *sonuit res; sonum edidit cum tinnitu ferrum*. Syr. **ܨܠܦܝܢܐ**, *tinnitus acutus*.

(a) *Tingled, of the ears*. (b) *Quivered, of the lips*. (a) 1 Sam. iii. 11; 2 Kings xxi. 12; Jer. xix. 3. (b) Hab. iii. 16.

צָלְוֵי, m. aff. **צָלְמֵי**, pl. constr. **צָלְמֵי**, aff.

צָלְמֵי. Arab. **ظَلَمَ**, *obscurus fuit*.

Æth. **ጸፈሰ**: *Id.* Syr. **ܨܠܦܝܢܐ**, *figuravit*,

פִּנְיִת; **צָלְמָא**, *simulacrum*. (a) *A shadow, as opposed to the substance*. (b) *An imagination*. (c) *A representation, either a picture or an image*. (d) *Resemblance, either mental or bodily*. (a) Ps. xxxix. 7. (b) Ps. lxxiii. 20. (c) Num. xxxiii. 52; 1 Sam. vi. 5. 11; Ezek. xxiii. 14, &c. (d) Gen. i. 26, 27; v. 3; ix. 6, &c.

צָלְמָת, i. q. **צֵל מָוֶת**. *The shadow of death*: applied to the tomb, and to any very thick darkness, physical or mental, Job x. 22; xii. 22; Is. ix. 1, &c.

צָלַע, f. constr. **צָלַע**, and **צָלַע**, aff. **צָלְעוּ**; pl. **צָלְעוֹת**, and **צָלְעִים**, constr. **צָלְעוֹת**, aff. **צָלְעוּ**.

Arab. **ضَلَعٌ**, *costa*; **ضَلْعَةٌ**, *latus*; **ضَالِعٌ**, *claudus*. (a) *A rib*. (b) *A plank used for wainscotting*. (c) *A side, [1] Of a man*. [2] Of any thing. (d) *A side-chamber, one of a series of rooms running along the wall*. (a) Gen. ii. 21, 22. (b) 1 Kings vi. 15. (c), [1] Job xviii. 12. [2] Exod. xxv. 14; xxvi. 26; 2 Sam. xvi. 13; 1 Kings vi. 34, &c. (d) 1 Kings vi. 5. 8; Ezek. xli. 5. 9. 11, &c.

צָלַע, m. aff. **צָלְעֵי**. *Falling on one side; limping, falling*, Ps. xxxv. 15; xxxviii. 18; Jer. xx. 10.

צָלַע, v. Only as a participle, **צָלְעָה**, fem. **צָלְעָה**. *Halting, lame*, Gen. xxxii. 31; Mic. iv. 6, 7; Zeph. iii. 19.

צָלְצָל, m. constr. **צָלְצָלִים**, pl. **צָלְצָלִים**, constr. **צָלְצָלֵי**. (a) *A cymbal, ὄνομασποιητ*. (b) *A species of locust, so named either from the noise of their wings or from their darkening the sky by their numbers*. (c) According to some, *The tumultuous noise of an army*. (d) Some kind of instrument employed in killing the whale; but its exact nature, and the etymology of the word, are uncertain.

Bochart. refers to ⁵ضالّة, *arma quævis*, aliis *sagitta*. (a) 2 Sam. vi. 5; Ps. cl. 5. (b) Deut. xxviii. 42. (c) Is. xviii. 1. (d) Job xl. 31.

צָמָח, m. constr. צָמַח, aff. צָמַח, צָמַח.

Arab. ⁵ظَمِي, *sitiens. Thirst*, Exod. xvii. 3;

Ps. lxix. 22; civ. 11, &c.

צָמָח, m.—f. צָמַח, pl. צָמַח. *Thirsty*, Deut. xxix. 19; Ps. cvii. 5; Is. xxi. 14, &c.

צָמָח, v. צָמַח, 2 fem. צָמַח, pres. צָמַח. (a) *Thirsted*, constr. abs. (b) *Metaph. Earnestly desired*, med. ל. (a) Exod. xvii. 3; Judg. iv. 19; Ruth ii. 9, &c. (b) Ps. xlii. 3; lxiii. 2.

צָמָחָה, f. *Thirst*, Jer. ii. 25.

צָמָחוֹן, m. *A thirsty land*, i. e. *a land parched through want of water*, Deut. viii. 15; Ps. cvii. 33; Is. xxxv. 7.

צָמַד, masc. aff. צָמַדוֹ, pl. צָמַדִּים, constr.

צָמַד. Arab. ضَمَدَ, *vittâ religavit*. Syr.

צָמַד, Id. Æth. ጸጸጸጸ : *jugum. Binding, yoking together*. (a) *A couple of oxen at the plough*. (b) *The quantity of land ploughed in a day by a pair of oxen; an acre*. (c) *A couple*, [1] *Of oxen*. [2] *Of asses*. [3] *Of mules*. [4] *Of horsemen*. (a) 1 Sam. xiv. 14; 1 Kings xix. 19; Jer. li. 23. (b) Is. v. 10. (c), [1] 1 Sam. xi. 7; 1 Kings xix. 21, &c. [2] Judg. xix. 3. 10; 2 Sam. xvi. 1. [3] 2 Kings v. 17. [4] 2 Kings ix. 25; Is. xxi. 7. 9.

צָמַד, v. Kal non occ. *Tied, bound*.

Niph. pres. צָמַדוּ. *Was bound, yoked*: used only of the Israelites who had been seduced into the worship of Baal-peor, and probably used contemptuously to denote the slavery into which their passions had led them, Num. xxv. 3; Ps. cvi. 5.

Part. pl. צָמַדִּים, Num. xxv. 5.

Puh. part. f. מְצָמַדָה. *Was tied, fastened*, 2 Sam. xx. 8.

Hiph. pres. מְצָמַדוּ. *Metaph. Put together, contrived*, Ps. l. 19.

צָמָה, i. q. צָמָה. *Thirst*, Is. v. 13.

צָמָה, f. aff. צָמַח. Arab. صَمَّ, *obturator ampullam*; صَمَّة, *obturator ampullæ*,

epistomium. A woman's veil, Cant. iv. 1. 3; vi. 7; Is. xlvi. 2.

צָמַחִים, and צָמַחִים, pl. masc. r. צָמַח.

Ital. "*Simmuki*." Gesen. Arab. صَامِقٌ, *sitiens. Eng. vulg. dry. Dried fruits, dried grapes*, 1 Sam. xxv. 18; xxx. 12; 2 Sam. xvi. 1; 1 Chron. xii. 40.

צָמַח, masc. aff. צָמַחָה. (a) *Shooting, springing up*. (b) *A shoot*. (c) *Plants*. (d) *The Branch, a title of Christ*. (a) Ps. lxvi. 11; Ezek. xvii. 9, 10. (b) Hos. viii. 7. (c) Gen. xix. 25; Ezek. xvi. 7, &c. (d) Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12. In Is. iv. 2, צָמַח הָרָחֵק, is by some taken to signify, *a new race springing up in the fear of God and under his protection, after the punishment of their fathers*: by others it is considered as a title of Christ as *the Son of God*; which is undoubtedly the true sense, as the place is manifestly a prophecy relating to the times of Christ. Comp. Ib. xi. 1; Rev. v. 5; xxii. 16.

צָמַח, v. pres. צָמַח. (a) *Shot or grew up*, [1] *Of plants*. [2] *Of hair*. (b) *Flourished*. (c) *Sprung up, arose, began*. (d) *Produced*. (a), [1] Gen. ii. 5. [2] Lev. xiii. 37. (b) Is. xlv. 4; Ezek. xvii. 6; Zech. vi. 12. (c) Job v. 6; Ps. lxxxv. 12; Is. xliii. 19, &c.

Part. צָמַח, pl. f. צָמַחוֹת. (a) Gen. xli. 6. 23; Exod. x. 5. (d) Eccl. ii. 6.

Pih. צָמַח, pres. צָמַח. *Grew, of hair*, 2 Sam. x. 5; 1 Chron. xix. 5; Ezek. xvi. 7. Infin. צָמַח, Judg. xvi. 22.

Hiph. מְצָמַח, pres. מְצָמַח, apoc. מְצָמַח. Causat. of Kal. Constr. immed. it. abs. *Caused to grow, produced*, Gen. iii. 18; Deut. xxix. 23; Is. lxi. 11, &c. *Metaph.* Is. xlv. 8; lxi. 11; Jer. xxxiii. 15, &c.

Infin. מְצָמַח, Job xxxviii. 27.

Part. מְצָמַח, Ps. civ. 14; cxlvii. 8.

צָמַד, m. pl. צָמַדִּים, r. צָמַד. (a) *Tied, fastened*. (b) *A band, pec. a metallic band for the arm, bracelet*. (a) Num. xix. 15. (b) Gen. xxiv. 22; Num. xxxi. 50; Ezek. xvi. 11, &c.

צָמַח, m. Arab. صَمَّ, *rem attrahendo cum alterâ conjunxit*. (a) *A noose, knot, snare*. (b) *Probably Destruction*. (a) Job xviii. 9. (b) Job v. 5. But see the notes.

צָמַחָה, fem. Apparently, *Perfect silence; completeness*. לְצָמַחָה, *completely*,

i. e. without power of redemption, Lev. xxv. 23. 30.

צמק, v. only part. pl. צמקים. Arab. ⁵أَصْمَقٌ, corruptum habuit saporem lac;

صَمِيكٌ, durus; spissus et viscosus, de lacte. Dry, of the breasts, Hos. ix. 14.

צמך, masc. aff. צמרי. Syr. ⁵كَعْبَرٌ, lana. Wool, Lev. xiii. 47; Ps. cxlvii. 16;

Hos. ii. 5. 9. Comp. Arab. ⁵تَمَرٌ, text.

צמרת, f. aff. צפרתו. Foliage, Ezek. xvii. 3. 22; xxxi. 3. 10. 14. LXX. τὰ ἐπίλεκτα, ἀρκη αὐτοῦ. Vulg. medullam; cacumen ejus.

צמת, v. צמתי. Arab. ⁵صَمَتٌ, siluit, conticuit; ⁵صَمَاتٌ, absolutio rei peragenda.

Æth. ⁵ጸድሰተ : funditus eversus fuit. Silenced, brought to an end, destroyed, Lam. iii. 53.

Niph. נצמתו, נצמתו. Was put to silence, Job vi. 17; xxiii. 17.

Pih. aff. צפמתני. Reduced to silence, overwhelmed, took full possession of, Ps. cxix. 137.

Pih. redup. aff. צפמתני (see צמיתת). Id., Ps. lxxxviii. 17.

Hiph. 2 pers. הוצמתה, pres. יצמיתה. Silenced, brought to an end, destroyed, Ps. xviii. 41; lxxiii. 27; ci. 5. 8, &c.

צנא, aff. צנאכם, for צנאכם, Num. xxxii. 24. See צנאן.

צנח, i. q. צנן. Sheep, Ps. viii. 8.

צנח, fem. constr. צנח, pl. צנחו. Arab.

صَانٌ, r. صون, custodivit ab aliquo; recondidit; ⁵صِيَانٌ, repositorium vestium, in quo asservantur; ⁵صِنٌّ, operculo instructum vas canistro simile, in quo reponitur panis. Any thing used for defence or for preserving what is placed in it. (a) A shield. (b) A vessel for containing snow. (a) 1 Sam. xvii. 7. 41; 1 Kings x. 16; 2 Chron. xi. 12. (b) Prov. xxv. 13.

צנחות, pl. f. Hooks, pointed like thorns, Amos iv. 2.

צנחים, pl. m. A fence of thorns, thorns, Job v. 5; Prov. xxii. 5.

צנור, m. pl. aff. צנוריק, twice. A water-

course, cataract. So the majority of interpreters. In 2 Sam. v. 8, Aquila, κρουσισμῶ. Sym. ἐπάλλεως. LXX. παραξιφίδι. Vulg. fistulas. In Ps. xlii. 8, Sym. κρουῶν. LXX. καταρρακτῶν. Vulg. cataractarum.

צנח, v. pres. הצנח. (a) Dismounted. (b) The nail went down into the ground. (a) Josh. xv. 18; Judg. i. 14. (b) Judg. iv. 21.

Arab. ⁵زَنَحٌ, trusit.

צנחים, pl. m. i. q. צנחים. Thorns, Num. xxxiii. 55; Josh. xxiii. 13.

צנחך, m. constr. צנחך, pl. צנחך, r. צנח. Something wrapped round the head; head-dress, turban, Job xxix. 14; Is. iii. 23; lxii. 3; Zech. iii. 5.

צנחות, pl. f. once, Gen. xli. 23. The LXX. and Vulg. omit the word. It is usually taken as the Pass. Part. of צנח, which is supposed to have signified, was hard. Syr. ⁵جَوْدَانٌ, durities. But compare Arab. ⁵سَمَمَةٌ, flos, spica plantæ.

צנח, v. Arab. ⁵صَنَعَ, paravit, elabo-

paravit. Syr. ⁵أَدَلَّ, dolose egit. Æth.

צנח : durus fuit. The primitive notion seems to consist in readiness, activity, or the like: thence to have taken various shades of these as in the Syr. and Æth. Humble is the sense usually given. But, Ready, apt, or the like, seems to suit the places better.

Prov. i. c. Sym. ἐπιμελέσι. Theod. ἐπεικῶν. Mic. i. c. LXX. ἔτοιμον εἶναι. Theod. ἀσφαλίζου. Pers. V. και φροντίξω. Vulg. "et sollicitum." Syr. ⁵حَامَّةٌ, paratus.

Part. Pass. pl. צנח, Prov. xi. 2. Ready, prepared.

Hiph. Humbled. Infin. הצנח, adverbially, Mic. vi. 8. Being ready, prepared.

צנח, v. pres. הצנח. (a) Bound, wrapped round, immed. (b) Wrapped round his head, abs. (a) Is. xxii. 18. (b) Lev. xvi. 4.

Infin. צנח, Is. xxii. 18.

צנחה, f. A binding or wrapping, Is. xxii. 18.

צנחנות, f. once, Exod. xvi. 33. Arab.

وَضَّنٌ, complicavit, contexit; ⁵مِصْبَانَةٌ, cophinus, corbis. A basket.

צנחרות, pl. fem. constr. once, Zech. iv.

12. *Pipes, tubes.* The etymology is uncertain. Castell gives Syr. **צוּלָא**, *sulcus*.

צַעַר, masc. aff. **צָעִיר**, pl. **צָעִירִים**, constr.

צָעִיר, aff. **צָעִיר**. Arab. **صَاعَدَ**, *ascendit*. (a) *Stepping, going, motion.* (b) *A step.* (c) *Metaph. Progress, action, conduct.* (a) Prov. xxx. 29. (b) 2 Sam. vi. 13. (c) 2 Sam. xxii. 37; Prov. iv. 12; xvi. 9, &c.

צַעַר, v. **צָעַרָה**, pres. **יָצֵעַ**. Constr. abs. it. immed. *Went forwards or upwards.* (a) *Walked, advanced.* (b) *Walked, proceeded over or through a land.* (c) *Shot up.* (a) 2 Sam. vi. 13; Prov. vii. 8; Jer. x. 5. (b) Hab. iii. 12. (c) Gen. xlix. 23.

Infin. aff. **צָעִירָה**, Judg. v. 4; Ps. lxxviii. 8.

Hiph. pres. aff. **הִצְעִירָהּ**. Causat. of Kal, Job xviii. 14.

צָעִירָה, f. i. q. **צָעַר**. *Marching*, 2 Sam. v. 24; 1 Chron. xiv. 15.

צָעִירוֹת, pl. f. Arab. **مِصْعَالٌ**, *catena, quæ captivorum pedes constringuntur, ne amplos passus faciant.* Ornamental chains worn at the ancles, Is. iii. 20.

צַעַרָה, v. part. **צָעִירָה**, fem. **צָעִירָה**, pl. **צָעִירָה**.

Arab. **ضَاعَ**, r. **ضَاعَ**, *perit*; **ضَاعَ**, r. **ضَاعَ**, *movit, commovit; terrore implevit.* Syr. **حָطָא**, *erravit; latuit.* A word variously interpreted. Probably the succession of ideas it conveyed was *travelling, wandering, wandering for plunder, losing one's way, perishing*, Is. li. 14; lxiii. 1; Jer. ii. 20; xlvi. 12.

Pih. aff. **צָעִירָה**. Either *Destroyed*, or *plundered*, Jer. xlvi. 12.

צָעִירָה, masc. aff. **צָעִירָה**. Arab. **ضَعَفَ**, *duplicavit.* Cogn. **עָטַף**. *A woman's veil*, Gen. xxiv. 65; xxxviii. 14. 19.

צָעִיר, masc. aff. **צָעִיר**, pl. **צָעִירִים**, constr. **צָעִיר**, aff. **צָעִירָה**, f. **צָעִירָה**; r. **צָעַר**. Arab. **صَغِيرٌ**, *parvus*. (a) *Small, in size or importance.* (b) *Young, younger.* (a) Ps. cxix. 141; Jer. xlix. 20; Mic. v. 1, &c. (b) Gen. xix. 31; xxv. 23; Josh. v. 26; Job xxx. 1, &c.

צָעִירָה, f. aff. **צָעִירָה**. (a) Fem. of **צָעִיר**, Gen. xix. 31; xxix. 26, &c. (b) *Smallness; inferiority in age*, Gen. xliii. 33.

צַעַר, v. pres. **יָצֵעַ**, once, Is. xxxiii. 20.

Arab. **زَحَنَ**, *migravit, iter fecit; removit è loco.* *Removed, either himself or a thing.*

צָעִירָה, pl. m. once, 2 Chron. iii. 10, **כִּמְעִיָה צָעִירָה**. Lxx. *ἔργον ἐκ ξύλων.* Vulg. *opere statuario.* Arab. **صَاغَ**. r. **صَوَّغَ**, *formavit, finxit.* Probably *Carvings*.

צָעַק, v. pres. **יָצַעַק**. Cogn. **וַעַק**. Arab. **صَعَقَ**, *vehemens sonus, clamor.* Constr. abs. it. med. **יָצַעַק**, *Cried out, for help, in sorrow, or strife*, Gen. xxvii. 34; Exod. xxii. 13; Deut. xxii. 24; 1 Kings xx. 39; 2 Chron. xiii. 14, &c.

Infin. **צָעַק**, **צָעַק**, Exod. xxii. 22; 2 Kings viii. 3.

Imp. f. **צָעַקִי**, pl. **צָעַקִי**, Jer. xxii. 20; xlix. 3.

Part. f. **צָעַקָה**, pl. **צָעַקָה**, Gen. iv. 10; Exod. v. 8; 2 Kings viii. 5.

Niph. pres. **צָעַקְתִּי**, **צָעַקְתֶּם**. *Were called, summoned; assembled themselves*, Judg. vii. 23, 24; x. 17; xii. 1; 1 Sam. xiii. 4; 2 Kings iii. 21.

Pih. part. **כִּצְעַקְתִּי**. Intensive or frequentative of Kal, 2 Kings ii. 12.

Hiph. pres. apoc. **יָצַעַק**. *Caused to be summoned*, 1 Sam. x. 17.

צָעַקָה, fem. constr. **צָעַקָה**, aff. **צָעַקְתִּי**, &c. *A cry, for help, in sorrow, or strife*, Gen. xxvii. 34; Exod. iii. 9; xxii. 22, &c.

צַעַר, v. pres. pl. **יָצַעְרִי**. Arab. **صَغَرَ**, *parvus fuit, tum corporis mole, tum quantitate et pretio. Was or became small or of little importance*, Job xiv. 21; Jer. xxx. 19; Zech. xiii. 7.

צָפַד, v. once, Lam. iv. 8. Arab.

צָפַד, *constrinxit, et ligavit.* Cogn. **צָפַד**. *Adhered, cleaved to, with*.

צָפַח, v. pres. apoc. **יָצַפַח**. Arab. **طَافَ**, r. **طَافَ**, *circumivit, obivit rem; طَافَ*, *circuitoires et vigiles nocturni.* Probably *Went round or turned himself round in all directions, as a watchman on a tower.* (a) *Kept watch*, abs. (b) *Metaph. of the tower itself, Looked.* (c) *Watched, observed*, constr. immed. it. med. **יָצַפַח**, **יָצַפַח**. (d) *Looked for, expected.* (e) *Watched, for evil; plotted*

against, with ל. (c) Gen. xxxi. 49; Ps. lxvi. 7.

Infinitive. צפה, (a) Is. xxi. 5.

Part. צפה, pl. צפים, aff. צפח, צפו, f. צופה, צפיה. (a) *Keeping watch, a watchman*, 1 Sam. xiv. 16; 2 Sam. xiii. 34; 2 Kings ix. 16, &c. *A prophet*, Ezek. iii. 17; xxxiii. 7. (b) Cant. vii. 5. (c) Prov. xv. 3; xxxi. 27. (d) Hos. ix. 8. (e) Ps. xxxvii. 32.

Part. pass. צפח, for צפח, (e) *Watched, plotted against*, Job xv. 22.

Pih. צפח, pres. צפחה. (a) I. q. Kal [a]. (b) *Looked for, expected help*, constr. abs. it. med. צ, פ. (b) Ps. v. 4; Lam. iv. 17; Mic. vii. 7.

Imp. צפה, f. צפי, (a) Jer. xlvi. 19; Nah. ii. 2.

Part. מצפה, pl. aff. מצפח, (a) 1 Sam. iv. 13; Hab. ii. 1. *A watchman*, Is. xxi. 6; Mic. vii. 4.

II. Pih. צפה, pres. צפה, apoc. צפח. Arab.

صَفَّ, ordine ac in seriem disposuit rem;

صَفَّ, series, ordo. Covered, overlaid, either with metal or wood; constr. immed. of the wood or metal, and immed. or med. צה, of the thing covered, Exod. xxv. 11; xxvii. 2; xxxvi. 34; 1 Kings vi. 20, &c.

Puh. part. מצפה, plur. מצפים. Pass. of Pih. Was overlaid, Exod. xxvi. 32; Prov. xxvi. 23.

צפה, f. aff. צפח, r. צפח. *Overflowing*, Ezek. xxxii. 6. *I will water the land (with thy overflowing from thy blood up to the mountains; or, I will water the land of thy overflowing, i. e. whose fertility depends on an annual overflowing, with thy blood, instead of the waters of the Nile.*

צפח, m. r. צפה. *A covering or coating*, Num. xvii. 3, 4; Is. xxx. 22.

צפון, m. (Where it appears to be fem. the word צפון is understood, which is in construction with צפון). (a) *The north*: either from צפן, as the *concealed*, dark part of the heavens; or from צפה, as that part of the heavens to which those who travel by night must look, in order to discover the direction in which they are travelling, Exod. xxvi. 20; Num. xxxiv. 7; Job xxvi. 7, &c. (b) *The north wind*, Cant. iv. 16; Is. xliii. 6. (c) *צפון*, *On the north*, 1 Sam. xiv. 5. (d)

צפון, *On the north of*, Josh. viii. 11. 13; xv. 6, &c.

צפוני, m. *Northern*, applied to the army of locusts that devastated the land, Joel ii. 20.

צפור, com. plur. צפורים. Arab. صَفْر, sibilavit, fistulavit, et hoc modo cecinit avis;

صافِر, sibilans; omnis avis sonum edens; عَصْفُور, passer avis. (a) *A bird*, of any kind. (b) *Pec. A sparrow*. (a) Gen. vii. 14; Deut. iv. 17; Ps. viii. 9, &c. (b) Lev. xiv. 5—7, &c.

צפתת, f. Syr. صَفَا, patina, scutella.

Arab. صَفَح, latam fecit rem. Probably *A dish*; and, hence, *any vessel*, 1 Sam. xxvi. 11, 12. 16; 1 Kings xvii. 12. 14. 16; xix. 6.

צפיה, f. aff. צפחה, r. צפה. *A watch-tower*, Lam. iv. 17.

צפיתת, f. Arab. صَفِيحَة, lamina. *A flat cake, a cake*, Exod. xvi. 31. LXX. ἐγκρίς. Vulg. simila.

צפי, pl. constr. צפיים. Arab. ضَفَع,

stercus egressit; ضَفَع, stercus elephantii.

Æth. ህፋዕ: stercus. *Dung*, Ezek. iv. 15, only.

צפיעה, f. pl. צפיעות. Once, Is. xxii. 24.

הצפיעות והצפיעות. These words are omitted by the LXX.; and Aquila inserts them untranslated. Vulg. vasorum diversa genera. Modern interpreters have taken the ordinary meaning of הצפיעות, *Offspring*; and have considered צפיעות as nearly synonymous. It appears, however, most probable that some kind of domestic utensils was intended by the prophet. Comp. Arab. ضَوْء, r. ضَوْء,

ضَوْء, luxit, micuit; ضَوْي, lucidus; أَسْفَع, niger. Possibly, *The bright and the dark*, the fine and the coarse, the valuable and those of little value.

צפיר, m. constr. צפיר, pl. constr. צפירי. Syr. حَبْزَان, hircus. Sam. צפיר, hædus. *A goat, a he-goat*, 2 Chron. xxix. 21; Ezra viii. 35; Dan. viii. 5. 8. 21.

צַפִּיר, m. Chald. pl. constr. צַפִּירִי, *Id.*, Ezra vi. 17.

צַפִּירָה, f. constr. צַפִּירָה. Arab. ضَفِيرٌ, *plexuit* comam; صَفِيرٌ, *vacuus, inanis fuit.*

Æth. ፱፻፭: *plexuit* coronam, sertum.

Syr. ܘܨܝܪ, *manè.* (a) *A crown*, Is. xxviii. 5.

(b) According to some, *A morning*; according to others, *Desolation*, Ezek. vii. 7. 10. Theod. ἡ πλοκή. Aquila, ἡ προσκόπησις.

צַפִּירַת, f. r. צַפֵּה. *Watching; a watch-tower*, Is. xxi. 5.

צַפֵּן, v. pres. יִצְפֵּן. Constr. immed. (a) *Hid, concealed.* (b) *Excluded.* (c) *Laid up, treasured up.* (d) *Lay hid, lay in wait.* (a) Exod. ii. 2; Job x. 13; Prov. xxvii. 16, &c. (b) Job xvii. 4. (c) Job xxiii. 12; Ps. cxix. 11; Ps. xxxi. 20, &c. (d) Ps. x. 8; lvi. 7; Prov. i. 11. 18.

Part. pl. aff. צַפִּנָּה, (a) Prov. xxvii. 16.

Part. pass. צִפְּסָן, f. צַפְּסִינָה, aff. צִפְּסִינָה, pl. aff. צִפְּסִינָה, (c) Job xx. 26; Ps. xvii. 14; lxxxiii. 4; Prov. xiii. 22; Hos. xiii. 12.

Niph. pres. aff. נִצְפְּנִי, Pass. of Kal, Job xv. 20; xxiv. 1; Jer. xvi. 17.

Hiph. pres. aff. הִצְפִּינִי. I. q. Kal, (a) Job xiv. 13.

Infin. aff. הִצְפִּינִי, Exod. ii. 3.

צַפְּעֵ, m. once. *The basilisk*, Is. xiv. 29. See Hieroz., tom. ii. p. 399.

צַפְּעוֹנִי, m. pl. צַפְּעוֹנִים, *Id.*, Prov. xxiii. 32; Is. xi. 8; lix. 5; Jer. viii. 17.

צַפֵּה, v. Pih. redup. pres. הִצְפִּיחָהּ, הִצְפִּיחָהּ.

Arab. صَفِيفٌ, *passer*; صَفِيفَةٌ, *pipitus passeris.* (a) *Chirped*, as a bird. (b) *Spoke in a low voice.* (a) Is. xxxviii. 14. (b) Is. xxix. 4.

Part. מצַפִּיחָהּ, pl. מצַפִּיחִים. (a) Is. x. 14. (b) Is. viii. 19. In two of these passages the Auth. Vers. uses the ambiguous word *peep*, in the sense of *chirp*.

צַפְּתָא, f. once, Ezek. xvii. 5. Usually translated *A willow*, i. e. as a willow; צַפְּתָא, being understood. Comp. Arab. صَفْصَافٌ, *salix*. Winer, in his edition of Simonis, gives *fluxum copiosum, aquæ copiam*; taking צַפְּתָא as the root; צַל, being understood. The older interpreters take צַפְּתָא as the root, and translate, (in) *a conspicuous place*.

צַפֵּר, v. pres. יִצְפֵּר, once, Judg. vii. 3.

Arab. ضَفَرٌ, *cucurrit*. Probably *Hastened*: or, taking the Syr. ܘܨܝܪ, *manè.* *Did a thing in the morning; went away in the morning.*

צַפֵּר, Chald. masc. pl. צַפֵּרִין, def. צַפֵּרִינָא, constr. צַפֵּרִי. Syr. ܘܨܝܪ, i. q. Heb. צַפֵּר. *A bird*, Dan. iv. 9. 11. 18. 30.

צַפְּרִידַי, masc. collectively, f. pl. צַפְּרִידַיִם.

Arab. ضَفْعٌ, *rana*: compounded, according to Bochart, of ضَفَّةٌ, *ripa, fluvii*; and رِنَاعٌ, *lutum et aqua, limus.* *A frog; frogs*, Exod. vii. 26. 28, 29; viii. 1—9; Ps. lxxviii. 45; cv. 30.

צַפְּרִין, masc. plur. aff. צַפְּרִינָה. Arab. ضَفْرٌ, *unguis.* (a) *A nail of the finger*, Deut. xxi. 12. (b) *The point of a graver*, Jer. xvii. 1.

צַפְּפֵת, f. once, 2 Chron. iii. 15. Syr.

ܘܨܝܪ, *gemma annuli*. Apparently, *Any thing ornamental; the capital of a pillar.*

צַפְּיִים, see צַיִץ.

צַקְלוֹן, m. aff. צַקְלָנוּ, once, 2 Kings iv. 42. The word is omitted by the lxx. Vulg. *perá.* Syr. ܘܨܝܪ, *mantile*. Several interpreters translate, *In its husks*; but this is mere divination. *Saccus, pera.* Gesen.

צַר, and צָר, masc. aff. צָרִי, pl. צָרִים (and צָרִי, Jer. xlvi. 5), constr. צָרִי, r. צָר. *A besieger; an enemy*, Esth. vii. 6; Job xvi. 9; Ps. lxxviii. 61. Fem. צָרָה, aff. צָרָה, *A rival*, 1 Sam. i. 6.

צָר, m. i. q. צָר. *A rock*, Is. v. 25.

צָר, m. (a) *Id.*, Ezek. iii. 9. (b) *A knife*, Exod. iv. 25.

צָר, and צָר, fem. צָרָה, r. צָר. (a) *Narrow.* (b) *Small.* (c) *Close, closely.* (a) Num. xxii. 26; Is. xxviii. 20. (b) 2 Kings vi. 1; Prov. xxiv. 10; Is. xlix. 10. (c) Job xli. 7.

צָר, and צָר, m. r. צָר. *Difficulty, adversity, distress of mind or circumstances*, Deut. iv. 30; Job xv. 24; xxxvi. 16; Ps. cxix. 143, &c.

צרב, v. Kal non occ. Arab. **ضَرَبَ**, percussit; adussit ignis. Probably cognate with שוף.

Niph. נִצְרַבְתִּי. Was struck by fire, was scorched, Ezek. xx. 47.

צָרְבַת, fem. (a) Burning, of fire. (b) Inflammation. (a) Prov. xvi. 27. (b) Lev. xiii. 23. 28.

צָרָה, f. with ה parag. **צָרָה**, Ps. cxx. 1, constr. **צָרָה**, aff. **צָרָהִים**, **צָרָהִים**, pl. **צָרוֹה**, i. q. **צָר**, r. **צָר**, Gen. xxxv. 3; xlii. 21; Judg. x. 14; 1 Sam. xxvi. 24; Job v. 19, &c.

צָרָה, v. Arab. **صَرَخَ**, sonuit, clamavit. Shouted, cried out, either in distress or to alarm an enemy.

Part. **צָרֵם**, Zeph. i. 14.

Hiph. pres. **צָרִים**, i. q. Kal, Is. xlii. 13.

צָרִי, in pause, **צָרִי**, masc. Arab.

צָרָא, r. **צָרוֹ**, sanguine manavit vulnus;

צָרִי, fluxit; **צָרוֹ**, fructus lentisici. Mastich, a gum obtained from the Pistacia Lentiscus, Gen. xxxvii. 25; xliii. 11; Jer. viii. 22; xli. 11; li. 8; Ezek. xxvii. 17. See Hierobot., ii. p. 183.

צָרִים, masc. pl. **צָרִים**. Arab. **صَرَخَ**, clare exposuit, manifestem fecit rem; **صَرَخَ**, arx, palatium, et omnis excelsior structura. A lofty, conspicuous, place; a tower, Judg. ix. 46. 49; 1 Sam. xiii. 6. Lxx. εἰς συνέλευσιν, τὸ ὄχλῳμα, ἄντρον, βόθρου.

צָרִי, masc. aff. **צָרִיק**. Arab. **ضَرِيكٌ**, infelix pauper. Sam. **צָר**, coegit. Syr. **أَنْزَلِي**, opus fuit. Need, necessity, 2 Chron. ii. 15, only.

צָרַע, v. used only in Part. pass. of Kal, **צָרַע**, and Part. of Puh. **מִצְרַעַת**, f. **מִצְרַעַת**, pl. **מִצְרַעִים**. Struck with leprosy. The etymology is doubtful; but the nearest word in the cognate dialects is the Arab. **صَرَغَ**, prostravit. Pass. epilepsid correptus fuit; **צָרַע**, Lev. xiii. 44, 45; xiv. 3; xxii. 4; Num. v. 2. **מִצְרַעַת**, Lev. xiv. 2; 1 Sam. iii. 29; 2 Kings v. 1, &c.

צָרַעָה, f. three times, Exod. xxiii. 28;

Deut. vii. 20; Josh. xxiv. 12. Lxx. τὰς σφηκίας, τὴν σφηκίαν. Vulg. crabrones. Syr. **ܕܘܒܝܢܐܘܠܐܝܢܐ**. Wasps, hornets. See Hieroz., ii. p. 534.

צָרַעַת, f. aff. **צָרַעַתוֹ**. The leprosy, Lev. xiii. 2, &c.; 2 Kings v. 3. It is applied to a corrosive appearance in garments and on the walls of houses, Lev. xiii. 47, &c.; xiv. 34, &c.

צָרָה, v. pres. **צָרָה**. Constr. immed. (a) Refined metals. (b) Purified a person's character. (c) Tried a person's character. (a) Jer. vi. 29. (b) Is. i. 25. (c) Judg. vii. 4; Ps. xvii. 3; lxvi. 10, &c.

Inf. **צָרָה**, **צָרָה**, (a) Ps. lxvi. 10; Jer. vi. 29. (b) Dan. xi. 35.

Imp. **צָרָסָה**, Ps. xxvi. 2.

Part. **צָרָה**, aff. **צָרָסָה**, pl. **צָרָסָהִים**. A refiner; a goldsmith, silversmith, Judg. xvii. 4; Neh. iii. 8; Is. xl. 19.

Part. pass. **צָרָה**, f. **צָרָה**. Purified, pure, 2 Sam. xxii. 31; Ps. xii. 7; xviii. 31; cxix. 140; Prov. xxx. 5.

Niph. pres. **צָרָה**. Shall be purified, Dan. xii. 10.

Pih. part. **מִצְרָה**, i. q. **צָרָה**, Mal. iii. 2, 3.

צָרַר, v. Arab. **صَرَّ**, constrinxit, nodavit-

que crumenam; **صَرَّةٌ**, crumena; **ضَرَّ**, nocuit, noxâ affectit. (a) Tied or bound up. (b) Acted hostilely to, vexed, distressed. (c) Was crowded, straightened for room. (d) Impers. with **ל**, Was distressed, suffered grief, anxiety, or doubt. (a) Pret. **צָרַר**, Job xxvi. 8; Prov. xxx. 4; Hos. iv. 19. (b) Pret. id., Num. xxxiii. 55; Ps. cxxix. 1, 2. Pres. **צָרַר**, Is. xi. 13. (c) Pres. **צָרַר**, Prov. iv. 12; Is. xlix. 19. (d) Pret. **צָרַר**, pres. **צָרַר**, and **תָּצַר**, Gen. xxxii. 7; Judg. ii. 15; x. 9; 1 Sam. xxviii. 15, &c.

Inf. **צָרַר**, **צָרַר**, (a) Prov. xxvi. 8. (b) Lev. xviii. 18; Num. xxv. 17.

Imp. **צָרַר**, (a) Is. viii. 17.

Part. **צָרַר**, aff. **צָרַר**, pl. **צָרַרִים**, &c. (b) Num. x. 9; Esth. iii. 10; Ps. vii. 5.

Part. pass. **צָרַר**, fem. **צָרַרָה**, pl. **צָרַרָה**. (a) Exod. xii. 32; 1 Sam. xxv. 29; 2 Sam. xx. 3; Hos. xiii. 12.

Puh. part. pl. **מִצְרַרִים**. Pass. of Kal. (a) Josh. ix. 4.

Hiph. **הִצְרַר**, pres. **יִצְרַר**, **יִצְרַר**. With **ל**, causat. of Kal. (d) Distressed, Deut.

xxviii. 52; 1 Kings viii. 37; 2 Chron. vi. 28, &c.

Infin. קָצַר, 2 Chron. xxviii. 22; xxxiii. 12. Part. f. קָצֵר. *In labour*, Jer. xlvi. 40; xlix. 22.

צָרוּר, m. pl. צָרוּרוֹת. *Tying up*. (a) *A*

bundle. (b) *A bundle or bag of money*. (c) Dimin. of צָרַי. *A small stone; a particle, grain*. (a) 1 Sam. xxv. 29; Job xiv. 17; Cant. i. 13. (b) Gen. xlii. 35; Prov. vii. 20; Hag. i. 6. (c) 2 Sam. xvii. 13; Amos ix. 9.

ק

ק, *Kóph*, is the nineteenth letter of the Hebrew alphabet, and as a numeral stands for a hundred. It occasionally interchanges with ג, and כ, letters of the same class, and sometimes with ע.

קָא, m. aff. קָאוּ, i. q. קָאָא. *A vomit*, Prov. xxvi. 11.

קָאָת, f. with the article הַקָּאָת, constr. קָאָת. The name of a water-bird: according to Bochart the word is used both for the *pelican* and the *heron*, Lev. xi. 18; Deut. xiv. 17; Ps. cii. 7; Is. xxxiv. 11; Zeph. ii. 14. Hieroz., tom. ii. p. 292.

קָב, m. constr. קָב. A measure, containing, it is said, the sixth part of a קָאָה, 2 Kings vi. 25. Arab. قَابٌ, *quantitas, spatium*; قَوْبٌ, *capax et amplus, de vase*.

קָבַע, v. pret. aff. קָבַע, pres. aff. קָבֵעִי. Constr. immed. Cogn. קָבַע, i. q. קָבַע, sign. (g). *Cursed*, Num. xxiii. 8. 25. 27.

Infin. קָבַע, Num. xxiii. 11. 25; xxiv. 1. Imp. קָבַע, aff. קָבֵעִי, Num. xxii. 11. 17; xxiii. 13. With כ parag.

קָבַע, fem. once, Deut. xviii. 3. Arab. قَبَا, *edit cibum*; قَبَدَة, and قَبَدَة, *echinus, i. e. stomachi pars pelliculata. The stomach*.

קָבַע, fem. Arab. قَبَا, *fornix; tabernaculum. An alcove; a recess, place of retirement, tent*, Num. xxv. 8. In the latter part of the verse we have, אֶל-קָבַעָהּ, which has generally been interpreted in reference to the person of the Midianitish woman, but most probably refers to the place where both persons were killed, and therefore should be translated *in her tent*, i. e. the tent into which Zimri had brought her.

קָבוּץ, masc. pl. aff. קָבוּצִים, r. קָבַץ. *An assembly, a company, troop*, Is. lvii. 13.

קָבוּרָה, f. constr. קָבוּרָה, aff. קָבוּרוֹת, קָבוּרָה, קָבוּרָה, r. קָבוּר. (a) *Burial*. (b) *A burial-place*. (a) 2 Chron. xxvi. 23; Jer. xxii. 19. (b) Gen. xxxv. 20; Deut. xxxiv. 6; 1 Sam. x. 2, &c.

קָבַל, masc. קָבַל, aff. קָבְלוּ. Arab. قَبَّلَ, and قَبَّلَ, *antica pars et prior*; قَبَّلَ, *acceptavit, admisit rem. The front; before*, 2 Kings xv. 10; Ezek. xxvi. 9.

קָבַל, v. Pih. קָבַל, pres. קָבֵל. Constr. immed. *Turned the face towards, looked favourably on*. (a) *Accepted, a person, a present, or advice*. (b) *Received from another, took*. (c) *Took on himself, undertook*. (a) 1 Chron. xii. 18; Esth. iv. 4; Job ii. 10. (b) 2 Chron. xxix. 16. 22; Ezra viii. 30. (c) Esth. ix. 23. 26.

Imp. קָבַל, 1 Chron. xxi. 11; Prov. xix. 20. Hiph. part. pl. f. מִקְבִּילָהּ. *Taking hold of*, Exod. xxvi. 5; xxxvi. 12.

קָבַל, v. Chald. קָבַל, pres. pl. קָבְלוּ, *Id. Received, took*, Dan. ii. 6; vi. 1; vii. 18.

קָבַל, Chald. קָבַל, *The front*. (a) קָבַל, קָבַל, [1] *In front of*. [2] *In consideration of, in consequence of*. (b) קָבַל קָבַל, *All before that, i. e. wholly in consequence of that, for this reason, therefore*. (c) קָבַל קָבַל, *Because*. (a), [1] Dan. ii. 31; iii. 3; v. 1. 5. [2] Ezra iv. 16; vi. 13; Dan. v. 10. (b) Ezra vii. 17; Dan. ii. 12. 24, &c. (c) Ezra iv. 14; vii. 14; Dan. ii. 8, &c.

קָבַע, v. pres. קָבַע. Cogn. קָבַע. Constr. immed. Arab. قَبَعَ, *abdedit caput suum; reliquit socios vir; abiit in regionem. Con-*

cealed himself from another; forsook, neglected him, Prov. xxii. 23; Mal. iii. 8. The LXX. give the word the signification of *deceived*. Vulg. *figet*. Syr. **ܫܘܒܐ**, *fixit*.

Part. pl. קְבִיעִים, aff. קְבִיעָה, Prov. xxii. 23; Mal. iii. 8, 9.

קְבִיעַת, f. constr. Arab. **قُبْعَة**, *calyx, folliculus florum. A cup, drinking-cup*, Is. li. 17. 22.

קָבַץ, v. pres. יִקְבֹּץ. Constr. immed. Arab. **قَبِضَ**, *cepit rem manu*. II. Collegit. *Took hold of; collected, gathered together, persons or things*, Gen. xli. 48; Judg. xii. 4; 1 Kings xx. 1, &c.

Infin. aff. קָבַץ, Zeph. iii. 8.

Imp. קָבַץ, pl. קָבְצוּ, 1 Sam. vii. 5; 1 Kings xviii. 19, &c.

Part. קָבַץ, Prov. xiii. 11; Ezek. xxii. 19.

Part. pass. pl. קָבְצִים, Neh. v. 16.

Niph. קָבְצוּ, pres. יִקְבְּצוּ. Pass. of Kal. *Was gathered together; they assembled themselves*, Josh. x. 6; 1 Sam. vii. 6; Ezek. xxix. 5, &c.

Infin. קָבְצוּ, Esth. ii. 8, &c.

Imp. pl. קָבְצוּ, Gen. xlix. 2, &c.

Part. pl. קָבְצִים, aff. קָבְצִי, Is. lvi. 8; Jer. xl. 15.

Pih. קָבַץ, pres. יִקְבֹּץ. (a) I. q. Kal. (b) *Acquired*. (a) Deut. xxx. 3; Is. xi. 12; xxxiv. 16, &c. (b) Mic. i. 7.

Infin. קָבַץ, aff. קָבְצִי, Is. lxvi. 18; Zeph. iii. 20, &c.

Imp. aff. קָבְצִי, Ps. evi. 47.

Part. קָבְצִי, Is. xiii. 14, &c.

Puh. part. f. מְקָבְצִת. Pass. of Pih., Ezek. xxxviii. 8.

Hith. קָבְצוּ, pres. יִתְקַבְּצוּ. I. q. Niph. *Assembled themselves*, Josh. ix. 2; Judg. ix. 47, &c.

Imp. קָבְצוּ, Jer. xlix. 14.

קְבֻצָּה, fem. constr. קְבֻצִים. *A collection, heap*, Ezek. xxii. 20.

קְבָר, m. aff. קְבָרִי, קְבָרוֹ, pl. קְבָרִים, constr. קְבָרִי, aff. קְבָרֵי, קְבָרֵיהֶם, and קְבָרוֹת, constr.

קְבָרוֹת, aff. קְבָרָתִי. Arab. **قَبْر**, *inhumavit*;

قَبْر, *sepulcrum*. Syriac and Æth. *Id.* *Burying. A burial-place, sepulchre*, Gen. xxiii. 4. 6; L. 5; Exod. xiv. 11; Neh. iii. 16; Job xxi. 32; Jer. viii. 1, &c.

קָבַר, v. pres. יִקְבֹּר. Constr. immed.

Buried, Gen. xxiii. 19; Deut. xxxiv. 6, &c.

Infin. קָבַר, aff. קְבָרוֹ, Gen. xxiii. 8; L. 14; Deut. xxi. 23, &c.

Imp. קָבַר, pl. קְבָרוּ, Gen. xxiii. 15; xlix. 29, &c.

Part. קָבַר, pl. קְבָרִים, 2 Kings ix. 10; xiii. 21; Ps. lxxix. 3.

Part. pass. קָבְרוּ, pl. קְבָרִים, 1 Kings xiii. 31; Eccl. viii. 10.

Niph. pres. יִקְבֹּר. Pass. of Kal, Jer. xxii. 19; xxv. 33, &c.

Pih. pres. aff. יִתְקַבְּרוּ, Hos. ix. 6.

Infin. קָבַר, 1 Kings xi. 15.

Part. קָבְרוּ, pl. מְקַבְּרִים, Num. xxxiii. 4; Jer. xiv. 16, &c.

Puh. קָבַר. Pass. of Pih., Gen. xxv. 10.

קָדַר, v. pres. יִקָּדַר. See קָדַר. *Bowed his head*, as a mark of reverence, or in worship, Gen. xxiv. 26; Exod. iv. 31; 1 Kings i. 16. 31, &c.

קְדֻדָּה, f. An aromatic used in the preparation of the sacred oil, and usually interpreted *Cassia*, Exod. xxx. 27; Ezek. xxvii. 19. See Celsii Hierobot., tom. ii. p. 185.

קְדוּמִים, pl. masc. once, Judg. v. 21; r. קְדוּם. *The ancients*. So the LXX.

קְדוּשָׁה, and קְדוּשָׁה, m. constr. קְדוּשָׁה, aff.

קְדוּשָׁה, &c.; pl. קְדוּשִׁים. Arab. **قَدَسَ**, *purus*

fruit. Holy, pure from moral or ceremonial defilement. Applied, (a) To God, who is infinitely holy in himself, and whose will is the standard of holiness in others. (b) To holy spirits. (c) To persons; [1] Holy in their lives. [2] Invested with a sacred character. (d) To things; *sacred, set apart to God*. (a) Lev. xi. 44, 45; Ps. xxii. 4; xcix. 9; Is. vi. 3, &c. (b) Job v. 1; xv. 15; Dan. viii. 13. (c), [1] Lev. xix. 2; xx. 7; Ps. lxxxix. 6, &c. [2] Exod. xix. 6; Lev. xxi. 8; Deut. xxviii. 9, &c. (d) Exod. xxix. 31; Lev. vi. 9; x. 13, &c. קְדוּשָׁה יִשְׂרָאֵל, a title of Jehovah, as being especially the God of the Israelites; to whose service they were dedicated, and whose name and institutions they were bound to hallow, Ps. lxxi. 22; Is. i. 4; x. 20, &c.

קָדַח, v. קָדַח. Arab. **قَدَحَ**, *extundere instituit ignem ex igniario*. (a) *Struck, or kindled a fire*. (b) *A fire was kindled*. (a) Jer. xvii. 4. (b) Deut. xxxii. 22; Jer. xv. 14.

Infin. קרה, Is. lxiv. 1.

Part. pl. constr. קרה, Is. l. 11.

קרה, f. *A fever*, Lev. xxvi. 16; Deut. xviii. 22.

קרה, masc. r. קרה. *What is before.* Hence (see קרה), (a) *The east.* (b) *The east wind.* (a) Ezek. xl. 19; xliii. 17; xlvi. 18, &c. קרה, *Eastward*, Ezek. xi. 1; xlv. 7, &c. (b) Gen. xli. 6; Exod. x. 13; Jer. xviii. 17, &c.

קרה, m. Chald. pl. קרה, constr. קרה, i. q. קרה. *Holy*, signn. (a), (b), and (c). (a) Dan. iv. 5, 6. 15; v. 11. (b) Ib. iv. 10. 20. (c) Ib. vii. 18. 21, 22. 25. 27.

קרה, m. Arab. קרה, *præcessit*; קרה, *tempus antiquum.* Syr. קרה, *ante, coram.*

What precedes, in place or time. (a) *Before*, in place. (b) *The east*, [1] קרה, *On the east.* [2] קרה, *On the east of.* (c) *Former time.* (d) *Antiquity.* (e) קרה, *Former ages.* (f) קרה, *Id.* (g) קרה, *Formerly.* (h) קרה, [1] *Id.* [2] *From former generations.* (i) קרה, *From the beginning of the world.* (a) Ps. cxxxix. 5. (b) Gen. x. 30; xxv. 6; Is. ii. 6, &c. [1] Gen. ii. 8; xii. 2, &c. [2] Gen. iii. 24; Josh. vii. 2; Ezek. xi. 23, &c. (c) Job xxix. 2. (d) Deut. xxiii. 15; Ps. lxxviii. 34. (e) Ps. xlv. 2; lxxiv. 2; Is. xxiii. 7, &c. (f) Ps. lxxvii. 6; cxliii. 5. (g) Jer. xxx. 20; Lam. v. 21. (h), [1] Neh. xii. 46. [2] Ps. lxxiv. 12; lxxvii. 12; Is. xlv. 21, &c. (i) Prov. viii. 23. Hence, קרה, *Eastward*, Gen. xxv. 6; Exod. xxvii. 13; xxxviii. 13, &c.

קרה, v. Kal non occ.

Pih. קרה, pres. קרה. Constr. immed. (a) *Preceded*, in place, abs. (b) *Came before*, into the presence of; met with presents or offerings. (c) *Came upon*, or *against*, hostilely. (d) *Came before* a place. (e) *Preceded*, in time. (f) *Hastened*, was *early.* (a) Ps. lxxviii. 26; lxxxix. 15. (b) Deut. xxiii. 5; Neh. xiii. 2; Ps. lxxxviii. 14; Is. xxi. 14; Mic. vi. 6. (c) 2 Sam. xxii. 6. 19; Job xxx. 27. (d) 2 Kings xix. 32. (e) Ps. cxix. 148. (f) Ps. cxix. 147.

Imp. קרה, (c) Ps. xvii. 13.

קרה, Chald. i. q. קרה, aff. קרה, קרה, קרה. (a) *Before*: [1] *In the presence of.* [2] *In the judgment of.* (b) קרה, [1] *From the presence of.* [2]

By command of. [3] *From the power of.* (a), [1] Dan. ii. 10, 11. 24, 25, &c. [2] Dan. iii. 32; vi. 2. (b), [1] Dan. ii. 15; vii. 10, &c. [2] Ezra vii. 14. [3] Dan. v. 19; vi. 26.

קרה, fem. constr. קרה, aff. קרה, קרה, pl. aff. קרה. (a) *Former condition.* (b) *Beginning, origin.* (c) *Before*, in time. (a) Ezek. xvi. 55; xxxvi. 7. (b) Is. xxiii. 7. (c) Ps. cxxix. 6.

קרה, f. Chald. קרה. *Former state or time.* מן קרה, and קרה. *Before*, Ezra v. 1; Dan. vi. 11.

קרה, f. constr. קרה, i. q. קרה. *Eastward of*, Gen. ii. 14; iv. 16; 1 Sam. xiii. 5; Ezek. xxxix. 11.

קרה, fem. קרה. *Eastern*, Ezek. xlvii. 8.

קרה, m. pl. קרה, f. קרה. (a) *Eastern.* (b) *Former, ancient.* (c) Fem. pl. *Former things.* (a) Ezek. x. 19; xi. 1; xlvii. 18; Joel ii. 20; Zech. xiv. 8. (b) 1 Sam. xxiv. 13; Ezek. xxxviii. 17; Job xviii. 20. (c) Is. xliii. 18; Mal. iii. 4.

קרה, pl. def. קרה, fem. def. קרה, pl. def. קרה. *First, former*, Dan. vii. 4. 8. 24.

קרה, m. aff. קרה, קרה, קרה. *The crown of the head*, Deut. xxviii. 35; xxxiii. 20; 2 Sam. xiv. 25, &c. Arab. קרה, *dissecuit; per longum secuit; מרה, locus æqualis; pars occipitis inter aures.*

קרה, v. Arab. קרה, *immundus et spercus fuit, sorduit.* Cogn. קרה, *impurus turbidusque fuit liquor, color; קרה, Id. Incommodis et adversæ fortunæ casibus turbata fuit vita.* (a) *Was dark, black, was darkened, was blackened.* (b) *Metaph. Was gloomy, distressed.* (a) Jer. iv. 28; Joel ii. 10; iv. 15; Mic. iii. 6. (b) Jer. viii. 22; xiv. 2.

Part. קרה, pl. קרה. (a) Job xxx. 28. (b) Job v. 11; vi. 17; Ps. xxx. 14; xxxviii. 7; xlii. 10; xliii. 2.

Hiph. קרה, pres. קרה. *Causat. of Kal. Made dark*, Ezek. xxxi. 15; xxxii. 7, 8.

Hith. קרה. *Became dark*, 1 Kings xviii. 45.

קְדָרוּת, f. *Darkness*, Is. l. 3.

קְדָרְכָּרִית, adv. *Gloomily, mournfully*, Mal. iii. 14.

קֹדֶשׁ, masc. aff. קָדְשִׁי, קָדְשֶׁךָ, קָדְשׁוֹ; pl. קְדָשִׁים, and קָדְשִׁים, constr. קְדָשֵׁי, aff. קְדָשֵׁי, קְדָשֶׁיךָ, קְדָשֶׁיךָ, and קְדָשֵׁיכֶם, קְדָשֶׁיכֶם. (a) *Holiness*. (b) *Any thing or place consecrated to God, holy*. (c) *Any person consecrated to God*: as, [1] The priests and Levites; [2] The Israelites. (d) Following a noun in construction, i. q. קָדְשׁ, *Holy*. (e) קֹדֶשֶׁת, *The Holy Place, the Sanctuary*. (f) קֹדֶשׁ הַקֹּדְשִׁים, The Holy of Holies, the Most Holy Place, [1] in the Tabernacle, [2] In the Temple. (g) קְדָשׁ קְדָשִׁים, *Most holy*. (a) Exod. xv. 11; Amos iv. 2, &c. (b) Exod. xxix. 33, 34; xxx. 37; xxxi. 14, &c. (c), [1] 2 Chron. xxiii. 6; Ezra viii. 28. [2] Deut. xxxiii. 2; Jer. ii. 3. (d) Exod. iii. 5; xii. 16; xvi. 23, &c. (e) Exod. xxvi. 33; xxviii. 29. 35, &c. (f), [1] Exod. xxvi. 33; Num. iv. 19; 1 Chron. vi. 34. [2] 1 Kings viii. 6; 2 Chron. iii. 8. 10; v. 7. (g) Exod. xxix. 37; xxx. 10. 29. 36, &c.

קֹדֶשׁ, v. pres. יְקַדֵּשׁ. (a) *Was hallowed, consecrated*, abs. (b) Constr. immed. Either, *Rendered sacred*, by contact, or *was set apart from*. (a) Exod. xxix. 21. 37; Num. xvii. 2; 1 Sam. xxi. 6, &c. (b) Is. lxxv. 5. See Exod. xxix. 37.

Niph. וְקִדְּשׁ, pres. יִקְדָּשׁ. (a) *Was rendered holy*. (b) *Was revered*. (a) Exod. xxix. 43. (b) Lev. x. 3; xxii. 32; Ezek. xx. 41, &c.

Infin. aff. הַקְּדֹשִׁי, (b) Ezek. xxvi. 23; xxxviii. 16.

Pih. וְקִדְּשׁ, pres. יִקְדָּשׁ. Constr. immed. (a) *Hallowed, consecrated, set apart*, a person or thing. (b) *Reverenced*. (c) *Regarded as sacred, kept holy*. (d) *Rendered sacred*, by contact. (e) *Purified*, by religious rites. (f) *Appointed a religious service*. (g) *Prepared a person or thing*. (a) Gen. ii. 3; Exod. xxviii. 41; Lev. xvi. 19; Num. vi. 11, &c. (b) Deut. xxxii. 51. (c) Lev. xxv. 10; Jer. xvii. 22; Ezek. xliv. 24, &c. (d) Ezek. xliv. 19. (e) Exod. xix. 14; 1 Sam. xvi. 5; Job i. 5, &c. (g) Mic. iii. 5. Comp. sign. (e).

Infin. קֹדֶשׁ, aff. קָדְשׁוֹ, קָדְשֶׁיךָ, Exod. xx. 5; xxix. 1; Lev. viii. 11, &c.

Imp. קַדֵּשׁ, pl. קַדְּשׁוּ, (a) Exod. xiii. 2. (e)

Josh. vii. 13. (f) 2 Kings x. 20; Joel i. 14. (g) Jer. vi. 4.

Part. מְקַדֵּשׁ, aff. מְקַדְּשֶׁיךָ, Exod. xxxi. 13; Lev. xxi. 15; Ezek. xxxvii. 28, &c.

Puh. Part. מְקַדָּשׁ, pl. מְקַדְּשִׁים, aff. מְקַדְּשֵׁי. Pass. of Pih., 2 Chron. xxvi. 18; xxxi. 6; Ezra iii. 5; Is. xiii. 3; Ezek. xlvi. 11.

Hiph. הִקְדִּישׁ, pres. יִקְדָּשׁ. I. q. Pih. signn. (a), (b), (e), and (g). (a) Lev. xxvii. 14; Deut. xv. 19; 2 Sam. viii. 11, &c. (b) Is. viii. 14; xxix. 23. (e) 2 Chron. xxix. 19. (g) Zeph. i. 7.

Infin. הַקְּדִישׁ, aff. הַקְּדִישֶׁיךָ, (a) Judg. xvii. 3; 1 Chron. xxiii. 13; 2 Chron. ii. 3. (b) Num. xx. 12; xxvii. 14. (g) Jer. xii. 3.

Part. מְקַדֵּשׁ, pl. מְקַדְּשִׁים, (a) Lev. xxii. 2; xxvii. 15.

Hith. הִתְקַדְּשָׁהּ, pres. יִתְקַדָּשׁ. (a) *Caused himself to be revered*. (a) *A religious ceremony was celebrated*. (c) *Purified himself by religious rites*. (d) *Kept himself from pollution*. (a) Ezek. xxxviii. 23. (c) 2 Chron. v. 11; xxx. 3. 17, &c. (d) Exod. xix. 22; Lev. xiii. 44; xx. 7, &c.

Infin. הִתְקַדֵּשׁ, (b) Is. xxx. 29. (c) 2 Chron. xxix. 34.

Imp. plur. הִתְקַדְּשׁוּ, (c) 1 Chron. xv. 12; xxix. 5.

Part. f. מְתַקְדֵּשׁ, pl. מְתַקְדְּשִׁים, (a) Is. lxxvi. 17. (c) 2 Sam. xi. 4.

קֹדֶשֶׁת, m. pl. קְדָשִׁים, fem. קְדָשָׁה, pl. קְדָשׁוֹת. (a) *A Catamite*; or, probably, a priest of Baal-Peor. (b) Fem. *A prostitute*. (a) Deut. xxiii. 18; 1 Kings xiv. 24; xv. 12; 2 Kings xxii. 46; xxiii. 7; Job xxxvi. 14. (b) Gen. xxxviii. 21, 22; Deut. xxiii. 18; Hos. iv. 14.

קָהָה, v. pres. יִקְהָה. Arab. قَهِيَ, non appetivit, fastidivit cibum. *Were set on edge*, of the teeth, Jer. xxxi. 29, 30; Ezek. xviii. 2.

Pih. קָהָה. *Became blunt*, of an instrument, Eccl. x. 10.

קָהָל, masc. constr. קְהָל, aff. קְהָלְכֶם, קְהָלְנָם. Syr. סַוּל, collegit. (a) *A meeting*. (b) *An assemblage of persons*. (c) *A multitude*. (d) *The general assembly of the Israelites*; apparently the whole people: called also, [1] קְהָל יְהוָה; [2] קְהָל עַם הָאֱלֹהִים; [3] קְהָל יִשְׂרָאֵל; [4] קְהָל עִיר יִשְׂרָאֵל; [5] קְהָל עִיר בְּנֵי יִשְׂרָאֵל. (a) Deut. ix. 10; x. 4;

xviii. 16; Judg. xxi. 8, &c. (b) 1 Kings viii. 65; 2 Chron. xxx. 13; Ezra x. 1, &c. (c) Gen. xxxv. 11; xlvi. 4; Ezek. xxxviii. 4. 15, &c. (d) Lev. iv. 14; xvi. 33; Num. x. 7, &c. [1] Num. xx. 4; xxiii. 2—4, &c. [2] Judg. xx. 2. [3] Lev. xvi. 17; Deut. xxxi. 30, &c. [4] Judg. xii. 6. [5] Num. xiv. 5.

קהל, v. Kal non occ.

Niph. קָהֵלוּ, pres. קֹהֵל. *Assembled themselves*, Exod. xxxii. 1; Num. xvi. 3; Esth. ix. 16, &c.

Inf. קָהַל, Num. xvii. 7; Esth. viii. 11.

Part. pl. קֹהֲלִים, Ezek. xxxviii. 7.

Hiph. קָהַלְתִּי, pres. קֹהֵל, קֹהֵלִי. Causat. of Niph. *Called together, summoned*, Exod. xxv. 1; Num. viii. 9; Job xi. 10, &c.

Inf. קָהַל, Num. x. 7.

Imp. קָהֵל, pl. קֹהֲלֵי, Num. xx. 8; Deut. xxxi. 28, &c.

קהלה, f. constr. קְהֵלָה, i. q. קָהַל, Deut. xxxiii. 4; Neh. v. 7.

קהלת, m. Part. act. of קָהַל, with ה of unity. See lett. ה (b) above: once, Eccl. vii. 27, as fem.: but which should, perhaps, be read אֲמֵר הַקְהֵלָה. See LXX. vr. 28. Singular, excellent, *Preacher*, applied to Solomon, Eccl. i. 1, 2, 12, &c.

קו, and **קו**, m. aff. קָמָה. *A thing stretched out; a line, cord.* (a) *A measuring-line.* (b) *A boundary-line.* (c) *A limit, rule, doctrine*, to direct the conduct. (a) 1 Kings vii. 23; 2 Chron. iv. 2; Ezek. xlvii. 3, &c. (b) Job xxxviii. 5; Is. xxxiv. 17. In Ps. xix. 5, sign. (c), appears quite applicable. Gesenius, however, takes the φθόγγος of the LXX., and supposes that the word is to be interpreted as *a string of a harp*, and hence its *sound*. But, in this case also, we may take it as a distinct word, and compare the Arab. قَوَّهَ, *clamavit*. Some suppose that קוֹלָם is the true reading. In Is. xviii. 2. 7, we have בְּרִי קוֹלָם, to which three suitable interpretations may be given. (1) If Egypt is meant, *A land marked out by lines*, i. e. cut up by canals. (2) If Judea is meant, *A land of rule upon rule*, i. e. of precept upon precept. (3) *A land of great desolation*. Comp. Arab. قَوِي, *hominibus vacua fuit domus*; قَوَاةٌ, *desertum, deserta terra*. LXX. ἔθνος ἀνεπίπστον. The second

is to be preferred. Aquila, ὑπομένον. Vulg. *gentem expectatam*. See קָהַל.

קובע, m. i. q. קוֹבֵעַ. *A helmet*, 1 Sam. xvii. 38; Ezek. xxiii. 24, al. non occ.

קוה, v. Syr. كَوَّمَ, *expectavit; mansit, permansit*. Arab. كَوَّهَ, *robur; potentia; auxilium*. *Looked to, for strength or help; hoped in, waited for*. Constr. immed.

Part. plur. constr. קוֹהֵי, aff. קוֹהֵי, קוֹהֵי, קוֹהֵי, Ps. xxv. 3; xxxvii. 9; lxix. 7; Is. xl. 30; xlix. 23; Lam. iii. 25.

Niph. קָוְהוּ, pres. קוֹהֵי. See קָוָה. (a) *Were bounded, limited; were collected within a boundary.* (b) *Were collected.* (a) Gen. i. 9. (b) Jer. iii. 17.

Pih. קָוְהוּ, pres. קוֹהֵי, apoc. קוֹהֵי. Constr. immed. it. med. קוֹהֵי, קוֹהֵי. Intens. of Kal. (a) *Looked or hoped for, trusted in, expected.* (b) *Watched, for evil.* (a) Gen. xlix. 18; Job iii. 8; vii. 2; Ps. xxv. 5; cxxx. 5, &c. (b) Ps. lvi. 7; cxix. 95.

Inf. קוֹהֵה, and קוֹהֵה, Ps. xl. 2; Jer. viii. 15; xiv. 19.

Imp. קוֹהֵה, Ps. xxvii. 14; xxxvii. 34; Prov. xx. 22.

קוה, see קָוְהוּ, Is. lxi. 1.

קווש, v. קָוַשׁ, pres. קוֹשֵׁשׁ. Constr. abs. it. med. קָוַשׁ. I. q. קוֹשֵׁשׁ. *Was wearied of, loathed, scorned*, Ps. xc. 10; Ezek. xvi. 47.

Niph. קָוְשׁוּ, pres. קוֹשֵׁשׁ. *Were loathed, Ezek. vi. 9; xxx. 43; xxxvi. 31.*

Hith. pres. in pause, קוֹשֵׁשׁ. I. q. Kal, Ps. cxix. 158; cxxxix. 21.

קווש, v. pres. קוֹשֵׁשׁ. Arab. قَاضٍ, *ruptus fuit*. *Is (about to be) broken*, Job viii. 14.

קול, m. aff. קוֹלִי, &c.; pl. קוֹלוֹת. Arab.

قَالَ, r. قَوْلٌ, *dixit*; قَوْلٌ, *dictum, verbum*.

Syr. ܩܘܠܐ, vox. (a) *Voice*: [1] Of man. [2] Of God. (b) *Sound or cry of animals.* (c) *Sound*, [1] Of words. [2] Of inanimate things. [3] Of shouting, rejoicing, or weeping. (d) Pl. קוֹלוֹת, [1] *Thunder*. [2] *Sound of water*. (e) קוֹל גָּדוֹל, *A loud voice or noise*. (f) קוֹל רָם, *Id.* (g) קוֹל יְדֵיָהּ, *Thunder*. (h) קוֹל בְּנֵי קַיִן, *Uttered a sound, lifted up his voice*. (i) בְּנֵי בָקוּל, *Id.* (k) שָׁמַע בְּקוֹל, *Listened to the words of*. (l) שָׁמַע לְקוֹל, *Id.* (m) *A proclamation*, in the phrr. [1] קוֹל הַיְהוָה, *Made a proclamation*. [2] בְּנֵי קוֹל, *Id.* (a),

[1] Gen. xxvii. 2; Judg. xviii. 3; 1 Sam. xxvi. 17, &c. [2] Deut. xviii. 16; xxvi. 4; Is. vi. 8, &c. (b) 1 Sam. xv. 14; Job iv. 10; Cant. ii. 12. (c), [1] Lev. v. 1; Deut. i. 34; v. 28, &c. [2] Exod. xix. 19; Lev. xxvi. 36; 2 Sam. v. 24; 1 Kings xiv. 6, &c. [3] 1 Sam. iv. 6. 14; Is. xxxiii. 11; lxv. 19; Jer. ix. 18, &c. (d), [1] Exod. ix. 23; xix. 16; 1 Sam. xii. 17, &c. [2] Ps. xciii. 4. (e) Deut. v. 22; 2 Sam. xv. 23; xix. 5, &c. (f) Deut. xxvii. 14. (g) Ps. xxix. 3—5. (h) Ps. lxxvii. 18; civ. 12; Lam. ii. 7, &c. (i) Ps. xlvi. 7; lxxviii. 34. (k) 1 Sam. viii. 7; xv. 19, &c. (l) Gen. iii. 17; Exod. xv. 26; 1 Sam. ii. 25, &c. (m), [1] Exod. xxxvi. 6; 2 Chron. xxx. 5; xxxvi. 22, &c. [2] 2 Chron. xxiv. 9.

קָוַם, v. pret. קָוַם (once קָוַם, Hos. x. 14),

pres. קָוַם, קָוַם, apoc. קָוַם. Arab. قَامَ,

r. قَامَ, stetit, surrexit. Syr. and Æth. Id.

Arose, stood. Constr. abs. it. med. קָוַם, קָוַם, קָוַם. (a) *Rose up.* (b) *Arose from bed.* (c) *Rose from a place of ambush or secrecy.* (d) *With קָוַם, קָוַם, or קָוַם, Arose against, in anger or hostility.* (e) *Stood up.* (f) *Lying down or sitting, being the ordinary position of rest; Arose, denotes the commencement of any undertaking, whether journey or not.* (g) *Existed, came into being, made his appearance.* (h) *Took place.* (h) *Stood.* (i) *Stood firm against an enemy.* (k) *Stood, remained firm, was of force, of a promise or resolution.* (l) *Was secured, was permanent, of property or an office.* (m) *Was fixed, incapable of action, of the eyes.* (a) 2 Sam. xii. 21; 1 Kings viii. 54; Esth. vii. 7; Job vii. 4, &c. (b) 1 Kings iii. 21; Job vii. 4; Eccl. xii. 4, &c. (c) Deut. xix. 11; Josh. viii. 19; 1 Sam. xx. 41, &c. (d) Gen. iv. 8; 2 Sam. xiv. 7; Ps. xxvii. 12; Is. xv. 22; Mic. vii. 6, &c. (e) Exod. xxxiii. 10; Lev. xix. 32; 2 Kings xiii. 21; Esth. v. 9, &c. (f) Deut. xvii. 8; xxxi. 16; 1 Sam. xvii. 48; 2 Sam. xxiii. 10, &c. (g) Num. xxiv. 17; Deut. xxxiv. 10; Judg. v. 7; 2 Kings xxiii. 25, &c. (h) Gen. xli. 30; Prov. xxiv. 22. (i) Neh. ix. 4. (k) Lev. xxvii. 14; Num. xxx. 5; Deut. xix. 15; Jer. li. 29, &c. (l) Lev. xxv. 30; xxvii. 19; 1 Sam. xxiv. 20; Job xv. 29, &c. (m) 1 Sam. iv. 15; 1 Kings xiv. 4.

Infin. קָוַם, aff. קָוַם, קָוַם, קָוַם, קָוַם, קָוַם, קָוַם, Gen. xix. 33. 35; xxxi. 35; Deut. vi. 7; Is. ii. 19; Zeph. iii. 8. (i) Josh. vii. 12, 13.

Imp. קָוַם, קָוַם, קָוַם, קָוַם, f. קָוַם, pl. קָוַם, קָוַם, f. קָוַם, Gen. xiii. 17; xix. 14; xxi. 18; Num. x. 35; Deut. ii. 13; Josh. vii. 10; Is. xxxii. 9, &c.

Part. pl. קָוַם, aff. קָוַם, קָוַם, קָוַם, קָוַם, קָוַם, קָוַם. Always in sign. (d), either with קָוַם, or with aff., Exod. xv. 7; xxxii. 25; Deut. xxxiii. 11; 2 Sam. xxii. 40; 2 Kings xvi. 7; Ps. iii. 2; xlv. 6, &c.

Pih. has two forms: I. קָוַם, pres. קָוַם. Causat. of Kal, signn. (i) and (k). (a) *Strengthened, supported.* (b) *Kept a resolution, confirmed an engagement.* (c) *Fixed a time.* (b) Ps. cxix. 106. (c) Esth. ix. 27. 31, 32.

Infin. קָוַם, (b) Ruth iv. 7; Ezek. xiii. 6. (c) Esth. ix. 21. 29. 31.

Imp. aff. קָוַם, (a) Ps. cxix. 28.

II. Pres. קָוַם. (a) *Set up, rebuilt, restored.* (b) *Set himself up.* (a) Is. xlv. 26; lviii. 12; lxi. 4. (b) Mic. ii. 8.

Hiph. קָוַם, pres. קָוַם, apoc. קָוַם, קָוַם. Constr. immed. Causat. of Kal. *Caused to arise or stand, raised up, set up.* (a) *Caused to rise up.* (b) *Raised up a fallen person or thing.* (c) *Strengthened.* (d) *Set up, placed, fixed.* (e) *Brought into being, brought forward, raised up, appointed.* (f) *Made or confirmed a covenant.* (g) *Confirmed, [1] An engagement. [2] In authority. [3] A kingdom, or throne.* (k) *Put in force.* (a) Gen. xlix. 9; 2 Kings ix. 2; Is. xiv. 9, &c. (b) Eccl. iv. 10; Amos x. 11. (c) Ps. lxxxix. 44. (d) Exod. xxvi. 30; xl. 18; Num. xxx. 14, 15; Josh. iv. 9. 20; Prov. xxx. 4; Ezek. xxvi. 8, &c. (e) Josh. v. 7; Judg. ii. 18; 1 Kings xiv. 14; Jer. xxix. 15, &c. (f) Gen. vi. 18; ix. 17; Exod. vi. 4; Ezek. xvi. 60, &c. (g), [1] Num. xxx. 14, 15. [2] 2 Sam. vii. 12; 1 Chron. xvii. 11. [3] 1 Kings ix. 5; 2 Chron. vii. 18. (k) Gen. xxvi. 3; 1 Sam. xv. 11. 13; Jer. xxxiv. 18, &c.

Infin. קָוַם, קָוַם, aff. קָוַם, Num. ix. 15; Deut. xxii. 4; 2 Sam. xii. 17, &c.

Imp. קָוַם, aff. קָוַם, plur. קָוַם, Gen. xxxv. 8; Ps. xli. 11; Jer. li. 12, &c.

Part. aff. קָוַם, קָוַם, Gen. ix. 9; Ps. cxiii. 7; Amos v. 2, &c.

Hoph. קָוַם, קָוַם, Pass. of Hiph. signn. (d), (e), and (g), Exod. xl. 17; 2 Sam. xxiii. 1; Jer. xxxv. 14.

Hith. part. aff. מְקָוַם, fem. מְקָוַם; pl. מְקָוַם, aff. מְקָוַם. I. q. Kal, sign. (d), Job xx. 27; xxvii. 7; Ps. xvii. 7; lix. 2.

קום, v. Chald. קָם, pres. יקום. I. q. Heb. signn. (a), (b), (f), (g), (h), and (l). (a) Dan. iii. 24. (b) Dan. vi. 20. (f) Ezra v. 2. (g) Dan. ii. 39; vii. 17. 24. (h) Dan. vii. 10. (l) Dan. ii. 44.

Imp. f. קומי, Dan. vii. 5.
Part. קאם, pl. קאמינן, def. קאמניא, Dan. ii. 31; iii. 3; vii. 16.

Pah. Infin. קומה. I. q. Pih., (b) Dan. vi. 8.

Aph. קום, aff. קוממה, and קאממה; pres. יקום, and יקומים. I. q. Hiph. (a) *Set up*. (b) *Established*. (c) *Appointed*. (d) *Confirmed*. (a) Dan. iii. 1—3. 7, &c. (b) Dan. ii. 44. (c) Ezra vi. 18; Dan. iv. 14; v. 11. 21, &c. (d) Dan. vi. 9.

Infin. aff. קוממה, (c) Dan. vi. 4.
Part. קומים, (c) Dan. ii. 21.

Hoph. קומה. Pass. of Aph. *Was set up*, Dan. vii. 4.

קומה, f. constr. קומה, aff. קומהך, קומהו, קומהם, קומהי. *Height*, [1] Of a person. [2] Of a thing. [1] 1 Sam. xvi. 7; xxviii. 20; Cant. vii. 8. [2] Gen. vi. 15; Exod. xxv. 10; 1 Kings vii. 26; Ezek. xxxi. 14, &c. *Heights*, persons of *all heights*, Ezek. xiii. 18.

קוממיהו, adv. *At full height, erect*, Lev. xxvi. 13.

קון, v. See קנה.

Pih. קוני, pres. יקוני. Constr. immed. it. med. על, אל. *Uttered a funeral or mourning lamentation; lamented*, 2 Sam. i. 17; iii. 33; 2 Chron. xxxv. 25; Ezek. xxvii. 32; xxxii. 16.

Part. pl. fem. מקונינהו. *Mourning women*, who were hired at funerals to express, by loud lamentations, the sorrow of the relatives, Jer. ix. 16. See Matt. ix. 23.

קוף, m. pl. קופים. I. q. Sans. कपि. Pers. کپی, and کاپوس. *Apes*, 1 Kings x. 22; 2 Chron. ix. 21.

קוץ, v. קצה, קצהי, pres. יקוץ, apoc. יקץ. Constr. med. ק, קמי. I. q. קוש. (a) *Was wearied of, loathed*. (b) *Hated*. (c) As a ground of dislike, *Feared*. (a) Gen. xxvii. 46; Lev. xx. 23; Num. xxi. 5; Prov. iii. 11. (b) 1 Kings xi. 25. (c) Exod. i. 12; Num. xxii. 3.

Part. קץ, (c) Is. vii. 16.
Hiph. pres. aff. קוצה, Is. vii. 6.

קוץ, or קיץ, v. Kal non occ.

Hiph. קוץ, pres. יקץ. I. q. יקץ. (a) *Awoke, intrans.* (b) *Was awake*. (c) *Arose from the sleep of death, came to life*. (d) *Roused himself, was vigilant, active*. (a) Ps. iii. 6; Prov. xxiii. 35; Is. xxix. 8, &c. (b) Prov. vi. 22. (c) 2 Kings iv. 31; Job xiv. 12; Jer. li. 39, &c.

Infin. קוץ, Ps. xvii. 15; lxxiii. 20.

Imp. קוצה, pl. קוציו, (b) Ps. xlv. 24; lix. 6; Is. xxvi. 19, &c.

קוץ, m. pl. קוצים, constr. קוצי. According to Celsius, *A generic name for thorny plants, a thorn-bush*, Gen. iii. 18; Exod. xxii. 5; 2 Sam. xxiii. 6; Judg. viii. 7. 16, &c.; Hierobot., ii. 223.

קוצות, pl. f. aff. קוצותי. Syr. كعص, cincinni. Arab. قَصَّة, capillus frontis. *Locks, of hair*, Cant. v. 2, only.

קור, v. קרהי. Cogn. נקר, and כור. *Dug a well*, 2 Kings xix. 24; Is. xxxvii. 25.

Hiph. קורה. *A well threw up water; produced abundantly*, Jer. vi. 7.

Infin. קרהי, Ibid.

Pih. redup. קורה. (a) *Dug down a wall*. (b) *Destroyed a people*. (b) Num. xxiv. 17.

Part. קורה, (a) Is. xxii. 5.

קורה, see קרה.

קורה, f. aff. קרהי, pl. קורהו, r. קרהו. (a) *A beam*. (b) *A roof*. (a) 2 Kings vi. 2. 5; 2 Chron. iii. 7; Cant. i. 17. (b) Gen. xix. 8.

קורים, pl. m. constr. קורי, constr. קוריהם. Arab. كور, planta gossipii; gossipium novum; funis è gossipio. *Threads*, Is. lix. 5, 6.

קוש, v. pres. יקשין, i. q. יקש. *Ensnared*, Is. xxix. 21, only.

קטב, m. Cogn. חטב, חטב, קצב. *Cutting, cutting down; destruction*, Deut. xxxii. 24; Ps. xci. 6; Is. xxviii. 2.

קטב, m. aff. קטבך, *Id.*, Hos. xiii. 14.

קטורה, fem. r. קטר. *Incense*, Deut. xxxiii. 10.

קטל, masc. Arab. قَطَلَ, amputavit, succidit. Syr. سَلَمَ, interfecit. Arab.

קטל, and Æth. ቀተለ: *Id. Cutting; killing. Slaughter*, Obad. 9.

קטל, v. pres. קטל. Constr. immed.

Slew, Job xiii. 15; xxiv. 14; Ps. cxxxix. 19, al. non occ.

הַטַּל, v. Chald. *Id.*

Part. קָטַל, Dan. v. 19.

Peil, קָטַל, קָטַל, pass. *Was slain*, Dan. v. 30; vii. 11.

Ithpe. Infin. הִתְקַטַּל, *Id.*, Dan. ii. 13.

Pah. קָטַל. I. q. Kal, Dan. iii. 22.

Infin. קָטַל, Dan. ii. 14.

Ithpa. part. plur. הִתְקַטְלוּ. Pass., Dan. ii. 13.

קָטַן, masc. constr. קָטָן. *Small*, in size, quantity, or importance; *young*, Gen. xlii. 13; 1 Sam. ii. 19; xv. 17; xx. 35; 1 Kings iii. 7; 2 Chron. xxi. 17; Is. liv. 7, &c.

קָטַן, m. aff. קָטַנָּה, fem. קָטַנָּה, pl. קָטַנִּים, constr. קָטַנָּה, fem. קָטַנָּה. *Id.*, Gen. ix. 24; Num. xxii. 18; 1 Sam. ix. 21; 2 Kings ii. 23; Ps. civ. 25; Jer. vi. 13, &c.

קָטַן, v. קָטַנְתִּי, pres. הִקְטַנְתִּי. *Was small; was of little importance*, Gen. xxxii. 10; 2 Sam. vii. 19; 1 Chron. xvii. 17.

Hiph. Infin. הִקְטַנְתִּי. Causat. of Kal. *Made small*, Amos viii. 5.

קָטַן, m. aff. קָטַנְתִּי, and קָטַנְתִּי. *The little finger*, 1 Kings xii. 10; 2 Chron. x. 10.

קָטַף, v. pres. הִקְטַף. Cogn. קָטַף, Arab.

Arab. قَطَفَ, *vindemiavit, decerpit uvas.*

Syr. كَطَفَ, *Id. Plucked off*, a branch, ears of corn, Deut. xxiii. 26; Ezek. xvii. 4. 22.

Part. pl. קָטַפִּים, Job xxx. 4.

Niph. pres. קָטַף. *Was cut off; withered*, Job viii. 12.

קָטַר, v. Kal non occ. Arab. قَتَرَ,

nidorem exhalavit assa caro, &c.; قَتَّرَ,

nidor, odor. Cogn. عَطَّرَ, *aroma. Emitted an odour.* Part. pass. f. pl. קָטַרְוֹת.

In Ezek. xlvi. 22, וְהָיְתָה קָטַרְוֹת, has been variously translated. (1) Taking קָטַר in its usual acceptation; *smoky*, from the fires made in them. (2) Taking קָטַר in its Chaldee sense, i. q. Heb. קָטַר, *joined, united, covered in.*

Pih. קָטַר, pres. הִקְטַר. *Raised an odour by burning.* (a) *Burned incense*, constr. abs. it. immed. it. with לְ, of the object of worship. (b) *Fumigated*, constr. immed. (c) *Burned*

fat, constr. immed. (a) 2 Kings xvi. 4; xxiii. 8; Is. lxxv. 7, &c.

Infin. הִקְטַר, Jer. xi. 13. 17, &c. (b) Amos iv. 5. (c) 1 Sam. ii. 16.

Part. plur. מִקְטַרִּים, fem. מִקְטַרֹּת, 2 Kings xviii. 4; Jer. xliv. 15, &c.

Puh. Part. f. מִקְטַרְתָּה. Pass. of Pih. *Was perfumed*, Cant. iii. 6.

Hiph. הִקְטַר, pres. הִקְטַר, apoc. הִקְטַר. (a) *Burned incense.* (b) *Burned a sacrifice.* (c) *Burned incense or sacrifices.* (a) Exod. xxx. 7; xl. 27; 2 Chron. xxix. 7. (b) Lev. i. 9; ii. 2; ix. 10, &c. (c) 2 Chron. xxviii. 3; Hos. ii. 15.

Infin. הִקְטַר, Exod. xxx. 20, &c.

Imp. הִקְטַר, 2 Kings xvi. 15.

Part. מִקְטַרִּים, pl. מִקְטַרִּים, f. מִקְטַרֹּת, 1 Kings iii. 3; xi. 8; xiii. 20, &c.

Hoph. pres. הִקְטַר. Pass. of Hiph., Lev. vi. 15.

Part. מִקְטַרִּים, Mal. i. 11.

הַטַּר, m. *Incense*, Jer. xliv. 21, only.

הַטַּר, masc. pl. קָטַרִּין, constr. קָטַרִּי. Syr. كَطَفَ, *ligavit. Joints, ligatures, knots, diffculties*, Dan. v. 6. 12. 16.

הַטַּרְתָּ, f. aff. הִטַּרְתִּי. *Incense*, whether of (1) Spices, or (2) Fat. (1) Exod. xxx. 1. 7; xxxi. 11; Ezek. xvi. 18, &c. (2) Ps. lxvi. 15.

קִיאָ, m. aff. קִיאָ. Arab. قَاءَ, r. قِيَءَ, *vomit.* Æth. ቀለለ : *Id. Vomiting.* A vomit, Is. xix. 14; xxviii. 8; Jer. xlviii. 26.

קִיאָ, v. pret. fem. קָיְתָה, pres. קִיאָ, קִיאָ. Constr. immed. it. abs. (a) *Vomited, threw up.* (b) *Metaph. Expelled with disgust.* (a) Job xx. 15; Prov. xxiii. 8; Jonah ii. 11. (b) Lev. xviii. 25. 28; xx. 22.

Imp. pl. קִיאוּ, (a) Jer. xxv. 27.

Hiph. pret. aff. הִקְיִאוּ, *Id.*, Prov. xxv. 16.

קָיָט, m. Chald. i. q. Heb. קָיָט. *Summer*, Dan. ii. 35.

קָיָט, masc. r. קָיָט. (a) *Smoke.* (b) *Vapour.* (a) Gen. xix. 28; Ps. cxix. 83. (b) Ps. cxlviii. 8.

קָיָם, m. aff. קָיָמִי, r. קָיָם. *Rising up. One that rises up; an adversary*, Job xxii. 20. See קָיָם, sign. (d), part.

קָיָם, m. Chald. r. *Id. Any thing established; a decree*, Dan. vi. 8. 16.

קום, masc.—fem. קומה, Chald. r. קום. *Enduring, steadfast*, Dan. iv. 23; vi. 27.

קומה, f. aff. קומתם, r. Id. *The act of rising up*, Lam. iii. 63.

קמוש, see קמוש.

קין, m. aff. קינו, Arab. قنّاء, *canna et hasta*. *A cane, spear made of cane; a spear*, 2 Sam. xxi. 16.

קיןה, fem. pl. קינוה, aff. קינותיקה, r. קין. *A lamentation for the dead*, 2 Sam. i. 17; 2 Chron. xxxv. 25; Ezek. ii. 10; xxxv. 25, &c. Syr. قنّاء, *canticum*. Arab.

קין, r. קיין, *collegit in unum rem dispersam, recteque composuit*. II. *Compsit et adornavit*. The original idea appears to be an enumeration of the excellencies of the deceased, and a setting off of his character to the greatest advantage. The Irish have both the thing and name in their *caoine*, pron. *keene*.

קייץ, m. aff. קייצד, Arab. قايظ, *admodum ferbuitt, uti mediâ æstate dies; æstiva habuit; קייצ, media æstas*. Syr.

קייץ, *æstas, æstus*. (a) *Summer*. (b) *Summer fruits*. (a) Gen. viii. 22; Ps. xxxii. 4; lxxiv. 17; Prov. vi. 8, &c. (b) 2 Sam. xvi. 1, 2; Is. xvi. 9; Jer. xl. 10, 12, &c.

קייץ, v. pret. קיץ. *Spent the summer, summered*, Is. xviii. 6, only.

קייצון, m.—f. קייצנה, from קיץ. *The last*, Exod. xxvi. 4, 10; xxxvi. 11, 17.

קייצין, m. *The Palma Christi, ricinus communis*, called in Egypt *κίκυ*, Jonah iv. 6, 9, 10. See Celsii Hierob., ii. p. 273.

קייצין, m. once, Hab. ii. 16. According to Ewald, from קייצין, r. קיל, or קיה. *Contempt, shame*. LXX. ἀρτυμία. But Vulg. *vomitus ignominie*, as if from קיין. Auth. Vers. *Shameful spewing*.

קיר, m. pl. קירוה, aff. קירותיקה, (a) *A wall*, [1] Of a city. [2] Of a house. (b) *Side of an altar*. (c) Pl. *Sides of the heart*. (d) Probably *A city*. See קריה. (a), [1] Num. xxxv. 4; Josh. ii. 15. [2] 1 Sam. xix. 10; 1 Kings vi. 5; 2 Kings iv. 10; Ezek. xli. 13, 22, &c. (b) Exod. xxx. 3;

Lev. i. 15; v. 9, &c. (c) Jer. iv. 19. (d) Is. xv. 1; xvi. 7. The etymology of this word is doubtful. Possibly it may be derived from קיר, i. q. נקר, and כרה, and may originally have meant *a ditch and rampart*, and hence any *wall* of a town, and subsequently the *wall* of a house; just as our word *wall* is derived from *vallum*.

קיתרה, Chald. i. q. κιθαρῆς. *A harp*, Dan. iii. 5, 7, 10, 15. Syr. قيثارة, *Id*.

קיל, m.—fem. קילה, pl. קילים, r. קיל. (a) *Swift*, Job xxiv. 18; Eccl. ix. 11; Is. xix. 1; Jer. ii. 23, &c. (b) *Swiftly*, Is. v. 26; Joel iv. 4. (c) קיל ברעיו, *Swift-footed*, 2 Sam. ii. 18; Amos ii. 15.

קיל, m. Chald. i. q. Heb. קיל. (a) *A voice*. (b) *A sound*. (a) Dan. iv. 28; vi. 21. (b) Dan. iii. 5, 7, 10, 11; vii. 11.

קילה, v. Kal non occ. Syr. قائل, *contempsit*. Arab. قالي, *odit*. Cogn. קיל. *Despised, thought lightly of*.

Niph. נקלה. *Was despised*, Deut. xxv. 3; Is. xvi. 14.

Part. נקלה. *Despised, of little importance, mean*, 1 Sam. xviii. 23; Prov. xii. 9; Is. iii. 5.

Hiph. Part. נקלה. I. q. Kal, Deut. xxvii. 16.

קילה, v. Syr. قائل, *fricit*. Æth.

קלה: and Arab. قالي, *Id. Roasted; burnt alive*, Jer. xxix. 22.

Part. pass. קליה, Lev. ii. 14; Josh. v. 11. Niph. part. נקלה, Ps. xxxviii. 8. Apparently *A burning disease*.

קליון, m. constr. קליון, aff. קליון. (a) *Worthlessness; base conduct*. (b) *Consciousness of unworthiness, shame, confusion*. (c) *Contempt*, from others. (d) *Pudenda*. (a) Prov. xviii. 3; Hos. iv. 18. (b) Job x. 15; Ps. lxxxiii. 17. (c) Prov. iii. 35; vi. 33; ix. 7. (d) Jer. xiii. 26; Nah. iii. 5.

קלחת, fem. twice, 1 Sam. ii. 14; Mic. iii. 3. *A vessel for boiling, a caldron*. The etymology is uncertain.

קלח, v. only in part. pass. קליח. Arab. قلاط, *valde brevis*; قلاط, *deformitas*; قلاص, *contractus, diminutus fuit*. Either *Dwarfish or defective*, Lev. xxii. 23. LXX. κολοβόκερον.

קָהַל, masc. r. קלה. *Corn roasted in the ear*, which was a common kind of food, Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xxv. 18; 2 Sam. xvii. 28.

קָהַלְיָא, m. *Id.*, 1 Sam. xvii. 17.

קָהַל, v. קָהַלְתָּ, קָהַלְתָּ, pres. קָהַלְתָּ, (sign. b).

Arab. **قَالَ**, *paucus, imminutus fuit.* Syr.

קָהַל, and **קָהַל** **קָהַל**: *Id.* Was or became small in quantity, weight, or importance. (a) Was diminished, became shallow. (b) Was swift. (c) Was worthless, unworthy. (a) Gen. viii. 8. 11. (b) 2 Sam. i. 23; Job vii. 6; ix. 25; Jer. iv. 13; Hab. i. 8. (c) Job xl. 4; Nah. i. 14.

Niph. **קָהַלְתָּ**, **קָהַלְתָּ**, pres. **קָהַלְתָּ**, **קָהַלְתָּ**. (a) Was thought worthless, was despised. (b) Was thought worthless, was despised. (c) Lowered himself. (d) Became easy. (a) 2 Kings iii. 18; xx. 10; Is. xlix. 6, &c. (b) Gen. xvi. 4, 5; 1 Sam. ii. 3. (c) 2 Sam. vi. 22. (d) Prov. xiv. 6.

Pih. **קָהַלְתָּ**, pres. **קָהַלְתָּ**. Constr. immed. it. med. **קָהַלְתָּ**. Spoke contemptuously of, reviled, declared worthless, wished ill to, Lev. xx. 9; 1 Sam. xvii. 43; 2 Sam. xvi. 9. 13; Eccl. vii. 22, &c.

Infin. **קָהַלְתָּ**, aff. **קָהַלְתָּ**, **קָהַלְתָּ**, Deut. xxiii. 5; 2 Sam. xvi. 7; Neh. xiii. 2.

Imp. **קָהַלְתָּ**, 2 Sam. xvii. 10.

Part. **קָהַלְתָּ**, aff. **קָהַלְתָּ**, plur. **קָהַלְתָּ**, Gen. xii. 3; Exod. xxi. 17; 1 Sam. iii. 13; Eccl. vii. 21, &c.

Puh. pres. **קָהַלְתָּ**. Pass. of Pih., Job xxiv. 18; Is. lxxv. 20.

Part. pl. aff. **קָהַלְתָּ**, Ps. xxxvii. 22.

Pih. redup. **קָהַלְתָּ**. (a) I. q. Arab. **قَلَقَل**, commovit rem. Shook the arrows, in divining, constr. med. **קָהַלְתָּ**, Ezek. xxi. 26. (b) Probably *Lightened of rust, polished; sharpened*, Eccl. x. 10. But *lxx. ἐράπαγε*.

Hiph. **קָהַלְתָּ**, pres. **קָהַלְתָּ**. (a) Slighted, treated as of little weight. (b) Lightened, or removed a load. (a) 2 Sam. xix. 44; Ezek. xxii. 7.

Infin. **קָהַלְתָּ**, (b) Jonah i. 5.

Imp. **קָהַלְתָּ**, (b) 1 Kings xii. 4. 9, 10, &c.

Hith. redup. **קָהַלְתָּ**. Pass. of Pih. redup. Was shaken, Jer. iv. 24.

קָהַלְתָּ, m. Polished, shining, Ezek. i. 7; Dan. x. 6.

קָהַלְתָּ, f. constr. **קָהַלְתָּ**, aff. **קָהַלְתָּ**,

pl. **קָהַלְתָּ**. (a) Reviling. (b) A curse. (c) The object of reviling or cursing. (a) 2 Sam. xvi. 22; 1 Kings ii. 8. (b) Deut. xxvii. 13; xxviii. 15; xxix. 27, &c. (c) Deut. xxi. 23; Jer. xxvi. 6; Zech. viii. 13, &c.

קָהַלְתָּ, m. Scorn, contempt, Ps. xlv. 14; Jer. xx. 8.

קָהַלְתָּ, v. Kal non occ.

Pih. Infin. **קָהַלְתָּ**. Mocked, scorned, Ezek. xvi. 31.

Hith. pres. **קָהַלְתָּ**, plur. **קָהַלְתָּ**. Constr. med. **קָהַלְתָּ**. *Id.*, 2 Kings ii. 23; Ezek. xxii. 5; Hab. i. 10.

קָהַלְתָּ, fem. i. q. **קָהַלְתָּ**. Scorn, contempt, Ezek. xxii. 4.

קָהַלְתָּ, m. aff. **קָהַלְתָּ**, pl. **קָהַלְתָּ**, constr. **קָהַלְתָּ**.

Arab. **قَالَ**, loco dimovit, vel extraxit, evulsit;

قَالَ, instabilis fuit; **قَالَ**, velum navis;

قَالَ, funda. Removing, plucking out, whirling. (a) A sling. (b) A curtain, from its tremulous motion. (a) 1 Sam. xvii. 40.

50; xxv. 29; 2 Chron. xxvi. 14; Job xli. 19; Zech. ix. 15. (b) Exod. xxvii. 9. 11, 12. 14; xxxv. 17, &c.

קָהַלְתָּ, v. constr. immed. (a) Cut out, carved. (b) Slung. (c) Metaph. Threw out, as with a sling; expelled. (a) 1 Kings vi. 29. 32. 35.

Part. **קָהַלְתָּ**, (b) Judg. xx. 16. (c) Jer. x. 18.

Pih. pres. **קָהַלְתָּ**. Slung a stone, 1 Sam. xvii. 49; xxv. 29.

קָהַלְתָּ, m. pl. **קָהַלְתָּ**. A slinger, 2 Kings iii. 25.

קָהַלְתָּ, masc. r. קל, once, Num. xxi. 5. Either *Worthless*, or *unsubstantial food*.

קָהַלְתָּ, masc. once, 1 Sam. xiii. 21. **קָהַלְתָּ**, *A pitchfork*. The etymology is uncertain. Some take קלש, to be identical in signification with **קָהַלְתָּ**, gathered. Comp.

Arab. **قَالَ**, percussit, jecit; vestigium impressit.

קָהַלְתָּ, fem. constr. **קָהַלְתָּ**, pl. **קָהַלְתָּ**, r. קם. Standing corn, pec. corn in the ear, Deut. xxiii. 26; Judg. xv. 5; 2 Kings xix. 26; Hos. viii. 7, &c.

קָהַלְתָּ, and **קָהַלְתָּ**, m. The nettle, Is.

xxxiv. 13; Hos. ix. 6. See Celsii Hierobot., ii. 206.

הַקֵּמַח, m. Arab. ^{قَمَح} *قمح*, *triticum*. *Flour*, of any kind, Gen. xviii. 6; Num. v. 15; 2 Sam. xvii. 28; Is. xlvii. 2; Hos. viii. 7, &c.

הַקֵּמָט, v. pres. aff. ^{הַקֵּמָט} *הקמטני*. Syr. ^{صَعْلًا} *صعلًا*, *corrugatus, maculatus est*; ^{رُغًا} *رُغًا*, *macula*. Arab. ^{قَمَطَ} *قَمَطَ*, *constrinxit fune*;

^{قَمَطَ} *قَمَطَ*, *funis*. Either *Covered with wrinkles*, or *bound as a captive or criminal*, Job xvi. 8. See my note.

Pulj. ^{הַקֵּמָט} *הקמטני*. Pass. of Kal. Either *Became wrinkled, withered away*, or *were seized and carried away*, Job xxii. 16, al. non occ.

הַקֵּמֶל, v. twice, Is. xix. 6; xxxiii. 9. Syr. ^{صَعْلًا} *صعلًا*, *ægrotavit, infirmatus est*; ^{مُحَرَّضًا} *مُحَرَّضًا*, *mucor panis*. *Withered*.

הַקֵּמֵץ, masc. aff. ^{הַקֵּמֵץ} *הקמצי*, pl. ^{הַקֵּמֵצִים} *הקמצים*. Arab. ^{قَمَزَ} *قَمَزَ*, *collegit, cepitque extremis digitis*;

^{قَمَزَ} *قَمَزَ*, *manipulus*. *Grasping in the hand*. (a) *The hand*. - (b) *A handful*. (c) ^{הַקֵּמֵצִים} *הקמצים*, *In abundance*. (a) Lev. vi. 8. (b) Lev. ii. 2; v. 12. (c) Gen. xli. 47.

הַקֵּמֵץ, v. constr. immed. (a) *Grasped, took up in the hand*, Lev. ii. 2; v. 12; Num. v. 26.

הַקֵּמְשׁוּנִים, plur. masc. *Nettles*, Prov. xxiv. 31. Hierobot. Cels., ii. 206.

הַקֵּן, m. ^{הַקֵּן} *הקי*, aff. ^{הַקֵּן} *הקי*, pl. ^{הַקֵּנִים} *הקנים*. (a) *A nest*. (b) *A dwelling*. (c) *Family*. (d) Pl. *Cells, chambers*. (a) Deut. xxii. 6; Job xxxix. 27; Ps. lxxxiv. 4; Is. xvi. 2, &c. (b) Num. xxiv. 21; Jer. xlix. 16, &c. (c) Job xxix. 18. (d) Gen. vi. 14.

הַקָּנָה, v. Kal non occ.

Pih. ^{הַקָּנָה} *הקנא*, pres. ^{הַקָּנָה} *הקנא*. (a) *Was jealous of a wife*, constr. immed. (b) *Envied*. (c) *Rendered jealous, provoked*. (d) *Was jealous for*. (a) Num. v. 14. (b), [1] Constr. immed., Gen. xxvi. 14; Is. xi. 13; Ezek. xxxi. 9. [2] Med. ^{הַקָּנָה} *הקנא*, Gen. xxx. 1; Ps. xxxvii. 7; Prov. iii. 31, &c. [3] Med. ^{הַקָּנָה} *הקנא*, Ps. cvi. 16. (c) Deut. xxxii. 21; 1 Kings xiv. 22. (d) Num. xxv. 13; 1 Kings xix. 10. 14; Zech. i. 14, &c.

Infin. ^{הַקָּנָה} *הקנא*, aff. ^{הַקָּנָה} *הקנא*, Num. xxv. 11; 2 Sam. xxi. 2; 1 Kings xix. 10. 14.

Part. ^{הַקָּנָה} *הקנא*, Num. xi. 29. Hiph. pres. ^{הַקָּנָה} *הקנא*. *Make jealous or angry*, Deut. xxxii. 16. 21; Ps. lxxviii. 58.

Part. ^{הַקָּנָה} *הקנא*, for ^{הַקָּנָה} *הקנא*, Ezek. viii. 3.

הַקָּנָה, v. Chald. pres. ^{הַקָּנָה} *הקנא*, i. q. Heb. ^{הַקָּנָה} *הקנא*. *Acquired, procured*, Ezra vii. 17.

הַקָּנָה, m. *Jealous*, applied to God only, and in reference to idolatry, Exod. xx. 5; xxxiv. 14; Deut. iv. 24; v. 9; vi. 15.

הַקָּנָה, fem. constr. ^{הַקָּנָה} *הקנא*, aff. ^{הַקָּנָה} *הקנא*, pl. ^{הַקָּנָה} *הקנא*. (a) *Jealousy*. (b) *Envy*. (c) *Anger*. (d) *Zeal*. (a), [1] In a husband, Num. v. 14, 15; Prov. vi. 34; Cant. viii. 6. [2] In God, Num. xxv. 11; xxix. 20; Ezek. viii. 3. 5, &c. (b) Job v. 2; Is. xi. 13. (c) Is. xlii. 13; Zeph. iii. 8. 18, &c. (d) 2 Kings x. 16; Ps. lxix. 10; Zech. i. 14, &c.

הַקָּנָה, m. constr. ^{הַקָּנָה} *הקנא*, pl. ^{הַקָּנָה} *הקנא*, constr. ^{הַקָּנָה} *הקנא*, it. fem. aff. ^{הַקָּנָה} *הקנא*. Syr. ^{صَلْبًا} *صلبًا*, *calamus aromaticus, mensorius, &c*. Arab. ^{قَنَاة} *قَنَاة*, *canna,*

hasta; siphon, &c. Engl. *Cane*. (a) *Reed or cane*, of lakes, &c., 1 Kings xiv. 15; Is. xix. 6; Job xl. 21. (b) *Sweet or aromatic* —, Exod. xxx. 23; Is. xliii. 24; Jer. vi. 20; Ezek. xxvii. 19. In Ps. lxxviii. 31, ^{הַקָּנָה} *הקנא*, *beast of the reed*, i. e. bearing the precious article for offerings to God. Comp. the context, and see ^{הַקָּנָה} *הקנא*, p. 193 above. LXX. *τοῖς θηρίοις τοῦ καλάμου*. (c) *Measuring* —, *rod or perch*, of six cubits, Ezek. xl. 3: see lb. xli. 8. (d) *Rod, beam*, of the balance, Is. xlvi. 6. (e) — *stem, stalk*, of wheat, Gen. xli. 5. 22. (f) *Branch of the candlestick*, Exod. xxv. 31. 36; xxxvii. 19. 22: forming a sort of *canal* for conveying the oil to the burners, i. q. ^{הַקָּנָה} *הקנא*. Comp. Zech. iv. 12. (g) Also, *The tibia*, or arm-bone above the elbow, Job xxxi. 22: see my note. (h) Used also as a *staff* to lean upon: whence the phr. ^{הַקָּנָה} *הקנא*, *support of a reed*, 2 Kings xviii. 21; Is. xxxvi. 6; Ezek. xxix. 6. Whence, also, ^{הַקָּנָה} *הקנא*, *a broken reed*, i. e. metaph. a *person broken down* by over much pressure, Is. xlii. 3. Aff. ^{הַקָּנָה} *הקנא*, Job l. c., &c. Whence—

הַקָּנָה, v. pres. ^{הַקָּנָה} *הקנא*, apoc. ^{הַקָּנָה} *הקנא*. Arab.

^{قَدَا} *قَدَا*, r. ^{قَدَا} *قَدَا*, *creavit Deus; acquisivit sibi*. Syr. ^{صَدَل} *صدل*, *profecit*. Æth. **ቀለ**: *domi-*

natus est, possedit. Constr. immed. it. med. קָנָה, לְ, pers. it. מִן, from, אֶ, instr. (a) *Create, produce,* of God, Gen. xiv. 19. 22; Deut. xxxii. 6; Prov. viii. 22. See קָנָה, above. Thence, (b) *Make, acquire, appropriate,* to self, Gen. iv. 1; Ps. lxxviii. 54, &c. — by purchase, Gen. xxv. 10; xxxiii. 19; xlvii. 23; xlix. 30; Lev. xxv. 14. 28; Josh. xxiv. 32; Prov. xx. 14; 2 Sam. xxiv. 24; Jer. xxxii. 9, &c. — *by redemption,* Exod. xv. 16; Is. xi. 11; Neh. v. 16; Ps. lxxiv. 2, &c.

Infin. קָנָה, Lev. xxv. 14, &c.: it. קָנָה, Prov. xvi. 16.

קָנָה, 2 Sam. xxiv. 24. Constr. קָנָהוּ, Prov. i. c., &c. Aff. קָנָהוּךָ, Ruth iv. 5.

Imp. קָנָה, Gen. xlvii. 19; with קָנָה, Ruth iv. 4, &c.

Part. קָנָה, Deut. xxviii. 68, &c. Constr. קָנָה, Gen. xiv. 19, &c. Aff. קָנָהוּ, Lev. xxv. 50, &c.: pl. קָנָהוּ, Zech. xi. 5.

Niph. קָנָה, pres. pl. קָנָהוּ. *Was, became, acquired, purchased,* Jer. xxxii. 15. 43, only.

Hiph. pret. aff. קָנָהוּנִי. *Appropriated me as a slave* (עָבַד, preced.), Zech. xiii. 5, only.

Part. מְקַנָּה. See r. קָנָה. *Provoking to jealousy,* Ezek. viii. 3, only.

קָנָהוּ, m.—pl. non occ. i. q. קָנָהוּ. *Jealous,* Josh. xxiv. 19; Nah. ii. 2, only.

קָנָהוּ, masc. Patronym. τού, קָנָהוּ, Josh. xiv. 6, &c.

קָנָהוּ, constr. קָנָהוּ, m.—pl. non occ. (a) *Creature.* See קָנָה, (a) Ps. civ. 24, where we have קָנָהוּךָ, for קָנָהוּךָ, in pause. See foot of the page (Heb. Bib.) LXX. κτίσις. Gesen. (b) *Making, acquisition, possession, wealth,* of merchandise, cattle, &c., Gen. xxxiv. 23; xxxvi. 6; Lev. xxii. 11; Ezek. xxxviii. 12, 13; Ps. cv. 21; Prov. iv. 7. Aff. Ps. l. c. Prov. l. c. קָנָהוּ, קָנָהוּ.

קָנָהוּ, m. constr. קָנָהוּךָ, pl. non occ. Gr. κίνναμον, κιννάμωμον. Lat. *cinnamum, cinnamomum.* Copt. κανάμωνον. Herodot. Thalia, cxi. Theophrast., ix. c. 7. See Cels. Hierobot., ii. p. 350, seq. *Cinnamon,* Exod. xxx. 23; Prov. vii. 17; Cant. iv. 14; Rev. xviii. 13. Etym. unknown.

קָנָהוּ, v. Kal non occ. Cogn. קָנָהוּ.

Syr. אִסַּב, *nidificavit.* Cogn. Arab. قَان, r. قَان, *concinnavit.* See קָנָה, below.

Pih. קָנָהוּ, pres. קָנָהוּ. Constr. abs. *Build*

a nest, a bird, Is. xxxiv. 15; Jer. xlviii. 28; Ezek. xxxi. 6; Ps. civ. 17, al. non occ.

Puh. Part. with pron. 2 pers. fem. aff. קָנָהוּנִי, Jer. xxii. 23. See Gram. art. 194. 13.

קָנָהוּ, constr. pl. for קָנָהוּ, Job xviii. 2. See קָנָה below.

קָנָהוּ, masc. pl. קָנָהוּ. Syr. قَسَمًا, *divinatio.* Arab. قَسَمٌ, *consilium, sententia;*

قَسَامٌ, *divinator.* See Pocock. Spec. Hist. Arab., p. 98, seq. *Divination, enchantment,* which among the Arabs, see l. c., was carried on with arrows, Deut. xviii. 10; 2 Kings xvii. 17; Ezek. xiii. 6. 23; xxi. 26; 1 Sam. xv. 23. Meton. *The reward of* —, Num. xxii. 7. In Prov. xvi. 10, *Oath.*

Arab. قَسَمٌ, *juramentum,* i. e. duly to administer justice, &c., seems to be the meaning. Gesen. "oraculum." LXX. Μαρτίου.

קָנָהוּ, v. pres. pl. קָנָהוּ, pause, קָנָהוּ, constr. abs. it. med. אֶ, for, it. לְ, pers. for. See קָנָה above. *Divine,* with arrows, &c., Ezek. xxi. 26;—2 Kings xvii. 17; Mic. iii. 11; Ezek. xiii. 23:—with familiar spirit, 1 Sam. xxviii. 8.

Infin. קָנָהוּ, Mic. iii. 6. With Makkáph, קָנָהוּ, Ezek. xxi. 26, &c.

Imp. f. קָנָהוּנִי, 1 Sam. i. c.

Part. קָנָהוּ, pl. קָנָהוּ, Deut. xviii. 10. 14, &c. Aff. קָנָהוּ, Jer. xxix. 8.

קָנָהוּ, f.—pl. non occ. i. q. קָנָהוּ. Gesen. in pl. קָנָהוּ, Num. iv. 7. Æth. ቀብት : *hydra.* Gesen. *An ink-pot,* usually carried in the girdle of a scribe, Ezek. ix. 2, 3. 11, only.

קָנָהוּ, m. once, Lev. xix. 28. Arab.

قَع, *incessivit verbis.* IV. *Fodiendo incidit in aquam* —; قَعَقَ, *validè manducans dentibus.* Cogn. قَاع, r. قَوَع, *immisit se, incubuit.* Mark, *impression.* LXX. στίκρά.

קָנָהוּ, f. constr. קָנָהוּ, pl. קָנָהוּ, constr.

קָנָהוּ, aff. קָנָהוּ. Arab. قَعْرَةٌ, *the being deep,* &c. Lit. Any thing made deep, hollowed out; whence, قَعْرَانٌ, *profunda scutella.* *Deep saucer or dish,* Num. vii. 13.

19, seq. 85. Pl., Num. iv. 7; vii. 84. Aff. Exod. xxv. 29; xxxvii. 16.

קפא, v. pret. קפא. Syr. ܩܦܐ, *detentus est*. Cogn. ܩܦܐ, *condensatus est*.

Arab. ڪَفَّ, *contracta fuit res*. Cogn. Heb. כָּפַח. *Became hardened, congealed, of waters, Exod. xv. 8. Of men, — hardened, stupid, i. e. senseless, Zeph. i. 12, al. non occ. LXX. καταφρονούντας.*

Part. pl. ڪَافٍ, Zeph. i. c. with ܩܦܐ.

Hiph. pres. aff. ܩܦܝܢܝ. *Thou condensest me, Job x. 10, only. See my note.*

קפאון, masc. once, Zech. xiv. 6. See קפא. LXX. πάγος. *Congeaing, hardness, denseness.* The place stands thus, לֹא יִרְדּוּ אִנּוֹר, קִירוֹת וְקִפְאוֹן, which I would translate, *There shall not be the light of things precious, but (excessive) denseness, darkness, i. e. trouble.* The prophecy appears to relate to the fall of Jerusalem and the troubles that should follow. See my Sermons and Dissert., page 360, seq. On this sort of language, see my note on Job vi. 16. See also Suidas, under λευκή ἡμέρα.

קפרה, m. with ה, parag. Syr. ܩܦܪܗ, *corrugatio*. Arab. ڪَفَّرَ, *leviter in occipite percussit*. Cogn. ڪَفَّرَ, *irruit cum impetu.* Destruction, ruin, Ezek. vii. 25, only. Whence—

קפד, v. Kal non occ.

Pih. ܩܦܪܝ, once, Is. xxxviii. 12. Arab.

קפד, *peregīt opus*. Syr. ܩܦܕ. Ethpe. *præcisus est. I have finished, cut short.* Comp. the following verbs. That is, I am brought into the situation of a web cut out of the loom of the weaver prematurely.

קפד, m. — pl. non occ. Syr. ܩܦܕܐ, Arab. ڪَفْدٌ, and ڪَفْدٌ, *erinaceus*. Æth. *histrīx. A hedge hog, Is. xiv. 23; xxxiv. 11; Zeph. ii. 14. Bochart. Hieroz., i. page 1035.*

קפז, m. once, Is. xxxiv. 15. Arab. ڪَفَزٌ. See Hieroz., pp. 23. 68. *Serpens jaculus. A sort of serpent that suddenly darts upon its prey. Others take it to signify a sort of owl. LXX. ἐχίμος: reading קפז, apparently.*

קפז, v. pres. ܩܦܝܢ. Arab. ڪَفَّضَ, *pedibus constrinxit dorcadem, et constrictumprehendit*. Constr. immed. it. med. ܩܦܝܢ, *Shut, close up, constrict, the mouth, hand, metaph., bowels, Deut. xv. 7; Is. lii. 15; Ps. lxxvii. 10; cvii. 42; Job v. 16.*

Niph. pres. ܩܦܝܢܝ, once, Job xxiv. 24. *They are, — become, shut up.* See my note. Gesen. "congregatus est."

Pih. Part. ܩܦܝܢܝ, masc. once, Cant. ii. 8.

Leaping, usually. Arab. ڪَفَّضَ, *agilitas viri; saltatio*. Comp. ܩܦܝܢܝ, in the paral.

קפז, m. pl. constr. only, ܩܦܝܢܝ, for ܩܦܝܢ, once, Job xviii. 2. Dagesh being resolved into ܩ, in the Chaldee manner, r. קפז. Syr.

קפז, *convenit*. Cogn. Arab. ڪَفَّضَ, *decevit*;

קפז, *totondit, præcidit, secuit*. Samar. *desiit, cessavit. End, extremity, limit.* — of space, Is. xxxvii. 24; Jer. l. 26. — time, Gen. viii. 6; xvi. 3; xli. 1: with ܩ, prefixed, 2 Chron. xviii. 2; Dan. xi. 6. 13. — of action, condition, &c., Job xvi. 3; Is. ix. 6; Job xxviii. 3; Eccl. xii. 12; Ezek. xxi. 30. 34; xxxv. 5. Pec. *End, cessation, of the Jewish polity, &c., elsewhere styled, ܩܦܝܢܝ, Ezek. vii. 2. 6; Dan. viii. 17. 19; ix. 26; xi. 27. See my Sermons and Dissert., p. 356, seq. End, termination, ruin, Gen. vi. 13; Ezek. vii. 12; Eccl. xii. 12; Amos viii. 2; Dan. xi. 45, &c. Aff. קפז, &c.*

קפז, masc. pl. constr. ܩܦܝܢܝ. Arab.

קפז, *dissecuit, amputavit*; קפז, noun of action, thrice only, 1 Kings vi. 25; vii. 37. (a) *Cut, form, character, Jonah ii. 7. 37.* (b) *Sections, clefts, of the mountains.*

קפז, v. pres. ܩܦܝܢ. See קפז. Constr. immed. *Cut wood, 2 Kings vi. 6, al. non occ.*

Part. pass. fem. pl. ܩܦܝܢܝ. *Cut, shorn, of the flock, Cant. iv. 2, only.*

קפז, fem. plur. ܩܦܝܢܝ, constr. Arab.

קפז, *procul distitit; extremitate sua locum conspexit, &c. Extremity, border, Exod. xxvi. 4; xxxvi. 11. — limit, &c. of space, Exod. xxv. 19; xxviii. 23, 24. 26. ܩܦܝܢ, — of the earth, Is. xl. 28, &c. ܩܦܝܢ, — of the heavens, Jer. xlix. 36, &c. Metaph.*

Job xxvi. 14. מְקַצֵּהוּ הָעַם, of the extremities of the people, i. e. from the least to the greatest, without any regard to the proper tribe, Levi, 1 Kings xii. 31; xiii. 33. Aff. קְצוּתִי, Exod. xxv. 19; xxxvii. 8. קְצוּתָם, Ps. xix. 7, &c.

קְצוּתָהּ, m. constr. קְצוּתָהּ, pl. aff. קְצוּתָהּ, i. q. קְצוּתָהּ. End, extremity, limit, of space, Exod. xiii. 20; Num. xi. 1; xxxiii. 37; Is. v. 26; vii. 18; xii. 5; Ps. xix. 7. — of time, Gen. viii. 3; Josh. iii. 2; ix. 16; 1 Kings ix. 10, &c. — of men, &c., i. e. including the whole, Gen. xix. 4; Num. xxii. 41; Is. lvi. 11; Jer. li. 31, &c. Aff. קְצוּתָהּ, Gen. xlvii. 2. 21. מְקַצֵּהוּ, Dagesh implied, Gram. art. 109: pl. Ezek. xxxiii. 2.

קְצוּתָהּ, m.—pl. non occ. i. q. קְצוּתָהּ, Is. ii. 7; Nah. ii. 10; iii. 3—9, only.

קְצוּתָהּ, m. pl. constr. only, קְצוּתָהּ, i. q. קְצוּתָהּ.—

קְצוּתָהּ, f. of קְצוּתָהּ, sing. non occ. pl. קְצוּתָהּ.— Is. xxvi. 15; Ps. xlvi. 11; lxv. 6. Arab.

קְצוּתָהּ, extremities: to which, קְצוּתָהּ, Exod. xxxvii. 8; xxxix. 4, ought perhaps to be referred, and pointed, קְצוּתָהּ. The editions, however, point קְצוּתָהּ, with the Kerī, Exod. xxxviii. 5; Ps. lxv. 9, only. Extremities, borders.

קְצוּתָהּ, v. Kal non occ. except Infin. See קְצוּתָהּ above.

Infin. constr. קְצוּתָהּ. Cutting off, destroying, Hab. ii. 10.

Pih. Infin. קְצוּתָהּ. Cutting off, short, down, 2 Kings x. 33, only.

Part. מְקַצֵּהוּ. Cutting off, Prov. xxvi. 6, only, which Gesenius renders, "cui pedes abscissi sunt, is bibit patitur injuriam, sic qui verba mittit per manus stulti." But this makes מְקַצֵּהוּ passive. More exactly thus, perhaps, He who sends words (a message of good news) by the hand of a fool, cuts off the feet as to the injured (מְקַצֵּהוּ), i. e. acts as one who provides a swift messenger to relieve the distressed, but, before he dismisses him, cuts off his feet.

Hiph. קְצוּתָהּ, synonym. קְצוּתָהּ, prec. Cut, scraped, off, Lev. xiv. 41, only.

Infin. קְצוּתָהּ, Ib. vr. 43, only.

קְצוּתָהּ, m.—pl. non occ. Gr. Μελάνθιον, μέλανσπερμον, it. Σπέρμα μελαν. Lat. git, gith, nigella. A sort of black seed used as a condiment, not unlike black pepper, perhaps.

See Cels. Hierobot., ii. p. 70, seq.; Is. xxviii. 25. 27, only. Aquila, μελάνθιον. See LXX.

קְצוּתָהּ, m. constr. קְצוּתָהּ, pl. constr. קְצוּתָהּ, r. קְצוּתָהּ. Arab. قَصَى, decrevit; قَاصٍ, judex. Judge, magistrate, Is. i. 10; iii. 6, 7. Governor, leader, Josh. x. 24; Judg. xi. 6. 11; Mic. iii. 1. 9; Dan. xi. 18. Synon. טוֹבֵשׁ, Prince, ruler, Prov. vi. 7; xxv. 15. Aff. קְצוּתָהּ, Is. xxii. 3.

קְצוּתָהּ, f. pl. once, Ps. xlv. 9. Arab. قَصِيَّةٌ. Greek, κασία. Cassia. See Cels. Hierobot., ii. p. 360.

קְצוּתָהּ, m. constr. קְצוּתָהּ, aff. קְצוּתָהּ, r. קְצוּתָהּ. Lit. Cut, cropped, off. Thence, (a) Crop, as cut down, Lev. xix. 9; xxiii. 22, &c. Harvest generally, Gen. viii. 22; xxx. 14; xlv. 6. יְמֵי קְצוּתָהּ, days of —, Josh. iii. 15; 2 Sam. xxi. 9;—Prov. xxv. 13. יוֹם קְצוּתָהּ, —, time of —, Jer. l. 16, &c. (b) Branches, as a produce, Ps. lxxx. 12; Job xiv. 9, &c.

קְצוּתָהּ, v. Kal non occ. Arab. قَصَع, unguibus fricavit. Cogn. قَصَع, subjugavit, masticavit. Scratch, scrape, off.

Hiph. pres. קְצוּתָהּ. Constr. med. פָּן. Scratches, scrapes off, once, Lev. xiv. 41.

Hoph. part. fem. pl. מְקַצֵּהוּ, once, Ezek. xlvi. 22. Lit. Scraped off, detached things, i. e. small courts about the Temple.

קְצוּתָהּ, m.—pl. non occ. Aff. קְצוּתָהּ, &c.

Arab. قَصَف, fregit; قَصْفَةٌ, folia arboris . . . tenuia; قَصِيفٌ, fractus arboris ramus.

Cogn. قَصَابَةٌ, quicquid de exterioribus ramis

abscissum decidit; قَصَبٌ, amputavit. (a) Broken branch, stick, as seen floating on the face of water, Hos. x. 7. LXX. and Theod. φρύγανον. Symm. ἐπίεσμα, spuma; and so usually. (b) Anger, wrath, of God, Josh. ix. 20; xxii. 20; Is. xxxiv. 2; lx. 10; Zech. i. 2, &c. — of man, Eccl. v. 16; Esth. i. 18. Phrr. שָׁפַף הַקָּדוֹשׁ, inundation of anger, Is. liv. 8. בָּא הַקָּדוֹשׁ עָלַי, wrath came in upon —, 2 Chron. xxxii. 26. With פָּחַ, and הַקָּדוֹשׁ, Deut. xxix. 28.

קְצוּתָהּ, v. pres. קְצוּתָהּ. See קְצוּתָהּ above.

Arab. **قَفَّ**, *vehemens sono fuit ventus, et fragore tonitru.* Constr. abs. into. immed. it. med. **צָל, צָל**. *Broke out into anger, was angry, wroth; enraged*, Gen. xl. 2; xli. 10; Exod. xvi. 20; Deut. ix. 19; 2 Kings v. 11; Is. lvii. 16; lxiv. 4; Lam. v. 22; Esth. i. 12, &c.

Infin. **קָצַף**, Is. liv. 9, only.

Part. **קָצַף**, Zech. i. 15, only.

Hiph. **קָצַף**, pres. plur. **קָצִיף**. Constr. med. **צָה**. *Make angry, provoked to anger*, Deut. ix. 7, 8; Ps. cvi. 32.

Infin. **קָצַף**, Zech. viii. 14, only.

Part. pl. m. **קָצִיפִים**, Deut. ix. 22, only.

Hithp. **קָצַף**. *Was, became, angry, wroth*, Is. viii. 21, only.

קָצַף, fem. once, Joel i. 7. See **קָצַף** above. "*Fractum, fractura*," Gesen. LXX.

συναλασμός. Arab. **قَفَّ**, *qui languet cum famescit.* Cogn. **قَفَّ**, *macie extenuatus fuit. Languor, weakness, wasting.* Comp. Is. xxiv. 7, and vr. 12, here. Syr. Vers. **حَفْمَسَا**, *divulsio.*

קָצַף, v. pres. non occ. See **קָצַף** above. Constr. med. **צָה**. *Cut off, the hand, beard*, Deut. xxv. 12, only.

Part. pl. constr. **קָצִיף**. *Persons cut of* —, Jer. ix. 25; xxv. 23; xlix. 32, only.

Pih. **קָצַף**, pres. **קָצִיף**. Constr. immed. it. med. **צָה**. *Cut off, as in Kal*, Exod. xxxix. 3; Judg. i. 6; 2 Sam. iv. 12; 2 Kings xvi. 7; xxiv. 13; Ps. xlvi. 10, &c.

Puh. Part. pl. **קָצִיפִים**, Judg. i. 7, only.

קָצַף, v. Chald. **Paḥ**. Imp. once, Dan. iv. 11. **קָצַף**. *Cut down, of a tree.*

קָצַף, masc. once, in phr. **קָצַף רִיחַ**. Lit. *Cutting off, short, of spirit, i. e. impatience*, Exod. vi. 9.

קָצַף, m. constr. **קָצַף**, pl. non occ. i. q. **קָצַף**, *impatience*, Prov. xiv. 29; Ib. xiv. 17. **קָצַף יָמִים**, id. **קָצַף יָמִים**, *short of days*, Job xiv. 1. Pl. constr. **קָצִיפִים**, *persons of short, small, power*, 2 Kings xix. 26; Is. xxxvii. 27. The form is, therefore, most probably, **קָצַף**, not **קָצַף**, as Gesenius, &c., make it; for which he cites Ezek. xlii. 5; but **קָצַף** occurs there. The error originated in Buxtorf's Concord, under the v. where we have **קָצַף** given, as occurring in this place.

קָצַף, v. pres. **קָצַף**, **קָצַף**. Constr. abs.

Arab. **قَصَّرَ**, *diminuit, abbreviavit. Is, becomes, short, deficient, unable for* —, Is. xxviii. 20; Mic. ii. 7. Comp. Job xxi. 4. **קָצַף רִיחַ**, *is the spirit shortened, contracted?* See **קָצַף רִיחַ** above. With **דָּ**, see **קָצַף רִיחַ** above, Num. xi. 23; Is. l. 2, &c. With **נָפַשׁ**, Num. xxi. 4; Judg. x. 16; xvi. 16; Zech. xi. 8: *unable to bear up, "discouraged."*

So the Arab. **قَصِرَ الْأَيْدِ**, *short of hand, unequal to* —; **قَصَّرْتُ نَفْسِي**, *my mind is*

deficient; cannot bear —; **قَصِيرُ الذَّرَاعِ**,

*of arm, id. opp. to **اليد الطولي***, Gesenius. But this last rather means *oppressive hand, than powerful hand.*

Infin. **קָצַף**, Is. l. 2, only.

Part. pass. fem. plur. **קָצִיפֹת**, Ezek. xlii. 5, only.

Pih. **קָצַף**, trans. of Kal. *Made short, once*, Ps. cii. 24.

Hiph. **קָצַף**, i. q. Pih., once, Ps. lxxxix. 46. Pres. **קָצִיף**, *they crop, reap*, Job xxiv. 6, according to the *Kethiv*. See the *Keri*. See **קָצַף**.

קָצַף, f. for **קָצַף**, from **קָצַף**, as **קָצַף**, is from **קָצַף**, Gesen.: but always with **קָצַף**, prefixed, as **קָצַף**, for **קָצַף**; so that Dagesh is implied, Gram. art. 109. But, as the word occurs always in the state of construction, except where a pronoun is affixed, why may not **קָצַף**, be for **קָצַף**? and **קָצַף**, for **קָצַף**? by a slight variation of the vowels only: a thing certainly not very uncommon, i. q. **קָצַף** above. *End, extremity, limit; of time*, Dan. i. 15. 18. Meton., including *part, or the whole* intervening, pers. or thing, as the context may require: so **קָצַף**, and **קָצַף**, above. Dan. i. 2, **קָצַף בְּיַד הַהֵלֵאִים**, *of the limit, whole, of the vessels of the house of God, i. e. some of them.* So Ib. vr. 5; Neh. vii. 70. Comp. Gen. xlvii. 2, **קָצַף אֶחָד**, *one of the vessels*, Dan. i. 5: pl. non occ.

קָצַף, and **קָצַף**, Chald. id. always in constr. — of time, Dan. iv. 26. 31. Ib. ii. 42, **כִּן קָצַף מְלִכְתָּא**, *of part, the kingdom shall be, i. e. from one quarter, partly.* In two, out of these three instances, **קָצַף**, is the form: which is sufficient to show the irregularity of the vowels: and, in my estimation, to con-

firm the remark offered above on the same word, Heb.

קר, m. once, Gen. viii. 22, r. קר. Arab.

קר, *friguit* dies; קר, קר, *frigidus* dies. Syr. קר, *frigescere*; קר, *frigus*. Cold, season.

קר, m. pl. קרים. See קר above. Cold, waters, Jer. xviii. 14; Prov. xxv. 25. — of the mind, cool, quiet, Prov. xvii. 27. So Arab. קר, *quievit*, al. non occ.

קר, see קר.

קרא, v. pres. קרא. Syr. קרא, *clamavit, vocavit, invitavit, legit, cantavit*. Arab.

קרא, *legit, &c.* Constr. abs. it. immed. it. med. קרא, קרא, קרא, &c., variously. Eng. cry, crow, synonym. קרא, קרא. — of things animate or inanimate. I. (a) *Cried, cried out, called, shouted, &c.* generally, abs., &c., Gen. xxxix. 14, 15; xli. 43; xlv. 1; Lev. xiii. 45; Judg. vii. 20; 2 Sam. xx. 16; Is. l. 2; lxv. 12, &c. (b) — to, *called to*, with קרא, קרא, קרא, Judg. xviii. 23; 1 Sam. xxvi. 14; 1 Kings xvii. 11; Is. xxxiv. 14, &c. (c) — for some person or thing, immed., Gen. xxvii. 1; Exod. ii. 8; 1 Sam. iii. 16, &c., med. קרא, Gen. xx. 9; Lev. ix. 1; Hos. xi. 1; קרא, Gen. iii. 9; Exod. iii. 4; — 2 Kings viii. 1, with קרא. (d) — after, with קרא, 1 Sam. xx. 37, &c.; Jer. xii. 6. (c) *Cry to, call upon*, in petition, prayer, abs., Ps. iv. 2; xxii. 3; xxxiv. 7; and with קרא, Ps. iv. 4; xxxviii. 1; xxx. 9, &c., with קרא, לאהקים, Ps. lvii. 3, &c.: with קרא, *against* some one, Deut. xv. 9. — in the name of God, with קרא, Gen. iv. 26; xii. 8; Exod. xxxiii. 19, &c. — of Baal, 1 Kings xviii. 26. (f) — *call by name* some one, i. e. *give, make, him a name*; famous; celebrate, Ps. xlix. 12; Is. xlv. 5; Ruth iv. 11. (g) *Call, i. e. name*, with קרא, pers. or thing named, Gen. xxvi. 18; Ruth iv. 17; Ps. cxlvii. 4, &c. So Gen. i. 5, קרא... לאור יום, *he called the light, day*. Comp. vr. 8, 10, &c., seq.; 1 Sam. iv. 21; Ruth i. 20, &c.: immed. in both places, or with קרא, Gen. iv. 25, &c. Sometimes impers., Is. ix. 5, ויקרא שמו, *and one, i. e. men generally, shall call his name* —. Ib. vii. 14, ויקרא שמו, *she shall call his name*. Comp. קרא, Gram. art. 203. In all similar cases קרא may be considered, i. q. קרא, *be*;

the name being supposed to imply what the person or thing really is. (h) — *called together*, an assembly, congregation, with קרא, &c., Gen. xli. 8: קרא, Ib. xlix. 1: immed., Joel i. 14; Is. i. 13; — Lev. xxiii. 2, 4. — *invited to a feast*, abs., 1 Sam. ix. 13, 22: with קרא, 1 Kings i. 9, 10; abs., 41. 49, &c. (i) *Called into question*, litigation, abs., Job v. 1; xiii. 22: with קרא, Is. lix. 4. (k) —, i. e. *appointed one to an office*, Is. xlii. 6; xlvi. 12; xlix. 1; li. 2, &c., various. (l) — *forth soldiers*, Is. xiii. 3, immed. pers. קרא, thing. (m) — *proclaim, publish, preach*, Exod. xxxiii. 19: with קרא, — of wisdom, Prov. i. 21; viii. 1. Prov. xx. 6, ויקרא אש קרא, *man (one) will proclaim his goodness*. Comp. Is. xl. 6; lviii. 1; Zech. i. 14. Phrr. ויקרא זמרה, Joel iv. 9. ויקרא... קרא, Jer. xxxiv. 8. צום —, Ib. xxxvi. 9, &c. (m) — *read*, as in a book, generally, Deut. xvii. 19; 2 Kings v. 9; xix. 14; xxii. 8. (n) — *read out, aloud*, Exod. xxv. 7; Josh. viii. 34; Neh. viii. 8, 18; ix. 3, &c., variously, med. קרא, קרא, &c., as the writer or speaker may require.

Infinitive. קרא, Gen. iv. 26, &c. Aff. קרא, Ps. iv. 2, &c. קרא, Deut. iv. 7. קרא, 1 Kings viii. 52, &c., it. —

קרא, Judg. vii. 1, only. Imp. קרא, Deut. xxxi. 14, &c. Aff. קרא, Ps. l. 15. Comp. Jer. xxxvi. 15.

— pl. קרא, Judg. xvi. 25, &c. Pause, קרא, Is. xxxiv. 16. Aff. קרא, Is. lv. 6. Fem. plur. קרא, Exod. ii. 20. קרא, Ruth i. 20.

Part. קרא, קרא, Job xii. 4; Ps. xlii. 8, &c. — pl. קרא, Ps. xcix. 6. Constr. קרא, Ib. Aff. קרא, Ps. lxxxvi. 5. Comp. Ib. cxlv. 18.

— pass. קרא, plur. קרא, Esth. v. 12; 2 Sam. xv. 11, &c. Aff. קרא, Zeph. i. 7. Comp. Prov. ix. 18.

Niph. קרא, pres. קרא. *Be, become, called, named.* (a) *pe. Called for, summoned*, Esth. iii. 12; iv. 11; viii. 8. (b) — *together, assembled*, Is. xxxi. 4; Jer. iv. 20. קרא על קרא, *breach upon breach is assembled*, accumulated, i. e. as if called up by some one; or, made to meet: see II. below. (c) — *named*, with קרא, pers. or thing named, as, שם קרא קרא, *the name of Jehovah is named upon thee*, Deut. xxviii. 10: with קרא, Gen. ii. 23; Prov. xvii. 21, &c. Comp. 2 Sam. vi. 2; 1 Kings viii. 43; 2 Chron. vi.

33, &c.: abs., Eccl. vi. 10. נִקְרָא שָׁמוֹ, Dan. x. 1. על שם, Gen. xlviii. 6. With קָרָא, Lev. xlv. 26. With בְּ, in, Deut. xxv. 10, with מִן, from, i. e. as the cause, Is. xlviii. 2. — מִצִּיּוֹן הַקֹּדֶשׁ, from the holy city. And thence, as things are named from their properties, (d) *Being, becoming, the thing so called*, Is. i. 26; Zech. viii. 3. Comp. Is. xlviii. 2, with מִן above: Ib. xliii. 7, &c., where the naming implies the belonging to such person or thing. So, Gen. xxi. 12, בְּיַצְדֵּק יִקְרָא יְהוָה יְקָרְךָ וְרַע, i. e. thy posterity shall be of him, or belonging to him. So also, Ib. xxxv. 10, יִשְׂרָאֵל יְהוָה שְׁמֵךְ, Israel (prince of God) shall thy name (thou) be. Hence also, (e) *Become named, be famous*, Is. xiv. 20. Comp. אֲנִשֵּׁי הַשָּׂם, Gen. vi. 4; Ruth iv. 14. (e) — called out; *read, recited*, Esth. vi. 1: with בְּ, Neh. xiii. 1.

Part. קָרָא, Is. xliii. 7, only.

— pl. נִקְרָאִים, Is. xlviii. 1.

Puh. קָרָא, pres. non occ. i. q. Niph. (c) *Called, named*, with לְ, Is. xlviii. 8; lviii. 8. 12; lxi. 3; lxii. 2; Ezek. x. 13, with בְּ, Is. lxv. 1.

Part. aff. מִקְרָאִי. *My called, chosen*, Is. xlviii. 12, only.

קָרָא, pres. יִקְרָא, for יִקְרֶה. See Gram.

art. 202. 4. Arab. قَرَأَ, r. قَرِي, for قَرَأَ, legit. Freytag. Lex. sub voce. *Hospitio exceptit amicum; collegit aquam, &c.* Cogn.

قَرَأَ, r. قَرَو, tetendit ivit. II. *Proceed towards —, meet; happen*. Pec. (a) *Verging or proceeding towards, over against*, Gen. xv. 10; 1 Sam. iv. 2. In a hostile sense, Josh. viii. 14; xi. 20; Judg. vii. 24, &c. (b) — *meet*, Gen. xli. 29; Exod. iv. 27; xviii. 7, &c. Infin. (b) — *happen*. Constr. immed., Gen. xlii. 4. 38; Job iv. 14; Jer. xiii. 22: med. אָה, Ib. xlix. 1; Lev. x. 19; Deut. xxxi. 29: abs., Exod. i. 10.

Infin. קָרָא, for קָרָא, for קָרָא, always with הַ pref. ll. cc. under (a), (b), &c. In Num. xxiv. 1, לִקְרֹאת נְחָשִׁים, lit. *to meet serpents*; to observe perhaps by what he could gather, as a soothsayer, from the fortuitous action, &c., of serpents, what answer he ought to return. LXX. εἰς συνάντησιν τοῖς οἰωνοῖς. Syr. قَرَأَ, divinatio.

Aff. לקראתך, לקראת, &c., Num. xxii. 34; Gen. xxxii. 6;—Deut. i. 44; Gen. xiv. 17; xxiv. 17.

Part. pl. fem. aff. לקראתך. *Things meeting* (happening to) thee, Is. li. 19, only.

Niph. יִקְרָא, pres. יִקְרָא, constr. abs. it. med. על, לַפָּנִים, (a) *Met; happened to meet*, Exod. v. 3; 2 Sam. xviii. 9; Deut. xxii. 6. (b) *Was, accidentally, happened*, 2 Sam. i. 6; xx. 1.

Infin. יִקְרָא, 2 Sam. i. 6.

Hiph. pres. 2d pers. sing. תִּקְרָא. *Thou causest to meet, happen to*. Constr. med. אָה, once, Jer. xxxii. 23.

קָרָא, v. Chald. pres. יִקְרָא, יִקְרֶה. Constr. abs. it. immed. it. med. יִקְרָא. *Read, recited, from a book*, Dan. v. 7, 8. 15—17; Ezra iv. 18. 23.

Infin. מִקְרָא, Dan. ii. cc.

Part. יִקְרָא, Ezra ii. cc.

Pah. יִקְרָא, pres. non occ. constr. med. בְּ. *Proclaimed, published*, Dan. iii. 4; iv. 11; v. 7, al. non occ.

Ithp. pres. יִקְרָא. *Be called, summoned*, Dan. v. 12, only.

קָרָא, m.—pl. non occ. twice only, viz., 1 Sam. xxvi. 20; Jer. xvii. 11. *A partridge*, so called, as it is thought, from the crowing sort of noise it makes. Bochart, however, Hieroz., ii. p. 80. seq., makes it the قَارِبَّة, kariat, of the Arabs; which they describe as a green coloured bird with short legs and a long bill, and which Bochart styles, *rusticulae seu gallinaginis genus*. On Jer. l. c. see Ib. p. 84, and דָּבַר, in its place above.

קָרַב, masc. pl. aff. once, קָרְבֵי, Ps. ciii. 1.

Aff. קָרְבָה, קָרְבָה, &c. Syr. سَمَّح, appropinquavit, tetigit. Arab. قَرَبَ, id. From the

notion of approaching and coming in contact with any thing, that of being in the midst, if several were supposed to be present, would necessarily follow. This is the case with this word, which, as Gesenius has remarked, has acquired the usage of a preposition. *The midst, or inward part, of any thing or person*. Pec. (a) *The inward part, entrails, of an*

animal; *the heart, &c.* (Arab. قَلْب), of man, Gen. xli. 21; Exod. xxix. 13. 22; Lev. i. 13; iii. 3. 9. 14; iv. 8;—Ps. v. 10; lxii. 5. Comp. Ib. xxxix. 4; li. 12; lxiv. 7; Is. xvi. 11, &c. (b) *Amidst, among, &c.*, often with בְּ, or מִן, prefixed, Gen. xlv. 6; xlviii. 16; Exod. viii. 18; Num. v. 27;—

Exod. xxxi. 14; Lev. xvii. 4. 10; xviii. 29, &c. — of time, Hab. iii. 2. *In the midst of years*, i. e. during the remainder of the Hebrew polity: that which was to follow having no end, and to which this term קרב could apply no more than that of “the last days” could.

קרב, masc. pl. fem. קרבות. Syr. ܩܪܒܐ, *bellum*. Lit. drawing near: thence *contest, &c.* *Contest, conflict, battle, war*: with מִלְחָמָה, Job xxxviii. 23. Comp. Zech. xiv. 3;—2 Sam. xvii. 11; Ps. lv. 19. 22; lxxviii. 9; cxliv. 1; Eccl. ix. 18: pl., Ps. lxxviii. 31. It. Chald., Dan. vii. 21, only.

קָרַב, masc. pl. קָרְבִים. See קָרַב above. *Approaching, drawing near*, Num. i. 51; iii. 10. 38; xviii. 7; Deut. xx. 3; Ezek. xl. 46; xlv. 4, &c. Whence—

קָרַב, or קָרַב, v. pres. קָרֵב. See קָרַב above. Constr. abs. it. med. קָרַב, לְ, אֵל, &c., variously. *Approached, drew near*, generally, of persons, things, or time. (a) *Drew near, approached*, Exod. xiv. 20; xxxii. 19, &c.: with אֵל, Lam. iii. 57; iv. 18; Deut. xv. 9, &c.; abs., Deut. ii. 19: with מִל, Job xxxiii. 22: with לְ, Ps. xci. 10: with בְּ. Pec. (b) — of God, to help, Lam. l. c. Ps. lxix. 19. — men, 1 Kings ii. 7. (c) — of God's priests or people to serve him, Lev. xvi. 1: with לְפָנַי, Ezek. xl. 46; Zeph. iii. 2. (d) Arab. تَقَرَّبَ. — to a woman or wife, Gen. xx. 4; Is. viii. 3; Ezek. xviii. 6. (e) — for war, to battle, אֵל, לְ, Deut. xx. 2, 3; 1 Sam. xvii. 48. — against a city, אֵל, Deut. xx. 10; Josh. viii. 5. With עַל, against any one, Ps. xxvii. 2. (d) — to thyself, i. e. keep by thyself, with אֵל, Is. lxxv. 5. Comp. נִשְׁתַּחֲוֶיִת, Gen. xix. 9: with הֵנָּה, — *hither*, Exod. iii. 5.

Infin. קָרֵב, Ps. xxxii. 9. קָרַב, 2 Sam. xv. 5: it. fem. קָרְבָה, Exod. xxxvi. 2; Lev. xvi. 1, &c. It. קָרַב, aff. קָרְבִים, Deut. xx. 2. It. constr. קָרַב, Is. lviii. 2; Ps. lxxiii. 28: fem. of קָרַב.

Imp. קָרַב, Lev. ix. 7. With הַ parag. קָרַב, Ps. lxix. 19.

— pl. קָרְבֵי, Exod. xvi. 9, &c.

Part. קָרַב, pl. קָרְבִים. See this word above. See Gram. art. 192. In the Arab. intransitive verbs have not usually the participial

form, فَاعِل. Heb. פִּזְקָר.

Niph. קָרַב, pres. non occ. *Should, ought*

to, draw near. See Gram. art. 157. 20, where the reflective sense is taken. Upon further consideration, I think *ought, should*, as in קָרַב, Ib. is the exact force of this verb, Exod. xxii. 7; Josh. vii. 14, al. non occ. See LXX.

Pih. קָרַב, pres. קָרְבֵי, constr. immed. *Made, caused, to come near*, Is. xlvi. 13; Hos. vii. 6, in sign. (d) above, Ps. lxxv. 5;— i. q. Kal, Job xxxi. 37; Ezek. xxxvi. 8.

Imp. קָרַב, Ezek. xxxvii. 17, only. — pl. קָרְבֵי, Is. xli. 21, only.

Hiph. קָרַב, קָרְבֵי, pres. קָרְבֵי, apoc. קָרַב, constr. immed. it. med. אֵל, obj. לְ, pers. מִן, of, from, עַל, on, upon, אֵל, לפני, before, &c., i. q. Kal, abs., Exod. xiv. 10; Gen. xii. 11, &c. *Made, caused, bade, approach, draw near*. Men, אֵל, Exod. xxviii. 1; xxix. 4: לפני, Num. viii. 9, 10: immed., Jer. xxx. 21. — times, Ezek. xxii. 4. — *present, gift, sacrifice*, Judg. iii. 18; v. 25; Lev. iii. 1; vii. 8; Num. ix. 13, &c. — a cause to the judge, Deut. i. 17. — field to field, Is. v. 8: with בְּ, — from, i. e. *remove*—according to Gesen.—with מִן, 2 Kings xvi. 14. וּבְקָרַב מֵאֵת פְּנֵי הַבַּיִת, so he caused (it) to be near—from the front of the house . . . and placed it—on the side, &c. The passage, however, appears to me to be elliptical and parenthetical. If so, the word has no new meaning here.

Infin. קָרַב, קָרְבֵי, Lev. vii. 38; Num. iii. 4. Aff. קָרְבֵי, Lev. vii. 16. See Num. xxviii. 26; xxvi. 61.

Imp. קָרַב, Exod. xxviii. 1, &c. Aff. קָרְבֵי, Mal. i. 8.

Part. קָרַב, pl. קָרְבִים, constr. קָרְבֵי, Lev. iii. 1; xxi. 6; Num. xvi. 35.

קָרַב, v. Chald. i. q. Heb. קָרַב. Constr. abs. it. med. עַל, לְ, pres. non occ. *Approached, drew near*, Deut. iii. 8. 26; vi. 13; vii. 16.

Infin. aff. קָרְבָה, Dan. vi. 21.

Pah. pres. only, קָרַב. *Thou offer*, Ezra vii. 17.

Aph. pret. pl. קָרְבֵי. *They offered*, Ezra vii. 17. Aff. קָרְבֵי, *they caused him to approach, brought him near*, with אֵת, Dan. vii. 13.

Part. pl. masc. קָרְבֵי. Persons offering, Ezra vi. 10, only.

קָרַב, and קָרְבֵי, constr. קָרְבֵי, pl.

aff. only, קָרְבֵי, r. קָרַב. Arab. قَرَّبَ,

sacrificium, &c. Syr. **סַחֲבָא**, id. Æth. id. According to Josephus, contra Apionem, lib. i. 22, **δῶρον Θεοῦ**; the term itself being used as an oath among the Hebrews and Syrians only; by which a *vow* is probably meant. Comp. Mark vii. 11. See Schleusner and Wahl sub voce. *An offering, bloody or unbloody, Lev. ii. 4. 12; vi. 13; Num. vii. 10, seq. Aff. קָרְבָּנִי, Num. xxviii. 2, &c.*

קָרְבַּת, f. constr. Infin. v. קָרַב above.

קָרְבַּם, m. pl. **קָרְבַּמִּים**, fem. **קָרְבַּמִּיחַ**, and **קָרְבַּמִּיחַ**, Judg. ix. 48. Arab. **قَدْوَمٌ**, *ascia, securis*; the dagesh being resolved into **ר**, as in some other instances. *An axe for cutting wood, Judg. i. c., Ps. lxxiv. 5; 1 Sam. xiii. 20, 21; Jer. xlvi. 22, al. non occ. Aff. קָרְבַּמִּי.*

קָרָה, f.—pl. non occ. aff. **קָרְחָה**, r. קָרַר. *Cold, chilliness, Nah. iii. 17; Ps. cxlvii. 17; Prov. xxv. 20; Job xxiv. 7; xxxvii. 9, al. non occ.*

קָרַה, m. once, with **פֶּן**, pref. constr. in **מִקְרָה לַיְלָה**, *from accident of the night, i. e. accidental pollution during sleep, Deut. xxiii. 11, only. See קָרָה below.*

קָרַה, v. pres. **קָרְהָה**, apoc. **קָרַה**, of which **קָרַה**, II. above, is only another form. Constr. immed. it. med. **אָרָה**, **לָה**, it. abs. Arab.

קָרָה, r. **קָרַו**, *intendit, contendit, prosequutus fuit; collegit—congressit.* The primitive notion seems to have consisted in *tending towards*; thence, *joining, accumulating, &c.* Whence, *beam, conjoining do., meeting together, city, &c. Met, happened, Gen. xlv. 29; Num. xi. 27; Deut. xxv. 18; Eccl. ii. 15; Esth. iv. 7; vi. 13, &c.; immed. with אָרָה, Eccl. ii. 14; ix. 11; with לָה, Dan. x. 14; abs., Ruth ii. 7.*

Niph. **קָרְהָה**, pres. **קָרְהָה**, apoc. **קָרַה**. (a) *Was, became, meeting; accidentally met with, dropt in with, med. עָלָה, Exod. iii. 18. אָלָה, Num. xxiii. 4. 16. פָּה, Ib. vr. 15. אָלָה, Ib. xxiii. 3. פָּה, in, of place, 2 Sam. i. 6.*

Pih. pret. pl. aff. **קָרְחָה**. *They made it join, framed it together, as with timbers, Neh. iii. 3. 6, pres. non occ.*

Infin. **קָרְחָה**, Neh. ii. 8; 2 Chron. xxxiv. 11, only.

Part. **מִקְרָה**, Ps. civ. 3, only.

Hiph. **קָרְחָה**, pres. non occ.—with **לָה**.

Made, caused, to meet, drop in, with me, Gen. xxvii. 20. לָה, for, Make suitable, convenient, for, Num. xxxv. 11.

Imp. **קָרְחָה**, Gen. xxiv. 12, al. non occ.

קָרְבַּם, קָרְבַּת, masc. pl. **קָרְבַּמִּים**, —

קָרְבַּת, קָרְבַּה, f. pl. **קָרְבַּתִּיחַ**, . . . —

r. קָרַב. *Near, at hand, of (a) Person, neighbour: (b) Station: (c) Time: (d) Place: (e) Things. Also, (f) adverbially, with various constructions as in the verb. (a) Of God, Ps. xxxiv. 19, &c. — man, Gen. xlv. 10; Exod. xiii. 17; Deut. xxii. 2, &c. (b) Ps. xxxviii. 12; Job xix. 14. — kindred, Lev. xxi. 2; Num. xxvii. 11; Ps. xxxviii. 12; Ruth ii. 20; iii. 12. (c) Deut. xxxii. 35; Is. xiii. 6; Ezek. vii. 7, &c. (d) Gen. xix. 20; 1 Kings viii. 46; 2 Chron. vi. 36; Deut. xxxii. 17; Ezek. xxii. 5, &c. (e) Deut. xxx. 14. In Job xvii. 12, **אֲוִי קָרְבַּת**, Gesenius translates, "*lux prope abest a tenebris*," i. e. "*mox in tenebras mutabitur.*" Which gives no very definite sense, and seems irreconcilable with the context. See my translation and note on the place. — of righteousness, Is. li. 5. — distress, destruction, Ps. xxii. 12; Jer. xlviii. 16. — God's name; person named, Ps. lxxv. 2. Comp. Jer. xii. 2. (f) Adv.*

mostly with **פֶּן**, **מִקְרָבֶיךָ**. Arab. **عَنْ قَرِيبٍ**,

and **مِنْ قَرِيبٍ**, lit. *from near, i. e. at hand,*

not requiring time to arrive at. *Short, shortly, soon, Job xx. 5; Ezek. vii. 8. Comp. Num. xxiv. 17, אֲשַׁרְיֵנִי וְלֹא קָרְבַּת, I shall see him, but not shortly, i. e. in a short time. Comp. עָקָה, in the parallel. Comp. קָרְבַּת, Prov. x. 13; Is. lvi. 1. לְבוֹא — קָרְבַּת, shortly to come in. Aff. קָרְבַּת, Exod. xxxii. 27. קָרְבַּת, Job xix. 14.*

קָרַה, masc.—plur. non occ. (a) *Cold. Meton. (b) Frost. (a) Gen. xxxi. 40; Jer. xxxvi. 20; Job vi. 16. (b) Job xxxvii. 10; xxxviii. 29; Ezek. i. 20. A precious stone so called apparently. LXX. κρυστάλλου, al. non occ.*

קָרַה, m. once, aff. **קָרְחָה**. *His frost, ice, Ps. cxlvii. 17. LXX. κρυστάλλον αὐτοῦ.*

קָרְחָה, once, **קָרְחָה**, f. of the last, pl. non occ. Aff. **קָרְחָה**, Mic. i. 16, only. Lit. *Iceiness. See קָרַב above: thence, smoothness, Baldness, Lev. xxi. 5; Deut. xiv. 1; Is. iii. 24; xv. 2; xxii. 12, &c. Hence—*

קרה, v. pres. plur. קִרְהוּ, Lev. xxi. 5. See the *Keri*. *Shave, make bald*, al. non occ.

Imp. f. קְרִי. *Make thee bald*, once, Mic. i. 16.

Niph. pres. יִקְרֶה. *Be, become, bald, shorn*, once, Jer. xvi. 6.

Hiph. pl. הִקְרִיחוּ. *They have made (themselves) bald, for thee*, with יָלַל, once, Ezek. xxvii. 31.

Hoph. Part. מְקִרְהוּ. *Made, become, bald*, once, Ezek. xxix. 18.

קָרַח, masc.—pl. non occ. See v. קרה above. *Bald, person*, opp. טָפַח, applying rather to the top, than the fore part, of the head, Lev. xiii. 40; 2 Kings ii. 23, only.

קָרְחִי, masc. patronym. of קרה, Num. xxvi. 58; 1 Chron. xii. 6, &c.

קְרַחַת, fem. i. q. קְרַחַת, Lev. xiii. 42, 43, Ib. vr. 53. *Bare, of the pile or knap of cloth*, al. non occ. Aff. קְרַחְתִּי.

קָרַי, m.—pl. non occ. r. קָרַי. In pause, קָרַי. *Meeting, opposing*, in a hostile manner, always with v. קָרַי, with קָרַי, once, במחמת, Lev. xxvi. 28; Ib. xxvi. 24. 27. 40, 41. Adverbially, or קָרַי, omitted by the ellipsis, Lev. xxvi. 21. 23, al. non occ.

קָרִיא, masc. pl. constr. קָרִיאִי. See *Keri*, it. קָרִיא, Num. i. 16; xvi. 2; xxvi. 9, only.

קְרִיאָה, fem. r. קָרִיא, once, Jonah iii. 2. *Cry, proclamation*.

קָרִיהַ, f. constr. קָרִיהַ, pl. non occ. r. קָרִיהַ.

Arab. ⁵قَرِيَة. Syr. ⁵קרין, *urbs, &c.* Lit. meeting, associating. *A town or city*, i. q. עיר, but used *mostly* in the loftier style. See, however, Deut. ii. 36; iii. 4; 1 Kings i. 41. 45;—Is. i. 21. 26; xxii. 2; xxv. 2; xxvi. 5; xxxii. 13; Jer. xlix. 25; Ps. xlvi. 3; Prov. x. 15; Job xxxix. 7, &c. Also used as a proper name, Gen. xxiii. 2, &c.

קָרִיהַ, and קְרִיאָה, Chald. def. קְרִיאָה, pl. non occ. i. q. Heb. *A town or city*, Ezra iv. 10. 12, 13. 15. 16. 19, al. non occ.

קָרַם, v. pres. קָרַם. Constr. immed. it. med. על. Syr. ⁵קרם, *incrustavit. Overlaid, cased*, twice, Exod. xxxvii. 6. 8.

קָרַן, masc. pause, קָרַן, dual, קָרַנִּים, constr. קָרַנִּי, pl. f. קָרַנִּוּהַ, constr. קָרַנִּוּהַ. Aff.

קָרַנִּי, pl. קָרַנִּי, and קָרַנִּי, it. קָרַנִּי. Syr. ⁵קרין, *contractus fuit. Hook,*

Arab. ⁵قرن, *cornu. The horn of any horned animal*, Ps. xxii. 22; xcii. 11. (a) Used as a *vessel* for oil, &c., 1 Sam. xvi. 1. 13; 1 Kings i. 39. (b) — as a *trumpet*, Josh. vi. 5. (c) — apparently for Mount Tabor, Is. v. 1, as representing the Holy Land by its fruitfulness. See Lowth's note on the place. (d) — applied also to men and states, signifying *power*—from the strength of oxen butting with their horns, Dan. viii. 3. 5. 6. 9. 20, 21; Mic. iv. 13. See under קָרַח, p. 190, above. Comp. 1 Kings xxii. 11. Hence, metaph. implying, *Strength, power*, either in a (e) Good, or (f) Bad, sense. (e) With קָרַח, 1 Sam. ii. 10; 1 Chron. xxv. 5; Ps. cxxxii. 17, &c. (f) Ps. lxxv. 5; Jer. xlvi. 25. With קָרַח, as a *weapon*, 2 Sam. xxii. 3; Ps. xviii. 3. The same is probably the sense in Job xvi. 15, “caput meum,” says Gesenius, “in quo summum decus summaque gloria.” However the term be taken, splendour, glory, or the like, must have been meant. He also thinks Alexander

had the title of ⁵قَرِين, *possessing horns*, because he was powerful. The Arabs might, however, have adopted this from the coins of Alexander, which so represent him. In Ezek. xxvii. 15, קָרַחַת, *horns of tooth*, is used for *elephants' teeth* apparently. (g) — applied also to pike-like ornaments placed at each corner of *the altar*, in קָרַחַת, *horns of the altar*, Lev. iv. 7, seq.; viii. 15; ix. 9; xvi. 18, &c. (h) — also to *rays of light*, or perhaps *streams of lightning*, Hab. iii. 4. See my note on Job xxxvi. 32. Comp. Is. xlix. 2.

קָרַן, m. Chald. def. קָרַנִּי. Syr. ⁵קרין, dual, קָרַנִּי, def. קָרַנִּי, i. q. Heb. Dan. vii. 7, 8. 20, 21. 24. Also a musical instrument so called, Dan. iii. 5. 7. 10, &c.

קָרַן, v. pres. non occ. See קָרַן, Heb. (h). *Emitted rays, shone*, of the skin of the face of Moses, Exod. xxxiv. 29. 30. 35, only.

Hiph. Part. מְקָרַן. *Producing, thence, having horns*, once, Ps. lxxix. 32. LXX. κέρατα ἐκφέροντα.

קָרַם, masc. pl. קָרַמִּים, constr. קָרַמִּי. Aff. קָרַמִּי. Syr. ⁵קרם, *contractus fuit. Hook, link, loop*, Exod. xxvi. 6. 11. 33; xxxv. 11; xxxvi. 13; xxxix. 33, &c.

קָרַם, v. pret. pl. קָרַמוּ, once, Is. xlvi. 2.

See קרב above. They were, or became bent, bowed, down: with קרב.

Part. קרב, Ib. vr. 1, only. The Ancient Versions seem to have understood this word as synonymous with קרץ. Arab. قرص.

קרסל, m. aff. twice, מקסלי, Ps. xviii. 37; 2 Sam. xxii. 7; in the phr. מצידי קרסלי.

My ancles. Arab. افزل, emaciata crura habens; v. قزل, incessit ac si pes truncatus, et huc illuc vacillans. Cogn. Heb. קטל, Gesen. The ו inserted perhaps for euphony, as in some other cases. On usages of this sort, see my note on Job xii. 5.

קרע, v. pres. קרע. Constr. immed. it.

abs. it. med. קרע, מן, קרע, קרע. Arab. قرع, dilaceravit. Tore, rent, as a garment, &c., Lev. xiii. 56; 2 Sam. xiii. 19; 2 Kings v. 8;—Gen. xxxvii. 29; Josh. vii. 6, &c. — the heavens, Is. lxii. 19. — a kingdom away from some one, 1 Sam. xv. 28; 1 Kings ii. 11—13, &c. Metaph. — the heart, Joel ii. 13; Hos. xiii. 8. Once, of the eyes, Jer. iv. 30, התקעי בשדך עינך, lit. thou rendest thy eyes with stibium, i. e. adornest them to such a degree as to inflame them; or, it may be, patchest them with it: התקעים, — tearst, i. e. cultest, with a knife, once, Jer. xxxvi. 23. — windows in a wall, Jer. xxii. 14. Metaph. with words or other injurious means, Ps. xxxv. 15.

Infir. קרע, 1 Kings xi. 11; Eccl. iii. 7. Aff. קרע, Ezra ix. 5.

Imp. pl. קרע, 2 Sam. iii. 31, &c.

Part. קרע, 1 Kings xi. 31, only. — pass. קרע, 2 Sam. xv. 32: pl. קרעים, 1 Sam. iv. 12, &c. Constr. קרע, 2 Kings xviii. 37, &c.

Niph. קרע, pres. קרע, קרע. Be, become, torn, rent, Exod. xxviii. 32; xxxix. 23; 1 Kings xiii. 3. 5, al. non occ.

קרעים, m. pl. only. Rendings, pieces. See קרב above, 1 Kings xi. 30, 31; 2 Kings ii. 12. — rags, Prov. xxiii. 21.

קרץ, masc. once, Jer. xlvi. 20. Arab.

قرص, n. of action of v. قرص, concidit, proscidit, &c. A cutting off, destruction.

קרץ, v. pret. non occ. pres. קרצי. Arab.

قرص, concidit; digitis prehensum com-

pressit. (a) Closing, pressing together, the lips or eyes, indicating secret fraud, cunning, &c., Prov. xvi. 30; x. 10. Immed. and med. קרץ. Cogn. Arab. قرص, ruminavit; dixit; exterminavit.

Part. קרץ, Prov. vi. 13, al. non occ.

Puh. קרצי, once, Job xxxiii. 6. I have been cut, hewn, out. Comp. Is. li. 1.

קרץ, masc. Chald. aff. pl. קרצוי, and קרציון, i. q. קרעים, ו interchanging with ו in Heb. and Chald. words. Rendings; and with אצל, accusations, Dan. vi. 25; iii. 8, al. non occ. Comp. קרע, in Hos. xiii. 8, and the Syr. [ܩܪܥܝܢ], as applied to Satan, and see my note on Job xiii. 14.

קרע, m.—pl. non occ. Syr. [ܩܪܥܝܢ],

solum, fundum. Cogn. Arab. قرير, terra æquabilis. Bottom, foundation, basis, of the Tabernacle, Num. v. 17. — of Solomon's Temple, 1 Kings vi. 15, 16. 30; vii. 7. This last place is best explained by Ib. vi. 16. Gesen. "a fundo ad lacunar s. tegumentum" . . . i. e. "in omnibus parietibus ab imo ad summum." — of the sea, Amos ix. 3, al. non occ.

קרע, masc. pl. קרעים, constr. קרעי, aff.

קרע. Arab. قارصة, scissio. A plank, or board, as used in constructing the Tabernacle, &c., Exod. xxvi. 16—22; xxxvi. 22, &c. — benches of a ship, Ezek. xxvii. 6.

קרע, masc.—pl. non occ. r. קרעה. Lit. joining, frame-work: probably A pulpit. See my note on Job xxix. 7. Usually, i. q. קרעה, in the more elevated style only. Occ. Job l. c. Prov. viii. 3; ix. 3. 14; xi. 11.

קרעה, f. pl. קרעות, constr. קרעות. Arab.

قرص, qualus, quasillus. A sort of small vessel, Patten, phial, or the like, Exod. xxv. 29; xxxvii. 16; Num. iv. 7; 1 Chron. xxviii. 17. LXX. σπονδειον.

קשיטה, f.—pl. non occ.—thrice only, Gen. xxxiii. 19; Josh. xxiv. 32; Job xlii. 11. A piece of money so called, consisting apparently of a certain weight of silver, as the word itself signifies something weighed.

Arab. قسط, a pair of scales. See my note on Job xlii. 11. Gesenius tells us that it was of either gold or silver: but no mention

of gold occurs in connexion with this word. From a comparison of Gen. xxxiii. 19, with Ib. xxiii. 15, 16, the *hesita* would seem to be of the value of four *shekels*. The notion that this was a coin bearing the impression of a lamb, appears to be entirely without foundation. See Bochart. Hieroz., i. lib. ii. cap. xliii., and Rosenmüller, on Gen. xxxiii. 19. The most recent notice, however, of this coin, is to be found in a communication from Mr. Thomas Yeates to the Numismatic Society, and published in their proceedings of 1837-38, p. 141. But, here, the exploded story of its bearing the impression of a lamb, &c. is trumped up without the least attempt whatever to afford proof of this; not to insist on other matter equally worthless.

הַשָּׁקֶהָר, f. pl. הַשָּׁקֶהָרִים, aff. הַשָּׁקֶהָרִית. Usually, (a) *The scales of a fish*: thence applied, (b) *To armour*, as resembling these. (a) Lev. xi. 9, 10, 12; Deut. xiv. 9, 10; Ezek. xxix. 4. (b) 1 Sam. xvii. 5. I am inclined to believe, however, that this word signifies *fin*, rather than *scales*, and, also, that קַנְפֵּי, — the word usually translated *fin*, — signifies *scales*, and is but another form of the Coptic **ϣενϥ**, *shenfi*, *squamæ piscium*. See my note on Job xl. 25, p. 531, and קַנְפֵּי above.

הַשָּׂב, and **הַשָּׂב**, m. — pl. non occ. Arab. قَسَّ, *aruit herba*; قَسَّ, *stipula*, r. קָשַׁב. The whole stalk, with the ear, of corn dried, apparently: whence, (a) *Stubble*, Exod. v. 12; xv. 7; Is. v. 24; xlvii. 14, &c. (b) *Chaff*, Job xiii. 25; Is. xl. 24; xli. 2, &c.

הַשָּׂא, m. pl. הַשָּׂאִים. Arab. قَسَا. Syr. قَسَم, *cucumis*; قَسَا, *asininus*. Cucumbers, once, Num. xi. 5. See Celsii Hierobot., ii. 247. So called, perhaps, from the difficulty felt in digesting them. See Plin., xix. c. v., and r. קָשַׁב.

הַשָּׁב, m. — pl. non occ. Syr. كَشَب, *notificatio*. Cogn. קָשַׁב, קָשַׁב. Lit. keenness. *Attention*, 1 Kings xviii. 29; 2 Kings iv. 31; Is. xxi. 7. Phr. הַשָּׁב רַב־הַשָּׁב, *he attended* (with) *great attention*, al. non occ.

הַשָּׁב, fem. הַשָּׁבָה. See הַשָּׁב. *Attentive*, Neh. i. 6, 11, only.

הַשָּׁב, fem. pl. הַשָּׁבוֹת, i. q. הַשָּׁבוֹת, Ps. cxxx. 2; 2 Chron. vi. 40; vii. 15, al. non occ.

הַשָּׁב, v. pres. pl. fem. הַשָּׁבִיבָה. *They attend, listen*, once, Is. xxxii. 3.

Hiph. הַשָּׁבִיב, pres. הַשָּׁבִיב, apoc. הַשָּׁבִיב. See הַשָּׁב above. Constr. abs. it. inmed. it. med. הַשָּׁב, הַשָּׁבִיב, הַשָּׁבִיבָה. Of person or thing, *Attended to, regarded*, Ps. x. 17; lxvi. 19; Prov. ii. 2; xvii. 4; Is. xxi. 7; xlviii. 18; Jer. vi. 19; xxiii. 18; Job xiii. 6, &c.

Infinitive הַשָּׁבִיב, 1 Sam. xv. 22, &c.
Imp. הַשָּׁבִיב, Job xxxiii. 31. With הַשָּׁב parag. Ps. v. 3, &c.

— f. הַשָּׁבִיבָה, Is. x. 30, &c.: pl. הַשָּׁבִיבִי, Is. xxxviii. 23, &c.

Part. מְשָׁבִיב, Prov. i. 24, &c.: pl. מְשָׁבִיבִים, Cant. viii. 13.

הַשָּׁה, m. constr. הַשָּׁה, pl. הַשָּׁהִים, constr. הַשָּׁהִי.

הַשָּׁה, f. constr. הַשָּׁה, pl. הַשָּׁהִים.

Syr. قَسَا. Arab. قَسِي, *durus*. *Hard*, — either, (a) *Actively*, or (b) *Passively*, — (a) *Obdurate, unyielding*, 1 Sam. xxv. 3; 2 Sam. iii. 39; Is. xlvi. 4, &c. — difficulty, Exod. xviii. 26. — vehement, cruel, Gen. xlii. 30; Is. xxi. 2; 2 Sam. ii. 17; 1 Kings xiv. 6; Ps. lx. 5; Cant. viii. 6. Phr. הַשָּׁה עֵרָה, *obdurate of neck*, Exod. xxxii. 9; xxxiii. 3, &c. הַשָּׁה פְּנִים, — of face, impudent, Ezek. ii. 4. הַשָּׁה לֵב, — of heart, Ib. iii. 7. — powerful, irresistible, Is. xix. 4; xxvii. 8. (b) — *hard of servitude*, i. e. subject to such, Exod. i. 14; vi. 9; Deut. xxvi. 6; 1 Kings xii. 4. Phr. הַשָּׁה יוֹם, — of day, i. e. whose days are grievous, Job xxx. 25. Phr. הַשָּׁה רוּחַ, — of spirit, overwhelmed, depressed, 1 Sam. i. 15.

הַשָּׁה, v. pres. הַשָּׁה, apoc. הַשָּׁה. Syr.

قَسَم. Arab. قَسَا, r. قَسِي, *durus fuit*. Constr. abs. it. med. הַשָּׁה, obj. הַשָּׁה, of comp. it. הַשָּׁה, in, with. *Was, became*, (a) *Hard, grievous, overpowering*, Gen. xlix. 7; Deut. xv. 18; 1 Sam. v. 7; 2 Sam. xix. 44. (b) *Difficult*, Deut. i. 17.

Niph. הַשָּׁה, pres. non occ. once, Is. viii. 21. *Subjected to hardship, difficulty*.

Pih. pres. f. apoc. הַשָּׁה, once, Gen. xxxv. 16, i. q. Hiph. (a) 2, 1b. vr. 17.

Hiph. הַשָּׁה, pres. הַשָּׁה, apoc. הַשָּׁה. Constr. inmed. it. med. הַשָּׁה, obj. הַשָּׁה, against. *Made hard, hardened*, either (a) really, or (b) by declaration only, i. e. pronounced to be hard, see Gram. art. 157. 6. (a) I. *Obdurate*, Jer. xix. 15; Neh. ix. 29; Prov.

xxviii. 14; xxix. 1; 2 Chron. xxxvi. 13; Ps. xcv. 8, &c. 2. *Grievous, difficult*, 1 Kings xxii. 4; 2 Chron. x. 4. Phr. הַקָּשָׁה, *made (it) a difficulty to send us*, Exod. xiii. 15. הַקָּשִׁיתָ לְשִׂאוֹל, *thou hast made it hard for request*; hast made a hard, difficult, request, 2 Kings ii. 10. הַקָּשָׁה בְּהַקְשָׁתָהּ, *in her making (it) a difficulty in her bringing forth*, i. e. in her having hard labour, pains, Gen. xxxv. 17. 3. *Difficult, refractory*, Prov. xxviii. 14; Job ix. 4: ellip. לְבִי, or the like. (b) Exod. vii. 3; Deut. ii. 30.

Infin. aff. הַקְשִׁיחָה, Gen. l. c.

Part. פִּקְשָׁה, Prov. xxix. 1, &c.

הַקְשִׁיחָה, m. Chald. pl. non occ. i. q. Heb.

קָשָׁה. *Truth*, Dan. iv. 34. Abstr. for concrete, *True*, i. e. according to his own law. Phr. בְּןֵי קָשָׁה, *of a truth*, verily, Dan. ii. 47, al. non occ.

הַקְשִׁיחָה, v. Kal non occ.

Hiph. הַקְשִׁיחָה, pres. פִּקְשִׁיחִים, constr. immed.

Synon. Hiph. קָשָׁה. Arab. قَسَحَ, *durus fuit*. I. *Made hard, obdurate*, Is. xliii. 17. II. *Treat hardly*, Job xxxix. 16. The verb, however, is probably impersonal here. If so, some one *considers* (them) *hard*, i. e. her young, as unnaturally unattached to the parent. See my note on the place, al. non occ.

הַקְשִׁיחָה, and הַקְשִׁיחָה, masc.—pl. non occ.

Arab. قَسَطٌ. Syr. قَسَطًا, *veritas*. Twice only, Ps. lx. 6; Prov. xxii. 21. *Religious truth*.

הַקְשִׁיחָה, masc. r. הַקְשִׁיחָה, once, Deut. ix. 27.

Hardness, obstinacy.

הַקְשִׁיחָה, m.—pl. non occ. aff. הַקְשִׁיחָה. Arab.

قَشْرٌ, *cortex, crusta, &c.*; قَاشُورٌ, *omnia excorians; malo affectus*. The primitive notion seems to consist in covering, binding, as bark does a tree; thence, uneasiness, evil, &c. See קָשָׁה below. Covenant; thence, *conspiracy, treachery, or treason*, 2 Kings xi. 14; xii. 21; xiv. 19; xv. 30; xvii. 4; Is. viii. 12; Jer. xi. 9, &c. Aff., 1 Kings xvi. 20. Thence—

הַקְשִׁיחָה, v. pres. הַקְשִׁיחָה, See הַקְשִׁיחָה

above. Æth. ቀጥረ: *clausit, obseravit*. Constr. abs. it. immed. it. med. הַקְשִׁיחָה, הַקְשִׁיחָה, הַקְשִׁיחָה. (a) *Tied, bound, to, or upon, person or thing,*

עַל, Gen. xxxviii. 28; Deut. vi. 8; xi. 18; Prov. vii. 3; Jer. li. 63; Job xxxix. 10; xl. 29, &c. Metaph. Gen. xlv. 30; Prov. vi. 21; xxii. 15. (b) Bound each other, *Conspired against, &c.*, 1 Kings xv. 27; xvi. 9. 16. 20; 2 Kings x. 9; xv. 15. 30; Amos vii. 10, &c.

Imp. aff. הַקְשִׁיחָה, (a) Prov. iii. 3, &c.

Part. pl. הַקְשִׁיחָה, (b) 2 Sam. xv. 31.

— pass. f. הַקְשִׁיחָה, (a) Gen. xlv. 30, &c.

Niph. fem. הַקְשִׁיחָה, pres. f. הַקְשִׁיחָה. *Bound, made sure, firm*, Neh. iii. 38. Metaph., 1 Sam. xviii. 1, al. non occ.

Pih. pret. non occ. Pres. הַקְשִׁיחָה. *Bind on as ornaments*, Is. xlix. 18; Job xxxviii. 31: *secure to thyself*. See my note.

Puh. Part. fem. pl. הַקְשִׁיחָה. Lit. *Bound; compact, strong*, Gen. xxx. 41, only.

Hithp. plur. הַקְשִׁיחָה, pres. הַקְשִׁיחָה. *Was, became bound in conspiracy, conspired*, 2 Chron. xxiv. 25; 2 Kings ix. 14, only.

Part. pl. הַקְשִׁיחָה, 2 Chron. xxiv. 26, only.

הַקְשִׁיחָה, m. pl. הַקְשִׁיחָה, and the verb above. *Bandages, belts*, of women, Jer. ii. 32; Is. iii. 20, only. See Schroeder. de Vest. Mulier., c. ix. Aff. הַקְשִׁיחָה, Jer. l. c.

הַקְשִׁיחָה, v. Kal non occ. except in—

Imp. plur. הַקְשִׁיחָה. Arab. قَشَّ, *collegit*.

Collect, assemble, together, Zeph. ii. 1, only.

Pih. Imp. pl. הַקְשִׁיחָה. *Let them collect, gather*, Exod. v. 7, only.

Infin. קָשָׁה, Ib. v. 12, only.

Part. הַקְשִׁיחָה, Num. xv. 32, 33, only.

— f. הַקְשִׁיחָה, 1 Kings xvii. 10. 12, only.

Hithp. Imp. pl. הַקְשִׁיחָה. *Be ye collected, assembled; assemble yourselves*, Zeph. i. 2, only.

הַקְשִׁיחָה, f. pl. הַקְשִׁיחָה, constr. הַקְשִׁיחָה. Arab.

قَوْسٌ, *arcus*. Syr. قَسَطًا, id. (a) *A bow for shooting arrows*, Gen. xxi. 16; Is. xiii. 18; Job xx. 24, &c. Phrr. הַקְשִׁיחָה —, *of copper*. See my note, Ib. הַקְשִׁיחָה —, *of the mighty*, 1 Sam. ii. 4. הַקְשִׁיחָה, *treaders of the bow*, 1 Chron. viii. 40. See under הַקְשִׁיחָה, p. 144. הַקְשִׁיחָה, *equipped (with) the bow*, 1 Chron. xii. 2. הַקְשִׁיחָה, *an arrow*, Job xli. 20. הַקְשִׁיחָה, id., Ps. lxxvi. 4. See my notes on Job v. 7; vi. 4. הַקְשִׁיחָה. See note on Job xxiv. 20. Comp. 2 Sam. i. 22. הַקְשִׁיחָה, *drawers of the bow*, Is. lxvi. 19. Comp. 2 Kings xxii. 34. הַקְשִׁיחָה, lit. *filled his hand with the bow; drew it to its*

full extent, 2 Kings ix. 24. In 2 Sam. i. 18, קָשָׁה, should, according to Gesenius, be construed with וַיִּאֶכֶר, and imply a composition respecting the bow, on the event there in question. As to *break the bow*, was to destroy a weapon of war, the phrase, שָׁבַר אֶת־קֶשֶׁת, Hos. i. 5, &c., was used to denote *discomfiture*, and the like. Comp.

Gen. xlix. 24. (b) *The rainbow*, Gen. ix. 13, seq.; Ezek. i. 28. Aff. קֶשֶׁת־הַקַּיִשׁ, קֶשֶׁת־הַיְהוָה, &c.; pl. קֶשֶׁתֵי, &c.

קֶשֶׁת, masc. once, Gen. xxi. 20. *An archer*.

קֶרִי, m. Chald. *Keri*, for קֶרֶחַס, which see, Dan. iii. 5, &c.

ר

ר, *Resh*, pronounced like our *r*, is the twentieth letter of the Hebrew alphabet. In the Rabbinic notation it stands for the number 200, see Gram. art. 4. It is classed with the liquids ל, ס, ו, Ib. art. 24. It is considered as incapable of receiving *Dagesh*; and is, therefore, very rarely found with it. When the *Dagesh* is so omitted, a compensation takes place in the preceding vowel, which is said then to be either *expressed*, or *implied*, Ib. art. 109.

In some cases ר is inserted for the purpose of supplying the place of *Dagesh forté*, as in דַּמַּשְׁקַיִם, for דַּמַּשְׁקַיִם, *Damascus*. קְרִיִם, for Arab. *قَدُوم*, an *axe*. כְּרִיסַיִם, Chald. for the Heb. כְּרִיסַיִם, a *throne*, &c.

It occasionally interchanges with ל, or ך, being a letter of the same organ, as in אֶרְכֵנוֹת, and אֶרְכֵנוֹת, *palaces*. שְׂרִיִם, Chald. תְּרִינִי, *two*: as also—but very rarely—with the sibilants ו, ס, as in בְּרִיקָה, בְּרוֹן, חֶרֶם, חֶסֶם, Gesen. But this is any thing but certain.

רָאָה, m. constr. רָאָה, once, Job x. 15.

Arab. رَآيَ, *videns, spectator*. Person *seeing, looking on*.

רָאָה, v. pres. יִרְאֶה, apoc. יִרְאֵה, and יִרְאֵה.

Arab. رَأَى, *vidit*. Gr. ὀράω. Constr. abs. immed. it. med. רָאָה, רָאָה, רָאָה, רָאָה, רָאָה, &c. (a) *Saw, viewed, observed*, abs., Lev. v. 1; xiii. 56; Ps. x. 11; xl. 4; cxiv. 3; Hab. iii. 5, &c. — favourably, with pleasure, &c. Med. רָאָה, Gen. xxix. 32; Ps. xxii. 18; liv. 9; Is. lxvi. 24, &c. — with pain, Gen. xxi. 16; xlv. 34, &c. — down upon, unfavourably, Job xl. 11; xli. 26; Cant. i. 6. — the face, countenance, of any great personage, i. e. be admitted to his presence favourably. — of God, Exod. xxiv. 10; xxxiii. 20.

Comp. Ps. xi. 7; xvii. 15: — otherwise fatal, see Gen. xvi. 13; xxxii. 31. Comp. Esth. iv. 11; v. 2, seq. — of kings, 2 Kings xxv. 19; Jer. lii. 25; Esth. i. 14. (b) — *looked out, provided, chose, cared, for*. Med. רָאָה, Gen. xxii. 8. 14; Exod. v. 21. Med. רָאָה, Gen. xxxix. 23. Immed., Ib. xli. 33; Deut. xii. 13; 1 Kings xii. 16, &c. — to, Is. xvii. 7, &c.: with אֵל. (c) — *visited*, as a person in sickness, 2 Sam. xiii. 5; 2 Kings viii. 20; Ps. xli. 7. (d) *See the sun, i. e. live*, Eccl. vii. 11. Comp. ix. 9; Is. xxxviii. 11. Thence, *See good*, Ps. xxxiv. 13; Jer. xxix. 32; Mic. vii. 9; Eccl. l. 1. — *misery*, Lam. iii. 1. — *evil*, Prov. xxvii. 10; Jer. xlv. 17; Obad. vr. 13, &c. (e) Thence, metaph. *Perceived, discovered, found, felt*, Eccl. i. 16; ii. 12; Jer. ii. 31; xx. 12, &c. — *experienced*, Is. xl. 5; Job iv. 8, &c. With בִּינָה, med. (f) *Discern, discriminate*, Mal. iii. 18. (g) — as a prophet, meteorologist, heathen priest, &c., Is. xxx. 10; Eccl. xi. 4; Ezek. xxi. 26. Phrr. בְּרָאִיתוֹ — *through the windows*, Eccl. xii. 3. אֵת שְׂלוֹמֵנוֹ — *the welfare of*, Gen. xxxvii. 14. Followed by a sentence having וַיִּרְאֵה prefixed, *Saw, observed, that* —, Gen. vi. 5; Judg. xx. 41; 2 Sam. xvii. 23, &c.

Infin. רָאָה, רָאָה, רָאָה, רָאָה, Exod. iii. 7; Gen. xxvi. 28; Ezek. xxviii. 17, &c.; it. רָאָה, Is. xlii. 20: constr. רָאָה, Exod. x. 28, &c.: it. with בָּ, בָּ, לָ, כֵּן, pref., 1 Chron. xxi. 28; Gen. xxiv. 30; ii. 19; xxvii. 1. Aff. רָאָה, Gen. xlvi. 30. רָאָה, Exod. x. 28, &c. רָאָה, 2 Sam. xxiv. 17, &c.

Imp. רָאָה, Gen. xxvii. 27. Used also to excite attention, *Behold, observe*, Gen. xli. 41; Exod. vii. 1, &c.

— f. רָאָה, 1 Sam. xxv. 35, &c.
— pl. m. רָאָה, Gen. xxxix. 14, &c.; fem. רָאָה, Cant. iii. 11.
Part. רָאָה, Gen. xiii. 15; xxxi. 5, &c.,

i. q. **הִרְאָה**, *A seer, prophet*, 1 Sam. ix. 9; 1 Chron. ix. 22; xxvi. 28, &c. Also, i. q. **רָאָה**, *vision*, using the concrete for the abstract, Is. xxviii. 7. Aff. **רֵאָהִי**, Is. xlvii. 10. **רֵאָהִי**, Is. xxix. 15. Pl. **רְאִים**, constr. **רֵאָהִי**, Num. xiv. 22; Esth. i. 14. Aff. **רֵאָהִי**, Ps. xxii. 8. **רֵאָהִי**, Is. xiv. 16, &c.

— f. **רֵאָה**, pl. **רְאִים**, Prov. xx. 12, &c.; it. **רֵאָה**, Deut. iii. 12, &c.

Niph. **רָאָה**, pres. **רֹאֵה**, apoc. **רֵאָה**. Constr. abs. it. med. **רָאָה**, **רָאָה**, **רָאָה**, &c. *Was, became, seen, apparent, appearing*, Gen. xlviii. 3; Exod. iii. 16. Phr. **רָאָה** **רָאָה**, *eye to eye*, clearly, Num. xiv. 14. **רָאָה** **רָאָה** —, *as to the presence of Jehovah*, i. e. in his presence, Exod. xxxiv. 24; 1 Sam. i. 22: it. **רָאָה**, omit., Exod. xxiii. 15; xxxiv. 20, &c.: it. with **רָאָה**, Dan. i. 13. See (a) 4, Kal. **רָאָה**, *in former times*, 2 Chron. ix. 11. *Be provided*, (b) above, in Kal, Gen. xxii. 14.

Infin. **רֹאֵה**, Judg. xiii. 21, &c.: it. **רֹאֵה**, Lev. xiii. 14. **רֹאֵה**, 2 Sam. xvii. 17, &c.: and **רֹאֵה**, Deut. xxxi. 11, &c. Aff. **רֹאֵה**, Lev. xiii. 7.

Imp. **רֹאֵה**, 1 Kings xviii. 1.

Part. **רֹאֵה**, Gen. xii. 7; xxxv. 1.

Puh. pret. pl. **רָאָה**, once, Job xxxiii. 21, i. q. Niph. The *Dagesh*,—Gesenius prefers supposing Mappik,—is here implied, Gram. art. 109.

Hiph. **רִאָה**, and **רִאָה**, pres. **רֹאֵה**, apoc. **רֵאָה**. Constr. immed. it. med. **רָאָה**, **רָאָה**. (a) *Made, caused, to see; showed*, Gen. xli. 28; xlviii. 11; Exod. xxvii. 8; Num. viii. 4; Deut. xxxiv. 4, &c. — of prophets, things, to come, 2 Kings viii. 10. 13; Ezek. xi. 25; Amos vii. 1, &c. 1. Med. **רָאָה**, to see with pleasure, delight, Ps. n. 23; lix. 11; xc. 16: it. with **רָאָה**, 2 Sam. xv. 25. 2. *See, feel, experience evil*, Ps. lx. 5; lxxi. 20; Hab. i. 3; Eccl. iv. 7. — good, Ps. iv. 7; Eccl. ii. 24.

Infin. **רֹאֵה**, Deut. iii. 24, &c. Aff. **רֹאֵה**, Exod. ix. 16; Ezek. xl. 4, &c.

Imp. aff. **רֹאֵה**, Exod. xxxiii. 18. **רֹאֵה**, Judg. i. 24, &c.: f. aff. **רֹאֵה**, Cant. ii. 14.

Part. **רֹאֵה**, Exod. xxv. 9; Ezek. xl. 4, only.

Hoph. **רִאָה**, pres. non occ. (a) i. q. Niph. Lev. xiii. 49. (b) *Was made, caused, to see, was shown*, Exod. xxvi. 30; Deut. iv. 35.

Part. **רִאָה**, Exod. xxv. 40.

Hithp. pret. non occ. pres. plur. **רֹאֵה**, **רֹאֵה**. *Be, become, looking at, viewing,*

each other in uncertainty, Gen. xlii. 1. In anger, or for warlike purposes, i. e. meet for contention, 2 Kings xiv. 8. 11; 2 Chron. xxv. 17. 21. So the Arab. conj. vi. *invicem viderunt*, e regione *fruit*, ex adverso *spectavit*.

VIII. *Deliberavit*; **רָאָה**, *disputare, contendere*.

רָאָה, see Part. Kal of **רָאָה**.

רָאָה, f. once, Deut. xiv. 13; the name of an unclean *bird*; which, in the parallel place, Lev. xi. 14, is written **רָאָה**, and is most probably the correct reading. See page 124, above. *A sort of vulture*, apparently. Bochart. Hieroz., ii. pp. 191, 192, *milvus*; a *kite*.

רָאָה, an Infin. of **רָאָה**, see above.

רָאָה, f. r. **רָאָה**. *Seeing, viewing*, once, Eccl. v. 10. *Keri*.

רָאָה, f. pl. constr. apparently of some sing. now lost, once, 2 Chron. xxvi. 5. *Visions*: as the context seems to require. Eichh. Simonis, "Proprie est infinitivus nominascens." Gesenius takes no notice of it. LXX. *ἐν φόβῳ κυρίου*. Ἄλλ. *ἐν ὁράσει κυρίου*. Ἄλλ. *ἐν ὁράσει Θεοῦ*.

רָאָה, m. once, Job xxxvii. 18. *Mirror*, of polished metal. See my note on the passage.

רָאָה, m. in pause, **רָאָה**, m.—pl. non occ. r. **רָאָה**. (a) *Vision, revelation*, Gen. xvi. 13, in **רָאָה**, *God of vision, appearance*, i. e. who reveals himself. Followed by, **רָאָה**, *Have I even thus far seen* (lived, see **רָאָה**, v. above), (d) *after vision*, i. e. revelation? None being able to see God and live. This she mentions as an instance of mercy, it. Ib. 14; xxiv. 62. (b) I. q. **רָאָה**, *Appearance, view, sight*, 1 Sam. xvi. 12; Job vii. 8; xxxiii. 21. See my note here. (c) *Monstrosity*, παράδειγμα, *example*, Nah. iii. 6, only.

רָאָה, see **רָאָה**.

רָאָה, see **רָאָה**.

רָאָה, fem. i. q. **רָאָה**, above, Eccl. v. 10. *Kethiv*.

רָאָה, v. fem. **רָאָה**, once, Zech. xiv. 10, r. **רָאָה**, as **רָאָה**, Hos. x. 14, of **רָאָה**. *Was* (prophet. shall be), *raised, elevated*. Aquila, Symm., Theod., *ὑψωθήσεται*.

רָאָה, **רָאָה**, and **רָאָה**, masc.—plur.

ראם, רמים. Arab. ^أرَام, *oryx*. And this.

Bochart. Hieroz., i. p. 948, seq., argues, is the animal in question here. Gesenius, with A. Schultens, on Job xxxix. 9, 10, will have it to be a sort of wild ox, viz., *the Buffalo*. The LXX. makes it *the unicorn*, μονοκέρωτα, which, although found to exist (see Quarterly Review, No. 47), is not at all likely to be the animal. Gesenius prefers considering it *the buffalo*, from Ps. xxix. 6, where רָאָם, is found in the parallel with עֵזְלָה, *a calf*. The word occurs, Num. xxiii. 22; Deut. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 22; xxix. 6; xcii. 11; Is. xxxiv. 7. From these passages of Job and Isaiah, too, this animal is manifestly mentioned as one of the ox tribe. Schultens and Gesenius are, therefore, probably right.

רָאָם, f. pl. r. ראם, i. q. ראם. Things high, sublime, above comprehension, Prov. xxiv. 7. — high in value, most precious, Job xxviii. 18. See my note. Sym. ὑψηλά, Ezek. xxvii. 16.

ראש, masc. pl. ראשים, and ראש, r. ראש, i. q. ראש. Poor, opp. עשיר, 2 Sam. xii. 1. 4;—Prov. x. 4.

ראש, m. i. q. ראש, r. ראש,—pl. non occ. Poverty, Prov. xxx. 8. Aff. ראש, Ib. vi. 11.

ראש, m. def. ראשה, pl. ראשין. Aff. ראשין, Chald. i. q. Heb. ראש. (a) *The head*, Dan. ii. 38; iii. 27; iv. 2. 7. 10; vii. 1. 6, &c. (b) *Chapter, summary*, Ib. vii. 1. Aff. pl. ראשין, Ezra v. 10.

ראש (for ראש, Gram. art. 73), masc. ראש (for ראשין, Ib.), constr. ראשי. See also Gram. art. 152. 3, where ראש is taken as the primitive form. Aff. ראשי, Is. xv. 2. ראשי, for ראש, apparently. So LXX. κεφαλῆς. Pl. ראשי, &c. Syr. راس. Arab.

ראש. Æth. ראש: *caput*. (a) *The head of* [1] Man. [2] Beast, or thing. Metaph. [3] In station, chief, supreme, prince; city, &c. [4] Capital, amount, or sum, in number. [5] Source, commencement, &c. (b) The name of a certain plant. According to Celsius, Hierobot., ii. 46, *cicuta*, or *hemlock*. Gesen. contends for the *poppy*. Oedmann for the *colocynth*: and Michaelis (Suppl. Lex. Heb., p. 2220), for the *lolium*,

or *tares*. All that is certain is, that it was considered a poison. (a), [1] Gen. xl. 20; xlviii. 14, &c. [2] Gen. iii. 15; Exod. xxix. 15. 19; Lev. iv. 4. 15. 24; v. 8, &c. — of thing, Lev. i. 4; iii. 2. 8; iv. 29. 33, &c. *Head, or top of* —, Gen. viii. 5; xi. 4; xlvii. 31; Exod. xvii. 9, 10; xix. 20; xxxiv. 2; Num. xxi. 20, &c. [3] 1 Sam. xv. 17; Is. vii. 8. — of the fathers, families, Exod. vi. 14. 25; Num. vii. 2; xxxii. 28; xxxvi. 1. — of the priests, 2 Chron. xix. 11; xxiv. 6. — *city*, Josh. xi. 10; Is. vii. 8. — *stone of the corner*, Ps. cxviii. 22. — of *perfumes*, Exod. xxx. 23; Cant. iv. 14; Ezek. xxvii. 22, &c. [4] *Sum, amount, &c.*, Lev. v. 24. With ראש, Exod. xxx. 12; Num. i. 2, נקפץ. Comp. vr. 49; iii. 40. — of a body of men, detachment, Judg. vii. 16. 20; ix. 34. 37. 43; 1 Sam. xi. 11; 1 Chron. xii. 23. — of each, Judg. v. 30. — of words, Ps. cxix. 160. Metaph. ראש שמחתי, *whole amount of my (earthly) joy*, Ps. cxxxvii. 6. [5] *Heads, sources*, Gen. ii. 10. — of the way, commencement, beginning, Ezek. xvi. 25. — of the open or outer parts, Lam. ii. 19. — of captives, front, Amos vi. 7. — of time, Is. xl. 21; Exod. xii. 2. In Prov. viii. 26, ראש עפרות הבל, Gesenius makes, “prima gleba orbis terrarum,” i. e. “quæ prima creata est.” As if one part of the earth were supposed to have been created before another. The context, however, excludes every created part. This passage would rather mean, therefore, the principal of the lands or places of the earth. Phr. נראשין, *I have laid on their own heads*; punished them with —, Ezek. ix. 10, &c. נראשין, *he will fall upon our heads*; ruin us, 1 Chron. xii. 19. ראש ראש, Job xxix. 25, *I sit (as) chief*, like the Latin, “*incedit regina*.” נראשין, *they have become for the head*, i. e. become chief,—is a very common usage noted under נראשין, page 153 above. ראש ראש, Num. vi. 9. Comp. vr. 18. הוא ינראש ראש, *he shall bruise thee*, the head, i. e. *capitally*, Gen. iii. 15. Other idioms will be found under ראש ורגל, &c. ראש ורגל, *head and tail*; high and low, Is. ix. 13. (b) ראש, and ראש. *Poison, venom*, Deut. xxix. 17; xxxii. 32; Hos. x. 4; Amos vi. 12; Ps. lxi. 22; Lam. iii. 5. 19. — of adders, Deut. xxxii. 33; Job xx. 16. Phr. בראש, *water of* —, Jer. viii. 14; ix. 14; xxiii. 15: which Gesenius takes to signify, “*opium*.”

ראש, fem. once, Ezek. xxxvi. 11, pl. aff. ראשונים, *Your beginnings*, i. q. ראש, [5] above.

ראשה, fem. once, Zech. iv. 7. *Chief, principal*, ראש, [3] above.

ראשון, m. twice, ראשון, Josh. xxi. 10, Job xv. 7; once. ראשון, Job viii. 9: pl. ראשונים, r. ראש.—

ראשנה, and **ראשונה**, f. pl. ראשונות, and ראשנות.—

masc. (a) *First or former*, as to [1] Time: [2] Order or place: [3] Dignity. [1] Gen. xxvi. 1; Is. xli. 4; xlv. 6; xlviii. 12, &c.: opp. אחר, אחרון. So ראשנים, *ancestors*, Deut. xix. 14, &c. Comp. 2 Chron. xvi. 11. [2] Gen. xxv. 25; xxxii. 18; Exod. xii. 2, &c. [3] 1 Chron. xviii. 17. Applied also to persons, things, times, months, day, &c. It. adverb, Jer. l. 17, &c. Fem. [1] Is. xlii. 9; xliii. 9; xlviii. 3, &c. [2] Is. lx. 9; Zech. vi. 2, &c. Adverb, Gen. xxxiii. 2; xxxviii. 28, &c. Phr. בראשית, *as formerly*, Deut. ix. 18, &c. בראשית, *in front*, Is. lx. 9. בראשית, *as formerly*, Is. i. 26. אראשית, *as to the first*; at the first, *formerly*, Judg. xviii. 29. So, בראשית, Gen. xiii. 4. First of all, Deut. xiii. 10, opp. אחר, אחרית; אראשית, lit. *as to what at the first*, or, *in the first place*; i. q. אראשית + אראשית + אראשית, 1 Chron. xv. 13.

ראשונות, f. once, Jer. xxv. 1. *First*.

ראשיתי, f. constr. כן pref. once, 1 Sam. xxvi. 12, מראשיתי שאול. *From the head* (furniture, implements, or the like) of Saul. LXX. ἀπὸ προσκεφαλῆς αὐτοῦ. See בראשית, p. 389, above.

ראשית, once, ראשית, fem.—pl. non. occ. r. ראש. Syr. **رَأْسِيَّة**, *initium, principium*; opp. אחר, אחרית. *First, or former*, (1) *State*, in either order, or dignity. (2) — *time*. (3) — *produce, fruit, or offspring*. (4) — *way, proceedings*. (1) — *first, or beginning*, Gen. i. 1; x. 10; Num. xxiv. 20: see my note on Job xl. 15, p. 519; Is. xli. 10; Job viii. 7; xlii. 12; Eccl. vii. 8; Hos. ix. 10, &c. (2) *First, beginning*, as to time, period, Deut. xi. 12. (3) — *produce, fruits, &c.*, as offered, Lev. ii. 12; xxiii. 10; Num. xv. 20; Deut. xviii. 4; xxvi. 10; Jer. ii. 3. Thence, of *offspring*, Gen. xlix. 3; Ps. lxxviii. 51; cv. 36. Thence, *the best*, 1 Sam. ii. 29; Jer. xlix. 35; Amos vi. 1; Dan. ix. 41, &c.

So, Deut. xxxiii. 21, וַיִּרְא וַאֲשֵׁתוֹ לוֹ, *so he looked out, provided, for himself*, a (lit.) *headship, state of wealth*. (4) *First, of way, proceedings*. וַיִּרְאוּ —, Prov. viii. 22; Job xl. 19. See my note ib. on vr. 15. Aff. ראשיתך, Job viii. 7. ראשיתו, Ib. xlii. 12. See also Hos. ix. 10; Num. xviii. 12.

רב, m. pause, רב, pl. רבים, constr. רבֵי.—

רבה, f. constr. רבה, pl. רבות.—

Arab. رَبَّ, *auxit, collegit; dominus fuit*.

Eth. **ረበረ**: *extendit*. Syr. **رَبِي**, *magnus*. (a) *Much*, or (b) *Many*, as applied to quantity, or individuality. Also, (c) *Abundant, enough*. (d) *Great, vast*, in extent, station, &c. (a) Gen. xxiv. 25; Exod. xii. 38; 1 Kings x. 2; Ps. xix. 11, &c. Adverb, רב שבענו, *we are much filled with contempt*, Ps. cxxiii. 3; Is. xxi. 7. (b) Gen. xxvi. 14; Deut. xx. 1; Josh. xvii. 14; 1 Kings iii. 8; Job xxxv. 28; Ps. lxxxix. 51. Phr. רבפיט רב, *and many of them fell*, Exod. xix. 21: opp. ארבע, Num. xiii. 18; 1 Sam. xiv. 6, וַיִּקְעַשׂ, Comp. Num. xxvi. 56; 2 Chron. xiv. 10, עָבַדנוּ רב מימנו, *more with us, than with him*. (c) Gen. xxxiii. 9; xlv. 28; Deut. i. 6; iii. 26; 2 Sam. xxiv. 16; 1 Kings xix. 4, &c. (d) — as to space, extent, Gen. vii. 11; Esth. i. 20; 1 Kings xix. 7. — of God's goodness, Ps. xxxi. 20. — of calamity, Num. xi. 33; 2 Chron. xiii. 17. — sin, Ps. xix. 14. — station, dignity, Job xxxv. 9: but see my note here. מַרְבֵּי —, 2 Kings xxv. 8. קְרִיבִים —, Dan. i. 3. — אֲשֵׁר, Dan. xi. 4. לְהוֹשִׁיעַ —, Is. lxiii. 1. — as to birth, Gen. xxv. 23. — age, Job xxxii. 9. — in art, Prov. xxvi. 10, &c. So Gesenius: but see מְרֻבָּה, p. 187, above. Phr. רב הבנה, *great of (in) intelligence*, Prov. xiv. 29. רבה בנים, — *in children*, having many, 1 Sam. ii. 5. רבני עם, — *in people*, Lam. i. 1: with ' , parag., Gram. art. 175. 16. Hence—

רביו, *his arrows*, once, Job xvi. 13.

The notion of shooting out being cognate with that of increase, extent. See my note on this place.

רב, m. Chal. def. רבא, pl. רבְרִין, aff. רבְרִין, &c. Fem. def. רבְרַתא, pl. רבְרַתִין, and רבְרַתִין, &c. I. q. Heb. (1) *Great, large*, Dan. ii. 31. 35; v. 1; vii. 7. — in extent,

Dan. vii. 2; iv. 27. — *power*, Dan. vii. 3. 17. (2) *Great*, in station, dignity. — of God, Dan. ii. 45; Ezra v. 8. — of kings, &c., Dan. ii. 10. 14. 48; iv. 6; v. 11; Ezra iv. 10. *Great*, important, Dan. vii. 20. — *fearful*, Dan. iii. 33; vii. 8. 11. *Great men*, *Nobles*, Dan. iv. 33; v. 2. 23; vi. 18, &c.

רב, see רב.

רב, or רוב, plur.

constr. רב, aff. רבנס, רבנס, r. *Multitude*, *abundance*, Lev. xxv. 16; Ps. xxxiii. 16; li. 3; and so Job iv. 14: see my note: Is. i. 11. — in extent, Josh. ix. 13. *רב, to abundance, abundantly*, Gen. xxx. 30; xlvi. 16; Deut. i. 10. Phr. רב שנים, *abundant in years, old*, Job xxxiii. 7. Comp. Eccl. xi. 1. לא יספר מרב, *shall not be counted from abundance*, Gen. xvi. 10. Comp. 1 Kings iii. 8. רבי הורתי, *the abundance of my law, its abundant provisions*, Hos. viii. 12.

רבב, v. pret. רבב, pres. non occ. See רב above. Cogn. רבב. Constr. abs. it. med. כן, than. I. *Be, become many, numerous*, 1 Sam. xxv. 10; Ps. iii. 2; lxix. 5; civ. 24, &c. Infin. רבב, Gen. vi. 1.

II. Pret. רבב, pl. רבב. See רבב, under רב, above. *Shot*, as arrows, lightning, Gen. xlix. 23; Ps. xviii. 11.

Puh. Part. pl. f. כרובות, once, Ps. cxliv. 13. *Made very numerous*: but the occurrence of כרובות, from Num. אלה, plainly suggests that רבב, should be considered as the ground form of this word. Lit. *Ten thousanded*, i. e. produced to that extent. LXX. πηλοθύοντα.

רבב, f. pl. רבבות, constr. רבב, r. רבב.

Arab. ربي, mille. Lit. Many, put to express an indefinitely large number, as in רבבה נפסחה השדה, *many as the shoots of the field*, Ezek. xvi. 7, i. e. just as we say, *ten thousand*. Aquila, Symm., μυριάς, μυριάδες, Deut. xxxiii. 2, i. q., רבו, Gen. xxiv. 60; Lev. xxvi. 8; Deut. xxxii. 30; Ps. xci. 7, &c.: Pl., 1 Sam. xviii. 8. Constr., Num. x. 36; Deut. xxxiii. 17, &c. Aff. רבבתי, 1 Sam. xviii. 7.

רבב, v. pret. רבבתי, once, Prov. vii. 16, i. q. רב. See my note on Job xvii. 13. Arab. ربي, constitit, substitit: whence

רב, κλεισιόν, stabulum. See מרבדים above, p. 389. *Spread, strewed, made up*. Aq., Theod., περιστρόμασι περιστρώσα.

רבב, v. pres. רבב, apoc. רבב. Cogn. רבב. See also רב, opp. רבב. Constr. abs. it. med. על, on; ל, to, towards; כן, than. (a) *Be, become, much or many, multiply*, Gen. i. 22; viii. 17; xliii. 34; Exod. i. 10. 12. 20; Deut. vi. 3; viii. 13; xxx. 16; 1 Sam. xiv. 30. (b) *Great, powerful*, Job xxxiii. 12; Prov. xxix. 2: but comp. vr. 16.

Infin. רבב, Exod. xi. 9, &c. Imp. רבב, pl. רבב, Gen. xxxv. 11; L. 22, &c.

Part. רבב, Gen. xxi. 20, in רבב קשת, *he became increasing* (i. q. רבב, ib.), i. e. growing up an archer. Arab. ربي, adolevit.

Pih. רבב, once only, Ps. xlv. 13. *Made much*, i. e. obtained great price, or wealth.

Hiph. רבב, pres. רבב, apoc. רבב. Constr. immed. it. med. כן, ל, אה, than; כן, פ, in; כן, as, like. (1) *Multiplied, increased*, Deut. i. 10; Judg. xvi. 24; Job ix. 17; x. 17, &c. (2) *Extended, enlarged*, 1 Chron. iv. 10; Num. xxvi. 54; Ps. lxxi. 21. (3) *Made great*, Ps. xviii. 36;—Job. xxxiv. 37, Gesen. Phr. הרבבה להפיל, *she did much to pray*, i. e. prayed much, 1 Sam. i. 12, &c. הרבבה, רבבתי, *ye speak much*, 1 Sam. ii. 3, Gram. art. 222. רבב, opp. רבב, Gen. xxx. 15.

Infin. abs. רבב, Deut. xvii. 16. Constr. רבב, 2 Sam. xiv. 11. See *Kethiv*. adv. רבב, Gen. iii. 16; xvi. 10, &c.: it. רבב, variously. רבבתי, *very much, exceedingly*, Gen. xv. 1; xli. 49; Deut. iii. 5, &c. רבבתי, *much, many, fell*, lit. *multiplyingly*, i. e. in great number, *fell*, 2 Sam. i. 4, opp. רבב, Eccl. v. 11. רבבתי, lit. *multiplyingly righteousness*, i. e. assuming it to self. Comp. הרבבתי in the next member, Eccl. vii. 16: see also vr. 17, &c.

Imp. רבב, Ezek. xxiv. 10, only, apoc. רבב, Judg. xx. 38: f. רבבתי, Is. xxiii. 16. Pl. רבבתי, Gen. xxxiv. 12; Amos iv. 4.

Part. רבבתי, Prov. xxviii. 8; Is. xxxiii. 23. Constr. רבבתי, Lev. xi. 42.

— pl. רבבתי, Exod. xxxvi. 5, &c.

רבב, v. Chald. pres. non occ. Arab. ربي, accessione crevit. Syr. ربي, id.

constr. abs. *Grew, became great*, in quantity or power, Dan. iv. 8. 19, al. non occ.

Pah. רבי, once, Dan. ii. 48: med. ל, *made great*, in station.

רבו, and רבוא, f. dual, רבותים, pl.

רבוא, רבוה, Neh. vii. 71. Syr. زحف.

Arab. رَبِي, myriads, i. q. רבדה. An indefinitely large number, *Ten thousand, myriad*,

Jonah iv. 11; 1 Chron. xxix. 7; Ezra ii. 64; Neh. vii. 66. Dual, Ps. lxxviii. 18.

Pl., Ezra ii. 69; Dan. xi. 12, al. non occ. It would be as erroneous to suppose—with Gesenius—that the sing. should be regularly

רבוא, as it would, that the Syr. زحف, ought to be written زحفه. The truth is,

the ה is added for the purpose, apparently, of filling up the hiatus which would otherwise occur in the case, construction, affix, &c. רבו, is written, perhaps, for רבו, or רבו.

Gram. art. 87. 2.

רבו, f. pl. רבון, Keri רבון, Chald. Dan. vii. 10, only. I. q. Heb.—r. רבב.

רבב, f.—pl. non occ. Def. רבבה. Aff. רבה, r. רבבה.

Greatness, in station, power. Dan. iv. 19. 33; v. 18; vii. 27, al. non occ.

רבב, see רבב.

רבב, m. pl. r. רבב. Arab. رَبَب, aqua copiosa, etiam salubris, رباب, nubes alba, as portending rain, prosperity. See my note on Job vi. 16, throughout.

Showers, so called from their copiousness, and fertilizing properties, Deut. xxxii. 2; Jer. iii. 3; xiv. 22; Ps. lxxv. 11; lxxii. 6; Mic. v. 6, al. non occ.

רבב, constr. רבב, m. r. רבב. Arab. ربيد, impositi invicem dactyli, &c: it.

רבب, diversicolores lanæ partes quæ de camelis, aliusve animalis, collo, vel ex aure appenduntur, ornatus ergo. A chain, or other ornament, hanged about the neck, Gen. xli. 42; Ezek. xvi. 11, only. Aquila, Symm., Gen. μανιάκας; Ezek. κλοιός. LXX. Theod., κάθεμα.

רבב, masc. pl. רבבים. Ordinal of the number four.

רבב, f. pl. non occ. Gram. art. 181. 2. Fourth, Gen. i. 19; xv. 16, &c. Fem., Lev. xix. 24; 1 Kings vi. 1, &c. The thing numbered is often

omitted by the ellipsis, Ezek. i. 1, &c. See Gram. art. 227. 6. Phrr. בני רבבים, sons of the fourth (fathers in order), i. e. of the fourth generation, 2 Kings x. 30; xv. 12.

The fem. also signifies the fourth part, fractionally, of measure, Exod. xxix. 40; Lev. xxiii. 13, &c. — of time, Neh. ix. 3.

— of space, fourfold, or — square, Ezek. xlvii. 20; Auth. Vers.

רבב, Chald. f. רבב, once, רבב, Keri, רבב, in every case; def. רבב, i. q. Heb., Dan. ii. 40; iii. 25; vii. 7. 23: def. Ib. 19. 23.

רבב, v. occ. in Hoph. Part. f. only.

Arab. رَبَب, commiscuit, pec. bene paravit jusculum confractum, intritumve panem.

Hoph. Part. fem. כרבבה. Saturated, with oil. Synon. רבב, רבב, Lev. vi. 14; vii. 11; 1 Chron. xxiii. 29, only.

רבב, masc. pl. aff. רבב, רבב, רבב, —

רבב, m.—pl. non occ.—

Arab. رابع, quadrans, r. רבע. Fourth part of any thing, Exod. xxix. 40; 1 Sam. ix. 8; —Num. xxiii. 10; 2 Kings vi. 25, al. non occ. sing. Pl. aff. — side, i. e. any one side of four, Ezek. i. 8. 16; xliii. 16, 17, al. non occ.

רבב, m. aff. רבב, once, Ps. cxxxix. 3, in ארצי רבב. My way, path, and my lying down, reposing, for רבב, r. רבב; a change peculiar to the Syriac and Chaldaic. Syr. رباب, cubavit. See Rosenmüller on the place. Whence—

רבב, I. v. Kal non occ. except—

Infin. רבב, med. רבב. Lying with, carnally, Lev. xx. 16; Ib. xviii. 23. Aff. רבב, al. non occ.

Hiph. pres. 2d pers. רבב, once, Lev. xix. 19. Cause, suffer, to lie with, gender. It.—

רבב, II. v. r. רבב, or רבב. Kal non occ. except in—

Part. רבב, plur. רבבים. } Four-sided, — fem. רבבה, pl. non occ. } having four sides, Exod. xxvii. 1; xxviii. 16; Ezek. xliii. 16, &c. Pl., 1 Kings vii. 5, only. Fem., Ezek. xli. 21, only.

Puh. Part. רבב, pl. non occ. } Made four-sided, רבב, plur. רבב, sided, four-square, 1 Kings vii. 31; Ezek. xl. 47; xlv. 2, al. non occ.

רבע, pl. only, רבעים. Men of the fourth generation, Exod. xx. 5; xxxiv. 7; Num. xv. 18; Deut. v. 9, al. non occ.

רָבַעַם, pl. non occ. Aff. רבצו, רבצו, רבצו.

Arab. رُبِعٌ, *cubuit*. Cogn. رُبِعٌ, *se incurvavit; prolem genuit*. See רבע, רבצי, above. Syr. رُبِعٌ, *cubuit*. Lying down, of cattle, properly, Is. lxx. 10; xxxv. 7; Jer. l. 6. Meton. Place of —, of man, Prov. xxiv. 15, al. non occ.

רָבַעַ, v. pres. רבצו. See רבצו. Constr. abs. it. med. ר, in; ל, at; בין, between; חתה, under; על, אל, on; עם, with. Lie down, of beasts, Gen. xxix. 2; xlix. 9; Num. xxii. 27, &c. — of a bird brooding over her young, Deut. xxii. 6, only. — of men at ease, Job xi. 19; Is. xiv. 30; xvii. 2. — of the deep, as affording wealth, Gen. xlix. 25. Metaph. — of anger, lie upon one, with ר, Deut. xxix. 19. — of sin, Gen. iv. 7, in הַפְּתָאחַ רַבְעָה, where, however, the concordance is logical, not formal, Gram. art. 215. 5, seq. Hence it has been supposed, that an animal of some kind ought to be understood; and thence, that the place should be rendered *sin-offering*. Gesenius thinks that *sin lying*, as a wild beast in ambush, is the sense of the place. It is, however, of but little importance which of these senses is adopted; for *guilt* in every case is implied, and thence punishment and degradation (opp. טָהוֹרָה). That guilt was to be cancelled only by *sacrifice*, is either implied or positively taught throughout the Bible, and is obvious enough in the case of Abel, as implied here, and reasoned on by St. Paul, Heb. xi. 4; where he tells us that Abel's sacrifice was more *excellent* than Cain's: *πλεיוνα θυσιαν, a fuller sacrifice*; the fact being, Cain brought *no proper sacrifice*: it was a mere offering of the fruits of his ground. And, hence, it should seem, *he did not well*; the context supplying no other cause for his having done ill. If so, his offering evinced nothing beyond gratitude to his Creator; while that of Abel did this, with the additional consideration of his own unworthiness and guilt, a thing incumbent on all, now that man had fallen.

Part. רבצו, pl. רבצים, Exod. xxii. 5; Gen. xxix. 2.

— fem. רבצת, Gen. xlix. 25, &c. — pl. non occ.

Hiph. pres. רבצו, רבצו. Constr. immed.

med. ר, in. (a) Cause, make, to lie down, of beasts, Is. xiii. 20; Jer. xxxiii. 12; Cant. i. 7. — of men, Ezek. xxxiv. 15; Ps. xxiii. 2. (b) Set, precious stones, Is. liv. 11, only.

Part. רבצו, pl. רבצים, Is. l. c. (b), Jer. l. c. (a), al. non occ.

רָבַרְבּוּ, pl. m. Chald. of רב.

רָבַרְבּוּ, pl. See under רב.

רגב, masc. pl. רגבים, constr. רגבי. Arab.

مَرْجَبٌ, *stabilis, firmus*. The primary notion seems to have consisted in *firmness, hardness*: thence, cogn. رَجَمٌ, *lapis*. (a) Clods of earth, hard from drought, Job xxxviii. 38. See my note, al. non occ. (b) Stones set up as monuments, Job xxi. 33, only. See my notes on both places.

רגו, masc. } — plur. non occ. Aff.

רגוה, fem. } רגוד. Arab. رَجَزٌ. Syr.

رָגַז, *ira, indignatio*. (a) Disturbing, vexation, trouble, Job iii. 17. 26; xiv. 1; Is. xiv. 3. (b) Neighing, as expressive of the fierceness of the war-horse, Job xxxix. 24 (27). (c) Fury, anger, Hab. iii. 2. (d) Rage, roar, of the thunder, Job xxxvii. 2. Fem. once, Ezek. xii. 18. *Perturbation, trembling*.

רגזו, v. pres. רגזו. See רגזו. Cogn.

רגזו. Synon. רגזו, רגזו. Constr. abs. it. med. ל, רגזו, על, רגזו, רגזו. (a) Shook, trembled, — of things, Joel ii. 10; Amos viii. 8; 2 Sam. xxii. 8; Ps. xviii. 8; Is. v. 25, &c. — persons, Jer. xxxiii. 9; Is. xxxii. 10, 11; Joel ii. 1, &c. (b) — became disturbed, agitated, Deut. ii. 25; 2 Sam. vii. 10; xix. 1; Is. xiv. 9; xxviii. 21; lxiv. 1; Hab. iii. 16. רגזו, — with anger, Prov. xxix. 9; Ezek. xvi. 43; Ps. iv. 5. Comp. Eph. iv. 26. Phr. יָרְגְזוּ מִמַּסְנוֹתֵיהֶם, *They shall tremble from their close places*: i. e. their fear shall be heard from these, Mic. vii. 17. רָגְזוּן יָרְגְזוּ, *the curtains of — shall shake*, i. e. the palaces—thence powers—of which these were a part, Hab. iii. 6. Comp. Is. xxiii. 11.

Imp. pl. רגזו, Ps. iv. 5, only.

Hiph. רגזו, pres. רגזו. Constr. immed. it. med. ל. Move, agitate, Is. xiii. 13; xxiii. 11; Jer. l. 34. — move to anger, Job xii. 6. — disturb, 1 Sam. xxviii. 15; Is. xiv. 16; Job ix. 6. מִמְּקוֹמָהּ —, so that

it is removed from its station, dignity. See my note here.

Part. **בְּרָגִיז**, pl. constr. **בְּרָגִיזִי**, Job ll. cc.

Hithp. Infin. aff. only, **הִרְגִּיזְךָ**, *Thy commotion, excitement*, 2 Kings xix. 27, 28; Is. xxxvii. 28, 29, with **אֵל**, al. non occ.

רָגַז, v. Chald. occ. only in—

Aph. pret. pl. **הִרְגִּיזוּ**, with **ל**. *Provoked, excited, to anger*, Ezra v. 12, only.

רָגַז, m.—pl. non occ. Chald. *Anger*, Dan. iii. 13.

רָגַז, m.—pl. non occ. *Trembling*, once, Deut. xxviii. 65.

רָגַל, c. dual, **רָגְלִים**, pl. **רָגְלִים**, constr.

רָגַל. Aff. **רָגַל**. Syr. **رَجَلٌ**. Arab. **رَجْلٌ**,

pes. The foot, of either man or beast, Ezek. xxix. 11; Exod. xxi. 24; Lev. xxi. 19; Num. xxii. 25; Is. xxxii. 20; Ezek. i. 7, &c. Sometimes put (meton.) for the whole person, Job xxiii. 11; xxviii. 4; Ps. xxxvi. 12, &c. Phr. **כַּפְּךָ רָגַל**, from the sole of the foot to —, Is. i. 6. **שְׂרָשְׁי רָגְלִי**, soles of my feet, Job xiii. 27. **רָגְלִי מִיִּנְדָּה**, tottering foot, Prov. xxv. 19. Comp. Ps. xxxviii. 17; xciv. 18: and see my note on Job xii. 5. **עָבְרוּ בְּרָגְלֵי**, they passed over on foot, Ps. lxvi. 6. **לְרָגְלִי**, — for my proceeding, i. e. on account of me, Gen. xxx. 30. **לְרָגְלִי הִסְלֵאתָהּ**, at the foot, i. e. according to the pace, of the property, Ib. xxxiii. 14. **לְרָגְלֵי**, at his feet, his person, Hab. iii. 5. Comp. 1 Sam. xxv. 42; Job xviii. 11. **בְּרָגְלֶיךָ**, at thy feet, near thee, at hand, Exod. xi. 8. Comp. Judg. iv. 10; v. 15; viii. 5; 1 Sam. xxv. 27; 2 Sam. xv. 17. **הִשְׁקַמְתָּ בְּרָגְלֶיךָ**, shalt water with thy foot, i. e. with as much ease as the channels in a garden are, which may be turned, &c. with the foot. See **פָּגַל**. —

מַיְמֵי רָגְלִים, water of the feet, urine, Is. xxxvi. 12. **כֵּרִי**, שְׂשֵׁי רָגְלִים, hair of the feet, pubes, Is. vii. 20. **כִּיבּוֹן בְּרָגְלֶיהָ**, from between her feet, womb, Deut. xxviii. 57. **רָגְלִים**, feet, for strokes of the feet: thence, times, repetitions, Exod. xxiii. 14; Numb. xxii. 28. 32, 33. **וַיִּשֶׂה רָגְלָיו**, Gen. xxix. 1. **רָגְלִים**, Ib. xli. 44, shall lift up his foot, move. Pers. **قَدَمِ بَرْدَاشْتَن**, withhold thy foot, go not, Prov. i. 15. Comp. Jer. ii. 25. **שְׁמַר רָגְלֶיךָ**, shall keep thy foot, preserve thee, Prov. iii. 26. **הוֹדֵם רָגְלִי**, stool of my foot, Is. lxvi. 1. **מְקוֹם רָגְלִי**, place of my feet, dwelling place, Ib. lx. 13. To these

many other usages may be added, which the student may take from the Concordance at his leisure.

רָגַל, f. Chald. dual, **רָגְלֵיךָ**, def. **רָגְלֵיךָ**. Aff. **רָגְלֵיךָ**, **רָגְלֵיךָ**, i. q. Heb. **רָגְלֵיךָ**, Dan. vii. 4; ii. 41, 42; Ib. 33, 34; vii. 7.

רָגַל, v. pres. non occ. Cogn. **רָגַל**. Once, Ps. xv. 3, **לֹא רָגַל עַל לְשׁוֹנוֹ**. Lit. *Walks* (it) *not upon his tongue*; meaning, perhaps, much the same thing as the following context: pec. **מַאֲכַל** not his tongue a sort of stalking horse, on which to injure his neighbour. Arab. **أَرْتَجَلٌ**, *vituperavit*. Castell.

Pih. pret. non occ. pres. **יִרְגֵל**. (a) *Goes about*, as a busybody (comp. 1 Tim. v. 13), calumniating, 2 Sam. xix. 28. (b) — *exploring*, as a spy, &c., Deut. i. 24; Josh. xiv. 7; Judg. xviii. 2. 14. 17.

Infin. **רָגַל**, Num. xxi. 32, &c. Aff. **רָגַלְתָּ**, 2 Sam. x. 3.

Imp. **רָגַלְךָ**, Josh. vii. 2.

Part. pl. **מְרָגְלִים**, Gen. xlii. 9, &c.

הִרְגַלְתִּי, 1st pers. pret. fin. **הִרְגַלְתִּי**.

Arab. **أَرْتَجَلٌ**, *pedem prehendit*. Gesenius gives, Syr. **هَمَّيْتُ**, “*ire docuit*.” But upon what authority? The verb is formed on a derivative of **رָגַל**, not now in use, and signifying, apparently, *Being at, or near the foot*; or, as we say, *at hand*. See phr. **לְרָגְלִי**, under **רָגַל** above. So **לXX. συνεπόδισα**; once, Hos. xi. 3. Syr. **وَبَحَلْتُ**, *I led*: so the Targum.

רָגַל, m. pl. **רָגְלִים**, m. relative n. of **רָגַל**. *Foot soldier, infantry*; with or without **אִישׁ**, Exod. xii. 37; Num. xi. 21; Judg. xx. 2, &c. Pl. once, Jer. xii. 5. Syr. **رَجَالًا**, &c. Arab. **رَجَالٌ**, id.

רָגַם, v. **רָגַמוּ**, pres. **יִרְגְּמוּ**. Constr. immed. it. med. **אֶה**, **יָ**, of pers. or thing, it. **עַל**, of pers. Syr. **فَرَصَ**, *lapidibus obruit*. Arab. **رَجِمَ**, id. *Overwhelmed with stones, stoned to death*. Phr. **רָגְמוּ אוֹרֶךְ בָּאֶבֶן**, they shall overwhelm thee with stones, Ezek. xvi. 40. **עֲלֵדֶם אֶבֶן** —, Ib. xxiii. 46. — **אֶבֶן** —, Lev. xxiv. 14. **רָגְמֵהוּ**, Deut. xxi. 21. **רָגְמוּ**, Lev. xxiv. 16. **בְּאֶבְנֵים**, Num. xiv. 10. See, also, Lev. xx. 27; xxiv. 16. 23; Num. xv. 36, &c.

Infin. רגום, רגם, Lev. xxiv. 16; Num. xv. 35: it. רגום, Ib. xiv. 10.

רגמה, f. aff. רגמקם, once, Ps. lxxviii. 28, r. רגם. LXX. ἡγέμευες. Which suits the passage well. Arab. رَجَمَ, jaculando de-

fendit aliquem, hostes propellens; رَجْمَةٌ, cippus; رَجْمَةٌ, signum. Their stone of

defence; sign, monument, of power. The final ה, or ה, moreover, may have been added (see קָהֵלָה above) to express singularity or excellence; which will add to the force of the passage. Gesenius gives, "caterva, agmen," which suits neither the etymology nor the context well.

רגן, v. pret. pres. non occ. Arab.

رَجِنَ, pudit alicujus; erubuit. VIII. Confusum turbatumque fuit negotium. Syr. cogn. رَجَنَ, subduxit se. The primary notion was, perhaps, secret, concealed, disregard or shunning. Thence the expression of this, in murmuring or complaining.

Part. masc. pl. רגנים, once, Is. xxix. 24. Murmurers. Symm., γογγυσταί.

Niph. pres. רגני. They set about murmuring, with א, Ps. cvi. 25; Deut. i. 27. Aquila, προσηρίσατε. See LXX. Al. non occ.

רגע, m. pl. רגעים. Arab. رَجَعٌ, passus, gressus, jumentu; anteriorumque pedum flexus ac eductus. Thence, perhaps, as in רגל, רגל, above, the notion of rapid, or momentary, succession or following of action. Thence, Instant, moment, of time. Constr. specif., Gram. art. 219, note; Exod. xxxiii. 5; Job xxxiv. 20; Ps. vi. 11, &c.; it. with א, Is. liv. 7; Job xxi. 13. With א, Num. xvi. 21; Ps. lxxiii. 19. Pl. with ה. Moment after moment, incessantly, Job vii. 18; Is. xxvii. 3; Ezek. xxvi. 16; xxxii. 10. Phrr. רגע בראפו, momentary in his anger, Ps. xxx. 6. With קעש, Ezra ix. 8; Is. xxvi. 20: with קפן, for emphasis. עררע, during a moment, momentary, Job xx. 5.

רגע, m. pl. constr. רגעי, once, Ps. xxxv. 20. The quiet, peaceable of —. Aquila, γῆς, E. συντελεία γῆς. LXX. ἐπ' ὄργῃ δόλους. See the verb below.

רגע, v. pres. non occ. constr. abs. it. immed. Arab. رَجَعٌ, rediit, retractavit, iteravit; profecit, bene cessit, convahuit, restitutus

fuit. The primary notion seems to have been, gradual progress. See רגע above. Thence, coming to the natural result; in certain things, to quick decay; in others, to rest; in others, to restitution of something lost, e. g. (a) Job vi. 5. עורי רגע, my skin proceeds, decays, and —. (b) רגע הים, he calms the sea, Ib. xxvi. 12. LXX. κατέπαυσε τὴν θάλασσαν. See my note in each case.

Part. רגע, (b) Is. li. 15; Jer. xxxi. 35. Niph. Imp. f. הרגע, i. q. Hiph. (a) Jer. xlvii. 6.

Hiph. pret. f. הרגיע, pres. ארגיע. Constr. immed. it. med. ה, to; אה, obj. (a) Rest, find rest, Is. xxxiv. 14; Deut. xxviii. 65. (b) Give, restore, or make, to rest, Prov. xii. 19; Jer. xlix. 19; L. 34. 44; Is. li. 4. עמים ארגיע, I will restore rest to the Gentiles. לואור, will be construed better with the word immediately preceding it.

Infin. (b) aff. הרגיעו, Ib. xxxi. 2, only.

רגש, m. } pl. non occ. See v. רגש, רגשה, f. } below. Usually, "turba," or "turma." Both the etymology, however, and context seem rather to require tumult either in a good or bad sense, e. g. Ps. lv. 15. בניהו אלהים בהנהגת רגש, we walked in the house of God in (joyous) tumult, i. e. in the sacred processions. Comp. Is. xxx. 29; 2 Sam. vi. 15. In Ps. xxvi. 6, 7, a similar procession round the altar is mentioned. LXX. ἐν ὀμοιοιᾷ. So Syr.—Targ. festinatione. In Ps. lxiv. 3 (al. non occ.), we have, און מרגשה פעלי און —, which Symm. renders, ἀπὸ κακῆσεως ἐργαζομένων ἀδικίαν; "a tumultu," &c.: and so the Targum. Syr. הֲוֹרָה, actio, conversatio. Tumult, therefore, suits the context well here; and with this the etymology agrees.

רגש, v. pl. רגשו, once only, Ps. ii. 1. Syr. رَجَسَ, tumultuatus est. Arab. رَجَسَ, tonuit cælum, concussum fuit cum valido

fragore. Cogn. رَجَبَرٌ, fragorem edidit tonitru. Syr. رَجَبَرٌ, iratus est. Comp. Heb.

רגש; ὀνομαποιητικόν. Are tumultuous, engaged in uproar. LXX. ἐφρούσαν. Aquila, ἐθούβησαν. Symm. κακῶ.

רגש, v. Chald. Aph. pl. הרגשו, Dan. vi. 7. 12. 16, only. Assembled angrily, tumultuously.

רג, Imp. of רגר.

רָד, m. Infin. (See below) of the r. ירד, in the sense of ירד, descending, declining, Judg. xix. 11.

רָדָה, v. cogn. יָרַדָה. Arab. رَدَّ, repulit, reposuit. Kal occ. only in—

Part. יָרַדָה, once, Ps. cxliv. 2. Brings down, subdues.

Infin. יָרַדָה, The bringing down, subduing, once, Is. xlv. 1.

Hiph. pres. apoc. יָרַדָה, He lays down, on; overlays, once, 1 Kings vi. 32, only. These last two forms might as well be referred to the v. יָרַדָה.

יָרַדָה, v. pres. יָרַדָה, pl. יָרַדָה, apoc. יָרַדָה. Constr. immed. it. med. יָרַדָה, יָרַדָה, Cogn. יָרַדָה, יָרַדָה. Syr. يَرَدُ, castigavit. Arab.

يَرَدُ, calcavit terram. (a) Subdue, rule, govern, Gen. i. 28; Lev. xxv. 43. 46; xxvi. 17; Numb. xxiv. 19; Ps. lxxii. 8; Jer. v. 31. — of fire, getting a complete mastery, Lam. i. 12;—Judg. xiv. 9, יָרַדָה, took it down into his hands, seems to have the sense of יָרַדָה, which see. LXX. ἐξέλελεν.

Infin. יָרַדָה, Ezek. xxix. 15. Aff.* יָרַדָה, Deut. xx. 20, al. non occ.

Imp. יָרַדָה, Ps. cx. 2. Pl. יָרַדָה, Gen. i. 28, only.

Part. יָרַדָה, pl. יָרַדָה, 1 Kings v. 4; ix. 23, &c. Aff. יָרַדָה, Ps. lxxviii. 28.

Hiph. pres. apoc. once, Is. xli. 2. יָרַדָה, cause to rule, govern.

רָדָה, m. aff. יָרַדָה, pl. יָרַדָה, r. יָרַדָה, A loose flowing mantle or veil, Is. iii. 23; Cant. v. 7, al. non occ. See Schröder. de Vestit. Mulier., cap. xxi.

רָדָה, part. aff. of יָרַדָה.

רָדָה, v. Kal non occ. Arab. رَدَّ, ocllusit ostium; obturavit hiatus. The primary notion consisted in closing up, making fast. Occ. only in—

Niph. יָרַדָה, pres. יָרַדָה. Constr. abs. Became stupified, insensible, as in deep sleep, Dan. viii. 18; Jon. i. 5.

Part. יָרַדָה, יָרַדָה. Fast asleep, Judg. iv. 21; Prov. x. 5. Stupified, Jon. i. 6; Dan. x. 9. Dead, destroyed, Ps. lxxvi. 7.

יָרַדָה, v. pres. יָרַדָה, יָרַדָה. Constr. abs. it. immed. it. med., יָרַדָה, יָרַדָה, with Infin. (a) Pursued, in order to come up with, overtake. (b) — as an enemy, to

injure, destroy. Syr. يَرَدُ; secutus in

bonum et malum. Arab. يَرَدُ, successit unum negotium alteri. (a) — of persons, Josh. ii. 7; Judg. iii. 28, &c. Avenger of blood, Josh. xx. 5. — of things, righteousness, Prov. xxi. 21. — peace, &c., Ps. xxiii. 6; xxxiv. 15. — wickedness, Ps. cxix. 150. — the wind, Hos. xii. 2. — blood, Ezek. xxxv. 6. For the avenger of, or vengeance due to, blood. (b) — as an enemy, persecuted, &c., Gen. xiv. 14; xxxv. 5; Exod. xiv. 4; Judg. vii. 25; Job xix. 28, &c. — of a mere sound, Lev. xxvi. 36.

Infin. יָרַדָה, Josh. viii. 16. Aff. יָרַדָה, Ps. xxxviii. 21. יָרַדָה, 1 Sam. xxv. 29. See Amos i. 11; Deut. xi. 4.

Imp. יָרַדָה, Gen. xlv. 4. Aff. יָרַדָה, Ps. xxxiv. 15. Pl. יָרַדָה, Josh. ii. 5, &c.

Part. יָרַדָה, יָרַדָה, pl. יָרַדָה; constr. יָרַדָה; aff. יָרַדָה, &c., Lam. i. 6; Lev. xxvi. 17; Josh. ii. 7; Is. li. 1; Ps. vii. 2, &c.

Niph. pret. aff. יָרַדָה, once, Lam. v. 5. We are pursued, persecuted.

Part. יָרַדָה, once, Eccl. iii. 15. Gesen. "præteritum, pr. propulsum, elapsum." So Auth. Vers. But perhaps used here in the Arabic sense of thing, &c., succeeding, i. e. of the former and latter things God regulates each succeeding one, and assigns to it its time and place. Sym., ἐπιζητήσει ὑπὲρ τῶν ἐκδιωκομένων. So the Syr. and Targum. See LXX. But this reverts to moral considerations, and would rather require יָרַדָה.

Pih. f. יָרַדָה, pres. יָרַדָה, and יָרַדָה, for יָרַדָה. Constr. immed. it. med. יָרַדָה. Followed, pursued, in order to overtake, obtain, &c. Intensive perhaps.—Persons, Hos. ii. 9; Ps. vii. 6; Prov. xii. 11; xxviii. 19. — things, — words, Prov. xix. 7. — evil, Ib. xi. 19. — righteousness, xv. 9; — darkness, Nah. i. 8.

Part. יָרַדָה, Prov. ll. cc. Puh. יָרַדָה, Pursued, driven on, Is. xvii. 13, only.

Hiph. pl. m. aff. יָרַדָה, Judg. xx. 43, only. They pursued, chased, them.

Hoph. part. יָרַדָה, once, Is. xiv. 6. Pursued, chased; i. e. people, nations. Gesenius thinks יָרַדָה, ought to be the reading here; and so Daederlin, in order, perhaps, to correspond with the preceding יָרַדָה. But there seems to be no necessity for this.

רהב, in pause, m. } plur. non
רהב, m. } occ. Syr.

וְהָבָה, *turbatus est*; וְהָבָה, *timor*,
pavor. Arab. رَهَبٌ, *timuit*; رَهَبٌ,

terribilis. See my note on Job ix. 13. Fearfulness: thence, *Insolence, tyranny*, ostentatious exercise of power. רהב, *insolence*, seems to be used to designate Egypt, Ps. lxxxvii. 4, אֲנִי רַבֵּי זָבָל, *I will call to mind, memorialize, insolence* (Egypt, on account of its tyranny) and *Babel*. Is. li. 9, has פָּנִין, in the parallel, evidently alluding to Egypt in a similar manner. Comp. Ezek. xxix. 3, 4; xxxii. 2, 3; and my note on Job xl. 25, p. 530, seq. If this be the case, we need not look to the Coptic for this word: and hence, perhaps, no one has been able to find it in that language. Bochart, however, tells us, Phaleg., pp. 66, d. 294, A. that the *delta* is designated by this word, in the compd. Ἀθριβή, of Ἀθ + ριβί, signifying, *cor pyri*. The Greek passage, taken from the Egyptian Grammarian Orion, is this, “Ἀθριβήν προσηγόρευσαν, ὅπερ ζῆτις Ἑλλημιστὶ βούλοιο φράζειν οὐκ ἄλλως ἔχει λέξαι, πλὴν καρδίαν ἀπίων (ἀπίου), οὕτως Ὠρίων.” See the whole of each article. If this may be relied on, the Heb. רהב may have been intended at once to intimate this place, and the character of the whole country, as experienced by the Israelites. A similar play on the name *Jacob* will be found, Gen. xxvii. 36. The word occurs again, Is. xxx. 7, in רַבֵּי הֵם שֹׁכְנֵי, Gesen. “*insolentia*,” i. e. “*insolentes hi sedent*.” Lit. *Insolence are they* (as to) *residence*, i. e. insolent throughout their habitations, which evidently refers to Egypt. Examine the former part of the verse. Job ix. 13; xxvi. 12; Ps. lxxxix. 11, al. non occ. רַבֵּי, occ. only, aff. in רַבֵּימָם. *Their power* exercised to create fear, &c., ostentatiously, Ps. xc. 10, corresponding to גְּבִירָתָם, Ib. lxx. πλείον αὐτῶν.

רהב, m. pl. once, רַבֵּימָם. See רהב above. *Insolent, tyrannic*, Ps. xl. 5.

רהב, v. pres. pl. יִרְבֵּי. See רהב above. Constr. med. ָ. (a) *Act insolently, irreverently; insult*, Is. iii. 5.

Imp. רַבֵּי, Prov. vi. 3, in רַבֵּי רָצִיחַ. lxx. παρόξυνε. Theod. παρόρμησον. *Consider him as an object of fear, danger; deal with him as such*. Constr. immed.

Hiph. aff. יִרְבֵּי, pres. it. aff. יִרְבֵּינִי. Constr. immed., Cant. vi. 5. *They excite me to daring, insolency*, i. e. embolden me. lxx. ἀναπτέρωσάν με. Auth. Vers., *overcome me*, pres., Ps. cxxxviii. 3. lxx. πολυωρήσεις. Symm., *σόνεστησας τῇ ψυχῇ μου δυνάμεις μου*. Auth. Vers., *strengthenedst me*. Lit. *makest me daring; emboldenest me*, by placing power within me; giving me assurances of thy favour, al. non occ.

רהב, masc. pl. רַבֵּימָם. Syr. رَهَبٌ, *fluxus*. Arab. رَهَبٌ, *foramen muris campestreis*. (a) *A trough or channel*, used in watering cattle, Gen. xxx. 38. 41; Exod. ii. 16.

(b) Arab. رَهَبٌ, *pellis quæ in ligulas scindatur*. *Thongs*, Cant. vii. 6, in רַבֵּימָם; which should be read, perhaps, “רַבֵּימָם וְרַבֵּימָם,” as, or like, *a king bound in thongs*. If *the king* had been meant, the article would most likely have been added, as רַבֵּימָם: but, as this is not done, the comparison should apparently be continued. Allusion too seems to be made to the power said to have been lodged in the hair of Sampson. The comparison, therefore, probably consisted in the head, exhibiting a sort of tower or mount, of strength (רַבֵּימָם: comp. Is. v.), amiable and lovely by its extreme gentleness and beauty. Which—if the Church is meant—is most appropriate. Gesen. “*cincinnati*.”

רהב, masc. pl. aff. רַבֵּימָם, *Keri*; רַבֵּימָם, *Kethiv*, Cant. i. 17, only. Arab. رَهَابٌ,

supellex domestica. Perhaps here,—as רַבֵּי, preceding, seems to apply to the frame-work of the house,—the *inside-work*, as it is termed, as floors, doors, wainscotting, &c., and their finishings, was intended, in the sense of *furniture*, or furnishings. lxx. φαρνώματα. Vulg., Gesen., &c., laquearia. Syr. رَهَابٌ, *cinguli, ligamina*: which seems to be applied to the finishings or adornings of the beams.

רהב, m. Chald. aff. only, רַבֵּי, r. Heb. רַבֵּי. *Aspect, appearance*, Dan. ii. 31; iii. 25.

רהב, v. pret. רַבֵּי, pres. non occ. Arab. رَهَابٌ, r. رَهَابٌ, *discurrit huc illuc mulier apud vicinas suas, &c*. Comp. רַבֵּי, p. 156, above. Constr. med. רַבֵּי,

with; once, Hos. xii. 1, וְהִלְכָה עִדְיָ עִם־אֱלֹהֵי יְהוּדָה, *Judah still walked with (acted with) God.* See the rest of the verse. Schröder, and, after him, Gesen. and some others, take עִדְיָ, in the sense of *vagrant*, &c., manifestly against the tenour of the context. See Rosenmüller on the place. וְהִלְכָה, Jer. ii. 31, i. q. Hiph. Gen. i. c.

Hiph. pres. only, אָרַד, אָרַד, twice. Ps. lv. 3, אָרַד נַפְשִׁי, *I wander (mentally) in my complaint.* See my note on Job xx. 8, אָרַד. Gen. xxvii. 40, בְּאֶפְסַר אָרַדְתָּ, *when thou wanderest*, i. e. becomest a free, wandering people—such as the Arab descendants of Esau were—*then*, &c. See Rosenmüller on the place, where the view of Schröder is probably the correct one.

רוּחָה, masc. } pl. non occ. Arab. رُوحٌ,
רוּחָה, fem. }

r. רוּי, n. of action of, *explevit potu.* Syr.

רוּי, *madefactus, inebriatus est.* Æth.

רוּי : id. (a) *Soaked, satiated*, with water, as a garden, Is. lviii. 11; Jer. xxxi. 12, al. non occ. (b) Fem. — with drink, *drunken*; or, taking the concrete as an abstract, *drunkenness*: once, Deut. xxix. 18. The passage is evidently proverbial. Lit. *On account of the drunken woman's adding the thirsty man*; which seems to me to signify, *because the fornicating (idolatrous Church) multiplies the thirsting (for such fornication)*, i. e. is to itself the generator of its own wickedness. See Rosenmüller on the place.

רוּי, v. pres. pl. רוּיָה, רוּיָה. Constr. med. כֵּן, of thing. Specif. or abs. Gram. artt. 219, 220. *Be, become, satiated*, as with drinking. — with blood, Jer. xlvi. 10. — with fatness, Ps. xxxvi. 9. — unlawful love, lust being assimilated to thirst. See רוּיָה, פְּקָחָה. Prov. vii. 18.

Pih. f. רוּיָה, pres. aff. רוּיָה, רוּיָה, for רוּיָה, Is. xvi. 9. Constr. immed. it. med. כֵּן, instr. it. in. כֵּן; i. q. Kal, but intensive perhaps. (a) *Be, become satiated, filled*, Is. xxxiv. 5. 7. (b) Active, *satiating, fill*. — with fatness, wealth; specif. as in Kal, Jer. xxxi. 14; so, Is. xvi. 9. — with tears. Meton., *delight, satisfy*, Prov. v. 19.

Imp. or Infin. רוּיָה. (b) Ps. lxxv. 11.

Hiph. רוּיָה, pres. non occ. i. q. Pih. (b) constr. immed. med. רוּיָה, specif. it. abs., Is. xl. 24; lv. 10; Jer. xxxi. 25; Lam. iii. 15.

Part. פְּרוּיָה, Prov. xi. 25, al. non occ.

רוּיָה, m. } plur. non occ. Arab. رُوحٌ,
רוּיָה, f. }
רוּיָה, f. } *interstitium amplum, &c.;*

רוּיָה, quies; רוּיָה, id.: it. *iter vespertino tempore factum.* Hence, רוּיָה, ventus;

רוּיָה, anhelitus, spiritus. (a) *Space, distance*, Gen. xxxii. 17. (b) Synon. רוּיָה, רוּיָה, *Deliverance, quiet*, Esth. iv. 14: f. רוּיָה, Exod. viii. 11.: aff. 2d fem. רוּיָה, Lam. iii. 56, al. non occ. The 1st f. of the fam. רוּיָה. 2d of רוּיָה, and רוּיָה, of either.

רוּיָה, f. pl. רוּיָה, רוּיָה. Aff. רוּיָה, &c.

See רוּיָה above. Here רוּיָה, for רוּיָה, Gram. art. 87. 2: properly, *Distance, space, freedom* from restraint, Comp. רוּיָה. Thence, from its *freedom, or extent* in space. (a) *The air*, Job xli. 8; Jer. ii. 24; xiv. 6. Phr. רוּיָה רוּיָה, *cool air of the day, evening*: or, it may be, *quiet of the day*, period of retiring from labour. Comp. Gen. iii. 8; Cant. ii. 17; iv. 6, &c. So the Arab.

רוּיָה, or רוּיָה — *initio vespere.* רוּיָה רוּיָה, *lætus dies.* Thence—

II. *Breath*, synon. רוּיָה, רוּיָה. Arab.

רוּיָה, Job iv. 9; ix. 6; Ps. xviii. 16. — of life, רוּיָה רוּיָה, Gen. vi. 17; vii. 15. Comp. Eccl. iii. 21; viii. 8; xii. 7. Phrr. רוּיָה רוּיָה, Is. xxxviii. 16. רוּיָה רוּיָה, Gen. xlv. 27. רוּיָה רוּיָה, Judg. xv. 19; 1 Sam. xxx. 12. רוּיָה רוּיָה, Ezek. xxxvii. 8; Hab. ii. 9; 1 Kings x. 5.

III. *Spirit, soul*, — of man as given by God, termed רוּיָה רוּיָה, Job xxvii. 3. רוּיָה, Eccl. xii. 7; Ps. civ. 29, &c. — *embodied, or disembodied*, Gen. vi. 17; Ezek. xxxvii. 8; Job iv. 15; 1 Kings xxii. 21. — of animals, Eccl. iii. 19. 21, &c.

IV. Thence, *Mind, spirit, disposition, &c.* רוּיָה, simply, Josh. ii. 11; רוּיָה רוּיָה, Prov. xviii. 14. Phrr. רוּיָה רוּיָה, *spirit, mind, is enlivened*: opp. רוּיָה רוּיָה, (comp. Ps. cvi. 33); Gen. xlv. 27; xxvi. 34. רוּיָה רוּיָה, *shortness of —, impatience*: opp. רוּיָה רוּיָה, Exod. vi. 9; Eccl. vii. 8. — רוּיָה רוּיָה, *hard of — sorrowful*, 1 Sam. i. 15; — רוּיָה רוּיָה, *contrite of —*, Ps. xxxiv.

Was high in rank or power. (d) *Was lifted up, haughty,* [1] Of the heart. [2] Of the eyes. (a) Job xxii. 12; Ps. lxi. 3. (b) Gen. vii. 17; Is. xlix. 11; Ezek. x. 4, &c. (c) Ps. xviii. 47; xli. 11; xcix. 2, &c. (d), [1] Deut. viii. 14; Ezek. xxxi. 10; Hos. xiii. 6, &c. [2] Ps. cxxxi. 1; Prov. xxx. 13.

Infin. רוּם, רָם, aff. רוּמָם, Deut. xvii. 20; Ps. xii. 9; Ezek. x. 17.

Imp. רוּמָה, Ps. xxi. 14, &c.

Part. רוּם, pl. רוּמִים, constr. רוּמֵי, fem. רוּמָה, pl. רוּמוֹה. (a) *High, lofty.* (b) *Loud,* of the voice. (c) *High in rank or power.* (d) *Haughty.* (a) Deut. xii. 2; Is. x. 33; Ezek. vi. 13, &c. (b) Deut. xxvii. 14. (c) Deut. i. 28; Ps. cxiii. 4; Is. lvii. 15, &c. (d) 2 Sam. xxii. 28; Prov. vi. 17; Is. ii. 12, 13, &c.

Pih. רוּמְתָהּ, pres. רוּמֵם. Constr. immed. (a) *Lifted up.* (b) *Caused to grow.* (c) *Brought up children.* (d) *Raised in rank or power.* (e) *Exalted with praise.* (f) *Raised a building.* (a) Ps. xxvii. 5; cvii. 25. (b) Ezek. xxxi. 4. (c) Is. i. 2; xxiii. 4. (d) 2 Sam. xxii. 49; Job xvii. 4; Ps. xxxvii. 34, &c. (e) Ps. xxx. 2; cxlv. 1; Is. xxv. 1, &c.

Infin. רוּמָם, (f) Ezra ix. 9.

Imp. pl. רוּמְמוֹ, (e) Ps. xcix. 5. 9.

Part. מְרוּמָם, (d) 1 Sam. ii. 7.

Puh. רוּמָם, pres. מְרוּמְמָהּ. Pass. of Pih. (a), (d), and (e). (a) Ps. lxxv. 11. (e) Ps. lxxvi. 17.

Part. מְרוּמָם, (d) Neh. ix. 5.

Hiph. רוּם, pres. רוּיָם, apoc. רוּם, and רוּיָם. (a) *Lifted up,* [1] The hand. [2] The voice. [3] The head. [4] The horn. [5] A rod. [6] The steps. (b) *Took up.* (c) *Took out of a number or quantity as an offering.* (d) *Presented an offering, offered.* (e) *Took away, removed.* (f) *Set up,* [1] A standard. [2] A pillar. (g) *Set on high.* (h) *Exalted in rank or power.* (a), [1] Gen. xiv. 22; xli. 44; 1 Kings xi. 27, &c. [2] Gen. xxxix. 15; 2 Kings xix. 22; Job xxxviii. 34, &c. [3] Ps. cx. 7. [4] Ps. lxxv. 5, 6. [5] Med. ָ, Exod. vii. 20. (b) Lev. ii. 9; vi. 10. 15; Num. xvii. 2, &c. (c) Num. xviii. 26; xxxi. 28. 52. (d) 2 Chron. xxx. 24; xxxv. 8, 9; Ezra viii. 25, &c. (f), [1] Is. xlix. 22. [2] Gen. xxxi. 45. (g) Job xxxix. 27; Is. xiv. 14. (h) 1 Kings xiv. 7; xvi. 2; Ps. lxxxix. 20, &c.

Infin. רוּיָם, aff. רוּיָמָם, (a, 2) Gen.

xxxix. 18. Med. ָ, 1 Chron. xv. 16. (a, 4) 1 Chron. xxv. 5. (c) Num. xviii. 30. 32. (h) Ps. lxxv. 7.

Imp. רוּיָם, רוּיָם, רוּיָמָה, f. רוּיָמֵי, pl. רוּיָמוֹ, (a, 2) Is. xliii. 2; xl. 9; lviii. 1. (a, 5) Exod. xiv. 16. (a, 6) Ps. lxxiv. 3. (b) 2 Kings vi. 7. (e) Is. lvii. 14; Ezek. xlv. 9. (f) Is. lxii. 10.

Part. מְרוּיָם, pl. constr. מְרוּיָמֵי, aff. מְרוּיָמוֹ, (a, 3) Ps. iii. 4. (a, 5) Is. ָ. 15. (d) Exod. xxxv. 24. (e) Hos. xi. 4. (h) Prov. iii. 35.

Hoph. רוּיָם, רוּיָם, pres. רוּיָם. Pass. of Hiph. sign. (d) Exod. xxix. 27. (e) Lev. iv. 10; Dan. viii. 11.

Hith. pres. רוּיָמָם. *Raised, exalted himself,* Dan. xi. 36.

רוּם, v. Chald. *Id.* Pass. רוּם. *Was lifted up, of the heart,* Dan. v. 20.

Pal. part. מְרוּיָם. *Exalting with praise,* Dan. iv. 34.

Aph. part. מְרוּיָם. *Exalting in rank or power,* Dan. v. 19.

Hith. רוּיָמָתָּ. *Exaltedst thyself,* Dan. v. 23.

רוּם, m. רוּם. (a) *Height,* Prov. xxv. 3. (b) *Haughtiness,* Prov. xxi. 4; Is. ii. 11. 17; x. 12; Jer. xlvi. 29.

רוּם, Chald. m. aff. רוּמָה. *Height,* Ezra vi. 3; Dan. iii. 1; iv. 17.

רוּם, m. *Height; on high,* Hab. iii. 10.

רוּמָה, f. *Haughtiness; haughtily,* Mic. ii. 3.

רוּמְמוֹת, fem. pl. constr. *Extolling praises,* Ps. cxlix. 6.

רוּמְמוֹת, fem. aff. רוּמְמָתָּ. *Exaltation; majesty,* Is. xxxiii. 3.

רוּע, v. Arab. رُوعًا, r. رُوعًا, *vociferatus fuit.* Kal non occ., unless we refer רוּע, Is. viii. 9, to this root. Probably *Shout, call together your forces, assemble yourselves.* Aquila, Symm., and Theod., συναβροισθητε. Vulg. *congregamini.* But lxx. ρωετε, reading רוּע.

Hiph. רוּע, pres. רוּע, apoc. רוּע. (a) *Shouted, in joy, alarm, or war.* (b) *Sounded a trumpet, with ָ.* (a) Josh. vi. 20; Judg. xv. 14; Ezra iii. 11; Ps. xli. 12, &c. (b) Num. x. 9.

Infin. רוּע, 2 Chron. xiii. 12. 15.

Imp. f. רוּעֵי, pl. רוּעֵי, Josh. vi. 10; Zech. ix. 9.

Part. pl. מְרוּעִים, Ezra iii. 13.

Puh. pres. יִרְעוּ. *There shall be shouting*, Is. xvi. 10.

Hith. pres. מְרוּעֵץ, i. q. Hiph. Ps. lxxv. 14; cviii. 10.

Imp. f. מְרוּעֵץ, Ps. lx. 10.

רוף, v. Arab. رَفَّ, *nictavit, palpitavit.*

Syr. רוּפ, *excussit alis. Shook, agitated.*

Puh. pres. יִרוּפֵי. Pass., Job xxvi. 11.

רוץ, v. pret. רוץ, pres. רוץ, apoc.

רוץ. Æth. ረገጸ: *currere.* (a) Constr. abs. it. immed. *Ran.* (b), [1] Med. ረገጸ, *Ran with, in a race.* [2] Med. ረገጸ, *Ran after, to overtake.* [3] Med. ረገጸ, *Ran against, rushed upon.* [4] Med. ረገጸ, *Id. it. Ran to.* [5] Med. ገጸ, *Ran into, for refuge; ran on a rock.* (c) *Hastened.* (d) *Did a thing speedily, readily.* (a) Gen. xviii. 7; 1 Sam. viii. 11; 2 Sam. xviii. 23, &c. (b), [1] Jer. xii. 5. [2] 1 Kings xix. 20; 2 Kings v. 20. [3] Job xviii. 14. [4] Job xv. 26; Dan. viii. 6; Gen. xxiv. 20. 29; Num. xvii. 12; 1 Sam. iii. 5, &c. [5] Prov. xviii. 10; Amos vi. 12. (c) Ps. cxix. 32; Prov. i. 16; Jer. xxiii. 21, &c. (d) Hab. ii. 2.

Infin. רוץ, 1 Sam. xx. 6; Ps. xix. 6; Prov. vi. 18.

Imp. רוץ, רוץ, 1 Sam. xx. 36; 2 Sam. xviii. 23, &c.

Part. רוץ, plur. רוצים, once, רוץ, 2 Kings xi. 13. (a) *Running.* (b) *A runner.* (c) *One who rides post.* (a) 2 Sam. xviii. 22. 24. 26, &c. (b) 1 Kings xiv. 27; 2 Kings xi. 11; Job ix. 25, &c. (c) Esth. viii. 10. 14.

Pih. pres. יִרוּצֵי, Intens. of Kal, Nah. ii. 4.

Hiph. pres. יִרוּץ. (a) *Caused to run.* (b) *Brought a person or thing quickly.* (c) *Stretched out his hands quickly.* (a) Jer. xlix. 19; L. 44. (b) Gen. xli. 14; 2 Chron. xxxv. 1. 3. (c) Ps. lxxviii. 32.

Imp. יִרוּץ, (b) 1 Sam. xvii. 17.

רושׁ, see ראשׁ.

רושׁ, v. pret. רָשׁוּ, cogn. יִישׁ. *Was poor, in want*, Ps. xxxiv. 11.

Part. רושׁ, pl. רושׁים. *Poor, a poor man*, 1 Sam. xviii. 23; Prov. xiv. 20; xxxiii. 7, &c. It. ראשׁ, pl. ראשׁים, 2 Sam. xii. 1. 4; Prov. x. 4; xiii. 23.

Hith. part. מְרוּשֵׁשׁ. *Feigned himself poor*, rov. xiii. 7. See ראשׁ.

רו, Chald. m. def. רוּא, pl. רוּין, def. רוּיא.

Syr. רוּ, *arcanum fecit. A secret, any thing unknown*, Dan. ii. 18—47; iv. 6.

רוה, v. constr. med. רוה. Arab. رَزَا, *diminuit rem; رَزِيَ, extenuatus, enervatus*

tritiusque fuit itinere, labore, morbo. Diminished, brought low; destroyed, Zeph. ii. 11. Lxx. ἐξολοθρεύσει. Vulg. *attenuabit.*

Niph. pres. יִרוּה. *Was diminished; wasted away*, Is. xvii. 4.

רוה, f. רוה. (a) *Fat, of an animal.* (b) *Rich, of soil.* (a) Ezek. xxxiv. 20. (b) Num. xiii. 20.

רוון, m. *Wasting, diminution, destruction*, Ps. cvi. 15; Is. x. 16; Mic. vi. 10.

רוון, masc. i. q. רוון. *A prince*, Prov. xiv. 28. But see Gram. art. 152. 10.

רוין, masc. once, Is. xxiv. 16, i. q. רוין, r. רוה.

רום, v. pres. יִרוּמוּן, once, Job xv. 12.

Arab. رَزَمَ, *ita emaciatus fuit ut terræ adhærens surgere non posset camelus; cepit, accepit rem. III. Diu permansit in domo.*

Cogn. رَزَبَ, *firmiter adhæsit loco nec inde prodiit. Fixed, fastened, laid hold of.* See my notes.

רוין, m. pl. רוּיִים. Arab. رَزِينٌ, *gravis*

pondere res; moribus gravis, dignitate et potentiâ pollens. Heavy, weighty; a man of weight, a chief, prince, Judg. v. 3; Ps. ii. 2; Prov. xxxi. 4, &c.

רוחב, masc. constr. רוּחְבֵי, pl. constr. רוּחְבֵי, fem. רוּחְבָה, constr. רוּחְבָה. Arab. رَحَبٌ, *amplus et spatiosus fuit. Broad, large, extensive, capacious*, Gen. xxxiv. 21; Exod. iii. 8; Ps. civ. 25; Is. xxxiii. 21, &c. רוּחְבֵי, *a man of unlimited desires*, Prov. xxviii. 25. יִרְבֵּי —, *Id.*, Ps. ci. 5. יִרְבֵּי —, *Id.*, Prov. xxi. 4.

רוחב, masc. pl. constr. רוּחְבֵי. *Breadth, extent. Metaph. Plenty*, Job xxxvi. 16; xxxviii. 18.

רוחב, m. aff. רוּחְבוֹ. (a) *Breadth, width*, Gen. vi. 15; Exod. xxvi. 16; xxxvii. 1, &c. (b) *Extent, expanse*, Job xxxvii. 10. (c) *Breadth of heart; extent of understanding*, 1 Kings v. 9.

רוחב, v. *Was broad, wide; was widened*,

enlarged; was opened; see רָחַב, above: 1 Sam. ii. 1; Is. lx. 5; Ezek. xli. 7.

Niph. part. בְּרָחַב. Enlarged, extended, Is. xxx. 23.

Hiph. בְּרָחַב, pres. יִרְחַב. (a) Made broad, extensive, capacious. (b) With בָּקָשׁוֹ, [1] Extended his desires. [2] Enlarged itself. (c) Without בָּקָשׁוֹ, Enlarged itself. (d) Opened his mouth wide. (e) Opened, enlarged the heart. (f) With לְ, [1] Freed from restraint. [2] Made room for, granted ample room to. [3] Made a way for. (a) Exod. xxxiv. 24; Deut. xii. 20; Is. xxx. 33; lvii. 8, &c. (b), [1] Hab. ii. 5. [2] Is. v. 14. (c) Ps. xxv. 17. (d) Ps. xxxv. 21; Is. lvii. 4. (e) Ps. cxix. 32. (f), [1] 2 Sam. xxii. 37; Ps. iv. 2. [2] Gen. xxvi. 22. [3] Prov. xviii. 16.

Infin. בְּרָחַב, Amos v. 13.

Imp. בְּרָחַב, fem. בְּרָחַבִּי, Ps. lxxxii. 11; Is. liv. 2; Mic. i. 16.

Part. בְּרָחַב, Deut. xxxiii. 20.

רחב, and רחוב, fem. aff. רחבה, plur. רחבות, aff. רחבותי. Any broad, open, unenclosed place in a town, a square, a street, Gen. xix. 2; Deut. xiii. 16; 2 Chron. xxxii. 6; Ps. cxliv. 14; Prov. xxii. 13, &c.

רחום, masc. r. רחם. Arab. رَحِيمٌ, misericors. Merciful, an epithet applied only to God, Exod. xxxiv. 6; Deut. iv. 31; Ps. lxxviii. 38, &c.

רחוק, and רָחֹק, m. pl. רחוקים, f. רחוקה, plur. רחוקות. r. רחוק. A distance, an interval. (b) Distant, in place. Metaph. of God. (c) Out of reach, unattainable. (d) Difficult. (e) Distant, of time. (f) בְּרָחֹק, [1] From a distance. [2] At a distance. [3] At a distant time, long ago. (g) לְבְרָחֹק, [1] At a distance. [2] With regard to what is distant and difficult to discover. [3] At a distant time, long ago. [4] To a distant time. (h) עַד בְּרָחֹק, To a distance. (i) עַד לְבְרָחֹק, [1] To a distance. [2] At a distance. (a) Josh. iii. 4; Mic. iv. 3. (b) Deut. xx. 15; Josh. ix. 6. 22; Prov. xxvii. 10, &c.; Ps. x. 1; xxii. 2; Prov. xv. 29, &c. (c) Ps. cxix. 155; Eccl. vii. 23. (d) Prov. xxxi. 10. (e) Ezek. xii. 27. (f), [1] Job xxxix. 25; Is. xliii. 6; xlix. 12, &c. [2] Exod. ii. 4; xx. 21; 1 Sam. xxvi. 13, &c. [3] Is. xxii. 11; xxv. 1. (g), [1] Job xxxix. 29. [2] Job xxxvi. 3. [3] 2 Kings xix. 25; Is. xxxvii. 26. [4] 2 Sam. vii. 19;

1 Chron. xvii. 17. (h) Is. lvii. 9. (i), [1] 2 Chron. xxvi. 15. [2] Ezra iii. 13.

רחיט, m. aff. רחטיט, or רחטיט, Keri רחטיט, once, Cant. i. 17. Lxx. φατνώματα. Vulg. laquearia. According to some, Ceiling; others, Rafters. Castell prefers the latter. See רחיש, above.

רחיים, dual, m. Arab. رَحَاً, and رَحِيّ, dual, رَحَوَانٍ, mola. A pair of millstones; a mill, Exod. xi. 5; Numb. xi. 8; Deut. xxiv. 6; Is. xlvi. 2; Jer. xxv. 10.

רחיק, Chald. pl. ברחיק, i. q. רחוק, Distant, Ezra vi. 6.

רחל, f. רחלים, aff. רחלתי. Arab. رَحَلٌ, agna, ovis. (a) A ewe, Gen. xxxi. 38; xxxii. 14. (b) Any sheep, Cant. vi. 6; Is. liii. 7.

רחם, m. aff. רחמה. Arab. رَحْمٌ, uterus. The womb, Gen. xx. 18; xxix. 31; Job xxxi. 15, &c.

רחם, (a) Id., Gen. xlix. 28; Prov. xxx. 16; Is. xlvi. 3; Ezek. xx. 26. (b) A female, Judg. v. 30.

רחם, m. רחמה, f. according to Bochart, i. q. Arab. رَحْمٌ, avis vulturis forma: corvi magnitudine, collo et corpore albo, sed extremis alarum nigra. The aquiline vulture. Vultur percnopterus, Linn., Lev. xi. 18; Deut. xiv. 17.

רחם, v. pres. aff. רחמתי. Arab. رَحِمٌ, misericors, clemens, propitius fuit. رَحِمٌ, misertus fuit, amavit. Syr. نَسَم, amavit. Loved, Ps. xviii. 2.

Pih. רחם, pres. ירחם. Constr. immed. it. med. על, Loved, pitied, had mercy on, Exod. xxxiii. 19; Ps. ciii. 13; Is. ix. 16, &c.

Infin. רחם, aff. רחמתי, Ps. ciii. 13; Is. xxx. 18, &c.

Part. רחם, aff. רחמתי, Ps. cxvi. 5; Is. xlix. 10.

Puh. pres. רחם, Pass. of Pih., Prov. xxviii. 13; Hos. xiv. 4.

רחמה, f. dual, רחמותים, A female, Judg. v. 30.

רחמיים, pl. m. constr. רחמי, aff. רחמי. (a) The viscera, considered as the seat of

the affections. (b) *Pity, mercy.* (a) Gen. xliii. 30; 1 Kings iii. 27. (b) Gen. xliii. 14; Ps. cxlv. 9; Is. xlvi. 6, &c.

רַחֲמִין, Chald. pl. m. *Mercy*, Dan. ii. 18.

רַחֲמָנִי, f. pl. רַחֲמָנִיּוֹת, *Tender, merciful*, Lam. iv. 10.

רַחֲוָה, v. רַחַוָּה. Arab. رَخِفَ, *mollis, tenuisque fuit massa.* Syr. رُخِمَتْ, *incubuit, fovit, motatus fuit more avium incubantium. Shook, trembled; but, according to some, melted, became soft*, Jer. xxiii. 9. LXX. ἐσαλεύθη. Vulg. *Contremuerunt.*

Pih. pres. רַחַף, *Fluttered, hovered*, Deut. xxxii. 11.

Part. f. רַחֲפָה, Applied to the Spirit of God moving over the abyss, Gen. i. 2, al. non occ.

רָחַץ, m. aff. רָחַצְיָא. Arab. رَحَضَ, *lavit, de manibus et vestibus. Washing, bathing*, Ps. lx. 10.

רָחַץ, v. pres. יִרְחֹץ. Constr. abs. it. immed. it. med. יָחַץ. (a) *Washed himself.* (b) *Washed any part of his body.* (c) *Washed another.* (d) *Washed an animal.* (e) *Washed away impurity.* (a) Lev. xiv. 8; xv. 5; xvi. 4, &c. (b) Lev. xiv. 8; xvi. 24; xxii. 6, &c. Metaph. Ps. xxvi. 6; lxxiii. 13. (c) Exod. xxix. 4. (d) Exod. xxix. 17; Lev. viii. 21. (e) Is. iv. 4.

Inf. r. רָחַץ, רָחַצְתָּ, Gen. xxiv. 32; Exod. xxx. 18, &c.

Imp. r. רָחַץ, pl. רָחַצוּ, Gen. xviii. 4; 2 Sam. xi. 8, &c.

Part. f. רָחַצְתָּ, pl. רָחַצְתֶּנּוּ, 2 Sam. xi. 2; Cant. v. 12.

Puh. רָחַץ, Pass. of Kal, Prov. xxx. 12; Ezek. xvi. 4.

Hith. רָחַצְתָּ, i. q. Kal, (a) Job ix. 30.

רָחַצְתָּ, f. *Washing, a place for washing* sheep, Cant. iv. 2; vi. 6.

רָחַץ, v. pres. יִרְחֹץ. Æth. ርከፍ : *discessit, procul abfuit.* Syr. رَحِمَتْ, *longè distare fecit.* Constr. med. יָחַץ, it abs. *Was distant, kept at a distance, withdrew himself*, Exod. xxiii. 7; Job xxi. 16; Prov. xix. 7; Jer. ii. 5, &c.

Inf. m. רָחַץ, רָחַצְתָּ, Ps. iii. 5; ciii. 12; Ezek. viii. 6.

Imp. f. רָחַץ, pl. רָחַצוּ, Is. liv. 14; Ezek. xi. 15.

Pih. רַחַף, pres. יִרְחַף, *Placed or kept at a distance, forsook*, Is. vi. 12; xxvi. 15; xxix. 13; Ezek. xliii. 9.

Hiph. רַחַף, pres. יִרְחַף. (a) *Caused to be distant, removed to a distance.* (b) *Went to a distance; fully*, רַחַף לְמַתָּה. (a) Job xix. 13; Ps. ciii. 12; Ezek. xi. 16, &c. (b) Gen. xlv. 4; Judg. xviii. 22; Ps. lv. 8, &c.; Exod. viii. 24.

Inf. m. רַחַף, aff. יִרְחַף. (a) Joel iv. 6. (b) Gen. xxi. 16; Exod. viii. 28, &c.

Imp. m. רַחַף, aff. יִרְחַף. (a) Job xi. 14; xiii. 21, &c.

רחק, m. pl. aff. רַחֲקִי, *One who withdraws himself, forsakes*, Ps. lxxiii. 27.

רָחַשׁ, v. once. Syr. رَمَمَ. Aph. *scaturire fecit. Threw up, emitted as a spring, metaph. of the heart*, Ps. xlv. 2. LXX. ἐξήρπυξάτο. Sym., ἐκωήθη.

רחת, f. r. רוּחַ, once, Is. xxx. 24. *An instrument for winnowing.*

רָטַב, m. once, Job viii. 16. Arab. رَطَبٌ, *humidus, mollis, recens fuit. Moist, green, fresh.*

רָטַב, v. pres. יִרְטַב. *Was wet, from rain*, Job xxiv. 8.

רָטַט, m. once, Jer. xlix. 24. Chald. רָטַט, *tremuit.* Syr. رَطَطٌ, *Id. Trembling.* See רָחַח.

רָטַט, v. once, Job xxxiii. 25. *Grew fresh or moist.* Compounded of רָטַב, and פָּשַׁע, r. פָּשַׁע.

רָטַשׁ, v. Kal non occ. Arab. رَطَسَ, *percussit interiore volâ aliquem. Struck.*

Pih. pres. רָטַשׁ, *Struck so as to kill, killed*, 2 Kings viii. 12; Is. xiii. 18. LXX. ἐνσείσεις, συντρίψουσ. Vulg. *Elides; interficient.*

Puh. רָטַשׁ, pres. יִרְטַשׁ, Pass. of Pih., Is. xiii. 16; Hos. x. 14; xiv. 1; Nah. iii. 10.

רִי, m. r. רוּיָה, once, Job xxxvii. 11. *Watering, irrigation.* Contr. for רִי. Gram. art. 73.

רִיב, m. aff. רִיבִי, pl. constr. רִיבֵי, it. pl. רִיבוֹה. Arab. رَيْبٌ, *dubitatio. A doubt.* (a) *A question of right, controversy, suit.* (b) *A quarrel, strife.* (a) Exod. xxiii. 2; Deut. xxi. 5; 2 Sam. xv. 2, &c. (b) Gen. xiii. 7; Judg. xii. 2; Prov. xv. 18, &c.

ריב, v. pret. רָבַבְתָּ, רָבַבְתִּי, and רִיבוֹתָ, pres. רִיב, apoc. רִיב, and רִיבִי. Constr. abs. it. immed. it. med. רָבַבְתָּ, רָבַבְתִּי, רָבַבְתָּ, רָבַבְתִּי. (a) *Disputed, argued.* (b) *Quarrelled.* (c) *Opposed, acted as an adversary.* (d) *Defended a person or cause.* (e) *Decided a cause favourably.* (a) Gen. xxvi. 22; xxxi. 36; Job xxxiii. 13; Jer. ii. 9; xii. 1, &c. (b) Exod. xxi. 18. (c) Ps. ciii. 9; Is. xlix. 25; lvii. 16; Hos. v. 13, &c. (e) 1 Sam. xxv. 39; Prov. xxii. 23; Lam. iii. 58, &c.

Infinit. **רִיב**, twice רִיב, Judg. xi. 25; Job ix. 3, &c.

Imp. **רִיב**, רִיבָה, pl. רִיבוּ, Hos. ii. 4; Mic. vi. 1, &c. (d) Ps. xliiii. 1; Is. i. 17.

Part. pl. רִיב, Is. xlv. 9; Jer. li. 36.

Hiph. i. q. Kal sign. (c) Part. pl. constr. רִיבִי, aff. קָרַבְתִּי, 1 Sam. ii. 10; Hos. iv. 4.

ריח, m. aff. רִיחֵי, רִיחֵי, r. ריח. *An odour, smell,* Gen. xxvii. 27; Cant. i. 12; ii. 13, &c. Pec. of sacrifices, Gen. viii. 21; Exod. xxix. 18; Lev. i. 9, &c. Metaph. Exod. v. 21; Jer. xlvi. 11.

ריח, Chald. f. *Id.*, Dan. iii. 27.

ריח, see רִיחֵי.

ריע, m. aff. רִיעֵכֶם, i. q. רֵעַ, *A friend,* Job vi. 27.

ריפוח, and רִפּוּחַ, twice, 2 Sam. xvii. 19; Prov. xxvii. 22. Aquila and Sym.

πυρίσθνας, ἐμπυρισσομένων. Arab. رَفَّتَ, *Fregit, comminuit, Res fracta minutatim. Grain.*

ריק, m. Arab. رَيْقٌ, *vanus, futilis.*

راق, *Effusa fuit aqua.* (a) *Empty.* (b) *An empty, vain thing.* (c) *In vain.* (d) *Id.* (a) Jer. li. 34. (b) Ps. ii. 1; iv. 3; Jer. li. 58; Hab. ii. 13. (c) Ps. lxxiii. 13; Is. xxx. 7. (d) Lev. xxvi. 16. 20; Is. lxxv. 23, &c.

ריק, v. Kal non occ. Prob. *Was empty.*

Hiph. **רִיק**, pres. רִיקָה, apoc. רִיקָה. (a) *Emptied a vessel.* (b) *Metaph. Made or left empty.* (c) *Poured out.* (d) *Drew a sword.* (e) *Made ready a spear.* (f) *Made ready armed men.* (a) Jer. xlvi. 12; Hab. i. 17. (c) Eccl. xi. 3. Metaph. Mal. iii. 10. (d) Exod. xv. 9; Lev. xxvi. 33; Ezek. v. 2, &c. (f) Gen. xiv. 14.

Infinit. **רִיקָה**, (b) Is. xxxii. 6. Imp. **רִיקָה**, (e) Ps. xxxv. 3. Part. pl. **רִיקָה**, (a) Gen. xlii. 35. (c) Zech. iv. 12.

Hoph. **רִיקָה**, pres. **רִיקָה**. *Was poured out,* Cant. i. 3; Jer. xlvi. 11.

ריק, m. pl. רִיקִים, f. רִיקָה, it. רִיק, m. pl. רִיקִים, רִיקָה, f. רִיקָה. (a) *Empty.* (b) *Hungry.* (c) *Emptied, stripped, poor.* (d) *Unimportant.* (e) *Worthless, in character.* (a) Gen. xxxvii. 24; xli. 27; Judg. vii. 16; Ezek. xxiv. 11, &c. (b) Is. xxix. 5. (c) Neh. v. 13. (d) Deut. xxxii. 47. (e) Judg. ix. 4; xi. 3; 2 Chron. xiii. 7, &c.

רִיקָה, adv. (a) *Emptily.* (b) *Empty-handed, without an offering, present, or property.* (c) *Without cause.* (d) *Without effect.* (a) Jer. xiv. 3. (b) Gen. xxxi. 42; Exod. iii. 21; xxiii. 15; Deut. xv. 13; xvi. 16, &c. (c) Ps. vii. 5; xxv. 3. (d) Is. lv. 11; Jer. i. 9.

רייר, m. aff. רִיירָה, Arab. رِيْرٌ, *agua manans ex ore infantis.* (a) *Spittle,* 1 Sam. xxi. 13. (b) *Whey of cheese,* Job vi. 6.

רייר, v. pret. רָרָה. *Ran, of a liquid; emitted a liquid, or humour,* Lev. xv. 3.

ריש, and רִישׁ, m. aff. רִישׁוֹ, v. רִישׁ. *Poverty,* Prov. x. 15; xiii. 18; xxiv. 34; xxviii. 29; xxxi. 7.

רישון, i. q. רִישׁוֹן. *First, former,* Job viii. 8, only.

רַךָּ, m. pl. רִכְּסִים, f. רִכְּסָה, pl. רִכְּסוֹת, r. רִכַּךְ. (a) *Tender, young, soft.* (b) *Of tender age.* (c) *An object of tender care.* (d) *Effeminate.* (e) *Of little power.* (f) *Timid.* (g) *Gentle, of words.* (h) *Tender, of eyes, either soft or weak, usually interpreted the latter.* (a) Gen. xviii. 7; Prov. xxv. 15; Ezek. xvii. 22. (b) Gen. xxxiii. 13; 1 Chron. xxii. 5; xxix. 1. (c) Prov. iv. 3. (d) Deut. xxviii. 54. 56; Is. xlvi. 1. (e) 2 Sam. iii. 39. (f) Deut. xx. 8; 2 Chron. xiii. 7. (g) Job xl. 27; Prov. xv. 1. (h) Gen. xxix. 17.

רִךְ, m. *Effeminacy,* Deut. xxviii. 56.

רִכְּבָה, m. aff. רִכְּבֵי, רִכְּבָה, pl. constr. רִכְּבֵי. Arab. رَكِبٌ, *vectus fuit, equitavit.*

Syr. **رَكَبَ**, *Id. Riding.* (a) *A rider.* (b) *An upper millstone.* (c) *A chariot, chariots.* (a) 2 Kings vii. 14; Is. xxi. 7. 9; (b) Deut. xxiv. 6; Judg. ix. 53. (c) 2 Kings

ix. 21. 24; x. 16; Josh. xvii. 18; Judg. i. 19; iv. 3, &c.

רָכַב, v. pres. יִרְכַּב. Constr. abs. it. immed. it. med. עַל, בְּ. (a) *Rode*, on a horse, mule, camel, or ass. (b) Metaph. of God. (a) Numb. xxii. 30; 1 Sam. xxx. 17; 2 Sam. xiii. 29; 1 Kings xiii. 13; Esth. vi. 8, &c. Abs. 1 Kings xviii. 45; 2 Kings ix. 16.

Infin. רָכַב, 2 Sam. xvi. 2; 2 Kings iv. 24.

Imp. רָכַב, Ps. xlv. 5.

Part. רָכַב, aff. רָכַב, f. רָכְבָּה, pl. רָכָבִים, constr. רָכְבֵי, aff. רָכְבֵיהֶם, Gen. xlix. 17; Judg. x. 4; 1 Sam. xxv. 20, &c. (b) Deut. xxxiii. 26; Is. xix. 1.

Hiph. הִרְכִּיב, pres. יִרְכִּיב, apoc. יִרְכַּב. Causat. of Kal. (a) *Caused to ride*. [1] On horseback, &c. [2] In a chariot. [3] Metaph. (b) *Carried in a chariot*. (c) *Placed upon*. (d) *Caused to be ridden*. (a), [1] Exod. iv. 20; 1 Kings i. 33; Esth. vi. 9, &c. [2] Gen. xli. 43; 2 Kings x. 16; 2 Chron. xxxv. 24. [3] Deut. xxxii. 13; Job xxx. 22; Is. lviii. 14. (b) 2 Kings ix. 28; xxii. 30. (c) 2 Sam. vi. 3; 2 Kings xiii. 16; 1 Chron. xiii. 7. (d) Hos. x. 11.

Imp. הִרְכִּיב, (c) 2 Kings xiii. 16.

רָכַב, m. aff. רָכַב. (a) *A rider, horseman*. (b) *A driver, charioteer*. (a) 2 Kings ix. 17. (b) 1 Kings xxii. 34; 2 Chron. xviii. 33.

רִכְבָּה, f. *Riding*, Ezek. xxvii. 20.

רָכֹב, m. aff. רָכִיבוּ. *What is ridden on, vehicle, chariot, seat*, Ps. civ. 3, only.

רָכֹשׁ, and **רָכָשׁ**, m. aff. רָכִישׁוּ, &c., pl. aff. רָכִישֵינִי; r. רָכָשׁ. *What has been acquired, property, wealth*, Gen. xiv. 11, 21; Numb. xvi. 32; 2 Chron. xxxi. 3; Ezra viii. 21, &c.

רָכִיל, m. r. רָכַל. *Running to and fro as a busybody, meddling; slander*, Lev. xix. 16; Prov. xi. 13; xx. 19; Jer. vi. 28; ix. 3; Ezek. xxii. 9.

רָכַךְ, v. pret. בָּךְ, pres. יִרְכַּךְ. Arab. رَكَّ, *subtilis, tenuis fuit. Was tender*. Metaph. *Was timid, gentle*, of the heart or of words, Deut. xx. 3; 2 Kings xxii. 19; Ps. lv. 22; Is. vii. 4; Jer. li. 46.

Puh. רָכְכָה. *Was softened*, Is. i. 7.

Hiph. הִרְכִּךְ. *Rendered timid*, Job xxiii. 16.

רָכַל, v. only in part. רָכַל, f. רָכְלָה, aff.

רָכְלָה, pl. רָכְלִים, constr. רָכְלֵי, aff. רָכְלָה.

Cogn. רָכַל. Arab. رَكَكَل, *percussit pede*.

מִרְכָּל, via. *Went to and fro, travelled, pec. as a merchant*. Part. *A merchant*, 1 Kings x. 15; Cant. iii. 6; Ezek. xxvii. 3. 15. 23, &c.

רָכְלָה, f. aff. רָכְלָה, רָכְלָה. *Merchandise*, Ezek. xxvi. 12; xxviii. 5. 16. 18.

רָכַס, v. pres. יִרְכָּס. *Tied, fastened*, Exod. xxviii. 28; xxxix. 21, only. Arab. رَكَسَ,

constrinxit vinculo رَكَسَ, appellato.

רָכַס, m. pl. רָכָסִים. *Entangled, rugged places*, Is. xl. 4.

רָכַס, m. pl. constr. רָכְסֵי. *Combinations, artifices*, Ps. xxxi. 21.

רָכַשׁ, v. constr. immed. *Acquired, gained*, Gen. xii. 5; xxxi. 18; xxxvi. 6; xlv. 6, al. non occ.

רָכַשׁ, m. Arab. رَكَشَ, *cursus celer*.

רָכַשׁ, cucurrit. Syr. رُكَّشًا, *equus. Running; a swift species of horse, a post horse*, 1 Kings iv. 28; Esth. viii. 10. 14; Mic. i. 13.

רָם, see רוּם.

רָם, see רָאם.

רָמָה, f. aff. רָמָה, pl. aff. רָמָה, r. רוּם. *A high place, pec. a high place used for idolatrous purposes*, Ezek. xvi. 25. 31. 39.

רָמָה, v. constr. immed. Arab. رَمَى, *jecit, projecit*. Syr. رَمَى, *Id.* (a) *Threw*.

(b) *Shot with a bow*. (a) Exod. xv. 1. 21.

Part. constr. רָמֵה, pl. constr. רָמִי. (b) Ps. lxxviii. 9; Jer. iv. 29.

Pih. רָמָה. Probably *Tripped up*, hence *deceived*, Gen. xxix. 25; 1 Sam. xix. 17; Prov. xxvi. 19, &c.

Puh. רָמָה, for רָמוּ, *Was thrown or lifted up*. Cogn. רוּם, Job xxiv. 24.

Infin. aff. רָמִינִי, 1 Chron. xii. 17.

רָמָה, and **רָמָה**, v. Chald. pret. רָמוּ, רָמִינָה. *Id.* (a) *Threw*, Dan. iii. 24; vi. 17. (b) *Imposed tribute*.

Infin. aff. כָּרְמָה, (a) Dan. iii. 20; (b) Ezra vii. 24.

Peil, רָמִי. Pass. (a) *Were thrown*, Dan. iii. 21. (b) *Were placed*, Dan. vii. 9.

Ithpe. pres. יִרְמָא, תְּרַמֵּן, *Was thrown*, Dan. iii. 6. 15.

רָמָה, f. Arab. رَم, *comedit, voravit*.
 רָמָה, *teredo*. *A worm, worms*, Exod. xvi. 24; Job vii. 5; xxiv. 20, &c.

רָמוֹן, m. pl. רְמוֹנִים, constr. רָמוֹן. Arab. رَمَّانٌ, *malum punicum*. *A pomegranate*, [1] The tree, 1 Sam. xiv. 2; Cant. vi. 11; Joel i. 12, &c. [2] The fruit, Num. xiii. 23; Cant. iv. 3. [3] An artificial imitation of the fruit, Exod. xxviii. 33, 34; xxxix. 26, &c.

רְמוֹת, f. aff. רְמוֹתָהּ, r. רום. *Height, pile, heap*, of dead bodies, Ezek. xxxii. 5.

רָמָה, m. pl. רְמוֹתִים, aff. רְמוֹתִים. Arab. رَمِيحٌ, *lancea quâ utuntur ad percutiendum, non ad conjiendum*. *A spear*, Numb. xxv. 7; 1 Kings xviii. 28; Neh. iv. 7, &c.

רְמוּהָה, f. r. רמה. (a) *Deceit*. (b) *Hanging loose, negligence*. Comp. Arab. رَمِي. VI. *Laxa, remissa fuit res*. (a) Job xiii. 7; xxvii. 4; Ps. xxxii. 2, &c. (b) Prov. xii. 24; xix. 15. The phrase קָשֶׁת רְמוּהָה, Ps. lxxviii. 57, and Hos. vii. 16, has been variously interpreted: *a deceitful bow*, one whose faulty construction prevents the arrow from doing execution; hence termed *deceitful*. See my note on Job xx. 24.

רָמָה, plur. רְמוֹתִים, once, Esth. viii. 10. Arab. رَمِيحٌ, *equa*. *A mare*. רְמוֹתִים, *the offspring of mares*.

רָמָה, v. i. q. רום.
 Niph. pres. יִרְמָא, and יִרְמָא. *Was raised*, Ezek. x. 15. 17. 19.

Imp. הרָמִי. *Remove yourselves*, Num. xvii. 10.

רָמָה, v. pres. apoc. רָמָה. See רָמָה. *Became putrid*, Exod. xvi. 20, only.

רָמָה, v. pres. רָמָה. Constr. immed. *Trampled down or on, trod on, walked in*, Ps. xc. 13; Is. lxiii. 3; Mic. v. 7, &c.

Infin. רָמָה, Is. i. 12.

Imp. f. רָמָה, Nah. iii. 14.

Part. רָמָה. *One that tramples down; an oppressor*, Is. xvi. 4.

Niph. pres. תְּרַמֵּן, Pass., Is. xxviii. 3.

רָמָה, v. pres. תְּרַמֵּן. Constr. immed. it. med. על, רָ, *Id.*, Gen. ix. 2; Lev. xx. 25; Ps. civ. 20.

Part. רָמָה, f. רָמָה, Gen. i. 21; vii. 8; Ps. lxix. 35, &c.

רָמָה, masc. A generic term including *reptiles, and all the smaller land animals*, Gen. i. 24, 25; vi. 7; Ps. cxlviii. 10, &c. Used once of *water animals*, Ps. civ. 25.

רָן, m. pl. constr. רָנִי, r. רן. *Singing; a song*, Ps. xxxii. 7.

רָנָה, v. pres. תְּרַנֵּן. Cogn. רן. *Rung, rattled*, Job xxxix. 23, only.

רָנָה, fem. aff. רָנָהּ, r. רן. (a) *Singing, a shout of joy*. (b) *A shout or cry of any kind*. (c) *A cry for help*. (a) 2 Chron. xx. 22; Ps. xxx. 6; xlii. 5; xlvi. 2; Prov. xi. 10, &c. (b) 1 Kings xxii. 36. (c) 1 Kings viii. 28; Ps. xvii. 1; lxi. 2; xxviii. 3, &c.

רָנָה, v. pres. יִרְנֶן, once, יִרְנֶן, Prov. xxix. 6. Constr. abs. Arab. رَنَّ, *vociferatus fuit, clamorem edidit; ejulavit; sonuit arcus*. (a) *Sung*. (b) *Shouted*, in surprise or admiration. (c) *Called out* in invitation. (d) *Cried out for help*. (a) Ps. xxxv. 27; Prov. xxix. 6; Is. xxxv. 6, &c. (b) Lev. ix. 24. (c) Prov. i. 20; viii. 3.

Infin. רָנָה, Job xxxviii. 7.

Imp. f. רָנִי, pl. רָנִי, Is. xii. 6; xlv. 23, &c. (d) Lam. ii. 19.

Pih. רָנָה, pres. יִרְנֶן. Intens. of Kal. (a) *Sung, shouted, rejoiced*. (b) *Sung of, celebrated*, constr. immed. (a) Ps. lxiii. 8; Jer. xxxi. 12; li. 48, &c. (b) Ps. li. 16; lix. 16.

Infin. רָנָה, Ps. cxxxii. 16; Is. xxxv. 2.

Imp. pl. רָנִי, Ps. xxxiii. 1, &c.

Puh. pres. יִרְנֶן. Pass. of Pih. *There shall be singing*, Is. xvi. 10.

Hiph. pres. יִרְנֶן. (a) *Caused to sing or rejoice*. (b) *Shouted, rejoiced*. (a) Job xxix. 13; Ps. lxx. 9.

Imp. pl. יִרְנֶן, (b) Deut. xxxii. 43; Ps. xxxii. 11; lxxxi. 2.

Hith. part. מְרַנֵּן. *Shouted, rejoiced*, Ps. lxxviii. 65.

רָנָה, masc. pl. רָנָה, once, Job xxxix. 13. *The ostrich*. See Bochart. Hieroz., tom. ii., page 238.

רָנָה, fem. constr. וְרָנָה, pl. וְרָנָה, r. רָנָה. *Singing, rejoicing*, Job iii. 7; xx. 5; Ps. lxiii. 6; c. 2.

רָסִים, masc. pl. constr. וְרָסִים, r. רָסִים. *Sprinkling; a drop*, Cant. v. 2, only.

רָסִים, m. pl. וְרָסִים, r. רָסִים, i. q. רָצַץ. *Fractures*, Amos vi. 11, only.

רָסִין, m. aff. וְרָסִין. Arab. رَسْنٌ, *funis, capistri pars, quæ ad nasum est. A bridle, halter*, Job xxx. 11; xli. 5; Ps. xxxii. 9; Is. xxx. 28.

רָסַס, v. Infinitive. רָסַס. Arab. رَشَّ, *conspersit humore. Sprinkled*, Ezek. xlvi. 14, only.

רָע, and רָעָה, masc. pl. וְרָעִים, constr. וְרָעִים, f. רָעָה, pl. וְרָעָה, r. רָעָה. *Evil, bad, wrong*. (a) *Wicked*. (b) *Fatal, deadly*. (c) *Calamitous*. (d) *Disagreeable, painful*. (e) *Offensive, displeasing*: fully, — וְרָעָה. (f) *Sad*. (g) *Ill favoured*. (h) *Envious*, [1] Of the eye. [2] וְרָעָה, Of a person. (k) *Wickedness*. (l) *Harm, injury, calamity*. (a) Gen. vi. 5; xiii. 13; Ps. ci. 4; cxl. 2, &c. (b) Gen. xxxvii. 20. 33; Lev. xxvi. 6; Ezek. xiv. 14, &c. (c) Gen. xvii. 9; 1 Kings v. 4; Jer. ii. 19, &c. (d) Deut. xxviii. 35. 59; Job ii. 10. 17, &c. (e) Gen. xxxi. 24; Eccl. ii. 17; Gen. xxxviii. 7; Num. xxii. 34; Josh. xxiv. 15, &c. (f) Gen. xl. 7; Neh. ii. 1, 2. (g) Gen. xli. 21. (h), [1] Deut. xv. 9. [2] Prov. xxiii. 6; xxviii. 22. (k) Neh. ix. 28; Ps. vii. 10; Hab. ii. 9, &c. (l) Gen. xlviii. 16; Ps. xli. 6; Zeph. iii. 15.

רָעָה, m. r. רָעָה. *Badness*, [1] Of actions; *wickedness*. [2] Of the heart. [3] Of the countenance; *sadness*. [4] Of the general appearance. [5] Of food. [1] Deut. xxviii. 20; Is. i. 16; Jer. iv. 4, &c. [2] 1 Sam. xvii. 28; Neh. ii. 2. [3] Eccl. vii. 3. [4] Gen. xli. 19. [5] Jer. xxiv. 2, 3. 8. 17; xxix. 17.

רָעָה, m. aff. וְרָעָה, r. רָעָה. *Shouting, crying out*, Exod. xxxii. 17; Mic. iv. 9.

רָעָה, m. aff. וְרָעָה, pl. aff. וְרָעָה. Syr. رَعَا; *voluit. Will, desire*, Job xxxvi. 33; Ps. cxxxix. 2. 17.

רָעָה, m. aff. וְרָעָה, and רָעָה, and רָעָה, pl. וְרָעָה, constr. וְרָעָה, aff. וְרָעָה, &c. r. רָעָה. (a) *A companion, friend*. (b) *A*

neighbour. (c) Phr. וְרָעָה — אִישׁ, *each—his companion*, i. e. *each other*. (a) Gen. xxxviii. 12; 2 Sam. xiii. 3; 1 Chron. xxvii. 33; Prov. xvii. 17, &c. (b) Exod. xx. 17; Lev. xix. 13; Deut. xxiii. 25, &c. (c) Gen. xi. 3. 7; xliii. 33; Exod. xi. 2, &c. Of inanimate things, Gen. xv. 10.

רָעָה, masc. aff. וְרָעָה. Arab. رَغَبٌ, *voluit, expetivit*. Æth. ረገር : *esuriit*. (a) *Hunger*. (b) *Famine*. (a) Deut. xxviii. 48; Jer. xiv. 18; Lam. iv. 9, &c. (b) Gen. xii. 10; xxvi. 1; xli. 27, &c.

רָעָה, m. pl. וְרָעָה, fem. וְרָעָה. *Hungry, famishing*, 2 Sam. xvii. 29; 2 Kings vii. 12; Ps. cvii. 9; Is. xxxii. 6, &c.

רָעָה, v. pret. pl. in pause, וְרָעָה, pres. וְרָעָה. Constr. abs. it. med. וְרָעָה. (a) *Was hungry*. (b) *Hungered for, was famished through want of*. (c) *Suffered from famine*. (a) Ps. xxxiv. 11; Is. viii. 21; xxxv. 13, &c. (b) Jer. xlii. 14. (c) Gen. xli. 55.

Hiph. pres. וְרָעָה. *Allowed or caused to suffer hunger*, Deut. viii. 3; Prov. x. 3.

רָעָה, masc. constr. וְרָעָה. *Hunger, famine*, Gen. xlii. 19. 33; Ps. xxxvii. 19.

רָעָה, m. and וְרָעָה, fem. Æth. ረገር : *tremuit*. Arab. رَعَدٌ, *tonuit*; رَاعِدٌ, *corruptus tremore fuit. Trembling, awe*, Exod. xv. 15; Job iv. 14; Ps. ii. 11; Is. xxxii. 14, &c.

רָעָה, v. pres. וְרָעָה. *Trembled*, Ps. civ. 33.

Hiph. part. וְרָעָה, pl. וְרָעָה, *Id.*, Ezra x. 9; Dan. x. 11.

רָעָה, v. pres. וְרָעָה. Constr. abs. it. immed. Arab. رَعَى, *pavit; pastum duxit; rexit*. (a) *Fed*, of cattle. (b) *Metaph. Of a nation*. (c) *Consumed*. (d) *Devastated*. (e) *Fed on, delighted in*. (f) *Associated with*. (g) *Fed cattle*. (h) *Metaph. Governed, directed, guarded, provided for a people*. (k) *Afforded food to, nourished*. (l) For *רָעָה, Injured, oppressed*. (a) Exod. xxxiv. 3; Is. v. 17; xxvii. 10, &c. (b) Is. xiv. 3; Jer. l. 19; Mic. vii. 14, &c. (c) Ps. xlix. 15; Jer. xxii. 22. (d) Mic. v. 6. (e) Prov. xv. 14; Is. xlv. 20; Hos. xii. 2. (g) Gen. xxx. 31; Is. lxi. 5; Jer. vi. 3, &c. (h) 2 Sam. v. 2; Jer. iii. 15; Ezek. xxxiv. 13. 23; Mic. v. 4, &c. (k) Hos. ix. 2.

Infin. רעוה, aff. רעוה, Gen. xxxvi. 24; xxxvii. 12, &c.

Imp. רעי, fem. רעי, pl. רעי, Gen. xxix. 7; Cant. i. 8; Mic. vii. 14, &c.

Part. רעי. *Feeding; a shepherd*, Gen. iv. 2; xxix. 9; Jer. vi. 3, &c. Applied metaph. [1] To God, Gen. xlvi. 15; Ps. xxiii. 1; Is. xl. 11, &c. [2] To kings, Is. xliv. 28; Ezek. xxxiv. 23; xxxvii. 24, &c. [3] To prophets, Jer. iii. 15; xxiii. 1, 2, &c. Sign. (f) Prov. xiii. 20; xxviii. 7; xxix. 3. (l) Job xxiv. 21.

Pih. רעי. *Became a companion*, Judg. xiv. 20.

Hiph. pres. aff. רעי. *Caused to feed*, metaph. *ruled*, Ps. lxxvii. 72.

Hith. pres. apoc. רעי, i. q. Pih. Prov. xxii. 24.

רעה, fem. constr. רעה, aff. רעה, &c., pl. רעה, r. רעה. (a) *Evil, injury, mischief, calamity*. (b) *Wrong, wickedness*. (a) Gen. xxvi. 29; xliv. 4; Exod. x. 10; Deut. xxxi. 17, &c. (b) Gen. vi. 5; Judg. xi. 27; 1 Sam. xxiv. 12; xxix. 6, &c.

רעה, masc. r. רעה, i. q. רעה. *A friend*, 2 Sam. xv. 37; xvi. 16; 1 Kings iv. 5.

רעה, f. pl. aff. רעה, רעה, fem. of last. *A female friend or companion*, Judg. xi. 37, 38; Ps. xlv. 15.

רעה, fem. r. רעה. *Breaking*, Prov. xxv. 19; Is. xxiv. 19.

רעה, f. aff. רעה, fem. of רעה. (a) *A companion, friend, neighbour*, Exod. xi. 2; Esth. i. 19; Is. xxxiv. 15, 16; Jer. ix. 19. (b) *Wish*, Eccl. i. 14; ii. 11; iv. 4, &c. According to some, *Feeding on the wind*, i. e. *emptiness*: so Aquila and Theod. *νομή ἀνέμου*. Symm. *βόσκησις ἀνέμου*. Others, comparing the Chald. רעה, i. q. Heb. רעה, *Wish for, delight in the wind*. So LXX. *προαιρέσις πνεύματος*. Vulg. *afflictio spiritus*: as if from רעה.

רעה, Chald. fem. r. רעה, *voluit*. *Wish, will*, Ezra v. 17; vii. 18.

רעי, m. r. רעה. *Pasture*, 1 Kings v. 3, only.

רעי, m. i. q. רעה, r. רעה. *A shepherd*, Is. xxxviii. 12; Zech. xi. 17.

רעה, f. aff. רעה, i. q. רעה. *A female companion, friend*, Cant. i. 9; ii. 2; iv. 7, &c.

רעיון, m. i. q. רעה. *Desire, pursuit*, Eccl. i. 17; ii. 22; iv. 16, only.

רעיון, Chald. m. pl. constr. רעיוני, aff. רעיוני, רעיוני, r. רעה. *Desire, purpose; thought*, Dan. ii. 29; iv. 16; v. 10, &c.

רעל, m. Syr. رعل, *timuit, tremuit*;

رعل, commotio, tremor. Arab. رعل,

percussit, ferit gladio; رعل, species veli.

(a) *Trembling, giddiness*, Zech. xii. 2. (b) Pl. רעלות, *Veils*, Is. iii. 15.

רעל, v. Hoph. in pause, רעל. *Were shaken, thrown*, of spears, javelins, Nah. ii. 4.

רעם, masc. aff. רעם. Syr. رعم, *tonuit*. Ethpe. *Iratus est*; رعم, tonitru.

Arab. رعم, *aversatio, ira*. (a) *Thunder*.

(b) *Tumult; rage*. (a) Job xxvi. 14; Ps. lxxvii. 19; lxxxi. 8; civ. 7. (b) Job xxxix. 25.

רעם, v. רעם, pres. רעם. *Thundered*.

(a) *Metaph. Resounded, roared*, of the sea.

(b) *Was disturbed, excited*. (a) 1 Chron. xvi. 32; Ps. xcvi. 11; xcvi. 7. (b) Ezek. xxvii. 35.

Hiph. רעם, pres. רעם. (a) *Caused thunder, thundered*. (b) *Caused anger or vexation*. (a) 1 Sam. ii. 10; vii. 10; Job xxxvii. 4; Ps. xxix. 3, &c.

Infin. aff. רעם, (b) 1 Sam. i. 6.

רעמה, f. *Rage, scorn*, Job xxxix. 19. See the note.

רענן, masc. pl. רעננים, fem. רענה. (a) *Flourishing*, [1] Of a tree. [2] Of leaves. [3] Of a branch. (b) *Metaph. of persons, Prosperous*. (c) *Probably Surrounded by foliage*. (d) *רענן רענן*, either, *With fresh oil, or with the oil of the prosperous*. (a), [1] Deut. xii. 20; 1 Kings xvi. 4; Jer. xi. 16, &c. [2] Jer. xvii. 8. [3] Job xv. 32. (b) Ps. xcii. 15; Dan. iv. 1. (c) Cant. i. 16. (d) Ps. xcii. 11.

רעע, v. I. *Was evil, bad, wrong*. See רע.

Hiph. רעע, pres. רעע, רעע. Constr. abs. it. med. רעע, רעע, רעע. (a) *Did evil*. (b) *Did evil to, treated ill, afflicted*. (a) 2 Kings xxi. 11; 1 Chron. xxi. 17; Ps. lxxiv. 3, &c. (b) Med. רעע, Num. xvi. 15; Deut. xxvi. 6.

Med. ב, 1 Chron. xvi. 22. Med. ל, Exod. v. 23; Josh. xxiv. 20; Ruth i. 21; 1 Sam. xxvi. 21, &c.

Infin. הרע, הרע, Lev. v. 4; 1 Sam. xii. 25, &c.

Part. הרע, pl. הרעים. *Doing evil; an evil-doer*, Job viii. 20; Prov. xvii. 4.

II. Pret. רע, pres. ריע. Syr. ܩܘܨܐ, *fregit*. Cogn. ריצ. Constr. immed. (a) *Broke, broke to pieces*. (b) *Crushed*. (a) Jer. ii. 16; xii. 16; xv. 12. (b) Job xxxiv. 24; Mic. v. 5.

Niph. pres. רוע. Pass. of Kal. *Was broken, broken to pieces; was ruined*, Prov. xi. 15; xiii. 20.

Hith. הרועה, *Id.*, Is. xxiv. 19.

Infin. הרועע, Prov. xviii. 24.

רעע, Chald. v. pres. רוע, *Id.*, Dan. ii. 40.

Pah. part. הרעע, *Id.*, *Ibid.*

רעה, v. pres. רעיש. Arab. رَعَفَ, *fluxit sanguis; abundavit uter. Flowed, overflowed; let drop*, Job xxxvi. 28; Ps. lxx. 12, 13; Prov. iii. 20.

Hiph. Imp. pl. הרעיש, *Id.*, Is. xlv. 8.

רעץ, v. pres. רעץ, i. q. רעע, and רעץ. *Crushed; overpowered, oppressed*, Exod. xv. 6; Judg. x. 8.

רעש, m. Arab. رَعَسَ, *trepidavit, tremuit; رَاعَسَ, tremens; alacris*. (a) *Shaking, trembling*. (b) *An earthquake*. (c) *The rumbling of wheels*. (d) *Either, The rattling of a horse's hoofs, or his restless eagerness in rushing to battle*. (e) *Any loud noise, tumult*. (f) *The rattling of a spear*. (a) Ezek. xii. 18; xxxviii. 19. (b) 1 Kings xix. 11; Is. xxix. 6; Amos i. 1; Zech. xiv. 5. (c) Jer. xlvii. 3; Ezek. iii. 12, 13; xxxvii. 7; Nah. iii. 2. (d) Job xxxix. 24. (e) Job xli. 21.

רעש, v. רעשה, pres. רעש. Constr. abs. *Was shaken, trembled*. Applied, [1] *To the earth*. [2] *The heavens*. [3] *Mountains, islands, &c.* [4] *Men and animals, under the influence of fear*. [5] *Trees, standing corn, &c.* [1] Judg. v. 4; Ps. lxxviii. 9; Is. xliii. 13, &c. [2] Joel ii. 10; iv. 16. [3] Ezek. xxvi. 15; Nah. i. 5. [4] Ezek. xxxviii. 20. [5] Ps. lxxii. 16.

Part. pl. רעשים, Jer. iv. 24.

Niph. רעשה, *Id.* [1] Jer. l. 46.

Hiph. הרעיש, pres. aff. הרעיש. Causat. of Kal. (a) *Caused to tremble, shook*. (b) *Either, Caused to rush on so as to make the earth tremble, or filled with restless eagerness*. (a) Ps. lx. 4; Ezek. xxxi. 16; Hag. ii. 7. (b) Job xxxix. 20. But see the note.

Part. הרעיש, Is. xiv. 16; Hag. ii. 6. 20.

רפא, v. pres. רפא. Constr. immed. it. med. רפא, ל. Arab. رَفَا, and رَفَا, ر. رفو, *reparavit ruptam vestem*. Æth. ረፍረፍ: *consuit. Bound up a wound*. (a) *Healed a wound*. (b) *Healed a person*. (c) *Metaph. of a nation, country, or individual, Restored to prosperity, delivered from calamity*. (d) *Healed transgressions, i. e. removed their evil consequences*. (e) *Impers. לוּ רָפָא, Was healed*. (a) Is. xxx. 26. (b) Gen. xx. 17; 2 Kings xx. 8. (c) Deut. xxxii. 39; Ps. cvii. 20; Is. xix. 22; Hos. xi. 3, &c. (d) Jer. iii. 22; Hos. xiv. 5. (e) Is. vi. 10.

Infin. רפוא, רפוא, aff. רפאי, Eccl. iii. 3; Is. xix. 22; Hos. vii. 1.

Imp. רפא, רפאה, aff. רפאני, Num. xii. 13; Ps. vi. 3; xli. 5.

Part. רפא, aff. רפאה, pl. רפאים, constr. רפאי. *A healer, physician*, Gen. l. 2; Exod. xv. 26; 2 Kings xx. 5; 2 Chron. xvi. 12; Job xiii. 4, &c.

Niph. רפא, pres. רפא. Pass. of Kal. (a) *Was repaired, of an earthen vessel*. (b) *Was healed, of a wound or disease*. (c) *Was healed, of a person*. (d) *Was rendered wholesome, of water*. (e) *Metaph. Was restored to prosperity*. (f) *Imp. רָפָא לָנוּ, We were healed*. (b) Lev. xiii. 37; xiv. 3. 48, &c. (c) 1 Sam. vi. 3. (d) Ezek. xlvi. 8, 9, 11. (e) Jer. xvii. 14; li. 8. (f) Is. liii. 5.

Infin. רפוא, Jer. xv. 18. (a) Jer. xix. 11. (b) Deut. xxviii. 27. 35.

Pih. רפאתי, pres. רפא. (a) *Repaired*. (b) *Healed*. (c) *Caused to be cured*. (d) *Rendered wholesome*. (a) 1 Kings xviii. 30. (b) Ezek. xxxiv. 4; Zech. xi. 16. *Metaph.* Jer. vi. 14; li. 9. (c) Exod. xxi. 19. (d) 2 Kings ii. 21.

Infin. רפא, Exod. xxi. 19.

Part. רפא, for רפאה, רפה, which see.

Hith. Infinit. הרפא. *To get himself cured*, 2 Kings viii. 29; ix. 15; 2 Chron. xxii. 6.

רפאות, pl. f. Probably *Things bound on, bandages; external applications, remedies*, Jer. xxx. 13; xlv. 11; Ezek. xxx. 21.

רְפָאוֹת, f. once. *Healing, health*, Prov. iii. 8.

רְפָאִים, pl. m. *The Rephaim*, apparently the name of the tribe inhabiting Sodom, Gomorrah, &c., the neighbouring cities of the plain, Gen. xiv. 5; xv. 19; Deut. ii. 11. 20; Josh. xv. 18, &c. The destruction of this people, or of the majority of them, is referred to, Job xxvi. 5, where see the note; Ps. lxxxviii. 11; Is. xiv. 9; xxvi. 14, 15, &c.

רָפַד, v. pres. יִרְפֵּד. Arab. رَفَدَ, *suffulcivit, sustentavit*. Cogn. רָבַץ רַב. *Supported, rested himself*, Job xli. 22; the construction being יִרְפֵּד בְּנִשְׂוֹת עֵלֵי הָרָצִים. *He sustains himself upon the pointed things as upon mire*.

Pih. רָפְדָהּי. (a) *Supported, constructed, a couch*, Job xvii. 13. (b) *Strengthened, refreshed*.

Imp. pl. aff. יִרְפִּינִי. (b) Cant. ii. 5.

רָפָה, v. I. pres. יִרְפֵּה, apoc. יָרַף. Syr. رَفَا; *laxavit*. Aph. *dimisit*. *Sunk down from weakness or decay*. (a) *Hung down*, of the hands. (b) *The day declined*. (c) *Fuel sunk down in the fire*. (d) *Anger diminished, gave way*. (e) *Became weak, dispirited*. (f) *Desisted*. (a) 2 Sam. iv. 1; Jer. vi. 24; Ezek. xxi. 12, &c. (b) Judg. xix. 9. (c) Is. v. 24. (d) Judg. viii. 3. (e) Jer. xlix. 24. (f) Exod. iv. 26; Neh. vi. 9.

Niph. part. pl. יִרְפָּים. *Become idle, or rather, unemployed*, Exod. v. 8. 17. LXX. σχολάζουσι. Vulg. *vacant*.

Pih. רָפָה, pres. תִּרְפָּנָהּ. (a) *Allowed to hang down*. (b) *Rendered weak*. (a) Ezek. i. 24, 25.

Part. מְרַפֵּה, for מְרַפֵּה, pl. מְרַפִּים. (b) Ezra iv. 4; Jer. xxxviii. 4.

Hiph. pres. יִרְפֵּה, apoc. יָרַף. Constr. abs. it. immed. it. med. יָרַף. (a) *Withheld or withdrew the hands, either in helping or punishing*. (b) *Gave up, ceased to support*. (c) *Let go*. (d) *Withheld the hands from, left undisturbed*. (e) *Ceased from*. (f) *Ceased, abs.* (a) Josh. x. 6. (b) Deut. iv. 31; Josh. i. 5; Ps. cxxxviii. 8, &c. (c) Job xxvii. 6; Prov. iv. 13; Cant. iii. 4. (d) Job vii. 19. (e) Neh. vi. 3.

Imp. תִּרְפָּה, יִרְפֵּה, pl. תִּרְפָּוּהוּ. (a) 2 Sam. xxiv. 16; 1 Chron. xxi. 15. (d) Deut. ix.

14; Judg. xi. 37, &c. (e) Ps. xxxvii. 8; (f) 1 Sam. xv. 16; Ps. xlvi. 11.

Hith. תִּרְפָּהָהּ. *Relaxed himself, was slothful*, Prov. xxiv. 10.

Part. מְרַפֵּה, pl. מְרַפִּים, Josh. xviii. 3; Prov. xviii. 9.

II. For רָפַץ, which see. Pres. תִּרְפָּצָהּ, Job v. 18.

Imp. רָפַץ, Ps. lx. 4.

Niph. תִּרְפָּצָהּ, pres. יִרְפֵּץ, 2 Kings ii. 22; Jer. li. 9.

Infinit. תִּרְפָּץ, Jer. xix. 11.

Pih. pres. יִרְפֵּץ, Jer. viii. 11.

רָפְהָהּ, m. constr. רָפָה, f. pl. רָפוּהוּ.

Weak, [1] Of a nation, Num. xiii. 18.

[2] Of the hands, 2 Sam. xvii. 2; Job iv. 3; Is. xxxv. 3.

רָפְיָהּ, f. aff. יִרְפָּיָהּ, r. רָפַץ. *A support*. Probably the sides and back of the chariot throne, Cant. iii. 10, only. LXX. ἀνάκλιτον. Vulg. *Reclinatorium*.

רָפְיוֹן, m. r. רָפָה. *Weakness*, Jer. xlvii. 3, only.

רָפַשׁ, and רָפַשׁ, pres. יִרְפָּשׁ. Arab.

رَفَسَ, *pede percussit*. Cogn. רָמַס. *Trampled, trampled down*, Ezek. xxxii. 2; xxxiv. 18.

Niph. Pass. of Kal. Part. יִרְפָּשׁ. *Disturbed by trampling*, Prov. xxv. 26.

Hith. *Submitted, humbled himself*.

Imp. יִרְפָּשׁ, Prov. vi. 3.

Part. מְרַפָּשׁ, Ps. lxxviii. 31.

רָפַס, Chald. v. רָפְסָהּ, *Id.*, Dan. vii. 7, only.

רָפְסָדוֹת, pl. f. once, 2 Chron. ii. 15, i. q. רָפְסָדוֹת, 1 Kings v. 23, *Floats, rafts*. The etymology is uncertain.

רָפַץ, v. Kal non occ. Arab. رَفَقَ, *juvit, favit*. مَرَفَقَ, *cubitus*. VIII.

Innixus fuit. Probably *Assisted, supported*.

Hith. part. f. מְרַפָּצָהּ. *Supporting herself, leaning*, Cant. viii. 5, only.

רָפַשׁ, see רָפַשׁ.

רָפַשׁ, m. once, Is. lvii. 20, apparently nearly synonymous with רָפַשׁ, *Mud*. The LXX. omit the clause. Vulg. *conculcationem*.

רָפְתִים, pl. m. once, Hab. iii. 17. Arab.

رَفَاتٍ, *stramen*. *Stalls for oxen*. LXX. φάρραι. Vulg. *præsepibus*.

רץ, m. pl. constr. רָצִי, r. רָצָה. *A fragment; a small piece of silver*, Ps. lxxviii. 31, only.

רָצָה, see רָצָה.

רָצָה, v. I. For cogn. רָצָה, Infin. רָצָה, Ezek. i. 14.

II. For cogn. רָצָה, Ezek. xliiii. 27.

רָצָה, v. Kal non occ. Arab. رَصَدَ, *observavit*, rem: *insidiatus fuit*.

Pih. pres. רָצָה, Ps. lxxviii. 17. *Either watched enviously, or laid wait for*. Aquila and Theod. ἐπίβλεπε. Symm. περισπουδάξτε. LXX. ὑπολαμβάνετε. Vulg. *suspiciamini*.

רָצָה, v. pres. רָצָה, apoc. רָצָה. Constr. immed. it. med. רָצָה, Arab. رَضَا, r. رَضُو, *vicit placendo*. رَضِي, *gratum habuit*; n. a. رَضْوَانٌ. (a) *Approved of, took pleasure in*. (b) *Received favourably an offering or a person*. (c) *Loved*. (d) *Fulfilled*. (e) *Associated with*, constr. med. רָצָה. (f) *Was received favourably*, med. רָצָה.

(a) 1 Chron. xxviii. 4; Ps. cxlvii. 10; Eccl. ix. 7, &c. (b) Gen. xxxiii. 10; 2 Chron. x. 7; Jer. xiv. 10; Hos. viii. 13, &c. (c) Ps. xlv. 4; cii. 15; Is. xlii. 1, &c. (d) Lev. xxvi. 34. 41. 43; 2 Chron. xxxvi. 21; Job xiv. 6. (e) Ps. l. 18; but LXX. συνέπρεχες ἀντὶ, and Vulg. *currebas*, reading רָצָה for רָצָה.

Infin. רָצָה, aff. רָצָה, רָצָה. (f) Job xxxiv. 9; 1 Chron. xxix. 3; Ps. lxxvii. 8; Prov. xvi. 7.

Imp. רָצָה, Ps. xl. 14; cxix. 108.

Part. רָצָה, aff. רָצָה, Ps. cxlvii. 11; cxlix. 4; Jer. xiv. 12.

Part. pass. רָצָה, constr. רָצָה, Deut. xxxiii. 24; Esth. x. 3.

Niph. רָצָה, pres. רָצָה. Pass. of Kal, signn. (b) Lev. i. 4; vii. 18; xix. 7, &c. (d) Is. xl. 2.

Pih. pres. רָצָה. *Gave satisfaction to*, by restitution, Job xx. 10.

Hiph. רָצָה (for רָצָה, which is the reading of the Sam.), i. q. Kal (d) Lev. xxvi. 34.

Hith. pres. רָצָה. *Made himself acceptable*, 1 Sam. xxix. 4.

רָצָה, m. constr. רָצָה, aff. רָצָה, &c. (a) *Approbation, favour, whether approving*

or being approved. (b) *An object of approbation*. (c) *Will, pleasure, choice*. [1] The feeling. [2] The object. (d) *Uncontrolled will, violence*. (e) *Enjoyment*. (a) Lev. i. 3; Ps. v. 13; lxi. 14; Prov. viii. 35; &c. Phrr. רָצָה, Ps. lxix. 14; Is. xlix. 8; — יום, Is. lviii. 5. — שָׁמַח, Is. lxi. 2. (b) Prov. xi. 1. 20; xv. 8. (c), [1] Lev. xix. 5; Neh. ix. 24; Dan. viii. 4, &c. [2] Ezra x. 11; Ps. xl. 9; cxliiii. 10; cxlv. 19. Phr. בְּקִלְרָצוֹנָם. (d) Gen. xlix. 6. (e) Deut. xxxiii. 23; Ps. cxlv. 16.

רָצָה, m. Arab. رَضَحَ, and رَضَحَ, *contudit, confregit*. (a) *Crushing*. (b) *Killing, slaughter*. (a) Metaph. Ps. xlii. 11: where, LXX. καταθλάσθαι. Aquila, φονεύσαι. Symm. σφαγῆν. Vulg. *confringuntur*. (b) Ezek. xxi. 27.

רָצָה, v. pres. רָצָה. Constr. immed. it. med. רָצָה. *Struck*. (a) רָצָה, *Struck fatally, killed*. (b) Without רָצָה, *killed*. (a) Deut. xxii. 26. (b) Exod. xx. 13; Num. xxxv. 27. 30; Deut. iv. 42, &c.

Infin. רָצָה, (b) Jer. vii. 9; Hos. iv. 2.

Part. רָצָה. *Killing; one who kills*, whether by accident or through malice, Num. xxxv. 6. 11; Deut. iv. 42; Josh. xx. 3, &c.

Niph. pres. רָצָה, Pass. of Kal, Prov. xxii. 13.

Part. f. רָצָה, Judg. xx. 4.

Pih. pres. רָצָה. Frequentative of Kal, *Habitually kill*, Ps. xciv. 6; Hos. vi. 9.

Part. רָצָה, pl. קַרְבָּעִים. *A murderer*, 2 Kings vi. 32; Is. i. 21.

Puh. pres. Ps. lxi. 4, רָצָה, or רָצָה, for רָצָה. Either, *Ye shall be crushed or ye shall be killed*. Another reading, however, is in Pih. רָצָה. *Ye crush, or attempt to crush or kill*. So LXX. φονεύετε; and Vulg. *Interficietes*.

רָצָה, v. once, Exod. xxi. 6. Constr. med. רָצָה. Arab. رَضَحَ, *confodit ita ut cuspis intus abderetur*. *Pierced, bored*.

רָצָה, m. pl. רָצָה. Arab. رَضَفَ, *lapis ignitus, quo ignito lac calefit: lapis, cui impositae assantur carnes*. According to some, *Hot stones used in baking bread or flesh*; others, *burning coals*, 1 Kings xix. 6, only.

רָצָה, v. only in part. pass. of Kal, רָצָה.

Arab. **رَصَفَ**, *lapillis stravit. Covered, overlaid*, Cant. iii. 10, only.

רָצַף, f. constr. **רָצִיפָה**. (a) *A burning coal.* (b) *A pavement, floor*, (a) Is. vi. 6. (b) 2 Chron. vii. 3; Esth. i. 6; Ezek. xl. 17, 18; xlii. 3.

רָצַץ, v. pret. **רָצַץ**, pres. **רָצִץ**.

Constr. immed. it. med. **רָצַץ**. Arab. **رَضَّ**, *contudit, fregit.* (a) *Bruised, broke, crushed.* (b) *Metaph. Oppressed.* (c) *Intrans. Became broken, burst.* (d) *Metaph. Relaxed himself.* (b) 1 Sam. xii. 3, 4. (c) Eccl. xii. 6. (d) Is. xlii. 3.

Part. pl. f. **רָצִיצוֹת**, (b) Amos iv. 1.

Part. pass. **רָצִיץ**, constr. **רָצִיץ**, pl. **רָצִיץ**. (a) 2 Kings xviii. 21; Is. xxxvi. 6; xlii. 3; (b) Deut. xxviii. 33; Is. lviii. 6; Hos. v. 10.

Niph. **רָצַץ**, pres. **רָצִיץ**. Pass. of Kal sign.

(a) Eccl. xii. 6; Ezek. xxix. 7. Pih. **רָצַץ**, pres. **רָצִיץ**, and **רָצִיץ**. I. q. Kal sign. (a) Ps. lxxiv. 14. (b) Judg. x. 8; 2 Chron. xvi. 10; Job xx. 19.

Hiph. pres. **רָצַץ**. I. q. Kal sign. (a), Judg. ix. 53.

Hith. pres. **רָצַץ**. *Struggled together*, Gen. xxv. 22. LXX. *ἐσάκρωτον*. Vulg. *Colidebantur*.

רַק, m. pl. f. **רָקוֹת**. Arab. **رَقَّ**, *tenuis fuit res.* (a) *Thin, lean*, Gen. xli. 19, 20. 27. (b) Adv. [1] *Only.* [2] *Certainly, i. e. this, and this alone.* [3] *With a negative, except.* [1] Gen. vi. 5; Deut. ii. 28; 1 Kings xiv. 8, &c. [2] Gen. xx. 11; Deut. iv. 6; Judg. xiv. 16, &c. [3] 2 Kings xvii. 18; 2 Chron. v. 10; xviii. 15, &c.

רַק, see **רַק**.

רָקַ, m. aff. **רָקַ**, r. **רָקַ**. *Spitting, spittle*, Job vii. 19; xxx. 10; Is. l. 6.

רָקַב, m. const. **רָקַב**. *Decay, rottenness*, Job xiii. 28; Prov. xii. 4; xiv. 30; Hos. v. 12; Hab. iii. 16.

רָקַב, v. pres. **רָקַב**. *Became rotten, decayed*, Prov. x. 7; Is. xl. 20.

רָקַבוֹן, m. i. q. **רָקַב**. *Rottenness*, Job xli. 9.

רָקַב, v. **רָקַב**, pres. **רָקַב**. Arab. **رَقَدَانٌ**, *saltus ob alacritatem factus.* Syr. **رَقَدَانٌ**,

saliit, subsiliit prae lætitiâ. Leaped, danced, of persons, animals, and inanimate things, Ps. cxiv. 4. 6.

Infim. **רָקַב**, Eccl. iii. 4.

Pih. pres. **רָקַב**, i. q. Kal, Job xxi. 11; Is. xiii. 21; Joel ii. 5.

Part. **רָקַב**, f. **רָקַבָה**, 1 Chron. xv. 29; Nah. iii. 2.

Hiph. pres. aff. **רָקַב**, causat. of Kal, Ps. xxix. 6.

רָקַח, f. aff. **רָקַח**, **רָקַח**, r. **רָקַח**. (a) *The temple, of the head.* (b) *Probably the cheek.* (a) Judg. iv. 21, 22; v. 26. (b) Cant. iv. 3; vi. 7.

רָקַח, m. cogn. **رَقَّحَ**, *bene curavit ac rectè administravit opes.* **رَقَّاحِي**, *mercator.*

Careful preparation of any composition for use or sale; pec. spicing or perfuming, Cant. viii. 2.

רָקַח, v. pres. **רָקַח**. *Compounded, prepared*, Exod. xxx. 33.

Part. **רָקַח**, pl. constr. **רָקַח**. *A compounder, apothecary, perfumer*, Exod. xxx. 35; xxxvii. 29; 1 Chron. ix. 30; Eccl. x. 1.

Puh. part. pl. **רָקַח**. Pass. of Kal, 2 Chron. xvi. 14.

Hiph. Imp. **רָקַח**. *Applied perfumery, threw in spices*, Ezek. xxiv. 10.

רָקַח, m. pl. **רָקַח**, f. pl. **רָקַח**. *An apothecary, perfumer*, 1 Sam. viii. 13; Neh. iii. 8.

רָקַח, m. *An ointment*, Exod. xxx. 25. 35.

רָקַח, pl. m. aff. **רָקַח**. *Ointments, perfumes*, Is. lvii. 9.

רָקַע, m. constr. **רָקַע**, see **רָקַע**. *Any thing stretched or spread out.* (a) *The expanse of heaven, the atmosphere, sky.* (b) *A canopy.* (a) Gen. i. 6—8. 14. 20; Ps. xix. 2; cl. 1; Dan. xii. 3. (b) Ezek. i. 22—26; x. 1.

רָקַע, m. pl. constr. **רָקַע**, r. **רָקַע**. *A thin cake*, Exod. xxix. 2. 23; Lev. ii. 4; Num. vi. 15, &c.

רָקַע, v. Arab. **رَقَمَ**, *scripsit, notavit punctis diacriticis; strias intexuit panno.*

رَقَمَ, *species striatae pictaque vestis. Embroidered, or wove with various colours.*

Fart. **رָקַע**. *An embroiderer, or one who*

weaves with various colours, Exod. xxvi. 3; xxvii. 16; xxviii. 39, &c.

Puh. רָקְמָתָי. Pass. of Kal. *Metaph. of the human body, Wrought with art*, Ps. cxxxix. 15.

רָקְמָתָי, f. aff. רָקְמָתָי, dual רָקְמָתָי, pl. רָקְמָתָי. (a) *Embroidery*. (b) *A variety of colours*, of the plumage of a bird. (c) Dual, either *Two pieces of embroidery*, or *a piece embroidered on both sides*. (a) Judg. v. 30; 1 Chron. xxix. 2; Ps. xlv. 15; Ezek. xvi. 10, &c. (b) Ezek. xvii. 3. (c) Judg. v. 30.

רָקַע, v. Pres. aff. אֶרְקַעִם. Arab. رَكَعَ, *reparavit, resarcivit vestem partibus panni insertis*. رَكَعَ, and رَقِيَ, *cælum*. Sam.

רָקַע, vestis, vestimentum. Syr. رَقَعُ, *firmavit, stabilivit, constrinxit*. Constr. immed. (a) *Stretched out*, of God stretching out or spreading the earth. (b) *Stamped on in order to stretch, stamped on*. (c) *Stamped with the feet*, as an expression of strong feeling, either indignation or joy. (b) 2 Sam. xxii. 43.

Infin. aff. רָקַעַךְ, (a) Ezek. xxv. 6.

Imp. רָקַע, (c) Ezek. vi. 11.

Part. רָקַעַת, (a) Ps. cxxxvi. 6; Is. xlii. 5; xliv. 24.

Pih. pres. יִרְקַעַת. (a) *Beat thin, beat into thin plates*. (b) *Covered with a thin plate of gold*. (a) Exod. xxxix. 3; Num. xvi. 30. (b) Is. xl. 19.

Puh. Pass. of Pih. Part. מְרָקַעַת, (a) Jer. x. 9.

Hiph. pres. מִרְקַעַת. *Stretched out*, with לָ, Job xxxvii. 18.

רָקַעִים, pl. masc. constr. רָקַעַת. *Things stretched or beaten out; plates*, Num. xvii. 3.

רָקַק, v. pres. יִרְקַק, i. q. יִרְקַק, sign. II. *Spit*, Lev. xv. 8.

רָשַׁע, רָשַׁע, see רָשַׁע.

רָשַׁעוֹן, m. Syr. رَشَاعُون, *dedit, obtulit*. Chald. רָשַׁעָה, *potuit, licentiam habuit*. *A grant, permission*, Ezra iii. 7.

רָשַׁעִית, see רָשַׁעִית.

רָשַׁעַת, v. Arab. رَسَمَ, *scripsit; præscripsit*. *Wrote, decreed*.

Part. pass. מְרָשַׁעִים, Dan. x. 21.

רָשַׁעַת, Chald. v. pres. מְרָשַׁעִים, *Id.*, Dan. vi. 9—14.

Peil, רָשַׁעִים, Pass., Dan. v. 24, 25; vi. 11.

רָשַׁעַת, m. aff. רָשַׁעַת, רָשַׁעַת, Syr. رَشَاعَاتٍ, *peccavit; improbitas*. *Wickedness; impiety, injustice*, Job xxxiv. 8; Ps. xlv. 8; Is. lviii. 4; Mic. vi. 11, &c.

רָשַׁעַת, m. pl. רָשַׁעִים, constr. רָשַׁעִי, f. רָשַׁעָה. (a) *Wicked; impious, unjust*. (b) רָשַׁעַת, *Meriting death*. (c) *Guilty, faulty*. (a) Gen. xviii. 23; Exod. xxiii. 1; Ps. ix. 18; Is. lviii. 7, &c. (b) Num. xxxv. 31. (c) Exod. ii. 13; ix. 27; Deut. xxv. 1, &c.

רָשַׁעַת, v. pres. יִרְשַׁעַת. Constr. abs. *Was wicked, impious, unjust; acted wickedly, impiously, unjustly*, 1 Kings viii. 47; Job x. 15; Eccl. vii. 17, &c. *לא רָשַׁעַתִּי מִלְּפָנֶיךָ, I have not sinned (so as to depart) from (the ways of) my God*, Ps. xviii. 22.

Hiph. מִרְשַׁעַת, pres. מִרְשַׁעַת. Constr. immed. it. med. מִרְשַׁעַת. (a) *Declared guilty, condemned*. (b) *Proved guilty*. (c) *Overcame in battle*. (d) I. q. Kal, *Acted wickedly*. (e) *Acted wickedly against* —. (a) Deut. xxv. 1; Job xxxiv. 17, 29; Prov. xii. 2, &c. (b) Is. liv. 17. (c) 1 Sam. xiv. 47. (d) 2 Chron. xx. 35; Neh. ix. 33; Dan. xii. 10, &c.

Infin. מִרְשַׁעַת, 1 Kings viii. 32; 2 Chron. xxii. 3.

Part. מִרְשַׁעַת, pl. constr. מִרְשַׁעִי, (a) Prov. xvii. 15. (e) Dan. xi. 32.

רָשַׁעָה, f. constr. מִרְשַׁעָה, aff. מִרְשַׁעָה, i. q. רָשַׁעַת. (a) *Wickedness*. (b) *Guilt, fault*. (a) Deut. ix. 4; Ezek. xviii. 20; Mal. i. 4, &c. (b) Deut. xxv. 2.

רָשַׁעָה, masc. pl. מִרְשַׁעָה, constr. מִרְשַׁעָה, aff. מִרְשַׁעָה. Cogn. מִרְשַׁעָה, which see. *Burning*. (a) *A burning coal*. (b) *Lightning*. (c) *Igni rāqāh*, and מִרְשַׁעָה, *Ignited arrows*. (d) *A burning, wasting disease*. (e) *The heat of any strong passion*. (a) Cant. viii. 6. (b) Ps. lxxviii. 48; Hab. iii. 5. (c) Job v. 7, where see the note; Ps. lxxvi. 4. (d) Deut. xxxii. 24. (e) Cant. viii. 6. Some have supposed this word to signify *a bird, pec. a bird of prey*, and hence *any thing winged, or flying*. LXX. ὀρνέων, γὰρ τὸς, περιπτέρη, κάρτη, πυρὶ. Vulg. *avis, potentias, igni, lampades, diabolus*.

רָשַׁעַת, v. Cogn. מִרְשַׁעַת, and רָשַׁעַת. Kal non occ.

Pih. pres. מִרְשַׁעַת. *Reduced a city*, either to poverty, or in a military sense, Jer. v. 17.

Puh. מִרְשַׁעַת. Pass. of Pih., Mal. i. 4.

רֶשֶׁת, f. aff. רֶשֶׁתִּי, רֶשֶׁתוֹ, r. ישׁ. (a) *A net.* (b) *Metaph. Any snare.* (c) *A net-work.* (a) Prov. i. 17. (b) Ps. lvii. 7; cxl. 6; Prov. xxix. 5, &c. (c) Exod. xxvii. 4, 5; xxxviii. 4. Also Infin. of רָשַׁת.

רֶתוּק, masc. r. רֶתוּק. *A chain,* Ezek. vii. 23.

רֶתוּקוֹת, pl. f. *Id.*, 1 Kings vi. 21.

רֶתַח, m. pl. aff. רֶתַחִי. Syr. رَتَّح, *fervefecit, ebullivit. Boiling,* Ezek. xxiv. 5.

רֶתַח, v. Kal non occ.

Pih. Imp. רָפַח. *Boil,* Ezek. xxiv. 5.

Puh. רָפַחוּ. Pass. of Pih. *Was heated, boiled; agitated,* Job xxx. 27.

Hiph. pres. רֶפַחִים. *Caused to boil,* Job xli. 23.

רָחַם, masc. pl. רָחִימִים. Arab. رَحِمَ, *genista.* Spanish, *retama, Id.* *The broom,* 1 Kings xix. 4, 5; Job xxx. 4; Ps. cxx. 4. See Cels. Hierob., par. i. page 246.

רחם, v. only in Imp. רָחַם. *Bind, yoke,*

Mic. i. 13. Arab. رَحِمَ, *filum circa digitum ligavit.*

רֶתַח, v. Kal non occ. Arab. رَتَّق, *conjungendo partes fissas reparavit rem. Joined, bound.*

Niph. pres. רֶתַח. Pass. of Kal, Eccl. xii. 6, *Keri.*

Puh. רָפַחוּ. *Id.*, Nah. iii. 10.

רֶתַחִים, pl. f. *Chains,* Is. xl. 19.

רֶתַח, m. Syr. رَتَّح, *tremuit. Trembling,*

Hos. xiii. 1. See רָשַׁת.

ש

שֵׁן, *Sin*, distinguished from שׁ by the diacritical point, is pronounced as *s* in *son*, while the latter is sounded as *sh* in *shine*. It frequently interchanges with ס, which it resembles in sound, and occasionally with ו, and צ. The Syrians constantly substitute ש for this letter; the Arabs, on the contrary, generally use ش, for ש, and س, for ס and שׁ. As a numeral, ש (the diacritical point being omitted) stands for *three hundred*.

שָׂא, Imp. of נָשָׂא.

שָׂאֵר, masc. Chald. סָאֵר, *fermentum. Leaven,* Exod. xii. 15. 19; xiii. 7; Lev. ii. 11; Deut. xvi. 4.

שָׂאת, for שָׂאת, Infin. of נָשָׂא, which see.

שֶׁבֶךְ, m. pl. שֶׁבָכִים. Cogn. סֶבֶךְ, which see. *Ornaments of net-work, or wreathing,* 1 Kings vii. 17.

שֶׁבָכָה, see סֶבָכָה.

שֶׁבָכָה, fem. pl. שֶׁבָכוֹת. (a) *Net work, ornamenting the capitals of pillars.* (b) *A lattice, of a window.* (c) *A net.* (a) 1 Kings vii. 17—42; 2 Kings xxv. 17, &c. (b) 2 Kings i. 2. (c) Job xviii. 8.

שָׁבַע, m. constr. שָׁבָע, pl. שָׁבָעִים f. שָׁבָעָה.

Arab. شَبِعَ, and Syr. سَبَع, *satur fuit.*

Full, satisfied, surfeited. [1] Abs., Gen. xxv. 8; Prov. xix. 23; xxvii. 7. [2] Of food, 1 Sam. ii. 5. [3] Of wealth, enjoyment, Deut. xxxiii. 23. [4] Of suffering, vexation, Job x. 15; xiv. 1. [5] Of years, Gen. xxxv. 29; 1 Chron. xxix. 28; Job xlii. 17.

שָׁבַע, v. pres. שָׁבָע. Constr. abs. it. immed. it. med. שָׁ. *Was full, satisfied, surfeited.* [1] Abs. [2] Of food. [3] Of drink. [4] Of wealth, enjoyment. [5] Of suffering, vexation. [6] Of years. [1] Ps. xvii. 15; Prov. xxx. 9; Is. ix. 19, &c. [2] Prov. xii. 11; xiv. 14; xxx. 22, &c. [3] Prov. xxx. 16; Jer. xlv. 10; Amos iv. 8. [4] Ps. civ. 28; Eccl. i. 8; iv. 8, &c. [5] Job vii. 4; Ps. lxxxviii. 4; Prov. xxviii. 19, &c. [6] 1 Chron. xxxiii. 1; 2 Chron. xxiv. 15.

Infin. שָׁבוּעַ, שָׁבָע, Exod. xvi. 8; Joel ii. 27, &c.

Imp. שָׁבַע, Prov. xx. 13.

Pih. pres. in pause, שָׁבָע. *Satisfied,* Ezek. vii. 19.

Imp. aff. שָׁבָעוּ, Ps. xc. 14.

Hiph. pres. שָׁבָעוּ, pres. שָׁבָעוּ. Causat. of Kal, Ps. lxxxi. 17; xci. 16; Is. lviii. 11, &c.

Infin. **הַשְׁבִּיעַ**, Job xxxviii. 27.

Part. **מְשַׁבֵּעַ**, Ps. ciii. 5; cxlv. 16.

שְׂבַע, m. *Abundance*, Gen. xli. 29—53; Prov. iii. 10; Eccl. v. 11.

שְׂבַע, m. aff. **שְׂבַעְךָ**. *Fulness, sufficiency, abundance*, Exod. xvi. 3; Deut. xxv. 23; Ps. xvi. 11, &c.

שְׂבַעָה, f. aff. **שְׂבַעְתָּהּ**, *Id.*, Ruth ii. 18; Is. xxiii. 18; Ezek. xxxix. 19, &c.

שְׂבַעָה, fem. constr. **שְׂבַעָהּ**, *Id.*, Ezek. xvi. 49.

שָׁבַר, masc. aff. **שָׁבַרְוּ**. Arab. **سَبَّرَ**, *exploravit vulnus aliasve res. Syr. سَبَّرَ, opinatus est. Pah. speravit. Hope, expectation*, Ps. cxix. 116; cxlvi. 5. See **סָבַר**.

שָׁבַר, v. *Looked at, examined*. Constr. med. **בָּ**.

Part. **שָׁבַר**, Neh. ii. 13. 15.

Pih. **שָׁבַרְתָּ**, pres. **שָׁבַרְתָּ**. *Looked to, hoped for, or in*. Med. **לָ**, **אָל**, Ruth i. 13; Esth. ix. 1; Ps. civ. 27, &c.

שָׁבַח, v. Chald. pres. **שָׁבַח**. Syr. **سَبَّحَ**, *multiplicatus fuit, crevit. Increased, became great*, Ezra iv. 22; Dan. iii. 31; vi. 26.

Aph. pres. **שָׁבַחְתָּ**. (a) *Made great, increased*, med. **לָ**. (b) *Declared great, magnified*, immed. (b) Job xxxvi. 24.

Part. **מְשַׁבְּחֵי**, (a) Job xii. 23.

שָׁבַח, v. **שָׁבַחְתָּ**, **שָׁבַחְתָּ**. *Was high*. Metaph. *Was exalted in strength or security*, Deut. ii. 36; Job v. 16.

Niph. **נִשְׁבַּח**. (a) *Was lofty*, of a wall or city. (b) *Was secure*, within walls. (c) *Was exalted in praise*. (b) Prov. xviii. 10. (c) Is. ii. 11. 17.

Part. **נִשְׁבַּחְתָּ**, f. **נִשְׁבַּחְתָּהּ**. (a) Prov. xviii. 11; Is. xxvi. 5; xxx. 13.

Pih. pres. **שָׁבַחְתָּ**. Constr. immed. (a) *Raised, placed in security*. (b) *Made powerful*. (a) Ps. lix. 2; xci. 14; cvii. 41, &c. (b) Is. ix. 10.

Puh. pres. **שָׁבַחְתָּ**. Pass. of Pih., Prov. xxix. 25.

Hiph. pres. **שָׁבַחְתָּ**. I. q. Pih., Job xxxvi. 22.

שָׁבַח, v. Pih. red. pres. **הַשְׁבַּחְתָּ**. According to some, *Fencest*, cogn. **סָבַח**, and **סָבַח**. According to others, *Causest to in-*

crease, grow. Cogn. **שָׁבַח**, and **שָׁבַח**, Is. xvii. 11.

שָׁבַח, v. i. q. **שָׁבַח**, which see. Pres. **שָׁבַחְתָּ**, Job viii. 7. 11; Ps. xcii. 13.

Hiph. **הַשְׁבַּחְתָּ**, Ps. lxxiii. 12.

שְׂבָיָה, Chald. masc. pl. f. **שְׂבָיָהּ**, r. **שָׁבַח**. (a) *Great*. (b) *Much, many*. (c) *Greatly*. (a) Dan. ii. 31; iv. 7. 9. Metaph. of God, Job xxxvi. 26; xxxvii. 23. (b) Ezra v. 11; Dan. ii. 6. 48; vii. 5. (c) Dan. ii. 12; v. 9, &c.

שָׂדֶה, v. Pih. pres. **שָׂדַחְתָּ**. *Harrowed*, Job xxxix. 10; Is. xxviii. 24; Hos. x. 11, al. non occ.

שָׂדֶה, masc. constr. **שָׂדֵהוּ**, aff. **שָׂדֵהוּ**, **שָׂדֵהוּ**, **שָׂדֵהוּ**, pl. constr. **שָׂדֵהוּ**, aff. **שָׂדֵהוּ**, **שָׂדֵהוּ**, it. pl. **שָׂדֵהוּ**, constr. **שָׂדֵהוּ**, aff. **שָׂדֵהוּ**. (a) *The ground*. (b) *A field, a piece of ground, pec. of cultivated ground*. (c) *The open country*, as opposed to a town. (d) *A country, territory*. (a) Gen. ii. 5; iii. 18; Exod. ix. 22, &c. (b) Exod. xxii. 4; Lev. xxvii. 24; Num. xvi. 14; 1 Sam. xiv. 14, &c. (c) Gen. xxv. 27; 1 Sam. xx. 11; 2 Kings iv. 39, &c.

שָׂדֵה, m. *Id.*, Ps. xcvi. 12; civ. 11; Is. lvi. 9, &c.

שָׂדֵהוּ, pl. fem. *Ranks, rows*, 1 Kings vi. 9; 2 Kings xi. 8. 15; 2 Chron. xxiii. 14. See **סָדֵהוּ**.

שָׂהָה, masc. constr. **שָׂהָהוּ**, aff. **שָׂהָהוּ**, and **שָׂהָהוּ**. Arab. **شَاهَاة**, *ovis. A sheep or goat*, Exod. xii. 5; xxii. 9; Deut. xxii. 1; 1 Sam. xiv. 35, &c. It has no plural, the corresponding noun of multitude being **שָׂהָהוּ**.

שָׂהָה, masc. aff. **שָׂהָהוּ**. Arab. **شَاهِد**, *præsens adfuit rei; testatus fuit; شاهد*, *præsens; testis*. Syr. **שָׂהָהוּ**, *testatus fuit. A witness, an eye-witness*, Job xvi. 19.

שָׂהָהוּ, Chald. f. i. q. Syr. **شَاهِدَة**, *Testimony, evidence*, Gen. xxxi. 47.

שָׂהָהוּ, pl. masc. Syr. **شَاهِدَة**, *luna plena*. Arab. **شَاهِدَة**, *luna*. Lit. *Small moons; crescent-shaped ornaments*, Judg. viii. 21. 26; Is. iii. 18. Lxx. **μηνίσκους**. Vulg. *bullas; lunulas*. See Schrœd. de Vest. Mul.

שָׂהָהוּ, Infin. of **שָׂהָהוּ**.

שׁוֹבֵד, masc. i. q. סָבַד. *Any thing entangled; entangled branches*, 2 Sam. xviii. 9.

שׁוּב, v. Niph. נָשׁוּב, for נָסוּב. *Was driven back*, 2 Sam. i. 22. See סוּב.

שׁוּבָה, v. once, Gen. xxiv. 63. Arab.

שׁוֹחֵ, r. شَاح, *diligens fuit in re suâ peragenda*. The interpretations are various. *To walk; to meditate; to busy himself*, i. e. for something. LXX. Ἀδολεσχῆσαι. Aquila, Ὀμολῆσαι. Symm. Ἀλλῆσαι. Vulg. *ad meditandum*. See שׁוּחַ.

שׁוּבֵי, v. i. q. טוּבָה.

Part. pl. constr. שׁוּבֵי. *Those who turn aside to* —, Ps. xl. 5.

שׁוּבָה, v. pret. שׁוּבָה. Cogn. סוּב, סָבַד.

Arab. شَوْك, *spina. Hedged, fenced; properly, with thorns*, Job i. 10.

Part. שׁוּבָה, Hos. ii. 6.

Pih. pres. aff. שׁוּבָה, *Id.*, Job x. 11.

שׁוּבָה, m. aff. שׁוּבָה, and—

שׁוּבָה, f. constr. שׁוּבָה. Syr. ܫܘܒܐ, *ramus. A bough*, Judg. ix. 48, 49.

שׁוּם, and **שׁוּם**, v. pret. שׁוּם, pres. שׁוּם (Exod. iv. 11), שׁוּם, apoc. שׁוּם, שׁוּם. Constr. immed. Syr. ܫܘܡ, *statuit, constituit. Placed, appointed, rendered*. (a) *Placed, set*, [1] A thing. [2] A person. (b) *Set up*. (c) *Set in array*. (d) *Placed aside*. Phrr. (e) שׁוּם לִבּוֹ, *Set his heart, considered, regarded*. (f) שׁוּם לִבּוֹ, or שׁוּם לִבּוֹ, *Laid to heart, considered*. (g) שׁוּם לִבּוֹ, or שׁוּם לִבּוֹ, *Set his face against, or towards*. (h) שׁוּם לִבּוֹ, *Set his eyes upon*. (i) שׁוּם בְּאָזְנוֹ, *Told*. (k) שׁוּם בְּפִי דְבָרִים, *Put words into his mouth*. (l) שׁוּם, *Named*. (m) *Appointed*, [1] A thing. [2] A person. (n) *Rendered, made*; followed by two nouns, constr. of one, immed. and of the other immed. or med. לָ, or בָּ. (o) *Made, esteemed*, an object of confidence, &c. (p) *Shewed mercy, pity, &c.* (q) *Inflicted*. (r) *Ascribed*. (a), [1] Gen. vi. 16; xxviii. 18; Exod. xxvi. 35; 2 Kings iv. 29, &c. [2] Gen. xl. 15; Exod. xxxiii. 22; 2 Kings x. 24, &c. (b) Ps. lxxxix. 30; Jer. xliii. 10, &c. (c) Exod. ix. 21; Job i. 8, &c. (f) Is. xlvi. 7; lvii. 1; Jer. xii. 11, &c. (g) Lev. xx. 5. (h) Jer. xxiv. 6; Amos ix. 4, &c. (k) Exod. iv. 15; 2 Sam. xiv. 19; Is. li. 16, &c. (l) Judg. viii. 31;

2 Kings xvii. 34; Neh. ix. 7, &c. (m), [1] Exod. xv. 25; Job xxviii. 3; Ps. lxxviii. 5, &c. [2] Exod. xviii. 21; 2 Sam. xvii. 25; Ps. cv. 21, &c. (n) Gen. xlv. 9; Is. xiv. 17; xxi. 4; Joel i. 7; Zech. x. 3, &c. (o) Ps. xl. 5; xci. 9; Jer. xvii. 5, &c. (p) Is. xlvi. 6. (q) Exod. x. 2; xv. 26. (r) Is. xlii. 12.

Infin. abs. שׁוּם, constr. שׁוּם, aff. שׁוּמוֹ, Deut. xvii. 15; 1 Kings ix. 3; Job xx. 4; Prov. viii. 29, &c.

Imp. שׁוּם, fem. שׁוּמִי, pl. שׁוּמוֹ. (c) 1 Kings xx. 12. (d) 1 Sam. ix. 23. (i) Exod. vii. 14. (r) Josh. vii. 19; Ps. lxxvi. 2, &c.

Part. שׁוּם, pl. שׁוּמִים, Is. v. 20; Zech. xii. 2, &c.

Part. pass. f. שׁוּבָה, 2 Sam. xiii. 32.

Hiph. Imp. f. דָּשִׁיבֵי. *Place, set*, Ezek. xxi. 21.

Part. מְשִׁיבִים, Job iv. 20.

Hoph. pres. יִשָּׁם, Pass. of Hiph., Gen. xxiv. 33.

שׁוּם, Chald. v. pret. שׁוּם. *Id. Placed, appointed*. (a) *Appointed* a person. (b) שׁוּם, *Named*. (c) שׁוּם בְּלִבּוֹ, *Set his mind, endeavoured*. (d) שׁוּם בְּעֵינָיו, [1] *Appointed, made a decree*. [2] *Placed consideration, regarded*. (a) Ezra v. 14. (b) Dan. v. 12. (c) vi. 15. (d), [1] iii. 10; [2] 12.

Imp. pl. שׁוּמוֹ, (d) Ezra iv. 21.

Peil. שׁוּם, שׁוּמָה for שׁוּמָה. Pass. (d) Ezra iv. 19; v. 17; Dan. iii. 29; vi. 18, &c.

Ithpe. pres. שׁוּמָה, Pass. *Was made, rendered, placed*, Ezra iv. 21; Dan. ii. 5.

Part. מְשִׁיבִים, Ezra v. 8.

שׁוּר, v. I. pres. apoc. שׁוּר. (a) *Was prince, ruled, with* שׁוּר. (b) *Was powerful, with* שׁוּר. (a) Judg. ix. 22. (b) Hos. xii. 5.

Hiph. pres. apoc. שׁוּר, Causat. of Kal. *Appointed a prince or princes*, Hos. viii. 4. See שׁוּר and שׁוּרָה.

II. i. q. סוּר. *Retired, departed*.

Infin. aff. שׁוּרִי, Hos. ix. 12.

Hiph. pres. apoc. שׁוּר, i. q. יָסַר. *Removed*, 1 Chron. xx. 3. *He brought and removed them into some public works where they were compelled to labour with saws, &c.* David setting the example, followed afterwards by Solomon, 1 Kings ix. 20—22. In the parallel passage, 2 Sam. xii. 31, instead of וישׁר, we have וישׁם, which may be the true reading, the exegetical signification remaining the same.

שׁוּרָה, f. Arab. سُرَّةٌ, *linea vel strues lapidum in muro.* A row; in rows, Is. xxviii. 25, only. Vulg. *per ordinem.* Some take the word to be a participle f. of שׁוּר, with the signification of *principal, best.*

שׁוּשׁ, and שׁוּשׁוּ, v. pret. שׁוּשׁוּ. Rejoiced, delighted, exulted, in, over. Abs., Ps. xix. 6; Is. lxvi. 14; Lam. i. 21, &c. Med. שׁוּשׁוּ, Ps. cxix. 14; Is. lxi. 10; lxv. 19, &c. Med. שׁוּשׁוּ, Deut. xxviii. 63; xxx. 9; Jer. xxxii. 41, &c. Immed. שׁוּשׁוּשׁוּ, for שׁוּשׁוּשׁוּשׁוּ, Is. xxxv. 1.

Infin. abs. שׁוּשׁוּ, constr. שׁוּשׁוּשׁוּ, Deut. xxx. 9; Is. lxi. 10.

Imp. f. שׁוּשׁוּ, Lam. iv. 21. Pl. שׁוּשׁוּשׁוּ, Is. lxv. 18; lxvi. 10.

Part. שׁוּשׁוּ, Ps. cxix. 162; Is. lxiv. 4.

שׁוּחַ, m. aff. שׁוּחַו. Purpose, design, Amos iv. 13. See שׁוּחַו.

שׁוּחָה, v. Syr. سَمَّ، *lavit, natavit.* Swam.

Infin. שׁוּחָהוּ, Is. xxv. 11.

Part. שׁוּחָה, *Ib.*

Hiph. pres. שׁוּחָהוּ. Caused to swim; overflowed, Ps. vi. 7.

שׁוּחָה, m. for שׁוּחָהוּ. Swimming. "כּי מֵי. Waters of swimming, i. e. to be crossed only by swimming, Ezek. xlvi. 5.

שׁוּחַט, v. pres. שׁוּחַטִּים. Chald. שׁוּחַט, *compressit, expressit humorem.* Pressed, crushed, Gen. xl. 11, only.

שׁוּחָה, and שׁוּחָהוּ, m. i. q. שׁוּחָהוּ. (a) Laughter. (b) An object of laughter. (c) A subject of laughter. (a) Job viii. 21; Ps. cxxvi. 1; Prov. xiv. 13, &c. (b) Job xii. 4; Lam. iii. 14; Jer. xlvi. 26, &c. (c) Prov. x. 23.

שׁוּחָה, v. pres. שׁוּחָהוּ. (a) Laughed: abs. (b) laughed at, derided, or disregarded; med. שׁוּחָהוּ, שׁוּחָהוּ, שׁוּחָהוּ. Smiled upon, approved: med. שׁוּחָהוּ. (d) Perhaps caused laughter. (a) Prov. xxix. 9. (b) Med. שׁוּחָהוּ, Prov. i. 26: med. שׁוּחָהוּ, Job xxx. 1; Ps. lii. 8; Lam. i. 7: med. שׁוּחָהוּ, Job v. 22; xxxix. 10; Ps. lix. 9, &c. (c) Job xxix. 24.

Infin. שׁוּחָהוּ, שׁוּחָהוּ, (a) Eccl. iii. 4; (d) Judg. xvi. 27.

Pih. שׁוּחָהוּ, pres. שׁוּחָהוּ. (a) Rejoiced, expressed joy. (b) Sported, played. (c) Played with, med. שׁוּחָהוּ. (d) Played on an

instrument. (e) Made sport, caused laughter. (f) Probably skirmished. (b) Job xl. 20. (c) Job xl. 29. (d) 2 Sam. vi. 21. (e) Judg. xvi. 25. (f) 2 Sam. ii. 14.

Infin. שׁוּחָהוּ, (b) Ps. civ. 26.

Part. שׁוּחָהוּ, pl. שׁוּחָהוּ, f. שׁוּחָהוּ, pl. שׁוּחָהוּ, (a) Prov. viii. 30, 31; Jer. xv. 17; (b) Prov. xxvi. 19; Zech. viii. 5. (d) 1 Sam. xviii. 7.

Hiph. part. pl. שׁוּחָהוּ. I. q. Pih. sign. (b) 2 Chron. xxx. 10.

שׁוּט, m. pl. שׁוּטִים. Those who turn aside; backsliders, Hos. v. 2. See שׁוּט.

שׁוּטָה, v. שׁוּטָהוּ, pres. שׁוּטָהוּ, apoc. שׁוּטָהוּ. (a) Went aside; to or from a path. (b) Went astray. (a) Prov. vii. 25. (b) Num. v. 12. 19, 20, 22. Syr. سَطَا، *Id.*

Imp. שׁוּטָהוּ, (a) Prov. iv. 15.

שׁוּטָה, v. pres. שׁוּטָהוּ. Constr. immed. Arab.

سَطَامٌ, *acies gladii; acutiores et fervidiores hominum; repagulum portæ.* Syr. سَطَا، *compedivit, vinxit.* سَطَا، *chalybs.* Acted fiercely, sharply, hardly towards; was under the influence of bitter feelings, hated, Gen. xxvii. 41; xlix. 23; L. 15; Job xvi. 9; xxx. 21; Ps. lviii. 4.

שׁוּטָן, m. Arab. سَطَانٌ, *adversatus fuit à proposito reducens.* (a) An adversary, opponent, impediment. (b) שׁוּטָן, *The great adversary, the enemy of mankind, Satan.* (a) Num. xxii. 22. 32; 1 Sam. xxix. 4; 2 Sam. xix. 23; 1 Kings v. 4; xi. 14. 23. 25. (b) Job i. 6—12; ii. 1—7; Zech. iii. 1, 2. Without the article, 1 Chron. xxi. 1.

שׁוּטָן, v. pres. aff. שׁוּטָנִי. Constr. immed. Was an adversary to, opposed, Ps. xxxviii. 21; cix. 4.

Infin. aff. שׁוּטָנִי, Zech. iii. 1.

Part. pl. constr. שׁוּטָנִי, aff. שׁוּטָנִי, Ps. lxxi. 13; cix. 20, 29.

שׁוּטָה, f. Opposition, accusation, Ezra iv. 6, only.

שׁוּטָה, m. aff. שׁוּטָהוּ, r. נשׂא. Elevation, dignity, Job xx. 6.

שׁוּיב, m. aff. שׁוּיבוּ. Arab. شَابٌ, r. شَيْبٌ, *incanuit caput.* شَيْبٌ, *cani-*

ties. *Whiteness of the hair; old age*, 1 Kings xiv. 4.

שיב, v. pret. שִׁבָּה. *Was grey headed*, 1 Sam. xii. 2.

Part. שִׁבָּב, Job xv. 10.

שִׁיבָה, f. constr. שִׁיבָה, aff. שִׁיבָה. *Whiteness of the hair; old age*, Gen. xv. 15; xlii. 38; xliv. 31, &c.

שיב, m. r. שִׁיב. *Probably Retirement*, 1 Kings xviii. 27. *Vulg. in diversorio est.*

שִׁיר, m. Arab. شير, *res, quæ parietibus inducitur, ut lutum, similisve res. Plastering; any kind of plaster; lime*, Deut. xxvii. 2. 4; Is. xxxiii. 12; Amos ii. 1.

שִׁיר, v. pret. שִׁירָה. *Plastered*, Deut. xxvii. 2. 4.

שיה, see שִׁיחַ.

שִׁירָה, m. aff. שִׁירָה, pl. שִׁירָהים. *Syr. Sira, virgultum. Arab. سحر, effudit*

aquam: profudit verba. شمع, r. شاح,

diligens fuit, in re suâ peragendâ. Shooting forth, uttering. (a) *A plant, bush.* (b) *Speech, message, business.* (c) *A complaint.* (d) *Sorrow.* (a) Gen. ii. 5; xxi. 15; Job xii. 8; xxx. 4. 7. (b) 1 Kings xviii. 27; 2 Kings ix. 11. (c) 1 Sam. i. 16; Job ix. 27; Ps. cxliii. 3, &c. (d) Job vii. 13.

שִׁירָה, v. pres. שִׁירָה. *Constr. abs. it. med. 3 of the subject.* (a) *Spoke, uttered.* (b) *Talked with, immed.* (c) *Meditated.* (a) Job vii. 11; Ps. lv. 18; lxix. 13; cxlv. 5. (b) Prov. vi. 22. (c) Ps. lxxvii. 4. 7. 13; cxix. 15, &c.

Infin. שִׁירָה, Ps. cxix. 148.

Imp. pl. שִׁירָה, Judg. v. 10; Ps. cv. 2.

שִׁירָה, pres. שִׁירָה. (a) *Uttered, talked of, med. 3.* (b) *Meditated, med. 3.* (a) Is. lv. 8. (b) Ps. cxliii. 5.

שִׁירָה, f. aff. שִׁירָה. *Complaint, prayer, meditation*, Job xv. 4; Ps. cxix. 97. 99.

שים, see שִׁים.

שִׁךְ, m. pl. שִׁכִּים. *Thorns*, Num. xxxiii. 55. See שִׁיחַ.

שִׁךְ, m. aff. שִׁיחַ. *A fence*, Lam. ii. 6.

שִׁכָּה, f. pl. שִׁכָּה. *Spears*, Job xl. 31, only. Arab. شوكة, *arma eorumve cacumen.*

שִׁכָּה, m. once. Arab. شوكة, *uter.*

Cogn. נסך. A thunderstorm, Job xxxviii. 36. See the note.

שִׁכָּה, pl. f. once. *Chald. שכָּה, speculatus est, aspexit. Syr. شَكَم, expectavit intendit, speravit. Sam. סכי, desideravit. סכי, oculus, conspectus. Objects gazed on by the eye, or dwelt on by the mind*, Is. ii. 16.

שִׁכָּה, masc. Arab. سكين. *Chald. שכין. Syr. شَكَمَان, culter, gladius. A knife*, Prov. xxiii. 2, only.

שִׁכָּה, m. constr. שִׁכָּה, aff. שִׁכָּה, pl. שִׁכָּה, r. שִׁכָּה. *A hired person or thing. Exod. xxii. 14; Lev. xxv. 6. 53; Deut. xxiv. 14; Jer. xlvi. 21.*

שִׁכָּה, f. *Hired; or the act of hiring*, Is. vii. 20.

שִׁכָּה, v. pret. שִׁכָּה. *Placed as a covering*, Exod. xxxiii. 22. See סך.

שִׁכָּה, and שִׁכָּה, m. aff. שִׁכָּה. *Chald. שכל, intellexit, attendit, consideravit. Arab. سكل,*

similitudo; res conveniens et congruens; figura rei, aut imaginata, aut sensibus percepta. (a) *Understanding, wisdom, skill.* (b) *Estimation, esteem.* (c) *Probably Signification.* (a) 1 Sam. xxv. 3; 1 Chron. xxii. 12; Ezra viii. 18, &c. (b) Prov. iii. 4. (c) Neh. viii. 8.

שִׁכָּה, v. *Was wise, skilful*, 1 Sam. xviii. 30.

שִׁכָּה, Pih. שִׁכָּה. *Acted wisely, carefully, designedly with regard to a thing, med. 3.* Gen. xlvi. 14.

שִׁכָּה, pres. שִׁכָּה. *Constr. immed. it. med. 3.* (a) *Examined the form of, looked at.* (b) *Reflected, considered.* (c) *Thought of, cared for.* (d) *Acted wisely, skilfully, was wise, skilful.* (e) *Prospered.* (f) *Made wise, taught.* (b) Job xxxiv. 27; Ps. lxiv. 10; cvi. 7; Dan. ix. 25, &c. (d) 1 Sam. xviii. 5; Ps. cxix. 99; Prov. xvii. 8, &c. (e) Josh. i. 7; Jer. x. 21. (f) Ps. xxxii. 8; Prov. xvi. 23.

Infin. השכיל, השכיל, aff. השכיל, Prov. i. 3; xxi. 11; Dan. ix. 22, &c. (a) Gen. iii. 6; נחמד השכיל. LXX. ὁραίων του κατανοησαι.

Imp. pl. השכילו, Ps. ii. 10.

Part. משכיל, pl. משכילים, constr. משכילי,

f. מְשַׁלָּה, 1 Sam. xviii. 14; Prov. xix. 14; Dan. i. 4; xi. 33, &c. (c) Ps. xli. 2. In the titles of Pss. xxxii. xlii. xlv., &c.; מְשַׁלָּה has been taken to mean *A didactic poem*.

שכל, v. Chald. *Id.*

Ithpah. part. מִשְׁחַלָּה. *Considered, looked at*, med. ָ, Dan. vii. 8, only.

שכלות, f. i. q. סְכֻלָּה. *Folly*, Eccl. i. 17, only.

שכלותה, f. i. q. Syr. ܫܚܠܘܬܗ, *prudencia, intelligentia. Understanding, skill*, Dan. v. 11. 12. 14.

שָׁכָר, m. Arab. شَكَرٌ, *præmio, mercede donavit. Reward, hire*, Prov. xi. 18; Is. xix. 10.

שָׁכָר, m. constr. שָׁכָר, aff. שָׁכָרִי. *Id.* Gen. xxx. 18; Num. xviii. 31; Deut. xv. 18, &c.

שָׁכָר, v. pres. יִשְׁכֵּר. Constr. immed. it. med. ָ. (a) *Hired*. (b) *Bribed*. (a) Gen. xxx. 16; Judg. ix. 4; xviii. 4; 2 Chron. xxv. 6, &c. (b) Deut. xxiii. 5; Neh. ii. 12.

Infîn. abs. שָׁכַר, constr. שָׁכַר, Gen. xxx. 16; 1 Chron. xix. 7.

Part. שָׁכָר, pl. שָׁכָרִים, 2 Chron. xxiv. 12; Prov. xxvi. 10.

Part. pass. שָׁכָר, Neh. vii. 13.

Niph. נִשְׁכַּרְתִּי. *Hired himself*, 1 Sam. ii. 5.

Hith. part. מִשְׁכַּרְתִּי. *Id.*, Hag. i. 6.

שָׁקָל, com. pl. שָׁקָלִים. Arab. سَاوِي, *coturnix*. Syr. ܫܩܠܐ, *Id. A quail, quails*, Exod. xvi. 13; Num. xi. 31, 32; Ps. cv. 40. See Bochart. Hieroz., tom. ii. p. 92.

שָׁלְמָה, f. constr. שָׁלְמָה, aff. שָׁלְמָה, pl. שָׁלְמָה, aff. שָׁלְמָה; i. q. שָׁלְמָה. (a) *The outer garment; which [1] was loose, and [2] used to sleep in*. (b) Pl. *Garments, generally*. (a) Exod. xxii. 8; Mic. ii. 8. [1] 1 Kings xi. 29, 30. [2] Exod. xxii. 25; Deut. xxiv. 13. (b) Josh. ix. 9. 13; 1 Kings x. 25; Job ix. 31, &c.

שָׁמָל, and שָׁמָלוֹ, m. aff. שָׁמָלוֹ, &c. Arab. شَمَالٌ, *sinistrum latus*. (a) *The left hand*. (b) "ר, *Id.* (c) "ש, *On or to the left*. (d) הַשְּׂמָל, *Id.* (e) מִשְׁמָל, *Id.* (f) עַל הַשְּׂמָל, *Id.* (g) מִשְׁמָל, *On the left, or north*. See יָמִין. (h) מִבְּהַשְּׂמָלוֹ, *Id.* (a) Gen. xlvi. 13, 14; Dan. xii. 7, &c. (b) Judg. iii. 21; vii. 20; Ezek. xxxix. 3.

(c) Numb. xx. 17; xxii. 26; Job xxiii. 9. (d) Gen. xiii. 9. (e) Gen. xxiv. 49; 2 Kings xxii. 8; Is. ix. 19, &c. (f) 2 Sam. ii. 19; 1 Chron. vi. 29. (g) Gen. xiv. 15; 1 Kings vii. 49; 2 Chron. iv. 6, &c. (h) 2 Chron. iii. 17; Ezek. i. 10. Hence—

שָׁמָל, v. Hiph. pres. מִשְׁמָלָה. (a) *Went to the left*, Gen. xiii. 9; Is. xxx. 21.

(b) *Used the left hand*.

Infîn. הִשְׁמַל, 2 Sam. xiv. 19.

Imp. f. הִשְׁמַלִּי, Ezek. xxi. 21.

Part. pl. מִשְׁמָלִים, (b) 1 Chron. xii. 2.

שָׁמָלִי, m. שָׁמָלִיחַ, f. (a) *Belonging to the left; on the left*. (b) כַּף הַשְּׂמָלִיחַ. *The left hand (palm)*. (c) צַד הַשְּׂמָלִי. *The left side*. (a) 1 Kings vii. 21; 2 Kings xi. 11; 2 Chron. iii. 18; xxxiii. 10. (b) Lev. xiv. 15, 16. 26, 27. (c) Ezek. iv. 4.

שָׁמְחָה, m. pl. שְׂמֵחִים, constr. שְׂמֵחָה, and

שְׂמִיחָה, f. שְׂמֵחָה. Arab. سَمِحٌ, *beneficus, liberalis fuit*. (a) *Joyful*. (b) *Expressing joy*. (c) Constr. or med. ָ, *Rejoicing in or at*. (a) Deut. xvi. 15; Esth. v. 9; Ps. cxiii. 9, &c. — of the heart, Prov. xv. 13; xvii. 22; Eccl. ii. 10. (b) 1 Kings i. 40; 2 Kings xi. 14; 2 Chron. xxiii. 13, &c. (c) Ps. xxxv. 26; Prov. ii. 14; xvii. 5; Amos vi. 13.

שָׂמַח, v. pres. יִשְׂמַח. (a) *Was glad, joyful*. [1] Constr. abs. [2] med. ָ, [3] עַל, [4] ָ, [5] מָה, [6] מִן. (b) *Expressed joy*. (c) Metaph. of a light, *Burned brightly*. (a), [1] Exod. iv. 14; 1 Kings v. 21; Job xxxi. 25, &c. Of the heart, Ps. xvi. 9; xxxiii. 21; 1 Chron. xvi. 10, &c. [2] Judg. ix. 19; 1 Sam. ii. 1; Ps. xxxi. 8, &c. [3] Is. ix. 16; xxxix. 2; Jonah iv. 6. [4] Ps. xxxv. 19. 24; Mic. vii. 8, &c. (b) Deut. xii. 18; Neh. xii. 43; Jer. xxxi. 13, &c. (c) Prov. xiii. 9.

Infîn. שָׂמַח, Ps. cvi. 5, &c.

Imp. שְׂמַח, f. שְׂמַחִי, pl. שְׂמַחוּ. (a, 5) Is. lxvi. 10. (a, 6) Prov. v. 18; Judg. ix. 19; Zeph. iii. 14, &c.

Pih. שְׂמַח, pres. יִשְׂמַח. Causat. of Kal. Constr. immed. it. med. ָ, of person, with ָ, ָ, עַל, of subject, Deut. xxiv. 5; Ps. xxx. 2; Prov. x. 1; Jer. xx. 15; Lam. ii. 17, &c.

Infîn. שְׂמַח, Jer. xx. 13.

Imp. שְׂמַח, שְׂמַח, Ps. lxxxvi. 4; xc. 15; Prov. xxvii. 11.

Part. מְשֻׁנָּה, pl. constr. מְשֻׁנָּה, Judg. ix. 13; Ps. xix. 9.

Hiph. הִשְׁנִיחָה, *Id.*, Ps. lxxxix. 43.

שְׂמֵחָה, fem. constr. שְׂמֵחָה, aff. שְׂמֵחָה, שְׂמֵחָה, pl. שְׂמֵחָה. (a) *Joy*. (b) *Any expression of joy, rejoicing; pec. a festival.* (c) *Merriment, pleasure.* Phrr. (d) שְׂמֵחָה שְׂמֵחָה. (e) שְׂמֵחָה ט"ו. (a) *Esth.* viii. 16; Ps. iv. 8; xxx. 12; Is. lxi. 7, &c. (b) *Gen.* xxxi. 27; *Num.* x. 10; 2 *Sam.* vi. 12; 2 *Chron.* xxx. 26, &c. (c) *Prov.* xiv. 13; xxi. 17; *Ecl.* ii. 1. 10; vii. 4. (d) 1 *Kings* i. 40; 1 *Chron.* xxix. 9; *Neh.* xii. 42, &c. (e) 2 *Chron.* xxx. 23; *Neh.* viii. 12; xii. 27.

שְׂמִיכָה, f. once, *Judg.* iv. 18. *Sam.* סמיכחה, *cervical.* Syr. ^{ܫܡܝܚܐ} *accubitus.* LXX. ἐπιβολαίφ. *Vulg. pallio. A coverlet.*

שְׂמֹלָה, f. constr. שְׂמֹלָה, aff. שְׂמֹלָה, pl. שְׂמֹלוֹת, aff. שְׂמֹלוֹת. Arab. ^{شَمَل} *textit* *aliquem vestimento; شَمَلَة, vestimentum;* pec. *totum corpus involvens.* I. q. שְׂמֹלָה. (a) *The loose outer garment, used also to sleep in.* (b) *Any cloth.* (c) *Collectively, Clothing.* (d) *Pl. Clothes, generally.* (a) *Gen.* ix. 29. (b) *Judg.* viii. 25; 1 *Sam.* xxi. 10. (c) *Deut.* x. 18; xxi. 13; *Is.* iii. 6, 7, &c. (d) *Gen.* xxxv. 2; xli. 14; *Exod.* xii. 34, &c.

שְׂמִימָת, fem. once, *Prov.* xxx. 28. According to some, *A spider;* but, according to Bochart. *Hieroz.*, tom. i. page 1083, *A poisonous species of lizard.* So the LXX. *καλαβώτης*, and *Vulg. stellio.*

שְׂנֵאָה, v. שְׂנֵאָה. Constr. immed. it. med. שְׂנֵאָה. Arab. ^{سنا} *odit.* Syr. ^{ܫܢܐ} *Id.* *Hated;* a word including every shade of *dislike* to a person or thing, together with the *expression of that dislike*, *Gen.* xxvi. 27; *Deut.* xii. 31; 2 *Sam.* xiii. 15. 22, &c.

Infin. abs. שְׂנֵאָה, constr. שְׂנֵאָה, *Gen.* xxxvii. 5; *Judg.* xv. 2; *Prov.* viii. 13, &c. Imp. pl. שְׂנֵאָה, *Ps.* xcvi. 10.

Part. שְׂנֵאָה, aff. שְׂנֵאָה, שְׂנֵאָה, pl. constr. שְׂנֵאָה, aff. שְׂנֵאָה, &c. *Hating; an enemy*, constr. immed. it. med. ה, *Exod.* xviii. 21; xxiii. 5; *Deut.* iv. 42; *Josh.* xx. 5, &c.

Part. pass. pl. constr. שְׂנֵאָה, f. שְׂנֵאָה, *Gen.* xxix. 31; 2 *Sam.* v. 5.

Niph. pres. שְׂנֵאָה, Pass., *Prov.* xiv. 17. 20.

Pih. intens. or frequentative of Kal. Part.

aff. מְשֻׁנָּה, pl. constr. מְשֻׁנָּה, aff. מְשֻׁנָּה, &c. *An enemy*, 2 *Sam.* xxii. 41; *Job* xxxi. 29; *Ps.* lxxxix. 16, &c.

שְׂנֵאָה, v. Chald. *Id.*

Part. pl. aff. שְׂנֵאָה. *Thine enemies*, *Dan.* iv. 16.

שְׂנֵאָה, f. constr. שְׂנֵאָה, aff. שְׂנֵאָה, שְׂנֵאָה, שְׂנֵאָה, *Hatred, dislike;* constr. with אָה, or ה, of the object, *Deut.* i. 27; ix. 28; 2 *Sam.* xiii. 15; *Ps.* xxv. 19; *Ezek.* xxxv. 11, &c.

שְׂנֵאָה, i. q. שְׂנֵאָה, r. שְׂנֵאָה. *Hated, disliked*, *Deut.* xxi. 15, only.

שְׂעִיר, m. constr. שְׂעִיר, pl. שְׂעִירִים, constr. שְׂעִירָה, fem. שְׂעִירָה, constr. שְׂעִירָה, pl. שְׂעִירָה, r. שְׂעִיר. (a) *Hairy*, *Gen.* xxvii. 11. 23. (b) *A goat, from its long hair*, *Lev.* iv. 24; xvi. 9; *Dan.* viii. 21, &c. Always preceded by the fuller form, שְׂעִיר עֵימִים, or שְׂעִירַת עֵימִים, *Gen.* xxxvii. 3; *Lev.* iv. 23; *Num.* xv. 24, &c.: except in [1] *Lev.* xvii. 7; 2 *Chron.* xi. 15, where (pl.) spoken of as objects of idolatrous worship: and [2] *Is.* xiii. 21; xxxiv. 14, where they are said to *leap, skip, among ruins, and to call out to each other;* most probably some species of *wild goat.* (c) *Pl. Showers*, *Deut.* xxxii. 2. See שְׂעִיר, and שְׂעִיר.

שְׂעִירִים, pl. m. aff. שְׂעִירִים, i. q. קְצָעִים. *Branches, branchings;* pec. of the mind, *thoughts, opinions*, *Job* iv. 13; xx. 2. See my notes.

שְׂעִיר, m. constr. שְׂעִיר (once שְׂעִיר, *Is.* vii.

20), aff. שְׂעִיר. Arab. ^{شعر} *crines.* Syr. ^{ܫܥܪܐ} *Id.* *The hair, pec. of the head*, *Gen.* xxv. 25; *Lev.* xiv. 8; *Num.* vi. 5, &c. In 2 *Kings* i. 8, אִישׁ בְּגֵד שְׂעִיר, i. q. אִישׁ לְבָשׁוֹת שְׂעִיר, *a man wearing a hairy robe.* See אִישׁ, p. 10.

שְׂעִיר, masc. Chald. *Id.*, *Dan.* iii. 27; vii. 9.

שְׂעִיר, m. (a) I. q. שְׂעִיר. *A storm, tempest.* (b) *Shuddering, terror.* (a) *Is.* xxviii. 2. (b) *Job* xviii. 20; *Ezek.* xxvii. 35; xxxii. 10.

שְׂעִיר, v. שְׂעִיר, pres. שְׂעִיר. Constr. abs. it. immed. (a) *Shuddered.* (b) *Feared, dreaded, revered.* (c) *Swept, tore away as a tempest.* (a) *Ezek.* xxvii. 35; xxxii. 10. (b) *Deut.* xxxii. 17. (c) *Ps.* lviii. 10.

Imp. pl. שָׁעַר, (a) Jer. ii. 12.

Niph. נִשְׁעָרָה. *A tempest raged*, Ps. l. 3.

Pih. pres. aff. שֹׁעָרוֹ, i. q. Kal, (c) Job xxxvii. 21.

Hith. pres. שֹׁעָרָה. *Raged like a tempest*, Dan. xi. 40.

שֹׁעָרָה, f. constr. שֹׁעָרוֹ, aff. שֹׁעָרוֹ, pl. constr. שֹׁעָרוֹת, i. q. שֹׁעַר. (a) *A hair*. (b) *The hair*. (a) Judg. xx. 16; Ps. xl. 13; lxix. 5. (b) 1 Sam. xiv. 47; 2 Sam. xiv. 11; 1 Kings i. 52.

שֹׁעָרָה, f. i. q. סָעָה. *A tempest*, Job ix. 17; Nah. i. 3.

שֹׁעָרָה, f. pl. שֹׁעָרִים. Arab. شعير, hordeum. *Barley*, [1] in the sing. The plant. [2] In the plur. The grain. [1] Exod. ix. 31; Job xxxi. 40; Joel i. 11, &c. [2] Lev. xxvii. 16; Ruth ii. 17; 2 Sam. xvii. 28.

שֹׁפָה, f. constr. שֹׁפֹת, aff. שֹׁפְרוֹ, dual, שֹׁפְתִים, constr. שֹׁפְתֵי, aff. שֹׁפְתֵי, &c.; שֹׁפְתִים, pl. constr. שֹׁפְרוֹת, aff. שֹׁפְרוֹתָיו. Arab. شففة,

labium; شفا, extremitas et ora rei cujusque.

Syr. ܫܘܦܠܐ, labium, extremitas. (a) *A lip*.

(b) *A language*. (c) *Speech, speaking, words*.

(d) *איש שֹׁפְתִים, A man of many words, or of much profession*.

(e) *The brim of a vessel*.

(f) *Shore of the sea*.

(g) *A bank of a river*.

(h) *An edge, edging*.

(k) *A boundary, border of a country*. (a) Ps. axii. 8; Prov. xv. 7; xxvi. 26, &c. (b) Gen. xi. 1; Ps. lxxx. 6; Zeph. iii. 9, &c. (c) Ps. cxx. 2; Prov. xii. 19, &c. (d) Job xi. 2. (e) 1 Kings vii. 23; 2 Chron. iv. 2, &c. (f) Gen. xxii. 17; Exod. xiv. 30; Josh. xi. 4, &c. (g) Gen. xli. 3; Exod. ii. 3; Deut. ii. 36, &c. (h) Exod. xxvi. 4; xxviii. 26, &c. (k) Judg. vii. 22.

שֹׁפָה, v. Kal non occ. See שֹׁפְתֵי.

Pih. שֹׁפָה. *Laid bare the crown of the head, struck with baldness*, Is. iii. 17.

שֹׁפָה, m. aff. שֹׁפְמוֹ. Probably from שֹׁפְתֵי, with the termination ם.

The lower part of the face; the hair growing on it; the chin, the beard. Only in the phrr.

עָשָׂה שֹׁפָה, *covered the chin or beard, as a sign of mourning*, Lev. xiii. 45; Ezek. xxiv. 17. 22; Mic. iii. 7: and עָשָׂה שֹׁפָמוֹ, *trimmed his beard*, 2 Sam. xix. 25.

שָׁן, v. i. q. סָן. *Hidden, concealed*.

Only in part. pass. pl. constr. שֹׁפְתֵי, *hidden things, treasures, stores*, Deut. xxxiii. 19.

שֹׁפֵק, m. *Clapping of the hands, in contempt or exultation; striking hands in a bargain; a bargain, and, as a consequence of a good one, wealth, abundance, sufficiency. Clapping of the hands in contempt; contempt*, Job xxxvi. 18. See סָפַק.

שֹׁפֵק, v. pres. יִשְׁפֹּק. (a) *Clapped his hands in contempt*. (b) *Was abundant, sufficient*. (a) Job xxvii. 23. (b) 1 Kings xx. 10.

Hiph. pres. יִשְׁפָּקוּ. Constr. med. בָּ. *Bargained with, or obtained wealth by*, Is. ii. 6.

שֹׁק, m. aff. שָׁקוֹ, pl. שָׁקִים, aff. שֹׁקִים.

(a) *A coarse cloth made of hair, sackcloth; worn as a mark of humiliation or mourning*.

(b) *A sack made of such cloth; a sack*. (a) Gen. xxxvii. 34; Job xvi. 15; Joel i. 8, &c. (b) Gen. xlii. 25. 27. 35; Josh. ix. 4.

Æth. ሠቅ: *Id.* Comp. σάκκος, saccus.

שָׁקַד, v. Probably cogn. עָקַד. *Bound, tied*.

Niph. נִשְׁקָד, Pass., Lam. i. 14. But lxx. ἐγρηγορήθη. *Vulg. vigilavit; as if נִשְׁקָדוּ*.

שָׁקַד, v. once. Syr. ܫܘܩܘܬܐ, fucavit.

Chald. ܫܘܩܘܬܐ, intuitus est, aspexit; fucavit.

Pih. part. fem. pl. שֹׁקְרוֹת. According to some, *Staining the eyes; others, Rolling the eyes wantonly*, Is. iii. 16. Lxx. ἐν νεύμασιw ὀφθαλμῶν. *Vulg. nutibus oculorum*.

שָׁרָה, m. pl. שָׁרִים, constr. שָׁרֵי, aff. שָׁרֵי, &c. See שָׁרָה. *A prince, ruler, chief, captain*, [1] Of an army. [2] Of any number of soldiers. [3] Of any number of men in a civil capacity. [4] Of any place. [1] Gen. xxi. 22; Josh. v. 14; 1 Sam. xxvi. 5, &c. [2] 1 Sam. xviii. 13; 1 Kings xvi. 9; 2 Kings i. 9, &c. [3] Gen. xl. 2; Exod. ii. 14; 1 Chron. xv. 5, &c. [4] Gen. xxxix. 21; 1 Kings xxii. 26; 2 Kings xxiii. 8, &c.

שָׁרָה, v. Kal non occ. Arab. شرح, constrinxit clausitque, laqueolis invicem insertis, marsupium. *Twisted, wove together*.

Puh. pres. in pause, יִשְׁרָהוּ. *Were interwoven*, Job xl. 17.

Hith. pres. יִשְׁרָהוּ, *Id.*, Lam. i. 14.

שָׁרָה, v. קָרָה, once, Josh. x. 20. Arab.

שָׂרָד, *aufugit, vagatusque fuit. Fled, escaped.*

שָׂרָד, m. once, Is. xliv. 13. Bochart, after the Jewish interpreters, translates it *rubrica: Red ochre*, used in marking the form of the image, to determine the portion to be cut off. Gesenius compares the Arab. سِرْدَانٌ, *instrumentum quo suitur*, and translates *stylus. A graver. Lxx. κόλλη. Vulg. runcinâ*. The first is probably the true interpretation.

שָׂרָד, m. only in the phr. בָּנְיָי שָׂרָד, Exod. xxxi. 10; xxxv. 19; xxxix. 1. 41. The Lxx. translate τὰς στολὰς τὰς λειτουργικὰς, as if the word were שָׂרָד; and similarly the Vulg. Gesenius takes the Arab. سَرَكٌ, *conteruit conseruitque lorica; lorica*; and translates the word *knitting-work*. From Exod. xxxix. 1, it appears that these garments were of various colours; and, hence, comparing the preceding word, as well as the Samaritan שרדה, *variè picta, et colorata vestis*, it seems likely that *colour* is the true signification of this word, and *coloured dresses* the meaning of the phrase.

שָׂרָד, v. שָׂרָדָה, i. q. שָׂרָד. I. *Was a prince; prevailed with*, constr. med. עָלָה, Gen. xxxii. 28; Hos. xii. 3, only.

שָׂרָד, f. of שָׂרָד, constr. שָׂרָדָה, pl. שָׂרָדוֹת, aff. שָׂרָדָה, שָׂרָדָה. *A princess, a lady of rank*, Judg. v. 29; 1 Kings xi. 3; Esth. i. 18; Is. xlix. 23. Metaph. Of a city, Lam. i. 1.

שָׂרָדָה, m. r. שָׂרָד. *A shoe-latchet*, Gen. xiv. 23; Is. v. 27. Arab. سِرَاكٌ, *Id.*

שָׂרָדוֹת, pl. m. aff. שָׂרָדָה, r. שָׂרָד. *The shoots, branches, of a vine*, Is. xvi. 8.

שָׂרָדָה, m. Arab. سَرَطٌ, *fissuram incidit scalpello, scarificavit. Cutting; an incision*, Lev. xix. 28.

שָׂרָדָה, v. pres. יִשְׂרָדוּ. *Cut, made incisions*, Lev. xxi. 5.

Infin. abs. שָׂרָדוּ, Zech. xii. 3.

Niph. pres. יִשְׂרָדוּ. Pass. of Kal. *Was cut, cut to pieces; crushed*, Zech. xii. 3.

שָׂרָדָה, f. of שָׂרָדָה, Lev. xxi. 5.

שָׂרָדָה, pl. m. aff. שָׂרָדָה, r. שָׂרָד. *The*

shoots, branches of a vine, Gen. xl. 10. 12; Joel i. 7.

שָׂרָדָה, m. pl. שָׂרָדָה, constr. שָׂרָדָה, aff. שָׂרָדָה, r. שָׂרָד. (a) *One that escapes or is left out of a number*. (b) *Collectively, A remnant*. (c) Phr. הַשָּׂרָדָה, with a negation, *Left not one remaining*. (a) Josh. x. 20; Job xxvii. 15; Jer. xxxi. 2, &c. (b) Is. i. 9. (c) Num. xxi. 35; Josh. x. 28; 2 Kings x. 11, &c.

שָׂרָדָה, pl. f. once, Is. xix. 9. Syr.

שָׂרָדָה, *pexit. Sam. סָרַח, texuit. Combings*. "עָרְבֵי שָׂרָדָה, *those that comb the flax*. So Lxx. and Vulg.

שָׂרָדָה, v. Kal non occ. Probably i. q. שָׂרָד. *Twisted, entangled*.

Pih. part. fem. מְשָׂרָדָה. Intens. of Kal. *Twisting, crossing repeatedly her course*, i. e. rambling in all directions, Jer. ii. 23.

שָׂרָדָה, v. Arab. شَرَعٌ, *multum in altum sustulit rem; أَشْرَعٌ, extremitatem protensam habens, de naso. Stretched out*. Only in part. pass. שָׂרָדָה, *Stretched out, prolonged, beyond due proportion, having any monstrosity*, Lev. xxi. 18; xxii. 23. But Lxx. ὀσότημος.

Hiph. Infin. הִשְׂרָדָה. *To stretch himself out*, Is. xxviii. 20.

שָׂרָדָה, pl. m. aff. שָׂרָדָה, twice, Ps. xciv. 19; cxxxix. 23. Probably i. q. שָׂרָדָה. *Thoughts*.

שָׂרָדָה, v. pres. יִשְׂרָדָה. Constr. immed. it. med. שָׂרָדָה, it. abs. (a) *Burned, consumed by fire*. (b) Abs. *Burned spices, &c. at a funeral*, with לְ, of the person. (c) *Baked bricks*. (a) Lev. iv. 21; xiii. 52; Jer. xxxvi. 29, &c. Followed by אֵשׁ, Lev. viii. 17; Josh. xi. 9; Jer. xxi. 10, &c. (b) 2 Chron. xvi. 14; Jer. xxxiv. 5. (c) Gen. xi. 3.

Infin. abs. שָׂרָדָה, constr. שָׂרָדָה, aff. שָׂרָדָה, Judg. ix. 52; 2 Sam. xxiii. 7; Jer. vii. 31, &c.

Part. שָׂרָדָה, pl. שָׂרָדָה, Lev. xvi. 28; Num. xvii. 4, &c.

Part. pass. fem. שָׂרָדָה, pl. שָׂרָדָה, 1 Sam. xxx. 3; Is. i. 7, &c.

Niph. pres. יִשְׂרָדָה. Pass. of Kal. *Was burned*, Gen. xxxviii. 24; Lev. iv. 12, &c.

Pub. in pause, שָׂרָדָה, *Id.*, Lev. x. 16.

שָׂרָדָה, m. pl. שָׂרָדָה. (a) *A species of*

serpent, found in Arabia and Egypt; its bite was deadly; and it is called *flying*, probably from the great distance which it sprung. Possibly the *coluber cerastes* of Linn., Num. xxi. 7. 9; Deut. viii. 15; Is. xiv. 29; xxx. 6. (b) An angelic figure, having six wings, seen in a vision by the prophet Isaiah, Ib. vi. 2. 6. The etymology is uncertain; some take שָׂרָף, others the Arab.

شَرِيف, *nobilis, princeps*. There is nothing in the passage to guide our conjectures.

שָׂרָף, f. constr. שָׂרָף, r. שָׂרָף. (a) *The act of burning; the fire in which a thing is burning.* (b) *A funeral-burning.* (a) Gen. xi. 3; Num. xix. 6; Amos iv. 11, &c. (b) 2 Chron. xvi. 14; xxi. 19.

שָׂרָף, m. and שָׂרָף, fem. *A species of vine, of superior quality, apparently,* Gen. xlix. 11; Is. v. 2; Jer. ii. 21.

שָׂרָף, pl. m. Of the colour of horses, probably *bay*, Zech. i. 8, only. Arab.

شَقْرَا, *rufus color*. See Hieroz., tom. i. p. 108.

שָׂרָף, v. pres. יִשָּׂרֵף, i. q. שָׂרָף. Constr. abs. it. med. על. *Acted as a prince, ruled,* Prov. viii. 16; Is. xxxii. 1.

Part. שָׂרָף. *Ruling, a ruler,* Esth. i. 22. Hith. pres. הִשָּׂרֵף. *Made himself a prince, assumed supremacy,* Num. xvi. 13.

Infin. הִשָּׂרֵף, Ib. שְׂשׂוֹן, m. constr. שְׂשׂוֹן, r. שֵׁשׁ. *Joy, rejoicing,* Ps. cv. 43; Is. xii. 3; Jer. xxxi. 13, &c. Joined with שְׂשׂוֹן, Ps. li. 10; Is. xxii. 13, &c.

שָׂרָף, see נָשָׂא. שָׂרָף, v. i. q. שָׂרָף. *Shut up, shut out,* Lam. iii. 8, only.

שָׂרָף, v. Niph. pres. יִשָּׂרֵף, 1 Sam. v. 9, only. According to some, i. q. יִשָּׂרֵף. *Were concealed.* Others, comparing the Arab. شَتَّرَ, *dissecuit, vulneravit; burst, or broke out.*

ש

שָׁ, *Shin*, distinguished from שׁ by the diacritical point, is pronounced as *sh* in *shine*. It occasionally interchanges with ו and צ, and as a numeral stands for *three hundred*.

שָׁ, שָׁ, (both followed by dagesh,) or שָׁ, an abbreviation of the relative pronoun שָׁ, and is prefixed to every part of speech. Its signification in every case is precisely the same as that which שָׁ would have, but it is seldom used except in the loftier style. For examples see Judg. v. 7; vii. 12; 1 Chron. xxvii. 27; Ps. cxxiv. 6; Eccl. i. 9; Cant. i. 6; Lam. iv. 9, &c.

שָׂא, v. pres. יִשָּׂא. Arab. سَاب, and سَاب, *potu satiatu fuit*. (a) *Drew water.* (b) *Drew water.* (a) 1 Sam. vii. 6; 2 Sam. xxiii. 16; 1 Chron. xi. 18; Is. xii. 3; (b) Gen. xxiv. 19, 20, 44; Ruth ii. 9.

Infin. שָׂא, Gen. xxiv. 13, &c. Imp. f. שָׂא, Nah. iii. 14.

שָׂא, v. pres. יִשָּׂא. Constr. abs. Arab. صَاع, *vociferatum fuit pecus; balavit ovis,*

capra. (a) *Roared, of a lion.* (b) Applied [1] To thunder. [2] To the voice of God denouncing calamity. [3] To the shouting of combatants. [4] To a loud cry of sorrow. (a) Is. v. 29; Jer. ii. 15; Hos. xi. 10, &c. (b), [1] Job xxxvii. 4. [2] Jer. xxv. 30; Joel iv. 16; Amos i. 2. [3] Ps. lxxiv. 4. [4] Ps. xxxviii. 9.

Infin. abs. שָׂא, Jer. xxv. 30. Part. שָׂא, pl. שָׂא, Judg. xiv. 5; Ps. civ. 21, &c.

שָׂא, f. constr. שָׂא, aff. שָׂא; pl. aff. שָׂא. (a) *Roaring, of a lion.* (b) *A loud cry of sorrow.* (a) Job iv. 10; Is. v. 29; Ezek. xix. 7; Zech. xi. 3. (b) Job iii. 24; Ps. xxii. 2; xxxii. 3.

שָׂא, v. pret. שָׂא. Probably *Fell with a crash.* Hence, *Was desolate, of a city,* Is. vi. 11.

Niph. יִשָּׂא. (a) *Was made desolate, of a land,* Is. vi. 11. (b) *Were dashed together, of waters,* Is. xvii. 12, 13.

Hiph. Inf. הִשָּׂא. *To lay waste,* Is. xxxvii. 26.

Hith. part. **קִטְּפָה**. According to some, *Being in confusion of mind and astonishment, with ל*: but others make it synonymous with **קִטְּפָה**, and translate, *Gazing at her*, Gen. xxiv. 21. LXX. *κατεμύθωνεν αὐτήν*. Vulg. *contemplabatur eam*.

שְׂוֹל, and **שְׂוֹל**, com. (a) *A grave*, generally a large subterraneous chamber or vault in which niches were hewn out to receive separate coffins: these were termed **בְּתִים**, **רִיחַי בור**. (b) Hence, *The state of the dead, or a state of death, the grave*. (c) *Any great depth*. (a) Job xvii. 16; Ps. cxxxix. 8; cxli. 7; Is. xxxviii. 10, &c. (b) Job xxvi. 6; Ps. vi. 6; xvi. 10, &c. Applied to animals, Ps. xlix. 15. (c) Deut. xxxii. 22; Amos ix. 2. See my notes on Job xvii. 1; xxi. 13; xxvi. 6. With regard to the etymology of the word, it has usually been referred to **שָׂעַל**, because of its all devouring and ever craving character. Gesenius, however, proposes **שַׁעַל**, to which he assigns the idea of *hollowness*, and considers **שְׂוֹל**, quasi **שַׁעַל**, *cavitas; locus cavus et subterraneus*.

שֹׁאֵן, m. constr. **שְׂוֹן**, aff. **שְׂוֹן**, r. **שָׂאָה**. *A tumultuous noise*. (a) *Shouting*, whether in war or rejoicing. (b) Phr. **בְּנֵי שְׂוֹן**, *sons of shouting*, i. e. *shouters*. (c) *The noise of waves*. (d) *Desolation, ruin*. (a) Is. xxiv. 8; lxvi. 6; Jer. xxv. 31; Amos ii. 2, &c. (b) Jer. xlvi. 45. (c) Ps. lxxv. 8; Is. xvii. 12, 13; Jer. li. 55. (d) Ps. xl. 3. Where LXX. *ταλαυπῖας*. Vulg. *miseria*.

שְׂוֹת, m. aff. **שְׂוֹת**. *Contempt of another, and rejoicing over his misfortunes*, Ezek. xxv. 6. 15; xxxvi. 5. See **שָׂוַת**.

שְׂוֹת, f. r. **שָׂוַת**. *A crashing noise, destruction*, Is. xxiv. 12, only.

שְׂוֹת, v. pres. **שְׂוֹת**. Constr. abs. it. of the thing or subject, immed. **שָׂוַת**, **ל**: of the person, immed. med. **שָׂוַת**, **ל**, **כֵּן**. Arab.

שָׂאֵל, interrogavit, rogavit. Syr. **سأل**, *Id. Asked*. (a) *Questioned, inquired*. (b) *Requested, prayed for, required*. (c) *Borrowed*. (d) Phrr. **שָׂאֵל לְשָׂלוֹם**, *Inquired respecting his welfare, saluted*. (e) **שָׂאֵל בְּאֵדָיִם**, *Inquired of God*. (a) Gen. xliii. 7; xliv. 19; Deut. xiii. 14, &c. (b) Judg. v. 25; 1 Sam. ii. 20; 1 Kings iii. 10; Ps. xxi. 5, &c. Metaph. of the eyes, Eccl. ii. 10. (c) According to some, Exod. iii. 22; xi. 2;

xii. 35: but *requested, begged*, suits the context better. (d) Judg. xviii. 15; 1 Sam. x. 4; xvii. 22, &c. (e) 1 Sam. xiv. 39; xxii. 10; xxviii. 6, &c.

Infin. abs. **שָׂאֵל**, constr. **שָׂאֵל**, Gen. xliii. 7; Josh. xv. 18, &c.

Imp. **שָׂאֵל**, f. **שָׂאֵל**, pl. **שָׂאֵל**, Deut. iv. 32; 1 Kings ii. 20; Ps. xxii. 6, &c.

Part. **שָׂאֵל**, f. **שָׂאֵל**, **שָׂאֵל**, Deut. x. 12; 1 Sam. viii. 10; 1 Kings ii. 20, &c.

Part. pass. **שָׂאֵל**, 1 Sam. i. 28. (c) 2 Kings vi. 5.

Niph. **נְשָׂאֵל**. Probably *Requested leave of absence*, 1 Sam. xx. 6. 28; Neh. xii. 6.

Infin. **נְשָׂאֵל**, 1 Sam. xx. 6. 28.

Pih. **שָׂאֵל**, pres. **שָׂאֵל**. Intensive or frequentative of Kal, 2 Sam. xx. 18; Ps. cix. 10.

Hiph. **הִשָּׂאֵל**, pres. **הִשָּׂאֵל**. *Gave in answer to a request, gave*, Exod. xii. 36; 1 Sam. i. 28.

שָׂאֵל, v. Chald. pres. aff. **שָׂאֵל**, *Id. Asked, inquired, required*, Ezra v. 9. 10; vii. 21; Dan. ii. 10.

Part. **שָׂאֵל**, Dan. ii. 11. 27.

שָׂאֵל, and **שָׂאֵל**, f. aff. **שָׂאֵל**, and **שָׂאֵל**, **שָׂאֵל**, and **שָׂאֵל**. *Asking; a request: both the act of requesting, and the thing requested*, Judg. viii. 24; 1 Sam. i. 17. 27; Esth. vii. 2, 3; Job vi. 8, &c.

שָׂאֵל, Chald. f. def. **שָׂאֵל**. *A demand*, Dan. iv. 14.

שָׂאֵן, m. aff. **שָׂאֵן**, pl. **שָׂאֵן**, f. **שָׂאֵן**.

Syr. **ساقط**, *placavit*. (a) *Quiet, tranquil, secure*. (b) *Wanton, luxurious*. (c) *Wantonness, pride*. (a) Is. xxxiii. 20. (b) Job xii. 5; Ps. cxxiii. 4; Amos vi. 1, &c. (c) 2 Kings xix. 28; Is. xxxvii. 29.

שָׂאֵן, v. pl. **שָׂאֵן**. *Was quiet, secure, wanton*, Job iii. 18; Prov. i. 33; Jer. xxx. 10; xlv. 27; xlviii. 11.

שָׂאֵן, see **שָׂאֵן**.

שָׂאֵן, v. pres. **שָׂאֵן**. Constr. abs. it.

immed. Arab. **سأف**, *vehementer sitiivit*.

Cogn. **سأف**, r. **سوف**, *odoratus fuit* rem. (a) *Panted, gasped*. (b) *Panted for, desired eagerly*. (c) *Desired to swallow up, to destroy; swallowed up, destroyed*. (a)

Ps. cxix. 131. (b) Job v. 5; vii. 2; xxxvi. 20. (c) Ps. lvi. 23; Is. xlii. 14.

Infin. abs. שָׁאָר, Ezek. xxxvi. 3.

Part. שָׁאָר, aff. שָׁאָר, pl. שְׁאָרִים, Ps. lvii. 4; Eccl. i. 5; Amos ii. 7; viii. 4.

שָׁאָר, v. Arab. سَائِر, *reliquus, residuus*

fuit. Remained out of a greater number, was left, 1 Sam. xvi. 11.

Niph. לְשָׂאָר, pres. יִשְׂאָר. *Id.*, Gen. vii. 23; xlvii. 18; Exod. viii. 27; Num. xiv. 26, &c.

Part. לְשָׂאָר, (once נִשְׂאָר, Ezek. ix. 8), f. לְשָׂאָר, and נִשְׂאָרָה: pl. לְשָׂאָרִים, f. לְשָׂאָרוֹת, Exod. x. 5; Lev. v. 9; Josh. xxiii. 4; 2 Kings xix. 30; Zech. xi. 9, &c.

Hiph. הִשְׂאָר, pres. יִשְׂאָר. Constr. immed. (a) *Allowed to remain, left.* (b) Probably *Had left.* (a) Exod. x. 12; Num. ix. 12; Josh. x. 28; 1 Kings xv. 29, &c. (b) Deut. xxviii. 55; Amos v. 3.

Infin. הִשְׂאָר, once, Ezra ix. 8: usually הִשְׂאָר, Gram. art. 195. 16: Num. xxi. 35; Deut. iii. 3; Josh. viii. 22, &c.

שָׁאָר, m. constr. id. *The remainder, remnant, of persons or things, 1 Chron. xi. 8; Is. x. 20, 21; Mal. ii. 15, &c.*

שָׁאָר, Chald. m. constr. id. and שָׂאָר, def. שְׂאָרָא. *Id.*, Ezra iv. 7; vii. 18; Dan. vii. 7, &c.

שָׂאָר, m. aff. שְׂאָרִי. (a) *Flesh.* (b) *Any near relation by blood or marriage.* Comp. Arab. سَاعِر, *cognatio.* (c) According to some, *Food*, generally; but more probably *A right or claim of any kind arising from marriage.* LXX. τὰ δέοντα. Vulg. *nuptias.* (a) Ps. lxxiii. 26; xcvi. 20. 26; Jer. li. 35; Mic. iii. 2, 3, &c. (b) Lev. xviii. 6. 12, 13; xxi. 2; xxv. 49, &c. (c) Exod. xxi. 10.

שְׂאָרָה, f. once, Lev. xviii. 17. *A near relationship by blood or marriage; near relations.*

שְׂאָרִית, f. (once שְׂרִית, 1 Chron. xii. 38), aff. שְׂאָרִיתוֹ, &c., i. q. שְׂאָרִי. *A remainder, remnant, of person or things, Gen. xlv. 7; 2 Kings xix. 31; Is. xlv. 17, &c.*

שְׂאָרָה, f. r. שָׂאָה. *Desolation, Lam. iii. 47, only.*

שְׂבָבִים, pl. m. once, Hos. viii. 6. Chald. שְׂבַב, *fregit. Fragments.*

שְׂבָה, v. pres. apoc. יִשְׂבָּ. Arab. سَبَا, r. سَبَى, *captivum fecit.* Syr. سَبَا,

Id. Constr. immed. it. med. שָׁבָה. *Carried captive, took prisoners, carried off, [1] Persons, [2] Cattle, or [3] Property of any kind. [1] Gen. xxxiv. 29; Num. xxi. 1; 1 Kings viii. 48, &c. [2] 1 Chron. v. 21; 2 Chron. xiv. 14. [3] 2 Chron. xxi. 17.*

Infin. שְׂבֹוּה, Obad. 11.

Imp. שְׂבֹוה, Judg. v. 12.

Part. pl. שְׂבִיבִים, aff. שְׂבִיבָה, 1 Kings viii. 46; Is. xiv. 2, &c.

Part. pass. pl. שְׂבִיבִים, f. שְׂבִיבָה, Gen. xxxi. 26; Is. lxi. 1.

Niph. נִשְׂבָּה, Pass. of Kal, Gen. xiv. 14; Exod. xxii. 9; 1 Sam. xxx. 3, &c.

שְׂבֹוּ, m. twice, Exod. xxviii. 19; xxxix.

12. *A precious stone, usually translated, An agate.* LXX. ἀχάτης. Vulg. *achates.*

שְׂבֻעָה, m. constr. שְׂבֻעָה, dual שְׂבֻעָה, pl. שְׂבֻעָה, and שְׂבֻעוֹת, constr. שְׂבֻעוֹת, aff. שְׂבֻעוֹת, r. שְׂבֻעָה. (a) *A week.* (b) *A space of seven years.* (c) חַג שְׂבֻעוֹת. *The feast of weeks.* (d) חַג שְׂבֻעוֹת יָמִים. *A feast of a week's duration.* (a) Gen. xxix. 27; Lev. xii. 5; Num. xxviii. 26, &c. (b) Dan. ix. 24—27; x. 2, 3. (d) Exod. xxxiv. 22; Deut. xvi. 10. 16; 2 Chron. viii. 13. (d) Ezek. xlv. 21.

שְׂבֻעָה, f. constr. שְׂבֻעָה, aff. שְׂבֻעוֹת, and שְׂבֻעָה, pl. שְׂבֻעוֹת, r. שְׂבֻעָה. *An oath, or an engagement by oath, Gen. xxiv. 8; xxvi. 3; Num. xxx. 3, &c. Phrr. בְּעִלְי שְׂבֻעָה לֵוִי. United to him by oath, Neh. vi. 18. שְׂבֻעָה יְהוָה. An oath appealing to the Lord, Exod. xxii. 10; 2 Sam. xxi. 7; 1 Kings ii. 43, &c. See שְׂבָה, p. 30.*

שְׂבֻבָה, and שְׂבֻבִית, f. aff. שְׂבֻבָה, &c., r. שְׂבֻבָה. (a) *Captivity.* (b) Phr. שְׂבֻבָה שְׂבֻבָה. *Turned the captivity of —. [1] Brought back from captivity. [2] Restored to former prosperity.* (a) Num. xxi. 29. (b), [1] Ps. xiv. 7; Jer. xxx. 3. 18; xxxiii. 11, &c. [2] Job xlii. 10; Ezek. xvi. 52, 53.

שָׂבַח, v. Kal non occ. Arab. I.

سَبَّحَ, laudavit Deum. II. سَبَّحَ, otiosus *fuit.* II. Sedavit.

Pih. שְׂבַחְתִּי, pres. יִשְׂבַּח. Constr. immed. it. med. שָׂבַח. I. (a) *Praised God, celebrated his works.* (b) *Pronounced happy, commended.* II. (c) *Quieted.* (d) *Restrained, kept back.* (a) Ps. lxxiii. 4; cxlv. 4. (b) Eccl. viii. 15. (c) Ps. lxxxix. 10. (d) Prov. xxx. 11.

Imp. f. שָׁבַח, pl. שְׁבָחוּ, (a) Ps. cxvii. 1; cxlvii. 12.

Hiph. part. שֹׁבְחִים. I. q. Pih. (c), Ps. lxxv. 8.

Hith. Infin. הִשְׁתַּבַּח, with בָּ. *To boast of, glory in*, 1 Chron. xvi. 35; Ps. cvi. 47.

שִׁבַּח, v. Chald. Paḥ. שְׁבַחְתָּ. Constr. med. ל. *Praised*, Dan. iv. 31; v. 4. 23.

Part. כְּשִׁבַּח, Dan. ii. 23; iv. 34.

שִׁבְּחָה, m. *Praising*. Constr. med. אָחַ, Eccl. iv. 2.

שִׁבְּחָה, and שִׁבְּחָה, m. aff. שְׁבָחוּ, pl. שְׁבָחוּ, constr. שְׁבָחוּ, aff. שְׁבָחוּ, שְׁבָחוּ. (a) *A staff*, of any kind. (b) *A shepherd's staff*. (c) *A dart or short spear*. (d) *A rod*, for punishment. Applied [1] *To any calamity considered as a punishment*. [2] *To a person used as an instrument of punishment*. (e) *A staff, used as an emblem of authority; a sceptre*. (f) *A tribe*. (a) 2 Sam. xxiii. 21; Is. xxviii. 26. (b) Lev. xxvii. 32; Ps. xxiii. 4; Mic. vii. 14. (c) 2 Sam. xviii. 14. (d) Prov. x. 13; xxii. 5; xxix. 15, &c. [1] Job xxi. 9; Ps. lxxxix. 33; Is. xi. 4, &c. [2] Is. x. 5. (e) Gen. xlix. 10; Ps. xlv. 7; Is. xiv. 5, &c. (f) Exod. xxviii. 21; Deut. iii. 13; Judg. xviii. 1, &c.

שִׁבַּח, Chald. m. pl. constr. שְׁבָחוּ. *Id.* (f) Ezra vi. 17.

שִׁבְּחָה, m. The eleventh month of the Jewish year, Zech. i. 7. See דְּרֹשׁ, p. 184. Syr. ܫܒܚܐ, *Id.*

שִׁבְיָה, in pause שְׁבִי, m. aff. שְׁבִי, שְׁבִי, r. שְׁבִי. (a) *Captivity, the carrying off of persons, cattle, or any spoil; also their being carried off*. (b) Phrr. [1] הָלַכְנוּ בְּשִׁבְיָה, or "הָלַכְנוּ בְּשִׁבְיָה", *Went into captivity*. [2] הָלַכְנוּ בְּשִׁבְיָה, *Were taken captive*. (c) *Captives; spoil*. (d) *A captive*. (a) 2 Chron. xxix. 9; Ezra ix. 7; Ps. lxxviii. 61; Amos iv. 10, &c. (b), [1] Deut. xxviii. 41; Is. xlvi. 2; Jer. xxii. 22, &c. [2] Jer. xlviii. 46. (c) Num. xxi. 2; xxxi. 12; Is. xx. 4; Hab. i. 9, &c. (d) Exod. xii. 29.

שִׁבִיב, m. constr. שְׁבִיב. Arab. شَبَّ, *accendit*. شَبِيبٌ, *ardor, flamma*. *A flame*, Job xviii. 5, only.

שִׁבִיב, Chald. m. def. שְׁבִיבָא, pl. שְׁבִיבָא. *Id.*, Dan. iii. 22; vii. 9.

שִׁבְיָה, f. of שְׁבִי, sign. (d), Is. lii. 2.

שִׁבְיָה, f. i. q. שְׁבִי, signn. (a) and (c). (a) Neh. iii. 36. (c) Deut. xxi. 11; xxxii. 42; 2 Chron. xxviii. 5, &c.

שִׁבִיל, m. aff. שְׁבִילָה, pl. constr. שְׁבִילֵי.

Arab. سَبِيلٌ, *via; modus, ratio*. Syr.

سَبِيلٌ, *direxit. A path; mode of conduct*, Ps. lxxvii. 20; Jer. xviii. 15, only.

שְׁבִיסִים, pl. m. once, Is. iii. 18.

Female ornaments, but of what kind appears doubtful. LXX. τοὺς κοσύμβους. Aq. τελαμῶνας. These seem to have given to שִׁבִיס the sense of *fastening, or wreathing*.

Schræder (De vestit. Mulier.) شَمَائِلٌ,

a diminutive of شَمْسٌ, *sol; species monilis, ornamenti colli*. Either, *bands, fillets, or Sun-like ornaments of the neck*.

שִׁבְעִי, m. שְׁבִיעִיה, f. r. שְׁבַע. *Seventh*, Gen. ii. 2; Josh. vi. 16, &c.

שִׁבְיָה, see שְׁבִיבָה.

שִׁבְלָה, m. once, Is. xlvii. 2. Arab.

سَبَلَةٌ, *crines qui supra mystacem sunt; pars faciei supra mentum: vestes*. اسْبَلٌ,

profudit; emisit; laxavit, dimisit tegumentum. اسْبَلٌ, appellatum. *Flowing down, or hanging loose* seems the primitive idea: hence interpreters have been divided between the significations *flowing; dishevelled hair, &c.*; and *a flowing, loose dress*. LXX. τὰς πολιὰς. So also the Syriac. But Vulg. *humerum*.

שִׁבְלָה, m. once, Ps. lviii. 9. *A snail*; so-called, according to Bochart, from שְׁבִיל, *the path-maker*, or, as if שְׁבִילָה, *dwelling in a winding house*. The interpretations, however, of this word have been exceedingly different. LXX. κηρός: so Theod. and Vulg. But Symm. χορίον; and Aquila, γῆς ἐντέρω. See Hieroz., tom. ii. p. 646.

שִׁבְלָה, fem. pl. constr. שְׁבִילֵי. *A branch*, Zech. iv. 12. So LXX. κλάδοι; but Vulg. *spicæ*.

שִׁבְלָה, fem. pl. שְׁבִילֵי. Arab. سَبَلٌ, *pluvia; spica*. (a) *A stream of water*. (b) *An ear of corn*. (a) Ps. lxxix. 3. 16; Is.

xxvii. 12. (b) Sing. Job xxiv. 24: pl. Gen. xli. 5—27; Ruth ii. 2; Is. xvii. 5. The only other place where this word occurs is Judg. xii. 6, in which the sign. may be either the one or the other.

שָׁבַע, masc. (and **שָׁבַע**, before another numeral), **שָׁבַעָה**, fem. constr. **שְׁבַעַת**. Arab. **سَبْع**, and Syr. **ܫܒܥܐ**, *septem*. The numeral *Seven*. The resemblance between this word and the corresponding numerals in the Indo-Germanic languages can hardly be considered more than an accidental coincidence, and is of no more etymological importance than the identity of **שָׁבַע**, and the corresponding French word *chair*, which Castell has noted, Gen. v. 7. 26; xxxvii. 2; vii. 2; viii. 10, &c. In consequence of the institution of the Sabbath, this became a sacred number; and it is frequently as a round number, in consequence of that number of days so forming a marked and well defined period.

Dual, **שְׁבַעִים**. (a) *Seven-fold*, Gen. iv. 15. 24; Ps. lxxix. 12; Prov. vi. 31; Is. xxx. 26. (b) *Seven times*, Ps. xii. 7.

Pl. **שְׁבַעִים**. *Seventy*, Gen. v. 12. 31, &c.

שָׁבַע, v. Kal only in Part. pass. pl. constr. **שָׁבַע**, in the phr. **שָׁבַע שְׁבַעַת**, *bound by oaths*, Ezek. xxi. 23.

Niph. **שָׁבַע**, pres. **שָׁבַעַע**, and **שָׁבַעַע**. (a) *Swore*. (b) The full construction is **לֹא שָׁבַעַע לִי**, followed either by the words of the oath or by a verb with **לֹא**. (c) When God is said to swear, the construction is the same, omitting **בְּאֵלֵהֶם**, and sometimes substituting **בְּנִפְשָׁם**. (d) *To swear by any being, or by his name, is used for to honour him*. (e) **נִי לַיהוָה**, *Made a solemn vow to the Lord*. (a) Abs., Gen. xxi. 31; 2 Chron. xv. 15, &c. (b) Josh. ix. 18; 1 Kings i. 17. 30; ii. 8, &c. (c) Gen. xxiv. 7; i. 24; Exod. xxxii. 13; Jer. li. 14, &c. (d) Deut. vi. 13; Jer. v. 7. (e) 2 Chron. xv. 14; Ps. cxxxii. 2.

Inf. **הִשְׁבַּעַת**, and **הִשְׁבַּעַת**, Num. xxx. 3; Jer. vii. 9. (d) Jer. xii. 16.

Imp. **הִשְׁבַּעְהָ**, plur. **הִשְׁבַּעְתֶּם**, Gen. xxi. 23; Josh. ii. 12, &c.

Part. **נִשְׁבַּעַת**, pl. **נִשְׁבַּעְתֶּם**, f. **נִשְׁבַּעְתָּ**, Is. xix. 18; xlvi. 1; Zech. v. 4, &c.

Hiph. **הִשְׁבַּעַע**, pres. **שָׁבַעַע**, apoc. **שָׁבַעַע**. Causat. of Niph. Constr. immed. it. med. **שָׁבַעַע**. (a) *Caused to swear, imposed an oath*

on. (b) *Adjured*. (a) Gen. i. 5. 25; Exod. xiii. 19; Num. viii. 19, &c. (b) Cant. ii. 7; iii. 5, &c.

Inf. **הִשְׁבַּעַע**, **הִשְׁבַּעַע**, Exod. xiii. 19; 1 Sam. xiv. 28, &c.

Part. aff. **מִשְׁבַּעַת**, (b) 1 Kings xxii. 16; 2 Chron. xviii. 15.

שְׁבַעַתָּה, f. i. q. **שְׁבַעַתָּה**. *Seven*, Job xlii. 3, only.

שָׁבַעַע, m. once, 2 Sam. i. 9. Arab.

شَبَّص, *asperitas; perplexio in arborum ramis*. **تَشَبَّصَ**, *perplexus fuit, de arboribus*.

Syr. **ܫܒܥܐ**, *confudit, miscuit. Twisting; entangling; perplexity*. LXX. **σκότος δεινόν**. Aquila, **ὁ σφιγκτήρς**. Vulg. *angustiae*.

שָׁבַעַע, v. Kal non occ. Pih. **שָׁבַעַע**.

According to some, *Quilted*; others, *wrought with checker-work*; others, *fastened*, Exod. xxviii. 39. The signification is very doubtful. LXX. **οἱ κοσμηβωτοί**. Aquila, Symm. and Theod. **αἱ σσφιγγεῖς**. These take the word as a noun. Vulg. *stringes*.

Puh. part. pl. **מִשְׁבַּעַת**. *Fastened, set*, Exod. xxviii. 20.

שָׁבַעַע, Chald. v. Syr. **ܫܒܥܐ**, *reliquit. Left*. Constr. immed.

Inf. **מִשְׁבַּעַע**, Dan. iv. 23.

Imp. pl. **שָׁבַעְתֶּם**, Dan. iv. 12. 20.

Ithpe. pres. **מִשְׁבַּעַע**, Pass. Dan. ii. 44.

שָׁבַעַע, and **שָׁבַעַע**, m. aff. **שָׁבַעַע**, pl. **שָׁבַעַע**,

aff. **שָׁבַעַע**. Arab. **تَبَرَّعَ**, *fregit; perdidit*.

Syr. and Chald. *Id.* Arab. **شَبَّعَ**, *spithama;*

شَبَّعَ, *donum; شَبَّعَ*, *spithamis dimensus fuit;*

donavit. The two leading ideas are *breaking, and apportioning*. (a) *Breaking*, of a potter's vessel, wall, &c. (b) *A fracture, an injury, to the person*. (c) *Vexation, sorrow*. (d)

Mischief, harm of any kind, calamity, ruin. (e) *Provisions; corn*. (f) *Determination, decision; interpretation*. (a) Is. xxx. 13,

14. (b) Lev. xxi. 18; xxiv. 20. Metaph. of a people, Is. xxx. 26; Jer. vi. 14; viii.

11, &c. (c) Prov. xv. 4; Is. lxxv. 14. (d) Prov. xvi. 18; xvii. 19; xviii. 12; Is. xv. 5,

&c. (e) Gen. xlii. 1, 2. 19; Exod. viii. 5; Neh. x. 32, &c. (f) Judg. vii. 15.

שָׁבַעַע, v. pres. **שָׁבַעַע**. Constr. immed. it.

med. **שָׁבַעַע**. (a) *Broke, broke to pieces, a staff,*

yoke, arm, ship, potter's vessel, &c. (b) *Tore*, as a wild beast. (c) *Metaph. Broke the heart.* (d) *Broke the power of, destroyed.* (e) *Quenched thirst.* (e) *Assigned, appointed.* (f) *Sold corn.* (g) *Bought corn.* (a) Is. xiv. 5; Jer. ii. 20; xix. 10; Ezek. xxvii. 26; xxx. 2, &c. (b) 1 Kings xiii. 26. 28. (c) Ps. lxix. 21. (d) Lev. xxvi. 19; Jer. xlvi. 38; Dan. xi. 26; Hos. ii. 20. (e) Job xxxviii. 10. See my notes. (f) Gen. xli. 56. (g) Gen. xliiii. 4; Deut. ii. 6.

Infin. שָׁבַר, aff. שָׁבַרְי, Gen. xix. 9; xlii. 7; Lev. xxvi. 26, &c.

Imp. שָׁבַר, aff. שָׁבַרְם, pl. שָׁבַרְי, Gen. xlii. 2; Ps. x. 19; Jer. xvii. 18, &c.

Part. שָׁבַר, pl. שָׁבַרְי, Gen. xlvii. 14; Ps. xxix. 5, &c.

Part. pass. שָׁבַר. (a) Abs. *With a broken limb*, Lev. xxii. 22. (b) שָׁבַרְי לֵב, *Broken-hearted*, Ps. cxlvii. 3.

Niph. נִשְׁבַּר, pres. נִשְׁבַּר. Pass. of Kal, signn. (a), (b), (c), and (d). (a) Ps. xxxiv. 21; Is. xiv. 25; Jer. xlvi. 17, &c. (b) Exod. xxii. 9. 13. (c) Jer. xxiii. 9; Ezek. vi. 9. (d) 2 Chron. xiv. 12; Prov. vi. 15; Jer. xlvi. 14.

Infin. הִשְׁבַּר, Jonah i. 14.

Part. שָׁבַר, pl. נִשְׁבַּרְי, constr. נִשְׁבַּרְי, fem. נִשְׁבַּרְיָה, and נִשְׁבַּרְיָה. (a) Jer. ii. 13. (b) Ezek. xxxiv. 4; Zech. xi. 16. (c) לֵב נִשְׁבַּר, Ps. li. 19; נִשְׁבַּרְי לֵב, Ps. xxxiv. 19; Is. lxi. 1; רוח נִשְׁבַּר, Ps. li. 19.

Pih. שָׁבַר (in pause, שָׁבַר), pres. שָׁבַר. Intensive of Kal, sign. (a), Exod. ix. 25; 2 Chron. xxxiv. 4; Ps. xli. 10, &c.

Infin. שָׁבַר, Exod. xxiii. 24.

Part. מִשְׁבַּר, 1 Kings xix. 11.

Hiph. pres. אֶשְׁבַּר. (a) *Caused to suffer labour-pains*, Is. lxvi. 9. See מִשְׁבַּר. But LXX. ἔδωκα γῆν προσδοκῆν ταύτην, reading אֶשְׁבַּר. (b) I. q. Kal. (f) *Sold corn*, Deut. ii. 28; Amos viii. 5, 6.

Part. מִשְׁבַּר, (b) Gen. xlii. 6; Prov. xi. 26.

Hoph. הִשְׁבַּרְי, Pass. of Kal, sign. (c) *I am broken-hearted*, Jer. viii. 21.

שָׁבַרְי, m. constr. שָׁבַרְי. *Breaking.* (a) *Breaking of the loins, and of violent pain or sorrow*, Ezek. xxi. 11. (b) *Calamity, ruin*, Jer. xvii. 18.

שָׁבַרְשׁ, Chald. v. *Peal non occ.* See שָׁבַרְשׁ. *Entangling, perplexing.*

Ithpe. part. pl. מִשְׁבַּרְשִׁין. *Perplexed*, Dan. v. 9, only.

שָׁבַרְת, Infin. of שָׁבַר, which see: f. aff.

שָׁבַרְת. (a) *Dwelling.* (b) *Sitting down.* (c) *Ceasing.* (d) *Ceasing from work.* (a) Gen. xix. 30; Exod. ii. 21; Num. xxxv. 2, &c. (b) Ps. cxxvii. 2; cxxxix. 2, &c. (c) Prov. xx. 3. (d) Exod. xxi. 19.

שָׁבַת, v. pres. יֹשֵׁב, twice הַיֹּשֵׁב, Lev. xxvi. 34; Neh. vi. 3. Constr. abs. it. med. כֵּן. Syr. **ܫܒܬܐ**, *quievit, cessavit.* Arab.

سَبَّات, *quievit, dormivit* vir. Cogn. יֹשֵׁב.

(a) *Ceased*, [1] from being or doing any thing. [2] Abs. (b) *Rested.* (c) *Was interrupted, of work.* (d) *Ceased to exist, came to an end.* (a), [1] Gen. ii. 2, 3; Job xxxii. 1; Jer. xxxi. 36, &c. [2] Exod. xliii. 12; xxxi. 17; xxxiv. 21, &c. (b) Lev. xxv. 2; xxvi. 34, 35, &c. (c) Neh. vi. 3. (d) Josh. v. 12; Is. xiv. 4; Lam. iii. 15, &c.

Niph. נִשְׁבַּת. I. q. Kal sign. (d), Is. xvii. 3; Ezek. vi. 6; xxx. 18; xxxiii. 28.

Hiph. הִשְׁבַּת, pres. יֹשֵׁב, apoc. יֹשֵׁב. Causat. of Kal, signn. (a), (c), and (d). (a) Exod. v. 5; Josh. xxii. 25; Ezek. xxxiv. 10. (c) 2 Chron. xvi. 5; Neh. iv. 5. (d) Ruth iv. 14; 2 Kings xxiii. 5; Jer. xxxvi. 29, &c.

Infin. הִשְׁבַּת, Ps. viii. 3; Amos viii. 4.

Imp. pl. הִשְׁבַּתוּ, Is. xxx. 11.

Part. מִשְׁבַּת, Ps. xlvi. 10; Jer. xvi. 9.

שָׁבַת, m. constr. שָׁבַת, aff. שָׁבַתְיָה, pl. שָׁבַתוֹת, constr. שָׁבַתוֹת, aff. שָׁבַתוֹתַי, &c. *A cessation, rest; a time of rest, Sabbath.* Exod. xvi. 25; xx. 10; Lev. xxiii. 15; xxv. 2; xxvi. 34, &c. Fully הַשָּׁבַת, Is. Exod. xx. 8. 11; xxxi. 15; Lev. xxiv. 7, &c. Phrr. אֶת־הַשָּׁבַת, Exod. xxxi. 16. עֶשֶׂה אֶת־יוֹם הַשָּׁבַת, Deut. v. 15. שִׁבְעַת שָׁבַתוֹת, *Seven Sabbaths of years*, Lev. xxv. 8. See my Sermon on —.

שָׁבַתוֹן, m. *Cessation, rest; a time of rest*, Lev. xxiii. 24. 39; xxv. 5, &c.

שָׁבַתְיָה, for שָׁבַתַי, Infin. aff. of שָׁבַר, Ps. xxiii. 6: or it might be pret. of שָׁבַר, in the sense of the cognate יֹשֵׁב.

שָׁבַג, v. i. q. שָׁבַג. Cogn. סג. Syr. **ܫܒܓܐ**, *erravit ignoranter à viâ.* *Erred*, abs., *committed an error*, Lev. v. 18.

Part. שָׁבַג, f. שָׁבַגְת, Abs., Num. xv. 28; Job xii. 16; Ps. cxix. 67.

שָׁבַגְת, f. aff. שָׁבַגְתְּ, שָׁבַגְתְּ. *An error; an unintentional fault*, Lev. iv. 2; v. 18; Num. xv. 25, &c.

שָׁגַר, v. pres. אֲשַׁגֵּר. *Errad; went astray; committed an error.* Constr. [1] Abs., 1 Sam. xxvi. 21; Job vi. 24; Ezek. xxxiv. 6, &c. [2] Med. קָן. In Prov. v. 19, it appears to signify, *was delighted*, med. גָּ. The same interpretation is applicable in the next verse, but the signification of *went astray* is equally suitable.

Infin. שָׁגַר, [2] Prov. xix. 27.

Part. שָׁגֵר, pl. שָׁגִים, [1] Ezek. xlv. 20. [2] Ps. cxviii. 21; cxix. 118.

Hiph. pres. aff. תִּשְׁגִּי. Causat. of Kal. (a) *Allowed to err.* (b) *Caused to go astray.*

(a) Ps. cxix. 10.

Part. מִשְׁגָּר. (b) Deut. xxvii. 18; Job xii. 16; Prov. xxviii. 10.

שָׁגַר, v. Kal non. occ.

Hiph. הִשְׁגִּיחַ, pres. הִשְׁגִּיחוּ. *Looked, med.* אל, Ps. xxxiii. 14; Is. xiv. 16. Chald. *Id.*

Part. מִשְׁגִּיחַ. Abs., Cant. ii. 9.

שָׁגַרְאוֹת, pl. f. once, Ps. xix. 13. *Errors.* r. שָׁגַר, for שָׁגַר.

שָׁגַרְיוֹן, m. pl. שָׁגַרְיוֹנֹת, Ps. vii. 1; Hab. iii. 1, only. Arab. شَاجِرِي, *anxius mæstusve*

fuit. Probably *Sorrow, distress; a psalm in such circumstances.*

שָׁגַר, v. pres. aff. יִשְׁגְּלָהּ. *Lay with a woman,* Deut. xxviii. 30.

Niph. pres. תִּשְׁגְּלָהּ, Pass. of Kal, Is. xiii. 16; Zech. xiv. 2.

Puh. שְׁגַלְתָּ. *Id.*, Jer. iii. 2.

שְׁגַלָּהּ, f. *A king's wife; queen,* Neh. ii. 6; Ps. xlv. 10.

שָׁגַר, Chald. f. pl. aff. שְׁגַלְתָּהּ. *Id.*, Dan. v. 2, 3, 23.

שָׁגַר, "propter delicta eorum," Gesen. in v. שְׁגַר, Gen. vi. 3. But this ill suits the context. Better compd. of ש, i. q. אֶשֶׁר, and גָּ, p. 116, above.

שָׁגַר, v. Kal non occ. Arab. سَجَّعَ, *locutus fuit rhythmicè; gemuit turtur.*

سَجَّعَ, *decumbens, pec. multum præ segnitie; stupidus.* شَجَّعَ, *strenuitate, fortitudine vicit aliquem.*

Puh. part. מִשְׁשָׁעִים, pl. מִשְׁשָׁעִים. *Maddened, mad,* Deut. xxviii. 34; 1 Sam. xxi. 16. Applied contemptuously to prophets, 2 Kings ix. 11; Jer. xxix. 26; Hos. ix. 7.

Hith. Infin. הִשְׁשָׁעַ. *To act like a madman,* 1 Sam. xxi. 16.

Part. מִשְׁשָׁעִים, 1 Sam. xxi. 15.

שָׁגַרְיוֹן, masc. *Madness, impetuosity,* Deut. xxviii. 28; 2 Kings ix. 20; Zech. xii. 4.

שָׁגַר, m. Arab. شَجَرٌ, *copiâ, multitudine, abundavit.* Syr. سَجَرٌ, *misit, emisit.* *Offspring, progeny,* Exod. xiii. 12.

שָׁגַר, m. constr. שָׁגַר. *Id.*, Deut. vii. 13; xxviii. 4, 19, 51.

שָׁגַר, m. dual, שָׁגַרִים, constr. שָׁגַרִי, aff.

שָׁגַרְתִּי. Arab. سَدِيٌّ, *mamma.* Syr. سَدِيٌّ, *Id.* (a) Sing. *An animal's dug,* Lam. ii. 3. (b) Dual, *The breasts of a woman,* Ps. xxii. 10; Hos. ix. 14, &c.

שָׁגַר, m. I. I. q. שָׁגַר. *The breast,* Job xxiv. 9; Is. lx. 16; lxvi. 11.

II. r. שָׁגַר. (a) *Violence; plundering.* (b) *Devastation; ruin.* (a) Job v. 21; Prov. xxi. 7; Is. xvi. 4, &c. (b) Is. xiii. 6; xxii. 4; Hos. vii. 13; Joel i. 15, &c.

שָׁגַר, v. pret. שָׁגַרְתִּי, and שָׁגַרְתִּי, pres.

aff. יִשְׁגַר. Arab. سَدَّ, *impetum fecit in*

hostem; سَدَّدٌ, vehemens, durus, validus.

Constr. immed. it. med. אָרַח. *Attacked, invaded, plundered, laid waste, ruined,* Ps.

xvii. 9; Prov. xi. 3; Ezek. xxxii. 12.

Infin. abs. שָׁגַרְוּ, constr. שָׁגַרְוּ, Jer. xlvi. 7; Mic. ii. 4.

Imp. pl. שָׁגַרְוּ, Jer. xlix. 28.

Part. שָׁגַרְוּ, pl. שָׁגַרְוִים, constr. שָׁגַרְוִי. *An invader, a plunderer,* Job xv. 21; Jer. xii. 12; Obad. 5, &c.

Part. pass. שָׁגַרְוּ, f. שָׁגַרְוָהּ, Judg. v. 27; Ps. cxxxvii. 8, &c.

Niph. pres. תִּשְׁגַרְוּ, Pass. of Kal, Mic. ii. 4.

Pih. pres. יִשְׁגַרְוּ, and יִשְׁגַרְוּ. Intensive of Kal. *Laid waste, ruined completely,* Prov.

xxiv. 15; Hos. x. 2.

Part. מִשְׁשָׁרְוּ. *A destroyer,* Prov. xix. 26.

Puh. שָׁגַרְוּ, שָׁגַרְוָהּ, and שָׁגַרְוָהּ, Pass. of Pih. Is. xv. 1; Jer. iv. 20; Nah. iii. 7, &c.

Hoph. pres. יִשְׁגַרְוּ, i. q. Puh., Is. xxxiii. 1; Hos. x. 14.

שָׁגַרְוָהּ, f. pl. שָׁגַרְוֹת, once, Eccl. ii. 8.

These words have been interpreted in many different ways. The following are some of the cognate words which have been referred to. Arab. سَدَّ, r. سَدَّوْ, *cecinit*

vel modulatè recitavit carmen; سَيِّدٌ, dominus; سَيِّدَةٌ, domina; نَدَا, r. نَادُو, rigavit, madefecit. Syr. ܩܡܝܬܐ, semita, propositum. LXX. οἰνοχόον και οἰνοχόας. Aquila, κυλίκιον και κυλίκια. Sym. μέτρων σχήματα και ἐπιθήματα. Vulg. scyphos, et urceos in ministerio ad vinum fundendum. Some, *A queen and ladies*; others, *cup-bearers*; others, *musicians*; others, taking the words in connexion with those immediately preceding, *a purpose and purposes*; *project and projects*; *pleasures of every kind*. Of these the first and last, which are adopted by Gesenius and Dathe respectively, appear the most probable.

שָׂדֵי, m. *The Almighty*, the name by which God was known to the Patriarchs. This title is sometimes used alone, Ruth i. 20; Job vi. 4. 14; viii. 3; Ps. lxxviii. 15, &c.: and is sometimes preceded by אֱלֹהֵי, Gen. xvii. 1; xxviii. 3; Exod. vi. 3, &c. It appears to be of a plural form, Gram. art. 139. 6, but is joined to a singular verb.

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Comp. Arab. شَدِيدٌ, fortis, strenuus.

שָׂדֵי, pl. m. used twice as a title of false gods, Deut. xxxii. 17; Ps. cvi. 37. According to some, *Destroyers*, from שָׂדֵי, i. q. שָׂדֵי; according to others, *Lords*: compare Arab. سَيِّدٌ, dominus, and Heb. בָּעַל.

LXX. δαμονίους. Vulg. dæmoniis.

שָׂדֵי, for שָׂדֵי דֵין, That there is a judgment, Job xix. 29.

שָׂדֵי, fem. once, Is. xxxvii. 27, for שָׂדֵי, which occurs in the parallel passage, 2 Kings xix. 26. *The blighting of corn*; *blighted corn*.

שָׂדֵי, pl. f. constr. שָׂדֵי. (a) *Fields*, 2 Kings xxiii. 4; Jer. xxxi. 40, *Keri*. (b) *Corn-fields*, Hab. iii. 17. (c) *Vineyards*, Deut. xxxii. 32; Is. xvi. 8. This word does not occur in the cognate dialects; but its signification is sufficiently clear from the context in each place.

שָׂדֵי, v. only in Part. pass. pl. f. שָׂדֵי, and שָׂדֵי. *Blighted*, Gen. xli. 6. 23. 27.

Arab. اسْدَفٌ, niger.

שָׂדֵי, f. *The blight in corn*, 2 Kings xix. 26, only.

שָׂדֵי, masc. *Id.*, Deut. xxviii. 22; 1 Kings v. 37; 2 Chron. vi. 28; Amos iv. 9; Hag. ii. 17.

שָׂדֵי, Chald. v. only in Ithpa. part. כִּשְׂפֵדָר. *Exerting himself*, Dan. vi. 15, only. Syr. ܚܫܒܐ, commovit.

שָׂדֵי, m. Arab. سَاهَمٌ, palluit. Cogn.

שָׂדֵי, cinereo colore præditus fuit. A precious stone of some kind, usually interpreted *The onyx* or *sardonyx*, Gen. ii. 12; Exod. xxv. 7; Job xxviii. 16, &c.

שָׂדֵי, m. once, שָׂדֵי, Job xv. 31, *Kethiv*.

Arab. سَاءَ, r. سَوَّءَ, malè fecit; *malus fuit*;

سَوَّءَ, malum. (a) *Evil*; *guilt*. (b) *Evil*; *calamity*. (c) *A thing of no value*; *worthlessness*, *vanity*. (d) *Falsehood*. (e) שָׂדֵי, [1] *To no purpose*. [2] *Falsely*. (a) Job xi. 11; Ps. xxvi. 4. (b) Job vii. 3; xv. 31; Is. xxx. 28. (c) Ps. cxxvii. 2; Mal. iii. 14. (d) Ps. xii. 3; Ezek. xiii. 6—9; Hos. x. 4, &c. (e), [1] Jer. ii. 30; iv. 30; vi. 29, &c. [2] Exod. xx. 7; Deut. v. 11; Ps. xxiv. 4.

שָׂדֵי, m. pl. aff. שָׂדֵי, r. שָׂדֵי. Either, *Their mischievous designs*, or *their ragings*, like a tempest, Ps. xxxv. 17.

שָׂדֵי, f. constr. שָׂדֵי, (a) *A storm*, *sudden tempest*. (b) *Destruction*, *desolation*. (c) *A desolate place*. (a) Prov. i. 26; Ezek. xxxviii. 9. (b) Job xxx. 14; Ps. xxxv. 8; Is. xxvii. 11, &c. (c) Job xxx. 3; xxxviii. 27.

שָׂדֵי, v. pret. שָׂדֵי, pres. שָׂדֵי, and יָשָׂב, apoc. שָׂדֵי, and יָשָׂב. Syr. ܠܘܬ, rediit;

paenituit. Arab. تَابَ, r. تَوَّبَ, conversus fuit à peccatis ad Deum; convertit se Deus ad homines propitius. *Returned*; *turned himself*, — to, — from. (a) *Went* or *came back*, both of persons and things. [1] Abs. [2] *To a place* or person, med. שָׂדֵי, שָׂדֵי, [3] *From a place* or person, med. מִן. (b) *Turned himself about*. (c) *Turned away* from, through fear. (d) *Returned to a state*, med. שָׂדֵי, שָׂדֵי, [3] *From a place* or person, med. מִן. (e) *Returned to a course of life*, med. שָׂדֵי, שָׂדֵי, [3] *From a place* or person, med. מִן. (f) *Turned to God*, returned to a course of obedience to him, med. שָׂדֵי, שָׂדֵי, [3] *From a place* or person, med. מִן. (g) *Went back* from a course of life, retired from an office, med. מִן. (h) *Went back* from God, med. מִן. (i) *Changed his course of life*, abs. (k) *Of*

God, [1] *Changed his conduct, altered his dealings*, abs. [2] *Turned away from, disregarded*, med. פָּאַתָּרַי. [3] *Returned to a people*, med. אָל, ל. [4] *Turned back the captivity of; restored to prosperity*. [5] *Restored prosperity*, med. אָרָא. (l) *Returned to an action, repeated it; followed* [1] by an Infin. with ל; [2] by ו, and a finite verb; [3] by a finite verb without ו. (a), [1] Lev. xiv. 39; Josh. ii. 22; Jer. xlv. 27, &c. [2] Med. אָל, Exod. xxxiii. 11; Lev. xxv. 10; Dan. xi. 9, &c. Med. ל, Gen. xviii. 33; 1 Sam. xxvi. 5; Jer. xxxvii. 7, &c. Med. עַל, Prov. xxvi. 11; Eccl. i. 6. [3] 1 Sam. xxiv. 2; 2 Sam. ii. 30; Jer. xliiii. 5, &c. (b) 1 Chron. xxi. 10. (c) Med. כִּפְּצֵי, Job xxxix. 22; Prov. xxx. 30. With אָחֹרַי, Ps. lvi. 10. (d) Med. אָל, Gen. iii. 19; Eccl. iii. 20. Med. ל, Job xxxiii. 25. Med. עַל, Job xxxiv. 15. (e) Med. בָּ, Jer. vii. 6. Med. ל, Ps. lxxxv. 9. Med. עַל, Jer. xi. 10. (f) Med. אָל, 2 Kings xxiii. 25; Jer. iii. 7; Hos. vii. 10, &c. Med. עַל, Deut. iv. 30; xxx. 2; Is. ix. 12, &c. Med. בָּ, Hos. xii. 7. Med. עַל, 2 Chron. xv. 4; xxx. 9. (g) Num. viii. 25; 1 Kings xiii. 33; Ezek. iii. 19, &c. (h) Med. כָּן, 1 Sam. xv. 11. Med. פָּאַתָּרַי, Num. xiv. 43; xxxii. 15; Jer. iii. 19, &c. (i) Deut. xxx. 18; Prov. i. 23; Jer. xxxi. 18. (k), [1] Josh. xxiv. 20; Jer. xii. 15; Zech. viii. 15, &c. [2] Deut. xxiii. 15; Jer. xxxii. 40. [3] Med. אָל, Zech. i. 3; Mal. iii. 7. Med. ל, Zech. i. 16. [4] Deut. xxx. 3; Jer. xxx. 18; Job xlii. 10, &c. [5] Nah. ii. 3. (l), [1] Deut. xxx. 9; Dan. x. 20; Hos. xi. 9, &c. [2] Eccl. iv. 1; ix. 11; Jer. xviii. 4, &c. [3] Gen. xxx. 31; Ezek. viii. 6. 13. 15, &c.

Infin. abs. שׁוּב, constr. שׁוּב, aff. שׁוּבִי, Gen. xviii. 10; 1 Sam. xviii. 6; Ps. ix. 4, &c.

Imp. שׁוּב, f. שׁוּבִי, pl. שׁוּבוּ, f. שׁוּבוּ, Gen. xvi. 9; xxxi. 3; xliiii. 2; Ruth i. 8, &c.

Part. abs. f. שׁוּבָה, pl. שׁוּבוֹת, Gen. xliii. 18; Ruth i. 22; 1 Sam. vii. 3. שׁוּבֵי פֶשַׁע, *those who turn themselves from transgression*, Is. lix. 20. Aff. שׁוּבֵי, *Id.*, Is. i. 27.

Pih. שׁוּבֵי, pres. יִשׁוּבֵי. Causat. of Kal. (a) *Brought or led back*. (b) *Restored, gave back*. (c) *Led away, led astray*. (d) *With refreshment*, Refreshed. (a) Ps. lx. 3; Jer. l. 19; Ezek. xxxviii. 4; xxxix. 2. (c) Is. xlvi. 10. (d) Ps. xxiii. 3.

Infin. abs. שׁוּב, aff. שׁוּבִי, (a) Is. xlix. 5; Ezek. xxxix. 27. (b) Mic. ii. 4.

Part. abs. שׁוּבֵי, (b) Is. lviii. 12.

Puh. Pass. of Pih. Part. f. מְשׁוּבָה, Ezek. xxxviii. 8.

Hiph. הִשִּׁיב, pres. יִשִּׁיב, apoc. יִשֵּׁב, and יִשֵּׁב. Causat. of Kal. (a) *Brought back things or persons*. (b) *Restored a person to a place*. (c) *Restored property*. (d) *Made a return, requited*. (e) *Brought upon a person, good or evil*. (f) *Sent as a tribute or atonement*. (g) *Distributed, assigned*. (h) *Moved away, put aside*. (i) *Drove back, repelled, hindered*. (k) *Recalled, revoked a declaration*. (l) *Caused to turn from sin*. (m) *Withheld, withdrew his hand or foot*. (n) *Brought down, reduced*. (o), [1] *Answered*, constr. immed. [2] הִשִּׁיב אֹהַר דָּרְבִי, or [3] הִשִּׁיב אֵלַי דָּרְבִי. (p) *Caused to answer*. Phrr. (q) הִשִּׁיב (or על) אֶל־לִבִּי, *Laid to heart, considered*. (r) הִשִּׁיב אֶת־פָּנָי, *Turned away the face of; [1] Refused his request. [2] Drove back. [3] Drove back the captivity of; restored to prosperity*. (a) Gen. xiv. 16; 1 Sam. xxx. 19; 2 Kings xiv. 28, &c. (b) Gen. xl. 13; xli. 13; Is. i. 26, &c. (c) Lev. v. 23; xxv. 27; Num. v. 7, &c. (d) 1 Sam. xxvi. 23; 2 Sam. xxii. 21; Ps. cxvi. 12, &c. (e) Deut. xxviii. 60; xxxii. 41; 2 Sam. xvi. 12, &c. (f) 1 Sam. vi. 8. 17; 2 Kings iii. 4; 2 Chron. xxvii. 5, &c. (g) Lev. xxvi. 26. (h) Gen. xxix. 3; Exod. xxxiv. 35. (i) Job ix. 12; xi. 10; Is. xiv. 27, &c. (k) Num. xxiii. 20. (l) Mal. ii. 6. (m) Josh. viii. 26; Is. lviii. 13; Ezek. xviii. 8, &c. (n) Job x. 9; xxx. 23; Ps. xc. 3, &c. (o), [1] Job xl. 4. [2] Num. xxii. 8; 2 Sam. xxiv. 13; Neh. ii. 20, &c. [3] Exod. xix. 8; 2 Chron. xxxiv. 16, &c. (p) Job xx. 2. (q) Deut. iv. 39; xxx. 1; 1 Kings viii. 47, &c. (r), [1] 1 Kings ii. 20; 2 Chron. vi. 42; Ps. cxviii. 10, &c. [2] 2 Kings xviii. 24. (s) Jer. xxxii. 44; xxxiii. 11; xlix. 6.

Infin. abs. הִשִּׁיב, constr. הִשִּׁיב, and הִשִּׁיב, aff. הִשִּׁיבִי, Gen. xxxvii. 22; Exod. xxiii. 4; 1 Kings xii. 6; Ezek. xxi. 35.

Imp. הִשִּׁיב, aff. הִשִּׁיבִי, Gen. xx. 3. (o, l) Job xxxiii. 32. Pl. הִשִּׁיבוּ, *Turn (yourselves), &c. from sin*, Ezek. xviii. 30.

Part. abs. מְשִׁיב, pl. מְשִׁיבִים, constr. מְשִׁיבִי, fem. constr. מְשִׁיבָה, Gen. xx. 7; Judg. xi. 9; Ps. xix. 8; Prov. xxvi. 16.

Hoph. הֻשַּׁב, pres. יִשָּׁב. Pass. of Hiph. *Was returned, brought back*, Gen. xlii. 28; Exod. x. 8.

Part. abs. מְשֻׁב, pl. מְשֻׁבִים, Gen. xlii. 28; xliii. 12; Jer. xxvii. 15.

שׁוּבָב, m. pl. שׁוּבְבִים. *One who habitually turns aside; rebellious*, Is. lvii. 17; Jer. iii. 14. 22.

שׁוּבַב, m. שׁוּבְבָה, f. *Id.*, Jer. viii. 5; xxxi. 22; xlix. 4.

שׁוּבָה, f. *Returning; pec. returning to God*, Is. xxx. 15, only.

שׁוּד, v. pres. שׁוֹדֵד, i. q. שׁוֹדֵד. *Attacked, laid waste*, Ps. xci. 6, only.

שׁוּה, v. pres. שׁוֹהֵה. *Constr. med.* הָ, לְ.

Arab. سَوَى, *intendit, proposuit sibi rem;*

سَوَى, *intentio, propositum; سَوَى, æqualitas, justitia; سَوَى, æqualis.* Syr. هَمَّ, *dignus, par fuit.* (a) *Was equal to, resembled.* (b) *Was of equal value or importance.* (c) *Was fitting, proper.* (d) *Was sufficient.* (a) Prov. xxvi. 4; Is. xl. 25. (b) Prov. iii. 15; viii. 11.

Part. שׁוֹהֵה, (c) Esth. iii. 8. (d) Ib. v. 13. (b) Ib. vii. 4. *Were we to have been sold for slaves I should have been silent; for that calamity would not have been equal to the king's loss, by our intended massacre.*

Pih. שׁוּהָ, pres. שׁוֹהֵה. (a) *Made level, smoothed.* (b) *Made similar, with הָ.* (c) *Made himself like.* (d) Cogn. שׁוּהָ, *Placed.* (e) *Placed mentally; proposed as an object.* (f) *Produced fruit.* Comp. Æth. ሰዎ፡ *maturuit: ሰዎ፡ maturescere fecit.* (a) Is. xxviii. 25. (b) Ps. cxxxi. 2. (c) Is. xxxviii. 13, unless written שׁוּהָ, for שׁוּהָ. (d) Ps. xxi. 6; lxxxix. 20. (e) Ps. xvi. 8; cxix. 30. (f) Hos. x. 1.

Part. שׁוֹהֵה, (b) 2 Sam. xxii. 34; Ps. xviii. 34.

Hiph. שׁוּהָ, *Made or considered like, compared*, Is. xlvi. 5; Lam. ii. 13.

Niph. and Hith. combined, see Gram. art. 196. 3, part. f. שׁוּהָ. *Being, i. e. let her be, made or considered like*, Prov. xxvii. 15. *Vulg. comparatur.*

שׁוּח, Chald. *Id.*

Pah. שׁוּחָ. *Placed or made equal*, Dan. v. 21.

Ithpa. pres. שׁוּחָה. *Was made, rendered*, Dan. iii. 29.

שׁוּחָה, f. *What is equal and just; equity*, Job xxxiii. 27.

שׁוּחָה, v. pret. f. שׁוּחָה. Cogn. שׁוּחָה, from which indeed this form may be derived.

Arab. سَاخ, r. سَوَّخ, *descendit et immersus fuit. Went down, sunk*, Ps. xlv. 26; Prov. ii. 18.

שׁוּחָה, f. *A pit, pec. one used as a snare*, Prov. xxii. 14; xxiii. 17; Jer. xviii. 20, &c.

שׁוּחָה, masc. pl. שׁוּחָהִים. Arab. سَوْطٌ, *scutica, flagellum; calamitas.* (a) *A whip.* (b) *Metaph. A scourge, calamity.* (a) 1 Kings xii. 11. 14; Prov. xxvi. 3; Nah. iii. 2. (b) Job ix. 23; Is. x. 26; xxviii. 15. 18. In the last two of these passages the metaphor might more naturally be derived from the Æthiopic sign. of the word ሰዎ፡ *funder; ሰዎ፡፡ effusio. An inundation.*

שׁוּחָה, v. I. Pret. שׁוּחָה, pres. שׁוּחָה.

Arab. سَاط, r. سَوَّط, *commiscuit, pec. inter se movendo liquidiora; scuticâ percussit;*

سَوَّطٌ, *instrumentum ligno constans, quo commiscentur res; سَطَو, r. سَطَو, impetum*

fecit; cum vehementiâ insultavit; شَوَّطٌ, longum fecit iter. (a) *Probably Spread like water; went in various directions, went to and fro*, Num. xi. 8; 2 Sam. xxiv. 8. (b) *Struck, pec. struck into water, rowed.*

Infin. שׁוּחָה, שׁוּחָה, Job i. 7; ii. 2. In Job v. 21, שׁוּחָה, שׁוּחָה, may be interpreted either, *In the running to and fro of the tongue; or, taking سَطًا, as the cognate word, In the attack, assault of the tongue.* Comp. Ps. lxxiii. 9.

Imp. שׁוּחָה, (a) 2 Sam. xxiv. 2.

Part. pl. שׁוּחָהִים. *Rowing; rowers*, Ezek. xxvii. 8. 26.

Pih. pres. שׁוּחָה. *Frequentative of Kal, sign.* (a), Dan. xii. 4; Amos viii. 12.

Imp. pl. שׁוּחָה, Jer. v. 1.

Part. pl. מְשׁוּחָהִים, fem. מְשׁוּחָהוֹת, 2 Chron. xvi. 9; Zech. iv. 10.

Hith. Imp. pl. f. הַשׁוּחָהֶנּוּ, i. q. Pih., Jer. xlix. 3.

II. I. q. Syr. هَمَّ, *contempsit. Despised, only in Part. pl. هَمَّ, f. هَمَّ, Ezek. xvi. 57; xxviii. 24. 26.*

שׁוּחָהִים, pl. m. constr. שׁוּחָהִים, aff. שׁוּחָהִים.

Cogn. Arab. ذَيْلٌ, *postremum cujusque rei;*

lacinia vestis, syrma. The borders, skirts of a garment, a train, Exod. xxviii. 34; Is. vi. 1; Jer. xiii. 22, &c. See שולל.

שולל, m. r. שולל. *Spoil*; applied to persons, captives, Job xii. 17. 19: as a captive, Mic. i. 8.

שומים, pl. m. Arab. شوم, and Syr. ܫܘܡܐ, *allium.* Garlick, Num. xi. 5.

שוע, m. aff. שוע, *A cry for help*, Ps. v. 3. Hence—

שוע, v. Pih. שוע, pres. שוע. Constr. abs. it. med. שוע. *Cried out for help*, Job xxiv. 12; Ps. xxx. 3; Is. lviii. 9, &c.

Infin. aff. שוע, Ps. xxviii. 2, &c.

Part. משוע, Job xxix. 12, &c.

שוע, m. aff. שוע, for שוע, r. שוע. (a) *Safety.* (b) *Affluence.* (a) Job xxx. 24. (b) Ib. xxxvi. 19; Gram. art. 76.

שוע, m. for שוע, r. שוע. (a) *Affluent.* (b) *Liberal.* (a) Job xxxiv. 19. (b) Is. xxxii. 5.

שועה, f. constr. שועה, aff. שועה, i. q. שוע. *A cry for help*, 1 Sam. v. 12; Ps. xviii. 7; xl. 2, &c.

שועל, m. pl. שועלים. Arab. شُعَال, and ثعلب, *vulpes.* Syr. ܫܘܥܠܐ, *Id.* A fox, Judg. xv. 4; Neh. iii. 35; Ps. lxxiii. 11, &c. Some suppose that in several passages we are rather to understand the jackal. Pers.

שועל. Sans. शृगाल, *srigala.*

שועה, v. pres. aff. שועה. Cogn. שועה,

שועה. Arab. سَوْف, r. سَوْف, *odoratus fuit atque ita exploravit rem; venatus fuit; ensis; ense percussit; comminuit dispersitque; ventilavit flatu motuque frumentum; momordit.* This word occurs only in three passages, Gen. iii. 15; * Job ix. 17; Ps. cxxxix. 11; and interpreters are much divided as to its precise

* The attempt that has been made gravely to justify a blunder of the Vulgate, which here reads *ipsa* instead of *ipse*, is a melancholy proof of the great neglect of the study of Hebrew in this country. Any one acquainted with the first elements of the grammar would see, that, to make the Vulgate correct, we must substitute חשופה, for חשופה, for חשופה, for חשופה.

signification. *Watching*, in order to injure, has been taken by some: by others, *wounding*, as the primitive idea conveyed by the word. The LXX. have τηρήσει, and τηρήσεις, in the first passage; ἐκτρέψη, in the second; and κατατρήσει, in the third. The Vulgate has *conteret, insidiaberis, conteret, et conculcabunt.* The Syr. has ܫܘܥܠܐ, ܫܘܥܠܐ, ܫܘܥܠܐ, and ܫܘܥܠܐ. Perhaps *Struck, bruised, shattered*, in Gen. iii. 15, and Job ix. 17. In Ps. cxxxix. 11, the word may be connected with שוע, and so, *concealed* may be the meaning; as the Auth. Vers. Symm. ἐπισκετάσει.

שועה, m. constr. שועה, pl. שועה, constr. שועה, aff. שועה. *A trumpet, a curved horn*, Exod. xix. 16; Lev. xxv. 9; Judg. vii. 16, &c. LXX. σάλπιγξ, and κερατινη.

Arab. شَبُور, *Id.* not سَبُور, which Gesenius has: which mistake Winer has not only copied, but founded the etymology of the word upon it. The origin is uncertain.

שועה, f. dual, שועה, constr. שועה, aff.

שועה. Arab. سَاعٍ, *crus.* Syr. ܫܘܥܐ, *Id.* (a) *A leg*, of a man, Deut. xxviii. 35; Ps. cxlvii. 10; Prov. xxvi. 7; Cant. v. 15, &c. (b) Either, *A leg*, i. e. *thigh*, or a *shoulder*, of a sheep, Exod. xxix. 22. 27; Lev. vii. 32, 33, &c. That this was not the *leg* properly speaking, i. e. *the shank*, is manifest from 1 Sam. ix. 24, where it is given as the portion of the principal guest. The LXX. and Vulg. translate it *shoulder*.

שועה, masc. pl. שועה. Arab. سَوَاقٍ, *forum, mercatus, et pro plated.* Syr. ܫܘܥܐ, *Id.* *A street*, Prov. vii. 8; Eccl. xii. 4, 5; Cant. iii. 2:

שועה, v. Kal non occ. Arab. سَاقٍ, r. سَاقٍ, *propulit, stimulavit.* VII. *Impulsus fuit; fluxit.* Cogn. שועה, *Probably Used the legs, ran, of animals; and hence, flowed, of liquids.*

Hiph. שועה. (a) *Caused to flow, caused to run over*, Joel ii. 24. (b) *Overflowed*, Ib. iv. 13.

Pih. pres. aff. שועה, i. q. Hiph. (a), Ps. lxx. 10; unless the true reading is שועה, *Thou waterest it.*

שועה, pl. aff. שועה. Arab. سَوَّر, *pl. aff. שועה.*

murus urbis. A wall, Gen. xlix. 22; 2 Sam. xxii. 30; Job xxiv. 11; and probably in Gen. xlix. 6, where the common reading is שור.

שור, Chald. m. pl. def. שוריא. *Id.*, Ezra iv. 12, 13; and, in verse 16, שוריא.

שור, m. pl. aff. שורי. Abstract for concr. *One who watches with hatred; an enemy*, Ps. xcii. 12. See שור, v.

שור, m. but a generic term applied to both male and female. Arab. شُرٌّ, *taurus*.

Chald. הור, *Id.* An ox, Exod. xxi. 28; xxii. 9; Lev. vii. 23, &c. Used as a noun of multitude, Gen. xxxii. 6, only; the usual term being בקר. Aff. שורו, שורך, pl. שורים, Hos. xii. 12, only.

שור, v. pres. שורי. Constr. abs. it. immed. Chald. סור, *inspexit, visitavit*. Arab. سَارَ, r. سِيرَ, *profectus fuit*. (a) Viewed, beheld, perceived. (b) Watched, for evil, as a beast of prey or a fowler. (c) Watched, for good; looked after, cared for. (d) Probably Went. (a) Num. xxiii. 9; Job xvii. 16; xxxv. 14. 29, &c. (b) Jer. v. 26; Hos. xiii. 7. (c) Hos. xiv. 9.

Imp. שורי, (a) Job xxxv. 5. Part. pl. f. aff. שוריתך, (d) *Thy travellers, carriers*, Ezek. xxvii. 25.

Pih. שורי. Frequentative of Kal. *Contemplated*, Job xxxvi. 24.

שושן, and שושנים, m. pl. שושנים, it. שושנה, constr. שושנה. Pers. شُوشَن, شُوشَان, and شُوشَان; it. Arab. شُوشَان, شُوشَان, and شُوشَان, *lilium*; whence the Spanish *azucena*. (a) *The white lily*, Cant. ii. 1, 2. 16; iv. 5; v. 13, &c. (a) *An ornament resembling a lily*, 1 Kings vii. 19. 22. 26. (c) In the titles of Pss. xlv. lx. lxix. and lxxx.; but whether the name of a musical instrument bearing some resemblance to the form of a lily, or that of a musical air, as some suppose, cannot be determined. See Celsii Hierobot., tom. i. p. 383.

שורת, v. see שית.

שזח, v. Chald. i. q. Syr. شَزَح, *eripuit, liberavit*.

Pah. שזחי, pres. שזחי. Constr. immed. it.

med. 7. *Delivered, rescued*, Dan. iii. 15. 17. 28.

Infin. aff. שזחתי, Dan. vi. 15. 17. 21. Part. קשוח, Dan. vi. 28.

שזח, v. only in the forms שזחתי, for שזחתי, Job xx. 9; xxviii. 7, and שזחתי, Cant. i. 6. According to Castell, cogn. שקח, which seems doubtful, though the sign. of the latter verb will suit each passage. *Looked on, beheld, saw*. See my note on Job xx. 9.

שזר, v. Arab. شَزَرَ, *torsit funem*.

שזר, v. Arab. شَزَرَ, *torsit funem*. Part. Hoph. שזרו, *Well twisted*, Exod. xxvi. 1; xxvii. 9; xxviii. 6, &c. LXX. *καλωσπύμενος*. Vulg. *retortus*.

שזח, m. r. שזח, once, Job xxii. 29, שזח עיניו. *Having downcast eyes, meek*.

שזח, m. Syr. شَزَح, *donavit. Giving*. (a) *A present*. (b) *Pec. A bribe*. (c) *Bribery*. (a) 1 Kings xv. 19; 2 Kings xvi. 8. (b) Exod. xxiii. 8; Deut. xvi. 19; Ps. xxvi. 10, &c. (c) Job xv. 34.

שזח, v. pres. שזחי. *Gave presents to, bribed*. Med. שזח, Ezek. xvi. 33. Imp. pl. שזחי; med. שזחי, Job vi. 22.

שזח, v. for שזח. *Bowed himself*. See שזח. Imp. f. שזחי, Is. li. 23.

Hiph. pres. aff. שזחתי. Causat. of Kal. Metaph., Prov. xii. 25.

Hith. שזחתי, pres. שזחתי, apoc. שזחתי. Comp. Æth. شَزَح: *expansus fuit, de nube. Prostrated himself*, as a mark of respect or reverence; *prostrated himself in worship, worshipped*. Constr. abs., Exod. xxxiii. 10; 2 Sam. xvi. 4; 2 Kings v. 18. It. with 7, of the person or object of reverence or worship, Exod. xi. 18; xx. 5; Deut. iv. 19, &c.; or with לפני, Gen. xxiii. 12; Deut. xxvi. 10; 2 Chron. xxv. 14, &c.; or with אל, Is. xiv. 14. It. with על, of the place, Gen. xlvi. 31; Is. lx. 14, &c.; or with אל, Ps. v. 8; or with לפני, 2 Kings xviii. 22; 2 Chron. xxxii. 12, &c. The full form is יִשְׁתַּחֲוֶה לוֹ עַל אַפְּיוֹ אֶרְצָה, *He worships him (falling) on his face on the ground*, 2 Sam. xiv. 33; 1 Kings i. 23. This is equivalent to יִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה, Josh. v. 14; 2 Sam. i. 2; Job i. 20, &c.

Infin. שזחתי, aff. שזחתי, of השתחווה, Gen. xxxvii. 10; 2 Kings v. 18, &c.

Imp. f. הִשְׁפַּחוּ, pl. הִשְׁפַּחוּ, Ps. xlv. 12; xcix. 5, &c.

Part. מִשְׁפַּחוּ, pl. מִשְׁפַּחוּ, Gen. xxxvii. 9; 2 Kings xix. 37, &c. In Ezek. viii. 16, we have מִשְׁפַּחוּ, which is probably an error for מִשְׁפַּחוּ.

שָׁחַר, m. r. שחר. *Blackness*, Lam. iv. 8.

שָׁחַת, f. aff. שָׁחַתוּ, r. שָׁחַת. *A pit*, Prov. xxviii. 10.

שָׁחַח, v. pret. שָׁחַח, pres. שָׁחַח. Constr. abs. (a) *Bowed himself, stooped*, either in sorrow, Ps. xxxv. 14; xxxviii. 7; or in ambush, Job xxxviii. 40; Ps. x. 10. (b) *Was brought low, was humbled*, Job ix. 13; Prov. xiv. 19; Is. ii. 11. 17, &c.

Infin. שָׁחַח, Is. lx. 14.

Niph. pres. שָׁחַח. *Id.*, Eccl. xii. 4; Is. ii. 9; v. 15; xxix. 4.

Hiph. pres. שָׁחַח. Constr. immed. Causat. of Kal. *Brought low, humbled*, Is. xxv. 12; xxvi. 5.

Hith. pres. שָׁחַח, i. q. Kal with probably an intensive signification, Ps. xlii. 7. 10. 12; xliii. 5.

שָׁחַט, v. pres. שָׁחַט. Constr. immed. it. med. שָׁחַט. Arab. سَحَطَ, *mactavit; aqua diluit vinum*. (a) *Slaughtered* an animal, [1] For food, [2] As a sacrifice. (b) *Slew* a person. (a), [1] 1 Sam. xiv. 34. [2] Lev. i. 5; xiv. 19. 25, &c. (b) 2 Kings x. 7; xxv. 7; Jer. lii. 10, &c.

Infin. abs. שָׁחַט, constr. שָׁחַט, aff. שָׁחַט, Gen. xxii. 10; Is. xxii. 13; Ezek. xxiii. 39; Hos. v. 2, &c.

Imp. pl. שָׁחַטוּ, Exod. xii. 21; 2 Chron. xxxv. 6.

Part. שָׁחַט, pl. constr. שָׁחַטוּ, Is. lvii. 5; lxvi. 3.

Part. pass. שָׁחַט, f. שָׁחַטוּ. (a) *Slaughtered*, Lev. xiv. 6. 51. (b) *קָרַב שָׁחַט*, Probably *Alloyed gold*; as opposed to *קָרַב טָהוֹר*, *Pure gold*, 1 Kings x. 16, 17; 2 Chron. ix. 15, 16.

Niph. pres. שָׁחַט. Pass. of Kal, Lev. vi. 25; Num. xi. 22.

שָׁחַטָה, f. constr. שָׁחַטוּ. *The slaughtering of animals for sacrifice*, 2 Chron. xxx. 17.

שָׁחַי, m. Arab. سَحَى, *caluit, incaluit*; سَحَى, *calor febrilis. An inflammation*,

either local or general, *Any burning disease*, Exod. ix. 10; Lev. xiii. 18; 2 Kings xx. 7; Job ii. 7, &c.

שָׁחִים, m. i. q. שָׁחִים. *Spontaneous*, Is. xxxvii. 30, only.

שָׁחִיף, m. constr. שָׁחִיף. Arab. سَخِفَ, *tenuis, exiguus fuit*; سَخِيفٌ, *levis, tenuis. A thin covering of wood*, Ezek. xli. 16.

שָׁחִית, f. pl. aff. שָׁחִיתוֹת. I. q. שָׁחַת. *A pit*, Ps. cvii. 20; Lam. iv. 20.

שָׁחִיטָה, Chald. f. r. שָׁחַח. *A fault*, Dan. ii. 9; vi. 5.

שָׁחַל, m. *A lion*, Job iv. 10; Ps. xci. 13; Prov. xxvi. 13; Hos. v. 14, &c. Some derive the name from سَجَلٌ, *rudit mulus*, and consider the word as equivalent to the *roarer*. Bochart, Hieroz., tom. i. p. 717, considers שָׁחַל as a variation of שָׁחַר, and supposes a kind of lion to be meant of a darker colour than ordinary, such as is said to have been found in Syria and India.

שָׁחִלֹת, f. once, Exod. xxx. 34. Some kind of perfume, usually *Onyx*. So LXX. ὄνυχα, and Vulg. *onycha*. See Bochart. Hieroz., tom. i., p. 718.

שָׁחַף, m. *A bird*; according to Bochart, *A sea gull*, Lev. xi. 16; Deut. xiv. 15.

שָׁחִפֹת, f. *A disease*; *Consumption*, Lev. xxvi. 16; Deut. xxviii. 22. Arab. سَخَفٌ, *tubes, phthisis*. But LXX. ψώραν.

שָׁחִץ, m. Arab. شَخَصَ, *elatus fuit*; شَخِصٌ, *magno corpore præditus, et crassus fuit*. Probably *Greatness, power, haughtiness*. Only in the phr. בְּנֵי שָׁחִץ. *The mighty or fierce ones, of animals*, Job xxviii. 8; xli. 26.

שָׁחַק, m. pl. שָׁחִיקִים. Arab. سَخَقَ, *fricando trivit, contrivit in pulverem*;

سَخِقٌ, and سَخِقٌ, *procul et remotus fuit*;

سَخِقٌ, *nubes tenuis*. (a) *Dust*. (b) *A cloud*. (c) *The sky*. (a) Is. xl. 15. (b)

Job xxxv. 5; xxxvi. 28; Ps. lxxvii. 18, &c. (c) Ps. lxxxix. 7. 38.

שחַת, v. שָׁחַתְתִּי, pres. aff. שֹׁחֵתִים. Constr. immed. *Reduced to dust, crushed, wasted away*, Exod. xxx. 36; Job xiv. 18; 2 Sam. xxii. 43; Ps. xviii. 43, al. non occ.

שָׁחַר, m. aff. שָׁחַרָה. Arab. سَحَّرَ, primo diluculo fuit, fecit; سَحْرٌ, tempus paulo ante auroram, primum diluculum. Syr. سَحَّرَ, denigravit; سَحْرٌ, tenebræ. The primitive idea seems to be *darkness*; hence the *beginning and end of darkness, the dusk, the twilight*, both in the evening and morning, but especially the latter. (a) *The dawn*, Job xxxviii. 12; Amos iv. 13, &c. Phr. עָלָה הַשָּׁחַר. *The dawn began*, Gen. xix. 15; Josh. vi. 15; 1 Sam. ix. 26, &c. Metaph., Is. viii. 20. (b) Probably *Rise, origin*, Is. xlvi. 11; some, however, take the Arab. سَحْرٌ, *magia, incantatio*, both here, and in viii. 20.

שָׁחַר, m. pl. שָׁחָרִים, f. שָׁחָרָה, pl. שָׁחָרוֹת. *Black*, Lev. xiii. 31. 37; Cant. i. 5; v. 11; Zech. vi. 2. 6.

שָׁחַר, v. (a) *Was or became black*, Job xxx. 30. (b) *Did a thing early in the morning*; pec. *sought early*, constr. immed.

Part. שָׁחַר, (b) Prov. xi. 27.

Pih. שָׁחַר, pres. שָׁחַר. Constr. immed. it. med. אָל, לְ. *Came to or sought early*, Job viii. 5; Ps. lxxiii. 2; Prov. i. 28; Is. xxvi. 9, &c.

Infin. שָׁחַר, Prov. vii. 15.

Part. pl. constr. מְשַׁחְרֵי, aff. מְשַׁחְרֵי, Job xxiv. 5; Prov. viii. 17.

שָׁחָרוֹת, f. once, Eccl. xi. 10. According to some, *The dawn*; both *youth and the dawn are vanity*, i. e. equally fleeting. Others, *The dawn, the morning of life, youth*. LXX. ἀνοια. Vulg. voluptas.

שָׁחָרָה, f. שָׁחָרָהּ, once, Cant. i. 6. Either *Very black* or *blackish*; most probably the former, see Gram. art. 169. 6.

שָׁחַת, f. aff. שָׁחַתָּה, r. שָׁחַת. (a) *A pit*, pec. *one used as a snare*. (b) *A dungeon*. (c) *A grave; the grave*. (d) *The filth of a dungeon; the corruption of the grave*. (e) *Destruction*. (a) Ps. vii. 16; x. 16; xxxv. 7; Ezek. xix. 4, &c. (b) Is. li. 14. (c) Ps. xxx. 10; xlix. 10. (d) Job ix. 31;

xvii. 15; Ps. xvi. 10. (e) Job xxxiii. 18; Ps. lv. 24, &c.

שָׁחַת, v. Kal non occ. Arab. سَحَّتَ, *perdidit, eradica vit rem*. Syr. سَحَّتَ, *contraxit rubiginem*; سَحَّتٌ, *ærgo, corruptio*.

Pih. שָׁחַח, pres. שָׁחַח. Constr. abs. it. immed.: it. med. אָח, לְ. (a) *Acted corruptly*. (b) *Destroyed, ruined; or greatly injured*. (c) *Broke a covenant*. (d) שָׁחַח. *Destroyed his pity*, i. e. *laid it aside*. (a) Exod. xxxii. 7; Deut. ix. 12; xxxii. 5, &c. (b) Exod. xxi. 26; Num. xxxii. 15; 2 Kings xix. 12, &c. (c) Mal. ii. 8. (d) Amos i. 11.

Infin. שָׁחַח, aff. שָׁחַחְתִּים, שָׁחַחְתִּים, Gen. vi. 17; xix. 13; Ezek. v. 16, &c.

Imp. pl. in pause שָׁחַחוּ, Jer. v. 10.

Niph. נִשְׁחַח, pres. נִשְׁחַח. Pass. of Pih. (a) *Was spoiled, by rotting*, Jer. xiii. 7: in making, Jer. xviii. 4. (b) *Was corrupted*, morally, Gen. vi. 11, 12. (c) *Was laid waste*, Exod. viii. 20.

Part. pl. f. נִשְׁחַחוּת, (b) Ezek. ii. 44.

Hiph. הִשְׁחַח, pres. הִשְׁחַח, apoc. הִשְׁחַח. Constr. immed. it. med. אָח. I. q. Pih. signn. (a) and (b). (a) Judg. ii. 19; Ps. liii. 2; Dan. viii. 24, &c. Fully, הַ' הַרְבֵּוֹ, Gen. vi. 12. (b) Gen. xviii. 28. 31; Deut. xx. 19; Jer. xxxvi. 29, &c. In the titles of Pss. lvii., lviii., lix., and lxxv., אֶל מִשְׁחַח may have denoted a certain musical air, named probably from some ancient composition which began with these words.

Infin. abs. הִשְׁחַח, constr. הִשְׁחַח, Deut. xxxi. 29; 1 Sam. xxvi. 15, &c.

Part. מְשַׁחֵחַ, pl. מְשַׁחֵחִים. *Destroying*, Gen. xix. 14; Judg. xx. 42, &c. הַמְשַׁחֵחִים. (a) *The destroyer*, Exod. xii. 23. (b) *The plunderers*, 1 Sam. xiii. 17.

Hoph. part. מְשַׁחָה. Pass. of Hiph. *Injured*, Mal. i. 14. *Polluted*, Prov. xxv. 26.

שָׁחַח, f. (for שָׁחַחָה), pl. שָׁחַחִים. Arab.

سَحَطٌ, *acacia. The Egyptian thorn; mimosa Nilotica* of Linn. from which Gum Arabio is obtained. Sing., Is. xli. 19, only. Pl. Exod. xxv. 5. 10. 13, &c. See Hierobot., tom. i., p. 498.

שָׁחַח, v. pret. aff. שָׁחַחְתִּים, pres. יִשְׁחַח. Constr. immed. Arab. سَطَّحَ, *expandit* Syr. سَطَّحَ, *Id. Spread abroad, strewed*, Num. xi. 32; 2 Sam. xvii. 19; Jer. viii. 2.

Infin. abs. שׁוּב, Num. xi. 32.

Part. שׁוֹב, with ל. *Spreading abroad* (dwellings) for them, Job xii. 23.

Pih. שׁוֹבֵב. Frequentative of Kal. *Spread the hands in prayer*, Ps. lxxxviii. 10.

שׁוֹבֵב, m. i. q. שׁוּב. *A whip, scourge*, Josh. xxiii. 13, only.

שׁוֹבֵב, and שׁוֹבֵב, m. *Washing away, overflowing, an inundation*, Job xxxviii. 25; Ps. xxxii. 6. Metaph., Prov. xxvii. 4; Dan. ix. 26; xi. 22; Nah. i. 8.

שׁוֹבֵב, v. pres. שׁוֹבֵב. Constr. immed. (a) *Washed off or away*. (b) *Cleansed by washing*. (c) *Swept along or away, of a torrent*. (a) Ezek. xvi. 9. (b) Lev. xv. 11; 1 Kings xxii. 38. (c) Job xiv. 19; Ps. lxxix. 3; Is. viii. 8, &c. Metaph., Dan. xi. 10. 26. 40.

Part. שׁוֹבֵב, pl. שׁוֹבֵבִים, *Overflowing*, Is. x. 22; xxviii. 2, &c. Metaph., of a horse in battle, Jer. viii. 6.

Niph. pres. שׁוֹבֵב. Pass. of Kal, signn. (b) Lev. xv. 12. (c) Dan. xi. 22.

Puh. שׁוֹבֵב. Pass. of Kal, sign. (b) Lev. vi. 21.

שׁוֹבֵב, m. pl. שׁוֹבֵבִים. Arab. سَطْر, ordo seriesque lapidum, arborum, hominum; سَطَرَ, scripsit; سَطَرَ, prefectus fuit, rei curam habuit et adnotavit quæcunque ad rem gerendam spectarent. An officer, superintendent, either civil or military. The name appears to refer either to the *orderly arrangement*, or to the *writing down*, and *enrolling* of persons and things. The LXX. render it γραμματεὺς, and γραμματοεισαγωγεὺς. Exod. v. 10. 14; Deut. i. 15; Josh. iii. 2; 2 Chron. xxvi. 11, &c. The application of the word appears to be of a very general character.

שׁוֹבֵב, masc. Chald., Dan. vii. 5; where some read שׁוֹבֵב. The former reading has been interpreted *Authority, sovereignty*; the latter,

Side. Comp. Arab. سَطْر, pars rei, pec. dimidia; latus. Syr. ܫܘܒܐ, latus, once only.

שׁוּב, m. *An offering, a present*; only in the phr. יָבִיאוּ שׁוּב. *They bring offerings*, Ps. lxxviii. 30; lxxvi. 12; Is. xviii. 7. LXX. δῶρα. Vulg. munera. The etymology is uncertain. Comp. however the Arab.

شَوْب, res.

שׁוּב, I. f. constr. שׁוֹבֵב, once, Ps. cxxvi. 1: r. שׁוּב. *Returning; those who return*. In this place שׁוֹבֵב, שׁוּב, is used for the usual phr. שׁוֹבֵב, *Brought back the captivity of*— II. f. aff. שׁוֹבֵב, r. שׁוּב, *Residing, remaining*, 2 Sam. xix. 33, only.

שׁוֹבֵב, m. *An oar, oars*, Is. xxxiii. 21. See שׁוּב.

שׁוּב, and שׁוּב, once, Gen. xlix. 10. Theologians are divided as to which of these forms ought to be taken; and then, as to how that preferred ought to be interpreted. 1st, As to the forms. According to Jahn (Heb. Bib. in loc.), the first, viz. שׁוּב, was unknown till about the middle of the tenth century. Up to that time, both Jews and Christians read, שׁוּב. Of the centuries following also, forty codices read שׁוּב (i. e. with reference to the collations of Kennicott and De Rossi), viz. five of the 12th century, twenty-two of the 13th, nine of the 14th, and four of the 15th. In two others of the 13th a marginal note gives שׁוּב; in one of the 16th the text has שׁוּב; in three of the 13th שׁוּב had been altered into שׁוּב. In one of the 13th again, שׁוּב, had been altered into שׁוּב. In three of the 13th, in one of the 14th, and one of the 15th, שׁוּב had been altered into שׁוּב. At length, however, most of the codices are for שׁוּב. The Greek of Venice, Σιδων, the Arab. of Erp.; and the Arab. Samaritan Commentary. The Targum of Jonathan is doubtful. The Vulgate seems to have read some form of שׁוּב, for it has "qui mittendus est." It should seem, therefore, beyond doubt, that between the 10th and 16th centuries, the reading שׁוּב must have originated; and further, that very little reliance ought to be placed on the consideration of most Heb. MSS. being now in its favour. In earlier times, the contrary was evidently the fact; and this surely ought to determine the question in favour of שׁוּב.

As to its interpretation, Gesenius thinks that it is of little moment which reading is adopted; each having a form suitable enough to a proper name. All Jewish and Christian antiquity however took the form שׁוּב, as equivalent to שׁוּב. LXX. (1) τὰ ἀποκείμενα αὐτῷ; or, (2) ὃ ἀπόκειται. Aquila, this last. Theod., i. q. LXX. 1. Sym. ὃ ἀποκειται. With Aquila Justin Martyr agrees, in his dialogue with Trypho, Epiphanius and Herodian, with LXX. (1). With this agrees Ezek. xxi. 32, שׁוּבָא אֲשֶׁר לִי הַמִּשְׁפָּט, which

appears to me to be a direct imitation of our passage in Genesis; and to this St. Paul's, $\delta\epsilon\ \epsilon\pi\eta\gamma\gamma\epsilon\lambda\tau\alpha\iota$ (Gal. iii. 19) is probably an allusion. All the Targums, viz., of Onkelos, Jonathan, and Jerusalem, apply the place, moreover, directly to the Messiah. The passage may, therefore, be paraphrased thus:—The rod, or sceptre, of rule shall not depart from Judah, nor a Lawgiver, or executor, i. e. Ruler, from among his descendants, until he shall come whose it is (i. e. the rule), and to whom the obedience of the nations shall be rendered. Why we should recur here to a supposed proper name—which however has neither authority nor parallel in the Scriptures, and especially as this is directly opposed to the whole current of antiquity,—I must confess I cannot see; and, as the passage is much more obvious and clear without it,—whatever ingenuity it may otherwise have to boast,—the expedient is unworthy of adoption.

שׁין, m. pl. aff. שׁינהם, *urine*, 2 Kings xviii. 27; Is. xxxvi. 12. Syr. ܡܝܢܝܬ , *minwit*; ܡܝܢܝܢܐ , *urina*.

שׁיניא, see **שׁינא**, Chald.

שׁיר, m. aff. שׁיר, pl. שׁירים, aff. שׁירך, &c. (a) *Singing*. (b) *A song*. (c) *Instrumental music*. (a) Eccl. vii. 5; Is. xxiii. 16; xxx. 29, &c. (b) Judg. v. 12; Ps. xxx. 1; xxxiii. 3; xcii. 1, &c. (c) 1 Chron. xvi. 42; 2 Chron. vii. 6; Amos vi. 5, &c.

שׁיר, v. pret. שׁר, pres. שׁיר, apoc. שׁיר. (a) *Sung*. Constr. abs. it. immed. it. med. ל, *to, in praise of, or in prayer to*. (b) *Celebrated by singing, sung of*; constr. immed. (a) Exod. xv. 1; Judg. v. 1; Ps. vii. 1, &c. (b) Ps. lix. 17; lxxxix. 2; ci. 1, &c.

Infin. only in the form לְשׁיר, as if for לְהִשְׁר, 1 Sam. xviii. 6.

Imp. pl. שׁירו, Exod. xv. 21, &c.

Pih. pres. שׁוּר. *Sounded, resounded*, Zeph. ii. 14.

Part. משׁוּר, pl. מְשׁוּרִים, f. מְשׁוּרוֹת. *Sounding, a singer, a musician*, 1 Chron. vi. 18; xv. 16; 2 Chron. xxix. 28; Neh. vii. 67, &c.

Hoph. pres. יִשׁר. Pass. of Kal sign. (a) Is. xxvi. 1.

שׁירָה, f. constr. שׁירה, pl. שׁירות. *A song*, Exod. xv. 1; Is. v. 1; Amos viii. 3, &c.

שׁישׁ, m. Syr. ܐܠܒܐܫܬܪܐ , *alabastrum*. *White marble*, 1 Chron. xxix. 2, only. See **שׁישׁ**.

שׁית, v. pret. שׁת, pres. שׁית, apoc. שׁת. Constr. immed. it. med. שׁת. I. q. שׁית. *Set, placed, appointed, rendered*.

(a) *Placed* a thing or person. (b) Phr. שׁת לְבוּ לְ, *Set his heart upon, regarded, considered attentively, cared for*. (c) שׁת פָּנָיו אֵל, *looked towards*. (d) שׁת יָדוֹ עִם, *Assisted*.

(e) שׁת לְנִדְרוֹ, *Looked at, examined*. (f)

שׁת לְנִדְרֵי עֵינָיו, *Looked at with approbation*.

(g) שׁת עֲצוּת בְּנַפְשׁוֹ, *Deliberated anxiously*.

(h) שׁת עִם, *Ranked, classed with*.

(i) *Put on ornaments*. (k) *Laid up treasure*.

(l) *Appointed* a person. (m) *Appointed, fixed, a thing*. (n) *Appointed a limit*, זֶה

understood. (o) *Imposed upon, required of*.

(p) Phr. שׁת עָלָיו חַטָּאת, *Laid sin on him, i. e.*

in its consequences, punished. (q) *Re-*

rendered; constr. immed. and immed. or med.

פ. (a) Gen. xxx. 40; xlvi. 4; Ps. xxx.

40, &c. (b) Exod. vii. 23; 1 Sam. iv. 20;

Prov. xxiv. 32, &c. (c) Num. xxiv. 1.

(d) Exod. xxxiii. 1. (e) Ps. xc. 8. (f) Ps.

ci. 3. (g) Ps. xiii. 3. (h) 2 Sam. xix. 29;

Jer. iii. 19. (i) Exod. xxxiii. 4; Ps. xxi. 4.

(l) Gen. xli. 33; 1 Kings xi. 34; Ps. xlv. 17,

&c. (m) Job xiv. 13; Ps. civ. 20, &c.

(n) Job xxxviii. 11. (o) Exod. xxi. 22.

(p) Num. xii. 11. (q) Ps. lxxxviii. 9; Is.

v. 6; Jer. xxii. 6; Hos. ii. 3, &c.

Infin. שׁת, aff. שׁתי, Exod. x. 1. (h) Job

xxx. 1, &c.

Imp. שׁת, f. שׁתי, pl. שׁתו, Ps. xlvi. 14;

Prov. xxvii. 23; Is. xvi. 3. (k) Job xxii.

24, &c.

Hoph. pres. יִשׁת. Pass. of Kal sign. (o)

Exod. xxi. 30.

שׁית, m. *Putting on, wearing; a dress*,

Ps. lxxiii. 6; Prov. vii. 10.

שׁית, m. aff. שׁיתו. Always joined with

שׁמיר, and found only in Isaiah. From the

passages in which these words occur, it

appears that there were plants indigenous to

Judea, and of very rapid growth there, so

speedily occupying ground left out of cul-

tivation as to render their extirpation

almost hopeless. Usually *Thorns*, Is. v. 6;

vii. 23—25; x. 17; xxvii. 4. Lxx. *ἀκαθὰ*.

Vulg. *spinæ*. The etymology is doubtful, as

the word does not exist in any of the cognate

dialects. Gesen. considers שׁת as the original

form, and שׁן as the primitive.

שָׁכַב, v. pres. יִשְׁכַּב. Syr. ܫܚܒܐ,

Æth. 𐩨𐩣𐩨𐩥 : *jacuit, cubavit.* (a) *Lay down.* (b) *Pec. Lay down to sleep, slept.* (c) *Kept his bed.* (d) *Lay, of the slain.* (e) *Lay down in death.* (f) "עַם אֲבוֹתָיו", *Lay, or slept with his fathers, died.* (g) *Metaph., Of the heart, and nerves, rested.* (h) *Lay with a woman.* [1] *Med.* ܫܚܒܐ (ܫܚܒܐ). [2] *Med.* ܫܚܒܐ. [3] *Immed.* (i) *Lay with a man.* [1] *Med.* ܫܚܒܐ. [2] *Med.* ܫܚܒܐ. (a) *Num.* xxiii. 27; xxiv. 9; 2 *Kings* iv. 34. (b) *Deut.* xxiv. 13; 1 *Sam.* xxvi. 5; 2 *Sam.* xii. 16, &c. (c) 2 *Sam.* xiii. 6; *Ps.* xli. 9. (d) *Ezek.* xxxi. 18; xxxii. 21. (e) *Job* iii. 12; xiv. 12; *Is.* xiv. 8. (f) *Gen.* xlvii. 30; 2 *Sam.* vii. 12; 1 *Kings* xi. 21, &c. (g) *Job* xxx. 17; *Eccl.* ii. 23. (h), [1] *Gen.* xxvi. 10; *Num.* v. 13. 19, &c. [2] *Exod.* xxii. 16; *Deut.* xxii. 23. 25, &c. [3] *Deut.* xxviii. 30. (i), [1] *Gen.* xix. 33, 34. [2] *Gen.* xix. 32. 35.

Infin. abs. שָׁכַב, constr. שָׁכַב, aff. שָׁכַבְךָ, *Lev.* xv. 24; 1 *Kings* i. 21; *Prov.* vi. 22, &c.

Imp. שָׁכַב, f. שָׁכַבְה, *Gen.* xix. 34; xxxix. 7; 2 *Sam.* xiii. 5.

Part. שָׁכַב, f. שָׁכַבְה, pl. שָׁכַבִּים, 1 *Sam.* xxvi. 6. (c) 2 *Kings* ix. 16. שָׁכַבְיָהוּ. *Those who lie in the grave,* *Ps.* lxxxviii. 6.

Hiph. הִשְׁכַּיִב, pres. הִשְׁכִּיב. *Constr. immed.* (a) *Causat. of Kal.* *Caused to lie, to lie down, placed.* (b) *Either Caused to rest, stopped, or, poured out, emptied.* *Comp.*

Arab. سَكَبَ, *effudit aquam.* (a) 1 *Kings* iii. 21; xvii. 19; *Hos.* ii. 20. (b) *Job* xxxviii. 37.

Infin. הִשְׁכִּיב, 2 *Sam.* viii. 2. *Probably Casting a lot.*

Hoph. הִשְׁכַּבְתָּ. *Pass. of Hiph.* *Was placed, was laid,* *Ezek.* xxxii. 32.

Part. מִשְׁכַּבְתָּ, 2 *Kings* iv. 32.

שָׁכַבָה, f. constr. שָׁכַבְהָ. (a) *The act of lying down, or lying with; in the phr.* שָׁכַבְהָ הַיָּד, *Lev.* xv. 16, &c. (b) *A layer or covering of dew,* *Exod.* xvi. 13, 14. In both of these applications the *Arab.* سَكَبَ, is taken by some, but this is unnecessary.

שָׁכַבְתָּ, f. aff. שָׁכַבְתָּהוּ, *Id.* sign. (a) *Lev.* xviii. 20. 23; xx. 9; *Num.* v. 20.

שָׁכַח, masc. r. שָׁח. (a) *Privation of children.* *Metaph., Is.* xlvii. 8, 9. (b) *Destitution,* *Ps.* xxxv. 12.

שָׁכַח, m. שָׁכַח, f. pl. שָׁכַחוּ, r. שָׁח. (a)

Childless, *Jer.* xviii. 21. (b) *Deprived of its young, of a bear,* 2 *Sam.* xvii. 8; *Prov.* xvii. 12; *Hos.* xiii. 8. (c) *Without young, of a ewe,* *Cant.* iv. 2; vi. 6.

שָׁכַחְתָּ, m. pl. שָׁכַחוּ, constr. שָׁכַחוּ, fem. שָׁכַחְתָּ. *One who is drunken, a drunkard,* 1 *Sam.* i. 13; xxv. 36; *Is.* xxviii. 1; *Joel* i. 5, &c.

שָׁכַחְתָּ, v. for שָׁכַחְתָּ, pres. שָׁכַחְתָּ. *Constr. immed. it. med.* ܫܚܒܐ, it. כִּן, before an *Infin.* (a) *Forgot.* (b) *Disregarded, neglected.* (a) *Gen.* xxvii. 45; xl. 23; *Deut.* iv. 9; *Ps.* cvi. 13, &c. (b) *Deut.* viii. 14; *Ps.* ix. 13; *Prov.* ii. 17, &c.

Infin. abs. שָׁכַח, *Deut.* viii. 19.

Imp. f. שָׁכַחְתְּ, *Ps.* xlv. 11.

Part. pl. constr. שָׁכַחְתָּ, *Job* viii. 13; *Ps.* l. 22.

Niph. נִשְׁכַּח, pres. יִשְׁכַּח, and יִשְׁכַּחְתָּ. *Pass. of Kal,* (a) *Gen.* xli. 30; *Deut.* xxxi. 21; *Eccl.* ix. 5, &c. (b) *Ps.* ix. 19.

Part. נִשְׁכַּחְתָּ, pl. נִשְׁכַּחְתֶּם, f. נִשְׁכַּחְתְּהוּ, and נִשְׁכַּחְתֶּם. *Forgotten,* *Job* xxviii. 4; *Eccl.* ii. 16; *Is.* xxii. 15, 16.

Pih. שָׁכַח. *Caused to be forgotten,* *Lam.* ii. 6.

Hiph. Infin. הִשְׁכַּיִב. *To cause to forget,* *Jer.* xxxii. 27.

Hith. pres. יִשְׁכַּחְתָּ, i. q. *Niph., Eccl.* viii. 10.

שָׁכַח, m. pl. שָׁכַחוּ, constr. שָׁכַחוּ. *Forgetting, neglecting,* *Ps.* ix. 18; *Is.* lxv. 11.

שָׁכַח, *Chald.* v. Syr. ܫܚܒܐ, *invenit. Found.*

Ithpe. הִשְׁכַּחְתָּ. *Was found, existed, was,* *Ezra* vi. 2; *Dan.* ii. 35; v. 11, &c.

Aph. הִשְׁכַּח, pres. הִשְׁכַּחְתָּ. *Found, discovered,* *Ezra* iv. 19; *Dan.* ii. 25; vi. 6, &c.

Infin. הִשְׁכַּחְתָּ, *Dan.* vi. 5.

שָׁכַךְ, v. pret. f. in pause, שָׁכַכְתָּ, pres. יִשְׁכַּךְ. *Cogn.* שָׁח. (a) *Stooped.* (b) *Lowered itself, abated.* (b) *Of water,* *Gen.* viii. 1 : of anger, *Esth.* vii. 10.

Infin. sign. (a) שָׁךְ, *Jer.* v. 26 : sign. (b) שָׁךְ, *Esth.* ii. 1.

Hiph. הִשְׁכַּחְתָּ. *Caused to abate, quieted,* *Num.* xvii. 20.

שָׁכַל, v. pret. f. in pause, שָׁכַלְתָּ, and in pause, שָׁכַלְתָּ. *Constr. abs. it. immed.* *Arab.*

سَكَّ، *orbatus vel orbis fuit nato vel amico.*

Became childless, Gen. xxvii. 45; xliii. 14; 1 Sam. xv. 33.

Part. pass. f. שְׁכָחָהּ. *Deprived of children, childless*, Is. xlix. 21.

Pih. f. שְׁכָחָהּ, pres. יִשְׁכַּח. Constr. immed. it. med. אָחַז, it. abs. (a) *Made childless*. (b) *Stripped a land of inhabitants*. (c) *Destroyed, of a sword*. (d) *Lost their young, pec. by abortion*. (e) *Lost its fruit, of a vine*. (f) *Of a land, lost its inhabitants*. (a) Gen. xlii. 36; Lev. xxvi. 22; 1 Sam. xv. 33, &c. (b) Ezek. v. 17; xiv. 15. (c) Deut. xxxii. 25. (d) Gen. xxxi. 38; Job xxi. 10. (e) Mal. iii. 11. (f) Ezek. xxxvi. 14, 15.

Infim. aff. שְׁכָחָהּ, (f) Ezek. xxxvi. 12.

Part. fem. מִשְׁכַּחָהּ, and מִשְׁכַּחָהּ, (d) Exod. xxxiii. 26. (f) 2 Kings ii. 19. 21; Ezek. xxxvi. 13.

Hiph. part. מִשְׁכַּחֵל. I. q. Pih. (f) Hos. ix. 14.

שְׁכָחִים, pl. m. aff. שְׁכַחְתֶּם. *The loss of children*, Is. xlix. 20.

שְׁכָחֵל, v. see כָּלַל, Chald.

שֵׁכֶם, m. in pause, שְׁכָם, aff. שְׁכַמִּי. (a) *A shoulder, the shoulders*, Gen. ix. 23; 1 Sam. ix. 2; Job xxxi. 36; Is. x. 2, &c. Phrr. (b) הִפְתָּה שְׁכָמֹי, *Turned his back, turned himself about*, 1 Sam. x. 9. (c) שְׁכָם אֶחָד, *With one shoulder, i. e. with united efforts, with one mind*, Zeph. iii. 9. The metaphor is taken from two persons carrying together a burden on their shoulders. (d) Probably *A load*, i. e. as much as can be carried; thence a *portion*, Gen. xlviii. 22.

שָׁכַח, v. Kal non occ.

Hiph. הִשְׁכַּח, pres. יִשְׁכַּח, apoc. יִשְׁכַּח. According to Ewald, whom Gesenius follows, the original meaning of this word was, *to place a load on the shoulder, to load, pec. to load beasts of burden preparatory to a journey; hence to prepare for a journey*. Comp. Æth.

אֲרוּסָה: *bajulavit*. (a) *Arose in the morning*, usually with בִּצְחָהּ. (b) When joined to another verb, either with or without ׀, it often should be translated, *as soon as he arose*. (c) *Came in the morning to a place, with אָל, or לְ*. (a) Josh. vi. 15; 1 Sam. xv. 2; Job i. 5, &c. (b) Gen. xix. 2; xx. 8; Judg. xix. 9, &c. (c) Gen. xix. 27; Cant. vii. 13.

Infim. הִשְׁכַּח, pres. יִשְׁכַּח, apoc. יִשְׁכַּח, after the Chaldee form, Jer. xxv. 3; used

adverbially. (a) *In the morning*, 1 Sam. xvii. 16. (b) *Early, without delay*, Jer. vii. 13. 25; xi. 7, &c.

Imp. הִשְׁכַּח, Exod. viii. 20; ix. 13; 1 Sam. xxix. 10.

Part. מִשְׁכַּחֵם. (a) Adverbially, *In the morning*, Jer. v. 8. (b) מִשְׁכַּחֵי קוֹם, *Rising early*, Ps. cxxvii. 2. (c) מִשְׁכַּחֵי בִצְחָהּ, *Id.*, Is. v. 11.

שֵׁכֶמָה, f. i. q. שְׁכָם. *The shoulder, the shoulder-blade*, Job xxxi. 22. According to some the true reading is שְׁכַמָּה, from שְׁכָם.

שְׁכַחְתֶּם, and שְׁכַחְתֶּם, v. pres. יִשְׁכַּח. Constr. abs. it. immed. it. med. אָ, עַל, יָם.

Arab. سَكَنَ, quietus, tranquillus fuit; habi-

tavit domum. Syr. سَكَنَ, habitavit. (a) *Lay down to rest*. (b) *Rested*. (c) *Rested, of inanimate things*. (d) *Continued*. (e) *Dwell*: spoken [1] Of God. [2] Of men. [3] Of animals. [4] Of judgment, wisdom, &c. (f) *Inhabited a land in security*. (g) *Of a place, was inhabited*. (a) Deut. xxxiii. 20; Ps. xvi. 9. (b) Deut. v. 17; Ps. lv. 7; Prov. vii. 11. (c) Exod. xl. 35; Num. ix. 18; Josh. xxii. 19; Job xxxviii. 19, &c. (d) Ps. xciv. 17; cxx. 6. (e), [1] Exod. xxv. 8; Ps. lxxviii. 17; Is. lvii. 15, &c. [2] Gen. xvi. 12; Exod. xxv. 8; Judg. v. 17, &c. [3] Is. xiii. 21; Ezek. xvii. 23; xxx. 13, &c. [4] Prov. viii. 12; Is. xxxii. 16, &c. (f) Prov. ii. 21; x. 30. (g) Is. xiii. 20; Jer. xxxiii. 15; xlv. 26, &c.

Infim. constr. שְׁכַחְתֶּם, aff. שְׁכַחְתֶּם, Gen. xxxv. 22; Deut. xii. 5, &c.

Imp. שְׁכַחְתֶּם, pl. שְׁכַחְתֶּם, Gen. xxvi. 2; Jer. xlviii. 28.

Part. שְׁכַחְתֶּם, and שְׁכַחְתֶּם, fem. שְׁכַחְתֶּם, pl. שְׁכַחְתֶּם, constr. שְׁכַחְתֶּם, aff. שְׁכַחְתֶּם. *Dwelling; an inhabitant*, Gen. xvi. 13; Deut. xxxiii. 16; Jer. li. 13, &c.

Part. pass. pl. constr. שְׁכַחְתֶּם, שְׁכַחְתֶּם, *Settled in tents, dwelling in them*, Judg. viii. 11.

Pih. שְׁכַחְתֶּם, pres. יִשְׁכַּח. Constr. immed. it. med. אָחַז. Causat. of Kal. (a) *Caused to dwell*. (b) *Placed*. (c) Phr. שְׁכַחְתֶּם שְׁמוֹ, *Placed his name there; chose as his peculiar residence*. (a) Jer. vii. 3. 7. (b) Ps. lxxviii. 60.

Infim. שְׁכַחְתֶּם, (a) Num. xiv. 30. (c) Deut. xii. 11; xiv. 23, &c.

Hiph. הִשְׁכַּח, pres. יִשְׁכַּח, apoc. יִשְׁכַּח. Causat. of Kal. (a) *Caused to dwell*. (b) *Fixed*,

placed. (a) Job xi. 14; Ps. lxxviii. 55; Ezek. xxxii. 4. (b) Gen. iii. 24; Josh. xviii. 1.

שכר, Chald. v. pres. pl. שִׁכְרָן, *Id.*, Dan. iv. 18.

Pah. שִׁכְרָן, i. q. Pih. (c) Ezra vi. 12.

שכר, masc. aff. שִׁכְרָה. *A dwelling*, Deut. xii. 5.

שִׁכְרָן, m. constr. שִׁכְרָן, aff. שִׁכְרָה, pl. aff. שִׁכְרָה, &c. fem. aff. שִׁכְרָה, pl. שִׁכְרָה. (a) *Dwelling*, habitually. (b) *An inhabitant*. (c) *A neighbour*. (d) *A neighbouring people*. (a) Deut. xxxiii. 12. (b) Is. xxxiii. 24; Jer. vi. 21; Hos. v. 10. (c) Exod. iii. 22; xii. 4; Ruth iv. 17; Ps. xxxi. 12. (d) Ps. xliv. 14; lxxix. 4; Jer. xii. 14, &c.

שִׁכְרָה, v. Arab. سَكْرًا, *vinum, pec. potus ex dactylis et herbâ كَشْرُوت*, appellatâ paratus; سَكْرًا, *ebrius fuit*. (a) *Any exhilarating or intoxicating drink*. (b) It is distinguished from כַּף, with which it is often joined; (c) but which it includes. (a) Num. vi. 3; Ps. lxix. 13; Prov. xxxi. 6, &c. (b) Lev. x. 9; Deut. xxix. 5; 1 Sam. i. 15, &c. (c) Num. xxviii. 7.

שָׁכַר, v. שָׁכַר, pres. שָׁכַר. Constr. abs. it. immed. of the drink. (a) *Drank an exhilarating or intoxicating drink*. (b) *Was exhilarated with drink*. (c) *Became intoxicated*. (d) *Became giddy with astonishment or sorrow*. (a) Is. xlix. 26. (b) Gen. xliii. 34. (c) Gen. ix. 21. *Metaph.*, Lev. iv. 21; Nah. iii. 11. (d) Is. xxix. 9.

Infin. שָׁכַר, (b) Hag. i. 6.

Imp. pl. שָׁכְרוּ, (b) *Metaph.*, Cant. v. 1. (c) *Metaph.*, Jer. xxv. 27.

Part. pass. f. constr. שָׁכְרָה, (d) Is. li. 21.

Pih. pres. שָׁכַר. Constr. immed. Causat. of Kal, signn. (b), (c), and (d). (b) 2 Sam. xi. 13. (d) Is. lxiii. 6.

Infin. שָׁכַר, (c) Hab. ii. 15.

Part. f. שָׁכְרָה, (b) *Metaph.*, Jer. li. 7.

Hiph. pres. שָׁכַר, pres. שָׁכַר. I. q. Pih. (b) *Metaph.*, Jer. li. 39. 57. (c) *Metaph.*, Deut. xxxii. 42.

Imp. pl. aff. שָׁכְרוּהוּ, (c) *Metaph.*, Jer. xlvi. 26.

Hith. pres. f. תִּשְׁכְּרִי. *Wilt thou make thyself drunk*, 1 Sam. i. 14.

שִׁכְרָן, masc. *Drunkennes, giddiness*. *Metaph.*, Ezek. xxiii. 33; xxxix. 19.

שָׁל, m. once, 2 Sam. vi. 7. *Fault, error*: r. שָׁלָה. LXX. προσητέια, ἐκνοία. *Vulg. temeritate*.

שָׁל, i. q. שָׁלָה. This combination occurs but seldom in the Scripture, though it is very common in Rabbinical Hebrew. שָׁלִי, *My (own) vineyard*, Cant. i. 6; viii. 12. שָׁלִי, *On account of what belongs to whom? i. e. on account of whose conduct? or, perhaps, by what conduct of whom, i. e. who is the cause of it and what he has done?* Jonah i. 7. שָׁלִי, *On account of what belongs to me, i. e. on account of what I have done*, Jonah i. 12. In Eccl. viii. 17, שָׁלִי, is supposed by Gesenius, with some probability, to be a false reading for שָׁלִי.

שָׁלָה, m. once, Job xxi. 23. Probably a compound of שָׁלָה, and שָׁלָה or שָׁלָה. *Wholly at rest*.

שָׁלָה, v. Kal non occ. Chald. שָׁלָה, *cohesit, conjunctus fuit*. Pah. *conjunctit*. Puh. part. pl. f. שָׁלָה. *Joined together*, Exod. xxvi. 17; xxxvi. 22.

שָׁלָה, pl. m. *Joinings, edges, borders*, 1 Kings vii. 28, 29. LXX. τῶν ἐξέχομένων. *Vulg. juncturas*.

שָׁלָה, masc. Arab. سَلًا, *nix*. Syr. سَلًا, *Id.* *Snow*, Exod. iv. 6; Job vi. 16; Ps. cxlvii. 16, &c.

שָׁלָה, v. only in Hiph. pres. שָׁלָה. Arab. سَلَّ, *ninxit cœlum*; سَلَّ, *quietus et tranquillus fuit animus; tranquillo, læto fuit animo*. IV. *Lætitia affectit*; سَلَّ, *victoria, bona fortuna*. Ps. lxxviii. 15. קָה תִּשְׁלֶה בְּצִלְמוֹן, *In it (in that event) thou givest snow, i. e. comfort in Salmon*. See my note on Job vi. 16.

שָׁלָה, v. for שָׁלָה, pret. שָׁלָה, pl. שָׁלָה, pres. pl. שָׁלָה, apoc. שָׁלָה. Constr. abs. Arab.

שָׁלָה, r. سَلَّ, *tranquillus fuit*. (a) *Was prosperous, at ease, quiet, negligent*. (b) *Made prosperous, gave ease to*. (a) Job iii. 26; Ps. cxxii. 6; Jer. xii. 1, &c. (b) Job xxvii. 8: where see my note.

Niph. pres. הִשְׁלָה. *Became negligent*,

2 Chron. xxix. 11. LXX. μη διαλίπητε. Vulg. nolite negligere.

Hiph. pres. שִׁלַּחַת. Either Promised happiness to, flattered, or,—taking the Chald. שִׁלַּחַת, erravit, aberravit,—deceived, 2 Kings iv. 28. LXX. πλανήσεις. Vulg. illudas.

שִׁלַּחַת, Chald. m. Prosperous, at ease, Dan. iv. 1.

שִׁלַּחַת, Chald. for שִׁלַּחַת, which see, Dan. iii. 29.

שִׁלַּחַת, f. See שִׁלַּחַת. Syr. **ܫܠܚܬܐ**, inflammavit, accendit, combussit. A flame, destructive fire, Job xv. 30; Ezek. xxi. 3. שִׁלַּחַת, Flame of the Lord, i. e. an intense flame, Cant. viii. 6.

שִׁלַּחַת, masc. aff. שִׁלַּחַת. Prosperity, Ps. xxx. 7, only.

שִׁלַּחַת, and שִׁלַּחַת, m. pl. constr. שִׁלַּחַת, f. שִׁלַּחַת. (a) Prosperous, at ease. (b) Prosperity, ease. (a) Job xvi. 12; xxi. 23; Ps. lxxxiii. 12; Jer. xlix. 31; Zech. vii. 7, &c. (b) Job xx. 20.

שִׁלַּחַת, fem. Chald. Negligence, failure, Ezra iv. 22; vi. 9; Dan. vi. 5.

שִׁלַּחַת, f. שִׁלַּחַת, pl. aff. שִׁלַּחַת. Prosperity, ease, quiet, negligence, Ps. cxxii. 7; Prov. i. 32; Jer. xxii. 21, &c.

שִׁלַּחַת, Chald. f. aff. שִׁלַּחַת, Id., Dan. iv. 24.

שִׁלַּחַת, pl. masc. aff. שִׁלַּחַת, r. שִׁלַּחַת. The act of sending, sending away. (a) The divorce of a wife, Exod. xviii. 2. (b) The renunciation of a claim, Mic. i. 14. (b) Presents, pec. as a dowry, 1 Kings ix. 16.

שִׁלַּחַת, m. constr. שִׁלַּחַת, aff. שִׁלַּחַת, &c.

r. שלח. Cogn. שלח. Arab. **سَلَّمَ**, incolumitas, salus, pax. Syr. **ܫܠܡܐ**, salus. Peace.

(a) Peace, as opposed to war. (b) Public quiet, as opposed to civil dissensions. (c) Prosperity. (d) Safety. (e) Soundness, of body. (f) Friendliness, friendship. Phrr. (g) שִׁלַּחַת, Named to them peaceable proposals. (h) שִׁלַּחַת, Gave them a peaceable answer. (i) שִׁלַּחַת, Made peace with them. (k) Used in friendly salutations and inquiries: [1] שִׁלַּחַת, Is he well? or Is it well with him? [2] שִׁלַּחַת, Is all well? [3] שִׁלַּחַת, Inquired after their welfare. [4] שִׁלַּחַת, Salute him in my name. (l) Used in assur-

ances of safety or friendship: [1] שִׁלַּחַת, It is well with thee, there is no cause for thee to fear. [2] שִׁלַּחַת, Go in peace. (m) Used elliptically, for שִׁלַּחַת, or שִׁלַּחַת. (n) אִישׁ שִׁלַּחַת, My friend. (o) — אִישׁ, Id. (p) Pl. מִשְׁלַּחַת, Chastisement of our peace, i. e. procuring it. (q) שִׁלַּחַת, His friends. (r) שִׁלַּחַת, And a snare to them when in security. (a) Judg. iv. 17; 1 Sam. vii. 14; 1 Kings v. 12, &c. (b) Lev. xxvi. 6; Num. vi. 26; 2 Chron. xv. 5, &c. (c) Num. xxv. 12; 1 Kings ii. 33; Ps. lxxii. 7, &c. (d) Gen. xxvi. 29; 1 Sam. xx. 7. 21; 2 Sam. xviii. 29, &c. (e) Ps. xxxviii. 4. (f) Gen. xxxvii. 4; Ps. xxviii. 3; xxxiv. 15, &c. (g) Deut. xx. 10; Judg. xxi. 13. (h) Deut. xx. 11. (i) Josh. ix. 15. (k), [1] Gen. xxix. 6; 2 Kings iv. 26. [2] 2 Kings v. 21. [3] Gen. xliii. 27; 1 Sam. xvii. 22; xxx. 21, &c. [4] 1 Sam. xxv. 5. (l), [1] Gen. xliii. 23; Judg. vi. 24; xix. 20. [2] Exod. iv. 18; Judg. xviii. 6; 1 Sam. i. 17, &c. (m) 1 Sam. xvi. 4; xxv. 5; 2 Sam. xvii. 3, &c. (n) Ps. xli. 10. (o) Jer. xx. 10; xxxviii. 22. (p) Is. liii. 5. (q) Ps. lv. 21. (r) Ps. lxix. 23.

שִׁלַּחַת, see שִׁלַּחַת.

שִׁלַּחַת, see שִׁלַּחַת.

שִׁלַּחַת, masc. aff. שִׁלַּחַת, pl. aff. שִׁלַּחַת. Sending, throwing. (a) A missile; a weapon of any kind. Arab. **سَلْح**, arma.

(b) Throwing aside; rejection, contempt. (c) Pl. Shoots; produce. (a) 2 Chron. xxiii. 10; xxxii. 5; Joel ii. 8. (b) Job xxxiii. 18, where see my note; xxxvi. 12. (c) Cant. iv. 13. In Neh. iv. 17, אִישׁ שִׁלַּחַת, אִישׁ, cannot, I think, be the true reading. The LXX. have not the clause. The most probable reading seems to me to have been, בְּיָדָם, or אִישׁ שִׁלַּחַת בְּיָדָם —, each (having) his weapon in their (his) hands, or hand. See the preceding context.

שִׁלַּחַת, v. pres. שִׁלַּחַת. Constr. immed. it. med. אִישׁ. (a) Sent, [1] A person, or [2] Thing; with אִישׁ or לְ, of the person to whom sent. (b) Sent word, sent orders, or persons, [1] With לְ, and another verb. [2] With לְ, and an Infin. (c) שִׁלַּחַת, Sent a message to. (d) — without אִישׁ, Id., with [1] אִישׁ, [2] אִישׁ, or לְ. (e) שִׁלַּחַת, Put forth his hand. (f) שִׁלַּחַת, Laid his hand on, to seize or injure. (g) שִׁלַּחַת, Laid his hand on, to injure. (h) שִׁלַּחַת, Laid his hand

on, to seize, or support. (i) — without יָד, *Put forth, applied*, of any thing in the hand. (l) *Sent forth, shot out arrows*. (m) *Sent away*. (n) *Put forth, inflicted*. (a), [1] Gen. xlii. 4; Num. xiii. 16; Judg. xi. 17, &c. [2] Gen. xlv. 23; Neh. vi. 19; Ps. lxxviii. 25, &c. (b), [1] Gen. xxvii. 45; Job i. 4; Ps. cv. 20, &c. [2] Num. xvi. 12; 1 Sam. xxii. 11, &c. (c) Is. ix. 7. (d), [1] Gen. xxxviii. 25; 2 Sam. xix. 12; 2 Kings xiv. 9, &c. [2] 2 Chron. xxviii. 16. [3] 2 Chron. xvii. 7. (e) Gen. iii. 22; Exod. ix. 15; 2 Sam. xv. 5, &c. (f) Exod. xxii. 7; 1 Sam. xxvi. 9; Ps. lv. 21, &c. (g) Gen. xxii. 12; Exod. xxiv. 11; 2 Sam. xviii. 12, &c. (h) 1 Kings xiii. 4; 1 Chron. xiii. 10. (i) 2 Sam. vi. 6. (k) 1 Sam. xiv. 27. (l) 2 Sam. xxii. 15; Ps. xviii. 15. (n) Ps. cv. 28; cxi. 9; cxxxv. 9, &c. *פָּרַדְתָּ אֶתְּךָ מִבְּרִיתְךָ*, *Didst order, commission thy mouth for evil*, Ps. l. 19.

Infin. abs. שֶׁלַח, const. שֶׁלַח, aff. שְׁלַחִי, Num. xxii. 15. 37; xxxii. 8. (k) Is. lviii. 9, &c.

Imp. שֶׁלַח, pl. שְׁלַחוּ, Gen. xliii. 8. (d, 2) Jer. xxix. 31. (l) Ps. cxliv. 6. (k) Joel iv. 13. (m) 2 Sam. xiii. 17.

Part. שֶׁלַח, aff. שְׁלַחִי, pl. שְׁלַחוּם, aff. שְׁלַחִי, 2 Sam. xxiv. 13; Job v. 10. (k) Ezek. viii. 17.

Part. pass. שְׁלֻחִים, f. שְׁלֻחָה, Gen. xxxii. 18; 1 Kings xiv. 6.

Niph. Infin. נִשְׁלַח. *To be sent*, Esth. iii. 13.

Pih. שֶׁלַח, pres. שֶׁלַח, in pause שְׁלַחִים. Constr. immed. it. med. שֶׁלַח. (a) *Sent*, a person or thing. (b) *Sent away*. (c) *Allowed to depart, dismissed*. (d) *Set at liberty*. (e) שֶׁלַח, *Id.* (f) שֶׁלַח, *Sent out, gave in marriage*. (g) *Sent away a wife, divorced her*. (h) *Sent, put into a place*. (i) יָד, *Put forth his hand*. (k) שֶׁלַח, *Set on fire*. (l) *Sent a calamity, inflicted it*; with אֵשׁ, *Caused*. (m) *Threw*. (o) *Threw off*. (p) שֶׁלַח, *Cast out of his sight, ceased to regard*. (q) *Shot forth branches, of a plant*. (a) Gen. xxviii. 6; Exod. xxiii. 27; Jer. xxvii. 2, &c. (b) 1 Sam. xx. 22; 2 Sam. iii. 22; Job xxii. 9, &c. (c) Exod. v. 2; viii. 27; Judg. vii. 8, &c. (d) Gen. xliii. 14; Lev. xiv. 7; xvi. 22, &c. (e) Job xiii. 5; Jer. xxxiv. 14. 16, &c. (f) Judg. xii. 9. (g) Deut. xxiv. 4; Is. l. 1; Jer. iii. 8, &c. (h) Exod. xxii. 4. (i) Prov. xxxi. 19. (k)

Judg. i. 8; xx. 48; Ps. lxxiv. 7. (l) Lev. xxvi. 25; Jer. ix. 15; Ezek. v. 17, &c. (m) Prov. xvi. 28. (n) Jer. xxxviii. 11. (o) Job xxx. 11. (p) 1 Kings ix. 7. (q) Ps. lxxx. 12; Jer. xvii. 8; Ezek. xvii. 7, &c.

Infin. abs. שֶׁלַח, constr. שְׁלַחִי, aff. שְׁלַחִי, Gen. viii. 10; Exod. xi. 1; Deut. xxii. 7, &c.

Imp. שֶׁלַח, pl. שְׁלַחוּ, Exod. iv. 23. (n) Eccl. xi. 1.

Part. שֶׁלַח, pl. שְׁלַחוּם, constr. שְׁלַחִי, Gen. xliii. 4; 1 Sam. vi. 3; Is. xxxii. 20, &c.

Puh. שֶׁלַח, pres. שֶׁלַח. Pass. of Pih. signn. (a), (c), (d), (g), and (n). (a) Judg. v. 15; Prov. xvii. 11; Dan. x. 11; Obad. 1. (c) Gen. xlv. 3. (g) Is. l. 1. (n) Job xviii. 8.

Part. שֶׁלַח. *Left to himself, thrown out, neglected*, Prov. xxix. 16; Is. xvi. 2; xxvii. 10.

Hiph. שֶׁלַחִי, i. q. Pih. signn. (a) and (l). (l) With אֵשׁ, Lev. xxvi. 22; Ezek. xiv. 12; Amos vii. 11.

Infin. הִשְׁלַחִים, (a) 2 Kings xv. 37.

Part. שְׁלַחִים, (l) Exod. viii. 21.

שֶׁלַח, Chald. v. pres. יְשַׁלַח. (a) *Sent*, [1] A person or [2] Thing. (b) *Sent word, sent orders*. (c) יָד, *Put forth his hand*. (a), [1] Dan. iii. 28; vi. 23. [2] Ezra iv. 11. 17; v. 6, 7. (b) Ezra iv. 14; v. 17; Dan. iii. 2, &c. (c) Ezra vi. 12.

Pehil, part. שְׁלַחִים. Pass. signn. (a) Ezra vii. 14. (c) Dan. v. 24.

שֶׁלַחֹת, pl. f. aff. שְׁלַחוֹתָי, r. שֶׁלַח. *Shoots, branches*, Is. xvi. 8, only.

שֶׁלַחֹן, m. constr. שְׁלַחוֹן, aff. שְׁלַחוֹנִי, pl. שְׁלַחוֹנוֹת, constr. שְׁלַחוֹנוֹת, r. שֶׁלַח. *That on which food is set, or sent to the guests; a tray, table*, Exod. xxv. 23; 1 Sam. xx. 34; 1 Kings xiii. 20, &c. Phrr. שֶׁלַחֹן, *Set out, provided a table*, Ps. xxxiii. 5; lxxviii. 19; Is. lxxv. 11, &c. שֶׁלַחֹת, *The table of shew-bread*, Num. iv. 7. אֲבָלֵי שֶׁלַחֹנוֹ, *Those who eat at his table*, 2 Sam. xix. 29; 1 Kings ii. 7.

שֶׁלַט, v. pres. יְשַׁלֵּט. Syr. *ܫܠܬܐ*, *dominatus est*. Arab. *سُلْطَة*, *dominium, imperium*; *تَسَلَّطَ*, *dominium obtinuit*. Constr. med. *שֶׁלַט*, *Ruled, had or assumed power over*, Neh. v. 15; Esth. ix. 1; Eccl. ii. 19; viii. 9.

Infin. constr. שִׁלוֹט, Esth. ix. 1.
 Hiph. שִׁלְטָה, pres. שִׁלֵּט. Constr. immed.
 (a) *Allowed to rule.* (b) *Gave authority to, permitted.* (a) Ps. cxix. 133. (b) Eccl. v. 18; vi. 2.

שִׁלְטָה, Chald. v. pres. שִׁלְטָה. Constr. med. ָ. *Id.* (a) *Ruled*, Dan. ii. 39; v. 7. 16. (b) *Had power over*, of fire, Dan. iii. 27. (c) *Seized*, of a lion, Dan. vi. 25.

Aph. pret. aff. הִשְׁלִיטָה. *Caused to rule*, Dan. ii. 38. 48.

שִׁלְטָנוֹ, m. *Power, authority*, Eccl. viii. 4. 8. Arab. سُلْطَانٌ, potestas.

שִׁלְטָנוֹי, Chald. pl. constr. שִׁלְטָנוֹי. *The authorities, rulers*, Dan. iii. 2, 3.

שִׁלְטָיִם, pl. m. constr. שִׁלְטָיִם, aff. שִׁלְטָיִם. A word variously translated, and of doubtful import. Arab. سَلْطٌ, durus; سَلِيْطٌ, acutus. *Arms* of some kind, but whether offensive or defensive, appears uncertain, usually *Shields*, 2 Sam. viii. 7; 2 Kings xi. 10; Ezek. xxvii. 11, &c. LXX. ὄπλα, φαρέτρας, βολίδες, χλιδῶνας, κλιούσας, ἐρισσοῦσας. Sym. πανοπλίαν. Vulg. arma, armatura, peltas, pharetras.

שִׁלְטָן, Chald. m. constr. שִׁלְטָן, def. שִׁלְטָן, aff. שִׁלְטָן, pl. def. שִׁלְטָנִּים. *Authority, sovereignty*, Dan. iii. 33; iv. 19; vii. 6, &c.

שִׁלְטָתָהּ, see שִׁלְטָהּ.

שָׁלֵט, m. in pause שָׁלֵט, r. שלח. *Quiet*. שָׁלֵט, *Quietly, privately*, 2 Sam. iii. 27, only.

שָׁלֵחָהּ, f. aff. שָׁלֵחָהּ, once, Deut. xxviii.

57. Arab. سَلَا, membrana, quā in utero fetus involutus est. *The after-birth.*

שָׁלֵחַ, see שָׁלַח.

שָׁלֵטָהּ, m. pl. שִׁלְטָיִם, f. שִׁלְטָהּ, r. שלט. (a) *A ruler, one possessed of authority*, Gen. xlii. 6; Eccl. vii. 19; viii. 8; x. 5. (b) *Unrestrained, violent*, Ezek. xvi. 30.

שָׁלֵטָהּ, Chald. m. def. שִׁלְטָהּ, pl. שִׁלְטָהּ. (a) I. q. Heb. (a), Dan. ii. 10. 15; iv. 23, &c. (b) *Permitted by authority, allowed, lawful*, Ezra vii. 24.

שָׁלֵטָהּ, m. aff. שִׁלְטָהּ, pl. שִׁלְטָהּ, aff. שִׁלְטָהּ, r. שלט. (a) *A measure*, probably the third part of an *Ephah*, and thus equivalent to a *Seah*. (b) *Used generically of any measure; By measures, abundantly.*

(c) *An officer of high rank*, probably *One, third in rank.* (d) *A peculiar class of soldiers so called*, but what was their precise character cannot be determined. (e) *A musical instrument*; according to some a *triangle*; others, a *harp with three strings.* (f) As an adj. *princely, excellent.* (a) Is. xl. 12. (b) Ps. lxxx. 6. (c) 2 Kings vii. 2; ix. 25; xv. 25, &c. (d) 1 Chron. xi. 11; xii. 19, &c. (e) 1 Sam. xviii. 6. (f) Prov. xx. 20.

שָׁלֵטָהּ, m. שִׁלְטָהּ, and שִׁלְטָהּ, f. pl. שִׁלְטָהּ, r. שלט. (a) *Third*, Gen. i. 13; 1 Kings xviii. 1, &c. (b) *Of the third year*, Is. xv. 5; Jer. xlvi. 33. (c) *In the fem. A third part*, Num. xv. 6; xxviii. 14; Ezek. v. 2, &c. (d) *Pl. Chambers third in order, third stories*, Gen. vi. 16.

שָׁלַח, v. Kal non occ. Cogn. שלח.

Hiph. שִׁלְחָהּ, pres. שִׁלֵּחַ, apoc. שִׁלַּח. Constr. immed. (a) *Threw into*, אֶל, on, בְּ, יַעַל, to, לְ, from, מִן. (b) *Threw down.* (c) *Threw out, threw away.* (d) *Cast off*, as a plant its leaves. (e) *Expelled a people.* Phrr. אַחֲרָיו "ה, *Cast behind him, threw out of sight, disregarded.* (g) אַחֲרֵי בָי "ה, *Id.* (h) הָ "ה, *Threw himself in the front, exposed himself.* (a) Num. xxxv. 20; Josh. x. 11; 2 Sam. xi. 21, &c. (b) Ps. cii. 11; Lam. ii. 1. (c) 2 Kings vii. 15; Ezek. xx. 8; Joel i. 7, &c. (d) Job xv. 33. (e) 2 Kings xiii. 23; xvii. 20; xxiv. 20, &c. (f) Ps. l. 17. (g) 1 Kings xiv. 8; Is. xxxviii. 17; Ezek. xxiii. 35. (h) Judg. ix. 17.

Infin. abs. שִׁלְחָהּ, constr. שִׁלְחָהּ, Eccl. iii. 5; Jer. xxii. 18, &c.

Imp. שִׁלְחָהּ, f. שִׁלְחָהּ, pl. שִׁלְחָהּ, Gen. xxxvii. 22; Exod. vii. 9; Jer. vii. 29, &c.

Part. שִׁלְחָהּ, pl. constr. שִׁלְחָהּ, Is. xix. 8; Mic. ii. 5.

Hoph. שִׁלְחָהּ, and שִׁלְחָהּ, pres. שִׁלְחָהּ. Pass. of Hiph. (a) *Was thrown, down, out*, Is. xiv. 19; Jer. xxii. 28; Ezek. xix. 12, &c. (b) *With יַעַל, Was thrown upon*, for support, Ps. xxii. 11.

Part. שִׁלְחָהּ, pl. שִׁלְחָהּ, f. שִׁלְחָהּ, 2 Sam. xx. 21; 1 Kings xiii. 24; Jer. xiv. 16, &c.

שָׁלַח, m. The name of a bird; according to Bochart, Hieroz., ii. p. 277, following the LXX. ὁ καταράβρακτος, which appears to be the *Pelicanus Bassanus*, of Linn. *The Gannet*, Lev. xi. 17; Deut. xiv. 17.

שָׁלַחַת, f. r. שָׁחַ. Either *The falling of leaves*, or *the felling of a tree*, Is. vi. 13, only.

שָׁלַח, v. pret. שָׁלַח, שָׁלַח, שָׁלַח.

Constr. immed. Cogn. נָשַׁל. Arab. سَلَّ, *eduxit, extraxit.* (a) *Plundered, spoiled.* (b) *Carried off* spoil. (c) *Scattered, let fall in carrying away.* (a) Ezek. xxxix. 10; Hab. ii. 8. (b) Ezek. xxvi. 12; xxix. 19. (c) Ruth ii. 16.

Infin. abs. שָׁל, constr. שָׁלַח, (b) Is. x. 6; Ezek. xxxviii. 12, 13. (c) Ruth ii. 16.

Part. pl. שָׁלֹחִים, aff. שָׁלַחַת, (a) Jer. l. 10; Ezek. xxxix. 13; Zech. ii. 12.

Hith. שָׁלַחְתִּי. A Chald. form for שָׁלַחְתִּי. *Were spoiled, plundered*, Ps. lxxvi. 6. But LXX. ἐραπάχθησαν. Vulg. turbati sunt.

Part. מְשַׁלְּחֵנִי, Is. lix. 15.

שָׁלַח, m. constr. שָׁלַח, aff. שָׁלַחַת. (a) *Spoil, plunder.* (b) Probably *Gain.* (c) *שָׁלַחַת, His spoil.* [1] *His share of the spoil.* [2] *The spoil taken from him.* (d) *שָׁלַחַת, הָיָה לוֹ, His life was his share of the spoil,* i. e. he saved his life only. (e) *שָׁלַחַת, לְצַוְיָאֵי צְוֵי, Belonging to (and taken from) the necks of the spoiled.* (a) Gen. xlix. 27; Exod. xv. 9; Deut. xiii. 16, &c. (b) Prov. xxxi. 11. (c), [1] 1 Sam. xxx. 20. [2] Deut. xx. 14; Josh. xi. 14; Is. viii. 5, &c. (d) Jer. xxi. 9; xxxviii. 2; xxxix. 18, &c. (e) Judg. v. 30.

שָׁלַח, m. pl. שְׁלַחִים, f. שְׁלַחָה, pl. שְׁלַחִיּוֹת. Arab. سَلَمٌ, *incolumis, integer, vitii expers.*

(a) *Perfect, complete, full.* Used of a building, *finished*, 2 Chron. viii. 16. Of weights and measures, Deut. xxv. 15; Prov. xi. 1. Metaph., of guilt, Gen. xv. 16. Of a reward, Ruth ii. 12. (b) *לֵב שָׁלַח, A perfect heart, a heart fully engaged, without reserve or hypocrisy*, 1 Kings viii. 61; xv. 3; 2 Kings xx. 3, &c. (c) *שְׁלַחָה, A complete captivity*, of all the people, Amos i. 6, 9. (d) *אֲבָנִים שְׁלַחִיּוֹת, Rough, unwrought stones*, Deut. xxvii. 6; Josh. viii. 31. (e) *אֲבָן שְׁלַחָה, Stone fully prepared*, previously, 1 Kings vi. 7. But LXX. in these three places, ἀλοκλήρως. Vulg. *informibus et impolitis*, in the two former; and *dolatis atque perfectis*, in the last. (f) *Safe, in safety*; according to some, Gen. xxxiii. 18; but usually taken as a proper name. (g) *Peaceable*, Gen. xxxiv. 21. See שָׁלַח.

שְׁלַחִים, in Nah. i. 12, is variously taken; some, *Perfect, having a perfect heart, and obeying fully*; others, *Complete, undiminished in numbers*; others, *At peace, and in security.*

שָׁלַח, v. שָׁלַח, pres. שָׁלַח. (a) From שָׁלַח. *Was at peace, was in security.* (b) From שָׁלַח, *Was complete, was completed.* (a) Job ix. 4. (b) 1 Kings vii. 51; Is. lx. 20, &c.

Imp. in pause שָׁלַח, (a) Job xxii. 21.

Part. aff. שָׁלַחִי. *One at peace with me*, Ps. vii. 8.

Part. pass. pl. constr. שְׁלַחִי. *Peaceable*, 2 Sam. xx. 19.

Pih. שָׁלַח, pres. שָׁלַח. (a) *Completed.* (b) *Made complete by restitution, made restitution*; abs. (c) *Restored a thing*; immed. (d) *Gave in return for a thing stolen or injured*; immed. (e) *Required, repaid*, either good or evil to a person; immed. of thing, and med. לְ of pers. it. immed. of pers. (f) *Performed a vow.* (g) *Restored a person to a state of comfort.* (a) 1 Kings ix. 25. (b) Exod. xxi. 34. (c) Lev. v. 24; 2 Sam. xii. 6; Joel ii. 25, &c. (d) Exod. xxi. 36; xxi. 2—14, &c. (e) Gen. xlv. 4; Judg. i. 7; Ruth ii. 12; Is. lxv. 6, &c. (f) Ps. xxii. 26; Prov. vii. 14; Is. xix. 21, &c. (g) Job viii. 6; Is. lvii. 18.

Infin. שָׁלַח, aff. שָׁלַח, Exod. xxi. 36; Deut. xxxiii. 22, &c.

Imp. שָׁלַח, f. שָׁלַח, pl. שָׁלַח, Ps. lxxvi. 12; Eccl. v. 3; Nah. i. 15, &c.

Part. שְׁלַחִים, pl. מְשַׁלְּחִים, constr. מְשַׁלְּחֵנִי, Ps. xxxviii. 21; Is. lxvi. 6; Joel iv. 4, &c.

Puh. שָׁלַח, Pass. of Pih. signn. (e) and (f). (e) Prov. xi. 31; xiii. 13; Jer. xviii. 20. (f) Ps. lxv. 2.

Part. מְשַׁלְּחֵנִי, Is. xlii. 19. *Made perfect, complete.* Comp. ch. vi. 7. See my Sermons and Dissert. in loc.

Hiph. שָׁלַח, pres. שָׁלַח, apoc. שָׁלַח. (a) *Made peace with.* (b) *Caused to be at peace with.* (c) *Completed, fulfilled.* (d) *Brought a person to an end.* (a) Med. שָׁלַח, Josh. x. 1. 4; 2 Sam. x. 19. 19. אָל, Josh. xi. 19. עָם, Deut. xx. 12; 1 Kings xxii. 45; 1 Chron. xix. 19. (b) Med. שָׁלַח; Prov. xvi. 7. (c) Job xxiii. 14; Is. xlv. 26. 28. (d) Is. xxxviii. 12, 13.

Hoph. שָׁלַחְתִּי. Pass. of Hiph. sign. (b) Job v. 23; unless we take the Arab. اسلم,

(pass. of ^{سَلِمَ}), traditus fuit, and translate, Was delivered to thee.

שָׁלַם, m. pl. שְׁלָמִים, constr. שְׁלָמֵי, aff. שְׁלָמִי, שְׁלָמִיךָ, שְׁלָמֵיךָ. (a) The offering of a sacrifice, either as the completion, performance of a vow, or in acknowledgment of peace, prosperity; a peace-offering, a thank-offering, Amos v. 22. Pl. Exod. xxxii. 6, &c. Constr. [1] וְנָחָם שְׁלָמִים, Lev. iii. 1—6. [2] וְנָחָם שְׁלָמִים, Lev. xvii. 5. [3] וְנָחָם שְׁלָמִים, Exod. xxiv. 5. (b) Any offering, Judg. xx. 26; xxi. 4.

שָׁלַם, m. Retribution, Deut. xxxii. 35, only.

שָׁלַם, and שְׁלָלָם, m. pl. שְׁלָלִים, Id. Is. xxxiv. 8; Hos. ix. 7; Mic. vii. 3.

שָׁלַם, Chald. m. def. שְׁלָמִי, aff. שְׁלָמִיךָ, i. q. Heb. שָׁלוֹם. Peace, prosperity; it occurs only in salutations, Ezra iv. 17; v. 7; Dan. iii. 31; vi. 26.

שָׁלַם, Chald. v. Completed. Only in Part. pass. שְׁלָמָה, Ezra v. 16.

Aph. pret. aff. הִשְׁלַם. (a) Brought to an end, terminated. (b) Restored. (a) Dan. v. 26.

Imp. הִשְׁלַם, (b) Ezra vii. 19. שָׁלַח, f. constr. שְׁלָחָה, i. q. שָׁלַח, Ps. xci. 8, only.

שָׁלַח, pl. m. Recompenses; either Bribes or Penalties, Is. i. 23, only.

שָׁלַח, v. pres. שָׁלַח. Constr. immed.

Arab. سَلَبَ, eripuit vi; extraxit gladium è vagina. (a) Drew a sword. (b) Drew a sword, abs. (c) Drew out a sword from a wound. (d) Took off a shoe. (e) Plucked up grass. (a) Judg. viii. 20; 1 Sam. xvii. 51. (b) Job xx. 25. (c) Judg. iii. 22. (d) Ruth iv. 7, 8. (e) Ps. cxxix. 6.

Imp. שָׁלַח, (a) Judg. ix. 54, &c. Part. שְׁלָחָה, pl. שְׁלָחֵי, Drawing the sword, armed, Judg. viii. 10; xx. 2. 25, &c.

Part. pass. f. שְׁלָחָה, Drawn, of a sword, Num. xxii. 23, &c.

שָׁלַח, and שְׁלָלָה, m. constr. שְׁלָלָה.— שְׁלָלָה, f. constr. שְׁלָלָה, aff. שְׁלָלָה, שְׁלָלָה, שְׁלָלָה, —

Arab. ثَلَاث, f. ثَلَاثَة, tres. The numeral Three. Gen. v. 22; vi. 10; xi. 13; xxx.

36; Num. xii. 4; xxii. 32, &c. Pl. שְׁלָשִׁים, Thirty, thirtieth, Gen. v. 3, &c. Hence—

שָׁלַשׁ, v. Pih. שָׁלַשְׁתִּי, pres. pl. in pause שְׁלָשִׁים. (a) Divided into three equal parts. (b) Abs. Did a thing the third time. (c) With a verb, Did a thing on the third day. (a) Deut. xix. 3. (b) 1 Kings xviii. 34. (c) 1 Sam. xx. 19.

Imp. pl. in pause שְׁלָשִׁים, (b) 1 Kings xviii. 34.

Puh. part. שְׁלָשִׁים, f. שְׁלָשִׁים, pl. שְׁלָשִׁים. (a) Threefold. (b) Three-years-old. (a) Eccl. iv. 12; Ezek. xlii. 6. (b) Gen. xv. 9.

שָׁלַשׁ, see שְׁלָשִׁים.

שְׁלָשִׁים, and שְׁלָשִׁים, compd. יוֹם + שְׁלָשִׁים. Three days ago. Always joined with הַיּוֹם or הַיְּמָה. Phr. הַיּוֹם שְׁלָשִׁים, הַיּוֹם שְׁלָשִׁים, הַיּוֹם שְׁלָשִׁים, הַיּוֹם שְׁלָשִׁים, Both yesterday and the day before; heretofore, previously, Gen. xxxi. 2; Deut. xix. 6; Exod. iv. 10, &c.

שְׁלָשִׁים, pl. m. Posterity of the third generation, sons being reckoned as the first; great-grandchildren, Exod. xx. 5; xxxiv. 7; Num. v. 9; Deut. xiv. 8. גְּנֵי שְׁלָשִׁים, Grandchildren of grandchildren, Gen. L. 23.

שָׁמָּה, adv. Arab. سَمَامًا, istic remotioris

loci. سَمَامًا, tum, deinde. Syr. سَمَامًا, ibi. (a) There. (b) For שָׁמָּה, Thither. (c) שָׁמָּה—שָׁמָּה, Here—there. (d) שָׁמָּה, Where. (e) שָׁמָּה, [1] Thither, [2] There. (f) שָׁמָּה שָׁמָּה, [1] Whither, [2] Where. (g) שָׁמָּה, Thence, from that place or thing. (h) שָׁמָּה שָׁמָּה, Whence. (a) Gen. ii. 8. 12; Exod. viii. 18, &c. (b) Deut. i. 37; Judg. xviii. 3; 1 Sam. ii. 14, &c. * (c) Is. xxviii. 10. (d) Gen. ii. 11; Exod. xx. 18; 2 Sam. xv. 21, &c. (e), [1] Gen. xix. 20; Exod. xxvi. 33; Num. xxxv. 6, &c. [2] Ps. cxxii. 5; Is. xxxiv. 15; 1 Chron. iv. 41, &c. (f), [1] Gen. xx. 13; Num. xxxv. 25; Deut. xxx. 3, &c. [2] Ruth i. 7; 2 Kings xxiii. 8; Jer. xiii. 7. (g) Gen. ii. 10; 1 Sam. iv. 4, &c.; 1 Kings xvii. 13. (h) Gen. iii. 23; xxiv. 5; Deut. ix. 28, &c.

שָׁמָּה, m. constr. שָׁמָּה, sometimes with Mak. שָׁמָּה, aff. שָׁמָּה, שָׁמָּה, שָׁמָּה, שָׁמָּה, pl. שָׁמָּה, constr. שָׁמָּה, aff. שָׁמָּה. Arab. سَمَامًا. Syr. سَمَامًا. Æth. ስም : nomen. (a) A name. (b) Fame. (c) A great name, reputation. (d) שָׁמָּה, Id. (e) שָׁמָּה, —

Men of renown, distinguished men. (f) אֲנָשֵׁי הַשֵּׁם, *Id.* (g) שְׁמוֹהוּ "א, *Id.* (h) *A good name.* (i) טוֹב שֵׁם, *Id.* (k) רַע שֵׁם, *An evil name.* (l) בְּנֵי בְלֵי שֵׁם, *The children of those without distinction.* (m) *Memory.* Phrr. [1] מָהָה שְׂמֵךְ. [2] הַשְּׂמִיר. [3] — הִכְרִיתָ, *Destroyed their remembrance.* (n) שֵׁם יְהוָה, *The name of the Lord, i. e. the Lord himself as the object of praise or worship, reverence or confidence.* (o) קָרָא שֵׁם יְהוָה, *Called on the name of the Lord, invoked him.* (p) קָרָא בְשֵׁם יְהוָה, *Id.* (q) הִלְלֵ אֶת־שֵׁם יְהוָה, *Dishonoured the name of the Lord.* (r) לְמַעַן שֵׁם יְהוָה, *For the honour of the name of the Lord.* (a) Gen. ii. 11; xvi. 15; xxiv. 29, &c. (b) 1 Chron. xiv. 17. (c) Gen. xi. 4; 2 Sam. vii. 23; 1 Chron. xvii. 8, &c. (d) 2 Sam. vii. 9; 1 Chron. xvii. 8. (e) Num. xvi. 2. (f) Gen. vi. 4. (g) 1 Chron. v. 24. (h) Prov. xxii. 1. (i) Eccl. vii. 1. 3. (k) Deut. xxii. 14. 19; Neh. vi. 13. (l) Job xxx. 8. (m), [1] Deut. ix. 14; 2 Kings xiv. 27; Ps. ix. 6, &c. [2] 1 Sam. xxiv. 22. [3] Josh. vii. 9; Zech. xiii. 2. (n) Job i. 21; Ps. vii. 18; lxix. 31, &c. (o) Deut. xxxii. 3. (p) Gen. xiii. 4; Exod. xxxiii. 19; 1 Kings xviii. 24, &c. (q) Lev. xviii. 21; xix. 12; Ezek. xx. 39, &c. (r) Ps. xxv. 11; Is. xlvi. 9; Ezek. xx. 9, &c.

שֵׁם, Chald. m. aff. שְׂמֵהָ, pl. constr. שְׂמֵהָתָא, aff. שְׂמֵהָהוּם, *A name*, Ezra v. 1. 4. 10; Dan. ii. 20, &c.

שָׂמַד, v. Kal non. occ.
Hiph. הִשְׂמִיד, pres. יִשְׂמִיד, apoc. יִשְׂמַד. Constr. immed. it. med. אָת. *Destroyed*, [1] Persons. [2] Things. [1] 2 Kings xxi. 9; Ps. cvi. 34; Amos ii. 9, &c. [2] Lev. xxvi. 30; 1 Sam. xxiv. 21; Amos ii. 9, &c.

Infin. abs. הִשְׂמִיד, constr. הַשְּׂמִיר, aff. הַשְּׂמִירוּ, Deut. ix. 8; Josh. xxiii. 15; Is. xiv. 23, &c.

Niph. נִשְׂמַד, pres. יִשְׂמִיר. Pass. of Hiph. Judg. xxi. 16; Prov. xiv. 11; Ezek. xxxii. 12, &c.

Infin. aff. הִשְׂמִיד, aff. הַשְּׂמִיר, Deut. iv. 26; vii. 23, &c.


שָׂמַד, Chald. v.
Aph. Infin. הִשְׂמִידָה. *To destroy*, Dan. vii. 26, only.

שְׂמָה, see שָׂמָה.

שְׂמָה, f. pl. שְׂמוֹת, r. שָׂמָם. (a) *Desolation.* (b) *Astonishment.* (c) *An object of*

astonishment. (d) Phr. אֶרֶץ לְשִׂמָּה, *Made a land desolate.* (a) Ps. xlv. 9; liii. 19; Is. v. 9; xxiv. 12, &c. (b) Jer. viii. 21. (c) 2 Kings xxii. 19; Jer. v. 30; li. 37. (d) Is. xiii. 9; Jer. iv. 7; xviii. 16, &c. In Lev. xxvi. 43, נִבְהַשְׂמָה, should, probably, be pointed הַשְּׂמָה, *in the desolation.* The LXX. ἐν τῇ ἐρημωθῆναι αὐτῆν, taking apparently the Infin. of Niph., נִבְהַשְׂמָה, which, with the מָהָם, LXX. δι' αὐτούς, following, bids fair for the true reading.

שְׂמוּעָה, and שְׂמִיעָה, f. constr. שְׂמִיעָה, aff. שְׂמִיעָהוּ, pl. שְׂמִיעוֹת, r. שָׂמְעוּ. *Any thing that is heard.* (a) *A report.* (b) *A message.* (a) 1 Sam. ii. 24; 2 Sam. xiii. 30; 1 Kings x. 7, &c. (b) Is. xxviii. 9. 19; liii. 1; Jer. xlix. 14, &c.

שָׂמַט, v. pret. שְׂמַטְתָּהּ, pres. יִשְׂמִטוּ.
Constr. immed. it. med. כֵּן. Arab. سَمَطٌ, *conticuit*; سَمَطٌ, *dimisit debitorem*; سَمَطٌ, *cænum tenuit*. Syr. , *eduxit, evaginavit*; *evulsit. Gave up his hold or claim on.* (a) *Gave up a debt.* (b) *Left the land to itself.* (c) *Threw down.* (b) Exod. xxiii. 11; Jer. xvii. 4. (c) 2 Kings ix. 33. In 2 Sam. vi. 6, and 1 Chron. xiii. 9, שְׂמִטוּ הַבָּקָר, signifies, according to Bochart, *the oxen stuck fast*: comparing the Arab. سَمَطٌ. LXX.

περίεσπασεν αὐτῆν ὁ μόσχος, and ἐξέκλιεν αὐτῆν. Vulg. *calcitrabant boves; bos lasciuiens paululum inclinaverat eam.*


Infin. שְׂמִיטוּ, (a) Deut. xv. 2.

Imp. pl. יִשְׂמִטוּ, (c) 2 Kings ix. 33.

Niph. נִשְׂמִטוּ, Pass. of Kal. (c) *Was thrown down*, Ps. cxli. 6.

Hiph. pres. apoc. פָּשַׁטְתָּהּ. *Relaxed his hand from, gave up, forgave.* Deut. xv. 3.

שְׂמִיטָה, fem. *A relaxation, release, acquittal*, Deut. xv. 1, 2. שְׁנַת הַשְּׂמִיטָה, *the year of release*, Deut. xv. 9; xxxi. 10.

שָׂמָיִם, pl. m. constr. שָׂמַיִם, aff. שְׂמַיִם, שְׂמַיִמוֹ, שְׂמַיִמָם. Arab. سَمَاءٌ, *cælum*; سَمًا, *altus fuit*. Syr. , and Æth.

שָׂמַיִם: *cælum.* (a) *The heights; heaven, the sky.* (b) שְׂמַיִם הַשְּׂמַיִם, *The heaven of heavens, the highest heavens.* (c) אֱלֹהֵי הַשְּׂמַיִם, *The God of heaven.* (d) הַשְּׂמַיִמָה, *Towards, or to, the sky.* (e) עַל הַשְּׂמַיִם, *Id.* (a) Gen. i. 1—30; Lev.

xxvi. 19; Deut. xxviii. 23; xxxiii. 28; Ps. xx. 7, &c. (b) Deut. x. 14; 1 Kings viii. 27; Ps. cxlviii. 4, &c. (c) Gen. xxiv. 3. 7; Neh. i. 4; Jonah i. 9, &c. (d) Gen. xv. 5; xxviii. 12; Exod. ix. 8, &c. (e) Exod. ix. 22, 23; x. 21, 22.

שמין, Chald. pl. m. def. שמינא, *Id.* (a) *Heaven, the sky.* (b) *The sovereign of heaven; God.* (c) שמינא אלה, *The God of heaven.* (a) Dan. ii. 38; iv. 10. 20. 28, &c. (b) Dan. iv. 23. (c) Dan. ii. 18. 37. 44; iv. 20. 22, &c.

שמיני, masc. שמיניה, fem. from שמינה. *Eighth*, Exod. xxii. 29; Lev. xxv. 22, &c. על השמינית, *On the sheminith*: according to some, an instrument so called, and probably producing eight notes; others suppose the words refer to the pitch of the notes, 1 Chron. xv. 21; Ps. vi. 1; xii. 1.

שמיני, m. aff. שמיני. Arab. سمر, *nomen plantæ; mimosæ unguiscati; arboris nomen; spinæ Ægyptiacæ; سمرقند, adamas.* (a) A thorny shrub; according to some, *spina Ægyptiaca*, Is. v. 6; vii. 23—25; ix. 17, &c. (b) *A diamond*, Jer. xvii. 1; Ezek. iii. 9; Zech. vii. 12.

שמי, v. pret. שמיכה, pres. שמי, pl. שמי. Constr. abs. it. med. על. Cogn. שם. (a) *Was desolate, was laid waste.* (b) *Was astonished.* (a) Lam. v. 18; Ezek. xxxv. 2. 15. (b) Lev. xxvi. 32; Job xvii. 8; Is. lii. 14, &c. (c) *Make desolate, ruin*, Is. xlii. 14.

Imp. pl. שמי, (b) Jer. ii. 12. Part. שומה, fem. שומחה, pl. שומחים, and שומחה, fem. שומחה, constr. שומחה. (a) *Desolate*, Is. xlix. 8; Lam. iii. 11, &c. (b) Pl. f. *Desolate places*, Is. xlix. 19; lxi. 4; Dan. ix. 18. (c) *Solitary*, 2 Sam. xiii. 20; Is. liv. 1. (d) *Making desolate*, Dan. viii. 13.

Niph. pret. שמי, pres. שם. I. q. Kal. (a) Lev. xxvi. 22; Is. xxxiii. 8; Lam. iv. 5, &c. (b) 1 Kings ix. 8; Job xviii. 20; Jer. iv. 9, &c.

Part. f. שומחה, pl. שומחה. *Desolate*, used of cities, countries, uncultivated lands, &c., Ps. lxxix. 26; Is. liv. 3; Ezek. xxxii. 15, &c.

Pih. Part. שומחה. (a) *A desolater*, Dan. ix. 27; xi. 31. (b) Probably for שומחה, *Astonished*, Ezra ix. 3, 4.

Hiph. pret. שמיכה, pres. שמי, aff. שמי.

Causat. of Kal. Constr. immed. it. med. שמי. (a) *Made desolate, laid waste.* (b) *Caused to wonder, astonished.* (c) *Was astonished.* (a) Lev. xxvi. 31; Job xvi. 7; Ezek. xxx. 12, &c. (b) Ezek. xxxii. 10.

Infim. שמיכה, Mic. vi. 13.

Imp. pl. שמי, (c) Job xxi. 5.

Part. שומחה, (c) Ezek. iii. 15.

Hoph. pret. שמיכה, Pass. of Hiph. *Was made desolate*, Lev. xxvi. 34, 35; 2 Chron. xxxvi. 21.

Hith. pres. שמיכה, once שמיכה. (a) *Was desolate, disconsolate, of the heart.* (b) *Was astonished, wondered.* (c) *Destroyed himself.* (a) Ps. cxliii. 4. (b) Is. lix. 16; lxiii. 5; Dan. viii. 27. (c) Eccl. vii. 16. But lxx. μή ποτε ἐκπλαγῆς. Vulg. *ne obstupescas.*

שמי, Chald. v. *Id.*

Ithpe. pres. שמיכה. *Was astonished*, Dan. iv. 6.

שמי, m. שמיכה, f. *Desolate*, Jer. xii. 11; Dan. ix. 17.

שמיכה, f. pl. constr. שומחה. (a) *Desolation, the state of being desolate, uninhabited, or uncultivated; a desolate place.* (b) *Astonishment.* (a) Exod. xxxiii. 29; Lev. xxvi. 33; Josh. viii. 28, &c. (b) Ezek. vii. 27.

שמיכה, f. pl. constr. שומחה, *Id.*, Ezek. xxxv. 7. 9.

שמיכה, m. *Astonishment, terror*, Ezek. iv. 16; xii. 19.

שמי, m. aff. שמינה, שמינה, pl. שמינים, aff. שמינה. Arab. سمين, *pinguis et obesus fuit;*

سمن, *butyrum. Fatness.* (a) *Oil.* (b) *Ointment.* (c) *Richness, of food.* (d) *Fertility.* (e) *Prosperity.* (a) Gen. xxviii. 18; Exod. xxvii. 20; Lev. ii. 1, &c. (b) Ps. cxxxiii. 2; Eccl. x. 1; Amos vi. 6, &c. (c) Is. xxv. 6. (d) Is. v. 1; xxviii. 1. 4. (e) Is. x. 27. צץ שמינה, variously rendered, *the wild olive tree, the fir, the citron tree*; but, according to Celsius, a generic term for *any tree of an oily or resinous nature*, 1 Kings vi. 23. 31, 32; Neh. viii. 15; Is. xli. 19.

שמי, masc. שמינה, fem. *Fat*, adj. (a) *Plump, of an animal.* (b) *Robust, stout, of a man.* (c) *Nourishing, of food.* (d) *Rich,*

of pastures. (e) Fertile. (f) Abundant, of provision. (a) Num. xiii. 20; Ezek. xxxiv. 16. (b) Judg. iii. 29. (c) Is. xxx. 23. (d) Ezek. xxxiv. 14. (e) Neh. ix. 25. 35. (f) Gen. xlix. 20; Hab. i. 16.

שמן, v. pret. שָׁמַן, שָׁמַן, pres. שֹׁמֵן.

Was fat; was prosperous, Deut. xxxii. 15; Jer. v. 28.

Hiph. pres. שֹׁמְנִי. (a) Produced fat; became fat. (b) Caused to be fat, dull, of the heart, or declared it to be so. (a) Neh. ix. 25.

Imp. שִׁמְנֵה, (b) Is. vi. 10.

הַשְׁמִינָה, m. הִשְׁמִינָה, f. constr. הִשְׁמִינָה. Arab.

שָׁמָן, octo. The numeral Eight, Gen. v. 4; xiv. 14; Num. ii. 24, &c.

Pl. שְׁמִינִים, Eighty, eightieth, Gen. v. 25; 1 Kings vi. 1, &c.

שָׁמַע, in pause שָׁמַע. Aff. שָׁמַע, שָׁמַע, שָׁמַע, Arab. سَمِعَ, audivit. Syr.

שָׁמַע, Id. Hearing. (a) The act of hearing. (b) Report, news, fame. שָׁמַע, What is said of thee. וְשָׁמַע, A report heard by him. (c) Sound. שִׁמְשִׁמִּים, Cymbals of a (loud) sound. (a) Job xlii. 8; Ps. xviii. 45. (b) Gen. xxix. 13; 1 Kings x. 1; Is. lxvi. 19; Hos. vii. 12, &c. (c) Ps. cl. 5.

שָׁמַע, m. aff. שָׁמַע. His fame, Josh. vi. 27; ix. 9; Esth. ix. 4; Jer. vi. 24.

שָׁמַע, v. in pause, שָׁמַע, Ps. xxii. 25, &c. pres. שָׁמַע. Heard, hearkened. (a) Heard, a sound, person, or report. Constr. [1] Abs. [2] Immed. or med. שָׁמַע, of person or thing. [3] With וְ. [4] With לְ. (b) Hearkened, so as to grant, consent, or obey. Constr. [1] Abs. [2] Immed. or med. שָׁמַע, of person or thing. [3] שָׁמַע, לְ, קוֹל, לְ. [4] לְ, קוֹל, לְ. [5] שָׁמַע, לְ. (c) Understood. (a), [1] 1 Sam. xiv. 27; Is. lxvi. 8; Jer. xviii. 13, &c. [2] Gen. xxiv. 52; 2 Sam. xiii. 21; Ezek. xxxiii. 5, &c. [3] Gen. xxix. 33; 1 Sam. xxiii. 10; 1 Kings v. 1, &c. [4] Exod. xxii. 11; 1 Sam. xiii. 4; 2 Sam. xix. 3, &c. (b), [1] Gen. xlii. 22; Judg. xi. 17; 2 Kings xiv. 11, &c. [2] Gen. xvii. 20; Exod. vi. 12; Ps. vi. 9; xxviii. 6, &c. [3] שָׁמַע, Deut. iii. 26; 1 Kings viii. 30; xii. 15, &c. שָׁמַע, קוֹל, Gen. xxi. 16. שָׁמַע, דְּבַר, Judg. xi. 28; 2 Chron. xxxv. 22; Jer. xxxvii. 2, &c. [4] לְ,

2 Chron. x. 16; Neh. ix. 29; Hos. ix. 17, &c. שָׁמַע, Gen. iii. 17; Judg. ii. 20; Ps. lxxx. 12, &c. [5] שָׁמַע, Is. xlii. 24. שָׁמַע, Gen. xxvi. 5; xxx. 6; Deut. i. 45, &c. (c) Gen. xli. 15; Deut. xxviii. 49.

Infin. abs. שָׁמַע, constr. שָׁמַע, aff. שָׁמַע, שָׁמַע, Exod. xv. 26; Num. xxx. 9; 2 Kings xxii. 19; Neh. i. 4, &c.

Infin. שָׁמַע, שָׁמַע, fem. שָׁמַע, pl. שָׁמַע, fem. שָׁמַע, שָׁמַע, Gen. iv. 23; xxi. 12; xxxvii. 5; Job xxxii. 10, &c.

Part. שָׁמַע, aff. שָׁמַע, fem. שָׁמַע, pl. שָׁמַע, constr. שָׁמַע, aff. שָׁמַע. (c) 1 Kings iii. 9; Gen. xviii. 10; Deut. iv. 12; 1 Sam. iii. 11; Ezek. xiii. 19, &c.

Niph. שָׁמַע, pres. שָׁמַע. Pass. of Kal. (a) Was heard. (b) שָׁמַע, שָׁמַע, Their voice was hearkened to, by God. (c) Was understood. (a) Gen. xlv. 6; 1 Sam. i. 13; Is. lx. 18. וְשָׁמַע, It was heard by him, Neh. vi. 1. 7. (b) 2 Chron. xxx. 27. (c) Job xxvi. 14.

Infin. שָׁמַע, Esth. ii. 8. Part. שָׁמַע, fem. שָׁמַע, pl. שָׁמַע, Neh. vi. 6; Eccl. ix. 16, 17; Jer. li. 47.

Pih. pres. שָׁמַע. Causat. of Kal. Caused to hear, summoned, med. שָׁמַע, 1 Sam. xv. 4; xxiii. 8.

Hiph. שָׁמַע, pres. שָׁמַע. Causat. of Kal. (a) Caused to hear. Constr. [1] Immed. of pers. [2] Immed. of pers. and thing. [3] Med. שָׁמַע, of pers. and immed. of thing. [5] Med. שָׁמַע, of pers. and immed. of thing. (b) Caused to be heard. Constr. immed. it. and med. שָׁמַע. (c) Caused himself to be heard, abs. (d) Proclaimed, abs. (e) Summoned, med. שָׁמַע. (a), [1] Judg. xii. 23; Is. xlv. 8. [2] Ps. li. 10; Is. xliii. 9. [3] Deut. iv. 36; 1 Sam. ix. 27; Jer. xviii. 2. [4] 2 Kings vii. 6; Jer. xxiii. 22. [5] Ezek. xxxvi. 15. (b) Ps. lxxvi. 9; Is. xxx. 30; Jer. xlvi. 4, &c. (c) Neh. xii. 42. (d) Is. lxii. 11. (e) 1 Kings xv. 22.

Infin. שָׁמַע, (c) 1 Chron. xv. 19; 2 Chron. v. 13.

Imp. aff. שָׁמַע, fem. aff. שָׁמַע, pl. שָׁמַע, Ps. cxliii. 8; Cant. ii. 14; Jer. iv. 5.

Part. שָׁמַע, pl. שָׁמַע, 1 Chron. xv. 16; Is. xli. 26, &c.

שָׁמַע, Chald. v. pres. שָׁמַע, Id. Heard. Constr. [1] Abs. [2] Immed. [3] Med. שָׁמַע, Concerning. [2] Dan. iii. 5. 10. 15; vi. 15. [3] Ib. v. 14. 16.

Part. pl. שָׁמַע, [1] Dan. v. 23. [2] Ib. iii. 7.

Ithpe. pres. שָׁמַרְתָּ. *Obedy, med. 7, Ib. vii. 27.*

שָׁמַרְתָּ, masc. Arab. شَمَصَ, *propulit, impulit alacriter; شَمَصَ, festinanter locutus*

fuit. Hastening; saying or doing quickly. Any thing said or done quickly; a small portion, a hint, Job iv. 12; xxvi. 14, only. LXX. ἐξάλια ἐπὶ ἰκμάδα. Sym. ψιθυρισμόν, ψιθυρισμα. Vulg. venas susurri; parvam stillam.

שָׁמַרְתָּ, fem. once, Exod. xxxii. 25. According to some, *Urging, urging to flight, routing; defeat: others, taunting; disgrace.*

For the last, comp. Arab. شَمَع, *lusit, jocatus fuit. LXX. ἐπίχαρμα. So Theod. Symm. κακωνυμίαν. ΑΛΛ'. θνομα βύπου. Vulg. ignominiam sordis.*

שָׁמַרְתָּ, v. pres. שָׁמַרְתָּ. Arab. نَسَمَر, *noctem confabulando somno haud indulgens transegit. Constr. immed. it. med. שָׁמַרְתָּ. Kept, watched, preserved, observed. (a) Kept watch, kept watch over. [1] Abs. [2] Immed. it. med. שָׁמַרְתָּ. [3] For good, שָׁמַרְתָּ. [4] For evil, שָׁמַרְתָּ. (b) Watched sheep, abs. (c) Guarded, preserved. (d) Kept in mind, [1] A saying. [2] A feeling; retained it. (e) Observed a command, rule of life, institution, promise, &c. (f) Attended to an office. (g) Took heed, [1] To do, שָׁמַרְתָּ, with Infin. [2] Abs. (h) Watched, for evil. (i) Observed, noticed, remembered. (k) Regarded, revered. (l) Guarded himself against, avoided. [1] Immed. [2] Med. כִּן. (a), [2] Gen. xxx. 31; Jer. xxxi. 10. [3] Prov. vi. 22. (b) Hos. xii. 13. (c) Gen. xxviii. 20; 2 Sam. xxii. 22; Job x. 12, &c. (d), [1] Gen. xxxvii. 11. [2] 1 Kings iii. 6; Ps. lxxxix. 28; Amos i. 11. (e) Deut. vii. 2; 1 Kings viii. 24; xi. 10, &c. (f) Num. iii. 10; xvii. 7. (g), [1] Num. xxiii. 12; Deut. xvii. 10; 2 Kings x. 31, &c. (h) Ps. lvi. 7; cxxx. 3; Jer. viii. 7, &c. (i) Job x. 14. (l), [1] Ps. xvii. 4.*

Infin. abs. שָׁמַרְתָּ, constr. שָׁמַרְתָּ, aff. שָׁמַרְתָּ, שָׁמַרְתָּ. (a) Exod. xxii. 6. (h) 1 Sam. xix. 11. (k) Hos. iv. 10. &c.

Imp. שָׁמַרְתָּ, aff. שָׁמַרְתָּ, pl. שָׁמַרְתָּ. (c) 1 Kings xx. 39; Ps. xvi. 1. (g), (2) Deut. xii. 28. (i) Josh. vi. 18, &c.

Part. שָׁמַרְתָּ, pl. שָׁמַרְתָּ. *Watching, keeping; one who keeps or guards, Deut. vii. 9; 1 Sam.*

xvii. 20; Esth. ii. 3, &c. *A watchman, abs., Is. xxi. 11, 12.*

Part. pass. שָׁמַרְתָּ, fem. שָׁמַרְתָּ. *Kept, preserved, secured, 1 Sam. ix. 24; 2 Sam. xxiii. 5; Eccl. v. 12.*

Niph. שָׁמַרְתָּ, pres. שָׁמַרְתָּ. (a) *Was on his guard against, noticed, perceived, med. 3. (b) Was preserved, delivered. (c) Took heed, [1] Abs. [2] לְנַפְשִׁי, To himself. [3] רָדַדוּ, Id. (d) Guarded himself, abstained, [1] Med. כִּן. [2] כִּפְּנֵי. [3] 3. (a) 2 Sam. xx. 10. (b) 2 Kings vi. 10; Ps. xxxvii. 28; Hos. xii. 14. (c), [1] Deut. ii. 4. [2] Deut. iv. 15; Ezek. xxxiii. 11. [3] Mal. ii. 15, 16. (d), [1] Deut. xxiii. 10; Judg. xiii. 13; 1 Sam. xxi. 5. [2] Exod. xxiii. 13.*

Imp. שָׁמַרְתָּ. (a, 1) Is. vii. 4. (d, 2) Exod. xxiii. 21. שָׁמַרְתָּ, [1] *Beware, abs., Deut. iv. 9. With כִּן, and Infin., Gen. xxxi. 29; 2 Kings vi. 9. With Infin. only, Exod. xix. 12. With שָׁמַרְתָּ, and pres., Exod. x. 28; Job xxxvi. 21. With כִּן, and pres., Gen. xxiv. 6.*

Ph. part. pl. שָׁמַרְתָּ, i. q. Kal. (k) *Jonah ii. 9.*

Hith. pres. שָׁמַרְתָּ. (a) *Kept, guarded himself, med. כִּן; 2 Sam. xxii. 24; Ps. xviii. 24. (b) Was observed, pass. of Kal. [e] Mic. vi. 16.*

שָׁמַרְתָּ, f. *A watch, Ps. cxli. 3.*

שָׁמַרְתָּ, pl. f. *Id., Ps. lxxvii. 5.*

שָׁמַרְתָּ, pl. masc. *Observance (of a festival), Exod. xii. 42.*

שָׁמַרְתָּ, pl. m. aff. שָׁמַרְתָּ, שָׁמַרְתָּ, שָׁמַרְתָּ. *Things kept undisturbed in the same place or state. (a) The sediment of things thus kept, lees, dregs, Ps. lxxv. 9; Jer. xlvi. 11; Zeph. i. 12. (b) Wines long kept in the same vessel, Is. xxv. 6.*

שָׁמַרְתָּ, masc. usually, sometimes f. aff. שָׁמַרְתָּ, שָׁמַרְתָּ. Arab. شَمَسَ. Syr.

שָׁמַרְתָּ, sol. (a) *The sun, Gen. xv. 12; Josh. x. 12, &c. Metaph., of God, Ps. lxxxiv. 12. Phrr. שָׁמַרְתָּ, שָׁמַרְתָּ, The sun rose, Gen. xxxii. 31; Exod. xxii. 2, &c. שָׁמַרְתָּ, Id., Gen. xix. 23; Is. xiii. 10. שָׁמַרְתָּ, The sun set, Gen. xxviii. 11; Lev. xxii. 7, &c. שָׁמַרְתָּ, Under the sun, i. e. on the whole earth, Eccl. i. 9; ii. 11; iv. 1, &c. (b) Pl. aff. שָׁמַרְתָּ. Some, *Thy windows:**

others, *Thy pinnacles*, Is. liv. 12. LXX. ἐπαλάξεις. Vulg. *propugnacula tua*.

שמש, Chald. v. Pah. pres. aff. שמשמא.

Syr. ܫܡܫܡܐ, ministravit. Attended, served, Dan. vii. 10.

שן, c. aff. שנה. Arab. سن, dens.

(a) *A tooth*. (b) *Ivory*. (c) *The ridge of a rock*. (d) *The teeth*, either pl. or dual; probably *The two rows of teeth*. Constr. שני, aff. שני. (e) *ישלש השנים*, *Having three teeth or prongs*. (a) Exod. xxi. 24; Prov. xxv. 19; Lam. ii. 16, &c. (b) 1 Kings x. 18; 2 Chron. ix. 17; Ps. xlv. 9, &c. (c) 1 Sam. xiv. 4, 5; Job xxxix. 28. (d) Gen. xlix. 12; Prov. x. 26; Amos iv. 6, &c. (e) 1 Sam. ii. 13.

שנה, v. pres. שנהא, for שנה. See שנה.

Pih. שנהא, for שנה.

Puh. pres. שנהא, for שנה.

שנה, Chald. v. pret. pl. שנה, pres. שנהא.

I. q. Heb. שנה. (a) *Was changed*. (b) *Was different from*; med. כן. (a) Dan. iii. 27; v. 6; vii. 28. (b) Ib. vii. 23, 24.

Part. f. שנהא, pl. שנהא, f. שנהא, (a) Dan. v. 9. (b) Ib. vii. 3. 19.

Pah. pl. שנהא, pres. pl. שנהא. (a) *Changed a command, i. e. acted contrary to it*. (b) *Made different*. (a) Dan. iii. 28. (b) Ib. v. 13.

Part. f. שנהא. *Different*, Dan. vii. 17.

Ithpa. שנהא, pres. שנהא. *Was changed*, Dan. ii. 9; iii. 19; vii. 28.

Aph. pres. שנהא. (a) *Changed*. (b) *Changed a command*. (b) Ezra vi. 11.

Infin. שנהא, שנהא. (a) Ezra vi. 12; Dan. vii. 25. (b) Dan. vi. 9. 16.

Part. מהשנהא. (a) Dan. ii. 21.

שנהא, f. for שנה. *Sleep*, Ps. cxxvii. 2.

שנהא, m. once, Ps. lxxviii. 18. According to Aben Ezra, whom Gesenius follows, *Repetition*, for שנהא, r. שנהא, מילי שנהא. *Many thousands*. Others, take the word to be synonymous with שנהא, *Thousands of happy ones*. LXX. χιλιάδες εὐθουόντων. Vulg. *millia lætantium*.

שנהא, v. pres. שנהא. Arab. شنى, and Syr. ܫܢܐ, iteravit. (a) *Repeated an action, did it a second time*, [1] Abs. [2] Med. 7, [3] Med. 3. (b) *Was different*. (c) *Was changed*. (d) *Changed a command, was disobedient*. (a), [1] 1 Kings xviii. 34;

Neh. xiii. 21; Job xxix. 22. [2] 1 Sam. xxvi. 8; 2 Sam. xx. 10. (c) Lam. iv. 1; Mal. iii. 6.

Imp. pl. שנהא. (a, 1) 1 Kings xviii. 34.

Part. שנהא, pl. שנהא, f. שנהא. (a, 3) Prov. xvii. 9. (b) Esth. i. 7; iii. 8. (d) Prov. xxiv. 21.

Niph. Infin. שנהא. *Being repeated*, Gen. xli. 32.

Pih., שנהא, pres. שנהא. Constr. immed. it. med. שנהא. (a) *Changed*. (b) *Violated a promise, justice*. (c) *Removed a person to another place*. (a) 1 Sam. xxi. 14; 2 Kings xxv. 29; Jer. lii. 33. (b) Ps. lxxxix. 35; Prov. xxxi. 5. (c) Esth. ii. 9.

Infin. שנהא, aff. שנהא. (a) Ps. xxxiv. 1; Jer. ii. 36.

Part. שנהא. (a) Job xiv. 2.

Puh. pres. שנהא, for שנהא. Pass. of Pih. *Was changed*, Eccl. viii. 1.

Hith. pret. 2 f. שנהא. *Changed, disguised himself*, 1 Kings xiv. 2.

שנהא, f. constr. שנהא, aff. שנהא, dual שנהא, pl. שנהא, ccnstr. שנהא, aff. שנהא, שנהא, שנהא, it. pl. constr. שנהא, aff. שנהא, &c.

Arab. سَنة; and Syr. ܫܢܐ, annus. Probably *The repetition of the seasons*. (a) *A year*. (b) Meton., *The produce of a year*. Phr. (c) שנהא, *Years, i. e. several years*. (d) שנהא. *Year by year, annually*. (e) שנהא, *In its first year*. (f) שנהא, *Twenty years old*. (a) Gen. v. 3; vii. 11; xi. 10, &c. (b) Joel ii. 25. (c) 1 Sam. xxix. 3; 2 Chron. xviii. 2; Dan. xi. 6, &c. (d) Deut. xv. 20; 1 Sam. i. 7, &c. (e) Lev. xii. 6; xxiii. 12; Num. vi. 12, &c. (f) Lev. xxvii. 3; Num. i. 3, &c.

שנה, Chald. f. constr. שנהא, pl. שנהא, Id., Dan. vi. 1; vii. 1, &c.

שנהא, f. constr. שנהא, aff. שנהא, pl. שנהא, r. שנהא. (a) *Sleep*. (b) *Probably A dream*. (a) Gen. xxxi. 40; Esth. vi. 1; Prov. vi. 4. 10, &c. (b) Ps. xc. 5.

שנה, Chald. f. aff. שנהא, Id., Dan. vi. 19.

שנהא, pl. m. twice, 1 Kings x. 22; 2 Chron. ix. 21. *Ivory*, according to the majority of interpreters: Bochart prefers *Elephants*. The etymology is doubtful. Gesenius adopts that proposed by Benary, (Annal. Litt., Berol. 1831, No. 96), who

derives the latter part of the word from the

Sanscrit *ibha* **इमः**: *An elephant.*

שני, m. constr. שני, pl. שנים. Arab.

سنا, *luxit, splenduit.* (a) *A bright colour*; pec. *the bright red colour* obtained from the **הולע**. *Scarlet*; *any thing of a scarlet colour*, Gen. xxxviii. 28; Josh. ii. 18, &c. (b) **שני הולע**, *Id.*, Lev. xiv. 4. 6; Num. xix. 6, &c. (c) **הולע שני**, and **השני** " *Id.*, Exod. xxviii. 5; Num. iv. 8, &c.

שני, m. שניה, f. The ordinal *Second*, Gen. i. 8; iv. 19, &c. שניה, *A second time*, Gen. xxii. 15; xli. 5, &c.

Pl. שניים, [1] *Second in order*, Num. ii. 16. [2] *Chambers of a second story*, Gen. vi. 16.

שנים, m. constr. שני. The numeral *Two*, Gen. vi. 19; vii. 2, &c. Aff. שנינו, שניכם, שניהם, *Both of us, of you, of them*, Gen. ii. 25; xxvii. 45; xxxi. 37, &c. שנים, *Two and two, by pairs*, Gen. vii. 9. 15.

שנים, f. (probably for שנתים, and thus contracted that it may be distinguished from the dual of שנה, *A year.*)

Constr. שתי, aff. שתיהם, and שתיהן, Gen. v. 18; xix. 30; Ruth i. 19; 1 Sam. xxv. 43, &c.

שנים עשר, m. שפטים עשרה, f. *Twelve, twelfth*, Exod. xxiv. 4; xxviii. 21, &c.

שניבה, f. r. שני. *A pointed saying, a taunt*, Deut. xxviii. 37; 1 Kings ix. 7; Jer. xxiv. 9.

שנן, v. pret. שנותי, שנונו. Arab. **سن**, *acuit cultrum.* Constr. immed. (a) *Sharpened*, a sword, Deut. xxii. 41. Metaph., *The tongue*, Ps. lxiv. 4; cxl. 4.

Part. pass. שנוני, plur. שנונים. *Sharpened*, sharp, of arrows, Ps. xlv. 6; Prov. xxv. 18, &c.

Pih. pret. שנותי. *Taught assiduously.* Constr. immed. of thing, med. ה, of pers. Deut. vi. 7.

Hith. pres. שנותי. *Was wounded, pained acutely*, Ps. lxxiii. 21.

שנס, v. Kal non occ. Arab. **شَنَّص**,

and **شَنَّص**, *adhæsit vel assidue incubuit rei.* Chald. שנוץ, *constrinxit.*

Pih. pres. שנס. *Girded his loins*, 1 Kings xviii. 46, only. LXX. *συνέσφυγγε.* Vulg. *accinctis.*

שנת, f. for שנה. *Sleep*, Ps. cxxxii. 4, only.

שסה, v. pret. שסי, pres. שקה. Constr. immed. it. abs. *Plundered*, Ps. xlv. 11; Hos. xiii. 15.

Part. aff. שסחו, pl. שסים, constr. שסי, aff. שסינו, שסיכם, 1 Sam. xiv. 50; Is. xvii. 14, &c.

Part. pass. שסי, Is. xlii. 22.

Pih. שושי, for שושה, or שושה, *Id.*, Is. x. 13.

שסס, v. pret. pl. aff. שסחו, pres. שסו. *Id.*, Judg. ii. 14; 1 Sam. xvii. 53; Ps. lxxxix. 42.

Part. pl. aff. שסחו, for שסחו, or שסחו, Jer. xxx. 16.

Niph. pl. שסחו, pres. שסו. Pass., Is. xiii. 16; Zech. xiv. 2.

שסע, m. Arab. **شسع**, *longius distitit*;

شسع, *distans, dissitus.* *Being distant*; a separation, division in a hoof, Lev. xi. 3. 7. 26; Deut. xiv. 6.

שסע, v. Part. שסע, f. שסעה, with שסע. *Having a division.*

Part. pass. f. שסעה. *Divided*, Deut. xiv. 7.

Pih. שסע, pres. שסע. Constr. immed. it. med. ה. (a) *Clove*, without dividing, Lev. i. 17. (b) *Tore asunder*, Judg. xiv. 6. (c) *Kept at a distance, withheld*, 1 Sam. xxiv. 7.

Infin. שסע, (b) Judg. xiv. 6.

שסה, v. only in Pih. pres. שקה. Probably cogn. with שסע. *Cut down*, 1 Sam. xv. 33, only. LXX. *ἔσφαξεν.* Theod. *ἔβασάνισεν.* Aquila and Symm. *διέσπασεν.* Vulg. *in frusta concidit.* Syr. **شسع**.

ששה, v. pres. ששה, apoc. ישע. *Looked, regarded.* (a) *Looked at favourably, approved*, med. ה. (b) *Looked at with attention, attended*, med. ה. (c) *Looked to for help*, [1] Abs. [2] Med. על. [3] ה. [4] על. (d) *Looked away from, allowed a respite to*, med. ה. (a) Gen. iv. 4, 5.

(b) Exod. v. 9; Ps. cxix. 117. (c), [1] 2 Sam. xxii. 42. [2] Is. xvii. 7; xxxi. 1. [3] Is. xvii. 8. [4] Probably Is. xxxii. 3. See ששע. (d) Job vii. 19.

Imp. ששה, pl. ששה, (d) Job xiv. 6; Is. xxii. 4; xxix. 9.

Hiph. Imp. ששה. (a) I. q. Kal [d], Ps. xxxix. 14. (b) *Turned away the eyes*, Is. vi. 10. But see ששע.

Hith. pres. הִשְׁתַּעַף. *Looked about with anxiety; was alarmed*, Is. xli. 10. 23.

Hith. red. הִשְׁתַּעֲפֵשׁ, *Id.*, Is. xxix. 9. See שַׁעַע .

שַׁעַר, Chald. def. שַׁעַרָּה . Arab. سَاعَة , and Syr. سَاعَة , *hora. An hour*, Dan. iv. 16. בְּהִשְׁתַּעַרָּה , *Immediately*, Dan. iii. 6. 15; iv. 30; v. 5.

שַׁעַמָּה , f. constr. שַׁעַמָּה , once, Jer. xlvi. 3. Gesenius compares the Arab.

شَطَط , II. *Contudit in partes, comminuit*, and translates, *The stamping of the hoofs*. Others take the Syr. سَاعَة , which is used to denote any progressive motion, whether flying, swimming, or walking, and translate *The progress of the hoofs*. Syr. سَاعَة , سَاعَة .

שַׁעַמָּנִי , m. twice, Lev. xix. 19; Deut. xxii. 11. In the latter passage the word is explained by, a mixture of wool and flax together. Bochart considers it as compounded of שַׁעַע , and נִי , the former being equivalent to the Arab. سَوَط , r. سَوَط , *commiscuit*; and the latter to the Chald. נִי , *fila contorsit. A mixed weaving, mixed cloth*.

שַׁעַל , m. aff. שַׁעַלִּי , pl. שַׁעַלִּים , constr. שַׁעַלִּי . Syr. سَاعَة , *puillus. (a) The palm of the hand. (b) A handful.* (a) Is. xl. 12. (b) 1 Kings xx. 10; Ezek. xxx. 19.

שַׁעַן , v. Kal non occ. Niph. נִשְׁעַן , pres. יִשְׁעַן . (a) *Leaned on*, med. עַל . (b) *Reclined*, abs. (c) *Touched a boundary*, med. לְ . (d) *Trusted in, depended on*, [1] Med. עַל . [2] אֵל . [3] בָּ . (e) *Was supported*, in prosperity, abs. (a) Judg. xvi. 26; Job viii. 15. (c) Num. xxi. 15. (d), [1] 2 Chron. xiii. 18; xvi. 7; Is. x. 20, &c. [2] Prov. iii. 5. [3] Is. l. 10. (e) Job xxiv. 23.

Infin. הִשְׁעַן , aff. הִשְׁעַנָּם , 2 Chron. xvii. 7; Is. x. 20; Ezek. xxix. 7, &c.

Imp. pl. הִשְׁעַנִּי , (b) Gen. xvii. 4.

Part. נִשְׁעַן , 2 Kings v. 18, &c.

שַׁעַע , v. According to some cogn. Syr. سَاعَة , *linivit, oclussit*.

Imp. pl. שַׁעַע . Some, *Be blinded*, Is. xxix. 9. But this appears doubtful. It is

more naturally derived from שַׁעַע , and so would signify, *Cry out for help*.

Hiph. Imp. הִשְׁעַע . Some, *Make blind*, immed., Is. vi. 10. But see שַׁעַע .

Pih. red. שַׁעַע , pres. pl. יִשְׁעַע . (a) *Delighted*, immed. (b) *Delighted himself in*, immed. (c) *Played*, of a child. (a) Ps. xciv. 19. (b) Ps. cxix. 70. (c) Is. xi. 8. Taking the sign. of שַׁעַע .

Puh. red. pres. pl. הִשְׁעַעֲפֵי . *Was fondled*, as a child, Is. lxvi. 12.

Hith. הִשְׁתַּעַעֲפֵשׂ , pres. הִשְׁתַּעַעֲפֵשׂ . *Delighted himself*, [1] Abs., Is. xxix. 9, according to some. [2] Med. בָּ , Ps. cxix. 16. 47.

שַׁעַר , m. usually, but sometimes f.—pl. שַׁעַרִּים , constr. שַׁעַרֵּי , aff. שַׁעַרְךָ , שַׁעַרְהָ , שַׁעַרְכֶּם , שַׁעַרְהֶם , &c. Arab. تَعَرَّرَ , *fregit*; تَعَرَّرَ , *separatus, divisus*. Syr. اَفْرَع , *aperuit, secuit*; اَفْرَع , اَفْرَع , *porta ostium. (a) An opening, entrance, gate*; pec. *the gate of a city. (b) The city itself. (c) The gate of a city was the place for administering justice, and for any public business. (d) The people assembled at the gate.* (a) Josh. ii. 5; Job xxxviii. 17; Is. xlv. 1, &c. (b) Deut. xvi. 5; xvii. 2; xxviii. 52, &c. (c) Gen. xxiii. 10; xxxiv. 20; Deut. xxii. 24; Ps. cxxvii. 5, &c. (d) Ruth iii. 11.

שַׁעַר , m. pl. שַׁעַרִּים , constr. שַׁעַרֵּי . *One who has the custody of a gate; a porter*, 2 Kings vii. 10, 11; 2 Chron. xxiii. 4, &c.

שַׁעַר , v. once, Prov. xxiii. 7. Variously rendered. Arab. سَعْر , *pretium annonæ aliisve rebus impositum*; سَعْر , *pretium constituit. Estimated the value*, abs. So Sym. ἐκτάζων ἐν τῇ ψυχῇ αὐτοῦ. Vulg. *æstimat quod ignorat*.

שַׁעַר , m. pl. שַׁעַרִּים . *Value; measure*, Gen. xxvi. 12, only.

שַׁעַר , m. pl. שַׁעַרִּים , once, Jer. xxix. 17. הפאים השַׁעַרִּים , Theod. τὰ σῦκα τὰ σοβαρέιμ , as if denoting a peculiar kind of fig unfit for food. Vulg. *ficus malas*; and so Syr. [א] [ב] [ג] . Castell, whom Gesen.

follows, compares the verb שַׁעַר , and translates *horrendi*. Possibly *Blighted figs*. Comp. Arab. سَعَّر , *contagione infecit*;

سَعَّر , *vento fervido*; سَعْر , *appellato*

afflictus fuit vir; ^{סע} ^{סער} contagium; ^{סער} ^{סער} macilentus.

שערור, m. f. שְׂעוּרָה, f. *Causing to shudder, horrible*, Jer. v. 30; xxxiii. 14. LXX. φρικτά. Vulg. mirabilia.

שערורי, m. שְׂעוּרָה, f. *Id.*, Jer. xviii. 13.

שְׂעוּרָה, pl. m. aff. שְׂעוּרָה, r. עוּר. *Delight, source of delight*, Ps. cxix. 24; Prov. viii. 30; Is. v. 7, &c.

שפּה, v. Kal non occ. Arab. شفا, apparuit nova luna, persona, &c. Probably *Became visible, pec. by ascending, rising*. Niph. Part. נִשְׁפָּה. *Conspicuous, lofty*, Is. xlii. 2.

שפּה, pl. נִשְׁפָּה. *Were made to appear, became prominent*, Job xxxiii. 21.

שפּוּט, m. r. שָׁפֵט. *A judicial inflection*, 2 Chron. xx. 9, only.

שפּוּטִים, pl. m. *Judicial inflictions*, Ezek. xxiii. 10, only.

שפּוּת, pl. f. constr. once, 2 Sam. xvii. 29, שְׁפוּת גָּדָר. LXX. σαφὸς βοῶν, leaving the word untranslated. Theod. γαλαθηνὰ μωσχάρια. Vulg. pingues vitulos. Syr. ^{ܩܠܒܐ} ^{ܩܠܒܐ}, caseos bovinos. Comp. Syr. ^{ܩܠܒܐ} ^{ܩܠܒܐ}. *Purificavit, defaecavit*. Probably *Cheeses*.

שפּוּתָה, f. constr. שְׁפוּתָה, aff. שְׁפוּתָה, pl. שְׁפוּתָה, aff. שְׁפוּתָה. *A female servant or slave*, Gen. xvi. 1, 2. 8; xx. 14; xxxii. 22, &c. The etymology is uncertain.

שפּוּט, v. pres. שָׁפֵט. Constr. immed. it. med. שָׁפֵט. (a) *Judged, administered justice*. (b) *Decided a cause*. (c) *Vindicated, defended the right of* —. (d) *Punished*, *Id.* (e) *Decided between* —. (f) *Punished*. (g) *Ruled*. (a) Abs., Gen. xix. 9; 1 Kings vii. 7, &c. Immed. it. med. שָׁפֵט of pers., Exod. xviii. 22; Lev. xix. 15, &c. ^{שָׁפֵט} ^{שָׁפֵט}, and ^{שָׁפֵט} ^{שָׁפֵט}, Deut. i. 16; Ps. lviii. 2; xcvi. 13, &c. (b) Exod. xviii. 22. 26; 1 Kings iii. 28, &c. (c) 2 Sam. xviii. 31; Is. i. 23, &c. (d) Jer. viii. 28. (e) Gen. xvi. 5; Exod. xviii. 16; Ezek. xxxiv. 22, &c. (f) Ezek. vii. 3, med. ^{שָׁפֵט} ^{שָׁפֵט}; 2 Chron. xx. 12. (g) Judg. iii. 10; xvi. 31; 1 Sam. viii. 20, &c.

Infin. abs. שָׁפֵט, constr. שָׁפֵט, aff. שְׁפָטָה, Gen. xix. 9; Ruth i. 1; 1 Sam. viii. 5, &c. In Job ix. 15, לְמִשְׁפָּטַי, is probably an error for לְמִשְׁפָּטַי = לְ + שָׁפֵט + לְ. *For not*

judging me, i. e. *I would supplicate (him) not to judge me*.

Imp. שְׁפָטָה, aff. שְׁפָטָה, pl. שְׁפָטָה, Ps. vii. 9; lxxxii. 8; Prov. xxxi. 9, &c.

Part. שָׁפֵט, f. שֹׁפֵטָה, pl. שְׁפָטִים. *Judging; a judge, ruler*, Deut. xvi. 18; Judg. iv. 4; 1 Sam. iii. 13, &c.

Niph. נִשְׁפָּה, pres. נִשְׁפָּה. (a) *Was judged*. (b) *Had a controversy, reasoned with another, disputed*. (a) Ps. ix. 10. (b) Abs., Is. xliii. 26. Med. נִשְׁפָּה, Ezek. xvii. 20; xx. 35, 36. Med. נִשְׁפָּה, Joel iv. 2. Med. נִשְׁפָּה, Jer. xxv. 31.

Infin. שָׁפֵט, aff. שָׁפֵט. Med. שָׁפֵט, 2 Chron. xxii. 8; Ps. xxxvii. 33; cix. 7.

Part. שָׁפֵט, (b) Prov. xxix. 9, &c.

שְׁפָטִים, pl. masc. aff. שְׁפָטִים. *Judicial inflictions, judgments*, Exod. vii. 4; Prov. xix. 29, &c. Phr. נִשְׁפָּטִים, *inflicted judgments on*, Exod. xii. 12; Ezek. v. 10, &c.

שְׁפָטִין, Chald. pl. m. i. q. Heb. שְׁפָטִים. *Judges*, Ezra vii. 25, only.

שפּי, m. in pause, שְׁפִי, pl. שְׁפִים, r. שָׁפֵה. *An elevated and conspicuous place, having an extensive view*, Num. xxiii. 3; Is. xli. 18; Jer. iii. 2, &c.

שפּינן, m. once, Gen. xlix. 17. Syr.

سِفْن, and سِفْن, reptavit. Arab. سِفْن, serpentis genus punctis nigris et albis distinctum. *Some kind of serpent, but the species cannot be determined*. Vulg. ce-rastes. But Lxx. ἐγκαθήμενος.

שפּיר, Chald. r. שִׁר. *Pleasing, beautiful, fine*, Dan. iv. 9. 18.

שפּוּף, masc. Arab. سَفَف, effudit, præsertim de sanguine. *Pouring out, of any liquid, dust, &c. The place of pouring out, of ashes*, Lev. iv. 12, only.

שפּוּף, v. pres. שָׁפַף. Constr. immed. it. med. שָׁפַף. (a) *Poured out*, [1] Water. [2] Blood, of a sacrifice. [3] A libation. [4] Earth. (b) *Shed blood*. (c) *Threw up a mound, by pouring out earth*. (d) *Metaph., Uttered a prayer*. (e), [1] נִשְׁפָּה, *Poured out his soul*. [2] לִבּוֹ, *Poured out his heart*. (f) *Poured out anger*. (g) *Bestowed abundantly*. (a), [1] Exod. iv. 9; Amos v. 8. [2] Exod. xxix. 12; Lev. xvii. 13; Deut. xii. 16, &c. [3] Is. lvii. 6. [4] Lev. xiv. 41. (b) Gen. xxxvii. 22; 1 Kings ii.

31; 2 Kings xxi. 16, &c. (c) 2 Kings xix. 32; Ezek. iv. 2; xxvi. 8, &c. (d) Ps. cii. 1; cxlii. 3. (e), [1] 1 Sam. i. 15; Ps. xlii. 5. (f) Lam. ii. 4; iv. 11; Ezek. xxii. 22, &c. (g) Ezek. xxxix. 29; Joel iii. 1, 2.

Infin. constr. שָׁפַךְ, aff. שָׁפְּךָ, Is. lix. 7; Ezek. ix. 8, &c.

Imp. שָׁפַךְ, fem. שָׁפְּכִי, pl. שָׁפְּכוּ, (e, 2) Ps. lxii. 9; Lam. ii. 19; Judg. vi. 20, &c.

Part. שָׁפֵךְ, aff. שֹׁפְכוֹ, fem. שֹׁפְכָה, pl. שֹׁפְכִים, f. שֹׁפְכוֹת, Prov. vi. 17; Lam. iv. 13; Ezek. xxii. 3, &c.

Part. pass. שָׁפְּטָה, fem. שֹׁפְטָה, Ps. lxxix. 10; Ezek. xx. 33, 34.

Niph. שָׁפַךְ, pres. שֹׁפְךָ. Pass. of Kal. *Was poured out, was shed*, Gen. ix. 6; 1 Kings xiii. 3; Lam. ii. 11, &c.

Infin. שָׁפְּךָ, Ezek. xvi. 36.

Puh. שָׁפַךְ, (a) Pass. of Kal, Num. xxxv. 33; Zeph. i. 17. (b) *Slipped*, of footsteps, Ps. lxxiii. 2.

Hith. pres. שֹׁפֵשֵׁף, i. q. Niph., Job xxx. 16; Lam. iv. 1.

Infin. שֹׁפֵשֵׁף, Lam. ii. 12.

שֹׁפְכָה, fem. *Membrum virile*, Deut. xxiii. 2, only.

שָׁפַל, masc. aff. שָׁפַלְתָּ. Arab. سَفَلَ, *inferus, humilis fuit. Being low*, either in place or rank. *A low place, a lowly condition*, Ps. cxxxvi. 23; Eccl. x. 6.

שָׁפַל, m. with הַ paragogic, שָׁפַלְתָּ, Ezek. xxi. 31; constr. שָׁפַל, pl. שָׁפְּלִים, fem. שָׁפְּלָה, constr. שָׁפְּלוּ. (a) *Low*. (b) *Low in rank or importance*. (c) *Humble in spirit*. (a) Of a spot, Lev. xiii. 20, 21. 26; xiv. 37. Of a tree, Ezek. xvii. 6. 24. Of a sound, Eccl. xii. 4. (b) 2 Sam. vi. 22; Job v. 11; Ezek. xvii. 14; xxi. 31, &c. (c) Prov. xvi. 18; xxix. 23.

שָׁפַל, v. pres. שֹׁפֵל. Constr. abs. (a) *Was low, was lowered*. (b) *Metaph. Was brought low, brought down, humbled*. (a) Is. xxxii. 19; xl. 4. (b) Is. ii. 9. 11; xxix. 4, &c.

Hiph. שָׁפַלְתָּ, pres. שֹׁפֵלְתָּ. Constr. immed. Causat. of Kal. (a) *Brought low; threw down*. (b) *Sent down*. (c) *Metaph. Cast down, humbled*. (a) Is. xxv. 12; xxvi. 5; Ezek. xvii. 24. (b) Is. lvii. 9. (c) Job xxii. 29; Is. xliii. 11; xxv. 11, &c. Abs., Ps. lxxviii. 8.

Infin. שֹׁפֵלְתָּ, aff. שֹׁפֵלְתָּ, Prov. xxv. 7; Ezek. xxi. 26.

Imp. aff. הִשְׁפִּילְהוּ, Job xl. 11. *Humble (yourselves), sit, i. e. sit low in the dust*, Jer. xiii. 18.

Part. מִשְׁפִּיל, 1 Sam. ii. 7. Relat. מִשְׁפִּיל, Ps. cxiii. 6.

שָׁפַל, Chald. m. *Low, in rank*, Dan. iv. 14.

שָׁפַל, Chald. v. Aph. הִשְׁפִּילָהּ, pres. הִשְׁפִּילָהּ. Constr. immed. *Humbled, brought low*, Dan. v. 22; vii. 24.

Infin. הִשְׁפִּילָהּ, Ib. iv. 34.

Part. מִשְׁפִּיל, Ib. v. 19.

שָׁפַל, f. i. q. שָׁפַל, Is. xxxii. 19.

שָׁפַל, f. aff. שָׁפְלוּ. *A low or level country*. Always used with the article, and apparently as a proper name, Deut. i. 7; Josh. ix. 1; xi. 16, &c.

שָׁפְלוּת, f. *Lowness, of the hands*, i. e. their hanging down, their being inactive, Eccl. x. 18, only.

שָׁפַךְ, m. pl. שָׁפְּכִים. *The jerboa; dipus jaculus*, Linn., Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26. See Bochart. Hieroz., tom. i., p. 1001. The name is probably derived from the animal's burrowing. See ססן.

שָׁפַע, m. Syr. ܫܦܥܐ, *inundavit, profudit*; ܫܦܥܐ, *abundantia, copia. Overflowing; abundance*, Deut. xxxiii. 19.

שָׁפַע, f. constr. שֹׁפְעָה. (a) *An overflowing, of waters, an inundation*. (b) *An abundance; a multitude*. (a) Job xxii. 11; xxxviii. 34. (b) 2 Kings ix. 17; Is. lx. 6; Ezek. xxvi. 10.

שָׁפַר, m. Syr. ܫܦܪܐ, *placuit, præclarus fuit*; ܫܦܪܐ, *pulchritudo*; ܫܦܪܐ, *pulcher. Pleasing; pleasantness, beauty*, Gen. xlix. 21, only.

שָׁפַר, v. pret. שִׁפְּרָה. *Was pleasing; pleased, med. על*, Ps. xvi. 6, only.

שָׁפַר, Chald. v. pres. יִשְׁפַר, *Id.*, Dan. iii. 32; iv. 24; vi. 2.

שָׁפַרָה, fem. i. q. שָׁפַר. *Beauty, of the heavens*, Job xxvi. 12: see my note.

שָׁפַרְיָה, m. aff. שִׁפְּרִיָה, once, Jer. xliiii. 10. Apparently, *Some ornamental mark of royalty*. Probably *Royal canopy*. Syr. ܫܦܪܝܐ.

שָׁפַרְפַר, *Canopy*. Chald. m. def. ܫܦܪܦܪܐ,

once, Dan. vi. 20. Syr. **ܐܘܪܘܪܐ**, *aurora*. *The dawn*.

שפר, v. pres. **שפרה**. Arab. **ثَبَّتَ**, *stabilivit, fixit*. Constr. immed. *Fixed, placed*, Is. xxvi. 12; Ps. xxii. 16.

Imp. **שפרה**, 2 Kings iv. 38; Ezek. xxiv. 3.

שפרתים, m. dual, twice, Ps. lxxviii. 14; Ezek. xl. 43. Arab. **أَثْفَيْتَ**, *chytropus*. Probably some apparatus for supporting vessels for cooking. *Cooking vessels, pots*. See **בשפותים**, and Appendix A.

שפורה, m. i. q. **שפורה**. *An overflowing*, Is. liv. 8, only.

שק, Chald. pl. aff. **שקיה**, i. q. Heb. **שוק**. *A leg*.

שקד, v. pres. **שקד**. Constr. abs. it. med. **על**. Arab. **سَقَدَ**, *insomnis, vix dormiens*. (a) *Was sleepless, remained awake*.

(b) *Watched, kept watch*. (c) *Watched for, in order to effect*. (a) Ps. cii. 8; cxvii. 1. (b) Job xxi. 32; Jer. xxxi. 28. (c) Dan. ix. 14.

Infin. constr. **שקד**, Prov. viii. 34. Imp. pl. **שקדו**, Ezra viii. 29.

Part. **שקד**, pl. constr. **שקדי**, Jer. i. 12; viii. 6; xlv. 27. (c) Is. xxix. 20.

Puh. part. plur. **בשקדים**. *Formed like almonds*, Exod. xxv. 33, 34; xxxvii. 19, 20. From—

שקד, masc. pl. **שקדים**. (a) *An almond tree*. Said to be so named from its early blossoming. (b) *An almond*. (a) Eccl. xii. 5. (b) Gen. xliii. 11; Num. xvii. 23. Lxx. *κάρνα, ἀμύγδαλον*. Aquila and Symm. *ἀμύγδαλα*. Vulg. *amygdalas*. The word is not found in the cognate dialects.

שקה, v. Kal non occ. Arab. **سَقَى**, *rigavit, potum praeavit*. Eth. **ሰቀዖ**: *Id*.

Hiph. **שקה**, pres. **שקה**, apoc. **שקה**. Constr. immed. it. med. **הוא**. (a) *Made to drink*. (b) *Watered the ground*. (a), [1] Med. **הוא**, or immed., Gen. xxiv. 46; xxix. 3; Num. xx. 8, &c. [2] Med. **הוא**, or immed. of pers. and drink, Num. v. 24, 26; Jer. xxv. 15; xxxv. 2, &c. [3] Med. **הוא**, or immed. of pers. and **כין**, or **פ**, of drink, Ps. lxxx. 6; Ezek. xxxii. 6. (b) Gen. ii. 6; Deut. xi. 10; Joel iv. 18, &c.

Infin. **השקהו**, aff. **השקהו**, Gen. xxiv. 19; Esth. i. 7, &c.

Imp. f. aff. **השקהי**, pl. **השקהו**, Gen. xxiv. 43; xxix. 7, &c.

Part. **השקה**, Ps. civ. 13. See also p. 398. Niph. **השקה**, see **שקה**. Puh. pres. **השקה**, Pass. of Hiph. *Was watered, refreshed*, Job xxi. 24.

שקרוי, m. pl. aff. **שקרוי**, and **שקרו**. (a) *Watering; refreshment*. (b) Plur. *Drink*. (a) Prov. iii. 8. (b) Ps. cii. 10; Hos. ii. 7.

שקרוץ, and **שקרוץ**, m. pl. **שקרוצים**, constr. **שקרוצים**, aff. **שקרוץ**, r. **שקץ**. *An abomination, an object of detestation or disgust*: applied, [1] To idols. [2] To food, offered to idols. [3] To filth of any kind. [1] 1 Kings xi. 5, 7; 2 Kings xxiii. 13, &c. [2] Zech. ix. 7. [3] Nah. iii. 6.

שקט, m. Arab. **سَقَطَ**, *cecidit, decidit* è manu; **سَكَتَ**, *siluit, tacuit*. Syr. **ܫܘܬܐ**, *quievit, resedit*. *Rest, quiet*, pec. from war, 1 Chron. xxii. 9, only.

שקט, v. pres. **שקט**. Constr. abs. *Rested*. (a) *Was quiet, undisturbed*, pec. of a country undisturbed by war. (b) *Ceased*, [1] Med. **הוא**. [2] Abs. (c) *Remained inactive*. (d) *Was silent*. (a) 2 Chron. xiii. 23; Job iii. 12; Jer. xxx. 10, &c. (b), [1] Josh. xi. 23; xiv. 15; 2 Kings xi. 20. [2] Jer. xlvii. 6, 7; Ezek. xvi. 42, &c. (c) Ps. lxxxiii. 2; Is. lxii. 1. (d) Ps. lxxvi. 9.

Part. **שקט**, fem. **שקטה**, pl. **שקטות**, Judg. xviii. 7; Ezek. xxxviii. 11; Zech. i. 11, &c.

Hiph. pres. **שקט**, apoc. **שקט**. Constr. abs. it. immed. it. med. **ל**. (a) *Caused to rest, or cease*. (b) I. q. Kal [a]. (a) Job xxxiv. 29; Prov. xv. 18.

Infin. **השקט**, (a) Job xxxvii. 17; Ps. xciv. 13. (b) Is. xxxii. 17; lvii. 20, &c.

Imp. **השקט**, (b) Is. vii. 4.

שקל, m. pl. **שקלים**, constr. **שקל**. Arab. **ثَقَلَ**, *ponderosus fuit*; **ثَقَل**, *gravitatem et pondus exploravit*; **ثَقَلَ**, *trutinavit nummum*. Syr. **ܫܘܬܐ**, *librando tulit, portavit*; **ܫܘܬܐ**, *pendit, de pondere; appendit*. *Weighing; a weight*. (a) *A certain weight, used as a standard; a shekel*: usually reckoned as *half an ounce*. (b) **השקל**, *The shekel of the sanctuary*, which is stated to be twenty gerahs. (c) Probably *A silver coin of that weight*. (a) Gen. xxvi. 15; 1 Sam. xvii. 5; Amos viii. 5, &c. (b)

Exod. xxx. 13; xxxviii. 24, &c. (c) Neh. x. 33. רִבַּע שֶׁקֶל פָּסָק, either, *a coin weighing the fourth part of a shekel*, or, *a fourth part of the coin itself*, which possibly was divided by means of a cross, 1 Sam. ix. 8. שֶׁקֶל־מֶלֶךְ, *shekels by the king's standard*, 2 Sam. xiv. 26; but how this standard differed from that of the sanctuary does not appear.

שֶׁקֶל, v. pres. יִשְׁקֵל. Constr. immed. it. med. אָרָה. (a) *Weighed*. (b) Pec. *Weighed* money, or the precious metals in payment; *paid*. (c) Metaph. *Examined, estimated, judged*. (a) 2 Sam. xiv. 26; Is. xl. 12. (b) Gen. xxiii. 16; Exod. xxii. 16; 1 Kings xx. 39, &c. (c) Job xxxi. 6.

Infin. abs. שֶׁקֶל, constr. שֶׁקֶל, (b) Esth. iv. 7. (c) Job vi. 2.

Part. שֶׁקֶל, (b) 2 Sam. xviii. 12. Abs., Is. xxxiii. 18. Some, *Paymaster, treasurer*. But LXX. οἱ συμβουλευόντες. Vulg. legis verba ponderans.

Niph. נִשְׁקַל, pres. יִשְׁקֵל. Pass. of Kal, (b) and (c). (b) Ezra viii. 33; Job xxviii. 15. (c) Job vi. 2.

נִשְׁקָמִים, pl. m. aff. שֶׁקֶמוֹתָם. *Sycamore trees*, i. e. fig-trees of a species peculiar to Egypt, Palestine, and Arabia. *Ficus sycomoros*, Linn. 1 Kings x. 27; 1 Chron. xxvii. 28; Ps. lxxviii. 47, &c. See בִּילֵם, and Celsii Hierobot., tom. i., p. 310.

שָׁקַע, v. pret. שֶׁקַּעַה, pres. תִּשְׁקַעַה. Constr. abs. (a) *Sunk*, in water. (b) *Was overflowed*. (c) Of fire, *sunk down, abated*. (a) Jer. li. 64. (b) Amos ix. 5. (c) Num. xi. 2.

Niph. Keri. נִשְׁקַעַה (Kethiv, נִשְׁקָה). *Was overflowed*, Amos viii. 8.

Hiph. pres. אִשְׁקַעַע. Causat. of Kal. Constr. immed. (a) *Caused to sink, let down*. (b) *Caused to subside*. (a) Job xxxii. 34. (b) Ezek. xxxii. 14.

שֶׁקַעְרוֹרֶת, pl. fem. once, Lev. xiv. 37. *Hollows, parts corroded*. LXX. κοιλάδας. Vulg. valliculas.

שֶׁקַף, m. once, 1 Kings vii. 5. Arab. سَقْفٌ, tectum domus. *Covering; a coping*.

שֶׁקַף, v. Kal non occ. Niph. נִשְׁקַף. Probably *Looked over the parapet of a flat roof*. (a) *Looked, looked down*, כָּן, — *through*, בָּצַד. (b) Metaph. of a place, *Lay towards*, עַל פְּנֵי. (c) Of a calamity, *Threatened*. (a) Judg. v. 28; Ps.

lxxxv. 12; Prov. vii. 6, &c. (b) Num. xxi. 20. (c) Jer. vi. 1.

Part. נִשְׁקָף, (b) Num. xxiii. 28; 1 Sam. xiii. 18.

Hiph. הִשְׁקִיף, pres. יִשְׁקֵף, apoc. יִשְׁקֵף. I. q. Niph. (a) Gen. xix. 28; Ps. xiv. 2; Lam. iii. 50, &c.

Imp. הִשְׁקִיף, Deut. xxvi. 15.

שֶׁקֶפִים, pl. m. twice, 1 Kings vi. 4; vii. 4. *Coped; having copings*. See שֶׁקֶף. LXX. παρακλιπτομένας, &c.

שֶׁקֶץ, m. *Abominating, detesting; an object of detestation and disgust*, used of unclean animals, Lev. vii. 21; xi. 10; Is. lxvi. 17, &c.

שֶׁקֶץ, v. Kal non occ.

Pih. שֶׁקַץ, pres. יִשְׁקֵץ. Constr. immed. it. med. אָרָה. (a) *Regarded with disgust, considered as unclean*. (b) *Regarded with aversion*. (c) *Polluted*. (a) Deut. vii. 26; Lev. xi. 11, &c. (b) Ps. xxii. 25. (c) Lev. xi. 43; xx. 25.

Infin. שֶׁקַץ, (a) Deut. vii. 26.

שֶׁקֶץ, see שֶׁקֶץ.

שֶׁקַע, v. pres. יִשְׁקַע. Cogn. טוֹן. (a) *Ran to and fro*. (b) *Was eager, thirsty, hungry*. (a) Joel ii. 9.

Part. שֶׁקַע, (a) Is. xxxiii. 4. (b) Prov. xxviii. 15; Is. xxix. 8.

Hith. red. pres. יִשְׁתַּקֶּשֶׁן, i. q. Kal (a), Nah. ii. 5.

שֶׁקֶר, m. pl. שֶׁקָרִים, constr. שֶׁקֶרִים. Arab. شَقْرٌ; and Syr. هَمْسَةٌ, mendacium;

הִשְׁקֵר, mentitus est. (a) *Falsehood*. (b) "עַד ט" *A false witness*. (c) *A deceptive thing, a thing undeserving of confidence*. (d) *On false grounds*. (e) בִּשְׁקֵר. *Falsely*. (f) לְשֶׁקֶר, [1] *Id.* [2] *To no purpose*. (a) Exod. xxiii. 7; 2 Kings ix. 12; Prov. xii. 27, &c. (b) Exod. xx. 16; Deut. xix. 18; Prov. vi. 19, &c. (c) Jer. iii. 10. (f), [1] Lev. v. 24. [2] 1 Sam. xxv. 21.

שֶׁקַר, v. pres. תִּשְׁקֵר. Med. לְ. *Acted falsely towards*, Gen. xxi. 23.

Pih. pret. שֶׁקַרְנִי, pres. יִשְׁקֵר. Constr. abs. it. med. גָּ. (a) *Uttered a falsehood*. (b) I. q. Kal. (a) Lev. xix. 11; 1 Sam. xv. 29. (b) Ps. xlv. 18; lxxxix. 34; Is. lxiii. 8.

שֶׁקֶת, f. pl. constr. שֶׁקֶתוֹת. r. שֶׁקֶה. *A drinking trough for cattle*, Gen. xxiv. 20; xxx. 38.

שר, or שרה, pl. aff. שְׂרוֹחָהּ, i. q. שָׂרוּ. *A wall*, Jer. v. 10, only.

שר, m. aff. שָׂרָה. Arab. سَرٌّ, *pars umbilici quam obstetricis resecat*. *The navel*, Prov. iii. 8; Ezek. xvi. 4.

שָׂרָא, Chald. v. Syr. ܫܪܐ, *solvit quod ligatum fuit; habitavit, mansit*. Ethpe. *Solutus est*. (a) *Untied, loosened*. Metaph. *Solved*. (b) *Halted; hence, dwelt*. (b) Dan. ii. 22.

Infin. מְשָׂרָא, (a) v. 16.
Part. pl. שָׂרָן. *Loose*, iii. 25.

Pah. pl. שָׂרָי. (a) I. q. Kal [a] (b) *Began*. (a) Ezra v. 2.

Part. מְשָׂרָא, (a) Dan. v. 12.
Ithpa. Pass.

Part. pl. מְשָׂרָן. *Loose*, v. 6.

שָׂרָב, m. Syr. ܫܪܒܐ, *aruit*. (a) *Drought*, Is. xlix. 10. (b) According to some, *The mirage*, Is. xxxv. 7. Arab. سَرَابٌ, *vapor, qui meridiei tempore apparet in deserto, iter facientibus è longinquo aquæ speciem habet*.

שָׂרָבִיט, m. for שָׂבִיט. *A sceptre*, Esth. iv. 11; v. 2; viii. 4.

שָׂרַח, v. pres. aff. יִשְׂרַח, i. q. Chald. שָׂרָא. *Loosened, set at liberty*, Job xxxvii. 3.
Pih. pret. aff. שָׂרַחַךְ. *Id.*, Jer. xv. 11.

שָׂרֹת, pl. f. once, Is. iii. 19. Chald. שָׂר, *catena, catenula; ornamentum, tam brachiorum (armillæ) quam pedum (periscelides) ex auro confectum*. *Chains; ornamental chains, bracelets*.

שָׂרְהָ, f. Arab. سَرِيَّةٌ, *cuspis sagittæ brevis et rotunda*. Syr. ܫܪܗܐ, *lorica*. Once, Job xli. 18. Usually *A coat of mail*; but, according to Bochart, *A kind of lance*. LXX. θώρακα. Vulg. *thorax*.

שָׂרְיוֹן, m. pl. שָׂרְיוֹנִים, and שָׂרְיוֹנוֹת. *A coat of mail*, 1 Sam. xvii. 5. 38; 2 Chron. xxvi. 14; Neh. iv. 10.

שָׂרְיוֹן, m. *Id.*, 1 Kings xxii. 34; 2 Chron. xviii. 33; Is. lix. 17.

שָׂרְיוֹת, pl. f. r. שָׂרָה. *Whistling, piping, hissing*, Judg. v. 16; Jer. xviii. 16.

שָׂרִיר, m. pl. constr. שָׂרִירִים. Chald. שָׂרִיר, *firmum, ratum*. ܫܪܝܪܐ, *confirmatus, comprobatus est*. *Firm; firmness*, Job xl. 16, only.

שָׂרִירֹת, f. always with יָג. *Firmness, obstinacy of heart*, Deut. xxix. 19; Ps. lxxxii. 13; Jer. iii. 17, &c. Syr. ܫܪܝܪܘܬܐ, *veritas, firmitas*. Some comparing the Arab. شَرٌّ, *malè egit, malus fuit*. *Wickedness*.

שָׂרִירָה, see שָׂרִירָה.

שָׂרְמוֹת, see שָׂרְמוֹת.

שָׂרְעָן, m. Æth. ὠστῆρα: *germinavit, pullulavit*; ἄστῆρα: *germen*. *Being numerous*. A generic term for *small animals*, whether insects, reptiles, or fishes, Gen. i. 20; Lev. v. 2; xi. 20, &c.

שָׂרַעַן, v. pres. יִשְׂרַעַן. Constr. immed. it. abs. (a) *Became numerous*. (b) *Produced in great numbers*. (c) Usually, but not necessarily, *Moved, crept*. (a) Gen. viii. 17; Exod. i. 7; Ezek. xlvii. 9. (b) Gen. i. 20, 21; Exod. vii. 28; Ps. cv. 30. (c) Ezek. xlvii. 9.

Imp. pl. שָׂרַעַנִי, (a) Gen. ix. 7.

Part. שָׂרַעַן, f. שָׂרַעַנָה, (c) Gen. vii. 21; Lev. xi. 29. 41—46.

שָׂרַק, v. pres. יִשְׂרַק. Syr. ܫܪܩܐ, *sibilus*. ܫܪܩܐ, *sibilavit*. *Whistled, piped, hissed*.

(a) *Called by whistling, or piping*; called, med. ָ. (b) *Hissed, in contempt*, [1] Abs. [2] Med. ִיל. (a) Is. v. 26; vii. 18; Zech. x. 8. (b), [1] 1 Kings ix. 28; Lam. ii. 15, 16; Zeph. ii. 15. [2] Job xxvii. 23; Jer. xix. 8, &c.

שָׂרַקָה, f. *Hissing; an object of hissing, contempt*, Jer. xxviii. 18; xix. 8; Mic. vi. 16, &c.

שָׂרַר, v. Syr. ܫܪܪܐ, *confirmatus est*.

Ethp. *prævaluit*. Arab. شَرَّ, *malum fecit*.

III. *Adversatus fuit*. Kal non occ. except in Part. שָׂרַר, pl. שָׂרַרִים, aff. שָׂרַרִי, Ps. v. 9; xxvii. 11, &c. *Adversary, enemy, &c.*

שָׂרַר, m. aff. שָׂרַרָה, i. q. שָׂר. *The navel*, Cant. vii. 3.

שָׂרְשֵׁן, m. aff. שָׂרְשֵׁן, pl. constr. שָׂרְשֵׁי, aff. שָׂרְשֵׁי, שָׂרְשֵׁי. Syr. ܫܪܫܐ, *radix*. (a) *A root*. (b) *The lowest part of a thing*. [1] *The foot of a mountain*; [2] *The bottom of the sea*; [3] *The sole of a foot*. (c) *The origin, source*. (d) *Foundation, groundwork*. (e) *A shoot, sucker*. (a) 2 Kings xix. 30;

Job viii. 17; xiv. 8, &c. (d), [1] Job xxviii. 9. [2] Ib. xxxvi. 30. [3] Ib. xiii. 27. (c) Judg. v. 14; Is. xiv. 29. (d) Job xix. 28; Prov. xii. 3. (e) Is. xi. 10; liii. 2.

שָׁרַשׁ, v. Pih. pret. aff. שָׁרַשְׁתִּי, pres. שָׁרַשְׁתִּי, Rooted up, immed., Job xxxi. 12; Ps. lii. 7.

Puh. שָׁרַשׁ, pl. שָׁרַשְׁתִּי, pres. pl. in pause שָׁרַשְׁתִּי. (a) Was rooted up. (b) Became rooted, took root. (a) Job xxxi. 8. (b) Is. xl. 24; Jer. xii. 2.

Hiph. pres. apoc. שָׁרַשׁ. (a) Took root. (b) Caused to take root. (b) Ps. lxxx. 12; Is. xxxvii. 6.

Part. מְשָׁרֵשׁ, (a) Job v. 3.

שָׁרַשׁ, Chald. m. pl. aff. שָׁרַשְׁתִּי, i. q. Heb. שָׁרַשׁ. A root, Dan. iv. 12. 20. 23.

שָׁרַשְׁתִּי, Chald. f. for שָׁרַשְׁתִּי. Rooting up, banishment, Ezra vii. 26, only. LXX. εἰς παύειαν. Vulg. in exilium. But Syr. ܠܫܬܐ.

שָׁרַשְׁתִּי, and שָׁרַשְׁתִּי, pl. f. Arab. سِلْسِلَةٌ, vinculum, catena. Chains, Exod. xxviii. 14. 22; xxxix. 15, &c.

שָׁרַח, v. Kal non occ.

Pih. שָׁרַח, pres. apoc. שָׁרַחְתִּי. (a) Waited on a person, as an attendant; constr. immed. it. med. שָׁרַח. (b) Attended to a thing, med. לָ. (c) Performed the service of the sanctuary, [1] Abs. [2] בְּשָׁרַחְתִּי. [3] שָׁרַחְתִּי. [4] בְּשָׁרַחְתִּי. [5] Med. שָׁרַח of the people in whose behalf the service is performed. (d) Worshipped, immed. (e) Of an animal, Became a sacrifice for, or Was in the power of—, immed. (a) Gen. xxxix. 4; Num. iii. 6; 1 Kings i. 4, &c. (b) Num. iv. 9. (c), [1] Num. iii. 31; iv. 14; 2 Kings xxv. 24, &c. [2] Num. iv. 12. [4] Deut. xviii. 7. [5] Ezek. xliv. 12. (e) Is. lx. 7.

Infin. שָׁרַח, aff. שָׁרַחְתִּי, (c, 2) Exod. xxviii. 43; (c, 3) Deut. x. 8; (c, 4) Deut. xviii. 5. (d) Ezek. xx. 32.

Part. מְשָׁרַח, aff. מְשָׁרַחְתִּי, f. מְשָׁרַחְתִּי, pl. מְשָׁרַחְתִּי, constr. מְשָׁרַחְתִּי, aff. מְשָׁרַחְתִּי, Num. xi. 28; 2 Sam. xiii. 17; 1 Kings i. 15, &c.

שָׁרַחְתִּי, m. The service of the sanctuary, Num. iv. 12; 2 Chron. xxiv. 14.

שָׁרַח, see שָׁרַח.

שָׁרַח, m. שָׁרַח, f. constr. שָׁרַח. Arab.

سِتَّةٌ, سِتَّةٌ, sex. The numeral Six, Gen. vii. 6; xxx. 20; Exod. xvi. 26, &c.

Pl. שִׁשִּׁים. Sixty, Gen. xxv. 26, &c.

שִׁישׁ, m. (a) I. q. שִׁישׁ. White marble, Esth. i. 6. (b) A very fine kind of linen, used for the dresses of priests and persons of high rank, i. q. שִׁישׁ, Gen. xli. 42; Exod. xxviii. 40; Ezek. xvi. 10, &c. See Celsii Hierobot., tom. ii., p. 259.

שָׁשׂא, v. Pih. pret. aff. שָׁשְׂאתָ, Ezek. xxxix. 2, only. LXX. καθοδηγήσω σε.

Vulg. educam te. Arab. شَصَّ, abūt.

IV. Removit. Æth. ሰፀ-ሰፀ: contr. ሰፀ: v. ለገሰፀ: ambulavit. The signification is very doubtful. Probably Caused thee to walk, led thee.

שָׁשַׁח, v. שָׁשַׁחְתִּי, once, Ezek. xlv. 13. Divided into six parts, gave a sixth part of: r. שָׁשַׁח.

שִׁשִּׁי, m. שִׁשִּׁי, f. The ordinal, Sixth, Gen. i. 31; Exod. xxvi. 9, &c. In f. A sixth part, Ezek. iv. 11; xlv. 13; xlvi. 14.

שָׁשֵׁר, in pause, m. Arab. أَشْرَرٌ, rubicundus. A red colouring matter, either Red ochre, or Red lead, Jer. xxii. 14; Ezek. xxiii. 14, only. LXX. ἐν μίλτφ, ἐν γράφιδι. Vulg. sinopide; coloribus.

שָׁשַׁת, f. pl. שָׁשַׁחוּ, aff. שָׁשַׁחְתִּי, Arab. سَتَّ, and سَتَّ, pl. سَتَّاتٌ, and سَتَّاتٌ, nates. See שָׁשַׁח. (a) The seat, posterior. (b) Pl. Foundations. Metaph., Nobles, chiefs. (a) 2 Sam. x. 4; Is. xx. 4. (b) Ps. xi. 3; Is. xix. 10.

שָׁשַׁח, and שָׁשַׁח. Chald. m. i. q. Heb. שָׁשַׁח. Six, Ezra vi. 15; Dan. iii. 1. Pl. שִׁשִּׁתָּן. Sixty, Ezra vi. 3; Dan. iii. 1; vi. 1.

שָׁשַׁח, pret. of שָׁשַׁח, it. שָׁשַׁח.

שָׁשַׁח, v. pres. שָׁשַׁח, apoc. שָׁשַׁח. Syr. ܫܫܐ, and Æth. ሰፀ-ሰፀ: bibit. Cogn. שָׁשַׁח. Constr. immed. it. med. שָׁשַׁח, it. abs. (a) Drank. (b) Metaph., Swallowed greedily, indulged. (c) Experienced. (d) Consumed. (e) Drank the cup of wrath. (a) Gen. xlv. 5; Exod. xxxiv. 28; 2 Sam. xix. 36; Eccl. ii. 24, &c. (b) Job xxxiv. 7. (c) Job xxi. 20. (e) Jer. xxv. 26; xlix. 12.

Infin. abs. **שָׁחָה**, constr. **שָׁחָהוּ**, aff. **שָׁחָהוּ**, Exod. vii. 18; 1 Kings xiii. 23; Is. xxii. 13; Jer. xlix. 12, &c.

Imp. **שָׁחָה**, pl. **שָׁחָוּ**, Gen. xxiv. 14; Jer. xxxv. 5, &c.

Part. **שָׁחָה**, f. **שָׁחָה**, pl. **שָׁחָה**, constr. **שָׁחָה**, aff. **שָׁחָה**, (b) Job xv. 16. (c) Prov. xxvi. 6. (d) Job vi. 4; 1 Sam. xxx. 13, &c.

Niph. pres. **שָׁחָה**. Pass. of Kal. *Was drunk*, Lev. xi. 34.

שָׁחָה, or **שָׁחָה**, Chald. pret. pl. **שָׁחָה**, with **ש** euphonic, pres. **שָׁחָה**, *Id. Drank*, Dan. v. 2—4.

Part. **שָׁחָה**, pl. **שָׁחָה**, Dan. v. 1. 23.

שָׁחָה, m. (a) *Drinking*; r. **שָׁחָה**, Eccl. x. 17. (b) *The warp of a web*: r. **שָׁחָה**.

Comp. Arab. **سَخَا**. *Id.*, Lev. xiii. 48—59.

שָׁחָה, f. r. **שָׁחָה**. *Drinking*, Esth. i. 8.

שָׁחָה, m. pl. constr. **שָׁחָה**, r. **שָׁחָה**. *A plant, a shoot*, Ps. cxxviii. 3, only. Syr. **ܫܚܐ**, *stolo*.

שָׁחָה, see **שָׁחָה**.

שָׁחָה, v. pret. **שָׁחָה**, pres. aff. **שָׁחָה**.

Syr. **ܫܚܐ**, *plantavit arborem. Planted a tree*, Ezek. xvii. 22, 23.

Part. pass. **שָׁחָה**, pl. **שָׁחָה**, Ps. i. 3; xcii. 14; Ezek. xvii. 8, &c.

שָׁחָה, only in the phr. **שָׁחָה**, Num. xxiv. 3. 15. The Vulg. takes the word as a part. pass. of **שָׁחָה**, i. q. **שָׁחָה**, — *cujus obturatus est oculus*. But the LXX. δ ἀληθινῶς ὁρῶν, as if for **שָׁחָה**, *Whose eye is perfect*.

שָׁחָה, v. only in the phr. **שָׁחָה**. Syr. **ܫܚܐ**, *minxit*. According to Simonis this word is a contraction of **שָׁחָה**, the root being **שָׁחָה**. LXX. $\sigma\upsilon\rho\omicron\upsilon\nu\tau\alpha$ πρὸς τοῖχου, and so the other versions. The phrase itself has been variously interpreted of *males, children, and dogs*. The last seems most probable. 1 Sam. xxv. 22. 34; 1 Kings xiv. 10; xvi. 13; xxi. 21; 2 Kings ix. 8.

שָׁחָה, v. pres. **שָׁחָה**. Cogn. **שָׁחָה**. (a) *Became silent*, of the sea, Jonah i. 11, 12. (b) *Was at rest*, and in security. Ps. cvii. 30. (c) *Ceased*, of strife, Prov. xxvi. 20.

שָׁחָה, v. pl. **שָׁחָה**, see **שָׁחָה**.

ת

ת, *Taw*, or *Tav*, the twenty-second and last letter of the Hebrew alphabet, is sounded as *th* in *thin* when it has no dagesh, and as *t* in *tin* when it has one. As a numeral, it stands for *four hundred*, Gram. art. 4.

תָּא, m. pl. **תָּאִים**, constr. **תָּאִי**, aff. **תָּאִי**, it. pl. **תָּאִו**. Arab. **تَوِي**, *substitit, diver-*

titque aliquo in loco, n. a. **تَوِي**. Syr. **ܬܘܐܝܐ**, *thalamus. A room, chamber*, 1 Kings xiv. 28; 2 Chron. xii. 11; Ezek. xl. 7. 33. See Append. A.

תָּא, v. I. pret. **תָּאִי**. Cogn. **תָּא**, and **תָּא**. *Desired, longed for*, med. **תָּא**, Ps. cxix. 40. 174.

II. Pih. part. **תָּאִי**, i. q. **תָּאִי**. *Abhorring*, med. **תָּא**, Amos vi. 8.

תָּאִי, f. *Desire*, Ps. cxix. 20, only.

תָּאִי, v. Kal non occ.

Pih. pres. **תָּאִי**. *Marked out, marked*, Num. xxxiv. 7, 8. See **תָּאִי**.

תָּאִי, Deut. xiv. 5, and **תָּאִי**, Is. li. 20. *The Egyptian antelope. Antelope Oryx*, Linn. See Bochart. Hieroz., tom. i. p. 974.

Comp. Arab. **تَأَي**, *præcessit et prævertit*.

תָּאִי, f. constr. **תָּאִי**, aff. **תָּאִי**, **תָּאִי**, r. **תָּאִי**. (a) *Desire*. (b) *An object of desire*. (a) Num. xi. 4; Ps. cvi. 14; Prov. xxi. 26, &c. (b) Gen. iii. 7; Ps. xxi. 3; Prov. xiii. 12, &c.

תָּאִי, and **תָּאִי**, pl. masc. constr. **תָּאִי**. Arab. **تَوِي**, *didymus*; **تَوِي**, *socium* *habuit in partu fratrem*. Syr. **ܬܘܐܝܐ**, *gemellus. Twins*, Gen. xxv. 24; xxxviii. 27; Cant. iv. 5.

תָּאִי, f. aff. **תָּאִי**, r. **תָּאִי**. *A curse*, Lam. iii. 65.

תאם, m. pl. constr. תאמי. *Twins*, Cant. vii. 4.

תאם, v. *Was double*.

Part. plur. תאמים, Exod. xxvi. 24; xxxvi. 29.

Hiph. *Bore twins*.

Part. pl. f. תאמיותה, Cant. iv. 2; vi. 6.

תאנה, f. aff. תאנהי, &c. pl. תאנים, constr.

תאני, aff. תאניכם. Arab. تين, coll. ficus, fructus. Syr. ܦܢܝܢܐ, ficus, fructus et arbor.

(a) *A fig tree*. (b) Pl. *Figs*. (a) Gen. iii. 7; 1 Kings iv. 25; Prov. xxvii. 18, &c.

(b) 2 Kings ii. 7; Is. xxxviii. 21; Jer. viii. 13, &c.

תאנה, f. aff. תאנהה, r. אנה: once, Jer. ii. 24. Various rendered: *Periodical impulse; sexual impulse; impulse of anger*.

Arab. أَنِي, tempus fuit; tempestivum fuit; ad maturitatem pervenit; summo ardore ferbuit aqua calida.

תאנה, fem. once, Judg. xiv. 4. *An opportunity, or revenge*. See אנהה. LXX. ἐκδίκησις. Aquila, πρόσφασιν. Ἄλλ' ἀνταπόδομα. Vulg. occasionem.

תאנהי, f. syn. of תאנה. *Suffering, pain*, Is. xxix. 2; Lam. ii. 5, only.

תאנים, pl. m. r. אני. *Vexation, vanity, falsehood*, Ezek. xxiv. 12, only.

תאר, masc. aff. תארו, and תארו.

Arab. تَوَّر, r. تَوَّر, circumivit, conversus fuit.

See תור, contour. (a) *Form, personal appearance*. (b) *A handsome form; beauty*. (a) Gen. xli. 19; 1 Sam. xxviii. 14; Is. lii. 14; Lam. iv. 8, &c. Phr. יפה ה', Gen. xxix. 17; xxxix. 6, &c. (b) 1 Sam. xvi. 18; Is. liii. 2.

תאר, v. Of a boundary, *Turned, made a circuit*: but usually, *was formed, was drawn*, Josh. xv. 9. 11; xviii. 14. 17.

Pih. pres. aff. תארת. *Formed, marked the form of*, Is. xlv. 13.

תאשור, m. *Some valuable or ornamental tree*: see תאשור. According to Celsius, *the box tree*, Is. xli. 19; lx. 13. LXX. λεύκη, κέδρη. Vulg. buxum; pinus.

תבה, f. constr. תבתה. Arab. تَابُوت, *arca, pec. feralis*. Probably *A chest* or

vessel of any kind. Used only of Noah's ark, and of the vessel in which Moses was exposed, Gen. vi. 14, &c.; Exod. ii. 3.

תבואה, f. constr. תבואתה, aff. תבואתי, pl. תבואות, aff. תבואתיכם, r. בוא. (a) *Coming in, being stored up*. (b) *Income, revenue, profit*. (c) *Pec. Produce, fruit, of the earth, the threshing floor, or the wine-press*. (d) *Metaph. Fruit, effect*. (a) Ps. cvii. 37. (b) Prov. x. 16; xv. 6; Eccl. v. 9, &c. (c) Lev. xxiii. 39; xxv. 3; Deut. xiv. 22, &c. (d) Prov. xviii. 20.

תבון, m. aff. תבונם, and—

תבונה, fem. aff. תבונתה, pl. תבונות, aff. תבונתיכם, r. בן, i. q. בנה. *Understanding, discernment, prudence, skill*, Deut. xxxii. 28; Job xii. 13; Ps. cxxxvi. 5; Prov. v. 1; xxi. 30; Hos. xiii. 2, &c.

תבוסה, f. constr. תבוסתה, once, 2 Chron. xxii. 7: r. בוס. *Trampling down; ruin*.

תביר, m. תבירה, f. Chald. *Liable to be broken, brittle*, Dan. ii. 42, only. Syr. ܦܪܝܩܐ, *fregit*.

תבל, f. (a) *The world, the earth; pec. the inhabited parts of it*. (b) *Its inhabitants; mankind*. (a) 2 Sam. xxii. 16; Job xxxvii. 12; Ps. xxiv. 1; Is. xiv. 17. 21, &c. (b) Job xviii. 18; Ps. ix. 9; xvi. 13, &c. The etymology is uncertain. Some derive it from יבל, and consider it properly to signify the *productive, fertile*, part of the earth's surface. See יבל. Syr. ܘܒܠܐ, orbis habitabilis. Pl. non occ.

תבל, masc. Used of incestuous and unnatural intercourse, *Confusion*, i. e. a disregard of right and wrong, or of natural distinctions: r. בלל, Lev. xviii. 23; xx. 12, only. LXX. μισραβή. Symm. ἀβήθρον. Aquila, ἀπειρημένον. Vulg. scelus. Syr. ܘܒܠܐܝܢܐ.

תבלית, f. aff. תבליתם, r. בלה. *Destruction*, Is. x. 26.

תביל, m. r. בלל. *Confusion, disorder; an injury or defect in the eye, producing confusion or indistinctness of vision*, Lev. xxi. 20, only. Aquila, ὑπόχυσις. LXX. πριλλος. Vulg. albuginem.

תבן, m. Arab. تَبْن, stramen, palea. *Straw*, Gen. xxiv. 25; Exod. v. 7—18; Job xxi. 18, &c.

תְּבִנִית, f. r. **בנה**. (a) *Building*. (b) *Model, pattern*, for building. (c) *Form, resemblance*. (a) Ps. cxliv. 12. (b) Exod. xxv. 9; 1 Chron. xxviii. 11; Ezek. xliii. 10, &c. (c) Deut. iv. 16—18; Josh. xxii. 28, &c.

תְּנִימוּלִי, m. pl. aff. **תְּנִימוּלִי**, r. **גמל**. *Re-tribution; kindness*, Ps. cxvi. 12, only.

תַּגְרָה, f. constr. **תְּגַרְתָּ**, r. **גרה**. *Attack; stroke*, Ps. xxxix. 11, only.

תְּדָרָה, masc. twice, Is. xli. 19; lx. 13. The name of a tree: according to some, *The pine*; others, *the Indian plane*. For the etymology, some compare the Arab. **دَهْر**, *perpetuitas*; others, **زَهْر**, *luxit, splenduit*. LXX. **καπάρισσον, πεύδιον**. Vulg. *ulmum; buxus*. See Hierobot., tom. ii. p. 271.

תְּדִרְיָה, Chald. f. r. **דור**. *A revolution*. **תְּדִרְיָה**, *continually*, Dan. vi. 17. 21.

תְּהוּ, for **תְּהוּ**, m. (a) *Emptiness*. (b) *A vain thing, a thing of nought, nothing*. (c) Adv. *In vain, to no purpose*. **תְּהוּ**, *Id.* (d) *Desolation*. (e) *A desert, wilderness*. (a) Gen. i. 2. (b) 1 Sam. xii. 21; Is. xlv. 9; lix. 4, &c. (c) Is. xlv. 19; xlix. 4. (d) Is. xxiv. 10; xxxiv. 11. (e) Job vi. 18; xii. 24; xxvi. 7, &c. Arab. **تِه**, *desertum*.

תְּהוֹם, c. pl. **תְּהוֹמוֹת**, r. **הוים**. (a) *The deep, the ocean*; from its tossing and roaring. (b) Fully, **תְּהוֹ**, *Id.* (c) Pl. *Waves*. (a) Gen. i. 2; xlix. 25; Job xxviii. 14, &c. (b) Gen. vii. 11; Is. li. 10. (c) Exod. xv. 5. 8; Ps. xxxiii. 7.

תְּהִלָּה, fem. constr. **תְּהִלָּתָהּ**, aff. **תְּהִלָּתִי**, pl. **תְּהִלּוֹת**, r. **הלל**. (a) *Praise*. (b) *An object, a subject of praise*. (c) *A hymn of praise*. Pl. **תְּהִלִּים**, *the (book of) Psalms*. (a) Neh. xii. 46; Ps. xl. 4; c. 4, &c. (b) Deut. xxvi. 19; Is. lxii. 7. (c) Ps. cxlv. 1.

תְּהִלָּה, f. once, Job iv. 18. Arab. **تِهْل**, and **تِهْلَال**, i. q. **بَاطِل**, *vanus; res vana. Folly, emptiness*. Sym. **ματαιότητα**. LXX. **σκολιόν τι**. Vulg. *pravitatem*. See הלל, No. III.

תְּהִלְכוֹת, pl. f. r. **הלך**. *Processions*, Neh. xii. 31, only.

תְּהִפְכוֹת, pl. f. r. **הפך**. *Perversion, perverseness*, Deut. xxxii. 20; Prov. ii. 11. 14; vi. 14, &c.

תָּו, m. Arab. **تَو**, *signum in animalis femore vel collo impressum crucis formâ. A mark in the form of a cross*, which was also the ancient form of the letter **Taw**, Ezek. ix. 4. Comp. Rev. vii. 3, &c. In Job xxxi. 35, we have **תָּוִי**, which some have taken as the same word in the sense of *my subscription, my mark* affixed to my pleadings. This certainly appears far fetched. Others consider **תָּוִי** as a contraction of **תָּוִי**, or **תָּוִי**, which they suppose equivalent to **תָּוִי**, *My desire*. If we suppose a primitive **תָּו** having the sense of *to burn, to mark by burning, to brand*; and, Metaph. *to burn with desire, to desire*, the two significations of a *mark*, and *desire*, will be connected in a very simple manner. Comp. Æth. **አገጥ**: *arsit*. See my note.

תָּוִי, see **תָּוִי**.

תָּוִי, Chald. v. pres. **תָּוִי**. I. q. Heb. **שוב**. *Returned*. Med. על, Dan. iv. 31. 33.

תָּוִי, pres. **תָּוִי**, and **תָּוִי**. (a) *Returned, carried back*. (b) *Answered*; immed. of pers. or words. (a) Ezra vi. 5. (b) Ezra v. 5. 11; Dan. ii. 14.

Infinit. aff. **תָּוִי**, (b) Dan. iii. 16.

תְּוָדָה, f. constr. **תְּוָדָתָהּ**, pl. **תְּוָדוֹת**, r. **ידה**. (a) *Confession*. (b) *Praise, thanksgiving*. (c) *A company or chorus* of persons giving thanks. (d) Phr. **תְּוָדָה**, *Offered praise*. (e) **תְּוָדָה**, *A sacrifice of thanksgiving*. (a) Josh. vii. 19; Ezra x. 11, &c. (b) Ps. xxvi. 7; Is. li. 3. (c) Neh. xii. 31. 38. 40. (d) Ps. l. 14. 23; cvii. 22; cxvi. 17. (e) Lev. vii. 12; xxii. 29; 2 Chron. xxxiii. 16, &c.

תְּוָה, Chald. v. Syr. **ܛܘܘܐ**, *stupuit, demiratus est*. Cogn. **תְּוָה**, *Was astonished*, Dan. iii. 24, only.

תָּו, v. Kal non occ. See **תָּו**.

תָּו, pres. apoc. **תָּו**. *Made marks, scrawled*, 1 Sam. xxi. 13.

Hiph. **תָּו**. *Set a mark, marked with a cross*, Ezek. ix. 4. In Ps. lxxviii. 41, **תָּוִי**, is by some referred to this primitive, and translated, *Set bounds to, limited* the Holy One of Israel, i. e. presumed to dictate to Him. Others take the Syr. **ܛܘܘܐ**, *pœnituit*, and translate *Grieved*. LXX. **παράξυναν**. Vulg. *exacerbaverunt*.

תְּוָה, f. aff. **תְּוָה**, **תְּוָה**, r. **ידה**.

Expectation, hope, Ps. xxxix. 8; Prov. x. 28; Lam. iii. 18, &c.

הַתְּוֹךְ, m. constr. הוֹךְ, aff. הוֹכִי, &c. (a) *The middle*. עַמּוּדֵי הַתְּוֹךְ, *The middle pillars*, Judg. xvi. 29. שַׁעַר הַתְּוֹךְ, *The middle gate*, Jer. xxxix. 3. (b) בַּתְּוֹךְ, *In the middle*, Gen. xv. 10; Num. xxxv. 5, &c. (c) בְּתוֹךְ, *In the middle or midst of; among, within, through*, Gen. ix. 21; xviii. 24; xxiii. 10; Exod. xi. 4, &c. (d) מִתּוֹךְ, *From the midst of*, Gen. xix. 29; Exod. iii. 2, &c. (e) אֶל-תּוֹךְ, *Into the midst of*, Gen. xiv. 23; Num. xvii. 12, &c.

הַתְּוֹךְ, see תך.

הַתְּוֹכָה, f. pl. הוֹכְחוֹת, r. יכה. *Reproof, punishment*, 2 Kings xix. 3; Ps. cxlix. 7; Is. xxxvii. 3; Hos. v. 9.

הַתְּוֹכָה, f. aff. הוֹכְחָתוֹ, הוֹכְחָתִי, pl. הוֹכְחוֹת, constr. הוֹכְחוֹת, r. יכה. (a) *An argument*. (b) *Reproof*. (c) Probably *Punishment*. (a) Job xiii. 6; xxiii. 4; Ps. xxxviii. 15. (b) Prov. x. 17; xii. 1; xiii. 18, &c. (c) Ps. xxxix. 12; lxxiii. 14; Prov. iii. 11.

הַתְּוֹכָה, see תוכי.

הַתְּוֹדוֹת, pl. f. aff. הוֹדוּתָם, הוֹדוּתִי, r. יד. (a) *Birth*. כְּהוֹדוּתָם, *According to their seniority*, Exod. xxviii. 10. (b) *Posterity*, Gen. v. 1; xi. 10; Num. iii. 1, &c. (c) Probably *History*, Gen. ii. 4; vi. 9.

הַתּוֹלָל, m. pl. aff. הוֹלְלֵנִי, once, Ps. cxxxvii. 3. Various interpreted. (1) r. יל. *Those who cause us to lament*. (2)

Arab. تَلَّ, *stravit humi, prostravit; conjecit in malum*. IV. *Vinxit; manu duxit. Those who cast us down; or, Those who make up us captives*. (3) As if הוֹלְלֵנִי, *Those who spoil us*. The first is perhaps the most natural. LXX. οἱ απαγαγόντες ἡμᾶς. Ἄλλ'. οἱ καταλαζονεσόμενοι ἡμῶν. Vulg. qui abduxerunt nos.

הַתּוֹלֵעַ, m. pl. הוֹלְעִים, הוֹלְעָה, and הוֹלְעָה, f. aff. הוֹלְעָתָם. Arab. تَلَعٌ, *longitudo colli*; تَلِيْعٌ, *procerus vir*. Syr. ܬܘܠܥܐ, and ܬܘܠܥܘܬܐ, *vermiculus, qui ex cocco nascitur*.

(a) *A worm, of any kind*. (b) Pec. *The worm used in dyeing scarlet*. (c) *Scarlet, scarlet cloth*. (a) Exod. xvi. 20; Jonah iv. 7; Is. xiv. 11, &c. Metaph. Of a weak, helpless person, Ps. xxii. 7; Is. xli. 14. (b)

Job xxv. 6. (c) Is. i. 18; Lam. iv. 5. Fully, [1] הוֹלְעָה הַשְּׁטִי, Exod. xxviii. 5; xxxv. 25, &c. [2] הַשְּׁטִי, Exod. xxv. 4; xxviii. 6, &c. [3] הַשְּׁטִי, Lev. xiv. 4. 48, &c.

הַתּוֹמִים, see תומים.

הַתּוֹעֵבָה, f. constr. הוֹעֵבָה, pl. הוֹעֵבוֹת, constr. הוֹעֵבוֹת, aff. הוֹעֵבוֹתָי, &c. r. העב. (a) *An abomination, an object of abhorrence*. (b) *An impure or detestable action*. (c) *Any thing causing a ceremonial pollution*. (d) *An idol*. (a) Lev. xviii. 22; xx. 13; Deut. vii. 25, &c. (b) Ezek. xxii. 11; xxxiii. 26; Mal. ii. 11, &c. (c) Gen. xliii. 32; xlv. 34; Deut. xiv. 3. (d) Deut. vii. 26; 2 Kings xxiii. 13.

הַתּוֹעָה, f. r. העה. *Error*. (a) *An erroneous and impious sentiment*, Is. xxxii. 6. (b) *Harm, failure*, Neh. iv. 2.

הַתּוֹעֲפוֹת, pl. f. constr. הוֹעֲפוֹת. Two etymologies are given. (a) Taking תָּעַף, and the Arab. تَوَعَّفَ, *celeriter, cucurrit*; [1] *Swiftness*, Num. xxiii. 22; xxiv. 8. [2] *Wealth, treasures*; as being acquired by activity and fatigue, Job xxii. 25; Ps. xcv. 4.

(b) Taking the Arab. يَفَعٌ, *ascendit montem*; يَفَعٌ, *collis*; [1] *Height*, Num. xxiii. 22; xxiv. 8; Ps. xcv. 4. [2] *Heaps*, Job xxii. 25.

הַתּוֹצְאוֹת, pl. f. constr. הוֹצְאוֹת, aff. הוֹצְאוֹתָי, הוֹצְאוֹתָם, r. יצא. *Going out*. (a) *Termination of a territory or of a line of boundary*. (b) *Escape*. (c) *Result*. (a) Num. xxxiv. 8; Josh. xv. 4, &c. (b) Ps. lxxviii. 21. (c) Prov. iv. 23.

הַתּוֹר, and הַתָּר, m. I. (a) *The turtle dove*: the name being taken from the note of the bird as in the Latin *turtur*, and the Greek *τρυγών*. (b) *Metaph. Any beloved object*. (a) Gen. xv. 9; Lev. i. 14; v. 6, &c. (b) Ps. lxxiv. 19.

II. For תוֹדוֹת. *Manner*, 1 Chron. xvii. 17; See 2 Sam. vii. 19.

III. Arab. تَوَّرَ, r. تور, *circumivit, conversus fuit*; تَوَّرَ, *tempus, vicis. Going or coming round*. (a) *A turn, of persons or things succeeding each other*. (b) Probably *An ornamental chain or band*. (a) Esth. ii. 12. 15. (b) Cant. i. 10, 11.

תורר, v. pret. פָּרַחַי, pres. יָרֹוּר. *Went about, or round.* (a) *Travelled*, as a merchant, abs. (b) *Went round* a country, *examined* it, med. פָּרַח. (c) *Went over*, mentally, *investigated.* (d) *Thought of*, *purposed.* (e) *Looked out for*, *provided.* (f) *Went astray.* (b) Num. xiii. 2. 21. 32; xiv. 34. (d) Eccl. ii. 3. (e) Ezek. xx. 6. (f) Num. xv. 39.

Infm. תָּרוּר, (b) Num. xiii. 16, 17. (c) Eccl. i. 13; vii. 25. (e) Num. x. 33; Deut. i. 33.

Part. pl. פָּרָרִים. (a) *Travelling merchants*, 1 Kings x. 15; 2 Chron. ix. 14. (b) *Spies*, Num. xiv. 6.

Hiph. pres. יָרֹוּר. *Sent spies, sent to examine*, Judg. i. 23.

תורר, Chald. m. pl. תֹּרוּרִין, i. q. Heb. שָׂוִי. *An ox*, Ezra vi. 9. 17; vii. 17; Dan. iv. 22, &c.

תורה, f. constr. תּוֹרָה, aff. תּוֹרָתִי, pl. תּוֹרוֹת, aff. תּוֹרוֹתַי, &c. r. ירה. (a) *Instruction, direction.* (b) *A law, an enactment, a regulation.* (c) *The Law*: fully [1] תּוֹרַת ה' or [2] הַתּוֹרָה. [2] הַתּוֹרָה. [3] מִשְׁפָּטֵי ה' or [3] מִשְׁפָּטֵי הַתּוֹרָה. *The book of the Law.* (e) *Manner, rule of conduct.* (a) Job xxii. 22; Prov. i. 8; xiii. 14, &c. (b) Exod. xii. 49; Lev. vii. 7; Num. xv. 16, &c. (c) Deut. iv. 44; xvii. 19; xxxiii. 4, &c. [1] Exod. xiii. 9; 1 Chron. xxii. 12; 2 Chron. xii. 1, &c. [2] Josh. xxiv. 26; Neh. viii. 18; x. 29, &c. [3] Josh. viii. 31; xxiii. 6, &c. (d) Deut. xxxi. 26; Josh. i. 8; viii. 34, &c. (e) 2 Sam. vii. 19.

תושב, m. aff. תּוֹשְׁבִים, pl. תּוֹשְׁבִים, constr. תּוֹשְׁבֵי, r. ישב. *An inhabitant, pec. an inhabitant who is of another nation, a settler, sojourner*, Exod. xii. 45; Lev. xxii. 10; Num. xxxv. 15, &c.

תושבה, f. Arab. وَشِي, *largitus est*; وَشِي, *multus fuit; coloravit pinxitve pan-* num; *pulchrum reddidit.* IV. *Confecit rem: jovit restituitque aegrotum medicina;*

abundavit opibus vir. وَشَاءَ, *Opulentia, abundantia opum.* Cogn. וְשֵׂא, וְשֵׂא. (a) *Abundance, wealth.* (b) *Abundantly, entirely.* (c) *Security.* (d) *The means of security, wisdom.* (a) Job v. 12; vi. 13; xi. 6, &c. (b) Job xxx. 22. (c) Prov. ii. 7;

viii. 14; Mic. vi. 9. (d) Prov. iii. 21; Is. xxviii. 29. See my note on Job v. 12.

תורה, m. once, Job xli. 21. Arab. وَتَح, *fuste percussit*; مَيْتَحَة, *fustis.* *A club.* LXX. σφύρα. Vulg. malleum.

תנוז, v. Kal non occ. Arab. تَنَز, r. تَنَز, *mortuus fuit.*

Hiph. תָּנַז. Probably *Left to wither, to die*, Is. xviii. 5. But LXX. ἀποκόψει. Vulg. excutientur.

תזונה, f. aff. תְּזוּנָה, pl. aff. תְּזוּנוֹת, r. ונה. *Whoredom.* Metaph. *Idolatry*, Ezek. xvi. 15—36; xxiii. 7—43.

תחבולות, pl. f. aff. תְּחַבּוּלוֹתַי, r. חבל. Arab. حَبْل, *valdè versutus, gnarus, prudens.*

(a) *Guidance, direction.* (b) *Rule of action.* (c) *Wisdom.* (a) Prov. xi. 14; xxiv. 6. (b) Prov. xii. 5. (c) Job xxxvii. 12; Prov. i. 5; xx. 18.

תחזות, Chald. aff. תְּחַזּוּתַי, and תְּחַזּוּתַי; i. q. Heb. פָּתַח. *Under*, Jer. x. 11; Dan. iv. 9. 11. 18; vii. 27.

תחלה, f. constr. תְּחִלָּה, r. הלל. (a) *Beginning.* (b) בְּתִחְלָה, *At the first, formerly, before.* (a) Ruth i. 22; 2 Sam. xxi. 9; Prov. ix. 10, &c. (b) Gen. xiii. 3; Judg. i. 1; Dan. viii. 1, &c.

תחלואים, pl. m. constr. תְּחֻלּוּאֵי, aff. תְּחֻלּוּאֵי, r. חלא, for חלה. *Diseases, pains of disease*, Deut. xxix. 21; 2 Chron. xxi. 19; Ps. ciii. 3; Jer. xiv. 18; xvi. 14.

תחמם, m. twice, Lev. xi. 16; Deut. xiv. 15. According to Bochart, Hieroz., tom. ii. p. 232, *The male ostrich.* LXX. Aquila and Theod., νυκτακόραξ. Vulg. noctuam.

תחנה, f. constr. תְּחִנָּה, aff. תְּחִנָּתִי, pl. aff. תְּחִנּוֹתַי, r. חנן. (a) *Favour, mercy.* (b) *Prayer for favour or mercy; prayer.* (a) Josh. xi. 20; Ezra ix. 8. (b) 1 Kings viii. 30. 38; Ps. vi. 10; Jer. xxxvii. 20.

תחנונים, pl. m. constr. תְּחִנּוּנַי, aff. תְּחִנּוּנַי, r. חנן. *Prayers for favour or mercy, prayers, supplications*, Job xl. 27; Jer. iii. 21; Dan. ix. 17.

תחנונות, pl. f. aff. תְּחִנּוּנוֹתַי. *Id.*, Ps. lxxxvi. 6.

תַּחֲרָא, and תַּחֲרָא, Exod. xxviii. 32; xxxix. 23, only. Usually *A breastplate, corselet*. The meaning, however, is very uncertain. Syr. ܐܚܪܐܝܬܐ, *contendit, litigavit*. Aph. ܐܚܪܐܝܬܐ, *aptavit ad pugnam*.

תַּחֲשׁ, m. pl. תַּחֲשִׁים. In the phr. עֹר תַּחֲשׁ, pl. עֹר תַּחֲשִׁים. (1) Some take it to be the name of an animal, *A badger*. The only reason for fixing on this animal being that the low Latin *taxus* resembles the Hebrew word. (2) Others consider the word to be the name of a colour, and with these agree the ancient versions. LXX. *ἰακίνθων*. Aquila, Symm. Theod., *ἰάνθων*. Vulg. *janthina*. Probably *Blue*, Exod. xxv. 5; xxxix. 34; Num. iv. 6—14; Ezek. xvi. 10.

תַּחַת, m. With pronouns it usually takes the pl. form of construction. תַּחַתִּי, and תַּחַתְּךָ, תַּחַתְּנוּ, תַּחַתְּכֶם, and תַּחַתְּהֶם, תַּחַתְּנוּ, תַּחַתְּכֶם, and תַּחַתְּהֶם.

Arab. تَحْتٌ, *quod inferius est, pars inferior*; تَحْتٌ, *sub*. Æth. ተረት: *sub*. አተረት: *demisit*. (a) *The lower part or parts, what is under*. (b) *Under*, [1] With affix, or noun. [2] Abs. (c) *Instead of*, [1] *In the place of*, as a successor. [2] *In return for*, in payment. [3] *On account of*. (d) *תַּחַתִּי*, *In his own place*. (e) *מִתַּחַת*, [1] *From under*. [2] *Under*. [3] *Under*, abs. (f) *מִתַּחַת לְ*, *Under*. (g) *אֲפִלְפַח*, *Id*. (h) *פַּחַת אֲשֶׁר*, [1] *Because*. [2] *Instead of*. (i) *פַּחַת יָדַי*, *Because*. (a) Job xxviii. 5. (b), [1] Gen. vii. 19; xviii. 4; Exod. xvii. 12, &c. [2] Gen. xlix. 25; Deut. xxxiii. 13. (c), [1] Lev. xvi. 32; 1 Chron. vi. 10; Esth. ii. 17, &c. [2] Gen. xxx. 15; Exod. xxi. 37; 1 Sam. xxv. 21, &c. [3] 2 Sam. xix. 22; Job xxx. 14; Prov. xxx. 21, &c. (d) Exod. xvi. 29; Josh. v. 8; Job xl. 12. (e), [1] Exod. vi. 6; Prov. xxii. 27; Ezek. xlvi. 1, &c. [2] Job xxvi. 5. [3] Exod. xx. 4; Josh. ii. 11; Judg. vii. 8, &c. (f) Gen. i. 7; Exod. xxx. 4; Judg. iii. 16, &c. (g) 1 Sam. xxi. 4. (h), [1] 1 Sam. xxvi. 21; 2 Kings xxii. 17; Is. liii. 12, &c. [2] Deut. xxviii. 62. (i) Deut. iv. 37; Prov. i. 29.

תַּחַת, Chald. aff. תַּחַתְּךָ. See תַּחַת. תַּחְתָּנוּ, m. תַּחְתָּנוּ, f. pl. תַּחְתָּנוּ. Adj.

Under, lower, Josh. xviii. 13; 1 Kings vi. 6; Is. xxii. 9, &c.

תַּחַתִּי, m. pl. תַּחַתִּים,—

תַּחְתָּיָה, תַּחְתָּיָה, f. pl. תַּחְתָּיָה—*Id. Lower, lowest*. Pl. *Lowest parts or places*, Gen. vi. 16; Deut. xxxii. 22; Job xli. 15, &c.

תַּיְכוֹן, m. תַּיְכוֹנָה, f. pl. תַּיְכוֹנוֹת, r. תַּיְכוֹן. Adj. *Middle*, in time or place, Exod. xxvi. 28; Judg. vii. 19; Ezek. xlii. 5, &c.

תַּיְמָן, m. (f. Is. xliii. 6.) What lies on the right hand. See יָמִין. (a) *The south*. (b) *The south wind*. (c) תַּיְמִינָה, *Towards or on the south*. (a) Josh. xv. 1; Job ix. 9; xxxix. 26; Zech. vi. 6, &c. (b) Ps. lxxviii. 26; Cant. iv. 16. (c) Exod. xxvi. 16; Num. x. 6; Deut. iii. 27, &c.

תַּיְמָרוֹת, and תַּיְמָרוֹת, pl. constr. f. תַּיְמָרוֹת אֲשֶׁר. *Pillars of smoke*, Cant. iii. 6; Joel iii. 3. Apparently from תַּיְמָר, *A palm-tree*. LXX. *στελέχη*. Vulg. *virgula, vaporem*.

תַּיְרוֹשׁ, and תַּיְרוֹשׁ, m. aff. תַּיְרוֹשִׁי, &c. r. יִשׁ. *New wine*, so named, it is thought, from its *taking possession of the mind; wine, the juice of the grape*, Gen. xxvii. 28; Judg. ix. 13; Hos. ii. 11, &c. Syr. تَيْرُوشٌ, *mustum*.

תַּיִשׁ, m. pl. תַּיִשִׁים. Arab. تَيْسٌ, *hircus dorcadum, caprarum tam domesticarum quam montanarum. A he-goat*, Gen. xxx. 38; xxxii. 14; 2 Chron. xvii. 11; Prov. xxx. 31.

תַּיִף, and תַּיִף, m. Arab. تَيْفٌ, *stultus, mentis inops fuit; secuit; pedibus conculcavit donec confringeret rem*. Syr. تَيْفٌ, *laesit, damno affectit; دَفْعٌ, defectus, dolus; damnum*. Either, *Craft*, or *oppression*, Ps. x. 7; lv. 12; lxxii. 14. LXX. *δόλου, τόκος*. Vulg. *dolo, usura*.

תַּחַה, v. Kal non occ. Arab. تَحَا, *qui multum recumbit; تَحَا, fecit ut inniteretur*. VIII. *Innixus fuit*.

Puh. תַּחַה, *Were seated, sat down*, Deut. xxxiii. 3, only. LXX. *ὑπό σέ εἰσι*. Vulg. *appropinquant*.

תַּחְבֻּנָה, f. תַּחְבֻּנָה, r. כָּוֵן. Probably *Being*, thence *arrangement, appointment*.

(a) *Presence*. (b) *Arrangement of a building*. (c) *Furniture, stores*. (a) Job xxiii. 3. LXX. *τέλος*. Sym. *ἔδρας*. Vulg. *solium*. (b) Ezek. xliii. 11. Theod. *ἔτοιμασιαν*. Vulg. *fabricæ*. (c) Nah. ii. 9. LXX. *ἔτοιμασιαν*. Vulg. *divitiarum*.

הַתְּכִיִּים, and **הַתְּכִיִּים**, m. pl. 1 Kings x. 22; 2 Chron. ix. 21, only. According to the majority of interpreters, *Peacocks*; some, however, suppose them to have been *Parrots*. For the former we have Pers.

طَائِفٌ. Gr. *ταῶς*, *A peacock*: for the latter, Pers. **طوطي**, *A parrot*; dim.

طوطك.

הַתְּכִיָּה, pl. m. once, Prov. xxix. 13. See **תָּךְ**. *Oppressions, injuries*. But LXX. *δανειστοῦ*. Vulg. *creditor*.

הַתְּכִלָּה, f. once, Ps. cxix. 96; r. **כִּלָּה**. *Completeness, perfection*. **לְכִלְתָּקָהּ**, *To every thing however perfect*. LXX. *συντελείας*. Aquila, *συντελέσει*. Symm. *κατασκευῆς*. Vulg. *consummationis*. Michaelis, however, derives the word from Syr. **ܕܘܘܠܐ**, *confidit, fiduciam posuit*: and translates it by *Hope, confidence*.

הַתְּכִלּוֹת, f. r. **כִּלּוֹת**. *Completion, ending*. (a) *Termination, extremity*. (b) *Boundary*. (c) *Completeness, in degree, perfection*. (a) Neh. iii. 21. (b) Job xxvi. 10; xxviii. 10. (c) Job xi. 7; Ps. cxxxix. 22.

הַתְּכִלָּת, f. A colour; supposed to be obtained from the *Helix Janthina*; *Violet, blue*, and hence, *Any material dyed of this colour*, Exod. xxvi. 4; Num. iv. 6; Esth. viii. 15, &c. LXX. *ἰακινθίνος*. Vulg. *hyacinthinus*. See Hieroz., tom. ii. p. 720.

הַתְּכִנָּה, m. Cogn. **כִּינָה**. (a) *Fixed quantity*. (b) *Measure, standard*. (a) Exod. v. 18; (b) Ezek. xlv. 11.

הַתְּכִנָּה, v. *Measured*. Metaph., *Examined, pondered*.

Part. **תְּכִנָּה**, Prov. xvi. 2; xxi. 2; xxiv. 12. Niph. pret. **תְּכִנָּה**, pres. **תְּכִנָּה**. (a) *Was measured, examined*. (b) *Was of just measure, was fair, equal*. (a) 1 Sam. ii. 3. (b) Ezek. xviii. 25, 29; xxxiii. 17, 20.

Pih. **תְּכִנָּה**. (a) *Measured*. (b) *Fixed*. (c) *Directed*. (a) Job xxviii. 25; Is. xl. 12. (b) Ps. lxxv. 4. (c) Is. xl. 13.

Puh. Pass. of Pih. Part. **תְּכִנָּה**. Of money, *Measured, weighed, reckoned*, 2 Kings xii. 12.

הַתְּכִנָּה, f. *Measure, standard*, Ezek. xxviii. 12; xliii. 10.

תְּכִרְיָהּ, m. Syr. **ܚܘܪܝܐ**, *involvit, operuit*. Chald. **ܚܘܪܝܐ**, *involucrum, indumentum*. *A robe*, Esth. viii. 15, only.

הַתְּלָה, m. aff. **תְּלָה**, **תְּלָה**, r. **הַתְּלָה**. (a) *A heap, pec. of ruins*. (b) *A hill or mound*. (a) Deut. xiii. 17; Josh. viii. 28; Jer. xxx. 11; xlix. 2. (b) Josh. xi. 13. Arab. **تَلّ**, *collis, cumulus terræ*.

תְּלָהּ, v. part. pass. pl. **תְּלָהִים**, i. q., **תְּלָהִים**, r. **תְּלָה**, which see.

הַתְּלָאָה, f. r. **לָאָה**. *Weariness, trouble, vexation*, Exod. xviii. 8; Num. xx. 14; Neh. ix. 32, &c.

הַתְּלָאוּבוֹת, pl. f. Arab. **لَابِب**, r.

لُوب, *sitivit*; **لَابِةٌ**, *locus lapidosus*. Cogn. **לֵהב**. *Thirst, drought*, Hos. xiii. 5, only.

הַתְּלַבְּשֵׁת, f. r. **לְבַשׁ**. *Clothing*, Is. lix. 17, only.

תְּלַג, or **תְּלַג**, Chald. i. q. **ܫܘܠܓ**. *Snow*, Dan. vii. 9, only.

תְּלָהּ, v. pres. aff. **תְּלָהִים**. Constr. med. **תְּלָהּ**, it. immed. Syr. **ܘܘܠܐ**, *'suspendit*. (a) *Hung, suspended*. (b) *Hung, executed*. (c) Fully, **תְּלָהּ**, *Id.* (d) Metaph. *Made dependent*. (e) *Made uncertain, placed in suspense*. (a) 2 Sam. xxi. 12; Ps. cxxxvii. 2; Is. xxii. 24, &c. (b) Gen. xl. 22; xli. 13. (c) Gen. xli. 19; Deut. xxi. 22; Josh. viii. 29, &c.

Infin. constr. **תְּלֹה**, Esth. vi. 4; Ezek. xv. 3.

Imp. pl. aff. **תְּלֹהוּ**, Esth. vii. 9. Part. **תְּלֹה**, (d) Job xxvi. 7. See my note.

Part. pass. **תְּלֹהִים**, pl. **תְּלֹהִים**, it. **תְּלֹהִים**. (a) 2 Sam. xviii. 10; Cant. iv. 4. (c) Deut. xxi. 23; Josh. x. 26. (e) Deut. xxviii. 66; Hos. xi. 7.

Niph. pret. pl. **תְּלֹהוּ**, pres. **תְּלֹהוּ**. Pass. of Kal. (b) Esth. ii. 22; Lam. v. 12.

Pih. pret. pl. **תְּלֹהוּ**. I. q., Kal (a) Ezek. xxvii. 10, 11.

הַתְּלִיבוֹת, pl. f. **תְּלִיבוֹת**, r. **לִי**.

Murmurings, Exod. xvi. 7. 12; Num. xiv. 26; xvii. 25, 26.

תלי, m. aff. תליך, r. תלה. Once, Gen. xxvii. 3. Usually interpreted, *A quiver*; but, by some, *A sword*. The word does not exist in either sense in the cognate languages. LXX. φάρετραν. Vulg. *pharetram*. But Syr. ܬܠܝܢܐ.

תלית, Chald. m. def. תליתא, or תליתאי, from תלה. *Third*, Dan. ii. 39, only.

תלל, v. Arab. تَلَّى, *stravit humi, prostravit. Strewed on the ground, made a heap, formed a mound*. Only in Part. pass. תלול. *Raised*, as a mound, *lofty*, Ezek. xvii. 22, only.

תללם, m. pl. constr. תללמי, aff. תללמיה. Arab. تَلَمَّ, *sulcus terræ vomere factus. A furrow*, Job xxxi. 38; xxxix. 10; Ps. lxxv. 11; Hos. x. 4; xii. 12.

תלמידי, m. r. למי. *A learner*, 1 Chron. xxv. 8, only.

תלע, v. only in Puh. part. pl. תלעיים, *Clothed in scarlet*, Nah. ii. 4, only. See תלע.

תלפיות, pl. f. once, Cant. iv. 4. Various rendered. (1) *Heights, lofty buildings, battlements*. Symm. ὑψη. Aquila, ἐπάλξεις. LXX. θαλπιώθ. Vulg. *propugnaculis*. (2) *A place for hanging weapons*; from תלה, and תייה. (3) *Deadly things*, i. e. *Weapons*; from Arab. تَلَفَّ, *periiit*. IV. *Perdidit*. (4) Others take the same Arabic word and translate, *For the wanderers, for those who lose their way*, i. e. *as a beacon*. It is doubtful whether any one of these is the true interpretation.

תלת, Chald. m. תלתא, and תלתה, f. aff. תלתיה, i. q. Heb. שלש. *Three*, Ezra vi. 4; Dan. iii. 23; vii. 5. 24, &c.

Pl. תלתין. *Thirty*, Dan. vi. 8. 13.

תלת, Chald. m. def. תלתה. *Third*, in rank, Dan. v. 16. 29.

תלתיה, Chald. *Id.*, Dan. v. 7.

תלתלים, pl. m. once, Cant. v. 11. *Hanging, flowing*, of the hair. Comp. תלה, and Arab. تَلَّل, *commovit, agitavit*.

תם, m. once תום, Prov. x. 9; aff. תמי, תמו, תמים, r. תמם. *Completeness*. (a) *Completeness, fulness*, in number or degree. (b) *Completeness in character, integrity*. (c) תמי, Various rendered. [1] *With his full strength*. [2] *With all his skill*, with an accurate aim. [3] *In his integrity*, without any design to kill the king. (d) תמי, *In their integrity*, without any evil design. (e) Pl. תמים, pl. תמיים, used only with ארים, which see. (a) Job xxi. 23; Is. xlvi. 9. (b) Gen. xx. 5; Ps. xxv. 21; xxvi. 1, &c. (c) 1 Kings xxii. 34; 2 Chron. xviii. 33. LXX. εὐστόχος. Vulg. *in incertum*. (d) 2 Sam. xv. 11. (e) Exod. xxviii. 30; Lev. viii. 8; Deut. xxxiii. 8; Ezra ii. 62; Neh. vi. 65.

תם, m. (a) *One possessed of integrity, perfect, sound in principle, blameless*, Job i. 1; Ps. xxxvii. 37; Prov. xxix. 10, &c. (b) In Gen. xxv. 27, Jacob is said to be תם, אש תם, apparently in contrast with the epithet אש יצ, given to Esau; probably *Unacquainted with any arts*. Usually, however, interpreted as if a vicious character had been ascribed to Esau, and as if Jacob were free from his brother's faults; *perfect*. LXX. ἀπλαστος. Aquila, ἀπλούς. Symm. ἄμωμος. Vulg. *simplex*. (c) Fem. aff. תמה, *Blameless, perfect*, either in character or person, Cant. v. 2; vi. 9. (d) Pl. תמים, apparently contr. for תממים, i. q. תממים, *Double*, Exod. xxvi. 24; xxxvi. 39.

תמה, f. constr. תמה, aff. תמה, תמהה, תמהי, i. q. תם, sign. (b) Job ii. 3. 9; xxvii. 5; xxxi. 6; Prov. xi. 3.

תמה, Chald. i. q. Heb. תמה, but used for תם. *There*, Ezra v. 17; vi. 1. 6. 12.

תמה, v. pret. pl. in pause, תמהו, pres.

תמהי. Syr. ܬܡܝܐ, *miratus est*. (a) *Wondered, was astonished*, constr. abs. it. med. על, כן. (b) *Looked with surprise on another*, med. אל. (a) Abs., Ps. xlvi. 6; Jer. iv. 9. Med. על, Eccl. v. 7. Med. כן, Job xxvi. 11. (b) Gen. xliii. 33; Is. xliii. 8.

Imp. pl. תמהו, Is. xxix. 9; Hab. i. 5.

Hiith. pres. תמהו. I. q. Kal, (a) Hab. i. 5.

תמהון, m. constr. irreg. תמהון. *Astonishment*, Deut. xxviii. 28; Zech. xii. 4.

תמהיון, Chald. pl. m. def. תמהיון, aff. תמהיוהי. *Wonders, miracles*, Dan. iii. 32. 33; vi. 21.

תְּמוּל, i. q. אֶתְמוּל, which see.

תְּמוּנָה, fem. constr. תְּמוּנָה, aff. תְּמוּנָה. See פִּין. *Resemblance, likeness, figure*, Exod. xx. 4; Deut. iv. 16; Ps. xvii. 15, &c.

תְּמוּנָה, f. aff. תְּמוּנָה, r. מור. (a) *What is given in return or exchange; an equivalent, a recompense.* (b) *Restitution.* (c) *An exchange, a transfer.* (a) Lev. xxvii. 10. 33; Job xv. 31; xxviii. 17. (b) Job xx. 18. (c) Ruth iv. 7.

תְּמוּתָה, f. i. q. פְּתָה. *Death*: only in the phr. בְּנֵי תְּמוּתָה, *sons of death*, i. e. *those who are condemned to death*, Ps. lxxix. 11; cii. 21, only.

תְּמִיד, m. Cogn. מור, and מור. (a) *Perpetuity.* (b) *Perpetual.* (c) Adv. *Continually.* Phrr. (d) לֶחֶם תְּמִיד, *The bread of perpetuity*, i. e. *the shewbread constantly placed in the Tabernacle.* (e) — עֹלֶת, *The constant*, i. e. *daily offering.* (f) תְּמִיד, *Id.* (a) Exod. xxix. 42; xxx. 8; Num. iv. 7, &c. (b) Prov. xv. 15. (c) Exod. xxv. 30; Lev. xxiv. 4; 2 Sam. ix. 13, &c. (d) Num. iv. 7. (e) Num. xxviii. 10. 15; xxix. 6, &c. (f) Dan. viii. 11—13; xi. 31; xii. 11.

תְּמִים, masc. constr. תְּמִים, pl. תְּמִימִים, constr. תְּמִימִי, f. תְּמִימָה, pl. תְּמִימֹת, r. תמם. (a) *Complete.* (b) *Whole, entire.* (c) *Perfect in character.* (d) *Free from fault.* (e) *Free from defect.* (f) *Integrity.* (a) Job xxxvi. 4; xxxvii. 16. (b) Lev. xv. 30; xxxiii. 15. (c) Gen. vi. 9; xvii. 1; Deut. xviii. 13, &c. (d) Ps. xviii. 31; xix. 8; ci. 2. (e) Exod. xii. 5; Lev. i. 3. 10; iv. 28, &c. (f) Josh. xxiv. 14; Judg. ix. 16. 19; Ps. lxxxiv. 12.

תָּמַד, v. pret. תָּמַדָה, pres. תָּמַד. Constr. immed. it. med. תָּ. (a) *Took hold of.* (b) *Took hold of, and held up.* (c) *Held a sceptre.* (d) *Upheld, supported.* (e) *Obtained.* (f) *Apprehended, comprehended.* (g) *Arrived at, reached.* (a) Gen. xlviii. 17; Ps. xxxi. 19; Prov. xxviii. 17. (b) Exod. xvii. 12. (d) Abs., Job xxxvi. 17. Immed., Is. xli. 10. Med. תָּ, Ps. xli. 13; lxiii. 9; Is. xlii. 1. (e) Prov. xi. 16; xxix. 23. (f) Prov. iv. 4. (g) Prov. v. 5.

Infin. abs. תָּמַדָה, constr. תָּמַדָה, Ps. xvii. 15; Is. xxxiii. 15.

Part. תָּמַדָה, and תָּמַדָה, pl. aff. תָּמַדָה. (c) Amos i. 5. 8. (d) Ps. xvi. 5. (e) Prov. iii. 18.

תָּמַד, v. pret. תָּמַד, pres. תָּמַד, Arab. تَمَد, تامد, in pause, تَمَد.

totus, integer, absolutus fuit; ad finem pervenit. (a) *Was completed, was ended.* (b) *Was perfect, in character; upright.* (c) *Ceased.* (d) *Failed, came to an end.* (e) *Was consumed, or wasted away.* (f) *Finished, constr.* [1] Immed. [2] Med. תָּ, with Infin. (g) *Consumed, destroyed, immed.* (a) 1 Sam. xvi. 11; Job xxxi. 40; Lam. iv. 22, &c. (b) Ps. xix. 14. (c) Ps. ix. 7; Is. xvi. 4. (d) Gen. xlvii. 15. 18; Ezek. xlvii. 12. (e) Lev. xxvi. 20; 2 Kings vii. 13; Jer. vi. 29, &c. (f), [1] Ps. lxxiv. 7. [2] Deut. ii. 16; Josh. iii. 17; iv. 1. 11, &c.

Infin. pres. תָּמַד, with Makkáph, תָּמַד, aff. תָּמַד, תָּמַד, (g) Jer. xxvii. 8; Lev. xxv. 29, &c.

Niph. pres. תָּמַד. I. q. Kal, (a) and (e). (a) Deut. xxxiv. 8; Ps. cii. 28. (e) Num. xiv. 35; Ps. civ. 35; Jer. xiv. 15, &c.

Hiph. pret. תָּמַדָה, pres. תָּמַד. (a) I. q. Kal [f] and [g]. (b) *Declared perfect.* (c) According to some, *Took the sum of, counted.* (a), [f] 2 Sam. xx. 18. [g] Ezek. xxii. 15. (b) Job xxii. 3. (c) 2 Kings xxii. 4.

Infin. pres. תָּמַד, aff. תָּמַד, [f] Is. xxxiii. 1; Dan. viii. 23; ix. 24.

Imp. תָּמַד, [g] Ezek. xxiv. 10.

Hith. pres. תָּמַדָה. *Showed himself perfect, acted uprightly*, 2 Sam. xxii. 26; Ps. xviii. 26.

תָּמַד, m. once, Ps. lviii. 9. *Melting, wasting away*, r. מָסַד.

תְּמָר, masc. pl. תְּמָרִים. Arab. تَمْر, dactylus. *A palm tree*, Exod. xv. 27; Ps. xcii. 13; Ezek. xl. 26, &c.

תְּמָר, m. *Id.*, Jer. x. 5, only.

תְּמָרָה, fem. pl. תְּמָרֹת, and תְּמָרִים, aff. תְּמָרִי. *An artificial palm tree*, 1 Kings vi. 29. 32. 35, 36; Ezek. xl. 22; xli. 18, 19.

תְּמָרְיָה, masc. pl. constr. תְּמָרְיָה, aff. תְּמָרְיָה, r. מָרַח. *Cleansing, purification; it. the means of cleansing or purification*, Esth. ii. 3. 9. 12; Prov. xx. 30.

תְּמָרְיָה, pl. m. r. מָרַח. *Bitterness, bitter sorrow*, Hos. xii. 15; Jer. vi. 26; xxxi. 15. 21. In this last passage, however, many interpreters give the word the signi-

fiction of *columns, pillars*, set up as landmarks; as if from *תָּבַר*.

תָּן, m. pl. תַּנִּים, and once תַּנִּין, Lam. iv. 3. Apparently a general term used for *any wild animal* of the desert. Some, however, confine the word to the *jackal*, and others to *the larger kinds of serpents*. Lxx. Aquila and Sym. *σειρήνες*. Vulg. *dracones*, Job xxx. 29; Ps. xli. 20; Is. xiii. 22, &c.

תָּנָה, v. pres. pl. תִּנֶּנּוּ. Sam. תָּנָה. Aph. תָּנָה, *dedit, donavit*. Cogn. נתון. *Made presents to, distributed gifts among; hired, med. תָּן*, Hos. viii. 10. Vulg. *mercede conduxerint*. E. *μισθώσθηται*. But Lxx. *παράδοθησονται*, as if for תִּנֶּנּוּ, used impersonally.

Pih. pres. pl. תִּנֶּנּוּ. (a) *Ascribed praise to a person*, med. תָּן. (b) *Celebrated an action*, immed. (b) Judg. v. 11.

Infin. תִּנֶּנּוּ, (a) Judg. xi. 40. Comp. Arab. *تَنَّى*, *laudavit oratione aliquem*.

Hiph. תִּנֶּנּוּ. I. q. Kal, constr. immed., Hos. viii. 9.

תָּנוּאָה, f. aff. תִּנְיָאוֹת, pl. תִּנְיָאוֹת, r. נוֹא. (a) *Aversion; anger*: but some, *prohibition*, Num. xiv. 34. Lxx. *τὸν θυμὸν τῆς ὀργῆς μου*. Vulg. *ultionem meam*. (b) Pl. *Things difficult to be borne, heavy things*, Job xxxiii. 10. See my note.

תְּנוּבָה, f. constr. תִּנְיָבָה, aff. תִּנְיָבָה, pl. תִּנְיָבָה, r. נוּב. *Produce, fruit*, Deut. xxxii. 13; Judg. ix. 11; Is. xxvii. 6; Lam. iv. 9; Ezek. xxxvi. 30.

תְּנוּךְ, masc. only in the phr. תְּנוּךְ אֹזֶן. *The extremity; probably lower part of the ear*, Exod. xxix. 20; Lev. viii. 23, 24; xiv. 14, &c.

תְּנוּמָה, fem. pl. תִּנְיָמוֹת, r. נוּם. *Sleep, slumber*, Job xxxiii. 15; Ps. cxxxii. 4; Prov. vi. 4. 10; xxiv. 33.

תְּנוּפָה, f. constr. תִּנְיָפָה, r. נוּף. (a) *The lifting up of the hand*, either in beckoning or threatening, Is. xix. 16. (b) *Agitation, disturbance, tumult*, Is. xxx. 32. (c) *An offering*, Exod. xxix. 24; Lev. xxiii. 17; Num. vii. 20, &c.

תְּנוּרָה, masc. pl. תִּנְיָרוֹת, aff. תִּנְיָרוֹת. *A furnace, an oven*, Gen. xv. 17; Exod. viii. 3; Neh. iii. 11, &c. Arab. *تَنْوَر*, *fornax, clibanus*. Cogn. נוּר.

תְּנוּת, pl. fem. probably f. of תַּנִּים, Mal. i. 3.

תְּנוּחוֹת, pl. m. aff. תִּנְיָחוֹת, r. נָח. *Consolations, comforts*, Ps. xciv. 19; Is. lxvi. 11; Jer. xvi. 7.

תְּנוּחוֹת, pl. f. aff. תִּנְיָחוֹת, *Id.*, Job xv. 11; xxi. 2.

תְּנִים, (a) pl. of תָּן, which see. (b) For תִּנִּין, Ezek. xxix. 3; xxxii. 2.

תְּנִין, masc. pl. תִּנְיָיִם. Arab. *تَنْيِّن*, *serpens ingens, draco*. (a) *A serpent*. (b) *Any large animal of the serpent kind*. (c) Probably *A crocodile*. (d) *Any large marine animal*. (a) Exod. vii. 9, 10, 12; Deut. xxxii. 30; Ps. xci. 13. (b) Jer. li. 34. (c) Is. li. 9. (d) Gen. i. 21; Job vii. 12; Ps. lxxiv. 13, &c. Gesenius supposes that the leading idea of the primitive, תָּנָן, or תָּנָן, is the same as that of the Sans. *तनु*, *extendere*. See my notes on Job, pp. 196, 427.

תְּנִינָה, Chald. fem. תִּנְיָנָה. *Second*, Dan. vii. 5. Syr. *ܢܘܢܐ*, *iteravit*.

תְּנִינָת, Chald. *A second time*, Dan. ii. 7.

תְּנוּשָׁת, fem. (a) *An unclean beast*: according to some, *The mole*; but Bochart (Hieroz., tom. i., p. 1078) makes it the *chameleon*, Lev. xi. 30, only. Lxx. *ἀσπίδαξ*. Vulg. *talpa*. (b) *An unclean bird*: some, *the swan*: others, *the sea-gull*: but Bochart (Hieroz., tom. ii., p. 286), *the owl*, Lev. xi. 18; Deut. xiv. 16. Lxx. *πορφυρίωνα*. Vulg. *cygnum*.

תְּנוּבָה, v. Kal non occ. See תִּנְיָאוֹת.

Pih. pret. pl. aff. תִּנְיָבָה, pres. תִּנְיָבָה, and תִּנְיָבָה. Constr. immed. it. med. תִּנְיָבָה. (a) *Regarded with loathing, abhorred*. (b) *Rendered an object of loathing*. (c) *Excited loathing, was an object of abhorrence*. (a) Job xix. 19; xxx. 10; Ps. cxix. 163, &c. (b) Ezek. xvi. 25.

Infin. תִּנְיָבָה, Deut. vii. 26.

Part. תִּנְיָבָה, pl. תִּנְיָבָה, (a) Mic. iii. 9. (c) Is. xlix. 9.

Niph. תִּנְיָבָה, Pass. of Pih. (a) 1 Chron. xxi. 6.

Part. תִּנְיָבָה, Job xv. 16; Is. xiv. 20.

Hiph. תִּנְיָבָה, pres. apoc. תִּנְיָבָה. *Acted abominably, committed a deed worthy of*

abhorrence, 1 Kings xxi. 26; Ezek. xvi. 52.
Used adverbially, Ps. xiv. 1; liii. 2.

תָּעָה, v. pres. apoc. תִּעָה. I. q. טעה. Syr.

تَعَى, *erravit, periiit*. Arab. طَغَى, *modum excessit*. (a) *Wandered, went astray*. (b) *Went astray, morally*. (c) *Staggered, through drunkenness*. (d) *Was in a state of confusion, disorder, — of the heart*. (a), [1] Abs., Job xxxviii. 41; Is. xxxv. 8, &c. [2] Immed. of place, Is. xvi. 8. [3] Med. 3, of place, Gen. xxi. 14; Prov. vii. 28, &c. (b), [1] Abs., Ps. lviii. 4; Prov. xiv. 22; Ezek. xlvi. 11. [2] Med. طَغَى, Ezek. xlv. 10. [3] Med. طَغَى, Ezek. xiv. 11. (c) Is. xxviii. 7. (d) Is. xxi. 4.

Infin. constr. תִּעָה, Ezek. xlv. 15; xlvi. 11.

Part. תִּעָה, Gen. xxxvii. 15; Exod. xxiii. 4, &c. תִּעָה לָנֶבֶךְ, Ps. xc. 10. תִּעָה רִיחַ, Is. xxix. 24.

Niph. (a) *Was led astray*. (b) *Was made to stagger*.

Infin. תִּעָה, (b) Is. xix. 14.

Part. תִּעָה, (a) Job xv. 31.

Hiph. תִּעָה, pres. תִּעָה, apoc. תִּעָה. Causat. of Kal. (a) *Caused to wander*. (b) *Caused to go astray, morally*. (c) *Deceived, led astray*. (d) *Acted deceitfully*. (a) Gen. xx. 11; Job xii. 24; Jer. l. 6, &c. (b) 2 Chron. xxxiii. 9; Hos. iv. 12. (c) Is. xix. 13; Jer. xxiii. 13; Amos ii. 4. (d) Jer. xlii. 20.

Part. תִּעָה, pl. תִּעָה, Prov. x. 17; Mic. iii. 5, &c.

תִּעָה, fem. r. ער. *An institution, appointment; a law, custom*, Ruth iv. 7; Is. iv. 17; viii. 20.

תִּעָה, f. constr. תִּעָה, pl. aff. תִּעָה, r. ער. (a) *A channel for the passage of water, conduit*. (b) Either, *An external application, a plaster; or a recovery, a getting up after an illness*. Gesenius takes the former: Castell the latter. Comp. Arab.

عَلِي. V. *Salva evasit, convaluit, quasi surrexit à morbo mulier*. (a) 1 Kings xviii. 32. 35; 2 Kings xx. 20; Job xxxviii. 25, &c. (b) Jer. xxx. 13; xli. 11.

תִּעָה, pl. m. aff. תִּעָה, r. על. (a) *Children*, Is. vi. 4. (b) Some, *Mockeries, insults; others, vexations, calamities*, Is. lxvi. 4. LXX. ἐμπαλάματα. Vulg. *illusiones*.

תִּעָה, fem. pl. תִּעָה, r. על. *Any thing hidden or secret*, Job xi. 6; xxviii. 11; Ps. xlv. 22.

תִּעָה, m. pl. תִּעָה, aff. תִּעָה, r. ענ. *Delight, pleasure, enjoyment, luxury*, Prov. xix. 10; Eccl. ii. 8; Cant. vii. 7; Mic. i. 16; ii. 9.

תִּעָה, f. aff. תִּעָה, r. ענה. *Self-humiliation*, Ezra ix. 5, only.

תִּעָה, v. Arab. تَغَى, *erupit in risum*.

Cogn. תעה.

Pih. red. part. תִּעָה. Either, *Mocking, or deceiving*, Gen. xxvii. 12.

Hiph. red. part. pl. תִּעָה. *Mocking*, med. 3, 2 Chron. xxxvi. 16.

תִּעָה, pl. f. r. עצם. *Strength*, Ps. lxxviii. 36, only.

תִּעָה, masc. aff. תִּעָה, probably r. ער. (a) *A razor*. (b) *A penknife*. (c) *The scabbard of a sword*. (a) Num. vi. 5; viii. 7; Ezek. v. 1, &c. (b) Jer. xxxvi. 23. (c) 1 Sam. xvii. 51; Jer. xlvii. 6; Ezek. xxi. 35, &c.

תִּעָה, pl. fem. r. ערב. See עָבַן. *Security*, in a legal sense: only in the phr. "גְּנֵי הַ", *Hostages*, 2 Kings xiv. 14; 2 Chron. xxv. 24, only.

תִּעָה, pl. m. r. תִּעָה. *Mockery, or deception, error*, Jer. x. 15; li. 18, only. LXX. ἐμπαταγμένα, μεμωκμημένα. Vulg. *risu*.

תִּעָה, masc. pl. תִּעָה, aff. תִּעָה. Arab.

تَيْمَانٌ, *tympanum. A tambarine*, 1 Sam. x. 5; 2 Sam. vii. 5; Ezek. xxviii. 13, &c.

תִּעָה, and תִּעָה, fem. aff. תִּעָה, &c. r. פאר. (a) *Beauty, ornament, splendour*. (b) *Honour, glory*. (c) *Boast, subject of glorying*. (a) Esth. i. 4; Is. xxviii. 5; Jer. xlvi. 17, &c. (b) Judg. iv. 9; Prov. iv. 9; Is. lxiii. 14, &c. (c) Ps. lxxviii. 61; Prov. xvii. 6; Is. lx. 19, &c.

תִּעָה, masc. pl. תִּעָה, constr. תִּעָה.

Arab. تَفَّاحٌ, *malus arbor; malum, pomum*.

(a) *An apple tree*. (b) *An apple*. (a) Cant. ii. 3; viii. 5; Joel i. 12. (a) Prov. xxv. 11; Cant. ii. 5; vii. 9.

תִּעָה, pl. f. aff. תִּעָה, r. פיץ. *Dispersion, scattering*, Jer. xxv. 34, only.

תִּעָה, pl. m. constr. תִּעָה, once, Lev.

iv. 14. According to Gesenius, from **בָּקָה**. *Bakings, baked, or fried pieces.* LXX. *ἐλυκτά, ἐρικτά.* *Pancakes, or the like, from their resemblance in form to the **הָה**.*

תַּפְּלָה, masc. Arab. **ثَفْلٌ**, *subsedit fæx aliudve crassamentum.* III. *Comedit frumentum aut legumina, lacte destitutus;* quod Arabi campestri grave est; **ثَفْلٌ**, *turbidum vel crassamentum, quod in omni liquore in fundo est;* **ثَفْلٌ**, *Id. it. fimus, stercus.* *Any thing heavy or hard; sediment, refuse.* (a) *Curd.* (b) *Dung.* (c) *Metaph. Any thing harsh, unjust.* (a) Job vi. 6. (b) Ezek. xiii. 10, 11, 14, 15; xxii. 28. (c) Lam. ii. 14.

תַּפְּלָה, f. *Heaviness, hardness, severity, injustice,* Job i. 22; xxiv. 12; Jer. xxiii. 13.

תַּפְּלָה, f. constr. **תַּפְּלוֹתָי**, aff. **תַּפְּלוֹתִי**, pl. **תַּפְּלוֹתַי**, r. **פָּלַל**. (a) *Hymn; a prayer.* (b) *Intercession.* (c) *A hymn, whether of praise or prayer.* (a) 1 Kings viii. 28; Ps. iv. 2; xvii. 1, &c. (b) 2 Kings xix. 4; Is. xxxvii. 4. (c) Ps. lxxii. 20.

תַּפְּלָצַת, f. aff. **תַּפְּלָצַתָּהּ**, r. **פָּלַץ**. *Terror, great fear,* Jer. xlix. 16. *Thy terror;* either the object of thy terror, i. e. thy idol, or the terror thou causedst, i. e. thy formidable character, or thy terror! (*How great shall it be!*)

תַּפַּח, v. See **הָח**. The word appears an *ὀνομασποιητικόν*. Gesenius compares the Sans. **तुप्य**, *ferire, occidere.*

Part. f. pl. **תַּפְּחוֹתָי**. *Striking the tambarine,* Ps. lxxviii. 26.

Pih. part. f. pl. **תַּפְּחוֹתָי**. *Striking their bosoms, med.* **עַל**, Nah. ii. 8.

תַּפַּח, v. pret. **תַּפְּחִיתִי**, pres. **תַּפְּחִי**. Constr. immed. *Sewed,* Gen. iv. 7; Job xvi. 15.

Infin. **תַּפְּחִי**, Eccl. iii. 7.

Pih. *Id.* Part. f. pl. **תַּפְּחוֹתָי**, Ezek. xiii. 18.

תַּפְּשׂ, v. pres. **תַּפְּשֵׁשׂ**. Constr. immed. it. med. **אָחַז**, **אָחַז**. *Laid hold of, seized,* [1] A person, [2] A thing. (b) *Took in war,* [1] A city, or place, [2] A person. (c) *Kept possession of a place;* immed. (d) *Handled an instrument or weapon.* (e) *Metaph., Handled the law.* (f) *Carried on war, took an active part in it.* (g) *Enclosed.* (h) **חָסַם** **אֶתְהֵימָה** **חָסַם** **אֶתְהֵימָה**, *Handled (irreverently) the name*

of God, used it in a falsehood, perjured himself. So LXX. and Vulg. (a), [1]. Immed. Gen. xxxix. 12; Deut. xxii. 28, &c. Med. **אָחַז**, Jer. xxvi. 8; xxxvii. 13. Med. **אָחַז**, Is. iii. 6; Jer. xxxvii. 14. [2] Med. **אָחַז**. Deut. ix. 17; 1 Kings xi. 30. (b), [1] Immed. 2 Kings xvi. 9; xviii. 13; Jer. xl. 10. Med. **אָחַז**, 2 Kings xiv. 7. Med. **אָחַז**, 2 Kings xiv. 13; 2 Chron. xxv. 23. (h) Prov. xxx. 9.

Infin. abs. **תַּפְּשֵׁשׂ**, constr. **תַּפְּשֵׁשׂ**, aff. **תַּפְּשֵׁשׂ**, (d) Ezek. xxx. 21; Deut. xx. 19; Jer. xxxiv. 3, &c.

Imp. pl. **תַּפְּשֵׁשׂוּ**, 1 Kings xviii. 40, &c. Part. **תַּפְּשֵׁשׂ**, **תַּפְּשֵׁשׂ**, pl. constr. **תַּפְּשֵׁשׂוּ**, (c) Jer. xlix. 16. (d) Gen. iv. 21; Jer. l. 16, &c. (e) Jer. ii. 8. (f) Num. xxxi. 37.

Part. pass. **תַּפְּשֵׁשׂ**, (g) Hab. ii. 19. Niph. **תַּפְּשֵׁשׂ**, pres. **תַּפְּשֵׁשׂ**. Pass. of Kal, *Was taken, caught, or seized,* Num. v. 13; Ps. x. 2; Ezek. xix. 4, &c.

Infin. **תַּפְּשֵׁשׂ**, Ezek. xxi. 28. Pih. pres. **תַּפְּשֵׁשׂ**. *Took hold;* abs., Prov. xxx. 28.

תַּפְּחָה, f. **Æth. ἄφρα**: *sput, expuit.*

Arab. **تَفَّأ**, adverbium detestandi et despiciendi; **تَفَّأ**, *dixit* **تَفَّأ**, in aliquem, i. e. *repudiavit, detestatus fuit;* **تَفَّأ** *vilis fuit.* *Detesting, despising, abhorring; an object of detestation,* Job xvii. 6, only.

תַּפְּחֵיכֶם, Chald. pl. def. According to some, *Officers of justice,* from Pers. **تفتن**,

تافتن, *To burn;* so Castell. Others, *Chiefs of the law,* from Arab. **فتوى**, *responsum à jurisconsulto datum.* But this is mere conjecture. Dan. iii. 2, 3, only. Vulg. *præfecti.* LXX. *οἱ ἐπ' ἐξουσιῶν.*

תַּתְּקֶהָ, f. constr. **תַּתְּקֶהָ**, aff. **תַּתְּקֶהָ**, &c., r. **קָה**. (a) *Hope, expectation.* (b) *A cord, thread.* (a) Job v. 16; Ps. lxxii. 6; Prov. xi. 23, &c. (b) Josh. ii. 18. 21.

תַּתְּקֶהָ, f. r. **קָה**. *The power of standing or resisting,* Lev. xxvi. 37, only.

תַּתְּקֶהָ, m. pl. aff. **תַּתְּקֶהָ**, r. **קָה**. *An adversary, opponent,* Ps. cxxxix. 21, only.

תַּתְּקֶהָ, f. constr. **תַּתְּקֶהָ**, aff. **תַּתְּקֶהָ**, pl. **תַּתְּקֶהָ**, r. **קָה**, i. q. **קָה**. (a) *The going round, of the sun.* (b) *The coming round*

of the year. (a) Ps. xix. 7. (b) Exod. xxxiv. 22; 1 Sam. i. 20; 2 Chron. xxiv. 23.

תִּקְוָה, m. r. תִּקְוָה. *Strong, powerful*, Eccl. vi. 10, only.

תִּקְוָה, Chald. pl. תִּקְוָה, f. תִּקְוָה, and תִּקְוָה, *Id.*, Dan. ii. 40. 42; iii. 53.

תִּקְוָה, Chald. i. q. Heb. שָׁקַל. *Weighed*. Pehil. תִּקְוָה. *Was weighed*, Dan. v. 27. Part. תִּקְוָה, for תִּקְוָה, Dan. v. 25.

תִּקְוָה, v. cogn. הִכָּן. *Was set in order, arranged; was straight*.

Infin. תִּקְוָה, Eccl. i. 15.

Pih. תִּקְוָה. (a) *Set in order*. (b) *Made straight*. (a) Eccl. xii. 9.

Infin. תִּקְוָה, (b) Eccl. vii. 13.

תִּקְוָה, Chald. v. *Id.*

Hoph. תִּקְוָה. *Was set in order, was established*, Dan. iv. 33, only.

תִּקַּע, v. pres. יִתְקַע. Cogn. יָקַע. *Struck, fixed*. (a) *Struck the hands*. [1] In concluding a bargain. [2] In contempt. [3] *Joy*. (b) *Thrust in a weapon*. (c) *Fixed, fastened*. (d) *Pitched a tent*. (e) *Threw into the sea*. (f) *Blew a trumpet*, med. תִּקַּע, it. immed. (g) *Blew an alarm*, immed. (a), [1] Prov. vi. 1. [2] Nah. iii. 19. (b) Judg. iii. 21; 2 Sam. xviii. 14. (c) Judg. iv. 21; xvi. 14; 1 Sam. xxxi. 10, &c. (d) Gen. xxxi. 25. (e) Exod. vi. 19. (f), [1] Med. תִּקַּע, Judg. vii. 18; 1 Sam. xiii. 3; Ezek. xxiii. 3. 6, &c. Immed., Judg. vii. 22. (g) Num. x. 5, 6.

Infin. abs. תִּקְוֹץ, constr. תִּקְוֹץ, Josh. vi. 13; Judg. vii. 20; Is. xviii. 3.

Imp. pl. תִּקְוֹץ, (a, 3) Ps. xlvi. 2. (d) Jer. vi. 3. (f, 2) Ps. lxxxi. 4; Jer. iv. 5; vi. 1, &c.

Part. absol. pl. תִּקְוֹץ, constr. תִּקְוֹץ, (a, 1) Prov. xvii. 18; xxii. 25, 26; abs. xi. 15.

Part. pass. f. תִּקְוֹץ, (c) Is. xxii. 25.

Niph. pres. יִתְקַע, apoc. יִתְקַע. *יִתְקַע בְּשֹׁפָר*, and *יִתְקַע בְּשֹׁפָר*. *A trumpet is blown*, Is. xxvii. 13; Amos v. 6. (b) *יִתְקַע בְּיָדֵי יִתְקַע*, *Strikes hands with me*, in concluding an agreement, Job xvii. 3.

תִּקַּע, m. *The blowing of a trumpet*, Ps. cl. 3, only.

תִּקְוָה, m. aff. תִּקְוָה. Syr. ܬܩܘܐ, *prævaluit, invaluit*. Arab. تَقَوَّى, *certavit et vicit ingenio, solertid. Strength, power, authority*, Exod. ix. 29; x. 2; Dan. xi. 17.

תִּקְוָה, Chald. m. def. תִּקְוָה, constr. תִּקְוָה. *Id.*, Dan. ii. 37; iv. 27.

תִּקְוָה, v. pres. aff. יִתְקַע. *Exerted power against, prevailed over*; constr. immed., Job xiv. 20; xv. 24; Eccl. iv. 12.

תִּקְוָה, Chald. v. תִּקְוָה, תִּקְוָה. (a) *Was strong*, Dan. iv. 8. 19. (b) *Was violent*, Ib. v. 20.

Part. *Made strong, established a law*.

Infin. תִּקְוָה, Dan. vi. 8.

תִּקְוָה, see תִּקְוָה.

תִּרְבִּית, f. r. רִבָּה, once, Num. xxxii. 14. Some, *A multitude*; others, with more propriety, *progeny, posterity*. LXX. σύντριμμα. Ἄλλοι, σύστρεμμα. Vulg. incrementa et alumni.

תִּרְבִּית, f. r. רִבָּה. *Increase, usury*, Lev. xxv. 36; Prov. xxviii. 8; Ezek. xviii. 8. 13. 17; xxii. 12.

תִּרְגָּם, v. Arab. تَرَجَّم, *interpretatus fuit. Interpreted, translated*.

Part. pass. מִתְרַגֵּם, Ezra iv. 7, only.

תִּרְהַמָּה, f. constr. תִּרְהַמָּה, r. רָם. *A stupor, an unnatural drowsiness, a trance*, Gen. ii. 21; xv. 12; 1 Sam. xxvi. 12, &c.

תִּרְוַמָּה, f. constr. תִּרְוַמָּה, aff. תִּרְוַמָּה, תִּרְוַמָּה, pl. תִּרְוַמָּה, aff. תִּרְוַמָּה, r. רָם. (a) *An offering, a contribution, gift*. (b) *An offering to God*. (c) *A sacrificial gift*. (a) Exod. xxv. 2, 3; Num. xxxi. 52, &c. (b) Exod. xxx. 13—15; xxxv. 5, &c. (c) Exod. xxix. 27, 28; Lev. vii. 32.

תִּרְוַמָּה, f. *Id.*, Ezek. xlvi. 12.

תִּרְוַעָה, f. constr. תִּרְוַעָה, r. רָע. (a) *A shout, pec. of triumph or joy, shouting*. (b) *A warlike shout*. (c) *The sounding of a trumpet*. (a) Josh. vi. 5; 1 Sam. iv. 5; Job viii. 21, &c. (b) Job xxxix. 25; Jer. iv. 19; Amos i. 14, &c. (c) Lev. xxiii. 24; xxv. 9; Num. xxxi. 6.

תִּרְוַפָּה, f. once, Ezek. xlvi. 12: r. רָפָה, i. q. רָפָה. *Healing*. LXX. ὑγίειαν. Vulg. medicinam.

תִּרְוָה, f. once, Is. xliv. 14. The name of a tree, according to Celsius, Hierobot., ii., p. 269, *The Holly*. Vulg. *ilex*. Aquila and Symm. ἀγριοβάλανον. Comp. Arab. تَرَزُّ, *durus fuit; aruit, riguit*.

תִּרְוִין, Chald. m. constr. תִּרְוִין, f. תִּרְוִין.

The numeral *Two*, Ezra iv. 17. 24; Dan. iv. 1. 26.

תְּרַמָּה, f. r. רמה. *Deceit, craft*, Judg. ix. 31, only.

תְּרַמִּית, f. aff. תְּרַמִּיתִים, r. רמה. *Id.*, Ps. cxix. 118; Jer. viii. 5; xiv. 14; xxiii. 26; Zeph. iii. 13.

תְּרַן, m. aff. תְּרַנָּם. *The mast of a ship*, Is. xxx. 17; xxxiii. 23; Ezek. xxvii. 5, only. The context and the ancient versions support this interpretation, but the etymology is uncertain.

תְּרַע, Chald. m. Syr. ܐܦܪܝܬ, *aperuit*. ܐܦܪܝܬ, *porta*. *An opening, entrance, gate*, Dan. ii. 49; iii. 26. Comp. Heb. שַׁעַר.

תְּרַעָא, Chald. m. pl. def. תְּרַעָא. *Door-keepers, porters*, Ezra vii. 24, only.

תְּרַעֵלָה, f. r. רעל. *Trembling, staggering*, Ps. lx. 5; Is. li. 17. 22.

תְּרַפִּים, pl. m. *Teraphim*; apparently figures of the human form, 1 Sam. xix. 13. 16; objects of worship, Gen. xxxi. 19. 30; consulted with regard to futurity, Ezek. xxi. 26; Zech. x. 2. The etymology of the word is doubtful. Possibly the meaning might originally be *Relics*. Comp. Æth. Ἱερεῖα: *reliquus, residuus fuit, superfluit*.

תְּרַשִּׁישׁ, m. A precious stone; probably *The topaz*, Exod. xxviii. 20; xxxix. 13; Cant. v. 14; Ezek. i. 16, &c. But according to some, *Amber*. Lxx. χρυσόλιθος.

תְּרַשִּׁתָּא, always with the article, תְּרַשִּׁתָּא. The title of the governor of Judea under the Persians, Ezra ii. 63; Neh. vii. 65. 70; viii. 9; x. 2. Gesenius derives the word from Pers. تَرش, *Harsh*. A more natural etymology would be found in تَرس, *Fear*; the governor being *the dreaded one*. All such derivations, however,

are mere conjecture, and cannot be depended on.

תְּשׁוּמָה, f. once, Lev. v. 21. Apparently, *A deposit*. R. שִׁים. The Lxx. however translate תְּשׁוּמָה, by *κοινωνίας*. Vulg. *credittum*.

תְּשׁוּאוֹת, pl. f. r. שוא, i. q. טאה. *Any loud noise, tumult, rumbling, shouting*, Job xxxvi. 29; xxxix. 7; Is. xxii. 2; Zech. iv. 7.

תְּשׁוּבָץ, m. r. שבץ, once, Exod. xxviii. 4. Either, *Quilting*, or *embroidery*; more probably the latter. Lxx. κοσσυμβωτόν. Vulg. *lineam strictam*.

תְּשׁוּבָה, f. constr. תְּשׁוּבָה, aff. תְּשׁוּבָהוּ, pl. תְּשׁוּבוֹת, aff. תְּשׁוּבוֹתֵיכֶם, r. שׁוּב. *Returning*. (a) *The coming round, or return of a season*. (b) *The return of a person in completing a circuit*. (c) *An answer*. (a) 1 Sam. xi. 1; 1 Kings xx. 22. 26; 2 Chron. xxxvi. 10. (b) 1 Sam. vii. 17. (c) Job xxi. 34; xxxiv. 36.

תְּשׁוּעָה, f. constr. תְּשׁוּעָה, aff. תְּשׁוּעָתִי, r. ישע. I. q. ישועה. *Freedom, safety, salvation, deliverance*, 1 Sam. xi. 9; Ps. xxxvii. 39; Is. xlvi. 13, &c.

תְּשׁוּקָה, f. aff. תְּשׁוּקָהךָ, aff. תְּשׁוּקָתוֹ. Arab. شوق, *desiderium, propensio animi in rem, cupido*. *Desire*, Gen. iii. 16; iv. 7; Cant. vii. 11.

תְּשׁוּרָה, f. once, 1 Sam. ix. 7. Apparently, *A present*. Comp. Arab. سارة, *eum adduxit*. Lxx. πλείον. All. ὑπόστασις. Vulg. *sportulam*.

תְּשׁוּעָה, m. תְּשׁוּעָה, f. *Ninth*, Num. vii. 60; 2 Kings xvii. 7, &c. From

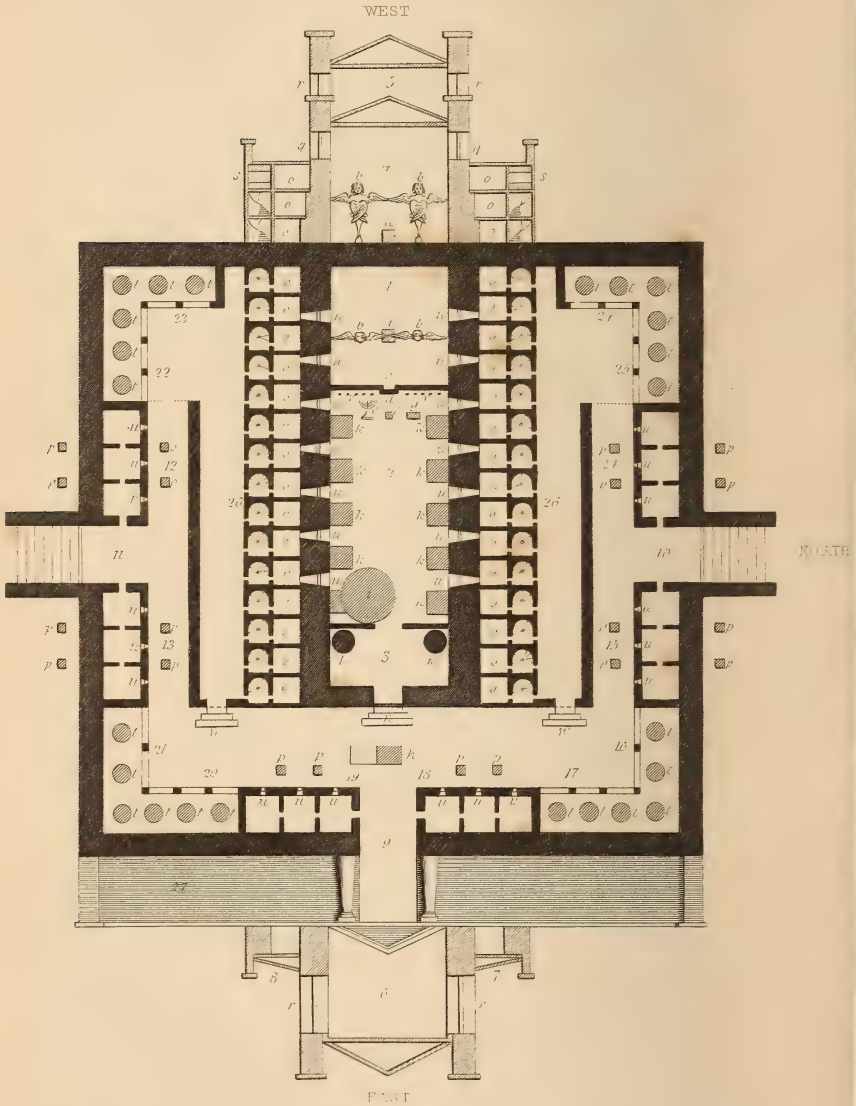
תְּשׁוּעָה, m. constr. תְּשׁוּעָה, f. constr. תְּשׁוּעָה. Arab. تسع, *novem*. The numeral *Nine*, Gen. v. 27; Num. xxxiv. 13; Josh. xix. 38, &c.

Pl. תְּשׁוּעָה. *Ninety*, Gen. v. 9, &c.

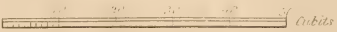


PLAN AND SECTION OF SOLOMON'S TEMPLE

SHOWING ALSO THE POSITION OF ITS FURNITURE, CHAMBERS &c



The outer Court, bounded by a wall of 500 reeds on each of its sides, usually styled the Court of the Gentiles, but at this time was common to them with the Proselytes of the Gentiles.



APPENDIX A.

A SHORT DESCRIPTION OF THE TEMPLE OF SOLOMON, WITH
ITS APPURTENANCES, FURNITURE, &c.

THE object of the following plan and description of the Temple of Solomon is, merely to furnish the student, in the shortest and easiest way, with the form, proportions, position, &c. of the Temple, with those of its various parts, furniture, and the like. The foregoing pages will supply an interpretation generally of the terms used to represent these; but, as description is more likely to be misunderstood than picture, however rude, it has been thought advisable to add, by way of appendix, this plan and description; not, indeed, for the purpose of supplying a complete exhibition of the use of every technical term found in the several descriptions of the Temple: this would require a volume at least; but to append an easy and correct (it is hoped) conception of those parts, furniture, &c., which it is most desirable should be formed, at an early period of his progress, by the student of the Hebrew Bible. On the questions, as to the style of architecture adopted, the mass of wealth collected for the erection of the Temple, its duration, and final destruction, nothing will be said here. And, if it be found that the representations and descriptions given—as far as they do go—differ considerably from those found in larger and more complete works on the same subject, I have only to say, by way of apology, that the sole and real cause of this is, my having adhered to the Biblical accounts of this celebrated structure, in preference to those given by the Talmudists, Josephus, and their more immediate followers, whose main object seems to me to have been, to recommend their learned labours by descriptions, of this building and its furniture, far more splendid than those offered by the sacred writers themselves: on the faulty principle that, because He who is said to have made his residence in this holy house is the greatest of beings, that house must, therefore, have been the greatest

and most splendid of buildings: a principle which seems at variance with the spirit of the Scripture, and certainly with the scriptural descriptions given of the Temple.

On the Temple, its Divisions, Courts, &c.

By the terms, הַיְבֵל הַבַּיִת, הַבַּיִת, הַיְבֵל דָּוָד, הַיְבֵל דָּוָד, *Temple*; בַּיַת יְהוָה, בַּיַת יְהוָה, בַּיַת יְהוָה, *House*; מִקְדָּשׁ יְהוָה, מִקְדָּשׁ יְהוָה, *Sanctuary*; and the like, is properly meant the *Temple* itself, but occasionally the *Temple together with its courts*. By מִקְדָּשׁ, is rather meant the *second court* or *enclosure*: and the same is true of the ἱερόν of the New Testament. During the patriarchal times, בַּיַת אֱלֹהִים, בַּיַת אֱלֹהִים, seems to have been preferred, see Gen. xxviii. 17—22. From the times of Moses to those of Solomon, מִשְׁכַּן דָּוָד, מִשְׁכַּן דָּוָד, מִשְׁכַּן דָּוָד, מִשְׁכַּן דָּוָד, מִשְׁכַּן דָּוָד, and the like, were applied to the Tabernacle: rendered by the authors of the LXX, usually, ἡ σκηνή, σκηνή τοῦ μαρτυρίου, ἡ σκηνή κτιστῆ, &c.

The Temple had in its earliest times *two* enclosures; in later times *three*. Its first enclosure was bounded by a wall (Ezek. xl. 5), one reed in breadth, and one in height; about thirteen feet, perhaps. The one reed in *breadth* probably comprehends the thickness of the wall, together with the breadth of the offices or small chambers attached to it, as given in the plan. The whole *length* and *breadth* of this *enclosure* or *court* was 100 cubits (Ib. vrr. 23. 27. 47; xli. 13, 14). It had three gates, the east, north, and south gate; to each of which there was an ascent of seven steps (xl. 22. 26; *eight* steps, reckoning inclusively, perhaps, as in some other cases, 31. 34. 37). The *second enclosure* contained, according to Ezekiel (xlii. 16, seq.), 500 reeds, both in *length* and *breadth*; which was, therefore, a square, as before.

Lamy, however, makes the wall which I have assigned to the first enclosure, a partition-wall between the second and third, viz. the court of the Israelites, and that of the Gentiles; while it is most probable that, at this period, no *third court* existed. That Lamy is wrong, it is, I think, evident from these considerations. 1st, Ezekiel says nothing about this larger enclosure until he has given all the measures of the first. (See chap. xlii. 15, seq.) That is, therefore, another and *distinct court*. 2d, In his account of the first court, it is evident that this wall and its measures are spoken of. (See chap. xl. 5.) At vr. 6, the eastern gate is mentioned as being in this wall: and vr. 7, the little chambers must have been attached to it. The same is true of many of the subsequent particulars. Again, at vr. 17, the *thirty* chambers mentioned must have been within this enclosure, and could be no other than those attached to the body of the Temple (chap. xli. 6): the terms *inner* and *outer court*, we shall presently consider.

In Ezekiel xl. 17, we find these *thirty chambers* (לְשִׁלוֹת) situated upon a *pavement* (רָצֵף); and vr. 18, another *pavement*, over against the gates, termed the *lower pavement* (רָצֵף הַתַּחְתִּיתִּים). There were therefore two pavements in this court; one, the *higher* of the two, joining the sides of the Temple, and on which the chambers of the priests stood; another, against the gates and the small chambers attached to the wall, termed the *lower pavement*. We find again (vr. 17), that these pavements and chambers were in the same enclosure with the "*outer court*." The outer court, therefore, was not *without* this enclosure, as Lamy and others make it. And, again, this enclosure contained both an *outer and inner court*. We have seen that it contained an outer court. At vr. 19 a measurement is made from the forefront of the lower gate (רָצֵף הַתַּחְתִּיתִּים), unto the forefront of the *inner court* (רָצֵף הַקִּיָּיִם), which I take to have extended from the entrance of the eastern gate to the west boundary wall. In vr. 17 we are told that there were chambers and a pavement made for the outer court; *thirty* chambers being upon the pavement. This pavement, as shown above, was the *higher* pavement; it appears here also to have been termed the *outer court* (רָצֵף הַחִיצוֹנִים). The lower pavement, we have already seen, was termed the *inner court*. (Comp. ch. xlii. 4—14; xlv. 27).

These two courts, therefore, lay side by side. It also appears that the Temple stood on the *higher* pavement, from the circumstance that there was an ascent of steps from the lower pavement to it (xl. 49). A sort of fragment of this *higher pavement*, or *outer court*, will be seen in the plan, situated between the sheds of the boilers, and the chambers of the priests on each side of the Temple, and joining the extreme western boundary-wall. Each of these I take to have been termed the *רִיבּוֹת*, *shred, strip*, or the like, Ezek. xli. 12—15; xlii. 1. 10. 13; styled by the LXX. τὸ ἀπόλοιπον, or διαστήμα. See Dict. p. 110.

In Ezek. xl. 23. 27. 44, also xlv. 17, we read of a *gate* of the inner court, or an *inner gate*; and chap. xl. 19, of the *lower gate*. (רָצֵף הַתַּחְתִּיתִּים) intimating that there was more than one in this court, and in this direction; whence it should seem that the porch to this entrance, and probably to the others, had two gates, an *inner* and an *outer gate*. If so, each of these porches was enclosed; each *inner gate* opening into the *inner court*, or part appropriated to the Levites: which, however, in the front of the Temple, was common to both the priests and Levites, and is termed, 2 Chron. iv. 9, the *great court* (רָצֵף הַגָּדוֹל), and the *court of the priests* (רָצֵף הַכֹּהֲנִים). Once more; as the chambers attached to the sides of the Temple were assigned exclusively to the priests, so also was the *higher pavement*, or *outer court*; both were styled *Most Holy*, and therefore were inaccessible to the Levites. (Ezek. xlv. 13—15.) The distinctions of *inner* and *outer* here seem to have been made, the first with regard to the *outer enclosure* or *court* (ch. xlv. 19); the second, with reference to the Temple itself; or, it may be, as being beyond the wall separating it from that of the Levites, and termed *outer* on that account.

Having, then, so far determined the primary divisions of this first enclosure or court, with their terms; we may now proceed to point out its other particulars, according to the numbers laid down in the plan.

1. *The Holy of Holies, Most Holy place, or Oracle.* קֹדֶשׁ קְדָשִׁים, קֹדֶשׁ קְדָשִׁים, — בַּיָּה, or הַקִּיָּיִם. LXX. τὸ ἅγιον, ἅγια ἅγιον, τὰ ἅγια τῶν ἁγίων, or δαβίρ. The measures of this were 20 cubits in length, breadth, and height, 1 Kings vi. 20; 2 Chron. iii. 8; Ezek. xli. 4.

2. *The Temple.* חֲנֻיָּהוּ הַקֹּדֶשׁ, as above. LXX. ναός, ναός, βασιλείον, θρόνος, &c.

3. *The Porch.* אֵילִים. LXX. κρητὶς, ναός. Twenty cubits by ten, 1 Kings vi. 3; 2 Chron. iii. 4; and, in this last place, 120 cubits high; so also the LXX. But, in all probability, some error in the numbers has crept in here.

4. Section of the *Most Holy Place*, or *Oracle*.

5. Section of *the Temple*, rising 10 cubits higher; its whole height being thirty cubits,* that of the Oracle twenty, 1 Kings vi. 2, 20, &c.

6. Section of *the Temple*, at its Eastern front, דָּבַר הַקֹּדֶשׁ.

7. } Chambers of the priests as appearing
8. } above the Eastern boundary wall.

9. *The Eastern gate*, שַׁעַר אֲשֶׁר אֶפְנֵי דָבָר הַקֹּדֶשׁ, Ezek. xl. 6, &c. See LXX. It was ten cubits wide, thirteen high. There were steps (probably seven) up to it. מַעְלֹת, Ib. and vr. 11.

10. *The Northern gate*, with its eight steps, שַׁעַר הַצֵּפוֹן. שַׁעַר מַעְלֹת מַעְלֹת, Ezek. xl. 37. But vr. 22, seven steps; reckoning exclusively, perhaps.

11. *The Southern gate* with its seven steps. שַׁעַר הַדָּק הַדְּרוֹם, Ezek. xl. 24, 26.

12, 13, 14, 15, 18, 19. Chambers of the Levites, who were charged with various services as singers, washers of the sacrifices, &c. Ezek. xl. 38. 44; xlv. 11—15. These chambers are termed חָמָּה, constr. חָמָּה, sing. חָמָּה, Ezek. xl. 7. 10; also vr. 12. חָמָּה.

Arab. مَسْجِدٌ, or مَسْجِدٌ, mansio (nocturna); r. نَوِي. Cogn. redup. تَوَات, quievit. Syr. نَبْوَل, thalamus. LXX. θέειμ θέέ. These were erected against the boundary wall, and

with it are termed חֲנֻיָּהוּ, Ezek. xl. 5, where we are told that the breadth of this erection was one reed, i. e. of six cubits and a span; giving about five cubits for the width of the chambers (Ib. vr. 7); and six and a span for their height. There were three of these chambers on each side of the gate (Ib. vr. 10, and so of every gate). Their measures were all alike (Ib). There was a border (גְּבִיל) in front of these, one cubit in width: a sort of stone base, perhaps intended to keep persons, &c., from touching and soiling the walls (Ib. vr. 12.) Each chamber was six cubits long (Ib.)

These chambers had, moreover, אֵילִים, i. e. friezes, or entablatures (see above), one cubit (in depth, apparently), and sixty in length; i. e. reaching over the whole system of these, with the sheds or boiling places attached to them, and encompassing likewise the porch of each gate (Ib. vr. 14); which will account for the whole length being sixty cubits.

They had also splayed windows (חַלֹּנוֹת מְשֻׁמָּה), attached to their entablatures, looking towards the inner court (Ib. vr. 16.) And upon these entablatures were palm trees carved. (Ib.) The same was the case with all the chambers attached to the boundary wall of this court.

16, 17, 20, 21, 22, 23, 24, 25, seem to have been enclosed sheds, or pent-houses, such as to have presented the appearance of porches; and thence, apparently, they were termed אֲמָמֹת, i. q. אֵילִים, Ezek. xl. 16; xlv. 20—24, &c. The Auth. Vers. styles these "arches;" things probably unknown at that time. With equal impropriety, perhaps, it renders אַל, by "post." The LXX. ignorant, as it should seem, of what these terms meant, have given them in Greek letters just as they found them, viz., αἰλάμ (vr. 16), αἰθριον τοῦ αἰλάμ (vr. 14). Comp. the chapter throughout.

26. *The higher pavement*, or *Outer Court*, as noticed above, termed also שַׁעַר אֲמָמֹת, a walk of ten cubits (Ezek. xlii. 4), and *Court of the Priests* (2 Chron. iii. 9), which was assigned exclusively to the priests, as it lay against their chambers, and was elevated, in some degree, above that appropriated to the Levites. Ezek. xli. 11, it is named חֲקוּם הַמַּעְלָה, as opposed, perhaps, to the lower pavement, on which the work of the Levites was carried on. On this pavement, and in front of the priests' chambers, was a wall of

* Josephus tells us, that another building, thirty cubits in height, was placed upon this, making sixty cubits in the whole; then, upon these, another also sixty cubits high, making the whole height of the Temple 120 cubits! A similar exaggeration is to be found in his myriads of vessels of gold used in the Temple service, while those of silver were double these numbers. It may be doubted, I think, whether such a writer is entitled to attention in any thing affecting his national vanity as a Jew.

fifty cubits in length, intended perhaps the more effectually to separate it from the lower pavement assigned to the Levites, but which, from its dimensions, would not cover the boiling-places at the west end (Ezek. xlii. 7). For in these (ch. xlvi. 19) it was the priests' office to boil the sacrifices. In the others, at the east end, the Levites probably officiated (Ib. vr. 24).

27. The boundary wall (הַקִּיפָה מִחוּץ לַבַּיִת), Ezek. xl. 5), as noticed above.

The Furniture, &c. of the Temple, and its Courts, as marked by letters in the Plan.

a. *The Ark and Mercy-seat*, two-and-a-half cubits long, one-and-a-half broad, and one-and-a-half high, Exod. xxv. 10; xxxvii. 6, הַכַּפֹּרֶת עַל-הָאָרוֹן מִלְמַעְלָה. LXX. τὸ ἱεραστήριον ἐπὶ τὴν κιβωτὸν ἄνωθεν.

b. *The Cherubim*, made of resinous wood, מִקִּיפֵי צִיִּי-שֵׁבִי, 1 Kings vi. 23. LXX. χερουβίμ. Josephus χερουβείμ. πηχῶν ἑκάτερον τὸ ὕψος πέντε; five cubits high each. (Antiq. Jud. viii. c. iii. § iii.) He adds, τὰς δὲ χερουβείμ οὐδεὶς ὁμοίαι τινας ἴσταν εἰπεῖν οὐδ' εἰκάσαι δύναται. Comp. Heb. ix. 5. In 1 Kings i. c. however, these figures are said to be ten cubits in height. It is probable, however, that they stood upon a sort of chariot, which may account for this difference. In Ezek. i. 5, seq. they are particularly described.

c. *The folding-doors* of the Most Holy Place, four cubits wide, 1 Kings vi. 31. 34. Comp. Ezek. xli. 23, 24, בָּרְזֵל וְצִיִּי שֵׁבִי.

d. *The Vail* which hung in front of these, Exod. xxvi. 31, 32, הַפָּרֹקֶת. LXX. καταπέτασμα.

e. *The Candlestick* of gold, Exod. xxv. 31, &c., מִנְרַת זָהָב. LXX. λυχνία ἐκ χρυσοῦ καθαροῦ.

f. *The Golden Altar of Incense*, Exod. xxx. 1; xl. 26; 1 Kings vi. 20, &c.; one cubit long, one broad, and two high, מִזְבֵּחַ קִטְוֶה. LXX. θυσιαστήριον θυμιάματος. But, Ezek. xli. 22, two cubits long, three high. The text, with Josephus, places this without the Vail: but Heb. ix. 4, within it. Termed a table apparently, Ezek. i. c. ii. xliv. 16.

g. *The Table* with twelve cakes of shewbread, two cubits long, one broad, one-and-a-half high, Exod. xxv. 23. 30, &c., הַשֻּׁלְחָן. LXX. ἡ τράπεζα.

h. *The Great Brazen Altar*, מִזְבֵּחַ הַחָזֵק, and מִזְבֵּחַ הַקָּטָן, said to be five cubits long,

five broad, and three high, Exod. xxxviii. 1, &c. But 2 Chron. iv. 1, twenty cubits long and broad, and ten high; and so Josephus, Antiq. viii. c. ii. § 7. LXX. θυσιαστήριον χαλκοῦν; θυσιαστήριον τῆς δλοκαυτώσεως. And Ezek. xliii. 15. 16. Twelve cubits long and broad, and four high. This was placed before the house, Ezek. xl. 47, לְפָנָי הַבַּיִת. Comp. Exod. xxxviii. 30; xl. 6.

i. *The Molten Sea*, הַיָּם מִצֻּק. LXX. ἡ θάλασσα χυτή. Ten cubits from brim to brim, and five high. See Captain T. M. Jervis's very interesting work, entitled, "Records of Ancient Science," Calcutta, 1835, on the measures of this vessel. The Jews, Lamy, &c., generally place it without the Temple, near the great altar. (Comp. Exod. xl. 7.) But in 2 Chron. iv. 10, it is expressly said that "he set the sea on the right side of the east (end), over against the south." נָתַן מִיְמֵינוּ הַיָּמִינָה הַקְּדֵמָה גֵּרָה. See LXX. Comp. 1 Kings vii. 39, where this is repeated, and where it also appears that it was placed together with the lavers and their bases. In 2 Kings xxv. 13, it is said to have been within the house of the Lord, with the bases. Comp. Jer. lii. 17.

k. *Tables* (שֻׁלְחָנוֹת) with bases and lavers of brass in which they washed the sacrifices, 1 Kings vii. 27—39; 2 Chron. iv. 6. 8. These bases are termed מְכַנְנֹת; by Josephus, μεχωνῶθ. They stood upon wheels with their axles, each a cubit and a half high. The lavers of brass, כַּיִּוְרוֹת זָהָב, contained forty baths each. The bases were four cubits long, four broad, and three high. But, according to Josephus, five cubits long, four broad, and six high. These tables or, perhaps, tablets, were placed, apparently, as covers to the lavers, no particular use being assigned to them in the sacred text: and, as the lavers were placed on wheels, it is probable that they were rolled out on great sacrificial occasions, so as to be near the great brazen altar for the use of the priests in preparing the sacrifices.

l. } Two large brazen pillars, cast by
m. } Hiram, each twelve cubits in circumference; but, according to Josephus, eighteen. שְׁנֵי עֲמֻדִים זָהָבִים. LXX. τοὺς δύο στύλους τῷ ἀλάμ τοῦ οἴκου, each eighteen cubits high, and fourteen in circumference, 1 Kings vii. 15—23. But, 2 Chron. iii. 15, seq., these pillars are said each to be thirty-five cubits high. They were set up in front of the Temple, one on the right hand

(south side), the other on the left. The former of these was named *Jakin*, (יָכִין), the latter *Boaz* (בּוֹאֵז). LXX. *Ἰαχοῦμ*, *Βολώζ*. By Josephus, *Ἰαχὶν*, *Βοάζ*. The Jews, Lamy, and others, place these pillars in the front of the porch, and leave the porch open. It appears to me, however, that there were doors to the porch; and, if so, these pillars could not have been placed there.

n. Gates, or folding-doors, of the Temple, 1 Kings vi. 33—35, פֶּתַח הַדְּוָר — פֶּתַח וְיָרֵךְ — פֶּתַח וְיָרֵךְ הַדְּוָר הַזֶּה הָאֶחָד וְאֶחָד, Ezek. xli. 23, which, in vr. 25, are said to be of *thick wood to the front of the porch outward*, אֲבָנֵי הַדְּוָר אֲבָנֵי כֹסֶפֶת. These appear to me, therefore, to have been the *doors* of the porch itself; and, if so, it must have been inclosed. See also Josephus, *Antiq.* (Ed. Hudson, p. 343), and Ezek. xl. 48, which gives six cubits for the width of these doors. In ch. xli. 2, we have for the breadth of the doors of the Temple (there *Tabernacle*) ten cubits. There must, therefore, have been folding doors to each. There were steps up to these gates, Ezek. xl. 49. According to the LXX. *ten*.*

o. Thirty small chambers for the priests, fifteen being built on each side of the house, and of these there were three stories. To the two upper stories they ascended by *winding stairs* (לִילִים), 1 Kings vi. 8; † and, for the purpose of giving space for these, the outer wall, in which they were placed, was five cubits in thickness, ch. xli. 9. Each higher chamber, too, as the walls of the house diminished in thickness at the distance of about every six cubits in height, was one cubit wider than the next below it, 1 Kings vi. 6; the lowest being five cubits square and high. Over these chambers were the narrow windows of the Temple, 1 Kings vi. 5—7; Ezek. xli. 6, 7; xlii. 5. These chambers are termed generally יָצִיעַ, and יָצִיעוֹת, *a lying to*, or *ribs*, as buttresses, with reference to their position; but יָצִיעוֹת, because, perhaps, attached to the house. They are also styled *holy*, Ezek. xlii. 13, because appropriated to the sacred uses of the priests. Those on the south side were occupied by the priests who had the charge of the house; those on the north, to those who had that of the altar, Ezek. xl. 45, 46.

p. Tables of stone, on which the animals for sacrifice were slaughtered, each one-and-

a-half cubit in length and breadth, by one in height, Ezek. xl. 39—42, אֶבְנֵי יָדַי אֶבְנֵי יָדַי. LXX. *τράπεζαι—λίθιναι λελαξευμέναι*. There were eight of these to each gate (Ib. vr. 41).*

q. Narrow windows of the Most Holy Place, over the chambers.

r. Narrow windows of the Temple over the chambers.

s. Narrow windows to the upper story of the chambers. In the lower stories the light was obtained, perhaps, through the winding stairs.

t. Sheds or porches, in which the flesh of the sacrifices was boiled. See Num. 16, &c. above.

u. Chambers, חַמָּה, &c. See Num. 12, 13, &c., above, having narrow *splayed windows* (חַמָּה מִלְּוֹנוֹת, vr. 16). Also the *splayed windows of the Temple*.

v. Five candlesticks on each side of the Temple before the Oracle, 1 Kings vii. 49; 2 Chron. iv. 7, חֲמֵשׁ הַמְּנוֹרֹת — חֲמֵשׁ הַמְּנוֹרֹת. LXX. *λυχνίαι—λυχνία χρυσάϊα*.

w. Steps with entrance doors, to the Court and chambers of the Priests, Ezek. xlii. 9, 12; xli. 19.

Such is an outline of the contents of the first *enclosure* or *Court*, as described by Ezekiel, &c. It has been noted above, from Ezek. xlii. 15, seq., that there was also an *outer space*, or *enclosure*, which had a boundary wall, Ezek. xlii. 20. According to Ezekiel, it was a square, each side of which measured 500 reeds. In Ezek. xli. 19, this is expressly termed the *Outer Court*, (הַחֲצֵר הַחִיצוֹנִית), for there the people, who had access upon no occasion to the inner court, usually assembled. This, again, is termed (2 Chron. xx. 5) *the new court* (הַחֲצֵר הַחֲדָשָׁה), because, perhaps, it had been enclosed, or otherwise improved, by the then reigning King, Jehoshaphat. Other incidental notices might, perhaps, be found of this court; but nothing, certainly, that can justify the representations given of it by Villalpandus, Lamy, and others. Of a third *court*, or *enclosure*, usually styled *the Court of the Gentiles*, no mention whatever occurs in the

* "Within were hooks." Auth. Vers. (vr. 43). Heb. הַשִּׁפְתִּים. Most probably, *channels*, a hand-breadth each (בִּרְזֵל), so set in the pavement round about the house as to carry off the rain, and other water, &c., as resulting from the sacrifices. Gesenius makes them a sort of stable. But, how these could be a *hand-breadth* only in measure, I cannot see.

* Who read עֶשֶׂר, for אֶשֶׁר, here.

† Comp. Ezek. xli. 7.

Old Testament. It probably existed only from the times of Herod the Great.

Of the Second Enclosure, or Great Outer Court more particularly.

As we have no particular description given of this court, all we can say about it must necessarily be very general, and grounded, for the most part, on probabilities only. And, in the first place, as to its extent. The text of Ezekiel (xlii. 16—20) certainly gives 500 reeds for each of its sides, as marked in the plan: but, in all probability, this rests on the authority of erroneous readings only, for these reasons: I. Mount Moriah itself, on which the Temple stood, could not have contained an extent so great; nor, in all probability did the whole city of Jerusalem. II. The rabbins themselves have, for some reason or other, assigned 500 cubits only to the measure of each side of this square or court. III. The Septuagint has (vr. 17) *πίχεις πεντακοσίους*, 500 cubits likewise: and again (vr. 20) *πεντακοσίων πηχῶν εἶδος*, the width of 500 cubits. In vr. 17, moreover, the textual reading of the Hebrew is *חמשת מאות*, *five cubits*; which probably ought to be *חמשת מאות פה*, *five hundred cubits*. And, if this may be relied on, *חמשת* ought to be understood in every other place; which, I have no doubt, was the intention of Ezekiel. This will make the whole practicable, and, at the same time, account sufficiently for the varieties of statement and readings, as noticed above.

This court, too, must have had its gates, and these were, perhaps, like those in the first, severally placed in the east, the north, and south sides of its boundary wall. It had, moreover, a western gate, as appears from 1 Chron. xxvi. 16. These again, probably, had their porches and chambers (*סבבתי*, 1 Chron. xxvi. 15), which may have been—as this court also was—much larger than those in the smaller, but superior, court. One of these porches—perhaps that belonging to the eastern gate—might have been termed “Solomon’s,” from the circumstance that at this gate the king usually entered (Ezek. xlii. 3). Attached to this, again, were probably the chambers or offices used in matters of public interest, as the Treasury (*γαζοφυλάκιον, κορβανῶν*, Luke xxi. 1; Matt. xxvii. 6; 1 Chron. xxvi. 20, 24, *אוצרות*): certain chambers, also, assigned to the priests (Jer. xxxv. 2, 4); others, to the

princes (Ib.), which appear to have been in a higher story. One of these priests, moreover, viz., Shallum, was a keeper of the gate. Ib., chap. xxxviii. 14, we read of a chamber in the “third,” or “principal entry:” and in this the king discoursed with Jeremiah. That the treasury (*γαζοφυλάκιον*) was not in the first enclosure is evident from the circumstance that the people could not, in that case, have cast their contributions into it (Luke xxi. 1): that court being assigned exclusively to the priests and Levites. In one of these courts, Judas probably betrayed our Lord (Matt. xxvi. 14, &c.). In one of these, too, our Lord must, when a child, have disputed with the doctors (Luke ii. 46). In one of them, the Sanhedrim, or Council, must have condemned him (Luke xxii. 66), and intended to condemn Paul (Acts xxiii. 1, &c.). In this greater court, too, the prophets generally addressed the people, as also did our Lord on many occasions. Immediately before the eastern gate of the first court, in front of the great altar, and near the western extremity of this court, stood the king’s pulpit (*רֹבֵץ*, 2 Chron. vi. 12, 13; xxiii. 13), or pillar (*עמוד*, 2 Kings xi. 14), which must have been in this court, otherwise it could not have been surrounded by the soldiers and people. Still, even this court is termed *the House of the Lord* (*בֵּית דְּיְהוָה*, Ib. vr. 13), as it is *the Temple* (*τὸ Ἱερόν*) in the New Testament. In 1 Chron. xxiii. 28—32; xxiv., seq.; xxvi.; xxviii. 11—14, will be found David’s distribution of the priests and Levites into courses, as also their several offices in and about the Temple.

It will be found, by referring to Exod. xxxvi., seq., that the Tabernacle, as erected by Moses, the Temple, as erected by Solomon, and the second Temple, as directed to be set up by Ezekiel, consisted generally of the same parts, measures, furniture, and vessels. In the Tabernacle, indeed, there were no side chambers for the priests, pillars named *Jakin* and *Boaz*, places in which to boil the sacrifices, small chambers (*סבבתי*) for the Levites, &c. It had, however, its staves, rings, curtains, and some other things not found in the Temple. But these differences arose mainly from the circumstance that the Tabernacle was moveable, and a mere temporary erection; the Temple was not so. In the second Temple, too, some things, common to both the Tabernacle and Temple, were wanting, as the Cherubim, the

Ark of the Covenant, the Mercy-seat, the Golden Altar of Incense, the Urim and Thummim, and the Shekinah, or appearance of the Divine presence. For, although the first four of these are described in the directions of Ezekiel, it does not appear that they were ever set up. Some discrepancies, both as to things and measurements, will be found in each of the different descriptions of these: and hence the great obscurity in which this subject has generally been involved. Much of this difficulty, however, may have resulted from the ignorance and arrogance of the copyists, who,—as it is still the case in the East,—occasionally had no hesitation in amending what they thought amiss in the text: of which the book of Ezekiel, and particularly those parts of it which describe the Temple, may be considered as good specimens. After all, nevertheless, a tolerable correct notion of the Temple and its furniture, may, I think, be obtained; and such, without entering into the nicer particulars of its architecture, &c., I have here endeavoured to give. If, indeed, I have differed very greatly from others, and have, perhaps, erred in some instances—which in a subject of so much difficulty may be excusable—I have only to say, by way of defence, that I have done the best in my power to arrive at the truth, and have spared no pains, and, I trust, have been guided by no prejudiced opinions or views, in my endeavours to do this; and, I will add, when it shall be shown that I have erred, I shall be as ready to give up the notions I now hold, as I have to reject those of my predecessors in this question.

It is worthy of remark in this place, that, as certain services, offices and officers of the Christian Church, had their origin in those of primitive times, patriarchal as well as Jewish;*

* See my Third Letter to Dr. Pye Smith, p. 141, seq.

so also had the forms and general furniture of the Christian Churches themselves. If the reader will take the trouble to examine the plates given in the last volume of Bingham's "Antiquities of the Christian Church," or of Beveridge's edition of the Apostolical Canons, &c., he will find that the *Chancel*, or *Sanc-tuarium*, occupies the situation of the *Oracle*, or *Most Holy Place* in the Temple. The *Bema* (Lord's table), that of the *Ark* and *Mercy-seat*. The "*locus audientium*," that of the *Porch*: and that, as in the Temple—though not precisely in the same situation—the *Pastophoria* (see the LXX.) were the places of residence assigned to the priests; so were they in the primitive Churches. The enclosure of the whole, too, within certain precincts—as it is still the case in our cathedrals—which a very large portion of the nomenclature of places, offices, and officers,* afford other and very striking instances of coincidence in this respect. The Temple itself, too, as conceived by me at least, could not have exhibited either an appearance, or magnitude, differing much from many of our churches as they now are. The Temple of the Heavenly Jerusalem (comp. Gal. iv. 26), moreover, as described by John (Rev. xxi.), as the "Tabernacle of God with men"—if intended to be a description of the Christian Church, which I think cannot be denied—would lead us to believe that an analogy with the Temple would, to some extent at least, still be preserved. And such, in spirit and appointments, the Christian and Apostolic Church is.

* See Vitringa de Synagoga Vetera. The most approved writers and Tracts on the above subjects are, Lamy, "De Tabernaculo Fœderis," &c., Parisiis, 1720; Calmet, Dictionary of the Bible, with Mr. Taylor's "Fragments." The Tracts, by Villalpandus, Capellus, &c., as prefixed to the London Polyglott; Lightfoot, on the Temple, &c., from which the names and titles of other writers and works will be learned.

APPENDIX B.

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APPENDIX C.

CORRECTIONS AND ADDITIONS.

By a joined with the numeral of the page is meant the first column; by *b* the second.

Page 1 a, line 4.—And elsewhere in the Æthiopic.

P. 2 a, l. 30.—אָ, — applied also to man, (a) *Father*, or (b) *Forefather*, or *ancestor*. (a) Gen. xlv. 19, 20; Num. iii. 24, &c. (b) 1 Kings xv. 11; 2 Kings xiv. 3; xv. 38; Is. xliii. 27. אָ אָבִיךָ אָבִיךָ, *Thy first father*, Adam probably. Mostly pl. in this acceptation, Gen. xv. 15; Ps. xlv. 17, &c. Also constr. אָבִי, Gen. xvii. 4, 5, only.

P. 2 b, l. 49.—אָבִיךָ, m.—pl. non. occ. אָבִיךָ. (a) Gr. Ἀβασδδών, i. q. ἀπολλύων, Rev. ix. 11. *Utter destruction*, Job xxxi. 12. (b) Meton, i. q. אָבִיךָ, Ib. xxvi. 6; xxviii. 22; Prov. xv. 11; Ps. lxxxviii. 12; al. non occ.

P. 8 a, l. 5.—Add אָבִיךָ, m. r. אָבִיךָ. Cogn. Heb. אָבִיךָ, אָבִיךָ. Arab. **أَدَبٌ**, *punivit*.

II. Conj. n. a. **تَأْدِيبٌ**, *castigated*. Gesen. Infin. of Hiph. for אָבִיךָ. But this is unnecessary, as it might be a verbal noun of Kal. Once, 1 Sam. ii. 33. *Punish, chastise, vex.* LXX. καταρρίβειν.

P. 14 a, l. 12.—Add אָבִיךָ, Lam. iii. 39.

P. 16 b, l. 29.—This place, if any reliance may be placed on identity of signification in names, was *Mabug*; which, according to authorities cited by Asseman, Biblioth. Orient., tom. i., p. 328, was styled **كُومِرَة**, *City of the Kūmrē, or priests*; which looks very like the χαμαρινη, i. e. χαλδαίων πόλις, of Eupolemus, and the Hierapolis of the Greeks, which is also a name of this place, and presents but a free translation of the Syriac name just given.

P. 23 a, l. 17.—Add Part. אָבִיךָ, Prov. l. c. Pass. pl. masc. אָבִיךָ, f. אָבִיךָ. *Splayed*, according to Jerome. Gesenius, "*fenestrae clathris cancellis clausa.*" In

1 Kings vi. 4, however, these windows are said to be אָבִיךָ אָבִיךָ; and Ezek. xli. 16, אָבִיךָ אָבִיךָ. Whence it should seem that they were *covered* or *closed* in some way. But if אָבִיךָ signifies *splayed*, the other epithets might have been added to show, either that they were cancelled—as some have thought—or else were secured from the rain by something like our *Venetian blinds*, which will combine each signification. See LXX. and Appendix A.

P. 33 b, l. 35.—Add אָבִיךָ, Imp. f. r. אָבִיךָ. Cogn. אָבִיךָ, אָבִיךָ, אָבִיךָ, Joel i. 8. *Cry, cry out*.

P. 41 a, l. 4.—Add אָבִיךָ, pl. f. pres. (See אָבִיךָ above). *Be protected, nursed*, Is. lx. 4.

P. 50 b, l. 12.—Add pl. Chald. f. אָבִיךָ, Dan. v. 5. *Toes*, Ib. ii. 41, 42. Constr. אָבִיךָ. Def. אָבִיךָ.

P. 71 a, l. 20.—Add אָבִיךָ, Is. xxx. 5, r. אָבִיךָ, in the sense of אָבִיךָ. See also אָבִיךָ, and Gram. art. 202. 3, note.

P. 77 a, l. 43.—After the "&c." add Hos. xiii. 15.

P. 87 a, l. 8, אָבִיךָ.—Will be found page 88 a, line 8.

P. 87 b, l. 9.—Add אָבִיךָ, v. pres. אָבִיךָ. Constr. immed. it. med. אָבִיךָ, אָבִיךָ. (a) *Be, become, proprietor, possessor, lord*, in a feudal sense, Is. xxvi. 13; with אָבִיךָ, 1 Chron. iv. 22. — of a wife, i. e. *a husband, or marry a wife*, Deut. xxi. 13; xxiv. 1, &c. Metaph. — a country, Is. lxii. 4; Jer. iii. 14; xxxi. 32. Gesenius prefers, here, *Be weary of, reject* ("*fastidivit, rejecit*," with Syr. Rab. Jonah, Pococke, Porta Mosis, p. 5—10. LXX. ἡμέλησα αὐτῶν. Arab.

أَبْعَلٌ, with אָבִיךָ, *fastidivit*.) The places, however, appear to me incapable of such sense.

Part. pl. aff. אָבִיךָ, Is. liv. 5.

— pass. f. **בַּעֲלָהּ**, constr. **בְּעֵלָהּ**, Is. liv. 1; Gen. xx. 3, &c.
 Niph. pres. fem. **תִּבְעַל**, Prov. xxx. 23. Metaph., Is. lxii. 4. *Be, become, married.*
 P. 89 a, l. 25.—Add **בְּצִוְיָהּ**, f. pl. Id., Jer. xiv. 1.
 P. 109 a, l. 27.—Add Hos. vii. 14.
 P. 143 b, l. 5.—Constr. as fem., Judg. xviii. 5; i. e. nom. taken as a thing. See Gram. artt. 216. 7; 220. 5.
 P. 168 b, l. 17.—**וּזָן**, v. Kal. non occ. See **וּזָן**. Hoph. part. pl. **מִזְנָנִים**. *Fed.* See also in its place.
 Ithp. Chald. **וּזָן**. *Is, may be, fed*, Dan. iv. 9, only.
 P. 169 b, l. 4.—**וּזָן**, add Ezek. xiv. 5.
 P. 181 b, l. 32.—Add f. pl. aff. **וּזָנִים**.
His varieties; spots. Arab. **حَبْرَة**, *vestis striata*; **حَبْر**, *color variegatus tunicae*.
 Æth. **ሐብት**: *variegata*. Once, Jer. xiii. 23.
 P. 192 b, l. 7.—Chald., Ezra vi. 17. **חַרְצִיָּא**, *Xeri*, **חַרְצִיָּא**.
 P. 193 b, l. 32.—**רָא**. See **רָא**, p. 545.
 P. 232 b, l. 3.—The v. **רָא**, which should be here, will be found, p. 234 a, l. 31.
 P. 249 a, l. 44.—Irenæus, ii. 26, should probably be lib. i., § vii., p. 20, of Grabe's edition; where see the note.
 P. 264 a, l. 22.—Add **עָלַע**. See **עָלַע**.
 P. 264 b, l. 5.—**עָלַע**, whence pl. **עָלַע**, will be found under **עָלַע**, p. 482; the pres. Pih. of which is the same with that of the cogn. **עָלַע**.
 P. 268 a, l. 25.—(**עָלַע**) Hiph. pres. pl. **עָלַע**. *They set up, placed*, with **עָלַע**, 2 Sam. xv. 24. Aff. Josh. vii. 23. Cogn. **עָלַע**.
 P. 270 a, l. 26.—Add **עָלַע** (before **עָלַע**), Ezek. i. 18.
 P. 285 b, l. 19.—Add **עָלַע**, Nah. iii. 15.

P. 287 a, l. 47.—Niph. once, Jer. xxxiv. 11. *Kethiv*, aff. **עָלַע**, i. q. Kal.
 P. 308 a, l. 24.—Add Neh. vi. 2, and read **עָלַע**, for **עָלַע**, of the text; the (·) being in all probability a mere error of the copyists.
 P. 309 b, l. 34.—Add Niph. pres. **עָלַע**. Pass. of Kal, Ps. xciv. 13.
 P. 331 b, l. 28.—**עָלַע**, m.—pl. non occ. r. **עָלַע**. Cogn. **עָלַע**. *Derision, scorn*, Prov. i. 22; Is. xxviii. 14; Prov. xxix. 8. **עָלַע**, i. q. **עָלַע**, or **עָלַע**.
 P. 337 b, l. 39.—**עָלַע**, f. constr. **עָלַע**, r. גַּל. Arab. **سَجَلَة**. *Propr. A roll: thence a volume, or book*, Jer. xxxvi. 6. 14, seq.; Ezek. ii. 9; iii. 1. 23; Ps. xl. 8. It. Chald., Ezra vi. 2.
 P. 387 b, l. 3.—Gesenius makes **עָלַע**, fem., Exod. xxxiv. 19 (p. 1071). But this is unnecessary, the two preceding nominatives being taken as one whole thing. See Gram. art. 216. 2, seq.
 P. 415 a, l. 23.—Lit. nostril: thence *Snorting*, Job xxxix. 20. See Hieroz., i., p. 123, seq.
 P. 508 a, l. 12.—*Wild lotuses*. To the places cited, in my notes on Job xl. 21, 22, add Strabo, Edit. Casaubon, p. 565.
 P. 546 a, l. 1, &c.—See the interesting extracts made on this subject by the late Mr. Taylor in his *Fragments to Calmet.*, vol. iv., p. 611, Edit. 1838. "They (the unicorns) go together in herds like our wild buffaloes, and are very frequently to be met with on the borders of the Great Desert, about a month's journey from Lhassa (in Thibet), in that part of the country inhabited by the wandering Tartars." The horn "is twenty inches in length; at the root it is four inches and a half in circumference, and tapers to a point."

FURTHER CORRECTIONS AND ADDITIONS.

אֵיבָהּ, r. **אֵיבָהּ**, whence **אֵיבָהּ**, and **אֵיבָהּ**. *I will be enemy*. Before **אֵיבָהּ**, p. 24, once, Exod. xxiii. 22. LXX. **ἐχθρεύσω**.
אֵלָמִים, see **אֵלָמִים**, p. 34.
גִּזְבָּר, m. Chald. Syr. **ܩܘܘܢܐ**, *thesaurarius*. Pers. comp. **گنج + بار**. *Treasurer*, once, Ezra i. 8, p. 109, before **גִּזְבָּר**.

דָּמַע, v. pret. non occ. pres. 2d pers. **דָּמַע**, r. **דָּמַע**, p. 141. *Shed tears*. It.—Infin. **דָּמַע**, *Shedding tears*, both in Jer. xiii. 17, only.
קָעַם, v. pres. **קָעַם**, constr. abs. it. med. **קָעַם**. Arab. cogn. **كعص**, *edit, comedit*. *Vexed, indignant, provoked*, Ezek. xvi. 42;

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Ps. cxii. 10; Eccl. v. 16; Neh. iii. 33; 2 Chron. xvi. 10. See **צָעַם**.

Infin. with **לְ**, **לְקַעֵם**, Eccl. vii. 9, only.

Pih. pret. 3d pers. f. with aff. **קָעָהָה**, 1 Sam. i. 6. **קָעָהָה**, trans. *She, they, vexed, made indignant*, Deut. xxxii. 21. It. med. **קָ**, al. non occ.

Hiph. **קָעָהָה**, pres. **קָעָהָה**, apoc. **קָעָהָה**, constr. abs. it. immed. it. med. **קָעָהָה**, it. immed. with **קָ**, med. of the cause, i. q. Pih. *Vex, irritate, &c.* 1 Kings xv. 30; Hos. xii. 15; Deut. xxxii. 21; 1 Kings xxii. 54, &c.

Infin. **קָעָהָה**, aff. **קָעָהָה**, it. **קָעָהָה**, 1 Kings xvi. 13; 2 Kings xxii. 17; 2 Chron. xxxiv. 25, &c.

Part. pl. m. **קָעָהָה**, 1 Kings xiv. 5; 2 Kings xxi. 15, &c.

קָעָהָה, f. once, Is. xxv. 10. See **קָעָהָה**, p. 141. Arab. **كادمين**, *fimo sordibusque inquinatus. A dunghill.*

מָעַד, p. 379, add. Puh. 3d pers. pl. r **מָעַדוּ**, Ezek. xxiii. 3, only. *Were bruised.*

עָנַד, v. pret. non occ. pres. **עָנַדוּ**. *bind it*, Job xxxi. 36, only. See my note

Arab. **عَنْظ**, *difficultate magna pressit res.*

Imper. aff. **עָנְדוּם**. *Bind them*, syn. n. **קָשַׁר**, Prov. vi. 21, only.

עָשָׂה, see **עָשָׂה**, p. 485, v. Kal. pl. **עָשָׂהוּ**, Jer. v. 28, with **שָׁמְנוּ**. *They shine, polished ivory, &c., once.*

Hithp. **עָשָׂהוּ**, Jonah i. 6, only, med. lit. *Become smooth, propitious.* **διασώσθη**.

הַתּוֹנָה, f. constr. **תּוֹנָה**, r. **תּוֹנָה**, p. 2 *Affliction, sorrow, sadness*, Ps. cxix. 2; Prov. x. 1; xiv. 13; xvii. 21, al. non occ.

ERRATA.

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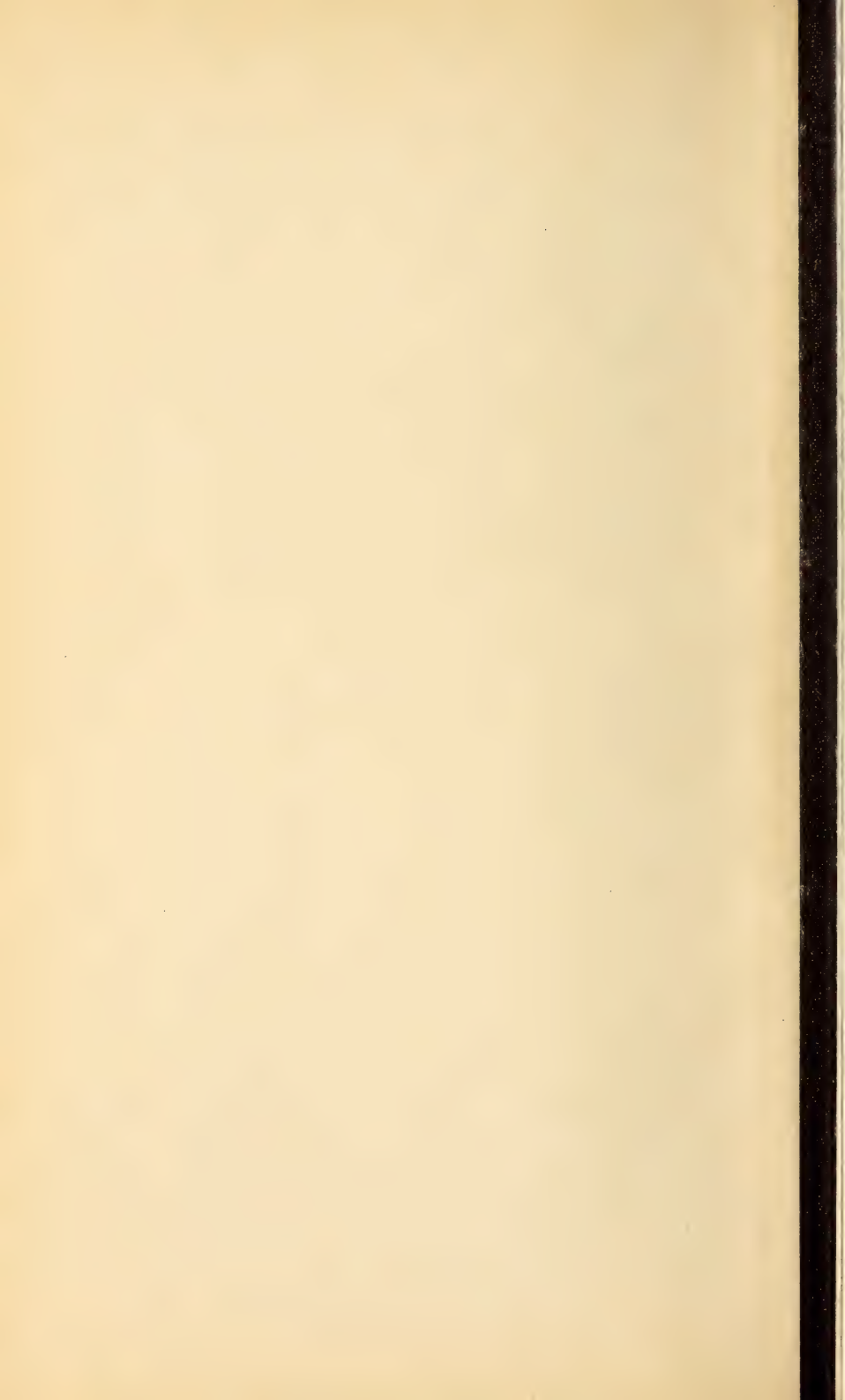
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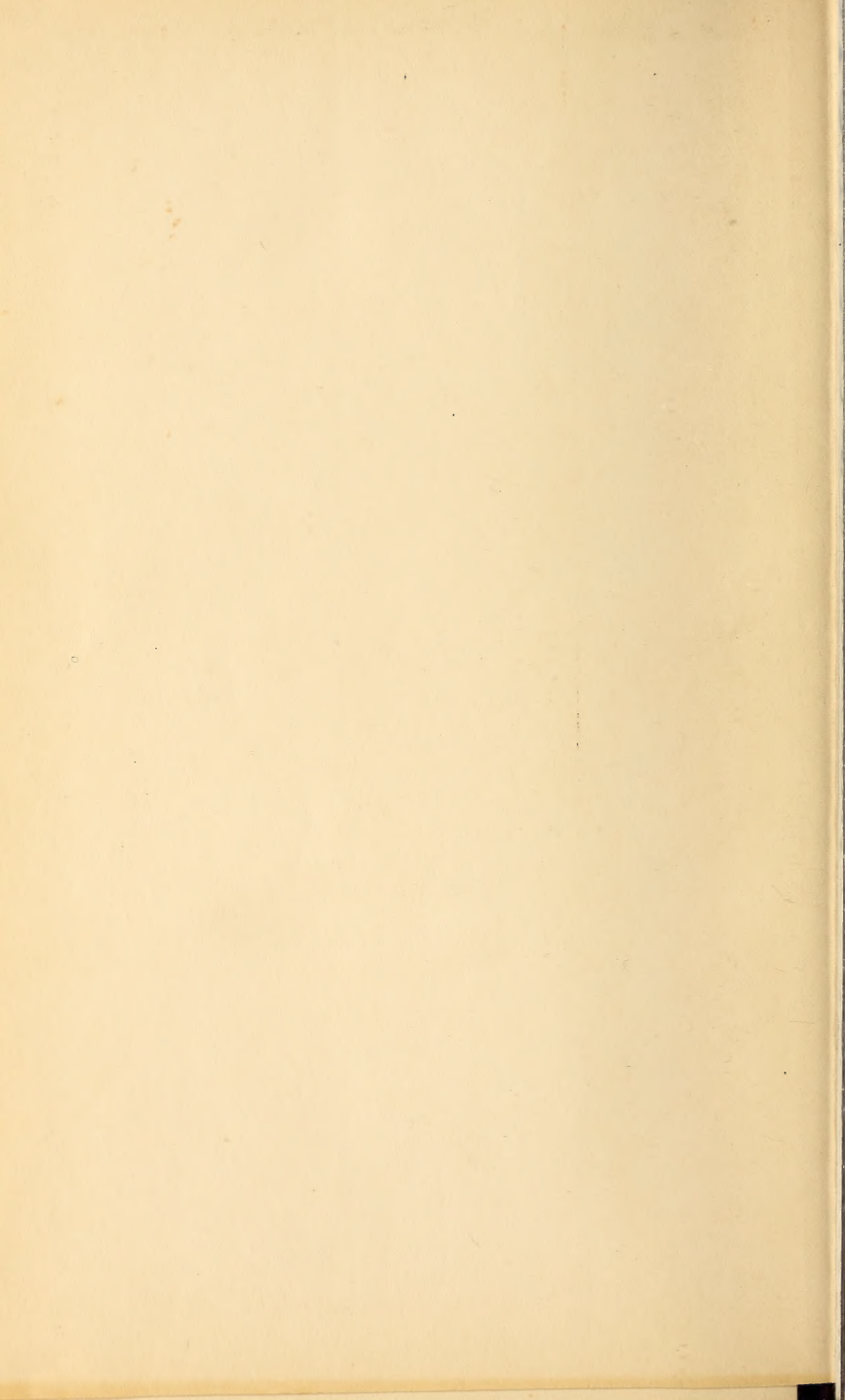
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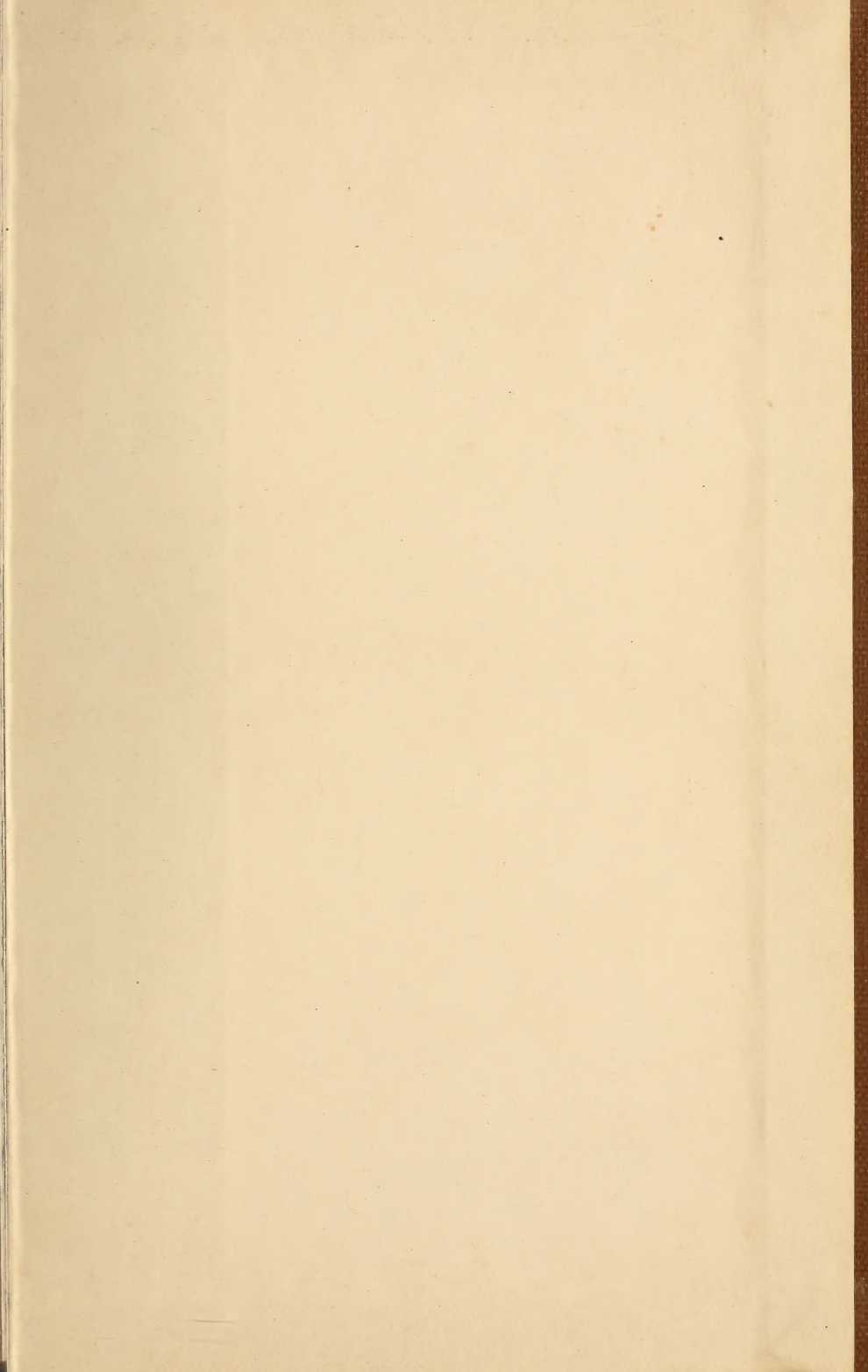












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